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THE FIRST SIX
BOOKS OF HOMER'S ILIAD

WITH

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

BY

CHARLES ANTHON, LL.D.,
PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN COLUMBIA COLLEGE,
NEW YORK, AND RECTOR OF THE GRAMMAR-SCHOOL.

NOTE TO THE READER

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TO

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

This Work is Dedicated,

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

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

AND

A MEMORIAL OF OLD AND UNINTERRUPTED FRIENDSHIP,

BY

THE EDITOR.
PREFACE.

The present volume contains six books of the Iliad.

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

If a good foundation be laid in the beginning, the perusal of the Homeric poems becomes a matter of positive enjoyment; whereas, if the pupil be hurried over book after book of these noble productions, with a kind of locomotive celerity, he remains a total stranger to all the beauties of the scenery through which he has sped his way, and, at the end of his journey, is as wise as when he commenced it.
the present volume is fully equal to any thing of the kind that has ever issued from the American press. For this accuracy, as well as for other important aids he is mainly indebted to his friend and colleague, Professor Drisler, to whom he has so often had occasion to express his obligations, and who, he is happy to say, is about to add to his already well-earned reputation, by a Greek-English and English-Greek Lexicon for the use of schools, which will prove of incalculable benefit to the young student, and will put him in possession of a manual which has long been, and is still so much, wanted.

Columbia College, N. Y. October 26th, 1846
Η Η Μ Ε Ρ ' S Ι Λ Ι Α D

B O O K I.

Μήνιν ἀδείς, θεά, Πηληϊάδεω 'Αχιλλός,
Οὐλομένην, ἡ μυρί 'Αχαιοῖς ἄλγε' ἔθηκεν,
Πολλάς δ' ἱθύμως ψυχάς 'Αἰδή προϊσθεν
'Ἡρώων, αὐτοῖς δὲ ἐλώρα τεῦχε κόνεος
Οἰνωνία τε πάσι—Διὸς δ' ἔτελείτο βουλή—
Εξ οὗ δὴ τὰ πρῶτα διαστήτην ἔρισαντε
Ἀτρείδης τε, ἄναξ ἀνδρῶν, καὶ δίος 'Αχιλλείως.

Τίς τ' ἄρ σφαγε θεῶν ἐράθει ἐνεκέρα μάχεσθαι;
Ἀτρείδας καὶ Δίως νῦς· ὃ γὰρ βασιλῆς χολωθεῖς
Νοῦσον ἀνά στρατῶν ὅραμα κακήν, ὅλικοντο δὲ λαοὶ,
Οὐνεκα τὸν Ἐρυθῆν ἡμίπαιρ ἄρητηρα
Ἀτρείδης· ὃ γὰρ ἠλθεὶ θεάς ἑπὶ νήσας 'Αχαιῶν,
Λυσόμενος τε θύγατρα, φέρων τ' ἄπερεια' ἀποινα,
Στέρμα τ' ἐχὼν ἐν χειρὶ ἑκράῦλον Ἀπόλλωνος
Χρυσάων ἀνὰ σκήπτρο, καὶ ἐλίσσετο πάντας 'Αχαιοὺς,
Ἀτρείδα δὲ μάλιστα δόω, κομπίτορε λαῶν·

Ἄτρειδαι τε καὶ ἄλλοι ἐκνήμυδες 'Αχαιοί,
Τιμὲν μὲν θεοὶ δοῦσι 'Ολύμπην δύνατ' ἐχοντες
'Εκπέρασαν Πράμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι;
Παίδα δ' ἔροι λύσα τε φίλην, τὰ τ' ἄποινα δέχεσθαι,
Ἄξιωσεν διὸς νῦν ἑκράῦλον Ἀπόλλωνα.

"Εὖθ' ἄλλοι μὲν πάντες ἐπενεφόμησαν 'Αχαιοί,
Αἴδαοσθαί δ' ἱερία, καὶ ἄγλαδ' δέχθαι ἀποινα·"
ΒΟΟΚ Ι.

Αλλ’ οὖ Λτρείδη Αγαμέμνον ἥνδαιε θυμῷ,
'Αλλά κακῶς ἄφιεί, κρατερῶν δ’ ἐπὶ μῦθον ἐτελέεν·

Μὴ σε, γέρον, κοίλσαιν ἐγὼ παρὰ νυσὶν κιχείω, ἢν νῦν δὴρυνον’ ἢ διστερον αὕτης ἰῶντα, ἢν νῦ τοι χραίσῃ σκίπτρον καὶ στείμα θεοί. Τὴν δ’ ἐγὼ ὦ λίσσω· πρὶν μὲν καὶ γῆρας ἐπεισιν ἦμετέρω ἐνὶ οἴκῳ, ἐν ἀργεῖ, τηλόθω πάτρῃς, ἰστὸν ἐποχομένην, καὶ ἐμὸν λέχος ἀντιώσων· Ἀλλ’ ἂν, μὴ μ’ ἐρέθιζε, σωτέρος ὡς κε νύει.

"Ὡς ἐφατ’ ἐδείκνυεν δ’ ὁ γέρον καὶ ἐπείθετο μνῆῳ θη ο’ ἀκένων παρὰ δίνα πολυφωλάδοιο θαλάσσῃ. Πολλὰ δ’ ἐπείτ’ ἀπάνευθε κινῶν ἠράθ’ ὁ γεφαίρω Ἀπόλλωνι ἄνακτε, τὸν ἄμεμον τέκε Λητῆς·

Κλαύθι μεῖν, Ἀργυρότοις’, ὡς Χρυσὸν ἀρμφιδέθηκας, Κῆλλαν τε Ζαθέρεν, Τενέδοιο τε ἱπ κάνδειας, Συμνθεῦ· εἰ ποτὲ τινες χαριντ’ ἐπὶ νῆν ἐρέψοια, "Ἡ εἰ δὴ ποτὲ ταῦτα πάνα μηρ’ ἐκή Ταῖρων ἡ’ αἰγόν, τοῦτο μοι κρίθην ἐκλεκτό· Τίσιλαν Δαναοί ἔμα δικράνα σοισι βέλεσιν.

"Ὡς ἐφατ’ εὐχομένος· τοῦ δ’ ἐκλέον Φοῖδος Απόλλων δ’ ἐκλέκτ’ ὧ δ’ κατ’ ὑμείναι τοιρών χαρέων κήφ’, Τάς’ ὑμοῖν ἐχὼν ἀμμαρφαίων ἀμφιρρῆν· Ἐναλαγοῦν δ’ ὀρ’ ὄστα ἐπ’ ὑμοῖν χαρόμενοι, Ἀττιν θυμομένος· ο’ δ’ ἐς νακτ’ ἐκισκός· Ἐξετ’ ἐπείτ’ ἀπάνθηθε νεὼν, μετά δ’ ὀν ἔρχεα Λεκνὴ δ’ κλαγῆ γένετ’ ἀργυρόοι βοιοί.

Οὐρήσας μεν πρῶτον ἐπίκητο καὶ κύνας ἁργόν· Αὐτὰρ ἐπεθ’ αὐτοῖς βέλος ἀκόντικες ἐφείς, Πάλλ’· αἰεὶ δ’ πυραὶ νεκώνων καῖντο θαμέει.

Ἐννῆμαρ μὲν ἀνὰ στρατῶν ἐπεθ’ κῆλα θεόν, Τῇ δεικτῇ δ’ ὀροφόν χαλάσατο λαῶν Ἀχιλλεὺς· Τῷ γὰρ ἐπὶ φρεάτες ζήκε θεά λεντωλώνος Πη’· Κρήτεστ’ γὰρ Δαναῶν, ότι μὰ θυνάκωτας ὁράτο.
O Ο ήταν ούτως έγκυρη τοις πόλεως ώς 'Αχιλλέης'.

'Ατρείδης, ύπνιν ἄμεσα τελευτότας δόες
'Αφροτοστήτες, εἰς κείνους οὐκ ἔγκυνεν,
Εἶ ὅμοιο πόλημος τα κατὰ καὶ οἴκους 'Αχιλλείας.
'Αλλ' ἄγε ὅτι τινα μάντην ἔρισεν, ἢ ἤλπη,
'Ἡ καὶ ὕπερτοπολον—καὶ γὰρ τῷ διῆπ τῇ ἦς ἐστιν—
'ὤς κ' εἶποι, ὅτι τόσον ἔχεισιν Φαύδος 'Απόλλων.
Εἴ τ' ἄρ' ἄρ' εὖ ἐναι ἐνεχθήν ἐπεμφακεpeating,
Αἴ κέν πώς ἀφρόνις κυνίος αἰγῶν τε τελείως
Βουλεῖται ἀντίσας ἦμιν ἀπὸ λογικοῦ ἀνύμασιν.

'Ητοι δ' ὡς εἰπὼν κατ' ἄρ' ἔξετο: τοιούτοι δ' ἀνέστη
Κάλαχας Θεσπόρους, οἰκονομον τῷ ἄρα
'Ὤς φον' τᾶ τ' ἔχειν τα τ' ἐσομένα πρὸ τ' 'ἰσοτα,
Καὶ νήσεων ἦγαμα' 'Αχιλλείας ὀλίου εἰσι.
'Ἡν δ' διὰ μαντοσύνην, τῆν οἳ πόρις Φαύδος 'Απόλλων
"σοι ἐν ἐναρθρων ἐγγαφονοι καὶ ἐκτείνειν".

'Ὡ' 'Αχιλλέη, κελκαί με, Δόμι φίλε, μνήμησισθι
Μήτην 'Απόλλωνος ἐκατερελείτο ἀνάκτος,
Τογάρ ἐγὼν ἐρέω σὺ δὲ αὐθικο, καὶ μοι ἡμόσον
'Ἡ μὲν μοι πρόσφοιμεν ἐπειν καὶ ἔρισεν ἔρισεν.
'Ἡ γὰρ δώμαι ἀνάρχα χαυκομίκην, ὡς μέγα πάντων
'Ἀργείων κρατεί, καὶ οἱ πελτάζου σ' Ἀρχαίοι.
Κρείσσονα γὰρ βασιλείσι, ὡς κα τοστὸ χρύσην,
'Εἴσον γὰρ τὸ χόλου γε καὶ αὐτὸμαρ καταψῆν,
'Ἀλά γε καὶ μετόπισθεν ἔχει κόστον, δόρα τελέσιν,
'Ἐνε στήθεσιν εἰότι σὺ δὲ φρασαί, εἰ με σάωσις.

Τοιούτου δ' ἀπαμειδόμενος προσφήνι πόλεως ώς 'Αχιλλέης,
'Αραφάρας μᾶλα εἰπε τεσπότοιν οὐδ' οίσινα.
Οὔ μ' γὰρ Ἀπόλλωνα Δῖον ψηλοῦ, ὡς οὖ, Κάλλαχας,
'Eὐφόρμενος Δαναοίς τεσπότοις ἀνασφαλεῖς,
Οὕτων, ἐμεύ ἔκοντος καὶ ἐπὶ χθονὶ δερκομένους
Σοι κοίλην παρὰ νυσι Θερίας χείρας ἐποίει.
Συμπάντων Δαναώς οὐδ’ ἦν Ὄγαμέμονα εἰπτής, ὃς νῦν πολλόν ἄρα ὃς Ἀχαϊῶν εἰχετι εἰνα...

Καὶ τότε δὴ σάροις καὶ θήνα μάντις ἀμύρων .observable
Οὔτ’ ἀρ’ ἐγ’ εὐχωλής ὁπιμοιηθεὶς οὐδ’ ἐκατόμος,
’ Ἀλλ’ ἐνεκ’ ἀρητήρος, δεν ἠτύμπη’ Ὄγαμέμοναν,
Οὐδ’ ἀπέλυσε θύγατρι, καὶ οὐκ ἀπεδέξατ’ ἄτοπον. 95
Τοῦτε χ’ ἀρ’ ἄλγε’ ἐδωκεν Ἐκηρύλος ἢ’ ἔτ’ ὅσει Ὀὐδ’ ἦγεν πρίν λοιμοῖ δορείας χείρας ἀφέξει,
Πρὶν γ’ ἀπὸ πατρὶ φίλων δόμεναι ἐλικώπισα κούρην Ἀτριάτην, ἀνάποιναν, ἄγειν ς’ ἢ ἐρήν ἐκατόμοις
Ἑς Χρύσην τότε κέν μιν ἰλασσάμενοι πεπίθωμεν. 100.

"Πιτο δ’ ὃς εἰπὼν κατ’ ἄρ’ ἐκέτο ναοίς ὑε’ ἀνέστη
Πρὸς Ἀτρείδης εὐφρείων Ὄγαμέμονων Ἀχιλλέων
Ἀχιλλέως μένεις δὲ μέγα φρένες ἀμφιμελῶν
Πηγάλας βοάτε τοίς ἐξ’ ἀπεδέξατ’ ἄτοπον
Κάλχαντα πρῶτον κακ’ ὄσομενος προσέπετεν..." 105

Μάντε κακῶν, οὐ πάσοτε μοι τὸ κούρην εἰπές... 
Αἰεὶ τοῦ τά κακ’ ἐστὶ φίλα φρενί παντεύονθαι...
’ Ἐσθλὸν δ’ οὐδ’ τι πω εἰπές ἑπος οὐδ’ ἐπελεός...
Καὶ νῦν ἐν Δαναοίς θεοπορίων ἀγορευσέ...
’ Ὁς δὴ-τουδ’ ἐνεκά φρέν’ Ἐκηρύλος ἄλγεα τεύχει,
Οὔνεκ’ ἐγ’ κούρης Χρυσίδος ἀγάλ’ ἄτοπαι
Οὐκ ἐθελὸν δέξασθαι ἔτει πολύ βούλουμα αὐτὴν
Οἶκε ἔχειν καὶ γαρ ὑπὸ Κλευμνήστης προδέσειον... 110
Κουραίδης ἀλόχον’ ἔτει οὐκ ἔθεν ἄτο τεχερεῖν,
Οὐ δέρας οὐς φυνή, οὐτ’ ἄρ φρένας, οὔτε τε ἐργά... 115
’ ἄλλα καὶ ὃς ἐθέλων δόμεναι πάλιν, ε’ τόγ’ ἄμενον.
Βούλουρ’ ἐγ’ λαὸν ὁς ἔμεναι ἂ ἀπολέσθαι.
Ἀνταρ ἔρωτε γέρας αὐτής ἐτομάζατ’, ὅφρα μ’ ὀλὸς
Ἀργείων ἀγέραστος ἔω’ ἔτει οὐδέ δοκεῖν...
Λεύσθε γὰρ τόγε πάντες, δ’ οὐ γέρας ἐρέχεται ἄλλα... 120

Τὸν δ’ ἡμείδετ’ ἔπειτα ποδάρκης δίος Ἀχιλλέως
’ Ἀτρείδη κύδεστε, φιλαστενώτατα πάντων,
ΒΟΟΚ Ι.

Πως γαρ το. δώσουσι γέρας μεγάλημα Ἀχαίοις;
Ωδέ τι που Ἰδομενεία κείμενα πολλά·
Ἀλλὰ τὰ μὲν πολλῶν ἐξ ἐπραθομένων, τὰ δέδασται,
Δαιώς δὲ σῦκ ἐπίουκε παλλάδια ταύτ᾽ ἐπαγάμενοι.
Ἀλλὰ δὲ μὲν τόν τῆν δὲ δίκη πρὸς αὐτῷ Ἀχαίοι
Γραμμὴ τετραπλῆ τι ἀποτίσομεν, αἱ κε πολὶ Ζεύς
Δῶσαι πόλει Τροίνῳ εὐείχεν ἐξαλατάζαι·

Τὸν δὲ ἀπαμείθομενος προσέφθη κρείσσον Αγαμέμνων
Μή διὰ οὖκ, ἀγαθὸς περ ἑων, θεοϊκέλη Ἀχιλλεὺς,
 קופττα νύφη. ἐπει ὑπὸ παρελεύνα, οὐδὲ με πείσεις.
Ἡ θεόλεις, δὸς αὐτὸς ἐχθείς γέρας, αὐτὰρ ἐμ᾽ αὐτῶς
Ἡσαία δεύομεν, κέλει δὲ με τῆνδ᾽ ἀποδοῦναι;
Ἀλλ᾽ εἰ μὲν δώσωσιν γέρας μεγάλαιμα Ἀχαίοι
Ἀραντες κατὰ θυμόν, ὡς οὕτως ἀντάξον ἔσται,
Εἰ δὲ κε μὴ δώσωσιν, ἐγώ δὲ κε αὐτὸς ἐλωμαι.
Ἡ τεῦχος καὶ Λαυντος ὅρων γέρας, ἢ Ὀδυσσῆος.
Ἄξω ἐλων· ὅ δὲ κεν κεκαλωσται, ὃν κεν ἐκωμαι
Ἀλλ᾽ ἤτοι μὲν ταύτα μεταφρασάμεθα καὶ αὐτὸς·
Νῦν δὲ ἄγε νημα μέλαιναν ἐρύσσομεν εἰς ἄλα διαν,
Εἰ δὲ ἐρέτας ἐπιτρέψεις ἀγείρομεν, εἰ δὲ κατέμιθη
Θεοίμεν, ἢν δ κεν Χρυσήδα καλλιπάρφην
Βήσομεν· εἰς δὲ τις ἄρχος ἀνὴρ βουλήφορος ἔστω,
Ἡ Λας, ἢ Ἰδομενεύς, ἢ δίος Ὀδυσσέας,
Πε σὺ, Πηλείδη, πάντων ἐκταγλόστας ἀνδρῶν,
Ὀφρος ἦμων Ἐκάργον Λάσσανε Ιηρά Ῥέξας.

Τὸν δὲ ἀρ᾽ ὑπόδρα ἰδὼν προσέφθη πόδας ὡς ὅς Ἀχιλλεύς
Ὡς μοι, ἀναιδεῖν ἐπιείμενε, κερδαλεύφορον,
Πώς τις τοι πρόφρον ἐπείνα πεθήται Ἀχαίων,
Ἡ ὁδὸν ἐλθόμεναι, ἢ ἀνάρατα ἱα μάχεσθαι;
Ὥσ γὰρ ἔμως Ἰτώων ἐνεκ᾽ ἕλθον αἰχμήλοτοι
Δείων μαχησόμενος· ἐπεὶ οὕτως τοῖς αἰτίοι εἰσίν.
Ὡς γὰρ πῶτον ἡμὼς βοῶς ἠλασαν οὐδὲ μὲν Ἰπποῦς,
Οὐδὲ ποτ᾽ ἐν θεῖο ἐρυδόλακα, βωτιανεῖρη,
Καὶ ποτὸν ἐδηλήσαντε· ἐπεὶ ἣ μᾶλα πολλὰ μεταξὺ

Λ 2
Οὐ γὰρ τε οὐκετελεῖ, θάλασσα τε ἡχήσεσα·
'Ἀλλὰ σοὶ, ὡ μέγ' ἀναιδεῖς, ἀμ' ἑσπόμεθ', ὅφρα σοῦ χαίμισης.  
Τιμὴν ἀρνύμενοι Μενελάω, σοὶ τε, κυνώπα,  
Πρὸς Τρώων·—τῶν ὁτί μετατρέπῃ οὐδ' ἀλεγίζεις·  
Καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖ,
'Ωτε ἐπὶ πόλλ' ἐμόγγαρα, ὄσαν δὲ μοι ὑλεῖς 'Αχαίων.  
Οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας, ὅπποτ' Ἀχαιοὶ  
Τρώων ἐκπέρασαε εὐνυμενὸν πτολεῖθρον·  
'Ἀλλὰ τὸ μεν πλεῖον πολυάκιος πολέμιο  
Χείρες ἔμαζε δείπνου'· ἀτὰρ ἤν ποτε δαμίου ἰδρητα,  
Σοὶ τὸ γέρας πολύ μείζον, ἔγω δ' ὀλίγων τε φίλων τε  
'Ερχομ' ἔχων ἐπί νήρας, ἐπὶν κεκάμω πολεμίζων.  
Νῦν δ' εἰμι Φθινον', ἐπεὶ ἡ πολύ φήτερον ἐστιν  
Οἰκαδ' ἵμεν σὺν νυφὶ κορωνιάν· οὔτε σ' ὀδί  
'Ενθάδ', ἄτιμος ἑών, ἀφένος καὶ πλούτων ἀφίζειν.  
Τὸν δ' ἦμενετ' ἐπείτα ἄναξ ἄνδρων Ἀγαμέμνονοι  
Φεύγε μᾶλ', εἰ τοι θυμὸς ἐπέσωσατ· οὔδε σ' ἔγωγε  
Λίσσομαι ἐνεκές· ἐμείο μὲνεν· πάρ' ἐκαγε καὶ ἀλλοι,  
Οḷ κε μὲ τυμήσουσι, μάλιστα δὲ μητέτα Ζεὺς.  
'Εχθατος δὲ μοι ἐσοί Διονυσίων βασιλέων·  
Αἱτε γὰρ τὸ ἄρε τε φίλη πολεμιο τε μάχαι τε.  
Εἰ μάλα καρπέτος ἐσοί, θεὸς σοὺ τοῦ τογ' ἐδωκέν.  
Οἰκαδ' ἵνα σὺν νυφὶ τε σής, καὶ σοῖς ἐτάρσουσι,  
Μυρμήδοναν ἄνασαν, σέθεν δ' ἔγω σὲν ἀλεγίζων.  
Οὐδ' ὅθομα κατένυκτος· ἀπειλήσῃ δὲ τοῖς ἔδε·  
'Ὡς ἐμ' ἀφαιρεῖται Χρυσηλίδα Φοίδος Λοράλλων,  
Τὴν μὲν ἔγω σὺν νηι τ' ὑμί· καὶ ἐμοῖς ἐτάρσοιν  
Πέρωσα, ἔγω δ' k' ἀγὼ Βροικήλα καλιπτάρρον,  
Αὐτὸς ἵνα κλαίςτηκε, τὸ σὸν γέρας· φορ' εὐ εὐδής,  
'Οσον φήτερος εἰμί σέθεν, στυγγ' δὲ καὶ ἄλος  
'Ισον ἐμαί φάσοθα, καὶ ἡμωνυμεναι ἀντὴν.  
"Ὡς φάτο· Πηλείων δ' ἄγος γένετ', ἐν δὲ οἳ η'οο  
Στήθεσσιν λασίουι διάνδικα μερημῆτεν,  
"Ἡ δὲ φάσγανου ὁδὶ ἐρυσόμενος παρὰ μηροῦ·
ΒΟΟΚ Ι

'Ενός μέν ἀναστήσειν ὁ δ' Ἀτρέιος ἐναοίζοι,
'Ἡ χιλῶν παιάσειν, ἐρητύσει τέ φυσόν. ...

"Εώς δ' ἐγν ταῖθ' ὠμαίνει κατὰ φρένα καὶ κατὰ θυμόν,
'Ἐλευθεροί ὁ ἔκ κολεῖον μέγα εἴφος, ἡλθεὶ δ' Ἀθήνη
Οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκάλενος Ἡρη,
"Αρμῶν ὡς ἄγων θυμῷ φάλεοντα τε κρημόνει τε.
Στῇ δ' ἐπιθεν, τινθ' ἐς κόμης ὤ τε Πηλεώνα, Ὀμοφοινομένη, τῶν δ' ἄλλων οὕτως ὀρᾶτο. Θάμβησαν δ' ἂν Αχιλλεύς, μετὰ δ' ἐτράπετ' αὐτίκα δ' ἐγνω Παλλάδ' Ἀθηραΐν'· δεικὼ δ' οἶ δοσε φάνωνθ. "
Καὶ μὲν φωνήσας ἐπεα περέστε αν δροσήθαι.

Τίπτ' ἀυτ', αἰγύπτιοι Δίδω τέκος, εἰλήλουθας;
'Ἡ Ἰνα χωριν θ' Ἀγαμέμνονος Ἀτρείδαο;
'Ἀλλ' ἐκ τοῦ ἑρώων, τὸ δ' καὶ τελέσθαι ὀλω,
'Ἡ ὑπεραπλήφους τάχ' ἄν ποτε θυμόν ὀλίσση.
Τὸν δ' αὑτὲ προσέειπεν ὁθ' ἱλακτίνις Ἀθήνη.
"Ηδον ἄγω παύσοντα τὸ σύν μένος, αἰ κε πίθομα, Οὐρανόθεν· πρὸ δ' ἣμε θεὰ λευκάλενος Ἡρη,
"Ἀμφῳ ὡς θυμῷ φάλεοντα τε κρημόνει τε.
'Ἀλλ' ἄγε λήγ' ἐρμός, μηδέ εἴφος ἔκκε φερέ.
"Ἀλλ' ἦτοι ἐπεσιν μὲν ὑνείδοισιν, ως ἔσται περ.
"Ωδε γὰρ ἑρέφω, τὸ δ' καὶ τέτελεσμένον ἔσται,
Καὶ ποτὲ τοῦ τρίς τὸσα παρόστεσται ἀγγαλα ὅρα
'Τόρος εἶνεκα τῆδε· οὐ δ' ἄγε, πεῖθος δ' ἡμῖν.
Τ' ὁ δ' ἀπαμείδομενος προσέφη πόδας ὑκῶς Ἀκχελλεύς
Χρὴ μὲν σφαλτεροίν γε, θεά, ἐποι εἰρήσασθαι,
Καὶ μάλα περ θυμῷ κεχολομένον ὡς γὰρ ἄμενον.
"Ὡς κε θεοῖς ἐπεισθείται, μάλα τ' ἐκλενν αὐτοῦ.

'Ἡ, καὶ ἐπ' ἀργυρὴν κῆπον ὄχθε θεία χείρα
"Ἀφ' δ' ἐς κουλεύον ὠς μέγα εἴφος, οὐδ' ἀπίθεσαν
Μόθῳ Ἀθήναις· ἡ δ' Ὀλυμπίανδ' ὑπάκεινε
Δῶμαι' ἐς αἰγύπτιοι Δίδω μέτα δαιμονιον ἄλλους
Πηλειδὴς δ' ἔξαυτις ἀταρτηροῦ ἐπέσησιν
Ἀτρείδην προσείπει καὶ οὗποι λήγε χόλοιο.
ΟΙΝΟΔΑΡΕΣ, κυνός ὅμοιος· ἦξον, κραδίθην ὁ ἐλάφων, 225 ὅτε ποτὲ ἐς πόλεμον ἄμα λαῷ διάφθρηται, ὠπὸ σοῦ ἄριστε, Ἀχαίων
Τέτληκας θυμῷ· τὸ δὲ τοῖς κήρ ἐδέστα εἶναι.
'Ἡ πολὺ λιών ἔστι κατὰ στρατὸν εἰρύν' Ἀχαίων
Δῶρ᾽ ἀποσκεύοισθαι δεῖς αὐθέν ἀντίον εἶπε.
Δημοδόρος βασιλεὺς, ἔπει ὀὐτιδιονίσθη ἀνάσσεις
'Ἡ γὰρ ἄν, Ἀτρείδη, νῦν ὑπάτα λαβάρθαιο.
Ἀλλ᾽ ἐκ τοῦ τρέω, καὶ ἔτος μέγαν δρόκον ὁμοῦνια,
Ναὶ μὰ τόδε σκῆτρον, τὸ μὲν οὕτωτε φόλλα καὶ δξοῖν.
Φύσει, ἐπειδὴ πρῶτα τοιμὴ ἐν δροσα λέλακην,
Οὐδὲ ἀναθηλῆσε· περὶ γὰρ ὁ ἐ ἀλλοκ ἔλεγεν
Φόλλα τε καὶ φλοίων· νῦν αὐτὸ μὲν νῆς Ἀχαίων
Ἐν πολάμμεσ φορέοισ δικάσται, οὔτε θέματι
Πρὸς Δίῳς εἰρύτατι· ὁ δὲ τοῖς μέγας ἔστατας δρὸκος
'Ἡ ποτ᾽ Ἀχιλλῆς ὁ ποθὰ ἔξεστι νῦς Ἀχαίων
Σύμπαντις· τότε θ᾽ οὕτι δυνῆσαι, ἕγγομενος· περ.,
Χραμαμένι, εὐτ᾽ ἀν πολλοὶ ψῆ· Ἐκτέρως ἀνφόρονοι
Θυρόκοροις πίπτωσι· σὺ δ᾽ ἐνδοθ όμοῖος ἀιώνες
Χωδής, δ᾽ Ἀριστον Ἀχαίων οὐδὲν ἔτιος.

"Ως φάτο Πηλίδης· ποτὶ δὲ σκῆτρον βάλε γαῖς
Χρυσεῖος ἥλιος πεπαρμένον, ἔξετο δ᾽ αὐτὸς·
'Ἀτρείδης δ᾽ ἐτέρωθεν ἐμίνια· τοῖς δὲ Νέστωρ
Πολυτηρὸς ἀνφόρος, λυγὺς Πυλίων ἄγορήτης,
Τοῦ καὶ ἀπὸ γλώσσης μελτὸς γλυκές δέν αἰθή.
Τῷ δ᾽ ἤδη δῶν μὲν γενεὰς μήρων ἀνθρώπων
'Εφθιάθων, οἱ οἳ πρόσθεν ἀμα τράφεν ἡδ᾽ ἐγένοντο
Ἐν Πύλῳ ἡγαθέρ, μετὰ δὲ τριπτάσιαν ἄνασσεν.
"Ο σφιν ἐνιπτρον ἀγορᾶς κατα μετέεπεν·

"Ὡς πότοι, ἡ μέγας πένθος Ἀχαίδα γαίας ἱκάνει.
"Ἡ κεν γρηγορίας Πρίαμος, Πρίαμοι το πέατε
"Ἀλλου τε Τρώες μέγα κεν κεχαροιατο θυμῷ,
Εἰ οφίων τάς πάντα πυθοίας μαρακενίουν,
Οἱ περὶ μὲν βοηθή Δαναών, περὶ δ᾽ ἄστε μάχασθαι
ΒΟΟΚ 1.

Αλλα πίθεσθ' ἄμφω δὲ νεωτέρω ἐστον ἤμεν. 260

Ἡ γὰρ ποτ' ἐγὼ καὶ ἀρείοις ἥπερ ὑμῖν

'Ανδράσιν ὑμᾶλησα, καὶ ὁποτὲ μ' ὁδ' ἀδέρειτον.

Οὖ γὰρ πω τοιοὺς ἰδον ἀνέρας, οὐδὲ ἄσωμαι,

Οὐν Πειρίδον τε, Δρυάντα τε, ποιμένα λαῶν,

Κανένα τ' Ἕξαδίων τε, καὶ ἄντιθεν Πολύφημον.

'Ἐφεία τ' Ἀλκείδην, ἐπεικελον ἄδαντωσιν.] 265

Κάρτιστοι δὴ κείνοι ἐπιχθονῶν τράφεν ἄνδραν

Κάρτιστοι μὲν θανα, καὶ καρπίστος ἐμάχοντο,

Φηροῖν δωκάκοισι, καὶ ἐκπάγνας ἀπόλεσαν

Καὶ μὲν τοιοῖν ἐγὼ μεθομίλεσον εἰς Πύλου ἐλθὼν,

'Γλύθεθνεν εἰς ἀπίς γαῖης· καλέσαντο γὰρ αὐτοί· 270

Καὶ μαχόμην κατ' ἵμ' αὐτόν ἐγὼ· κεῖνοι δ' ἀν οὔτις

Τών, οἳ νῦν βροτοί εἰσιν ἐπιχθονίων, μαχόμετο,

Καὶ μὲν μὲν βουλέοιν ζύνεν, πείθοντο τε νῦθι.

'Αλλα πιθεσθε καὶ ὑμεῖς· ἐπεὶ πείθεσθαι ἁμείνουν.

Μήτε σὺ τόνδ', ἀγάθος πέρ ἐὼν, ἀποαιρέσεσθαι, 275

'Αλλ' ἔα, δ' ὥς οἱ πρώται δόσαν γέρας νίες Ἀχαιῶν·

Μήτε σὺ, Πηλείδη, ἔθελ' ἐμεξέμενα βασιλῆι

'Αντιδίην· ἐπεὶ οὐτοί δ' ὑμεῖς ἐμοὶ τιμῆι

Σκηνοῦχος βασιλεὺς, ἦτε Ζεὺς κύδος ἐδωκεν.

Εἰ δὲ σὺ κάρτιστος ἦσα, θεὰ δὲ σε γείναιο μήτηρ, 280

Αλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλέονεσον ἀνάσσαι.

'Αρείδην, σὺ δὲ παύε τενον μένος· αὐτὰρ ἐγγυε

Λίσσωι' Ἀχιλλῆι μεθέμενον χόλον, δς μέγα πάον

'Ερως Ἀχαιώνι πέλεται πολλοῦ κακοίοι.

Τὸν δ' ἀπαμειβόμενος προσῆφη κρειῶν Ἀγαμέμνονον 285

Ναι δ' ταύτα γε πάντα, γέρον, κατὰ μόριαν ἐκεῖς.

'Αλλ' δ' ἄνὴρ ἐθέλει περὶ πάντων ἐμμεῖναι ἄλλον,

Πάντων μέν κρατεῖν ἐθέλει, πάντωσι σ' ἀνάσσαιν,

Πάσι δὲ σημαινέν, α' τιν' οὐ πείσεσθαι δῶ.

Εἶ δὲ μοι ἀληθείη ἐθέλαις θεὰ α' εἶν ἐόντες, 290

Τοθενάλα προσήφην γνέφα τε νικᾶσθαι;
'Η γαρ κεί δειλός τε και οὔτε διαινῦς καλεομην. Εί τε σι καί τάν έργον ἐπείξομαι, διττε κεν εἶπης. "Ἀλλα ομιν δή ταύτ' ἐπιτήλλεο, μη γαρ ἔμοιγε Σήμαιν··· οὐ γαρ ἐγιγη' ἐτί σοι πείσονται οὖν.
'Ἀλλο δέ τοι ἐρέω, σοι δ' ενὶ φρεσὶ βάλλειν σήμαιν.··· Προὶ μὲν οὔτοι ἐγιγη μαχίσομαι εἰκενα κούρης, ὡστε σοι οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθε γε δόντες Τῶν δ' ἄλλων αὐτοὶ ἐστι θοῦ παρά νης μελαίνης,·······
Τῶν οὖκ ἄν τι φέροις ἀνελῶν ἀέκοντος ἐμείο.·
Εἰ δ' ἀγα μὴν πείρησαι, ἕνα γνώσωι καὶ οἶδε·
Αἰφά τοι αἷμα κελαινὸν ἔρωσει περὶ δουρή.

"Ὡς τῶν' ἀντιδίοιι μαχασφαμένων ἔπεεσιν.·
Ἀνοτήτην· λίσαν δ' ἀγορὴν παρά νηραιν 'Ἀχαιῶν.·
Πηλείδης μὲν ἐπὶ κλασίας καὶ νῆς έισας
'Hīc σών τον Μενοτιάδη καὶ οἷς ἐπάροισιν··
'Ἀτρείδης δ' ἀρα νῆς θοῦν ἀλαδε προέρνεσον,
'Ες δ' έρέτας ἔκρινεν εἰκοσιν, ες δ' ἑκατόμην
Βῆσεν θεό· ανά δ' Χρυσφαδά καλλιπάρον
Fläven ἄγων· εν δ' ἀρχής ἐδη πολευτης 'Οδυσσεις.·
Οἰ μὲν ἐπατ' ἀναβάντες ἐπέτελεον ύγρα κέλευθα·
Λαοὺς δ' 'Ατρείδης ἀπολυμαίνεσθαι αἴωγεν.
Οἰ δ' ἀπελυμαίνοντο, καὶ εἰς ἄλα λύματ· ἐδαλλον·
'Εροδον δ' 'Απόλλωνι τελέσσας εκατόμης
Γαύρων ἡδ' αίγων παρὰ δίναν ἀλλὶ ατρυγέτου
Κνίση δ' οὐσαν ἱκεν ἐλλοσομὲνεν περὶ καπνῷ

"Ὡς οἱ μὲν τὰ πέννυτο κατὰ στρατὸν· οὐδ' 'Αγαμέμνων
Ἀγή' ἔρωδος, τὴν πρῶτον ἐπιτείλησθι 'Αχιλλῆ.·
'Ἀλλ' ἄγε Ταλοθιδίων τε καὶ Εὐρυδήτην προεε πεν·
Τώ οἱ ἑσαν κήρυκε καὶ ὀτρηρῶ δηράτοντε·

'Ἐρχεσθον κλοιοΐν Πηλείαδει 'Αχιλλῆς·
Χειρὸς ἐλύντ' ἀγέμεν Βρισίδα καλλάπαρον·
Εἰ δ' καὶ μὴ δώσαι, ἐγώ δὲ κεν αὐτὸς ἔλομαι
Ἐλθὼν σὺν πλεύνεσι, τό οἱ καὶ ρίγοιν ἔσται.

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ΒΟΟΚ I.

Ως εἶπον προτείνειν ἀρατείον δ' ἐπὶ μίθον ἔτελλεν. —
Τῷ δ' ἀκοντεῖτε βάτην παρά δὲν' ἄλος ἀτενητόω, Μυρμιδώνιον δ' ἐπὶ τε κλησίας καὶ κῆνας ἱερώνην.
Τὸν δ' οὖρον παρὰ τε κλησίας καὶ νηλί Μελάνθεν. "Ἡμένοι· οὖν' ἀρα τῇ γαίει ηῶν γῆθησαν Ἀχιλλεύς. 336
Τῷ μὲν ταρκήσαντε καὶ αἴδομένω βασιλῆα Στῆνεν, οὔδε τι μὴν προσεφώνον οὖν' ἔρεοντα.
Αὐτὰρ δ' ἔγγοι θύει ἐνὶ φρεσκεία, φωνὴν τε.

Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἤδε καὶ ἄνδρων,
"Ἀςσαν Ἰτ'· σοτὲ μοι ὑμῖς ἐπαίττου, ἀλλ' Ἀγαμέμνων, 335
"Ο σφῶι προτείνει Βρασιάδος εἴνεκα κούρης.
"Ἀλλ' ἄγε, Διογενές Πατράκλεις, ἐξαγεν κούρην,
Καὶ σφῶι δὸς ἄγεν. Τῷ δ' αὐτῷ μάρτυροι ἔστων
Πρός τε θεῶν μακάρων, πρός τε θυητῶν ἀνθρώπων,
Καὶ πρὸς τοῦ βασιλῆως ἀπένεος, εἰ ποτε δ' αὐτὲ
Χρεωμ' ἐμείο γέννηται ἁεικέα λαχγὴν ἀμαίνου
Τοῖς ἄλλοις. 'Ὑ' γάρ δ' ἀλούσι φρεσκει θῦει.
Οὔδε τε οἶδε νοσήσαι ἄμα πρόσω καὶ ὅπίσω,
"Ὅπως οἱ παρὰ νησίς σοὶ μαχεύσεται Ἀχαίοι.

"Ὡς φάτο· Πάτρακλος δὲ φίλῳ ἐπεπείθθεν ἐταῖρῳ. 340
"Εἰ δ' ἄγαγε κλησίας Βρασιάδο καλλιπάρον,
Δώκε δ' ἄγεν· τῷ δ' αὐτῷ Ἰττὴν παρὰ νήμας Ἀχαίων.
"Ἡ δ' ἄκουν' ἀμα τοιού τυχή κείν.—Αὐτὰρ Ἀχιλλεύς
Δακρύσας ἄταρσον ἄφαρ εὔετο νόσφοι λαμβανείς,
Θε' ἐφ' ἄλος πολλῆς, ὁρῶν ἐπὶ οἴνον πάντων. 350
Πολλὰ δὲ μητρὶ φίλῃ ἡρήσατο χείρας ὀργυνείς.

Μήτερ, ἐπεῖ μ' ἑτεκὲς γε μουννιαδόλων περ ἐπαντα,
Τιμήν πέρ μου δείλλεν Ὀλύμπιος ἐγγυαλλίαζ. 345
Ζεὺς υψιδημέτρης· νῦν δ' οὖνδε με τυτῶν ἔτεισεν.
"Ἡ γάρ μ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
"Ἡτίμησον· ἐλῶν γάρ ἔχει γέρας, αὐτὸς ἀπούρας.

"Ὡς φάτο δακρύσας· τοῦ δ' ἐκλυνεν πότνια μήτηρ
Ἡμένην ἐν βέβεσεν ἄλος παρὰ πατρὶ γέφυρα.
Καπαλώμως δ' ἀνέδω πολλῆς ἄλος, ἧτ' ὀμηχλη.
Καὶ ῥὰ πάρου τοῦ ἀυτοῦ καθέστω δικρυφέων, 364
Χαίω τὲ μὲν κατέρεξα, ἐπο τ' ἐφατ', ἐκ τ' ὀνόμαζεν
Τέκνον, τὶ κλαίεις; τὶ δὲ σε φρένας Ἰκετο πένθος; 365
'Εκαίδα, ἡ γε κεύθε νῷ, ἤν εἰδομέν ἄρῳ.
Τὴν δὲ βαρυστενάχων προσέφη πόδας ὦκις 'Αχιλλείας
Οἰσθα· τὶ τοι ταῦτ' εἶδοις πάντ' ἀγροθόω; 366
υἱχόμεθ' ὦ Θηήθην, ἵππων πόλω Ἱππόλον,
Τὴν δὲ διεπράθομέν τε, καὶ ἔγομεν ἐνθάδε πᾶντα·
Καὶ τὰ μὲν εὖ δάσαντο μετὰ σφίονι νῖες 'Αχαίων,
'Ἐκ δ' ἔλαυν Ἀτρείδη 'Χρυσίδα καλλιάρην.
Χρύσης δ' αὐθ', ἵππους ἐκατερδόλου Ἀπόλλωνος,
'Πλεῖ βοᾶς ἐπὶ νήσας 'Αχαιῶν χαλκοχώτων
λυσόμενος τε δύναται, φέρων τ' ἀπερείσ' ἄποινα
Στέμματ' ἔχων ἐν χερσὶ ἐκθόλου Ἀπόλλωνος.
Χρυσῆ αὖν καὶ περίπτρον, καὶ ἐλλασσότα πάντας 'Αχαιόν,
Ἀτρείδα δὲ μάλας ὄνω, κοσμηταρε λαών. 370
'Εσθ' ἄλλοι μὲν πάντες ἐπευφύμησαν 'Αχαίοι
Αἰδιείσθ' θ' ἵππη, καὶ αὐλαδ' δέχθαι ἄποινα·
'Αλλ' οὐκ Ἀτρείδη 'Αγαμεμνόνι ἤνδαν δὴμιο,
Ἀλλὰ κακῶς ἄφεις, κρατερῶν δ' ἐπὶ μῦθον ἐτελεῖν.
Χώμενος δ' ὁ γέρων πάλει ὄχετο· τοῖς δ' Ἀπόλλωνος
Εὔσαμένου ἤκουσαν, ἤπει μάλα οἱ φίλοι ἤν.
'Ἡκ δ' ἐπ' Ἀργεῖοις κακῶν βέλος· οἱ δὲ νῦ λαοὶ
Θυρίκον ἐπασαυτοῖ τὰ δ' ἐπόχετο κῆλα θεοῖ,
Πάντη ἄνα στρατόν εὐφόρι 'Αχαιών. 'Αμημὲ δὲ μάντες
Εὐ εἰδῶς ἄγορεν θεοπροπίας 'Εκάτοιο. 375
Ἀτίτ' ἐγὼ πρῶτος κελώμεν θεὸν ἱλάσκοθα.
'Ἀτρείλινα δ' ἐπείσα χῶλς λάδεν· αἰθα δ' ἀναστὰς
Πετείλας μῦθον, ὃ δὴ τετελεσμένον ἐστίν.
Τὴν μὲν γὰρ σὺν νῃ θοῆ ἔλικουσε 'Αχαιοί.
'Ες Χρυσὴν πέμπουσιν, ἄγους δὲ ὁδὰ ἀνακτ· 380
Τὴν δὲ νέον κλησίθην ἐδαν κήρυκες ἄγουτες
Κωφῆν Βρασίφος, τὴν μοι ὄςαν νῖες 'Αχαίοι.
Ἀλλὰ σὺ, εἰ σύνασαι γε, περίσχυσε παιδὸς ἔρθος.
Ελθοντ' Ολυμπόνδε Δία λίσα, εί ποτε δή τι
*Η ἔπει άνθρωπος καρδιήν Διός ἢ καὶ ἔργῃ.
Παλλάκε γὰρ σέ πατρός ἐνι μεγάρων ἄκουσα
Εὐχομένης, δτ' ἔφησα πελανεφί Κρονίων
Οἰς ἐν ἀθανάτοις ἀεῖ, λογίν ἄμεινα,
*Οπτήτε μν ξυνδόσα Ολύμπιοι θέλον ἄλλοι,
*Πρη τ' ἠδε Ποσειδάων καὶ Παλλάς Ἀθήνη.
*Αλλὰ σε τόν γε ἐλθοῦσα, θεά, ὑπελύπα δεσμών,
*Αυ' ἐκατόγχεναι καλέσαξ' ει μακρῶν 'Ολυμπόνπ.
*Ου Βραάρεων καλέσου μεθοί, άνδρες δ' ἔτε τις πάντες
Αλγαίων', ὁ γὰρ αὐτ' ὑπ το πατρός ἀμείνων.
*Ος μ' ἐπαρα Κρονίων καθ' ἑκείτο κόδει γαίων
*Ει ἐ. ουτ' Τόν καὶ ἐπέδεικισαν μάρακες θεοί, συνε τ' ἔδησαν.
Τῶν ἐν μν μνήσασα παρέζεα, καὶ λαδῇ γούσων,
Αὐ κίν πεις ἐθέλεσαν επ Τρώεσοι αρήξαι,
Τους δ' κατά πρύμνας τε καὶ ἀμφ' ἀλα ἔλασα 'Αχαιόν,
Κτεινομένοις, Ίνα πάντες ἐπαυρνοῦνται βασιλῆς,
Γνώ δ' καὶ Διαίθης εὐφυκρίων Ἀγαμέμνων
*Ην ἄτη, δτ' ἀριστον 'Αχαίων οἴδεν ἐτείεα.

Τὸν δ' ἴμείδει ἐπειτα Θέτης κατὰ δάκρυ χέουσα·
*Ω μοι, τέκνον ἐμών, τι νῦν σ' ἔτρεφον, αἰνά τεκνώνα;
*Διθ δρέλες παρα νηνοι υδάκρυντο καὶ ἁτίγον.
*Ησθαὶ ἐπεὶ νῦ τοι αἰσία μίνυνα περ, οὔτι μάλα δήν.
*Νὸν δ' άμα τ' ώκυμορος καὶ δίιτις περὶ πάντων
*Ἐπλεῖον τε σε κακῆ αἴσθ τέκνον εν μεγάρωσιν.
*Τοὺτο δε το ἐφιέουσα ἐποις Δι κετερκυρίας
Εἰμ' αἰτή πρὸς 'Ολυμπόν ἀγάνυφον, αι κε πίθηκα.
*Αλλὰ σε μὲν νῦν νῦν νησὶ παράμενες ωκυπόροισιν
Μὴν τ' Ἀχαιοίοις, πολέμοι δ' ἀποπάνε τάμπαν.
*Σεις γὰρ ἔκ ἢ ἦκεναν μετ' αμβροσίας Αἰδηπηγα.
*Χθιοὺς ἐδ' μετα δαίτα, θεοί δ' ἀμα πάντες ἐποιο
Δωδεκάθ' δὲ τοι αἰτής ἐλεύσποι Ολυμπόνδε.
*Πέτα
Καὶ τὸτ' ἐπειτά τοι εἰμί διὸς ποτὲ χαλκοδατές δω,
Καὶ μν γοινάσσαμαι, καὶ μν πείσουαν διώ
"Ως ἄρα φωνήσασ' ἀπεθάνω.· τὸν δ' ἔλεπ' αὐτοῦ Κυώμενον κατὰ θημὸν εὐζύκλου γυναικὸς,
Τὴν ρα βικ ἀέκουστος ἄπηρων.—Αὐτάρ 'Οδυσσεὺς
'Εσ Χρύσην Ἰκανεν ἄγων ἱερὴν ἐκατόμβην. .
Οἱ δ' ὅτε δὴ λιμένος πολυδενθὸς ἐντὸς Ἰκοντο,
'Ιστία μὲν στείλαντο, θέσαν δ' ἐν νηλι μελάνην .
Ιστόν δ' Ἰστόδοχῳ πέλασαν προτόνοις ψάντες
Καρπαλίμως· τὴν δ' εἰς δρυμὸν προέρεασαν ἐρετικοῖς.
Εκ δ' εἰναὶς ἐδαλὼν, κατὰ δὲ πρωμήθην ἐδησαν·
'Εκ δὲ καὶ αὐτοὶ βαϊνον ἐπὶ ῥηγμίνι θαλάσσης .
'Εκ δ' ἐκατόμβην βῆσαν ἐκρήβῳ '	extit{Ἀπόλλωνι} .
'Εκ δὲ Χρύσης νηρὸς βη ποτντοπόροι .
Γῆν μὲν ἑπτα' ἐπὶ βωμῶν ἄγων πολύμητις 'Οδυσσεὺς
Πατρὶ φίλῷ ἐν χεροὶ τίθει, κα. μν προσεθεῖν.

"Ω Χρύση, πρὸ μ' ἐπεμψεν ἄνας ἀνδρῶν 'Αγαμεμνῶν
Παιάδα τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἐκατόμβην.
Ρεξιμ υπὲρ Δανῶν, δορ' ἀλασμένα ἄνακτα,
Ος νῦν 'Ἀργείοιοι πολύστοια κῆπε' ἐβήκεν .

"Ἔις εἰπὼν ἐν χεροὶ τίθει, δ' ἐκεῖτα χαίρων 7
Παιάδα φίλην· τοι δ' ὤκα θεῷ κλείτιν ἐκατόμβην.
'Εβέλις ἐπησαν ἐκδημόν περὶ βωμῶν·
Κρηνιάζουν δ' ἑπτα, καὶ ὑλοχυτας ἀνέλουν.
Γοάσαν δὲ Χρύσης μεγάλ' ἐξετο χείρας ἀνασαγ' 

Κλιθί μεν, 'Ἀργυρότος', δ' Χρύσην ἀμφαδέθηκας,
Κίλλαν τε ζαθην, Τενδόδικῳ τε ἴρᾳ ἄνασεῖς .
'Ἡδὰ μὲν ποτ' ἐμεῖν πάρος ἐκλυεσ' εὐξαμένου, 
Γίμησας μὲν ῥεῖ, μέγα δ' ἱπα λαδὸν 'Ἀχαϊῶν .
'Πο' ἐτί καὶ νῦν μοι τόδ' ἐπικήρησιν ἐελδωρ·
'Ἡδὸ νῦν Δαναοῖσιν ἀείκεα λογον ἄμυνων .

"Ὡς ἐβατ' εὐχόμενος· τοῦ δ' ἐκλυσ Φοῖβος 'Ἀπόλλων
Αὐτάρ ἐπεί ἐδώ ἐδόκτη καὶ ὑλοχυτας προβαλόντον,
Αὐρευσαν μὲν πρωτα, καὶ ἐσφαξαν καὶ ἐδειραν,
Μηρωὺς δ' ἑκέταμον κατὰ τε κνίς ἐκάλυψαν

430 435 440 445 450 455 460
ΒΟΟΚ Ι.

Δει γυμνατας ησαν, έπι αυτων οι ομοδέτησαν. 
Καλε τοπι σχιξης, ο γέρων, έπι οδον ανθησαν
Αυταρε τοπι κατα μηδε καλη, και σπλαγχνι πεπασαντο, 
Μετσπλλαν τα ορα ταλλα και ροφη οδεσιαν επεραν

"Ωπτησαν τα περιφραδεως, ορυσαντο τα πάντα. 
Αυταρε τοπι πασαντο πόνου, τετυπουντο τα δαιτα, 
Δαιννητείν, ουδε τι θυμος εδειντο δαιτος έξοης. 
Αυταρε τοπι πόνος και δειδος οι οροι εντον, 
Κουροι μεν κρηστης επεστησαντο ποταοι

Νωμησαν αρα πασαν επαρξαμενοι δεπασεοιν.
Οι δε πανημερειοι μοληθεν θεον ιλισσουτο 
Καλοι αεισοντες παιρωνα κουρος Αχαιων,
Μελπομενε Εκαργον ο δε φρενα τερπε άκοιων.

"Ημος δε ήλιος κατευν, και επι κενας ήλθεν,
Δη τοτε κοιμησαντο παρα προμησηη νησος.

"Ημος δε ήρενενια φανη δοδοδακτυλος Ηνως,
Και τοτε οπεστε αναγνωτο μετα σπαραν ευφων 
'Αχαιων Ταυσειν δε ικμενον ουρον ιει εκαεργους Απολλων.
Οι δε ιστον στησαντε, ανα δε δεσποοι

'Εν δε άνεμος πησαν μεσον ιστον, άμφη δε κυρια
Στείρη πορφυρων μεγαλ Ιαχη, νησο λουσης.

'Η δε άθεην κατα κυμα διατρησουσα κελευνθον.
Αυταρε τοπι β' ικονο μετα σπαραν ευφων 
'Αχαιων, Νημα μεν ολη μελαινεν επι ιτηρουμ ερουσαν

'Τηνον επι ψαμάθως, υπο δε ορματα μακρα τάνυσαν.
Αυτοι δε έσκιδαντο κατα κλιοας τε νεας τε.

Αυταρ ε μηνη νηνοι παρημενων άπνοτορισαν,
Διογενης Πτελεος νησος, ποδας άκας Αχιλλεως

Ουτε ποτ εις άγορη πωλεσκετο κυδαινεραν,
Ουτε ποτ ες πολεμον άλλα φιλους φιλον κηρ
Αυθη μενων, ποθεσαι δε άτηρη τε πολεμοι τε.

'Αλλα ότε δε ιτο ονωκεκατη γενετ ιώς,
Και τοτε δε προς Ολυμπουν ιοσαν θεις αλεν ιντας
Πάντες άμα, Ζεώς ὑρηκε. Θέτες δ' οὐ ἱθητ' ἐφετεῖνεν
Παιδός ἔσοι, ἀλλ' ἤγ' ἀνεδόστε κύμα θαλάσσης.
'Ἡρήθη δ' ἀνέβη μέγαν οὐρανόν Οὐλμηπόν τε...
Εὗρεν δ' εὐρύστερα Κρονίδου ἄτερ ἡμοῦ ἄλλων
'Ἄκροτάτη κορυφῇ πολυδεράδος Οὐλόμπαο.
Καὶ ρα πάροι' αὐτοῦ καθέζετο, καὶ λάδε γούνων
Σταὐῆ· δεξιέρα δ' ἄρ' ὑπ' ἀνθρεψιόν ἐξούσια,
Δισομενήν προσέεια Δία Κρονίωνα ἄνακτα.

Ζεῦ πάτερ, εἰ ποτὲ δὴ σε μετ' ἀθανάτωσιν ὄνοσα
'Ἡ ἐπεὶ ἔργον, τόδε μοι ἐρήμην ἐέλειωρ·
Τίμησον μοι υἱόν, δε ὅκυμορωτάτος ἄλλων
'Ἐπιλέτ'· ἀτάρ μιν νῦν γε ἀναξ ἀνδρών Ἀγαμέμνων
'Ἡτίμησεν· ἐλῶν γὰρ ἔχει γέρας αὐτός ἀπούρας.
'Αλλὰ σὺ πέρ μιν τίσον, Ὀλυμπίας μητίστα Ζεὺς.
Τόφρα δ' ἐπὶ Τρώσσει τίθει κράτος, δἀρ' ἔν Ἂχαιοι
Τίδον ἐμῶν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ.

'Ὡς φάτο· τὴν δ' οὐτί προσέφη νεφεληγερέτα Ζεύς,
'Αλλ' ἀκέων δὴν ἥστο· Θέτες δ' ὡς ἆγατο γούνων,
'Ὡς ἔχετ' ἐμπεφυνία, καὶ εἴρετο δευτέρον αὐτὸς.

Νημηρτές μὲν δὴ μιν ὑπόσχει καὶ κατάνευσον,
'Ἡ ἀπόειπ'· ἐπεὶ σοὶ τοι ὑπὶ θέας ἔρφ' εὔ εἶδο,
'Ὁσον ἐγὼ μετὰ πάσιν ἄτμοτάτη θέας εἰμι.

Τὴν δὲ μέγ' ὀξθήσας προσέφη νεφεληγερέτα Ζεύς·
'Ἡ δὴ λαύγα ἔργ', δτι μ' ἔχοδοπνητα ἐφήςεις
'Πρῃ, βτ' ἄν μι' ἐρηθησίν ναειδείσως ἐπέσουν.
'Ἡ δὲ καὶ αὐτοὺς μὲν ἐν ἀθανάτισιν θεοῖσιν
Νεικεί, καὶ τέ μὲ φσι μάχῃ Τρώσσει ἀρήγειν.
'Αλλὰ ό σὸ μὲν νῦν αὐτῆς ἀπόστησι, μὴ σε νοθὴ
'Πρῃ· ἐμοὶ δὲ κε ταῦτα μελισσάτη, δῷρα τελέσσω.

Εἶ δ' ἄγε τοι κεφαλή κατανεύσομαι, δῷρα πεποίθησ.
Τοῦτο γὰρ ἐξ ἐμῶν γε μετ' ἀθανάτοιος μέγιστον
Τέμωρ· οὐ γὰρ ἐμῶν παλιναγέρτεν, οὖν' ἀπατηλῶν,
Νιό' ἀπελεύησον, δτι κεν κεφαλὴ κατανεῦσω.
'Η, καὶ κυνάρειν ἐπὶ ὁφρόι οὐδεὶς Κρονίων·
'Αμβρόσιαι δ' ἄμα χαίται ἐπεξρώσαντο ἀνακτος·
Κρατός ἄπ' ἀθανάτων· μέγαν δ' ἐλέλειξεν Ὀλυμπόν. 530

Τώρα ὥς βουλεύσαντες διέτραγμεν· ἢ μὲν ἐπείτα
Εἰς ἄλλα ἄλτο βαθεῖαν ἀπ' αἰγλήθεντος Ὀλυμποῦ,
Σείς δὲ ἐκ πρὸς ὅρα. Θεοὶ δ' ἀμα πάντες ἁνέσταν·
'Εις ἐδέουν σοφὸν πατρὸς ἐναντίον· οὐδὲ τις ἔτη
Μείναι επερχόμενον, ἀλλ' ἀντίος ἔσταν ἄπαντες. 535

'Ὡς ο μὲν ἐνθα καθέζετε ἐπ' ὅρον· οὐδὲ μὲν Ἡρη·
'Ἡ γνώσειν Ἰδοὺ· δι' οἱ συμφράσασατο βουλᾶς·
'Ἀργυρόπετρα θέτεις, ἐνυάτερ ἄλλοιο γέροντος.
Αὐτίκα κερομόιοις Δία Κρονίωνα προσρήδα·

'Τις δ' αὐ τοι, δολομῆτα, θεῶν συμφράσασατο βουλᾶς; 540
Αλεί τοι φίλον ἐστίν, ἐμεῖς ἀπονοκόνοι ἐνύτα
Κρυπτάδια φρονέντα δικαζόμεν· οὐδὲ τί πώ μοι
Πρόφρονων τέτληκας εἰπείν ἐπός ὅτι νοῦσιν.

Τὴν δ' ἡμείδητ' ἐπείτα πατὴρ ἄνδρων τε θεῶν τε. 545

'Ἡρη, μὴ δὴ πάντας ἐμός ἐπέπελπε μύθους
Εἰδήσειν· χαλεποὶ τοι ἐστοντ', ἀλόχοι περ ἐκούση.
ἈΛΛ' ὃν μὲν κ' ἐπίεικες ἀκούνειν, οὕτις ἐπείτα
Οὕτε θεών πρῶτος τούν' εἴδοσα, οὔτ' ἄνδρωπων·

"Ον δὲ κ' ἐγών ἀπάνυβεθε θεῶν ἔθελων νοῦσιν,
Μὴ ὅτα ταῦτα ἔκαστα διείρεστο, μὴ δὲ μετάλλα. 550

Τὸν δ' ἡμείδητ' ἐπείτα βωτίς πότινα Ἡρη·
Αἰνώτατοι Κρονίδης, ποιον τὸν μύθον ἐπείτες;
Καὶ λίθον σε πάρος γ' οὔτ' εἴρομαι, οὔτε μεταλ.δ'
'Ἀλλὰ μαλ' εὐκηλος τὰ φράξει τα, ἄσσο' ἐδέλφησα.
Νῦν δ' αἰνῶς σείδουσι κατὰ φρένα, μὴ σε παρεῖπη
'Ἀργυρόπετρα θέτεις, πυγάτηρ ἀλλιώτο γέροντος.
'Ἡρη γὰρ σοῦ γέροντος, καὶ λάδε γούνων·
Τῇ δ' ὄϊ ἄναρμισαί ἐπτήμυναν, ὡς Ἀχιλῆ
Τιμήσας, ἄλλος δ' ἀπόλες ἐπὶ νηνείν Ἀχαιῶν.

Τὴν δ' ἀπακειδόμενος προσέφη νεφεληγερέτα Ζείς 560
Δωμονίη, αἰτὶ μὲν ὀλέα, οὐδὲ σε λῆθων·
Πρῆξαι δ’ ἐμπῆς αὐτὶ συγῆσαι, ἀλλ’ ἀπὸ θυμοῦ
Μᾶλλον ἔμοι ἔσεα: τὸ δὲ τοῦ καὶ ῥήγιον ἔσται.
Εἰ δ’ οὕτω τοῦτ’ ἐστὶν, ἐμοὶ μέλλει φίλον εἶναι.
'Ἀλλ’ ἀκέουσα κάθησο, ἔμῳ δ’ ἐπιπείδευο μῦθον.
Μὴ νῦ τοι ὁ γραφῶν θεοὶ θεοὶ ἐστιν ἢ Ὀλύμποι,
'Ασον οἶνοθ’ δε κέν τοι ἀπότους χειρὰς ἑφεῖον.

"Ὡς ἐφατ’· ἐδείεσον δὲ βουδῆτις πότνια Ἡρή
Καὶ ὂ’ ἀκέουσα καθῆστο, ἑπιγνάμψασα φίλον ἐκρ.
'Ωρθησαν δ’ ἀνὰ δόμα Δίως θεοὶ Οὐρανίωνες.
Τοίνυν δ’ 'Πραιστος κλυτοτέχνης ἠρη, ἀγορεύοιν
Μητρὶ φίλῃ ἐπίπρα φέρον λευκώλενο 'Πρῆ.

'Ἡ δὴ λογία ἐργα τάδ’ ἔσεσαι, οὐδ’ ἐτ’ ἀνεκτά,
Εἰ δὴ σφώ ἐνεκα ὕνητων ἐθαλαίνυντον ὅδε,
'Εν δὲ θεοὶς κολόνων ἐλαιύνυτον· οὐδὲ τι δαιτὸς
'Εσθήλης ἔσεσαι ἵδος, ἐπεὶ τὰ χερείαν νικᾷ.
Μητρὶ δ’ ἐγὼ παράφημι, καὶ αὐτῇ πρὸ νικεύσῃ,
Πατρὶ φίλῳ ἐπίρα φέρειν Δί, ὁφρα μη αὐτὲ
Νεεκείμαι πατίρ, σὺν δ’ ἡμῖν δαιτα ταράζῃ.
Εἴτε γὰρ κ’ ἐθέλησαν Ὀλύμποις ἀστεροτητῆς
'Ες ἐδέων συνφελείξα· ὁ γὰρ πολὺ φέρστατος ἔστιν.
'Ἀλλὰ σὺ τόνγ’ ἐπέσεσοι καθάπεσθαι μαλακοῦσιν,
Ἀντίκ’ ἐπισθ’ ἑλοὺς Ὀλύμποις ἔσσατε ἡμῖν.

"Ὡς δ’ ἐφη· καὶ ἀναίξας δεπάσις ἀμφικύπελλον
Μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μν ἑαυτὴν ἐπειπεῖν·

Τέτλαθι, μὴτερ ἐφη, καὶ ἀνάσχεις, κηδομένῃ περ,
Μὴ σε, φίλην περ ἐσουσαν, εἰν ὀφθαλμοῖσιν ὕδωρι
Θεινομένην· τότε δ’ οὕτω συνήθοιμαι, ἄχιμονυς περ,
Χραιμείν· ἀργαλείος γὰρ Ὀλύμποις ἀντιφεράτω.
'Ἡδη γὰρ με καὶ ἄλλοτ’ ἀλεξίμενα μεμαχατα
'Ρήτε ποδὸς τεταγὼν ἀπὸ βηλοῦσθεσοίον.
Πάν δ’ ἡμαρ φερούμην, ἁμα δ’ ἥλιοι καταφύτει
Καππεσον ἐν Δήμῳ· ὀλιγος δ’ ἐτὶ θυμος ἐνῆν.
'Ενθα με Σίντες ἀνδρες ἀφαρ κοιμοσαντο πεδοντα

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591
Με φάτε με ήραν δὲ θεά λευκώλενος Ἡρῆ. Μειδήσασα δὲ πα.δός ἐδέξατο χειρὶ κύπελλον. Αὐτάρ ὁ τοῖς ἄλλοις θεοῖς ἐνδέξει πάσην Ὀλυνόχοι γλυκὸ νέκταρ ἀπὸ κρητήρος ἀφύσαν. "Ἀσβεστος δ' ἐρ' ἐνώρτο γέλοσ μακάρεσσι θεοῖσιν, Ὡς Ιδον Ἡφαιστον διὰ δώματα ποινύόντα. "Ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἠλιον καταδύντα Δαινύντ', οὐδὲ τι θυμὸς ἐδεύετο δαυτὸς ἐίσις, Ὅμω μὲν φόρμωγος περικαλλός, ἦν ἔχ' Ἀπόλλων, Μονισάων θ', αὐτί δειδον ἀμειβομεν ὑπὶ καλή. Αὐτάρ ἐπεὶ κατέδυ λαμπρὸν φάος ἠλλοιο, ὩΙ μὲν κακκειόντες ἦδαν ὄλακνδε ἱκαστος, "Ἡχὶ ἐκάστω δῶμα περικυντος Ἀφριγυνὴις "Ἡφαιστος ποίησεν ἰδιόρια πρατίδεσαν. Ζεὺς δὲ πρὸς δὲν λέχος ἤ τε Ολύμπιος ἀστεροποτής, "Ἐνθα πάρος κοιμαθ', ὄτε μὲν γλυκὺς ὑπὸν ιάνωι ἔσθα ἀδειδ' ἀναβάς· παρὰ δὲ χρυσόθραυς Ἡρη.
HOMER'S ILIAD.

BOOK II.

'Αλλοι μὲν ᾽α θεοί τε καὶ ἄνερες ἑπικορονται
Εὐδοὺν παννύχιοι. Δία δ' οὐκ ἦχε νήδυμος ὤπνος Ἀλλ' ἤγε μερρήρηζε κατὰ φρένα, ὡς Ἀχιλῆα
Τειμήσῃ, ὄλεσθ ὑπὲ πολέας ἐπὶ νησίν Ἀχαιῶν.
'Ήδε δὲ οἱ κατὰ θύμων ἀρίστῃ φαίνετο βουλή,
Πέμψαι ἐπ' Ἀτρείδη Ἀγαμέμνονοι οὐλόν ὁνειρον.
Καὶ μὲν φωνῆσας ἐπεα οτρόηντα προηδύνα.

Βάστε ὑδε, οὔλε ὁνειρε, θαῦς ἐπὶ νήας Ἀχαιῶν
'Ελθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρείδαο
Πάντα μᾶλ' ἀτρέκεως ἀγορευμένοι, ὡς ἐπιτέλλω.
Θερήζαι ε κέλεσε καρποκύωντα Ἀχαιῶν
Πανοπλίης· νῦν γὰρ έλεος πόλειν εὐρύγυναν
Τρώων· οὐ γὰρ έτ' ἀμφίς Ὀλιμπία δόματ' ἑχοντες
Ἀθάνατοι φράζοντα· ἑπέγναψεν γὰρ ἀπάντας
'Ἡρη λασσομένη· Τρόεσσι δὲ κιόδε ἐφράται.

'Ὡς φάτο· βῆ δ' ἄρ' ὁνειρος, ἐπεὶ τὸν μίθουν ἄκουσιν
Καρπαλίως δ' Ἰκανε θαῦς ἐπὶ νήας Ἀχαιῶν·
'Iῆ δ' ἄρ' ἐπ' Ἀτρείδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
Εἴδουν' ἐν κλάτη, περὶ δ' ἀμφρούς κέρος ὤπνος.
Στῇ δ' ἄρ' ὑπὲρ κεφαλῆς Νηλῆῳ νὲ ἐοικώς,
Νέστορι, τὸν ὡς μάλιστα γερῶντος τῷ Ἀγαμέμνονι.
Τῷ μὲν εἰςάμενος προσεφώνει θείος ὁνειρος·

Εἴδεις, Ἀτρέως νιὲ, δαλφρόνος, ἱπποδάμοιο;
Οὐ χρῆ παννύχιον εἴδειν βουληφόραν ἄνδρα,
Μη λαοί τ' ἐπιτετράφαται, καὶ τόσον μέμηλεν.
Νῦν δ' ἐμέθελεν ξύνες ὥκα· Δίος δέ τοι ἄγγελος εἰμι,
Ος σεν ἄνεβεν εὼν μέγα κηθετα ἤδ' ἐλεαίρει.
Τωρθίοι σε κέλευσε καρποκομώντας 'Αχαιοῦς·
Παντούδε· νῦν γὰς κτεν ἔλοις πόλειν εἰρυάγων
Γράων· οὐ γὰρ έτ' ἀμφίς 'Ολυμπία δύματ' ἐχοντες
Ἀθάνατοι φράζονται· ἐπέγναμεν γὰρ ἀπαντάς
'Ἡρη λασομένη· Γράωσεσι δὲ κήλη' ἐφήπται
Εκ Δίως. 'Αλλὰ σὺ σέριν ἔχε φρεσκι, μηδὲ σε λήση
Αἱρεῖτα, εὑρ' ἀν σε μελίφρων ὑπὸνος ἀνήρ.

"Ὡς ἀρα φωνήσας ἀπεθήκετο· τὸν δ' ἐλπίς αὐτοῦ
Τά φρονέσων' ἀνά θυμόν, ἀ' ἰ' οὐ τελέοσαίν αἰμαλλον.
Φῇ γὰρ δυ' αἴρησεν Πράμου πόλειν ἦματι κείνῳ,
Νήπιος· οὔδὲ τὰ ἡδη, ἀ ὅρα Ζεὺς μήδετο ἔργα...
Θῆσειν γὰρ ἐτ' ἐμελλὲν ἐτ' ἀλγεῖα τε στοναχάς τε
Γραώτει τε καὶ Δαναώς διὰ κρατερᾶς ὑψώνας.

"Ἐγρευτο δ' ἐξ ὑπνοι· δεὶχε σε κοίμησώ ἀμφίθε.
'Εξετα δ' ὡρθωθεὶς· μαλακὸν δ' ἐνδυνερ χιτώνα,
Καλὸν, νηγάτεσιν· περι δὲ μέγα βάλλετο φάρος.
Ποσαί δ' ὑπὸ λεπαροῖς δίδοστο καλὰ πέδιλα·
'Αμφό δ' ἄρ' ὠυσιον βάλλετο ξίφος ἀργυρόπουλον.
Εἴλετο δε σκιπτῆρον πατρίδοιο, ἀράθτων αἰεὶ.
Σὺν τῷ ἔδω κατὰ νήβας 'Αχαιῶν χαλκοχαιτῶν.

'Ὡς μὲν ρα ἃδα προεκήλθετο μακρὸν 'Ολυμπίαν
Ζηρί φῶς ἐρέοσα καὶ ἄλλους ἀθανάτοιον.
Αὐτάρ δ' κηρύσσεις λευγόθεις κέλευσεν
Κηρύσσεσι ἀγορήμισαι καρποκομώντας 'Αχαιούς·
Ο' μὲν ἐκήρυσον, τοι δ' ἦγειροτο μαλ' ὥκα.

Βουλὴ δὲ πρῶτον μεγαθύμων ἔξε γεροντῶν
Νεατορέχ ἑπά υπὲ Πυλαγενὸς βασιλῆς.
Τούς δ' ὅλες συγκαλέσας πυκνῆν ἱροτύνετο βουλὴν.

Κλέτος, φίλοι· θείος μοι ἐνύπνιον ἤλθεν ὄνειρος
Ἀμφρασίην διὰ νύκτα μάλιστα δὲ Νέστορι διώ.
ἐλθός τε μέγεθός τε, φυτὴ τ’ ἀγχοτα ἐφ’ ἐκεῖνῃ
Στὴ δ’ ἄρ’ ὑπὲρ κεφαλῆς, καὶ με πρὸς μίθον ἔσθεν
Εὐδέας, Ἀπρέος νίε, δαλφρονος, ἱπποδάμου;
Οὐ χρῆ πανυχίων εὐθεῖῳ βουληφόρον ἄνθρωπον,
"Ως λαο ἣ’ ἐπιτρέπαται, καὶ τόσα μέμηλεν.
Νῦν δ’ ἐμέθεν εἶνεις ῥαγ.· Διὸς δὲ τοῦ ἀργυροῦ ἐλμοῦ,
"Ως σε ἄνευθεν εῖν εἴη μέγα κήθεται ἤδ’ ἐλεάρηεν.
Θωρίζαι σε κέλευσαι καρφικομαντός Ἀρχαῖος
Πανυχίοι; νῦν γὰρ κεῖν ἔλαιον πόλιν ἐφοίνοιαμάν
Τρῶων· οὐ γὰρ ἐτ’ ἀμφὶς Ὁλίμπεια δῶματ’ ἔχοντες
’Αθάνατοι φραζόμενται· ἐπέγναμψεν γὰρ ἄπαντας
"Ἡρη λιοσμένη· Τρώσσοι δὲ κηδε’ ἐφητταί
’Εκ Διός· ἀλλὰ σὺ σοιν ἔχε φρεσίν.—"Ὡς δ’ ἡμῖν εἰπὼν
"Οιχεῖτ’ ἀποστάμενος, εἰμὶ δὲ γρακοῦς ὅποιος ἄνήκεν.
’Αλλ’ ἄγετ’, αἱ κέν πως θωρίζωμεν νῦς Ἀχαῖον.
Πρῶτα δ’ ἐγὼν ἔπεσει πειρήσαμαι, ἡ θέμις ἐστίν;
Καὶ φεύγειν σὺν νυσιν πολυκλήσαι κελεύως·
Τμείς δ’ ἄλλωθεν ἄλλος ἐρητεῖτε ἐπέσοσαν.

’Ἡτοι δ’ ὡς εἰπὼν κατ’ ἄρ’ ἔχετο. Τοίσι δ’ ἀνέστη
Νέατωρ, δεὶς Ρόλου ἄνας ἦν ἡμιδόντος·
"Ο φίλοι, Ἀργείους ἡγήτορες ἴδε μέδοντες,
Ἐι μὲν τὸν ὄνειρον Ἀχαίων ἄλλος ἔγνιςεν,
Πεινῶν κεῖν φαίμεν, καὶ νοσφισίμεθα μᾶλλον.
Νῦν δ’ ἰδεν δε μέγ’ ἀριστός Ἀχαῖων εὔχεται εἰνοὶ
’Αλλ’ ἄγετ’, αἱ κέν πως θωρίζωμεν νῦς Ἀχαίων.

"Ὡς ἄρα φωνήσας βούλης ἐξ ἧρχε νέεθαίν.·
Ὁ δ’ ἐπανεστησαν, πειθοῦτο ἐκ τοιμένα λαῶν,
Σκηπτούχας βασιλῆς· ἐπεσείωντο δὲ λαοὶ.
’Ητοὶ ἔθνεα εἰσὶς μελισσαῖοι ἄδιανων,
Πέτρης ἐκ γλαφυρῆς αἰεὶ νῦν ἑρχομενών·
Ποτρυὸν δὲ πέτωται ἐπ’ ἄνθεσιν ελαρνοῦσιν·
Αὐ μὲν τ’ ἔνθα ἄλλας πεποτήσαται αἱ δὲ τε ἔνθα·
"Ὡς τῶν ἔθνει πολλα νῦν ἄπο τοι κλειδών.
Πάνως προπάραθε βασιλής ἐστις ὑμνυτό
Πλαδὸν εἰς ἀγορήν· μετά δὲ σφίξας ὁ Οσιας δεδήμι
Οτρύνωνι· ἀναί. Δίδης ἄγγελος· οἱ δ' ἀγέροντο. 95
Τετρίχες δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα
Δαιων ἱζόντων, θαμαδὸς δ' ἤν· ἐννέα δὲ οφεῖς
Κάρυκες βοῶντες ἐρήνθων, εἰ ποτ' αὐτής
Σχοιας', ἀκουσίων δὲ Νιτρέπετων βασιλῆων.
Σπουδὴ δ' ἐξέτα λαός, ἔρηποθεν δὲ καθ' ἐδράς
Πανοάμενοι κλαγγῆς· ἀνα δὲ κρειῶν Ἀγαμέμνων. 100
Εὐστη σκύπτρον ἔχων, τὸ μὲν Ἑραμόστος κάμε τείχων,
Ἡφαιστὸς μὲν δῶκε Διό Κρονίων άνακτε—
Αὐτάρ ἀρα Ζεὺς δῶκε διακτόρα Ἀργεψάτην·
Ἐρμείας δὲ ἄναξ δῶκεν Πέλοπα πληξίπωρος
Αὐτάρ ὁ αὐτὸς Πέλοφ δῶκ' Ἀτρείς, ποιμένι λαῶν· 105
Ἀπείδες δὲ κτῆσιων ἐπίπεπνον πολύαιρων Θεόστη
Αὐτάρ ὁ αὐτὲ Ἐστότ' Ἀγαμέμνονι λείπε φορηναι,
Πολλάσιον νήσουι καὶ Ἀργεῖ παντὶ ἀνάσεος.
Τῷ δ' θρειαμένος ἐπεδ' Ἀργεῖοις μετέλιδα·

'Ὁ φίλοι, ἢρως Δαναοῖ, θαυμάστε ὁ Ἀργεος,
Ζεὺς με μέγα Κρονίδος ὡς ἐννίης φαρεις·
Σχέτιος, δ' πρὶν μὲν μοι ὑπέσχετο καὶ κατέσχεν
Πλαύν εκπέφαντ' εὔπειξις αὐτονέσθαι·
Νῦν δὲ κακὴν ἀπατήν βουλεύσατο, καὶ με κελέει
Δικέλλα Ἀργος ἰκέσθαι, ἐπεὶ πολίων ἄλεσα λαῶν. 110
Οὕτω ποι ἄλλες ὑπέρμενεί φίλον εἶναι,
'Ος δ' ἀλλάς πολίων κατέλυσε κάρναις,
'Πο' ἐτ' καὶ λύσει· τοῦ γὰρ κράτος ἐστι μέγαστον
Αἰσχρόν γὰρ τόδε γ' ἐστι καὶ ἐσομενέοιν πυθεσθαι,
Μποφ ωτω τοιόνδε τοσοῦν τε λαῶν Ἀχαιῶν
'Απρικτον πόλερον πολεμίζειν, ἢδὲ μάχεσθαι
'Ανθράκι παυροτέροις, τέλος δ' οὕτως τε πέφονται.
Εἶπερ γὰρ κ' ἑθηλομεν Ἀχαιοι τε Θρώδες τε
'Ορκία πιστὰ ταμώντες ἀριθμηθήμεναι ἄμφω,
Τρώδας μὲν λέξασθαι, ἐφεστὶν ὠσαί καί αινῖν.
'Ἡμεῖς δ' ἐς δεκάδας ἵππος ὑπεραύλησαμεν Ἀχαών,
Τρώον δ' ἀνδρὰ ἐκαστὸν ἐλοίμεθα οἴνοιοιείν.
Πολλαὶ κεν δεκάδες δεινοίοτο οἶνοχοίον. 
Τόσον ἐγὼ φημι πλέας ἔμεναι διὰ 'Ἀχαών
Τρώον, οἱ ναίοι κατὰ πτόλιν ἀλλ' ἑπίκουροι
Πολλέων οἱ πολύν ἐγγεχόμπαι ἀνήρες ἐσαιν,
Οἱ μὲ μέγα πλάζοντο, καὶ οὐκ εἰδὼν ἐθέλοντα
130 ἑπέρασαν εὐναίομενον πτολειθρον.
'Ἐννέα δὴ βεβαίαι Δίος μεγάλοι ἐναντοῖ,
Καὶ δὴ δούρα σέσπητε νευών, καὶ σπάρτα λέλυται
135 Αἴ δέ που ἡμετεραὶ τ' ἅλοχαι καὶ νήπια τέκνα
Ἐλατ' ἐνι μεγάροις ποτιδέγμεναι ἀμεῖ δὲ ᾑγον
Αὐτῶς ἀκριβάντων, οὐκ εἰνεκα δεύρ' ἵκομεθα.
'Ἀλλ' ἀγαθ', ἡς ἢν ἐγὼν εἶπο, πειδόμεθα πάντες·
Φεύγωμεν σὺν νησὶ φίλην ἐν πατρίδα γαίαν·
Οὐ γὰρ ἔτη Τροίην αἱρήσαμεν εὐφρύγιαν·

'Ὡς φάτο· τοῖς δὲ θυμὸν ἐνὶ στήθεσσιν δρινεν
Πᾶς μετὰ πληθύν, δοσα οὐ βουλής ἐπάκουναν.
Κενήθη δ' ἀγορή, ὡς κύματα μακρὰ θαλάσσης,
Πόντου Ἰκαρίου, τὰ μὲν τ' Ἕδνος τε Νότος τε
' Ἡμοί' ἐπαίçασιν πατρὸς Δίως ἐκ νεφελῶν.
140 Ως δ' ὅτε κενήθη Ζέφυρος βαθὺ λήγων ἐκλῶν,
Λάυρος ἐπαγίζων, ἐπι τ' ἤμει δασαχθεῖσαι·
Ὡς τῶν πάντ' ἀγορή κενήθη. Τοί δ' ἅλαλητω
Νῆσας ἐπὶ ἐσοφυντόν, ποδῶν δ' ὑπενερθε σκῦν
'Ἰστατ' ἀειρομένη· τοί δ' ἅλλοσας κέλευν
'Ἀπεσεβαῖς νηρῶν, ἥδ' ἐλκέμεν εἰς ἄλα δίαν·
Οὐροὺς τ' ἐξεκάθαιρον· αὐτὴ δ' σύραν Ικεν
Οἴκωδε λεμένων· ὑπὸ δ' ὑμῶν ἑκατον νηρῶν.

'Ενθα κεν Ἀργείοισιν ᾑτέρμορα νόστος ἔτυχεν,
Εἴ μὴ Ἅλθηναι Πηθ πρὸς μύθον ἔσσεπεν·
'Ω πόποι, αἰγυπτικὸς Δίως τέκος, Ἀτρυκών,
Οὕτω δὴ οἰκόνυν φίλην ἐς πατρίδα γαίαν
'Ἀργείοι φεύξωσαι ἐπ' εἰρέα νῦτα θαλάσσης;
Σαδ δε κεν ευχαριστηριών Πρεμώφ και Τροπή λήτοιν Ἐργείην Ἐλεύθην, ἦς εἰκονεκεῖ πολλοί Ἀχαϊών Ἐν Τροφί ἀπόλοντο, φίλης ἀπὸ τοῦ πατρίδος αἰής; Ἀλλά' ἢδ νῦν κατά λαὸν Ἀχαϊῶν χαλκοχιτώνων Σοις ἀγάνοις ἐπέσουσιν ἐρήτου τὸν έκαστον, Ἡρ' εἷς νήσος ἄλαθ' ἐλκέμεν ἀμφιελίσας. 165

"Ὡς φαθ'· οὐδ' ἀπίθησε θεά γλαυκώπης Αθηνῆ ὡς δέ κατ' Οὐλίμπου καρῆνων ἀλάσα· [Καρπαλλίμως δ' Ἰκανε δοὺς ἐπὶ νῆσος Ἀχαϊῶν .' Εὐφέμεν ἐπετεί' Ὀὐρυχα δια μῆτριν ἀλάντον 'Εσταδ'· οὐδε δηγε νῆσος ἕνωσελμοι μελανή'; Ἀπετε', ἐπει μὲν ἄχος κραδίνην καὶ θυμὸν ἐκανεν Ἀγχοῦ δ' ἴσταμένη προκήφι γλαυκώπης 'Αθηνῆ.

Διογενῆς Δαερτάδης, πολυμήχαν' Ὀδυσσεί, Οὔτω δή οἰκόνδε πολὺν ἐς πατρίδα γαίαν Φεύξεσθ' εν νήσοις πολυμήχης πιστοίτε; 175
Καθ δέ κεν εὐχαριστήριον Πρεμώφ και Τροπή λήτοιν Ἐργείην Ἐλεύθην, ἦς εἰκονεκεῖ πολλοί Ἀχαϊών Ἐν Τροφί ἀπόλοντο, φίλης ἀπὸ τοῦ πατρίδος αἰής; Ἀλλά' ἢδ νῦν κατά λαὸν Ἀχαϊῶν, μῆα' ἐτ' ἐρώτε: Σοις δ' ἀγάνοις ἐπέσουσιν ἐρήτου τὸν έκαστον, Μηδ' εἷς νήσος ἄλαθ' ἐλκέμεν ἀμφιελίσας. 180

"Ὡς φαθ'· ὁ δὲ εὐνύγηκε θεᾶς ὡς φωνηραίας. Βῆ δὲ θείαν, ἀπὸ δὲ χαλαίνην βάλε· τὴν δ' ἐκόμησεν Κήρυς Ἐυριβάτης Ἰθακέας, δς οἱ ὁπήρες. Αὐτός δ' Ἀτρείδεως Ἀγαμέμνονος ἀντίος ἑλών Πάλτο κατὰ πατριώτον, ἀφῆτον αὐτίκ. 185 Τὸν τῷ έδον κατὰ νήσον Ἀχαϊῶν χαλκοχιτώτων.

"Οντινα μὲν βασιλῆς καὶ ἐξοχὸν ἄνδρα κικεί, 41
Τον δ' ἀγάνοις ἐπέσουσιν ἐρήτου τὰς παραστάτας,"·

Δαιμόνι, οὐ δὲ έκεί, κακὸν οὐς, θείδισσεθ' Ἀλλ' αὐτός-τε κάθησο, καὶ ἄλλος ἱδρευς λαοῦς. Οὐ γάρ πω σάφα οἷοθ', ολος νῦν Ἀτρείδεως. 190
Νῦν μὲν περάται, τάχα δ' ἤφεται νῦς Ἀχαίων
Ἐν βουλῇ δ' οὗ πάντες ἀκούσαμεν οἷν δισενεν.
Μή τι χωλωσάμενος βέβη κακὸν νῦς Ἀχαίων.
Θυμὸς δὲ μέγας ἔστι Διοτρέφος βασιλῆς.
Γιμὴ δ' ἐκ Διὸς ἔστι, φιλει δὲ καὶ μητέρα Ζεὺς.

"Ὅν δ' αὖ ὅμοιον τ' ἄνδρα Ἰδοὺ, βοδώντα τ' ἐφευρκεν,
Γὸν σκήπτρῳ ἐλάσασκεν, ὀμοίουσασκε τε μοθῷ." –

Δαιμόνι, ἀτρέμας ἦσα, καὶ ἄλλων μῦθον ἄκουεν.
Οἴ σέῳ φέρτεροι εἰσί· οὐ δ' ἀπτόλεμος καὶ ἄναλεις,
Οὔτε ποτ' εἴν πολέμων ἐναρίθμοις, οὔτ' εἴν βουλῇ.
Οὐ μὲν ποις πάντες βασιλεύσομεν ἐναθ' Ἀχαίοι.
Οὐκ ἄγαθον πολλοκορανη· εἰς κόρανος ἔστω,
Εἰς βασιλεῖα, ὧ δούκε Κρόνου παῖς ἄγκουλομεν.

[Σκήπτρῳ τ' ἤδε θέμιστας, ἦν σφίοι βασιλεῦ.]

"Ὅς δεῖς κοινανῷ διεπε στρατόν· οἳ δ' ἀγορῆνδε
Αὐτίς ἐπεασεύσοντο νεῦν ἄτο καὶ κλαίοιαν
'Ἡχῇ, ὡς δτε κίμα πολυφλοίουθα ἀλάσσης
Ἀλγαλὼ μεγάλω βρέμεται, ομαραγεῖ δὲ τε πύντος." –

"Αλλοι μὲν ῥ' ἔζοντο, ἐρῴτθεκεν δὲ καθ' ἐδρας.
Θερσίτης δ' ἐτι μοῦνος ἀμαρασπῆς ἐκολοῦθο,
"Ος ῥ' ἐπεας φρεσοῖν ἦσιν ἀκοιμα ἐπολλὰ τε ἔδη,
Μάφ, ἀτὰρ οὐ κατὰ κόσμον, ἐρῴζεμαι βασιλεύσιν,
Ἀλλ' ὅτι οἱ εὐαίτο γελοίοι 'Αργείσιοι

"Ερμηνευο. Λαχετός δ' ἀνήρ ὑπὸ 'Ἰλιῶν ἠθέλεν
Φολακός ἄθν, ἤμιτρός ἕτερον πόδα· τῷ δὲ οἱ Ὄμω
Κυρτῶ, ἐπὶ στῆθος συνοικοκότε· αὕταρ ὑπερθέν
Φοβός δὲν κεφαλῆς, φεδνὴ δ' ἐπενήνθη λάρνη.
"Ερχομος δ' Ἀρχιλῆς μάλιστ' ἢν ἢν 'Οδυσσήν·
Τώ γάρ νεκείσκε, τότ' αὐτ' Ἀγαμέμνονο διώ
'Οξέα κεκληγνώς λέγ' ὀνείδεα· τῷ δ' ἀρ' Ἀχαίοι
'Εκπάγλως κοτόντο, νεμέασθην τ' εἰνι ϊμῷ.
Αὐτάρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκει μῦθῳ.

Ἀταγίδη, τέο δ' αὐτ' ἐπιμέμφεα ἢδε χατίζες; –

BOOK II.
Πλειάδι τού χαλκοῦ κλισίας, πολλά δὲ γυναίκες
Ελούν ἐνὶ κλισίῃ ἐξαιρέτω, ὡς τοὐ 'Αχαιο燋
Ἱμμεντόν διόμεν, εὔτ' ἀν πτολεῖθρον ἔλαμεν.
'Ἡ ἐτί καὶ χρυσοῦ ἐπιδεύησ, δι' ὅ ἐκ τοὺς ὦλοις
Τρώων ἐπιπολάμων ἐξ 'Ηλίου, νότος ἀποινα,
'Ον κεν ἐγὼ δήσας ἀγάγω, ἡ ἄλλος 'Αχαιῶν;
'Ἡ γυναίκα νέη, ἦν μύαγει ἐν φλόγῃ.
'Ἡντ' αὐτὸς ἀπονόσαφα κατίσχεια; —οὐ μὲν ἔκεκν
'Αρχίην ἓντα κακῶν ἐπιθακακέμεν νίλος 'Αχαιῶν.
'Ὡς πέπονες, καὶ' ἐλεγγε', 'Αχαιίδες, οὐκἐδ' 'Αχαιό',
Οἰκαδέ περ σύν νηποί νεώμεθα· τόνδε δ' ἐῶμεν
Αὐτοῦ ἐν Τροίῃ γέρα πεθαίμεν, δόρα ἱδηγεν,
'Ἡ ρα τί οὐ ὅ ἡμεῖς προσαράνουμεν, ἥ καὶ οὐκε,
'Ὡς καὶ νῦν 'Αχιλή, δὴ μέγε' ἀμειναίον φώτα,
'Ἡτύμησεν· ἐλὼν γὰρ ἔχει γέφαρα, αὐτὸς ἀπούρας.
'foundland ἐκ 'Αχιλῆτος χόλος φρεσίν, ἀλλὰ ἅμεθιμα
'Ἡ γὰρ ἄν, 'Ατρείδη, νῦν ὅστατα λαβῶσαι.
Θερσίτ' ἀκριτήμμεν, λέγας περ ἐων ἄγορατης,
Τοῦ δ' ὅκα παρίστατο δίος 'Οδυσσείς,
Καὶ μὲν ὑπὸδότα ἱδών χαλκεῦ ἡνίπατε μύθω.

Θερσίτ' ἀκριτήμμεν, λέγας περ ἐων ἄγορατης,
Τοῦ δ' ὅκα παρίστατο δίος 'Οδυσσείς,
Καὶ μὲν ὑπὸδότα ἱδών χαλκεῦ ἡνίπατε μύθω.

'Ἡγέτ' ἀκριτήμμεν, λέγας περ ἐων ἄγορατης,
Τοῦ δ' ὅκα παρίστατο δίος 'Οδυσσείς,
Καὶ μὲν ὑπὸδότα ἱδών χαλκεῦ ἡνίπατε μύθω.

Τοῦ δ' ὅκα παρίστατο δίος 'Οδυσσείς,
Καὶ μὲν ὑπὸδότα ἱδών χαλκεῦ ἡνίπατε μύθω.

Τοῦ δ' ὅκα παρίστατο δίος 'Οδυσσείς,
Καὶ μὲν ὑπὸδότα ἱδών χαλκεῦ ἡνίπατε μύθω.

Τοῦ δ' ὅκα παρίστατο δίος 'Οδυσσείς,
Καὶ μὲν ὑπὸδότα ἱδών χαλκεῦ ἡνίπατε μύθω.
Μὴ δὲ τῇ Τηλεμάχου πατὴρ κεκλημένος εἶναι, ἐὰν μὴ ἔγνω σε λαβὼν ἄν χὶ μὲν φέλη εἰματα θύσω, Χαλκιάν τ' ἢ δὲ χιτώνα, τὰ τ' αἴδω ἄμφικαλύπτων. Αὐτῶν δὲ κλαίοντα δοῦς ἐπὶ νῆας αἵρεσις
Πεπληγνυός ἀγορθήθην ἀείκεισθαι πληγχθάν.

"Ὡς ὁ δὲ ἐφ' ἡμ嘌ὶ τε 
πεπεφεκέννυν ἥδε καὶ ὡμῷ
Πληξέν ὁ δ' ἱλιεθής, θαλερὼν δὲ οἱ ἕκπεσε δάκρυν.
Σμωδέξ δ' αἱματοεσσα μεταφρένου εὕπανέστη
Σκῆπτρον ὕπο χνουείου. ὁ δ' ὁ ἱετό, τάρδην τε
'Ἀλγήςας δ', ἀχρειον ἴδων, ἀπομφιάζατο δάκρυν.
Οὐ δὲ, καὶ ἄχνυμενοι περὶ, ἐπὶ αὐτῷ ἥδε γέλασαν·
"Οδὲ δὲ τὶς ἐπεσκεθαίν ἴδων ἐς πληθοῦν ἀλλὸν·

"Ὁ πότως, ἡ δ' ἐνδρό' Ὀδυσσεῖς ἐσόθλα ἐργεῖν
Βουλᾶς τ' ἔξαρχων ἀγαθᾶς, πόλεμον τ' ἐκρίνον.
Νῦν δὲ τόδε μέγ' ἀριστον ἐν Ἀργείοιον ἐρεξέν,
"Ὅς τὸν λαοθήτα ἐπεσώλον ἔσθ' ἀγοράθων.
Οδ' θήν μνὲ πάλιν αὐτὶς ἀνήσθη κυδὼς ἄγινωρ
Νεικεῖται βασιλῆς ὁνειδεῖος ἐπέσεϊν·

"Ὡς φάσαν ἡ πληθὺς· ἀνὰ δὲ πτολιπορθός Ὀδυσσεῖς
'Rexκὴ σκῆπτρον ἔχων—παρὰ δὲ γαλακτοκόπης Ἀδήθην
Ἐπιδεμένη κήρυκι ισωπῶν λαόν ἀνόγει,
"Ὡς ἄρα θ' οἱ πρώτοι τε καὶ υἱατοι νεῖς Ἀχαίων
Μύθον ἀκουσεῖν, καὶ ἐπιφράσσοιατο βουλῆν—
"Ὁ φῶς εὐφρονεῖον ἀγορήςατο καὶ μετέειπεν·

"Ἀτρείδη, νῦν δὴ σε, ἀνὰς, ἐθέλουν Ἀχαιοί
Πᾶσαν ἐλέγχοιτο δημῶν μερότεσσα βροτοῦσιν.
Οὔδὲ τοι ἐκτελέσουσι υψόσχεαν, ἦνπερ ὑπέσταν
'Ενθαδ' ἐτὶ στείχοντες ἀπ' 'Ἀργεῖον ἤπατοτοι,
'Ιλιὸν ἐκπέρασιν' εὐτείχον ἀπονέεσθαι.
Ὡστε γὰρ ἡ παῖδες νεανίς χηραὶ τ' γυναῖκες,
'Αλλήλοις ὁδὸνται ὁδὸνειν νέεσθαι.
"Ἡ μνὲ καὶ πόνος ἐστὶν ἀνιθήεινα νέεσθαι.
Καὶ γὰρ τὰς θ' ἔνα μήρια μένων ἀπὸ θ' ἀλέχων.
ΣΟΥΚ II

Ἀσχαλάδα σὺν ηῇ πολυζύγῳ, δυνπερ δελλαί
Χειμώραις εἰλέοντος φορομένη τε θάλασσα
'Ήμιν δ' ἔνατος ἐστι περιτροπέων ἐναυτός
Ἐνθάδε μιμούντεσσοι. Ὄω οὐ νεμεσίζου 'Αχαιῶς
Ἀσχαλᾶν παρὰ νησοὶ κορωνίσαι ἀλλὰ καὶ ἐμπρός
Ἀδυρών τοι δῆρον τε μένεν, κενούν τε νεεσθαί.
Τάότε, φίλου, καὶ μεῖναι ἐπί χρόνον, δόφα δαομέν,
Ἡ ἐτέαν Κάλλας μαντεύεται, ἥ καὶ οὐκί.

Εὖ γὰρ δὴ τοῦτ ἰδίον ἐνὶ φρεσίν ἐστε δὲ πάντες
Μάρτυροι, ὡς μὴ Κῆρες Ἰδαν θανάτους φέροντοι
Χθεῖα τε καὶ πρῶτος, δῆς ἐς Αὐλίδα νῆς 'Αχαιὼν
Ὑγερέθοντο κακὰ Πραιμὼ καὶ Τροσί φέροντοι.

Ἡμεῖς δ' ἀμφι περὶ κρήνην λερόσι κατὰ βωμοῦς
Ἐρόθομεν αδανάτοις τελήσας ἐκατόμβας,
Καλῆ ὑπὸ πλατανίστρῳ, δηκὸν μὲν ἄγιαν ὑδωρ.
'Ενθ' ἐφάνη μέγα σήμα· δράκων ἐπὶ νῦτα δαρφοῦντος,
Σμερδάλεος, τῶν ῥ' αὐτὸς Ὁλυμπίος ἦκε φῶςδε,
Βωμὸν ὑπάλλαξα πρὸς ρα πλατάνιστον δρούσει.

'Ενθάδ' ἐσαν στρουθοῦ νεοσοῖ, νητία τέκνα,
'Οξὼ ἐπὶ ἀκρωταῖσι πετάλοις ὑποπτερώτες,
'Οκτὼ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκνα τέκνα.
'Ενθ' δὲν τοὺς ἐλεήσαντε κατησθιε τετριγῶτας.

Μήτηρ δ' ἄμφιποτάτῳ ὑδρωμένῃ φύλα τέκνα.
Τὴν δ' ἐλευθέρων πτέρυγοι λάδεν ἀμφαχυίαι.
Αὐτὰρ ἔπει κατὰ τέκν' ἐφαγε στρουθοῦ καὶ αὐτῆν,
Τὸν μὲν άρίζηλον θῆκεν θεῶν, δῆπτο ἐφηνεν.

Ἄδαν γὰρ μὲν θηρίκει Κρόνον παῖς ἀγκυλομήτεως
Πρειες δ' ἑσταότες θαυμαζομένοι, αὖν ἐνυδιῷ.
'Ὡς οὖν δεινὰ τέλωρα ἑοῦ ἐξήλθεν ἐκατόμβας,
Κάλλας δ' αὐτίκ' ἑπείτα θεοπρόειν ἀγόρευεν.

Τίτω' ἅνεω ἐγένεσθε, καρπημώντες 'Αχαιῶς;
'Ἡμῖν μὲν τὸν θῆς ἐφηνε τέρας μεγά μητίτα Ζεὺς
Οὐσιον, ὑφατέλεστον, δοὺ κλέος αὕτοτ' ὀλείται
'Ὡς οὕτως κατὰ τέκν' ἐφαγε στρουθοῦ καὶ αὐτῆν,

Οὐτω, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκνα τέκνα.
'Ως ἡμεῖς τοσσαυτ' ἔτεα πτολεμίσθημεν αὐθα. 
Τω δεκατίῳ δὲ πόλιν αἰρήσθημεν εὐφράγιναν
Κείνος θ' Ὅς ἀγόρευε· τα δὴ νῦν πάντα τελείται. 336
'Αλλ' ἄγε μίμησε πάντες, εὐκνήμεδες Ἀχαιοί,
Αὐτὸν, εἶςκεν ἀστὶ μέγα Προμάμου ἔλομεν.

'Ως ἐσάτ'· 'Ἀργείοι δὲ μέγ' ἱαχον—ἄρμι δὲ νῆς
Σωματαλεόν κανάσθη γιαίαν νῦν ἑπ' Ἀχαιῶν—
Μύθον ἐπανύσαντες Ὀδυσσέας θείου.
Τοῖς δὲ καὶ μετέεπε Γερήνιος Ἰππότα Νέστωρ·

'Ω νόποι, ἢ δὴ παοῖν ἔνοικοτες ἀγοράσαθε
Νηπιάχοις, οὗς δὲ μέλει πολεμεῖα ἑράγ. 339
Πη δὴ συνδέοιατε τε καὶ ὅρκα βῆσητε ἡμῖν;
'Ἐν πυρὶ δὴ βουλαί τε γενοῦτο μήδει τ' ἀνδρών,
Σπουδαὶ τ' ἄκρητοι καὶ δεξίαι, ὃς ἐπέπιθημεν·
Ἀυτὸς γὰρ τ' ἐπέεσσ' ἐραίνομεν, οὐδὲ τί μήχος
Εὐφέρμεναι ὑπάμεοθα, πολύν χρόνον ἐνδίδ' ἐσοντες.
'Αρτέμιδ', σοὶ δ' ἐθ' ὥς πρὶν ἔχων ἀστημεία βουλῆν
'Ἀρχεω' Ἀργείοισι κατὰ κρατερᾶς ὑσμίνας·
Τούχει δ' ἐὰν φθονίδειν, ἕνα καὶ δύο, τοίς κεν Ἀχαιῶν
Νόθοιν βουλεύω—ἀντικ' δ' οὐκ ἔσοντεν αὐτῶν—
Πρὶν 'Ἀργοσθ' ἑνώε, πρὶν καὶ δώς αἰγώνχο
Γνώμεναι εἴτε γωνίδος ὑπόσχεσις, ἣ καὶ ὄνικ.
Φημὶ γὰρ ὅτι κατανείπας ὑπερμενέα Κρονίωνα
'Πιματι τῷ, δὴ κηρύσσεν επ' ὑκτορόποιον ἐδώαν
Ἀργείοι Τρώεσσι φόνον καὶ Κήρα φέροντες,
'Αστράπτων ἐπιδείξα, ἐναιδία σήματα φαινον. ---
Τῷ μήτες πρὶν ἐπεγευόθοι οἴκονδε νέεσθαι,
Πρὶν τινα πάρ Τρώων ἀλόχον κατακουμηθήμαν,
Πίσοσθαι δ' 'Ελένης ὁμμημάτα τε στοιχαῖς τῇ.
Εἰ δὲ τις ἐκπάγλως ἐδέλει οἴκονδε νέεσθαι,
Ἀπείσθαι ἡς νήρος ἐνσέλευσεν μελανής,
'Οφρα πρόσθ' ἄλλων δάνατον καὶ πότμον ἐπίσπη.
'Αλλα, ἄναξ, αὐτὸς τ' εὐ μήδεο, πέεος τ' ἄλλω
Οὕτω ἀπόδαλθην ἐπος ἔσοτε, ὃτι κε ἐλπω·
ΒΟΟΚ ΙΙ

Είναι ἄνδρας κατὰ φύλα, κατὰ φύτρας, Ἀγαμέμνον, ὡς φροτήρι φρύτηραν ἀργήγη, φύλα δὲ φύλοις.
Εἰ δὲ κεν ὡς ἔρξες, καὶ τοι πείδονται Ἀχαιοι, Γνώσθω ἐπειδή δὲ θ' ἠγεμόνων κακός, δὲ τέ νυ λαῶν, Ἡδ' δὲ κ' ἐσθόλος ἔρης κατὰ φρήν γὰρ μαχηταὶ Γνώστη τε δ', εἰ καὶ θεσποίη τόλμη ὁὐκ ἀλαπάξεις, Ἡ ἄνδρων κακότητι καὶ ἀφραδίῃ πολέμου.

Τὸν δ' ἀπαμελήμενον προέρχεται κρείων Ἀγαμέμνων. Ἡ μὲν αὐτ' ἀγορὴ νικᾶς, γέρων, νικᾶς Ἀχαιόν.
Ἀγάρ, Ζεύς τε πάτερ καὶ Αθηνᾶ καὶ Ἀπόλλων, Τοιούτω δέκα μοι συμφράδιμον εἰς Ἀχαιῶν. Τῷ δὲ τάχι ημύσσει πόλει Πραμαίων ἀνακτός, Ἡρανθ' ἡμετέρρισον ἀλοῦσα τε περιβάλλε τε.
Ἀλλὰ μοι αἰγόχορος Κρονίδης Ζεύς ἄγετ' ἐδοκεί.
Ὀς μὲν ὁπτ' ἀπρῆκος εἰς ἄκη καὶ νείκα βάλλει. Ἄκη γὰρ ἐγών Ἀχιλλεῖς τε μαχεσσάμεθ' εἶνεκα κοιρῆς ἀντιδίκως ἐπεσάπεσιν, ἔγῳ δ' ἠρχὼν χαλεπαῖνων.
Εἰ δὲ ποτ' ἐς γε μιᾶν βουλευόμενος, οὐκέτ' ἐπειτ' ἀπάλη σα ἀνάδηλας κακοῦ ἐσσείται, οὐδ' ἠδαίων.
Κύνδε δ' ἐρχεῖσθ' ἐπὶ δείπνου, Ἰνα ἐνναγώμενον Ἀρη. Ἔν μὲν τις δότις ὄντᾳ, ὡς δ' ἀτούδα θέσθ. Ἔν δὲ τις ἐπικαίνει δείπνοι δῶτι ὄστωσθ. ἐν δὲ τίς ἀμάτως ἀμφίς ἱδών πολέμοι μεδίσθω. Ὡς κε πανημέροιστι στυγερῷ κρανώμεθ' Ἀρη. ὃς γὰρ πανωσθ' γε μετέσσεται, οὐδέκα ἠδαίων, Ἐλ μ' νὺς ἐλθοῦσα διακρίνει μένος ἄνδρων. Ἰδρώσεις μὲν τε τελαμών ἀμβ' στήθεθσιν Ἀστίδος ἀμφιδρότης, περὶ δ' ἐγχεῖχε χείρα καμεῖται. Ἰδρώσεις δὲ τε ἐπικός εὔξον ἀρμα τεταίων. Ὡς δ' κ' ἐγών ἀπανεῖσθε μαχίς ἐθέλοντα νοσήμα μιναίζειν παρὰ νυμφαὶ κορωνίσας, οὐδὲ ἐπείτα Ἀρειόν ἐσείται φυγέων κόνων ὑπ' οἰωνοῖς.
"Ὡς ἔσεστ', Ἀργείου δὲ μέγι' Ἰαχοῦ, ὡς ὅτε κύμα Ἀκτῷ ὕψιλῷ, ὅτε κνήθη Νότος ἐλθὼν,
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ΣΟΚΚ ΙΙ.

Υριόβλητοι σκοπέλια, τὸν δ’ οὐποτε κύματα λείπει
Παντοίων ἀνέμων, δὴ ἂν ἐνόθ’ ἐνθά γένεσται
Ἀναστάντες δ’ ἰρέοντα, κεδασθέντες κατὰ νῆσων,
Κάπτουσαν τε κατὰ κλισίας, καὶ δείπνον ἑλόντο.
Ἄλλοι δ’ ἀλλῷ ἐρείτε θεῶν αἰειγενεῖσιν, . . . . .

Εὐχόμενος θάνατόν τε φυγῆν καὶ μωλῶν Ἀρρής
Αὐτάρ δ’ βοῦν ἑρευνον ἀνας ἀνθρώπων Ἀγαμέμνων
Πίονα, πενταέτηρον, ὑπερμενέει Κοσσιώνιν.

Κύκλορικεν δὲ γέροντας ἀρατής Παναγαχων,
Νέστορα μὲν πρῶτοστα καὶ Ἰδομενήν ἀνακτα,
Αὐτάρ ἐπείτ’ Ἀλατεὶς δῶς καὶ Τυδέος τὸν,
"Εκτὸν δ’ αὐτ’ Ὀδυσσέα, διὶ μῆτην ἀταλαντον.
Αὐτόματος δὲ οἱ ἠθλε βοηθὸν ἀγαθὸς Μενέλαος.
"Ἡδεε γαρ κατὰ θυμόν ἁδελφῶν ὡς ἐπονεῖς.
Βοῦν δὲ περιστήσαντο, καὶ οὐλοχῦτας ἀνέλοντο.
Τοῖς δ’ εὐχόμενος μετέφη κρείων Ἀγαμέμνων.

Ζεύς κύδιστε, μέγιστε, κελαυνεῖς, αἰθέρι ναϊων,
Μή πρὶν ἐπ’ ἕλλοις δῦναι, καὶ ἐπὶ κνεφάς ἔλθειν,
Πρὶν μὲ κατὰ πρηστὲς βαλέειν Πριάμοιο μέλαθροι
ثارαλάχειν, πρήσαι δὲ πυρὸς δηλοὶ πῦρτα,
"Εκτὸς ἐκεῖνος δὲ χιτῶνα περὶ στήθοσα δαλαῖς
Χαλκῷ ρωγαλέων πολλὲς δ’ ἀμφ’ αὐτὸν ἔταιρον
Πηρνεῖς ἐν κοινῆν σὺν λαζότατα γαίαν.

"Ως ἐφατ” οὐδ’ ἀρα πω οἱ ἐπεκραίανει Κρονιών.
Ἀλλ’ ἄγε δέκτο μὲν ίρα, πόνον δ’ ἀμέγαρτον ὄφελεν
Αὐτὰρ ἐπει ρ’ εὐδαντο, καὶ οὐλοχύτας προδάλοντο,
Ἀνεύρον αὐτόν τε πρώτα, καὶ ἐσβαζαν καὶ ἐδείραν,
Μηρώς τ’ ἔξεταμον, κατὰ τε κνίσῃ ἐκάλυψαν
Δύσιγμα ποιόντας, ἐπ’ αὐτών δ’ ὕπαθεντο.
Καὶ τὰ μὲν ἄρ σχίζουσιν ἀφύλλουσιν κατέκαυσιν.

Σπλαγχνα δ’ ἀρ’ ἀμπευράντες ὑπερέχουν Ἡμίαπτωσίων.
Αὐτὰρ ἐπει κατὰ μήρ’ ἐκάθ’ καὶ σπλάγχν’ ἐπάσαντο,
Μεστυλλόν τ’ ἀρα τάλλα καὶ ἀμφ’ ἀπελοίσαν ἐπερναν,
Ωπνισαν τε περιφοράδεως, ἐρύσαντο τε πάντα
Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετόκοιτό τε ὅμετα, 430
δεῖννυν', οὐδὲ τι θυμὸς ἐδείτερο ἀντίς ἔσση
Αὐτὰρ ἐπεὶ πόσιος καὶ ἀδητὸς ὁ ἐρῶν ἐντὸ,
Τοῖς ἄρα μιθῶν ἦρχε Γερήνου ἱππότα Νέστωρ. —

'Ατρείδης κόδιστε, ἄναξ ἀνδρῶν 'Αγάμεμνον,
Ημεῖς δὴ τὸν αὖθι λεγόμεθα, μηδ' ἐτὶ ὅρδιν
'Αμβαλλόμεθα ἐργον, ὁ δὴ θεὸς ἔγγυαιλλεί.
'Ἀλλ' ἄγε, κήρυκες μὲν 'Αχαίων χαλκοχετῶν
Δᾶναν κηρύσσοντες ἀγεράπτοντας κατὰ νῆας· —
'Ἡμεῖς δ' ἄδροι ὡς κατὰ στρατὸν εἰρύν 'Αχαίων
'Ιουμέν, ὕφερα κε 'θάσσον ἐγείρομεν δέξιν 'Αρης.

"Ὡς δὲφατ'· οὐδ' ἀπίθησαν ἄναξ ἀνδρῶν 'Αγαμέμνων
Αὐτικά κηρύκεισι λεγοθδύγγοι κέλευσαν
Κηρύσσειν πόλεμον καρποκόσοντας 'Αχαιούς·
Ὁι μὲν ἐκήρυσσον, τοι δ' ἤγειροντο μάλ' ὕκα.
Οἱ δ' ἀμφ' Ἀτρείδες Διονυσίους Βασιλέως
Θύων κρίνοντες· μετὰ δὲ γλαυκώπες 'Ἀδήνη
Ἀγίῳ ἔχονα ἐρήμῳ, ἀγίρμαυ, ἀθανάτῃ τε·
Τῆς ἐκατον θύσανοι παγχρύσασθε ἑρέσθηται,
Πάντες εὐπλεκέσι, ἐκατομβοῦς δ᾿ ἐκατός,
Σὺν τῷ παράσανα διάσαντο λαὸν 'Αχαίων
'Οτρύννοι' ἤνεαι· ἐν δὲ σένους ὄραν ἐκάσω
Καρδία ἀληθηκών πολεμίζεις ὁδὴ μάχεσθαι.
Τοιοῦ δ' ἄφρω πόλεμος γλυκών γένετ' ἥν νέεσθαι
'Ἐν νυμνὶ γλαφυράς φίλοι ἐς πατρίδα γαῖαν.

'Ἡντε πῦρ ἄδηλον ἐπιφλέγει· ἀσπετων δῆλον
Οὐρέος εὖ κορυφῆς, ἐκαθεν δὲ τε φαίνεται αὐγή·
'Ὡς τὸν ἐρχομένων ἀπὸ χαλκοῦ θεσποιοῦ
Ἀγίῃ παμφανώσας δὲ αἰθέρος οὐρανὸν ἰκεν.

Τῶν δ', ὡς' ὄρνιθων πετειών θέναι πολλά,
Χρυσῶν ἢ γεράνων ἢ κύκνων δουλοχείρων,
'Ασόω ἐν λειμώι, Καῦστροιόν ἀμφὶ βέβρα,
'Ἐνθα καὶ ἤνα τοῦτον ἀγαλλίμενα πετρύγισσιν.
Κλαγγηδὸν προκαθυστῶν, σμαραγεῖ δὲ τε λειμῶν
'Ως τῶν ἐθνεὶ πολλὰ νεῶν ἀπο καὶ κλησιάων
'Ες πεδίον προχέστων Σκαμάνδρων· αὐτὰρ ὑπὸ χθῶν 469
Σμερδαλέων κονάδας ποδῶν αὐτῶν τε καὶ Ἰππῶν.
'Εσταν δ' ἐν λειμῶν Σκαμανδρίῳ ἀνθεμέντι
Μυρίω, δοσά τε φύλλα καὶ ἀνδρὰ γίγνεται ὄρφ.;

'Ἡτε μνιάων ἀδειῶν ἐθνεὶ πολλά,
Αἴτε κατὰ σταθμῶν πομηνίων ἕλακτονων;
'Ὅρη ἐν εἰλαρνή, δότε τε γλάγος ἄγγεα δεῦε;
Τόσοι ἐπὶ Τρώσσοι καρπομωμῶντες Ἀχαιοὶ
'Ἐν πεδίῳ Ἰσταντο, διαφαίτοις μεμαῖτες... 470

Τοὺς δ', ὅτι αἰτόλι Πλατέι αγγων αἰτόλου ἀνδρές
Piea διακρίνωσιν, ἐπεὶ κε νομῷ μεγέων.
'Ὡς τοὺς ἤγεμόνας διεκδόσουν ἑνὰ καὶ ἑνὰ
'Τομάνδρῳ' ἵνα· μετὰ δὲ κρειῶν 'Αγαμέμνων,
'Ομβατα καὶ κεφαλῆς Ικελὼς Δὶ τερπικερὰνων,
'Ἀριε δὲ ψώνη, στέρνον δὲ Ποιειδώλωι.

'Ἡτε βοῖς ἄγεληφι μέγ. ἔξοχος ἐπλετο πάντων
Ταῦρος· δ γάρ τε βέος αντιπρέπει ἄγρομενοιν.
Τούν ὄρ' Ἀτρείδην θήκε Ζεὺς ἤματε κεῖνο,
'Ἐκτρεπτῶ ἐν πολλοῖς καὶ ἔξοχον ἑρώεσσιν.

'Εσπετε νῦν μοι, Μύθων Ὀλύμπια δῶματ' ἐχονοισ
Τυμες γάρ θεαὶ ἐστε, πάρεστε τε, ἱστε τε πάντα,
'Ἡμεῖς δὲ κλέος οἷον ἀκούομεν, οὐδὲ τὶ Ἰδον·
Οἴνες ἤγεμόνως Δαναῶν καὶ κοίρανοι ἤσαν.
Πληθὺν δ' οὐκ ἄν ἐγὼ μνηθόσοιμι, οὖθ' ὑνομίων·
Οἴδ' εἰ μοι δέκα μὲν γλώσσα, δέκα δὲ στόματά εἶνεν, Φωνὴ δ' ἀρρήκτος, χάλκεον δὲ μοι ἦτο εὔνη.
Εἰ μὴ 'Ολυμπιάδες Μύθων, δῶς αἰγυπάορο
Θυγατέρης, μυθαίαθ', δοσά ὑπὸ Ἡλιοὸν ἡλιθοῦ.
Ἀρχοῦς αὐ νηών ἑρέω, νήψα τε προπάσας.

Βοιωτῶν μὲν Πηνέλους καὶ Ἁμίτως ἤρχον,
Ἀρκεσίλαυς τε Ποσθήινωρ τε Κλονίως τε.
ΟΙ θ' 'Τρέλην ἐνέμοιον καὶ Αὐλίδα θετήσεσαν, Σχοίνον τε Σκολὸν τε, πολύνυμον τ' 'Ετεοῦν, Θέσπιαν, Γραιάν τε καὶ εὐρύχορον Μυκαλησόν, ΟΙ τ' ἀμφοῖ 'Αρμ' ἐνέμοντο καὶ Εἰλέδουν καὶ Ἐρύδρας, ΟΙ τ' 'Ελεοῦν' εἶχον ὡδ' 'Ὑλὴν καὶ Πετεώνα, ... ... 500 'Μακάλεν, Μεδεόνα τ', ἐκτιμώντων πτολεβρὸν, Κώπας, Ἐντρῆσιν τε, πολυτρῆσωμα τε Θίασην, ΟΙ τε Κορώνειαν καὶ ποιήσαν Κλαράτων, ΟΙ τε Πλάταιαν ἔχον, ὡδ' οἳ Φλίσαν ἐνέμοντο, ΟΙ θ' 'Τισθήδας εἶχον, ἐκτιμώντων πτολεβρὸν, 505 'Ογχρηστὸν δ', ιερὸν Ποινδήνον ἄγλαδον ἄλος, ΟΙ τε πολυστάφυλον 'Ἀρινὴν ἔχον, οἳ τε Μίδειαν, Νίσαν τε ξαθῆν, 'Ἀνθρόπον τ' ἐχατῶσων· Τῶν μὲν πεντῆκοντα νεός κίον· ἐν δὲ ἐκάστη Κούροι Βουστάν ἐκατον καὶ ἐκείσε βαίνον. 510 ΟΙ θ' 'Ἀστηθόνα ναϊον ιδ' 'Ορχομενὸν Μινύειον, Τῶν ἥρχ' 'Ἀσκάλαφος καὶ Ἰάλμηνος, νεός Ἀρης, Οὐς τέκνην 'Ἀστυνόχη δόμω 'Ακτορος 'Ἀξέιδαο, Παρθένος, αλδοῖν, ὕπεροίν εἰςανάθα, Ἀρης κρατερῷ· ὁ δὲ οἳ παργλέξατο λάθη· 515 Τοῖς δὲ τρίκουντα γλαύφαιροι νέες ἑστιούντω. Αὐτάρ Φωκῆν Σχεδίος καὶ Ἐπίστροφος ἤρχον, Τίες Ἰφίτου μεγαθυμὸν Ναυαλίδασ. ΟΙ Κυπάρισσον ἔχον, Πυθώνα τε πτερύσσεσαν, Κριάν τε ξαθῆν καὶ Δανίλα καὶ Πανοπία, 520 ΟΙ τ' 'Ανεμώρειαν καὶ 'Τάμπολιν ἀμφενέμοντο, ΟΙ τ' ἁρα πάρ ποταμών Κηφηνίων δὸν ἐναι, ΟΙ τε Διάλαιαν ἔχον πηγῆς ὑπὶ Κηφησο. Τοῖς δ' ἁμα τεσσαράκοντα μέλαιναι νησὶς ἐποντο. ΟΙ μὲν Φωκῆν στίχας Ἰστασαν ἀμφιέποντες· 525 Βουστῶν δ' ἐμπήν ἐπ' ἀριστηρὰ θωρήσοντο. Λοκρῶν δ' ἡγεμόνεις 'Οἰλίος ταχὺς Αλας, Μενών, οὕτι τόσος γε βοσ Τελαιώνος Αλας 'Αλλα πολὺ μελών· ὁλίγος μὲν ἦν, λινοδωρῆ,
Εγχειρίδιο Πανελλήνης καὶ Αχαιών. ΟΙ Κύριοι τ' ἐνέμοντο, ὁπὸντα τα Καλλάρουν τε, Βησαΐν τε Σκάρφην τε καὶ Αὔγειας ἐρατείνας, Τύρρην τε Θρυόνων τε Βοαγρίου ἄμφι βέβαια. Τῷ δ' ἀμα τεσσαράκοντα μέλαινα νῆς ἔποντο λοκρῶν, οἱ ναύσων πέρην ἠρήν Εὐδοίης.

Ο郤 Εὐδοῖαν ἔχον μένεα πνεύμονες Ἀδαντες, Χάλκια τ' Ἑλετριάν τε, πολυστάφυλον θ' Ἰστίαν, Κήρινθόν τ' ἐφαλον, Διόν τ' αἵτω πτολείθρον, Ο郤 τε Κάρυντον ἔχον, ὅ郤 οἱ Στύρα ναυετάσσεσκον. Τῶν αὖθ' ἡγεμόνες Ἑλεφήνωρ, δξος Ἀρρης, Χαλκοδύντιάδας, μεγαθύμων ἀρχὸς Ἀδαντων. Τῷ δ' ἀμί' Ἀδαντες ἔποντο δοοί, ὑπέθεν κομώντες, Ἀχίμηται, μεμαύτες ὑπκτήσαν μελίσσαν θωρῆκας ῥήξεν δηνων ἄμφι στήθεσαν. Τῷ δ' ἀμα τεσσαράκοντα μέλαινα νῆς ἔποντο.

Ο郤 δ' ἀρ' Ἀθηναὶ εἰχόν, εἰκτίμενον πτολείθρον, Δήμον Ἐρεχθηὸς μεγαλήτορος, ὃν ποτ' Ἀθηνη Ὀρέω, Δοὺς θυγάτηρ—τέκε δὲ ζειδώρως Ἀρουρω — Καδ' δ' ἐν Ἀθηνῆς εἶσεν, ὡς ἐν πιόνη νηψ. Ἐνθάδε μεν ταύρουσι καὶ ἀρνεοῖς ἰλάνται Κούριοι Ἀθηναίων, περιτελθημένοι ἐκαντων. Τῶν αὖθ' ἡγεμόνες νῦν Πετεώδες Μνεσθεός. Τῷ δ' οὔτω τις δηὸς ἐρημίνων γένετ' ἀνήρ Κοσμησά Ἰπποις τε καὶ ἀνέρας ἀσπιδώτας— Νέστωρ οδος ἐξίζεν· ὁ γὰρ προγενέστερος ἦν— Τῷ δ' ἀμα πεντήκοντα μέλαινα νῆς ἔποντο.

Ἀλας δ' ἐκ Σαλαμίνος ἄγεν διοκαίδεκα νῆς.

[Στήσει δ' ἄγων ἤν Ἀθηναίων ἱσταντο φάλαγγας.]

Ο郤 δ' Ἀργος τ' εἰχόν, Τίρυνθα τε τειχίστεσσαν, Ἐρμιόνη, Ἀσίνη τε, βαθὸν κατὰ κόλπον ἐχώσας, Τροίζην, Ἡδιόν τε καὶ ἀμπελόνες· Ἐπίδαυρον, Ο郤 τ' ἔχον Ἀγίαν Μάση· τε, κοῦροι Ἀχαιῶν.
Τῶν αὖθ ἐγεμώνενε βοηθ ἀγαθός Διομήδης, Καὶ Σθένελος, Κακανής ἀγαλλειτου φίλος υἱὸς Τοῖς δ' ἀμ' Εὐράλος τριτατος κίεν, ισάδεος φῶς, Μηκοστος υἱὸς Ταλαίονιδαο ἀνακτος. Συμπάντων δ' ἦγείτο βοηθ ἀγαθός Διομήδης. Τοῖς δ' ἀμ' ὕγιοντο μελαιναι νῆς ἐποντο. Οἱ δ' Μυκήνας εἴχον, ἐκτιμέοιν πτολείθρον, Δρεινον το Κόρενθον, ἐκτιμένας το Κλωνάς, ὑρνεας τ' ἐνέμοντο, 'Ἀραθρέφην τ' ἐρατεῖνην, Καὶ Σικινων', δ' ἄρ' 'Αθρίστος πρῶτ' ἐμβασίλεσεν, Οἱ θ' 'Τηρησίνην τε καὶ αἰσθανήν Γούσεσαν, Πελλήνην τ' εἴχον, ἢδ' Αλγον ἀμφεμέντο, Αἰγαλόν τ' ἀνά πάντα, καὶ ἀμφ' Ἔλεκην εὐερίαν. Τοὺς ἑκατὸν νηών ἤρχει κρεῖον Ἀγαμέμνονον, Ἀρτείδης· ἀμα τῷ γε πολύ πλείστοι καὶ ἀριστον λαοὶ ἔποντ' ἐν δ' αὐτὸς ἑδύστερο νόρσα χαλκῶν Κινάων, πᾶσιν δὲ μετέπεπεν ἕρωσαν, Οὐνεκ' ἀριστος ἐξην, πολὺ δὲ πλείστος ἄγε λαοῦς. Οἱ δ' εἴχον κοιλὴν Δακεδαίμονα κητώσαν, Φάριν τε Στάρτην τε, πολυτρήρων τα Μέσην, Βροσειάς τ' ἐνέμοντο και Αἰγυείας ερατείας, Οἱ τ' ἄρ' Ἀμύκλας εἴχον, 'Ελος τ', ἐφαλον πτολείθρον, Οἱ τε Λαᾶν εἴχον, ἢδ' Οτεῦλον ἀμφεμένοντο. Τοὺς οἱ ἀδελφος ἤρχε, βοῖν ἄγαθος Μενέλαος, Ἐξήκοντα νεών· ἀπάτερο δε όρθόσσοντο. Ἐν δ' αὐτὸς κίεν ἤς προθεμμίρισε πεποιθώς, ὸρτύνον πόλεμόνδε· μάλιστα δε λετο θυμω Τίσσατει Ἑλένης ὀρμήματα τε στοναχα τε. Οἱ δ' Πύλον τ' ἐνέμοντο και 'Ἀρήνην ἐρατεῖνην, Καὶ θρόνον, Ἀλφειον πόρον, καὶ ἐκτιτον Δίτην, Καὶ Κυπαρισσίντενα καὶ Ἀμφιγένειαν έναιν, Καὶ Πτελεών καὶ Ἐλος καὶ Δώρων—ἐνθα τε Μοῦσαι Ἀντιμεναι Θάμφιν τον Θρήκα παισαν αἰδός. Οἰχαλιθεν ιόντα παρ' Εὐρυτον Οἴχαλιθος.
Στείτο γάρ εὐχάριστος νικηφόρεμ, εἴπαρ ἦν αὐταῖ
Μούσαι ἀείδουσι, κύριῳ Δίῳ αἰγύπτιο
Ἄξις ὑπὸ κυλλήνης δρός αἰτύ,
Αὐτότιον παρὰ τόμῳν, Ἰν' ἄνερες ἀγχωμαχται,
Οἳ δὲνεόν τ' ἐνέμοιτο καὶ Ὀρχωμονον πολύμηλον,
Ῥίπτην τε Στρατήγου τε καὶ ἤμεμοεσαν Ἐνίππην,
Καὶ Τεγέην εἴχον καὶ Μανταίνειν ἐρατείνην,
Στύμφηλον τ' εἴχον, καὶ Παφραίαιν ἐνέμοιτο·
Τῶν ἤρχ' Ἀγκαιοῦ παῖες, κρείνων Ἀγαπηρω.
'Εξήκοντα νεόν· πολέσει δ' ἐν νη' ἐκάστῃ
Ἀρκάδες ἄνδρες ἔθεινον ἐπιστάμενοι πολεμίζεσιν.
Ἄντως γάρ σφαν δύκειν ἀνας ἄνδρων Ἀγαμέμνων
Νῆς ἕνασέλμους περάν ἐπὶ αἰώτα πόντων,
Ἀτρικής· ἔτει οὕσει τὰλασσαία ἐργα μεμήλε.
Οἶ δ' ἄρα Βουκρασίων τε καὶ Ἡλίαδα δίαν ἔνανον,
'Οσσον ἐρ' Ἰτιμήν καὶ Μύρανος ἐσχατώσα, Πέτητα τ' Ὀλενίην καὶ Ἀλείαν ἐντὸς ἐκείρει·
Τῶν αὖ τέσσαρις ἄρχοι δοσιν· δέκα δ' ἀνδρὶ ἐκάστῳ ἔνας ἐποντὸ θαλά, πολέες δ' ἐμβανον Ἐποει.
Τῶν μὲν ἄρ Ἀμφίμαχος καὶ Θάλπους ἡγησαθήν.
Ὑες, ὁ μὲν Κτεάτος, δ' ἄρ' Ἐφούτον Ἀκτορίωνος·
Τῶν δ' Ἀμαργυκείδης ἤρχε κρατερός Δώρως·
Τῶν δὲ τεταρτῶν ἦρχε Πολυδέους θεοείδης,
Τίδ' Ἀγαθένεος Αὐγήπιδαο ἀνακτός.
Οἶ δ' ἐκ Δοιλίχιοι, Ἐχιναῖον θ' ἱεράν
Νῆσων, αἱ ναύσαι πέρον ἀλός, Ἡλιάδος ἄντα·
Τῶν αὖ ἐγερότες Μέγις, ἀτάλαντος Ἀρηί,
Φυλείδης, ὃν τίκετε Δίῳ φίλος ἰππότα Φυλείς,
"Ος ποτε Δοιλίχιοι" ἀπενάσαστο πατρὶ χολωθείς·
Τῷ δ' ἄρα τεσσάρεσκοντα μέλαινα νῆς ἐποντο.
Αὐτὰρ ὲνδοςέοις ἦσε Κεφαλλήνας μεγαθύμοις,
Ὁ β' Ἰδάκην εἶχον καὶ Νήρυτον εὐνοσιφυλλόν,
Καὶ Κροκόλει ἐνέμοντο καὶ Αὐγίλητα τροχεῖαν,
Ὅτι τοῦτον εἶχον, ἢ ὁ Σάμου ἀμφενέμοντο.
Ὅτι τῇ ἑπερν έχον, ἢ ἀντεπέρα ἐνέμοντο. 635
Τῶν μὲν ὲνδοςέως ἔρχε, Διὲ μῆτιν ἄτάλαντος·
Τῷ δ' ἄμα νής ἐποντό ἄνωδεκα μιλτοπάρφοι.

Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀνδραίμονος υἱός,
Οὗ Πλευρῶν' ἐνέμοντο καὶ Νήλεαν ὑδε Πυλήρνη,
Χαλκίδα τ' ἀγχιαλόν, Καλυδώνα τ' πετρήσασαν—
Ὅτι γὰρ ἐτ' Οίνης μεγαλήτορος νῆς ἦσαν,
Οὔτ' ἂρ' ἢτ' αὐτὸς ἔρν, θὰνε δὲ ἔξανθες Μελέαγρος—
Τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασεόμενον Αἰτωλῶισιν·
Τῷ δ' ἄμα τεσσαράκοντα μελαίαι νής ἐποντό. 640

Κρητῶν δ' Ἰδομενεύς δουρικλυτός ἠγεμόνευν,
Οὗ Κνώσον τ' εἶχον, Γόρτυνα τ' τειχιζοσαν,
Λύκτων, Μίλητον τ' καὶ ἀργινώντα Λίκαστον,
Ποσατόν τ' Ροίτιον τ' πόλεις εὐναίτεσσασι,
Ἀλλοι δ' οὗ Κρήτην ἐκατόμπωλαν ἀμφενέμοντο,
Τῶν μὲν ἄρ' Ἰδομενεύς δουρικλυτός ἠγεμόνευν·
Μηρήσης τ', ἄταλαντος Ἐνυαλιῶν ἀρκεφώντων·
Τούτοι δ' ἄμα ὑγιῶκοντα μελαίαι νής ἐποντό. 645

Τηλάπολεμος δ' Ἡρακλείδης, ὑς τε μέγας τε,
Ἐκ 'Ρούδων ἐννέα νής ἄγεν 'Ροδιῶν ἀγερώχων·
Ὅτι τοῦ 'Ρούδου ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
Λίνδου, Ἰηλβοῦ τε καὶ ἀργινώντα Κάμειροι.
Τῶν μὲν Τηλάπολεμος δουρικλυτός ἠγεμόνευν,
Ὅν τέκεν Ἀστυόχεια βιθ Ἡρακλείδης.
Τῇν ἄγετ' ἐς Ἐφύρης, ποταμοῦ ἀπὸ Σελήνηντος,
Πέρας ἄστεα παλλὰ Δυοτρεφῶν αἰζώνων. 650

Τηλαπολεμος δ' ἐπεί σὺν τράφη ἐν μεγάρῳ εὐπήκτω,
Αὐτικα πατρὸς ἐοίδο χῖλιοι μήτρα κατέκτα,
Ὡς γηρακοστὰ Λικυμνῖον, δ' οὖν Ἀρχίος.
Ἀλφά δὲ νῆς ἐπηζέ, πολλὸν δ' ἄγεν λαδῦ ἀγείρας.
Βῇ φεύγων ἐπὶ πόντον ἔπειλησαν γάρ οἱ ἄλλοι
Τίες υλονοὶ τε βῆς Ἰερακληίφης.
Αὐτὰρ δ᾽ ἐς 'Ρόδον ἤξεν ἄλμωνος, ἄλγεα πάσχων.
Τριθά δὲ ἄκηθον καταφυλακόν, ἢ ἐφύλληθεν
Ἐκ Διός, διε θεοῖς καὶ ἀνθρώποις ἀνάσσει.
Καὶ σφαν σπειρίων πλοῦτον κατέχευε Κρονίων

Νυρείος αὖ Σύμιθεν ἄγε τρεῖς νῆς ἔδας,
Νυρείος, 'Ἀγλαίης υἱὸς Χαρόποι τ᾽ ἀνακτος,
Νυρείος, δὲ κάλλιστος ἀνήρ ὑπὸ 'Ἰλον ἤλθεν
Τῶν ἄλλων Δαναών μετ᾽ ἀρίμονα Πηλείωνα.
'Αλλ᾽ ἀλαπανοῦ ἐνυ παῦρος δὲ οἱ εὑπτο λάος.

Οἱ δ᾽ ἄρα Νίσυρον τ᾽ εἶχον, Κράπαθόν τε Κάσον τε,
Καὶ Κών, Εὐρυτύλων πόλεις, νήσους τε Καλύδνας.
Τῶν αὐ Θείδηπος τε καὶ 'Ἀντυφός ἡγηράσθην,
Θεσαλοῦ ὑπὸ δόσω Ἰερακλείδαο ἀνακτος.
Γοῖς δὲ τρῆκοντα γλαφυρά νέες ἐςτιξόωντο.

Νῦν αὖ τοὺς, δόσσοι τὸ Πελασγικῶν 'Ἀργος ἐναιον,
Οἱ τ᾽ 'Ἀλον, οἱ τ᾽ 'Ἀλόπηρ, οἱ τε Τρήχεν ἐνέμαντο,
Οἱ τ᾽ εἶχον Θῆρν ἢ 'Ελλάδα καλλιγυνακά.
Μυμιμάδεν δὲ καλεύντο καὶ 'Ελληνες καὶ Ἀχιλλοῖ.
Τῶν αὖ πεντήκοντα νεῶν ἥν ἄρχος 'Ἀχιλλεῖς.
'Αλλ᾽ οὑγ᾽ οὐ πολέμου δυσηχῶς ἐμνώνυτο.
Οὐ γὰρ ἐν δῷ τούς σφαν ἐπὶ στίχας ἡγήσατο
Κεῖτο γὰρ ἐν νῆσσι ποδικῆς δοὺς 'Ἀχιλλεῖς
Κούρης χωμόμον διονυσίδος ἢκόμιοι,
Τὴν ἐν Λυρνησσοῦ ἐξελέτο πολλὰ μογῆς,
Λυρνησσοῦ διαποθήσας καὶ τείχεα Θῆρος.
Καὶ δὲ Μίνητη ἔδαλεν καὶ 'Επίστροφον ἐγχεσμώροις.
Τῆς Εὐνοῦ Σεληνιάδαο ἀνακτος.
'Ἡς δὴ κεῖτ' ἀχέων, ταχὰ δ᾽ ἀντῆςεθαθε εἰμέλλειν.

Οἱ δ᾽ εἶχον Φυλάκην καὶ Πυρασον ἀνθρώπουν,
Ἀθηνοτρος νῦενος, Ἰτονα τε, μητέρα μῆλον,
Ἀχιλλοῦ τ᾽ 'Ἀντρώνα ἴδε Πς ελεον ἐξερχόην.
Τῶν αὖ Πρωτεσίλαος Ὄρησος ἦγεμόνευεν,
Ζωὸς ἔσω· νῦν δ' ἠδὲ ἔχειν κάτα γαία μέλαινα.
Τού δὲ καὶ ἀμφίδρυφης ἄλοχος Φυλάκη ἐλέειπτο,
Καὶ δόμος ἡμιτελῆς· τὸν δ' ἐκατεὶ Δάρδανος ἄνηρ
Νῆρ' ἀποθώσακοντα πολὺ πρώτηστον Ἀχαίων.
Οὐδὲ μὲν οὖθ' ὦτα ἄναρχοι ἔσαν, πόθεον γε μὲν ἄρχον·
Ἀλλὰ σφέας κόπηρε Ποδάρκης, δ' ἄρρητος Ἀρρης,
Ὡφίκλου νῦς πολυμήλου Φαλακίδαο,
Ἄυτοκαζαίγνητος μεγαθύμων Πρωτεσίλαος,
"Οπλότερος γενεῖ· δ' ἂν ἀμαῖρος καὶ ἄρειως,
"Ἡρως Πρωτεσίλαος Ὄρησος· οὖθε τέ θαλι
Δεύνθ' ἦγεμόνος, πόθεον γε μὲν ἐσθλὸν ἐόντα·
Τῷ δ' ἄμα τεσσαράκοντα μέλαινα νῦς ἔποτον.
Οὐ δὲ Φεράς ἐνέμοντο παραὶ Βοισιδά λίμνην,
Βοισίδη καὶ Γλαφόρα καὶ ἐνυκτιμένην 'Ἰαυλικάν.
Τῶν ἤρχεται Ἀδημήτου φίλος παῖς ἔνδεκα νηών,
Ἐδίμηλος, τὸν ὑπ' Ἀδημήτου τεκέ διὰ γυναικῶν,
"Αλκηστις, Πελίαος θυγατρῶν εἰδὸς ἀρίστη.
Οὐ δ' ἄρα Μηθώνην καὶ Θαμακην ἐνέμοντο,
Καὶ Μελίσσαν ἔχον καὶ Ὀλίζωνα τρηχεῖαν.
Τῶν δὲ Φιλοκτῆτης ἤρχειν τόξων εὖ εἰδῶς,
"Επτὰ νεῶν· ἔρεται δ' ἐν ἐκάστῃ πεντάκοντα
"Εμβεδασαν, τόξων εὖ εἰδότες ἦνά μάχεσθαι.
"Ἀλ' ὦ μὲν ἐν νήσῳ κείτο κρατέρ' ἄλγεα πᾶσχον,
Ἄμωνεν ἐν ἥγασθε, θῇ μὲν λίπον νῦς Ἀχαιῶν,
"Ελκεὶ μοχθίζονα κάκω ὀλούφρονος ὄδοιον
"Ενθ' ὅγε κείτ' ἁγεύων· τάχα δὲ μνήσοσθαι ἐμελλὼν
Ἀργείου παρὰ νησί Φιλοκτῆτα ἀνάκτω.
Οὐδὲ ἐν μὲν οὖθ' ὦτα ἄναρχοι ἔσαν, πόθεον γε μὲν ἄρχον·
"Ἀλλὰ Μέδων κόσμησαν, Ὀιλῆρος νόθος νῦς,
Τὸν ρ' ἔτεκεν Ρήνη υπ' Ὑιηλί πτολεμόρθῳ.
Οἱ δ' εἰχον Τρικήνην καὶ Ἰθώμην κλωμακιέσαν
Οἱ τ' ἔχον Οἰχαλίνην, πόλεν Εὐρυτοῦ Οἰχαλίνῳ·
Τῶν αὖθ' ἤγεισθήν Ἀσκληπίου δύς παίδε,
ΒΟΟΚ ΙΙ.

Ιητήρ' ἄγαθο, Σοδαλείρος ἤδε Μαχάων.
Γοίς δὲ τρεῖκοντα γλαφραί νέες ἑστιχόντω ἐποντο.

Ὀς δ' ἔχων Ὀρμένιον, οἴ τε κρήνην Ὑπέρειαν.
Ὡς τ' ἔχων Ἀστέριον, Τιτάνοιο τε λευκά κάρφια.
Τὼν ἄρχην Ἐὐρύπυλος, Ἐδαίμονος ἀγάλας νίδας.
'I ὶ δ' ἄμα τεσσαράκοντα μέλαιναι νίθες ἐποντο.

Ὀς δ' Ἀργίσαν ἔχων, καὶ Γυρτώνην ἐνέμοντο,
'Ορθὴν, Ὑλώνην τε, πολὺν τ' Ὀλοουσόνα λευκήν.
Τὼν αὐθ' ἠγεμόνεν μενεπτόλεμος Ποιλυπότης,
Τίδις Πειρόδου, τὸν ἀδάνατος τέκτον Ζεῦς—
Τὼν β' ὑπὸ Πειροδόφ τέκτον κλυτὸς Ἰπποδαμεια
'Ἡματι τῷ, ὅτε Φήρας ἐτίσατο λαχνήντας,
Τοὺς ὶ δ' ἐκ Πηλίου ὄσε, καὶ Λίθκεισι πέλασεν—
Οὐκ ὀλος, ἄμα τῷ γε Λεοντεύς, δόξος Ἀρρης,
Τίδος ὑπερθύμων Κορώνων Καινείδα
Τοὺς δ' ἄμα τεσσαράκοντα μέλαιναι νίθες ἐποντο.

Γούνεύς δ' ἐκ Κόφου ἤγεζ δῶς καὶ εἴκοσι νήας.
'Ὑ' δ' Ἐνεήνες ἐποντο, μενεπτόλεμοι τε Περαιδοι,
Οἴ περὶ Δωδώνην δυσχείμερον οἴκ' ἔθεντο,
Οἴ τ' ἄμφι ἠμερτὸν Τιταρφίον ἐξ' ἐνέμοντο.
"Ὡς β' ἔς Πηνείνα προτεῖ καλλιήρον ἐδώρ.
Οὐδ'/ ὑπὸ Πηνείων συμμένεται ἀργυροδίνη,
"Ἀλλά τε μνα καθύπερθεν ἐπουρρεί, ἤτ' ἐλαιον
"Ορκνο γὰρ δεινοὶ Στυγὸς Ἰδάτος ἐστίν ἀποφρώ.

Μαγνήτων δ' ἥρχε Πρόδος, Τενθρήσδονος νίχας,
Οἴ περὶ Πηνείναν καὶ Πηλίων εἰνοεψίλλων
Ναίεσκον: τὼν μὲν Πρόδος δοὺς ἠγεμόνεν,
'Ὑ' δ' ἄμα τεσσαράκοντα μέλαιναι νίθες ἐποντο.

Οὐτοὶ δρ' ἠγεμόνες Δαναών καὶ κοίρανοι ἱσαν.
Γίς τ' ἄρ τὼν χ' ἀρατός ἐν, ὅ μου ἐνεπε, Μοῦσα
Ἀυτῶν, ἡ' Ἰππων, οἴ δ' ἀμίλ' ἀτρείδαιν ἐποντο.
"Ἰππων μὲν μέγ' ἀρστα ἔσαν Φηρτηγάδας,
Τὰς Ἐδύμπλος ἔλαυνε, ποδάκεας, ὀρυγαῖς ὅς.
ΒΟΟΚ ΙΙ.

Οτριχας, οίλετας, σταφίλη ἐπὶ νήσου ἔλαιος
Τάς ἐν Πηρείᾳ θρέψῃ ἀργυρότοξος Ἀπάλλων,
"Ἀμφῶ θηλείας, φόβον Ἀρης φορεούσας.
'Ἀνδρῶν αὐ μέγ' ἀραστος ἐγὼ Τελαμώνιος Αἰας,
"Οφρ'Ἀχιλεὺς μήνιεν · ὁ γὰρ πολὺ φέρστατος ἦν,
'Ιπποὶ δ', οἱ φορέονκαν ἀμμόνα Πηλεώνα.
'Ἀλλ' ὦ μὲν ἐν νῆσσι κορωνία ποιοτόρωσαν
Κεῖτ' ἀπομυθήσει 'Ἀγαμήμων, ποιμένει λαών,
'Ἀπειδή · λαοὶ δὲ παρὰ ἰσομείνυ χαλάσατος
Δισκουσιό τέρποντο καὶ αλγανερίν δέντες
Τόξοις εἰς ἱπποὺ ἐκαστός,
Ἀξόν τοῖν ἀρεπτόμενοι ἐλεύθερον τοῖς σέλινοι,
"Εστασάν · ἀραμά δ' εὐ πεπυκασμένα κείτο ἀνάκτων
'Ἐν κλαίσις · οἱ δ' ἀρχῶν Ἀρηφίλων πολεύοντες
Φοίτων ἐνδα καὶ ἐνδα κατὰ στρατόν, οὐδ' ἐμάχοντο.

Ὁ δ' ἄρ' Ἱλαν, ὡσεὶ τε πυρὶ χθῶν πῶς νέμοιτο ·
Γαία δ' ὑπεστενίζει, Δί θς τετρικεράνυφ
Χωμένω, δε τ' ἀμφι Τυφώει γαίαν ἱμάσῃ
Εἰν Ἐρίμως, ὅθε φασὶ Τυφώεος ἐμενει εὐνάς ·
"Ὡς ἄρα τῶν ὑπὸ ποσοὶ μέγα στενεχὶζετο γαϊα
'Ἐρχομένων · ὕλα δ' ὥκα διεπροσον πεδίοιο.

Γρασὶν δ' ἄγγελος ἥλθε ποδήμεος ὕκεα Ἰρις
Πάρ Δίος αἰγόχοου σὺν ἀγγελίᾳ ἀλεγεινη.
Οἱ δ' ἄγορας ἀγόρευον ἐπὶ Πριαμῶι θέρσης
Πάντες ὑμηγερεῖς, ἤμιν νέοι ἤδ' γέροντες.
'Ἄγχου δ' ἱσταμένη προσέφη πόδας ὕκεα Ἰρις ·
Εἴσατο δὲ φθογγὴν ὑπὶ Πριαμῶι Πολῖτης,
"Ὅς Τοῦνον σκοτός ἰξῆ, ποδοκέφας πεποιθώς,
Τῦμῳ ἐπ' ἀκροτάτῳ Αἰσέβγατο γέροντος,
Δέγμεος, ὅπουτε ναύφων ἀφομηρεῖαν Ἀχαίοι ·
Γῷ μὲν ἐκεισαμένη μετέφη πόδας ὕκεα Ἰρις ·

'Ὡ γέρον αἰεὶ τοι μῆθος φίλοι ἄκρετοι εἶσθιν,
"Ὡς ποτ' ἐπ' εἰρήνης · πόλεμος δ' ἀλίαστος ἄρωσιν.
Ἡ μὲν ὃ διὰ μᾶλλον μάχας εἰςέλθειον ἄνθρῶν,
'Αλλ' οὗτοι τοιοῦτε τοσάοντε τε λαῶν ὅπωστα
Δήν γὰρ φύλλωσιν ἄνοιξτες ἢ ψαμάθωσι.

Ἐρχοῦται πεδίοια, μαχαιρόμενοι περὶ ἄστυ.
ἐκτὸς, οὐδεὶς μάλιστ' ἐπιτελλομαι, ἓδε γε ρέβαι;
Πολλοὶ γὰρ κατὰ ἄστυ μέγα Πραῖμοι ἐπίκαυοι,
'Αλλή δ' ἄλλων γλῶσσα πολυπεριφέρειν ἀνθρώπων
Τοῖσιν ἐκαστὸς ἄντηρ σημαινέτω, οὐσὶ περὶ ἄρχεια,
Τῶν δὲ ἐξηγεῖοι, κομψαραμενος πολεῖτας.

"Ως ἔφαθ' "Εκτωρ δ' οὕτι θὰς ἢτος ἠγγοιήσεν,
Δίφας δ' ἐλυ' ἀγορή' ἢ τείχεα δ' ἐσαεύντο.
Πᾶν δ' ὄλγνυτο πύλαι, ἐκ δ' ἐσαυτο λαὸς,
Πεζοὶ δ' ἤπιπησε τε πολλίς δ' ὀρμαγόδρο ὅρανε.

"Εστι δὲ τις προπάροιτε πόλιος αἰτεῖα κολώνη,
"Εν πεδίῳ ἀπάνενθη, περὶδρομος ἑνθα καὶ ἑνθα
Τὴν ἦτοι ἄνδρεσ Βαττίαν κικλήσκοναν,
'Αβάνατοι δὲ τε σῆμα πολυκάρβομοι Μυρίνης.'
"Κυθα τότε Τρώες τε διεκρήθην ἡ τε ἐπίκοιροι.

Τρώαι μὲν ἠγεμόνεν μέγας κορυθαίολος 'Εκτωρ.
Πραμάθης ἅμα τῶγε πολύ πλείστοι καὶ ἄρατοι
λαοὶ ἄφωνος ντο, μεματάς ἐγχείρεσιν.

Δαρδανίων αὐτ' ἄρχεν δออกจาก 'Αγχίσσαο,
Ἀλετσάμ, τὸν ἑπ.' Ἀγχίσσα τεκε δὶ 'Αφροδίτη,
"Ἰδὴν ἐν κυμοῖσι δα βροτῷ εὐνύθεσια.
Οὐκ οἶχος, ἅμα τῶγε δῶν ἁτ' ἀντῆρος νεής,
'Αρχελοχὸς τ' 'Ακάμας τε, μάχης εὖ εἰδότε πάσης
Οἱ δὲ Ζέλειαν ἔναοι ὑπαὶ ποῦ νείατον "Ἰδῆς,
'Αφονιοι, πάντοια καὶ ἀφωνεῖοι λαῖος,
Τρώες' τῶν αὐτ' ἄρχει Λυκάνον ἀγιάδος νεής,
Πάνδαρος, ὦ καὶ τόξον 'Ἀπόλλων αὐτός ἠ푼ωκεν.

Οἱ δ' 'Αδρῆσιαν τ' εἶχον καὶ ὅμων 'Ἀπασοῦ,
Καὶ Πίτευεαν ἔχον καὶ Τηρέης δρόσα αἰτ' ἣν
Τῶν ἄρχε' 'Αδρῆσιας τε καὶ 'Ἀμφασ αὐτοῦ λεόδορη,
"Γε νῦν Μέροπος Περκωσίην, ὁ δὲ περὶ τάντων
ΒΟΟΚ Ι.

'Ξίδες μαντοσύνας, οὐδὲ οἷς παίδαις θατόκεν
Στείχειν ἐς πόλεμον φθισήνοτα - τῷ δὲ οἷς οὕτι
Πειδόθησα. Κῆρες γὰρ ἀγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περσάκτην καὶ Πράκτιον ἄμφενεμοντο,
Καὶ Στρότων καὶ 'Ἀθυδον ἔχον καὶ διαν Ἀρίσθην.
Τῶν οὖν ἄθ' Ἰπτακόδης ἢρχ.' 'Ασιος, ὀρχαμος ἄνδρων.
'Ασιος Ἰπτακόδης, διὶ Ἀρίσθηθων φέρον ἱππον
Ἀθωνες, μεγάλοι, ποταμοῖς ἄποι Σελήνηντος.

'Ιππόδοος δ' ἄγε φύλα Πελαιαγόν ἐγχεισιμῶρον,
Τῶν οἷς Δάρσασαν ἐρυθλάκας κακετάσασον
Τῶν ἢρχ' Ἰππόθωρος τε Πύλαιὼς τ', δ' Ξος 'Αρησος,
Τε οὖν Λήθοι Πελαιαγόν Τενταμίαδο.

Ἀυτὰρ Θρήκας ἢγ' Ἀκάμις καὶ Πειρόσος ἢρως,
'Οσσαν 'Ελλησποντος ἀγάφρος ἔντος ἔγρει.

Ἐδήμος δ' ἁρχῆς Κίαςών ἦν αἰχμητῶν.
Τὸς Τρωζίνου Διοστρέφος Κεάδαο.

Ἀυτάρ Πυραήμης ἄγε Παύονας ἀγκυλοτόξους
Τηλόθεν εἰς Ἀμυδόωνος, ἀπ' Ἀξιοὶ εὐφυρέοντος.
'Αξιοὶ, οὐ κάλλιστον ὠδῷ ἐπικύδναται αἰαν.

Παφλαγόνων δ' ἡγείτο Πυλαιμένος λαῖον κηρ
Εἰς Ἐνετῶν, οἶκον ἡμῶνός γένος ἄγορατῶν.

.vx. ὁ Κύτωρος ἔχον, καὶ Σήμασον ἄμφενεμοντο,
Ἀμφί τε Παρθένου ποταμόν κλυτά δώματ' ἔναιν,
Κρώμαν τ' Ἀγιαλόν τε καὶ ἴησός 'Ερυθήνως.

Ἀυτάρ 'Αλεξίωνον Οἰδίος καὶ Ἐπίστροφος ἡρχον
Τηλόθεν εἰς 'Αλόβης, οἶκον ἀγορύνο ἐκτε γενέθη.

Μυσοῦν δὲ Χρόμης ἡρχε καὶ Ἐννοομος οἰωνιστής.
'Αλλ' οὐκ οἰωνοίσαν ἔρισασατο Κήρα μὲλαναν,
'Αλλ' ἐδάμη ὑπὸ χερσὶ ποδῶκες Αλακίαδο
Ἐν ποταμῷ, δὴ περ Τρώας κεραίζε καὶ ἄλλους.

Φόρκυς αὐ Φρύγας ἡγε καὶ 'Ασκάνιος θεοείδης
Τῆς 'Εκακνής - μέμασον δ' ὑπαίνεν μαχισθαι.
Μήσοιν αὐτὶ Μάσθλης τε καὶ Ἀντιφός ἤγγαροδήν,
Τίνος Ταλαμένεος, τῶ Γυγαίη τέκε Δίμην,
Οἶ καὶ Μήσοιν ὥν ὑπὸ Τριώλῳ γεγαώτας.

Νάστης αὐτὶ Καρὼν ἤγγαροδίαμφιον,
Οἶ Μαίλητον ἔχον, Θείρων τῷ δρός ἄκριτοφυλλόν;
Μαῖανδρον τε ὑπὸς, Μυκάλης τῷ αἵτεινα κάρηνα.
Τῶν μὲν δρῶν Ἄμφιμαχος καὶ Νάστης ἤγγαροδήν,
Νάστης Ἄμφιμαχος τε, Νομισμός ἀγαλματίζεν,
"Ὡς καὶ χρυσὸν ἔχον πολεμόν, εἶν, ἥτε κούρη .
Νῆπιος, οὐδὲ τὸ τόγυ ἐπήρκησε λυγρὸν διέθρον .
"Ἀλλ᾽ ἐδάμη ὑπὸ χεραὶ ποδώκες Ἀλακίδαω .
Ἐν ποταμῷ, χρυσῶν δ᾽ Ἀχιλλεὺς ἐκόμισε δαίφρων .

Σαρπηδῶν δ᾽ ἔρχεν Ατλίνων καὶ Γλαύκος ἄμρων .
Τῆλοθεν ἐκ Λυκίης, Ζάλθου ἀπὸ ἀνείπετος.
HOMER'S ILIAD.

BOOK III.

Αὐτὰρ ἐπεὶ κόσμηθην ὧμι ἡγεμόνεσσιν ἔκαστοι,
Τρόις μὲν κλαγῆ τ' ἐνοπῇ τ' Ἰαν, δρνίδες ὡς.
'Ἡντε περ κλαγῆ γεράνων πέλεκ' ὑδανόθε πρό.
Ἀλτ' ἐπεὶ σὺν χειμῶνα φύγοι καὶ ἀθέρφατον δήμρον,
Κλαγῆ ταῖσε πέτονται ἐπ' Ὀκεανοίο ῥοάς,
Ἀνδράσι Πυγμαίοις φόνον καὶ Κῆρα φέρουσαι.
Ἡραὶ δ' ἄρα ταῖσε κακὴν ἐρωτα προφέρουσαι.
Οἱ δ' ἄρ' Ἰαν σιγὴ μέεα πυνίοντες Ἀχαιοί,
Ἐν θυμῷ μεραίωτες ἀλεξίμεν άλληλοις.

Εὖτ' ὅρεος κορυφῆς Νότος κατέξενεν ὁμίχλην,
Ποιμέσιν οὕτω φίλην, κλέπτη δὲ τε νυκτὸς ἁμείνων,
Τόσον τίς τ' ἐπιλέευσε, ὅποι τ' ἐπὶ λάων ἦσαν.
'Ως ἄρα τῶν ὑπὸ ποσίς κοινάλος ὄρρυσ' ἀέλλης.
'Ηρχομένων' μάλα δ' ὄκα διέτριψαν πεδίον.

Οἱ δ' ἄτε ὅ σχέδεον ἦσαν ἐπ' άλληλοισιν λύντες.
Τρωσίν μὲν προμαχίζετε Αἰλέανδρος θεοειδῆς.
Παρδαλὲν ἱμαινόν ἕχουν καὶ καμπύλα τόξα.
Καὶ ζήφος: αὐτὰρ ὁ δοῦρε ὁν κεκορυφημένα χαλκῷ.
Πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους.
Ἀντίδοιοι μαχαίρωσαν εν αἰνή ἡμιτητὶ.

Τὸν δ' ὡς σὺν ἐνόρφην Ἀρηφέλους Μενέλαος.
'Ερχόμενων προπιπραθεν ὠμίλου, μακρὰ βιβώντα,
'Ωστε λέον ἕχαρη μεγάλῳ ἐπὶ σώματι κύροις.
Κέρων ἢ Ἐλαφον κεραυὴ ἄγρυν οἶνα.
Πεινάων μαλα γάρ τε κατεσθίει, εἶπερ ἂν αὐτῶν  
Σεύωται ταχές τε κίνες θαλεροὶ τ᾽ αἰζοιρὶ.  
"Ὡς ἐγάρη Μενέλαος Ἀλέξανδρον θεοειδέᾳ  
Οφθαλμοίσιν ἱδῶν· φάτο γὰρ τίσοσθαι ἀλείτην·  
Αὐτίκα δ᾽ ἐξ ὄχθων σὺν τεύχεσιν ἄλτο χαμάζε.  

d' ὡς ὦν ἐνόσην Ἀλέξανδρος θεοειδῆς  
Ἐν προμάχοις φανεντα, κατεπλήγη φίλον ἠτόρ.  
"Ἄψ γ᾽ ἐτάφων εἰς θνὸς ἔχασε κυρὶς ἀλειένων.  
"Ὡς δ᾽ ὅτε τις τε φράκωτα ἱδῶν παλίνορρος ἀπέστη  
Οὔρεος ἐν βήσεις, ὑπὸ το τρόμος ἐλλαμ γυία,  
"Ἀψ τ᾽ ἀνεχῶρησον, ὄχρας τὲ μὲν ἐλε παρειάς·  
"Ὡς αὐτὶς καθ᾽ ὁμιλοῦ ἔθου Τρώων ἀγερῶχων  
Debeos Ἀτρέως νῦν Ἀλέξανδρος θεοειδῆς.  

d' Ἐκτωρ νείκεσσαν ἱδῶν ἀλχοροῖς ἐπέεσσαι·  

dύσπαρε, εἶδος ἀριστε, γυναμανζε, ἠπερπευτα,  
Ἀθρ᾽ ὀφθαλος ἀγονὸς τ᾽ ἔμεναι, ἀγαμὸς τ᾽ ἀπολέωσαί  
Καί κε τε βουλοίην, καὶ κεν πολλ κέρδων ἤν,  
"Ἡ οὕτω λίθον τ᾽ ἔμεναι καὶ ὑπόφων ἄλλων.  
"Ἡ που καγχαλώοι καρθκωμώντες Ἀχαιοί,  
Φαντες ἀρσαῖα πρόμον ἤμεναι, οὐνεκα καλον  
Εἶδος ἐπ᾽· ἀλλ᾽ οὐκ ἔστι βηθ φρεσίν ὀψέ τις ἀλκη.  
"Ἡ τοοὐδε ἔδω ἐν ποντοτόροις νέεσαι  
Ποιον ἐπιπλῶσας, ἐτάρους ἐρῆμας ἀγειρας,  
Μιθεῦς ἀλλοδαποῖς, γυνακείν εἰδείδε ἀνήγες  
Εἶ ἀπὶς γαίς, νυνὸν ἀνδρῶν αἰχμητὰν,  
Πατρὶ τε σῶ μέγα πημα πόλῃ τε παντὶ τε ὃρμι,  
Δυσμενέαν μὲν χαρία, κατεφεῖν δὲ σοι αὐτῷ;  
Οὐκ ἂν δὴ μείναις Ἀρηφιφίλου Μενέλαον;  
"Ιναῖς χ᾽, οὐκ ωφίς ἔχεις θαλερὴν παράκοστεν.  
Οὐκ ἂν τοι χραίσης κίθαρας, τὰ τε δὁρ᾽ Ἀφροδήτης,  
"Ἡ τε κόμη, τὸ τε εἰδος, δ᾽ ἐν κονίσας μυείς.  
"Ἀλλα μᾶλα Τρώως δειδήμονες· ἢ τε κεν ἤδη  
Λαῖνον έσσο χετῶν κακῶν ἕνες, δοσα ἑργας.  

d' αὐτη προεειπεν Ἀλέξανδρος θεοειδῆς.
'Ἐκτὸς ἐπεὶ με καὶ αὐτὴν ἐνείκεσας, οὕτω ὑπὲρ αὐτῶν. Αἰεί τοι καρδιή πέλεκυς ὡς ἐστίν ἀτείρης;

"Ὅτι εἰσίν διὰ σοφίας ὑπ’ ἀνέρος, δεὶ βά τα τέχνη ἦσιν ἐκτάνγειν, ὁφέλει δὲ ἀνέρος ἐρωτής·

"Ὡς σοι ἐνι στήθεσιν ἀτάρρητος νόος ἔστιν. Μὴ μοι δώρι ἐρατὰ πρόφερε χρυσής Ἀφροδίτης·

"Ὅταν ἀπόβλητ· ἐστὶ θεῶν ἐρκυνέα ὅρα, ὥσα κεν αὐτοὶ ὀδοῖν, ἐκὼ δ’ οὐκ ἔν τις ἔλεητο. Νῦν αὐτ’ εἰ μ’ ἐθέλεις πολεμεῖν ἕδε μάχεσθαι,

"Αλλάς μὴν κάθισον Τρώας καὶ πάντας Ἀχαιοὺς. Ἀυτάρ ἐμ’ ἐν μέσοι καὶ Ἀρηφίλου Μενελαὸς

Συμβάλετ’ ἁμφ’ Ἑλέης καὶ κτήμασι πάσι μάχεσθαι·

"Οππότερος δὴ κε νικήσῃ, κρήσεσιν τε γένηται, Κτήμαθι ἔλλων εὐ πάντα γυναικὰ τε ὅλαὶ ᾠνεῶς·

"Οἐ δ’ ἄλλοις φιλότητα καὶ ὁρκια πιστὰ ταμίντες

Ναιοτε Τροίην ἐμβόλακα· τοῦ δὲ νεῶσθων

"Ἀργοὺς ἐς ἱππόδοστον καὶ Ἀχαῖδα καλλιγύναια.

"Ως ἐφαθ’· Ἐκτῶρ δ’ αὐτ’ ἔχαρη μέγα μὲνὸν ἀκόύσας, Καὶ β’ ἐς μέσον δυν ὕπερ εὐρής

Μέσασιν δημοῦς ἔλον’ τοῦ δ’ ἱδρύνθησαν ἀπαντες. Τῷ δ’ ἐπεσαξάμενον καρπομόντες Ἀχαῖοι,

"Ἰούθιον τε τιτυσκόμενοι λάσοσι τ’ ἐβαλλον. Αὐτάρ ὁ μακρὸν ἄυσεν ἄνας ἄνδρῶν Ἀγαμέμνονι·

"Ισοχεσθ’, Ἀργείοι, μὴ βάλλετε, κούροι Ἀχαιοῖ.

Στετάται γὰρ τὶ ἐποχ ἔρεεν κορυφαῖας Ὑπεκτωρ.

"Ὡς ἐφαθ’· οἱ δ’ ἐκχύνοντο μάχης, ἀνῶς τ’ ἐγένοντο

Ἐσομένως· Ἐκτῶρ δὴ μετ’ ἀμφότεροισιν ἐπεκπεπ. Κέκλυτε μεν, Τρώες καὶ ἐκνήμιδες Ἀχαιοῖ,

Ἀφιθὸς Ἀλεξάνδροι, τοῦ εἰνεκα νεκος ἐρωτευ. Ἀλλοις μὲν κέλεται Τρώας καὶ πάντας Ἀχαιοῦς,

"Εὐχέεα καὶ ἄποθεσαῖ ἐπὶ χθον πουλινοτέρη, Αὐτὸν δ’ ἐν μέσοι καὶ Ἀρηφίλου Μενελαῶν

Δοὺς ἀμφ’ Ἑλέης καὶ κτήμασι πάσι μάχεσθαι.
'Οππότερος δὲ κε κυκήσῃ κρείσσων τε γενηται,
Κτήμαθ' ἐλλ' εὖ πάντα γυναῖκα τε οἶκαν' ἀγέσθω.
Οἱ δ' ἄλλοι φιλότητα καὶ δρικα πιστὰ τάμωμεν.

"Ὡς ἐφαθ'· οἱ δ' ἢρα πάντες ἀκὴρ ἐγένετο σιωπὴ."
Τοιοὶ δὲ καὶ μετέειπε βοήν ἀγαθὸς Μενέλαος·

Κέκλυτε νῦν καὶ ἔμειο μάλιστα γὰρ ἄλγος ἰκάνει
Θωμὸν ἐμὸν· φρονεῖ δὲ διακρινθῆμεν ὤθη
'Ἀργείου καὶ Τρώας, ἐπεὶ κακὰ πολλὰ πέποθεν
Εἰνεκ' ἐμὴς ἔριδος καὶ 'Αλεξάνδρου Εἰνεκ' ἀρχής·
'Ἡμέων δ' ὁπποτέρω θάνατος καὶ μοῖρα τέτυκται,
Τεθναῖτ' ἄλλοι δὲ διακρινθῆτε τάχιστα.
Οἴσετε δ' ἄρν', ἑτερον λευκόν, ἑτέρην δὲ μέλαιναν,
Γῆς τε καὶ Πελίω· Δι' ἡμεῖς οἴσουμεν ἄλλον.

"Αξετε δὲ Πριάμοι βην', βόρ' ὅρκια τάμνη
Αὐτός, ἐπεὶ οἱ παιδεῖς ὑπερφίαλοι καὶ ἄπιστοι·
Μή τις ὑπερβασίῃ Δίως ὅρκια ὤνεφθαι.
Αἰεὶ δ' ὁπλοτέρων αὐρωπίης φρένες ἤπειρονται.
Οἶς δ' οὗ γέρων μετέρων, ἀμα πρόσω καὶ ὅπισω
λεύσει, ὅπως δὴ ἁρπα μεν' ἀμφότεροι γένηται.

"Ὡς ἐφαθ'· οἱ δ' ἤχαρῆσαν 'Αχαιοὶ τε Τρώης τε
'Eλπίσσεσαν ταὐσειθαί διχυροῦ πολέμοιο.
Καὶ β' ἢπαν μὲν ἐραν ἄριστα, ἤκ σὴν οὐτοί·
Τεύχεα τ' ἐξεδὺνοι, τὰ μὲν κατεβοντ' ἐπὶ χαλῆ
Πληθιῶν ἀλλήλων, ἀλλήγυ δ' οὐν ἀμφοῖ ἀνορνα.

Εκτωρ δὲ προτὶ ἄστῳ ὑών κηρυκάς ἔπεμψεν
Καρπαλίμως ἄριστα τε φέρεις, Πριάμοι τε καλέσσα.
Αὐτάρ δ' Ταλθυίον προῖον κρείσσων 'Αγαμέμνον
Νῆς ἐπὶ γλαφυρᾶς λέναι, ἦδ' ἄρν' ἐκέλευεν
Οἰσεμέναι· δ' ἦδ' οὐκ ἀπηθη' 'Αγαμέμνονι δίῳ.

'Ιρις δ' αἴθ' 'Ελένη λυκαλέν διγγαλ' ἤλθεν,
Εἰδομένη γαλῶ, 'Αντνυρίδαο δάμαρτε,
Τὴν 'Αντνυρίδης εἰς κρείσσων 'Ελληκῶν,
Λαυδίκην Ποιάμοι δυνατᾶν εἴδος ἀνάστην.
Γήν δ’ εἰρ’ ἐν μεγάρῳ. ἂ δὲ μέγαν ἱστόν δραμεν, Δίπλακα πορφύρην· πολέας δ’ ἐνέπασσεν ἅδελφος Ἰτρώων δ’ ἵπποδάμων καὶ Ἀχαϊῶν χαλκοχιτῶνων, Οὐς ἔθεν εἶνες’ ἐπαχων ὑπ’ Ἄρρης παλαμῶν· Ἰταμένην προσέφηρ πόδας ὡκε Ἰπις·

Δεύρ’ Ἰδι, νύμφα φίλη, Ἰνα’ θέσκελα ἔργα Ἰδρης Ἰτρώων δ’ ἵπποδάμων καὶ Ἀχαϊῶν χαλκοχιτῶνων· ὁ πρὶν ἐπ’ ἄλληλους φέρον πολύπαρων Ἀρρη ἐν πεδίῳ, ἀλοσία ἀλασώμενοι πολέως, ὁ δὲ νῦν ἐσάις—πόλεμος δὲ πέπανται—Ἀστιοὶ κεκλήμενοι, παρὰ δ’ ἐγχεία μακρὰ πέπην Ἀυτὰρ Ἀλέξανδρος καὶ Ἀρηφάλος Μενέλαος Μακρῆς ἐγχείροι μαχῆσονται περὶ σεῖν·

Τῷ δὲ κα νικήσαντι φίλη κεκλήθη ἄκοτις.

"Ως εἰπόυςα θεὰ γλυκίνων ἴμων εὐμάλει δυμῷ Ἀνδρός τε προτέρωι καὶ ἄστεους ἤδε τοκήνων. Αὐτικά δ’ ἀργεννηζία καλύφασίνη ἄοιαφην Ἀρματ’ ἐκ θαλάμου, τέρεν κατὰ δάκμω χένονα. Οὐκ οἶ, ἀμα τῇ γε καὶ ἀμφίτολοι δ’ ἐποντο, Αἰθρή, Πιθῆθος δυνάτη, κλυμένη τε βοωτῆς. Λήφα δ’ ἐπεθὶ ἰκανον ὅθε σκαίᾳ τυλίκ ήμαν.

Οὐ δ’ ἀμφί Πρίαμον καὶ Πάνδροον ὅδε Θυμοίτην Λάμπον τε Κλυτίων δ’, ἰκετανότα τ’, δζον Ἀρρης, Οὐκαλέων τε καὶ Ἀντήνωρ, πεπνυμένοι ἄμφω, ἔπει ὅμογέφωτοι ἐπὶ Σκαίας πέλησιν.

Γῆραι δ’ ὑπὸ πολέμου πεπαρμένοι, ἀλλ’ ἀγορητα iyoi, τεττίγεσσες ἑοικοτες, οйте καθ’ ἄλην δενδρίου εφεζέμουν υπα λειμόσσου σοίσιαν· Τούτω καρ Τρώων ἥγητορες ἤταν ἐπί πύργῳ. Οἰ δ’ ὡς οὐν εἰδον’ Ἐλενήν ἐπὶ πύργων ιούσαν, Πεκα πρὸς ἀλληλοῦς ἐσε περιέμεν’ ἀγορευον.

Οὐ νέμεσος Τρώως καὶ ἕκκνημιδας Ἀχαίοις ΤΟΥ’ ἀμφὶ γνωαὶ τιλῦν χρόνων ἀλγες πάσχειν·
Αλλά καὶ ὃς, τοίχον πέρι ἕως, ἐν νησί νεόσθως,
Μηδ' ἦμιν τεκεσσαὶ τ' ὁπίσω τῆμα λάτοτο.

"Ὡς ἄρ' ἔφαν· Πρίαμος ὁ Ἐλένην ἐκαλέσσατο φωνῇ·
Δεῦε πάροιθ' ἐλθοῦσα, φίλον τέκος, ἱζεν ἐμείο,
"Οφρά ἵοι πρότερον τ' πόσαι προῖς τ' φίλους τε—
Οὐτί μοι αλτίτ' ἔσσι, θεοὶ νῦ μοι αλτίτω εἰςιν,
Οἱ μεν εἴρητεν πόλεμον πολλάκισθ' Ἀχαίοιν—
"Ὡς μοι καὶ τόνδ' ἄνδρα πελαρίων ἐξωνυμίρης,
"Οστὶς δ' ἔστιν Ἀχαίῳ ἄνυρ' ἡς τε μέγας τε.
"Ητοι μὲν κεφαλή καὶ μείζονες ἄλλοι θαυμα,
Καλὸν δ' οὔτω ἑγὼν οὖπω ἴδον ὀφθαλμοῖσιν,
Οὔδ' οὔτω γεφαρίν· βασιλῆι γὰρ ἀντὶ ὄρη δεικνέν.

Τὸν δ' Ἐλένην μῦθουσιν ἀμέιδετο, δία γυναικῶν·
Αἶδος τ' τε μοὶ ἔσσι, φίλε ἐκνευρέ, δεινός τε·
"Ὡς δῆθεν δάνατος μοι ἀδείν κακῆς, ὁπότε δεῦρον
Τιέι ὧν ἐπέμνη, θάλαμον γυναῖκος τ' λιπόσις
Παίδεα τ' τηλυγέτην καὶ δημικίνην ἐρατείνην.
"Ἀλλὰ τὰς' οὖν ἐγένοντα, τό καὶ κλαίουσα τέτρακα.
Τούτῳ δέ τοι ἔρως, δ μ' ἀναίρει τε ἡδεν περί
Οὔτες γ' Ἀτρείδης, εὐρυκρείων Ἀχαμέμων,
"Ἀμφότερον, βασίλειος τ' ἅγιος, κρατερὸς τ' αἰχμήτης·
Δαμὴ αὐτ' ἐμὸς ἔσκα κυνωπίδος, εἰ ποτ' ἐν γε.

"Ὡς φάτο· τόν δ' ὃ γέρον ἡγάσσατο, φωνησάν τε
Ω μάκαρ Ἀτρείδης, μοιρηγενεῖς, ἀλλοδιαμίον,
Ἡ ρά νῦ τοι πολλοὶ δεδυματο κοιροὶ Ἀχαίων.
Ἡνη καὶ Φρυγίην εἰςχληθοῦν ἀμπελδόσαν,
Ἐνθά ἴδον πλεῖστον Φρυγίας, ἀνέφος αἰολοπώλους,
Λαιὸς ὁτρήσος καὶ Μύγδονος αντιδείο,
ὢ λαρ' τοῦ ἐστρατῶντα παρ' ἤδης Θαυμαρίον·
Καὶ γὰρ ἑγὼν ἐπίκουρος ἔων μετὰ τοίχων ἐλέξθην
Ἡματι τῷ, δε τῷ ἤλθον Ἀμαξίνων αντιστεραίκα·
Ἀλλ' οἶοι οὗ τόσον ἦσαν, δουλελίκωτε Ἀχαίων.
Δεστερον αυτ' ὑδα ιδον ἔρειν' ὁ γεραώς: Εἴπ' ἄγε μοι καὶ τόνυδε, φίλον τέκεος, δοτες δ' ἑστίν· Μειών μὲν κεφαλὶ Ἀγαμέμνονος Ἀτρέιδαο, Εὐρυτέρος δ' ὡμοιαν ὑδε στέρνοναι ἱδέσθαι. Τείχησα μὲν οἱ κεῖται ἑπὶ χθονὶ ποιποδοτέρη, Αὐτὸς δὲ, κτῆλος δές, ἐπιπαλεῖται στήχας ἀνήρων. Ἀρνεῖα μιν ἔγογε ἔσκω πρόσειμάλλῳ, Ἡτημι' ὅμων μέγα πώς διέρχεται ἄργεννων.

Τὸν δ' ἠμέλετ' ἐπειδ' Ἑλένη, Δίδος ἐκγεγεγενια· Οὔτος δ' αὖ Δαερτιάδος, πολύμητος Ὀδυσσεύς. Ὁς τράψῃ ἐν θύμῳ Ἰθάκης, κραναθες περ ἐνότης, Ἕλλως παντοῖος τε ὅλως καὶ μήδεα πυκνά.

Τὴν δ' αυτ' Ἀντήνωρ πεπνυμένος αὐτῶν ἱδά· Ω γύναι, ἡ μάλα τούτο ἐπος νημερτές ἐξεπες. Ἡδὴ γὰρ καὶ δεύρο ποτ' ἥλιον δος Ὀδυσσεύς· Σέι ἄνεκ' ἀγελίης σὺν Ἀρηφίλῳ Μενελάου· Τούς δ' ἐγὼ ἐξείνισα καὶ ἐν μεγάροις φιλῆσα, Ἀμφιτέρων δὲ φυλὴν ἐδάφη καὶ μήδεα πυκνά.

'Ἀλλ' ὅτε δὴ Ἀμφίον ἐν ἀγρομένους ἔμιχθη, Ἐπάνω μὲν Μενελάος ὑπέρεχεν εὐρέας ὄμως. Ἀμφιω δ' ἐξομένω, γεραώτερος ἦν Ὀδυσσεύς. 'Ἀλλ' ὅτε δὴ μύθοις καὶ μήδεα πάσιν ὑφαῖνον,

'Ἡτοί μὲν Μενελάος ἐπιτροχαίδην ἀγόρευεν, Παύρα μὲν, ἀλλὰ μάλα λαγέως ἐπεί οὐ πολύμθος, Οὐδ' ἀφαμαρτοπησίς, εἰ καὶ γένει ὑπέρτους ἦν.

'Ἀλλ' ὅτε δὴ πολύμητος ἀναίξεισθαι Ὀδυσσεύς, Ἐπάνω, ὅπερ οὐ δέ ἕδακεν, κατὰ χθονὸς ἡμματα πήξας, Σκηπτρον δ' αὐτ' ὑπόσιο οὐτε προπηρής ἐνώμα, 'Ἀλλ' ἀστεμφές ἐχεσκεν, ἀδρείω φωτὶ ἐκκοικώ. Φαῖτις κε ἕκκοτον τε τιν' ἐμμεναι, ἀφρόνα τ' ἀδυτως. 'Ἀλλ' ὅτε δὴ ῥ' ὅπα τα μεγάλην ἐκ στήθες λεοντες
Καὶ ἐπεα νυφάδεους ἐοικότα χειμερίσθησιν, Οἰὼν ἐπειδ' Ὀδυσσῆ γ' ἐρίσασε βροτὸς ἄλλος· ὡς τε τε γ' ᾧ 'Ὀδυσσῆς ἄγωσσαμοι eldos idontes.
Τὸ τρίτον αὖτε Ἀλαντα ἰδὼν ἐρέειν ὁ γεραιός. Γίς τ' ἄρ' δόθ' ἄλλος Ἀχαίος ἀνήρ ἡδ' τε μέγας τε, Ἐξοχος Ἀργείων κεφαλῆς ἦδ' εὐρέας ὄμως:

Τὸν δ' Ἐλένης ταυτόπηλος ἀμείβετο, διὰ γυναικῶν Ὀὔτος δ' Ἀλας ἐστὶ πελάριος, ἔρχος Ἀχαιων.

Ἰδομενεύς δ' ἔτρωθεν εἰς Κρήτησσι, θεὸς ὅς Ἐστήκη· ἀμφὶ δὲ μὲν Κρήτην ἀγοὶ ἤγερθότανα. Πολλαὶ μὲν ἔλεβοσαν Ἀρηφίλου Μενέλαος Ὀλκ. ἐν ἡμετέρῳ, ὡπότε Κρήτηθ' ἴκονο.

Νῦν δ' ἄλλοις μὲν πάντας ὁρῶ ἐλίκωσας Ἀχαιούς, ὅς κεν ἐν ἴδιοις, καὶ τ' οὖνομα μυθησαίμην.

Δωὶ δ' οὐ δύναμαι ἰδέες κοσμήτορε λαών, Κάστορά δ' ἵπποδαμον καὶ πυὲ άγαθόν Πολυδένεκα, Ἀὐτόκασιγνήτω, τω μοι μία γείνατο μήτηρ.

Ἡ οὐχ ἐπεσήνυν Δακεδαίμονος ἐξ ἐρατείνης; Ἡ δεύρῳ μὲν ἔποντο νέεσσον ἔνα ποτοπόροςσων.

Νῦν αὐτ' οὐκ ἔθελον μάχην καταδύμεναι ἄνδρῶν, Ἀλεξα δειδώτες καὶ δειδέα πόλλα', ἀ μοι ἑστῖν;

ὤς φάτο· τοὺς δ' ἥξ' κατέχειν φυσίζος αἰαν.

Ἐν Δακεδαίμονι αὐθά, φίλη ἐν πατριδὶ γαίη—

Κήρυκες δ' ἀνά ἄστυ θεῶν φέρον ὀρκία πιστά,

Ἀρνεί δω καὶ οὐνο μέφρονα, καρπὸν ἄρωφος,

Ἀσκη' ἐν αλγείω· φέρε δ' κρητήρα φαεῖνον.

Κήρυς' Ἰδαίος ἢδ' χρύσεα κύπελλα.

Ἀρνεί δὲ γέροντα παριστάμενος ἐπεσείν.

Ὀρεσε, Λαομεδόντιαδη, καλέοντοι άριστοι

Τρώων θ' Ἰπποδάμων καὶ Ἀχαιῶν ξαλκοχετῶν.

Ἐς πεδίον καταδύειν, ἐν' ὀρκία πιστὰ τάμητα· Ἀυτὰρ Ἀλέξανδρος καὶ Ἀρηφίλος Μενέλαος.

Μακρὸς ἐγχείφος μαχησόντο 'ἀμφὶ γυναικὲν.

Τῷ δ' ἐκ νυξίταντι γυνὶ καὶ κτῆματ' ἔποιοτ.

Οἱ δ' ἄλλοι φιλότητα καὶ ὀρκία πιστὰ ταμίφτες Ἕλλομεν Γροῦν ἐριδολάκα· τοι δ' νεόνται.

Ἀρνείς ἐς Ἰπποδαμον καὶ Ἀχαιῶν καλλιγύναια.
B O O K  I I I.

Ως φατε· μέγησεν δ’ ο’ γέρων, ἐκέλευε δ’ ἐτάρως
Ἰπποῦς ξευγνύμεναι· τοι δ’ ὀρταλέως ἐπίθοντο.  

Ἀν δ’ ἄρ’ ἔθη Πρίαμος, κατά δ’ ἦνα τείνεν ὁπίσω·
Πάρ δ’ ο’ Ἀχιλλεαὶ περικαλλὰ βήσετο δίφρον.
Τῶ δ’ διὰ Σκαινῶν πεδίουν’ ἅχον ὑκέας Ἰπποῦς.

Ἀλλ’ ἵτε δ’ ἢ Ικανοὶ μετὰ Τρῶας καὶ Ἀχαιοῖς,

Ἑξ Ἰππων ἀποδόντες ἐπὶ χθόνα πουλυδότειρων

Ἐς μέσουν Τρῶων καὶ Ἀχαιῶν ἐστικέοντο.

Αἰρήτῳ δ’ αὐτίκα ἔπαυτα ἀνάξ ἄνδρων Ἀγαμέμνων,

Ἀν δ’ Ὀδυσσεῖς πολέμηται· ἀτάρ κήρυκες ἄγαναν

Ὀρκεία πιστὰ δεῦροι σύναγον, κρητηὴ δὲ οἴον

Μίσυον, ἀτάρ βασιλεύσιν δῶρο ἐπὶ χειρὰς ἔχευν·

Ἀτρείδης δ’ ἐρυσσάμενος χείρεσιν μάχαιραν,

Ἡ ο’ πάρ ἔθες μέγα κουλεῦν αἰέν ἄνωτο,

Ἀρνών ἐκ κεφάλεων τάμιν τρίχας· αὐτάρ ἐπείτα

Κήρυκες Τρῶων καὶ Ἀχαιῶν νείμαν ἀρίστοις.

Τόιον δ’ Ἀτρείδης μεγάλ’ εὐχέτο χειρὰς ἄνασασιν.

Ζεῦ πάτερ, Ἰδηθὲν μεδείων, κύδιστε, μέγιστε,

Νέλλος θ’, ὡς πάντ’ ἐφορῆς, καὶ πάντ’ ἐπακούεις,—

Καὶ Ποταμοὶ καὶ Γαῖαι, καὶ οἱ ὑπένερθε καμῶντας,

Ἀνθρώπος τίνασθον, ὅτις κ’ ἐπιορκὸν ὁμόσι,

Τειχεὶ μάρτυρεν ὡτε, φυλάσσετε δ’ ὀρκα πιστὰ.

Εἰ μὲν κεῖν Μενέλαου Ἀλέξανδρος καταπέρνη,

Αὐτὸς ἐπείθ’ Ἐλενήν ἔχετο καὶ κτήματα πάντα,

Πρεισ’ δ’ ἐν νῆσισι νεώθεροι ποντοτορόρωιν·

Εἰ δ’ κ’ Ἀλέξανδρον κτείνῃ ἕξιν Μενέλαοι,

Τρῶας ἐπείθ’ Ἐλενῆν καὶ κτήματα πάντ’ ὑποδοῦναι,

Τιμὴν σ’ Ἀργείους ἀποτείνεμεν, ὡντιν ἔοικεν,

Πιτ’ καὶ ἐσομένοις μετ’ ἀνθρώποι τέλεται.

Εἰ δ’ ἄν ἔμοι τιμὴν Πρίαμος Πρίαμοι τε παῖδες

Τίνες οὐκ ἔθελοιν, Ἀλέξανδροι πεσόντον,

Αὐτάρ ἐγὼ καὶ ἐπείτα μαχῆσομαι εἶνεκα ποινῆς

Αὐδὰ μένων, εἶσθ’ καὶ τέλος πολέμοι κεγείω.

Ἡ καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλέει χαλκῷ,
Καὶ τοὺς μὲν κατέθηκεν ἐπὶ Ἰησοῦν αὐτούς ἀσπασμονας. Ἡμουὶ δευμενοὺς: ἀπὸ γὰρ μένος ἐλλετο χαλκό Οἶνον δ’ ἐκ κρητήρας ἀφοσάμενοι δεπάσωσιν

'Εκχειν, ἢδ’ εὐχοντο δεος αἰειγενέτοριν

'Ωδε δε τις εἵπεσεν Ἀχαιῶν τε Τρώων τε

Ζεὺς κύδιστε μέγιστε, καὶ ἀδάνατοι θεοὶ ἄλλοι,
Οππότεροι πρότεροι ὑπὲρ ὅρκια πυμηνεῖαν,

'Ωδε σφ’ ἐγκέφαλος χαμάδις ἰχθεί, ὡς δδ’ οἶνος
Αὐτῶν καὶ τεκέων, ἄλοχοι δ’ ἄλλοις δαιμεῖν.

"Ως ἐφαν’ οὐδ’ ἀρα πώ σφιων ἐπεκραίινε Κρυμίων
Τοῖς δὲ Δαρδανίδοις Πριάμοις μετά μύθον ἔστιν

Κέκλυτε μεν, Τρώες καὶ ἐυκνημέδες Ἀχαίοι.

'Ηνοι ἐγών εἰμι προτι Ιλιὸν ἕμερεσοςαν

'Αυ, ἐπελοῦσις τήσι σοιν ὡς ὁδαλμοιαν ὁρᾶσαι
Μαρνάιειν φίλοι νῦν Ἀρχήβιλο Μενελάω
Ζεὺς μεν πού τόγε οὐδὲ καὶ ἀδάνατοι θεοὶ ἄλλοι
Οππότεροι θανάτου τούτο πεπρωμένοι ἐστίν

'Η βα, καὶ ες δίφρον αἴνας θέτο λαοθεος φώς

'Αο ν’ δ’ εδαίναὐτός, κατά δ’ ἡμία τεῖν ὅπιοσσι
Πάρ δὲ οἱ Ἀντήνωρ περικαλλέα βῆστε δίφρον.
Τῳ μέν ἄρ’ ἀφορρίοι προτι Ιλιον ἀπονέντον.

'Εκτωρ δὲ Πριάμοι πάις καὶ δίος Ὀδυσσεύς

Χώρον μεν πρώτον διεμετέρως, αὐτὰρ ἐπετα
Κλήρους ἐν κνηφε χαλκηρεί βάλλον εἴλοτε,
Οππότερος δη πρόσβεν ὑφει χάλκευος ἐγχος.
Λαοὶ δ’ ἡρίσαντο, θεοῖς δὲ χεῖρας ἀνέσιον,

'Ωδε δε τις εἵπεσαν Ἀχαιῶν τε Τρώων τε

Ζεὺς πάτερ' ἠδεῖν μεδεῖν, κύδιστε, μέγιστε,
Οππότερος τάδε ἔργα μετ’ ἀμφότεροσιν ἔθηκεν,
Τῶν δὲ ἀποφθίμενον δύνας δομῶν 'Αἴδος εἰσο,

'Ημῖν δ’ αὐ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι.

"Ως ἐρ’ ἐφαν’ πάλλεν δε μέγας κορυθαίολος Ἐκτω
ΒΟΟΚ ΙΙΙ.

Ἀφ ὃρων· Πάρμος δὲ θοῶς· ἐκ ἀλήρος δροῦσεν
Οἰ μὲν ἐπιθ᾽ Ἰζοντο κατὰ στίχας, ἦχεν ἐκάστῳ
Ἰππων ἀερούποδες καὶ ποικίλα τεῦχε· ἔκειτο.
Ἄυτὰρ δ᾽ ἀμφὶ ὄμοιαν ἐδύσετο τεῦχεα καλὴ
Δίως Ἀλέξανδρος, Ἐλένης πόσις ἥκισμοι.
Κνημίδας μὲν πρῶτα περὶ κνήμιαν ἔθηκεν,
Καλὲς, ἀργυρεύσας ἐπισφυρίας ἀραφηνίας·
δεύτερον αὐθ ὀψήμη περὶ στρεφοῦν ἐδονεν
Οἶς κασινηντοῦ Λυκάνος· ἡμισε δ᾽ αὐτῷ.
'Αμφὶ δ᾽ ἀρ ὄμοιαν βάλετο ξῖρος ἀργυρόηλον,
Χάλκεον· αὐτὰρ ἐπείτα σάκος μέγα το στιαρίω
Κρατὶ δ᾽ ἐπ᾽ ἱθδίῳ κυνήν εὐντυκτον ἔθηκεν,
'Ιππουριν· δεινὸν δὲ λόφος καθύπερθεν ἐνενεν.
Εἴλετο δ᾽ ἄλκιμον ἔγχος, δ οὶ παλάμφην ἀρὴμε
'Ως δ᾽ αὐτῶς Μενέλαος· Ἀρηίος ἐντε ἐδονεν.
Οῖ δ᾽ ἐπεὶ οὐν ἐκάτερθεν ὀμιλοῦ θυρήχθησαν,
'Ες μέσον Τρώων καὶ Ἀχαϊῶν ἐστιχώντο
Δεινὸν δερκόμενο· ἄμβος δ᾽ ἐχεν εἰροώντας
Τρώας δ᾽ Ἰπποδάμους καὶ ἐυκνήμιδας· Ἀχαϊῶς.
Καὶ ρ᾽ ἔγγος στήτην διαμετρητο ἐν χώροι,
Σείνοι· ἐγχείας, ἀλλὴ λοιαίνιαν κοτέντε.
Πρῶσθε δ᾽ Ἀλέξανδρος προτεί δολιχόσκιον ἔγχος.
Καὶ βάλεν 'Ατρείδο ατ' ἀσπίδα πάντων· ἔσαν
Οὐδ᾽ ἐρρήξεν χαλκὸν· ἀνεγναμφῆθη δὲ οἰ αἰχμῆ
'Αστίδ' ἐνε κρατηρή. 'Ὁ δὲ δεύτερος ὄρνυτο χι ὃς·
'Ατρείδης Μενέλαος ἐπενεκομένοις Διὶ πατρί·

Zeu ána, δῶς τιςασθα, δ με πρότερος κακ᾽ ἐσ᾽ ἐκ
Διὸν Ἀλέξανδρον, καὶ ἐρῆς ὑπὸ χερῶ δάμαςσον
'Οφρα τίς ἐρρήγαται δι καυκόνων ἄνθρσατον
Σεινοδόκον κακὰ ῥέξαι, δ κεν φιλότητα παράση.".

'Ἡ ρά, καὶ ἀμπεταλῶν προτεῖ δολιχόσκιον ἔγχος.
Καὶ βάλε Πραμίσδαν κατ᾽ ἀσπίδα πάντως· ἐσάν.
Δὲ μὲν ἀστίδος ἦλθε φαεινῆς δόρμιν ἔγχος,
Καὶ διὰ θώρης τοινυδάτων ὑπνήειστο.
"Αντίκρυ δὲ παρα λαμάρην διάμορφη χιτώνα
"Εγχος · δ' ἐκλίνθη, καὶ ἀλεύτατο Ἐκρα μέλαιναν. 356
"Ἀτρείδης δὲ ἐρυσόμενος ξίφος ἄργουρόλειν,
Πλήθεν ανασχήμενος κόρονθος φάλαν· ἀμφί δ' ἀρ' αὐτῷ
Τριβά τε καὶ τετραβά διατροφήν ἐκπέσε θείρος.
"Ἀτρείδης δ' ἀμωμέν ἴόνῳ εἰς σφαῖραν εὑρίν·

Ζεὺς πάτερ, ὅτις σείον θεῶν ὅλωτερος ἄλλος· 369
"Ἡ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·
Νῦν δὲ μοι ἐν χείρεσιν ἄγης ξίφος· ἐκ δὲ μοι ἐγχος
"Πάρθην παλάμηριν ἐπώσιον, οὐδ' ἐβαλὼν μιν. 370

"Ἡ, καὶ ἐπαίξασ κόρονθος λάβεν ἱπποδασείς,
"Ελκε δ' ἐπιστρέψας μετ' ἐκκνημίδας Ἀχαίοις·
"Ἀγχε δὲ μιν πολυκόστοις ἵμας ἀπαλὴν ὑπὸ δευρὴν,
"Οὐς οἱ υπ' ἀνθρεῖνος άχεις ἐτατο τριφάλεις.
Καὶ νῦν κεν εἱροσεῖν τε, καὶ ἀσπετὸν ἡματο κῦδος,
Ἐν μὴ ἄρ' δεῖ νόσησε Διὸς θυγατήρ 'Αφροδίτης.
"Ἡ οἱ ῥήξεω ἴσαντα βοος ὅπε κταιμόνοιν. 373

Κενὴ δὲ τριφάλεια ἂν ἐπιτετο χειρὶ παχεὶς.
Τὴν μὲν ἐπειθ' ἡρως μετ' ἐκκνημίδας Ἀχαίοις
"Γιφ' ἐπιδινήσας, κομασαν δ' ἐρήμης ἐταῖροι.
Αὐτάρ δ' ἀφ' ἐπόροσε κατακτάμενα μενειλαόν
"Εγχειρ χαλκείω· τὸν δ' ἔξηρπαν Ἀφροδίτη.
"Ῥεία μάλ', ἄστει δεός · ἐκάλυψε δ' ἀρ' ἱέρι πολλῇ,
Καθ' ἓ ἐσ' ἐν ταλάμῳ εὐώδει, κηρωτίν. 380
Αὐτῇ δ' αὖθ' Ἐλένην καλέουν· τῇ τὸν δ' ἐκίχανεν
Πύργῳ ἐφ' ὑψόλ· περὶ δὲ Τρωαί ἄλς ἡσαν.
Χειρὶ δὲ νεκταρέου ἑανὸν ἔνιαξε λαδοσα· 385
Γρη δὲ μιν εὐκία παλαιγει ἐτ προέειπεν,
Ἐλυκόμω, ὡς ὦ Δακεδαμονι νυμαιώσων.
"Ηπεὶν εἴρια καλὰ, μάλιστα δὲ μιν φιλέσεκέν·
Τῇ μιν ἐκειμένῃ προεσφόντες ὃν Ἀφροδίτη.

Δείρ' ἦθ 'Ἀλέξανδρος σε καλεὶ οἰκόνδε νέεσθαι. 390
ΚΕΙΝΟΣ δ' ἐν ταλάμῳ καὶ δυνωτοῖς λέχεσιν,
ΚΑΛΛΕΙ τα στίλβων καὶ εἰμαιν· οὐδ' εκ φαίς.
Ανθόλα μαχεσσάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόν Ὑπερσοθ' ἐδέχοντα καθίζειν.

"Ὡς φάτο· τῇ δ' ἄρα θυμων ἐνι στήθοσαν ὄριν·· 392
Καὶ ὃς σὸν ἄνοησας καὶ περικαλλεῖς δειρήν,
Στήθεα ὦν ἤμερόντα καὶ ἡμάτα μαρμαίροντα,
Οὕμβριστων τ' ἄρ' ἐπειτα, ἕπος τ' ἔφατ' ἐκ τ' ἄνομαζεν

Δαμονίη, τι με ταῦτα ἅλλα αἰσχροτευεῖν;

'Ἡ τὴ με προτέρῳ πολίων εὐναιμενώον,

'Αλεξεὶς ἡ Πραγμής ἡ Μουνίς ἐρατεύεις,
Εἰ τίς τοι καὶ κεῖθε φίλος μερότων ἄνθρωπον;
Οὔθεκα δὴ νῦν διὸν Ἀλέξανδρον Μνελάος
Νικήσας ἐθέλεστε στυγερὴν ἐμὲ οἴκαν ἀγεσθαι,
Τοῦτον δὴ νῦν δεύτερο δολοφρονέουσα παράστης; 400

'Ἡσο παρ' αὐτὸν λοίασα, θεῶν δ' ἀποεκε κέλευθον·
Μηδ' ἐς σοίσι πόδεσαι ἐποστρέφεσας Ολυμπούν,
Ἀλλ' αἰεὶ περὶ κείνων ὄξυς, καὶ ἐφύλασσα,
Εἰρήκη καὶ ἢ ἀλόχον ποίησαται, ἢ δει δούλην·
Κείσε δ' ἔγων οὐκ εἰμι—νεμεσισθῶν δε κεν εἰ—
Κείνων ποροπνέουσα λέχος· Τρωώ δὲ μ' ὑπόσω
Πάσα μωμήσονται· ἔχω δ' ἄχει ἄκρατα θυμώ. 410

Τήν δὲ χαλωσάμενη προσερχόσθ' αὑτ' Λαρισίτη·
Μὴ μ' ἔρεθε, χερτάλη, μὴ χωσαμένη σε μεθεῖν,
Γῶς δὲ σ' ἄπεχθαξα, ὡς νῦν ἐκπαγ' ἐφίλησα,
Μέσωδ' δ' ἀμφοτέρων ἔτησιμαι ἔχθεα λυγρὰ,
Γρώνω καὶ Δαναών, σὺ δέ κεν κακόν οἴτον ὄλησα. 415

"Ὡς ἔφατ'· ἐδδείσεσα δ' Ἐλενή, Δίως ἐκγεγεναία·

Βῇ δὲ κατασχομένη ἐναύργη ἀργηθη σοινίφι
Σιγὴ· πάσας δὲ Τρωᾶς λάθεν· ἤρχε δὲ δαίμων.

Αἰ δ' ὅτι 'Αλεξάνδρῳ δόμων περικαλλε' ἤκαντο,
Αμφίπολοι μὲν ἐπείτα θως ἐπὶ ἔφα γράπτουσα,
"Αἱ δ' εἰς ὑψόροφον θάλαμον κιε διὰ γνωσικῶν
Τῇ δ' ἄρα δήφον ἐλούσα φιλομεμείδης 'Αρροδίτη·
'Αντί' 'Αλεξάνδρῳ θέα κατέθηκε φέρωσα·· 420

"Ενθα κάθως' Ελένη, κούρη Δίως αἰγυόχοιο,
"Οσε πάλιν κλήσασα, πόσιν δ' ἥνπαπε μόθο·.
Πλυθες ἐκ πολέμου· ὡς ὁφέλες αὐτῶν ὀλέσθαι Ἀνδρὶ δαμεῖ κρατερῶ, ὥς ἐμὴς πρώτης πῶς ἦν Ἰ μὲν ὑπὲρ γ' εἴχη Ἀρηφύλων Μενελάων· Σὺ τε βια καὶ χεραὶ καὶ ἐγεῖχε φέρτερος εἶναι· Ἀλλ' ἰθο νῦν προάλεσαι Ἀρηφύλων Μενελάων· Ἐξαύτης μαχέσασθαι ἐναντίων. Ἀλλὰ σ' ἐγὼ γαῖς Παύσασθαι κέλομαι, μηδὲ εἰσήγη Μενελάων· Αντίδοιον πόλεμον πολεμιζέων ἤδε μάχεσθαι· Ἀφαδεούς, μήπως τὰχ' ὑπ' αὐτοῦ δουρὶ δομής·

Τὴν δὲ Πάρους μύθουσιν ἀμειδόμενος προσέπειν· Μὴ με, γύναι, χαλατοῦσιν ὀνειδίας των ἐνπρετε. Νῦν μὲν γὰρ Μενελάους ἐνίκησον σὺν 'Ἀθηνή· Κεῖτον δ' αὐτῶς ἔγω· παρὰ γὰρ θεοὶ εἰς καὶ ἡμῖν. Ἀλλ' ἀγα δὴ φιλότητι τραπείσομεν εὐνυπεντέ. Οὐ γὰρ πώποτε μ' ὕδε γ' ἐρως φρένας ἄμφθαλπης· Οὐδ' ὅτε σε πρώτων διάδαμομος εἰς ἐρατενίς Ἐπελοῦν ἀρπάζας εν ποντόποροι νέεσσαιν, Νήσῳ δ' ἐν Κρανάὴ ἐκέραν φιλότητι καὶ εὐνυ, ἐς σε ἐραμαι, καὶ με γλυκὸς ἱμερος αἰρεὶ. Η βα, καὶ ἄρχε λέχος εἰςων· ἀμα δ' εἴπετ' ἀκοιτις τ' ω μὲν ἀρ' ἐν τρητοίς κατενασθεν λέχεσσαιν.

Ἀτρείδος δ' ἄν' δυσμὸν ἐδοτ' ὑπὶ εἰκώς, Εἰ ποὺ ἐραθήσας 'Ἀλέξανδρον θεόειδε. Αἰ Δνης δ' συνατο Τρωών κλείαν τ' ἐπικούρων Δειεία 'Ἀλέξανδρον τότ' Ἀρηφύλω Μενελάων. Οὐ μὲν γὰρ φιλότητι γ' ἑκέθανον, εἰς τὸν Ιδίατο. Ἡ σον γὰρ σφεν πᾶσιν ἄπιθετο Ἐφι κελαίνουν. Τοῦτο δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων.

Κέκλυτε μεν, Τρώκες καὶ Δάρδανος ἕδ' ἐπίκουροι Νική μὲν δὴ φαίνετ' Ἀρηφύλω Μενελάων· Τμεῖς δ' Ἀργείην Ἐλένην καὶ κτήμαθ ἀμ' αὐτῇ Ἐκδοτε, καὶ τιμην ἀποτινεῖμεν, ἤντιν' εἰςκεν, Ἰτε καὶ ἔσοψωνας μετ' ἀνθρώπους πέλεαται. "Ὄς ὑπατ' Ἀτρείδης· ἢτι δ' ἤνεον ἄλλοι 'Ἀχαιοι.
ΟΙ ΔΕ ΘΕΟΙ ΠΑΡ ΖΗΝΙ ΚΑΘΗΜΕΝΟΙ ΗΓΑΡΟΩΝΤΟ
ΧΡΟΣΕΩ ΚΑΙ ΝΕΚΤΑΡ ΕΡΓΟΧΟΙΣ ΤΟΙ ΔΕ ΧΡΥΣΟΙ ΕΣΠΑΣΟΙΝ
ΔΕΙΔΕΧΑΤ ΆΛΛΟΛΟΣ ΤΡΩΩΝ ΠΟΛΕΝ ΕΙΣΟΡΩΝΤΕΣ.
ΑΥΤΙΚ ΕΠΕΙΡΑΤΟ ΚΡΟΝΙΔΗΣ ΕΡΕΒΙΖΕΜΕΝ "ΗΡΕΝ" ΚΕΡΤΟΜΙΟΥΣ ΕΠΕΣΟΙ ΠΑΡΑΒΛΗΘΗΝΙ ΑΓΟΡΕΥΩΝ·

ΔΟΤΑΙ ΜΕΝ ΜΕΝΕΛΑΩ ΑΡΓΟΝΟΣ ΕΙΟΙ ΘΕΟΝ,
"ΗΡΕ" ΤΥ ΑΡΓΕΙΗ ΚΑΙ ΑΛΑΛΚΟΜΕΝΗΣ ΑΘΗΝΗ,
"ΑΛΛΑ" ΉΤΟΙ ΤΑΙ ΝΟΣΦΗ ΚΑΘΗΜΕΝΙΑ ΕΙΣΟΡΩΝΑΙ
ΤΕΡΠΕΤΟΘΟΝ· ΤΩ Θ' ΑΥΤΕ ΦΙΛΟΜΕΚΙΟΙΣ ΑΦΡΟΔΙΤΗ
ΑΙΑΙ ΠΑΡΜΕΙΒΛΩΚΕ, ΚΑΙ ΑΥΤΟΥ ΚΗΡΑΣ ΑΜΤΝΕΙ·
ΚΑΙ ΒΙΝΕ ΕΞΕΓΑΘΗΝΙ ΩΙΜΕΝΟΝ ΘΑΝΕΘΑΙ.
"ΑΛΛΑ" ΉΤΟΙ ΤΙΚΗ ΜΕΝ ΑΡΧΙΦΙΛΟΝ ΜΕΝΕΛΑΩΝ·
"ΠΡΕΙΣ ΔΕ ΦΡΑΖΩΜΕΘ", ΟΠΩΡΟΙ ΕΣΤΑΙ ΤΑΙΔΕ ΕΡΓΑ·
"Η Θ' ΑΥΤΕΣ ΠΟΛΕΜΟΝ ΤΕ ΚΑΚΟΝ ΚΑΙ ΦΙΛΟΜΙΝ ΑΙΝΗΝ'
"ΟΡΣΟΜΕΝ, Η ΦΙΛΟΣΗ ΜΕΤ ΑΜΦΟΤΕΡΟΙ ΒΑΛΟΜΕΝΑ.
ΕΙ Δ' ΑΥ ΠΟΣ ΤΑΙΔΕ ΦΙΛΟΝ ΚΑΙ ΗΘΥ ΓΕΝΟΙΤΟ,
"ΗΤΟΙ ΜΕΝ ΟΙΚΕΩΤΟ ΠΟΛΕΙ ΠΡΩΜΙΟΥ ΑΝΑΚΤΟΣ,
ΑΥΤΕΣ Δ' ΑΡΓΕΙΝΗ "ΕΛΕΝΗΝ ΜΕΝΕΛΑΟΣ ΑΓΟΙΤΟ.

"ΩΣ ΕΦΑΘ· ΑΙ Δ' ΕΠΕΜΥΤΑΙ ΑΘΗΝΑΙΕ ΤΕ ΚΑΙ "ΗΡΕ·
ΠΛΗΓΙΑΙ ΑΛΓΗ ΘΑΘΗΝ, ΚΑΚΑ ΔΕ ΤΡΩΣΕΙ ΜΕΘΕΘΗΝ.
"ΗΤΟΙ ΑΘΗΝΑΙ ΑΚΕΘΥΝΗΝ, ΟΙΘΕ ΤΙ ΕΙΠΕΝ,
ΣΚΥΛΟΜΕΝΗ ΔΙΑΙ ΤΑΡΤΗ, ΧΟΛΟΣ ΔΕ ΜΙΝ ΑΓΡΙΟΥ ΘΕΡΕ·
ΗΡΕ Δ' ΟΥΚ ΕΧΑΙΕ ΣΤΗΘΟΣ ΧΟΛΟΝ, ΕΛΛΑ ΠΡΟΣΘΘΑ·

ΑΙΝΩΤΑΤΕ ΚΡΟΝΙΔΗ, ΠΟΙΟΝ ΤΟΝ ΜΙΘΟΝ ΕΞΕΠΕΙς;
ΠΑΣ ΘΕΙΛΕΙΣ Δ' ΟΙΟΝ ΘΕΙΝΑΙ ΠΟΙΟΝ ΗΘ' ΑΤΕΛΕΣΤΟΝ.
Τὴν δὲ μέγ’ ἀχθήσας προσέφη νεφεληγερέτα Ζεὺς Λαμωνίη, τί νῦ σε Πράμος Πραιμόι τε παίδες Γόσα κακὰ βέβουν, δὲν ἀνερχῆς μενεάνεις Ἰλίου ἐξαλατάζαι εὐκτύειν πτολείθρων; Εἴ δὲ σὺν’, εἰσελθοῦσα πᾶλας καὶ τείχεα μακρά, Ἰμόν βεβοῦσις Πρίαμον Πραιμοί τε παίδας Ἄλλους τε Τρώας, τότε κεν χόλον ἐξέκασαί. Ἐρρόν ὅπως ἔθελες· μὴ τοὺτό γε νεῖκος ὑπίσσων Σοὶ καὶ ἐμοί άγε’ ἐρίσσω μετ’ ἀμφοτέροις γένηται. Ἄλλο δὲ τοῦ ἔρεω, σὺ δ’ ἐνι φρει βάλλει αόδιν· ὅποτέ κεν καὶ ἐγώ μεμαίω πάλιν ἐξαλατάζαι Τὴν ἔθελα, δὴ τοῦ φίλοι ἀνέρες ἐγγεγιάσαν, Μή τι διατίθειν τὸν ἐμὸν χόλον, ἀλλὰ μ’ ἐδαί. Καὶ γὰρ ἐγώ σοι δῶκα ἑκών ἀκόντιν γε θυμώ. Αἰ γὰρ ὑπ’ ἡλίῳ τε καὶ οὐρανῷ ἀστέρεται Ναιετάκτιν πάλης ἐπιχθονίων ἀνθρώπων, Τάνων μοι πέρα κηρὰ τέσκεται Ἰλος ἱρῆ. Καὶ Πρίαμος καὶ λαὸς ἐνιμελῶν Πραιμοί. Οὐ γὰρ μοι ποτὲ βωμῶς ἑδενετο διὰς ἐσῆς, λοιπὸς τε τενίσες τε· τὸ γὰρ λάχομεν γερας ἡμεῖς.

Τὸν δ’ ἢμειδετ’ ἐπείτα βοώπις πότινα Ἡρῆ. Ἡττο ἐμοὶ τρεῖς μὲν πολὺ φίλταται ἐσον πόλης, Ἀργος τε Σπάρτη τε καὶ εὐράγια Μυκήνη. Τὰς διαπέρσαις, δὲν’ ἀν ἄκτυλλωνται πέρα κῆρας. Τάνων οὖτοι ἐγὼ πρόσθ’ ἱσταμαι, οὔδε μεγαίρω. Εἴπερ γὰρ φιλόνεω τε καὶ οὐκ εἶ διαπέρσαις, Οὔκ ἀνώς φθονέον’, ἐπεὶ ἡ πολὺ φέρτερος ἐσαι. Ἄλλα χρῆ καὶ έμοίν θέμεναι πόνων οὐκ ἀτέλεστον. Καὶ γὰρ ἐγὼ ὑς εἰμι, γένος ε’ ἐμοί ἐνθεν, δὲνσ’ αὐτο ὦς καὶ με πρεσόνατην τέκετο Κρόνος ἀγκυλομητῆς, Ἄμφοτεσσθν, γενεύ’ τε καὶ οὔνεκα σ’ ἐπ’ αράκουτα.
ΒΟΟΚ IV.

Κέκλημεν, σε δε πάσι μετ' άδανάτοιον ἀνάσσεις.  
'Αλ!' ἦτοι μὲν ταῦθ' ὑποίειομεν ἀλλήλωιν,  
Σοι μὲν ἐγώ, σοι δ' ἐμοί· ἐπὶ δ' ἔφορον θεῖοι ἄλλοι  
'Αδάνατοι. Σὺ δὲ ὁδόσυν 'Αθηναῖν ἐπετείλαι  
'Ελθείν ὑς Τρώων καὶ 'Αχαίων φύλοσιν αἰνήν,  
Πειράν θ' ὡς κε Τρώες ὑπερκύδας τα 'Αχαίοις  
'Αρξασι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.  
'Ὡς ἐδαθ'· οὐδ' ἀπίθανος πατήρ ἄνδρων τε θεῶν τε  
Αὐτίκε Αθηναίην ἐπεα πτερόεντα προσηύδα·  
Αλίγα μαλ' ὡς στρατόν ἐλθε μετὰ Τρώως καὶ 'Αχαίων.  
Πειράν θ' ὡς κε Τρώες ὑπερκύδας τα 'Αχαίοις  
'Αρξασι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.  
'Ὡς εἰπὼν ὄρενε πάρος μεμιανίαν 'Αθήνην·  
Βῇ δ' κατ' Οὐλήμποιο καρινάν ἄλεσα.  
Οἶον δ' ἀστέρ' ἔρηκε Κρόνου παις ἀγκυλομῆτεω.  
'Ἱ ναῦτος τέρας, ἤ τρεῖ τοῦ ἁμίλοι αἰών,  
Λαμπρόν· τοῦ δ' ἐπὶ τε πολλοί ἀπό σπινθῆρας ἵπτεται·  
Τῷ εἰκών ἤμεν ἐπὶ χῶνα Παλλᾶς 'Αθήνην,  
Καὶ δ' ἐδορ' ἐς μέσον· θάμοος δ' ἔχεν εἰφροφώντας  
Τρώας δ' ἱπποδίαμοις καὶ εἰκνήμαδας 'Αχαίων.  
'Ὡδε δὲ τις εἰπεῖκεν ἅλων ἐς πλασίον ἄλλον·  
'Ἡ ῥ' αὐτίς πολέμου τε κακότ αὶ φύλος αἰνή  
'Eσοται, ἤ φιλοτήτα μετ' ἀμφοτέροις τίθησιν  
Τείχεοι, δετ' ἀνθρώπων ταμῆς πολέμου τέτικται.  
'Ὡς δρα τις εἰπεῖκεν 'Αχαίων τε Τρώων τε.  
'Ἡ δ' ἀνδρὶ Ικέλη Τρώων κατεύκολοθ' ὄμιλον,  
Λαοδόκοι 'Αντηνορίδη, κρατερῷ αἰμητῷ,  
Πάνδαρον ἄντιθεος δεξιομήν, ἐλ πον ἑφεύξοι.  
Εἴπε Λυκάνοος νῦν, ἀμινοκά τε κατεύκολον,  
'Eσταότ'· ἀμφ' δὲ μν κρατεραι στίχες ἀρπιστάτων  
Λαών, οί οἰ ἐποντο ἀπ' Αἰολῆποιρι βιοί.  
'Αχοῦ δ' Ιοταιμένη ἐπεα πτερόεντα προσηύδα·  
'Ἡ ῥά νῦ μοι τι πιθοιο, Λυκάνοος νῦν δαφρὸν.
Τιλαίνη κεν Μενελάω επιπρόεμν ταχών ίδο
Πάισι δέ κε Τρώσοι χαίρειν και κύδος ἄροιον.
'Εκ πάντων δέ μάλιστα 'Αλεξάνδρῳ βασιλῇ
Τού κεν δή πάμπρωτα πάρ' ἁγλαά δώρα φέρουιν,
Ἄι κεν ίδο Μενέλαιον Ἀρήιον, Ἀτρέος υἱόν,
Σὺ βέλει δημηθέντα πυρῆς ἕπιδάντα ἀλεγεινής
'Ἀλ' ἄγ' διστευον Μενέλαιον κυδάλιμιον.
Εὔχεος δ' Ἀπόλλωνι Δυνηγενεί κλυτοτόξῳ,
'Αρινών πρωτογόνων βέβην κλειτὴν ἐκατόμηθην
Οἶκαδε νοστῆσας ἱερῆς εἰς ἄστω Ζελείης.

"Ὡς φάτ' Ἀθηναίη τῷ δὲ φρενᾶς ἀφρόντι πειθέν,
Αὐτίς' ἐσύλα τόξων ἔδεον ἱξάλου αἰγός
'Αγρίοιο, δὲ ρὰ ποτ' αὐτὸς ὑπὸ στέρνοι τυχήσας,
Πέτρης ἐκδαινοντα δεδηγμένος ἐν προδοκήσαιν,
Βεβληκεῖ πρὸς στήσας γ' ου' ἕπτοκ' ἔμπεσε πέτρα.
Τού κέρα ἐκ κεφαλῆς ἐκκαδεκάβορα πεφύκει.
Καὶ τὰ μὲν ἀσκήσας κερασοῖς ἱππα τεκτῶν,
Πᾶν δ' εὖ λειψάνας χρυσέθνη ἐπέτήθη κορώνη.
Καὶ τὸ μὲν εὖ κατέθηκε ταυνισάμενος, ποτὶ γαῖρ
'Αγκλίνας πρόσθεν δὲ σάκας σχέδον ἐσθάλι ἑταῖροι,
Μὴ πρὶν ἀναλείψαιν Ἀρήιοι γένεις 'Ἀχαίων,
Πρὶν βλήσθαι Μενέλαιον Ἀρήιον, Ἀτρέος υἱόν.
Αὐτάρ ὁ σύλα πώμα φαρέτρης, ἐκ δ' ἔλεγ' ἱν
'Αλλῆτα, πτερόπεντα, μελανίαν ἔρω ὠδύνας
Αἶμα δ' ἐπὶ νεφρῇ κατεκόσῳ σικορῶν ὀστῶν.
Εὔχετο δ' Ἀπόλλωνι Δυνηγενεί κλυτοτόξῳ,
'Αρινών πρωτογόνων βέβην κλειτὴν ἐκατόμηθην
Οἶκαδε νοστῆσας ἱερῆς εἰς ἄστω Ζελείης.

"Εἰκε δ' οἷον γλυφίνας τε λαδον καὶ νεύρα βοεία,
Νεφρήν μὲν μαζὶ πέλασεν, τόξο δ' ἀιδηρόν.
Αὐτάρ ἐπειδή κυκλοτερᾷ μέγα τόξον ἐτεινεν,
Λιγχε βιὸς, νεφρή δὲ μέγ' ἱαχεν, ἀλτὸ δ' ὀστῶς
'Ομοπελῆς καθ' ὁμιλὼν ἐπ' ἑπταθαῖ μενεϊνῶν.

Οἶδ' ἄνθεν, Μενέλαια, θεοὶ μάκαρες λελάθοντα.
'Αθάνατοι, πρώτη δὲ Δίως θυγάτηρ ἀγελείη,
'Η τοι πρῶσθε στάσα βέλος ἔχεσσεικές ἁμάνεν.
'Π' δὲ τὸν μὲν κέργει ἀπὸ χροῦς, ὡς δὲ μῆτηρ
Παιΐς κέργη μνιὰιν, δὴ ηδὲ λέγεται ὑπνός.
Αὐτῆ οὗ αὐτὴ ἱθυνὲν δὴ ζωστήρος ὄχιες
Χρυσεῖοι σύνεχοι, καὶ διπλὸς ἤλευσθο τόρπη.
Ἐν δ' ἐπεσε ζωστήρα ἀρποῦτι περὶς διόστος:
ὑμα μὲν ἄρ ζωστήρος ἐληλατο δαιδαλέων,
Καὶ διὰ θώρηκος πολυσαθαδαλὸν ἠρρήσετο,
Μιτρῆς θ', ἦν ἐφόρει ἐρυμα χροοῦς, ἔρκος ἀκόντων,
"Ἡ οἰ πλείστον ἐρυτο, διαπρό ὑδ ελαστο καὶ τής.
Ἀκρότατον δ' ἀρ' διατός ἐπέγραφε χρῶα φωτός.
Αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐς ὠπελῆς.

'Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικε μήμη
Μρονίς ἡ Κάειρα παρῆσον ἐμμενεὶ ἔποιων.
Κεῖται δ' ἐν θαλάμῳ, πολεῖς τέ μιν ἠρρήσατο
Ἰππῆς φορέειν· βασιλῆ δὲ Κεῖται ἀγαλμα,
Ἀμφώτευον, κόσμος θ' ἱππα, ἐλατηρί τε κύδος
Γοῖοι τοι, Μενέλαε, μάνθην αἰματε μμοκ
Εὐφραεῖς κυνημα τ' ἦδε σοφρὰ καλ' ὑπενερθέν.

'Ῥήγασεν δ' ἄρ' ἐπείται ἄνας ἀνδρόν Ἀγαμέμνον,
'Ὡς εἰδὲν μέλαν αἷμα καταφρένει εξ ὠπειλῆς;
'Ῥήγασεν δὲ καὶ αὐτὸς Ἀρηφίλος Μενελαος,
'Ὡς δ' εἰδὲν νεκρόν τε καὶ ὅγκους ἐκτὸς ἐώς,
'Ἀροφόρον οὐ θυμὸς ἐνι στήρεσαν ἄγρηθ.
Τοῖς δὲ βαρυστενάχων μετέφερε κρείς Ἀγαμέμνον,
Χειρὸς ἔχων Μενελαος' ἐπουσσανάχωτο δ' ἐταιρο;

Φίλη κασίγουσε, θάνατον νῦ τοι δρικ' ἐσαμον,
Οἶλον προστήσας πρὸ Ἀχαῖων Τρωάς μᾶχεσθαι.
'Ὡς οὗ ἐδαλον Τρῶες, κατὰ δ' ὄρκα πιστὰ πάτρασιν.
Οὐ μὲν πως ἀλον πέλει δρικον, αἷμα τε ἄρρων,
Σπονδαί τ' ἄκρητοι καὶ δεξιὰ ὑς ἐπέπιθον.
Εἴπερ γὰρ τε καὶ αὐτίκ' Ὀλίμπιος οὐκ ἔτελεσσεν,
'Ἐκ τε καὶ ὡδὲ τελεὶ τοῦ τε μεγάλῳ ἀπέτισαν.
Σὺν σφῆσιν κεφαλῆς, γυναιξὶ τε καὶ τεκέσσιν. Εὐ γάρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν ἑσσεται ἡμαρ, δτ̄ ἀν ποτ’ ὀλὼλ Ἰλεος Ἰρή, Καὶ Πραιμός καὶ λαὸς ἐμμελιὼν Πραμόμω, 166 ζεῦς δὲ σφον Κρονίδης ψύζωγος, αἰθέρι ναιῶν. Λυτὸς ἑπισεϊσαν ἐρεμῆν αἰγίδα πάσιν, ἡς’ ἀπάτης κοτέων· τα μὲν ἑσσεται οὐκ ἀτέλεστα. Ἀλλὰ μοι αἰῶν ἄχος σέθεν ἑσσεται, ὦ Μενέλαι, Ἀ ι ἔθην ὡς, καὶ μοιρὰν ἀναπήρης βιότοι. 170 Καὶ κεν ἐλέγχισις πολυδήσιον Ἀργος ἴκοιμην. Ἀντίκα γὰρ μνήσατο Ἀχαϊοι πατρίδος αἰής. Καδ’ δὲ κεν εὐχωλὴν Πραμῷ καὶ Τροσι λίπομεν Ἀργεία Ἐλενή. σεό δ’ ὅστε πῦει ἄρουρα, Κεμένου ἐν Τροῖ τ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175 Καὶ κέ τις ὁδ’ ἐρείει Τρώων ὑπερηνορεόντων, Τύμβοι ἐπιθρώσκων Μενελάου κυδαλίμιοι. Λ’ ἀντων ἐπὶ πάσι χόλον τελέσει ’Ἀγαμέμνων, ὦς καὶ νῦν ἄλλον στρατὸν ἤγαγεν ἐναδ’ Ἀχαίων. Καὶ δὴ ἔδε ωδὸνοις φίλην ἐς πατρίδα γαῖαν, 190 Σὺν κενην αἰνιν νησῖν, λιπῶν ἀγαθὸν Μενελαο. ὦς ποτὲ τις ἐρείει· τότε μοι χάνοι εὐρεία χώλων. 

Τὸν δ’ ἐπιθαφραύνων προσέφη ξανθὸς Μενελάως· ἥφαιστος, μηδὲ τι πώ δειδίσσεο λαῦν Ἀχαίων. Ωκ’ ἐν καρπί δύσ πάγη βέλος, ἀλλὰ πάρῳθην 185 Ἐβραυτο ζωστήρ τα παναῖολος, ὧδ’ ὑπένερθεν Ζώμα τε καὶ μέτρα, τὴν χαλκῆς κάμον ἄνθρες. 

Τὸν δ’ ἀπαμειβόμενος προσέφη κερίων ’Ἀγαμέμνων· Αἴ γὰρ δὲ αὕτως εἰπ’, ψήλος ὦ Μενέλαι. ’Ἐλικός δ’ ἴτηρ ἐπιμάσσεται, ὧδ’ ἐπιθήσει 190 Φάρμαχ’, ὡς κεν πάρῳσι μελαιάνων ὄδυνας. Ἡ’, καὶ Ταλθών, θείον κήρυκα, προσηφότα· Ταλθώδα, δ’ ττὶ τάξιστα Μαχαίνα παῦν κάλλευσιν, Φωτ’ ὂΚαλήμπιον υἱὸν, ἀμύμοιον ἴτηρος, ὡφρα ἰδὴ Μενελαον Ἀρηίον, ἀρχόν Ἀχαίων, 193
ΤΟΥ Αγίου Μονους Ιερώνων τυμβρωσι μνήμην μοιχών εθνικοτάτου

ΤΡΩΩΝ Η Λυκιών τυμβρωσι μνήμην μοιχών εθνικοτάτου

ΜΟΪΧΩΝ Η Λυκιών τυμβρωσι μνήμην μοιχών εθνικοτάτου

ΤΡΩΩΝ Η Λυκιών τυμβρωσι μνήμην μοιχών εθνικοτάτου

ΤΡΩΩΝ Η Λυκιών τυμβρωσι μνήμην μοιχών εθνικοτάτου

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ΤΡΩΩΝ Η Λυκιών τυμβρωσι μνήμην μοιχών εθνικοτάτου
Τῷ μᾶλα πόλλα ἐπέτελλε παρασχεμένως, ὅπποτε κἂν μὲν
Τοῖς λάθη κάματος πολέως διακομανέαντα·
Αὐτὰρ ὁ πεζὸς ἐών ἐπεμψειτὸ στίχας ἄνδρῶν·
Καὶ ὃς ὅς μὲν στείχοντας Ἰδοὶ Δαναῶν ταχυπόμων.
Τοὺς μᾶλα θαρσοῦνεοι παραστάμενος ἐπέσεοιν·

'Αργείοι, μήπως τι μεθίετε θυρίδος ἄλκης·
Οὐ γὰρ ἐπὶ θυελλόσι πατήρ Ζεὺς ἔσσετ' ἀργαγὸς·
'Αλλ' οἱ πρὸ πρότεροι ὑπὲρ δρκα ὁμήρασσον,
Τῶν ἦτοι αὐτῶν τέρενα χρόα γύτες ἔδονται·
'Ἡμεῖς οὖν ἀλάχους τε φίλας καὶ νήπια τέκνα
'Ἀξομαί ἐν νήσοισιν, ἐπὶν πτολιθεῖρον ἐλλαμεν.

Ὡς τινι πολέμου, τοὺς μᾶλα νεικεῖοις χολωτοῖς ἐπέσεοι·

'Αργείοι λόμωροι, ἑλεγχέεις, οὐ νυ ἀσέσοθε;
Τίφθ' οὕτως ἔστητε τεθηπτότες, ἰότε νεκροί;
Αὐτ' ἐπεὶ οὐν ἐκαμον πολέως πείδων θέονα,
'Εστάσο, οὐδ' ἄρα τις σφα μετὰ φρίας γίγνεται ἄλκη·
'Ὡς ψεὶς ἔστητε τεθηπτότες, οὐδὲ μάγεσσε. Ἡ μένετε Ῥώας σχεδὸν ἐλθέμεν, ἔφει τε νήσεις
Κλήσατ' εὐπρωμον πολέης ἐπὶ θεῖν θαλασσῆς,
'Οφρα Ἰδήτ', αἱ κ' ὑμῖν ὑπέρχου χειρά Κρονίων·

'Ὡς δ' θυγαρεύσαν ἐπεμψειτὸ στίχας ἀνδρῶν·

Ηλάθε δ' ἐπὶ Κρήτησι, κινών ἀνά οὐλαμῶν ἄνδρων.
Οἱ δ' ἄρ' Ἰδομενῆ δαίφρωνα δορῆσοντο·
'Ἰδομενεύς μὲν ἔνι προμάχοις, οὕτι εἰκέλευν ἄλκην,
Μηρούνης δ' ἄρα τοι πυμάτα ὀτρυνε φάλαγγας.
Τοὺς δὲ ἰδῶν γῆςθησον ἄνας ἄνδρῶν 'Αγαμέμνονι,
Αὐτίκα δ' Ἰδομενῆ προσφόρα μελιχισοῦ·

'Ἰδομενεύ, περὶ μὲν σε τῶν Δαναῶν ταχυπόλως,
'Ημὲν ἔνι πτολέμου, ὧν ἀλλοῖοι ἐπὶ ἔργον,
'Ἡ' ἐν δαιθ', δεὶ πέρ τε γερούσιον αἴθων ὦν
'Αργείων οἱ ἄρσες ἐνὶ κρήτηροι κέρωνται. 

 הסי perg 9' ἄλλοι γε καρπηκομένωντες Ἀχαιῶι
ΒΟΟΚ ΙV.

ζ.στρόν πίνωσιν, σοῦ δὲ πλείον δέπας αἰεὶ Ἑστηχ', ὠδὴπρ ἐμοί, πεικὲν ὑπὲρ τηθῦμος ἀνώγου ἀλλ' ὄρασεν πολεμόνδ' ὄλος πάρος εἶχεν εἰναι.

Τὸν δ' αὖτ' Ἰδομενεὺς, Κρητῆς ἁγός, ἀντίον ἡδὰ 263 Ἀτρείδης, μάλα μὲν τοῖς ἑγὼν ἐρήμος ἔταιρος Ἐσσομαί, ως τὸ πρῶτον ὑπέστην καὶ κατένευσα. Ἀλλ' ἄλλους ὄρειν καρπηκαμώντως Ἀχαίοις. Ωφρα τάχιστα μαχώμεθ' ἐπεὶ σύν γ' ὄρκι ἔχειν 270 Ἱρώς: τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὕπισών Ἐσσετ', ἐπεὶ πρότεροι ύπὲρ ὄρκια δηλήσαντο. "Ὡς ἐφατ' ἀτρείδης δὲ παρωχέτο γηθόσυνος κήρ. Ἡλθε δ' ἐπ' Ἀλάντεσσαι, κιών ἀνὰ οὐλαμόν ἀνδρών. Γὼ δὲ κορυφοεύθην, ἀμα δὲ νέφος εἶπεν πεζῶν. ὡς δ' δτ' ἀπὸ σκοπής εἶδεν νέφος αἰπόλος ἂνήρ 275 Ἐρχόμενοι κατὰ πόντου ὑπὸ Ζεφύρουοι λωής. Ἡ δε τ' ἀνευθεν ἐοντες μελάντερον, ὡτε πίσα, φαινετ' ἵων κατὰ πόντου, ἄγει δε τε λαιλαπα πολλῆν Ηγιγράεν τε Ἰδών, υπὸ τε σπέος ἡλας μῆλα. Γοιαὶ ἄμερ' Ἀλάντεσσαι Διοτρέφενοι αλζηνῶν 280 ἄνοιν ες πόλεμον πυκναὶ κίννυντο φάλαγγες Κνέαναι, σάκεσαι τε καὶ έχεῃ περῃκιάται. Καὶ τοὺς μὲν γῆρησεν ἴδων κρείων Ἀγαμέμνοις, Καὶ οφεις φωνῆσαι ἐπεα πετρεντα προσηθά. Αἰαντ', Ἀργείας ἠγήτορες ὑλοκοτῶν, 285 Σφως μὲν—οὐ γὰρ δοκ' ὄτρυνεμεν—οὔτε κελεύς. Αὐτώ γὰρ μάλα λαὸν ἀνώγετον ἢς μᾶχεσθαι. Αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναῖς καὶ Απόλλων, Τοίος πάσιν θυμῶς ἐνι στήθεσαι γένοτο. 290 Τῷ κε τάχ' ἠμίσεες πόλει Πριάμου άνακτός, Χειρίν ὑφ' ἠμετέρρησαν ἀλουσα τε περοῦμενη τε. "Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦν, βῆ δὲ μετ' ἄλλους. Ἑνὸ δ' ὅγε Νέστορ' ἐτετει. λεγὼν Πολλών ἄγορατήν. Ὅξις ἐτάρους στέλλοντα καὶ ὄτρυνονα μάχεσθαι,
ΒΟΟΚ IV.

'Αµφι μέγαν Πελάγουτα, 'Αλάστορα τε Χρυσίων τε, 294
Αἰμονά τε κρείοντα, Βιαντά τε, ποιμένα λαών.  
'Ιππής μεν πρώτα σὺν Ἰπποιοί καὶ δχεσφίν, 
Πεζοὺς δ' ἐξόπιθε στῆσεν, πολέας τε καὶ ἐθάλον,  
'Ερκος ἦμεν πολέμωι τακούς δ' ἐς μέσον ἐλασσάν. 300
'Οφρα καὶ οὐκ ἐθέλον τις ἀναγκαῖα πολεμίζοι.  
'Ἰππεῖσιν μὲν πρῶτ' ἐπετέλεστο τοὺς γὰρ ἀνώγει 
Σφόνι Ἰπποὺς ἔχεμεν, μηδὲ κλονέεισθαι ὡμίλω.  

Μηδὲ τις, ἐπισοῦσθε τε καὶ ἡνορέφη πεποιθῶς,  
Οἶος πρόσθ' ἀλλον μεμάτω Τρώσσου μάχεσθαι, 
Μηδὲ ἀναχωρεῖτω ἀλαπαδιότεροι γὰρ ἔσσθε. 305
'Ος δὲ κ' ἀνὴρ ἀπὸ τὰ όχεων ἔτερ' ἀρμαθ' Ἰκηταί, 
'Εγχει οἰρείζων ἐπεί η τολὴ φέρτερον οὕτως.  
'Ιδε καὶ οἱ πρότεροι πόλιας καὶ τείχε ἐπάρθεον 
Τῶνδε νῶν καὶ θυμὸν ενὶ στήθεσιν ἔχοντες.  

'Ὡς ο̣ γέρον ὀ̣ ὑρων̣ πάλαι πολέμων εὐ̣ ει̣ ῦ̣ ὅς. 310
Καὶ τῶν μὲν γῆθησαν Ἰδον̣ κρέων̣ 'Αγαμέμνον̣, 
Καὶ μιν φωνῆσας ὑπε̣ πεο̣ σέντα προσγύ̣ δα.  

'Ω γέρον, αἰθ', ὡς θυμὸς ἐνὶ στήθεσι φίλοιςω, 315
Ὡς τοι γούναθ' ἐποκτο, βιὴ δέ τοι εἰσκενος εἰθ'. 
Ἀλλὰ σα γῆρας τείρει δροίοιον ὡς διβελε τις̣  
'Ανδρῶν ἄλλος ἔξεις, οὔ δὲ κουρότεροι μετείναι.  

Τὸν δ' ἡμεῖς' ἐπείγτα Γερήνος ἵπποτα Νέστωρ. 320
Ἀτρείδη, μάλα μὲν κεν ἐγών ἐθέλομαι καὶ αὐτὸς̣  
'Ὡς ἐμεν, ὡς δὲ ὅιον 'Ερευναλίων κατέκταν.  
'Ἀλλ' οὕτως ἀμα πάντα θεοὶ δόσαν ἀνδρώπασιν̣  
Εἰ τὸτε κούρος ἦ αὐτ' ἐς γῆρας ὁπάκες. 325
Ἀλλὰ καὶ οἶς ἰππεύο μετέσομαι, ἡδὲ κελέεσθ Βουλῆ καὶ μύθοις τὸ γὰρ γέρας ἑστὶ γερόντων.  
Ἀλχαῦς δ' αἰχμάσονσι νεώτεροι, οἴ περ ἐμεί 
Οπλότεροι γεγάσαν, πιποθάσιν τε βίρην.  

'Ὡς ἔραι', Λατρείδης δ' ἐκαρφεῖ γηθύνως κῆν̣ 330
Κώρ' ἵλον Πελεώ, Μενεσθή πλήξιππον̣.
'Εστασό· ἀμφε δ' Ἀθηναῖοι, μήστορες αὐτῆς. Αὔταρ ὁ πλησιόν ἐστίν τεινει πολύμητρες Ὀδυσσείας. Πάρ δὲ Κεφαλήλην ἀμφε στίχος ἄκαλπαναι. 'Εστασαν· οὐ γὰρ πό σοιν ἀκούστο λαδὸς αὐτῆς. 'Αλλα νέον συνοριώνεμαι κίνυντο φάλαγγες Τρώων δ' Ἰπποδάμων καὶ Ἀχαίων· οἴ δὲ μένοντες 'Εστασαν, ὁπότε πῦρ γος Ἀχαίων ἄλος ἐπελθὼν Τρώων δούμασε, καὶ ἄρειεν πολέμιο. Τοὺς δὲ ἱόνιν νείκους ἄναξ ἄνδρων Ἀγαμεμνόνων, Καὶ σφαῖας φωνῆσα ψηφα τερόντα προσηῦδα. Οὐ δὲ Πετεώ, Διοτρέφοις βασιλῆς., Καὶ σο, κακοῖσι δόλοις κεκασμένει, κερδαλεόφρον, Τίπτε καταπτώσοντες ἀφέστατε, μίνυντε τ' ἄλλους; Σφώνεν μὲν τ' ἐπέσωκε μετὰ πρωτοιον ἐντα. 'Εσταμέν, ἢδε μάχης καυστερίας ἀντιβολήσαι. Πρῶτο γὰρ καὶ δαίτος ἀκονίζεσθον ἐμείο, 'Οπότε δαίτα γέροντιν ἐφοιλίζουσιν Ἀχαίοι. 'Ενθα φίλ' ὁπολεία κρέα ἐδυμεναι, ἢδε κύπελλα Οίνον πινέμεναι μελιθρείος, δόρφ' ἐθέλητον. Νῦν δὲ φιλος χ' ὀρφως, καὶ εἰ δέκα πῦρ γος Ἀχαίων Τμείων προπάροιθε μαχοίατο νηλεί χαλκ. Τὸν δ' ἄρ' ὑπόδρα ἱόνιν προσέφη πολύμητρας Ὀδυσσείας. 'Ατρείδη, ποῖον σε ἐπος φίγεν ἐρκος ὀδότων; Πώς δὴ φης πολέμου μεθίεις; ὁποτ' Ἀχαιοὶ Τρώων ἔφ' Ἰπποδάμωιν ἐγειρομεν ἄξιν Ἀρη, Ὀψει, ἢν ἑθληθῶς, καὶ αἱ κέν τοι τὰ μεμβηλή. Τηλεμάχου φιλον πατέρα προμάχοι τε μεγέντα Τρώων Ἰπποδάμων· σὸν δὲ ταύτ' ἀνεμολία βάζεις. Τὸν δ' ἐπιμεδήσας προσέφη κρέιον Ἀγαμεμνόν. Πς γνω χωμένον· πάλιν δ' ὅρε λάξετο μῦθιν. Δισυγενες Λαερτιάδη, πολυμήχανων Ὀδυσσεί, Οὔτε σε νεικείρα περίσσιον, οὔτε κελεύω. Οἴδα γὰρ, ὡς τοι θυμὸς ἐν στίβους φιλοις. 'Ηπα δήνεα οἰδε· τὰ γὰρ φρονείς, ἀτ' ἐγώ περ.
'Ἀλλ' ἰδι, τοῦτο δ' ὕπαθεν ἀρεσσόμεθ', εἰ τι κακὸν νῦν ἔληγαθ· τὰ δὲ πάντα θεοὶ μεταμόρφωσαν ἰδίᾳ.

'Ὡς εἰπὼν τοὺς μὲν λίπες αὐτοῦ, θη δὲ μετ' ἄλλοις.

'Ἡ δὲ Τυδέως νῦν, ύπέστημον Διομήδεα. Ἑκατοντάρτις θησαυρὸς καὶ ἁρμαμή κολλητοίσιν.

'Πάρ δὲ οἱ ἑταῖρες Σθένελος, Καπανής νῦν.

Καὶ τὸν μὲν νεικέσασιν ἰδον κρείων Ἀγαμέμνων,

Καὶ μὲν φωνήσας ἐπεα περιόρεστα προσηύδα·

'Ο μοι, Τυδέως ὑλὲ δαίφρονος, ἱπποδάμῳ,

Τι πτώσεις, τι δ' ὅππετεις πολέμω θοφύρας;

Οὐ μὲν Τυδέως γ' ὥσοι βίλων πτωσκαζέμεν ἦν,

Ἀλλ' ὅλω πολύν ἐ·ἐφ' ἦν ὅρμους μάχεσθαι· Ὡς φᾶσαν οἱ μὲν ἰδον πονείμενον· οὐ γὰρ ἔγογγε

'Πιντήριον, οὔτε ἰδον· περὶ δ' ἄλλων ἤφαι γενέσθαι

'Ἡ τοι μὲν γὰρ ἄτερ πολέμων εἰς θέληθε Μνήσης

Σείνος δρ' ἀντίθεοι Πολυνείκει καλὰν ἄγειρον.

Οἰρ ῥα τὸν ἐστρατώνθ' ἀτερ' πρὸς τεῖχες Θῆδης,

Καὶ ῥα μᾶλα λίροντο δόμεν κλείστοις ἐτικούρφοιν.

Οἱ δ' ἑθελον δόμοιν, καὶ ἔπιθανον ὡς ἄκλειον·

Ἀλλ' Ζεὺς ἔτερψε, παρασία σῆματα φαίνων.

Οὶ δ' ἐπει οὐν ἤγοντο, ἢδ' πρὸ ὁδοῦ ἐγένοτο,

Ἀσωπὸν δ' Ἰκοντο βαθύσχοιν, λεγετοίην,

'Ενθ' αὖτι αγγελίην ἐπὶ Τυδὴ στειλαν Ἀχαιοί).

Ἄρναρ ὁ θῆ, πολέας δὲ κιχύσατο Καδμείοις

Δαίμονεσα κατὰ δώμα βίης 'Ετοσκηλείης,

'Ενθ' οὔτε, ζεῖνοι περ ἐων, ἦν Πηλίατα Τυδέως

Τάρδει, μοῦνοι ἐδώ πολέσαν μετά Καδμείοιν. Ἀλλ' δ' ἂν ἀθελεύειν προκαλίζετο, πάντα δ' ἐνίκα

'Ερείδιως· τοῖς οἱ ἐπιβροθὸς ἦν Ἀθήνην.

Οἱ δ' χολοσάμενοι Καδμεῖοι, κέντορες Ἰππων,

Ἀδεῖς ἀνερχόμενοι πυκνῶν λόγον εἶσαν ἄγοντες,

Κοίρους πεντήκοντα· δι' ἡ δ' ἕγγορες ἤσαν,

Μαίων Ἀλυσίδης, ἐπεικεῖος ἀβανᾶτος,

Υλὸς τ' Ἀυτοφόνου, μεσπτόλεμος Πολυφόντης.
ΒΙΟΚ ΙΤ.

Γνώσεις μὲν καὶ τοίσιν ἀεικέα πότιον ἔφηκεν·
Πάντας ἐπεφύ, ἐνά δ' ὁιν ἐις οἴκονδε νέεσαί·
Μαῖον' ἄρα προείκε σκεών τεράσεω πιθήσας.
Γοίος ἤν γνώσεις Ἀιτώλιος· ἀλλὰ τὸν υἱὸν
Γεννατο εἰς χερὰ μάχα, ἁγορ' δὲ τ' ἁμείνω.

"Ως φάτο· τὸν δ' οὗ τι προσέφη κρατερός Διομήδης,
Αἰδεσθεὶς βασιλῆς ἑνήπην αἰδοίου
Γὼν δ' ὀλής Καπανόος ἀμείνατο κυδαλίμου·

'Ατρείδη, μὴ ψεύδο, ἐπιστάμενος σάφα εἰπεῖν.
'Ἡμεῖς τοι πατέρων μεγ' ἀμείνονες εὐχάρια' εἰναι·
'Ἡμεῖς καὶ θῆκής ἐδος εἴλονεν ἐπιταύλιον,
Παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος 'Αρείου,
Πεθώμενοι τεράσεις σκεόν καὶ Ζηνός ἁρωγή·
Κείνοι δὲ σφετέρησιν ἀτασθαλίσθην δλαντο.
Τῷ μὴ μοι πατέρας ποθ' ὁμοία ἐνεκνε τιµή.

Τὸν δ' ἅ' ὑπόδρα ἱδών προσέφη κρατερὸς Διομήδης
τέττα, αιστὴ ἦσο, ἐμῷ δ' ἐπιπείδεοι μῦθω.
ὦ γὰρ ἔγῳ νεμεσω  Ἀγαμέμνωνι, πομένι λαῶν,
Οὐρύνοντι μάχεσθαι εὐκνήμιδας Ἀχαίοις.
Τοῦτο μὲν γὰρ κύδος ἁ' ἐφεπε, εἰ κεν Ἀχαιοὶ
Προσ ὀφωσαι, ἔλωσι τ' 'Ιλιὼν ἑρήν·
Τοῦτο δ' αὐ μέγα πένθος, Ἀχαίοω σφοδώντων.
' Ἀλλ' ἀγε δὴ καὶ νωλ μεδωμεθα θουρεδός ἀλήκη.

'Ἡ ῥα, καὶ εἴ ὁχέων σών τεύχεσιν ἀλτο χαμάξε·
Δεινὸν δ' ἔδραχε χαλκὸς ὑπὶ στράτεσιν ἄνακτος
Ορυμένου· ὑπὸ κεν ταλασίφορονα περ δέος εἶλεν.

"Ως δ' δτ' εν αἰγιαλῷ πολυχεῖ κύμα χαλάσῃς
'Ορνυτ' ἐπαραύτερον Ζεφύρω ὑπὸ κυνήσαντος·
Πῶντω μὲν τὰ πρῶτα κορόσεται, αὐτάρ ἐπείτα
Χέρσῳ ρηγυμένον μεγάλα βρέμει, ἀμφὶ δὲ τ' ἄκρας
Κυπρίων ἐδώ κορηφοῦται, ἀποτεῦει δ' ἄλλος ἄχρην
"Ως τότ' ἐπαραύτεραι Δαναῶν κίνντονο φάλαγγες
Ἀκλεμίως πόλεμον. Κέλευε δ' οἰσιν ἐκοστον

3
BOOK IV.

Ηγεμόνων· οί δ' ἄλλοι ἄκην Ἰσα—οί δ' εἰς φαῖρος
Γόσσουν λαῦν ἔπεσαν ἔχοντ' ἐν στήθεσιν άνδήν—
Σιγὴ δευδότες σμάντορας· ἀμφὶ δὲ πάσιν
Γεύχεα ποικίλ' ἐλαμπε, τὰ εἴμενοι στειλόμενοι.
Τραύς δ', όστ' διες πολυμάκους ἄνδρας ἐν αὐλῇ
Μυρίας ἑστήκασιν ἀμελγοῦμενα γάλα λευκῶν,
' أخيχες μεμακιναί, ἀκοῦοντα ὑπα ἄρνων·
Ὡς Τρῶων ἀλαλητὸς ἀνὰ στρατὸν εὕρην ὀρῷει.
Οὔ γὰρ πάντων ἦν ὁμις θρόσοι, οὔδ' ηα γῆροι.
'Αλλὰ γλῶσσα ἐνέμητο· πολύκλητοι δ' ἦσαν ἄνδρες.
'Ορας δὲ τοὺς μὲν "Ἀρης, τοὺς δὲ γλαυκώπις Ἀθῆνη,
Δείμως τ' ἕδε Φόδος καὶ "Ερις ἄμοτον μεμαινα,
Ἀρεος ἄνθρωφον κασιγνήτη ἐτάρῃ τε·
"Η' ἀλήγη μὲν πρῶτα κορύσσεται, αὐτὰς ἐπειτα
Οὔραννω ἑστήκει κάρη, καὶ ἐπὶ χητοὶ βαϊνει.
"Η σφέν καὶ τότε νεῖκος ὁμοῖον ἐμπάλε μέσον,
"Εριχθομένη καθ' ὄμιλον, ὄφελλουσα στὸν ἄνδραν.

Οἱ δ' ὅτε δὴ ἰ' ἐς χώρον ἐνα ξυνώντες Ικνότο,
Σύν ἰ' ἴδαλον μοῦνες, σὺν δ' ἔγχεα καὶ μὲν ἀνδρών
Χαλκεοδωρήκων· ἀτὰρ ἀσπίδες ὁμαλόδεσσαι
"Επληνη' ἀλλήλης, πολὺς δ' ὀρυμαγῶς ὀρῷει.
"Ενθα δ' ἁμ' οἰμωγὴ τε καὶ εἰχουλὴ πέλεν ἀνδρῶν,
"Ολλήνων τε καὶ ὀλλημένων· ἔδε δ' αἴματα γαία.
"Ὡς δ' ὅτε χειμάρροις ποταιοι καὶ θρεπήτες βέτονες
Ἐς μασάγγειαι συμμαλλήτων ὀδρῶν ἐδώρ
Κρουνών ἐκ μεγάλων, κοίλης ἐντοπεῖς χαράδρης.
Τῶν δὲ τε τηλάσε ὄστοιν ἐν ὀδραῖον ἔκλεως ποιημέν.
"Ὡς τῶν μυσγωμένων γένετο ἡχή τε φόδος τε.

Πρῶτος δ' Ἀντίλεος Τρῆων ἔλευν ἄνδρα κορυστήρι
"Εσθῆτον ἐνι προμάχοις, Θαλυσίαδν Ἐχέπωλον.
Τῶν δ' ἔδαλε πρῶτος κόρυθος φάλον ἱπτῶσθαις,
"Ἐν δὲ μετώπῳ πήξε, πέφυσε δ' ἄρ' ὀστέον εἴδω
Αἰχμή χαλκεῖτ' τόν δὲ σκότος ὅσσε κάλυψεν.
"Ἡρῷ δ', ὅς' ὅτε πύργος, ἐνι κρατερῷ ὑσμίν.
Τὸν δὲ πεσόντα ποδὸν ἐλαὐε κρείων Ἑλεφήνων Χαλκωδοντιάδος, μεγαθύμων ἄρχος Ἄβαντων.

"Ἐλκε δ᾽ ὑπ᾽ ἐκ βελέων λελιμένος, δόρα τάχιστα

Τεύχεα συλήσει· μύνναθα δὲ οἱ γένεθ' ὁμή.

Νεκρὸν γάρ δ᾽ ἐρύωντα ἱδών μεγάθυμος Ἀγήνωρ,

Πλευρὰ, τὰ οἱ κύψαντες παρ᾽ ἀσπίδος ἔξεφανθη,

Οὕτως ἐξοτω ἐχαλκηρεῖ, ἰσός δὲ γυνα.

"Ὡς τὸν μὲν λίπε θυμός· ἐπ᾽ αὐτῷ δ᾽ έργον ἐτύχθη

"Ἀργαλέων Τρώων καὶ Ἀχαίων· οἱ δὲ, λύκου δὲς,

Ἀλλήλους ἐπέροουσαν, ἀνήρ δ᾽ ἀνδρ᾽ ἐδοναλίζειν.

"Ενθ' ἐδαλ' Ἀνθεμίωνος χιόν Τελαμώνιος Λαιας,

"Ηλίδους δαλερόν, Σιμαείου· ὃν ποτε μήτηρ

"Ιόρθεος κατοιχα σαρ' ἄμφαιρε Σιμωνέτους

"Γεινατ', ἐπεὶ δὲν τοκεύουσαν ἄμ' ἐσπετο μῆλα ἱδέσθαν·

Τούνεκα μὲν κάλλος Σιμαείους· οὐδὲ τοκεύουσα

Θρέπτρα φίλοις ἀπέδωκε, μυννιθάδες δὲ αἱ αἰῶν

"Ἐπιλέμ., ὑπ᾽ Ἀλαντος μεγαθυμόν δουρὶ δαμέντι.

Πρῶτον γάρ μν ἱότα βάλε στήρος παρὰ μαζί

Δεξιον· ἀν.ικρῇ δὲ δι᾽ ἅμον κάλλος ἔγχος

"Ηλίδες. "Ὁ δὲν κονίησε χαμαί πέσειν, αὐγείρος δές,

"Ἡ ρά τ᾽ ἐν εἰμαίνῃ ἔλεος μεγάλοι περίκυκλο

Δεῖπ, ἀτάρ τέ οἱ δζου ἐπ᾽ ἀκροτάτη πεύσαν

Τάεν μὲν θ᾽ ἀμφιτιθηγάς ἀνὴρ αἰῶνι συδήρω

"Εξέταιρι, δόρα Ἰππον κάμψη περικαλλῆς δήφω.

"Ἡ μὲν τ᾽ ἀξιωμή κεῖται στοαιοί τοῖς παρ᾽ ὀχθα.

Γοϊον ἀρ᾽ Ανθεμίδην Σιμαείους ἐξενάρεζεν

Αἰας Διογενίσης. Τοῦ δ᾽ Ἀντιφος αὐσιλοῦρρης,

Πραμιδῆς· καθ' ὀμιλῶν ἀκόντους δέξει δουρί.

Τοῦ μὲν ἀμαρτ. · ὅ δὲ Δείκουν, Ὀδυσσείος ἐσθήλων ἐταίρον,

Πελαχήμει βουδώνα, νέκκον ἐπέρων ἐρύωνα·

"Πρεπε δ᾽ ἄμφις αὐτῷ, νεκρὸς δὲ οἱ ἐκεῖσε χειρός.

Τοῦ δ᾽ Ὀδυσσείς μᾶλα θυμῶν ἀποκταμένοιο χολόθη

Βῆ δὲ διὰ προμάχων κεκορυθυμένος σίθοπι χαλκῷ,

Στῇ δὲ μᾶλ' ἐγγύς ἰών, καὶ ἀκόντι σε δοιφι φαινών,
'Αμφὶ δὲ παπτήμασι. Ὅτι δὲ Ἰρώς κεκάδοντο, Ἀνόρθος ἀκοντίσαντος. ὁ δὲ οὖν ἄλοιν βέλος ἦκεν Ἀλλ᾽ ὑών Ποιάμου νόθον βάλε, Δημοκώνωτα, ὡς οἱ Ἀνθυλόθην ἥλθε παρ᾽ Ἰππών ὀκειάον. Τὸν δὲ Ὄδυσσεὺς ἐτάραυν χαλωσάμενος βάλε δουρὶ Κόρην. ἥ δ᾽ ἐτέρω διὰ προτρόπου πέρσην Ἀκμή χαλκεῖν. τὸν δὲ σκότος δοσὲ κάλυψεν. Δούρησεν δὲ πεσὼν, ἀράβασα δὲ τεῦχε ἐπ᾽ αὐτῷ. Χώρησαν δὲ ὑπὸ τοῖς πρόμαχοι καὶ φαίδημος ἔκτωρ Ἀργείου δὲ μέγα ίαχον, ἐρύσαντο δὲ νεκροὺς. ᾿Ιδονὰν δὲ πολὺ πρωτέρω.—Νεμέος δὲ Ἀπόλλων, Περγάμου ἐκ κατιδών, Τρώσει δὲ κέκλετ᾽ ἄδος.

"Ὀρνυθῆς, Ἰππόδαμοι Τρώης, μηδ᾽ εἴκετε χάρμης Ἀργείους ἐπει οὐ σφε λίθος χρώς οὐδὲ σίδηρος, Χαλκὸν ἀναχέσασθαι ταμείσιχρον βαλλομένωσιν. Οὐ μᾶν οὖθ᾽ Ἀχιλέως, θείδος παῖς ἡμικόμου, Μάρται τοῖς ἀλλ᾽ ἐπὶ νυσὶ χόλον νυμαλγέα πέσοι."

"Ὄς φάν᾽ ἀπὸ πτώλος δεινὸς θεοῦ τοῦτο 'αυτὰ Ἀχαιών ὡς Δίος θυγατρὶ, κυνίστη Τριτογένεια, Ἕρωμεν καθ᾽ ὃ μιλοῦ δοτὶ μεθείνας Ἰδοτο."

"Ἐνθ᾽ Ἀμαρνυκείδην Διόρεα Μοῖρ᾽ ἐπέδησεν. Χαμαδίω γὰρ βάλτον παρὰ σφυρὸν ὀκρώνεντι Κτήμαν δεξιτερῆν. βάλε δὲ Θρηκῶν ἀγός ἀνδρῶν, Πείρος Ἰμβρασίδης, δικαίρῳ εἰληφόθει. Αἰμφετέρῳ δὲ τένοντε καὶ σοῦτα λάς ἀναίδης Ἀχρίς ἀπηλοίσεν: ὃ δ᾽ ὑπῖτος ἐν κονίσειν Κάπτεσεν, ἁμφός χεῖρος φίλοις ἐτάρασιν πετάσας, Θυμὸν ἀποτελεῖν. ὁ δὲ ἐπέδραμεν, διδότ᾽ ἐδαλέν περ. Πείρος ὁ νῦν δὲ δούρι παρ᾽ ὑφαλοῦν ἐκ δ᾽ ἀρα πᾶσαι Χύντο χαμαλ χολάδες τὸν δὲ σκότος δοσε κάλυψεν."

Τὸν δὲ Θοᾶς Αἰτωλῶς ἐπεσομίκειν βάλε δουρὶ Στέρνον ὑπὲρ μαζίοι, πάγη δ᾽ ἐν πνεύμονι χαλκὸς Αἴχιωλον δὲ οἱ ἠλθὲ Θοᾶς, ἐκ δ᾽ ὁμόιον ἕγχος.
Τὸ δὲ γαστὲρα τόπι τῆς μέσης, ἐκ δὲ αἰνυτὸ φυμών.
Τεύχεα δ' οὐκ ἀπέδωσε· περίστησαν γὰρ ἑταῖροι,
Τρῆκες ἀφορόκομοι, δολίσκετον ἑξχείρειν ἑχοντες;
Οὐ δὲ, μέγαν περὶ ἑντα τα καὶ ἰσθιμοὺ καὶ ἀγανών,
Ὡς τῶν ἡμῶν· ὅ ποὺ καθαρόνονεν πελεμίζεις
'Ὡς τῶν' ἐν κοινής παρὰ ἀλλήλους τετάρτους,
'Ὅτι δὲ μὲν Ἐρημών, ὅ δ' 'Ἐπείων χαλεκοχείων,
'Ἡγοῦντο· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἐνθα κεν συνείτη έργοι αὐθή ὀνόσαιμοι μεταλλών,
'Ὅτις έτ' ἀδίκητος καὶ ἀνοφάτος ὕπαι χαλεφ
Δικαίου εἰς μέσον, ἐγὼ δὲ εἰ Παλλάς 'Ἄθηνη
Χερὸς ἐλάυνε', αὐτὰρ βελεύον ἀπερώκιν ἐρωθήν.
Πολλοὶ γὰρ Τρώων καὶ 'Αχαιῶν ἡμιτί καίνεν
Προφεσός εἷς κοινής παρ' ἀλλήλους τέταρτος

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HOMER'S I LIAD.

BOOK V.

Εν' αὐ Τυδείδη Διομήδει Παλλᾶς Ἀθήνη
Δώνε μένος καὶ θάρσος, ἵν' ἐκδηλοὶ μετὰ πάσιν
Ἀργείων γένοιτο, ἵδε κλέος ἐσθῆλον ὄροιτο.
Δαίε οὶ ἐκ κόροθός τε καὶ ἀστίδος ἀκάματον πῦρ,
'Αστέρ' ὑπωρείῳ ἐναλλήκουν, δετε μάλιστα
Lambdaν παμφαίνῃσι λελουμένοις Ὀλευνδοῖ.
Τοῖον οὶ πῦρ δαίεν ἀπὸ κρατός τε καὶ ὀμῶν
'Όρης δὲ μὴ κατὰ μέσον, δὴ πλείστοι κλονέντο.

Ἡν δὲ τες ἐν Τρώεσσι Δάρης, ἀφενέος, ἀμύων,
'Iρευ' Ἡφαίστωιο, δόω δὲ οἱ υἱὲς ἱστην,
Φηγεὼς 'Ιδαιός τε, μάχης εὔ εἰδότε πάσης.
Τω οἱ ἀποκριθέντε ἐνακτίῳ ὅρμηθηντε.
Γώ μὲν ἀφ' Ἰππον, ὁ δ' ἀπὸ χρόνος ἀργύτον πεζός.
Οἱ δ' δετε δὴ σχεδὸν ἠραν ἐπ' ἀλλήλαισι λύστες,
Φηγεὼς μα προτέρος προείνε δολιχόσκιον ἔγχεος.
Τυδείδου δ' ὑπ' ὅρην ἀρατευτον ἤλθ' ἀκώκη.
'Εγχεος, οὐδ' ἐβαλ' αὐτὸν· ὁ δ' ὑστερος ἀργύτον χαλκῷ
Τυδείδης· τοῦ δ' ὄψιν ἄλοιν βέλος ἐκφύγε χειρώς.
'Αλλ' ἐβαλε στίρος μεταμάζουν, ὅσε δ' ἀφ' Ἰππον.
'Ιδαιός δ' ἀπόρρουσε λιπών περικαλλέα δίφρον,
Οὐδ' ἐτῇ περιβήναι ἀδελφεῖον κταμένοι.
Οὐδὲ γὰρ οὐδέ κεν αὐτός ὑπέκφυγε Ἰῆρα μέλαιναν,
'Αλλ' Ἡφαιστός ἐρυτο, σῶσε δὲ τυκτί καλύφας,
'Ὡς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶτη.
'Ἰπποὺς δ' ἔξελάσας μεγαθύμων Τυδέος νίδος
Δώκεν ἐταίρουσιν κατάγειν κοίλας ἐπὶ νῆας.
ΒΟΟΚ V.

Τρώσε δὲ μεγάθυμοι ἐπεὶ ἴδον νῦν Δάρητος,
Τὸν μὲν ἀλεξίμων, ἵνα δὲ κτάμενον παρ' ὄχεσαν
Πάτων ἱερὴν θυμὸν ἀτ' ἅρ γαλακτώπος Ἀθηνη
Χειρὸς ἔλαυσ' ἐπέσσο. προφητίσα θεόναν Ἀρεή.

'Αρεη, 'Άρεη, βροτολογεὶ, μ.α. φόνε, τείχεσιπλήτα, Ὀμη ἄν ἢ Τρώας μὲν ἐκασσάμεν καὶ Ἀχαϊοὺς
Μάρναιοθ', ὑποτέροιοι πατὴρ Ζεὺς κύδος ὁρέζη, Νωὶ δὲ χαζίμεσα, Διὸς ʻΑλεξίμωθα ῦγήν;

"Ὡς εἴποναι μάχης ἄξηγαγε θούρον 'Αρη.
Τὸν μὲν ἐπείτα καθεῖσεν ἐπ' ἠδέεντι Σκαμάνδρῳ.
'Τρώας δ' ἐκλινὼν Δαναοὶ ἔλε δ' ἄνδρα ἐκαστος
'Ηγεμόνων. Πρώτος δὲ ἄναξ ἄνδρων Ἀγαμέμνων
'Αρχὸν 'Ἀλιζώων, 'Οδίον μέγαν, ἐκβαλε δύφορον.
Πρώτῳ γὰρ στρεφθέντει μεταφρένῳ ἐν ὀρῷ πήξεν
'Ωμῶν μεσηγοὺς, διὰ δὲ στήθεσον ἔλασσεν.
Δούπησαν δὲ πεσὼν, ἀράθησε δὲ τεύχε 'ἐπ' αὐτῷ.

'Ιδομενεὺς δ' ἄρα Ψαΐτον ἐνήρατο, Μήνονος ὠλόν,
Βώρου, ὡς εἰ Τάρνης ἐρυθώλάκος εἰδηλοῦθε.
Τὸν μὲν ἄρ' 'Ιδομενεύς δουρικλύτος ἔγχει μακρῷ
Νῦς' ἵππων ἐπιθησόμενον κατὰ δεξιῶν ὠμῶν;
"Ἡμπτε δ' ἐξ ὥχεων, συγυγος ὄρα μν ὁκότος εἶλε.
Τὸν μὲν ὄρ' 'Ιδομενηος ἔσωλεν ἥραταποντες.

Τὸν δὲ Στροφίομ Σκαμάνδρῳν, αἰμονά ὅηρης,
'Ατρείδῃς Μενέλαος ἐλ' ἐγχεί ὁξευντένι,
'Εοθόλων θηρητήρα διδάξα γὰρ Ἀρτέμις αὐτῇ
Βάλλειν ἄρμα πάντα, τάτε πρέφει ὄφεσιν ὄλη.
'Αλλ' οὖ οἱ τότε γε χραίσῃ 'Ἀρτέμις λοχείαιρα,
Οὐδὲ ἐκεχολίαι, ᾦν τὰ πρὶν γ' ἐκέκαστο.
'Αλλ' μὲν Ἀτρείδης δουρικλύτος Μενέλαος
Πρόσθεν ἔθεν φευγοντα μετάφρενον ὀὔτασε δουρὶ
'Ωμῶν μεσηγοὺς, διὰ δὲ στήθεσον ἔλασσεν.
"Ημπτε δὲ πρηνής, ἄράθησε δὲ τεύχε 'ἐπ' αὐτῷ.

Μηροῦνης δὲ Φέρεκλον ἐνήρατο, τέκτονος ὠλόν
Ἀρμονίσω, δὲ χερσὶν ἐπίστατο δαιδάλα πάντα ὑπὲρ μὲν ἐφίλατο Παλλάς 'Αθήνη. Οἳ καὶ Ἐλεάζαρος τεκτήνατο νήμα ὑπόθεν ἐστιν Ἀρχεκάκους, οἱ πάσι κακὸν Τρώσσει γένοιτο Οἰ τ᾽ αὐτῷ ἐπεὶ οὖν θεῶν ἐκ θεοφάται φοβό. Τὸν μὲν Μηρίνης ὅτε δὴ κατέμαρττε διώκων, Βεβαίκει γλυτόν κάτα δεξιῶν· ὡς δὲ διατρόφο τ᾽ ἀντικροῦ κατὰ κύστειν ὑπ᾽ ὀστέων ἕλυθ᾽ ἀκώμη· Ἰγνύς δ᾽ ἐρπτι αἰμώδας, δᾶνατος δὲ μὲν ἀμφικάλυψεν Πύραμον δ᾽ ἄρ᾽ ἐπεφένε Μέγης, Ἀντήνορος ὕλον, ὡς ρὰ νόθος μὲν ἔρις, πῦκα δ᾽ ἔτρεφε διὰ θεανό, Ἰσα φίλουσιν τέκεσοι, χαριζομένη πόσει ὄρο. Τὸν μὲν Φυλείδης δουρκλυτὸς ἐγγύθεν ἐλὼν Βεβαίκει κεφαλῆς κατὰ ψιλὸν ὄξεὶ δουρεί· Ἀντικρὸ δ᾽ ἀν᾽ ὀδύνας ὑπὸ γλύτσαν τάμε χαλασός· ὅπῃ ὑπ᾽ ἐν κοινή, ψυχρὸν δ᾽ ἔλε χαλακῶν ὑδόζαν. Εὐρυτυλος δ᾽ Ἑυμονίδης Ἐγήναρα διὸν, Ἡλίν ὑπερθόμον Δολοτινος, δὲ ὅς Σκαμάνδρων Ἀρητήρ ἐτέτυκτο, θεὸς δ᾽ ἃς τίτο ὄρο· Τὸν μὲν δρ᾽ Εὐρυτυλος, Εὐαίμωνος ἀγαλὼς ὕλος, Προσδέν ἔθεν φεῦγοντα μεταφυρᾶτο ἔλαος ὄρως, Φαυγάνω ἅλξας, ἀπὸ δ᾽ ἐξεσε χεῖρα βαρείαν. Αἷματεσσα δὲ χεῖρ ποίνα πέεσ· τὸν δὲ κατ᾽ ὁσκ 'Ελλάδε πορφύρεος δαίματος καὶ Μοῖρα κρατεῖ. Ὁσ τοιοῦτο κατὰ κρατεῖραν ὑψιμνή. Τυθείνη δ᾽ οὐκ ἄν γνοῖς ποτέροις μετεῖς, Ἡὲ μετὰ Τρώσσειν ὄμλεοι, ἢ μετ᾽ Ἀχαιοῖς. Θυγεν γὰρ ἀμ ποίναν ποταμο πληθυνί λικὼς χειμάρρῳ, δετ᾽ ὄκα βέον ἐκδασσε γεφύρας· Τὸν δ᾽ οὖ τ᾽ ἔρω τις ἄρα ποτὶς ἐγκεκυριέσιν ἰκανόωσιν, Οὐτ' ἀρα ἔρκεα ἱσχει ἀλόκων ἐρημλεὼν, Ἐλθότω ἐξαιπινής, δτ᾽ ἐπιρίην Ἰδὼς ἰδρος· Πολλὰ δ᾽ ὑπ᾽ αὐτοῦ ἐργα καθήκετε καὶ αἰζήχων· Ὡς ὑπὸ Τυθείνῃ πυκναὶ κλονεντο ράλαγγες
Τρώων, ούδ' ἄρα μνὸν μίμουν, πολέος περ ἓντες

Τὸν δ' ὡς οὖν ἐνόησε Δυκάνων ἀγλαὸς ὕλος
Θύνοντ' ἀμ πεδίον, πρὸ ἑθεν κλονέοντα φάλαγγας
Αἰθ' ἐπὶ Τυδεΐδη ἐτιταίνετο καμπύλα τόξα,
Καὶ βαλ' ἐπάλισσοντα, τυχών κατὰ δεξιῶν ὡςν ἔθρηκος γύαλον· διὰ δ' ἐπάτακε πικρὸς οἰστόρι·
Ἀντικρύ δ' ἔδεστε, παλάσσοτο δ' αἴματι θάρρης.
Τῷ δ' ἐπὶ μακρὸν ἄνω Δυκάνων ἀγλαὸς ὕλος·

"Ορνυσθε, Τρῶες μεγάθυμοι, κέντοοες Ἰππῶν.
Βεδλητα γὰρ ἄριστος Ἀχαιῶν· οὐδὲ ἐ φημι
Δῆθ' ἀναχήρησαν κρατερον βέλος, οἰ τεν με
Ὅροεν ἄναξ δ' ὕλος αὐτοποιήσαν Δυκάνων.

"Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὔ βέλος ὡκι δάμασεν,
"Ἀλλ' ἀναχωρήσας πρόσθ' Ἰππον καὶ δικοφαίν
"Εστη, καὶ Σένελον προεφή, Καπανήμιν υίων·

"Οοοο, πέπον Καπανημᾶδη, καταβήσε αίσθω
"Οφρα μοι ἐξ ὤμοι ερύσσει πικρὸν οἰστόν.

"Ὡς ἄρ' ἔβη· Σένελος δὲ καθ' Ἰππον ἅλτο χαμάζε,
Πάρ δὲ σταὰς βέλος ὡκι διαμερὲς ἐξέρρα ὦμοι
Αίμα δ' ἀνηκόντει διὰ στραττοῖα χιτῶνοι.
Δὴ τότ' ἐπειτ' ἡρᾶτο βοήν ἄγαθος Διομήδης.

Κλεῖδι μοι, αλγάχυς δ' ὕλος τέκοις, Ἀτρωτήν.
Εἰ ποτὲ μοι καὶ πατρι φίλα φρονέωσα παρέστης
Δῆρο ἐν πολεῖμι, νῦν ἄτα ἐμ' φέλα, Ἀθήνη·
Δῆς δὲ τέ μ' ἄνδρα ἐλείν, καὶ ἐς ὀργήν ἐγχεος ἐλθείν,
"Ος μ' ἐδαλε φθαμένος, καὶ ἐπιεύχεται, οὐδὲ μέ φημι
Δηρὸν ἐτ' ὄψεσθαι λαμπρὸν φῶς ἡλίου.

"Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἐκλυν Παλλᾶς Ἀθήνη
Γυναίδα δ' ἐθήκεν ἑλαφρά, πάδας καὶ χειρὰς ὑπέρθεν
Ἀγχοῦ δ' ἱσταμένη ἐπέα περιέρνα τρεχόμενα·

Ὀρασών νῦν, Διομήδης, ἐπὶ Τρούοις μάχεσθαι τε·
Ἐν γὰρ τοῦ στήθεσις μένος πατρώων ἥκα.
"Ατρομον, οἷον ἔχεσθε σακέσπαλος ἰππότα Τυδείδης
'Αχλὼν δ'' αὐ το ἀπ' ὀφθαλμῶν ἔλον, ἢ πρὶν ἔπηεν
"Οφρ'' εὑ γυγώπικης ἴμεν θεὸν ἱδὲ καὶ ἄνδρα.
Τῷ νῦν, αἰ ἐκ θεὸς πειρώμενος ἐνθάδ' ἐκητᾶ,
Μῆτι σὺν' ἀδανάτοις θεοὶς ἀντικρύ μάχεσθαι
Τοῖς ἄλλοις: ἀτὰρ εἰ κε Δως ψυγάτῳ Ἀφροδιτή
"Ελθῷς' ἐς πόλεμον, τῆςν' οὐτάμεν ὄσει χαλκῷ.

'Ἡ μὲν δρ' ὡς εἰπόντοι' ἀπέθανε γλαυκώπης 'Ἀθήνη.
Τυδείδης δ' ἐξαίτης τῶν προμάχων εἰμίχθη.
Καὶ πρὶν περ ψυῳ μεμαδός Τρόώσει μάχεσθαι,
Δὴ τότε μν τρίς τόσον ἔλεν μένος, ὅστε λέοντα.
"Ον ρά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις δέσσον
Χράσθη μὲν τ' αὐλῆς ὑπάρμενον, οὐδὲ δαμάσσα.
Τοῦ μέν τε σθένους ὄφουεν· ἔπειτα δὲ τ' οὐ προσαμώνει,
'Αλλὰ κατὰ σταθμοὺς δύσται, τὰ δ' ἔρημα φοδεῖται·
Αἰ μὲν τ' ἀγχοστόν ἐπ' ἀλλήλησα κέχουνται,
Ἀυτὰρ ὁ ἐμμεμαδὼς βαθῖς εξάλλεται αὐλῆς·
"Ὡς μεμαδῶς Τρώώσει μέγα κρατερὸς Διομήδης.

"Ἐνθ' ἔλεν 'Ἀστυνόον καὶ 'Τιείρονα, ποιμένα λαῶν'
Τὸν μὲν ὑπὲρ μαζοῖν βαλὼν χαλκῆρει δουρῆ,
Τὸν δ' ἔτερον ἔφεξε μεγάλῳ κληδὸν παρ' ὄμον
Πλῆξ': ἀπὸ δ' αὐχένων ὄμον ἔργαθον ἤδ' ἀπὸ νωτῶν
Τοὺς μὲν ἔασ', δ' 'Ἀθύστα μεταχέτο καὶ Πολυίδου,
'Πλας' Ἐυρυάμνος, ὀνειροπόλοι γέροντος·
Τοῖς οὖν ἐρχομένοις ὁ γέρων έκρίνατ' ἄνειρον,
'Αλλὰ σφαῖρα κρατερὸς Διομήδης λέγεναιε.Ε
Βι' δὲ μετὰ Σάνθουν τε Ὀὐσών τε, Φαίνοντος μεν,
'Αμφώ τηλυγέτω· δ' δ' τείρετο γῆρα λυγρῆ,
'Tlōn δ' οὐ τέκητ· ἄλλον ἐπὶ κτάεσαι λιπέσθαι.
"Ἐνθ' δὲ τοὺς ένάριζε, φιλιν δ' ἐξαινυ τυμον
'Αμφότεροι, πατέρι δ' γίον καὶ κήδεα λυγρά
Λείπ', ἐπεὶ οὐ ἁσωτε μάχης εκ νοστήσαντε
Δέξατο· χρώσωται δὲ διὰ κτῖσιν δατέσσαι.

'Ἐνθ' υπὲρ Πριάμου δῶς λάδε Δαρδανίδαο
Εἰν ἐνὶ δίφρω ἑόντας, Ἐχέμονα τε Χρύμων τε.

'Ως δὲ λέων ἐν βοουὶ θαρόν ἐξ αὐχένα ἄρη
Πῶρτιος ἥ' βοοὺς ξύλοχον κάτα βοσκομενῶν.

'Ως τοὺς ἀμφότερους ἔξ Ἰππῶν Τυδέως υἱὸς
Βῆος κακῶς ἄειντας, ἐπειτα δὲ τείχε' ἐσύλα.

'Ἰπποὺς δ' οἷς ἐτάρσει δίδου μετὰ νῆας ἐλαύνειν.

Τὸν δ' ἴδεν Ἀλινείας ἀλαπάζοντα στήχας ἀνήρων.

Ἡ δ' ἴμεν δὲ τε μάχην καὶ ἀνὰ κλόνων ἐγχειάων,
Πάνδαρον ἀντίθεον οἰς ἰμηνος, ἐλ θεοὶ ἐφευροὶ.

Εἴρει Δυκάνως υἱὸν, ἀμίμονα τε κρατερῶν τε.

Στὴ δὲ πρόσθε' αὐτοῖο, ἔπος τὲ μὲν ἀντίον πόδα.

Πάνδαρε, πού τοι τούχων ἴδε πτερόειτες διστόλ

Καὶ κλέος; ὁ σοὶ τις τοι ἐρίζεται ἐνθάδε γ' ἄνηρ,
Οὔτε τίς εἰς ἐν Λυκία σέσογ' εὑρεται εἶναι ἀμείνων.

'Αλλ ἂγε τῷ' ἐφες ἄνδρι βέλος, Δἰε χείρας ἀνασιχών,

'Ος τοίς δὲ κρατείτε, καὶ δὴ κακά πολλά ἐφοργεν.

Τρόως: ἐπει πολλών τε καὶ ἐσθολῶν γούνατ' ἐλυσεν.

Εἰ μὴ τις θεὸς ἐστί, κοτεσσάμενος Τρώωσιν,

'Πρῶν μηνίας: χαλεπή δὲ θεοῦ ἐπι ἅμως.

Τὸν δ' αὗτε προζεῖτε Αυκάνως ἀγαλας υἱὸς.

Αἰνεία, Τρώων βουληφόρε χαλκοκτώνων,

Τυδείδη μὲν ἐγώγε δαίφρον πάντα ἐδόκω,

'Ἀπειδή γεγονόντων ἀμωποίτε τε τρυφαλε硿,

'Ἰπποὺς τ' εἰςωρών: σάφα δ' οὐκ οἶδ', εἷ θεὸς ἐστιν.

Εἰ δ' ὄγη ἄνηρ, ὃν φήμη οἵφρον Τυδέως υἱὸς,

Οὔχ όι' ἀνεύθυθε θεοῦ τάδε μαίνεται, ἀλλὰ τὰς ἄγχη.

'Εστις' ἀβανάτων, νεφέλη εἰλημένων ὄμως,

'Ος τούτοι βέλος ὧκω κιχήμταν ἐπαπεν ἀλλή.

Ἡ ἡ γὰρ οἱ ἐφήκα βέλος, καὶ μὲν βάλον ὠμον

Δεξιῶν ἀντικρί διὰ θώρηκος γυαλώλοιο.

Καὶ μὲν ἐνωγ' ἐθαμέν' 'Αλιονην προτάφειν.

'Εσπῆς δ' οὐκ ἐδάμασσα: θεὸς οὗ τίς ἔστι κοτῆς.

'Ἰπποὺς δ' οὗ παρέασι καὶ ἄρματα, τῶν κ' ἐπεδαίην.

Ἀλλὰ ποὺ ἐν μεγάρῳς Λυκάονων ἐνδέκα δίφρω
Καλοί, πρωτοπαγείς, νεοτευχείς· ἀμφι δὲ πέπλων ἱππανταντε σάραν ἐκάστῳ δίζυγες Ἰπποι
Εστάσατε, κρί λευκόν ἐρεπτόμηντο καὶ ὅλερας· 
Ἡ μὲν μοι μάλα πολλὰ γέρων ἀχμητὰ Δυσκόλων
Ἐρχομένῳ ἐπέστελλε δόμως ἔνι ποιητοῖσιν· 
Ἅπτοσίν γ' ἐκέλευε καὶ ἀρμασίν ἐμδεδαύτα
Ἀρχεύειν Ἰρώσσαι κατὰ κρατερᾶς ὑμῶν·
Ἀλλ' ἔγω σὺ πιθήμην· ἡ τ' ἀν πολὺ κέρδοιν ἦεν—
Ἅπτον τε φειδόμενοι, μὴ μοι δευοίατο φοροθής,
Ἀνδρῶν εἰλομένουν, εἰληθότες ἐδομαῖ αὐτήν.
Ὡς λίπον, αὐτάρ πεζὸς ἐσ' Ἰλίων εἰλλόνθυθα,
Τάξοισιν πίσονος· τὰ δὲ μ' οὐκ ἄρ' ἐμελλὼν ὄνθησειν.
Ἡδὴ γάρ δοσίαν ἀριστήσασιν ἐρήκη, 
Τυνείδη τε καὶ Ἀτρείδη· ἐκ δ' ἀμφοτέρουν 
Ἀτρεκές αἰμ' ἐσάκων βαλλόν· ἑγείρα δὲ μάλλον.
Τῷ ἄρα κακῇ ἀλῷ ἀπὸ πασσάλου ἀγκύλα τόξα
Πεματὶ τῷ ἐλόμην, ὅτε Ἰλίων ἔσερρετεν
Ἡγεόμην Ἰρώσσαι, φέρων χάριν Ἐκτορι διώ.
Ἐλ δὲ κε νοστήσω, καὶ ἐγόρμωμαι ὀμηλαιοισίν
Πατριδ' ἐμὴν ἀλοχόν τε καὶ ἐγέφεσ' μέγα δώμα,
Αὐτίκα ἐπειτ' ἀπ' ἔμειο κάρη τάμος ἀλλότριον φῶς,
Εἶ λῃ ἔγω ταῦτα τόξα φαινῷ ἐν πυρὶ θείην,
Χερσὶ διακλάσασα· ἀνεμώλια γάρ μοι ὄπτειδε.

Τὸν δ' αὐτ' Αλινεάς, Τρώων ἄγιος, ἀντίον πόδα·
Μὴ δ' οὔτως ἀγορένε· πάρος δ' οὐκ ἐσάται ἄλλως;
Πρὸν γ' ἐπὶ νῦ τῷδ' ἀνδρὶ σὺν Ἰπποισιν καὶ ἄχοσφαν
Ἀντίδην ἐλθόντε σὺν ἐντεὶ περιπηθήναι.
'Αλλ' ἄγ' ἐμῶν ἄχον ἐπιθύμει, δόρα ἱδήν,
Οὐος Τρώων Ἰπποι, ἐπιστάμενοι πεδίοιο
Κραίναν μάλ' ἐνθα καὶ ἐνλα διωκόμεν ἢδε φεδέος
Τὸ καὶ νῦι πόλινδε σώστεσθεν, ἐπερ δὲ αὐτε
Σεῖς ἐπὶ Τυνείδη Διομήδει κύδος ὀρέζης.
Ἀλλ' ἄγε νῦν μάστηγα καὶ ἡνία σχιαλόετα
Δέξαι, ἔγω δ' Ἰππων ἐπιθύμουμαι, δόρα μάχωμαι.
ΜΗ ΟΥ ΤΟΝΔΕ ΔΕΔΕΞΟ, ΜΕΛΗΣΟΝΤΑΙ Θ' ΕΜΟΙ ΙΠΠΟΥ.

ΤΟΝ Δ' ΑΥΤΕ ΠΡΟΣΕΧΙΠΕ ΛΥΚΑΩΝΟΣ ΑΓΛΑΟΣ ΙΠΩΣ ·
ΑΙΝΕΙΑ, ΟΥ ΜΕΝ ΑΥΤΟΤΕ Χ' ΗΝΙΑ ΚΑΙ ΤΕΩ ΙΠΠΩ.
ΜΑΛΛΩΝ ΠΟΙ ΗΝΙΟΧΟΙ ΕΙΔΟΘΙΚΑ ΚΑΜΠΥΛΟΝ ΆΡΜΑ
ΟΙΣΕΠΙΝ, ΕΙΠΕΡ ΑΝ ΑΥΤΕ ΦΕΘΟΜΕΘΑ ΤΥΘΕΟΣ ΙΠΩ.
ΜΗ ΤΟ ΜΕΝ ΔΕΙΣΑΝΤΕ ΜΑΤΗΣΤΟΝ, ΟΥΔ' ΕΘΕΛΗΤΟΝ
'ΕΞΕΡΕΜΕΝ ΠΟΛΕΜΟΙΟ, ΤΕΩΝ ΦΘΟΥΓΟΝ ΠΟΘΕΟΝΤΕ.
ΝΩΤ' ΕΠΑΛΑΞΑΣ ΜΕΓΑΘΟΜΟΥ ΤΥΘΕΟΣ ΙΠΩΣ
ΑΥΤΩ ΤΕ ΚΤΕΙΝΗΣ, ΚΑΙ ΕΛΛΑΣΘΙΣ ΜΟΝΟΧΑ ΙΠΠΟΥΣ.
'ΑΛΛΑ ΣΟΥ' ΑΥΤΟΣ ΕΛΑΝΝΕ ΤΕ' ΆΡΜΑΤΕ ΚΑΙ ΤΕΩ ΙΠΠΩ,
ΤΟΝΔΕ Δ' ΕΓΝΩΝ ΕΠΙΟΝΤΑ ΔΕΔΕΞΑΙΜΑ ΩΞΕΙ ΣΟΥΡΙ.

'ΩΣ ΔΑΡΑ ΦΩΝΗΣΑΝΤΕΣ, ΕΣ ΆΡΜΑΤΑ ΠΟΙΚΙΛΑ ΒΑΝΤΕΣ,
'ΕΜΜΕΝΑΩΤ' ΕΠΙ ΤΥΘΕΙΔΗ ΕΧΩΝ ΩΧΕΑΣ ΙΠΠΟΥ.
ΤΟΙΣ ΔΕ ΙΔΕ ΣΘΕΝΕΛΟΣ, ΚΑΤΑΝΗΘΙΟΣ ΑΓΛΑΟΣ ΙΠΩ,
ΑΙΝΙΑ ΔΕ ΤΥΘΕΙΔΗΝ ΕΠΕΙ ΠΕΡΟΕΝΤΑ ΠΡΟΟΡΘΙΑΣ.

ΤΥΘΕΙΔΗ ΔΙΟΜΗΔΕΣ, ΕΜΩ ΚΕΧΑΡΙΣΜΕΝΕ ΘΥΜΩ,
'ΑΝΘΡ' ΟΡΟ ΚΡΑΤΕΡΩ ΕΠΙ ΣΟΙ ΜΕΜΑΩΤΕ ΜΑΧΑΘΟΙ,
'ΙΝΤ' ΑΠΟΕΛΦΡΟΝ ΕΧΟΝΤΑΣ · Ο ΜΕΝ, ΤΟΞΩΝ ΕΥ ΕΙΔΩΣ,
ΠΑΝΑΦΡΟΣ, ΙΠΟΣ Δ' ΑΥΤΕ ΛΥΚΑΝΟΝΕ ΕΥΧΗΤΑΙ ΕΙΝΑΙ.
ΑΙΝΕΙΑΣ Δ' ΙΠΟΣ ΜΕΝ ΑΜΥΔΟΝΟΣ 'ΑΓΧΙΣΑΟ
ΕΥΧΗΤΑΙ ΕΥΚΕΓΑΜΕΝ, ΜΠΗΡΗ ΔΕ ΟΙ ΘΕΙ 'ΑΦΡΟΔΙΤΗ.
'ΑΛΛ' ΑΓΑΝ ΣΗ ΧΑΖΩΜΘΙΟ ΕΦΙ ΙΠΠΩΝ, ΠΕΔΕ ΜΟΙ ΟΥΤΟΣ
ΘΥΝΕ ΔΕΙ ΠΡΟΜΑΧΟΝ, ΜΠΗΤΙΟ ΦΙΛΟΝ ΆΓΟΙΡΑΣ.

ΤΟΝ Δ' ΑΡ' ΥΠΟΘΡΑ ΙΘΩΝ ΠΡΟΩΗΡΕ ΚΡΑΤΕΡΟΣ ΔΙΟΜΗΔΗΣ.
ΜΗΤΙ ΦΘΟΝΟΙΝ ΑΓΟΡΕΥΝ, ΕΠΕΙ ΟΥΔΕ ΣΕ ΠΕΙΣΕΜΕΝ ΟΛΩ.
ΟΥ ΓΑΡ ΜΟΙ ΚΕΝΝΑΙΟΝ ΑΛΛΟΚΑΤΩΝΤΕ ΜΑΧΑΘΕΙ.
ΟΥΔΕ ΚΑΤΑΠΤΩΣΕΙΝ · ΕΤΙ ΜΟΙ ΜΕΝΟΣ ΕΡΕΩΝΔΕ ΕΣΤΙΝ.
'ΟΚΝΕΙΟ Δ' ΙΠΠΟΝ ΕΠΙΒΑΙΝΕΜΕΝ, ΑΛΛΑ ΚΑΙ ΑΥΤΩ.
'ΑΝΤΙΟΝ ΕΙΡ' ΑΥΤΩΝ · ΤΡΕΙΝ Μ' ΟΝΗ ΔΑ ΠΑΛΛΑΣ 'ΑΘΗΝΗ.
ΤΟΤΩ Δ' ΟΥ ΠΑΛΝΙ ΑΥΤΩΝ ΑΠΟΙΛΕΣΟΝ ΙΩΚΕΣ ΙΠΠΟ.
'ΑΜΦΟΤ' ΗΡ' ΗΜΕΙΕΝ ΕΙ Γ' ΟΥΝ ΕΤΕΡΟΣ ΓΕ ΦΘΓΑΘΕ.
'ΑΛΛΑ ΔΕ ΤΟΙ ΕΡΕΩ, ΣΕ Δ' ΕΙΝΙ ΦΙΚΕΤΙ ΒΑΛΛΕΟ ΣΟΣΙΝ.
ΔΙ ΚΕΝ ΜΟΙ ΠΟΛΥΘΟΥΛΟΣ ΑΘΗΝΗ ΚΥΘΟΣ ΘΕΘΕΞ.
Αμφότεροι κτείναι, ού δὲ τούτοι μὲν ὡκείς Ἰπποὺς. Αὐτὸι ἐρυκακεῖν, ἵνα ἀντυγιν ἤπια τειναὶ· 
Αἰνείαο δ' ἐπαλέει μεμνημένος Ἰππων. 
'Eκ δ' ἐλάσσαν Τρῶϊν μετ' ἐνυκήλιον Ἀχαίος. 
Τῆς γὰρ τοῦ γενεᾶς, ἢς Ἱππὸν περὶ εὐφοβότα Ζεὺς 
Δώξ', νὸς ποιήνεν Σανιμήδους· οὕνεκ' ἄριστοι 
'Iππων δοκοῦν ἑαυτὸν ὑπ' ἥς τ' ἥλειον τε. 
Τῆς γενεῆς ἐκλείφεν ἀναῦον Ἀχιλλῆς, 
Λάβῃ λαμπέδωντος ὑποσχοῦν ὑθέλας Ἰππους. 
Τῶν οὐ ἐκ δὲ ἐγένοντο ἥν μιγάροις γεγένθη. 
Τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτιάλ' ἐπὶ φάτνη, 
Τῷ δὲ οὗ Ἀινεία δῶκεν, μηστῷρα φόδωο. 
Εἰ τούτω κε λάδομεν, ὀροῖμεθα κε κλεός ἐσθελόν. 

'Ὡς οἱ μὲν τουαῦτα πρὸς ἀλλήλους ἀγόρευον· 
Τῷ δὲ τάχ' ἐγγὺθεν ἥλθον ἐλαύνοντι ὑκέας Ἰππους. 
Τὸν πρότερον προσεέπει πανόκανον ἀγαλῶν νῦς· 
Εὐτεροθύμε, δαλφρον, ἄγανον τυδεός νυλ, 
'Ἡ μάλα σ' οὐ βέλος ὡκυ δαμάσατο, πικρὸς ὄστος. 
Νῦν αὐτ' ἐγχειρὶ πειρήσομαι, αἰ κε τύχωμι. 

'Ἡ ρα, καὶ ἀμπεπάλων προεία δολεύσκοιν ἐχχος, 
Καὶ βάλε τυδεόδα κατ' ἀσπίδα· τῆς δὲ διαπρὸ 
Ἀλκιῆς ἱλακείν πταμένη θύρημε πελάπθη. 
Τῷ δ' ἐπὶ μακρὸν ἄευς λυκάνος ἀγαλῶν νῦς· 
Βέβλημα κενεύνα διαμπέρει, οὐδὲ σ' ὁδὸ 
Δηρον ἐτ' ἀναχαίσθει· ἐμοὶ δὲ μέγ' εὐχος ἐδώκας. 

Τοὺς δ' οὐ ταρδῆσας προσέβη κρατερὸς διομήδης· 
'Ἡμβοτες, οὐδ' ἔνεχες· ἀτάρ οὐ μὲν σφῶλ γ' ὁδῷ 
Πρὶν γ' ἀποπαύσεισθαι, πρὶν γ' ἢ ἐπερόν γε πεσόντα 
Αἵματος ἄσσαι Ἀρρα, ταλαίρινον πολεμήστην. 

'Ὡς φάμενος προσήκε· βέλος δ' Ἰβουν' Ἀθήνη 
'Ῥινα παρ', ὀφθαλμὸν, λευκοῦς δ' ἐπέπεσαν ὀδόντα. 
Τοῦ δ' ἀπὸ μὲν γλῶσσαν πρωμίν τάμα χαλκὸς ἀτείρῳ, 
Ἀλχιᾶ δ' ἔξεσθή παρὰ νείστον ἀνθερέων.
ΒΟΚΑ V.

'Ημπε δ’ εἰς δχέων. ἀράθρος δε τείχε ἐπ’ αὐτῷ, Αἰόλα, παμφανώντα: παρέτρεσαν δε οἱ Ἰπποὶ Ἡμίπόδες: τοῦ δ’ αὐτὴ λήθη ψυχῆ τε μένου τε.

Ἀνείας δ’ ἀπόροσυ σὺν ὀσπίδε δουρὶ τε μακρῷ, Δείσας, μῆπως οἱ ἐρυσαῖατο νεκρῶν Ἀρχαιοί. Ἀμφί δ’ ἄρ’ αὐτῷ βαίνει, λέων ὡς ἄλκη πεποιθῶς: Πρόσθε δε οἱ δόρω τ’ ἐσχῆ καὶ ἀσπίδα πάντους ἔσητιν, 300 Τὸν κτάμεναι μεμαῖως, δεις τούτ’ ἄντις Ἐλθων, Σμερδαλέα λάχων. Ο’ δ’ χερμαίδουν λάθε χειρὶ Τυδείδης, μέγα ἔργων, δ’ οὐ δύο γ’ ἄνομε φέρονεν, Ολον νῦν βροτοὶ εἰσ’· δ’ ἐν μν’ πάλλε καὶ οἶος. Τῷ βάλεν Ἀνείαν κατ’ λαχῶν, ἔνθα τε μηρὸς 363 Ἱσχίῳ ἐνστρέφεται: κατόλην δε τε μν’ καλέοουν: Θλάσσε δε οἱ κατόλην, πρὸς δ’ ἄμφω ῥήξε τένοντε. ‘Ως δ’ ἀπὸ ῥινὸν τρηχὸς λίθος. Αὐτάρ δς’ ἥρως. Στὴ γυνὲς ἐρυάν καὶ ἐρείσατο χειρὶ παχεῖ Παῖς: ἀμφὶ δ’ δοσε κελανή νῦς ἐκάλυψεν. 310

Καὶ νῦ κεν ἐνθ’ ἀπόλοιτο ἀναξ ἀνόρων Ἀνείας, Εἰ μὴ ἄρ’ ἐξ’ νόστης Διὸς ἡγαῖτρ Ἀφροδίτης, Μήτηρ, ἢ μν’ ὑπ’ Ἀχαίσα τεκέ βουκολέοντι: Ἀμφὶ δ’ ἐν φίλον νῦν ἑχειατό πίχεε λενκῶ. Πρόσθε δε οἱ πέπλοιο φαινοῦ νπύμ’ ἐκάλυψεν. 315 Ἡρκος ἐμὲν βελέαν, μὴ τις Δαναῶν τυχαπόλον χαλκῶ πειρήσει μὲν ἕκ θυμὸν ἐλεύτο. Ὡ μὲν εὖν φίλον νῦν ὑπεκέφερεν πολέμω. Οὐδ’ νῦς Καπανής ἐλήθετο συνθειαίων Ῥαών, δ’ ἐπέτελλο βοήν ἄγαθος Διομήδης.‘Αλλ’ ὅγε τούς μὲν τοὺς ἥρκεκε μόνυχας Ἰπποὺς τοὺς. Νόσφιν ἀπὸ φλοίοδου,ἐξ ἄντυγος ἤρα τεῖνας: Αἰνειαο δ’ ἐπαιξες καλλιτρίχας Ἰπποὺς Ἐξέλαπε Ῥοῦων μετ’ ἐκδήμηδας Ἀχαιόσ’ Δωκε δ’ Δηήτυλω, ετάρφι φίλω, ὑν περὶ πάσης. 320 Τίνεν ὁμηλικής, δι’ οἱ φρειν ἄρτια βδῆ, Νησίσιν ἐπ’ γλαφυρῷν ελαυνέμεν. Αὐτάρ δε’ ἡος.
'Αμφοτέροι κτείναι, σὺ δὲ τούχες μὲν ὡκέας Ἰπποὺς
Αὐτὸν ἐρυκακείν, ἐξ ἄντυχος ἤτα τείνας.
Ἀλεναὶ δ' ἐπαλέαν μεμνημένος Ἰπποὺς,
Ἐκ δ' ἐλάσσα Τρόώων μετ' ἐκκήμνησας Ἀχαίοὺς.
Τῆς γὰρ τοῦ γενεῖς, ὥς Ἱτρωὶ περ εὐρύστα αὐτοὺς
Δῶρῃ, νόσος ποιητὴν Γανυμήδους. ὁ δὲ ἄριστος
'Ἰπποὺς δοσὺ ἔσαιν ἐντ' ἣ' τ' ἢλιδον τε.
Τῆς γενεῖς ἐκλεψεν Διὰ αὐτῶν Ἀχιλής,
Λάθρη Δαμόδοντος ὑποσαχον θήλεας Ἰπποὺς.
Τῶν οί δ' ἐγάντοντε τω μεγάρωσαν γενεῖς.
Τοὺς μὲν τέσσαρας αὐτός ἢϊμον ἀτίταλλ' ἐπὶ φάτνῃ,
Τῶ δὲ οὖ' Ἀινεία δῶκεν, μῆτερῳ φόδοις:
Εἰ τούτῳ κε λάβοιμεν, ὀρίσειβ' καὶ κλέος ἐσθλον.

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγορεύονεν
Τῶ δὲ τάχ' ἐγχύθην ἥλιον ἐλαύνοντ' ὡκεας Ἰπποὺς.
Τῶν πρὸτερος προσέειπε Δυκάνους ἀγάλας νῖός.

Εἰς ἐρυθοὺμε, δαφρόν, ἀγαυον Ἰούδεος νῖε,
'Ἡ μαλα' σ' οὖ' βέλος ὅκε δαμασσατο, πικρὸς διότος.
Νῦν αὐτ' ἐγχείρη πειρόσσαμοι, ακε τύχωμι.

'Ἡ ρά, καὶ ἀμπελαῖον προελ δολιχοῦσαν ἐγχος,
Καὶ βάλε Τυνεώδας κατ' ἀσπίδα π' ἦς δε διαμπρ
Λιχυχα χαλκείη πταιμένη δώρης πελάσθη.
Τῶ δ' ἐπὶ μακρὸς τούς Δυκάνους ἀγάλας νῖος.
Βέβληημενε νενεῦνα διαμπρες, οὐδέ σ' οἴω
Δηρῶν ντ' ἀνοχήσεσθαι' ἐροι δὲ μέγ' εὔχος ἔδωκας.

Τῶν δ' οὖ ταρσίας προεχήρας διαμαύρης.
'Ημβρότερε, οὐδ' ἐτυχερ', ἀτρό οὐ μὲν σφῶλ γ' οἴω
Πρίν γ' ἀποπαιάδεσθαι, πρὶν γ' ἦτερον γε πευκάτα
Λιματος ἄσαυ 'Ἀρη, ταλαιπρίνως πολεμήστων.

Ὡς φάμενος προέηκε βέλος δ' Ἰθύνεν 'Αδήνη.
'Ῥίνα παρ' ὀξύλων, λέναιου δ' ἐπέτρεψεν ὀδόντων.
Τοῦ δ' ἀτρό μὲν γίλλωσαν πρυγίων τάμε χαλκὸς άτεμφη.
Αἰχμή δ' ἐξούθη παρὰ νείπτου ἀνθερεώνον.
ΒΟΥΚΑ V.

'Ἡραδε  ὤ ὑψίων. ἀράθος ἔδε τείχε ἐπ' αὐτῷ,
Λῦλα, παμφανώσατα· παρέτρεσαν δὲ οἱ Ἰπποῦ
'Εκποδεῖς· τοῦ δ' αὐθί λύθη ψυχή τε μένος τε.

'Ανείας δ' ἀτόμουσα σὺν ἀσπίδι δουρῇ τε μακρῷ,
Δείσας, μῆπως οἱ ἐρυθαίατο νεκρὸν Ἀχαιοῖ.
Ἀμφὶ δ' ἄδροι βαίνε, λεοὶ ὡς ἄλαι πενθός·
Πρόθε δὲ οἱ δώροι τ' ἔσχε καὶ ἀσπίδα πάντοσος ἐξην,
Τὸν κτάμενα μεμαωᾶς, δερᾶς τοῦγ' ἄντικος ἐλθεῖ,
Σμερδαλέα λάχων. 'Ο δ' χερσάδιον λάδε χειρὶ
Τυδείδης, μέγα ἐργῶν, δ' οὗ δύο γ' ἄνδρες φέρουν,
Οἰον νῦν βρασοί εἶσι· ὁ δὲ μὲν βαῖλε καὶ οἶος.
Τῷ βάλεν Αἰνειακοι κατ' ἴσχυον, ἐνθὰ τοιοῦτος
Περιγράφω ἐναπρεπέται· κοτύλην δὲ τε μὲν καλέων ὑπό
Θλάσας δὲ οἱ κοτύλην, πρὸς δ' ἀμφω ῥήξε τέναντες·
'Ως δ' ἀπὸ μινὸν τρηχός λίθος. Ἀπότα δ' ἤρως
'Εστή γνιῶς ἐρπῶν καὶ ἑρεσαίοι χειρὶ παγείη
Γαίης· ἀμφὶ δὲ δοσε κελαίνη νῦς ἐκάλλυφεν.

Καὶ νῦ κεν ἐνθ' ἀπολογεῖ ἔνας ἀνδρὸς Αἰνειακοί,
Εἰ μὴ ἄρ' δὲν νόσησα Διὸς θυγατὴρ Ἀφροδίτης,
Μήτηρ, ἢ μὴν ὤπ' Ἀγγείας τέκε θυσιαλεόντες·
Ἀμφὶ δ' ἐν φίλων ὡνῖν ἔχεσάτο πῆχε λευκῶ.
Πρόθε δὲ οἱ πέτλων φαείνουν πτύχαι ἐκάλλυφεν,
'Ερκός ἐμὲν βελέων, μῆ τις Δαναών ταχυπόλου
Χαλκῶν ἑνί στράτεοι βαλὸν ἐκ ηυμῶν ἐλευθ. 310

'Ἡ μὲν ὡνὶ φίλων ὡνὶ ὑπεξέφερεν πολέμιον·
Οὐδ' ὡς Καπανός ἐλήκητο συνθεισάων
Τάλων, δὲ ἐπέτελλε βαίνην ἀγάθας Διομήδησ.

'Ἀλλ' δγε τοῦς μὲν ἔως ἥρκαυκε μόνων Ἰπποῦς
Νόσητ᾽ ἀπὸ φιλοίσουσιν, ἐξ ἄγγυς ἕτοι τείνας·
'Ανείας δ' ἐπαίξας καλλιτρίχας Ἰπποῦς
'Εξέλασε Ῥώων μετ' ἐκνύμφοις Ἀχαιοῖς·
Δῶκε σ' Ἰητίλως, ἔταρχον φίλῳ, ὅπερ πρόπης
Τίνει χρηματίκη, δητι οἱ φρεαίν όρτα ἄθι,
'Ημεῖς ἔπι γλαφυροῖν ἔδανον. Ἀπότα δ' ἤρως

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Πώς Ἰππος ἔποιεσ ἔλαθε ἡμια σημανίαν ἡμα, Ἀφά δὲ Τυδείδην μέθεπε κρατερώνυμης Ἰππος, Ἐμμεμαώς· δὲ Κύπρων ἐπίχειρον νηλέα χαλκοῦ. Πυγμακόπωνον, δὴ ἁναλίκες ἔγε τὴς θεοῦ, οὐδὲ θεῶν Ἡλίων, αἴτι ἀνόρων πόλεμων κάτα κορανεόντων, Οὔτ' ἄρ' Ἀθηναίη, οὔτε πτολύπορος Ἠενώ. Ἀλλ' δὲ δὴ ὁ ἡ' ἐκέχανε, πολὺν καθ' ὅμολον ὀπάζων, Ἐνθ' ἐπορεύσαμεν μεγαθύμου Τυδέος υἱὸς. Λέρην ὄντασε χειρα μετάλμανεν ὁδεῖ δοὺρη Ἀληχρήν· εἰδός δὲ δόρων χρῶς ἀντετόρησεν, Ἀμφροσίου διὰ πέπλου, δὲν οἱ Χάριτες κάμοιν αὐταί, Πριμνῦν ὑπερ θέανος. Τί ἐσ' ὁ ἄμβῃτον ἅμα θεοίο, Ἰχώρ, οὐδόν τε ἐκεῖ μακάρεσές θεοῖο. Οὐ γὰρ σίτον ἐδοῦν, οὐ πίνουν· αἴθωςα οίνων. Γούνεικ' ἀναίμοιες είσι, καὶ αὐθάνατοι καλείστην. Ἡ δὲ μέγα λάξουσα ἀπὸ δό κάθαλην υἰόν. Καὶ τὸν μὲν μετὰ χερον ἐρύσασο Φοῖδος Ἀπόλλων, Κυανοῦ νεφέλη, μὴ τις Δαναῶν ταχυπόλων. Χαλκῶν ἐνι στήθεσι βαλὼν ἐκ θυμῶν ἔλατο. Τῇ δ' ἐπὶ μακρὸν ἑώς βοήν ἄγαθος Διομήδης.

Εἰκε, Δίδος θυγατερ, πολέμοι καὶ θραίτητος. Ἡ οὖν ἄλος, ὅτι γυναίκας ἀνάλκειας ἰηπερευθέν; Ἐλ δὲ σύγ' ἐς πόλεμον πολισθεὶς, ἢ τε σ' ἄλο

Ῥεγήσειν πόλεμον γε, καὶ εἰ χ' ἐτέωθεν πόθησον.

"Ως ἐφαθ'- ἢ δ' ἅλυσσαν ἀπεδείγαστε, τετερο δ' σ' ὅρ' πους.

Τὴν μὲν ἄρ' ἑρας ἐλούσα ποδήμων ἐξαγ' ὑμίλων Ἀρχαίμενην ὀδύνατο· μέλαινεν δὲ χρῶν καλῶν.

Εὔρην ἐπετρέ μάχης ἐπ' ἄριστρα θύρων' Ἀρρα Ἱμινον' ἢρε δ' ἐγχος ἐκέκλητο καὶ ταχ' Ἰππῶν.

Ἡ δ' γυνίς ἐρπυόησα, κασαυνήτῳ φίλικο Πολλα λοισαμένη χρυσαμπυκα ώπεν Ἰππος.

Φίλε κασαυνήτη, κόμοισα τέ με, δός τέ μοι Ἰππος.

"Οφο' ἐς Ὀλυμπον Ἰκουα, ἐν' ἄθανάτων ἐδοκ' ἔστιν

Αἴεν δεχόμαι ἔλκου, δ με θρόσκος ὁδοσεν ἀνήρ.
Τυθείδης, δεν νύε γε καὶ ἀν Αἰτὶ πατρὶ ἀχοῦτο

"Ως φατο· τῷ δ’ ἄρ’ Ἀρης δόκει χρυσαμπυκας Ἰπποὺς

"Η δ’ ἐς δήφρον ἐδαυνεν ἀκηχεμένη φίλοιν ἦτορ.

Πάο δὲ οἱ Ἰππες ἐδαυνε, καὶ ἤνια λάζετο χεροῖν.

"Μάστεξεν δ’ ἐλᾶαν, τῷ δ’ οὐκ ἀκοντε πετέαθην.

Αλφά δ’ ἐπιεῳθ ἰκαντὸ θεῶν ἔδος, αἰτὼν "Ολυμπον·

"Ενθ’ Ἰπποὺς ἐστησε ποδήνεμος ὑκέα Ἰππες,

Δύσας’ εξ ὑχέων’ παρὰ δ’ ἀμβρόσιον βάλεν εἰδαρ.

"Η δ’ ἐν γούναις πίπτε Διώνης δ’ Ἀφροδίτη,

Μητρὸς ἐς’ ἡ δ’ ἀγκάς ἐλαξετο θυγατέρα ἕν,

Χειρὶ τέ μν κατηρεξεν, ἐπος τ’ ἑφετ’ ἐκ τ’ ὀνμαζεν.

Τις νυ’ σε τοιάδ’ ἐρεξε, φίλοιν τέκος, Ὀρυνακονών

Μαμύδως, ώς εἶ τι κακὸν ἐβίωναν ἐνωτῇ;}

"Τὴν δ’ ἢμειδε’ ἐπειτα φιλομειδῆς ’Ἀφροδίτης.

Οὔτα με Τυθείδος νιός, ὑπέρθυμος Διαμιδῆς,

Οὔνεκεν’ εγὼ φίλον νιόν ὑπεξέφερον πολέμουν,

Ἀλυδειαν, δε’ ἐμοὶ πάντων πολὺ φιλατάστος ἐστίν.

Οὐ γὰρ ἔπι Γρώςων καὶ ’Ἀχαϊῶν φίλοπος αἰνή,

’Αλλ’ ἡδ’ Δαναοὶ γε καὶ ἀθαναστοὶ μάχονται.

Τὴν δ’ ἢμειδε’ ἐπειτα Διώνη, δίᾳ θεῶν’

Τέτλαθι, τέκνον ἔμοι, καὶ ἀνάσχερο, κηρομένη περ.

Πολλοὶ γὰρ δὴ τλῆμεν ’Ολυμποί δωματ’ ἠχοντες

Ἐξ ἀνδρῶν, χαλέπ’ ἄλγε’ ἐπ’ ἀλληλούι τιθέντες.

Τλῆ μὲν ’Ἀρης οτε μν’ Ὡτος κρατερὸς τ’ Ἐφαλῆς,

Παιδεσ’ Ἀλλοχός, δῆσαν κρατερὸ ἐνι σεσωμ’.

Χαλκέω δ’ ἐν κεραμί δέδετο τρικαίδεκα μῆνας.

Καὶ νῦ’ κεν ἐνθ’ ἀπολοιτο ’Ἀρης ἄτοκ πολέμουν,

Εὶ μὴ μηρυτή, περικαλλῆς ’Ἠριδοςα,

’Έρωτ’ ἐξηγείειν’ δ’ ᾕεξελεφεν ’Ἀρης.

"Ἡδὴ τερεμόναν’ χαλεπὸς δ’ ε’ σεσωμ’ ἐδάμνα.

Τλῆ δ’ ’Ηρη, δτε μν’ κρατερὸς πάις’ Ἀμφιτρύνων

Δεξιπερνὸν κατὰ μαζῶν διστῷ τρελόγινθεν.

Βεβλήκα’ τότε καὶ μν’ ανήκεστον λάδεν ἄλγος.

Η 2
Τλή δ' Ἀιδης ἐν ταῖσι πελώρος ὡκών διότον, ὃ πιθήκων ὄν, τοῖς Δίως αἰγιόχητο.

Εὐτέ μου ὑπτάς ἀνήρ, νῦδος Δίως αἰγιόχητο.

Ἐν Πύλω, ἐν νεκύεσαι, βαλων, ὄδυσαίν εἴδωκεν.

Ἀντάρ ὁ βῆ πρός ὁμοι Δίως καὶ μακρῶν Ὄλυμπον

Κήρ ἄχεων, ὄδυσαίν πεπαρμένος: αὐτάρ διότος

ἀμφὰ ἐνο τιβάρῳ ἰδῆμετο, κηδὲ δὲ σομῶν.

Τῷ δ' ἐπὶ Παιήνων ὄδυσαίνατα φῶρασκα πάσσων

'Ημεῖς': ὃ μὲν γάρ τι καταθνήτος γ' ἐπτυκτό

Σλέτλος, ὅδρομεργύ, δὲς οὐκ ὅθε' αἰούλα ἰέχων,

'Ὅς τόξοσον ἐκεῖνοι θεοῦ, οἱ Ὄλυμπον ἔχοναίν.

Σοὶ δ' ἐπὶ τοῦτον ἀνήκε θεά γλαυκώπης Ἀθηνῆ.

'Νῆπιος: οὐδὲ τὸ οὖτα κατά φέραν Τυδεός νῦς,

ἀκτὶ μᾶλ' οὐ δηναιοὶ δὲς ἀθανάταις μάχχαται,

Οὐδὲ τί μεν παίδες ποτὶ γοῦναν παππάζουσιν

'Ερνέοντι ἐκ πολέμωι καὶ αἰνής δηοῖτος.

Τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστίν,

Φραζέσθα, μὴ τίς οἱ ἀμείνην σειῶ μάχχαται.

Μὴ δὴν Ἀγιάλεια, περίφρου 'Αδρηστίνη,

'Εξ ὑπνον γοῦνας φίλους αἰκής ἐγείρω,

Κοῦροί θεοί ποθέουσα πόσιν, τὸν ἀριστον Ἀχαιῶν,

'Ιφθήμη ἀλοχος Διομήδειος ἰπποδάμωι.

'Ἡ ῥά, καὶ ἀμφοτέρουσιν ἀπ' ἰγ' χειρὸς ὀμώργυν,

'Αλθέτο χεῖρ, ὄδυσαί δὲ κατημώρων βαρεῖατ.

Αι δ' αὐτ' εὑροφόροσα 'Αθηναίη τε καὶ 'Ημη

Κερμοίοις ἐπέσοι Δία Κρονίδην ἐρέθουν.

Τοίσι δὲ μῦθων ἤρηξα θεία γλαυκώπας Λήδην.

Σαι πάτον, ἳ' ταῖ μι κεχολόσεαι, δ' τεῖ κεν εἰπώ:

'Ἡ μάλα δὴ τίνα Κύπρις Ἀχαιάδων ἀνειείσα

Τωσιν ἄρ' ἐστεθαί, τοὺς νῦν ἐκατηγλ' ἐφύλες,

Τὼν τινα καρφείσον Ἀχαιάδων εὐπτέλων

Πρὸς χρυσὴν περὶ θεία καταμέλατο χείρα ἀραθήν.

'Ὡς φάτο μείδοσεν δὲ πατήρ ἀνδρῶν τε διῶν τε,

Καὶ ρα καλεσσάμενος προεῆς χρυσῆν Ἀφροδίτην.

Οὔ τοι, τίκνων ἔρων, δέδοται πολεμήν ἕργα.
Ἀλλὰ σὺγι ἑμεῖς ἠμεῖς ὑμᾶς, ἢ ἠμέν ἡμῶν, 
Τεῦτα δ’ "Ἀρηί ποῖ καὶ Ἀθὴνα πάντα μελάσεις.

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἄλλους ἀγέρενον, 
Δίνεις δ’ ἐπόροσε βοήθη ἀγαθὸς Διομήδης, 
Γιγνωσκόμεν, δ’ οἱ αὐτὸς ὑπερίχους θείας Ἀπόλλων. 
Ἀλλ’ ἔγ’ ἐρ’ οὐδὲ θεὸν μέγαν ἥθε, ἦτο δ’ αἰεὶ 
Δίνεις κτείνας, καὶ ἀπὸ κλωτᾶ τεῦχα δύσαις.

Τρἰς μὲν ἑπταὶ ἐπόροσε κατακτάμεναι μενεαίνων. 
Τρὶς δὲ οἱ δυστυλίσεις φανερῆν ἀπίσθ’ Ἀπόλλων. 
Ἀλλ’ οὗτ’ τὸ τέταρτον ἐπέστησε, δαίμονι Ἰσος, 
Δεινὰ δ’ ὁμολήπας προσέκρη ἐκάργος Ἀπόλλων.

Φράξεο, Τυδείδη, καὶ χάξεο, μηδὲ θεοίσιν 
Ἰσ’ ἔθελε φρονεῖν’ ἐπεὶ ὁποῖος φύλον ὅροισι 
Ἄθανάτων τε θεῶν χαμαὶ ἀρχομένων τ’ ἀνθρώπων.

Ὡς φάτο. Τυδείδης δ’ ἀνεγάζετο τυτόθων ὀπίσσω, 
Μήνυν ἀλεξάμενος ἐκατερβόλον Ἀπόλλωνος. 
Δίνειας δ’ ἀπατέρθεν ὦπολον θήκεν Ἀπόλλων 
Περγάμω εἰν λεῇ, δῆτ’ οἱ νήσος γ’ ἐτέτυκτα, 
Ἡτοί τὸν Λητώ τε καὶ Ἀρτέμις ἱσχαίρα 
Ἐν μεγάλῳ δοῦντ’ αἰενότε το κυδαινον τε. 
Αὐτὰρ οἱ εἰδωλοὶ τεῦξ’ ἀργυρώτων Ἀπόλλων, 
Αὐτῷ τ’ Δίνεις ἱκεῖον καὶ τεῦχεσι τοῖον’.

Ἀμφι δ’ ἐρ’ εἰδώλω Τρώες καὶ δίοι Ἀχαιοι 
Δρούν ἀλλήλων ἀμφι στήρεσαι βοείας 
Ἀπειδός εὐκύκλως λασιήτια τε πεπεράστη. 
Δὴ ὁτὲ θαυμοῦ Ἀρη προσευχήνοι Φώδος Ἀπόλλων.

Ἀρρη, Ἀρχείς, μητερολογεί, μαραθὰ, τειχεοπλῆτα, 
Οὐκ ἄν ὁτ’ ἠνάραφος ἐρύσαε μετελθῶν, 
Τυδείδης, δ’ νῦν γε καὶ ἀν Διὸ πατρὶ μάχοτο; 
Κύριάδα μὲν πρῶτον σχεδὸν οὕτως χειρ’ ἐπὶ καρπῆ; 
Αὐτὰρ ἐπετ’ αὐτῷ μοι ἐπέστησε, δαίμονὶ Ἰσος.

Ὡς εἰπὼν αὐτὸς μὲν ἐφεζέτο Περγάμῳ ἄκηρ, 
Γραφεὶς δ’ στίχας οὐλος Ἀρης ὀπτρυνε μετελθῶν,
Ελδόμενος Ἀκάμαντι θοῦ, ἥγητορι Θρηκών,
Τίασι δὲ Πράμοιο Διοτρέφεσαί κέλευσιν·

'Ω νῦες Πράμου, Διοτρεφός βασιλέως,
Ες τι ἔτι κτείνεσθαι ἐάστε λαὸν Ἀγαίως;
'Η εἰςόκεν ἀμφί πύλης εἰσπορεύτη δύναται;
Κεῖται ἀνήρ δυν' Ἱσον ἐτίομεν 'Εκτορὶ διῷ,
Αἴνειας, υἱὸς μεγαλήτορας Ἀγαίου.
'Αλλ' ἄγετ' ἐκ φλοίσθου σώσομεν ἐβθάλων ἐταίρον.

"Ὡς εἰπὼν ὄτρυνε μένος καὶ θυμὸν ἐκάστος,
'Ενθ' αὐτ Σαρπηδῶν μάλα νείκεσαν 'Εκτορὰ διὸν·

'Εκτορ, πῦ δῆ τοι μένος οἰχεῖται, δ πρὶν ἔχεσκες;
Φῆς που ἄτερ λαὸν πολὺν ἔξειμεν ἥδ' ἐπικούρων
Οίος σὺν γαμνροῖς κασιγνητοί τε σοῖς.
Τῶν νῦν οὐ τιν' ἔγω ἱδοίειν δύναμι' οὐδὲ νοῆσαι,
Ἀλλὰ καταπτώσουσιν, κύνες ὡς ἀμφί λέοντα·
'Πµεῖς δ' αὖ μαχόµεσθ', οἵπερ τ' ἐπικούροι νειµεν.
Κἀ γὰρ ἔγων ἐπικούροις εὖν μάλα τηλῆθεν ἡκὼ
Τηλοῦ γὰρ Λυκίη, Ζάνθῳ ἐπὶ δυνήντε·
'Ενθ' ἄλοχον τοῖς φίλην ἔλειπον καὶ νῆπιον υἱόν,
Κάδ' δὲ κτήματα πολλά, τάτ' ἔλεοται δὲ κ' ἐπιδεινής.
'Ἀλλὰ καὶ δ' Λυκίως ὀνίµων, καὶ μένων' αὐτὸς
'Ανδρὶ μαχόσθαι· ἀτὰρ οὔτι μι σνβάδε τοῖον,
Οἶνον κ' ἡ' φήσαιν 'Αχιαιοὶ ἢ κεν ἄγοιεν.
Τύκη δ' ἔτηκας, ἀτὰρ οὖθ' ἄλλοις κελεύεις
Λαοῖν μενέμενα, καὶ ἀμφότεροι ὀρεισιν.
Μήπως, ὡς αὔσι λίνου ἄλοντε πανάγρον,
'Ανδράσι δυσκενέσοις ξιλὶ καὶ κύρια γένησθε·
Οἱ δὲ τάξις ἐκπέρσασιν εὐναιμονέναν πολὺν ὑμῶν.
Σοί δὲ χρῆ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ.

Ἀρχοὺς λισσόμενοι τηλεκλειτῶν ἐπικούρων
Νωλεμέως ἐξέχειν, κρατερὴν δ' ἀποθέοις ἐνεπήν.

"Ὡς φῶτο Σαρπηδῶν· ἄκατο δὲ φρένος 'Εκτορὶ μύθος.
Αὐτίκα δ' ἐξ ὀξέων σὺν τεῦχεσιν ἄλτο χαμάξε·"
ΒΟΟΚ Β.

Πάλλων δ’ ἄξεω δοῦρα κατά στρατὸν ἤχετο πάντῃ.

Οἰ τροπῶν μαχῆσασθαί, ἐγείρε δὲ φύλοποι αἰνῆν.

Οἱ δ’ ἐκεῖ ἔλελιθῆσαν, καὶ ἐναντίοι έσταν Ἀχαιῶν.

Ἀργείων δ’ ύπεμειναν ἄολαις, οὐδ’ ἐφόδηκαν.

Ὡς δ’ ἄνεμος ἄχρας φορέει ἱερὰς κατ’ ἄλως,

Ἀνδρῶν λειμώντων, ὅτε τε ξανθῇ Δημήτρῃ

Κρύνη, ἐπεγομένων ἀνέμων, καρπὸν τε καὶ ἄχρας

Αἱ δ’ ὑπολευκάνναινται ἄχραμαι δ’ τότε Ἀχαιοί

Λευκοὶ ὑπερθε γένοντο κοινώλα, δὲν ρα δὲ αὐτῶν

Οὐρανῶν ἐς πολύχαλκων ἐπέπληγουν πόδες Ἰππῶν

Ἀψ’ ἐπιμεγαμένων ὑπὸ δ’ ἐκτρεφον ἤνοιχῆς.

Ὁ δὲ μένος χειρῶν ἰδὲς φέρον Ἀμφὶ δὲ νυκτὰ

Θυροὺς Ἀρης ἐκαλύψε μάχη, Τρωίσσεν ἀρήγων,

Πάντοσ’ ἐποχόμενος τοῦ δ’ ἐκραίανεν ἐφετμας.

Ρόδων Ἀπόλλωνος χρυσαφόρος, δὲ μὲν ἀνάγει

Τρωιῶν θυμὸν ἐγείραι, ἐπεὶ θεία Παλλάδ’ Ἀθηνῆν

Οἰχομένην· ἡ γὰρ βα πέλεν Δαναοῖσα ἀρήγων.

Αὐτὸς δ’ Αἰνείαν μᾶλα πίνονς εἰς ἀδύτουο

Ἰκε, καὶ ἐν στήθεσι μένος βαλε ποιομέν λαώ.

Αἰνείας δ’ ἐπάρωσε μεθίστατο· τοὶ δ’ ἐχάρῃσαν.

Ὡς εἶδον ζωὸν τε καὶ ἄρτεμεα προκύπταν.

Καὶ μένος ἐσθὸν ἔχοντα· μετάλλεαν γε μὲν ὀδὴ

Οὐ γὰρ εἰ πίνος ἄλλος, δὲν Ἀργυρόσαρχος ἐγερεὶ.

Ἀρής τε βροτολογός Ἐρῆς τ’ ἔμοτον μεμαίνη.

Τούς δ’ Ἁλαντε δῶν καὶ Ὀδυσσείς καὶ Διομήδης

Οὐτρυνόν Δαναοῦς πολεμίζετε—οὶ δὲ καὶ αὐτοὶ

Οὕτε βίας Τρώων ὑπεδείδασαν οὕτε λωκᾶς.

Ἀλλ’ ἔμονον νεφελάτιοι οὐκότες, ἄτε τε Κρονίων

Νῆμημας ἐστηθὲν ἐπ’ ἀκροτόλαιοι δρέσσειν.

Ἀτρέμας, δόρο ἐδόγα μὲνὸς Βορεαῖ καὶ ἄλλων

Σαχρηῶν ἀνέμων, οὔτε νεφέα σκεύετα.

Πναίσαν λιγυρῆς διασκιδνάνει ἄνετες·

Ὡς Δαναοὶ Τρώας μένων ἐμπεδοῦν, οὐδ’ ἐφίδιοντο.

Ἀτρέίδης δ’ ἀν’ ὁμόλογο ἐφοίτα πολλά κελεύων·
"Ο φίλοι, ἄνερες ἔστε, καὶ ἄλκινον ἢτορ ἔλεσθε, Αλλήλους τ' αἰδεῖσθε κατὰ κρατέρας υψίνας. Αἰδομένων θ' ἀνδρῶν πλέονες σοι ἥ ἐπήφασται· Φευγόντων θ' οὖτ' ἄρ κλέος ὄρνυται οὔτε τις ἄλκη

"Η, καὶ ἀκόντισε δοῦρι θώσι· βαλὲ δὲ πρόμον ἄνδρα, Αἰνείων ἔταρον μεγαθύμων, Δημίουντα Περγασίθην, ὑπ' Τρώων ὑμῶς Πράμου ἀκέσσιν. Τιον, ἀπεὶ θόδος ἔσκε μετὰ πρώτοις μάχεσθαι. Τὸν ὅταν κατ' ἄστιδα δοῦρι βαλὲ κρεῖον Ἀγαμέμνονι· 'Η σ' οὐκ ἐγχος ἔρωτο, διαπρὸ δὲ ἔλοπτο χαλκὸς· Νειαίρη σ' ἐν γαστρὶ διὰ ζωτῆρος ἑλάσσαν. Δούπησεν δὲ πεσόν, ἀράρθησε δὲ τεῦχη ἐπ' αὐτῷ.

"Ενθ' αὐτ' Αἰνείας Δαναῶν ἔλευ ἄνδρας ἀρίστους Τίν Διοκλῆος, Κρήθωνα τε Ὀραίοχον τε· Τῶν ὅταν πατήρ μὲν ἔνανεν ἐκενεμένην ἐνι Φῆρῃ, Ἀφενεός βιότοι· γένος σ' ἢν ἐκ ποταμοῦ Αλκευόν, δετ' εὐρύ ρέειν Πυλίων διὰ γαίης. "Ος τέκτον Ὀραίοχον, παλέσσαν ἄνδρεσσιν ἀνακατ' Ὀραίοχος σ' ἄρ' ἐτικτε Διοκλῆος μεγαθύμων· Ἐκ δὲ Διοκλῆος διδυμὸν παῖδε γενέσθην, Κρήθων Ὀραίοχος τε, μάχης τε ἐδώτε πάσης, Τῶν μὲν ἄρ' ἱδθαντε μελαινῶν ἐπὶ νηρῶν· "Ιλιον εἰς ἐπώλων ἀμ' Ἀργείους ἐπέσθην, Τιμῆν Ἀτρείδης, Ἀγαμέμνον καὶ Μενελάω, Ἀριμνέων· τω σ' αὐθὶ τέλος θανάτου κάλυψεν. Οὐτ' τῶν γάρ λοιπὸν ὑῶν δρες κορυφᾶν

"Ετραμήθην ὑπὸ μητρὶ Βαθείας τἀρρεσθαί ἐλής· 

Τῶν μὲν ἄρ' ἀράπαζον βόσας καὶ ἱφαὶ μῆλα 

Σταθμοὺς ἄνθρωπον κεραίζετο, δορά καὶ αὐτὸ 

Ἀνήρων ἐν παλάμης κατέκαθεν οὔξει χαλκῷ. 

Τοίο τὸ χείρεσσιν ὑπ' Αἰνείαο δαμέντε 

Καππασέτην, ἐλάττησοι εὐκότες ψηφῆσιν. 

Τῶν δ' ἐποῦντ' ἐλέφαντ' Ἀρηφῆλος Μενελάος· 

ἡ δ' διὰ προμάχων κεροφθείνους αἰθοτι χαλκῷ,
ΒΟΟΚ Β. 388.

Σελ. 613 έγχειν: τού δ’ ἕτρυνεν μένους Αρης, Τὰ φρονεῖν, ἦνα χεροῖν ὅπ’ Αἰνείαο δαμεῖν. 568

Τιν δ’ ἰδεν Ἀντίλοχος, μεγαθύμων Νέατοοος νόσος

Βη δὲ δὰ προμάχων: περὶ γὰρ δὲ ποιμήν λαών,

Μὴ τι πάθοι, μεγά δὲ φασὶ ἀποσφῆλει πόνου.

Τῶ μὲν δὴ χειράς τε καὶ ἔγχεα ὀξύνειν

Ἀντίον ἀλλήλων ἔχετι, μεμαώτε μάχεσθαι.

Ἀντίλοχος δὲ μάλ’ ἄγχα παρόστατο ποιμέν λαών.

Ἀλεύς δ’ οὖ μείνε, θός περ ἑων πολεμιστής,

Ὡς εἶδεν δόο φῶτε παρ’ ἄλληλους μενόντε.

Οδ’ ἔπει οὖν νεκροὺς ἔμυσαν μετὰ λαῶν Ἀχαιών.

Τὼ μὲν ἀρα βαλέτην ἐν χεριν ἐταίρων.

'Ὅτῳ δ’ στρεφθέντε μετὰ πρῶτοις μαχέσθην. 578

"Εὐθά Πυλαμένεα ἐλέτην ἀγάλατον. Ἀρη, Ἀρχίον Παφλαγώνων, μεγαθύμων, ἀσπιστάων.

Τὸν μὲν ἄρ’ Ἀτρείδης δουρικλεῖτος Μενέλαος Ἠσαῦτ’ ἐγχεὶ νῦξε κατὰ κληδὰ τυχίας.

Ἀντίλοχος δὲ Μύδωα βαλ’, ἡνίαχον προσάμεντα, 560

'Εσθλὸν Ἀτυμβίδην—ὁ δ’ ὑπεστρεφε μόνουχας Ἰπποῦς.

Χερμαδίῳ ἀγκώνυ τυχῶν μέσων· ἐκ δ’ ἀρα χειρῶν

'Ἡνία λεύκ’ ἔλεφαντε χαμαι πέσου ἐν κοινίσιν.

Ἀντίλοχος δ’ ἄρ’ ἐπαιξάν ζεῖς ἠλε αἰρήνοι.

Ἀυτὰρ δ’ ἀσθμαίνων εὐρεγός ἐκπεσε δίφρου, 588

Κύμαθας ἐν κοινίσιν ἐπὶ βρεκαῖς τε καὶ ὄμοις.

Δυθὰ μάλ’ ἔστηκε—τυχὲ γὰρ ἵδα χαθείης—

'Oρφ’ ἰππω πλήξαντε χαμαι βαλόν ἐν κοινίσιν.

Τοὺς δ’ ἱππο' Ἀντίλοχος, μετὰ δὲ στρατόν ἠλαφ’ Ἀχαιῶν

Τοὺς δ’ ἐκτωρ ἔνυσε κατὰ στίχας, ωρτο δ’ ἐπ’ αὐτοῖς

Κεκλήγως· ἄμα δὲ Τρώων ἔστησεν φάλαγγες

Καρπεραὶ· ἤρξε δ’ ἄρα σφιν Ἀρης καὶ πότνυ Ἐνυώ.

'Ἡ μὲν ἔχουσα Κυδωμὸν ἀνακεφαλείτος

'Αρης δ’ ἐν πάλαισι πελώρην ἔγχος ἐνώμα

Φοίτη δ’ ἄλλωτε μὲν προς’ Ἑκτορός, ἄλλον ὁπίσθεν. 596

Τὸν δὲ ἰδὼν ῥέγησε βοήν ἀγαθὸς Διομήδης.
ΒΟΟΚ Υ.

"Ως δ' θ' ἀνήρ ἀπαλμανος, ἱδών πολέος πεδισσα, 
Στὴρ ἐπ' Ὀκροφω ποταμῳ ἄλαζε προεθροντε, 
'Αφρω πορομίσροντα ἱδών, ἀνὰ τ' ἐδραμ' ὀπίσω· 
"Ως τότε Ἰουδαῖος ἀνεχάζετο, εἰπε τε λαῷ·

"Ωμ φίλοι, οἴον δὴ θαυμάζομεν Ἐκτωρ διον 
Αλχημήν τρ' ἔμεναι καὶ θαρσαλέον πολεμισθην. 
Τῷ δ' αἰεὶ πάρα εἷς γε θείων, δὲ λογίῳ ἁμήνει· 
Καὶ νῦν οἱ πάρα κείνος Ὄρη, βροτοὶ ἀνήρ ἐδοκεῖς. 
'Αλλα πρὸς Τρώας τετραμμένοι αἰεὶ ὀπίσω 
Εἴκετε, μηδὲ θεοὶ μενεαίνεμεν ἱφι μάχεσθαι.

"Ως ἄρ' ἐρη· Τρώες δὲ μάλα σχεδὸν ἢλθον αὐτῶν. 
"Ευθ' Ἐκτωρ δ' φώτε κατέκτανε εἰδότες χάρμης, 
Εἰν εὖ διήρη ἐόντε, Μενεάθην Ἀχιλλὸν τε.

Τῷ δὲ πεσοντ' ἔλησας μέγας Τελαμώνος Ἀλας· 
Στὶ θ' δὲ μάλ' ἐγγῆς ἱδών καὶ ἀκόντισε δουρὶ φαεναὶ, 
Καὶ βάλειν Ἀμφας, Σελάγαν υλον, δὲ β' ἐνι Παισώ 
Ναιε πολυκήμων, πολυλήνος· ἄλλα ἐ Μοῖρα 
"Ην' ἐπικούριόντα μετὰ Πριαμόν τε καὶ νίας. 
Τόν μὲν κατὰ ζωστηρὰ βάλε Τελαμώνος Ἀλας, 
Νειαῖρα δ' ἐν γαστρὶ πάγη δολικόσκειον ἔγχος· 
Δουρῆσθαι δὲ πεσοντ. 'Ο δ' ἐπέδωρες φαϊνομος Ἀλας 
Τεῦχα αὐλησων· Τρώες δ' ἐπὶ δουρᾶ τ' ἔχειν 
'Oξεία, παμφανώντα· σάκος δ' ἀνεδέδυτο πολλά. 
Αὐτὰρ ὁ λαξ προσθές ἐκ νεκροῦ χάλκεον ἔγχος 
"Εσπασαν'· οὖν' ἄρ' ἐτ' ἄλλα συνήσατο τεῦχεα καλά 
ἀμοιν αφελεσθαι· ἐπειγετὸ γὰρ βελέσσαν. 
Δείσε δ' ὅμω φιλίσασθαι κρατηρήν Τρώων ἄγερωχων, 
兀 πολλοὶ τε καὶ θυσίς ἔφεσταν ἔγχε τρεμεῖς, 
Ω ὦ, μέγαν περ ἐόντα καὶ ἡφθον καὶ ἀγανόν, 
Μοιν ἀπὸ ὀφείλων' ὁ δὲ χρυσαίνεστες πελεμίζηθι.

"Ως οἱ μὲν ποιεστὰ κατὰ κρατηρήν ὁμίνυν. 
Γλητόλεμον δ' Ἰρακλείδην, ἢν τε μέγαν τε, 
Μοιν ἐτ' ἀντιθέω Σαμπηθῆοι Μοῖρα κραταῖο.
ΟΙ δὲ δετὴ δὴ σχεδοῦ 'Ησαύ ἐπ' ἀλλήλοιαν ἱόντες, 630
Τίς δ' ἔσκυρος τε Δίως νεφεληγερέται,
Τὸν καὶ Τληπόλεμος πρῶτος πρὸς µύθον ἔμετεν

Σαρπήδου, Λυκίων βουληθόρε, τίς τοι ἀνάγηκ
Πτώσειν ἐνθάδ᾽ ἐντ. µάχης ἀδαίµης φωτὶ;
Τευτόνην δὲ σε φασι Δίως γάνον αἰγιόχοιρον,
Εἶναι ἐπεὶ πολλῶν κείνων ἐπιπεδέαν ἄνδρῶν,
ΟΙ Δίως ἐξεγέναστο ἐπὶ προτέρων ἀνθρώπων.
'ΑΛΛ᾽ οἶνον τινὰ φασὶ βιεῖν 'Ηρακλείην
Εἶναι, ἐµῶν πατέρα θρασυµένονα, θυµολέοντα.
Ὅς ποτε δεῦρ᾽ ἐλθὼν ἔνεχ' ἱππῶν Λαοµέδωντος,
'Εξ οἷς σὺν νησιὶ καὶ άνθράκαι παιρτέροισι,
'Ηλίου ἐξαλάπασε πόλιν, χίρωσε δ' ἁγνάς.
Σοὶ δὲ κακὸς µὲν δυσµός, ἀποφθεύγονοι δὲ λαοὶ
Οὐδὲ τι σε Τρώωσιν οἴ µιαί ἂλκαρ ἐσεθαί,
'Ελθῶν 'ἰκ Λυκίης, οὐδ' εἰ µάλα καρτερὸς ἐσοί,
'ΑΛΛ᾽ ὑπ᾽ ἐµοὶ ὀµηθέντα πόλας Ἀδαισι περίσαι.

Τὸν δ' αἰ Σαρπήδουν, Λυκίων ἁγός, ἀντίον ἰδίᾳ
Τληπόλεμον, ἦτοι κεῖνος ἀπόλλεος 'Ηλίον ἱρῆν
'Ανέρος ἀφραδίησιν ἄγανον Λαοµέδωντος,
'Ος βὰ µὲν εὖ ἐράντα κακῷ ἠµπτα µῦθῳ,
Οὐδ' ἀπέδωξ' ἱππῶν, ὡν εὐεκα τηλόδεν ἱλόθεν.
Σοὶ δ' ἐγὼ ἐνθάδε φηµὶ φόνον καὶ Κῆρα µελαιναν
'Εξ ἑµέθεν τευχεσθαί, ἐµῶ δ' ὑπὸ δουρὶ δαµέντα
Εὐχὸς ἐµοὶ δόσειν, ψυχὴν δ' 'Αἰδὲ κλυτοπόλῳ.

"Ὡς φάτο Σαρπήδων· ο δ' ἀνέσχητο µείλινον ἱγχος 655
Τληπόλεμος, καὶ τῶν µὲν µικράµεν ὕφορτα µακρά
'Εκ χειρῶν ἤξιαν· ο µὲν βάλεν αἰχένα µέσουν
Σαρπήδων, αἰχήµα δὲ διαµπερὸς ἢλο ἀλεγενή.
Τὸν δὲ κατ' ὑφαλµῶν ἐρεθισεν νυὲς ἐκάλυψεν.
Τληπόλεμος δ' ἄρα µηρὸν αἰρετορὸν ἱγχεῖ µακρὶ
Βεδήκειν· αἰχήµα δὲ διέσαυν µαυµόσα,
'Οστέω ἐγχρυµβείσα, πατὴρ δ' ἐκ λοχοῦ ἄµυνει.
ΟΙ µὲν δρ' ἀντίθεουν Σαρπήδωνα ὅιοι ἑταίρους

97
Το β' κατά πληθυν Λυκίων τράπε θυμόν 'Αθήνων
Ενθ' δυν Κοίρανω είλεν, 'Αλάστορα τε Χρυμίοι τε,
Αλκανδρόν θ' "Αλεον τε, Νήμωνα τε Πρύτανιν τε·
Καί ν' ἐκεί γάρ πλέονας Λυκίων κάτα διός 'Οδουοίν.
Εκτεθείσαι δέ μόνον για τα θηρεύματα ενέπνευσεν.

Προιμίθεσε, μὴ δ' οὖς τὰ Λυκανθίον καταστράφη
Καὶ οὔτε θυμόν πάντων ἐπετά μεικτά οἰδον
Ἐν τοίς υἱοίς καταστράφησί· οἴκησαν ἐκεῖνης τῆς γυναικὸς περιστάλημα ὑπέκλησαν.

"Ος φάτον τὸν δ' οὕτω προφέτη κοινοθαλάδος "Εκτορ, κατά τὸν εἰρήνη εἰρήνην ἐσώθη.

Τὸν δ' ἔλθεν ψυχή, κατὰ δ' ὁδαλμος κέχυτο "αξίως
Αὐτὸς δ' ἀμπυνυθή, περὶ δὲ πνοὴν Βορέαν.
Σύμφωνα στην ιστορία, τα κοινά εκείνα ήταν δυσμένη.

'Αργείος δ' άπη στη 'Αρη και 'Στρωματότητα.

Οὗτος ποτέ προτρέποντο μελαινών ἐπὶ νυμήν,

Οὗτος ποτ' ἀντεφέροντο μάχη, ἀλλ' αἰέν ὁπίσω

Χάος, ώς ἐπόθησεν τε Τρόϊαν 'Αρη.

Ενεδα τίνα πρώτων, τίνα δ' ἐστατον ἐξενάρδαι

'Εκτωρ τε, Πράμαϊο παῖς, καὶ χάλκεος 'Αρης;

'Αντίδοσιν Τεῦθραν', ἐπὶ δὲ πλήξεων 'Ορέστην

Τρῆχον τ' αἰχμητὴν Λιτώλον, Ολυμπόν τε,

Ολυπῶνθην δ' 'Ελενον, καὶ 'Ορέσθους αἰολομάρτην,

Ος ὄντι "Τλη ναίεσκε, μέγα πλούτων μεμήλος.

Λίμνη κεκλιμένος Κηφίσιδι· πάρ δ' οἱ Άλλοι

Ναϊῶν Βοωου μᾶλα πίνον δήμου εχοντες.

Τοῦς δ' ὡς οὖν ἐνόσης θεὰ λεκύλλων ἠρη

'Αργείος ὁδέκοντας ἐνι κρατηρ βύσινιν,

Αὐτὶκ' 'Αθηναίην ἐπεα πτερόντα προσθεδά.

'Ω πότοι, αἰγόχοοι Δίως τέκος, Ἀτρυώνη,

'Η ρ' ἄλον τὸν μηθόν ὑπότονεν Μενελάω.

'Ιλιον ἐπιέραντο εὔπειρεοῖς ἀπονέοσθαι,

Εἰ οὖν μαίνεσθαι ἐάσομεν οὐλον 'Αρη.

'Αλλ' ἄγες δὴ καὶ νοῖ μεδόμεθα θυαμίδος ἀλής.

"Ως ἐφατ' οὖδ' ἀπίδισε θεὰ γλαυκώπης Ἀθηνή.

'Η μὲν ἐποίχουμεν χρυσαίμπυκας ἐντεν ἐπίκους

'Ηρη, πρέσβα θεὰ, συναγή μεγάλῳ Κρόνον.

'Ηθη δ' ἀμφ' ὄχεσαι θοῦς βάλε καμπύλα κύκλα,

Χάλκεα, διάκαρσι, σιδηρέω ἄξον ἀμφίς.

Τῶν ἤτοι χρυσός Ἐνυς, ἀδῦτος, αὐτὰρ ὑπερθεν

Χάλκε' ἐπίσωτρα, προσαριθμά, θαύμα ίδεθαι.

Πάλιν οὖσα δ' ἀργύρου εἷς περίδρομος ἀμφότερον.

Δίφορος δὲ χρυσόν καὶ ἄργυρον ἱμάζοι

'Εκτέταιται· δούα δὲ περίδρομοι ἀντυγεῖς εἶον.

Τοῦ δ' ἐξ ἀργύρου, ἰδιός τε πέλεν· αὐτὰρ ἐπ' ἄρρη

Δήσε χρυσοῦν καλὸν τε γυνών, ἐν δὲ λεπαδαν.
Κάλ' ἔδαλε, χρύσει'· υπὸ δὲ ζυγοῦν ἑγα'· εγν' Ἡρη· Ἰπποῦς ὄκυποδας μεμαί' ἐρίδος καὶ ἀντῆς·

Ἀὐτὰρ Ἀθηναῖ', κούρη Διὸς αἰγίχοιο, Πηλποῦν μὲν κατέχενεν ἐαυτὸν πατρὸς ἐπ' οὔδει, Ποικίλον, δὲ ρ' αὐτῆ πούσατο καὶ κάμε χρύσον· Ἡ πονηρὸς ἡ δὲ χείρ' ἐνδύοια Διὸς νεφελήγερται.

Γεύχεσθι εὖ πολέμου θυρήσατο δακρυόντα. Ἀμφὶ δ' ἀρ' ὀμοιοι βάλλει' αἰγίδα, θυσανώσασαν, Δεινὴν, ἕν πὲρι μὲν πάντη φόδος ἐστεφάνωσάν· Ἐν δ' Ἐρη, ἐν δ' Ἀλκη', ἐν δὲ κρυόσασα Ἰωκή· Ἐν δὲ τε Γαργείη κεφαλῆ, δεινοῖο πελάρου, Δεινὴ τε σομβρήν τε, Διὸς τέρας αἰγίχοιο.

Κρατὶ δ' ἐπ' ἀμφίφαλον κυνήγην ὅτετο τετραφάληρον, Χρυσείην, ἐκατον πολιῶν πρυλεύεσσ' ἄραρνιαν.

Ἐς δ' ἄχρι φλόγεα ποσὶ βῆσετο· λάζετο δ' ἔγχος, βρυθο, μέγα, στιβάρον, τῶ δάμησα στίχον ἄνθρων Ἡρῶν, τοιῶν κοσμάει ὅψημα πάσην.

Ἡρη δὲ μάστειγι θους ἐπέματε' ἄρ' Ἰπποῦς· Ἀὐτόμαται δὲ πῦλαι μίκον οὐρανοῦ, δὲ ἔχον Ὀμρα, Τῆς ἐπιτετραπται μέγας οὐρανὸς Ὀλυμπότος τε, Ἡμέν ἀνακλαίνει πυκνόν νέφος, ἢδ' ἐπιθείσαι. Γῆ ῥα δι' αὐτῶν κεντρικῶς ἔχον Ἰπποῦς· Ἐόρων δὲ Κρονίων θεῶν ἄτερ ἠμέν ἄλλον Ἀργοτατι κορυφ' πολυεδράδος Ὀλυμπίου.

Ἐνθ' Ἰπποῦς στήσασα θεᾶ λευκάλλους "Ἡρη· Ζῆρ' ὅπατον Κρονίδην ἕξερετο καὶ προεῖπεν·

Ζεὺς πάτερ, οὐ νεμείσει 'Ἀρει τάδε ἔγρυ' ἀλῆα, Ὀσσάτιον τε καὶ οἶνον ἀπώλεσε λαὸν 'Ἀχαιῶν, Μᾶς, ἀτὰρ οὐ κατὰ κόσμου; ἐροι δ' ἄχος· οἱ δὲ ἔκρηκ· Γέρρουνται Κύπριος τε καὶ ἄργυροτος Ἀπόλλων, 'Αφρόνα τοῦτον ἀνέντες, δι' οὓς τινα οἶδε σέμνια.

Ζεὺς πάτερ, ὃ ῥα τί μοι κεχολῶσαε, καὶ κεν 'Ἀρηα ἄνωρχε' πεπληγυγία μάχης εξ ἀποδώσωμαι;

Τῇν 3 ἀπαμεδίωσεν προσέφη νεφελήγερετα Ζεὺς
ΒΟΥΚ V.

"Αγρει μέν οι ἐποροῦν 'Αθηναίην ἀγελάιην, Μένεσις εἴπον: 'Τι δέ οὐδὲν πιστόθην
Μασυγγάς γαίης τε καὶ οἰκείων ἀστερώντως. Οοου ὁ ἠροιδώς ἀνήθεν ὁφθαλμοίνων
Ημενος ἐν οὐκοπή, λεόσουν ἐπὶ αὐθώνατιον, Τύσουν ἐπηροῖνοι θεῶν ὑψηχάς Ἴπποι.
"Αλλ' ὅτε θὰ ὑπέρθην ἐξον ποταμῷ τε βέοντε, Ηχῇ σωφες Σμύρνες συμβάλλετον ἧδε Σκαμάνδρος,
"Ενθ' Ἴπποις ἐπτομεῖ θεὰ λευκάλλονος "Ἡρη
"Αὔσαο ἐξ δχέων - πρὶ θ' ἡρα ποιήν ἔχελνεν. Τύσαν 2' ἄμφοροι οἱ Σμύρνες ἀνέτελε νέμεσθαί.

Αλ ὅτε βάτην τρήρωι πελείασιν Ἰδμαθ' ὁμοία,
"Ἀνδρώνις Ἀργείοιαν ἀλεξέμεναι μεμαίναι.
"Αλλ' ὅτε δὴ β' ἴκανων ὁδι πλείστοι καὶ δριστοί
"Εστασαν, ἀμφὶ βην Διομήδεος Ἰπποδάμου
Εὐλύμενοι, λεόσουν οὐκοπής ὠμοφάγοις
"Η σου κατρούσαν, τῶντες οὗκ ἀπαινῶν
"Ενθ' στάδο ὁδὸ θεὰ λευκάλλονος "Ἡρη
Στέντορε εἰσαμένη μεγαλήτροι, χαλκοφόρους,
"Ὡς τόσον αὐδήσασι λοις ἀλλ' ἀλλοι πενηκότενοι·

Αἰδώς, Ἀργείου, κάκε ἐλέγχα, εἴδος ἄγητοι·
"Όφρα μέν ἐπὶ πόλεμον πωλάσκετο διὸς Ἀρχηλεύς,
Οὐδέποτε Τρόες πρὸ πωλάμως Δαρδανίων
Οἰχνεσκον. κεῖνον γὰρ εἰδείσαν δήμον ἐγχος.
"Νον ὅτε ἐκάς πόλως κολῆς ἐπὶ νυσί μάχονται.

"Ὡς εἴποιο οὕτως ἔτρυνε μένος καὶ θυμόν ἐκάστον.
Τυδείδη ὅ ἐπώρουσε θεὰ γαλακτώς Ἀθῆνη.
Εἴπε δὲ τούγε ἄνακτα παρ' Ἴπποις καὶ ἰχθοφόρον
"Ελέος ἀναψύχοντα, τὸ μοι βάλε Πάνθρος ἰδίο.
"Ιδρώς γὰρ μὲν ἐτερεῖν ὑπὸ πλατέος τελαμώνος
"Ἀσπίδος εὐκύκλον. τῷ τείχει, κάμινε δὲ χείδα

11
'Αν δ' ἤρχον τελαμώνα κελαινιφές αἷμα ἀπομόργην. Ἡπείρου δὲ θεά ζυγοῦ ἥματο, φώνησεν τε:

'Ἡ ὅλγον οἱ παιδα ἔκοτα γείνατο Τυδεὺς:
Τυδεύς τοι μακρὸς μὲν ἦν ὁμασ, ἄλλα μαχητῆς. Καὶ ρ' δὲ πέρ μιν ἦγο πολεμίζετο οὐκ ἔσσων, οὐδ' ἐκπαιράσσει, δει τ' ἠλθε νῦσσων Ἀχιλῶν Ἀγγελος ἐς ὁδάς πολέας μετὰ Καδμεώνας.
Δαίνυσθαι μὲν ἄνωγον ἐνὶ μεγάρουσιν ἐκηλον.
Αὐτὰρ ὁ θυμόν ἦχον δι' καρτερὸν, ὡς τὸ πάρος πρῴ.
Κούρον καθεμόνον προκαλίζετο, πάντα δ' ἐνικα.
'Ῥηδίως τοί ἐγὼ ἐπιτάρροθος ἦν.
Σοὶ δ' ἤτοι μὲν ἦγο παρὰ δ' Ἰσταμαι ἣδε φυλάσσω,
Καὶ σε προφρονῶς κέλομαι Τρώσοι μάχεσθαι.
'Αλλὰ σεν ἢ κάματος πολυαῖς γυνα δέδυκεν,
Ἡ νῦ σέ ποι δέος Ἰσχει ἀκρίνον, οὐ δύν' ἐπείτα
Τυδέως ἐκνοῦ τὸσι, διάλφονος Ολινείδαι.

Τὴν δ' ἀπαιμεδόμενος προσεβι θρατερὸς Διομήδης.
Γυγώσκω σε, θεά, θυγατερ δῶς αἰγιχοῦ.
Γώ τοι προφρονώς ἔρεω ἑτο, οὐδ' ἐπικεύω.
Οὔτε τι με δέος Ἰσχει ἀκάρην, οὔτε τις δικος.
Αλλ' ἐπὶ σώω μεγάλημα ἐφετείρω, ής ἐπιτελας
Οὐ μ' εἰς μακρασι τεος ἀντικρυ μάχθεσιν.
Τοις ἄλλοις, ἀτέρ εἰς κε δῶς θυγατηρ Ἀφροδήτη.
'Ελθής ἐς πόλειον, τήνῳ οὐτάμεν δεξί χαλκῷ.
Τούνεκα νῦν αὐτός τ' ἀναχαίζομαι, ἥδε καὶ ἄλλους
Ἀργείους ἐκελέεσαι ἀλλημενα ἐνθάδε πάντας.
Γυγώσκω γὰρ Ἀρη μάχην ἀνὰ κορανοῦντα.

Τὸν δ' ἤμειδε τ' ἐπείτα θεὰ γλαυκώπης Ἀθήρη.
Τυδείδη Διώνης, ἢμῶ κεχαρισμένε θυμῶ,
Μήτῃ σε' γ' Ἀρη τον δειθάθι, μήτῃ τιν' ἄλλον
Ἀθανάτων: τοίῃ τοι ἦχον ἐπιτάρροθος εἰμι.
'Αλλ' ἀγ' ἐπ' Ἁρη πρῶτῳ ἔχε μούνυχας ἵππους.
Τῦφον δὲ σχεδίνῃ, μὴ δ' ἄξω σωροὺν Ἀρη,
Τοῦτον μανῦμεν, τυκτὸν κακόν, ἀλλοπρόσαλλον.
Ος πρώην μὲν ἵματι τε καὶ Ἡρη στειότερον ἀγορασάων Ῥοῦδα μαχήσεσθαι, ἀτάρ Ἀργοδότων ἄρησεν. 
Νῦν δὲ μετὰ Τρώων ὑμεῖς, τῶν δὲ λέλασται. 

"Ως φαμένη Σβένελον μὲν ἀρ' Ἰππών δῶκε χαμάζε, 
Χείρι πάλιν ἐρύσασθ᾽ ὅ δ᾽ ἄρ᾽ ἐμμάτεσος ἀπόρρωσαν. 
"Η δ᾽ ἐς δίφοροι ἐδαινε παράλ Διομήδεα δῖον 
'Eμμεμαώνα θεά· μέγα δ᾽ ἔθραχε φθίγγανοι ἐξὼν 
Ἀρεώσσυν· δεινῆς γὰρ δὲν θεόν, ἄνδρα δ᾽ ἄριστον. 
Δάκτυλο «τίς ἔτη Ἀρην πρῶτεν ἔχε μόνονχας Ἰπποὺς. 
"Ἦτοι δὲ μὲν Περίφαντα πελώριον ἐξενάρξεν, 
Αἰτωλῶν δ᾽ ἄριστον, Ὀξηστῶν ἀγαλνὸν ὑλὸν· 
Τὸν μὲν Ἀρης ἐνάρεζε μαεμφώνος· αὐτὰρ Ἀθηνή 
Δῶν᾽ "Αἰδὸς εὐνέργε, μὴ μὲν ἰδοι δόρῳς Ἄρης. 

"Ως δὲ Ἰδε βροταλογίς Ἀρης Διομήδεα δῖον, 
"Ἦτοι δὲ μὲν Περίφαντα πελώριον αὐτόθ᾽ ἔσαν 
Κείσαθι, δὲς πρῶτον κτεινῶν ἐξαίνων θυμόν· 
Αὐτὰρ δοὺς ἐς ἱδὸς Διομήδεος Ἰπποδόμοι. 
Οἱ δ᾽ ἴτε ὡς σχεδὸν ἦσαν ἐπὶ ἀλλήλουσιν λόγοις, 
Πρόδειθαν Ἀρης ὅρμεζασθ᾽ ὑπὲρ ζυγόν ἡμία θ᾽ Ἰππών 
Εγχεῖ σαλκείω, μεμαωὸς ἀπὸ δυόν τελεία 
καὶ τόχερ χειρὶ λαβοῦν θεα γλαυκώνης Ἀθηνή 
Ὡςν ὑπὲρ δίφοροι ἐτοιοίς ἀπῆλθαν. 
Δέστερος αὐθ᾽ ὑρματὸ βοήν ἀγαθάς Διομήδης 
Ἐγχεῖ σαλκείω· ἔπερεισθα δὲ Παλλᾶς Ἀθηνή 
Νειάτων ἐς κανωνά, δὲ ζωννύσκετο μέτρα. 
Τῷ ρά μὲν οὖν τιχών, διὰ δὲ χρῶς καλὸν ἔδαφος· 
"Εκ δὲ δόρῳ σπάσει αὐτής. Ὁ δ᾽ ἔθραχε σαλκείος Ἀρης. 
Οὐσαν τ᾽ ἐννέαχλοι ἐπίαχον ἢ δεκάχλοι 
"Ἀνέρες ἐν πολέμῳ ἔρῳν ἡναγώντες Ἀρρης. 
Τοὺς δ᾽ ἄρ᾽ ὑπὸ τρόμος εἶλεν Ἄχαιῶν τοὶ ἐς 
Ἀκναύντας· τόσον ἐδραχ᾽ Ἀρης ἀτοὺ πολέμου. 
Οἶν δ᾽ ἐκ νεφεϊν ἐρυθρον φαινεται ἀρπά 
Καῦματος δὲ ἀνέρωμα ὑσακεῖς ὄρυγμένου.
Τοιός Τυδείδη Διομήδει χάλκεος Ἄρης
Φαίνετ' ὅμω νεφέσσαιν ὅνω εἰς ὑπαράνον εὐρέων.
Καρπαλώμοις δ' ἴκανε θεῶν ἔδος, αἰτῶν Ὀλυμπὸν.
Πάρ δὲ Δίω Κρονίων καθάζετο θυμαν ἄχεσσον,
Δειξεν δ' ἀθρόοτον αἷμα καταβρέον ἕξ ὠτειλῆς,
Καὶ ἤ νεοφυρόμενος ἐπεα πτερόεντα προσφέρα.

Ζεῦ πάτερ, οὐ νεμεσίζῃ ὅρων τάδε καρπερά ἔργα;
Αἰεὶ τοι ρέγιστα θεοὶ τετληρείς εἰμέν.
'Ἀλλήλων ἱδότη, χάριν δ' ἄνθροποι φέροντες.
Σοι πάντες μαχόμεθα· οὐ γὰρ τέκες ἄφονα κούρην,
Οὐλομένην, ὃτ' αἰνὲν ἄρσιλα ἔργα μέρμελην.
'Ἀλλοι μὲν γὰρ πάντες, σοι θεοὶ εἰς ἐν Ὀλύμπῳ,
Σοι τ' ἐπιπείδοται, καὶ δεδόμεσσα ἐκαστὸς·
Ταύτην δ' οὖν ἐπεῖ προτελᾶλεα, οὐτε τε ἔργῳ,
Ἀλλ' ἀνείς, ἐπεὶ αὐτὸς ἔγειναι παίδ' ἄδηλον.

Ἡ νῦν Τυδεός ὕλον, ὑπέρθυμον Διομήδεα,
Μαργανεὶς ἄνερεν ἐπ' ἀδιανόταις θεοῖς.
Κύπραδα μὲν πρῶτον σχεδὸν οὔτασα χείρ' ἐπί καρποῦ·
Ἀκάρπ' ἐπεταῖ αὐτὸ μοι ἐπέσαυτο, δαιμόνι ἵκος·
'Ἀλλα μ' ἐπιγεικαν ταχέες πόδες· ἢ τέ κε ὅρων
Ἀντοῦν πήματ' ἐπασχὼν ἐν αἰνῆσιν νεκάδεσσιν,
Ἡ κε ζῶς ἄμενην ρα ἀρχαίοι τυπύοιν.

Τὸν δ' ἄρ' ὑπόδα ὅρων προφέρῃ νεθελγερήτα Ζεῦς·
Μή τι μοι, ἀλλοπρόοσαμε, παρεξήμονες μνήμες·
'Ἐχθάσας δε μοι ἔσοι θεόν, οἱ Ὀλυμπὸν ἔχονσιν.
Αἰεὶ γὰρ τοι ἔρας τε φίλη, πόλεμοι τε μάγα τε·
Μητρός τοι μένους ἔστιν ἄδοξοντο, οὐκ ἐπικείμενο.
'Ἡρῆς· την μὲν ἔγω σπουδὴ δάμανη ἐπέεσσιν.
Πῶς' ὅμω κείνης τάδε πάσχειν ἐννοείσσαιν.
'Ἀλλ' οὐ μὰν τ' ἔτι ὅρων ἀνέχομαι ἄλγε' ἔχοντα·
Ἐκ γὰρ ἐμῶν γένος ἔσοι, ἐμοὶ δὲ σε γείνατο μήτηρ.
Εἰ δὲ τεν εἰς ἄλλου γε θεῶν γένεν ὡδ' ἄδηλος,
Καὶ κεν δὴ πάλαι Ἰάσια ἐνερτερος Ὁλυμπιώνων.

"Ὡς φάτο, καὶ Παύθοι' ἀνώγει ἰδίασθαι."
ΣΟΝ V.

Τν ἔπι Παισίων ὁδυνήφατα φάρμακα πάοουν
"Πέσεσι"· οὐ μὴν γὰρ τι κατάθυμτος γὰρ ἔτέτυκεν.
"Ὡς δὲ ἐτ ὧπὸς γάλα λευκὸν ἐπεγόμενος συνέπτηκαν,
"Τυρνόν ἵππον· μάλα δὲ δεκά περιστρέφεται εὐκόωντι·
"Ὡς ἀρα καρπαλίμως ἱρατο θοῦρον Ἀργα.
Τὸν ἔ "Ἡθη λοῦσεν, χαρέντα δὲ αἰματα ἔσεν·
Πάρ δὲ Διὸ Κρονίων καθέζετο κύδει γαλαν.

Αὐτες τυχες πρὸς δῶμα Διὸς μεγάλου νέουν,
”Πρή τ” Ἀργαίη καὶ Δαλακομνῆς Ἀθηνὲ,
Παῦσωσι βροτολογὴν "Ἀργαν ἀνδροκτοσάουν."
HOMER'S ILIAD.

BOOK VI.

Τρώων δ' οἰώθη καὶ 'Αχαϊῶν φύλοπος αἰνή.
Πολλὰ δ' ἄρ' ἐνθα καὶ ἐνθ' ἠδός μάχη πεδίοιο,
'Αλλήλων ἰδυνομένων χαλκήρεα δοῦρα,
Μεσοπηγὸς Σιμόεντος ἴδε Ξάνθου Ροϊόν.

Λαγὲς δὲ πρῶτος Τελεμώνιος, ἔρκος 'Αχαῖων,
Τρώων ῥῆξε φάλαγγα, φῶρας δ' ἐτάρωσιν ἔθηκεν,
"Ἀνδρα βαλῶν δς ἄριστος ἓν ὀρθέσσει τέτυκτο,
Τί ν' ἔσσαργον ἂταμαν' ἴππον τε μέγαν τε.
Τόν ἵ ἐδαλε πρῶτος κόρυθος φάλαγον ἵπποδασείνης,
'Ἐν δὲ μετώπη πῆξε, πέρησε δ' ἄρ' ὅστεον εἶλον
Αἰχμῆ χαλκείη τὸν δὲ σκότος δοσὶ κάλυψεν.

"Αξυλὸν δ' ἄρ' ἐπεφνε θοὺν ἅγαθος Διομήδης
Τευθρανίδην, δς ἐναιεν ἐκτιμημένη ἐν Ἀρίστῃ,
"Λθνείος βεσόου, φίλος δ' ὅν ἀκρύωποισιν.
Πάντας γὰρ φιλέσακεν δόο ἐπὶ οἰκία ναιοι.

"Ἀλλὰ οἱ οὐ τῆς τώνυ γε τότ' ἤρκεσε λυγρὸν ὁλέθρων
Προσέθεν ὑπαντιάσας· ἅλλ' ἄρωμαθ Θυμόν ἄπνευρα,
Ἀυτὸν καὶ δεράσοτα Καλήσον, δς ὅτ' ἱππῶν
"Ἐσκεν ύψηλόχος· τὸ δ' ἀμφό γαιαν ἔδυτην.

Δρῖσον δ' Εὐρύαλος καὶ 'Οφέλτιον ἔξεναρξεν.
Βῇ δὲ μετ' Ἀιθηνον καὶ Πήδασον, οὐς ποτε Νύμφη
Νῆς 'Αδρανδρήτη γετ' ἀμύομεν Βουκολίων.
Βουκολίων δ' ὑν νόθος ἁγαθοῦ Λαμεδόντος,
Πρεσβύτατος γενει, σκότον δὲ ἐ γεινατο μήτηρ·
Ποιμαίνων δ' ἐν δεικνυία γεινη φίλαττι καὶ εὐπρή·
'Η δ' ἵππασσαμένη διδυμός γεινατο παῖδε·.
ΔΟΡΚ VI.

Καὶ μὲν τῶν ὑπέλευσε μένος καὶ φαιδίμα γυνα
Μησιστιάδης, καὶ ἀπ’ ὄρῳ τείχες ἑσύλη.

'Αστύαλον δ’ ἄρ’ ἐσπευσθεὶς μενεπτώλεμος Πολυποίτης
Ποιδύτην δ’ Ὀδυσεύς Περσώνων ἐξενάρεξεν
'Εγχεί χαλκείω κ’ Ἱεύκρος δ’ Ἀρεστάνα δίον.
'Ἀντίλογος δ’ Ἀληθηρὰν ἐνήργησο δουρὶ φαινεῖν
Νεότορανδής: Ἔλατον δὲ ἄναξ ἄνδρῶν Ἀγαμήμων
Ναὶ δὲ Σατυρόκτονος εὐφάρειται παρ’ ὀχθάς
Πόρασον αἰπεινήν. Φύλακον δ’ ἐλε ὶ Λήτος ἡ Ἰρὼς
δεύγοντ’· Εὐρύπυλος δὲ Μελάνθων ἐξενάρεξεν.

'_PWM_ δ’ ἄρ’ ἐπείτα βοηθὸς Μενέλαος
Ζωδν Ἐλ’· Ἰππο γάρ οἱ ἄτυχόμενοι πεδίου,
Ὁξίν έν μελαφθέντε μυρικίνω, ὁγκύλον ἄρμα
’Ἀξιν’ ἐν πρῶτῳ ῥωμό, αὐτῷ μὲν ἐδήτην
Πρὸς πόλιν, ἵππο τὸ ἄλλοτι ἄτυχομενον φοβέοντο·
Ἀυτὸς δ’ ἔκ δίφρου παρά τροχίων ἐξεκυλίθη
Προνῆς ἐν κοινίσαν ἐπὶ στόμα· παρ’ δὲ οἱ ἔστη
’Ἀτρέδοςς Μενέλαος ἐχών δολειοκεύσκον ἐγχος.
’Δορκηστὸς δ’ ἄρ’ ἐπείτα λαθῶν ἐλλισσατο γούνων·

Ζώγρην, Ἀτρές νίε, σι δ’ ἄξια δίεξα ἄποινα.
Πιλλά δ’ ἐν ἀφνειόμενοι κεφάλαια κεῖται,
Χαλκὸς τε χρυσὸς τε, πολλόκυρης το πίθρος·
Τῶν κέν τοι χαρίσαντο πατήρ ἀπερείαίς ἄποινα,
Εἰ κεν ἐμὲ ζωὸν πεπόθητ’ ἐπὶ νησίν Ἀχαιών.

’Ὡς φάτο· τοῦ δ’ ἄρα δυμών ἐνι στηθεσίν δρινεν
Καὶ δὴ μιν τάξ’ ἐμελλε δούς ἐπὶ νῆας Ἀχαιῶν
Δωσειν ὅς θεράποντε καταζεύμεν· ἀλλ᾽ Ἀγαμήμων
’Ἀντίος ἢθει θείων, καὶ ὀμιλήσας ἑπος ἑδώδα·

’Ω πέπον, οδ Μενέλαιε, τίν ρ δι σὺ κηδεῖ αὐθός
Ἀνδρῶν; ἡ σοι ἀμεσα πεποίηται κατὰ ὀικον
Πρὸς Τρώων· τῶν μῆτις ὑπεκήφυγοι αἰτίνι δειθρῶν
Χειράς δ’ ἀμετέρας· μηθ’ ὄντινα γαστέρι μῆτιρ
Κυνων ἐντα φέραι, μηθ’ ὑς φύγοι· ἀλλ’ ἀμα πάντες
Βιβλίο Β' Ε" "Λίου ἐξαπολοιατ' ἀκήδεστοι καὶ ἄφαντα.

"Ως εἰπὼν ἐτρεψεν ἀδελφεῖον φρένας ἡρως, Λογία παρειπὼν. Ὁ δ' ἀπὸ ἔθεν ὅσατο χειρὶ Ἡμῶν Ἀρηστον· τὸν δὲ κρεῖλον Ἀγαμέμνον ὤντα κατὰ λατάρῃν· ὁ δ' ἄντεράτες· Ἀτρέιδης ὁ ἱερὸς ἐν στήθεσι βας ἐξέσπασε μείλινον ἑγχος. 

Νεότοροι δ' Ἀργείοισιν ἐκέκλητο μακρὸν ἄνασας· 

"Ω φίλοι, ἡρως Δαναοίς, θεράποντες Ἀρησις, Μῆτις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν Μηνέτω, ὡς κεν πλείστα φέρων ἔπι νής ἔκατι Ἀλλ' ἄνδρας κτείνομεν· ἐπείτα δὲ καὶ τὰ ἐκεῖλοι Νεκροὺς δι' πεδίον συλήσετε τεθνητάς.

"Ως εἰπὼν ὅτρυνε μένος καὶ θυμῶν ἐκάστοι. "Ενθὰ κεν αὐτὲς Τρῶν Ἀρηφίλων ὑπ' Ἀχαϊῶν Ἰλιον εὐχανεῖθησαν ἀνάλειψας δαμέντες, Εἰ μὴ ἄρ' Ἀινεία τε καὶ Ἐκτορι ἐπε παραστάς Πριαμίδης Ἐλενος, οἰωνοπόλων δ' ἀριστος· 

Ἀλινέα τε καὶ Ἐκτορ· ἐπεὶ πόνος ὑμίν μάλιστα Τρῶν καὶ Λυκέων ἐγκέκλιτα, οὐνε' ἀριστοι Πᾶσαν ἐπ' ιθών ἐστε μάρεθαι τε φρονεῖν τε· Στήτ' αὐτοῦ, καὶ λαῖν ἐρυκάκετε πρὸ πυλῶν Πάντῃ ἐποχώμενοι, πρὶν αὐτ' ἐν χερι γυναικῶν Φεύγοντας πεσέειν, δηοίσις δὲ χάρμα γενέθαισι. Αὐτὰρ ἐπεὶ κε φαλάγγας ἐποτρύνητον ἀπᾶσας, Ἰμεις μὲν Δαναοῖς μαχηθομεθ' αὖθι μένοντες, Καὶ μᾶλα τεμόμενοι περ' ἀναγκαίη γὰρ ἐπείγει 

Ἐκτορ, ἀτάρ σὺ πόλινδε μετέρχοσ, εἰπὲ δ' ἐπείτα . Μητέρα σῇ καὶ ἕμη· ἡ δὲ ξυναγοῦσα γεραῖας Νῦν Ἀθηναίης γυλακωπιδὸς ἐν πόλει ἄρη, Ἰδέα νήπιος θύρας έρεικο δούμω, Πέπλου, δς οι δοκεῖς χαριστάτος ὁδὲ μέγιστος 

Εἰναι ἔνι πενδρός, καὶ οἱ πολύ φίλτατος αὐτῇ Θεῖαι Ἀθηναίης ἐπὶ γούνασιν ἥκισμοι·
Καὶ οἱ ὑποσχέσθαι δυσκαίδεκα βοῶς ἐνί νηφι
'Ήνις, ἥκεσθας λεπράσμεν, αἰ' κ' ἐλήσῃ
'Αὐτῷ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
Αἱ κεν Τυδέος νῦν ἀπόσχη Ἰλίου ἱρῆς.
'Αγρίοιν αἰχμητὴν, κρατερὸν μίστωρο φόδόιον.
'Ον δὴ ἐγὼ κάρτιστον 'Ἀχαϊῶν φημι γενεσθαί.
τιθ' 'Ἀχιλλῆς ποθ' ὤδὲ γ' ἐδείκημεν, ὄρχαμον ἀνδρῶν.
'Ὅπερ φασὶ θεὰς ἔξ ἐμεναί: άλλ' ὄδὲ λίθν
Μαίνεται, οὐδὲ τίς οἱ δύναται μένος ἰσοφαρίζειν.

"Ὡς ἐφαθ'· "Εκτωρ δ' οὔτι κασιγνήτω ἀπίθαιρουν Ἀδώτικα δ' ἐξ ὅχειων σὺν τεύχεσιν ἀλτὸ χαμάζει.
Pάλλων δ' ἔδεα δώρα κατὰ οπρατον ὄχετο πάντη,
Οπρῶν μαχέσασθαι, ἐγειρε δὲ φύλασιν αἰλήν.
Οἱ δ' ἐλελίθθησαν, καὶ ἑναντίων ἔσται 'Ἀχαιῶν·
'Αργείου δ' ὑπεχώρησαν, λήξαν δὲ φόνοιο.
Φάν δὲ τιν' ἀδανάτων ἐξ οὐρανοῦ ἀστερέντος
Τρώων ἀλεξόντα κατελθέμεν· ὡς ἐλέλυχθεν.
'Εκτωρ δὲ Τρώωσιν ἐκέλευτο μακρὸν ἀοῦσα.

Τρώες ὑπέρθυμοι, τηλεκλειτοὶ τ' ἐπίκουροι,
'Ἀνέρες ἔστε, φίλοι, μισήσασθε δὲ θύριδος ἀλήθης.
'Οφρ' ἄν ἐγὼ βείω προτὶ 'Ἰλίον, ἤδη γέροντος
Ἐποί βουλευτήτες καὶ ἡμετέρης ἀλόχουν
Δαιμόσιον ἀρήσασθαί, ὑποσχέσαι δ' εκάτομας.

"Ὡς ἀργά φωνὴς ἀπέθε κορυθαίλος "Εκτωρ·
'Ἀμφί δὲ μιν σφυρὰ τόπτε καὶ αὐχένα δέρμα κελανῶν,
'Ἀντιξ', ἢ πυμάτη θεῖν ἀστίσθος ὀμφαλοζύσης.—

Γλαύκος δ', 'Ιππολόχοιο παῖς, καὶ Τυδέος νῦσ
'Ες μέσον ἄφωτόρων συννήτη μεμαυτὲ μάχεσθαι,
Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἄλλαξαίον ἱόντες,
Τὸν πρότερος προείπετε βοὴν ἀγάδος Διομήδης.

Τίς δὲ σύ ἐσσι, φέροιτε, καταβυθητὸν ἀνθρώπων;
Οὐ μὲν γὰρ ποτ' ὅπωστ' μάχη ἐνι κυδιανείρῃ
Τὸ πολὺ· ἀτάρ μὲν νῦν γε πολὺ ποιήσθεκες ἀπάντων

Κ
'Λιον εξαπολοιατ' ἀκηδέστοι καὶ ἄφαντοι.

"Ὡς εἰπὼν ἔτρεψεν ἀδελφεῖον φρένας ἱμως, Λαίμα παρεπιπών. 'Ὁ δ' ἀπὸ ἔθεν ὡς τοιχί χειρὶ "Ἡμων' Ἀδρητον τὸν δὲ κρείων Ἀγαμέμνων ὦτα κατὰ λατάρηνν, ὁ δ' ἀνετράπετ' 'Ἀτρείδης οἱ λαξ ἐν στήθεσι βας ἐξέσπασε μελίνου ἔγχος.

'Νέωτωρ δ' Ἀργείοισι έκέκλετο μακρὶν ἄγος.

"Ὡς φιλοι, ἄρως Δαναοί, θεράποντες Ἀρρης, Μῆτις νῦν ἐναρων ἐπιβαλλόμενος μετόπισθεν Μιμίνετο, ὡς κεν πλείστα φέρων ἐπὶ νῆς ἵκηται Ἀλλ' ἄνδρας κτείνωμεν. ἔπειτα δὲ καὶ τὰ ἱκλον Νεκροὺς ἄμ πεδίων συλῆατε τεθνητας.

"Ὡς εἰπὼν ὄτρινε μένος καὶ θυμόν έκάστων.

"Ενθα κεν αὐτε Τρώες Ἀρηρφίλιον ὑπ' Ἀχαιῶν 'Πλοὶ εἰςανέβησαν ἀναλκείσι δαμέντες, Εἰ μὴ δρ' Αινείρ τε καὶ 'Εκτορι εἴπε παραστάς 'Πριαμίδης "Ελενος, ὀδωνόπολων δχ' ἀριστος.

Αἶνεια τε καὶ 'Εκτορι ἐπεί πόνος ὑμιν μάλιστα Τρώων καὶ Λυκών ἐγκέκλητα, οὖνεκ ἀριστοι Πᾶσαν ὑπ' ἕθον ἕστε μάχεσθαι τε φρονεῖεν τε τοτ' αὐτού, καὶ λαδῆ ἐρυκάκετε πρὸ τοῦ λάδου. Πάντη ἐπαχόμενοι, πρὶν αὐτ' ἐν χερι πυκνακῶν Φεύγωντας πεσεῖν, δηοσί δὲ χάρις γενεῦσαι. Αὐτάρ ἐπεί κε φάλαγγας ἐποτρίνητον ἀπᾶςας, 'Ἡμεῖς μὲν Δαναοῖς μαχησομὲν οὖθεν μενόντες, Καὶ μάλα τετράμενοι περ' ἀναγκαία γὰρ ἐπείγει Εκτορ, ἀτάρ σο πόλιν μετόχεο, εἶπε δ' ἔπειτα. Μιτρὴ σὴ καὶ εἰμι' ἢ δὲ ενυγνώσαν γεραιάς Ἡμῶν 'Ἀθηναιας γλαυκώπιδος ἐν πόλει άκρη, Ὀξασα κληδὶθ δύχας ἱερὸ δόμωι, Πέπλον, δς οἰ δοκεῖα χαριέστατος ἤδε μέγιστος Εἴναι ἕνι μεγάρῳ, καὶ οἰ πολὺ φιλιστάς αὐτή 'Θεῖναι 'Ἀθηναίας ἐπὶ γούνασιν ζύκομοι.
Καὶ οἱ ὑποσχέσθαι δυνακαίδεκα βοῶς ἐνι νηῷ
Ἡνίς, ἢκέστασας ἑρευνοέμεν, αἱ οὐ ἐλέησον
ὡς τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
Αἱ κεν Τυδέας υἱὸν ἀπόσχημα Ἑλίου ἤρις,
Ἀγριόν αἰχμητήν, κρατερὸν μήστωρα φόβου·
Ὡς ὁ ἒ γεγ πάρτησον Ἀχαϊῶν φημι γενέσθαι.
ὦ ὦ' Ἀχιλή' ποθ' ὥδε γ' ἐδείρητον, ὄρχαμον ἄνδρῶν,
'Ομπερ φαιοι θεάς ἐξ ἐμμεναι· ἀλλ' ὥδε λήγω' ἔστων
Μοίνεται, οὐδὲ τίς οἱ δύναται μένος ἰσοφαρίζειν.

Ὡς ἔφαθ'· Ἐκτωρ δ' οὕτι κασιγνήτῳ ἀπίθηκεν
Ἀδίκα δ' ἐξ ὄχεων σὺν τεύχεσιν ἄλτῳ χαμάζει.
Πάλλων δ' οὖς δώρα κατὰ στρατὸν ὕξετο πάντη,
Ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φίλοποι ἄλην.
Οἱ δ' ἐλείλχθησαν, καὶ ἐναντίοι ἦσαν Ἀχαϊῶν.
'Αργειῶν δ' ῥεγχώρησαν, λιθίνης δὲ φόνοι.
Φαῦ δὲ τίν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρωιν ἀλεξόσωρα κατελθέμεν· ὡς ἐλείλχθην.
Ἐκτωρ δὲ Τρώωσιν ἐκέκλετο μακρὸν ἄδας.

Τρώως ὑπέρθυμοι, τηλεκλειτοὶ τ' ἐπίκουροι,
Ἄνερες ἔστε, φίλοι, μνήσασθε δὲ θυρίδος ἄλης.
'Οφρ' ἂν ἐγὼ βείω προτὶ Ἑλίων, ἢδ' γέροσιν
Εἴπω βουλεύσας, καὶ ἡμετέρης ἀλόχους
Δαίμονιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας.

Ὡς ἄρα φωνήσας ἀπέδα κορυθαίλος Ἐκτωρ·
Ἀμφὶ δὲ μνὸν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελανῶν,
'Αντες, ἡ πυμάτη θεῖος ἀπίδος ὀμφαλοσάρχης.—

Πλαύκος δ', Ἰππολόχου παῖς, καὶ Τυδέας υἱὸς
Ἑς μέσον ἀμφιτετῶν συνίνθην μεμαώτε μέχρεσθαι.
Οἱ δ' ὥρα δὲ τίθεν ἔσαν ἐπί ἀλλήλοισιν ἱόντες,
Τὸν πρότερον προσέετε βοήν ἀγάθος Διομήδης.

Τίς δὲ σὺ ἔσας, φέριστε, καταβυθῶν ἀνθρώπων;
Ὅ μὲν γὰρ ποτὶ ὁπιστὰ μάχῃ ἐνι νοοῦνερ
Τῷ πολεῖ· ἄταρ μὲν νῦν ἐς πολέονδηκας ἀπάντων

Κ
Σὺ δὲ ἐστὶν ἐρῶν διδασκάλων ἐγγὺς ἔμεινας.
ἀνετήνων δὲ τε παῖδες ἐμῷ μένει ἀντιδώσων.
Εἶ δὲ τις ἀδαμάτως γε κατ’ οὐρανοῦ ἐλλήλουσις,
ОЙК ἂν ἔγινε γεοίσι φανερώσας μαχαίρην.
Οὐδὲ γὰρ οὐδὲ δρᾶντος υἱὸς, κρατερὸς Λυκόργος, δήν ἤν, δὲ ρᾳ θεοῖσιν ἐπονομασίαν ἔρειξθη.
"Ος ποτε μανυμόνου Διωνύσους τιθήνας
Σεῦ κατ’ ἡγάθεον Νυσηίνην· αἰ δ’ ἀμα πάσαι
Οὐθάλα χαμαῖ κατέχειν, ὑπ’ ἀνδροφόνου Λυκόργου
Θεινόμεναι βουλητῆι· Διώνυσος δὲ ὕψηθεν,
Δύσεθ’ ἄλος κατὰ κύμα· Θείης δ’ ὑπέδεξατο κάλπη
Δειδοῦτα· κρατερὸς γὰρ ἔχε τρόμους ἄνδρος ὑμοική.
Τῷ μὲν ἔπειτ’ ὑδασαντο θεοὶ ἱεία ζῶοντες,
Καὶ μῖν τυφλὸν ἐδήκε Κρόνου παῖς· οὐδ’ ἄρ’ ἐτε δὴν
'Ἡν, ἐπεὶ αδαμάτοις ἀπῆβηκτο πᾶσι θεοῖσιν.
Οὐδ’ ἂν ἔγι μακάρκοσι θεοῖς ἔθελομι μάχεσθαι.
Εἰ δὲ τίς ἔσοι βροτῶν, οἱ ἄρτοφοις καρπὸν ἔδωσιν,
'Ασοῦν ἠθ’, ὡς κεν θάσον ὀλέθρον πείραθ’ Ἡκατ’.

Τὸν δ’ αἰθ’ Ἰππολόχουο προηγοῦσα φαίδρος υἱός·
Τυδείδη μεγάθυμε, τῇ γενέσθη ἑρείεσιν;
Οἴρη περ φίλων γενεί, τοῖν δὲ καὶ ἄνδρῶν.
Φῦλλα τὰ μὲν τ’ ἄνεμος χαμάδος χέει, ἀλλὰ δὲ θ’ ἔλη
Τῆλεδόωσα φύει, ξαρος δ’ ευεργεύεται ἔφη·
’Ος ἄνδρῶν γενεή, ἤ μὲν φύει, ἢ δ’ ἀπολήγει.
Εἰ δ’ ἔδεξατα καὶ ταῦτα οἰκείοις • δόρ’ εὐ ἔδοις
’Ημετέρην γενεήν (παλαι’ δὲ μὲν ἄνδρες Ἰσαοῦν),
’Εστι πόλεις ‘Εφύρη μηχ’ “Ἀργεῖος Ἰπποδότοικο,
”Ενθα δε Σινυφὸς ἔδεκεν, ὃ κέραστο γένει’ ἄνδρῶν,
Σίνυφος Αλολόθης · ὃ δ’ ἄρα Γλαύκου τέκου ζηθ’ υἱὸν·
Αὐτάρ Γλαύκος ἐτικεῖν ἀμύνοντα Βελλεροφόντην·
Τῷ δὲ ἔθει κάλλος το καὶ ἐγραφείν ἐρατείνην
”Ωμαθαν. Ἀυτάρ οἱ Προϊστοι κα’ ἐμφάσατο θυμῷ.
Οὐ δ’ ἢ ὄμοιον ἐλασαν, ἐπεὶ πολὺ φέρτερος ἦν
Ἀγείλων. Ζεύς γὰρ ὁ ὑπὸ σκήττρῳ ἑδαμασσεν.
Τῷ ἰ ἐν ποιήμα Ἐρημίτατο, οὗ "Ἀντεμω, Κρυπτάτης φιλότητι μηγήμεναι· ἀλλὰ τὸν οὕττον Πειίθ᾽ ἄγαθα φρονεῖντα, διάφορονα Βελλαρμόντην. Ἡ ἰ ἐν ἕσεσαμφιην Ποιήμα βασιληδα προεύθυνη
Τεθνάης, ὁ Ποῖτ, ἥ κάτανε Βελλαρμόντην, ὁς μὲ ἐθελεν φιλότητι μηγήμεναι, οὐκ ἐθελοῦσι.

"Ὡς φάτο· τὸν δὲ ἀνεκατο χάλος λάβεν, οἶων ἔκοιμαν· Κτεῖναι μὲν ἵ ἀλέεται, σεβάσασατο γάρ τόγε θυμῷ, Πέρποτε δὲ μεν Λυκίνθη, πόρεν δὲ γε ζήματα λυτρά, Γράφας ἐν πίνακε πτυκτῷ υθυμοθόρα πολλά· Δείξει δὲ ἥνωσες ὡ πενθερός, δόρφ᾽ ἀπόλαυστο.

Αὐτάρ ὁ βῆ Λυκίνθη θεόν ὑπ᾽ ἀμίμονον πομπῆ· Ἀλλ᾽ ὃτε δὴ Λυκίνθη ἵς, Σάνδου το ἔσωντα, Προφθονέως μὲν τιέν ἄναξ Λυκίς εὐρείς.

Ἐννύμαρο εἴναις, καὶ ἐννέα βοῦς λέρενσεν· Ἀλλ᾽ ὃτε δὴ δεκάτη ἐφάνη ροδόδακτυλος Πώς, Καὶ τότε μὲν ἐρέεις, καὶ ἦτε σήμα ἰδέεσθαι,

"Ὁ τῷ ρὰ οἱ γαμβρὸς πάρα Ποίημα φέρετο. Αὐτάρ ἐπειδῆ σήμα κακὸν παρεδέξατο γαμβροῦ, Ποίημα μὲν βῆ Χίμαραν ἀμαμακτάτην ἐκεῖναν Περνῆμεν—ὁ δ᾽ ἄρ᾽ ἐνθ ἅθον γένος, οὐδ᾽ ἄνθρώπων.

Πρόοδε λέων, ὃπεθεν δὲ δράκων, μέσης δὲ χίμαρα· 

Δεινόν ἀποπνεύονσαι πυρὸς μένος αἰθομένοιο— 

Καὶ τὴν μὲν κατέσφευ θεῶν τεράσσει πάθης.

Δεύτερον αὖ Σολύμως μαχέσατο κυδαλισμὸν· 

Καρπίσετη δὴ τῆνγε μάχχῃ φάτο δὔμεναι ἄνδρων.

Τὸ τρίτον αὖ κατέσφεκτεν Ἀμαζόνας ἀντιπεπηρας.

Τῷ δ᾽ ἀρ᾽ ἀνερχομένῳ πυκνόν δόλων ἄλλον ὑφαινεν.

Κρίνας ἐκ Λυκίς εὐρείς ὁ φῶτας ἀριστουργ.

Εἴσαι λόγου· τοι δ᾽ οὕττο πάλιν οἰκονὸν νέαστο.

Πάντας γάρ κατέσφεκτεν ἀμύμων Βελλαρμόντης.

Ἀλλ᾽ ὃτε δὴ γίγνωσκε θεοῦ γόνον ἣδοντα,

Ἀυτοῦ μὲν κατέρκυκε, οἶδον δ᾽ ἄγα θυγατέρα ἢρη.

Δώκε δὲ τὸ τιμῆσα βασιληδός ἡμῶν πάσης.
Καὶ μὲν οἱ Δύσιοι τέμενος τάμων, ἔξοχον ἄλλων,
Καλὸν, φυταιλῆς καὶ ἀροῦρῆς, ὄφρα νῦμοι.
19ε 'Ἡ δ' ἐτεκε τριὰ τέκνα δαλόφορον Βελλεροφόντη.  
'Ἰσανδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμεαν—  
Λαοδαμειή μὲν παρελέξατο μητίτεσά Ζεὺς—  
200 'Η δ' ἐτεκε ἄντιθεν Σαρπιδώνα χαλκοκορυστήν—  
'Αλλ' δὲ δὴ καὶ κείνος ἀπίχθετο πᾶσι θεοίνων,
'Ἡτοὶ δ' οἳ πεδίον τὸ Ἀλήjon αὸς ἄλατο,
'Ὡς ὄμιον κατέδω, πάτον ἄνθρωπων ἄλεεινων.
'Ἰσανδρόν δὲ οἱ υἱῶν Ἀρήσ ἄτος πολέμου  
Μαρνάμενον Σολόμοισι κατέκτανε κυδαλίμαινιν.
209 Τὴν δὲ χαλκοομέμεν χρυσῆνος Ἀρτέμις ἐκτα.  
'Ἰππόλοχος δ' ἔμι ἐτικτε, καὶ ἐκ τοῦ φημι γενέσθαι—  
Πέμπτε δὲ μ' ἔς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτειλεν,  
Αἰὲν ἀριστεύειν καὶ ὑπείρων ἔμμεναι ἄλλων,  
Μηδὲ γένος πατέρων αἰχμήνειν, οὐ μέγ' ἄρισται—  
'Εν τ' Ἐφόρη ἐγένοτο καὶ ἐν Ἀκείᾳ εὐφεία.  
210 Ταῦτας τοι γενεὶς τε καὶ αἷματος εὐχομαι εἰναι.
'Ὡς φαῦν· γῆθησαν δὲ βοήν ἁγαθὸς Διομήδης.  
'Εὔχος μὲν κατετητήνει ἐπὶ χοῦν πολιοδοτεῖρα,  
Αὐτὰρ ὁ μειλχοῖοι προσηύδα ποιμέα λαῶν—  
215 'Ἡ ὅτι νῦ μοι ζεύον πατρίωι φιλει παλαιῶς.  
Οἶνοις γάρ ποτὲ δίος ἀμύμονα Βελλεροφόντην  
Ζεύον' ἐνι μεγάροισιν ἐκεῖσθαι ἔμμι τ' ἐρύματος.  
Οἱ δὲ καὶ ἄλληλαι πόρον ξενισθαὶ καλά.  
Οἶνοις μὲν ζωτήρα δίδον φοίνικα φαεών,  
Βελλεροφόντης δὲ χρύσων δέπας ἀμφικύπτηλον.  
Καὶ μὲν ἔγω κατέπειτα λῶν ἐν δόμαις ἐμοίοιν.  
220 Τοῦδε δ' οὐ μένῳμαι· ἐπεὶ μ' ἔτι τυτθὸν ἔοντα  
Κάλληρ', ὥν ἐν Θήροισιν ἀπόλογε τῆς Ἀχαιᾶν.  
Τῷ νῦν σοι μὲν ἔγω ζεύος φίλος Ἀργεί μέσος  
Εἰμι, οὐ δ' ἐν Λυκίᾳ, ἀλλ' ἐν τῶν δήμων Ικναμίων.  
225 'Εὐχαία δ' ἄλληλων ἀλεώμεθα καὶ δε' ὅμιλον.  
Πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλείτοι τ' ἐπίκουνοι.
Κένειν ὑν ἐκ θείας γιὰ πόρη καὶ ποσαὶ εἰκεῖκα.
Πολλοὶ δ’ αὐχεὶ άλληλοι ἐναρέμενοι δν νε ὄθυναι
Τεύχεα δ’ ἀλλήλους ἐπαρεῖσθονεν; δόρα καὶ οἴδε
Ὑάων, δεῖ ξένων πτερώσων εὐχόμεθ’ εἶναι.

"Ως ἄρα φωνήσατε, καθ’ Ὑπον ἄλλων, Ἐκάρδαι τ᾽ ἀλλήλων λεδήν, καὶ πιστώσατε.
"Ενθ’ αὐτὲν Πλαῦτο Κρανίδος ψῆναι ἔξελεν Ζεύς,
"Ος πρὸς Τυνδάδην Διωμήδεα τεύχη ἀμαθεν,
Χρόνεα χαλκοί, ἐκατόμους ἐνενεκώνα.

"Εστώρ δ’ ὡς Σκαῖρας τε πῦλα καὶ φγαῖν Ικανεν,
"Αμφ’ ἄρα μν Ἰδρῶν ἀλχοι δέον ἢ ἄλλης ὂγατρες
Εἴρομεναι παῖδας τε, καισιγνήτους τε ἐτας τε,
Καὶ πόσας; ὡ δ’ ἤπειτα θεοὶ εὔχονθαν ἀνάγει
Πάσαις δεξιής; πολλῇς δὲ κύρει ἐβῆπτο.

"Αλλ’, ὅτε δὴ Πριάμου δόμον περικαλλε’ Ἰκανεν,
Σεστος ἀλθοῦσαι τετυμυμένου—αὐτὰρ ἐν αὐτῷ
Πεντῆκονν’ ἔνεσαν ἄλαμοι ἔστοι τοίο λίθοι,
Πληθοὶ ἀλλήλων δεδημένοι; ἔνθα δὲ παῖδες
Καμώντο Πριάμου παρὰ μνητῆς ἀλόχοιοι.
Κυράων δ’ ἐπέρωσιν ἑναντία ἐνδοξῆς αὐλῆς
Δώδεκα’ ἔνθα τέγεις ἄλαμοι ἔστοι τοίο λίθοι,
Πληθοὶ ἀλλήλων δεδημένοι; ἔνθα δὲ γαμφροὶ
Καμώντο Πριάμου παρ’ αἰδοτῆς ἀλόχοιοι—
"Ενθα οἱ ηπιοῦκροι ἑναντία ἢλικη μῦθη
Λεονίκην ἔσγαγονα, θυγατρῶν εἶδος ἀρίστην.
"Εν τ’ ἄρα οἱ φῦ χειρί, ἔπος τ’ ἐφατ’, ἐκ τ’ ὀνόμαξεν.

Τέκνων, τίπτε λειπὸν πῶλον ὅρασιν εἰλῆλουσας;
"Ἡ μάλα δὴ τείρουσιν ὑσσώμικοι νεὶς Ἀχαιῶν
Μαρτύμενοι περὶ ὄστυ; ὅ δ’ ἐνδάδε ὑμῖς ἀνήκεν
"Εἰθὸντ’ ἐξ ἄκρης πῶλος Διὶ χειρὰς ἀνακεφεὶ.
"Αλλὰ μὲν’, δόρα κ’ τοι μεληθὲ ποῦν ἑνείκον.
"Ὡς σπέος Διὶ πατρὶ καὶ ἄλλῃς ἀδανάτοισιν
Πρώτων, ἐπειτά δὲ κ’ αὐτὸς ὀνήσει, α’ κε πίσθοσα.
Ανάργ' δ' ἐκείνη μένος μέγας οἴνος ἄδεις, ὡς τύχη ἐκείμης ἀμύων σοὶν ἑργον.

Τὴν δ' ἤμελθεν' ἐπείτα μεγάς κορυθαίολος "Ἑκτωρ. Μὴ μοι οἶνον ἄδειας μελιφρονα, τότινα μήτερ, Μὴ μ' ἀπογυμνασί, μένεις δ' ἀλήθες τε λάθωμαι. Χεραὶ δ' ἀνάπτυσσιν Δία λαίδειν αἴθοπα οἴνον "Ἄζωμεν. οδέδε τῇ ἑστὶ κελαινεφεῖ Κρονίων Ἀματε καὶ λόθρω πεπαλαγμένον εὐχετάσθαι. Ἀλλὰ σὺ μὲν πρὸς νην Ἀθηναῖς ἀγελεῖς "Ερχεο σὺν θυεσσιν ἀλλισσασα γεραίας. Πέπλον δ', δετις τοι χαρεστατος ἢδε μέγιστος "Εστιν ενι μεγάρω, καὶ τοι πολὺ φίλτατος αὐτῇ. Τὸν δὲς Ἀθηναῖς ἐπὶ γοῦναι ἑκόμων, Καὶ οἱ υποσχεσθαι δυναίδεκα βους εῖν νην Ἰνις, ἡκέστας ἱερευμέναι, άι κ' ἐλέοις Ἀστυ τε καὶ Τρώων ἀλόχους καὶ νῆπια τέκνα, ΑΙ κέν Τυδέος νίν πάντοι θάλιου ιρης. Ἀγριον αἰχμητην, καρατρόν μῆστωρ φόδοκο. Ἀλλὰ σὺ μὲν πρὸς νην Ἀθηναῖς ἀγελεῖς "Ερχεο. ἐγὼ δ' Πάριν μετελεόνσαι, ύβρα καλέσω, ΑΙ κ' ἐθέληφ' εἰπόντος ἀκουόμεν. ὡς κε οἱ αὐθή. Γαια χάνοι: μέγα γὰρ μοι Ὀλυμπίους ἐπέρρε πῆμα Γρωοι τε καὶ Πράκμων μεγάλητοι τοίο τε παισίν. Εἰ κεινὸν γε ἱδομα κατελθόντι" "Αἰδος εἰςο, Φαῖνεν κε φρένι ἀτέρπου διζοὺς ἐκλελαθάθαι.

"Ὡς ἐβαθ' ἡ δ' μαλοῦνα ποτὶ μέγαρ' ἀμφιπόλοσιν Κέκλετο· ταὶ δ' ἄρ᾽ ἄουλλοις κατὰ δας γεραίας. Αὐτὴ δ' ἐς ἄλαμων κατεθήκεστο κρηνεται. Ὑπὸ' ἔστὶν οἱ πέπλοι παμποίκιοι, ἔργα γυναικῶν Σιδῶνων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς Ἡγαγε Σιδονίπθην ἐπιπλοῦσ εἰρέα ποὺν, Τὴν ὄδον, ἡν Ἐλενὴν περ ἀνήγαγεν ἐνπατέρειαι. Τῶν ἐν ἀειραμένῃ Ἔκαθε πέρ ὅπων Ἀθήνη, ὡς κάλλιστος ἡν ποικίλμασιν ἤδε μέγιστος,
'Αυτ' ἂρ' ὦ θεᾷ ἀνέλαμψεν· ἔκακος δὲ τείσας ἄλλων. 294. 
Δὴ δ' ἔρει, πολλαὶ δὲ μετεσχεύοντο γεραίαι.

Δὲ ὁ δ' ἔτε νῦν ἔσχον Ἁθηνᾶς ἐν πόλει ἄρης,
Τῆς θύρας δ' ἤπα θεαίς καλλιπάρρης,
Κίοσης, ἀλόχος Ἀντένορας ἤπειδαμοῦ. 307.
Τῆς γὰρ Τρώος ἵππες Ἀθηνᾶς ἱέραις.
Δὴ δ' ἄλαληγῇ πᾶσιν Ἁθηνᾶς χαῖρας ἄνεσον.
'Ἡ δ' ἄρα πέπλων ἀλέας θεαίς καλλιπάρρης
θέμας Ἀθηναίης ἐπὶ γουνάσκον ἡφικόμου.
Εὐχομένη δ' ἦματο Δίως κούρα μεγάλαιο.

Πάντων Ἀθηναίης, ἐρυσίπτολε, δία θέων, 308.
'Ἄξον δὴ ἐγχος διομήδεως, ἤδε καὶ αὐτὸν
Πρινέα δὲς πεσένιν Σκαίων προπάροιθε πολῶν·
'Οφρα τοι αὐτίκα νῦν δυνακάθεκα βοῦς ἐν νηφ
'Ἡνίς, ἱεστάς ἱερεύσομεν, αἰ ν' ἐλέος.
Αστὺ τε καὶ Τρώος ἀλόχος καὶ νήπια τέκνα.

'Ὦς ἐφατ' εὐχομένη· ἀνένευε δὲ Παλλᾶς Ἁθηνῆ.
Ὡς αἱ μὲν ἢ' εὐκάντο Δίως κούρα μεγάλαιο.
'Εκτωρ δὲ τό τρόπος δώματι' Ἀλεξάνδρου βεβήκει,
Καλά, τά ἢ' αὐτὸς ἔτειζε σὺν ἄνδράς, οἷς τὸν' ἄριστο.
'Ἡσαν ἐνι τρώις ἄριστοι σέκτοις ἄνδρες· 315
Οἱ ὅς ἐποίησαν θάλαμον καὶ ὅμα καὶ αὐτήρ
'Εγγύθε τε Πράμοι καὶ Ἕκτωρος ἐν πόλει ἄρης.
'Εὐθ' Ἕκτωρ ἐκθέλοι Δίω φίλος· ἐν δ' ἄρα χειρὶ
'Εγχος ἡ' ἐνδεκάπτηρι· πάροιτε δὲ λάμπαι ὁδόρος
Ἀλήθει χαλκεῖν, περὶ δὲ χρύσεως δέος πόρκας.
Τῶν δ' εἰρ' ἐν θαλάμῳ περικάλλεα τεῦχε· ἐποντα,
'Αστίδα καὶ όρθικα καὶ αγκύλα τῷ' ἀφώντα.
'Ἀργείη δ' 'Ελένη μετ' ἀρα δυμαῖς γυναιξίν
'Ἡσοῦ, καὶ αἱ μικροπόλεις περικλυτε ἐργα κέλευν.
Τῶν δ' Ἕκτωρ νεικεσάν Ιδών αλχροις ἐπέσαν 320.

Δαιμώνι', οὐ μὲν καλὰ χάλων τῶν' ἐνθεο θυμία.
Ἀκεῖ μὲν φθεινῶναν περὶ πτόλειν αἰτὶ τε τείχος,
Μαρνάμεναι· σέο δ' εἶνεκ' ἀυτή τε πτόλεμος τε
"Αστυ τόδ' ἀμφιβόησε· οὐ δ' ἂν μαχέσαι καὶ ἄλλῳ,
"Ουτίνα ποὺ μεθέντα Ιωΐς στυγεροῦ πολέμου·
"Ἄλλ' ἄνα, μη τάχα ἀστυ πυρὸς ὑδίοιο θέρηται.

Τὸν δ' αὖτε προσέπειν Ἀλέξανδρος θεσσαλὸς·
"Εκτὸς, ἐπεὶ με κατ' ἄσαν ἔνεικασα, οὐδ' ὑπὲρ ἄσαν,
Τοῦνεκά τοι ἔρεω· ὧς δὲ σύνθεος, καὶ μεν ἄκουον·
Οὔτοι ἔγω Τρώων τόσον χόλο ὑπὲρ νεμέοι,
"Ἡμην ἐν θαλάμῳ, ἔθελον δ' ἄχει προτραπέζαθαι.
Νῦν δὲ με παρείπεσον' ἄλοχος μαλακοὶ ἐπέσαιν
"Ὤρμητ' ἐς πόλεμον· δοκεῖ δέ μοι ὅδε καὶ αὐτῷ
Λῳὸν ἑσεθαί· νίκη δ' ἐπαμείβεται ἄνδρος.
Ἄλλ' ἄγε νῦν ἐπίμεινον, Ἀρχία τεῖχεα δόω·
"Ἡ ΙΘ', ἐγώ δὲ μέτειμι· κυκῆσθαι δε σ' ὄιω.
"Ὡς φάτο· τὸν δ' οὔτι προσέφη κορυθαίος· "Εκτωρ.
Τὸν δ' 'Ελένη μύθωσιν προσηθήκασιν·

Δάερ ἐμείο, κυνὸς κακομηχάνου, ὀκροῦσθος,
"Ὡς μ' ὄφελ' ἦματι τῷ, ὅτε μὲ πρῶτον τέκε μῆτηρ,
Οἴχεσθαι προφέροντα κακή ἅνειομο θύελλα
Εἰς ὄρος, ἢ εἰς κύμα πολυβολῶδου θαλάσσας
"Ἐνθα μὲ κύμα ἀπόρρεσο, πάρος τάδε ἑργά γενέσθαι.
Αὐτὰρ ἐπεὶ τάδε γ' ὦδε θείο κακά τεκμήριοντα,
"Ἄνδρος ἐπετ' ὄφελλον ἀμείωνος εἶναι ἀκούσι,
"Ὡς ἡμὲς νέμεσιν τε καὶ αὐξαὶ πολλ' ἀνθρώπων.
Τούτω δ' οὔτι ἄρ νῦν φίλειν ἐμπέδω, οὔτ' ἀρ' ὀπίσω
"Ἐσονται· τῷ καὶ μιν ἐπαιρήσεθαι διό·
"Ἄλλ' ἄγε νῦν εἰςελθε, καὶ ἔκειν τῷδ' ἐπὶ δίφορο,
Δάερ, ἐπεὶ σε μάλιστα πόνος φίλειν ἀμφιβόησκεν
"Εἶνεκ' ἐμείον κυνὸς καὶ Ἀλεξάνδρον ἄκατο· ἅτος·
Οἶνον ἔπει Ζεὺς δήκη κακῶν μόρον, ὡς καὶ ὀπίσω
"Ἀνθρώποισι πελώμεθ' ἀοίδοιμοι ἐσφόνευκαν.

Τὴν δ' ἤμεισε· ἐπείτα μέγας κορυθαίος "Εκτωρ.
Μὴ με κάθις', 'Ελένη, φελέονσα περ· οὐδὲ με πείσεις.
ΣΟΦΤ VI.

'Ἡδ γὰρ μοι θυμὸς ἐπέστησα, ὃς' ἐπαμώνω.
Τρώεσσ', οὐ μέγ' ἐμείδο ποθὴν ἀπεόντος ἔχονοιν.
'Ἀλλὰ σὺν' δρονθὲς τοῦτον, ἐπειγόντω δὲ καὶ αὐτὸς,
ἠμ' κεν ἐπὶ ἐντοσθέν πόλεος καταμάρῃς ἕόντα.
Καὶ γὰρ ἐγὼν οἰκόνοῦ ἐξελεύσομαι, δόρα ἱδώμαι
οἰκήσει, ἄλοχον τε φίλην καὶ νήπιον νῦν.
Ὅν γὰρ τ' οὖ, ἐμὲ ὑποτροποὶ ἴχσομαι αὐτὸς,
"Ἅδη μ' ὑπὸ χειρὶ θεοὶ δαμώοιν Ἀχαίων.

"Ὡς ἀρὰ φωνὴσας ἀπέβη κορυθαίολος "Εκτωρ.

Δίφα δ' ἐπείδ' Ἰκανε δόμους εὐναετάντας,

Οὐδ' εἰρ' Ἀνδρομάχῃ λευκώλενον ἐν μεγαρόισιν

'Αλλ' ἤγεν καὶ ταῦτα καὶ ἀμφιπόλω εὐπέπλω

Πόργῃ ἐφεστήκει γοώσα τε μυρομένη τε.

"Εκτωρ δ' ὡς οὐκ ἔδον ἁμύσανα τέτεμν ἄκοητον,

"Έστη ἐπ' οὐδέν οὕς, μετὰ δὲ ἰδωχεῖν ἐθεῖπεν.

Εἰ δ' ἄγε μοι, ἄμωκε, νημερτέα μυθέοςοθε

Πῆ ἐθ' Ἀνδρομάχῃ λευκωλενος ἐκ μεγαροί;

'Ην τὴν ἐς γαλόων, ἣ εἰνατέρω εὐπέτηλον,

'Ἡ ἐς 'Ἀθηναίης ἐξοίχεται, ένθα περ ἄλλαι

Τρωαί εὐπλόκαμον δεινην θεὸν ἰλάσκονται;

Τὸν δ' αὐτ' ὀτρήρη ταμήρ πρὸς μυθόν ἐθεῖπεν.

"Εκτωρ, ἐπεὶ μάλ' ἀνωγάς ἀλήθεα μυθέοςοθε

Οὕτε τὴν ἐς γαλόων, οὐτὶ εἰνατέρω εὐπέτηλον,

Οὕτ' ἐς 'Ἀθηναίης ἐξοίχεται, ἐνθα περ ἄλλαι

Τρωαί εὐπλόκαμον δεινην θεὸν ἰλάσκονται;

'Αλλ' ἐπὶ πόργῃν ἐθ' μέγαν ἰλίουν, οὐνεκ' ἀκουσθ' Τετεθάει Τρώας, μέγα δὲ κράτος εἶναι Ἀχαίων.

'Ἡ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφάκες,

Μαϊνομένη εἰκνία· φέρει δ' ἀμα παίδα τιθήν.

'Ἡ ρα γυνὴ ταμῑ́ρ· δ' ὁ ἀπέσυντο δώματος "Εκτωρ,

Τὴν αὐτὴν ὅδον αὐτὶς ἐκτιμένας κατ' ἀγιαν.

Εὔτε πῦλας Ἰκανε δειερχόμενος μέγα ἄστυ

Σκωϊάς—τῇ γὰρ ἐμελη δειεξήμεναι πεδίονε—
118. ΒΟΟΚ VII.

"Ενθ' ἄλοχος πολύδωρος ἐναπτή ἠλθεὶ θέουσα, Ανδρομάχη, θυγάτηρ μεγαλότροφος Ηετίωνος. 395

'Ηντίων, δ' ἤπλεν υπὸ Πλάκω υλῆσθαι.

Θήρῃ 'Ὑποπλακίη, κακάεσσα, ἀνδρεοσὺν ἀνάσωσιν Τουπερ δὴ θυγάτηρ ἔχεος. "Εκτορι παλακοκοροστῇ.

"Η οἱ ἐπεισ' ἤμητὴ, ἰμα δ' ἀμφιτολός κίεν αὐτῇ, Παιδ' ἐπὶ κάλπῳ ἑχος' ἀταλάφονα, νήσιοι πνευμ.

'Εκτοράδιον ἄγαπητόν, ἀλληγειον άστερε καλῷ.

Τὸν ρ' "Εκτορ καλλεσσε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι 'Αστυνακτα' ὁιὸς ἢρ ἐρύετο ἱλιον 'Εκτωρ.

"Ητοι οἱ μὲν μειόησεν ἴδους ἐς παιδα σιωπῇ.

'Ανδρομάχη δὲ οἱ ἄγχα παριστάτο διακρέσσεται.

"Ἐν τ' ἄρα οἱ φῦ χειρὶ, ἐπος τ' ἔφατ' ἐκ τ' ἀνύμαξεν.

Δαμόνιε, φθείσαι σὲ τὸ οὖν μένους ὁ φῦ' ἐλεαίρεις Παιάδι τε νηπίαχοι καὶ ήμ' ἄμμοροι, ἢ τάχα χήρῃ.

Σεὲ ἐσομι' τάχα γὰρ σε κατακατένασσαι Ἀχαιοι Πάντες ἐφορμηθέντες· ἐμοὶ δὲ κε κέρδιον εἶν.

'Εν αὖραμάρτουσι, χθόνα δύμενοι, οὐ γὰρ ἢτ' ἂλλῃ "Ἐσταὶ θαλπωρί, ἐπιτί δὲν σύγε πότιυν ἐπίσφησιν.

"Αλλ' ἄρσα—οὐδὲ μοι ἐστι πατήρ καὶ πάντινα μετέρ.

"Ητοι γὰρ πατήρ' ἄμων ἀπέκτανε διὸς Ἀχιλλεύς.

'Εκ δὲ πάλιν πέρσαι Κιλίαν εὐναιετάωσαν.

Οἰδὲν ὑφησιον κατὰ θ' ἐκτανεί Ἡετίωνα, οὐδὲ μιν εξενάριξε· σεβάσσατο γὰρ τὸν ἓφι οὖθε.

"Αλλ' ἄρα μιν κατέκριν σὺν ἐντεὶ διαδέσομαι.

"Ηδ' ἐπὶ σήμ' ἑξεξεν' περὶ δὲ πτελέως ἐφώτευναν.

Νῦμμα αἰρεστάδες, κούρας Δίως αλγόγοιον.

Οἰ δὲ μοι ἐπὶ κασίγητοι δοκαν ἐν μεγάροισιν, Μοι μὲν πάντες ἵπποι κίοιν ἤματι 'Αδίος ἐλω.

Πάντας γὰρ κατέπεφυνεν ποδάρκης διὸς Ἀχιλλεύς.

Βουσίν ἐπὶ εἰλπόδεσσι καὶ ἀργονής δίεσσιν.

Μυτέρα δ', ἢ βασίλειν υπὸ Πλάκω υλῆσαν,

Τὴν ἐπεῖ ἁρ δειψ' ἠγαγ' ἁρ' ἄλλοιοι κεκατέσσιν.

'Αφ' ἤγγε τὴν ἀπέλυυς λαδόν ἀπερεια' ἀποινα.
Τὴν δὲ άυτὴ προσέειπε μέγας κορυθαίολος Ἔκτωρ. 440
Ἡ καὶ ἐμοὶ τὰδε πάντα μέλει, γένοι· ἀλλὰ μάλ γείνας
Ἀλέσμαι Τρώας καὶ Τρώαδας ἔλκεσιπέλπους,
Αἵ κε, κακοὶ δς, νόσφην ἀλυσάκως πολέμιον.
Οὐδὲ με θυμὸν ἄνωγεν, ἐπεὶ μᾶθον ἐμμενει ἐπιθλος
Λιεί, καὶ πρώτοις μετὰ Τρόισσι μάχεσθαι,
Ἀρνύμενος πατρὸς τε μέγα κλέος ἥδε ἐμὸν αὐτῶν.
Εὐ γάρ ἐγώ τοῦ νοί θεον κατά φρένα καὶ κατὰ θυμὸν
Εἰσεθαι ἥμαρ, ὅτι ἂν πον' ὀλὸδη Ἰλίος ιρή
Καὶ Πρίαμασ καὶ λαὸς ἐμμελείον Πρίαμοι.
Ἀλλ' οὖ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
Οὐτ' αὐτῆς Ἡκάδης, οὔτε Πριάμοιο ἀνακτος,
Οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἔσθιλο
Ἐν κοινῷς πέοοεν ὑπ' ἀνδρῶν δυμνεθεεσθ' ὁσον
cευ, δε κὴν τὶς Ἀχαϊῶν χαλκοχιτώνων
Δακρύςισαν ἀγνηται ἐλέυθερον ἥμαρ ἀποχρά.
Καὶ κὲν εὖ Ἀργεί έν οὐσία πρὸς ἄλλης ἰστόν ὑφαίνοις
Καὶ κἐν ὑδωρ φορέους Μεσσηόδος ἡ Ἡπερείςθ,
Πόλλ' ἀεκαζομενη, κρατερὴ δ' ἐπικείεστ' ἀνάγκη.
Καὶ ποτὲ τις ἐκφθον ἰδὼν κατὰ δάκρυν χέονεαν:
"Εκτορὸς ἦδε γυνη, δς ἀριστεύεσα μάχεσθαι
Τρώων Ἰπποδάμων, δε τ' Ἰλίον ἀμφεμάχονο.
'Ὡς ποτὲ τις ἔρεει· σοὶ δ' αὖ νέον ἐσσεται ἄλγος Χητεὶ τισαύν ἄνδρας ἀμύνειν δοῦλον ἡμαρ. Αλλὰ μὲ τεθνώτα χρήτῃ κατὰ γαία καλύπτου, Πρὶν γέ τι σῆς τε βοής σοῦ δ' ἐλεηθροῦ πυθέσαι. 466

'Ὡς εἰπὼν οὐ παιδὸς ἀρέξατο φαιδίμος Ἑκτωρ. Ἀφ' δ' ο παῖς πρὸς κόλπον ἐυξώνου τιθήνης Ἐκλίνθη λάχων, πατρός φίλου ὄψιν ἀτυχεῖς, Ταρθησάς χαλκὸν τε, ἵδε λόφον ἰπποχαίτην Δεινὸν ἀπ' ἀκροτάτης κόρυθος νεωτα νοήςας· 470
Εκ δ' ἐγέλασε πατήρ τε φίλος καὶ πότνια μῆτηρ. Ἄντικ' ἀπὸ κρατοῦν κόρυθ' ἐλεῖτο φαιδίμος Ἑκτωρ, Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφαυνώσαν· Ἀὐτάρ δ' ἐν φίλοις ύπὸν ἐπεὶ κύρη, πηλὲ τε χεράιν, Κιπεν ἐπευξάμενος Δί' τ' ἄλλοιον τε θεοῖδαν· 478

'Εν, ἄλλος τε θεοί, δότε δῆ καὶ τὸνδε γενεόσαι Παιδ' ἔρον, ὡς καὶ ἐγὼ περ, ἀμπεπέα ὅρεσσοιν, ἢδε βίνυ τ' ἀγαθὸν καὶ Ἰλίον ἐφα ἀνάσσειν· 480
Καὶ ποτὲ τις εἰπερί—πατρός γ' δὲ πολλὸν ἁμείνων· Ἐκ πολέμου ἀνιώντα· φέρον δ' ἐναρα βρατόεντα Κτείνας ἄνδρα, χαρεῖ σε δέ φρένα μῆτηρ.

'Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ὠθηκεν Παιδ' ἐν· ἡ δ' ἀρα μὲν κρώδει δέκατο κόλπω Δακηροῦν γελάσασα. Πλίθεις δ' ἐλήρει νοήςας, Χειρὶ τέ μὲν κατέρεζεν, ἐπος τ' ἐφατ' ἔκ τ' ὅνομαζεν. 485

Δαμανίη, μη μοι τι λίῃσ ἀκαθέζει θυμίω· Ὁ γὰρ τὶς μ' ὑπὲρ αἰταν ἀνήρ 'Λίδε προῖάρη: Μοῖραν δ' οὕτων φήμι πεθυμένον ἐμμεναι ἄνδραν, ὅ τε κακόν, οἰδὲ μὲν εὐθλόν, ἐπὶν τὰ πρῶτα γέννηται 'Αλλ' εἰς οἷον λούσα τὰ σ' αὐτῆς ἑργα κόμιζε, 490
'Ἰστόν τ' ἡλικαίτην τε, καὶ ἀμφιπόλοις κέλευ 'Εργον ἐπροῖσθεμεν πολέμοις δ' ἄνδρεσι μελήτεα, Ἡδον, ἐρω δὲ μάλιστα, τοι Ἰλίω ἐγγεγάζασαν.
Οὐδὲ Πάρος δήθηνεν ἐν υψηλοῖς δόμοις ἢν Ἀλλήνιος, ἀπεκαταθέν τοῦτον κατὰ πολέμιον πετοῦν τὸ κράτος τῆς νῆσος. Συνελήφθη ἡμέρα τῇ ημέρᾳ τῆς ἡμέρας τῆς νῆσος. Ὡς δὲ τις τοις Ἕληνικοις, ἄκουσαν ἐπὶ πάντων, τὰς πεποιθήσεις τῶν πολλῶν κατοικημένων. 

Τὸν δὲ ἀπαραίτητον πορεύσαι κατοικοῦντος Ἑκτώρος, Ῥάμφηνος, ὁ ἔφη γάρ τις τοις Ἵλιδαῖοι, ἀκούσας ἐπὶ πάντων, τὰς πεποιθήσεις τῶν πολλῶν κατοικημένων. Λέγει τὸν ἀπαραίτητον πορεύσαι κατοικοῦντος Ἑκτώρος, Ῥάμφηνος, ὁ ἔφη γάρ τις τοις Ἵλιδαῖοι, ἀκούσας ἐπὶ πάντων, τὰς πεποιθήσεις τῶν πολλῶν κατοικημένων.
Βιβλίο ΕΚΙ

'Αλλ', ἵπποι τὰ ὅπου ἔπισθεν ἀρεσσόμεθ' αὐτὸ πόθ' Ἴδει
Δώῃ ἐπιφανίοιοι θεοῖς ἁγιενεῖτερον
Κρήτηρα στήσασθαι ἱλεύθερον ἐν μεγάροις·
'Εκ Τροίης ἀνίσανται, ἐνυκνύμας Ἀχιλλείως.
NOTES ON THE FIRST BOOK

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

L 3
NOTES TO BOOK I.

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 Greeks and the quarrel of Achilles with Agamemnon, and twelve for Jupiter's stay among the Ethiopians, at his return from among whom Thetis prefers her request. Consult, however, the note on verse 222. — The scene lies at first in the Grecian camp, then changes to Chrysa, the residence of Chryses, and lastly to Olympus.

1-2. Μήνιον ἓκειν θέα, 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 carrying the reader into the very midst of affairs. — Observe in μή

νίον the absence of the definite article. In the old epic language, the article, as such, is never expressed. When the forms δή, δή, δό, &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.

θέα. Calliope is meant, the muse of epic poetry, who is called by Hesiod (Theog., 79) "the most excellent of all," προφέρεστάτ' ἀκαθη-

στών. — οὐδομήνιν. The poetic participle here passes over into an adjective, with the active signification of "destructive" or "fatal."

δή μόρι Αχαίων ἀλγεί θηκείν. "Which brought countless suffer-

ings upon the Greeks" Literally, "which placed." — Αχαίων. In Homer's time there was no general appellation for the Grecian race (the term Ἐλληνες being one of later origin). The poet, therefore, when he wishes to designate the Greeks collectively, employs the names of some powerful and ruling tribes. The Achaean race bore sway at this period in the Peloponnesus, and they are hence put for the Greeks in general. On other occasions we have Δαυιδ and Παλαιολος.

3-5. Πολλάς δ' ἰσθίουνες ψυχάς, 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 (AEn., li
NOTES TO BOOK I.

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β). "multus Danaum demittimus Orco."—A difference of opinion exists with regard to the meaning of προπαλάτω in this line, many commentators transmuting it "prematurely sent." This, however, is in correct. The preposition προ has here in composition the force of "onward," or "forward," and προπαλάτω has the literal meaning of "to hurl onward," just as in Latin we have protrahere, propellere, prostrare, where pro has no reference whatever to time. Compare verse 435 of this book, προπαλάτων ἵπτομαι, "they urged forward with oars," and also Apollo, Rhod., i. 364, where the form προπροπαλάτων 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 ἐκ Μάρμα, κ. τ. λ. "And made themselves a prey for dogs and all birds," i. e., made their bodies, the pronoun αὐτοῖς being equivalent here, in effect, to σώματα αὐτῶν. Observe the reflexive meaning of αὐτοῖς, the oblique cases of αὐτῶν having this force whenever they begin the construction.

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

5-7. ἦς οὖν 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 quarreled." The words ἦς οὖν refer back to προπαλάτω and τεύξε, and when resolved are equivalent to ἦς τοῦ χρόνου δὴ, ἦς ὅ. The particle δὴ, when joined with an advobr 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 χορηγάτειν ἕλκας βοῖς, κ. τ. λ., "then is the very time to fodder well," ἦς—τὸ πρῶτα. Wolf distinguishes between τὸ πρῶτα and ταπρῶτα, making the former equivalent to res prsema, the latter to imprimitus. This, however, is denied by Spitzner: τὸ σαβείναι is here poetic for πρῶτον.
8-10. τίς ὁ ἄφρος εὐκόνε, κ. τ. λ. "And what one, then, of the gods brought them both together, so as to contend in angry words?" Heyne joins ἤφρος in construction with εὐκόνε, but Wolf, with few more propriety, connects it with μεγαθὰ, making it define more particularly the idea contained in this latter verb, which in its general acceptance refers to arms and bloodshed, but here relates merely to an angry collision in words. Some grammarians supply ἰστρεξ before μεγαθὰ, but this is hardly necessary, the infinitive being freely appended to εὐκόνε in order to mark the result.

Ἄγροις καὶ Δίως όν. "The son of Latona and Jove," i. e., Apollo. This is an answer to the preceding question. We are not, however, to suppose that the muse herself here takes up the strain. The bard still speaks, but after having been inspired by the muse whom he has invoked.—ὁ γὰρ. "For this (deity)." Observe that ὁ is not the article, either here or anywhere else in Homer, but the demonstrative pronoun, and equivalent to οὗτος. Compare note on verse 1.—βασιλεία, Αγαμέμνον. Ἰστροτάτων ἀφρο. "Excited throughout the host."—διάκονον ἐν λαοί. "And the people kept pestering." 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 Χρόσην, κ. τ. λ. "Because the son of Atreus and 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)."—λούκιμων τε. "Both to redeem." More literally, "to free for himself," i. e., as a father. Observe the force of the middle.—φέρων τ’ ἀτρείδ’ ἀπονα. "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. στίματα τ’ ἕξων ἐν χιονίσι, 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 tip. The preposition ἐν 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 frst
NOTES TO BOOK I.

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

The earlier editions have στήματ' ἵππω, for which H. Stephens substituted στήμα τ' ἱππ., which has been followed by Heyne and others. It is certainly the preferable reading, and would appear to be confirmed by στήμα in verse 28. Those commentators are wrong who suppose στήματ' 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 στήμα 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.

σέπτρω. The σέπτρων 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 240.) 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 Εneas received by Ascanius, and carrying off his father Anchises, who holds the sceptre in his right hand, shows its form as used by kings.

17-19. καὶ ἄλλοι ἑκάτημεν Ἀχαιοὶ. "And ye other well-greaved Greeks." The greave, or λιπης (in Latin, octera), covered the leg in front, from the knee to the ankle. That the Greeks took great delight in handsome greaves may be inferred from the epithet employ-
ed here and elsewhere, as also from Homer's minuteness in describing some of their parts. (Compare note on book iii., verse 331.)—

"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 δὲ in παίδα δὲ. Observe, also, the use of the aorist in δοίν, ἑκτέρω, and ἑκεῖθε, to express the speedy occurrence of certain wished-for events.

19-20. παίδα δ᾽ ἵμωι λόσαϊ τε, κ. τ. λ. "But both release unto me my child, and receive this ransom." The infinitives λόσαντι and δέκτεσθαι 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 λόσαι 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 aesis, or casusal pause. Barnes's λύσασθη 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 λύσατε and δέκτεσθε, to which no material objection can exist, since the optative λύσασθε will imply the earnest entreaty of Chryses for the immediate release of his daughter, while the change to the imperative in δέκτεσθε denies any reluctance in paying the ransom, in case of such release.

καὶ ἕκτον. Observe here the force of the demonstrative καὶ. On
21-25. ἐντεύξομαι αἰδείος, κ. τ. λ. "Testified by acclamations their absent, both to reverence the priest and to receive the splan did ransom." Compare, as regards ἐντεύξομαι, the explanation of the minor scholiast: μὲν εὐθηνῆς ἔνοχως. Plato, in his metaphysics of this part of the mind, has οἱ μὲν ἀλλοι ίδεσαν καὶ συνή νοουν.—Διὰ οἱ Ἀτρειδή Ἀγαμήνωνι, κ. τ. λ. "But hot 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 κακοὶ, the explanation of Plutarch (De Aud. Post. p. 67, R.): κακοὶ, τοποτάτως, ἀγρίως καὶ αἰδεάτως καὶ παρὰ τὸ προσεχι,—κρατερον ἡ ἐκεί, κ. τ. λ. Observe here the adverbial force of ἐκεί, "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 τοποτάς, 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 (Vit. Excursum II.)

26-28. Μή σε στίξω. "Let me not find thee." More literally, "let me not catch thee." Observe the force of the subjunctive. Some commentators supply δολαρ, others φιλάσων, before μή. There is, however, no need of any ellipsis at all. The strong emotion of the speaker supplies the place of any verb.—οὐ ἐμπερνος αὐτός λύνα. "Or hereafter coming again." Αὐτός, as a reading, is softer and more Ionic than αὐτός.—μή νῦ τού νῦ χροιόμην, κ. τ. λ. "Lest, in that event, the sceptre and the fillet of the god prove in reality of no avail." Observe the force of νῦ (shortened from νεόν), analogous to the more prosaic νῶ. So, again, τοῦ has here the force of νῦ νῦ, "in reality," "in truth." Compare, as regards both these particles, the compound form ρωίνω, for which, in book viii., θεοῦ have νῦ νῦ.—σχῆμα ὑμῶν καὶ στέρα τεθύλα. 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. Τίν. "This daughter of thine." Observe the demonstrative force of τίνω, which does not here, however, refer to Chryseis as being present, but only near at hand. Οὔ, else, and perhaps more correctly, to the maiden as having been just mentioned in her f-
NOTES TO BOOK I.

ther's speech.—ἔγω. Emphatic, and therfore expressed.—πρὶς μεν καὶ γάρ τις ἔτειος. "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 conuenescat 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 ἔτειος, that εἰμι, "to go," &c., has regularly in the present the signification of the future.

ἐν Ἀργοτ. "In Peloponnesus." By 'Αργος 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 Mycenae and Tiryns, and constituting, along with many adjacent islands, the hereditary dominions of Agamemnon.—ἐρῶν ἐνοχεύοντες. "Flying 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 Aeneid, preserved at Rome in the Vatican library.

καὶ ἔχειν λίχος ἀντίσωσαν. "And preparing my couch." A euhemerism, involving a much grosser idea. ἀντίσωσαν is equivalent here, as the old grammarians correctly explain it, to ἐστρατίζομαι, and the phrase λίχος ἀντίσωσαν is precisely analogous to λίχος κορινθιακός, 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. Ἀντίσωσα, with the genitive λίχος, would undoubtedly mean "to partake of," or "share my couch;" but not with the accusative, as in the present instance: "... ὅταν, Λεοντ., vol i., p. 10."
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"All's well. "Go, then." More literally, "(Tarry not, then), but go." The abrupt use of ἀλλὰ here is intended to mark strong excitement.
—οἰότερος ὡς εἰς σίγαν. "In order that thou mayest, in that event, depart with greater safety." Observe the force of εἰς (analogous to ἐν in prose), and consult the remarks of Donaldson on this particle. (New Cratylus, p. 248.)

33-34. ἡδονὴς ὡς ἐφιάλου. "That old man thereupon became afraid." Observe, again, the demonstrative force of ὡς, as equivalent to ἀείς or ἦδονς: that same Chrysos of whom the bard has just been speaking.—ἀεί. "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: τοῖς ἀεί ἀειόνως εἰς ἦδονα τοιαύτα πολυφυλεῖσθαι Σαλάντος. "Along the shore of the loud-roaring sea." Observe the beautiful onomatopoeia in πολυφυλεῖσθαι, as imitative of the dashing of the waves and the loud roar of the sea when lashed by tempests. The advocates for the Romaine mode of pronouncing the ancient Greek have fallen into a singular error with regard to the Homeric term πολυφυλεῖσθαι, 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 ἰοφυλεῖσθαι, 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 φυλεῖσθαι, as indicating the din and roar of battle? Must we render it "the gentle murmuring of the fight?"

πολυφυλεῖσθαι εἰς τοὺς ἀκάνθους καίων, κ. τ. λ. "And then, going apart, that aged man prayed earnestly to King Apollo, whom the fair-haired Latoon bore," i.e., going to a distance from the Greek camp. So Plato, in his prose paraphrase of this passage, has ἀκανθωρετέος εἰς τὸν ἅρπαγον. —ἀκανθωρετέος. A general term of honor here, as indicating one high in power, and applied to many gods. (Compare Donaldson's New Cratylus, p. 417.) —τῶν. For ἄν, a usage retained afterward in Ionic Greek.

37-38. Ἀργυρόφωτος. "Bearer of the silver bow," i.e., the bow adorned with silver. So ἀργυρῷκατακόπα (Virg., Æn., xi., 552), as applied to a bow with golden ornaments, such as the ring or handle, &c.—δὲ ἀξίωματος ἀειμέθισθαις. "Who hast ever protected Chrysea." Observe here the continued action implied by the perfect, which makes ἀειμέθισθαις 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 favored city. —Χρύση. Chrysa, the residence of Chrysa, was a town of Troas, on the coast, to the south of Troy, and near the promontory of Lectum. Strabo, however, places it in the innermost part of the Adramyttian Gulf, and hence some are in favor of making two places of this name, an old and a new Chrysa. The city spoken of in the text, wherever it was situated, was famous for a temple of Apollo Smintheus, called Sminthium, a name sometimes applied to the town itself.

Κηλλα. Cilla was a town of Troas, not far to the northwest of Adramyttium, and lying in what was called Clicica Thebaca. It also contained a temple of Apollo.—Τένεδος τε ἐς ἅνδαςες. "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.) —ἀνδαςες. This verb governs the genitive here, because that case expresses the object which calls forth the activity of the subject.

39-42. Σμινθευ. "O Smintheus." Apollo was worshiped under this appellation in various parts of Asia Minor, but particularly at Chrysa, where he had a temple called Sminthium (Σμινθευον). The origin of the name Smintheus is variously explained. The most common derivation is from the Cretan term σμινθος, "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 for the night in a particular spot, a large number of field-mice came and gnawed away the leathern straps of their baggage, and the thongs of their armor. Here, then, says the legend, they fixed their settlement, and hence the deity who had directed their wanderings was called by them Smintheus. Another and better explanation makes Apollo to have derived this name from the rat as the type of primitive night; and thus the animal in question, when places in works of art at the base of Apollo’s statue, indicated the victory of day over night.

αὐτ οἷς τοι ἔχεινεν, α. τ. ια. "If ever, beside other acts of homage, I erected unto thee the beauteous temple." "Eri (more literally, "in addition") is here, according to strict Homeric usage, an adverb, and is not to be regarded as merely separated from ἔργα by timea. (Compare note on verse 25.)

ἐκριψα. 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 ἐπέθεσε 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 beautiful 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 ἔπεθει becomes equivalent to the simple ἔσβαλε. It is, in this sense that the present passage is understood by Plato in his metaphorics; where he has ἐν ἓκτενος ἔσβαλε; by Eustathius in his commentary, who remarks, ἐρευνῶ δὲ ὅτι τὸ ἔπεθει συν'άνει μὲν τὸ ἔρημον, and by some of the best scholars in modern times. (Compare Ast. ed Plat., De Exp., iii., p. 288.) 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 ἔπεθει contains a special reference to the completing of a structure by the erection of the pediment or fastigium, called by the Greeks ἀνάυωμα or ἀνάγω, because the pediments of the earliest temples which were dedicated to Jupiter were usually ornamented by an eagle in relief, an instance of which is afforded by the coin represented in the annexed woodcut.

"Εἰ ὁ δ' ἦσαν τοι, κ. τ. λ. "Or if ever, then, (before this), I consumed in honor of thee." We have here what is termed the use of ὅσι in gradation, when a fresh topic is introduced into a discourse—inā. An adverb. The same remark applies to it as to ἔστι in the previous line. The literal meaning of ἐστὶ ἐστίς 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.—τίδε χρὶ κ. τ. λ.
NOTES TO BOOK 6.

eἰλὴν. "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.—τίτησιν Δαναι ἐρέ δάκρων, κ. τ. λ. "May the
Greeks alone by thy arrows for my tears," i. e., by the slaughter
which thy arrows shall inflict.—Δαναι. Consult note on verse 2.
We have here again a special appellation used in speaking of a
whole race. The term Δαναι is considered by some as equivalent
to γνησεῖς. Thus the scholiast on Ἑσχυλος (Prom., 568) remarks,
ὁ γὰρ ἀρσείτης τὴν γῆν δὲν φανεν. (Compare Haupt, Quest. Ἑσχυλ.,
ii., 70.)

43-45. τοῦ δ'. "This one thereupon."—Βῇ δὲ καρτ', κ. τ. λ. "And
he went down from the summits of Olympus." Observe the a-
verbal force of καρτ', and also the idea of motion from a place
implied in καρνυν.—τῆ. Accusative of nearer definition.—τὸς.
"His fearful bow." The plural of excellence or intensity.—ἀμφο-
τία τε φασίντηρον. "And his closely-covered quiver." Μορο
literally, "and his quiver covered all around." The top or cover
of the ancient quiver was called πώμα, and resembled an in-
verted drinking cup, whichever the name.

46-49. Ἐκλασάθε & ἀρ' διατοι, 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.—ἀντρέω. Observe the reflexive force of the oblique case, as it begins the
clause; and compare note on verse 4.—δ' εἰς νεκρὲς ἔστησεν. "And
he moved along like the night." More literally, "and this same
deity moved along," &c. A nobly-graphic image. Eustathius in-
dulges in a far-fetched explanation, when he makes the present
passage a figurative allusion to the thick and vapory appearance
of the atmosphere, proceeding from the corruption of the air, during
the season of pestilence. The meaning merely is, that the god
moved along gloomy of visage, and fearful as the night. So Healey
chius has, φοβερὸς τὴν Θέαν, καταπληκτικὸς καθαυτόν νός.

μετὰ δ' λόγον ἔρχε. "And discharged an arrow at them," i. e., at
the ships. More literally, "sent an arrow after (i. e., among) them." Clarke supplies νδνας 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, a
near the mouth of the Simois. Hence the figurative allusion to the
N. 28. κὰτ τὸν γόν. That is, his burning rays. δέντρα δὲ ἀλογγὺς γυναῖρ. 
1. v. l. "And fearful was the twang of his silver bow." Observe, in ἀργύριος βόηθ. the beautiful onomatopoeia, or echo of sound to sense.

58-63. Οὐρα. 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, Variae, zu Hom., II., vol. i., p. 66.)—ἐπορθερα. "He attacked." Literally, "he went against." Passow incorrectly refers this to the arrow itself. (Greek, Handwörter, s. v. ἐπορθερα.)—ἀντὶς ἔωτις, αὐροις, a. v. λ. "But afterward, discharging a sharp-pointed arrow at (men) themselves, he kept smiling, and numerous pyres of the dead were continually being burned." An incorrect punctuation of this line makes αὐροις 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 an after ἔωτις, and another after ἐπορθ. 

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

53-56. φροτερ. "Kept going." More freely, "continued to speed their way."—καλλίσωμα. "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.—ρὸ γὰρ τῆι ἡμερι. οἱ. v. 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 τῆι with the dativus (a case the leading idea of which is rest or continuance) has here in some degree the force of ἐν.—ἡμερι. 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.—δήσι. Observe the imperfect force which the aorist here assumes, and which we often find in similar cases. (Compare Nügelsbach, ad loc. and Küster, G G., § 444.)
NOTES TO BOOK I

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

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

Τοῖς δὲ ἀνυστάμενοι, κ. τ. λ. "Among these (same) thereupon, Achilleus, swift of foot, arising, spoke." Observe the force of δέ in this verse. It is by no means explicative, 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 τοῖς, equivalent, in fact, to ἐν τοῖς, and compare the remarks of Kähner on the Dative in a Collective. (Gr. Gr., § 568, 2.) The idea of "among" is still farther expressed by the preposition μερὰ in μερᾶς, though not required to be given in translation. Some editors make τοῖς depend for its government on this same μερὰ, but such a construction would not be Homeric, μερὰ having here merely the force of an adverb. Nægelsbach regards τοῖς as the dative of advantage ("for these"), but this is decidedly inferior. Equally objectionable is Passow's explanation, who makes τοῖς the same here as τοῖς ἐπηρείον or μάθεις.

59-60. Ἀτρείδης, νῦν ὄμη, 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 παλαμπολαγχέντας, the use of the passive in a middle sense. This participle is commonly, but erroneously, rendered "having renewed our wanderings," or "having
again wandered." In the first place, there were, in fact, no previous wanderings; and, in the next, the adverb πάντως 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. usw Econol., vol. i., p. 93.

ἐλ σὲν ὑμνῶν γε φύσεμεν. "If, perchance, we would escape death at least." The particle σὲν is here employed to denote something ascertain 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 διόντος, φύσεμεν ἄν ὑμνῶν, "if, the deity granting this, we might in that event escape."—ὑμνῶν γε. Observe here the limiting force of γε, "if we would escape death at least, since we have not been able to escape war and pestilence."

61-63. Ἐδ ὡς ὄμοι, 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.—ὡς. 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."—ὡς. For a literal translation supply another ὡς with λογίζεται. The combined effect is expressed by ὄμοι, the separate action in producing it, by the verb in the singular.

ἀγας ὡς. "Come now."—τινα μάλιστα ἱερεῖμεν. "Let us interro- gate some seer," i.e., let us consult, &c. Present subjunctive, for ἱερεῖμεν.—μάλιστα. The term μάλιστα 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, ἱερεὺς is a priest of some particular deity, who discloses the future from an inspection of the entrails of victims, &c. And again, ἱεροπορίς is an expounder of dreams, who discovers in them an expression of the will of heaven.—καὶ γὰρ τ' ἑπάρ, 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 ἐς, literally "out of," i.e., out of, or emanating from the great source of all knowledge.

64-67. Ὁ τ' εἷποι, δυτὶ τόσοι, κ. τ. λ. "Who, in that event, might tell on what account Phoebus Apollo has become so greatly incensed." Observe the force of the particle σὲ. "who, on our asking him.
NOTES TO BOOK I.

—ἄτρ. Equivalent to the later ἄτρ. ἄτρο. The σορταστεῖο denotes the having passed into that state which is indicated by the present.

Εἰ τε ἥπερ διὸ εὐγενέστερον τ. ἀ. ἂ. "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.—διὸ. Observe the force which the particle γε imparts to διὸ, namely, "this deity for his part," i. e., this same deity.—εὐγενέστερον. This genitive, and also εὐεργεσίας, are commonly supposed to be governed by ἔξεσα 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 Mathew, § 337.)

Αἱ κίν νυν χωρὶς ἄρρενων, τ. ἀ. ἂ. "If in any way, after having enjoyed the savor of perfect lambs and goats, he may be willing to ward off destruction for us," i. e., from us. The particle εἰ here takes the place of the ordinary εἴ, from its implying a latent wish that things may turn out so. (Consult Hargre, part ii., p. 214.)—τελειός. 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 βούλησαι. Not the indicative, as some think, showing it to be very probable that such an offering will propitiate the god; on the contrary, βούλησαι is the old form for the subjunctive βούλησαι.—ἵνα.
More literally, "having participated in," "having partaken of." (Battmann, Lexil., s. v.)—άμι. Used adverbially, according to Homeric usage.

68-72. Ἦρως δ' ὡς οἶνος. 'This warrior, indeed, having thus spoken." More literally, "this warrior, indeed, for his part." The particle Ἦρως is nearly the same in force as μὲν. The two principal points of difference are that Ἦρως is the more poetic term, and that it may stand first in a clause or sentence. (Compare Hirtung, vol ii., p. 268.)—δ' ὡς. Observe the accentuation here, distinguishing this ὡς (for οἶνος) from the ordinary ὡς; "as," i.e.—εὐρ' ὡς ἀετοῦ. No tr. sense. Compare note on verse 22.

Οἴστριμος. "The son of Thestor."—δ' ὡς. "By far." The term ὡς occurs only in Homer, and is used to strengthen the superlative.

—δ' ὡς τὰ τ' ὀνόματα, ε. 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 τα as connected with ὀνόματα and ἐνοίγεμα, "those things that are," "those things that are to be." So in English, "that which is," "that which is to be;"

Καὶ νῆσον ἄγαντα, ε. τ. λ. "And was guide for the ships of the Greeks unto Ilion." We must be careful not to connect with ἄγαντα hero 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.—ἀ΄να. The accusative of motion toward a place, and not depending on εἰσερχόμενον. "By means of his skill in divination." ἐν τῷ ἀγάν. "Which." Epic for ἄγαν.

"O σφίν εἴρονιν, ε. τ. λ. "This one, being favorably disposed toward them, harangued and spoke among them (as follows)." Literally, "this one thinking well for them." We have given δ οἰκόν with Wolf and Spitzner, as supported by the authority of Aristarchus and the best ancient grammarians; and have assigned to δ the force of οἴνος as usual. (Compare Usteri, Wolf Variae, vol. i., p. 75.) Some make δ, however, Homeric for δ (Kuhn, § 343); and Heyne and others read at once δ σφίν.—ἀγαφόσεξα. This merely relates to the occasion on which the speech was delivered, namely, in a public assembly; it was so far, therefore, an ἀγαφός, or concilia. The term περίεργειν, on the other hand, refers to the contents of the speech.

74-75. κέλεσόν με. "Thou biddest me." Not directly, but implicitly.—μὴν. "The cause of the wrath."—ἰκιδεῖν. "Will declare
it." Nägelsbach supplies ἐνοχ, in the sense of ἔσοι; but this a is unnecessary, since ἐνοχ refers back to μέν.—εἰ δὲ σῶσῃς. "De thou, however, consider well." More literally, "place (or arrange) the matter carefully in thy own mind." Supply φρειν. 'Observe the force of the middle voice: Achilles must do this for himself; he must take the whole responsibility.—ἀμεθεο. 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 σῶσῃς.

ἡ μὲν μοι προφῶν, κ. τ. λ. "That thou wilt in very truth promptly aid me with words and hands." More literally, "wilt word off (danger) for me." In the form ἡ μὲν, the particle μὲν corresponds to the prose form μέν. (Consult Nägelsbach's Excursum on μέν.)—προφῶν. 'Observe the employment of the nominative with the infinitive, the reference being to the same individual that forms the subject of the preceding verb.—ἡ γὰρ διόμεν ἄρα χιλωσίμεν. "For I do assuredly think that I shall anger the man." Observe the force of ἃ. Some connect it, in translating, with χιλωσίμεν, but it unites more naturally with διόμεν.—χιλωσίμεν. 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.

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

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

eἰπὲν γὰρ τὸ χόλον ψα, κ. τ. λ. "For though he may have stilled open wrath, indeed, even on the same day, yet at least afterward also does he retain secret resentment in his breast and he may have
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"The particle ἔρως with the aorist of the subjunctive is here equivalent to done in Latin with the Futurem exactum. (Nägeli, ed loc.)—γῆλον. By γῆλος is meant an outburst of passion, open resentment; by ἀνός, on the other hand, a feeling of secret anger, long harbored in the breast. Compare the Elys. Gud., γῆλος δὲ εἰςεῖναι χύνης γαλήνης, ἀνός δὲ ἀναπό τοῦ παραπάτευτος παραμένει.—έλλα τε. We have given this reading, with Heyne. More recent editors have ἐλλα τε.

οὗ ἄρα ἔρως. "Do thou therefore consider." Observe here the force of the middle voice. In the active, φράω means "to speak to or with another;" but in the middle, "to or with one self," i.e., to consider, to deliberate.—άι με σπαίνεις. "Whether thou wilt save me (from harm)," i.e., wilt protect me.

65-66. θεσμοφορέω μάλα. "Having taken courage fully."—σιδηρόθεσμος, i.e. "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 θεσμοφορέω the meaning assigned to it by Buttmann, who derives the word from θεσμός, and φορέω in the sense of συνέλαβα. According to this writer,
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Therefore, the old expression εις προστασία means "a god under a sign." The sign sent was called θεοπρόσωπον, and the interpreter of it θεοπρόσωπος. (Hultmann, Lex., vol. i., p. 12.)

οὐ μὴ γὰρ Ἀπόλλωνα. "No! for by Apollo." The particle οὐ makes here, in fact, a double, that is, a stronger negation with ὄντις in verse 88.—ὑπὲρ. "And unto whom." To be construed with εἰσέχωμαι.—θεοπρόσωπος ἄνωθεν ἑαυτοῦ. "Revealest his heavenly signs," i. e., explainest their import. The term θεοπρόσωπος is the same in effect as θεοπρόσωπος.—ἐμεὶς ἤμοιος, κ. τ. λ. "While I live and see on earth," i. e., live and enjoy the blessing of sight. Compare the Attic ἡν καὶ βλέπωσι, and the Latin nos videsque.

93-94. παρέ. "At."—βαπτίζεις χείρας ἐπιοίκεις. "Shall lay heavy hands," i. e., the hand of violence.—οὐδ' ἐν εἰκός. "Not even though thou mention," i. e., not even though thou name as the cause of Apollo's anger. The more common construction in προσ would be, οὐδ' Ἀγαμίμων, ἐν ἁρα τούτον εἰκός.—δὲ νῦν πολλά ἁρατος, 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 εἴρημα εἰρεῖ, "boasts that he is." It is the Latin profectus esse, and is explained in Plato (Gorg., p. 449, B.) by εἴρημα κατα, "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.—πολλάν. Equivalent to πολλά, or the Latin multo, longe.

94-96. Θάρσος. "Took courage." More literally, "became encouraged." Compare ἄνακτόσκριτο verus 64.—Οὐδ' ἵπτ. "Neither, in very truth." The speaker, according to Kühner, begins an address with οὐδ' ἵπτο... ὅτε, when he opposes some false view of a matter that has just been taken previously. (G. G., § 755. Compare Haring, vol. i., p. 431, 444.)

οὐδ' ἀπλάτων θύγατρα. "Nor did he release his daughter." Our form of expression would be, "and whose daughter he released not."—τούθεν ἵπτο. "On this account, namely," i. e., on this very account. The particle ἵπτο is here explanatory, and serves, as it were, to recapitulate what has gone before. (Nügelsbach, Ez. u., § 3.)

97-100. οὐδ' ὤν πριν, 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 πριν in order to impart additional
NIXUS TO BOOK I.

Δύνατον τε τε οὖσαν εκτροπαν; literally, “sooner, sooner at least; and observe also the force of γε with the second σμοῦ, more freely, “before that, at all events.”—χείρας. Markland conjectured Κάρας, but χείρας 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., 315), κακόν ἐνοχοὶ χείρας ἔχοντι.

ἀδελφός. Used adverbially here, as usual. No lemma of ἀδελφόςον. —ἀδέλφιον. We must supply before this ininfinitive the infinitive pronoun ὅσον. Cauches is afraid of naming Agamemnon, though he means him all the while.—ἀδελφίως. Referring to the quick-glancing, flashing eye, that forms so striking a constituent of female beauty, and is indicative also of youth and spirits.

ἀδελφός, ἀδελφόν. “Without price, without ransom.” Two adverbs. The absence of the connecting conjunction is here in tended to mark how free the surrender must be. (Nügelsbach, ad loc.)—Χείρας. Consult note on verse 37.—τὰ τε κεν σοι, 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 maidens, we may prevail upon him, by sacrifices, to remove the pestilence from among us.

101-105. ὅτι δὲ ἐκεῖνος εἰσίν. “This one, indeed, having thus spoken.” The particle ἤ (observe the accent) is here again put for ὅτι—εἰσίν. Consult note on verse 58.—μένεις ὅτε μέγα φεῖνες, κ. τ. λ. “And his diaphragm, black all around, was greatly filled with anger.” By φεῖνες is here meant the diaphragm. When the mind is violently agitated by passion, the veins become swollen with blood, and the φεῖνες are properly said to be ἐμμενοί.—καὶ ὅσο εἰ συγκ. κ. τ. λ. “And his two eyes resembled blazing fire.” Literally, “the two eyes for him.”—αὐτῶν. “Sterling regarding.” The verb δομοῖοι has also the meaning of foreseeing together with that of prognosticating and foreboding. Hence Buttmann 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 δομοῖοι is chosen as the more expressive word, to show that Agamemnon’s look threatened and foreboded evil. (Lextil. s. v.)

108-109. μὴ ταπεινοῦ. “Prophet of ills.” Compare the explanation of Eustathius: δεῖ κακον παντεψειμοῦνοι.—τὰ χρήσιν. “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.—αἰτὶ τὸν τὰ καὶ τῇ ἐκεί, κ. τ. λ. “Ever an... things that are evil dear in mind unto thee to predict,” i. e., even 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, φίλος is here for φίλον. (Consult ὁ ἱερατικὸς, ad loc.)—τὰ καὶ τῇ. Observe the demonstrative force of τῇ. More literally, “those things (that are) evil.”

ἐσθήσαν δὲ καὶ ἔδει τῷ πώς, κ. τ. λ. “Neither hast thou ever as yet uttered any favorable prediction, or done aught that was advantageous (for me).” The commonly-received translation of ὅθεν ἐρήμωσα, “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 ὁ ἱερατικὸς, ad loc.)

109—115. θεοπροκήνω. “Revealing signs from on high,” i. e., pretending to reveal them. Consult note on verse 95.—οὐ δέ. “How that, forsooth.” The particle δέ is here ironical, and answers to the Latin secutum.—κόμης Χρυσέας. “Of the damsel Chryseis,” i. e., offered for her.—ἔτει πολλὰ βουλήματα, κ. τ. λ. “Since much do I wish to have herself at my home.” Αὐτή is here put in opposition to ἄτως, and answers to the Latin ipsam, not c., καὶ γάρ Ἰω, κ. τ. λ. “For in very truth I prefer her even to Clytemnestra, my wedded wife.” The particle καὶ must be joined in construction with the proper name.—προδέσων. Observe the force of the perfect here. Literally, “I have preferred, and I continue to prefer.”—κομπίζων. The Homeric adjective κομπίζων does not mean “youthful,” as many render it, but “wedded,” and is opposed to the union between master and slave, or to concubinage.—(Böttmann, LexI., s. v.)

ἔτει οὐθέν, 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.—ἰδοῦν. The accentuation of this pronoun in the greater number of editions is erroneously given as ιδοῖν. The law is correctly laid down by Spitzner: “Si persona tertia pronomen, eo, ιδοῖν, ad eum ipsum, de quo sermo est, referatur, tenor in iis suisset, sine ad alium quemquam reviviscit, in- clinatur.” In the present instance, therefore, since ιδοῖν refers not to Chryseis, but to Clytemnestra, it becomes an enclitic.

ἐκαὶ. By ἐκαὶ appears to be here meant, in strict senses, the development of the frame; by φίλον: on the other hand, the symmetry, or proportion of the different parts to one another.
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or carriage. Voss, in his review of Heynor's edition, states the difference between the two terms very accurately: "Weder an Leibeswuchs, noch an Bildung," meaning by the latter expression, "as schönem Verhältnisse dieses Wuchses." (Usteri, Wolf Vories, vol. i., p. 27.) — *οὖ* ὀφ. The particle *ὀφ* is here employed to carry on, and give a new view to, the enumeration; just as we would say in English, "nor then again." — ἵπης. By ἵπης are here meant accomplishments in the term, namely, such as were of a domestic nature, especially those appertaining to the loom.

116-120. ἀλλὰ καὶ ὄς. "And yet even thus," i. e., even though the case stand thus, and she be so beautiful and accomplished.— ἀσθεν. "I am willing."—πάλλα. "Back," i. e., to her father. Consult note on verse 59. — τό. "This particular course." Observe the limiting force of *γρ.*—βούλομαι. "I wish rather." This verb, when followed by *(γρ.)*, has frequently the force of *βούλομαι* μᾶλλον, or the Latin melius.—*ἀντίρρα* ἵπης γίρας, κ. τ. λ. "But prepare ye straightway (another) reward for me, that I may not alone," &c. The particle *ἀντίρρα* is poetic, and has the same force as ἀλλά, or δι', in prose, denoting a difference and opposition.— ἵκης. Observe the employment of the emphatic form of the pronoun.—δότας. For *ίνα* — οἴοις. "Alone." Not to be confounded with *οἶοι*, "such as.*

τέειν οὖδε λόεε. "Since that is not fitting either." Observe the force of *οὖδέ*. 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.—*δι'* μοι γίρας ἵπης γίρας, κ. τ. λ. "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.—*δι'*. The neuter of the relative *δι'* stands here, by Homeric usage, for *δι* γε. (Matthiae, § 486, 3.)— ἀλλά. An adverb, and incorrectly written with the subscript *i*, as is shown by the Doric form ἀλλά. Most adverbs with the dative (or locative) elective express not only the relation of rest (dativus locatis), but also the direction whither, as is shown in the present instance. (Kühner, § 571, An. 3.)

123-124. Ἀπειθέω κακὸς, κ. τ. λ. "Son of Atrus, 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.—τοι* γέροντος, 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
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... for how shall the host be able now to give thee one! The particle γὰρ is here, as often elsewhere, elliptical, and refers to something preceding, and to be supplied.

οὖθε τί πως ἔχοντες, κ. τ. λ. "Neither do we at all know of any quantity of presents lying anywhere in common," i.e., remaining any where undivided. We may supply with πολλὰ either ἡμίμετα or γέρον. Observe the very delicate use of the particle οὖθε. Neither, if the Greeks ever seem to return it right for thee to have an other prize, are they now possessed of the means of bestowing one.

—νῦν. Many editors read οὖθε τί πως. We have given, however, the lection of Spitzner, which is more in accordance with Homeric usage.

125-126. ἀλλὰ τὰ μὲν πολίες, 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." (Matt., xx., 14.)—τὰ δὲ ἄδεηστα. Observe that there is no δὲ in this clause, answering to μὲν in the preceding one, because μὲν has there a strong affirmative force, which is carried out still further in τὰ ἄδεηστα.

λαδόει καὶ ἔρικε ἱπποκέ, 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 ἔκαστερον the force of ἐκ in composition, "to gather upon," i.e., to heap upon the other, and compare the German so in abschlagen.—παλλάγοι. 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. τῇδε τῇδε προέχει. "Send on this (maiden) out of reverence toward the god," i.e., and propitiate the god by so doing. Observe the force of προέ in προεῖ. "Send forward," "send toward to her home." Compare note on verse 3, προεῖνει. "Will recompense (thee)." More literally, "will pay thee back." There is no need, when thus translating literally, of our supplying τῷ δοῦντι here with special reference to Chrysea. The poet merely has in view the general idea of ease sustained by Agamemnon without any more particular allusion.
ad as verbi Zeis ὧρι. "If Jove, perchance, ever grant (unto us)."
Observe the employment here of ad for ei, as indicating a latent wish that things may turn out so. Compare note on verse 66.
—τόλειν Τροίην εὐτέτον. "The well-walled city, Troy." Not Τροίης, as we find with πτολεήσων, nor Τροίην of three syllables, as Aristarchus and Herodian maintain. (Consult Sprirner, ad loc.) 131–132. μὴ & ἄνευς, 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 ἄνευς is here "clever," or "skillful," not "brave," as it is commonly rendered.—τερ. Not to be taken here in the sense of quoque, a meaning which it often elsewhere has with the participle, but with the force of valde. It is the same, therefore, as the Lat. per, in such expressions as "pergrata perque jucunda," "per mi minim viustum est."—τῶν. To be taken "causaliter."
κλέπτε νῷ. The object of the verb is not named, but may be easily supplied by the mind. The verb κλέπτεν here is the same asFastin occulto.—παρελέσαι. A metaph., borrowed from the race, in which one competitor runs by, or outstrips another. Hence to overreach, to outwit.
133–134. ἢ ἔθελες, δορ' αὐτός, 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 ἢ arises very naturally from its original disjunctive force: "(am I wrong in my surmise), or dost thou wish," &c.—δορ' αὐτός Ἴγκος. The construction of δορα with the subjunctive, followed by the accusative with the infinitive, after a verb of wishing like ἔθελα, has excited some surprise on the part of commentators. The truth is, however, that δορα with Ἴγκο is intended to mark the purpose or object in a more emphatic manner than ordinary, and therefore this construction is expressly employed.
αὐτός. A difference of opinion exists with regard to the proper form of this adverb. Buttmann, following Damm and Heyne, maintains that it ought always to be written αὐτός, with the aspirate. Hermann, on the other hand, is decidedly in favour of αὐτώς 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 modo modo in Latin. (Herm., Opusc., vol. i., p. 243, 341.—Buttmann, Lex. ad., s. v.)
135–139. ἀλλ' "Well, then."—δύσονι γέρας. Supply μοι.—ώρωντες 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 ἐσται may be supplied as follows: πώλεσται καλός ἡμί. This non

NOTES TO BOOK II.

struction forms what grammarians call σχήμα αυτωνομος.—σχήμα αυτων. Equal in value to the one which I shall have lost; namely to Crysena.

γω δε κεν αυτος εληματ, κ. τ. λ. "The manner of 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 Cypses, to Ulysses. Agamemnon threatens that he will come and bear away any one of these whom he pleases.—δε οδηγος αυτω ελων. The excitement under which the speaker labors leads him here into a kind of repetition. This is in accordance with the character of early eloquence, where the main idea is continually brought forward and dwelt upon. The change from the middle εληματ to the active ελων is particularly worth observing.

δε δε κεν εκχωλωσεια. "And that one shall long be angry," τ. ε., 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.—δε κεν. "Unto whomsoever." 140-142. μεταφοραρισσεβα και αυτος. "We will deliberate upon even hereafter." Observe here the force of μεταφορα in composition, "we will consider among ourselves," τ. ε., I will take into my own consideration.—και αυτος. Literally, "even again," τ. ε., at some other time.—ον πελαιαν. Heyne refers this to the action of the air and water in黑ening the sides of the ship; but Wolf, with more propriety, to some color or preparation laid over the timbers to protect them from the atmosphere, δεκ. It was probably a mixture of wax and pitch. (Compare Müller, Archaiol., § 330, 3.).

αριστομην. For αριστομην. "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.—διαυ. 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.—ις δ' αγειρομεν. "And let us collect and put into it." Observe that αγειρομεν is for αγειρομεν. The employment of the adverb ις supplies, as it were, the place of a second verb. Compare the explanation of Nägelsbach: "Collectos remigem imponemus in navem."—ις ις ις. "As many as are proper." A neuter in -ομεν, attached adverbially to αγειρομεν, here supplies the
143-145. ὑπόθεμεν. For ὑπόθεμεν.—όν δὲ βῆσαμεν. "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 βῆσαμεν (which is for βῆσαμεν). In other words, βῆσαμεν comes from the old stem-form βῆμ, "to cause to go," the middle future of which is borrowed by βῆνω. The signification here given, however, is confused to the Ionics and poets.—αὐτήν. "Herself." Referring to Chryseis, who is thus placed in opposition to ἐκατόμηθη.—ἐκ της. "Some one," i. e., one, whoever he may be.—διὸς Ὀδυσσέας. Compare Glossary verse 7, διὸς.

146-147. ἢ ἄσπ. "Or even thou."—ἐκπαιδεύτατε. "Most formidabile." The literal meaning of ἐκπαιδεύτας is "striking," "terrible," and the root is ἐκπαιδεύω, the first λ being dropped for the sake of euphony. This would make the primitive form to have been ἐκπαίδευς. (Buttmann, G. G., p. 290, Robinson's transl.) The epithet ἐκπαιδεύτατε is not to be taken here in an ironical sense. It is rather a surly admission of the possession of distinguished qualities.

νάσσαντι. For νάσσαντι.—τρῆρα βῆςας. "Having offered sacrifices." More literally, "having performed sacred things." Compare the analogous use of facio in Latin: "Quum faciam viudum pro frugibus" (Eccles., iii., 773.)
NOTES TO BOOK I.

149-151. τον. Depending in construction on πέριφαρ—πάσχας ἄνων. "Having sternly eyed."—ο μου. "Ah!" The exclamation of one stung with indignation. Observe the accentuation. The interjection ο 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.—ἀναφέρων ἐπεκεῖνον. "Man clothed with shamelessness (as with a garment)." Similar metaphorical expressions are not uncommon in Holy Writ. Compare Psalm xxxiv, 26; cix, 18, 29 &c.—κερδολογησάν. "Lusting after gain."—τοι ἀπεστάν. "Thy orders." Literally, "orders for thee." Equivalent to ἀπεστάν εἰς. ἐδυσκειναι. "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 ἀναγίνοι με τὰ μάχησθαι, 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 require exertions in the battle-field with the basest ingratitude. The view which we have here given of the phrase ἐδυσκειναι is not, however, the one generally adopted. The ancient commentators refer the expression to the going into, or laying an ambush; 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 ἐγώ, 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.—μου αὐτοῖς. "In fault toward me," i. e., the authors of any injury unto me,—οὐ πόνοτε. "Never as yet."—ἄλασαν. "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.

ἐργῆς οἰκεῖα, ψυκτορία. "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.—Iby Phthis is meant the native district of Achilles in Thessaaly, forming part of the larger district of Phthiotis.—ἐκεῖ ἡ μία πολλά, κ. τ. λ. "Since both very many shade-covered mountains, indeed, (lie) net-voes." &c.
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We lose given ἔκει, with Spitzner, Thiersch, and Bothe, in preference to ἔκει, the reading of Heyne and Nägelsbach. It is more emphatic, and avoids, besides, the abbreviation ἐκέι, in the middle of a word. (Thiersch, G. G., § 149.) —αὔδεστα. Referring to mountains clothed with forests, and therefore covered with shade; not mountains casting a shade around them. — 58—160. ἄλλα σοι. Not ἄλλα σοι, since σοι has the emphasis. — ἡ μία ἀψίδη. "O truly shameless man." Literally, "greatly shameless."—ἀπιστώμενος. The verb ἱπτομαι is found very frequently, in Homer, in connection with ἁμα and μετά. In this there is nothing pleonastic, but it is because the primitive meaning of ἱπτω refers, not to any following after another, but to the being employed ἵπτον (ἵπτω) any matter in obedience to, or under the control or influence of another.—δωτα σι χαίρετο. The subjunctive is frequently used, although the preceding verb be in past time, when the verb which depends upon the conjunction denotes an action which is continued to the present time. (Matthew, § 518, 1.)

τητημάν ὄρινέμενος. "Seeking to obtain satisfaction." By τητημάτα here meant a penalty, amercement, or fine, which the Trojans were to pay, independently of the restoration of Helen.—εἰνοποια. "Thou dog-faced one." More literally, "dog-eyed." The dog was with the ancients the type of impudence and shameless effrontery.—κός ἤμα μετασπετα, κ. τ. λ. "Which things thou not at all regardest not carest for." τούτων for οὗτων. The literal force of μετασπεταθηκαί is "to turn one's self toward any thing," "to turn one's self and go after it." 161—164. και δέ. "And now, forsooth,"—μοι. To be construed with άνεξείκ, not with άρχανεξείκα. "Thou threatenest me, to my very face."—άντας. "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.—τι τοι. "For which." In later Greek, τις τοι.—δοσαν δε 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." Crucius falls into this error, making δοσαν δε stand here for δ ὅσαν. The true principle is stated in the note on verse 79.

οί ἄνθρωποι παρε, 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 Troy. Observe here the employment of ἐκεῖ in the present, in order to bring the action more fully before the eyes. Heyne and others, with less propriety assign, here to ἐκεῖ a future signification, and make Τρώων πολιοκεῖσθαι refer to Troy itself.—οι ἄνθρωποι. According to the usage of τοιούτων.
guage, the personal pronoun is here employed, where we would expect the possessive. Compare the somewhat analogous usage in Livy: "Spara Coctites Mucioque id faciam esse" (ii., 13); and, again, "Jovis Soleisque equis equiperarum victor." (v., 23.)

165–166. ἀλλὰ τὸ μὲν πλείον, κ. τ. λ. "Yet the greater part of harassing warfare my hands despatch; while if at any time," &c. More literally, "my hands are busied upon." Consult note on verse 158.—πλείον. Supply μέρος.—οἱ τό γέρας. "Unto thee (devolves) that prize (which is)." Supply ἕτερῳ with oii.—δλίγον τε ἑλικον τε. "One both small and dear," i. e., small, but yet not the less dear οἱ that account. Compare the explanation of Niegelsbach: "Alexin, aber nichts desto weniger lieb." Wolf cites Od., vii., 206. οὐκ ἔνεκ δλίγη τε ἑλικ τε, a gift small, indeed, but yet acceptable, since one perceives that it is well meant.—ἐνδυ κεκίουσι πολεμίων. To be construed immediately after ἦγγος.

169–171. ὡθεῖ ἐγὼ διέμεν. "Now, however, I will go to Pthias," i. e., I will return to my home. Consult note on verse 155.—ἐμε. The present indicative of this verb is used in a future sense frequently by Homer, and invariably by the Attic writers.—ἐπάνω. Consult note on verse 156.—οὐχ γενεῖς αἰρωνίαν. "With my ships of barding 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 κορωνία, from which is formed the adjective κορωνιζ. Compare Heanychius: κορωνίζεις, καυστόπλυτα υπάρχει. Consult also, Körner, ad loc.

οὐδὲ ἐκα, κ. τ. λ. "Nor do I think that I, being (thus) unhonored, 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 οὐ in οὐχ can be elided by apostrophe, since, if the answer be in the affirmative, the translation which we have given will be correct; whereas, if οὐ is to be taken for οἱ, ἑφέσειν must be referred to Aegamemnon, and ἅνευ τῶν taken either as a nominative absolute, or else in close connection with ἦγγος, the nominative (not expressed) to ἐκα. The weight of authority seems to be in favor of making οἱ here to be apostrophized from οὐχ, while Bentley and others propose, as a sort of middle course, to read σοι ἐκα. (Consult Le Brock ad Soph., Ajax, 191; Buttmann, Ausf. Spr., § 30, 6; Heyne ad I., vol. vii., p. 401; Spitzner, Excurs., xliii., ad Hom., I., § 3, p. xxxix.; Kübler, G. G., § 33, 3.)

ἀφέσει: This word, according to Buttrn., is (Lexil., s. v.), imperfect
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nothing more than the simple idea of the wealth and abundance in which a person is living. Its adjective is ἄφτερος—σφέζειν. The primitive meaning of ἀφέων is "to draw," "to draw from a larger into a smaller receptacle;" hence "to obtain," "to acquire generally." If the form ἄφεζοθεον had been employed, this would have been an argument in favor of σ' for σε, and would have referred to Agamemnon; whereas ἄφεζειν indicates acquiring or obtaining for another, not for one's self, and must relate to Achilles.

173-175. ἄφευε μαλ', 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 ἄφευε, and the contemptuous idea connected with it.—μαλ'. Nägelbach makes μάλα equivalent here to καί λίγον, and explains it by "so sehr du magst," i.e., "by all the means in thy power."—γιψις. "I, for my part."—παρ' ἵμοις καὶ ἄλλοις, κ. τ. λ. "For me, indeed, there are even others present, who will probably honor me." Observe that here παρ' is for πάρειον, as Wolf maintains, and as we have indicated by the accent. Heyne reads παρ' ἵμοις, making παρ' the preposition, or, HomERICALLY speaking, the adverb, and understanding, of course, εἰς. But an ellipse here is at variance with the strong idea intended to be conveyed.—ἵμοις. Observe here the force of γις, "for a man such as I am," "for a man of my rank in the host."—εἰ τύχονον. The particle εἰ or εἰν (the prose ἐν), when joined with the future indicative, designates as only probable that which the future alone would declare decidedly to be about to happen. In the present instance, however, this expression of probability subserves the purposes of irony. Agamemnon says, "There are others, I think, who will honor me," when he knows very well that they will certainly do so.

176-177. εἰθισιος δὲ μοι εὐα. Not opposed to ἄλλοι in verse 174, but a continuation of the thought expressed in εἰθισι κατ' ἐνωγε λιατομεῖα.—Διοτρεφον. This epithet designates monarchs as peculiar objects of care unto Jove, and calls in a religious feeling to strengthen their political power.—ἔρις τε φιλή. 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. κ. τ. "Even if."—θεός πε' σοι το' ἰδωκέν. "Some deity, I think, gave thee this." The particle πε' is here equivalent to the prose δήκον, or the Latin opinor.—σε. For σεις.—Ἀρμαδόνεσσι ἰδώναι. "Keep ruling over thy Myrmidons," i.e., keep ruling over thy own immediate subjects, for they alone are worth
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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.

εἰσθεν & εὑρό ὅτα ἀληθίως, κ. τ. λ. “Thee, indeed, I regard not, nor care for, though angry.” The verb δοθήμα, according to Butt. has for its radical idea that of shyness or timidity. (Lexil. vol. i. p. 270.) ἐπιλέγομεν δὲ. The particle δὲ has here the meaning of “still, however.”

162-187. ἔς. “Since.”—σὺν νῷ τῇ ἑμφρ., κ. τ. λ. “With both my own ship and my own companions,” i.e., in both my own ship.—εὐρότοιοι His more immediate followers are meant. —ἐγὼ δὲ καί 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 καίρος and καί ἄγω. The former denotes something that will certainly take place; the latter, something that will probably be done.

—Βρισέια. 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 Lycomedes. (Compare book ii. 689; Textes ad Lycochr., 293.)

οὐχίγ. “May dread.” Literally, “may hate.” Compare the remark of Heyne: “Est autem sive, hoc loco, simpliciter veteris Apollon., Lex., ἐπὶ τοῦ φασίσταν.”—ἰον ἔμοι φασίσται, 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 (ἐκ ἵππος ἔμοι 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: φασίσαι κανόν εἶναι ἰον ἔμοι.—ὡς ὑπεξημέναι. The passive with a middle signification.—ὑπεξ. More literally, “to my (very) face.”

188-192. ἄγος γενέρ. “Indignant grief arose.”—ἐν δὲ οἱ ἔμοι, κ. τ. λ. “And his heart within, in his hair bosom, meditated in two ways,” i.e., between two courses. Observe the adversative force of ἐν.—στίθημι λαοίῳ. A hairy breast is here, as with us, the sign of manhood, and of the full development of physical powers.—ἡ ὑπερ. “Whither he.” A beautiful use of γε with the demonstrative. The heart, within the bosom of the hero, deliberates whether this one, namely, the hero to whom that heart belonged, should
mature 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 ὅς has somewhat of the force of aτέρος.

τοῦς μὲν ἀνατρέψειν. "Should make these, indeed, rise up (from their seats)," i. e., should drive them from their seats. By τοῦς 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 ὅς, is nevertheless required here as a necessary opposition to τοῦς μὲν.—ὁτέ χόλον πάθοςειν, 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 πάθοςειν. The middle would be, "should cause himself to cease," i. e., should cease.

193-195. ἦτον ὅς ταῖδ᾿ ἐρμαίνει, 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 (ἦτον ὅς to be pronounced ὅς ὅς), as both simple in its character, and in accordance with the Homeric idiom. The common text has ἦτον ὃς, making an amphibrach. In order to avoid such a foot as this in dactylic measure, Clarke supposes that ἦτον ὃς is to be pronounced rapidly, as if forming ἦσσω, or ἦσσε. Heyne, on the other hand, thinks that the pronunciation ought to be ἦτον ὁταῖδ᾿, doubling the initial letter of the succeeding word. Knight deduces ἦτον from the ancient digammatized form ἤτον, 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 ἔτοι, an earlier form for ἦτον, Homer having preferred ἔτοι with its final syllable shortened, to the ordinary ἦτον. (Eicet. Doctr. Metr., i., 10, p. 58.) Thierisch coincides in this view of the subject. (G. G., p. 221.) Spittner endeavors to explain the difficulty on the principle of accentuation (De Vera. Graec. Heroic., p. 82), while Wolf ranks all such anomalies under the head of "lectiones tolerabiles" (Pref. ad Hom. Nov. Ed., p. iv.) Williams, again, the author of a treatise on the Vernacularization of Homer, adopts Bentley's reading, as we have done, and makes this passage one of the sources of argument in favor of his "Theory of the Paraxies" in Homer. (Vern. of Homer, p. 12. n.)

ἐρμαίνειν. The verb ἐρμαίνω, according to Buttmann, always occurs with the idea of reflection, of deliberating what to do; out generally, as might be expected from the stem or root ἐρμαῖω, so accompanied by a quickness or warmth of feeling. (Lexil., vol. i., p. 1.)—εἰσα ἐρμάνα καὶ εἰσα ἐρμάν. Compare the explanation of the
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Wholist: φέρετα (ή χειλείς) τόν λογοθεμόν, θυμόν δέ τό θυμόν — κλείνει. A beautiful use of the imperfect, the prolonged action, which it expresses, denoting the calming influence of reflection as it steals over and soothes an excited spirit. This same idea, indeed, appears to be allegorized (if we may talk of allegories in Homer) by the descent of Minerva.

ἀλάθυ δ’ Ἀθηνᾶ. "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"). — ἔρχεται ήνε. "Sent her forth." Observe the adverbial force of ἔρχεται, and compare note on verse 3, and also on verse 25. — κρυομένη τε. There ought to be no comma before this clause. Such a stop is erroneously placed there by those who make κρυομένη govern a genitive (ἐρυθρόν αὐτῶν) understood. But verbs of caring are not infrequently joined with the accusative as transitives, and κρυομένη, therefore, refers back to ἔρχεται along with φιλοκλονα. (Barnhardt, Wiss. Symt., p. 176; Kükner, § 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. — ζωοδόχης ἐλώσ. "By a lock of his auburn hair." Observe the employment of the genitive as indicating a part. The accusative Πλείωνα, on the other hand, shows that the whole man was brought under the influence of the goddess, and his whole attention aroused. — ὁμοίως. "To him alone." — τῷ δ’ ἄλλῳ. The particle δέ is here equivalent to γάρ, and θεοκριτίζει should, therefore, have a comma, not a colon after it. — ἐπείρο. "Saw her." Homer always uses the middle of ἔρχεται in an active signification.

199-201. μετὰ δ’ ἀφάνειαν. "And turned around." More literally, "turned himself after," (i. e., in the direction of) the one who was grasping his hair from behind. — ήγον. "He recognized." — δεινὸς δέ οὗτος φιλότιθν. "Dreadful, thereupon, did her eyes appear to him," η, fearfully stone the eyes of the goddess. The ancients assigned to Minerva a bright, piercing, brilliant eye, of a bright bluish-gray color, as indicated by the epithet γλαυκός, — δεινός. Supply ὁμοίως. 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): "dumque / oculus descors, Ardentesque notae oculos." — ἐπί τε πτερόντα. "Vigilant words." The epithet πτερόντα carries with it not only the idea of swiftness, but also that of flying forth from the lips. — μὲν προσφέρετα. He addressed unto her." Observe that προσφέρετα has η αὐτα τω
NOTES TO BOOK 6. 

Śmēxalitos depending upon it, namely, μεν and ἐκείνα. The former of these connects it closely with the adverbial τρέχω.

202-203. τίνην ἄν. "Why, then, again!" τίνην is here for τις, and answers to the Latin quisque tandem, "why, then," "why, pray." The particle ἀντι implies some previous visit on the part of the goddess, probably in some previous moment of excitement on the part of Achilles. —τίκος. "Offspring," i.e., daughter. —ἡ ἡδύ. "Is it that thou mayest see!" i.e., mayest be a witness unto. As regards the interrogative force of ὅ, consult note on verse 133.

204-205. ἀλλ᾽ ἐκ τοῦ ἑρέω. "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.—ἐκ. Observe the adverbial force of this word. As before remarked, there is no tenseis here; and yet ἑρέω occurs in book viii., 286.—ἐρέω. The future, from the present ἑρέω, which, in the sense of "I say," is epic.—τὸ δὲ καὶ τελεῖσθαι δεῖ. "And I think that this (which I am going to declare) will even be accomplished." Observe the demonstrative force of τὸ.—τελεῖσθαι. 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 τετελείσθαι, which Heyne, Wolf, and others very properly reject, following in this the authority of Aristarchus. The objection to τετελείσθαι is, that it is not common with Homer to use the perfect for the future. The only way of saving τετελείσθαι (and this, too, is a very doubtful process) is, as Heyne remarks, to deduce it from τετελόμαι as in present, changing the place of the accent to the antepenult.

ἡ ὑπεροπλίπης τούτων 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 τούτων and ποτὲ, 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.—ὑπεροπλίπης. The idea of arrogance lies at the basis of this word; as is shown by Buttmann (Lexii., 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. (Consulet Roth, Excar. ad Tac. Agric., p. 112; and Nügelsbach, Excurs., xx., "Die Metonymischen Plurals.")

208-209. τὸν ἄνετ. "Him, then, in turn."—θεά γάλακτος. "The bright-eyed goddess." The epithet γάλακτος indicates properly an eye of a bluish-gray like that of the cat or the owl. The coin
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Mom 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 gra/colour preponderating over the blue. Compare the remarks of Donaldson on the adjective γλαυκός. (New Cratylus, p. 559.)

...
NOTES TO BOOK I.

213-214. ἤπειρος. "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 τετελευμένον ἑτοι. "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 πολύ τοῦ, 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.—ἐξευ. "Restrain thyself."—ἡμῖν. Referring to herself and Juno.

216-218. ὧδὲ μὲν σφῶτερον γς, κ. τ. λ. "It behooves me, O goddess, to observe the mandate of you two in particular," i. e., of you two at least, if of no other of the gods. The allusion here is to previous acts of favor shown toward him by these two deities, to whom, of course, he ought to be particularly grateful and obedient.—σφῶτερον. Formed from the dual σφόι, and therefore possessing a dual force. The old grammarians took σφῶτερον, by a strange kind of enallage, as equivalent merely to τέως, and referring to Minerva alone! (Elymus. Mag., s. v.) Buttman 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.)

ἐπισώασθαι. The primitive meaning of ἵσειν 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.—(Buitmann, Lexil., s. v.)

καὶ μᾶλα πρῶς, κ. τ. λ. "Even though greatly incensed in soul," i. e., however much incensed.—缯. For ὀξωκ.—ἀμετών. Supply ἀμετών. δ᾽ κε. "Whosoever."—μᾶλα τὸ ἐκλεῖν αἰτοῦ. "Him very readily are they even accustomed to hear." Observe the force of the sorist in ἐκλείν, denoting what is accustomed to take place.
The particular import of το, 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, 60.)—άπροφ. 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 τοίς μᾶλα τ' ἐκλείνον.

219-222. ἔ. For ἔφη— τε άργυρῷ κόπυ. "On his silver hilt," i. e., his silver-decked hilt. The epithet άργυρός has here the same force as άργυροδίφ, "adorned with silver studs."—σχέδ. "He checked."—ἀόρ. "He drove."—εἰκός. The early Greek sword had generally a straight, two-edged blade (ἀμφύρης, II, 2, 256), rather broad, and nearly of equal width from hilt to point.—ἡ Ὠλυμπιώνδες βασίλεια. "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 δαίμονος 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 Ethiopia? 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. 306), in purifying the army (v. 313), and in offering up the hecatombs (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, Ann., p. 7.)

223-224. ἐκατερί. "Again anew."—άπαρθο ioς εἰκέσων. "In injurious words," i. e., grossly personal and offensive. The scholiast explains the epithet by βλακερος, χαλεπος.—λεγε χάδο. Achilles obeys Minerva, in ceasing from open strife and collision (γνωριμια), but he still goes on giving vent to his angry feelings.

225-228. αἰνοδοτες. "Man heavy with wine," i. e., drunkard. This epithet refers here more to the habit of intoxication than its
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...emphasis at the moment. (Observe in the language of Achilles' 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: see we find in the text. He ought to have praised him rather for his close adherence to nature. (Plat., Repub., iii., p. 398, A.). Equally unnecessary, moreover, was the rejection of the whole passage, down to verse 332, by the grammarian Zenodotus. His object appears to have been to shield the poet against the attack made upon him by the philosopher."

"Having the eyes of a dog, but the heart of a stag," i. e., impudent in visage, but a coward at heart. The dog, we already remarked, was a type among the ancients of impudence and effrontery. Compare verse 189.—οὖτε ποτέ. "Neither at any time."—ις τόλημον διαφερθάναι. "To arm thyself for war." The passive in a middle sense.—λόγος. "To an ambas cade."—τυφλάκες διαποί. "Hast thou dared in soul." Observe the continued action implied by the perfect. The verb τάραι, 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."—το δὲ τού. i. e. "For this appears to thee to be death," i. e., very death, death itself. Κήρ is here equivalent to φάναρος.

233-234. Ἰ. "In very truth."—λόγος. Ironical.—κατα στρατιῶν στρέφει. "Throughout the wide army."—δῶρ' ἀποφερεθάναι. "To take away unto thyself the gifts (of that one)," i. e., to appropriate unto thyself. Observe the force of the middle.—δικαίους σπέρ. In prose δικαίους δικαίας. αἰθέρ καθιστῶν. "In opposition to thee."—δικαίωσις βασιλείς. "Thou art a people-devouring king," i. e., a king that lives on, or wastes the property of his people. It is better to supply el here, with Eustathius, than to make this a species of exclamation in the nominative, as is done by Nöldekebach.—ἐκτενεῖσθαι ἀνώσιμος. "Since thou reignest over men of no worth." The particle τελει serves here to explain what immediately precedes. Thou devourest the substance of thy people, because they are too spiritless to resist thee.—ἡ γὰρ δὲ τραίνα. "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 ἡ γὰρ, with Eustathius, εἰ μὲν σωτήραν δεῖν αἰτήσεις ἀνώσιμα. Achilles means that if the Greeks were not so spiritless, they would soon put a stop to the capacity of their king. The main idea with the speaker's the insult which he has received, and he therefore
alludes at once to this, without expressing the collateral idea, "in this were so."

236-238. ἐξ ἐν τῷ ἠριῳ. Consult note on verse 204.—ἐκτ. "In addition." An adverb. Consult note on verse 25.—καὶ μᾶ "Yea! by."—σκηνηρον. Consult note on verse 15.—ο. For δ.—φιλος. "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.—ἐναδικ πρώτα. "Since first."—τούτων. "The trunk," i. e., its parent trunk.—πεπληγμένον, καὶ τ. λ. "For round about, in very truth, has the brass lopped it of both leaves and bark." Observethat πεπληγμένον is here merely adverbial. Observe, also, that the verb ἐλεφεν takes here a double accusative, one of the whole (δ), and another of individual parts (φιλα καὶ φιλοιν). 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. (Rest, G. G., § 104, 6.)

This construction is called by the grammarians σχημα καθ βλον και κατ μήρας.—ι. This pronoun stands here as a neuter, for αὐτό, referring to σκηνηρον. Homer and Herodotus frequently use it, in all three genders, for the corresponding parts of αὐτός. (Matthiae, § 147.)

237-239. τὸν αὐτόν μεν. "Now, on the contrary, it." The particle αὐτόν here denotes an opposition to its former state, when it flourished as a branch of the parent tree. Observe that μεν is for αὐτός—δικαστήριον. The sceptre which Achilles bore ἐπὶ ἑαυτῷ, not his own, but a herald's sceptre or staff, which — a 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 we held in hand while delivering his sentiments. (II., 18, 505; 23, 566; Od., 2, 36.) 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" (δικαστήριον), Achilles here designated them by that particular name, to show that they formed a particular class.

οίς ἄνωμοσι, καὶ 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 ποιησις here with the genitive, and compare the following passage of Plutarch, where the same explanation is given to the present text: καὶ τὰς ἐναθεόν ἡμῶν ἡμεῖς ἐνο
NOTES TO BOOK L

λέγεται αὐτῆς ναὸς χαλέψεως, ἅλλα δὲ ἑτερώσεως παρὰ τοῦ Διὸς λαμβανόμενος δίκαιος καὶ φιλάστεις. (Yli. Dematr., 42.)—οτέρ. Literally, "even who." Observe the force of τον in showing the relation of the latter clause to the one that goes before: as they are δικαιοπάθοι, even so do they watch over, &c.—οτέρ. "And this."—μέγας. "Great in its consequences," i.e., fraught with serious consequences to Agamemnon.

240–244. ἤ ποτ᾽. "Assuredly hereafter," i.e., depend upon it, at some future day.—Αχιλλῆς 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.—ἀργυρωμένης κρ. "Though deeply troubled (thereat)."—εὐρὴ ἀν. For δὲ ἀν.—ψι' ἐκτερφὸς ἀνδροφόρων ἀνθρώποις. "Dying beneath the hand of the man-slaughtering Hector."—οὐ δὲ ἐνδοθεὶς θυμοῦ ἀμέλεις. "And thou within thee shalt tear thy soul," i.e., and thy bosom shall be torn by keen remorse. Observe that ἐνδοθεῖς is here equivalent to ἀμέλεις.

—χρώμενες. "Enraged at thine own self." 243–249. σωλ. For πρὸς.—κρυστάλλου ἠλάτων πεπαμμένον. "Pierced through and through with golden nails," i.e., adorned with golden studs. The heads of the nails formed the studs.—ις το δὲ αὐτός τὸν ἀνθρώπον. The pronoun is here introduced to mark an opposition between the person of the hero and the act just performed by him.—ἐκτερφὸς ἀνθρώπω. "Kept raging on the other side." Observe the force of the imperfect.—λαγὺς Πηλίων ἀγορητὸς. "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 λαγὺς 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 καλ ἀπὸ γλώσσης, κ. τ. τ. "From whose tongue also flowed speech sweeter than honey." Observe that τοῦ is here for ἄδη. If we place a fuller stop after ἀγορητὸς, then τοῦ will be for τοῦτον; but -τος appears harsh, on account of the presence of τοῦ for τοῦτο in the line that follows.—καλ. This particle must not be joined with μέλημεν, but refers back to ἔδεικνυς, and is intended to introduce a still further explanation of the epithet.—ἀμέλεις. Referring not so much to the subject-matter of what he said, as to his voice and its varied motions. These came, as the poet remarks, more sweetly to the ear than honey is wont to come to the tongue.
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250-253 "γ' ἐ' ἐδε. "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. Syn., p. 79.)—ματὸν ἀνθρώπων. "Of articulate-speaking men." The term ματὸν 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.—ἐφῆδαν. "Had passed away." More literally, "had been destroyed," or "had perished," i.e., had fulfilled their allotted time on earth. "τρίθεν ἐδ' ἐγένετο." "Had been reared, and had lived." Nägelsbach regards this as a Hysterion-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 nourished 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 τριήμερων. "Among the men of a third." For the more prosaic μετὰ τριάρχη, scil. γενέσθαι.

Πύλος. There were three places named Pylos, in the Peloponnese, all of which contended for the honor 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 Triphylisian district of the country of Elis; while the third was on the western coast of Messenias, opposite the island of Sphacteria. The second of these appears to have the best argument in its favor, and is so regarded by Strabo.

253-259. δ σφιν ἐφορονέων, κ. τ. λ. Repeated from verse 73.—ὁ πάσιν. "O ye gods." We have here a very early term. The ancient Dryopes are said to have called the gods πάσιν, which, when we examine it etymologically, appears to mean nothing more than "fathers." Compare the forms πάπας, πατεί, papa, &c., and consult Pott, Etymol. Forsch., vol. i., p. 193.—ἀγάλμα γαῖαν λαῖν. "In coming unto the Grecian land."—ἐστι γρηγοριά. "Would be delighted."—μὴ γὰρ εἰς ἐχαροῖν. "Would greatly exult."—εἰ σφιν ροῖε 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 πρόθεσθε τι and προθέθεσθι τινος ποιοῦντος, i.e., διὶ νοεῖν. In the present passage he has blended these two constructions together, so that φησὶν
depends on τὸν πάντα, and ἀπαραμένειν is to be read  κοιν. In a free translation, into οὔτος ἄντι.

of τε καὶ άποδείξεις, a. v. l. “(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 άποδείξεις here as equivalent merely to ρεῖξ or φόρον, intelligence or mental power.—μάχεσθαι. The infinitive is here employed as a kind of noun. Scheffer cites a similar instance in prose, where the infinitive occurs without an article as a substantive: ἀντρέφοντα τῶν ἄλλων ἐκποίησεν τῇ Ἀλβή. (Diod. Sic., xx., 63.—Scheff., ad Plut., vol. i., p. 183, v. 35.)

259—262. ἄρα τέ. The particle τέ is here equivalent to γάρ.—τά δέ με. “Many a time before this.” Compare Stadelmann: “Schen manchmal.” —ἡπέρ οὗ. “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 ἤπειρον, a lection in which he is followed by Spitzner, Nägelsbach, and others. We have retained ἤπειρον, however, with Heyne, as the more spirited reading, and more in accordance with what follows.—Observe that ἤπειρον is much stronger than the simple δέ, and implies that Achilles and Agamemnon are also distinguished for valour; as if we were to say, “than you, brave though (ποτὲ) you undoubtedly both are.” (Kühner, § 747, 4.) Observe, also, that we have the dative ἤπειρον, not the nominative ἤπειρον. The reason of this is as follows: ἤπειρον ἤπειρον is the same as ἤπειρον ἤπειρον ἤπειρον; but as this is not in accordance with the English idiom, we are compelled to render the clause as if the Greek had been ἤπειρον ἤπειρον ἤπειρον ἤπειρον. —(Kühner, § 748, 6.)

καὶ οὖν τοις οὐκ. “And not even these ever.” The particle τά, 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 πατ. The particle γάρ here serves to explain more fully the previous clause, καὶ ἄριστον ἤπειρον ἤπειρον.—οὖτε ἰδίαμεν. “Nor am I likely to see,” i. e., nor do present appearances lead me to entertain the belief that I will again see such. Observe here the employment of the subjunctive to indicate likelihood or probability. The future would have been too strong, and, as conjunction with the negative, would have meant that he was never again to see such. (Köst., § 119, b.)

263—265 Περίθων. Pirithous 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
Centaurus, to which Nestor presently alludes. The other chastisers mentioned in the text were also Laitythe, 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.)—Θηρία ρ᾽ Ἀλκεδών. 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 (Serm. Herc., 183) by some Athenian, who was anxious to have mention made of his national hero. (Müller, Homerische Verschulden, p. 84, seq.)

285-270. καυτρωτος δη. "The very bravelest." The particle δη 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. 230, seq.; Kühner, § 691, 692, C. c.)—Θηριοι ἅρσευσαν. "With the wild race dwelling on the mountains," i.e., the Centaurs. By the term Θηριοί (i.e., Θήριοι) 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.—ἐκπόλατον. "In a terrific manner did they destroy them," i.e., did the Lapithæ destroy the Centaurs. As regards the form ἐκπόλατον, consult note on verse 146.—καλ μέν. "And, as I tell you." Observe that μέν is here equivalent to μω, which, in this passage, has the force of ὄντος λέγω.—τηλάθεν δὲ ἀπίστα γαλακτικός. "From afar, out of a distant land." An Homeric abundance of terms. We must be careful not to confound the ἄνω γαλακτικός of Homer with the ἄνω γαλακτικός 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, ἄνω, has it long. (Buttmann, Lexil., s. v.)—καλέσαντο. "Called me unto them." Observe the force of the middle.

271-274. κατ᾽ ἐπ᾽ αὐτῶν. "To the best of my power." Literally, "according to myself," i.e., according to the strength I had. Compare the scholiast: κατὰ τὴν ἑαυτῶν ὀνειμονίαν. 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.—κείμονι. "With those warriors." As πείναι or ἐκεῖδι refers generally to an object more or less distant,
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But even so in his 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.—τόσο. For τούτων.

καὶ μὲν. "And I can assure you." Observed that μὲν is here, again, for μόνον.—πρὸς βουλὴν βοήθων. "They listened to my counsel." βουλὴν for βουλὴν. So, in verse 485, ἔργῳν for ἔργῳν, as Πηλᾶς for Πηλᾶς. The common text has βουλὴν, for which we have given, with Spittane, the reading of Aristotle.—ἀλλὰ καὶ ἀφικν. "Do you, therefore, also." The participle ἀλλὰ has here a kind of hortatory force.

278-279. αὐθεντικὸς ὁ οὖν. "Powerful though thou art." Nägelsbach and Stuelpmann, following one of the scholiasts, regard these words as a kind of "sepulcrum consecratum," 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 him self. The version which we have given, however, appears much more natural. Compare verse 131.—τὸ δὲ ἀνώποιον ἀνώποιον. Observe the double accusative depending on the verb.

ἀλλὰ τὰ, ἤς, ἤς. "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 αὐτῶν ἐξήμ., or something equivalent. Some understand αὐτὸν, but ἐὰν αὐτὸς would mean, "let her go."

277-279. ἠθικ. "Feel inclined." Equivalent to the Latin inducas in animum. Observe that the verb ἠθικLEX 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. (Böttmann, Lexil. s. v.)—ἐκ τοῦ ὁδῆρθος ἡμῶν; c. τ. λ. "Since a sceptre-bearing king, unto whom Jove has given glory, has never received for his share equal honor (with the rest of men, but an elevation far exceeding theirs)."

By τυφὼν is here meant elevation, rank, or standing in society. We have given to this passage the explanation of Nägelsbach. Thus, ὁδῆρθος, scil. τοῦ τοῦτον ἀλλαγ. ἀλλὰ μείζωνος. (Compare book ν. 441, aec.) Heyne has a different and inferior interpretation, ἐμοῖς, scil. τοῦ τοῦτον Ἀγαμέμνονος τυφῆ. "Since no sceptre-bearing king, &c., has ever obtained honor equal to his," i. e., to Agamemnon's.—ἐμοῖς.

The perfect, not the aspirit.—ὑπό. Compare note on verse 79.

280-284. οὗτος ὁ δὲ νὰγραφέως ἄκου, 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 οὗτος with the indicative, not implying any doubt whatever in the mind of the speaker.
or, but referring rather to what is actually the case. "if thou art valiant, and the son of a goddess, as we all well know."—πλέονεσσαν. The dative is here employed to denote continuance of rule. Compare note on verse 180.

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

μέγα ἢρκος πολέμωσε καυσοί. "The great defence against evil war," i. e., the great rampart against the foe. So a shield is called ἢρκος ὑπόντων, "or defence against darts."

286-291. ταὶ δὲ. "Yes, indeed."—γέρων. "Aged warrior."—εἰτεὶ μοιρᾶν. "Rightly."—ἀλλ' ἄδι καὶ καύρ, 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.—κρατεῖσαι. "To bear rule over."—ἀνίσεσθαι. "To lord it over."—ἐπισκέψασθαι. "To prescribe."—καὶ τὸν ὅπου πεισόμοι τί. "In which things I think that some one will not obey him." Observe that ὅ is here the accusative of nearer definition, while in τωὶ Ἀγαμέμνονοι 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.

eὶ δὲ. "For if."—ἐτεόσιν. Equivalent to ἐτούσαις αἱ προθεσμοίσιν; "Do they on this account give him the right?" Observe that προθεσμοῖσιν is from the simple stem-form προθεσίν, whence προθῆκεν comes. It stands, therefore, for προθεσίνα ταῖς.

292-294. ἀποκλίκη. "Interrupting his speech." Compare the scholiast: μεταλλάξας τὸν 'Αγαμήμονον λόγον, πρὶν ἑισαχθεῖν αὐτῷ εἰτέραν.—ἡ γὰρ καὶ, κ. τ. λ. "(Yes, indeed), for assuredly I should be called both a coward," &c. The particle γὰρ is here, as utem elsewhere, elliptical, and refers to something going before and understood. "Yes, indeed," exclaims Achilles, "I have done right, in acting as I have," &c.—εἰ δὲ εἰσί, πᾶν ἦγος, 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 eye y command
Observe that ἄνωτε ποιεῖσθαι 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 ἄνω τι ἔσεσθαι into its equivalent ἂν τι ἔσεσθαι.—καὶ ἔσθων. The accusative of nearest definition.

295-296. ἄλλως ὑμ. “Unto others, whosoever they may be.” Inasmuch as the particle ὑμ. 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 ἄλλως is increased by it, and, therefore, the true force of ὑμ. is, “be they who they may,” “whosoever it may please,” &c. (Hartung, vol. i., p. 377.—Nagelbach, ad loc.)—μή γὰρ ἦσυν ἄνωτα. “For prescribe not unto me, at least.” The particle γὰρ refers back to ἄλλως ἐτελέσθη, and shows why that was said.—ὅπως. “I am resolved.”

297-299. οὐ δὲ εἰς φραστὶ βαθίσει σένων. “And do thou lay it up in thy mind.” Observe that we here have, not εἰς φραστικόν, but εἰς 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 εἰς here, with the dative, reminds us, therefore, of Virgil’s “in condita mentis tenente.”

Κοινῆς. Briseis.—οὔτε τι ἄλλοι. “Nor with any one else.” τι for τινι.—ἐνει μ’ ἀφέλεσθαι γε δόντες. “Since, after having given, γε, even took her away from me.” The true force of γε here is explanatory, so that ἐνει ... γε may be rendered more freely, “and that too because,” as in Latin, “idque propriae quod.” (Hartung, vol. i., p. 390.)—μ’ ἀφέλεσθαι. For μ’ ἀφέλεωθεν ἂν ὑμ. 300-301. τοῦ δὲ ἄλλων . . . . τοῦ. “Of those other things, however, . . . . of these.” We have here in τοῦ 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.)—οὔτε ὃν τι φέρων ἀνελών. “Thou shalt not, I think, having taken up, bear any one away.” Observe here the indefinite meaning which ὃν 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 ἄν ἔλων.
NOTES TO BOOK II.

making this an instance of the repetition of the particle ἦς, as it often successively occurs in the Attic writers.

302-303. εἰ δ᾽ ἦς μήν πείρασο. "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 βοώλει, a common ellipsis.—ἦς μήν. Wolf places commas on either side of this clause, but Spitzner very correctly removes them.—καὶ γνώσοι καὶ οἶδα. "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.—ἐλεφάντα καὶ δόμη. "Shall stream around my spear." More literally, "shall stream around for my spear." Observe that ἐριπό, according to Homeric usage, is an adverb here, not a preposition.

304-306. ἐς μαχαιραμένων. "After having both contended thus." ἐς for ὅτις. Buttman considers μαχαιραμένων more in accordance with analogy than μαχαιραμένων, the reading of Aristarchus and Wolf.

—λόπων ἀγορη. "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.—νῆς Ἑνος. "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 Siegum and Rhoteum, and probably in several rows, one behind the other. Achilles had his ships in the foremost row inland, on the right wing toward Siegum; and Ajax, the son of Telamon, had his ships stationed on the left wing of the same row, toward Rhoteum, while the Athenians are thought to have occupied the centre of this line. The hindmost 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 canvas being then unknown.


312-314. ἄνωθεντές. "Having embarked." Literally, "having gone up (the vesel's sides)."—ἐπίπλων ἔπων κύκλων. "Began to sail upon the watery ways," i. e., the watery paths of ocean. {Deck
maintains that ἕγρος 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, ἕγρος is the very adjective to be employed here. (Beck, Comment. prima de Interpret. Lat. Scriptorum et Monum., &c., Lips., 1791, p. xviii.)

ἀνάλυμαινεῖσθαι. "To purify themselves," i.e., to perform an illustration. The reference is to bodily ablutions, by which both a medical and religious end were answered. The washing of the person would be conducive to health, and would also be a symbol of expiation from sin. The Grecian host had become impure by contact with the bodies of the dead, and also by reason of the offence of Agamemnon; but, as the anger of Apollo had ceased with the submission of the monarch, the people were to be purified, partly as a sanitary measure, and partly that they might be able to engage in the solemn sacrifice to the god.—καὶ εἰς ἅλα λίματ' ἐβαλλον. "And cast the offscourings into the sea." By λίματα is here meant the water by which the ablation of their persons had been effected. On the present occasion 't was thrown into the sea. It was cus
NOTES TO BOOK IV.

...ary also to cast it into rivers, and if neither sea nor river was near at hand, to dig a bole in the earth, and pour it in. (Hes., Class. Alterthumsk., vol. i., p. 94.)—δισάλλω. Observe the force of the imperfect in denoting an act done by many in succession.


-τελεσθεῖσα εκατομμύριον. "Perfect hecatombes," i.e., of perfect and unblemished victims. Consult note on verse 66.—εκατομμύριον. 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: τι, 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. (Hes., Public and Private Life of the Greeks, p. 101.)

ναρδὶ διίν'. "Among the shore." διίν' is here the accusative, and the action is so represented by this, as if the acting parties had spread themselves over the shore. ὁς sacra factum, non in litera sed per libitum versamentur. (Nägelsbach, ad loc.)—κνιγθ ὅποιον ἵππον ἱκνών, κ. τ. λ. "And the savor went to the sky, whirling itself in the smoke round about it." We have given here the interpretation of Nägelsbach, according to which ὑσσομένη is middle, not passive, and ἐπὶ belongs to κατ' Ἰη, not to the participle. As regards the middle meaning here assigned to ὑσσομένη, compare II., xx., 11.

So, again, with respect to the construction here given to ἔπει, compare the phrase ἄμφι ἐπὶ στραμμα (Od., viii., 434).

318-325. τὸ πινοῦντο. "We were busily employed upon these things." The reference is to the process of purification, and after that to the offering up of the hecatombes.—ἔτι περιτόμων. "With which in the first instance."—ἀλλὰ οὖσα. "This hero, on the contrary."—τὸ θέον. "Who were unto him." τὸ δὲ ὑπ' ἄκρα ἑρέμουσα.

"Active attendants."

ἐφεσθοῦν εἰσίν. "Go ye two unto the tent." With verbs of going, coming, &c., the accusative of the place whither is often joined, without a preposition.—ὑπέρ ἐνετ ἔγετον ἄγετον. "Having taken by the hand, lead away." Observe that ἐνετ is for ἐνετον and that ἄγετον, the infinitive, has here the force of an imperative, instances of which often occur in the poets. (Matthiae, § 546.) Some editors place a comma after ἀγίασος; and then make ἔγετον equivalent to ἄγετον ἄγετον, but this wants spirit.—ἐλ ἐκ κε μὴ ὅψομαι, κ. τ. λ. Compare verse 137.—οὐ φανερώτειν. "With greater num here." ἀπαφλῆν, "with more men." Supply ὅψασθαι.—τῶς. For ὅς...
NOTES TO BOOK 2.

336—339. παῖες. "He sent them onward." Compare note on περίοδῳ, verse 3, and Gloss., verse 25.—κρατερόν ἐν μὲν ἔνθελ· Αναφορά. Compare verse 25.—ἀδέως. "Reluctant."—βιτής. For τίθημι.—Μαρμώνων. Consult note on verse 180.—ἐνί τε ἀλοίποιον, κ. τ. λ. The adverb ἐνί serves here to determine with more precision the direction expressed by the accusative. (Kühner, § 545, 3.)—τοῦ δ᾽ ἑαυτοῦ, κ. τ. λ. Referring to Achilles.—οὔτ' ἄρα τῶν ἰδίων, κ. τ. λ. "Nor, in very truth, did Achilles rejoice on having seen these two."

331—333. τῷ μὲν ταρακάνειν, κ. τ. λ. "They both stood, having become confused (the instant they beheld him), and continuing to regard the monarch with looks of reverence." Observe the change from the aorist to the present participle, and the peculiar force of each. The former has reference to what took place at the instant, the latter to what was continued.—οὐδὲ τί μὲν προεφώνειν. "Neither did they address aught unto him." Observe the double accusative in τί μὲν, the latter term being for αὐτῶν.—ἐγείρω φθον ἐν ἑαυτῷ. "Knew in his own mind (the object of their coming)."

334—343. χαίρετε. "Hail," i. e., joy be with ye. The common expression on either accosting or taking leave.—διὸς ἄγγελος ἡδὲ καὶ ἄνθρωποι. 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 ἄλ θροος, inasmuch as they share in the honor rendered unto kings, which honor the latter derive, along with their power, from Jove.

μου ἐκαίνετο. "In fault toward me," i. e., blamable in my eyes—δ. For δ.—διαγενεῖς Πατρόκλας. "High-born Patroclus." Observe that proper names in -κλος are often declined like those in -ξίς, and again those in -κλῆς like those in -κλος. Hence Πατρόκλης, for Πατρόκλης. (Matthiae, § 92, 1.)—φωτὶν. The dative of the pronoun of the third person, differing from that of the second person in being always an enclitic. (Thiersch, § 204, 6.)—τοῦ δ' αὐτῷ μᾶρτυροι ἐστο, 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 τοῦ 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 πρῶς τοῦ βεσφίλου ἀπερρέοις. "And before that hard-hearted king."

κατά θαύτης. "If ever again hereafter." For εἰς τὸ αὐτὸ.
NOTES TO BOOK 1.

not dê aôra. These words are generally made to commence a new sentence, which is supposed to break off abruptly after τος ᾱλλοις by an apophasis. The reading of Wolf, however, which places a comma after ἀργγος, instead of a colon, and which we have adopted in our text, is decidedly preferable. According to this reading, the words εἰσέρχεται dê aôra 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.—Ἀργγος. “For the purpose of warding off.” The infinitive is here employed to express the object or intens—τος ᾱλλοις. Consult note on ᾱλλοι in verse 67.

343-344. ἡ γὰρ by διότου, 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.—οἷος τι οἶκε, 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 lessons for the future.—σοιο. “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 successes, both by personal prowess and sagacious plans.—μαχαίρωται. We have followed here the conjecture of Schäffer. The common text has μαχαῖροσται, but the subjunctive harmonises better with οἷος that precedes. Thiersch proposes μαχαίρωται, i. e., μαχαίροσται. The common reading makes an hiatus before Ἀχαιοι.

346-351. εἰ ζηλοῖσιν. “Forth, out of the tent.” Observe the adverbial force of εἰ.—οἷος τι ἀνείρω. “And gave (her to them) to lead away.”—ἀνήρ Γην. “Went back.”—παρὰ νέος. Consult note on τίνι ζηλοῖσιν in verse 328.—δὲ γὰρ ἀνήρ. “And she, the woman.”—ἀνήρ Αχαλάσις. The particle ἀνήρ, according to Kähser (§ 789, 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.

ἱκρόσωσιν. “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 her in her abduction. Compare verse 356, seq.—ἐτέρπεται δὲρ κάρυο, 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 τέρπεται depends on τός θρόπι αἰμοθητής, which may be more literally rendered, “having gone aside from.” (Buitmann, Lexil., vol. i., p. 73.)

ἀν' ἃς. Observe here that ἀν' is by apostrophe for ἀν', the accusative, and that it is erroneous to write ἀν', which would be
The accusative οὗν here depends, not on the adverbial τι, nor yet on κερο merely, but on the combined idea implied by both. (Kühner, § 619, b.—Nägelsbach, ad loc.)—άλλως πολικής. The reference here is to the sea near the shore, where the dark bilows break into foam, the adjective πολικής denoting properly something that is of a gray color, or a mixture of dark and bright. Its root is found also in the Latin pullus, and pellis. (Pott, Etymol. Forsch., vol. i. p. 180.)—οὖνοι νύντων. Referring to the appearance of the main ocean, afar off from the land. Observe that οὖνοι has here the force of πέλας; the early wine, according to Eustathius, having been of a dark hue, approaching to black: δι' θεού τὸ πελάσων ὁ οὖνος πέλας εἶναι τῷ χρυσῷ.

πολλά. "Earnestly."—αἵρεσις δρογγώς. It was customary, in praying to a deity of ocean, to stretch out the hands in front.

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

γω. "For in very truth."—αὐτὸς ἀποικες. "Having taken it away by his own authority." These words form an epanechesis, or additional explanation, to ἔλων, which merely indicates the seizure without the additional idea implied in αὐτός.

357-361. πότινοι μήτηρ. "His revered mother."—εν βυθοσωμ ἄλλως. The sea-deities were supposed to dwell amid the depths of the sea.—παρὰ παρθε γέροντε. "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.—ἀνέτοι. "She emerged."—ἐντ' ἡμῖν. The comparison here refers merely to ἀνέτοι, the idea expressed by καρπαλίμως being excluded.—πάνωθ' αὐτοῖλα. "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 αὐτοῖλα.— γεμί τέ μεν καρπερσ', κ. τ. λ. "And she both soothed him with her hand, and said what she wished to say, and uttered 'aloud.' Compare the version of Nägelsbach: "Sei sagte, was sie zu se, en haste, und sagte so rollig herum." The wo de ἐν τ' ἄναγκασι are often as
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Notes only tran slated “and called him by name.” The inco nect s of this version is sufficiently shown by what immediately follows.—

Observe, that the comma must be removed from the ordinary text after ἵππος, because εἰκός is the object of both verbs.

362-363. τί δὲ αὐτῷ ἐπήκριτο κύθνος; “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.

—ἐξόδος, μὴ κατέθη νῦν. The asyndeton, or absence of the copula, shows the earnest character of the speech.—Ισώ εἰδομεν ὁμως “That we both may know.” Observe the dual subject with the plural verb, and note also that εἰδομεν is for εἰδομεν.

365-366. ἀπάθη. “Thou knowest ‘already.’”—τιν ἄγορας. “Why need I tell.” Observe the force of the subjunctive.—μὴν. Depending on εἰδομεν.—ἐξέγειρον ἔτος Ἡθός. “We went to Thebe.” The reference is to Thebe, a city of Mysia, north of Aegyptus, and called, for distinctness sake, Ὑποπελαιαῖα, because lying at the foot of Mount Phæак (εὗρο and Πλακαῖς). Eustion was king of this city, and was slain in its defence, along with his sons, by Achilles. Eustion 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 scholiostium 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. Chrysea 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.

ἰερήν ἄδελφος. “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 ἱερήν here as equivalent to προστορία, just as Δαινός and Δαῖς are often used in speaking of any thing superior of its kind.

367-368. τοιω 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.—σαλ—σα
And these things the sons of the Greeks divided fairly among themselves. Observe that the accentuation here is μετὰ φάσμα, not μετὰ σφαιρ. 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. (Eustathius, § 47, 3.)

369-370. In & Else. "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., 594: Νευτόλεμοι μοίραν καὶ γέρας κυθῆνυ έχον εὖ τις δωδεκα.—Χρίσθη δ' αὐτοῖ, 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 Vulpius, 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 through the poem.

380-388. τάλιν άχτε. "Went back." Consult note on verse 16, as regards the Homeric force of τάλιν.—τοίο δὲ εὐφημισαν, κ. τ. λ. "And this one, (on his) having prayed, Apollo heard." τοίο for τοί, i.e., τοίχων.—άκε δ' εκ' Άργειοι, κ. τ. λ. "And he sent a destructive shaft against the Greeks." Observe that the dative here depends on the verb, and that εκ' merely marks the direction of the action. Consult Nügelschach, Excurs., xvii., p. 308.—οὶ δὲ νῦν λαοί. "And they, the forces, now." Observe the pronounal force of τοί, approximating in our idiom to a personal more than a demonstrative meaning, but still radically the latter. Observe, also, the peculiar meaning of the particle νῦ, as if we were to say in a paraphrase, "one can now well imagine that the forces," &c.—τρισάγιοι. "One after another." Compare the scholiast: Ἀδάκενή λήχις, ἵππον ἀλληλαλύτρι, ἀλληλαλίλας, τυχεῖται. τά δὲ κήλα τεκύον. "But they, the armies of the god."—πάντα. "In every direction." The terminus ad quem, which is still more fully explained by ἀγώ σπανοῦ — εἰράν. "The wide," i.e., wide-spread.—θεοποιίας. Consult note on verse 87.—ῄτισαν μάθον, 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.— ἢ. Usel for the relative δὲ.

369-373. τὴν μέν. "The one (female)." Literally, "this (female), indeed." Referring to Chrysea.—Δίκαιως. Consult note on verse 98.—προέυξαν. "Are escorting."—ἀκμή. "To the king," i. e., to Apollo. Consult note on verse 96.—τὴν δὲ κόρην Βρισιάς. "While the other, the daughter of Briseis." Literally, "but this one, the daughter," &c. Observe the latent demonstrative meaning in τὴν μέν and τὴν δὲ.—νέον. "But just now." Literally, "lately," or "recently."—τὸν μοι δόσας. For ὑμι τὸν δόσας.

373-378. ἔλεγεν δὲ γε. "It, at least, thou art able." The indicative here implies a strong belief on his part that she does possess this ability.—περίσσερο παιός ἔσος. "Aid thy valiant son." We must write ἔσος, not ἔσος. It is the genitive of ἔσος. This expression of self-praise on the part of Achilles is in full accordance with the habits, &c., of the heroic age. The form ἔσος is supposed to be the genitive of ἔσος or ἔσος, a sister form of ἔσος, and to have the meaning of "thy." But consult Buttman's Lexicon, s. v.

ἐλεγεν δὲ τι. Compare verse 40.—οὖν. "Thou didst grately."—ὡς καί. "Or even, also." παλλάσσαι γὰρ σέ, 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 Satyrn." Compare the analogous Latin form of expression: audiebam ex te, quam diceres.—στο. Depending on ἄλογον. The palace of Peleus is meant, not the ocean-abode of Nereus. Had this latter been intended, the Greek would have been χωρὸς σόλο. 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 Scholium, ad loc.)

ἐκλαινεικ. A striking epithet, applied to the god of rains and tempests, and describing him as enthroned amid darkest clouds, or, as Virgil expresses it, "medii nimborum notae." (Georg., 1, 328) Compare the explanation of Passow: "in diffusa Gewolke gehalten." (Lex., s. v.)—εἰς. Observe the employment of the nominative with the infinitive, the reference being to the same subject with the verb (ἐφάνοι) that precedes.—As regards the literal force of the dative Ἐρωτίου, consult note on verse 67.

400-404. Παλλας Ἀθην. Neptune and Juno, the latter more especially, were frequently brought into collision with Jove; but Minerva, the beloved daughter of Jupiter, seckom, if ever. Wolf, therefore, prefers the reading of Zenodorus, who gives Κόλλα Ἀρτα.
NOTES TO BOOK 2

Instead of Παλλάς 'Αθηνή—τῶν γὰρ ἔπελθσα δεισών. "Didst release this same deity from bonds." Observe the force of γέ in conjunction with τῶν: "this deity, indeed," "this particular deity," "this same deity." Observe, also, in ἔπελθσα the force of ἔνει in composition, "didst free him from falling under fetters," i. e., under the control of fetters.

ἰκνύγγερον. "The hundred-handed one."—Бραχέως. "Briareus." This name is supposed to mean "the powerful one," and is regarded as a derivative from the adjective βραχής. It is worthy of observation, that, according to Ἑλιαν (V. H., 11), the Columns of Hercules were called, in the earliest poetry, οἱ στήλες Βραχέως, "the Columns of Briareus."—καλοῦν τειοί. 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 παραγενεστέρον δομά τούτων τειοί ἀναφέρει ὁ ποιητὴς. "The poet attributes the more ancient name to the gods."

ἀνάρεις δὲ τοῖς πάντες Ἀλειαῖοι. "But all men also Ἐγειαν." Observe here the peculiar force of τοῖς. The gods named him Briareus; and men also gave him a name, but this latter was Ἐγειαν.—Ἀλειαῖοι. The gigantic being here alluded to had fifty heads and a hundred hands. His brothers were Gyes 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 Ἐγειαν, remarks, τῶν παρά παρασκεύων τειοῦσών. Many commentators, however, prefer the pedigree given by Hesiod, and make Neptune to have been merely the father-in-law of Ἐγειαν, the latter having married his daughter Gymnopoleia. (Wolf, Variae. 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.

406-408. ἂ γὰρ εἰς τῆς ἐποχῆς ἅπα. "For this one in his turn, was better in strength than his sire." By ἅπας Neptune is meant,
whether we are to regard him as the father or father-in-law of Aegaeon. (Consult preceding note.)—γιός. This particle refers back to εὐάρεστος, and assigns the reason why Theiss called him for aid.—αἰδ. Neptune, in union with the other gods, was more powerful than Jupiter; but Briareus or Aegaeon, in his turn, was stronger than Neptune.

& θ. "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 θα or ετα 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 altissima dectica raecidus: quæ (i. e., hæc enim) non quam ullo vi labefactari potest," &c.—vixid vaeus. "Exulting in his high renown," i. e., proud of the conspicuous part he was performing.

τὸν καὶ ἑπόδεεσαν, 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 τὸ. As, on the one hand, they dreaded Briareus, so also, on the other, they bound not Jupiter: or, in the Latin idiom, "et illam metuebam, ut nec Joveus vincichem." 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 themselves upon a conspiracy to bind him. Theiss, 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 λαβὼν γγών. "And take hold of him by the knees." Supply μυ. Observe in the genitive γγών the reference is 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.—τι συνεργεί. "If perchance, in any way." Observe the wish that this may happen, implied in the particle αὐ, and consult note on verse 60. —ἐνὶ Τροκώνου ἄσβεσιν. "To lend aid unto the Trojans." Here, as before, there is no tnesis, but the adverb ἐν ᾧ, though forming one blended idea with the verb, retains, nevertheless, its distinct adverbial signification.
NOTES TO BOOK I.

τοὺς ὑπὸ κατά πρόμοις, κ. τ. λ. "And to him in those others, the Greeks, at their sterns, and round about the sea (shore), getting slaughtered (all the while)." As regards the force of ἔλαιος 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.—ἐπαίρωνται. "May enjoy." Ironi-cal.—τὸ δρῦν. "His evil folly." The term ἄργε appears to imply here a kind of judicial blindness, indicted on erring mortals, under the influence of which they commit deeds which finally induce their own destruction. (Compare Williams's Homerus, p. 82.)—ἄρα. For ἄρα. "When." Not for ἄρα.


ὁ δὲ ὡφελεῖ ἥθαι. "Would that thou wast sitting." The scholiast refers ἥθαι to an idle and inactive life (φιλεῖ δὲ ὦν προεῖμαι ὑπὲρ ἄνθρωπος βίων ἔθος). Not so, however. The spirit of the wish is contained in ὀδύρωντοι and ἀπήμων.—ἐπὶ τοῦ. κ. τ. λ. "Since, indeed, the fated portion of existence unto thee is for a very short time, and not at all very long." In the old language the same idea is often expressed twice, once affirmatively, and immediately there after negatively.—μινυθα. The adverbs μινυθα and ἄλθον come in here with a sort of adjectival force. So we have ἄρα for τοῦτο, in Π., iv., 318, and elsewhere; χαλεπός for χαλεπῶς, Π., vii., 424, &c.—κίνει. Equivalent here to the Latin salvo.

417-420. ἐρή τινῶν. "Above all." Compare verses 258 and 287.—πέριος. "Thou art." Properly speaking, "thou wast and still art." The imperfect of πέμπεις has very commonly, as here, the force of a present.—τὸ. "Therefore." For τοῦτο, i. e., ἐκ νοῦ. —κακὰς ἀδρε. "Unto an evil destiny."—τοις κοῦνωσα. "To communicate for thee," i. e., for thy gratification: τοιίς κοῦνωσα.—καπ' ἀνα. "I myself will go." Compare, as regards the force of ἄλθος here, the note on verse 169.

ἄγιλονος. "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. (Del. e. d.)
NOTES TO BOOK ...

Class Taur, vol. ii., p. 136.) 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 Völeker, Hom. Geogr., p. 6.)

432–434. μῆν' Ἀγαοταῖν. "Indulge thy wrath against the
Greeks." More literally, "be angry with the Greeks."—τις Οἰκεν-κεν, μέτ' αὐγισμασίας, &c. "To Oceanus, among the blameless ἐθνικοῖς,
to a banquet." As regards the distinction between ἦς and
ἐράντω; 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. Ht., l., p. 200.)

Οἰκεντός. 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 termes
the Oceanus ἀφόβος, because it thus flowed back into itself.—
Ἀριστοκράτεις. Who the Homeric Ἐθνικοῖς were is a matter of
doubt. The poet elsewhere speaks of two divisions of these, 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, blame-
less, and pure, and free from every kind of moral deceit.

By the Eastern Ἐθνικοῖς, Homer is generally thought to mean the
imbrowned natives of Southern Arabia, who brought their wares to
Sidon; and by the Western Ἐθνικοῖς the Libyans. Völeker, how-
ever, is in favor of making the legend of the Eastern Ἐθνικοῖς
to have arisen from some obscure acquaintance, on the part of the
Greeks, with the land of Colchis. (Homericcat Geogr., p. 87, sqq.)

μέτα δ' θαύμα. The gods here attend a banquet or great festival:
given by the blameless and pious race of the Ἐθνικοῖς, but whether
given by the Eastern or Western race is not stated by the poet.

—The common text has μέτα δ' θαύμα, as we have given it. Wolf
and Heyne, however, following Aristarchus, give κατά δ' θαύμα, in or-
der to avoid the double μέτα. But κατά δ' θαύμα, as Spittiner 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. H.,
xxii., 432: τῷ δ' οὖν ἀπ' ἑτὶ πάντων ἐν Αἰγυπτών ἔστησε
ἐναλ. —Od. l, 183: πάντως ἐν οὐσίᾳ πάντων ἐν Ἀλληλούϊαν 
ἀνθρώπους. —H., xxiii., 503, sqq.: εἶδον τοὺς λατρεύουσαν, ἐν ἐναλλοτριο-
τεχνοίς, εἰς ἐναλλοτριοτεχνοί, &c.
NOTES TO BOOK I.

369-377. *δεδεμένος. Supply ἔποιη, which is already implied in ἔταξεν.—τοι. "Passure thee." More literally, "for thee." In both this and the following line, τοι must be regarded, not as the ordinary particle, but as the dative of the pronoun, that is, τοι for σοι. (*Ναγκλαβάκ, Excurs., ii, p. 178.)—καὶ τὸν ἐκτεταμένον τοι, σ. τ. λ. "And then thereupon will I go, I promise thee, to the brazen-based mansion of Jove." Literally, "will I go for thee."—μην προαιρεῖται. "That he will acquiesce." More literally, "that he will persuade himself (to listen to my prayer)."

439-440. έξοσομόν 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 ἔποιη.—τῷ μὲν βίγ διάκονον, 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 τῷ μὲν is for ἄν μὲν, and consult note on verse 406.

481-485. ἔκανεν. "Was proceeding, meanwhile" More literally, "was coming."—οἱ δὲ ἔτη ἐκκυντο. "And when these now were come."—στειάζοντο. "They furl'd."—θέσαν. Supply αὐτά.—ισοτόνον ἐκατοθόκη πέλασαν, κ. τ. λ. "And the mast they brought to its receptacle, having lowered it quickly by ropes." By the iσοτόνον is meant the place for receiving the mast when lowered, while by the πέλασαν 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 *Τερπόντα, Ἀντικ. Ημ., p. 312.)

τῷ δὲ εἰς θυμὸν προέθεσαν ἵπποις. "And they row'd her forward with oars into her moorage." We have given, with Spitzner, προέθεσαν, the reading of several grammarians, instead of the προέθεσαν of the ordinary text. The verb προῄειν is not, to imper by means of oars, but, to drag forward or launch, as in verse 308. According to Eustathius (ad Od., 9, 73), προεθέσαν was the reading also of Aristarchus. Consult Spitzner's remarks, in opposition to those of Heyne and Voés.

436-437. είναί. "The sleepers." These were large stones thrown out on the shore, unto which the halesers were made fast from the stern of the ship. Anchors were not known in the heroic age.—κατά δὲ προσνεείς ἱόσαν. "And down thereunto they bound the stern-fastas." Observe the adverbial force of κατά,—κατά εἴσαι. Compare the scholiast: εὖ μόνον τὰς εἴνας ἐξεδομη, ἢλὲ δὲ καὶ ἐδέων Q 3

Q 2
NOTES TO BOOK L

ψῆβον.—βῆσον. The imperfect is here worthy of notice as the midst of so many aorists, and indicates a coming forth of several persons in succession. The victim, on the other hand, are driven out in a body; and so, again, Chrysies comes forth individually, where the aorist is again employed.—ἐνὶ ἀργυρίῳ. The adverbial ἐν 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.—μαρτύριον. "From the ocean-traversing ship."—οὗ ἴμαν ἔπειρα. "This female thereupon."—καὶ ἤλθον ἐν χροί. "In the hands of her father." Literally, "in the hands unto her father."—πρὸς ἐπιρρέαν. "Sent me forth." Compare note on verse 3, προδόθην, and on verse 195, πρὸ γάρ ἔτη.—βῆσα. Consult note on verse 147.—ὑπὲρ ἱερομεταβολα. "In order that we may propitiate." The subjunctive, with the mood-vowel shortened.—καὶ. "Lately."—κολάστων κῆρε. "Woes productive of many groans."—δὲ. "The other, thereupon." Consult note on verse 391.—τοῖς δέ̣ ἔκα. "And they quickly." Literally, "and these quickly."—τοῖς δὲ̣. "In continued order."—τοῖς ἔκα. "And then they washed their hands." 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 ὀβλαγότων ἀνέλυτο. "And took up the salted barley-meal." The head of the victim, before it was killed, was in most cases strewn with roasted barley-meal (ὀβλαγότων or ὀβλαγόντων) mixed with salt; answering to the mola salsa of the Latins.—τοίοιν δὲ. Consult note on verse 58.—μεγάλα. "Earnestly."

449-450. χερσίφησον στῇ ἑκτείρα. "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 ὀβλαγότων ἀνέλυτο. "And took up the salted barley-meal." The head of the victim, before it was killed, was in most cases strewn with roasted barley-meal (ὀβλαγόντων or ὀβλαγόντων) mixed with salt; answering to the mola salsa of the Latins.—τοίοιν δὲ. Consult note on verse 58.—μεγάλα. "Earnestly."

451-456. αἰλέι μὲν, κ. τ. λ. Repeated from verse 37, ἐκη.—φῆσκ μὲν τοῖς πύροις. "Already, on one occasion before this." We have retained here the common reading, with Heyne, Wolf, and Nägelaebach. Spitzner gives ἐκεῖ μὲν δὲ τοῖς πύροις. "Thou didst honor me, indeed." This line is in apposition with the one that precedes, and hence arises the asyndeton, or absence of the connecting conjunction. Observe, also, that τιμήσας, as shown by the accentuation, and the presence of μὲν and δὲ, is the aorist indicative, and not the participle. The latter would have been written τιμήσας, its final syllable being long.—φῆσκ ἐκαὶ μὲν. "And now still farther, also."—φῆσκ is for δὲ̣, not φῆσκ,—φῆσκ ἐκαὶ μὲν.
"This very instant." More literally, "now, (even) now." To the addition of νῦν to ἢδε, as Hoogeveen remarks, excludes all delay.

456–463. αὐτῷ ἐπὶ ἑα. "But when then."—καὶ συλλυθάς τῷ ἑαλώσνε. "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 Chrysæus. Compare verse 449.—ἀρέων 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 ἠθεότας καὶ ἀδιέφραν. "And cut the throats, and flayed (the victims)."—κατά τα ἐντὸς ἑκάλοψαν. "And covered them completely with fat." Observe the peculiar force of the adverbial κατά. The primitive idea is "down," "down to the very bottom," and hence "completely," "thoroughly."—διἐντος ποιήσατες. "Having made it double," i. e., having placed upon them double pieces of fat. This was done in order to expedit the burning. Observe that διἐντος is here the accusative singular of δντος, agreeing with κνίσην understood. Compare Buttman’s Lexil., p. 208, ed. Fishlake, and the note of the translator.

ἐν’ αὐτῶν ὡς ὑμοθετήσαν. "And upon them placed raw pieces."—εἰς σκίζε. "On sticks of cleft wood." σκίζε for σκίζων.—λείβε. "Kept pouring a libation." Observe the change from the sorists to the imperfects καίε, λείβε, ἔχον, &c., as denoting continuance of action.—παρ’ αὐτῶν. We should here expect παρ’ αὑτῷ. The accusative, however, is correct enough, since a kind of motion is in fact, implied. We translate παρ’ αὐτῶν, "beside him," but the meaning properly is, "having come up to him and placed themselves by his side."

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

464–465. αὐτῷ, ἐπὶ κατά μὴρ ἑκάς, κ. τ. ὃ. "But when the thighs were completely consumed, and they had tasted the entrails."—σπαλάγγα. 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.—μακρολίλας σὰρα ταλάντα, κ. τ. ὃ. "They then both cut into small pieces the other parts, and pierced them through and through with spits." Observe the peculiar construction in ὑμὸς ἐδελοῖτο: literally "they pierced
NOTES TO BOOK I.

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. ἤπειρον τα πῶνα. "And drew them all off," i. e., off from the spits. Observe the middle voice : drew them off for themselves. — πῶνα. "From their labor," i. e., the toil connected with the details of the sacrifice, and more particularly the preparations for the banquet after the sacrifice. — ὀδὲ τε θαυμὰ λόγειν, x. 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, Κρ. Bl., I., p. 307.) Nagelebach 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 for 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 θαυμὰ after λόγειν.

469-470. ἐκλεῖ ἐκορ θυροῦ. "When they had taken away from themselves the desire." Observe the force of the middle in ἐκλεῖ. — θαυμάμενο ἐκορτίζωνο τυφόιο. "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 θαυμάμενο 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. νομίζουσα δ' ἄυστων, x. τ. λ. "And then they distributed unto all, having given a part (unto each) in cups." The expression ἐκορτίζωνο δενάεστως is commonly rendered, "having begun (from the left) in cups." But the erroneous nature of this version has been fully shown by Buttmann, who gives ἐκορτίζωνo the meaning which we have adopted, and deduces it from the peculiar force of ὀρχεσθαι, as regards religious ceremonies, namely, "to take away," "to take part of," "to take from." The preposition ἐκλεῖ, moreover, in combination with ὀρχεσθαι, indicates here the relation of the simple ὀρχεσθαι to the individuals from whom it is given, or among whom it is divided. (Buttmann, Lexil., I., p. 110.)

οἱ δὲ, κοιτος Ἀχαίων. "And they, the sons of the Greeks." Consult note on verse 2. — τὸν ἀναπέρτον. "All day long." Compare
NOTES TO BOOK L.

GREEK, in verse 87.—εἰς γάρ. "Strove to propitiate." —καίνος. "A beautiful pean." By "pean" is meant a hymn or song, which was originally sung in honor of Apollo, and which seems to be as old as the worship of that deity.—Knight considers this verse, and the one that follows, apurious, because τιμᾶω in Homer is not a pean, 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 rhapsoed at a later day, when the names Παίας and Παιαν had become customary designations for Apollo.

478-478. ἂν γάρ. "Had come on."—δὲ τις κοιμήσωτο, κ. τ. λ. "Then, indeed, they laid themselves down to sleep by the stern-foots of the ship." The expression παρὰ προμαχῶν forms what is termed "constitutio praegnans," an instance of which we have already had at verse 463: they went to, and laid themselves down to sleep by, the—καὶ τὸν ἑκεῖρ, ἀνάγοντο, κ. τ. λ. "Then, thereupon, also they began to get under weigh for the wide-spread army of the Greeks." "Ἀνάγωσθαι is a nautical term, and equivalent to ἐκ τοῦ λιμένος ὑπακλίναι, the opposite to which is κατάγωσθαι, "to sail into harbor 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 ei faciendi."—καὶ τὰ χόρημα. "Ran along the wave."—μετὰ στροφῶν. A more correct reading than the common κατὰ στροφῶν, and adopted by Spittaer. Ulysses and his companions came to the Grecian army, not οἷς ἔν περ, τίς μὲν οἶχε μελαιναν, κ. τ. λ. "These same (standing) upon the shore drew the black ship high up on the sand." Observe that τις in oǐ χεῖρι—or "in a place."—νῦν ἄφαις. "The ship proceeding on her way," i. e., as the ship proceeded.

480-487. στροφῶν. "Set up."—ἀνὰ καὶ ἱερὰ λευκὰ πέτασσαν. "And spread on high the white sails." Observe the adverbial force of ἀνὰ.—ἐν καὶ ἄνεμος πρόης, 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.—ὑμὴ δὲ στείρα. "While at the keel round about," i. e., round about the keel. Observe the adverbial force of ἄφας, and note that στείρα is properly the locative case, indicating "at" or "in" a place.—τοῦ ἅθανασ. "The ship proceeding on her way," i. e., as the ship proceeded.

488 κατὰ κήρυ. "Ran along the wave."—μετὰ στροφῶν. A more correct reading than the common κατὰ στροφῶν, and adopted by Spittaer. Ulysses and his companions came to the Grecian army, not οἷς ἔν περ, τίς μὲν οἶχε μελαιναν, κ. τ. λ. "These same (standing) upon the shore drew the black ship high up on the sand." Observe that τις in oǐ χεῖρι—or "in a place."—νῦν ἄφαις. "The ship proceeding on her way," i. e., as the ship proceeded.
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abroad, the next thing to be done is to draw it high up on the same.
here év is again employed to denote direction, and we have now
the dative in ὑπάθους, because this is to be a permanent resting-place
for the ship.—ὑπὸ τοῦ ἐπίματος μακρὰ τάννους. “And they extended
long prope 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 ves-
sel, 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 Heiod, p.
31.)—εἰσίνθινως. “Scattered themselves.”

488-492. ἀπὸ δὲ πέφυς. “But that (other) one (meanwhile) kept
cherishing his wrath.” Observe the demonstrative force of ἀ, as
indicating Achilles, and the continued action expressed by the
imperfect.—ἀκανθόρχος. We have placed a comma after this word
with Wolf, in order to bring in the next line with more force.—Οὕρι
πότε εἰς ἄγορην, κ. ῥ. 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.—
ὑψινθίτειν φιλον κηρ. “He kept pining away (in) his heart.” The
minor scholiast makes ὑψινθίτειν transitive here, and equivalent to
ἐπιεικεῖν. It is more Homeric, however, to give it an intransitive
signification, and to make κηρ the accusative of nearer-definition.

αὖθι μένων. “Remaining there (where he was).”—πεθέσοντα τὸ
ἀντίγκρα, κ. ῥ. 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, especial-
ly by Agamemnon, since he firmly believed that they could not
conquer without his aid.

493-497. οὐκ ῥήσει sop τὸ νοῦν. “From that time.”—τὸ ρόσσαν,
with an ellipsis of χρόνον.—διωκεῖται. Compare verse 438.—καὶ
τότε ἔθη. “Then, indeed, also.” Observe here the force of σαι: not
only the twelfth morning came, but the gods then also proceeded to
Olympus.—ἀμα. “At the same time.”—ἄρχε. “Led the way.”
—ὦλλ’ ἐνέκεινεν κύρια 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 κύρια θαλάσσης, as some
do, “from the wave of the sea;” this would require the genitive
κυμάτος. Compare verse 359, ὅπου πολλάς ἄλος, and Od., v., 337,
ἐνέκεινεν ἐκείνα, in both of which cases the genitive is rightly em-
ployed, for there the idea is that of emerging from. In the present
instance, however, Thetis comes forth from the deep waters, wades the waves on their surface (hence the accusative of motion toward), and then ascends to the skies. Consult Nägelsbach, ad loc. ἤπειρος & ἀνέθη. "And amid the mist of the morning she ascended." We have adopted the meaning given to ἤπειρος, 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 ἤπειρος be merely a designation of time, it ought to have been mentioned in the first clause, with ἀνέθεα, and not reserved for the second. According, however, to the explanation of Voss, ἤπειρος can have nothing to do with ἀνέθεα, and belongs, therefore, rightly enough, to ἀνέθη. The passage, too, in this way, gains vastly in poetic beauty.—οὐρανός, Οὐλίμπος τ. 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.

496-502. ἅτρες ἄμεσα ἄλλων. "Sitting apart from the rest."—ἀπεράτης κορηφ. The palace of Jove was on the highest peak of the mountain.—πολυετεράδος Οὐλίμποιος. "Of the many-peaked Olympus." Compare the explanation of πολυετεράδος, as given by the scholiast: πολλάς ἡδονάς ἦχοντος. In the language of poetry, Olympus had thrice three hundred summits assigned to it. Compare the scholiast: "τρεῖς δὲ τρικόσιαι κορυφαί νιφάδων 'Ολυμποὺν." ἐν' ἄπερεινον ἔλοσα. "Having taken him under the chin." In verse 407, mention is made of clasping or taking hold of the knees; so this is now added the touching of the chin. Hence Pliny remarks: "Antiquis Gracia, in supplicando, mentum altin gere mos crat. 'H. N., xi, 5, 103. Compare also Eurip., Hes., 342.) The genitive ἄπερεινον depends more on ἔλοσα than on the adverbial ῥῆτο Thetis took Jove by the chin (hence ἄπερεινος, the genitive of part) in such a way that her hand was extended under (ἐν') the κατα.—Σώφρος. "Monarch of the skies.

503-506. άντερ δι. Consult note on verse 40. —μετ' ἅτομα τοιοῦ. "Among the immortals."—τίμησον. "Honor." To be taken in a general sense, and equivalent to "make illustrious," "render conspicuous," "bestow favor upon," &c.—οὐκεμφωρώτατος ἄλλων ἐπερ. "Is the most swift-fated of all." Equivalent, in fact, to οὐκεμφώτατος ἄλλων, or οὐκεμφωρώτατος πάνων. The literal meaning, "most swift-fated of others," would appear to us ungrammatical, and yet ἄλλος merely excludes an individual of the same κλάτι 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.
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We have an imitation of this construction in Tacitus (Agric., 34): "Hi ceterorum Britannorum fugacissimi."—έναλε. Equivalent here to érri. Consult note on verse 418.—άνάρ. "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, "Honor flium orna; est autem nunc quidem ducis inquiri priusus honoris." (Nägelsbach, i. 1 loc.)

506-516. ἀλλὰ σέ νῦν μιὸν νῦν. "Do thou, however, by all means honor him," i. e., do thou certainly extend to him that honor which others have failed to render him.—μήτερα Ζει. "Consealing Jove," i. e., Jove, parent-source of all wise counsel.—ἐξι Τροιων τίταν ἀπαχόρ. "Bestow might upon the Trojans," i. e., the might that leads to victory. The adverbial ἔξι 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.—φιλλαυρί τε καὶ τιμή. "And may advance him in honor." Literally, "may increase him with honor." Compare the Latin, "augere aliquem honore."

511-513. νεφεληγερτά Ζει. "The cloud-collecting Jove."—ός φθατε γυνων, κ. τ. λ. "As she touched his knees, so she kept holding, having grown unto them (as it were)." With Ἕρετα supply γυνών or αὐτών, though not required in the translation. We have here, in ἐπιστροφία, 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 "genus amplius heredes." (Aen., iii, 607.) It must be observed that, in a strict Homerio translation, the particle ος would be demonstrative here in both clauses: "so she touched his knees, so she kept holding." Compare the German idiom, "so viel Körpe, so viel Sinne," and also the well-known passage in Virgil, "ut viēl, ut perīl, ut me malus abstulit erro." (Eclog., vii, 41.)

514-516. νομοράτε μνῃ δή μοι ὑπόσχετε. "Promise me now, indeed, for certain." Observe that μνῃ is here for μνῆ. The particle δή, on the other hand, intimates a wish that no further delay take place, but that the request be granted at once.—κατανιποπω. "And ratify (that promise) with a nod," i. e., and give me some outward sign of such promise.—ἐξι οὖ τοι ἐκει δῶς. "Since there is no cause for fear unto thee." Observe that ἐκεῖ here is not metos, but causa metuendi.—ἐκεῖ. For ἐκεῖστ. —δῶς. "How far," i. e., in what degree.—ἀγμοστοργία δως. "The least honored deity." 517-519. μέθ' ἀθέσον. "Greatly disturbed." According to Buttmann (Lexil, s. a.), the verb ἀθέσω denotes, in general, every kind of violent emotion at events, actions, and words which strikes the
amid unpleasantly.—ἀδηλόγως ίντατον. Assuredly, now, (these will be) mischievous doings.” Supply ὑδρεύω, not ἱντατον, and compare verse 573, where the full form of expression is given. —ηντατον.

“Since.”—δηλον μὲν ἑρωθυφο. “When she shall provoke me.” The particle δηλον implies the possibility of such an event soon taking place, from the known character of Juno.

592-607. ἄδηλος μὲν ἑντευκτόνι. “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 τῇ ὕπο. “And says, also.”—ἀδηλον ἑντευκτόνι. “Go back again.”—νοήμα. “May perceive,” i.e., may perceive thy visit to the skies.—κελαρθέσας. “Will be a care to me, if naught prevent.” Observe the force of the particle κει to lessen the certainty implied by the future.—εἰ δ᾽ ἴδη. Consult note on verse 302.—ἐξ ἐμπεσο. “From me, at least.” Implying that other gods may have other modes of giving a pledge, but that this is his.—οὗ γὰρ ἦνων παλινώγεσθαι, 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.”—ἐκι. Observe the comprehensive meaning of this term, “whatever it may be,” “of what kind soever,” &c. It is incorrect, therefore, to refer ἐκι to τίκσμα merely. On the contrary, it relates to whatever comes from Jove, whatever is ordained by him.

528-530. ἀδηλον καὶ ἐγκατήγορον ἐκ τῆς φόντος, 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:—“Ἀκουσί, et nunc tatam tremosescit 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.—ἐκθέσατον. “Streamed one upon the other.” Observe the force of ἐκι.—μεγάλης ἔνθελησεν Ὀλυμπίων. “And he caused the mighty Olympus to tremble (to its base).” The verb ἔνθελῃ here expresses a quick vibratory motion.

531-535. ἄδηλογε. “Separated.”—Ζητεῖς δὲ ήνω πρὸς δῶμα. “But Jove (proceeded) to his own abode.” Supply ἔδη, which is to be elicited, in fact, out of ἄδηλο. σφου παρῶς ἐναντίον. “In the presence of their sire.” Observe the genitive here with ἐναντίον, the cause of motion, on the part of the assembléd gods, coming ἄνα.
the entrance of their sire.—μεναὶ ἐπηρεῖμαι. "To καὶ σὺ ἔλαμπον approaching." More literally, "coming on."—ἀντίμη "Before him."

536-539. ὄξ. "Thus," i. e., under such circumstances—οὐδὲ μὲν Ἰῆρ ἤγορωτον, κ. τ. λ. "Nor concerning him was Juno ignorant; having seen, how that," &c.—οἱ συμφώνασας βουλής. "Had just been concerting plans with him." Observe the force of the aorist, in referring to what has just taken place.—ἄλοιπο γένοσθα. "Of the old man of the sea," i. e., of the aged sea-god. Referring to Nereus.—ἐπηρεῖσατο. "In heart-cutting (words)." Supply ἔκεισαν.

540-543. τίς δὲ φῶς. "And who again." &c. for δὲ φῶς. Næglesbach, with less propriety, makes it to be for οὗ φῶς.—διαρκήσατα. Artful one.—συμφώνασας βουλής. "Concerted plans with thee a moment ago."—ἐνέπτα. Observe the employment of the accusative here, of being understood, where we would expect the dative, agreeing with σοί. In Attic Greek this becomes a common usage.—ἐπηρεῖσαν διὰ χιονίσματον. "Revolving secret things in mind to come to decisions thereon," i. e., to make secret decisions, to decide on things apart from me.—ἐπιτίμω μου ἐπάνω δὲν νοθεύῃ. "To declare unto me any plan thou mayest have devised." More literally, "to declare unto me a plan, whatsoever one thou mayest have devised."

546-560. µὴ δὴ πνεύμα ἐγοῶ. 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 τοί in composition, and compare the explanation of Næglesbach, "hooft nicht darauf."—χαλεπῶι τοι δὲνουν, 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 feeble intellects, as a female, although thou art my spouse. The scholiast makes χαλεπῶι equivalent here to θλοδερῷ, "hurtful," "injurious," but in this way the words ἀπόκειμαι περι ἐκῶν lose all their force.

ἀλλ' ἐν µὲν κ' ἐπιμελεῖς ὑποκύπτων. "But whatever one, indeed, it may be fitting (for thee) to bear." With ἐν supply μὲνον.—κ' ἐπιμελεῖς. Supply ἐν, so that κ' ἐν becomes equivalent to the prose ἐν ἐν.—πρὸς τρεῖς τῶν' ἐκασταὶ. "Shall know this same one sooner (than thou)." Observe the recapitulating force of γε in combination with the prosoun.—µὴ τί σὺ ταῦτα ἐκαστα, κ. τ. λ. "Do not thou at all interrogate respecting each of these things, nor be prying into them." After ἐν µὲν we would expect τοῦτον, but ταῦτα ἐκαστα take its place, showing clearly that ἐν is to be taken collectively.

551-552. βρώκει πότιμα Ἑνό. "The large-eyed, revered Jove."
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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. (Kūker, θ 760, m.)—βοώης. A large, full eye was an important ingredient in Grecian beauty, and the epithet βοώης 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 (II, xviii., 49), and on two other occasions to two other females. (II, 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 (Wienenzch. Mythol., p. 263.)

αἰνότατη. "Most dread."—πολεον τὸν μέθον ἐξισσές; "What kind of word is this thou hast just uttered!" Equivalent to πολον ἐκισσέ τὸν τὸν μέθον; "Of what kind hast thou uttered this very word?"

καὶ λίπθ αὐτὸς καὶ μάρος ὀμ. "Heretofore, at least, I even altogether neither interrogate thee, nor pray." Observe here the employment of καὶ λίπθ (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 Nagelbach, ad loc.)

ἐφεμαῖ. The present here, as well as in μεταλλίῳ καὶ φόρτης, is not for the perfect, as some explain it, but is purposefully employed to bring the whole range of the past before the eyes, and to denote long-continued habit. ἀλλὰ μαίλε ἐκηλος. κ. τ. ἀ. "But, very free from interruption on my part, thou meditated on those things, whatsoever thou mayest wish." The adjective ἐκηλος in Homer is nearly equivalent to "tranquil," but only with the idea of freedom from all anxiety, interruption, danger, or other uncomfortable feelings. (Bauermann, L. vli., i., p. 141.)—ἄσπος. Observe that ἄσπος is for ἀσύνα.

555-558. σε παρεύπῃ. "May have persuaded thee wrong." Observe here the force of παρεύπ, as showing a deviation from the right way, as in παρὰ μοίραν, παρὰ δόγαν, παρὰ τὰ δίκασα. Hence σε παρεύπῃ may be literally rendered, "May have spoken unto thee by the side of what was right, and not in the same path with it."—γά σι ἀπὸ κακαίτα ἐγκαπυκοῦν. "Unto this one I imagine that thou didst nod assent for certain."

561-564. δαιμονία. "Strange one." We have given here the meaning which appears to lie at the basis of δαιμονίος. The ordinary translation, "madam," carries with it a ludicrous air.—εἰς εἰς βίται, ὑπὲρ σε λίθω. "Thou art ever, indeed, imagining, nor ἐς
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l (at any time; escape thy observation."—ἔφυσ. "And yet, after
all." ἔφυσ is equivalent to ἔφυσεν. — ᾧ ἐστὶ θυμός, 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 ἐστὶ
were is merely an adverb, "away," and that "from" is implied by
the case itself of θυμός.—τοι καὶ βήγιον. "Even more unpleasant
for thee."—σῶς. Referring to ἄνθρωπον μὴ λέγεις ἄνθρωπον.
566-567. ὃς νῦ τοι οἵ χραίμοιοι, κ. τ. λ. "Least, 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 un-
approachable hands upon thee." Consult, as regards the form μὴ νῦ
τοι, the note on verse 28.—άπονοι λύσι. More literally, "coming near-
er," i. e., than I at present am. A difference of opinion exists with
regard to λύσι in this passage. Buttman (Lexil., i, 1) maintains
that it is not for the accusative singular λύτα, agreeing with μὲ
understood, but for λύσι the nominative dual, in the sense of the
plural, and agreeing with θεω. This, however, is opposed by
Kähner, Spitzner, and others. Buttman himself, on a previous
occasion (Ausfuhre. G. G., i, p. 136, note) was of the same way of
thinking. The whole question turns on this, whether we can use
after χραίμοιον the accusative of the concrete object (person or
thing) to be warded off, and not merely such general ideas as ἄλω-
θυμος, θάνατος, &c. Buttman insists that we cannot, but the opo-
sit opinion appears the more correct one; and, besides, even sup-
pposing Buttman's position to be correct, still, in the present in-
stance, ἄπονοι λύσι is nothing more, in fact, than ἢ ἀπὸ ἔλειθυνος φέρειν.
569-572. καὶ θα. "And accordingly."—έπιγνώσιας φιλον άφιό.
"Having bent her heart (to submission)."—δέχθεσαν. "Were more
distressed."—κλευτόρεις. "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.—έπιγραφα φέρων. "Striving to gratify." Literally, "bringing
agreeable things." We have retained ἐπίγραφα, the commonly-re-
ceived reading. Buttman, however, adduces some strong reasons
in favour of ἐπὶ θαρ σφέρων, making θάρα the accusative of an obsolete
nominative ἃρ. (Lexil., i, p. 149.)

573-579. ἦ δὴ λαίγη, κ. τ. λ. Consult note on verse 518.—ἀδε.
"Thus," i. e., even as you are now doing. "Not, an violently." The
Greek for this would be τόσον. — καλόν ξέναντον "Excite a
disturbance."—ταῖς οὐδέκα δόσι. "Enjoyment of the godly tan-
quet."—εἰκόν το χειμεῖον: μεκα "Since these pract ces, which are
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Growing worse and worse, are gaining the ascendancy." Literally, "since these worse things conquer." — ὑπὸ ταραίμη. "I recommend, therefore." — καὶ αὐτῇ περ νευστὶ. "Although she herself is possessed of intelligence," i.e., has mind of her own, and therefore needs no advice from me.—μὴ αὐτῇ νευστὶρε. "May not again wrangle (with her)." Observe the force of αὐτῇ: "again," i.e., as he often before has done.—σὺν ἐν δια ἀπειραίεται. "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."

589-590. στραμέλιζαι. "To hurl (us)." According to the pointing we have adopted, which is that of Heyne, Wolf, and Spitzner, there is an apocope after στραμέλιζαι, and we must add, in order to complete the sense, "he can easily do so." Some place a comma after ἡθελεῖν, and make στραμέλιζαι the optative, but this weakens the force of the passage. According to our pointing, στραμέλιζαι is governed by ἡθελεῖν.—φέρων. "The most powerful."—τῶν γ’ ἐκείνων καθώς κατοικοῦν μαλάκιαν. "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 ellipse of μενεισάω or μὴ μελείσαι. Consult note on verso 233.—αὐτῷ ἄνευτα. "Immediately thereupon."

καὶ ἐκεῖνη, κ. ἐ. Λ. "And, having started up, placed a double cup in the hand of his mother." Literally, "in the hand unto his mother." By δέπαρ ωρίμαιντην 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 ὑφιστήρεια.[

588-589. τῆλαίθ. "Endure it."—ἀνάσχεσαι. "Restrain thyself"—ἐλεον περ τούς. The particle περ is here equivalent to vēde, whereas with ἐπιςουδένη, in the previous line, it has the meaning of "though."—ἐν ὁ ὀρᾶμαυducer. "With my own eyes." The adversial ἐν, as Nagelbach remarks, here denotes that the scene in question dwells, as it were, within his very eyes, and hence indicates the last impression which such a scene would naturally produce.—θευματέρων. "Getting beaten."—ἀγαλλίσατο γὰρ Ὀλυμπίον ἀντιπέρασθεν. "Since the Olympian (king) is difficult to be opposed." More literally, "to be borne up against." Compare the explanation of Wolf: "difficultia est, cui resistatūr." Some, less correctly, make ἀντιπέρασθεν the middle voice.

590-591. ἢ δὲ τὰ χαὶ ἐσθέν. "For before now also, on another R 2
occasional."—αλεξιενοος. "To aid (thee)."—πεδεγανωμ. "Having seized me by the foot." Observe in ποδις 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 Tyrus, 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 loose these, was discovered by Jupiter, and cast headlong down to Lemnos.

592-594. πῶν ἤματο. 'All day long.'—κάπηκεν. 'I fell down.'
For κατεκαμον.—διάγος δ' ετί δυσιξ εύθαιν. 'And but little life was yet in me.'—Συντικε ώπος. '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 Siropiones. They once occupied, as is said, the island of Lemnos. Müller makes them Tyrreni, which is the most probable supposition.—ἀπερ κομισσατο. 'Immediately bore away,' i.e., bore to their homes and tended.

596-598. παιδις ἐθάντο χειρὶ κύπελλου. 'Received in her hand the cup from her son.' Observe that παιδις is here the Terminus a quo.—ἐνδησα. 'In a direction from left to right.' Consult Böttmann (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.—οἰνοχέα. 'Kept pouring out,' i.e., the nectar.—κρητήρος. The mixer on this occasion contains the pura, undiluted beverage of the gods. Compare Glossary, on ἄφοσος, line 598.

599-604. ἀνεκτητος δ' ἀρ' ἐνώρον, κ. τ. λ. 'And inextinguishable laughter did thereupon arise among the blessed gods, when they saw Vulcan bustling about throughout the mansion." The verb παλησα, 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 astonish (Böttmann Lexil., i., p. 178.) The gods laughed.
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as the clumsy attempt of the lame deity to imitate the graceful movements of a Hebe or a Ganymede.

οὐ μὲν ἴσομεν γος περικαλλέος, κ. τ. λ. "Nor, indeed, of the very beautiful lyre, which Apollo held." The form οὐ μὲν (i.e., οὐ μὲν) is equivalent to ἄλλα σοφόν here.—Μουσαίως θ'. "Nor of the Muses." Literally, "and of the Muses."—ἀμελεύμεναι. "Responsive." More literally, "answering in turn."

606–611. κακελόγες. "For the purpose of lying down."—σικόνδε. "To his home." Each deity had a separate palace on Olympus.—ὁμαίγεις. "Lame of both legs." This lameness was the consequence of his fall, when hurled from the skies by Jupiter. —ἰδοὺς προσίδεσθον. "With knowing mind," i.e., skilful invention.—κρὸς δυ λέχος. "To his own couch."—ἐνθα πάρος κοιμάθη. "Where before he was wont to lie down."—οὐ μὲν γλυκεις, κ. τ. λ. "As often as sweet sleep came upon him." Observe here the employment of οὖς with the optative, to express what takes place repeatedly or customarily. (Bultmann, G. G., § 139, 6.)—καθέσθε. "He lay down to repose." Observe that καθέσθε 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." —σαπί 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 καθέσθε.—χρυσόθρονος. "Of the golden throne," an epithet applied to Juno as the Queen of Heaven.
NOTES ON THE SECOND BOOK.

ARGUMENT.

TER AND CATALOGUE OF THE FORCES.

Jupiter, in accordance with the prayer of Thetis, determines to
 distress the Greeks, in order that he may do honor to Achilles, and
 make his absence from the battle-field more sensibly felt by the
 host. In pursuance of this resolve, he sends a deceptive vision to
 Agamemnon, persuading him to lead the army to battle. This
 leader, who is thus deluded with the hope of taking Troy without
 the aid of the son of Peleus, having feared lest the army might be
discouraged by the absence of that warrior, and the recent plague, as
well as by the long continuance of the siege, contrives to make trial
of their feelings by a stratagem. He first communicates his design
to the princes in council, informing them of his dream, and of his
intention to propose a return to the soldiers, at the same time re-
questing the assembled leaders to stop the movements of the forces,
in case his proposals were embraced by these. Then he assembles
the whole multitude, and, on his recommending a return to Greece,
they with one voice agree to it, and run to launch the ships. Uly-
sees, however, succeeds in detaining them, the assembly is re-
called, several speeches are made on the occasion, and at length
the advice of Nestor is followed, which was to make a general mus-
ter 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 up to the end
there: toward the close it changes to Troy.
1-4. ἄλλος μὲν ἄλος, κ. τ. ἡ. — "The rest, then, both gods and men who fight armed from chariots." Observe that ἄλος is here equivalent to the later ἄλλοι. In Homer, we can only tell from the context when ἄλλοι is to be thus rendered, since the article as such is never supplied by the poet.—μὲν. A particle here of continuation, and connecting the last line of the preceding book with the first line of the present one.—καὶ ἀπορεῖται. Compare the scholiast: ἄλοι τῶν ἰππών μαχαίραι. As fighting from on horseback was not practised in Homeric times, the expression ἵππων ἰππών is the same as ἵππη ἰππών. 

Διὰ τὸ οὖν ἔχει νόμος ἑνός. Compare the meaning assigned to ἑνός in the last line of the previous book.—ἄλλος ὦν μετέχοις. "But this same deity kept pondering." Observe the recapitulating power of γε.—ὡς ἀχλάσα τιμήσῃ. "In what way he may honor Achilles, and destroy many at the ships of the Greeks." Since a past tense, μετέχοις, precedes, we would naturally expect an optative to follow. Instead of this mood, however, we have here the subjunctive, or what grammarians call "conjunctions deliberativas." Love is supposed to say to himself, while deliberating on the objects to be accomplished by him, πῶς . . . τιμήσοι; πῶς . . . ἱππάω; and this same mood still remains in the narration, after the person is changed, and the direct interrogation altered to the oblique. The optatives τιμήσω and ἱππάω, or, according to another form, τιμάσοι, are here less correctly preferred by some.

5-7. ὅπε δέ. "The following, therefore."—βεβαλή. "Device."—πέρας εἰς Ἀτριήδος, κ. τ. ἡ. "To send upon Agamemnon, son of Atreus." Observe that here Ἀτριήδος is the dative of disadvantage depending immediately upon the verb, and that the adverbial ἐν merely indicates the direction of the action.—ὁδὸν ἄρεισιν. "A pernicious dream." Some read ὀνειρεῖσθαι, with a capital letter, as is the Dream-god himself were here meant. Not so, however. By ἄρεισθαι 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 ὁδόν, "pernicious" or "benevolent." The epithet ὁδός would be manifestly improper as a general designation for the god of dreams, and would make all dreams more or less pernicious in their nature.—καὶ μὲν ὑμνήσας, κ. τ. ἡ. Observe that ὑμνήσας is here intransitive, and that μὲν depends on ὑμνήσας.

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This is owing to the emphatic nature of the command. Hence the scholiast remarks, τὸ πρῶτον ("the emphatic nature") τῆς ἡγεμονίας διὰ τὸν διανοομένον φανερωτείν. "Utter." The initiatory for the imperative. Consult note on book i., verse 233. — ὡς ἐκτελέσα. "As I enjoin." 11-15. Θυρήμα τί πίεσι, κ. τ. λ. "Bid him arm with all energy the long-haired Greeks." Long hair was regarded by the early Greeks as a mark of strength and valor. (Schoe. brev., ad loc.) and hence the term χωρικοφωντές 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., 2; Aristot., Rhet., i., 9.)—πανορίπ. More literally, "with all his might." Compare the explanation of Wolf: "cum omnibus imperat: mit voller Macht." Some translate it "in full force," and so the scholiast has ι, πανορετεί. This, however, is rather the meaning which the word bears in later writers.

νῦν γὰρ καὶν ἔλα. "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 εἰσ 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 φανερωτείν in verse 14. — Had the future been employed instead of εἰσ with the optative, a certain promise would have been made, and Jove would then have been guilty of an untruth.

οὗ εἰς ἄμφις φανερωτείν. "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 φανερωτείν.—τίπεμφομεν ἄμφιας. "Has bent all (to her will)."—Τριφομεν ἄμφιας. "Impend over the Trojan." Observe the continued action implied by the perfect, which gives it the force of a present.

16-32. τὸν μέδον. "This mandate." Observe the demonstrative force of τῶν.—βή & ἄρε ἐτι. "And then it repaired unto."—τῶν & 

"But this warrior."—περὶ & ἀμφιβολὸς κύρε & θανός "And ambro
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mal 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, even

mixing power borrowed from the food of the gods. (Buttmann, Lexil., i., p. 134.)—κέρας. 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.” — ὁπίρ κεραλῆς “over his head,” i. e., at the head of the sleeper, and bending over him.

Ἡλιός με θυσίας, Νέστορ. “Like to the son of Neleus, the Nestor.” Literally, “to the Neleian son.”—τὸν με μάλα στενα, κ. τ. λ. “Whom, namely, Agamemnon was wont to honor most of the elder (chieftains).” Hence the dream assumed his form, in order that what it said might carry more weight with Agamemnon.

23-25. εἶπες ὁμοίως ὕπερ, κ. τ. λ. “Sleepiest thou, son of Atreus, the warrior, the tamer of steeds?” We have placed a comma before ἐπίθετον, 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 Aplollodorus makes him their grandfather. (Apolol., iii., 2, 2.)—ἐπικεφαλήματος. 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. — ὁ λαός τε ἐπικεφαλήματα, κ. τ. λ. “Unto whom both nations have been intrusted, and things of so much importance are a care.” The term λαός has reference here to the Grecian army, as composed of so many distinct tribes or communities.

28-31. νῦν δ' ἔκλειψεν ἔπες ὁκα “Now, therefore, understand from me quickly.” i. e., quickly attend to me.—Διὸς δὲ του. For Διὸς γιὰ σοι.—ἀνειδέθ τών. “Although away.” More literally, “apart.” i. e., at a distance from thee.—ἐλευ/θέρων. Supply e. e.—θωρίζει 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.

ἐκε. “Keep it,” i. e., what I have just told thee.—μηδὲ σε ἔχει άπειρα. “Nor let forgetfulness take thee unto itself.” Observe the force of the active.—τὸν ἄν. For ἑτος.—άναγγ. “May have released thee (from its influence).” More literally, “may have sent thee away,” i. e., may have left thee.

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

37-40 φη γαρ δι' αιρήσεως. "For he thought that he will take. ' More literally, "he said (within his own soul)." The verb φημι is often thus used in Homer. Observe, also, that no pronom is expressed before αιρήσεως, which shows that the reference is to the same person that forms the subject of the preceding verb.—φήσις. "Child that he was." A constant expression in Homer to denote rashness and folly in coming to any conclusion.—οὐδὲ τὰ γῆς, κ. τ. λ. "Nor did he know those deeds which Jove was really meditating." The more prosaic form of expression would be, οὐδὲ γῆς τα ἔργα ἢ Ἡ βαλέκ μοῦτορ.—φήσεως εἰρ', κ. τ. λ. "To inflict both sufferings and groans upon the Trojans as well as the Greeks." The adverbial εἰρ' is to be taken in close construction with φήσεως.—διὰ πραγμάτων ἰσίμων. "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 ἰσίμων for διὰ φήσεως.

41-42. ἔφυρεν. "He awoke."—θείος δέ μου, 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.—οὐραγός. "Erect." The literal translation of ἐκείνο οὐραγός would be, "having raised himself, he sat (in that posture)." οὐραγός being used in a middle sense—ἔφυρεν. "He put on." The literal meaning presents a much livelier image, "he got into."

χιτών. 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. φάρσα. 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, near
by 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 φόρος 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.
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τοιοὶ δὲ πετάλωμα, c. r. 3. "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. ἀψιφὶ δ᾽ ἔρι ὑμοῖοι, c. r. 3. "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.

σεφτρων. Consult note on book i., verse 15.—στρώον, ἀφθρος alike. "Hereditary, ever imperishable." These epithets are to be translated separately from the noun. Consult note on verse 23.—The sceptre is called στρώον, because the family-sceptre of the line; and ἀφθρος, because made by Vulcan. Compare verse 101, σεφτρων—κατὰ νῦν Ἀχαιῶν χαλκοτεχνίων. "Down to the ships of the bronze-armed Greeks." Literally, 'of the Greeks arrayed in tunics of bronze.'

48-55. Ηλέ. Aurora, or Eos, the goddess of the dawn, dwelt with her spouse, Tithonos, on the eastern border of the Oceanus-encompassed earth-plane. She succeeds 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,
the descends is the great stream of Oceanus, where a golden ship recoveys 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, 294.)

 Ipsum. "To announce." Future participle.—αὐτῷ δὲ ἸΗσοῦς. "But that warrior." Equivalent to ἑκάτων, and referring to Agamemnon as the chief person in the narrative.—οἱ μὲν . . . . τοι δὲ. "These indeed . . . . but those."—βουλὴ δὲ πρῶτον ἸΗσοῦς, 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 favor of βουλὴν, making ἸΗσοῦς βουλὴν signify, "he caused a council to sit," the objection to βουλὴν being that ΗΗσοῦς in the active means "to cause to sit," but ἸΗσοῦς in the middle "to sit," and that βουλὴ ἸΗσοῦς, therefore, would not make sense. In reply to this, it may be urged, that Homer uses ἸΗσοῦς as well in the sense of "to sit" as "to cause to sit," and, in deed, in the former much more frequently than in the latter. The scholiasts, moreover, inform us that βουλὴ was the reading of Aristarchus, Aristophanes, and of the best copies; and it has been adopted, also, in modern days, by Heyne, Wolf, Spitzner, and others.

Πελοποννησίας ἱστορών. Observe the apposition between βεστίσιας καὶ της genitive Νέητας as implied in Νέητας. This species of appositive takes place in the case of adjectives derived from proper names, if the proper name contained in them is designed to include a definition. (Matthews, § 431. 1.)—πειραίαν ἰπτύνοντο βεστίσιας. "He arranged a skilful plan." Compare the explanation of Wolf: "et spanam den klugen Rath."

56–59. ΗΗσοῦς ἰπτύρει. "A divine dream," i. e., heaven-sent.—ιπτύρεις. "In sleep." The neuter of the adjective taken adversatively, and equivalent to κατάκειμεν.—αὐτῇ κεραιαὶ. "During the ambrosial night." The epithet ἀμβροσίας here applied to νίξ is the same, in fact, as ἀμβροσίας or αὐτῇ κεραιαὶ, and by "ambrosial night" is therefore meant, according to Buttman, "divine," or "sacred night." (Lett. i, p. 134.)—μαλακτας δὲ Νέητας διαί, κ. τ. λ. "And especially did it very closely resemble the noble Nestor, in both appearance as well as size and mien." Observe that μαλακτας here is equivalent to the Latin poissimum, and that θυρσας is to be taken in close connection with ἰπτύρεις. —καί με ἐποκ μὴ βάλω ἐπίκει. "Observe that the accusative here denotes the termiνων ad quem, and depends in construction on the verb, not on the adversative ἐποκ. Conant. Nægelsbach, Excurs., xvi., p. 308.
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71-75. ἐξετ' ἀποκτάμενον. "Flew quickly away." Literally, "departed, having flown away." The verb ἀποκτάμενον is often used thus with a participle, and always, in this connection, indicates rapidity of movement. The meaning here is, that the moment the dream had thus spoken it flew away.—ἀν' ὁδηγεῖ. Consult note on ἀν' ὁδηγεῖ, verse 84.—ἀλλ' ὁδηγεῖ. "But come, (let us try)." Supply πωθόμεθα. In strictness, however, there is no ellipsis here, but πωθομέθα, or some thing analogous, is implied in the context.—ἀναθέτωσεν. "We may arm." For ἀναθέτωσιν, the subjunctive with the mood-vowel short ened.

πρώτα δ' ὑπὼν, 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 comander should, and do you then follow me in this. We have given ἀ, with Buttman and Spitzer. The more usual accentuation is ὑπων, which has this in the epic language, as Buttman remarks, a reference merely to place, namely, "whither," "where," and cannot mean, as some pretend, "as far as."—Agamemnon is apprehensive lest his treatment of Achilles may have alienated from himself the feelings of the host, and diminished their ardor in the prosecution of the war. In order, therefore, to try their minds, and ascertain how they stood affected toward himself and the enter prise, he intends to propose a return home, and looks to the other chieftains to prevent its actually taking place, by their influence and exhortations, should the army really feel inclined to depart.

στὶν νηραὶ πολυκλῆις. "With their many-bench'd ships," i. e., of many banks of oars, or benches of rowers.—οἷς ἐλλαθεν ἐλλαθεν ε. τ. λ. "But do you, one from one quarter, another from another, restrain them by your words," i. e., do you, visiting different parts of the host, etc. Observe that ἐκθέτων is the infinitive for the imperative. Consult note on book i., verse 353.

77-78. ὃς ἦν Πύλος, κ. τ. λ. "Who was king, namely, of sandy Pylos." The particle ὃς has here an explanatory power. Compare note on book i., verse 56.—ἐπιθέτετον. Toward the coast, the soil of Elia becomes sandy. A broad line of sand stretches along the sea, nearly as far as the Triphyllian Pylos, which from this circumstance is frequently spoken of by Homer as "sandy." (Miller's Dorians vol. i., p. 84.)—δ ὁμιλοσιτεν, κ. τ. λ. Consult note on book i., verse 73.

81-89. πειδόθεν κεν φαίμεν, κ. τ. λ. "We would, in all likelihood, pronounce it a falsehood, and rather turn from (than believe) it." Observe the force of ἄνω with the optative.—μᾶλλον. Négelbach, following Nitsch (ad Od., i, 331), makes μᾶλλον here signify "the
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mara." or "so much the more." This, however, cannot be correct since it would imply that there already existed some degree of avarice, on the part of Nestor and his colleagues, to the very narrative of Agamemnon, and a want of full reliance on its accuracy.—οὶ ἀκάθαρται τῆς ἐλπίδος. 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. ἐπεὶ μέγαν. "He began to depart."—οἱ ἰσχυρότεροι, s. r. a. "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.)—πάδοντες. 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 λαῶι. Agamemnon, not Nestor.—ἐκποιμένω. "Came rushing toward them." The tribes, seeing their leaders gathering together, came thronging to the spot. Compare the scholiast: ὄροις ήδη σωμίστας τῶν ἐν τίλει καὶ αὐτοὶ ἔκκαλούσιν ἵμα. 87-90. ἵστα ἑνεις εἰς τῇ. n. r. a. "Even as go the swarms of the closely-thronging bees." Literally, "the naticas." The term ἑνεις is purposely employed here to keep up the comparison, though requiring to be softened down in an English version.—ἐλεύ. Observe the singular verb with the neuter plural; and also that εἶμι is 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.)—μελαιώσαν ἐκμελαίωσαν. Observe the similarity of termination in these words, and also in ἐγγραφέων. 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. : νιστ. "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.—βοτρυῶν. "In clusters." Literally, "cluster-like."—ἐν εἰδεῖν εἰδωλαις. "Unto the vernal flowers." Commonly, but erroneously rendered, "over the vernal flowers." The dative here denotes direction, and the adverbial ἐν increases its force. (Studelmann, ad loc.—Kühner, 6 612, s.)—αι μὲν τ' ἄνθος ἐλευ, s. r. a. "Some have sped their flight in crowds in this direction, others in that." Observe here the peculiar force of the per
fect 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 ἄνεως πολλὰ. "So the numerous nations of these,"
. e., of the Greeks.—φιάνοις προπάραβε, τ. τ. λ. "Kept marching
in squadrons, in front of the deep shore, to the place of assembly." By
the "deep shore" appears to he here meant one of wide extent,
or, in other words, extending far inward to the land. Nägelsbach,
with less prop isy, makes it refer to the deep sand of the sea-
shore, "tief sandig:"

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

95-98. τετερήξει. "Was tumultuous." Observe the use of the
plerperfect in an imperfect sense. The assembly had been previous-
y tumultuous, and still remained so. The peculiar meaning of this
 tense will plainly appear, when we contrast it with κυνοδύ at verse
144. There the passive aorist is employed to express the moment
of transition from calm to tumult, whereas here τετερήξει marks the
continuance of the agitation. (Buitmann's Lexicon, p. 508, ed. Fisch-
käs).—λαίνω ἠρχόμεν. "As the tribes seated themselves." Geni-
ally absolute, not depending on the adverbial ὑπὸ.

τρόμου. "Strove to restrain." The imperfect is here employed
to express the continuans ven facienda, as the grammarians term it.
(Κουκου, § 438, 2.)—αι ποιεῖ ὀφθής χροίν. "If, at length, they
would refrain from clamor," i. e., in order that they might at length
restrain, &c.—Διατετρήσθων. A standing epithet in Homer for kings,
as being under the constant and special care of Jove and the other
gods.

99-101. συνέδεσ. "With difficulty." Commonly, but erroneously,
rendered "in haste." Compare the scholiast: (υστέκον) δι' ευνοιδή
λέγει (ποσικής) ὁσι ὁλον (λέγεται), ἐν τόι, ἄλλα μόνις καὶ. ὀνομασίας
ἐν τού, ὡς ἄρ' ἐπὶ συνεδραί τίνος; μέγα τόγον Ὀδυσσέας. (Od., xli.
And were rest. all in their respective divisions of seats." Observe that by ἑδραί are here meant, not the individual seats of each, but the divisions of seats assigned to a particular number. Compare Od., iii, 7: ἐν τοῖς ἑδραί τοῖς, ἐν τοῖς ἐπιφυλακτίσισι. The adverbial εἰς, therefore, has here not a local, but a distributive force. (Consult Nägelsbach, ed loc.)

And δὲ. "Up, then."—σεξάρτησαν ἔρχον. "Holding his sceptre.
The sceptre is here the symbol of dominion. This dominion we 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 18.—ρό μὲν Ἡραμος κάμα ρεῖτον. "Which Vulcan, fabricating, had bestowed labor upon," i.e., which Vulcan had toiled at making. Observe that ῥό is here for ῥ."  

108-109. —Ἱεραμος μὲν. "Vulcan, in the first instance." Observe the force of μὲν in the protasis.—ἀνὰ ἀπὸ Ἕδος 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 Jove as a keeper over Io, after the latter had been transformed into a heifer. Observe the force of Ἀργος in continuing the heads of a narrative. It may be more freely rendered "still farther," or "next in turn." (Consult Nägelsbach, Exs., iii, § 14, 15.)—Ἐρμης δὲ ἀνῷ. "And King Mercury next."—ἀνὰ ὀ πρὸ Πελόπ. "But he, again, Pelops." More literally, "but this one, again, Pelops."

Θεία. For Θεία. The nominative. Masculine words retain ε unaltered in the nominative, where euphony or versification requires it: otherwise ε is added to the root, and the ε is lengthened into. The form in a remained peculiar to the Ἑλικ dialect, the form in Ἐ to the Attic and common language. (Thiersch, § 178.)—σοι ἄριστος ὑπόστας, κ. τ. λ. "To rule over many islands, and all Argos. By Argos is here meant either the whole Peloponneseus, as Heine and Voss maintain, or else a very large portion of the same. I was so called from the powerful kingdom of the Persians, which Atreus obtained after the death of Eurytheus. The city of Argos, it must be remembered, was at this period under the sovereignty of Diomede. 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.

ἐρείπωσαν. "Having leaned." Literally, "having supported himself."—ἐρεῖ 'Ἀργος ὑπὲρ μεταφέω. "Spoke words (as follows) among the Greeks."

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

σχέσιμος. "CrueI one," i.e., cruel deity.—πρόι. "In former days," i.e., in the earlier stages of the war.—ἳλιον ἑπιρροαί, κ. τ. λ. "That I should depart after having sacked the well-wallèd Ilion." Observe that ἑπιρροαί is here for ἑπιρροαν, and agrees with με understood before ὕπονεοναι. We must not, as some do, make it stand for the dative ἑπιρροαν, and refer it back to με.

114-118. νόν δὲ κακὴν ὑπάτην βουλεύσατο. "Now, however, he has resolved upon an evil deceit." Observe the employment of βουλέυσατε with an accusative, a construction not frequently met with.—ὑπάλλα. "In glorious." This term properly denotes one who has been unfortunate in acquiring renown.—ἐκεῖ ὁλέωσα. "After I have lost."—ὁστω πνε τοῦ Δία μελέτα, 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 τοῦ in softening down an assertion, and subserving at the same time the purposes of sarcastic complaint. It is equivalent to the Latin mi faller.—ὃς δὴ. "Who before now."—ὅδ' ἐτί καί. "And still also."—τοῦ γὰρ κράτος, κ. τ. λ. "For the power of this one is very great," i.e., is supreme.

119-122. αἰχνος γὰρ. The particle γὰρ renérs back to ὑπάλλα, and the context shows in what this inglorious posture of affairs consisted.—καὶ ἴσωνειν πνεόθηκα. "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.—μὴ ὁστω πολεμίζων. "Are thus to no purpose waging." Observe that ὁστω here is to be connected in construction with μή, not with τοιοῦτος. Such an expression as ὅστω τοιοῦτος would not be Greek.—παρατείρομαι. "Fewer in number (than themselves)."—τέλος δὲ, κ. τ. λ. "For no end has as yet appeared," i.e., no effectual result has yet been made to appear. Observe that δὲ is here equivalent to γὰρ, and that we have in this clause a repetition, t.r., rather, enlargement of the idea contained in μή.

124-130. ἔρωμε πιστῶ ταμίοντες. "Having struck a faithful league." According to Buttmann (Lest., p. 439, ed. Fishe.), ἔρωμε means prop. a contract or agreement on oath; and as this is concluded by


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a. a sense of lamb's, the throats of which are cut by the contracting parties (H., iii., 332), this is sufficient to explain the meaning of ἴκασα τῷ κακόν, without the necessity of supposing that ἴκασα was used in this single phrase in another sense, namely, as an adjective, ἴκασα, advers. loci; particularly as the analogy of the Roman custom, and of the Latin language in the formula ferire fadus, agrees with it so decidedly; for ferire fadus is nothing more than fieriād hostiā fæcere fadum.

Τῷ τοῦτῳ μὲν λίθαβοι, κ. τ. λ. “To select the Trojans, on the one hand, as many as are inhabitants of the city; and if we Greeks, on the other hand, should be distributed in order into decades,” &c. Observe the force of the middle in λίθαβοι, “to select for ourselves,” i.e., for the purpose of a comparison with ourselves as regards number.—ἐξετασσέως. Referring to those who have a domestic earth (ἐστιάδιον ἔχουσι) in the city, or, in other words, are inhabitants of the same, not more transient sojourners.—ἤμετρος ἐκ δὲ ἄλλων, κ. τ. λ. The construction changes here, and is no longer dependent on εἰπερ κ' ἐθέλομεν. Properly speaking, the sentence ought to have run on as follows: εἰπερ γὰρ κ' ἐθέλομεν ἠρμηνευόμεναι ἄμφοι, καὶ Τρώας μὲν λίθαβοι, ἤμετρος δὲ ἀνακοπηθῆμεν, . . . Τρώων δὲ ἕκαστον ἔλαβοι . . . πολλαὶ κεν, κ. τ. λ.

οἰνοχοτόιν. “To pour out wine (for us).”—κεν. “In that event.”

—τόσον ἔγ' ὑμῖν, 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 know 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. κακοκαλεῖς ἄνδρες. In apposition with ἐπίσωσιν. —Ταῦτα Equivalent to the Latin adv. —οὶ me μέγα πλάσμων. —What caused me to wander widely (from my intended purpose),” i.e., who prevent me from achieving the conquest of the city.—θέλοντα “Though desirous.”

ὁ δὲ θεὸς. “Have already gone by.”—Διὸς μεγάλον ἔναιστιν Jove sends all things unto men, even the circle of the year. The ἔναιστιν here meant are the then usual ones of ten months each. (Wolf, ad loc.)—καὶ ὁ δεῦρα στενηθὲς νεῖν, κ. τ. λ. “And by this time the timbers of the ships have rotted, and the ropes have been...
twisted." Observe the art of the speaker. In addition to the grace of returning home without having accomplished their purpose, the danger is hinted at of their attempting to re-cross the sea in the present decayed state of their shipping.

στέφανον. By this term are properly meant: ropes made of Spanish broom (Spartium scoparium, Linna.), the genus 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 spartium, and that, therefore, in the text of Homer, we must read, not στέφανον, but σπαρτά, "res satis." (Ad. Gall., xvi., 3.)—λευκάτα. Observe here the plural verb after a plural neuter, according to the earlier usage of the Greek tongue, although in οὖσας we have the singular. Nägelsbach thinks that this is done merely on metrical grounds. (Exercita, xxii., p. 338.) In this opinion Kühner coincides (§ 424, 4).

136-139. οἱ δὲ τοὺς, κ. τ. λ. "While they, most probably, both our wives and infant children, sit in our homes expecting (us)." For ἧμιτερα ἑλογόμοι τοι καὶ νήσια τέκνα.—αιτῶς ύποκάλεσαι. "Is thus unfinished."—νεικοῦσθε πάντες. "(So) let us all obey." The whole speech of Agamemnon is so managed as, under the appearance of recommending a return home, to depict actually in striking colors the difficulty and danger of the undertaking.

142-146. τοῖς δὲ θυμῶν ἔνι οὖσας, 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 counsel of elders.—ἄλασσαις, πόνον ἱκανόν. "Of the sea, the Icarian deep." The first of these genitives (ἄλασσαις) 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 Egean, especially the strait between the two islands just named. (Tournesfort, ii., p. 139, Germ. transl.)

τὰ μὲν τί, κ. τ. λ. "Which, indeed, even both the southeast wind and the south are wont to raise." The particle τέ 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, "And these, it truth," for μὲν is here merely the shortened form of μὲν.—ὑπερ. Observe the force of the aorist in denoting what is customary or usual
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146-148. καὶ ἐτοι. We have given here, with Spitzme, &c reading of the Venice manuscript. The common text has καὶ ἔτοι, but the propriety of employing the future in a comparison is extremely doubtful.—Δίηνως. This is commonly translated "the West wind," but the Δίηνως of Homer, in the Iliad, is evidently the North-northwest, and hence he makes it come, along with Boreas, from the regions of Thrace. (B., 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 Δίηνως is considered, at one time, as tempestuous; at another, as mild, and favoring vegetation. (Mondel, ad loc.)

Ἀληθῶς λάιον. "The thick-standing corn."—λάρσος καταγίζω. "Rushing down upon it impetuous." This serves as a kind of ερευκενίς to ἔλθεν. Some editions incorrectly read ἔλθεν λάρσος, disuniting λάρσος from καταγίζω.—ἐπί τ' ἡμέρας ἀσταχώσεως. "And it bends unto (the blast) with its ears." Observe the force of the adverbial ἐπί. The subject of ἡμέρας is not Δίηνως, but λάιον. 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. ἀλατηρ. "With shouting." Dative of the manner.—ἐπευνόντο. "Began to rush."—ποδόν δ' ὑπένερες, κ. τ. λ. Constitute as follows: κοινή δ' λαταρόν, ὑπενερῦντας ποδόν.—ἐπευνόν τ' ἄλατηρ. "To lay hold of."—ἄλα δια. Consult note on B. 1, v. 141.—σφόδρος τ' ἐξευθείας. "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.—πλὴν ἵμαν. "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: ἵμαν εἰς τοὺς οἰκείανιν οἰκίσκος ἵμαν—ἐπι τ' νόον. "From under the ships."—ἐπωρά. Consult note on book i., verse 168.

155-156. ἐνδα κεν Ἀργείοιον, κ. τ. λ. "If then would a return have been effected for the Greeks, contrary to fate." The decree of destiny, according to the Homeric notion, can be put off by human agency, though they can never be finally averted." In the
case, the fates had decreed that Troy should fail; the time, however, for bringing this to pass could have been deferred by the premature departure of the Greeks, and this the poet calls διαφορα.—ει μη Ἀθηναῖων, κ. τ. λ. Construe εἰ "Ἡρη μή ἔσθεν μεθέου χρόνει Ἀθηναίων."

157-165. 'Ω πόσις. Consult note on book i., verse 250.---ρέας. We have placed a comma after this word, with Spitzer, thus separating it from 'Αργοτώνη. According to the common punctuation, 'Αργοτώνη agrees with τέκος by synaeresis. This, however, is harsh.---'Αργοτώνης. "Unwarried one." A fine epithet to apply to the goddess of intellect, and indicative of the indomitable energy of the mind.—οὕτω δη. Equivalent to the Latin succinisms de quo εὑρίσκεται. "Over the wide surface." More literally, "upon the broad back."—καθ χριν διαφθοράς, κ. τ. λ. "And can they leave behind the Grecian Helen, as a boast unto Priam and the Trojans!" Κύδ is here for κάτω, the final consonant being assimilated to the initial one in the following word; and κάτω is an old form for κατά.—κατά τίτων. Observe the peculiar force here of κατά with the optative, equivalent to "might (i.e., can) they by any possibility leave," &c.—φωλγέ ἀνα καρπίδος αἰγής. "Away from their native land." Compare book i., verse 562: ἀνά θυμοῖ.---άλλα δὲ τούτω, κ. τ. λ. Before άλλα we must supply here, in translating, the negative, "No."—κατά λαὸν. "Throughout the people."—σοὶ δε ἀγανακτίσας πίστεισιν. "With thy own mild words." Observe the emphatic power of σοὶ.—μυθεί εἰς. "Nur suffer (them)." We have read εἰς, with Thiersch, for reasons given in the Metrical Index. The common lection in εἰς vitates the line.—ἀμφικλείσσον. "Impelled on both sides by oars," but v. Glossary.

166-171. γλυκωμίας. Consult note on book i., verse 206.---εἰσ' αἴφασι. "Having rushed down."—καρπαλίας & ἱκαν. This verse is omitted in some manuscripts.—Διὶ μην ἀτάλαντών. "Equal in counsel to Jove," i.e., a counselor equal in prudence to Jove.---ἐκπερ. Consult note on verse 152.---ἐτεῖ μεν ἄνεμος, κ. τ. λ. "Since indignant grief was come upon him in heart and soul." Observ. the double accusative with ἰκαν, and compare note on book i., verse 362.

173-79. πολυμεγέθεις. "Of many expedients," i.e., inventive, expedient-inventing.—κεκύρωσιν. "Having tumultuously embarked." More literally, "having fallen," i.e., having rushed in dense numbers.—πολὺς εἰς ἔρειν. "Nor any longer delay." The common text has μήδε τ' ἔρειν, "nor at all delay." In this latter reading, τ' is for τα. }
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183-186. ἐνέκρυς. "Recognized." More literally, "understood." ἔβη δὲ δήσεις. "And he stepped forth to run." The infinitive here denotes the aim or object, and answers to the Latin supine. (Kühner, § 453, c.)—χλαίνεις. "His woolen cloak." This was a cloak of twice the ordinary thickness, shaggy on both sides, and worn generally over the pallium for the sake of warmth.—βάλε. Observe throughout this whole account the employment of the sorit, to indicate rapidity of movement.—ἐκμασε. "Took care of," i. e., took up after it had fallen to the ground, in order that it might not be lost.—Εὐρυνθεὶσας. Consult Od., xix., 344, &c., where mention is made of him. Agamemnon had also a herald of the same name. Il., i., 220; ix., 170.

ἀνεμίς. "Into the presence of."—δέσαροι οἱ. "Received at his hands," i. e., from him. The common construction is δεσάρω οἱ καρατίνες; here, however, we have the dative, by what Kühner calls a poetic construction. It is, in fact, a branch of the δεσαρως common, 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.)—σινητρον πατρώοι. Compare verse 101.

188-189. ὅντινα μὲν βασιλῆς, κ. τ. ἦ. "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.)—τὰ δὲ. "This one, thereupon." Observe that δὲ here is not in the apodosis to μὲν in the preceding clause. This apodosis occurs in ὅν οὐ δέσαρος, verse 198.—ἐντόλησακε. "He checked," i. e., he detained while in the act of hurrying to embark.

190-195. Δαμόψ. "Strange man!" The term δαμόψ 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, δαμόψ is rendered by some "Noble sir!" by others, "my good sir!" by others, again, "foolish man!" We have preferred giving it its primitive forces, which comprehends, in fact, all these meanings.—κακοὶ δὲ. "Coward like." Observe the accentuation of δὲ, coming, as it does, after the word on which it depends.—δεδισκοεθαν. "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.

ὁδὸς νῦν. "What is the intention." Supply ἔκτις.—πειράσασ. "He is making trial of."—τοῖχα ἔλθεται. "But soon will he smile." 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 lancest into him! — ἐν βουλῇ ὑπὸ πῶς τεσ, τ. τ. λ. Contrao εἰς ἔμυστες δὲ ἀσθάναις ὀλον κοιτην ἐν βουλῇ.—μὴ τι χαλως αύμενος, κ. τ. λ. “(Take care) lest he, having become incensed, do some injury to the sons of the Greeks.” Supply ὅρα, or some equivalent term. We have given μὴ τι, with Spitzer, from a Venetian manuscript. The common text has μὴ τι as one word.

196-197. θυμὸς δέ. “For the wrath.” The participle ἔδε is here equivalent to γιρ.—διάφρεσθαι. Consult note on book i., verse 176. —κεφή δέ. “His high office, too.”—φιλαθέντες ο. η. λ. “And counselling Jove loves him.”—Observe in these two verses the different meanings borne by the particle δέ.

198-200. δῆμος. “Of the common people.”—βοώντες. “Crying aloud,” i. e., expressing by loud cries his joy at the idea of returning home.—Δυναστ. “Fellow.” Consult note on verse 199. —ἀρέομεν ἦσαν. “Sit quietly,” i. e., sit down and be quiet.—οὐ δέ. “For thou art.” Supply εἰς.—οὐτε ποτὲ 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.—νω—. “By any means.”—οὐκ ἰγαθὸν πολυστρατιν. “The government of the many is not a good thing,” i. e., a plurality of rulers. Observe that ἰγαθῶν, by a common Greek idiom, in place of agreeing with πολυστρατίνης, 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 predicate adjective stands in the neuter singular.

Κρότον παῖς ἀγκυκλοῆς. “The son of crafty Saturn,” i. e., Jupiter. The epithet ἄγκυκλομήτης means, more literally, “of crooked counsel,” and as Κρότον is nothing more than time (Χρόνος), it has reference merely to time as counseling 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 scholar: however, merely refers the epithet to his having overreached his father Uranus.

Θείματις. “Privileges,” i. e., regal authority.—ὁμοῖοι. “Among them.” Referring to the Ἀχαιοί in verse 203. It requires but a glance to perceive that ομοῖοι 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 βοιμείαν with ἔσσει in the previous verse. In a metrical point of view, moreover, the line is objectionable, as may be seen by consulting the Metrical Index.
Notes to Book II.

207-210. δε. "Thus." Observe the accentuation— ἀκραδήνω "Acting as chief," i. e., discharging the duties of commander, Agamemnon having confided his sceptre to him for the time being.— διερ. "Was arranging." Equivalent to διέτρισα.— ἔτεσσασαντα. Consult note on verse 96.— ἄνευ. "With a tumult."— δε πρὶς. "As when." For a literal translation we must supply a clause after δε, namely, "as (is the tumult) when."— πολεμοφόβοι. Consult note on book i., verse 34.— ομορυγίᾳ δὲ τε πόντος. "And the deep even echoes again."

211-215. ἐκφυλέθη δὲ καθ' ἱππός. Consult note on verse 96.— ἄθροισα δ' ἐνι μοιὸν, ε. τ. λ. "But Thersites alone, intemperate in speech, was still loudly clamorous." More literally, "still kept chattering." The verb properly refers to the cries of daws or rooks.— ἀμετροφθης. The true force of this epithet appears from the next line, δε β' ἐπα φρεαίν, ε. τ. λ, which is, in fact, an explanation of its meaning. It is, therefore, not ἐπαλλαγι, but ἐπαφορμα τε καὶ πολλαὶ ἐπὶ εἰδῆς.

δε β' ἐπα φρεαίν, ε. 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 δε βα, consult note on book i., verse 405.— ἐπαφθήσα. 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 ἄγρα εἶδος, "to know what is savage," i. e., to be savage; ἄδημιτοτ εἶδος, "to know what is lawless," i. e., to be lawless, &c.— ἔριζονται. This is merely stated as one of the many results of his being ἄμετροφες.— ἄλλα. Depending on ὅσα. In translating, supply λαλῶ, which is in fact, however, implied in λαλημεναι.— ἔσεω. 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. ἀλατήτος δὲ ἄφερ, ε. 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."— μόλις. "Bandy-legged." Buttman has discussed the meaning of this term with his usual ability, and has shown that the ordinal γ signification of "squint-eyed" is utterly untenable. It is most improbable, as he justly remarks, that a poet, particularly one of ae
ture should begin a long description with "he squinted, and was
tame in one foot," as if these two things belonged to, and were con-
ected with each other; and that at the end of it he should pass to
the head, introducing it with an αὐθῆρα ἑρεθεῖν. (Lestili, s. v.)
swero. "(Were) crooked."—πρὶ στόχος σωρχωδος. "Drawn
together toward his breast."—φοίη. "Pointed." The term means
an unusual pointedness of the upper part of the head, but whether
more toward the front or back is uncertain. (Buitmann, Lexil., s. v.)
—φοίη ἐκ οἰκείῳ λάχνη. "And thin woolly hair lay upon it."
Buitmann has well explained the meaning of ἐκ οἰκείῳ here. Com-
pare also the Homeric Lexicon of Apollonius: ἐκ οἰκείῳ εἴη, ἐπίζω,—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'.' (Schol.
Brev. ad II., ii., 212; Eustath., p. 204; Quint. Cal., i., 764.) Ac-
cording to the minor scholiast, he assisted at the chase of the Caly-
donian 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 Penthesileas.
320-324. ἢγερετος ἢ μάλιστ' ἤν. "Especially was he most hate-
ful."—νεικισσω. "He was wont to revile." Observe the iterative
1st of the imperfect, as explaining the cause of his being ἢγερετος.
—τοῦ ἄνθρωπον δίω, s. 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 main-
tained that the verb τέχνω 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." Buitmann 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 ap-
pears to be selected here to express the long string of abuses which
Thersites immediately afterward repeats against Agamemnon.
(Lestil., p. 401, Fischlake's transl.)
ἐκαθάλλυν κατεύρυνυ. "Were vehemently incensed (as usual)."
The imperfect here denotes what was customary on the part of the
Greeks toward Thersites, and also more or less continued.—οἰκε-
edous τ. "And were filled with sudden indignation." The sosit
were 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 chieflain as Agamemnon, to the usual feeling of anger with which his speeches were received.—ώτυρό "He, however." The particle ὀτύρο here marks opposition to what immediately precedes. Thersites went on, notwithstanding the anger of the Greeks.

323-324. τίο οὖ καυκέτος Τιμίος, τ. 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 Ateus? Have we not already given thee bootie enough? Must we procure for thee still more at the risk of our persons and lives? Certainly not! (s. 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.

ἐξαιρομένου. "Selected from the rest."—ἀδιδομένον. "Are wont not to give." In thus translating the present here, we have followed Niegelbach. Stadelmann, however, regards it merely as expressing certainty; and refers to Kühner, § 437, b.—πρωτιστήριον. "First of all." This strengthened form of the superlative is not unfrequent in Homer.—ὅ ἄτι καὶ χρυσόθ, κ. τ. λ. "Or art thou, (amid all these possessions), still in want of gold also!"—κάτω λειτύριον. "Shall, per-chance, bring." Observe the hypothetical meaning of this clause "shall, in all likelihood, bring, if we remain here as thou wishest."—συν εὖ τύχα, κ. τ. λ. The ridiculous vaunt of a coward.—εὖ ἀγάπαν. "May have led away ( captive )."—γυναῖκα νήπθων. Supply ταῖς ἤτοι.‡

εὕρεται, τ. τ. λ. "And whom thou thyself mayest retain apart (from the rest)." With ἀπονοσία supply τῶν ἄλλων. Observe that κατίγκεα is the subjunctive with the mood-vowel shortened.—οὐ μὲν. For ὁ μὲν—ἀρχινώμετα. Supply οὐ.—κακῶς ἐπιβασαλέως, 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." Βάινει, 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 βαίνω. The epic sister-form βάινει has also both senses. Hence the signification of ἐπιβασαλέως in the present passage.

335-338. ἐπίσευς, κ. τ. λ. "O ye faint-hearted ones; foul reproaches (to manhood); Grecian women, no longer Grecian men." In ἀγαθεία we have the abstract for the concrete, like the Latin probium. The poets are fond of this usage, since it imparts dignity...
and animation to the style.—Ἀχαϊδες, οικετ' Ἀχαιοι. imitated by Virgil: "O veris Phrygiae, necque enim Phrygios!" (Aen. ix., 617.)—Ulscbe wop. The particle wop is here strongly emphatic. Kühner (§ 702, 3) renders the words of the text, "durchaus nach Hause (nichts weiß hier sitzend)," or, as we would say in English, "to our own home (not staying here)." Nægelsbach, however, with more spirit translates "Home, home!!"

tόπε. Pointing at Agamemnon.—αυτός ἐν Τροίῃ, κ. τ. λ. "Here in the plain of Troy, to enjoy undisturbed his prizes." Compare the explanation of Passow (Handwörterb. 9) "Sie in ungezwungener Ruhe, und Behaglichkeit, geniessen."—γέρα. Alluding particularly to the prize which he had just wrested from Achilles, namely, Briseis.—ὁ δὲ κυρὶς τὸ χύτης, κ. τ. λ. "Whether, then, we also aid him in any respect or not." We have followed Nægelsbach here, in making χύτης to be, by apostrophe, for κυρὶς. Editors generally regard it, indeed, as apostrophized from κυρὶς, 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."—τον. "Than himself."—μέγερα ημετέρου σωτῆς. 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.—ἐλένω γὰρ ξησυ γέρας, κ. τ. λ. Compare book i., verse 358.—ἀλλὰ μάλιστα Ἀχιλλῆι, κ. τ. λ. "But there is not at all any anger in the mind of Achilles; on the contrary, he is careless (of what concerns himself)." Literally, "in mind unto Achilles." Observe that μάλιστα here employed to strengthen the negation.—γὰρ δὲ Ἀχιλλῆι, κ. τ. λ. Compare book i., verse 232.

νείκειον. "Railing at."—τῷ δ' ὥσα παριστάσα, κ. τ. λ. "But quickly for him the noble Ulysses was standing by his side." Observe the beautiful use of the imperfect.—χαλεπῶ ὡνίσατε μεθύ. "Rebuked him in severe speech."

246 251. Θετοτ' ἀκριβομάθης. "Thersites, reckless babbler." The term ἀκριβομάθης 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 —λίνω
NOTES TO BOOK II.

The text is a translation of ancient Greek, discussing the insertion of the word "στις" in the text of Book II. The note explains the literal and metaphorical meanings of this insertion, and its implications for the text's structure and meaning. The note also references other ancient manuscripts and commentators, and provides a detailed analysis of the text's syntax and semantics.

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NOTES O BOOK II.

257-258: ἄλλ' ἐκ τοῦ ἑαυτοῦ. “But I will decline to ill say plainly. Observe the force of the adverbial ἐκ.—εἴ τις σ' ἀφρόμοιρα, κ. τ. λ. “If I shall catch thee any longer playing the fool.” More freely, “acting senselessly.” It is doubtful whether αιχμάλωτος be here the future indicative, or the aorist subjunctive with the shortened monosyllable. (Compare Herm. Opusc., iv., 29.) Thierarch is in favor of the latter; but the former appears the more natural.— ἔσεσθιν ἃς ἄγαμον ἔσεσθιν. “Just as thou art now in this way (doing).” The particle πέρ quælitae ὁ, not τῶν.—κρίνειν. The optative here expresses a wish; and so, also, in κεκλημένος εἰπὼν.

ἐλ μὴ ἔγγο σε λαβὼν, κ. τ. λ. “If I do not, having seized thee, strip off thy vestments.” Observe the adverbial force of ἄτις. εἰς ἄτις. Future indicative. — τι τ' ἀδός ἀμφικαλύπτει. “And those which cover thy nakedness.” The allusion is to the μίτρα (mira), a broad belt or band, worn next to the body, so as to cover the lower part of the abdomen.—αὕτων ἐς ἄφησιν. “And send away thyself.” Observe the reflexive force of αὕτων, as beginning a sentence or clause; and consult note on book 1., verse 4.—πεπληρώσαι ἄφθονον. “Having whipped (thee) from the assembly.” The perfect πεπληρώσαι has always an active meaning in Homer.

259-271. ὁ. For ὁδός. —σαφέστερον, κ. τ. λ. The reference here is merely to a single blow on the back.—δ' ἄνδρῃ. “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 τοῖς ἄμφοι εἰπαρ. — θεληρόν ἐς ἐκπέσει γάρ. “And the gashing tear fell from him.” More literally, “fell out for him.” The adjective θεληρό 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 θεληρό, when standing thick and full. So θεληρός γέος, “strong lamentation” (Od., x., 457); θεληρή φωνή, “a strong voice.” (Il., 17, 439.)

ομοίως εἰς ἀιματιστοσ, κ. τ. λ. “And a bloody weal rose up from his back, beneath the (blow of the) golden sceptre.” Observe the force of ἐς and ἔντο, in combination with the verb. The swelling came out of his back under the blow; and the meaning of ἔντο is immediately explained epelexegetically by the words σαφέστερον ὑπὸ χωρίων.—ἀγγέλας δ'. “And having suffered pain.” — ἀγριῶν ἰδίων. “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 ἰρατοῦ ἀνωτέρων ἐχεῖν ἑαυτοῦ ἐκτείνειν.
properly means, having displayed, by the contortions of his countenance, a silly and puzzled look, as if uncertain what to do, or how to comport himself under the chastisement which he had received. Bernhardy, not unaptly, translates it, "eschol bickened," or, as we would say, "looking miserably."

Ἀξιώματι περ. Namely, because they were not to return home, as they had hoped.—τε οὖν ἔδω γελασσαν. "Laughed heartily at his mishap." More literally, "on his account." As regards the peculiarity of φοβ, consult note on ἀρχεῖον ἱδών.—τες. "One." Equiv alent, in fact, to "many a one."—διὰ πλευρὰν ἄλλην. "To another near him," i. e., to his neighbor.

373-376. ὥ πόσει. Consult note on book i., verse 254 —μορφαλα. "Ten thousand good things."—τε ξέρωμεν. "In both originating."—πόλεμον τε κοινόν. "And in arousing the war." Equivalent to the Latin "pugnare exciisse." This is Köppen's explanation, and is adopted by Stadelmann. Wolf, on the other hand, makes the phrase in question the same as bellum adornans, and regards πόλεμον as standing for Ἀρμ. The literal meaning, however, "arousing the war," accords better with Köppen's idea, and πόλεμον will then be the same as πολεμοῦντας.

νῦν δὲ τοῦτο μεγ' 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 τοῦτο μέγας ἄριστον ἐρείτων. —δι᾽. "In that he."—τόν. As before, for τοῦτον. —ἀγοραίοις. "From his harangue."—ὁδ. "Assuredly." In Homer, ὁδ. is always ironical, as in Attic ὁπιν. It is very frequently joined with νῦν, as in the present instance.—ομοιοῦς ἄγνωστος. "His insolent spirit."

378-383. ὦ ἐσάν ἔπιθεν. "Thus spoke they, the throng." Observe that ἔπιθεν, though apparently the same with the later article, is, in fact, the pronoun, and is brought in to mark opposition. (Consult Nägelsbach, Excurs., xix., 7, c.) Observe, also, that πληθός is taken collectively, and has the verb in the plural. —οἱ δὲ ἕκαστος ἀνακριβος, on the other hand, stood.” Observe the adverbial force of ὑπάρχον ἔτες μετʼ. "And by his side."—ἐλεύθερος. "Making herself like."—ἀνακριβος. More correct than αὐθεντικός with the subscript iota. Consult Wolf Anal. Lat., ii., p. 49, seq.; Buttismann, Ausf. Gr. Sp., § 105, Anm., 17; and Spixas, ad loc.

ὦ ἄμα θ᾽ εἰ πρῶτον, κ. τ. λ. "In order that the sons of the Greeks both in front and in the rear, might at the same time hear his speech, and understand his counsel." Wolf regards αι as unnecessary here, and an instance of i-regularity in the use of the article
NOTES TO BOOK II.

Not so, γάρ any means. It is rather the digammaed dative of of. The θ’, however, before it, is quite unnecessary, and appears to have been thrust in through ignorance, in order to avoid the apparent hiatus in δή of, which hiatus, however, is removed by the digamma. The literal translation will therefore be, “might hear his speech for him.” (Nägelsbach, ad loc.)—δ ἰδίων ἐποιεῖτον, κ. τ. λ. Compare book i., verse 73, and observe that this line is more immediately connected with verse 278.

284-290. Ἀρείδη, νῦν δή σε, ἀνάξ, κ. τ. λ. “Monarch, son of Atreus, the Greeks just now desire to make thee the most disgraceful among all articulate-speaking mortals.” Observe the force of δή, as applied, in its sense of exactness, to νῦν, the adverb of time, and compare Kühner, § 730, 2, ed. Jef. —πάνω ἐλέγχοταν. We have given here the explanation of Nägelsbach, which appears to be the only true one.—ὑπερ ὑπώτατον. “Which they undertook,” i. e., which they took upon themselves. In such constructions as the present, where the particle πρό is appended to the relative, it has the same force in reality as in καίπερ, or with the participle. Hence ὑπερ ὑπώτατον is the same in effect as ὑποστάντες πέρ.—ἐκπροσώπως. Supply σε, with which this participle agrees.

ἡ χαλκίς νεαρός, χρῆμα τε γέναις. Observe here that τε follows after ἡ, 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 ἡ, and hence they are interchanged; either ἡ-τε, or τε-ἡ. (Kühner, § 734, 3, ed. Jef.):—ἄλλα καὶ αὐτοὶ ἀδύνατα ὑπέρ τεταρτοῦ νέοθα. “Do they wait unto one another to return home.” The infinitive is here employed as the object. This takes place on several occasions, and, among others, with verbs signifying any sensual or mental energy of the subject, or some expression of such energy. (Kühner, § 637.)

291-294. ἡ μὲν καὶ πόνος ἔστι, 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., νῦν being understood with ὑπερθέντα. The meaning of this much-contested passage turns entirely on νέοθα, which, being repeated from the previous line, becomes, in fact, equivalent to ἐστοιχεῖον, the idea of returning without accomplishing the object of the expedition being implied in the first νέοθα. Observe, also, that ἡ μὲν stands opposed to ἀλλὰ καὶ ξερκα in verse 297.

καὶ γὰρ. “And (no wonder) for.”—θ’ ἴσα μένα. “Even a single month.”—ἂν μετακολοξιόν. The preposition σοι is here made by
some equivalent to παρί, and this latter was even formerly the reading usually given in editions, until Wolf brought back σών into the text. It is very evident that παρί must have arisen from a mere interpretation of σών. On the whole, however, Wolf's explanation is the best, which connects σών with πολυγόη in construction with ἄνων. — εἰλίδων. “May be hemming in.” Consult Buttmann Lexil., s. v.—είλειν. The prose form of expression would be το εἰλίδων.

295—300. ἡμῶν δὲ εἰναίδος ἦτο, κ. τ. λ. “To us, however, while remaining here, it is the ninth revolving year.” Observe that περιπροσέλογος is here merely an epithet of εἰναίδος, and that εἰναίδος is not to be regarded as a mere circumlocution for the present indicative. The caesura of the verse is directly opposed to such an idea.—τῇ. “On this account.”—μᾶλλα καὶ ἶματι, κ. τ. λ. “But it is, nevertheless, also certainly disgraceful.” Observe that τοις is here employed in the confirmative sense of the Latin sine, namely, “certainly,” “verily,” “of a truth.” (Kühner, § 736, ed. Jelch.)

c. τ. τεπεόν. “Empty handed,” i. e., without booty and without success τηλέ. “Be patient.” More literally, “endure.”—ἐνὶ χρόνον. “For a time,” i. e., a little while longer —μαντείαν. “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.—οὐς μὴ Κύρος, κ. τ. λ. “Whom the Fates of death went not bearing away,” i. e., whom the fates have not taken off. The expression ἰδαν φημινοι is a species of circumlocution for ἴδε γεγονος, i. e., οὐχ io πάντα.—χαμια τε καὶ πρώι. “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.

κς Αὐλίδα. “At Aulis.” Literally, “into Aulis,” i. e., into the harbor of Aulis. The Grecian fleet was detained here a considerable time by adverse winds, until the memorable sacrifice of Iphigenia to the offended Diana.—ἄμεθο περὶ. “Round about.” We often find two prepositions thus joined together in poetry to give a fullness to the expression. Consult Kühner, § 618, 3.—τελιφθέντες ἰππα. Consult note on book i, verse 315.—ἀγλαῦν ἐλωρ. “A limpid stream.” The plane tree stood at a fountain-head or spring and the water bubbled up from beneath the tree.

308—313. ἄνω γὰρ ἦν. “A great sign,” i. e., a great omen of the
Future fortunes of the expedition.—ἐξὶ νῦν δαφνών. "All blooming rose upon the back." A type of the bloody conflict that was approaching. Observe the intensive force of ἔν in δαφνών. —τῶν ἑαυτῶν Ὀλυμπίων, κ. τ. λ. "Which, namely, the Olympian himself had sent forth into the light." By the epithet Ὀλυμπίων ζωή is meant, and ἑαυτός is added to increase the emphasis.—ὑπαλλήλιον. "Having glided from under."—μάς. "Thereupon."—ἐκείνης δ'. "And there," i. e., in the plane-tree.—νῆπιον τέκνα. "An infant brood." Literally, "infant offspring."—ὑποπτετράγος. "Cowering beneath."—ὁκτώ. "Eight in number."

314-319. ἐλεύθη τετραγώνος. "Twittering piteously." Some connect ἐλεύθη with κατάθεσις, but this is far inferior.—ἀφρεστοτάρα. "Kept flying around."—τῶν δ' ἐλευθερόμενος, 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 ἐλευθερόμενος.—πτερόν. The reference to a part requires the genitive.

κατά ἑφέστε. "He had eaten up." Observe the adverbial force of κατά. —τῶν μὲν υἱὰς ἔλοιπον, 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, ἔλοιπον, equivalent to ἔλοιπον. It is very doubtful, however, whether this be the true reading. Buttman 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 ἐπεξ ἑφέστε. This would also be in accordance with Cicero's paraphrase of the present passage (de Div. ii., 70).

"Qui hic siderata, salitor Saturnius, idem
Abdedi, et furo firmavit tegminis saxo."

But, then, a new difficulty arises. If we read ἀλλὰς (i. e. ἀλλὰςα), we have a term, the analogy which produced which is absolutely doubtful. If we write ἀλλὰς at once, we have a form contrary to common usage, which does not allow of a long e in forms coming from elu. And, lastly, if we take ἀλλὰςα, we can not show that Homer ever did use this form. As for ἀλλὰςα, 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 Buttman remarks, how almost impossible a
as 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 ἀσίζος 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. ἀσίς). It remains but to add, that Knight regards verses 317, 318, and 319 as spurious, and the interpolation of some haplogloss.

220–223. ὀλον ἔρχεσθαι. "At what had been done," i. e., had taken place. Oλον is here equivalent to ὅση οὖσα—ὡς ὅσα ἔστω πέλαγος, s. 4. ἔστω. "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 ὅσα must be construed with ἐκατογῆς, not with πέλαγος, the victims being regarded as the property of the gods.—Κάλλις δ’ αὐτίκ’ ἔστη. "Calcias, then, thereupon straightway."—σημειοφόρωσι. "Revealing the signs from on high."—διὰ τὴν ἀσίζον γένεσιν. "Why, then, have ye become mute?" We have given ἀσίζον, with Spittner and Buttmann (Lexil., s. v.), instead of the common reading, ἀσίζον. It is not an adjective, but an adverb like ὁδὸν, &c.; and it was so regarded by Aristarchus, as Apollonius informs us. (De Algorb., p. 565, 15, seq.)

234–336. ἡμιν μὲν. "For us, indeed," i. e., for our special instruction. Observe that μὲν is here for μὲν.—δήμον, δομιλεστὸν. The absence of the copulative conjunction renders the clause more emphatic.—σου. "Of which." An epic form of ὅτι, arising, according to the ancient grammarians, from a dieresis. (Etymol. Mag. p. 614, 34.—Spittner, ad loc.)—ἀλος. Referring to the mention of this prodigy among posterity.—ὡς ἴμεις. "So we."—τοσοῦτον ἔτει. Nine years are meant.—γ’ ἐκατόρ. Supply ἔτει.—τελείως. "Are on the eve of being accomplished."—ἀποθεοῦ. "Here."—εἰσίσθης Ἡμεῖς. "Until we may have taken." More literally, "until what time we may have taken." Observe that εἰσίσθη is for εἰς δὲ καί, and compare the Latin idiom: "mecus ad id tempus, quo serviamur," &c.

334–336. οἰμηδάλλον κοινόδοσαν, s. v. ἐ. "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 κοινόδοσαν, which we have removed, as interfering with the sense.—Γεραιός ἱππότου Νέστορ. "The Cretan Nestor, the ruler of steeds." Nestor was called "Cretanic" from a city of Messenia, where he was brought up, after Pylos, probably, had been destroyed by Hercules. This place is ait ed Τηρίου in a fragment of Hesiod; Τηρία, by Strabo; Τηρία, by Pauianus; and
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ὁ Γέρνιος ὁ the scholiast.—ιππότα. For ἰππότης, a common epithet for heroes. Observe the absence of the copula between this word and Γέρνιος. The reason is that the term Γέρνιος is more of an individual, the other more of a general appellation.

337-339. ἐπειτα. Consult note on book i., verse 254.—ἡ δὴ ὡς. σὺν ἰναστὶ τις, κ. τ. λ. "Assuredly, now, ye are haranguing like infant children," i. e., your conduct, in thus wasting time with idle parangues, resembles that of mere children. The exegetical clause, οἷς ἐπιὶ μέλες, κ. τ. λ., shows in what the resemblance actually consists.—νὴ δὴ συνθεται τε, κ. τ. λ. "Whither, then, will go for us both agreements and sworn pledges!" i. e., what, then, will become of our agreements! &c. According to Buttmann (Lexil., p. 439, ed. Fishi), δρακων properly signifies a contract or agreement on oath. As it is here, however, joined with συνθεται, it appears to refer rather to a pledge connected with an oath.

340-341. ἐν τῷ δὲ, 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 and Fed., 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 (γενοιαται), without the hypothetic κς, than if we place an interrogation at the end of verse 341, as is done by Wolf, Heyne, and Voes, and render the optative by a future.—Observe that the expression ἐν τῷ γενοιαται is merely of a proverbial character, to denote utter destruction.

συνδαι ἄφρος. Libations most commonly consisted of unmixed wine; but sometimes, also, of milk, honey, and other fluids, either pure or diluted with water.

342-349. αὖτος. "To no purpose."—οὖ δὲ. "Do thou, therefore."—ἐὰν. "Still, as before."—ὡσαμένοις βουλήν. "An unhaken resolve."—τοιοῦτος & ὅσις ἱκεθειν, 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 τοῖς κεῖν the Latin si quī. Achilles appears to be hinted at.—Διή. Governed by ἵπποςαυς.
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260-366. κατανεόσαι. "Noded assent." — ἀματι τῇ. "On that day." Observe the demonstrative force of τῇ, equivalent here to ἐκ τῆς — ἔκ τοῦ δικτύ. "We were going on board of." — Κορα. "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 it. — ἀπαύσασαι ἐπιδίδει. "By flashing forth lightning to the right." — φαίνει. "By displaying." — Verse 353 explains what we meant by κατανεόσαι in v. 350.

τῇ. "Therefore." — τίσαθαι δ' Ἐλένη; κ. τ. λ. "And (before), he has avenged the vexations and the græses (that have been his) on account of Helen." Buttmann (Lexi., p. 439, nqg. ed. Field.) makes Ἐλένη 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 Nægelsbach and Stadelmann, in regarding Ἐλένη as the objective or causal genitive. The reference is to the toils and privations endured by the Greeks during this long-protracted war, and the idea is well expressed by the scholar in the Venice MS., as follows: τιμωρίαν λαθεθ ἠντ' ὡν ἐπτε-νεάδαν καὶ ἑρμημισάνειαν περὶ Ἐλένης.

353-361. ἀττίσατο. "Let him lay hold of," i. e., for the purpose of dragging it down to the sea. — ἄνατων καὶ πέτων. "Death and fate." Often united by Homer; as also ἄνατος and μόρος. — αὐτὸς τ' ἔβα νίκε. "Both deliberate well thyself." Passow translates this "fasse selbst wohl einen Beschluß," i. e., form a resolve thyself. This, however, is inconsistent with πείθεν τ' ἀλλ' — δεῖ τεν εἶπε. Not equivalent to τίν τι εἶπεν, but "whatsoever I shall say (if thou permit)."

362-368. κρίν' ἀνόδος κατὰ φύλα, κ. τ. λ. "Separate, Agamemnon, the men by tribes, by families." By φύλα are here meant tribes or clians, proceeding each from one common progenitor; by φάσμαι, on the other hand, the several families or kindreds composing a tribe. Hence Heyen remarks: "Per populos et gentes dispositi pour- narum hanc dubie et antea; non autem in ipsius populis nomen discri- men sit secundum genera seu stirpes ad comed auctore deductae; et in hoc iterum sunt familis." — ὡς φάσμα φάσμα θείοι, 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 τις πείθωσαι ἀγαμ. "And (if) the Greeks shall obey thee (in this)," i. e., shall carry this plan of thine into full effect. — ὡς θ' ἡγμονών κακοσ. "Both what one of the leaders is cowardly." Supply κατι — ἀ πρός. "May be." — κατὰ ὁφέως. "By themselves," i. e., each clan by itself, and each family of the clan also by itself.
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γνωτεῖ δὲ. 'And thou wilt farther know.' Observe the emphatic usage of δὲ, after γνῶσιν ἔχεις; in verse 365.—εἰ καὶ θεοσεία, κ. τ. λ. "Whether thou art even not going to seek the city by the Divine will, or by the cowardice of men, and their incompetence in war." With θεοσεία supply βολήν στὸ μαύρα.

370-373. οὐχ οὖν, κ. τ. λ. "Of a truth, aged warrior, thou again, in the gathering of the people, surpassest (in sage counsel) the sons of the Greeks." More literally, "in the assembly," i. e., of the forces. Observe the force of οὖν: thou surpassest in the public assembly, after having surpassed in the private conclaves of the Grecian princes.—αὐτῷ, Ζεύς το πάτερ, κ. τ. λ. "For would that, both father Jove, &c., there were to me," &c., i. e., would to Jove, &c., I had.—γὰρ. "In that event." More literally, "by that means."—κυμάτωσι. The verb κυμάω, when thus applied to cities, refers to their sinking in ruins.

375-379. ἀλλὰ ἐδώκεν. Compare book i., verse 96.—δὲ με μετὰ βάλλει. "Who hurls me into the midst of." (Compare Kükner, § 614, iii.) More freely, "who keeps continually involving me in."—γυμὶ ἄροιον γαρκαταινών. "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 ἄροιεσθαι is used with the infinitive, when the notion of the dependant verb is only in intention, not in act. Thus, Θέους, i., 107, ἀρέστω καὶ τὰ μακρὰ τείχη ἄρσεναι οἰκοδομεῖν: but οἰκοδομεῖν when it is actually begun. (Kükner, § 686, vi., p. 317, ed. Jell.)

καὶ γε μῖαν βουλεύσαμεν. "We shall come to the same determination." With μῖαν supply βολήν, and compare the explanation of Nägelsbach: "ταῦτα συναναθέτων in utum consensunt." The reference is to their becoming reconciled to one another.

381-384. ἵνα δείκνυον. "To your meal." The morning meal is here meant. In Homer, the word ἄροιων uniformly means the early, as ἄροιων does the late meal; but δεικνύω, on the other hand, is used for either, apparently without any reference to time. — ἂς εἰνόγεγμεν Ἀρρής. "In order that we may join battle." A concise form of expression, for ἂς εἰνόγεγμεν τοὺς λαοὺς ἑγείρωμεν Ἀρρής. — εἰ δὲ θὰ πόλω. "And get ready well," i. e., have it in good order, and ready for action. Compare Passow, Wörterb., s. v. τίθημι, s. ii., c.—εἰ ἄροιως ἀμφός ἐδών. "Having looked well about his chartiot," i. e., round about it; having carefully examined it on all sides. We have given ἀμφός ἐδών with Spitzner. Heyne, however, who is followed by Buttmann 'Lesil., p. 94, ed. Fishe.}, is in favor of ἄροιως.
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386-389. ὃ μετέστηται. "Shall not ensue." More literally "shall not intervene."—διακρινεῖς μένος ἅλφων. "Shall part the wrath of the combatants."—ἴδρωσε μὲν τεν τελεσιά, 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 longer and broader, the shield. This second strap or belt lay over the former.

-αρμίται. 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 Kükner, § 364, ed. Jelzl.

μεμανυών θηλασία. "Wishing to linger."—οὶ οἱ εὐερτά ἄρμον ἔστεθατα, 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 ἄρμον here in accordance with the explanation given to it by Buttmann (Lexil., s. v.). It appears to be equivalent in some degree to ἠπιμων.

394-397. ἀρρέται δὲ μέγας ἱππόν, 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 elliptis in κῶμα, which is to be supplied by ἵππον. Observe also the peculiar boldness of the personification, when a literal translation is given: "as when a wave shall rise."—προδεῖνε σκοπεῖν. This is merely a more special definition of the idea contained in ἀτιῇ ἐφ' ὑπόλοιπον, and is exegetical to that clause.—As regards ὅτε κίματο, compare book i., verse 80.

τὸν δὲ ὀσπὸς κίματα λειτάρι παντοῖον ἀνῖμων, 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 λειτάρι, which appears in the ordinary text, must be removed, since κίματα is to be joined in construction with παντοῖον ἀνίμων. So we have τότε ἄργεςτο Νάουοι (II., xi., 305); and ἄλλας παντοῖον ἀνίμων (Od., v., 304). If we retain the common pointing, παντοῖον ἀνῖμων becomes the genitive absolute, and must be rendered, "during all kinds of winds," there being then an ellipse of ὠσπὸς. This, however, is decidedly inferior.—γένωσαι. Referring, of course, to the winds, not to κίματα. In this latter case, the reading would have U 2.
NOTES TO BOOK III.

392-400. ἢλπικα. "They made a rush." The imperfect of ἢλπικα, and not from ἢλπω. Nægelsabach removes the comma after this word, and connects it closely in construction with κατα 
θείας, so as to imply a rushing onward in scattered order. This, however, is quite unnecessary.—καταθείας κατά νόης. "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.—νόης. The ships, it will be remembered, were drawn up on shore, and the huts were in their immediate vicinity.


409-410. ὁ ἄνωκ ἄνθρωπον Ἄγαμάμον. "He, the king of men, Agamemnon."—πενταετής. "Five years old." And, therefore, in full vigour.—κλέπτως δὲ. "And he invited (to the sacrifice)."—Παναγχαίοις. "Of all the Greeks." The name Παναγχαίος has a wider Homeric meaning than either Ἀργεῖον or Δαναιοί.—πρῶτα. "First of all."—Ἀλατρε δῶ. "The two Ajaxes." Ajax, the son of Telamon, who led the Salaminians; and Ajax, the son of Oileus, who commanded the Locrians.—Τυδές ὄλμοι. Diomedes.

αὐτογενος. "Of his own accord." He came, according to Cursius, 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.—μονοῦ ἄγαθος. "Good at the battle-shout," i. e., brave in battle.—ἀδέσ. γὰρ κατὰ στρατιῶν, 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.—οὐκοἵνοις ἄνωκτο. Compare book i., verse 449.

419-422. κελαινεράς. "Black-cloud-collecting deity."—αἰθέρα ρήγμα. 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 πρῶτος ἔλεξεν δῶ, 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 ἀφίζω, os
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235. 

The expression ἅμα... ἀγαθά occurs here for the only time in Homer with reference to the setting sun; and, as ἅμα in this passage is not easy to explain, Nægelsbach recommends that we read ὑπ' ἄγαθον δόμα, and he compares Od., i., 235, and Od., x., 191.—πυρὸς δὴλοιο. "With hostile fire." On serve here the genitive of the source whence the action arises, and compare Kähler, ὥ 494, p. 126, ed. Jelf.

"Εκτόθεν δὲ χατόνω, κ. τ. λ. "And have severed around his breast the tunics of Hector, rent by my brassen spear." Literally, "rent by the brass." The expression χαλκοὶ μεταλῶν serves still farther to explain the meaning of δαίμων.—πρώτος ἐν κούνεας. "Prone in the dust," i. e., stretched out on their faces in the dust.

419-432. ὡθ' ἀπα πῦ, κ. τ. λ. "But not yet, thereupon, was the son of Saturn accomplishing it for him." Observe that Ἰτεραῖαν stands here without an object, which, when supplied, is generally ἔλθω. Compare book i., verse 41.—κόνον ὡθ' ἀργαρον ὄφελε. "But increased their severe toil."

The ensuing lines (421-432) have already occurred in book i., verse 458, seq., with the exception of a few forms of expression.—ἐπείρεστε. "Having spitted."—ἐπείρεσθαι Ἡμαίοτοι. "They held them over the fire." Observe the continued action expressed by the imperfect.

433-440. Γερμίνος ἵππον Νέστωρ. Consult note on verse 336.—μοικτεί δὴ νῦν ἀρχῇ λεγόμεθα. "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 λεγόμεθα is here taken absolutely. We have rejected the common reading, μοικτεί νῦν ὡθ' ἀρχῇ λεγόμεθα, and have adopted that of Callistratus from the scholia, as making the best sense. The form ὡθ' (ὁθι) is not Epic (Hartung, i., 305; Kähler, § 693), whereas ὡθ' νῦν is both an Homeric position of the particles, and gives more force to μοικτεί. Buttmann recommends τᾶτα in place of ἀρχῇ, from a comparison of other passages of Homer; but he is answered by Spitzner, who shows that in these passages τᾶτα refers to actual conversations preceding, whereas on the present occasion no previous remarks have been detailed. (Leitz., p. 398, ed. Fisfl.—Spitzner, ad loc.)—It remains out to add, that some translate λεγόμεθα 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 stoichai ἔλεος, ἔλεγον, ἔπειτο. (Buttmann, Leitz., i. e.)

ἀργαρ "The work," i. e., the work of battle.—ἰγγαλίζει. "Puts
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into our bands." The present shows certainty, and a firm sense that Heaven is on their side. It is recommended by the schoolmen on the authority of Aristarchus and Aristophanes. The future ἐγγενέται, given in some editions, is inferior.—κρίνεις μέν. Opposed to ἢμείς δέ.—χαλκοχρίσους. Consult Gloss on book 1., verse 371.—ἀγερίστως. For ἀγερίστωσι.—αἰθροῦ ἑκέ. "Thus assembled as we are." Equivalent to διὰτερ ἐχομεν ἑαυτόν.—Ιαμν. For ιάμνοι, with the shortened mood-vowel. So ἔγειρομεν for ἔγειρομεν.—ἵππον Άργα. "The sharp conflict." Literally, "sharp Mars."

443-447. κρίνεισι πολεμίσης. "To summon to the conflict."—καρποκομίων τιν Ἀρχαίοις. Consult note on verse 11.—οἱ μὲν κείμενον, κ. τ. λ. Compare verse 52.—οἱ δ' ἔμφει Ἀτρέανοι, 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 Agamemnor, kept moving rapidly about, and separating the people into tribes and families, according to the suggestion of Nestor.—μετὰ δέ. "And among them."

αἰγίδα ἑχον. The άγίς, properly speaking, was the hide of the goat Amalthea, the animal that had suckled Jupiter. It was, in strictness, peculiar to Jove, but was worn on different occasions by both Apollo and Minerva. The skins of various quadrupeds having been used by the most ancient inhabitants of Greece for clothing.
and defence, we can not wonder that the goatskin was employed in the same manner; and the particular application of it which we have now to consider will be understood from the fact, that the shields of the ancient Greeks were in part supported by a belt or strap, passing over the right shoulder, and, when not elevated with the shield, descending transversely to the left hip. In order that a goatskin might serve this purpose, two of its legs would probably be tied over the right shoulder of the wearer, the other extremity being fastened to the inside of the shield. In combat, the left arm would be passed under the hide, and would raise it, together with the shield, as is shown in a marble statue of Minerva preserved in the museum at Naples, which, from its style of art, may be reckoned among the most ancient in existence.

Other statues of Minerva, also of very high antiquity, and derived, re 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 σέγης 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 σέγης around her shoulders (II., v., 738: xviii., 204); and why, on one occasion, Apollo is said to hold it in his hand, and to shake it so as to terrify and confound the Greeks (II., xv., 239, 307, seqq.):
and, on another occasion, to cover with it the dead body of Hector in order to protect it from insult. — By the later poets and artists, the original conception of the aegis appears to have been forgotten or disregarded. They represent it as a breastplate covered with metal in the form of scales, not used to support the shield, but extending equally on both sides, from shoulder to shoulder, as may be seen in the figure on page 180, 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 ἐκατόν θάνατον, 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 ἑραθίους, as indicating a constant attribute of the aegis, and not merely one confined to the occasion of which the poet is speaking. The tassels is properly, therefore, the present sorist, and denotes what is always the case. The grammarians Zoilos and not perceiving the peculiar force of this tense, wrote ἑράθησαν, in the imperfect; but, as the scholiast remarks, the imperfect here οὐχ ἐραθίζει ἢ ἐραθίσεως.

As the Greeks prided themselves greatly on the rich and splendid ornaments of their shields, they supposed the aegis to be adorned in a style corresponding to the might and majesty of the father of the gods. Hence the golden tassels, which, besides answering the purposes of ornament, would serve also to strike terror by their dazzling motion.

οὖν τῇ πακοῖσσονα, κ. τ. λ. "With which, looking nereidly round, she moved nereidly through the people of the Greeks." We have given πακοῖσσονα here the meaning assigned to it by Passow. The scholiast, indeed, explains it by ἑνοῦσσωσα, ὅμως, but this is the meaning which it has with later writers.


455-458. ἢντε παρ ἀδρόλον, κ. τ. λ. "As a destructive fire consumes an immense forest." We have given ἀδρόλον here the meaning which Buttman assigns to it (Lexil., s. v.), and in which he is followed by Passow. The literal signification of ἀδρόλον is "invisible," whence, with a causative force, we have "making invisible," and, from this, "destroying," "destructive." — ἐκπληγεῖ. The prefix of the comparison (summa comparationis) does not lie in ἐκπληγεῖ, but in φαίνειν οὖς, the flashing of the rays of light from the arm.
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of the Greeks being likened to the glare thrown forth by the burning of some vast forest on a mountain-top.

ὁς τῶν ἵππων, α. τ. λ. “So, as these moved along, an in- splendent brilliance from their admirable brazen armor went to the heavens through the upper air.” Observe that τῶν ἵππων is the genitive absolute.—χαλκός. We have rendered this by the term “brass,” in accordance with common usage. The χαλκός of the ancients, however, consisted of copper and tin, whereas the modern brass is a combination of copper and zinc.—λαμ. Observe the employment of the soristoi to denote a rapid flashing upward of rays of light.

450-451. τῶν ὅς, ὅστις ὑπάνθου, α. τ. λ. “And of these—just as the numerous nations of winged fowl.” Observe the anacoluthon in τῶν ὅς, the construction being broken off after these words, and resumed at verse 464, when ὁς τῶν takes the place of the τῶν ὅς with which the sentence opened.—ἴθεν πολλά. Observe the beau- tiful 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, con- siders all but the first of these to be mere additions on the part of later rhapso­dists, and not in good taste.

‘Ασίες ἐν λεμνῶν. “In the Asian mead.” This meadow or marsh was in Lydia, formed by the river Cayster near its mouth, and was a favorite haunt for water-fowl.—We have given here the usual read- ing, which is defended by Hermann (ad Hymn. in Apollo, 250), Buttmann (Mythol., vol. ii., p. 175), and others. Wolf, however, is in favor of ‘Ασίως, as a genitive of ‘Ασίος or ‘Ασιας, and makes the allu- sion to be to Asiaus or Asiais, a prince who, in early times, reigned over the country around the Cayster, and from whom the mead, ac- cording to him, derived its name. Consult, however, the remarks of Hermann, l. c.

462-463. ὄγγελλομενα. “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 ὄγγιον, and certainly harmonizes much better with προεκθέστωτον than ὄγγελλομενα, the reading of Spitsner and the ordinary text; wounded. Besides, ἐπικε is much more frequently masculine than
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 _segis_ 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.

449-450. της _κεφαλος_ ἤθενας, 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 ἀρτέρωσαι, as indicating a constant attribute of the _segis_, 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 ἀρτέρωσον, in the imperfect; but, as the scholiast remarks, the imperfect here ἀρτέρωσεν ἐν ἡμείς—is.

As the Greeks prided themselves greatly on the rich and splendid ornaments of their shields, they supposed the _segis_ 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 purpose of ornament, would serve also to strike terror by their dazzling motion.

451-453. ἐκάστῳ καρδίᾳ. “Unto each one in heart,” i. e., in the heart of each one.—ἀδελφόν. “Without ceasing.”—ἄφθορος. Compare book i., verse 594.—νεισθήσει. Taking one place of a substantive, though without any article prefixed.

455-458. ἢτερ περὶ ἄδελφον, κ. τ. λ. “As a destructive fire consumes an immense forest.” We have given ἄδελφον here the meaning which Buttmann assigns to it (Lex. , s. v.), and in which he is followed by Passow. The literal signification of _ἄδελφος_ is “invisi-

ble,” whence, with a causative force, we have “making invisible,” and, from this, “destroying,” “destructive.”—ἐπιφάλγεια. The print of the comparison (summa comparationis) does not lie in ἐπιφάλγεια, but in φαίνεται ὑπὲρ, the flashing of the rays of light from the arm-rays.
NOTES TO BOOK II.

549-551. τῶν δ’, ὡστ’ ἄρειθον, κ. τ. λ. "And of these—just as the numerous nations of winged fowl." Observe the anacolouthon in τῶν δ’, the construction being broken off after these words, and resumed at verse 464, when δ’ τῶν takes the place of the τῶν δ’ with which the sentence opened.—ἦθεν πολλά. Observe the beautiful personification here, instead of the proseic "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 slant 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.

'Ασία ἐν λευκω. "In the Asian mead." This meadow or marsh was in Lydia, formed by the river Cayster near its mouth, and was a favorite haunt for water-fowl.—We have given here the usual reading, which is defended by Hermann (ad Hymn. in Apoll., 250), Buttmann (Mythol., vol. ii., p. 175), and others. Wolf, however, is in favor of 'Ασια, as a genitive of 'Ασιος or 'Ασιας, and makes the allusion to be to Asia or Asians, 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, i. c.

462-463. ὄγαλλόμενα. "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 Edition Prinsei. It agrees with θάνας, and certainly harmonizes much better with προκοβιζτέοι than ὄγαλλόμεναι, the reading of Spittaner and the ordinary text, θαμιδ. Besides, ὄριος is much more frequent in masculine than
NOTES TO BOOK II

Terminus, and when it does appear with the latter gender, some special reason lies at the bottom of it which can not certainly be
sound here.—καλαγγόθι προκαθιστόντων. "They setting themselves
forward with a loud noise." Supply αὐτῶν. We have regarded this
as the genitive absolute, and a parenthetical clause. This is certain-
y far more natural than the construction given by some of the
scholiasts, and adopted by Nägelsbach and others; namely, ἕνεκα
πολλά ὁριῶθα, &c., καλαγγόθι προκαθιστόντων, ποτένται ἐνθα καὶ ἐνθα,
&c. This latter mode of construing connects προκαθιστόντων at
once with ὁριῶθα.

464—468. ὡς τῶν ἑνεκά πολλά. "So the numerous nations of
these," i.e., of the Greeks.—προχέωτο. "Kept pouring forth." Ob-
serve the force of the imperfect.—πένθον Σκαμανδρίοι. By the
"Scamandrian plain" is here meant the plain that lay between the
iversa Scamander and Simois, and wherein most of the battle-
were fought between the Greeks and Trojans. The River Scaman-
der rose in the high grounds at the foot of Mount Ida, and after re-
ceiving the Simois, emptied into the Hellespont. Troy stood near
the sources of the Scamander.

αὐτῶν ἕνῳ χθοῦν, κ. τ. λ. "While the earth beneath resounded
fearfully, from the feet of both them and their horses." Ob-
save here the adverbial force of ἕνῳ, and also that πολὺς is not governed
by it, but in the genitive of the terminus a quo, with a causal signi-
cation.—μιαίοι, δοξα τε φῶλλα, κ. τ. λ. "Innumerable, as many as
both the leaves and flowers are produced in the spring." Ob-
serve that ὑπὸ here means, literally, "in their season." The full expre-
sion is given in verse 471, ὑπὸ τε εἰς εἰραμνή. 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—472. μαῦλον ἀδιναῖον. "Of the thickly-swarming flies." Ob-
save here the similarity of ending, as if the sound were meant to
be an echo to the sense.—εἰς σταθμόν πορευόμενον. "At some
shepherd's pen." The preposition here properly implies a moving up
and down, and throughout.—ὑπὸ τε εἰς εἰραμνή. "In the spring sea-
on." Consult note on verse 468.—ὅτε τε. "And when." More
literally, "when, also."—ἐκτενώσας. "Against the Trojans."—
λαμπρὰς μεμορίζε. 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
Mood. Hence we must render διαφανῶς μεροῖς, “desirous of breaking through (their lines).”

474-479. τοῖς δὲ. “And these.” Observe that τοῖς stands here without any government, an anacoluthon taking place similar to the one mentioned in the note on verse 459.—αἰτίλα πλατέ. “Widespread flocks of goats.” The reference is to flocks feeding in scattered order. Compare the scholiast: δὲι διασκεδασμένα νέμονται. As regards the expression αἰτίλα αἰγῶν, compare σκότων συδόσσα (Od., xiv., 161).—οἱ τοῖς. “So these.”—μετὰ δὲ. “And among them,” i. e., Agamemnon was busily employed among the rest in arranging the forces.—ἡματα καὶ κεφαλῆς. Alluding to his majestic look and bearing.—Ἀρεί δὲ ζώνην. The term ζώνη, here, does not, as some suppose, refer to the entire armor, but merely to the belt. An expression of strength about the flanks was peculiar to the war-god. (Nägelsbach, ad loc. — Compare Müller, Arch. der Kunst, p. 544, sqq.)—στήριγμοι δὲ Παισκόων. To Neptune was assigned by the ancient artists a great breadth of chest, as the god of the broad Ocean. (Compare Müller, p. 503, sqq.)

480-483. ἥστα βοῖς ἀγέλης, 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 βοῖς denotes a bull or cow, the animal in general. Homer here adds ταῖρος to it, to denote especially the bull. Compare σικ λύρος (Il., xvii., 21).—ἐν πολλοῖς. Not to be connected in construction with ἤρωσις. Such an arrangement would be un-Homeric.

486-493. ἤμεσις δὲ κλέος οἶνω, κ. τ. λ. “We, on the other hand, bear report alone, nor know we any thing (for certain).” By κλέος here meant the voice of tradition merely as heard in the songs of bards.—οἴκ ἐν ἔγκαθομοι. “I could not tell.” Some regard καθομοι here as the aorist subjunctive, with the shortened mood vowel, because καθομοι comes after. This, however, is incorrect. The futuro καθομοι expresses certainty under existing circumstances (ἔνω that the poet will not be able to tell the whole number of the mighty host; whereas ἐνθι καθομοι (“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.

ἀδρικτος. “Not to be broken,” i. e., not to be wearied.—χάλκεον δὲ μοῖ, κ. τ. λ. “And though there were within me a brazen breast.” Passow, less correctly, renders ἄρον here “heart.” We have followed Stadelmann.—μυθεια. “Should mention.” For μυθειαντε —ἀναοω σύ, κ. τ. λ. “Hereupon I will tell.” &c. Observe that
NOTES ON THE THIRD BOOK.

ARGUMENT.

THE OATHS.—THE VIEW FROM THE TROJAN RAMPARTS.—THE HEIR OF 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.

1-2. αὐτὴς ἐκεῖ κἀκεῖθεν, κ. τ. ἡ. “But when they were arranging each (army) along with their leaders.” By ἔσται are here meant the respective armies, Grecian and Trojan, as enumerated in the catalogue at the end of the preceding book—Τρόις ἀν καὶ ἐλαχίστῳ...
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NOTES TO BOOK III.

n. v. 2. "The Trojans, on their part, moved along with both a clamor and battle-cry." The term κλαγγγγ here refers to the various noises made among themselves by a host composed of various nations coming on in tumultuous march; whereas ἐνωτγ 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.

δρυδες ὄς. The point of comparison is in κλαγγγγ, not in any allusion to the swiftness of the feathered race, as some erroneously suppose.—Observe the accent in ὄς, as coming after the word (ἀδρυδες) on which it depends. Literally, "birds-like." It would be, otherwise, ὄς δρυδες.

3—6. ἕτε περ κλαγγγγ, κ. τ. λ. "As is the clamor of cranes in front of the sky," i. e., high in air; just this side of the vault of heaven. Compare the scholiast: ἐν τῷ ὕψῳ τὰ νεφέα τόπῳ. The suffix τι, 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 ὑφαννννθι πρό is equivalent here, in some degree, to the later πρὸ ὑφανον (Kühner, § 377, 2, 7.) — air'. An anacoloute. This nominative has no verb with which to agree, since its place is supplied by ταύτες in the succeeding line. — χεμεύων. "The wintry-storm," i. e., the cold and stormy season of winter. The reference is to the migration of the cranes to southern climes, at the approach of winter.

κλαγγγγ ταύτες πετονται, κ. τ. λ. "With a clamor do these wing their way toward the waters of Oceanus." The genitive is employed after verbs signifying a rapid motion toward some object, construction often met with in Homer. The adverbial ἐν 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: πελεῖ ἐν Σάμων (Thucyd., i., 116); ἐν τοῖς Σάρδεσιν φεύγειν (Xen., Cyr., viii., 2, 1) Compare Kühner, § 507, and 883, 1, ed. Jell. — Οκεανοῖς. Homer's Oceanus is a large river encircling the round plane of the earth (Consult note on verse 423, book i.) As the flight of the cranes is here from the wintry storm, their line of direction is toward the regions of the south.
The warfare between the Pygmies and the Cretans is a well-known fable, respecting which, consult Anthon’s Class. Dict., s. v. Pygmae. — φόνον καὶ Κέρα πέρουσιν. Compare book ii., verse 352.

7-9. δέκατοι τισι ταῖγε, κ. τ. λ. “And so they bear onward be fore them, early in the morning, pernicious strife.” We have given δέκατοι here the meaning for which Buttmann contends, on the authority of the ancient grammarians. (Lexi., s. v. ἀρτη, ἄριστος.) The common, but erroneous, translation is, “through the air.” Voss renders it, “in the hazy dawn of morning;” respecting which, consult Buttmann, l. c.—προφέρονται. Observe the force of the middle οἱ δ᾿ ἀρθ’ ἄνω, κ. τ. λ. “But the others thereupon, the Greeks, (namely), went along in silence, breathing rage.” Observe the pronounal force οἱ, with which word ἄγαλμα is in apposition. Aulus Gellius, in his explanation of this passage, refers σαγγα to μένειν πνεύματος, which Heyne very justly condemns. (Asp. Gell., i., 11.)—μεμα- ὠτες. This participle occurs here without any copula, since it is merely explanatory of πνεύματος, &c.

10-14. κατε Nότως κατέξενεν. “As the south wind is wont to spread.” Literally, “is wont to pour.” Observe the force of the sorit in denoting what is wont to happen. Observe, also, that κατε stands here for the more ordinary ἀπε. This, indeed, is denied by Buttmann, who makes κατε the adverb of time, and equivalent to ἀπε, but ἀπε the adverb of comparison, and asserts that they are never used for one another. He therefore proposes to read ἀπει ἀπει, making ἀπει, in scanning, one syllable by synizesis. Spitzer, however, successfully defends the common reading κατε in the sense of ἀπει, and denies, from Apollonius (De Ada., p. 560, 1, seqq.), that ἀπει can be contracted into two syllables.

κλείστη δ’ τε το νυκτός ὄμεινος. “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.—τόσον τις τ’ ἐπιλείποσι, 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 κατε here, both in composition and out of it. Literally, “upon.”

ἀς ἄρα τῶν ἄνδρ, 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 ἄλλης or ἄλλης, the former being the adjective, the latter the genitive of ἄλλη.
The adjective occurs nowhere else; while the expression κονίσω- λος ἀδελφός, "the dust of an eddy," s. c., eddying dust, can easily be endured. Buttmann, on the other hand, writes ἀξιλὺς, contracted from ἀξιλίζως. (Augs. Gr., i., p. 173, n.) We have retained, however, the common reading with Spitzner and others, though it is an extremely suspicious one.—κονίσωλος. The common form is κονίσωλος, which we have altered with Heyne, Wolf, Spitzner, and others.

πεδίου. The genitive of place is almost wholly confined to poetry. The place in this construction seems to be conceived of by the speaker as a necessary condition to the notion of the verb, and therefore antecedent to it, whence it in some sort arose. Hence, especially in Epic, we find verbs of motion with a genitive of the way over which the motion proceeds, and which is conceived of as a necessary condition of the motion. There are various other ways of explaining this very difficult construction, one of which is to take the genitive as a partitive. (Kühner, § 522, ed. Jell.)

18-20. Τρωην μὲν προμαχίζειν, κ. τ. λ. "For the Trojans, indeed, the godlike Alexander advanced to battle among the foremost combatants." Paris appears in this occasion as a πρόμαχος, or πρόμος, a name given to one who fights in the foremost rank. Paris was not without valor, but he was easily intimidated by an opponent.—Αλέξανδρος. Paris had the name of Alexander given him by the shepherds of Ida, while himself a shepherd, from his defending them against the attacks of robbers. (Αλέξανδρος, "man-defender," from ἀλέξω, "to defend," and ἄνθρο, "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 was wrapped in flames both Troy and the woods of Ida.

παράλειφην. "A panther's skin." Properly an adjective, with δεινος understood. As regards the πάραλειφη, consult Dictionary of Antiquities, p. 733.—We have here a remnant of an early, and, at one time, very general custom, namely, that of wearing skins or hides for defensive armor. The mode of wearing the lion's skin, for example, is shown in two small bronzes of very high antiquity, and which are copied in the woodcut on the next page.

καυμάλει άδα. The plural of excellence, or the plural for the singular, with the accompanying idea of goodness of quality, and strength.

αὐτός ἄ. "But he," i. e., he, moreover. The particle αὐτός is here employed in the beginning of a sentence, to express a rati

X 2
NOTES TO BOOK III.

Continuation of the subject, and to serve as a connecting link between προμάχεσ and προκαλεῖτο.—κεκορωμένα χαλέψ. "Heads with brass." More literally, "tipped with brass." Consult note on book ii., verse 457.—προκαλεῖτο. "Kept challenging."—ὑπόδειξις "Face to face."

21-29. Ἀρτέμιδος. "Dear to Mara." An Homeric epithet for a valiant warrior.—μακρὰ βίδωντα. "Striding with long steps."—ἔστε λέει ἔχρις, κ. τ. λ. "Even as a lion is wont to rejoice, having lighted upon a large carcass." Observe the force of the aorist in ἔχρις, as denoting what is habitual or customary. The lion never touches a dead carcass unless driven thereto by severe hunger. Hence the propriety of πεινῶν 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 δώματι.—πεινῶν. "In his hunger." Literally, "being hungry." The term πεινῶν not only explains why he touches the dead carcass, but also why he cares not for hounds or hunters.

μαλα. "Greedily."—ἐπετρ ὁν σώμα, κ. τ. λ. "Even though both swift dogs and vigorous youths besetir themselves after him." Observe the force of the middle, in first indicating reflexive action, and then governing an external object, the accusative σώμα expressing with reference to what this besetting of themselves takes place.—ὅς ἔχρις Μενελαος. "So Menelaus was rejoiced."—φαινο γὰρ τινεσθε διαιτῶν. "For he thought that he would take vengeance on the.
"United one. Observe the force of the middle in φόρο: literally, "he said unto himself," i.e., he said within his own breast.—τιτισθέντω. We have given this reading with Wolf, Heyne, Spittner, and others in place of the earlier τιτισθεθας. It is doubtful, however, after all, whether this last ought not to be retained; for the sorist like the perfect, is used to express future events which must certainly happen in the opinion of the speaker or actor. Compare Kühner, § 463, 2, ed. Jelf.—ἐξ ἕλθον. "From his chariot."

20-22. Τὸν. "This warrior."—ἐν ψυχήσεω. "Among the foremost combatants." Consult note on verse 16.—καταλαῖμεν. In the compounds of πλέον, having the sense of "to strike with dismay or astonishment," the second sorist is written with α 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. Fischlade.)—θεος. "The throng."—ἐξάγειο. "He began to retreat."

33-36. ὁς δ' ἠρε. "And as when."—ἐκλύοντος ἀπείγοντος. "Springing back, removes out of the way." Observe the sorist here employed to express what usually happens in such cases, and, therefore, as on previous occasions, rendered by the present.—κατα τι εἴρησα ἑλέσθε γειταν. "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.—ἄνθρωπος ἀντείητος. "Back he both retreats." This enlarges the ἀπείγοντος, where it was merely said that he removes out of the way. Now, however, he makes a full retreat.—μὲν ἄλλε τρεῖς. On this construction, consult note on book 1, verse 236.

ἀπέδην. "Plunged back."—Τρισών ἄγριότερον. "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. ἄγριότερος.)

39-40. Διαπαρεῖ. "Evil-bringing Paris," i.e., Paris, source of evil unto thee and thine. The prefix δια here denotes something hateful, and to be viewed with more or less of aversion and abhorrence. Hence the translation "unhappy Paris," given to the term in question by most editors, does not convey the true and full meaning of the word. Compare Kuryr., Orcst., 1388, ἀπαρεῖνας, and Lobeck, Par., p. 545.

αἰθόθ δέσπολες ἄγνοις τ' ἐμεναι, κ. τ. φ. "Would that either thou were unborn, or hadst perished unmarried." More literally, "Oh bow thou oughtest to be either unborn or to have perished unmarried." Observe that δέσπολει (with the augment δέσπολει) is only employed
where one wishes for a thing which is not now taking place, is not now taking place, and is not about to take place. (Herms. on Vig. p. 758.)—άνεξος. Some make this term equivalent here to "ad praem generandum inhaeret." Such a meaning, however, can hardly suit the context. The more usual force of ἀνεξος is ἐ μὴ γὰρ ὅπως, or ἀνεξος, 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: αὖθ' ἄφθονον ἄγαμος τ' ἵππαις, ἄνεξος τ' ἀπολόθισα. Compare Sext. Vitr. Aug. 85.

41-42 καὶ αὐτὸ ποιοῦμαι. "I would both prefer this," i. e., the fulfilment of such a wish.—λάθεν καὶ ὑπόφυον ἀλλοι. "A scandal, and an object of angry distrust unto others." We have given ὑπόφυον, with Wolf and Spitzner, as far preferable to the ordinary reading ἐπόφυον, "a spectacle." The former is sanctioned also by the authority of Eustathius, some of the scholiasts, and Apollonius in his Homeric Lexicon. The latter reading was given by Aristophanes and Herodian. The idea intended to be conveyed by ὑπόφυον is that of one who is regarded by others from under brows contracted by angry distrust.

43-45 ἀνεξος. "Assuredly, if I mistake not." These two parts, of which ἀνεξος is affirmative and ἀνεξος conjunctural, express a degree of probability amounting almost to certainty. They do not coalesce into one word; if they did, ἀνεξος would have the acute accent.—κακαλάμου. "Will raise the loud laugh." The present has here the force of a future, the certainty of the event's taking place being strongly established in the mind of the speaker. Compare Kühner. § 457.—ὅπερνα καλὸν εἶδος  ἰερ. "Because a handsome person is upon thee," i. e., because a handsome exterior is thine.—ἀλάς. "Vigor."

48-51. ἣ τοιοῦτο εἰσίν. "Didst thou, being such a one." Observe that ἣ belongs in construction to ἄνεξος—ἐπόφυον. According to Böttmann (Lexil., s. v. ἤσι), the form ἐπόφυον, in ἐπόφυον ἐπόροις, is nothing more than a metaphorism for ἐπόφυον, 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.—μυθεία. "Having intermingled with," i. e., having gone among. The passive for the middle.

ἐπὶ ἁρίκης γαῖας. "From a distant land," i. e., from Greece. Observe that ἁρίκης is here an old adjective from ἀριθμός, like ἀριθμός from ἄριθμος. We must not confound the ἁρίκη γαῖας of Homer with the ἁρίκη γαῖς of the Tragic writers. The latter is based on an old legend.
and this, less correctly, of being buried in the earth, and covered with a heap of stones, according to the common rites of interment.

60-68. ειτε µε κατ' αλεαν. 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' αλεαν, οδ' ειτε αλεαν, 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.

ἀνεξήγη. "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.—δὲ τ' εἰσιν. "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, δὲ τα, "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 δὲντε, ὑπε, δὲντε, &c., are still so frequent in him, while in Attic nothing of this usage remained except the particles δέντε, δέντε, and the phrases ὁλὸς τε, ἐπὶ ὁλτε.

ὑπὶ ἀνεξήγη. "Under the hand of a man," i. e., by the power of a man.—δὲ δέντε τε, κ. τ. λ. "Who, namely, may be hewing out by his art a piece of timber for ship-building." The particle μα, appended to the pronoun δὲ, serves to make the reference more exact and pointed. Hence δὲ μα will literally be, "just the one who." As regards the particle τε, consult note on δὲ τ' εἰσιν, in this same verse.

- ἐκτάρμονοι. Some read ἐκτάρμονοι, 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.—δικτύλες δ'. "And increases." Connected with δικτύλοι. —ὁλὸς σοι κοι, κ. τ. λ. "So for thee is the intrepid mind in thy breast," i. e., as unyielding as iron. We have read σοι, with Spittizer, instead of the common τοι.

64-65. μὴ μοι πρόφερε. "Do not reproach me with." More literally, "do not bring against me," i. e., do not throw into my teeth.—ἐπωδέας. By "golden" is here meant nothing more than κρύς and
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Wuh incorrectly refers it, with one of the scholiasts, to the golden ornaments supposed to be worn on the neck and arms of the goddess.—ποτ' οὖν ἄν τις ἔλθῃ. "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. τοῦ ἄρτον. "Now, however." Observe the force of ἄρτον.

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.—άλλοις μὲν κάθισον, k. r. 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.—αὔτῷ ἐκ ἐν μέσου, k. r. 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 συμβάλλете, as applying, not to Hector merely, but to the other leaders also, both Grecians and Trojans.—ἐν μέσῳ. Referring to the open space between the two armies.—κατὰμακαί πάσι. Helen is said to have brought away with her from Sparta much rich apparel and treasure.

71-75. ὑπόκτερος. "Whichever of us two."—κρείσσων. "Superior."—ἐλών εὖ. "Having taken, according to fair agreement." Passow makes εὖ here strengthen the meaning of πάντα, "all at once," "all together," but this seems inferior. —οί άλλοι, φιλότητα, k. r. 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.—Τροίση. From the epithet τρισάλκηα, it is evident that the region, not the city merely, is meant. —ναιότε. Observe the employment of the optative to express a wish.—καλλιγνώσαν. An epithet, the employment of which well accords with the character of the speaker. —Ἀχαιόλα. "Achaea." Literally, "the Achaean land." Supply ἄν ἢ χάκων. Ily this is meant northern Greece, and especially Thessaly, so that "Argos" and "Achaea," in the language of Ho-
mer, stand for all Greece. Consult, as regards Argeo, the notes at book ii, verse 108.

76-81. εβρ'. "On his part." — και ρα. "And accordingly." — ἀντίρρα. "He began to keep back." — μέτοικον δουρῆς ἐλών. "Having grasped his spear by the middle." Observe the employment of the enitive here, as indicating a part. This verse does not appear in the Venetian manuscript, but is defended by Wolf (Pref. ad ed. nov., I. Ill.) — ἰππώνθεναν. "Were made to sit down." Some regard him as the passive for the middle, "seated themselves." — ἰππώνθεναν. "Began to direct their bows." — ἵοει τε τιτωπόμενου, κ. τ. λ. "And, taking aim, were throwing at him with both javelins and stones." — ὁ ἰππός ἰππότου. "The hero, the king of men." Observe the pronominal, or demonstrative force of ὁ.

82-85. παρεχθή. "Restrain yourselves." More freely, "hold." — μὴ βιλλεττε. When μὴ is joined with the present of the imperative, it refers to the ceasing from some action already begun. Compare the force of θαλλων in verse 80. (Herm. ad Viger., p. 809.) — στέι- ται γὰρ τι ἐποε τοιεῦν, κ. τ. λ. "For Hector, of the glancing helmet, shows by his attitude that he is about to utter some word." The literal meaning of στέιται 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." — προσφαίλοις. Literally, "moving the helmet quickly." — μετ' ἁμορφόποιοι. "In the midst of both armies." Kühner, § 636, 11. ed. Jaff.


97-102. ἀκλαμὴν τὸν καὶ ἰμεῖο. "Hear now me also." — μίλιττα λεγ. Τυγκνα π. τ. λ. "For especially does sorrow come unto my soul." Observe the accusative θυμον, as denoting motion toward an object. — φονοῦν ὡς αἰτίμημαι, 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 ἥμετ' ἀρχής. "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 ἀρχής to be in apposition with Ἀλεξάνδρου and to govern τὰς ἡμέρας understood: "and on the
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scent of Alexander, the beginning of it.” This, however, appears
less natural and Homeric. The construction which we have given
is favored, moreover, by the scholiast in the Ven. MS., namely, ἃ
ἂνον τοῦ Εὐρίπος οὗδεκατοντά πριν προελθησεν. (Consult Neue
Schriften für Phil., &c., vol. xxxiv., p. 370.)

τεθανόν. “May he lie dead.” Observe the continued meaning
expressed by the perfect. Mauzcrios, § 500.—ἀλλαὶ δὲ διακρινόμεθα
ταῖς ὁρείως. “But may the rest of ye be separated very speedily.”
Observe, as in the previous clause, the employment of the optative
forms to express a wish.

103–104. οὐκὲ καὶ ἣπεί. “But bring two lambs.” Observe that
ἡπεί is in the dual, for ἢπεί. Some regard οὐκὲ 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 Butt-
mann, who regards οὐκὲ in this verse, and ἢπεί in the 106th, as
aoristic imperatives, used in both Epic and Attic writers. (Aesop
Gr., § 96, 10, p. 418, seq. Compare Kühner, § 176, 2.)—τετελον λεικόν
“The one a male, of white colour.” The black is for Earth, the white
one for the Sun.—ὁλομεν. The future of ἡπέι.

105–107. ἢπεί δὲ Πριμάπο τοίως βιοῦ. “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 pe-
culiar construction in the text, which is, however, confined to poet-
ry. Adjectives denoting the qualities of human beings, animals,
&c., are often changed, in this way, into substantives, which gov-
ern another substantive in the genitive.—ὅπερα τιμή αὐτός. “May
strike a league in person.” Consult note on verse 73.—ὑπὲρσφαλος.
“Overbearing.” The meaning of this term has been very ably set-
ted by Buttmann (Lex. alt., s. v.).—ὅπερα ὁπέρα. “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. αἰτὶ ἔρεσθοντας. “Are ever fluctuating,” i. e., turn with
every wind. The literal meaning of ἔρεσθομαι is to hang, float, or
wave in air. Consult note on verse 448, book ii.—οικ & ὡ γῆς
ῥητεύσω, 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 pun-
ished; and hence he avoids such transgressions in his own future
transactions.
118.-119. Ιννοες αδη ἔρωτεν ἕνι στρίχως. "They retired back then steeds unto the ranks (of the foot-soldiers)." We have given here the explanation of Buttman (Lexil. p. 101, ed. Fisil.), which appears far superior to that of Stadelmann, who makes ἕνι στρίχως signify " in rows."—ἐν ἀ. "And forth (from their chariots)."—δόλυς ἤν ἅρμας ἀρηπα. "And around (each pile of arms) there was a little space." Consult the remarks of Buttman on this passage (Lexil. p. 102, ed. Fisil.). Some erroneously refer ἀρηπα to the space between the two armies.

118-124. άνάφω. "While, on the other hand." —ἐν. Acces- sive singular, for ἔνω. —οὖξεναι. Consult note on verse 108.—οὖξ ἀνθ. "But Iris, in the mean time."—εἰσινεν γαλαύ. "Make- ing herself like unto her sister-in-law." The corresponding term to γαλάως, in the masculine, is ἀπα. —Ἀντινοοίδας ἀσάρας. "An- tenor's son's wife." —ἐλιγ. "Possessed." More literally; "was holding," i. e., in marriage.—Ἀναδίσεων. We would expect the da- tive ἀναδίσει, as agreeing with ἀσάρας, but the accusative is made to depend, by a species of attraction, on τῶν (for ἄν) as governed by εἰγ. 

125-128. τῶν δ. "And this female."—ὁ θ. "For she."—δεφανε. Weaving was in those early ages the employment of even the noblest females.—διάλακα πορφυρίν. "A double cloak of bright-col- ored hue." With διάλακα some understand γλάιναι, 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-colored figures were worked upon this. Aristarchus, how- ever, regards the διάλακα merely as a cloak of double fold, ἡ δεφαν: διάλακα ἀμφίσωσαν, and his opinion is probably the true one. (Compar- e Neue Jahrb. für Phil., vol. xxxiv., p. 370.)

ἐνπασεν. "She was working in it." The literal meaning is far more graphic and poetical, and, perhaps, ought to be preferred aere: "She was sprinkling on it." A beautiful expression, cer- tainly, for skilful and artist-like execution of a work, or, in other words, for light and graceful weaving.—ἐλιγς εἰερα. For διαλάκα δεφα. Crusius makes it stand for ἀναδίσεως δεφα, but the accentuation — of ἐνερ shows this to be erroneous.—ὡν Ἀρρος παλαμίως. Old mode of expression for ἐνδο τοῦ παλέμον. 

130-138. νέμεις ἀδη. "Dear lady." The Epic, or, rather, Ho- meric Ilium forms the vocative here with the final νενεις short (νενε). This term νενεις properly denotes a bride or γυνειοι υφε
Hence, however, it is used in a general sense for a female, though with an accompanying expression of tenderness, which is not found in γυν. — Δεσσελλα ἄγγελοι. "The strange doings." Observe that Δεσσελλα 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 θεοκεσελλος, so that θεοκεσελλος was only used in general for "marvelous," "wondrous," "strange," and always of things, as θεοκεσελλος always was of persons.

ο οι πρὶν ἐν άλληλοις, 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 Spitta in verse 131, namely a colon after χαλλεκτιῶνων. This will make ευρ. in verse 132, a species of nominative absolute or anacolouthon, its place being supplied by οι in verse 134.—αύτος κακοκεσελλος. "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 κακοκεσελλον.—παρά. "By their sides." Observe the adverbial force of this term.—πέντεγεν. "Stand fixed (in the ground)." Observe the meaning of continuance indicated by the perfect; and compare the Latin "(hastie) defesa sunt."

αὖθις. "Meanwhile, however."—το 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 κακοκεσελλος, in expressing the continuance of an action in its consequences and effects. (Kühner, § 407, 1, ed. Jell.) —το νικήσαντι. The dative of advantage. (Kühner, § 597, ed. Jell.)

139-141. γλυκιν διπερδς άνδρος, κ. τ. λ. "A pleasing desire both for her former husband," &c. Referring to Menelaus. Observe that άνδρος, ἀστερος, and τακεμων, are all genitives of the object.—μεγαλεγερι καλυφαμενη δύναμιν. "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 δύναμιν 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. κατά χίονα. "Pouring down." Observe the adverbial force of κατι.—οι δέ οὐς. "Not alone," i. e., unattended. Females of rank always appear in public, in Homeric times, accompanied by attendants. Such attendants were generally Αειμελες of superior birth. Ειθρα was the daughter of Pittheus, king of Τροες, who
gave her in marriage to Ἐγεύς, 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. Ἀθῆνα, 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.)

Σκαταὶ πόλει. "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’ ἄγμα Πρίαμον, κ. τ. λ. "But Priam and Panthous, &c., and Hicetan, 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 of ἄγμα 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 ἄγμα 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. 99, ed. Jef.)

Πάνθοος. Panthous was originally a priest of Apollo at Delphi, whence Antenor, who had been sent to consult the oracle brought
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ham to Troy, where Priam made him priest to the same god. He married the daughter of Clytius, mentioned in the succeeding verses, and became the father of Euphorbus, Polydamas, and Hypermnestra. This account of Panthous, however, is generally regarded as a post-Homeric fabrication.

Thymestes, according to Diodorus Siculus (iii, 76.), 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. (II., xx., 138.—Apollod., iii., 12, 3.)—Οὐκαλέγων τε εἰς Ἀτραντῶν. Virgil makes a passing mention of Ucalegon (Ec., ii., 312). Antenor, son of Euryetes, was one of the wisest of the Trojan princes, and recommended again and again, but 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.

ὑποψάνετος. This term marks them as the heads of leading houses among the Trojans.—ἐπὶ Σαμυρο δίκτυς. They were seated on the ramparts over the gate. Compare verse 153.

151-155. τεττυχάον ημῶν. "Resembling cicadas." The τέτυχω, or cicada, is called by some "the balm-cricket." It is formed like a large fly, with long transparent wings, a dark-brown back, and a yellow belly. It is fond of basking at noon on single trees or bushes, when the male makes a chirping noise, by striking the lower membrane of the wing against the breast. This noise was so pleasing to the ear of the ancients, that their poets are always using it as a simile for sweet sounds. On the present occasion, the accents of old men are compared to its cry.

ἐξία λαμπόσαν εἰςα. "Send forth a delicate voice," i. e., a clear and softly-shrill note. Observe the beautiful use of the term ἐξία as applied to the note of an insect.—ῥατοὺ ὁμα Τρόων ἤγαρορος, ε. τ. ἃ. "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.

ἀξι. "In a low tone." Literally, "gently." Some of the older editions have ἄξια, "quickly," which is quite out of place here. Fastiutha (p. 397-9) and Apollonius (Icat. Hom.) are both in favor of the former; and later poets, moreover, employ this adverb in a way precisely similar. (Consult Spizner, ad loc.)

150-150. on νέμεις ἐ. "It is no cause of anger," i. e., it is nothing to be wrath about. The term νέμεις, with which ἐ- is here to be
supplied, denotes, properly, an angry feeling at any thing 
unfitting.—αἵνεκεν ὄλαμπάριον όργή, κ. τ. λ. "Wonderfully in look is she to the immortal goddesses." Observe here that the accusative of nearer definition (όργα) has ὄργα before it, in order to define more accurately. The literal translation of ὄργα would be "(looking) toward her face." (Kühner, § 670, Obs., ed. Jeff.)

καὶ ὅγ. "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 τοῖς περ ἑνόσα.—νεόθεν. "Let her departure, i. e., we will not oppose her return, but will rather aid in effecting this.—μενὶ πόσα λίσσωτο. "And may she not remain behind, as a source of evil." Observe the change from the imperative νεόθεν, which expresses their hearty concurrence in her departure, to the language of a wish, as indicated by the optative λίσσωτο. Observe, also, in this latter verb, the force of the middle.

161-165. ἐκαλέσατο. "Called unto him." Observe the force of the middle.—δεύτερο πάροικον ἑλθοῦσα, κ. τ. λ. "Having come hither, dear child, sit thou in front of me." Observe that ἑκάστο is here governed by πάροικο, the connection in the line being interrupted by ἑλθοῦσα, φιλον τέκνος which words come in by a species of hyperbaton.—ἤγ. Some editions have ἐγι, but the former is more Homeric.—πρεπής τε. "And marriage-connections." Compare the colophon: ἦνν' οἱ καὶ ἐκαλέσατο συγγενεῖς.

μου αλη. "In fault toward me."—θεοὶ νῦ μου, κ. τ. λ. "The gods, in truth, are in fault toward me." The particle νῦ expresses here nothing of irony, but indicates, on the contrary, bitterness of feeling.—μου ἑκάστομον. "Stirred up against me."—We have, with Spitzner, regarded lines 164 and 165 as parenthetical.

166-170. ὡς μου, 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."—μεικτείς. "Taller."—ὁβίων γεραυόν. "Of such stately bearing."—βασιλέων ἄνδρι. "A royal person." More literally "a kingly man."

71-175. δίὰ γυναικῶν. "Most divine of women." Literally, "divine one of women." The positive is generally regarded here as employed in a superlative sense. —αἴσθεσι τοῖς ἑκάστοι, 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. —ις ἐκεί

Δαστορέως, κ. τ. λ. "Oh, would that a wretched death had pleased me!!" i. e., had been preferred by me. Observe the peculiar form
NOTES TO BOOK II... 254

εἰ δὲ ἔτην in expressing a wish. Literally, "now ought a wretched man... to have pleased me!"

γνωρίως τε. "And relations." The reference here is especially to her brothers, Castor and Pollux. — καὶ καὶ τοῖς γενεάσιν, 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 Diodoros to the much-disputed term γενεάς: He derives it from φᾶλλω, τέθηλα, φᾶλος, and γενέω, and makes it equivalent to θαλάμος γενεάς, or θαλάμος καὶ ἄρθρον. 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 Buttman, Lexil., s. v.

καὶ διόμειλαν ἐποτευνό. "And my beloved companions in years," s. e., and the pleasing society of those of the same age. Observe that διόμειλαν is here put for διόμειλος, the abstract for the concrete, or sameness of age for those of the same age.

178-180. τόγ. For τό ἡς γε, and referring back to verse 173. - σὺς κύνοντο. "Came not to pass."—τὸ καὶ πλαίσιον τέτσα. "Or which account I even pine away in tears." Observe that τό is here for δέ, and that this is equivalent to δὲ δέ. We have changed to a comma the colon which the common text has after κύνοντο. If the colon be retained, τό becomes equivalent to δὲ δέ, "on this account." — ὁ δὲ μεταλλάξ. "And art anxious about." The verb μεταλλαξ has no reference whatever to μεταλλαξ. It properly denotes "to inquire after other things" (μετ' ἄλλα) than those immediately around one; to be inquisitive, &c.

αὐτός γε Ἀτρηδώς. "This one, indeed, is the son of Atreus." Observe the force of γε in connection with αὐτός, "this particular one," "this one for his part."—ἀμφότερος, βασιλεύς, κ. τ. λ. "Both, as well a good monarch, as a powerful warrior." Observe here the employment of the adjective ἀμφότερος in the neuter gender, as an adverb. It is classified by Kühner with those neuter accusatives which denote some particular case or way in which any verbal notion operates. (Kühner, § 579, 4, ed. Jef.)

δοῦρ αὐτ' ἔτης εὐξεῖς, 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 κοινωνίδος is put in apposition, by an elegant λέον, with the personal pronoun implied in the possessive ἕως
and compare with this the corresponding Latin form of *expressissima*,
*mox ipse pro gratid, &c.*—In the next place, we are not to render the
clause *et nonr* *ey* *ye*, 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, *et* —*nòr* *ey* *ye*, "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 Aga-
memnon had never, in reality, been her brother-in-law. Compare
the remark of Hermann (ad Víg. p. 946): " *Cujus formula, qua
perdificilis explicatus est, hic videitur sensus esse: si unquam fuit,
quod nunc non est amplius, i.e., si recte dici potest fuisse, quod
iniuus factum est dissimile, ut fuisse unquam vix sedas. Est enim hoc locutum
dolentium, non esse quid amplius."  

182—183. διδοίδουμον. "Fortunate man."—*η* *πα νυ. "Assuredly
now."—*δε* *δεματρο. "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, q
400, 2, ed. Jelf.) There is no need, therefore, of our reading *δικ-
αυματα*, in the perfect, "have been made subject," as some propose.

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 San-
garius.—*ηπελεσσων*. 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 schol-
astic, *ad loc.*

αντος *αιδολησιως. "Men of fleet steeds." According to But-
mann (*Lexil. p. 65, ed. Fick*), the epithet *αιδολησιως* refers to the
quick and active guiding of horses. So the scholiast explains the
term in our text by *ταξις ἰππους ἔχοντας.—λαος Οτρεος, κ. τ. λ*
Priam went into Phrygia with a body of auxiliaries, to aid Oteus
and Mygdon, kings of that country, against the Amazonas.
According to one account, Oteus and Mygdon were brothers of Hecuba,
all three being children of Dymas. Accordingly, however, to the
common account, Hecuba was the daughter of Cisceus, a Thracian
prince.—The Amazonas were defeated on the occasion alluded to in
the text.
NOTES TO BOOK II.

187-190. ἔσπεραντο. "We were encamped." — Σαγγαρίων. The Sangarius rose near a place called Sangia (Σαγγία) in Mount Adros, a branch of Mount Dindymus, in Galatia, and fell into the Euxine on the coast of Bithynia. The modern name is the Sataria. — μετὰ τοὺς ἔλεγμαν. "Was counted among them." Observe the peculiar meaning here assigned to ἔλεγμα, which it gets from the more literal signification "to lay among," that is, "to count," "tell," or "reckon up." — Ἀμαζόνες. Female warriors, of mythical antiquity. We read of the Amazons of Africa, as well as of those of Asia. The former were the more ancient; the latter, however, are here referred to. The Asiatic Amazons are said to have dwelt originally on the banks of the Thermodon, in the plains of Themis-cyra, in Pontus; and from this quarter they made their inroads into Phrygia. Troy is even said, by later writers, to have been taken by them (Hesye, 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' ὀθόν. For ἀλλ' ὀθόνι. The reference is to the πέλαγος φήγχας mentioned in verse 185. — ἐλκυστε. Consult note onook i., verse 98.


204-205: ὁ ὕπνοι. ἐ μαλα, κ. τ. λ. "O lady, assuredly thou hast
uttered in this a very true remark." More literally, τὸν ἔτος ὑπήρχον ἔτος this as a very true word."—δὴ γὰρ ποτὲ. "For once, before now."—σὺν ἑνεκεὶ ὑγελῆς. "In an embassy on account of thee." Observe that σὺν is governed here by ἑνεκεῖ, and that the genitive ὑγελῆς is to be construed with ἅλθεται. 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.) Buttman, however, supposes a masculine substantive ὑγελῆς, equivalent to ὑγελος, on the authority of some Alexandrine grammarians, but this seems quite needless, and is ably opposed by Spitzner. (Buttmann, Lexil., s. v. ὑγελῆς. — Spitzner, ad II., xliii., 252.) Passow likewise rejects it. (Lexil., s. v. ὑγελῆς.) ὁσὶν ἀριστίζητα Μενέλαω. Ulysses and Menelaus came as ambassadors to Troy, before the expedition was undertaken, and demanded the restoration of Helen. Antenor, who was probably connected by the ties of hospitality with several Grecian chiefs, was received into his palace, and was one of those who strenuously ad vised 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. (II., xi., 198, 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. φίλασσα. "Received kindly."—φίλον ἱδίον. "I became acquainted with the genius."—ἐχθὼν ἐν. "They were mingled with."—σπόρων μὲν. "While they were standing." Genitive absolute. Supply αὐτῶν.—ὑπερεξεχθ. "Overtopped him." —ὑπὸ ἐξερευν. "But, both sitting." Nominative dual absolute. Zenc dotus, one of the ancient grammarians, was in favor of reading ἐξερευνων in the genitive; but the dual rests here on many ancient authorities, in direct opposition to his opinion. Consult Spitzner, ad loc.

μεθοῦς καὶ μέσα ταύτων φαινον. "They began to weave words and counsels for all," i. e., they began to harangue, and to give advice to the Trojans as to the course they should pursue.—ἰπτροχα-δρον. "With rapid conciseness."—μᾶλα λεγών. "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 sense
NOTES TO BOOK I. II.

ant passage, the idea of something sweet or pleasing; and hence Cicer.

Cicero, in his Brutus. (xiii., 50), says, "Mendax eum dumque tradidit Homerus, sed paucaloquentes." — oö" úφαμαρτονέωµ. "Nor one who missed the point," i. e., nor a random talker,—γενεΙς ἀφαντορικος. "Younger in age." Literally, "after (him) by birth."

216-222. ἀνάληθεν. "Sprang up." Observe that the optative with ὅτε answers to the English phrase "as often as," Âc.—σταθεὶς, ὅτε καὶ ἱκανος, 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 re.

mark of Quintilian : "Muse audierunt didicere cures detectae, et judaeae se ipsos componentio. Hoc principii Homerus Ulyssae exemplo, quem etiam oculta in terram defixa, immoioque sequi, priusquam silam eloquentiam procellam effundaret." (xii., 3, 158.)

συκηντρον. Consult note on book i., verse 15.—ενύμα. "He turned."—ὑστερψίς. "Unmoved."—πέρει. "Unskilled in art," i. e., inexperienced in the art of addressing an assembly.—φανας κα ὁλοκατε, 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 ἄνεντος, 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 expressiveness or 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. ἀλλά οὖτε διὰ ἥπα. "But when, now, then." Observe the employment here of the particle ἥπα to denote something sudden and unexpected, the change, namely, of manner in Ulysses when he began to speak,—ἐστι. In some manuscripts we find the optative εἶσ, 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.

ει καὶ ἐνυγέωσθεν, κ. τ. λ. "And words like watery 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 "eloquentia procella" of the chieftain of Ithaca. "The pass-
age concerning the different eloquence of Menelaus and Ulysses is expressibly just and beautiful," remarks Pope. "The close historic consciousness 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."

οὐ δὲ ἔτητι, 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 lip)." Compare the explanation of Heyne: "Non tam formam oris mirabemur, quam nec 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.


᾿Ιδομένεσεν. King of Crete, who accompanied the Greeks to the Trojan war with a fleet of ninety ships.—δείκνυς ἄρα. Consult note on verse 2.—όπου ἐπειτο "Whenever he came." Consult note on verse 216.

235-242. οἱ κεῖν ἐν τῷ γνώσασθαι, κ. τ. λ. "Whom I should easily recognize, and whose names I could tell." We have given τοῦ ὄβουα (i. e., τοῦ ὄβουα), with Hermann and Spitzner, as more in accordance with Homeric usage than τοῦ ὄβουα. (Hermann, ed Víg., p. 708.)—Κάτωρα καὶ ἑπιτάμων, 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.), αὐτοκαγήνοις ἐλέγονται καὶ οἱ ἐν μεταξὺ ἄνδρες, ὡς οἱ διδοκινοῦσι.

ἡ οὖν ἐπιτάμων, κ. τ. λ. We have given here the interrogative ἢ, instead of the common ἢ. The latter wanting force —δείκνυς. Here-
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... W. Dindorf, and Spitzner, all give the preference to this form over the ordinary deres. If we read the latter, the final syllable must be lengthened by the strain.—νῶν ἄντα. "Now, however." Observe that αντα here follows μεν in place of δε. This is not unfrequent in poetry, but never occurs in prose. The common text has νῶν εν αντα erroneously.—αλαξα δευτερεν κατ δευτερεν, κ. τ. λ. "Having shruked from the disgraces and the many reproaches that are mine," i. e., that attach to me. Observe that μεν is here what the grammarians call "αντα "incommode."

243-244. ὡδε ἵλατος κατην, κ. τ. λ. "But them the life-bestowing earth already possessed; there in Lacedemon, in their own native land." We may render κατην more freely, "held in her bosom," literally, "behold down." Castor and Pollux had fallen in conflict with Lyseas and Idas. Homer here speaks of both brothers as being in the grave; but, according to the legend mentioned in the Odyssey (xii. 302, seqq.), they shared immortality alternately, being each one day on Olympus, and the other in the lower world. (Apoll. Ath., 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 ἄλαξα. Bentley proposes to remedy this by reading either ἄλαξαν ὀφθαλμοι, or ἄλαξαν ὀφθαλμοι ἄνευς.

245-249. κύριες δ' ἐνά ἄντα, 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 ὀφθαλμοι 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; saith, in Pindar, the betrothed Eriphyle is called the ὀφθαλμοι πιστης at future peace, and at Ol., 11, 6, the Hymns are the πιστης ὀφθαλμοι of future fame. (Buttmann, Lexil., p. 439, ed. Fisch.) ἅρπας. "Gladdenings."—ἀρπαῖ αὐτὴς. "In a goat-skin bottle."—ἀρπαῖας πασίν. "A bright mixer." Observe that αρπαῖα 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 mixt.
NOTES TO BOOK III.

Compare verse 270.—ὤρεμα γίρευνα. “He urged on the aged monarch.”

250-257. ὦρεμα. “Arise.” A second aorist imperative middle of ὦρεμα. (Battman, Irreg. Verbs, p. 193, ed. Fisch.) Matthias erroneously explains it by making the future ὦρομαι, ὦρομας, to be considered as a new theme; whence ὦρεμα.—καλόν ουρέμα. Supply et.—λο’ ὦρεμα πιστά τάμπητε. “In order that ye may strike a faithful league.” Consult note on book III., verse 73. The editions vary here, some having τάμπηνα, others τάμπητε, or τάμπα, or τάμπατε. We have adopted τάμπητε, with Spittner, as more Homeric than Hoyne’s τάμπα, since Homer uses in this form the active, and not the middle voice. Besides, τάμπα is found in only a single manuscript.

οι δ’ ἄλλοι φιλότηται, κ. τ. λ. Compare verse 73, σερρ. — τοι δέ νεονται. “But let them return.” Observe that νεονται is here the subjunctive, with the shortened mood-vowel, for νεονταί.

259-263. βίγγα. “Shuddered,” i. e., at the possibility of his son’s falling in the combat with Menelaus.—ταίλενος & ταίριον. The accusative ταίλενος is an inferior reading, and would produce an unpleasant similarity of sound with ἵππος 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 Heyae, Wolf, and Spittner. In Attic prose, on the other hand the dative with καλέω is very doubtful. The accusative with the infinitive is the common Attic construction. (Kükner, § 589, 3 οἰσ. 3, ed. Jeff.)

ἀν δ’ ὀρ’ τῆς Πριαμώς. “Up, then, went Priam,” i. e., Priam accordingly mounted the chariot. The Dorians and the Epic writers often reject the final vowel of ἢς, ἢπ, ἢρ, ἢρε, even when the next word begins with a consonant, as in the present case. Battman thinks that the preposition ἢς for ἢρ ought to have no accent, but he is successfully opposed by Spittner, who reasons from the analogy of παρ from παρά, πός from ποτί, etc., in favor of giving ἢς an accent.—κατὰ δ’ ἡρία ταξιν ὑπόσω. “And tightly he drew back the reins.” The reins had been fastened, according to custom, at the front part of the margin of the chariot: these he seizes, and pulls them toward himself. In proceeding to battle, the παραδίνης, or warrior, was superior in rank to the ὑπάρχως, 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 concession on the present occasion, because, in addition to the cha
NOTES TO LOOK III.

acter of wisdom which he enjoyed, he was not unknown to the Greeks. Consult note on verse 148.—πῶρ δέ ἦλ: "And by his side."

"βίοτοπο. "Mounted." Observe that πῶρ βίοτοπο 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 βίοτοπο is the sorist, and only another form for βίοτο. Indeed, it is the more correct form of the two in Homer. (Buttmann's Irreg. Verbs, p. 98.)

-Στέιον. Supply πολλόν, and consult note on verse 145. -ἐξεος. "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."

266-270. ἐς ἑπων. Ποτὲ ὑπόου.—δοξενδρόω. Observe the employment of the imperfect to denote slowness of movement. So, again, ὑπόου denotes the slow and dignified rising of Agamemnon, as the Trojans slowly advanced.—ἀν δ' ὠδοετης παλάμης. The minor scholiast makes ἀν equivalent here to ἐντα. It is much better, however, to regard it merely as a preposition, and to supply ὑπόου from the preceding verse.—δρᾶει ποστά. Compare verse 245.

οἶνος μίσγων. "They mixed the wine." Observe that μίσγων 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 symbolic of mutual good faith in observing the league or compact that was formed. Hence we may observe, also, that μίσγων differs from χέρεων, the latter referring to the mixing of water with wine.

ποτέ ἐυπ χεριας ἔχουν. 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.

271-273. ἑρωσίματος χέρεως μύχαιραν, 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 (μύχαιρα), suspended by the sword on the left side of the body, and used it on all occasions instead of an ordinary knife. Thus, Theseus draws his dagger to cut his meat at table. (Plut. Thes., p. 19, ed. Steph.) The custom is continued to the present day among the Arnautes, who claim descent from the ancient Greeks. (Dodwell, Tour, vol. i., p. 183.) The accompanying woodcut shows three ancient daggers of the kind.
At a later period, μάχαιρα meant a sabre or bent sword, as opposed to ἐφορός, the straight sword.

273-275. ἀρνῖν ἐκ κεφαλῶν, v. r. λ. It was customary at sacrifices, before the animal was killed, to cut a bunch of hair from its forehead, which was thrown into the fire as primitia. On the present occasion, however, the hairs were distributed among the principal persons present, that all might be parties to the compact, and perhaps, also, that each might preserve his portion of the hairs as a proof of the league that was to be struck. So Priam, one of the two main contracting parties, carries away with him to Troy a portion of the victima (verse 310).—ἀρνῖν. "To the principal persons."—μεγάλ' ἐφέρο. "Prayed long and loudly." Observe the force of the imperfect, as indicating the long continuance of the prayer.

276-277. Ἰδοθεν μεθέων. "Ruling from Ida." Jove had an altar and sanctuary on Gargarus, one of the summits of the range of Ida; and hence he is supposed to take up his abode here at times, and to look down from this upon the Idaean plain. The clouds occasionally enveloping the summits of the range, and descending thence with tempests to the country beneath, as well as the lightning that illumined the scene, would seem to have given rise to this popular belief.—Thiersch (Gr., § 196, 6) makes the ending -ον equivalent here to -ος, and translates "on this Ida." Usteri gives this the preference, but without any good reason. (Wolf's Vortes., ii, 213.)

Ἡλιώς Θ'. "And thou, O Sun." Observe here the employment of the nominative for the vocative, the regular form of expression being καλ ὦ, ὁ 'Ηλις. 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
NOTES TO BOOK III

§ 478, i, ed. Jelf—δικᾶς πᾶς γενόμενος. The Sun sees all things in his daily course.

278-279. καὶ Ποταμῷ καὶ Ταία. Compare verse 104.—ναι of ἐστιν ἐπιτρέπεις καταργεῖαι, κ. τ. λ. “And ye two, who beneath punish men that have ceased from their (earthly) labors, whatsoever one may have sworn a false oath.” As the dual number is employed here, the reference must be, of necessity, to Pluto and Proserpina. Else where, however (H, xix., 256, seq.), the task of punishing the perjured is assigned to the Erinyes or Furies.—καταργεῖαι. More literally, “those who once labored.” Buttmann thinks that καταργεῖαι, when applied to the dead, means those who are still living in another state, but deprived of their earthly powers. (Lesl., p. 372, ad. Ficht.) We have given, however, what seems a far more natural interpretation.

280-287. ἔστε. The imperative, and therefore accented accordingly, not the indicative ἔστε. So, also, ἔρισθεν is the imperative (Spicer, ad loc.)—ἐκ καταργ., ἔστε. “Shall chance to slay.”—κυρᾶρα πάντα. Compare verse 70.—Τρώγοι τίνιν ἀποδοταί. “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 τὸλε, or εἴσχυνα, δός, or τοιεῖ. (Kähler, § 67, b, p. 302, ed. Jelf.)—Observe the force of the aerist in ἀποδοταί, as denoting immediate restitution.

τείνειν. “A compensation,” i. e., an equivalent for the expenses of the war.—ὑπεστοιεύειν. “Whatever it is fitting (that they should pay).”—τῷ τε καὶ ἐκκυρεῖον, 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., d. c., vol. xxxiv., p. 371.) Barnes, without any necessity, proposes μέληται for πέληται.

290-291. αὐτός ἐγὼ καὶ ἔστειλα. “I, however, even afterward.” The particle αὐτός, here as elsewhere, at the beginning of a clause, serves to express a rapid change and continuation of the subject.—ὁρα τοῦτος, 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. άπω στερήματος τίμη. "Cut the throats." We have the reading of Aristarchus. Others prefer ἐκι, and a scholiast in the Venice manuscript declares this latter οὐκ ἀχείρος γραφή. The form ἐπιτήμωσις, however, was the one commonly used by the later Greeks in such cases as the present, and was probably also the more Homeric one.—θηματο δενομένους. "Wanting vital power."—μένοι. "Their strength." This, in fact, is the same as θηματιο that precedes, the one being an explanation of the other.—έκχων. "They poured it slowly forth.

299-301. ὑπότερον πρότερον, 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 ὑπερφάσας 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.—οὐδ' ἐπείκοσα ὄρνευν καὶ τεκίνων. "Thus for them may the brains of themselves and their children."—δαμαίνει. "Be enslaved.

302-313. οὖν ἄρα πάρ, κ. τ. λ. "But not yet thereupon did the son of Saturn accomplish it for them."—τοιοὶ δὲ μετὰ. "And among the rest." Observe that μετὰ is here still adverbial in force.—ἐγὼ καθὼς εἰμι. "I indeed will go."—οὕτως. "Not at all." Better than ὡσπερ, the ordinary reading.—Ζεῖς μὲν ποι. "Jove, if I mistake not."—ἀκροθεὶ. The grammarians invent various reasons to show why the lambs were carried back by Priam. The best explanation appears to be this: they were carried off either to be interred or cast into the sea, as they could not be eaten, being victims of male-diction.—ὔφορος. "Going back.

315-318. χῶρον. "The ground," i. e., the lists.—κλάρον ἐν κράτει, κ. τ. λ. Observe the mode here practiced of drawing lots. They are put into a helmet, which is shaken by a third party, who turns away his face at the time, and the person whose lot leaps forth has the first cast with the spear.—βάλλων. "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, βάλλων, instead of the generally received reading τάλλων ("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.
NOTES TO BOOK III.

351-352. ἵπποι τε κηρώσαν. We have given here, with Spizizen, the reading and punctuation, recommended by Wolf. Heyne follows the grammatical Nicomachos, λαοί δὲ ἥρασαν τεκές, λέει κηρώσαν ἵπποι, the argument urged in favor of this latter being as follows, namely, that if θεὸς 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 ἄραθαν, however, is elsewhere often used by Homer with the name of a deity to be supplied from what immediately goes before. Besides, the form θεὸς ἄραθαν κηρώσαν is one of very common occurrence with reference to all the heavenly deities, and is, in fact, nothing more than κηρώσαν ἵπποι εἰς τὰς ἀόρατος.

352-355. κηρώσαν τάδε ἡγα, 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. — ἄφθαν ὁμία λιθόως ἀόρατος. "May enter within the abode of Hades," i. e., may descend to the lower world. — ταὐτά. "On the other hand." — τὰς περιτα. "A faithful league."

354-355. κόλλεον. "Shook the helmet." The accusative of the object (εὐεργή) is to be supplied.— ἄν ἄροι. "Looking backward." This was done, lest his eye, if he saw the contents of the helmet, should affect his hand, and he should favor the lot of Paris.— ἄν ἀκούσαν. "Leaped forth." Of serve the adversative force of ἀν.

356-357. αἱ μὲν. The Grecs and Trojans. — ζωοτα. "Seated themselves."— ἧκι πτέρυγη, κ. τ. λ. "Where for each one his light-footed horses stood, and his variegated arms were lying." Observe the zeugma in ἐξαρθο, this verb containing the particular notion of "lying" as the general notion of being in store, standing, ready, &c. Kühner, § 895, d., ed. Jell.)

κνημίδες. A pair of greaves (κνημίδες) was one of the six articles of armor which formed the complete equipment of a Greek warrior. They were made of bronze, of tin, of silver, and gold, with a lining probably of leather, felt, or cloth. The greaves, lined with these materials, as they were fitted with great exactness to the leg, probably required, in many cases, no other fastening than their own elasticity. Often, nevertheless, they were secured by straps, or, as αν 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.
With silver anklet-rings.” Some render ἐπισφέρειον by the term “clasp,” but this is less accurate. The term ἐπισφέρειον properly denotes something laid or placed upon the ankle.


ἵματι καὶ αὐτῷ. “For it fitted him.” Observe that ἵματι is here taken intransitively.

334–339. ὅμοιοι δὴ ὑπὸ ἱμών, κ. τ. λ. Compare book ii., verse 45. — ἵφας. The ἵφας was straight, two-edged (ἀμφίφρετος), rather broad, and nearly of equal width from hilt to point. — σιθὸς. 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, ἱλλερικεῖον, &c.—κρατικὸς ἐν ἱφτάμων, κ. τ. λ. The helmet was originally made of skin or leather, whence is supposed to have arisen its appellation κυνηγός, 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 engravings of the size of the originals.

Ὑπομονή. “Decked with a horse-tail,” i. e., having a horse-hair crest. — ἄριστον δὲ λόφος, κ. τ. λ. “And fearfully did the crest nod
from above." More literally, "keep nodding," as indicated by the
imperfect,—διέκλυων ἔγχος. "His stout spear."—ός ὁ αὐτῶς. "And
in this same manner." Literally, "and thus, in the same manner."
Homer always writes it thus, separated; but in Attic the form is
ὑγείως.

346-347. ἵππηρθεν ὑμῖλου. "From each side of the throng," i.
ev, from the throng on either side. The genitive here depends on
ἵππηρθεν, adverbs of parting, separating, &c., taking the genitive
case. (Kühner, § 513, 5.)—θυρότσθεν. "They had armed them-

selves." The passive in a middle sense. —εἰ μέσον. "Into the
space between."—δείνων δεκάμενων. "Looking fearfully."—έχει.
"Held possession of."—στεν' For στενω, the dual.—κοτόν εἰ
"Cherishing wrath."

δολιάξεως 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 δολιάξεως from δολός, the
shaft or handle of a spear, and make the epithet in question signify
"long-shafted," as if for δολιάξεως. —καὶ βάλει Ἀτρέδα, κ. τ. "And
struck full against the every-way-equal shield of the son of
Areus," i. e., the round shield, equal in every direction from
the centre. Hence the scholiast explains it by κυκλοτέρηπ. Observe
that both the genitive and accusative are construed with καὶ in
the signification of "against," but that the accusative denotes a
fuller and more direct action on or upon.

348-350. οὐκ ἔσχον χαλέον. "But it rent not the brass," i. e.,
the brazen plate of the shield. Some manuscripts have the nomi-
native χαλάος, and the meaning will then be, "but the brass rent it
not," i. e., the brazen-pointed spear rent not the shield. The schol-
liast remarks, that Aristarchus preferred χαλέον, but that χαλάος is
better. The accusative, however, is found in most of the manu-
scripts, and ought by all means to be referred to the nominative.
Heyne says, "Nisi quicquam interest, utro modo legas?" but the reading χαλεῖσ introduces an unnecessary change of the subject, the reference in both of the previous clauses having been to Paris.

ἀνεγιρύθη δὲ οἱ αἴχηρ, κ. τ. λ. "For the point was bent back unto it in the strong shield," i. e., its point was bent back, &c., the divine οἱ referring to the spear, and being equivalent here to ἄχηρ. The meaning of the passage is this, that the spear did not rend οἱ pavis completely through the brazen plate of the shield, but merely stuck in it, and had its point bent.—ὁ δὲ δεινότερος, κ. τ. λ. "The other, thereupon, roused himself next with his brazen spear, Menelaus (namely), the son of Atreus, after having addressed a brief prayer unto Father Jove." Observe the demonstrative force of ὁ and also the peculiar beauty of the sorist participle ἐπενευμένος.

351-354. τίσαθημ. "To avenged myself upon."—ὁ. The Ionic and Doric relative pronoun for δέ.—με καὶ τῇ τοιγῇ. Observe the double accusative with the verb.—δίμαυσον. Aristarchus wished to read δαμήσας, but δίμαυσον is stronger, and shows a more immediate participation in the affair by the deity invoked.—Δίφος τις ἠδήγησε. κ. τ. λ. "In order that any one even of posterity may shudder to do evil things unto a host, whatsoever may have afforded him a friendly reception." More literally, "any one even of late-born men." Observe that ἠδήγησε, the perfect of ἠδύνα, has a present signification. (Buttmann, Irreg. Verb., p. 222, ed. Fisch.)—ὁ κεφ. For δέ κεφ. Consult note on verse 351.

355-360. ἀναπέταλον. "Having poised and drawn backward." The verb ἀναπέταλον properly denotes "to swing to and fro." It here refers to the poised and drawing back of the spear, in order to throw it with greater force. Observe that, among the Epic poets, the second sorists active and middle frequently have the reduplication throughout all the moods, and that ἀναπέταλον is here for ἀναπεπεταλών, &c., ἀναπεπεταλών.

ὅτι μὲν ὁσιός, κ. τ. λ. Observe that the line here begins with a tribrach (δίδ μὲν), which is to be converted into a dactyl (δίδ μὲν) by the arsis, or stress of the voice on the first syllable. (Compare Hermann, Elem. Doctr. Metr., p. 45.) Bothé, 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.—διήρμομαι. Hermann and Bekker both think that there is more force of expression in διήρμομαι, and that the numbers of the line would gain by it; but the best manuscripts, as also the grammarians, are all in favor of διήρμομαι.

καὶ δὲ θύρησας, κ. τ. λ. "And was forced through his corselet, wrought with much ingenious art." Observe the employment of
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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 ἐφησεν as an echo to the sense, and as indicating the force of the blow: τὸ βιετον τῆς πλάγης παραδόθη τῷ γραφτῷ τοῦ βήματος.—ἀντικερ ἐς παραλ λατώρων. κ. τ. λ. "And the spear pierced right through his tunic along the flank." Observe that the final syllable of ἀντικερ is lengthened by the stress, and that there is no need, therefore, of Bentley's emendation ἀντικερει.—ἄλησθη. "Bent himself sideways."

362-363. ἀναγιγμένος. "Having raised it on high." Supply στέφανος, as referring to ἥψατο.—ἀρετῆσθαι φῶς. "The metal ridge of his helmet." The precise meaning of φῶς is involved in great obscurity. Battmann, after a careful examination of the different Homeric passages in which it occurs, adopts the usual notion, that the φῶς was what was afterward called the κώνος, namely, a metal ridge in which the plume was fixed. (Lexil., p. 521, ed. Fisch.)—ἀμαθὶ καὶ ἄρτρι

καὶ. "But straightway, therewith, shivered round about it into three pieces and four pieces, it fell from his hand." Observe in this fine passage the echo of the sound to the sense, and bow admirably the harsh adverbial forms τραχέως and τραχεῖς imitate, as it were, the crash of the shivered weapon. Observe, also, the quickness of action indicated by both διατραχέως and ἱππατὲς.—ἀκρα. Referring to the φῶς, round about which the splintered fragments fly. Aristarchus preferred ἀκρά, referring it to the whole helmet, and Heyne adopts this reading; but it is sanctioned by no existing manuscript.

365-368. ἀδαμπτόσι. "Is more, hurtful," i.e., 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.—άτρατε ἐφησμένον. "Assuredly I even thought." Consult note on verse 28.—τισεσθη. Consult note on verse 28.—καταστέφασι. "For his wickedness." The genitive here denotes the cause from which the idea of vengeance or retaliation arises.

ἀγη. 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: καὶ δὲ αὶ ἐν χείρασιν ὁγη διαλυόμενοι τύχης. Heyne, on the other hand, rejects ὁγη in both cases, as a false reading, because the initial vowel in ὁγη is long, and thinks that the ancient reading was with the digamma, νῶν δὲ μοι ἐν χειρον ἑγην ἔδοκεν, κ. τ. λ. But
by far the greater number of passages show the s in δὲγ 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 sorist can not now be ascertained in some passages, owing to the disappearance of the digamma, which belonged originally to this verb. (Buttmann, Irreg. Verb., p. 5, ed. Fisch.)

ἐκ δὲ μοι ἑχος, 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 παλάμηρος.

369-372. κόπρεος λάδεν ἵπποδρικερ. “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.—ἐκαρ. “Began to drag him.” Observe the force of the imperfect.—δεγχε δὲ μυ, 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 leather strap. In a later age there were two cheek-pieces (παραγωγοίδες), 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.

ἐνδ ἰδρον. Observe the employment of the accusative here, where we would expect the dative. This is called the pregnant construction of the preposition, where the speaker regards the motion which precedes, and which is implied in the succeeding state of comparative rest. (Kübler, § 645, p. 280, ed. Jeff.) —ἐνδ ἰδρον: αἰειν. Explaining more nearly ὑπὸ ἰδρον.

373-378. αἰ αῦρα. “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.—μοὶ ἄρι δεξ νόσε. “Had not thereupon quickly perceived it.”—οι. “For him,” i.e., for Menelaus, to his disadvantage and disappointment.—ξυμντα βος λῃ κταμένοι. “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: τα γὰρ τῶν ὑπομαλαιτζαν ὑμών δειματα αἰθεῖν ἐκτιν, ὡς ἂν προσιδοθαρατν ὑπὸ τῆς νόσου.

κειν ἐτραμαλεῖα. “And thereupon the empty helmet.” The helmet here stands opposed to the person of Paris itself.
NOTES TO BOOK III.

379-383. αὐτῷ ἐν ᾧ ἐπορὸνεῖ. "He, however rushed back upon him." Observe that ὁ refers to Menelaus.—τὸν δὲ ἔξωραὶ "Ἀρδοδίην "But the latter Venus snatched away."—ἐπορ.[tau] Ἡ Ἀς (being)," i. e., inasmuch as she was—ἠώμ πολλ[η]ν. "In a thick haze." In Homer and Hesiod, the term ἀέρ stands for the lower air, the atmosphere, thick air or haze surrounding the earth, and opposed to ἀθάν[της, the pure upper air; hence misty darkness, mist, or gloom. (Consult Butterman, Lexi., s. v.)—καὶ δὲ ἐκ τοῦ. "And placed him down in," i. e., seated him in. Bentley and Heyne think καὶ δὲ ἑσεν more Homeric, omitting the preposition ἐκ; but they are refuted by Spitzner, who shows that with such a verb as ἔγαν the preposition must be expressed.—With regard to καὶ, consult note on book ii., verse 160.

383-389. αὐτῇ ἐν αὐτῷ, κ. τ. λ. "But she herself, on the other hand, went to call Helen." Observe that καλέσκει here is the future participle, contracted for καλεσκόντα.—Τροι. "Trojan females." Not the female attendants already mentioned (verse 143), but other Trojan women who had come to the spot to witness the combat.—ἑαυτ. This genitive depends on λαβόσα, not on ἐτύναε, which last has ἐτύνιμ understood.—μια. Put here for ἐτύναμ.—παλαιοὶ. "Far advanced in years." Enlarging on the idea contained in γρήγ. ἐτύναιμ. A wool-dresser." The idea involved in this term is enlarged upon immediately after in ἢ ὁ λαβοσκόντα, κ. τ. λ.—κεκα 

391-394. αἰτίος δυν. "He, that (loved) one." Observe here the peculiar combination of pronouns. Κόρεν not unaply compares with this the Latin ille ego.—καὶ διότι θυμοσ ἔχουσι. "And the

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rounded bed. ' The epithet δυνστιτός refers here to a bed the frame-work of which has been rounded off and worked smooth; so that δυνστιτός ἰϰέος is the same as ἰϰρυμνόν. Thus, Eustathius remarks, Δυνστιτός δὲ λέγει: τοῖς ἰϰρυμνοῖς.—στίχων. "Glistening," i. e., bright and fair to the view. Athenaeus (i., 33) incorrectly refers κάλλες στίχων 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.—μαχαιρίσκας ἐλθέειν. "Had come, after having just contended with." Observe the force of the aorist participle.—ἐφησθεῖς. "That he was going." Imperfect of the infinitive.—ἀπ' χρόου τένων, κ. τ. λ. "Or that he was sitting down, just ceasing from a dance." Observe that χρόος, in this sense, means a dance, combined with song; or, in other words, a pastoral dance.

396—398. ὅψαυν ἐνε στίγματοι ἰδικε. Compare book ii., verse 142. —μνήμεια. "Lovely."—θάμασεν τ' ἀπ' ἐνεκα, κ. τ. λ. Observe that the particle τ' is thrice repeated in this line, in order to mark the close connection between the feeling of amusement and the utterance given to it in words.

399—402. Δαυμονία, τί με ταύτα, κ. τ. λ. "Strange (and fearful) one, why dost thou desire to deceive me in these things?" Observe that Δαυμονία here implies on the part of the speaker a mixed feeling of reproach and fear. Compare note on book i., verse 561.—ἡ πη μὲ προτέρα, 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.—ἐλ τις τοι καὶ κεῖθη, 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 κεῖθη, "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 Meneleus, in accordance with the terms of the truce, and that Venus is endeavoring to frustrate this by deception on her part, and by leading Helen away to some new favorite in stranger lands.

402—409. ἡδ' νῦν μνήσθης. "Having just now conquered." Observe that the particle δ' as has already been remarked, is added
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, § 730, 2, ad. Jelf.)—τούτεστα δὴ νῦν ἄπειρον, 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.—καὶ ἂν παρ’ ἀυτὸν λογαρ. “Having gone unto him, sit thou down." Equivalent to ἓδει παρ’ αὐτόν καὶ ἄκου ἂν αὐτῷ.

θαυμ ὑπόκειε καλέοντο. “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, τούτω δ’ ὑπόκειε καλέοντο ("and renounce the paths of the gods"), as adopted by Heyne. Consult the remarks of Spitzner, ad loc.—μάθε ἐκεῖ σοι οὐκέ ἄμεβοιν, 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.

ἄπειρον ὑποζημα. “Be miserable.”—ποιήσατε. For ποιήσατε, the sorait subjunctive, with the shortened mood-vowel,—ἡ δὲ ἀπολύει. “Or until he, for his part, shall have made thee his slave." This repetition of the pronoun, in the latter clause of the sentence, has a particular emphasis and elegance. A freer translation will make this more apparent: "until he, such a one as he is, shall have made thee," &c. Hence it is here employed to denote contempt.

410-412. κείσε δ’ ἐγὼ ὑπὸ εἰμι, κ. τ. λ. “For thither I am not going—and it would be a thing to make one wrotb (were I to do so—to prepare his bed." The term κείσε refers to the apartment of Paris, mentioned in verse 391. Observe, also, the future meaning of the present εἰμί, and consult note on book i., verse 169.—νεμεσιωτόν δὲ κεν εἰσ. This clause comes in parenthetically, and may be more freely rendered, "twere enough to make one wrotb."—παροσιωμοια. There is considerable doubt whether we must read here παροσιωμοια, or παροσιωμοια. The testimony of the ancient grammarians is more in favor of the latter.—διαφορ. "For the time to come."—ἀγερτα. "Sorrows crowded togeth' er," i. e., a confused mass of troubles, requiring no addition.

414-417. σχετλικ. “Wretched woman.”—μὴ χυσοκείει σε μεθύει. "Lest, having become angry, I abandon thee." More freely, "lest, in my anger, I abandon thee."—ως. "As much."—ἀχ νῦν ἐπαγαλ' ἐφέλτοι. “As I just now greatly loved thee," i. e., just before the present moment, or, up to the present time.—μεσον δ’ ὀμφατέων, κ. τ. λ. “And (lest I) deviate baneful feelings of hatred against thee is the midst of both parties." Observe that μεσοναι is the sorait amb
junctive, with the shortened mood-vowel, for ματίσματι.—οδὴ καὶ
θάντα οἴτων δίλαυ. "For thou wouldst then perish by an evil fate."
419-427. κατασχοιμή. "Hanging enveloped her self."—λείπει
"She escaped the notice of." Compare the Latin sese illius.—hēγεὶ δὲ
δεῖξιν. "And the goddess led the way."—λέχον. Observe the
similarity of ending between this line and the succeeding one, form-
ing which the grammarians call λοιμοτελείων. 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.—ἄρσιοιοι. Those mentioned in verse
143.—αὐτὸ ἤγαγ. "To their tasks," i. e., their daily duties.
ἡ δὲ διὰ γυναικῶν. "But she, noble one of women."—διάφορον.
"A seat."—φιλομενής. "The smile-loving." i. e., the goddess of
smiles and loveliness. Incorrectly rendered, "laughter-loving."—
καλῆ κλίνασα. "Having averted." More literally, "having turn-
ced back."

428-435. ὡς ωρείλες αὐτῶθι ἔλθατο. "Would that thou hast per-
ished there." Literally, "how thou wouldest to have perished
there."—ἡ μὲν δὲ εἰρήν γεῖχε. "Assuredly, indeed, before this, at
least, thou wast wont to boast."—φάροκρ. Observe the nomina-
tive with the infinitive, the reference being to the same person who
is the subject of the verb.—ἐναυσίον. "Against thee."

ἄρσιοιε ᾧ ἐμεῖναι κέλουσαι. "But (no), I, for my part, bid thee." In-
ternal. One of the scholiasts speaks of a full stop being placed after
κέλουσαι, the effect of which would be to make the infinitives ποιώ-
νεῖτες and μείκτεθαι have the force of imperatives.

436-448. μὴ μὲ θυμὸν ἐνπέτε. "Do not assail me in soul."—οὐκ
ἐθανάτω. "With the aid of Minerva."—οὕτως ἐγώ. "I, in my turn,
(shall overcome)." Supply νεκρόν.—παρὰ καὶ ἑκάτ. "With us
also," i. e., on our side also.—φιλότυπε τραπεῖον εὐφήλετε. "Let
us, having retired to the couch, delight ourselves in the endeare-
ments of wedded love."

ἄρσιοιε ωρείλες. "Encrapt."—σὺ ἔπλεον ὕπνας. "Having car-
rried thee off, I sailed away."—ἐν τροπίοι κατεύθυνεν λεγέσσιν
"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. ἔφυτα. "Was (meantime) wandering."—εὐάθρησκες.
"He might easily."—δείξει. "To point out."—οὐ μὲν γὰρ ψένην
ἐπ. 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 ἦν. The particle ἦν 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 _L ïs_, xxxiv., 29: "_Et difficultor facta erat oppugnatio_, ni T. Quinctius supervenisset;" and _Hor._, _Od._, ii., 17, 27: "_Me trunca ille opus cerebro sustulerat, nisi Faunus iecum dextrâ levasset._" (Kühner, § 859, i., p. 476, ed. Jelf.)

457-461. _ὦ αἰττερ Ἀρρηθίδων Μινελαίως_. "Shows itself to belong to Menelaus, dear to Mars." Supply _εἶναι_.—ἀποτίνατε. The infinitive for the imperative. Consult note on book i., verse 20._—§ 76 σει _άρρηθίδοι_, κ. τ. ἢ. Compare verse 287._-ἰνί δ᾿ ἐσνειον. "Gave, then, plaudits thereunto." Observe the adverbial force of _ἰνί_, and the continued action indicated by the imperfect, "gave long and continued plaudits, throughout the whole host._

A A 2
NOTES ON THE FOURTH BOOK.

ARGUMENT.

THE BEGINNING OF THE TRUCE, AND THE FIRST BATTLE.

The gods, while quaffing nectar in the palace of Jove, converse about the Trojan war, and agree upon its continuance. Jupiter, accordingly, sends down Minerva to bring about a violation of the truce. That goddess thereupon persuades Pandarus to aim an arrow at Menelaus who is wounded, but cured by Machaon. Meanwhile, some of the Trojan troops attack the Greeks. Agamemnon, upon this, exhibits all the qualities of a good general: he reviews the forces, and awakens the leaders, some by praises, and others by reproof. Nestor also distinguishes himself by his knowledge of military discipline. The two armies join battle, and great numbers are slain on both sides.

The same day continues through this as through the last book (as it does, also, through the two following, and almost to the end of the seventh book). The scene is wholly in the plain of Troy.

1-4. Οί δὲ θεοί. "Now they, the gods." Observe here the prenominal or Homeric use of οί, the later article. The particle δὲ, placed in this way at the beginning of a particular narration, always denotes a change from something that precedes.—ἐγερόμενος. "Were holding converse among themselves." Observe the force of the middle here in denoting reciprocal action. (Kath. § 364, 1, ed. Jelf.) We must not, as some commentators do, refer this term to the gods as sitting in council, but merely as conversing with one another at the close of a banquet.—χρυσὸς ἐν δανέβει. "On the golden pavement," i.e. on couches placed upon the golden pavement or floor of the palace of Jove. In book i., 435, the mansion of Jupiter is termed καλοκαίρι δὲ, but there the idea of firmness and solidity is meant to be expressed. Here, however, the reference is to richness and beauty, and accordingly χρυσὸς is employed.

πόρνεια Ἡθο. "The revered Hebe." There is something suspicious here in the common reading Ἡθο, because πόρνεια is a very inappropriate epithet for the Goddess of Youth; because, more-over
Hebe nowhere else in Homer appears as ministering to the gods at their banquets, but is represented in one part of the Iliad (v., 722) as attending upon Juno; and in another (v., 906) as bathing and attending Mars, after his wound has been cured; and, finally, because the verse is metrically incorrect, the digammata form Ἥβε γάρ, though given by Knight, being condemned by Heyne. This latter scholar, therefore, conjectures that Ἥβε is the true reading, and that the third and fourth verses are the interpolations of some chapocrad who disliked the endings Ἥβε and Ἥβε in two successive lines.

κατήν ἤνωσεν. "Was pouring out nectar." More literally, "was pouring out nectar for wine."-ἀνωσάσθαι. To be pronounced as a dissyllable.—ὑπεθζαπ. "Kept pledging." Pluperfect in the sense of the imperfect.

5-6. αφίκα. "On a sudden," i. e., without waiting for any particular opportunity.—ὑπεθζαπ. Observe the force of the middle. He endeavoured to do this for the furtherance of his own secret views. The imperfect, too, is meant to denote a somewhat prolonged attempt.—παραβλάδησαν ἄγορεναν. "Speaking with sly look," i. e., stealthily, in secret merriment, as opposed to fair and open attack. This is Passow's explanation, and appears the most satisfactory. The ancients themselves were divided in opinion as to the meaning of παραβλάδησαν. Apollonius, in his Homeric Lexicon, explains it by ἑκατοντακιν, "deceitfully;" and Porphyry (Quæst., 16) by παραθελ-κόν, "in the way of comparison," i. e., comparing the conduct of Venus with that of Juno and Minerva. This last mode of explaining the term is adopted by Madame Davier and Voss.

7-8. ἄργυροις. "Helpers." Spoken ironically. Jove proceeds to show that they are no helpers at all, in comparison with Venus.—ἀργυρίῳ. Juno is here called the "Argive," from her being the national deity of the Argive race.—Ἀλακαμενή. "The Alacomenean." According to Aristarchus, this epithet is derived from the Boeotian town Alacomene, where Minerva was particularly worshipped. This town was near the Lake Copais, and to the southeast of Chersonesus. Others derive the term from ἄλλακε, "to ward off;" and make it signify "the guardian goddess;" but the explanation first given is preferable, since it preserves the analogy with Ἥβε τ' ἄργυρίῳ.

9-11. ἄλλα ἦσαν ταῖς "And yet these, forsooth." Observe that ἦσαν is here ironical, like ἄργυροι in verse seventh.—νόσσυ, "Apart from him," i. e., from Menelaus.—ἐκσκόρπισαν τὴν κοινωνίαν. "Amuse themselves with looking on," i. e., merely look down upon the combat between Menelaus and Paris, without lending any aid to the
formen.—νῦν ἔστιν. "While for this (warrior), on the other hand, i.e., for Paris. We have here the apodosis to δειλὶ μὲν Μενελαός.—καί ταρακώτους. "Ever comes by his side," i.e., comes and takes her station by his side. Observe the force of πάρει in composition.

19-16. ἠθέλοντον. "She has brought him off safe."—ὑπακοής. "That he was going to die."—ἀλλ' ἔτοι μείν. "Still, (notwithstanding this,) the victory, in truth, belongs," &c., i.e., notwithstanding the unfavourable circumstances under which he laboured, in having to contend, unaided, against a goddess as well as a mortal.—φρασίματι. Observe that φράσις in the middle has the meaning of "to deliberate."—δειλὶ τυχὶ τισὶ δεν. "How these doings shall turn out," i.e., what issue they shall have, and how we are to aid in bringing about that issue.

ἡ ἂν. "Whether, namely."—καὶ τῶν μειν. "Observing that μέν is here explanatory.

—φιλοσίν. "Din of battle."—δρομεῖν. "We shall arouse."—διά

κλονεῖν. "Shall introduce." Literally, "shall throw." The verb κλαίειν is generally employed in speaking of material objects: here φιλοσίν is figuratively regarded as such.

17-19. καὶ ὁ γὰρ τοὺς τοὺς γείνοντο. "And if, moreover, this (latter course) shall per chance prove." The common text has καὶ ὁ ἄρεσθω, for which Wolf, in his latest edition, gives καὶ ὁ γὰρ τοὺς from Aristarchus, and which we have here adopted, with Spitzner. It is decidedly to be preferred, as showing a lurking wish on the part of Jove that such a result as the one mentioned may take place. The common reading is objectionable, on account of the cumbersome accumulation of ἀρετοὶ (i.e., ἀρετῶν) τοῖς. Buttmann, however, defends it, and seeks to get rid of the accumulation alluded to, by referring ἀρετοῖς (which he makes equivalent to ἀρετοῖς τοῖς) to πάσας, and translates as follows: "If now this be pleasing and agreeable to all of you in the same way, as it is to me," then may," &c. (Lexil., p. 175, ed. Bislake). But, as Spitzner remarks, the collocation of the words in the line is hostile to this interpretation.

ἡταλὶ μὲν ολείποντο. "May be inhabited indeed," i.e., may continue to be inhabited, and not fall beneath the foe. The optative here denotes not a wish, as some maintain, but a mere supposition, without any notion of the realization thereof; and Jove purposely employs this undecided language, that he may the better conceal his own resolve, already made up by him. The same remark applies to ἵστατο in the succeeding line.—ἀνείπτω. "Back," i.e., to Greece.

20-26. ἰπιώματα. "Groaned thereat with compressed lips." This is intended to mark indignation on their part. The verb ἰπιώματα
properly means "to make the sound μῦ, μῦ."—μυριστείον, "Silent."— Ὕμη. "Was taking possession of her."—Ὑπὲρ δὲ ὧν ἡμᾶς, κ. ὑ. λ. "Her breast, however, did not contain its wrath for Jove;" i. e., the breast of Jove could not contain, or keep in, its wrath. We have given Ὕπερ in the dative, with Spitzner, who follows Eustathius and the Venice MS. The common text has Ὕπερ in the nominative, and εἰκόνις then becomes a very awkward, accusative of nearer definition.

26-29. ἄλοι ποῦ ἀντέλεσιν. "Fruitless and incomplete."— ἔδρα. The common text has ἔδρα, but this latter form is post-Homeric, notwithstanding the authority of Passow, and first appears in Hesiod (Op., 289).—δὲ ἔδρα ποιμαν. "Which I sweated through toil." Observe here the construction of ἔδρα, through the medium of the relative, with the accusative of its cognate noun.—καμάτης. "Labourer," i. e., were fatigued.—κακίς. "Source of many an evil." The term κακίς is here put in opposition with λαῦς, and the ποιμαν is employed to indicate the many evils which the Grecian forces are destined to inflict upon the Trojans.—δὲ. "Do, i. e., execute thy intended purpose.—δρομὸς ὑπ' τοῦ πάσης, κ. ὑ. λ. "Nevertheless, we, all the rest of the gods, will certainly not applaud. Observe that εἰκόνις is here the epic form of the future, for ἐκκοιμέω, and is construed absolutely, without an accusative of the object.

31-33. τὰ νῦ. "In what way now."—σε μετορευεῖν. "Do unto thee."—δὲ ἄσπρης μενεινεῖς. "That thou longest unceasingly." Wolf and Passow both regard δὲ as contracted here from δι. Thiersch, however (§ 321, 2), makes it an original form of δε, without any elision. As regards the force of ἄσπρης here, we have followed the authority of Apollonius (Lex. Hom., v. v.), who explains it by συνεχῆς, ἀδιάλειπτον. Its proper meaning is "hotly," δὲ, but this idea is already implied in μενεινεῖς.—τείχεα μακρὰ "The lofty walls."

ἔχον θερίζων. "Couldst eat raw," i. e., couldst devour alive. Imitated by Xenophon, Anab., iv., 8, 14, τῶνοι, ἐν τοῖς θανόμοις, ὑπὸ θέου δὲ καταφαγοῖς, and also in Meliss., iii., 3, 6.—τότε καὶ ἀρχαὶ ἦκας ἐνίκησας. "Thou mightest then, perchance, appease thine anger." The meaning of the whole sentence will become plainer by an arrangement more in consonance with our own idiom, namely, "I do not think that thou wilt appease, or satiate, thine anger until thou shalt have devoured alive Priam," δὲ—τείχος. "Alarumation."—οὕτω θερίζω. "A great source of contention." Observe that σεισα
NOTES TO BOOK IV.

is a prosecute alteration, ἀρχέας a more lasting str. (We.), ed βα. vol. ii., p. 233, ed. Ust.)

40-43. ὁποῖαν κατε. The same as ὁποῖαν, "whenever."—πάλιν τέω. For ταύταν πάλιν. "That city."—ὅδε τι φέλου ἀνέφες, κ. τ. λ. Where men dear to thee have been born." The reference is to any particular city, Myconae for example, but to any place is general, as dear to Juno as Troy is to Jupiter.—μή τι διατρίβεται, κ. τ. λ. "Do not at all retard my anger, but let me alone." Observe that διατρίβεται is here employed absolutely for the imperative (Compare book i., 323.)—κατε. The infinitive again for the imperative, and the verb used absolutely without another verb governee by it in the infinitive.

καὶ γὰρ ἔγω σοι δόκα, κ. τ. λ. "For I also have granted this unto thee of my own free will, with soul, indeed, against it," κ. ὅπῃ, have granted thee the power of destroying any city where men dear to me are born. Some of the scholiasts, and along with them Eustathius, strive hard to remove what they consider a contradiction in the words ἐκὼν ἀέκσοντι, έβερεν. There is, however, no contradiction at all in them. We do many things of our own free will, and without compulsion, which we nevertheless do very reluctantly. The grammarian Tryphon, misunderstanding the passage, made a laughable correction here, namely, δοκεῖν.

44-49. αἱ γὰρ πάλαις . . . τών, κ. τ. λ. "For whatever cities of these," κ. ὅτι. Observe here the peculiar construction of the relative. The common arrangement would be, τῶν γὰρ πόλεων αἱ, κ. τ. λ. "for of those cities which," κ. ὅτι. The present collocation, however, places the substantive, which logically should be joined to the demonstrative, in the same clause and case with the relative. This is done in order to bring forward the demonstrative clause more forcibly.—νοερόοντες. "Are situated." Compare book ii., 826.

μοι πέρι πέρι τιθέεσθαι. "Was especially esteemed by me in heart." We have given πέρι here the force of an adverb, with Heyne, Wolf, Nitzsch (ed Os., v. 36), and others, and have regarded it as equivalent to προελάσσω. The accent, accordingly, is placed on the penult. Spitteler, on the contrary, takes πέρι for a preposition followed by its case, and gives it the accentuation on the final syllable. This, however, wants force.—τιθέομαι. This now occurs for the first time. Heyne regards τιθέομαι as equivalent here, in effect to praebāra. Not so. The epithet in question is meant to indicate a city conspicuous for the worship which it renders to the gods.

ἵθωσις. "Good at the ashen-handled spear." The role of the
ancient spear was often the stem of a young ash, stripped of its bark and polished. Hence ἱφέμελης becomes an Homeroi epithet for warriors; and hence, too, μελλα, “the ash-tree,” also signifies “a spear.”—δαυτής Ἡερ. “The equal feast.” (Compare note on book i., 468.) According to Ernlesti, this verse clearly proves that the words δαυτής Ἡερ. mean only a rich or good feast. Not so, however, by any means. The expression δαυτής Ἡερ. is here employed to denote a sacrificial feast, at which especially the portions were equally shared, or, in other words, a simple sacrifice.—λαοῖς. “The libation.”—τὸ γὰρ λάχομεν, ε.τ. λ. “For this honour we had allotted to us,” i. e., for this is the honour that mortals owe to the gods.

51–56. τρεῖς πόλεις. The meaning is, that, in the three cities mentioned by Juno, her worship was especially held in honour, like that of Jove in Troy.—Μυκήνη. “Mycene.” Homer uses both Μυκήνη and Μυκήναι, but mostly the latter, which prevails in Attic.—τὰς διαπύρων. “Destroy these.” The infinitive again in the sense of the imperative.—πέρι. “Above all others.” The adverb (and accented accordingly), not the preposition. (Compare note on verse 46.)

πῶσθι ισαμαί. “Place myself in front,” i. e., attempt to defend them. Wolf compares the German vorsitzen.—οὐδὲ μεγαίρως “Not do I grudge (this unto thee),” i. e., nor will I hinder thee if thou shouldst seek to destroy. The full construction would be, οὐδὲ οὐκ ῥοῦσο (i. e., τὸ διαπύρων) μεγαίρω. This is far preferable to construing μεγαίρω with the genitive τῶν, as some do.—ϕυνέω. Same signification as μεγαίρω.—οὐκ ἀνών ψυνετοβ. “I gain nothing by grudging.” More literally, “I effect nothing,” &c.

τεῖ η διά ποιλ φήμερος ἵσα. The scholiast in the Venice edition says that verses 55 and 56 were regarded as interpolations, because they render null the concession which Juno makes in favour of Jupiter: she has nothing to promise, because she has no power to do any thing. But though Jupiter was considered to be the most powerful of the gods, and though his will in the end accomplished all things, yet the inferior deities did not the less on that account act frequently in opposition to him, and endeavour to contravene his projects. The whole Iliad is founded on this principle of mythology. If, therefore, on the present occasion, Juno seems to know the supreme power of Jove, we must only regard this concession as an artifice employed by her to render him favourable to her designs.

57–61. ἄλλ' Χρή. “And yet it becomes (thee).”—ἀντίλεισθω.
"Unavailing."—σαλ γαρ ειναι θεος ευμ. "For I also am a goddess," i.e., am a divine one like thyself. Observe the employment here of θεος for θεία—γένος δέ μου, κ. τ. λ. "And there is descent for me from the same quarter whence there is for thee," i.e., we are both sprung from the same parents. Literally, "thence whence it is for thee." Jupiter and Juno were the children of Saturn and Rhea.—σαλ με. "And me also," i.e., not only thee, but me also πρέσβειάμεν. "Entitled to very great respect." Equivalent to τυμωντέρας, and not to be taken in its ordinary sense of "eldest," since the eldest daughter of Saturn and Rhea was Vesta, not Juno (Apollod. i. 1-5).

ὁμόπτερον. Compare note on book iii. 179.—γενεὰ της "As well on account of my birth."—κέλλημα. "I am styled," i.e., I am. The passive of καλῶν has frequently, with the poets, the signification "to be," because one is named according to what one is or seems to be.—οὕτω δειπόν, κ. τ. λ. "And thou reignest," &c. These words belong to what precedes. Juno means that she is deserving of honour because she is the spouse of Jove, and because Jove is monarch of the skies. We have removed, therefore, the colon of the common text, and have placed a comma after κέλλημα.

68-67. ταδει ὑπενείπετον. "Let us give up in these matters," i.e., let us make concessions in these things.—ἐπὶ ἑυματία. "Will thereupon follow."—Θαυσον. To be construed with ἐπιτελέα, not with ἐπιτεί, as some maintain.—ἐπιτεί. This infinitive and περαια immediately after, depend on ἐπιτελέα, and are not infinitives for imperatives, as Apollonius (de Synth., ii., p. 38) supposes: ἐπιτελεῖα alone is the infinitive for the imperative.—φαλέοντα. "War-dim." The term here refers, not to any actual collision, for no conflict had as yet taken place, but merely to the tumult prevailing more or less on either side, in consequence of the excited feelings of the two hosts.

ἂς σα τρόχες, κ. τ. λ. "In what way, perchance, the Trojans may, the sooner of the two, make a beginning of injury," &c. Observe that ἂς is here equivalent to ζε τι ποιούντες, "by doing what." (Consult Nägelsbach, ad II., i., 32.)—πρότερον. This is a remnant of the earlier mode of expression, and is appended to ἄρκναι as a mere emphatic adjunct.—ἀρκναι. Observe that this sorist, as well as ἀποσώφασα, refers to some momentary act, and has no relation to continuance.—ἐπιτριχία. "Contrary to the pledges." The strict reference in ὑπερ is to something beyond, or more than.

70-71. αἵμα μελί. "Very quickly."—ἐβρατόν. "Into the midst of the host," i.e., the united host.—πισών θε'. "And try." The
NOTES TO BOOK IV.

initiative for the imperative. The remark of Apollophanes, referred to above (note on verse 85), would here have been correct enough.

73-81. τὰς ἐπαναλήψεις. "Previously desiring it," i. e., already eager so to do.—οἷς ἐν ἄστει ἔτη, κ. τ. λ. "And just such a meteor as the son of crafty Saturn is wont to send," ἐν. The corresponding clause is τῷ ἔκειτ' "like to this." The more natural as contemplation would have been ἐκεῖνη τῷ ἄστει, οἷς ἔτη Κρόνου παῖς, κ. τ. λ. By the present collocation, however, the demonstrative clause is brought in with more emphasis. The Goddess Minerva, descending rapidly to earth in a resplendent cloud, appears to the assembled armies like a meteor falling from the skies and they immediately regard it as an omen of something about to happen either for good or for evil.—ἔτη. We have given this epic form of ἔτη, with Bentley and Hoyne. The common reading, ἀστέρας ἔτη, leaves a hiatus in the verse. Observe, moreover, the force of the aorist in denoting what is wont to happen.

77-81. δὲ ἐν ναυλοῖς, κ. τ. λ. "And from this many scintillations are sent forth." Observe the adverbial force of ἀκόα.—σπινθηρής. The long train and coruscations of light, accompanying the meteor, are here compared to so many sparks of fire from an ignited mass.—τῷ ἔκειτ'. Equivalent to τοῖς ἀστερίϕοις ἐκεῖνα.—καὶ ὁ θεὸς. "And down she leaped."—θριμμὸς ἐκείνην, κ. τ. λ. Repeated from book iii, 343.—δὲ δὲ τις ἐπεκαίνε, κ. τ. λ. Repeated from book ii, 271.

82-84. ῥ ὁ. "Either then."—τιθέαν. "Establishes," i. e., indicates by this omen his intention to establish.—δὲν ἄνωθεν τιμᾶται, κ. τ. λ. "He who has been appointed the dispenser of war among men," i. e., who is the arbiter of war and peace, and on whose will they both depend. The particle τις is added to relatives in dependent clauses, to denote more forcibly the relation between the principal and dependent clauses. Hence δὲ is "he who," literally, "and he."


Who had followed him from the streams of the Λεσπος. Pandarus, according to Homer, led the allies of Zelea from the banks of the Λεσπος in Mysea, and was famed for his skill in the use of the bow. He is also spoken of as coming from Lycia; but the Lycia here meant is generally supposed to have been only a part
of Troas, forming the territory around Zelea, an inhabited by Lycian colonists. (Eustath., ad II., i. 284,—Heyne, ad loc.) The Trozos whom Pandarus leads, according to Homer, may have some affinity to the Tries of Lycia, mentioned by Mr. Fellowes, though we can hardly adopt the opinion advanced by this writer, that it is an error to speak of any Lycia in Troas, and that the force of Pandarus actually came from Lycia proper. (Fellowes’s Lycia, 1840, p. 487.)

93-99. ὅ πά να ποι, κ. τ. λ. “Wouldst thou now, then, be at all persuaded by me, warlike son of Lycanion? Thou wouldst venture, in that event, to drive forward,” &c., i. e., if thou wouldst be persuaded by me, thou wouldst venture, &c. In direct questions the optative is but rarely found. In Homer it occurs, as in the present instance, when the question is used as if it were the antecedent to some sentence, depending on a condition expressed by the question. (Kühner, § 418, e, p. 74, ed. Jell.)—πᾶν Ῥώσου. “Among all the Trojans.” The dative here employed to denote “among” is, in fact, a branch of the local dative. (Kühner, § 605, 2, p. 231, ed. Jell.)—ἐκ πάντων ὃ μῦλιστα, κ. τ. λ. “But most of all with the royal Alexander.” The scholiast is wrong in making ἐκ πάντων equivalent here to παρὰ πάντων. It stands, on the contrary, in close connexion with μῆλιστα. The very harsh hiatus between μῆλιστα and Ἀλεξάινορ Bentley proposes to remedy by inserting γ. The hiatus, however, is allowable in the feminine cesura of the third foot, since by this the verse is divided into two halves, and thus a closer combination of the words, which apostrophe would produce, is hindered. (Thierarch, § 151, 3.)

ἀι. πάντων πάντων. For παρὰ τοῦτον πάντων πάντων. We have adopted the anastrophe in πάρα, with Spitzner. Others regard it as an adverb, and write, accordingly, πάρα.—αἱ κεῖν ἰδος. “If, perchance, he may see.” Observe the reference in αἵ to a latent wish on the part of Menelaus that he may see this. (Compare note on book i., 66.)—ἐπακαρία. “Having ascended,” i. e., having his corpse placed upon.

100-102. Ἡστενεύων Μενελαίου. Verbs of aiming at a mark whether real or imaginary take the genitive case; as the apprehension of the object to be aimed at is necessarily antecedent to the notion of aiming at it, aiming implies an antecedent conception of the mark.—Ἀκυγνεῖτι. “The Lycian-born.” Pandarus is here directed to pray to Apollo, since the latter was a national deity of Lycia. We have given Ἀκυγνεῖτι here the interpretation usually assigned to it, and have referred it to the land of Lycia. The en
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Eheut, however, appears to allude to Apollo as the God of Light, and the first part of the compound to be derived from the old form, ἄτηκ (λέω), "light," to which we may also trace the Latin lux. (Compare Macrobi., Sat., i., 17.)—ίσανογγελ. The "hecatomb" is here used generally for a splendid sacrifice.—Ζελετυς. Compare note on verse 91.

104–106. τῷ δὲ φέρεις ἄρροις πειθέν. "And she influenced his mind for him, the unthinking man." Observe the pronominal force of τῷ.—καταλεί. "He began to take (from its case)." The κυρτάς or bow-case, was worn suspended by a belt over the right shoulder, and it frequently, though not in the present instance, held the arrows as well as the bow. The following is a representation of one from a base-relief in the Museo Pio-Clementino, which adorned the front of a Temple of Hercules, near Tiber. The case seems to have been of leather.

ἀδέλφων ἀγνοῦ ἀγρίου. "(Made) from a bounding wild goat." The genitive here is the one denoting origin or cause. (Kähler, § 484, p. 124, ed. Jelf.)—ὑπὸ στήρων τωχής. "Having hit it under the breast," i.e., in the lower part of the breast. Pandarus had stationed himself at the foot of the rock from which the goat was descending, and had, of course, directed his arrow upward; hence the wound is described as ὑπὸ στήρων. Observe, moreover, that these words, ὑπὸ στήρων τωχής, are meant as a monoparticular
designation of what is afterward described in general terms by the phrase βεβαίως πρὸς στῆθος.

107-108. πέρας ἱκανοῦτα, κ. τ. λ. "Having received it as it descended from a rock, is a place fit for lying in wait." The term δεδυρητέος is here employed in the sense of receiving one as he advances towards us, just as the Latins say excipere hostem.—ἱκανοῦτα. Literally, "stepping off from," i. e., leaving, or descending from.—πρὸς στῆθος. Compare the explanation of the scholiast, "τόπως προδιήλατα ἔχοντι," places having projecting coverings, beneath which one may lie concealed and await the approach of another.—βεβαίως πρὸς στῆθος. "Had wounded on the breast."

109-111. τὸν κέρα ἐκ κεφάλῆς, κ. τ. λ. "Its horns had grown from the head sixteen palms in length." The hiatus is obviated in κέρα, by this form being, in fact, for κέρας, which is itself contracted from κέρατα.—κεφαλήκακος. Heyne makes this equal to nearly three feet; other commentators to two feet and a half or thereabout. Both statements are erroneous. The true amount is four Greek feet, the δόρον being equal to four διάτροποι, or finger-breathst, and sixteen of these διάτροποι making a foot. (Wurm, § 32, p. 90. Hussey, p. 234.) As to the length itself, it has been made a matter of dispute whether the poet means the united length of the two horns, or that of each separately. The latter certainly seems the more natural conclusion. But then another difficulty is started. Since the bow of Pandarus was formed of the two horns put together, it would have been, as some think, altogether too large and unwieldy, especially for the purpose to which it is applied in the text, since a bow, handled in the manner there described, could not well be longer than four, or, at most, five feet. To this there are two answers: first, when the poet makes each horn of the animal four feet, we may suppose that the curvature of the horn at the extremity would make up no inconsiderable part of this; and, secondly, the horns themselves, while getting formed into a bow, would undergo some degree of diminution by being cut down.

καὶ τὰ μὲν, ἄντεκτας, κ. τ. λ. "And these a horn-polishing artist, having exercised his skill, fitted together." The two horns were fitted together at the base, and the two extremities of the horns formed the ends of the bow.—τέκτων. This term is often employed in the general sense of a craftsman, or workman; rarely, however, of a worker in metal, it being usually opposed to χάλκιος, or σφυρός, a smith.

γραφεῖν ὑπὲρημε κόρων. "Put on a golden tip." The κόρων was a hook or ring at one end of the bow, to which the string, at
other times hanging loose from the other end, was hooked or attached when the bow was bent for use. (Terpstra, Ant. Hom., p 390.) Some, however, take it for a metal ring, which fastened, in the present case, the two horns together at their bases.

112-115. καὶ τὸ μῆν εἰς καρδήκης, κ. ὑ. λ. “And this (bow), after having bent it, be (Pandarus) set down carefully, having inclined it against the ground,” i.e., one end of the bow rested on the ground, and the other was inclined towards the ground, the hand of the archer holding it by the middle, while the other hand was occupied with removing the arrow from the quiver. The bow was therefore held in an oblique position, making a diagonal line across the body of the archer as he knelt on the ground.—σφεντικὴ. “Might start up.” The Greeks, it will be remembered, were sitting on the ground, as the Trojans also were, and the fear was, lest, if the former saw one of the enemy preparing to discharge an arrow, they might spring up from their sitting posture and endeavour to prevent him.—διέχεθαι. “Was struck.”

118–131. σῶλα κῆρυ κράτησε. “Took off the cover of his quiver.” The κῆρυ was the lid, or cover, of the quiver. The quiver itself was suspended from the right shoulder by a belt, passing over the breast and behind the back. Its most common position was on the left hip. It is so represented in the following wood-cut of the Amazon Disomach, copied from a Greek vase.
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"An unshot arrow," i.e., not before used.—παλαιον ἐπὶ ἐδωκέναι. "The cause of grievous pangs." Literally, "of black pangs." The primitive meaning of ἔμοι is a "prop" or "support" to steady a thing. Here, however, there is an obscure metaphor: the arrow is called the "support" or "foundation" of pangs, i.e., the "cause" or "author" of them. The whole verse was rejected by Aristarchus, but it seems to have suggested the phrase πῶς ἔσται (though in a contrary signification, "support, comforts in wo"), occurring in a fragment of Αἰσχύλος (571).—We have given μελατίνων (to be pronounced as a trisyllable), with Wolf and Spitzner. Heyne has μελανών.

ἐκ δὲ νερᾶς κατακόμμητο πιερὰν διατόν. "He adjusted the piercing arrow on the bow-string." Buttman (Lexil., s. v. ἐκπέμπεις) has clearly shown, that πιεράς strictly means "piercing, pointed, sharp, keen;" and that hence comes the signification of "pungent to the sense of taste," "bitter." (Consult Glossary, book i., line 81.)

122-123. ἐλκε δ' ὀμε, κ. τ. λ. "Then, having taken hold, at the same time, of both the notch and the ox-hide thong, he drew (them)," i.e., having taken hold of the lower part of the arrow where the notch was cut, and of the bow-string as it passed through the notch, he drew them towards him. Observe that good writers always use γλυφόντες in the plural, though we have to express it by the singular number.—νεφρῷ μὲν ὧτε πτέλαιν, κ. τ. λ. "He brought the string near to his breast, and the iron head to the bow." The hand which held the string was brought near to his breast by the operation of drawing it; while the iron head of the arrow touched the bow where his left hand was grasping it in the centre Virgil's imitation of this passage serves to throw a clear light upon its meaning. (Aen. xi., 860, sqq.)

"Et duxit longe, donee curvata coirent
Inter se capita, et manibus jam tangeret æquos.
Laud aviem ferri, dextrâ neroque papillam."

124-126. καιλοτρές. "(So as to be) completely round." He bent the bow into a semicircle, laying out all his strength upon it. Compare Eusathius, ἐνδοτείχα τῷ τόπῳ εἰς καιλοτρές, and also the scholiast, ἀπὶ τοῦ, ταῖς καιλοτρές ἐποιήσε. —Livy. "Twang ed."—μεγ' ἄχιον. "Rang loudly." This line has been much admired for its two specimens of onomatopoeia, or the correspondence of sound and sense.—ἄλτο. "Bounded off."—καθ διακοντὶ περισσότερα. "To wings its way amid the throng."

127-131. Oude eîden, Menilac, κ. τ. λ. Observe the air of anima
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... which the apostrophe imparts to the sentence. *This is, as Eustathius remarks, the first instance of the apostrophe in the Iliad.* Another remarkable one occurs in the case of *Patroclus* (II., xvi., 278). In the *Odyssey* we have only one example, namely, in the verse that is so often repeated, τοῦ ἀπερεδήμου προσέφητος. Ἐν ὑπερ οὐκοτα. (Od. xvii., 272, &c.)—Δόξιον ἴματον ἴματον. "The plundering goddess, the daughter of Jove." The allusion is to Minerva, and the epithet ἴματον is applied to her, in the spirit of the heroic times, as a warlike goddess, bearing off plunder from the foe. Compare the scholiast, ἰ Ἀθηνᾶ, ἰ ἴματον λεκαν ἢτο οὐκ ὀλιγάλης...: Observe that in this line we must suppose ἔτοι μητέβαν, or something equivalent, to be understood, though not required in the translation.—ἐπάγε. The common text has the final ν, which Wolf and others remove. It makes an awkward jingle with the end of the line.—ἐκεντρίζει. Consult note on book i., line 51, and also Glossary.

τῷον. ὀτ. "Just as much as," i. e., with as much care as... ἐν ὑπερ ἵματο. "From his flesh." This employment of χρόνος, in the sense of "flesh," is said to have been peculiar to the Ionic writers. (Consult *Feist. Hippocr.* &c.)—παύοις τῇργγ μοῖς. The beauty of the comparison lies in the idea of the gentle motion of the mother’s hand. Thus Minerva, with a gentle waving of the hand, wards off the arrow so far as to prevent its doing any serious harm.—τῇργγ. We have given the subjunctive here, with Thiersch and Spitzer, on good MS. authority. Hermann, indeed, appears to think the indicative preferable (Opusc., vol. ii., p. 44); but the subjunctive, as Spitzer remarks, is more in accordance with Homeric usage.—ὡς ὅτι λέγεται ἓνώ. "When it shall have laid itself down in sweet sleep," i. e., shall be buried in deep sleep. Observe the force of the middle in λέγεται, which is neither the future for the present, as Heyse explains it, nor the future for the soriat, as Wolf asserts, but the soriat subjunctive, with the shortened mood vowel, for λέγεται.

122-123. ἀστῆ & ἀστὶ ἰδομεν, κ. τ. ψ. "And with her own hand, moreover, did she guide it, to where the golden clasps of the girdle held it together and the doubled corselet met (the blow)." Observe here the force of ἀστῆ, as denoting the active care of Minerva. Still, however, she cannot entirely ward off the shaft of Pandarus, since she had, in accordance with the command of Jove, herself incised the Lycean warrior to the deed; she does, however, what she can, and prevents the wound from being a mortal one.—κατ’ οὐκοτα. The full construction would be, reader ὡς; literally, "to that quarter, where."
The Homeric corselet, or ράφες, consisted of a breast and back piece, the sides of which lapped over one another, and were secured by clasps. The corselet reached only about as far as the navel. To the lower part of it was attached a short kind of kill, or peticoat, extending about half way to the knees. This kill was called ζώμα, but as it was not a sufficient protection for that part of the body which it covered, this defect was remedied by the μύρα. The μύρα was a brazen belt, lined, probably, on the inside with leather and stuffed with wool, and which was worn next to the body, so as to cover the lower part of the abdomen. Finally, over the ζώμα, where it joined the corselet, there was a belt, or girdle, called ζωστήρ, which was fastened around the body by clasps, these clasps being at the side, where the two plates of the corselet overlapped. Eustathius incorrectly makes the ζωστήρ and ζώμα the same.

The wound inflicted on Menelaus was in the flank, or, as the scholiast expresses it, the part καθ’ ο λόγον, τα πτερύγια τοῦ θάρσεως τοῦ ζώκημα, i. e., where the sides of the breast and back piece overlapped, and where the belt, or girdle, passed over them. This will serve to explain the phrase “doubled corselet,” the reference being to the one plate doubling over the other.

134-140. ζωστήρα δέρας. “The well-fitter girdle,” i. e., well fitted to the body. Supply σώματι for a literal translation.—καὶ διὰ ζωστήρας, κ. τ. λ. The arrow has first to pass through the girdle, or, rather, its clasps, then through the doubled plate of the corselet, and finally through the μύρα: the force of the blow is so much diminished, therefore, by these impediments, that the shaft merely grazes the skin.—καὶ διὰ θάρσεως, κ. τ. λ. Repeated from book iii., 388.—μύρας Φ’. “And through the brazen-plated belt.” The annexed wood-cut shows the outside and inside of the brazen plate of a μύρα, one foot long, which was found in the island of Euboea, and is now preserved in the royal library at Paris. We observe at one end two holes for fastening the strap, which went behind the body, and at the other end a hook, fitted probably to a ring, which was attached to the strap.

ἐφανε ἀκόντων. “As a defence against darts.” Consult note on book i. 284.—ἔφυνε. “Protected (his person).”—διαπό δέ εἰς τάστικα καὶ τῆς. “But onward through this also it went.” Observe the force of the component parts of διαπό, the idea intended to be expressed being that of onward motion through an intervening obstacle.—καὶ διὰ τοῦτο ἐπέμεινεν χρόνος. “Grazed the outermost skin.
1. e., the extreme surface of the body. Observe that ἵππος is here employed in its primitive sense of marking the surface of any thing.—αἷμα κελανεφῆς. "The dark-coloured blood." Observe that κελανεφῆς is here employed in a general sense. For its more special significance, consult Glossary on book i., 397.

141-145. ὡς δὲ τῆς τῆς ἕλξαντα, κ. τ. λ. "And as when some Mæonian or Carian female shall have stained ivory with purple, to be a cheek-ornament for horses." It is singular that the poems of Homer do not contain any mention of painting as an imitative art. The only kind of painting which the poet notices, besides the present instance, is the "red-checked," and "purple-checked ships" (τῆς μελανίου, ἤς φοινικοπαράκειν).—ἐν δὲλαμ. "In the store-room." By δὲλαμος is here meant the apartment in which clothes, arms, valuables, &c., were kept, usually under the care of the τραύλα. Thus, one of the scholiasts says, δὲλαμος ἡ ἀνθήξης.—πολέτες τε μν ἡξαντάροι φορέων. "And many charioteers wish to burn is as their own," i. e., to possess and display it. The verb ἰδαμως properly refers to the offering up of vows, in order that a certain result may be brought about, or that a certain thing may become our own, &c. Observe, moreover, the reference in the sorit to what is customary, or what one is wont to do.—ἄγαλμα. "A treasure." Compare the remark of Heyne, "ἄγαλμα, non memento, nam sequitur κόμος, sed delicius dixit, rem, quod quae resultet, ágállteta, st materii." The reference, then, is to something which one prizes highly and of which he is proud.

146-154. τοιοῦ. "In such a way."—έφευγε. "Well-shaped."—νημιὰς τοῦ. "And legs."—ὡς δὲ ἰδεν νεφόν τε, κ. τ. λ. "When however, he saw both the string and the barbed points (of the arrow) outside." By νεφόν is meant the string that fastened on the
head of the arrow. For this purpose, a hole was commonly drilled
through the head.—ἀγκυρ. The use of barbed arrows is always
represented by the Greek and Roman authors as the characteristic
of barbarous nations.—ὑποβαθμ. ἀγέρα. “Was collected back,”
i. e., recovered itself. He saw in a moment that the wound was
not a dangerous one, and that the shaft had not penetrated deeply.
—ἐπιστανόμενο. “Kept groaning in unison with him.”

155-157. δίωμασιν νῦ τοι ἀργικ' ἑτερον. “I struck a league, then,
that was death unto thee.” Observe that δίωμασιν is here in appo-
tition with ἀργικ, and, moreover, that νῦ (literally, “now,”) marks
here the immediate sequence of one thing from another, by way of
inference, and may be rendered by our English particle “then.” As
regards the expression ἀργικ' ἑτερον, consult note on book ii., line
184.—ολον προστίμονα. “By having set thee forward alone.” Supply
σε,—προ Ἀχαιων. Heyne thinks that the hiatus here may be
remedied by supposing the original reading to have been προς Ἀχαι-
ων, and προς to have had the force of προ. But there is no trace
of such a reading either in the scholiasts or Eustathius. It is bet-
ter to account for the hiatus in question by Thiessich’s rule of the
feminine ecmusa in the third foot. (Compare note on line 96.)—

pledge,” i. e., the sworn agreement.—σωματει τ' ἀργικα, κ. τ. λ
Repeased from book ii., line 341.—εἰκετ γιρτ τε, κ. τ. λ. . “And (well
may I say so), for although the Olympian has not, even at the mo-
moment, brought it to pass.” Observe that τε here strengthens the
force of γιρτ, and that γιρτ τε is in the same as the Latin stenim, or the
more prossiq kai γιρτ.—ετε τε και ὡδ τελε. “He will bring it to
pass both fully and late,” i. e., in full measure at some future day.
Observe the adverbial force of ετε.—ολον τε μεγαλα ἀπετίμονα. “And
(then) shall they have paid the penalty with heavy (evil),” i. e.,
with heavy interest. In the shorter scholia we find the ellipsis in
μεγαλα explained as follows: χῦλι, ἡ τάκε, ἡτοι ποιή. Another
scholiast, however, suggests, more correctly, ἀκατ.

ἀπετίμονα. The aorist is sometimes used, as in the present in
stance, to express future events which must certainly happen
The momentary force of the aorist strongly expresses the inevi-
table, and, as it were, instantaneous development of that which is
as yet future. So Agamemnon here says, in fact, “the Trojans shall
have paid the penalty, &c. So certain a man of this, the 1 consider
as actually done this very instant.” (Kehler, § 403, 2 ; 60, Jef.)
was to have been repeated by the younger Africenus, when with naming the destruction of Carthage. (Appian, Pomp., 132.)—ἕως ἀν 
πορεύεται ἡλέκτρον. "On which, come it when it may, sacred
liam shall perish." Observe here the force of ἄνω, as leaving the
time quite uncertain. We have written δέ ἄν separately, with
Wolf and Spittaer, as far more spirited than the common δέ.
Heyne adopts ἄνοι, but is inconsistent with himself, since in book
vi., 448, he has δεῖ ἄν. (Consult Porson, ed Eurip., Med., 191, and
Igen, Prof. in Hymn. Hom., p. xxxi.)—ἄν ἀλλαχία. When the sub-
jective is used for the future indicative, ἄν is sometimes, in Ho-
mer, joined with it, when the future event is to be expressly mark-
ed as depending upon a condition. (Kühner, § 424, c, p. 79, Jeie.
The condition here is the coming of a certain day.

Zeux δέ. "And when Jove." The particle δέ connects ἱννόμου
πον with the preceding clause, so that Zeux δέ is here the same as
ἕως δὲ Zeux ἄν. ἀλήθεια ναυαγίων. "His gloomy 
σίγα. (Consult
note on book ii., 447.)—σίζετε. Equivalent to τοῖς ἄν, and referring
specially to the treacherous act of Pandarus in breaking the truce.
If we read τοῖς, with Buttman, the meaning is weakened.

169-176. οἶδεν. "On thy account." Observe the force of the
genitive, "sorrow coming from thee, as its cause." There is no 
need, therefore, of any ellipsis of ἱννόμος. "The destined 
term."—εὐν. "In that event."—πολυάξενον Ἀργος. "To the very 
thirsty Argolis." By Ἀργος is here meant the territory of Argolis.
not the city of the same name, which was then under the sway of
Diomedes. In book i., line 50, it has a still wider acceptation. The
epithet πολυάξενον is applied to the country in question as being, in
part, an ill-watered one. The Argolic plain extends from north to
south in the distance of about ten miles. Its breadth is equal to
about half its length. The higher or more northern parts of this
plain suffer from the want of water; whence the epithet employed
in the text by Homer, indicative of the thinness of the soil.
The lower district of it, on the contrary, is covered by swamps during
the greater part of the year, and is intersected by the copious stream
of the River Erasinus. (Wordsworth's Greece, p. 243.) Some make
πολυάξενον signify here "much thirsted after," i. e., by the absent
Greeks. This, however, is forced. Others would read πολυάξενον,
"very destructive," from πολύς, and ἄν, on the ground "that Ar-
golis was not poor in water. All this is quite unnecessary, as will
appear from the explanation given above.

φιλοτιμουσαν. "Will bethink themselves."—καὶ δέ τε καὶ λίκανοι.
And we should, in that event, leave behind."—ἀκηρευόμε 

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έτης. "By an uncompleted work," i. e., by the side of it, near it. The work itself, which the expected death of Menelaus will interrupt, is here beautifully described as lying by his side in the same grave. Observe the local force of ἐν.

177–184. ἐπιθρόπουν. "Leaping upon." Indicative of contempt. So Ἐκίσθις is said, in the Electra of Euripides (σ. 339), to insult the tomb of Agamemnon, ἐπιθροποιοῖ δὲ στέφει. Compare, also, Horace, Od., iii., 3, 41.—αἰθ' ὅσιος ἐπὶ πᾶσι, κ. ὀ. λ. "Would that Agamemnon might accomplish his wrath against all in the same way as he even now," &c., i. e., may he succeed on all other occasions in working out his wrath, just as he has now succeeded with his expedition against the Trojans. Ironical.—καὶ ἄθι κῆρ. "And in truth he has gone." Observe that καὶ ὄν, along with the idea of certainty, has the accompanying one of insulting derision. —κατ. "Hereafter." —τὸτε μοι χάνοι εὐφελίς χθόν. "Then may the broad earth open her mouth for me," i. e., open to receive me. Compare Virgil, Ἐν., iv., 24. —Sed mihi vel tellus optem prius ime dehiscat." 185–187. οὐκ ἐν καρδιᾷ πάρῃ. "Has not been fixed in a vital part." Homer has καρδίας (only in the Iliad) always in the designation of place, and in the neuter, and there is no need whatever of any ellipse here of μέρος. —εἰρήνα. "Protected (me)." —ζώμα "The skirt." Consult note on line 137.—τὸν χαλκέος κάμινον ἀνάρχει. "Which men, workers in brass, fabricated." 189–199. φίλος ὠ Μενελάος. "O Menelaus, beloved one." Observe that φίλος here is not the nominative, but another form for the vocative, which is either φίλε or φίλος. (Kalker, § 264, Αν. 1.) —ἐλκεῖς εἰμασσας. "Shall handle the wound." —φο' ἐπιτώρας φάρωμα. "And shall apply remedies." —παύεσθαι. Supply αὐτ. ξύνεις εἰρων. Compare book 1., 334, where heralds are spoken of as Δίδ δ' ἄγγελοι φίλοι καὶ ἄνδρων.—Μαχαον. Machaon was a celebrated physician, son of Ἐσκελάπος, and brother of Podalirius. He went to the Trojan war, where his skill in surgery and the healing art proved of great service to his countrymen. —φώτ. "The valued man." Observe that φώτα here is not a mere redundance, as some suppose, but an emphatic and complimentary designation, and refers to the valuable professional services which Machaon was accustomed to render. It may be rendered literally in the same sense, "the man." —τῷ μὲν κληνοῖς, κ. τ. λ. Observe, that κλήνος and κήνος are epexegetical, accusatives, being added, by a species of apposition, to the preceding predicate, in order to mark a result. They stand, therefore, for ὡς εἶναι κλήνος, &c. (Compare book iii., 50.)
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268-269. ΕΚΞΕΛΛΕΙΟΝ. "Looking around for."—ήρα. Machaon
meted in himself the two characters of warrior and practiser of the
healing art.—Τρις. Trica (or, as it is more commonly written,
Triaca) was a city of Thessaly, southeast of Gomphi, and near the
junction of the Peneus and Leithrea. Homer places it under the
dominion of the sons of Asclepius, Podalirius and Machaon.
It possessed a temple of Asclepius, which was held in great veneration.
The modern Tricara appears to correspond to its site.


269-272. βαύν ὤ μικρά. "And they proceeded to go."—ἐντερ ὀ ὁ
τρόπη ζώροπος, κ. τ. Υ. "Now around him had been collected into
a circle as many as were the bravest." This clause, down to the
end of line 212, is parenthetical.—κυκλοε. Ariarathes and Ze-
medetus objected to this adverb, and the former substituted for it
the nominative κυκλος, taken as a noun of multitude, and agreeing
with ζώροπος. But κυκλοε is sanctioned by Herodotus and Apol-
lonius, and must stand. (Bekker, Anecd. Gr., ii., p. 607.)

213-217. ἀμίαντος ἅμα. "Immediately thereupon." The particle ἃ
marks the apodosis, the protasis being at ἄλλη διποτο
δέ βέους Καζενος, κ. τ. λ.,—τοῦ ἡ ζολυκούνοντο πολις, ὄμιν ὀδης ὄγκος.
"But while it was
being pulled out (of the wound), the sharp barbs were broken.
This line is punctuated differently by different editors, some placing
a comma after πολις, and connecting this adverb with ζολυκούνοντο,
others inserting a comma before πολις, and thus referring to it
όμιν. The former is certainly preferable, although the latter has
the authority of Wolf, Heyne, Voas, and others. In the former
case, ομέν will be for ὀμένος, from ἀομένιο (Thiersch, § 232); in the
latter, we must render πολις ομέν, "were bent," and deduce ομέν
from ὀμέν: but ομέν, as a second aorist passive of ομέν, is not Greek.
The expression ομάξος ομένος in Herodotus (i., 185), on which
the advocates for this latter meaning rely as an authority in their
favour, means merely a river with a broken, i. e., winding course.

218-219. αὶτθ ἔκμιμησας, κ. τ. λ. "Having sucked out the blood, be
thereupon skilfully sprinkled on it soothing applications." Observe
that ἐκάθω has here an adverbial kind of force, and is equivalent to
ἐκαθομἐνος. Plato cites this passage, with some slight variations, as
a proof of the temperate lives and strong constitutions of the men of
his heroic age, when a simple application sufficed to heal a wound.
127.)—φύκεα. By these are meant, in all probability, the leaves
and roots of herbs, more or less broken up by the hand. In the
eleventh book (v. 815), the poet speaks of a bitter root applied for
this purpose, εἰς τὰ μίσον βδελε παχύνον; and in the scholia on the passage, the root in question is said to have been, according to some, the ἀστιμάζεις; according to others, the ἀχθελεία. Both of these have the property of cicatrizing a wound in a short space of time.—οὐσα, τὸ ὑπὲρ, κ. τ. λ. Knight rejects this line as spurious, because, as he maintains, the legend of Chiron is post-Homeric. He therefore reads the 218th verse as follows: αὐτ' ἀκουσθεῖσα, εἰς τ' ἑκάτα χάρματα ἐπάσον. This makes the sense complete without the succeeding line, and resembles somewhat Plato’s reading.—φίλα ἡρωευ. "Entertaining friendly feelings."—Χίρων. Chiron was the most celebrated of the Centaurs, and the son of Saturn and the nymph Philyra.

220–222. ἁρφετέντωτο. "Were busying themselves around."—φέρα. "In the mean while."—ἐν ἠδων. "Came on."—ἀ δ' ἀκτὶς κατὰ νεόχα θέουν. "But they, in their turn, put on their arms," i. e., they, the Greeks. Both sides had deposited their arms on the ground while awaiting the result of the single combat.—μυραντο δὲ χάρματι. "And bethought themselves of the fight."—223–233. οὐκ ἦν ὤδης. "You would not have seen."—ἀλλὰ μᾶλλα σπειτόντα, κ. τ. λ. "But bestirring himself vigorously for the battle that makes men illustrious."—ὑποσι. Observe that Homer elsewhere employs ἵππος in the sense of a chariot; here, however, it has its ordinary meaning, and is joined with ἄρματα.—θαυμ. "He left." More literally, "he let alone," "he let be."—ἀπάνωθι ξον φυλικοσωτας. "Heard snorting apart."—τῷ μᾶλλον ἐπετελεῖ παλαικτέμον. "On this one he very much enjoined to have them near."—τόλαις διαπορφοντα. "While going about regulating numbers," i. e., while marshalling the host.

οὐς μὲν ὤδης. "Whomsoever he saw," i. e., as often as he saw any. The optative with the relative is used to indicate the recurence of an act. (Compare book ii., 188.)

234–241. μήπω τι μεθετέ. "Do not yet remit aught."—ἐνι ψευδομεθ. "Unto liars." We have given here the reading of Aristarchus, as adopted by Wolf and Spitzner. The common text has ψευδομεθ, with the accent on the antepenult. The former is the dative plural of ψευδός, equivalent to ψευδοτός; "a liar;" the latter is the same case of ψευδός, "a lie," and is followed by Heyne and Voss. But ἀριστος, or ἀριστοφας is certain, suits better the idea of a greek than a thing.—ἀλλ' αὐτ' πρὸ πρώτοις, κ. τ. λ. Compare book ii., 299.—τῶν ἄριτον αὐτῶν τέρατα χρών, κ. τ. λ. An old form of speech, implying that they shall fall in the night.

242–246. Ἀργείνα λάμμαν. κ. τ. λ. "Ye braagart Argives. το
proaches (to manhood), are ye not now ashamed?" The meaning of the epithet ἱματος is involved in great doubt, and various opinions have been advanced on the subject, as may be seen in the Glossary. One thing appears to be clear, namely, that it is intended as a term of reproach, and forms one of the "angry words mentioned in the previous line, and with which Agamemnon "strongly rebuked" those whom he addressed on this occasion. We have, therefore, followed Schneider and Riemer in its etymology, and have made it signify "men skilled merely in using the voice," i.e., "braggarts," "men of big words, unaccompanied by corresponding deeds." This explanation appears to be confirmed by a line in the 14th book, Ἀργυρος ἱματος, ἀπειλῶν ἀκούοντοι, where ἀπειλῶν ἀκούοντο would seem to be added in farther explanation of the word.

σθενοῦσα. Observe that σθενοῦσα is here employed in its primitive meaning, namely, "to feel awe or fear" before God and man, especially when about to do something disgraceful, that is, "to feel shame," "to be ashamed," &c. The signification, "to honor with pious awe," "to worship," is post-Homeric.—Στίγμα. We have given this form with Spitzner, in preference to Στίγμα. The sense requires the perfect, not the aorist. Thiersch defends the latter (§ 233, d.), but Köhner (§ 235, Anm. 9) is in favor of the former.—νεκροῖ. The fawn was a standing symbol of cowardice among the ancients.—πολεος παίδων θέους. "In running across a large plain." As regards the employment of the genitive here with a verb of motion, consult note on ἐκοίμησα, book iii., 14.

247-249. ἣ μένετε Τρώας, κ. τ. λ. "Wait ye for the Trojans to come nigh!" Observe that μένετε, in the sense of "to wait for," is construed with the accusative and infinitive in this passage, more commonly with the accusative alone.—ἐκοίμησα τε. "Where?" Observe that ἐκοίμησα was originally a demonstrative adverb, "there," "here," and that the addition of the particle τε converted it into a relative adverb. Hence ἐκοίμησα τε, in the present instance, means literally, "and here," i.e., "where."—ἐκοίμησα. "Have been drawn up." Consult note on book i., 306.—αὶ κ' ἐξουν ἔπησον, κ. τ. λ. "Whether the son of Saturn will hold his hand over you," i.e., will protect you, since you do not seem inclined to protect yourselves. Observe the employment of αἱ (ἀι) with the subjunctive, for the future: literally, "will, in that case, hold his hand over you." Consult note on line 164.

250-252. ζε δὲ κοιμηθέντων, κ. τ. λ. "Thus this (monarch), discharging the duties of commander, kept traversing the ranks of the"
men."—κατάταξε. Compare book iii., 198.—αύς ἀνὰ οἰλάμας καὶ ἄραν. "Moving up and down among the throng of warriors." Observe the force of ἀνὰ.—οἱ δ' ἀμφ' Ἰδομενέα. "But those around Idomeneus." The followers of the chiefain alone are meant, their leader being separately mentioned in the next line. (Consult note on book iii., 148.) Idomeneus was King of Crete, and accompanied the Greeks to the Trojan war with a fleet of eighty ships. Compare book ii., 645, seqq.

'Ἰδομενέας μὲν. "Idomeneus indeed (was)." The ellipsis is commonly supplied here by ἀνάφημα, but it is more complimentary to the Cretan chief to understand simply ἦν, implying that he was already armed and at the head of his forces.—Μαρῖνος. Meriones was the charioteer of Idomeneus. Compare book ii., 651.—παρά τοὺς ἄρχοντες φίλαγγας. Meriones acted as φόραγος. (Xen., Cyrop., 3, 3, 40.) As regards the term φίλαγγας, consult Glossary on book iii., 77.—μετείχοντις. Supply κτέσσας. Compare book i., 539.

257—265. παρ. "Above." Heyne and Wolf accentuate this word as an adverb, παρ', but it must be regarded as a preposition, on which the genitive that comes after depends.—ἀλλ' ἦλθ' ἅγια. "In employment of other kind."—ἤθ' ἐν δαίλι. "And also at the banquet." Observe that δαίλι is for δαίλει. Distinguished persons were honoured at the banquet with a larger share of the viands than others. (Ili., xii., 311.) The general rule was that all should share equally; whence the expression δαίλει ἑαυτῷ. δέ τε παρ'. (Observe the employment here of δέ with the subjunctive κἀφαντέα. Agamemnon refers to a banquet, and δέ therefore refers to this definite idea; but, as the time itself is left uncertain, the subjunctive is employed to express this. The usage here referred to, however, of connecting δέ, ἐπιτρέπε, ἐπιστῆ, with the subjunctive, occurs only in Homer and other old poets. (Mattie, § 251, Obs. 1.)

γεροῦντος αἰθῶν αἰνον. "The dark-red chiefain's wine." By γεροῦσιν αἰνοῖν is meant wine drunk only by the elders and chiefs at the king's table. Observe, moreover, that γεροῦσιν αἰνοῖν forms only one combined idea, and there is, therefore, no copula between γεροῦσιν and αἰθῶν.—ἔνι κρυτήρας. In striking a league (compare book iii., 260), and also on other occasions, where the nature of the case admitted, a single mixer was alone employed; at a banquet, however, several would, of course, be required. (Compare Od., i, 110; xx, 253.) Hence the employment of the plural in the text.

δαστρίς "An assigned portion." As a distinguished guest would be allowed a larger share of the viands than the rest. So the
moment he had drawn his cup an attendant filled it up again to the brim, while the rest of the company were served so less liberally, and had each a particular portion assigned to them. Hence the wine-cup of Homonéeus stands always full.—ὅτα δὲ ὑπὸ ἀνώγει. On the employment of ὅτα with the optative, consult note on book i., 610.—ἀλήθεια πάλαισιν, κ. τ. λ. “But reason thyself to the war, such as before thou professor to have been.” With regard to the expression ἐξεμικράνει, consult note on book i., 91.

266-267. μᾶλλα μὲν. “By all means indeed.”—ἵσσυρος ἀκαλός “A closely-attached companion.”—ὑπέρτην. Compare book II., 340.—έν γού χρείας ἔχειν. “Have scattered the pledges to the winds.” Observe the force of the adverbial τὸν in denoting utter confusion. The verb χέω here refers literally to a pouring out, a spilling, or wasting, or scattering, &c.—ῥοδών ἐσ. “But to them in their turn.”

272-278. παρίστητο. “Passed on.”—ἐν' Ἀδελφίσι. “Unto the Ajaxes.” Consult note on book ii., 406.—νεφέω κεοῦν. “A cloud of foot-soldiers.”—καὶ ἀποκρίνει. “From some hill top,” i. e., from which he can have a view of the surrounding horizon. In Homer, ἀποκρίνε (is always a hill top or mountain peak.—ὑπὸ Ζευς ὦ κόσμο. “Beneath the roar of the northwestern blast.” Consult note on book ii., 147, and also Glossary.—τῷ δὲ τῷ ἄνθρωπος ἄντι, κ. τ. λ. “And to him, being at a distance, it appears blacker (on this account), even like pitch.” According to some, the comparative μελίντερον here wants its usual force. Others, as, for instance, Böttger, make ἄντι equivalent to ἀντί, and compare it with the usage of ὀς in the common German expression “grüsser wie das.” Spitzer’s explanation, however, appears to be the best, and is founded upon a remark of one of the scholiasts. According to him, the poet makes the cloud appear blacker, than it really is, to the shepherd, on account of his distance from it, and to resemble so much pitch.—ἐνός. “As it advances.”

279-282. μορφηγίζει τε ἰδὼν. “He both shudders on seeing it.” Observe that the aorist is here employed to denote what one is accustomed to do in such cases, and hence is to be rendered as a present. The same remark applies to ἔκλειστ. “κοιμεῖα. “In dark array.”—τοῖς ἀπόλλυοι. “Bristling.” Observe the continued action indicated by the perfect.

286-291. σοι ὑπὸ τε κ. τ. λ. “You two, indeed, for it is not coming to arouse (such as you), I do not at all exhort.” The ordinary text places a comma after ἀς, and none after ἄρματος. See
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that the latter word will depend on κελέω, and the former κατασκεύασμεν will be σφωτί κελέως ὑπονομέα. Buttman, in his Lexilogus (p 433, c. 2. Fishlake), confesses, that the verse which follows might seem very much to favour this arrangement, and that thus σφωτί would be in its usual construction. Still, he thinks that ὑπονομέα, standing without a case, is too harsh for the other mode of construing not to force itself upon us as the more natural. The same scholar remarks, that Heyne does Eustathius an injustice when he makes him say that Homer, in this passage, used σφωτί (the accusative) for σφωτίν (the dative) to suit the metre. On the contrary, Eustathius agrees with all good commentators, saying that Homer, in the passage in question, used, on account of the metre, a new construction namely, κελέσσειν τινά, without an infinitive, whereas, in this case, the dative is more common. (Buttman, l. c.) We have adopted, therefore, the punctuation recommended by Buttman, which is also that of Wolf and Spitzner.

οὖτώ. "You of your own selves, i. e., without requiring any urging from others. Equivalent to the Latin suae. Compare the analogous usage of ἰδειν—οἱ γάρ Ζεῦ τε πάνερ, κ. τ. λ. Repeated, with the exception of line 289, from book iii., 371, seqq.

292-296. τοῖς μέν. The two Ajaxes and their followers.—τηρεμα. "He found."—λυγίων Πελετόν ἀγορητόν. Compare book i., 248.—οὐχ. The Latin euos.—στέλλωντα. "Putting in readiness." ἀφάντο μέγαν Πελευσίων, κ. τ. λ. "(Namely), the mighty Pelagon, and Alastor, and Chromius, &c., with their followers." (Consult note on book iii., 146.) Knight thinks, that verses 295 and 296 are interpolations, because the warriors here mentioned appear nowhere else in the poem as leaders of the Pylians, and because there is a hiatus in verse 295. Heyne, on the other hand, is of opinion, that these names of otherwise obscure individuals are here given, in order to inspire the hearer with confidence in the poet's general accuracy, seeing that he is able to enumerate the names even of individual warriors. It may excite surprise that, in this nomenclature, no mention is made of Antilochus and Thrasymedes, the two sons of Nestor.

297-301. ἑπιτηδεῖος. "The cavalry." We have given this translation as less objectionable than the ordinary one, "the charioteers." At the period of the Trojan war there was no cavalry, properly so called; but the warriors, whom Homer calls ἑπιτηδεῖος, in opposition to the πετόν, fought from chariots. We have in this remarkable passage the first rude elements of military tactics; the chariots come first, the infantry close the rear, and the cowards are thrust into the
middle space between the two. And yet, though we here discover something like an order of battle, nothing of the kind ever appears to have been observed in the combats themselves. At the first shock they abandoned any regular order they might previously have had, and each one fought on his own account. There were, it is true, some general melodies, but then the ranks were not kept; it was rather a conflict of masses.—εἰς ην τοὺς πολέμους. "To be the bulk of the fight." Observe that ἤμεν is equivalent here to the more prosaic δέος εἶλεν. The meaning of Nestor's plan of battle if ever was adhered to, is this: the cavalry are first to make an impression on the enemy's line, and then, when this has begun to waver, the infantry are to follow in a mass, and complete the over-throw.—καμνείν. "The faint-hearted." Polybius (xv., 16) informs us that Hannibal, at the battle of Zama, followed this plan of placing those who could not be depended upon in the middle, that they might be compelled to fight, even though unwilling. Frontiniius (Strat., ii., 3, 31) says that Pyrrhus pursued the same plan with the Tarentines; and Ammianus Marcellinus (xxiv., 6) gives a similar account of Julian, in a battle with the Persians. Aelian pleasantly says, that the dolphins swim after this fashion, the young ones come first, the females follow after, and the males bring up the rear. (Hist. An., x., 8.)

305-306. ἄγαθον. "To hold in." Equivalent to κατέχειν.—αμέν ἀλοιπωδεστα ὡμίλος. "And not to be carried tumultuously among the crowd." Nestor wishes his cavalry to advance in line on the foe, not in broken order, some moving more impetuously than others.—αμέν τοι ἰσορροπή, κ. τ. ἔ. Nestor, in like manner, directs that no one should impel his chariot in advance of the rest, in order to seek a single combat with some Trojan warrior.—μένο γὰρ ἄγαθον. "Nor let (any one) retreat."
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without springing to the ground), to reach a chariot of the yoke, he aim push at this with his lance. This is a far better course these to leap to the ground, since the latter often exposes an individual to danger in the turmoil of the fight.

ἔγχει ὑπαίσθη. Observe the force of the middle voice, and compare book v., 351, seq., where Mars is described as stretching forward over the yoke with his brazen spear. So, in the second book, the Abantes are spoken of as spearmen, with extended ashen spears, ὥπατσι | μελαί. — ὡς καὶ οἱ πρότεροι. “In this way, also, those men of former days.” Observe here the force of οἱ, as depicting the proud earnestness of the old man in referring to the martial reminiscences of his earlier days. Nestor’s meaning is this, that the warriors of earlier times conquered by means of the very mode which he here recommends, and did not pursue the method so prevalent in the time of the Trojan war, of leaping from the chariot to the ground.—τὸν δὲ νόον καὶ παθημα, κ. τ. λ. “Keeping this purpose and spirit in their breasts,” i. e., they blended cir cumpection with valour.

310-316. πολε. To be construed with εἰδὼς, not, as Botho maintains, with ὅταν.—οἱ θυμώς. “As is the spirit.” Supply τοι.—οἱ τοι γυναικεῖ ἐκεῖ. “So thy knees obey thee.” Liter ally, “followed thee.” Age and weakness show themselves particularly in the knees. Compare Horace, “dum virent genus.” (Epod., xii., 4.)—γερας ὑμαιον. “Old age common alike to all.” Homer applies the epithet ὑμαιοι to things that all are liable alike to experience, such as death, old age, war, &c.; and as these are commonly mournful and unlucky things, some of the grammarians lay down the rule that ὑμαιοι in Homer is generally applied to things of this nature.—οἱ δὲ διέλευ γυν. κ. τ. λ. “Would that some other one of men had it.” Literally, “O, how some other one of men ought to have it.” Consult note on book iii., 40.—ἐγείρε Supply σώτι, as referring to γέρας.—μεταίη. “Went among.”

317-320. Γερας ικνότατος Νέστωρ. Consult note on book ii., 338—οἱ ἤμιν. A negligent mode of expression for τοιοῦτος εἶναι.—Ἐρυθαλλίσσω. Erathallion was an Arcadian, who, in the armour of Arethous, which Lycurgus had given him, fought against the Pyli ans, but was slain by Nestor. (Compare Ἰ., vii., 134.)—τεοὶ δὲ σώα. “Are the gods wont to give.” Observe the force of the sorist in denoting what is customary or usual.—οὕτως οὖν μὲ γέρας ὑμαιο. Nestor’s meaning is this, that old age now presses upon him, but that with it have come the experience and wisdom of age: just as in former days, when he was young, youth brought strenuoser
we frame—διήρησαν “Presume upon.”—We have adopted here the reading of Aristarchus, as given by the scholiast; in place of the more common ἱένας.

... κατετεινωτας "And will direct (them)."—το γαρ γεγονος ταυτηρατο

... For this is the privilege of the old,—αλλος νυμφαος;

... Shall handle the spears."—Consult note on verse 27.—εἰρημένοι;

Equivalent to etiam est: το γαρ γεγονος ταυτηρατο.

... 327-331. "...Of Petæus.—Meneaspel-Menestheus; son of Petæus, king of Athens, was the leader of the Athenian forces against Troy. (Consult book ii., 552.)—μεστηρας δειρετος "Advises in the fight," i.e., leaders in battle, skilled in fight. The term πατης is applied by Homer to any one distinguished for wise counsel, and who therefore takes the lead.—δειρετος: Observe that δειρετος is properly the war-cry, thence taken for the battle itself.—αλλος νυμφαος κατετεινωτας κ.τ.λ.; "But he, the sagacious Ulysses, was standing near." (Compare book i., 498.) The demonstrative force of ὁ is here softened down into the personal pronoun—αλλο δεν ἐν... "And by him."—Κεφαλαίων. The Cephalaitians were among the subjects of Ulysses, whom he led to the war of Troy. The island of Cephalonia (now Cefalonia) lay to the southwest of Ithaca, and was separated from it by a strait of six miles. Compare book ii., 551.—οδ γαρ πο εσιν ἀκούσας, κ.τ.λ.; "For their people did not yet hear the battle-cry." In consequence of their remote station in the host, they were not yet aware that hostilities had recommenced. Observe that ἀκούσας is here employed: where, in later Greek, ἀκούεις was used. In the Homeric and post-Homeric dialects there occur many verbs, expressing a perception of the mind or the senses, either in the middle voice only, or in the middle as well as the active; while the later writers used merely the form in ομιλοivor.

(Kaiser, § 363, p. 17, Jeff.)

322-336. ἄλλα νων συνωργόμεναι, κ.τ.λ.; "But the ranks, &c., being (only) lately aroused, were getting set in motion." Observe that ἄλλα here is equivalent to ἄλλο γαρ, and the meaning, in fact, is, "but this was natural enough, for the ranks," &c.—of ἄλλης μένωντος, κ.τ.λ. They had not yet heard of the breaking of the truce and the resumption of hostilities; they merely beheld the troops in motion, and were waiting, therefore, to see whether the part of the army contiguous to themselves would advance against the foe, intending, in this event, to follow their example.—ὁμαλώς πόρων Ἀχαιῶν ἄλλος, κ.τ.λ.; "Until another column of the Greeks, having advanced, should rush upon the Trojans." We have rendered σταύροι here by the term "column" though, perhaps, its more cor
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root meaning for Homerio times is simply that of a body of men as close array, or what Wolf calls "ein Haufen."—Observe that ἰσώτερα here, with the optative, does not convey the meaning of "as often as," but merely "until."—Τρίαν ἄριστες. The verb ἄριστος is much more frequently intransitive (as in the present instance) than transitive. Observe here, moreover, its connexion with the genitive. Verbs which properly signify a rapid motion after some object, take the genitive case. (Kühner, § 507, p. 143, Jef.)

339-343. καὶ τί, κακοὶ δέλτοι τε κακοπές, κ. τ. λ. "And thou, (Ulysses), excelling in destructive wiles, of crafty mind." Observe that these words are not intended as a reproach. Agamemnon merely expresses his surprise, that a man so expert in taking advantage of the foe, and so famed for crafty expedients in warfare should now, apparently, be shrinking from the encounter.—τόντω εκαταπλώσαντες ἁφέστατα. "Why stand ye aloof cowering."—φρίλω μὲ τ' ἐπικεφαλείᾳ, κ. τ. λ. "You two, indeed, it behooves, that you be and keep your station among the foremost, and take part in the glowing fight." Apollonius, in order that the construction may proceed more smoothly, appears to have preferred φρίλω, the accusative; but the metre opposes this. The poet might have employed the dative κολως; but, for perspicuity's sake, he uses the accusative with the infinitive. We have given the explanation of Wolf, "ut inter primum existire atque stare decum," which is better than making ὡτος equivalent to quem esseut, as some do.

343-348. πρῶτος γὰρ καὶ διατέχεις, κ. τ. λ. "For you two are even the first to hear of a banquet of mine," I. e., to hear of an intended banquet, and to come thereto as guests. Agamemnon here indulges in the language of actual reproach. As Menestheus and Ulysses are always the first to hear of an intended feast, and to be the first to come to it, so ought they both to be foremost in the fight —ἀκονύζοντων. We have followed the explanation of Koppen, who makes ἀκονύζοντων have here the simple meaning "to hear of." Others, with less propriety, give it the signification of "to be bidden to," and make it analogous to secari in Latin. Compare Od. ix., 7, and xiii., 9, where it is joined each time with the genitive ἄκονύτε—ἀκονύτε. Observe that ἅκοντες here, with the optative, has the meaning of "as often as." Consult note on book iii., 238.—Ἀγαστ. He does not employ the personal pronoun ᾗ, since he refers to a banquet at the common expense.

φίλ. For φίλα, supply τερί, the same in effect as φίλον ἤτοι.—πραλέῃς ἁρπα. The Homeric banquets were singularly simple. Beef, mutton, and goat's flesh were the ordinary meats, usually
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eaten roasted, yet, from H., xxi, 363, seq., we learn, that boiled meats were held to be far from uneatable. Cheese, flour, and occasionally fruits, also, formed part of the Homeric meals. — ἡμέρα ἐδεδεικνύτοις. As long as ye both may choose.—ἐν τῷ δὲ φιλωγ χ' ἐνδουλακτῷ. Now, however, you would both look on with pleasure. Observe that ἐν is for τῷ.—καὶ τοι. Even if. Not to be confounded with τῷ καί. (Consult Spitzner, Exerc., xxiii.)

349-352. ἐποίησα. Compare book I, 148.—πολλοὶ εἰς ἡμεῖς, ἡρώ. ἔποιε. What kind of a speech has escaped thee from the barrier of thy teeth? As regards the double accusative here, consult note on book I, 236. By ἡμέρας ἐβόλους are meant the teeth, as forming a ring or wall, not the lips as fencing in the teeth. This latter opinion is ably refuted by Nitzsch (ad Od., i, 64), though it has the sanction of Porson's name (Misc. Crit., p. 207). It is to be observed that ἡμέρας does not merely signify that which encompasses, but, to adopt Plato's language, πᾶν ἄνω ἐν ἑνεκα καλλίστειν' ἐργα τι περίποιησα. (Sophist, p. 220.) This definition certainly cannot suit the lips, which, from their opening and shutting, are rather compared to gates or doors.—πολλοίοιο μεθέμεθεν. "That we are relaxing from the war."

ἐγκριμένην. For ἐγκριμένην, the subjunctive with the shortened mood vowel.—ἐν ἡμέρας. The Venice MS. has ἐν κ' ἡμέρας, which Heyne thinks not a bad reading; but there is a difference of meaning between the two forms, which Heyne did not observe. The first indicates that the matter is left entirely to the option of the party; whereas ἐν κ' ἡμέρας implies a hope, or wish, on our part, that the person referred to may feel inclined to do the thing in question.—Τηλεμάχου φιλον πατέρα. This mode of expression would imply that the name of Tellemachus had already, in some respect, become conspicuous.—ἐν δὲ τοῖς ἀνεμωίιδα βίας. "They, however, doest, in these, utter words as idle as the winds." Literally, doest utter windy, idle trash.

357-363. ἢ γυνὶ χωμεῦναι. "When he perceived him to be incensed." Observe that γυμνεῖσθαι, which is generally construed with the accusative case, here takes the genitive. Verbs expressing the reception of mental and physical impressions take the genitive of the source of that impression, or that whence it proceeds and is received, this being necessarily antecedent to the perception. (Kühner, § 405, p. 126, Jeff.)—παλιν τ' ἀγα λέστο μοῦνον. "And back this (monarch) took his speech," i. e., and he retracted what he had said.

περισσεῖον "Beyond measure."—δὲς άφετος όδε, ἡρώ. ἔποι. "I am
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eovest kind intentions (towards me); for thou hast these opinions, which I even hold." The expression ἔσται ὅπως ἄδεια is elliptical here, and must be completed by ἦσα. It is the same thing, in fact, as φίλος τοι ἐμοι, so that ἔσται ὅπως ἄδεια ἦσα means the same as "he is my friend." Observe, however, that ἦσα is often omitted.

(Wolf, ad loc.)—καθαρὰ δ’ ἐπισθεν ἀπεσώμεθα. "We will make up this among ourselves hereafter," i. e., we will adjust this hereafter. Observe the force of the middle.—ρὰ δὲ καθαρὰ ἔφοι, ἐ. τ. λ. "But may the gods render all these things vain," i. e., the gods grant that all I have said pass away as nothing, and give rise to no hostile feeling between us.

365-367. Διομέδης. The last two syllables (δε) to be pronounced as one by synizesis.—ἐν δ’ ἵπποις καὶ ἄρματι. The same in effect as ἐν ἄρματι.—Σκῆνης, Καπανός νιός. "Setheneus, son of Capaneus." Literally, "Capanean son." Setheneus was the son of Capaneus and Eueudne, and came to the Trojan war among the followers of Diomedes. He acted as charioteer to the latter, and hence is represented here as standing by his side.

370-371. δικτυονος, ἱπποδίμωοι. Compare note on book ii., 23.—τι δ’ ὑπηκτείς πολέμου γεφώρας; "And why art thou gazing about upon the dams of the war?" The term γεφώρα properly denotes a dam, or mound of earth, especially to keep out water. The Homeric phrase γεφώρα πολέμου, or, in the plural, γεφώραι πολέμωοι, is thence applied to the lane or intervening space between two lines of battle, which served to keep them apart, as it were a dam, until the commencement of the fight. Diomedes is here reproved by Agamemnon for not advancing himself along the γεφώραι πολέμωοι, and beginning the battle, but for looking around with an eye of curiosity (such being the true force of ὑπηκτείς) to see whether any other division of the army will move along the γεφώραι first, or, in other words, commence the fight before him. Wolf, Crusius, and others, incorrectly make the phrase in question refer to the intervals between the ranks or files of one and the same army ("die internelle zwischen den Reihen"), or, rather, between the different masses ("zwischen den verschiedenen Häufen") composing the host, and along which intervals the chariots could retreat to the rear. This would suit rather the post-Homeric meaning of γεφώρα, namely, "a bridge;" and, besides, Diomedes, in this case, would be charged by Agamemnon with open cowardice, and would certainly have made an indignant reply, instead of keeping silence, as the poet makes him to have done. The scholiast, moreover, expressly says that the γεφώρα. τι λέγει μην ἡ μεταφθαλοικών διαστήματα.
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2. 373-377. *Telēk.* Tydeus was the son of Oeneus, king of Calydon. He fled from his country after the accidental murder of one of his relations, and took refuge with Adrastus, king of Argos whose daughter Deityple he married. He then proceeded with Polynices to Mycenae to obtain aid against Thebes, the crown of which city was claimed by the latter. Thystes was then reigning at Mycenae. (Schol. ad loc.)—κυλᾶ πρέ. "Far in advance of."—κόλπωρον. "Tolling (in the fight)." Heyne maintains that the whole passage, from verse 374 to verse 400 inclusive, is an interpolation of some rhapsodist, in which opinion Knight agrees. So long a narrative does certainly appear inconsistent with the hurried movements of a commander on the eve of a battle, and who, besides, blames others for their own delay.

. *εἰς γεγ. ἐπιγεγ. θυρίον, ε. τ. λ.* According to the common account, the first Theban war, or the contest between Polynices and his brother Eteocles for the crown, occurred one generation before the Trojan war. At the time referred to in the text, Thystes was reigning at Mycenae, having, as is said, received the kingdom in trust from his brother Atreus, for his nephew Agamemnon, who was a minor at the time of Tydeus's visit, and did not, according to his own account, either meet or see him.—*περὶ ἀλλ. Com- pare book i., 287.

376-381. ἄτερ πολέμου. "Without warlike array," i. e., without any accompanying host. It might have been expected, from the preceding narrative, that he came attended by armed followers (έν πολέμῳ), and therefore the words in the text are added.—*θέλον. "As a guest," i. e., as a private person.—λαὸν ἀγείρον. "Seeking to collect a force." The common punctuation, namely, a comma after ἀγείρων, and a colon after θέλον, makes the references in ol. βα somewhat ambiguous. We have, therefore, with Heyne, placed a full stop after ἀγείρων, and a comma at the end of the next line.

οἱ βα τῷ ἐπηρτάτωμι. "These, namely, were at that time preparing an expedition." Tydeus and Polynices are meant. Observe that ἐπηρτάτωμα is here said merely of the conatus rei facti, ex, not of an expedition already commenced.—οι βα μὲ μια λίπανται. "And, accordingly, they earnestly entreated (the people)." Supply λάδα.—οἱ δ'. "They thereupon." Referring to the people of Mycenae.—οἱ ἑπιφανεῖς ὡς ἓκλεισαν. "And assented, as they urged (them)."—ἐγερθεὶς. "Turned them away (from their design)," i. e., induced them not to lend the intended aid. Supply αὐτοῖς with Wolf which is superior to φέρω, as given by some.—*ὑστερον αὐ
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The Mycenaeans were deterred by the appeal of omens from taking part in the Theban war.

385-386. "But when, then, these were gone, and had (now) become advanced on their way (towards Thebes), and had come to the Asopus," &c. By δ' are meant the visitors to Mycenae, namely, Tydeus and Polynices, and δ' refers to their departure from that city; but τεύκρων refers to the march of the Argive army under its seven leaders, so that an interval of time must be supposed to elapse between the events mentioned in the two clauses.—Id. Some editors are offended with the hiatus before this word, and therefore read τεύκρων ἢδε, on the mere authority of the scholiast. But consult note on verse 91.—'Ασοπόν δ'. We have adopted this reading with Wolf and Spitzner, and have made the protasis end at λεγεινοι. Others read 'Ασοπόνδ', making the ce after 'Ασοπόν an adverbial particle, signifying motion to a place. Our punctuation and reading, however, make the whole sentence more animated. Wolf, indeed, objects also to 'Ασοπόνδ', on the ground that δ' is never added to the names of rivers, but he is contradicted in this by Od., iv., 483. The River Asopus here meant is the Boeotian, one in Mount Citharon, near Platea, and falling into the Euripus. Heyne is wrong in making it the Asopus of Achaea, rising in the Argolic Mountains, on the frontiers of Arcadia, near Cyllene, and falling into the Corinthian Gulf, a little below Sicyon.

385 oύθ' ἄγγελοι, κ. τ. λ. "Then, moreover, the Achaeans sent Tydeus on an embassy." There is a division of opinion here with regard to ἄγγελοι; some making it, as we have done, the accusative of ἄγγελος, others of a masculine noun ἄγγελος, equivalent to ἄγγελος. The former position is decidedly preferable. (Consult note on book iii., 205.) But, if ἄγγελος be the accusative of ἄγγελος, a difficulty arises with regard to the construction. Some, like Heyne, read ἄγγελοι τῶν ιένω, i. e., τῶν ἄγγελος, but this is not Homeric. The true mode is to regard ἄγγελοι as the accusative of the more remote object. Then, the construction will then be ἐνερτήσατος Ἰων ἄγγελοι, they sent Tydeus on an embassy." As we can say in Greek ἔρχομαι ἄγγελος, so may we say ἐστιν ἄγγελος. As regards the former of these phrases, compare the English "to go an errand," "to go a journey," for "'to go on an errand," "to go on a journey." (Buitmann, Lexit., p. 11, ed. Fishlake.—Herrmann, Opm., vol. i., p. 191.—Spitzner, ad II., xiii., 253.—Thiersch, § 268, t.)

385-390. Καδμείωνας. "Thebans." An honorary epithet for the people of Thebes, and meaning properly, "descendants of Cadmus."
It was customary for the entire race to be called by some epithet derived from the mythic founder and first ruler of the nation. The Thebans are here termed Cadmeia, from Cadmus, the mythic founder and first king of Thebes.—εἰς ἄνω βίας Ἐτεοκλέας; "in the palaces of the powerful Eteocles;" literally, "of Eteoclean might." This idiom has occurred already (book iii., 106), in speak of Priam; and the reference there was not so much to physical strength as to regal resources; here, however, it is to both...  ζήτως πρὸς τῶν. "A stranger though he was."—ἀνέβλεψεν. "To engage in matches with him." It was customary, in Homeric times, for the guests, after a meal, to engage in gymnastic exercises Compare Od., viii., 27, seqq.—πάντα. "In all (the contests)." Supply—ἀσκέω. Observe that κύνα is here the accusative of nearest designation, and exercises a kind of adversative force.—άνέκα. Observe the force of the imperfect in denoting a succession of victories.—τὴν ἑκάστος. "Such an auxiliary." Homer always uses ἑκάστος of succour in war or contests.

291-297. κίντωρς ἰππών. "Impellers of steeds," i.e., skilled in horsemanship. The term κίντωρ properly applies to one who urges on an animal with a κίντρων, or goad, and then more generally to the use of the μίστρις, or lash. We must be careful not to refer κίντωρς to any use of the spur. The Romans indeed appear to have adopted spurs at an early period, but the Greeks never used them; and this latter circumstance may account for the fact that they are seldom, if ever, seen on antique statues.

... αὐτὸς ἀναρχεύων, κ. τ. λ. "Leading a strong ambush-like-party, plighted them against him, as he was returning back." We have given αὐτῷ here at the suggestion of Spittner, who refers to a similar reading in Od., i., 317, namely, αὐτὸς ἀναρχεύων ἠμμένας, ἀκούεις ἀφετέρου. The ordinary text has ὑς ἀναρχεύων, which has been objected to by Bentley and others as introducing a short syllable into the thesis of the first foot, and making the line, consequently, commence with a trochee. Bentley suggests ὑς ὑρ', and Barnes ὑς ὀι. Thiersch, on the other hand, defends the common text. (G. G., § 148)—Πολυφώνς. This reading is due to the Venetian MS.; the ordinary text has ἄκοφωνς.

298-300. Μαινι' ἄρα προέκει, κ. τ. λ. "He, in consequence, went forth Maen (in freedom), having yielded obedience to the portents of the gods." Homer is supposed by some to give, in this whole narrative, a brief abstract from some earlier lay. Hence no particular mention is made of the nature of these portents. The ancient scholia furnish two explanations: Minerva whispered in his
war, or else his spear was broken; and he regarded this as an omens that he must cease from the conflict and spare Meeson. Some suppose Meeson to have been a herald as well as commander, and to have been spared in this account by Tydeo.—τὸν Πελάς. "Thus, his son." Accompanied with a gesture, and pointing at him.—αἷς ἵτε-
rega. "Inferior to himself."—ἀγιοῦ. "In haranguing," i. e., in words, as opposed to deeds.

401-405. τοῦ καὶ τῷ, κ. τ. λ. Diomedes, as a younger man, modestly keeps silence, and allows the monarch's reproof to pass un-
answered.—αἰλεδοθεὶς μακρίτερος, κ. τ. λ. "Having paid respect to the reprimand of the august king."—οἷς Καραταῖος. Sthenelus.—
ἡ ψευδές. "Do not lie." Plain language, and in strict accordance with Homeric costume.—οὖν. "Accurately," i. e., the truth.—
ἡμεῖς τοι παντερεύοντες, κ. τ. λ. "We certainly boast of being far superior to our sirens." Sthenelus speaks here of himself and Diomedes as having been of the number of the Epigon, who took the city of Thebes. In the first Theban war, Adrastus, together with six other heroes, led an army against Thebes, for the purpose of restoring Polyneices to the throne. This war, however, ended unfortunately, and Adrastus alone escaped with his life, having been saved by the swiftness of his horse Areion, the gift of Hercules. (Li, xxiii. 346, seqq.—Paus., viii, 25, 5.—Apolol., iii, 6.) Ten years after this, Adrastus persuaded the seven sons of the heroes who had fallen in the previous war to make a new attack upon Thebes. These seven sons were the Epigon (Ἑπίγιοιοι), or "after-born," i. e., descendants, and the war in which they engaged is celebrated in history as the war of the Epigon. Thebes was taken by them, and raised to the ground.

406-410. ῥόδος ἔλος ἐπαναλέον. "The seat of seven-gated Thebes." Observe that ῥόδος ἔλος is equivalent, in fact, to ὀδόν.
—καθιστορον λαῖνυ λυγγινθ. "We two having led a smaller army (than our sirens)." Observe that, after referring, under ἡμεῖς, to all the seven leaders, he now confines himself by the dual to two of the number merely: namely, himself and Diomedes.—τείχος "Ἀρείουv. "The wall of Mars." Mars was one of the chief deities of the Thebans, as being a warlike race; and hence the walls of the city are here made sacred to him. It is incorrect to make Ἀρείου convey merely the general idea of firmness and strength.

πεῖθηματος τρίνταν θεῶν, κ. τ. λ. Sthenelus says that the Epi-
goni obeyed the portents and omens from on high, and therefore were successful; whereas their fathers had contemned these, and were, consequently, unsuccessful. Amphiaras, according to the
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Legend, had foretold that all who should engage in the first Tácbas war should perish, with the exception of Adrastus; but his predictions were disregarded. On the other hand, the omens had declared to the Epigeni that the gods approved of their undertaking, and promised them success.—οὐτέρον αὐτοῖς λέγειν. "By their own blind folly."—τῷ μὲν πατέρας, κ. τ. λ. "Wherefore do not, I beg of thee, ever place our fathers in equal honour (with us)." Observe that not is here what grammarians term the dativus oblique. (Compare note on book I., 426.) Some, with far less propriety, make not to be governed by ἐπικρι्. Sthenelus speaks, not for himself merely, but for his companion in arms, Diomede; and, besides, the collocation of the words makes the construction which we have adopted by far the more natural one.—ἰν σικελίους ἐκεῖ. The asort of the imperative is here employed to show, as Hermann remarks, that a thing which has just been done must not be repeated. (Oppos. vol. I., p. 273.)

411-418. τὼν & ἐφ', κ. τ. λ. Diomede here reproves Sthenelus for his language towards Agamemnon.—τέτα. "My friend." This word occurs only in the present passage, and being, therefore, what is technically termed a ἄναξ ἐπημένων, its meaning is involved in considerable doubt. The generality of commentators, however, make it a species of address from a younger to an elder person and compare it with τάρα, ἀτρα, &c. Wolf says that it was employed by older brothers to younger ones, but he has been led into an error here by one of the scholiasts; and, besides, Diomede was younger than Sthenelus.—σικελίους ἔσται. "Sit in silence." Observe that ἔσται here has, in reality, the force of μένων. As regards the hiatus between ἔσται and ἔσται consult note on line 91.—όθ' ἐν ἱππόν τε μελ. "For I am not angry with him."

ἀν' ἐκτείν. "Will at once be attached," i. e., will straightway follow.—τοῦτον & αὐτόν. "And to this same one, on the other hand."—καὶ κτιλλὶ πέπλεμεθα. "And let us two be thinking of," i. e., let us two attend to.

419-431. καὶ ἐξ ὑδώρ, κ. τ. λ. Compare book III., 29.—ἄνω τοι δραττεῖ. "Rattled terribly."—ὁρμᾶντον. "As he moved rapidly along."—ἐντὸς κεν τελεσσαρίων, κ. τ. λ. "Fear, by reason thereof would have been seized upon one, however firm of heart." Observe that ἔσται is here equivalent to ἔσται τοι ἄρσεν, "by reason of the rattling." Welf, less correctly, connects ἔσται with ἵππον, making it the same as ἐμπαλέν. Put ἐμπαλέν would convey a very different meaning from what is here intended.

432-438. ἔστιν δ' ἐν αἰγιλία, κ. τ. λ. "And as when a wave of..."
the sea is impelled in close succession on some loud-roaring shore, beneath the northwestern blast that has set it in motion." We have given the reading of Spittner, in preference to ἄρνητας, as adopted by Wolf, who renders Ζηφύρος ἄρνητας by Ζηφύρος ἄρνητας. Pope expresses great admiration of the description here given of the first Homeric battle, and the passage is certainly deserving of all the praise which he and others have bestowed upon it; but Pope mistakes entirely the nature of the simile with which the description commences. It is not by any means "a simile of the winds, rising by degrees into a general tempest;" on the contrary, the poet compares the onward march of the Grecian host, until they come into close collision with the foe, to a succession of mountain-billows raised by some powerful blast; that are first seen rearing their foam-crested heads far out in the deep, and then come rolling in towards the shore in rapid succession, and break, at length, with loud roarings, upon the rocky strand.

ὁρνήτ. Thieresch (G. G., § 322, 3) insists that we must here read ὠρνήτ, the imperfect, not ὠρνήτ, the present, as the ordinary text gives it. But he is ably refuted by Hermann, who shows that the imperfect is inconsistent with comparisons. (Oeppe, vol. ii., p. 49.)—κόντυ μὴν τὰ δρόμα καρπόν τουτα. "At first, indeed, it is raised to a head in the deep," i.e., far out at sea.—ἀψώτι δὲ τὸ ἄρνητι, κ. τ. ἔλαιον. "And rises, swollen, around the projecting points, and spits from it the foam of the sea." As regards the peculiar force of ἁνερτέν, compare book ii., 218.


433-438. πολεμάζω καί ἁνερτέν ἐν ἁνερτεῖ. "In the courtyard of some man of great possessions." The Homeric ἁνερτεῖ was an open space, or court, around a building, the poet always using the term with reference to a place open to the air above. Hence Athenaeus (p. 189, ε) calls it τῶν ἑαυτοῦ ξενίσμων. (Terpacta, Λαυρ. Hom., p. 183.)—μορία τοιχίσμων. "Stand countless in number."—ἀμελήσισμα. "Yielding." Literally, "getting milked." The reference, therefore, in δὲ ἀμελήσισμῳ γάλα is to what are called milkch ewes.—γάλα λευκόν. The epithets here applied to γάλα carries us back to the simple and natural forms of early language.—Τρίτος 9. Observe the anacoluthon here, the construction being broken off after these words and resumed at verse 438, when ὡς Τρίτον ἀλατηρίων...
a & c. takes the place of ἔρως δ', with which the sentence commenced. Compare book ii., 459.—έλαλησα. "The war-cry."
οἱ γάρ πάνω, κ. τ. λ. "For the cry of all was not similar, neither the speech one."
For the tumultuous noise in the Trojan army, compared with the steady silence of the Greeks, the poet himself here expressly accounts, ascribing it not to any inferiority in discipline, but to the variety of languages spoken among the Trojan allies, which made the delivery of orders, and acting in concert, works of difficulty. (Vulgo, ad loc.)— ναῦλήσατο. "Called from many a land."
Mars, the god of War, and of the wild uproar of battle, sides with the Trojans, and urges them on to the fight; while Minerva, the goddess of Wisdom, and also of warfare conducted with coolness and calm deliberation, animates the army of the Greeks.—Δείης τ' ἔστη Φόδος, κ. τ. λ. "Terror, too, urged them on, and also Rout and Strife insatiable raging." The three deities, or personifications, here mentioned, are the attendants of Mars, the two former being his sons (Hes., Theog., 934), and the preparers and followers of his chariot (U., xv., 119), and Strife being his sister and companion (καισιγνήτη κύρια τε). The distinction between Δείης and Φόδος appears to be this: Δείης is Terror; whereas Φόδος is a deity who inspires a host with fear, and puts them, in consequence, to the rout. (Wolf, ad loc.)
ντ' ἐλεύθερος μὲν κρώτα κορύσσεαται, κ. τ. λ. "Who raises her head, small, indeed, at first; but, afterward, she has fixed (that) head in the heavens, and stalks along upon the earth." Observe that ἐλεύθερος is not to be construed with κορύσσεαται, but, properly speaking, is equivalent to ἐλεύθερος ἄφω. The idea which lies at the bottom of the noble figure given in the text is simply this, that strife commences from small beginnings, but eventually extends itself far beyond its original bounds.—φραντ' ἐστήσατο κάρπα. The reference here appears to be, in fact, merely to height, like our English phrase of lifting or raising one's head to the skies. This idea, moreover, is carried out by the aeriat (ἰστριάς), as indicating a rapid result, i. e., she has now, in a brief space of time, reached the very heavens with her head. On the other hand, βῆσες refers merely to the continuance of a previous action, and therefore the present is employed. Longinus (§ ix.) passes a high eulogium on this line, calling it not more the measure of Strife than of Homer himself. Virgil, also, has copied the passage in his celebrated description of Rumour. (Ex., iv., 176.)—ἄφων καὶ τότε, κ. τ. λ. "She on that occasion also, flung into the midst upon them contention alike
grievous (to all);” i. e., mutual contention. Consult note on tra
915.—στίχον ὄμφος. “The groaning of men.”

448-451. ἐκ γὰρ ἔνα ἐγκύκλιος ξένων. “Meeting, they had
reached one (and the selfsame) place,” i. e., had come into close
collision.—σὺν τῷ Μάλων ἱππότως, κ. ὑ. λ. “Together, thereupon, they
dashed their ox-hide shields; together, too, their spears, and the
might of warriors clad in brazen corselets.” Observe that πίθω
ὥμφος, in this connexion, is a Homeric periphrasis for ἔννοες.—
ἀπὸ ἀσπίδος ἀρματικῶς. “But their bossed shields were brought
near each other,” i. e., into close contact. Observe that ἐπιλειψάμαι, from πελάξω. (Consult Glossary, s. v.) The Iliomeric shield was
made of wood, or wicker-work, covered over with ox-hides of sev-
eral folds deep, and finally bound round the edge with metal. In
the centre was a projection, called ἱμφαλής, or μεσοφάλαιον (the
Latin umbo), which served as a sort of weapon by itself, or caused
the missiles of the enemy to glance off from the shield. It is seen
in the following wood-cut from the Calamn of Trajan. A spike, or
some other prominent excrescence, was sometimes placed upon
the ἵμματις, which was called the ἄρματις.

ἐσμαχῇ τῷ άθορίῳ. “Both the wailing and the exultation.”

ἐλλειπών ἐπὶ καὶ ἐλλειπών... “Both of the destroying and the get-
ting destroyed.”
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129-146. ζεύγαρσας πτωμάτως. "(Two) wintertreeimg streams."; s., mountain streams, or torrents, swollen by rain and melted snow — κατ’ ἱρείαν. "Down from the mountains." The same as κατ’ ἱρείαν. — ἵνα μεγάλαταν συμβάλλων, κ. τ. λ. "Cast together into a common basin their impetuous water, from great springs, within a hollow ravine." Observe in this passage a plural nominative (τωματοῖς) conjoined with a dual verb (συμβάλλοντον). A dual verb is joined with a plural subject when the persons or things signified by the plural are spoken or conceived of as so opposed or arranged as to form a pair or two pairs. In the present instance, the mountain streams are compared to two combatants, or two rival hosts.

(ἔμαθαν, § 298, 1, p. 40, Jef.) — μεγάλαταν. This term properly denotes a place where several mountain streams ἄνα, run together and mix their waters, or, in other words, a meeting of streams. — κατ’ ἱρείαν. By κατ’ ἱρείαν here meant a deep gully, rift, or ravine, such as are common in mountainous countries. — τῶν μεγαράπων λιχαί τῷ σωκῶτα. "The shouting and the dread of these mingled together," εἰς τόν, the dread, or terror, which they mutually inspired.


469-465. ποδίων ἱλασ. "Seized by the feet." The genitive of part. — καλακοῦντας. "The son of Chalcondon." — Ἀδάμων. The Aantes here referred to came from Euboea. Compare book Ν, 536. — ἔλει φοίνικι κε βελώνα ψαλιμένος. "And was dragging him from out of the reach of the darts, with eager striving." In poetry we often find two prepositions together, whereof the first is always adverbial; the second is followed by the case of the substantive. This is not a mere pleonasm, but gives a poetic fullness to the ἐν.
NOTES TO BOOK IV.

dressian. (Kalner, § 640, 3, p. 278, Jelf.)—δήσα τ' ἥττα τείχες ἐπι-
λήσει. We often see a conqueror pursuing the custom of spoiling
an enemy of his arms, after he has slain him, with such eagerness
as if he looked on his victory as incomplete till this point was gain-
ed. The great value and scarceness of armour, in that early time
of war, was probably the cause of this practice. It afterward be-
came a point of honour, like gaining a standard from an enemy.
They preserved them as monuments of victory, and consecrated
them in the temples of their tutelary divinities. (Valpy, ad loc.)

468—472. μήνυε δὲ εἰ γένεις δριθ. "The attempt, however, was
only) for a short time unto him," i.e., was made by him only for a
short time. Observe that δριθ here refers to the first start, or
move, in an undertaking.—νεκρόν γὰρ ἠθένα, κ. τ. λ. The con-
struction is, μεγαθυμος γὰρ Ἀγίνωρ ἢδος (αὐτόν, i.e., Ἐλεφθέρων)
ἠθένα βα νεκρόν.—πλευρά, τὰ οἰ κυφαντι, κ. τ. λ. "In the side,
which was exposed to view from his shield unto him as he stoop-
ed," i.e., as he bent down to drag away the corpse, he lowered his
shield and exposed his side to view. Observe that σαρ' ἀκισθὸς
means, in fact, from the covering or protection of his shield.—
ψυκτῷ χαλκῷτ. "With his brass-fitted polished spear."—άτες ἐς
γα ἱα. "And relaxed his limbs (in death)." The phrase λάτεν γεια
properly applies to any weakening, but especially (as always in
Homer) to death.—τὰν μὲν. Elephnor.—ἐκ' αὐτῷ ἀθένος, κ. τ. λ.
"But over him a fierce battle arose." Literally, "an arduous
work was performed."—ἰδωσαλήξεν. "Hurled back." Literally,
'swung,' or 'flung about;' and thus, from the idea of dinging
about, comes that of hurling away, or driving back, an opponent.
The verb, therefore, very forcibly depicts the struggle that took
place for the corpse, each party alternately driving back the
other.

473—479. ἔδων. Observe here that the diphthong ω is shortened
in the body of this word before a following vowel. (Consult An-
ston's Greek Prosody, p. 4.)—Τελαμώνιος. "The Telamonian." The
greater Ajax, the son of Telamon, is so called, for distinction's
sake, from Ajax the son of Oileus.—ἵδιτεν όθερίουν. "The blooming
outh."—Σιμουσίων. As this is an unusual name, the poet pro-
cceeds to explain its origin.—ἐπει βα τοκείουν, κ. τ. λ. "When, name-
ly, she followed along with her parents to visit their flocks." Ίο
νέρ, both here and on other occasions, employs the simple ininf
itive without ὅτε.—σεῖ τοκείουν ὅβρετικα, κ. τ. λ. "But he paid
not to his parents the price of early nurtare," i.e., he renders not
to his parents the return due to them for their rearing of him. Δο—
according to Grecian ideas and customs, this retain was to be made by supporting and cherishing them in their old age.

490-493. πρώτων γὰρ μὲν οἴνον, κ. τ. λ. "For he struck him the first, as ne advanced, on the breast, near the right pap." As regards the double accusative, μία . . . στῇ̄δας, consult note on book i., 236.—ἀντεκαὶ δὲ. "Quite through." Consult Glossary on book iii., 369.—αἰσχρος ὅς. "Like a poplar."—ὁ δὲ τ᾽ ἐν εἶπεν, κ. τ. λ. "Which, namely, may have been growing in the moist grass land of some extensive marsh." The ordinary text has περικέω, which Hermann decidedly condemns, "imperfectum enim, quodque cedem redivit, planeque imperfecta esse in talibus locis plane monstruosus foret, quippe non corta prateritī temporis pars designaretur." (Opusc., vol. ii., p. 44.) He therefore suggests περίκεισθαι, which we have accordingly adopted, though opposed by Spitzner.—εἰλημφαί. We have followed Buttman in giving this word the smooth breathing. (Consult Glossary.) It appears to denote a piece of moist grass land, a meadow, or pasture, such as is generally seen around a morass (hence, in Homer, it is always εἰλημφάς ἠλεος), where poplars grow, and innumerable herds feed; while later poets (as Apollonius, iii., 1302, and Demoasthenes the Bithynian, in Steph. Byz., s. v. Ἰπταί) call also by this name tracts of land which are flooded, in which, however, we see that the ground of this latter usage is still the same idea of a low pasture land, sometimes entirely under water, and sometimes a green meadow. (Buttman, Lect., p. 326, ed. Fisch.)

484-488. λείγη, ἀγὰρ τε, κ. τ. λ. "Smooth, yet branches also have grown upon the very top of it." The point of the comparison here has been well given by Hobbes, as quoted by Pope. "Homer," he remarks, "intended no more, in this place, than to show how comely the body of Simiosius appeared as he lay dead upon the bank of the Scamander, straight and tall, with a fair head of hair, like a straight and tall poplar, with the boughs still on; and not at all to describe the manner of his falling."—ἀμαρτωλῆγας ἀνόητος. "A chariot-maker." Literally, "a chariot-compacting man."—ἰότερα. "Has cut down, as he is wont." The aorist is here employed to indicate what one is wont to do in the course of his daily avocations. The same idea occurs in κύματη, immediately following.—ἀφάντων κύματη. "That he may bend (it) as a felloe." Literally, "that he may bend a felloe." The felloe was commonly made out of some flexible and elastic wood, such as poplar, or the wild fig, which was also used for the rim of the chariot. Heat was applied in order to produce the requisite curvature. The felloe was, however, com
posed of separate pieces, called areos (ἀρεός). Hesiod evidently intended to recommend that a wheel should consist of four pieces. (Op., 426.)—Ἀνθέμιος. "Son of Anthemion." (Compare line 473.) The more usual epic form would be Ἀνθέμιον ἄρεος.

489-493. τοῦ δ'. Referring to Ajax. As regards the employment of the genitive here, consult note on line 100.—καθ' ἤμιλον. "Through the throng."—βεβληκέν. "Struck." The pluperfect is employed here to denote rapidity of action. Consult note on book i., 221, and compare Bernhardy, Wissen., Syntax, p. 280.—βούδασα

"In the groin."—νεκρόν. The corpse of Simonius.—ὁμιλεῖ ἀφ' "Upon it," i.e., upon the corpse of Simonius.

494-501. τοῦ ἀποκτημένου. "On account of this one having been slain." Aorist middle participle with a passive meaning. As regards the genitive here employed, consult note on book i., 429.—αἰσχροθέμενος ἀδέσποτος χαλκός. "Arrayed in flashing brass." Observe that κοπάσω here refers to the entire equipments.—στή δὲ μᾶλ' ἐγγείρει λόφον. "And going very near, he took his station (there)."—ὁμιλεῖ ἀφ' αἰσχρόν. "Having looked carefully around him." Observe that παρατάσσω here denotes to look with a careful and inquiring eye, in order to select some fit antagonist. Compare note on verse 371—ὑπὸ ἐκείνου. "Recoiled before him." Literally, "beneath them.", i.e., beneath his terrific appearance.—Ἀβυδος. "From Abydos. The reference is to the Mysian city of this name, on the Asiatic coast of the Hellespont. According to one of the scholiasts, Priam had a stud here, which Democoon superintended.—παρ' ἐπι τῶν ἑταιρῶν. "From the fleet mares," i.e., from keeping the fleet mares.

502-504. κύρος. "On the temple." Consult note on book i., 236.—ὁ δ' ἐπάρω, κ. τ. λ. "But it, the brazen point, passed through the other temple."—τὸν δὲ σκότος, κ. τ. λ. Repeated from verse 461.—δοῦται δὲ πεπόνω, κ. τ. λ. "It made a heavy sound as he fell, and his arms clanged upon him." It is impossible to do justice, in our language, to the onomatopeias in this verse. Any attempt of the kind would only terminate in the ridiculous, as in the following version by a French scholar: "Il fit d coup en tombant, et ses armes furent are sur lui." (Class. Journ., vol. i., p. 220.) Neither must we fall into the singular error of the author of the Treatise on the Poetry of Homer (ed. Barnes, vol. i., p. 33, § 6), who supposest that Homer himself invented such forms as δουτία, ἄρα τέου, ἄρα, which, before his time, had no existence in the language.

505-508. χύσασαν εὖ. "Gave way before him." Consult note on verse 497.—Ἀργείων δὲ μέγα ἱαχων, ἀράττον, κ. τ. λ. (Observa
that the final syllable in μέφε is preserved from etiam by the digamma in Ετάμος, and is then lengthened by the aresis. The final syllable in ταξιν is also lengthened by the position made with the digamma in Περιφέρον. And they pressed right onward, far more in advance.—Περιφέρον ἐκ κατακόρου.

"Looking down from the citadel of Troy." By the Πέριφέρον is meant the citadel, or acropolis, of Troy, where Apollo, the steadfast guardian deity of the Trojans, had a temple. (Compare book vi., 448). In place of the common reading ἑκατέρον, we have written ἑκάστον separately, with Wolf and Spitzner, and have given it, with the latter, the accentuation of a preposition after its case.—Τρεις ἑκάστον ἐδοκεί. "And having shouted out, he called unto the Trojans."

509–518. ἀνάθεν. "Arouse ye," i. e., up and be doing.—μᾶλλ' ἐκεῖνοι χάρους λύγισαν. "Nor yield the battle to the Greeks." More literally, "nor shrink from the sight for the Greeks."—ἐκεῖ σφι ὁμ. κ. τ. λ. The construction is ἐκεῖ σφι ἐκεῖ σφι χρώς λύγισαν σφι σφισ τοῖς ἀναστήσασθαι. "To hold out against." Equivalent to ἐκεῖ ἀναστήσασθαι.—βαλλομένοις. "When struck."—σφι μᾶλλ' σφι. "Nor indeed."—τίποτε. "He broods over."

κολύμβησα Τριτογένεια. "The most glorious Trito-born." An epithet of Minerva. (Consult Glossary.)—δέ μεθίντας ἵδιον. "Wher ever she saw them relaxing." Observe the peculiar force of δέ with the optative, and consult note on book ii., 188.

517–526. ὤν Ἀμαρνηγείδην Δίωρα, κ. τ. λ. "Then Fate shackled Diros, son of Amamnecus." Observe here the peculiar propriety in the employment of ἔνθεσιν. The verb properly means to shakele or fetter the feet, and Fate impedes for him the movements of existence, just as the blow inflicted on the ankle stops his physical progress.—χρώμαι. This is generally supposed to mean a hand-stone, that is, one thrown by hand, not from a machine; but the derivation from χρίεν, to support this meaning, is very doubtful. It is better to refer the term to a stone generally.—Ὑμβρασίδης. "Son of Imbrasus."—Αἰνόθεν. "From Eunus." Eunus was a city on the coast of Thrace, at the mouth of the estuary formed by the River Hebrus.

λᾶσα ἀναίθης ἄρχεις ἀπηλοίσαν. "The reckless stone entirely crushed." Observe the peculiar propriety of the epithet ἀναίθης, as indicating a missile that needs not the suffering which it inflicts. Some, with less correctness, give it here the signification of "mon strous."—ὁ δ' ἤτοι. "But the other."—ὁ δ' ἤτοι. "The one, namely, who.

Ε
—ές δ' ἄρα πάντα, κ. τ. λ. "And thereupon all his bowls gushed forth upon the ground." More literally, "poured themselves forth." Observe the alliteration here in γένο το χείμα χελάδες; the sound being intended as an echo to the sense.

537-538. Θόας. Compare book ii., 638.—ἐποσφήνος. The common reading is ἐποσφήνον, which Spitzner retains; but ἐποσφήνος, the conjectural emendation, is decidedly preferable. As Pirus was occupied in transfixing Diores, he did not rush on, but Thoas. Some editions, again, beginning with that of 1542, have ἐποσφήνου; but ἐποσφήνον refers to one departing, which cannot be said of Pirus, for he received the wound in his breast.—ἄγχυσσαν ο. "Near to him."—τρώσαρο δὲ. "Then he drew." i.e. θ' αὐτοῦ θημόν. "And took from him life."

οὐκ ἀπέδυε. "He did not strip off." Compare note on verse 465.—ἀγχύσσανοι. "The hair-crowned," i.e., with hair on the crown; an epithet of the Thracians, who either tied up their hair in a top-knot, like the ancient Germans, and some of the Tartar tribes at the present day, or else shaved all their head except the crown, like some of our North American Indians. The latter, most probably, is the more correct explanation.—ἀπὸ σφέων. "From them." ὅ δὲ χασσάμενος πέλεμάζην. "But he, having given ground, was driven back," i.e., retiring, was repulsed; or, as some explain it, πέλεμαζης ἀνέχόμεθα, i.e., having been repulsed, retired. Observe that πέλεμαζηθί literally means "was shaken." 537-544. Ἐπειδὴ. The Εὐαλικοί, whom Thoas had commanded belonged to the stem of the Epei.—όδη κεν οὐκέτι θρονύον, κ. τ. λ. "At that time, a man having come in, would no longer have found fault with the action.—τ' ἄλλας καὶ ἄνωστος δεξία χαλκό. "Still, free from distant blows, and free from strokes at hand with the sharp brass." Observe the distinction here between ἄλλατος and ἄνωστος. (Wolf, ad loc.)—διστείν. "Should shrill about."—ἀνώτερον "And." This particle here is not intended to mark any opposition, but rather to connect more closely. (Stadeleman, ad loc.) ἤδειας ἵππων. "The rush of the dark steeds."—τολλοὶ γὰρ Τρώών, κ. τ. λ. This and the succeeding verse are eγ probably the last line addition of some rhapsodie.
NOTES ON THE FIFTH BOOK

ARGUMENT.

THE ACHIEVEMENTS OF DIOMEDES.

Diomedes, assisted by Minerva, performs wonders in this day a battle. Pandarus wounds him with an arrow; but the goddess saves him, and enables him also to discern gods from mortals, but prohibits him from contending with any of the former, excepting Venus. Æneas joins Pandarus to oppose him, Pandarus is killed, and Æneas is in great danger, but is saved by the intervention of Venus, who, however, as she is removing her son from the fight, is wounded on the wrist by Diomedes. Apollo seconded her in the rescue, and at length carries off Æneas to Troy, where he is healed in the temple of the god in the Pergamus. Mars rallies the Trojans, and assists Hector in making a stand. In the mean time, Æneas is restored to the field, and the Trojans overthrow several of the Greeks; among the rest, Telephus is slain by Sarpedon. Juno and Minerva descend to resist Mars; Minerva incites Diomedes to go against that god; he thereupon wounds him, and sends him groaning to heaven.

The first battle continues through this book. The scene is the same as in the former.

1-4. ἐντ φο. "Then, moreover."—To ἄριστον. Diomedes is the hero of this book. The reproof, which he had received from Agamemnon in the previous book, seems to have fired his resentment, and to have prompted him to the performance of his wonderful actions as here detailed, and which are, in fact, an answer to that reproof. (Vulcy, ad loc.)—νυνε ἢ ἄριστον. "Might and daring."—ἐδώ ἄριστο. "And might bear off for himself."—ὁμοιοί. "She lighted up for him." The gleams of light that flash forth from the helmet and shield of Diomedes are regarded by the poet as streamings of material fire kindled up by the goddess herself. The foolish criticism of Zoilus, who blamed Homer here, because his hero himself would have been burned by this fire: is unversed
of notice, and by no means required the grave refutation of Hume. —διάφορον πέρ. "An uniring fire," i. e., unceasing, inexhaustible.

5-8. ἀστῆρ' ἰπωριν. "To the star of summer." The dog-star is meant; called also Sirius (Σίρις), whose rising marked the beginning of ὅπωρα. By ὅπωρα was meant the part of the year between the risings of Sirius and Arcturus, or, in other words, from the middle of July to the middle of September. This would answer in some degree to our dog-days. It is wrong, therefore, to render ἰπωριν here "auctumnal," as some do, since the ὅπωρα was the proper season for both the field and tree fruits to ripen. (Compare Ideler, über d. Kalender d. Griech. u. Röm., p. 15.) — παραφεῖναι. "Shines in every direction." Some read παραθεῖναι, without the τ subscript, as a pres. indic.; but consult Glossary. —λευκομένος Ὁκαρνοῖο. "After having been bathed in Oceanus." By having been bathed in Oceanus is meant to be expressed the apparent rising of the star out of the sea, at which period it is brightest. As regards the Homeric Oceanus, consult note on book i., 423. — Ὀκαρνοῖο. Verbs of bathing, washing, &c., often take a genitive in poetry, and especially in the Epic language. (Kühner, vol. ii., p. 182, Germ. ed.)—ἀφέσει με μν. "And she urged him on." — διὶ πλείοντι κλονίντω. "Where the greatest numbers were in commotion."

9-13. ἐπ' ἔτες, κ. τ. λ. The poet first proceeds to relate the encounter of Diomedes with the sons of Dares. —Δαρεῖος. It is absurdly pretended by some of the ancient writers that this Dares wrote an Iliad, or history of the Trojan war, in prose; and Εἰλιαν assures us (V. H., xi. 2) that it still existed in his day. There can be no doubt that Εἰλιαν was deceived, and that the work to which he refers was the composition of some sophist of a much later age. A Latin work exists at the present day under the name of Dares, and on the subject of the Trojan war, but it is a production of the twelfth century. —ἀγώ σε οἱ νῦς ἥσσην. On this union of the dual and plural, consult note on book iv., 452. —μῆκς πάσης. "In every kind of fighting," i. e., either at close quarters or from a distance. — τω ἄνδρων, κ. τ. λ. "These two, having been separated (from the throng of their companions), rushed forward full against him." Bentley, offended at the hiatus after ἄνδρων, proposes ἄνδρων, but instead following after is an argument in favour of the dual; and, besides, examples of a similar hiatus not unfrequently occur in Homer. Compare note on book iv., 91. — ἀγ' ἐπ' νου. "From their two horses," i. e., from their two-horse chari
NOTES TO BOOK V.

329. — ἠ τοῦ μετὰ ὑποβάθρου ὄφειν τοῦ. "While he [Hermes] from the ground, made the attack on foot."

—τοῖς τεμόνι. "From his hand."—μεταμόρφων. "Between the paps."
—ἐκβάλλον, ἐκλειπομένοι τεμόνια. "To defend his slaughtered brother."
Litterally, "to go around," "to walk round," as those did who tried to guard a dead body, or to defend in general. Compare note on book i., 37.—οὐκ ἠλθ᾽ ὡς ἠλθέν ἄνω, κ. τ. λ. "For not at all would even he himself have escaped black death." Observe the repetition of ἠλθέν, to give more emphasis to the negation. (Kähler, § 747, l. p. 357, Wetil.)—ἀλλ᾽ Ἡμιστηρ ἤρω. Observe that in place of οἱ, μὴ we have ἅλλος, with an adversative clause. (Thiersch, § 384, 5, a.) The poet makes Vulcan interfere to save the son, because the father was a priest of his.—ἐκεῖ. "With darkness," i. e., with a dark cloud, or with darkened air.—ὡς ἐδ᾽ οἱ μὴ πάγχος, κ. τ. λ. "In order, namely, that his aged servant might not be utterly distressed." More literally, "his old man," i. e., his aged priest.

37-38. ἀλειπομένον. "Having kept far away (from the encounter)."—παρ᾽ ὄρειν. "Beside his chariot." Observe that ὄρειν is here for ὄρεια.—πᾶσιν δρινὴν στρούσ. "The spirit of all was staggered."—Ἀρε, Ἀρε, βροτολογεῖ, κ. τ. λ. "Mars, Mars, man-slaying, blood-stained, stormer of cities." Observe that βροτολογεῖ strictly means "Approacher of walls." As regards the quantity of the first syllable in Ἀρε, consult remarks on page 299.—βροτολογεῖ. This epithet and the others that follow are intended, in fact, as honorary ones, and are meant to characterize the movements and feats of a warrior.—οὐκ ἐν ὧν ἔλεγμαν. "Could we not now leave."—μὴ χιλιανθ. "To contend among themselves." Observe the force of the middle.

ὄροταιρου. "For which of the two." The same as, "in order that we may see for which of the two."—νοεῖ δὲ χαράςμαι. "And shall we two retire." The subjunctive is here employed to express a question that is thrown out for mutual deliberation, and forms what grammarians term conjunctivus deliberativeus. (Kähler, § 417, p. 72, Jelil.)—Διὸς ἦς ἄλειψαμα μὲν. Jove saw with displeasure the gods taking part in the war, because this interfered with his promise to Thetis, and his settled resolve, based thereon, to avenge the wrongs of Achilles.

36-42. τοῦ ἠδεντος Σκαμανδροῦ. "On the grassy Scamander," i. e., on the banks of the Scamander winding through grass meads.
330

NOTES TO BOOK 7.

We have given the meaning of "grassy," in accordance with the explanation of Buttmann; thus making it a very suitable epithet for the Scamander, which flowed through the grassy plains of Troy. Thither Minerva led Mars, and bade him seat himself, on account of the softness and agreeableness of the situation. It was not intended by the poet that he should place himself on a hill to overlook and watch the battle, and therefore δίκες cannot mean, as some think, "high-banked." If such an elevated situation had been in Homer's mind, the high banks of the Simois offered him just such a one, in a site equally delightful, and where we afterwards see the gods and Mars actually seated. (II., xx., 151.—Buttmann, Lexil., p. 324, ed. Fischlaks.)


43-48. Μῆθος εἰς Ἁέρων. "Son of the Messonian Boris." Observe that "Messonian" is here the same as "Lydian." Consult note on book iii., 401 ; and compare, also, book ii., 864.—Τάρνος. According to the scholiast and Strabo (ix., p. 633), Tarsos was a Lydian city, the same with what was called, at a later day, Sardia Others, however, as, for example, Steph. Byz. and Hesych., make Τάρνος to be shortened from Τάρων. Ataros was a city of Asia, opposite to Lesbos. The first explanation, however, is the more correct one.—ἐπεί. For ἀραματος.—μην εἰλεν. "Seized him."—ἐσθήλον. "Stripped." Compare note on book iv., 405.

49-52. Σκαμανδριών. "Scamandrius." A proper name, like Σιθυρίων, book iv., 474.—ὁμον δὴ ἐνη. "Clever in the chase." The term ἄλφων should always have the rough breathing. Compare ἄγρα, Mag., 25, 21; Apollo, Lez. Hom., 54; Orion, 5, 24.—ἳχεῖ ἄλφων. "With his sharp spear." We have followed here the authority of Apio, the grammarian, as cited by Apollonius in his HomericLexicon, according to whom ἄλφων is only a poetic form for ἄλφος. Some, however, render ἴχεῖ ἄλφων, "with his beechwood spear," alliter, "with his thorn-wood spear," and derive the epithet ἄλφως from ἢρα, or ἄλφος, a species of tree; according to sail
NOTES TO BOOK V.

58-66. Ἀρτέμις ἱεροῖς ἱεραίως. "Did Diana, the arrow-queen, prove of any avail." The epithet ἱεραίως means literally, "she who delights in arrows." This is far preferable to the signification which some assign, namely, "pouring, or showersing arrows," as if it came from ἱερ and χεῖς, "to pour."—ἐγκαλεῖαι. "His skill in shooting afar."—ἐλεκτοῦ. "He had excelled."—ἀρχαιοὶ ἄρειν. "Before him." Observe that ἄρει is for ὀδ, i. e., ἄρειον.—ἐγκαλεῖαι, κ ὁ. λ. Repeated from verse 41.—ἁράβοις ἄτε τεχνής, κ ὁ. λ. Repeated from book iv., 504.

56-63. Μηνίδης. Consult note on book iv., 254.—τάκτων πλον Αρμανίδεως. "The son of the artificer Harmonides."—δὲ χεῖρις ἐπιστρατεύτει, κ ὁ. λ. The reference here is to Phereclus, not to his father. It was the former that built the vessels of Paris, and hence the expression, Phereclus μούρο, employed by Ovid in speaking of the ship that conveyed the Trojan prince to Greece. (Her., xvi., 22.)—διὰ διάδα πάντα τεχνίν. "To fabricate all kinds of ingenious works."—ἥγος γὰρ μεν ἐπιστροφος, κ ὁ. λ. Compare note on verse 51.

—Argus, the builder of the Argo, was also beloved by Minerva, and received instruction from her. (Apollon. Rhod., i., 19.) In the Greek mythology, Minerva and Vulcan are said to have invented the mechanical arts, and to protect artists. (Hom. Hymn., in Vulc., Plat., Leg., xi., p. 617.) Hence Minerva received the surname of Ἐρωτήμα, and skilful artists were said to be the peculiar objects of her favour.—ὑπαί νησει. Consult note on book i., 306.

64-68. αὐτός. "And to himself," i. e., the builder himself ἐκ τοῖς ἀνθρώποις, κ ὁ. λ. "Since he did not at all understand the oracles from the gods. We have given ἐκ here, with Spitzner, the accentuation of a preposition after its case, on the authority of Apollonius (de Pronom., 313, A). As regards the whole line itself, Knight regards it as spurious, and an interpolation of the later rhapsodists. The Cyclic poets, it seems, made mention of an oracle given to the Trojans by Helenus and Cassandra, according to which they were directed to follow agriculture, and not navigation. This oracle was aimed, of course, at the future expedition of Paris. (Compare Proclus, περὶ τῶν Κυκλων λεγόμενων παπύρων. Herkhet., Geist., p. 472.) It was to meet this post-Homeric legend that the present line was probably interpolated. It implies that the θυπ.
wright, who had built the fleet of Paris, is himself overtaken by a vine vengeance in this battle, though so long after the time.

ἡ δὲ διαμόρ, κ. τ. λ. "And the point went outward, through and through, quite under the bone, in the direction of the bladder." Observe the force of the compound διαμόρ, so that ἡλική διαμόρ is the same as προκλιθε δια. — γραφές. "On bended knee," i. e., he fell forward on his knees. We always find this adjective joined with some part of ἐρείκη.

69-75. Μέγης. Leader of the Dulichians, or the forces from Dulichium, the principal island in the group of the Echinades. He is called below Φυλέλῳς, or "son of Phyleus." Compare book ii., 625.—κήκα. "Carefully." Equivalent, as the scholiast remarks, to ἐπιμελῆς. — θησαυρός. Daughter of Cisseus, wife of Antenor, and priestess of Minerva. Compare book vi., 296.—κεφαλή κατὰ ἱεύον. "On the hollow part of the back of the head." By ἱεύον are properly meant the sinews between the occiput and the back; here, however, more generally, the lower part of the back of the head, the nape of the neck.—ἀντικρύ ἄν ὀδοντος. "Quite through along the teeth."—ψευχῶν ὡς ἔλη, κ. τ. λ. "And seized the cold brase with his teeth," i. e., as the spear passed through, the teeth con vulsively closed upon it.

76-84. Εὐρύσκειν. Leader of the Thessalians from Ormenium, a city in the district of Magnesia, near the shores of the Sinus Pelegrinae, and southeast of Demetrias.—ὑπερθιμων. "Of the high-spirited."—σκαμάνδρον ἀρπάξκα ἄτρικκα. "Was priest of the Scamander," i. e., of the god of the stream. The god of this stream was the father of Teucer, and therefore one of the progenitors of the Trojan race. Hence he was honoured with a temple in Troy (Apollod., iii., 12, 1.)— ἀτρικκα. Literally, "had been made, (are still continued to be)." Equivalent, in fact, to the simple "was," or imperfect of ἐμι, a usage very frequent in Homer.—ὅσως δὲς, κ. τ. λ. This hyperbolical language is merely intended to denote that he was held in the highest veneration by the people. Observe that τίτορ is here equivalent to ἐτύμωτο.

μεταδρομίτως ἔλαν ὠνον. "Running after, smote on the shoulder."—ἀπὸ ὧ λεγες. "And lopped off."—αἰμαράσσεα ἃς χειρός, κ. τ. λ. Virgil has expressed an idea somewhat analogous to this in his "ut decisis sumum, Laride, dextra querit," (Æn., x., 395), but his image is far less natural than that of Homer.—πορφύρος θύατος. "Purple death," i. e., blood-red, and said of death in the field of battle. Some, with less propriety, make πορφύρος equivalent here simply to ὑδίκη. (Compare Pausan., v. v.) Virgil has imitated this
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89-94. τοῦ & ὄρος ἡ, κ. τ. λ. "And this, thereupon, neither the strongly-secured dams restrain."

The scholiast explains ἐγκατεστάθησαν by παράκολουθοί, ἀσφαλέσθησαν. The idea intended to be expressed is that of dams strongly secured by timbers and buttresses, and well fenced against inundations.—οὗτος ἦν ἡμέρα, κ. τ. λ. "Nor, thereupon, do the fences of the richly-blooming cultivated grounds check it." Köppen understands here by ἡμέρα, dikes or dams, but this is rather the meaning of γῆμος. The true idea implied by ἡμέρα, in the present passage, is that of enclosures, fences, or walls.

—ἀλάτοι. Commonly rendered "gardens;" but the term ἀλάτοι has a more extensive signification, and means any levelled plot of ground, sown or planted, a garden, orchard, vineyard, &c. —δὲ ἐν τῇ ἄρκτῃ ἄποικος ἄλατος. "When the rain-storm of Jove shall have fallen heavily upon it," &c., the rain-storm 'in om' on high. Homer and Hesiod always employ ὑμέρα in the sense of a storm.
rain with thunder, being thus distinguished from, or compared to, rain.

πολλά δ' ὑπ' ἄνωθεν, κ. τ. λ. "And many fair works of men in the vigour of youth are accustomed to fall by it." By ἄργα κεκρύματε are here meant the various labours of husbandry, &c. Compare Virgil (Æn., xi., 406). "torrens stetit agrus, stetit alta lata, homines labores."—ἀλονεῦντα. "Were thrown into disorder."

95-101. Ἀμαίνοντα εἶδος. Pandarus. Compare book iv., 93. . . . ἀλονεύντα. "Driving in confusion."—τόξα. Homer, like Herodotus, is fond of using the plural of this word for the singular; the more especially as the Homeric bow was of two pieces of horn, joined by the πέπτμος in the middle.—τριών κατὰ δέξιον ὄμος, κ. τ. λ. "Having struck the cavity of the corselet on the right shoulder." The wound was inflicted on the front part of the shoulder, where it joins the breast, and where, of course, there would be something of a hollow, or cavity, beneath the plate of the corselet. The corselet here referred to is the θύρας στήνος or στήνος, so called because, when placed on the ground on its lower edge, it stood erect. It consisted principally of two plates of iron, the breastplate, covering the breast and abdomen, and the corresponding plate, which covered the back. These two plates were united at the sides by means of buckles, &c. Homer always, in the Iliad, joins θύρας γύαλον, which some render, in general language, by "the hollow body-armour;" but we have preferred giving it here a more specific translation, for the sake of greater perspicuity. We might also render θύρας γύαλον, "the plate of the corselet," and refer it to the breast-piece, since each plate was also termed γύαλον. (Pausan., x., 26, 2.) The first translation, however, is preferable.—ἐνταρπὸς δὲ ἄσθη. "And held its way quite on."

109-111. κάντορος ἔτοιμος. Compare book iv., 391. —οὖν ἦν. Epic for οὖν ἀρόστιον. The allusion is to Diomedes.—ἄγαθα, i. e., ἀγαθα. "Long."—ὑπάγοντας κρατηρίων βῆλος. Pandarus expresses the hope that the wound will soon prove mortal.—καὶ ἔτοιμον μὲ ὄρον, κ. τ. λ. "If the king, the son of Jove, truly prompted me when hastening away from Lycia," i. e., if it were really the son of Jove, the royal Apollo, that prompted me to come to this war from my native Lycia. As the Muses are said to arouse the bard when he wishes to acquire glory by his strains, so here Apollo is said to prompt the archer-warrior to the war when the latter is anxious to signalize himself in the battle-field. Apollo was the national deity of the Lycians. (Compare Virgil, Æn., iv., 143, sqq., and Hevne, Excurse ad loc.)
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εώς ἐκάνον δὲ ἔτην. "Overcame not," τ. ἁ., did not alway.—εἰδεῖθε ἵνα ἐνα
καὶ δίχρησαν. "In front of his two horses and his chariot," τ. ἁ.,
is front of the two horses that drew his chariot. Homer often joins
these two words together. Compare book iv., 366, and xi., 198.—
—πάντως Κατανύσσει. "Kind son of Capanoeus." The term πάντως
occurs here as a token of endearment; in the second book (τ. 333)
it was employed as an appellation of reproach.

112-114. βαλοὺς ἐκέλευς διάμετρος, κ. τ. λ. "He drew out the swift
arrow quite through from his shoulder," τ. ἁ., he drew the arrow
completely out from the shoulder.—ἀλμα & ἄμφρονες, κ. τ. λ.
"And the blood darted up through his twisted tunic," τ. ἁ., twisted
by spinning, or simply spun. According to Aristarchus, the poet
meant by ἐπτερτίς χίτων a shirt of chain-armour, that is, made of
flexible materials, like the lorica annulata of the Romans. This idea,
however, though adopted by many commentators, seems hardly
consistent with θυρεοὺς γόαλον, in verse 99, unless we give this
latter expression a very general, and, of course, weakened
meaning. It is better, on the present occasion, to explain Homer by
means of himself, and to make the στερτίς χίτων here meant to
be the same with those referred to in book xxi., 31, namely, a tu-
nic, or vestment, of twisted or spun work, worn next to the skin,
under the corselet. Thus, Heyne, in commenting on the latter pass-
age, explains ἐπτερτόι χίτων as follows: "Videntur tunicae vesti-
menta esse e loricis fibris texta: χίτων εἰς στερτίων προκόψω." 

115-116. καθεὶς μοι. "Hear for me." Observe that μοι is here
the dative of advantage (daivus commodi), since καθεὶ otherwise is
joined with the genitive. The daivus commodi is joined with all
verbs, to express that something is done for the sake, pleasure,
honour, guidance, protection, safety, benefit, furtherance, &c., of
some person or thing. (Kühner, § 596, p. 324, Jelk.)—ἀγίσαμεν διὰ
τῶν ἀπρονῶν. Repeated from book ii., 157.—ἐλι ποτέ μοι καὶ πατρί, κ.
τ. λ. "If ever thou even soosteed by my father with friendly
feelings," &c. Observe that μοι is here to be construed with πατρί;
literally, "the father unto me,"
Some render μοι καὶ πατρί, "by
me and my father," but this clashes with ἐλι in the succeeding line.

117-153. νῦν ὅτι ἐλι μελα. "Now in turn befriended me.
In the previous verses, Diomedes alludes to the aid which Minerva had
formerly rendered to b's father Tydeus; and now he prays that
the same assistance by vouchsafed to himself. As he, therefore,
stands opposed to his father, the emphatic form of the prosousa
ἐλι) is employed, not the ordinary form. In the succeeding verse,
however, where he refers to Pandarus, the unerphat, forna (στ) is again used.—έλειν. "To overtake." The shorter scholia explain it by εν χειρὶν εξεῖν.—καὶ εἰ δρᾶτ' εγγεγένετο κλίνειν. "And to come within spear's length of him." Literally, "to come within the force of (a hurled) spear." Equivalent to εν τῆς βελος μισθοί, as Heaschxi elains it. Compare Heyne: "at ei venam intra jactum haece." Some commentators, with less propriety, render the words in question, "to come to an attack of the spear (with him)."

Observe, moreover, that there is no δητραπον πρότερον here, as some suppose, since ελειν has not, in the present passage, its usual Homeric meaning of "to kill." 

δὲ μ' ἑδαλε φθανεν. "Who, having been before-hand with, wounded me," i. e., wounded me first.—με φαίνων. We have given the correct accentuation here with Wolf. The common text has με φαίνων.—ελαφρό. "Active." The scholiast explains it well by τέκνην.

124-128. ἔν τῷ Τροίωσι μάχεσθαι. "Fight against the Trojans." Observe that the infinitive stands here for the imperative. (Consult note on book i., 322.) The verb μάχεσθαι has usually the dative by itself. Homer, however, and other poets often add ἔν to the construction, in order to mark more clearly the direction of the action.

μένος πατρόων ἄραμον. "The intrepid spirit of thy sire."—συνεδόντα ὅς. "The shield-shaking," i. e., who brandished his shield against the foe.—πτέρνα. Consult note on book ii., 336.—αὐλίζω δ' ὅσοι, κ. τ. λ. "And, moreover, I have this instant removed for thee from thy eyes the cloud which before was upon them." Minerva, having a special task for Diomed to perform, invests him, for the time being, with the faculty of distinguishing even a god. According to the popular belief, as represented in the Iliad, no mortal could discern a deity if the latter were unwilling, since a cloud, or mist, rested on human vision in such a case, and prevented an ethereal visitant from being seen. In general, however, in the Iliad, the gods are visible to every one, except when they surround themselves with a cloud; in the Odyssey they are usually invisible, unless they take the form of human beings.

ἔνοι. Observe here the force of the sorist in denoting an action which has just taken place. Observe, also, that the sorist is followed by the subjunctive (γυγωσσαρ), not by the optative. When the sorist has the force of a perfect, as in the present instance, the past action is considered as continuing and extending into present time, and the dependent verb, therefore, refers to something present or future. (Σκαμν. i 308, 1, p. 416, Sel.)—κατὶ θαύμα ἓδη καὶ
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It must be borne in mind that this distinguishing vision of Diomede was given him only for the present occasion and service in which he was employed by Minerva; for we find in the sixth book that, on meeting Glauclus, he is ignorant whether that hero be a man or a god. (Valpy, ad loc.)

129-134. το νέον. "Therefore, now."—κερδάμενος. "Making trial of (these)," i.e., making an attempt against them. Supply on the accusative, agreeing with μεν.—μεν θέλων. "Took possession of him."—ιἀργυρίῳ τοις εὐρυσκόν πάσιν, κ. τ. λ. "In the country, by his flocks, has wounded indeed, on having leaped over the enclosure of the court, but has not killed." Observe that ἐγρώμεν properly refers to a slight wound, or graze. (Compare Rukl., Acad., s. Tnt., Lex. Plut., p. 104.) We have here a very graphic comparison, which has, however, in one part occasioned considerable trouble to the commentators. The scene represents a shepherd dwelling in the country (ἀγρόν), that is, at some distance from any town or village, and even from any neighbour. His dwelling, a simple hut (σταθμος, compare Passow, s. v.), is surrounded by a courtyard or enclosure (αἰλία), into which the flocks are driven every night for protection from wild beasts. The lion, however, leaps over the fence, or parapet, surrounding the αἰλία, and gets among the sheep. The shepherd, who has been aroused by the roaring of the animal while without the enclosure, takes his station in the αἰλίᾳ by his sheep, and wounds the lion the moment he has leaped over; but the wound proving only a slight one, the shepherd, in alarm, retreats within his hut, and leaves his flock to the mercy of the savage animal.

139-143. τοῦ μέν. Referring to the lion.—οἵ πνοταμίνιτι. "He was not (his flock)." Supply διεσεῖν.—διέσχα. "He retired." The verb has here, in fact, what appears to be its primitive meaning, ' he gets into,' i.e., he hides himself in.—rā d' ἐρίμα. "And they, the deserted (sheep)." Supply σοιμιά.-al mēn τ' ἄγχαστειν, κ. τ. λ. "There, indeed, 'uddled together, are strewed one upon another.' Observe that al refers here to olei, as implied in rā d' ἔριμα (s's).
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This line has given great trouble to the commentators, and with very good reason, since every reader of any taste must see that it spoils the image entirely. It represents the lion as leaping out of the enclosure, sated with devouring, and yet, in the very next verse, Diomede, who is typified by the lion, is described as rushing into the thickest of the terrible foes. The explanations given by the scholiasts are of no value whatever, some of them explaining εξήλλεται αὐλής (i.e., εξ ἐλλεται αὐλής) by ἔξω ὑπ’ αὐλής ἐλλεται εἰς τὸ θυρ. and others (among whom is Eustathius) making the preposition εξ have nere the force of ἐπί. The truth is, the whole line is a tasteless interpolation, as Heyne and Knight have maintained.

βαθὺς εξήλλεται αὐλής. "Springs from out the deep enclosure." Observe that βαθὺς here refers to the high fence surrounding the αὐλή.

144-151. ἔλευ. "He slew."—τόν ἔρημον, κ. τ. λ. "But him, the other of the two, he smote with his huge sword on the collar-bone, near the shoulder."—ἐπραθέν. "He separated."—λακ. "He let be," i.e., he left lying there, i.e., without stopping to despoil them of their arms.—Πολύδον. Observe the long penult Heyne and others read Πολύδον.—νοῦς ἢ ἐρχομένους, κ. τ. λ. "For whom, at their departure, the old man did not interpret dreams." The ancients, as appears from the scholia and Eustathius, explained these words in various ways. The negative οὐ having usually been joined with τοῖς ἐρχομένοις, has caused the whole ambiguity and difficulty of the line. We have adopted the explanation of Ernesti, with which Heyne and Voss agree. The meaning is, that the father, at their departure for the war, interpreted no dreams to them, gave them no warning voice and prediction against the fate that awaited them. (Valpy, ad loc.)

153-158. τραγεία. Consult note on book III., 175.—ἐνι οὕτινες λειτάθη. "To leave over his possessions." Observe that ἐνι here denotes the object or intent.—ἀμφοτέρω. "From both." Observe the double accusative, dependent on ἐλαίας, the effect produced by the action implied in the verb being expressed by ἔφυγε, and ἀμφοτέρω being the accusative of the patients, or objects, on whom that effect is exercised. (Kühner, § 582, 1, p. 300, Jel.) Zenodorus took offence at this double accusative, and wrote ἀμφοτέρω; but without any necessity.—ἐκ νοστίσαντε. Heyne writes ἐκ νοστίσαντε as one word, which is very correctly condemned by Spitzner as unintelligible. The accentuation of ἐκ has to be given, moreover, in order to avoid ambiguity.—χρωματι ὅ ὑπ’ ἄκρον δὲ
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περετο “But collateral relations divided the property among themselves.” According to the scholiast, by χρωστήται are meant other heirs, of the same gens, who inherit the property of a childless man: οἱ τῶν χρωστῶν ἔκλεισαν ἄναξεμένους ἐπλοροῦσιν.

160-163. λίθα. “He seized,” i. e., overtook.—Διομήδης. “De ascendant of Dardanus.” Dardanus was a stranger-chieftain, son of Jupiter and of Electra the daughter of Atlas, who settled in Troes, married the daughter of Tucer, and founded the city of Dardanus, at the foot of Mount Ida. He was the mythical ancestor of the Trojans. Ilius and Aeneas were the offspring of his grandson Troes; Laomedon was a son of Ilius, and Priam was a son of Laomedon.—Ἐχήμωνα. This is Wolf’s reading, and is supported by MSS. authority. Heyne has Ἐχήμωνα, unsupported by MSS., and violating the analogy of the language.

166.-170. ἄλασας ὑμῖν. “Is wont to break off the neck.”—ἐπομούσα σας ἀνακεραύνων. “Of those grazing in a thicket,” i. e., where hone and other wild beasts are accustomed to have their lairs.—βήσει κακός πάντωτα. “Miserably hurled against their will.” Observe that βήσει is here transitive, and equivalent to the later κατεβάει.

168. ἀλασάσθητα. “Laying waste.” Observe that ἀλασάσθητα is most commonly employed of the sacking of cities.—ὑν μάχον. “Through the fight.” Observe that ὑν is here the old form for ἄν.

—ἐλόνος ἐγκεκατ. “The tumultuous movement of the spears.”—τῇρα δυνάμεως οὖν. Observe the asyndeton, and the air of rapidity which it purposely gives to the clause.

171-180. ποὺ τοι. “Where hast thou!” i. e., what has become ὑ.—τῷ ἀνθόλο. He points, while saying this, to Diomede.—Δύι τερπάσαν ἄναξεμών. He is to pray to Jove as the author of victory.—ὅπερ δὲ κρατῆτε. “Whoever this is that is prevailing.”—οὐδὲν ἔλεην. Compare book iv., 469.—εἶ μὴ τίς θεὸς ἴστῃ. To be con nected in construction with verse 174, ἔφες βελος τῷ ἄνθροι.—ἱππόν. “On account of sacrifices,” i. e., that have been withheld.—πτίζ. For ἱππίζει. Compare book i., 515.

181-187. μὲν ἔλαος. “Deem him like.”—ἀπετίκει γυνώσκων, ὑ. τ. λ. “Judging by his shield and his visored helmet.”—σάφει καὶ σάφει. “And yet I do not know clearly.”—εἶ καὶ δ’ ἄλθε, δ’ ἑκάτ. “If, however, this is the man whom I speak of.”—τάξει. “In this way.”—νεοῖρα εἰλαμένον ὄμων. “Wrapped round as to his shoulders with a cloud.” Compare Horace, Od., i., 2, 31: “Nube candente humeros amictus;” and consult note on verse 127.—δ’ ἀπετίκει βελος ἔλαος, κ. τ. λ. “Who turned away from this one, in another direction, the swift shaft that reached him,” i. e., turned it away to
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another part of the body, where it would not prove ruin-tul. Heyas and Damm construe τοίτου with κιχόμενον, but κιχόμω has always the accusative in Homer, and τοίτου must be taken with ἐρωτέω.


κρι λευκῶν ἐπητύμονοι, κ. τ. λ. "Eating the white barley and corn." Under-the name of white barley is probably meant what, in the Linnean nomenclature, is termed hordeum vulgare. On the other hand, by δαράς a kind of corn is signified; probably the Latin erica. It seems, if not the same, very like ζηα, or ζεία, though often distinguished from that as well as from κριθη and πύρος.

197—203. ἡ μέν. "Of a truth indeed." Observe that μέν is here for μόν. — ἐρχομένω. "When coming (to the war)." i. e., as I was setting out. — οἰσινοίς. "Well built." — Τρώεσι. By Trojans are here meant, in fact, the forces which he himself led. Compare book ii., 824, seqq., and consult note on book iv., 90. — ἄλλ' ἐκ τίθεμα. Not from motives of parsimony, as Eustathius explains it, but because, in a city like Troy, beleaguered by the foe, he was afraid there might be a scarcity of fodder for his steeds. Compare verse 203. — ἀνθρώπων εἰδομένων. "When men were crowded together." The reference is to Ilion. — εἰσεβάλετε ἐλπισεν ἄνθρωπος. "A—customed as they were to eat to satiety.

204—217. Λίτων. Supply αἰτεός, as referring to the horses. — τα δὲ μ' ὀπ' ἄρ' ἐμπλαιστέων καθέµενοι. "But this, thereupon, was not about to prove of service to me," i. e., but this same bow was not destined to aid me. Observe that τα refers to τότε διασέσαι. — οὖσα. "I have discharged (a shaft)." Supply βίλοι.— ἀτρικάλλα ἀμφότερα βάλει. "I caused to flow real blood, having wounded them." The expression ἐκ τοσοῦ is the same, in fact, as ἐπίσχομαι ἀμφότερα σέβεσθαι. — ἡγάρα δὲ μάλλον. "But I (only) roused them the more." Supply αἰτός.— γόμ. "Therefore:" — κακὸς. "Through an evil destiny," i. e., in an unlucky hour. Compare book i., 418.— γέρων χάρις. The same as χαρομένος.

εἰ δὲ κε νοετήσω. "But if I shai— perchance return." The partl
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see κτ or κτιν (the prose do.), when joined with the future indicative designates as only probable what the future alone would declare decidedly to be about to happen. (Hexam. Orp., vol. iv. p. 28 seqq.)—ψυφερήσας. "High-roads." The forms ψυχεφόρος and ψυχό ροσίς also occur, but ψυχεφόρος and ψυχό ροσίς are decided barbarisms. —αδίσε ἐπιστ' ἐρ' ἐπιστ', κ. τ. λ. "Immediately the sultan may a man of foreign race cut off from me the head." By ἄλλατρος φῶς is meant, in fact, an enemy, just as the Romans first designated a stranger, and then an enemy, by the term κατεικ. (Compare Cic., Off., l., 12.)—εἰ μὴ ἐγώ θείος. "If I do not put." Literally, "if I should not put." The optative is not to be regarded as a solecism here, but is, in fact, the very mood that is required, and the whole clause is the same as saying, "if I should not put my bow into the fire, &c., may some enemy cut off my head." (Compare Hes., Orp., vol. i. p. 287, seqq.)—ἀνεμίλωσα. "To no purpose." Neuter plural of the adjective taken adverbially.

319–325. μὴ ἀδίσε ἐπιστ' ἐρ' ἐπιστ'. "Do not talk thus," i. e., do not say that thy bow is of no use to thee; thou canst yet effect much with it, if thou wilt only go with me in a chariot against Diomedes. —πύρος καὶ οἷος ἐκαταγεῖ ἄλλος, πρὶν γε νῦ. "But (things) will not be otherwise, before, at least, that we two," &c.—ἀντίδειν. "In open defiance." —οἴνων ἐνεταὶ πειρατίναι. "Make trial of him with arms," i. e., with arms in our hands.—οἷοι Τροίων ἔσπο. "Of what kind the horses of Tros are." We must be careful not to render Τροίων ἔσπο here "Trojan horses," for the horses of Troy were like other steeds, and distinguished from them by no particular excellence; but the horses of Tros were a gift from Jupiter, and said to be immortal. Compare verse 265, seqq.—πεδίοιο. "Over the plain." Consult note on book iii., 14.—φεδεσθαί. "To flee." Observe that φεδεσθαί is here said of retreating before the foe. The proper meaning is "to be scared," "to fear," and hence "to flee."—τῷ καὶ νῦν πολίντα σαώσοντο. "These two also will carry us two safe to the city."—ἐν τῇ Ἱῳδ. Observe that ἔν is here employed to mark more immediately the line of direction.

226–229. ἵνα σιγαλέννα. "The bright reins," i. e., shining, glossy. The epithet σιγαλέας is rendered here by some "supple," "flexile," like ὑγρός, and by others "soamy," as if from σιαλός, "foam" from the mouth. Both interpretations, however, are wrong. The only true derivation is from σιαλός, "fat," σιγαλέας being related to σιάλος, as λιπαρός to λίπος. Fat, or things smeared with fat, look shining or glossy, so that the transition is very easy to the general notion of bright, splendid, &c.—ἐγώ καὶ ἔτι πολυν ἐπε-
δήσομαι. "And I will mount the chariot." Αἰέας ἔφη, περάσομε εἰς Pandarum that the latter act as charioteer, while he himself will fight from the chariot. This verse gave rise to great discussion among the ancients. Aristarchus is said to have preferred the reading ἄνοθοςομαῖ, "I will alight," and this was retained in the ordinary text until Wolf restored ἄνοθοςομαῖ, the reading of Zenodotus, and which is certainly the true one, for ἄνοθοςομαῖ, in the sense of dismantling, is unusual. Αἰέας, according to verse 167, traverses on foot the Trojan ranks in quest of Pandarum, and in all probability leaves his chariot somewhere in the vicinity. On meeting Pandarum, therefore, he makes the following proposal: do you act as charioteer, and I will fight. That this is the meaning intended to be conveyed, is evident from the converse of the proposition, as stated in the verse immediately following: or do you fight, and I will take charge of the chariot.—ἢ σὺ τάνυι δέδεσο. " Or do thou await this man."

230-236. τοῖς ἵπποις. "Thy own two horses."—μᾶλλον. "Better."—ὑπ’ ἄνοθοςομαῖ εἰδομένι. "Under their accustomed charioteer."—μην τὸ μετ’ ἀπάντησε, κ. τ. λ. "Lest they two, having become frightened, shall retard their speed." More literally, "shall linger." The writers on Ellipsis would supply here φοβόσαμαι δὲ ἐπὶ τὴν beginning of the clause; but such an ellipsis is unnecessary. The abruptness with which the clause begins is far more spirited, as it suits the character of the dialogue better.—ἐκφερέωμεν. Supply ἤματε.—τοῖς φθοράγον ποιεῖτε. "Missing thy voice."—νῦν ἐπίκειτο, κ. τ. λ. This still depends on μὴ in verse 233.—οὕτω. "Ourselves." Observe that οὐτός is here, for variety's sake, employed for the reflexive pronoun of the first person. Homer often uses οὕτω for the reflexive pronoun of all three persons. (Κάλλικρος, ὁ ᾗ, Ὀμ. i. p. 290, Ἰταλ.)—μούνασας. "The solid-booted." Compare Virgil, Georg., iii. 88: "Solio ungulae corna."—240-247. ἵππειομαι'. Observe here the ἵππει employed, with the plural participles immediately preceding. As the dual is not a necessary form, this construction may be easily accounted for. (Compare note on book i. 304.)—ἐχοῦν. Consult note on book iii., 363. ἵπποι τεκαραμιτίητε δημένω. "Dear to my soul." Compare Virgil, Ec. xii. 142: "Animo gratissimn nostro."—ἐκεί οἱ μεσαιεὶ μύχοισα. The construction is, μεσαιεὶ μύχοισαν οἱ καὶ, and ἐκεί is added to mark more clearly the direction of the action.—ἐν τῷ ἐπιθέσθην ἔχοντας. "Possessing insuperable strength." The epithet ἐπιθέσθηκεν ἐκείνῳ ἦν originally applied to land that was too ἐπιθέσθηκεν ἐν ὑπερτύρων, and subsequently to have
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been conveyed in speaking of things in general.—μὲν Πάνδαρος. "The one (of these is) Pandarus." Supply δέροι. Observe here the change of construction, instead of τῶν μὲν, τῶν δὲ.—οὖν. "More over."—ἀλλαξία ὡς ὁρι. κ. τ. λ. "While (the other) Αἴας boasts to have been born the son," &c.

344—251. γαζάμεθα ἢς Ἰππον. "Let us retire in the chariot." The genitive Ἰππον is defended here by the authority of Aristarchus and Attic usage. The construction is the same, in fact, as Ἰππον ἐκδιόησεν, which occurs so frequently in Homer. Compare, moreover, the language of Hesiod: ἔτι δ’ Ἰππονὸν ἑδρεῖ δίψοι. (Στ. Herc., 371.)—μήθε μοι αὖτος Θέω. "And do not, I pray, rush in this manner." Observe that μοι is here what grammarians call the dativus ethicus.

252—256. ράτι φόβον ἀγάρεν. "Speak not at all fearward," i. e., say nothing that may have any relation to fearing, nothing that may point towards and indicate fear. Commentators generally render φόβον here by the term "flight," but its natural meaning suits the context better.—οὖν γὰρ μοι γενναῖον, κ. τ. λ. "For it befits not my lineage to fight in a skulking manner," i. e., it is not born in me. it befits not my high blood.—ἀλλακάζωσι. Observe here the attraction of the infinitive, as it is termed, the participle being in the same case with the personal pronoun that precedes. (Kühner, § 672, 3, p. 303, Jeff)—ἀμεθέον. "Unimpaired."—ἀλλὰ καὶ αὖτος. "But even thus (as I am)," i. e., on foot.—εἰτ. "I will go." Consult note on book i, 169.—εἰτ. To be pronounced as a monosyllable by synizesis. (Thiersch, § 149.)—τοῦτω ἄμφω. "Both these two."—πάλιν αὖτος. "Back again." There is no pleonasm here, since πάλιν, in Homer, has never the meaning of "again." This signification is post-Homeric. Compare note on book i, 59.—εἰ γάρ. "If, indeed, thereupon." We must not read γάρ here, as Heyne and others do, since this is post-Homeric. (Thiersch, § 339, i.)—ἐτορκείτε. "One of the two at least.

258—254. πολισθείσος. "The deep counselling."—τοῖσδε μὲν ἄντεσι Ἰππον. Referring to his own steeds.—αὐτοὶ ἤπεισαν. 'Draw here.' The infinitive for the imperative, with σος proceeding. There is no necessity whatever of any ellipsis of ὅμα.—ἐὰν ἤπεισος ἤνια πέτας. "Having extended the reins from the rim," i. e., having hung them upon the rim of the chariot. The ἄντεσι of a chariot was a rim, or border, thicker than the body to which it was attached, and to which it gave both form and strength. In front of the chariot it was often raised above the body, into the 'sum of a curvature, which served the purpose of a hook to hang
the reins upon when the charioteer had occasion to leave his vehicle. The following cut may give some idea of this.

Ἀρείαν ὣς ἐκατέβαλεν, κ. τ. λ. “But, mindful (of them), rush upon the steeds of Αἰνεαν.” Observe that ἐκατέβαλεν is here, again, the inative for the imperative, as is also ἵππαν in the succeeding verse. Observe, likewise, that ἐκατέβαλεν is construed with the genitive, under the general rule that verbs which signify a rapid motion after some object take that object in the genitive. (Kühner, § 507, p 111, Jef.)

265-270. τὸς γαρ τοι γενέσθη. “For (they are) in very truth of that breed.” Supply est, and observe that τοι is equivalent, in fact, to our English phrase, “I tell thee,” or, “I assure thee.” Knight considers this whole passage, from 265 to 273 inclusive, a mere interpolation, the legend of Ganymede being, according to him, post-Homeric. — δικ. By attraction for ἤτο. — Τρω. “Unto Tros.” Tros was the son of Erichnophon and Antyochea, and grandson of Dardanus. (Compare note on verse 159.) — τοις τοις γαμφώ τηναμαθήτρον. “As a compensation for his son Ganymede.” This young prince was carried up to the skies by an eagle, to be the cup-bearer of Jove.—ὑπ’ ἡδὲ τ’ ἡλίου τοῖς. “Under both the morning and the sun,” i.e., on the whole earth, since the rays of Aurora and the sun spread over all the Homeric plane of the earth. Compare Volckers, Hom. Geogr., p. 43.

τὸς γενέσθη. “Of this breed.”—κλεφτος. “Obtained (some) by clandestine means.” Literally, “stole (some).”—ἵππας ἡδέας ἵππωμεν. “Having admitted mares (to them).”—τῶν οἰ ή ἑνόντα γενεθλη. “From these six (horses) were produced for him as a progeny.” The common text has γενεθλης, which Heyne also adopts, and the meaning will then be, “from the breeding of these,” &c., γενεθλης being regarded as equivalent here to γενεσθης. It
in very doubtful, however, whether γενέθλια ever has this significa-
tion; and therefore the reading of Eustathius and the Venice MS.,
as adopted by Wulf and Spitzner, is decidedly preferable, by which
γενέθλια has the force of seholcs or propeago. (Consult Spitzner. Es-
curs., ix., p. 1.)

271-274. τούς μὲν τέσσερας, κ. τ. λ. “Four, indeed, he himself,
retaining, cherished at the manger,” i. e., in his stable. Observe
here the employment of the demonstrative τοὺς with a numeral, to
show that the number is to be decidedly marked. (Compare Καλ
mer, § 455, 1, p. 106, Jelf.)—τῶν δὲ δέ. “But the other two.”—
μέστωρ φόβου. “Knowing how to rouse terror.” Observe that
μέστωρ properly means “an adviser,” “a counsellor.” Thus, Ha
mer (II., viii., 32) calls Jupiter ὅπατος μέστωρ, and any one distin-
guished for wise counsel, θεόν μέστωρ ἡμάτωτος, “a counsellor
equal to the gods.” So, again, μέστωρ μάχης is “an adviser in bat
tle,” i. e., “a leader;” and in this way we get the meaning of μὲ
στωρ φόβους, “prompting terror,” &c. As Homer elsewhere applies
this epithet to his heroes (vi., 277; xii., 39), some read here μέ
στωρ φόβους, and refer the words to Εἴνας. The dual μέστωρε
however, the reading of Aristarchus, is decidedly preferable, and is
intended to convey the idea of fiercely-adjusted war-steeds.

275-279. τῶν δὲ. “But the other two.” Referring to Πανδραυς
and Εἴνας.—νῦν ἐλαίωνντες. “Observe, again, the employment of
the plural in connexion with the dual, and compare note on verse
246.—τῶν πρότερας, κ. τ. λ. Observe that τὼν is here employed
without any connecting particle, and refers to the one who has
been thus far the principal speaker, namely, Diomedes.—ἡ μάχα.
“Assuredly.” The particle ἡ is here strengthened by the addition
of τῶν.—περίκρατος διήτεις. This apposition appears here a somewhat
idle name. To avoid the objection, some explain it by ἐξ ἀλος ἀτρ
ήτωσε, i. e., since it did not stay; but this is contrary to Homerio
usage.—οὶ καὶ τούμει. “It, perchance, I may hit (thee).” This is
Wolf’s reading, which Hermann, Thiersch (§ 330, 5), and Spitzner
follow. The common text has τούμοι, at οίνορ retained by Thom
mas Magister (s. v. νῦν, p. 248, ed. Ritsch., and by Draco (De Mte,
p. 151, 5, ed. Herm.).

280-286. ἦ πα, καὶ ἀμεταλλὶκόν, κ. τ. λ. Repeated from book iii,
355.—τῶν δὲ διασπρὸ πτωμένω. “Having winged its way onward
through this,” i. e., quite through the shield.—πελάθη. “Was
brought near.”—τῶν νά ἐνι, κ. τ. λ. Repeated from verse 101.—
κοινὸν διασπρὸς. “Quite through in the flank.” Ποὺ κοινὸν οὐ
meant the hollow between the cilia and the lip, i. e., the flank
NOTES TO BOOK V.

Compare the scholiast: κενεύω, τὸν ἐν τῇ πλευρῇ τοῦ, τῷ λαγόνισ.

297–304. ἡμώντες, οὗτ' ἄνθησε. "Thou didst miss, nor didst thou hit (me)."—ἀποκαθοδεσσαί. "Will resist."—ἐπέρν ὑμ. "The one of you at least."—ἀρματος ὄσω Ἀρρα, κ. τ. λ. "Shall have sated Mars with his blood, the warrior of the tough bull's hide shield." A rude and wild image, and, in all probability, carrying us back to the savage customs of early warfare. Compare book iv., 35. ἔφη παρ' ἠθάλαιν, κ. τ. λ. "To the nose, near the eye, and it passed quite through the white teeth, and then unwearied cut off the root of the tongue, and the point came out at the lowest part of the chin." The scholiasts and Eustathius refer to a difficulty that is raised here. It is asked, namely, how a spear, hurled by Diomedes on foot, could inflict such a wound on Pandarus while standing in a chariot. The explanation appears to be this: the spear, being hurled from a distance, would describe in its course a kind of curve, and the point of the weapon, therefore, would come downward in a slanting direction upon the face of Pandarus, strike the upper part of the nose, cut through the roof of the mouth, pass on through the back part of the tongue, and come out at the lower part of the chin, near the throat.

γλωσσαν προμαν. Not the tip, but the back part of the tongue. Compare the scholiast: τὴν πρὸς τῇ ῥίζῃ. So in book xii., 149, προμαν ἐκτύμοντες is applied to the cutting off by the roots, and where the scholiast explains προμαν by πρόθολον. Consult, also, verse 339 of the present book.—ἐξεσθοθ. More literally, "spat forth." We have adopted here the reading of Zenodotus, with Wolf and Spitzner. Aristarchus read ἐξεσθοθ, "was spent," and is followed by Heyne and others. But this, to borrow the language of Spitzner, "nee poetae, nec sermonis legitius convenit."

298–299. αἶλα. "Easily wielded," i. e., manageable. The common explanation is "changeful of hue," "glistening;" but we have preferred following Buttman, who elucidates the Homeric meaning of αἶλας in a very satisfactory manner. (Lexil., p. 85, ed. Fick.)—παρέτασαν. "Started aside through fright."—λύθη. "Were exhausted."

297–301. ἀνάροσπετ. "Sprang forth." i. e., from the chariot. Compare the scholiast: ἀναπεσε τοῦ ἄρατος. Aeneas, of course, had to spring from the chariot, if he wished to save the corpse of Pandarus, which had fallen from the car to the ground.—ἄναψο δ' ἔπει σέρι ῥάσε. "And round it, then, he kept walking." Compare note on ἀναφέρθηκας, book i., 87; and also note on περιβάλων, verse 21.
of the present book.—παραγόντα ἡμών. Consult note on book iv., 347

"Against him."


"A huge affair," i.e., a huge mass. Compare the similar usage in the case of χρῆμα, as Herod. i., 36: σὺν μέγα χρῆμα, "A great affair of a wild boar," i.e., a huge wild boar.—διὰ δὲ γὰρ ἀνὸς φέροντες. "Which not even two men could bear." Observe here the employment of the optative without αὐτῷ or σε. This is not, as some think, a neglect of "minute accuracy" on the part of Homer (Valpy, ad loc.); on the contrary, the same usage prevails also in Attic Greek. With negatives, the optative, without αὐτῷ or σε (ἐπὶ), seems to be a stronger negation; a supposition is denied absolutely and for itself, apart from any conditions or circumstances which might render it less likely to happen. (Kahner, p. 456, Obs. i., p. 92, Selj.)—σοὶ ὅπερ βροτολεῖ σεὶς. This opinion of the degeneracy of human size and strength, in the progress of ages, frequently occurs in the ancient writers. Virgil (E. n., xii., 895) imitates the present passage, with a farther allowance of the decay, in proportion to the distance of his time from that of Homer; for he says it was an attempt that exceeded the strength of twelve men instead of two.

(Pope, ad loc.)

305-309. αὐτὸ lexiων. "Against the hip."—ἐντρηψόμενος. "Turns itself in."—ἐκτίθεμος. "The socket." The blow was inflicted on the socket of the hip bone, or, to speak more technically, on the deep excavation in the ox inominatum, which receives the head of the thigh bone. (Compare Galen, xii., p. 224.)—πρὸς ὅμως ὅρω ζιζωττίνης. "And, moreover, burst both the tendons." The reference is to the two tendons that keep the head of the thigh bone in its place and regulate its movements. The poet says that these were ruptured by the blow; but, as Ἐneas recovered soon after, he means, of course, only a laceration.—ἀπὸ ἄνεος μύων. "Tore off the skin."—ἀπὸ ἄνεος μύων. Compare note on verse 68.

313-317. ὑπ’ Ἀγασίων βουκολέων. "To Anchises as he was tending herds." Anchises was a son of Capys, and of Thesius the daughter of Ilos. Hyginus, however, makes him a son of Assaracus, and grandson of Capys. He was related to the house of Priam, and King of Dardanus on Mount Ida. In beauty he equaled the immortal gods, and was beloved by Venus, who became by him the mother of Ἐneas. The term βουκολέων refers to the employments of early life, before he came to the throne, when, according to primitive Oriental custom, he tended his parents' herds. (Compare Hom., Hymn. in Ven. 64, sec.;—ὑπ’ ἄνσων γίγνεται. "Her πας
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loved son."—ἐξεεῖσθι. "She spread." Literally, "she pours out.
Observe the beautiful image here, and the allusion to the gushing,
or pouring, of parental affection with which the mother em-
brates the son.

προσάλε αὐτῷ, κ. τ. λ. "And held in front of him, as a screen, a
fold of her shining robe." Observe that προσάλε is generally con-
strued in Homer with a genitive. The dative, therefore, is here to
be regarded rather as the dative of advantage; literally, "in front
for him."—προσάλε. The peplos was a large, full robe, or shawl,
strictly worn by women, as always in Homer. It was made of
fine stuff, usually with rich patterns, and, being worn over the com-
mon dress, fell in full folds about the person. It was often fasten-
ed by means of a brooch, and was thus displayed upon the statues
of female divinities, such as Diana and the goddess Rome. It was,
however, frequently worn without a brooch, in the manner repre-
sented in the annexed wood-cut, which is copied from one of Sir
W. Hamilton's vases.

ἀποκαὶ ἐπὶ τέκταν. Not so much to be a defence against the
darts, because it does not protect Venus herself from being
wounded, as to render Εneas invisible by its interposition. (Keume,
and loc.)

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Insgenments." Compare verse 260, seqq.—δια. Sthenelus—φύσις
ταύτης ἱστορ. Consult note on verse 238.—ἐκ ἄντιγραφ ἡνία τεωσις. κ. τ. λ. Compare verse 262, seqq.—Δαρείλας. Named here for the
first and last time.—σερεῖ πόρυς ἐμφαλικὸς. "Above the whole class
of his equals in years." The abstract for the concrete.—ὅτι οἱ ἄριστοι
ἄρεις ἄλοχος ἐστὶ. "Because he possessed in mind congeial sentiments
with himself." Literally, because he knew in mind something suit-
et to, or in accordance with, himself. The primitive meaning of
ἄριστος is "suitable," "exactly fitted," a signification which plainly
appears here. Observe, moreover, the peculiar usage of Homer in
construing εἰδέναι with a plural adjective, and making this equiva-
 lent to the simple εἰναι with the masculine singular: thus, ἄριστα
eἰδέναι is the same as ἄριστος εἰναι.—ναπαί ἐκ γλαυμφορίᾳ ἐπενε-
πες. "To drive onward for the hollow ships." The more common
construction would be εἰναῖ ἡμᾶς, but ἐκ is here adverbial, as the
accentuation shows.—δυν ἢρος. Referring to Sthenelus.—ἐν Ιερώ
"His own chariot."—Τυδείδην μέδεικα κρατεροίμαχας ἱστορ. "He
drove the strong-hooved horses in quest of the son of Tydeus.
Observe that μεθέου, which commonly means "to follow after,"
d. e., is here employed in a transitive sense, and with a double
accusative.

330-335. τάσσετο. "Was pursuing."—γεγυγώσαν δὲ ἔνα. "Know-
ing that she was."—αιτ' ἄνδρον πόλεμον, κ. τ. λ. "That bear away
amid the battle of heroes."—οἰτ' ἂν. "Neither namely."—Εὔνως.
"Enyo," goddess of War, answering to the Roman Bellona. She
was the daughter of Phorcys and Ceto. (Hes., Theog., 273.)—ἐκι
χανε. "He overtook her."—οἰριζον. Equivalent here to διώκων,
and the less usual signification.—ὑποτείχεμον. "Having reached
forward against her," i. e., having reached forward to strike.—μετ-
αλέμεος. "Springing after her."—ἀκράπη χεῖρα ἀλαμχρίν. "The
extremity of her weak hand." The wound was inflicted on the
wrist, as is explained shortly after. Observe the peculiar force of
the epithet ἀλαμχριν, as referring to the circumstance of her being
an unwarlike goddess—χροος ἀντετφορος. κ. τ. λ. The goddess
was holding her ambrosial robe before her wounded son, and the
spear point of Diomede passed through this, and wounded the hand
that held it.—Χαίρετε. The Graces are the bestowers of all grace
and beauty on both persons and things, and are the attendants and
ministers of Venus. Homer speaks of them in the plural, and
leaves their number undefined. He mentions one alone by name,
Patroclus. (II. xiv., 267.) Hesiod, on the other hand, gives three, and
calls them the daughters of Jove and Eurynoe. (Theog., 307.)
339-342. τὰ πρὸ πρὸς τὸν τῆς ἱματίας τὰ τῆς ἤματος. "At the extremity (of the hand) above the palm," i.e., on the wrist, or, rather, "where the wrist and palm meet." Compare the scholiast: ὑπὸ τὸ δέξαν τοῦ δένταρος, εἰς τὴν πρὰ τῶν κατὰν συμφέρειν.—ἐξάρα. "Ichor." By ἐξάρα is properly meant the watery part of the blood, lymph, or serum. The poet, however, ingeniously employs the term here to denote the ethereal juice that flows in the veins of the gods, as opposed to the thinner blood of ordinary mortals.—οὗ γὰρ αἰτῶν ἔδωκα, s. v. l. "For they eat not bread," &c. The gods live on ambrosia and nectar, not on that mortal food (ἀῖτων καὶ αἰθήσα σῶσιν) which would produce chyle and blood, an exemption from which is the cause of their immortality. (Valpy, ad loc.) Wolf marks verse 343 with an obelus, as spurious. Köppgen and others regard verses 340, 341, and 342 as all forming a mere gloss, because, according to them, the term ἔξαρα is not found in later poets, and because in verse 417 it occurs, he says, as a neuter. Both reasons are erroneous: the term in question appears in Apollonius Rhodius (iii., 855, and iv., 1679); and in verse 417, ἐξάρα is not a neuter, but an irregular epic accusative for ἔξαρα. Besides, these verses occur in all the MSS., and are also recognised by Eustathius.

343-344. ἀπὸ τὰ κάλπαλεν. "Let fall from her."—μετὰ χρονός ἐνίκησαν. "Protected with his hands." Apollo lifted him from the ground, and rescued him from the sea. Observe that ἐνίκησα gets its meaning of protecting from that of dragging out, or drawing away from the press of battle.

349-351. ἡ σὺς ἄλικ. "Is it not enough." Observe that ἡ σὺς form one syllable (youch) by synizesis.—ἡπτερούσι: "Thou ca- jolest."—σὺς. Observe here the peculiar force of the particle γε, "thou, at least," i.e., thou, being such a one.—πολυάλως. "Wilt wish," i.e., wilt meddle with. Observe here the employment of δὲ with the future, as denoting the possible, though not very probable, recurrence of an act. Hence it is often used thus in the expression of threats. (Hartung, § 4, vol. ii., p. 298.)—καὶ έλ. Consult note on book iv., 347.—ἐτεροδει. "Elsewhere," i.e., elsewhere than in the fight itself; at a distance from actual fight. Diomedes means that the very mention of the name of war will cause her to shudder.

352-354. ἀλκὼν. "Distracted with pain." The general meaning of ἀλκὼν is, "to be beside one's self," "to wander in mind." It is commonly applied to pain, grief, &c., more rarely to joy or pride.—τείρετα δ' αἰώς. "And she was dreadfully exhausted."—ὁχειδι- σμῷ. "Oppressed."—μελανητέοι δι' χρόνο καλὸν. "And she began to turn black as to her fair skin." The reference appears to be to the
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353. η της δισκοκαταγμα produced by the blow; and in his state it is taken in the shorter scholia: ἐκαλόντες τὸ καλὸν ὀξὺ. The same explanation, too, is given by the scholiast on Theocritus (v. 99). Köppen, however, thinks that the poet refers to the blood streaming from the wound and discolouring the skin; and Heyne seems to favour the same opinion. But this would confound the immortal inchoes with mortal blood.

356-358. μάχες ἐν' ἄριστοις. "On the left of the sight." Mars was sitting on the bank of the Scamander, which river was to the left of the Trojans. (Compare verses 35, seq.)—ἐπὶ τοῦ ἔργου ἐκάλωσα, κ. τ. λ. "And there, enveloped in a cloud, his spear was lying on the ground, and his two fleet courser stood." Observe thezeugma in ἐκάλωσα, the leading idea being that of rest. We have followed here the explanation of Heyne, which obviates all the difficulties that have been started by interpreters, and which saves the awkward necessity of making ἐκάλωσα equivalent to ἐκαλόντες.
The idea intended to be conveyed in simply this: the spear of Mars was lying on the ground near him, and his chariot was also close at hand, but both were concealed from mortal vision by a cloud, or mist.—καταγάτης τοῦ φίλου, κ. τ. λ. "She begged from her brother his horses with frontlets of gold." The ἄμφως, or frontlet, was a broad band or plate of metal. It formed, also, a female ornament, and ladies of rank wore it above the forehead, as part of the head-dress. The annexed wood-cut exhibits the frontlet of Pegasus, taken from one of Sir W. Hamilton's vases, in contrast with the corresponding ornament as shown on the heads of two females in the same collection.

369-362. κόμισαι τί με, κ. τ. λ. "Both convey me away, and give me thy horses (for that purpose)," i. e., give me the loan of thy car that I may be conveyed by it to a place of safety. Observe
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The scholiast erases in rendering it by ἐπειδεῦρε—δέ τε. The common text has δέκ δέ, but δέ clashes with what precedes. The reading τέ is given by Bentley, Heyne, Wolf, Spitzner, &c.—δ μ. Observe the double accusative.—δ' νῦν γε καὶ ἀν Αἰτ, κ. τ. λ. The meaning intended to be conveyed is in effect this, that Diomedes is now the most daring of mortals, even as Jove is the greatest of the gods.

364–370. ἀνημένη. “Afflicted.”—λέζετο. “Took hold of.”—μαρτίζετι ἢ ἁλαν. “And she lashed (the steeds) to urge them for ward.” Observe that the infinitive stands here without ἄρα. He mer, indeed, may be said to use the infinitive without this conjunc tion, since he has it only twice joined with that mood, namely, Π., ix., 43., and Od., xvii., 21.—Ἰππος ἔστησε. “Stopped the horses.” Compare verse 755.—παρὰ δ' ἄμφοτέναι βιλέν εἶδο. “And threw beside them ambrosial food.” Even the horses of the gods are fed on ambrosial aliment. (Compare verse 777, and Buttmann, Lexil., p. 81, ed. Fischi.)—ἐν γοῦνα. “Upon the knees,” i.e., upon the lap or bosom.—Δίωνης. In the Iliad, Dione is a wife of Jupiter, and mother of Venus. At Dodona, Dione shared in the honours and the worship of Jupiter, and was regarded as his queen. Her name is, apparently, the feminine of his, and probably signified simply “goddess.” It appears, also, to be the origin of the appellation Juno. Hesiod names also a Dione among the Ocean nymphs. (Theog., 853) According to Apollodorus (i., 1, 3), Dione, the wife of Jove, was the daughter of Uranus and Gaea.

371–372. ἀγκάς ἔλαβεν. “Caught in her arms.” Though to be regarded here as a kind of adverb, yet ἀγκάς appears to have been originally an accusative plural of the obsolete form ἀγαλ, equivalent to the later ἀγκάλι. According to this view, ἀγκάς ἔλαβεν will mean, in strictness, “took to her arms,” the accusative denoting motion towards. As regards the short final syllable, moreover, this may be a remnant of Doric usage, the Doric poets not unfrequently adopting the short quantity in the final syllable of accussatives plural of the first declension. (Spitzer, Gr. Pros., § 28, 4.)—χειρὶ τὲ μὲν κατέρπετο, κ. τ. λ. Consult note on book i., 361.

373–375. σε τοιοῦ. Observe the double accusative and compare book ii., 195.—μαθεῖος. “Rashly.”—ὡς εἴ τι κακόν, κ. τ. λ. “As if openly committing some crime,” i.e., as if you had committed some offence openly. The allusion here is to early Grecian customs in the case of females. Women were kept within doors and not allowed to mix much in public. They were subjected also
to strict domestic discipline for misconduct, but if the offense were committed in public (ἐνωρيء), the punishment was much more severe. Compare Il. xxxi. 486, seq., where Juno inflicts personæ al chastisement on Diana.

376-381. ὕπα. Observe here the short final vowel, the tense not being an imperfect (ὁπας, contr. ὕπα), but a syncopated aorist (ὁπας, 3 sing. ὕπα). — ὃ γὰρ ἐρὰ Τριῶν, κ. τ. λ. "For no longer is the dire conflict between the Trojans and Greeks."

382-384. τάξαν, τάξον ἴπτε, κ. τ. λ. Repeated from book I., 468.— δὰ τᾶλαμον. "Have before this endured (evils) from me."

We find a twofold mode of punctuating this clause among the ancient grammarians, namely, either to place a comma after ἄφρισσιν, as Eustathius and most others do, so that τᾶλαμον ἢ ἄφρισσιν are joined in construction; or to place a comma after αὐξαν_modify the ἔτος, and connect ἢ ἄφρισσιν with χαλέπνι ἄλγη, κ. τ. λ. The former mode is adopted by all the more recent editors, and suits the context better.— χαλέπνι ἄλγη ἐτεί ἄλλοι δοκεοι τιθίντες. "Laying grievous sorrows upon each other." The meaning of the whole passage is this: Many of us, inhabitants of the skies, have already endured, and are destined to endure evils at the hands of men, since we ourselves do, in fact, bring these evils upon each other, by the eagerness with which we take part in the quarrels of mortals.

385-391. 'Ὅτε κρατερὸς τ' Ἑρμάλτης. Otns and Ephialtes, commonly called the twin sons of Alcæus, were, in fact, the sons of Neptune and Iphimedia, the wife of Alcæus. They were the tallest giants that earth ever reared, and at nine years of age were already nine ells in height, and nine cubits in breadth. They menaced the immortals, and prepared to pile Ossa upon Olympus; but Apollo killed them before the down had grown on their cheeks. (Od., xl., 304, seq.) The legend of their imprisoning the war-god is supposed by one of the scholiasts to mean, that by reason of their great strength they became the arbiters of war and peace, and caused the former to cease: μεγίστοι καὶ ἱερανοὶ γενόμενοι ἕκασιν γονόν κατέλησαν.

χαλέπνι ἡ ἐν κρίμα, κ. τ. λ. "And he lay bound for thirteen months in a brazen dungeon." Observe the continuance of action denoted here by the pluperfect. The term κρίμα is said to mean here a dungeon, or prison, by a Cyprian usage: and we may compare with it, in this sense, the word χρωμός, meaning "a hole," "gap," or "hollow." Some, however, suggest that χαλέπνι ἐν κρίμαι may signify "under a roof of brass," i. e. impenetrable.

ὃν 391. καὶ νὸν ἐνὶ ἄπολοτα, κ. τ. λ. The 'root takes here
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that ἡμέρα is here the infinitive, in the sense of the imperative. The scholastic error in rendering it by εἰκονεῖσθαι.—οὐς τι. The common text has δὲ δὲ, but δὲ clashes with what precedes. The reading τι is given by Bentley, Heyne, Wolf, Spitzner, &c.—οὗ μ. Observe the double accusative.—ὅς νῦν γὰρ καὶ ἐν Διότι, κ. τ. λ. The meaning intended to be conveyed is in effect this, that Dionysus is now the most daring of mortals, even as Jove is the greatest of the gods.

364-370. ἰκεχείνη. “Afflicted.”—λίθη. “Took hold of.”—μαστῖτις δὲ ἔδωκεν. “And she lashed (the steeds) to urge them forward.” Observe that the infinitive stands here without δέ. However, indeed, may be said to use the infinitive without this conjunction, since he has it only twice joined with that mood, namely, Ἰ., τ., 42., and Od., xvii., 21.—ἵππους ἐπηρέας. “Stopped the horses.” Compare verse 755.—παρὰ δὲ ἁμρίσιον βῆλεν εἶδορ. “And threw beside them ambrosial food.” Even the horses of the gods are fed on ambrosial aliment. (Compare verse 777, and Buttmann, Lexil., p. 81, ed. Fisch.)—ἐν γούναι. “Upon the knees,” i. e., upon the lap or bosom.—Διόνυσ. In the Iliad, Dione is a wife of Jupiter, and mother of Venus. At Dodona, Dione shared in the honours and the worship of Jupiter, and was regarded as his queen. Her name is, apparently, the feminine of his, and probably signified simply “goddess.” It appears, also, to be the origin of the appellation Juno. Hesiod names also a Dione among the Ocean nymphs. (Theog., 853) According to Apollodorus (i., 1, 3), Dione, the wife of Jove, was the daughter of Uranus and Gaea.

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to strict domestic discipline for misconduct, but if the offenders were committed in public (τωργί), the punishment was much more severe. Compare II, xxi, 489, seqq., where Juno inflicts person al chastisement on Diana.

378-381. ὑστα. Observe here the short final vowel, the tense act being an imperfect (σέφτε, contr. σέφεδ), but a syncopated aorist (σέφεδ, 2 sing. σέφεδ).—οὐ γὰρ ἐν τῷ Τρῶνοι, κ. τ. λ. “For no longer is the dire conflict between the Trojans and Greeks.”

383-384. τίλαν, τίλαν κρίνω, κ. τ. λ. Repeated from book I., 488.—ἀς τίλκεν. “Have before this endured (evils) from men.” We find a twofold mode of punctuating this clause among the an cient grammarians, namely, either to place a comma after ἄνδρων, as Eustathius and most others do, so that τίλκεν ἐξ ἄνδρων are joined in construction, or to place a comma after ἄνδρων ἡγεῖται, and connect ἐξ ἄνδρων with χάλεν ἄλγεια, κ. τ. λ. The former mode is adopted by all the more recent editors, and suits the context better.—χάλεν ἄλγει ἐν ἀλλόλοις τιθέντες. “Laying grievous sorrows upon each other.” The meaning of the whole passage is this: Many of us, inhabitants of the skies, have already endured, and are destined to endure evils at the hands of men, since we ourselves do, in fact, bring these evils upon each other, by the eagerness with which we partake in the quarrels of mortals.

385-397. Ὑνεκ κρατηρὸς τ’ Ἐφίαλτης. Oscan and Ephialtes, commonly called the twin sons of Aliseus, were, in fact, the sons of Neptune and Iphimedia, the wife of Aliseus. They were the tallest giants that earth ever reared, and at nine years of age were already nine ells in height, and nine cubits in breadth. They menaced the immortals, and prepared to pile Ossa upon Olympus; but Apollo killed them before the dawn had grown on their cheeks. (Od. xi., 304, seq.) The legend of their imprisoning the war-god is supposed by one of the scholiasts to mean, that by reason of their great strength they became the arbiters of war and peace, and caused the former to cease: μέγιστοι καὶ ἅγιοι γεγόμενοι Εἰπασιν γοῦς τολῆμοις.

χαλέν ὅ ἐν κρίμων, κ. τ. λ. “And he lay bound for thirteen months in a brazen dungeon.” Observe the continuance of action denoted here by the pluperfect. The term κρίμων is said to mean here a dungeon, or prison, by a Cyprian usage: and we may compare with it, in this sense, the word χρυσόμο, meaning “a hole,” “gap,” or “hollow.” Some, however, suggest that χαλέν ἐν κρίμω may signify “under a roof of brass,” i. e., impenetrable.

Ἑρ. 291. καὶ νῦ ἄγη ἄπολειπο, κ. τ. λ. The poet talks here G a 3
of Mars' p. 518king. As this, however, could not, of course, apply to a deity, even according to the rude notions of the Homeric age, we must take the term in question in a very extended sense, and explain it by the language of Hesiod in his Theogony (v. 793), where we find that a god might remain for a long time in a kind of stupor, or lethargy.—ἐντὸς πολέμου. "Institute of war." πατερής. "Their step-mother." The step-mother of the Aecidae was Eriōs, or Erīōs, the daughter of Eurymachus son of Mercury. According to the scholiast, it is disclosed to Mercury, out of hatred to her step-sons, the place where Mars was confined.—ἐπέλησεν. "Stole away."—ὑπορείπον. "Exhausted."—ἐν. Equivalent to γὰρ.—ἐκ θέσεως. "Was subduing him."

392-394. ταῖς 'Αρρατρρήσιοι. Hercules is meant, and Homer appears to be here quoting from some old poem, or Hesicles, celebrating his exploits. The scene of the legend, according to the scholiast, was at Pylos, where Neleus, the father of Nestor, was reigning at the time. In the battle that was fought here, eleven of the sons of Neleus were slain, and only Nestor escaped. The gods, too, namely, Juno, Pluto, Mars, and Neptune, who had taken sides with Neleus, were very roughly handled in the conflict, and Juno and Pluto were both wounded. (Compare Apollod., ii., 7, 3.) Other authorities make Mars also to have been wounded on this occasion. (Hes., Sout. Herc., 363.—Pind., Ol., ix., 43, seq.)—και τό γεγελοχεῖν. "With a three-barbed arrow." Compare the explanation of the scholiast: γεγελοχεῖν. ταῖς άρρατρρήσιοι ἐχωντι.—καὶ μη. "Her also."—ἐνχειρείν. "Unassuageable."—καὶ ἀρρατρρήσιοι. "Gigantic among those (deities)."

The reference in ταῖς is not merely to Mars and Juno, but to all the gods generally, who have, according to verse 383, seq., suffered evils from mortals.—καὶ τό γεγελοχεῖν. "The same man," i. e., Hercules. —ἐν Πώλα. "In Pylos." There is considerable difference of opinion here about the true reading. Some give ἐν πώλα, and make ἐν πώλα ἐν κεισίσειν equivalent to ἐν τῇ τῶν νεπτέρων πώλα, "in the gate of the dead," i. e., of the lower world. This is the reading of Aristarchus, and it is supposed to refer to the time when Hercules bore off Cerberus from the lower world, and a conflict took place with Pluto in the very gates of Hades. (Compare Enestath., ad loc.) This explanation, however, goes on the very gratuitous supposition that πώλα is only another form for πώλα. But we find that Homer always uses πώλα, not πώλα, and never πώλα. Heyne, therefore, reads ἐν Πώλα, and refers the words to the battle at Pylos, of which mention has already been made in a previous note. Heyne's opin
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It certainly appears the preferable one.

"Having wounded, consigned him to pains among the dead," i.e., Pluto lay amid the slain, suffering from the wound which Hercules had inflicted. Compare Hesye:

"Hades jacet inter caesos dolens et unica." With Homer supply eōn. 

398-402. πεναρμενός. "Pierced through."—παραριμ. "Had been driven."—τιθέ & τιμίων. "And was distressing his soul." Observe that υγίον, though here applied to the mind, is most commonly employed of outward troubles.—Χαίρω. Pain is in Homer the physician of the gods. Nothing is said about his origin. His attributes were transferred by later poets to Apollo, with whom he was, perhaps, originally identical.—δονάσματα φόματα. "Pain-extinguishing remedies."

403-404. σχέτικος, δρόμος, ὁδός, κ. τ. λ. "Reckless man, doer of violent deeds, who felt not at all concerned about perpetrating unholy acts." Observe that these words refer to Hercules, and are in close connexion with verse 397, and that all from verse 398 to v. 402, both inclusive, must either be regarded as a parenthetical clause, or, what is far more probable, as a mere interpolation.—δρόμος, ὁδός. We have followed here the ordinary text. Spitzner gives αὐνάλογος, which, according to the scholiast, and the Eγύμ. Mag. (39, 31), was the reading of Aristarchus. But this latter form occurs nowhere else in Homer, whereas δρόμος is given in the Homeric Lexicon of Apollonius.—τιθέ. "Harassed."

405-409. οἷον τῶν ἑαυτάκτων νομίζει. "Set this man upon thee." Observe that ἑαυτάκτων is here added to mark more clearly the direction of the action. The reference in τῶν, as also in νομίζει, immediately after, is to Diomedes.—οἷον τὸ ὀλίκον. The same as οἷον τῷ ὀλίκῳ. —σᾶλς ὁ δραμάς. "Not at all long-lived."—οἷον τί μονοχείς, κ. τ. λ. "Neither at all do his children on his knees call him father," i.e., nor does he ever return from war to the loved circle of home. A beautifully-simple passage, andimitated by Gray:

No children run to lie their sire's return,

or climb his knees and the envisaged kiss to share."

410-415. τῷ νὸν Τυδείδας φραγμόν. "Therefore now let the son of Tydeus take heed." Dionysius here means to convey the idea, that Diomedes may possibly meet with an antagonist far different from Venus, who may lay him low on the battle-field, and leave his wife Ἀγαλέας to mourn in vain for his return. There is no allusion.
therefore, in this to any wandering from home, on the part of Diomedes, in consequence of the infidelity of his spouse. That whole story appears to be a post-Homeric one. Ειγίαλεα is here represented as a faithful wife; whereas, according to the common account, she was a woman of the most abandoned character, and her vicious propensities were implanted in her by Venus, that she might be revenged on Diomedes for wounding her. On his return, says the same account, being made acquainted with the criminal conduct of his spouse, he went to settle in Daunia.

ἀδελφων. "Mightier than thou."—Alexander, περί της 'Αργάς τήν. "Ειγίαλεα, the eminently-prudent daughter of Adrastus." Ειγίαλεα, according to another account, was the daughter of Ειγίαλεα, the son of Adrastus. (Apollo., i., 8, 6.)—και την γυναίκα. "Breaking out into lamentations from sleep." The most natural mode of explaining these words is to refer them to some alarming dream respecting her absent lord, which disturbs her slumber, and the cries of grief occasioned by which alarm the whole household. And that this often occurs, the particle ἐν in the previous verse is intended to indicate.—κοιμισάντων πόσων. "Her wedded lord."—ἐκθέω οὐρανός. "The noble spouse," i. e., ennobled by her true affection for her husband.

416-420. καὶ ἀφορίσασθαι, κ. η. λ. "And wiped off the ichor from her hand with both (her own)." Supply χεραίν after ἀφορίσασθαι.—ἐλήθει. "Began to heal."—οἱ δ' ἀντί. "But they in their turn."—"Ἀκατάλληλον τε καὶ Ἡρ. Deities always friendly to the Greeks.—ἐπήδησαν. "Tried to provoke." Jupiter always favoured Venus, and hence excited the ill-will of Minerva and Juno.

421-427. δ' τε κεν εὑρεῖν; "For what I shall say!" More literally, "for that which I shall say, whatever it may be!"—ἤ μαλά ὅ "Most assuredly now."—ἀνείπει. "While inciting."—τοῖς νύσσαις τεκναγι' ἀφλάσσαν. "For whom she has just now shown an excessive fondness."—καταλέγοντα. "In caressing."—πρὸς χρωμάτι περίγρη. "Against her golden brooch." The following wood-cut represents some ancient brooches. The curved portion in some is a circular
seg, or diēc, the pin passing across its centre; in others it is as are, the pin being as the chord of the arc.

438-440. oō τοι, τέλος ἵππων, κ. τ. λ. This verse and the two that follow are quoted by many of the ancient writers; e. g., by Cicero (ad Att., xiv., 13), and Plutarch (De Aud. Post., p. 30).—αἰτή- τες τοιεμία ἤργα. "Have warlike deeds been assigned."—ἀλλὰ σὺν ἴματοντα, κ. τ. λ. "But do thou attend to the desirable employments of the marriage-state." —τεῦμα δὲ τίτα. "All these things, on the contrary," i. e., the employments of warfare.

438-440. γνωρίζων δ᾽. "Although he knew that." Observe that δ, the neuter of the relative δι, is here employed for δι, "that." (Kähler, § 800, p. 407, ed. Jelf.)—ὑπηρέτης χάρισι. Compare book iv., 948.—λετα δ᾽ αἰμα. "But he was continually longing."—τρίς δέ εἰ ἀντιφέλετε, κ. τ. λ. "And thrice Apollo violently amole for him his glittering shield." Observe that ἀντίδε εἰ is the same, in fact as ἀντίδε αἰμα. As regards ἀντιφέλετε, consult Glossary on book i., 581.—ἀνίσχυτο. "He had made an onset upon him." Observe the employment of the passive in a middle sense.—δεινὰ ὀμφαλίζων. "Having terribly rebuked (him)."

440-442. φράζει, Τυδείδη, καὶ χάζει. "Beware, son of Tydeus and retire."—θέσετον ἵ' φρονεῖν. "To meditate equal things with the gods," i. e., to consider thyself equal to the gods. Compare Voss, ed loc.: "Nimmer den Göttern wage dich gleich zu achten." This is the true idea, though rejected by Crusius and Stadelmann—φλον. "Is the race." Supply ἑαυτόν. "Moving." Men moving on the earth are here opposed to the gods who occupy the mansions of Olympus.

445-449. ἀπαρέσθεν ὀμφαλοῦ. "Apart from the throng."—Περγάμοι εἰς ἔρημον. Compare book iv., 508.—οἱ κτήνωτα. "Stood built for him." Observe the continued meaning of the properform.—ὁτινὶ τῷ Ἀρτάτῳ τι, κ. τ. λ. "Him, indeed, both Latona and the arrow-queen Diana began to heal and restore to his former glory of mines," i. e., to restore to his former strength and beauty.—ἐν μεγάλῳ ἀθάντω "In the spacious shrine." The ἀθάντω was the innermost shrine or sanctuary, and to it the priests only had access. The two godesses here mentioned must be supposed to have been worshiped in the same temple with Apollo, their worship being a kindred one.

449-454. εἰδωλοῦ. "A phantom."—ἀτρόπρ' Ἀινεία Ιερων, κ. τ. λ. Compare Virg., Æn., x., 636, segg.—δρόμου ἀλλήλων, κ. τ. λ. "Were destroying the ox-hide well-rounded shields, and the light bucklers around each other's breasts." The shields were commonly made of ox-hides spread over a frame-work of wood or twisted osiers
The hides were several folds deep, and were bound round the oves with metal.—λαυσία. The λαυσίας was a kind of shield or book- ler, oblong, and usually binding inward. It was always distinct from the ὀνις, and lighter. It was covered with raw hides, and was used by the Cilicians instead of the common ὀνις. (Compare Müller, Archael. d. Kunst, § 342, 6.)

465-469. Ἀργ. Ἀρεις, κ. τ. λ. Compare verse 31.—οὐκ ἂν ὄδ τίνος, κ. τ. λ. "Wouldst thou not now, having gone after him, draw this man away from the fight!" As regards this form of interrogation, compare verse 32.—εὐχών. "Close to her," i. e., coming quite near.—χείλει τινὶ καρπᾷ. "On the hand by the wrist." Compare note on verse 338.—αὐτῷ μοι. "Upon me myself." Among the Attics, ἤρσω, σσω, &c., are reflective only, referring to the person implied in the verb, without any particular emphasis derived from αὐτός; in Homer, on the contrary, αὐτός has usually an emphasis; hence he often gives the component parts separately, as ἔκ αὐτόν, ἐ αὐτήν, and sometimes, as in the present instance, αὐτός ὑποστολοφοῦς placed before the personal pronoun, which has the effect of increasing the emphasis. (Matthia, § 148, Obs. 2.)

460-471. Περγάμι. Compare verse 446.—μετελθών. "Having gone among them."—Ἀκάματτι. Acamas was the leader of the Thracians from the shores of the Hellespont. Compare book ii., 844.—ἐλένευ δὲ. "And he encouraged."—ὁ ὄντι; "How long?" Equivalent, as Eustathius remarks, to μέχρι τίνος.—ἡ εἰσόων. "Shall it be until." As regards the interrogative meaning of ὧν consult note on book i., 133.—ἰτίομεν. "We used to honour."—φιλανθρωπία. Compare verse 322.—Σωρέφων. Sarpedon was the son of Jupiter by Laodamia, the daughter of Bellerophon. He was King of Lycia, and leader, with Glaucus, of the Lycian auxiliaries of Piam. (Compare book ii., 876.) The character of Sarpedon is represented as the most faultsome and amissable in the Iliad. He was slain by Patroclus. (II. xvi., 419, seqq.)

472-475. τὴν δὲ τοις μένος οὖσαν; "Whither, now, is thy spirit gone?" Several verbs, among which is χορεύω, have in their present the sense of the perfect, as implying the action whence their present state arises. (Kühner, § 396, p. 51, ed. Jcl.)—φῆς ποι ὧν ἄτερ λαῶν, κ. τ. λ. "Thou saidst, if I mistake not, that thou wouldest hold the city without (thy own) forces and the auxiliaries, alone with thy brothers-in-law and thy own brothers." Observe that ἔχειν is here equivalent, in effect, to ποιεῖν.—τοῦ. Equivalent here to the Latin mi faller. (Zwirn, ad Vig., p. 446, ed. Herms.)—ὡς By these are meant the city forces as distinguished from
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mē allēse.—τίν. Referring to the γαμητοὶ and καυγαῖρες. —ἴδεν αὐτὸν τοῖς ἄρξει. "To see or to observe." Homer distinguishes simple seeing (ἴδειν) from νεάνις, which latter implies an exercise of mind following upon ἴδειν. Compare Ι., xi., 699, where we have τοι ἔτεινεν ἴδειν.

477-481. ἄτερ τι κτίσαντος τευχεῦν. "Whosoever of us are even at (the place) as auxiliaries." Sarpedon, not without reason, boasts of the prowess of the Trojan allies. Even Agamemnon feared them more than the Trojan forces themselves. (Compare book ii., 193.) ἔσχατον. "Am come." Compare note on verse 472.—κατὰ γὰρ Ἀντίο. Supply ἐστί. By Lycaia is here meant, not the country of Pandora, on the River Ἀσεπός, in Myasia (compare note on book iv., 197), but the larger region of that name between Pamphylia and Caria.—Καὶ ἐκείνοις. "Upon the eddying Xanthus." Observe that the Lycian River is meant, not the one in Troas called also Scamander.

καὶ ὡς κτίσαμεν παλλακός, κ. τ. λ. "And (there I left) behind many possessions, and (those) which whoever may be in want wishes for," i. e., and which he who has not as large would greatly wish to have. With ἐπεδνησάρῃ supply ὑπέρ. This latter clause, ταῖς ἐλεταῖς κ. τ. ἐπεδνησάρῃ, appears to be added for mere amplification. Compare the explanation of Heyne: "Opes amissae magnas, quas omnes altii habere vellent." As regards the form καὶ, consult note on book ii., 160, and observe that καὶ ἐλεταῖν becomes, in later Greek, καὶ ἐπεδνησάρῃ.

482-486. ἀλλὰ καὶ ὑπέρ. Consult note on book i., 116.—καὶ μέγας οὖν ἐπεδνῆσαι, κ. τ. λ. "And am myself eager to fight with any warrior. Clarke explains ἐπεδνησάρῃ here by "cum isto virō," i. e., Diomedes. But this would be τῷ ἀνδρὶ.—ὑπέρ ὁτί μοι ἐπεδνῆσαι τοιοῦτον, κ. τ. λ. "Although I have not anything here such as the Greeks would either carry off or drive away," i. e., though I have no possessions here, such as you and your countrymen have, which the Greeks may plunder if undefended. The expression ἔγερσι καὶ φέρειν means to swoop a country of all its plunder, ἔγερσι referring, in such construction, to slaves, cattle, &c., and φέρειν to things.—καὶ ἄφθανα τοῖς ὄρεσθιν. "And to defend their wives."

487-490. μὴ πρὶν, ὡς ἐπεδνῆσαι, κ. τ. λ. "(Be ware) lest by any means, having been taken, as it were, in the meshes of an all-catching net, ye become a prey and a spoil unto hostile men." Supply ὑπέρ, before μὴ πρὶν. Some, however, make no ellipsis here ὑπέρ place a comma after ἐπεδνῆσαι. This wants force.

ἀλλ᾽ εἰ. There is a metrical difficulty here, the α in ἀλλ᾽ τε έκτις
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long, whereas every where else in Homer it is absent. (Compare book ii., 374, and iv., 291.) Bentley, therefore, proposes to read λίνων πανέγρων ἄλοντε, while Clarke inserts τον between λίνων and ἄλοντε, so as to read λίνων τον ἄλοντε πανέγρων. Neither expedient, however, is necessary, since the long ά in ἄλοντε appears to be the original quantity. Compare ἄναλεκτα. (Buttmann, Irreg. Verbs, p. 17, ed. Fisch.) Again, besides the metrical difficulty, a grammatical one presents itself. How can the dual be employed in ἄλοντε, when we expect the plural number! Some of the old interpreters of Homer supposed the dual to stand here for the plural, and with this opinion Buttmann (§ 33, Ann. 8) and Thiersch (§ 182, 12) so far agree, that they make the dual-ending nothing more than an old shortened form of the plural. Clarke's explanation, however, appears to be the most natural, which makes the dual here actually refer to two distinct subjects; namely, Hector, on the one hand, and the rest of the Trojans on the other: "Thou and thy people;" Tuque ipsa et populus tuus. This derives additional confirmation from verse 485, where we have τίνι and λοιπά ἄλλου in juxtaposition. (Clarke, ad loc.)

491-492. τηλεκλητῶν. "Far-famed." Wolf and Heyne every where prefer τηλεκλήτων, "summoned from afar." The MSS. fluctuate between the two forms, since wherever τηλεκλητῶς is given there is always a various reading τηλεκλητοί. Buttmann, however, gives τηλεκλητοί the preference. Many of the Trojan allies came, not from afar, but from quarters near at hand; and, besides, the allies themselves are often styled by the simple epithet άλεξτοι. The compound τηλεκλητός, moreover, does not occur in any other ancient writer. We have, therefore, for these reasons, as well as others stated by Buttmann, followed this critic in the present instance, as Spitzner has likewise done. (Lexil., p. 383, ed. Fish.)

νομεδέως ἐκείνεν, κ. τ. λ. "To hold on unceasingly, and to lay aside, in thy own case, all cause for strong reproof." The meaning of this line has been greatly misunderstood by Heyne and others, who have accordingly regarded it, along with the previous one, as spurious, because, in their opinion, no satisfactory sense can be elicited from it. The whole difficulty, however, will disappear, if we refer νομεδέως ἐκείνεν alone to λασπωμένη, and connect προτεινόντας ἄνθρωποι not with λασπωμένης, but with οὐ δὲ χρῆ in verse 490. Sarpedon, then, will advise Hector to do two things: to see, namely, that the leaders of the allied forces be induced to persevere in their exertions; and, if the next place, not to give occasion for
any reducers from others, in his own case, by acting the part of a
vainglorious boaster, in the manner alluded to in verse 473, sqq.
498-499. ἀλλάς. "Stung."—Ἐκείνων. The usual HOMERIC con-
struction, in such cases, is that of a double accusative, namely, one
of the whole and another of the part. Here, however, and also in
Od., xviii., 83, the whole is expressed by the dative.—πάλλων ὀ
ὑπὸ ἄρομα. The HOMERIC heroes, on important occasions, went to
battle with two spears. (Compare book iii., 18.)—φόλων αὐτής
Compare book iv., 15.—οὶ ἄλλαξάρατεν. "They thereupon
wheel about," i. e., turned around from sight. The references are
to the Trojans.—ἀμφίπλον ἄλλης. "Withstood them in close
array."

499-505. ἄχρομος φοριτής, κ. τ. λ. "Carries the shaft along the sa-
ered throshing-grounds." The thrashing-floor was a raised place in
the field, open on all sides to the wind; for the ancient performed
their thrashing in the open air, not under cover, and the grains of
corn were beaten out, either by the hoofs of cattle treading upon
it, or by flails. (Compare Virg., Georg., i., 178.)—ἰπτάμε. By "sa-
cred" is here meant consecrated to Ceres.—ἀλεύρων ἀλαξάρατων.
"When men are winnowing." Supply τῶν καρπῶν.—ὸς τὰς ἀμφί
ἀμφότερα, κ. τ. λ. "And when yellow Ceres is separating both the
grain and the chaff, as the winds rush along." The ancient GREEKS
performed their winnowing when the winds were high, in order
that the chaff might be the more easily carried off. As regards
the expression ἀμφίθο ἀμφότερα, compare Virgil's "Vesuv Ceres"
(Georg., i, 96.)

οὶ δ' ὀσφειώκασαντα τό ἄχρομο. "And they, the places where the
chaff falls, grow gradually white." Compare, as regards the mean-
ing of ἄχρομο, the explanation of the scholiast: οἱ τότες ὡς οἱ τοί
ἄχρωμο ἔκπτεται.—ὅτα μὲ οὐτόν, κ. τ. λ. "Which, in fact, the feet
of the horses struck up through them to the brazen-founded heaven,
as (the Trojans) mingled with them back again." The dust is rais-
ed by the feet of the Trojan steeds, passes through the masses of
the Grecian host (ὁς αὐτῶν), ascends on high, and then, settling
again, whiten the Greeks from above (ὑπέρβλετο), just as the ἄχρωμο
are whitened by the falling chaff after the wind has tossed it to and
fro.—ἠψ ἵππωμοχρόνων. Referred by some less naturally to the
Greeks.—ὑπὸ δ' ἐπτερεφθον ἰμιωγῆς. "For the charioteers were turn-
ing back," i. e., kept wheeling their chariots around against the
Greeks.

508-511. οἱ δὲ μενοι χειρῶν, κ. τ. λ. "And these bore right on-
ward the strength of their hands." Observe that οἱ δὲ refers here

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To the Trojans, and particularly to the ἐπιδάσκαι, or warriors in the chariots, as opposed to the ἠμόχοις, just mentioned.—ὡρὶς νάκε ἐκλήσῳ μάγρον. "Cast a covering of night over the battle."—τοῦ δ' ἐκπολαίμεν ἐπτριγός, κ. τ. λ. "And he fulfilled the commands of the other, of Phoebus Apollo of the golden sword." The epithet χοιμιασιῶς is one applied to the gods generally, but most usually to Apollo. The signification may perhaps differ, according to the attributes of the different divinities (ὡρι, like ὄρθων, being used for any implement, as the sickle of Ceres, the bow of Diana, the lightning of Jove). Yet, as this general usage of ὡρι is certainly not found in Homer, such interpretations are not very probable; whereas it was natural for a warlike people, like the early Greeks, to invest all their gods with the sword.

ἐξομήνυς. "Departing." Minerva, according to verse 418, had gone back to Olympus, since she is represented there as holding converse with Jove.

512-518. ᾿Αχρό. Referring to Apollo. Ἑκατειρισμον now returns to the fight, restored to his former strength, Apollo himself sending him forth, completely cured of the wound inflicted by Diomede, from his temple on the Pergamus or Acropolis.—μάλα πῖνος ἐξ ἀδότου. "From his very rich shrine."—μεθιστάτο. "Placed himself among."—ἀρμενία. "Sound." Compare our ordinary English expression "safe and sound," and also the explanation of Stadelman, "frisch und gesund."—καὶ μένος ἐσθῖλον ἔχοντα. "And having good strength."—μετάλλοιφα γε μὲν ὁσί. "They did not, indeed, however, question him at all." Supply αἴτιον.—πῖνος ἄλλος. "A different toil." The meaning is, that something very different from assaying questions occupied their attention.—ἀμοριον μεμανία. Compare book iv. 440.

519-527. τοῦ δὲ Δανοῖς. "Those, on the other hand, the Greeks." Observe the interval between τοῦ δὲ and Δανοῖς in the text, and compare τοῦ δ' ἐκτοιμασάς επτριγός θεών Ἀπόλλωνος, in verse 506, seq.—οἱ δὲ καὶ αὐτοὶ. "But they even of themselves." Observe that οἱ δὲ refers here to the Greeks, and not, as Eustathius explains it, to the Aιαξε, Ulyssae, and Diomede.—ἐμπέσει. "Abandoned them." The Greeks, while waiting in silence for the onset of the Trojans are beautifully compared to large masses of clouds hanging around lofty mountain-tops, while the winds still lumber, and before the warfare of the elements has commenced.—κομήτεις. "During a calm." The genitive of time. There is no need of regarding this as a genitive absolute, and supplying ὠρι, as some do.—λαργεῖσα ἐκπίτῃ. "Has caused to stand without motion."—ὡρὶς. "As
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νέως ας."—ταχυρῶν. "Pressing violently on,' i.e., stormy, nopestous. There can be no doubt whatever that the true reading here in ταχυρῶν, not ταχυειῶν. Consult Spitzner, ad loc.—ποιούσιν λήγοντες δώσεις. "Blowing with shrill blasts.'

539-532. πολλὰ κελτῶν. "Greatly encouraging them." As the address of the monarch is so brief in its nature, we cannot, of course, make πολλὰ here equivalent to the Latin multas, but rather to multum. (Heyne, ad loc.)—αὐνῷς ἐστε. "Be men."—ἐλεοῦ. "Take unto yourselves." Observe the force of the middle.—ἀλλάξοντες τοις αἰδεύοντες. "And feel shame towards each other." There is more safety in that shame which leads men to respect themselves, and to act bravely, than in flight. Even in a defeat, to fight bravely to the last is attended with less bloodshed than to run away precipitately. (Heyne and Valpy, ad loc.)—αιδομένων δ' ἀνδρῶν. Supply ἀλλάξοντες.—ἡ πέφαυται. "Than are slain."—φευγόντων δ'. "But when they fly."—δρομείται. "Arises (from it)."—ἀλέκ. "Succour."

533-540. ἀδύνατον. "Hurled."—πρόμον ἠδρα. "A foremost fighting man."—Αἴνετα. For Αἴνειον. The form Αἴνειον, though supported by the authority of MSS., and of the ancient grammarians, is nevertheless correctly rejected by modern scholars. (Thiersch, § 178, 26; Math., § 60, 9.)—Περγασίδον. "Son of Perigasus."—ὁμί. Equivalent to ὁμίος. Observe the accentuation: ὁμίος, the conjunction, "nevertheless," &c., has the acute accent, and on the initial syllable.—θὸς ἐστε. "He was ever prompt." Observe the iterative force of ἔστε.

η δ' οὖν ἦγερεν ἔστρο. "That, however, did not keep off the spear." Observe that η refers to ἔστρο. —diastropē δὲ εἶσαβον γαλακτός. Compare book iv., 138. In the verse just referred to, the line ends with καὶ τῆς, which Heyne here also adopts. But γαλακτός suits the context better in the present instance, and has been adopted by Wolfe, Spitzner, and others from good MSS.—πεθαίνων εἰ γαστρῷ. "In the lower part of the belly."—ωστήρος. Consult note on book iv., 132. ἔλασσεν. "He drove it." Observe that the nominative here changes, and the reference is to Agamemnon.—διπτήραν δὲ πετω, κ. τ. λ. Compare book iv., 564. Here, again, we have another change of nominative, Deicon being now meant.

541-545. οὖτι οὖν Αἴνειος, κ. τ. λ. Ἀκεας is now brought forward again, and slays Crethon and Orsilochus, the two sons of Diocles.—Διοκλῆς. Diocles, son of Orsilochus (the son mentioned in the text being named after the grandfather), was King of Phere in Messenia. In the Odyssey (ili., 488) Telemachus is described aισημένως. He was probably a variant
of Agamemnon’s, since he here is one of the cities which Aga-
mon expresses his willingness to give up to Achilles, if the latter
will become reconciled to him. (II., ix., 151.)—Φερο. Otherwise
written Φαι (Ionic for Φαι). It lay on the River Neda, near
the modern Kalamata.

δὲ εἰρή βεσί, κ. τ. λ. “Which flows with wide stream through
the land of the Pylians.” The River Alpheus rises on the Laconian
border of Arcadia, and flowed through Arcadia and Elis. In its
passage through the latter country, it watered, according to the
poet, the territory of the Pylians, by which evidently that of the
Triphyan Pylos is meant. Strabo, therefore, makes use of this
passage for the purpose of proving that the Triphian Pylos was
the city of Nestor. (Strab., viii., p. 344.) Compare, however,
Leake’s Morae, vol. i., p. 417, seqq. Consult, also, note on book i,
261.—εἰρή βέσι. Heyne explains εἰρή here by lase, as implying that
the river flows through a large part of the Pylian territory, not that
it is large of size. We have preferred, however, giving εἰρή the
meaning which Heyne condemns, both because it is the more natu-
ral one, and because Leake describes the Alpheus as being from the
Straits of Lavdha in Arcadia, to the sea, a wide, though shallow
stream. (Morae, vol. ii., p. 67.)

554-553. δὲ τὸντε, κ. τ. λ. Observe that δὲ here refers to the
god of the stream.—πολεσσον ἀνθρώποι ἀνακτα. The davite here
follows the analogy of ἀνάπτεσι τινι.—διαμοιον παιδε. “Twin
sone.” Observe that διαμοιοι is poetical for διάμοιοι.—μάχης εν εἴσορε
πάσης. Consult note on verse 11.—ὑδάτε. “Having attained
to man’s estate.”—ἐστυλον. “Fine-stein-breeding.” A common
epithet of Troy and the adjacent country, on account of the fine
pastures of Ida.—τιμῶν ἀργυρωμεν. Consult note on book i., 159.—
w διά τινος φανεροι κάλλισθεν. “But there end the death
enveloped those two.” Observe that by τινος φανεροι is meant.
in fact, the end that death brings upon all things.

554-560. οὐ τἀγε λόουτε, κ. τ. λ. “They two, just as two horse
have been reared,” &c. Observe that τἀγε is here substantival,
and that the clause is the same as τἀγε οὐ λόουτε δῶ, κ. τ. λ.
(Kähner, § 443, 4, p. 97, ed. Jelf.) Heyne, who takes umbrage at
τἀγε very unnecessarily, thinks the text corrupt, and conjectures
οὐ τἀγε λόουτε δῶ.—βηθίγει τάφοις βλασ. “Amid the thick-
ests of a deep forest.” Observe that τάφοις is here the local da-
tive.—σταθμες ἀνθρώπων καπεδίτου. “Lay waste the stalls of
men.” The reference here is to the farm-yard buildings, stalla,
folds stahves, &c. In a previous passage (r. 160) the ter a σταθ
Notes to Book V.

ῥόδινος was applied to the abode of the shepherd himself.—σπέρμα "Until."—κατεργασθείν. "Are slain." The shephert refers to what is accustomed to take place.—ἐλάτνεις ὑσσαλίζεως. "Like lofty pines." An image of frequent occurrence in Homer. Compare Virg., Æn., v., 448.

564–568. τὰ ὅρρητα... "Planning this," i. e., with this design.—Ἀντιλεγόμενος. Compare book iv., 457.—προὶ γὰρ δέος, τ. Ἐ., λ. "For he was exceedingly afraid for the shepherd of the people." Observe that τοιμαίς is here the dative of advantage.—μὴ τι πάθοι We have adopted here the optative mood, at the suggestion of Hermann (Opusc., i., 288), and on the authority, also, of a Vienna MS. The common text has πάθος, but the optative ἀποφέβεται, which follows, leads at once to the suspicion that this latter reading is erroneous.—μέγα δὲ σφας ἀποφέβεται πάνω. "And make them miss greatly (the fruits) of their toil." The death of Menelaus would have rendered abortive the whole design and success of the war. (Valpy, ad loc.) Observe that σφας is here a rare enclitic accusative from σφεῖν. In other words, it is σφεῖν reduced to one syllable for the purposes of pronunciation. (Compare Buttmann, Lexil., p. 493.)

18, ed. Fisch.)

568–575. τῶ μὲν δὲ. Αἰνεας and Menelaus are meant.—ἰχθύνων. "Held."—μελτὶς ἀγχίς παραπάτα τοιμαίς λαῖνης. "Placed himself beside the shepherd of the people, very near (to him)," i. e., close by the side of.—πρὸς ἄλλαξακε μένοντες. "Remaining beside each other," i. e., standing closely side by side.—νεκροῖς. The corpses of the two sons of Diocles. In the next line they are called τῷ δειλῷ... τῷ δειλῷ. "Those two unfortunate ones."—στροφέθεντας "Having turned back," i. e., to the battle.

576–580 Πηλαμένης. A difficulty arises here. Pylemene is mentioned again in the battle at the ships, whereas in the present passage he is slain by Menelaus and Antilochus. Either, therefore, say some of the commentators, the poet's memory is treacherous, or an interpolation has been made in the poem. Barnes and Clarke undertake to solve the difficulty by supposing that Pylemene, king of Paphlagonia, came to Troy with two sons, one named Pylemene, after the father, and the other Harpalio. The former of these sons is here slain, according to them; while in book xiii. 843, seqq., we read of the death of the other, and of the father's 51 loving the corpse of his son from the battle-field to Ilium. ἄρχειν. "A leader," i. e., commanding along with his father Pylemene, and his brother Harpalio. (Consult previous note.)—Παπλαγίων. Paphlagonia lay on the Euxine, having Pontus as

H i n 2
the east, and A thynia on the west.—κατὰ έλαιδα τεχνοσ. "Hitting him (him) on the collar-bone." Compare verse 146.

590-598. ἰνιχοχος θεράπτωνα. "His chariot-attendant," i.e., charioteer. Observe that ἰνιχοχος is here an adjective, agreeing with θεράπτωνα. Observe, moreover, that θεράπτωνα merely means a subordinate, for the time being, to the ἀρασκές or warrior by the side of the charioteer: not that he was a slave, or inferior; on the contrary, the charioteer was a free soldier, indeed often a hero, as Meriones is charioteer to Idomeneus, Patroclus to Achilles, &c.; nay, in Π. viii. 89, Hector is called ἰνιχοχος.—οὐδὲν Ἀτυμνίουν. "The noble son of Atymnius."—ο δ ἐκπεπεσε. "But he was in the act of turning about," i.e., he was turning about his chariot for flight, when he received the blow.—ἐγώα μέσαν. "On the middle of his elbow."—λεία ἐλέφατοι. "White with ivory," i.e., ornamented with ivory on their upper surface. Compare book iv., 141.

ἡλατι κέρασ. "Smote him on the temple."—ἀσθμάτων. "Gasping." Observe that ἀσθμάτων is especially said of the death-rattle.—κύμαχος. "Head-foremost." The Latin pronunt.—ἐκ βρέχων τι και οξιν. "Upon both the upper part of the head and the shoulders." Observe that βρέχως (the same as βρέχωs) is properly the εἰσινευτις, or the upper part of the head, from the forehead to the coronal suture, and is derived from βρέχεις, "to wet," "to moisten," because this part of the bone is longest in hardening.—έστηκε. "He stood," i.e., with his feet in air, and his head deeply buried in the sand, until the horses struck him, and threw the body over.

590-598. τὸν ά. Referring to Menelaus and Archilochus.—καλεύως. "Having uttered a loud cry." Homer's heroes are frequently represented doing this, when urged on, as in the present case, by a feeling of vengeance, or by hope, or any other strong emotion.—ήξει σφάλ. "Led them." Mars is here accompanied by Enyo (Bellona) and Kydimois (Tumult). In the fourth book, however (v. 441), the attendants of the god of battle were Deimos, Phobos, and Eris.—ο μὲν ίχνοσ Κυδομοιν, κ. τ. λ. "She, indeed, having with her the ruthless Tumult of battle." The tumult, or wild uproar of mortal strife, is here personified by a ruthless demon, who is made the companion of Bellona.—έποιε. "Kept brandishing."—φοίητα. "He ranged wildly." This is meant to be a strong term here. Compare the explanation of Eustathius: μεν ωδος ἄρ-πριμος.
NOTES TO BOOK V.

601-606. οἶνος δὲ Θεμακόμεν, κ. τ. λ. "In what a way now do we all admire the noble Hector, that he is both a spearman and a courageous warrior." Observe that the neuter of οἶνος is often employed in independent propositions as an adverb, to express admiration, wonder, &c.—αἰχμηθινὸν τὴν ἱματι. The common prose construction would be δει ἵστην αἰχμηθινόν.—πώρα. For πώρατι,—εἰς γε θοῖν. "One, at least, of the gods."—κεῖσας Ἀρρη. "Yonder Mars."—ἐπισαρῶ εἰκτε. "Retreat backward." He recommends them to retreat with their faces turned towards the foe.—μηδὲ μεμεντήμεν Infinite for the imperative. Compare verse 441.

611-614. μάλι τεγγές ίὼν. As a foe. This same expression often occurs in a friendly sense.—Αμφον. This Amphius must not be confounded with the one mentioned in book ii, 530, and who is there called the son of Merops, although both appear to have come from the same city; for Peithus, mentioned here, is the same with Apeusus spoken of in book ii, 528.—Σηλαγόν οἶνος. Observe that in scanning, the diphthong οί is shortened before the succeeding vowel.—Πιαρό. Peithus was situated between Lampasacus and Parion, in Asia Minor.—ἀλλὰ ἦ. Equivalent to ἀλλὰ αὖθις.—δὴ γ' τεινοφόρᾳ μετὰ Πρίαμον, κ. τ. λ. "Conducted unto both Priam and his sons, for the purpose of bringing succour," i. e., led him to assist Priam and his sons.

615-626. τῶν ήκα κατὰ ζωστῆρα, κ. τ. λ. Compare verse 539, seq.—καὶ διήφατε ξηράν. "Foured upon him spears."—ἀλὰ προφαίροντα. "Having stepped on him with his heel." Supply αὖθις. He placed his heel upon the dead body, in order to be better able to draw out the spear.—οὖ ἄν τι ἀλλὰ δινόσαρτο, κ. τ. λ. "But he was not thereupon able, moreover, to take away from his shoulders any fair arms besides (this)," i. e., he was only able to recover his own spear, not to strip any part of the corpse. Observe here the adverbial use of ἀλλὰ, and consult Kühner, § 714, 2, p. 335, Jell.—ἐπείγετο. "He was hard pressed."—ἀμφὶ τε ἔστορεν. "The vigorous de
NOTES TO BOOK V.


628—631. Τριπλῆς Ἡμικλείδην. "Tiepolemus, son of Hercules." Tiepolemus was son of Hercules by Antyoches, daughter of Phylas, according to Homer; but, according to Pindar, his mother's name was Astydamea. Having accidentally killed the maternal uncle of his father, namely, Licymnius, he fled to Rhodes, became king there, and led the Rhodians in nineteen ships against Troy (Book ii., 653, seqq.)—Τριπλῆς. Consult note on verse 471.—Μοῖραι προτασία. "Powerful fate," i. e., not to be resisted. He was fated to fall in this encounter by the hand of the Lycian prince.—νίδος νεών τε. Sarpedon the son, and Tiepolemus the grandson, of Jove.

633—637. Σαρπλῆς. The vocative of Σαρπλῆς, gen. Σαρπλῆςος, a kindred form with Σαρπλῆς, gen. Σαρπλῆςος, the vocative of which last would be Σαρπλῆς, with the acute on the final syll. (Theocrit., 6 197, L8.) The nominative Σαρπλῆς is not, bow ever, used; but we have the genitive Σαρπλῆςος in Il., xii., 397, and the dative Σαρπλῆςος in Il., xii., 392.—βολοφόρος. The epithet βολοφόρος is constantly applied to princes and leaders. Compare book ii., 24.—τις τοι ἄνδρα, κ. τ. λ. "What necessity is there or thee, being a man inexperienced in fight, to crouch here!" i. e., what art thou doing here in the fight, for which thy cowardly feelings and thy want of experience both render thee so unfit!—πολλὰς κινδυνεύσαι. "Thou art far inferior to." More literally, "thou wantest much of."—τί πολλών ἄνδρων. "In the time of former men," i. e., among former generations. Observe that τί with the genitive is often employed, as here, in a temporal sense; the time when anything happens or exists being considered as a space or spot whereon the action rests. (Kükner, § 633, p. 262, Jelch.)

638—647. ἄλλ' οἷον τινὰ φασι, κ. τ. λ. "But what kind of one do they say that the mighty Hercules was, my bold-spirited, lion-souled father!" Observe that we have here, in ἄλλ' οἷον, the reading of Aristarchus, and of Aristophanes of Byzantium, which regard the words as forming an exclamation; and they are followed by Woll, Heyne, Voss, Spitzner, &c. The two other readings, namely, ἄλλων τινα, given by Tyrannius, and ἄλλ' οἷον (i. e., μόνον) by Niccma are deservedly rejected.—βιον Ἡμικλείδην. Literally, "the Hemicleidean might." Compare book iii., 105.
NOTES TO BOOK V. 309

As were deep\' end in, s. t. a. The reference is to the capture of Troy by Hercules. The hero had offered to deliver Hesione, daug-
ter of Laomedon, when she was exposed to the sea-monster; if his father would give him the steeds which Jupiter had presented to Troy as a compensation for the loss of his son Ganymede. La-
omedon assented, and Hercules slew the monster and delivered Hesione; but the faithless monarch refused to keep his word, and Hercules thereupon sailed away, threatening to return and make war on Troy. He did so return, after the performance of all his great labours, with six vessels and a small band of followers, ac-
cording to Homer; but with eighteen fifty-oared ships, according to Apollodorus (ii, 6, 4. Consult Heyne, ad loc.). Laomedon was
slain, and the city taken and sacked. From Homer's language, the
place world appear to have been destroyed; Strabo, however, says it was merely plundered.—\'ταρ\' σ\' ο\' νε\'οι. "With six ships alone." Compare previous note.—\'χρ\'οσ ε\' α\'γυ\'\'ος. "And widowed its streets." Compare Virgil (Ge\', viii, 511), "iam mult\' vidu\'e\s\'\'\'civitas ur\'\'ebem."

κα\'α\'ς. "Cowardly."—\'α\'ποφη\'νι\'θε\'ναι δ\' λαι. "And thy forces are wasting away." Observe that \'α\'ποφη\'νι\'θε\'ναι is here employed in-
transitively, as in book ii, 346.—\'Ελε\'αρ. "A defence."—\'τιλ\'ακ\' \'Α\'λ\'\'\'α\'δ\'ον πε\'\'ρ\'θε\'νε\'ν. "Thou wilt pass through the gates of Pluto."
Equivalent to the simple \'α\'\'νε\'\'υν.

649-654. κε\'ι\'ν\'ος. "That hero."—\'\'α\'νε\'\'ρος \'\'α\'ρα\'δι\'θε\'να, s. t. a. "From the inconsiderate conduct of the man, the renowned Laomedon." Referring to the folly of the monarch in breaking his word to Her-
cules.—δε β\' \'ι\'\'υν ε\' \'ρ\'\'\'ε\'α\'να, s. t. a. "Who, namely, assailed him with a harsh speech, when he had done him service," i. e., in re-
suing his daughter.—\'\'γ\'\'λ\'\'ε\'\'νε\'ν. Immediately previous to his Trojan expedition. Hercules had been serving Omphale in Lydia. His fol-
lowers, however, were collected from Greece.—\'\'ρ\'\'\'\'ε\'\'\'υ\'θα\'
Will be brought about. The future middle in a passive sense. (Com-
pare Eust., § 364, 4, p. 19, Jeff.)—\'\'α\'\'λ\'\'\'ω\'\'η\'\'α. "Famous for his coura-
era." Compare the scoliast: \'\'ε\'\'\'\'ι\'\'δ\'\'α\'\'ς \'\'ε\'\'\'α\'\'θ\'\'ω\'ς \'\'ε\'\'κ\'\'να\'ς. The
god of the lower world has, like the other deities, his chariot drawn
by either two or four horses. Probably this representation arises
from the legend of the abduction of Proserpina, or else gave rise to

655-662. \'\'α\'\'νε\'\'χε\'\'ρα. "Raised."—\'\'\'α\'ρα\'\'\'γ\'\'ρ\'\' ρ. "At the same mo-
m\'e\'\'nt."—\'\'\'\'ί\'\'\'α\'\'α. "Flew forth."—\'\'α\'ρ\'\'\'α\'ρ\'\' ε\' ρ\'\'\'α\'\'λ\'\'\'ω\'ν. "Down upon his
eyes."—\'\'α\'\'ρ\'\'\'ε\'\'\'λ\'\'\'\'α\'\'ς. The reading of Aristarchus, instead of the com-
mon \'\'ε\'\'\'λ\'\'\'\'λ\'\'\'α\'\'ς, and adopted by the best editio-

The Ion is \'\'ε\'\'o\'n\'σo\'n.
ed the pluperfect active, in the first person, in ἐστιν, and in the third "in esse or esse. This ending in esse became est, of which the present reading is an instance, and is supported, also, by the imperfect ἐστιν in book iii., 388. (Thiersch, § 211, 32; Bultmann, § 103, p. 199 ed. Robinson.)—δεήσιν προσέκουσα. "Had sped its way through."—μιμοῦσα. "Quivering with eagerness."—δοτῷ ἔγγραφεῖσα. "Having been forced close to the bone."—πατρὶ. "His father," i. e., Jove.—ἐτὶ "Still." He fell at last by the hand of Patroclus.

664–667. βάρυν µη. "Distressed him." Compare the Latin gravari vultu. ἄπλησεν. "Dragged (after him)." This explains βάρυν. The spear-head was sticking in the wound, and the shaft getting trailed along the ground.—ὑπεφόρασεν ὀσφὺ ἐνθήκαν, κ. τ. 2. "Took notice of, or thought of drawing out of his thigh, the ashen spear; they being busily engaged, in order that he might mount."—ἀμφοτέρως. "They who attended him."

670–678. τλῆμαν δύναν. "A steadfast soul." Commonly saic of Ulysses.—µαίµισε. "Was agitated." He was inspired with an eager desire of avenging the death of Tlepolemus. Compare µαιµισων, in verse 661.—κατὰ φρένα καὶ κατὰ δύναν. Consult note on book i., 193.—προτέρων. "Farther."—η δὲ τῶν πλείστων Ἀκιδών, κ. τ. λ. "Or whether he for his part should take away life from those, the majority of the Lycians." The prominent force of τῶν is still apparent even here. In later Greek, τῶν πλείστων combined would mean "the majority." (Compare Nægelsbach, Erzv. xix., p. 225.)—οὐδ' ὅπι σωτισμὸν ὅθεν. "But not thereupon was it fated." It was not destined unto Ulysses to slay Sarpedon; this was reserved for Patroclus. (Il., xvi., 419, 420.)—τῳ βα κατὰ πλείστῳ, κ. τ. λ. "On that account, therefore, Minerva directed his attention unto the main body of the Lycians." Minerva was especially the guide and protectress of Ulysses.—Ἀλκανδροῦ Θ' Ἀλίσου τε, κ. τ. λ. Compare Virgil, Æn., ix., 787: "Alexandrum Ἡλιότομον Νοῦθοταμον Φρυγανίου." 679–683. ἐτὶ πλείονας. "Still more."—δείµα φέρον Ἀθανασί. "Bringing terror to the Greeks." Th's is the only instance where δείµα occurs in Homer: so that it fo. ms here what is technically called a ἀναφερόμενον—χώρα ὁ προσώπων. "Was delighted at his approach." Observe that of προσώπων falls here under the head of the instrumental dative. (Kühner, § 607, p. 233, Jelf.)

684–688. ἐπομήθε, µὴ δὲ, κ. τ. λ. Sarpedon, in this address to Hector, regards his death as inevitable, and merely requests of that warrior that his corpse may not fall into the hands of the Greeks.—ἐπών ἢν "Succour thee."—ἐκεῖ µε κεί λῃ τοῦ αἰῶν κ. τ. λ. "At
erward may life even quit me in your city," i. e., and when you have rescued my body from the foe, I will die content in Troy.—
ma ἡ εἰκον. "Was not destined."

690–694. παρήγεν, λελυμένος. "Rushed by, with eager feelings." Observe that λελυμένος is here used absolutely, like an adjective, and that παρήγεν is to be construed with ὑπὲρ τόκου ὕποτα.—ἐλεον.
+Placed. + Literally, "seated." +φηγ. The φηγός was a kind of "oak." bearing an excellent acorn, and was sacred to Jove. It is probably the quercus sylvatica of Linnaeus, and must not be confounded with the Latin fagus, or modern "beech," though the names are identical, for the fruit is of a different shape.—ὡς θέρασα. "He forced forth," i. e., drew forth. Literally, "he forced out of doors."

695–696. τὸ Ἐπικ πεπήχ. "Him thereupon all animation straightway left," i. e., he swooned the moment the spear was extracted, in consequence of the rush of blood that followed. In the popular belief, when swooning took place, the soul left the body for a period, until the individual revived. Hence the expressions λευκοθυμεῖν, λευκοφυτεῖν, "to swoon." On other occasions, however, this same form of expression means "to die."—αύτως δ' ἀμπυνύθη. "But he again respired."—περὶ δὲ πνεύμων Βορέα, κ. τ. λ. The order of construction is, πνεύμων δὲ Βορέα ἐπιτυπευθανατοῖς παρ᾽ ἱππεῖς θυμὸν καὶ θεοὶ κεκαφώθα, and not θυμὸν (αὐτῶς) καλοὶ κεκαφώθα θυμῶν.—κακὸς κεκαφώθα. "Panting miserably," i. e., at its last gasp.

699–703. ὡν Ἀρη. "Beneath the prowess of Mars," i. e., before Mars.—οὕτω ποτὲ προσφέρων, κ. τ. λ. "Neither at any time were turned forward towards the black ships," i. e., they kept retreating with their faces towards the enemy, and did not turn their backs in flight.—ὑπερφέρων. "Did they advance against (them)."—ὡς ἐπιθύμου, κ. τ. λ. "When they understood that Mars was with the Trojans." —ἐνεργεῖναι. The common text has ἐνεργεῖαι, which has the authority of some of the MSS., and of Eustathius. But ἐνεργεῖαι is the reading of Aristarchus, and is approved of by Bentley, Heyne, Spitzner, and others. It is also supported by good MSS.

705–710. Ἄρτεμιν Τεθρωνταν, κ. τ. λ. The Greeks mentioned are unknown.—ἐνὶ ἔτ. "And moreover." —ἀλομενεῖν. "With flexible belt," i. e., with a belt or σιρπα in which he could easily move, and which, from its suppleness and flexibility, yielded to the pressure of his person. The meaning of αἶδος in this compound has been well settled by Buttmann. It has no reference, as has been commonly supposed, to any idea of quick-changing and varied col
ur, but simply to supplement and flexibility. (Lesl., p. 86, od. Fish. As regards the μήτρα itself, consult note on book iv., 137.

"Τηρα." Zenodorus wrote "Τηρα, because "Τηρα in book ii., 500. has the initial vowel long. But there the vowel is lengthened by the arsis, whereas here it has its natural quantity. Consult, also, the Venice scholiast, and Eustathius (597, 8). Hyde, moreover, is a city in Lydia, whereas Hyle is in Bocotia. (Strab., ix., p. 407.)—

αὔτα πλούσιον μεταλέω. "Caring greatly for wealth," i. e., intent in the acquisition of wealth.—Δέλμα κελευμένος Κεφισίας. "Adjoining the Lake Cephisis." Literally, "reclined against." The Lake Cephisis, or Cephalian Lake, was known at a later day under the name of the Lake Copais. Strabo says that it had at first no common name, but derived different appellations from the different states that bordered upon it. It took the name Cephisis very probably from the River Cephisus, which flows into it. This lake was nine geographical miles in circuit, and was subject to frequent overflows. The modern name is the Lake of Τοπολία.—μίλα πτοσις

δύμον... "A very fertile district."

711-716. τοὺς θ'. Hector and Mars.—δέλκεστας. "Destroying."—κούσαν, αἰγάλοιχος, κ. τ. λ. Compare book ii., 157.—ἡ ἕνω ἄλωος τών μῖδων, κ. τ. λ. "In very truth, then, we made that promise as a vain one to Menelaus." When this promise was made to Menelaus the poet does not inform us. Heyne thinks that the incident is borrowed from some earlier poem, a supposition more than probable.—εἴλον ἐπιτρώεται, κ. τ. λ. Compare book ii., 288.

720-721. ἣ μὲν ἐκποιήθη, κ. τ. λ. That Juno here, in proper person, harnesses the steeds, is in strict accordance with the customs of the Homeric age, when even the wives and daughters of monarchs performed all manner of domestic services. (Compare Od., vi., 70, seqq.) Nay, Andromache herself gives their food to the steeds of her husband (II., viii., 187, seqq.) and Neptune also harnesses his own courser. (II., xiii., 35.)—ἐντρέω. "Harnessed." Clarke thinks that ἐντρέω here is a mere fictitious form, framed by those who were ignorant that "ἐντρέω shortened its second accent εὐθύων," so that he is in favour here of the reading ἐντρέων. The truth is, ἐντρέω is a regular epic form, and its imperfect, as here employed, is ἐντρέω. Clarke's conjecture, therefore, is of no value whatever. (Compare Spitzer, Gr. Pros., § 52, b.)

722-723. Ἡθος ο' ἀργ' ἄγαθος, κ. τ. λ. Hebe is here represented as the attendant of Juno. It appears, also, from the present passage, that, in the Homeric age, the chariots, when no longer required on any occasion, were taken to pieces, and kept in this state until...
they were again needed; for Hebe is here described as putting together the component parts, on the chariot's being wanted for Juno. All this proceeds on the supposition, that the early chariots were exceedingly light in their construction; and, indeed, it would appear, from those represented on bas-reliefs and fictile vases, that the body often consisted of little besides a rim fastened to the bottom and to the axle. Unless such had been really their construction, it would be difficult to imagine how so great a multitude of chariots could have been transported across the Egean Sea. Homer also supposes them to be of no great weight; for, although a chariot was large enough to convey two persons standing, not sitting, and on some occasions was also used to carry off the armour of the fallen, or even the dead body of a friend, yet Diomedes, in his nocturnal visit to the enemy's camp, deliberates whether to draw away the splendid chariot of Rhesus by the pole, or to carry it off on his shoulder. (II., x., 503, seqq.) The light and simple construction of war-chariots is also supposed by Virgil, when he represents them as suspended with all kinds of armour on the entrance to the temple of the Laurentian Picus. (AEn., vii., 184.)

αὐρέλα. κύλια. "The curved wheels." Sir W. Gell describes in the following terms the wheels of three cars which were found at Pompeii: "The wheels light, and dashed much like the modern, four feet three inches diameter, ten spokes, a little thicker at each end." (Pompeiana, Lond., 1819, p. 133.) These cars were probably intended for the purposes of common life. From Xenophon we learn that the wheels were made stronger when they were intended for the field of battle.—ἐκτύχωνα. "Eight-spoked." Six was the usual number of spokes in a chariot-wheel: eight are here given on account of the superior dignity of the gods. (Schol. ad Pind. Pyth., ii., 73.—Heine, ad loc.)—ἱώτης ἀζώνι ἄμφις. "To the iron axletree on both sides." Observe the adversative force of ἄμφις. The whole clause is merely an explanatory apposition to βαλε ἄμφι ἄχλεσιν. There is an hiatus in ἄζων ἄμφις. Bentley suggests σιδήρον ἄζων ἄμφις.

724—725. τῶν ἐνθος χρυσῆς ἠγος, ἄρικτος. "Of these, indeed, the fellows (is) of gold, imperishable." Observe that τῶν refers to κύκλωμα understood; and, moreover, that χρυσῆ is to be pronounced here as a disyllable.—χάλευ εἰπασσέρα. "(Are) brazen tires." Homer here describes the chariot of Juno as having a brazen tire upon a golden fellow, thus placing the harder metal in a position to resist friction, and to protect the softer. On the contrary, Ovid's description is more ornamental than correct: "Αὖ σε ἐπίθεται εἰρήνας.
NOTES TO BOOK V

"ota." ... 107.) The tire was exclusively of i.x.a.—προφειρότα. Fastened on.

728-733. πλημμται τῷ ἀργόνοι, κ. τ. λ. "And the circular naves on both sides are of silver." In the ordinary chariot, the nave, which was of wood, was strengthened by being bound with an iron ring—διόχος ὁ χρυσότοις, κ. τ. λ. "And the body is stretched on with golden and silver thongs." Observe that διόχος, though properly the seat, is here taken for the entire body of the chariot.—ἀντρεις. Consult note on verse 263. The ἄντρεις, or rim of a chariot, must have been thicker than the body to which it was attached, and to which it gave both form and strength. For the same reason it was often made double, as in the present instance, such being then the true meaning of διοί ἀντρεις.

τοῦ δ' ἐκ. The reference is to the διόχος.—ὑμάς. The pole of the ancient chariot was firmly fixed at its lower extremity to the axle; whence the destruction of Phaethon's chariot is represented by the circumstance of the pole and axle being torn asunder.—οὗ τῷ ἐκτ' ἀγρομ, κ. τ. λ. "While at the extremity she bound," &c The yoke was attached to the pole either by a pin, or, as in the present case, by bands or thongs.—ἐκ δὲ λέγεται καλ'. κ. τ. λ. "And on it she flung the beautiful breast-bands of gold." The λέγεται was a broad leather strap, fastening the yoke under the neck, and passing between the fore-legs to join the girth. Most of the parts of the chariot that have here been enumerated may be seen in the following representation of one preserved in the Vat.
The pin at the extremity of the pole is for the purpose of at
aching the yoke to it, when bands or thongs were not employed.

734-739. τέπλος μὲν κατέχονεν, κ. τ. λ. "Let fall on the floor of
her father her robe fine of texture, varied of hue," i. e., cast oft her
robe to put on her tunic. As regards the force of τέπλος here, con-
sult Glossary on ταυτεπλος, p. 538; and with respect to ἐκνον (of
which mark the long penult), consult Glossary on ἐκνον, p. 538.—
παρός ἐν ὁδός. The reference is to the palace of Jove, where the
heavenly arms which Minerva takes were accustomed to be kept.
(II., vii., 375.)—χειρόν. Consult note on book ii., 43.—ὁμφαὶ δ᾽ ἄρρε
ἄμωσιν. The reference is properly to the strap supporting the σγχ.
447.—οὐσιοκόσμωσαν, δεινήν. “Tasselled, terrible.” Consult note
on book ii., 448.—ἐν πέρι μὲν πάντη, κ. τ. λ. “Around which, in
deed, in every direction, fear keeps circling,” i. e., terror encom-
passes the shield of the goddess as with a border. Observe the
middle meaning of ἐπεφώνατα, and also the continued action de-
noted by the perfect.—φόβος. Not to be written with a capital let-
ter, as some editions have it, since there is here no personification.
Compare II., xv., 310, where it is said of the σγχ, Ἦραστος Δα
ἔσκε φορήμεναι ἐς φόβον ἄμφος.

740-742. ἐν δ᾽ Ἑρίς. “On it, moreover, is Contention.” Com-
pare verse 518, and book iv., 440.—ἀλήθ. “Fortitude,” i. e., the
firm endurance of the fight. Opposed to Ἰοκ., immediately after.
—κρυόσασα ἠμεί. “Chilling Pursuit.” The Ἀλήθ and Ἰοκ of Ho-
mer become, in Hesiod, Προϊσις and Παλισις. (Scut. Herc., 134.)
—ἐν δὲ τῷ Γοργεύτι κεφαλή, κ. τ. λ. “And on it, too, the head of the
Gorgon, fearful monster.” Observe here the apposition between
πελώρου and the genitive Γοργος implied in Γοργεύτ, and consult
note on book ii., 54. The common text removes the comma after
κεφαλή, making the meaning therefore to be, “the Gorgon head of
the fearful monster;” this, however, is decidedly inferior. With
regard to the epithet Γοργεύτ itself, it may be remarked, that Homer
knows only one Gorgon, a fearful monster, of appalling look (II.,
viii., 349; Od., xi., 633). Hesiod, on the contrary, makes the Gorg-
s into three in number, and daughters of Phorcys and Ceto. Their
names are Euryale, Stheno, and Medusa, of whom the last
was the most fearful, since her snaky head turned all who behel
into stone. (Hes., Theog., 276, seqq.—Apollod., ii., 4, 2.)—τέραν.
“A portent.” By the expression Δίος τέρας is meant a portent or
omen of evil sent from Jove. Some commentators think that the
poet is here referring to the σγχ B is much more correct.
ever, and more consistent, too, with Homeric simplicity, to make
the reference to be to the Ἑγερίης ἀσθάλης.
746-747. ἄμφιβολον κυνήγης τετράβαλλον. "Her four-cornered
met with spreading metal ridge." By ἄμφιβολος κυνήγης is meant a
helmet, the φίλας of which extended from the forehead to the back
of the neck. As regards the φίλας itself, consult note on book iii.,
362, and with respect to the term τετράβαλλος, consult Glossary.
-ικάτων πολιῶν προκέκοψ' ἀφανίαν. "Sufficient for the heavy-
armed of a hundred cities." The helmet of the goddess was so
large, that the heavy-armed troops of a hundred cities could have
placed themselves under it. That this is the true idea intended to
be conveyed by the poet, has been satisfactorily shown by Lessing
(Lac., p. 135) and Hayne. The poet assigns to his deities a form
far exceeding the human in size. Compare verse 960.
748-751. Ἡρα δὲ μάστυς, κ.τ.λ. "And Juno thereupon applied her
self eagerly to the horses with the lash."—ἀναρχόμεν. "Of their own
accord."—μίκαν. "Grated."—ὡς ἔχον ἴππα. "Which the Hours
were keeping." The Hours, neither whose names nor number are
given by Homer, have charge, according to him, of the portals of
heaven, and open and close the dense cloud of which these gates
are composed. That is, they preside over the seasons, and give
increase to the productions of the earth by either rain or clear
weather. The seasons of the Greeks were three in number, and
hence we find Hesiod subsequently naming three Hours, and mak-
ing them the daughters of Jupiter and Themis. (Theog., 901.)
As the day was at first similarly divided into three parts (ὁμ., μίκας
ἕματον, and δεῖλα: Hom., II., xx., 111), they came to be regarded as
presiding over its parts also; and when it was farther subdivided
into hours, these minor parts were placed under their charge, and
named from them. (Quint. Smyr., ii., 595.—Nonnus, xi., 486; xii.,
17.) Order and regularity being their prevailing attributes, the
transition was easy from the natural to the moral world; and the
guardian goddesses of the seasons were regarded as presiding over
'law, justice, and peace, the great producers of order and harmony
among men. Hence the names which Hesiod (Theog., 903) gives
them, Eunomia (good order), Dike (justice), and Eirene (peace),
and he adds that they watch over (ἀνεμίστους) the works of mortal men
(Keightley, Mythol., p. 190, seq.)
ἀνακλίνεται. "To put back." The cloud is put back like the valve
of a door, for the purpose of opening.—ἐνδείκται. "To put to," i.e., to shut the ciud-gate.
752-757. τῆς. "This way." Supply ὅς.—ἔνων. Consult note
NOTES TO BOOK V. 377


Zeus. Even Juno here calls his spouse and brother by the appellation of "father," this being intended merely as an honorary title. So we have "Pater Neptune" in Virgil, Æni., v., 14.—οὖ νεκρῷ Ἀρεί, κ. τ. ι. "Art thou not indignant at Mars on account of these destructive deeds." Observe here the construction of ἀρισταίμας with the dative of the person and the accusative of the thing; and compare the similar construction of μάρτυραίς.—τὰ δὲ ἐπὶ θέσεις. We have given here the old reading recommended by Buttman, as far superior to that of Aristarchus, which the ordinary text exhibits, namely, τὰ δὲ κατερτᾶ ἐπίς. The former is here particularly suitable, as agreeing with the exegetical verse that follows; whereas κατερτᾶ ἐπίς, in verse 872, is much better suited to that passage, which speaks only of the dangerous attacks of Diomedes on the gods. (Lecil., p. 48, ed. Fisc.)

766-763. δοσάντων τε καὶ oλον, κ. τ. ι. "How great as well as what sort of a multitude of Greeks has he destroyed." Equivalent, in fact, to διὶ τοποτῶν καὶ τοιούτων ἀπόλεσα λαὸν. Observe that δοσάντων occurs nowhere else in the Iliad or Odyssey, and that it stands for δονοῦ.—μῆις, ἀπόρος οὐ κατά κόμαν. Compare book ii., 214—οὶ δὲ ἐκλογοι τίρσωνταί. "While those (others), at their ease, delight themselves."—ἀφρονα τοιῶν ἄνεντες. "In having let loose this frantic one." Referring to Mars. Compare verse 455, seq. We have here in ἄνεντες a metaphor taken from the letting a hound loose against the deer, or other wild creatures.—τίνα δέμαστα. "Any principles of justice."—μῆις ἔκ. We have given ἔκ here the accent, after Wolf, Spitzner, Stadelmann, and others.—ἀποδέιγμα. 'Drive away.'

765-766. ἄγρει μὲν. "Ay, come!" The term ἄγρει often occurs in Homer. It was originally the imperative of ἄγρε, "to take," but in Homer it is a mere adverb, like ἄγε. Observe here the strong affirmative force which μὲν imparts to it.—ἲγελείς. Compare book iv., 128.—ἔ. Equivalent here to ἄρτον.—πελώτους. Observe that πελώτως is here employed in a transitional sense, "to bring near to," "to afflict with."

768-772. μάστιγεν δ' ἠπιοῦν, κ. τ. ι. Compare verse 364.—δοσον δ' ἀρισταίμας, κ. τ. ι. "Now, as far as a man is wont to see with his eyes through the distant, hazy air." Observe that ἀρισταίμας properly denotes "of dark or cloudy look," but is here applied to the gray of the distance, or the hazy air on the skirts of the horizon. In Homer, ἀρισταίμας, the lower air, the atmosphere, the 'sketch air of
and that surrounds the earth, and is opposed to ἀιθήρ, the pure or upper air. (Compare Buttmann, Lexil., s. v.)—i.e. Observe the force of the aorist is denoting what is wont to happen.—ρόος ἐκθρόωσεν, κ. τ. λ. "So far spring the high-sounding horses of the gods," i.e., so much space do they clear in a single leap. The epithet ὑψηλος has reference, i.e, strictness, to loud neighing. Longinus passes a well-merited eulogium on the splendid image in the text. "Who would not," remarks the critic, with beautiful taste, "from the surpassing grandeur of the thought, justly exclaim, that if the horses of the gods shall make two such bounds in succession, they will no longer find a foothold in the universe!" (περὶ ὥριν, c. i. x., 5.)

773-777. Τροίαν ποταμῷ τε βέοντε. "Unto the plain of Troy, and the two flowing rivers," i.e., and the two rivers that flow there. The plain of Troy lay between the Simois and Scamander, and was the scene of the conflicts between the Greeks and Trojans.—Ἄχιλλος Σιμώες συμβάλλετον, κ. τ. λ. "Where the Simois and the Scamander unite their streams." The Simois fell into the Scamander, or Xanthus. We have here the dual verb used with a singular noun, and another noun following, to which it also refers. Thus is called the schema Alcanicium (Ἀλκαναία), the verb being sometimes also in the plural instead of the dual. The construction in question received its name from its being frequently employed by the Doric poet Alcan, though it is found as early as Homer. (Kümmel, § 393, 5, p. 46, ed. Jelf.)—περὶ ὥριν ποταμῷ ἔχθεν. "And she diffused around a thick mist." This was done in order to hide the chariot from the view of mortals. Compare the passage in relation to Mars, verse 356, ἐπὶ τοῖς ἀμυντικοῖς, κ. τ. λ. "And the Simois caused to spring up for them ambrosial food to feed upon." As the earth causes flowers to spring up under the feet of the gods (II., xiv., 346), so here the Simois causes heavenly pasture to grow up for the steeds of the gods as they stand upon its banks.

Observe that ἀμυντικός is here equivalent to ἀμυντικὸν εἴδω, as expressed in verse 309. The scholiast explains it by πῶς τιν καὶ ὕδι τῶν θεών ἐπικοίς ἐπίστευς. 778-790. τρήρωσεν πελεσίων ὕδαθα ἀναίος. "Like timid doves in their pace." The two goddesses wished to remain unobserved while operating upon the conflict, and therefore move along with stealthy steps, being beautifully compared to a species of ring-dove. or crushat, called πελεσία, or πελεσία, from its dark colour, and is Homer usually an emblem of timorousness.—ἐκλάμενοι. "Collected together in a crowd." (Compare Buttmann, Lexil., p. 286, ed Pitzl.)
and consult Glossary on line 203, s. v. ἔλλαμφων) — and úpראέων. Wild boar." Homer here joins σὸς κάπρος: elsewhere, also, he says σὸς κάπρος. (II., xi, 293; xvii, 282.) — ἀλακάδονον. "Easily masteret." — Στέντορει μεγαλότεροι χολεστρώσαμεν. "To the great-hearted, brazen-voiced Stentor." This individual is mentioned only in the present passage. The scholiast says, that, according to some, he was a Thracian, while others made him an Arcadian. He could shout so loud as fifty men together, and lost his life in contending with Mercury in loudness of voice. Voss, following Barnes, makes μεγαλότερος signify "strong in breast," i.e., of powerful lungs. But Stentor was a warrior, not a mere herald or cryer, and μεγαλότεροι must be regarded as equivalent to the Latin magnum, of fortis.


800–805. ὄλγον οἱ τουκότα. "Little like to himself." Minerva here indulges in the same strain of reproof that Agamemnon adopted in the previous book (370, seqq.). — καὶ ἄθικτά περι, κ. τ. λ. Tydeus as has already been mentioned (book iv., 384, seqq.), was sent as a messenger to Etcecles, then on the throne of the Thebans. Minerva says that she strongly urged on him the importance of his doing nothing that might tend to open collision with the Thebans, but that his own daring spirit caused him to forget her injunctions. — σὸδ' ἐκφράστεσθαι. "Not to rush with fierce look to the fray." — νόσφιν Λακών. The reference is to the army of Adrastus. — δαιμονισθάλ ἰμέν ἄγωγον, κ. τ. λ. "I exhorted him to feast quietly in their halls." Heyne suspects the authenticity of this line, and thinks that it has been suggested by the 386th verse of the preceding. It would certainly be superfluous, as that scholar thinks, if we were, with him, to supply Καταπίλεκτας after ἰμέν, but as it is
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here explained, and made to refer to Minerva, the line appears on objectionable.

806-808. ἀκόρ ἐς ψυχήν ἐξαν. κ. τ. λ. "He, however, retaining his own hardy spirit, just as before." The apodosis begins here—προκειλθετο. Such challenges at meals were very customary. Compare book iv, 389.—πάντα. "In all (the contests)." Supply ἄλλα, and compare book iv, 389.—ψυχικὸς τοῦ θεοῦ, κ. τ. λ. According to the scholiast, this whole verse was interpolated by Ze- nodotus from book iv, 390, and was rejected, in consequence, by Aristarchus. The grounds of rejection are these: 1. It contradicts the very words of the goddess, who states that she had forbidden Tydeus to contend with the Thebans; and, 2, It does not harmonize with what follows, for Tydeus, though forbidden so to do, still was urged on by his own innate valour to challenge all the Cadian leaders; whereas Diomedes, though aided by Minerva, remits his exertions in the fight.

810-813. προφόρως. Voss connects this adverb in construction with μέχρεθαι, but it is more in accordance with Homeric simplicity to refer it to the nearer verb κέλουσι. Compare verse 816.—ἐμάτο τοὺς πολιούς. "Weariness produced by much labour."—δεός ἀκρίβεια. "Heartless fear." Madame Dacier, after Eustathius, says, that the whole force of Minerva's speech lies in the comparison between Tydeus and his son. Tydeus, contrary to the prohibition of Minerva, fought and overcame the Thebans, when he was alone in the city of the enemy. Diomedes in the midst of the Greek host, and with enemies inferior in number, declines the fight, though Minerva commands him. Tydeus disobeys her to engage in battle; Diomedes disobeys her to avoid engaging; and that, too, when he had experienced, on many previous occasions, the assistance of the goddess. (Valpy, ad loc.)—δαφρόνος οἰκίδας. "The warlike son of Æneas." Tydeus was son of Æneas, king of Cadydon. He fled from his country after the accidental murder of one of his friends, and found a safe asylum at the court of Adras- tus, king of Argos, whose daughter Deipyle was married.

816-826. γὰ τοι προφόρως, κ. τ. λ. "Therefore will I tell thee the matter with alacrity." Compare the explanation of Heyne.

"τρετ όποιειν εξ ανίμου επεραιμον."—ἐκείνοις. "Suggestiveness."—ἐφε- 

To be pronounced as a triasyllable, by syneesis.—μακρακος ἔτους ἀντικρύ μεχρεθαί, κ. τ. λ. Compare verse 130.—γὰ τοι εὐτυμοί. Supply ἐκλεγείς, which may be inferred from el. —ἐκλεγείς εὐτυμοί πάντας. "To collect themselves all here together." (Luttmanm, Locil, p. 257, ed. Fisch.)—μάχην ἵνα κοιρανέσσετα. "Commanding
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Through the light." Observe that ὄνω is here written without anastrophe. This is done in accordance with the precept of Arna
tarchus, in order that the proposition may be distinguished from ὄνω, ὄνις, ὄνψις, and from ὄνω, the vocative of ὄνω.

827-834. ΄Ακρα τῶν. "That Mars." We have followed here the reading of Heyne, as the most natural and forcible. Spittner, Wolf, and many others adopt τῶν, from a Vienna MS. If we read τῶν, the meaning will either be, "on this account," or, "in this way," literally, "as to this fear," the noun ὄνω being supposed to be understood in this last sense.—᾿όλα. "Direct."

τῶν δὲ σχέδον. "And strike him in close onset," i. e., engage with him hand to hand. Observe that σχέδον is here equivalent to ἐ τῶν σχέδων, or ἐ τῶν ἐγγύτων. Some, without any necessity, regard σχέδον here as an adjective, and supply τοῦτον ή τὴν ή τῶν μαθήματος, κ. τ. λ. "That phrensied one, a made evil, a shifter from one to another." Mars is called τοῦτων κακῶν, because war is an evil of man's own making, as opposed to those evils that are strictly natural. Compare the explanation of Eustathius: ὧς ὁ ἡμῶν ἄνθρωπος συνάκτων καὶ μὴ φοίετι ἡμῖν ἐγγυτέματον. On the other hand, the epithet ἀλλοπρόσκαλλος has reference to the varying chan ces of warfare, victory inclining first to one side and then to the other.—στενὰς ἀγοράς. "Conversing, promised," i. e., promised in conversation. The breach of promise of which Mars had been guilty makes the epithet ἀλλοπρόσκαλλος still more appropriate.— τῶν δὲ Ἀθηναίων. "And has forgotten those (others)."

835-845. ὃς φαμέν, κ. τ. λ. Minerva herself becomes the char-
acter of Diomedes, for, without the aid of the gods, he could not, of course, wound Mars.—χείρι πάλιν ἱψανος. "Having drawn him backward with her hand."—ὁ ὃς. Sthenelus.—μέγας ὁ δίκαιος φίλος ἐκείνος ἄρην. "And the oaken axle loudly groaned." Observe that in verse 839, this same verb ἀρην is employed to express the cry of the wounded god. Compare book iv., 430.—ἀγρῖν. "It bore."

—ἐξενώπισθαν. "Was despoothing." We have given here the imper-
fect, with Wolf and Spittner, instead of ἐξενώπισθαν ("he had just slain"). The imperfect appears again in the next line but one, as confirmatory of this reading. Heyne, however, gives ἐξενώπισθαν with the common text.—Ἀδερ κυνή. The helmet of Pluto (Ἀδερ, "the unseen one") had the peculiar property of rendering the wearer invisible. This wondrous helmet had been made by the Cyclopes (Apollod., i., 3, 1). Mercury wore it in the battle with the giants, and Perseus in his contest with the Gorgons. (Hes., St. Her., 236, seq.) Kipper asks what Minerva did with her own four-head
NOTES TO BOOK V

helm (v. 748) when she put on that of Pluto, and remarks, “et bonus, opinor, dormitveit Homerus.” But, in the case of so powerful a goddess as Minerva, the poet is excused from entering into many explanatory details, and leaves them, therefore, to the general conceptions of his hearers.

849-854. ἵδες. “Straight towards.” Observe that the advet ἵδες, straight for any mark, is construed with the genitive of the object or mark, just as verbs of aiming at anything are. (Küntzer § 509, 2, p. 142, Jel.)—ἐφεσθ’ ὑπ’ ἄργον. “Reached forward over the yoke.” Mars was on foot, having lent his chariot to Venus (compare verse 363), and stationed himself close in front of the horses of Diomedes. Hence, in aiming a blow at the latter, he elevates his spear above the heads of the horses.—τόγυζε. Referring to ἤχος.—ὅλην ἐπέκ διήφαλος, κ. τ. λ. “Turned it away from out of the chariot, so as to have been driven in vain,” i.e., so that it was impelled in vain.

855-862. δεύτερος αὐθ. “Secondly, in turn.”—ἐπήρεσε. “Drove it firmly.”—ὅθε κἀννοσκέτο μίτραν. “Where he was girt with the belt.” Consult, as regards the term μίτρα, the note on book iv., 137. We have followed Spitzner here in giving μίτραν, which is the reading of Aristarchus. Heyne and others have μίτρην, the reading of Eustathius. Both constructions are Homeric, but the first seems preferable here. The phrase κἀννοσκέτο μιτρᾶν means “to gird one’s self with a belt,” but κἀννοσκέται μιτρᾶ, “to be girt with a belt.” (Spitzner, ad loc.)—δεὶ δὲ ἤραν. “And tore through.”—ἐθραχεύει “Roared.” The verb ἐθραχεύει is mostly said in Homer of the ringing or clashing of arms or armour. It is applied, however, also to the groaning of a heavily-loaded axle (v. 838); to the roar of a torrent (Il. xxii. 9); the groaning of the battle-field (Il., xxii., 387); the shriek of a wounded horse (Il., xvi., 468); and, in the present instance, to the terrific cry of the war-god. Knight opposes this view of the subject, and quite spoils the effect of the passage, by referring ἐθραχεύει, not to the cry of Mars, but to the roar of arms raging violently, and ascending to the very heavens.

ἐννείχριοι. The cry of Mars is compared to the united shout of nine thousand or ten thousand men in battle, and the poet thus leaves it to the imagination of the reader to form a suitable idea of the superhuman strength and size of the god himself. Some of the ancient critics make a very tasteless alteration here, and read ἐννείχριοι and δεκαγριάδαι, from χειλος, “a lip.” The cry of Mars is thus compared to that of nine or ten pairs of lips, and all the beauty and force of the passage are lost.—ἐπήρεσεν “Are wont to shout.”
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"When joining the conflict of Mars," s. c., when joining battle,—εἰς τρόμος αὐτοῦ. Observe that ἕως is here employed adverbially, as the accentuation indicates, and compare note on book iii., 34.

684-690. οἷς ἐν νέφεσιν, x. v. λ. "And just as a dark haze appears out of the clouds," i. e., "just as a dark thunder-cloud rises in the sky. Observe that οἷς is here still employed in the sense of thick and darkened air (its true Homeric usage), and that ἐν νέφεσιν is equivalent merely to ἐν νίκσι, that is, ἐν οἰκονομώ, since what is in the sky comes to our view from the sky.—καίματος ἐκ υπέροι τοῦ καιροῦ, x. v. λ. "A heavy-blowing wind being raised after heat," i. e., in consequence of previous heat. Heyne places a comma after καιματος, and explains it by διὰ καιματος. Others make it the gust of time. "in time of heat." We have followed Wolf, Voas, Spittner, and others in making καιματος depend on ἐκ, and in giving the proposition a meaning somewhat analogous to that of οἷς with the accusative. (Compare Küster, § 621, p. 244, ed. Jef.) The meaning of the figure in the text is simply this: as the heavens are fearfully dark, when gloomy thunder-clouds move rapidly along, impelled by some violent and heat-engendered blast, so did Mars appear gloomy and terrible to the view of Diomedes as his vast form shot upward into the skies.

ὁμοίοι νεφέσεως. "Amid clouds." Literally, "together with clouds." The clouds here meant are those that shrouded his form from the view of all other mortals except Diomedes. (Koppen, ed. Tsc.)—ὁμοίως αὐτοῦ. Compare verse 399.

672-677. οἷοι νεφελών ὅρων, x. v. λ. Compare verse 757.—χαλάρα καρπεῖρα ἑρύμ. "These violent doings."—οἷς οὖν ἰστήμων, x. v. λ. "We gods, in very truth, are always enduring the most appalling things through one another's planning, and (that, too), while striving to confer benefits on men." Wolf rejects the particle ἀφ after χαρίν, but it appears of importance to the meaning of the passage, since it serves to add force to the complaint of Mars. The dissensions and quarrels of the gods stand thus opposed to the benefits that are intended for mortals, but which are thwarted by these unworthy causes.—υἱόν φίλου λάγυρον. Moro literally, "through one another's will or heat."—οἷοι πάντες μαχιμεθῆκα. "We are all at variance with thee," i. e., we take umbrage at thy conduct. The cause of this umbrage is stated immediately after, namely, the indulgence which Jove continually shows to Minerva. Some of the ancient interpreters less correctly make οἷοι here equivalent to διὰ τέ, i. e., οὐ χαρίν.—ὁμοίως αὐτῆς, οὐλάμεν. "A senseless daugh- ter, fraught with mischief."
834

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878-883. ἐντερθείςας. Observe the choice of person in ἐκεῖνος θυσια and δειμένοσα. This is not by any means, as some maintain, “a grammatical solecism,” but is intentionally done by the poet, in order that more emphasis may be given to the clause καὶ δειμένοσα ἦντος, where Mars especially comprehends himself.—πρεταλέεια. “Thou checkest.”—ἀλλ’ ἐνείγε. “But dost set her on,” i. e., dost encourage her in her evil doing.—οῦδεί άθηλων “A destructive child.”—ὑπέφευμον. “The overbearing.”—παραπανε-σαι ἐν. “To be frantic against,” i. e., madly to assail.—μή ἐνι σαρκε. Compare verse 468.

887-896. ἀλλὰ μ’ ἐπίθεαις, κ. τ. λ. Knight regards this verse and the two that follow as interpolated by some ignorant rhapsodist. According to this critic, γεῖς is a post-Homeric term.—ἡ τε ἐν ὅροι ἐπαχοῦν. “Certainly I should for a long while have suffered.” Observe the difference of accentuation, and, consequently, of meaning, between ἡ in this clause and ἦ in verse 887.—ἡ τε ἐν ζωής ἀμενόμενός ἐσ, κ. τ. λ. “Or, (though remaining) alive, would have been without strength from the blows of the brass.” The meaning of the whole passage is as follows: Mars declares, that, if he had not escaped by a swift retreat, one of two things would certainly have befallen him. Either Diomedes would have laid him prostrate by a second thrust of his spear, so that he would have remained like one dead under a heap of slain; or else he would have wounded him so repeatedly as at last to deprive him of all his strength.

889-898. μὴ τε μοι μανέρης. “Whine not at all to me.”—ἀλλο-πρόσαλε. Compare verse 831. ἐχομολογεῖ ἐς μοι κατε, κ. τ. λ. Compare book i., 176, seq.—μαρτυριῶς τοῦ μένος ἐκέν, κ. τ. λ. “To thee belongs the uncontrollable, unyielding spirit of thy mother Juno.”—στορμῆ. “With difficulty.”—καὶ τῶν ἐννεόμενων. “Through her instaginations,” i. e., through her rash and foolish counsels.—ὕπνοια. “To be enduring.”—ἐς γὰρ Ἰαυρίας γένος ἐναι. “For thou art in race from me,” i. e., art an offspring of mine. Observe that γένος here is the accusative absolute, as in verse 544. Compare Spitzner, Εἰσοδιακ. ix., p. 4.—τὲν ἐν Ἄλλου. For ἐν Ἄλλου τοὐνός.—ἐν τοῖς Ὀπαρείων. “Lower than the sons of Uranus.” The Titans are meant, who, according to early legends, were assailed against Jove, were overcame, and thrust down to Tartarus, where they lie in chains. Observe that the term Ὀπαρεῖων elsewhere means the deities of Olympus. (Compare verse 373, and book i., 570.) We have given ἐντερθείς here with Spitzner; and have, with the same editor, recalled the rarer form ἐνείγε. The common text has ἐνείγε.

899-909. Παιόν. Consult note on verse 401.—γω ὑ’ ἐνι Πατρός.
a. p. 2. Compare verse 401, seq.—ός δ' ἄνθρωπος γάλα, a. r. A

"And as when fig-tree juice, on being agitated, curdles the white milk, which was liquid (before), and it is thickened all around very rapidly by him who mixes it." The tertium comparationis here is the rapidity of the operation. The ichor congeals as rapidly in the wound as the milk thickens when the fig-tree juice is stirred into it. The acid juice of this tree was used as rennet (ῥάμες) for curdling milk. — ἐνεργεῖσθαι. We have preferred following here the explanation of the scholiast, i.e., ἄρα ἐνεργεῖσθαι, ἀπευθεῖσθαι. Some give it the meaning of "quickly," and connect it in construction with ἀπευθεῖσθαι. Observe, moreover, in ἀπευθεῖσθαι the reference to what is wont to happen.

τὰς δ' Ἡσίας λοιπὰς. Consult note on book iv, 2.—κύδιος γαλακτὸν

"Exulting in his majesty." The idea here is different, of course, from that expressed by the same words in book i., 406.—Ἡσίας τ' ἀπευθεῖσθαι, a. p. A. Compare book iv., 8.—ἀνθρωποστασίαν. "From the slaughter of men."

Κκ
NOTES ON THE SIXTH BOOK.

ARGUMENT.

INTERVIEW BETWEEN HECTOR AND ANDROMACHE.

The battle is continued; the gods leave the field, and victory begins to declare for the Greeks. Helenus thereupon, the chief augur of Troy, advises Hector to return to the city, in order to appoint a solemn procession of the queen and Trojan matrons to the temple of Minerva, for the purpose of entreaty that goddess to remove Diomede from the fight. Hector accordingly has an interview with his mother Hecuba, and the procession takes place, but without any good results. While Hector is absent at Troy, Diomede and Glaucus come together for the purpose of engaging, but, having discovered that they are hereditary friends, they exchange armour and separate. Hector, meanwhile, after having had the interview already mentioned with his parent, repairs to the abode of Paris, and prevails upon him to return to the battle. Then follows a most affecting interview between Hector and Andromache, after which the warrior again hastens to the field.

The scene is first in the field of battle, between the rivers Simon and Scamander, and then changes to Troy.

1-4. ὕπαθη. "Was abandoned (by the gods)." The gods now refrained from taking any farther part in the fight. — πολλὰ δὲ ὑπ' ἱερὰ καὶ ἱερ fullWidth, k. τ. λ. "And thereupon the fight went straight onward, in this direction and in that, across the plain," i. e., the battle raged over the plain with varied success, now the Greeks, now the Trojans advancing. — πεδίου. Consult note on book iii., 14. — ἀλλήλων ὑδατομένων, k. τ. λ. "As they set their brass-tipped spears full against each other." Observe that ἀλλήλων is here the genitive, after a verb of aiming at a mark (Kühner, § 506, p. 141, Jelfs). and, moreover, that ὑδατομένων, in the present passage, is the only instance in the Iliad of the employment of the middle voice of ὑδάτω, to denote the levelling or aiming of spears, the active being the more usual form — μεσών μὲν Σιμώνιν, k. τ. λ. The battle-field lay
between the Simois and Scamander, which last was also called Xanthus. (Compare book v., 77, 7-4.)

5-9 πρῶτος. "First of all," i. e., after the gods had left the fight ὕπνος ὀ τρόμοις ἔθηκεν. "And caused light to his companions," s. e., gave the light of hope to his followers, as well as to the other Greeks; caused them now, on sure grounds, to hope for victory, since Acamas had fallen. Acamas was leader of the Tyanceans (book ii., 844), and famed for his prowess. Mars himself had assumed his form on a previous occasion (book v., 482). The fall of so powerful a warrior, therefore, served greatly to encourage the Greeks, and proved a presage of victory.—τέρατο. "War." Observe here the employment of the pluperfect passive of ῥέξω, to denote that which had been made, and still existed; so that it becomes equivalent, in fact, to the simple "was," or imperfect of ἔμπνημι. This is a usage very frequent in Homer, and has already occurred in a previous book (v., 78).—κόροθες φῶλον. Consult note on book iii., 362.

12-17. άφαλόν. Observe here the long vowel in the penult, and compare the remarks of Thiersch, § 148, 3. Αχίλλευς was from Ariebe, a city on the Hellespont, between Abydus and Lampascus, and was a leader of the allies under Aias (book ii., 836).—Βοιότα. "In the means of living."—φίλος. "Hospitalite."—πάντας γὰρ άλλα μεθέκεν. κ. τ. λ. "For, inhabiting a dwelling by the way side, he treated all in a friendly way." Observe that φίλεσθαι is here, as the scholiast remarks, equivalent to ἐκείνους ἀφέσε. "Warded off."—προβῆθεν ὑπαντίας. "By having placed himself in the way in front," i. e., by having thrown himself in the way, between Αχίλλευς and Diomede, and thus warded off destruction from the former Homer does not, observes Valpy, intend this as a reproof of ingratitude or a satire on the human race. It is merely designed to excite our compassion, as a pathetic reflection that one who had befriended so many should not, in his extremity, be befriended by them. The poet laments the unmerited catastrophe of so hospitable and benevolent a man.

18-19. θεράκτωνα Καλκησίων. "His attendant Calesius." The term θεράκτων does not imply, either here or elsewhere in Homer, when thus employed, anything servile or ignoble. The θεράκτων of a warrior is a companion in arms, a comrade, who renders free and honourable service, though usually inferior in rank or name. So Patroclus is ἑράκτων of Achilles (II., xvi., 244); Menelaus of ιόμενευς (II., xxiii., 143), &c. The θεράκτωνες, therefore, are like the esquires of the Middle Ages, and perform similar services.
m narrowing the steeds, driving the war-car, &c. — ἔφεσαντος  
"The charioteer." Observe here the force of ὑπὸ in composition;  
The term ἔφεσαντος properly denoting the charioteer as subject to  
the warrior in his chariot.—γαῖαν ἐνθύρυ. "West under the earth"  
Equivalent to the Latin "terra subterrana."

90-37. Ἐφώκλεις. Son of Mecisteus, and one of the companions  
in arms of Diomedes. Consult book ii., 568, and compare verse 28  
following.—δῆ δὴ μετ’. "And he then went after."—Νόμῳ Νηής  
Ἄδαμπραδίπτης. "The Nymph Abarbarea, a Naiad." The Naiads  
were river or water-nymphs—σπόνους. "In secret," i. e., illegitimately.  
Hence, τόσοι παῖδες σπόνους, "the children of the gods' secret loves."  
(Εὐρίπ., Alect., 989.)—σωματίω. "Tending the flocks."—ἐν δεκα.  
"Beside the sheep."—καὶ μὲν τῶν υπέλευξα, κ. τ. λ. "And the  
strength and glossy limbs of these, indeed, the son of Mecisteus re-  
inxed." By the patronymic Μακροινότης, Euryalus is meant.

29-36. Πολυκτόρης. Polycrates was son of Pirithous, and com-  
manded a part of the Thessalian forces (book ii., 740).—Πολυκτόρης  
"The Percosian," i. e., from Percote, a city of Mysia, south of  
Lampsacus, and not far from the shores of the Hellespont. (Com-  
sult book ii., 838.)—Ελατος. Elatus was from Pedasus, a city of  
the Laoeges, in Troas, on the river Satnioeis. The situation of this  
place remains undefined. It appears from Piny, that some authors  
identified it with Adramyttium. (H. N., v., 32.) The Satnioeis  
which, according to Strabo, was also called Σαμωνίδης, was merely  
a large forest-brook.—Αἰγος. Leitus was a leader of the Boeot-  
tians (book ii., 494).—Εὐφρυστος. Euryphylus was a Thessalian  
leader (book ii., 735).

38-44. ζωὴν εἰς. "Took alive."—ὑπογένομαι πεθείμονα. "Fleeing  
bewildered over the plain."—ἀμφὶ τῷ λαβρόθρετε μοιχείμαν. "Having  
become impelled by a branch of tamarisk." The tamarisk (μοιχείμα),  
that is here meant, is the tamarix Gallica, a shrubby tree that grows  
to about twenty feet in height, and is fond of wet places. (Com-  
pare Miguel, Hom. Flor., p. 36. Mentel, ad loc.)—ἀγαλμα ἄρρητο  
ἀνεμοί. κ. τ. λ. "Having broken the curved chariot at the extremity  
of the pole." The yoke was fastened to this part of the pole. As  
soon, therefore, as this was broken off, the horses were freed,  
and went off with the yoke.—ἀνεμόθρετος φοβερόντα. "Were flying  

45-50. Ἐνωτης. "Take me alive," i. e., kill me not, but lead me  
away captive. Compare the scholiast, ζωὴν δ’ ἐξ. In book ν., 698,  
Ἐνωτης had the meaning of "to recall to life," "to revive."—ὑποκοιμηθης  
(ἐνωτήτω) book i. 13.—πολλὰ δὲ ἐν ἁλαίοις πατοῦσε. κ. τ. λ. "For

51-54. τῶν ἐν ἄρα φηυκοῦ, κ. τ. λ. Compare book iii., 142. Some MSS. give οἱ δὲδὲ here in place of ἰδοῦν, but the latter is the more Homeric form, and the former appears to be a mere gloss or inter"pretation.—ἀφικ. ἔστε ἑαυτὸν. To be construed with καταλαβεῖν.—ἀπο"ντις θέων. “Ranning in the opposite direction.” Observe the difference of accentuation between θέων here, the participle of ἰδοῦ, and θέω, the genitive plural of ἵνα.

55-60. Ἡ γίνεται, ἢ Μενέλαος. Compare book ii., 235.—ὁ οὐ θά"ρᾳ, κ. τ. λ. “Certainly very excellent (services) have been ren"dered thee at home by the Trojans.” An ironical allusion to the wrong done by Paris. The train of ideas is as follows: By all means show mercy to the Trojans, and spare their lives on the battle-field, since they have benefited thee so much in thy domestic affairs, and have been so regardful of the rights of hospitality!—μηθο ὑπεντα. For μὴ δὲκεινος ὑπεντα.—γαστεραῖν. Eustathius makes this equivalent here to ἐν κολπῳ, since, according to him, κοινὸν cannot stand for ἰδοὺν, the child in the womb. The explanation, however, is an erroneous one, since, as Heyne remarks, the term κοινὸν can very well mean here a child as yet unborn.

μοὴν δὲ πύρι. “May not even he escape.”—ἀλλ' ἱμα τίπτετε, κ. τ. λ. “But may all together utterly perish out of hell, without funeral honors, and without a trace (of them being left).” More literally, “unburied and unseen.” The ancient grammarians have sought to justify the cruelty of spirit here displayed by Agamemnon, but with little success. His speech is in full accordance with the barbarism of his age. Knight regards the whole passage as an inter"polation, but on very insufficient grounds.

61-65. ἔτρεφεν. “Changed.”—ἀνεμα παρεισών. “Having ad"vised the things that were right.”—ἐρωτα. The force of the middle is here strengthened by ἦν Ὦθεν, since Ὦθος alone properly means “be thrust away from himself.”—ὤθεν. For Ὦθεν. Thiersch (§ 196, 52) thinks that the true form of the accusative here is Ὦθος, following the analogy of Μισῳ. But we ought, in that event, as Spitzner remarks, to write Ὦθος, thus preventing the hiatus—ἀντα"ρταστε. “Fell over.”—ἀπε ἐν στέθει δικ. “Having trod on his breast with his heel.” Compare book v., 630.

upon," i. e., eagerly turning his attention to. Nestor recommends that no one loiters behind for the sake of spoils, but that they stay the foes now, and spoil them afterward.—'O kai πλείστα φέρεσθαι, κ. τ. λ. "That he may go to the ships bearing very many away," i. e., loaded with spoil.—μετά τα καὶ τὰ ἱματα, κ. τ. λ. "And afterward these also ye shall strip off undisturbed from the dead corpses over the plain." The reference in μετὰ is to the ένθαρ, or spoils, as implied in ἔνθαμα that precedes. Observe, also, the peculiar pleonastic in νεκροῖς τεθυγμοῖς, which is somewhat palliated by the additional idea of lying or remaining implied by the perfect participle. Compare, also, Od., x., 530, νέκνις καταθηματεῖς.—όμε πεδίον. For ὀνε πεδίον.

73-76. Ἀρρητείαν ὕπελπνημι. "Under the influence of the Greeks dear to Mars," i. e., through the prowess of the warlike Greeks.—ἀλλοκεφαλο δυσμένες. "Subdued through their own spiritedness."—'Ελεος. Helen, son of Pram and Hecuba, was famed for his sagacity in auguries, but was at the same time a distin guished warrior. According to the post-Homerian legends, he received, after the death of Pyrrhus, a portion of the country over which that prince had ruled in Epirus, and married Andromache. (Compare Virg., Aen., iii., 295, 333.)—οἰνοπόλιν ἐκ πρισας. Compare book i., 69.

77-85. ἐνευνοῦ εὔχαλήκαται. "The toil (of battle) leans," i. e., has been made to rest. Ενενος and Hector are here addressed as the two most prominent warriors of the Trojan and allied host, on whose exertions the whole fate of the battle depends.—Ἀνυλον. The Lycians are here put for the allies in general. Compare the scholiast: Λυκίοι· καὶ ἔρχεται, τούς συμμάχους.—οὐκετον ἀπόκειται πάντας ἐν' ἱδέων, κ. τ. λ. "Because ye are the best for every purpose, both as regards fighting and planning." The term ἱδέω properly denotes any "direct impulse," or "purpose," and then, generally, "a plan," "an undertaking." Compare the scholiast: ἢνικ· ἀπακ. ὑπὸ τοῦ προσοφράγειας—στοχή αὐτοῦ. "Make here a stand." The Trojans were in full rest, and already near the gates of the city. Helen, in this emergency, calls upon Enneas and Hector to make a stand before the gates, and rally the forces. When this shall have been done, Helenus engages that he and the other chieftains will maintain their ground until Hector enters the city, and has an interview with his mother respecting a procession to the temple of Minerva.

ἐν καιρῷ γνωσιῶν, κ. τ. λ. "Before that, on the contrary, continuing to flee, they fall into the hands of their wives.
and become a source of joy to their enemies," i. e., but if they enter the city in tumultuous flight, and there meet their wives, who have been lining the ramparts as anxious spectators of the flight. Compare the explanation of Heyne: "sucres in urbem, obiis facias auxilium." Observe that philos refers back to ladin, and consult Kähner, § 448, 5, p. 443, Jell.

59-62. ἔστο τοῖς ὀπίσθεν. After the vocative, as in the present case, a clause is often introduced by means of a particle. Observe, moreover, that ἔστο shows the opposition to ἦνει μὲν μεταχειρθεῖ, ε. τ. λ.—ἡ ὄνομα γεγονείται εἰς τ. λ. "And let her, collecting together the females of rank unto the temple," &c. Observe the peculiar construction here. The strict arrangement would have been, εἰς τ. μεταχείται... οὖν γεγονοῦσαν... ἐξαιτεί... φείδων. The poet, however, substitutes the following: ἦνει... φείδων... "and let her... place." Heyne and others explain this by supplying μεταχείτω, "let her remember," or "bear in mind," i. e., let her take care to place. This, however, is quite unnecessary. It is much better to regard φείδων as a virtual imperative, and to connect ἦνει with it at once by a kind of irregular, it is true, but, at the same time, poetical syntax, the rapidity of idea dispensing with strictness of construction; and thus ἦνει φείδων will be equivalent, in fact, to ἔστω φείδων.

γεραιαίς. Compare Hesychius: γεραιαίς... κτίσισι... τοῖς γῆσι... εἰς τοιχοσὰς. Consult, also, Apollonius, Lex. Hom., s. v. — περίκλον. The accusative of motion to a place.—ἐν πόλει ἀμφώ. "In the highest part of the city." The temple of Minerva, according to Eustathius, was in the citadel.—περίκλον. Consult note on book v, 316.—ἐπὶ μεταχεῖται. "In her abode," i. e., in the royal palace.—σαντὶς... αἰὲν πολλὰ φίλτατος αὐτῆς. "And by far the most valued by her own self."—ἐν τοῖς γούνασι. From this expression it appears that the statue was in a sitting posture. Strabo informs us that many statues of Minerva were thus represented. (Consult Heyne, ad loc.)

93-102. καὶ οἱ ὑποχείται, ε. τ. λ. "And let her promise unenobter that she will sacrifice in her temple twelve yearling heifers, untouched by the goad," &c. The same remarks that were made above with respect to the grammatical construction of φείδων will apply here to ὑποχείται.—ὑποχείται. By this are meant animals that have never yet been worked, and therefore such as were used purposely for sacrifices, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμματείας, having been γραμmm
NOTES TO BOOK VI.


103-110. ἀνέστη δ ἵππων, κ. τ. λ. Compare book v, 494, τοῖς —φῶν δέ τινων ἀδικητῶν, κ. τ. λ. The Greeks thought that some god must have descended from the skies and rallied the Trojans, so suddenly had they wheeled about and made a stand against their pursuers.—ος ἐκλάξθη. "In such a way did they wheel around," i. e., with so much spirit and bravery. Observe that ος has here the force of οὖνς, as the accentuation indicates.

111-118. γελεκλείτω. Consult note on book v, 481. —μυστικῶς δὲ θύμως ἄλλης. "And bethink yourselves of ardent courage."— ἕφι ἤ τι γεῖσ. "While I go."—γέρωνι οὐκ οὐκετήσαί. "To the aged counsellors," i. e., to the elders composing the council or the state. It would be the province of these to arrange the intended procession.—διακοσιῶν ἐφοσσάται. "To pray to the gods."—ἐκφόροις. Consult Glossary, p. 481. —ἀμφι ἐν μνήσθαι τόπτε κ. τ. λ. "And the black hide kept striking him on each side, upon his ankles and neck; the circular rim, which ran (round) at the extreme edge of his bosom shield." A very graphic description; and, as Ὄρκος remarks, we have Hector actually before the view. The shi’ld of the warrior must be supposed to be a long oval one, sufficiently large to cover his whole person. Over the framework of this a hide is placed, and over the hide plates of metal. All around the edge or rim the hide projects from under the plates, forming what is here termed a kind of ἀμφίς, or border. Now when Hector departs from the fight, he throws this shield on his back, and as he moves rapidly along, the projecting hide keeps flapping against and striking his neck and ankles on each side of his body, the shield reaching from head to foot, and being also broad enough to cover the whole back, which last-mentioned circumstance serves to explain the true force of ἀμφι.—ἀντις. In apposition with δέμα.—νυμφαί. Literally "as the extremity," and hence governing ἀ-κίνος.

119-121. Γλαυκός. Glaucoes, son of Hippolochus, was one of the bravest warriors of the host, and led the Lycians along with Sarpedon (book ii, 876). It has been thought that the present episode was introduced here to gratify the descendants of Glaucoes, who, according to Herodotus (1, 147), were persons of rank in Ionia. (Compare Büttiger, Yaeng.—Ferret, Mem. de l'Acad. des Inscr., viii, p. 85.—Larcher, ad Herod., l. c.)—τις μὲν ἄμφωτος. Compare book iii, 69. They advanced as πομπητικὸς into the open space.
between the two armies.—οἱ δ’ ὅτε δὲ σχέδει ᾧvon, εἰς τὸ λ. (Compare book iii., 15.)

128—129. τις δὲ σὲ ἔστω, εἰς τὸ λ. This long dialogue between Glanucus and Diomedes appears to a modern reader, unacquainted with the customs of Trojan times, altogether wasting in probability. We must bear in mind, however, that, at this early day, they did not, in general, fight in whole masses, but most commonly individual heroes came forth here and there, and engaged in front of the two hosts, who remained quiet spectators of the conflict. Besides, we must remember that the conference here described does not take place during the battle itself, but only after the Greeks have receded; and the Trojans have turned around and halted from their flight.

φέρετο. "Most valiant (man)." A mere title of honour, like ἄγος, ἄριστος, &c.—οὔ μὲν γὰρ. Observe that μὲν is here equivalent to μν.—δεικνύει μάχη. We may suppose that Glanucus now takes a more conspicuous part in the fight than on previous occasions, since he succeeds to the command of the Lycian forces, in consequence of Sarpedon's having retired wounded from the battle.—καλὰ προθέσεις. "Thou hast far surpassed."—δυστάγων δὲ τε παῖς, εἰς τὸ λ. "But children of the unfortunate are even they that encounter my might."—καὶ όρασον. "Down from heaven." Observe the adverbial force of κατά. Diomedes, in the earlier part of the fight, could, through the faculty bestowed upon him by Minerva, easily distinguish a god from a mortal. We must suppose, however, that this gift had left him when the goddess took her departure from the battle-field.

130—133. εἴη γὰρ αὐτῇ. Compare book v., 22.—Ἀμαρόγος. Ergo for Ἀμάρογος. Lycurgus, the son of Dryas, was king of the Edones in "Africa, and, according to the legend, drove out of his territories the nurses of Bacchus, that is, the Bacchantes, who wished to introduce the worship of this deity. In consequence of this, he was deprived of his sight. The post-Homeric version of the story, however, makes him to have killed his own son with an axe, mistaking him for a vine branch, and to have been afterward bound by his subjects, and left on Mount Pangæus, where he was destroyed by wild horses. (Ἀπολλ., iii., 5, 1.)—ἐτέρ ἡν. "Long exist."—ὅς ὦν μαναπτέονος, αὐς τὸ λ. "Who once chanced along the sacred Nyssan mount the nurses of the phrenated Bacchus." Observe that μαναπτέονος here refers, in fact, to the wild orgiastic worship of the god.

—Νυσσα. Supply δρόο. Mount Nyss in Thrace, in the territory of the Edones, is he meant, as the context plainly shows; and the
one in India, not the hills of Nyssa in Euboea. Compare the sche
liest: Νυσσόν: τὴν λεγομένην Νύσαν: ὄρος δὲ λέγει τῆς Ὀθρέας ἐν
134-144. θυσία χαμαί κατέχειν. "Let fall their sacred impe
ments on the ground." Some make θυσία here mean merely the
thyrsus. It denotes, however, all the sacred implements, including
the thyrsus.—βουλαγην. "With an ox-goad." Bryant makes the
legend of Lycurgus and the ox-goad a theme for some of his wild
est reveries.—ός τε ἔλας κατά κέμα. "Plunged down into the wave
of the sea."—οὐπόθεμα. As ὑποθέμασι properly means to receive
as a guest, i. e., to shelter, so here, too, it conveys the idea of pro
tection.—ἀνὰθης ὄμωλη. "On account of the threatening shout of the
man."—τῷ μὲν. Referring to Lycurgus.—ὁίοις ζωντες. "Who
lived in ease," i. e., without trouble and toil, like the men of the
Golden Age, and the blessed in Elysium. (Compare Hesiod, Op. et
D., 112.)

καὶ μην τοιόδυν ἔδεικε, κ. τ. λ. Blindness is often mentioned as a
punishment from the gods. Compare the legends of Phineus and
Tiresias, and consult book ii., 599, seq., in relation to the story of
Thamyris.—οὶ αἰρόμενοι καρπῶν ἄνων. "Who eat the fruit of the
ground." Thus the early world designated men in contradistin
"In order that thou mayest sooner arrive at the completion of de
struction." More literally, "at the farthest limits of destruction.

145-150. γενέσθη. "My race," i. e., my family or lineage.—οἱ
περ φόλλων γενέσθη, κ. τ. λ. "Even as is the race of leaves, such,
on the other hand, is also (that) of men." As regards the force of
ὅδε here in the apodosis, consult the remarks of Thiersch, § 216, 13.
The common reading τοιδε is incorrect, as is shown also by Butt
mann (ad Soph., Philoct., 87).—φόλλων γενέσθη. Eustathius regards
this as a mere periphrasis for φιλλα. Not so, however, by any
means. The idea intended to be conveyed by the expression is a
beautifully poetic one, and the leaves that are produced in one and the
same spring are regarded as all belonging to one and the same
race or generation.

φιλλα τὰ μὲν, κ. τ. λ. "Some leaves, indeed, the wind even soot
ters on the ground." Literally, "the leaves, some of them," &c.
When δὲ μὲν . . . δὲ follow a plural noun, this is usually and strict
ly in the genitive, yet often, as in the present instance, in the same
case with δὲ μὲν. Not that another case is put for the genitive
form, the word expressing the whole is put in apposition with its parts.
Martin (ad Vig., p. 702) makes τὰ μὲν in the text equivalent to τὸ
καθ. but then it is hard to say to what σωλ.
NOTES TO BOOK VI.

161-167. πολλοὶ δὲ μὲν, α. τ. λ. The ordinary text has a color after Ἰονίους. It is much better to make the clause parenthetical, giving δὲ the meaning of “and.”—μετρὸς Ἀργος ἰππόδοτος. “In the farthest nook of the horse-feeding Peleponnesus.” The city of Corinth appears to be here meant by Ephyra; and, as it stood at the top of the Peleponnesus, the language of the text would seem to suit it with sufficient accuracy. Nitzsch is also in favour of this explanation (ad Od., iii., 250), but Stadelmann declares for a town in Elis, to the east of the mouth of the Selleis and south of Cyclene.—Ἀργος. Consult note on book i., 30.

Σίαυρος. Siyphus, son of Ξελις, had the reputation of being the most crafty prince of the heroic age. He was said to have been the founder of Ephyra, or Corinth.—Βελλεροφόντης. According to the legend, as given by later writers, the original name of this individual was Hippomeos, but having accidentally killed a person named Bellerus (Βελλερος), according to others, his own brother, he obtained from this circumstance his second name, which meant “slayer of Bellerus” (Βελλερος and φόνος, i.e., φονεΐς).—φονεΐς ἱπποδότης. “A pleasing malaissia.”—Προτασσός. Bellerophon, after the homicide just mentioned, fled to the court of Pronus, at Tiryns in Argolis. Pronus had been before this driven out of Argos by his brother Acrisius, and had fled to Iobates, king of Lyea, who gave him in marriage his daughter Antea (by later writers called Sthenoboea), and brought him back to Argolis, where he obtained the sovereignty of Tiryns.

158-165. πολὺ φήσινερ Άργειων. “By far the most powerful of the Argives.”—Ζεύς γὰρ οὗτοι ἐκεῖ οἰκίστωρ ἐδόμασεν. Referring to his subjugation of the country by the aid of Iobates his father-in-law.—ἐπερήματα. “Had a frantic desire.”—ἀγάθα φρονεῖντα “Thinking aright,” i.e., influenced by virtuous sentiments.—τὸ ὅπλοντα. ὦ Προτασσός, α. τ. λ. “Mayest thou lie dead, O Pronus, on else
do thou put to death Bellerophon," i. e., it is better for thee to destroy thyself, if thou wilt not put to death Bellerophon. Compare the scholiast: ἄτι αὐτόν σοι ἀποδιδεῖν, Προτετειλήθη, κ. τ. λ., τὰ τιμωρήματα τοῦ ἀδιστώτου σε. The meaning of Antae is, that the outrage attempted to be committed by Bellerophon was of such a nature, that Pausanias, if he allowed Bellerophon to go unpunished, deserved to die himself, as one insensitive to wrongs that no man of spirit could endure.

166-169. ὅπως ἀκούσῃν. "At what sort of a thing he had heard. —σαβαναστο γρα τούς θευμ. " For he had a religious dread of this in soul." To have put him to death would have been a violation of the rights of hospitality, as Bellerophon was his guest.—Δικαιοῦντε. To Lycia, where his father-in-law Iobates reigned.—πόρος ἡ δή σήματα λόγῳ, κ. τ. λ. " And he delivered to him benefic tokens, having represented in a folded tablet many deadly things." Apollo dorus understands by σήματα an actual piece of writing, since he says, in relating this legend, Προτετειλήθη . . . . εἶδεν ἔννοιαν ἀρτέρα τρὸς ἴδο τοιοῦτον κομίσετεν (Apollod., ii., 3, 1). But we have not the slightest trace of any acquaintance with writing in the time of Homer. Wolf has shown very conclusively that the σήματα λόγῳ were mentioned are a kind of conventional marks, and not letters, and that this story is far from proving the existence of writing. Throughout the whole of Homer everything is calculated to be heard, nothing to be read (Prolegom., p. ixxiv., ixxiii., seqq.). It is true, Nitschke, Kreusser, and others have proved that the use of writing was common in Greece full one hundred years before the time which Wolf had supposed; yet there is no proof whatever that the Homeric heroes were acquainted with it. In the present instance the σήματα were evidently a rude kind of hieroglyphics, or symbols, like the Mexican picture-writing, the import of which was known alone to the son-in-law and father-in-law. These symbols or marks were cut or graven on the tablets (observe here the peculiar force of γραφά), and those tablets, being two in number, were folded one upon the other, so as to form in appearance but a single one, and the whole was then secured by a string and knot.—ὄψις ἀπολύττε. The import of the σήματα was 'that Iobates should make away with Bellerophon.

171-176. θείων ὡς ἁμέτρητος ποιμήν. "Under the blameless guidance of the gods," i. e., under their favourable guidance. As Bellerophon came safely to Lycia, this is ascribed to the kind interposition of Heaven in behalf of one who was innocent.—Ἐλεημονεύειν. Compare book v., 479.—πολλωνέως. "Willingly."—ἐνθανάτῳ εἰς νοῦ.
Eustathius informs us that it was, according to some, an ancient custom, on the part of entertainers, not to inquire of a guess who he was, or whence he came, till the tenth day. — τίνα μήτε ἐπιηκροῦν. On each of the nine days an ox was slain in sacrifice, and a banquet followed. — εἰπον. "The token." The idea intended to be conveyed by the poet appears to be this: lobates, on the tenth day, asked Bellerophon whence he came, and when the latter had informed him that he brought a πίστα from Preetus to him lobates requested to see this.

179-180. Χιμέρας. The Chimera is, according to Homer, a monster "of divine origin, in front a lion, behind a serpent, and in the middle a she-goat;" and it was reared by King Amasedar II. (ii., xcvi., 326). Hesiod, on the other hand, makes the Chimera a daughter of Typhon and Echidna, with three heads, one of a lion, another of a she-goat, and a third of a serpent (Thesag., 319, sugg.). The residence of this monster was Mount Cragus in Lycaia. The common explanation of the fable is, that the Chimera typifies a burning mountain, having lions on its summit, goats along the middle parts, and serpents at the bottom. Compare Pelleus Lycaia, v., 188, on the title-page of which work is a vignette drawn from an ancient terracotta, representing a Chimera.—εἰπον μήτε αἰπιφηκροῦν. "The force of flaming fire," i. e., a strong blast of flame.—ἀνάπευεν. According to a later legend, altogether unknown to Homer, Bellerophon was aided in this affair by Minerva, who gave him the winged steed Pegasus, on the back of which animal he mounted into the air, and destroyed the Chimera from above by his arrows.

184-190. ἀντίτην αὐτῷ Σωλήνοις, s. r. L. The Solymi are said to have been an ancient people of Lycaia, who were driven into the mountains by new settlers, and who waged continual wars with them.—ἐπιστήσθη δὴ τήνα μίχαν, s. r. L. "This, indeed, he said was the hardest battle of men that he had ever entered." — ἱματό τινα. Compare book iii., 185.—τῶν ἄθροισσακαί, s. r. L. "At once upon against him, returning, (Prettus) wove another subtle plot," i. e., returning from the slaughter of the Amazons.—καταφέρεται. "Having selected."—else λόγον. "He planted an ambuscade." (Compare book i., 227.) Literally, "he caused an ambuscade to sit." Compare the remark of Heyne, "seelicit proprium in insidias sedere." i91-193. ἄλλος δὲ τὴν γλυγυνίαν. Supply ἱδωτίᾳ. After Bellerophon had achieved all these enterprises so successfully, lobates, in the true spirit of his age, concluded that he must be the son of Zeus, or a δογματικὸς. He accordingly abandoned the idea of destroy ing.
NOTES TO BOOK VI.

ing him, gave him his daughter in marriage, and shared all his regal honours with him.—κατέφυκε. “He detained.”—Θυγατρὶς ἦν Τιμόνος, the sister of Anteus (Apollod., ii. 3, 3).—τοῦ βασιλέως παῖς. “Of all his regal honour.” Lobbes did not share with him his kingdom, as some misunderstand the passage, but merely the honours of royalty.

οἱ τέμνοντο τύμον. “Separated for him an enclosure.” This was a common mode, in the Homeric ages, of honouring distinguished merit.—καλόν. “Beautiful.” This epithet, in accordance with Homeric usage, is to be rendered by itself.—μεταλάέ καὶ ἀπόφης. “Of plantation and corn-land.” Observe here the employment of what is termed the attributive genitive, depending on τέμνον. (Kühner, § 534, p. 159, Jel.)—ἀφρα τήμονο. “That he might possess it.” The verb τήμω in the middle properly means “to distribute among themselves,” and hence “to have and hold as one’s own property,” “to possess.”

παραλέγετο. “Had clandestine intercourse.”—Σαρπεδόνα. Sarpedon is called here by Homer the son of Jupiter and Laomedon. According, however, to the later myth, Sarpedon was the son of ænander and Delphameia daughter of Bellerophon, and grandson of earlier Sarpedon, the brother of Minos. (Diog. Sic., v. 79.)

200-204. ἄλλο δὲ ὅτι καὶ κτίνος, κ. τ. λ. “But when now even he was hated by all the gods.” Observe that κτίνος refers to Bellerophon, and mark the force of the conjunction καὶ, implying that even he who had hitherto been so highly favoured by the gods was now hated by the same. It seems that Bellerophon became melancholy, after the loss of two of his children in early life, and wandered away from the haunts of men into places of solitude. In the spirit of that age, this melancholy was regarded as a punishment from on high. According to later legends, however, Bellerophon attempted to rise with Pegasus into heaven, but Jupiter sent a gadfly, which stung the winged steed so severely, that he threw off the rider to earth, who became lame or blind in consequence. (Pind., Isthm., vii. 44. Schol. ad Pind., Ol. xiii., 190.)

ητοι δὲ καὶ πεδίων τὸ Ἀληίνον, κ. τ. λ. “He wandered thevthereupon alone over the Aelian Plain.” The Doric and Epic writers often throw away the final vowel of κατ’ even before a consonant, and then assimilate κατ’ to that same initial consonant. Hence we have here κατ’ πεδίων for κατ’ i.e., κατά πεδίων. The old text had κατά πεδίων as one word, until Wolf separated it.—πεδίων τὸ Ἀληίν. This expression properly means “the Plain of Wandering.” The Aelian Plain lay between the Rivers Pyramus and Pinarius in Cilicia. —
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set from the city of Malloa. (Herod., vi, 85.—Strab., xiv., p. 879.)
The name was supposed to have been derived from the wandering
(Δαίμον) of Bellerophon in this quarter. Bentley objects to the hiatus
in τὸ Ἀλίκων and suggests τὸν Ἀλίκων, but we have here merely
an instance of what is not uncommon in Homer, namely, an hiatus
in the feminine cesura of the third foot. (Thiersch, s. 141, 2, b.)—
tο θυμόν κατέθεαν. "Consuming his own soul."

206-209. τὴν δὲ. His daughter Laodamia is meant.—γελοσαμί
εις. Angry, says the scholiast, because Bellerophon, the father
of Laodamia, had slain her Amazons.—χρυσόμαχος Ἀρτέμις. "The
golden-reined Diana," i. e., the goddess Diana borne along in her
chariot, &c. All sudden deaths of men were ascribed to Apollo;
of women, to Diana.—τιτιθομένος δ' ἐν ἑταῖρε. The common text
has δ' ἐν ἑταῖρε, but the emphatic form of the pronoun is required
here to mark the opposition.—αὐτὸ ἀριστεῖν, α. ν. ξ. "Ever to be
conspicuous for valour, and superior to others." A noble verse,
and deservedly eulogized by both ancients and moderns.

313-318. ἔχος μὲν κατέκτησεν. Diomede fixed down his spear in
the ground as a sign that he wished to refrain from the combat
after having learned that Glaucus was a guest-friend of his family.
It was unlawful for one to fight with another who was connected
with him by the ties of hospitality.—μελεχιστος. Supply ἱναιν.
μοι θεος πατρός ἐστιν σοι πολιάς. "Thou art an old hereditary
guest-friend unto me," i. e., thou art connected with me by the ties
of hospitality on the father's side. —Euneus, the grandfather of Di-
omede, was connected by these ties with Bellerophon the grand-
father of Glauca, and the connexion continued through the fathers
unto the soins.—κρόσος. "Having detained him."—εὐδικὴ σαλάτα.
"Beautiful hospitality-tokens," i. e., presents which those connected
by the ties of hospitality were accustomed to give to one an
other.

"Bright with purple." Compare book iv., 141.—ὅποις ἄρματοι
καλ. Consult note on book i., 584.—μὲν. "It," i. e., the ζωτήρ
Observe that μὲν is here for αὐτὸν.—ἰὼν. "Coming away."—Τεως
δ' ὑπὲρφυς. Observe that ὑπὲρφυς, in the sense of "to retain in
ὑπερφύς," governs here the accusative. Verbs of remembering
commonly take the genitive. (Kühner, ἑ 513, ὃν.)—ἐξώθεν. Ty-
deus was engaged in the war against Thesbes, on which account
Diomede was brought up by his grandfather. (Ap. Aen., i, 9, 6.)—
εἰχον φίλοι. "A guest-friend," i. e., connected with thee by the
ties of hospitality and friendship.
NOTES TO BOOK VI.

Argos. The city of Argos is meant, over which Diomede was king.—ών δέημων. "Unto the people of these," i. e., unto the Lycians.—ἀλεξιάνεθα. "Let us avoid." Observe that in the reading which we have adopted, namely, ἔχειν, this term is governed by ἀλεξιάνεθα. The common text, on the other hand, has ἔχειος, and the meaning will then be, "let us avoid one another with spears." This, however, is decidedly inferior.—καὶ δὲ ὀμηλοῦν. "Even through the crowd," i. e., even in the confusion and throng of the sight, where one cannot easily defend himself against the coming spear.—ἔμοι στρείνων. "For me to slay."—ὅν κε θύος ἐκ πόρφυρος, κ. τ. λ. "Whatsoever one a god indeed may deliver (unto me), and I may overtake with my feet."—ὑπαμείψωμεν. "Let us exchange." With the shortened mood-vowel, for ἑπαμείψωμεν. The active voice, about which Heyne entertains doubts, stands here rightly enough. The middle, on the contrary, is required by verse 339. The exchanging of armour appears to have been a common custom; and so, likewise, was the renewing of the ties of hospitality.

—οὖδὲ. "These here." Referring to the Greeks and Trojans, who were spectators of the affair.

333-336. καθ’ ἵππων. "Down from their chariots."—πιστῶσαν. "Plighted mutual faith." Observe the force of the middle.—ὑπερ’ αὐτῆς Γλαυκος Κρονίδης, κ. τ. λ. "Then, moreover, Jove, the son of Saturn, took away from Glaucus his judgment." The poet means that Glaucus here acted with inconsiderateness and folly, since he never for one moment reflected on the superior value of his own golden armour; and such want of judgment was, in the spirit of that age, ascribed to the agency of the gods. Porphyrius, however, and after him Eustathius, think this explanation unworthy of the poet, since it carries with it an open censure of the noble sentiments that actuated Glaucus. They therefore make φίλον ἐξαντλεῖον equivalent here to φίλον ἐξαιρετός ἐπολεμησε, "he inspired him with elevated sentiments," i. e., he caused him, in the generous glow of the moment, to overlook the great disparity between the two suits of armour. This view of the matter is also concurred in by Madame Dacier, Riccius, Damm, and others; but it is decidedly erroneous. Wherever the phrase ἐξαντλεῖον φίλον occurs elsewhere in Homer, it refers to deprivation of understanding for the time being; and the poet therefore, on the present occasion, must be regarded as merely expressing his opinion of the inconsiderateness of Glaucus, according to the judgment generally formed by men of such a mode of conduct.

χάσσω γαλκεῖον κ. τ. λ. "Golden for brazen, (arras) worth a
that reared bees for (those) worth nine beeses. There was no coined money among the Greeks in Homeric times, and the value of things was commonly estimated in cattle. (Compare Od., i, 431.)


—ερατε. “And relatives.” By ερατε are here meant the more distant relatives, not mere friends, as some suppose. (Consult the remarks of Nitzsch, ad Od., iv., 3.)—εἰμί. “In succession,” i.e., as fast as they met and interrogated him. Some refer this term to δείκτης, but erroneously, since Hector merely enjoined upon them to propitiate Minerva alone.—πολλαίδει δὲ εὐθεὶ' ἔβατον. “And troubles were suspended over many,” i.e., and he filled the breasts of many of them with troubled alarm.

Πρώτισκο δόμου. In this passage a description of an Homeric dwelling, which differs in many respects from those of a later age. A portico runs around the building; passing through this, we come to the αὐλή, which is here an inner court, or quadrangle. On one side of this were fifty bedchambers, occupied by the sons of Priam and their wives; and, facing these, in the same court, fifty other bedchambers, for the sons-in-law of the monarch, and their partners. In other parts of the Homeric poems, the rooms of the women are in the upper story (ὑπέρθεον). In the later Greek dwellings, the apartments of the men were towards the gate of the women, at the farthest extremity of the house, in the rear.

—ἐκτὸςι διόθεον. “Of polished stone.”—κοσμῶν. “Of his daugh
term.”—ἐνδοθέν αὐλής. “Within the court.” Observe that αὐλή here means a central hall, or quadrangle.—ἐπικόδωρος μέγαρ. “His
tone mother.”—ἐναρτή. “In the opposite direction.”—ἐν ρ' ἄρα αἱ 

254-262. πόλεμον ὀρασίων. “The daring battle.”—ἡ μύλα δὴ τετεκνωσε, κ. τ. λ. “Surely now the abominable sons of the Greeks greatly harass thee.”—ἐξ ἀκρας πόλεως. “From the highest part of the
city,” i.e., from the acropolis, or citadel.—Διὶ χείρας ἄνωσσεν. On the acropolis were temples of Jupiter (book xxii., 172), Apollo (book v., 446), and Minerva (book vi., 88 and 297).—ὁψαν ἐν ἑνείουμ. “Until I shall bring.”—ἐπειτα δὲ κ' αὐτός, κ. τ. λ. “And mayest then be refreshed thyself, in case thou drink.” Observe that δὲ is to be repeated with this clause, and also that δὲ ἀνάσα is with the shortened mood-vowel for ἀνεφαρ. —Γραμ. “This word appears to
have less merely the signification of "friends." Compare note on verse 239.

264-268. μὴ μου δειπη. "Raise not for me," i.e., take not up to bring to me. Observe that μὴ with the present imperative implies the negation of an act already begun to be performed. So here, the parent is already hastening to bring the draught for her son, when he interposes and stops her. (Compare Hes. fr. 6. 270, seq.)—μὴ μ' ἄντυσίσθη. "Let thou entreat me."—σερν' ἀνίπτουσιν. It was unlawful to perform any religious rite with unwashed hands.—ἐβομαῖς. "I dread."—οὖδὲ παλέτι. "Neither is it in any way lawful." Observe here the employment of the emphatic λέπτος. Literally, "Neither is it in any way (for one)." Hence λέπτος is said to be here for ἐξοτικόν.—λίθρω. "Drew from sable." 

269-279. ἄγελασι. Compare book iv., 138.—οὖν θυέσσοι. With offerings of incense." Heyne thinks that victims are here meant; but these are merely to be promised, not offered as yet.—ολ' ἀνεσσάντα. "Having assembled."—πέτλιβ δε. Compare verse 90, seq.

280-285. μετελέσωμαι. "Will go after."—δορά καλεσο. "That I may summon (him to the fight)."—εἰπόντος. Supply ἔχω,—δὲ καὶ οί άνθω, κ.τ.λ. "Would that the earth might yawn for him here."—εἰ ιδούμαι. "If I could but see." There is no wish expressed here, as some suppose.—φαίρυ ζε φροὶν ύπέτρεπον, κ.τ.λ. "I should say that I had quite forgotten joyless sorrow in soul." 

286-296. ποιο μέγαρ. "To her home." Consult Glossary on verse 137, book ii.—κέαλετο. "Gave orders."—κατ' σκύλον. Compare book iii., 382.—ἐνθ' ἐσχιν οἱ πέτλιν, κ.τ.λ. This verse and the three that follow are quoted by Herodotus (ii., 116) as belonging to the Aristeia of Diomede. Either the historian has erred in so doing, or else, as Heyne supposes, the ancients reckoned this part of the sixth book as belonging to the fifth. Compare the remarks of Bähr, ad Herod., l. c.—παμποτικία. "All variegated," i.e., variegated with all manner of colours.—θραγμονίνων Σιδόνων. The Sidonians were celebrated for their skill in embroidery, &c.—Σι-δονίφερα. "From Sidonia." By Σιδονίφερα is meant that part of the coast of Phoenicia where the city of Sidon lay. Homer makes mention in his poems of Sidon merely. Tyre is unknown to him, although itself a very ancient city, having been founded, according to Eusebius, 940 years before the building of Solomon's temple. According to Homer (Od., iv., 228), Paris came to Troy with Helen and her treasures by the way of Egypt and Phoenicia. In the Cy- prian Roics of Stasikras, Paris was related to have been driven by
a scene on the Phoenician coast, and there to have pondersed Si-
od, and to have carried off these Sidonian females, mentioned in
the text, as prisoners. — ἤκταλως. "Having sailed over." — τῆς
οὖς, ἣν Ἐλέμων, κ. τ. λ. "Upon that voyage on which he led away
heifers of illustrious sire."

And it glistened like a star." — κελαρός. "The undermost," i. e.,
as being the most beautiful. — κερενευόμενος. "Hurried along with
her."

296-303. Θησεύ. Theano was the daughter of Cissaeus, a Thra-
cian prince (II., xi., 283), and sister of Hebeus. (Compare book
v., 70.) It is remarkable that a married female should be here
named as priestess of Minerva. In a later age, as Eustathius re-
marks, the priestesses were virgins: παρὰ μὲν τοῖς δυτίροις κἀ
ἐρείδει καράθεναι Ἰόνιοι. — τὴν γὰρ τοὺς θησεύ, κ. τ. λ. The scholiast and
Eustathius infer from this, that Theano was elected priestess of
Minerva by the suffrages of the people. Eustathius says, ὅτε
ἀληθῶς, ὅτε ἐκ γένους, ὅτε ἐνὸς ψωφίμος, ἀξίως, ὡς παλαιοὶ φωνεῖν, τι
πλῆθος ἐλέει: neither appointed by any lots, nor by right of inher-
itance, nor by the designation of a single person, but being one
whom, as the ancients say, the people had chosen. By these
words he describes the several ways of appointing priests which
were used by the ancient Greeks. (Valpy, ad loc.)

ἀλαλύγη. "With loud crying." The term ἀλαλύγη is used of any
loud crying, but especially of women invoking a god.—Θής ἔκ 
Ἀθη
λαλόν, κ. τ. λ. Compare verse 92.—ἀπόλ. The priestesses offer up
the prayer in the name of the queen and Trojan matrons. The
suppliant was not aware that the prowess of Diomed on the
present occasion was owing to the goddess herself.

305-312. ἤμοοςτιόλ. "Protectress of the city." Minerva is
here so called as having her temple in the citadel.—ἀλον ἄ
"Break now." Observe the force of the expression, as indicating
the earnestness of the prayer. The more common form would be
ἄψυ ἄνουσα ἡχος, "grant that the spear be broken." —στάτα 
νω." "Straightway now," i. e., the instant we receive tidings of so joy-
ous an event, and may we receive those tidings immediately.—ἰπ-
τικώμενοι. With shortened mood-vowel, for ἱπτοκομομένοι
"Renewed," i. e., indicated refusal by the movement of the head
(Consult Glossary.) The idea is figurative, of course. Virgil ex-
presses it differently: "Diva sola fæos oscula invera tenebat." (AEn.
1., 492.)

312-320. Σαβήν. "(Meantime) had gone." Observe the ὤνα
NOTES TO BOOK VI.

of the pluperfect is marking rapidity of action.—άδης. Inplying that he himself has planned out the structure, and gratified, in some doing, his fondness for luxury and ease, whereas so many of the more sons of Priam were content with a single δύλος—γιάστης Ἰνδής. “Artificers.”—δύλος καὶ δῶμα καὶ αἰθής. “A bedroom, and a dwelling-room, and a hall.” The δύλος here spoken of corresponds to what in a later age was termed γυναικωτήρια, or apartments for the women, while the δῶμα answers to the ἱπποδρο-

mēs, or men’s apartments. The αἰθή is a hall for banquets, &c.

καταλύειν. “Eleven cubits long.” This is an unusual length for a spear. It was commonly about six or seven feet. In the fifteenth book, however (v. 677), Ajax wields a pole shaft with iron, and used in naval conflicts, of twenty-two cubits’ length, ἕξων δωκατισεισιπηχ. —πάροδος ἐκ λάμπητο, κ. τ. λ. “And in front of the shaft gleamed the brazen point, while around ran a golden ring.” The ring was at the junction of the head and shaft, and served to keep them both together.”

321-324. ἐπώντα. “Busyng himself with.”—ἀφώντα. “Exam-
ing.” Menelaus had driven his spear through shield and corselet. Paris was now examining into the extent of the injury. Accord-
ing to one of the scholiasts, some were accustomed to read here τόξα φῶντα, and made φῶντα the epic lengthened form for φῶντα, from φως, “to cause to shine,” “to polish.” But such a meaning for φως is extremely doubtful—μετὰ δειμας γυναιξιν. “Among her female slaves.”—περιλυται ἰργα. “Tasks of very famous work.” Referring to the labours of the loom.

325-331. Δαμοῦνι, σό μεν καλα, κ. τ. λ. “Strange man, thou hast not well caused this anger to have a place in thy soul,” i. e., it is not well that thou hast raised this anger in thy soul. The cause of this anger is not mentioned by the poet, and we are left entirely to conjecture. It must refer either to his having been worsted in the fight with Menelaus, or it must be anger against the Trojans for not having come to his rescue when Menelaus was dragging him away, or it must be a feeling of resentment at their wishing to de-

liver him up to the Greeks.—ἀφωίεις. “Burns around,” i. e., rages around.—σε δὲ δα μαχασιοι καὶ ἄλλοι. “And thou wouldest even quarrel with another,” i. e., wouldst reproach. Supply ἐπι-


σός σὸν θεον. Compare book i., 78.—σοιοι ἵπποι Τρισατός τῶν, κ.
NOTES TO BOOK VI.

"Not so much, indeed, from anger, or indignation against the Trojans, was I sitting in the bedchamber, but I wished to give way to grief." He means grief on account of his defeat by Menelaus. The regular construction would be, ἀντέκατον γάφην καὶ κατάκειται... δειον ἥξητι...οὐκ ἔτειναι...οὐκ ἔτειναι διάφορα. More literally, "to turn myself towards grief," or, "to turn myself forward for grief." Compare the Latin, "se convertire ad lacrumam." Kepēramone. "Having persuaded."-ἀμφος. "Urged me."—οὐκ εἰς ἐπιμελείαν ἄνηρ. "For victory comes alternately unto men," ἀ. ε., changes from one to another; and therefore I may even in my turn succeed in a second conflict with Menelaus.—ἐπιμελείων. —Walk for me."—δομ. "Let me put on." Observe here the peculiar usage of the subjunctive, and consult Kælder, § 416, p. 71, Jelf.—γυαλ. δὲ μέτας. "And I will come after you." Observe the usage here of ἐμῖ in the present, with a future signification.—κρυοσθεὶς οὖ. "That I will overtake thee."

344-346. Διὰ μὲν ἐμῆν, κακομαχάνων, ἀκροόσωσθη. "Brother-in-law of me, a mischief-devising, fearful wretch." The literal idea implied in κακομαχάνω is that of an impudent, shameless creature. The dog was a type among the ancients of impudence and effrontery. Compare book I., 325.—ἐκ δειλοῦ. "Would that."—Consul note on book III., 40.—μὲ οἴκοδομεὶ προφήτησα, κ. τ. λ. "Some pernicious storm of wind had gone bearing me onward to a mountain." Literally, "(Oh) how some pernicious storm of wind ought to have gone," &c. To be borne away by the blast is merely an old form of expression for "to die," "to perish," &c. This bearing away is often ascribed to the Harpies, who are merely the storm-winds personified.—ἐκ δορυ. She means to some lonely, barren mountain, where she might have perished undiscovered.—ἐν τῷ μετ' ἀνέδρου. "There the wave would have swept me away."

346-356. τετράφραστο. "Have ordained."—ἀνέδρος ἱππατ' ὀρλίφου, κ. τ. λ. "Then would that I had been the couch-companion of a better man, (of one) who understood both the indignation and the numerous reproaches of men," ἀ. ε., one who had been impressed with a due sense of the shame and infamy to which his actions might expose him, in case he committed aught that was degrading. Literally, "(Oh) how I ought then to have been the couch-companion," &c.—καὶ. Referring to Paris.—ἐρέξεις ἑρακλῆς. "A firm heart."—οὐρ' ἀπὶ ὄψιν εὐνοεῖται. "Nor will there, indeed, he one hereafter."—(Consult Glossary on ἐπικέους). "To γαῖα καὶ πᾶς ἐνεκρή- σαθαι βίω. "Therefore, also, I am of opinion that he will reap the fruit (of this)," ἀ. ε., the bitter fruits of his levity and war. a' mainly ἀμεῖα
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360-369. μὴ με καθις. "Cause me not to sit down." Observe the force of the active here, as opposed to the middle, καθίζων, "sit down."—θυμῷ ἐκδικέωσα. Consult note on book i., 173.—ἐπιτιθήμενος. "A regret for me."—ἀριστέω. "Areouse."—ἐν καταφύγιον. "May overtake me."—οίκος. "The members of my family." Who these are is mentioned immediately after, namely, his wife and son.—εἰ ἔτη σοφὸν ἐπιτρέποντος, κ. τ. λ. "Whether I shall come again, returning unto them," i. e., whether I shall ever see them again. Nothing can be more touching than this manly resignation of the unfortunate warrior, especially when we consider that his words are addressed to one who has been herself the cause of all this calamity. How striking, too, the change immediately after, from the apartment of the guilty lovers to the calm and chaste on dearments of wedded life.—δὴ μὲ δαμόσως. "May now subdue me !

370-389. δόμοις εὐναντίωντας. "To his well-situated mansion," i. e., having a pleasant situation, and therefore agreeable to dwell in.—οὐδ’ εὖρ’.' "But he found not."—ἐν μεγάροις. "In her abode." Consult Glossary on book ii., 137.—εὐεμπλωμένος. "Well-clad."—ἐκτός γυναικείων. "Was standing upon a tower." Pluperfect in the sense of an imperfect. Andromache was standing on a tower over the Scaean gate, beholding the fight.—ἐτοι ἐν' οἴδον ἅν. "Stood still, having come to the threshold."

εἰ δ’ έγε ροῦ. ὑμαῖς, κ. τ. λ. "Come, ye hand-maidsen, tell me truly, if you will," i. e., if you please. This form of expression is generally regarded as elliptical, and equivalent to εἰ δ’ ἀπολαμβάνετε (or ἀπολαμβάνοντες) ὠρό. Supply, in the present case, ἀπολαμβάνετε.—Τί πα γε γαλ ὡνω, κ. τ. λ. "Is she gone out anywhere to the masses of her sisters-in-law, or (those) of the well-clad wives of her brothers-in-law."—'Αδριάνας. Supply νυνὶν, οἱ ἠτόνοι.—Τρωικῃς ἐπιλαμάκουν διαφημι θεοί Μάκαυνοι. We have given ἐπιλαμάκους, with Bentley and Wolf, as an epithet of Minerva, in preference to ἐπιλαμάκους, as referring to Trōai, which last is the reading of the common text. Compare verses 93, 273, and 303, where mention is made of Ἀθηναίης θηόμοιο. Eustathius also sanctions ἐπιλαμάκους, but mentions, at the same time, ἐπιλαμακοῦς as a various reading.

381-389. ἡ σελεύσει ταρίχ. "The sedulous housekeeper." The ναμίς or housekeeper, was a very important personage in the house
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Since the wives of heroes did not direct their attention in the east to the ordinary domestic affairs, but were occupied during the day, along with their female slaves, in weaving, &c.—μνησόσασθαι. After this verb supply ἔγω δὲ καταλέγως, "I will thereupon inform thee."—ἐκι πάρονον μέγαν. "To a lofty tower," i.e., to one of the lofty towers.—ἡ μην δὴ πρὸς τεῖχος, κ. τ. λ. "She is now, indeed, going to the rampart, hardening along."—μαγνωθηκ' εἰςβία. Beautifully descriptive of the distraction of Andromache at the thought that her Hector may have fallen.—παίδα. Astyanax.

391-397. τὴν αὐτὴν δόσω αὕτην. "Back by the same way."—καρ'. "Along."—οὖν πολας ἱκαν. Observe the asyndeton, or absence of the connecting conjunction.—Σκαίης. Compare book iii., 146.—τῷ γὰρ ἐμελλε, κ. τ. λ. "For by that way he was about to pass out to the plain." With τῷ supply ὄφρ. Hector, not finding Andromache at her home, intended to return to the battle-field by passing out of the Scenian gates, which were nearest the foe. Compare book iii., 146.—ἐνθ' ἀλογος πολισθωρος, κ. τ. λ. "There his richly-dowered wife came running to meet him."

Ἡρείων. The nominative is here employed by a careless species of construction, where we should expect to meet with the genitive, or else the simple relative δι' Clarke gives a false idea of the synax of this clause, when he makes "Ἡρείων δι' equivalent to ὀπίῳ Ἕρείων.—υπὸ Πλακεύς ὑπέρεσπ. "At the foot of the woody Piacus." Piasus was a mountain of Mycia, in Asia Minor, from which the city of Thebe, as lying at its foot, was called Hypoplacian, to distinguish it from other places of the same name.—Θήβη Τρολλεύς. "In Hypoplacian Thebe."—Κιλίκεσιν ἄνθρωποι ἄνωποιν. The whole of the country surrounding Hypoplacian Thebe was occupied about the time of the Trojan war by Cilicians. (Cramer's Asia Minor vol. i., p. 129.)

398-406. τοῦτος δὲ Ἰσμήττη, κ. τ. λ. "The daughter, then, of this monarch) was possessed (as wife) by the brazen-armed Hector." Observe that Ἐκτωρ is here equivalent to ἦς Ἐκτωρος.—νήπιον αὖτας. "Quite an infant." The meaning here assigned to αὖτας arises from its more literal one, "just so," i.e., no better than, &c.—ἀλλήγεσιν ἄντερ καλφ. There appears to be in this a beautiful allusion to the bright glances from the laughing eye of the boy.—Σακκανάρσων. "Scamandrius." Hector would seem to have given him this name from the River Scamander, the god of which stream was an early progenitor of the royal line of Troy.—Ἀστυνακ'. "Astyanax," i.e., king of the city. The Trojans honoured Hector in the name which they bestowed upon his son, the idea of protege
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tion and defence being implied in the name of “king,” and Nectes being, as is stated immediately after, the great ‘sentinel’ of the city. —σφέος. “Defended.”—ἐν τ’ ἄρα οἱ φῶς ἔχειτ. “And therefore she both clung to him with her hand.” Compare, as regards the peculiar force of φῶς, the note on book i., 513.

407-412. Δαμάδως. “Strange man.”—τὸ σοῦ µένος. “This thy3665µενος = µενος signifies, as is implied in the name of “king,” and Nectes being, as is stated immediately after, the great ‘sentinel’ of the city. —σφέος. “Defended.”—ἐν τ’ ἄρα οἱ φῶς ἔχειτ. “And therefore she both clung to him with her hand.” Compare, as regards the peculiar force of φῶς, the note on book i., 513.

407-412. Δαμάδως. “Strange man.”—τὸ σοῦ µένος. “This thy

414-420. ἦτοι γὰρ. “For as thou well knowest.”—Ἀχιλλεύς. Achilles, in the first year of the Trojan war, marched with a detachment of the Grecian army against the neighbouring cities in alliance with the Trojans, and destroyed many of them; among the rest, Hypoplacin Thebe.—ἐκ δὲ πέτρων. “And utterly sacked.” Observe the adversative force of ἐκ.—σεβαστότα πάντες ἰδοὺ, ἡμᾶς. Compare verse 167.—καινοῖον. “Of skilful workmanship.”—φῶς εἰκόνις ἔχειν. “And he heaped upon him a sepulchral mound,” i.e., a mound, or barrow, of earth. Separate tombs were only allowable to princes and heroes.—περὶ δὲ πτέρισας, κ. τ. λ. “And the simphs of the mountains, the daughters of agris-bearing Jove, planted elms around it.” The tree here meant is the Ulmus campestria. The elms that sprang up around the tonæ are poetically said to have been planted there by the mountain-nymphs.

421-429. οἰ δὲ μαί πᾶσα, κ. τ. λ. “But they who were unto me

seven brothers,” i.e., but the seven brothers whom I had.—οὶ μὲν πάντες. For οὗτοι μὲν πάντες.—μοι ἐκλειπόντες. “Beside the feet-trailing oxen,” i.e., the oxen trailing the hinder feet heavily in walking. The epithet ἐκλείπων, which occurs in Homer only in the dative and accusative plural, is always applied by him to oxen, which trail along and plait their hinder legs as they go.—μητρόδα δὲ. “While, as for my mother.” The accusative absolute of the government of the verb being intercepted by τοῦ.—ὁ βασιλεὺς Heyne regards the employment of the βασιλείων, in speaking of the wife of a monarch, as unusual. It occurs, however, again in Od., xii, 285—ἀκηρ. Referring to the Grecian camp before Troy.—ἀφ 3υρὲ ἀνάλογα. “Back that warrior sent her away.” More literal—κηροθέ, “released her.”—παρεῖ δι’ ἐν μεγάλωσί, κ. τ. λ. Compare νυ. 286.
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639-644. Ἐκτῆς, ἀνὰ σῷ, κ. τ. λ. Consult note on verse 86. Observe that ἀνὰ marks opposition to what precedes: All have I lost; father, mother, brothers; all, in fine, but thee, who now sup pliest their place for me.—ἀλλὰ ἂγε νῦν ἐδεικσέ. "Oh come, there fore, now take pity (on me)."—ἀνοίξε. "Here."—παρ' ἑαυτῶν. "Near the place where the wild fig-trees grow." The literal meaning is "near the wild fig-tree;" but, according to Strabo (xiii., p 596), the poet means not so much a single tree, as, rather, a place where many trees of this kind grew, and rough and stony in its nature, which lay not far from the Ocean gates, on the southwest side. Voss translates the term in question "Feigenhügel," i. e., "fig-hill." On this side of the city the walls were easiest to scale, and the approach to them most practicable. (Compare Lenz. Echtes von Troy. p. 223.)—ἀνδρατος. "Accessible."—καὶ ἐπάθροσον ἔλεγο τῇ κλήρῳ. "And (where) the wall is exposed to assault." The term ἐπάθροσος properly means "that may be overrun, reached, attained."

435-439. τῇ. "In this very quarter."—οἱ ἄνδραι. "Those bravest ones." We have adopted the punctuation of Wolf, namely, a comma after ἄνδραι. The common text has no stop at the end of the line.—ἄνδρες ἀλαντε ὄνου, κ. τ. λ. Observe here the construction of ἄνδρα with a proper name to denote the individual designated, together with his followers; and compare book iii., 146. The attack alluded to in the text took place, according to the Cyprian epics of Stasinus, after the embassy of the Greeks to Troy had proved a fruitless one. Compare note on book iii., 206.—ἤ ποι τις σώφρ ἐνκατε, κ. τ. λ. "Either, if I mistake not, some one well-skilled in divination mentioned it unto them," i. e., directed them to make the attack in this quarter.—ἐπομονε καὶ ἄνδρες. An awkward reading. We should expect ἐπόμενον καὶ ἄνδρες, on account of ἐνοπει that precedes; and Voss actually so translates. The MSS., however, have all the present tense, which Heyne seeks to defend by remarking, "sed sententia admittit praesens, quandoquidem continentia est actio." It may be remarked, that some of the ancient critics rejected all the verses as spurious from 433 to 439 inclusive, because it appeared out of character for a female to give advice about military operations to her husband. The objection, however, is a weak one.

441-444. ᾧ καὶ ἑαυτος. "Assuredly to me also."—κλίδευμα. "Do I fear." The reference here is to the fearing the bad opinion of one.—ἀλκετέπελος. "Of trailing robe," i. e., whose garments sweep the ground. This is a constant epithet in Homer of the
Trojan females.—κακὸς ἄρε. “Coward-like.” Observe the usage of ἄρε.—ὕλοικαὶ. “I skulk.”—οὐδὲ μὲ σπόδας ἄνευν. “Neither does my soul urge me to it,” i.e., urge me to skulk. Consult, as regards ἰδὼν, the Glossary on book i., 313.—ἄρωμανος παρόδος τι μέγα κλέος, κ. τ. λ. “Seeking to gain both my father’s great glory as well as my own,” i.e., great glory for my father as well as for myself. As regards ἄρωμανος, consult the Glossary on book i., 560.—ὅδε ἵνα σῶσεῖ. Observe that ἵνα here put in apposition with the genitive implied in the possessive ἵππον, just as in Latin we should have mean ipsum gloriām.

447-455. ἔσομαι ἴμαρ, δὴ ἤν, κ. τ. λ. This and the following verse were repeated by the younger Scipio, as he gazed upon Carthage sinking amid the flames; and when asked by his friend Polybius, who stood by his side, why he had quoted them, the Roman commander frankly confessed that it was with a foreboding reference to the fate of his own country. (Appian, Pun., 132.) The lines in question are here repeated from book iv., 163, εἰς πάντα ὑλαμ καὶ τρόφων, κ. τ. λ. “But not so great a source of anguish to me is the misery of the Trojans hereafter.”—καὶ πέσουσι. “May, perchance, fall.”—δάσων κατὰ. “As is thine.” Literally, “as is (the misery) of thee.” Supply ἤλυος, so that the full expression will be, δάσων κατὰ ἤλυος μήλει μου. “And thou, most high, mayst have it decreed thee of the day of freedom.” Literally, “having taken away the free day.” Compare ὠνόμα ἴμαρ in verse 463.

456-465. καὶ κεν. “And perchance.”—ἐν Ἀργο. “In Argos.” The reference is not to Argos, the later capital of Argolis, but to Pelasgic Argos (Argos Pelasgium), in Thessaly, which Strabo says stood once in the immediate neighbourhood of Larissa, and near which he places the two fountains of Messēs and Hyperēs, mentioned in the succeeding line.—πρὸς ἤλυος. “At the orders of some other female.” Compare the scholiast, ὄπις ἤλυος καλεμορέσσειν.—Μασηίδος ἐν Τερεινοῖς. “From (the fountain of) Messēs, or Hyperēs.”—τὸ καὶ ἁλογέμενην. “Much against thy will.” Compare Virgil’s multis ruṣciantes.—πικτίσσει. “Shall hang over thee.”—ἀνύψη. By this is meant the necessity of servitude. Compare Lobek, ad Soph., Aj, 435.—Ἐκτορὸς ἤδε. Supply ἤδε:—νυκτὶ ἤλυον “Fresh misery.”—καὶ κεν. “Lying dead.” Observe the force of the perfect.—γενα. “The heaped-up earth.” i.e., a mound of earth.—καὶ τι μέγα τι βοής, κ. τ. λ. “Before all, not all kinds of sound, but the lamentation and the dragging away.”
486-489. σοὶ παῖδις ἄριστον. "Stretched out his arms for his boy," i. a., to receive his boy. Observe the force of the middle. Verbs indicating desire take the genitive of the object, from which that proceeds which gives rise to this feeling.—σοὶ παῖς. "He, the boy."—τελείως. "Shrunken."—ἀσθενέσις. "Alarmed at."—ἀσθενέσις. "Nodding fearfully."—οἱ φίλοι μου. "His own loved son." Whenever a possessive pronoun is expressed with φίλοι, as in the present instance, the adjective has its natural meaning of "loved," "dear," etc.—παῖς. "Dandled him."

καὶ τόυτο γένεσαι, κ. τ. λ. "That this my son may also become as I indeed also (have)." With ἔτη supply γένεσαι.—καὶ εὐτέρε ταύτα κρινεῖν. "And let some one hereafter say of him."—ἀνάτανον. Agreeing with αὐτόν understood, and which last is governed by εἶπον. The common construction would be the genitive absolute.


Δαιμονία. "Strange woman." Indicative of mingled tenderness and chiding.—ἐπὶλοι ἁλοῦν. "Prematurely." Compare note on book ii., 155.—προϊστορίζειν. Consult note on book i., 3.—μαρτύρων περιγράμματα ἔργαναι. "Has escaped his destiny."—ἐπὶ τὸ πρῶτα γένεται. "After he has once been born." Compare the explanation of Heyne, "Cum primum natus fuerit."—τὰ σ' αὐτῆς ἐγκαθίσταται. "At tend to thy own employments." Observe that τὰ σ' αὐτῆς is for τὰ σα' αὐτῆς. These words, and those that immediately follow, sound somewhat harshly to our ears, and seem not fully in unison with the previous tone of feeling exhibited by Hector. Allowance must be made, however, for the simple manners of an early age. Besides, Hector merely recommends to Andromache that she turn her attention to domestic affairs, as a means of calling off her thoughts from the gloomy scenes on which they have just been dwelling.—αὐτῆς. Put in apposition with the genitive implied in σο. Compare note on verse 446.

έργον ἐντολεύομαι. "To set about their work." Literally, "to go unto their work."—πόλεμος δ' άνδρασι πελάται. This appears to be an answer to those critics who maintain that verses 433-439 are spurious.—τοῖς λιθοῖς ἔγγεγυσαν. "Who have been born in lium."

The same term is applied in the eleventh book (v. 346) to Δαμ., when unwillingly retreating before the foe.—θαλάκτω δέως. "The swelling tear."—ρέω δὲ γόνον κάθαριν ἐνόροιν. "And she excited wailing among them all," i. e., either by narrating what had just taken place, or else by the sight of her own tears. Compare the scholiast, ὁ διηγησάμενος, ὃ ἀνα τοὺς κύκλους διαφώνεται.—γόνον Ἐκτώβρ. 1 Bewailed Hector."—ἔθεμα. "They thought." More literally, "they said within themselves."—Observe, in the literal meaning, the force of the middle.

504-508. ποικίλα χαλβ. "Variegated with bristles." Compare book iv., 236.—στεγή. "Hastened."—τὰς σταῦς ἡπόγος. "Some stalled horse." The striking comparison on which we are here entering does not seem by any means too strong, as some have supposed, for the case of such a warrior as Pari. Although there is much respect in an effeminate man, still he is accustomed always to advance with spirit to the conflict. (Compare verses 521, 522, and also book iii., 16, seqq., and 328, seqq.) In book xv., 363, Homer repeats this same comparison when speaking of Hector. Virgil, also, has copied it almost word for word, and applied it to Tursus Ἑκ., xi., 492.)

ἀκορτής ἢς ἔτοι φάρμα. "That has fed on barley at its manger," i. e., in its stable. The reference is to a horse well fed at rack and manger, and so, overfed, waxed wanton. Consult the remarks of Butterman on this word. (Lex., p. 75, seqq., ed. Fishlake.)—θεος πειδίου κρανίων. "Runs stamping with the hoof over the plain," i. e., runs prancing. Compare Apollo (Lex. Hom., s. v.), ἐκπορεύοντο τοῖς ποιεῖν, and Virgil's, sestus unguulato campum.—λαοκτόνω τεθρίασθαι παραικοῦ. "To bathe in some fair-flowing river." Observe here the employment of the genitive. The poets use a material genitive with many verbs, the material being considered as the antecedent condition of the production or action. The Epic is very rich in this idiom, which is more and more lost in the later language; for, while the Greek mind in its primitive freshness regarded the action as springing into life from the materials of which it was composed, the later Greeks regarded it rather as a mere lifeless work. In the present case, however, the genitive may also be local. (Knicker, θ 540, Obs., p. 184, Jeff.)

509-517. ὑποί δὲ κάρα ἔχει, s. v. λ. Collateral images, employed to complete a comparison, are expressed by the poet in the indicative, in order to bring the picture more directly before the view of the reader. (Thiersch, § 322, 7.—ὑπελάμψε πεποιθῶς. "Confident in beauty " i. e., flushed with the pride of youth and beauty,
Observe here the peculiar construction in πενδοδις, forming a species of asanodollo or nominative absolute. The participle in the nominative refers to an accusative (ὁ) coming after, the person expressed by this accusative being grammatically the object, but in reality the subject of the verbal motion. Thus, βίβον ἐν γυναι φήσει is equivalent, in fact, to βίβον φήσει.—μετὰ τ' ἱδεα καὶ νομον ἦτον “To both the haunts and pastures of the mares.” Compare, as regards the meaning of ἱδεα here, the explanation of the scholiast, ἰδαὶ συνήθεις τόποις. The expression ἱδεα καὶ νομον forms, in fact, a kind of hendiatys, “the accustomed pastures.”

evnd Perygmon ἄκρας. “Down from the topmost Pergamos.”—ἐκ ἔλαιων. “Like the beaming sun.” The term ἔλαιων is likewise employed by Homer as an adjective, ἔλαιων Ἱππόλον, “the beaming Hyperion.” (II., xix., 398.)—ἐγγραφὰς. “Exulting.” Literally, “loud-laughing.” Compare book iii., 43.—ἐρυρμέν. “He overtook.”—ἐπὶ ἀπ' ἔμπρον, κ. τ. λ. “When, in fact, he was about to turn from the place, where he was conversing with his wife,” i. e., he had just been conversing.

519–529. Ἡδέω, ὧ μίαλα ἤπι αὕτη, κ. τ. λ. “Honoured (brother), as surely now I am altogether detaining thee, by my loitering, although thou art in haste.”—εὐθανασίως. “In due time.”—οἷκ ἄν τις τοι ἀνήρ, κ. τ. λ. “Not any man that was reasonable would seek to cast discredit on thee as regards the battle’s work,” i. e., thy exertions in the fight.—ἀλλ' ἐκὼς μεθεἰς, κ. τ. λ. “But thou both relaxest it of thy own accord, and art unwilling (to exert thyself),” i. e., but thou dost not persevere in the good work.—ὑπὲρ εἰκόν. “On thy account.”—πρὸς Τριών. “On the part of the Trojans.”—λαμβ. For λαμβ. with the shortened mood-vowel.—τι δ' ἐπιστήν ἤποικους? Compare book iv., 392.

αἰ καὶ πολυ Ζεὺς ὄψιν, κ. τ. λ. “If ever Jove grant unto us to place in our homes a free mixer to the celestial ever-existing gods,” i. e., if ever it be allowed us to celebrate with our bowl our deliverance from the Greeks, first pouring therefrom joyous libations unto the immortal gods. Observe the expression κρατῆρα ἐκλειθομέν, a mixer, or bowl, drained in commemoration of deliverance.—ἐλασπανταῖς. The reading of Wolf, and far more correct than the ἐλασπανταῖς of the ordinary text.
EXCURSUS

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EXCURSUS I.

THE ARTICLE.

1. The Article, ο, ὁ, τό, is, in Homer, a Demonstratio: 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 δέ, ἢδε, τόδε; or οὗτος, οὗτη, τοῦτο; or εἰκὼν, εἰκόνα, εἰκόνα, ἐκεῖνος. 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, II. i., 20, τὰ ἀνάμνησις, "this ransom;" II. viii., 412, τὸ σκότωρον, "this sceptre," i.e., the well-known sceptre; II., iv., 1, οἱ τεκνοὶ, those who are gods in opposition to those who are men; II., vi., 467, ὁ ὤν ὁ λαός, he who is a boy, in opposition to Hector; II., xi., 637, Νέατος ὁ γύρως, Nestor, that old man whom every one knows; Od., xxv., 10, τῶν μενοῦν ἐξηραμμένον, that unhappy stranger, pointing to Ulysses, &c.

IV. The instances where ο, ὁ, 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, II., ix., 47, ὁ ἢ ηερί ηερίαν, "he went like the night," becomes, when translated more closely, "this god went," &c. So, again, II., i., 221, ἡ μῆτερ, "she had gone," i.e., this goddess had gone, &c. This usage is especially frequent in Herodotus.

V. In the post-Homeric writers, also, ὥ, ἥ, ἃ, has frequently a demonstrative force. In Herodotus, the Doric writers, and Attic poets, it is not unfrequently used as in Homer. Thus, Ἀθην., Suppl., 443, ὅ τοις ὥ τοῖς πάλαισιν αἰσχροθὰ μέγαν, τῶν ἔστιν ἀνάγκη: Ἰόν., 1055, ὃ τοι τῶν μαραθῶν κατείν, τὸ γένοιτ' ἅν: Soph., Ed. T., 200, τῶν , τῷ, ἀν., ἄρεα) ὅ ζεῦ πάτερ, ὕπο σὺ χθησαν κεραυ. So especially with the particles μὲν, δὲ, γάρ (ὅ γάρ, ἥ γάρ, τὸ γάρ, often in tragic wri-
> ter): sometimes, also, with prepositions; as, πρὸς δὲ τοῖς, for πρὸς
δὲ τοῦτοι —πρὸς τῷ for πρὸς τοῦτο —ἐπὶ τοῖς for ἐπὶ τοῦτοι, &c.
VI. And even in Attic prose it retained its demonstrative force in the following cases:

(a.) Τῷ, "therefore:" τῷ ὡς, Ἰαλ.: τῷ δὲ at the beginning of a sentence, "whereas," very frequent in Plato: ὥ μὲν, or ὥ δὲ, ὥ Ἰα-
δὲ, at the beginning of a sentence very frequently. Thus, Thucyd., i., 81, τοῖς ὅ ἄλλα γῆ τετι παλλά. —Demos. p., 68, 15 ὁ δὲ τοῦτα μὲν μῆλαι. So, also, ὥ μὲν, or ὥ δὲ is used, as in Ho-
mer, before its substantive, to call attention to it. Thus, Thucyd., vi., 57: καὶ ὃ μὲν τοῖς δορυφόροις τοις οὐαντικα διαφεύγει ὅ ἄρματοι-
των. —Sn, again, we have τῷ, ὃδε, "here," "on this side," &c.—
With prepositions; as, ἐκ τοῦ, "hence;" ἓκ τῷ, "therefore;" To this head, also, belongs the construction ἐν τοῖς, sometimes ἐν ταῖς, with a superlative; as, Thucyd., i., 6, ἐν τοῖς πρώτοις ἀ-
Ἀθηναῖοι τῶν σιδηρῶν καθενών, and the adverbial formulas, πρὸ τοῦ (προσο), "before," almost always in the sense of ane illud modo definitum tempus.

(b.) In the formula τῶν καὶ τῶν, τὰ καὶ τῶ, "the one or the oth-
er," "this or that;," τὰ καὶ τὰ, ἀτια, bona et mala.

(c.) Immediately before a relative sentence, introduced by ὅτε, ὅτως, or ὅτι, which expresses a periphrasis, either an adjectival, or especially an abstract notion. This idiom is peculiarly Platonic.
Thus (Πλ., Ἰερ., 320, D.), ἐκ γῆς καὶ πρὸς μεθέναι
καὶ τῶν δος προὶ καὶ γῆ κεραυνών, &c.

(d.) In the construction of ὅ μὲν, ὅ δὲ, literally, "these, im-
doed," "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, ὅ μὲν . . . ὅ δὲ, is post-Homeric.

(e.) Ο, Ἰ, τῶ, is used, also, as an attributive with a demonstra-
tive force in the post-Homeric writers. Thus, of objects well
known, or mentioned before: Πλ., Ἰερ., 329, Ε., τὸ τοῦ δημο-
tοκτόνου εὐ ἐχει, ὅ το Ἐριθία (Ἐρ. ταῖς ταῖς) λοφοφορόμενυ ἀπερά-
νετο: —Demos., p., 850, 19, ἑξετάζει με τὸν ἀνθρώπον (omentum in 
sum), &c
EXCURSUS L.—ON THE ARTICLE.

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, ὅ, ἧ, οὗ. 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 it 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: τό μὲν Ὅραντος εἶναι... λεῖξοι καί μείρεν ταῦτα.—Id., κάντων τὸν λόγον ἡμῶν, ὡς δεικνύει.

III. The Attic, comic, and prose writers do not admit this relative force of the article. The tragedians have adopted it only in the seater, the oblique cases, and mostly to avoid an hiatus, or lengthen by position a final short syllable of the preceding word. Thus, Soph., Od. T., 1379: ὅπτερον δ' ἄγαλμα προαυξάνει, τὸν δ' ἐνυψάθμων ἄγω... ἐπετρέψατο ἵππων.

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 ἄνθρωπος ἐστι, "the man (the animal man, i. e., all men) is mortal."

For a more extended view of the latter use of the article, consult Th. Lassen, Or. Gr. 467 seqq., p. 100, ad. Juf.
EXCURSUS II.—ON PREPOSITIONS.

EXCURSUS II.

OF PREPOSITIONS.1

I. As language expresses not only the order of internal thoughts, 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 further 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: ἀν, ὄπι, παρά: while ἅρπα, διερχθ, 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 everything as inanimate, produced, or affected: the Greek language with fresher, more poetical

1 Κίκλερ. τ. 472, τ. ΙΙΙ. ἑτ. Ἱτ. —τδ., 614, p. 529, τε
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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 horen, 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 laquentis.

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 Attic 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 germs of speech, and those which, in his time recently introduced, were, in later periods of the language, universally adopted. We must distinguish the following cases:

(a) Where the preposition seems to be separated from the verb, but, in reality, is used alone in its original force of a local adverb; as, II, iii., 34, ἀπὸ τοῦ τρόπου ἔλλαξε γυνὴ; II, iii., 155, ἠπά τῇ κύριᾳ μακρὰ πτωχῶν; II, iv., 63, ἦς τῇ ὀπίσθιᾳ θεοὶ ἀλληλούς, &c. The adverbial preposition sometimes, though but rarely, follows; as, II, xii., 195, ἐνώπιον ἀπὸ ἑστιακὴς.

(b) Where the preposition seems to be separated from the case of a substantive. Here, also, in Homer, the preposition retains its adverbal force, and belongs to the verb; while these two together form one notion, and this, and not the preposition alone, governs the case. Numerous instances of this have already been given in the preceding notes.

II. The tmesis can not properly be spoken of till, in the later dialects, especially the Attic, the preposition coalesced so closely with the verb, that the new word took its place in the language as such. It is found pretty frequently in Herodotus, more rarely in the Attic severus, and still more rarely in the dialogue, and only where a par-
EXCURSUS III.—ON THE MIDDLE VOICE.

Uncle is the dividing word, so that the connection between the two parts, or the unity of the compound notion, is not utterly destroyed. In Attic prose, except in one or two singular instances, umesis was not found.

EXCURSUS III.

MIDDLE VOICE.¹

I. The Middle voice has a twofold function: 1. It expresses the reflexive and reciprocal notion; 2. Some parts of the passive notion.

1. As Reflexive.

I. The essential sense which runs through the Middle reflexive verb is Self—the action of the verb has immediate reference to self. This is the proper generic notion of all middle verbs; and the particular sense of each middle verb must be determined by discovering the relation in which this notion of self stands to the notion of the verb.

II. There are four relations in which this notion of self may stand to the verb: 1. Genitive.—2. Dative.—3. Accusative.—4. Adjectival.

1. The "Self" stands to the Notion of the Verb as Genitive

As, ἀνώτας, "having pushed away." "ἀνωτάταινος, "having pushed away from one's self," or repulsed.—ἀποστημομαι. "I send away from myself."—ἀποστημομαι. "I shake off from myself."—παρέχομαι. "I furnish from my own means."—παρέχομαι. "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.

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self.”—τιμήλοι. “I take to myself,” I adopt.—So, θέων ἀνεκα, “to make laws for others;” δίκαιος νόμος, “to make laws by which one’s self is bound along with others.”

Hence there is a difference between the active and middle sense of some verbs; the latter indicating that the action of the verb was performed for one’s own benefit, and thence signifying the corresponding contrary to the active voice; as, ἱεροῦ, “to set free;” ἱερόκαθαι, “to ransom.”—χρῆμα, “to lend;” χρήσωσι, “to borrow.”—So, again, χρῆμα, “to give an oracle;” χρήσωσι, “to consult an oracle.”—τίμω, “to pay;” τίμωσι, “to punish;” the active signifying in these examples the giver; the middle, the receiver.

This may arise from the receiving notion proper to the middle verb.

3. The “Self” stands to the Verb as the Accusative.


4. The “Self” stands to the verb as a Pronominal Adjective.

As, ἄνεκαθίσθω, παίδα, “to call a person his son;” κέρδομος τῆς κεφαλῆς, “to save one’s own head;” κέρδομος τοῦ κόσμου, “to wash one’s own feet” (κέρδος τοῦ κόσμου, “to wash another’s feet”); τίμωσι τῆς κεφαλῆς, “to beat one’s own head,” &c.

III. Some middle verbs have the idea of self in more than one of those relations, in which case their sense generally differs accordingly; as, ἀληθεύω (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, τίμω (with the accusative), “I apply myself to,” I adopt; τίμωσι (with the dative), “I apply to myself.” I adopt; μετέχω, “to remove myself from,” followed by a genitive; μετέχομαι, “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 for
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quantly applied to middle verbs, with the additional notion of its being done or his especial benefit, so that the subject of the verb has a peculiar personal interest and anxiety therein. Thus, ἐκάλαθα, “to cause to be instructed”; κακοκισθαν, “to cause to be ashamed”; ἱμασθαν, “to give in marriage”; ποιησθαν, “to cause to be made”; ἱμασθαν ἐπικρατεῖ, “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 sec, both in the Greek and other languages, that it is merely a form of expression, and applied no less to active than to middle verbs, and, therefore, can not be said to arise from the middle verb, though the middle verb somewhat heightens the notion of personal interest in the action.

VI. Many verbs exist only in the middle voice (Deponent); and though we can not discern the exact relation in which the idea of self stands to the active notion of the verb, as the active form is no longer in existence, yet they mostly express notions in which self is very nearly interested; such as, δέχομαι, ἤγγομαι, ἡδομαι, παίνομαι, 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, ἰδον αυτόν φιλάγγος, “for their advantage”; ποιησάμενος τὰς νῆς, “having made for himself a navy.”

VIII. Hence sometimes the personal pronoun is used with the middle verb; as Seph., Ζ. Ed. T., 1143, ἑαυτῷ θεραφών: Eupr., Hcd., 1306, τρέχων σὺ σωτῆρ, &c. And, again, the middle notion is sometimes expressed by the active verb and personal pronoun; as, Demosth., p. 22, δίνων κατεκτήσατε καυτῷ. With some verbs this is always the case; as, ἀφίκεσαν καυτῷ, not ἀφίκεσαν; ἰδον αὐτῶν, not ἰδον αὐτῶν; ἑαυτὸς ἑαυτῷ, not ἐαυτῷ ἑαυτῷ.

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 ο, which confirms the notion that the middle form was originally the proper expression of intransitive and reflexive notions. And when the later forms in ο arose, it followed that many intransitive verbs were used in both forms without any difference of meaning; as, II., iv., 331, ἰδον αὐτῷ λαξ ὑπῆρ, &c. So we may account.
for many verbs having some tenses in the middle form, especially the future; as, ἄνω ἄνωνομαί; 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, he never, with both forms, without any such difference, even in Attic prose; as, ἐνεδρέω, ἐνεδρέων; ἀπασάμενοι, ἀπασάμενα; στρατοσκέπασθαι, στρατοσκέπασθα.

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, συνεπέλθα, "to look at;" συνεπέλθασθα, "to look mentally," to consider. — ὑστερόν, "to place before one's mind," to think. — λαλόω, "I escape notice;" λαλόωμαι, "I escape my own notice," I forget. — θείειν, "to sacrifice;" θείεισθα, "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;" ποιεῖσθα λόγον, "to deliver a speech," to harangue.—σφένδειν, "to pour out a libation;" σφένδεσθα, "to make a truce."

XI. The distinction referred to in the previous paragraph is very marked in those verbs in ἐνω 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, βλαστέω, "I am idle;" βλαστέωμαι, "I behave idly."—πολεμάω, "I am wicked;" πολεμάσθα, "I behave wickedly."—πολεμεῖσθα, "I am a citizen;" πολεμεῖσθα, "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, τύφροσκέπασθαι, ὁριοσκέπασθαι, ἀναφερόσκεπασθαι, &c.; while others, which only express a state, and not the mental character implied in that state, are used only in the active; as, πρωτεῖσθαι, ἀριστεῖσθαι. So all derivatives from substantives in εἶς; as, βασιλεῖς.

XII. The middle derivatives in ἰδωμαι correspond in meaning to those in ἴδομαι; as, χαοτετίζομαι, "I act or speak with grace," &c. —δειλίζομαι (from ἀκρι, the name of a courtesan woman) "I dress finely." The derivatives from national names in ἰδω have no m.d die form; as, Δοριζω, "I live or speak I ke a Dorian."

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"to ask for a loan."—γεμείν, "dare uzorem"; γεμείναι, "rubare." So ρέσειν properly of the mother; τεκίσβαι, properly of the fa-
ther, &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 it-
self, remained the same. And the passive notion being con-
ceived of as a sort of reflexive, would be represented in the re-
flexive 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 fre-
quently, indeed, in a reflexive sense, are likewise really reflexive for-
ms; their use as passives arising from the affinity between the pa-
sive and reflexive notions, and the want of proper passive for-
ms.

As the passive notion of receiving from another became more defined, the form whereby it was already expressed still repre-
sented it in most of the tenses; while for its more accurate defi-
nition in past and future time, fresh forms were quickly invented partly from the middle, partly from the active. So the Scivovia
language has no passive, but uses the reflexive; and the Sanscrit has a transitive form, and a reflexive, the endings of which lat-
ter are used to express the passive, which is distinguished from
the reflexive only by the addition of is to the root of the verb.
EXCURSUS IV.—ON THE HOMERIC SUFFIX φι or φιν

THE HOMERIC SUFFIX φι or φιν

I. In the Homeric language, we find, besides the regular case signs, a small adverbial word, φι or φιν, which always attaches itself to a substantive, and may with propriety, therefore, be termed a suffix.

II. This suffix, properly and originally, had the meaning of "in a place," or "where," like the Datives of the Latin ablative; but was afterward used to express the other relations of the dative, namely, that of the Dative Instrumental; and, in connection with prepositions, it could even take upon itself the functions of the genitive.

III. It appears to have exercised, in the early language, precisely the same office as the Latin ablative; since it never, like the regular dative, indicated a personal object, and, therefore, was never added to names of persons; but, like the Latin ablative, appeared either as Local or Instrumental; and consequently, also, in connection with prepositions, which, in the Latin language, govern an ablative case. Thus, Ἰλίω φι κλητια πῦξα, "at Ilium."—Od., xii., 45. πολέος θ' ἄγει' θετέφει θείς υπνόων πνεομένων, "and a large heap of men roaring upon bones," i.e., upon bones of others who had died before them.—δος δακρόνηπ νυκτίαντο, "his eyes were filled with tears." (Instrumental case)—νάσιν ὁμίσθηται, "to ward off from the ships." In Latin a navibus.

Remark 1. We find this same suffix in the Sanscrit (namely, धित, in the plural धितास) as an Instrumental sign; and also in the Latin; except that in this latter language ḍī (the Greek φι) changes into bī; just as scribo corresponds to γράφω: ὁρᾶσι to orbis, &c.; and this b becomes not only a mark of the locative, but also of the dative itself, in i-bī, u-bī, ali-bī, utri-bī, si-bi, ti-bi, and in the plural no-bīs wo-bīs. So, also, in the third declension, in the ending -īs. Thus, the Sanscrit māhi (for mabhī) answers to māhī; and mabhī to tibī.

Remark 2. This suffix φι or φιν is never added to any other case but the Dative and Genitive. The examples commonly adduced of the Accusatives with this appendage are susceptible of a different explanation. Thus, in Hesiod (Op. et D., 410), ἡθ ἔσσω διάλεγομαι ἐξ αὑτῶν ἐκείνων ὡς νόμον, we must regard ἐκείνων us taken

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adverbially; like ελεωσώ, ἐς τοὺς, &c. So, in II., xiii., 307 ἐν δεξίον ἐν' ἀριστερόν, the preposition is here joined, not with the accusative, but the genitive. The example for the Nominative, from Hesiod (Op. et D., 215), όδης & κρήφης παραθείνει, contradicts itself; κρήφης is here "contrario modo." (Cüting, ad loc.)

IV. The suffix φι o. φιν 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 Dat. thus, ἀγήσφη, "in a herd"; ἀγάληψη, "with beauty"; λεικε θὼφη, "he left at the gate"; ἀμε ἑνομένεφη, "along with the dawn showing itself," i. e., together with the first dawn; κεφαλής λατεῖν, "to take by the head." 2. As a Genitive (Latin ablative), ἀπὸ κεφαλῆς λάλλειν, "to send forth from the string" (as nero); ἐπὶ καθόρην θορεῖν, "to leap from the couch" (as cubili).

Remark. Some, in order to distinguish the dative here from the genitive, are accustomed to write the former with the 'e' subscribed, other critics, however, are of opinion that φι or φιν takes the place of the case-ending or flexion.

Second Declension. It is used here in both the singular and plural: 1. As a Dat. thus, σαρ' ἀφώρη, "with him" ἐπ' ἀφώρην, "upon him;" δακρύφων, "with tears." 2. As a Genitive: ἀπὸ παπαθαλῶν, "from a peg;" ἐπὶ πυρόφων, "out of the deep;" ἐπὶ δοτεύουν, "from the bones."

Third Declension. It is used here only in the plural, and with a rather small number of neuter substantives, in ὄς, gen. ἐνός; and, besides these, with κοινήδων and ναῦς; as, κοινοθρόφων (with a connecting o) and ναοί (like the Sanscrit náud-kí). In the case of those in ὄς, since φι or φιν is always added to the pure stem, the ending ὄς must go back to the original form ὅς. Hence we have ἄρτοφι, κατ' ἄρτοφι; ἀπὸ στήθοφιν. —Once in the Iliad (x, 156), ἀπὸ κράταροι, "under the head," occurs, as if from a stem κράτιν, in place of κράς. —A peculiar form is ἐρεβοφόροι (II., ix., 588). But here, perhaps, the ignorance of transcribers has excluded the true form ἐρέβοφοι.

Since the stem of nouns in ὄς, gen. ἐνός, ended originally in ὅς, and since the φ belongs to this stem, we must be careful not to regard ἐφ, as some do, as a mere letter inserted in the ὅς.
THE LOCAL ENDINGS ὁ, ἕν, ὅς.

With the use of the suffix ὁ or ἕν is closely connected that of the local endings ὅ, ἕν, and ὅς, which, in the Epic language, frequently supply the place of the case-inflexion; namely, ὅ that of the dative; ἕν that of the genitive; and ὅς 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 ὅ, ἕν were appended, in the third declension, to the pure stem; when, however, the stem ended in a consonant, a euphonic ơ was made to intervene between the stem and suffix. The suffix ὅς, however, was appended always to the accusative form. Thus, we have ὀλοθρή, "at home;" ὀλοθρία, "in the morning;" ὀλοπέτρα, "from home;" ὀλοπρότα, "from a father;" ὀλούρα, "homeward;" ὀλαδί, "to the sea;" ὄφωθε, "to flight."

III. In Ἀθήνας, the ὅς is appended to the genitive, because the accusative δῆμος 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, Κόρος ἐναυακέντυ (II., xiv. 325); and, in the often-recurring ὅς ἄρησεν, "to his own shield," the suffix is even repeated with the adjective.
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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 οὗ, τῶν, and also οἷον, εἰκόνα, εἰκόναι, ἐναγώ, ἔλαιος, οἶνος, οἴκος, ἔργον, οἶκος, ἐκατον, with their derivatives, have, in Homer, so often the hiatus before them, that, leaving these words out of the account, the hiatus, which is now so frequent in Homer, becomes extremely rare, and in most of the remaining cases can be easily and naturally accounted for. These same words have also, in comparison with others, an apostrophe very seldom before them; and, moreover, the immediately preceding long vowels and diphthongs are far less frequently rendered short than before other words.1

II. From an attentive examination of the subject, the illustrious Bentley was led to conclude that the words before which these deviations from the usual rules of prosody took place, although beginning with a vowel, must have been pronounced at least, if not written, as if beginning with a consonant. He recollected that some ancient grammarians mentioned a letter as more particularly used by the 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; ιγ, vis; οἶκος, vicus; ἵπ, ser.

III. The letter alluded to, which, from its form, has the name of ligamma, 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: 'Ατρείδης τε ὑμᾶς ὄνδρον (v. 7).—'Α, ναίμονι ἄνδρας Φήμω (v. 24).—Λαῦλλωνι ἄνακτι (v. 36).—οὗ δ' ἦι

1 Buttman, Ausf. Gr. Spr., p. 27.—Buttmann's Larger Grammar, p. 29. Rabb's transl.--Meliv's Greek Graded, p. 31, seq.
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ηρ . ἔωσ (p. 47). — ἡράνθρωπας μάλα εἰσί (p. 85). In all these cases, according to the practice of the language in the days of Ἀτλικ. purity, the short vowel ought to have been elided before ὄνας, ἱάνας, &c. But if we write ὄνας, ἱάνας, &c., or fancy words in question pronounced ωνας, ωνας, ωνώνας, ωνώτε, &c., the difficulty will, in a great degree, disappear.1

V. So, again, we find that short syllables, terminating in a consonant (for example, ὄς and ὄο), 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 ἀριστ. 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 P, or, as some think, ā, 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 Thiessch may be consulted (p. 295, Sanford's transl.).

2. The Ictus Metricus, or Arsia.2

I. There are, however, cases of syllables, not merely 'at the end, but in the beginning and middle of words, where the digamma cannot operate, and which must, therefore, be accounted for in a different manner. Thus, at the end of a word,

οὕτε θεῷς, εἰπερ τις ειτί νῦν δαίμονι εἴδες. (Π., xvi., 99.)
οὶ τε κυδομύσαι, καὶ έξὼν οἷον γνών. (Π., xix., 43.)
ἐγχει Κρής ομώνυ. ἔτι γάρ έχον ἔλεα λυγρά. (Π., 49.)

At the beginning and end; as,

ϕίλε καταγγέλλοι κόμισαι τε με, δῶς τέ μοι ἑπίσκεψις. (Π., v., 369.)

1. The student can satisfy his curiosity relative to the digamma in the poetry of Homer, by an examination of the first three books of the Iliad, according to the earlier orthography, as we have just given them from the text of R. P. Knight. For some remarks on this, consult P.'s place.

2 Melishy Greek Grammar, p. xii., στ. γ
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In the middle; as,
καὶ τὰ μὲν ἑπτάχα πάντα διημοσύνη δαίμων. (Od., xiv., 494.)

II. The question naturally arises, Upon what principle are seen 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 spomdee, which is equally long as is a dactyl, rather than to the second, which corresponds to the short syllables.

III. We can not 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 reader access to writing superseded the necessity of reciting. Certain, however, it is, that when we perceive short syllables lengthened, and can not have recourse to the aid of a digamma, we find that they occupy the long place or the dactyl. We therefore account for the temporary elongation by considering the place which they occupy in the verse; and we call it the effect of ictus metricus, or arsis.¹

IV. Upon this simple principle, then, the greater part of those metrical phenomena which have so much perplexed the commentators on Homer, will be found to receive a satisfactory explanation. Thus,

αὐτῷ ἐπεὶτ αὐτοῖς βεβήλας ἔχεισ τευκρές ἐφίκεισ. (H., i., 51.)

Here the syllables λοῦς ἐς εἶς, and ἐς ἐς ἐς, 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 ἀδι becomes long in the first of the following verses, although it is short (which is its natural quantity) in the second. Thus,

διῶδε | ἀδιῶδος ἠλπιτ οἰείνος ὑδάμιον ἔχεις,
καὶ διὰ | δόρρας πολυδειταλον ἡμέρεστο. (H., iii., 357-8.)

¹ By the ictus is meant the stress of the voice in reciting, which is brought down on the syllable like a blow.—By arsis (ἐρείς) is meant the raising or elevating of the voice (αἴπας, “to lift”), in order to give it greater emphasis. The ictus and arsis are considered synonymous in prosody.
M E T R I C A L I N D E X.

So, again, the first syllable of Ἀρεῖς appears both long and short in one and the same verse; as,

Ἀρεῖς, Ἀρεῖς, βροτολογεῖ, μαυφῶν, τειχειστήρα. (II., v., 31.)

In all the instances above cited, the long and unusual pronunciation is said to be in the arsis, or on the first syllable of the foot, whether dactyl or spondee; while the short and usual one is said to be in the thesis, that is, to be laid on one of the short syllables of the dactyl.

9. 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,

ἥμερος | ἐν βίονθεσιν ἄλος παρὰ πατρὶ γέροντι. (II., i., 358.)
ἀμφῶν ἅμας θυμῶν φιλέσσων τε κεφαλήν τε. (Π., i., 209.)
ἀλειπτόει θνὰ ἱστή, καὶ ἀγελαὶ | δέχθαι ὁποιαν. (Π., i., 23.)
κλόθρι μέν | Ἀργοφόρος, ὑς Χρύσην ἀμφιεδήςας. (Π., i., 37.)

II. The principle on which this depends admits of an easy explanation. The η in ἡμέρη, for example, is equivalent to ηε, and one of these epsilonons being supposed to precede the initial vowel of the following word, the other epsilon remains, of course, short by nature. So, again, the ο in ἀμφότερος is equivalent to two omicrons, one of which it loses before the following vowel in ὅμως, while the other remains short. In like manner, the diphthongs as in καί and δέχθαι, and εν in μέν, 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 meaning, when that vowel or diphthong falls in the arsis of the foot. The following verses of Homer will sufficiently illustrate this:

ἥμετέρῳ ἐνι | οἶκῳ ἐν | 'Ἀργεί, τρῆλθη πότρες. (II., i., 90.)

τῶς, ὁ μεν Κτείναν, ὅ δὲ ἄρ' | Εὐρίσκει | 'Ἀτρ. ρίονος. (Π., ii., 621.)

Here, after one of the component vowels of ο (namely, one of the two omicrons) has been supposed to be elided in ἥμετέρῳ, 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 ἐκφέν, the omega is in the thesis, and hence, after this vowel has lost one of its component omicrons before the η in ἔπ, there is no stress of the voice upon the other omicron, and therefore it remains short.

So, again, in Κράνος, the diphthong αν loses one of its component vowels before the succeeding δ; but then the remaining α being in the axis of the foot, receives the stress of the voice, and becomes long; whereas, in Σέφων, the diphthong αν is in the thesis, and hence, after losing one of its vowels before the initial vowel in the next word, the remaining α continues short, there being no stress of the voice laid upon it.

BOOK I.

1. ρήματι ὑπεκ Πλατηνάδε [ἐξί] ἄχιλλος.
   (= forming one syllable by synacreis.)

2. οἱ ὁμοίων, αὐτός ἄρει ἐλέων ταξις κυνέων.
   (Elwpa has the digamma, θɛλωρα, which prevents the hiatus; otherwise the η in δε must be elided, which would violate the line.)

3. Ἀτρείδας τε ἄναν ἄνθρωπον, καὶ διὸς Ἁχίλλεος.
   (= where the digamma, Γιανας, which prevents the hiatus.)

4. στριμματ' ἦσεν ἐν χρωσὶν Κόσμῃ | Ἀπόλλωνος.
   (The initial vowel in Ἀπόλλωνος lengthened by the αἰσ.)

5. χρησίμως ἄνα σκόπη, καὶ ἔλεγον πάντας Ἀχαιοίς.
   (Χρησίμως,—εω forming one syllable by synacreis, and then shortened.)

6. ὁμοίων | μὲν διάλεγεν Ὠσίππος | ἔχοντες.
   (They one syllable, by synacreis.)

7. ἑνωσίας Προσώμα τούτων ἐν | διὰ καθαρ' ἱκέταια.
   (Final syllable in πύλων lengthened by the αἰσ.)

8. ἀγάμους διὸς τῶν Κόσμῃ | Ἀπόλλωνα.
   (Final syllable of Ἀπόλλωνα lengthened by the αἰσ.)

9. ἂρα ὅς Ἀτρείδος Ἀγαμέμνονος | ἠνδον εὐθύμο (Ends has the digamma, Γενᾶς, preventing the hiatus.)

10. ἑκτείρων ένι | οἰκεῖ, ἐν Ἀργεί, ὑπολόγος πάρτηρας.
   (Οἰκεῖ has the digamma, Γεφεῖ, preventing the hiatus.)

11. Ἀπόλλωνος ἀπεκτεινε τὸν ἱκόμος τέκε Άρτοι.
   (The initial syllable long in Ἀπόλλωνι by the αἰσ.—ἀναίσ has the digamma, Γεφακε, preventing the hiatus.)

12. Κιλλαν τε σαθέγη, Τενέδοιοι τε | ἰφι ἄνοσεςκ.
   (Ἰφι has the digamma, Γεφακε, preventing the hiatus.)

13. τοῦ ἀγάμου ἄνων ἀμφικτεῖ οἱ φασίςτικοι.
   (Final syllable in ἀμφικτεί long by the αἰσ.)
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47. ἀνέποικον τότε ὁ δ' ἂν | νυντὶ ἔλουχὸς.
   (ἔλουχὸς has the digamma twice, Φάρσως, the δ of the two
   presenting the hiatus.)

51. συνέκασται ἄνοιξαί | δελτέος ἐκείνης ἀθέλη.
   (δελτός, final syllable lengthened by the arsis.)

58. Ἀτρένθην ὁ ὄμος πολυσιτωθέντας δήθεν.
   (δήθεν, the penult lengthened by the arsis.)

70. ὥς ἐξήντη ρὰ τ' ἔκτος τὰ τ' ἰνθημένα πρὸ τ' ἔκτος.
   (ἔκτος lengthened by the position made with the digamma in
   Φόε.)

76. ὦ 'Αχιλή, κελεύει με, Διὶ φίλε, μονόσωσαι.
   (Διὶ, final vowel lengthened by the arsis.)

78. μὴν Ἄπλησσιλός ἔκτος προστατεύεται ὡστός.
   ('Απλησσίλος, final syllable lengthened by the position made
   with the digamma in Φακτωμέντα.—ὡστός has the digamma
   Fóvakos, to present the hiatus.)

86. ἤ γάρ δήμοι | χαῦρα χειλομάρειν, ὡς μέγα πάντων.
   (第三人, the vowel i lengthened by the arsis.)

89. Ἀργίων ἀποδεῖ καὶ | οἱ πείδων 'Αχαιοί.
   (οἱ has the digamma, Φοὶ, which saves the preceding dipthong
   from elision, and keeps it, therefore, long.)

95. θαρσώνας μᾶλλα εἶνε τεθριπποῦν ὅσι ὁραθα.
   (Τεθριπποῦν, final syllable lengthened by the position with
   the digamma in Φοιτοί.—εἰνε and οραθα also have each the di
   gamma, Φιτετε και Φοίτη, preventing in each case, the
   hiatus.)

96. οὐ μά γὰρ | Απολλοίως Δίῳ φίλον, | ὧτε εὖ Κάλχον.
   ('Απολλόων, the initial vowel lengthened by the arsis.—Δίῳ,
   the final vowel lengthened by the same.)

98. οὐκ ἄρης παρά | νυντί βαφτέσαις χείρας κτισαίες.
   (νυντί, to be pronounced as two syllables, by synaeresis.)

100. συνάκτων Δαναῶν ὁ οὖν ἦν Ἀγα|μήσων | εἰπροῦ.
   (εἰπροῦ has the digamma, Φείπτρον, presenting the hiatus.)

102. καὶ τότε ὅ ὁ Θάρσος καὶ | χαῦρα | μέγας ὀμίλος.
   (χαῦρα to be pronounced as two syllables, by synaeresis.)

106. κρῖν γ' ἄρτοι πατοὶ φίλω δῷσαι εἰκόκτητον κοίρην.
   (Εἰκόκτητος has the digamma, Φεικόκτως, which preserves
   the preceding dipthong from elision, so that the latter is
   long, as a matter of course, without the aid of the arsis.)

107. μιμητεῖν, | ὅσι σκι | οἱ παρὰ λαμεντύομεν ἔλεον.
   (οἴ has the digamma, Φοῖ, presenting the hiatus—So, also
   Ω.ο
elatyn has the digamma, both at the commencement and on the body of the word, Γεσταυν, the first of these presenting the elision of the final vowel in λαμπεδοντας.

108 ινθδου ὁ ὀπή τι που εἶλητε ἐπο ποτε οὐθον εὐθεῖονος. (The final syllable in elēthē tēn enhēsen by the arsis.)
115. οἱ δὲ μένος οὐθὲ φαῦν, οὐθὲ ἄρ' φάνες, οἷς ἔτει ἔργα. (ἔργα has the digamma, Ε치γα, presenting the hiatus.)
119. Ἀργεῖων ἀψαραστος ἦν ἑκεῖ | οὐθὲ ἔληκαν.
(ἔληκαν has the digamma twice, Ε치λκαν, the first ο. ινθδου e8 preventing the hiatus with οὐθ.)
18. τὸν ο' ἀν' ὑπόθερα ἑδόν προετύχθη πόδας ὥς ἂν Αχιλλείς.
(Ἠδόν has the digamma, Εϊδόν, presenting the hiatus.)

51. ὁ οὐθὸν εὐθέμεναι, η ἀνθρώπου ἤμι μάχεσθαι.
(Observe, that as η is by apostrophe for ἐ, the third foot v- the line, νά, is open to no objection, whereas, if we follow
the common reading η, the line is faulty, since the third
foot is then νά, a trochee instead of a spondee, the η then
losing one of its component vowels by elision before the ini-
tial vowel of the next word.—The earlier form was ἀνθρώ
Φιδέ, without the ν ἐφελεποκότο.)

153. ἄπειρον μαχησκόμενος ἑκεῖ | οὐθὲ μοι αὐτοὶ οἰνον.
(The final syllable in μαχησκόμενος lengthened by the οὐθ.)
157. οὕτως ἐν αὐθένται, θὴλασατο τέ ἐῃσεν. (ἐῃσεν has the digamma, ἐῃσεν, presenting the hiatus.)
163. ὁ μὲν οὐκ ἔριζεν ἑον ἔχει γέφος, ὅποιος Ἀχιλλείς. (ἔοιν has the digamma, Εϊοίν, presenting the hiatus.)
170. οἰκία λέγει σῶν | νυνι ηποικοισίας ὁ ὀπήν τ' ἔδω. |
(νυνι to be pronounced as two syllables, by syncretism. The
result of οῦθον lengthened by the arsis.)
172. τὸν ο' ἢμείδης ἐστιν ἂνα οἴκων Ἀγαμέμνων. (ἀγας has the digamma, Αγας, presenting the hiatus.)
179. οἰκία λέγει σῶν | νυνι τέ | σοι καὶ σοὶ ἑπάναι. (νυνι to be pronounced as two syllables, by syncretism.)
185. αὖθις ἐν ἀλοιφῇ, τὸ σῶν γέφος, | δόρ' εὖ | εἰδής. (εἰδής has the digamma, Εϊδής, presenting the hiatus.)
190 ο' δέος φάγετεν | δόθ' ἐκβολομένος πάρα μνημ. (ἐκβολομένος has the digamma, Εῖκβολομένος, presenting the
hiatus, the final vowel in δόθ' being short.)
193. οὐ κόλου παύοιες ἐκβροτήσει τε θυμον. (According to prosodians, the ν in ἐκβροτίω is long before ο, and, metri gravis, before a long syllable; but short before a
short syllable, as, ἐρήμων, ἐρήμωται. Knight, however constantly inserts the digamma, and hence, in ἐρήμωται, the ν is long by position, and remains short in ἐρῆμος, which appears the more reasonable doctrine.)

198. ἦκ ὄψιν | τοῖς ὀρθοῖς κατὰ ἑρεία κατὰ κατὰ ὄψιν. (ὅς to be pronounced as a monosyllable, by synæsthesia.)

300 Παλλάδιον Ἀθηναίων ἐνυγόν ὃ ὀλ | δοσε φάσειν. (ὁς has the digamma, For, preventing the hiatus.)

301. Καὶ μν ἄνως ἐπὶ ἑπετοικόν προσχών. (προσχών to be pronounced as a trisyllable, by synæsthesia.)

303 ὁ Ἰππος | δοριν ἰδίῃς Ἀγαμέμνονος Ἀρείδας. (δοριν has the digamma, Fides, preventing the hiatus.)

304. ἄλλ' ἐκ τοῦ ἑρέω, τὸ δὲ καὶ ἐπελευσθαί ἰδίῳ. (ἵω, penult lengthened by the arsis.)

316. χρῆ μὲν ὁμοίτερον γε, θεῖα, ἄτος | εἰρόνοσθεν. (ἄτος has the digamma, Fides, preventing the hiatus.)

326. ὁτε τοῦ ἐν πάλιν ἄμοι | λαὸς θαυρηθήσαν. (πάλιν, final syllable lengthened by the arsis.)

333. ἄλλ' ἐκ τοῦ ἑρέω, καὶ ἐς τί μέγαν | ὄρειν ἀκούσαν. (ἐς, final syllable lengthened by the arsis.)

326. σοῦ ἀναθήματο: περὶ | γῆρ ὅλ' ε | χαλάζεις ἔλευν. (ε has the digamma, For, preventing the hiatus.)

326. τοῦ γὰρ τούτος ἰδον | αὔρος, | οὔτε ἰδίῳ. (αὔρος, initial vowel lengthened by the arsis. — ἰδομαί has the digamma, Fides, preventing the hiatus.)

373. καὶ μὲν μὲν βουιλίων ἐξιτὶν περὶ τοῦ τε μιθ. (βουιλίων to be pronounced as a disyllable, by synæsthesia.)

377. μῆτε σο, Πελείδη, ἂν' ἐκρίσεις βασιλεί. (The last syllable of Πελείδη coalesces by synæsthesia with the initial vowel of ἂν', and the dactyl thus commencing is to be pronounced as follows: ἄν'τελ-έα.- Some read 'Θε' for 'Θε', but the form Θε' never occurs in Homeric or the other Epic writers.)

393. λίσσων Ἀκτίλοι, μεθεῖς, ξήλων, δὲ μέγα πᾶν. (Ἀκτίλοι, final syllable lengthened by the arsis.)

391. τοῦκά 1 ό προθέωσα νευδείς μεθείς. (ὁ has the digamma, For, preventing the hiatus.)

396. σημαίν' ὃν ὑπὲρ ἢγοι' ἕνω παρὰ εἰσεῖσθαί ἰδίῳ. (ἵω, penult lengthened by the arsis.)

395. αὐστήτων ἦδαν δ' ἄγορον παρὰ | νυπαίν Ἀκτίλοι. (νυπαίν to be pronounced as a disyllable, by synæsthesia.)
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307. ἰδιῷ σῷν τε Μενοετίλιῳ καὶ | οἷς ἐτρώατον.
   (οἷς has the digamma, Foi, preventing the hiatus The diphthong as in καὶ, therefore, remains without elision, and long.)

315 ἔρωτον δ' | Ἀπόλλωνι τελείστατο ἐκκαθόμασιν.
   (Ἀπόλλωνι has the initial syllable lengthened by the arsis.)

322 ἔρχεσθαι εὐλογεῖν Πηλέμων' Ἀχιλλῆσι.
   (Πηλέμων,-the ending -deu to be pronounced as one syllable, by synastasis.)

325. ἐόθον σῶν πλεόν| σεοι τό | ο λ καὶ ἀγγέον ἕστα.
   (ο λ has the digamma, Foi, preventing the hiatus.)

330. ἤμενοι οὖν ὁρᾶν | τούργι τὸδον γένοσαν Ἀχιλλῆσι.
   (τὸδον has the digamma, Fidōn, preventing the hiatus.)

333. αὐτὰρ δι' | ἤγιν | φῶς ἐν φρεατί, φῶςφεν τε.
   (φῶς has the digamma, Fidōn, preventing the hiatus.)

342. τοῖς ἀλλοις ὑπὸ τοῦ | γαρ δι' ἀλοθήσαν φρεατί θείοι.
   (γαρ lengthened by the arsis.—ἀλοθήσα], the second omonhem lengthened by the arsis.)

343. οὐδέ τι | οἶδε νοίησαι ὡμα πρόσω καὶ ὀπίσω.
   (οἶδε has the digamma, Foi, preventing the hiatus.)

344. διπλὰς ὁ παρὰ | κανινι σίλιοι μακίσσωντα Ἀχιλλος.
   (κανινι, to be pronounced as a dissyllable, by synastasis.)

350. δι' ἕρει ἄλλος πολικεῖ, ὀρίζων εἰς | οἴον τοῦτον.
   (οἴον has the digamma, Goiôna, preventing the hiatus.)

363. ἐξόσα μα χειν τοῦ, ἵνα | εἴδοντι ὁμώς.
   (εἴδονεν has the digamma, Fidōn, preventing the hiatus.)

370. Χρόνος ὅσον τε, ἠμέροις καθάλλωσι | Ἀπόλλωνος.
   (Ἀπόλλωνος, first syllable lengthened by the arsis.)

373. Same as line 370; Ἀπόλλωνος with first syllable long.

74. χροστὶν ἀν' ἔχειν σκιττρὶ, καὶ ἔλεγμεν πότας Ἀχιλλῆσι.
   (χροστὶ to be pronounced as a dissyllable, by synastasis.)

376. ἀλλ' οὐ Ατρείδ' Ἁγαμεῖμοι | ἔδωκεν θυμό
   (ἔδωκε has the digamma, Emdôve, preventing the hiatus.)

388. εἰς τῷν ἧδεν πρόσω κελάτων | θεόν | ἐλασκέσθαι.
   (ἐλασκέσθαι has the initial syllable lengthened by the arsis.)
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472 οδ οί κανθάροι μολυθ' θεοῦ | Ιλίσκοντο。
(Ιλίσκοντο, initial syllable lengthened by the aoros.)

473 καλόν δ' εξίδοντες παιδώνα κούροις Ἀχάιοιν.
(καλόν, initial syllable lengthened by the aoros.)

479 ναῦται δ' τομάνων οἵων ἦς ἑκάστερος Ἀττιλλόν.
(ἑκάστερος has the digamma twice, Γενέφρυγος, the first of which saves the preceding dipthong from elision.)

485 νός μην οὔλε μέλαννον ἐν ἱερί]του ἕφσοναν.
(ἴφσοναν has the digamma, Γέρσοναν, preventing the i-aitia)

488 αὐτάρ ὁ μήνις | νυνὶ παρίμεμον υπάθρωναν.
(νυνὶ pronounced as a disyllable, by syncretism.)

491. οὔτε ποὺ ἐκ νεῖλατον ἄλλα φθινότεσσα φίλον κύρ.
(νεῖλατον, last syllable lengthened by the aoros, and also by the pausa in the line.)

495. πάντες ἡμ., Ζεὺς δ' ἥχος, Θείς δ' ὑπ' ἄλφεστ' δισεμών.
(δισεμών—ἐν pronounced as one syllable, by syncretism.)

502. λυσσομήνῃ προτέτειν Δία Κρονίωνα ὑμακτα.
(ὕμακτα has the digamma, Γάμακτα, preventing the hiatus.)

506 ἐκλετ' ἀτάρ μην | νῦν γε ἁνάμων ἄνδρων Ἀγαμήμον.
(άνάς has the digamma, Γάμας, preventing the hiatus.)

510. νῦν ἑκατ. οἰσκών, δὲ ἀκολουθία τέ μ' ὑμή.
(ἐ has the digamma, i.e., preventing the hiatus.)

515. ἄνωτέρ' ἐκεῖ ὅ τι ἔστι ὁ δικ. | ὥρ' εῦ | εἰδώ.
(ἐντι, final syllable lengthened by the aoros.—ἑδῶ has the digamma, Γενέδω, which saves the dipthong εῦ from elision.)

518. ἔ ὅλα | λογία | ἕργα, ὅταν ἐκ τῆς ἄλλης ἑφάνωτο.
(ἐργα' has the digamma, Γέργα', preventing the hiatus.)

528. ἡ, καὶ | κανταί]του ἔστι δύοις νεοῖς Κρονίων.
(κανταίτου, the initial syllable lengthened by the aoros.)

529 ἄμφοισαί δ' ἄμφα χαίται ἑπεξεχομενοῦν ἄκατος.
(ἄκατος has the digamma, Γάκατος, preventing the hiatus.)

537. ἄνοισαν ἑδῶν, ὅτι | οἱ συμφώνοσαν βουλάς.
(ὁι has the digamma, Φοί, preventing the hiatus.)

539 πολικα περιτοιζοῦν πολυθ' Κρονίωνα προφορά.
(προφορά—φορά pronounced as two syllables, by syncretism.)

546. πρότερον τέταρτοις εἰς εἰς ἑτοί νοέσα.
(τέταρτοις, final syllable lengthened by the position formed by the consonant ç and the digamma in Γάεὐν.)

550 μνή σὺν | παύχα Παύσα παύσει, μὴ μεταλλά.
(παύσα has the digamma, Γάσσα, preventing the hiatus.)

551. τοῦ δ' ὁμοίωτα ἑκατερία βοοίς | νύσα | Ἡμα.
(Ἡμα has the digamma, Γάμα, preventing the hiatus.)
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568. τιμήσεις ὑλήσεις δὲ πολλάς ἔτι | ὑποστ' Ἀλέξιων.  
(phiolos pronounced as two syllables, by synsages. — vnoes also pronounced as two syllables, from the same cause.)

572. ἢ δὴ | λογία | ἑργα τόδε ἐστείλα, οὔτ' ἢ τ' ὄνεκτα.  
(ेργα the digamma, ἑργα, preventing the hiatus.)

578. παρτι φιλω ἐκπορφα ψέβειν Διό, | ἑφα ἡδί αὖτε.  
(êφα has the digamma, Ôφα, preventing the hiatus.)

583. αὐτε' ἐπειτ' Ἵλας | 'Ολύμπιος ἔσται ἡμών  
(êλας, reduced lengthened by the arsis.)

606. οἷ μὲν κακακιότερος ἔτους άλοϊνδε ἐξαιτος.  
(áxastos has the digamma, ἓκαστος, preventing the hiatus — êtou, final syllable lengthened by the position produced by the final consonant v and the digamma in Οικάνθος.)

607. ἥξε ἑκάστῳ άλλα περικλείσ' Ἄμφιφερκες.  
(êκαστω has the digamma, ἑκάστω, preventing the hiatus.)

100. Ζεύς δὲ πρὸς ὅν λέχες ἢ Ὄλυμπιος ἀπερτοκατεί.  
(There is a defect in this line, since, inasmuch as ãv has the digamma, îvov, the preceding ãv ought to be long by position, which would vitiate the dactyl. Bentley recommends the rejection of ãv from the text, so that the line may run as follows: Ζεύς δὲ | πρὸς λέχες | ἢ δὲ.)

BOOK II.

1. Ἀλλος μὲν ἢ θεός τε καὶ | ἀνήρ | ἀποκατορρεῖ.  
(ἐκκορσε, initial syllable lengthened by the arsis.)

4. τιμήσεις ὑλήσεις δὲ πολλάς ἔτι | ὑποστ' Ἀλέξιων.  
(τολέος — ês as one syllable, by synsages. — vnoes pronounced as a disyllable by synsages.)

6. ἥξε δὲ | οἷ κατὰ φωναί ὠρίστα φαινετο βουλή.  
(o avoir the digamma, Foiô, preventing the hiatus.)

9. βδῶν ʔάι | υδὸν δαιμον, δοῦς ἐπι νῆς Ἀλέξιων.  
(êdû has the digamma, Ôdô, preventing the hiatus. — An hiatus, however, actually takes place between ôddô and ñe, which there is nothing to remedy, unless we "cad, with Knight, Ôdô", the elided form of the vocative, from Ôdôs.)

12. Θωρήσαι ἐκ κλίπειν καρπομοιωτάτος Ἀλέξιων.  
(ê has the digamma, Foiô, so that there is no elision in the diphthong preceding.)

60. στὰ δ' ὃι ὑπὲρ καραλός Ηρώδη | νῦν ἤπνι.  
(ê has the digamma, Foiô, so that no elision takes place in the
metrical index.

440  final vowel of Νηλείς.—ίους has also the digamma τόμον, Φοίνικος, the first of which prevents the hiatus with ou.

94. ου χοι τανήθη ψινθον αυλησιν βολελόρον ανάμ
(ψαννομένον, final syllable lengthened by the arsis.)

35. νομος — o ήνε το βο η το η η η η
(το η has the digamma, ग, preventing the hiatus.—η, has also the digamma, ग, preventing the hiatus.)

53. καλόν, νηραίους — πέρι — δ η μεγά καλέντο μάρος.
(καλόν has the first syllable lengthened by the arsis — δ η is also lengthened by the arsis.)

44. ιω ιω ιω ιω ιω ιω ιω
(υπό, final syllable lengthened by the arsis.—καλά, initial syllable lengthened by the arsis.)

58. ειδος — τ τ η λευχιστον έδεστο καλά πέδιλα.
(τε lengthened by the arsis.—ή, has a cut digamma τον Φοίνιξ, the first of which prevents the hiatus.)

71. ηξεν άποκτέμενος, λευχιστον — δ η λευχιστον άνοίχθη.
(άποκτέμενος, final syllable lengthened by the arsis.)

74. και σέγις ούν — γνωι τοίαυτήν ηρεμήν κελνέον.
(γνωι, two syllables, by synaeresis.—πολυευθίασι, penult lengthened by the arsis.)

77. Νέτυρ, ού η κα Πύλοιο ωνάς ήν ομοδινετος.
(ονας has the digamma, γαδις, preventing the hiatus.)

87. ψήτα | έθνεα | είσι μελανουμον αθινον.
(έθνεα has the digamma, ἑθνεα, preventing the hiatus.)

30 al μεν | η ένθα άλλας πεποιθήτα | al δέ τε | ένθα.
(άλλας has the digamma, ग, preventing the hiatus.—There is an hiatus, however, in τ τ ένθα, which escaped the observation of Bentley, and for which Heyne proposes τ τ ένθα.)

96. και ιόωντων, ηματο δ ων, ένθα | δ εσοφ | (σφος, one syllable, by synaeresis.)

105 δι' ή χαίτω τοι Πολυάμοι άντι ακτώ.
(άντι has the digamma, Γάντι, preventing the hiatus.)

104 έμελειας δ η αναϊς δόκει Πελοπόν πλησίπτυ,
(άνας has the digamma, Γάνας, preventing the hiatus.)

108. πολλοίς νόσου τα και ἀρχή ει | ποτί άν άν άν
(άνασσεν has the digamma, Γάνασσεν, preventing the hiatus.)

100. το δ βορεώμενος επει | Αργούσιος μετέρησα |
(βορεώμενος, last syllable lengthened by the arsis.—μετέρησα —φθάνει pronounced as two syllables, by synaeresis.)
ΜΕΤΡΙΚΟΙ ΙΝΔΙΚΟΙ

116 οδών που Δέι μήδελε υπομεταφέρον ζιόδον γ ηίδας.
(υπομεταφέρει, final syllable lengthened by the αριστ.)

127 Τρώον | ὅν ἀνδραὶ ἐκοινώνων ἴοινθετά | οἰνοξούνειν.
(ἐκοινώνων and οἰνοξούνειν have each the digamma, ἐκοινώνων
and οἰνοξούνειν, preventing in each case the hiatu.)

129 πολλάκι ας ἄπαξ ὑπομεταφέρον | οἰνοξούνειν.
(ὁ οἰνοξόων has the digamma, preventing the hiatu.)

131 πολλάκι | ἐκ πολλῶν ἐγγίζοιπαλαι ἄνδρας ἔκαστον.
(πολλῶν pronounced as two syllables, by syntaxis.)

137". εἰσ' ἐπὶ μεγάλους ποσίλημαν τ' ἄμετα δ' ἐγέρνον.
(ἐπὶ, final syllable lengthened by the αριστ.—ἐγέρνον has τ' ἐν
gamma, ἐγέρνον, preventing the hiatu.)

140. φένομενον οὖν | νοοὶ φίλην ἐς τοπίδα γαῖαν.
(νοοὶ pronounced as two syllables, by syntaxis.)

145. πόντου | Ἰκαρίου, τοῦ μὲν τ' Ἐδρός τε Νότος τε.
(Knight gives Ἰκαρίου the digamma, Ἰκαρίος, the first of
which prevents the hiatu.)

146. ἀρρόπ' ἐπὶ ἀλίμας πατρὸς Δέι ἐκ κεφαλῶν.
(ἐπιάλεσα has the antepenult lengthened by the αριστ.)

150. νήσος ἐπὶ κυκτωντα, ποδῶν δ' ὑπεύρη ἱκόνης.|
(κυκτωντα, penult lengthened by the αριστ.)

154. οἴκαδε | ἴππεινων ὑπὸ δ' ὑπεύρη ἱματα γνών.
(ἱππεινων has the digamma, ἱππεινων, preventing the hiatu.—
ἱππέων has also the initial vowel lengthened by the αριστ.)

158. οδών | ἐκ οἰκονομεῖ φίλην ἐς τοπίδα γαῖαν.
(οἰκονομεῖ has the digamma, οἰκονομεῖ, so that no elision takes
place in ὑπ.:)

64. οὐς ἐς γαυνοὶ εἰσεσοσ εἴρηται φῶτα ἐκαστον.
(ἐκαστον has the digamma, ἐκαστον, preventing the hiatu.)

65. μυὸ εὖ ἐλατ' ἐνοικίασ | ἔκερεν υμηρείσσας.
(νυός, final syllable lengthened by the αριστ.—The common
text has μυὸ ἐλατ', but this produces an hiatus, which vitiated
the line. Knight, accordingly, reads μυὸ ἐλατ' (i. e., μυὸ
ἐλατ'), and Bentley μυὸ ἐλατ', but we have preferred to
either the emendation of Thiercsch, μυὸ ἐλατ'. Gr. Gr., 280,
69.)

157. θῇ δ' ἐκατ' Ὀλύμπου καρπῶν | ἄξιοςα.
(ἄξιοςα, initial vowel lengthened by the αριστ.)

189. εἰρέν οἴκετι 'Οὐδαμὸν Δέι μὴν ὑπάλλον.
(Δέι, final syllable lengthened by the αριστ.—μῆρις, the same.}

175. φινίκιος εὖ νόησεν πολυκλάδης πεντὸρος.}
(πολυκλάδης, penult lengthened by the αριστ.)
METRICAL INDEX.

LINE
180. Compare line 164.

181. Compare line 165.

182. οὐδέ· ἢ Ἀτρειδείων ἀγαθὸν πολὺν ζῆλον
(Ἀτρείδεω—See pronounced as one syllable, by synæresis.)

183. δὲ οὐκ ἐπίστημών ἐπὶ πατρὸν, ἐδίδον ἀλλὰ
(οὐ has the digamma, Foi, preventing the hiatus.)

184. τὸν δ' ἀγανίκος ἐπέσεων ἐσπερότετεκαν παραστάς.
(Compare line 192, book 1.)

189. οὐκ οὖν, οὐκ οἷον, οἷον οἷον, δεξίονσθαι,
(οὐκ has the digamma twice, οἰοξεῖοι, the first of which prevents the hiatus.—καθάν, final syllable lengthened by the arsis.)

192. οὐ γὰρ την σφάλμα· οἷοθε, οἷοθε οἷοθε Ἀτρείδεως.
(οἷοθε has the digamma, Foi, preventing the hiatus.)

193. ὕπος, δ' ἐκ μέγας ἔστη διοικητής βασιλῆς.
(δ' lengthened by the arsis.)

197. τιμή δ' ἐκ Διὸς ἔστι, φίλει ἐν τῷ μνημείῳ Ζέος.
(ἐκ has the digamma, Foi, preventing the hiatus.)

200. οὖν δ' ὁδικοῖς τῷ ἀνάρα ἄθικοι, δοσάντα τ' ἐφεύροι.
(ὁδικοῖς has the digamma, Foi, preventing the hiatus.)

210. εἶς βασιλεύς, ζ ωδε Κρονὸν παῖς ἀγαθομητέω.
(ἀγαθομητέω—tau one syllable by synæresis.)

205. ἐρωτηθείται οὖς τῷ Ἀτρείδεως ἐνα οἴσια βασιλεύς.

(This line violates the metre, since no good reason can be assigned for the length of the first syllable in σφαλμα, 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 σφαλμα is long by the arsis.

211. ἄλλοι μὲν δ' ξύνοι πρὸς ἄναμάθητα δὲ καθ' ἄνδρας.
(According to some, the ν is long here in ἄναμάθητα, because contracted for ἄναμάθης. A better reason, however, is, because the digamma intervenes, and produces a lengthening by position with the following θ, namely, ἐρώτησθεν. Compare line 192, book 1.)

212. ἀλλ' ἐκείνη φρενίν ἔτην ἄκοιμω τε νοῦς τε ἐγώ.
(ἐγώ has the digamma, Γἰός, preventing the hiatus.)

215. άλιθ' δέ ὁ σαντι γερολοιν Ἀτρείδεως.
(ο' has the digamma, Foi, preventing the hiatus.)

216. ἑρωτάναι· αληθεῖσθαι δὲ ἀνήρ ἄνδρον ἔτην ἄκοις.
(This line is faulty on account of the hiatus in δ' ἄνδρ', whereas Bentley seeks to remedy by reading δ' ἄνδρ' ἄνδρ', or αληθείστα
METRICAL INDEX

187. φολέος ἐπὶ, χωλός δ' ἐτερον πόδα : τῷ δὲ οἶ] ὧμω. (οἶ has the digamma, foi, preventing the hiatus.)

228. πρωτίστω διὸις εῦτ' | ἦν πτολεμεῖον ἰλθειν. (διὸις, final syllable lengthened by the aresi.)

223. ἐν' αὐ[τός ἄρα] | νόση οἱσίσκεαι ;—οἷο μὲν δουσκ. (αὐ[τός, final syllable lengthened by the aresi.)

236. οὐκαδὲ νε'ρ' ῥ'νυ | νυνιε υπερθυ . . . τόνδε δ' ἰδομ. (νυνιε pronounced as two syllables, by synaeresis.)

239. δὲ καὶ νῦν 'Αχι[λῆς, ἐ]δ' ἐρ' ὧμενα φώτα. (to has the digamma, Fō, preventing the hiatus.—The same vowel in δο is also lengthened by the aresi.)

245. καὶ μν ὑπ[ὸν ὀ]διὼν χαλεπον ῥηικας μαθ. (ὁδιὼν has the digamma, preventing the hiatus.)

249. ἰμενα, δοσον ὡ[μ' Ἀτρείδης ὑπὸ τὸν ἅλθον. (ὁ[λθον has the digamma, Fīsos, preventing the hiatus.)

252. οἰδέ τα· ρωσο[μ]δ' ίμεν, ὡς κτείς τάδε ἄριστα ἀργα. (ὁμερ has the digamma, Fīsos, preventing the hiatus. Δὲ, also, ἀργα has the digamma, Fīrpa, preventing another hiatus.)

255. ημεις οἰκεῖις ὑπὶ | οἶ μᾶλα πολλὰ διόμοιον. (οἶ has the digamma, foi, preventing the hiatus.)

261. εἰ μὴ ἤγα σε λαδόν ἄρα | μὲν φίλα ] εἰπάρα δοῦσ. (εἰπάρα has the digamma, Fēia, preventing the hiatus.)

266. πλήθος ἐν δ' ἤδονθ, θαλέᾳον δὲ ὑλίκατον διαρν. (οἶ has the digamma, foi, preventing the hiatus.)

268. σκήττων ὑπὸ χριστον ὧδ' ἄρ' ] ξένο, τὰμβορνετ ντε. (χριστον must be pronounced as a dissyllable, so that τὸν ὦ δ' ἄρ' forms a dactyl.)

269. ἀλγάς δ' ἀχρείον ἰδιον, ὑπομάχατο δακρυ. (This line is metrically faulty, since ἰδιον has the digamma. Φίσον, and the final syllable of ἀχρείον ought, therefore, to be long by position, and can not form the second of a dactyl. Bentley suggests ἀχρείαν ὧμων, or ἀχρεία Φίσον. Many passages occur in which ὧμων and ἰδιον appear to be interchanged, and probably the present one ought to be added to the number. Heyne also inclines toward ἀχρείαν ὧμων.)

370. οἴ δ' καὶ ἀχρείοις τερ, ἵπτ' | αὐτὸ ] φῶς γέλασμαν. (φῶς has the digamma, Fōs, preventing the hiatus.)
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271. ὡς δὲ τις εἰπεύειν ἱδὼν ἢς πλησίον ἄλλον.
   (εἰπεύειν has the digamma. Γείπευεσθαι, so that τις becomes long by position.)

272. ζά πόνοι, ἦ δὲ μοῖρ' Ὀδυσσείς. Ιαπόλαι ἱππευεν.
   (ἱππευεν has the digamma. Γείπευε, preventing the hiatus.)

274. τὸν δὲ τοῖδε μέγ' ἄριστον ἐν Αργείων ἔρεξεν.
   (τὸδέ, final syllable lengthened by the arsis.)

277. ὑπ' ὁνομάζεται ἑπισελόλον ἐπ' ἄγοράς.
   (Ἑπισελόλον has the digamma, Γείπεσέλολ, preventing the hiatus.)

294. Ἀρτέιδε, νῦν. ὡς ταύτῃ ἔθλοντος ἀρχιοί.
   (Ἀναθεστεῖν, the one lengthened by the arsis.)

290. ἄλλοι σίγαντο διὰ ταῦτα, ἐν διάκονε, ἀρχιοί.
   (ἄνακες has the digamma, Γείπαθε, preventing the hiatus.)

291. ὡς μὲν καὶ πόνος δίδυμην ἄνετα ἐνδέχεται.
   (ἀνεκβίθεσται, the one lengthened by the arsis.)

292. καὶ γὰρ τίς ἄνευ μένα μενύμων ἀπί οὗ ἀλλιού.
   (ἄς has the digamma, Γές, preventing the hiatus.)

294. χειμωνὶς εἰς ἱλίομεν νικήμεν τε θάλασσα.
   (Ἐκλιώνων has the digamma, Γείπελίων, preventing the hiatus.
    —ἐκλιώνων, moreover, must be pronounced as three syllables, if by a normal syllable, because, by a normal syllable, two being contracted into one.)

297. ἀσχαλάνας παρὰ γενοµενονισιν ἀλλὰ καὶ ἐμπροσ.
   (γενοµενον, pronounced as two syllables, by synizesis.)

301. εὖ γὰρ ὡς τὸ δένει ἰδειν' ἄγοραν ἐκτείνει.
   (ἰδειν' has the digamma, Γείπελε, preventing the hiatus.)

307. καὶ οὔπότε πλατανώστα, οὖν δὲν ἐγὼλαν ἠδορ.
   (καὶ, first syllable lengthened by the arsis.)

410. βιοῦν ὑπηλίζεται πρὸς ἑκατέρον ὥσπερ.
   (ὑπηλίζεται, antepenult lengthened by the arsis.)

415. ἕντερ δ' ἀρφετοτάτο ἄρφετοτα ἀρφετοτά.
   (TP: This line is faulty in point of metre, since there is nothing to prevent the hiatus. Penelope suggests ἀρφετοτάτο διοφωμενή.)

416. λάπαν γὰρ μὲν ἐδέχεται Κρόνον παλαῖς ἀγκυλοµέστευ.
   (Ὑγκυλομεστες—τευ pronounced as one syllable by synizesis, so that—µέστε forms a spondee.)

429. τῷ δικαίῳ δὲ πάλιν ἀληθομεν εἰρήγεμαι.
   (ἔνθες, final syllable lengthened by the arsis.)
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232. αὐτόν, εἰς δεδειν οὖν μέγα Ποιαμάου τούμνι
(The pause causes the last syllable of αὐτόν, from elision, or in other words, prevents the hiatus.—With regard to Ποια
μάου Ποιαμάου, Bentley suggests Πρωμάου αὖθις, i. e., Παλί
but Knight gives Ποιαμάον itself the digamma, Φέλωμι.)

233. δι; ἐστι: 'Ἀργείοι δὲ μέγα' ἡ λαχο, ἢ ἢ ἢ ἢ ὢνες.
(laχο, initial vowel lengthened by the arsis.)

234. ἐπάνω, ὥστε τούτοι, ὅ ὅ ποιον ἔτοιχον, ἀγοράσθε.
(ἀγοράσθε, initial syllable lengthened by the arsis.)

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394. ις ις ταιοι ου μεγερυ / ιους, / ις ου κλινεια.

(Laioun, initial syllable lengthened by the arsis.)

405. Νεστορα μεν προτιστα και ιδομενην ιναιστα.

(Anata has the digamma, Γιους, presenting the hiatus.)

407. δικαιον ενθεοτ / οντισε διπ / μητων ιναισταντω.

(Anai and μητων have each the final syllable lengthened by the arsis.)

409. αυτοματος δε οι / ιδες βοην ιγαλοιν Μενεδε...ας.

(Οι has the digamma, Φoι, presenting the hiatus.)

411. ος ιας... ονυ ιον / νω οι ενεποιειαν Κρο-ιοιν.

(Οι has the digamma, Φoι, so that there is no elision in the preceding vowel.)

434. Ατρειδη κοιλιστε ιναις ονισων λαγωματων.

(Ανας has the digamma, Γιως, presenting the hiatus.)

436. ιουδαλλομεθα / ιρης, δε ηθις ιεγων ιολετθα.

(Ιρης has the digamma, Φηρης, presenting the hiatus.)

440. ειμιν, / δημα ιναις ιυερομεν ιναις... οινοι.

(Ειμω, initial vowel lengthened by the arsis.)

449. ποιτες εμπλεκετε εκατιμιονος δε εκαστ.,

(Εμπλεκετε, final syllable lengthened by the arsis.—Εκαστος has the digamma, Γιαστος, presenting the hiatus.)

454. ει νοιοι γλασαρθηθον Φιλην εν κατιτι... γαλαφ.

(Νοιοι pronounced as two syllables, by synconesis; hence ει... νυμ—forms a Hendecasyll.)

465. ει πεδιον προκειοντο ιπλαιανθρων αυτορ επι καλοι.

(The final vowel of προκειοντο remains short before the οι in the next word, it being impossible otherwise to adapt such a form as Σκαμανθρως to the measure. To remove such a shortening as the present one, Knight reads Καμανθρως.

Consult Anthon’s Greek Prosody, p. 6.)

467. ονται δε ειν λεκτοιν ικαμανθρως υπαθεινειται.

(Consult remarks on previous line.)

471. ορη εν | ειπαρη, ου τε γιαγοις ογγεια θετει.

(This line violates the metre, since ειπαρη has the ιγγαμμα, Φειαρης, which would make ειν long by position. Bentley suggests ορη ειπαρη, i. e., ορη Φειαρης.)

482. ευμεν για θειδε λητε, παρευτε τε, | λυτε τε παντα.

(Λυτε has the digamma, Φιδυς, presenting the hiatus.)

498. ομις δε κλας ολον ακινομεν, | αοιε τε | ιεμεν.

(Ιεμεν has the digamma, Φιθυς, presenting the hiatus.)
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2. Τρῶες μὴν αλαγγὴ τ' ἐυρυγ' τ' ἱσαν, ἄρωνθες ὡς
   (ἄρωνθες, last syllable lengthened by the arsis.)
36. εὔφων ἢ ἐλαφον ἑραὸν ἢ ἢ ἄγριον ὄλγα.
   (ἄραον, last syllable lengthened by the arsis.)
37. ὡς ἐχύρων Μενελαος Ὀλέξαιον θεοειδεία.
   (θεοειδεία—σα pronounced as one syllable, by synaronia, σ 
   that -ειδε forms a spondee.)
33. ὡς δ' οὖ τε τίς τε ἀράκουτα ἰδίων παλίνορος ἄνατος.
   (ἰδίω, has the digamma, ἰδίων, presenting the hiatus.)
35. ἄν ρ' ἄνεχώρητον, ἀνεχοίρ ἢ μὲν ἐκ νεωτέρος.
   (ἀνεχώρητον, last syllable lengthened by the arsis.)
49. ὅποις, | ἐδος ἄρωσα, γνωμάνως, ἀπεριστυρί. 
   (ἐδος has the digamma, ἐδος, presenting the hiatus.)
40. εἴθ' ὀφέλεξη δύον ἄνων, ἄγος τ' ἀνάλλεως.
   (ὀφέλεξη, last syllable lengthened by the arsis.)
41. φιντες ἄριστος πρόμον ἐρμαιν, ὅποις | καλόν.
   (καλόν, first syllable lengthened by the arsis.)
46. ἢ τοῦτος ἢδ' ἢν ἐν πυθηρίῳ ἀνώσιον.
   (This line offends against the metre, there being an hiatus in 
   τοῦτος ἢδ', Bentley suggests τοὐνοῦτος ἢδ.)
56. ἢ τε ἄρχῃ τὸ τε | ἐδος, ὡς ἐν κοίλῳ μαγίσσ. 
   (ἐδος has the digamma, ἐδος, presenting the hiatus.)
57. λαίνον ὅσον ἔτυχα κακών ἄνευ | ὡς ἐρρογος.
   (τοργος has the digamma twice, ΣΣγος, the first of them 
   preventing the hiatus.)
59. αἰτε τε κράδη πελεκος δσ οὐν ἀνατρίς.
   (Bentley gives ως the digamma, Σός, which makes the final 
   syllable of πελεκος long by position. Otherwise it will be 
   lengthened by the arsis.)
51. δ' εἰς εἰς διὰ δυνάστ ὡς | νέαρος, | ὡς ἢ τέχνη.
   (ἄνερος has the initial vowel lengthened by the arsis.)
34. με μο: δώρ' ἐκατά πρὸς ἔρωτον χρύσοις 'Αφροδίτης.
   (As χρυσοῖς has the initial syllable long, we must pronounce 
   -έρως, the remainder of the word, as one long syllable, by σ 
   ναρείας, making -έρως 'Αφρο- a dactyl.)
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73. κτήματ' ἑλών εὖ πώνα μεναιντε τε | οὐ αὖ ἀγίσθαι.
   (οὖν has the digamma, Φοίου, preventing the hiatus.)
83. στενοί | γὰρ τε ἐπὶ ζήτῃ τοῦτον κορυφαίονος "Ελπη.
   (ἐπὶ has the digamma, Φοίου, preventing the hiatus.—The
     final syllable of ἐπὶ, moreover, is lengthened by the στενοῖ.)
87. τεύχει | καλ' ἀποθετθεῖται ἐπὶ χοιρί ποιλοῦσατηγρ.
   (καλ' lengthened by the arcsia.)
93. Compare line 73.
103. οὐστε σ' ἀπν, ἐπερον λευκόν, ἐπρ' | ἀπὸ μελανῶν.
   (λευκόν, final syllable lengthened by the arcsia.)
106. αὑρίον, ἐπιτει ο | ταῖς ἀπερρήσοις καὶ ἄποστοι.
   (οἱ has the digamma, Φοίου, a: that no assimilation takes place in
     the preceding diphthong.)
116. 'Ελπη | δὲ προτι | ἀκτοῦ δόξι κήρυκας ἐπεμπεν.
   (ἀκτοῦ has the digamma, Φοίου, preventing the hiatus.)
119. νίκας ἐπὶ ἀλαφρός | λέων ἄλφην | ἀπν' ἱελεμένων.
   (Ἀς ἀπν' has the digamma, Φοίου, the line, as it at present
     stands, is faulty, and perhaps we should read ὁδ' ἀρόν,
     κέλεμεν, i. e., ὁδ' ἱελεμένων.)
125. τῶν δ' ἐπὶ ἐν μεγάρῳ : ἢ | δὲ μέγαν | ἰστοῦ δφαινεν.
   (δὲ lengthened by the arcsia.)
128. οὐς ἐπὶν εἰπων' ἐκείθεν ἐπὶ | 'Αμπρος πολαμίων.
   ('Αμπρος, initial syllable lengthened by the arcsia.)
129. ἀγανι' δ' εἰςαμενη προφέραν τόνας ὁδης | ἢἰς,
   (ὁμος has the digamma, Φοίου, preventing the hiatus.)
130. δευτ' Ἰλη, νύμφας φίλη, ναυ | 'Εισακε | ἤγον ἐλθαναι.
   (Ἀγανίω | ἔγον has the digamma, Φοίου, and ἔθανε the digamma, Φοίου
     both preventing the hiatus.)
140. ἀνθρώπος τα προτέρου καὶ | ἀποτομὴ δὴ τοσοῦ.
   (This line is faulty, since ἀποτομὴ has the digamma, Φοίου,
     and καὶ καί cannot, therefore, be shortened.
     It is probable that the
     true reading is προτέρου καὶ.)
141. διδυθ' ὑπεξείμενοι οὐ μείροσεσαν ἰείςον.
   διδυθ' pronounced as if written δειδυθ', and then shortened
   by elision,'
58. αἰνός ἀδανατοί | τῆςς εἰς : ὑπα | ζοικεν.
   (Ζοικεν has the digamma, Φοίου, preventing the hiatus.)
C3. δόρα δὴ ἐγκρέτερον τα πόνα τα προτι τα | φλούς τα.
   (ὅπως has the digamma, Φοίου, preventing the hiatus,)
89. κάλλος δ' ὀρνὴ γρών ὀφωπιον | ἱδραςἀλοίπων.
   (ὁδον has the digamma, Φοίου, preventing any elision of the
     preceding vowel, which remains long of course)
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(olis has the digamma, Fovos, so that no elision takes place  
't the preceding diphthong.)

288 Kόρνης Ιδάδος ἢ δὲ χρόνια κύνελλα.  
(’Idádōs, -ος long by the arsis; no syneceia takes place in  χρόνια;  
on the contrá, -eis ευς- for me a regular dactyl.)

219 ὤρηναι δὲ γέροντα παραστάμενοι ἐπιτέλος.  
(parastrámeus has the final syllable long by position, ἐπιτέλος  
having the digamma, Γεύσεσαι.)

262. πᾶρ δὲ οἷς Ἁπτέρωρ παρευλέλει δρόσον σίφον.  
(olis has the digamma, Foi, presenting the hiatus.)

287. ὄρνω δὲ θυρίς ἐπηθείτα ὑψαίς ἰππόδων Ἀγαμέμνων.  
(_INFORMATION placement has the digamma, Γαίας, presenting the hiatus.)

319. ὁμώνθα πρῶτα θεόν σύναγω, ἔρετρα δὲ ἢ οἶκον.  
(olis has the digamma, Fovos, presenting the hiatus.)

317. Ἀρτεμίδας δὲ ἐρυθοσώμονες θησαυροί μάχαιραν.  
(Ερυθοσώμονες has the digamma, Γερυθοσώμονες, presenting the  
hiatus.)

312. ἡ οἷς παρ' ἐξίφειοι μέγα κουλέοι, αἰών ἄριτο.  
(olis has the digamma, Foi, so that no elision takes place in  
the previous vowel, which remains long of course.)

376. τιμάθο δ’ Ἀργείων ὁποτείμενες, ἡράξας οἰκεῖν.  
(This line is faulty, since locan has the digamma, and no  
as euphthong can properly take place in ἠράξα, while, even if  
it could, ἠράξα would still have the final syllable -σιν- long by  
position. Bentley, therefore, corrects ἠράξα τε οἶκεν, i. e.,  
ἠράξα τε Γεύσεσαι.)

300. ὠδὲ φ’ ἐγκέφαλος χαμόεις βίοι | ὥς ὅδε | ἵνα.  
(olis has the digamma, Foi, presenting the hiatus.)

305. ἢτοι γὰρ εὐπορίαν ἠπερρημένον | Ἡλιον ἵμπεσομαι.  
(’Hlios has the digamma, Filios, presenting the hiatus.)

308. ζεὺς μὲν | που τοῦ | ὄλει καὶ ἀδιάντος θεοὶ ἀστλείσι.  
(olis has the digamma, Foi, presenting the hiatus.)

311 ἢ ρα, καὶ ὃς δήφθοι ἄρας θέτο | λοθέθος φῶς.  
(Πρόσων, final syllable lengthened by the arsis.—λοθέθος has  
the digamma, Γιοθέθος, presenting the hiatus.)

312 πάς δὲ οἷς Ἀπόλλων περικαλλὰ ἐδόθην δόρων.  
(olis has the digamma, Foi, presenting the hiatus.)

313 τῷ ἐν ὑπὸ ἀσφαλίσθην προτέρι | Ηλιον ὕποι τοῦτο.  
(’Hlios has the digamma, Filios, presenting the hiatus.)

319 ὡδὲ δὲ | τίς εἶσε ἀκον Ἀχαιων τε Τριών τε.  
(τίς lengthened by the arsis.)
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331. ἔργαμεν ὁδός ὑστὲς ἔργα μεν' ὑμνοῦσωσιν θέμεν. (ἔργα has the digamma, Θέργα, presenting the θιαῦς.)

332. τῶν δός ὑποθέμενον δομαὶ ὁμοιό ὑδὼς. (ἀδὸς, initial syllable lengthened by the arris.)

333. ἄντωρ ὑμ' ὑφάνεν ἔδοθεντε υἱόε̆να βασίλεια | καλ. | (καλ., initial syllable lengthened by the arris.)

334. διὸς Ἀλέξα|ν|δρος Ἐλέε|ς|ς χοίροιν. (Ἀλέξανδρος, final syllable lengthened by the arsis.)

335. καλβίς, ἐφιγραφοῦν ἐπισωμφοις ἀριστόν. (καλβίς, initial syllable lengthened by the arris.)

336. ἐλεστὸ ᾧ ἐλευμόν | ἔχος δ | οἴ ἐλαμφοῖν όμοίτη. (οἴ has the digamma, Φόη, presenting the θιαῦς.)

351. Ζηθο ὁδα, δός σιδεσθαι, ὁ με προςΙφοις κακύ ὑφοιν. (Bentley objects to this line as faulty, because ὑφοιν cannot be entitled, according to him, to the digamma, Φόην, and therefore κακύ can not lose its final syllable by elision, thus making the line too long. He proposes, therefore, to read κακύ ἐρείζε. But, as Heyne remarks, in such words as ὑφοιν there are two forms, namely, ὑφοίνα, and Ἐφοίνα, the first of which is here employed, and therefore the elision in κακύ is correct enough.—Observe that ὁδα has the digamma, Φάνα, so that no elision takes place in the preceding diaphong.)

357. διὰ μὲν | ὑποθέμεν ὁλθεὶς ἁμείνεις διὰμοι ἔχος. (διὰ, initial syllable lengthened by the arris.)

358. ἀντικρη δὲ παράλης ὑποθέμεν ὁλθ εἰς. (ἀντικρη, final syllable lengthened by the arris.)

359. Ἀτραίδης δὲ ἡρσόμενοις ἀφοῦ ἀργμόλον. (ἀρσομένοις has the digamma, Γερσομένοις, so that no elision takes place in δι.)

360. ἡ καὶ ἐπιμὰς κόρον ἅλαν ἱππασάνεις. (ἐπιμάς, antepenult lengthened by the arris.)

375. ἢ οὶ | ἔδεσι λωτοὺς βοῶς ἕς ἐτεσμενο. (ὁ has the digamma, Φάσ, so that no elision takes place in ἕ — ἕς has the digamma, Φάς, and therefore βοῶς has the final syllable long by position.)

381. μεία μάλι, ὧστε δὲ|ς ἑκάλλουση δ' ὑπ' ἄρ' πολλῇ. (ὁς has the last syllable lengthened by the arris.)

384. πάσης ἐν' υφόλοι πάρ' δὲ Θροναὶ ἄλεσ ἐπὶ θάνατ. (ἄλεσ has the digamma, Φάλα, presenting any elision of the preceding diaphong.)
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385. κεινό γε νεκροφ οἴνοιο ήτινοι τίναξε λαδόνα.
    (τιναξε has the digamma, Frevnoi, presenting any elision in the preceding diphthong.)

386 γρί γε | υπελειπα ταλαιπωρία προσείνειν.
    (επελειπα is the digamma, Frevkia, so that μυ is long by omission.)

387. επεκάλαμυ γε οι Δακεδαύμοι σκαταίνοσι.
    (οι has the digamma, Foi, preventing the hiatus.)

388 ἢ χειν έλεια | καλά, μάλιστα δε μυ φιάλεισιν.
    (καλά has the initial syllable lengthened by the arest.)

389 δεύγ τε Αλέξανδρος σε καλείλει οικίστη σιν οικίστη.
    (οικίστη has the digamma, Foiçôvde, preventing any elision of the diphthong in καλεί.)

392. καλεί τε στίλβου τα | επειναι τοῦτο σε φαίνει.
    (επειναι has the digamma, Φειμανν, presenting the elision of the diphthong καλεί.)

398. θαλασσαὶ τ' ὦρ' ἐκπέλαισεν ἓνσα | τ' ἔσας ἐκ τ' ὕμοισεν.
    (ἕσα has the digamma, Φέςας, presenting the hiatus.)

404. νεκασίας θέλειν συνεγείνον ἤμα | ολκαδ' ἀγείςαι.
    (ολκαδε has the digamma, Foiçônde, preventing the hiatus.)

406. ἄλι' αἰεὶ περὶ καίσιν βίοις, | και τ' φιλασαν.
    (τε has the digamma, Feiçô, preventing any elision in καί.)

419. θεὶ δε κατασχομενὴν εναιρῳ ἀργήτει φαινώ.
    (εναιρω has the digamma, Fειρω, presenting any elision of the previous vowel.)

422. ἀριστοπολοὶ μὲν ἔκτετα Θεοίς ἐνι | Ἑργα πρᾶσσοντο.
    (Ἑργα has the digamma, Fεργα, presenting the hiatus.)

449 Αριστείος οὖν ὁμλον ἐφοίτη, | ἐφι οὐκοῦς.
    (οὐκοῦς has the digamma twice, Fe oioucos, the first of which prevents the hiatus.)

450. εὶ πού λαβάσθησαις Ἀλέξανδρον Θεοὶ ἑοίδα |
    (Θεοίδα, -δα, to be pronounced as one syllable, by syncretism.)

452 οὐ μὲν γὰρ ψιλοτρύτι γ' ἑκταναῖον, | ἐστὶς ὅστοι.
    (This line is faulty, since οὐκεῖον has the digamma, Fεικεν, and εστις, therefore, has its final syllable, in strictness, long by position. Bentley, therefore, reads else Ficówno, but Heyms prefers εστὶς ὅστοι.)

460 λειβοτε, καλ ταῦτα ἀποτυγκοῦν | ἐπιν' εἰκονεῖν.
    (This line is faulty, since ικονεῖς has the digamma twice, Fικουνε, the first of which would, of course, prevent any elision in ικονεία. We ought, probably, to read Feiçous τε Φικουνε.)
PRELIMINARY REMARKS

TO THE

HOMERIC GLOSSARY. 1

1 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, Boeotia, Phocis, Eubea, Dodona, &c. Under the mythic Ion, according to the ordinary, though no doubt erroneous legend, the name of the Pelasgians, on the coast, passed into that of Ionians; under Cecrops, according to another equally fabulous legend, the name of the inhabitants of Attica into that of Athenians.

VI. As these tribes had a common origin, so they had at first a

1 Thersch, Gr. Gr., p. viii., Sandford's transl.
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 *Ionicism, Dorianism, Eolicism,* &c., in the poetry of Homer, we must be merely understood as referring to peculiar forms of expressions, which, *after the days of Homer,* were retained in particular dialects, and became, as it were, the badges of these; but which, *in the days of Homer,* when the dialects had not as yet branched forth, still formed parts of the common language of Greece. Of the dialects formed *after the time of the bard,* the *Ionic,* as will appear from an examination of the glossary, most closely resembled the ancient Epic style.
HOMERIC GLOSSARY

TO THE

FIRST SIX BOOKS OF THE ILLIAD

BOOK I.

Μάνια, accus. sing. of μάνης, ευ, ἡ, "wrath." Commonly

'Ακέιδη, 2 pers. sing. pres. imperative act. from άκείω, "to sing," poetic form for the common ἀδω, which latter is, in fact, contracted from it.—Fut. ἀκέιοσ; fut. mid. ἀκείσωμαι. The forms from άκείω almost exclusively prevail in Homer; but we have ἀκείσω in Hymn. vi., 2, and xxxii., 19.

Θεά, vocative sing. of θεά, ἄ, ἡ, "a goddess," feminine form of θεός. Observe the different accentuation of θεὰ, "a view," or "sight."

Πελετίδως. Epic and Ionic genitive for Πελετίδων, from Πελετίδῶν, on, ὤ, ὁ, which last is itself an Epic form for Πελετίδος, on, ὁ, "the son of Pelcus," a patronymic noun from Πελές, Epic and Ionic ἔος. Attic ὤς, ὁ, "Pelcus." Observe that ὤ here has only a half, or irrational length, as regards accentuation, and therefore the accent is three places back in Πελετίδως.

'Αχίλλης, gen. sing. of 'Αχιλλεύς, ἔος, ὁ, "Achilles," Epic and Ionic for 'Ἀχιλλεύς, ἔως, ὁ. Observe that 'Ἀχίλλεύς is the primitive form of the name, and 'Αχιλλεύς, a later one. Achilles was the son of Peleus and Thetis; and was the prince of the Myrmidons, and the hero of the Iliad.

Line 2. ὄλομένην, Epic for ὄλομένη, 2 aor. part. mid. of ὄλομαι, "to destroy." In the middle, ὄλομαι, "to perish." Here, however, the aorist part. middle is used adjectively, with the active meaning of "destructive," or "pernicious." (Compare Esch., Supp. 177; Eurip., Phæ., 1029, &c.)—Fut. ὄλοιος; perf. ὄλοκληρος, and with
Homeric Glossary.

Line 2–3.

reduplication ὀλόλεκα; 2 perf ὀλολά. "I am undone;" fut mid ὁλόλαι; 2 aor. mid. ὀλόλην.

ἡ, nom. sing. fem. of δή, ἡ, ὡ, "which."

Μυρία, accus. plur. neut. of μυρίος, α, εν, "countless," "unnumbered." According to the grammarians, μυρίος, paroxyton, is the in

finite 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, one liquid
akin the place of another; but still nearer to the Greek μακρ
"great."

Ἄχαιος, dat. plur. of Ἀχαίος, ας, ἄς, "an Achaeans." (Consult note.
—Properly an adjective, Ἀχαίος, ἄς, ἄς, and hence Ἀχαίος = "an
Achaeans (man)."

Ἄλγος, accus. plur. of ἄλγος, τος, 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.

Εἴθησιν, 3 sing. 1 aor. ind. act. of έθιμ, "to place," d.c., fut
θέσω: perf. έθέθησα: 1 aor. έθέκα. This aorist occurs, like the
similarly formed έρως and ἥξα, almost exclusively in the sing. and
third pers. plur. On the other hand, έθήν, the second aorist, is used
in the dual and plural, rarely if ever occurring in the singular.

Line 3. Πολλά, accus. plur. fem. of πολλός, ἡ, ὡν, Ionic and poetic
for πολύς, πολεῖ, πολύ. "Many."

ὅτε. 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.

Ἰδιόμος, accus. plur. masc. of ἱδιομός, on, elsewhere of three
terminations also. "Valiant," "strong," "mighty." Homer uses
this adjective as of three terminations, in speaking of persons; but
he says ἱδιόμος ψυχή, κοραί.—Derived, in all probability, direct-
ly from ἴδιος, "bravely," "strongly," d.c., so that ἰδιος is a mere
termination.

Ψυχή, acc. plur. of ψυχή, ἡς, ἡ, "the soul." Originally, "the
breath" (Latin anima), as the sign of life, spirit, d.c.—From ψυχή,
"to breathe." Compare the Sanscrit パसिक, "breath."

Ajax, dat. sing. of Ἀϊς, obsolete nominative of Ἀλδος and Ἀλί
SONERIC GLOSSARY

Line 3—5.

"Hades," the god of the lower world. The Epic writers use Ἀδῆς and Ἁδές as a genitive and dative for Ἀδῷς (the nominative Ἀδής being, as just remarked, obsolete). The Attics, for Ἀδῆς said ἑών. Common derivation from ἄρπα, and ἵδεις, "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.

Προέρηθε, 3 sing. 1 aor. indic. act. of προέρεσθαι, fut. -ύψω, "to hurl onward," "to hurl." (Consult note.) From πρό and λάβω, "to hurl," or "send."—According to some, ἱάντοι is from ἱάντω: but, like ἄλλαξ, ἰντός is probably a causative, formed from a neuter verb of motion.

Line 4. Ἡρώων, gen. plur. of ἡρῶς, ἡρῶος, Ὠ, "a hero."—It would appear that ἡρίως was originally applied to any freeman of the anti-Hellenic age, respectable by birth, or for skill in any pursuit, especially in war: this age was called the Heroic. Compare the German Herr ("Sr") in its earliest usage, e. g., in the Nibelungenlied. Ἡρᾶ, too, and the Latin herus, hera, seem to belong to the same root. Ἐλὼν, accus. plur. of ἐλώνων, ou, τό. "A prey." Observe that ἑλώνω, though translated in the notes by the singular, is in reality of plural force, as referring to each dead body in succession.—From ἑλω, ἐλώος, τό, same signification, and this probably from ἐλευ, "to set fire."”

Τρέξῃ, 3 sing. imperf. indic. act. of τρέχειν, wanting the augment, is often the case in the Epic writers. The full form would be τρέχου. —Τρέξῃ, "to make," "to prepare!" fut. τρέσαι: perf. τρέφεται: 1 aor. ἑτέρια.

Κυνέσσων, Epic for κυνίν, dat. plur. of κύνως, κυνός, Ὠ, Ὠ, "a dog."—Compare the Sanscrit, cēnas, in oblique cases cēma (cēmā, cēma, &c.), the Latin canis, the German hund (i. e. chum-d). In Zend, cēnas became cenas, with which compare the term σκύκα mentioned by Herodotus (i, 110), and the Russian zabak.

Line 5. Ολοκληνος, Epic for ολοκλῆς, dat. plur. of ολοκλῆς, σῶ, σῶ, "a bird." Strictly a solitary or lone-flying bird, from olon, "alone," and hence especially a bird of prey, a vulture, an eagle. Observe that "unicode" is a mere termination, like ὅλον from ὅλος, κοινὸς from κοινός.

Πάντα, dat. plur. masc. of πᾶν, πᾶσα, πᾶν. ἄνα, genitive assigned to Ζεύς, "Jupiter," gen. Διός: dat. Διά: accus. Διά. These forms, however, come, in reality, from an obsolete nominative Διός, originally Διάς, gen. Διάς, &c. (Kühne 237)
HOMERIC GLOSSARY

Lane 5.-7.

'Ertelai, 3 sing. impf. indic. mid. of τελέω, a strengthened Epic variety of τελέω, "to accomplish."—τελέω, fut. ἔσω: perf. τετέλεσα. The Epic future is τελέω (II., viii., 415), and sometimes with σο to suit the metre, τελέσω (II., xxiii., 550); 1 aur. τετέλεσα (II., i., 108). The Epic future mid. τελέμασι has the force of the passive (II., ii., 36), occurring in the infinitive τελεσθαι.

Bouλη, ἔς, ἔς, "the will."

Lane 6. Δό. A particle, supposed by some to be a shortened form of ὑπό, but by others a lengthened form of δέ. It can never stand at the beginning of a sentence (except in Epic, ὑπὸ τότε, τοιούτα συνέχει; ὑπὸ γὰρ, 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 imprimes, but ῥα πρῶτα, τα πρῶτα, recalls the former in many parts of the Homeric text. (Pref., Nov. Edit., p. 72.) But ne is successfully opposed by Spitzer.

Διασπάντω. 3 dual, 2 aor. indic. act. of δισπάνω, "to set apart," "to divide," from ὄδα and ἔργω. In the second aorist, δισπάθην, "I stood apart." Said of two persons at variance, or quarrelling.


Lane 7. Ἀτρείδής, "Atrides," or "son of Atripes." A patronymic ap pledged to both Agamemnon and Menelaus, who are also both called collectively Ἀτρείδαι, Atrides, though in reality they were sons of Pleisthenes, and were merely brought up by their grandfather, or, rather, their stepfather Atripes. From Ἀτρεύς, gen. ἐνω, comes Ἀτρείδης, as from Πελεᾶς, ἐνω, Πελείδης.

Ἀναλ., gen. ἀνακτος, ὡς, "the king." From a stem ἀνάκτω, with which we may compare the Oriental anah, "great," "powerful."

Ἀνδρὸν, gen. plur. of ἄνδρος, ἄνδρος, ἄνδρος. From a stem ἄνδρον, with which we may compare the Sanscrit sar (sati), and the Persian sar, "a man."
HOMERIC GLOSSARY

Lane 7-8.

Διος, δια, διον, "godlike," "noble," "excellent," "divine." Contracted from the less common διος, which comes from Διος, the genitive of Δις (or old nom. Δις). Originally written Δις, with the digamma, the old form of the nom. Δις having been Δις.—Compare the Sanscrit δिन, "air," "Heaven."

Τίς. Interrogative pronoun: τίς, τίς, τι, "what," "which." Lane 8. "what." Αἰολία τίς. Compare the Latin quis (i.e., quis, or quòς, the Sanscrit kṣa, the Gothic ḥōs, &c.

'Απ. Epic for ἀπό, "then." The particle ἀπό (in Epic ἀπό, which is emelitie, and before a consonant ἀπ, as in the present case) is akin to ὁ, "to join," or ἁπεί, and so implies close connection, with a force more or less illative. In Epic usage, it denotes, 1. Simply immediate transition from one thing to another, "then," "straight away," &c. 2. In enumerating many particulars, "then," "next in order." And also thereupon, &c.

Σωκ, "them both," accus. dual masc. of the pronoun of the third person; nom. —; gen. ov, &c. Observe that σωκ is purely Epic, and used by Homer only in the accusative. It does not appear in Attic. (Kühner, § 331, 4.) The contraction of σωκ into σωκ is very doubtful, though Antimachus is said to have so used it. (Apollon., de Pronom., p. 373.) In II, 11, 531, Wolf has restored, however, οὐς ἀναψ

Thetais, gen. plur. of θεος, ov, δ, "a god."—Like forms occur in most of the kindred languages: thus, Sanscrit deva; Latin deus, dius; and it is no doubt originally the same as Zeus, Ζεύς, &c. The Laconian άιος for θεος is intermediate between θεος and Zeus.

'Εποδ, dat. sing. of έπος, gen. έποδος, η, "strife." Perhaps akin to the Sanscrit rsh, with which compare the Latin ird-ci.

Συνέκα, 3 sing. 1 aor. ind. act. of συνέκα, "to send or bring together," "to match," &c., and Epic for σύνκα; fut. συνέκα; perf. συνέκα. From ον, old form for ον, and έκα, "to send."—Observe that ον is the harasser pronunciation for the primitive σκη (compare the Latin cun), and prevailed in the old Attic for the later and more usual ον. The form ον very seldom occurs in Homer, and only metr. gratia. He uses it, however, more frequently in compounds, even where it is not needed by the metre. Hesiod only has it in ον, ονέκα, ονέκα. In Herodotus all the instances of ον are dubious.

Μάχεσθαι, pres. inf. of the middle deponent μάχομαι, "to fight," "to contend together." Ionic μάχομαι; fut. μάχεσθαι; Attic fut. μάχοιμαι, but not in Homer; for μάχεσται, II, xx, 26, is rather the Ionic present. 1 aor. ιμαχοδένω.
HOMERIC GLOSSARY.

Line 9–10.

Ἀγρός, gen. of ἀγρός, ἄγρος contracted ἄγρος, ἄ, "Latona,"  
Line 9. or "Leto," mother of Apollo and Diana, and daughter of Coeus and Phoebe. (Hes., Theog., 406.--)Latona typifies primitive night, whence sprang the Sun and Moon (Apollo and Diana). Hence its root may be referred to the same source with that of the Latin lat-se, "to lie hid," primitive night having all things hidden in its θόροι. Compare the Sanscrit lad, "to hide."

Τόγος, ὁ, ὁ, "a son." The Sanscrit root in sa (to beget), the same as the Greek φίλος. Compare φίλος, from the old φαι.

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 ἐν). In a question, it has, like nam, the force of "what," "why." It is often explanatory merely, and stands for nempe, "namely."

Βαυτιζεῖ, Epic and Ionic for βαθιζεῖ, dat. sing. of βαυτίζει, Epic and Ionic θαυμάζει, Attic ἑυ, ἕ, "a king."—Compare the Sanscrit bhadra, "a hero."

Χολοείς, 1 aor. part. pass. of χόλος, "to make angry," "to incense;" fut. ἔσω; mid. and passive, χόλομαι, contracted χόλομα; fut. χόλιος ὁμαί. In passive, "to become incensed." Literally, χόλος means "to stir one's bile," and hence is derived from χόλος, "bile," "gall."

Νοοῦσω, Ionic and Epic for νοοῦσον, accus. sing. of νοος, os  

Line 10. ἧ, "a pestilence," "a malady." Perhaps akin to the Sanscrit root naca, "to perish;" Latin, nec-o, nec-o.

Ἀνά, in Homeric Greek an adverb; afterward a preposition, govning the dat., and accus. ; but the dative only in Epic and Doric poetry. Radical signification, "up," "upon," opposed to κατα.—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. ii., p. 263.—Potz, Etymol. Forsch., vol. ii., p. 151.)

Στρατός, accus. sing. of στρατος, ὁ, ὁ, "an army," "a host."

"Ωρα, 3 sing. 1 sor. indo. act. of ὅρωμαι, "to excite," "to arouse;" fut. ὅρω. Frequently in Homer the Ionic ὅροσακε is used for ὅρων Middle, ὅρωμα, "to raise one's self up," "to rise up."

"Ολίσκοντω, 3 plur. imperfect. mid. of ὀλίσκω, a verb formed by the poetic language from the perfect of ὀλήσω, namely, ὀλίσκα. 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, ὀλίσκον and ὀλίσκοντω.
HOMERIC GLOSSARY.


Λαος, nom. plur. of λαός, o, ō, "the people." In Homer (especially the Iliad) and Hesiod λαός or λαοι usually means the "soldiers," "troops," both of the whole army, and of smaller divisions, mostly including both foot and horse, as in Ι. ii., 609; but sometimes λαος denotes the foot as opposed to the horse. (I. vii., 342).

Line 11. Odvexa. "Because," an adverb. Properly for "εν οίδα" or "because of which," "therefore," "since." Usually, however, reflexive, the antecedent odvexa being omitted, "therefore," "since." Hence, in general, "for that," "because.

Χρυσης, accus. sing. of Χρύσης, ov, o, "Chryses," priest of Apollo at Chrysa in Trosa, and father of Astynome, or, as she is commonly called, Chrysea.

Ὑπομαι, 3 sing. 1 aor. indirect. act. of ἀρμαυ, o, fut. ἤσω, "to treat with indignity," "to insult." From α, priv., and τημα, o, "to honor." Ἀρτηριος, accus. sing. of ἀρτηρίον, gen. ἀρτηριος, o, "a priest." Strictly, "one that prays," the priest conveying the prayers of the people to the gods. From ἄρτηριο, "to pray."

Line 12. Ἡλιθ, 3 sing. 2 aor. indirec. act. of ἐρχομαι, "to come," "to go." fut. ἐλιθεσμαι; 2 perf., with reduplication, ἑλθεναι. The aorist ἐλθων is syncopated from ἐλθον, which is common in Epic, rare in Tragic poetry. The form ἐλθον of the 2 perf. is no: Attic.

Θοίς, accus. plur. fem. of θοίς, η, ον, "swift." Probably from θής, "to rum." Ἔψει, in Homeric Greek an adverb, afterward a preposition governing the gen., dat., and accus. Radical signification, "μενον." With the accusative in the present passage it denotes motion toward, "unto."—Compare the Sanscrit api. (Pott, Etymol. Forsch., vol. i, p. 109.)

Νᾶς, Epic and Ionic accus. plur. for νος, from νος, gen. νος; Attic νος, gen. νος, η, a ship." Compare the Sanscrit nain, and Latin navis. The original form of the nominative was νας.

Line 13. Ἀναβάναι, fut. part. mid. of ἀναβα, "to free for another;" mid. λάμαμαι, "to free for one's self," "to redeem," or "ram som;" fut. λάμαμαι; perf. pass. λάμμαι; 1 aor. pass. ἥλθων. Θυγατρις, accus. sing. of θυγατρια, "a daughter;" gen. θυγατριος, contracted θυγατρος; dat. θυγατρις, θυγατρί; accus. θυγατρια, but Epic θυγατρις; voc. θυγατρις. Homer employs both forms: the tri-syllabic, however, is usually used in prose.—Of the same root with the Sanscrit dukhiri; the Gothic dauhar; the German 2. Wchter, and our "daughter."

Q 2
HOMERIC GLOSSARY.

Line 13-16.

Φοῦσ, pres. part. of φόνος, "to bear," fut. θόου; perf. θώμασα.
The radical signification, "to bear," is, in fact, the same word with the Greek θόος (θ-Θή, θ-Θή, θρόος); the Latin ferro; the Sanscrit Bhri; Persian Ber, &c. Compare the German behren, fahren.

'Απερέσωσ, accus. plur. neut. of απερέσως, en, ὅ, ὅ, τό, poetic form for απερέσως, "boundless," "impossible." 'Απερέσως is a lengthened-ed form of απερός, which last comes from α, priv., and πέρος, poetic for πέρας, "an end," or "limit."

Αύοι, ὅν, τό, accus. plur. neut. "A ramass." It is used only in the plural; and, according to Pausan, comes from a copulative and πους, and means, "things all one with a πους, or penalty," i.e., "taken for, or instead thereof." Pott, however, deduces it from ἀς, "penalty in full," like the German Ab-bause.

Line 14. Στρέμα, ἄτο, τό, "a filet," from στρέμα, "to encircle," "to encompass," &c. (Consult note.)

'Εχω, pres. part. of έχω, "to have," "to hold," fut. έχομ, and in Homer more frequently σχίσω; perf. σχημα.

Χείρ, dat. plur. of χείρ, gen. χειρός, ὅ, "a hand." Poetic forms are χείρεσι και χεῖρεσι.-χείρ is the old Latin form hir, equivalent to sula, "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 hrii, "to take," or "seize," akin to aipón, ἀρχεῖον, ἀρμόζει, the English grip, &c.

'Εκπόλλον, gen. sing. masc. of ἐκπόλλος, ὅ, ὅ, "far-daring." "far-shooting;" an epithet of Apollo, from ἐκπόλλε, "saf, and βιβλίω, "to dart."

'Απάθλαινος, gen. of ἀπάθλαινος, ὅν, ὅ, "Apollo," son of Jove and Latona (consult άπολλος, line 9), and brother of Diana. He was born, according to II., iv., 101, in Lycia (Ἀκτία, i.e., the country of light). Compare the old root λίκ-ντο, light, and also λικ-ντο, λίγο (luc-), the German licht, and our light). As the god of archery, he is called ἐκπόλλος, ἀργυρόφωνος, &c.—Probably the name is of Oriental origin. The Cretan form for Helios, or "the Sun" (Hλίος), was Απίλας (Ἀπίλας, i.e., Αλλας, with the digamma inserted (Ἀφίλας), with which we may compare the Doric 'Απάλλω, for 'Απάλλω, and the form Απάλλινα for Apollinam, as cited by Pausan. We have here the Oriental root Bel or Hel, an appellation for the Sun in the Semitic language.

Line 17. Χρώος, dat. sing. neut. of χρόος, ὅ, ὅ, contracted by the Ακτίς into Χρώος, ὅ, ὅ, Epic form χρόος, ὅ, ὅ, "Homer and Hesiod use both χρόος and χρόος, but
HOMERIC GLOSSARY.

Line 15-18.

Neve χρυσός, though the fem. χρυσή is still found in the editions of the latter poet.—From χρυσός, "gold."

'And. Consult note, and also line 10.

Σκέπτομαι, 3rd. sing. of σκέπτομαι, on, to, "a sceptre." (Consult note.) Doric form σκέπτομαι. Both from σκέπτω, "to lean upon," &c.

'Ελευθεροκλείος, 3 sing. imperf. ind. of middle deponent λύσωμαι, "to escape," "to release," fut. λύσωμαι. Another form of the verb is λίγωμαι: 1 aor. ἵλιγμαι. Compare the Sanscrit root uto, "to speak out," and the Latin levend-, (primitive meaning "to call loudly on one by name."

'Ατρις, accus. dual of 'Ατριίς. (Consult verse 7.)

Observe that the dual a is always long. The dual is not always used where two persons or things are spoken of, but only where such two persons or things are either really a pair, or, in an imo loquentia, are considered as such. Hence the numeral δύο is sometimes brought in to add precision to the meaning, when the dea of parity stands in need of additional development. The neo Atrides are here supplanted at one and the same time, being both present.

Μεγίστα, "most of all." Superlative of the adverb μάλα, "very," "very much," "exceedingly," &c.

Κομψότερος, accus. dual of κομψότερος, ὁρος, ὀ, "a leader;" literally one who marshals or arranges. From κομπῆς, "to order," "to arrange."

Δωδε. Consult line 10.

'Ελέγνυμι, voc. plur. of ἐλέγνυμι, ἵδος, ὁ, η, "well-greased."

Line 17. (Consult note.) From ἐπε, "well," and ἐπομις, "a grease," so called because covering and protecting the ἔνθρυς or leg in front, from the knee to the ankle.

Δοῖτε, 3 plur. 2 aor. optative act., contracted for δόεται.

Line 18. From δόεω, "to grant," "to give," fut. δοεω: pref. δοεω. The verb δοεω appears to be reduplicated from the root Δο, which appears in the derivitive forms, as also in the Latin do, with which compare dedo and dido.

'Ολίμπος, accus. plur. neut. of 'Ολιμπός, on, ὁ, ἡ, τό, "Olympian," of or belonging to Olympus; said of the gods as dwelling thereon and of their mansions as standing there. From 'Ολιμπός, "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, ἅρος, τό, "a mansion," "an abode.

From δωμα, "to build."
HOMERIC GLOSSARY.

Lines 19-30.


Πριάμος, Epic for Πρίαμος, 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 πράξει, "to buy."

Πόλις, accus. sing. of πόλις ος, ἡ, "a city." The Epic and Ionic genitive is πόλεως, and the 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 πόλιος, ἐκεῖ—Compare the Sanscrit pāli, "a stronghold," "a fortress."


Οίκιον, "homeward," "to one's home." When a long penult is required, οίκών is employed. (Consult Excursus v., page 427.)

Λεεκα, 2 cor. infin. mid. of λεεκαμαι, "to come," "to arrive at," "to go;" fut. λεεκαμαι: 2 cor. λεεκών. The verb λεεκαμαι is merely a lengthened form of λεεκω, which last is the common form in Homer, who only uses the present λεεκαμαι twice (Od., ix, 128; and xxiv., 339). But he often has the fut. and 2 cor.

Line 20. Ναῦς, accus. sing. of Ναῦς, ναῦς, ὁ, ἡ, "a child," a son or daughter. The Ναῦς-Doric dialect said νὴδο for ἡδο, whence the Latin nuer. Compare the Sanscrit रुता.

Εὕρητα. Emphatic form of the dative, for μοι, from εὑρέω, "I." λέει, 1 cor. infin. act. of λέει, "to release," "to free;" fut. λέει, perf. λέειτο; 1 cor. λέεις.

Φίλης, 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.

Ἀνέκυσε. Consult line 13.

Δέχομαι, pres. infin. mid. of δέχομαι, "to receive?" fut δέχομαι.
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perf. pass. dévoma. The Ionic form of déchomai is dékomai; but not so in Homer.—Buttmann traces both déchomai and déiynomai to the same root déx, with the common notion of stretching out the right-hand (déxía), either to point, as in déiynomai; or to welcome, as in déchomai.

Line 21. 'A'óyov, pres. part. mid. of déchomai, “to reverence,” as a deponent verb. The form axe usually, and in Homer always, appears as a defective.

σικ. Consult line 5.
Εκθέλον. Consult line 14.
'Απάλλων. Consult line 14.


'Εκπόμων, 3 plur. 1 aor. indic. act. of ἐκπομέω, "to shout about," or "applaud." From ἐκ and ἐπιμέω, "to applaud."

Line 23. 'Αλειθεσά, pres. iner. mid. of the deponent 'alódíasai, "to reverence," "to respect;" fut. 'alódíasai (poetic -hósoi and also -'hósoi): perf. pass. 'hósoi: 1 aor. pass. 'hósoi: 1 aor. mid. 'hósoi. This last is little used except by the poets. An old Epic present in 'alódíasai, which occurs often in Homer, and once or twice in the tragic writers.

'Ιερόν, accus. sing. Epic and Ionic for 'ierón, from 'ierës, ις, Ερ and Ionic 'ις, ὁ, "a priest." From 'ierës, "sacred."

'Αγάλα, accus. plur. neut. of ἀγάλδης, η, ὧν (and also ὧν, ὧν, in Theognis, and Eurip., Andr., 135). "Splendid," "brilliant," "beautiful," etc. It is an old Epic and Lyric word, being only found twice or thrice in Attic poets, and is akin to ἀγάλην, "radiant," "glitter," etc.

Δέχων, Epic syncope of orist. of the infinitive, from déchomai, "to receive." Thus, 'dè'chomai, 'dè'go, 'dè'are: infin. 'dè'choi: imperat. 'dègoi. These syncopeos passive oristets are formed from the simple present of the verb; and, when that present is the one in common use, they are distinguished from the imperfect and the moods of the present merely by the syncope. Hence they are exactly like the perfect and pluperfect pass. of those verbs, but without the reduplication; and may therefore be compared, but must not be confounded with them. In meaning, whether active, passive, or middle, they follow their present in μαί: and they belong only to the oldest periods of the language. (Buttmann’s Irreg. Verbs, p. 54 not., ed. Fleshaker.)

Αγαμέμνονον, dat. sing. of Άγαμέμνονον ονοσ, ο, "Agamemnon," son of Plathenes and brother of Menelaua. He was king of Mycenae and commander of the Greek forces. Τὸν Consult article Αρχαίς, line 7.
HOMERIC GLOSSARY.

Line 24-26.

'He δῶμεν, 3 sing. imperf. indic. act. of διώκω, "to please;" fut. δίφωσι: a perf. δῶσα : 2 aor. δᾶον, for which last Homer has sometimes the more poetical form εὐδῶν, from the digrammatized ἐδώον. The Ionie ἐδῶνον, moreover, is the strict Homeric form of the imperfect itself, having been written, before the disappearance of the digamma, ἐδώνον.

Θυμῷ, dat. sing. of θυμός, ὁ, ὁ, "the soul." Observe the difference in quantity between this θυμός, and ἄθυμος, ὁ, ὁ, "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 ἄθυμος, "thyme," we see lurking the idea of vapor rapidly ascending, thyme having been commonly used by the ancients in illuminations, 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 Cato-

lyses, p. 582.—Pott, Etymol. Forsch., vol. i, p. 211.)

'Αψίς, 3 sing. Epic imperf. indic. act., from ἀψίέω, Epic and Ionie form for ἄψιμω. It wants the augment, this being often omitted in the Epic and Ionic dialects; the full form with the augment would be ἄψίς—Observe that in the Epic, Ionic, and Doric dialects, the forms from verbs in ω and ω are often employed in the 2 and 3 pers. sing. of the present and imperfect, instead of those from verbs in μ. (Kühner, § 202, 2.)

Κρατέρων, accus. sing. neut. of κρατερός, ὁ, ὁ, "strong," "power ful," and hence "harsh," "hard-hearted," "rough." From κράτος, "strength," through κράτει, "to be strong," &c.—Observe that κρατε-"ρος, poetic κρατη-"ρος, appears akin to the German "hart," and English "hard."

Μόδον, accus. sing. of μόδος, ὁ, ὁ, "a word," "a mandate," &c.—If μόδος was in ικλικό μόδος, as we find it asserted, we may trace an analogy between this word and the English "mouth." But consult Buttmann, ad Schol. in Od. xxxi, 71, p. 532.

"Ετελέλλεν, 3 sing. imperf. indic. act. of ἐτέλλα, "to make to arise;" "to call into existence;" "to make." Hence ἐτὶ μόδον ἐτελέλλεν, "He made (or uttered) an ejaculation besides," i. e., "he added thereunto an ejaculation;" fut. ἐτέλω; 1 aor. ἐτέλελα.—Akin to the Sanscrit tih, "to move," "to arise." (Eichhoff, Vergleich., p. 209.)

Μό. Adverb, "not." Used in cases where the negative Line 26. depends on some previous condition either expressed or implied, while ὅ denies absolutely and independently.—It is very
frequently employed in clauses containing a command, entreaty, warning, or expressing a wish or fear; in which cases, like the Latin ne, it stands first in a sentence.—Μή also appears as a conjunction, "that . . . not," "lest." (Latin ne.)—It is also used as an interroga
tive: 1. In direct questions, with all cases of the indicative; but, like the Latin nam, mostly where a negative answer is expected; as, ἢ μή ηὗτος φάσθη; "surely ye did not say?" Whereas with οἵ 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.

Τήρων, voc. sing. of τήρων, ουτος, ὦ, "an old man."—According to Donaldson, τήρων is akin to τίρας, "the privilege or peculiar gift of a person in authority," i.e., the first share of the booty, and so forth. Hence τήρω (i.e., τήρον-τις), a person holding such privilege and authority; an elder or ruler. The same writer thinks that τήρων has no affinity whatever with γῆρας, "old age." (New Cratylus, p. 376.)

Κοιλάτων, Epic and Ionic dat. plur. fem. for κοιλώς, from κοιλός, ού, "hollow."—Compare the Old High German hol; the later toli; our hollow; the Latin cal-um, &c.

Νησών, Epic and Ionic dat. plur. of νῆσος, νῆσος, ὦ, "a ship." Consult line 12.

Κίσχεια, pres. subjunctive, Epic form for κίσχη, ὦ, from κίσχη, a supposed form of the present, and taking the place, in the forms derived from it, of the more common κίσχα: fut. κίσχου. (Bullmann, Irreg. Verbs, p. 147, ed. Fisklake.)

Δήσινων, accus. sing. of pres. part. act. of δήσινω, "to delay," "to tarry," fut. -ῖνω. From δῆ, "long," "for a long time."

Τωτερον, "hereafter," "afterward;" accus. sing. neut. of δοτερος, a, o, "the latter," "later," "following," taken adverbially.

Ἀφὰ, "again," as of time; "back," "back again," as of place. Ionic and Epic form for αὔθει.—A lengthened form of αὐθεί, with which it agrees in most significations.

Ἰώνα, accus. sing. pres. part. of εἶμι, "to go," "to come." Epic esi. elousias (in the signification "to hasten"); 2 perf. ἔισα.


Νό. Epic and shortened form of the enclitic νόν, and equivalent to ὅν, "therefore," "thereupon," "in that event." (Consult note.)

Σου. An enclitic particle, strictly an old dative, for τοι, "there-
where," "accordingly;" often also, serving to strengthen an asser
HOMERIC GLOSSARY.

Line 28-30.

non, "in truth, as really," "seriously."—It very often survives + strengthen other particles, which it usually follows; as, γάρ τοι, γε τοι, ἄρτο, καῦρο, &c.; but sometimes τοι is put first; as, ὑποτή, ταίνω, &c.

Χρασμοῦ, 2 sing. 2 aor. subj. act., and assigned to χρασμοῦ, a verb not used in the present, but only in certain merely Epic forms; fut. χρασμοῦ.; 1 aor. ἠχρασμοῦ; 2 aor. ἠχρασμοῦ.—Strictly speaking, “to ward off” something destructive from one, like ἀπειλεῖ, with the accus. of the thing and the dat. of the person; but more frequently, with the dativus 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 dativus understood, than to make τοι stand for τοι, as some do.

Greek, Epic and Ionic (or, according to the grammarians, Thessalian) form of θεάω, gen. sing. of θεῖος. (Kühner, § 370, 2.)

Ἄσω, fut. act. of ἄσαι, “to release,” “to free.”—Observe Line 29. that the active here refers to a freeing for another, namely, the maiden’s father; and consult line 13.


Φι. Ionic accus. sing. of the pronoun of the third person, through all genders; and so for αυτόν, αὐτήν, αὐτό. More rarely for αὐτῶς, αὑτός, αὐτά. In the present passage it stands for αὐτίκην. The Doric and Attic form is ιπίω, but it is never used in Attic prose. Homer ἰός τινα μιν αὐτόν. “him himself,” merely as a stronger form (II., xxii., 245); but αὐτόν μιν is reflexive, “one’s self,” for κανόν. The forms μιν and μιν belong manifestly to the same stem with με, another form of the accusative (compare Hesychius, με: αὐτόν, αὐτήν, Κριτοκρονίκος), with which we may compare the old Latin im and em for cum, which occur in Festus (Excerpt. Paul. Dia), ed. Lindemann, p. 36 and 58), and also the English him.


ἲπεκαίν, 3 sing. pres. indic. act. of ἲπικαίν, “to come upon,” with a future signification, which εἰκά, “to go,” and its compounds, commonly have in Attic, and occasionally in Epic and Doric.

Line 30. Ἐωῖ, in Homerio Greek an adverb, afterward a ἐποιεω; Epic form for εἰς.

*Ἀγεῖ, dat. sing. of *Ἀγεῖ, εἰς, τό. (Consult note.*)
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Line 30-33.


Ιωρές, accus. sing. of Ιωρός, ός, ο, "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 Ιωρεμι, "to place," "to set up." The vertical loom is still used in India, as also at the Gobelinis manufactory.

Ἐπιχομενης, accus. fem. pres. part. of the middle deponent ἐπιχομαι; fut. ἐπιμας, "to go toward," "to approach," and, with Ιωρός, "to ply." (Consult note.)—From ἔπι, "onto," and ὀχομας, "to go."

Ἄγγος, accus. sing. neut. of ἄγγος, ος, το, "a couch." From λέγω, "to tell or sleep," "to put to bed."

Ἀντιώις, accus. sing. fem. pres. part. of ἀντιῶις, and lengthened, according to the Epic custom, from ἀντιώις. Thus, ἀντίώς, ἀντίωις, for ἀντιῶις, ἀντίωις. 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. ἀντιώωμαι; 1 sor. ἀντιῶως. Observe the short penult of the future and aorist, so that these tenses belong equally to ἀντιῶις and ἀντίωις.

Line 32. Ἰδή, 2 pers. sing. pres. imperative of εἰμι, "to go."

Ἐπιθείς, 2 pers. sing. pres. imperative of ἐπιθείς, "to provoke." fut. ἐπίθω, ἐπίθωσ; perf. ἐπιθέω. Frequentative form from ἐπέθω. Ἐπιτείμως, comparative of σις, "safe." The positive in fact, is found only in the contracted form εἰς, σω, ơ, ἴ, ὀ. The form σις is a lengthened one, and post-Homeric. Ke. Consult note.

Νῆμας, 2 pers. sing. subj. of the middle poetic deponent νέμω, namely, νέμαι, νέμαι, νέοις; hence νῆμα is for νέος, the later form; whereas the earliest form was νῆμαι, which, on dropping the o, became νέοις.

"Or, equivalent to ἐπιθείς, "thus," as indicated by the context.

Espero, 3 sing. imperf. indic. of the middle poetic deponent φιμε市长 "to say;" namely, τείμες, ἐπιστρ, ἐπιστρ.: fut. φιμας: 1 sor. ἐπιστρ. —Observe that, from the radical word φιμας, come not only φιμος, φίμας, and φίμας, "to show," but also the whole family of φιμας, φιμας, φιμας. Lat. fama,
HOMERIC GLOSSARY.

Line 33-35.

&c., for the 1st cot. is all to make zn. on est evocat. e. g. by words.

"Edézow, 3 sing. 1 aor. indic. act. of διέω, "to fear." The or head form of the aorist is τετεω, but with the Epic writers, the aorist, when augmented (as in the present case) or compounded, is usually written with εδ. Thus, περίβλεπε (II., xi. 508), &c.

"Ερείδερο, 3. sing. imperf. indic. middle of ηρέω, "to persuade;" fut. -ου; perf. ηρείσεω; middle περίθομαι, "to persuade one's self;" e. g., to follow the direction of another, "to obey." Bό, for τίμη, augment dropped, as is often done by the Epic and Ionic writers. — S sing. 2 aor. indic. act. of βίαινο, "to go."

"Ακέων, in form a participle, having in the feminine ἀκέωνα, but used by Homer with a kind of adversative force, "in silence," "stilly," "silently," &c. The dual, ἀκέοντα, occurs, Od., xiv. 198; the plural form never.— Akin, perhaps, to the root ter of taceo.

Θίνα, accus. sing. of θίν (later θίν); gen. θίνος, θίν. Literally, "a keep," especially said of the sea; keeps on the beach; and hence, in general, "the shore," "the beach." Compare the German Dünen, and English downs.

Πολυφλοίδονοι, Epic and Ionic for πολυφλοίδουνοι, gen. sing. fem. of πολυφλοίδους, "loud roaring, from πόλυς and φλοίος, "a confused roaring noise."

Θαλάσσες, gen. of θαλάσσα, &; the sea." Homer, when he uses it of a particular sea, means by θαλάσσα the Mediterranean; for he calls the outer sea Θεσπονδέω, and means by it a river.— Probable y from θάλας, "salt," so that θ is a substitute for the aspirate. Compare θεώ and θέω.

Line 35. Πολλά, accus. plur. naut. of πολύς, used adversarially.

"Απιστεύει, "a part," "afar off," &c. Adverb, from ἀπίστω and ἀπενθείν '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 κίομαι, part. κίων, κιόων, and imperfect κινοω, or, without augment, κιόω. Found in no other tenses.

"Ηράο, 3 sing. imperf. ιτ. of the middle deponent ἡρόμαι; lat. dōnai, Ionic ὑμαι, "to pray." From ἓ ρα, ὑ, "a prayer."

Τραίκος, ὑ, on, "old." Used in Homer (who never ἐγνάτω) always of men, with the acc-sounding idea of dignity, "expert." Comparativo γναίτερος: superl. γναίτερος.—Compare the root of φων. Line 28.
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Line 36–39.

'Ἡλώμενε. Epic for ἰδέος, on, "fair-hair'd."—E. ox rē and ἱκόψις, "the hair."

Tīs, for ὜τε, augment being dropped, 3 sing. 2 aor. indic. act. of ὑπιτυς, "to bear;" &c.; fut. τίζω: fut. mid. τίζωμαι; which last is more usual; perf. τίζομαι.——Lengthened from a root rex.

κλιθεῖν, 2 sing., Epic 2 aor. imperative of κλίνει, "to hear."

Line 37. (Compare βῆθι, γνώθι.) The present of the imperative is κλένει, κλίνειν.

Με, Epic and Ionic for μοÎ, enclitic genitive of ἐμ. "Ἀργυρόβοτε, voc. sing. of ἀργυρόβοτος, "with silver bow." Epithet of Apollo, "bearer of the silver bow." From ἄργυρος, "silver," and τόξον, "a bow."

Χρυσός, accus. sing. of Χρυσός, εί, ἦ, "Chrysa." (Consult note.) "Ἀμφιβάσκεις, 2 sing. perf. indic. act. of ἀμφιβάσκει, "to go around," "to protect;" fut. ἀμφιβάσκομαι; perf. ἀμφιβάσκω. (Consult note.) From ἀμφί, "around," and βάπτω, "to go."

Κίλλα, accus. sing. of Κιλλά, εί, ἦ, "Cilla." (Consult note.)

Line 38.

Ἀθένη, accus. sing. fem. of ζήδος, εί, εσε, "very divine," and Epic and Ionic for ζιθέναι. From the inseparable particle ζα, with intense signification, and ἐν.——Another intensive prefix is ἐν, 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 δικ), and can never, like per, have a really strengthening force. Hartung, therefore, regards ζα as a collateral form of ἄγα (ἄγαν), and ἄγα as corresponding to the Sanskrit sa-ha. Now sa, in all likelihood, is the same with the ñ or ni minim of the Greeks; while ha corresponds to ya or ye, and both words, therefore, are nearly allied in meaning; so that out of this sa (ya, ye), the form ζα (da) may have arisen. (Hartung, vol. i., p. 552.—Kühner, vol. i., p. 431, not.)

Τενεδού, Epic and Ionic for Τενεδού, gen. of Τενεδός, εί, ἦ, "Τενεδον." (Consult note.)

"Ιδέ. Adverb, "powerfully," "with might," &c. In Homer it has the digamma, ἱδέ, and is, therefore, regarded by some as an old poetic dative from ἵ.

"Ἀνάκριναι, 2 sing. pres. indic. act. of ἀνάκρινω, "to rule over," "to reign over;" fut. ἀνάκρινω. From ἀνάκριναι.

Σμιθεῖν, voc. sing. of Σμιθεῖθα, εί, ἦ, "Smitheian" an epithet of Apollo. (Consult note.)
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Line 39-41.

ɲorė, an enclitic particle, "ever," "at any time," "at some time." But nóre, with the acute on the penult, an interrogative particle, "when," "at what time."

Toi, Epic, Ionic, and Doric for ooi, dat. sing. of oô, but with this difference, that ooi always retains its accent in Epic, Ionic, and Doric, while oo is always enclitic.


Νοον, accus. sing. of νοος, οο, ο, Epic and Ionic for νοος, οο, ο, "a temple."—From νοιο, "to inhabit."—Strictly, any house or dwelling, νοο, like the Latin aedes (in sing.), limited in use to the dwelling of a god, a temple.

"Ερεσα, 1 sor. indic. act. of ἔρεσα, "to cover over," "to roof over," "to erect." (Consult note.)—The primitive idea involved in ἔρεσα 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 ereth, ερέθ, and our "covering."

Line 40. Toi, for ooi. Consult previous line.

Πιωνο, accus. plur. neut. of πιων, ο, η; neut. πιων, gen. πιως, "fat," "well fed," "sleek." Comparative and superlative, πιοτερος, πιοτατος, as if from πιως, "fat."

Μπιλν, accus. plur. of μπιλον, ou, το, "a thigh." The singular, however, is, in fact, never used, and is merely given here to show the analogy of formation.—From μπιλα, a rarer Homeric plural, and this last akin to μπιλος, οο, ο, "the thigh."—The old grammarians used to distinguish between μπιλα, "thigh-bone," and μπιλο, "thigh." But this is opposed by Hermann and Nitzsach.

Εκων, 1 sing. Epic 1 sor. indic. act. of κων (Attic κως); fut κακων, τω. This form εκων supposes, in strictness, a present κων, which does not, it is true, actually appear, but still we have the imperfect εκων among the various readings of Od, ix, 553. (Kühner, vol. i, p. 179.)

Line 41. "And," "and," conjunction, joining two words together just like και, and of frequent occurrence in Homer.—If υπερ, "as well," goes before, υπερ is "as also," like και . . . και.

Αλιγων, gen. plur. of αλγος, αλιγος, ος, η, "a goat."—From δλων, "to rush," "to dart," and so, strictly, "a darter," "a springer."

Τοιοε, accus. sing. neut. of the demonstr. pronoun οτε, οτε, τοτε, "this," "that." In reality, however, it means "this one here," &c., like the Latin hicce, hæce, hocce.

Κρικον, 2 sing. 1 sor. imperative act. of κρικεων, "to accomplish."
HOMERIC GLOSSARY

Lane 41-44.

"to bring to pass," "to grant," and ὑπάρχειν: itself is a lengthened form of ὑπάρχει, fut. ὑπάρχω, lengthened form ὑπαρκέω.

- Akin to the Sanskrit root ै, "to make," whence we have also the Latin esseare. (Pott, Etymol. Forsch., vol. i., p. 219.)

Ἐλάλω, Epic for ἐλάω, τὸ, "a desire," "a wish," itself a poetic word.—Pott regards ἐλάλουν and ἐλάω as merely enlarged by the addition of a d-sound, and seeks to trace an analogy between ἔλα, ἔλοια, and welle, &tc.

 milan, 3 plur., 1 sor. opt. Ἐλος, of τίνος, "to pay a price".

Line 42. by way of return or recompenence, "to atone for," fut. τίνου; perf. τίνα; 1 sor. τίνα.—Not from τίνα, which is confined to the signification of paying honor.

Ἐμαύ, accus. plur. neut. of ἐμός, ὑ, ὑν, "my," "mine," possessive pronoun of 1 pers.

Διάρεω, accus. plur. of διαρέω, νος, τό, "a tear."—Compare the Latin lacrāmae, and the Sanskrit acru.

Ζώος, Epic and Ionic for σώς, dat. plur. of σώς, ση, σών, "thy," "thine;" possessive pronoun of 3 pers., from σε, "thou."

Βέλεσιν, Epic for βέλεσιν, dat. plur. of βέλος, σος, τό, "an arrow." Literally, "any thing hurled," "a missile."—Akin to βιάλλω, which last appears to have been originally ἀίλλω, or, rather, with the δι gamma, βιάλλω. (Donaldson's New Craiylus, p. 122.)

Line 43. Ὄς ἔσομαι. Consult line 33.

Ἐξάρσεσθαι, pres. part. of the deponent ἐξαρσάσθαι, "to pray;" fut. ἐ'σομαι: 1 sor. φιάλαιν. Literally, "to pay one's vows," from εἶχα "a vow."

"Ἐξίλαι, 3 sing. imperf. (with aorist force) indic. act. of κλέω, "to bear."—Compare the Sanskrit krut, and Latin claus.

Φάεως, ov, ὅ, "Phaebus," an epithet of Apollo. Properly an adjective, φαιός, η, ov, "pure," "bright," &c. Hence "Phaebus" means "the Bright," or "Pure." In no case, however, must Homer's Φαεὺς be taken for the sun-god (Ἡλης), for Apollo did not receive this character until much later.—Probably from φαιος, φάς, "light," "brightness." (Compare Müller, Doriuns, vol. i., p. 324.)

Ken, in Homeric Greek, an adverb, "down," after ward a

Lane 44. preposition.

Ολύσσω, Epic and Ionic for Ἀλυσσόν, gen. sing. of Ἀλυσος, ov, ὅ, "Olympos," a high mountain on the northern frontier of Thessaly, near the sea, and the fabled abode of the gods. From its peaks being often seen rising above the clouds into the calm other, it was the old belief that here was an opening in the vault of heaven, closed by a
The highest peak was named to be the seat of Jove; the surrounding ones belonged each to one of the gods of his court (II, xi, 76, &c.); and they only came to the highest when summoned to feast or council. Afterward, philosophers placed the gods in the centre of heaven, round the palace of Jove, which was in the very zenith, and to this the name of Olympus was continued. (Voss, ed Virg., Georg., iii., 281, p. 586.)

Homer never uses the singular.—From κάρη, τά, “the head.”

κάρης, pres. part. of the middle deponent χάρωμαι, “to be en-
circled,” “to be enraged;” fut. χάρωμαι; 1 aor. ἐχώσαμαι.—It is merely an Epic word, and akin to χολή.

κόρ, accus. sing. of κόρα; gen. κόρος, τά; contracted from κάρα, “the heart.”—Observe that κάρα first occurs in Pindar and the tragedi-
ans, for Homer always uses κόρ.—Compare κόρ, the Doric form of κόρη, with the Latin cor, cordis.

τόξο, accus. plur. of τόξον, ou, τά, “a bow.”—Homer in
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 πέρυς, or centre-piece.—Probably from τυχανεῖν, τυχεῖν, “to hit,” through the Doric form τόσσος for τυχόν.

'Ωμοσία, dat. plur. Epic and Ionic, for ὀμοσία, from ὀμός, ou, ὁ, “the shoulder.”—Ωμός and the Latin huncius appear to come from the same root.

Ἀμφιφρεύο, Epic and Ionic accus. sing. fem. for ἀμφιφρεῦο, from ἀμφιφρεῦεις, ἡ, “covered all around,” “closely covered,” from ἄμφιθ, “around,” and ἕφες, “to cover.”

Φαρέρεα, accus. sing. of φαρέρης, η, η. Ionic for φαρέτρα, ας, “a gayer.” From φέρα, “to carry,” as carrying the arrows.

Ἑκλαγείν, 3 plur. 1 aor. indic. act. of ἐκλαίω; fut. ἐκλάγαω. LIDE 46. perf. κλαγαγεία: 2 aor. κλαγα: 2 perf. κλαγῖα, but Epic only: “to clash,” “to clang,” “to rattle,” “to make a loud noise.”—The root ἐκλαίω is found only in the present and imperfect, the other tenses coming from a root κλαίων, κλαγγίων, whence also κλαγγίων. Compare our clash, clang, the Latin clangere, and the Sanscrit khrad.

'Οιτερήμ, nom. plur. of ὀιτερός, α, ὁ, “an antone.” Attic ὀιτερός, α. In the later poets, ὀιτερός occurs also with the heterogeneous plural τά ὀιτερά.—Probably from oιτα, whence oiea, the future of φίαι and θρεία, therefore, “that which is borne or shed.”
HOMERIC GLASSARY.

Line 48–49.

Ἀμφοτέρος, Epic and Ionic, for ἄμφοτέρος, from ἄμφος ὁς. Consult line 44.

Line 47. "to set in motion," fut. κίνησις: perf. καίνησα. — Probably from κίνης, radical form, "to go." "Hie, 3 sing. Epic and Ionic imperf. of eίμι, "to go," namely ἔιμι, εἴμι, εἰ, κ.κ. and ἔιμι, ἔειμι, ἑι, κ.κ. The Attics contracted ἔιμι into ἔιμ. Some, less correctly, regard ἔιμι as the 2 perf., and ἔειμι as the 3 pluperf. (perf. and pluperf. middle), and as used to express both imperfect and aoristic time.

"Εἰκών, 2 perf. part. of είκοσ, "to be like," κ.κ., fut. εἶκο: 2 perf. εἰκόνα, with the force of a present. — Observe that εἰκόν itself does not occur, and is merely given here as a radical form. The nearest approach to it is found in the imperfect εἰκά, "it appeared proper, or fit." (II., xviii., 320.)

Line 48. 'Εκείνο, 3 sing. imperf. indic. mid. of ἔκα, "I set or place" another; in the middle ἔκαμαι, "I set myself," "I sit." The imperfect is here without augment, and aoristic in force: fut ἔκαμαι. Homer employs merely the present and imperfect. — Observe that there is, in reality, no such present as ἔκα, though, as it is from it, we have the transitive tenses εἰκά, middle εἰκόμαι, fut. mi. εἰκομα, perf. pass. εἰκάμαι.

'Εννόη, gen. plural of νόη, νόης, ὁ, "a ship." Epic and Ionic for νεός, νεός, νεφ. — Observe that νεός is also the Attic form of the gen. plural.

'Εννόω, accus. sing. of ἐννώ, ὁ, "an arrow." — Probably from ἐννα, i.e., "to go," like the Sanscrit iska, from isk. (Pott, Etym. Forsch., vol. i., p. 209.)

"Ερέσιν, 3 sing. Epic 1 aor. indic. act. for ἔρει, from ἔρα, "to end," "to shoot," "to throw," fut. ἔρα: perf. εἴρα. — The root ἔρ is found in ἔρωτα, Herođot., ii., 165.

Δεινός, nom. sing. fem. of Δεινός, ἡ, ὡ, "fearful," "terrible." — Related to δελδύς, as act. to pass. — Rightful to seemful, but often confused with it. (Person, ad Europ., Orest., 767.)

"Κλαϊγγί, gen. ॐ, ὁ, "a twang," of a bow, "a clang." — From κλάξα. Consult line 46.

'Πέπερο, 3 sing. 2 aor. indic. mid. of γύμνωμαι, "to become," "to be," κ.κ. For γύνερο, the augment being dropped. — Akin to γενώμαι, γεννᾶ, geno, γεγένετο: Sanscrit jan, "to be born," and γνώμη.

'Ἀργυροῦ, Epic and Ionic for ἀργυροῦ (Attic ἄργυροῦ), gen. sing. masc. of ἀργυροῦς, το το ἄργυρον, ὁ, ὁ, "silver," "of silver." From ἀργυροῦ, "silver," which is akin to ἀργύς, ἄργυς, i. e., the white metal.
HOMERIC GLOSSARY.

Line 49-52.

Βοῦς, Epic and Ionic for βιοῦ, from βόες, 60 6, "a bull."—Observe the evident analogy of meaning in this word and βιος; 6w, 6, "support," "sustenance," "life," &c., the Greeks, like all rude tribes, living originally by the chase.

Οὐράς, Epic for ὀράς, accus. plur. of ὀράς, ὀράς, ὀ, "a mule." Probably from ὄρος, "a mountain," as mules are chiefly used in mountainous countries.

Εὐπρεπε, 3 sing. imperf. indic. of middle deponent εὐπρεπέμαι, "to go onward," or "against," "to attack."—From εὐπρεπε and ἐξερχομαι; fut. εὐπρεπομαι; perf. εὐπρεπε.

Κύνας, accus. plur. of κύων, κυνός, ὦ, ὑ, "a dog." Consult line 4.

Ἀργός, accus. plur. masc. of ἀργός, ἀργός, ὄ, ὄ, 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 connect the notions of white and swift.

Ἄναρ, conjunction, Epic for ἀνάρ, "but," &c., always at IAN 51: the beginning of a sentence, and intended to express an unexpected contrast, or a rapid change and continuation of the subject.—From ἀνάρ (for ἀνέρ) and ἀρ (for ἀρό).

Ἀνατλα, Epic and Ionic for ἀνατλας, from ἀνατλας, ὅ, ὅ.

Βίλος. Consult line 42.

Ἐξετευκέ, sing. neut. of ἔξετευκε, ὅ, "sharp-pointed," from ἔξω, and πέντε, "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 πέντε 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 πυθός; Latin pugio, pungo, and the English pike, peak. (Lexilogus, s. v ἔξετευκε.)

Ἐφισίς, pres. part. act. of ἐπισίμω, "to discharge," "to send against," fut. ἐθαυμ: 1 aor. ἐθαυμά, Epic ἐπισίμα.—From ἐθαύμ and ἐφισίν.

Βαλλε, 3 sing. imperf. indic. act. of βαλλω, "to smite," without the augment, for βαλλει: fut. βαλλο: perf. βαλλόμενα: 2 aor. βαλλον.

Ἄεί, adverb, "always," "ever," &c., Ionic and poetical for ἄει.—Kühner deduces ἄει from a substantive αἶον, αἶων (Latin annum), like ἅει, and the Doric ὀαιε for ἀοῖο. (Gr. Gr., § 383, Anm. 2)

Παρα, nom. plur. of παρῆ, ὅν, Epic and Ionic for παρά, ὅν, ὅ, "a funeral-pile."—From πάρ, "fire."
MOMMIFIC GLOSSARY.

Line 52-55.

νεκών, gen. plur. of νεκώ, voc, ó, "a dead body," "a corpse." Nom. plur. νεκός, "the dead."—The root νεκ appears in the Sanscrit nec, "to perish," and in the Latin nec, nec-is, and nec-eo.

Καίνων, without the augment, for καίνων, 3 plur. imperf. indic. pass. of καίνω, "to burn?" fut. καίνω: perf. καίνω, in composition with κατά, &c.—The Sanscrit root is κृष्ण, "to be dry," with which compare the fut. καυο-ω: hence κάθικα, Latin siccus.

Οψετς, nom. plur. fem. of θυσετός, ón, "crowded," "close," "standing closely together."—From θυσία, "together," "in crowds," "close," "thick."—Akin to ὥσις, and perhaps derived from it.

Ἐννημαρ, adverb, "for nine days." An Epic form. From ἐννέα, "nine," and ἦμαρ, "a day."

Ἄνα. Consult line 10.

Ὡθήρα, 3 sing. imperf. indic. of middle deponent ὀξίσαμαι, "to go," "to make one's way," fut. ὀξισάμαι: perf. ὀξισμαι: imperfect ὀξισμα, or, with initial capital, Ὀξισμα.

Χέλα, nom. plur. of κῆλον, ou, τό (Attic κάλον), "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 κουλός, "a shaft," "handle," &c.

Θεός, Epic and Ionic for θεός, from θεῖος, ou, ó, "a god." Consult line 28.

Δεκάτη, dat. sing. fem. of δεκάτος, ην, on, "the tenth," and agreeing with ἄρρητα understood, and implied, in fact, from ἐννήμαρ which precedes: hence δὲ δεκάτη δὲ=" on the tenth (day)."—kuxeer. —From δέκα, "ten."

Ἀγορώποιν, "to an assembly." Adverbal form of expression, compounded of ἀγορόν (Attic ἀγορά), accus. sing. of ἀγορά (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, ae is used in place of δε; as, τεκε-ας, ὅτι-ας, ἀλλα-ας, από-ας, &c. (Kührer, § 377, 5.)

Καλέσσαρο, poetic for ἐκάλεσαρο, the augment being dropped; 3 sing. 1 sor. indic. mid. of καλέω, "to summon," "to call!" fut. καλέω (usually syncopated by the Attics, and contracted καλά) perfect κάλεσα.

Line 55. Λαίον, accus. sing. of λάος, ou, ό, "the people," "the forests." Ἐκεί. Adverb. (Consult note.)

Φρήν, dat plur. of φρήν, φρενός, η, "the mind."—Strictly speaking, φρήν means the "midst" or "midstwagen" for which at a later ς-
HOMERIC GLOSSARY.

Line 55-57.

rod, the term δίαφραγμα was employed), s. c., 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, ὕππων becomes equivalent to "the mind."

Θήκη, for Ἡθήκη, the augment being dropped, 3 sing. 1 aor. indic. act. of τίθημι, "to place," "to put," "to suggest!" fut. Ἡθῶν: perf. τέθεικα: 1 aor. Ἡθηκα.

Ἀγκώλος, on, "fair-armed," "white-armed," epithet of Juno; from λευκός, "white," and ὀλένη, "an arm."

Ἡρώ, ᾕ, Ionic and Epic for Ἡρα, ας, ἥ, "Juno," queen of the gods, daughter of Saturn and Rhea, and sister and wife of Jove.—Evidently akin to ἡρω, with which compare the Latin heros and hero. Jove will thus be the master, and Juno the mistress (hera) of the skies (Consult line 4.)

Eὐδετα, for Eὐδετα, the augment being dropped, 3 sing. im. perf. indic. mid. of κόπω, "to vex," middle κόπομαι, "to be concerned for," "to care for" (i. e., "to vex one’s self"); fut., with reduplication, κεκόπομαι: 2 perf., in a present sense, κλεφών, "I sorrow."

Δυναύον, gen. plur. of Δυναύ. Consult note on line 42. ὄνοοκοιντος, accus. plur. masc. pres. part. of φίλημα, "to die," fut. mid. φιλημάτι: perf. τέλθεσα.—Lengthened form from a root δων, which appears in the fut. mid. and in the 2 aor. δωνον.—The root δων is akin to δειν in δεις, "to strike," or "wound," and both are related to the Sanscrit han, "to strike," or "wound."

Οἰρό, for ὀἰρό, the double augment being dropped, 3 sing. im. perf. indic. mid. of ὀρῶ; fut. ὀρομα (from the root λπρ); perf. λπρα-κα, and without the reduplication, ὀρακα, "to see."—Homer has no passive, but always uses the middle in an active signification. In like manner, ὀρομα, the fut. mid., is always active in meaning with other writers likewise.—Originally, in all probability, ὀραμα had the digamma, for the Sanscrit root is sri, with which compare our sere, s-sere; German wähen, Wehr, wahr; and Latin versus.

Hυγρεθεν, Epic and Ionic for ἤγερθησαν, 3 plur. 1 aor. im. Line 57. die. pass. of ἀγείρω, "to bring together," "to collect!" fut. ἀγερο: perf. pass., with Attic reduplication, ἀγερομαι.—From ἀγω, "to bring together."

Ὀμαχέρες, Epic and Ionic for ὀμαχρος, nom. plur. masc. of omachr.
HOMERIC GLOSSARY.

Line 57-61.

γερές, ἕτε, Epic and Ionic for ὁμογενῆς, ἕτε, "assembled!" from φέρε "together," and ἄγεως, "to collect."

Ἀνισότητας, pres. part. mid. of ἀνισοτήτα : fut. ἀνισότητας.

Line 58. "to make to stand up;" in the middle ἀνισοτῆτας, "to stand up, to arise."—Observe, however, that the aspirate is transitive: as ἀνισοτῆτας ἄνωθεν, "to raise a city for one's self" (Herod., 165), etc.

Μετέρα, 3 sing. imperf. indic. act. of μεταφέρει, "to speak among." Only used by Homer in this part of the verb.—From μετά and φέρε. —Híados, accus. plur. of νῆος, νοῦς, ὁ, "the foot."—The Sanscrit root is pad, "to go," hence Sanscrit pad: Latin pes, pedis; English pad, foot; German fuss, etc., akin to πέδον = Sanscrit pada.

ὤς, ὦς, ὦ (Epic and Ionic fem. ἕτα), "swift," "quick." The word is poetic, and mostly Epic.—Akin to the Sanscrit ac, "to pass through," and also to οἶς, ὕς, ἀκόμι, and the Latin acer, acutus.

Line 59. Ἀμερε, ᾿Εολίς, Doric, and Epic, for οἶς.

Παλιμπλαγχείνας, accus. plur. 1 aor. part. pass. of παλιμπλαγχεύον, "to cause to wander back," fut. παλιμπλαγχέομαι, "to wander, in a middle sense, παλιμπλαγχίζω, "to wander back," "to wander away from." From πᾶλιν, "bald," and πάλιν.—Observe that the active is merely given here to complete the form. The only part of the verb found in actual use is παλιμπλαγχεῖς, as occurring here and in Od., xii., 5.

"Οἶς, Epic active, pres. indic. for οἴμα, "I think."—Observe that this form ὀῖ is only used in the first person.

"Αφ, adverb of place, "back," "away from," &c. Akin to ἄφες, the Latin abs, through the Εἰολίς ᾿Εος.

Ἀρετοθέτουσα, fut. infin. act. of ἀρετοθετέσσα, "to return," "to come home," fut. ᾿αρετοθετεῖσα, From ἀρετή, and νοστήσα, "to return home." Κεν. Equivalent to the prose ὄν, so that οἴς κεν is the same as ἄνω.

Θάνατον, accus. sing. of Θάνατος, on, ὁ, "death."—As regards the root ὀν, consult remarks under θάνατος, in line 56.

Φύγεων, 1 plur. 2 aor. opt. act. of φεύγω, "to escape," "to fly." Consult φέυγε, line 173, where the parts of the verb are given.—The root is strictly θυγατρός, as appears in φευγεῖν, ἔφευγεν, φεύγει, the Latin fugit, fugitio, &c.—Akin either to the Sanscrit द्वैत, "inconsistent," "curious," "cute," with which compare the English busy; or else to Μαι, "a fear."

"Ομόιο, adverb, "together." Strictly gen. sing. neut. οἰς.
HOMERIC GLOSSARY.

Line 61-64.

Πόλεως, ov, δ, "war"—From πέλαο (radical form) akin to πολεύς, πόλος, πολιός: Latin pello and bellum.

Δαυβ, 3 sing. pres. indic. act. of δαυβίς, "to subdue it" fut. δαυβίον. 1 aor. ἐδαυβία: perf. ἔδαυβα. A post-Homeric form of the present is δαυβίς, which is not found before Euripides, though we have δαυβίδεις, as if from δαυβίς, in the Iliad (xvi, 816).—Compare the Sanscrit dam, "to be tame;" Latin domare; English tame; German zähm.

Λουκή, ο, η, "a pestilence."—Supposed to be akin to λύμα, "ruin," "destruction," but very unlikely. More probably of the same family with the Latin luce-, and the Sanscrit lā, "scinder, " "suellere."

"Ὑμ. Originally, imperative of ὕμω, but subsequently used as an adverb, like φέρε, "come," "come on," &c.

Τω, accus. sing. masc. of the indefinite τις, neut. τι, "some one," &c.—Compare the Ἑλλικ τις (for τις), Latin quis (i. e., qui), and Sanscrit kaś.

Μάντιν, accus. sing. of μάντις, Ionic ὶς, Attic εἰς, θ, "a seer," "a soothsayer," "a diviner."—The derivation from μάντισμι, "to tell," is found as early as Plato (Tim., 72, B.), who distinguishes μάντισε from προφήτας, the former being persons who uttered oracles in a state of divine phrenesy; the latter, the interpreters of those oracles.

"Επεικεία, Epic for ἐπεικεῖα (the mood-vowel being shortened), 1 plur. pres. subjunct. of ἐπέλα; Epic present for ἐποίημαι, ἐποίημα, "to interrogate," "to ask," &c.

"Ιἔρα. Consult line 23.

"Οἰνοπολύον, accus. sing. of ὀἴνοπολύος, ov, δ, "an interpreter of dreams."—Literally, "one occupied with dreams." From οἶνος, "a dream," and πολύς, "to be conversant with." "Οὐα, nom. sing. of ὄναρ, τό, "a dream." Opposed to a waking vision, ὄναρ. Only used in nom. and accus. sing., the other cases being supplied from οἶνος and ὀἴνημα, &c.

Διός. Consult line 5.

"Εστίν, 3 sing. pret. indic. of εἰμί, "to be."

Line 64. "Οἱ εἰς. For δὲ ἄν.

Εἰσίν, 3 sing. 2 aor. opt. act. from a radical form εἶναι, for which φοι is used as a present; indicative εἰσί, "I spoke," "I said:" imperative εἰσίτε: part. εῖσίν: infin. εἰσίν. We have also a first aorist εἰσώ, and imperative εἰσώ, though the accentuation εἰσώ 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 ἐστίν, namely, fut ἐστί, perf ἐστίν. Observe that the
HOMERIC GLOSSARY.

Line 64-66.

... may be traced in ἐκ-αγ. And as ἐκατόν is properly a deictic word, ἐκατόν, and the root, therefore, strictly speaking, is not in any way an analogy between this root ἐκατόν, the other form ἐκατόν, which appears in ἐκατόν, “the voice,” the ἐκατόν for, the ἐκατόν in ἐκατόν, “the voice,” and ἐκατόν, “to call,” and, final... Sanscrit wāsḥ, “dicere.”

ἔοι, Epic for ὑσσον, accus. sing. neut. used adverbially, of ὑσσον, ὑσσον, ὑσσον, ὑσσον, “so much,” &c. Compare the usage in tantum, and observe that ὑσσον, is here employed... without an answering ὑσσον.

Ἐξώσαρ, 3 sing. 1 aor. indic. of the middle deponent χασσα, “to be incensed,” “to be wrath,” fut. χασσα: 1 aor. ἐκατεψαμν.—Akin to χάδα.

Line 65. Էթε, “whether,” answered by ἔθε (i.e., ἔθε) at the close of the line; as in Latin, sīc, ... sīc.

Ἑκατόν, gen. sing. of ἐκατόν, ἐκατόν, ἐκατόν, “a h contempt.”—Akin to ἐκατόν and ἐκατόν, in same signification, the root of which ἐκατόν (ede) compare with the Sanscrit Ṛc (another form of Ṛc), “to pray for,” “to desire,” “to wish.” (Pott, Etymol. Forsch., vol. i, p. 235, 268.)

Ἐκατέρωσα, 3 sing. pres. indic. of middle deponent ἐκατέρωσα, “to have a complaint against one,” “to impute to one as matter of blame,” fut. ἐκατέρωσα.—From ἐκατον and μέρος, “to blame.”

Ἑκατόδος, gen. sing. of ἐκατόδος, ἐκατόδος, ἐκατόδος, “a h contempt.” 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 h contempt 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 omen, & c. g., of fifty rams (Il., xxiii., 146). The word ἐκατόδος, therefore, even in Homer’s time, would seem to have signified, in general, “a large sacrifice offered publicly.”

Line 66. Ἀλ, Epic and Doric for στ, “if.” In Homer, only ἀλ as and ἀλ στ. Doric also.—It contains, however, a latent reference to something wished for or desired, and is therefore akin to, if not identical with, ἂλ, an exclamation of strong desire, “would that!” “O that!” (Consult note.)

Ἡχε, enclit. adverb, “in any way.” On the other hand, ἀχε, an interrogative adverb, “in what way,” “how.”

Ἄρχι, gen. plur. “of lambs.” The nom. sing. ἀρχ (according to S...
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Line 66-67.

Káther, ἀριστος or ἀρέαρ) is out of use, and its place is supplied by ἀριστός. Early authors have, gen. sing. ἀριστός; dat. ἀριστος; accus. ἀριστος

dual, ἀριστοι; plural, nom. ἀριστος; gen. ἀριστως; dat. ἀριστως (Epic ἄριστος); accus. ἀριστος. —The root appears to be μεθ, with which we may compare the English rain, while in the first two letters of ἀριστος we detect a sort of resemblance to the Latin ar-is.

Kwvγης, gen. sing. of κωβγη, Epic for κυβγη, γη, h, "the steam and odor of fat," which exhales from meat roasting; especially "the smell or savor of a victim," "the steam of a burnt sacrifice," which ascends to heaven as a grateful gift to the gods. —Observe that κνεβγη and κνεβγα are the more correct forms for the common κωβγη, κωβγα . (Dracon, de Metr., p. 21, 4, ed. Herrmann. —Enstahl., 1786, 30). — From κνεβγω, "to irritate," "to nettle," "to chafe," as expressive of the effect produced upon the olfactory nerves by the odor that arises With the root of κνεβγω (i. e., κνεβγω-ω) compare the Latin nid-or, "savor," the Greek νιθ-ων, "to prick," and the English nettle and needle.

Αλγων, gen. plur. of αλγη, αλγος, α, h, "a goat." (Consult line 41.)

Τελεων, gen. plur. of τελειως, α, ov, "perfect," "without spot or blemish." Literally, "having reached its end," i. e., complete, perfect.

—From τελειος, "an end."

Βοθλωμα, 3 sing. pres. subj. mid. of deponent βοθλωμαι.

Lam 67. with shortened mood vowel, "to will," "to be willing," "to wish," fut. βοθλωμαι: perf. βεθλωμαι. —Observe the following difference between θελω and βοθλωμαι, in that θελω expresses choice and purpose; but βοθλωμαι, a mere inclination toward a thing, a willingness. (Buttmann, Lex. i., p. 26. —Opposed, however, by Donaldson, New Cratylus, p. 861.) —Earlier form βολωμαι, and in the active (Eolico) βλω, whence the Latin velo. A much less satisfactory explanation is given by Donaldson (New Cratylus, p. 566, seqq.), who traces βοθλωμαι to βολη.

'Αντίσας, 1 sot. part. act. of ἀντισασ : fut. ἀντισασ : 1 sot. ἀντισασ. (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., arecept graciously of it; and hence, "to partake of," "to enjoy."


'Αμινας, 1 sot. infin. act. of ἀμινω, "to ward off," fut. ἀμινω: 1 sot. ἀμινω. —The root μεν appears akin to that of the Latin man-i, man-ia (man-ia), and to the Sanscrit man, "to check," "to restrain."
GOMERIC GLOSSARY.

Line 68-70.

Karó. In Homeric Greek an adverb, "down." Subsequently, a proposition.

"Εξῆλθο. Consult line 48.

'Ανέστης, "stood up," "arose," 3 sing. 2 aor. indec. act. of ανέστημι, "to make to stand up," "to raise up!" fut. ανέστημι: perf. ανέστηκα, "I stand up!" 2 aor. άνεστην, "I stood up." — From ανώ and άνωμι, "to place."

Line 69. Κάλξας, gen. Κάλξαντος, &c. "Calchas," the Greek seer at Troy. — Supposed to come from καλχώνα, "to make dark and troubles, like a stormy sea;" and then "to turn over or revolve in one's mind, to search out," &c. Hence Κάλξας will signify, strictly, "the Searcher."


Οἰωνοπόλεως, gen. plur. of οἰωνοπόλος, οὐ, ὦ, "as suger," 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. οὐ. — From οἰωνός, "a bird," and πόλεω, "to be conversant with."

"Οἶχα, "by far," Epic adverb, only found in Homer, where it is frequent, though only as an intensive before superlatives. In its place, later writers have ἐξώχα. — Probably from ἐχω, "to seize" or "grasp;" for, as Dacier remarks, ὦξα is to ὀξὺς, as the old German fast, "very," to fast, "fast," "tight."

"Ηδος, or ὣδης, 3 sing. pluperf. indec. of ἦδος, "to know," a Line 70. signification, however, which ἦδος, which properly means "to see," gets, in reality, from its perfect ἦδη, for what one has seen and observed, that one knows, and so ἦδος means "I have seen unto it," and, consequently, "I know it." The common form of the pluperfect is ἦδεν, ἦδες (or ἦδεσσα), ἦδε, &c., for which the Epic writers said ἦδα, ἦδας, ἦδες, &c. The third person ἦδες becomes here ἦδη by contraction, whereas in II, ii, 400, 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.

(Line 70. (Consult Kühner, § 123, Anm., and Bastian, Aufs. Sprachl., vol. i. p. 434, not.)

"Εὔβολος. Epic and Ionic for ἐὔβολος, accur. plur. neut. of ἐὖβω, ἐὔβο, ἐὔβον, by pres. part. of εὔβου, "to be.""

"Εὔβοιον, accus. plur. neut. fut. participle of εὔβου, "to be."
IOMERIC GLOSSARY.

Line 70–73.

Πρό. Homeric adverb, "before;" "on before." Subsequently, a preposition.

Νόσος, Epic and Ionic for νασός, dat. plur. of νόσει: gen.

Line 71. νόσει, ἴ, Epic and Ionic for νασέω, νασέω, ἴ, "a ship;"

"Hγάστρον, 3 sing. 1 sor. indic. of middle deponent ἠγάστρομαι: fut. ἠγάστραμαι: 1 sor. ἠγάστρωμαι, "to lead," "to be a guide unto;"

'Ἰλον, accus. sing. of 'Ἰλος, ου, ἴ, "Itiam," or Troy. Another form is 'Ἰλον, ου τό, but ἴ 'Ἰλος is the form employed by Homer and the poets, with the exception of Π., xv., 71, where τό 'Ἰλος alone occurs. The later prose writers, on the other hand, usually give τό 'Ἰλον the preference.

Ἐλο, more rarely ἔλο, adverb, "to, " unto," " into," " within."—From εἴτε, ἴτε, "into;"

"Ηψ, accus. sing. fem. of the possessive pronoun, δς, ἴ, ἴν

Line 72. "his, her," for ἵς, ἴς, ἴν, which last is the Epic and Ionic form.

"Μακροσύνη, accus. sing. of μακροσύνη, ης, ἴ, "skill in divination." Properly, "the art of divination."—From μάκρους, "a diviner." Conclus sult line 69.

Τῆς, Epic and Ionic for ἐς, accus. sing. fem. of δς, ἴ, ἴ, relative pronoun, "who, which, or that;"


—Observe that, though the grammars represent the nominative of this pronoun as wanting, yet the ancient grammarians adduce, as an early nominative, the form ὁ or ὁ, with which we may compare the Latin is, ea, id; the Gothic is, si, ita ("he, she, it"); and the Sanscrit aj-am, aj-am, id-am. (Kühner, § 324.)

Ὁποῖ, for ἐποῖε, the augment being dropped, 3 sing. 2 sor. indec. act. from an assumed present πάρω, "to bestow," "to grant," "to give."—The root in πάρω appears to be the preposition πρό (Doric πόρ, πορρι), the literal meaning of the verb being "to give forth."

With this compare πορ-ρίγο, "to stretch forth;" πορ-ία, "to bring forth;" πορ-ία, "a portion," something given forth from a whole, &c.

Ο. Consult note.—It has the accent hec use followed by an elicit.

Σῆς, Epic and Ionic for σῆς, dat. plur. of σῆς, which is itself the nom. plur. masc. of the personal pronoun of the 3d person, "they.

—Observe that σῆς is also used for the dat. sing., but much less frequently.

Σύγγραμον, pres. part. act. of σύγγραμον, which is merely assumed.
HOMERIC GLOSSARY.

Line 73-76.

as a present, no such form in reality occurring: "being favorably disposed," "meaning well" — Observe that ἔθεον ἔθεσα is Epic for ἔθεσαν ἔθεσαν.

Ἀγοράσας, for ἄγορας, the augment being dropped, 3 sing. 1 aor. indic. of the middle deponent ἄγοράω: fut. ἄγορα, "to her council" in full assembly. Properly, "to meet in assembly." From ἄγορα, "an assembly."

Metέσον, Epic for μετέσεν, 3 sing. 2 aor. of μετέλυμι, "to pass among:" 3 aor. μετέσιν, ες, s. Consult remarks on εἰςων, in line 64.

Line 74. Ἀχιλής, voc. of Ἀχιλέης, the shortened and earlier form of the name of Achilles; the longer one being Ἀχιλλειν, the αλ being adopted for the requirement of the verse. The same remark applies to Ὀδυσσείς and Ὀδυσσείς. So Ἀινείας is the earlier form for Ἀινείος, and was retained by the Dorians.

Κέλεα, 2 pers. sing. pres. indic. of the middle deponent κέλωμαι, "to bid," "to urge," "to set in motion," &c.; fut. κέλομαι: 2 aor. κεκλόμενα κεκλόμενοι. Observe that κέλεια is Epic and Ionic for κέλεα. Thus, κέλωμαι, 2 pers. (old form) κέλεσαι: (Epic and Ionic) κέλεω: (Attic) κέλει (common dialect) κέλη.

Δί, dat. sing. of Zeús. Consult remarks on Δίος, line 4.

Φίλε, voc. sing. masc. of φίλος, ἥ, ἔν, "dear," "beloved."—Originally an adjective; afterward used as a substantive, φίλος, ἥν, ἔν, "a friend." A similar change takes place with ἀμικος in Lat.in—Compare the Sanscrit pālas, "a friend." (Eichhoff, Vergleich, p. 239, n. 475.)

Μυθοσαθα, 1 aor. infn. middle of the deponent μυθοῦμαι, "to tell," "to mention:" fut. μυθοῦμαι. From μῦθος. Consult line 25.

Ἐκαταβλέτων, Epic for ἐκαταβλέτων, from ἐκ, ἀπο, and βλάτος, "a missile," a dart."—Observe that, originally, the genitive singular of masculine in ἔς and ἄς, of the first declension, ended in ὕ. (Kühner, § 261, 2.)

Line 76. Τοιγάρ, a strengthened form of the enclitic τοι; "therefor," "accordingly," "so then," &c. Usually employed at the beginning of a speech or clause.

Ἐγώ, Epic and Ελοί for ἐγώ. Εἴρω, Epic and Ionic for ἑρώ, fut. of the rare present ἑρω, "to speak," "to declare." Εἴρω is commonly assigned as a future "εἰρεῖν," with a perf. εἰρήκα: perf. pass. εἴρηκα, (as if from a form ἔρδω): 1 aor. pass. ἔχριδεν and ἔχρησαν, of which the former is the
SOMERIC GLOSSARY.

Line 76—78.

better. There is no form of the present such as ἐμα, but ἡνεκα ἐστιν and ὑποτε, for which the Attics use φιμι.

Σύνθεος, Epic and Ionic for σύνθεος, 2 sor. imperat. mid. of συν-θίμει, "to put together," middle συνθίμημα, 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 sor. συνθοίμεια: 2 sor. imperat. (old form) σύνθεθεν (Epic and Ionic) σύνθεος: (Attic) σύνθεος.

"Ωμοσονος, Epic and poetic for ομοσον, 1 sor. imperat. act. of ὁμοσμος or ὁμουζ, "to swear," fut. mid. ὁμοσμα: perf., with redup., ὁμοσμα: 1 sor. ὁμοσος. The future ὁμοσμα belongs to the impure age. The common future ὁμοσμα proceeds by a very anomalous inflexion, as i. it were syncopated and contracted from ὁμοσαμα, namely, ὁμοσμα, ὁμοσμα, ὁμοσμα.

'Η μέν, Epic and Ionic for ἡ μέν, 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 sense "indeed.""

Πρόθεον, ονος, ὑ, "willing," "ready," &c., often translated as an adjective, "readily," "willingly," &c. From πρό and φιμ, or φρέσκω and hence the literal meaning is, "with forward soul."

'Εφες, dat. plur. of ἐφος, εφο, το, "a word." From a root ἐφ, or rather, ἐφα, which recurs in ἐισφο.—Consult line 64.

Χρόνος, dat. plur. of χρόν, χρόνος, ἂ, "the hand."

'Αρόθεον, fut. inf. act. of ἀρόθνω, "to assist," "to aid," &c.; fut. ἄρο. —Akin to ἀρός, ἀρόν, ἄρος, ἄρος, &c. (Pott, Etymol. Forsch., vol 1., p. 271.)

'H. A strengthening and confirming particle, "in truth,"


Ολομας, Epic for ολομας, deponent verb, "to think," "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. ολομαμα: 1 sor. ὀλομαν.

Χέλλωμαν, Epic, Doric, and Æolic for χέλλωμαν, fut. inf. act. of χέλλω, "to make angry," "to incense," &c.; literally, "to stir one's gall or bile," from χέλλω, "gall," "bile:" fut. ψεμ.—The original termination of the infinitive was μενα, and with the mood-vowel, ικανα. This was sometimes shortened into μεν (i. e., μεν), and sometimes into μεν. (Kühner, § 123, 21.)

Μένα, neuter sing. of μένιος, taken adverbia. ly. Consult note, and also remarks on μενα, line 167.
HOMERIC GLOSSARY.

Line 79.—81.

Ἀργεῖων, gen. plur. of Ἀργεῖος, on, ὦ, ὁ, "an. Argives," 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 Ἀχαῖοι, line 2.

Κάρτις, Epic and Ionic for καρτέ, 3 sing. pres. indic. act. of καρ-
τέω, "to rule over," "to hold under one's sway;" fut. καρτέων: perf.
καρτέτακα.—From κράτος. Consult remarks on κρατέρων, line 25.

Ol. dative plural of the personal pronoun of the third person. Con-
sult line 72.

Πεθοῦκες, 3 plur. pres. indic. mid. of πεθάω, "to persuade;" in the
middle, πεθέμαι, "to obey."—Consult line 33.

Κρέοσων, on, gen. ovs, "more powerful," "stronger;"
Line 80. "mightier," &c.; later Ionic κρέοςων, on; later Attic κρέο-
των, on. Usually called an irregular comparative of ἀγαθός: but κρα-
τός, from κράτος, must be reckoned as the root, as if the comparat-
ive were κρέοσω, the superlative κράτιστος being regularly akin
also to κρεῖν, κρέεων.

Χώστες, regarded by some as the 3 sing. fut. indic. of the middle
deponent χώσμα, "to be incensed," "to be enraged at;" fut. χώσωμας;
1 aor. ἱχώσμην. Others, however, take it for the 3 sing. 1 aor. sub-
ject, with the shortened mood-vowel, for χώσται. The latter
opinion is the preferable one.

Χέρνη, dat. sing. of χέρνης, which is commonly regarded as an old
positive, furnishing the irregular comparatives χέρνων and χέρειν 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 posi-
tive signification can be here found, notwithstanding the opinion of Buttmann (Ausz. Spr., vol. i, p. 273). In all probability, therefore,
Λήφων, "if, indeed." More literally, "if, at all events." Used
Line 81. also like καὶ εἰ, "even if;" as, for example, in the present
passage.  "καὶ, accus. sing. of καὶ, on, ὁ, "sowth," "anger;" literally,
"call," "bite."

Αὐτήσων, adverb, "on the self-same day," "for the self-same day:" Equivalent to αὐτήςορεύν.—From αὐτός and ἔμαρ, "day."

Κατατέσω, 3 sing. 1 aor. subj. act. of κατατέσων, "to boil down;"  "to digest thoroughly," "to digest," "to keep under," "to restrain,"
&c.; fut. κατατέσω.—From κατά, "down," and πένεω, "to boil"—
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Line 81-85.

Observe that all the tenses formed from πέπω, namely, πέπω, πέπου, πέποντα, πέπεμμε, ἔηγα, have the π, and that the present πέπω, which approaches nearer to those tenses, occurs first in the writers posterior to Homer. (Böttmann, Lexis, p. 127, ed. Fisch.)

Line 82.


(II., ix., 504.)

Kόρος, acc. sing. of κόρης, ov, ὃ, "secret resentment," "grudge," &c.—The idea implied in κόρος is that of secret wrath, boiling fiercely within one's bosom, but as yet pent up and without an outlet. Pott, accordingly, compares the Sanscrit ku-athita, "coitus," ἰθήκη, "churning," and the Gothic haetho, "foam."

"Οφρα. Adverb of time, and equivalent to the Latin done, "until."—At other times a conjunction, marking end or intention, but only used in the Ionic and Doric poets, "that," "in order that."

Τελέων, Epic for τελείων, 3 sing. 1 aor. subj. act. of τελείω, "to bring about," "to complete," "to fulfill," &c.; fut. τελέω: more Attic τελέω: perf. τετελέει: 1 aor. τετελέω. A strengthened Epic variety is τελείω.—From τελός, "an end accomplished."

Στιθίσαντις, Epic for στιθίσαντις, dat. plur. of στιθος, eic, τό. Line 83.

"the breast." Used by Homer in both sing. and plur.—Probably from λήσαμι, as referring to that which stands up.

'Εσομ, Epic and Ionic for ἐσω, dat. plur. of ἔσω, ἐς, ἔν, Epic and Ionic for ἐς, ἐν, possessive pronoun, "his, her," &c.

Φράσαν, 2 sing. 1 aor. imper. mid. of φράσω, "to speak," in the middle, "to consider" (consult note): fut. φράσαν: 1 aor. φράσων 1 aor. mid. φράσαν: 2 aor. act. φράσον. Σαώτεας, 3 sing. fut. of σαω, "to save," fut. σαών: 1 aor. ἰσώσων. The present is not found in Homer, except in the contracted form σώ. From σώ, ἰσώ, "safe."

Line 84.

'Αναμαχάγους, pres. part. of the middle deponent ἀναμαχήσε, "to answer," "to reply," fut. φρασά. —The simple verb ἀναμιθα 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 ὲνδι merely strengthens the meaning.

Προσέγγισα, 3 sing. imperf. indic. act. of προσέγγομι, "to speak to," "to address."—From πρός and φράσι.

Line 85.

Θαρτόν, 1 aor. part. act. of θαρτοῦ, "to be of good courage," "to take courage," fut. θαυμ. - In the now Attic.
SOMERIC GLOSSARY

LINE 85-86.

Σεβήει. — From θάρσος, "courage," "confidence," &c. — Akin to the English dare, through the old German tharren, thaiiren, tharen with which we may compare the Sanscrit thāres, "to venture," "to brave."

Είπε, 2 aor. imperat., from εἰπον. (Consult line 64.)


Οἶθε, 2 pers. sing. 2 perf. of οἶδα, "to see;" 2 perf. οἶδα, "I know" (i.e., I have seen and observed, and therefore I know). The form οἶδα is made up of old and the Doric ending οδα, and then, according to the general rule, the ơ of the ending is thrown out, and the ο changed into α. (Kühner, § 239, Ann. 3.) Bopp considers the Greek suffix θα (or οδα) as akin to the Sanscrit tha or dha, with which we may compare the English pronoun of the second person, "thou."

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 val, oh, &c., or, in Attic, merely by the context: "By," "I swear by," &c.—According to Donaldson, μά contains the element of the first personal pronoun; it bears the same relation to υπέρ that κα or κα does to κορ, 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.)

"Oξε, or οξε, the dative singular of the relative δε, δε, δε, joined with the particle τε.

Κάλχιαν, voc. sing. of Κάλχος, αντος, δε, "Calchas." Consult line 69.

LINE 87. Εὐχόμενος. Consult line 43.

Δαυαίοι, Epic and Ionic for Δαυαίος, dat. plur. of Δαυαίος. Consult note on line 42.

Θεσπορίας, acc. plur. of θεσπορία, ας, ἂς, a term the same in effect as θεσπόρων. Consult line 85.

"Ἀναφαίνει, 2 sing. pres. ind. of ἀναφαίνω, "to reveal." Literally, "to show up;" fut. ἀναφεύγω: 1 aor. ἀνέφησα. —In the middle ἀναφαίνεσθαι, "to come to light," "to appear plainly."

Οὕτις, neut. oití: gen. οὕτινος, &c. "Nt one," "nobody;"

LINE 88. neut. "nothing." Answers to the Latin ne ullus, nullus.—From οὐ and τί.

"Ερέθ, Epic and Ionic for ἔρεθ, gen. of ἔρως.

Ζωνός, gen. sing. pres. part. of ζωῶ, "to live;" fut. ζῶο, perf
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Line 88-92.

εὐς. The future, sorit (ἕρω), and perfect are rare, these tenses being supplied in good Attic writers by βῆσ. Homer always uses the Ionic ζῶ. — Compare the Sanscrit jis, "to live," ζ and j changing; and so, perhaps, also akin to vin-ere, &c. (Pott, Etymol. Forsch., vol. i., p. 265.)

Χθών, dat. sing. of θέων, οὐκ, ὦ, "the earth," "ground." — Akin to γχαιυ, θαμι, &c. (Pott, Etymol. Forsch., vol. i., p. 142.)

Δηρασκόμενος, Epic and Ionic for Δηρασκόμενον: gen. sing. pres. part. mid. of the deponent Δηρασκομαι (for the active present Δηραι only occurs in the grammarians), "to see," "to look." Strictly speaking, used not merely of sight, but of sharp sight, perf., with present signification, δερασκα: 2 aor. Δήρακαν: also in passive form δήρακεν and δήρακησαι; all in an active signification. Homer uses only part. Δηρασκόμενος: imperf. δηρασκεσκε, with sorit Δήρακον and perfect. — The Sanscrit root is drc, "to see," which we may compare with ἵππα in Δηρακον.

Line 89. Κολλός, Epic for κολλας. Compare κολλασιν, in line 26.

Βαρές, acc. plur. fem. of βαρές, εις, ὦ, "heavy," &c. — Compare the Sanscrit guru, Latin gravis, with which βαρό becomes akin, on the supposition that the g has been supplanted by β. So the Latin 'bru-tum," respecting which Festus remarks, "brutum antiquum graven dicebant."

'Εροιςε, 3 sing. fut. act. of ἐνπηρω, "to bring upon," "to lay upon," &c.: fut. ἐπιευς.

Συμπάντων, gen. plur. masc. of σύμπας, συμπάσσα, συμπάν

Line 90. "all together," "all at once," &c.

Εἰργας, 2 sing. 2 aor. subj. act. of εἰργον. Consult line 64.


Πολλός, acc. sing. neut. of the adjective πολλός, ὁ, ἡ, ὧ: Epic and Ionic for πολός, πολλά, πολύ, taken adverbially. (Consult note.)

Εὔχεται, 3 sing. pres. indic. mid. of the deponent Εὐχομαι. (Consult line 43.) 1. "to pray;" 2. "to vow." 3. From the signification of vows or pleading 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 persuade," "to maintain."

Θάραω, for Θάραος, the augment being dropped, 3 sing

Line 92. 1 aor. indic. act. of θαραεῖ. Consult line 85.

Ηδος, 3 sing. imperf. indic. act. of ιδω, "to speak," "to say;" but ίδω: Attic ιδω.—From ιδ, "a voice."
**HOMERIC GLOSSARY.**

Line 92-96.

Ἀρέσκων, ὑπ. γεν. ὑπός, "blameless," "irreproachable." An Homer.

Line 93.

Ἀριστικής, gen. sing. of ἄριστος, "a priest."—Consult line 65.

Line 94.

Ἀρισταρχος, gen. sing. of ἄριστος, "a priest."—Consult line 11.

Ἀκηθίζων, 3 sing. 1 nor. indic. act. of ἄκηθιζω, "to treat with indignation," "to insult." fut. ἄκηθιζω: 1 nor. ἄκηθιζων.—From α, priv., and ἁίμω.

Ἀκελλάω, 3 sing. 1 nor. indic. act. of ἀκέλλω, "to release;"

Line 95.

"to free;" fut. ὄκελλω.—From ὄκελλος and ἀκέλλος.

Ἀκτάρχας. Consult line 13.

Ἀκτοβίζων, 3 sing. 1 nor. indic. middle of the deponent ἄκτοβίζων: "to receive;" "to take." Ionic ἄκτοβίζων: fut. ἄκτοβιζω: 1 nor. mid. ἄκτοβιζων: perf. ἄκτοβιζων.

Ἀκτοφνή. Consult line 13.

Ἀκτοφνή, for τοῦ ἄκτοφνη, t. e., τοῦτον ἄκτοφνη, "on this as count;"

Line 96.

Ἀκτοθάνη, 3 sing. 1 nor. indic. act. of ἄκτοθάνη, "to inflict;" lit. in to give; fut. ὄκτανα: 1 nor. ὅκτανα: perf. ὅκτανα.—From the root δός, which appears in the derivative forms, as also in the Latin dō, dō, dōc.

"Ἄκτοθάνη, "the far-daring one," an epithet of Apollo, and taken substantively. Consult line 21, where it occurs as an adjective.


Ἀδεία, 3 sing. fut. of ἄδεια, ἄδεια, ἄδεια, ἄδεια, ἄδεια, ἄδεια.

Line 97. Πρύ...πρύ. Consult note.

Ἀδεία, Epic and Ionic for ἄλομον, gen. sing. of ἄλομον. Consult line 61.

Ἀδεία, Epic. Consult line 89.

Ἀδόξω, 3 sing. fut. act. of ἄδοξω, "to keep away," "to hold off," ἄδοξω: fut. ὄδοξω.—From ὄπω and ἰκω.

Ἀδάμας, dat. sing. of ἄδαμας, on, ov, used, according to the cus... tom of the Epic poets, &c., in place of the possessive pronoun, "her." Consult line 20.

Ἀδέωναί, Epic, Doric, and Ἀσιλικ for ἄδεωνα, 2 nor. inf. rct. of ἄδεωνα.
HOMERIC GLOSSARY.

Line 98-102.

δώσιν, "to give," &c.; another Epic form is δῶσις. Consult "exact" under χειλοθύμνον, line 78.

"Elektríte, accus. sing. of ἐλέκτρως, ὑπό, ἅ, "of quick-rolling eye." Feminine form of ἐλέκτρως, ὑπός. (Consult note.)—From ἐλέκτρως, "to roll," and ὑπό, "the eye."

Κόρης, Epic and Ionic for κόρην, acc. sing. of κόρην, ἥ, ἅ, Αττικός κόρην, ἥ, ἅ, "a maiden," "a girl," answering to the Latin puella.—The root of κόρην, "a maiden," and κόρος, "a young man," is the same with that found in κόρος, "society," "abundance;" namely, κόρ, the idea of "fullness," "healthy development of frame;" naturally entering into our notion of a full-grown youth or maiden. The root κόρ itself appears to be an old Oriental appellation for the "sun," the source of all growth and abundance. (Donaldson, New Craylas, p. 415.)

Line 99. ἀπριάστην, adverb (not accus. fem. of ἀπράσας), "without price," "without purchase-money, or ransom."—From α, priv., and πρίασαι, "to purchase." The more analogical form would be ἀπριάστην. (Consult Buttmann, Lexil., p. 162, ed. Fish.)

Ἀνάπλωνος, neuter of the adjective ἀνάπλωνος, ὁ, taken adverbially, "without ransom."—From α, priv., and ἄναπλω, "a ransom." "Ἀγεύς, pres. infinit. act. of ἀγεύ, "to conduct," "to lead," &c.

Ἱπέρ, accus. sing. fem. of ἱπέρ, ἅ, ὅν, Epic and Ionic for ἱπέρ, ὅν, "sacred."—The derivation given by Hemsterhuis is not satisfactory; namely, from ἵπερ, "to send forth," in allusion, originally, to a sacred victim allowed to roam at freedom (ἅρπες) until the time for sacrificing it arrived.

Ἐσερόμεθα. Consult line 65.

Line 100. Χρύσην. Consult line 37.
Κη, Epic and Ionic for ἄν.

Πλασφυλέον, Epic for ἀλασφυλέον, nom. plur. masc. 1 aor. part. of middle deponent ἀλασφυλεῖαι, rarely ἀλασφύλειας, "to propitiate;" fut. Ἀλασφυλεῖας : 1 aor. ἀλασφυλεῖα.—From ἅλας, "propitious," "soothed," "ap- peased."

Πενθοῦσι, 1 plur., Epic reduplicated, 2 aor. opt. act. of πενθεῖν, "to persuade;" fut. πενθῆναι : 2 aor. ἐπεθὲν, with Epic reduplication, πε- φεδὲν.

Line 101. Ἐξερε Consult line 48.

Line 102. Ίδος, ὅς, ὅ, "a hero." Consult line 4.
Εἰρυτοῖς, ὅντος, ὅ, "wide-ruling," a constant epithet of Aga- manmon in Homer.—From ἐρυτεῖος, neuter of ἐρυτη, taken adverbially, and ἐρεῖος, "to rule."
HOMERIC GLOSSARY.

Line 103–106.

Ἀχρίσκυνος, pres. part. of the middle deponent ἀχρίσκω, Line 103. "to be deeply troubled." Used only in the present and imperfect.—From ἀχρίσις, "pain," "distress," "trouble." Compare the Sanscrit agkan, and the English ache.

Μένος, gen. sing. of μένος, εν, τὸ, "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," "ardor," "passion," "wrath," &c.—Compare the Sanscrit manas, "spirit," &c.

Μέγας, neut. sing. of the adjective μέγας, taken adverbially, "greatly."

Φηνής, nom. plur. of φῆν, φηνος, ἡ, "the diaphragm." Consult remarks on φηνος, line 65.

Ἀμφιμέλανας, nom. plur. fem. of ἀμφιμέλας, μέλανας, μέλαν, "black all around."—From ἀμφί and μέλας. (Consult note.)

Πιθαλντος, Epic for ἄπιθαλντο, the augment being dropped, 3 plur. imperf. ind. pass. of πιθαλνμι, "to fill;" fut πληθός: I aor. ἐπληθέν. —Lengthened from the root πλης, πλάς, which appears in πλάς, "full," πλήθος, &c.—Compare the Sanscrit puł, "to heap up." (Pott, Etym. Forsch., i., p. 364.—Eichhoff, Vergleich, p. 239.)

Οσας, nom. dual neut., from a supposed nominative ὁσος, εως, το, "an eye." The nom. and acc. dual frequently occur in Homer, who however, adds the adjective plural (II, xiii., 435, 618). At a later period, a gen. plural was formed for it, as if of the second declension, ὁσων (Hex., Th., 326), also a dative ὅσοις, ὅσοις. In the singular, Eustathius cites a dat. ὅσει, whence grammarians assume a double nominative το ὅσος and ὅ ὅσος, which, however, do not really occur.—Pott connects ὅσει with the Sanscrit root çõesi, "to see," and regards the σο as arising from assimilation, the primitive form having been ὅσει, with which we may compare the Servian ósthi, "the eyes." (Eitvold, Forsch., p. 269.)

Λαμπετάωνι, Epic lengthened form for λαμπετάωνι, dat. sing. pres. part. act. of ἀλαμπετάω, "to shine brightly," "to blaze."—From λάμπω "to shine."

Ἐλησιν, Epic syncopated form for ἑλίσεις, 3 dual, pluperf. indic. of ἔλθω, "to be like;" an assumed present for the 2 perf. ἔλθα, "I am like;" pluperf. ἔλθειν, "I was like." Compare line 47.

Kάλλαντα, acc. of Kάλλας, ἄντις, ὁ, "Callias." Consult line 69. 

T T
HOMERIC GLOSSARY.

Line 105–111.

Ἡμίσεσα "at all." Acc. plur. neut. of προσερεος, en taken adverbially.


Οοντωμα, pres. part. of deponent ὁοντωμαι, "to eye," "to look at," &c. Only used in the present and imperfect, without augment.—From δουλε, in relation to which consult line 104.


Line 106. Φίλος, nom. plur. neut. of φιλος, ειν, "dear." (Consult note.) Φρευ. Consult line 65.

Μαντεύεσθαι, pres. inf. of the middle deponent μαντεύομαι, "to predict," fut. σαμαι. From μαντις, "a diviner," "a predictor." Ἐσθλον, acc. sing. neut. of έσθλος, ειν, "favorable," "good." Equivalent to ἀγαθός, and a term used merely in poetry.—According to Hermann, the root was έσθλος, akin to the German edel, "noble," &c. Both, perhaps, may be traced to the Sanscrit ὦ, "to increase."

"Ετέλεσσας, Epic for ἔτελεσα, 2 sing. 1 sor. indic. act. of τελευ, "to do," "to accomplish;" fut. τελευω: perf. τετελευκα.—From τελος Consult line 82.

Θεσπορεύω, pres. part. of θεσπορεύω, "to recall signs" Line 109. from ὄν in high. —From θεσπόρος Consult line 65.

"Αγορευεις, 2. sing. pres. ind. act. of ἄγορα, "to harangue," "to hold forth;" fut. εόρω.—From ἀγορα, "a public assembly."

Line 110. Εψω. Consult line 73.

"Ετέχει, 3 sing. pres. indic. act. of τεχεω, "to inflict." More literally, "to make," "to bring about;" fut. τεχεω: perf. τετεχεγα: 1 sor τεχεται. —Nearly akin to τυγχαίνω, the notion implied in which has grown out of the passive perfect of τεχεω: hence, in Epic the passive forms τεχεψαι, τεχεφθαι, τεχεχθαι, are substantially the same with τυγχαίνω, ἐτυγχά: and the active perfect τετεχεγα: when taken intrinsically, as is used exactly like τυγχαίνω: further, τεχεω is manifestly akin to τείχει: German zeugen, "to produce," "to beget."

Line 111. Οἴνεια "Because." The antecedent τοῦτω ομιλεᾶ omitted.
HOMERIC GLOSSARY

Line 111-115.

Χρυσιδας, gen. sing. of Χρυσίας, Ἰός, ἴ, "Chryseis;" most literally, "the daughter of Chryses." A female patronymic, from Χρύσιος, ος, ἴ, "Chryses." The real name of the female in question was Δαίηματι.

'Αλλαω. Consult line 23.

Εἶθελον, Epic for έθελον, the augment being dropped, plur. imperf. ind. act. of έθελομαι, "to be willing," &c.; fut έθελεμαι: 1 aor. έθελονσα. — Observe that έθελον here can not be made the imperfect of έθελο, with the augment, because the shorter form έθέλο never occurs in Homer or the other Epic writers.

Δέκομαι, 1 aor. inf. mid. of the deponent δέκομαι, "to receive." Consult line 20.

Βοιλομαι, 1 sing. pres. ind. of deponent βοιλομαι, "to wish." Consult line 67.

Οἶκοι. "At home," "at my home." Adverb. In reality, however, the old locative or dative case of ὅκος, the later form of the case being ὅκον.

Κλυταμνήστρα, gen. sing. of Κλυταμνήστρας, γς, ἴ, Epic and Ionic for Κλυταμνήστρα, ας, ἴ, "Clytemnestra," wife of Agamemnon, and daughter of Tyndareus and Leda.

Προβιολομαι, 1 sing. 2 perf. of a supposed form προβιολομαι, "to prefer," "to wish rather," which, however, does not occur.—(Consult note.)

Λυκόμαι, gen. sing. fem. of κυκάς, ὅν, ἴ, Epic and Ionic for κυκάς, ἰ, ov, "weeded." An Ionic and poetic term, the true force of which is shown by Buttmann (Lexil., s. v.), who refuses the ordinary explanation of "youthful," "weeded in youth." The same grammarian, rejecting the common derivation of the term, namely, from κοβρές, κοβρίς, "a youth," "a maiden," hints at a connection with κυκός, "a lord or master," κυρίσιν, "to obtain," and the German Heurath, "marriage." The same idea is carried out by Delderstein, Lect. Hom., iii., p. 9.—(Consult note.)

'Αλόχον, gen. sing. of άλοχος, ὅν, ἴ, "a wife," "the partner of a couch." From a copulative and λέχος, "a couch."

Έδημ, Epic gen. sing. for ἐδεμ, which, again, is Epic for ἐδέμ, (i.e., to her, in the present passage), &c. Nom. wanting; gen. ἐδα: dative of: acc. ἐ, &c. (Consult note.)

Χειρισιων, ὅν, gen. ὄνος, Epic for χειρίων, ὅν, ὄνος, "inferior," irregular comparative to κακός. Supposed to be formed from χέρι, but sonnet remarks under χέρα, line 80.

HOMERIC GLOSSARY.

*Line 115–118.*

(Consult note.)—Used by Homer only in the accus. sing., and remains indeclinable in later writers.—Observe that δίμας, when opposed to σώμα, means strictly the living body, and σώμα, a corpse, though δίμας itself is sometimes used in the latter signification.—The root is the same as that of δίμας, "to build," the idea involved being that of building up and developing the human frame.

Φῶς, accus. sing. of φώς, ἤς, ἡ, "mien," the natural air and carriage. From φῶς. (Consult note.)

Τι, accus. sing. neut. of the indefinite pronoun, τις, τι, "any," &c. Here it means "at all."

*Εργά, accus. plur. of ἔργον, ον, τό, "work," "accomplishment."—With the digamma ἔργον, Ἑλλικ and Doric ἔργον (Böckh, Corp. In script. Grac. fasc., i., p. 29), with which forms compare the German werk and work, and the English work.

*Line 116.* Ἐθέλω. Consult line 112.

*Δύμεναι.* Consult line 98.

*Αμενον, sing. neut. of ἀμενον, ον, "better," "more advantageous." Irregular comparative of ἄμενος.—The original root has, perhaps, been preserved in amanu.


Σῶν, accus. sing. of σῶς, σῆ, σῶν, "safe." Epic shortened form of σῶς.—We have also, in Homer, the form σῶς, contracted from the obsolete σῶς, which last has been preserved only in the Homeric comparative μεγάς.

*Εμεναί, Epic, Doric, and Ἑλλικ for ελεια, pres. inf. of ἔμι. Consult remarks on χολοσαί, line 78.

*Ἀποκλεόμαι, 2 aor. inf. mid. of ἀποκλέω, "to destroy," "middle ἀποκλεόμαι, "to perish!"" fut. ἀποκλεόμεναι: perf. ἀποκλείσα: Attic ἀποκλέει: 2 aor. mid. ἀποκλέομαι.—From ἀπό and ἀλλομαι.

*Γέρας, accus. sing. of γέρας, βασ, τό, never γέρος, ατος, το. Line 118.* In the nom. plur. γέρα, not γέρας, "a prise," "a gift of honor," such, especially, as chiefs and princes received from the spoil before it was divided.—The root of the word may be traced in the Sanscrit gri, "to take," or "receive," and is one of common occurrence in all the languages of the Indo-Germanic family. (Donaldson, New Cretulius, p. 376.)

*Africa, "straightway." Adverb.—Buttmann (Lexil., s. v., Ἀθη, note 1) derives it from τὴν ἀθήν Ιεα, assuming an old word Ιε, long with the digamma Ιη, and corresponding to the Latin vicis, vicus.

*Ερυσός, 2 pl. 1 aor. indic. act. of ἐρυσίζομαι, "to prepare."
HOMERIC GLOSSARY.

Line 118–122.

"to ge ready," fut. úvo. —From úvo. "ready," probably akin úvă.,

"of a. In order that." Equivalent here to ἵνα. A conjunctio marking an end, &c. Consult line 82.

Οἶον, οἶον, οἶον, "alone."—Akin to ὄιος, ὄιος, Epic for ὀῖος, πία, "one and to the Latin unus, of which the earlier form was úna, as a pearl from úine for Únum, which occurs in the inscription found in the tomb of the Scipios.

Line 119. "A χριατρος, oh, "without a price," from a priv., and γίρα "a price."

"Ei, Epic and Ionic for  IOCTL, 1 sing. pres. subj. of elu, "to be."

"Eouve, 3 sing. 2 perf. of the obsolete  εῦβείν, "to be fitting." Literally, "to be like."

Λέοντας, 2 plur. pres. indic. of λέον, "to see," "to s, Lina 120. hold." Used by good writers only in the present and in perfect; the future λεῖν, and 1 aor. λέειν, being very late, if it is barbarous.—Akin to λόχος, "light;" the Latin luce, and lux, succ-in the Sanscrit lūk, "to look," or "see," &c.

-o, neuter of the relative, δς, ὁ, ὃ, used for ὅτε, "that." (Mathew, G. G., § 486, 3.—Kühner, § 800, ed. Jelf.)

"Ερχεται, 3 sing. pres. indic. of ἔρχομαι, "to come," or "go," fut. ἔρχομαι: perf. ἔλθεθα: Epic ἔλθονθα, and so always. Homer: 2 aor. ἔλθων, but from Homer downward, and in Attic more usually ἔλθων: Doric ἦλθων. —The root of ἔρχομαι, namely, ἔλθων is akin to the Sanscrit arch, "to go."—The 2 aor., fut., and perf. belong to a root ἔλθω, or ἔλεω, but the Doric form of the 2 aor., namely, ἦλθον, with the digamma prefixed, ἐλθον, shows a striking affinity to the old English verb "to went," a tense of which, namely, "he went," &c., supplies a part of the verb "to go."

An. (Consult note.)

Line 121. "Hμεῖχορα, 3 sing. imperf. ind. mid. of ἡμεῖχο, "to change."

"to exchange;" in the middle, "to answer." Consult marks on ἐμαυτίζους, line 94.

Ποδάργους, τις, "swift-footed." Literally, "sufficient or able with ʃ feet."

From πόδα and ἀργός, "to suffice."

Δικαίος, ἤτε, ἄλος, more rarely, οὖ, ὄν. Literally, "from, springing from belonging to, or sacred to Jove." Then said, 1. Of goddessess, "divine, noble." 2. Of illustrious men or women, "noble," "primely, high-born."—Contrasted from the less common ὄν, and this from δικά, old stem of the genitive δικής, of Zēs.

Line 122. "Ἀτρείδης, vocative of Ἀτρείδης. Consult line 7 T 2
HOMERIC GLOSSARY

Line 122-125.

Κόλιστος, voc. sing. of κολίστος, η, ον, "most amorous for adoration." Superlative of κόλιστος, η, ον (formed, in reality, from κόλις, as αἶχνος, from αἴξης). Other meanings are, "most glorious," "most honored," "noblest."

Φιλοκτενώτατος, voc. sing. of φιλοκτενώτατος, "most greedy;" "most cestuous." Superlative of φιλοκτένων, ον, "loving possessions," from φίλος and κτένον, "a possession."

Δώσοντι, 3 plur. fut. of δώσω, "to give;" "to bestow;" fut.

Line 123. δώσω, &c. Consult line 96.

Μεγάλιος, nom. plur. masc. of μεγάλιος, ον, "high-souled;" "great-hearted." From μέγας and θυμός.

Ποιον, enclitic adverb, "any where?"—With the circumflex.

Line 124. ποίο, interrogative, "where?"

Τῆς, 1 plur. syncopated form for τῆς; 2 perf. of τέω. Consult line 70. (Machiav., G. G., § 196, 3, vol. i., p. 444, of the German work.)

ζωής, nom. plur. neut. of ζωνίος, η, on, Epic and Ionic for ζώνιος, which, probably, no where occurs, "in common." From ζωής, "common," &c.

Κυμμα, nom. plur. neut. pres. part. of κύμασα, "to lie."

Line 125. Τῇ. (Consult note.)

Πολίς, gen. plur. of πόλις, ος, η, Epic and Ionic for πόλις, εις, "a city."

'Επίσώμεν, 1 plur. 2 aor. indic. act. of πέσω, "to suck;" "to run age," &c.; fut. πέσω: 1 aor. ἐπέπη: 2 aor. ἐπέπηδον. In Homer the 1 aor. is more frequent.—Buttmann traces an affinity between πέσω and πήδω, "to burn," as plainly perceptible in the 2 aorist ἐπέπηδον, and he instances a parallel "sae in the old German bernem, "to burn," where a transposition of two letters connects it with bernen, hav ing the same signification. Other etymologists, however, make πήδω afin to the Latin perdo.

Διαστατις, 3 sing. perf. i.-l. pass. of δίας, "to divide." The form δίας, however, is merely assumed, since δίας takes its place in the active; and, besides, the middle διαστις is more frequently found in an active sense. Moreover, the 1 aor. διαστα, used in the sense of "to feast," from Herodotus downward, though formed from δίας, belongs, by strict analogy, to διαστα.——The Sanscrit root is ḍā, "to cut off," hence δίας, δίας, gen. διάς, διάς, διάς, διάς, διάς, and perhaps also akin to δίκας, and Latin depe.

Line 126. Ἐνδυει, 3 sing. 2 perf. of the supposed form ἐνδυει, 3 perf. ἐνδυει, ος, η, "it is sitting." From ἐνε and ἐνεω Consult remarks on ἐνεω, line 47.
HOMERIC GLOSSARY.

Line 26-132.

Παλλεα, acc. plur. aet. of παλλευοντος, on, "gathered back, collected back." More literally, "selected back." (Consult note.) From παλλω, in Homeric Greek, "back," and λέγω, "to select." "Εκαγείρω, pres. infin. of εκαγείρομαι, "to heap up." Literally "to gather upon." (Consult note.) From ἐκ and δέχομαι.

Προσ, 5 sing. 2 sor. imper. act. of προνύμοι, "to send on, to send forth," or "forward," &c.; fut. προφέω: 1 sor. πρόφοικα, in Homer also πρόφοικα: 2 sor. πρόφω.—From πρός and ἐκ to send.

Line 138. Τριπλή, "threefold," used as an adverb, but, in reality, the dative sing. fem. of τριπλῶν, η, on, contracted τριπλῶν. Τριπλή, "twofold," was used as an adverb, but, in reality, the dative sing. fem. contracted of τριπλῶν, η, on, contracts τριπλῶν, τριπλῶν. "Ἀποτυχομεν, 1 plur. fut. indic. act. of ἀποτυχομαι, "to recompenise; fut. om. From ἀπό and τυχω. "Ποθί, adverb of time, "ever." The corresponding prose form is "τερηδόρια." "Troy," the city of Priam.

Line 139. Ἐδειχθα, Epic for ἔδος, 3 sing. 2 sor. subj. act. of ἔδεικαμ, "to grant," "to give." The third person singular active of the subjunctive has in the Epic language the termination στ appended to the regular form; as, ἱστῆγοι for ἱστηγεῖ, ἔδος for ἔδος. "Troy in, acc. sing. of τροιαῖ, ἦς, Epic and Ionic for Τροία, as, "Troy," the city of Priam.

Line 130. Κρείσ, ουτος, ό, "the ruler," said usually of kings and chiefs, but also of the gods. "Troy. Ilios, encircling particle, "very." Consult note. "Εϊν, Epic and Ionic for ὣν, pres. part. of ἐλεύ, "to be." Θεοτικελα, voc. sing. of θεοτικελος, on, "godlike." From θεος and ελεος, "like.

Line 131. Κλέα, 2 sing. pres. imper. act. of κλέων, "to conceal." fut. λίψα, or, more usually, fut. mid. λίψαμαι; pres. λιπλασ. The root in λεπ, which appears in λέπος, "a thin, stolen," and in the Latin clēps-
HOMERIC GLOSSARY

Line 132-136.

Nóv, Epic and Ionic for νός, dat. sing. of νός, νοῦν. Attic νος, νον, δ, "the mind," &c. The root νοε to appear to be softened down from an earlier one νο, and from this last come γνώνει, γνωσκω, Latin nescio, nòn. (Pott, Etymol. Forsch., vol. 1, p. 126.)

Παρελεύσει, 2 sing. fut. ind. of παρεύρομαι, Ionic and Epic for παρελεύσατε. Thus, fut. παρελεύσατοι: 2 pers. (old form) παρελεύσατοι: (Attic) παρελεύσατοι.—"To overreach." Literally, "to go by," "beside," or "past," "to pass by."

Line 133. 'H. Interrogative particle. (Consult note.)

"Εξῆς, 2 sing. pres. subj. of ἔχω, "to have."

'Αύτης. "Thus." (Consult note.)

"Ησθαν, pres. infin. of ἦσθα, "I sit." imperf. ἦσσα: imper.

Line 134. ῥο, ῥοθα, &c.: infin. ῥοθα: part. ῥηματος. — This verb, though rare, in accordance with custom, regarded as a present, is, in fact, a regular perfect passive, from ῥω, "I seat," and signifies, when strictly implied, "I have been seated," or "placed," so that ἦσσα, 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 κάθομαι, from ξυματι, καθεύματι, "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 (ἡμενος), like the genuine perfect, but on the antepenult (ἡμε- νος), like the present.


— Present κέλομαι: 2 pers. (old form) κέλοιατι: (Epic and Ionic) κέλεια: (Attic) κέλει. — Akin to κέλαα, "to urge on," "to drive on," and to the Latin colla, as appearing in percolla and procolla.

'Αποδώσων, 2 aor. inf. act. of ἀποδίωμα, the Epic form for which in ἀποδεῖμαι. Consult line 98.

Line 135. 'Αλλ' ο μέν, κ. τ. λ. Compare line 129.

'Αραγνας, Epic and Eolic, 1 aor. part. act. of ἄρα, "to agnāν,' "to fit." fut. (Epic and Eolic) ἄραν: 1 aor. ἄρον: 2 aor. ἄρον: 1 aor. ἄραν: π. &c.: fut. Attic, ἄρα—Observe that ἄρα, though here given, is, in fact, a present not in use. It represents one of the most prolific Greek roots, the families ἄρας, ἄρας, ἄ- τεν, ἄρος, ἄν全天, ἄνοιξα, ἀνοιξα, springing immediately from it. Но
radical signification being "to seize," "to sl," both transitive and intransitive.

Ὄδηγ. Consult line 24.

Ἀντρίδιον, nom. sing. neut. of ἀντρίδιος, a, ov, "fully equivalent, "worth just as much." From ἀντί, denoting comparison, and ἔδωκα, "of like worth," &c.

Δίωσεν, Epic lengthened form for διώσω, 3 pl. 2 aor. subj. act. et díωμι.

"Ελευμα, 1 sing. 2 aor. subj. mid. of ἠλπέω, "to take," "to seize:" fut. ἠλπέω: perf. ἠλπέρα: Ionic ἠλπέρα: 2 aor. ἠλπόν: 2 aor. mid. ἠλπέμων.—The root of ἠλπίσω is akin to the Sanscrit kri, "to seize," whence, also, we have χείρ, "a hand," and the old Latin ar, together with the English grip. Again, with the root ἱλώ, whence we have ἱλόν, ἱλίν, &c., we may compare the Sanscrit radical ai, "to take," "to receive," &c. (Eichhoff, Vergleichung, &c., p. 199.)

Τέον, accus. sing. neut. from τέος, ὑ, ὁ, Epic and Ionic


Ajax, gen. sing. of Αἴας, aijos, ὁ, "Ajax," son of Telamon, and half-brother of Teucer. He led the Grecian forces from Salamis.—There was another Ajax in the Grecian army, the son of Oileus who commanded the troops of the Locri, and was hence called the Locrian, as the former was styled the Telamonian.

'λόν, pres. part. of ἐλπίζω, to go.

'Οδηγος, gen. sing. of Ὀδηγός, "Ulysses," earlier form for Ὀδηγός πείς.

Line 139. "Ἄξα, fut. of ἄξω, "to lead away:" fut. ἄξω

"Ελών, 2 aor. part. act. of ἠλπίσω, "to take," "to seize." Consult remarks under ἠλυμα, line 137.

Χειλωσταὶ, 3 sing. 3 fut. pass. of χολώω, "to make angry," &c. Consult note, and compare remarks on χολωτσεῖς, line 78.

"Ιςωμα, 1 sing. 2 aor. subj. middle of the deponent λειτωμα, "to come:" fut. Ιςωμα: perf. ἴσωμα: 2 aor. ἴσωμα.—Lengthened form from λειτωμα, which is the common form in Homer, who only uses the present λειτωμα twice (Od., ix., 128; xxiv., 339); but he often has the future λειτωμα, &c.—Compare ἴσωμ, when digammatized ἴσωμ, with the Sanscrit wic, "intrare." (Pott, Etymol. Forsch., vol. i., p. 293.)

"Μεταφράσσετα, poetic for μεταφράσσε. 1 plur. fut.

Line 140. mid. of μεταφράσσω, "to deliberate upon." Consult note.

—Observe that the ending μεθα, here called poetic, is used, not only by the Epic writers, but also by the Doric, Ionic, and Attic.
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Line 140-143.

poetas. It is, in fact, the original and stronger form. (Kühner, § 123, 15.)

Ἄνας, Epic and Ionic for αὖθις, "again," "hereafter."


Νῆς, Epic and Ionic for νοῆς, from νηῶς, νηῶς. Epic and Ionic for νοῆς, νοῶς, ἡ, "a ship."

Μέλανναν, accus. sing. fem. of μέλας, μελαννα, μέλαν, "black."—Pott traces an affinity between μέλας and the Sanscrit mala, "wördes," "intum."

Ἐρώτουμεν, Epic for ἐρότουμεν, the mood-vowel being shortened, 1 plur. 1 aor. subj. act. of ἐρωτα, "to draw;" fut. ἐρωτα : 1 aor. ἐρωτα, &c.

"Ἀλα, accus. sing. of ἀλς, ἀλός, ἡ, "the sea." Often used in Homer and the poets, rare in prose. Not to be confounded with ἀλς, ἀλός, &c., "salt."

挦αν, accus. sing. fem. of δίος, δία, δίον, "boundless." Literally, "divine." Consult remarks on διός, line 121.

Ἐρέτος, accus. plur. of ἐρέτης, ου, ο, "a rouer," usually employed in the plural, by both Homer and the Attic writers.—From ἐρήσεω, "to row."

Ἐπιπήδες, "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, ἐπιπηδε, and employ it usually in the sense of "on purpose," "advisedly." Latin, consulto, de industriæ. Hence cunningly, deceitfully, &c.—Buttmann derives it from ἐπί and τάδε, old form for τάδε, "as is necessary for that thing, for that very purpose." (Lexil, p. 299, ed. Fish.)

Ἄγερομεν, with shortened mood-vowel, Epic for ἀγέρομεν : 1 plur. 1 aor. subj. act. of ἀγερῷα, "to collect," "to bring together," fut. ἄγερῳ : 1 aor. ἄγερῃα.

Ἐκατομφήν. Consult line 65.

Θέωμεν, Epic for θέωμεν, and that for θόωμεν, the mood-vowel being shortened : 1 plur. 2 aor. subj. act. of θόῃμα, "to place," "to put;" fut. θῶμα : perf. τέθειμα : 1 aor. τῆθα : 2 aor. τὴν.

Ἀν. Old form for ἀνά.

Χρυσόλα, accus. of Χρυσῆς, ἴδος, ἡ, "Chryseis." Consult line 111.

Καλλιπάρρον, accus. sing. fem. of καλλιπάρρος, on, "fair-checked," "beautiful-checked." From καλὸς, "fair," "beautiful," and ἄρρα ἵον, ἴος for ἵωτα, "the check."
HOMERIC GLOSSARY. 503

Line 144-148.

Εἴρηται, with the shortened mood-vowel, Epic for ἔρῃ
ter, 1 plur. 1 aor. subj. act. cf βίας, “to cause to go;” fut. 
δέους: 1 aor. δέους. (Consult note.)

Εἴχ, μία, ει, “one.” The root is εἰν, as appearing in the genitive 
εἰς, and also in the Latin un-us; the English one, only (i. e., one-
ly); the Sanscrit demonstrative ē-na (aīna); the Gothic āna, ἀν
Ἀρχές, αἰ, δ, “a commander.” From ἄρχε, “authority,” etc.

Βουλαφόρος, oun, “counsel-bearing,” “counseling.” Hence, ἄνθω 
πολαφόρος, “a counsel-bearing man,” “counselor.”—From βουλή, 
“counsel,” and ἄφρος, “to bear.”

̄Εὔτω, 3 sing. pres. imper. of ἐμι.

Line 145. Αἰτώ. Consult line 138.

Ἰδομενεύς, Epic and Ionic ἰδος and ἰς, Attic ἰς, ἰ, “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 Salerniae.

Line 146. Πελείκος, voc. of Πελείδος, oun, “Pelides.” Consult line 1

Ἑπαγόρας, voc. sing. of Ἑπαγόρας—ς, oun, “most formidable.” 
Superlative of Ἑπαγόρας, oun, “striking,” “terrible.” Consult note.

Ἑκάτη, accus. sing. of Ἑκάτης, oun, ὃ, “the far-off 
ing one.” An epithet of Apollo. From ἔκατο, “afar,” and 
Ἑγὼν. Compare remarks on Ἐπιδολος, 1.c.e 14.

Ἰδίωσεν, with shortened mood-vowel, Epic for ἰδίωσην 2 sing 
1 aor. subj. mid. of the deponent ἰδίωσημαι, “to propitiate.” (Consult 
line 100.)—Observe that ἰδίωσεν is Epic for ἰδίῳ; thus, 1 pers. 
ἰδίωσαι: 2 (old form) ἰδίωσαι: (Epic and Ionic) ἰδίωσαι, or ἰδί-
ωσε: (Attic) ἰδίῳ.

Ἰρός, accus. plur. neut. of ἱρός, ἦ, ὃν, Epic and Ionic for ἱρός, ἰ, 
ὀν, “sacred.” (Consult note.)

Ῥέξας, 1 aor. part. act. of ῥῆξι, “to perform,” “to offer up;” fut. 
Ῥήξας: 1 aor. ῥῆξα and ῥῆξαν. Of the passive, only the aor. in

Ῥήξαμαι is used.—According to Buttmann (Lexil. s. v. ῥηλωμές), ῥῆξι 
is the same word with ῥῆξιν, being formed from it by the trans-
position of ῥ and ἐ. Be this as it may, the root ῥῆξ of ῥῆξω is plain-
ly akin to ἵππος in ἵππον; just as ῥῆξιν, with its root ῥῆς, shows an 
affinity to the English “wear”.

Τρίφων, poetic adverb of frequent occurrence in Homer,
Line 149. but always in the phrase ὑπό τρίφων ἰδον, “having eyed stern-
ly,” “grimly,” “gloomily.”—From ὑπό τρίφων ἰδον, the obsolete root 
τρίφων (2 aor. of τρίφω), so that the original form was probab
SOMERIC GLOSSARY.

Line 148-153.

ἦν ἔρως, and the ἕ was finally thrown away, as the ξ from γέρας.

(Thurck, Gr. Gr., § 197, 2.) Lexicographers generally regard ἔρως as a later form of ἐρώς, but with evident incorrectness.

Ἀναδείκτης, Epic and Ionia for ἀναδείκτως, accus. sing. of ἀναδείκτης, ὥς, ὅ; Epic and Ionia for ἀναδείκτης, ὥς, ὅ, "shameless." From ἀναδείκτης, "shameless," and this from the negative prefix άν and αἴδης, "sense of shame."

Ἑκπερεύοντα, voc. sing. perf. part. pass. of ἐκπερεύομαι, Epic and Ionia form for ἔκπερεύομαι, "to put on another, as an additional or outer covering:

middle ἐκπερεύομαι, "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 ἔκπερεύομαι, would be ἔκπερευόμενος.

Κερδαλεόφρος, voc. sing. of κερδαλεόφρων, on, "lasting after gain," "who's thought's turn continually on gain." From κερδαλεός, "looking sharply after one's interests," and this from κέρδος, "gain," and φρόν, φρόνει.

Line 150. Τοί, Epic, Ionia, and Doric for σοί.

Πρόκρομον, on, "with ready mind," "readily," "willingly." Literally, "with forward soul." From πρόκρομω and φρόν, φρόνει.

Πειθομας, 3 sing. pres. subj. middle of πείθω, "to persuade;" middle πειθομας, "to obey."—Consult remarks under ἐπιθέον, line 33.

Ἐλείμεναι, Epic, Doric, and Ἑλληνικ for ἐλθεῖν, 2 sor. int. aci of ἐλεχωμαι. Consult lines 78 and 130.

Ἰσα. Consult line 38.

Line 152. Ἐνεκα, "on account of." Ἐλθομαι, 1 sing. 2 sor. indic. aci of ἐλθομαι. This is the unsympathetic form in Epic, rare in tragic poetry, whence ἔλθομαι comes by syncope.

Ἀληστος, Epic for ἀληστῶς, gen. plur. of ἀληστής, οῦ, ὦ, "a warrior." Literally, "the point of a spearsman." From αἰληστης, "the point of a spear.

Τρῶς, gen. plur. of Τρώς, Τρώος, ὦ, "a Trojan." Nom. plur. Τρώς, Τρώων, ὦ, "Trojans."—From Τρώς, Τρώος, ὦ, "Troy," the mythic founder of Troy.

Δέσπο, "kither," an adverb of place.—In the Attic, especially the tragic writers, an adverb of time also, "up to this time.

Μαχομαίνοντας, fut. part. mid. of the deponent μαχομαίνομαι, "to fight;" fut. μαχομά easily, and μαχόμαται, Epic and Ionia for μάχομαι: fut. At- tic μαχομαίνοντας: perf. pass. μαχόμαται and μαχόμενοι: 1 sor. Epic ἔμαχωμαι, ἐμπροσθέτων, ἀττικ ἐμπροσθέτων.
Romerio Glossary.

Line 130-158.

*Athe, "not at all," accsa. sing. neut. of ousis.

Athos, nom. plur. masc. of athor, a, ov, more rarely *a, ou, "w fault." From athera, "blame," "fault."

Boic, accus. plur. of boic, boic, o, i, "cattle." Contract ed form for boic. The stem is Bac (boic, boic) which, with the appending of the gender-sign i, becomes boic (b vacancy), and this, boic, answering to the Latin boic, in the genitive of which, namely, boic, the digamma reappears. (Klamer, § 279, 2.)—Akin to the Sanscrit g, nom. gow, and through that with the English cow, the change of *b into a g-sound, and vice versa, being very frequent in the cognate languages. Thus, boic and gravis: boic in Corinna, and yevous, &c.

"Hlaoos, 3 plur. 1 aor. indic. act. of 1a1ouos, "to drive away." Radical signification, "to set in motion," "to drive," more in bodily than mental relations, especially said of driving flocks: fut. 1ao, Epic 1ao: 1 aor. 1ao, poetic 1ao, and 1ao. From 1ao, and this akin to the Sanscrit it, "to arouse," "to set in motion." (Eichhoff, Vergleichung, &c., p. 211.)

"Ituos, accus. plur. of Ituos, ov, i, "a horse."—Through the dialectic form Ituos we trace its identity with the Sanscrit arc (Latin equus). The Persian es also is between both. (Poli, Etymon Forsch., vol. ii., p. 358.)

Line 156. Hart, "ever." Eneclitic particle of time

Phi, dat. sing, of Phia, Phia, Phia, Epic and Ionic for Phia, a, i. "Phia, the native district of Achilles in Thessaly, forming part of the larger district of Phthiotes. According to Strabo, the district of Phthiotes included all the southern part of Thessaly as far as Mount Oeta and the Malian Gulf.

"Embalo, dat. sing. of embalo, apo, o, i, "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 kep, intensive prefix, and boic, same as boic, a clo of earth."

Burtainiu, dat. sing. of burtainiu, Epic and Ionic for btainiu, a, "nurse of heroes." More literally, "man-feeding." An epithet of fruitful countries: as, for example, Phthia. No such adjective as btainiuos, ov, seems to have been used.—From boic, fem. of boic, and this from boic, "to feed," and 1a1ic.

Kapto, accus. sing. of kapto, o, i, "fruits," "produce, "to make dry," &c., and karpous, "any small dry body;" and hence, strictly, that which is dry, and so 1a1ic.
GREEK GLOSSARY.

Line 156-159.

'Εθηλάωντο, 3 plur. 1 aor. indic. of the middle deponent ἑλάωνε
"to injure," "to destroy;" fut. ἑλάομαι: 1 aor. ἑλαθομένον: perf.
in a passive signif., ἑθήλαμαι.—Akin to the Sanscrit did, "to how," "to cleave," &c. (Eickhoff, Vergleich., p. 206.)

Μεραίς, "between." Radical signification, "in the midst." Used also of time, "during," "while."—From μερά.

Οὗτος, Epic and Ionic for ὅτι, nom. plur. of ὅποιος, ὅποιος, ὅποιῳ.

Line 157.

Εποτα, Epic and Ionic for ὅτι, ὅτα, ὅτῳ, "a mountain."—Perhaps from the radical ὅτω, "to arouse," "to make to rise," and hence anything rising up.

Θάλασσα. Consult line 34.


Ἀναίδης, voc. sing. of ἀναίδης, ἀναίδης, ἀναίδες, "shameless."—From Line 158.

the negative prefix ἀν and αιδός, "shame." "Αμα, "together with," "along with."—Akin to the Sanscrit preposition sam. (Donaldson, New Cret., p. 236.)

Ἐντόμωθε, 1 plur. 2 aor. indic. of the middle deponent ἔποταω, "to follow;" imperf. ἔποτισμεν: fut. ἔποται: 2 aor. ἔποτημεν.—The active ἔπω, "to be about or with," belongs solely to the old poetry; only some compounds, especially διὰτι and περὶτιω, having established themselves in prose.—The deponent ἔποται is the Latin sequor, the letter s taking the place of the aspirate, as in διὰ, εὐθεία; and q that of p, as in νεότης (Greek for νεώτης); quatvaro.

"Οφρα, "in order that." Conjunction, marking the end or object in view.

Χαίρεις, 2 sing. pres. subj. act. of χαίρομαι, "to rejoice," "to be glad;" fut. χαίρωμεν: 2 aor. ἐχάρημεν: perf., with present signif., καθιήμενα the usual perfect being καθιήριον.

Line 169. Τυφέρα, accus. of τυφή, τήτ, τή. (Consult note.)

"Ἀρόμησον, pres. part. of the deponent ἀρομάχλα, "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 ἀρομάξω: fut. ἀρομάζω.—A lengthened form of ἀρωμάζω, as παύρωμα is of πᾶραπα.

Μενελαῖος, dat. sing. of Μενελάος, ὅ, ὅ, "Meneleus," brother of Agamemnon, and King of Lacedemon. He was the husband of Helen, whose abduction by Paris gave rise to the Trojan war.

Κυνώδης, voc. sing. of κυνώνης, ὅ, ὅ, "dog-eyed," "dog-faced," &c., shameless, impudent. The dog was with the ancients the type of shamelessness and effrontery.—From κύω, "a dog," and ὑφ, "look," "visege," &c
Line 160–164.

Mētāρπέτα, 2 sing. pres. indic. middle of mētāρπέω, "to turn round." In the middle, mētāρπέωμαι, "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. φομαι.—From mēτά and τρέω.

Ἀλεγίζω, 2 sing. pres. indic. act. of ἀλεγίζω, "to care for," "to trouble one's self about a thing."—From ἀλέγω, "to trouble one's self."

Line 161. Τέρσε. Consult line 118.

'Αφαιρέσθαι, fut. infin. middle of ἀφαίρεσθαι, "to take away," "to take from:" fut. ἄφα: fut. middle ἀφομαίομαι. From Homer downward, the middle is more frequent than the active.—From ἀφετέροι, ἀφετέρως.

'Ἀπελείπεσθαι, 2 sing. pres. indic. act. of ἀπελεῖπομαι, "to threaten:" fut. ἀπέλειπομαι. The common notion is that of speaking loud, whence, with ἀπελεγόμαι, it is referred to ἔπιον.

'Εμψύχω, 1 aor. indic. act. of μογέω, "to toil:" fut. ἐμψύχω.—From μογέω, "toil."—Only a poetic verb, the proses form being πυτιόνω.—The first syllable of μογέω shows an affinity to μοχύς, mag-nus, &c., the idea implied in μοχύς and μοχύ-θος, especially the latter, being that of something great placed or laid upon one.

Δόσω, 3 plur. 2 aor. indic. act. for δοθῶ, the augment being dropped, from δίδωμι, "to give:" fut. δοθῶ: 1 aor. ἐδώκα: 2 aor. ἐδώκα: perf. ἐδώκα.


Line 163. Ἰον, accus. sing. neut. of Ἰος, ἄος, "equal to," "the same as."—Observe that the τ in this word is always long in Homer, but usually short among the Attics, with whom, therefore, when it is so, the accentuation is Ἰος, &c.

"Οπώτερο, Epic for ὅπωτερον, "when."

Line 164. Ἐκπύρω, 3 plur. 1 aor. subj. act. of ἐκπύρω, "to sack." Consult line 19.

んだろう, accus. sing. neut. of ἤδώς, ὡς, "well-inhabited," "well-peopled." Properly an adjective, and not a participle, since we find no such verb as εἶναι ἤδως or ἤδωμαι.—From τόδε and τώσα ἤδω "to inhabit."

Πολλέσθην, on, τό, "a city." In form a diminutive from πόλες (old form) for πόλες, but, in usage, equal in general to πόλες itself. In the present passage, however, it appears to indicate one of the inferior cities of the land as contra-distinguished from the capital.
DOMESTIC CLOAKERY.

Line 165-168.

**Pléion**, accus. sing. neut. of **πλέον**, **πλέω**, "the greater" (part.) Literally, "more." Comparative of **πλήρος**; "many."—Homer, like Hesiod, uses **πλείον** or **πλέον**, as his verse requires. In Attic prose, on the other hand, **πλείον** is far the most frequent; but in the neuter, **πλεόν** is more usual, especially as it approaches the adverbial significance.

**Πολυώκης**, gen. sing. of **πολυόκης**, ἤκος, "harsening." Literally "with much collision." From **πολύς** and **όκης**; "to rush," "to dare," etc.

**Διεύνος**, 3 plur. pres. indic. act. of **διένω**, "to dispatch." More literally, "to manage," "to be busied upon a thing:" fut. ὅσω.—From διά and ὁσ. Consult line 158, remarks on **διόσωμι**.

**Άγριον**, conjunction, "but," "yet," "however," "nevertheless." Like the Latin **ut**, it introduces an objection or correction, and always begins a sentence.—More frequent in poetry than in prose. The form **αὔρω** is Epic only.

**Δόρυς**, oh, d, "a division," "a sharing of spoil."—From δῶσι, "to divide." Consult remarks on **διόσωμι**, line 125.

**Περίκτειος**, 3 sing. 2 aor. subj. mid. of **περίκτειαμι**, "to come." Consult remarks on **περικτέιος**, line 19.

**Μέτισον**, nom. sing. neut. of **μετίσιον**, on, irregular comparative of **μέγας**. Homer and the Attics use **μετίσων**, on, etc., but in Ionic prose we find **μετίσων**, on: Doric **μέτισων**: Boeotian **μετίσων**—The root **μέτοι** appears in Latin mag-nes, Sanscrit *mah-at*, Persian *maib* or *meab*, German *macht*, English *mickle*, much, might, etc.

**Οιλίγον**, accus. sing. neut. of **οίλιγος**, η, on, "small."—Akin to the Sanscrit *lagha*, and English light; and through *laghu*, with *ελάχις*, and the Latin *levis*. (Pott, Etymol. Forsch., vol. i., p. 87.)

Line 168. Νίγας. Consult line 12.

"**Επίδει**, Epic and Ionic for **ένδα** "whenever." Contracted from *ετεί and ἤν*, for ἄν.

**Κακόμαι**, 1 sing. 2 aor. subj. act., with Epic reduplication, for **κάμα**, "to become weary," "to be tired or worn out." More literally, "to work," "to labor hard," and then "to work one's self weary:" fut. mid. **κακομοιέω**, Epic **κακομοιάω**: 2 aor. **κακομαί**: perf. **κακομείκα**, which Homer mostly uses in the Epic participle **κακομείκα**, **κακομείκα**, **κακομείκα**, but also **κακομείκα**.—Pott connects **κακόμαι** with the Sanscrit *kakam*; "tolerare," "perpeti."

**Πολυτιμήσω**, pres. part. act. of the frequentative verb **πολυτιμέω**, "to wege war," "to war:" fut. *tow*, Doric **τώ**, which last is the only future used by Homer.
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Line 169. Elμ. Present in a future sense. (Consult note.)


Φειδερον, nom. sing. neut. of φειδερον, a, an, "better," assigned as an irregular comparative to ἀγαθος: superlative φειδερον. — From φειδ, like σωτερ from σωτερ in Latin.

Line 170. Οκταε. Consult line 19.

Ἡμερον, Epic for λεινα, pres. infin. of ελμ, "to go." Earliest form ἡμερα.—Consult remarks on χωλωμεν, line 78.

Κορωνιαν, dat. plur. of κορωνις, lido, "of bending-storm." Hence, in a general sense, "curved," "bent," &c. In Homer always said of ships. (Consult note.)

Ολω. Consult line 59.

"Ατμος, on, "unhonored," "dishonored." — From ο, pres.

Line 171. ἐκατον, and τυμφ.

'Εως, Epic and Ionic for ων, from ελμ, "to be."

"Αφεις, το, "abundance." Consult note.—According to the grammarians, from ἀφεις, and εις or εις, "a year," and hence denoting "annual income," or "produce." Buttmann, however, condemns this etymology, and deduces the word from an old form ἄφης, etc, of, which, according to him, ἁφης was a lengthened form. (Lexis., p. 177, ed. Fisch.)

"Αφεις, fut. infin. act. of ἀφης, "to obtain." Literally, "to draw," said, properly, of drawing liquids from a larger vessel by means of a smaller: fut. ἁφέω : 1 aor. ἁφετος, or, Epic and without augment, ἁφετος.—Middle, ἁφετεται, "to draw for one's self."

Φειδης, 2 sing. pres. imper. of φειδης, "to flee," "to desert."

Line 173. fut. φειδεμαι, Doric and Attic φειδεμαι : 2 perf. φειδεψα : 2 aor. ἐφεγον. Later authors have also a so-called 2 fut. φεγω.—Compare remarks under φειδομεν, line 70.


Τοι, for oii. Epic and Ionic.

'Επεσαντα, 3 sing. perf. indic. pass. of επανειναι, "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. επεσκευαι; pluperf. επεσκευηκον, &c. —From ειν, "against," or "toward," and ειναι, "to put in quick motion," "to urge," &c.

Line 174. "To espouse," "to measure," &c. Middle denounced. (Consult line 15.)
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Line 174-179.

Elevea, Epic and Ionic for ἐλεεω. 'Εμοι, Epic for ἐμοί, gen. of ἐμοί.

Μένων, pres. inf. act. of μένω, "to remain:" fut. μενῶ: perf. μενή-
νεκα: 2 perf. μενωνα: 1 aor. μενωνα. The Epic and Ionic future is
μενωνα. — The 2 perf. μενωνα occurs only once as a connection of
μενωνα: every where else it has the meaning of "I desire strongly.,
"I long or yearn for," "I strive," &c., and conveys the idea of
a steadfast, fixed purpose.—Compare with μένω the Latin manae,
&c.

Ταμίωνων, 3 plur. fut. act. of ταμίω, "to honor:" fut. ταμίω-
σω: 1 aor. ταμίωσα, &c. From ταμία.

Μαντικα, Epic and Ionic for μαντικα, ov, ὄ, "the counselor," "the
adviser." An epithet of Jove, equivalent, in effect, to "all-wise."—
Formed from μαντικ, "counsel," "advice," and this last akin to the
Sanskrit māit-, "thought," "counsel," with which compare the Ger-
man maik.

'Εχθιστος, "most hateful," "most odious." Irreg. super-
line 176, lative of ἐχθρός: comparative ἐχθθων.—From ἐχθρός, "ha-
tred," which Buttman derives from τε, ἡ, εκτρός, just as the original
signification of hostis was a "stranger," one from without.

'Εκων, Epic and Doric for ἐκω or ei, "thou art," 2 pers. sing. ov
ἐκα. Strictly speaking, ekoi is a Doric form, but it is of frequent
occurrence in Homer.

Διαντρέφων, Epic and Ionic for διατρέφων, gen. plur. of διατρέφ-,
et, "treat-nurtured," "cherished by Jove." (Consult note.)—From
Zeus, gen. Διος, and τρέφω, "to nurture," &c.

Βασιλέως, Epic and Ionic for βασιλέως, gen. plur. of βασιλεύς, "a
king.,

Line 177. Τοῖς for σοι.

"Ερις, gen. ἐρις, ἔ, "strike."—Probably akin to the Sanscrit rskh,
Latin ira.-ei.

Line 178. Κράτος, ὁ, ὁ, another and perhaps earlier form of κρα-
τος, "powerful," "valiant. Commonly regarded as
Epic and Ionic for κράτος.—From κράτος, Epic and Ionic for κρατος,
with which compare the German hart, and English hard.

"Εστί. Consult line 176.

Σῆς, Epic and Ionic for σῆς, dat. plur. fem. of σῆς, σῆ, σῆν,


"Εράσαντος, Epic and Ionic for ἐρασαντος, dat. plur. of ἐρασος, ov, ὁ,
"a follower," "a companion." Epic and Ionic for ἐρασος, ov, ὁ, same
signification.—Probably from ἔροι, "acustum," &c., or else from the
same root with this, and denoting one accustomed to be with an other, and, therefore, sure, trusty.

Myrmidónes, Epic and Ionic for Myrmídonês, dat. plur. of Myrmidónês, ónosc, ó, "a Myrmidon." In the plural Myrmídonês, ónosc, ó, "the Myrmidons," a warlike people of Thessaly, formerly in Ægina, the subjects of Peleus and Achilles. According to the fabulous account, Æneas, 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 (μυρμήνες), a story founded merely upon the resemblance between the two terms Myrmidónês and μύρμηξ. Peleus, son of Æneas, having been banished by his father for having been accessory, along with Telamon, to the death of their brother Phocæus, 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.

Ἀνανέω, pres. imperat. of ἀνάνεω, "to rule over," fut. ἄνεω From ἄνασ, "a king," &c.

Σιδῆν, Epic, poetic, and Attic for σιδῆν, gen. of σίδην, "a sword." Consult Ex. cir. 5, on the suffix ὸν, and its genitive force.

Ἀλέγω, "to regard," "to trouble one's self about a thing." Frequentative form from ἀλέγω, same signification.

Ὀθομα, "to care for," "to take heed." Deponent verb, Line 181. Only used in the present and imperfect. The radical meaning of this verb appears to relate to shyness or timidity. Ὀθομα will then be akin to ὀθονα, or ὀτρομα, "to look at," &c., just as in German we have scheuen, "to be shy," and schauen, "to look;" and as a provincialism, moreover, the latter word is used instead of the former.

Κοτένωρ, gen. sing. pres. part. of κοτήν, "to be angry," "to bear one a grudge." The middle κοτένως is also used, in the same signification with the active.—From κότης, "grudge," "revenge," "ill will."

Ἀτεῖλεω, 1 sing. fut. of ἀτεῖλεω, "to threaten." (Consult line 161.)

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.Line 182-188.

Χρυσύδα. Consult line 111.

Line 184. "Αγο, 1 sing. pres. subjunctive (not indicative) at ἔγρ.

Line 185. "Βρισές, acc. sing. of Βρισής, τὸς, τής, "Brisēs." Literally, "the daughter of Briseus." A female patronymic from Briseīs, Epic gen. Ἕρως, for ἢρως, ὁ, 'Brisēs,' according to some a king of the Leleges, in Podasus, a city of Troas; more correctly, however, a priest at Lyndæusus.

Kalλικάρρος. Consult line 143.

Line 186. "Καλλιγές, "to thy tent." Adverb, compounded of the accus. of καλλιγές, τής, τίς, Epic and Ionic for καλλισάς, ατ, ας, "to tent," and the suffix εις denoting motion toward. Consult, as regards the true force of καλλιγές, the remarks on καλλισάς, line 306.

"Οσον, Epic for ὅσον, "how much," acc. neut. of ὅσος.

Line 187. "凡本网, taken adversatively.

Φερέττως. Consult line 169.

Στέφαν. Consult line 180.

Στυγγ. Epic for στυγγ. 3 sing. pres. subj. act. of στυγγείω, "to hate," "to despise;" fut. στυγγείω. Lengthened from a root στυγγ, whence the derivative tenses used by Homer are formed; namely, 1 sor. to τυγγ; 2 sor. ἤστεγεν, &c.

Line 187. 'Ιον. Consult line 163.

Φάσθαι, pres. infin. middle of φασί, "to say," "to declare."—Middle φάσματ, "to call one’s self," &c. (Consult line 33.)

Ομοθωμαι, Epic, Doric, and Αeolic for ομοθωμαι, 1 sor. inf. pass., with a middle signification, from ομοθώμω, "to make like," "to liken," "to compare," fut. ομοθωμή. Middle ομοθωμαι, "to liken one’s self," "to compare one’s self unto another."—From ομος, "alike."


Φάτο, Epic and Ionic for ἡφατο, the augment being dropped,

Line 188. 3 sing. imperf. indic. middle of φασί, "to speak." Middle φαίμα: imperf. ἡφαίμαν, Epic and Ionic ἡφαίμαν.

Πηλείων, dat. sing. of Πηλεῖον, ὁ, "the son of Peleus." Poetic form of patronymic in place of the more usual Πηλεῖος. (Consult line 1.)

"Ἀχο, ἄρα, το, "indignant grief." Consult remarks on ἄχρινηως, line 103.

Τένετο, Epic and Ionic for τένετο, the augment being dropped, 3 sing. 3 sor. indic. mid. of γίνομαι.

Οἱ, "unto him," i. e., "his," dat. sing. of the pronoun of the third person: nom. (wanting): gen. ὁς: dat. of, &c. (Consult line 72.)
HOMERIC GLOSSARY

Line 188-193.

ἕρσα, τό, "the heart." In Homer always in the nominative or accusative; but the dative ἤρσα occurs in Simonides (V, 7).—From II., xxi., 564, ἵνα φέρῃ ἰφόρα δέος, it has been inferred that ἤρσα has ἰφόρα for its root, and so, like ἱψάμμος and ἱψάμμος, strictly denotes the breast.

Στρίχωσας, Epic for στρίχωσις, dat. plur. of στρίχος, esg. τό. [LINE 189.] "the breast."—Probably from ἱστρία, "that which stands up."

Λαυσίως, Epic and Ionic for λαυσίως, dat. plur. nent. of λαυσίως, esg. τό, "fair," "hairy." (Consult note.)—Probably akin to λάυσις, λάυσις, and Latin lana and lanae.

Διάδραγας, "two woses." Adverb, from διά, ἀνει, and μέγε, "in two," "a pair."

Μετράθηκας, Epic and Ionic for τρακτονήμας, 3 sing. 1 aor. indic. neut. of μετράθηκας, "to meditate," "to ponder." More literally, "to be full of cares;" fut. (e.).—From μετράθηκας, esg. τό, collateral form of μετράθηκας "care," "trouble," and this from μετράθεας, esg. τό, "care-laden," which last is probably connected with μετράθηκας, "to divide," and μέτρας.

Φόργανος, esg. τό, "a sword."— Said to be changed from φοργήνος, and to come from φόρα, "to slay."

"Ογι, accus. sing. neut. of ὠγις, εἰς, τί, "sharp," "keen-edged."—Akin, probably, to ἐκις, "swift," and denoting that which makes its way swiftly through opposing obstacles.

Ἐρευσάμενος, Epic for ἐρεύσαμενος, 1 aor. part. middle of ἐρέους, "to draw," fut. ἐρέους, Epic ἐρέους: perf. pass. ἐρέουσα, present ἐρέουσα: fut. ἐρέουσα, &c.—Epic and Ionic present ἐρέουσα: fut. ἐρέουσα, &c.—Middle ἐρέομαι: fut. ἐρεύσαμαι.

Μαροῦ, gen. sing. of μαρός, εἰς, τό, "the thigh."

Line 191. Αἰσθητικίες, 3 sing. 1 aor. opt. act. Ἑολίκ form for ἄσθητος, from ἀνίσθητος, "to cause to rise up," fut. ἀνίσθητος, &c.

"Εναρίζετο, 3 sing. pres. opt. of ἐναρίζετο, "to slay," fut. ἐναρίζετο. Properly, "to spoil a slain foe," from ἐναρίζομαι, "the arms of a slain foe."

Ποῖσκετος, 3 sing. 1 aor. opt. act. Ἑολίκ form for ποϊσκέω, Line 192. from ποῖσκεω, "to cause to cause," fut. ποίσκεω. In the middle ἀποσκέω, "to cause one's self to cease," "to cease."

Ἀγκόκετος, 3 sing. 1 aor. opt. act. Ἑολίκ form for ἀγκόκεω, from ἀγκόκεος, "to check," "to restrain," fut. σκότει. Akin to ἀγκόκεω, ἀγκόκεω, ἀγκόκεω.

Line 193. ὅμανα, 3 sing. imperf. indic. act. of ὅμανεω, "to slay," (consult note): fut. ὅμανο. Used by Homer only in the present, imperfect, and 1 aor. ὅμανο, always with the augment.—From ὅμανο, "to urge," "to incite."
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Line 194-196.

"Ex aoro, Epic and Ionic for ἔλεος, the augment being dropped, 3 sing. imperf. indic. middle of ἔλεος, "to draw;" fut. ἔλεος: 1 aor. ἔλεος, but only among later writers, the derivative tense being mostly formed from ἔλεος: fut. ἔλεοι: 1 aor. ἔλεους: 1 aor. pass. ἔλευσθην: perf. pass. ἔλευσθη με: whereas the present ἔλεος itself is only used by later writers. In early Epic, ἔλεος.—Akin to ἔλεος, and also to ἔλεος. (Donaldson, New Orat., p. 564.)

Κολεος, Epic and Ionic for κολεος, gen. sing. of κολες, κολεί, θ, η, "a scabbard," "a sheath." Homer uses both κολεος and the Ionie κουλεος, but in Attic it must always be κολεος.—Akin to κολις, the German holz, English hallow.

Σιφός, σος, το, "a sword." Homer usually represents it as large (μέγα) and sharp, or pointed (ἄσημος), also as two-edged (ἀφθορία). It is of brass (χάλας) and hung from the shoulder by a baldric (τελαιόν). In Homer, a sword is also called φαυγανος and ἄρος. Among later writers, the σιφός was a straight sword, and the μάχαιρα (or Homeric knife) was a sabre.—According to the Etymol. Mag., from ξυν, and so σιφός is said to have been used in some dialects for σιφός. It would seem rather to have come out of the Semitic dialects, and to have some affinity to the Arabic sealf, "a sword." (Pot, Etymol. Forsch., vol. ii, p. 215.)

'Αθηνη, ης, η, "Minerva," the goddess of wisdom. The Laconian form of the name, 'Αλων, connects this deity with the As of Oriental and Scandinavian mythology.

Οφρανθεν, "from heaven." Adverb, compounded of ὁφρα-, νος, "heaven," and the suffix -θεν, with a genitive force. Consult Excursus V.

'Ηες, 3 aor. 1 aor. indic. act. of ημι, "to send;" fut. ημι: perf. ηκα: 1 aor. ηκα.

Δεκατελεος. Consult line 55.

'Ηρι. Consult line 55.

Line 196. "Αμφω, το, το, το, and also αι, αι, τα: gen. and dat. ἀμφω-ον. "Both." Compare the Latin ambo. Both ambo and ἄμφω are akin to the Sanscrit shellha, "both." Buttmann traces an affinity also between ἄμφι, "around," and ἄμφω, the idea of rounds passing become limited, in later writers, to "on two sides," "on both sides." (Lexilogus, p. 96, ed. Ficht.)

Τιμως, "equally," "alike." But δις, "nevertheless," "notwithstanding."

Φιλέως, nom. sing. fem. pres. part. act. of φιλέω, "to love;" ἐξ ἡμών. From φιλε, ρ, on.
HOMERIC GLOSSARY

Line 183–189.

Χήραν, nom. stag. fem. pres. part. of χήραω, "to care for."

Consult line 86.)

χρυ, Epic and Ionic for ἔτυμ, 3 sing. 3 aor. indic. act. of ἔτυμα, "to place." fut. στέψαμεν : perf. ἔτυμεν, "I stood." 3 aor. ἔτυμα, "I stood."

"Ορέθρων, Epic for ὑμηθρόν, "behind," "at the back."—Probably from ὑερ, akin to ἔνθα, κατόν, μετόκος, ὑπό, ὑπό, ὑπό.

Χαλκός, gen. sing. fem. of χαλκός, ὃς, ὃν, "golden-colored."

In Homer, Achilles always has ἀσκός ἐφό. The same is also assigned to females; and hence, perhaps, as fair, white 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 χαλκός, i.e., καλακός, may have some affinity to the German and Swedish sand, and the original meaning of the term may have been, "of sandy color."

Κόμψος, gent. sing. of κόμψος, ὃς, ὃς, "the hair." Latin coma.

"Ελέος, Epic for εἰλε, the augment being dropped, 3 sing. 2 aor. indic. act. of ἐλαιό, "to catch," "to sit." fut. ἐλιθεν : perf. ἔλιθεν 2 aor. εἰλιμ, ἐλιμ.

Πηλείος, accus. sing. of Πηλείον, ῥος, ὅ. Consult line 186.

Laws 188. Oi, dat. sing. of oλος, oλιγος, oλος, "alone." Consult line 118.

Θαυμάσης, nom. sing. pres. part. middle of φαίνε, "to show." middle φαίνομαι, "to appear" (i.e., "to show one’s self") : fut. φαίνει 1 aor. φαίνα : later perfect τήρωμαι : 2 perf. τήρομαι : fut. mid. φαίνωμαι : 2 aor. pass. φαίνεις, ἐλιμ, &c. —Lengthened from the root φαί, which appears in φάε, Sanskrit bhā, "locore." (Pott, Etymol. Forsch., vol. i., p. 194.)

Οὐρά, 3 sing. imperf. indic. middle of ὄραω, "to see." Homer always uses the middle in an active signification : fut. ἔφαρα, middle in form, but always active in signification : perf. ὤρα, &c.—Consult, as regards the etymology of the word, line 86.

Θάμνους, Epic for θάμνον, augment dropped, 3 sing. Laws 189. 1 aor. indic. act. of ἔφαυ, "to be astonished," "to be amazed." fut. ἔφασα. —From θαμύς, "astonishment," and this akin to θάμαι and θάμαι.

Ἐπέκατο, 3 sing. 2 aor. indic. middle of γράφω, "to turn." fut. γράψαμεν : perf. τήρομαι : and later τήρωμαι : 2 aor. ἔγραψα : middle τίρωμαι, "to turn one’s self." 2 aor. ἔγραψας.

"Ἐγνευ, 3 sing. 2 aor. indic. act. of γνωκόμαι, "to know." fut. min. γνωκόμαι : perf. act. ἐγνεύει : 2 aor. ἐγνεύσα—Reduplicated from the root γνίσα (γνίο, in noos), γνίσσαμαι. Observe that γνοµεν, the
HOMERIC GLOSSARY.

Line 198-203.

out of γυνώσκω, which appears in ἄγω, and in νόης, νοών, ἄνοι. recur in most of the kindred languages: Latin, nescio, noci: English, know: German, kennen, &c.

Παλλάδα, accus. sing. of Παλλάς, ἀδός, ὦ, "Pallas," an epithet of Minerva; hence, in Homer, always Παλλάς 'Ἀθηνᾶς, or Παλλάς 'Ἀθηναϊς, but after Pindar it is also used alone. — Usually derived from παλλας, "to brandish," hence "the Brandisher" of the spear or sagis, as goddess of war, although it is not only as such that Minerva is called Pallas in Homer. A more probable derivation is from παλλας, in the most ancient significature of the term, namely, "the maiden," "the virgin," being related to it, as δώρας to δώρας.


Δεσιν, nom. dual neut. of δεσμός, ὅ, ὅν, "dreadful," "fearful." Consult line 49.

"Oνος. Consult line 104.

Φάνανθεν, Epic lengthened form for φάνον, and this Epic and Doric for Φάνανθαναν, 3 plur. 1 aor. indic. pass., in a middle sense, of φανώ, "to show;" middle φανονας, "to appear.

Μν, Epic and Ionic for αὐτόν. — Μν is, in fact, the Epic Line 201. 1a. Ironic accusative of the pronoun of the 3d person through all genders, and hence, though here for αὐτόν, stands elsewhere for αὐτόν and αὐτό. It is much more rare as 3 pers. plur. for αὐτούς, αὐτές, αὐτά.—Consult line 29.

"Ερε, Epic and Ionic for ἔρε, accus. plur. neut. of ἔρος, "a word." Consult line 77.

Πετρόννα, accus. plur. neut. of πετρών, ἔσον, ὅ, "winged." (Consult note.) — From πετρόν, "a wing.

Προγράφης, 3 sing. imperf. indic. act. of προγράφω, "to address unto one." From πρός and ἄνω.

Τιτρη, for τιτρός, "why, then," compounded of the interrogative τί, and the adverbial ποτέ. It answers to the Latin quid tandem.


Τίτος, ecce, τό, "offspring." (Consult note.)

Εἰληθώος, Epic for εἰληθώς, 2 sing. perf. indic. act. of ἑλάθω, "to come:" full. εἰληθώνα: 2 perf. εἰληθώς: Epic εἰληθώνα. Consult line 120.

Line 203. 'Τήρων, accus. sing. of τήρος, εὖς, ὦ, "Epic τώρα: see."
NOMERIC GLOSSARY.

Line 203–207.

solenes, "a wanton violence," arising from the pride of strength, passion, &c.—Derived, probably, from ἐνεπ', as implying an assumption of authority over others.

"έδα, 3 sing. 2 sor. subj. middle of εἴδω, "to see," "to witness!" 2 sor. εἰδὼ, in Epic often without augment, ἐδώ: 2 sor. mid. εἴδὼν, in Homer, more frequently, εἰδών, without augment.—Εἴδω (ἴδω) is a radical form wholly obsolete in the present, which is supplied by ἔδω. Its tenses form two families, one exclusively in the significations "to see," and the other "to know." The meaning "to know" comes through the 2 perf. εἰδό, for what one has seen and observed, that one knows.—The root ἔδω, or, with the digamma, ἔδω, has a direct affinity with the Latin video. So, again, τίδω, τιδώ, connect themselves with the English "to see," "see!"; the German wissen, and the Sanscrit ēdī, "to know."

'Ἀρέπειδα, old form of the genitive, for the later Ἀρεπείδου. This genitive form as appears to have been the earliest one, and was subsequently contracted into ω (by the Dorians into α). This α, again, was made more open by inserting an e before it, and hence we have, in Homer, from the nominative Ἀρεπείδης, the two genitive forms Ἀρεπείδα and Ἀρεπείδων.

Line 204. ἐπέδω, Epic and Ionic for ἔπο, fut. of the rare present ἔπο, "to declare," "to tell," &c. Consult line 76.


"Of, Consult line 59.

"His, or ἥς, Epic and Ionic for αὐς, dat. plur. fem. of the possessive pronoun, ὅς, ἥ, ὅν, "his," "her," "this."—Observe that the Epic and Ionic form for ὅς, ἥ, ὅν itself, is ὅς, ἥ, ὅν, ἥν.

Τεταπλείωσα, Epic and Ionic for τεταπλελείω, dat. plur. of τεταπλειο, ὅς, ἥ, "arrogance," "pride, confidence," especially in arms.—From ἐνεπ and δόου, "arms."

Τύχα, "soon," "at some early period." Adverb, from τυχίς, εἰς, ἧ, "swift."

"Ολίγες, Epic for ἄλεγις, 3 sing. 1 sor. subj. acc. of ἄλεγω, "is lost," "to destroy!" fut. ἄλεσω: perf., with reduplication, ἄλεσα: 1 sor. ἄλεσα.

Γλαυκής, ἑόρ, ἥ, "bright-eyed." (Consult note.)—From γλαυκός, "shining," "silver," and ἑόρ, "the eye."

Πάδους, fut. part. acc. of πάεις, "to cause to cease."

Line 207. Consult line 192.
HOMERIC GLOSSARY.

Line 307-316.
Μένος, τος, τά, "exilement."—Consult line 103.
Al, Epic and Ionic for el, "if."—Consult line 56.
Πηθα, Epic and Ionic for πίθη, 2 sing. 2 asr. subj. mid. of πηθω "to persuade." Middle πιθανεμι, "to obey;" 2 asr. mid. πιθαμεμου
asr. subj. πιθαμει: 2 pers. (old form) πιθανοι: (Epic and Ionic) "to arise." (Attic) πιθα.
Line 208. Οδηγώντων, &c. Consult lines 195, 196.
Δέγυ, 2 sing. pres. imperat. of λέγω, "to cease from," "to leave off," fut. 2ο. It occurs also, though less frequently, in a transitive sense, "to still," "to appease," "to stay."—Akin to the English "to lie," i.e., "to ally," and probably the same originally as λέγω, in the signification "to cause to lie down," &c.
'Επιδος, gen. sing. of επις, ἑος, ἡ, "strife," "contention." Consult line 177.
Εἴπος. Consult line 194.
"Ελκεο, Epic and Ionic for ελκον, 2 sing. pres. imperat. middle ελκα, "to draw." fut. ελκά. (Consult line 194.)—Old form of 2 pers. ελκεο: Epic and Ionic ελκα: Attic ελκαν.
'Ονειδιςων, 2 sing. 1 asr. imper. act. of ονειδίζω, "to reproach," "to abuse," fut. low. From 'ονειδος, "reproach." The Sanscrit root is mid, "vituperare," so that it seems to be eu phonic. (Pott, Etymol. Forsch., vol. ii., p. 164.)
"Εστραφα, Epic for εσταφα, 3 sing. fut. of εστι, "to be."
Line 212. "Εχερεύω, Epic and Ionic for εχερίω, fut. of εχερείασιν, "to declare openly." Homer has only this form; but in later writers we find a perfect εχερεύεια, a perf. and pluperf. pass., and also a future middle εχερεφέρεσαι, with a passive signification.—From ἐκ and ἐρεω. Consult remarks on ἐρέω, line 76.
Τετελεσθην, nom. sing. neut. of perf. part. pass. of τελεω, "to accomplish!" fut. τελεω: perf. τετελεθη: perf. pass. τετελεσθη.—From τέλος, "an end accomplished."
Line 213. Τέσσαρος, Epic for τόσαρο, from τόσος, ἡ, ὁ, "so many." Παρέστησα, Epic and Ionic for παρέστησαι; 3 sing. fut. ind. of παρέστω, "to be present."—From παρά and εστι.
Αγάλλια. Consult line 23.
'Εκενα, Epic and Ionic for 'εκενα.
'Εκχεο, Epic and Ionic for ἐκχεω, 2 sing. pres. imper. μιλεῖναι ἐκχεω, "to hold," "to check," another: in the middle, ἐκχεα, "to re-
HOMERIC GLOSSARY

Line 214-219.

\textit{strain one's self.}—Observe that \textit{ικόνω} is, in reality, only a \textit{form of ικώ,} and is found in the present and imperfect alone. Among later writers it is sometimes used in the general signification of \textit{ικώ.}—Formed from the 3 \textit{aor. of ικώ, namely, ικόνω.}

Πειθέω, Epic and Ionic for \textit{πειθω,} 3 sing. pres. imper. middle of \textit{πειθω,} “to persuade,” in the \textit{middle} \textit{πειθω} μας, “to obey.”

Χρή, “it becometh,” impersonal verb: imperf. \textit{χρήφην}, commonly without augment, \textit{χρήθη}, the \textit{form} \textit{χρήφηθη} being rare in Attic: fut. \textit{χρήσησε:} infin. \textit{χρήσει:} part. \textit{χρήσις:}—Strictly, from \textit{χρύος,} in the sense of “to deliver an oracle;” thus, Ἡρώ (scil. ὁ θεός), but always used impersonally: “it becometh;” “it is fated;” “it is necessary;” “it is meet,” &c.

\textit{Σπειρίζεσθαι,} accus. sing. neut. of \textit{σπειρίζεσθαι,} a, ov, pronominal adjective of the 3 \textit{person dual σεπόλω, “of or belonging to you two.”—Sometimes, also, it appears as the pronominal adjective of the 3 \textit{person dual σεπόλω, “of or belonging to them two, or both of them.”}


\textit{Αμεινων.} Consult line 116.

Line 218.

\textit{Ἐπικείθηται,} 3 sing. pres. subj. middle of \textit{ἐπικείθημα, “to obey.” From ἐκτι and \textit{πειθω, “to persuade,” in the middle “to obey.” The preposition expresses the end gained by the per-}

\textit{συχνόν,} 3 plur. imperf. indic. with aoristis signification, of \textit{κλω, “to hear.”} Consult line 37.

\textit{Ἰ,} Epic for \textit{ἐκ,} 3 sing. imperf. indic. of \textit{φαίμ, “to say.”—}

Line 219. Observe that \textit{ἰ} comes, in reality, from \textit{ἡμι,} a shortened form of \textit{φαίμ:} thus, \textit{ἡμι, ἡμι, ἡμι, &c.}, imperf. \textit{φαίνω, ἡμι, ἡμι, &c.} This \textit{ἡμι} arose from \textit{φαίμ} in the language of ordinary life, and was used in quick repetitions among the Attic writers.

\textit{Ἀργυρός,} Epic and Ionic for \textit{ἀργυρός,} dat. sing. fem. of \textit{ἀργυρός,} a, ov, contracted \textit{ἀργυρός,} Orange, \textit{ἀργυρός,} Epic and Ionic for \textit{ἀργυρός,} a, ov, contr. \textit{ἀργυρός,} ἡ, ov, “silver.”—Consult line 49.

\textit{Χύωρ,} dat. sing. of \textit{κύωρ,} ἡ, “a kilt.” Literally, “the handle of any thing;” as, for example, of an \textit{οἰρ,} a torch, &c.—From a root \textit{χύω,} which appears in \textit{κυμ-,} and the Latin cap-i.o.

\textit{Εἴχεθε} Epic for \textit{εἰχέθε,} 3 sing. 2 \textit{aor. πρώτω, from ἔχεσθαι, a
poetic lengthened form of ἔχων, 2 aor. of ἔχω. It is usually employed, not with the meaning "to have," but in the strengthened signification "to hold," "to keep fast," "to check," &c. The old theory made ἔχων, σκέθων, &c., come from a present σκέθω, but, according to most modern scholars, this present σκέθω is a mere fiction. (Consult Ellenæ, Let. Soph., s. v. eisatein.)


Koileōn, Epic and Ionic for κολεόν, accus. sing. of κουλέος, οὐ, θ, Epic and Ionic for κολεός, οὐ, θ, "a sheath." Consult remarks on κολέος, line 194.

ὤαρε, Epic and Ionic for ὠᾶρε, with augment dropped, 3 sing. 1 aor. indic. act. of ὁδεῖα, "to drive," "to push," "to thrust;" fut. ὁδεῖα, and (as if from a present ὕαρα) ὕωρα. The other tenses follow the future ὕωρα, namely, 1 aor. ὕωρα, and, as in the present instance, with out the augment, ὕωρα: perf. ὕωρα: perf. pass. ὕωρα: 1 aor. pass ἔωσθην.

Σιφος. Consult line 194.

Ἀπεθάνον, Epic and Ionic for ἀπεθάνον, with augment dropped, sing. 1 aor. indic. act. of ἀπεθάνοια, Epic and Ionic for ἀπεθάνου, "to die over;" fut. ἀπεθανάτο. —From a, prin., and πέθανον.


Οἶλουμάνω, "to Olympus." Literally, "Olympus-ward." From οἴλουμας, Epic and Ionic for ὁλομπάς, and the suffix de denoting motion toward. Consult Excursus V.

Βεβήνε, Epic and Ionic for ἴδεβήνε, with augment dropped, 3 sing pluperf. indic. act. of βεβία, "to go;" fut. βεβοῦς: perf. βεβεβαία: pluperf. ἴδεβήνεις. (Consult note.)

Δώματα, accus. plur. of δώμα, atος, τό, "a mansion," "an abode." —From δῶμα, "to build;" 2 perf. δεδομα. Akin to δῶμος, and the Latin domus.

Ἀλιγόσσου. Consult line 202.

Δαιμόνια, accus. plur. of δαιμόνιον, ονος, ος, ἡ, "a deity," a god or goddess."—Derived by some from δαίμων, "knowing," "skilled in," and they hold this to have been the first meaning of the word. Others deduce it from δαίω, "to divide or distribute," i.e., destinations. Neither etymology, however, appears fully satisfactory. Perhaps δαιμόνια may be akin to the Sanscrit dāman, or dāmanas, "a conqueror," "lord," "master." (Eichhoff, Vergleich, p. 204.)

HOMERIC GLOSSARY.

Line 223-228.

Εὐνάειν, Epic and Ionic for ἔναιν, dat. plur. of ἔναιν, voc. ὅ, "a word."

Line 224. Οὖν, "not yet." Adverb, compounded of οὗ and ἄν. Αὔγε, Epic and Ionic for ἄγε, 3 sing. imperf. indic. act. of ἄγε, "to cease from."—Consult line 210.

Χάλω, Epic and Ionic for χάλω, gen. sing. of χάλος, ou, ὅ, "gall," " bile," " waxth."

Οἰνομακρός, voc. sing. masc. of οἰνομακρός, ὁ, "one heavy with wine," "a drunkard." Compare the Latin vino gravius—From oinos, "wine," and βαρός, εἶναι, ὅ, "heavy."

Κυνός, gen. sing. of κύων, κυνός, ὁ, ἣ, "a dog."—Consult remarks on κύους, line 4.

Κραδίαν, Epic and Ionic for κραδίαν, accus. sing. of κραδία, η, ὅ, for κραδία, η, ἣ, "the heart." Compare the Sanscrit hrid, the Greek κραδία, Latin cor, cord-is, English heart, Gothic harto.

Εἰλάφος, Epic and Ionic for ἐλάφος, gen. sing. of ἐλαφος, ou, ὅ, ἣ, "a deer," whether male, "a hart" or "stag," or female, "a hind."—Akin to ἐλαφός, Latin elus-is, and also lepus, lepōris, and probably, also, to the German laufen, and English leap.

Line 228. Δαφ. Consult remarks on λαῦ, line 10.

Θυρφήθναι, 1 aor. inf. pass. of θυρφέως, "to arm," properly with a breastplate or cuirass: then, in general, "to arm," and also "to array," "to harness:" fut. θυρφέω: 1 aor. pass. θυρφίθθηκα.—From θυρφις, Epic and Ionic for θυρφις.

Δραχνή, "to an ambuscade." Adverb, compounded of λο-χος, "an ambuscade," and δε, the suffix denoting motion toward. Consult Excursus V.

Ἅνω, pres. inf. act. of ἐμι, "to go.

Ἀριστείσεσθαι, Epic and Ionic for ἀριστεῖθαι, dat. plur. of ἀριστεῖθαι, ἥσος, ὃ, Epic and Ionic ἀριστεῖται, ἥς, ὅ, "the bravest." In the plural ἄριστες, Ionic ἄριστες, "the bravest chiefs/min."—In these words in εἰς, gen. ἐως, ἐκ, where the ν (i. e., the digamma, Β) 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 ν (or digamma) that has been dropped. (Kühner, § 206, 2.)

Τέληπας, 2 pers. sing. perf. indic. act. of an unused pres.-ent τελεῖν, contracted τελεῖ, "to endure," fut. τελέσαμαι: pres. τελέσαι: 2 aor. τελην (as if there were also a present τελην, which there is not).—Observe that τελεῖ is radically the same as τελ-μαίω, and akin to the Sanscrit tuli, Latin to-serve, etc., also (t) laṣa Hence, too, τελ-αμω, τελ-αντω X x 2.
HOMERIC GLOSSARY

Line 232-233

Kēr, gen. κηρός, ἃ, "aonma." Properly, "he 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 κηρ, κήρος, "the heart."

Eldora, 3 sing. pres. indic. passive of the obsolete radical present ἐλθεῖν, "to see!" passive ἐλθαμαί, "to be seen," "to appear."—Consult remarks on ἔδρα, line 203.

Δώιν, nom. sing. neut. of δωίνον, Ὑν. gen. ὡνσ, Ὡ, Ὡ, ὅ, ὅ, ὅν
Line 239. "more desirable," "more agreeable," hence, in general "better." Homer uses it only in the neuter of the nom. and accus. sing., namely, λώινον: and he also has a second comparative λοιπήρ, ὅν, only in the neuter. At a later period, λωίναν was used generally as a comparative of ἀγαθός, and, in Attic, λώινον, λώινον, were contracted into λών, λών: superlative λώιστος, contracted λώστος.—The root appears to be λ, "I will, wish, or desire," a Doric defective verb, the only trace of the older radical λωίνον, "to wish," "to be willing."

Εὔροιν, accus. sing. masc. of εὖρος, εὖ, ὑ, "wide," "wide-spread," "broad."

ἈποΙαριέςοι, Epic and Ionic for ἀποκαρίσθαι, pres. ind.
Line 230. middle of ἀποκαρίσθαι, for ἀποκαρίσθαι, "to take away!" in the middle ἀποκαρίσθαι, for ἀποκαρίσθαι, "to take away unto one's self;" fut. ἀποκαρίσθαι: fut. mid. ἀποκαρίσθαι: 2 aor. act. ἀπεθάνοι: 2 aor. mid. ἀπεθάνων.—From ἀπό and αἰρομαι.

Σεῖδεν. Consult line 180.

Ἀντίον, "in opposition to," neuter of ἀντίος, Ὑν. on, taken adverbially, and governing the genitive.—From ἀντι, denoting opposition.

Εἰργ, 3 sing. 2 aor. subj. act. of εἰρέω. Consult line 64.

Διμοδόρος, Ὑν, "people-drowning," as referring to a prince
Line 231. that grinds his people down. (Consult note.)—From δι- and δόμα, "food."

Οὐτοδανοῖον, Epic and Ionic for οὐτοδανοῖο, dat. plur. of οὐτοδανοῦ, Ὄν, "of no worth," "cowardly."—From οὐτος, "nobody," referring, as it were, to a mere collection of nobodies; -δανος being a mere suffix, as in ἐκτοδανοῦ, &c.—Some make -δανος come from δανος, "a gift," "a present," "a thing of value."

Τεῦνα, "for the last time." Accus. plur. neut. of τεῦνο, Line 232. ὑ, ὅν, "the last," taken adverbially. The plural is here more emphatic than the singular would have been.

Ἀμάλκτο, 3 sing. 1 aor. optative middle of the deponent verb λαμάλ-
NOMEROIC GLOSSARY.

Line 233-236.

was, "to be present toward one," "to insult," "to outrage;" fut. ἀσωσι.

From λίθος, "insult," "outrage."

Line 23. Μέγας, accus. sing. masc. of μέγας, μεγάλη, μέγα, "mighty."

"Οραξ, accus. sing. of ὤραξ, ou, ὁ, "an oath."—"Οραξ was originally equivalent to ὄραξ, as ὄραξ to ὄραξιν, ὄραξινος to ὄραξινος, and so, strictly, "a check," &c., which holds one in from doing a thing; hence the λ in Ocelus, "the bourn from which no traveler returns."

"Ὁμοιόματι, 1 sing. fut. indic. middle, with active signification, of ἄναψω, oi ὄμοιος, "to swear;" fut. ὁμοιόματι, εἰς, εισαι. Consult line 76.

Line 234. Μὲ. Consult line 86.

Σχηματίζω, ou, τὸ a sceptrum." (Consult note on line 15.)—From σχεῖτω, "to learn upon," the term having originally meant "a staff to lean on."

Φύλλα, accus. plur. ον. εὐλόγον, ου, το, "a leaf." Homer, like Heiod. and Herodotus, always uses the plural.—Probably from φλέω, φλέω, μισεω, our bloom, &c. οο, too, the Latin folium, flus, florer. "Ογος, accus. plur. of ὅγος, ὁ, "a branch," "a twig," "a shoot." According to Theophrastus, it is properly the knot or eye from which a branch or leaf springs, answer. to this in the Latin nodus.

Φύσει, 3 sing. fut. indir. act. of φυσει, "to produce," fut. Line 236. φύσου: 1 aor. ἐγένετο. —With φύσει compare the Sanscrit भार and the Persian bn, "to be," as also the old Latin fui, whence sui, fueram, fuerim, fuero; the fuius, fuit of Plautus; and so; and then, also, feltus, fanum, fanum, &c.

Τούφε, accus. sing. of τούφε, Ἰκ, Ἡ, "the trunk," or "stump," of a tree; the part left after cutting. From τον, "to cut."

"Ορεσκει, Epic and Ionic for ὄρεκτι, dat. plur. of ὄρος, εος, το, "a mountain." Consult line 167.

Διεύορειν, 3 sing. perf. act. of λειτω, "to leave;" fut. λειτω: perf. λειτοί: 1 aor. ἐλείσα: 2 aor. ἐλειτων. —The root λειτ is akin to our leave, the Anglo-Saxon leaw-an, and Icelandic leif-a. Changing into λειτ through the Εοιλ dialect, it passes into Latin, and becomes, with the η sound, inserted through euphony, the root of linguo.

"Αναβηλέσιος, 3 sing. fut. indic. act. of ἀναβηλέω, "to bloom after," fut. ἄνειο. From ἂνει, "anew," and άνειο, "to nourish."


Χάλκος, οῦ, ὁ, "brass;" more literally, "bronze;" a mixture o
copper and tin, in which case the copper is rendered harder, and formed the chief metal used by the ancient arts in the arts; whereas our brass, a mixture of copper and zinc, was quite unknown to them.

"Ελέφαντας" sing. 1 aor. indic. act. of λάθες, "to leap away," "to strip off," "to remove the outer covering of anything;" fut. λέφας: aor. λέφαμ.

**Line 227.** Φυλάνυς, acc. sing. of φυλαύς, οῦ, ὁ, "the bark," "the skin of a tree;"

Min, Epic and Ionic for ἀνθέ. Consult line 201.

**Line 228.** Παλάμας. Epic for παλάμας, dat. plur. of παλάμα, παλέας, φέρες.

**Line 229.** "the hand." Literally, "the palm of the hand;"

"Προτέρων, 3 plur. pres. indice. of φρένος, "to bear," "to carry;" fut. προτέρων. A collateral form of φρένος, frequently employed from Homer downward. Strictly speaking, however, φρένος implies a constant repetition of the simple action of φρένος, and is therefore very often used in the signification "to wear clothes, armor," &c.

Δικαιοπολοσ, nom. plur. of δικαιοπολος, ος, ὁ, "a dispenser of justice." (Consult note.)—From δίκαιον, "justice," "judgment," and πόλεος, "to be conversant with," "to be employed about;"

Θημιστος, accus. plur. of θῆμι, old and Epic genitive θῆμι, and in Homer the only form; accus. sing. θημις: accus. plur. θημις: Attic gen. θήμι, θημις: common Greek, gen. θήμως: Ionic θημις, "law." In the plural, θῆμιοι, in Homer, are the "sentences which have the force of law," and also "existing laws," and "ordinances" themselves.—probably from the root θέω (found in θέωμαι, &c.), and implying something laid down and established.

**Line 231.** Εἰσαγαγος, Epic and Ionic for ἐπιγαγος, 3 plur. perf. indic. pass., in a middle sense, of εἰσάγω, Epic and Ionic for ἔπηγω, for the meaning of which consult line 216.

"Εσαγαγε, 3 sing. fut. of εἰσάγω, Epic and Ionic for ἔσαγα.

"Οκοχος. Consult line 233.

**Line 240.** Ἀχιλλῆς, gen. sing. of Ἀχιλλείς. Consult, as regards this form of the genitive, remarks on ἀρμασιτεσσαρους, line 227.

Παθη, ἴδιος, ἴδιος, "desire," "regret for the absence of one." Same as πάθος, and of frequent occurrence in Homer.

"Ιδιαί, 3 sing. fut. of ἰδνομαι, "to come;" fut. ἰδομαι: perf. ἴδομαι

Την. Consult line 162.

**Line 241.** ἸδΝναται. Epic and Ionic for ἰδναται, 2 sing. fut. indic. of ἴδναι, "to be able;" fut. ἰδνεμαι, 2 pers. (old form) ἰδνεμαι: (Epic and Ionic) ἰδνεμαι: (Attic) ἰδναι.
HOMER & GLOSSARY

Line 241-245.

'Αχάρνες. Consult line 103.

Χραιμένω, 2 aor. infin. act. of χραιμένου, "to aid," "to save." Strictly speaking, "to ward off something destructive from one."—Observe that χραιμένος, in fact, is not used in the present, but only in the following (merely Epic) forms: fut. χραιμένος: 1 aor. ἐχραιμένος: and 2 aor. ἐχραιμένον.—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 χρῶ, χρήμα, χρηστός, χράσμος, is clear enough.

Εἴτε, Epic adverb, equivalent to δέ, "taken."—Either an old dialect form of δέ, or, as some think, an Ionic form of ὀδέ, from ὤδη, like the Latin quum, from qui.

'Ετεροπροί, gen. sing. of 'Ετερων, ὁρός, "Hector," son of Priam and Hecuba, and leader of the Trojans against the Greeks.—The term properly denotes the "holder-fast," from ἔχειν, ἔχω, and is applied, as an epithet, to Jupiter by Sappho (107); and also to a net, in Leon Tarenti.

'Ανδρόφωνος, Epic and Ionic for ἀνδρόφωνος, gen. sing. of ἀνδρόφωνος, on, "man-slaughtering."—From ἀνδρό and φόνος, "slaughter."

Line 243. Θησάκοντες. Consult line 66.


Line 244. Χώμονος. Consult line 46.

Οἴδαν, "in no respect," accus. sing. neut. of οἴδας, taken adverbially.

'Ερείας, 2 sing. 1 aor. indic. act. of τίμω, "to honor;" fut. τίμω: 1 aor. τίμησα: perf. pass. τέμπωσα. Observe that τίμω is to pay honor to a person; whereas τίμω is confined to the signification of paying a price, &c. Consult remarks on τίμησαι, line 42.

Line 245. Φάτο. Consult line 188.

Πορίδο, Doric for πρός, and frequent also in Homer, Hesiod, &c.—Pori is akin to πορί, an old, and especially Epic, form for πρός, and eproi is itself akin to the Sanscrit prati. (Consult Donaldson, New Cret., p. 218.)

Βάλε, Epic and Ionic for ἓλε, augment dropped, 2 sing. 1 aor.

Line 244.
HOMERIC GLOSSARY.

Line 248-249.

indic. act. of βάλλει, "to hurl;" fut. βάλει: perf. βάλεκε: I am
ναὶ.νου.

Ταῦτα, dat. sing. of γαῖας, πς, Ἰ Ἰ, Epic and Ionic for γαῖας, ὁς, Ἰ, "the
ground," "the earth." Poetic for γη.—With γαῖα and ὁς Dederleim
well compares the German Gau and Au, "a country," &c.—Donald-
son considers the root γα as affording the primary idea of firmness
and support, hence the earth as yielding such. (New Crat., p. 403.)

Χρυσοσκός, Epic and Ionic for χρυσοσκός, and this for χρυ-
σόκς, from χρύσως, χρυσία, χρυσοκέρως, contracted χρυσόκς,
χρυσόθ, χρυσόν, "golden."—From χρυσός, "gold," which is itself
probably of Phenician origin, from chdr̄t, "gold." (Pott, Etymol.
Forsch., vol. 1, p. 141.)

"Ηλιος, Epic and Ionic for ἵλιος, from ἰλιός, ἦν, "a nail;" in
Homer never used to fix or fasten, but only for ornament; hence
"a stud," "a nail-head."

Πεπαρμένων, accus. sing. perf. part. pass. of πεῖρω, "to pierce
through and through;" fut. πεῖρω: 1 aor. ἐπείρω: 2 aor. ἐπιρήν: perf
pass. πεπαρμένα.—From πεῖρας, poetic for πεῖρας, "an end."

"Εξερο. Consult line 48.

'Εγέρωθεν, adverb, "from the other side," "on the other
line 247. side." Consult Excursus V.

'Εμένη, 3 sing. imperf. indic. act. of μνήμω, "to rage," "to be wrought;"
 fut. έμένω. A later form is μνημευο.—From μνήμη, "ward." Consult
line 1.

Νέστορ, gen. ὀρος, Ὣ, "Nestor," son of Neleus, and king of the
Pylians. With regard to this people, consult note.

"Πηνυμές, ἤς, "sweet of speech," "sweet-speaking."—From
line 248. ήδης, "sweetly," and ἐδόχος.

"Απόρροια, 3 sing. 1 aor. indic. act. for ἄπορροῃε, augmented dropped
from ἄπορροῃε, "to start up;" fut. ὀπορίω.—From ἀνά, "up," and ὄρνιον.
"to move quickly," &c., with which compare the Latin ruo.

"Αγγέλες, ἵλε, ὃ, "clear-toned." (Consult note.)—The root of λαγός,
namely, λαγή, would appear to connect it with our English term ลำ-ki
(i. e. as opposed to a heavy, or rough tone of voice), and also with
the Greek λακός (l-λαχ-χ), and the Sanscrit lag-kus.

"Πελευ, gen. plur. of Πελεύς, ὧν, ὃ, "the Pylians." (Consult note.)

"Ἀγγελίης, ὧν, ὃ, "a speaker." An haranguer before an ἀγγεια ὃσ
public assembly.

"Σαλώς, gen. sing. of γλωσσα, πς, Ἰ, "the tongue."—Sup-
Line 249. posed to be of the same family with γλώς, γλωσσίν, "any
projecting point."
HOMERIC GLOSSARY.

Line 248-251.

MELOGE, gen. sing. of μελε, mēlē, το, "honey."—Alis to the Latin melice, melis, and the English mild.

Γλωσσα, σον, comparative of γλυκυς, elai, ζυ, "sweet."  
τάρτη, Epic and Ionic for έφβος, and this for έφος; 3 sing. imperf. indic. of ςαίνω, "to flow:" fut. τάρτησαμεν: in Attic more usually τάρτησαμε: 2 aor. τάρτησα, always in active signification; and hence is formed the perf. τάρτησα, "to flow," "to stream," "to gush.

Αέος, ζ, το, "speech." Properly, "the voice," not so much the words as the utterance and tone. (Consult note.)—Strictly, άφθονος, akin to the Sanscrit vadh, "to speak," the  sı or  v being transposed; as in αὔδα, where we trace a resemblance (through the transposition of the  sı or  w) with the German wacht-en, "to grow," âœ., and the English "to wax.

Γενεα, nom. plur. of γενε, ας, â, Epic and Ionic γενε, Line 250. άς, "a generation," of which, according to Herodoteus, three made a century: γενεα τρεις ανδρών εκατόν εκατόν λεπτοί (i., 142).

Μετάφρασε, gen. plur. of μετάφρας, opo, â, "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 μετάφρα, μετάνθημ, "to divide," and âφ, "the voice."

Έφτανο, Epic and Ionic for έφτανο, 3 plur. synocopated 2
Line 251. aor. passive of φθάνω, "to destroy" (consult note): fut. φθάνω: 1 aor. φθάνω: perf. pass. έφθασα: pluperf. έφθασαν, which, however, is the form also of the synocopated 2 aor. passive. (Kühner, § 233, 2.) In all verbs whose reduplication passes over into the simple augment, the indicative of these synocopated passive aorists when it retains its augment, is not to be distinguished, as to form from the pluperfect; thus, ζωμεν, έξημεν, έτσημεν, έφθασαν. (Buttmann, § 110, n. 4.)—Observe that φθάνω is here given as the present, because φθάνω is always intransitive in Homer.

Ο, ο. Observe, here, the difference of meaning: of is the relative (â, â, â), whereas œ is enclitic, and the dative of the pronoun of the third person.

Πρόσθεον, "before this." Adverb of time.

Τράφω, Epic, Poetic, Doric, anc. Αλοιο for έτράφησαν, 3 pur. 3 aor. indic. pass. of τράφω, "to rear," "to nurture:" fut. θράφω: 1 aor. έθράφα: perf. τράφησα: 2 aor. pass. έτράφησα: 1 aor. pass. έθράφω —Radical meaning, "to make thick," "firm," or "solid," then, "to make fat," "to fatten," âœ. Pott connects the root with the
HOMERIC GLOSSARY.

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 congealing, or coagulating of a liquid: thus we have γάλα θρέφω, "to scald milk" (Od., ix., 246), and νῦν τρέφεις, "to thicken cheese." (Thes., xxxv., 106.)

Πόλες, dat. sing. of Πόλις, ou, ς, "Poles." (Consult note.)

Ὑγάθε, Epic and Ionic for ὑγάθε, dat. sing. fem. of ὑγαθεός, ς, ou, for ὑγαθέος, α, ou, "very divine," "sacred."—From ὑγαθεῖν, and θεῖος, "divine."

Τριγώνων, Epic and Ionic for τριγώνων, dat. plur. of τρίγωνος, ς, ou, lengthened form of τρίγωνος, like μέσαρας for μέσος.

Ἀναστάσις, Epic and Ionic for ἀναστάσις, augment having been dropped, 3 sing. imperfect. indic. act. of ἀνάσα, "to reign."—Consult line 38.

Line 253. Ὀ στάν, κ. τ. λ. Consult line 73.

Πόλες. Commonly regarded as an exclamation merely.

Line 254. but, in reality, a nom. plural, from an obsolete nom. sing πόλος. (Consult note.)

Πέτος, ές, τό, "grief," "sorrow."—Collateral form of πάθος, as ἔδρος of βάθος, and so from the same root as πέτωσθ-α, perfect of πίεσα.

Ἀρχιτέκτων, accus. sing. fem. of Ἀρχιτέκτων, ἄλος, ἂ, "Achaeans."—From Ἀρχιτέκτως, ὁ, ἕν, "Achaeans."

Τάγαν, accus. sing. of ταύτα, ας, ἂ, "land," "country." Consult line 245.

Ἰακών, 3 sing. pres. indic. act. of ἱακών, "to come." Epic lengthened form for ἱανός.

Line 255. Ἕχοντα, 3 sing. 1 aor. opt. act. of ἔχων, "to be delighted." fut. ἔχων: perf. γέγονα.―Akin to γένος, Doric ἔγενος.

Latin gaudium, gaudes, d. c.

Πρίαμος. Consult line 19.

Παῖδες. Consult line 20.

Τρίς. Consult line 52.

Κεχαριστάντο, Epic and Ionic for κεχαριστόντο, and this, by reduplication, for χαρίστην, 3 plur. 2 aor. opt. middle of χαρίζω, "to rejoice;" fut. χαρίζων: perf. with pres. signification, κεχαρίσα: 2 aor. middle ἱκαρῖσθαν, with reduplication κεχαρισθάν. Ἐφιάλη, gen. dual of σό, the pronoun of the 2d person.

Line 257. Nom. σφίν (shortened form σφί), gen. and dat. σφόν (shortened form σφόν).
Homeric Glossary.

Line 257—263.

AΘΟΙΩΣΩ, Epic and Ionic for νιθινω, 3 plur. 2 aor. opt. middle of νιθινωμαι "to learn," properly, by making inquiries: fut νιθινωσω: 2 aor. mid. νιθινωμαι. —According to Ernesti and Pott, akin to νιθινας, νιθινων, and so, strictly speaking, "to search to the bottom."

ΜΑΡΨΥΟΝ, gen. dual. of μαρψυον, pres. part. mid. of μαρψωμαι, "to contend," Epic and Ionic for μαρψψυον.

ΠΕΡΙ, "superior to." Homeric adverb. Subsequently, a preposition.

ΜΟΧΙΣΚΑ. Consult line 8.

ΠΡΟΔΩΣΩ, 2 plur. 2 aor. imper. middle of προδιω, "to persuade:" in the middle, "to obey:" fut. προδιω: 1 aor. προδεω: 2 aor. προδεω: in the middle, fut. προδισμα: 2 aor. προδεωμαι. —With προδιω, προδεω, compare the Latin fidis, fides.

ΑΡΨΩ. Consult line 106.

ΝΕΟΡΘΑΣΩ, nom. dual, comparative νεωρθαρος, of νιος, "younger."

'ΕΡΣΩΝ, 2 pers. dual of ειμι, "to be."

'ΕΡΣΩ, Epic and Ionic for Ιμι, emphatic genitive-form of Ιμι.

'ΑΡΣΩΝ, dat. plur. of Αμιλων, ov, gen. ουν, "braver," "better." Assigned as an irregular comparative to αρσος. —From the same root with 'Αργος, the first notion of goodness being that of sharpness, and bravery in war.

'ΟΜΙΠΣΑ, 1 sing. 1 aor. subj. of ομιλω, "to associate with." Consult line 256. "to hold converse with:" fut. ομιλω. The verb, according to its derivation (ομιλος), denotes, properly, "to be with or in company with a large throng," but it soon lost this meaning, and took a more general one.

'ΑΘΕΡΙΩΝ, Epic and Ionic for ηθεριων, the augment having been dropped: 3 plur. imperf. indic. act. of ιθεριω, "to slight," "to make light of:" fut. ιθεριω, and also ιθερις: 1 aor. ιθερισαι and ιθεριζαι. —Probably from α, pres., and ιθερις, "to cherish," i. e., to regard.

ΤΟΟΣ, accus. plur. masc. of τοι, σε, Epic and Ionic for τοιος, σε, "such."

'ΙΔΟΝ, Epic and Ionic for ελευ, the augment having been dropped: 1 sing. 2 aor. indic. act. of ελευ, "to see." Consult line 203.

'ΑΣΠΑΣ, Epic and Ionic for άναπας, accus. plur. of άναπ: gen. άναπος, Epic and Ionic for άναφως, &c. Consult line 7.

'ΙΩΜΑΣ, 1 sing. 2 aor. subj. middle of ελω, "to see." Consult line 203.

ΟΙΟΝ, accus. sing. masc. of οιος, σε, Epic and Ionic for οιος, σε, "why." —Observe that here, in place of οιον, we would expect οιον σε, with the proper names following each in οιος.
acominative. In place of this, however, we have the relative in the accusative, depending on ἰδὼν and ἰδώμας, 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, § 799 - Bernhardy, p. 369, 15.)

Πειρίθοος, accus. sing. of Πειρίθων. on, ον, "Perithous." (Com=93 note.)

Δράσας, accus. sing. of Δράσας, αττός, ο, "Drasas." A chief of the Lapithae.

Ποιμνα, accus. sing. of ποιμάς, ἐνε, ο, "a shepherd." In a general sense, also, "one who keeps, or tends," and hence a king is called "the shepherd of his people," ποιμνα λαόν.—Probably akin to παί σωμας, perf. pass. of the unused radical form παίω, "to feed," and also to πάω, ποίη, "grass," "fodder," &c.

Κανευ, accus. sing. of Κανεύς, Λάξ, ο, "Ceneus." A chief of the Lapithae. According to a later legend, Ceneus was originally a female, under the name of Cenis, and obtained from Neptune the privilege of changing sex, and of becoming a warrior, and invulnerable. In this new sex he became celebrated for his valor, in the contest with the Centaurs. Consult the commentators on Virgil, Æn., vi, 448.

'Εκθος, accus. sing. of 'Εκθός, ον, ο, "Exathus," a chief of the Lapithae.

'Αντιθος, accus. sing. of 'Αντιθεός, η, ον, "equal to the gods." Is Homer, a usual epithet of heroes, as distinguished for strength and beauty, &c.—From ἀντι and θεός.

Πολύσφιος, accus. sing. of Πολύσφως, ον, ο, "Polyphemus," chief of the Lapithe, and brother of Ceneus. (Consult note.)

Θέσις, accus. sing. of Θήσις, εις, ο, "Theseus," son of Egeus, King of Athens. He was the friend of Pirithous, and aided him in his contest with the Centaurs.

'Αλίγει, accus. sing. of 'Αλίγεις, ον, ο, "son of Egeus," a patronymic appellation of Theseus.—From Αλίγεις, έως, ο, "Egeus."

'Εγίελελος, accus. sing. masc. of 'Εγίελελος, ον, "like."—From έω and εἴλελος, "like."

'Αλεικτώνας, Epic and Ionic for ἀλικτώτας, dat. plur. of ἀλικτός, η, ον, and, in later writers, ἀλίκτων, ον, "immortal." In the plural ἀλικτῶν, "the immortals," an epithet of the gods.

Κάρτερος, Epic and Ionic for κράτερος, nom. plur. of κράτους, η, ον, an isolated superlative from κράτες, "state," "strong," "mighty."—Consult remarks on κάρτερος, line 178.
HOMERIC GLOSSARY

Line 266-271.
Keivos, Epic and Ionic for ἱκεῖνος, nom. plur. of ἱκεῖνος, ἱκεῖνη, ἱκεῖνα, &c. Keivos is the usual form both in Hom. and the Attic poets: Ἐολικ ἁφός: Doric τόφος.

'Ἐντρωνίων, gen. plur. of ἐντρωνίων, on, "upon the earth," "earth ly."—From τῆ, and χῶν, "earth."

Trophon. Consult line 251.

'Ecan, Epic and Ionic for ἀνω, the augment having been LINE 267. dropped, 3 plur. imperf. indic. of εἰμί, "to be."

'Eμεληνων, 3 plur. imperf. indic. middle of the deponent verb μάχωμαι, "to fight." Consult line 158.

Φυταί, dat. plur. of φῦς, φυτᾶς, φυτές, Ἐολικ for θῆρ, θηρῆς, θηρᾶς.

Line 268. "a wild creature." In the plural, φῆροι, "the Centaurs." (Consult note.) Hence the Latin fera.

'Ορεσκονίων, Epic and Ionic for ὄρεσκον, dat. plur. masc. of ὄρεσκος, on, "dwelling on the mountains." More literally, "lying on the mountains."—From ὅρα, "a mountain," and κένω, κένω, κέναι, "to lie."

'Εκτάγλας, "in a terrific manner," "frightfully." Adverb, from ἔκταγλος, with regard to which consult line 146.

'Ἀπολέσαν, Epic and poetic, for ἀπόλεσαν, the augment having been dropped and penult lengthened: 3 plur. 1 sor. indic. act. of ἀπολέω, "to destroy:" fut. ἀπολέω, poetic (especially Epic) ἄπολεσαν: ιο. ἵππος ἢ ἄπολες, Attic ἅπαλο: perf. ἄπολελκαν: 1 sor. ἄπολεσα, poetic (especially Epic) ἄπολεσα.—From ἁπό and ἄλλακτως.

Mεθυμιλευν, Epic and Ionic for μεθυμίλλον, 1 sing. imperf. indic. act. of μεθυμίλλε, "to associate with:" fut. ἤμιλλης. From μέτα and ἤμελεν, with regard to which consult line 251

Πύλος, gen. of Πύλος, on, ὃ. Consult line 253.

'Τηλόθεν, "from afar." Adverb, compounded of τηλος LINE 270. and the suffix θεν, denoting motion from a place Consult Excursus V.

'Απις, gen. sing. fem. of ἄπις, ἤ, on, "distant," "far away."

(Consult note.) From ἁπι.

'Γάφης, gen. sing. of γάφης, ἤ, ὃ. Consult line 345.

Καλέσαν, Epic and poetic for καλέσαν, 3 plur. 1 sor. indic. middle of καλέω, "to call:" fut. καλέω: Epic and poetic καλέσαν: 2 sor. καλέσας, Epic and poetic καλέσει, Epic, and poetic καλέσας, καλέσων, and καλέσων.—Probably akin to καλέω, and certainly to the old Latin cal-arc, and English call.

Line 271. Μαγ很有, Εἰς and Ιοκ for ἵμαργων, the augment
HOMERIC GLOSSARY.

Line 271-278.

aving been dropped, 1 sing. imperf. indic. middle of μακρύνω, "to stretch." Consult line 163.

Κείνων, for κείνων. Consult line 266.

Bρότος, nom. plur. of βρότος, αύ, α, "a poor, man," oppu-

Line 272. sed to ἀθάνατος or θεός. Often occurs in Homer, who

almost always uses it as a substanti-al.-Akin to μακρός, μνημός.

 LATIN mortis, mori, and Sanscrit murt.

Ἐξειθοῦνος. Consult line 266.

Μακρόθυρος, Epic and Ionic for μακρόθυρος, 3 sing. pres. opt. middle of

μακρύωμαι, Epic and Ionic for μακρύμαι. Consult line 163.

Line 273. Μεθ', Epic and Ionic for μοῦ.

Βουλέων, Epic and Ionic for θυμίνων, gen. plur. of θυμίζω, θυ, θ, "counsel," "advice."

Χύνεσθαι, Epic and Ionic for ξύνεσθαι, 3 plur. imperf. indic. act. of

ξύνεω, "to listen to." Strictly speaking, "to send," "bring," or

"set together;" metaphorically, "to perceive, hear, listen to." &c.; fut.

ξύνεω: 1 aor. ξύνηκα: perf. ξύνεικα: imperfect ξύνημι, ἤν, ἤ: dual

ξυνεικος, ἤτοι: plural ξυνεικον, ἤτοι, ἤτοι, contracted -τοι.

Πείθονος, Epic and Ionic for ἐπείθονος, 3 plur. imperf. indic. middle of

πείθω, "to persuade;" in the middle, "to obey."

Line 274. Πιθανόν. Consult line 259.

Τρητίς, Ἑολῖκ and Epic for ῥήτις.

Πείθονος, pres. infim. middle of πείθω, "to persuade;" in the mid-

dle, "to obey."

Ἀμέθυνω. Consult line 116.

Ἀφαίροντας, Epic and Ionic for ἄφαιρον, 2 sing. pres. imper

Line 275. middle of ἀφαίροντας, for ἁφαίρων. Consult line 181.

Κοίρων. Consult line 98.

"Εκ, 2 sing. pres. imper. act. of ἐκώ, "to let," "to permit;"

Line 276. fut. ἐκώ: 1 aor. εἶκα.

Δόειν. Consult line 162.

Γῆς. Consult line 118.

Τίσ. Consult line 162.

Line 277. "Εὐδέλε, 2 sing. pres. imper. of έθέλω. Consult line 113

Εἰκιζομαι, Epic, Doric, and Ἑολῖκ for ἠκιζω, pres. infim. act. of

ηκίζω, "to contend;" fut. ἠκιζω. From ἢτις, "tire." "

Bouleō, Epic and Ionic for βούλει, dat. sing. of βουλεύως, βο, At-

tis βούλει, δ, "a king." Consult remarks on ἕτοιμους, line 257.

Line 278. "Ἀντίθετος, "in direct opposition;" adv.: strictly speaking.

From ἀντίθει, and διά, "force,"

an accus. fem. of αντίθετος, η, ον, "opposing force to force;"
ROMERIC GLOSSARY.

Line 279-284.

Όμοιος, Epic and Ionic for ὁμολος. gen. sing. fem. of ὁμοιος, ὁ, ἡ, ὁν, "equal," "like to." — From ὁμος, ὁ, ὁν, "one and the same."

"Σπαράμος, 3 sing. 2 perf. indic. of μειρομαι, "to obtain as one's portion." 2 aor. ἕμφωρος: 2 perf. ἕμπωρα. Observe that of this 2 perf. the third person, ἕμφωρος, alone occurs, and every where as a perfect in meaning. The 3 plur. ἓμφωραντι, Doric for ἕμφωραντι, is quoted in Hesychius with the interpretation ἕμφωραντ. — Perf. pass. ἐμφωραμαι only as an impersonal, "it is allotted," i. e., decreed by fate: perf. part. pass. ἐμφωραντος, the feminine of which appears as a noun, but is in reality elliptical, ἐμφωραντος (κοιν. μοιχα), "that which is allotted," "destiny."

Line 279. "Σπαράμος, ὁν, "secretive-bearing." From σπάντον, for σπάντον, "a secret," and ἐκ.

Κάσσος, ἐκς, το, "glory," "fame," "renown," or, more freely, "high office."

Line 280. Κάσσ濮ς. Consult line 178.

Γείνατο, Epic and Ionic for εἴνατο, 3 sing. 1 aor. indic. middle of γειναμαι, poetic passive form from obsolete active γεινυ, for which last γεινυ is in use. In the passive, "to be engendered," "to be born," hence γεινωμαι, "one that is born," often occurring in Homer. In the 1 aor. middle it has an active signification, like γεινυ, "to beget," "to bring forth." — Observe that γεινυ is the common root of γειναμαι and γείνωμαι. Compare the old Latin form, genus which supplies genus to gigno.

Line 281. Φάρετρος. Consult line 169.

Πλέονεσσον, Epic and Ionic for πλέοσαν, and this for πλεονασαν, dat. plur. of πλεον, neut. πλεον, for πλεον, neut. πλεον, comparative of πολος. — Homer, like Hesiod, uses πλεον or πλεον, as his verse requires, and so, also, πλεοναι and πλεονεσσαι.

ποιε, 2 sing. pres. imperat. act. of ποιεω, "to cause to cease." — Line 282. In the middle, "to cause one's self to cease," i. e., "to cease."

Μέθηα, ἐκς, το. Consult line 103.

Line 283. Λιασματι. Consult line 15.

Meθηναι, Epic, Κολις, and Doric for μεθηναι, 2 aor. infin. act. of μηθηα, "to lay aside." fut. μεθησω: 1 aor. μεθηα. — From μετα and έισι.

"Ερκως, ἐκς, το, "an enclosure," "hedge," "fence," "wall." — Line 284. Hence, metaphorically, any fence, or defenses, a rampart.

—From ἰπυς, old form of ἰπυς, "to incline," "to shine in." — Com Y ρ
HOMERIC GLOSSARY.

Line 284-291.

pare the Sanscrit ar, "to cover," "to shut in," and the Latin arcus.

Πάλαια, 3 sing. pres. indic. of the deponent πέλαμα, "to be." Hence, πέλας is here equivalent to ἄρτι. 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 πέλαμα.—Akin to πᾶλις.

Πολέμοι κακολ, Epic and Ionic for πολέμου κακόν.

Line 285. Κρατεῖν. Consult line 130.

Line 286. Γέρον, voc. sing. of γεύμων. Consult line 20.

Μοίρας, accus. sing. of μοίρα, ας, ἀς, 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 μοίραν, "rightly,"

"Εἰκος, Epic and Ionic for εἶκος, 2 sing. 2 sor. indic. act. εἶκον, εἰκεῖν, &c.

Line 287. Ἐρμηνευεῖ, Epic, Ἑσπεριδ, and Doric for εἶκος.

Κρατέειν, Epic and Ionic for κρατεῖν, pres. infin. of κρατέω.

Line 288. "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."

Πάντοτε, Epic and Ionic for πάντως, dat. plur. of πάς.

Συγκαταθέναι, "to prescribe," fut. συγκαταθέναι: 1 sor. κατασχέμα.—From σύμα, "a sign," "a token," &c.

Περιεισθῆναι, fut. inf. middle of πείθω, "to persuade:" in the middle πείθομαι: fut. πείθομαι, "to obey."

"Ὅτως. Consult line 59.

Line 290. Αἰτία, for αἰτίων.

Αἰχμηρός, accus. sing. of αἰχμήρης, οῦ, ὅ, "a warrior." Consult line 152.

"Εἴδος, 3 plur. 2 sor. indic. act. of ἔδω, "to make," literally, "to place," i.e., to place before the eyes of all: fut. ἔδω: perf. ἔδειξα: 2 sor. ἔδω.

Ἄλος, poetical form for αλίς, used when the last syllable is to be short.

Τοικεύεται, "on this account." Compounded of τοῖς (for τοῖς) and ἤκετα.

Προθοιδής, 3 plur. pres. indic. act. of προθιδίων, old radical form, whence comes προθιδίων: found only once in Homer, namely in the
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Line 291-292.

present passage, "to give one the right to do a thing," "to let," "to permit."

'Ovēlēa, accus. plur. of oxeidoc, eis, tē, "abuse," "disgraceful calamities," Epic and Ionic for ἐντρηγη.—Consult remarks on ὀνείδωσιν, line 211.

Μεθορματί, "to utter." Consult line 74.

"Υπεδιππην, adverb, "interrupting." We have given this adverb here the signification most commonly assigned to it, and a defense of which may be seen in Heyne's annotations on the present passage, and also on II, xix, 90. Hermann, however, contended for a very different interpretation (Opusc., v., p. 305). According to this latter scholar, the term means properly here "by way of caution," "warning," or "reproof," i.e., with a "warning air."

Line 293. Δελλος, η, όν, "convene," "a command."

Οὖτονιν. Consult line 231.

Καλοίμαν, 1 sing. pres. opt. pass., Epic and Ionic for καλοῖμαν, from καλήμεν, "to call." Consult line 270.

"Υπεικα, 1 sing. fut. indic. middle of ὑπεκυα, "to yield," Line 294. "to give way," "to comply?" fut. ὑπεικα, and also ὑπεικαται.—From ὑπὲρ and ἑκατ, "to yield."

"Επιστέλλεσσ, Epic and Ionic for ἐπιστέλλω, 2 sing. pres. imperat. mid. of ἐπιστέλλεσ, "to command," "to give orders to." Homer uses the middle voice of this verb, here, in the same sense as the active: fut. ἐπιστέλαω: perf. ἐπιστέλαθα: perf. pass. ἐπιστέλαθαι.—From ἐπι and τέλλον, with regard to which last consult line 22.

Σκαμνος, 2 sing. pres. imper. of σκαμνων, "to presehite."

Line 299. Consult line 289.

Πειστεθή. Consult line 289.

'Ολη. Consult line 59.

Line 297. 'Ερδη. Consult line 78.

'Ερει. Consult line 55.

Βαλλον, Epic and Ionic for βάλλων, 2 sing. pres. imper. middle o βάλλει, "to cast," &c. Consult note, and also line 52.

Σχιον, Epic and Ionic for σχιον, dat. plur. fem. of the possessive στις, σης, σοι, "thy."

Line 299. 'Οδην, 'not, indeed. From σι and the enclitic τα. "

Μοχησαμαι. Consult line 153.

Line 299. 'Τι, enclitic for τι, dative sing. of τι.

'Αφελεσθη, Epic and Ionic for ἀφέλεσθη, the augment having been dropped, 2 plur. 2 aor. indic. mid. of ἀφελθη: fut. ἀφελθημαι: pres. ἀφελθημα: 2 aor. ἀφελθη—From ἀπό and αἰθή.
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Line 300–303.

Θοῦ, dat. sing. fem. of θεός, η, θεός, "swift."—Probably from θέλω, "to will."

Line 301.


Ἀνέλθω, 2 aor. part. act. of ἀναρεῖν, "to take up," "to take up and carry off," like the Latin lodo: fut. ἀναρεῖον, &c.—From ἀνα-, "up," and ἀπό, "to take."

'Αξίων, gen. sing. masc. of ἄξιος, ἄξιος, ἄξον, Epic and Ionic for ἄξιος, ἄξιος, ἄξον, which last is the Attic form: "unwilling," "against the will."—From ἀ, prep., and κῦς, "spilling."—'Εκαρη appears to be akin to ἐκο, "afar," and the idea of distance which this last carries with it has passed over, in the derivative, into that of separation, namely, "one by himself," "one for himself," "each of his own accord." Compare ἐκα-τερος, ἐκα-τρος, and our English each.

'Εμέλο, Epic and Ionic for ἐμόι, emphatic genitive of ἐμόι.

Line 302. 'Αγρ. Consult line 62.

Πειράματος, Epic and Ionic for πειράματος, 2 sing. 1 aor. imper mid die of πείραμα, "to make trial!" fut. πειράματος, Epic and Ionic πειράματος. Much more frequently, however, used as a deponent, πειράματος, fut. πειράματος, perf. πειράματος, and Epic and Ionic πειράματος. From πείραμα, "trial." The Latin and earlier root is peri, as found in peritus, periculum, compenitor, &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," &c., in order to make full trial of a thing.

Γενόσκω, Epic lengthened form of γενός, 3 plur. 2 aor. subj. act. of γενέσκω, "to know!" fut. γενέσκω, &c.: 2 aor. γένων. Consult line 199.

Line 303.

Αἴφα, "soon," "quickly." Adverb, rare in other poets, and never used in prose.

Κελαίνων, nom. sing. neut. of κελαίνως, ἢ, ἢν, "black," "dark." Preter for μέλας, μελαινός, μέλαν. — Κηλάς has been assumed by Buttman as the common radical form of κελαίνως and μέλας, and in this way the evident connection between the two words may be satisfactorily explained. (Lexil., p. 377, ed. Fisch.)

'Eρμής, 3 sing. fut. indic. act. of ἐρμῆς, "to stream," "to flow!" fut ἐρέω. The latent idea appears to be that of a quick bursting forth; hence the substantive ἐρήμη, derived from it, refers to any quick, violent motion.—From ἡρᾶς, "to flow!" akin to ἐρέως, "to rush."

Διόρατος, Epic and poetical for δώρατος, dat. sing. of δῶρα, "a spee," gen. δώρατος: Epic and Ionic, δωράτος, and δωρέως: dat δώρατος: Forn
HOMERIC GLOSSARY.

Lane 303-308.

and Ionic, δοντς and δος, Attic δεσπέ, δολμέ, "a spear." Properly, the wooden part, or handle of a spear, but generally used of the whole weapon.—Supposed to come from δέρα, "to remove the outer covering of a thing," and hence δόρα will mean, strictly, "a spear-handle, with the bark taken off from the wood."

Lane 304.

Τάγα, "these too," compounded of τά, nom. dual of τά, τά, and the limiting particle κα.

'Αντίσλιας, Epic and Ionic for ἀντίσλιας, dat. plur. of ἀντίσλιας, τά. Att. a, ov, "opposing."—From ἀντι and καὶ. Consult line 278.

Μαχεσφυμένως, Epic for μαχεσφυμένυς, nom. dual 1 aor. part. middle μάχωςωμα, "to contend:" fut. μαχεσφύμαι, Epic μαχεσφύμαι: 1 aor. μαχεσφύμη, Epic μαχεσφύμή—Consult line 163.

'Επίσφαν, Epic and Ionic for ἐπίσφαν, dat. plur. of ἐφαδ, ες, τά, "a word."

Lane 305.

'Ανάπτης, Epic and Ionic for ἀνάπτης, 3 dual 2 aor. indic. act. of ἀνάπτημι, "to raise up" but 2 aor., perf. act., &c., "to arise:" fut. ἀναπτήμω: perf. ἀναπτήμη, "I stand up:" 2 aor. ἀναπτήμη, "I arose."—From ἀνά and ἄντημι.

Ἀδων, Epic and Ionic for ἄδων, 3 plur. 1 aor. indic. act. of λίω, "to dissolve," "to break up:" fut. λίδω: perf. λείμα: 1 aor. ἄδων.

—Original signification, "to loosen:" akin, therefore, to the Latin iuus and English loose.

'Αγοράς, Epic and Ionic for ἀγοράς, accus. sing. of ἀγορά, ἡς, ή, for ἀγορά, ἡς, ή, "an assembly."—From ἀγείρω, "to collect together."—Consult line 12.

'Αιονόμω, Epic and Ionic for ἀιονόμω, accus. plur. of κλοῖς, ης, ή, Epic and Ionic for lane 306.

κλοῖς, ης, ή, "a tent."—Original meaning, "a place for ying down or reclining," from κλίων, "to recline;" then, a bed or any slight dwelling, used as a temporary dwelling-place. In Homer, these κλίοια 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 linen-tents, and, in translating, we call them, as a matter of custom, by the name of "tents;" but it appears, from II., xxiv., 448, seq., that they were of wood. Hence, also, an army, on breaking up, did not strike the κλίοια and take them away, but burned them on the spot. (Od., v. 501.) The κλίοια all together
formed a camp. Among the post-Homeric writers the word ἔσχατον same up to 186, and ἡλίατον remained in use only among the poets.

'Ελεος, Epic and poetic for Ἠλεος, acc. pl. fem. of Ἠλεος, Ἠλεος, Ἠλεος, or Ἠλεος, γ. on, "equal." (Consult note.)


Μενετίαδης, dat. sing. of Μενετίαδης, gen. ὥς, "the son of Menestius," a patronymic of Patroclus. Menestius, the father of Patroclus, was son of Actor, and one of the Argonauts. (Ili., xi., 765.)

Οἶς, dat. plur. of the possessive ὅς, ὅς, ὅς, the Epic and Ionic form for which is ὅς, ὅς, ὅς, "the.

'Ετώρος, Epic and Ionic for ἤτώρος. Consult line 179.

"Ἀλάσκο, "to the sea." Adverb, compounded of ἄληκτος, "the sea," and ὅς, "toward." Consult Excursus V.

Προφήτασσαι, Epic and Ionic for προφητασσαι, 3 sing. 1 aor. indic. act. of προφήτασσαι, "to be, to predict," "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, ἐπιτροπής, "with oars," is added: fut. προφῆτασσω, Epic προφήτασσω: 1 aor., προφήτασα, Epic and Ionic προφῆτασσα.—From πρῆ, "forward," and ἐπί, "to drag."

'Επέφαγον, acc. plur. of ἐπέφαγον, οὐ, ὥς, "a rover."—From ἐπέφαγον, ὥς, "to row."

'Ερένευς, 3 sing. 1 aor. indic. act. of κρίνον, "to select."—Fut. τρίνω: 1 aor. τρίνω: perf. κεκρίνον.—Akin to the Sanscrit kri, "to separate," the Latin cerno, crimen, &c.

'Εἰκονισσος, Epic for εἰκονίσσος, "twenty."—The Doric form is εἰκας, with which compare the Sanscrit vinicati, and Latin viginti.

'Εκατόρμφος. Consult line 65.

Βήχος, Epic for ἠθός, the augment having been dropped.

Line 310. 1 aor. indic. act. of βαίνο, "to cause to go!"—Fut. βήχω: 1 aor. ἠθός.—(Consult note on line 144.)

'Eidoen, 3 sing. 1 aor. indic. act. usually referred to a present, καίνο, "to cause to sit," "to seat," but which does not occur; the tenses that are wanting are supplied by ἦδος. The Ionians have also a fut. ἐλομα, Epic ἐλομα, and perf. pass. ἐλομα. The Attic, however, have only the 1 aor. mid. ἐλομαν, "to sound," "erect," in the strict middle sense "for one's self."

Ἀργής. Consult line 144.

Πολύμνις, οὐ, ὥς, "sagacious," "of many counsels."—From πολύς, and ὑμνος, "counsel," "advice."
ROMER'S GLOSSARY.

Line 312-315

\[\text{'Ἀναδύως', nom. plur. part. act. of ἀνυάλω, "in ember."} \]

\[\text{Line 313: embers}: \text{ fut. ἀναδύομαι} : 2 aor. ἀνύγω. — From ἀνά and \underline{βίω}.
\]

\[\text{'Έπεσεν, 3 plur. imperf. indic. act. of ἐπέσαω, "to fall upon."} \]

\[\text{fut. ἐπεσάωμαι. — From ἐπί, and πέλας, "to sail."} \]

\[\text{Γρά, accus. plur. neut. of γράς, ὅ, ὅν, "humid," "wet," "fluid."} \]

(Consult note.) — From δύα, and akin to δώρα.

\[\text{Κέλευθος, accus. plur. neut. of κέλευθος, συ. ἡ, "a way," "a path."} \]

Observe that κέλευθος is feminine in the singular, but has a poetic neuter plural. — From κέλευθος, "to come," "to go." 

\[\text{'Ἀπολυμαῖνονται, pres. infin. mid. of ἀπολυμαίνω, "to purify another!"} \]

in the middle ἀπολυμαίνομαι, "to purify one's self." Commonly regarded as a middle deponent. — From ἀπό and λευμαίνω, "to cleanse one's self," and this last from λέμα, "slit the moved by washing," probably from λύω.

\[\text{Ἀνωτέρως, 3 sing. of an old Epic perfect with a pres. signification, "I command," "bid," "order," which, with the augment, would be ἀνώσα: thus, ἄνωγα, ας, ε, or with the augment ἄνωγα, ας, ε. But it is never found with the augment. The tones, moreover, are very irregular: thus, from the perfect, we have 1 plur. ind. ἄνωγεων: imperfect. ἄνωκεν, ἄνωκετον, ἄνωκετα, and irreg. ἄνωκε, ἄνωκεθ, as if from ἄνωκε: pluperf. ἄνωκεν, and, without augment, ἄνωκειν, ἄνω-κείτα, ἄνωκε, &c.} \]

Line 314: Consult ἀπολυμαίνονται, as given above.

\[\text{Ἀλᾶ, accus. sing. of ἄλς, ἄλς, ἡ, "the sea."} \]

Observe the distinction between ἄλς, ἄλς, ἡ, "the sea," and ἄλς, ἄλς, ἡ, "salt." 

\[\text{Ἀποκάμα, accus. plur. of ἄπωκα, ας, το. "with removed by washing."} \]

"the washings themselves." — Probably from λύω, "to wash." 

\[\text{'Ερωτ., 3 plur. imperf. indic. act. of ἔρωτε, "to work," "to do," "to accomplish." With ἑρώτ., ἑκτάριος, &c., "to sacrifice," "to offer up." This verb derives its formations from the obsolete ἔρως, fut. ἔρωτ: 2 perf. ἔρωτα: pluperf., with augment on the second syllable, ἔρωτα: 1 aor. ἔρωτα. — Ἐρωτ. is entitled to the digamma, ἔρωτ, we see at once the affinity between it and the English verb work. — Observe that μία is merely a transposed form of ἔρωτα.} \]

\[\text{Ἀπόλλων. Consult line 14.} \]

\[\text{Τελέσως, accus. pl. fem. of τελίσως, τελίσσω, τελέως, "perfect.'} \]

(Consult note.) An Epic adjective, from τελίς, "to make perfect," "to make complete," and this from τελός, "an end," &c.
SOMATIC GLOSSARY.

Line 315-321

"Exatyma. Consult line 65."

Line 316. Αργετής, Epic and Ionic for ἀργετής, gen. sing. from άργος, "barren." More literally, "yielding no harvest," from άργος, priv., and ἄργυς, "to gather in the harvest or vintage."

Line 317. Κνησα, "the savor." Consult line 66.

"Iex, 3 sing. imperf. indic. act. of the Epic form ἰκώ, "to come," *to go;" imperf. ἰκώ: aor. ἰκώ, a mixture of the 1 and 2 aor.

(Buttmann, Irreg. Verba, p. 132, ed. Field.)

"Ελευσονες, nom. sing. fem. pres. partic. middle of έλευσε, "to whirl," fut. ἱλεύει, "to turn," "to whirl," "to roll," with the digamma έλευε, akin to the English echo.

Βασιλικός, dat. sing. of βασιλικός, "smoke."—Originally βασιλός the v-sound having followed the ι. So vapor in Latin was originally βάπτορ. The Greek word drops the v-sound and retains the ι, whereas, in the Latin word, the direct reverse to this takes place (Pott, Etymol. Forsch., vol. ii., p. 205.)

Πέντεντα, Epic and Ionic for ἑπόντα, the augment having been dropped; 3 plur. imperf. indic. of the middle depenent πέντειμα, "to be busily employed upon a thing," "to toil," "to work."—From the root πέν comes not only πέντειμα, but also πένιας, πένεια, the Latin pensum, &c. Compare the Sanscrit pen, "to handle," "to transact," &c.


"Επιστελέος, 3 sing. aor. indic. act. of ἐπιστελέω, "to threaten, one with a thing," fut. ἐπιστελέως: 1 aor. ἐπιστελέος. — From ἔπει and ἄπειλε, "to threaten."


Εὐρυβάτης, accus. sing. of Εὐρυβαίτης, pron. "Eurypates," a herald of Agamemmnon's at Troy. There was another Eurypates, a herald of Ulysses, who is mentioned in II., ii., 184, and Od., xix., 247 Compare the scbooliat: ὅτι καί ἑργος Εὐρυβάτης, Οδοσυνέως εὐρυβάτης. Line 321. Τάπειον, nom. dual for ω.

"Εραν, Epic and Ionic for ἔραν, 3 plur. imperf. indic. of έρει.

Χώραν, nom. dual of έρα, voc. ὅ, "a herald." From ιερος.-In general, a public messenger, partaking of the character of an ambassador, an honorable office in early times. They summoned the assembly (II., ii., 50, &c.), and kept order in it (II., ii., 269, &c.)
HOMERIC GLOSSARY.

they separated combatants (II., vii., 274): they had especial charge of the arrangements at sacrifices and festivals, and even private entertainments (II., iii., 245, &c.): as public officers they are called ἀρεσδηγοὶ (Od., xix., 135): their insignia were staves, or wands, σχίντα. 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 ἀρεσδής of the gods. In later times their functions remained much the same; but they were then messengers between nations at war.

"Οἰνόριψ, nom. dual masc. of ὀινόρις, η, ὧν, Epic and Ioniv for ὀινόρις, ἓ, ὧν, "active," "quick," "zealous."—Akin to ὀινός, "to stir up," "to rouse."

Θεράπωντα, nom. dual of θεράπων, ουτος, ὁ, "an attendant." In Homer and old authors it always differs from διόπος, as implying free and honorable service, and yet, in Chios, θεράπωντας was the name for their slaves. (Arnold, Thucyd., viii., 40.)

LINE 322. "Εμπέθου, 2 dual pres. imper. of ἐμπέθεο, "to come," "to go" (consult line 120): imper. ἐμπέθε, ἐμπέθου, &c.

Κλαίεσθη. Consult line 306.

Πλησίάδες. Consult line 1.

Εἴλονε, nom. dual, 2 aor. part. act. of αἰλεύω, "to take."

LINE 323. fut. αἰλεύο: 2 aor. εἴλον, 2 aor. part. εἴλω. Consult line 137.

"Ἀγίεσθε, Epic, Doric, and Ἀριακ for ἀγίεσθαι, pres. infin. act. of ἀγίον "to lead away." Consult remarks on χολωτίων, line 78.

Βροσφίδας. Consult line 184.

Δωρεῖν, Epic for δό, 3 sing. 2 aor. subj. act. of δίδωμι: 2 aor. indic. δόω: 2 aor. subj. δῶ, δοκεῖ, δοκεῖ, &c. Observe, however, that this δῶ, δοκεῖ, δῶ, &c., is the result of contraction: thus, δῶ-ω = δῶ: δῶ-γε = δῶ-γε = δῶ-γε = δῶ. To the uncontracted form, δῶ-γε, the syllable σι is added by the Epic language, and hence we have in the text the form δῶσι.

"Ελαφεῖαι, 1 sing. 2 aor. subj. middle of αἰλεύω: 2 aor. indic. εἴλεψαι: 2 aor. subj. middle ἐλαιαία.

LINE 325. Πλεύσαντει. Consult line 281.

"Πλέουν, "more fearful." Literally, "more frosty, or cold," i. e., more calculated to make one shudder. A comparative, formed, as it were, from πλέον, "frost," "cold."—The masculine, πλέον, seems not to occur, but the superlative, πλέον, is found: and, therefore, it is better to regard πλέον, in the text as an adjective, and not as take it for an adverb, as some do.
HOMERIC GLOSSARY.

Line 336-339.

ὑπλει, 3 sing. Epic imperf. indic. act. from ὑπελέω, Epie and Ionic for ἔποιμα. Consult remarks on ὑπλέι, line 36.

Κρατερᾶς δ' ἐν, x. τ. λ. Consult line 25.

Τὸ “they two.” More literally, “these two.” Nom. dual of ὅ, ἥ, τά.

Ἄκουσε, nom. dual masc. of ἄκουσ, ἄκουσα, ἄκουσ, Epic and Ionic for ἀκούσ, ἀκοῦσα, ἀκοῦσ, which last is the Attic form. So ἀκουστώ, here, for ἀκούστω, “reluctant.” Consult remarks on ἄκουσταν, line 301.

Βῆθη, 3 dual 2 aor. indic. act. Epic for βῆθη, the stem-vowel θ being shortened into θ. —From βῆθι, “to go;” fut. βῆθαι: perf. βῆθη: 2 aor. βῆν.

Παρὰ δὲν, x. τ. λ. Consult line 34.

Μυρμιδόνων, gen. plur. of Μυρμιδών, ὄνος, δ., “a Myrmidon.”

Line 328. Consult line 180.

Ἰδεύθε, 3 dual 2 aor. indic. middle of ἱδεύμα, “to come.” Consult remarks on ἱδεύμα, line 19.

Εἶδον, 3 plur. 2 aor. indic. act. of ἱδεύμα, “to find;” fut. ἱδεύμα: perf. ἱδεύμα: 2 aor. ἵδων. This 2 aor. is often written ἵδον in post-Homeric writers, an orthography approved of and applied by Elmsley.

Κλούθι, Epic and Ionic for κλούσι. Consult line 306.

Ἡμεν, “sitting,” accus. sing. part. of ἡμις, ἡμις, ἡμις. 3 plur. ἡμις: part. ἡμεν: imperf. ἡμις, ἡμις, ἡμις, 3 plur. ἡμις (these being in reality, however, a perf. and pluperf. passive of ἱδομα, “to sit;” “to lie;” &c. Literally, “I have been set and I remain set,” i. e., “I sit.”)

Τοῦτα, compound of τό, accus. dual masc. of ὅ, ἥ, τά, and the enclitic τέ.

Ἰδέων, 2 aor. part. act. of ἱδών, “to see.” Consult line 203.

Γεύσεσθαι, 3 sing. 1 aor. indic. act. of γεύσεω, “to be delighted,” “to rejoice.” Consult line 255.

(Line 330. Consult line 331. 3 sing. 1 aor. act. of γεύσεω, “to be confused,” “to be troubled,” “to be alarmed;” fut. ἵδως._From ἱδώς, “alarm,” “fright,” “terror.”

Ἀλφων, nom. dual pres. part. middle of ἀλφων, Epic for ἀλφών, “to regard with looks of awe,” or “reverence.” More literally, “to stand in awe of one,” “to reverence.”

Στέργε, Epic and Ionic for τεργε, the augment having been dropped: 3 dual 2 aor. indic. act. of τεργε, “to place;” fut. τεργε: perf. τεργε, “I stand;” 2 aor. τεργε, “I stood.”

Προτεργον, 3 plur. imperf. indic. act. of προτεργον, “to address.”

ἔσω —From ἔσω, “within,” and ἑσω: “to speak,” “to call.”
HOMERIC GLOSSARY.

Line 332-336.

"Πυτωρος, 3 plur. imperf. indic. middle of ἱπτω, "to interrogate," "to ask." middle ἰπτόμαι. This ἱπτω, ἰπτόμαι, is an exclusively Epic form, and must not be confounded with ἱπτω, ἱπτω, the fut. of ἵπτετα. The imperfect, it will be perceived, is here without any augment. The Attic form is ἱπτομαι: 2 aor. ἱπτόμην: fut. ἵπτομαι. But, though this verb commonly occurs in the lexicon and grammars as a present, ἵπτομαι, 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, ἵπτομαι. (Carmichael's Greek Verbs, p. 117.)

O, "he." Homeric for δε, and this an old form of the demonstrative. (Kühner, § 343.)

"Εγώ. Consult line 199.

"Κινηρ, or γεν, Epic and Ionic for aic, dat. plur. fem. of the possessive, δε, δε, δο, "his,"


"Χαίρετος, 2 plur. pres. imper. act. of χαίρετο, "to rejoice," "to be glad!" fut. χαίρετο: perf. αἰχέρετε. — The imperative of this verb is used as a common form of greeting, either at meeting, "hail," "welcome," or at parting, "farewell,"

"Λυγγελος, nom. plur. of Λυγγελος, on, ὁ, "a messenger,"

Line 335.

"Δονος, "nearer." Adverb, and comparative degree of ἄγχος, "near." This is the Homeric and Epic comparative; the common form is ἄγχος.

"Ιτέ, 2 plur. pres. imper. of εἶμι, "to come," "to go!" 2 sing. pres. imp. is ἵτε.

"Εμβασις, Epic and Ionic for ἐμβασις. This is the Homeric and Ionic form. The Attics, on the other hand, use σφις, which some write with subscript iota, as having risen, according to them, from construction. (Kühner, § 331, 5.)


Σφις, accus. dual of σφις, "thou." This is the Homeric and Ionic form. The Attics, on the other hand, use σφις, which some write with subscript iota, as having risen, according to them, from construction. (Kühner, § 331, 5.)


O, Epic, Ionic, and Doric for δε, the relative pronoun

"Πολεις. Consult line 326.

Βροτεριδος. Consult line 84.

Εινεκα. Consult line 174.

Κοιρος. Consult line 93.
HOMERIC GLOSSARY.

Line 337-341.

Διεγένετος, voc. sing. of διεγένος, is, "noble." Literally, "Jean-born" spring from Jean," i. e., of his race. Frequently, however, a general epithet, as here, of kings and princes, as ordained and upheld by Jean, and, therefore, "noble," "illustrious," &c.

Πατρόκλος, voc. sing., as if from a nominative Patroklos, which loses its, however, appear. The regular nominative is Patroklos, ou.

"Εἶχα, 2 sing. pres. imper. of ἔχων, "to lead or bring out."—From ἐ and ὑιον.

Σφῶν, dat. dual of the pronoun of the third person, nom line 339. (wanting): gen. αὐτός, &c. Observe that σφῶν is here enclitic, whereas σφῶν, from σφί, has the accent, and may be thus told apart from it.

Δός, 2 sing. 2 aor. imper. act. of δίδωμι, "to give:" fut. δῶσα : perf. διδέκα : 1 aer. δίδομεν : 2 aer. δίδον.

Τό, nom. dual masc. of δ, το, τα.

Αὐτός, nom. dual masc. of αὐτός, αὐτή, αὐτά.

Μάρτυς, nom. plur. of μάρτυρος, ou, δ, older Epic form for μαρτυρ, "a witness." Homer uses the singular only in Od., xvi, 423, with the collateral signification of "helper," "protector," but the plural often.

Ξεκιν., abbreviated form for ἐρωσόμαι, 3 plur. pres. imper. of εἰμι "to be." Used, also, by the Attic writers. The form βοῶμ is more rare.

Μακάρων, gen. plur. of μάχαρ, gen. -άρος, δ, ή, "blessed;"

Line 339. "happy." Strictly said of the gods, who are constantly called μάχαρες 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 feminine, μάχαρα, "the blessed one," an epithet of Latona, in the hymn To Apollo, 14.

Θυτών, gen. plur. of θυτός, ή, ou, "mortal," "liable to death." Hence of θυτοί, "mortal."—From the same root with θάνατος, as appearing in 2 aer. ἀθαν.


Line 341. Χριστός, gen. οος, contr. οος, Επικ and Ionic for χρισ.
Line 341-345

ὅσι, coni. ὅσι, ὅ, "want," "need," "desire." Observe that ὅσι is itself only a poetic form, the more common prose expression being ὅσιον.

ἐπιτοι, Epic for ἐπιτοι, emphatic gen. sing. of ἐπιτοι.

γένος, 3 sing. 2 aor. subj. mid. of γίνομαι.

ἀκατά acc. sing. masc. Epic and Ionic for ἀκάτα, from ἀκάτα, ἀκατό, "unsteady," for which the Attics employ ὁπάτα, ὁπατό. Probably from ἀ, priv., and ἔκατο (radical form), "it seemed," "it appeared good."

Ἀναγόν ἀποικεῖ. Consult line 67.

Ὀλοίος, Epic and Ionic for ὀλοίος, ðst. plur. fem. of ὀλοίος
Line 342. ὅτι, on, "destructive."—From ὅτα, ὅτα, radical forms of ὅ-λος, "to destroy."

ὁδός, 3 sing. pres. indic. act. of ὅδω: fut. ὅδω, "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 ὅ, "to agitate."

ὁδος, 3 sing. of ὅδος, a second perfect with the force of a
Line 343. present, "I know," from the radical ἐλώ, "to see," for what one has seen and observed, that one knows.—Observe that in ὅδος the augment is thrown aside, like ἐλώ, 2 perf. ἐλών, Ionic ἐλών (Bittelmann, Irreg. Verbs, p. 77, ed. Fishl.) The verb ἐλώ (Iōs, Lat. vid-ere) is obsolete, and its place has been supplied by ὅδω. 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.

νοὴσω, 1 aor. infln. act. of νοεῖν, "to observe," "to reflect upon,"

ὁδός: fut. νοήσω: perf. νοήσακα: from νοεῖν, contr. νοίστ, "the mind."

πρόσω, Epic and poetic for πρόσω, adverb, literally, "forward." more freely, "as regards the future." From ἐπά.

ὀπίσω, Epic and poetic for ὀπίσω. Adverb, literally, "backward."

"behind." more freely, "as regards the past."

Line 344. ὀπίσω, Epic and poetic for ὀπίσω, "in order that."

Σῶν. Consult line 117.

μαχαναι, 3 plur. presub. of μαχααίει, Epic and Ionic for μαχααίει: "to fight."—Consult line 8.

Line 345. Φέρω. Consult line 188.

Φέρω. Taken for the possessive pronoun, "his." Consult line 20.

Ἐνακτῆθαι, 3 sing. imperf. indic. mid. of ἐνακτήθαι, in the passive, "to be persuaded," in the middle, "to obey." The active ἐνακτῆ-

θα, "to persuade," "to convince," is rare and late.

Ἐρωτα, dat. sing. of ἐρωτα: of, ὁ, "a friend." "a companion"
MOMERIC GLOSSARY.

Line 346-350.

"νὰςτε, 3 sing. 2 sor. indic. act. of ἄγω, Epic and Ionic for ἀγεῖ, the augment being dropped.

Δικαίος, 3 sing. 1 sor. indic. act. of δίκαίωμι, Epi. and Ionic for δίκαιωμαι, the augment being dropped.

Τὸ. Consult line 338.

'Ἰγν, 3 dual imperf. indic. of εἰμι, "to go," Epic for ἵγναμι. (Kükner, § 215.)

'Αἴκονων, Epic and Ionic for Ἀἴκονων, fem. of Ἀἴκων, ὠν, on, for Ἀἴκων, Ἀἴκωνος, ὄν. Consult line 327.

"Ἀμα, "along with." Consult line 158.

Κίνει, 3 sing. imperf. indic. act. of κίνω, "to go," Epic and Ionic for κίνει, the augment being dropped. The first person of the imperfect is κίνων, or, without the augment, κίνων.—Κίνει seems to belong to Κύο, the root of εἰμι, "to go," and from it come κίνω and κίνεω, and, probably, the Latin cito and cite.

Διαθούσος, 1 sor. part. act. of διαθέμι, "to weep," "to burst into tears." From διαθήμι, "a tear." Consult line 42.

'Ενδοκος, gen. plur. of ἑνδοκος, λόγος, λόγω, δοκος, a "companion," &c. Consult line 179.

"Ἀφορ, "forthwith." Adverb, either from ἄπω, or from ἀνω and ἄρα.

"Εξερο. Consult line 48.

'Νοσφ, "aside from," "away from." Adverb, shortened, according to the grammarians, from νοστόφ (Herm., Opusc., i, 229). But this is condemned by Donaldson, who traces an analogy between the first syllable of this word, the Greek νοφ, and Latin noso, and makes νοσ-φι mean, properly, "by himself," the leading idea in νοθ, nos, and νοφ(ι) being that of "separation," "unity." (New Oratylus, p 168.)

Αἰασθῆς, 1 sor. part. pass. (in a middle sense) of λιαζωμαι, "to bend sideways," "to go aside," "to turn away." Buttman expresses his conviction that λιαζωμαι is etymologically akin to λίαω, just as ἀνεφας is to νεφας, κλιαρος to λιαρος, &c. (Lexil., vol. i, p. 75, nol.)

Line 350. Εινα. Consult line 34.

"Αλς. Consult line 314.

Πολιτη, Epic and Ionic for πολιε, gen. sing. fem. of πολες, ἡ ἐν, Epic and Ionic for πολες, ἡ, ἣν, "hoary."—(Consult note.)

'Ορδο, Epic lengthening for ὄρδον, pres. part. act. of ὄρδομαι, "to look," "to see." (Consult line 51.)

NUMERIC GLOSSARY

Line 350–354.

Ποντος, accus. sing. of πόντος, ov, ó, "the deep," "the open sea."— akin to βίνθος, βάθος, βυθός, "depth," and the Latin fundus.

Πολλά, neuter plur. accus. of πολύς, taken adverbially.

Line 351: "eagerly."

Φίλος, taken as a possessive pronoun, "his." Consult line 20.

'Ερωταρο, Epic and Ionic for ἔρωταρο, 3 sing. 1 sor. ind. of the middle deponent ἐρωτάω, "to pray:" fut. ἐρωτάωμαι, Epic and Ionic ἐρωτόμοι, 1 sor. ἐρωτούμην, Epic and Ionic ἐρωτούμην.—From ἔρως, "a lover."

'Οργίης, nom. sing. pres. part. of ὄργημα, "to stretch out!" The more usual form is ὄργη: fut. ὄργημα.—Akin to the Latin rego, crige, corrivo; German reichen, recken; and English reach.

'Εὐερες, 2 sing. 2 sor. indic. act. of τίτα, "to bring forth!" Line 353: fut. τίτω, usually τέτιμοι: poetic, also, τέτοιμα: perf. τέτισα: 2 sor. τετέκουν.—Lengthened from a root rex.

Μινυδάδος, accus. sing. masc. of μινυδάδος, α, ου, "short-lived."—From μινυῶ, "a little," "very little," which is itself to be traced to μινύς, "little," "small," and Latin minus.

'Οφέλλος, 3 sing. imperf. ind. act. of ὀφέλλω, "to owe," Line 353: "to be obliged," &c. This verb in the present and imperfect is not rare, in Homer, for the ordinary ὀφίλεω, "to owe." We must not, however, confound this ὀφέλλω with the old poetic word ὀφέλλω, "to increase," "to enlarge."

'Ολύμπιος, "the Olympian," "Olympian God," nom. sing. masc. of Ὀλυμπίως, α, ου, "Olympian," 1 of or belonging to Olympus.—From Ὀλυμπος, "Olympus." Consult line 44.

'Εγγυαλλάτα, 1 sor. infinit. act. of ἐγγυαλλάω, "to bestow." Literally, "to put into the palm of one's hand," hence "to put into one's hands," "to grant," "to bestow:" fut. ἐγγυαλλάω.—From ἐγγυαλλάω, "a hollow," "the hollow of the hand."

'Υφισμέμετρος, "high-thundering," "who thunders on high," Line 354: nom. sing. of ὑψισμέμετρος, &c.—From ὑψος, "on high," and ὑπός, "to roar like a thunderbolt."

Τυρών. Adverb, "in a small degree." Probably the accus. sing. neut. of τυρός, ov, later τυρίς, ἤ, ἤν, "little," "small."

'Ερωταρα, 3 sing. 1 sor. ind. act. of τίτα, "to honor:" fut. τίτω: perf. τίτικα: 1 sor. τίτικα. The verb τίτω, "to pay or suffer (the penalty of an offence)," forms, like it, a future, τίτω: 1 sor. τίτω: perf. τίτικα, &c., but the Attics make the aor. short in all the tenses of this atter verb, and the passive takes σ; as, perfect τέτιμαι: 1 sor τέτισην: whereas τίτω makes, in the perfect passive, τέτιμαι.
HOMERIC GLOSSARY.

Line 356. Ηπείμενειν. Consult line 11.

'Eλὼν. Consult line 137.

'Αφεφίνχ, Epic 1 aor. part. act. of ἀφεφίν, "to take away." A change of vowel occurs here, of which we meet with no other instance elsewhere. No infinitive ἀφεφίναι is found. Consult the remarks of Buttman (Lexil., s. v. ἀφεφίν, 2), who rejects the mode, adopted by some of the old grammarians, of making ἀφεφίναι, by syncope, for ἀφεφίναι, from ἀφεφίς. (Compare, also, Buttman's Irr. Verbs, p. 34, ed. Fisih.)

Δακρυέψεω, ovon, ov, "shedding tears." More literally, Line 357. "pouring forth tears." Of frequent occurrence in Homer, and in the later Epics, but only in the participle, as here. Nonmus, however, has an imperfect, δακρυέψετο.—From δάκρυον, "a tear," and χέω, "to pour forth," "to shed."

Τεύ & έλαν. Consult line 43.

Πόνια, nom. sing. fem. of πόνιος, a, ov, "revered." Often occurring in Homer, sometimes as an adjective, and again as a noun equivalent to δέσποινα. It has been supposed that πόνια is the feminine of πόνος; just as δέσποινα is of δέσποινης. The root may be traced to the Sanscrit pari, "lord," "husband;" patni, "wife," "lady," and both of these to pet, "ewed." Compare the Latin potens, potens. (Pott, Elymol. Forsch., vol 1, b. 189.)

Line 358. Ημέν, fem. of ημεν. Consult line 330.

Βéνθεναι, Epic and Ionic for βενθιέναι, dat. plur. of βενθός, εν, τε (poetic for βενθός, as πένθος for πένθος), "deem," especially of the sea.


Χαρακτίζωμαι, "quickly," "speedily." Literally, "with tearing speed." From καρπάλωσις, "tearing," "peel."—From ἁρπάζω, with which compare the Latin carpo. So rapidus in Latin άνθέναι, 3 sing. 2 aor. indic. act., assigned, along with the perfect, άναβασκα, to the middle deponent άναβεσμαι, "to emerge," "to come out of." The active, άναβειν, is only used in late writers.

'Hένε, Epic for εύνε, "like," "as."

'Ομίχλη, ης, η, "a mist." Derived by Pott from the Sanscrit mil, "to pour."

Line 359. Πάροδος, adverb, "in front of," "before."

Καθίζω, 3 sing. imperf. indic. mid. of καθίζω, "I seat myself, "I sit down." Observe that καθίζειν is Epic for καθίζετο, the augment having been dropped. Buttman doubts the existence of such a present as καθίζω, and makes καθίζειν in 2 aor., from καθίζω; but this opinion seems to want confirmation.
HOMERIC GLOSSARY.

Line 361-366.

Kαταρέξω, 3 sing. 1 aor. indic. act. of καταρέω, same as καταρέως, "to soothe." Literally, "to cause to lie down," especially, "to put with the hand;" hence, generally, "to mind," "to soothe;" fut. καταρέως: 1 aor. κατάρεξα.—From κατά and βῆς.

Οὐσιαζέω, Epic and Ionic for οὐσιαζέων, the augment being dropped, 3 sing. imperf. indic. act. of οὐσιαζέως, "to utter. "to name;" it is οὐσιάζω.—From οὐσία, "a name."

Κλαίσει, 2 sing. pres. indic. act. of κλαίω, "to weep?" fut. κλάμω (Theocrit., xxiii., 34), more commonly κλάομαι: 1 aor. κλάσας. The Attic form of the present is κλάω.

Πένθος. Consult line 254.

'Εξάνθα, 2 sing. pres. imper. of ἔξαινθα, "to speak out!"

Line 363. fut. ἐξα.—From ἐξ and οἴδα. Ἐξάνθα, 2 sing. pres. imper. act. of κενθα, "to conceal," "to hide!" fut. κενθὼν: perf. κενθήνα: 2 aor. κενθήθα. —Akin to κέω and κενθά.

Νόος, Epic and Ionic for νῷ, dat. sing. of νῶς, contracted νῷς, "the mind:" gen. νοοῦ, νοῦς: dat. νοί, νῷ.

Εἴδομαι, 1 plur. pres. subj. act., with the shortened mood-vowel, for εἴδομεν, from εἶδο, "to see," "to know." Consult line 309.

'Αρμώ. Consult line 196.

Βαρυστενώχων, οὐνα, οὖν, "deeply groaning," pres. participle of a form βαρυστενώχω, which, however, does not occur.—From βαρύς and τενώχω, "to groan."

Line 365. Οἶδα. Consult line 85.

Τῷ, strengthened form for ὦτ, "why?" Used by Homer, Hesiód, and in Attic comedy.—Formed from οἴτι, like ὄτι from ὄν, and ἐντῷ from ἐπὶ.

Τοῖ, Epic and Ionic for σοί.

Εἴδως, dat. sing. fem. of εἶδός, εἶδοσ, εἴδως, perf. participle, and assigned to ὄλλα, "I know." Consult line 203.

'Αγοροφέω, 1 sing. pres. subjunct. act. of ἀγοροφέων, "to tell," "to declare:" fut. εἰσω. —From ἀγορά, "a public assembly," the verb literally meant to mean in an assembly, though afterward used in a general sense.

'Οἰχύμεθα, or ὀχύμεθα, 1 plur. imperf. indic. of the middle deponent ὀχύμεναι, "to go." fut. ὀχύσαμαι: perf. ὀχύμοισαι.

Θῆσις, accus. sing. of θῆς, τῆς, τῇ, "This."—(Consult note.) Homer uses also the plural form θῆσαι, &c. Later writers mention merely τὸ θῆσαι: πεδίον, a fruitful district, south of Ida, and near Pergamus.

'Ιερόν, Epic and Ionic for ἱερόν, accus. sing. fem. of ἱερὸς, θησ, ἱερῷ. Epic and Ionic for ἱερός, ἵ, ἱερῷ, "sacred."—(Consult note.)
HOMERIC GLOSSARY.

Line 366-394.

'Heriónoc, gen. of 'Herión, gen. 'Hron, "Eíthou, King of Thbæa, and father of Andromache.—(Consult note.)

Διαπράσποντες, 1 plur. 2 aor. indic. act. of diapráspon, "a sack," "to destroy utterly!" fut. diapráspon : 2 aor. diaprás-

θων.—From diá and πέραν.

'Hygíntes, 1 plur. imperf. indic. act. of ἔγγυς, "to bring."

'Enúde, "hither." Adverb of place. Sometimes, also, of time, "then," "thereupon."

Δάσσαρτο, Epic and Ionic for ὀδόσαρτο, 3 plur. 1 aor. indic. mid. of daíma, more usually, middle daímatos, "to divide:" fut. ὀδόσαμα : 1 aor. ὀδοσάμην. Observe that ὀδόσαμα is commonly assumed as a present to form some of the tenses of daíma.

Line 369. Ἑρανίζεται. Consult line 111.

Ἐκαταβάλλοντο, gen. sing. of ἐκαταβάλλων, on, "far-darting."

Line 370. Ἐκαταβάλλον, gen. sing. ἐκαταβάλλων, on, "far." From ἐκατά, "afar," and βάλλω, "to hurl," or "dart."

Χάλκοχιτῶνων, gen. plur. of χάλκοχίτων, ὄνος, δ, ἥ, "arrap ed in tunica of brass," "brass clad," "brazen-mailed."—From χάλκος (consult note on line 236, and χίτων, "a tunic," "an under garment."

Line 371. Χάλκοχιτῶνων. Consult line 208, and χίτων, "a tunic," "an under garment."

Χαλκοχιτῶνων, gen. plur. of χάλκοχιτῶν, ὄνος, δ, ἥ, "arrap ed in tunica of brass," "brass clad," "brazen-mailed."—From χάλκος (consult note on line 236, and χίτων, "a tunic," "an under garment."

Line 370. Χωπόμενος, pra. part. of the middle deponent χώπωμαι, "to be incensed." fut. χώπωμαι : 1 aor. ἕχωπόμεν.—Akin to ὑλίν.

Πᾶλιν. Consult note on line 59.

Τοῖος. Epic and Ionic for τῷος.

Ἐξαμείγενος, gen. sing. 1 aor. part. mid. of εἰκόμαι. Consult line 423.

Line 381. "Hnouson, 3 sing. 1 aor. indic. act. of ἀκουó, "to hear!" fut. ἀκουόμαι : perf. (Attic) ἀκουομαι : (Doric) ἀκουσα : (later) ἀκουαν : 1 aor. ἀκουσα. The form ἀκουόμαι first occurs in Alexandrine Greek.

Φιλος, η, on, "dear." Taken here in its ordinary sense, not as a possessive.

He, Epic for ἦν, 3 sing. imperf. indic. act. of εἰλι, "to be."


Ωθόκον, 3 plur. imperf. indic. act. Epic and Ionic for ὀθόνοκον, the augment being dropped, from ὀθόκεω, "is die!" fut. ὀθόνομαι : perf. τῆθονκα.

Επισαυτέρων, nom. plur. masc. of ἐπισαυτέρως, α, ας, "one after another." This word is a comparative only in form, and comes from τε and ὑπεντερος, which is itself formed from ὑπεν.
ROMERIC GLOSSARY

Line 384-385.

'Αμμι. Epic and Εολικ for ημιν. Another Εολικ form for the same in άμμιον.

Line 385. Είδος. Consult line 365.

'Αγόρασ, 3 sing. imperf. indic. act., Epic and Ionic for άγορας, the augment being dropped; from άγορας. Consult line 365.

'Ανθρωπος. Consult line 87.

'Αντικείμενον, pres. inen. of middle deponent κελόμαι, "to bid," "to exhort." Literally, "to set in motion," and hence of the same family with κελλω.

'Αυξηθωμεν, pres. inen. of middle deponent κλάσσομαι (rarely κλάσω), "to prospociate," fut. κλασόμαι. — From πλούς, "prospociate."

'Αρτεύομαι, accus. sing. of άρτεύομαι, gen. άρτους, δ. "the son of Aireus." A patronymic, the same in meaning as 'Αρτεύδως.

Δίδωμι, Epic and Ionic for δίδωμι, the augment being dropped, 3 sing. 2 aor. indic. act. of λαμβάνω, "to seize upon," "to take possession of." fut. λαμβάνω: perf. ελιμνα, &c.

Δίφα. Consult line 303.

'Ανωτάς, 3 aor. part. act. of ανώτατος, &c.

'Αναπληρωμεν, 3 sing. 1 aor. indic. act. of αναπλεύω, "to threaten us." fut. ἀναπληρομαι: &c. Consult line 161.

Τενελευτητός. Consult line 312.

'Ελκώμενος, nom. plur. of 'Ελκώμη, gen. ωτος, δ. "of the quick-rolling one." Consult note on line 98.

'Αχαλιβ. Consult line 2.

'Αχυραν. Consult line 37.

'Ανίπτωσιν, 3 plur. pres. indic. act. of πέταλος, "to send," "to escort;" fut. πέταλα: 1 aor. ἐπέταλος. The perfect πέταλωμαι is later in origin.

'Ανώτατος, neuter accus. sing. of νότος, taken adverbially, "but now." Consult note on line 391. — (Consult note.)

'Αλειτεύθεν. Adverb, "from my tent." Literally, "out of or from a cot or tent." Consult remarks on ελκωτας, line 306.

'Αλευμα, Epic and Εολικ for άλευμα, 3 plur. 2 aor. indic. act. of αλευμαται, "to go;" fut. αλευμαται: perf. αλευμάκα: 2 aor. αλευμαται.

'Αλευματας, Epic and Ionic for άλευματας, gen. sing. ουξηλας.

'Αλευματας, Epic and Ionic for άλευματας, 3 plur. 2 aor. indic. act. of αλεύω ας "to give," fut. αλεύω: perf. αλεύωμαι: 1 aor. αλεύουμαι: 2 aor. αλεύουμαι.
HOMERIC GLOSSARY

LINE 393. Δύνασαι, 2 sing. pres. indic. of δύναμαι, "to be able," &c. Περίογεος, Epic and Ionic for περίογος, 2 sing. 2 aor. imper. mid. of περίγει, "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 ἔγω.

Τάρα, gen. sing. masc. of τάρα, "valiant," "gallant." This generic, it will be perceived, is irregularly formed. The adverb τάρα is more the neuter of this adjective. The Ionic form for τάρα is όνομα.

LINE 394. Οὐλομπόνως. Consult line 221.

Αὐτός, 2 sing. 1 aor. imper. mid. of λέγωμαι, "to supplicate," "to exhort." fut. λέγωμαι: 1 aor. ἔκλεισα. Consult line 15.

'Οψισας, 2 sing. 1 aor. indic. act. of ὀψιόμην, "to gratify," "to profit," "to aid," &c. — from ὀψιόμην: 1 aor. ὀψισα. There is no such present as ὀψιόμην. In the middle, "to have gratification," "to enjoy aid, help," &c.

Κραδίαν, Epic and Ionic for κραδία, accus. sing. of κραδί, for κραδία, α, ἀ, "the heart." Compare the Sanscrit hrīd with the poetic krad-ia, another form for kradia, and also the Latin cor, cordis, English heart, &c.

LINE 395. Πολλάκις, Epic and Ionic for πολλάκις, "often." Σεός, Epic and Ionic for σεός. Μεγάροις, Epic and Ionic for μεγάροις, dat. plur. of μέγαρον, "a hall," "a large room." — From μέγας.

'Ακουσα, Epic and Ionic for ἀκουσα, 1 sing. 1 aor. indic. act. of ἀκούω, "to hear." Consult line 381.

Εὐχομένης, gen. sing. fem. pres. participle of εὔχομαι, "to begin." fut. εὔχομαι: 1 aor. ἑυχόμιον. Compare line 91.

'Εφόδω, Epic and Ἑλλικ for ἐφός, 2 sing. imperf. indic. LINE 397. act. of φύλ, "to ashy." As regards the ending θα, consult line 85, remarks on θαθα.


Οἶς, Epic and Ionic for ὕλα, nom. sing. fem. of ὦλος, ἂν, LINE 398. Epic and Ionic for ὦλος, ἂν, "alone." — Akin to lōs, ὦ Epic for ἄγε, ἄν, and also to the Latin unus, old form ūnus. Λειάδα. Consult line 341.

LINE 399. Χυνδόσαι, 1 aor. infin. act of χυνδεῖν, "to bind," "to bind
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Line 399-404.

 أمر " fut. ἐνο. — From ἔνω, for σύν, and ἐν, "to kind." As regards the employment of ἐν for σύν, consult line 8.

'Ἡθελον, 3 pl. imperf. indic. act. of ἔθελω, "to will," "to wish," "to be inclined," &c.; fut. ἐθων. The synonymous and shorter form, ἔθω, never occurs in Homer or the later Epic writers.

'Ἡρ, Epic and Ionic for Ἡρ, gen. ας, Epic and Ionic ης, Line 400. ἦ, "June." Consult remarks on ἡρ, line 4.

Ποσειδῶν, gen. ὄνος, ὄ, Epic and Ionic for Ποσείδων, ὄνος, ὄ, "Poseidon," the Latin "Neptune," son of Cronos and Rhea, brother of Jupiter, and god of the seas. Ποσείδων is in Doric Greek not only Ποσειδῶν, but also Ποσείδων. This latter form appears to contain in the first syllable the same root that we find in ὄνος and παῦς, and has the same reference, in all likelihood, to water and fluidity. (Müller, Prolegom., p. 289.)


Ἀδραγνης. Consult line 200.

'Ὑπέλοσ, Epic and Ionic for ὑπελόσω, 2 sing. 1 aor. indic. Line 401. mid. of ὑπελώ, "to rescue." Literally, "to loosen," "to untie:" fut. ὑπελόσω: 1 aor. ὑπελόσα: 1 aor. mid. ὑπελωμαίνον. — Old form of the second person ὑπελήσασο: Epic and Ionic ὑπήλουσα: Attic ὑπέλεσα. — From ὑπό and λέω.

'Ολικ, "quickly," poetic abverb of ὄλκες. Very frequent in Line 402. Homer; never occurring in the tragic writers. — Formed from ὄλκες, "quick;" as ὁλαγ is from ὁλος.
HOMERIC GLOSSARY.

Line 404-406.

Aθρ. Consult note.

Βίος, Epic and Ionic for Βίος, from Βίος, γί, ὁ, Epic and Ionic for Βίος, ὁ, "strength," "might."

Οἱ, gen. sing. of the possessive pronoun ὦ, ὁ, ὧ, "his, her idem."

Ἀμένων. Consult line 116.

Line 405 Καθεδέασιν. Consult line 360.

Κόδει, Epic and Ionic for κόδει, dat. sing. of κόδος, gen. cas, των "high renown,}" "glory."

Πατος, pros. part. of πατω, "to exult," a radical form seldom used. Homer always employs it in the phrase κόδει πατος. Akin to, and perhaps derived from it, are γαίρως, "exulting in," γαύρως, γάνθως, etc. Compare the Latin gaud-er, etc.

'Tεúδεσσας, Epic for ὑπέδεικται, 3 plur. 1 aor. indic. act

Line 406 of ὑπέδεικται, "to dread." More literally, "to fear secretly." "to have a secret dread of:" fut. ποι.—From ὑπό and δείκνυο, "to fear."

Ἐδέσσας, 3 plur. 1 aor. indic. act. of δέω, "to bind:" fut. δέσσω perf. δέσκατα (but rare): 1 aor. δέσσαν.

Μεμνήσαν, nom. sing. fem. 1 aor. part. act. of μνήμασιν, "to remind:" fut. μνήσον: 1 aor. μνήσατα. The middle deponent, μεμνήσαμαι, is used in the sense of "to remember." Μεμνήσασαι is merely a reduplicated form of the radical μνήμαι, like the Latin me- min-; and its root is akin to that of monas, and to the Sanscrit men, "cogitate." (Pott, Etymol. Forsch., vol. i., p. 254.)

Παράκλησι, Epic and Ionic for παράκλησι, 2 sing. pres. imper. of the middle deponent παράκλησιν, "to sit by the side of one:" fut. παράκλησιν.—From παρά and κόλας.

Ἀδηκ, 2 sing. 2 aor. imper. of λογος, "to take hold of:" fut. λογο- ραμα: 2 aor. ἐλαθαν.


(Kölker, § 206, 5.)

Τρόμοσιν, Epic and Ionic for Τρόμοι, dat. plur. of Τρόμοι, gen. των ὁ, "a Trojan."

Ἀριθμον, 1 aor. inf. act. of ἀριθμον, "to lend aid:" fut. ἀριθμον: 1 aor. ἁρισθα.—Akin, perhaps, to ἀριστεύω, ἀριστεύω, arce, arco, aroce. (Pott, Etymol. Forsch., vol. i., p. 271.)

Line 409. Πρόμαντας, accus. plur. of πρόμαντα, ψ, ὁ, Epic and Ionic
HOMERIC GLOSSARY.

Line 409-413.

εἰς τὴν πλήρην κηρύξεως τῶν μετέχων, “the stern of a ship.” Strictly speaking, a femi-
mine from πρόμος, ἥ, “kindmost,” and hence πρόμοιος or πρόμο-
να will be equivalent, literally, to προμή (οι προμοί) ναός, “the king-
most part of a ship.” Homer has it often in full πρόμον ναός, where
we might expect the accent to be πρόμη, oxton.

Ἀλα. Compare line 314.

"Ελέω, 1 sor. infin. act. of εἰλὺ (= more frequently εἰλέω), “to hem
us,” “to press hard.” Radical signification, “to roll,” or “twist tight
up.” In the active, Homer has only εἰλέω, never εἰλέω. The same
poet forms the first aorist and some other parts from the simple
stem of root εἰλ-, thus: 1 sor. ἔλεω: perf. pass. ἔλεμον, ἔλεα.

(Butt
mann, Irreg. Verbs, p. 83, ed. Fisch.)

καθορισμένος, accus. plur. pres. part. pass. of καθισμός, “to

Line 410. slaughter,” “to slay.” fut. καθισμός: Ionic καθήσον, but in Ho-
mer always καθίσμα, κησί, κησέ, ἐκ.: 1 sor. καθισμός: 2 sor. καθι-
σμον: perf. pass. καθίσμας, but pass-Homerio. Still later are
the unattic perf. καθήκας and καθίσμα, — Akin to καθώ, καθώς.—Sanecrit καθή.

“to destroy.”

"Επαύξωμεν, 3 plur. 2 sor. subj. middle of ἐπαύξωμαι, “to en
ioy;” fut. ἐπαύξωμαι: 2 sor. ἐπαύξομαι. Unattic writers have a 1
sor. ἐπαύξομαι, insin. ἐπαύξαναι. No present ἐπαύξω occurs. The
supposed root is ἐποῦ.

Base of. Consult line 9.

τυφώ, 3 sing. 2 sor. subj. act. of γυνώκω, “to know” fut.

Line 411. ἱδομαι: perf. ἱδομα: 2 sor. ἱδομον. Consult, as re-
gards the root, line 199.

η, accus. sing. fem. of ὅ, ἥ, ὅν, “his, her, it.”

"Ἀρέω, accus. sing. of ἄρης, gen. ἅ, ἥ, “envy folly.”—(Consult note.)

—The original meaning of the term ἄρη appears to be “distraction,”
“bewildement,” “folly,” “blindness,” “delusion,” especially “a judi-
cicial blindness,” sent by the gods, and usually ending in guilt, and al-
ways in misery. Hence, in general, “rain,” “lane,” “mischief.”—
Ἀρη, personified, is the “goddess of mischief,” author of all blind,
lash actions, and their results.

Ερυθρώτ. Consult line 351.

Θέτης, gen. ἵδος, and ἵς, "Theis," one of the Nereids,

Line 413. wife of Pelus. — mother of Achilles.

Χεῖρων, nom. sing. fem. pres. part. act. of χείρ, “to pour forth:
 fut. χείρων. The form of the first aorist. χεῖρων, from the usual fic-
ture, χεύω, thong’s still quoted now and then, is probably not Greek.
HOMERIC GLOSSARY.

Line 413-418.
The Epic sorist is ἔξεσις, the Attic sorist ἔξειν. Homer employs the former. We have ἔξειν, 2 plur. only in II., xxiv., 799.

Consult line 251.

Αἰών, accus. plur. neut. of αἰώνος, ἥ, ὅν, used adverbially, "eternely," "in all ages," "fearfully," &c. The more common adverbial form is αἰών.

Τεξέως, nom. sing. fem. 2 aor. part. act. of τιεω, "to bring forth." Consult line 353.

Line 415. Αἰθα, Epic and Doric for εἴθη, "would that I!" "O that I!"
Observe that εἴθη, with the optative, is said of things possible, but not likely; but, with the past tenses of the indicative, of things impossible.

'Οφελές, Epic and Ionic for ὠφελές, the augment being dropped, 2 sing. 2 aor. indic. act. of ὄφελος, "to owe:" fut. ὀφελήσω: 1 aor. ὀφελος. The phrases εἴθ εὐφέλες and ὡς εὐφέλες denote a wish, literally, "O how thou oughtest," &c.

'Αδύκρονος, ον, "without tears." Sometimes used in a passive sense, "unspeak," as in Soph., Ant., 881.—From a, priv., and δύκρον "to weep."

'Απῆμαν, oun, gen. ονος, "uninjured."—From ά, priv., and πῆμα, "injury," "harm."

'Ακηθεῖτ, pluperf. infin., in sense of an imperfect, from άκηθειν. άκηθα, άκητα, &c., pluperf. άκηθην, άκηθο, &c. These two tenses are commonly assigned, as a perf. and pluperf., to θυμαι, "wilt."

'Αἴσος, ους, ἥ, "a fated portion of existence," "one's appointed lot," "destiny," "fate," &c. Akin to αἰορος, αἰων, Latin aień, αἰων, as fātus to fari.

Μινύθαι, adverb, "a little," "a very little."—(Consult note.)—Said, by some, to be, in fact, the accusative of an old nominative, μινος, which is to be compared with the old adjective form μινες, and the Lat. minus.

'Αίν, adverb, "long," "for a long while." Akin to ἰν, ἰνα.


"Οξαρος, ὁ, ὅτι, "to be pitted," "unfortunate."—From δεξιος, "go," "master." 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 -οτερος and -οταρος, instead of -οτερος, -οταρος.
Line 418. Ἐξίλεως, Epic and Ionic for εξιλου, and this for ἔξελον.
NOMERIC GLOSSARY.

Line 418-423.

1 siag. imper indic. mid. of πέλαμα, for which, however, is more usually employed the middle deponent πέλατομαι, "to be." Consult line 294.

 Açep, dat. sing. of ales, q. ȃ. Consult line 416.

Τίσω, Epic and Ionic for ἔτεκω, 2 aor. of τίσω, &c.

Megáropou. Consult line 396.

'Epelovos, nom. sing. fem. fut. participle, belonging to émpe.

Line 419. Consult line 76.

Τερπικαρανών, "delighting in the thunderbolt."—From τήρημα, "to delight," and καραν, "a thunderbolt."


'Agántsophos, accus. sing. masc. of ἀγάντσοφος, on, "very merry."—From ἄγαν and νιψί, "to snow."

Piðeta, 3 sing. 2 aor. subj. mid. of πιθύμω, "to persuade;" middle πιθύμαι, "to obey:" fut. πιθύμωμαι: 2 aor. ἐπιθύμων.

Parhmevos, pres. part. of παρμεμαι, "to sit by," or "beside."

Line 421.—From παρά and ἤμα, with regard to which last consult line 416, remarks under ἀνάσα.

'Ωκονόρων, Epic and Ionic for ὠκονόρας, dat. plur. fem. of ὠκόνορος, on, "swift-going," "swift ocean-traversing."—From ὠκός and τόρος, "a passing," "a way," &c.

Méve, 2 sing. pres. imper. act. of μενια, "to rage," "to line 422.

indulge in wrath against."—From µένις, "wrath." Consult, as regarde µένις, line 1.

'Ακοπαντα, Epic and Ionic for ἄκοπαντα, 2 sing. pres. imper. mid. of ἀκοπαντά, "to cause another to cease from a thing." Middle, "to cause one's self to cease," &c., "to refrain."—From ἀκόι and νιᾶ.

Pámev, "altogether," adverb, euphetic form for πάνταν. From πᾶς. The more common prose form is πᾶν or παντᾶκαλά.

'Okeanó, accus. sing. of ὦκεανός, oh, ṳ, "Oceanus."—(Consult note.)—Probably from ὄκε and νιᾶ, "the rapid-flowing." According to some, however, akin to ὄχυ, ὄχυν, ὄχυν, Others, again, make ὄχυνος equivalent to παλαῖς. Consult Anthoyn's Class. Dict., s. v. Oceanus, sub jtn.

'Atmonov, accus. plur. of ἀτύμων, on, ᴷ, "blameless." Consult line 92.

Aldisnev, accus. plur. Epic for Aldisnev, as if from a nominative Aldisnev, gen. Aldisnev, Epic and Ionic Aldinof, "an Ethiopiaen." No such nominative, however, as Aldisnev appears, until later authors, as Callimachus, actually formed one; and hence, in Homerian Greek, Aldisnev must be assigned, as an irregular accusative, as
HOMERIC GLOSSARY.

Line 423-428.

Αἴδης, οὖς, ὡς. —From αἴθω, "to burn," and ὤφι, "the visage," as in dictating a sunburned race.—(Consult note.)

Χθιός, ὁ, ὁν, "of yesterday," and equivalent, properly, to Line 424. Χθόνιος. It is mostly, however, used, like the adverb Χθίς, with verbs; as, Χθονίς ἑνή, "he went yesterday!" Χθόνις ἱλικεῖ "thou camest yesterday."—From Χθής, "yesterday." Observe that Χθής itself is the Sanscrit ḍvras, with which compare the Latin ὕερι, ἄεστερνυς, afterward Ærī and Æsternus; as also the German Gestern, English yester-oen, yester-day, &c.

Δοῦα, accus. sing. of δαίξ, gen. σατυρός, η, "a banquet," "a feast," "a meal."—From δαίξ, "to divide," or "distribute," as referring to each guest's getting his share, and hence the Homeric δαίξ ἑνή.

Ἐναίσαρ, Epic and Ionic for ἑναισαρ, 3 plur. imperf. indic. of the middle deponent ἑναισαρ, "to follow."—Consult line 158 Δοῦδοκαρ, dat. sing. fem. of δοῦδοκαρος, η, on, "the twelfth."—Consult line 235.

Ἐλεύσεται, 3 sing. fut. indic. of ἐλέσωμαι, "to come," or "go:" fut. ἐλεύσομαι: perf. ἐλέλθοσα.

Ποιής, Doric for ποις, but of frequent occurrence, also, in Homer and Hesiod.

Χαλκοδαρός, accus. sing. neut. of χαλκοδαρός, ὅς, "brazed-founded," i. e., standing on brass; with brazen (i. e., solid) base, or with floor of brass.—From χαλκός and βάις.

Δό, old and Epic form for δῶμα, οὖς, τό, "a manor." Observe that δό 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 δό in place of δῶμα: και in place of καιςῆ: ἀλίῳ in place of ἀλίους, &c. (Kühner, § 303, Anm. 4.)

Γενικαίσαραι, 1 sing. fut. indic. of the middle deponent γενικαίσαραι, "to embrace one's knees," i. e., to entreat, to supplicate: fut. σαίσαραι.—From γὼν, "the knee."—(Consult line 247.)

Ποιεῖσθαι, fut. infin. middle of ποιεῖθα, &c.

Ω, Consult line 59.

Ἄποθέσαρ, 3 sing. 2 aor. indic. middle of ἀποθέσαρ, "to Line 428. depart," fut. ἀπόθεσαραι: 2 aor. mid. ἀπόθεσαι. 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, § 98, note 9.) It was formerly the custom to regard such
forms as ἀπαράξον, ἀπαράξον, &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.

'Ελεύθερος, 3 sing. aor. indic. act. of λαίπω, "to leave;" fut. λαίψω : 3 aor. λιπὼν.

'Αρχαῖος, adverb, "there." Originally a neuter genitive of αὐτός, and, in full, το τόπον τό αὐτόν, "at the very place."

Line 429. Χώρισμον. Consult line 44.

'Επίκεντρον, Epic and Ironic for ἐπικέντρον, gen. sing. fem. of ἐπικέντρων, etc., "well-cinectured." (Consult note.) — From ὁκεν and γενει, "the lower girdle," in female attire. (Müller, Archéol. d' Kunst, § 339, 3.)

Big, Epic and Ironic for βίς, dat. sing. of βίς, ἐς, ἐς, "force," "violence."

'Αἰτίοις. Consult line 301.

'Απωρία, 3 plur. imperf. indic. act. of ἀπωρεῖον, "to take away, "to weary from," &c. Observe that the present ἀπωρία, 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, ἀπωρία, ἀπωρία, ἀποφρια, &c. We have, however, also the aorist forms ἀποφριας and ἀποφρᾶμενον. Consult line 356.

'Ικάνου, 3 sing. imperf. indic. act. of Ικάνου, "to come," "to line 431: proceed to," &c. An Epic and lengthened form of ἱκάνον.

'Εκατόμβων. Consult line 65.

'Αμέθυπος, gen. sing. of λυμήν, ὅ, "a harbor," "a haven."—Line 432. Ἀρχαῖος, 3 aor. mi. of στήλω, "a ship."

Πολυβάλδος, gen. sing. masc. of πολυβάλδος, ἐς, "very deep." From πολύς and ἐκάλλος, "depth."

'Ικάνον, 3 plur. 2 aor. ind. of the deponent ικανομαι, "to come;" fut. Ικανός: perf. Ικανός: 2 aor. mid. Ικάνον. — Lengthened form of Ικάνον.

'Ιστία, acc. plur. neut. of Ιστίω, ὦν, τό, "a sail" of a ship. Properly a diminutive, but only in form, of λέρος, "a web," and meaning, originally, any web, cloth, or sheet.—Homérm always employs the plural form.

Στέλλωντα, Epic and Ironic for στελλοντα, 3 plur. 1 aor. indus., mid. of στέλλω, "to arrange," "to equip," &c. fut. στέλλω: 1 aor. mid. ιστιληκαρν.—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 ὕδα, "to rig or fit out a ship." From the sense of "setting.
**NOMERIC GLOSSARY**

Line 438-439

A ship ready, and the like, comes that of "to dispatch on an err. oca. tion;" and, in general, "to dispatch," "to send," &c. In the middle it here, as elsewhere, appears as a nautical term, ὅτελα στήλεσας, "to take in or furl the sails," &c.

Ωθέν, Epic and Ionic for ὅθεν, 3 plur. 2 aor. indic. act. of ὅθημι, "to place," fut. ὅθησις: perf. ὅθησε: 2 aor. ὅθηκα: 2 aor. ὅθημα.—From a radical form ὅθω, whence ὅθημι, and, by vocative, ὅθημα, changed, for euphony sake, into ὅθημι.

Line 434. ἀντον, accus. sing. masc. of ἀντός, οὗ, ὃς, "the mast of a ship."—From ἄντος, "to place or set upright."—Another meaning, which we have seen elsewhere, is, "the bar or beam of the boom," &c. Consult line 51.

Ἰστοῦδέξω, dat. sing. of ἰστοῦδεξ, ἅ, ἃ, "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 ἰστός, "a mast," and ἀποθημα, "to receive."

Πέλασσαν, Epic and Ionic for ἰπέλασσα, 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. πελάδω: 1 aor. ἰπέλασα.—From πέλας, "near."

Προτόνων, Epic and Ionic for προτόνων, dat. plur. of πρότον, οὗ, ὃς, "a rope, or main-sail," passing over the head of the mast, and secured at both the prow and stern.—(Consult note).—From πρό, "in front," and τένω, "to stretch."

Τρίτης, nom. plur. 2 aor. part. act. of ὑπημι, "to let down," "to lower," fut. ὑψώσω.—From ὑπό and ἐπι, "to send."

Line 435. Καρπαλίμας. Consult line 359.

"Ορφην, accus. sing. of ὄρμος, οὗ, ὃς, "a mooring," "an anchorage," "a berth for a ship."—Belongs to the root ὁιφω, Latin sero, "to tie," "to fasten," and akin to ὑφω, "a series."

Προπερσέων, Epic and Ionic for προπερσέων, 3 plur. 1 aor. indic. act. of προπερσέω, "to go forward," fut. προπερέσα: 1 aor. προπερέσα.—From πρό, "forward," and ἐπισέω, "to row."

"Επτυμος, dat. plur. of ἐπτυμω, οὗ, ὃς, "an ear." In the plural, however, the neuter form ἐπτυμα, οὖ, is usual.—From ἐπτεσίω, "to sow."

Σὺνιός, accus. plur. of σῦνι, εἰς, ἃς, "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 ἑώδα. Εὐδάλων, 3 plur. 2 aor. indic. act. of Εὐδάλω, "to cast," fut. Εὐδάλω."perf. ἑβλασκα: 2 aor. Εὐδάλω.
HOMERIC GLOSSARY.

Line 438-444

'προμήθεα, accus. plur. neuter of προμήθεα, ὑπ', rá, "the stern fasts," the ropes from a ship's stern to fasten her to the shore. The term is, in fact, an adjective, προμήθεα, a, on, "of, or belonging to a ship's stern," so that προμήθεα, in the plural, has βραχύς or σχοινία, "ropes," properly understood.—From πρόμεν, "the stern of a ship."

'Εδώσα. Consult line 406.

Βαίνω, Epic and Ionic for ἔδωσα, 3 plur. imperf. indec. Line 337. act. of βάινω, "to go;" fut. βάϊνω, &c.

'παράλιον, dat. sing. of παράλιος, or, rather, παράλις, ὑπο, ὄ, properly "the sea breaking on the beach," "breakers," "surf." This meaning is plainly marked in ἸΙ., xx., 229, and Οδ., xii., 214. In other places it is needlessly taken to mean "the rugged beach," and as equivalent to βάλθιο, but even βάλθιο has only this sense in Attic. Homer always joins it with ἄλος or φυλάσσω, in the present passage may be rendered, "upon the edge of the sea."—From βάλω, βάλθη, "to break."

Line 438.

Βαίνω, Epic and Ionic for ἔδωσα, 3 plur. 1 aor. indic. act. of βαίνω. Consult line 310, remarks on βαίνω.

Βά, Epic and Ionic for βάη, 3 sing. 2 aor. indic. act. of μαίνω. Consult line 105.

Ποιστίφεω, Epic and Ionic for ποστίφεω, gen. sing. fem. of ποστίφεας, on, "ocean traversing," "sailing over the deep."—From πόντος, "the deep," and πείνα.

Βομβύς, accus. sing. of βομβύς, ὄ, ὄ, "an altar." Properly, Line 440, "any elevation wherever to place a thing, "a stand," "a base," "step," &c., but mostly used of erections for sacred purposes, as an altar, with steps leading to it, &c.—From βαίνω, βαίνω, conveying the idea of ascent.

Πολυμαίρις. Consult line 311.

Line 441. Φειλέω. Taken as a possessive. Consult line 20.

Τίθει, Epic and Ionic for τίθει, 2 sing. imperf. indec. act. of τίθει, "to place," poetic and Ionic form for τίθομαι, used by Homer only in the 3 sing. imperf. τίθει, and, as here, τίθει. Never occurs in Attic Greek.

Line 442. Χρύσος, voc. sing. of Χρύσης, ὄ, "Chryses."

Line 443. 'Αγίας, Epic, Doric, and Εολις for ἡγίας. Consult line 78.

'Ερέμων, 1 aor. infin. act. of ἐρέμω, "to effe-up." fut. ἐρέμω.

Line 444. 1 aor. ἐρεμώ. Consult line 315.
HOMERIC GLOSSARY.

Line 444-450.

*Πλασμένθε, Epic for *Πλασμένθε, 1 plur. 1 sbr. subj. of the middle
*πεισάνθ, "to propitiate!" fut. *πεισάνθει. — *Πλασανθ, "provisions."

*Πλόπστονα, accus. plur. neat. of *πλόπστονας, on, "producer- 
tive of many groans," "causing many groans." — From *πο- 
l̃γονα and *πένα, "to groan."

*Κάπη, accus. plur. of *κάπη, το, τά, "sea," "sorrow," especially 
mourning for one dead. — From *κάπη, "to trouble," "to distress."

*Έραψα, 3 sing. 1 sbr. indic. act. of *έραψη, "to send upon," "to in 
*έρας, "to send."

Line 445. 3 sing. 1 sbr. indic. middle of *έραμαι, "to re- 
ceive."

*Χαλκόν, prem. part. of *χάλκω, "to rejoice."

Τό, Epic and Ionic for *οί, nom. plur. of *θ, τό, the old 
form for which was *τό, *τά, nom. plur. *το, *τά, τά.

"Οδ. Consult line 402.

"renowned," "famous." — From *κλειτή, "to celebrate," "to render fa-
mous."

Line 448. *Εξείσ, adverb, "in continued order," "in a row," "own 
after another." Poetic for *εξείδις, and this from *έχω: fut. 
*έξειν, "to hold on," i.e., to continue, &c.

*Εστησα, 3 plur. 1 sbr. indic. act. of *έστησα, "to place!" fut. *στη-

*Εδομένον, accus. sing. masc. of *έδομένας, on, "well-built," or 
"fashioned," of stone work. — From *έν and *έδομαι, "to build," "to con-
struct!"

Line 449. *Χερνίψαστο, Epic and Ionic for *έχερνίψαστο, 3 plur. 1 sbr. 
indic. of the middle deponent *χερνίψαστο, "to wash one's 
hands," i.e., with lustral or holy water, especially before sacrifice: 
fut. *έχερνίψαστο: 1 sbr. *έχερνίψαστο. — From *χειρ and *νίππω, "to wash."

*Οιλογούμε, accus. plur. of *οιλόγωμε, on, ai, "bruised or coarse-
ground barley-meal" (mixed with salt), and sprinkled over the head 
of the victim at a sacrifice. — From *οιλάια, "course barley," and *έω 
"to pour," "to sprinkle copiously."

*Ανέλειφο, Epic and Ionic for *άνελειψα, 3 plur. 2 sbr. indic. mid 
of *άνελεφα, "to take up!" fut. *άνελεφα: 2 sbr. *άνελεφα: 2 sbr. mid. 
*άνελεφα. — From *άνευ and *άλειψω, "to take."

Line 450. *Εδέρτο, Epic and Ionic for *έδέρτο, 3 sing. imperf. indm 
middle of *έραμαι, "to prau." Consult line 435.
HOMERIC GLOSSARY.

Lane 460-460.

Ἀνάσχον, 3 aor. part. act. of ἀνακοίτω, "to uplift," "to hold up!" fut. ἀνασκότω and ἀνασκήνω: perf. ἀνακοίτηθα: 2 aor. ἀνακτάνον. — From ἀνα and ὀκοίν.

Πάρος, adverb, "before," "formerly." — In form, πάροι stands between παρά, προ, and προ, though, in signification, it belongs to προ.

Ἐκλαίεις, 2 sing. imperf. indic. act., with aoristic signification, ὥσιν, "to hear?" a present, however, which does not occur in the Homeric writings.—Compare the Sanscrit crn, Latin elio, aus-cul- 

Edesoménn, Epic and Ionic for ἐδεσένον. Consult line 43.

Lane 454. Τίμησον, Epic and Ionic for τίμησαν, 2 sing. 1 aor. indic. act. of τιμᾶω, "to honor," fut. τιμήσατε: 1 aor. τίμησαν.


Lane 455. Ἐπικαρθίζον. Consult line 41. Εὔλαθι. Consult line 41.

Δαναόις. Consult note on line 42.

Ἐξακολουθεῖ, Epic and Ionic for ἐξακολουθοῦν, 1 aor. middle of ἐ- 

Lane 458. Ἐπιβάλλοντο, Epic and Ionic for ἐπιβάλλοντο, or, rather, ἐπιβάλλον το, 3 plur. 2 aor. indic. middle of ἐπιβάλλω, "to cast forward," "to sprinkle," fut. ἐπιβάλλω: 2 aor. ἐπιβάλλων: 2 aor. midd. ἐπιβάλλοντο or ἐπιβάλλοντον.

Ἀδιέρνασαν, Epic and Ionic for ἀδιέρνασαν, 3 plung. 1 aor. in-

Lane 459. dic. act. of ἄδειρω, "to draw back," fut. ἄδειρθον: 1 aor. ἄδειρνον.—From αὐτ, "back," and ἐρεφ, "to draw." Ἐπιβάλλεις, 2 plur. 1 aor. indic. act. of ἐπιβάλλω, "to cut the throat" of a victim, "to cut off!" hence, "to offer in sacrifice."—The root is probably ἐπαρεγεῖ, as it appears in the 2 aorist, ἐπιβάλλον, and in ἐπερίσση, ἐπερέθη.

Ἐδεσέν, 3 plur. 1 aor. indic. act. of ἐδέσω, "to slay," "to skin," said of animals, &c. fut. ἐδέσω: 1 aor. ἐδέσω: perf. ἐδέσθην.—Compare the Sanscrit  isc, "to cut a sander." Μαροῖς, accus. plur. of μαρός, ou, ὁ, "the thigh!" properly, the upper, fleshy part of the thigh, the ham. Homer uses the word of animals only in the phrase μαροῖς ἔδεσθην. — Consult line 40. remarks on μαροῖ.
LINE 461. Διάνυσσα, accus. sing. fem. (agreeing with κυνάω understood), from διερέω, gen. διάνυσσος, an adjective of one termination. (Consult note.)—From δίς, "twice," and πύσσα, "to fold." "Imbodérron, 3 plur. 1 aor. indic. act. of ἵμμερτειν, "to place the raw pieces," cut from a victim, on the thigh bones, when piled in order, and wrapped in the fat membrane: fut. θεῦ. Only a poet's word.
—From ὅμις, "raw," and τίθησι, "to place."

Line 462. Καῖξ, Epic and Ionic for ἱκεῖα, 3 sing. imperf. indec. act. of καίμω, "to burn." Consult line 52.
Σχίζαω, Epic and Ionic for σχίζειας, dat. plur. of σχίζα (Epic ionic σχίζα), gen. ἔς, ὅ, "a sick of left wood."—From σχίζω, "to cleave."

Line 463. Αἶθεος, Epic and Ionic for ἅλετε, 3 sing. imperf. indic. act. of λέθω, "to pour a libation!" fut. ψω. Compare the Latin liber, libatio.

Nεός, nom. plur. of νεός, νεά, νεόν, Epic and Ionic νεός, νῆ, νέον, "new," "young." In the plural, νεναι, and of νέος, "youths," "young men."—The word νέος must have been, originally, νέος. Compare the Sanskrit nasa, Latin nomen, German neun, and English new.

Εἴχω, Epic and Ionic for εἴχων, 3 plur. imperf. indic. act. of ἐχω, "to hold."

Πειπωδελα, accus. plur. neut. of πειπωδελον, on, τδ, "a fire pronged fork," used, in sacrifices, for stirring the fire, and especially for holding down the flesh in its place. (Consult note.)—From τῆς πτηνῆς, Epic for πτηνῆς, "fire," and ἄνθος, same as ἄνθος, "a flint," "a prong."
Glotius 580

Σπαλάχνα, accus. plur. of σπαλάχνην, ou, τό, "an inward part, an entrail." In the plural, σπαλάχνα 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 σπαλάχνα are the viscera thoracis, as distinguished from the bowels, or viscera abdominis.—The term is probably akin to σπάλαχνα, "the silt," or "spleen."

"Επίστροφα, 3 plur. 1 aor. indic. of the middle exponent πατέσωμαι, "to eat," "to feed on," and simply "to taste?" 1 aor. επιστρέφων: perf. πατέσωμαι. An Epic and Ionic verb. The a in the radical syllables is always short, which at once distinguishes the aorist επιστρέψαμεν, part. πατέσαμον, of πατέσωμαι, from επιστρέψαμεν, πατέσαμον, aor. of πατέσαμον, "to get, acquire," &c.

Μετέπειλον, Epic and Ionic for ἐμετέπειλον, 3 plur. impert.

465. indic. act. of μετέπειλον, "to cut into small pieces," "to cut up;" always said, in Homer, of cutting up meat before roasting.—Akin, perhaps, to μέταλλος, μέταλλος, and Latin mutiurus.

"Οδιόλαιν, Epic and Ionic for οδιόλαιν, dat. plur. of οδιόλαιν, σι, σε, "a spirit."—Οδιόλαιος is merely οδιόλαιος, with o prefixed.

"Επειραν, 3 plur. 1 aor. indic. act. of πείρω, "to pierce through and through?" fut. περύων: 1 aor. πείρα: 2 aor. επείρα: perf. πέπαιρα: πέπαιρα:—1 aor. πέρας, "the last or highest point," &c.

"Επείρας, 3 plur. 1 aor. indic. act. of ἐπίρας, "to roast?"

466. fut. ἐπίρας: 1 aor. ἐπιράς. Akin to ἔφισον.

Περισφαίδες, adverb, "carefully."—From περισφαίδες, and this from περισφαίζωμαι, "to think about," "to consider on all sides," "to be careful about." Consult remarks on φοινίκας, line 83.

"Ερότανατ, Epic and Ionic for ἔροτανατ, 3 plur. 1 aor. midst. of ἐρωτάω, "to draw off?" fut. ἐρωτάω, 1 aor. ἔρωτα: The Epic and Ionic present in εἰρώτας, fut. εἰρώτας, &c.

Πάνοσατο, Epic and Ionic for πᾶνοσατο, 3 plur. 1 aor. in-

467. indic. midst. of πάνω, "for Ionic for the reduplicated 2 aor. midst. of τεῖχος, "to prepare?" fut. τείχος: 1 aor. τείχων: 2 aor. τείχων, and, with repul-

ciation, τέτυκαν: 2 aor. τετυκών, and, with repul-

ciation, τετυκών, &c.

Δάκρυ, accus. sing. of δάκρυ, δάκρυ, ἦ, "a banquet," "a feast," "a meal."—From δακτύλιο, "to divide," "to distribute," i.e. as a share at banquets, &c.
NOMERO GLOSSARY.

Line 468-473.

Δείσματος, Epic and Ionic for δείσιμον, 3 plur. imperf. die. middle of δείσμα, "to feast." Literally, "to distribute," assign as a share, especially at meals or banquets: fut. mid. δείσμα —From δείσαι, "to divide," "to distribute."

Εδώμα, 3 sing. imperf. indic. mid. of the deponent δεώμαι, "I feel the want of," "to be deprived of;" fut. δεώμασαι. There is also an active form δεώς, but of less frequent occurrence. —Observe that δέω and δέωμαι are Epic and Ἐοικός for δέω and δέωμαι.

'Ελος, gen. sing. fem. of λίος, λίοι, λίον, Epic and poetic lengthened form from λίος, η, ον, "equal," "alike."

Πόδος, gen. sing. of πόδις, ός, η, "drinking."

Line 469. πόδως, "to drink."

'Ελεύθερος, gen. sing. of ἔλευθερος, ύς, η, "eating," "food." —From ἔλευθερος, "to eat."

'Εξ, "away." Adverb in Homer. Afterward a preposition.

'Ερων, accus. sing. of ἔρως, ον, η, the oldest, but a merely poetic form of ἔρως, "desire," "love."

'Εντός, 3 plur. 2 aor. indic. middle of ἐντός, "to send," "to send away" more freely, "to take away;" fut. ἐντός: 1 aor. ἐντός: 2 aor. ἐντός, ἐντός, &c.

Κοίμω, nom. plur. of κοίμος, ον, η, "a youth," "a boy."

Line 470. Epic and Ionic for κόροι, from κοίμος, ον, η. As regards the derivation, consult remarks on κοίμων, line 98.

Κρατήρως, accus. plur. of κρατήρ, ὄρας, ον, ο, Epic and Ionic for κρατήρ, ὄρας, ο, "a mixer." (Consult note.) —From κρατήρων, "to mix."

'Επεστήμωσα, 3 plur. 1 aor. indic. med. of ἐπιστήμω, "to fill with light" (consult note): fut. ἐπιστήμωσα: 1 aor. ἐπιστήμωσα: 1 aor. med ἐπιστήμωσα. —From ἐπί and στήμω, "to crown," &c.

Ποροί, Epic and Ionic for ποροί, gen. sing. of πορόν, ον, η, "drink." Observe the distinction between this form and πότος, ον, η, "a drinking-bout," &c. —From πόω, πώς, "to drink."

'Νομίζωσαι, Epic and Ionic for ἄνομίζω, 3 plur. 1 aor. in Line 471. die. act. of νομίζω, "to distribute;" fut. νομίζωσα: 1 aor. νομίζω σα: —From νόμιζω, "to distribute."

'Επιστήμων, nom. plur. 1 aor. part. middle of ἐπιστήμων. (Consult note.)

Δισεπιστήμων, Epic and Ionic for δεισαμ, dat. plur. of δεισαμ, αι, οι, "a sir."

'Πανάημορος, nom. plur. masc. of παναημορός, α, ον, "all day long," "being a king all day." —From ράς, "all," and ημέρα, "a day."
HOMERIC GLOSSARY

Line 472-477.

μαλη. dat. sing. of μαλη, ης, η, "song." Sometimes said of song and dance combined, in honor of a deity. In the present passage, however, it refers to song alone.—From μιλη, "to sing," &c

θάλασσαρος, 3 plur. imperf. indic. of the middle deponent πλασμαται "to propitiate," "to appease," fut. πλασμαται. — From θαλος, "propitiation."


Παιάνων, accus. sing. of παιάνων, ονος, ο, "a pan.," "a feast. hymn." (Consult note.)—From Παιαν, an appellation of Apollo as the healing deity; the burden of the song being ἵη or ἕ ρα Παιαν, in thanksgiving for deliverance from evil.

Line 476. 'Εκάργυρον, "the far-working one." Consult line 147.

Τέρπερο, Epic and Ionic for τέρπερον, 3 sing. imperf. indic. pass. of τέρπω, "to delight;" fut. τέρπην: 1 aor. τέρπην. — The Greek τέρπη is the Sanscrit trip, "gaudere," "satiari." Probably akin to τρήπω.

"Ημος, "when," Epic, Ionic, and poetic adverb. Dorn. form ἤμος. The Attics employ ὤμε in its place. Not to be confounded with ἤμος, ἄξοι, ἤμος, for ὄμερος.

"Ηλιος, Epic, Ionic, and poetic for ἄλος, on, ο, "the sun."

Κατάθε, 3 sing. 2 aor. indic. act. of καταθέων, or κατάθηκον, "to go down," "to go under;" fut. κατάθηκον: 1 aor. κατάθηκα: 2 aor. κατάθηκα. — From κατά, "down," and δω or δοῦμι, "to go," &c.

Κηφής, ας, τς, "darkness." In Attic the genitive is κηφής: it later writers, also κήφης. Attic dative κήφη, but Epic always κηφή. — From κῆφος, "a cloud," "mist," &c: akin to γνήφως and ἀνίφως.

Κομμήςαντο, Epic and Ionic for κομμήσαντο, 3 plur. 1 aor. Line 476. indic. middle of κομίζω, "to pull another to sleep." In the middle, "to pull one's self to sleep," "to tie down to sleep." fut. ἤνω. — Akin to κηφής, κηφίς, and Latin cumbo and cumb.

Προμονια. Consult line 436.

"Ηρυγνείς, "child of the morning," "daughter of the dawn." Feminine form of ἁρυγνης, and always employed as at epiph. of Ἡρ, or "Aurora." — From ἥρι, "early," "at early dawn," and the radical γνω.

Φῶς, Epic and Ionic for Φώς, 3 sing. 2 aor. indic. pass. in a middle sense, of φαινω, "to show another;" in the middle, "to show one self," "to appear." fut. φαινοί: fut. mid. φαινομαι: 2 aor. act. τρε
GOMERIC GLOSSARY

Line 477-488.

σων: 3 aor. pass. éphónon.—Lengthened from the root φω-, which appears in φῶς, "light;" Sanscrit bhā, "lucere."

Ποδόπτυλος, on "rosy-fingered," an epithet of Ἑός, "Aurora, or the morning-red.—From ῥόδον, "a rose," and δάπτυλος "a finger."

Ἡός, gen. ῥόδος, contr. φῶς: dat. ῥόδος, contr. φῶς: accus. ῥόδον, contr. ῥόδος, "Aurora," "the morning-red," "daybreak," "dawn" &c. In the present passage, Aurora, the goddess of the morning &c., the morning personified.

Line 478. Ἀνάγονον, Epic and Ionic for ἀνάγωνον, 3 plur. imperf. in die. middle of ἄναγχω. (Consult note.)

Line 479. ἰμένον, accus. sing. masc. of ἰμένος, η, on, "fair," "favorable." Used only in the phrase ἰμένος ὀδός, "a fair breeze."—Probably from ἰμοῖς, ἰμάινοι, "smooth," "softly gliding," opposed to a rough, boisterous wind. According to others, who write ἰμενος with the rough breathing, it comes from ἰμάεις, and denotes a following, and so a favorable wind. Compare the Latinventus secundus.

Ὀδός, accus. sing. of ὀδός, on, ὁ, "a fair wind or breeze," right aster, and best derived, therefore, from ὀφί, "a tail-wind," "a stern-wind."

Ἰεί, 3 sing. imperf. indic. act., Epic and Ionic (as from a form ἱεῖ), of ἱμέν, "to send." Compare remarks on ἵφει, line 323.

Line 480. Στέισανθον, Epic and Ionic for στέισανθον, 3 plur. 1 aor. indic. mid. of στηνεύ, "to place," "to set up," "to erect."

Πέτασαν, Epic and Ionic for πετάσαν, 3 plur. 1 aor. indic. act. of πετάνωμι, "to spread," "to expand;" fut. πετάνω: 1 aor. ἐπέτασα—Akin to πέταμα, πέταμα, "to spread the wings in flight."

Πρῆσεν, Epic and Ionic for ἐπρήσεν, 3 sing. 1 aor. indic. Line 481. act. of πρήσω, "to blow," "to stream powerfully;" fut. πρῆσω: 1 aor. ἐπρήσα. Hence πρήστηρ, "a violent wind."

Στειροῦ, dat. sing. of στειρόν, ὑ, ὑ, Epic and Ionic for στειρά, ὑ, ὑ, "the keel of a ship." More literally, "the stout beam of a ship's keel," especially the carved part of it, the cutwater—Strictly speaking, the feminine of στειρός, a, on, "firm," "stout," "solid."

Πορφόρος, "dark," nom. sing. neut. of πορφόρος, a, on, Epic, ω: Attic πορφοτος, a, oiv. The first notion of this adjective was probably of the troubled sea, "dark," "purple," as coming from πορφύρω (probably a reduplicated form of φωρύς), "to grow dark," and said especially of the sea; as in the following: ὅς ὅτε πορφύρη πάλαινος μέγα κόματι κυφό, "as when the vast sea grew loud with its
NOMER L GLOSSARY.

Lem 482-488
dumb swell" (i. e., with waves that do not break, opposed to κόλα 
\textit{αλαίς}), II, xiv, 16.—Afterward used to indicate dark-red, but varying 
in shade, &c. The common derivation from \(ψ\rho\) and \(φ\rho\) is erro 
neous.

Мαγία, neut. accus. plur. of \(μεγάς\), taken adverbially.
\textit{λαχεί}, 3 sing. imperf. indic. act. of \(λάχει\), "to roar!" fut. \(λαχείω\) 
perf. \(λαχη\) "\textit{ELeven, 3 sing. imperf. indic. act. of \(θεί\), "to run," fut. \textit{Lem} 483. \(θε

\textit{ειομαι}.}

\(\text{Διαπρόσωπος, Epic and Ionic for \(διαπράσωπος,\) nom. sing. fem. 
pre. part. of \(διαπράσω\) : fut. \(διαπράζω,\) Epic and Ionic for \(διαπράσω,\) 
fut. \(διαπράζω,\) "to accomplish, \"to perform."—From \(δί\) and 
\(ντράσω)."

\(\text{Κέλευθος, accus. sing. of \(κέλευθος,\) on, \(θ, \"a route,\" \"a course,\" 
&c. In the plural, \(κέλευθα.\)—According to some, from \(κέλλω,\) κε 
\(λέω\) : but more naturally from the radical \(λέω, \" to come or go."

\(\text{Ηπείρος, Epic and Ionic for \(ηπείρος,\) gen. sing. of \(ηπείρος. \textit{Lem} 485. \(ου, \(θ, \"the shore." \ Literally, \"the main-land," but in Ho 
mer usually said of the land as opposed to the sea.—Usually derived 
from \(απείρος, \" boundless," \&c., scil. \(γη."

\(\text{Ερυθναν, Epic and Ionic for \(ηρυθναν,\) 3 plur. 1 aor. indic. act. of 
\(τρίω, \"to drag," \"to draw." Consult line 466. \textit{Lem} 486. \(γροφ,\) adverb, \"high,\" \"high up."—From \(γροφ,\) \"height." 
\(\text{θαυμάθες, dat. plur. of \(φαμαθός,\) on, \(θ, \"saw,\" especially of the 
sea-shore; also the sandy shore itself.—A poetic form of \(φίλμος 
which last is from \(φως, \"to crumble away," \"to comminute."

\(\text{Εμπορα, accus. plur. of \(καμα,\) αρος, το, \"a prep." (Consult note.) 
\textit{Tάσωναν, Epic and Ionic for \(τάκτοναν,\) 3 plur. 1 aor. indic. act. of 
\(τατού, \"to extend," \"to stretch out.: perf. pass. \(τατούμενοι.\)—This 
verb, like many others in -\(αα,\) passes into -\(ος,\) as \(ρόω,\) whence the 
passive \(ρόουμαι,\) in II, xvii, 393.—From a root \(ραυω,\) akin to \(ραυ,\) as in 
Sanskrit \(ραυ, \"extend.\) Compare \(τατον,\) fut. \(τατο-,\) and \(τάνος, 
\(τάνω,\) as also the Latin \(ten-do, ten-so, ten-us, ten-or,\) the German 
\(\text{der, and English skin.}

\(\text{Επικόσμεωσαν, 3 plur. imperf. indic. mid. of \(παδίς, \"to be 
scattered."—In the middle, \"to scatter themselves." A col 
lateral form of \(παδίσκωνυμει. The active \(παδίς\) seems to remain 
only in compounds.

\(\text{Μάξια, Epic and Ionic for \(μάξια,\) 3 sing. imperf. indic. act 
\(μαξίω, \"to catch, to rake," \"to rake. From \(μαξω, 
\"rake."

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Line 488–490.

Παλμειος. Consult line 431.

Δεκαπηλος. Consult line 431.

Line 489. Διογενος. Consult line 337.

Παλειος, gen. sing. of Παλειος, gen. ευς, Ionic ης, "Paleus." Thst Epic poets sometimes, as in the present instance, shorten the final long vowel in the genitive, for the sake of the verse. Thus, Παλειος for Παλμειος.

Πολεκερος, Epic and Ionic iterative imperfect, 3 per-
son singular for ἐπιλειτη, from πολεμοι, "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 -εκου, -εκε, -εκε, and in the middle or passive -εκομη, -εκοι, -εκερο, to indicate an action often repeated, and hence this is called the iterative form. — (Kähler ἀ 110, 1.)


εϕιδονθακες, 3 sing. imperf. indic. act.: iterative form for εφινδω, from φινδω, "to pine away!" and also transitive, "to waste away," "to cause to pine." —Observe that φινδω is a poetic form for φινδω, and, as regards the termination -ακε, consult line 490.

Φις, "his." Taken as a possessive. Consult line 20.

Αδη. Adverb, shortened from αυτωθη, "there," "on the spot." — Said, also, of time, "forthwith," "straightway.

Πολεκερες, 3 sing imperf. indic. act.: iterative form for ἐπιλειτη, from πολεμη, "to long for;" fut. usu. ποθος, also ποθεμα: I τον ἐπιθεμα, in Attic usually ἐπιθεμα. — From ποθος, "a longing." "Aether, accus. sing. of αυτη, ης, η, "a battle-cry." Homer is fond of joining αυτη τε πολεμος τε, as in the present passage.

Line 494. "Ios, 3 plur. imperf. indic. act. of ενι, "to go."

"Ηχυς, 3 sing. imperf. indic. act. of ἄρχος, "to begin," "to begin for others," "to take the lead," &c. ; fut. ἄρχω.

Αδηθερο, 3 sing. 2 aor. indic. mid. of λανθω, "to escape notice." Middle, "to forget," i.e., to cause a thing to escape one's own notice: fut. λανθω : perf. λανθη. Middle, λανθωμεν, fut. λανθημαι : 3 aor. λανθημα. — Lengthened from the root λαθ. Compare Latin latius.

"Εφινδων, Epic and Ionic for εφινδών, gen. plur. of εφινδω, "v. trinus.: "Poetic word, from εφινδω.
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Line 496-502.

'Eos, gen. sing. masc. of the possessive tós, it, Éos, Epic and Ionic for δή, ὑ, "his, her, its."

Ἀναδύεσθαι, 3 sing. 2 sor. indic. mid. of ἀναδύωμαι, "to emerge," fut. ἀναδύομαι. Consult remarks on ἀναθέσθαι, line 438.

Ἡριη, "amid the mist of the morning" (consult note).

Line 497.

nom. sing. fem. of ἀρείας, ἀ, ἄ, Epic and Ionic for ἀρείας, ἀ, ἄ, from ἄρης, in the sense of "mist," "haze."

Line 498. Ἐφεσ. Consult line 329.

Ἐρῶνα, accus. sing. of εὐφώνοι, -οας, ὁ, "the wide thundering," from εὐφώ, and ὑ, "the voice!" better than ὑ. If, however, ὑ be adopted as one of the component parts, the term will then signify, "far-glancing," "far-seeing."—Voss defends the derivation from ὑ, which must be taken in Orph. Lath., 18, 60.

Κρονίδης, accus. sing. of Κρονίδος, ὁ, ὁ, "the son of Saturn," i.e., Jove. A patronymic from Κρόνος, "Saturn."

Ἄτερ. Adverb, construed with the genitive, "apart from." Only poetic.

Line 499.

Κορυφή, dat. sing. of κορυφά, ἥ, ἥ, "a summit," "a peak."

—From κόρος, "the head," and this from the radical κόρ, as denoting the sun, with the kindred idea of elevation.

Πολυδείριας, gen. sing. of πολυδείριος, -ίους, ὁ, "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 46. Τοῦν. Consult line 407.

Σκαίη, dat. sing. fem. of σκαίος, ἡ, ἡ, Epic and Ionic for σκαίος, ὁ, ὁ, "left," and answering to the Latin scimus, which last comes from its digammatized form σκαίος. Compare the English skive, and low German schieff. —With σκαίη here understand χειρ.

Δετειρή, dat. sing. fem. of δετειρῆς, ἡ, ἡ, Epic and Ionic for δετειρῆς, ὁ, ἢ, lengthened form of δετῆς, "right." —Supply here χειρ, as in the previous word.

Ἀνδρέωνος, gen. sing. of ἀνδρέων, -όνας, ὁ, "the chin," especially the under part. Some derive it from ἄνδως, others from ὀδηρ, "the beard or spike of an ear of corn," whence ἀνδρεικός, in same signification, but the former is more probable, since Homer himself uses μερῶν of the sprouting of the beard (Od. xi., 350).

HOMERIC GLOSSARY.

Line 503-5:0.

"Όψις, Epic and Ionic for άς, the augment being dropped; 1 sing. 1 aor. ind. act. of δοίνυμι, "to aid," "to prove of advantage to," "to help;" fut. δοίης: 1 aor. δοίησα.—Reduplicated from a root 'ON', which appears in the derivative tenes and forms.

Line 504. Κράτιον τέλειον: Consult line 41.

Line 505. Τάμνων, 2 sing. 1 aor. imper. act. of τάμω, "to honor" fut. τάμνω: 1 aor. τάμησα.—From τάμη, "honor;" Τάμνωντας, superlative degree of οὐκόμορος, and this from οὐκός "waste," and μόρος, "fate;" "wasting;" "dying;" "dying." "Entrier;" 3 sing. imperf. indic. mid. of πέλω. Consult line 418, and note on the same.

Mv. Consult line 29.

Line 506. Consult line 356.

Line 507. Consult line 356.

Line 508. Περ. Consult note on line 131.

Line 509. Τάμων, 2 sing. 1 aor. imper. act. of τάμω, "to honor;" fut. τάμω: 1 aor. τάμησα.—Not to be conjoined with τάμω. Compare line 43.

'Ολιψίς, voc. sing. masc. of 'Ολιψίος, on, "Olympian," an epithet of Jove, as monarch of, and dwelling on, Olympus. Sometimes applied, also, to the other deities. Consult line 18.

Μυτίερα, voc. sing. of μυτίερα, -ας, Epic and ΑEolic form for μηντίςς, on, δ, "an adviser," "a counselor." In the present passage, however, it has the force of an adjective or epithet, "counseling," "full of advice."—From μίτης, "counsel," "advice;" like διήςς, from δις, and πολιήςς, from πόλις.

Τόφρα, adv., "for so long a time." Corresponding to the relative form ὑφρα. Sometimes it stands absolutely, "meanwhile," the time referred to being before known.

Τρόμεσις. Consult line 408.

Tηθέν, 2 sing. pres. imper. act. of τηθώ, "to place." Consult line 441.

Κράτος, accus. sing. nect. of κράτος, -ος, τό, "might," "power," "strength."—Probably akin, in its poetic form κάρος, to the German hart, and English hard.

Tλων, 3 plur. 1 aor. subj. act. of τλώ, "to honor."—Consult line 508.

Οψέλλων, 3 plur. pres. subj. act. of οψέλλω, "to increase;" fut. οψέλω: 1 aor. οψέλλω. An old poetic verb, not to be confounded with οψέλλω, "to own." Homer only uses the present and imperfect active and passive, and ΑEolic opt. aor. οψέλλουν.—Compare line 358.
Homer's Glossary.

Line 510–512.

Ε, α' έκσ. sing. of the pronoun of the third person, without nominative, and always enclitic. Frequent in Homer, but rare in Attic, as there the compound ἄντων is used for ἐ when the latter is reflexive, and otherwise the simple οὕτων. — Consult, as regards the old nominative of ἐ, Anthon's enlarged Greek Grammar, p. 203.

νεφέλασκος, nom. sing. of νεφέλασκος, gen. -ας, 3, ἔριθη 511 and Ἑος for νεφέλασκος. -ов, δ., "the cloud-collector," used here as an epithet, "cloud-collecting," from νεφέλος, a cloud," and ἄγωσος, "to collect."—The genitive-form νεφελάσκος, employed by Homer (II, v, 631, &c.), is from νεφέλασκος, Doric for νεφελάσκος.

Line 512. ἀκέων, "in silence," "silently." In form a participle, but used by Homer as an adverb, and occurring even with a plural verb; as, ἀκέων δαίμονες (Od., xxii., 89). We find it also in the dual, ἀκέωντες (Od., xiv., 185), but never in the plural. Although ἀκόνων occurs in the Iliad and Odyssey, yet ἀκέων stands also with feminines (II, iv., 22).—Akin to the Latin tacere. Buttman supposes an adjective ἀκόνος, "non hiscens" (a, priv., and κάι, καίω, καίσω, hisco), i.e., silent; then, from the feminine ἀκέων would have come into the Ionic dialect ἀκένος and ἀκενός, and from the neuter singular ἀκόνος would be formed ἀκόνως, according to the analogy of θλαιον, θελον.—(Lexil., p. 73, ed. Fishlake.)

ἀγνό, adv., "long," "for a long time."—Akin to ἀγιος and ἄγιος.

'Hero, "he set,"" 3 sing. imperf. ind. of ἅμα, "I sit!": thus, άμης, ἄμης, ἁμησος, &c.—Strictly speaking, however, ἅμα is a perfect, and ἁμαν a pluperfect of ἁμασ: and the literal meaning of the former is, "I have seated myself, and remain seated," i.e., "I sat!" and of ἁμης, "I had seated myself, and remained seated," i.e., "I sat!" fut. ἁμησος. There is no such active as ἁμας, "to set," "to place!" though, as if from it, we have the transitive tenses, ἁμισος, mid., ἁμισως: fut. mid. ἁμισαι, &c.

'Ημπραμ, 3d sing. 1 aor. indic. mid. of ἄντων, "to attach," "to connect," in the middle, "to attach one's self to any thing," "to touch!" fut. ἁμπραμ: 1 aor. act. ἁμπραμ: 1 aor. mid. ἁμπραμ.—Root probably the same as the Sanscrit ap (compare the Latin ap-tacer), with the copulative prefix d = sa: hence, also, capio, ap-ta; and hence the German heisten, heften.

Line 513. Ως, for ἀντως. Observe the accentuation.

'Εξορ, 3 sing. imperf. indic. mid. of ἑραξ, "to hold," "to have!" in the middle, "to hold one's self to," "to cling to!" fut. ἑραξ. 

'Επιπλοπνία, Epich for ἐπιπλοπνία, nom. sing. fem perf. pert. act of
Lamb 512-518.

ομφήμα, "to grow on," "to grow unto," "to be in," &c., "to be nestsal
in," fut. ἐφήμαι, &c., from ἐφεσσε and φες.

Ἐπερα, "said," "spoke," 3 sing. imperf. indic. mid. of ἐψα, "to
speak," "to say," in the middle, besides these meanings, it signifies
"to cause to be told unto one," "to ask."

Ὑμεῖς, "for certain." Properly the neuter sing. of the
adjective ὑμεῖς, -ες, "unsailing," "unserving," but used
here, and more frequently, also, elsewhere, as an adverb.—From ὑπ.,
negative prefix, and ὑμαίνω, "to err," "to fail," &c.

Ὑπόσχεσθαι, 2 sing. 3 aor. imper. of the middle deponent ὑποσχέσθαι,
-σμαι, "to promise!" fut. ὑποσχέσθομαι: 3 aor. ὑποσχέσθω: 3 aor. im-
per. ὑπόσχομαι, old form ὑπόσχονται, Epic and Ionic ὑπόσχοντα.-Strictly,
only a collateral form of ὑποσχέσθαι, which accordingly supplies sev-
eral of its tenses.

Κατάνευον, 2 sing. 1 aor. imper. act. of κατανεύω, "to nod," espe-
cially "to nod assent," "to ratify a promise with a nod," fut. κατά
νευόμαι.—From κατά and νευό.

Ἀποκείμενος, Epic for ἀπεκείμενος: 2 sing. 2 aor. imper. act., from ἀποκειμένος, for ἀπεκείμενος, "to refuse." Literally, "to speak,
say, or tell out boldly or bluntly," from ἀπο and εἰκείναι.

Οὐχιδιλλος, nom. sing. masc. 1 aor. part. act. of οὐχιδιλλοῦμαι,
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 ex-
pressed in words (consult note); fut. ὀχιδιλλέω.—An Epic term, prob-
ably from ὀχιδίμενος, "a burden," "a heavy load," only differing from ὀχιδίλλοι in that this was used strictly of bodily burdens, as well as
metaphorically, but ὀχιδίλλω only metaphorically.

Ἀλογος, nom. plur. neut. of ἄλογος, -ον, "mischiefous." 


"mischief."

Ἐχθροπιθος, 1 aor. infin. act. of ἐχθροπιθοῦμαι, "to quarrel with," "to
become an enemy to;" fut. ἐχθροπιθεύομαι: from ἐχθροπιθοῦ, "hateful, a
hostile." According to Buttmann (Lexil., s. v. ἐχθροπιθοῦμαι), the
form ἐχθροπιθοῦμαι comes from ἐχθροπιθοῦς and ὑπερτον, ὑποται, and signifies,
properly, "hostile-looking" but probably it is only a lengthened form of ἔχθρος, like ἀλλοικος, ἀλλοτατος, &c., a view which appears to be
confirmed by the accent.

Ἐφεσες, 2 sing. fut. indic. act. of ἐφεσμοι, "to incite," "to stir up," fut. ἐφεσα: 1 aor. ἐφεσα: Ionic ait Epic ἐφεσησ — from ἐφι and ἔμα.
HOMERIC GLOSSARY.

Line 519–536.

Line 519. Ἐπεδροθή. Consult line 400.

"Ἑπιδροθήν, Epic and Ionic for ἐπεδροθή, 3 sing. pres. subj. act. of ἐπεδροῦ "to provoke," for which its derivative ἐπεδροφόρος is more usually employed.—Akin to ἐπις.

"Συνεδροθήν, dat. plur. neut. of ἑπιστήνωσις, ὁν, "representative," "iurist on." "represent," "claim," &c.

Συνεδροθήν, Epic and Ionic for ἑπιστήνωσις, dat. plur. of ἑπιστήνωσις τοῦ ἄρρητος, "word."

Line 521. Νεκτῇ, 3 sing. pres. indic. act. of νεκτᾶν, "to taunt," "to revenge," "to annoy," and also, "to wrangle with," &c.; fut νεκτᾶν. This verb is hardly to be found except in Epic poets and Ionic prose; though the substantive νεκτός is used by the tragic writers, and now and then in Attic prose.

"Ἀπειδροθήν, pres. infin. act. of ἀποδιδόμεν ὁν, "to aid," "to help," &c.; fut ἀπειδροθῆν.—Akin to ἀπεκέφαλος, ἀπεκέφαλος, ἀπεκεφαλεῖ, ἀρχαίος, ἀρχαῖος. (Pott, Etymol. Forsch., l., 271.)

"Ἀποστῆς, 3 sing. 2 nor. imper. act. of ἀποστῆσις, "to go away," especially, "to go back," "to go home," fut. ἀποστῆσις: 2 nor. ἀποστῆσις: from ἀπό and στῆσις, "to go." 

Νόησῃ, 3 sing. 1 nor. subj. act. of νοεῖν, "to perceive," "to observe," "to observe," fut. νοεῖσθαι, &c. Consult line 843.

Line 523. Μῆλοςταται, 3 sing. fut. indic. mid. of μελέταω, "to be an object of care," fut. μελέτω.—Must usually employed in the 3d person sing. and plur. of act. pres. μελέταω, μελέτουσι: imperf. μελεῖα: fut. μελέτησι: inf. pres. and fut. μελέτων and μελέτησιν. In the present instance the middle is employed in an active sense for μελέτησις.—The object is in the nominative, the person in the dative.

Τέλικος, Epic and Ionic for τέλειος, 1 sing. 1 nor. subj. act. of τελεῖν, "to accomplish," fut. τελεῖσθαι: 1 nor. τέλειος, &c.: from τέλος, "an end," "an accomplishment."

Πεποίθηση, 3 sing. 2 perf. subj. act. of πείθοω, "to persuade," fut. πεπιθήκη: 1 perf. πεπιθήκη: 2 perf. (in transitivo), πεπιθήκω, "I trust," "I rely."

Ἐμπίθησις, poetic genitive for ἐμπίθων, in Homer and the Attic writers: never enelicte.

Line 524. 2 perf. subj. act. of πεδινάω, "to encourage;" fut. πεδινᾶο: 1 perf. πεδινᾶο: 2 perf. (in transitivo), πεδινᾶω, "I trust," "I rely."

Ἐπιθέσις, poetic genitive for ἐπιθέσις, in Homer and the Attic writers: never enelicte.

Line 525. Τέλικο, τό, Epic indeclinable form for the more usual τέλικο, τό, also indeclinable: "a sign," "a token."

Παλαιόγρεγος, nom. sing. neut. of παλαιόγρεγος, "remaining;" more literally, "capable of being taken back;" fut. παλαιόγρεγος, "back, and again;" 2 perf. παλαιόγρεγος, "to take."
HOMER & GLOSSARY.

LINE 556-559.

Ἀπαγγέλων, nom. sing. neut. of ἀπαγγέλθης, -ας, "accustomed to good news," "guileful." from ἀπαγγέλεσθαι, "to tell," "to relate." Unaccusative.

Ἀτελέσθησαν, 1 sing. sing. neut. of ἀτελέσθησθαι, -αν, "not to be accomplished," "not coming to an end or issue!" from ἀτελές, "ineffective" and τέλος, "to accomplish." "AND IT WAS NOT ACCOMPLISHED" Consult line 514.

Κατανεύω, 1 sing. 1 acc. of κατανεύομαι. Consult line 514.

Ὁφρός, dat. plur. of ὅφρος, -ος, ὅ, "the eyebrow." -Akin to the Sanscrit ṛṣna, Persian abrus, and English brown.

Ἀμβοράς, nom. plur. fem. of ἀμβορώς, a, om. "immortal," "divine," "divinely beautiful," strictly, "ambrosial," i.e., of or belonging to ambrosia, the famed food of the gods, as nectar was their drink. Every thing belonging to the gods is called ambrosial, that is, divine, or divinely beautiful; their hair, their robes, sandals, anointing oil, voice, and song; even the fodder and 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 eṃrīa, or cup of immortality, through the intermediate ṛṣṇaḥ, "immortal." Consult line 598.

Χαίρεται, nom. plur. of χαίρετος, ἐς, ὅ, "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 χῶ, "to pour out," &c.

Ἑρμήσσαντος, 3 plur. 1 aor. indic. med. of the deponent ἅρμησσομαι, "to pour," "to roll downward upon a thing," "to stream one upon the other." -From ἅρμην and ἁρμίονα, "to rush," &c.

Κρατῆς, gen. sing., assigned with the dative κρᾶτει, accusative κράτει, &c., as a collateral and poetical form of λέω, "the head." No nominative ἐκόπτω is found except in the grammari anus. (Cramer, Anecd., iii, 385.) Sophocles has τις κρᾶτα as nom. and accus. neuter. (Philoct., 1001, &c.) In Homer, also, we have a lengthened genitive and dative κρᾶτος, κράτας, and nom. plur. κράτας, but no nominative κώς is found. -Akin to the Sanscrit cakra, "the head," and to be traced in the Latin cere-brum, "the brain."
HOMERIC GLOSSARY.

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Line 530-535.

MELA.aN 3 sing. 1 aor. indic. act. of -MELA.NE. "to whirl, turn, or
move round," "to make the tremble" (consult note); fut. MELA.NE : 1 aor.
-MELA.NE. — Poetic form of -MELA.NE.

DIE.PA.GU.ṇ, Epic and Doric (strictly speaking, Doric) for
DIE.PA.GU.ṇa, 3 plur. 2 aor. indic. pass., in a middle sense,
of die.PA.GU.ṇ, "to cut in twain," "to separate;" fut. die.PA.GU.ṇa: 1 aor.
DIE.PA.GU.ṇa: 2 aor. pass. DIE.PA.GU.ṇa — Epic form for
die.PA.GU.ṇ, from die and rPA.GU, "to cut;"

Altos, Epic syncopated form for dlos, and this for dlosa.

Line 532.

3 sing. 2 aor. indic. mid. of dlosa, "to keep," "to plunge;" fut.
dlo.sai : 1 aor. dlo.sai : 2 aor. dlo.sai. — The first aorist is the
usual form in prose, and very rarely occurs in Epic poetry, accord-
ing to Kähner (§ 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., 1911).

ALY.GA.NO, gen. sing. masc. of ALY.GA, σον, συν, συ, "radiant,"
"bright." — From alY, "brightness," &c., and this akin to lA,συ, &c.

Line 533.

Eos, accus. sing. neut. from eos, ές, ές, Epic and Ionic
for δς, δς, δς, possessive pronoun of the 3d person, "his, her, its;"

'Anatos, Epic and Doric for -ANATÔS, 3 plur. 2 aor. indic. act. u-
-ANATÔS, "to make to stand up," fut. -ANATÔS : 2 aor. -ANATÔS, "I
stood up;" "I arose."

BdE.TOS, gen. plur. of 4δς, μος, το, "a seat." The word is
rare in prose, and is there, in general, only used of temple
spots; as, ές δς. — Akin to Sanscrit -ast. "to set," "to place;" Latin
sedéris: Lithuanian sedézi; Doric 4δς (4δς). A
ph, gen. sing. of φφ, φφ, φφ, φφ, possessive pronoun "their, like φέτερος;" in later poets, also, φφ. — From φέτερος.

EnA.N, 3 sing. 2 aor. indic. act., as if from a present τλάω, which
however, does not exist. (Pors., Pheron, 1740), "to dare," "to ven
ture." 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 τέλθα, on
the verbs τλάω, τέλθα, τέμαχα, τυμόμεν, &c.

MELA.NAI, 1 aor. infin. act. of -MELA.NAI, "to remain," "to stay;"
īμ: -MELA.NAI : 1 aor. -MELA.NAI.

'Aντίω, plur. masc. of -Aντίων, α, ou, "oppres.sion," "over
against," "in one's presence," "beside one." — From Aντί, "one
against," κυ

U e e
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Line 533-551.

"Εστιν, Epic and Doric for ἔσται, 3 pln. 2 acc. indic. act. of εἰμι, "to be." fut. εστώσαν, 2 acc. ἔστην, "I stood." Compare ἔστεθαν, line 533.

Line 536. Χαδέατο. Consult line 260.

"Ηγούμενος, Epic and Ionic for ἡγούμενος, 3 sing. 1 acc. in Epic; act. of ἡγούμενος, "to be ignorant of," "not to know? fut. ἡγούμενομαι, but also ἡγοῦμαι in Isocrates and Demosthenes; 1 acc. ἡγούμενος, Epic and Ionic ἡγούμενος. From ἡ, prs., and ἴδω.

Συμφράζωσαι, Epic and Ionic for συμφράζωσαν, 3 sing. 1 acc. indic. of the middle deponent συμφράζομαι, "to take counsel with one," "to concert with one? fut. συμφράζοσαι: perf. συμφράζωσαμεν.—From σύν and φράζομαι, "to deliberate," middle voice of φράζω.

Line 538. Ἀργυρόπεζα, ἃ, "the silver-footed," a regular Homerist epithet of Thetis; applied also by Pindar to Aphrodite or Venus. Hence, in later Greek was formed an adjective, ἀργυρόπεζος, -εως.—From ἀργυρός, "silver," and πέζα, "the foot," originally Doric and Arcadian for πόσις.

"Αλλός, Epic and Ionic for ἀλλός, gen. sing. masc. of ἀλλος, α, τω, and also ἀλλος, αυ, "of or belonging to the sea."—From ἂλε, ἄλε, ἃ, "the sea."


Line 539. Κερτομείας, Epic and Ionic for κερτομείος, on, "heart-cutting." Observe that here κερτομείος appears without a noun (ἐκείνου, ἐκείνου), expressed, as if it were the dative of τὰ κερτομεία, used as a substantive. Elsewhere, however, the full expression, κερτομείοις ἐκείνου, Hall.; employed.—From κέρτου, "the heart," and τομος, "to cut.

Δολομεία, voc. sing. of δολομεΐτε, ὅ, "crafty-minded.


Line 541. "Atoning," adv.πτος, "far away from," "apart from."—From ἀντός and νόσφ, "apart.

"Aremptius, acc. pln. neut. of ἀρεμπτίος, α, on, "secret," "clandestine."—From κρυπτός, frequ. form of κοῦπτω, "to hide."

Διακαίει, Epic, Doric, and Eleic for διακάιει, pres. infin. act. of δικαίω, "to decide," &c.; fut. δικίω. From δίκα, "right," &c.

Line 542. Πρέπειν. Consult line 77.

Τάτληκος. Consult line 233.

Line 545. "Επελέατο, Epic and Ionic for ἐπελέατω, 2 sing. pres. imper. of ἐπελέατοι, middle deponent, and Epic form for
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Lane 545-554.

σωλαχωσμαι, "to hope," "to build hopes upon."—From ἐνι and ἑλάω, "to hope."

Lane 546. ἑλάσσων, fut. infin. act. of the obsolete radical form ἑλασσ. Consult line 203.

Ἄδηκεν, dat. sing. of ἅδος, on, ἀ, "the partner of one’s couch."—From ἅ, copulative, and λέγω, "a couch."


Ἀκοούειν, Epic, Doric, and Ἑσικλικ for ἀκοούειν. Consult line 381

Εὐρηκαί, 3 sing. fut. indic. of the radical ἑλασσ. "to know."

This form of the future is rarer than ἑιλάσσω, and most Epic: fut. ἑιλάσσω: perf. ἑλαστά.

Ἐθέλωμε, Epic and Ionic for ἑθέλωμ, pres. subj. act. of θέλω, "to be willing;" fut. ἑτελήσω: 1 acc. ἑτελησά. The synonymous shorter form θέλω never occurs in Homer, or the other Epic writers.

Διερευ, 2 sing. pres. imper. of the middle deponent διερευ- μα, Epic and Ionic for διερομα, "to question thoroughly," "to interrogate closely."—From διε and ἑρομαι, for ἑρομαι, "to question."

Μεταλλα, 2 sing. pres. imper. act. of μεταλλα, "to pry," "to in- quire curiously into." Strictly, "to inquire or seek after other things" (περί ἄλλα); fut. μεταλλάω.

Βοώς, nom. sing. of βοώς, βοώς, ἄγ, "large-eyed;" literally, "ox-eyed" (consult note), from βούς and ὀφ. The masculine βοώς is post-Homeric.

Πότινα. Consult line 357.

Ἀλοιβατα, voc. sing. masc. of αλοϊβατας, superlative of αλ- νος, ἂς, ἁς, which last is an Epic form equivalent to δεινος, "awful," "fear-inspiring," &c.—Probably, as δεινος comes from δεινος, and means something large and terrible; as αἰνος comes from some verb in a similar manner, and has a similar sense. (Battmann, Lexil, p. 43, ed. Fischlake.)

Κρόνιδα, voc. sing. of Κρόνιδας, on, ἄν, "son of Saturn." a patro- nymic formed from Krishan, "Saturn."

Lane 553. Εὐρομαι. Consult remarks in ἐτελευ, line 560.

Εὐρομαι, on, and (in Apollonian Rhodian) ἐυρομαι, ἐρομαι, &c. Lane 554. Ἑσικλικ lengthened form of ἑπικος, "quiet," "calm," "gentle," and also "undisturbed," "uninterrupted," &c.—Nothing to do with εδ, but probably from the same root with ἑλασσ. The idea is...
plied by ἐκήλος and ἐκήλος, according to Buttman, is never an action of motion or labor, but expresses that nothing unpleasant or vexations (which interrupts labor as well as rest) is produced by trouble or care. (LexiL, p. 286, ed. Fishlake.)

Φράσες, Epic and Ionic for φράσες, 2 sing. pres. indic. mid. of φράσσω, "to speak;" in the middle "to consider." (Consult line 55, and also note on φράσει.) Old form φράσεως: Epic and Ionic φράσεα: Attic φράσει, &c.

'Ασσα, Ionic for ἀσσα, accus. plur. neut. of ὄσας, "which," &c.—Observe the distinction between this and ἀσσα with the soft breathing, which is Ionic for ἀσα, "some," &c., or for ἀσα, interrogative "what?" (Od. xix., 218.)

'Εθελομα, Epic, Doric, and Ἑλλικ for ἔθλομα, 2 sing. pres. subj. act. of ἔθλω. (Kühner, § 123, 3.) Consult line 569.

Line 555. Αἰνος, adv. "greatly."—From αἰνεῖ. Consult line 552

Δέδομαι, Epic for διδόμαι, 1 sing. perf. indic. act. of διδᾶμι, "I fear;" fut. δηλού: 1 sor. δηλοῦ, but in Homer always in the Epic form δηλοῦσα: perf., (with present signification, "I fear;") δηλοῦσα, also δηλεῖσα, with syncopated forms δηλεῖσα, δηλεῖε, &c.

Παρέγγυ, 3 sing. 2 sor. subj. act. of παρεγγυ. Consult note Line 567. 'Ερπεῖ. Consult line 497.

Παρέγγυ. Consult line 407.

Line 558. Οὐ. Consult line 59.

'Ετήσιον, neuter of the adjective ἐτήσιος, on, "true," "generous," "taken as an adverb, "for certain," "truly."—Poetic lengthened form of ἐτήσιος: ἐτήσιος, ἐτήσιον, ἐτήσιον, ἐτήσιον, ἐτήσιοι, ἐτήσιοι, ἐτήσιος, ἐτήσιος. (Kühner, § 297, 3, b.)

Πολεμ. Epic for πολέμος, accus. plur. masc. of πολέμος, πολοῖ, πολέω, "many." (Kühner, § 297, 3, b.)

Δαμνών, Epic and Ionic for δαμνών, voc. sing. tem. of δαμνών, ἐ, on, Epic and Ionic for δαμνών, a, on: in Homer used only in the vocative, in addresses, and always carrying with it some degree of objection, 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 βασιλεῖ. 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 daimon, i.e., to a being from another sphere, and hence, "strange," "wonderful," "astonishing," as above mentioned.—From daimon.

'Oleus, 3 sing. pres. indic. of ὀλεῖ, "to imagine," "to think," &c., old form of the 2d person, ὀλεῖ, Epic and Ionic ἵ τα, Attic ὀλεῖ.
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Line 561-564.

Ἀδήσσο, 1 sing. pres. indic. act. of ἄδησσο, "to assure one another." Collateral form of λαδήσσο, and whence the latter borrows the fut. λάδησσο: perf. λαδήκας, &c.

Πράξαι, Epic and Ionic for πράξαι, 1 aor. indic. act. of πρᾶσσο, Epic and Ionic for πρᾶσσω. "to do," &c.; "at πράξαι: 1 aor. πράξας, &c."

'Ἐκπράξσ, adverb, Epic and Ionic for ἐκπράξσ (strictly in ἐκ πρᾶσ) "wholly," "altogether," "at any rate," "after all," "nevertheless," &c. Of frequent occurrence in Homer, though he usually puts ἐκ or ἐκκά before it. The adverb ἐκπράξσ never occurs in Attic prose, but it is found in the tragic writers. When joined with the enclitic ἐκα, it gains in force, "however much," "ever so much." Besides ἐκπράξσ, Pindar has the exactly equivalent forms ἐκπρᾶσ and ἐκπρᾶσ.

Δουνήκας, 2 sing. fut. indic. of δουνάς. Old form δουνήσκας, Epic and Ionic δουνήκας, Attic δουνήκας.

Ἐκατο, 2 sing. fut. indic. of εὐκατο, "to be." Old form ἐκατο, Epic and Ionic ἐκατο, Attic ἐκατο.

Ῥίγθων, comparative neuter, formed from ρίγων ("frost," "cold"), and hence literally signifying "more frosty," "colder:" whence figuratively, "more unpleasing," "more painful," &c. The masculine form Ῥίγθων seems not to occur; but the superlative Ῥίγθωτος does occur. (II. v. 873.)—Used also adverbially, "more unpleasantly," "more painfully."

Μέλλει εἰσιν. "It is very likely to prove." Μέλλειν is here the 3 sing. pres. indic. act. of μέλλει, "to be on the point of doing something, or of suffering something." This is its radical signification; fut. μελλέσαι: 1 aor. μελλόσαι. 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 μέλλειν denotes an action as yet incomplete, rather than wholly future. The usage of μέλλειν 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 certainty, &c. As the radical sense of μέλλειν often passes into that of "to have a mind," "to intend to do," like ἔχειν, perhaps μελέω and μελέω belong to the same root; though Pott would rather refer μελέω to μαλέω, "to be going to do." Donaldson, again, compares μέν-ω, μελλ-ω, and the impersonal μελ-ει, in the general sense of thinking or caring about a thing, with the Gothic manan, German meinen, and old Nordic man (New Cretzias, p. 678—Grimm, i., p. 928.)

C S S 2
HC MEIC GLOSSARIA.

Line 565-571.

'Αστήρας, "in silence," "silently." Femini-ne form of 


Κάθητος, 2 sing. pres. imper. of καθίηται, "to sit;" inf. καθίηται, 

imperf. καθίηταιν. But observe, that κάθηται is in strictness the 

perf. of καθίηταιν. Compare line 513, remarks on ἔστρο. 

Ἐπικινδυνος, 2 sing. pres. imper. mid. of ἐπικινδυνος, "to obey." 

Old form ἐπικινδυνος, Epic and Ionic ἐπικινδυνος, Attic ἐπικινδυνος. 

Χρηματιστ. 3 plur. 2 aor. subj. act. of χραιματιζει, "to aid." 

Line 566. Consult line 543.


"Iod." Consult note.

'Αστήρας, acc. plur. fem. of δαστήρ, ov, "not to be touched," "unapproachable," with the collateral notion of terrible strength.—From ἄ, 

pres. and δασταριαν. "to touch." 

'Εφιε, Epic and Ionic for ἐφιε, 2 aor. subj. act. of ἐφιεμαι, "to lay 

upon;" more literally, to οἰκείον ἐφιεμαι: 2 aor. subj. ἐφιε: uncontracted 

form ἐφιε: Epic and Ionic ἐφιε, gr. ἐφιε, &c.


Boo. Consult line 561.

Καθήτος, 3 sing. imperf. indic. of καθίηται, Epic and Ionic 

for καθίητοτος, the augment being dropped. In strictness, 

however, it is the pluperfect. Consult remarks on κάθητος, line 568, 

and also on ἔστρο, line 512.

Ἐπιγνώμεθα, nom. sing. fem. 1 aor. part. act. of ἐπιγνωμένος, "to 

bend," "to bow down;" fut. ἐπιγνώμεθα.—From ἐπι and γνώμεθα, "to 

bend." 

Line 569. *Οδήγησαν, 3 plur. 1 aor. indic. act. of οδηγεων. Consult 

line 517.

Δομα, accns. sing. of δομα, άρχοντο, το "a mansion," "an abode."— 

From δομαι, "to build." 2 perf. δομες α.-

Οδοποιεως, nom. plur. of οδοποιιον, ους, δ, "the heavenly one," like 

Οδοποιος. In Homer always in the plural, and like the Latin Cautes.

Ἡφαιστος, ov, δ, "Hephaestus," the Latin "Vulcanus," or 

Line 571. Vulcain, god of fire, as used in the arts, and hence master 

or krd 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 ἀλτοτέχνως He was the son of Jupiter and Juno, and lame 

from his birth. (Il, vili., 397.)—Schwenk makes the name Ἡφαι 

στος to be properly θεότος, with the prefixed θεο, like λύγ, λύγη: and 

θεότος he deduces from φαίος (φαιον), "to be bright," "to shine," 

making it therefore, signify "the bright one." (Etymol. Andeut., τ
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Line 571-572:

(67.) Others see in it a resemblance to the name of the Egyptian god Pthas. (Compare Prichard, Egyptian Mythology, p. 172.)

'Παραγοντικος, εν, δ, "illustrious artificer," "famous for his art." An epithet of Vulcan, the fire-god. (Consult preceding remarks on Πέσεινον.)—From αἶνος, "illustrious," "famous," and τέχνη, "art," "skill."

'Ηρευς, 3 sing. imperf. indic. act. of ἔρχομαι, "to begin." Consult line 495.

'Αγοράδενος. Consult line 109.

'Ερευς, acc. plur. neut. of ἐρευς, εν, "agreable." Line 573. The neuter sing. is found in Leech. (Fr. Hom., 56), and the masculine in Empedocles, v. 208. Buttmann, however, rejects the word entirely. (Consult note.)—From εἰναι and ἔρχομαι, probably.

'Ενεκτίνα. Consult line 55.

Line 573. Ἐνεκτίνα. Consult line 518.

'Ανεκτίνα, nom. plur. neut. of ἀνεκτίνα, 6εν, later ἀνεκτίνα, 6, 6εν, "to be endured," "to be borne," "bearable," &c.—From διαχείμαι, "to endure."

Line 574. Σφύς, nom. dual of personal pronoun so.

'Ερευνοῦτον, 2 dual, pres. indic. act. of ἐρευνεῖν, "to wrangle," "to quarrel," "to contend;" fut. ἐρεύνῃτο.—From ἐρεύνη, ἐρεύνης, "investigate." Σφύς, "to contend."

Line 575. Κολυμίων, acc. sing. of κολυμίων, 6φι, δ, "a disturbance," "a wrangling."—Poetic only. Akin to κολεύον, "a jackal;" κολυμίων, "to scream like a jackal;" and κολουλυτός, "noisy," "din," &c. The common root of all these words is, according to Buttmann, to be found in καλεύω, καλομαίας. (Lex. pi., p. 391, seqq., ed Picklsc.)

'Ερευνοῦτον, 2 dual, pres. indic. act. of ἐρεύνω, "to excite;" fut. ἐρεύνω: 1 asc. ἐρεύνω : perf. ἐρεύνηκα, &c. The present ἐρεύνω, whence ἐρεύνω, &c., are borrowed, is very rare. The fut. ἐρεύνω is contracted by the Attics into ἐρεύνω.

'Αγοράδενος. Consult line 467.

Line 576. Ὑσθῆλας. Consult line 108.

'Ηδός, εον, τό, "enjoyment," "delight." Akin to ἠδός, "enjoy," and ἠδομαί, "to enjoy," "to delight."

Χείρεωνα, nom. plur. neut. of χείρεων, εν, Epic and Ionic for χείρων, εν, irregular comparative of κακός, formed from the radical χρήσις, "worse," &c. Χείρεωνα is, therefore, for χείρωνα.

'Παράφωμα, "I recommend;" properly, I sit by the side of one and urge a thing upon his or her attention.—From χαίρω at 1 ψιλο.
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Line 577-584.

Necesos, Epic and Ionic for vooyay, dat. sing. fem. pres./past. a


Line 579. vōeōs, Epic and Ionic for vēko̱ (uncontracted form).

Necesoi, Epic and Ionic for vēos, subj. act. of vōos, "to wrangle;" fut. vōeēs. —From vēos, "wrangling," "strife," &c.

Tārōs, 3 sing. 1 aor. subj. act. of tārōs, "to disturb;" fut. tārōs. —From tās, 1 aor. tās, "to disturb." —Akin to ἄρασις, ἄρασις, ἄρας, ἄραμα.

Line 580. Ἐδέλπης. Consult line 408.

Ἄστροπης, οὐ, ὁ, "the flasher-forth-of-the-lightning," "the lightener." An epithet of Jupiter. —From ἄστροπη̄ς, poetic for ἄστροπη̄ς, στερνή, "lightning."

Line 581. Ἐδέων. Consult line 534.

Στρόφιλος, 1 aor. inf. act. of στροφίλεια, "to hurst," "to thrust." Literally, "to strike rudely," "to strike;" and, in general, "to thrust roughly and rudely," "to maltreat;" fut. στροφίλησα. —From στροφίλος, "close," "solid," "hard," "rough;" and this last from στρόφω, "to contract," "draw together," "make firm, solid, hard" &c.

Φέρτας, nom. masc. superlative, from φέρω, like fortis from sero, in Latin, "most powerful," "mightyest," &c. Another form is φέρτας, and the comparative is φέρτος.

Line 582. Καβάπτεσθαι, pres. infin. of the middle deponent καβάπτειμαι, "to soothe." More literally, "to lay hold of," "to fasten upon," and then "to accept," "to address one in words," for the most part in the sense of soothing, and hence most commonly joined with μαλακοις or μελικίοις ἐκπέμμασι, but sometimes, also, to attach with harsh and angry words (Ἀνδρικός or χελενος κτενος κα-βάπτεσθαι). The post-Homeric writers usually employ it in this latter sense. —From καβά, and ἄπτωμα, "to touch."

Μαλακοίνων, Epic and Ionic for μαλακοῖς, dat. plur. neut. of μαλα-κός, ὁ, ὁ, "soft." —Akin in root to βλάεις, "slack," "inactive," "slug-gish," the letter ι, and β being interchangeable. Compare also the Latin mollis.

"Ἰδως, on, "soothed," "appeased," "gracious," and hence

Line 583. "propitious." Attic form ἰδως, ὦν

"Ἀνάλωσ, nom. sing. masc. 1 aor. part. act. of ἀνάλασα, line 584. "to start up," "to start up," fut. ἀνάλωσα: Attic ἀνάλωσος, ἀνάλωσα. —From ἀνά and ἀλώσι, "to move with a quick, shooting motion," "to shoot," "to rush," &c.

Δήσας, aor. 4d, "a cry," "a goblet." In Homer it is always of god, and richly wrought; but, in later writers of earthenware also (Antihol.)
**HOMERIC GLOSSARY**

Line 584–590

Ἀργαλεῖον, accus. sing. neut. of ἄργαλος, εἶλερ, on, in Homer always joined with ἅπας, "a double mile," such as forms a ἅπαλείον both at top and bottom." (Consult note.)—From ἄργαλος and εἰλείειον

Line 585. Τίτις, Epic and Ionic for τίτις. Consult line 441.

'Tίτλοις, poetic syncopeated form of the perfect inative active of the radical τίλαω, "to endure," which last is never found itself in the present, this being replaced by the perfect τέλοις, or the verbs τολείου, ἄνειοις, ἄνατοις, &c.: fut. τέλοιμαι: perf. τέλεσαι: perf. plur. τέλανες, τέλατε, τέλας: dual τέλανοι: imperative τέλαθι, τελάστι, &c. Consult line 584.

'Ανάχας, 2 sing. 2 spr. indic. mid. of ἀνέχω, "to hold up," fut. ἀνέχω or ἀναχαίνω: perf. ἀνάκησα. In the middle, ἀνέχασα, "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 ἀνακῆσομαι: 3 aor., with double augment ἀνακησθήναι: 3 aor. imper ἀνάκησο: old form ἀνάχας, Epic and Ionic ἀνάχας. Ἐπιστήμη, nom. sing. fem. of pres. part. of κήδωμαι, "to be afflic- ted," &c. Consult line 55.

Line 586. Θειοτάτης, accus. sing. fem. pres. part. pass. of θεῖω, "to bear," "to strike," "to wound," fut. θεῶ: 1 aor. θέναι: 2 aor. (θεναι), probably used only in the infin. θεῖναι, part. θεῖαν, subj. θέω, and imper. θεῖοι.—Akin to κτῆειω and κτείνω

'Ἀριγάς, Consult line 108.


Ἀργαλεῖος, nom. sing. masc. of ἄργαλος, a, on, "hard," "difficult."—From ἄλγος, and ἄλγαζε, like στάγεας for στάγας, compare the German Arger, Ärger.

'Ἀντίφορος, pres. infin. pass. of ἀντίφορος, "to carry or set against," "to bear up against." In the passive, ἀντίφοροῖς, "to be borne up against," "to be opposed."—From ἀντί and φέρω.

'Αλλοτρό, adverb of time, "at another time," "on another occasion."

'Ἀλέξημαι, Epic, Doric, and Ionic for ἀλέξειν, pres. inf. στ. ἀλέξει, "to aid," more literally, "to word," "to keep off."—Sophocles is the only one of the tragic writers who has the word, and Ἐγκώμος is the chief authority for it in Attic prose. Another form is ἄλεξα, from which several of the tenses are formed, but which is itself found in the present only (Phil., Od., xiii 19): fut. ἄλεξεν.

Μέμοιορος, accus. sing. masc. perf. part. of the radical μέμω, "to do some." perf., with present signification, ut esse: fut. μέμεναι: 1 aor. mid. ἡμευμενα.
**GREEK GLOSSARY**

**Line 591-593.**

*Philé, Epic and Ionic for ἐφιάσε, augment being dropped.*

1 sing. 1 aor. indic. act. of ἔρπω, "to sing," "to harp;" int. δίψα: 1 aor. ἔφηψα.

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 λαξόν; but its kin to τίνας, perf. τάτακε, is justly rejected by Schneider, and Buttman (*Lexis*, s. v.), who assume TA— as the root, which also appears in the old Epic imperative τά, "take," in the Latin tange, and the English take.

Βῆλος, gen. sing. of βῆλος, o, ὁ, "a threshold," on which one treads, and hence probably from βαίνει.

Θεσπέσιον, Epic and Ionic for ὑπεσπέσιον, gen. sing. masc. of θεσπέσιον, α, αυ, and also αυ, ο, "divine."—Strictly and originally said of the voice, "divinely sounding," "divinely sweet." Then, "that can be spoken by none but a god," and so, "unspeakable," "unutterable." Hence in most of the Homeric passages it has the general signification of θείος, "divine." It is also said of any thing "seen, caused, or proceeding from a god," and so, "unspeakable," "awesome," "fearful," etc.—From θεός, and εἴσεκ, ἐπεκα.
HOMERIC GLOSSARY.

Line 583-598.

*Egean Sea, between Tenos, Imbros, and Samothrace, sacred to Vulcan on account of its volcanic fires. Hence Ἀὔγουστος became proverbial. The modern name of the island is Sìthimene.

*ἲνήυ, Epic and Ionic for ἵνη, 3 sing. impf. indica. act. of ἵνημαι, "to be in," "to remain in."

*Σιντης, nom. plur. of Σιντης, τος, το, "a Sintian." Only found in the plural, as a proper name for the early inhabitants of Lemnos.—From ινήυ, "tearing," "ravenous," and this from οἰνωπός, "to tear away," "to seize and carry off a booty;" for the Sintians are said to have been pirates. (Consult note.)

*Ἀφαφ. Consult line 349.

*Κομίσαντο, Epic and Ionic for έκομίσαντο, 3 plur. 1 aor. indic. mid. of κοιμεω, "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. κοιμεω: 1 aor. κοιμησα: 1 aor. mid. κοιμησάμης.

*Μεῖδονς, Epic and Ionic for ἠμεῖδονς, 3 sing. 1 aor. indic. mere. in which sense Homer always uses it.—Compare the Sanscrit a-m, and English a-mile. (Pott, Etym. Forsch., i, 206.)

*Kύκληεν, on, το, "a cup," "a goblet." Strictly speaking, a diminutive from κύνη, "a hole," "a hollow."

*Ενδέξα, accus. plur. neut. of ἐνδέξος, a, on. used adverbially.—From ἐν and δέξος. (Consult note.)

*Οἰνογενες, Epic and Ionic for ὀινογενες, the augment being dropped, 3 sing. impf. indica. act. of οἰνογενεω, "to pour out wine for drinking;" fut. οἰνογενομαι. Homer elsewhere uses ὀινογενες, with double augment. (I., iv. 3.)

*Nέκταρ, ἃρος, το, "nectar," the drink of the gods, as ambrosia was their food, according to Homer, Hesiod, and Findar; while in Aleman (16) and Sappho, nectar is their food and ambrosia their drink. (Consult Meineke, Com. Fragm., ill., p. 198.) Homer's nectar is red (ἵπποφος), 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 κατειμ (radical καταιμ), "to kill," and so, strictly, like ambrosia, an οἰνο- ιμεια; but this etymology is very doubtful. Pott deduces it from νε-αραν, comparing νεκρ- with the Latin nec-em, and making the term mean necem effugiens. This, however, is rather worse than the other. (Etymol. Forsch., i, 228.)

*Ἐρυθρος, Epic and Ionic for σφραγς, ἃρος, το, "a mixer," Epic and
HOMERIC GLOSSARY

Line 589-606.

Ionian form ἀφέρε, ἄρος.—From ζεύγωνυ, "to mix." (Consult note on line 470.)

"Ἄφεσιςνυ, nom. sing. masc. pres. part. act. of ἄφεσιςνυ, "to arise," 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 erater, with a small ladle or dipper, and poured into the drinking cups. Every thing here is in accordance with common 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. Ἀφεσθος, ov, and also η, ov, "inextinguishable," from ἄρης, ἄρης, and οὐδέννυσι, "to extinguish." Homer uses the term here in a metaphorical sense, as endless, ceaseless.

Ἐνώτρο, 3 sing. Epic syncopated 2 sor. mid. of ἑνώμηννυ, "to arouse;" fut. ἑνώμονου: 1 sor. ἑνώμονο.—Middle ἑνώμηννυ, "to arouse one's self," "to arise;" 2 sor. mid. ἑνώμοννυ, ἑνώμονο, ἑνώμο, &c., for ἑνώμηννυ, ἑνώμονο, ἑνώμο, &c.—From ἐν and ὅμην.

Μάκαρος, Epic and Ionian for μάκαρος, dat. plur. of μάκαρ, αρος; "blessed," "happy;" strictly speaking, an epithet of the gods, who are constantly called μάκαρος 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. Ποινύννυτα, accus. sing. masc. pres. part. act. of ποινύννυ, strictly, "to blow," "puff," "be out of breath," from haste or exertion; hence, in general, "to hasten," "hurry," "hustle." (Consult note.)—Not from ποινύν, but formed by reduplication from πνευ, πνεύματα, like πανάλλακα, πανάλλις, πανασογράφω. From Φαλη—(φάσοι), πανασόγραφον, and hence its original signification.

Line 602. Δαίμοντες, κ. τ. λ. Consult line 468.

Φόρμιγγος, gen. sing. of φορμίγγας, ὕρας, ἐς, "a lyre," "a stringed instrument of the Greek bards, often occurring in Homer, especially as the instrument of Apollo.—Strictly speaking, it is the portable cithara, from φόρο, φόρεω, φύρμιγγος, because it was carried on the shoulder by a strap or belt.

Παρακάλλις, Epic and Ionian for παρακάλλις, gen. sing. fem. of παρακάλλις, ἐς, "very beautiful."—From περιοι, in its strengthening sense, "very," and κάλλιος, "beauty."

"Εγώ, 3 sing. imperf. indic. act. of ἐγὼ, "to hold," &c. Ἐγὼ and ἐγώ for ἐγὼ, the augment being dropped.
**HOMERIC GLOSSARY.**

**Line 604-608.**

**Μουσα.** Epic and Ionic for **μουσία.** gen. plur. of **μοῦσα,** 

**ς, ἡ, “a Muse.”**—Probably from the radical **μοῦσ,** "to seek out," "to invent," the Muses being merely personifications of the inventive powers of the mind.

"Αἰείων, Epic and Ionic for **αἰείων,** 3 plur. imperf. indic. act. of **αἰέω.** "to sing." Consult line 1.

"Οἰς, dat. sing. of ὦ, ὦν, ἡ, "the voice."—From (ἐκ), ἐκοι, εἰς.

**Ἀρεάβομα, nom. plur. fem. pres. part. mid. of ἀφίμα.** Consult line 84.

**Κατάδεν, 3 sing. 2 aor. indic. act. of καταδένω or καταδέω.** Consult line 592.

"Φῶς, εὐκρ, ῥό, "light," for which we have also the contracted **φῶς,** **φώς,** and then resolved in nom. and accus. **φῶς** : plur. **φῶνα, rarae phil.**—Homer uses **φῶς** and **φῶνα,** never **φῶς,** and forms the oblique cases from **φῶς** only. Pindar has only **φῶς,** and so the tragic writers almost always in lyrics, while in dialogue they have both **φῶς** and **φῶνα,** whereas **φῶς** alone is used in Attic prose.—From **φῶς,** "to shine," "to be bright."

"Ηλίου, Epic and Ionic for **Ηλίου,** gen. sing. of **Ηλιος, ου, ὁ, "the sun."" Consult line 592.

**Κατασείστος, nom. plur. Epic for **κατασείστος, pres. part. of **κατασεῖσαι, desiderative form of κατασείσαι, "to wish to lie clown," and hence "to intend to lie clown," "in order to lie clown." From κατά and κέιω, Epic desiderative from κείμαι.

"Εδῶν. Consult line 391.

Oικείος, poetic form for **οικείος.** Consult Excursus v. p. 427.

**Line 607.** Ἡρ, Epic for ὑ, adverb "where."

Περικλειοτ, ὡ, ὡν, "famous," "renowned." Strictly, "heard of all around."—From σερ, "around," and κλείοτ, "heard of," which last from κλέω, "to hear."

"Ἀμφίνυτος, ὁ, ὄν, "a limn."

"ศาสนาς, Epic and Ionic for **σιθυας, dat. plur. fem. part. of **σιθυασ, "op. thus, εἰς, εἰσά, εἰσα, σιθυα or εἰς. As regards the terminations of the neuter -ας and -ις, consult Anthon's enlarges Greek Grammar, p. 158.

"Πανίδος, Epic and Ionic for **πανίδος, dat. plur. of **πανίδος, al strictely, "the mährif," "the diaphragma" (equivalent to φως); and since this was deemed the seat of the understanding, her -usually
**HOMERIC GLOSSARY.**

**Book II. Line 608-2.**

παρ' ἑρεῖος "he understanding," "mind," "skill," &c.—Probably from φρένος φέν.

**Line 609**

"Is, accus. sing. nent. of the possessive pronoun ές, ἑ, ὶν.

"Here, consult line 47.

Ἀποτερισμός. Consult line 560.

"Else, relative adverb for δι', "where."—In the succeeding line, however, it occurs as the mere adverb of place, "there," "here," like the Latin hic, ibi.—From ἐν.

κομφοῦ, Epic and Ionic for κομφόρο, 3 sing, imperf. indic. mld. of κομφου, "to lull or lusk to sleep," "to put to sleep;" fut. κομφίσω: in the middle, "to lie down," i.e., put one's self to sleep, to go to rest.—Akin to κείμαι, "to lie down," κούμα, "deep sleep;" and the Latin summo, cubo.

κάθεδος, 3 sing, pres. opt. of καθένως, "to come." Consult line 354.

καθεδέ, Epic and Ionic for κάθεδονος, 3 sing. imperf. indic. act. of καθέδεως, "to lie down to repose" (consult note); fut. καθεδέων.—The Attic forms of the imperfect are καθέδενον and καθεδένον.

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**BOOK II.**

"Ἀποτερισμός, nom. plur. of ἀποτερισμοῦς, ὴ, ὴ, "one who fights armed from a chariot;" literally, "one who arms or equips horses."—From ἄπως and κομφοῦ, "to arm," "to equip." (Consult note.)

Εἴδου, Epic and Ionic for ἔδοκ, 3 plur. imperf. indic. act. of ἔδοκος, "to sleep;" fut. ἐδόκησα.—The root is the same as that of ἡδος, ἡδέω, namely, ἦδος, ἦδος, ἦδος, "to breathe."

Παντόκρατος, nom. plur. masc. of παντόκρατος, a, on, and also ος, ον, ον, "durating, the whole night," "all night long."—From ψάνω, and νέος, "the night;"

"Εὑρ, Epic and Ionic for ἐχ, 3 sing. imperf. indic. act. of ἔχως.

Νάδυμος, on, "sweet," "refreshing."—For a discussion relative to this term, consult Buttman's Lexilogus, p. 414, ed. Fishlake. The difficulty is this, that, if we deduce νάδυμος, as most do, from ἔδος, and follow at the same time the analogy of the language, the word ought to mean "not sweet," and be derived from νᾶ, "not," and ἔδος. Buttman inclines to the opinion that for νάδυμος and νάδυμον, wherever they occur in the Homeric text, we ought to read ἐνάδυμος and ἐνάδυμον. Now, as ἐνάδυς, was entitiled to the digamma, ἐγ ένάδυς.
HOMERIC GLOSSARY.

Book 2. Line 8-11.

so difficult as to be difficult to 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 υφαντικῶν could be introduced, as in Δία δ’ σων τε ήν ήν ήν ήν ήν ήν, the later reciters did not scruple to soften the hiatus in this natural manner; they spoke it έτερόντως. At a later period again, when the old adjective ήν ήν ήν ήν ήν ήν was no longer in common use, and the ear knew not how to separate the words in the Homerian passages, whether ήν ήν ήν ήν ήν ήν ήν ήν ήν ήν ήν ήν, the error of using ήν ήν ήν ήν ήν ήν ήν ήν ήν ήν ήν ήν, ήν ήν ήν ήν ήν, ήν ήν ήν ήν, ήν ήν ήν, ήν ήν ήν, ήν ήν ήν, ήν ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ήν, ήν ή

Line 3. dic. of μεροάριθα, "to ponder," "to be full of care," &c.; fut. μεροάριθα. — From μεροάριον, ἡ, poetic collateral form of μεροσ, care," "trouble."


Line 6. ὅταν, accus. sing. masc. of ὅταν, ἄν, "pernicious," "baneful." Epic adjective, from ὅτα, ἄταμος, "to destroy." Another form is ὅταν, of frequent occurrence in both Homer and Hesiod.

"Οὖνερος, accus. sing. of ὅουερος, ὅν, ὅν, "a dream." The plural is usually the irregular form ὅουερολα."n


Line 8. θέα, 2 sing. pres. imper. of an obsolete form θέα, "to go," akin to βηδέα, βιν. (Consult note.) Pott compares θέας with the Sanscrit gatahitth, the combination tath corresponding to σχ, σχ. (Etymol. Forsh., i., 159.)

"θα, 2 sing. pres. imper. of ελθ, "to go."

Θοῖς. — Consult book i., line 12.

"Ἀρενσσελ, adverb, "truly." — From ἀρενσσελ, "strictly true." Another word and its derivatives are rare in Attic, though Euripides has it once or twice, ἀρενσσελ being used instead.

Ἀγορομένος, Epic, Doric, and Ἑολικ for ἀγορομένη. Earliest form ἀγορομένης.


"ἐπέτεελλα, 1 sing. inf. act. of ἐπέτεελλα, "to arm;" properly, "to arm with a breast-plate or cuirass;" fut. ἐπετείλλα. — From ἐπετείλλα, Ionic and Epic for ἐπετείλλα, "a cuirass," etc.

Καρφαμέλων, accus. plur. Epic lengthened form for καρφημέλων.
HOMERIC GLOSSARY.


ῥα, pres. part. of a supposed form καρυομάς, "to have long hair," "to let the hair grow long." As there is no such form as καρυομάς in use, some think that the word ought to be written καρυομάς, namely, κάρη κομάω, κάρη κομώντες, &c.—From κάρη, Epic and Ionic for κύρα, "the head," and κομαω, "to cherish long hair," "to have long hair."

Line 12. ἤναδιγ, adverb, "with all energy," "with all one's might," &c.—From ποτες and σέως, "to urge on," "to drive."—Strictly, the dative from a noun ἤναδιγος, not in use, from which, also, we have the accusative ἤναδιγον or ἤναδιγης, in same signification. (Met., Rhod., iii., 195.)

Ἕρωκάς, accus. sing. fem. of ἐρωγόνος, a, an, "wide-streeted," "with wide, roomy streets," an Homeric epithet for great cities; as, in this case, of Troy.—From ἐρώτης and ἄγωμα, "a street," "a way." Ἀφείς, strictly the same with ἀφις, like μεξις and μεξος, but mostly used as an adverb, "around," "all around."

(Consult note.)

Φρόκοντας, 3 plur. pres. indic. mid. of φριζω, "to speak;"

in the middle, "to deliberate;" i.e., to speak to or with one's self; fut. φριζου: 1 sor. ἤφρασа.

Ἐτυγνάσας. Consult book i., line 569, ἐτυγνάζωσα.

Κεδως, nom. plur. of κεδως, εος, το, "trouble;" more literally, "care," "concern."—Ἀκιν to κεδω, "to make anxious," "to trouble."

Ἔφοπτας, 3 sing. perf. indic. of ἔφαστομαι, "to be hung over," "to impend over." Homer has only ἔφαστομαι (not ἔφαστο), and this only in the 3 sing. perf. and pluperf. ἔφοπται, ἔφοπτο. From ἐμί and ἄπτωμαι, "to be connected or fastened to."

Ἀκουστ, Epic and Ionic for ἀκουστ, 3 sing. i sor. indic. act. of ἀκοω. Consult book i., line 381.


Ἐκιςναι, 3 sing. imperf. indic. act. of κιςναι, "to feel." Line 18. "to come upon," "to light upon." Observe that κιςναι is a present used in the indicative only, the other moods following a collateral form κιςσιμ: Homeric subjunctive κιςσει, optative κιςσέπ, infinitive κιςσα, participle κιςσε, &c. The Attic form is κιςσας.

Ἀμέρος. Consult remarks on ἀμέρος, book i., line 529.


ROMEIC GLOSSARY.


'Νελαιος, cat. sing. masc. of Νελαιος, a, on, "Νελαιος, " 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 Pylea. 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.)

Τηλεος, Epic dative of ιος, as if from a stem Τηλε, gen. ιος, dat. ιος, accus. ιος: dual ιος (distinguished from the vocative singular ιος by the accent): plur. ιος, dat. ιος, accus. ιος.

'Εοτεινος. Consult book i., line 47.


Τηλεος, Epic and Ionic for ηθε, 3 sing. imperf. indic. act. of ηθω, "to honor."

'Ετεινόμενος, nom. sing. masc. Epic and Ionic for ετεινομενος, 1 stor. part. mid. of ηθω, "to see."—In the middle, "to make one's self like to," "to liken one's self to;" fut. ετειναω: 1 stor. ετεινην Προσεχόμενος. Consult book i., line 392.

Θεος, a, on, Epic and Ionic θεος, ου, "divine."—From θεος.


'Ιπποδαμόμενος, Epic and Ionic for 'Ιπποδαμόμενον, gen. sing. masc. of 'Ιπποδαμος, on, "tamer of steeds."—From 'Ιππος and δαμας, "to tame," "to subdue."


'Εντετομάται, Epic and Ionic for 'Εντετοματαινοις εις, 3 plur. perf. indic. pass. of 'Εντετοματαινοις, "to confide." Strictly, "to turn over," "to throw upon." fut. 'Εντετομάται: 1 stor. 'Εντετομάται: pass. Εντετοματαιος: 1 stor. 'Εντετομάταινος: perf. 'Εντετοματαινομαι. From i'-i and 'έτος, "to turn."
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ὅτ' ἔθει, poietic genitive for ἐθεὶ.

ἵνοε, 2 sing. 2 sor. imper. act. of ἱνόμενος for ἱνομένος, "to understand." Strictly, "to send, bring, or set together!" fut. ἱνόθηκα: 1 sor. ἱνόθηκα: 2 sor. ἱνόθηκα.—Consult, as regards the interchange of ξ and σ, book i, line 8.


'Ἀνευθύνε, adverb, "as away," "apart from." Only poetic, and never Attic.—From ἀνεύ, "without."  

'Κέλευς, 3 sing. pres. indic. mid. of κέλω. Consult book i., line 56.

'Ελεαλοε, 3 sing. pres. indic. act. of κέλεαλοε, poetic for κέλεω, "to take pity upon," "to have compassion on."—From κέλεω, "pity," "compassion."  

'Αλπερο, 3 sing. pres. imper. act. of αίρεα, "to take," "to seize upon," fut. αιρεθομαι, &c.

Μελιφροτ, ον, "honeyed," "sweet," more literally, "honeyed or sweet to the mind."—From μελι, "honey," and φρον.

'Ἀνήρ, Epic and Ionic lengthened form for ἄνηρ, 3 sing. 2 sor. subj. act. of ἄνω, "to send away," "to release," fut. ἄνθεα: 1 sor. ἄνθεα: perf. ἀνέθετα: 2 sor. ἄνθεα, not used in sing. indicative.

'Ἀπεθάνετο, 3 sing. 2 sor. mid. of ἀποθάνειν, "to depart;" fut. ἀποθάνομαι: 2 sor. ἀποθάνομαι, the 2d aorist being formed with the characteristic (ο) of the first. Consult book i., line 428.

'Αὐτός, adverb. Originally the genitive of αὐτός, and, in full, ἐκ αὐτοῦ τοι ὀνα, "at the very place, there, here, on the spot."

Τελεοθαί, Epic and Ionic for τελεοθάθαι, fut. infin. mid. (in a passive sense) of τελέω, "to accomplish," fut. τελέω, &c.

'Εμελλόν. Consult book i., line 564.

'Φί, Epic and Ionic for φί, 3 sing. imperf. indic. act. of φίλος, "to say." (Consult note.,)


'Νόστις, α, ον, Epic and Ionic η, ον, and also Attic ος, ον; strictly, "not speaking" (from negative ναι- and ἑδρ) and so precisely equal to the Latin inans, our "infant." Frequently used in Homer, especially with reference to one still unfit to bear arms, i. e., until about the 15th year, as II., ix., 440. Employed also figuratively of the understanding, "childish," "naive."
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Book 2. Line 29-43.

"sought," &c. and frequently strengthened in Homer by the addition of μήγα, as μήγα ἔχοντο (Il., xyl., 48, &c.).

Hidh. Consult book i., line 70.

Μάθεσθαι, Epic and Ionic for ἔμφασθαι, 3 sing. imperf. indic. of the middle deponent μάθεμα, "to meditate;" fut. μάθομαι. — From ἑμφαν. "plan," "resolve," "conspire."

 Theta, fut. infinit. act. of θέομαι, "to place," "to put," &c.,

Line 39: fut. Θησομαι perf. ῥέθουσι.


Στρατιχώς, accus. plur. of στρατιχή, ἄτρα, ἄτρω, "a great," "a great thing," "a relying." — From στρατής, "to great." Τρόπως, accus. plur. of τρόπως, ἄτρο, ἄτρω, "a battle." An Epic Line 40: word, with which compare the Sanscrit yudh-ama, "a battle." — (Pott, Etymol. Forsch., 1., 225.)

"Epyrto, 3 sing. of the syncopated 2 aor. mid. of ἕγερω, "to arouse," "in the middle, ἕκερσαι, "to arise," "to awake," "to rise from sleep!" 2 aor. ἐγερθήνης, syncopated ἐγερθήνη, Epic and Ionic (without augment) ἐγερθήνη. Some make it an imperfect from ἐγερθήναι, which, according to them, is a shortened form for ἐγερθήναι, but this is opposed by Buttmann. (Irreg. Verbs, p. 75, ed. Fishlake.)

"Δυσέχθεσται, 3 sing. syncopated pluperfect passive for ἀμφεκέχθεσται, from ἀμφεχθώ, "to pour around," "to diffuse around," fut. ἀμφεκέχθω: perf. pass. ἀμφεκέχθηναι: pluperf. pass. ἀμφεκέχθηκαν. — Some make ἀμφεκέχθεν a syncopated 2 aor. pass., but with less propriety. Ὄμηθι, ἄτρο, ἄτρω, "a voice." In Homer always θεῖος ὀμήθη, ὄμηθη ἄφων οἱ οἰκον of ὀικον, a divine voice, prophecy, oracle, especially such as were conveyed in dreams, in the flight of birds, &c., and so any sound or taken conveying a divine injunction. — From the root θίο, ὀικεῖον, ὀικεῖον, with μ inserted, like στροφθων, from στρέφω.


Orphòthik, nom. sing. masc. 1 aor. part. pass., in a middle sense, of ὄρθω, "to raise," fut. ὄρθωσ. (Consult note.) — From ὄρθος, "erect."

Μαλαξοῦ. Consult book i., line 682.

"Ενδòν, Epic and Ionic for ἐνόχνω, 3 sing. imperf. indic. act. of ἐνόκω, "to put on," strictly, "to go or get into." — From ἐν and ἐκά. Χαρών, accus. sing. of χαρών, ὄγος, ὄγος, a lake. " (Consult note.) — It appears to be a Uralic word, in Hebrew קִשֶּׁן. Genitive compares cōton.

Line 43. Νηὺγένεν, accus. sing. masc. of νηύγανερ, ἀ, ἀ, "newly made." Probably for νεύγανερ, from νέως and γάν, γέναι and substituted for it metri gratia.
HOMERIC GLOSSARY.


Φόσος, σος, τό, "a cloak." (Consult note.)

Line 44. Ποος, Epic for ποοι, dat. plural of ποος, ποοδός, σ, "a foot."

Λεπαρόδεσσα, dat. plur. masc. Epic and Ionic for λεπαρόδεσσα, dat. plur. ο λεπαρόδεσσα, σ, ὅν, Epic and Ionic ἵ, ὅν, "white," "bright." Originally, "fatty," "oily," "shiny with oil," &c., as referring to the custom of anointing with oil in the palastra, after bathing. Then applied, generally, to the healthy look of the human body or skin, "shining," "slick," answering to the Latin nitidus. So, in the present passage, the reference is to bright, smooth feet, with an allusion, also, to their color, "bright," "white," as above.—From λεπαρός, "fat," "oil."

'Εδόρω, 3 sing. 1 aor. ind. mid. of διά, "to bind," fut. δόσω. 1 aor. δόσας: 1 aor. mid. δήσας.

Πέδιλα, accus. plur. neut. of πέδιλον, σ, 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.

Line 45. ὅμως, Epic and Ionic for ὅμος, dat. plur. το ὅμος, ὅ, "the shoulder."—From the same root comes the Latin humerus.—(Compare Pott, Etymol. Forsch., ii., p. 290.)

'Αργυρόφηλον, accus. sing. neut. of ἀργυρόφηλος, συ, "silver-studded."—From ἀργυρός, "silver," and ἤλως, "a nail," "a nail-head," "a stud," the studs being formed by the heads of nails.

'Αφθεῖον, accus. sing. neut. of ἀφθεῖον, συ, "imperishable." Line 46.—From ἄ, priv., and φιέειν, "to perish."


'Ορσάκειον, 3 sing. 2 aor. indic. mid. of ὀρσάκειν, "to draw near," "to approach"; fut. ὀρσάκεισαι, &c. Observe that here, as in ὀρσάκειον, the 2d aorist is formed with the characteristic letter (σ) of the first. Consult line 35 of the present book.

'Αντίλα, dat. sing. of Ζεύς, "Jupiter." The forms Ζ νίς, Ζνίλ, &c., are more poetic than Διᾶς, Δία, &c.

Φοίνος, Epic lengthened form of φός, which is itself contracted from φῶς, "light." Consult book i, line 605.

'Ερευνα, nom. sing. fem. Epic future participle act. for ἐρεύνη, from ἐρέω, Epic and Ionic for ἐρέω, fut. of the rare present ερέω, "to declare," "to announce." Consult book i, line 76.

'Κρόνισσα, Epic and Ionic for κρόνισσα, dat. plur. of κρύος, σ, "a herald."
HOMERIC GLOSSARY.


Διήγησις, Epic and Ionic for λεγεόμενος, dat plur. of λεγεόμενος, on, "clear-voiced."—From λύεις, "clear," "shrink," and φθέγγει, "a voice," "cry."  

51. Ἐπικράτειν, pres. infin. act. of ἕποισιν, "to suppress," fut. ἕποισιν. —From ἕπος, "a herald," "a crier."  

'Aγορίζειν. Consult book 1, line 54.  

Καρκασμόνωτας. Consult line 11.  

52. Ἰησοῦντο, 3 plur. imperf. indic. mid. of ἰησοῦν, "to call," "to bring together," fut. ἰησοῦντος: 1 aor. ἰησοῦν. In the middle, ἰησούμαι, "to assemble," "to come together."—From ἰησοῦ.  

53. Ἰς, 3 sing. imperf. indic. act. of ἴς, "to sit." (Consult note.)  

54. Νεστόρες, dat. sing. fem. of Νεστόρας, η, on, Epic and Ionic for Νεστόρας, η, on, "of or belonging to Nestor."—From Νέστως, aor. ά, "Nestor."  

Πυλοικενδος, Epic and Ionic for Πυλοικενδος, gen. sing. masc. of Πυλοικενδος, τό, "Pylus-born."—From Πύλος, "Pylus," and γίνεμαι. —Consult, as regards Pylus, the residence of Nestor, the note on Πύλος, book 1, line 252.  


Παρέκτειν, 3 sing. imperf. indic. mid. of ἀρέτα, "to arrange," fut. ἀρέτας, &c. In the middle, ἀρέτομαι, "to arrange for one's self," i.e., "to arrange, having some particular object in view."—From ἀρέτα, "to fit," "to adapt."  

56. Κλάντε, 2 plur. Epic 2 aor. imper. of κλάω, "to hear." Thus, κλάετε, κλάντε, &c. Compare βαίνει, γονάθε, and consult book 1, line 37.  

57. 'Ενπνεύσαμεν, neuter of ἐνπνεύσαμεν, η, on, "in sleep," taken adverbially.  

'Αμφότεροι, Epic and Ionic for ἀμφότεροι, accus. sing. fem. of ἀμφότερος, η, on, Epic and Ionic for ἀμφότερος, η, on. —From ἀμφότερος, "ambrosia." Consult remarks on book 1, line 539.  


58. 'Αλλ'εστ' ante, advetb, superlative of ἀλλ'εστ', "very closely," "very nearly."  

59. Εἴτε, 3 sing. 2 plur. imperf. st. i. of the radical εἰκο, "to be like," &c perf. εἶκεν, with present signification: 3 plurperf. ἐκαίνω, for ἐκαίνεω.  

60. 'Εκτις, i.e., ἐκτίς, 3 sing. imperf. indic. of the middle deponent οικισκομένον, "to go," or rather "to be gone," "to have


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**Book 2. Line 71-79.**

gome; and so opposed to ἰεὺ, "to have come," ἰηχώμαι, "to go or come," being the strict present to each of them: fut. ἰπάθωμαι: perf. ἰπάθημα: Ionic ἰπάθημα. (Consult note.)

"Ἀποκήτωμος, nom. sing. masc. 2 aor. part. mid. of ἀπόκτωμα, "to fly away," and assigned to ὄποιοτώμα. — From ἀπό and ἰπάθωμα. This present ἰπάθωμα, 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. Fischlake.)

"Ἀνήκε, 3 sing. 1 aor. indic. act. of ἀνήκε, "to send away," "to release," &c. (Consult note on line 34); fut. ἀνήκω: 1 aor. ἀνήκα, &c. ἦπρᾶθεος, Epic for ἦπρῆθεος (the mood-vowel being L. 72 shortened), 1 plur. 1 aor. subj. act. of ἦπρῆθεος, "to arm." Consult line 11.

Τῆς, acc. plur. of τῶν, as if from a stem τῆς. Consult line 29.


Θέμες, ἀ, old and Epic genitive θέμισι, and in Homer the only form; acc. θέμες (Esch., Agam., 1431), &c. So, too, Homer declines the proper name θέμας, θέμιστος: acc. θέμητα: but Attic θέμιστος, acc. θέμην. Common Gr. θεμάδι, Ionic θέμος, voc. θέμι (probably from root θ-7, τιμήσιν), "that which is laid down or established," "law," like θεμίσι, not as fixed by statute, but as established by old usage; answering to the Latin jura or fas, as opposed to lex: hence, generally, "what is right," "the," &c.

Πολυκλάδες, dat. plur. of πολυκλάδης, ἑδός, "of many branches," "many-bent." — From polóς and κλάδος, "a rowing bench," Epic and Ionic κλάδες.

Ερημίτες, pres. infin. act. of ἐρημεῖν, "to restrain." Consult book i., line 192.

L. 75. "Πολικέςτος, gen. sing. masc. of ἰπάθωμα, ἰεύα, ἰευ. L. 77. "Sandy" (consult note), Epic and Ionic for ἰπάθωμος from ἰπάθωμα, &c.—From ἰπάθωμα, "sink," and this from ἰπάω, lengthened form ἰπάω.

L. 79. "Hypocrès, nom. plur. of ἱπάθωμος, ῥο, "a leader," "a commander," often occurring in Homer, who usually joins ἱπάθος ἱπάθος, "leaders and guardians," "chiefs of the held army," in council. — From ἱπάθωμα, "to lead."
HOMERIC GLOSSARY.


Μέθοινες, nom. plur. of μέθοιν, υντος, ὅ, "one who provides for," "a guardian," &c. (Consult remarks on preceding word.)—From μέθοι

μαι, "to provide for".

Line 80. ἐνεκεῖ, 3 sing. 2 aor. indic. act. of ἐνεκτείνει, "to tell," "to declare," a strengthened form of the root or stem of εἰστείν (ENII., ἐντείνο, like ΔΑΚ-, ΔΑΕΚ-, and OPT-, ὁρθομ.). The imperfect (according to form) is ἐνεκτείνει: the 2 aor. ἐνεκτείνει, ἐνεκτείνει ἐντείνει, ἐνεκτείνει: fut. ἐνεκτείνω and ἐνεκτείνω. Observe that the aorist, as compared with the present, is, by its long syllable, at variance with general analogy, but still not without example; as is ἐγκυμον, from ἐγκυμον.

Line 81. θαιμεν, Epic for θαιμεν, 1 plur. pres. optative of φημεν, "to say," "to pronounce." Θαιμεναίθαι, 1 plur. pres. optative middle of νοσιμαίθαι, "to put away," "to remove;" fut. νοσιμαίθει, "In the middle, νοσιμαίθαι, "to turn away from," "to become estranged."—From νόσθε, "away," "apart.

Line 82. Εὔκτεινε. Consult book i., line 91.

Nεκείναι, Epic and Ionic for νεκείναι, pres. infn. of the middle deponent νεκτείναι, "to go," "to depart," "to come." Οὐ, used in the present and imperfect. In the present usually, like οὐ, with future signification: to which, however, the infinitive forms the most frequent exception.—The Sanscrit root is n, "to lead," with which compare the compared forms νεκτείναι, νεκτείναι, νεκτείναι.

Line 84. Σκυπτούχος, nom. plur. of σκυπτούχος, ς, "scribe—bear ing." Consult book i., line 279.

Βασιλεῖς, nom. plur. of βασιλεύς, ς, Ionic ἰσος, ὅ, "a king." 'Εντεινοκόντο, 3 plur. imperf. ind. mid. of ἐντείνω, "to put in motion against one."—In the middle, ἐντεινοιμαί, "to advance hastily;" Epic ἐντεινοιμαί: imperf. indic. ἐντεινοιμαί.

Line 86. Εὔκνωσε, Epic and Ionic for έυκνω, from έυκνω, ευκνο, τό, "a nation."

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Book 2. Line 88-94.

καρφες, 6, 2v, "hollow," "hollowed." — From γλασςα, "to dig out," "to hollow out," etc.

θερηνῶν, adv. "in clusters," "cluster-like." — From 

Line 89. θέρην, "a cluster."

Πέντεναι, 3 plur. pres. indic. of the middle deponent πεντέαμαι, "to fly." Original meaning, "to spread the wings to fly;" fut. πεντέαμαι in Attic prose usually shortened πεντέαμαι, etc.

Εἰκασεως, Epic and Ionic for εἰκασεις, dat. plur. neut. of εἰκασεις Ἰ, ὄν, Epic and Ionic for εἰκασις, ὄν, "vernal," "of spring." — From 

Line 89. Ἰς, "spring.

"Aλς, adverb, "in crowds," "in great numbers," etc. Akin to ἅλς, "thronged."

Πεντερήνα, Epic and Ionic for πεντερήνα, 3 plur. perf. indic. past of the deponent πεντερήναμαι, Epic and Attic poetic form for πεντερήνα. "to fly," "to wing one's way;" fut. πεντερήνας: perf. πεντερήναμαι, with present signification.—In Epic we find also περηναια.


Line 91. Πονος, gen. sing. of πανος, ὄνος, ὄ, "the shore," "a sea-bank," "a river-bank."

οδεις, Epic and Ionic for οδαις, gen. sing. fem. of οδας, εἰς, ο, etc.

'Εκτυχουσα, Epic and Ionic lengthened form for ἐκτυχουσα, 3 plur. imperf. indic. middle of στυχωμαι, "to march," usually in the middle.

—From στυχωμαι, στυχας, στυχας, the literal meaning of the verb being, "to set or place in rows or ranks."

'Οδης, adverb, "in squadrons," "in troops." Analogous to the Latin turmae.—From ἄλας, "a squadrons," "a troop."

"Οπος, ὄν, ὄ, "rumor."—Properly, "a voice," "report," or "rumor," which, its origin being unknown, is therefore held divine; a word voiced abroad, one knows not how; hence "Οπος, Δις ὑγιης in the present passage.—Akin to ὄπου, and from it ὑγιης. But observe, that ὑγιης has nothing in common with ὄπος.

Δεδης, Epic and Ionic for δέκας, 3 sing. 2 pluparf. act. of δαυς, "to light up," "to kindle," and then "to blaze."—The Sanscrit root is ḍah, "to burn," whence, probably, dāt, δας, "a torch," etc.

'Οντοσαμαι, nom. sing. pres. part. act. of őντωμαι, "to urge on," "to encourage;" fut. őντωμαι: 1 aor. ὑγιης. Always with collateral notion of zeal and activity.

"Ὑγιης, on, ὄ, "a messenger." In general, "one that announces or tells."—The preposition ὄποи appears to enter into the first part o. this compound (for such it evidently is), while the latter part is
Book 3. Line 94-99

compared, by Pott, with the root ἀ ὑ, the Latin term for the domestic fowl, the reference in either case being to proclaim or announcing. (Etymol. Forsch., i, 184.)

'Ἄγρωνο, Epic and Ionic for ἄγρωνο, 3 plur. 2 aor. indic. mid. of ἀγρῶνο, "to gather together;" subst. ἀγρων: in the middle, "to gather themselves together," "to assemble!" 2 aor. ἄγρωνα—From ἄγρων.

Τέρτη, Epic and Ionic for τέρτη, 3 sing. 3 pluperfect

Line 95. of τέρτη, "to disturb," "to stir up," &c.; fut. τερτοῦ: 1 perf. τερτοῦ, "I have disturbed?" 2 perf. (intransitive) τέρτη, "I am disturbed," "I am in confusion," &c. The common opinion, that τέρτη is perfect of a verb τρίχω (from τρίχης, "rough"), is refuted by Buttmann (Lexil., s. v.), after the old grammarians. Later poets, indeed, acted on this opinion, so far as to form a present τρίχη, "to be rough or stiff;" as Nicand., Ther., 581; and Apollonius Rhodias (iii., 1393) uses τέρτη in this signification. The process of formation in τέρτη appears to be as follows: τρίχω, by transposition τρίχω, contracted, with τ absorbing the latent aspirate of the p, into Θρίσου (Attic); fut. Θρίσο: perf. τερτά: Epic and Ionic τέρτη. (Carmichael's Greek Verbs, p. 278.)

Θεναγιστῶ, Epic and Ionic for θεναγιστῶ, 3 sing. imperfect. indic. mid. of θεναγιστί, "to groan," "to resound."—From θεναγίσο, and with a species of frequentative meaning.

"Ομοῖος, 3 plur. ὁ, "a loud din," "an uproar," &c., said epeically of the confused voices of a large crowd.—from θεναγίσο, "the whole," "together," &c.

Βοῶντες, enlarged Epic form for βῶντες, nom. plur. masc.

Line 97. pres. part. of βῶνος, "to cry aloud!" fut. βῶνος. From βοῦς, "a cry," "a shout.

'Εφαρμοῦ, 3 plur. imperf. indic. act. of ἐφαρμοῦ, "to restrain," "to hold back," fut. ἐφαρμοῦ. Akin to ἐπί, ἐφοῦ, "to draw," "to keep in," "to check."

Ἀστράγ. gen. sing. of ἀστράγ., ἄστ, ἄ, "a clamor," "a cry," "a shout."

Στράγος, Epic and Ionic for στράγος, 3 plur. 2 aor. opt. mid

Line 98. of ἡδί, "to hold," "to restrain."—In the middle, "to restrain one's self," "to refrain!" 2 aor. midd., ἡδίσαμον.


Στρώση, dat. sing. of στρώση, ἅ, ἃ, "trouble," "trouble," "trouble," taken adverbially. (Consult note.)

Ἐφαρμοῦ, Epic contracted form for ἐφαρμοῦ, 3 plur. 1 aor. in the pass. of ἐφαρμοῦ, "to restrain." Consult line 97.

"Εὐγάρος, accus. plur. of τέρτη, ἀ, ἀ, Epic and Ionic ἐγαρ. ἄ, ἄ, "a shout," "a shout or row of oars." (Consult note.)
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Book 2. Line 108—104.

Line 104. Ερμικος. Consult book i., line 120.


Κάτις, Epic and Ionic for ἐξάμα, 3 sing. 2 sor. indic. act. of ἔκπα 

to destoo labor upon," "to labor," fut. ἐκποῖει; 2 sor. ἔκπαυον.--

Lengthened from a root αἰσ- in the present, this same root appear-
ing unlengthened in the other tenses.—Boff compares the Sanscrit

root ἔκλαμ, "to endure," &c.

Τεῖχος, nom. sing. masc. pres. part. of τεῖχος, "to fabricate," "a


—Nearly akin to τυχάνο, the notion implied in which has grown

out of the perf. pass. of τεῖχος, which represents that which has

been made, and so is existing. Hence, in Epic, the forms τέτυγμα, ἐτέ-

τυγμα, ἔτιφθηρ, are substantially the same with τυχάνο, τυχάνο:

and the active perfect τέτυχα, when used intrinsically, is used ex-

actly like τυχάνο.

Further, τεῖχόσ is manifestly akin to τύνα, and the German

Σπεγην.

Line 103. Διαστόρας, dat. sing. of διαστόρος, on, ὂ, "a messenger." 

The meaning of this word is disputed. The usual der-

vation is from διάς, according to which it would signify "the con-
ductor," "the guide," which would suit II., v., 390, where Mercury

leases Mars; and II., xxiv., 339, where he conducts Priam to

Achilles: Most common however, the term is interpreted "the

messenger," as if δ ὀδύνων τός ἀγγέλας. 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

Ἰάκω, as a collative form of ἱάκω, and makes it simply equivalent

to ἰάκων.

"Ἀργυρόφυντας, dat. sing. of Ἀργυρόφυντος, on, ὂ, for Ἀργυροφυρότης, 

ἔτος, 'the slayer of Argus." (Consult note.)—From "Argo, and φοῖνι 

το φοῖνι, "to slay."

"Ἐμείς, on, ὂ, Ἐπικ for Ἐμίς, on, ὄ, ὅ, "Mercury."—As a

Line 104. technical term, any four-cornered post ending in a head

or bust was called 'Εμείς, such as were frequent in the public places 

of Athens; in which signification Winckelmann, Lessing, and oth-

ers, derive the word from ἐμί, "a prop," "post," "support," &c.

Πέλος, dat. sing. of Πέλος, ὁ, ὁ, "Pelops," son of Tantalus,

said to have migrated from Lydia, and to have given his name to 

the Peloponnesus.—From πέλος, "dark," and ὅπ, "vinage," and 

hence Pelops means "the dark-faced," or "scurvy" one as indica-

tive of an Asiatic. (Donaldson, Varroianus, p. 25.)

Πλάξιππο, dat. sing. masc. of πλάξιππος γ, "the argo on a
HOMERIC GLOSSARY.

Book 2. Line 104-110.

ασσενάς;" more literally, "vsed-smiling," i.e., with the lash. An Homeric and Hesiodean epithet of heroes, like ἤρωδεων.—From πλησε, "to smile," and ἵππος, "a courser."

Line 105. Ἀρης, dat. sing. of Ἀρης, ὕις, ὅ, "Ares."—Probably from ἅ, ὅς, and τρείς, "to tremble," "to fear." Hence ἄρεως may mean, "the unfearing."

Ποσευτής, dat. sing. of ποσευτής, ἄις, ὅ, "a shepherd."—In general, one who keeps or tends, and hence a king is called the shepherd (τ. e. the keeper or guardian) of his people.—Probably akin to πηγήμως, perf. of πηγάμα, "to acquire," "to possess," πῶμα, "possession," πῶθη "a flock," ἄκο.*

Line 106. Πολύζως, dat. sing. of πολύζως, τόν, ὅ, "rich in lambs or sheep," "with many lambs or sheep." Observe that πολύ-ζως is here a metaplastic dative. (Consult, on Metaplastic Nouns, Anthon's enlarged Greek Grammar, p. 130.)—From πολύς and δρόμος, genitive assigned to δρόμος, "a lamb."

Θησεύς, dat. sing. of Θησεύς, ὅς, ὅ, "Theseus," son of Pelops grandson of Tantalus, and brother of Atreus, whom he succeeded according to the present passage, in the government of Mycene.

Θησεύς, Αἰolic nominative, gen. Θησεύς, for Θησεύς, ὅς, (Consult note.)

Φρούρας, Epic pres. infin. of φροτείνω, "to dwell," "to bear." Another Epic form of the pres. infin. is φροτείνω. Compare γονίματι, κολέωνι, κοσμήμα.ε.

Line 108. Πολύς, Epic and Ionic for πολλάς. Ἀργεύς, dat. sing. of Ἀργος, ὅς, ὅ, "Argos." (Consult note.)

Line 109. Ἐρείπαιος, 1 aor. part. med. of ἔρειπω, "to make one thing lean against another," fat. ἔρειπω—in the middle, "to prop one's self," "to lean upon."

Μετάδος, 3 sing. imperf. indic. act. of μετάδοσι, "to speak among," and hence, "to address."—From μέτα and σάδω.


Θεράπωτης, nom. plur. of θεράπως, ὅς, ὅ, "a servant," "an attendant," &c. In Homer and old authors it always differs from δομέω, as implying free and honorable service. In Chlœa, however, θεράπωτης was the name for their slaves. (Arnold, Thucyd. viii., 40.)

"Ἀργος, gen. sing. of Ἀργος, ὅς, ὅ, Epic and Ionic for Ἀργος, ὅς, ὅ, "Mars," son of Jupiter and Juno, god of war and slaughter, represented by Homer as a gigantic warrior. Hence, taken as an apppellative for "war," "slaughter," "murder," &c.—Akin to ἀλέθος
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Book II. Line 110-117.

ἐρως, as Mars to mas, perhaps, also, to ὁρέω, ἔρως; and ὁμορραχέα, kerr; perhaps, also, to ἀργος, ἐραίρω, Latin arma, and to the prefix ὤς. . . . From the same root come ἀρπάξ, ἀρπαζ, ἀρπαζων, the first notion of goodness being that of mankind, bravery in war. (Donnelson's New Cratylus, p. 365.)


'Εφέσσος, 3 sing. 1 aor. indic. act. of ἐφές, "to bind in," "to entangle"; fut. ἐφέσσω: 1 aor. ἐφέσσων. — From ἐφ' and διὰ, "to bind."

ἐραίρω, σ, σε, Epic and Ionic σε, on "ersel," said properly of persons doing and enduring, daring, obstinate, rash, reckless, &c. —From ἐραίρω, σε, in the sense of holding on, enduring.


Εἴτετέρων. Consult book i., line 129.

Αὐτάθεται, Epic and Ionic for ἀποτελέσει, pres. infin. of the middle deponent ἀνατέρω, "to depart," "to return home." — From ἀντα and τέρω, "to go."


Βουλέσω, Epic and Ionic for ἰδουλέσω, 3 sing. 1 aor. indic. n. of βολέσα, "to deliberate with another;" fut. βολέσω: 1 aor. ἰδουλέσω: in the middle, βουλέσεια, "to deliberate with one's self;" "to resolve upon;" &c.; fut. βουλέσωσα: 1 aor. ἰδουλέσωσα. — From βολή, "counsel," "advice," &c.

Line 115. Βουλέω, Epic and Ionic for βουλέω, acous. sing. masc. of βουλής, ἐς, "inglorious." — From ἰδω and κλέω, "glory," "fame."


"Ελεός, 1 sing. 1 aor. indic. act. of ἔλλεως, "to lose," "to destroy," ut ἔλλεω: 1 aor. ἔλεος.


Line 117. Πωλέσεω, Epic for πωλέω.
HOMERIC GLOSSARY.

BOOK 9. LINES 117-128.

καταλύειν, 3 sing. 1 sor. indec. act. of καταλύω, 'to destroy,' "to ag trav.~' "to ou se."—From κατά and λύω, "to loose," "to loose," "to cause," etc.

Κάρπων, accus. plur. of κέρασον, on, το, "a head," "a summit." By the "summits of cities" are meant, properly, the fortresses or citadels of places, that are, their loftiest and strongest parts.

Λαγών, nom. sing. neut. of αλέγγος, α, on, "a disgraceful man," "a pestilence," and hence derived from αλέγγος, "a shame," etc.

Εσομένους, Epic and Ionic for ἐσομένους, fut. part. mid. of εἰμί "to be." 

Μἄφ, adverb, "to no purpose," "in vain." This word, LINES 120, with all its compounds, is solely poetical, and mostly Epic.

—According to some, from αἴφα, "quick," "on a sudden," better, perhaps, from μάρτυς, "to grasp," 2 sor. infin. Epic μάρτυς, and equivalent to ἡματέος, "heavily," "hand over hand," and so "rashly," "in vain," etc.

LINES 121.

"Απρεκτος, Epic and Ionic for ἀπρεκτος, accus. sing. masc. of ἀπρέκτος, on, "fruitless," "incessant," "ineffective."—From α, priv., and πρός (Epic and Ionic for πρός), "to accomplish," "to effect."

LINES 122.

Παποδρόμους, Epic and Ionic for παποδρόμους, dat. plur. masc. of παποδρόμος, α, on, "a sewer," "a sewer," "a channel," "a waterway," and the Latin pavillus and passus.


"Ορκία, accus. plur. of ὀρκίνη, on, το, "a league." (Consult note.)

"Ωφόντας, nom. plur. masc. 3 sor. part. act. of ὁφέμει, "to cut," "to cut," fut. τρέμοι: 2 sor. τρέμωn later τρέμω. —Lengthened from a root TEM-, TAM-.

"Αριστομήνος, Epic and Ionic for ἀριστομήνος, 1 sor. infin. pass. of ἀριστεύει, "to number," "to count," fut. ἀριστεύει, ἀριστεύεσθαι. —From ἀριστεύος, "number." LINES 128. Ἀλφασθαί, 1 sor. infin. mid. of ἀλέγγος, "to select," fut. σέλασθαι. (Consult note.)

"Εσομένους, nom. plur. masc. of ἐσομένους, on, "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 ἄμα, "a house.

Ε ν 2
HOMERIAN GLOSSARY.

Book 2. Lines 125-130.

Ὑπατός" (in the legal sense), or "householder," "an inhabitant," etc.
—From ὑπάτος, "upon," and ἄρος, "a heart."

Ἐαυτός, Epic for ἐαυτῷ, 3 plur. pres. indic. of εἰμί, "to be."

Δεκάδες, accus. plur. of δέκα, ἀδὲς, ὅς, "a decade," "a body of ten men." Corresponding to the Latin decies.—From δέκα, "ten," with which compare the Sanscrit dacoan, our ten, and the German zehn.

Διακομηθείσαι, Epic syncopated form for διακομεθείσαι, 1 plur.
1 acc. opt. pass. of διακομέσαι, "to distribute in order," fut. διακομηθεῖσαι.—From διά and κομέω, "to arrange in order."

Ἐλευθερός, 1 plur. 2 acc. opt. mid. of αλπέω, "to choose."

Line 127. ἔξω.


Line 128.

Δεσοῦρος, Epic and Ionic for δεσοῦρον, 3 plur. pres. opt. of the middle deponent δεσούω, poetic form for δεσοῦμαι, "to want."

Οἰνοχός, Epic and Ionic for ὀινοχός, gen. of ὀινοχός, ou, ò, "a wine-bearer."—From ὀινος, "wine," and χείς, "to pour."

Πλάς, accus. plur. of πλῆς, Epic comparative of πλῆξ, line 129, only found in the nom. and accus. plurs. masc.; and hence the Doric contracted form πλεις.

Τάς, accus. plurs., as from a stem τίς. Consult line 20, and also book i, line 182.

Naioi, 3 plur. pres. indic. act. of ναίω, "to dwell;" fut line 130.
mid. ναούμαι: 1 acc. ναοῦμαι: perf. ναούμαι. The 1 acc. act. ναοῦσαι (for ναοῦσα) 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 acc. pass. and mid.; as, αὐτή ἐμοῦ Ἀργοῦ νάοθν, "my father settled at Argos" (II., xiv., 119); and ναούματος ἐς Ἐλευθέρου. (Hes., Op., 637.)

Ἐκισιοῦριος, nom. plur. of ἐκισιοῦριος, ou, ò, "an ally," always used as a substantive by Homer, and especially of the barbarian allies of Troy. Properly, however, an adjective, "helping," "aiding," "defending." In Attic Greek, especially, of ἐκισιοῦριος are "mercyary troops," also called ἐκισιοῦριος, opposed to the national army, and literally μεσοφόρος, "hirdlings," a less honorable name than σώμαχος. From ἐκισιοῦριος and κυροῦριος, "a youth," "one in youthful prime." Some distinguished ἐκισιοῦριοι from σώμαχοι, by making the former refer to the allies of those attacked or invaded; and σώμαχοι to the allies of those who attack, invade, or bring the war.
HOMERII GLOSSARY.


Πωλέω, Epic for πωλάω. Homer takes -ων, arising by contraction from the old form in -όνω, and opens it again by the insertion of a, producing thus an ending in -ων, which, regularly, must be pronounced as one syllable by synizesis. (Kühner G. G., § 261, 3.)

'Εγχέπαλος, nom. plur. masc. of εγχέπαλος, on, "spear-brandish- ing," "wielding the spear or lance."—From ἔχειν, "a spear," and πάλω, "to brandish," "to wield."

Πελάγος, 3 plur. pres. indic. act. of πλάγια, "to cause to wander." fut. πλάγγασα : 1 aor. πλάγγασα.—In the middle, "to cause one's self to wander," i.e., "to wander."—As if from a root ΠΛΑΓΧ—

Εἰδώς, 3 plur. pres. indic. act. of εἰδύς, εἰδός, Epic and Ionic for ἔτως, "to permit," "to allow." Hence εἰδός is for ἔτως.

Βεβάδως, Epic and syncopepted form for βεβεδᾶος (another Line 134. syncopepted, and, at the same time, contracted form for which is βεβᾶος). 3 plur. perf. indic. act. of βάειν, "to go." Homer has βεβαίως, part. βεβαίως, βεβάιως, and infin. βεβαίων. Later writers have also βεβᾶς, βεβῶς, βεβᾶς. — All these forms, however, are rare, except in poetry.

'Εναυρός, nom. plur. of ἐναυρός, οῦ, ο, "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 ἥλια περιπλομένῳ ἐναυρών, "as times rolled on the year came round."—From ἔνος, "a year," with which compare the Latin annum. The derivations ἐνὶ αὐτῷ, "self-contained," and ἐν, ἐνω, are mere subtileties.

Δόπα, contracted from δόπα, and both these Epic and Line 135. Ionic forms for δόπα, nom. plur. of δόπε, ατο, ὁ, "wood," and any thing made therefrom, "the timbers" of a ship, "a spear," &c.—Compare the Sanscrit dāru, "the stem of a tree." (Eichhoff, Vergleich., p. 205.)

Στέφης, 3 sing. 2 perf. indic. act. of στήνω, "to make rotten," "to corrupt." fut. στήγα : 2 perf. as a present, with intransitive or passive force, στήγα, "I am rotten."—The root, strictly, is ΣΑΓ-, as it appears in the second aorist passive καθόμαι, καθῆμαι, and in the adjective καθρή. The adjective καθρή is akin.

Στέφων, nom. plur. of στεφῶν, on, τό, "a rope," "a cable."—From στέφω, "to twist," according to some, although this same στέφω is found only in the grammarians. Not, certainly, from στέφεως; — Spanish broma," which was unknown to be Greeks in Homer's time. (Consilium: ote.)
HOMERIC GLOSSARY.

Book 2. Line 135-144.

Ἀλευταί, 3 plur. perf. indic. pass. of ἀλευ, "to lessen," "to mar-
twist;" fut. ἄλευα: perf. ἀλευα: perf. pass. ἀλευα, &c.


Nεύτις. Consult line 38.

Elæus, Epic and Ionic for ἔστις, 3 plur. of ἔστι, "I st."

122 l 137. Consult book i., line 685.

Μέγαρος, dat. plur. of μέγαρον, on, τό, "a hall:" properly, any
large room or chamber. Mostly used in the plural, like edes in Latin,
because the house consisted of many rooms; hence ἐν μέγαροι often
gets the general meaning of "at home," with the notion of peace and
quiet, as opposed to war and traveling.—From μέγα.

Πορεδέγμαται, nom. plur. fem. Epic and Doric for προσέδεγμα,
syncopeat 2 ori. part, of προσέδεγμα, "to wait for," "to expect." According to some, πορεδέγμαται is for προσέδεγμαται, perf. part. of
προσέδεγμα; but consult Buttman, Irreg. Verbs, p. 63, ed. Fischke,
and compare book i., line 22, remarks upon δέγμα.—The participle,
it must be observed, has here the force, not of the adverb properly,
but merely of waiting for, expecting. (Buttmann, l. c.)

"Λύμα, Epic and ΑΕolic for ἡμιν.


Ἀκόραντος, nom. sing. neut. of ἄκοραντος, on, "unfinished," "well
out result." — From ἄ, pre, and κοράνω, "to accomplish;" Epic
engthened form for κοράνω: fut. κοράνω: so that ἄκοραντος is its
self a lengthened form for ἄκοραντος. Consult book i., line 41.

Είνεκα, Epic and Ionic for ἐνεκα.

Line 140. Φεύγωνε, 1 plur. pres. subj. act. of φεύγω, "to flee." Con-

sult book i., line 173.

Πατρίς, accus. sing. of πατρίς, ἰος; strictly, poetic feminine of
tάτρος, "natives;" "of one's fathers." Used especially in conjunc-
zione with γεία, αλα, &c., "one's native land," "one's fatherland."—

From πάτρι, "a father;"


"Ορισεν, Epic and Ionic for ὁρίσεν, 3 sing. 1 ori. indic. act. of ὁρίσω,
"to arouse." — From ὁρι, ὁροῦμι, "to arouse," "to excite."

Line 143. Πλήθος, accus. sing. of πλῆθος, ἰος, ἰος, "a throng," Ioni
and Epic form for πλῆθος, ἰος, ἰος.—From πλήθος, "to fill."

Kινώθη, Epic and Ionic for κίνω, 3 sing. 1 ori. indic.
pass. of κίνω, "to move," "to agitate," "to excite;" fut. κινω: 1 ori. κινοῦσα, &c.—From κινω, "to go," the literal meaning
of κίνω being "to set a going."

Line 144.
HOMERIC GLOSSARY.


Line 145. Ἀθνία, gen. sing. of ἄθνιος, ov, ο, "the deep," "the open sea."—Akin to βάθος, "depth," βάθος, βάθος, and Latin fundus.

'Ικαρία, Epic and Ionic for 'Ικαρία, gen. sing. mas. of 'Ικαρός, ov, Epic and Ionic for 'Ικάρος, ov, "Icarian," "of or belonging to the island of Icaria."—From 'Ικαρία, Epic and Ionic 'Ικαρία, "Icaria." (Consult note.)

'Εσσαίος, ov, ο, "the southeast wind," the Latin Eurus or Velturnus—According to some, from αἴσα, "the fresh air of morning;" according to others, from ἕσσος, ἑς, "morning," as indicating the morning wind.

'Νότος, ov, ο, "the south wind," or, strictly, "the southwest wind," the Latin Notus. It brought fogs, damp, and rain. That there was an original notion of moisture in the word is clear from its derivatives, νοτος, "wet," "damp;" νότιος, "moisture;" νότιος, "to moisten," &c.

Line 146. 'Οφρος, 3 sing. 2 sor. of ὁφρυς, "to raise," "to excite," to duplicated form for ὁφρος, according to the analogy of ὕφρος, ὑφρυς, &c. Consult the remarks of Buttman (Ertrg. Verbe, p. 198, ed. Fishlake), who controverts the earlier opinion, that ὁφρος is perfect with the quantities transposed.

'Ενάξιος, nom. sing. masc. 1 sor. part. act. of ἐνάξιος, "to rush," "to burst forth;" fut. ἐνάξιος. Alto form, ἐνάξιος or ἐνάξιον; fut. ἐνάξιος. From ἐν and ἄξος, "to rush."

'Ενέσθη, 3 sing. 3 sor. subj. act. of ἐνέσθη. Consult here.

Line 147. 144.

'Επάφος, ov, ο, "the northwest wind;" strictly, "the north-northwest." (Consult note.)—Commonly derived from ζήφος, "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 'Επάφος, "the west wind," and, deriving it likewise from ζήφος, consider it equivalent to "the evening wind;" but consult note as above.

'Αγίος, ov, τό, "standing corn," "the crop standing on the land."—Commonly, but not very correctly, it would seem, derived from άγια, άγιος, "blessed," "pious," "good," 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.

'Αμπρος, ov, "impetuous," "blustering."—Probably from a root Αμπρ- (μαντόνια), as referring to that which rises and bears forcibly away.
HOMERIC GLOSSARY.


'Εκατσιών, n.m. sing. masc. pres. part. act. of ἔκατσιον, "to rush upon."—From ἐκ and άγεις, "a rushing storm," "a hurricane."

'Ηνως, 3 sing. pres. indic. act. of ἤνως, "to bend," "to bow down." "to sink," etc.; fut. ἤνωσα: 1 nor. ἤνωσα: perf., with reduplication, ἠνώθης; without it, ἤνωσα.—Akin to μύο, "to close," etc.

'Ατριγόνων, Epic and Ionic for ἀτριγόνων, dat. plur. of ἀτριγόνῳ, used, "an ear of corn."—From ἀ, euphonic, and οὖς, "an ear of corn," and thus last akin to the German acht, siecht.

'Ἀλαλητί, dat. sing. of ἄλαλητες, ὦ ὦ, "a shouting;" strictly, "a war-cry."—From ἄλαλά, "a war-cry."

'Eκεινοντο, 3 plur. imperf. indic. mid. of σεῖν, "to put in quick motion," "to drive," "to urge on;" in the middle, "to rush," "to urge one's self on."—Akin to διέκεισι, "to run," just as the Laconian dialect changed δ into ς. "Τεθέαδε, adverb, "from beneath," "beneath."

'Κοβίς, Epic and Ionic for κοβίς, ὦ ὦ, "dust," especially as stirred up by men's feet.—From κόνις, "dust."

'Iσταρ, 3 sing. imperf. indic. mid. of ἵσταμαι, "to place." "in the middle," "to place one's self," "to stand.


'Ελατέμεν, Epic, Doric, and Ionic for ἐλέειν, pres. act. of ἐλέεις, "to drag." Consult book 1, line 194.

'Eἶ δὲ διόν. Consult book 1, line 141.

'Οφρος, accus. plur. of ὀφρός, ὦ ὦ, "a trench" or "canal" 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 ὄδες.—Probably from OP—, the root of οἶκος.

'Εκατσίωνον, 3 plur. imperf. indic. act. of ἐκατσίοιον, "to cleanup, ou!" fut. ἐκατσάδον: 1 nor. ἐκατσίθηνα.—From ἐκ and κατά, "to clean."

'Αστρ. Consult line 97.

'Ικεν, 3 sing. imperf. indic. act. of ἵκεν, "to go," etc., which is the root of ἰκενοῦ. It is used in Epic and in Pindar, never in Herodotus, and very rarely in Attic.

'Ιππιν, gen. plur. pres. part. mid. of ἴππος, "to send." is Line 154. in the middle, ἰππας, "to send one's self after a thing," "to desire," etc. (Consult note.)

'Ιππεν, i.e., ἰππος, Epic and Ionic for ἰππος, 3 plur. imperf. indic. act. of ἰαίθω, "to take."

Line 149.

Line 150.

Line 151.

Line 152.

Line 153.
ROMERIC GLOSSARY

Book 2. Line 154–158.

*Εκματ, accus. plur. of ἐκμα, στοκ, τό, "a prop." Consult book 1, line 406.

"Τερηςμος, accus. plur. neut., taken adverbially, of ὀντερηςμος, on, "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, decreed. (Consult note.)

Νόπος, on, ó, "a return," usually home or homeward.—Akin to νέος.

*Ειρηθής, 3 sing. 1 aor. indic. pass. of τερηςμ, "to effect," "to make," d.c. Consult line 101.


*Απρηπέλθος, voc. sing. fem. of απρηπέλθωνος, η, on, "unwearied," "timeless," an epithet of Minerva. (Consult note.)—From α, priv., and πέμπω, "to weary."

Φερεύοςματ, 3 plur. fut. indic. of φερεύω, "to bear." Observe Line 159. that φερεύοςμα, though middle in form, is active in meaning; and that φερεψιματ (Doric) is also occasionally employed in Attic, along with φερεύοςμα.

Εφετα, accus. plur. neut. of ετης, ετη, ó, "broad."

Νότο, accus. plur. of νότος, on, ó, "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, Ainsworth's Elargled Greek Grammar, p. 59.

Line 160. Κάδο. Consult note.

Εσχαλή, accus. sing. of εσχαλη, ή, ή, "a boast."—From εσχάλω.

*Ελένης, accus. sing. of Ἑλένη, η, η, "Helen," daughter Line 161. 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 Ἑλένη from Ἑλένη, "a fire-brand," "a torch," as indicative of the cause of the war.

Line 162. Τώγη, Epic and Ionic for Τῷ γ, dat. sing. of Τρόις, η,
HOMERIC GLOSSARY.


1 Epic and Ionic for Τρόια, as, ι; "Troj," "the plain's ι τροι.," which latter is its meaning in the present passage.

'Ακόλουθοι, Epic and Ionic for ἀκόλουθος, 3 plur. 2 aor. mid. ο, ἀκόλουθος, &c.

Αλς, Epic and Ionic for alr, gen. sing. of αλη, "land," "earth," collateral form for γαλ.—Döderlein well compares with αλη, γαλ., the German Au, Geo.


'Αγανός, dat. plur. neut. of ἁγανός, ο, ὡν, "mild," "land."—From γανός, "brightness," "beauty," &c., the & being merely euphonic.

'Ερπεῖν, 2 sing. pres. imper. act. of ἐρπέω, "to restrain," "to detain."

Φόρα, accus. sing. of φόρος, φορός, ο, "a man," i. e., a brave and good one; much like ἀρήρ.—Probably from φῶς, φοι, "one who has the gift of speech," like μεθοφ.


'Αμφίκλισσος, 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 ἐλίσσον (the word coming from ἄμφι and ἐλίσσον, "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," "weaving," "doubtful;" and so in Homer, probably, νοες ἀμφίκλισσα may mean the ship "swaying to and fro," the "rocking ship."


'Αλεξα, nom. sing. fem. 1 aor. part. act. of ἀλεξο, "to rule," fut. ἀλέξα. Consult line 146.


'Ιμεν. Consult book i., line 431.

Line 169. Μέρης, accus. sing. of μέρης, ος, η, "counsel," "the faculty of advising."—Compare the Sanscrit mott, "thought," "counsel." From mott "to think;" and also the German muth, and I. thin men.

'Ακόλουθοι, accus. sing. masc. of ἀκόλουθος, ον, "equal to," "equivalent to." Strically, "equal in weight."—From a, corresponding to τί, τίλλων, "weight."
Book 2. Line 170-183.


171. ἑτεράκοντα, Epic and Ionic for ἑκατόν, gen. sing. fem. of ἑκατών, on, "well-laid," "with good banks of earth."—From εἴ and στήλαι, "a rowing-bench;"

172. Αὐχός. Consult book i, line 188.

173. ἄγχος, adv. "near," equivalent to ἄγχος.—The form ἄγχος, which is found in Homeric, comes nearest the root: hence ἄγκυς, ἄγγος, as also ἄγχος, and Latin aegae. Compare the German eng, engen.

174. ἁρμασθην, nom. sing. fem. pres. part. mid. of ἀρμασθην, "to place;" in the middle, ἄρμασθαι, "to place self," "to stand," &c.

175. Διογενής. Consult book i, line 227.

πολυφάσματε, voc. sing. masc. of πολυφάσματα, on, "of many expedients, " abounding in resources, " inventions, " ever ready," frequently occurring in Homer as an epithet of Ulysses.—From πολεις, and μαχανή, "a contrivance," "a scheme," &c.

176. Πολυμέλις. Consult line 74.

177. ἔρισεν, 3 sing. pres. imper. act. of ἔρισα, "to retreat;" "wished away," "delay." Strictly, "to flow," "stream," "burst out;" hence the substantive ἔριος, of any quick motion, but the verb has this signification only of sudden checks; whence the mean "as a first given, namely, "to retreat," &c.

178. Συνίσταται, Epic for συνίσταται, 3 sing. 1 sor. indic. act. of συνίστασθαι.


180. "Ove, accus. sing. of ὦ, οὖς, ὧ, "the voice," whether speaking, calling, or singing.—From ἐκου (radical form), ἐκοῦ, ἐκόψατο.

181. Θεών, Epic and Ionic for θείων, pres. indic. act. of θείω, "to run;" fut. θείσαται. Hence θεος, "soul."—Akin to σέω, where the v or f appears as in the future θείσαται. Compare Sanscrit dhvā.

182. Χλαίνων, accus. sing. of χλαίνω, γς, ἣ, "a woollen cloak." (Consult note.)—No doubt the root was the same as that of the Latin lance, "wool;" lana, with χ prefixed; whence also λέως, λέχνω, λέχως, λέχως: hence, likewise, χλαίνως and χλαίνως.

183. ἐκώμασεν, Epic for ἐκώμασον, 3 sing. 1 sor. indic. act. of κώμω, "to take care of," "to take up and carry away," especially in order to keep or save, &c.; fut. κομάσων, Attic form κομαλών: 1 sor ἀνκώμας—From κομέω, "to take care of," &c.
HOMERIC GLOSSARY.


184. Ἰθακης οὗ, a, ov, Epic and Ionic οὗ, ov, "the Ithacenses,
line 184. i. e., native of Ithaca, a small island of the Ionian Sea, be-
tween the coast of Epirus and the island of Cephalenia. It was
the home of Ulysses. On the question whether the modern Thyia-
isis Homer’s Ithaca, consult Nitsch, Pref. ad Od., xviii.

"οὐσίας, 3 sing. imperf. indic. act. of ὀνιός, "to accompany," "to
follow after," Epic and Ionic for ὀνιός. —From ὄνος (Epic and
Ionic ὄνιος), "an attendant." —Homer uses only the 3 sing. pres.
ὄνοις, and the 3 sing. imperf. ὀνιόας, as in the present passage;
the latter always without the augment

185. Ἑρέπδωιν, Epic for Ἑρέπδην, gen. of Ἑρέπδην, ov,
line 185. "Aetridae." The old genitive form Ἑρέπδεα is conser-
vated into Ἑρέπδωιν, and then the final syllable is opened again by the
insertion of α. (Kühner, § 261, 2)


186. Παρρίτων. Consult note on line 46.


188. Ἐξοχόν, accus. sing. masc. of ἑξοχός, ov, "distinguished,
more literally, "standing out," "having
one’s self standing forth to view." —From ἐξ and ἵνω.

Κινηθήν, 3 sing. pres. opt. of κινήσα, a collateral and unused form
of κινήσω, "to meet with," "to light upon," "to find," &c. Observe,
however, that κινήσω itself is a present used in the indicative only,
the other moods following κινήσα. The Attic form is κινήσα. Consult

189. Ἑρπτομέαλε, 3 sing. of the iterative form (Epic and Ionic)
of the 1 aor. indic. act. of ἤρπτε, "to check," "to re-
strain," and, consequently, for ἠρπτεν. This iterative form, which
occurs in the imperfect and two aorists, is an Epic and Ionic pecu-
nilarity, and is employed to denote a repeated action. (Aitkens en-
raged Greek Grammar, p. 379.) —Consult, as regards ἤρπτε, line 97.

Διμίνως, voc. sing. masc. of διμίνιος. Consult note, and
line 190. also book i., line 561.

Διδοῦσαι, pres. inf. of the middle deponent διδοῦσαι, used
only in this passage in a passive sense, "to be tertiified," "every
where else as an active transitive, e. g., deponent verb, " to
tertiify," fut. διδοῖσαι. —From διδοῦ.


191. Ἀθηνάς. —In the passive, "to be seated," "to be still." —From Ἀθηνα, the
cause to sit."
HOMERICO GLOSSARY

Book 2. Line 192-199.

Πα, adverb, "as yet." With the circumflex, (ῶ) it signifies "seas where?" and is then said to be Sicilian Doric for πωθ.; — This α appears to be a Doric genitive from the old radical ΠΟΣ, for πωθον.

Σαφ, poetic adverb, "clearly," from the adjective σαφῆς, "clear," and σαφῆς, "clear," and its derivative σαφῆς, "clear." The common form is σαφῆς.


'Αρπελωνος, gen. sing. of 'Αρπελων, συνος, "the son of Ateus." A patronymic, the same in force as "Ἀτρείδης in Περίταιος, 3 sing. pres. indic. mid. of περίδομα, "to make trial." Line 193. fut. περιδόμα, etc.; in the middle, περιδίομα, "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 περί, "trial."

'Ιπεραφ, 3 sing. fut. of the middle deponent ἰπεραμα; strictly, "to press hard upon," "to press down," and then figuratively, "to afflict," "to harm," "to hurt," "to emite;" fut. ἰπεράμα. — From the root ἱπερα. "a burden," "a heavy pressure."


- Ρέφ, 3 sing. 1 aor. subj. act. of ῥέω, "to do;" fut. ῥέω. — Observe that ῥέω is merely a transposed form of ῥέω and consult book i., line 315.


Δίκων, gen. sing. of δίκων, etc., "the common people." Line 198. Probably, at first, this word meant "a country district," "a tract of enclosed or cultivated land," and hence was opposed to σῆλ oblig. and, therefore, in early times the common people were scattered through the country, while the chiefs held the city, it became to signify the lower orders, the commons, etc. — According to some, from δίκων, "to build," "to settle;" but better, perhaps, from δίκα, "to bind," "to connect." (Consult Arnold, Thucy., vol. i., Appendix. 3.)

Βονίντα, Epic and Ionic lengthened form of Βόνιντα, voc. sing. masc. pres. part. of βονίντα. Consult line 97.

'Ελασώνων, 3 sing. Epic and Ionic iterative form of 1 aor. indic. act. of ἐλαινα, "to strike;" strictly, "to drive an ox or oxen, and hence "to strike," as the most effectual mode of driving on; fut. ἐλασών: and hence ἐλασών in ἐρέχεα is for ἐρέχω. Consult remarks on ἐρέχεα, line 199.
HOMERIC GLOSSARY.


ὦμελόσασθε, 3 sing. Epic and Ionic iterative form of 1 aor. passive act. of ὦμελεῖν, "to reprove," strictly, "to call out, about in" whether to encourage or upbraid, but mostly in the latter sense. Properly speaking, it refers to a numbering 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. ὕμελεσα ἢμελεσα: and hence ὦμελάσασθε is for ὦμελάσατε. Homer however, never uses the augment. A rarer form of the verb is ὦμελάσε—From ὦμος, ὄμος, and καλέω.

Line 200. ἄτρίμπα, adverb, "quietly" literally, "without trembling," and so moveless, fixed, &c. Before a consonant it is written ἄτριμα, and before a vowel ἄτριμα.—From ἄ, priv., and τρέμα, "to tremble."

'Ἡ, 3 sing. imperative of ἢμι.

Ἄνταλλομεν, ov, "unquarrel," poetic form for ἀντάλλομεν.—From ἄ, priv., and πτελέμος, Epic for πτελέος.

Ἄναλειξ, ἵδος, ἦ, "weak," "cowardly."—From ἄ, priv., and ἀλεία, "strength."

Ἐνορθόμενον, ov, "counted in," "reckoned in," "taken into account," "valued."—From ἐν and ἀριθμός, "number."

Ἔνικ, poetic form for ἐν, both Epic and Attic, and occurring also in Ionic prose.

Ποκ, adverb, "by any means," "at all." With the circumflex it is interrogative, "how?" "in what way?"—Strictly speaking, ποκ is the adverb of πος, whence ποι, πό, ποι, &c.

Βασιλεύσωμεν, 1 plur. fut. indic. act. of βασιλεύω, "to be king," "to rule;" fut. βασιλεύσω.—From βασιλεύς.

Πολυκορασία, ης, ἦ, Epic and Ionic for πολυκορασία, ης, φ.

Line 204. "the government of many."—From πολύς and κοίρανος, "a ruler."

Κάρανος, ov, ὄ, "a ruler," "a leader," "a commander."—From κόρος, "supreme power," "authority," &c., like κοίνος, from ἱνός. Akin to κόρα, κάρανος, as also to γέρανος.

Κρόνος, gen. sing. of Κρόνος, ov, ὄ, "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."

Ἅγενελύζω, Epic and Ionic for ἄγενελύζω, gen. sing. of ἄγενελύζω, ov, ὄ, ἦ, "crafty," "wily," more literally, "cooked of counsel."—From ἄγενελος, "cooked," and μεμερ "counsel" (Conson. note).
HOMERIC GLOSSARY.

Book 3. Line 206-212.

Ωδιματις, accus. plur. of διμι, ἵνα, ἱ, "a privilege," &c.

Consult book i., line 238, and book ii., line 73.

Καρπανυ, pres. part. of καρπανεῖν, "to aa. chief," "to be the leader," &c.—From καρπανος, "a leader," "a chief," &c.

Διέκτε, Epic and Ionic for δίκτη, 3 sing. imperf. indic. act. of δίκτη, "to arrange," "to manage an affair," fut. διέκοψ.—From δικτύ and ἐκ.-

"to be about or with," "to be busied with," &c.

Line 208. Ἐνεκοινονοῦ. Consult line 86.

Ἡρί, dat. sing. of ἥρι, ἤ, ἥ, "a tame," "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 ἡρί is more frequently in prose.

Πολυφωλοσού. Consult book i., line 34, and also note on the same.

Line 210. Ἀγιαλώ, dat. sing. of ἄγιαλός, οί, ά, "the short," "the seashore," According to some, from ἄγειμι, "to break," and ἅνα, "the sea," and so, like ἄρτη, that on which the sea breaks, better, according to others, from ἁίναι, and ἅνα, like ἄγια, that over which the sea rushes.

Βρέωμα, 3 sing. pres. indic. mid. of βρέω, "to roar," said of the waves, and corresponding in both form and meaning to the Latin remo: in the middle βρέωμα, with same signification as the active.

-Akin to βρεσθε. Compare the Latin remo, as above.

Σαραγεύει, 3 sing. pres. indic. act. of σαραγεύω, "to crash," said of various loud noises, as of thunder, of the sea, of the battle of the Titans, &c., hence "to echo again," "to re-echo."—The word appears to be an onomatopoeia, that is, formed in imitation of the sound to which it refers.


Ἐφίγνεν. Consult line 99.

Line 212. Μοῦνος, Epic and Ionic for μόνος, ου, ον, "alone"

"Ἀμπροτήτης, ἤ, "intemperate of speech," "immoderate in words,"

in. according to Dörerlein, "not measuring his words."—From ά, προτόν, μέρος, "a measure," and ἐν ἅι.

Εκαλάς, 3 sing. imperf. indic. act. of καλάω, "to be lowly, meek, meekness," "to cry," "shout," "beast," &c.—Akin to καλαιω, "to dream like a jackal," and this from καλος, "a jackal."

Ἡσυγ, τ. ε., γες, Epic and ης for ἐς, dat. plur. fem. of

Line 213. Ἐκ, ἦ, ἤν, "his," "her," "it." F v r 2
HOMERIC GLOSSARY.

Book II. Line 213-219.

Ἀλεξένου, locuz. i. ur. of ἀλεξόμενος, ov, "indescrecuton." Strictly, "without order," "disorderly," "confused." In Homer, however, it only occurs in a moral signification, "indescrecuton," "unseemly," "indecent," &c.—From ἄ, priv., and κόμος, "order.”

Ἡδης, i. c., ἡδ. Consult book i., line 70.

Line 214. Μάθης. Consult line 130.

"Επειτερινεϊς, Epic, Εοic, and Doric for ἔπετερεν, pres. infin. act. of ἔπειτερειν, "to contend;" fut. ἐπειτερέο. From ἔπειτα, "strike."  

Ἐκπετερίται, 3 sing. 1 aor. opt. mid. of the radical ἐκπέτειω, "to see."—Epic and Ionic, passive and middle, ἐκπετεία, "to be seen," "to appear," "to be seem;" 1 aor. ἐκπετείαμαι, &c.

Γελοίος, Epic and Ionic for γέλωιος, nom. sing. neut. of γέλωνς, a, ov, "laughable," "absurd," "a subject or cause for laughter."—From γέλως, "laughter.”

Line 217. Φολακός, ov, "handy-legged." (Consult note.) A verbal form, which may be referred to ἔκαθω, ἀλέκος, as σοφός to ἄγος, φοινός to ὀντός, &c. Compare the Latin calvus. The old derivation of the term, in its supposed sense of "squint-eyed," was from φῶς, "the eye," and ἔκαθω, "to twist," "to distort."  

Χωλός, ὄν, "lame," "limping."—From the same root as the Sanscrit krá, "titubare;" "vacillare;" our "halt," "halting;" Latin claudus, clausus. (Pott, Etymol. Forch., p. 265.)

"Ωμός, nom. dual. of ὄμος, ov, "the shoulder.”

Line 218. Κυρή, nom. dual masc. of κυρῆς, Ὥ, ὄν, "crooked," "cru- ed."—Akin to the Latin curvus, English curv., &c.

Συνονόκωτος, nom. dual masc. of the part. of the old Epic and Ionic 2 perf. (with intransitive force of συνέχω, "to hold together;" 2 perf. συνόνωσις.) and hence συνονόκωτος is, by transposition, for συνονόκωτος. The 2 perf. is supposed to have been originally σύνωσις, whence, by reduplication, came συνόνωσις, and by transposition συνόνωσις. From σύν and ἔκα, 2 perf. ἔκα, by reduplication ἔκα, by transposition ἐκά.

Φοδος, Ὥ, ὄν, "pointed," "tapering to a point," applied to

Line 219. Thersites, and indicating, according to some, a species of sugar-loaf head. From ἕκα. Compare the remarks on ἐκακός, line 217.

"Εφυ, Epic and Ionic for ἂν, 3 sing. imperf. indic. of εἴπω.

Φεῦχος, nom. sing. fem. of φεῦχος, Ὥ, ὄν, "rubbed off," and ἔκαστος, "skim," "scanty."—From ὑπω, "to rub off;"  

"Επενυφος, 3 sing. perf. indic. of ἐπένυξω or ἐπενυξω, "to be worn." Consult Buttmann, Irreg. Verba, p. 95, ed. Fishlake: Lexi, p. 110, sqq.
HOMERIC GLOSSARY


Δαρχα, ψ. ὁ, "soft woolly hair."—The same as δαρχα, skin to χαλαρα, χαλως. Latin lana, lana.


Line 222. Ὀφει, accus. plur. neut. of Ὀφε, Ὀφε, Ὀφε, taken as adverb ally.

Κελαγος, nom. sing. masc. 2 perf part. of κλασσε, "to cry out," "to make a loud clamor," &c.; fut. κλασσεος: 1 perf. κελαγος: 2 perf. κελαγε, but only Epic. Consult book i., line 46.

Δινε, Epic and Ionic for Δινε, 3 sing. imperf. indic. act. of Διε, "to utter.


Korto, Epic and Ionic for Δικοτο, 3 plur. imperf. indic. pass. of κτονου, "to be incensed." Consult book i., line 181.

Νεμοσιτον, Epic and Doric for Νεμοσωθος, 3 plur. 1 sor. indic. pass. of Νεμοσωθος, Epic and Ionic for Νεμοσωθος, "to be indignant," "to be wroth." Strictly, to be indignant, &c., at undeserved good or bad fortune; and so, properly, of the gods: fut. νεμοσωθω.—From νιμωσις "anger at any thing unjust or unfitting," &c.

Line 224. Δινε, Epic and Ionic for Νεανια, 3 sing. imperf. indic. act. of νεανιον, "to revile," "to abuse." Consult line 22.

Τε, Epic, Doric, and Ionic for τονος, gen. of interrogative τι.

'Εκταμπακος, Epic and Ionic for Διταμπακος, 2 sing. pres. indic. of the middle deponent Διταμπακος, "to complain," fut. Διταμπακος.—From τινω and μημοσω, "to blame.

Χαριζει, 2 sing. pres. indic. act. of χαριζομαι, "to want," "to have used of."—From χαριτω, "to want.

Πλεια, Epic and Ionic for Πλεια, from Πλεια, for Πλεια.

Line 226. "full.


Κλως, Epic and Ionic for Κλωσθος, dat. plur. of Κλωσθος, ὡ, ὁ, "a tent." Consult book i., line 306.

Εκαιροσ, nom. plur. fem. of Εκαρος, on, "selected from."—From τι and αιρεω, "to take," "to choose.

Πρωτος, dat. sing. masc. of πρωτος, ἄ, ὁ, poetia.

Line 228. superlative of πρωτος, "first of all," "first of the first." (Consult note.)

'Ηνδειαρος, on, τό, "a city." In form a diminutive of γειας.
HOMERIC GLOSSARY.


poetic for πάλις but in usage just equal to τιμ. Frequently in Homer and Hesiod, never found, however, in the later poets.

Line 232. 'Ενεδέας, Epic and Ionic for ένεδεας, 3 sing. pres. inde. of the middle deponent ένεδέωμαι; fut. ένεδέωμαι, "to be on want of," Epic and Ionic for ένεδέωμαι; fut. ένεδέωμαι.

Line 230. 'Ενεδέωμαι. Consult line 32.


Line 231. 'Αγών, I sing. 2 aor. subj. act. of άγω, "to lead away.

Line 233. 'Η, poetic, and especially Epic, for ἦ, "or."

Μέγας, Epic and Ionic, with the shortened mood-vowel, for μέγας, 3 sing. pres. subj. mid. of μέγας, "to unite." Old form μέγας:

Line 231. 'Αγών, I sing. 2 aor. subj. act. of άγω, "to lead away." Consult line 32.

'Επισάρχεις, Epic, Doric, and Ελοικ for έπισάρχεις, pres. inf. act. of έπισάρχεις, "to lead on," &c.

Line 233. "aloo." Kατάγας, Epic and Ionic for κατάγας, 2 sing. pres. subj. mid. of κατάγω, "to hold back," "to retain," collateral form of κατάγω, the mood-vowel being shortened; consult note.

Line 234. 'Αρχής, acc. sing. of ἀρχής, oú, ὁ, "a leader," "a ruler."

'Επισάρχεις, Epic, Doric, and Ελοικ for έπισάρχεις, pres. inf. act. of έπισάρχεις, "to lead on," &c. (Consult note.)

'Επισάρχεις, voc. plur. of πέντων, on, gen. ovoi, "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," "feminine," &c. — The root is the same as πέντων, "to soften," of which πέντων, "to cook," is another form.

'Ελέγχεις, voc. plur. of έλέγχης, ois, to, "a reproach," "a disgrace." In Homer especially, "shameful cowardice," the bitterest reproach in the heroic age. Not to be confounded with ἐλέγχης, on, ὁ, "proof," "trial," &c.

'Αχαΐδης, Epic and Ionic for 'Αχαΐδης, voc. plur. of 'Αχαίς, ὁδός, ἡ (Attic 'Αχαῖς, ὁδός, ἡ), "a Grecian woman." The term is properly an adjective, γοβή being understood. So, 'Αχαίς, "the Achaeans land." supply γοβή or γοβί.

Line 236. Νεώματα, 1 plur. pres. subj. of νέωμαι, "to go back," "to return."

'Εδώ, 1 plur. pres. subj. act. of έδώ, oi, "to permit," &c.


'Ερός, Epic, Doric and Ελοικ for πέντωνως, pres. inf. of πέντωνω.
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"to enjoy." Original meaning, "to soften," "to make soft," hence, etc. as 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. ἔποιει: perf. pass. πεποιημαι. Homer only uses the present.—The root, no doubt, is ἹΠΠ-, as appears from the collateral form πεποι-, and the derivative πεποινων, "any thing baked." It occurs, also, in the Sanscrit va(c)ch, with which compare the German backen, and the Phrygian ὅ(κ)ας.

Line 236. Προσγαμύσαμεν, 1 plur. pres. indic. act. of προσγαμέω, "to aid," "to come to the aid of one," fut. προσγαμήσαμαι, &c.—From πρός and ἀμώνα.

Line 239. "Es, Epic and Ionic for ὡ, pronoun of the third pr. ὡτας as a reflexive sense.

Ποῦ. Consult line 164.


Μεθίμων, όν, gen. ὧν, "can classe," "remember."—From μεθίμω, "to se remember."


Line 244. Υκα. Consult book i., line 402.

Παπεταττα, 3 sing. imperf. indic. mid. of παπεταττεῖν, &c.


"ἲνανὰ, 3 sing. lengthened form of 3 acc. indic. act. of ἱνατεῖ, "to rebuke," fut. ἱνάτησα: 2 acc. ἱνατεῖν, lengthened by the Epic writers into ἱνατεῖν.—Homer has also another 2d aorist, ἱνατεῖν, for which Buttmann, with Wernicke (ad Tryphiod., p. 255), proposes every where to follow several MSS. in reading ἱνατεῖν. (Lexis, v. ι.), ἱνάτης.

Line 246. Κραταῖ, voc. sing. of κρατῆσα, ὧν, "Threaten." "Ἀκροτάρα, voc. sing. of ἀκροτάριζεν, ὧν, "recklessly or confusedly talking," "r. undefined babler." (Consult note.)—From ἀκροτάρα, "an arranged," "confused," and μεθός, "any thing delivered by word of mouth." "Δραγγί. Consult note, and also book i., line 348.

Αγγρογίς, ὧν, δ., "a declarer;" generally, "a speaker," "an announcer," before an ἀγγείον, or public assembly.


On Consult book i., line 118.
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Χαρείότερον, accus. sing. masc. of χαρείοτερος, of, on. Epic and Ionic γε, o, "baser," poetical, and especially Epic comparative for χαρείον, itself also an Epic form for χαρέω, irregular comparative of καλός, but formed from the old positive χάρις.

Βροτὸς, accus. sing. of βροτός, o, o, "a mortal."—Akin to moros, mori, Latin morti, more, Sanscrit meri.

'Αρτέιδος, Epic and Ionic for 'Αρτείδας, dat. plur. of 'Αρτείδος, o, o, "Atrides, " son of Atraios."—In the plural, 'Αρτείδαι, "the Atridas," "the sons of Atraios."

Line 251. Σφιν. Consult book i., line 73.

Φολίσωνος, 2 sing. pres. opt. act. of φολίσω, "to be in the waters for." More literally and commonly, "to guard;" fut. φολίσω.

'Ηδεν, Epic, Doric, and Ionic for λαμαν, 1 plur. of olds, "I know," &c.—The regular forms, αλάμεν, αλαρε, αλασε, appear only seldom in the Ionic and later writers. (Kühner, § 240, 1.)

Line 253. Νοοῖσαμεν, 1 plur. fut. indec. act. of νοοίσω, "to return home;" fut. νοοῖςαμεν.—From νόστος, "a return."

Ουρείδων, nom. sing. masc. pres. part. of ουρείδω, "to heap abuse upon;" fut. ουρείσω.—From ουρείς, "abuse," "reproach."

Κέρποτος, nom. sing. masc. pres. part. of κέρποτος, Line 256. "to taunt, mock, or utter at;" "to scoff," &c. ; fut. κερποτις.—From κέρπος, on, strictly, "heart-cutting," hence "singing, " "teasing."

Line 257. 'Αλλ' ε' τοι, κ. τ. λ. Consult book i., line 212.

'Αρφαίνοντα, accus. sing. masc. pres. part. of 'αρφαίνω, "to play the fool," "to be silly;" 7αρφαίω.—From 'αρφαν, "silly," "foolish."

Κίκχοςοια, 1 sing. fut. indec. mid. of κίκχω, "to catch." "to feel." Consult note, and also line 188.

Κάρα, Epic and Ionic for κάρα, το, "the head." Indeclna-

ble in Homer, or, rather, used by him only in the nominative and accusative singular. Later writers, however, supplied the defective cases, as if κάρα were of the 1st declension, namely, κάρας, κάρα, κάρας. —Sanskrit cira, ciraha (compare κόρα, "the side of the head," "the temple"), with which compare Latin ceres-brum, German gekirn, &c.

Line 259. Τήλεμυχος, Epic and Ionic for Τήλεμύχος, gen. of Τήλε-

μοχος, on, o, "Telemachus," son of Ulysses and Penelope; so called, according to Eustathius (ad Od., iv., 11), because rear-
ad when his father was fighting after; from τάλα, "after," and μιχθαν, "to figh." 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 parents already there, and aided him in destroying the suitors.

κυλλυμένος εἶπε, 1 sing. perf. opt. pass. of καλέω, "to call," fut. καλέω.

Εἴπατε, accus. plur. of εἶπε, atœ, τό, "a sentence," "a garment."—From ἐπέβαλλε, "to attire."  

Δέων, 1 sing. fut. indic. act. of δέω, "to enter"; fut. δέων: 1 aor. δέων. Observe that δέω 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 ἀνά, we have the significations "to strip." 

Line 252. Χλαῖνειν. Consult line 183.

Χτυπάω, accus. sing. of χτυπάω, ὄνος, ὃ, "a touch" "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.

Αἰδός, accus. sing. of αἰδός, ὄς, contracted ὀς, ἥ, "nakedness."  

Ἀμφικαλύπτω, 3 sing. pres. indic. act. of ἀμφικαλύπτω, "to cover," "to cover all around."—From ἀμφι and κάλυπτω.

Ἀφίσσω, 1 sing. fut. indic. act. of ἀφίσσω, "to send away;" fut. ἀφίσσω, &c.


Πλάγγειν, Epic and Ionic for πλαγγεῖσαι, dat. plur. of πλάγη, ἤ, ἢ, "a blow," "a strike."—From πλάγιον, "to strike," &c.

Μετάσφαον, on, τό, "the back;" strictly, "the part behind the midriff" (from μετά, "after," and φέρων, "the midriff"); hence "the part between the shoulder blades," and in general, "the back."

"Ὡς, a' accus. dual of ὄνος, ὦ, ὃ, "the shoulder."

Πλέχει, 3 sing. 1 aor. indic. act. of πλέγμαι, "to strike;" 

Line 256. fut. πλέσσω: 1 aor. ἐπικάλασα: Epic and in ἐπικάλασα, with out augment.

Ἰδού, 3 sing. 1 aor. indic. pass. of ἱδοῦ, "to bend," "to stand," ἐπικάλασα.—Observe that the passive aorist has here a middle force "to bend one's self" "to double one's self up"
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Θελέρος, nom. sing. neut. of θελέρος, ἄ, ὁ, Epic and Ionic ἄο Consult note.)—From θάλλω, "to bloom," ἄτο be luxuriant," etc.

"Επεκε, Epic and Ionic for ἐπέκε, 3 sing. 2 aor. indic. act. of εἰκὲν, "to fall from," etc.; fut. ἑρπήσω: 3 aor. ἑρπήσων.

Ἐρωτός, ἔρωτος, ὁ, "a wish," "a swollen bruise," especially from a blow, answering to the Latin vex "ερωτός, Epic and Ionic for ἀδυμοῦσα, nom. sing. fem. of αδυμοῦσα, ἀδυνοῦσα, ἐπ. Epic and Ionic for ἀδυμοῦσα, ἀδυνοῦσα, ἀδυμοῦσα "bloody."—From αίμα.

Τέρπομαι, Epic and Ionic for τερπόμαι, 3 sing. 1 aor. indic. act. of τερποῦσα, "to be terrified," "to be alarmed," "to fear," fut. τερπόσα. An intransitive verb.—From τέρπομαι, "fright," "alarm," "terror.

Line 269.

Ἀλγύς, ἄλγες, nom. sing. 1 aor. part. act. of ἄλγει, "to suffer pain."—From ἄλγος, any pain, whether of body or of mind.

Ἀχρεός, accus. sing. neut. of ἀχρέος, ὁ, rarely ὁ, ὁ, "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, ἀχρεοὶ ἐλάφανος, "she laughed without use or cause," i.e., made a forced laugh. (Od., xviii., 163.)—From ἄ, priv., and ἄχρειο, "useless."

Ἀπομορφασθε, Epic and Ionic for ἀπομορφασθε, 3 sing. 1 aor. indic. mid. of ἀπομορφαγμα, "to wipe away;" fut. ἀπομορφαμα.—In the middle, ἀπομορφαγμα, "to wipe away from one's self;" fut. ἀπομορφαμα: 1 aor. ἀπομορφαμα.—From ἀπό and ἄφηγμα, "to wipe.

Ἀχυφομαι, nom. plur. masc. pres. part. mid. of ἀχυφαμα.

Line 270. "to grieve," "to trouble one's self." Only used in present and imperfect.—From ἄχω, "grieve," etc.

Ἑλάσσασα, Epic and Ionic for ἑλάσσασα, 3 plur. 1 aor. indic. act. of γελάω, "to laugh;" fut. γελάω: 1 aor. γελάω.

Line 271. Ἐλέεθαι, 3 sing. iterative form of the 2 aor. of the radical ἐλεμ. "to say," "to speak;" 2 aor. τεθαυ, iterative ἐλεθαύω. Consult remarks on ἐπιθύμω, line 189.

Line 272. Μαία. Consult book 1, line 2

Ἐθόλα. Consult book 1, line 108.

"Ἐφαρμ, 3 sing. 2 perfect of ἐφαρμ, to do;" "to perform;" fut. ἐφαρμ: 2 perf. ἐφαρμα.

“Ἐφαρμοσθε, nom. sing. masc. pres. part. act. of ἐφαρμοσθε, "to originate," "to begin," etc.; fut. ἐφαρμοσθω.—From ἔφαρμ and ἄχω, "to begin."
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Κέφσου, nom. sing. masc. pres. part. act. of κοπάσω, "to arouse" Strictly, "to arm with helm," "to arm" (consult note); fut. κοπάσω.—From κόπος, "a helmet."


Ἀλετήρας, accus. sing. of λετής, ἄρος, ὁ, "a slasher,"
Line 275: "a reviler."—From λετίδαμαι, "to insult," "to revile," "to outrage;" and this from λόδα, "outrage," "insult," &c.

Ἐπετιθέλω, accus. sing. masc. of ἐπιτιθέλος, οὐ, "of unbridled tongue," "abusive." Strictly, "throwing words about."—From ἐπιτιθέμαι and βάλλω.

"Επετιθήσε, 3 sing. 3 aor. indic. act. of ἐπιφαίνει, "to restrain," &c. More literally, "to hold in," i. e., "to check."

'Αγορίζων, Epic and Ionic for ἀγορίζων, gen. plur. of ἀγορίζω, άς, ἡ, "an engraver," &c.

Θύς, enclitic particle, used chiefly in Epic, rarely in Attic poetry: akin to θύ, and expressing strong conviction; "assuredly." (Consult note.)

'Ανπάσα, 3 sing. fut. indic. act. of ἀνπάει, "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. ἀνπάζω, &c.—From ἀνά and πάω.

'Αγνών, ὁ, ἄρος, ὁ, ἡ, "insolent." Literally, "manly" (from ἀγας and ἄνήρ); but, in Homer, frequently with the collateral notion of "headstrong, haughty, insolent," &c.

'Ομοδειοῖς, dat. plur. masc. of ὀμοδείος, ου, "abusive," &ν.
Line 277.—From ὀμοδεῖος, "abuse," "reproach," &c.

'Εἰδαν, Epic and Ionic for ἔιδαν, 3 plur. imperf. indic.
Line 278: act. of φημι.

Προκικέρος, ος, "city-seeking."—From πόλις, old form for πόλιν, and περίπου, "to seek."


Εἰδομένος, nom. sing. fem. pres. part. mid. of εἰδω Con- suit line 32.

Σωσάν, pres. infin. act. of σωσάω, "to be silent," fut. σωσάσασμαι. 1 aor. ἐσώσασα.

Ἀνώγει, Epic and Ionic for ἀνώγει, 3 sing. pluperf. indic. act. assigned to ἄνωγα, an old Epic perfect with a present signification, "I command," "I order," hence ἀνώγεω, "I commanded," "I ordered."—Derivation uncertain. Buttmann derives it from an old root ἅγγω, thus connecting it with ἄγγέλλω.

Line 280. "Πρεσβευσάλω, Epic and Ionic for ἱησούσασαντο, η plus G ο α"
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1 sav. opt. mid. of ἐκτρέψω, "to say besides." Dat more usually ἐκτρέξω, in the middle, "to ponder upon," "to perceive," "to understand."--From ἔκτω and φρόνιμον. Consult book i., line 88.

Line 285. 'Ο σφήν ἐκτέτειναι, a. r. l. Consult book i., line 73.
Line 286. 'Ελέγχον, accus. sing. masc. of ελέγχοντας, η, is, irregular superlatives of ελέγχω, "most corrected," "most distressed," etc. Consulted with reproach."--From ἔλεγχον, "reproach," &c.

Στέρναι, Epic, Ξελικ, and Doric for Στέρναι, 2 aor. infin. act. of ρήμα, &c.

Μερόπονοι, Epic and Ionic for μεροφῶν, dat. plur. of ἐκφῶν, one Consult book i., line 300.

Line 286. 'Εκτέλεσθαι, Epic and Ionic for ἐκτέλεσθαι, 3 plur. pres. indic. act. of ἐκτέλεσθαι, "to fulfill," "to perform," fut. ἐκτελέσθαι.--From ἐκ and τέλος.

Τεθύσχον, accus. sing. of ὑπόθυσχος, εις, ἂν, "a promise."--From ὑποτιμάω.

Τεθέναι, Epic and Ξελικ for ἐπιτάθησαι, 3 plur. 2 aor. indic. act. of ὑπόθεμαι, "to stand under," "to undertake," fut. ὑποτηθήσθαι: perf. ὑπόθεσις.--From ἐπὶ and ἴσημα.

Στείχωντες, nom. plur. pres. part. act. of στείχω, "to come," Line 287. "to go," "to proceed," especially, "to go one after another," "to go in line or order," i.e., to battle, &c.; fut. στείχω: 1 aor. στείχε: 2 aor. στείχον.-The root appears to be found in the Latin se-stigium.

'Ιππόδοσαρ, Epic and Ionic for ἰππόθεσαρ, gen. sing. of ἰππόθεσαρ, ος, "steed-nurturing?" more literally, "fed on by horses," i.e., good for their grazing.--From ἰππός and δόσαρ, "to feed."

Line 288. 'Ιλιον ἐκτέτεια, e. r. l. Consult line 113.

Νεωρός, nom. plur. masc. of νεωράς, ὁ, ὁν, "young."--Messen. ly a poetic term, or else occurring in late prose. as in Plutarch.

'Αρσις, nom. plur. fem. of χάρος, η, ον, also κ, ον, "widowed," literally, "bereaved," "bereft."--The root XH-, XPH-, occurs in the Sanscrit kā, kā, "to desert," "to abandon," so that χάρος is strictly "deserted," "bereft."

'Οδήρωται 3 plur. pres. indic. of middle deponent ὀδηρόω, μαι, "to weep," "to mourn," &c. No active ὀδηρω occurs.

From the same root as δύνα, "misery," &c., and ὀδύνη, "pains," "distress."

'Αναφέρεσται, Epic and Ionic for ἰναφερεθεῖται, accus. sing. masc.

Line 291. 1 aor. part. pass. of ἰνάω, "to distress," "to trouble," "to
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"arow," "to express to privations," &c.; fut. ἀνείνα : 1 aor. ἀναίησα : 1 aor. pass. ἀναίηθην : Epic and Ionic ἀνίησα, ἀνίησα, ἀνίηθην, &c.

Μήνα, accus. sing. of μήν, μήνς, δ, "a month."—From μή.

Iamb. 292. comes μήν, and these, with our moon, the German mond, and Latin mensis, may all be traced to the Sanscrit मी, "to measure.

The Persian word for month is also māh. (Pott, Etymol. Forsch., i., p. 194.)

' Hv, gen. sing. fem. of the possessive δς, ḷ, ḷν, "his, her, its.

Iamb. 293. Ἀσχαλάς, Epic and Ionic for ἀσχαλάς, 3 sing. pres. indic.

act. of ἀσχαλαῖος, "to vexed," "to be grieved," &c. Only used in the present, of which Homer has, besides ἀσχαλάς, the following irregular forms: 3 plur. ἀσχαλάζουσιν : ininf. ἀσχαλάζων : part. ἀσχαλάζων. He also once has the form ἀσχαλάζω (Od., ii., 193.)

Both forms occur now and then in the tragic writers. The form ἀσχαλάζω is found in Herodotus (iii., 132), and late prose: sometimes even in Attic prose.—According to Dindorf and Graebof, akin to ἀχαί, as ἀχοῦ to ἀχοῦ.

Πολλήςγραφ, dat. sing. fem. of πολύγραφος, on, "of many benches," "many-benched," referring to the rows' benches.—From πολὲς and γραφ, "a rowing bench."

Ἀκλάν, nom. plur. of ἀκλάν, γς, ḷ, a blast, "a tempest."—Probably akin to ἀλω, "to drive."

Iamb. 294. Χειμέρια, nom. plur. fem. of χειμέριος, ἰ, on, "winter,"

"stormy."—From χείμων, "winter," the root of which is ξή-, or κή-, which appears in κήων, "snow." Compare the Sanscrit κिन, "snow," whence the Himalaya mountains, i. e., the house of snow; also Mount Imus, and likewise Emus. The Latin hiems is related to χείμων, as κήρ to χέρ, here κεριναές to κήπ.

Εἵλεως, Epic and Ionic for εἵλεος, 3 plur. pres. subj. act. of εἵλεω, δ, "to keep, shut, or coap in" (consult note); fut. εἵλεως.

Ορισμένω, nom. sing. fem. pres. part. pass. of ὀρνύω, "to agitate ; fut. ὀρνύω.—In passive, ὀρνύονται, "to be agitated," "to be troubled."

Ακίν to ὁρ, ὁρνύω.

Iamb. 295. Εἴρως, Epic and Ionic for εἴρως, "the wind."

Περιπατοῦ, nom. sing. masc. pres. part. of περιπατεῖ, "to go along," Epic and Ionic collateral form of περιπατέω.

Ἐνιωθί. Consult line 134.

Iamb. 296. Μενούρτος, Epic and Ionic for μενοῦρτος, dat. plur. pres. part. of μένο, "to remain," lengthened by reduplication from μένω, and, therefore, shortened from μενοῦτος. It is used for
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μενο, when the first syllable is wanted to be long, and hence is only poetic, and only employed in the present and imperfect.

Nευροςθαμα, 1 sing. pres. indic. of middle deponent νευροθαμα (like νευραιω), "to be angry with one," "to blame one."—Compare remarks on νευραιω, line 223.

Κωροναεις, dat. plur. of κωρονικ, ἐνος, ἦν, "of bending stern," Line 297. "curved," "bending," "crooked-beaked;" in Homer an epithet always applied to ships from the outline of their prow and stern, especially the latter.—From κωρονις, the curved stern of a ship, especially the crown, ornamented top of it.

'Εμπηρ. Consult book 1, line 562.

Δηρόν, accus. sing. neut. of δηρος, ἦν, "long," used adverbially, which is commonly the case in Homer.—From διρην, "long," "for a long time."

Κενον, accus. sing. neut. of κενος, ἦν, Epic and Ionic for ανερ, ἦν, "empty," "empty-handed," used adverbially.

Τλητε, 2 plur. 2 aor. imper. act. of τλιω, "to endure," "to bear," strictly, "to take upon one's self."—Observe that τλιω is a radical form never found in the present, this being replaced by the perfect τέλεωκε, or the verbs τολμαω, ἀντιχωμαι, ὑπομειναι, &c., fut. τλισμαι: 2 aor. έτλην (as if there were a present τλιμαι, which there is not. Pard., Phan., 1740): 2 aor. imper. τληθο: perf., with present signification, τέλεω. —Τλιω is radically the same as τελαι, Sanscrit til, Latin tile-ize, tol-cans, (tilias), &c.

Μελεραι, 2 plur. 1 aor. imper. act. of μενω, "to remain," fut. μενω 1 aor. έμεναι.

Δαιμον, 1 plur. 2 aor. subj. pass. of δαιμω, 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 δαιμοναι: the perfect forms δαιμαι, δαιμασκε, δαιμασκησκιον: the 2 aor. pass. δαιων, subj. δαιω, δαισαι, infin. δαιναι, δαιμαναι, part. δαινα.—Akin to διο, Latin di-eco. Consult Pott, Etymol. Forsch., i, p. 185.

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Line 301. 'Iδιευν. Consult book 1., line 121.

Line 302. Μάρτυρος, nom. plur. of μάρτυρος, on, ὃ, "a witness." Older Epic form for μάρτυς. The grammarians Zseodoedes wholly rejected this form.

Κήπες, nom. plur. of Κήπος, κήπος, ἣ, "the goddess of death, also "goddess of fates," especially as bringing violent death; often occurring in Homer, who sometimes, as in the present instance, has also the plural Κήπες, "the Fates."


Line 303. Χίτθι, adverb, "yesterday."—From χιτθις, ὃ, ὧν, "of yester-

today," and this from χιτθς. — Observe that χίτθς is the Sanscrit ḫyus, Latin heri and hexternus, afterward heri and hexternus. Compare the German gestern, English yesterday, &c.

Πρῶτος, adverb, "the day before yesterday."—From πρῶτος, and this from πρῶτος.

'Αλίδα, accus. sing. of 'Αλίς, ἴδος, ὃ, "Asilis," a small place in Beotia, near which was a large harbor, where the Grecian fleet had their rendezvous before sailing against Troy, and where they were detained by head winds until Iphigenia was sacrificed to Diana by Agamemnon, the father of the former. It was situate on the shores of the Euripus, and nearly opposite to Chalcis in Euboea. The modern name of the harbor is 'Asili.

'Ηγερίθουτον, 3 plur. imperf. indic. of ἠγερίθουμαι, Epic form of ἀγείρουμαι, as a passive verb, "to be gathered together." Homer uses it only in the 3 plur. present and imperfect.

'Νέοιον, accus. sing. of νέον, ὢς, ὃ, "a spring," "a fountain."—From the same root as κρονος, "a spring," and perhaps κόρα, κόρφον, like the Latin carpum aqua.

Βυμνός, accus. plur. of βυμνός, ὃ, ὃ, "an altar." Consult book 1., line 440.

Line 305. 'Ερωμεν, 1 plur. imperf. indic. act. of  ἔρωμι, "to offer up"?


Πλατάνων-μ, dat. sing. of πλατάνων, on, ὃ, "a plane tree." Same as πλάτανος, "the Oriental plane." Latin platana, a tree of the maple kind. —From πλάτος, "breadth," πλά-

νας, "broad," because of its broad leaves and spreading form.

'Πένν, Epic and Ionic for ἤπεεν, 3 sing. imperf. indic. act. of ἤπω "to flow" fut. ἤποναι: 1 stor. ἤποναι. In Attic, more usually fut ἤποναι and 2 stor. ἤποναι. ἤποναι, always in an active signification.
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ness is formed the perfect ἔφαγεν.—The root is PE-, PT- Sanscrit sva.

"Ἀγλαός, nom. sing. neut. of ἀγλαός, ᾧ, ὁν, "lumin," "clear." An old Epic and Lyric word, being found only twice or thrice in the Attic poets.—Akin to αἴγλα, "brightness," and ἀγάλλωσι.

Ἐφαίνει, 3 sing. 2 aor. indic. pass., in a middle sense, of ἐφαίνεσθαι, "to show;" fut. ἐφαίνετο: 1 aor. ἔφανα: later perfect εἴφαγεν. In the middle, ἐφαίνεται, "to appear," i. e., to show one's self: 2 aor. pass. ἐφαίνετο.—Lengthened from root ΦΑ-, which appears in φῶς, "light." Compare Sanscrit hād. "lucere." (Post, Etymol. Forsch., i., 194.)

Σῆμα, σῶς, σῆ, "a sign," "omen."—Probably connected with θέa and θεῶμαι, by the common Laconian change of θ into σ, and so strictly, "that by which something is seen."

Δράκων, σῶς, σῆ, "a dragon," "a large serpent." A species of Homeric creation. The poet describes it as a creature of huge size, soiled like a snake, of blood-red color, or shot with many changing tints: indeed, in E., xi., 40, he describes a three-headed one.—Supposed to come from δρίφα, "to look earnestly or piercingly;" 2 aor. δρακών: part. δρακών, from its fabled keenness of vision.

Νῆμα, σωμ. plur. of νότον, σώρ, τό, "the back." Consult line 159 Δρακών, ὅν, late also ὁ, ὅν, "all blood-red."—From δρα, intensive, and φῶς, "blood-red," and this from φῶς, "bloodshed," &c.

Σηράβαλος, a, ov, Ionic η, ov, "scarce to the view," "terrible to be held."

Ἡχει, 3 sing. 1 aor. indic. act. of ἤχειν, "to send," fut. ἤχω: 1 aor. ήχει.

Φωτείνη, adv. resist, "to the light," "into the light."—From φῶς, lengthened Epic form of φῶς, which is itself contracted from φῶς, and the suffix de, denoting motion toward.

Τραίσας, nom. sing. masc. 1 aor. part. of ἱπατάω, "to glide from under;" fut. ἱπατέα.—From ἱπάτω and ἱπάτω.

"Ορωσὺ, Epic and Ionic for ὄρωσυ, 3 sing. 1 aor. indic. act. of ὄρωσι, "to dart forward;" fut. ὄρωσεν: 1 aor. ὄρωσα.—From ὅρω, "to arouse," "to excite."

Line 311. "Εσω, Epic and Ionic for ἔσω, 3 plur. imperf. of εἰσίν. Στροφεύον, Epic and Ionic for στροφεύον, gen. sing. of στροφή, σῶι, σῶ, "a warrow;"

Neosōz, nom. plur. of νέος, σῶς, σῶς, "a young bird;" hence σῶς σῶς, "the young ones."—From νέος.

Line 312. "Οὗς, dat. sing. of ὅς, σῶς, σῶ; "a bough," "a branch."
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Perhaps akin to ἄρχος, the German est, and, according to Pott, to angere. (Eymol. Forsch. i., 223.)

Πέταλος, dat. plur. of πέταλον, on, τά, "a leaf." In the dativus plural it forms πέταλοι as well as πέταλως (Bultmann, Anlf. Gr., § 66, Anm., 13, n.)—From πετάνουμι, "to spread out," "to expand."

Ὑποπτιβόρος, Epic and Ionic syncopated form for ὑποπτερνότας, nom. plur. masc. perf. part. act. of ὑποπτερνάω, "to cover beneath," "to crouch under," fut. ὑποπτιβόρω, perf. ὑποπτιβόρης, "to crouch," "to cover down."

Ἐλευθέρα, accus. plur. neut. of ἐλευθέρη, ἡ, ὅν, "πίστης, "πίστευς, "πίστευμι, "πίστευσα, "πίστις, "πίστισις. From ἔλεος "pity," "compassion."

Καρδιόθε, 3 sing. imperf. indic. act. of καρδιάω, "to deounce," "to eat up," fut. καρδιοῦμαι.—From καρδία and καῦσι, "to eat."—To this verb καρδιάων is assigned as a second aorist.

Τερπιβόρας, Epic and Ionic for τερτυνότας, accus. plur. masc. perf. part. of τριβω, "to twitter," "to cry sharply and shrilly," fut. τριψιμός, perf., with present significance, τέρπεται.

Λαμπροτέρα, 3 sing. imperf. indic. of the middle deponent ἄρταστοιμαι, "to fly or flutter around."—From ἄρτας, and ποτιόω, Epic and Attic-poetic form for ποτιμάω, "to fly."

Ἐλεκτιζέωνε, 1 aor. part. mid. of ἐλεκτιζω, "to wind," "to twirl round," &c.; fut. ἐλεκτιζέω. In the middle, "to wind one's self round," "to form one's self into a coil."

Πετρόνος, gen. sing. of πετρός, υγός, ὁ, "a wing."—From πτερόν, "a wing."

Ἀρματίζων, accus. sing. fem. irregular perfect participle of ἄραιμιζω, "to sound on all sides," "to make a loud cry round about!"—From ἄραιμιζω: perf. ἄραιμιζα: perf. part. ἄραιμιζος, να, ὅτε.—From ἄρωμα and ἀέρας, "to cry aloud."

Ἐφερε, 3 sing. 2 aor. indic. act., with no present φεύω in use, but used as the 2d aor. of ἐφέρε, "to eat," which is itself only used in the present and imperfect ἐφέρον, other tenses being supplied by ξεῖον, and the aorist being, as already remarked, ἐφαγὼ.

Ἅριζωλος, accus. sing. neut. of ἄριζωλος, on, also ὁ, ὁ, Epic form for ἄριζολος, "very copious."—From ἁρῖζω, intensive, and ἵλος, "manifest," &c. (Consult note.)

Ἐφερει, 3 sing. 1 aor. indic. act. of φεύγω, "to go away," "to disappear, to move."
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Διάς, accus. sing. of Δίος; gen. Δίος, dat. Δίς, accus. Δίς.

Line 319. "a stone."

'Αγκαλομφήτης, Epic and Ionic for άγκαλομφήτης, sc. δ. Consult note 320.

'Eκτάστης, Epic and Ionic syncopated form for έκτάπτης.

Nom. plur. masc. perf. part. act. of λάμπει, "to place," dcl.: fut. στόμα: perf. λάμπε, with intransitive force, "I stand."

Θαυμάζωμεν, Epic and Ionic for θαυμάζομεν, 1 plur. imperf. indir. act. of θαυμάζω, "to wonder," fut. θαυμάζω: perf. τεθαυμάκηκα.

'Ενίγκη, 3 sing. 1 aor. indic. pass. of τέχνη, "to do," dcl. Consult note 101.

Πέλομα, nom. plur. neut. of πέλομον, sc. τό, "a prodigy."

Line 325. From τέρας, τό, indeclinable, "a monster," "a prodigy," and this probably from τέλω.

'Εκατόμμας. Consult book i, line 65.


'Ανεβο, adverb, "without a sound," "mute." Less correctly written ἀνεβό as if a nominative plural from the obsolete adjective (Attic form) ἀνέβω, gen. ἀνέβων, δ. ἃ. (Consult note.)

'Αντικόμιντης. Consult line 11.

Τέρας, accus. sing. of τέρας, τό, Epic acc. τό, "a sign."


"Oψφόνοι, accus. sing. neut. of ὀψφόνος, on, "late in coming."

Line 325. Poetic form of ὀψφόνος—From ὀψφόνε, "late."

"Oψφόλιστον, accus. sing. neut. of ὀψφόλιστος, "late of fulfillment," "to be late fulfilled."—From ὀψφόνε and τέλεστα, "to fulfill," "to accomplish."

"Οληταί, 3 sing. fut. mid. of ὀλλήμι, "to destroy."—Middle, ὀλλήμαι, "to perish," "to pass away;" fut. ὀλλήμαι: 2 aor. ὀλλήμαν.

"Τεθεστάτη, Epic for τεστάτη, accus. plur. of τοσότος, τοσότη, "so many," "so much."

"Ποτολεμίζωμεν, 1 plur. fut. indic. act. of ποτολεμίζω, Epic form for πολεμίζω, "to war," "to wage war;" fut. ποτολεμίζω, —From ποτολεμίζω, Epic form for πόλεμος.

"Τελείαν, 3 sing. pres. indic. pass. of τέλεω, "to accomplish," fut. τελέω.

"Γεμερε, 3 plur. pres. imper. of μίμεω, "to remain." Consult line 295.
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Book 2. Line 331-339


Line 333. ἕκας, conjunction, "until." In Homer usually joined with the subjective or future indicative.—Compounded of εἰς δ ἐκ or ες.

1πάν, 3 plur. imperf. indic. act. of ἰπάν, "to shout!" fut. ἰπάνησα: perf. ἰπάνα.—Probably from ἢπα, "a voice," "a cry." ἱπανάδοςφος, Epic and Ionic for ἱπανηδόσφος, 3 plur. 1 sor.

Line 334. ἱπανόδος, indic. act. of ἱπάνοδος, "to resound," "to ring!" fut. ἱπάνηδος: 1 sor. ἱπανήδοςφος.—From ἱπάνος, "a resounding," "ringing," and this, according to Buttmann, from ἱπάνος, "a noise," "a din," &c.

ἀδοκάτων, gen. plur. masc. 1 sor. part. act. of ἀδοκα, "to shout!" fut. ἀδοκα: 1 sor. ἀδοκα (for, in the present and imperfect, ἀδοκα is a diphthong; but in the future ἀδοκα, and in sor. two syllables).—The root in Sanscrit is ṣa, "to blow," &c.

Γέρητος, ὀν, "the Gerianian," an Homeric epithet of Nestor. (Consult note.)

ηπάτος, Epic and Αἰoleic nominative (gen. ηπάτως) for ἱπάτως, ὀν, ὀν, "ruler of steeds;" more literally, "a horseman," "a driver of steeds," &c.—From ηπάτος.

Line 337. ἄγραφος, Epic lengthened form of ἄγραφος, 2 plur. pres. indic. of the middle deponent ἄγραφος, "a horseman;" more literally, "to meet in assembly," "to sit in debate," &c.; fut. ἄγραφωμαι: Epic and Ionic ἄγραφος, &c.—From ἄγραφος, "an assembly," Epic and Ionic ἄγραφος.


Μῆδης, 3 sing. pres. indic. act. (impersonal form) of μῆδα, "to be a care to," "to be an object of concern to;" fut. μῆδης.—Akin to μῆδης Consult book i., line 564.

Πολυμπία, Epic and Ionic for a supposed form πολυμία, nom plur. neut. of πολυμής, ὁν, "warlike," "pertaining to war," Epic and Ionic for a supposed form πολύμειος.—From πολυμεῖος.—The common form is πολύμοιος.

Line 339. ὅν, interrogative adverb, "whether," equivalent here to ὧν, and the dative, in fact, of an obsolete form πό, ὃ which πό is the adverb.

Σύντονος, nom. plur. of σύντονος, ὀν, ὀ, "an agreement."—From σύντονος.

"Ονομ, nom. plur. of ὀνομ, ὀν, ὀ, "a sworn pledge." (Consult note.)—From ὀνομ, "an oath."
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Line 340-346.

Greek text:

Tēsòs ἐπὶ Ἐπίκ αἰ πορός, 3 plur. 3 acc. gen. of γέφυρας.

Μῆδες, nom. plur. of μῆδος, gen. τό, "a plan," "a design," "any thing planned and done cunningly or skilfully." Hardly found save in the plural μῆδες.—Akin to μῆτρις.

Σύνοδος, nom. plur. of συνόδος, gen. τό, "a libation," "a drink offering," the Latin libation.—From the same root come the Latin spondeo, sponus, sponsio, originally used of solemn covenants.

"Δαράκας, Ἐπίς and Ionic for δαράκας, nom. plur. fem. of δαράς, ov, Epic and Ionic for δαράκας, ov, "pure," "unmixed." (Consult note.)—From τό, priv., and καράνθυμ, "to mix.

Ἡς, i. e., ἡ, Epic and Ionic for αἷς, dat. plur. fem. of δός, gen. ἦς, ἦσ, "who which, what."

Ἐρέσσεν, 1 plur. of the Epic syncopated form of the 2 pluperf of ἔσσε, "to persuade," &c., for ερέσσεμεν. The 2 perf. ἔρησσομεν has an intransitive force, "I confide in," "I rely on;" hence the 2 pluperf. ἔρεσσεμεν, "I confided in," "I relied on.


Μῆδος, gen. τό, "a remedy," "an expedient." An old poetic root τό μαζάνει.—Akin, in all likelihood, to μῆδος, μῆδομα, μήτρη.

Εἰσπέμενε, Epic, Doric, and Ἑλλικ for εἰσπεμεῖ, 2 aor. inedact. act. of εἴπαμεν, "to devise;" fut. εἰσπέμεν, &c.

Δνυμεθα, Epic for δνυμέθα, 1 plur. pres. indic. of δνύμι, "to be able."
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Book 2. Line 348-354
Fol. Epic and Ionic for of, "who."

Ἁνωθεν, ἀν ἢ, "an accomplishment."—From ἡν ἢ, "to accomplish."

Γνῶσαι, Epic, Doric, and Αἰολic for γνωσαι, 2 sor. inf. of γνωσαι, "to know." f ut. γνώσωμαι, &c. Consult book i., line 199.

"Γνώσωμαι, εποίες, ἃ, "a promise."—From ἐγνωσώμειοτα, "to promise."


ἀπαρατονία. Consult book i., line 421.

Φόνον, accus. sing. ὁ φόνος, ov, ὁ, "slaughter," "carnage, line 352. analogous to the Latin caedem.—From the radical φον, "to slay."

Κόρα, accus. sing. of Κόρα, ειρός, ἡ, "Fate," "death." (Consult note, and compare book i., line 238.)

'Αστράτου, nom. sing. masc. pres. part. of ἀστράτω, "to flash forth lightning," "to lightened," fut. ἀστράτω. —From ἀστράτος, "a flash of lightning."

Ἐνδελεχος, acc. plur. neut. of ἐνδελεχος, ov, "to the right," taken adverbially. —From ἐν and δελεχος. —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 ὕψος, "on the right." —Arist., Ανθ., 1493, "the right side." (Compare, however, Arist., Παμ., 957.)


Line 354. Ὑπαρξειν, 2 sing. pres. imper. of ἰεραιν, "to urge or drive on another," fut. ἰερεύω: in the middle, ἰερεύσας, "to hasten," "to make haste," i. e., "to urge one's self on." Τίσωπειν, 1 sor. min. mid. of τίσω, "to pay a price," by Line 356. way of a return or recompense (whereas τίσω is confined to the signification of paying honor); fut. τίσω: 1 sor. τίσω: perf. τίσει: in the middle, τίσως, "I make another pay the price or penalty of a thing," "I take vengeance," "I avenge." fut. τίσως: 1 sor. τίσεις.

"Ορειχαλκα, acc. plur. of ὄρος, ὄρος, το 'conviction,' "any violent act or feeling," &c. (Consult note.) —From ὀρνος.
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Στονείξε, accus. plur. of στονεύω, "a stream."—From στρενεύω, "to stream."

Εἴκονολος, adverb. The special meaning, "terribly, fearfully" (consult book i., line 369), frequently passes as in the present instance, into the general action, "greatly," "exceedingly," "beyond measure." Among the post-Homeric writers it implies merely the notion of something astonishing, wonderful.

"Αποκόθησε, 3 sing. pres. imper. middle of ἀποκοθύ, "to connect, tie." Line 358. "Fasten to," &c.: in the middle, ἀποκοθύμα, "to touch," "to lay hands upon."

"Ἡ, gen. sing. fem. of ἡ, ἥ, ἥ, "his, her, its."

Εἴκονολος. Consult line 170.

Line 359. Προσοδε, adverb, "before," "sooner than." Πότερος, accus. sing. of πότερος, ou, ὅ, "fate," "destiny," especially, "an evil fate," "a misstep," in which sense Homer always employs it.—From a root ΠΕΤ-, analogous to the Sanscrit pāt, "to fall," i.e., "to fall out," "to befall," and whence we have πέτευσα, &c., πέτεω, &c.

"Επιστηρ, 3 sing. 2 or 3. subj. act. of επίστημον, "to go after," "to seek after," "to pursue." A frequent Homeric phrase is ὑπαρχεῖν αὐτό ρότον κατασκεύαστι, "to seek out death and fate," i.e., "to incur" them—2 or 3. ἐπιστήσατο.

Μῆδεα, Epic and Ionic for μῆδον, 2 sing. pres. imper. of μῆδουμαι, "to deliberate" (consult note); fut. ἓμομαι;—From μῆδος, "plan," "deliberation," &c.

Αἰπόδεαν, nom. sing. neut. of ἀπόδεανον, "a desertion of being rejected" more literally, "to be thrown or cast away as worthless."—From ἀπό and βάλλω.


Φέλα, accus. plur. of φέλων, ou, τό, "a tribe." More generally, "a stock, race, kind." (Consult note.)

Φερόπρος, accus. plur. of φερότρος, ος, η, Epic and Ionic for φερότρος, ος, η, "a family," "a kindred," "a body of persons of kindred race" (consult note), and forming a component part of a φόλον, 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 φόλο at Athens consisted of three φώνες or φώνες, whose members were called.
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γεάτρεσσι, 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 śātra, English brother, the original sense of the word γεάτρεσσα will be "brotherhood."

Φράγματα, dat. sing., with the suffix -ματα, of φράγμα, gr. φράζω, "to cut through;" Consult page 263, note, remarks on the suffix -ματα or -μα.

Αριθμοί, 3 sing. pres. subj. act. of ἀρίθμεω, "to count;" Consult book 1, line 531.

Books 264. 'Ερείπια, 2 sing. 1 aor. subj. act. of ἐρέω, "to do." Consult book 1, line 315.

Books 365. Γένος, 2 sing. fut. indic. mid. of γεννάω, fut. γέννησα, &c. The Attic form is γέννησαι.

Books 366. 'Ερείπια, Epic and Ionic for γραμματα, 3 sing. pres. subj. of εριθμείω, "to be." Σφίξ, Epic and Ionic for σφιξ, accus. plur. of σφικτις.

Μαχήται, Epic and Ionic for μαχησται, 3 plur. fut. indic. of μάχεσθαι, "to fight;" fut. μαχησθαι, Epic and Ionic μαχησθαι, Attic μαχησθαι.

Books 367. Ανάπλαξις, 2 sing. fut. indic. of ἀναπλάσσει, Old form ἀναπλάττει, Epic and Ionic ἀναπλάσσει, common form ἀναπλάττει, Attic ἀναπλάττει.

Thesprotia, dat. sing. fem. of θεσπρώτως, a, on, and also of, on, "of;" Consult note, and also book 1, line 531.

'Αλανάγκης, 2 sing. fut. indic. act. of ἀλανάγκης, "to state;" more literally, "to empty," "to drain," especially of power and strength; fut. ἀλανάγκης: 1 aor. ἀλανάγκης. From ἄλασα, erephonetic, and ἄναγκης, "to empty."

Books 368. Κακότητα, dat. sing. of κακότητα, ὑπερ, 5, "censurisy;" literally, "badness," "importance for a thing;" hence of men, and especially warriors, "censure."—From κακεῖς.

'Αφορά, Epic and Ionic for φορά, dat. sing. of φορά, ἔτε, ἄ, Epic and Ionic for φορά, aor. ἄ, ἄ, "inexperience," "want of proper deliberation," "ignorance." Epic word for the prose term ἀφορά, [61]—From ἄφορα, prens. and φοράω, "to reflect, consider;" &c.

Μᾶς, Epic and Doric for μον, an affirmative particle, "in truth," "very." 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 ἀ.—It is probable that μᾶς, and μον the particle of swearing, are near of kin.

Al, adverbial exclamation of strong desire, "would that!" "O that!) and answering to the Latin minem. Homer.
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Book 2. Line 371-381.

always joins αλ γάρ, αλ γάρ δώ; the Attics have αλ γάρ or αλ γάρ; this is only in Æolic and Doric that αλ stands by itself.

Line 372 Συγγράμμοις, nom. plur. of συγγραφέων, ooς, ης, "a fellow-counselor." Properly an adjective, "advising with one."

—From συγγράφους, "to counsel with one," "to deliberate together."

Εἶνα contract form for εἰσαυ, 3 plur. pres. opt. of εἰσα. Very common afterward in Attic Greek.

'Hμερες, 3 sing. Epic and Æolic 1 or opt. act. of ἡμέρα.


'Ημερέφανα, Epic and Ionic for ἡμερέφανα, dat. plur. fem.

Line 374. of ἡμέρας, &c.

'Άλαςα, nom. sing. fem. 2 or part. act. (in a passive sense) of ἀλάσκω, "to be taken," a defective passive, the active (ἀλάσκει) being supplied by ἀλάσκει: fut. (with passive signification) ἀλασκαμένα: 2 aor. act. (with passive signification) in the form ἀλασκώ, Attic usually ἀλασκώ: 2 aor. part. ἀλασκός, ("taken"): perf. ἀλάσκα, ἀλάσκα, also passive in meaning, "I have been taken," &c.

Σερομένη, nom. sing. fem. of pres. part. pass. of πέριθος, "to sack."

Consult book i., line 125.

Line 376. 'Αρχόμενος, accus. plur. masc. of ἀρχόμενος, on. Consult line 121.

Νείκεα, accus. plur. of νείκος, ης, το, "a quarrel," "a contention."

Μαχασούμεθα, Epic and Ionic for ἐμαχασούμεθα, 1 plar. 1

Line 377. aor. indic. mid. of μάχομαι, "to contend;" fut. μαχασομαι.

I aor. ἐμαχασομαι.—From μάχη.

Κοίνης. Consult book i., line 98.


Χαλασταίνων, nom. sing. masc. pres. part. act. of χαλασταίνω, "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 χαλαστείνος, "harsh," "severe," &c.

'Αναδύομαι, "to defer."—From ἀναβαίνω, "to a putting of."—From ἀναβάλλω, "to defer,"

'Ήδαιος, accus. sing. neut. of ἠδαίος, η, έν, Epic and Ionic for βαίος, "small," "little," &c., taken adverbially: hence ἐδάβαίον, "not seen in a small degree," i. e., not in the least.

Line 380. Δείνου, on, το, "a meal," used by Homer, quite generally, sometimes as equivalent to the ἄρνην, or morning meal, which is the case here; sometimes for the δόρων the afternoon or
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Book 2. Line 381-387.

Evening meal. Nietzsche regards it as the principal meal, whenever taken: in Attic certainly it means the chief meal, and answers to our dinner, or the Latin cena, begun toward evening, and often prolonged till night.

Ἀνυδάμεν, I pl. pres. subj. act. of ἀνυδάμεν, "to join;" fut. ἀνυδάμεναι, etc.

"Ἀργα, Epic and Ionic for Ἀργα, acc. sing. of Ἀργη, τοις, το, "Mars," god of war; put here, figuratively, for the fight itself.

Line 382. Θηλάζω, 3 sing. 1 aor. imper. middle of θήλαζω, "to sharpen;" en; fut. θηλάζω: 1 aor. θηλάζω: in the middle, θήλαζομαι, "to sharpen something belonging to one's self;" fut. θηλάζομαι: 1 aor. θηλαθώμαι.—Compare the Sanskrit ी, "to sharpen," which points to a connection with swers, swers, etc.

Ἀσώδα, acc. sing. of ἀσώδα, ἄσω, ἄ, "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 (ἀσφαλος) in the middle. At a later period it belonged to the Greek heavy-armed troops (σκληροι), as opposed to the Thracian γέλας, and Persian γάμπον.

Line 383. Ἀνυδάμεσις, Epic and Ionic for ἄνυδάμεσις, dat. plur. or ἄνυδάμεσις, etc., "swift-footed." Poetic term for ὀγκώνος, πόδας.

"Ἀρματος, gen. sing. of ἀρματο, ἄρματα, το, "a chariot," especially "a war-chariot," with two wheels, in Homer used very often in the plural for the singular.

Μετρίζω, 3 sing. pres. imper. of μετρίζω, "to think of;" "to prepare for."—Observe that μετρίζω is an older form than μετρομαι, the latter being merely an Ionic form for the former.


Στρυγερός, dat. sing. masc. of στρυγκρός, στρυγκρός, "hateful."—From στρυγκρός, "to hate."

Κρυνόμεσθα, 1 plur. pres. subj. mid. of κρυώμενο, "to separate;" in the middle, κρυώμαι, "to single out for one's self;" i.e., a combatant or opponent, and thus "to contend."

"Ἀρματος, dat. of ἄρματος. Consult line 381.


Στρυγερός, dat. sing. masc. of στρυγκρός, στρυγκρός, "hateful."—From στρυγκρός, "to hate."

Κρυνόμεσθα, 1 plur. pres. subj. mid. of κρυώμενο, "to separate;" in the middle, κρυώμαι, "to single out for one's self;" i.e., a combatant or opponent, and thus "to contend."

"Ἀρματος, dat. of ἄρματος. Consult line 381.

Line 386. Πανσίμπρος, 3 sing. fut. of μετρίζω, "to cause to cease."

Μετέσσεται, Epic and Ionic for μετέσσεται, 3 sing. fut. of μετέσσεται, 3 sing. fut. of μετρίζω, "to separate;" in the middle, μετρίζομαι, "to think of;" "to prepare for."—Observe that μετρίζω is an older form than μετρομαι, the latter being merely an Ionic form for the former.
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Book 2 Line 387-395.

Line 388. "to separate." Old form. διακρίνω, διακρίνει, Epic and Ionic διαφημίζει, Attic διαφημίζει.


Line 388. "to sweet," "to perceive;" fut. ἵδωσιν.—From ἰδώσει, "to see;""sweet;" "to bear," whence, also, the hero Telamon probably took his name.

Line 389. "covering the whole man." Consult remarks on the Grecian δείχνει, line 382.

Line 390. "to stretch."—From τεῦς, "to stretch;" fut. τείνει: 1 aer. τείνεια. An Epic verb synonymous with τεθύομαι, and signifying, literally, "to stretch;""to remain," "to sustain." Poetic form for πήσει.

Kopandor. Compare line 297.

Line 393. "which one may rely;" "safe;" "secure." (Consult note.)—From Ἰάντας, "to be of use;" "to suffice;" &c.

Kopandor. Epic and Doric 3 sing. fut. indic. of ἵππος, from a Doric form ἱππας, for the common ἵππας.

Line 394. "the shore." Consult line 333.

Line 395. "the beach." "the strand;" strictly, the place where the waters break, and thus opposed to λιμνη. Hence it is usually accompanied by epithets denoting a high, rugged coast, as in the present instance.—From ἱππας, "to break."
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"ψφιλός, dat. sing. fem. of ψφήλος, ί, ά, "lofty," "high-towering." From ψφος, "on high," whence, also, ἄφος, "height." Nότος, ο, ά, "the south wind." Consult line 146.

Πρόελθῃ, dat. sing. of προελθή, προς, ά, ή (without neuter).

Line 396. "projecting," "jutting," strictly, "thrown before or forward."—From πρό and βάλλω.

Σκοπέλας, dat. sing. of σκόπελος, άος, έ, "a rock," "a lofty rock," strictly, like ἵππος, "a look-out place." Compare the Latin sculpit.

—From σκοπέω, "to take a survey," ἐκ.

Line 397. Παντοῖος, gen. plur. masc. of παντοῖος, ά, έν, "of all kinds," "of all sorts."—From πᾶς.

'Αντωνύτης, nom. plur. masc. of the Epic shortened form (for ἀντωνύτης) of the 3rd aor. part. act. of ἀντωνύμω, "to place up," ἐκ: fut. ἀντώνυσα: 2 aor. ἐντωνύμω, ἐκοσαν, "I stood up." Ὀρόνου, Epic and Ionic for ὀρόνων, 3 plur. imperf. indic. mid. of ὀρέωμαι, "to make a rush."—From ὁρο.

Κέδασάντες, nom. plur. masc. 1 aor. part. pass. of κέδασάνοις o κεδασίω, "to disperse," "to scatter," fut. κέδασαν. A poetic form for κέδασάνοις.

Line 398. Κάντνασαν, Epic and Ionic for κάντνασαν, 3 plur. 1 aor. indic. act. of κάντνασα, "to make a smoke," "to raise a smoke," fut. κάντασαν.—From κάντνασα, "smoke."

'Ελονυ, Epic and Ionic for ἐλονυ, 3 plur. 2 aor. indic. mid. ο' ἐλονυ, "to take!" 2 aor. mid. εληθεν.

Line 400. 'Ερες, 3 sing. imperf. indic. act. of μάνω, a transposed form of ἐρεῖ, "to sacrifice." Consult book i., lines 444 and 315.

'Αιγεινταίων, Epic for 'Aiγεινταίων, gen. plur. of 'Aiγεινταίς, ά, "ever lasting," "immortal."—From άεί, Epic and Ionic for άεί, "ever," and the radical γέω.


Μάλων, accus. sing. of μάλος, έν, ά, "toil."—Referred by Pott to the same root as μάλος: perhaps, also, akin to μόλεσ, and the Latin molles, molior; and so, again, to μύγας, μύξας.

'Αογος, Epic and Ionic for 'Αργος, gen. sing. of 'Αργής. Consult line 281.

Line 402. Ἰέρεων, 3 sing. 1 aor. indic. act. of ἱερεύω, "to offer up," "to sacrifice," fut. ἱερεύσω: aor. ἱερεύω, Epic and Ionic ἱερεύων.—From ἱερός, "sacred."

Πονα, accus. sing. masc. of πόνων, πόνος, ά, ή, "to feel" "sick." Compare book i., line 403.
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Book 2. Line 408-412.

Πανος, acc. sing. masc. of παντασθέρος, ov. "for years ad." Poetic form for πανταστάς, εκ.—From παντας and έτος, a year.

Κίλικος, Epic and Ionic for ἵλικος, 3 sing. imperfect indic. act. of κιλίκεω, "to imitate," Ionic form for κιλίκεω, used only in the present and imperfect.

'Αριστές, acc. plur. of ἀριστείς, ἐκ, ὁ, Epic and Ionic ἀρίστας and σενεκ ἀριστές, for ἀριστές. Consult book i., line 237.

Πανοχύλιος, gen. plur. of Πανοχύλιος, ο, "all the Greeks." Literally, "all the Achaeans." (Consult note.)

'Ηδομήν, Epic and Ionic for 'Ηδομήν, acc. sing. of 'Ηδος, ἔνος, ἔκ, ὁ, Epic and Ionic ἐνός, "Idomeneus." Consult book i., line 145.


Τεδος, gen. sing. of Τεδνς, ἔνος, ὁ, Epic for Τεδνς, ἔνος, "Tydnes," father of Diomedes. He was the son of Κενες, king of Calydon in Eotia, and, having slain his uncle Alecbous, fled to Aedrastus 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.

"Εκτός, acc. sing. masc. of ἐκτός, ἐν, εἰς, ἐκ, "from."—From line 407. ἐκ, "ex." 

'Οδυσσεια, a. r. l. Consult line 169.

'Αδόματος, ἐν, and Attic ἐκ, ὁ, "acting of one's own will," "of one's own accord," "unbidden," "uncalled."—From αὐτος, and the radical μείω (μείω), "to strive after," "to attempt," "to desire," &c.

Βοϊν, acc. sing. of βοά, ὁ, ὁ, "a cry," whether of joy or grief "shout," "cry for succor." In Homer, however, it is usually "the battle-cry," "the alarm," and even the battle itself. (Consult note.)

'Ηδης, i.e., ἐχει, 3 sing. uncontracted form of the pluperfect for ἐχει. Consult book i., line 70.

'Επονέιον, 3 sing. imperf. indic. of the middle deponent πονέωμαι, "to rotary," "to labor." In early Greek this deponent alone appears; in later Greek, the form πονεω takes its place.

Περιστάτον, 3 plur. 1 aor. indic. mid. of περιστάμην, "is place around," in the middle, "to place one's self around," &c. Observe that περιστάτον is Epic and Ionic for: περιστράτον.


'Ανδρόν. Consult book i., line 449

Line 412. Κόδων, voc. sing. masc. of κόδως, ὁ, ov, "most glo
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Book 2 : Line 413-417

"..." Superlative of ἄνεφος, ὁ, ἡ (formed, however, in reality from ἄνος: as, ἀλυκτικός, from ἄλυκτος). Compare book i., line 122.

Κελανεφός, voc. sing. masc. of κελάνεφος, ὁ, "dark cloud-enveloped." Consult book i., line 397.

Ἄθικρος, dat. sing. of ἄθικρος, ἔρως, ὁ, "other," "the upper regions of air," "the pure sky," as opposed to ἀέρ, the lower atmosphere. Hence "keenest," as the abode of the gods.—From ἄθερος, "to light up," "to kindle."

Νάεων, nom. sing. masc. pres. part. of ναίεω, "to inhabit." Consult line 130.

Line 413. Δῖνα, 2 aor. infin. act. of δινός, "to enter," i. e., in the present case, the ocean, "to go down," as said of the sun; fut. δῶσω: 1 aor. ἄδωσα: 2 aor. ἐδώσα.


Πράγων, accus. sing. neut. of πράγων, ὁ, "headlong," "prote." Observe that πράγων is Epic and Ionic for the Doric and Attic πράγως, with which compare the Latin prōnes.

Βαλειν, Epic and Ionic for βάλειν, 2 aor. infin. act. of βάλλω, "to hurl."

Μελαθρῶν, accus. sing. of μελαθρῶν, ον, 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 μελατίων, to blacken, as referring to the blackening effects of the smoke in passing through the κατανόθηκα or hole in the ceiling for that purpose. Compare the Latin atrium, similarly derived from ater.

Αἴθιολον, accus. sing. neut. of αἰθιόλοδος, ὁ, ἄν, "blow-ing," "wrapped in flames."—From αἴθιος, and this from αἴθω.

Line 415. Πρόσθησα, 1 aor. infin. act. of πρóπορμι, "to burn;" fut. πρόσθω: 1 aor. πρόπορησα, as if from πρόσθω.—Lengthened from the root ΠΡΩ-, which root appears in the German brennen and English burn.

 Decomp. Epic for διπός, ger. sing. of δίπος, ὁ, ἡ, Epic and Ionic for διπός, "bandile.

Θύροπρος, accus. plur. of θύροπρον, ον, τό, "a gate," "a door."—From θύρα.

Εὔτροφος, accus. sing. masc. of Εὐτρόφος, ὁ, ἄν, "of Hes- Line 416. Εὔτροφων."—From Εὔτροφος.

Διχάζω, 1 aor. infin. act. of διχάζω, "to sever;" fut. διχάζω: 1 aor. διχάζε. From δίσα, "to divide."

Line 417. Ψυγαλλῶν, accus. sing. masc. of ψυγαλλός, ὁ, ἄν, "frost;"
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Book 2. Line 417-436.

"tow," "stored." --From ὁδός, ὁδικός, ἡ, "a road," "a strait!" akin to δύναμις, ῥῆξ.

Πολλῆς, Epic and Ionic for πολλοί, and so πολλῶν, πολλέσων, πολλῶν for πολλῶν, πολλοῖς, πολλοῦς.

Πρωτές, Epic and Ionic for πρωτος, and this for the Doric and Attic πρωτες. Consult line 414.

Κονίσιας, Epic and Ionic for κονίσιας, dat. plur. of κονίςη, ἔτος, ἡ, Epic and Ionic for κονίςα, ἔτος, ἡ, "dust." Consult line 150.

Ὡς, adverb, "with the teeth," "by biting with the teeth." —From ὡς, "with the teeth," akin to διεύς. Compare the Latin mordens.

Ἀδελφὸν, Epic and Ionic for ἄδελφον, 3 plur. pres. opt. of ἀδέλφας, "to receive," poetic deponent for ἅλεθαι. —Observe that the future Ἀλώσω (Hes., vii., 144), "to receive," does not belong to this verb, but to λαγχάω. —From Ἀδήα, ἄλεθαι. Compare νιφώ νιπτεῖ, δικίω δικάιον.

'Επεκραίαν, 3 sing. imperf. indic. act. of ἐπεκραίασα, Epic lengthened form of ἐπεκραίασα, "to accomplish," "to fulfill," fut. ἐπεκραίασο, for ἐπεκραία, &c. —From ἐπι and κράτασα, "to accomplish," &c.

Δεεκτό, Epic and Ionic for διεκτό, 3 sing. syncopated 2 aor. of δέξομαι, "to receive," fut. δέξομαι: perf. δέησαμαι: 2 aor. δέγγημαι, διεκτό, &c.

Ἀμεγαρτόν, accus. sing. masc. of ἅμεγαρτος, on, "severe," "unhappy," "wretched." Strictly, "unenlightened," "unenvious." The meaning "abundant," "large," &c., which some interpreters assign to this word, is refuted by Buttman, Lex. συ., s. v.

'Οφελλέας, Epic and Ionic for ὀφελλέα, 3 sing. imperf. indic. act. of ὀφέλεια, "to increase," fut. ὀφελεία: 1 aor. ὀφειλα. An old poetic word.

Line 435. Aγγείαθα, 1 plur. pres. subj. middle of λέγω. (Consult note.)

Line 436. Ἀυσσαλλόμεθα, Epic and Ionic for ἀνασαλλόμεθα, 1 plur. pres. subj. mid. of ἀνασάλλω, "to put off," "to delay." —From ἀνάω and βάλλω.

'Εγγυλίζει, 3 sing. pres. indic. act. of ἐγγυλίζω, "to put into one's hands," "to be a test." fut. ἐγγυλίζω. Consult book i., line 553.

'Αγεντέρρων, for ἀγεντέρρων, 3 plur. pres. imper. act. of ἀγεντεῖα, "to gather together," "to assemble." —This abbreviation of ἀγέντων into ἀγεντεῖα occurs regularly in Attic, and frequently in Epic, Ionic, and Doric. On Doric monuments we ever find the ending το for των. answering to the Latin termination of
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Book 2. Line 439-450.

the 3 pers. plural of the imperative; as, νεοινή (neoinhē)· λε-
ρώντα (lerōnta), &c.

Line 439. 'Alebōs, nom. plur. masc. of 'Alebōs, a, ov, very rarely oc,

on, "assembled," "gathered in crowds, heaps, masses,"

"crowded together." Frequently occurring in Homer, but only in the

plural. The singular first appears in Pindar.—From ὁ, copulative,

and ὅς, "a noise as of many voices."

Line 440. 'Iomē, Epic and Ionic for 'Iomē, the mood-vowel being

shortened, 1 plur. pres. subj. of 'el-, " to go."

'Eγείρωμεν, Epic and Ionic for 'Eγείρωμεν, 1 plur. pres. subj. act. of

'Eγείρω, "to arouse," "to excite," the mood-vowel being shortened


Line 442. 'Aβίτας κρέας, κ. r. λ. Consult line 50, σεγ

'Oνους, Epic and Ionic for 'Oνους, 3 plur. imperf. indic. act.

Line 446. of 'Oνος, "to move rapidly to and fro," "to rush fast and

furious," "to dart to and fro."

'Aλιβάς, accus. sing. of 'Aλιβς, ὅς, ἥ, "the Egeis." (Cons-

ult note.)—From αλ-, 'al-, δ, ἦ, "a goat," f. c., according

to the legend, the goat Amaelthea, that suckled Jupiter. (Consult

note.)

'Eρύτμων, accus. sing. fem. of 'Ερύτμως, on, "highly prized," "pre-

cious."—From 'Ερυ-, inseparable prefix, "very," "abundantly," and

τυχ', "value."

'Αγέρας, accus. sing. fem. of 'Αγέρας, on, "uninfluenced by age,"

"never growing old;" more freely, "undying," "undecaying."—From

ὁ, priv., and ἄγας, "age."

Line 448. 'Θεανος, nom. plur. of 'Θεανός, on, δ, "a tassel."—From

'Θεος, from their constant motion.

'Ηρέθιναι, 3 plur. pres. indic. (with aoristic force) of ἱρέθηναι,

"to hang swaying in air," "to wave in air." This verb is generally

regarded as a passive one, but certainly, here at least, is to be re-

garded as middle in its force. It is only found, moreover, in the 3

pera. plur. of the pres. and imperf., and is, in fact, a lengthened Epic

form of ἱρέωμαι.

Line 449. 'Επιλέκτες, nom. plur. masc. of 'Επιλέκτης, ἐς, "well-taist-

ed," and Epic and Ionic for 'Επιλέκτες, from επιλέκτης, ἐς

—From εὖ and πλέκω.

'Εκατόμβους, nom. sing. masc. of 'Εκατόμβως, on, "of the value of

a hundred oxen," "worth a hundred oxen."—From εκατόν and θήσ.

Line 450. "to look fiercely around." "to look wildly," "to stare wildly.
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about." Among later writers, in general, "to run wildly about," "to rush.

ᾮδοντο, 3 sing. syncopated 3 aor. mid. of ἀδονέω, "to move rapidly through," "to rush through," 2 aor. mid. ἀδονεύμαν &c.—From ἄδι and ἀνέω, "to put into quick motion," "to drive!" in the middle, "to put one's self into quick motion," "to rush," &c.

Ὅροφος, nom. sing. fem. pres. part. act. of ὄροφεσθαι, "to urge," "to rouse," "to stir up," &c.; fut. ὄροφει: 1 aor. ὄροφη.—Postical verb.

Σύνω, accus. sing. of σύνο, eos, τὸ, "strength," "weight." Chiefly poetical.


Ἀλλακτον, accus. sing. neut. of ἀλλακτος, συ, poetic for ΑΛΛΑΚΤΟς, on, "unceasing," "incessant." The form ἀλλακτιν is here used adverbially, "unceasingly," "without ceasing."—From ἄ, priv., and ἀλέγο, "to cease."


Γλαφυρής. Epic and Ironic for γλαφυράς, from γλαφυρός, συ, "hollow." Consult line 88.

Ἀδήλος, nom. sing. neut. of ἄδηλος, on, "invisible," and Line 455. then "destructive." (Consult note.)—From ἄ, priv., and ἄδηλος.

Εἰπήλεγεν, 3 sing. pres. indic. act. of εἰπῆλεγεν, "to consume;" fut. εἰπῆλεγο.—From εἰπ and φῆλεγο, "to burn up."

Ἀστερεύς, accus. sing. fem. of ἄστερεος, on, "immense." Literally, "unspeaking," "unutterable;" hence, in Homer and Hesiod, mostly in the sense of "unswepably great," "immense," "vast."—From ἄ, priv., and εἰσερ.[

Οδρος, Epic and Ironic for ὄδρος, from ὄδρος, eos, τὸ, for ὄδρας, eos, τὸ, "a mountain."—Perhaps from the same root ὄδρας, and so, strictly, "any thing rising." 

Κορνής, Epic and Ironic for κορνής, dat. plur. of κορνής, ἕ, ἕ, "a summit," "a top." "Eκάθε, adverb, "from afar."—From ἐκκής, "afar."

Ἄγας, ἄς, ἕ, "light," "glare," &c.—Perhaps from the same root as the Latin oc-unus, German aug. -en, Sanscrit ἐκ, "to see."


Ἄγαλη, ἕς, ἕ, "a brilliance," "a glittering."—Akin to λάδα, ἀγαλίας: ἀγάλας, ἀγαλίας: ἀγάλη: λευκᾶς, λευκᾶς.

Πυράνωσα, Epic lengthened form for πυράνωσα, as if from πυράνως, of which, however, no other forms but πυράνως ὑπέρ and
HOMERIC GLOSSARY

Book 3. Line 480-482.

πετευνός ovet, "all-resplendent," "all-bathing."—From πετευνός, "to shine brightly;" and observe that πετευνός itself is not derived from πετε and φαίνω, which would be against all analogy, but is a poetic form of φαίνω, strengthened by reduplication, like τετελκλω from πάτλλα: πατλλάω from φλάω: πατλλάω from φάω, &c.

1stv. Consult book i, line 317.

Πετευνόω, gen. plur. of πετευνός, ἦν, ἦν, Epic lengthened

I 495. form for πετευνός, "able to fly," hence "winged," "flying," a frequent epithet, in Homer, of birds in general.—From πετρώμαι, "to fly."

Χρύων, gen. plur. of χρύν, χρύνος, ὁ, ἥ, "a gander," "a goose," so named from its wide bill.—Probably from ΧΡΑ-, 

χρύνω, "to gaze." With the Doric χρύν compare the Sanscrit κεν, German gans, English gander, Latin anser, &c. The n is dropped in the Persian kay and Scandinavian gaas, as well as English goose.

Γεράνων, gen. plur. of γέρανος, ὦ, ἦ, later also ὦ, "a crane."

Κύλινδροι, gen. plur. of κύλινς, ὁ, ἦ, "a wheel."

Δονδικόσειρων, gen. plur. of δονδικός ὁς, ὁ, ἦ, Epic and Ionic for δολικός ὁς, ὁ, "long-necked."—From κοιλίκος, "long," and κυλίν, "the neck."

Ἀσιαῖα, dat. sing. of Ἀσίας, α, αὐ, "Asian." (Consult I 481. note.)

Ἀζωίων, dat. sing. of λείων, ὄνος, ὁ, "a bear," "any beast of the chase place."—Probably from λεῖω, "to pour forth," "to flow," as 

αζωίων from σέλω.

Κασπρων, gen. sing. of Κασπρός, ὁ, ἦ, Epic for Καστρος, ὁ, ἦ, "the Caspian," a river of Ionis, rising in Lydia, and emptying into the sea near Ephesus. Near its mouth was the Asian meadow (Consult note.)

Ῥέθρα, accus. plur. of ῥήσιον, ὄν, τά, Epic and Ionic for ῥηθρων, τά, "a stream," "a river," in the plural, "waters."—From ῥέω, "to flow."

Ποταμός, 3 plur. pres. indic. of ποταμεῖν, Epic and Attic form for ποτόμαι, "to fly," "to be on the wing;" fut. ποταμεῖοι: perf. ποταμεῖοι.—In Epic we also find ποτομεῖοι.

Ἀγάλλαμεν, nom. plur. neut. pres. part. mid of ἄγαλλομαι, "to make glorious," "to glorify," "to honor," fut. ἄγαλλα: 1st. ἄγαλλα. In the middle, ἄγαλλομαι, "to pride one's self in," "to exult," "to rejoice."

The middle is not found beyond the present and impf. fact; and the active is not earlier than the age of Pindar.—Commonly, but ἄγαλλεῖον.
ELEPHANT.

Book 2. Line 463-47

ELEPHANTINE. Adjectival, derived from δέντα and ἄλλως.—Akin, according to Xenien, to γελάω.

Line 463. ἀλλωσ. adverb, "with a loud noise," "with a clang or clamor."—From ἀλλωσ, "a clang," "a clamor," &c., and this akin to ἅλως, fut. ἄλαγεν.


Line 465. ἐπέδρουs, accus. sing. of ἐπέδρον, ὑφ. τε, "a plain," "a flat, open country," &c.

Ἀπαντάμην, Epic and Ionic for ἀπαντάμονα, 3 plur. imperf. indic. and. of ἀπαντάμην, "to your forth," fut. ἀπαντάμον.—From πᾶς and χέν.

ἐπεδόμαιν.—accus. sing. neut. of ἐπεδόμανος, ὑφ. "Scamanderian," "lying along the Scamander," "watered by the Scamander."—From ἐπεδόμανος, "the Scamander," a river of Trosa. (Consult note.)

Χωασ. Consult book i., line 98.

Χωασίζω, Epic and Ionic for κωινίζω, 3 sing. imperf. in


Consult line 334.


Μνιῶν, Epic and Ionic for μνιῶν, gen. plur. of μνι, αὑτ., ϰ.

Line 469. "a fly."—Compare the Latin massa, Sanscrit mātaka, German mücke, English midge.


Line 470. Σταθμὸν, accus. sing. of σταθμός, ὑφ. ὑφ., "a pen," "a fold," "a standing place;" as shelter for men and animals, &c.

—From σταφίς.

Ποιονίζω, Epic and Ionic for a supposed form ποιονίζω, accus. sing. masc. of ποιονίζης, ὑφ., ὑφ. "of or belonging to a shepherd," &c. for ποιονίζης, ὑφ. ὑφ.—From ποιος, "a herd of cattle," "a flock of sheep.

'Ηλώσεοι, 3 plur. pro. indic. act. of ἠλώσεα, Epic form of ἠλώσαν, "to wander," "to stray.

Eλεφθηθος, Epic for ἐλεφθηθός, from ἐλεφθήκος, ὑφ., ὑφ. ὑφ., "of spring," "season."—From ἐλέφθη, Epic for ἐλάφη, "the spring."
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Book 2. Line 471-479.

Γάλας, σος. το, "milk."
Postic form for γάλα, "milk."

"Αγγελος, accus. plur. of ἄγγελος, σος, το, "a vessel," "a pet."

Δείνω, 3 sing. pres. indic. act. of δεῖνος, "to fill," with liquid; fut. δεῖνω. Homer uses only the present and imperfect act. and pass.—
Akin to δείκνυ, with which compare δέος, and the English "deew," "bedeaw."

"Ιστρωτο, 3 plur. imper. indic. mid. of ἴστρωμι, "to place;"

Line 473. middle, "to place one's self," "to stand."

Διαφθαίνω, 1 sor. infin. act. of διάφαίνω, "to break through." (Consult note.)—From διά and φαίνω, "to break," "to smash," "to shiner," which is probably akin to δέχομαι.


Αἰσθίοις, accus. plur. of αἰσθίων. σος, το, "a flock of goats."

Line 474. — From αἰσθίος, "a goatherd," and this from αἴ, "a goat," and πόλkτω, "to go round about," "to tend."

Πλατέα, accus. plur. neut. of πλατύς, επι, ετο, "broad," "wide spread."—Compare German platz, English flat, whence plate, &c.

Αὐγών. Consult book i., line 41.

Αἰσθίος, nom. plur. of αἰσθίος, σος, το, "a goatherd." Observe that αἴσθιος is for αἰσθιός, from αἴ, "a goat," and πόλτω, "to go round about," "to tend."

Line 475. "Ρέα, Epic for ῥέα, advesp assigned to ῥέαν, "easily."

Διακρίνω, 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.

Νύμφ, dat. sing. of νύμφος, σος, το, "a pasture."—From νύμφος, "to pasture."

Μυγών, Epic and Ionic for μύγων, 3 plur. 2 sor. subj. pass. o μύγω, "to mingle." Homer and Herodotus, for the present μύγω, μύγομαι, always use μύγα, μύγωμαι, which also occur in Attic: fut. μύγα: fut. mid. μύγωμαι: 2 sor. pass. μύγην.

Διακρίνων, Epic and Ionic for διακρίνων, 3 plur. imperf. indic. act. of διακρίνω, "to marshal," "to arrange in order."


Line 479. "Αρετ, dat. sing. of 'Αρης, gen. τος, το, "Mars."

Σώμα, accus. sing. of σώμα, σος, το, "body." (Consult note.)
HOMERIC GLOSSARY.


Line 480. Ἀγγεῖν, Epic dative singular of ἀγγεῖον, ἐς, ἔ, "a硬ed." Ἑρῶς. Consult line 198.

Ἐκλέγει, 3 sing. imperf. indic. of ἐκλογεῖαι, "to be." Consult book 1, lines 284, 418, and note on this last.

ἐβοῦσι, Epic and Ionic for ἐβοῦσι, dat. plur. of ἐβοῦς, ἐβοῦς, etc.

"Ἀγγεῖονος, Epic and Ionic for ἀγγεῖονος, dat. plur. fem. of ἀγγεῖονος, syncopated pres. part. pass. of ἀγγεῖον, "to assemble," for ἀγγεῖομενος, etc.

Line 483. ἐκτενέρεια, Epic and Ionic for ἐκτενέρησις, accus. sing. masc. of ἐκτενεία, ἐς, "distinguished."—From ἐκ and περίνω.


Εἰσπέρτε, Epic imperative of εἰσπέρτου, for εἰσπέρτα, 2 plur. 1 aor., occurring four times in Homer, but only in the Iliad, and in the phrase εἰσπέρτα νῦν μοί Μοῦσαι.

Μοῦσαι. Consult book 1, line 604.

"Ολίγωνα οὐκαματά. Consult book 1, line 18.

Πάρεστε, 2 plur. pres. indic. of πάρεστο, "to be present;"

Line 485. fut. πάρεστομαι.

"Ιστε, 2 plur., from ιστα. Consult Anthon's enlarged Greek Grammar, p. 375.

Κλής, accus. sing. of κλίνος, τό, "report," "rumor."—No Line 486. cases except the nom. and accus. sing. and plur. seem to occur.

Οἴνος, accus. sing. neut. of οἶος, ἕν, "alone."—Akin to ιος, ἦς, same as εἰς, μία; also to the Latin unus, the old form of which was ὅνος.

"Ιδιεν. Consult book 1, line 124.

Line 487. Κοίρανοι. Consult line 204.

"Πλῆθος, accus. sing. of πλῆθος, ἔς, ἔ, Epic and Ionic for πλῆθος, ἔς, τό, "the multitude," "the main body."

Μυθίσθομαι, 2 fut. indic. of the middle deponent μυθίσθημαι, "to tell," "to declare," fut. μυθίσθημαι. From μύθος, "any thing delivered by word of mouth," etc.

"Ονομάζω, 1 sing. 1 aor. subj. act. of ὄνομαζω "to name." fut. ὄνομαζομαι. From ὄνομα, "a name."

Elev. Consult line 372.

Line 490. "Ἀφόρτασι, ov, "not to be broken."—From ἄ, προς, and ὅρνυμι, " to break."

Χαλάσω, nom. sing. neut. of χαλάσθη, α, ὅν, Epic and Ionic ο, ὅν.
HOMERIC LEXICON


'Ερασμός. — From χαλάς, "brass;" more literally, "bronze." Consult book I., line 236.

'Ηρός. Consult book I., line 188.

Ολυμπιάδες, nom. plur. of Ολυμπιάς, a name, peculiar semb
tine of Ολυμπιός, "Olympian," first occurring as an epi
thet of the Muse in the present passage: afterward, in general, "a
dweller on Olympus," "a goddess."

Θυγατέρος, nom. plural of Θυγατέρη. Consult book I., line

13.

Μυριακός, Epic and Ionic for μυριάσματο, 3 plur. 1 aor. opt. mid.
of μυρίσω, "to remind;" in the middle, "to remind one's self," "to remember," "to remember a thing aloud," i. e., "to mention," "to make
tion of."

'Αρχος, accus. plur. of 'Αρχης, οῦ, δό, "a leader," "a com-

mander." Homer also joins 'Αρχος αὐτῷ.

BOOK III.

Ἀοιμιθέη, Epic contracted form for ἀοιμιθήθηκαν, 3 plur. a

aor. indic. pass. of ἀοιμιθέω, "to arrange," "to marshal."—From ἀοιμιθέω, "order."

'Ηγημόνεσσα, Epic and Ionic for ἡγεσίς, dat. plur. of ἡγεσίς,

όνος, ο, δ, "a leader."—From ἡγέω, "to lead.

Κλαγγή, dat. sing. of κλαγγίζω, ἵ, ἦ, "a clamor."—From Line

κλάω, fut. κλάγεμι, "to make a loud outcry," &c.

'Ευνογή, dat. sing. of 'Ευνόησσα, ἵ, ἦ, "a battle-cry;" in general, "a
call," "a cry."—From τενόω.

'Εσαυ, Epic for 'Εσαυ (intermediate form .readFileSync, Epic and Ionic), 3

plur. imperf. indic. of 'Εσάω, "to go."

Πάλαι, 3 sing. pres. indic. of πέλεω, 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 significance, however, is plain in the compound par-
ticiples ὁπελέλομενος and τερεβλόμενος. The more usual meaning is,
"to be;" but it is usually distinguished from σινασ in implying a con-

tinuance, "to be wont to be," &c., and it hence often used in similes,
as in the present instance.

'Ωναξίθ, Epic for ὠμάνωσσα. (Consult nos.)
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Book 9 Line 6-8.

Χειμώνας, accus. sing. of χειμώνος, χειμ, δ', "winter weather."—From χείμα, "winter."

Φέγγον, Epic and Ionic for φεγγόν, 3 plur. 2 aor. indic. act. of φαείνειν "to shine;" fut. φείνομαι: 2 aor. φεγγον.

'Ακτηθοσφατος, accus. sing. masc. of ἀκτηθοσφάτος, on, "vast," "inexpressibly large;" literally, "beyond even a god's power to express."—From ἄκτης, ἀκτή, δ', and φατος, from φαύλος.

Ομπρόν, accus. sing. of ὀμπρός, on, "rain," "a rain-storm," especially "a storm of rain with thunder," as it is always in Homer and Hesiod, being so distinguished from νέρος, a common rain.—Pott compares the Sanscrit abha, "nubes," from ah, "aqua." (Etymol. Forsch., 1, 3.)

Πέρουνας, 3 plur. pres. indic. of the middle deponent πύείναι,

Line 5. "to spread the wings to fly," "to wing one's way," "to fly;" fut. πετάμειασι, in Attic prose usually shortened πυείναι: 2 aor. (syncopated) πυείναι, &c.—Akin to πυράμαι, the original signification being that of "to spread the wings to fly," as first given.

'Ωκεανός, Epic and Ionic for Οξεανός, from Οξεανός, on, δ', "Oceanus." (Consult note.)—Probably from ὁκείας and νος, "the rapid-flowing." Perhaps, also, akin to ὀχίης, ὀχειν, ὀχύρος. Others, however, make ὄχλος equivalent to καλλιάς, and hence deduce ὄκεανος. (Consult An tah's Classical Dictionary, s. v. Oceanus, sub fin.)

"Pοδός, Epic for βοῦς, gen. plur. of βοῦς, ἅτ, ἅ, "a river." "a stream," "a flood;" in the plural, βοῖς, "waters."—From βος, "to flow."

Πυγμαίος, Epic and Ionic for Πυγμαίος, dat. plur. masc. of

Line 6. Πυγμαίος, a, on, "Pygmean." Hence άνέρος Πυγμαίος, "the Pygmy-men." (Consult note.)


"Hέρας, nom. plur. fem. of ἥρας, a, on, Epic and Ionic for

Line 7. ἥρας, a, on, "early in the morning," as indicating the time when all things are yet wrapped in mist (ἄφρι).—From ἄφρι, "mist," &c., as Voas first rightly explained the term. Buttmann, however, derives it straight from ἄφρι, "early," and connects this with ἄφρι.

"Ερέιδα, accus. sing. of ἐρος, ἅτ, ἅ, "strife." Homer has usually the accusative form ἔρειδα: the strict form, however, is ἔρεια which he also has four times in the Odyssey.


Μένα, accus. plur. of μένος, τοῖ, τό. (Consult book i., line 108.) Rarely occurring in the plural in Homer; so in the
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Book 3. Line 8-16.

phrase μάθαν πνεύμα, w. zero, perhaps, the number of ωίσα follows that of πνεύματος.

Πνεύμα, Epic and Ionic for πνεύμα, nom. plur. masc. pres. part. act. of πνέω, "to breathe;" fut. πνέομαι, and later πνέομαι, usually πνέομαι: 1 aor. πνέω: 1 aor. pass. ἐπνεύσατο.—The root is ΝΗ- or ΝΙΤ-, whence πνέμα, πνήμα, &c.: πνέω is probably akin to


Ἀλεξίμενος, shortened from Ἀλεξίμενες. Consult book i., line 590.

Line 10. Κατέχενε, Epic for κατέχενε, 3 sing. 1 aor. indic. act. of καταχέω, "to pour down;" fut. καταχείον: 1 aor. κατέχει: Epic κατέχει.—From κατα and χέω, "to pour." Observe that the forms ἐχέω, χέοις, of the 1st aorist, from the fut. χέω, now and then still quoted (as, for example, by Carmichael, p. 309), are probably not Greek. Hence no such form as κατάχειν ought to be imagined.

ὁμίχλη, accus. sing. of ὁμίχλη, ὅς, ἡ, "a mist."—Derived by Pott from the Sanscrit miha, "to pour.

Ποιμάνω, dat. plur. of ποιμήν, ἤνος, ὁ, "a shepherd." Consult book ii., line 105.

Κλέπτης, dat. sing. of κλέπτης, ὁ, ὁ, "a thief."—From κλέπτω, "to steal," the root of which is ΚΛΕΠ-, ΚΛΑΠ-, which appears in κλέπτης, "a theft ;" 2 aor. pass. κλαπ-ήνα: Latin claperes: probably akin to κράπτω and καλύπτω.

Line 11. Επιλέσσας, 3 sing. of ἐπιλέσσα, "to look upon or over a space."—From ἐπι and λέσσα.

Αἰθεῖν, Consult book ii., line 319.

"ἰσιν, 3 sing. pres. indic. act. of ἱσμος, "to send;" fut. ἴσω: perf. εῖσε."—

Line 12. Κοίναπαλος, ὁ, ὁ, "dust," "a cloud of dust."—From ἱδὼς, "dust," with which compare the Latin cinis.

"Δρομός, 3 sing. imperf. indic. middle of δρόμω, "to roue;" 1st. δροὼ: 1 aor. δρω:—In the middle, δρομαῖος, "to roue one's self," "to run."—From a root ΖΡ-, from which come also ἄρω, ἄρως, ἄρ-θος, ὄρος, the Latin oris, ortis, hortor, &c.

"Ακλαίναι, ἐς, "edifying."—From ἂλλα, "an eddy." (Consult note.

Διάκρισιν, Epic and Ionic for διακρίσιν, 3 plur. imperf. indic. act. of διακρίσις, for διακρινόμαι, "to accomplish," "to accomplish a route," "to traverse," in which sense ἄκλεινω, "a way," "a route," is supposed to be understood. Hence διάκρισιν κύκλων, "they traversed the plain."

Line 13. Ποσιμάξειν, Epic and Ionic for ποσιμάξειν, 3 sing. Ποσιμάξει.
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perf. indie. act. of προμαχίζω, "to fight in front of," "to advance to battle in front of."—From πρόμαχος, ov, ὁ, "a foremost combattant." Properly, an adjective, "fighting before," "fighting in front," and this from πρό and μάχομαι.

Ἀλέξανδρος, ov, ὁ, "Alexander," the usual name of Paris in the Iliad. According to the legend, he obtained this name, as a title of honor, from his fellow-shepherds on Mount Ida, in consequence of his often defending them and their flocks from robbers. Hence ἀλέξανδρος means "defending men," or "man-defender," and comes from ἀλέξω, "to defend," and ἄνήπ.

Θεοειδής, ἄ, "godlike:" in Homer always said of outward form; as, "divine of form," "beautiful as the gods," and usually applied to young heroes, such as Paris, Telemachus, &c.—From θεῖος and εἶδος, "form," "appearance."

Παρδαλής, accus. sing. of παρδάλες, ης, η, "a panther's skin." Properly, an adjective, having δόρος, "a skin," understood.—From παρδάλις, "a panther."—The older form was παρδάλις, which is every where found in the text of Homer, though Aristarchus preferred παρδαλίς, and the moderns have also retained παρδαλίς. According to Apion and Hesychius (ii. p. 1006), παρδάλις; was the male, and παρδαλίς the female.

Καρπυλῶς, accus. plur. neut. of καρπυλός, ης, ης, "curved."—From κάρπος, "to bend."

Δόρης, Epic and Ionic for the regular form δόρος, accus. dual of δόρον, "a spear." (Consult Ant.loon's enlarged Greek Grammar, p. 108.)

Εκκορομένως, Epic and Ionic for ekkomoméno, accus. plur. neut. perf. part. pass. of κορίσσω, "to head," "to tip," fut. κορισσάω, perf. pass. κορίσσαμαι: part. ekkomoméntos.—Observe that κορίσσω strictly signifies "to helm," "to furnish with a helmet." Then, "to make erected," "to raise to a head," and hence "to head," "to tip," &c.

Πάλλων, nom. sing. masc. pres. part. act. of πάλλω, "to brandish," "to wield;" 1 aor. ἐπιλά: Epic 2 aor. part. παλ- 

Πάλλου, ἄ, "call forth for one's self," i. e., to meet one's self. Probably only found in the present and imperfect.

Προκαλίζετο, Epic and Ionic for prokalízeto, 3 sing. imperf. in die. of the middle deponent προκαλίζομαι, "to challenge:" more literally, "to call forth for one's self," i. e., to meet one's self. Probably only found in the present and imperfect.

"Ἀντίδος, accus. sing. neut. of ἀντίδος, ης, ης, "opposing;" taken adverbi ally, "face to face."—From ἀντι and βισ.
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Κεραυς, accus. sing. masc. of κεραυνός, ὅς, ἔν, and later ὅς, ἕν, "horned," "horn-bearing."—From κεραυνός, "a horn." Άγορος, accus. sing. masc. of ἀγώρος, ὅς, ἄν, also ὧς, ὧς, "wild," literally, living in the fields or open air; and hence "wild," generally of animals.—From ἀγρός, "a field," &c.

Πεννιε, nom. sing. pres. part. act. of πεννεω, "to be harsh;" fut. πεννεωσι, more rarely πεννεοσ; but, from Aris totte down ward, we also find the un-Attic forms πεννῆς, ὁς, ἔν, &c.

Καρεσίλεος, 3 sing. pres. indic. act. of καρεσίλεω, "to devour;" fut. καρεσίλεσι. Always said of animals of prey.

Σείναντας, 3 plur. pres. subj. pass. of σείνω, "to put in quick motion," "to drive," with a doubled in the augmented tense: 1 aor. ἐσέναντας: perf. pass. ἐσένασαν. In the middle, "to stir one's self," &c., 1 aor. med. ἐσέναντας: syncopated 2 aor. med. ἐσεῖναμ, ἐσεῖο (for ἐσεῖον), ἐσεῖο (Epic ἐσεῖον), &c.

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Gaλεξορ, nom. plur. masc. of Gaλεξορ, 6, "vivorum," literally "blooming," and so "fresh," "young," "youthful," &c. Not used by Homer in its original sense of plants, but frequently of men.—From Gaλλος, "to bloom."

Aλιγάρ, nom. plur. masc. of Aλιγάρ, 6, "lively," "active," in Homer always said of youths, and, in the present passage, taken as a noun. "a youth."—From Aλίς, Aλίς. According to Döderlein, however, akin to Aλίω, Aλίω.

Line 28. Φεκά, Epic and Ionic for δφατο, 3 sing. imperf. indic. μου. of φατο, "to say." In the middle, φαγατο, "to say unto one self," "to think;" imperf. φαγατον. Tιξεσθαι, fut. infn. mid. of τιξω. Consult book ii., line 566.

Aλειφινον, accus. sing. of Aλειφινον, 6, "one who leads or goes astray," "a sinner," "a wicked one."—From Aλειφω, "a wandering," "a roving;"

Line 29. Οξεων, gen. plur. of οξος, οις, το, "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 όξος, 6, 6 ("any thing which holds"), but always in the special significations of a chariot.—From οξω, "to hold," "to contain;"

Τρεχόνων, dat. plur. of τρέχως, εος, το; strictly (like δπλων and ετραγων), "a tool," "implement," "implement."—In the plural, "arms," i. e., implements of war.—The German zieg is from the same root, namely, τρέχως, τρέχων.


Χαμας, adverb, "to the ground."—From χαμαλ, "on the ground." Formed like μας, θαμας, 'Αθαμας, but with different accent. Arcadius, indeed, writes it χαμας, but Draco and others expressly quote χαμας as an exception.

Εποδασεν, 3 sing. 1 aor. indic. act. of νολω, "to perceive," "to be aware of one's presence," &c. —fut. νοασα.—From νοηε, νοηα, "the mind;"

Line 31. Προμαχοςι, Epic and Ionic for προμαχοςι, dat. plur. of προ- μαχος, 6, "a foremost combatant." Properly an adjective, "fighting before," "fighting in front."—From προ and μαχαι.

Καταληγη, 3 sing. 2 aor. indic. pass. of καταληγων, "to strike with dismay," fut. καταληγεν. (Consult note.)

Line 32. Αφ. Consult book i., line 60.

Ετρον. Consult book i., lines 349 and 179.

'Εκατερον. 3 sing. imperf. indic. of the middle deponent χατερωσαι. "in
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εντευκτεῖν, strictly, "to leave an opening," "to give way;" fut. χάσωμαι. The present active χάσω is very rare.—Lengthened form from the root ΧΑΔ-, ΧΑ-, which latter appears in χάος, χαί-νω, χά-σω. Latin hi- is, hisco, and the former in χανδᾶνω.


Alexa, nom. sing. masc. of ἀλεξίον, "to avoid," "to shun."—From ἅλες, "wandering."


Παινοφιος, ov, "springing back," "rushing back."—From πέλει "back," and ὄρθως.

Ἀπέστειλα, 3 sing. 2 aor. indic. act. of διστημένω, "we remove out of the way;" fut. ἄποστειλομαι: 3 aor. ἄποστελώ, &c.

Οἰδος, Epic and Ionic for ὀξως, gen. sing. of ὀξος, voc. τό, for ὀξος, voc. τό, "a mountain."—From ὄξω, perhaps, and so, strictly, "anything rising."

Βόσκως, Epic and Ionic for βόσκους, dat. plur. of βοσκεις, ets., ἃ, "a glade," "a woody glen."

Τρέφως, ov, ἃ, "a trembling."—From τρέμω, "to tremble."

Ελλαδα, Epic and Ionic for Ελλάδα, 3 sing. 2 aor. Indic. acc. of οἰνῳδίαν, "to seize upon," fut. ἄλλωμαι, &c.

Τυλικός, accus. plur. of γυνικόν, ov, τό, "a limb." Of frequent occurrence in Homer, but always in the plural.

Ἐξορκός, ov, ἃ, or perhaps better, voc. τό (Bailhmann's Ausf. Gr., § 119, 41, d., note), "paleness."—From ἐξωρίζω, ὃ, ὅν, "pale."—Ἐξορκός (i. e., ἐξορίς-ος) is probably the same as the Sanscrit hari, with prefixed o. (Pott, Etymol. Forsch., i., p. 141.)

Μου, for ōδόν. Consult book i., line 29.

Ἐλαφός, 3 sing. 2 aor. indic. act. of ἀλοπεύω, "to ensay upon," fut. ἀλοπεύω 9 aor. ἀλεῖον.

Ἐπαιδής, accus. plur of ἐπαιδής, ὃς, ἃ, "a check."—Probably from ἐπάδω, as indicating the side of the face.

Ἐδω, 3 sing. 2 aor. indic. act. of ἔδω, or ἔδυμι, "to enter."—From ἔδω, "to plunge into;" fut. ἔδωσ: 2 aor. ἔδεν.

Αγκώγα, gen. plur. of ἄγκώγος, ov, "haughty." (Consult note.) According to the old grammarians, equivalent simply to ἄγκώγος but the etymology is very doubtful.

Νικεασών, Epic and Ionic for νικεασών, 3 sing. 1 aor. Indic. act. of νικάω, "to rewind," fut. νικᾶσώμαι: 1 aor. νικᾶσω.

Ἀλογαρχός, dat. plur. neut. of ἀλγαρχός, ὃ, ὅν, "enriched," "the grace-instructing." More literally, "shame-causing."—From αλγάρω "shame," "disgrace"
NOMERIC GLOSSARY.

Book 3. Line 38-44.

Δήλω, voc. sing. of Δήλος, ἴδε, ὅ, "evil-keeping"

LINE 39.

Paris," equivalent somewhat to "Paris, birth of evil woman."
—From Ἰδε and Παρε, "Paris."

Γυναικός, voc. sing. of γυναικής, ἵ, "licentious." Literally, "mad after women."—From γυνή, "a woman," and μανήμα, "to ex."

Ὑπερπνεύτω, voc. sing. of ὑπερπνεύτως, ὁ, ὃ, "a describer."—From ὑπερπνεύω, to decease," to cajole." Properly, "to mislead by bland words."—From ἑτος, ἑτεῖον, ἤτο, "to talk over," not from ἀνέτω, "deceit."

LINE 40. A. 

'Οφθαλς, Epic, Ionic, and also later, in Attic prose, for ὄφθαλμος, a sing. 2 sor. indic. act. of ὄφθαλμος, "to see."—Observe that the 2 sor. 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 ὄφθαλλον, often occurring in Homer; and ὄφθαλλον in Od. viii. 312.

'Αγορα, oun, "unborn." (Consult note.)—From ἄ, priv., and γόνος.

'Αγορος, oun, "unmarried."—From ἅ, priv., and γόνος, "to marry."

'Απολήσατο. Consult book i., line 117.

'Ερυθρος, nom. sing. neut. of 'Ερυθρος, oun, gen. oun, a con

LINE 41. parative (with no positive in use), formed from κήρος

"gain," "advantage," "better," "more advantageous," "more gainful." The first of these meanings is the more common one.

'Ηρ, Epic for ἤ, 3 sing. imperf. indic. act. of εἰμι, "to be."

'Αδέα, accus. sing. of ἀδέα, τκ, ἦ, a scandal." Literally

LINE 42. "outrage," "maladministration," "dishonor," then, an outrage to the feelings of others, by reason of dishonorable conduct; and hence, "a scandal," an object of foul reproach."—Akin to λογε. From ἀδει comes the Latin lades.

'Οψίθος, accus. sing. masc. of ὀψίθος, oun, "served with looks of angry distrust." Literally, "viewed from under."

(Consult note.)—From ὁφός, fut. ὀψίθος.

'Οψίθος, Epic lengthened form for ἀπειροίς, 3 plur.

LINE 43. pres. indic. act. of ἐπιροίς, to laugh aloud," raise a loud laugh," the idea of scorn being frequently implied, as in the present instance.—From ἐπιροίς, to laugh aloud, or more correctly, perhaps, ἀγορίς. The root is probably found in χαϊς, χαίος, "to gape," unless it be rather formed by onomatopoëia, like χλιῶς, καχ- λιῶς.

LINE 44. Ψελγιος rec. nom. plur. masc. imperf. part in an aorist
HOMERIC GLOSSARY.

Book 3. Line 44-49.

 squeez of φώτι, to see," "to suppose," fut. φέω : 1 sor. ἔφεω
imperfect ἔφω is used just like an aorist; and the infinitive φέω
was so generally referred to ἔφω in an aorist sense, that λέγειν οἱ
φῶσεως are used instead of the infinitive present. The same remark
holds good of the imperfect middle with the inf. pres. Hence φέων,
here is to be rendered "having supposed," the active having a sort of
middle force; "having said to themselves." Consult line 28.

'Αριστέα, Epic and Ionic for ἀριστέα, accus. sing. of ἀριστέας, eor
(Epic and Ionic ἡς), ὃ, "a warrior." —From ἀριστερός, "very brave."
 Πρόμον, accus. sing. of πρόμον, on, "foremost," "fighting in the
front rank." Equivalent to πρόμαχος. Later, in general, "a chief,"
answering to the Latin primus, princeps.

Line 45. ἔπει, for ἔπειρε, "is upon (thee)," 3 sing. pres. indic. of
ἐπεμεῖ, "to be upon.""'Αλεῡν, ὁ, ἡ, "spirit," "courage." Properly, "bodily strength,"
"force," especially in action, and so distinguished from ὡρῐς, mere
strength.

Line 46. Ποντικόρουσιν, Epic and Ionic for ποντικόρουσα, dat. plur. of
ποντικόρος, on, "ocean traversing," "sailing over the sea."
—From πόνος, "the deep," and πονέω, "to pass through."

Line 47. ἐκπληκτός, nom. sing. masc. 1 sor. part. act. of ἐκπλήκτω,
"to sail upon," "to sail over," fut. ἐκπλήκτω: 1 sor. ἐκπλήκτω
—From ἐκ and πλῆξ, for πλῆξ."

'Ερρόςα, accus. plur. of the metaphastic plural form ἀγαθός, as
signed to ἄγαθος, on, "faithful," "trusty." Literally, "feeling exact-
ly."—From ἐρὶ, "very," and ἄριστος, "to ἀριστερός." (Consult note.)

Ἀλλάδαιος, Epic and Ionic for ἀλλάδαιος, dat. plur.
masc. of ἄλλαδαιος, ὁ, ὃ, "of a foreign land," "foreigner,"
&c. Hence, in the plural, ἄλλαδαιοι, "men of a foreign land,"
"strangers," "foreigners."—Probably a mere lengthening of ἄλλος,
like παθητικός, ἀμεταφρατός. According to others, compounded with
ἴδας, "foundation," "base" on which any thing rests, &c.

Ἐθερέα, accus. sing. fem. of ἐσθηρής, ἡ, "beautious," "fair of
mien," &c.—From ἐθή and εἶλος.

"Ἀνέγεις, 2 sing. imperf. indic. act. of ἀνέγει, "to lead away."

Line 49. Ἀνήχα, gen. sing. fem. of ἀνήχος, "distance." (Consult note.)

Νοῦς, accus. sing. of νοῦς, ὁ, ἡ, "a daughter-in-law," here, how-
ever, taken in a wider sense, "a female related by marriage unto."
(Consult note.)—Compare the Sansc it snauca, Latin nuna, Anglo-
Saxon snoruc, old German schmar.
HOMERIC GLOSSARY.


Ἀλγαμαῖος, Epic for ἀλγαμαῖός, gen. plur. of ἀλγαμαῖος, or, of, "a spear-man," "a warrior."—From ἄλγος, "a spear-point," "a spear.

Πᾶος, atōs, τό, "a source of evil," "a harm," "an injury.

Line 50. Ἀκόν to πᾶος, πάος, πάον, ἀκόν.

Πᾶος, Epic and Ionic for πάος, dat. sing. of πάος, "a city," gen.

πᾶος, and ec, ἂν Epic and Ionic, gen. πᾶος, dat. πᾶος, ἀκόν.—Another Ionic genitive is πάος, which is likewise found in Doric.


Χάρμα, atōs, τό, "a source of joy," "a delight."—From χαίρω, "to rejoice.

Κατασπήκης, accus. sing. of κατασπήκης, ἂν, ἂν Epic and Ionic for κατα

σπῆκης, ἂν, "a source of shame," strictly, "a casting of the eyes downward.


Melæus, 3 sing. Ἀλοίκι 1 aor. opt. act. (for μελαιος) of μελαιος, "to await," fut. μελαιομαι: 1 aor. ἔμελαιον.


Thalērōn, accus. sing. fem. of θαληρός, ἂν, ἂν Epic and Ionic

for ὅ, ἂν, "blooming."—From τάλλω, "to bloom."—Compare book ii., line 266.

Parακάτως, accus. sing. of παράκάτως, ἂν, ἂν "a wife," "a spouse.

—From παρά, "paradigm," "to be joined."—From παρά, "paradigm."—From παρά, "paradigm, "a couch.

Χρασμω, 3 sing. 2 aor. subj. act. of χρασμω, "to end.


Kitharēs, ἂς, ἂς, "a lyre," same as κιθάρα, which latter form, however, Homer never uses. —Compare the Latin cithara, whence our guitar.

Aροδινης, gen. sing. of Αροδινης, ἂς, "Fenna, goddess of love, grace, and beauty. The name is commonly derived from ἀρος, "a tree," as referring to the legend of her springing from the foam of ocean. Homer, however, never alludes to her as "a tree," except in Hymn V. Others, again, seek to connect the name Aροδινης with that of Frida, the Scandinavian goddess of love. —Consult Author's Class. Dict., p. 1977.)

Kυρωνης, ἂς, ἂς, "locks," "hair," answering to the Latin co

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HEAIEY, s. sing. 2. sors. opt. pass. of ulepas, "to mingle." Consult book ii., line 475.

Δειδήμων, nom. plur. masc. of δείδημον, on, "crouelly" "timid."—From δείδου, "to fear." line 56.

Δίδων, accus. sing. masc. of λάδων, q. e., "of stone;" "stone;" &c. From λάδος, "a stone," like λάδων from λάξος.

Έσσα, 2. sing. pluperf. pass. of ἐσσαθα, "to put on." fut. ἐσσαθα: sors. ἐσσαθα. In the middle, ἐσσαθα, "to put on one's self;" "to clothe one's self with;" fut. ἐσσαθα: 1. sor. mid. ἐσσαθαθα: perf. pass. ἐσσαθα, ἐσσαθα, ἐσσαθα, &c. pluperf. pass. ἐσσαθα, ἐσσαθα, ἐσσαθα, &c. Observe that the pluperf. pass. is here used in a middle sense. (Kühner, § 391, 1.)


Line 59.

Ἀλευν, accus. sing. of ἀλευν, α, ἀλευν, "one's appointed lot," "fate," "destiny;" hence "a measure and term," and so "that which befit one, is due to one;" whence, generally, what is "right, befitting," &c., equivalent to το ἐλαθένω.

Line 60. Κραδια. Consult book i., line 393.

Πέπελευ, αυτώ, ἄ, Ionic αυτώ, "an ass;" "hastens," double-edged.—Compare the Sanscrit ṛakṣu. (Pott, Etymol. Forsch., ii., 117, 331.)

"Ἄτρισις, ἀτρίσις, "unworn;" literally, "not to be rubbed or worn away." (Consult note.) From ἄ, priv., and τρίσις, "to rub." (Consult note.) From ἄ, priv., and τρίσις, "to rub.

Line 61. Εἰλος, 3. sing. pres. indio. act. of ἐλευ, "to go." Εὐρόφος, Epic and Ionic for δόροφο, gen. sing. of δόρος, "wood." Thus, gen. δόροφος, Epic and Ionic δορινός, contracted δινός (in Attic poets, also, δορός): dat. δόροι, δορινός, δορῆς, δορῆς. Elsewhere, "a spear," i. e., the wood or shaft of a spear.

Line 62.

Νῆλον, accus. sing. neut. of νῆλον, q. e., also, or, on.

Line 63.

"Νανωτείς, in Homer usually joined with δορός: δορός νανωτείς, "ship timber;" "naval timber." In the present passage, however, it has this meaning without the addition of δορός, the latter being easily implied from δορωτείς, which precedes.

"Ετρυμων, Epic and Ionic for ἐτρυμων, 3. sing. pres. subj. act. of ἐτρυμων, Epic and Ionic for ἐτρυμων, "to bend out," "to shape," "to fashion;" fut. ἐτρυμων. From ἐτρυμων.

"Οφίλει, 3. sing. pres. indic. act. of ὀφίλει, "to increase." Consult book ii., line 450.

"Ερωτ, accus. sing. of ἐρωτ, ἔρωτ, ἔρωτ, "the force;" properly used of any quick, violent motion. Thus, ὦ ρός ἐρωτ, "the rush of a spear;" (Π. xii., 357): ἐμπλατέρος ἐρωτ, "the force or swing of the wosnow or's shovel" (Π. xiii., 590). So in the present passage, "the..."
HOMERIC GLOSSARY

Book 3. Line 82-77.

or impetus of the pan." — From ἐρωτοῦμαι, "to love, esteem, burn out," ἀλος.


Ἀτάρπητα; στ., "intrepid," "undismayed." — From ἄ, priv., and τάρπητα, "to be terrified." Line 84. ἔρεσα, acc. plur. neut. of ἔρεσφαῖς; ἢ, ὧν, poetic for ἔρεσφαῖς, ἢ, ὧν, "beloved," "much desired," "yearned after," or, more rarely, "lonely," "charming." — From ἔρεσος, "to love." 

Line 85. Ἀρκούλατον, nom. plur. neut. of ἀρκούλατος, ὦν, "to be rejected," "to be cast away as worthless." — From ἀρκόω and βάλλω.

Ἐρυκόδεα, nom. plur. neut. of ἐρυκόδεας, ὦν, "very glorious," an epithet in Homer of the gods and their descendants, and, in the present instance, of the gifts which they bestow. — From ἐρυκός, "very," and λάος, "glory," "renown." 

Line 86. ἐκώ, ἐκόδω, ἐκόν, "of one's own free-will," "willingly." Opposed to ἦκὼ, and akin to ἐκτίς.

Line 87. Καθίσαν, 2 sing. 1 aor. imper. act. of κατάθω, "to cause to sit down;" fut. καθισοῦ: 1 aor. καθίσα. Συμβάλλετε, 2 plur. 2 aor. imper. act. of συμβάλλω, "to match," "to bring together." 

Kρελοσαυ, ὦν, "superior." — Kρελοσαυ is usually called an irregular comparative of ἄγαθος, but consult book i., line 80.


Nεθθοῦς, Epic, Ionic, and Doric for νεθθοῦς, 3 plur. pres. imper. of νεῖθω, "to return." 


Kαλλυγόνως, accus. sing. of καλλύγονος, ἄρος, ὦ, ὦ, "abounding in beautiful women." More literally, "of beautiful 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 καλλός, "beauty," and γυνή, "a woman." 

Aνέπρεπε, Epic and Ionic for ἀνέπρεπε, 3 sing. imperf. ind. act. of ἀνέπρεπος, "to keep back." — From ἀνά and ἐπρέπεν, "to keep off." 

Φιλαγγις, accus. plur. of φιλαγγίς, αὔγος, ὦ, "a line," "a race," "an order of battle." Always used by Homer in the plural (the brine," or "ranks," of an army in battle array) except in Π., vi., 6. The term φιλαγγίς was also applied in a later day to a special mode
of arranging the Greek infantry, namely, in a close, compact mass
drawn up in files usually of 8 deep. The depth, however, was often
much increased, especially by the Thebans, who formed 25 deep at
Delium, and brought the phalanx to great excellence under Epane-
monides; though Philip of Macedon brought it to perfection.—The
word φύλακτες has also the meaning of "a roller," for moving heavy
loads, in Latin pelargus; and it has been suggested that this sense
of "rollers" was the first, and that hence arose the Homeric usage
of φύλακτες, namely, "ranks of men rolling one behind another." But
the sense of "rollers" occurs too late to allow us to adopt this conjec-
ture.

"Ἰδρόνθτες, 3 plur. 1 aor. indic. pass. of ἰδρύω (a supposed
L� 78. present), "to make to sit down." Hence ἰδρόθθεν is assigned
commonly, along with ἰδρόθθυν, to ἰδρύω. Dindorf thinks that ἰδρό-
θθυν, in Homer, is so written, for ἰδρόθθυν, through ignorance of the
fact that the v is long by nature. But consult Lepock, ad Phryn., 37.

"Ἐξενωκυοντος, 3 plur. imperf. indic. of the middle deponent
L� 79. εξενωκυοναι, "to direct or bend the bow at one."—From ini
and τοιούτος.

"Ιολως, Epic and Ionic for λος, dat. plur. of λης, 66, "an ar-
L� 80. row," with the heterogeneous plural τα λα (II. xx, 68).

Probably from ἵ-της, i.e., "to go;" like the Sanscrit teṣā, from ins.
(Pott, Etymol. Forsch., i., p. 269.)

Τυρσοκυονοι, nom. plur. masc. pres. part. of the middle deponent
τυρσοκυοναί, "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 τυχέω: hence, like τυ-
χάνω, "to aim at," which is its more frequent meaning; and, also,
like τυχέω, "to make," "to make ready," "prepare."—In the Alex-
andrian poets, such as Aratus and Lycocharon, we find an active form
tυρσοκυναι, as also in Antim., Fr., 26.

Ἀδερπα, Epic for λατος, dat. plur. of λας, 4, "a stone;" gen. λας:
dat. λας: accus. λας: gen. plur. λας: dat. λας: Epic λας, of
which forms occur in Homer, except λας. In Attic, also, contracted
d λας, accus. τον λας: but accus. λας, Cat., Fr., 104.

L� 81. Μακρος, accus. sing. neut. of μακρος, 4, i.e., taken advan-
tially, "from afar," i.e., so as to be heard afar.

"Ἀθρών, Epic and Ionic for ἄθρων, 3 sing. 1 aor. indic. 1st. of ἄθρον,
"to shout." Consult book ii., line 334.

"Ἰεροθες, 2 plur. pres. imper. middle of ἱερος, "to hold," "to
L� 82. restrict." Consult book i., line 314.
HEROIC GLOSSARY

Book II. Line 83-88.

Στρεναύς, 3 sing. pres. indic. of the Epic deponent στρεναύειν.

Line 83. (Consult note.)—From ἱστρέναυς. It is used by Homer only in the 3 sing. pres. and imperf. στρεναύς, στρενά, and by Ἐσκῆυρος (Pers., 49) in the 3 plur. στρεναύς.

'Ερηναύς, Epic and Ionic for ἑρηναύς, fut. inasm. Consult book i., line 6, remarks on ἑρηναύς.

Κορνηκίδας, on, "moving the helmet quickly," i.e., "of the glancing helmet." A frequent epithet of Hector, as an active, restless warrior.

--From κόρης, "a helmet;" and αἴδας, "quickly moving;" "easily turning."

Line 84. 'Εκοντω, 3 plur. imperf. indic. middle of ἔκω. Consult line 82.


'Ευωμνέως, adverb, "quickly;" "hastily;" &c.—From εὐωμνεῖν, part. of εὐωμνά, (according to signification and accent, a present, but reduplicated as if a perf. part.), "driven," "urged on," "hurried," &c.

Line 85. Κέλευς, 2 plur. 2 aor. imper. of κλέω, "to hear," with poetic reduplication for κλέευ: so, κέλευει for κλέει.

Line 86. 'Ορωψ. Consult book ii., line 146.

'Κλεται, 3 sing. pres. indic. of κλέομαι, "to bid." Consult book i., line 74.

Line 87. Τείγετος. Consult line 59.

'Αντοθεσάμενα, 2 aor. inasm. middle of ἀντοθῆσαμαι, "to lay aside (for another)" in the middle, "to lay aside for one's self or what belongs to one's self;"

Πολυκερατείας, Epic and Ionic for πολυκερατείας, dat. sing. of πολυκερατεῖας, ἰδ., "nourisher of many," an epithet of the earth.—From πολύς, for πολύς, and κερατεῖας, fem. from κέρας, "that feeds or nourishes."

'Ακόν, originally an accusative from ακόν, but only found as an adverb, "still," "quite still," "stilly," &c. Used by Homer only in the phrase ἀκόν ἑγενόμενα σώματί. Pindar has a Doric dative ακός, or, as an adverb, ακός, in the signification of "quietly," "gently." (Pind., Pyth., iv., 277.) For Buttmann's etymology consult note.

Line 88 'Ευκός, Epic and Ionic for ἱμός, gen. sing. of ἱμός.


Διακριθήμενας, Epic, Doric, and Ionic for διακριθήσαμεν, 1 aor. inf. pass. of διακρίνομαι, "to separate." (Consult note.)

Line 89. Πάνοσθε, 2 plur. 2 perf. of πάσχω, "to suffer," aseparate.

For γενέως, like κύρηγρος for κυριάρχει. This is done by an imitation of the passive termination: that is to say, as soon as in γενέως the η preceded the τ, it was changed to ο, and the ν was dropped, making, with a syncop of the ο, τέως: a transition was then made to a passive form τέως.

Line 101. 

Τίνας, 3 sing. perf. indic. pass. of τέω, "to prepare," fut. τείνω: perf. τένεω: perf. pass. τένευμα.


Διακριθείση, Epic for διακριθήση, 2 plur. 1 aor. opt. pass. of διακρίνω, "to separate." Consult line 95.

Ολοέω, 2 plur. Epic and Attic aoristic imperative; neither

Line 103. from the future ολοῶ, as some maintain, nor from a new theme ολοῦ, 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 ἔφεμερο, ἔφεστο. (Buttmann, Ausf. Gr., p. 419.—Id., Irreg. Verbs, ed. Fishlake, p. 251.—Kühner § 176, 3.)

"Αρνεῖται, accus. dual of ἄρνος, τοῦ, τῆς, a negative without any nominative (ἄργος) in use; the nominative assigned to it being ἄρνος, for which later authors, such as Ἀσιπ., have ἄρνος. Early writers give gen. ἄρνος, dat. ἄρνι, accus. ἄρνου: dual ἄρνα: plur. ἄρνοι, gen. ἄρνοιν, dat. ἄρνους (Epic ἄρνους), accus. ἄρνος: "a lamb," answering to the Latin aegus, aegu.—Akin to arie, and probably to the English ram. The Sanscrit अर्नु, means "woolly." (Poll, Etymoi, Forsch. i. 223, and ii., 407.)

Ολομεν, 1 plur. fut. indic. act. of ἔφα, "to bring;" fut ολοῦ, &c.

Line 104. 

"Αρνεῖται, 2 plur. Epic aoristic imperative, formed anomalously from the stem of ἄρνεως. (Consult remarks on ὑποτρ., line 106.) The poet by this means avoids the obstruction to the metre which ἄρνεως, the regular form, would have occasioned. (Buttmann, Ausf. Gr., p. 418.)

Line 106. "Τέρπομαι, nom. plur. masc. of τερπόμαι, "enjoying," "overbearing," "overweening," "laughing," "arrogant." It is probable, however, that the word originally meant only "exceeding in power," "meet prophet," without any bad significations, as would appear from Od., xxii. 289, where Antinous uses it of himself and the Kερευ.
rest of the sitters; and so, in Plautus (Fr., 35), it is simply "now*
large," "enlarge." This original notion appears most clearly in the
adverb ἀνέπαφος, "exceedingly," "excessively," whence the adverb
also passes into the signification of "laughably," "amusingly." It
is plain, therefore, that the bad signification is only so far, as the
word itself, as it denotes excess. (Consult Buttman, Lex., 8. e.)
—The derivation is very doubtful. Two have been suggested: first,
by poetic dialectic change from ἀνέπαψας (which ἰπαπάσας); second,
by Greek change of v for ἀνεπαψα; which is maintained by But-
tmann (Lexil., 8. e.). Others, again, deduce it from φαιλα, "a cup," i.e., running over the cup's brim; but this is very far-fetched.
That of the old grammarians, perfused, breakers of traces made by inversions, from φαλας, is worst of all.

Ἅπαντας, dat. sing. of ἄπαντας, ω, ὡς, Epic and Ionic
for ἄπαντας, ω, ὡς, "an act of transgression," "any want-
tous violence."—From ἄπαντας, "an overstepping," and this from ἄπαντας.

Διέλθυα, 3 sing. 1 sor. subj. of the middle deponent διέλθωμαι. "to
break," "to destroy; more literally, "to injure;" fut. διέλθωμαι.

'Οπλοτρόφω, gen. plur. of ὁπλότροφος, α, εν, superlative ὁπλό-
τροφος, α, εν, without any positive in use; poetic for νεκτρο-
νος, νεκτων, "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 ὄλω, was "more, most fit for bearing arms;" and so we
find ὁπλότροφο, simply "the youth," "young men," i.e., those capable
of bearing arms, the serviceable men, just like ἰπξωμος, and opposed
to the old men and children. But as the youngest are the last born,
'hostes ὁπλότροφος also means "the latter generations," "men of later
days." (Theocr., xvi., 46.)

Ἱπεθωρωμαι, 3 plur. pres. indic. mid. of ἱπεθωρωμαι. Consult book
11, line 448.

Λέγωμαι, Epic for μετά, 3 sing. pres. subj. of μετάμας.

Ἀδέσομαι, 3 sing. pres. indic. act. of Ἀδέσομαι, "to see," αυξ
Consult book i., line 190.

Οχς, adverb, "by far." Consult book 1, line 69.

Ἐκφάθωμαι, 3 plur. 2 sor. indic. pass, of χαθω, "to re-
joice," &c.

Ἐλαφωμαι, nom. plur. masc. pres. part. mid. of ἔλαφω, "to
come to hope." In the middle, ἔλαφωμαι, "to hope."

LINE 103: Λοιδος, -ος, adv., "by far." Consult book i., line 69.

LINE 112: Καλος, -η, -ος, nom. sing. masc. pres. part. mid. of ἔλαφω, "to

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Book 3. Lane 118–121.

omnia, gen. sing. of ὄμοιος, ὄμου, "mournful," "unfortunate."
Consult book i., line 417.

Line 113. ὤμοιον, Epic and Ionic for ὤμοιον, 3 plur. 1 sor. indir.
act. of ὄμω, "to rest back" fut. ὀμίζω: 1 sor. ὀμόω: more literally, "to keep in," "to hold in," and then "to curb," "to rein in."

ἔπης, neut. plur. of στή, στήσει, ἡ, "a rank," "line," "file."—Observe that the nominative στή does not actually occur, the word being only used in the genitive singular, and in the nominative and accusative plural, στήσει, στήσω, the other cases being taken from στήσει, στήσω, which is, in general, most used in prose.—From a root στίξ-, which appears in a lengthened form in στήσω.


Line 114. ἔκθρω, 3 plur. imperfect. indic. middle of ἐκθρίο, "to take off," "to strip off" fut. ἐκθρίη: 2 sor. ἐκθρίσθαι: (intransitive meaning), "to go out," "to come out" of a thing. In the middle, ἐκθρίομαι, "to take off from one's self."

Κατέθρω, 3 plur. 2 sor. indic. mid. of κατατρίζων, "to put down."

Line 115. Ἄρα, ἀς, ἡ, "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 ἄρα, fut. ἄρα, "to plough," "to till."

'Πρι, an old, and, especially, Epic and Doric form for προς, of frequent occurrence in Homer. In the Cretan dialect, 'πρι.—Compare the Sanscrit praṇi.

Line 117. 'Αρνα. Consult line 103.

'Αλέ, Epic for 'άλε, 1 sor. inff. act. of 'άλε, "to sum-
mow," fut. 'άλεω.


Line 119. 'Αγράφος. Consult book ii., line 82.

'Αρνα, accus. sing. Consult line 103.

Line 120. Οἰκεϊμας, Epic, Doric, and Ἕλλην for οἰκεῖων, which last a itself an Epic infinitive, with the force of an aorist, and falling under the same class of words with οἰκεῖων (line 103) and αἶθα (line 118). (Consult Bultmann, Erkg. Verba, ed. Fischle, p. 301, note,)


'Ιδα, ἰδει, ἰ, accus. ιδιν, voc. 'Ιδα, "Eris," the messenger of the gods among themselves, or, more frequently, from gods to men. But conversely, in II. xxiii. 198, she is the carrier
of Achilles's wishes. Her epithets of point to swiftfeet; see, e.g., ἀκολούθος, ἀκολούθος, μητὴ ἀκολ., χρυσόκότης, etc. In the Odyssey she is never named, Mercury being there the sole messenger of the gods. Homer calls her the daughter of Thaumas (Wonder)—usually derived from ἔρις, ἀρει, the speaker, announcer. Hermaean echoes it from ἔρις, eare, as if Serais.

Ἀννυφόδοτος, dat. sing. fem. of ἀννυφόδοτος, en, "fair-armed."—From ἄννυφος, "white," "fair," and ὀδόν, "an arm."


Δάμαρω, dat. sing. of δαμαρω, ἄριος, ἢ, "a wife," "a spouse."—From δαμαρω, "to tame," "to subdue;" strictly, therefore, "one that is tamed or yoked," like the Latin conjux, whereas an unwedded maiden was δαμαρωσαρω, δαμαρωσαρω. (Consult book ii., line 137.)

Ἐλείμας, ἡνος, ἡ, "Heliasm," son of Antenor, and husband of Laodice, daughter of Priam.


Ἰστός, accus. sing. of ἱστός, ò, ἲ, "a web;" properly, "the bar or beam of the loom;", then, generally, "the loom;" hence "the warp that was fixed to the beam;" and so, "the web." Consult book i., line 31.

"Ὑπογέν, 3 sing. imperf. indic. act. of ὑπογένω, "to民居;" fut. ὑπογένω: 1 sor. ὑπογένω. —Lengthened from the root ΤΘ-, which appears in ὑφή, ὑφή, Sanscrit s, u, and our words, web. (Pott, Etymol. Forsch., i., p. 390, 399.)

Διδακάς, accus. sing. of διδακτι, ἄρως, ἢ, "a double cloak," Line 126. Ι. ò, of double fold. (Consult note.)—From διδάκτας, "to double."

Πορφύρης, Epic and Ionic for πορφυράς, accus. sing. fem. of πορφυρός, ò, ov, Epic and Ionic ο, en, "purple;" strictly, "dark-red" but varying in color. Consult book i., line 452.

Πυλάς, Epic and Ionic for πυλος. Consult book i., line 852.

Ἐφύδων, 3 sing. Imperf. indic. act. of ἐφυδώ, "to scrinkle in or en" fut. ἐφύδω: 1 sor. ἐφύδωs. —Metaphorically employed to
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Book 2. Line 120–127.

Note the working or meaning as of rich patterns. (Consonant note.)

From την and πάνω, "to sprinkle."

Δήλος, Epic and Ionic for δάλος, accus. plur. of δαλός, on, 6, for δάλος, on, δ, "a contest," "tail," "trouble."


Παλάμις, Epic and Ionic for παλαμίς, gen. plur. of παλάμις, γ, γ, "the palm of the hand." in general, however, "the hand" merely, as in the present passage.—Compare the Latin palma.

Δέκα, Epic and Ionic for δέκα, nom. sing. fem. of δέκα.

Line 129. Εἴνα, ε. 6.


'ὁδ, 2 sing. pres. imper. of εἰμι, "to come."

Νόμιμα, voc. sing. of νόμιμα, with short final vowel. (Consonant note.) Θεοκλής, accus. plur. neut. of θεοκλητός, on. Originally, "godlike," "divine;" but as early as the time of Homer, this sense was confined to the full form θεοκλής, so that θεοκλητός was only used, in general, for "strange," "supernatural," "marvelous," "wondrous," and always of things, as θεοκλής always was of persons.—From θεός and ητέρο, "to liken," "to make like."

'Ονα, Epic and Ionic for ονα, 2 sing. 3 sor. subj. med. of the radical ονο, "to see."

Line 132. Φάτον, Epic and Ionic for ἐφάτον, 3 plur. imperfect indic. act. of φατόν.

Πολέμησαμεν, accus. sing. of πολέμησαμεν, voc. 51. 6, "tender," "in the active of many tears."—From ψαλός and δέκα.

'Ολοκλοτο, Epic and Ionic for ἀλοκλοτο, gen. sing. of ἀλοκλοτο, ἀ.

Line 133. ὧν, "destructive."—From ὧος, ὧος.

Ἀλαχίστονος, nom. plur. masc. pres. part. of the deponent verb ἀλαχίστονος, "to long for," "to desire."

'Εραι, Epic and Ionic for ἐραι, 3 plur. of ἐρα, "I sit," etc.

Line 134.

Κεκλημένος, nom. plur. masc. perf. part. pass. of κλέων, "to recline;" fut. κλέων : perf. κλελον : perf. pass. κλελομαι.


Πέτυγγα, 3 sing. 2 perf. of πέτυγγα, "to be," "to make fast;" fut. πέτομαι : 1 sor. πέτωλ : 2 perf. πέτωλ, "I am fixed," "stand fixed," "stick fast."—Lengthened from a root way,—which appears in 3 sor. pass. ἐ-πέτωλ-ν.}

Μακρόθ, Epic and Ionic for μακράθ, dat. plur. 3s. of ιμα, ι, "Epic and Ionic for on, on, "long."
**HOMERIC GLOSSARY.**

*Book 3. Line 137-143.*

"Eγχειμος. Epic and Ionic for ἔγχειμος, dat. plur. of ἔγχειμος, to. "a spear."

**Line 138.** Κεκλάσα, 2 sing. 3 fut. pass. of καλέω, "to call;" fut. καλέω: 3 fut. pass. κεκλάσαςα.—(Consult note.)

"Ἀσκινης, ios, ἡ, "a wife," "a spouse."—From ἄ, copulative, and κοίνη, "a couch."

**Line 139.** Ἰμπαρα, accus. sing. of ἴμπαρος, on, ὅ, "desire," "longing for."—From ἴμπαρω, "to desire," "to long for," and this. Perhaps, from Ἰμας, middle of Ἰμα.

"Κυδος, Epic and Ionic for ἓνδειξα, 3 sing. 2 aor. indic. act. of ἴμπαραω, "to infer into," more literally, "to sing into."

**Line 140.** Τοκης, Epic and Ionic for τοκεως, gen. plur. of τοκεως. ἤς (Epic and Ionic ἤς), ὅ, "one who begets," "a father."

In Homer always, and in Hesiod usually, in the plural τοκεως, τοκεως, "parents." Homer and Hesiod usually have the Ionic forms τοκης, τοκης, &c., yet in the Iliad we have also the gen. τοκεως. The dative τοκεως occurs in an epigram in Rock's *Inscript.*, i., p. 535.

**Line 141.** Ἀργενοφης, Epic and Ionic for ἄργενος, dat. plur. of ἄρ-

γενος, ὅ, ὧν, Ἐντικει and Doric for ἄργος, "white."

**Line 142.** Ἐλιφαιμένη, nom. sing. fem. 1 aor. part. mid. of καλύπτω, "to enc

elope," "to hide from view;" fut. καλύπτω: 1 aor. ἐκάλυψα. In the middle, καλύπτομαι, "to envelop one's self."

"Θαλάμων, Epic and Ionic for ἀθάλμων, dat. plur. of ἀθάλμως, ὧν, ὅ, "a dining room."

(Consult note.)—Always used in the plural by Homer.

**Line 143.** Ὁμιάρα, 3 sing. imperf. indic. mid. of ὁμιάραω, "to set into motion," "to urge on;" fut. ὁμιάραω.—In the middle, ὁμιάραω, "to put one's self in motion," "to advance," "to move with rapid steps."—From ὁμίαρα, "any violent or rapid pressure onward.

"Θαλάμων, Epic and Ionic for ἀθάλμων, gen. of ἀθάλμως, ὧν, ὅ, "an apartment," "the women's apartments," in the interior of the house.

Τέρων, accus. sing. neut. of τέρνον, ενα, εν, &c., "tender," strictly, "rubbed down" (from τείρα, "to rub"), and so, "smooth," "soft," "delicate," "tender," &c.—Akin to τέρνον, τερόμαιν, as also to the Latin teres, tener, from tere.

**Line 143.** Ἀμφίπολος, nom. plur. of ἀμφιπόλος, on, strictly, "being about," "being about;" but in Homer and Herodotus used only as a feminine substantive, ἡ ἀμφίπολος, gen. ἀμφιπόλοιον, "a handmaid."—From ἄμφι and πολεως, "to be busied about."

"Ἐσπορον, Epic and Ionic for ἐσπορον, 3 plur. imperf. indic. of the middle deponent ἐσποραω. "to follow;" fut. ἐσποραω: 2 aor. (with aspi-

rate) ἐσποραω, &c.
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Book 3. Line 144–150.

144. Ἀθένα, ης, ὦ, Epic and Ionic for Ἀθήνα, ας, ὦ, Ἀθήνα. (Consult note.)

145. Κλειστός, ὦς, ἂν, “Clitone.” (Consult note.)

146. Βοώς. Consult book i., line 551.

147. Αἴον, 3 plur. imperf. indic. art. of ἀκύον, “to come.” Epic lengthened form for ἀκούει.

148. ὡθεί, adverb, poetic for ὡθεῖν. “where.”

149. Ἑκαῖος, nom. plur. fem. of ἑκαῖος, ὦ, ὦς, “left,” “on the left hand or side.” Then, “western,” “westward,” as explained in the note. Hence the name Ἑκαῖος πύλαι, “the Scæan gates,” given to the western gate of Troy. (Consult note.)

150. Πάνθηνος, accus. sing. of Πάνθηνος, ου, ο, “Panithous.” (Consult note.)

151. ὑμοίος, accus. sing. of ὑμοίος, ου, ο, “Thymæates.” (Consult note.)

152. ἑκτέων, accus. sing. of ἑκτέων, ονος, ο, “Hiectēm.” (Consult note.)


154. Ὕμελεγεν, ονος, ο, “Ucalogon.”

155. Ἀντόνωρ, ονος, ο, “Antenor.” (Consult note.)

156. Πετεινόν, nom. dual Epic perf. part. pass. of πεῖν, with present signification, “to have breath or soul;” usually, however, employed metaphorically, “to be wise,” “discern,” “prudent.” Hence πετεινόνος, “discern,” “prudent.”—From an old root ΠΝΥ-, some remains of which are to be found in the compounds ὁμνυόμενος, ὁμνυόμενος, ἐν, ἀνπνύομαι, ἀνπννυμαι.

157. Ἐφαρ, Epic and Ionic for Ἐφρα, 3 plur. of Ἐφρα, assigned as an imperfect to Ἐφρα, but in reality a pluperfect. Consult book i., line 512.

158. Ἀναμφότερος, nom. plur. of ἄναμφοτέρος, ονος, ο, “an elder of the people.”—From ἄναμφος and γέρων.

159. Ἐκαῖος πύλαις, Epic and Ionic, for Ἑκαῖος πύλαις.


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Book 3. Line 150-158.

Διασαλνε, nom. plur. of ἄγορας, ὁ, ὁ, "a speaker."—From διασαλνέω, "to speak in public," "to harangue."

Line 151.

Τριττοὶ ςτος, Epic and Ionic for τριττοὺς, dat. plur. of τριττός, "a cicada." (Consult note.)

'Εκουρες, nom. plur. masc. of ηκους. Consult book 1, line 67.

Δένδρον, dat. sing. of δένδρον, ou, τέ, Epic and Ionic for δένδρου, ou, τέ, "a tree."

'Εψιδόνεως, nom. plur. pres. part. of the middle desinence δένδρον, "to sit upon," fut. δένδρον.—An active is only used in the ancient είπον.

"One, acc. sing. of ὅς, ὃς, ὃ, "a voice," "a note," dat. ἄν. accus. ὅς.—From ὅς, ὅς, ὅς, εἰπών.

Δειδαίως, acc. sing. fem. of δειδαίως, ἄν. ἄν. ἄν, "decide." Strictly, "of or belonging to a lily," "of the nature or color of a lily," but as early as Homer used in a metaphorical sense, χρώς λευκός, "lily skin," and in the present case, speaking of the note of the cicada, "delicate."—From λευκός, "a lily."

"Ειλενος, 3 plur. pres. indic. act. of ἔγειος, "to send forth," "to emote."

'Ερεος, 3 plur. imperf. (strictly pluperfect) of ἔγειος, for which the Epic and Ionic form ελεόση occurred in line 149.

Πόργα, dat. sing. of πόργα, ou, Ὄ, "a tower," especially such as were attached to the walls of a city. (Consult note.)—Akin to πόργαμος, also to the German burg, old German burg, English burg, which words are probably akin to berg, "a hill." (Pott, Etymol. Forsch., ii. p. 118.)

"Ελεόση, 3 plur. 2. sor. indic. middle of ελεόση, "to see," "to behold." Homer more frequently employs the Epic form of the same tense, namely, ἔδοξαν.

"Ἡς, adverb, "in a low tone." (Consult note.)—The radical signification is "not much," "slightly," and the word must be akin not only to ἔγειος, with initial lenis, "gentlest," but also to ἔεμος, ἔεμος, being, in truth, their positive; also to ἐδοξος, ἐδυς, ἐδυς. (Buttmann, Lexil., s. v.)

"Αγόρας, Epic and Ionic for ἄγορας, 3 plur. imperf. of ἄγορας, "to utter."

"Χάσινος, τος, ὁ. (Consult note, and also remarks on μάστακας, book ii., line 296.)

"Αλίς, adverb, "wonderfully," "greatly." Compare ἕκαστος

Line 158.

"Ιδομαντίς, τος, ὁ. (Consult note, and also remarks on μαίστος, book ii., line 296.)

"Ϊδομαντίς, τος, ὁ. (Consult note, and also remarks on μαίστος, book ii., line 296.)

"Ως, acc. sing. of ὅς. ὅς, ὅ, "look."

Τεχνέω, Epic and Ionic for τέκνεω, dat. plur. of τέκνος, see, τό, poetic term for τέκνων, έν, τό, and often employed thus in both Homer and Hesiod.

Line 161. "Εφοίμη, Epic and Eolic for ἐφοίμης, 3 plur. imperf. indic. act. of φημι.

Line 162. "Ιζέω, Epic and Ionic for Ιζώ, 2 sing. pres. imper. middle of Ιζω, "to cause to sit," in the middle Ιζέω, "to sit."

Line 163. "Ηδή, 2 sing. 2 aor. subj. middle of ελθώ, "to see," &c.

Πηγώς, accus. plur. of πηγῆς, έν, δ (Doric πάδος, which became the common form) "a kinsman," especially by marriage; "a marriage relation or connection." Never used by the ancients expressly of blood-relations.—From πηγάς, the ηγος being ἐκ τοίς συγγενεῖς.

Αἰρεῖ, Epic and Ionic for αἴρει, nom. sing. fem. of ἀλής, ης, έν, Epic and Ionic for α, έν, "in fault," "bearing the blame," &c.

Line 164. "Εφόρμησαν, 3 plur. 1 aor. indic. act. of ἐφορμύομαι, "to stay up against one;" fut. ἐφορμύομαι.—From κτίς and ἐφορμύομαι, "to urge on."

Πολύφακρον, accus. sing. of πολύϕακρος. Consult line 132.

Πελώρος, accus. sing. masc. of πελώρος, α, έν, "extraordinary," "remarkable."—From πέλωρ, τό, "a prodigy."

"Εξονομῇς, 2 sing. 1 aor. subj. of ἐξονομήνοι, "to mention by name," fut. ἐξονομήνω: 1 aor. ἐξονομήσας.—From ἑξ and ἐνομίζω.


Εσον, Epic and Ionic for ελθός, 3 plur. pres. indic. of ειμι.

Γεγορῶν, accus. sing. masc. of γεγορός, έν, Epic and Ionic ἵ, έν, "of stately bearing."—From γεγορός, "to honor," "to reward."

Βασιλέας, Epic and Ionic for βασιλεῖς, dat. sing. of βασιλείς, ές, έ, Epic and Ionic ί, &c. Taken here as a kind of adjective.

Διος, a, έν, "divine," "noble." Contracted for the less common διότω.—From δίς, gen. Δίος.

Αἰδώς, έλα, έλον, "an object of veneration," "regarded with reverence."

"Εσον, Epic and Doric for εἰς or εἰ, 2 sing. pres. indic. of εἰμι.

"Εκφρω, voc. sing. of ἐκφρός, έν, δ, "a father-in-law," and equivalent here to πατερός. Strictly, however, "a step-father."—Compare the Sanscrit सुभ्र, and the Latin socier.

"Οφελέα, Epic and Ionic for οφελέα, 3 sing. 2 aor. indic. act. of ὁφελέω, "to give." Consult line 40. I. i. 1.
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Ἀδίκη, 2 aor. infn. act. of ἀφίκω, "to please," fut. ἀδίκου: δίκα τίθομεν, besides which Homer has ἄδικος and δίκων: perf. ἄδικος.

Τίθη, dat. sing., as if from a nominative ἄδικος, gen. ἄδικος

Line 174: dual βίκη, βίκου: plur. βίκης, βίκου, βίκων, βίκης, "a son."

'Εσίφυς, Epic and Ionic for 'εσίφυς, 1 sing. imperf. indic. of the middle deponent ἐπιϕύω, "to follow."

Θάλαμος, accus. sing. of θάλαμος, on, ὁ, "a nuptial chamber," i.e., the marriage bed. Consult line 142.

Γνωστός, accus. plur. of γνωτίζω, ὁ, ὁ, generally, "known," "well known;" but in Homer, especially, often used as a substantive, "a relation," "a kinsman," "a brother;" and so in the present instance.

Τάλαγης, accus. sing. fem. of τάλαγης, ἡ, ἡ, "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 τάλε or τάλλον, "afar off," and γίγνομαι, hence "born afar off," i.e., when the father was away, like τοῦρις; or "born at a distance;" "late-born," like φίλον. But the former interpretation with at suit the passages in Homer where the term occurs; and, for the other, the sense of time given to τάλαξ is unexampled, except in the late word τοῦρις, which itself is not without suspicion. Other ways, therefore, have been tried. That of Dörderlein has been referred to in the notes, and has been adopted by us as the best. Buttmann's is as follows: he assumes that τάλε, τάλαξ, is of the same root with τάλος, τάλέντος, τάλεντος, so that we may interpret τάλης γένομαι (with Orison, ap. Estn. Gud., p. 616, 37) as ὁ τάλεντος τῷ παιρῷ γενόμαιν, "one born at the end," "the last-born."

'Ομφαλίκις, accus. sing. of ομφαλίκιος, ὁ, ὁ, Epic and Ionic for ομφαλίκιος, τὸ, ὁ, "someness of age," but taken here as a collective, or the abstract for the concrete, "those of the same age," "companions in years."—From ομφαλίς, "of the same age," and this from ὁμφαλός and ὁμφαλός, "of age," "of the same age."

'Εραστής, accus. sing. fem. of ἐραστείος, ἡ, ἡ, "lovely," "beloved."—From ἐραστεῖς, ἡ, ὁ, poetical ἐραστεῖος, "beloved."

Τέρποι, 1 sing. perf. indic. act. of τέρπω, "to pine away;"

Line 176: fut. τέρπομαι, which has here, as often elsewhere, an intransitive signification, "to be in a melting state," "to pine away." The primitive meaning of τέρπω is "to melt," "to melt down," "to cause to melt," especially "to melt" metals; and hence "to let the heart melt," "to pine away."—Probably akin to τέρτυς from a like root comes the Latin tabeas, tabeo.
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of the middle deponent ἀνέφρος, Epic and Ionic for ἄνεφρος, "to ask," "to interrogate about;" so that ἀνέφρος is, in fact, for ἄνεφρος.


Line 179. Ἀρφότερον. (Consult note.)

Αἰρετής. Consult book i., lines 290 and 152.

Line 180. Ἀδρ, ἀρχος, δ, "a brother-in-law" "a husband's brother," answering to the feminine γελας, "a sister-in-law."—Strictly, a digrammated word, δαγη, with which compare the Sanscrit देवरि, and Latin levir; and for a similar change of d into l, compare δαίρεω and lacryma.

"Εστε, Epic and Ionic for ἦν, 3 sing. imperf. indic. act. of εἰμι

Κοινώνιος, gen. sing. of κοινός, ἵδα, ἓ, "a shameless woman;" literally, "a dog-eyed woman." The term "dog," as a word of reproach, occurs frequently in Homer, and is especially applied to women to denote shamelessness or audacity, but was much less coarse than among us, for Helen here calls herself so, Iris Minerva (II., viii., 423), and Juno Diana (II., xxi., 481). The dog was a type, among the ancients, of impudence and effrontery. Consult book i., line 159.

"Εστ, Epic and Ionic for ἦν, 3 sing. imperf. indic. act. of εἰμι

"Hyάσαρα, Epic and Ionic for ἱσάρα, 3 sing. 1 aor. indic

of the middle deponent ἄγωμαι, "to regard with looks of admiration," "to wonder at;" fut. ἄγασας: 1 aor. ἄγωμαι. The more usual aorist, however, is ἅγωμαι, though ἄγωμαι occurs even in Attic, as in Dcm., 296, 4.

Μάκαρ, voc. sing. masc. of μάκαρ, ἀρος, ἓ, ἓ, "happy."


Μοίρητος, voc. sing. masc. of μοίρητος, ἓς, "child of destiny," i. e., favored by the Fates; literally, "favored by destiny at one's birth."—From μοίρα, "destiny," and γένος.

"Ὀλίθιοναυμ, voc. sing. of ὀλίθιοναυμ, on (gen. αυμος), ἓ, ἓ, "a fortunate man!" more literally, "of blessed lot."—From δλίος, "happy," "blessed," and δαιμον.

Line 183. Δειπφερό, Epic and Ionic for δέεφερον, 3 plur. pluperf. indic. pass. of δειπνεω, "to make subject," "to subject;" fut δειπνούο: 1 aor. δειπνος: perf. δειπνεω: perf. pass. δειπνεσκει: pluperf. δειπνεσκειν.—Compare the Sanscrit dama, "to be tame," the Latin domo, English tame, German zähm.

Line 194 Φρυγία, accus. sing. of Φρυγία, ἐς, ἓ, Epic and Ionic for Φρυγία, ας, ἓ, "Phrygia." (Consult note.)
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Ἐξήλθον, Epic for ἐξῆλθον, 1 sing. 2 aor. indic. act. of ἐξῆλθον, “to go into;” fut. ἐξέλθομαι, &c.

'Ἀπεξαίτος, accus. sing. fem. of ἀπεξάιτος, ὅποια, ὅποιο, ὅποιο, “abounding in vines.”—From ἀπεξά, “a vine.”

Ἄπολογοποίους, accus. plur. masc. of ἀπολογοποίος, ov, “acc. inco. incly managing steeds” more freely, “of fleet steeds.”

Consult note.—From ἀπολογοποίος, “quickly turning,” “easily moving,” &c., and πόλος, “a young steed,” “a sited,” generally.

Ὀρφός, Epic and Ionic for Ὀρφός, gen. sing. of Ὀρφός, ὀς, ἴ, Epic and Ionic ὲς, ἴ, “Orius.” (Consult note.)

Another Ionic form for the genitive is Ὀρφός.

Μύγδονος, gen. sing. of Μύγδων, ὄς, ἴ, “Mygdon.” (Consult note.)


Ἐστρατώντος, Epic and Ionic lengthened form for ἐστρατεύοντος, 3 plur. imperf. indic. middle of ἐστρατεύομαι, as if from a form ἐστρατεύομαι, “to encamp.” (Consult the remarks of Huttman in his SL. Gr., § 105, Anm. 6.) The regular form would be ἐστρατεύοντος, from ἐστρατεύομαι.

'ὕδως, accus. plur. of ὑδής, ἴ, ἴ, older form of ὑδής, ov, ἴ, “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 ὑδή is always the “bank of a river,” &c., and ὑδής always “a hill;” but consult the remarks of Meilhord, ad Anacr., xxii., 2, p. 98: still it is true that ὑδής does not seem to be used of a bank.

Σαγγαρίων, Epic and Ionic for Σαγγαρίων, gen. sing. of Σαγγαρίως, ov, ἴ, “the Sangerius,” a river of Bithynia. (Consult note.)

Line 188. 'Ἐπικονίων. Consult book ii., line 130.

'Εξῆλθον, 1 aor. indic. pass. of ἔχεω, 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 Huttman (Lexil., s. v.) does, to assume a separate root ἥχω for this signification. Then, “to lay in order,” “to arrange,” &c.; and hence, “to lay among,” “to count,” &c., fut. ἥχω.

Ἀμαζόνης, nom. plur. of ἀμαζών, ὄς, ἴ, “an Amazon.”

Line 189. More usually, as here, in the plural, “the Amazons,” a warlike nation of females. The name is usually derived from ἅμα, and ἄμαζος, “the breast,” from the fable that they either took off or checked the growth of, the right breast, that it might not inter
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Book 8. Line 189-197.

See with the use of the bow. But consult Antheu's Class. Dict., s. A. Amason.

'Αρτένες, nom. plur. of ἄρτενες, ἧ (like βυτίον, λανθανεις) a feminine form of a masculine in -ός or -ης (for the d shows that it can not come from a nominative in -ης,) "a match for men." In the Iliad always as an epithet of the Amazons; but in Pindar (Ol., xii., 23), στρατιάς ἄρτενες, "faction, wherein men is vie against man."—From ἄρτη and ἄρης.


Επέστε, Epic and Ionic for ἐπέστε, 3 sing. imperf. indic. act. of ἐπέστε, "to ask," like ἐπομας, and derived from it.

Γεραίος. Consult book i., line 35.

Μελεν, neut. μελέν, gen. μελενος, irregular comparative of μελές and δίλης, "less," "smaller," "shorter."—According to Pott, the earlier form was μελενος, from an old positive μελοι traces of which remain in the Latin minus. (Etymol. Forsch., ii., p. 65.)

Line 191. Ἰδέ, Epic and Ionic for ἱδέ, conjunction, "and," "and also." Often occurring in Homer; but only once in the tragic writers (Soph., Ant., 969).

Στρυφονες, Epic and Ionic for στρυφοι, dat. plur. of στρυφος, on, τά, "the breast." Used by Homer in both singular and plural—Akin to στρυφέος, "hard," "firm." The root is probably ΣΤΑ-.

Line 195. Πολυδοστέρπος. Consult line 89.

Κύλος, on, ὁ, "a ram."—Akin to κύλω, "to produce," "to generate."—Not to be confused with κυλος, on, "lame;" 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.)

'Εκτυπλάται, 3 sing. pres. indic. middle of ἐκτυπλάτωμαι, "to move about among," said of a general moving about among and inspecting his troops.

Στύχος. Consult line 113.

'Αρείος, dat. sing. of ἀρείος, ὁ, ὁ, "a young ram," just full-grown. (Consult note.) Originally a masculine adjective, as appears from ἀρείος δίσ, "a male sheep" (Od., x., 572.)—Akin to ἀρην.

'Ελος, 1 sing. pres. indic. act. of ἕλω, "to think like," An Epic word.—From λος, Epic ἕλως, whence also λαμας. Accord ing to others, from λός, like εἰλαξο.

Πχταίσιλλα, dat. sing. masc. of πτχταίσιλλος, τος, "this-fleeced."—From πχταίσιλλος and μαλλος, "a fleece."
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'Olos, Epic and Ionic for oloú, gen. plur. of δίς, gen. ὀλός
Line 193 accus. δίς: nom. plur. δίς, gen. ὀλός, dat. ὀλός, but usually in Homer ὀλοῦ, Epic shortened form ὀλοῦς: accus. ὀλός: contracted nom. and accus. δίς, "a sheep." The Attics, on the other hand, contract all cases: nom. ὀλός, gen. ὀλός, dat. ὀλός, accus. ὀλός: nom. plur. ὀλός, gen. ὀλοῦ, dat. ὀλοῦ, accus. ὀλός: and the nom. and accus. are still farther contracted into ὀλός. Of these Homer has only ὀλός and ὀλοῦ.—From δίς, with the digamma, δίς, comes our Latin onus.

Πῦθ, ετώ, τό, "a flock;" plural πῦθα, τα.—Αἶκιν to νομίζει, πάμε, κέραυμα.

Ἀγγεζούμενως, Epic and Ionic for ἀγγεζούμενως, gen. plur. of ἀγγεζοῦντος, ὁ ὀν. "white," "white-nosed." Consult line 141.

Ἔγεζολα, nom. sing. fem. part. of the Epic perfect ἔγεζολα, assigned to ἔγεζολας: "I spring from;" fut. ἔγεζολα: perf. ἔγεζολα: Epic perfect ἔγεζολα: part. ἐγεζοῦς, ἐγεζοῦσα, ἐγεζοῦτος, ἐπεζοῦαν: "sprung from."—From ἐκ and γέζολα, and this from the radical γέζολω, but assigned to γέζολα, as an Epic form for γέζανον.


Τρόφη, Epic and Ionic for ἑτροφή, 3 sing. 2 aor. indic. pass. of τρέφει, "to nurture," "to rear." Consult book i., line 251.


Φραναίς, gen. sing. fem. of φρανᾶς, ἡ ὁν. "rocky," "rugged."—Derivation uncertain. The word is akin, perhaps, to ἀραν-, the "cornel-trees," the idea of hardness of wood and stony fruit being implied in the latter name.

LINE 202. Εἶδος, nom. sing. masc. perf. part., assigned to ὀλοῦ.


Πυκνός, accus. plur. neut. of πυκνός, ἡ, ὁ, "prudent," for which we have also the Epic lengthened form πυκνός, ἡ, ὁ. Consult book ii., line 55.

LINE 203. Πεννύμενος. Consult line 148.


Εὔπλουσα, Epic and Ionic for εὔπλουσα, 1 sing. 1 aor. india.

LINE 207. act. of πεινάω, "to entertain," "to receive as a guest;" fut. πεινάω: 1 aor. εὔπλουσα Observe that πεινάω itself is Ionic for
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ἐξάω, which last is the Attic form.—From ἔξωμος, Ionic for ἔξως, "a stranger."

Φίλος, Epic and Ionic for φίλον, 1 sing. 1 sor. inde. act. of φίλειν, "to receive kindly;" literally, "to love."

Φίλος, accus. sing. of φίλος, ἡ, ἡ "genuine," "natural parts."

Line 208. "talents." Employed poetically here for φίλος.—From φίλος.

'Εδών, 1 sing. 2 sor. indec. pass., assigned to the radical δώ, "to become acquainted with," "to learn," &c.

Line 209. Ἀγρομενούντως, Epic and Ionic syncopated form for ἀγρομενόντως, dat. plur. pres. part. pass. of ἀγρεύειν, "to assemble," "to collect;" fut. ἀγρεύει.—From ἀγρεύω.

'Εμιχθέν, Epic for ἐμιχθέν, 3 plur. 1 sor. indec. pass. of μιχθεῖν. Homeric form of the present for μιχθεῖν, "to mix," "to mingle among or with;" fut. μιχθῶ: 1 sor. pass. ἐμιχθέν.—Compare Latin miscen-ct, German misch-en, Sanscrit misch-in.

'Tερεπίχεν, Epic for ὑπερεπίχεν, 3 sing. imperf. indec. act. of ὑπερεπίχεον, "to overtop," i. e., "to have or hold one's self above;" fut. ὑπερεπίσε.—From ὑπεριπ, a poetical form for ὑπερίπ (and used instead of it when a long syllable is needed before a vowel), and ὑπέρ.

'Εξομένον, nom. dual masc. pres. part. of ἐξομαίνει, "to sea." 'Εξομένων, fut. ἐξομένων: fut. 'Εξομένοι, nom. dual masc. pres. part. of ἐξομαίνει, "to sea." Observe that there is, in fact, no such active as ξνομενον, "to set" or "place," in Greek, though, as if from it, we have the transitive tense ξνομενον, lat. colocum: fut. ξνομενων: perf. pass. ξνομεν.

Γεροποιέρας, a, o, ov, comparative of γεραπερε, ὦ, ὦν, "of stately bearing," "of dignified mien."—From γερας, "rank, prerogative, dignity," &c.

Line 212. 'Εφαίνων. Consult line 125.

'Εντρηγμένον, advb. "with rapid consecuence" literally, "runningly."—From ἐντρεῖ and τρέχει, "to run."

Παίρνει, accus. plur. neut. of παίνει, a, o, ov, "little," "small."

Line 214. Usually in the plural, of number, as in the present instance, "few," "a few things or words."

Ἀγγεῖος, advb, from ἀγγεί, sta. ὦ. (Consult note.)

Πολεμώδες, ov, "of many words," i. e., wordy, talkative.—From πολέμω and μόδος.

Line 215. "Ἀφορμαρτοσθής, ὦ, "always missing the point," "a random talker."—From ἀπό, ἀφοράω, and ἔρος.

'Αναλέειν, 3 sing. Ἑσ. 1 sor. opt. act. of ἀναλέον, "to raise up," "to arise;" fut. ἀναλέω Consult book ii., line 14f.
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Line 37. ἐπάλατος, 3 sing. Epic iterative form of 2 aor. ἐπάλατος, ἐπάλατος, put for ἐπαλατο.

"τρεις, poetic, especially Epic form for ὑπό.

"ἐδοκεί, 3 sing. Epic iterative form of 2 aor. ἔδοκεί, "to see," and put for ἰδέω.

πένθος, nom. sing. 1 aor. part. act. of πένθος, "to feel," fut. πένθος: 1 aor. πένθησα.


προσφέρει, acc. sing. neut. of προσφέρεις, ἐς, "bent forward," taken here adverbially, "forward," and opposed to ἐκίνησαι.—From πρό and προφέρει, ἐς, "bent forward," ἐς.

ἐνώμα, 3 sing. imperf. indic. act. of νωμαί, "to turn," "to move," said of any thing which one holds in his hand, as a sceptre, a weapon, &c.; fut. νωμήσα: 1 aor. ἐνώμησα.—From νωμα, the original meaning of νωμαί being "to deal out," "to distribute," ἐς.


"ἐκεῖκην, 3 sing. Epic iterative form of the imperf. indic. act. of ἐκεῖ, and put for ἐκένω.

ἀλίμα, ἔκει and Ionic for ἀλίμα, dat. sing. of ἀλίμα, ἔκει, ὑπό, ἐς, "ignorant," "unskilled in art."

ζάκων, accus. sing. masc. of ζάκων, ὁ, "exceedingly angry."—From ζακάω, intensive prefix, and κός, "anger," "wrath."

Line 220. ὁπα, accus. sing. of ὁπα, ὅπο, ὅ, "a voice."

ἵε, 3 sing. imperf. indic. act., from a radical form Ἰέ, "to send," and used by the Epic, Ionic, and Doric writers for the corresponding part of ἴμι.

νιφάδεσσα, Epic and Ionic for νιφάδεσσα, dat. plur. of νιφάδης, ἔς, ἐς, a snow-flake."—From νιφάδης, "a snow."

χειμερικά, Epic and Ionic for χειμερικά, dat. plur. fem. of χειμερικός, ὁ, ὅ, "winter."

"ἐπιστολές, Epic and Ionic for ἐπιστολεῖ, 3 sing. Ἑλλικ 1 aor. opt. act. of ἐπίστλα, "to write," fut. ἐπιστλα: 1 aor. ἐπιστλα.—From ἐπιστλα, "writing," "contention," ἐς.

"ἀγαπάμεθα, Epic and Ionic for ἀγαπάμεθα, 1 plur. 1 aor. ἀγαπάμεθα, ἐς, "to wonder," fut. ἀγαπάμεθα: 1 aor. ἀγαπήμεθα: but usual aorist ἀγαπήσατε.

Line 227. ἐξεικο, ὁ. Consult note, and also book ii., line 188.

ταυνία, "to stretch," "to extend," and πεντολα, a female πεντολος. "The peplos was made of fine stuff, usually with rich patterns.
and being wore over the common dress, fell in rich folds about the person; answering, therefore, to the male ἴματων or χλαῖνα. That he peplus might cover the face and arms is plain from Xenophanes (Cyr., v., 1, 6), but it must not be hence inferred that it was merely a veil or a shawl.

Line 229. Πελάρμος. Consult note, and also line 166.

'Ερως, οὐς, τό, "the rampart," i. e., the great defender.—From Ἰγω, ἱππος, "to shut out," "to keep or drive off."

Line 230. Κρίτης, Epic and Ionic for Κρίς, dat. plur. of Κρίς, Κρήτης, "a Cretan."

'Αγώ, nom. plur. of ἄγος, οῦ, δ, "a leader," "a chieflain."

Line 231. —From ὅγω.


Line 233. Κρήτηνις, adverb, "from Crete."—From Κρήτης, ή, "Crete," now Corinth.

Line 234. ὄφωνω, ὀπος, τό, Epic and Ionic for ὀψωνα, ὀσος, τό. In Homer, the form ὀψωνα is more frequent than ὀψωνα. Herodotus, on the other hand, employs the Ionic ὀψωνα alone.

Δουλεῖς, accus. dual, "two;" strictly, the dual of δουλιᾶ. It is indeclinable in Homer, who usually has it masculine.

Κοινυότορε, accus. dual of κοινυότορ, ὀσος, δ, "a leader," "a commander," literally, "one who marshals or arranges."—From κοινιά, "to order," "to arrange."

Line 237. Κάστορος, accus. sing. of Κάστορος, ὀσος, δ, "Castor," son of Leda, brother of Pollux, and uterine brother of Helen, and famed for his skill in the management of chariots.

Πός, adverb, "at the fast," "with clinched fast," i. e., in boxing or pugilistic encounters. Hence πότης, "a boxer," πομφή, "a boxing match," &c.

Πολυδείκης, accus. sing. of Πολυδείκης, ὀσος, δ, "Pollux," son of Leda, brother of Castor, and uterine brother of Helen, and famed for his skill as a pugilist, or boxer.—Consult Metrical Index.

Αδύκασιγνήτως, accus. dual of αδύκασιγνήτως, or ἰ, "an own brother." She calls Castor and Pollux her "en two brothers," because born of the same mother with her, namely Leda.

—From αδύκας and κασίγνητος, "a brother."

Τέ, Epic and Ionic for δ, accus. dual of δ, ὀς, δ. "Teiāsor, Epic and Ionic for θείαςορ, 3 sing. i. e. ind. of γενόμαν, from an obsolete active γενόμαν, for which γενόμαν is in use. In the passive, "to be engendered," "to be born;" in the m. s. "a
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"bear," "to bring forth."—Observe that γενω is the common root a γενω, γενομαι, and γεγονω. Compare the Latin gigno, genui.

'Εκτείνεται, 3 dual 2 aor. indic. of the middle deponent Εκτομαί, "to follow;" fut. Εκτομαί: 2 aor. κάτοικον, &c.

Αλεξαδαμων, gen. sing. of Αλεξαδαμών, ουνο, ἢ, "Lacedemon," the capital of Laconia, also Laconia itself.

'Ορεσκούτης. Consult line 175.

'Εκοντο, 3 plur. imperf. indic. of Εκτομαί, and Epic and Ionic for εκοντο.

Ποντικόροισι. Consult line 46.

Καταδύομαι, Epic, Doric, and ΑΕolic for καταδύομαι, 3 aor.

Line 241: infin. act. of καταδύω or καταδύομαι, "to engage in." Properly, "to get deep into," "to get into the throat or thick of a thing."

The literal meaning is, "to go under," "to sink;" fut. καταδύομαι: 1 aor. κατείχε: 2 aor. κατείχον.—From κατα and δύω, or δύο.

Line 242. Αλεξαντομαί, accus. plur. of Αλεξαντομαί, ους, τό, "a disgrace;" Λεξιμελετομαί, Epic and Ionic for λεξιμελετομαί, nom. plur. masc. perf. part. of δεῖχομαι, "to fear;" fut. δείχνομαι: 1 aor. δέχομαι: perf. δέχομαι, and also δέχεται (which last is rare in Attic prose), with syncopated forms δέχομαι, δέχεται, imperative δέχεται, part. δεχόμενος.

'Ορεσκούτης. Consult book i., line 291.

Line 243. Φόρος, Epic and Ionic for Φόρος. Consult book i., line 33

'Εβάλετο, Epic and Ionic for εβάλετο, 3 sing. imperf. indic. act. κατέχετο.

'Εφούσος, on, "life-bestowing," "producing or sustaining life."—From φως, "to sustain," and γοι, "life;" Εφούσα, Epic and Ionic for εφόσον, accus. sing. masc.

L. 246. of εφόσον, ους, γοι, "gladdening," "cheering."—From εφό and γοι.

'Αρωματος, gen. sing. of ἀρωματος, ης, ἢ, Epic and Ionic for ἀρωμάτως, ση, ση. Consult line 115.

Αρωματος, dat. sing. of ἀρωματος, ο, ο, "a bottle of skin," "a wine-bag," "a leathern bag," mostly of goat-skin.—According to Pott, akin to αὐρος, with ο prefixed.

Αλεγός, dat. sing. masc. of αλεγός, ο, ο, Epic and Ionic η, ο, lengthened form for αλεγος, "of goat-skin;" literally, "of a goat."—From αλεγώ, αλεγός, "a goat;"

'Κρημύς, accus. sing. of κρημύς, ης, ις, "a mixer." Consult note, and also book i., line 470.

'Εξαίρως, accus. sing. masc. of εξαιρώς, ης, ις, "bright," "shining;" From φως "light," "liveliness;"

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Line 240. ορέων, accus. plur. neut. of ορέων, ζε, Epic and Ionic for ορέων, ζε, Attic contr. ορέων, δε, otn., "gold-nes." — From χρῶν, "gold."

Kυρελα. Consult book i., line 596.

Line 249. "Ὁρέων, 3 sing. 1 aor. indic. act. of ὄρονον, "to urge i" fut. ὄρονοι: 1 aor. ὄρονον.

"Ὅρος, Epic for ὅρος, 2 aor. imper. middle of ὅρομεν, "to raise," to arouse," fut. ὄροι: 1 aor. ὅροε. In the middle, ὅρομεν, "to arise," "to arouse one's self," 2 aor. ὅρομεν: or, more frequently, by syncope, ὅρων, ὅρος, ὅρος, ἤτο, &c., 2 aor. imper. ὅρεο, Epic ὅροε (like ἀσίεον, λείεον), contracted ὅρεο (Böttmer, Irreg. Verbs, p. 193, ed. Fischlak): Consult, also, note.)


Tάχνε, 2 plur. 2 aor. subj. act. of τάχων.

Nέωτα, with shortened mood-vowel, for νέωτα, 3 plur. pres. subj. middle of νέωμαι, "to return."

"Πίθαρα, Epic and Ionic for ἰθήρας, 3 sing. 1 aor. indic. act. of βιτεώ, "to shudder," fut. βιτεόι: 2 perf. ἐβιτεόν: (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 βιτε, "frost," "cold."

"Ζευγίνες, Epic, Doric, and Aeolic for ζηγινές, pres. infin. act. of ζηγινόμαι, "to yoke," "to harness," fut. ζηγινέω, 1 aor. ζηγινόμαι. — The root is ζῆνο-, which appears in the 2 aor. ζηγ-ίνα, and the substantive ζῆγ-ον, and recurs in the cognate languages; as, Sanscrit yuj, Latin jung-ere, German yoch, our yoke, &c. (Fust, Etymol. Forsch., i, p. 237.)

"Ορπαλέος, adverb, "quickly," "ceaselessly." — From ὀρπάλος, "quick," "ceaseful," and this akin to ὀρπαλόν, "to urge.

"Ἀυ, shortened Epic and Doric form of ἀν, "up." Butts, "mains prefers ἄν (Aust. Gr., § 117, An. 4); but consult.

Note.

Had προτείνε, ω, ύ, "the reigns," often occurring in Homer, who uses his neuter form only, and always in the plural: the singular ἤδων is late. Strictly, "the bit." Another form, ἤδια, ἤιον, ἤ, occurs in the post-Homeric and tragic writers, and is usually, like the former, employed in the plural.

"Τείνει Epic and Ionic for Τείνει, 1 aor. indic. act. of τείνω, "to
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Μαχαιρα, accus. sing. of μάχαιρα, ας, ἂς, "a large knife," was by the heroes of the Iliad next the sword-ashet, 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 ἐξορ, the straight sword.—Derivation uncertain.


Κούλασ, ας, τό, same as κούλας, ας, ὁ, "a sheath." These are the Ionic forms. The Attic writers, on the other hand, have κούλας. Consult book i., line 194.

Ἄριστρο, 3 sing. plur. perf. pass. (in the sense of an imperfect) of ἄριστο, "to hang." The regular form would be ἄριστος, ἄριστον, but this is one of the verbs which change their vowel to ο in both perfects; as, ἰδρυμα, ἰδρυμα, ἰδρυμα, ἰδρυμα, ἰδρυμα, ἰδρυμα, ἰδρυμα, ἰδρυμα, ἰδρυμα. (Buhlmann, Irreg. Verbs, ed. Fishlake, p. 6, note.)


Τάρνα, Epic and Ionic for ἔταιρα, 3 sing. imperf. indio. act. of τάρνο, "to cut," Epic and Ionic for τάρνο.

Τρίχας, accus. plur. of δρίκη, τρίχης, ἂς, "the hair," both of men and beans; "the hair of the head."

Neιμα, Epic and Ionic for ηνεμα, 3 plur. 1 aor. indec.

act. of νέμω, "to distribute," fut. νέμω: 1 aor. ηνεμα.


Line 276. Ισθρόν, adverb, "from Ιδα."—From Ιδα, ἂς, ἂς, "Ιδα." Mediol. neut., a participial form, though no present medial is found recalling.—Then, taken with a kind of substantive force, "a guardian," "a ruler," over special places.

Line 278. Γαλα, ας, ἂς, poetic form for γάλα, "earth."

Καμάτης, accus. plur. masc. 2 aor. part. act. of καμάω, "to labor," fut. καμάω: 2 aor. Καμάω.

Τίνοσθον, 2 dual pres. indic. of the middle deponent τίνωσ-, μας, poetic for τίνωμα, "to punish."

"Οτις, Epic and Ionic for ότις.

'Εκισάρος, accus. sing. neut. of ἐκισαρος, ας, "screaming falsely," "enraged." In the present instance, however, it is taken as a substantive, and ἐκισαρος ήκισαρος is "to scream falsely," "to take a false oath."—From ἐκις, denoting opposition, and ὄρος, "an oath."

"Χυδαρος, Epic and Ionic for ξυδαρος, 3 sing. 1 aor. subj. act of ξυδαριμα, "to swear," fut. ξυδαριμα: perf. ξυδαριμα: 1 aor. ξυδαριμα.
γομπος


διασθείς, 2 plur. pres. imper. act. of διασθήσεως, "to keep," "to guard," "to watch over;" fut. διασθήσεως: perf. περιθάλασσα.—In the middle, διασθήσεως, "to be on one's guard against," "to beware of," answering to the Latin case.

καταπέφθην, 3 sing. 2 aor. subj. act., as if from a present. Line 291: καταπέφθην, "to sleep," which, however, is not in use. The aorist participle καταπέφθην is accent like a present.—From κατε and τέφθην (τέφθην being shortened from the reduplicated form τέφθην, like λελαβαθήν, λελαθήν, τετεθήν) assigned to obsolete root φθένω, "to slay."

Line 296: ἄποτενες, Epic, Doric, and Ἑλλικ. for ἄσοινες, pres. infin. act. of ἄποτεν, "to pay," "to render back."—From πώ and τίνῳ, "to pay a price" by way of return or recompense; whereas τί is confined to the signification of paying honor.

Line 297: Ἑμομένονις, Epic and Ionic for ἑμομένως, fut. part. of εἰμι.

ἔλπις, 3 sing. pres. subj. of πέλπων. Consult line 1, line 398.

Line 291. Ἐλπις, Epic for ἑρις, "until."


Στομάχες, accus. plur. of στόμαχος, on, ἀ, 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 matter or matter."

ἄρων. Consult line 103.

Τάχες, Epic and Ionic for τράχες, 3 sing. 2 aor. indic. act. of τρίψω, "to cut;" fut. τρᾶξα: 2 aor. τρίξαμι.

Νηφέλες, Epic and Ionic for νηπέλες, dat. sing. of νηπίος, ἄ, and thus Epic and Lyric for νηπίες, ἐς, "cruel;" literally, "without pity," "pitiless," "ruinous;"—From νῆ, "not," and ἔλεος, "pity," "compassion;" "charity."

καταθέσθην, 3 sing. 1 aor. indic. act. of καταθέσθησα, "to put down," "to deposit;" fut. καταθέσθημι: 1 aor. καταθέσθημι.

Ἀπαραθέσας, accus. plur. masc. pres. part. act. of ἀπαραθέσας, "gasp," "to struggle convulsively."—From ἀ, euphonic, and στάθης, "to gasp." &c.

Line 294. Ἀπαραθέσας, accus. plur. masc. pres. part. of ἀπαραθέσας, "to gasp." Epic form for ὀδοίμας, fut. ὀδοίμας, &c.

ἔλπη, 3 sing. 2 aor. indic. mid. of ἑλπίσω, "to think," fut. ἑλπίσας. 2 aor. mid. ἑλπίσας.
HOMERIC GLOSSARY.

Book 3. Line 295-301.

 Shivyos, Epic for phusios, nom. plur. 1 aor. pass. middle of phusios, "to draw" (consult book i., line 598). fut. phusio: 1 aor. phusia: aor. mid. phusio

Δελτιστεος. Consult book i., line 471.

Έθέκευος, Epic and Ionic for έθέκευος, 3 plur. imperf. indec.

Line 296. act. of etheksio, "to pour out!" fut. etheksio.

Aleugenevtes, Epic and Ionic for aleugenetaus, dat. plur. masc. of aleugeneta, ov, o, Epic for aleugeneta, ov, o, "eternal," "eternizing." From alei, for ale, and the radical γεω.


Line 300. Εγκέφαλος, ov, o, "the brain." Properly, an adjective, περίκεφαλος, ov, "within the head," where μυελός is usually supplied, "head-marrow," for which Galen has μυελός γεγενηλέγης.

Χαμάδος, adverb, Epic for χαμαδ, "on the ground," "to the ground." Compare oleados, for oleado. —From χαμαδ, "on the ground."

Ῥεός, 3 sing. pres. opt. act. of ρέω, "to flow," fut. ρεω.

Line 301. Omevns, for omevns, 3 plur. 2 aor. opt. pass. of omevns, "to succumb," "to relapse," &c. The shortened form of the optative in -ev, as here employed, came into regular use at a later day. (Κῆλις, § 115, 7.)


Δαρδανον, ov, o, "descendant of Dardanus." Patronymie.


Πορει. Consult line 116.

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HOMERIC GLOSSARY.

Book 3. Line 306-316.

"Oδώριος, pres. inabl. middle of ὀδῶς, in an ὐπόσεια, a to be held," "to stay." Consult book i., line 198.

Line 307.

Ἄργυρον, accus. sing. pres. part. of μάχημα, "to contend."

Line 309.

Πεπρωμένος, nom. sing. neut. perf. part. pass., for which there is assumed as a present the form πέρωμε, strictly, "to bring to pass," "to contrive;" hence "to give," "to offer," "to impart;" perf. pass. πεπρωματι, "to be one's portion or lot," hence 3 sing. perf. pass. πεπρωματι, "it has been fated, for doomed;" &c., and the perf. part. pass. πεπρωμεν, "fated," "decreed," "for doomed."—Assigned by some to a root ΠΟΡ-., by others regarded as a syncopated perfect from παρατίω: thus, πεπρωμεν for πεπρωματι: but this is too far-fetched. The true root appears to be the preposition πρό, "before," "beforehand."


Ὑάρος, Epic and Ionic for ἕρος, 3 sing. 2 nor. indic. middle of ὅθυμα. "ἰσόθος, on, "godlike;" literally, "equal to the gods." Of frequent occurrence in Homer, as an epithet of distinguished heroes.—From ἴσος and θεός.


"Αφθόρος, nom. plur. of ἀφθόρος, on, strictly, a shortened form for ἀφφόρος, on, "back-flowing;" but in Homer usually in the general signification, "going back," "moving backward."—From ἀφ and ῥέω.

"Ἀποσύντο, Epic and Ionic for ἀπεύναντο, 3 plur. imperf. indic. of ἀποφύεμαι.

Διεμέτρετον, Epic and Ionic for διεμέτρετον, 3 plur. imperf. indic. act. of διεμέτρεω, "to measure off." Literally, "to measure through or throughout;" fut. διεμετρεῖον.—From δια and μέτρω.

"Κλάρος, accus. plur. of κλάρος, on, ὑ, "a lot."—Perhaps from κλήω, "to break," because twigs, potsherds, or other κλάρα for were used for the purpose.—At a later day dice were called κλάροι because used to decide any thing doubtful.

Κυνή, dat. sing. of κυνή, ἦς, ἦ, "a helmet," contracted by the Attics into κυνή. Originally a feminine adjective from κύνης, on, having ὄρα, "a skin," understood, and signifying, therefore, "a dog's skin." But as this material was used for making soldier's caps, κυνή was, in Homer and Hesiod, "a cap or helmet," not necessarily of dog's skin, for we find κυνή ταρπία, κτίδη, &c., nay, even κυνή γάγαλλος (Od. xvi, 378). Consult note on line 336, p. 212.)
ECMERIC GLOSSARY.


Χαλάρωσις, Epic and Ionic for χαλάρωσις, dat. w. i. g. form. of χαλάρωσις, or, "brass-adorned?" more literally, "furnished or fitted with brass."
—Probably from χαλάως and ἄροι, "to fit." Consult remarks on κοῖνον preceding.

Βάλλων, Epic and Ionic for θάλλων, 3 plur. imperf. indic. act. or θάλλων, "to cast." (Consult note.)—The imperfect here denotes that .he two lots were thrown into the helmet one after the other, not both together.

Line 317. Ἀρέως, 3 sing. 2 aor. opt. act. of ἀρέωμαι, "to hurl," "to send forth," fut. ἀφέωμαι, &c.

Line 318. ἰππάζωντο, 3 plur. 1 aor. indic. of the middle deponent ἰππάζω, "to prais;" fut. ἰππάζωμαι, Epic and Ionic ἰππάζωμαι. 3 aor. mid. ἰππάζων, Epic and Ionic ἰππάζωμαι. &c.—From ἰππα, Epic and Ionic ἰππα, "a praiser."

Ἀνέχων, 3 plur. 2 aor. indic. act. of ἀνέχω, "to hold up."

Line 320. Μεθείων. Consult line 276.

Line 322. Ἀναπλουμένον, "having perished," accus. sing. masc. ayn copated 2 aor. part. middle of ἀναπλουμιν or ἀναπλω, "to perish," "to die away;" fut. ἀναπλουμιν: 1 aor. ἀναπλους, always transitive, "to destroy," 2 aor. mid. uncopated ἀναπλουμιν (same in form with the pluperfect passive): part. ἀναπλουμενος. (Buttmann, irrig. Verba, p. 256, ed. Fischl.)


Line 324. Ἐφαν. Consult line 161.

Κορυθαλώς. Consult line 83.

Πάλλειν, Epic and Ionic for θάλλειν, 3 sing. imperf. indic. act. α. πάλλω, "to shake;" 1 aor. ἐπάλλω: Epic 2 aor. part., in reduplicated form, παναλλω, used by Homer only, in composition, with ἄνα, as in ἀνακεπάλω.

Ορόπων, Epic lengthened form for ὀρῶν, pres. part. of ὀρῶν.


Θοὺς, adv. "quickly."—From θεύς, ὅ, ὅν, "quick." ὀρονεν, Epic and Ionic for ὀρονον, 3 sing. 1 aor. indic. act. or ὀρονον, "to rise and rush violently on or forward," "to leap," "to dart forward;" fut. ὀρομιν: 1 aor. ὀρομομαι. From ὀρον, ὀρομαι.

ἐγνορ, 3 plur. imperfect. indic. mid. of ἐγνομαι, "to cause to sit;" in the middle ἐγνομαι, "to seat one's self," "to sit."—The root is οδ-, which occurs in ὕδ-ος, "a seat," and in the Latin sedĒ-.

"Hyai, Epic for ὑ, "where."
HOMERIC GLOSSARY.

Book 3. Line 327-334

"Ἀρανέωστιδε, nom. plur. of ἀρανέωστος, ὑ, ἑ, gen. ὑδότης, "high-footed;" more literally, "lifting up the foot," i.e., fleck, briskly-trotting.—From ἀείπο, "to lift up," and πόεις, "the foot."

"Εὔνως, 3 sing. 2 aor. indic. middle (with the characters) of the first aorist of ὄνω, or ὄνω, "to get into," &c. Hence, "to put on," said of clothes, armor, &c.—Consult, as regards the peculiar form of the second aorist here, book i., line 428.

Πῶς, τος, ὅ, "a husband," "a spouse."—Probably its original sense was that of lord, master. Compare Sanscrit pāti, "lord," "husband," and consult the remarks on ἰδίωνa, book i., line 357.

Κνημίδας, accus. plur. of κνήμις, ἰδός, ὅ, "a greave." (Consult note.)—From κνήμις, "the bone of the leg from the knee to the ankle," the part protected by the greave.

Κνήμιςαι, Epic and Ionic for κνήμισαι, dat. plur. of κνήμις, ὑ, ὅ, "a leg." Strictly, "the bone of the leg." Consult previous word.

"Ἀργυρόσαςν, Epic and Ionic for ἀργυρόσας, dat. plur. of ἀργυρός, ὕ, ὅ, "of silver."—From ἀργυρός, "silver."

"Ἐπισφύσεςες, dat. plur. of ἐπισφύσες, ὅ, ὅ, "an ankle-ring," which secured the greave on the leg. (Consult note.) The term properly denotes "something laid or placed upon the ankle."—From ἐπι, "upon," and σφύς, "the ankle."

"Ἀραγών, "fitted," "secured," accus. plur. fem. of perf. part. act. of the obsoletest present ἢραγω, "to fit," &c. The active present in use is ἢραγών, formed from the 2 aor.: fut. ἢραγώ, Ionic ἢραγὼ: 1 aor. ἢρα, Ionic ἢρα: 2 aor. ἢραγόν, Ionic ἢραγόν: perfect active, with intransitive and present signification, ἢραγα. Epic and Ionic ἢραγα, part. ἢραγός, Epic and Ionic ἢραγός, fem. ἢραγών, but Epic (metr. gratia) ἢραγών: pluperf. ἤραγα, Epic and Ionic ἢραγα.ν.

Θορπά, accus. sing. of θορπος, ἰδός, Epic and Ionic for θορπας, ἰδός, ὅ, "a corselet."

"Εὔνως, 3 sing. imperf. indic. act. of ἦνω, "to put on," &c.

Ολο, Epic and Ionic for ὅλος, "his," gen. sing. of the personal pronoun ὅλος, ὅ, ὅν, "his, her, its."

Κατακαταγγέλτοι, Epic and Ionic for κατακαταγγέλτοι, gen. of κατακαταγγέλτος, ὅ, ᾧ, "a brother."—From κατά, "a brother," and γγέλεις.

"Πολιοκτης, 3 sing. 1 aor. indic. act. of πολιοκτης, "to fit," fut. ἢραγός, 1 aor. ἢραγα. From ἢραγός, ὅ, ὅ, "a fitting," and this from ἢραγα to ἢραγα."

**HOMERIC GLOSSARY.**

**Book 9. Line 328–339.**

*Zeux, στ, τό, "a shield." The earliest shields were made of wicker-work or wood, covered with one or more ox-hides: if more than one, they were parted by metal plates (that of Ajax had seven hides, and an eighth layer of metal (II., vii., 222)): hence the epithets χλεενος, χλεερος, τεταβελλων, ἐπιβελλον. It was concave, and hence sometimes used as a vessel to hold liquid.

(Jesch., Thel., 540.)

Στερατον, accus. sing. neut. of στερατος, ὁ, ἄν, "strong," "stout" strictly, "close-pressed," and hence "thick," "stout," &c.—From στειδω, "to tread with the feet," "to pack close by treading."—Akin to στης, της, τῆς, την, our step, stop, stamp, &c.


**Κυνέω.** Consult line 316.

*Εὐκυκτος, accus. sing. fem. of Εὐκυκτος, ο, "well-made."—From σε and της.

**Line 337. Κυνουρος, accus. sing. fem. of Κυνουρος, η, ἄν, "horse tailed," "decked with a horse-tail."—From Κυνος and οπρα, "a tail."

*Αδρος, ο, ὁ, "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 (λένε): then, metaphorically, "a ridge of ground," "a rising hill," like the Latin jugum and dorum; and hence of any high and crowning object, as the crest of a helmet, &c.—From λεπος, "to rub," "to chase," as above.

*Εὐνευς, 3. sing. imperf. indic. act. of νεω, "to nod;" fut. νευων: perf. νένυκα, &c.—Compare Latin nuxo.

**Line 338. Παλαμίας, Epic dative, with φι suffix, for the common palaim, from παλαίμ, η, ἄν, "the hand," strictly, "the palm of the hand." Consult, as regards the Homeric suffi φι or φυ, page 283, seqq.

*Αριθρας, Epic and Ionic for ἀριθρας, 3. sing. pluperf. indic. act. of ἀμφω, "to sit," and having here the force of an imperfect. Consult line 331.

*Εντεα, accus. plur. neut. Εντεα, ο, τό, "armor," "arms," properly, "instruments, gear, tackle" of any kind. Homer, however, mostly uses it simply for "fighting gear, arms, armor," especially a coat of mail, like ἄμφας. In the Odyssey, however, we have ἔντεα δαρως, "the furniture, appliances of a banquet." Findor has ἔντεα νης, "rigging," "tackle." ἔντεα ἔρτεα, "re-trappings" &c.—From ἔντεμα, "to put on," &c., according to some.
HOMERIC GLOSSARY

Book 3. Line 340–348

Line 340. 'Eκατόρθος, advbr., for 'εκάτερον, "from each side."—

Line 340. 'Eκάτερος, "each of two," &c., and the local suffix σε
σ'Ομου. Consult line 22.

'Εκάτορθοςαν, Epic and Ionic for 'εκάτορθοςαν, 3 plur. 1 aor. indec.
peace of 'εκάτερον, "to arm," properly, with a cuirass or corselet:
then, in general, "to arm," &c.; fut. 'εκάτορθο: 1 aor. 'εκάτορθον.

From 'Εκάτερο, Epic and Ionic for 'Εκάτορθο.


Line 342. Δηροκόμοι, nom. plur. masc. pres. part. of δηροκόμως, "to

'Ωμίδος, eis, to, "amazement," answering to the Latin stupor.—

—From a root 'Ωμίδα, akin to 'Ωθήνα and 'Ωμίδα.

Ελειροίσταις, Epic lengthened form for ελειροίνταις, accus.
plur. pres. part. act. of ελειρών, &c.

Line 344. Στήναν, 3 dual 2 aor. indic. act. of λόγως, Epic and Ionic
for λόγην.

Διαμετράτω, dat. sing. masc. of διαμετράτως, on, "measured off."—

From διαμετράτω, "to measure off." Consult line 315.

Σιδαντε, nom. dual pres. part. act. of σίδος, "to brandish;"—

Line 346. fut. σιδαντε: perf. pass. σιδαντεμένα: 1 aor. pass. σιδαντεθν.—

Akin to σίδος, "to urge," "to drive;"—

Εχθρίας. Consult line 137.

Κόρεντε, nom. dual pres. part. act. of κόρεω, "to cherish wrath,"

' to be incensed;" properly, "to bear one a grudge."—From κόρος.

'grudge," "rancor;"—

Prote, 3 sing. imperf. indic. act. of προπέω, Epic and Ionic
form for προπέμι, "to hurl." Consult book i., line 25,

remarks on 'φίτες.

' Διοξύσκοι, accus. sing. neut. of διοξύσκος, on, "long shadow-
casting," i. e., "long, tall;"—From διοξύσκο, "long," and σκό, "a
shadow," Some, however, derive it from δέκος, "the shaft or handle
of a spear;" but Consult note.


'Πάντος, advbr., "every way," "in all directions;"

'Ετσιν, Epic lengthened form for 'ίσιν, accus. sing. fem. of 'ίσιν.

'Ετσι, 'Ετοι, Epic for 'εοτ, 'εοτ, 'εο, "equal;"—

'Εφθηκαν, 3 sing. 1 aor. indic. act. of ἔφθηκα, "to break;"

Line 348. "to rend;" fut. ἔφθηκα: 1 aor. ἔφθηκα.—The root in ΠΗΓ, ΡΑΓ, or, rather, ΦΡΗΓ, FPAG. Compare the Latin frang-<i>a</i>,<brake, wreck, the German brechen, &c.

'Αναγνώριζω, 3 sing. 1 aor. indic. pass. of ἀναγνώριζον: "to learn

HOMERIC GLOSSARY.

Book 3. Line 348-356.

beke; fut. ἐγαγόμενο: 1 aor. ἐγαγόμενο: 1 aor. pass. ἐγαγόμενον  
—From ἔγαν and γαγέω.

Ἄλχη, ἦς, ἦ, "the point of a spear."—Akin to ἄλος, as ἄλοχος to ἄλοχος (Donalson’s New Cretus, p. 224): also, perhaps, to ἄει, ἢμή.

Line 319. "to stir up!" fut. ὅρω: 1 aor. ὅρων. In the middle, ὅ-  

οὐς, "to rouse one’s self," "to arise," etc.

Ἀνα, voc. sing. of ἄνας, ἄνατος, ὑ, "king," "monarch,"  
Line 35;  

used only in addresses or prayers unto the gods. Sappho  

is said to have used it, also, for ὁ ἄνασα, "O queen!"—It is of rare occurrence in the tragic writers. The last syllable is never elided.  

(Herm. h. Apoll., 628.)

Τίσαοθ, 1 aor. infin. mid. of τίσω. Consult book ii, line 356.  


Line 302. Ἐπίθει, Epic and Ionic for ἤπειρ.  

Δάμασσον, Epic for δάμασσον, 2 sing. 1 aor. imper. act. of δαμαί.  

Consult book i., line 61.

Ἐφίγνησθαι, Epic for τῇγγίσθαι (consult book i., line 129), 3 sing.  
Line 355;  

2 perf. subj. act. of ἔγνει. "to shudder!" fut. ἔγνησε: 3  

perf. (with present signification) ἐγνήσα. Consult line 259.

Ὀφίγνώσα, gen. plur. masc. of ὅφίγνως, on, "late-born." Homer  

usually employs it in the plural, "they who are born afterward," "de  

ascendante," "posterity."—From ὡφι, "late," and γνωσ,  

Σεινοδόκος, accus. sing. of σεινοδόκος, αὐτοῦ, "a host," Epic  

and Ionic for σεινοδόκος. Strictly, an adjective, σεινοδόκος,  
Line 354;  

on, "receiving guests," etc. From σεινός, Epic and Ionic for ἐνος,  

and σέιναι, "to receive."  

Ῥήσε, 1 aor. inf. act. of ῥήσω, "to do," "to perpetrate; fut. ῥήσω: 1 aor. ῥῆσα.  

Consult book i., line 315.  

Φιλότιγη, accus. sing. of φιλότις, ὑπὸς, ἦ, "a friendly or hospitable  

reception,"—From φίλος, "friendly."  

Ἀνυπελῆ, nom. sing. masc. 2 aor. part. act. (redupli-  

cated form) of ἀνυπέλλω, "to brandish," "to swing to and  

f., Consult note, and also remarks on πάλλεν, line 324.

Ὀδρόμου, nom. sing. neut. of ὀδρόμος, on, "powerful," etc.

Line 357. The form ὀδρόμος (consult note) is not used by the Epic,  

but is the prevailing form in Lyric writers.—From the intensive  

prefix ὀδρ-, (where ὀδρυθεῖ, ὀδρίσαι, ὀδρία, etc.), with ὀ prefixed:  

Πολυπάλλενσα, gen. sing. masc. of πολυπάλλακος, on  
Line 356;  

"wrought with much ingenious art."—From πολύς, and  

πάλλει, "cunningly wrought."
HOMERIC GLOSSARY.

Book 3. Line 358-363

\'h\'pe\'pei\'to, 3 sing. pluperf. indic. pass. (with red application), for \'he\'pei\'to, of \'ep\'eti\'o, "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 hurk," "to force," "to drive," &c.; fut. \'he\'pe\'i\'w : perf. pass., without reduplication, \'he\'pe\'i\'s : with reduplication, \'ep\'he\'s : pluperf., without reduplication, \'he\'pe\'i\'s : with reduplication and augment, \'he\'pe\'i\'w, &c.

Line 359. "\'anti\'ko, adv., "right on," "through and through." "

the old grammarians be credited, this is rather the meaning of \'anti\'ko, while they assign to \'anti\'ko the signification of "over against," &c. On this supposition, \'anti\'ko must here be regarded as equivalent to \'anti\'ko. But the rule above referred to has not as yet been established with certainty.

\'pappa, Epic for \'par\'. Hence the Latin pra.

La\'p\'aro, Epic and Ionic for la\'p\'aro, accus. sing. of la\'p\'aro, or, \'h, Epic and Ionic for la\'p\'aro, or, \'h, "the soft part of the body between the ribs and the hip," "the flank," "the loin," corresponding to the Latin vis. Strictly, the feminine of la\'p\'aro, \'h, on, "soft," "slack," "weak," &c.

Line 360. "\'he\'l\'h, Epic and Ionic for \'he\'l\'h, 3 sing. 1 aor. indic. act. of \'he\'l\'h, "to move through," "to cut through," "to pierce;" fut. \'he\'l\'h, 1 aor. \'he\'l\'h, —From \'di\'a and \'ou\', "to move," &c.

Line 360. pass. (with middle signification) of \'he\'l\'h, "to bend," "to bend sidewise," fut. \'he\'l\'h, 1 aor. \'he\'l\'h, 1 aor. pass. \'he\'l\'h. In the middle, \'he\'l\'h, "to bend one's self." —Homer uses both \'he\'l\'h and \'he\'l\'h, yet the former is exclusively Epic and poetic.

\'Ale\'i\'aro, Epic and Ionic for \'he\'l\'i\'aro, 3 sing. 1 aor. indic. of the middle deponent \'e\'l\'i\'aro, same as \'e\'l\'i\'aro, "to avoid," "to slay."


Line 361. "\'e\'l\'i\'aro, nom. sing. masc. 2 aor. part. middle of \'an\'i\'k\'o, Consult book ii., line 45.

Line 362. \'e\'l\'i\'aro, nom. sing. masc. 2 aor. part. middle of \'an\'i\'k\'o. Consult book ii., line 450, remarks on \'an\'i\'k\'o.

\'k\'ara, gen. sing. o\' \'k\'ara, \'e\'l\'i\'aro, \'k\'ara, "a helmet," accus. \'k\'ara and \'k\'ara, both in Homer. —Akin, no doubt, to \'k\'ara, \'k\'ara, Latin es\'c\'ena, &c.

\'e\'l\'i\'aro, accus. sing. of \'e\'l\'i\'aro, ov, \'e, "the metal ridge of a helmet in which the plume was fixed." (Consult note.)

Line 363. 'tO\' k\'ara, adv., poetic form for \'tO\' k\'ara, "into three pieces."
ROMANIC GLOSSARY.


Τετεραχθα, adverb, poetic form for τετερω, “into four pieces.”

Διαφερω, nom. sing. neut. 2 aor. part. pass. of διαφερω, “to differ,” “to break into pieces;” fut. διαφερω: 1 aor. διαφερομαι: 2 aor. pass. διαφερων.

"Exeer, Epic and Ionic for έξεερε, 3 sing. 2 aor. indic. act. of έκπεινυ, “to fall out of,” “to fall from;” fut. έκπεινυω: 2 aor. έξέερεν.

"Εμεσεω, 1. e, έμεσεω, 3 sing. 1 aor. indic. act. of ολοκληρω, “to groan,” “to raise the cry of grief,” &c.; strictly, “is cry ολοκληρω:” fut. ολοκληρωμαι (for ολοκληρω only occurs in the O Jae. Sid.) 1 aor. ολοκληρω. —From ολοκληρω, “to go me!” like ολοκληρω from αι, αλοκληρω from αι, φεροω from φεω, and many other Greek verbs formed from natural sounds. Compare the German άücken, from ach!

"Ολοκληρωνος, a, on, "more hurtful." Comparative of ολοκληρω.

"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 θεον ολοκληρωνος (Il, xxii., 15) is not "the most malignant of the gods," but "the god who causes the greatest ill." —From ολοκληρω, ολοκληρωµεν."

Κακότητας, gen. sing. of κακότητος, πος, θ, "wickedness,"

"Worthlessness." —From κακός.


"Αγγε, 3 sing. 2 aor. indic. pass. of άγγεω, “to break.” (Consult note.)—The ordinary form of the 2 aor. pass. is άγγυς, with the α long.

Line 368. Ηχηθην, 3 sing. 1 aor. indic. pass. of άχηνου, “to cause to start forth,” “to rush,” &c.; fut. άχησα: 1 aor. άχησα: 1 aor. pass. άχησην. The Attic form is άξουν: άξων: άχασ: 1 aor. pass. άχηθην.

Παλαμην, Epic for παλαμην. Consult page 435, sqq.


"Παλαθεματος, Epic and Ionic for παλαθεματος, gen. sing. of a female παλαιθεματις, without any masculine παλαιθεματις in use (Liddell, ed Pagan, p. 598); in Homer always an epithet of αυτων, "with bushy horse-hair crest."

"Ελας, Epic and Ionic for ελας, 3 sing. imperf. indic. act.

Line 370. Ελας, "to drag;" fut. έλασ: 1 aor. ελασα, but only late, the derivative tenses being mostly formed from ελασω, namely, fut. ελασω: 1 aor. ελασα, &c.
HEMERIC GLOSSARY.

Book 2. Line 370–374

"Ειπερθέφες, nom. sing. masc. 1 aor. part. act. of ἔπαρθέφω, "to turn about"; fut. ἐπαρθέφω: 1 aor. ἐπαρθέφος.

"Αρχες, Epic and Ionic for ἀγχες, 3 sing. imperf. indic. act. Line 371. of ἀγχες, "to press tight" especially the throat, "to choke," &c.

Πολύκεστος, on, "richly embroidered."—From πολύς and αστεῖς, "embroidered," and this last akin to κειστεῖα, κένεσις, "to prick," &c.

'Ιματι, σίδος, ó, "a strap." (Consult note.)—The root is to be found in the Sanscrit xi, "to bind," rather than in Ἰμας. Compare the old Saxon sīno, "a bond." (Pott, Enymol. Forsch., ii, p. 174.)

"Άκολος, accus. sing. fem. of ἀκωλός, ἡ, ἡν, "tender."—Perhaps from ἀκωλοῦ, ἄκολο, "a touching," the primitive meaning of the adjective being "soft to the touch."

Δερής, accus. sing. of δερή, ἡ, ἡ, "the neck," "the throat." (The Attic form is δέρα, ἦρ.)—Probably from δέρω, "to skin," "to flay." Compare remarks on the etymology of λόφος, line 337.


"Οχενίς, τος (Ionic οξές), ó, "any thing for holding or fastening," "the nolder of a helmet." (Consult note.)—From οξις, "to hold," a collateral form of which is ἀξίω.

Τέταρτο, Epic and Ionic for τέταρτο, 3 sing. pluperf. indic. pass. of τεῖνω, "to stretch," fut. τεῖω: perf. τέθεα: perf. pass. τεθνομάς: pluperf. pass. τεθεσμοῦ.—The root, as before remarked, is ΤΕΝ-, ΤΕΝ-, as in Sanscrit tan, "extendere." Compare Latin teinus, German dün, English thin, &c.

Τρωμελείας, Epic and Ionic for τρωμαλείας, gen. sing. of τρωμαλεία, ας, ἡ, "a helmet."—Usually derived from τρως and φιλος, "a helmet with three φιλος," otherwise called τρωμαλεία: but Buttman (Lexil., e. v. φιλος, &c.) remarks, that τρωμαλεία is a more general name, not the name of any special sort. Hence he derives it from τρώος, "to pierce," "to perforate," as a helmet with a projection (φιλος), pierced to receive the plume.

Εἰπερθέν, Epic and Ionic for ἐπερθέν, 3 sing. 1 aor. indic. Line 373. act. of ἐπιωτίω, "to drag away," "to draw," &c.; fut. ἐπιωτίω.

1 aor. ἐπιωτός, all Epic and Ionic forms for ἐπιωτίς, ἐπιωτός, ἐπιωτός, &c. (Buttman, Irreg. Verbs, ed. Fishlake, p. 103, seq.)


"HHορα, 3 sing. 1 aor. indic. middle of ἀνω, "to take up," fut. ἀνω. 1 aor. ἀνῆς. In the middle, ἀλομάνας, "to take up for one's self," "to gain," "to acquire," 1 aor. ἀλομανή.

Line 374. "Οὐ, accus. sing. neut. of ἄνδρ. εἰς ὁ, "a house."
HOMERIC GLOSSARY.

Book 2. Line 374-381


Phil, 2 sing. 1 sor. indic. act. of ἀψάρεω, "to break," and

'εἰς. Consult book i., line 38.

Ἐγκέφαλος, Epic and Ionic for ἐγκέφαλος, gen. sing. masc. 2 sor. part. mid. (with passive signification) of ἐγκέφαλος, "to slay;" fut. ἐγκέφαλος: 1 sor. ἐγκέφαλος: perf. ἐγκέφαλον (still later, non-Attic perf. ἐγκέφαλος and ἐγκέφαλος): 2 sor. mid. ἐγκέφαλος: part. ἐγκέφαλος, etc.

Ἡ, Epic and Ionic for ἥ, nom. sing. fem. of ἥ, Line 376. ἧ, ὅ. Epic and Ionic for ἥ: ἦ, ὅ, "empty."

'Εστιν, 2 sing. 2 sor. mid. of ἐστιν, "to follow;" 2 sor. ἐστιν. Παράγει, Epic and Ionic for παράγει, dat. sing. fem. of παράγει, etc. ἢ, "stout." — Akin to πάγος, 2 sor. pass. πάγος.

Ἐπένδυσεν, nom. sing. 1 sor. part. act. of ἔπινεση, "to whirl around," "to swing round before hurling or throwing." — From ἐπι and δέντα, "to whirl," and this from ὄν, "a whirling."

Κύματαν, Epic and Ionic for κύματα, 3 plur. 1 sor. indic. act. of κυμάω. Consult book ii., line 183.

Ἐπιλαμπεῖ. Consult line 47.

Ἐπένδυσε, 3 sing. 1 sor. indic. act. of ἐπενδύω, "to rash upon," fut. ἐπενδύω: 1 sor. (without augment) ἐπένδυον. Only a poetic verb. — From ἐπι and δέντα.

Κατακύκλωσεν, Epic, Doric, and Αἴολικ for κατακύκλωσον, 2 sor. inf. ct. of κατακύκλωσιν, "to slay at once," "to slay;" 2 sor. κατακύκλωσον. Consult remarks on ἐπενδύσεως, line 376.

Μετανάζων, nom. sing. masc. pres. part. act. of μεταναζεῖν, "to direct earnestly." — From μεταναζω, with regard to which consult book i., line .03.

Ἐπιστρέφεται, Epic and Doric for ἐπιστρέφεται, 3 sing. 1 sor. indic. act. of ἐπιστρέφω, "to match away;" fut. (Epic and Doric) ἐπιστρέφεται (Attic) ἐπιστρέφον: 1 sor. ἐπιστρέφαται (as always in Homer), but in Attic ἐπιστρέφεται: perf. ἐπιστρέφον. — From ἐπι and ἐπιστρέφω.

Πελεῖ, adverb: poetic, especially Epic, for βλε, "easily." — Line 381. Πελε is regarded as the adverb of βλέπω.

Θέες, οἱ, ἡ, "a goddess."

Ἐκλήσθη, 3 sing. 1 sor. indic. act. of καλέσθη, "to consoci." Consult book i., line 460.

Ὕσον, Epic and Ionic for ἄρος, dat. sing. of ἄρος, ἄροι, ἄρος. (Cons. N w n)
sult note.—Observe that this word is feminine in Homer and Hesiod; but, from Herodotus downward, masculine. The passages in II., v., 776; viii., 60; H. in Cer., 383, can not be quoted for the masculine usage, since there ἄσθρως, and ἄσθρως need not be masculine. So, ἀσθρως was feminine in Ennius. (Aul. Gell., xiii., 30.) The Epic and Ionic form is ἄσθρως, gen. ἄσθρῳς, ἄσθρῳ, in Hippocrates ἄσθρῳ.—From ἄσθρῳ, ἄσθρῳς, as ἀλήρως from ἀλήρως.


Eκόδει, 3 sing. 1 sor. indic. act., as if from a present Κῶδα, "to set," "to place," to which same supposed present are commonly assigned such tenses as ἐκοδέω (1 sor. mid.): ἐκοδέω (fut. mid.): ἐκοδέω (perf. past.). In truth, however, they ought to be ranked under ἐκοδεύματα.

Θαλάμος. Consult line 143.

Εὑόδετ, Epic and Ionic for ἐὑόδετ, dat. sing. masc. of ἐὑοῦς, sc. "fragrant."—From ἐὑοῦ and ὄο, "to smell," perf. ὄοῳδα.

Κυρίους, dat. sing. masc. of κυρίου, ὄους, ὄει, "smelling as of burning incense."—Usually derived from κυῖος, κυῖος, "to burn," and ὄο, "to smell:" but probably there was an old substantive ἐπος equivalent to ὄος, "incense," and which was to κυῖος as, in Latin fragrum to flagrit.

Kalλίους, Epic for καλλίους, nom. sing. fem. fut. part of καλλίος, "to summon." "to call;" fut. καλλίους.

Is, Epic for ἰς (intermediate forms, also Epic, ἰς and ἰς), 3 sing. aperf. indic. act. of ἰμα, "to go;"


"Ἀλήρως. Consult book ii., line 90.

Nεκταρίους, gen. sing. neut. of νεκταρίους, α, ὁ, Epic and Ionic η, ο, of νεκταρίους, "fragrant," "sweet-scented;" or, as others explain it, "divine," "delectious." The former is preferable. From νεκταρίος, with regard to which consult book i., line 596.

Ἐκάνω, gen. sing. of ἐκάνων, ο, τά, "a robe," usually a rich one, fit for goddesses, ladies of rank, &c., to wear.—There is also an adjecti
ve ἐκάνως, ἔν, ἐν, "fit to wear," "fit to put on," &c. In the lid, the a of the adjective is long (ἐκάνως), but that of the substantive short (ἐκάνω). Later authors, however, use a or α, as suits the metre.

Buttmann is led by this difference of quantity to assume a twofold root: 1. ἐκάνωμαι for the substantive. 2. ἐκάι for the adjective, which would then have for its original signification, "yielding," "giving way," and so, "flexible," "pliant," "crumpling," "Nor is this very im-
HOMERIC GLOSSARY.


probably, since the substantive, like ἔμοι, has the digamma, whereas the adjective has not.

"Εἰπώνσι, 3 sing. 1 sor. indic. act. of εἰπόω, "to speak;" fut. το
νέω: 1 sor. εἰπώνσι.—Akin to τεῖνο, ταννίζω.

Γρηγόρ, dat. sing. of γρηγόρ, gen. γρηγόρος, Epic and Ionic for Line 386.
γρηγόρος, gen. γρηγόρος, dat. γρηγόρος, &c., "an aged female."—From the same root as γρήγορος, γρηγοριζω, &c.

Εἰκως, nom. sing. fem. of εἰκώς, εἰκώς, εἰκώς, shortened form for τοιοῦτος, τοιοῦτα, τοιοῖς, part. of ιούς, 2 perf., with present signification, from the radical εἰκω, "to be like," "to resemble." The Attics preferred the form εἰκώς, especially in the neuter εἰκώς, and we find in Homer once εἰκώς (II., xxii., 254), and frequently the feminine εἰκώς.

Παλαγγελλ, Epic and Ionic for παλαγγελλ, dat. sing. fem. of παλαγγελλής, ες, "far advanced in years;" more literally, "born long ago," or "long before."—From παλα and γγωνως.

Εἰρούωμι, dat. sing. of εἰρούωμ, εις, ου, "a wool-dresser." Line 387.
Properly an adjective, εἰρούμος, εν, "wool-dressing."—From εἰρο, "wool," and κόμω, "to dress.

Ναυταίως, dat. sing. fem. pres. part. act. (lengthened form for ναυταίως), from ναυτήω, "to dwell."—Only an Epic word.

"Είπερε, Epic for ἔπερε, 3 sing. imperf. indic. act. of ἐπερ, "to prepare, in "to dress;" fut. ἐπέρω.—According to Pott, from σαρκός or έκρω, with a prefixed.

Εἰρο, accus. plur. of εἰρο, εις, τε, Epic and Ionic for ἔρω, ου, τε, "a feste.

Ψελίκεξε, 3 sing. imperf. indic. act. (iterative form for ἐψελίκε ) of ψελίκω, "to love;" fut. φελίκω, &c.


Line 390. Δεσφ' 17. Consult line 130.

Αὐτονες, Epic and Ionic for διυντίς, dat. plur. neut. of διυντίς, ἦν, "rounded." (Consult note.)—From διυντίς, "to round.

Κάλλες, Epic and Ionic for κάλλες, dat. sing. of κάλλες,
τε, τα, "beauty."—From καλλας.

Στάλωμ, nom. sing. masc. pres. part. act. of σταλέω, "to glisten;" dat. σταλέω.

Ελαστ, dat. plur. of ελαστ, αρος, τα, "a garment," &c. In the plural, ελαστα, "raiment," "spotless."—From ελαστος.

Χρυσός, adverb, "a dance."—From χρυσός, "a dance," with the suffix δε denoting motion toward.
SOMEIIO GLOMIABH:

Book III. Lines 396-405.


Line 397. οὐσίαν ἐπὶ ὁποτέσ�ον, a. r. 2. Consult book ii., line 342. "μισθός, nom. plur. neut. of μισθόν, dative, gen.; "base- ly, " "exciting love or desire."—From ἵππος, "desire." Ημαρμονία, nom. plur. neut. pres. part. act. of ἐμφανίζομαι, "to mark," "to sparkle brightly," fut. ἐμφανιζόμαι. Homer uses only the present participle.—From ἐμφάσις, "to sparkle," by a sort of reduplication, either strengthening the signification, or expressing a quick repetition and continuance of the action.—From ἐμφανίζομαι, again, come μόρφωμαι, μόρφωθος, μορφωυγη, ὡς., and to this same family belongs the Latin maieutic, the idea involved in all these words being that of a sparkling brightness of surface.


Ἀλαλία, Epic and Ionia for Ἀλαλία, 2 sing. pres. with of the middle deponent Ἀλαλίας, "to desire," only used in the present and imperfect.—From the obsolete ἄλας, "to wish," by a sort of reduplication, as in ἐμφανίζομαι, line 397.

Ἀπορρέοντος, pres. infin. act. of ἀπορρέοντος, "to desist," fut. ἀπορρέουσα.—Probably from ἀπό, ἀπεί, ἀπει, "to talk over," not from ἀπέας.

Line 399. Πρός, adverb, "further on," "further before." Assigned as a species of comparative to επί.

Πολίτης, Epic and Ionia for πολίτης, gen. plur. of πολίς, sup, Epic and Ionia ἀτις, ὁ, "a city." Εὔπολιστος, Epic and Ionia for εὔπολιστος, gen. plur. fem. of εὔπολιστός, η, "well-inhabited," A participle in form, though no such verb as εὐπόλα or εὐπόλια occurs.—From εὖ and πόλα, "to inhabit." Καθ’ adverb, Epic and Ionia for διαθ’, "there," "at that place."

Line 400. Καθ’ adverb, Epic and Ionia for διαθ’, "there," "at that place."


Line 402. Τεθνέω, contracted for τοῦ ἐνεκτος, "on this account," "for this reason," "therefore." δολοφονεῖν, nom. sing. fem. of δολοφονεῖν, ovum, ovum, "meditating wise," "planning craft." Participle in form, though no such verb as δολοφονεῖν exists.—From δολόφονος, "wily-minded," and this from δόλος and φοβεῖν.


"λοῦν, nom. sing. fem. of λῶν, λῶν, λῶν pres. part. of λύομαι, "to go."
NUMERIO GLOSSARY.


Ἀναισχύνη, 3 sing. pres. imper. of ἀναισχύνεμαι, "to withdraw from;" fut. ἀναισχύνομαι.—From ἄνα, and ἁίσχα, "to yield," "to retire."

Καλέσθενος, gen. sing. of καλέσθενος, ov, it, with the poetic heterogeneous plural τα καλέσθενα, "a path," "a way."—According to Buttmann, from ἐλεύθη.

Πότεσων, Epic for ποιεῖ, dat. plur. of ποίησ, ποιήδε, it, "the.

Line 407. foot."—The Sanscrit root, as before remarked, is ped, "to go;" hence Sanscrit peda, Latin ped, pedes, English ped, foot. German fuss, &c.—Akin, also, to βίδων, which is equivalent to the Sanscrit pedsa, and probably to ποδία.

"Υποστρέψομαι, 3 sing. Ἑλλην 1 aor. opt. act. of ἤποστρέφομαι, "to turn back;" fut. ἤποστρέφομαι : 1 aor. ἤποστρέφθη. —From ὑπό and στρέφω.—From ὑπὸ and στρέφομαι.

"Οἰσίω, 3 sing. pres. imper. act. of ὀἰσίω, "to wail," "to mourn," "to lament," and hence "so to miserable." With the Attics it is a triphthongal, ὀἰσίω.—From of, exclamation of grief, pain, &c., "oh!" "ah!" &c.


"Ἀλεξον. Consult book i., line 546.

"Ἀλεξε, Epic and Ionic for ἀλεξει, "thither."—From ἄνει.

Line 410. θαλε."

"Νεκροσβοτ, Epic for νεκροσβοτ, nom. sing. neut. of νεκροσβοτ, on, "causing indignation or wrath." (Consult note.)—From νεκροσβοτ, "to be wrath, &c., and this from νέκρωσις, "anger" at any thing unjust or unfitting.

Ποροσφώνοσα, nom. sing. fem. Epic and Ionic for ποροσφώνον, fut. part. act. of ποροσφώνω, "to prepare;" fut. ποροσφώνω. (Consult note.) The form ποροσφών is often confounded with the synonymous ποροφώνω, but the latter is unknown to the most ancient Epic, as also probably to Attic poetry. Even ποροφώνω is a poetic word, though used by Xenophon (Cyrt., i., 6, 17; iv., 2, 47).

Μεγασκαραμ, 3 plur. fut. indic. of the middle deponent μεγασκαραμ (Ionic μεγασκαραμ), "to blame," "to find fault with;" fut. μεγασκαραμαι.—From μέγας, "blame," "ridicule."


"Eρεθι, 2 sing. pres. imper. of ἐρεθιμαί, "to provoke," "to stir to anger." The derivative ἐρεθήμα is more usually employed.—Akin to ἐρεθι.
Homeric. Glosaei


Ἐρωτοψία, nom. sing. fem. 1 aor. part. of the middle deponent ἐρωτάω, "to be enraged at," "to be enraged at χάρις;" fut. χάριςα: 1 aor. ἔρωτασμενον.

Μεθέω, Epic and Ionic for μεθέω, and this for μεθά, 1 sing. 2 aor. subj. act. of μεθάω, "to sing away," "to abandon;" fut. μεθέσθαι: 2 aor. μεθέστων. The demonstrative adverb, answering here τὸ, τὸν, "so much," "as much."

Ἀγαθία, 1 sing. 1 aor. subj. act. of ἀγαθίαω, "to hate;" fut. ἀγαθίασα: 1 aor. ἀγαθίαστά: From ἀγαθόν and ἄγαθον. —From ἀγαθόν and ἄγαθον. —Εὐρίτη, adj. "exactly," strictly, the accus. plur. neut. of ἐυρίτης. Consult book II., line 223.

Μέμμη, Epic and Ionic for μέμη, dat. sing. of μέμης, γά, εκ.

Lang. 418. Мεθέω, Epic and Ionic for μεθέω, dat. sing. of μεθέω, γά, εκ.


Οἶκος, accus. sing. of οἶκος, ὁ, ὁ, "house," "home," "domicile." —Usually derived, like ὀἶκος, ὁ, ὁ, from the same root as ὀς, fut. of ὀψα, like the Latin foris from fero; but better, perhaps, from of, akin to ὀλός.

Οἶκος, Epic and Ionic for δῶρον, 2 sing. 2 aor. subj. mid. of ὀλλάζω. Line 418. Ἐρασίμος. Consult book III., line 199.

Ἐκείνη, nom. sing. fem. 2 aor. part. mid. of ἔκχω. Line 419. "to cover," "to envelop."

Ἐρασίμος. Consult line 388.

Ἄργος, dat. sing. of ἄργος, ἄρχος, ὁ, ὁ, "white." —Akin to ἄργος.

Ἄλαζην, Epic and Ionic for ἀλαζήν, 3 sing. 3 aor. indic. act. Line 420. Λακαύων, "to escape observation;" fut. λακάω: 3 aor. ἱλασάτων The first aorist ἱλασάω is only found in the Homeric ἱλασάω, and in later Epic. (Lobeck, ad Phryn., 719.) —Lengthened from root ἱλα-, with which compare the Latin lat-co.

Line 423. Ἀράσιμος. Consult line 143.

Τράπεζον, Epic and Ionic for τράπεζον, 3 plur. 2 aor. indic. middle of τρέπειν, "to turn;" in the middle, "to turn one’s self," "to turn one’s attention;" fut. τρέφω: 1 aor. ἑρετος: 2 aor. ἑρετῶν: 3 aor. mid. ἑρετάρων.
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"Ὑψὸρος, accus. sing. masc. of ὑψορός, on, "high-roofed," "with high ceiling." — From ὑψό-, "on high," and ὁρᾶσθαι, "a roof," "a ceiling."


Δίφορος, accus. sing. of δίφορος, on, δ, and later Ἰ, "a seat."

Line 434. "stood," &c. The primitive meaning of the term is "the chariot-board." Consult line 310.

Φιλομενής, ἤ, "smile-loving," an epithet of Venus.—From φιλεῖν and μενῶ, "to smile." (Consult note.)

Line 435. Ἀστίς, accus. plur. neut. of ἀστίος, taken adverbially, "opposite," "over against."

Κάθις, Epic and Ionic for καθίς (Kühner, § 106, 3), 2 sing. imperf. indic. act. of καθίσειν, taken here in an intransitive sense, "to sit down."


Κλίνωσα, nom. sing. fem. 1 aor. part. act. of κλίνω, "to bend," "to turn," &c.; fut. κλίνειν: 1 aor. κλίνειν.

Πόσων Consult line 163.


"Θελεῖς, 2 sing. 2 aor. indic. act. of φθεῖνυ, "to one."

Line 439. "Θελεῖς, 2 sing. 2 aor. indic. act. of φθεῖνυ, "to one."

Aπόθε, adv. verb, "there." Equivalent to εἰσходить.

Line 429. Δαμεῖς, nom. sing. masc. 2 aor. part. pass. of δεμάειν, "to enfold."

Consult book i., line 61.

Πολίχως, Epic and Ionic for πολύχως, 2 sing. imperf. indic. of the middle deponent πολύζω, "to boast;" fut. πολύζω: 1 aor. πολύζομαι.—The common notion is probably that of loud speaking, for the word is clearly akin to πάχος, παχύματα.

Line 432. Προκάλεσας, Epic for προκαλέσα, 2 sing. 1 aor. imper. middle of προκαλέω, "to call forth," "to challenge to the combat," fut. προκάλεσαι: 1 aor. προκάλεσα: Attic προβάλεσα—From πρό and καλέω.


"Ἀντίδων (consult line 20), to be taken here adverbially, "against," not as an adjective agreeing with πόλεμον.

Ἀρρεδίκε, adv. " rashly," " foolishly."—From ἀρρένα.-

Line 436. "thoughtless," "inconsiderate," "without reflection," and this from ἄ, priv., and φανεῖν, "to reflect," "to deliberate."
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Ἀχρίστος, Epic lengthened form for ἄχρις, 2 sing. 3 sor. indic. pass. of ἄχρις, "to touch," "to hold," etc.


Τραπάζων, Epic and Ionian (with abbreviated mood-voice) for τραπάζω (which, again, is, by metathesis, for τραπαζών), 1 plur. 2 sor. subj. pass., in a middle sense, of τρέψω, "to delight," fut. τρέψω: 1 sor. ἑτέρως: 2 sor. ἑτρέψω, by metathesis ἑτραπέσω, 2 sor. pass. ἑτράπαζος, by metathesis ἑτράπαζος. A similar metathesis takes place in ἑτραφῶς, ἑτραφῶς, from τράφω. (Consult the remarks of Bultmann, Frayg. Verbs, etc. fleshake, p. 236, who successfully combat the formation of τραφεῖν, ὑπέρ, etc., from τρέψω.)

Ἐνθύμητος, nom. dual 1 sor. part. pass., in a middle sense, of τοῦ ῥίπτον, "to lay on a couch," "to lie to repose," in the middle, "to retire to the couch," "to lie on the couch," etc.; fut. ἑνθύμεω. —From ἑνθύμησις, "a couch."

Line 442. Ἐρῶς, ὁμ. ὄν, "love."—Akin to ἥρων.

Ἀμφικάλλησθαι, 3 sing. 1 sor. indic. act. of ἀμφικαλλέσθαι, "to envelop," "to cover," fut. ἀμφικάλλησθαι: 1 sor. ἀμφικαλλήσθαι. —From ἀμφικαλλήσθαι, "round about," and καλέσθαι, "to cover."

Line 444. Ἐπέλειων, 1 sing. imperf. indic. act. of ἐπελέειν, "to sell," fut. ἐπέλειωμαι, or, usually, ἐπελειοῦμαι: 1 sor. ἐπέλειωμα.

Ἀρατοῦσθαι, Epic and Doric for ἄρατος, nom. sing. masc. 1 sor. part. act. of ἄρατος, "to carry off." Compare remarks on ἐκφεραῖος line 380.

Line 445. Κρανίος, dat. sing. of Κρανίς, ἤτο, "Cresali, an island on which Paris and Helen first landed after their flight from Sparta. According to some authorities, it is the island Helena, near the southern extremity of Attica. Others, however, make it to have been a small island in the Sinus Laconicus, now Μαραθοσία, and in this latter opinion Müller coincides. (Orchom., p. 316.)

'Ερώς, 1 sing. pres. indic. of the deponent ἐρώω, "love," etc.; fut. ἐρωτάθημα: 1 sor. ἐρωτάθημα. The usual prose form is ἐρως.

Line 447. Ἀρχίς, Epic and Ionian for ἄρχει, 3 sing. imperf. indic. act. of ἄρχει, "to begin," fut. ἄρχει: imperf. ἄρχων.

Διάοιχος, adverb, "to the couch." —From λέγει, "a couch."

Χίώ, nom. sing. masc. pres. part. of εἶ, "to go." The present is not used in the indicative, but the verb is frequently employed by
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Homer and others in the optative θέλει, part. θέλω, θέλουσ: imperfect θέλει, without augment θέλω. Κίοι seems to belong to θέλω, the root of θέλει, and from it come κίον, κιόνο, and the Latin cito, ciso.

"Aστίς, voc. ἄστ. ἁ, "a house," "a wife," feminines of ἀστίτης — From ἄστις, copulative, and κοίτη, "a couch."

Τραφυός, Epic and Ionic for τραφυός, dat. plur. neut. of

Line 449: τραφυός, ἂ, ὁν "perforated." (Consult note.) — From τραφω, "to perforate."

Κατάκεφθωσα, Epic for κατακεφθοσαν, 3 plur. 1 aor. inic. pass., in a middle sense, of κατακεφθω, "to lay down on a couch," &c. : In the middle, "to lie down." Consult remarks on εἰσοφθεῖν, line 441.

'Εφάσα, 3 sing. imperf. indic. act. of φονέω, "to move up and down," "to wander," &c. : fut. φονήσω.

Θυρό, dat. sing. of θύρον, θυρός, ὁ, "a wild beast," "a beast of prey."

—Compare the German thier, English deer, and, with the Εοινος form, θῦρ, likewise the German eber, English deer, deer.

'Εραδθεῖσας, 3 sing. Εοιν 1 aor. opt. act. of ἐραδθεῖσα, "to esp'y," fut. ἐραδθεῖσα, &c. — From ἐρ (εἰς) and ἔρθει, "to see," "to observe," &c., and this last from the same root as θερός.

Κλείτων, gen. plur. mas. of κλείτως, ὁ, ὁν, "distinguish-ed," "illustrious." — From κλέεις, "to celebrate," "to render famous."

'Εκκοσιπάν. Consult book ii., line 130.

Δέης, 1 aor. inf. act. of δέησαμος, "to point out," "to show," fut. δεῖεσι: 1 aor. δεῖεσι.—Buttmann traces both this verb and ἔχομαι to a common root δεκ-, with the common notion of stretching out the right hand (δεκ'), either to point, in δεῖεσι, or to welcome, as in ἐχομαι. The usual signification of δεῖεσι, "to show," is that of the Sanscrit dic-, with which compare the Latin dic-ere, doc-ere, in-dic-are, whence, perhaps, dig-itus, δί-αης.

'Εκκοσιπάν, 3 plur. imperf. indic. act. of κοσίπος, "to conceal," a poetic form for κοίτα.

'Αντέχθες, 3 sing. 2 aor. indic. of ἀντέχθομαι, "to be hate-

ful,? fut. ἀντέχθομαι: 2 aor. ἀντέχθησαν. Some make ἀντέχθες here the imperfect of ἀντέχθομαι, but the sorist is far preferable, and may very well be rendered as a superlative, "had made himself hateful." (Consult Buttmann, Irreg. Verbs, ed. Fishlake, p. 110.)

Line 453: Δάρδανοι, ων, ol, "the Dardani." According to the Hol-

meric topography, the Dardani, who were subject to As-

shies, and were commanded by his son Αξέας, occupied a smal
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district which lay between the territory of Abydos and the Ilissian promontory; beyond which point the Trojan land, properly so called, and the hereditary dominions of Priam commenced.

Line 459. Eōnēre, 3 plur. 2 aor. imper. act. of ἔδοξαμαι, "to give up," fut. ἔδοξα: 2 aor. ἔδοξα.—From ἔδωκα and ἔδωκα.

"Adeptiormen, Epic, Doric, and Ἀθλικ for ἀντιστριχος, pres. inf. act. of ἀντιστριχος. Consult line 286.

Line 460. Ἡρε καὶ, ε. τ. λ. Consult line 287.

"Hineos, i. e., ἱππος, 3 plur. imperf. indic. act. of αἰλέος, "to append," "to give plaudita," "to praise." fut. αἰλέον, Epic

eιλέος: 3 or. ἱππος.

BOOK IV.

Line 1. Ἑγορόγινο, 3 plur. imperf. indic. of the middle deponent ἑγορόγησαμαι, "to hold converses together" or "with each other;" and Epic lengthened form for ἑγορόγινο. Compare Glossary on book ii., 337.

Line 2. Δαπήδαφ, dat. sing. of δαπηδὼν, on, τό, "land," "soil;" but usually "the floor of an apartment" or "hall," "a pavement," "generally of marble, or some other hard substance, and often splendidly wrought in the heroic age. The term is commonly supposed to be Doric for γιάκακων, γίακιον, like Δημιντί: but Duderlein and Pott take it to be for Γακιον and the quantity seems to be in favour of this.

"Εφερεσί, 3 sing. imperf. indic. act. of εἰλορχία, "to be an εἰλορχίος," "to pour out wine for drinking;" here, however, "to pour out nectar for wine." The form εφερεσί is Epic, with the syllabic augment prefixed to the temporal, for the common εφεσί (Kühner, § 100, 8.)—From εἰλορχίω, and εἰλορχίω, "to pour."

Διάδηκαρο, 3 plur. pluperf. (in sense of imperfect) middle of διήκνυμι, and Epic and Ionic for διάδηκνυμι νῦν. The original idea appears to be that of stretching out and offering the cup, or, as it were, pouring with it another. Many deduce διάδηκαρο from δέκαμα, with the meaning of "to receive," "to welcome," but this is condemned by Buttman and others. (Buttmann, Irreg. Vers, p. 56, ed. Fischlake.)


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Book 4. Line 3-20

Παραβλῆσαι, adverb, "with sidelong look." Strict meaning, "thrown beside," from παραβλῆσαι, "to throw beside."

Δισα, nom. plur. fem., "two." Compare Glossary on book iii, 236.

"Αργείνες, nom. plur. of ἀργεῖ, ὀνος, ὀς, ὅς, "a helper."—From ἀργεί, "to help."

'Αλαλκομένης, ἴος, "Alalcomenās;" an epithet of Minerva.—From 'Αλαλκομεναῖς, a town of Boeotia. Consult note.

Παραμέθικα, 3 sing. perf. indic. active of the assumed form παραμέθικω, "I go," "I come;" fut. mid. παραμεθικο-μαι. The form παραμέθικω, instead of being an original present, was constructed upon ἤπολος, μήλος, the latter, by transposition, becoming μήλον. As, however, the concurrence of μ & λ was offensive to euphony, the μ was changed to β, and μήλον thus became βήλον, which in its turn, by a very common process of extension, was strengthened into βήλως. So the perfect was originally μίμουκα, from which, by the insertion of β between the two liquids, arose μίμουκα. (Kühner, § 179.—Buttmann, § 114.)

Ἐξεσώκαν, 3 sing. 1 sor. indic. act. of ἐκσώκω, an Epic form of ἐκσώκω, "to save," "to bring off safe," fut. ἐκσώ-κω: 1 sor. ἔκσώκαω.

Σενεκαθα, fut. inf. mid. of δεκαθά. Epic and Ionic for σενεκαθαὶ.

Φήλος, acc. sing. of φῆλος, ἱκός, ἵκος, "the din of battle," "the battle-cry;" acc. φήλωδια and φήλον, the latter of which is the common form in Homer, the former being only used by him on one occasion, namely, in Od., xi., 314. According to the grammarians, it is derived from φῆλος, "a people, nation, tribe," and ἰκ in the sense of ἰκός, "a loud cry" γι' ἰκός.


Ὀρομεὺς, Epic form, with shortened mood-vowel, for ὁ-σωμεῖς, 1 plur. 1 sor. subj. act. of ὀρομεῖμι, "to excite," "to arouse;" fut. ὀρομεῖ: 1 sor. ὀρομεῖ. Compare Glossary on book iii. 250, s. v. ὀρομεῖ.

Ἐπέλεμον, 3 plur. 1 sor. indic. act. of ἐπέλημον: fut. ἐπέλεμν. From ἐπι and μελός, "to make the sound μελ, μῆλ," &c. (Consult note; and compare the Latin mutire, nauseare, nauseare, and the English "to mutter.")

Ἡθῶν, 3 dual, imperf. indic. of ἱθόω, "I sit;" Imperf. ἤθω, ἵθω, ἤθω, &c. Observe that ἤθω is, in fact, a regular perfect, and ἤθω...
a regular pluperfect from ἔσω, "I seat," and signify -respectively, when strictly considered, "I have been seated, or placed, and remain so," i.e., "I sit," and "I had been seated, or placed, and remained so," i.e., "I was sitting."

Μεθεύθυ, 3 dual, imperf. indic. of middle deponent μεθοῦσα, "to devise," "to plan," &c.; fut. μεθοῦσας. Augment wanting. The future occurs in II., ix., 650; elsewhere Homer employs only the present and imperfect. The form μεθοῦσας is originally only an Ionic one for μεθοῦσας.


LINE 23. ξυνήγομεν, present participle, nom. sing. fem. of the deponent συνήγομαι, "to be incensed" or "wrath with one." An active συνήγομαι occurs only in the grammarians. Usually derived from κόψω, and so, strictly, like κυνύγομαι, "to snarl."

"Ηπειρ (ἡπειρ), 3 sing. imperf. indic. act. of ἠπειροῦ, "to take," "to take possession of," &c.; fut. ἠπειροῦμαι: perf. ἠπειροῦμαι: 2 aor. ἠπειροῦ, &c.

"Εχανη, 3 sing. 2 aor. act. of ἐξαινῶ, "to hold," "to take" in," "to contain," &c.; fut. χεῖρομαι: 2 perf. with present signification ἔχαιρον: 2 aor. ἔχανον. This verb is lengthened from the root ΧΑΔ-, and is akin to χαίνω and χύω, "to gaze."

"Αλιθός, accus. sing. masc. of ἀλιθός, a, on, "fruitless."

According to some, it is the same word with ἀλιθοῦς, "of" or "belonging to the sea," and so, strictly, "like the sea," "faithless," "useless," &c.; but this is too artificial for so early a word: according to others, akin to ἁλῇ, "wandering;" ἠλῆ, "astray;" ἠλθῇ, "idle," "trifling," "vain," &c.

"Ατέλεστον, accus. sing. masc. of ἀτέλεστος, on, "without end," "incomplete," "without effect."—From ἀ, prep., and τέλος, "to bring about," "to complete."

"Ιδρός, accus. sing. of ἰδρῶς, ὀτός, ὅ, "sweet." Consult note.

Καμήδης, for καμεύδην, augment wanting, 3 dual, 2 aor. indic. act. of καμίνω, "to labour." Compare Glossary on book ii., 101.


"Ἀπηχαθεῖς, accus. sing. neut., of ἀπηχαθῆς, "unceasing," taken as an adverb; "unceasingly."—From ἀ, cuphonic, and ἀπῆχω, "to see in rapid motion," "to urge on," &c.

ὅλος, "lying down, undisturbed," and also, "well-inhabited," "populous."—from εὖ and αὔξω, "to increase," "to build," "to found," "to people," &c.

Πέλας, accus. plur. of πέλας, ἤ, ἢ, "a gate." Pott traces an analogy between this word and the Sanscrit पैर, "the tail." Line 35. ὧδε, accus. sing. masc. of ὧδε, ἣν, "now.

Βεβοδῶς, 2 sing. pres. opt. act. of the verb βεβοδῶ, a poetic form for βεβοδῶ, "to eat," "to devour." In this verb the stem, or root ΒΕΒΟΔ, is formed in -θω, like καύω, κήφω, ἀλάω, ἄλφω, and the reduplication is prefixed to increase the force of the word, as in τρίτρων, from τρῶν; τερτίων and τετρακόσιαν, from τρία. It is altogether erroneous to make βεβοδῶ, as some do, a perfect optative.

Buttmann, Irreg. Verbs, p. 41, ed. Fusslak.)

Line 36. ὑπάκοια, 2 sing. 1 sor. opt. of the middle deponent ἱπάκοια, "to cure," "to appease," fut. ὑπάκοα. The active voice is only used in later writers.


Νείκος, nom. sing. of νείκος, οὐ, τό, "an alteration," "a quarrel.

Ἐρεῦς, nom. sing. of ἐρεῦς, οὖς, τό, "a source of contention," "that which is striven for." —From ἐροῦ, "to strive," "to contend." Line 38.


Ἐγγεγευσαν, 3 plur. poetic, and especially Epic perfect of ἐγιγνόμαι, "to be born in," "to be in." Observe that ἐγγίμα is formed from ἐγι, an obsolete present, for which ἐγιγνόμαι is employed.

Line 41. Διατρίβειν, pres. inf. act. of διατρίβω, "to retard." fut. φώ. —From διά and τρίβω, "to rub." Observe that διατρίβω properly means, "to rub between" or "against, rub upon, consume," &c.

Ἐδοκεῖ, 1 sor. inf. act. of ἐδοκέω, "to permit," "to let," "to leave alone." fut. σι: perf. ἔδεκα: 1 sor. ἔδεκα.


Πόλεις, Epic and Ionic for πόλεις, nom. plur. of πόλις, "a city." gen. εως and ες, ὧς: Epic and Ionic gen. πόλεως; dat. πόληι, &c. Another Ionic genitive is πόλεις, which is likewise found in Doric.

Line 43. Ἐδώ, Epic and Ionic gen. plur. fem. of ὧς, ᾦ, τό, for τῶν.

It is also called a Doric and Ἑλληνικ form, but the more ἔδωκεν Doric form is τῶν.
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Teucria, Epic and Ionic iterative imperfect ind. pass. 8 sing. iti-teucria, from teuc, "to esteem," "to honour," fut. teuc. Not to be confounded with teua, which merely means "to pay a price."

'Εμπορίον, Epic and Ionic for ἐμπορίον, gen. sing. of ἐμπορίον. Line 47. "Good at the athen-handled spear."—From ἐτ and μελαι, "the ash-tree." Consult note.

Δολοί, gen. sing. of λοθ, ὅτι, ἵ, "a pouring;" in a religious sense, "a libation."—From λείμα, "to pour out," "to make a libation."


Ἀγών, ἵνα τέ, "Argos," the later capital of Argolis, in the Peloponnesus, the earlier one having been Mycenae. It was situated on the River Inachus, and of Pelasgic origin.

Σπάρτα, ὅτι, ἵ, "Sparta," the capital of Laconia, on the River Eurotas.

Μυκένη, ὅτι, ἵ, "Mycene," the earlier capital of Argolis, and the residence of the Pelopides. It lay in a northeastern direction from Argos. Mycenae was destroyed by the people of Argos. Homer uses both Μυκένη and Μυκώνα, but mostly the latter, which prevails also in Attic. Hence the more usual Latin form of the name in Mycenae, whereas Mykon would properly be Mykonae.

Διαπέσω, 1 sor. inf. act. of διαπέσω, "to destroy."—From δια and πέσω, "to destroy."

Διαπέσω, 2 sor. inf. act. of διαπέσω, "to be hateful;" fut. διαπέσω: 2 sor. διαπέσω, "to destroy."

Διαπέσω, 2 sor. inf. act. of διαπέσω, strictly, "to look on a thing as great, or too great;" we once the notions of ill-will or envy, which soon became attached to it: hence, "to grudge" a thing to another, as too great for him: fut. διαπέσω: 1 sor. διαπέσω.—From δια and πέσω, "great."

Διαπέσω, 2 sor. inf. act. of διαπέσω, διαπέσω, Epic and Ionic for δεῖς, ἦ, "to permit," "to allow."

Διαπέσω, 2 sor. inf. act. of δεῖς, ἦ, "to effect," "to accomplish," "to gain." fut. δεῖς: perf. δεῖς.

Ἀφύλω, 1 sor. pres. ind. act. of ἀφύλω, "to permit," "to allow."

Ἀφύλω, 2 sor. pres. ind. act. of ἀφύλω, "to effect," "to accomplish," "to gain." fut. ἀφύλω: perf. ἀφύλω.

said to very great respect.” (Consult note.) Comparative degree of προσθές, comparative προσθέτερος.

Τέκερο, 3 sing. 2 aor. ind. mid. wanting augment, and Epico and Ionic for ἱσέρο, from τίσω. Compare Glossary on book i., 36.

Αγκυλομήτρης. Consult Glossary on book i., 205.

Παράκοιτης, ἵς, ἁ, accus. in feminine form of παρακοίτης.

"a wife."—From παρά and κοίτη, "a couch."

Τυποθολους, Epico for τυποθολους, the mood vowel being shortened: 1 plur. 1 aor. subj. act. of τυποθω, Epico and Ionic for τυπεω, "to retire," "to withdraw," and hence, figuratively, "to yield," "to give up!" fut. ευ: from ἐνω and ελευ, "to yield."

Εφώσται, 3 plur. fut. ind. of the middle deponent ἐφώσται, "to follow." fut. ἐφώσται: 2 aor. ἐφώστησα.

'Ευκτῆλαι, 1 aor. inf. act. of ἐκτῆλα, "to command."

ἔτεξελλο: 1 aor. ἐκτῆλα: perf. ἐκτείλα. — From ἐνι and τῆλα, with regard to which last, consult Glossary on book i., 25.

Τυποθολούσα, accna. plur. masc. of τυποθολούς, ἀντος;

"exceeding in fame," "far-famed."—From τυπέρ and κόσμος, "fame," "renown." Some take τυποθολούς to be contracted from τυπερεδής, τυπερής, Doric τυποθεός, ἀντος, but then the accent should be ἐπερεδίναια, ἐπερεδίναια, for which there is no authority.

Ἀρχω, 3 plur. 1 aor. subj. act. of ἀρχει, "to begin," &c.: fut. εω: 1 aor. ἐρχα.

Διλήνωσαι, 1 aor. inf. of the middle deponent διλήνωμαι, "to injure," &c.: fut. διλήνωμα: 1 aor. διλήνωσαμαι.

Ναυταις, Epic and Ionic for ναύταις, dat. plur. of ναύτης, on, ὁ, "a seaman."—From ναυ, "a ship."

Σονεδήρες, nom. plur. of σονεδήρ, ἡρας, ὁ, "a seaport." The old Σολικ form appears to have been σαλβηρ, with the usual substitution of κ for π; and with this we may compare the Latin scintilla.

Ἰενταις, 3 plur. pres. ind. pass. of ἱμι, "to send:" fut. ἰσσω: perf. ἱσσω.


'Ηβεν, 3 sing. 1 aor. ind. act. of ἱβει, "to rush!" fut. ἱβει: 1 aor. ἱβεω. The Attic form is ἱβει, or ἱβει: fut. ἱβει: 1 aor. ἱβεω.

Ἐνθορ, 3 sing. 2 aor. ind. act. of ἐνθω, "to leap:" fut. ἐνθοτεύχαι: 2 aor. ἐνθοτεύχω. —Lengthened from a root ἘΘΡ.
HOMEIOTIC GLOSSARY.


Homer. Epic and Ionic for τρασκ, τον, τυ, "a dyspeptic."—

Either from τρασκυρ, τρασκερ, "one who eats for each his share," or akin to the Latin dare, datu. (Compare Pott, Etymol. Forsch., i., 185.)


Line 98. Διήμερος. nom. sing. fem. of διήμερος, and, prep. part. of the deponent verb διήμερε, "to seek for," ἐκ.


Εὔπροφορος, Epic and Ionic for ἐπιφορως, 3 aor. int. act. of ἐπιφορομαι.

Ἰον, accus. sing. of Ἰος, τοι, του, "an arrow." In plural, τοι μι. Probably from ἴως, i-to.

Line 95. "Ἀρχει, 3 sing. 3 aor. opt. mid. of ἀρχει, "to lift up," in the middle, "to lift up for one's self," "to gain," "to win," ἡμ. ἱοθ.: perf. ἡκομε. 1 aor. ἰκας: 1 aor. mid. ἱομαι: 2 aor. mid ἱομαι. Homer uses the norista ἱομαι and ἱομαι indiscriminately in the indicative: in the other moods he employs the latter only. The Attic poets have ἱομαι alone as an indicative, giving a preference to the other moods of the same form with α, but resorting occasionally to those of ἱομαι when α is required for the metre. Prose writers acknowledge ἱομαι only, with its forms.

Πάντως, accus. plur. neut. of πάντως, taken as an adverb, "first of all."—From πᾶς and πᾶς.


Line 99. Διήμερος, accus. sing. 1 aor. part. pass. of διήμερος, "to suffer," "to overpower," "to trouble one's self," fut. συ: perf. διήμερος: 1 aor. διήμερε: 1 aor. pass. διήμερη. Compare the Sanscrit δाम, "to be tame," the Latin dom-are, the English tame, the German zahm. Hence, perhaps, also damare, damam, and σαμα.

Ἀλασυνης, gen. sing. fem. of ἀλασυνης, ὑμ. ἄνω, "mournful," "sad."—From ἀλασύω, "to trouble one's self," "to have a care."—From ἀλασυνης, 1 aor. imper. act. of διήμερος, "to discharge an arrow on one."—From διήμερος, "an arrow."  

Καταλιμνα, Epic and Ionic for καταλιμνα, gen. sing. masc. of καταλιμνα, τοι, "renewed," "glorious."—From καταλιμφ, "renew," "glory."  

Αὐσυγγελε, Epic and Ionic for Αὐσυγγελε, dat. sing. masc.

HOMERIC GLOSSARY.

BOOK 4. LINE 101-110

Ἄλτροτόξ, dat. sing. masc. of ἀλτρότοξος, ov, "a bow for the bow"; "renowned archer."—From ἀλτός, "famous" and τόξον, "a bow".

LINE 102. Πρωτόγνως, gen. plur. masc. of πρωτόγνως, is, "first-born."—From πρῶτος and γένος, "offspring."—Observe the difference of meaning occasioned by change of accentuation between πρωτογνώς, "first-born," and πρωτόγνως, "bringing forth first."

LINE 104. Ἄφος, dat. sing. of ἄφος, oinos, "foolish," "senseless."—From ἄψω, "to hide," and φέρω, "mind."

LINE 105. Ἑσύλω, 3 sing. imperf. ind. act. of σύλω, "to strip off," "to take," &c.: fut. ἐσώ. Ἑσύλος, accus. sing. neut. of Ἑσύλος, ov, Epic and Ionic for ἑσύλος, ov, "well-polished."—From ἑψώ and ἐψώ, "to polish."

Ἱπαλός, gen. sing. masc. of ἱπάλος, ov, an epithet of the wild goat, or chamois, and explained as equivalent to ἱπάρκως, ἱπαρκικός, "bouncing," "springing," "darting," and usually derived from ἱπάω, as if ἱπαλώς.

Προδοκέας, Epic and Ionic for προδοκας, dat. plur. of προδοκας, ἤς, ἦν, "a place where one lies in wait."—From ἐπὶ and δοκίμω, "to lie in wait for."

LINE 108. Ἐσέπες, Epic and Ionic for ἐσέπες, the augment being dropped; 3 sing. pluperf. ind. act. of βάλλω, "to strike," "to wound:" fut. βάλλω: perf. βάλλειν: pluperf. βάλλεικας. "Esente, Epic and Ionic for ἔσεπες, 3 sing. 3 aor. ind. act. or ἐσέπτω: "to fall on or in:" fut. ἐπιστύω: perf. ἐπιστυτώμας: 3 aor ἐσέπτωμα.—From ἐν and πέπτω.

Κῆρα, nom. plur. of κῆρος, gen. κήρατος, τό, "a horn."—

LINE 109. Observe that κῆρα is contracted from κῆρας, and that this is contracted previously from κῆρατα. As regards the root of the word, compare the Latin cornus, English horn, Hebrew keren, &c.

Ἐκειδίδακτος, nom. plur. neut. of ἐκειδίδακτος, ov, "sixteen palms long."—From ἐκείδεικα "sixteen," and ἄφως, "a palm," "a hand's breadth." Consult note.

Ἐφέκτει, Epic and Ionic for ἐφέκτει, the augment being dropped, 3 sing. pluperf. ind. act. of φῶς, "to produce:" fut. φῶς: perf. φώτωμα. In the passive, φῶμαι, "I am produced, begotten, spring up, grow," a meaning shared by the perfect, pluperfect, and second aorist active. Consult, as regards the root of this verb, the Glossary on book 1, 235.

LINE 110 "Ἀσκήσασ, 1 aor. part. act. of ἀσκέω, "to workraw %
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BOOK 4. LINES 110-117.

materiale*: "to work curiously," "to exercise skill upon," &c.

παρασκευας: perf. ἐκτεταμένος: 1 sor. ἱππαρχος.—According to Pott, from εκτεταμενον, or ἱππαρχον, with a prefixed.

Χρυσεσθενες, nom. sing. masc. of χρυσεσθενος, or, "horn-polishing."—From ὕπαρχε, "a horn," and ἱππαρχε, "to polish."

Ὑπαρχε, 3 sing. 3 sor. indic. act. (like ἡγεμων), with reduplication, from ὑπαρχεω (an Epic verb, strengthened upon an absolute radical form, ὑπαρχει), "to adapt," "to fit:" 1 sor. ἐξολος, ὑπαρχε: 2 sor. ὑπαρχεω: 2 perf. reduplicated and intransitive, with the force of a present, ὑπαρχε, "I fit:" with the tragedians, ἱππαρχε.

Ἀποφαγε, nom. sing. masc. 1 sor. part. act., Epic and Ionic for λεξειν, from λεκναι, "to smooth," "to polish:" fut. λεκνα: 1 sor. ἱλεκναι.—From λεκναι, "smooth."

Κορονα, accus. sing. of κορων, q. v. "any thing headed or curved," "the tip of a bow." Consult note.

Τενευσουμενος, Epic for τενευσουμενος, nom. sing. masc. 1 sor. part. med. of τεναιω, "to stretch," "to bend:" fut. εναιω: perf. pass. τενευσουμεναι: 1 sor. med. τενευσωμεναι. This verb τεναιω is merely itself an Epic form from τεινω.—Observe that τεναιω τοιχον is "to bend a bow;" but τενευσαι τοιχον, in the middle, "to send one's own bow."

Ποτι, Doric and Epic for προ. Consult Glossary on book ii., 245.

Ἀγαλλια, Epic and Ionic for ἀγαλλιων, nom. sing. masc. 1 sor. part. act. of ἀγαλλσαιω, "to measure:" fut. ἀγαλλασσαι: perf. ἀγαλλασσεις.

Σκυθεω, Epic for δακηθεω, 3 plur. 2 sor. indic. act., and a lengthened poetic form for δακεω. (Consult Glossary on book ii., 219, a. v. σχυθεω.)


Βλαβειας, Epic and Ionic for βελαμειας, perf. ind. pass. of βλαμειαν. "to strike," &c.

Σκλας, Epic and Ionic for κολα. Consult verse 106. Πυρα, accuss. sing. of πυρα, artos, το, "a cover," "a lid." Consult note.

"Ελευρο, Epic and Ionic for ελλευρο, 3 sing. 2 sor. indic. med. of ἄλπεω, "to take:" fut. ἢπει: perf. ἢπεια: 2 sor. ελλευριω: 2 sor. med. ελλευριων. "Ἀλευρια, accuss. sing. of ἄλπης, ἢπειας, το, το, "a vessel."—From Λευρια, 4, πριν, and βλαλλη.

Μελαινως, Epic and Ionic for μελαιναιως, gen. plur. fem. of μελαιω, μελαινω, "black," and hence, figuratively, "grisly." The genitive plural originally ended in ὄνω, which was contracted into ὄν (Doric, ὄν.) In Homer both these forms are used. The ὄ is
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1
115 resounded, by the insertion of a, into Ænu which is generally pronounced as one syllable. Consult note.

"Eöma, accus. sing. of ἢμα, τος, τα, "a prop.," "a support," and hence, figuratively, "a cause," &c. (Consult note.) Usually derived from the radical ἘΔΩ, "to support." Compare ἤτεμα, from ἤτεῳ.

118 νεφή, dat. sing. of νεφη, ἤ, ἦ, Ionic and Epic for νεφή, ἦ, ἦ, "a string," "a bow-string." Compare the Latin nautus.

Περόν, accus. sing. masc. of περός, ἦ, θύ, "pointed," "sharp," "keen." Hence, in general, "pointing," "prongent to the sense," "sharp to the taste," "bitter," &c. (Consult note.) Compare, as regards the root, the English pike, peak; Latin pugio, pugio; Greek παῖκι, &c.

122 'Ελες, Epic and Ionic for τίλες, θ sing imperf. ind. act. of τίλεω, "to draw;" fut. ξυ: 1 sore. ξίλεα; but only late, the derivative tenses being formed mostly from τίλεω, namely, fut. ξίλεω: 1 sore. ξίλευσα, &c.

Γλυφίδας, accus. plur. of γλυφίς, ἢς, ἦ, in good authors always in the plural, γλυφίδες, the notch of the arrow, which fits on the string.—From γλύφω, "to hollow."

113 νεφή, accus. plur. of νεφήν, ον, τα, "a string," "a bow-string." (Compare νεφή, verse 118.)

Βόες, accus. plur. neut. of βοίς, ας, ος, "of an ox" or "oxen," especially "of ox-hide" or "ox-leather."—From βοις, "an ox."

123 Μαζός, dat. sing. of μάζις, ος, ή, "the breast." Of frequent occurrence in Homer, who distinguishes it as a part of the whole breast (στήρων and στήθος). Homer has it only of men in the Iliad. The distinction of the grammarians between μαζίς as the man's breast, and μαζός the woman's, will at least apply only to late authors: the words originally differed only in dialect. Homer always uses the former; Findar and the tragedians always the latter.

Πελασας, Epic and Ionic for ἤτελασας, 3 sing. 1 sore. ind. act. of πελαθω, "to bring near to," "to cause to approach?" fut. πελάθω: 1 sore. ἤτελασα.—From πέλας, "near."

Κυκλοτέρες, accus. sing. neut. of κυκλοτερής, ἢς, "round-ed," "completely round."—From κύκλος, "a circle," and τέρες.

124 Άλγε, Epic and Ionic for ἦλγε, 3 sing. 1 sore. ind. act. of ἦλγω, "to sting;" 1 sore. ἦλγες. No other part but
the 1 aor. is found. Some refer ἄγω to the verb λίγο, "to grate," "to sound slightly;" but λίγο is only used in later authors, and the two verbs, moreover, seem to come from distinct roots. We may trace λίγο to the adverb λίγο, "loudly," "clearly," and the adjectival λίγος, "clear," "sirrill," &c.


Ἀλφ. Consult Glossary on book 1, 538.

Ὀξεῖος, nom. sing. masc. of ὀξεῖος, ἐπι, "sharp, keen:
Line 126. ed."—From ὀξή, "sharp," and βλέψω, "a dart," "an arrow," "a missile."

Ἐκτενέσθαι, 3 aor. inf. of the middle deponent ἐκτενέσθαι, which is only found in the 2 aor. ἐκτενέσθαι, and 3 aor. inf. ἐκτενέσθαι, "to fly over," "to swing one's way."

Ἀλκοῦντος, Epic reduplication for ἀλκοῦντο, and this last
Line 127. Epic and Ionic for ἀλκοῦντος, 2 plur. 2 aor. ind. med. of λάβειν, "to forget!" fut. λαθοῦ: 2 aor. ἐλαθοῦ: 2 aor. mid. ἐλαθ-αῖν. Lengthened from a root ΛΑΘ- with which the root lat- in the verb latero.

Ἄγελεῖ, nom. sing. fem. of ἄγελεῖος, a, ov, Epic and Ionic for ἄγελεῖος, a, ov, "plundering."—From ἄγει, "to lead away," and λεῖα, "plunderer." Some grammarians explain it as ἄγει λεῖαν, "leading the people," while others deduce it from ἄγει, "a herd," and make it mean guardian of herds. But both of these explanations are decidedly inferior.


Ἄμονος, Epic and Ionic for ἀμονος, 3 sing. 1 aor. ind. act. of ἀμo- νο, "to ward off." Compare Glossary on book 1, 67, a. e. ἀμονος.

Ἄπρος, Epic and Ionic for ἄπρος, 3 sing. pres. ind. act.
Line 129. of ἄπρος, for ἄπρος, "to keep off," "to restrain:" fut. ἄπρος: 1 aor. ἄπρος: fut. mid. ἄπρος: perf. pass. ἄπρος, &c. The early form was ἄπρος: fut. ἄπρος: 1 aor. ἄπρος: 2 aor. or imperf. with aorist force, ἄπρος: In reality, therefore, ἄπρος marks the transition state from ἄπρος to ἄπρος.

Χρύς, heteroclitic genitive of χρύς, χρυτῆς, ὁ, "the surface of any body," especially of the human body; hence the "skin" also; "the body itself," especially the "flesh," as opposed to the bone. (Consult note.) No nominative, ἄ χρυς, χρυτῆς, seems to occur.

Line 131. Ἀλφείον, 3 sing. fut. ind. mid. of λέγω, "to lay," "to
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' İşey to sleep:' in the middle, "to lay one's self down to sleep." Compare the German liegen; and in the middle and passive, where it has the meaning of "to lie," &c., compare the German liegen.

Line 132.

'Ιδιος, 3 sing. 1 nor. ind. act. of ἴδω, "to direct straight forward," "to guide;" fut. ἴδω: 1 nor. ἴδω.-From ἴδις, "straight." 

'Σωτηρός, gen. sing. of ζωτήρ, ἰδιός, ὁ, "a girdle," "a belt." Consult note.-From ζωτός, "to gird." 

'Ωχής, nom. plur. of ὄχις, ὁς, ὅς, ὅ, "any thing for hold ing or fastening," "a clasp," &c.-From ὤχος, "to hold," a collateral form of ἔχω.

'Σύνεχος, Epic and Ionic for συνέχον, 3 plur. imperf. ind. act. of συνέχει, "to hold together!" fut. συνέχει: perf. συνέχεσα: 3 nor. συνέχεν.

'Hinto, 3 sing. imperf. ind. of the middle and defective deponent ἰντομα, "to meet;" only used in the present and imperfect.-From ἰντεί." 

Line 134.


'Ἐλάχιος, 3 sing. pluperf. ind. pass. of ἐλάχιος, "to drive;" fut. ἐλάχιος: perf. ἐλάχια: perf. pass. ἐλάχια: pluper. pass. ἐλάχιομα, and without the superinduced augment, as in the present case, ἐλάχιομα.

Δαιδαλίος, Epic and Ionic for δαιδαλίος, gen. sing. masc. of δαιδαλός, ὁ, on, "curiously wrought," "of ingenious workmanship."

—From δαιδαλός, "curiously wrought," &c.

Line 137.

Μίτρας, gen. sing. of μίτρα, ἡ, ἦς, Epic and Ionic for μίτρα, ἡ, ἡ, "a brawn-plated belt." Consult note.

'Ἐρμης, accus. sing. of ἐρμής, ὁς, ṭος, "a protection," "a guard."

—From ἐρμῆς, "to protect," "to guard."

'Αἰσθενοῦς, gen. plur. of ἀίσθηνος, ὁνός, ὄς, "a jacinth," "a dart," smaller and lighter than the ἰγχος.-From ἰγχ, "a point," "an edge."

Line 138.

'Εὖρο, 3 sing. imperf. ind. mid. synocopated from ἐσκέω, and this Epic and Ionic for εἰπέρα, the augment being dropped, from ἐσκέω, "to draw," &c.; in the middle, ἐσκέω, "to guard," "to watch," "to protect." Sonce, less correctly, regard ἐσκέω as a pluperfect passive, with the penult lengthened. (Consult Buitmann, Grmg. Verbe, p. 105, ed. Fischlake.)

'Eὐρο, 3 sing. Epic 1 nor. mid. of εἰμι, "to go." Epic-fut. εἰσε- 

—From the radical ἐι, "to go;"
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Book 4. Line 139-143.

Line 139. Χρός, heteroclitic accus. sing. of χρόνιος, gen. χρόνιος, dat. χρόνιος, acc. χρόνος, &c., "the skin."

Line 140. ἔθνεσι, Epic and Ionic for ἔθνος, 3 sing. imperf. in 1. act of ἔθνος, "to flow:" fut. ἔθνεσι, and ἔθνεσιν: perf. ἔθνησα: 1 aor. ἔθνεν. Compare Glossary on book 1, 248, 249. ζεων. "Οὐτελίξ, gen. sing. of οὐτελίξ, ὑπ' ἓ, ἢ, "a wound," especially "an open wound." Among later writers it means also a wound that is healed over, a scar.—Probably from οὐτώς, "to wound," and therefore strictly a Doric form for οὐτελίξ.

Line 141. Εὐκεντρος, accus. sing. of ἐλεώς, ἀντις, ὁ, ί, "the elephant." First in Herodotus.—II. "the elephant's tusk." "ivoiy." Homer, Hesiod, and Pindar have it in this signification only, for ivory was an article of traffic long before the animal was known to Greek travelers.—Eleph, in Hebrew, is an ox. The old Latin name for the elephant was bos Lucas, because first seen in Lucania, in the army of Pyrrhus; and Pausanias (ix., 21, 2) calls a rhinoceros ῥαμος Αἰθωπίκος, the ox or bull being in all these cases the highest standard of measurement previously known. (Compare Pott, Etym. Forsch., i., xxxi.)

Φανερ. dat. sing. of φανερώμεν, ἰκος, ἢ, "purple," "purple-red," "crimson."—From Φανίς, "a Phoenician," because the discovery and earliest use of this color was ascribed to the Phoenicians.

Μάγης, Epic and Ionic for μαγής, 3 sing. 1 aor. subj. act. of μαγευν, "to stain:" fut. μαγευμ. 1 aor. μαγευμ: but in Attic μαγευμ. The original signification is, to paint over a white body with another color, and hence, "to stain," "to dye."---From μαγιας, "to medicine."---From μαγιας, "a Maonian female." Line 142. Μαονία, nom. sing. of Μαονία, ἦν, ἢ, "a Maonian female."—From Μαλιας, "a district of Lydia, lying to the east, in the direction of Mount Μαλους.

Μαλός, nom. sing. of Μαλος, ἦ, the feminine of Μαλος, "a Carian female." It comes in, however, from the stem Μαλρ. —Caria was a country of Asia Minor, to the south of Lydia, from which it was separated by the River Meander.

trer, Epic and Ionic for τρεδος, which last is not in use, "a check ornament." Strictly speaking, it is merely the neuter of παριας, on, "of or belonging to the cheeks," and has λυγια, or something equivalent, understood.—From τρεδος, "the cheek."

ROMERIC GLOSSARY.

Book 4. Line 144-147.

ιππευς, nom. plur. of ἵππεις,  ὁ, ὁς, ὁ, Epie and Ioni for ἵππεις, ὁ, ὁς, ὁ, a charioteer, a horseman. Homer always employs this term in the sense of a driver of horses, a charioteer, or, the hero who fights from a car. The signification of a horseman, i. e., rider, first occurs in Herodotus.

Ἄγαλμα, nom. sing. of ἄγαλμα, το, τό, a treasure.—From ἄγαλλω, to adorn. Consult note.

Ἐλατρεύω, dat. sing. of ἐλατρήσα, ἔρως, ὁ, a driver, especially of horses, a charioteer.—From ἐλατέω, to drive.

Μάχων, Epic and Ioni for μικόνων, the augment being dropped, and this, by syncope, for μικόνων, 3 plur. 1 sor. ind. pass. of μαίνω, to stain, etc. Compare verse 141.

Εὔφυς, Epic and Ioni for εὐφυς, nom. plur. masc. of εὐφυς, ἐ, well-shaped, comely, etc.—From εὖ and φύς, growth, shape.

Σφυρός, nom. plur. of σφυρόν, το, τό, an anvil. Akin to σφερά, σφαιρα, from the notion of roundness common to them all.

Καταφθάνω, accus. sing. neut. pres. part. act. of καταβήσομαι, to flow down. Compare remarks on έβέθη, in verse 140.

Ογκος, accus. plur. of ὀγκός, το, τό, originally a bend, bending, curve; hence a hook, a bend, especially of an arrow or spear-head. Akin to ὄγκος, ὀγκύλος, ὄγκυτος, ὄγκος, and the Latin uncus, uncus, angulus.

Αφθόνος, accus. sing. neut. of ἀφθόνος, το, taken as an adverb, back, backward. The adjective itself means properly moving backward. Observe that ἀφθονός is strictly a shortened form of ἀφθονος. Derived probably from ἀφ and δύο, to flow, etc.

'Αγκόθη, Epic and Ioni for ἀγκόθη, 3 sing. 1 sor. ind. pass. of ἄγκιθος, to collect, to gather, fut. ἄγκιθοι: 1 sor. ἄγκιθον.

Ἐκελεύομαι, 3 plur. imperf. ind. mid. of ἐκελεύομαι, to command, to give orders, etc.: to groan in unison with, to groan together with.—From ἐκ and σέκομαι.

Κατεφυγομαι, voc. sing. of κατεφυγομαι, το,  a brother.—From κατεφύγω, a brother, and γένομαι.

Ἐκφράζω, nom. sing. 1 sor. part. pass. of ἐκφράζω, to set forward, to expose, fut. ἐκφράζω, etc.—From ἐκ and ἐφαρμόζω.

Line 157. Πάτωσα, 3 plur. 1 sor. ind. act. of πάτω, to stand, to step.
ROMERIC GLOSSARY

BOOK 4. LINE 160-167.


Telei, 3 sing. fut. ind. act. of τελλέω, fut. τελέων, contracted τελ. This contracted form of the future became subsequently peculiar to the Attics.

Anitéouo, 3 plur. 1 sor. ind. act. of ἀνίτων, "to pay back," "to pay a penalty," &c. fut. ἀνιτόω : 1 sor. ἀνίτοω.—From ἀνώ and τίνω.

Σφίζω, Epic and Ionia for σφίζω, dat. plur. fem. of σφίζω, σφίζω, σφίζων, "his," "his own," fem. "her," "her own." In the plur. for masc. and fem. "their" "their own."—From σφίζω, σφικέ, like Latin sumus, from se.

Kephaléou, Epic and Ionia for κεφαλάς, dat. plur. of κεφαλή, ἄς, ἂς, "the head." There are dialectic forms κέφαλης, κεφάλης, with which compare the Sanscrit Kapi, the Latin caput, Gothic haus-thih, German haus and kopf, English hood, head, as in man-hood, God-head.

Oλολε, 3 sing. 2 perf. subj. act. of ἀλλυμι, "to destroy:" fut. ἀλλευμα and ἄλε : perf. ἀλλυμα : 2 perf. ἀλλυμα. In the middle, ἀλλυμα, "I perish," "am undone." The 2 perf. belongs to the middle signification.

'λαος. Consult Glossary on book 1, 71.

Iphe, Epic and Ionia for ιπη, nom. sing. fem. of ἱπη, ἵπη, Epic and Ionia for ἱπή, ἵπη, "sacred,"

Eπιμελεια, Epic and Ionia for ηπιμελευ, gen. sing. masc. of ηπιμελευ, Epic and Ionia ηπιμελευ, gen. ηπιμελευ, "skilled in the ash-handled spear," "wielding a spear with tough ashen shaft."—From ἐπί and μέλαι, "the ask." The gen. sing. of masculines in ης and ες was originally ας, which was converted into ω. Homer uses both forms; as, ἐπιμελευς : gen. ἐπιμελευς and ἐπιμελευς.

Πτήγυς, nom. sing. masc. of Πτήγυς, on, "enthroned on high." Strictly referring to the rowing benches is ships, "sitting high" or "sitting on the bench," and hence figuratively applied to Jove, as sitting at the helm and guiding all things.—From φις, "on high," and μύγων, "a rower's bench."

LINE 166. 'Επιστρεφε, Epic and Ionia for 'ιπιστρεφε, 3 sing. prea
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*subj. act. of ἔκτρεψα, "to shake at" or "against," with the view of striking terror.—From ἔκτι and σει, "to shake."
*Ερεμων, accus. sing. fem. of ἔρεμω, ὤ, ὤ, syncopated from ἔρημος, ὤ, ὤ, "gloomy," "dark," "black."—From ἕρημος, a place of neither darkness, just above the still deeper Hades. Akin, probably, in its root, to Hebrew Ere, or Ere, English evening.


Line 169. ἀναπλάσσω, 3 sing. 1 aor. subj. act. of ἀναπλάσσω, "to fill up," "to fill up the full measure of;" &c. fut. ἀναπλάσσω: 1 aor. ἀνέπλασα.—From ἀνα and πλάσμα, "to fill."

Line 170. Πολυδίφης, accus. sing. neut. of πολυδίφος, ὁ, "very thirsty," said of ill-watered countries. (Consult note.)—From πολύς and δίφης, "thir t."

Line 171. Μνήσοντας, 3 plur. fut. ind. mid. of μνημέω, "to remind;" in the middle, "to remind one's self," "to bethink one's self," "to remember;" fut. μνημος, &c.

Line 172. Οὐσία, accus. plur. of οὐσίαν, ὁ, τό, "a bone." For οὐσία, the Attics have the contracted form οὐσα. Compare the Latin os, and the Sanscrit astra.

Πῶσα, 3 sing. fut. ind. act. of πῶσι, "to make rot," "to rot:" fut. πῶσα: 1 aor. ἐπέσα. In the passive, "to become rotten," "to rot," "to decay."—From a root ΠΤ-, which appears in the Sanscrit पो, "to stink," in πῶς, πῶσο, and Latin pus, puteo, putrīris, putridus, &c.

Line 173. Ἑπίς, Ἑπίς and Ionic for Ἑπτ, 3 sing. fut. ind. act. of the rare present ἐπο, "to speak," "to declare." Consult Glossary on book i., 76.

Ὑπερφερεόντων, gen. plur. of ὑπερφερέων, ὁντος, ὁ, "haughty." "overbearing." The strict meaning appears to be, "exceeding manly," but always in a bad sense.—From ὑπέρ and ἐφερέω, "manhood," "manly strength and spirit."

Line 174. Τύμβος, dat. sing. of ὑμβος, ὁ, τῷ, "a tomb," "a mound of earth over the ashes of the dead."—Some derive it from τύβα, "to consume," "to burn," and make the primitive meaning to be, "the place where a body is burned:" but the root appears rather to be the same with that of the Latin tumus, "to swell," and the term to refer properly to the swelling of the earth in forming the mound.

Ἐκεφόρους, nom. sing. masc. pres. part. act. of ἐκεφόρουμαι, "to leap upon;" fut ἐκεφόριμον: 2 aor. ἐκεφόρισα.—From ἐκεί and οἶμαι.
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Καδάλμος, Epic and Ionic for κυδάλμον, gen sing. masc. of κυδάλμος, ov, "illustrious", "noble": a frequent epithet in Hom. of heroes and of whole nations.—From κῦδος, "glory", "renown."

Line 178. Τελέσσει, 3 sing. ἔολει 1 aor. opt. act. of τελέω, "to accomplish," "to consummate": fut. ἔσω, ἤκο.

Line 191. Κεινής, Epic and Ionic for κεινής, dat. plur. fem. of κεινός, ἥ, ón, Epic and Ionic for κενός, ἥ, ón, "empty."

Line 192. Χάνω, 3 sing. 2 aor. opt. act. of χάνειν, "to yeem," "to open the mouth": fut. mid. χανοῦμαι: 2 perf. χάνει : 2 aor. χανων. The present χαῖω belongs to a later age.

Line 193. Ἐπαθορίζομαι, nom. sing. masc. pres. part. act. of ἐπιθαρσάμαι, "to encourage."—From ἐπικι and ἔθοριν. The Attic form is ἐπιθαρσάμοιν.


Line 195. Πάγη, Epic and Ionic for πάγη, 3 sing. 2 aor. ind. pass. of πάγωμαι, "to fix": fut. πάγωμα : 2 aor. πάγων: 2 aor. pass. πάγων. Compare with the root of this vert, ΠΑΓ-, the Sanscrit pác, "to tie," and the Latin pango (pāgo), peregrina pactum; as, also, pax, pace, paciscor.

Line 196. Εἰρόσατο, 3 sing. 1 aor. ind. mid. of ἱρῶ: literally, "to draw": fut. ἱρῶ: in the middle, ἱρόμαι, "to protect": fut. ἱρόσαμαι: 1 aor. εἰράναμ.ν.ν.

Παναίνο, nom. sing. masc. of παναίνοι, ὦν, "all-flexible."—From μάκ and αἴδω. There is no reference here, as some suppose, to any thing vari-colored, and changing quickly from shade to shade. The belt, which must go tight round the waist, is composed of parts, and very flexible; and in this case, above all others, suppleness and flexibility are essential. Consult the remarks of Buttman, Lex. p. 66, and the note on αἰλομύτηρεν, book v., 707. Zoμα, nom. sing. of ζωμα, στογ. το, "a skirt," "a kilt."

Line 187. Consult note on verse 132, s. v. ξωστήρος.

Χαλκης, nom. plur. of χαλκῆς, ὄςς, ὦς, Epic and Ionic for χαλκῆς, ὕς, ὰ, "a worker in brass"; more literally, in bronze.—From χαλκός. Consult Glossary on book i., 236.


Ἰγράφ, nom. sing. of Ιγράφη, ἦς, ὦς, Epic and Ionic for Ιγράφη, are this last a poetic form itself for iatρός, "a physician." Originally "a surgeon."—From iatoma, "to heal."
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Book 4. Line 190-211.

'Εργαστερας, Epic and Ionic for εργαστηρας, 3 sing. fut. ind. of an absolute present, εργασιαν, "to handle," "to feel," &c.: fut. εργασιαν.—From έρι and μοχαν, "to seek, touch, lay hold on."

Φασμα, accus. plur. of φασμαν, on, το, a remedy.

Line 191. The term properly denotes any artificial means, especially for producing physical effects: hence, I. a medicines, drug, remedy, whether applied outwardly or taken inwardly; II. a poisonous drug (as Shakespeare uses drug for poison); hence a deadly, mischievous expedient, or means; III. an enchanted poison, salve, &c.; also, a charm, spell, &c.; IV. in general, a remedy, usually metaphorically; V. a means for coloring, a dye, paint, color; VI. a stimulant to give a relish to food, a spice, a seasoning.—Akin to φευξα, "to mix," and meaning, in general terms, a mixture.

Πατον, Epic and Ionic for πατον, 3 sing. 1 acc. subj. act. of πατε, "to cease to cease," fut. πατεσα: 1 acc. πατεσα. In the middle, πατον, "to cease."


Πατρανθν, nom. sing. masc. pres. part. of πατρανθν, Line 200. "to look around" or "about?" fut. ελιδο: 1 acc. ελιδο. in Homer always without augment.—As the word seems originally to express a rigid pep, it is probably a reduplicated form from the root ΠΠА-, as occurring in πηγος.

Line 201. "Ακρασιαν, Epic and Ionic for ακριαν, gen. plur. of ακριατης, ο, ο, "shield-bearing," i.e., "a warrior."—From ακρι, "a shield."

Line 202. Τρικη, gen. sing. of Τρικη, πτ, έ, Trissa, or, more commonly, Trissa, a city of Thessaly. (Consult note.) The prose form is Τρικη.  

Line 204. "Οποο, 2 sing. 3 acc. imp. mid. of ὥμου, "to arouse;" in the middle, "to arise," "to arouse one's self." Compare Glossary on book iii, 250.  

'Ακριατης, voc. sing. of 'Ακριατης, ο, ο, "son of Ακρια- 

πης," a patronymic noun, from 'Ακριατης, "Ακριατης.

Bav, for βαε, the augment being dropped; and this.

Line 206. Epic and Άλοικ for βαες, 3 plur. 2 acc. ind. act. of σαεπα, "to go;" fut. βαεπα: 3 acc. βαες.

'Ελιδης, Epic and Ionic for βελιδης, nom. sing.

Line 211. masc. perf. part. pass. of βαελ, "to wound," fut. βαηλ, perf. βαηλα: perf. pass. βαηλα.  

'Αγγελοο, Epic and Ionic for Άγγελοο, 3 plur. pluperf.

ind. pass. of Άγγαλα, "to collect," "to gather together," fut. Άγολω.
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perf. pass. with Attic reduplication, ὁφυγομαι: pluperf. pass. ὅμας, ὅμας.

Κονδος, adv. "into or in a circle," "around."—From Line 212. οὐκος, "a circle," with the suffix -ος, denoting motion toward.

Παλιτατε, 3 sing. imperf. ind. mid. of παλιτατεμαι, "to place by the side of?" fut. παλιτατεμεμεθησα: in the middle, παλιτατεμαι, "to place one's self by the side of?" "to stand by," &c.

Λεγεν, Epic and Ἑολικ for εὐφημον, 3 plur. 2 aor. ind. pass. of ἑγομαι, "to break?" fut. ἑγομαι: 1 aor. ἑγεμο (Epic, ἤεμο) perf. ἑγεμο: 2 aor. pass. ἑγομεν.

ἐκμεζως, nom. sing. masc. 1 aor. part. act. of ἐκμεζω, "to catch out?" fut. ἐκμεζω: 1 aor. ἐκμεζως.—From ἐκ and μεζω, "to suck," and this from μεζω, to make the sound μ, μ, μ, to murmur with closed lips; and hence to suck, from the closing of the lips therein, &c. Consult Hemsterhuis, ad Lec. Tim. 8.

Ἡρα, accus. plur. neut. of ἥρας, a. ov, "soft," "soothing," "mild." In Hesiod (Theog., 407), and usually in Attic, it is merely of two terminations.—Probably to be referred to ἐκω, ἐκο, εἰκε, and indicating originally a soothing or calming, brought about by magic words and incantations.

Παῖσε, Epic and Ionic for ἐπαισε, 3 sing. imperf. ind. Line 219. act. of παῖναι, Attic πᾶτω, "to sprinkle," "to stroke?" fut. πᾶσας, perf. pass. πέσαμαι.

Χειρος, ωος, ος, "Chiron." Consult note.

Ἀμφιπτανοντο, 3 plur. imperf. indic. of the middle depo Line 220. οῦμεν ἀμφιπτανομαι, "to busy one's self around a person or thing."—From ἀμφι and πτανομαι.

Εδων, Epic and Ionic for ἐδων, 3 plur. 3 aor. ind. act. Line 222. of δῶ, or δῶ, "to enter," "to put on?" fut. δῶων: 2 aor. δων.

Μνήσατο, Epic and Ionic for μνήσαστο, 3 plur. 1 aor. ind. mid. of μνησκομαι, "to remind?" fut. μνησοω. In the middle, "to remind one's self," "to remember," &c.

Χάρης, gen. sing. of χαρι, η, ἡ, "battle," "fight," &c. It occurs also, in the sense of "joy," in Pindar (Ol., ix., 129), and Pseude-Phocyl., 110; and if χαρα be really the same word in both significations, and so belongs to the root χαρηο, the signification which is historically the second must be etymologically the first: the connecting links would then be "a shout of joy," and so "a shout of victory," "a battle-shout," "a battle."
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223. ξάλαντα, acc. sing. masc. pres. part. act. of βρίσκω, "to slumber," "to nod," "to sleep;" and, in general, "to be sleepy, slovenly, and heavy;" fut. βρίσκω (never βρίεσω). Akin to βρίσκοντα "to be heavy.

224. Κάτανταντα, accus. sing. masc. pres. part. act. of καταντάω, "to cause" or "to stretch down through fear" (like καταντάω). From καταντάω, "to cause," "to stretch." Ex. Εν αὐτοῖς, Epic and Ionic for αὐτοῖς, 3 sing. 1 acc. ind. act. of καταντάω, "to permit," "to let alone," "to leave;" fut. καταντάω perf. καταντήσα: 1 acc. καταντήσα.

225. Φρονίας, acc. plur. masc. pres. part. of φρονίζω, "to consider," "to reason," "to ponder," lengthened, according to the Epic custom, from φρονίζω. From φρόνος, "to be wise," "to judge." 

226. Εὐφροσύνης, neut, "Euephyros," son of Ptolemaus, a charioteer of Agamemnon.

227. Πειραδός, Epic and Doric for Πειραδός, gen. Πειραδός, ον, ω, "son of Peiras," a patronymic noun, from Πειρᾶς, "Peiras." Πειραξέρχομαι, Epic, etc., for πειραξέρχομαι, pres. inf. act. of πειράχω, "to hold in reacons;" a collateral form of πείραξαι.

228. Κάμαρος, nom. sing. of κάμαρος, ον, θ, "weariness." From καμάω, "to labor;" "to tire." Πεδίος, nom. sing. masc. of πεδίος, ή, ον, "on foot;" From πεδίον, "the foot," a term originally Doric and Arcadian for πόδος.


230. Ταχυπύλλω, gen. plur. masc. of ταχυπύλλως, "with swift eyes." From ταχύς, "swift," and πυλώς.

231. Θαρσόνεσσε, Epic and Ionic for θαρσόνεσσε, 3 sing. iter. tive imperf. of θαρσών, "to encourage," "to animate." fut. θαρσοῦσα: 1 acc. θαρσοῦσα: imperf. θαρσόνεσσε, iter. θαρσόνεσσε, etc.

232. Μεθίστα, 3 plur. pres. imper. act. of μεθίσω, "to remit," "to lay aside;" fut. μεθίσων: 1 acc. μεθίσσα. —From μετά and ἵππω.

233. Θυμός, gen. sing. of θυμός, id., ή, "impetuous," feminine form of θυμός, etc., from θυμός, θυμέω, "to keep;" also akin to Θύω, θυμεῖναι, Epic for θυμεῖναι, dat. plur. masc. of θυμός, ή.

234. Met. 3 plur. pres. imper. act. of μεθίσω, "to remit," "to lay aside;" fut. μεθίσων: 1 acc. μεθίσσα. —From μετά and ἵπποι.

235. "lying," and, as a noun, equivalent to ἱππός. A line Consult note
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"Ἀρχιστέριος, noun. sing. of ἄρχοντας, σέ, ὦ, "an assistant," "a helper." Akin to ἄρχειν, from ἄρχειν, "to aid."

Line 237. Τήνης, nom. plur. of γῆς, γῆδος, ὦ, "a vulture." "Εὐπώλης, 3 plur. fut. ind. mid. of ἐπώλησαι, "to eat," "to devour." "νυμφής and ἑλκυτής, more rarely ἑλκυς: perf. ἑλκυτήσας: perf. pass. ἑλκυτήσαμαι: I aor. pass. ἑλκυτήσαμαι. The root is found in all the cog nate languages: Sanscrit ad; Latin ad-esse; English eat and ate; German essen, etc. (Pott, Etymol. Forsch., ii., p. 242.)

Line 240. Μεθάνης, accus. plur. masc. pres. part. act. of μεθάνει, "to remit," "to relax," etc.

Line 241. Χαλκοτοιχίς, Epic and Ionic for χαλκοτοιχός, dat. plur. neut. of χαλκότοιχος, ὦ, "angry," "wrathful."—From χαλκός, "to make angry" in the passive and middle, "to be angry," etc.—From χαλκός, "bile," but usually "bitter anger," "wrath."

Line 242. Ἰμπρος, voc. plur. of ἱμπρος, on, "braggart."—From Ἱα, "a voice," and μὑρος, "raging," "furious," and indicative of men of big words, boasters, braggarts, etc. Some derive it from ἵμας, "an arrow," and make it signify "fighting with arrows," as opposed to ἱγγεσμυρος, "wielding the spear;" but in ἱμπρος the grave is short, whereas in all the compounds of ἵμας the grave is long. Others, again, deduce it from ἵμας ἵμας μὑρος, "rushing on their fate," and others from ἵμα, "a violet," and μὑρος, "fate," as meaning "men of the destiny of a violet," i.e., short-lived; or "violet." i.e., "dark-fated." But all these etymologies are inferior to the first. Consult note.

"Εγκλεσθεῖς, Epic and Ionic for ἐγκλεσθεῖς, voc. plur. of ἐγκλεσθῆς, ἐς, "at subject of reproach;" more literally, "visited with reproach," i.e., shameful, cowardly.—From ἐγκλεσθῆς, sop. ὕς, "a reproach." Σεδεθής, 2 plur. pres. ind. of the deponent verb σεθήμας, "to feel ashamed." (Consult note.) The active form στίθαι, fut. στίθημα, is post-Homeric.

Line 243. Τίπφε, for τίπτε before an aspirated vowel, and this latter for τιπτε, "why, then?" Compound of the interrogative τί and the adverbial πρὸτε, and answering to the Latin mihi teneor? "Εστηρε, Epic for ἐστηρεῖτε, 2 plur. perf. ind. act. of ἐστηρίσαι, "to place." fut. στήφα: perf. ἐστηρίσας, "I stand!" 2 aor. ἐστηρίσας, "I stood." (Buttmann, Irreg. Verbs, ed. Fishlake, p. 136, seq.)

Σεθήμας, nom. plur. perf. part. act. of σεθημα, a perfect with present significature, from a root Τάφ-, of which no present is found, "to be astonished," "to be astounded," "to be amazed." Akin to σάμος, ἔσωμαι ἐσθημα, ἐστημα, etc.
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οὐ, oun, nom. plur. of νεορός, oö, o, "the young of the deer," "a fawn." Probably from νέος, neoros, gen. sing. of νεος, neos, "large," &c.

πολύς, Epic for πολύς, gen. sing. of πολὺς, polus, "large," &c.


εὐρύς, 3 plur. syncopated perf. act. for έυρήκως, from έυρηκα, &c. (Buttmann, Irreg. Verbs, p. 136, ed. Picklake.)

εὐρυμύς, nom. plur. fem. of εὐρύμυς, on, "fair-stemmed."

"with well-built poop."—From εὖ and πῶνα, "a stern" or "poop."

οἴλαμος, accus. sing. of οἴλαμος, oö, o, "a throng of war riders," "a band," especially in battle, or on the eve of one. In Homer always οἴλαμος ὀνόματι.— Probably from ἐλείν, as referring to dense bodies and crowds of people. Compare Buttmann, Lexil., s. v. eilein, 21.

ς, dat. sing. of σῶν, σῶς, o, and ἤ, but oftenener masc. than fem., accus. σῶν, "a beak," "a saw." Compare the Latin sus, German sau, English saw, of which swain is strictly the plural.—Probably from σrów, σrów, σῶν, and akin to σῶς, "to grow," from the violence and fierceness of the wild boar.

εἰκός, nom. sing. masc. of εἰκός, σῶν, "like."—From εἴκος, "like." Another and more poetic form is ἤκος.

ποίμαντας, accus. plur. fem. of ποίματος, σῶν, "kindmost," "last."—From πωμάνει, as if for ποίμαντος.

μελιμυδίων, Epic and Ionic for μελιμύδιος, dat. plur. neut.

οἱ, of μελιμύδιος, α, ο, and also ο, on, "blond," "soft," "gentle," "soothing."—From μελιμύδω, "to soothe," "to make gentle." (Consult note.)

Δαυρόν, dat. sing. of δαύρου, δαύρει, o, "a banquet." Consult Glossary on book i., 424.

Γερούσιος, accus. sing. masc. of γερόουσιος, α, on, "belonging to an elder" or "chieftain." (Consult note.)—From γερόν, "an old man."

Κέρατα, 3 plur. pres. subj. mid., and assigned to κρατάω, "to mix," but belonging more analogically to a form κρατας, which, however, is not found. (Buttmann, Irreg. Verbs, p 145, ed. Picklake.)

Δαιρον, accus. sing. of δαιρόν, oö, o, "an assigned portion."—From δαιρεω, "to divide," "to distribute."

Πίνον, 3 plur. pres. subj. act. of πίνω, "to drink." fut. πίνωμαι and, after Aristotle, πίνωμα: perf. πίνωκα, &c.
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The Epic and Ionic for πειν, 2 aor. int. act. of πείνα, "to drink."

'Ορνεξ, Epic for ὤρνεξ, another Epic form for which is ὠρ. oxo. Consult Glossary on book iii., 250.

'Αγός, nom. sing. of ἀγός, οῖς, "a leader," "a chief."—From ἀγός, "to lead."

'Ορνεξ, 2 sing. pres. imper. act. of ὀρνεύω, "to urge on." fut. ὀρνεύων: 1 aor. ὀρνεύων.

'Ηδονόν, nom. sing. masc. of γνήσωνα, Ἱ, on, "delight ed," "glad. "—From γνήσος, "joy," "delight."

Ἀλαντέσσα, Epic and Ionic for ἀλατε, dat. plur. of ἄλας, ἄλατος, ὅ, "Ajax."

Κορφοσσόθην, Epic and Ionic for ἱκορφοσσόθην, 3 dual, imperf. ind. med. of κορφώω, "to arm." Compare Glossary on book ii., 273.

'Εφώς, nom. sing. of νέφως, ἐν, τό, "a cloud," and also "a dens throng," "a cloud of men."—From the same root as νεφέλη, nebulæ, with which compare the German Nebel, and also the Latin nubes and the Sanscrit nábkas, "heaven."

Σκοπήσα, gen. sing. of σκοπήσα, ὁ, Ἡ, Epic and Ionic for: σκοπίς, ὅς, ἡ, "a place whence one can look out," "a look out place," in Homer always a mountain-peak, or hill-top. From σκοπέω.

'Ἰώδης, gen. sing. of Ἰώδης, ἦς, ἡ, "any loud sound," "the roar" or "whistling of the wind." Akin to Íá, "a voice," "a cry," and ἵδε.

Μελαντέρν, nom. sing. neut. of μελαντέρνος, οὐ, om, comparative of μελάνος, "black;" comparative μελάντερνος: superl. μελάντερνος. Observe that the comparative establishes the original form to be μελάνος; and both μέλας and κέλας appear to spring from another form, μέλας. (Donaldson, New Crat., p. 136.)

Πίσσα, nom. sing. of πίσσα (Attic πίττα), ἦς, ἡ, "pitch," whether solid or liquid.—From same root as πίς, "a pine-tree."

Ἀλαντάσα, accus. sing. of λαλάσα, ἄσα, ἡ, "a hurricane."

Line 277. with clouds and thick darkness; hence, in Homer, usually joined with the epithets κελάνης, ἱρωνί: Pott detects in the latter part of λαλ-ασ a resemblance to the root of the Latin repere, &c. (Etymol. Forsch., i, p. 258.)

Στάνσα, accus. sing. of στάνς, ἄσα, τό, "a case."—From στάνς are derived the forms στάλας and στάλας, and the Latin specus, speculum, &c.
HOMERIC GLOSSARY

Book 4. Line 279-301.

Μῆλα, accus. plur. of μῆλον, ov. το, "a sheep." Homer always uses the plural, μῆλα, by which he means flocks of sheep or goats. The term μῆλον, in the sense here given, is not used in prose.

Κίνωντα, Epic and Ionic for κίνωντα, 3 plur. imperf. ind. L1ne 281. of a poetic, and especially Epic passive, κίνημα (from an obsolete active, κίνω), "to be set in motion."—Akin to κινέω.

Σάλβας, dat. plur. of σάλβος, το, το, "a shield." Compare Glossary on book 1., 335.

Πέμποντας, nom. plur. fem. pert. part. acc. of φέρων (Attic, φέρτων), "to be rough," "to bristle:" fut. φέρει: perf. πέμπονε. The root is strictly ΠΙΚ-: hence φέρει, φέρεται, φέροιος, &c. Akin, also, to βίγος, βιγών, as also to the Latin rivevo and frigvo, whence the French frisonner.

Line 285. Αιαντα, voc. dual of Αιαντος, το, το, "Aias:"

Line 287. 'Ανάγωγον, 2 dual pert. ind. act. with present significa-
tion, ἄναγον, ἄναγον, ἄναγον, ἄναγον, ἄναγον. Consult Glossary on book 1., 313.

'Επέρμα, 3 sing. of an aorist without a present, ἐπέρμα, ἐπέρμα, &c., used by Homer in the indicative, both with and without augment, and once in the 2 sing. subjunct. (Od., xv., 15), "he found," "he overtook," &c.

Οὐδε, accus. plur. masc. of the possessive ὧδε, ὧδε, ὧδε, ὧδε, ὧδε. Line 289. δ. Most usually of the third person, for ὧδε, "his," "his.

Στέλλωντα, accus. sing. masc. pres. part. act. of στελλó: radical signification, "to set, place," i. e., "make to stand, fix," especially "to set in order, arrange, array:" and often with collateral signification, "to furnish, equip, get ready," &c. Hence "to dispatch," "to send," &c.: fut. στελλό: 1 aor.  ἱστηκα.—From a root, ΣΤΕΛΛ-, ΣΤΕΛΛ-.

'Ηφαίστος, Epic and Ionic for ἦφαίστος, accus. plur. of ἦφαίστος. Line 297. ὧδος, Epic and Ionic for ἦφαίστος, ὧδος, ὧδος, "a charioter."—From ἦφαίστος, "a horse."

"Οχυρως, Epic and Ionic for ὦχυρων, dat. plur. of ὦχυρος, το, το, "a chariot.

Line 298. 'Εξώπως, adv., post. ως for ἐξώπως, "behind." 

Line 299. Ἑλάσσων, Epic for ἑλάσσων, 3 sing. 1 aor. ind. act. of ἑλάσσω: fut. ἑλλάσαμαι. 1 aor. ἑλλάσαμαι.

Line 301. 'Ευππολέρτα, 3 sing. imper. ind. mid. of ἐπιπλεῖν, "to order." The middle voice is here used in the same sense as the active. Compare Glossary on book 1., 296.
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ἔσφος, accus. plur. masc. of ὅσφος, ὁσφός, ὁσφος, possessive
pronoun, "their," like ὁσφέτρος. In later poets, also, ὁσφός.—From ὁσφός.

κλεισθαί, Epic and Ionic for ἀκλούθθαί, pres. inf. pass. of ἀκλοῦθω, "to move tumultuously," "to move violently." The more usual signification, however, is "to drive an enemy in confusion before one," and so, in the passive, "to be routed," "to flee in confusion." But observe that this meaning does not obtain in the present passage—From ἀκλόνος, "any violent confused motion," and in the Idlai all ways said of the throng and press of battle. Compare ἀλόνος with the root of the Latin cell-o.

Line 303.

ἐπιστολή, dat. sing. of ἐπιστολή, Ἕλε, ἤ, "skill in chariot-
carrying," "the art of driving and using the war-chariot," in
general, "driving."—From ἐπιστάω.

Ἠνορέσθαι, Epic for ἐνορέσθαι, dat. sing. of ἐνορέσθαι, Ἕλε, ἤ, Epic and
Ionic for ἐνορέσθαι, ἢς, ἤ, "manly spirit," ἢς.—From ἀνάρι.

πείσομαι, nom. sing. masc. 2 perf. part. act. of πέτου, "to per-
uade;" fut. πέτους: 1 aor. πέπεσα: 1 perf. πέπεσε, "I have per-
suaded." 2 perf. (intransitive) πέπετο, "I trust," "I rely.

Μεμάθαι, 3 sing. perf. imper. act. of the radical μίω, "to
Line 304.

desire;" perf. with present significations, μέμαθαι: fut. μέ-
μαθαι: 1 aor. mid. μεμάθηται. Observe that the perfect of μεμάθω is
shortened by syncope; and so, likewise, in μέμαθε, μέμαθε, μέμαθομ
&c., of μέμαθαι, but in 3 plur. μεμάθησαν. The 3 plur. pluperf.
is μέμασθαι.

ἀλασάδιντος, nom. plur. masc. of ἀλασάδιντός, α, ος
Line 305.

(Epic and Ionic; ἤς; ov). "more easily conquered." Com-
parative of ἀλασάνος, ἤς, ἤν, "easily conquered" or "mastered."—From ἀλασάζω, "to empty," "to drain," "to drain of power and strength,
"to conquer," &c., and this from ἄ, euphonic, and ἀλάζω, "to drain." Ὄν, gen. plur. neut. of ὅς, ὅ, ὅν, never ὁ; possessive
pronoun, ἅς, her, its.

Line 306.

Οἶνοισθα, 3 sing. 1 aor. imper. med. of ὀχήω, "to stretch
forward," &c.: fut. ὀχίζω: perf. pass. ὀχεγμαι and ὀχε-
γμαι: 1 aor. mid. ὀχεῖμαι.

πόλις, Epic and Ionic for πόλης, accus. plur. of πόλις,
Line 307.

"a city," &c.

ἄλαθς, adverb, with interjectional force, "would that," "O that!?" The Epic and Doric form, ἄλθω, is more fre-
squent in Homer. Consult Glossary on look I, 415.

γόνατα, nom. plur. of γόνον, τό, "the knee." Ordinarily
Line 311.

generative γόνατος, Homeric γόνατος and γε-γόνος. Onli
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ary nom. plur. γόνατα, Hómérico γόνατα and γόνα.—The form γόνον is akin to Hómérico jīnus, Latin genu, English knee and knead.

Ἐνώτρες, 3 sing. pres. opt. of the middle deponent ἔφομαι, “to follow.” fut. ἔφοιμα: 2 aor. ἔφοιμον.

Ἐμπέδος, nom. sing. fem. of ἐμπέδος, ov, “arm.” Literally, “on or “on the ground.”—From in and πέδον, “the ground.”

Τεῖπες, 3 sing. pres. ind. act. of ταλπόω, “to wear away,” Line 315. “to wear out,” &c. With the exception of the Εοίκic future, τέρων (Théoc., Id., xxii., 63), this verb is found only in the present and imperfect active and passive. Akin to the Latin tere, and the Greek τέρομαι, τετραίνω, τετραίων, ἄρος, ἄρον, ἀριστή, ἀρίστη, τετράω, τετράω, τετράω, τετράω, τετράω, τετράω, τετράω, τετράω, τετράω (iener).

Ὁμοίος, nom. sing. neut. of ὁμός, η, ov, “like,” “shared alike,” “common alike to all,” &c.—From ὁμός, “one and the same,” “together,” “united,” &c.


Κατάτιαν, 1 sing. of an Epic 2 aor. of κατάτιεναι, “to slay!” fut. κατάκτων: 2 perf. κατάκτην: 1 aor. κατάτιεναι: 2 aor. κατάτιανεν, Epic κατάτινα, κατάτινα, κατάτινα, &c. This form of the 2 aor. is also used by the tragic writers.—From κατά and τίνα, which verb is akin to καίνω, καίνω, and the Sanscrit तिः, “to destroy.”


Ἐν, 1 sing. imperf. ind. act. of εἰσίν, “to be,” and Epic and Ionic for ἦν. Hence came the other Ionic form ἦς, and the old Attic ἦ. In Ionic prose, also, we find 2 sing. ἦς, and 2 plur. ἔσον. Used by Homer in the pres. imperf. fut., but mostly in the aorist, ἔσον. The passive he has only 1n the present; the middle in the aorist. The chain of meanings in this verb is as follows: 1. “To make to follow, send with one, give as a companion or follower.” 2. “To add, attach to, grant;” usually with the collateral notion of lasting. 3. “To follow, pursue, press upon, coop up,” and absolutely, “to press on, force one’s way.” Usually derived from ἔσον, ἔσον. Pott considers the 5 as ἀναρριχομαι, ἀναρριχομαι.
be found in the Sanscrit pad, "to go," with which root compare κατένα, πόδ-ες, &c.

Line 324. Αἰχμασσονες, Epic and Ionic for αἰχμασσονες, 3 plur. fut. ind. act. of αἰχμασσεῖν, "to handle the spear," "to throw the spear," "to fight with the spear;" fut. αἰχμάσσω.—From αἰχμή, "a spear," &c.

Line 325. Γέγυας, 3 plur. of γέγυα, an Epic perf. formed from an obsolete verb γιάω, "to be born," "to come into being;" hence, in general, "to be," "to live." Observe that γέγυα is equivalent, in fact, to γέγυα, the perf. of γεγυμαί. Πετοῖθαναι, 3 plur. 2 perf. act. of πελώ. Compare Glossary on line 303, 2. v. petoipōs.

Bίρας, Epic for βίς, dat. sing. of βίον, ἥ, ἡ, Epic and Ionic for βίος, α, ἄ, ἰ, "might," "strength." Bίρα, therefore, is for βία.

Line 327. Πετεώδος, Epic lengthened form of Πετεώ, gen. sing. of Πετεός, ὅ, ὅ. So we have Πενελεώδος for Πενελεόν, in Π., XIV., 489. (Kühner, § 88, 8, vol. i, p. 73, ed. Jef.) Eustathius mentions another mode of formation besides this; namely, nom. Πετεώ &c, gen. Πετεώδος, Epic and Ionic Πετεώδος, and this, again, changed into Πετεώδος. But the former is preferable.


Μέστωτρως, nom. plur. of μέστωρ, ὦρος, ὅ, "an adviser," "a counsellor." (Consult note.)—From μέστωμαι, "to devise," "to plan," &c.

'Εστρήκει, 3 sing. pluperf. ind. act. of ἔστρηκα, "to place;" fut. στήσεω: perf. ιστήκα, "I stand;" pluperf. ἑστήκα, and with strengthened augment ἑστήκειν, "I was standing." I aor. ἔστηκα, "I placed." 2 aor. ἔστημι, "I stood." (K.)

'Εστελήνως, gen. plur. of Πετεώδος, ὅνος, ὁ, "a Cephalic,n; in the plural, Κεφαληνώς, ον.

'Εστρασαν, 3 plur. syncopated form of the pluperfect, for ἑστηκάζει (lengthened form ἑστηκαζέων), "they were standing," from ἐστήκα, "to place." Observe the difference made by the breathing between the meaning of the two forms ἐστῆκα and ἑστηκα zein, the latter being 3 plur. 2 aor. ("they stood"), and a shortened form of ἑστῆκα, and this same ἑστηκα, again, is abbreviated into ἐστῆκα. Compare Glossary on book i., 535.

Συνοριφθήσαι, nom. plur. fem. pres. part. pass. of συνόρισθαι, "to arrange." fut. συνορίσω.—From σύν and ὀρίσω, "to arrange," &c.

Πύργος, nom. sing. of πύργος, ὁ, ὁ, "a tower," "a body of men drawn up in close column, with a depth much" ex.
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Book 4. Line 335-345.

"ceeding the front," and thus resembling a tower lying on its side. Consult note, and compare Glossary on book III., 153.

Line 335. "Oμοθεία, 3 sing. Αξολ. 1 sor. o'.t. act. of ὀμοθείω, "to rush!" fut. ομοθέω: 1 sor. ὀμοθείω.--From ὀμοθή, "an omen," &c.

"Ἀρώμα, 3 plur. Αξολ. 1 sor. opt. of ἀρώμα, "to begin!" fut. ἀρώμα: 1 sor. ἀρώμα."


Κεκακουμένος, voc. sing. masc. of κεκακουμένος, η, ον, "excelling," "surpassing," perf. part. pass. of an obsolete present κακομένος, and assigned to the deponent κακομένος, "to excel," "to surpass!" perf. κεκακουμαται (Doric κεκακαμαι), with a present significance: pluperf. ἐκκακοκαμαι (Doric ἐκκακάμαι), with an imperfect signifi. The perf. and pluperf. most usually occur.

Line 340. Ἀφέστατα, 2 plur. syncopated form of the perfect ind. act. for ἀφέστατα; from ἀφέστημα, "to stand aloof." fut. ἀφεστήσαμαι. Compare Glossary on line 339.

Line 342. Ἐστάμεν, Epic, &c., for ἐστάναι, and thus the syncopated form of the perfect inf. for ἐστάμανα, from ἔστημι. Observe, moreover, that ἐστάμεν is itself shortened from ἐστάμαναι. Ἐστανερής, gen. sing. fem. of ἐστανερής, h, έν, Epic and Ionic for ἐστανερής, ἐν, "glowing," "burning," "raging." It occurs only in the genitive, ἐστανερής μάχης.—From ἱππος, "to burn."

Ἀντιβολᾶτα, 1 sor. inf. act. of ἄντιβολα, "to meet by chance, hit upon," especially in battle; and then generally "to meet with," "to take part in."—From ἄντιβολα.

Line 343. Πρώται, nom. dual masc. of πρώτος, η, ον, "the first," &c. Ἀνακοινοεῖτεν, 2 dual pres. ind. of the middle deponent ἀνακοινώτας, "to hear," &c. Consult note.—From ἄνακοινοος.


"Ἐφούλιζομεν, 1 plur. pres. opt. act. of ἐφούλιζομαι, "to prepare," "to get ready!" fut. οφούλιζομαι.—From ἐνί and ὑπόλοιπον, "to get ready," and this from ὑπόλοιπον, "a tool," "an implement," &c.

"Οπταλέα, accus. plur. neut. of ὀπταλός, α, ον, "roasted."

Line 345. —From ὀπτάνα, "to roast," which is itself akin to ὀμοθή. Κρέας, accus. plur. of κρέας, κράτος, το, "flesh." Observe that κρέας is contracted from κρέας, and that this last is by syncope from κράτα. Compare the Sanscrit krṣa, and the Latin carne, which transposed into ερα.
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"ἐδύνατο, Epic syri copated form of ἐδύναμαι, pres. inf. act. of the radical ὑδανα, " to eat."—Compare Glossary on line 237, ε. τ. ἑδυναν.

Line 346. Μελιφός, Epic and Ionic for μελιφός, gen. sing. masc. of μελιφός, "honey-sweet."—From μέλι, "honey," and φός, "sweet."


Line 349. Ἱππός, accus. sing. of ἱππός, τοῦ, "an inclosure," "a barrier." Consult note.—From ἵππος, ἵππως.

Line 350. Φῶς, 2 sing. pres. ind. act. of φαίνει, "to see." But φῶς for ἵππος, 2 sing. imperf.

Μεθήθεν, Epic, Doric, and ΆEolic for μεθίθεν, pres. inf. act. of μεθίθει, "to relax!" fut. μεθήθω: 1 sor. μεθήκα.—From μέρος and ἴόν.

Line 352. Ὅφεια, Epic and Ionic for Ὅφει, 2 sing. fut. ind. mid. of Ὅφω, "I see!" fut. Ὅφωσ (always in an active signification): perf. Ὅφωσ (which Dawes, metri gratia, also wrote Ὅφωσ, but the more probable Attic, at least comic, form of which is Ὅφωσ Buttm., Ausf. Gr., § 84, Ann. 12; not.).—For the derivation of Ὅφω, consult Glossary on book i., 56. The form Ὅφωσ comes from a root ΟΠΤ.


Line 353. ἄνεμουλα, accus. plur. neut. of ἀνεμούλιος, ἐν, "windy," "as idle as the winds."—From ἄνεμος, for ὀ-ος is merely an adjective termination.

Βῶς, 2 sing. pres. ind. act. of βοι, "to speak," "to utter!" fut. βῶς.—From a root ΒΑΔ, with which compare the Sanscrit veed, "to speak." (Pat., Etymol. Forsch., i., p. 243, 245.)

Line 354. Ἐπεμετάθος, nom. sing. masc. 1 sor. part. act. of ἐπεμετάθω, "to smile upon:" fut. ἔσω.—From ἐπιτ and μετά, "to smile." Compare Glossary on book i., 595.


Ἰππυλάνων, accus. sing. neut. neut. taken adverbially of ἴππος, on...
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"immense," "wast," and here "beyond measure," "exceedingly." - Probably an Ionic form for περιτοιος, from περευτειω, and equivalent, consequently, to περιουν.

Line 361. Δέσσ, accus. plur., found only in the plural number, "intentions," "counsel," "plans," &c. The singular nominative was assumed by HeNCYchius to be το δέσσ, by Suidas το δέσσων.—Akin to δοσο, "to find," &c.

Line 362. ἀρεσομάθεια, Epic and Ionic for ἀρεσομαθεία, 1 plur. fut. ind. mid. of ἀρέσω, "to make a thing good, make it up," and intranisitively "to please, content, gratify?" fut. ἀρέσω: fut. mid. ἄρεσμα: 1 aor. ἀρέσα: 1 aor. mid. ἄρεσμελεον.—From the radical ἀρω, "to fill," &c.


Μεταπάον, accus. plur. neut. of μεταπώσων, ὁ, strictly, "with the wind," "according to" or "borne by the wind:" but only used by the poets, and always metaphorically, "rain," "idle," &c., like μάγας.—In all likelihood, from μετα and ἀνως. In the older poets, μεταμώσως, the reading of the best MSS., is to be preferred to μεταμόλως, though this, too, is supported by the Homeric synonym ἀνωμίλως, and the frequent Attic interchange of ν and λ.

Line 365. Τερπνος, accus. sing. masc. of τερπνός, ὁ, "high-spirited," "daring."—From υπερ and θυμός.

Διομήδης, accus. sing. of Διομήδης, ὁ, "Diomedes," son of Tydeus, and called otherwise Tydides.—From Δίος, gen. of Ζώς, and μήδες, "counsel," "advice," hence equivalent in meaning to "Jove-counselled."


Καταπνίος, nom. sing. masc. of Καταπνίος, ὁ, "Carpignam," "of or belonging to Carpius."—From Καπνίν, ὤς, ὁ, "carpignam.

Πρῶτοςε, 2 sing. pres. ind. act. of πρῶτος, "to come," "to touch."—From the same root as τόπος, the future middle of οἰκείω.
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Book 4. Line 371-381.

Γέφορα, accus. plur. of γέφος, a, ἡ, "a dam," "a mass of earth," especially to keep out water; and hence Findlay (Mem., vi. 67) calls the Isthmus of Corinth νόμος γέφος. In the Iliad, usually the base between two lines of battle, which served to keep them apart, as it were a dam; and hence the battle-field, the place of fight. In post-Homerian writers, "a bridge."

Προκειμένος, Epic, Doric, and Ἑλλος for προκειμένος, pres. inf. act. of προκειμένος, "to come," "to approach," a poetic form (with somewhat of a frequentative meaning) for πρῶτον.

Line 373. Διότεις, Epic and Ionic for διότως, dat. plur. masc. or διότος, η, on, Epic and Ionic for διότες, ο, α, "hostile," and, substantively, "a foe."

Line 374. ἱδονέοι, Epic and Ionic for ἱδονέοι, the segment having been dropped, 3 plur. 2 aor. ind. mid. of ἱδέω, "to see."

Compare Glossary on book i., 203.

Πονοφρενόν, Epic, Ionic, &c., for πονοφρενόν, accus. sing. masc. pres. part. of the middle deponent πονοφρένω, "to toil," "to labor."

In early Greek this deponent alone appears; in later Greek, the form πονέω takes its place.

Line 375. Ἡγέομαι, I sing. 1 aor. ind. act. of ἡγέω, Epic and Ionic for ἡγίασο, "to meet!" fut. ἡγημα: 1 aor. ἡγέομαι.—From ἡγέω, "over against," "face to face," with which compare ἡγέομαι.

Μυκένας, accus. plur. of Μυκήνας, ov, α, "Mycenae." Compare Glossary on line 52, s. v. Μυκήνας.

Line 376. Πολευκέω, Epic and Ionic for Πολυνεκέω, dat. sing. of Πολυνεκας, τον, τινά, "Polyneices," son of Eteocles, and brother of Eteocles.—From τοιλίς and νεκρός, "strife," "contention."

Θέρας, gen. sing. of θέρα, το, η, "Thebes," the chief city of Boeotia. Homer uses both this form and also the plural one, Θέραι, ov, α.

Line 378. Ηλιοφάνεια, Epic and Ionic for Ἑλιοφάνεος, 3 plur. imperf. ind. of the middle deponent Ἑλιοφάνομαι, "to be seen," "to appear."

Compare Glossary on book i., 15.

Δαφνις, shortened from δάφνιος, which occurs in the succeeding line, and Epic, Doric, and Ελλος for δάφνιος, 2 aor. inf. act. of δαφνίζω, "to give."

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λους," "unfavorable."—From παρά, as denoting something amis. or wrong, and ἄλοιπος, "auspicious."

Line 383. ἅβδοτος, accus. sing. masc. of βαδότος, on, "deep grown with rushes."—From βάδος, "deep," and σχοινος, "a yoke." 

Λεχετίς, accus. sing. from λεχυτίς, on, ὁ, "of grassy banks." Observe that λεχετίς is, in fact, a substantive, but is here employed as an attributive adjective. (Compare Κάδμος, § 439, 1, p. 93, Jelf.)—From λέχος, "a bed, couch, bank," &c., and νοια, "grass." 

'Αγγέλως, Epic and Ionic for ἀγγέλους, accus. sing. of ἄγγελος, ἡ, Epic and Ionic for ἀγγελος, ας, ἡ, "an em bearer." (Consult note.)—From ἀγγελος, "a messenger," "an em bassador."

Τυδή, Epic contracted form for Τυθή, accus. sing. of Τυθός, ἔν, ὁ, "Tydusa." This form occurs also in Attic. (Kühner, § 96, b. Obs. 2, p. 83, Jelf.) 


Καθημενθος, accus. plur. of Καθῆμενος, ono, ὁ, "a descendant of Cadmus," "a Theban." In the plural, Καθημενοις.—From Κάθως, "Cadmus."

Line 386. Δανυμένιαν, accus. plur. masc. pres. part. mid. of δανυμεῖν, "to feast." Consult Glossary on book i., 488.

'Ερεοκλέης, Epic and Ionic for 'Ερεοκλεάς, gen. sing. fem. of 'Ερεοκλῆς, ὡς, Epic and Ionic for 'Ερεοκλῆς, ας, ἡ, "Ereocles, "of or belonging to Ereocles."—From 'Ερεοκλῆς, ἔνος, Ep. and Ion. ἄς, ὁ, "Ereocles."

Line 387. Σιδέρος, Epic and Ionic for Σίδηρος, on, ὁ, "a stranger," "a guest," &c. Pott refers the word to the preposition ἐκ, Latin ex; compare the English strange, from extran-eus. (Etymol. Forsch., ii, p. 166, 247.)

'Ἰππιλάτα, nom. sing. of Ιππιλάτα, ας, ὁ, Epic for ἱππιλάτας, ὁ, ὁ, "a rider of steeds," "one who fights from a chariot." An epithet of honor, like the English knight, an 1 German Ritter.—From ἱππος and ἱλαῖος.

Line 388. Τυράες, Epic and Ionic for Τύραες, 3 sing. imperf. ind. act. of τυράω, "to be alarmed," "to be troubled;" fut. ἄνω.—From τύρας, "alarm," "terror."
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Book 4. Line 388-400.

Πολέω, Epic and Ionic for πολλός, dat. plur. masc. of πολύς.

Καλείοισιν, Epic and Ionic for καλείοισιν, dat. plur. masc. of καλός, a. on, “a Cadmean,” “a Theban.”—From Κάθησος, “Cadmus.”

᾿Αθλείος, Epic and Ionic for ἀθλείος, pres. inf. act. of ἀθλέω (Epic and Ionic ἀθλέων). “to contend for a prize,” “to engage in matches.”—From ἀθλός, “a contest.”

Εὔδαιμον, 3 sing. imperf. ind. act. of εὐδαιμώ, “to conquer,” “to own some.” fut. ἡμιον.—From νείκι, “victory.”

Ῥαδίως, adv., “with ease,” “easily,” Epic and Ionic for ῥαδίως.—From ῥαδίως, Epic and Ionic for ῥαδίως.

Ἐπιβόθος, nom. sing. fem. of ἐπιβόθος, on, “hastening to the rescue,” “aiding.” Used here as a substantive, “an auxiliary,” “a helper.”

Κέντρος, nom. plur. of κέντρον, oros, ó, “a goader,” “driv er,” “impeller.”—From κέντρον, “a goad.” Consult note.

Εἰσιν, 3 plur. 1 aor. ind. act., usually referred to a pres ent, ἔσι, “to cause to sit,” “to place,” “to plant,” &c., but which does not occur. The tenses that are wanting are supplied from ἔσιν. Consult Glossary on book i., 311.

Μαῖνον, sing. of Μαίνω, ouoû, ò, “Meon,” son of Hemon.

Πολυφόντης, nom. sing. of Πολυφόντης, ou, ò, “Polyphon- tes,” son of Antiphonus.—From πολύς and φόνος, and equivalent in meaning, therefore, to “many-slaying.”

Ἐπιφένες, 3 sing. 2 aor. ind. act. of the obsolete radical φένει, “to slay,” “to kill.” 2 aor. ἐπιφένον (shortened from the re duplicated form ἐπιφένειον). No doubt akin to σφάξω.


Πράσινος, Epic and Ionic for πράσινος, 3 sing. 1 aor. ind. act of πράσινος, “to send forth.” fut. πράσινου: 1 aor. πράσινα, Epic and Ionic πράσινα.—From πρᾶσιν and ἔμ.κ.

Τεράσις, Epic and Ionic for τέρας, dat. plur. of τέρας, ἄτον, τὸ, a sign,” “a portent.” Compare Glossary on book ii., 324.

Πολιοῦς, nom. sing. masc. 1 aor. part. act. of a form πολίου, col lateral to πολίω, but which does not actually occur; “to obey.”—From this same πολίων, we have, in Homer, a future πολίεσ. In the aorist, however, he only employs the participle.

Εἰσ, Epic and Ionic for ἔσι, pronoun of the third person, Line 400, in a reflexive sense. Another Epic and Ionic form is ἔσι, which occurs in book ii., 239.
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Χήρα, accus. sing. of χήρης, ους. Consult Glossary on book 1, 80.

Αἴδεσθεῖς, nom. sing. masc. 1 sor. part. pass. of αἴδεσθαι, "to respect," "to pay respect to." Compare Glossary on book 1, 23.

Ἐνυπή, accus. sing. of ἐνυπή, ἡ, "a sleeping, to, speech, address," always, in Homer, with the accompanying idea of reproof. Hence "a reprimand."—From ἐνύπτω, "to speak to,"

Αἴδοιος, Epic and Ionic for αἴδοιος, gen. sing. masc. of αἴδοιος, η, "austus, "regarded with reverence."—From αἴδομαι, Epic for αἴδεσθαι.

Line 403. 'Ἀμείβατο, Epic and Ionic for ἀμείβατο, the augment being dropped; 1 sor. ind. mid. of ἀμεῖν, "to change," in the middle, "to answer." Compare Glossary on book 1, 84, s. w. ἀμεῖνομαι.

Line 404. Φᾶδος, Epic and Ionic for φᾶδος, 2 sing. pres. imper. of the middle deponent φᾶδομαι, "to lie," fut. φᾶδομαι: 1 sor. ἐφανεῖσθαι. This deponent is of earlier, and more common use in Homer, as in later Greek, than ἐφαίνεισθαι.

Ἐνυπάντημος, nom. sing. masc. pres. part. of ἐνυπάντημα, "to know," fut. ἐνυπάντησαμαι. Since the Attics use ἐφίστημι τὸν νοῦν like ἐνυπάντημα, "to attend," and "observe," &c., some, as Passow, incline o consider ἐνυπάντημα as an old middle form of ἐφίστημι. Buttmann, however, assumes a distinct root.


"Αρείος, accus. sing. neut. of "Ἀρεός, α, ον, and ας, ον, "of Mars." (Consult note.)—From "Ἀρος, "Mars."

Line 408. "Ἀρωγή, dat. sing. of ἀρωγῆ, ἤ, ἡ, "protection," "aid, succor."—From ἀρόγη, "to aid." "Σφετέροις, Epic and Ionic for σφετέροις, dat. plur. fem. of σφετέρος, α, ον, possessive adjective of the 3 pers. plur. from the personal pronoun σφετείς, "their own," "their proper." The Latin vester is to σφετέρος as wespa is to φίς.

"Ἀραβαλλόμενος, Epic and Ionic for ἀραβαλλόμενος, dat. plur. of ἀράβαλλω, ας, η, "blind folly," "mad violence," "presumptuous mow," "so-
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"Ελαματι, 3 sing. imperf. ind. act. of λάματι, "to send."

Line 432. fut. λάμαται: perf. λαματηρα.

Ελευθοῦ, nom. plur. masc. perf. part. pass. of ἐλευθοῦ, "to array," "to clothe," &c.: fut. ἔλευθο: 1 sor. ἔλευθο: Epic and Ionic fut. and sor. ἐλευθοῦ and ἐλευθοῖ: perf. pass. (with augment εἰ) ἐλευθαι.—Lengthened from a root ΙΔ. 


Πολυπόμονος, gen. sing. of πολυπόμος, ov, gen. ους, "of great possessions," "exceedingly wealthy."—From πολύς and πάμα, "pos-

sessions," "property."


"Ἀμέλυσμαι, nom. plur. fem. pres. part. pass. of ἀμελῶ, Line 434. "to milk?" fut. ἄμελδα.—From the same root as λάκ, ac-


cording to Donaldson (New Cratylus, p. 284). Compare the Latin

mulgo, and the English milk, as also the German milch.

Γάλα, accus. sing. of γάλα, γάλακτος, τό, "milk." The same as

lac, as appears from the genitive, and from the form γάλαγος. Com-

pare remarks on ἄμελδα, preceding.

"Αποκλῆς, adv., "incessantly," properly the neuter of the

Line 435. adjective δικαίος, είς, "incessant."—Derivation uncertain.

according to some, from ἴκεια, "to sound," with an intensive prefix. 

α-, ὁ-.

Μακρακεῖα, nom. plur. fem. perf. part. of the middle deponent μα-


κόμαι, "to bleed!" perf. with present signification, μακρακεῖα: part.

μακρακεῖα: shortened feminine μακρακεῖα. Formed from the sound of sheep and goats, as μακόμαι from that of ozen.

"Ἀλαλατός, nom. sing. of ἀλαλατός, ῥή, ἄ, "a shouting," "a

Line 436. "war-cry."

"Ερωτεύεται, and, with superinduced augment, ἔρωτεύεται, 3 sing. 2 plur.

perf. of δρομεῖ, "to raise," "to excite:" fut. ἔρω: 1 sor. ἔρω: in

the middle, ἔρωμαι, "to raise one's self," "to arise:" 2 perf. ἔρωμα,

"I am risen up:" pluperf. ἔρωμεν, "I arose." (Bultmann, Irreg.

Verbs, p. 193, ed. Fischlake.) Compare, also, Glossary on book ii., 146

Θρός, nom. sing. of θρός, ov, ὁ (Attic θρός, gen. θρού), "a

Line 437. "cry," "a noise," as of many voices. This is the only

instance where it occurs in Homer, and it refers here to the cries of a number of people.—From θροῦ, "to cry aloud," whence the middle deponent θροῦμαι.

"In Epic and Ionic for πλα, from λος, la, Epic and Ionic for σε, 

σε, "one." Of the neuter, however, only the dative ἐπί ἐν, 

occurs, II., vi. 422
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Book 4. LXXI. 437-447.

Γῆσω, nom. sing. of γῆς, voc. δέ, "a voice."

Εἰμιπτω, 3 sing. pluperf. ind. pass. of μιπτω, Hesper.


Πολέαστος, nom. plur. masc. of πολέαστος, on, "called from many a land."—From πολες and αστεω.

Δείμος, nom. sing. of Δείμος, on, δέ, "Terror." In the Iliad always personified as accompanying Phoebus, Erice, etc., and so, for distinction's sake, written as a properisome, or with the circumflex on the penult. On the other hand, δειμος, ου, δε, fear," "terror," is oxytone in the nominative.—From δεις, "fear."

"Αμονον, adv., "insistently," "incessantly!" properly the neuter of άμονος, on, "insistate," "incessant." In Homer always joined with verbs expressing passion, desire, &c., especially with μεμας, με-

μας, μεμασα. The derivation from ποδαν, "shredded linen," "lint," is very unlikely. According to Rost, it comes from the same root as μεμας, with a intensive or euphonic.

Μεμασα, nom. sing. of μεμας. Consult Glossary on book i., 590.

"Ανθρωπονοως, Epic and Ionic for άνθρωπονοω, gen. sing. masc. of άνθρωπονος, on, "man-killing."—From άνθρ and

φονεω.

Καστιγνή, nom. sing. of καστιγνή, πη, "a sister." The fem


"Εστρτφη, 3 sing. 1 aor. ind. act. of στρτφηω, fut. στρτφεω.

Epic and Doric στρτφηω (Καλερ, f 284, 2, p. 205, Jef)

1 aor. ιστρτφης, Epic and Doric ιστρτφης.—From a root ΣΤΑ-

whence, also, ιστφη, &c.


"Οφελλονος, nom. sing. fem. pres. part. act. of φέλλοω.

"to increase." Compare Glossary on book i., 510.

"Στόνον, accus. sing. of στόνον, on, δέ, "a growing."—From στένω,

"to grow."

κατάκερ, Epic and Attic (ματτε γραβία) sst συνοτις,

nom. plur. masc. pres. part. act. of κάτωμι, "to go" or "come together," and hence "to meet."—From έννω (for σύν) and

συν, "to go."

Στόνον, acc. plur. of στόνο, ου, δέ, "an ox-hide shield."

The term properly means, "the skin on the body of a live-
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"mg person," rarely of a dead one. Then, "the hide of a beast," especially of an ox, and, finally, a shield covered with one.


suit Glossary on book i., 103.


Ομφαλίκος, nom. plur. fem. of ὀμφαλίκος, δεσπ. ἄνευ, ὁ, "boreal," "having a nose."—From ὀμφαλός, "a nose.

Line 449. "Εκλείπω, 3 plur. 2 aor. ind. pass. (Epic formation) o' πεῖλας, "to bring near," "to cause to approach!" fut. su. t aor. pass. (in Attic poetry) τείλαμαι: 2 aor. pass. (among the Epic writers) τείλάμαι, regarded by Buttmann as a syncopated form from τείλάμαι, and so, likewise, the perf. pass. τείλαμεν, from τείλαμαι. (Irreg. Verbs, p. 202, ed. Fishlake. — Compare Kühner, § 301, 2, p 286, ed. Jelf.) Some, less correctly, make τείλαμαι an Epic abbreviated form of the pluperfect passive τείλαμεν. (Carmichael, Greek Verbs, p. 230.)

"Ομπομαγος, nom. sing. of ὀμπομαγος, ὁ, ὁ, "a loud noise," as of a men of fighting, working, or running about. The word seems not to have been used of loud voices, shouting, &c., but only of confined, inarticulate sounds, and hence we find it applied even to horses and dogs; as, II., x., 185; xvii., 741. So, again, it is employed to indicate the sound of wood-cutters (II., xvi., 633); the rattling made by throwing a bundle of wood on the ground (Od., ix., 235); the roar of a mountain-torrent (II., xxii., 256), &c. From ὁρύω, same as ὄρυχ, "to howl, bellow, roar.

Line 450. From ὁρύω, το "to wait."

Εὐγύλη, nom. sing. of εὐγύλη, ἡ, ἡ, "a weeping," &c. —

Compare Glossary on book i., 65.

Πέλεν, Epic and Ionic for Ἐπέλεν, 3 sing. imperf. ind. act. of πέλαμ, "to he." Compare Glossary on book iii., 3.


Χείμαρρος, nom. plur. masc. of χείμαρρος, ον, Epic for χειμαρρός, ον, which again is contracted by the Attics into χειμάρρος, ονν, "wintering."—From χεῖμα, "winter," and δέω, "to flow."
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*Όμορφος, Epic for ὀμορφός, gen. plur. of ὄμορφος, ευς, τό, "a mountain." Consult remarks on page 426, Exercitum iv.

Line 453. Ἑλίττερνας, accus. sing. of Ἑλλίττερνας, ευς, ἑ, "a place where several mountain-gleams run together and mix their waters," "a meeting of gleams," "a common base."—From μιξων, "to mix," and ἥγος, ευς, "a mountain-glen.

Σεμβάλλετον, with shortened mood-vowel (Thiersch, § 328, 6) for σεμβάλλετων, 3 plur. pres. subj. act. of σεμβάλλω, "to cast together." Κρονίων, gen. plur. of κρονίων, ευς, ἑ, "a spring," "a well." Line 454. Περιοδευτικά, whence the mean issue. Probably akin to Ρεμνή, "a well," "a spring." Χαράδρος, gen. sing. of χαράδρος, ευς, ἑ, Epic and Ionic for ἄφαρδρος, ευς, ἑ, "a ravine." (Consult note.)—From χαράδρας, "to cut by furrows," &c., the reference being to a deep gulpy, rift, or ravine, cut by some impetuous mountain-stream.

Line 455. Τῆλων, adv., "far away." Literally, "to a distance."—From τῆλος, "afar." 

Δαυσόν, accus. sing. of δαυσός, ευς, ἑ, "the roar." Properly, "any dead, heavy sound," especially of bodies falling or knocking against each other. Homer frequently has δαυσόν δαυσόν, "the hurtling of spears;" also of the measured tread of infantry (Od., xvi., 10); the turn of a multitude (Od., x., 556); the roar of the sea (Od., v., 401), and, in the present instance, the roar of a mountain-torrent. It is often applied, moreover, to the din of war.

Οἰδώρος, Epic and Ionic for ὀδώρος, dat. plur. of ὀδώρος, ευς, τό, Epic and Ionic ὀδός, ευς, τό, "a mountain." "Ἰάγη, nom. sing. of Ἰάγης, ἑ, ἑ, "a shouting," "a cry."

Line 456. "the shout of both the victor and the vanquished."—From ἱγαίνει, "to shout," &c.

Κορωστὶς, accus. sing. of κορωστής, ευς, ἑ, "a helmeted man." hence "an armed warrior." Also, taken as an adjective in connection with ἄνθρωπος, "a helmed man."—From κορωσίω, "to helm," &c., and this from κόρων, "a helmet."

Ἰαλλωτᾶς, accus. sing. of the patronymic Ἰαλλωτᾶτις, ευς, ἑ, "son of Thaliothius."—From Ἰαλλωτός, "Thaliothius." Μετημόνας, dat. sing. of μετημονάς, ευς, ἑ, "the forehead." Line 459. Strictly, "the space between the eyes."—From ἰπέταινα and ἤπειρα.

Περίος, Epic and Ionic for ἵππον, 3 sing. 1 aor. ind. act. of ἵππον, "to eat." fut. ἰπέται: 1 aor. ἰπέται.

Περίσσος, Epic and Ionic for ἵπποσ, 3 sing. 1 aor. ind. act. of περισσάν, "to pierce through," "to penetrate." fut. περίσσος, Epic ἵππος, Ionic ἱππος.
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Book 4. Line 460-469.

1 sorr. ἐπίσχος, Epic and Ionic ἐπίσχος, and, without the rent, πέρος.

Σκότος, nom. sing. of σκότος, on, ō, “darkness.” Of frequent occurrence in the Iliad, but there always of the “presence of death.—Akin to σκοτί, a collateral form from σκοτός, “a shadow.”

Κάλυψις, Epic and Ionic for καλύψις, 3 sing. 1 sorr. ind. act. of καλύπτω, “to envelop.” Compare Glossary on book i., 460.

Ἡρπεῖ, 3 sing. 2 sorr. ind. act. of ἥρπει, “to draw or dash down,” “to tear down!” fut. ἥρπετα: but in the 3 sorr. ἥρπον, intransitive, like the passive, “to fall,” “to fall down. And so, likewise, in the 2 perf. ἥρπον.—Akin to ὧπτω.

Χαλκοῦνταιδος, nom. sing. of the patronymic Χαλκοῦντας τιόδος, on, ō, “son of Chalcodon.”—From Χαλκός, ων, ὁ, “Chalcodon.”

Ἄδοντας, gen. plur. of Ἀδοντας, ων, ι, “the Abantes,” a people of Euboea.

Λελιμένος, nom. sing. masc. perf. part. from λελιμάω, an old Epic perf., “to strive eagerly,” &c. Homer uses only the participle, and that only in the Iliad, like an adjective.—Probably λελιμαίω is for λελιμίματι, and hence λελιμένος for λελιμένοις, from λελιμάω.

Σαλάστες, 3 sing. Εἰ. 1 sorr. opt. act. of σπάω, “to strip off,” &c.: fut. ἱσσα.

ὤμε, nom. sing. of ὦμος, ὡς, ὦ, “any violent pressure inward,” “the first stir or move toward a thing,” “the first start in an undertaking,” “an undertaking,” “an attempt,” &c.—From the radical ὤμο, “to arouse,” “to stir vp.”


Πληρᾶς, accus. plur. of πληρᾶς, ōς, το, “a rib,” but hardly found save in the plural, “the ribs,” “the side.”—An older and poetic form of πληράς, ἀς, ὅ.

Κύπαντας, dat. sing. masc. 1 sorr. pplt. act. of κυνόω, “to stoop ;” fut. κύνεω: 1 sorr. κύνεω.—Lengthened form from a root ΚΥΦ-, and akin to cuno, cumb, incumb.

Ἐξεφάνις, Epic lengthened form for ἐξεφάνῃ, 3 sing. 1 sorr. ind. pass. of ἐκφώνω, “to expose to view,” “to show forth ;” fut. ἐκφόνω: perf. pass. ἐκφόνεσι: 1 sorr. pass. ἐκφάνθην.

Οὐάνας, 3 sing. 1 sorr. ind. act. of οὐάνω, “to wound ;” fut. οὐάνεω: 1 sorr. οὐάνεω. Homer has besides this a prea
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"Iatōν, dat. sing. of iatōν, ou, τό, properly, "the taper, polished shaft of a spear;" hence simply, like δόρυ, "a spear," "dart," "javelin," etc.—From ζως, "to scrape," "to polish."

Lime, Epic and Ionic for ιλικα, 3 sing. 3 aor. ind. act. of ιλικάω, "to scrape," fut. ιλικάω: 1 aor. ιλικα (only occurs in later authors): 3 aor. ιλικαον. —From the 3 aor. inf. ιλικαον comes a poet-Homeric collateral form ιλικάων.,

Line 471. Λίθος, nom. plur. of λίθος, o, δ, "a wolf," the largest wild beast in Greece, and the emblem of greediness and cruelty. Compare the Latin lupus, the Greek λίθος-λιθος, the English wolf, Latin vulpes. The Sanscrit is वर्गस (compare Sabine hircus), and in Scelavonic the k is retained, e. g., Russian wolk. (Winning, Comparative Etymology, p. 60.)

Line 472. "Εκνομάλλευς, 3 sing. imperf. ind. act. of εκνομάλλευς, "to swing or fling about," "to hurl back" (consult note): fut. εκ-—Akin to δόνως, as a sort of frequentative.

Line 473. "Ιθίος, accus. sing. of ίθιος, o, δ (Attic contracted form ίθιος), "the youth," come to manhood, but not yet married, "a bachelor," answering to the feminine νικόθες.—Probably another form of αλίθος, and so from ζως, ζως.

Kαυτάσσω, nom. sing. fem. pres. part. act. of καύσω, "to descend," "to come down."


Σιμώνος; gen. sing. of Σιμών, άντρος, δ, "the Simeons," a small river of Troas, rising in Mount Ida, and falling into the Scamander, or Xanthus.

Line 476. Τοξάλλας, dat. plur. of τοξός, τοξός, δ, "one who begat," "a father," but in the plural τοξαλλας, "parents." Compare Glossary on book iii., 140, s. v. τόξαλλας.

Kάλλος, Epic and Ionic for καλλός (Attic καλλός), 3 plur.

Line 477. imperf. ind. act. of καλέω, "to call" fut. καλέω (Attic καλαί): perf. καλάκαία.

Line 478. θερέτρας, τό, like δέρητρας, "the returns made by children to their parents for their rearing," "the price of early nurture." The singular θερέτρον seems not to be in use.—From τρέφω, "to nurture."

Line 479. Αλλάκτης, dat. sing. 2 aor. part. pass. of δόμας, "to subdue."

Compare Glossary on book 1., 61, s. v. δόμας.
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BOOK IV. Line 482-488.

Line 482. Akiæi, adv., "on the ground," but also, like ἐν μέσῳ, and the Latin humi, "to the ground."

Alyxpop, nom. sing. of alyxpop, ov, 6, "the black poplar," "a poplar." Opposed to leixéi, "the white poplar."

Eláxvên, dat. sing. of eláxwvên, ὑς, ὑστερ, "a low, moist pasture."

"moist grass-land. Usually derived from eláx, ἔλαξ, ἔλαξ, ἑλαττ, whence some grammarians wrote eláxwvên. Buttmann, however, connects it with an old Epic word, ἩΩN, or -ΣΩ, or -ΛΩ, akin, as he supposes, to the German Aue, a tract or district of marshy or meadow land; and from which he also derives ἔλεος."

"Eleos, gen. sing. of eloç, ἐος, ὅς, "a marsh;" "wet, low ground," with the collateral notion of richness and fitness for pasture. Besides the present passage, the word also occurs in Il, xx, 321, and Od., xiv., 474.

Περιφέρεια, 3 sing. perf. subj. act. of φέρω. Compare Glossary on line 269, e. u. περίδοι.

Line 484. Léia, Epic and Ionic for λεία, nom. sing. fem. of λεῖος, 6, ov, Epic and Ionic for λεῖος, a, ov, "smooth." It probably once had the digamma λειγος, with which compare the Latin lívis "wet," as some write it, lávis, and the Greek λέιγος.

Περίφερας, 3 plur. perf. ind. act. of φέρω, Epic and Ionic for περιφέρεια.


Alóthw, dat. sing. masc. of allóthv, ὁς, ὅς, ὅθε. Strictly, "ferry," "burning," said of lightning, fire, &c.; then of metals and the like, "bright," "shining," "glittering."—From alló, "to light up," "to kindle."

Iroç, accus. sing. of Iroç, νος, ὅς, "the edge or rim of a round body;" in Homer always "the ferry" of wheels.

Elsewhere, the outer edge of a shield, &c. According to some, from léivai, "that which goes round;" but more probably connected with Ἱρίς, "a wicker-shield," &c.

Kámpou, 3 sing. 1 aor. subj. act. of καμπται, "to bend;" fut. κάμπωσαι: i aor. καμπάω. Lengthened from a root KAMΠΛ- and akin to ἱππαίω, γαμφάω.

Line 487. 'Ἄξιομανη, nom. sing. fem. pres. part. pass. of ἀξιώματι, "to dry."

Line 488. Eπεινόρις, 3 sing. 1 aor. i. d. act. of ἐπεινόρις, "to alyg." Strictly, however, and more commonly, "to strip or snip a fes.;" fut. ἐν: i aor. ἐπεινόριε, and, without the augment, ἐπεινό-
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σαι. A strengthened form of ἵναιςι, "to strip or spoil," and the latter from ἵνα, "the arm, etc., of a fallen foe."

Ἀλονδίρδης, nom. sing. of ἀλονδίρδης, ἄλος, ὁ, "active in mail," said of one who moves his corselet or coat of mail easily, or moves himself easily in it. (Buttmann, Lexil, p. 66, ed. Fishlake.) There is no reference here, as some erroneously suppose, to any thing vari-colored. Compare Glossary on line 186, a. s. ἵναιςι. —From ἵναιςι, "moveable," "nimble," and ὕφας, ἔρια and Ἰοικὸς for ὕφας, "a corselet."

Ἄνθρωπος, Epic and Ionic for ἄνθρωπος, 3 sing. 1 acc. Line 490. ind. act. of ἄνθρωπος, "to hurl a javelin," and then, simply, "to hurl," with the genitive, "to hurl at one." fut. σω: 1: 1 aor. ἄνθρωπος. —From ἄνθρωπος, ὁ, "a javelin," and this from ἄνθρωπος, "a point," "an edge."

Ἄραπε, Epic and Ionic for ἄραπε, 3 sing. 2 acc. ind. Line 491. act. of ἄραπε, "to miss." fut. ἄραπεστάσεις (ἀραπέστασεν only in Alexandrine Greek): 2 aor. ἄραπον, for which Homer has also ἄραπον. The 1 aor. ἄραπεστάσεις occurs only in later writers. Buttmann refers ἄραπεστάσεις, with ἀμάρτια, to the root ἀκούει, ἀράτος, and assumes, as the original signification, "to be without a share." (Lexil., p. 85, not., ed. Fishlake.)

Βουδών, accus. sing. of βουδών, ὁ, "the groin." Strictly, "a gland in the groin." Probably, quasi ὁμών any round, tumid protuberance.

'Ετρώμως, adv., "to the other side," "in another direction." —From ἄραπος.

Ἀντομαύμωνος, Epic and Ionic for ἀντομαύμωνος, gen. sing. masc. 2 aor. part. mid. (with passive signification) of ἄντομαύμωνος, "to slay." Compare Glossary on book iii., 375, s. v. ἄντομαύμωνος.

Ἀκοροθυμνος, Epic and Ionic for ἀκοροθυμνος, nom. sing. masc. perf. part. pass. of ἄκορος, "to arm." Properly, "to helm," "to furnish with a helmet." Compare Glossary on book iii., 18, s. v. ἀκοροθυμνος.


Παρδίς, nom. sing. 1 aor. part. act. ἀνταρανίας. Compare Glossary on line 500, and consult note.

Κασδώνος, Epic and Ionic for κασδώνος, and this by reduplication for κασδώνος, 3 plur. 2 aor. ind. mid. of κασδων, which however
is very rarely found in the present active, and probably only in composition. In the middle, χάζωμα, "to give way," "to reced," fut. χάζωματι: 1 aor. ἵππος: 2 aor. ἰγκόμπος: reduplicated ἰγκανόμπος: and Epic and Ionic ἱκανόμπος. Lengthened from a root ΧΑ-, ΧΑ-, which latter appears in χά-ος, χα-ως, χά-εως, Latin hi-ace, hi-oe, and the former in χανελ-ως.

Mήθων, accus. sing. masc. of νόθος, η, ων (Attic ος, ον), "illegitimate," "born out of wedlock, from a slave or concubine." It occurs frequently in the Iliad, and usually in the expression νόθος υἱός, "a natural son." Never appears in the Odyssey. The derivation of the word is uncertain; it is akin, probably, to νόθος, "secret," "dark," and perhaps to νοθής, "dull," "stupid," e., un-ingenuous.

Οἰκέων, Epic and Ionic for ὠκείων, gen. plur. fem. of ὠκός, ὠκεία, ὠκή, "easiest," "easiest.

Κόρας, accus. sing. of κόρας, γη, γη, "the side of the head," "the temple."—Akin to κάρα, "head.

Κρατάω, Epic and Ionic for κρατάων, gen. sing. of κράτας, ων, ο, "the temple of the head." Usually in the plural, "the temples."—From κρατεῖ, "to strike," as referring to the pulsation perceptible there.

Δούναω, Epic and Ionic for ἄδουναω, 3 sing. 1 aor. ind. act. of δνεῖν, "to make a heavy sound,? fut. ἱεῖ: 1 aor. ὑπείναω.—From δύνας, with regard to which, consult Glossary on line 455.

Αἐριπας, Epic and Ionic for ἄρωπας, 3 sing. 1 aor. ind. act. of ἄρωπας, "to clang," "to ring," "to rattlle."—From ἄρωπος, "a clanging," "a ringing," &c., and this derived from the sound.

Φαίλος, accus. sing. masc. of φαίλός, ων, and also ἄ, Ϝ, "illustrious." In Homer never used in the feminine.

—From φαίλω, φαίλω.


Περγαμός, gen. sing. of Περγαμός, ων, ἄ, "Pergamus," "the citadel of Troy." In later writers, as, for example, Euripides, usually Περγάμος, in the plural. Akin to πύρως, "a tower," the German Berg, Berg; the English "bery, bery. To this same class of words belong Πέργα in Thrace, and Περγή in Pamphylia, and perhaps, also, the Celtic termination -brega, appended
to the names of places. Graff even adds the Sanscrit giri, "a mountain." (Altkhod. Sprachsch., vol. iii., col. 194.)

Κέλατο, Epic and Ionic for ιέκλεατο, 3 sing. 2 aor. ind. of the middle deponent κελάω, "to set in motion," "to urge on," "to exhort," &c. Homer, usually adds the dative to the sorist, in the signification "to call," "to call to or on;" fut. κελάωμαι: 3 aor. κελάωμαι, and without augment, κελάωμαι. This sorist appears to be formed by syncope from ιέκλεατο. (Buttmann, Irreg. Verba, p. 144, ed. Fisihake.)

"Ορνοθατ, 2 plur. pres. imper. mid. of ὄρνομι, "to rowse."


Ελεκτρα, 2 plur. pres. imper. act. of eleκτε, "to yield," "to retire from;" fut. έκτε. This verb often has the digamma in Homer, so that it is well compared to the German wecken, the Anglo-Saxon waken, etc. and perhaps the English weak.

Χριν, nom. sing. of χριος, χρυσός, δι, "the skin," "the flesh."

Line 50. Strictly, "the surface of any body," especially of the human body; hence the skin, and also the body itself, especially the flesh, as opposed to the bone, which usage is said to have been peculiar to the Ionians.—From χριος, "to touch the surface of a thing;" χριος, χρινω: akin to χρω, χρωματα.

Ταμνιχρως, accus. sing. of ταμωςχρως, λος, δι, φ, "flesh cutting," "skin-cutting." — From τιμων (τραμων), and χρις.

Line 511. Θυμωλγη, accus. sing. masc. of θυμωλγης, το, "soul-distrressing." — From θυμω, and άλγω, "to feel pain," "to be distressed."

Πεποιη, 3 sing. pres. ind. act. of πιεων, "to broad over." Compare Glossary on book ii., 237.

Προδος, gen. sing. of πολις, λος, φ, poetic, and especially in the genitive.

Line 514. Επικ form for πολις, λος, φ (Attic πολυς, and also πολυς in the genitive).

Τριηγυνεια, nom. sing. fem. of Τριηγυνεια, ος, φ, "the

Line 515. Τριτος, an epithet of Minerva, used both as a substantive and an adjective. The derivation is uncertain. Some deduce the name from the root Τριτος (Τριτας), in Libya, near which the oldest legend represented the goddess as born. According to others, τρατς was a Brotian, Cretan, or Εολις word, for ἄνθρωπος, and so τριγυνεια would mean "the head-born;" but the word τρατς is itself dubious, and the legend to which it refers is certainly not earlier than Hesiod (Theog., 324); nay, it does not appear in its
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Book 4. Line 515-531.

full form until Steisichorus, as the scholiast on Apollonius Rhodius (iv., 1310) asserts. Others, again, interpret ὑπογεύσεται "bore on the third day." Hence, too, the epithet ἱππόμενος given to the same goddess, as being produced on the third day of the mon.h, which day, moreover, was sacred to her at Athena. (Weizsäcker, Eich. Tri-
log., p. 65, not.) There appears to be in this some hidden reference to the sacred number three. Compare the remarks of Bähr on this number (Symbolik Mos. Cult., vol. i., p. 198, seq.).

Line 517. Ἀμαρυγείς, accus. sing. of the patronymic Ἀμαρυγαῖος, ος, ὁ, "the son of Amaryncus."—From Ἀμαρυγαῖος κεῖς, "Amaryncus."

"Ενύθενας, 3 sing. 1 aor. ind. act. of ἐπεδῶ, "to faster," "to slack-
tle:" fut. ἐπιεῖ: 1 aor. ἐνύθενα.—From πέπλη, "a faster."

Χρυμάδω, dat. sing. of χρυμάδων, ου, το, "a stone," "a large pebble," such as were used for missiles. Occurs often in Homer, especially in the Iliad, and usually of great size, so that they are often called μεγάλα, and also ἀνάποθη, i. e., as much as a man can carry. See, also, the description of one in book v., 302, seq.—Not a diminutive from χρύμα, but properly a neut-
ter from χρυμάδως, ου, "of the kind, shape, or size of a χρυμάς, or stone."

Βάλλω, Epic and Ionic for ἰπτεῖνeta, 3 sing. 2 aor. pass. (Epic for-
mation) of ἱπτα, "to strike." (Buttmann, Irreg. Verba, p. 39, ed. Fisihlake.)

Σφόδρον, accus. sing. of σφόδρος, ου, το, "the ankle."—Akin to σπείρα, φαῖπα, from the notion of roundness common to them all.

"Ορκοδέντα, dat. sing. neut. of ὄρκοδες, ὄρκον, "rugged," "having many points," "pointed." In Homer always an epithet of an
bond stone.—From ὄρκος, "a point," "prominences," &c.

Θρακός, gen. plur. of Θράκας, ἄνδρος, ὁ, Epic and Ionic for
Line 519. Θρακής, ἄνδρος, "a Thracean."

"Ιμπραῖας, nom. sing. of Ιμπραῖας, ου, ὁ, "son of Im-

Line 520. βραῖας."—From Ιμπραῖας, "Imbreas."

Εἰληφθέντα, 3 sing. 2 pluperf. act. of ἐλέφθαι, Epic and Ionic for

Compare Glossary on book i., 302.

Τεινω, accus. dual of τένων, ὄντος, ὁ. Strictly, any tight
Line 521. stretched tend, especially "a sinew," "a tendon."—From τείνω, "to stretch," &c.

"Ἀσικής, nom. sing. masc. of Ἀσικής, ἐς, "shameless," "μικρὰς,

ἐδι," "bold," "reckless."—From ἀ, priv., and ἀδέσποτα, "to un

Athena."
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Line 522. ἄρος (and, before a conseasent, ἄρµαν, etc., "on the ear, face," like ἄρα, "just touching," and then "even to the outermost," "utterly."—From ἄρος, "outermost," etc., as μέγαρον from μέγας, μεγάρος.

Ἀθηλόφεσις, 3 sing. aor. ind. act. of ἀθελοῦσις, Epic and poetie for ἀθελοῦσις; strictly, "to thrust out," and hence "to wound, bruise, crush!" fut. ἄθω: 1 aor. ἀθηλοφέσις. From ἀθεῖ and ἀθελοῦσις for ἀθλοῦσις, "to thrust." Compare Glossary on book i., 480.


Ἐκδόρομαι, 3 sing. aor. ind. act. of ἐκδορέω, "to run upon one!" fut. ἐκδορέομαι. From ἐκά and τέρας.


"Compare ὀινοὶδίς with the Latin u-mbil-i-um, the German Nebel, and Sans. riti nābhi.—Akin, also, to ἄμφος, φαλά.


Χολάδες, nom. plur. of χολάς, ἀσος, ἄσος, usually in the plural, ἀσοὶ ἀσοίδες, "the bowels.

"Ἐκενδοσάμοις, accus. sing. masc. of ἐκενδοσάμοις, ἐκενδοσάμοις, etc., "rushing on," perf. part. pass. of ἐκενδοσάμοις, more frequently in the passive ἐκενδοσάμοις. "to hasten to or toward, rush," ἔκτω: perf. pass. ἐκενδοσάμοις.—From ἐκτώ and ἐκτώ.

Πνεύμα, dat. sing. of πνεύμα, πνευμόνα, ὀνος, ὀν (in common Attic also πνεύμα), usually in the plural, πνεύματα, the lungs," "the organs of breathing." With the Ionic form πνεύμα compare the Latin pulmo.

"Ἄγγειλος, adv. (strictly the neuter of ἄγξιλος, συς, "coming near," "near."—From ἄγκως, "near," and μέλος, "to come.

Ἀνυμαι, 3 sing. imperf. ind. of the defective middle depenent ἀνυματι, "to take." Used only in the present and imperfect, without augment.
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Book 4. Line 530-541.

Line 530. Αἰέθενε, 3 sing. 1 aor. ind. act. of ἀνείθω, "to strike off." fut. ἀείθω.—From ἀγών and ὁ ἄγω.

Περιετήσαν, Epic and Ionic for περιετάσαν, the augment being dropped, 3 plur. 2 aor. ind. act. of περιετάσαμαι, &c.

Line 533. Ἀρείςιος, nom. plur. masc. of ἀρείςιος, on, "hair-crowned." (Consult note.)—From ἀρείς, "at the top," and ἄρης, "the hair of the head."

Δαλυχαί, accus. plur. neut. of δαλυχός, ὁ, ὁ, "long." δαλυχὼν, 3 plur. 1 aor. ind. act. of δαλυχέω, "to drive," "to push," and Epic and Ionic for δαλύων, the augment being dropped. Compare Glossary on book i., 220, s. v. ὑπερ. Compare Glossary on book i., 220, s. v. ὑπερ.

Χοσώμενος, Epic and Ionic for χοσώμενος, 1 aor. part. of the middle deponent χοσάμαι, "to retreat," "to retire;" fut. χοσώμαι: 1 aor. ἐφασώμαι.

Πελεμίσθη, Epic and Ionic for ἐπελεμίσθη, 3 sing. 1 aor. ind. pass. of πελεμίσαμαι, "to swing," "to shake," fut. ἔσαμ:: In the passive, "to be shaken," "to tremble," &c. In the aorist passive in Homer, always "to be shaken," i. e., driven back.—From πάλλω, "to swing," "to brandish," and akin to πάλλος.


Line 537. Ἑπεινών, gen. plur. of Ἑπειών, ὄν, of, "the Epēi, the earliest inhabitants of Elia, and fabled to have derived their name from Epēw (Ἑπεῖως), son of Endymion.

Line 538. Κτείνουντος, Epic and Ionic for κτείνουντος, 3 plur. impert. ind. pass. of κτείνω, "to slay." Compare Glossary on book i., 410, s. v. κτεινομένος.

Line 539. Ὀνάσατο, 3 sing. 1 aor. opt. of the middle deponent ὀνάσαμαι, "to blame," "to find fault with," &c. : fut. ὀνάσαι: 1 aor. ὀνάσατας and ὀνασάμως. Pott compares the Lithuanian, but thinks that there is no affinity between ὀνασαῖ and ὀνασάω.

Line 540. Ἀλέγητος, nom. sing. masc. of ἄλεγητος, on, "unwounded from a distance." (Consult note.)—From ἀλέγω, ἀλείψ, and ἄλλω.

Ἀνοίσατος, nom. sing. of ἀνοίσατος, on, "unwounded from near at hand." (Consult note.)—From ἀνοίγω, ἀνοίψ, and ὀφνία, "to wound."

Ἄνεικος, 3 sing. pres. opt. act. of ἄνεικός, "to whirl or twist;" in general, "to wind," "to roam or stray! about! fut. ἄσεω. &c. Ἀλκίνδη from ἀλκίνια, "a swirling." &c.
HOMERICGLO SS A R Y.


Ἀπερίκοι, 3 sing. pres. opt. act. of ἀπερίκο, “to wear off,” “to keep away;” fut. εἰ. —From ἄπει and ἐπί, “to lay back.”


Line 544. Τέτεντο, Epic and Ionic for ἔτεντο, 3 plur. pluperf. ind. pass. of τέτυνο, “to stretch.” Compare Glossary on line 426, s. v. τέπαθην.

BOOK V.

Line 2. Ὁρόος, accus. sing. of ὕροος, ες, ές, “dark” (in new Attic, ὕρος). The German Tatron is, perhaps, akin in root; but certainly the English dare.


Ἀκύματος, accus. sing. neut. of ἄκυματος, ον, “unstirring,” “unworn.” —From ἄ, priv., and κύματος, “toil,” and this from κύμας, “to toil.”

Line 5. Ἀστίπα, dat. sing. of ἄστίπα, ἔστι, ὑ, “a star.” The a is euphonic, as in ἄστρον, astrum. Compare the English star, and German Stern.

Οὐρων, dat. sing. of ὄυρων, ἤ, ές, “of or belonging to summer.” —From ὄρω, with regard to which, consult note.

Ἐναλίγκια, accus. sing. neut. of ἐναλίγκια, ον (and in Apoll. Ῥόδ., η, ον), “like.” —From ἐν and ἄλγία, “like,” the derivation of which is uncertain; perhaps akin to ἐλιξ, ἐλικός, “of the same age,” “like.”

Line 6. Παραμβαῖνον, Epic and Ionic for παραμβαίνον, 3 sing. pres. subj. act. of παραμβάνειν, “to shine in every direction.” Some read παραβάνειν, which will then be the 3 sing. pres. ind. act. of παραβάνειν, but Thiersch (§ 346, 5, 6) and Buttman (§ 106, 10) agree with Spitzner in retaining the i subscript, and παραβάνειν must then be regarded as a freer use of the subjunctive. —From πᾶν and βάνον.

Ἀλγαμήνος, nom. sing. masc. perf. part. pass. of λάγη, “to bathe,” “to wash;” fut. ει. Observe that λάγη is, in fact, contracted from λάγη, from which old verb we have still several tenses remaining in Homer, such as λιγάη, λιγάς, etc. —Akin to the Latin lac, di lac, rī lac, lāc
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Line 9. Ἀφες, nom. sing. case of ἄφες, ἄφες (and ἣ, ὡν), "rich." 

Line 9. "wealthy." Buttmann regards ἄφες as a lengthened form of an adjective ἄφεσις, ἄφκες, ἄφα, "a priest." (Lexil., p. 178, ed. Fascilake.)

Line 10. Ἴμος, Ἴς, ὁ, Epic and Ionic for ἵμα, ἴμα, ἴς, "a priest." — From ἴμος, "sacred.


Line 11. Ητην, Epic for ἤτην, 3 dual imperf. ind. act. of εἰμι, "to be.

Line 11. Eiδότε, nom. dual of eiδος, eiδος, eiδότε, perf. part. and aseigned to οδα, "I know." Taken here as an adjective, "skilled in," "acquainted with.

Line 12. Αποκριθεύτε, Epic, Doric, and Αξολο for ἀποκριθεύτε, nom. dual 1 aor. part. pass. of ἀποκριθεύμε, "to separate: fut. ἀποκριθεύ: 1 aor. act. ἀποκριθεύσα: 1 aor. pass. ἀποκριθεύτη: 1 aor. part. pass. ἀποκριθεύτης.

Line 13. Εναιντιος, nom. dual masc. of εναιντιος, α, on, "over against," "ful against," &c.—From τεν and ἄντις.


Line 16. Τυδίδε, Epic and Ionic for Τυδίδε, gen. sing. of Τυδε, ζης, on, ὁ, "Tydides.

Line 16. Αριστερός, accus. sing. masc. of ἀριστερός, ὁ, ὡν, "the left." As regards the derivation, consult Donaldson's New Cretius, p. 204, p. "Ακρως, gen. sing. of ακρως, ἡ, ἢ, "a point," "an edge."—From ἄκρα, "a point," "an edge.

Line 18. Ἐξεγερε, Epic and Ionic for ἤξεγερε, 3 sing. 2 aor, ind. act. of ἤξεγεργε, "to fly forth.

Line 19. Ἀπομαζος, accus. sing. neut. of ἀπομαζος, on, "between the paps," said especially of a man.—From ἀπα and μαζε, "the breast.

Line 20. Απόρως, Epic and Ionic for ἁπόρως, 3 sing. 1 aor. ind. act. of ἁπόρως, "to rush off:" fut. σω: 1 aor. ἁπόρως. —From ἄπο and ὅρω, "to rush." Compare Glossary on book ii., 310.

Line 22. Σῶς, Epic and Ionic for ἱδως, 3 sing. 1 aor. inu. act. of σώς, "to save:" fut. σως: 1 aor. ἱδως. The present is not found in Homer, except in the contracted form εῶ. —From σῶς, σως, "safe.

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Line 24. ἄναξίμενος, noun, sing. of ἀναξίμος, a, an, perf. part

pass. of the radical verb ἄξω. 3 a distress i perf. pass

ἀξίμενος.

Pάνω, adv., "utterly," "altogether." Ionic, poetical, and especial

ly Epic, for πάνω.—From πάνω.

Line 27. Βας, acc. dual of τις, gen. τίς, gen. τις, "a son." (Anton's New

Greek Gr., p. 128.) Observe that τίς here is distinguish-

ed by its accent from τίς, the vocative singular of τίς.

Line 28. Ἀλεύμενον, accus. sing. masc. 1 aor. part. mid. of ἀλεύω

(rarely found in the active); in the middle, ἀλεύμας, "to

keep mean," "to remain." 1 aor. ἀλεύμας. Observe that ἀλεύω is,

in fact, only another form for ἀλέω, the verb representing the digita-

mas; as in ἀλεύμας for ἀλέωμα.

Line 29. Ὀρενίη, Epic and Ionic for ὄρενιν, 3 sing. 1 aor. ind. pass

of ὄρενι, "to arouse." Compare Glossary on book ii., 143.

Θισίας, accus. sing. masc. of Θισίας, on (feminine form,

Θισία, ἱδώς), "impeccable," &c.—From ὁδός, ὁδεῖν, "to

lead," "to rush."

Line 31. Ἀρχή, voc. sing. of Ἀρχή, εἰς, δ, "Mara," the god of war

://\text{B}ɔ\text{r}ɔ\text{ɔ}\text{lo}\text{gi}ς, voc. sing. masc. of βροτολογις, on, "man-slaying "

—From βροτός, "mortal," and λέγει, "risk," "death."

Μαυτόν, voc. sing. masc. of μαυτόν, on, "blood-stained." —

From μαυτόν, "to stain," and φόνος, "slaughter."

Τευχειστής, voc. sing. of τευχειστής, on, "approacher of

wells," "stormer of cities."—From τευχεῖος and λῆμψα, "to approach.

Μάρσισθαι, pres. inf. mid. of μάρσωμαι, "to contend:" pres.

Line 33. and imperfect (μαρσίσωμαι) like σαρσαμαι.

Ὀρέμα, 3 sing. 1 aor. subj. act. of ὀρέμα, "to reach out," "to ex-

tend," "to extend:" fut. ὄραμα. Compare Glossary on book i., 351, s.

v. ὄραμα.

Line 34. Χαῦσῳσθαι, Epic and poetical for χαῦσωμαι, 1 plur. pres.

subj. mid. of χαύω: in the middle, χαῦσαι, "to retire.

Compare Glossary on book iv., 497, s. v. καῦσονται.

Ἀλεύμενα, 1 plur. pres. subj. of the middle deponent ἀλέωμα, "to

avoid," "to sbm." Compare Glossary on line 28, s. v. ἀλεύμενον.

Καθίσαν, 3 sing. 1 aor. ind. act. from a present καθίζω,

which is not used: "I made to sit down," "I seated." Compare

Glossary on book i., 311, s. v. καθίσαι. The deficient

tenses are supplied from καθίζων.

Ὑδέρεντα, dat. sing. of ὕδευς, ἔσεν, ὅν, "graze." (Consult note.)

—Böttmann, following the analogy of other adjectives in ὑδε, de

S a s.
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Book 5. Line 36-50.

gives it from an old noun, HION, or -OS, or -A, from which he also proposes to deduce elaium. Compare Glossary on book iv., 482.

Σκιαμάνθρω, dat. sing. of Σκιαμάνθρος, ov, o, "the Scamander," the "amous river of Troy, called Scamander by men, but Xanthus by the gods (II., xx., 74), and now the Boundabashki. Consult note on book ii., 465.

"Εκλέπων, 3 plur. 1 aor. ind. act. of έκλέπω, "to bend," "to make to give way:" fut. έκλέσω : 1 aor. έκλέψω. Compare Glossary on book iii., 390, s. v. έκλέπω.

'Αλιζώνων, gen. plur. of 'Αλιζών, ένος, o, "a Halizonian;" in the plural, 'Αλιζώνες, ως, oí, "the Halizoniama, a people of Bithynia, at the western extremity, bordering on Mysia, and whose territory extended to the shore of the Propontis and Sinus Ciusam. They were neighbors of the Paphlegonia. (II., ii., 856.) They must not be confounded with the 'Αλιζώνες, a nomadic people of Scythia.

Μεσηγής, Epic and poetic for μεσηγός (before a consonant, μεσηγό, adv., "in the middle of," "between."—From μέσας.

Στίθονεσιν, Epic for στιθεόν. gen. plur. of στιθός, ευς, τό, "the seat." Consult Excurs. iv., p. 426.

'Ελαισσαν, Epic and Ionic for έλαιασσε, 3 sing. 1 aor. ind. act. of έλαιασσω, "to drive:" fut. έλαιας : 1 aor. έλαιασ.

'Ενήπας, 3 sing. 1 aor. ind. mid. of έναιρω, "to slay," "to kill:" fut. έναιρω : 2 aor. έναιρων : 1 aor. mid. έναιρω.(....)

No compound of άλπος, but derived from άλπος, and akin to άλπα, άλπος, and so, strictly, "to send to the other world:"

Διαρμακινός, nom. sing. masc. τί διαρμακίνος, η, ο, i

"famed for the spear."—From δίων και κλωτος.

Νόης, Epic and Ionic for ένυνε, 3 sing. 1 aor. ind. act. of νύσσω, "to pierce;" strictly, "to touch with a sharp point," "to prick:" fut. έω : 1 aor. έυνέα.


-From σύλων, σύλη, "spoils," "booty," &c.

Αλμονα, accus. sing. of αλμών, ους, η, "clever," "skillful.

"According to Hermann, from δίσου, who gives it, howev- er, the meaning of "eager."

Θόρρας, Epic and Ionic for Θόρας, gen. sing. of Θόρας, ες, η, Επικ and Ionic Θόρρας, η, η, "a hunting of wild beasts," "the chase."—From θόρα, gen. θόρος, "a wild beast.

Line 50. "Οφθεντα, dat. sing. neut. c έβοθες, έσσα, ον, "she..."
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*sainted," "shrewd."—Equivalent to ὑός, and is served in om it. For other explanations, consult note.

'Ἀρης, acc. sing. of ἄρης, ἄρης, ὄ, Epic and Ionic term for ἄρης, ὄ, ὄ, "a hunter."—From ἄρης, Epic, Ionic, and Doric for ἄρης, "to hunt."

"Ἄρμες, nom. sing. of Ἀρμες, ἡ, Ἄρμες, the Roman "Diama," goddess of the chase, daughter of Jupiter and Latona, and sister of Apollo.—Derivation uncertain. Donaldson finds it in the Scythian ἀρσ ( sera). "a virgin" mentioned in the tract about rivers, printed among Plutarch's fragments, where ἀρσ is mentioned as equivalent to μισονίθενος, the termination ἄρσ, "to hate," being akin to the German scheu. With Ἀρμες we may also compare the Etruscan Ar-itsi-mi-s. (Varroianus, p. 39.)

Χρυσίμη, Epic and Ionic for Χρυσίμη, 3 sing, 2 cor. ind. Line 53. not. assigned to χρυσίμη, "to prove of avail." Compare Glossary on book 1, 29, s. v. χρυσίμη.

'ἰόκτωμα, nom. sing. fem., and a frequent epithet of Artemis or Diana in Homer: "the who delights in arrows, "the arrow-queen."—From ἴος, "an arrow," and χαίμα, "to rejoice." Line 54. Εὐβολίας, nom. plur. of Εὐβολία, ὡς, ὡς, "skill in shooting afar."—From ἐβάς, "afar," and βίλλα.

'Εὔκαστο, 3 sing. pluperf. ind. pass. of καίμας, a verb without future and aorist; "to surpass," "to excel!" perf. κέκασι: plp. perf. ἐκάσιμων.—Though so like καίμα in form, it seems rather to belong to a root KAZ-, which appears in the perf. and pluperfect. Line 55. Δομωκέλτος, nom. sing. masc. of δομωκέλτος, ὁν, "famed for the spear." Compare δομωκέλτος, line 45.—From ἄρσ and αἴτετος, "famed," "renowned," and this last from αἴτετο, "to make famous," &c.

Οὐτα, 3 sing. 1 cor. ind. act. of οὖτα, "to wound." Line 56. fut. οὖτε: 1 cor. οὐτα. Observe that οὐτα is a collateral form of οὖτα, fut. ὠτα.


Δαίδαλος, acc. plur. neut. of δαίδαλος, ὃς, ὃς, "ingenious," "cunningly or cleverly wrought." Probably from a root ΔΔ, by reduplication. Compare the radical δια, "to teach," "to learn," and the English cunning, from to ken.

Line 61. "Εφίλει, 3 sing. 1 cor. ind. mid. assigned to ἐλείω.
an Epic form, and having the same signification as the active sorist ἐμφασαι. In reality, however, it is formed from the stem of φασεω, and it differs from it likewise in having the i long. (Butt mem., Irreg. Verbs, p. 267, ed. Fischlake.)

Line 62. ind. of the middle deponent ρεστάσωμαι, "to build," "to construct." Properly, "to work as a rītzw, or carpenter," but more usually in the transitive signification first given.

Line 63. "ἀρχέασσω, accus. plur. fem. of ἀρχέασαι, of, "source of ill," "breeding mischief."—From ἀρχη and αἰκή.

Line 64. "θεσάρω, accus. plur. of θέσαρον, of, to, "a divine decree," "an oracle." Properly an adjective, θέσαρος, of, "spoken by God," and so "decreed," "appointed," "destined."—From θέως and φιλ.

Line 65. "κατέμπωται, 3 sing. imperfect. ind. act. of καταμάρθω, "to overtake." Properly "to grasp," "to catch hold of;" fut. ψω.—From κατα and μάρθω, "to seize," which last is akin to ἄρθω, ἄρησσω, &c.

Line 66. "θλοῦσα, accus. sing. of γλουτός, of, to, "the buttlock." In later Greek its place is supplied by γλυφ.—Akin to κλοῦς, κλούνας, the os iacum. (Benfey, Wurzelex., vol. ii., p. 170.)

Line 67. "κύστε, accus. sing. of κύστες, ευς and ιος, (it, "the bladder."

Line 68. —From κύς, "to hold."

Line 69. "τεκν, adv., "on bended knee."—From γύνη, "the knee," as if written originally γόνε.


"Ομώτα, nom. sing. masc. 1 sor. part. act. of ομωμοι, "to groan." &c.: fut. ἓμοι: 1 sor. ἓμοι. The future ομωμοι occurs only in the Sibylline oracles. The sorist ομώτα is the only tense used by Homer.—From ομοι, like ὃμοι from οι, αἰμοί from οί, φυτοί from φοι, and many other Greek verbs formed from natural sounds: as the German acket from ach!

Line 70. "Πώς, adv., "carefully." Poetic form; from ποιεω, and equivalent to παντικος or πανικως.

"Χαρισματίζω, nom. sing. from pres. part. of the middle deponent χαρίζω, "to gratify;" fut. ιόμοι (Attic ομοιαίω). 1 sor. ἱομοιαίωσα.—From γύνη, "a favor," &c.

"Φυλεῖςς, nom. sing. of Φυλεῖςς, of, to, "sor of Phileas," a patronymic: appellation of Meges.—From Φυλεῖςς, same "Phylēs."
HOMERIC GLOSSARY.

Book 5. Line 73-86.

Line 73. ἵνα, accus. sing. of ἵνα, on, τό, "the sinews between the occiput and the back;" in general, however, "the back of the head," "the ways of the neck."—From ἴνα, ἴνα, ἴνα, "no-no," "force," &c.

Line 74. θέμα, Epic and Ionic for θέμα, 3 sing. 2 sor. ind. act. of τέμνω (Ionic τέμνω), "to cut," fut. τεμό: 3 sor. ἔτρυγμον. perf. τέρπεως. Lengthened from a root TEM-, TAM-. 

"Εστίνοικο, 3 sing. pluperf. indic. pass. of τέχνη, "to make," Line 73. ἐκ: σω: 1 sor. ἔτρυγμα: perf. pass. τέρπεως: pluperf. pass. ἔτρυγμα. —Nearly akin to τεχνάω, the notion implied in which has grown out of the perf. pass. of τέχνη; hence, in Epic, the passive forms τέρπεως, τεχνάμα, τεχνάμαν, are substantially the same with τεχνάω, ἔτρυγμα: and the active perfect τέχνη, when used intransitively, is used exactly like τεχνάω: farther, τέχνη is manifestly akin to τέχνη, German zunge, &c.

Tiēra, Epic and Ionic for τιήρο, 3 sing. imperf. indic. pass. of τίς, "to honor."

Line 80. Μεταδρομάνειν, adv., "running after," "following close upon."—From μεταδρόμω, "running after," and this from μετά and τρέχω, ὑπάγω.

"Ερέως, 3 sing. 1 sor. ind. act. of ἔσω, "to lay off," &c.


"Οσε, accus. dual, from a supposed nominative ὁσος, ὁσε, το, "an eye." Compare Glossary on book 1, 104.

Kρατάω, nom. sing. fem. of κρατάως, η, ὅν, Epic and Ionic for κρατάως, ὅ, ὅν, "powerful," "mighty." Poetic for the usual κρατεύω.—From κράτος, "power," "strength."

Πονεϊντο Epic and Ionic for πονεϊντο, 3 plur. Imperf. indic. of the middle deponent πονεῖμαι, "to toil," "to labor." In early Greek this deponent alone appears; in later Greek the form πονοῦσι takes its place.

Ποτηρός, Epic and Ionic for ποτήρος, dat. plur. of ποτηρός, ο, ον, "whether of the two." In Homer it occurs only once, namely, in the present passage, and here in an indirect question, like ὅστερος.—Formed by contraction from ποτήρος, and the root πο, "who?" &c.

Μετέιμ, 3 sing. pres. opt. of μετέρυψω, "to be with," "to belong," &c.

"Ομιλεύομαι, Epic and Ionic for ὁμιλεύομαι, 3 sing. pres. opt. "to talk, to speak, to converse with, to express, to relate," &c.

Line 86. of ὀμιλέω, "to keep company with," "to associate with," "to own; —From ὀμίλεα, "a crump," "a strengthening;" &c.

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Θών. Epic and Ionic for ἠθών, 3 sing. imperf. ind. act. of
θέω, "to move rapidly to and fro," "to rush."—Akin to
θάνω, "to rush."

Πλάθω, dat. sing. pres. part. act. of πλάθω, "to be or become
fall." Only found in the present and imperfect, and in the poetic
perfect πλάταξα, with present signification. The transitive aorist
πλάθασσε belongs to πέμπαμε. Observe that πλάθω is never tran-
sitive, and only late writers use the middle voice.

Εκδάσσο, Epic and Ionic for εκδόσα, 3 sing. 1 aor. ind.
act. of ακούσσω, "to scatter?" fut. ακούσω: 1 aor. εκδόσα
Observe that ακούσσω is merely a poetic form for ακούσσω.

Εργάται, nom. plur. fem. of ἐργάτης, η, ov, Epic and
Ionic for ἐργατής, perf. part. pass. of ἔργω or ἔργα (the
former more usual in Homer, but the latter the earlier of the two),
for which the Attics employ ἔργω, "to fence in," "to secure," &c.: fut. ἔργω: perf. pass. ἐργασα: Attic ἐργασα.—Akin to σέρω; hence
ἐργά, ἐργα, &c. Observe that the Attics employ both ἔργω and
ἔργα, and that, according to Buttmann, they probably distinguish
ed between the signification of these two verbs by means of the
rough breathing, ἔργω being "to shut in," and ἔργα "to shut out."

Ιχανώνων, Epic lengthened form for ἰχανώνων, 3 plur. pres. ind.
act. of ἰχανώνω, "to hold back," "to restrain?: fut. ἰχανω.—An Epic
lengthened collateral form of ἰχανω.

Ἰχεῖ, 3 sing. pres. ind. act. of ἱχεῖ, "to hold in check."

οἰχεῖ, 3 sing. pres. ind. act. of ἰχεῖ, "to hold in check."

Compare Glossary on book i, 214, s. v ἰχεῖ.

Ἄλων, Epic and Ionic for ἀλών, gen. plur. of ἄλος, ἄλος, ἄλος,
"a wrecking-floor," "any levelled plot of ground," sown or planted, &c.
Observe that ἄλος itself is an Epic and poetic term for the Attic
ἄλος.

Εἰρήνη, Epic and Ionic for ἐρήνη, gen. plur. fem. of ἐρή-
νη, &c, "very blooming," "richly blooming."—From ἐριν, "very," and
ἔφυλλα, "to bloom."

Εἰ σανάς, adv., softer form for ἔσανας, "on a sudden,"

Line 91. "suddenly." Found not only in Homer and Herodotus,
but frequently in Attic prose.

Ἐπιθετία, 3 sing. 1 aor. subj. act. of ἐπιθέω, "to be heavy upon,
"to fall heavily upon." fut. ἐπιθέω: 1 aor. ἐπιθέσα.—From ἐπι and
ἐκθάσα, "to be heavy.

Line 92. Κατάποτε, 3 sing. 2 aor. ind. act. of καταποτέω, "to cast
or throw down." In the second aorist, κατάποτος, and second per-
HOMERIC GLOSSARY.

Book II. Line 92-100.

ατεικταμ, intransitive, "to fall down." Compare Glossary on book iv., 482.

Μηθον, Epic and Ionic for ἤμηνον, 3 plur. imperf. ind. act. of μήνω, "to wait for," "to remain." Compare Glossary on book ii., 598.

Ἐρυθαῖς, 3 sing. imperf. ind. mid. of ἐρυθαίω, "to stretch," "to draw." Compare Glossary on book ii., 390.


Γύαλον, accus. sing. of γύαλον, on, τό, "a hollow," "a cave." (Consult note.)—Akin, perhaps, to κολίς.

Ἐκτείνον, 3 sing. 2 aor. ind. of the middle deponent πέτομαι, "to fly;" fut. πέτόσωμαι (in Attic prose usually shortened πέτωσαμι): syncopated 2 aor. ἐκτομω, but frequently, also, ἐκτομη. In later prose a present, ἔκτομα, occurs. The original signification is "to spread the wings to fly," and the verb is akin to πέτανημι, "to expand," "to spread."

Line 100. Διάξις, 3 sing. 2 aor. ind. act. of δίχω, "to hold on one's way;" fut. διο, &c.

Παλᾶσον, Epic and Ionic for ἱπταλᾶσον, 3 sing. imperf. ind. pass. of παλᾶσω, "to sprinkle;" fut. παλᾶο: perf. pass. παλᾶγαμι. From πάλλω, "to shake."

Line 103. Βέλτισσα, 3 sing. perf. ind. pass. of βέλλω, "to strike," "to wound," &c.

Line 104. Ἀνασαρχήσαθι, Epic and Ionic for ἀνασαρχήσωθι, fut. inf. mid. of ἀναχαίω, "to hold up against," "to endure."

Line 105. Ἀναράσφενον, accus. sing. masc. pres. part. mid. of ἀνάρασφυμι, "to set in motion," "to arise;" in the middle, "to set one's self in motion," "to hasten away from:" fut. ἀνάρασθω. Observe that ἀνάρασθω is a poetic form for ἀνάρασθαι.

Line 106. Δίωμα, Epic and Ionic for ἅδυμα, 3 sing. 1 aor. ind. act. of δάω, "to subdue." Compare Glossary on book i., 61.

Line 107. Ἐδοξοῦν, Epic and Ionic for ἐδοξοῦ, gen. plur. of ἐδοξοῦ, τό, "a chariot."

Line 109. Ὠρος. Consult Glossary on book iii., 350, s. v. Ὠρος

Πέτων, voc. sing. of πέτων, on, gen. σεπ, "kind." In book ii., 235, it has the signification of "faint-hearted." Compare Glossary ad loc.

Καρανθαίδης, voc. sing. of Καρανθαίδης, on, ὦ, "son of Capaneus."

—From Καρανθές, ὦ, ὄ, "Capaneus."
SOMATIC GLOSSARY.


Καταβάειν, Epic and Ionic for καταβάομαι, 2 sing. 3 aor. ἐπιμ. mid. of καταβαίνω, "to come down," "to descend." fut. καταβάομαι : 2 aor. mid. καταβαίνομαι ; with regard to which formation, consult Glossary on book i., 452, s. v. ἀναβάομαι.

Line 110. Εἰπώσασθαι, Epic and Ionic for εἰπώση, 2 sing. 1 aor. subj. act. of ἔπω, "to draw," fut. σω, &c.

Line 112. Διάμεταλεῖσθαι, adv., "quite through," "through and through." Probably for διάμεταλεῖν.

Line 113. Στρατεύομαι, Epic and Ionic for στρατεύομαι, gen. sing. masc. of στρατεύομαι, ὦ, "twisted."—From στρέψαω.

Φιλεῖ, 3 sing. 1 aor. imper. mid. assigned to φιλεῖ, as an Epic form, and having the same signification as the active aorist imper. φιλεῖον. Compare Glossary on line 61, s. v. ἔφιλεῖον.

Φῶς ὅλον, nom. sing. masc. 2 aor. part. mid. of φώνω, "to be beforehand with," "to anticipate;" fut. φώνω, later, also, φίλον : 2 aor. ἐπίθην : 2 aor. mid. ἐπιθέμαι.

Ἐπέλεγα, 3 sing. pres. ind. of the middle deponent ἐπείγομαι, "to excel at any thing," &c.

Line 120. Ὀψέσθαι, fut 1st mid. assigned to ὅψω, "to see;" fut. ὅψω, &c.

Line 122. Ἐλαφός, accus. plur. neut. of ἔλαφος, ὦ, "light," "active."—Observe that, according to some etymologists, ἐλαφ-ρός is the Latin lev-is, with e euphonic. It may more safely be pronounced akin to ἔλαφος, "a deer."


Line 126. Ἀτρομοῦν, accus. sing. neut. of ἀτρόμος, ὦ, "fearless;" "intrepid."—From ἄ, priv., and τρομ, "to tremble."

Σακώσαλος, nom. sing. masc. of σακώσαλος, ὦ, "shield-shaking," "shield-brandishing."—From σακώς, "a shield," and υῖος, "to brandish."

Line 127. Ἀχλῶν, accus. sing. of ἀχλός, ὦ, ὦ, "a mist," "a cloud," and hence "gloom," "darkness."—The Sanscrit for a cloud is valikā. If we regard eks as a mere suffix, which is commonly the case, we have valik remaining, with which we may compare the old high German Wolch, the later German Wolke, and also the Greek ἀκλως-ις, or, with the digamma, ἀκλως-ι. Ἐπεθὺς, Epic for ἐπιθύμησι, 3 sing. imperf. ind. act. of ἐπιθύμησα. Πετρώμενος, nom. sing. masc. pres. part. mid. ἐπιπεράω, "to make trial of." Compare Glossary on book i., 332.
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Book 5. Line 133-141.

'Ελέφος, Epic and Ionic for ἔλθε, 3 sing. 2 aor. subj. act
Line 132. of ἔλθεν. Ovίζμεν, Epic for ἐπίζω, pres. inf. act. of ἐπίζω, "to wound."—Observe that ovίζμεν itself is shortened from ἐπίζεμεν, the Epic Doric, and Ἑλλεκ form.

Line 134. 'Ερίξης, 3 sing. 1 aor. ind. pass. of πιέζω, "to mangle." Compare Glossary on book ii, 475, a. v. πιέζων.

'Αγρός, dat. sing. of ἄγρος, εἰς, ὅ, ὁ, "a field," "land," also
Line 137. "the country," an opposed to the town.—Compare the Latin ager and German acker.

Ἐρυμάκος, dat. plur. of ερυμάκος, εἰς, "wood-meeted, " "forest."—From ερύμω, "wood," and πάξω, "a fence."

'Ολευς, Epic and Ionic for oikos, dat. plur. of δόξα, δοξα, α, ὁ, Epic and Ionic for oik, ology, ὁ, ὧ, "a sheep."—Observe that the Latin max is merely δις with the digamma, δις.

Χρίσης, 3 sing. 1 aor. subj. act. of chrίσω, "to touch lightly," "to wound slightly," "to wound!" fut. chrίσω: 1 aor.

Line 138. ἔχρισα. Observe that charίσω is strictly an Ἑλλακ form for χρίσω, and that χρίσω, χρίσω, χρίσω, &c., all come etymologically from χείρ, χείρ, "the hand," the leading meaning being "to lay hold of."

ὑπεράλληλος, accus. sing. masc. of the synapsed 1 aor. part.

Line 139. of the middle deponent ὑπεράλληλος, "to leap over," fut. ὑπεράλληλος: 1 aor. ὑπεραλλήλος: part. ὑπεράλληλος, by syncope ὑπεραλλήλος. In the same way we have ἐπάλληλος and ἐπάλλήλος. This synapsed form is found only in the compounds, and the change from the rough to the smooth breathing is worthy of particular notice, though no satisfactory explanation has ever been given for the same. Compare Buttmann, Irreg. Verba, p. 18, note, ed. Fischlale.

Δαμάςος, Epic and Ionic for δαμάς, 3 sing. 1 aor. subj. act. of δαμάω, "to subdue," "to conquer," "to kill."

Line 140. Στάθμος, accus. plur. of στάθμος, ὁ, ὁ, "a standing place," "shelter" for men or animals, "a hut," "a pen," "a fold," &c. (Consult note.)—From στάθμω, Iaun. Δίστας, 3 sing. pres. ind. mid. of δίσω, "to get into," fut. δίσω: in the middle, δίσω, fut. δίσω: 1 aor. δίσωμι.

'Αγχατίνος, num. plur. fem. of ἀγχατίον, ἡ, ἡ, poetis
Line 141. lengthened form of ἀγχατός, "near," "close to," "huddled together."—From ἀγχατιον, of which the superlative is ἀγχατος.

'Αχερός, 3 plur. perf. ind. pass. of χείρ, "to pour," &c. In the passive, "to be thrown," "beaped up," "struck one upon another. fut χείρος: perf. χειρός: perf. pass. χειρός.
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Book 5. Line 142-156.

Line 142. ἐμπεράτις, nom. sing. masc. perf. part. of the radical ἐμπαί, with present signification, "pressing eagerly on." Compare Glossary on book i., 590, s. v. ἐμπάτα.

Birdes, Epic and Ionic for ἑδες, gen. sing. fem. of ἑδης, ela, c., "deep."

Line 143. ἑξάλλωσις, 3 sing. pres. ind. of the middle deponent ἑξάλλωμαι, "to leap forth from," "to spring out!" fut. ἑξαλλομαι. Compare Glossary on line 138, s. v. ἐξεπέλλυς. —From ἐκ and ἄλλωσις.

Mγγ, Epic and Ionic for ἠγγ, 3 sing. 2 sor. ind. pass. of μέγα, "to mingle!" fut. μέγα: 2 sor. pass. ἠμγγν. Compare Glossary on book II., 475, s. v. μέγαως.

Line 144. ἱλαδα, Epic and Ionic for ἱλαίδα, accus. sing. of ἱλαῖς, ιδος, ἢ, Epic and Ionic for ἱλης, ἱλειδος, ἢ, "the collar-bone!" so called, as it were, from its locking the neck and breast together, the primitive meaning of ἱλης being a key, or bolt.

Ἀχένος, gen. sing. of ἄχυρ, ἄνος, ά, "the neck." —Ac cording to Pott, from the Sanscrit root χαλ, "to bear." (Ety mol. Forsch., i., p. 283. Compare Benfey, Wurzellex., i., p. 352.)

'Εργαθέν, Epic and Ionic for ἐργαθέν, 3 sing. of a lengthened 2 sor. ἐργαθόν, of ἐργα, "to shut out," "to separate." Observe that there is no such present as ἐργαθόν. Compare Ellend, Lex. Sph. s. v. εργάθεων.

Line 145. Μέγαξτο, 3 sing. imperf. ind. of the middle deponent μερ οχγκαία, "to go after!" fut. ὑγγα: —From ἐμέα and of χομαί.


Τέκέρο, Epic and Ionic for τεκέρο, 3 sing. 2 sor. ind. mid. of τεκέρω, &c. Compare Glossary on book i., 36.

ΚρεστάΣεις, Epic and Ionic of κρεσταί, dat. plur. of κρέα, ἄρος, το, "a possession." Of frequent occurrence in Homer, but only in the dative plural, as here. —Akin to κραίω, κράυγαί.

Ληπόθαι, 2 sor. inf. mid. of λείψω, "to cease!" fut. λείφω: 2 sor mid. ἐλείψων.

Line 153. 'Εξίνερο, 3 sing. imperf. indic. of the defective middle deponent ἐξίνενα, "to take away." Compare Glossary on book iv., 531, s. v. αἴνερο.

Γνός, accus. sing. of γνώς, on, à, "lamentation." In general, any sign of grief, including even weeping.
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\textit{Zωος}, Epic lengthened form for \textit{ζωή}, accus. & part. act. of \textit{ζωέω}.

\textit{Χρωται}, nom. plur. of \textit{χρωτεύω}, "a collateral re-
l.png

\textit{κήςω}, accus. sing. of \textit{κήςως}, "an acquiring," "a getting." Usually, however, as a collective, "possessions," "property." From \textit{κήςω}. 

\textit{Δαρδανός}, Epic and Ionic for \textit{δάρδανος}, 3 plur. imperf. indic. of the middle deponent \textit{δαρδάω}, "to divide," "to distribute." Used only in the present and imperfect, the other tenses being from \textit{δαίω}. fut. \textit{δέομαι} : 1 aor. \textit{δεόμην}.

\textit{Δαρδανίς}, Epic and Ionic for \textit{δαρδανίς}, gen. sing. of \textit{Δαρδανίς}, "a descendant of Dardanus." Properly, "son of Dardanus." Observe that \textit{ος} was contracted into \textit{ω} (by the Dorians into \textit{d}), and this \textit{ω} was again opened by \textit{ε}, thus forming \textit{εως}. This ending in \textit{εως} was the more usual one in Ionic, but not to the exclusion of that in \textit{ος}.—From \textit{Δαρδανός}, "Dardanus." 

\textit{Ελις}, poetical, and especially Epic, for \textit{ἐλις}, prep., "in." It is also found in compounds, as \textit{εἴλαλος}, \textit{εἴλοδις}, &c. 

\textit{Θερός}, nom. sing. 2 aor. part. act. of \textit{θερόω}, "to learn," "to spring!" fut. \textit{θερφήμαι} : 2 aor. \textit{θερφήσω}.

\textit{Ἀλη,} 3 sing. 1 aor. subj. act. of \textit{ἀρνομαι}, "to break!" fut. \textit{ἀλέω} : 1 aor. \textit{ἀλεξα,} Epic \textit{ἀλεξα}.

\textit{Πάρτος}, gen. sing. of \textit{πάρτος}, "a young heifer," "a calf."

\textit{Χύλος}, accus. sing. of \textit{χύλος}, "a thicket," "a woody place."—From \textit{χύλος} and \textit{χύς}, not, as some maintain, from \textit{λόχος}.

\textit{Βοσκεματός}, Epic and Ionic for \textit{βοσκεματός}, gen. plur. pres. part. mid. of \textit{βόσκω}: fut. \textit{βόσκω}. In the active, it is said of the herdsmans, "to feed," &c. : in the middle and passive, of cattle, "to feed," "to graze."


\textit{Δίδος}, Epic and Ionic for \textit{δίδος}, 3 sing. imperf. ind. act. of \textit{δίδω}, "to give," a verb which occurs partially in the present and imperfect, and there only in the indicative and imperative. Compare Carmichael's \textit{Greek Verbs}, p. 78.

\textit{Ἀλαπάνωντα}, accus. sing. masc. pres. part. act. of \textit{αλα-
pάνως}, "to lay waste." Compare \textit{Glasse} y on book ii., 387

\textit{Κλόνων}, accus. sing. of \textit{κλόνως}, on \textit{ό}, "any violent, or
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"swift motion," "a tumultuous movement." In the Iliad, always of the throng and press of battle.

Line 172. ἐρήμων, 3 sing. pres. ind. mid. of ἐρέμω, "to content," "to vie!" fut. sw. Homer uses the middle here quite like the active. Compare the remarks of Köhler, on the Middle Verb, § 368, 6, p. 17, ed. Jef.

Line 174. ἔσομαι, 2 sing. 2 aor. imper. act. of ἐσομαι, "to discharge at," "to send against!" fut. ἐσῆα: 1 aor. ἐσῆα.

Kορώνημενος, Epic for κορώνιμενος, nom. sing. masc. pres. part. mid. of κορωνεῖ, "to be angry at." The middle is used in the same signification as the active: fut. κορώνα, Epic κορώναι. The strict meaning is, "to bear one a grudge," and hence the derivation from κορωνη, "a grudge," "remorse," "ill-will." ἐσπέρω, Epic and Ionic for ἐσπερω, ἐσπερα, gen. plur. of ἐσπέρα, ἐσπερά, ἐσπέρακς.

Line 178. Epic and Ionic for ἐσπέρω, ἐσπερα, ἐσπερά, "sacred." In Homer, ἐσπέρα (Epic and Ionic ἐσπέρα) are "offerings," "sacrifices," where some supply θύημα.

Mπίνως, nom. sing. masc. 1 aor. part. act. of μπίνω, "to become angry," &c.: fut. sw.: 1 aor. ἔμφύσα.—From μίνως, "wrath."

Ἐξα, for ἐκεῖνος. Consult note on book i., 515.

Line 182. ἀλιασάτοι, dat. sing. of αλιασάτης, ἀδες, ὀ, "having a viscer," "visored." In the Iliad, always an epithet of a helmet. —From αλίας, "a hollow covering," and ὀφ. According to the scholiast, αλιασάτης means "with a tube (αλίας) to hold the ἀδές.

Mαθηταὶ, 3 sing. pres. ind. of μαθαίνω, "to rage." fut. μαθαίνωσαι, μαθαίνωμαι: perf. with present signification μαθαίνω, &c.—From the root μαθω, skin to μαθαίνω, μαθαίνω, &c.; also to μένω and μεν. (Pott, Etym. Forsch., i., 254.)


Kιχῆμενος, accus. sing. masc. pres. part. mid. of κιχῆμαι, "to reach." Compare Glossary on book ii., 188.

Line 187. ἀλιανῆς, dat. sing. Epic and Ionic for ἀλιανῆς, from ἀλιανής, ἄς (Epic and Ionic ἄς, δ, "Hades."—Lengthened form from ἀλίας.

Kτῆσις, nom. sing. masc. of κτῆσις, ἀτάσα, ὕπε, "angry." —From κτήσα, "to be angry."

Line 191. Παράσκευα, Epic for παράσκευα, 3 plur. pres. ind. act. of πάρασκευάζω, "to be present," &c.

Line 194. Πρωτοκαγεῖ, nom.: A masc. of πρωτοκαγεῖς, ἡ.
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Book 5. Line 194-199.

"fresh from building." Literally, "put together" or "built for the first time."—From πρῶτος and τέγμα.

Neogeníkés, Epic and Ionic for neogeníx dés, nom. plur. masc. of neogeníx, 6., "newly made."—From νέος and νέκχω, "to construct," &c.

Πέκλος, nom. plur. of πέκλος, ov, o, "any women cloth" used for a covering, "a covering," "curtain," "sheet," &c. Also, "a large, full robe" or "sheet," strictly worn by women. Compare note on verse 318 of this book.—In late poets it appears with the heterogeneous plural τά πέκλα.

Piétánta, 3 plur. perf. indic. pass. of πίθανον, "to erode," "to expand" (compare Glossary on book i., 490): fut. πεθάνω: perf. pass. πεθάμαται, also πεθαμάμαι. The former is always employed by the Attics.

Δίψος, nom. plur. masc. of δίψος, neg., "yoked in pairs." Equivalent to the more common form δίψος, ov.—From δίς and ἔντημα.

Κρι, accus. sing. neut. of the Epic shorter form αρι, fut. κριθῖ, "barley." In some words, of which κρι is one, the old Epic language has a neuter nominative and accusative derived immediately from the verbal root, the fuller forms of which were in common use. Compare Glossary on book i., 429.

Ερετρόκες, nom. plur. masc. pres. part. of the middle deponent έρετρομαί, "to eat," "to feed upon." Used only in the present and imperfect. Homer only employs the present participle.—Akin to ἔρευνα, and, perhaps, to ἔρυζω, ἐρευ, carpe, and the English "a crop," feed greedily.

Οἶδαρ, accus. plur. of οἶδα, ov, ἦ, usually employed in the plural, ὁδοῖα, ov, "corn." (Consult note.)—According to Buttmann (Lexis., s. v. ὁδοῖα, 8), it is akin to ὁδῆ, ὀδηλ., "corn, barley," &c.

Ἀλυμώρα, nom. sing. of αλυμώρα, gen. αὐτῇ, ἦ, Epic and Ληθίς. Line 197. for ἀλυμώρα, ov, ὅ, "a spearman," "a warrior."—From αἰχμή, "a spear."

Ἐπέτειλα, 3 sing. imperf. ind. act. of ἐπέτειλα, "to anoint." Line 198. join; fut. ἐπέτειλα: 1 mor. ἐπέτειλα. From ἐπὶ and τείλα, with regard to which consult Glossary on book i., 25.

Πεσσοτίκες, Epic and Ionic for πουσοτίς, dat. plur. masc. of πουσ, ἦ, ὅν, "made," "well-built."—From ποῦσος.

Ἐπηθεδωπά, Epic syncopated form for ἐπηθεδωπά, accus.

Line 199. sing. masc. perf. part. act. of ἐπηθεδωπά, "to mount!" fut. ἐπηθεδωπά: perf. ἐπηθεδωπά: part. ἐπηθεδωπός, Epic and εἰσεχο-
HOMERIC GLOSSARY.

Book V. Line 199-206.


Line 200. ἄρχεται, pres. inf. act. of ἄρχει, "to lead," "to command." Epic collateral form of ἱπρ. 

Line 201. Πολίδρομος, Epic and Ionic for ἐπιδρομος, 2 aor. ind. mid. of πεῖθε, etc. 

Line 202. Φιδέγλυμος, nom. sing. masc. pres. part. of the middle deponent φιδόματι, "to spare:" fut. φιδεόμασθαι; later, also, φιδεόμας, Epic πεδεόμος, whence the Homeric infinitive πεδεόσθη, opt. πεδεόμην, πεδεότας, besides which, however, he uses the 1 aor. φιδεόρα. —From a root φέδ-, which also appears in the Latin findo, and Sanscrit mād, the idea involved being that of separation from, abstaining from, etc. (Benfey, Wurzelz., ii., p. 109.—Pott, Etymol. Forsch., i., 345.) 

Φορθής, gen. sing. of φορή, ἤς, ἡ, "food," "provender." —From φέρεω, "to feed." 

Λιθωμένων, gen. plur. pres. part. pass. of εἶλα (also εἶλλα), but more frequently εἶλεα. Attic εἶλεα. Radical signification, "to roll or twist tight up;" hence "to press hard or close," e. g., of a warrior who presses the enemy close; then "to force together," and thus "to coop, block up, crowd together," &c.: fut. εἶλεσθαι. Observe that Homer, in the aor., has only εἶλα, never εἶλα, and that he forms the first aorist, and some other parts, from the simple stem or root ελ-, thus, 1 aor. ἐλεν: perf. pass. ἔλεφα, &c. (Bultmann, Irreg. Verba, p. 83, ed. Fickhake.)


"Αδάνω, poetical, and especially Epic, for ἄδαιν, adv., "to one's fill," "enough," "to satisfy." —Akin to ὀδιν, "to satiate." 

Πιθοῦνος, nom. sing. masc. of πιθοῦν, η, ου, "relying on," "trusting to." —From πιθα, "persuasion," "obedience;" and this from πίθω.

"ὤνοτι, fut. inf. act. of ὄνοτι, "to aid," "to prove of service:" fut. ὄνοτο. —Reduplicated from a root ὄν-, which appears in the derivative tenses and forms. 

Δωσίνων, Epic and Ionic for δοσίν, dat. plur. of δοσί, α, α. 


Line 208. Ἀτροχής, accus. sing. neut. of ἀτροχής, τρ, "strictly true," "real." —From a root τρόχ (with which Benfey compares the Sanscrit tarka, "double"), and the negative prefix. (Wurzelz. i. 674.)
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Book 5.  Lane 208–209.

"Bosoms, 1 sing. 1 sor. ind. act. of αὖθυ, "to γυ. in quick motion," "to drive," "to cause to flow," &c. In the augmented tense, the e is doubled: as imperf. μευνον: pass. and mid. μευνόμαι: 1 sor. act. μευνέω: mid. μευνόμαι. But in Homer often, also, without augment; as, αὐθυ, αὐθε, σισιο, &c. Compare Glossary on book ii., 169.

"Nύχεα, 1 sing. 1 sor. ind. act. of έγώ, "to atone," &c.

Πάταξος, gen. sing. of πάτασος, ὅ, τ (Attic πάτασος)

Lane 209. "a pag."—Akin to πάτησαν, παγηθέν. Compare the Latin pesatus, pezillus, and palus.

Line 213. "oriously, accus. sing. neut. of ὑγροφαί, ἄ, "high-roofed." (Consult note.)—From ὑψί, "high," "on high," and ἐρέσ, "to roof over."

Tάμοι, 3 sing. 2 sor. opt. act. of τάμειν, "to cut:" fut. τέμω: 2 sor. τέμων, later τέμων.—Lengthened from a root TEM-, TAM-.

"Αλλότροις, nom. sing. masc. of αλλότροις, α, αν, "of or belonging to another," "of foreign race," "foreign," &c. Answering to the Latin alienus.—From ἄλλος.

Διακλάσας, nom. sing. masc. 1 sor. part. act. Epic and Lane 216. Ionio for διακλάσας, from διακλάειν, "to break in twain," "to break in pieces:" fut. διακλάειν, Epic and Ionio διακλάειν.—From διέ and κλάος, "to break."

Νός, accus. dual of νός, "I," and shortened from νόσι.

Lane 219. Observe that νος, the shorter Attic form, is here found even in Homer. It is erroneous to write νό or νόο. In νός, νό, we have the same pronominal root as in the Latin nos, Italian noi, French nous, &c. Bopp and Benfey compare the Sanscrit dual mas.

"Ετος, dat. plur. of άντος, ος, τό, or, more correctly Lane 220. έτος, έν, τό, "arms." Compare Glossary on book iii., 339. The singular, άντος, occurs only in Archilochus, 3, 2.

Lane 221. Εκδόσος. Consult Glossary on line 109, s. v. κατάδίδειν.

Lane 233. Κρατών, accus. plur. neut., taken adverbially, of κρατούοι, ὅ, ὅν, "rapid," hence κρατικό, "rapidly." Properly, "snatching away," "tearing," "rushing." The more usual adverbial form is κρατίκας.—From a root κρατ-, as appearing in κρατ-έος. Compare the Latin carpeo, rapio.

Δικάσεως, Epic, Doric, and Άλλοις for δεικεώς. Earliest form de-

κεφάλας. 

Φθόνος, pres. inf. of the poetic deponent φθονοῦσα, used only in the present and imperfect, and equivalent to φθονοῦσα, "to be scared," "to fear," and hence "to flee." Observe that φθέγω is strictly the
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root of φόρος, φόρεσις, &cc., as φέρω of φέρει, φερμεῖ, and λέγω of λέγειν, &cc.

Line 224. Ἒλατέρων, 3 dual, fut. indic. act. of οἴειν, "to save," "to carry safe," fut. οἴων: 1 aor. ἐλώνεια. The present is not found in Homer, except in the contracted form οἴα—From νίξ, σώζειν, "save."

Line 226. Μάστιγα, accus. sing. of μαστίγει, ἵψεῖ, ἱππο, "a whip," "a lash," mostly for driving horses.—From μᾶς, μᾶστος, "to touch," "to strike."

Σιγαλόντα, accus. plur. neut. of σιγάλοςεις, ἔσως, ἄν, "bright." Consult note.

Line 228. Δέξεται, 3 sing. perf. imperf. of δέχομαι, "to take," "to receive?" fut. δέχομαι: perf. δέχεσαι.

Teō, accus. dual masc. of τεῦς, ἦν, ἔν, Epic and Ionic for σῦς, οὐ, σῶν, "thee," "thy," "thine." Compare the Latin tuus.

"᾿Ενιχθει, dat. sing. of ἐνιχθέω, ἤν, ἄν, a charioteer," "a driver." Literally, "a rein-holder."—From ἤνθα, "the reins," and ἤμα, "to hold."

Εἰναιθεί, dat. sing. masc. of εἰνωθά, 2 perf. part. act. constructed upon and assigned to the Epic εἴνα, "to be accustomed," "to be wont." The present occurs only in the participle εἴνω, in II., ix., 536, and xvi.; 260. The perfect εἰνώθα is used as a present, "I am accustomed," but the participle εἰνωθα stands absolutely, "acustomed," "customary." Observe, moreover, that εἰνωθα is strictly the Attic form, and εἰνά the Ionic, but that Homer uses both.

Line 229. Ὅλοντος, 2 dual, fut. indic. act. of φέρω, "to bear." fut. οἶνος, &cc.

"Μαρπότερον, 3 dual, fut. indic. act. of μαρτύρω, "to be idle," "to labor," "to linger," "to retard one's speed?" fut. ἡσοῦ.—Akin to μίρσω, "in vain," "idly," and μάρπως, "idle."

"Ἐλφὴμεν, Epic, Doric, and Ἑλλήνικον for ἔφημεν. Earliest form, ἔφημεναι.

Πολλούς, nom. dual, pres. part. act. of πολύς, "to long for," "to desire what is absent," hence "to miss!" fut. ἐσοῦ: 1 aor. ἐπόθηκα, in Attic usually ἐπόθήκα.—From πόθος, "a longing."

"Ελάσσα, Epic and Ionic for ἐλάσσα, 3 sing. 1 aor. subj. act. of ἐλάομαι, "to drive," "to drive away!" fut. ἐλάομε: aor. ἐλάσα. Compare Glossary on book i., 575, s. v. Ελάετερον.

"Μῦνχας, accus. plur. of μῦνχος, ἔνχος, "with a single hoof," i. e., "solid, uncrowned hoof." Equivalent to the Latin solideus. An epithet of the horse, very frequently occurring in the Iliad, and but once in
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Book 5. Line 227-256.

the Odyssey. Either shortened for μονός, πόνος, and ὄνειρος, "a hope," or from the root μι-α with ὄνειρος.

Line 227. Τά, by apodosis for τέ, and thus Epic and Ionic for τά. Compare Glossary on line 230, v. v. τά.

Ἐνώτα, accus. sing. masc. pres. part. of ἐνώτα, "to come on." Ἀδέρκομαι, 1 sing. 3 fut. of ἄδερκομαι, "to receive," &c.

Ἐγγεμαίνει, nom. dual of ἐγγεμάινει. Compare Glossary on line 199.

Line 240.

Ἐγγεμαίνομαι, voc. sing. of ἐγγεμαίνειν, η, ον, "dear," "pleasing," &c.; perf. part. of the deponent χαρίζομαι, "to say or do something agreeable to a person," "to show kindness," "to oblige," &c.; fut. χαρίζομαι: Attic χαρίζομαι. From χαίρει.

Ὀροῖ, Epic lengthened form for ὄροι, 1 sing. pres. indic. act. of ὄροι; ὄρο, "to see," &c.

Ἀνήρ, accus. dual of ἄνήρ, &c.

Ἰας, accus. sing. of ἴας, ἴατο, ἴα, "strength." Originally it had the digamma ἴας, as in Latin vias, and so probably it is akin to βιος and vievis; also to βιος and βιοχις.

Ἀνέλθομαι, accus. sing. fem. of ἄνελθομαι, ον, "immeasurable." —From ἀ, priv., and ἐλθομαι, lengthened poetic form for ἐλθομαι, a measure of land, being 100 Greek, or 101 English feet, and the sixth part of a stadium.

Ἐγγεμαίνειν, Epic infin. of ἐγγεμαίνειν, the poetic perfect of ἐγγεμαίνεσαι, for ἐγγεμαίνειν.

Line 249. Χαλκίδα. Consult Glossary on line 254, v. v. χαλκίδα. Φόδονε, "fearward;" the accusative singular of φόδος, with the suffix de appended, and denoting motion toward.

Consult Excursus v., p. 427.

Πεῖσσε, Epic, Doric, and Αἰolic for πείσσε, fut. inf. act. of πείσσε, "to persuade." Earliest form, πεισσεαίοι.

Ἐπίθοι, nom. sing. neut. of γενεᾶς, α, ον, "suitable to one's birth or descent," "befitting one's lineage." —From γένος, poetic for γένος, "birth," "lineage."

Ἄλλοιαντίω, dat. sing. masc. pres. part. act. ἄλλοκύτους, "to flee from," "to shun," "to avoid," fut. σου. Strengthened form for ἄλλοκύτος, and this last akin to ἄλλος, &c.

Ὁρεῖα, Epic and Ionic for ὠρεῖα, 1 sing. pres. indic. act. ὠρέω, "to be lost," "to tarry," "to delay," fut. σου. —From ἄνείω, "a tarrying," "a delay."

Ἐπὶ, pres. inf. act. of ἐπέτω, "to tremble," "to be afraid."

Line 250. fut. τρέψατ: 1 aor. τρέψα. The Homeric poetic present.
This verb is never contracted except when the construc-
tion is into ei. Compare the Sanscrit ātah, "to fear."

Line 266. ἐγγέω, Epic and Ionic for ἐγεῖθα, 3 sing. 2 sor. subj. act.
of, ἐγέτα, "to flee." Compare Glossary on book i., 172.

Line 266. Ἡλέκτων, nom. sing. fem. of ἡλέκτης, τό, "rich in
contracting," "deep-contracting."—From ἡλέκτης and ἡλέκτης,
"smallest," "smallest."

Line 266. Ἐρωτάζω, Epic and Ionic for ἐρωτάζω, 3 sor. inf. act.
of, ἐρωτάζω, "to keep back," "to demand," ἐρωτάζω: 1 sor.
ἐρωτάζει: 2 sor. ἐρωτάζεται. —From ἐρώτα.

"Ἀργυρός, gen. sing. of ἀργυρός, μέγας, ὅ, ὅ, strictly, "any rounded or
curved body," and οὖν, "the rim of the round object," "the rim or high
rim of a chalice." — Consult note.

Line 266. Ἕλεια, 1 sor. inf. act. of ἡλεῖα, "to dress:" fut. ἠλεῖα: 1 sor. ἠλεῖα.

Line 265. Πολυκλη, gen. sing. of πολύκλης, ὅ, ὅ, Epic and Ionic for πολύκλης,
ὅ, ὅ, "a race," "a breed."—From πολύκλης.

Τρόδα, dat. sing. of Τρόδας, Τρόδας, ὅ, "a horse;" son of Erichthonius,
and grandson of Dardanus. Consult note.

Line 266. Ἄλοκς, for ἄλοκα, and this Epic and Ionic for ἄλοκα, 3 sing.
1 sor. ind. act. of ἣλοκαρις.

Γαμοῦδος, gen. sing. of Γαμοῦδος, ὅ (Attic ὅ), ὅ, accusative
ὅ and ὅ, "Gamodes," son of Troas, and great grandson of Dardanus.
Consult note.

Line 267. Ἡμι, accus. sing. of ἱμ, gen. ἱμ, contracted ἱμ, ἱμ.
"the morning." Compare Glossary on book i., 477.

"Εκέλπη, 3 sing. 1 sor. ind. act. of ἐκέλπη, "to steal," "to obtain by clandestine means:" fut. ἐκέλπω. Compare
Glossary on book i., 133.

Line 269. Ἀδύδης, Epic and Ionic for ἅδυδης, adv., "secretly," "without
the knowledge of," in which latter sense it is construed
with the genitive, as in the text.—From a root ἄδης, which ap-
pears also in λάθεως, ἐλαθω.

"Τροχείως, nom. sing. masc. 3 sor. part. act. of τρέχω, ὅ, ὅ.
Θυλίας, Epic and Ionic for Θυλίας, accus. plur. fem. of θυλίας, σα,
σα, "female." With Homer it sometimes appears also as an adjecti-
ve of two terminations; as, θυλίας ἰδρυ, ἰδρύς ἱδρύς, ἱδρύς.—Akin
to φαίω, "to suckle."
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Book 5. Line 271-299.

φιώνονε, nom. sing. fem. syncopated 1 aor. part. of the middle deponent πέτομαι, "to fly;" fut. πέτοσαίμαι (usually shortened in Attic prose to πέτοσαίμαι): 1 aor. syncopated, ἐπάλλον: 2 aor. syncop. ἐπάλλον.

Πελάδις, Epic and Ionic for ἐπέλαιος, 3 sing. 1 aor. ind. pass. of πέλαιος, "to bring near;" fut. πελᾶσα: 1 aor. ἐπέλαιος: 1 aor. pass. ἐπέλαιος.—From πέλας, "near;" 2 aor. πέλαιον.

Βέλης, Epic and Ionic for βέλος, 2 aor. perf. ind. pass. of βᾶλλω, "to strike;" "to wound;" fut. βάλλω: perf. pass. βάλλον.

Καινόνα, accus. sing. of καινόν, ὤν, ὁ, "the hollow between th' ribe and the hlp;" "the flank." Elsewhere λυγόν or Λαυάόν.—From νόος, "empty;"

Ἡμερίς, Epic and poetic for ἡμέρης, 2 sing. 2 aor. ind. acc. of ἡμέρης, "to see;" fut. ἡμερήσῃμαι (ἡμερήσῃμαι only in Alexandrine Greek): perf. ἡμερήσαμαι: 1 aor. ἡμερήσαμαι, only in later writers: 2 aor. ἡμερήσαμη, by transposition, ἡμερήσαμη; by changing a into α, ἡμερήσαμαι; and, finally, by the insertion of the eu- phonic ο after μ, ἡμερήσαμαι.


Ἀρσ, 1 aor. inf. act. of ἔα, "to satisfy," "to eat;" fut. ἔα: 1 aor. ἔα. There are no grounds for adopting
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Here the radical ἄλω is generally done. (Buttmann in loc. Virtus p. 36, &c.)

Τῆλοςον, accus. sing. masc. of ταῦλοςον, on, "a thick shield," "of the tough bull's hide." — From the radices ἄλος, "to be enduring," and ἄλεος, "the hide," especially of an ox or bull.

Πᾶλαινον, accus. sing. of παλαινόν, on, "a warrior." — From ταῦλοςον, "to wear."

τῆλοςον, pres. part. m. of σχίνοςον, "to cut," det. middle σχίνων. Consult Cormick's Greek Verbs, p. 232.

Πᾶς, accus. sing. of πᾶς, ποιός, ὁ, "the man." A later form is ποιός. Beasley supposes the original form to have been ποιός, ποιόν, and compares it with the Sanscrit gārma, "a nose." (Wurzelb., ii. p. 142.)

Ἐπισορος, 3 sing. 1 sor. ind. act. of πορεύομαι. Compare Glossary on book iv. 480, s. v. πορεύομαι.

Παλαινόν, accus. sing. fem. of παλαινόν, η, ἡ, "kindness," "knowledge," "last." Thus πομοῦς βρίσκουσα, "the end of the arm," where it joins the shoulder, and πρωτοῦς γλώσσα, "the root of the tongue." According to the Etym. Mag., from παύομαι, παύομαι, and akin to πληκτος, "the bottom of the trunk of a tree."

Ἐξώπος, 3 sing. 1 sor. ind. pass. (in a middle sense) of ἐτερος, "to drive forth;" in the middle, ἐτερομαι, "is speed forth." Compare Glossary on book i., 150, s. v. βουλεύομαι.

Νειαρος, Epic and Ionic for νιος, accus. sing. masc. of νειαρος, η, ον, Epic and Ionic for νείας, της, τως, "last," "uttermost," "loneliest." A kind of irregular superlative from νιος, like μειονος, from μειος.

Ἀλώδε, nom. plur. neut. of αλόδος, η, ον, "easily turning," "easily welded," &c. (Consult note.) According to Buttmann (Lexis, s. v.), from ἀλω, ἀλως, and so, strictly, "moving with the wind," "fluttering."

Παρφανοντας, Epic lengthened form for παρφανοντας, nom. plur. neut. of παρφανόντας, ἄνος, fem. παρφανόντια, "all-glittering," "all-resplendent." Epic pres. part. assigned to παρφανοντας, but formed as if coming from παρφάνων, of which, however, no other forms occur except παρφανοντας and παρφανόντια, just mentioned. Consult Glossary on book ii., 488.

Παρθερεσιος, Epic and Ionic for παρθερεσιος, 3 plur. 1 sor. ind. act of παρθερεσις, "to stand aside from fear!" fut. παρθερεσίας: 1 sor. παρθερεσιος. — From ἀπαθανατος and παρθερεσιος, just mentioned. Consult Glossary on book ii., 488.

Ἀδης, Epic and Ionic for Ἀδης, 3 sing. 1 sor. i. e. pass of Ἀθω, "to lose," "to relax," "to exhaust," &c.: fut ἀθειος.
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Book 5. Line 288-299.

'Epevsalero, Epic and Ionic for ἐποιεσακρο, 3 plur. 1 aor. opt. mid. of ἐποιεσακρο, "to drag away." In the middle, "to drag away for one's self," or "unto one's self." Compare Glossary on book i., 468.

Line 299. 'Aλεξ, an irregular poetic dative of ἄλεξ, "strength," as if from a nominative ἄλεξ. Homer has it five times in the phrase ἄλεξ πετσοῦδας, and always when speaking of wild beasts, except in II. xviii., 159.

Line 301. Κράμενει, poetic, and chiefly Epic, for κτάμει, 2 aor. inf. act. of κτάμεια, "to slay;" fut. κταμό, Ionic κταμό, but in Homer always κτάμεια, κτησι, κτει, κτει, &c.: 1 aor. κταμέια: 2 aor. κταμάνιον, and 3 sing. and plur. syncopated 2 aor. κτάλεια and κτάλεια: syncopated 2 aor. inf. κτάμενι and κτάμενα.—Akin to κοφω and κοινώμαι, and the Sanscrit कयत, "to destroy."

Line 302. Σμερεδάλδα, accus. plur. neut., taken adverbially, of σμερ- δαλδωσ, a, an, "fearful," "terrible," especially to look upon.

'Έσ, Epic adverb of ἥδος, "easily," for which the poetic, and especially Epic, form ἤσ is often employed by Homer and Hesiod.

'Αλικων, Epic and Ionic for 'Αλικων, gen. sing. of Αλικωνος, a, an, "Hecuba." Consult Glossary on book i., 203, s. v.

'Αρτειδας, accus. sing. of λεγεις, on, ro, "the hip," "the thigh-joint." — Probably from λεγεις, "strength," and akin to ἰς, "the waist, or small of the back." Compare Cioero, "latus at virum."

'Αρκτάλας, accus. sing. of κοτηλας, ρς, ρς, "an thing hollow," "the cup or socket of a joint," &c. The derivation fluctuates between κότα and κόλας.

'Απλάκας, Epic and Ionic for 'Απλάκας, 3 sing. 1 aor. ind. act. of φλαλος, "to stow;" fut. φλαλος: 1 aor. φλαλας. Another form is φλαλο. —Akin to θαλακ, θαλος, and τι-τρας, as, also, to θελος, φλαλος, τραλο.

'Ερνάς, accus. sing. of μνος, os, o, "the skin on the body of a living person," rarely of a dead one. Also, "the hide of a beast," especially of an ox, "an ox-hide;" and then "an ox-hide shield."

'Ερησις, Epic and Ionic for τρησις, nom. sing. masc. of τρησις, os, o, Epic and Ionic for τρης, os, o, "rough," "rugged."

'Εριτυς, 3 aor. part. act. of λειτως. Consult Glossary on line 309. Consult Glossary on book iv., 489, s. v. λειτως.
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"Ερεισσα, Epic and Ionic for ἔρεισσα, 3 sing. 1 sor. ind. mas.

of ἔρεισσαι. Compare Glossary on book II., 109, s. v. ἔρεισσεις.

Line 311. ἄγγλης, dat. sing. of ἄγγλης, 3 sing. 2 sor. opt. mid. of ἀγγλιάω, "to de-

stray." In the middle, ἄγγλιαω, "to perish."

Line 313. Ἀγγλης, dat. sing. of Ἀγγλης, on, ὅ, "Anchises."

Βουκελάωντες, Epic and Ionic for βουκελάωντι, dat. sing. pres. part.

πτ. of βουκελάω, "to tend herds," d.c. fut. ἁμ. — From βουκελάω, 

"a herdman;" and this from βοῦς and κέλαια, a word which only

occurs in compounds, and with which we may compare the Lat.

in solo. Others, however, deduce βουκελάω from βοῦς, and κέλαιον, 

"food."

Line 314. Ελεύστο, 3 sing. 1 sor. ind. mid. of χελιά, "to pour," "to 


Πέχτε, accus. dual of πέχτε, κω, ὅ, "the fore arm," from the wrist 

to the elbow; but usually employed by the poets to signify merely 

"the arm" in general, as in the present instance.—Probably akin to 

ταξίς, "siont," &c.

Line 315. Ἑγάργη, accus. sing. of πτέργα, ἀρτό, τό, "any thing fold-

ed," "a fold." — From πτέργος, "to fold."


Συνθείσαις, Epic and Ionic for συνθείσαι, gen. plur. of συνθεία, 

κάθ., ἤ, "an agreement," "an arrangement." — From συνθήκης.

"Πρόκες, 3 sing. 2 sor. ind. act. of έπροκέω, "to keep back," 

"to detain." Compare Glossary on line 282, s. v. ἐπρο-

κατέτω.

Line 322. Φλεσθόν, gen. sing. of φλεσθόν, us, ὁ, "the turmoil" of 

battle. In general, "any confused roaring noise," espe-

cially the dull noise or din of a large mass of men.—From φλέω, 

φλέο, "to swell or burst forth."

Καλλίτριχας, accus. plur. masc. of καλλίτριχα, ἄρρης, "beautiful-haired," 

"of beautiful manes." — From κάλος 

and θρίς, ἄρρης, "hair."

Line 326. Ὀμηλείες, gen. sing. of ὀμηλείος, ὁ, ὑ, Epic and Ionic 

for ὀμηλεία, ἂς, ἤ. Strictly, "sameness of age," but 
taken here as a collective, or the abstract for the concrete, "those 
of the same age," "companions in years." — From ὀμηλίζω, "of the same 
age," and this from ὀμός and ἔλει, "of the same age."

"Ἀρσε, accus. plur. neut. of ἀρτός, α, ὁ, "swited to," "in accord-

ance with," &c. —From ἀρτή, "just," "exactly," &c., and this akin 
to ἄρηω, "to suit," "to fit.

Line 329 Μήθυντες Epic and Ionic for μηθέν, 3 sing. imperf. ind
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κρατέρωνυς (κρατέρωνος), accus. plur. masc. of κρατερώνος, νος, "strong-worked."—From κρατέρως and ους.

Κύπρος, accus. sing. of Κύπρος, ους, η, "Cyprus," "the Goddess of Cyprus," a name of Venus, from the island where she was first and most worshiped. In the Iliad, both Κύπρια and Κύπρος occur in the accusative: a later genitive is Κύπρος.—From Κύπρος, "Cyprus."

Line 330. Κυπρανθένους, Epic and Ionic for κυπρανθόνους, 3 plur. pres. ind. act. of κυπρανθείνω, "to bear sway," "to rule," &c.: fut. ἤσω.—From κυπρανθος, "a leader," "a chief."

'Ενεώ, nom. sing. of 'Ενεώ, ὦς contracted ὦς, η, "Enyo," goddess of war, answering to the Roman Bellona. She was the daughter of Phorcys and Ceto. (Hex., Theog., 273.)—Hence 'Ενείλιος, "the warrior," an epithet of Mars.

Line 334. Ὠπέις, nom. sing. pres. part. act. of Ὠπείω, "to make to follow!" fut. αὐς. Used here, however, in the less usual sense, "to pursue," "to follow after," and thus equivalent to βιούς.—Usually derived from ἤμων, ἤμαν. Pott considers the o as ἀθροιστικόν, and the root to be found in the Sanscrit pad, "to go," with which compare παρ-εῖν, πό-εις, ἄ-ες, &c.


'Αλλερχός, Epic and Ionic for ἀλλερχής, accus. sing. fem.

Line 336. of ἀλλερχός, η, ὦ, Epic and Ionic for ἀλλερχής, ᾦ, ὦ, "weak," "tender."—From α, euphonic, and βλέχος, "weak," and this from βλάδα, "effeminate," "delicate."

Εἴσθην, adv., "straightway," "immediately."—From εἶσθης.

'Αντετρόπως, 3 sing. 1 sor. ind. act. of αντετροπεῖ: "to pierce through." Literally, "to bore right through!" fut. ἤσω.—From ἄντρις and τετρεῖ, "to bore," "to pierce."

Line 339. Χάρις, nom. plur. of Χάρις, οὐ, α, "the Grace." Consult note.

'Ερυθρόν, accus. sing. neut. of προμιεῖς. Consult Glossary on line 339, s. v. κρυμανν.
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θήσωρ, gen. sing. of θησαῦρ, ᾧς, τό, “the part of the hand which one strikes,” “the flat or hollow of the hand,” “the palm.”

From θέω, θέω, “to strike.”

Line 340. ἰχώρ, nom. sing. of ἰχώρ, ὦς, ὁ, “ichor,” the ethereal juice, not blood, that flows in the veins of the gods. The irregular Epic accusative is ἰχώ, for ἰχώρ, but occurring only in line 416 of the present book; like γῆ ἡ γῆς, and ἱδρῶ for ἱδρῶς. — An ἰχώρ properly means the watery part of the blood, lymph, or serum, Benfey thinks the original form of the word was μυχώρ, and that the root may be found in the Sanskrit mil, “to pour.” (Würzel, ii., p. 49.)

Line 341. Σιτω, accus. sing. of σῖτος, ὁ, ὁ, “wheat,” in general,

“corn,” “grain;” also said of corn ground and prepared for food, “meal,” “flour,” “bread;” and so, in general, “food,” “victuals,” “provisions.” Always said of human food, and hence we have, as a general epithet of men, σίτων θεῶν. Consult note.


Pieλήσατοι, Epic and Ionic for πωλήσατοι, 2 sing. fut. indic. of the middle deponent πωλεῖοιμ, “to turn round and round in a place,” “to frequent,” “to resort to,” &c.: fut. ἱσσαμι. Old form of the second person πωλησαμи, Epic and Ionic (by syncope) πωλῆσαι, &c.—Strictly, a frequentative of πωλέωμι.


Ποδήμερος, nom. sing. fem. of ποδήμερος, ὁν, “wind-footed,” “with feet as swift as the wind.”—From ἀος and ἀνεμος.

Line 354. ἄξωματης, accus. sing. fem. pres. part. of the deponent ἀξωματει, “to be oppressed,” “to be weighed down” in spirits, &c.: fut. ἄξωμαται, more rarely ἄξωματος, &c.—From ἄχος, “a burden,” “a load,” and the root of this last is ἄχ, in ἄχ-ε-ς, with which compare the Sanscrit sah, “to endure,” the θ being merely euphonic.

Μελαίνερα, Epic and Ionic for μελαινερα, 3 sing. imperf. ind. mid. of μλαινω, “to blacken,” “to make black;” in the middle, “to grow black,” “to turn black;” fut. μλανω: perf. pass. μλαλαμαι: 1 tōr pass. μλαλέθηναι.—From μλαι, afν. αυ. “black.”
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Line 355. άπετέρα, accus. plur. neut. of άπετερος, α, έν, "left;" "in the left." With άπετερος we may here supply μερη.

'Εκτέλεσα, 3 sing. pluperf. ind. pass. of κλινω, "to incline," "to bend;" in the passive, "to lie down," &c.; fut. κλινω: perf. κέλεκα: perf. pass. κέλλημαι: pluperf. pass. ἐκτελέσαμαι, in the sense here of an imperfect.

'Χρυσίμπενε, accus. plur. masc. of χρυσίμπενες, μοι, "with forefront of gold."—From χρυσος and άμφε, Con salt note.

'Ακόμαι, 1 accr. inf. act. of κομίζω, "to convey:" fut. ίσω.

1 accr. έκόμαι. Observe the accentuation: the 1 accr. optative would be κομίζας.

'Ακηχεμενη, nom. sing. fem. perf. part. pass. of άχομαι, "to be afflicted," "to grieve;" perf. pass. άκηχεμενη and άκηχεμαι.—From the radical άΧΟ, the root of which, again, is the ejaculation of pain, ach! ah! άχ.

Mαστίζω, Epic and Ionic for ιμαστίζω, 3 sing. 1 accr. ind. act. of μαστίζω, "to lash," "to flag;" fut. ήω: 1 accr. ιμαστίζα.—From τίςτιζω, "a lash," "a scourge;"

'Ελαμ, Epic and Ionic for έλλαμ, pres. inf. act. of έλλαμ, a rare poetic present, the place of which is supplied by έλλαμαι, "to urge forward;"

Πειτηθην, Epic and Ionic for ιππηθην, 3 dual imperf. indic. of the middle deponent πειτηθω, "to fly:" fut. πειτήθαι, in Attic prose usually shortened to πτήθαι.

Line 367. Αίτω, accus. sing. masc. of αίτως, εις, ς, "lofty;"

'Ελδω, accus. sing. of έλδω, αρος, ῥε, "food."—From έλω, "to eat," as if a lengthened poetic form of έδω.


Διόνυσς, gen. sing. of Διόνυς, υς, ς, "Dionys," mother of Venus, br Jupiter.—From Δις, like άπρωνυς, from άπρωνυς.

'Αγασις, adv., "into or in the arms."—Probably for άγας, from άγας, "the bent arm;"


'Ενωτη, adv., "openly;" Properly the dative sing. of ένωτηρ, ς, ς, "the face or countenance;" and hence ένωτης, as an adverb, "be fore the face," "openly;"—From έν and άφ.

'Θλίμεν, Epic and Ionic for έθλίμεν, 1 plur. 2 accr. indie

act of θλια, a radical form, never found in the present
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this being replaced by the perfect τέθηκε, or the perfect τελέθηκεν, ἀνέχομαι, ὑπομένω, &c., "to endure;" fut. ἐλάβομαι: 2 sor. ἔλαθαν, as if there were a present τέλομαι, which there is not.—Τλ-ω is radically the same as τελ-μαι, Sanscrit tal, Latin tu-lâsc, tel-erâs, (t)latus, &c.

Line 385. Τλάω, Epic and Ionic for τέλαω, 3 sing. 2 sor. indic. act. of τελώ, &c. Compare Glossary on line 383, s. v. τέλως. ἀλογος, gen. sing. of ἀλογις, ὁς, ὁ, "Almos," son of Neptune and Canace, and father of the Alkaid, Otn and Ephialtes. The name properly means "a threshing-floor," from ἄλως, "a threshing-floor."

Epóμεν, dat. sing. of εἰράμενος, ou, ὁ, "a dungeon." (Con- Line 387. sult note.)—Akin probably to γεγυρίσα, "an underground drain;" (n)παραπο, "a prison," and the Latin cavern.

Δέτερο, Epic and Ionic for δέτερο, 3 sing. pluperf. indic. pass. of δεῖν, "to bind!" fut. δῆσαι: 1 sor. δῆσα, &c.

Line 388. ἄτος, nom. sing. masc. of ἀτός, on, contracted for ἀτος, "incalculable."—From ἄω, dat., "to satiate."

Μητροι, nom. sing. of μητρόι, ὁς, ὁ, Epic and Ionic for μητρώοι, ὁς, ὁ, "a step-mother."—From μήταρ.

Περικάλλης, nom. sing. fem. of περικαλλῆς, ἡ, "very beautiful."—From περί and κάλλος.

Line 390. Ερμή, dat. sing. of Ἑρμῆς, poetic, and especially Epic, for Ἑρμῆς, ou, ὁ, "Hermes," the Latin Mercureus, or Mercury.

Line 391. Ἐδήμως, 3 sing. imperf. indic. act. of ὁμαίνω, "to subdue," an Homeric verb, used only in the present and imperfect. The more usual form is ὁμάω. Consult Glossary on book i., s. v. ὁμάν.

Line 393. Τυγχάνω, dat. sing. masc. of τυγχάνων, ὁς, "thres- barbed."—From τυχή and γέλοιω, 1 ος, γλεῖν, "any projecting point."

Line 394. Ἀνέκαστος, nom. sing. neut. of ἀνέκαστος, ou, "incap- table," "incursable."—From ἀν, prcs., and ακάστοι, "to hate," &c.

Line 395. Οὐνός, Epic, Ionic, and Doric for ὀ ὄνος. So at present Line 396. most editions agree in writing; but we find also ὄνος, or ὄνος, or ὄνος, or even ὄνος or ὄνος. (Compare Hermes, ad II., vol. v., p. 79.—Schweigh., ad Herod., ii., 79.) Analogy would be in favor of ὄνος. (Buttmann, Ausf. Gr., § 29, Anm., 15, w.)

Line 397. Ἐκλεισαι, Epic and Ionic for νέκασαι, dat plur. of νεκάω,
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Book 5. Line 399–408.

νος; δ', 'a dead person,' &c. In the plural, οἱ νεκροὶ, "the dead," the inhabitants of the lower world. Compare Glossary on book 1, 53, s. v. νεκροὶ.

Line 399. ἀχέον, nom. sing. masc. pres. part. act. of ἀχέω, "to be distressed," &c. Observe that ἀχέω is only used in the participles.

Line 400. ἡλάσταρ, 3 sing. pluperf. indic. pass., with superinduced augment, of ἠλάσται, "to drive:" fut. ἠλάσω: perf. ἠλάσατο: pluperf. pass. ἠλάσμης, and without superind. aug. ἠλάσμην. Observe that in Epic writers the pluperf. pass. is found both with and without the superinduced augment.

Κήδε, Epic and Ionic for κηδές, 3 sing. imperf. indic. act. of κηδέω, "to make anxious," "to distress:" fut. κηδήσω. Consult note.

Παιῶν, nom. sing. of Παιώνων, ονος, δ', "Paimon," the phy.


"Οδονθόσα, accus. plur. neut. of οδονθόσας, on, "pain-killing," "pain-extinguishing."—From ὀδον, "pain," and φαιω, "to kill."

Πάνων, nom. sing. masc. pres. part. act. of πάειν, "to sprinkle." fut. πάει: perf. pass. πάεμαι. Observe that this verb is used in the Iliad only in the present and imperfect, and that it does not occur at all in the Odyssey.

"Πᾶμαται, 3 sing. 1 aor. indic. of the middle deponent Line 402. δακτυλι, "to heal." fut. δακτυλισμ (Attic δακτυλισμ): 1 aor. δακτυλισμ.

Καραθυρίγος, nom. sing. masc. of καραθυρίγος, ἐν, "liable to death," "mortal." The feminine occurs only in the Hymn to Venus, 39, 50.

Line 403. ὀθρυψίμος, ὐν, "doer of strong deeds," "doer of violent deeds."—From ὅρπις, "strong," "mighty," and κρύον.

"Οθερ, Epic and Ionic for οθερο, 3 sing. imperf. indic. of the deponent ὀθεραι, "to have a care about a thing," "to feel concerned about a thing." Used only in the present and imperfect. Compare Glossary on book 1, 181.

Αὐλος, accus. plur. neut. of ἀυλος, on, "unexcited," "evil," "wicked." Some derive it from αὐλα, "fate;" others from δαυα, ἄργ. Pott makes it for ἀυλος, same as ἄυλος, "unkind," "unequal." (Etym. Forsch., 1, 272.)

Line 407. Δαινώς, nom. sing. masc. of δαινώς, ὑν, "long lived."

—From ὑν, "long," "for a long while."

Line 408. Παππιξίων, 3 plur. pres. indic. act. of παππικάω, "to
call any one _papa_,” as a child; “ _to call one father_.”—From παῖς, on, ὁ, the child’s way of saying _παπά_, just as πόμος for _μαμά_.

**Line 411.** _Glossary_ on book i., 83, and consult, also, the note on that passage.

**Line 412.** _Перιβάλω_, nom. sing. fem. of _περιβάλω_, on, “eminently prudent,” “very thoughtful,” “very careful.”—From περί denoting superiority, and φάν._

_Άδραστος_, nom. sing. of _Άδραστος_, ὁ, ὣς, Epic and Ionic for _Άδραστος_, ὡς, female patronymic, “daughter of _Άδραστος_.”—From _Άδραστος_, Epic and Ionic for _Άδραστος_, “_Άδραστος_.”

_Τοίχωσ_, Epic lengthened form for _γοῦσ_, nom. sing. fem. part. act. of _γού_, “to wall,” “to lament,” &c. fut. _γοῦσ_.

_Οἰκήσ_, acc. plur. of _οἰκήσ_, ὡς, ὃς, Epic and Ionic for _οἰκήσ_, ἡ, ὁ, “a domestic.” So that _οἰκήσ_ is for the Attic _οἰκήσ_.—From _οἰκός_.


_Ομιγγυ_, Epic and Ionic for _ομιγγυ_, 3 sing. imperf. indic. act of _ομίγγυς_, “to wipe off;” fut. _ομιγω_: 1 sor. _ομιγώ_:—Akin to _ομίγγυς_, “to pluck or pull;” and perhaps to _μύσω_, “to touch,” “to handle.” The Sanscrit root is _mṛṣ._

**Line 417.** _Αλθέω_, Epic and Ionic for _άλθεω_, 3 sing. imperf. indic. pass. of _άλθω_, “to make to grow,” “to heal,” “to restore.” Only found in the imperf. pass. and part. _άλθομένη_.—From the same root as the Latin _alear_.

_Κατηπισσω_, Epic lengthened form for _κατηπισσω_, 3 plur. imper indic. pass. of _κατηπισσω_, “to mitigate,” “to soothe,” &c. fut. _κατά_:—From _κατά_ and _ηπεῖω_, “to soothe,” “to assuage.”

_Κεχωλοσσω_, Epic and Ionic for _κεχωλόσσω_, 2 sing. 3 fut. pass. of _χωλο_, “to make angry;” in the passive, “to be angry.”—From _χωλός_, “ball,” “bile;” the literal meaning being “to stir one’s gall or bile.”

**Line 422.** _Αχαιώδω_, Epic and Ionic for _Αχαίώδω_, gen. plur. of _Αχαιώ_, _άχαι_, _ἄχαι_, Epic and Ionic for _Αχαί_, _άχω_, _ἄχω_, “a Greek woman.”


**Line 424.** _Σάμπα_, _κατασκεύας_.
HOMERIC GLOSSARY.

Line 434. Ἑνέστερος, Epic and Ionic for ἐνέστερος, 2 sing. imperf. indic. of ἐνέστερος, poetic, &c., for ἐνέπρεπε.

Consult Glossary on line 440, a. v. ἔπρεπεν.

Homer 5: Line 434-448.

Ἑκτέλων, gen. plur. fem. of ἑκτέλος, ov, "well-faced," "with beautiful peplos." — From εὖ and ἑκτέλος.

Περίον ἀρ. sing. of περίον, ἴ, ἴ, "any thing pointed for piercing or pricking," especially "the tongue of a buckler or brooch;" hence "a buckle," "a brooch." — From πεπρό, πεπρό, "to shear through," &c.

Κατεψάρχει, Epic and Ionic for κατεψάρχει, 3 sing. 1 aor. indic. mid. of κατεψάρχει, "to scratch," "to tear." fut. εὐς, &c. — From κατ' and ἐπέτρις, "to scratch," "to tear," &c.


Ἀέτερος, Epic and Ionic for ἀέτερος, 3 sing. imperf. indic. of the middle deponent ἀέτερος, "to stand in awe of," "to dread." Used in Homer only in the present and imperfect.


Ἀνεισέτερος, 3 sing. pluperf. ind. pass. of ἀνεισέρει, "to be in motion another against," in the middle, "to set one's self in motion against," "to make an onset upon;" perf. pass. ἀνεισέτερος: pluperf. pass. ἀνεισέτερος. — From ἵ, "against," and σέ, "to put in quick motion," "to urge;" "to make speed." Φαέτος, 2 sing. pres. imper. mid. of φαέτος. Consult Glossary on line 440, a. v. ἔτοετος.

Χύτερος, 2 sing. pres. imper. of χύτερος. Compare Glossary on line 449, a. v. χύτερον.

Ἀναγέμετος, 3 sing. imperf. indic. of the middle deponent ἀναγέμετος, "to retire," "to draw back;" fut. ἀναγέμετος: 1 aor. ἀναγέμετομ. — From ἀναγέμετος, adv., "apart," "away from." — Strengthened form of ἄπεθε, and this from ἄπερ, "without.

Ἀδύναμον, dat. sing. of ἀδύναμος, ov, τό, "a shrive," "the innermost sanctuary of a temp'e." — From ἀδύναμος, "to enter.

Ἀκάτωρ, Epic and Ionic for ἀκάτωρ, 3 plur. imper. méd. "the middle deponent ἀκάτως, "to heal." fut. ἀκάτως (Ἀκάτω, ὀμοίω.)
HOMERIC GLOSSARY.

Book 5. Line 444-473.

. Κύδαυς, Epic and Ionic for κύδιδωσις, 3 plur. imperf. indic. act of κυδάων, "to honor," "to glorify," &c. (consult note); fut. κυδάων—From κύδος, "honor, glory, admiration".

Line 449. Εἴδολον, accus. sing. of εἴδωλον, ov, τό, "an image," "a phantasm."—Diminutive from εἴδος.

Δρόος, Epic and Ionic for δρόος, 3 plur. imperf. indic. act. of δρέω, usual contracted form of δρέω, "to lay waste," "to destroy." Literally, "to treat as an enemy."—From δρέω, Epic and Ionic for δρέω, contracted δρός, "hostile," &c.

Δρόοιδος, accus. plur. masc. of δρεωδός, ov, "well-rounded."—From εὖ and κύδος.

Λαυρίων, accus. plur. of λαυριόν, ov, τό, "a buckler." Commonly covered with raw hides, and therefore derived by some from λάρις, "shaggy," "hairy." Others, however, deduce the term from λαείς, "left," and regard it as meaning literally "the left-hand armor." Compare Glossary on line 543.

Κύριος, accus. sing. of Κύριος, εἶπος, ὃς, "Venus," as Goddess of Cyprus. There are two forms of the accusative, namely, Κύριον and Κύριως. Consult Glossary on line 339.

'Εφίππων, 3 sing. imperf. indic. of the middle deponent ἔφηππω, "to take one's seat upon," "to sit upon," &c.; fut. ἔφηππωμαι. Homer uses this verb only in the present and imperfect. The active occurs only in the aorist ἔφηππω. Compare Glossary on book 1, 48, s. v. ἔπηπτο; ἔφη-πτοινα.


Εὐνοοτής, Epic and Ionic for εὔνοοτής, dat. plur. fem. of εὐνοοτής, ἡ, "well-made or constructed."—From εὖ and νοίω.

'Εφλάοσιμος, Epic and Ionic for φλαοσίμος. Compare Glossary on line 322.

Σωσοτίμος, 1 plur. fut. indic. act. of σωζεῖ, "to save." Compare Glossary on book i, 83, s. v. σωσότιμος.


Line 472. Φῆς, Epic and Ionic for ἕφης, 2 sing. imperf. indic. act
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Book I. Line 478-487.

at ὡς, "to say." Not to be confounded with ὠς, the 2 sing pres. indic. act. Observe the difference of accentuation.

Ἐξίμενος, Epic, Doric, and Æolic for ἐξίμυς, fut. inf. act. of ἐξίμειον. Earliest form, ἐξίμιος.

Γαμοῦσι, Epic and Ionic for γαμοῦς, dat. plur. of γαμοῦς, a. ὦ, ὅ, "a brother-in-law." In general, any connocation or relation by marriage.—From γαμεῖν, "to marry." As regards the insertion of the β between the two liquids, compare Glossary on line 287, s. v. ἡμιβροτές.

Line 477. Ἐνείμενος, Epic and Ionic for ἐνείμενος, 1 plur. pres. indic. act. of ἐνείμειον, "to be in."

Ταλοὶ, adv., like τῆλε, "afer," "far off."—An obsolete adjective, ταλος, may be taken as the source whence come ταλόι, ταλοί, ταλόθεν, ταλός, all used as adverbs.

Σὺνῳ, dat. sing. of Σύνῳ, on, ὁ, "the Xanthus," a river of Lycia, falling into the sea above Patara. Consult note.

Δυνήτερος, dat. sing. masc. of δυνήτερος, e. o. en, "eddying."—From δίνω, "an eddy."

Line 481. Ἐλεδρας, 3 sing. pres. indic. of the defective deponent ἐλεδρας, "to wish for," "to desire." This verb was probably digammatized, and so may be regarded as akin to velo, βοῦλομαι.

Ἐνιδεῖνς, nom. sing. masc. of ἐνιδεῖνς, εῦ, Epic and Ionic for ἐνιδείνεις, εῖς, "in want," "lacking."—From ἐνεῖ and ἔος, "to want."

Μέμωνα, 1 sing. of the poetic, Epic, and Ionic perfect ἔμομα, with a present significare, "I am eager," "I wish," "I long," "I strive," &c. Μέμωνα is to μεὺς, μεύμα, na γέγονα γεῦναι; it is akin, also, to μέευς, μεμεῖναι, as well as to μένω, μέμωνα, because μέμωνα conveys the notion of a steadfast, fixed purpose; but it has no proper present μέμω, although erroneously assigned by many to such a verb.

Ṭύις, Epic and Doric for σύ, "thou." Like ἕγώ, for ἐγώ.

Line 485. Ἐμεσον, Epic contracted dative for ἐμεσον, dat. plur. of ἔμει, ἕμοι, ἥ, "a consort." "a wife." Not by metathesis from λος, as some say; but probably from the same root as ἔμοι, ἑμοί, Lat. sero, "she that is tied or knelt to one."

Ἀφίς, Epic and Ionic for ἀφίς, dat. plur. of ἀφίς, ἅφος, ἥ, "a tying," "fastening," "knotting," and then said of the "joinings," i. e., the mesh of a net.—From ἄφης, "to join," "to connect."
Book II: Lines 482-490

Δέω, gen. sing. of Δέων, on, το, "a seizing cord," "a seizing line," "a seizing net." Also employed by post-Homeric writers to indicate "the plant that produces flax."


Πανάγεω, gen. sing. neut. of πάνερος, on, "all-catching."—From πάν, πάνα, πάνω, and ἀγεί, "a catching," &c.


'Ελώρ, nom. sing. of ἔλωρ, ἕρα, το, "a prey," "a beast." In Homer usually in the singular, of unburied corpses, which are left to the enemy, or given up to dogs and birds.—From ἔλεος, 3 aor. inf. act. of ἐλεόει, "to take," "to seize."

Κύρμος, nom. sing. of κύρμος, ἄρα, το, "that which one meets with, light upon, finds," i. a., "a beast, prey, spoil."—From κύρος, "to light upon," &c.

Line 489. Epic and Doric for ἀμφίωρε, accus. sing. fem. of ἀμφίωρ, ἅ, on, Epic and Doric for ἀμφίωρος, a, on, "your," &c.

Τυγκλεῖτος, gen. plur. masc. of τυγκλεῖτος, ἦ, ἐν, and Line 491. also ἰκ, ἐν, "far-famed."—From τύγχ, "afar," and κλείτος, "famed," and this from τυγχαῖος, "to make famous."

Δίει, Epic and Ionic for δίαυξ, 3 sing. 3 aor. ind. act. of δίαυξ, "to bite," "to sting." fut. δίαυξεται: perf. δίαυξα: 3 aor. δίαυξαν.—The Sanscrit root is δωṣ, or ἰκ, "to bite." Compare the Latin densa, the Greek διδωσιν, διδωσιν, &c, and the German Zahn.

'Ελλισθήθος, 3 plur. 1 aor. indec. pass. in a middle sense of ελλισθεῖν, "to whirl round," "to turn round," &c. Compare Glossary on book i., 830, s. v. ζελάζειν.

'Αλλάζειν, Epic and Ionic for ἄλλαζειν, nom. plur. masc. of ἄλλαζει, ἤ, "all together," "in close array."—From ἄλλο, copulative, and ἄλλο, "to press close," &c.

. Ἐρώθθη, Epic and Doric for ἐφώθθησα, 3 plur. 1 aor. indec. pass. of ἐφῶθειν, "to terrify"? fut. ἐφώθη, &c.


处εκνί, acc. and plur. of ἄλωξ, ἤ, ἤ, "a threshing ground," "a threshing floor." Compare Glossary on line 98, s. v. ἄλωξιν.

Διεγρότων, gen. plur. masc. pres. pa. act. of δισχιούειν, "a winner."—From δισεχίον, "a winning sown or unseeded"
HOMERIC GLOSSARY.

Book 5. Lines 500-516.

Ἀδημήρης, nom. sing. of ἄμμηρ, wrath, and πρᾶς, ἂν, "Demeter," the Latin "Ceres." From ὁδός for γῆ and μήρη, so that the name will signify "Mother Earth."


"Ενεργομένως, gen. plur. masc. pres. part. mid. of ἐκθέλει, "to urge one another:" in the middle, "to rush on."—Compare Glossary on book ii, 354.

Ὑπολευκαίνοντα, 3 plur. pres. ind. pass. of ὑπολευκαίνω, "to make gradually white;" in the passive, "to grow gradually white:" fut. ὑπολευκεῖ. From ὑπό and λευκαῖος, "to whiten," and this from λευκάς, "white."

'Ἄχλυμα, nom. plur. of ἄχλυμος, ὡς, ὡς, "a place where chaff falls."—From ἄχλυα ῥά, "chaff."

Πολύχαλκος, accus. sing. masc. of πολύχαλκος, ὡν, "all brazen," "brazen-founded."—From πολύς and χαλκός.

"Ἐπεκλήσην, 3 plur. 2 sor. indic. act. of ἐπεκλήσας, "to strike," "to stir up," &c.

Ἐπιμυκγένως, gen. plur. masc. pres. part. mid. of ἐπιμύκγως, "to mingle," &c., poetic and Ionic for ἐπιμύκγωμι. Homer uses only the middle.—From ἐπι and πύγως.

Ἡνωμένης, nom. plur. of ἰνομένης, ὡς, ἰνιός ὡς, ὡς, "a charioteer ... From ἰνός, "the reins," and ἱνῷ, "to hold." ἵνας, adv., "right onward." Properly an adjective, ἵνος, ἵνα, ἵνα, "a command," "an injunction." A poetic word, from ἵνα. Consult note.

Ἐπολεύαντες, 3 sing. imperf. indic. act. of ἐπολεύει, Epic lengthened form of ἐπολεύειν, "to accomplish," "to fulfill," fut. ἐπολεύω, &c.

"Εφερτέας, accus. plur. of ἐφερτής, ὡς, ἂν, "a command," "an injunction." A poetic word, from ἐφέρεω.

Χρωσάρος, gen. sing. masc. of χρωσάρος, ὡν, "of the golden sword," "with golden sword."—From χρώσας and ἄρεως. Consult note.

Πινος, gen. sing. neut. of πίνω, ὡν, ἄγα, ἄρνος, "fat," "rich," "wealthy." Consult note.

Μετ ατάτο, 3 sing. imperf. indic. mid. of μετατάτωμι, "to place among:" fut. μετατάτω. —From μετά and τάτωμι.

"Ατράτεας, accus. sing. masc. of ἀτράτης, "sounded," "safe and sound."—From ἀτράτος, "complete, perfect, entire."

Lines 516 Μεταλλεός, Epic and Ionic for μετάλλεος, 3 plur. 1.
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B. or. indic. not. of μεταλλάνω, "to question." Compare Glossary on book i., 550, s. v. μεταλλάνω.

Line 517. Ἑσα, Epic and Ionic for ἑσα, 3 sing. imperf. indic. not. of ἐβίω, "to permit," "to allow!" fut. ἔβω: perf. ἔβαλε: i sor. Ῥ. εβάλω.

Line 521. Βίος, acc. plur. of βίος, ας, α, η, "strength," "might." In Homer usually, when having this sense, in the plural.

τευδείτεσαι, Epic and Ionic for τευδείτεσαι, 3 plur. 2 pl. imperf. act. of τευδείσανοι, "to fear," "to dread!" fut. τεψάω.

Ἰωάκω, acc. plur. of ἴωάκω, ἴς, ἴς, ἴς, a battle-cry," the battle-lim."

--From the interjection ἴο.

νενεμά, gen. sing. of νενεμία, ας, α, Epic and Ionic for νενεμία, ας, α, "a calm." --From να, inseparable privative prefix, and ἅνεμος, "wind."

Ἀκροπόλοις, Epic and Ionic for ἀκροπόλις, dat. plur. neut of ἀκροπόλις, on, "lofty-topped," "high-ranging." --From ἀκρός, "s. the top," and πόλις, πόλει, "to be," &c.

Εὔδος, Epic and Ionic for εὔδος, 3 sing. pres. subj. act. of εὔδος, "to sleep!" fut. εὔδοσα, &c. Compare Glossary on book ii., 2, s. v. εὔδοσα.

Bopēs, old form of the genitive for the later Bopēn, gen. sing of Βοπές, ω, ι, Ionic Βοπής, contracted Βοπής, ω; in Attic, Βοπής, ω, "the north wind."

τευδίσω, gen. plur. masc. of τευδίδις, ας, "pressing strenuously on." --No doubt from ἔρχομαι (with which compare τευδίσω, "to press eagerly on") and the intensive prefix τε-.

Παύσων, Epic and Ionic for παύσων, gen. plur. of παύσω, ἴς, ἴς, Epic and Ionic for παύσω, ἴς, ἴς, "a blast," &c. --From παύω. The word is almost solely poetical, παύλα being used in prose.


Διασκαλίδοις, 3 plur. pres. indic. act. of διασκαλείναι, "to disperse," "to scatter," poetic, and especially Epic, form for διασκαλέομαι.

"Λέντες, nom. plur. masc. pres. part. act. of λένειν, "to blow," &c.

Εφόσοντο, 3 plur. imperf. indic. of the poetic deponent line 527. "to fear," "to be dismayed." Used only in the present and imperfect, and equivalent, in fact, to φοβοῦναι.

"Εφοίρα, 3 sing. imperf. indic. act. of φοίρω, "to traverse," line 528. "to go through!" fut. ἥσω. The Epic and Ionic form is φοίρε.
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Book 5. Line 531-555.


Πέφωμαι, 3 plur. per. indic. pass., assigned to the radical φω. "to slay!" fut. pass. πεφόμας : perf. pass. πέφωμαι. Observe that πέφωμαι bears exactly the same relation to the root ΘΕΝ as τέφω- μαι does to the root TEN, in the verb τείνω; while πεφόμας is formed from πέφωμαι, like δεόμας from δέομαι, λεόμας from λέωμαι. (Battmann, Irreg. Verbs, p. 908, ed. Fiessler.)

Line 534. Διπλώνων, accus. sing. m. Διπλώνω, ἐντευκτός, ὁ, "Deceon," son of Pergaus.

Line 536. Τίν, Epic and Ionic for τίνα, 3 plur. imperf. indic. of τίν, "to honor," &c. Compare Glossary on book 1, 608, s. v τίνα.

Line 539. Νειαίος, Epic and Ionic for νειαίος, dat. sing. fem. of νειαίος, ε, ov, an irregular comparative of νεῖος, just as νιατός, νιατός, is a superlative; "the latter," "the lower."

Υλ, accus. dual, from a stem νῦν, νῦς, "a son." Compare Glossary on book 2, 20, s. v νῦ.

Line 542. Βίοτος, Epic and Ionic for βίοτος, gen. sing. of βίος, εν, ὁ, "the means of subsistence."—From βίος, "to live."

Τάκερο, Epic and Ionic for τάκερο, 3 sing. 2 aor. ind. of τίκω, "to bring forth," but said also of the father, "to begot," and not rare in this sense in Homer, who uses the sorit middle (as in the present instance) mostly in this signification, yet not always: fut. τίκω, usually τίκωμαι, poetic, also τείκωμαι: perf. τείκομαι, &c.—Lengthened from a root ΤΕΚ.

Πολλός, dat. plur. Epic and Ionic for πολλός, Compare Glossary on book 2, 417, s. v πολλός.

Διδυμῷος, nom. dual masc. of διδυμῷοι, ος, ὁ, "twins."

Line 548. Ποιικλείω, nom. dual, 1 aor. part, dat. of ὑδαίω, "to attack, to man's estate," "to be at man's estate?" fut. ὑδάω: 1 aor ὑδαίων.—From ὕδας, "man's estate."

Εὐπλοῦς, accus. sing. fem. of εὐπλούς, εν, "abounding in steeds," "breeding fine horses." Strictly, "with few foals."—From εὖ and πλοῦς, a, "a foal," a young horse.

Line 551. Αὔρηδης, Epic and Ionic for Αὔρηδης, dat. plur. of Αὔρηδης, εν, &c.

Line 535. Ἐροφέτης, 3 dual, 2 aor. indic. pass. of τείκω, "to rear," "to nurture." Consult Glossary on book 1, 251, s. v τείκεω.

Τάρφεσον, dat. plur. of τάρφος, ες, τό, "a thicker." Sextif, "closeness," "thickness."—From τρέφω, "to thicken."

'ἴτας, accus. plur. neut. of ἰτάς, ον, "strong," "mighty." Occurs often in Homer, but only in the phrase ἰτας μῆλα, "large woolly sheep."—From ἱτας, "powerfully," "strongly," &c.

Καρδέτθων, 3 dual pres. indic. act. of καρδέσσω, "to destroy," "lay waste," "ravage," fut. lów.—According to some, from κέρας; according to others, from κείρος, "to shear," "to cut off," &c.

Κατάεσθω, Epic and Doric for κατακέτθων, 3 plur

Line 558: 1 aor. indic. pass. of κατάκεισθαι, "to stay," fut. κατακείσθαι: 1 aor. act. κατεσθένω: 1 aor. pass. κατακέτθων.

Καπνεσθήν, Epic syncopated form for καπνεστήν.


'Ελάγουν, Epic and Ionic for ἀλαγός, dat. plur. of ἀλαγὸς, ἕ, ὅ, "a pine." After Homer's time distinguished as ἀλάγῳ, "the pine," and ἀλαγὴ, "the fir."—Perhaps from ἀλατόν, on account of its high, straight growth.

Δέ, Epic and Ionic for δίς, 3 sing. imperf. indic. act.

Line 566 of διός, "to fear."

Ἀποφέλεται, 3 sing. Ἑλ. 1 aor. opt. act. of ἄποφαίλλω, "to cause to miss," &c.: fut. ἄποφαίλλω: 1 aor. ἀποφέλεται.

—From ἀπε and φαίλλω.

Line 567.

Μειε, Epic and Ionic for ἰμεινε, 3 sing. 1 aor. indic. act.

Line 566 of μείνα, "to remain."

Παπλαγότων, gen. plur. of Παπλαγός, ὅνος, ὅ, "a Paplagonian."

In the plural, Παπλαγόνες, ὦν, ol, "the Paplagonians."

Line 566.

Ἀγκύναστι, accus. sing. of ἄγκυνας, ὕνος, ὅ, "the bend or hollow of the arm," "the elbow," &c. Compare ἄγκος, "a bend or hollow;" ἄγκη, ἄγκυλη, ἄγκιστρον, "a fsh-hook;" ἄγκυρα, "an anchor;" and also the Latin angulus, ancors, uncus, uncinus, &c.

Line 566. Ἀοραινών, nom. sing. pres. part. act. of ἀοραῖνω, "to breathe hard," "to gasp." Said especially of the death-rack.—From ἀοράς, "a panting," "a gasping," and this from ὁ, "to blow."

Εὐρυγέος, Epic and Ionic for ἐυρυγός, gen. sing. masc. of ἐυρυγής, ἐ, "well made," "well constructed."—From ἐ and ἐγγον.

Κύματος, nom. sing. masc. of κύμας, ὅ, "head-swelling."—Answering to the Latin promus.—From the rad-
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sal evē, “the horse,” through κύων, “a hollow vessel, a cup, a bowl.” Compare the kindred roots in κῦς, κεφ-αλῆ, the German Kopf Koppe, Koppe; the Latin caput, &c.


'Αμεθεί, Epic and Ionic for ἀμέθοι, gen. sing. of ἀμεόθο, ός, ὁ, “sandy,” “a sandy soil.” Opposed to sea-sand, φύμαθος.—From ὠμος, ὁμος, “sand.”

Line 587.

'Ιμαν, 3 sing. 1 sor. indic. act. of ἱμασω, “to lash;” fut. ἱμαγω: 1 sor. ἱμασα.—From ἵππος, ἵππος, ὁ “a leather strap or thong;” “a lash.”

Line 589.

’Όπτο, 3 sing. of the syncopated 2 sor. mid. of ὄπνωμι, “to excite,” “to arouse;” fut. ὄπτω: 1 sor. ὄπτα. In the middle, ὄπνωμι, “to arouse one’s self;” “to hurry;” “to rush;” 2 sor. ὄπνωμι, 3 sing. ὄπτο; by syncope ὄπτο. Lengthened form of a root OP-.

Line 593.

'Ουκοκυγ, accus. sing. of νυκοκυγ, οἱ, ὁ, “tumult,” “up roar,” “confusion;” also, Κυδώμας, personified as the companion of Mars, &c. Consult note.

'Αναίδεα, Epic and Ionic for ἀναίδη, accus. sing. of ἀναίδης, ές, “shameless;” “ruthless.”—From ἄ, priv., and ἀλος.

Line 595.


Line 595.

Ἀκαλώμος, nom. sing. masc. of ἀκαλωμός, ος; strictly “without hands;” i. e., “helpless, silly.” Formed, metri gaitié, from ἀκαλωμός, like νώμονος, from νώμανος; and ἀκαλωμός, from ἄ, priv., and παλάμα, “the palm of the hand.”

Στήθ, Epic lengthened form for στή. Consult Glossary.

Line 598. on book i., 197.


Προφέως, dat. sing. masc. pres. part. act. of προφέω (later προβέ-ω), “to flow onward,” “to run forward;” fut. προφεομαι.—From πρέ and ὀς, “to flow.”

Ἀφρος, dat. sing. of ὀφρος, ος, ὁ, “foam,” usually of the sea. Compare the Sanscrit abhira, “a cloud,” and also ἄφθος and ideal.

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Book 5. Line 606-394.

Μενεταιμενε, Epic, Doric, and Αἰολικ for μενεταιμενε, prae infin. of μενεταιμεν, "to desire," &e. — From μενος, with re-
gard to which consult Glossary on book 1, 103, s. v. μενος.

Πολυκτήμων, nom. sing. masc. of πολυκτήμων, gen. gen.

ονος, "abounding in possessions." — From πολες and κτήμα.

Πολυλόγος, nom. sing. masc. of πολυλόγος, gen. gen. 

ον, "abounding in corn-

fields." — From πολες and λόγον, "a crop," "the crop standing on the 

land."

"Εκπομπρόσοντα, acc. us. sing. fut. part. act. of εκπομπρό-

ων, "to bring succor," "to come to one's aid," "to help in war." 

Literally, "to be an εκπομπρός." fut. ἤσ. — From εκπομπρόω, with re-
gard to which consult Glossary on book ii, 130, s. v. εκπομπρόω.

Σελήνων, nom. sing. masc. of σελήνων, "to 

strip off," fut. ἤσ. Consult Glossary on book iv, 466 

s. v. σελήνων.

Παμπακτύωντα, Epic lengthened form for παμπάκτυον, acc.
us. plur. neut., as if from παμπακτύων, "to be all respec-
tive." Compare Glossary on book ii, 458, s. v. παμπακτύωνα.

Διδ, adv., "with the heel," "stamping on or spurning with 

the foot." The primitive form appears to have been διδ, traces of which appear in the Latin cala, "the heel." (Benfey. Wurzcl. ii., 316.)

"Διονυς, Epic and Ionic for διονυς, gen. dual of διονυς, -ν, s. v. 

διονυς.

"Ενεργερο, 3 sing. imperf. indec. pass. of ενεργεῖμ, "to press hard," 

-σ.: fut. ενεργεῖα. Compare Glossary on book ii, 354, s. v. ενε-

ρεγεῖα.

"Δειος, Epic and Ionic for δειος, 3 sing. 1 aer. indec. act. 

of δείω, "to fear." Compare Glossary on book i, 555, 

s. v. δείωνα.

"Αρμείδαιν, accus. sing. of ἀρμείδαιν, εως, ἡ, "a going around," 
especially with a view of sheltering o defending; hence "a pro-
tection," "a defense." — From ἀρμαται o. Consult note on ἀρματα-

Δείκνυς, 3 plur. syzygopated form of the pluperfect, 

for ἵσπεραξαν (lengthened form, ἵσπεραξασ), from ἤσπερας, &c. Compare Glossary on book iv, 331, s. v. ἤσπερας.

"Τελεός, nom. sing. of τελεῖος, ο, η, "a grand-fin." An-

other form is τελεῖς.


οντος, "igno
HOMERIC GLOSSARY.

Book 5. Line 685-694.

"ent of," "experienced in." — From ἔμνησκον, &c., "knowing." "experienced in," and this akin to δεινόν.  

Line 635. ψεύδομεν, nom. plur. masc. pres. part. of the middle deponent ψεύδομαι, "to lie." fut. ψεύδομαι: 1 sor. ἐπαν-

This deponent is of earlier and more common use (in Homer, as in later Greek) than ψάφω.

Θροσσεμένον, accus. sing. of Θροσσεμένων, on, gen. ὄνος.


Θυμόλοντο, accus. sing. of θυμόλον, on, gen. ὄνος, "lion-hearted." — From θυμός and ὄνο.

Line 640. Δαιμονίζων, gen. sing. of Δαιμονίζων, ὄνος, ὅ. "Laoma-

δος," king of Troy, and father of Priam. The name means "ruler of the people." from λαός, and μένος, ὄνος, ὅ. "a lord," "a ruler."

Olyc, Epic and Ionic for oλας, dat. plur. fam. of oλος, ὅ. on, Epic and Ionic for oλος, a, on, "alone." —Akin to Ios, ία, "one," and also to the Latin unus, the early form of which was ὅνος. (Orell., 525.)


"Ἀγνῶς, accus. plur. of ἀγνός, ἄς, ὅ. "a nay," both in town and country, but usually "a street." —According to some; it is a quasi-participial form from ἀγνός. (Donaldson, New Crit., p. 496.)

"Ἀτομοσίδων, 3 plur. pres. ind. act. of ἀτομοσίδω, "to waste away." —From ἀτομ and φερθίνε, with regard to which last consult Glossary on book ii., 346, a. v. φερθίνε.

"Ἀλλαρ, accus. sing. of ἀλλαρ, ὅ, only used in this form,  


"Ἀθίς, old Epic form of the genitive for the later Ἀθίς,  


"Εφαύτων, accus. sing. 1 sor. part. act. of ἑφαύτων, "to do it"  


"Καλλωπόλμ, dat. sing. masc. of καλλωπολλός, on, "famous for courte." —From καλλως, "well," and τόλμω, ὅ. a little,

&c
HOMERIC GLOSSARY.

Book 5. Line 655-666.

'Ανέγερτο, 3 sing. 2 nor. indic. mid. of ἀνέγερω, "to raise up," "to lift up," &c.; in the middle, "to hold up, or raise, what is one's own." fut. ἁνέγερτο: 2 nor. mid. ἁνεγερτόμαι: Epic and Ionic ἁνεγερτόμαι.

Μελανος, accus. sing. neut. of μέλαινος, φι, or Epic and Ionic for μελανός, φι, "ashen."—From μέλανος, an ash.

'Αμαρτή, adv., "together," "at the same moment." The forms ἀμαρτή, or ἀμαρτη, and ἀμαρτή occur. (Compare Spitzner, Excmn. 12, ad II.) Wolf writes ἀμαρτή, and is followed by Spitzner. As to its derivation, the ἀμ- is plainly, with ἁμαρτή, akin to ἁμαρτάνει, and the latter part is usually referred to ἀμαρτάνει, ἁμαρτάνει.

'Ηγεμῶν, 2 plur. 1 nor. indic. act. of ἠγεμόνω, "to rush!"

Line 657: fut. ἠγεμόνω: 1 nor. ἠγεμόνω. The Attic form is ἠγεμόνω or ἠγεμόνω.

Line 659: "gloomy." Occurs frequently in the IIiad, never in the Odyssey. From 'Εγκλωβίζω, "to cover," and akin to the Hebrew כֹּבֵד or כֹּבֵד, our cooing.

'Εγκλώβιζω, nom. sing. fem. of ἐγκλώβιζω, ἕ, ἔν, "dark;"

Line 661: "long, to be very eager," "to pant or quiver with eagerness." fut. ἔχω: From the root ἔχω, with an intensive reduplication; like παύω, from παύω.

'Εγκλώβιζω, nom. sing. fem. 1 nor. part. pass. of ἐμφανίζω, "to strike, dash, or push against!" fut. ἔχω. The word belongs chiefly to Epic poetry and Ionic prose. From ἐμφανίζω, which last is a poetic strengthened form of ἐμφανίζω, "to pass, skim lightly over the surface of a body," &c.

'Βάπτω, Epic and Ionic for θάπτω, 3 sing. imperf. indic.

Line 664: act. of βάπτω, "to load heavily," "to burden," "to wear;" fut. βάπτω: 1 nor. βὰπτω. From βάπτω, "heavy;"


'Επὶφανεῖαστο, 3 sing. 1 nor. indic. mid. of ἐπιφανεῖαστο, "to say beside;" in the middle, "to reflect upon," "to think of," "to take notice of." fut. ἐσω: From ἐσω and ἐσω; with regard to which consult Glossary on book ii., 14.

'Εκράνω, 1 nor. nf. act. of ἐκράνω, "to draw out!" fut. ἐσω: 1 nor. ἐκράνω. From ἐκ and ἐσω; with regard to which consult Glossary on book 1, 466 and 485.
HOMERIC GLOSSARY.


Line 667. ἄρματοντες, nom. plur. masc. present part. act. of ἄρματον, ἄρματον, "to be busily engaged about a thing, or pursuing." A poetic term, for which ἄρματον also occurs, which last is the only form used by the tragedians. In prose the usual word is ἔργανον.


Malāptos, Epic and Ionic for τεμπαλάπ, 3 sing. 1 aor. indic. act. of ναίμνω, "to be very eager," "to pant or quiver with eagerness," "to be agitated," &c. Consult Glossary on line 661, s. v. μαλακόν.


Megalɔγτος, dat. sing. masc. of μεγαλαργης, op, gen. opes, "great-hearted." Frequently used in Homer as an epithet of brave men, and even of whole nations. The poet, moreover, only joins it to proper names, except in the case of θυκή. — From μεγας and ἅρας, "the heart."

Móraμον, nom. sing. neut. of μόραμον, on, "appointed by fate. fated, destined." Answering to the Latin fatalis. — From μόρος, "fate," "destiny."


Δείλα, acc. sing. neut. of δείλομα, ἄγος, τό, "terror," "fright." (Consult note.) — Akin to δελω, "to fear," &c.

Χάος, Epic and Ionic for ξάος, 3 sing. 2 aor. indic. pass., (with active meaning) of χαοιμαι, "to rejoice;" fut. χαοφοιμαί: 2 aor. pass. χαοφοιμαί.

Line 671. ἀγαθοφόρει, acc. sing. neut. of ἀγαθοφόρος, ὁ, ὦ, "myrtiferous." — Akin to ἀγαθοφόρος, "to lament," "to mourn."

Line 672. ἐπάγωμον, 2 sing. 1 aor. imper. act. of ἐπάγωμον, "to come," "to lend aid;" fut. ἐπάγωμον: 1 aor. ἐπαγωμον. — From ἐπιεικεῖ and ἐπιείκειον, "to ward off." Compare Glossary on book i., 67, s. v. ἐπιείκειον.

Εὐφορεῖτες, Epic and Ionic for εὐφορεῖτες, fut. int. act. of εὐφόροιμαι, "to gladden," "to cheer" fut. εὐφόροιμοι: 2 aor. εὐφόροιμοι. From εὖ and φόραμαι.
HOMERIC GLOSSARY.

Book 5. Line 690—700

Line 693. παράξινε, 3 sing. 1 sor. indic. act. of παραλέγω, "to read by," fut. παράξεω: 1 sor. παράξες.—From παρά and δέλτω, "to read." Compare Glossary on ἄφες, line 657.

 Olympus, 3 sing. 1 sor. opt. mid. of ὑπέκαμπτο, "to drive back." Line 691. ὑπεκαμπτέω, fut. ὑπεκαμπτόμενος, &c. Compare Glossary on book i., 290, s. v. ὑπέκαμπτο.

Eisow, 3 plur. 1 sor. indic. act., usually referred to a present ζάω, "to cause to sit," "to seat," "to place." Compare Glossary on book i., 311, s. v. εἶσομι.

Φυγὼ, dat. sing. of φυγάς, οὗ, ἃ, "an oak." Consult note.

Θηρεῖς, adv., strictly, θηρεῖς, "to the door," and so "out of the door," &c., but usually in the general signification of "out," and hence analogous to the Latin ferre.

Line 694. ἀμφικόμεθα, Epic and Ionic for ἀνεπικόμεθα, 3 sing. 1 sor. indic. pass. of ἀποκόμεθα. Strictly, "to breathe again," "to recover breath." Often, however, used in the general signification of "to breathe," "to inspire," fut. ἀποκόμεθα: 1 sor. ἀποκόμεθαι: 1 sor. ἀποκόμεθαι, Epic and Ionic ἀμφικόμεθα.—From ὀδού and πνεῦμα.

Πνεύμα, nom. sing. of πνεύμα, ὄς, ᾦ, Epic and Ionic for πνεῦμα, ὄς, ᾦ, "a breeze," "a current of air." In general, "the breath."—From πνειμα, "to breathe," &c.

Line 697. ζωγραφεῖς, Epic and Ionic for ἐζωγραφεῖς, 3 sing. imperf. indic.

Line 698. ζωγραφίζω, act. of ζωγραφίζω, "to revise," "to restore to life and strength." The primitive meaning appears to be, "to take aim," "to take full possession of!" hence "to make a full influence over," and thus, in the present instance, "to reanimate," "to awaken from previous stupor," &c.: fut. ἐζωγραφίζω.—From ἐζωγραφίζω, "alive," and ἐγράφω, ἑορτικός collateral form of ἐγράφω, "to take," "to lay hold of," &c.


Σκαλαφίτα, Epic syncopated form for Σκαλαφίτα, accus. sing.

Σκαλαφίτα. perf. part. act. from the radical καθαρίζω, akin to καθάριζον and καθάριζημα, "to grasp for breath." It occurs only in the phrase καθαρίζω τὰ θυμία, the soul or life at τοῦτο γεμιστον. Line 699. Χαλακορυθής, dat. sing. masc. of χαλακορυθής, ὄς, ὅ, "armed with brass," "arrayed in brass arms."—From χαλκός, "brass," &c., and κορυθής, "a horn."  

Line 700. Προτρέπω, Epic and Ionic for ἱπποτρέπω, 3 sing. imperf. indic. pass. of ἱπποτρέπω, "to turn forward," fut ἱπποτρέπω, &c.
HOMERIC GLOSSARY.

BOOK 5. LINE 702-723.

Χύτος ro, Epic and Ionic for θύτοντα, 3 plur. imperf. indic. mid. of χύτω; in the middle, χύτωμα, "to retire." Consult Glossary on book iv., 497, s. v. κεκόδυντο.

LINE 707. —From οὐκός, στοχός, s. v. οὖκος.

LINE 708. Νάλσκε, 3 sing. Epic iterative form of the imperfect for εῖναι.—From ναλόω, "to dwell," "to inhabit," &c.
Μεμφάλας, nom. sing. masc. 2 perf. part. act. of μελεῖ, "to be an object of care?" fut. μελέον. Most usually employed in the third person sing. and plur., μελεῖ, μελέον: 2 perf. μεμφάλα.
Λίμνης, dat. sing. of λίμνη, ἡ, "a lake." Originally, in all likelihood, a salt-water lake, or salt marsh, into which the sea comes regularly or at times, and so, no doubt, akin to λιμφάν.—Derived by some from λείπω, "to pour out," &c.

LINE 710. Αἰδίμου, acc. sing. of Αἴδιμος, on, ὁ. Consult Glossary on book ii., 198, s. v. Αἴδιμος.

LINE 712. 'Ολέοντας, accus. plur. masc. pres. part. act. of ἔλεειν, "to destroy." Compare Glossary on book i., 10, s. v ἔλεεντας.

Τενότσμεν, 1 plur. 2 aor. indic. act. of τενότσμι, "to stand under," "to undertake," "to promise?" fut. τένοτσμω, perf. τενότσμαι: 2 aor. τενότσμαι.—From τένων and τιτίσσω.

'Εξοικομένη, nom. sing. fem. pres. part. of the middle deponent Εξοικομείναι, "to go to or toward," "to approach." fut. εξοικομοίμαι.—From ἐκι and ὑμίμαι.

'Εστενεν, Epic and Ionic for ζετενεν, 3 sing. imperf. indic. act. of εἰσίν, "to harnese." Of this verb Homer has only the imperfect active.—From ἄξιας, "appliances" of all kinds, "arms," "equipment," "harness," &c.

Πρόσκ, a peculiar old Epic feminine of πρός, "the en- gineer," "the artificer." In the Iliad, always an epithet of a goddess; in the Odyssey, of a mortal.

'Οσίμεν, Epic and Ionic for ὄσιε̄ς, dat. plur. of ὄσις, ὁς, τό, "a chariot." Of frequent occurrence in Homer Compare Glossary on book iii., 29, s. v. ὄσις.

Κύλις, acc. plur. of κύλις, on, ὁ, which has also the heterogeneous plural τὰ κύλις, "a ring, circle, round." Then "any circu- lar body," especially "a wheel," in which last signification the hot-
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HOMERIC GLOSSARY.

Book 5. Line 723-730.

erogeneous plural κάλα is mostly used.—κάλας seems to be rep- duplicated from κάλας. Root ΚΥΛ-, in κυλίνθα. (Pott, Etymol. Forsch., I., 285.)

Line 723.

'Οστάκνυμα, accus. plur. neut. of ὅστάκνυμος, on, "eighth- spoke."—From ὅστα, and κνυμ, "a spoke."

Σιδηρός, dat. sing. masc. of σιδηρός, ἐς (Epic and Ionic, ἐς), εῶν, contracted in Attic, σιδηρός, ἄ, ὡν, "of iron," "iron," etc.—From σιδήρος, "iron."

'Αξον, dat. sing. of ἄχων, ὕνος, ὅ, "an axle."—Probably from ἀγν ἄχων. Compare the Latin axiis, and Sanscrit aksa.

Line 725.

'Επίστρωτα, Epic for ἐπίστρωτα, nom. plur. of ἐπίστρωτος. "on, τό, "the tire," "the metal hoop around the felly of a wheel."—From ἐπί and στρῶ, "the felly." Consult note.

Προσάριστā, nom. plur. neut. of προσάριστος, Epic and Ionic for προσαρίστως, perf. part. act. of προσάριστω, "to fasten on," "to fit to," etc.: fut. προσάρισω: 1 aor. πρόσαρισα: 2 aor. προσάρισα: perf. προσάρισα, Epic and Ionic προσάρισσα. From πρό, "to or on," and ἄριστος, "to fit." Compare Glossary on book iii., 331, s. v. ἀριστάκας.

Πλάνων, nom. plur. of πλάνη, ὑς, ὅ, "the nave of a wheel."—From πλάνδω, "to fill," and so, strictly, "any thing that is filled up."

Περίδρομος, nom. plur. fem. of περίδρομος, on, "circular." Literally, "running around."—From περιδρόμων, 2 aor. inf. act. of περιδρόμως.

Line 727.

'Ιμακός, dat. plur. of 'Ιμακός, ἄγος, ὅ, "a leather strap or thong."—Commonly derived from ἵμα, 'Ιμα, "of or by the skin." The root, however, is rather to be found in the Sanscrit 'iṣṭa, "to bind." For 'Ιμα is, in reality, nothing more than ἰμα-νας, the aspirate being merely a substitute for the sibilant, and μνας being a suffix. Compare the old Saxon 'īm, "a bond." Hence, also, ἱμακός, ἱμακλήθ, and, with 'i omitted, ματί, "a lash." (Benfey, Wurzeln, i., 288.)

'Eπέτρεπαμ, 3 sing. perf. indic. pass. of ἐπέτρεπω, "to stretch or put upon:" fut. ἐπέτρεπω: perf. ἐπέτρεπα: perf. pass. ἐπέ- τρεπαμ.

Line 729.

'Ρυμός, nom. sing. of ῥυμός, ὅ, ὅ, "the pole of a chariot or other vehicle."—From ῥυ, ῥῦ, "to draw."

Σεφόν, accus. sing. of σφόν, ὅ, τό, "any thing which joins two bodies," and so, "the yoke or cross-bar," tied by the σφόνθαμος to the end of the pole, and having σφόνθαμ (collars or loops) at each end, etc.

Ἀπάπαε, accus. plur. of ἄπαι, on, τό, "a breast-band." (On suit note.) A later form was λεπαπαιω.
HOMERIC GLOSSARY.

Book 5. Line 734-743.


Odei, dat. sing. of odoēs, τὸ, gen. odoēs, dat. odoēs and odoēs, "the ground, earth;" strictly, "the surface of the earth;" then, "the floor or pavement in abodes," &c.—Akin to ὁ οἶδα, "a threshold." No nominative τὸ οἶδα occurs, and the Ionic cases οἶδας, οἶδε, may be explained by the usual change of a into e.

Line 736. 'Evdōn, nom. sing. fem. 3 aor. part. act. of ἐφώνοι or ἐφώνω, "to put on." Strictly, "to get in or into;" fut. ἐφώνω: 3 aor. ἐφώνω.

Line 737. Δακρόδεντα, accus. sing. masc. of δακρῶδες, ἐσσα, ἔν. "tearful."—From ὀδόρον, "a tear."

Thουανδενασ, Epic for θοιανδενασ, nom. sing. fem. of θοιανδέν, ἐσσα, ἔν, "teased."—From θανάος, "a tassel," and this from θίω, on account of the constant motion of the θανάς.

Line 738. 'Εστεφάνως, 3 sing. perf. indic. pass. of στεφάνω, "to encircle," "to crown;" fut. ἄστεφανος: perf. pass. ἑστέφανως. From στέφανος, "a crown."

Κρύόν, nom. sing. fem. of κρύος, ἐσσα, ἔν, "icy cold," "chilling."—From κρύος, τό, "icy cold," "chilliness."

"frost."

"Ισχύ, nom. sing. of ἱσχύ, ἤ, ἤ, "pursuit."—Usually derived from ἵσχυ, "to pursue."

Line 741. Γοργίς, nom. sing. fem. of Γοργίς, ἡ, ἡ, Epic and Ionic for Γοργίς, a, on, "of or belonging to the Gorgons." From Γοργίς, "a Gorgon."

Πελώρος, gen. sing. of πελώρον, στό, "a monster," "a prodigy."—From πέλορος, "a monster."

Line 742. Συμμέρες, nom. sing. fem. of συμμέρους, ἥ, ἥ, "appalling," "terrible."

"Αμφιόπολον, accus. sing. fem. of ἀμφίπολος, στό, an epithet applied to a helmet, and indicating one of the φιάλος of which stretched from the forehead to the back of the neck. From ἀμφί and φίλος. (B. L. L. s. v. φίλος.) Some, far less correctly, explain it as meaning a helmet with φίλος, τύχει, συνά or δος as all around.

Τετραφαλόν, accus. sing. fem. of τετραφάλος, στό, "four-covered."—From τέταρτα and φίλος (a word, however, never found in use), either the πλεον τία-στ or an epithet of it. (B. L. L. s. v. φίλος, 9.)
HOMERIC GLOSSARY.

Book 5. Line 744-751.

Προλέσθος, Epic and Ionic for προλέσης, and this for προλές, dat. plur. of προλές, i.e., usually explained of "heavy-armed soldiers," as opposed to chiefs fighting from chariots.


Φίλογες, acc. plur. neut. of φίλογος, ἐκ, con, "familiy."—From φίλος, gen. φίλος, "friend." Εφόδιος, acc. sing. neut. of ἐφοδίος, ὁ, "ponderous."—In Homer always an epithet of ἔφοδος.—From the intensive prefix πρα. Perhaps akin to the Sanscrit vṛṣṇya, "fortitude;" vtra, "heroes;" and the Latin vir.

Δυσμηνή, 3 sing. pres. indic. act. of δύσμηνος, "to subdue," an Homeric form equivalent to the common δυσμα.

Κορίσσεται, Epic for κορίσσεται, 3 sing. fut. med. of κόρεω, in middle κόρεων, both used alike, "to be enraged at one." Literally, "to bear one a grudge:" fut. κορίσσομαι: 1 aor. ἐκ τεσίμων,—From κόρος, "a grudge," "rancor," "ill will;" and, also like χόλος, "anger," "wrath."

'Οδυμοπάτωρ, ὁ, "daughter of a mighty father." In Homer and Hesiod always an epithet of Minerva. No masculine ὀδυμόπατος seems to occur. In Heachyius, ὀδυμόπατος is corrupt.

Ἐναύσατο, Epic, 3 sing. imperf. indic. of the middle deponent ἐναύσαμαι, "to apply one's self to a thing," "to strive after," &c. Only used in the present and imperfect. The future and aorist are taken from the cognate ἐναύσαμος (fut. ἐναύσαμαι: 1 aor. ἐναύσαμος), which, again, is not used in the present and imperfect.—From τει and μαίας.

Μέκον, Epic and Ionic for ἡμέκον, 3 plur. 2 aor. indic. act. assigned, along with the perfect μέκοςκα, to the mid dle deponent μέκοσκαμαι, strictly said of oxen (like the Latin magire), "to lose," "to bellow," and, metaphorically, of things which make a hoarse or hollow sound, "to graze," as of doors, &c.: fut. μεκανόγειαι. The present forms, μεκανεῖ, μέκος, have been merely assume d because of the aorist ἡμέκον and perfect μέκοςκα, but do not, in reality, exist.—Formed from the sound, like μη, μέγος, &c.

'Ορεί, nom. plur. of 'Ορα, ari, "the Hours," gen. τῶν Ὀρῶν. Consult note.

'Αμαλίας, 1 aor. inf. act. of ἀμαλίλω, "to make to lie
HOMERIC GLOSSARY.

Book 5. Lines 751-783

mack," "to loan or press one thing against another;" and hence "to put back." &c.: fut. ἄναλδω: 1 sor. ἄναλωσα.—From ἄνευ and ἀλῶμ.


Κατερηπεντάκ η, Epic and Ionic for κατερηπέντακ, accus. plur.

Line 759.

masc. of κατερηπέντακ, ἀ, "goaded forward."—From κατερ-

ησθ, "a good," and ἄνθενς, "bearing or leading to a point," "far-
stretching," &c.

Line 756.

Τυατού, accus. sing. masc. of θατός, ἡ, ὧν, for ὑπέρτα-

ης, ὧν, like the Latin summis for supremus, "su-

preme," "highest," &c. In Homer the usual epithet of Jupiter; ἄσ, ἄθατος κρειόντων, νθέων, &c.

'Εξερησα, 3 sing. imperf. indic. of the middle deponent ἐξερήσαι, "to interrogate," "to inquire of," &c.: perf. ἐξερήσατο.—From ἐξ

and ἔρωσα, with regard to which compare Glossary on book i., 513, s. v. ἐρέσο.

Line 757.

Νεμεσίζ, 2 sing. pres. indic. of νεμιζεῖσαι. Compare

Glossary on book ii., 296.

'Οσαίτων, accus. sing. masc. of οἰσαίτως, ὧν, Epic and

Line 758.

Ionic for οἰσαίτως, ὧν, and this last a poetic form of ὁδός,

ὄν, "how great."

'Εκπλοι, nom. plur. masc. of ἐκπλοί, ὧν, poetic collateral

Line 759.

form of ἐκπλακός, "at rest," "at one's ease." Probably

from the same root as ἐκώλω and ἐκπληκτ, ἦκος being merely a termina-

tion; and ἐκπλώ, "to charm," "to soothe," is to be derived from ἐκπλοί, not vice versa. (Buttmann, Lexis, s. v., 6.)

'Αὐτητης, nom. plur. masc. 2 sor. part. act. of αὐτητεῖ, "to

Line 761.

let loose," "to set one upon another," "to incite." fut. ἐνίβης, &c.

Θέμιστος, accus. sing. of Θέμις, ὧν, old and Epic genitive Θέμιτος,

Compare Glossary on book ii., 73, s. v. Θέμις.


Πελάγγεια, nom. sing. fem. 2 perf. part. act. of πλάγγεω, "to wound," "to strike," &c.: fut. πλάγω: 2 perf. πλάγης.

'Ακοιδώσαι, 1 sing. pres. subj. of the middle deponent ἀκοιδώσαι, "to drive away." A poetic form for ἀκδόω.—From ἀνεί and διο-

μας (middle cf the radical δια.) "to flee," "to frighten away," "to run to flight."
ROMANIC GLOSSARY.

Book II. Line 765-778.


"Επετραπείν. 2 sing. 1 sor. imper. act. of επιτραπείν, "to incite," "to send upon or against one." fut. επιτραπέν: 1 sor. επιτραπέν. Compare Glossary on book i., 10, s. v. δραμ.

Line 766. Εἰσθή, 3 sing. 2 perf. act. of έθε, "to be wont or accus tomated." 2 perf. εἰσθή, "I am wont," &c. for which Ηνω sometimes uses, also, the Ionic εἰσθή.

Πελάτιν, pres. inf. act. of πέλατιν, "to approach," but here employed in a transitive sense, "to bring near to," "to cause to approach." fut. πειλάτιν: 1 sor. πειλάτινα.—From πέλαιν, "near."

Προειλθέν, accus. sing. neunt. of προειλθόντος, ες, Epic and Ionio for προειλθόντος, ες (which will hardly be found), "of dark and cloudy look." (Consult note.—From ἀπό and εἰλθον.

Σποραίο, Epic and Ionio for ἱσπραίο, dat. sing. of ἱσπραίοι, ἡ, ἡ, Epic and Ionio for ἱσπραίοι, ἡ, ἡ, "a place of observation," "a look-out place." Compare Glossary on book iv., 275, s. v. ισπραίος.

Ασποτις, nom. sing. masc. pres. part. act. of λέεσιν, "to look." Compare Glossary on book i., 120.

"Ψηφισμένον, 3 sing. pres. ind. act. of ἱσπραίοιασον, "to spring forward," "to spring," "to leap," &c. fut. ἱσπραίοσασασον: 1 sor. ἱσπραίοσασασάν. "A name used by the Epic writers (rarely by others) in place of ισπραίας, "a place of observation," "a look-out place." (Consult note.—From ισπραίας, though unusually placed in a second acc. as, in fact, a blending of the first and second. Compare Glossary on book i. 287, s. v. ισπραίας, and on book i. 288.

Line 770. Ρολόιον, 1 sor. accus. sing. of τάξιν, "a line, " a measure." Compare Glossary on book i., 11, s. v. τάξιν.

Line 771. "Προειλθέν, 1 sor. accus. sing. of τάξιν, "a line, a measure." Compare Glossary on book i. 11, s. v. τάξιν.
HOMERIC GLOSSARY.

Book 5. Line 778-780.

πηλεύς, dat. plur. of πηλέως, ἄδος, ἢ, "a wood-pigeon, ring-duck, or woodpecker;" in Homer (who always employs the plural) an emblem of timorousness. The name is derived from the dark color of the bird, namely, from πέλας, "black," "blackish."

"θῆμα, accus. plur. of θέμα, τοῦ, τὸ, "a step," "a pace."—Akin to πέπα, "to go."

Εὐλόγευς, nom. plur. masc. pres. part. pass. of εὐλογέω. Compare Glossary on line 308, s. v. εὐλογεῖν.

Λέιον, dat. plur. of λειόν, ὄντος, ὅ, Epic and poetical for λέων, "a lion."

"ὑμῷφάγος, Epic and Ionic for ὑμῷφαγος, dat. plur. of ἡμῷφαγος, εὺθὺς, "raw-flesh-devouring," an epithet usually of savage beasts, and sometimes, also, of savage men, as in Tassæol., III, 94. Observe the change of meaning when the word becomes preparatorv, namely, ὑμῷφαγος, "eaten raw."—From ὑμἱς, "raw," and φαγεῖν, "to eat."


Κάρπος, Epic and Ionic for κάρπος, dat. plur. of κάρπος, ὄν, ὅ, "the boar," especially the wild boar. Compare the Latin aper, and old high German ǣbar. Benfey and Pott both refer the root to the Sánscrit kap, as alluding to the uncleanly habits of the animal, and in this way the Latin aper, "he-goat," becomes akin, on account of its rank smell.

"Hése, 3 sing. 1 nor. indic. act. of ἔσω, "to shut out;" "to shut, call, or cry aloud:" fut. ἔσω: 1 nor. ἔσεσθαι. 1 fut. ἔσωσθαι: 1 nor. ἔσωσθαι. In the present and imperfect ἔσω is a diphthong; but in the future (έσω) and aorist two syllables The root is in Sánscrit esā, "to blow."

Στέφτειν, dat. sing. of Στέπτειν; ὄντος, ὅ, "Stirrator." Consult note.

Εἴσημεν, nom. sing. fem. 1 nor. part. mid. of εἴδω, "to see." In the middle, "to make one's self like to," "to liken one's self to:" fut. εἴσωμαι: 1 nor. εἰσήμην.

Χαλκόφωνος, dat. sing. masc. of χαλκόφωνος, ἄν, "brass-voiced," i. e., ringing strong and clear.—From χαλκός, "brass," and φωνή "a voice."

Ἀδῇγάσατο, 3 sing. iterative form of the 1 nor. indic act. of ἄδῃγα, "to shout," "to vociferate:" fut. ἄδῃγα: 1 nor. ἄδῃγα iterative form ἀδῇγάσατο. —From ἄδῃγα, "a voice."
HOMEAEIC GLOSSARY.

Book 5. Lane 765-778.

Line 765. Αὑρα, adv., "come." Consult note.

'Επιθύμων, 2 sing. 1 aor. imper. act. of ἐπιθυμεῖν, "to induce," "to send upon or against one;" fut. ἐπίθυμος; 1 aor. ἐπιθυμῆ. Compare Glossary on book i, 10, s. v. ὕπατος.

Εἰσή, 3 sing. 2 perf. act. of θάνει, "to be wont or accus

Line 766: ἐσῶνα — 2 perf. εἰσῆ, "I am wont," &c. for which ἵνα sometimes uses, also, the Ionic ἰσῆ.

Πελαίτειν, pres. inf. act. of ΠΕΛΑΙΤΕΙΠ, "to approach," but here employed in a transitive sense, "to bring near to;" "to come to approach;" fut. ΠΕΛΑΙΤΕΙΕ: 1 aor. ΠΕΛΑΙΤΑ — From πέλας, "near."

Περιέχειν, accus. sing. neut. of ἔπερι, ές, Epic and Ionic for ἐπερεῖίς, ές (which will hardly be found), "of dark and cloudy look." (Consult note.) — From ἕρει and ἔδειχς.

Σποτά, Epic and Ionic for σκοπη, dat. sing. of σκοπεῖν, ἀν, ἥ, Epic and Ionic for σκοπών, ἡ, &c. "a place of observation," "a look-out place." Compare Glossary on book iv, 275, s. v. σκοπής.

Ἀκινθίων, nom. sing. masc. pres. part. act. of λείνω, "to look." Compare Glossary on book i, 120.


Line 773: Ιξίνων, 3 plur. 2 aor. indic. act. of the radical Ιξ, frequently employed by the Epic writers (rarely by others) in place of Ιξείταις, "to come;" fut. Ιξέω. Observe that Ιξίνων, though commonly called a second aorist, is, in fact, a blending of the first and second. Compare Glossary on book i, 317, s. v. Ιξέω, and on book ii, 163.

Πολύν, Epic and Ionic for πολύν, accus. sing. of πολύς, τις, &c.

Line 776: Ἀμφισσόν, accus. sing. of ἥμφισσην, ές, ή, Epic and Ionic for ἀμφίσσην, ές, &c. "amphissa," the food of the gods, as nectar was their drink; and, like this, withheld from mortals, as containing the principle of immortality. Strictly speaking, it is the feminine of ἄμφισσος, with ἔκλειδω, or φρούριο ("food"), understood. Compare Glossary on book i, 429, s. v. ἄμφισσα, where some remarks on the etymology are also given.

Τρόπων, dat. plur. fem of τρόπως, ὑμεῖς, "timid," "slow;" — From τρέω, "to tremble," "to quake," &c.
HOMERIC GLOSSARY.

_Peleus_, dat. plur. of πελευς, ἄδος, ὦ; "a wood-pigeon, ring-dove, or passenger;" in Homer (who always employs the plural) an emblem of timorousness. The name is derived from the dark color of the bird, namely, from πελευς, "black," "blackish."

"Ιδρας, accus. plur. of ίδρα, στος, τό, "a step," "a pace."—Akin to τίμη, "to go."

_Εἴλδνενος_, nom. plur. masc. pres. part. pass. of εἰλυε. Compare Glossary on line 292, s. v. _εἴλυενος_.

_Δέσσων_, dat. plur. of δέσσω, ὁντος, ὦ, Epic and poetic for δέσσω, "a lie,"

_Ωμοφάγοιος_, Epic and Ionic for ομοφάγος, dat. plur. of ομοφάγος, on, "raw-flesh-devouring," an epithet usually of savage beasts, and sometimes, also, of savage men, as in Thes. III., 94. Observe the change of meaning when the word becomes proparoxytone, namely, ομοφάγος, "eaten raw."—From όμος, "raw," and φαγεῖν, "to eat."

_Σωλ_, dat. plur. of σωκ, gen. σωκός, but often masculine than feminine, "a boar," "a sow," &c. Compare Glossary on book iv., 253, s. v. _σωκ_.

_Κάπροιος_, Epic and Ionic for κάπρος, dat. plur. of κάπρος, on, ὦ, "the boar," especially the wild boar. Compare the Latin aper, and old high German _ēber_. Benfey and Pott both refer the root to the Sanscrit kap, as alluding to the uncleanly habits of the animal, and in this way the Latin _aper_, "he-goat," becomes akin, on account of its rank smell.

_Ἡρέ, 3 sing. 1 aor. indic. act. of σάνω, "to shout out," "to shout, call, or cry aloud:" fut. ἱσον: 1 aor. ἱσσος; for in the present and imperfect _ασ_ is a diphthong; but in the future (εἰς) and aorist two syllables _The root is in Sanscrit _si_, "to blow."


_Εἰσομένη_, nom. sing. fem. 1 aor. part. midl. of εἰσώ, "to see." In the middle, "to make one’s self like to," "to liken one’s self to:" fut. εἰσήγαγος: 1 aor. εἰσέγαγος.

_Χαλασφάζω, dat. sing. masc. of _χαλασφάζω_, on, "brazen-voiced," i. e., ringing strong and clear.—From χαλαστος, "brazen," and φαζέω, "a voice."

_Αδύδουσα_, 3 sing. iterative form of the 1 aor. indic. act. _Αδύδω_, "to shout," "to vociferate:" fut. ἄδου: 1 aor. ἄδώ-σα, iterative form _άδυδουσα_.—From _άδω_, "a voice."

V.
ROMERIC GLOSSARY

Book 5. Line 787-811

'Αγαροι, a. nu. plur. masc. of ἀγαρός, ἡ, ὁ, "admirable," "admirable," &c.—From αγαράς, "to admire," "to wonder at."

Line 787. Οἰχνεύων, 3 plur. iterative form of the imperfect. indic. act. of οἰχνεῖν, "to go," "to come," "to advance." fut. ὡσ. imperfect. 3 plur. ὡσ. —The verb οἰχνεῖν bears the same relation to οἰχομαι, as ἐκπορεύομαι to ἐκο.

'Εδώκοντο, Epic for έδώκοντο, 3 plur. pluperf. indic. act. of διέδω, "to fear." Compare Glossary on book ii., 243, s. v. δεδώρες.

Line 795. Αναψάλοντο, accus. sing. pres. part. act. of ἀναψάλο, "to revise by fresh air," "to cool," "to refresh." fut. ἐν: 1 aor. ἀναψάλα — From ἀνα and ψάλλω, "to make cool." &c.

Line 796. 'Ετέροπο, 3 sing. imperfect. indic. act. of ἐτέρω, "to chase," &c. Compare Glossary on line 158, s. v. τετερεῖσα.

'Ἰχνος, nom. sing. masc. pres. part. of ἵχνος, "to hold." Compare Glossary on book i., 214, s. v. ἱχνος.

'Ακομορύψαν, Epic and Ionic for ἀκομορὺψαν, 3 sing. imperfect. indic. act. of ἀκομορύψαν, "to wipe away." fut. ἀκομορύπσα — From ἀκόμη and ρύπσαναι.

Eλασσον, 1 sing. iterative form of the 1 aor. indic. act. of τίω, "to permit," "to suffer." fut. θάσος: 1 aor. elassο, iterative form elassον.

Line 802. Ἐκαταπάταν, pres. inf. act. of ἐκαταπάταν, "to run furtively out," "to rush with fierce look to th' fray." — From ἐκ and πατάω, with regard to which consult Glossary on book ii., 450. ἄλακας, accus. plur. of ἄλακα, ᾿ω, ᾿α, "Thbes," the well-known city of Beotia. Another and more poetic form of the name is ἄλακας, ᾿α, s. Compare book iv., 378.


Line 805. Πολιορκοῦσα, pres. inf. middle of poliorκον, "to feast," "to banquet." Compare Glossary on book i., 468, s. v. poliorκον.


Glossary


ἄθανος, 3 sing. perf. indic. act. of ἀθάνος or ἀθάνον, "to get into," "to enter into," &c.: fut. ἀθάνος: perf. ἀθάνοσ.

L. 812. ἀκήμων, nom. sing. neut. of ἀκήμος, on, "heartless."—From ἄ, priv., and κῆμον, "the heart."

L. 813. ὕμηδος, old form of the genitive for ὕμην, gen. sing. of ὕμην, on, ὁ, "son of ὑμηναῖος.

L. 816. ἔκκολος, 1 sing. fut. indic. act. of ἑκκόλοι, "to hide."—From ἐκκολοῦσα, to conceal, fut. &c. In Homer, commonly used in an absolute sense with the negative, as in the present instance, otherwise with the accusative of the thing, as in Od., iv., 714. From ἐκ and κολεῖν.

L. 817. ὄντως, nom. sing. of ὄντος, on, ὁ, "a tarrying, or delay;" 1, from idleness, and so "slackness," "listlessness," "laziness;" 2, from fear, and so "unwillingness to fight," "cowardice."

L. 819. ἔλεά, 2 sing. imperf. indic. act. of ἔλεος, "to permit," "to suffer," &c.

L. 822. ἄναγχορας. Consult Glossary on line 443, s. v. ἄναγχορας.

L. 823. ἀλμαναῖοι, Epic, Doric, and Ἑλληνικόν ἀλμαναῖοι, 2 sor. inf. pass. of ἀλμαναῖος, "to collect together," &c. Compare Glossary on line 203, s. v. ἀλμαναῖος.

L. 827. δεῖδε, 2 sing. perf. imper. act. of δεῖδε, "to fear," and Epic for δεῖδε. (Battinmann, Εἰκαστικά, p. 39, Ed. Fial.) Some, however, refer δεῖδε at once to a form in μ. (Caruthers, Greek Verbs, p. 79.)

L. 830. σχέδιον, Epic adverb, "now," "in class; most."—Formed from the feminine of σχέδος. Consult note.

L. 831. ἄζω, Epic and Ionic for ἄσυμα, 2 sing. pres. imper. of ἄσυμι. Compare Glossary on line 434, s. v. ἄζω. See τισά, accus. sing. neut. of τισά, ὁ, ἡ, ὦν, "made."

L. 831. Verbal adjective from τισά: perf. pass. τισάμενος, like τισάμενος.

L. 832. ἀλλοπρόγευμα, accus. sing. masc. of ἀλλοπρόγευμα, on, "one who turns now one way, now another, who inclines first to one side, then to the other."—As if formed from ἀλλοτι ἀλλοτιαίον.

L. 833. έστεν, Epic and Ionic for ἐστεν, 3 sing. imperf. indic. of the deponent στενάω; strictly, "to stand on the spot," "to stand in a place as if to do something," "to give sign of something by one's attitude and bearing;" hence "be a sore, woman heart, threaten," &c.
HOMERIC GLOSSARY.

Book b. Line 834–858.

Δίλογος, 3 sing. perf. indic. pass. (in a middle sense of λαλίσω, "to escape notice," &c.; in the middle, "to forget," i.e., to cause a thing to escape one's own notice: fut. λήσω: 2 aor. ἐλάθω: fut. mid. λήσωμαι: perf. pass. δίλογος.—Lengthened from a root, ΔΛΘ.

Line 836. ἑμπίστως, adv., "forthwith," "immediately."—According to some, from ἑμα to ἔρχεσθαι "no sooner said than done?" others, however, more correctly derive it from μενταίνω, μέρετρις "clutching at," and so, "hastily," &c.


"Aγέν, Epic and Ionic for ἀγέν, 3 sing. imperf. ind. act. of ἀγέμιν, "to bear," &c.

"Εξη, Epic and Ionic for εἰχα, 3 sing. imperf. indic. act. of εἰχα, "to direct," &c.

Δόσε, Epic and Ionic for δόσε, 3 sing. imperf. indic. act. of δῷσω, "to put on," &c.


"Επέρεα, Epic and Ionic for ἐπέρεας, 3 sing. 1 aor. indic. act. of ἐπερίδοσθαι, "to drive firmly into," "to thrust into," fut. εὐρεα: 1 aor. ἐπέρεα: From ἐπι καὶ ἐπιδίω, "to press against," &c.

Line 858. Ζωνὸνέκτητο, 3 sing. iterative form of the imperf. indic. pass. of ζωννυήμα, "to gird!" fut. ζωννυήμα. Present ζωννυήμον μεν ἢ ἤν καὶ ἢν μεν ἢ ἤν: imperf. ζωννυήμενον, 3 sing. ζωννυήμενον.—Akin to λυγίζω, ἐλάθω, 3 sing. 1 aor. indic. act. of λαθώ, "to learn," "to read!" fut. ἐλάθος: 1 aor. ἐλάθομαι.—Akin to the Latin daper, and probably from dealt, "to divide.

Line 859. Σταύρου, Epic and Ionic for σταυροῦ, 3 sing. 1 aor. indic. act. of σταῦρος, "to draw!" fut. σταῦρομαι: 1 aor. ἤσταυρομαι: ἤσταυρομαι.
HOMEIC GLOSSARY.

Book 5. Line 860-878

"Ἐννέαχδας, nom. plur. masc. of ἐννέαχδος, a, o, "nine thousand." Poetic for ἐννέαχδες χίλιοι. — From ἐννέα, "nine," and χίλιοι, "a thousand."

Ἐκτύχειν, 3 plur. imperf. indic. act. (in an aoristic sense) of ἐκτύχειν, "to shunt." — From ἐκ and ὑπέχειν, with regard to which consult Glossary on book ii, 333.

Δεκαχίλιος, nom. plur. masc. of δεκαχίλιον, a, o, "ten thousand." Poetic for δεκαχίδες χίλιοι. — From δέκα, "ten," and χίλιοι, "a thousand."


Καίραρος, gen. sing. of καίραρα, aor. τέ, "heat," especially "the burning heat of the sun." — From καίρα, fut. καίρου, "to burn."


Ορνυτένως, Epic and Ionic for ὕρνυτενως. Consult Glossary on book iv, 421.

"Αχτέων, nom. sing. masc. pres. part. act. of ἀχτέω, "to be sad," &c. Used only in the participle. — From ἄχτος, "pain," "distress."

"Ορνυτενωματες, nom. sing. masc. pres. part. of the middle deponent ὕρνυτενωμα, "to be endured," &c. Usually derived from ὅρος, "lost, undone," and properly, therefore, meaning "to look on as lost."

"Ρύγωτα, accus. plur. neut. of ρύγωτος, o, ov, "most appalling," "most fearful." A superlative from a comparative δύσων, with regard to which consult Glossary on book i, 225.


Εὔνως, Epic and Ionic for ἑύνως, 1 plur. pres. indic. act. of εὐποιεῖσθαι, Doric for εὔποιεσθαι.

"Εὐγενής, dat. sing. of ἑυγενῆς, πτος, ἡ, "will, bent, reason," &c., and hence "planning." Probably the same as the Sanscrit ēksa, from ēksth, "to desire."

Ἄθρολος, accus. plur. neut. of ἄθρολος, ov, Epic and poetic for ἀθρόλος, ov, with regard to which consult Glossary on line 403.

Line 878. Δακάμεσθα, Epic and poetic for ἀκάμεσθα, ἵππος, ἵππος.
HOMERIC GLOSSARY.

Book 5. Line 870—892.

ecd. pass. ut & μία, "to make subject." Compare Glossary on book iii., 183.

Line 879. "Προφεύεσθαι, Epic and Ionic for προφέυεσθαι, 2 sing. pres. 1st ind. mid. of προφέυεσθαι, "to throw, lay, or put upon." In the middle, "to throw one's self upon another," either by word or deed, "to check," &c.


"Ευκηνος, Epic and Ionic for εὐκηνος, 2 sing. 1st aor. ind. mid. of της obsolete γείω, pass. and mid. γείνομαι: 1 aor. γείνομαι, "to beget," &c. Observe that γείωνος is in use for γείω.

"Αδολφος, accus. sing. masc. of ἀδολφός, on "immisible," "making movable," hence "destructive," &c.—From ἁ, pres., and ἐδει. Compare Glossary on book ii., 455, and also note, ad loc.

Line 882. "Μαργαδέων, pres. inf. act. of μαργαδάω, "to be frantic," "to rage," &c.—From μάργαρος, "raging, frantic."

"Ανέκαθε, Epic for ἄνεκα, 3 sing. 2nd aor. ind. act. of ἄνεκα, "to set on," "to incite," &c.: fut. ἄνεκα: perf. ἄνεκα: 1 aor. ἄνεκα.

"Τυάνεικαν, Epic and Ionic for ὑπάνεικαν, 3 plur. 1 aor. ind. act. of ὑπροφίημα, "to carry or bear away?" fut. ὑπροφίημω: 1 aor. ὑπάνεικα, Epic and Ionic ὑπάνεικα. From ὑπο and φίημι, "to speak," Epic and Ionic for αἴσχος, dat. plur. fem. of αἴσχος. Line 886. ἤ, ὦ, "awful," &c.

"Νακάδες, Epic and Ionic for νακώσας, dat. plur. of νακώ, ἄδος, ἤ, "a heap of slain."—From νάκω, νακρός, "a dead body." Line 887. "Ζῶς, nom. sing. masc. of ζώος, neuter ζῶον, gen. ζώος, rarer form of ζωοῦν, ὁ, ὦ, "alive."—From ζωοῦε. "Αμυνοῦος, nom. sing. masc. of ἄμυνοος, ὁν, also ὦ, ὦ, "without strength."—From ὦ, pres., and μενος. Less correctly derived by Döblerlein from μένω, as if signifying "not abiding," "fleeting," "passing."

"Τυφησθαι, Epic and Ionic for τυφάζοντος, dat. plur. of τυφάζω, ὅς, ἤ, "a θων."—From τύκω, τυφων.

"Παρεξομοσσος, nom. sing. masc. pres. part. of the middle Line 889. deponent παρεξομοσσος, "to sit by the side of:" fut. παρεξομοσσεῖα.—From παρά and ἐξωσσαί.

"Μυρίζεως, 2 sing. pres. imper. act. of μυρίζεως, "to complain in a low tone," "to moan," "to whimper," "to whine:" fut. ομως.—From μυρίζω, "complaining in a low tone," "whining," and this from μυρίζω, "little," "small."

Line 893. "Ακουέως, nom. sing. neut. of ἄκουετος, on, έκων.
NUMERIC GLOSSARY. 814

Book 5. Line 892–907
amplified form of ἀπειρός, os, "not to be held in or close to," "uncontrollable."—From ἀ, priv., and πείρα, σύνεια.

ἐγκατεστάσεως, nom. sing. neut. of ἐγκαταστάσις, ἥ, ὅσ, "yielding."—From εἰκατά and εἶπε, "to yield."


Line 894. Εὐπροσέξω, Epic and Ionic for ἐπεισίως, dat. plur. of ἐπιείκεια, α̣ς, ἡ, "a suggestion, counsel, instigation."—From τεύχει, "to put in, inspire, suggest."

Line 897. Εὐνέκτω, Epic and Ionic for ἐνίκω, 2 sing. 2 aor. indic. mid. of ἐγγυομαι, &c.

Line 898. Ἐνδοξάζω, 2 sing. imperf. indic. act. of ἐνδοχάζω, "to be." The true form would be ἔνδοξα; but ἔνδοξα, which is formed by appending again the ζ of the person, is regarded by Buttmann as a manifestly erroneous, but yet old and Attic form. (Buttm., Larger Greek Gr., p. 240, note; Robinson’s transl. Compare Pierson, ad Mar., 283.)

Ἐνδοξάζω, nom. sing. masc. of ἐνδοξάζομαι, α, α, "lower," "deepen." Comparative of ἐνπείρω, ὥν, ὄ, "those below," "those of the deep, beneath the earth."

Line 899. Ἐνδοξάζω, Epic and Ionic for ἐνδοξάζω, 1 aor. inf. of the middle deponent ἐνδοξάζω, "to heal," "to care;" fut. ἐνδοξάζωμαι (Epic and Ionic ἐνδοξάζωμαι): 1 aor. ἐνδοξάζω (Epic and Ionic ἐνδοξάζω).—Akin to laius.

Line 902. ὜ρχις, nom. sing. of ὅρχις, α, ὅς, ἃ, "juice;" distinguished from χυλός and χυτός, in that ὅρχις is only vegetable juice, sep. gum; hence the milky juice or resin which flows naturally from a plant, or is drawn off by incision: "the acid juice of the fig-tree," used as rennet (τύμπος) for curdling milk. Observe that ὅρχις is the same as our sep, German seife. Hence ὅρχις, opium.

Συνέκτωσίς, 3 sing. 1 aor. indic. act. of συνέκτω, "to put together," "to congeal," "to curdle;" fut. συνέκτω: 1 aor. συνέκτων.—From σύν and σύνετον.


"Εξεκατέρω, Epic and Ionic for ἐκεκατέρω, 3 sing. 1 aor. indic. act. of ἐκεκατέρω, "to put on another," "to array in;" fut. ἐκεκατέρω: 1 aor. ἐκκατέρω, &c.—Lengthened from the root τικατέρω.

Line 907. Νέωτρος, Epic and Ionic for ἑνέκτωρ, 3 plath. imperf. ἑνεκτρίζων.
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die. of the deponent νέφας, "to return." Only used in the present and imperfect.

Line 909. ἀνδροκτοσιάσων, Epic and Ionic for ἀνδροκτοσίαν, gen. plur. of ἀνδροκτοσία, ας, ἡ, "slaughter of heroes," "slaughter of men."—From ἀνήρ and κτεινω.

BOOK VI.

OLÍDH, 3 sing. 1 aor. indic. pass. of οἴδω, "to leave alone.

Line 1. "to abandon?" fut. ὑσώ.—From οἴδω, "alone."

Ἰθνες, 3 sing. 1 aor. indic. act. of Ιθώ, "to go straight on word." Compare Glossary on book iv., 507, s. a. ἱδάω.


Τεσσαράνης, accus. sing. of Τεσσαράνης, on, "son of Tēssarānēs."—From Τεσσαράς, on, ὅ, "Tēssarānēs."

Οἰκία, accus. plur. of Οἰκίων, on, το, "a dwelling," "an abode," &c. Strictly, a diminutive from οἶκο, but in use not different from it. In Homer the plural is always employed, like the Latin aedes.

Εἴρητε, 3 sing. 1 aor. indic. act. of Εἴρητο, "to ward off;" fut. ἔτω: 1 aor. ἔρητο.—Akin to the Latin rete.

"Τυραννίδος, nom. sing. masc. 1 aor. part. act. of ὁ, ἄντρις,

"to come or go or meet;" "to place one's self in the way." fut. ἄνω.—From ἄνδρος and ἄνωτρις.

Ἀπηφίᾳ, 3 sing. imperf. indic. act. of ἀπηφίαν, "to take away." This verb is never found in the present, for the early writers mostly follow Homer in using only the imperfect with aorist significations, namely, ἀπήφια, ἀπηφίανται, ἀπηφήθη, &c. Observe, moreover that ἀπηφίανται, in Od., iv., 846, is a false reading. Some take ἀπηφίανται for the root; others, as Buttmann, εἰρεῖν, ἐφράζειν; for the simple σέρω is not found.

Εἴδοτε, 3 dual, 2 aor. indic. act. of ἔδω or ἐδώ, "to enter;" "to go under;" fut. ἔδω: 2 aor. ἐδών.

Ὑγς, nom. sing. of Ὕγς, ἱδός, ἡ, Epic and Ionic for Ὅγς, ἱδός, ἡ, "a Naiad," a Nymph of fresh-water springs; as, ἤνηρς, of the sea.—From νύ, "to flow."

Σκότος, accus. sing. masc. of σκότος, on, "darkness." Line 24. "darkling," especially "in the dark," "secret" (Come, it note.)—From σκότος, "darkness"
HOMERIC GLOSSARY


HOMAIW, nom. sing. masc. pres. part. act. of NOMAI
“to tend,” as shepherds do their flocks; “to tend flocks.”
—From NOMAI, “a shepherd.”

‘OSEOV, Epic and Ionic for oLEOS, dat. plur. of die, die, “a sheep.”
Compare Glossary on book iii., 198.

T’XOKOHYIAI, nom. sing. fem. 1 sor. part. mid. of T’XOKHOI, in the active seldom, if ever, used; in the middle, T’XOKHOI, said of the woman, “to conceive.”—From T’XO and OI.

T’KAILOI, 3 sing. 1 sor. indir. act. of T’KAILOI, “to relax.”

Line 27.

fut. su: 1 sor. T’KAILOY.—From T’XO and OI.

Line 28.

MOKOKITIADH, nom. sing. of MOKOKITIAH, ou, ö, “son of MOKOKITOS.”—From MOKOKITOS, ος, ὁ, “MOKOKITOS.”

P’KOKOY, accus. sing. masc. of P’KOKOY, α, ο, “a Person.”

P’KOKOY, “an inhabitant or native of Perekos.”—From Perekos, 7, ἡ, “Perekos,” a city of Mycia, south of Lampacus.

Line 31.

NEKRODIAH, nom. sing. of NEKRODIADH, ou, ö, “son of Nektor.”—From Nektor, ὁ, ὡς, ὁ, “Nektor.”

SKEPNOY, gen. sing. of SKEPNOY, 7, ὁ, “the Saxnois,” a river, or, rather, large forest—brook of Tros.

Consult note.

‘ΕΣΚΟΗΡΑΣ, old form of the genitive for the later ἘΣΚΟΗΡΟΣ, gen. sing. masc. of ἘΣΚΟΗΡΟΣ, ο, ὁ, and this Epic and Ionic for εὐπήρεις, ou, ὧ, “fair—looking.”—From εὖ and ὧ, “to know.”

AIEKNOY, accus. sing. fem. of AIEKNOY, 7, ὡς, “lofty,” &c.

Line 35.

—From aIY, “lofty.”

AIEKOY, nom. dual, pres. part. pass. of aIY, “to be distressed from fear,” “to be amazed, bewildered.” The active aIY, fut. su, “to strike with terror or amazement,” occurs first in Theocritus, i., 56, and Apoll. Rhod., i., 465. —From (aIY) pass. aIY, “to suffer,” “to be in distress.”

Line 36.

BIAPOY, nom. dual, 1 sor. part. pass. of bIAPY, “to disable, weaken, hinder, entangle,” &c.: fut. bIAPY: 1 sor. pass. bIAPY, but more usually 2 sor. pass. bIAPY, which is nearer the root BAAB.—After Homer, this verb is employed, in general, in the sense of “to harm, damage, hurt,” &c.

MROPV, dat. sing. masc. of MROPVOY, 7, 7, “of the tamarisk.”
—From ροπ, “the tamarisk.” Consult note.

Line 40.

‘AÇOY, nom. dual, 1 sor. part. act. of ‘AÇOY, “to break.”

fut. 7E: 1 sor. 7E, Epic 7E, Homerice 1 sor. part, 7E, but also θE in Lysias: 2 sor. pass. ‘Eγυ: 3 perf. act ‘Eγυ, Epic and Ionic ‘Eγυ.
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Φεόδωρος, plur. imperf. indec. mid. of φοβεω, "to strike with fear," "to frighten;" in the middle, "to fear," "to dread;" in Homer, especially, "to flee!" fut. ὅσω, &c.—From φόβος, "fear," "terror."

Line 42. Τρόχος, accus. sing. of τροχός, οῦ, ὄ, "a wheel," &c. Observe here the accentuation, τρόχος being "a wheel," but τρόχος, "a running," "a course," &c. Both are from τρέχω, "to run."

"Εξακυλοθύμ, 3 sing. 1 aor. indic. pass. of ἐξακύλοθυμ, ο适当, "to roll out!" fut. οὐ: 1 aor. ἐξακύλοθυμ: 1 aor. pass. ἐξακυλοθύμ.—From ἐξ and κύλοθυμ.


Line 47. Κεφαλή, nom. plur. of κεφαλής, οῦ, τό, "any thing stores up as valuable property," "a treasure or precious thing." Strictly, a neuter from κεφαλής, οῦ, "treasured up," &c.; and this from κεφαλή.

Line 48. Πολυμύθος, nom sing. masc. of πολυμύθος, οῦ, "prepared with much toil," "much or well wrought." —From πολύς and κύμος.

Line 49. Χαρίσματος, 3 sing. 1 aor. opt. mid. of the deponent χαρίζω, "to offer willingly," "to give gladly," &c.: fut. mid. χαρίσματος: 1 aor. χαρίσματος, &c.—From χάρις, "a favor," &c.

Line 50. Πετάωμα, 3 sing. of the reduplicated 2 aor. opt. mid. of πετάω, "to learn," properly, by making inquiries: fut. mid. πετάωμα: 2 aor. mid. επιπετάωμα, and, with reduplication επιπεταώμα.—According to Ernesti and Pott, akin to πώδες, πωδής, and so, strictly speaking, "to search to the bottom."

Line 53. Κατάξεως, Epic, Doric, and Æolic for κατάξευς, fut. inf. act. of κατάξεως, "to lead down," "to lead away!" fut. καταξεύω.

Line 54. Θέω, nom. sing. masc. pres. part. act. of θέω, "to run." fut. θεόω, &c. Consult note as to the accentuation.

Line 55. Κέφαλος, 2 sing. Epic and Ionic for κέφαλος, 2 sing. pres. indec. mid. of κέφαλος, "to vex;" in the middle, "to care for," "to be concerned for." Compare Glossary on book i., 56, § 5 κέφαλος.

Line 56. Αἰσθῖν, accus. sing. masc. of αἰσθᾶν, εἰς, ὄ, "high and steep," "high," "lofty," and so, "headlong," "sudden," said of that into which one falls headlong, and can not escape, hence αἰσθῖν δρέπον in the present passage, "headlong destruction."
HOMERIC GLOSSARY.


Line 60. opt. mid. of ἐξαπόλλυμι, "to destroy utterly"; in the middle, ἐξαπόλλυμι, "to perish utterly."—From ἐκ and ἀπόλλυμι.


"Διο, 3 sing. 1 aor. indic. mid. of ὁδεγεῖ, "to push," "to thrust," &c.: fut. ὁδηγεῖ, and (as if from a radical form ὁδω) ὁδω. The other tenses follow the fut. ὁδω, as 1 aor. ἔχετο: perf. ἔχεω, &c.: 1 aor. mid. ἔχεων and ἔχων, &c. Consult note as to the force of the middle here.

Aντετράπετο, 3 sing. 2 aor. indic. mid. of ἀντετράπω, "to turn up or over," "to overturn," "to throw down." In the middle, "to fall over," &c.: fut. ὑπετάπισα: 2 aor. mid. ἀντετράπωμαι. From ἀν and τρέπω.

Εἰκονοσκεῖ, 3 sing. 1 aor. indic. act. of ἐκοινώνω, "to draw out." fut. ὑπετάπισα: 1 aor. ἔναχθαν. From ἐκ and νομω.

Εἰκόλετο, 3 sing. 2 aor. indic. of the middle deponent κελθέμαι, "to call to or on." fut. κελθόμαι: 2 aor. κελθόμαι, Homeric, κελθόμαι, which must be regarded, in effect, as a synecdochical form of the reduplicated κελθόμαι. Observe that κελθέμαι properly is a kind of poetic form for κελεύω, and, like it, signifies, strictly, "to set in motion, urge on, command," &c. Sometimes, however, as in the present case, it adds to the signification of κελεύω that of κελεύω.

Εἰνόπως, gen. plur. of ἐνόπως, on (used only in the plural), "the arms," &c., "of a claim for," "spoils," "booty."—Akin to ἐνοπω, and so conveying strictly the idea of their own being sent to the utter world.

Ὑποδύομαι, accus. plur. of τυποδύομαι, ὑπό, Epic and Ionic fo. τυποδύομαι, perf. part. act. of ὑπόθυσα, syntactic from τυποδύομαι, &c.

Ἀνακλείστη, Epic and Ionic for ἀνακλίστη, lat. plur. of ἀνακλίστη, "want of strength."—From ἀ, priv., and ἄλη, "strength."
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Line 78. 'Eγκέλασα, 3 sing. perf. indic. pass. of ήγκλασω, "to stand upon," &c.: fut. εγκλάσω: perf. act. εγκέλασα: perf. pass. εγκέλασμα, &c.—From εν and κλίνω.

'Ιδιν, accus. sing. of ίδος, τοπ.: &c., "a direct impulse," "an impulse;" then, "a plan, undertaking, purpose," &c.—From ίδος, "straight," "direct," &c.

Line 80. Στήσα, 2 plur. 2 aor. imperative act. of λύσαμι, "to place," &c.: fut. στήσω: perf. λύσαμι, "I stand;" 2 aor. λυσαμι, "I stood."

'Ερωδάσσετε, 2 plur. 2 aor. imper. act. of ήρωνω, "to restrain;" and the reduplicated form for ήρωκετε. Thus, 2 aor. ἡρωκον, reduplicated form ἡρωκοβον, &c.

Line 82. Πεσέω, Epic and Ionic for πεσέω, 2 aor. inf. act. of πεσέω, "to fall." Compare Glossary on book ii., 808.

'Εντρόπισθανον, 2 dual pres. subj. act. of έντρόπισθα, "to sway," "to arouse," &c.: fut. τρόπω, &c.—From ἐντρόπω, &c.

'Επείγε, 3 sing. pres. indic. act. of ἔπειγο, "to urge:" it is the middle, "to hasten." Compare Glossary on book ii., 354.

Line 87. Τερατώ, accus. plur. fem. (γνώριας being understood) of γερατός, &c., "old." In Homer, however, always connected with notions of dignity and rank, and hence, "of rank," "venerable," &c.

Line 89. Ὀξάσα, nom. sing. fem. 1 aor. part. act. of ολίγωμι or ολιγήνω, "to open:" fut. οξά: 1 aor. οξά: 1 aor. part. οξάμε, oxa, av. The Epic poets, however, usually divide the diphthong in the augmented forms, and hence we have frequently, in Homer, οξίν, οξίνω, and imperf. pass. οξίνωντο. The compound οὐνοέω, οὐνόγημα, is much more frequent than the simple form.

Κλαίδο, dat. sing. of κλαίει, ἱδος, ἴτε, Epic and Ionic for κλαίει, κλίδος,

"a key."

Line 90. Χαραστάτος, nom. sing. masc. of χαραστάτως, η, av., "most elegant." Superlativ. of χαρίζω, isena, ien, "pleasing," "agreeable," and this from χαίρω.

'Τροπόγημα, 2 aor. infin. mid. of ὑποτροφίμου, contracted -ομα. Strictly, "to hold one's self under:" hence, "to be upon one's self," i. e., "to undertake, promise, engage," &c.: fut. ὑποτροφήμα: 2 aor. ὑποτροφήμω, &c. This verb ὑποτροφίμωι is strictly, only a collateral form of ὑπομα, which accordingly supplies several of its tenses.
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"Hνῷ, accus. plur. (contracted from ἵνας) of ἵνας, ἵνα, ὁ, nom. plur. ἵνοις, "a yearling," "a year old."—From ἵνα, "a year."

'Hνῶν, accus. plur. fem. of ἦν κραύγας, ἥν, ὁ, Epic and Ionic for ἦν κραύγας, "wagged," said of animals which have never yet been worked; such as were used in sacrifices.—From ἦς, ἔρε, and κραῖ, "pricked."

Ἀπόχγυ, 3 sing. 2 aor. subj. act. of ἀπόχγυ, "to keep away."

ἐφέσω: 3 aor. ἐφέσων.—From ἐφέσω and ἐφο.


Eὐδοτήσων, Epic syncopated form of ἐδοτήσων, 1 plur. plu.


"Οργῆσαι, accus. sing. of ὀργῆσαι, ὡς, ὡς, "strictly, "the first of a row," "a file-leader," hence, in general, "the first," "a leader."—From ὀργῆσαι, "a row."

Iσορροπήσω, pres. inf. act. of ἵσορροπήσω, "to make one's self equal," "to match one's self with," "to vie with."—From ἰσος and ἐρχοῦ, and so, properly, ἰσορροπέω.

Lέοντω, Epic and Ionic for ἱέοντω, 3 plur. 1 aor. indic.

act. of λέγω, "to cease from," "to leave off." fut. λέγω.

Compare Glossary on book i., 210, π. v. λέγω.

Φών, Epic and poetic for φώνας, 3 plur. imperf. indic. act. of φωνέω, etc.


"Ελάξαθων, Epic for ἐλάξαθησαν, 3 plur. 1 aor. indic. pass. of ἐλάξαθον. Compare Glossary on book v., 497.


Βοῖς, Epic and Ionic resolution for βῶς, 1 sing. 2 acc.

subj. act. of βαλω, "to go." Consult Buttmann, Irreg. Verbs, p. 36, ed. Field."

Βουλευτήσαν, Epic and Ionic for βουλευταί, dat. plur. of βουλεύτης, ός, ὁ, "a counselor," "one who sits in council."—From βουλεύω, and ἵσε from βουλεύω.
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Deipneous, dat. plur. of deiyns, voc. "a god," "a goddess," "a deity."

'Aròsosm, 1 sor. inf. of the middle deponent àròsma, "to pray;" fut. àròsmos, Epic and Ionic àròsma; 1 sor. àròsma, Epic and Ionic àròsma. — From àro, "a prayer."

Σφυρᾶ, accus. plur. of σφυρᾶ, os, to, "the ankle." — Akir

Line 117: to eikôs, eikôs, from the notion of roundness common to them all.

Δέσμα, nom. sing. of désmo, arís, to, "the skin, hide of beasts." — From désmo, "to skin," "to flay."

Line 118: "Ante". Consult Glossary on book v, 283, s. v. antwgrôs and note ad loc.

Πιμήν, nom. sing. fem. of πιμήν, Consult Glossary on book iv, 254, s. v. πιμήν.

Θεῶ, Epic and Ionic for òtheō, 3 sing. imperf. indic. act. of òtheō "to run;" fut. òtheōma.

Line 120: Συντιθην, Epic for συντιθην, 3 dual, imperf. indic. act. of σύντιθην, "to go or come together."

Φιόρατα, voc. sing. of φιόρατος, os, ou, "most valiant,"


Line 124: "Oùma, 1 sing. of the Epic and Ionic second perf. act. of όμαι, "to see;" perf. òmaka, &c. Observe that òmata is never used by the Attic prose writers.

Δυσνήων, gen. plur. masc. of δυσνής, ou, "unfortunate, UNLUCKY;"


'Antwôsos, Epic lengthened form for òntwôsos, 3 plur. pres. indic. act. of òntwôs, "to encounter," &c. Compare Glossary on book i, 81, s. v. òntwôsos.

Δραυτος, gen. sing. of Δραυτος, autos, os, "Dryas," the father of King Lycurgus. The name properly means "Oak-man," and comes from òdros, òdros, ò, "an oak."


Consult note.

Line 130.

Δυσνήων, Epic and Ionic for Δυσνήων, gen. sing. of Δυσνής, ou, os, "Dionysus," "Bacchus," god of wine wine yards, and of high enthusiasm; son of Jupiter and Semele.

Tetôn, accus. plur. of tetôns, ð, ð, "a nipple." Strictly, the feminine of tetôs, "nursing," and this from têthos, a rare collated form of têthos, "the teat or nipple of a woman's breast."
HOMERIC GLOSSARY.


Line 133. ἔριξε, Epic and Ionic for ἐκεύς, 3 sing. 1 aor. indic. act. of σκύλος, "to put in quick motion," "to chase," "to drive." Compare Glossary on book iii., 26, s. v. σκύλος.

νυξέης, accus. sing. neut. of νυξής, a, 0, "Nyasa, "of or belonging to Nyasa."—From ὅνωσ, ἐν, ἡ, "Nyasa," a mountain of Thrace. Consult note.

Line 134. θεολία, accus. plur. of θεολία, ὧν, τά, "the sacred immemorial of the Bacchic Orgies," the thurisy, &c.—From θιόλως, "to rave," &c.

κατέχεναι, 3 plur. 1 aor. indic. act. of καταφένα, "to pour down," "to let fall," &c. Compare Glossary on book iii., 10, s. v. κατεχεναι.

θέιναι, nom. plur. fem. pres. part. pass. of θείνω, "to strike," "to beat." Compare Glossary on book i., 558, s. v. θεινέων.

βυσσάγης, dat. sing. of βυσσαλής, ἕγος, ὁ, "an ex-god."—From θέας and κλάσεως, "to strike," 2 aor. pass. κλάσεως.

Δίοσκορος, Epic and Ionic for Διοσκόρος. Consult Glossary on book iii., 328.

Ὑπεδόετο, 3 sing. 1 aor. indic. mid. of ὑπεδέχομαι, "to receive!" fut. ὑπεδέχομαι: 1 aor. mid. ὑπεδέχομαι.—From ὑποκαὶ ὑπέχομαι, the literal meaning of the verb being "to receive under," i. e., "to entertain," and so here to receive and shelter.

Κολλος, dat. sing. of κόλλος, ὁ, ἡ, "the boxom," "lamp." Modern Greek κόλλος, whence the Italian golfo, and our gulf. Probably, also, akin to the Latin globus.

Line 137. ὅμοιαλης, dat. sing. of ὅμοιαλής, ἡ, ἡ strictly, "a calling out together," "a shouting of several persons" but usually "any loud calling or shouting to a person, whether to encourage or upbraid; and hence here "a threatening shout."—From ὅμος, ὅμοιος, "together," "at once," and καλλίο.

ὁδοπροτος, 3 plur. 1 aor. indic. mid. of the deponent ὁδόμαι, "to be incensed at." Only used in 1 aor. mid. ὁδόμημαι (without augment, ὁδόμημα), and 3 sing. perf. pass. ὁδοπροτος (for ὁδοπροτος), with present significations. The root is probably ὅδος, Sanscrit vínash, "to hate," and so akin to the Latin odiose, as also to ὁδόρωμαι, ὁδόνω, &c.

Line 139. Τύφλος, masc. sing. masc. of τυφλός, ὁ, ἡ, "blind."—Probably shortened from τυφλός, and this derived from τύφω, and so, strictly, "smoky," "misty," "darkened." Πείρας, accus. plur. of πείρας, and also πείραις, case, 13 poetic, and especially Epic, for τέρας, τοι, τοι, "the evil.
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Homerian glossary in completion of a thing;" "the farthest or highest point." "a extreme."


L. 145. 'Ερεμευς, 2 sing. pres. indic. act. of ερευναω, "to ask," "to inquire after." —Like ερομαι, and derived from it.

L. 147. Xειν, Epic and Ionic for Χειν, 3 sing. pres. indic. act. of Χειναω, "to pour," "to scatter." fut. Χεινω, &c.

Τελενδοιως, Epic lengthened form for τελενδου, nom.


Εστρ, gen. sing. of ηπος, ετρος, τος, "the Spring." Strictly, ηπος, with which compare the Latin ser, and the Persian behar.

L. 149. Απολογεος, 3 sing. pres. indic. act. of ἀπολογεωμαι, "to cease," "to leave off." fut. ΕΙ.-From ἄπω and λογος, "to cease." Δανευεμαι, Epic, Doric, and Αεolic for δανευω, 2 aor. intrans. pass. of the radical form δαυω, "to teach," 2 aor. pass. εδαυω, "I was taught," intrans. δανειω, "to be taught," i.e., "to learn." —akin to δοιω, δι-δασκω, to the Latin discerere, docere, and perhaps to dicere, διε-νυμι.

L. 150. Ιασσω, 3 plur. of ολως, with regard to which consult Glossary on book i., 343.

L. 152. 'Εφυρα, nom. sing. of 'Εφυρος, ης, η, Epic and Ionic for 'Εφύρω, ος, η, "Ephyra," the earlier name of Corinth; according to Pausanias, derived from Ephyra, the daughter of Oceanus. Consult note.

Μεθυ, dat. sing. of μυχος, ος, η, "the innermost place or part," "the innermost nook or corner," "the farthest nook." —From με, "to draw," "to be shut." Aλολος, nom. sing. of Αλολος, ον, ο, "son of Αλος."

L. 154. —From Αλολος, "Αλος."

L. 156. Φυερευω, accus. sing. of Φυερευη, ης, η, Epic and Ionic for Φυερευα, ος, η, "manliness," "manly spirit." —From Φαιρυ.


L. 158. 'Ενεμαρω, 3 sing. 1 aor. indic. of the middle deponent μηδομαι, "to devise," "to plan." fut. μηδομαι: 1 aor. μηδομω. —From μηδος, "plan," "any thing planned and done cunningly."

L. 160. 'Ενεμαρω, 3 sing. 1 aor. indic. mid. of ημελομαι.
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Book 6. Limes 160-169

"so be mad after," "to have a frantic desire for?" fut. ἐπιθυμεῖαν: perf. ἐπιθυμέω.—From ἐπι and μαίνομαι.


Εὔνωμος, nom. sing. fem. 1 aor. part. of the middle deponent ϕθεομαι, "to speak falsely," "to utter a falsehood:" fut. ϕθεομαι: 1 aor. ἐφευμίζω. Observe that this deponent is of earlier and more common use (in Homer, as in later Greek,) than the active ϕθέω, "to believe," "to cheat by lies," "to beguile," &c.

Τεθανείς, 2 sing. perf. opt. act. (syncopated form) of Limes 164. ἂνθηκα. Consult Glossary on book III, 102, s. v. tethanai.

Κατάκτησε, Epic for κατάκτανε, 2 sing. 2 aor. imper. act. of κατάκτειν, "to put to death:" fut. κατακτῶν: perf. κατακτήθηκα -- From κατά and κτεῖνω.


Ἀλετεῖς, Epic and Ionic for ἄλεταν, 3 sing. imperf. indecl. act. of ἀλετεῖν, "to avoid," "to shun." — From ἄλη, "wandering."

Σεβάζομαι, Epic and Ionic for σεβάζομαι, 3 sing. 1 aor. indecl. of the middle deponent σεβάζομαι, "to have a religious dread of a thing:" fut. σεβάζομαι: 1 aor. σεβαζόμεθα. — From σέβομαι, "reverential awe," "a feeling of awe and shame," which rises to prevent one's doing something disgraceful.


Πόρος, Epic and Ionic for Πόρος, 3 sing. 3 aor. indecl. act. of a form πορφα, assumed as a present for it; strictly, "to bring to pass, "to contrive," and hence "to give," "to deliver unto," &c.: perf. pass. πεποράθηκα, "to be one's portion or lot;" hence πεποραζαί, 3 sing. "it has been or is fated," and πεπορω, "it had been or was fated."—Akin to πορφα, in the sense of "a way or means of achieving," &c.

Γραφεῖος, nom. sing. masc. 1 aor. perf. act. of γράφω; in Limes 169. Homer occurring only in the signification of "to grave, scratch, scrape," and not to write, which last meaning comes in at a later period. (Compare Wolf, Prolegomen. I. xxxi., sqq.)

Πίνακας, dat. sing. of πίνακας, ac. ὁ. Strictly, "a board," "a plank," hence said of many things made of flat wood, and Πίνακας "a table."
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for marking or graving upon, and, at a later period, "a writing, tablet," &c. (Consult note.)—According to Hemsterhuis, from an old word, πυτος, i.e., pinus, and so, strictly, a deal board. But, according to Buttmann (Ausg. Gr., § 16, Anm., I., n.), from ψευδα; so that, according to the Dorian custom, ν would be put for λ, and σ be inserted, as in πυτος.

Πυτρος, dat. sing. masc. of πυτος, ἦ, ὄν, "folded." (Consult note.)—From πυτος, "to fold." ὑψοφθόρα, accus. plur. neut. of ὑψοφθόρος, on, "harassing the soul," "heart-crushing," "heart-breaking," and hence, "deadly," "baneful."—From ὑψος, and φθορα, "to corrupt, spoil, ruin," &c.

Line 170. Ἰπνύειν. Consult Glossary on book ii., 290, s. v. Ἰπνύειν. Ἰς (ὁ), dat. sing. masc. of the possessive pronoun ὅς, ὦ, ὃς, "his, her own," for which the Epic and Ionic form is ἵς, ἥς, ἦν.

Πευθερος, dat. sing. of πευθερός, ο, ὦ, "a father-in-law," another Homeric term for which is ἐνος, though this term also signifies "a step-father." But later writers πευθερός is employed to denote, generally, a connection by marriage, e. g., "a brother-in-law," "a son-in-law," &c. Pott compares the Sanscrit bandhu, "a relation," from the root bandh, "to join," our bind, bond; to which, also, the Latin af-fiancē probably belongs. (Etym. Forsch., i., 251.)

Ποτηρος, dat. sing. of ποτηρος, ος, ὦ, "a sending," "a dispatching under an escort or in company," strictly for the sake of protecting, guiding, &c.; and hence "guidance," &c.—From πιπερος, to send.


Ὑρος (ἵρος), Epic and Ionic for ἱρός, 3 sing. imperative in dic. act. of ἵρεω, "to ask!" fut. ἱρον.

Line 179. Χιμαρος, accus. sing. of χιμαρος, ὦ, ὦ; properly, "a she-goat," and then, the "Chimara," a fire-spouting monster of Lycaon, slain by Bellerophon. (Consult note.)—Properly the feminine of χιμαρος, "a he-goat." The Dorians are said to have called only the young she-goat of the first year χιμαρα (and also ἥ χιμαρος), but an older one αἰξ, a distinction which seems to be made by Theocritus, i., 5.

Ἄμαινακτης, accus. sing. fem. of ἄμαινακτος, ὦ, ὦ, "irresistible," "insupportable," "huge," "enormous." An old poetic word, first occurring in Homer in the present passage. According to the grammarians, from μακρος, or μακαω, but better from ἄμαινος, παλαιος, by a kind of reduplication, and so implying that which is not to be battered against; ὄ, priv., and μακαω.
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Πεφανείν, Epic, Doric, and Ἀεolic for πεφανεῖν, 2 aor. inf. act. of the obsolete radical φεν, "to slay;" 2 aor. ἐπαφανείν (shortened from το πεφανείν).—No doubt akin to φάνειος.

Λιθωμένων, Epic and Ionic for ἤλιομένων, gen. sing. pres. part. pass. of ἀλιθώ, "to light up," "to kindle," in the "active," "to blaze," though rarely found here save in the participle ἀλιθωμένος, the inf. ἀλιθωμήσας, and the imperfect ἀλιθώμενος. Compare the root ἀλ-, in ἀλιθώ, with the Sanscrit ἀद, "to burn," the Latin ardō, in arēs, the old high German eit, &c. (Benfey, Wurzellez. i., 259.)

Σαλίεναι, Epic and Ionic for Σαλιέως, dat. plur. of Σαλιέω, on, ol, "the Solymi," an ancient people of Lycia Consult note.

Μαχαίρονα, Epic and Ionic for ἤμαχαίρονα, 3 sing. 1 sor. indic. mid. of μάχομαι, "to fight!" fut. μαχαίρομαι: 1 sor. ἤμαχαίρομαι.—From μάχη.

Δόμεναι, Epic, Doric, and Ἀεolic for δόμω, 2 aor. inf. act. of δῶ, "to enter into," "to engage in;" fut. δόμω: 2 sor ἄρω.

Line 189. ἐος. Consult Glossary on book i., 311, s. v. εἶος.

Δόχον, accus. sing. of δόχος, ou, ò, "an ambush."—From λέγω, "to cause to lie down;"

Κατάρακε, Epic and Ionic for κατάρακες, 3 sing. imperf. in dic. act. of κατάρακα, "to detain;" fut. δοκ.—From κατά and ἐρχομαι, "to restrain," &c.

Βασιλεύς, gen. sing. of βασιλῆς, lógos, φ, a peculiar feminine of βασιλείας, on, "regal," "kingly."—From βασιλεῖας.

"Ημιον, accus. neut. of ημίος, eis, ν, "half." Homer mostly uses ἤμιον, with a genitive, "a half," "the half;" though in the plural he sometimes makes ἤμιοις, &c., agree with the substantive. Some supply μορφ with ἤμιον, but it is much better to regard it at once as having the force of a substantive.

Line 184. ἐος. Consult Glossary on book i., 311, s. v. εἶος.

"Τέμνως, accus. sing. of τέμνος, eis, τό, "a piece of land cut or marked off, assigned as a private possession," usually "inclined corn land," &c.; hence, generally, "an inclosure." In a more special sense, "a piece of land marked off from common use, and dedicated to a god."—From τέμνω, "to cut off;"

"Φυταλίας, Epic and Ionic for φυτάλας, gen. sing. of φυταλία, ας, η, "a planted place," "plantation land," as opposed to corn land (ἄερος).—From φυτόν "a plant," &c.
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'Esxer, Epic and Ionic for èxelero, 3 sing. 2 aor. ind. middle of ἐξαυτῆς, "to take away?" fut. ἢσαυρῆω: 2 aor. mid. ἤσαυρην.

Lane 234. "Ameisēn, Epic and Ionic for ἄμειστον, 3 sing. imperf. indic. act. of ἀμείστο, "to exchange?" fut. ψῶ: 1 aor. ἢμείσπη.—Akin to ὅψη, Latin amb. (Buttmann, Lex., s. v. ἀμα, 2.)

Lane 235. "callback, gen. plur. neut. (τευχήνων being understood) of ἑυκαλλοῖς, ov, "worth nine oxen."—From ἑυκαλ and θείος.

Lane 236. ᾿Θεόν, Epic and Ionic for ἱθύν, 3 plur. imperf. indic. act. of ἱθῶ, "to run?" fut. ἱθύσης.

Lane 237. Ἐπικυρέω, nom. plur. fem. pres. part. of the middle ἐπικυρεῖν, "to question about," "to inquire about?" fut. ἐπικυρέω. This verb ἐπικυρέω is commonly said to be Epic and Ionic for ἐπηραί, but it is more correct to call ἐπηραί merely a collateral form of ἐπικυρέω.

"Εραία, accus. plur. of ἑρᾶς, ov, ὦ, "a relative." Consult note.

Πόσις, accus. plur. of πόσις, ὦς, ὦ, "a husband." On Lane 240. serve that the genitive in Attic, also, is ποσίς, not ποσίς. The dative, however, is ποσίς, Epic ποσίς: voc. ποσίς or ποσίς. In plur. ποσίς. For the etymology, consult Glossary on book iii., 329.


Ξτοργάζε, Epic and Ionic for ξτοργαίζε, dat. plur. fem. of ξτόρ, ὐ, ὄ, "scraped," "smoothed," "polished."—From ἔςω, "to scrape," "to smooth," "to polish.

Ἀλέτοραν, Epic and Ionic for ἀλέτοραίς, dat. plur. of ἀλέτορα, ὐ, ὄ, "a corridor," "a portico." The term is properly an adjective, στοίχειον being understood, and refers to the circumstance of the corridor's usually looking east or south, to catch the sun.—From ἀλήθος, "to light up," "to shine," &c.


Lane 241. "Evea, Epic and Ionic for ἑβηθίον, 3 plur. imperf. indic. act. of ἑβηθί, "to be in."

Lane 244. Δεμημένον, nom. plur. masc. perf. part. pass. of δήμω, "to build?" perf. pass. δέμημαι. The fut. act. δεμόω, and perf. act. δεμένα, are nowhere found.—Akin to δείκω, δειμάω, root of δείκεω. Latin dominus, &c.
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Kōmía or, Epic and Ionic for ἐκμισόντο, 3 plur. impert. mid. of kōmíē. Compare Glossary on book i., 478, s. v. kōmíasanto.

Mνετή, Epic and Ionic for μνησάγε, dat. plur. fem. of μνησάγος, ἐ, on, "wedded." Literally, "waded," "courtéd," and hence "was and wedded." In Homer, always ἄλοκος μνετή, "a wedded wife." —From μνενάω, "to wed to wife."

Τέγος, nom. plur. masc. of τέγος, on, "roofed," "in closed."—From τέγος, "a roof," "a covering."

Alókοs, Epic and Ionic for alókaus, dat. plur. fem. of alókoς, o, on; also, o, on, "modest." Primitive meaning, "regarded with awe or reverence," "august," " venerable." In Homer and Hesiod, said only of persons as superiors or elders, persons under divine protection; especially of the wife or mistress of the house; and so, in general, of women, "deserving respect," "tender," and hence "bashful," "modest."—From alókē.

Line 251. Νεκώδωρος, nom. sing. fem. of νεκώδωρος, on, "that gives soothing gifts," "soothing by gifts," "fond."—From ηνωκός, "soft," "gentle," &c., and ἄρομα, "a gift."

Φί, Epic and Ionic for φί, 3 sing. 2 aor. indic. act. of φέω. Compare Glossary on book i., 513, s. v. ἅμπερφω; and consult note, ad loc.

Line 253. Τέρπων, 3 plur. pres. indic. act. of τέρπο, "to harasse." Literally, "to rub," "to rub away." Found only in the pres. and imperf. active and passive.

Δυσώμαι, nom. plur. mas. of δυσώμαι, on, "bearing an ill name," "abominable."—From δύς and ὠμος.

Melηδέα, Epic and Ionic for μεληδέα, accus. sing. masc. of μεληδήα, ἐς, "meaty-sweet."—From μέλη and ἑδέα.

Ἐνθεῖο, Epic and Ionic for ἐνθέω, 1 sing. 1 aor. subj. act. of φεῖ, "to bring!" fut. olēw : 1 aor. ἠμεῖκα, Epic and Ionic ἠνεῖκα.

Line 259. Στέλγα, 2 sing. 1 aor. subj. act. of στέλγα, "to pour out a libation!" fut. στελγεῖα : 1 aor. ἄμεῖα.

Line 260. Ὤνθεια, with the shortened mood-verb, for ὄνθεια, and this Epic and Ionic for ὄνθεινα, 2 sing. 1 aor. subj. mid. of ὄνθεια, "to profit, advantage, help," and hence "to refresh:" in the middle, "to have profit, advantage," "to enjoy help," and hence "to be refreshed:" fut. ὤνθησα: 1 aor. ὄνθησα: middle, ὄνθειμαι : fut. ὄνθημαι: 1 aor. ὄνθησημν. — A reduplication from the root ὄν-, which appears in the derivative tenses and forms.

Πορθή, Epic, Doric, and Ἰολίς for ὑφή, 3 sing. 2 aor. subj.
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of πίνω, "to drink," fut. πιόμα, and, after Aristotle, πιόμα (κακ. indeed, as early as Xenophon): 2 aor. πιόν. Other tenses are formed from a root ΠΟ-; as, perf. πέτωσα: perf. pass. πέτωμαι: 1 aor. pass. ἐπάθα, &c. Homer uses all the active tenses except the perfect; but of the passive, only the present and imperfect.

*Κεκαμφότα* Epic syncopated form for *κεκαμφότα*, dat. sing. Line 261: perf. part. act. of κάμυα, "to work one's self weary," "to become exhausted," &c.: fut. καμοῖμα: perf. καμήμα, which Homer mostly uses in the Epic syncopated participle καμήρως, καμήρως, κεκαμφότα, but also accus. plur. κεκαμφότας.-Lengthened from a root ΚΑΜ-, which appears in the other tenses.

*Αἶξέ*, 3 sing. pres. ind. act. of άξει, Ionic and poetical for άόξει, άόξανα (Latin anges). Used by the old poets only in the present and imperfect: later poets, however (as those of the Anthology), formed a future άξεινω, and 1 aor. άνέξα, "to increase," "to strengthen," "to enlarge," &c.

Line 262: *Εποχει*, Epic and Ionic for τραυ. Consult Glossary on line 239.

Line 264: "Απαγαγωγής, 2 sing. 1 aor. subj. act. of ἀπαγωγαίς, "to en- erate," "to enfeebled." Properly, "to take from one the proper use of his limbs."—From ἀπό, and γείω, "a limb."

Line 265: *Ασθομαί*, 1 sing. 2 aor. subj. mid. of λαιμαί, "to escape notice," &c.: in the middle, "to forget!" fut. ληως: 2 aor. act. λάθων: 2 aor. mid. λάθωμαι.—Lengthened from a root ΛΑΘ-, which appears in the 2 aor., and also in the Latin latet.

Line 266: "Αντίπτοσαίναι, Epic and Ionic for ἀντίτοσαι, dat. plur, fem. of ἀντίταις, -ον, "unwashed." — From ἀ, πριν, and νπτω, "to wash."

Line 267: "Αντιγαλαι, 1 sing. pres. indic. of the middle deponent

Line 268: "Αδάφω, "in dread." Compare Glossary on book iv., 455: ι. ν. ἀδάφως, ι. ν. ἀδάφως. "Aδηφο,* dat. sing. of λαθοῖον το, or λαθοῖος, on, ó, "nubil," "nubil," "dejement," especially of blood. Homer uses only the dative, so that the nominative remains uncertain. When the word stands alone in Homer, it is explained as blood streaming from wounds, gore; but when coupled with alma, the reference then is
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blood and dust from battle. The medical writers, as Hippocrates, use it for impure blood; and Euphorion simply for dust.—Akin to λόφος.

Πεναλαγείνων, accus. sing. masc. perf. part. pass. of ναλάγων, "to stain," "to bespinkle:" fut. ζων: perf. pass. πεναλαγείται.—From ναλάω, "to kake," for a thing is sprinkled or scattered by shaking or swinging it about.

Εὐχερέασθαι, Epic lengthened form for εὑρετοθεί, pres. inf. of the middle deponent εὐχερέα, poetic for εὐχερέω, "to pray to." Only found in the present and imperfect.

Θώσσων, Epic and Ionic for θώσσω, dat. plur. of θώς, LINE 270 eος, τά, "an offering of incense." (Consult note.)—From θώς, "to offer up."

Ἀδολλάωνος, nom. sing. fem. 1 aor. part. act. of ἀδολλάω, "to gather together," "to convene:" fut. οῦ:—From ἀδολλάω, "all together," "in crowds," &c.—Probably from ἀ, copulative, and ἀδολάω, "to crowd together," &c.

Καλέσσω, Epic and Ionic for κάλεσσω, 1 sing. 1 aor. subj. LINE 280 act. of καλέω, "to call," "to summon," &c.: fut. καλέων: 1 aor. καλέσσει, &c.

Ἄρεπτον, gen. sing. fem. of ἀρεπτός, ον, "joyless."—From LINE 285 ἀ, priv., and ἄρεπτον.

Οἰδίς, gen. sing. of οἰδίς, ὄς, ἂ, "sorts," "woe," "distress," in Attic, οἰδίς, as a dissyllable.—From οἴ, the cry of woe.

Ἐξελεξάθαισθαι, Epic reduplicated form of the 2 aor. inf. mid. of ἔξελθειν, "to quite forget," "to forget entirely:" fut. ἔξελθε: 2 aor. ἔξελθων, with Epic reduplication, ἔξελθαθων: 2 aor. ἔξελθομεν, with Epic reduplication, ἔξελθαθομεν.—From ἔξε and λάθειν.

Μολόων, nom. sing. fem. 2 aor. part. act. assigned to ἑπολόν, ἅ ὑμ. No present μολέω occurs, except in very late and bad authorities. Compare Glossary on book iv., 11.

Ἀδλίς, Epic and Ionic for ἀδλίς, 3 plur. 1 aor. indic. act. of ἀδλίς, "to gather together," "to convene." Compare Glossary on line 270, s. v. ἀδλίσσων.

Καταβῇστο. Consult Glossary on book i., 439, s. v. ἀνάβθειστο.

Παικτολίλοι, nom. plur. masc. of παικτολίλος, ον, "all variegated."—From παίς, πάζ, πάς, and παλίλες, "variegated."

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LINE 290 Ἠδοίναι, gen. plur. fem. of Ἠδονῆς, η, ov., "Sidon ae."
and this Epic and Ionic for Ἡδονῶν, α, ον.—From Χελών "Sidon."

LINE 291. Ἡδονισθέντες, Epic and Ionic for Ἡδονισθέντιν, adv., "from Sidon."
—From Χελών, "Sidon."

Ἐπιπλῆς, nom. sing. masc. Epic and Ionic 3 sor. part. act. of ἐπιπλῶ, "to sail over" (for ἐπιπλόω): fut. ὄως: perf. ἐπιπλήλαμα.
1 sor. ἐπιπλῶν: 2 sor. ἐπιπλῶν, ὃς, ὅ: part. ἐπιπλός, gen. ἐπιπλόντως.
(Buttmann, Irreg. Verbs, p. 21, ed. Field.)—From ἐπι and πλῶ, Epic and Ironic for πλῆς, "to sail."

LINE 292. Ἐπιτριπτίκης, accus. sing. of ἐπιτριπτίκης, ας, ἡ, "of illustrious sire," "daughter of a noble sire."—From ἐπι and τριπτίκης.

Ποικίλαμαν, dat. plur. of ποικίλας, στας, τῶς, "variegated work," "a variegated figure," "rich and variegated embroidery."—From ποικίλλω, "to variegate," "to embroider," &c.

Ἀνέπλημεν, 3 sing. imperf. indic. act. of ἀνεπιθήμω, "to glisten," "to shine forth on the view!" fut. ψά: 1 sor. ἀνεπιθήμα.—From ἀν and πλῆς.

Νεῖατος, nom. sing. masc. of νεῖατος, η, ον., Epic and Ironic for νεῖατος, η, ον., "the last," "lastest," "undermost." A kind of irregular superlative from νέος, like μεῖατος, from μέιος.

Μερεσσέντως, 3 plur. imperf. indic. of the middle deponent μερεσσέντωμαι, "to hurry along with."—From μερύ and σείω, with regard to which last compare Glossary on book iii., 26, s. v. σείωμα.

'Οδή, Epic for ὥδη, 3 sing. 1 sor. indic. act. of ὅδημεν, "to open." fut. οἶχα: 1 sor. οἶχα, but the Epic writers usually divide the diphthong in the augmented forms, as in the present instance. The compound ἄνωθη, ἄνωθημα, is much more frequent than the simple ἄνωθη.—Lengthened from the radical ὅδημα.

Κυσικής, nom. sing. of Κυσικῆ, ἡ, "daughter of Ciseus." A female patronymic applied to Theano, the priestess of Minerva in Troy. (Consult note.)—From Κυσικης, ἡ, Ionic ἄδη, ἡ, "Ciseus," a Thracian prince.

'Ιπέρας, accus. sing. of ἱπέρας, ας, ἡ, "a wriestes." A LINE 301 feminine from ἱπέρας. It occurs not only in Homer, but also in the Attic writers, especially the tragedians, who likewise use the form ἱπέρα.

'Ολολυγη, dat. sing. of ὀλολυγή, ης, ἡ, "any loud crying."—From ἱπέρα.

LINE 302 especially of women invoking a deity. The sense of—
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Howling, like the Latin ululatus, is rare; indeed, in Euripides (Med., 1176) it is expressly opposed to a weeping ory.—From ἀπλοῦς.

Line 305. ἐπαντολή, voc. sing. fem. of ἐπαντολος: 'protecting a state or city.'—From ἐπιομας and πόλις.

"Ἀξιον, 2 sing. 1 aor. imper. act. of ἄγγυς, "to break:" Line 306. fut. ἄξα: 1 aor. ἄξα, Epic ἄξα, Homeric participle ἄξας perf. ἄγα.


Line 309. ἐνεφτόμου, with the shortened mood-vowel, for ἐπετόμους, 1 plur. 1 aor. subj. act. of ἐπετόμους, "to sacrifice," &c.

"Ἀνέστειν, 3 sing. imperf. indic. act. of ἀνάστειν; strictly, Line 311. "to throw the head back," in token of denial, which we express by shaking the head; opposed to κατάστειν; hence "to refuse," "to deny."—From ἀν and νέως.


Line 315. Τέκτωνες, nom. plur. of τεκτων, σος, ὃ, "any worker in wood," especially "a carpenter, joiner, builder." In the present instance joined with ἀνέστειν, and having, therefore, a kind of adjectival force, "workmen."—From τέκτω, 2 aor. inf. τεκτίνειν.

Ἐνδεκάχτυς, accus. sing. neut. of ἐνδεκάχτυς, ν., gen. Line 319. εος, "eleven cubits long."—From ἔνδεκα and πέντες, "a cubit."

Line 320. Πόρφυς, nom. sing. of πόρφυς, ὅ, ὃ, "a ring," "a hoop," especially of gold, which passed round the place where the iron head of a spear was fastened to the shaff.

Ἐπιομας, accus. sing. pres. part. act. of the old verb ἐπομένω.

Line 321. "to be about or with," "to be busy about," &c.: fut. ἐπέμην: 2 aor. ἐπέσας (not ἐπέσας): inf. σπένν: part. σπένν. The active of this verb belongs solely to the old poetry, only some compounds having established themselves in prose. The middle, ἐπομας, "to follow," is very frequent in prose.

Ἀσφωντα, Epic lengthened form for ἄσφωντα, accus. sing.

Line 322. pres. part. act. of ἄφως, "to handle, feel, examine:" fut ἄφως:—Akin to ἔπως.

Δυνάμεις, Epic and Ionic for δύναμις, dat. plur. of δύναμις, ἢ

Line 323. 5: strictly, "she that is tamed or enslaved," and we "a—"
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male slave taken in war." Hence, in general, "a female slave or servant." Of frequent occurrence in Homer, who only has the plural, and that usually joined with γυναῖκα.—From ὑμαῖος, "to subdue."

Line 326. "Εὐθεία, Epic and Ionic for ἑυθεία, 2 sing. 2 aor. indic. mid. of ἑυθέωμαι.

Line 327. ἔθινος, 3 plur. pres. indic. act. of ἔθιναι, "to waste."

"to waste away." Poetic form for ἔθιναι, the more usual present for ἔθησε, "to perish," &c.

Line 329. "Αὐρηθέντες, 3 sing. 2 perf. indic. act. of ἄρηθαι, "to sight up or kindle around." In the perfect and pluperfect, "to burn or blaze around."—From ἄρης and ἄραις.

Line 330. Μεθείρα, accus. sing. pres. part. act. of μεθέω, "to relax."

Line 331. "Ἀνά, the preposition ἀνά, written with an anastrophe, for ἀνάπτυξις, "up," "arise." Usually ἀλλ' ἀνά. In this nomenclature of the preposition, the last syllable is never elided. The apostrophized ἀνά is always for ἀνάτη.

Θερησα, 3 sing. pres. subj. pass. of θερᾶ, "to warm, heat, burn." Homer uses the passive only, with a future middle, θεραμάσα: 2 aor. θερησα: subj. θερῶ for θερᾶ. Hence θεράς, θερίζω, θερίζω, θεριζομαι, &c. As θ was changed in Εολικ and Doric, into φ, it is plain that to this family belong the Latin fiero and febris; probably, too, torrid, with the English dry, German dürren, dorten, &c.

Line 335. Νεκταρ, Epic and Ionic for νεκτάρ, dat. sing. of νεκταρίος, τοιούτοις; in the daivic, νεκταριος, contracted νεκταριος, for which the Ionians have gen. νεκτάριος, dat. νεκταρίῳ, contr. νεκταριός, "indignation." Compare Glossary on book ii., 223, s. v. νεπτανθυν. "Ημαι, 1 sing. imperf. indic. of ἤμαι, "I sit." Consult Glossary on book i., 615, s. v. ἔται


Προπαράστασι, 2 aor. inf. mid. of προπάρασται, "to make another turn orward!" in the middle, "to turn one's self toward," &c. "ut pro paratysma: 2 aor. προπαρεπόμενον. From πρό and πρᾶσιν.

Line 339. Προβατίζα, 3 sing. 1 aor. indic. act. of ἄμμω, "to urge on," &c. In the middle, "to rush," &c.—From ὅμμη, "any violent pressure onward," &c.

Line 339. Ἐπαμειδείται, 3 sing. pres. indic. mid. of ἐπαμείδεσθαι, "to exchange," "to interchange," &c.; in the middle, "to change from one to another," "to come alternately!" fut. ἐπαμείδεσμαι: 1 aor. ὁμαδεῖθημαι. — From ἐπί: and ὑνίθ.
HOMERIC GLOSARY.


Δός, 1 sing. 2 sor. subj. act. of δίων or δογω, "to enter." Line 343.
"to put on?" fut. δος: 2 sor. δου.


Καυκεμφίδου, gen. sing. of καυκεμφήδους, on, "contriving evil," "mischief-dealing."—From καυκεδος and μεγαθή.


Θύκλλα, nom. sing. of θύκλλα, θυκλλα, "a storm" of the most violent kind, "a hurricane."—From θύω, "to rush," &c., as θυξα from θυξα, θυξα.

'Αράεος, 3 sing. of an old Epic 2 sor. indic., found only in the 3 person; as, subjunctive ἄρα, optative ἄρα; "to hurry," "to sweep away;" said of running water. Of uncertain derivation. Buttstann (Lexil., s. v.) supposes it to come from ἄρος, as an Ionic collateral form of ἄρος. Line 348.

Τεκμαράττο, Epic and Ionic for τεκμαράττων, 3 plur. 1 sor indic. of the middle deponent τεκμαράτω, "to set as an end or boundary;" hence "to ordain, decree," especially of the Deity or Fate: fut. τεκμαράτω: 1 sor. τεκμαράτω: 1 sor. ind. τεκμαράτωμαι. From τέκμαρα, "a fixed mark, end, or boundary." Line 349.

"Οπλίσω, Epic and poetic for ὀπλίσω, adv., 1, of place, "be kind," "backward;" 2, of time (as in the present instance), "hereafter," "afterward." This is, generally speaking, the force of ὀπλίσω, as regards time, but not always, as Passow and others contend. In book i, 343, the referer to is to the past, not, as Passow maintains, to the more remote, as contrasted with the immediate future, which would weaken the force of the passage. The same remark will apply to book ii, 109. (Compare Thes. Grac. Ling., ed. Hase, col. 3092, sq.)

"Επαφρασθοῦ, fut. inf. mid. of ἐπαφράσκωμαι, "to enjoy." Line 353.
"to reap the fruit of:" fut. ἐπαφρασθούμαι. Compare Glossary on book i, 410, s. v. ἐπαφράσκωμαι.

'Εξε, Epic and Ionic for ξε, 2 sing. pres. imper. mid. Line 354.
of ξε. Consult Glossary on book i, 48, s. v. ξέρω.

Δίορας, dat. sing. of δίορος, on, δ, and later ἡ, "a seat." Compare Glossary on book iii, 424.

Line 357. "Οπλίσω, "hereafter." Consult Glossary on line 352.

"Αἴδῳος, nom. plur. masc. of αἰδόως, on, "a subject of song." Generally in a good sense, "famous in song." Line 358.

4 Α 3
homeric glossary.


here, however (and the only time it occurs in homer), in a bad sense.—from ἄνδης, "song," &c.

line 363. ὁρνθ, 2 sing. pres. imper. act. of δρομιμ, "to arouse." compare glossary on book iv., 431, s. v. δρομιμουν.

line 364. καταμπόντως, 3 sing. 1 sor. subj. act. of καταμπόντως, "to grasp," "to catch hold of," and hence "to outtake;" fut. ψω: 1 sor. καταμπόφα.—from κατά and μάρτων.

line 366. ολεος, accus. plur. of oλεος, ὧς, ὧ, ὧ, epic and ionic for oλεος, ὧς, ὧ, "an inmate of one's house," "a member of one's family."—from oλεος.

line 367. τυπρόφας, nom. sing masc. of τυπρόφας, on, "turning back," "returning."—from τυπρέφας.

θιμας, 1 sing. fut indic. of λευθομαι, "to come!" fut. θιμας: perf. λευθος, &c.

line 368. δαμος, epic lengthened form for δάμος, 3 plur. 3 sor. subj. pass. of δαμις, "to subdue." compare glossary on book iv. 52, s. v. δαμις.

εὐναυτερίωνες, accus. plur. of εὐναυτερίως, on, on, "well-dwelt in," "well-inhabited," and hence "lying well," "well-situated." no such verb as εὐναυτερίως occurs.—from εὖ and ναυτερίω, with regard to which consult glossary on book iii., 387, s. v. ναυτερίω.

εὐπτεσθα, dat. sing. fem. of εὐπτεσθα, on, "with a beautiful peplos," hence, generally, "well-clad," &c.—from εὖ and πτεσθα, with regard to which last consult note on book iv., 52.

τομως, epic lengthened form for τομας, nom. sing. fem. pres. part. act. of τομα, "to moan," "to weep;" fut. θως.


in the middle, "to melt into tears;" &c. and hence, generally, "to shed tears," "to weep."—from this verb comes, by reduplication, μυρωφα, lat. murmur. later writers employ, instead of ΜΥΡΩΦΑ, ΜΥΡΩΦΙΑ, like ὑγρωφά. hence lat. marco.

line 374. τύμων, epic and ionic for τήμων. consult glossary on book iv., 293.

οἶδας, accus. sing. of οἶδα, ὧς, ὧ, epic and ionic for οἶδα, οἶδα, ὧς, ὧ, "a threshold," especially "the threshold of a house."observe that ὧ οἶδας must be carefully distinguished from ὧ οἶδας, which last is ionic for ὧ ὡδας, "a way," and that, though ὧ οἶδας and ὧ ὡδας are kindred words, yet it is quite wrong to think that ὧ οἶδας is ionic for ὧ ὡδας, "a way."—akin to οἶδος, τὸ, "the ground;" "earth;" strictly, the surface of the earth.
HOMERIC GLOSSARY.


Γάλον, gen. plur. of γάλαν, f. gen. γάλαν, nom. plur γάλαν, &c., for which the Attics employ γάλον, gen. γάλαν, &c., "a sister-in-law." Compare the Latin glos. The original form appears to have been γαλόν. (Benfey, Wurzellex., ii., 156.)

Elevarépons, gen. of eivarépons, ol, "brothers' wives," or "wives of brothers' in-law." No singular eivarépos is found. The corresponding masculine is δίκαιος; but in an epistle ap. Orell., Inser. Lat. ii., p. 431, δίκαιος, 4, is the husband of the deceased's sister. The Latin term jamirix is supposed to be akin to this. (Compare Scal. ad Catull., 67, 3; Modest. Dig., 36, 10, 4, § 6.) Pott and Benfey refer both the Greek and Latin forms to the Sanscrit jāmādīrī, "a son-in-law."

Line 380. 'Ευνόλαρος, accus. sing. fem. of ἐυνόλαρος, on, Epic and Ionic for εὐνόλαρος, on, "fair-locked," "fair-haired." —From εὖ and πλάκος, "a head," "a lock of hair," &c.

Line 381. Ταύλα, nom. sing. of ταύλη, τὰ, τα, Epic and Ionic for ταύλη, ται, τα, "a housekeeper." —Either from τάρα, ταρέν, "one who cuts for each his share," or akin to the Latin dare, dare.

'Απόστησε, 3 sing. syncopated 2 aor. mid. of ἀποκεῖσαι


Διεξενέω, Epic, &c., for διεύχεναι, pres. ind. act. of διέχω, "to go out."

Line 393. Πολύδωρος, nom. sing. fem. of πολύδωρος, on, "richly en
dowed," "with ample dowry," "richly endowed." It occurs also, in an active sense, "giving many presents," "open-handed." —From πολύς and δώρον, "a gift," "a present."

Πάδας, dat. sing. of Πάδαος, on, ὁ, "Plausus," a mountain

Line 396. of Mysia. Consult note.

Τλέσσει, dat. sing. fem. of Τλήσει, θέσε, έν, "woody," "wooded."

—From ἄλξις, "a wood."

Τροπωλαία, Epic and Ionic for Τροφωλαία, dat. sing.

Line 397. fem. of Τροφωλάας, an (Epic and Ionic ἄς, on, "Hyperborean.") —From ἄτου and Πάδας. Consult note.

Κιλίσεως, Epic and Ionic for Κίλισεως, dat. plur. of Κίλις, ἵππος, ὁ, "a Cilician." In the plural, Κιλίσες, ὁ, ἦς, "the Cilicians," and as an adjective, "Cilician." Cilicia proper lay on the sea-coast of Asia Minor, south of Cappadocia and Lycaonia, and to the east of Pisidia and Pamphylia. As regards the Cilicians hero meant, consult note.

Line 400. 'Αταλάφωρος, accus. sing masc. of ἀταλάφωρος, on, "a
tender mind,” said of a child in the nurse’s arms.—From ἀγάλας “tender,” and φίλης.

Ἀτρός. Consult note on book i, 138

Line 401. ἐκποίησα, accus. sing. of ἐκποίησας, on, ὅ, “son of Hec-
tor.”—From ἐκποίησα, ορθ., ὅ, “Hector.”

'Αλλήλος, accus. sing. masc. of ἀλλήλος, ὁ, on, “like name,” “re-
sembling.”—Of uncertain derivation; perhaps akin to ἄλλος, ἄλλους.

Kalēte, 3 sing. Epic iterative imperf. indic. act. for

Line 402. θάλει, from θάλς, “to call,” &c.

'Αυτοκόμος, accus. sing. of 'Αυτοκόμος, αυτός, ὁ, “An-

Line 403. ἂν, son of Hector and Andromache. (Consult note.)

—From ἄνω and ἄνως.

Ἐφίσος, 3 sing. Imperf. indic. mid. of ἔφισο, “to dwell;” in the
middle, “to defend.” Compare Glossary on book iv, 138, s. w. ἐφίσος.

Line 407. θιαζό, 3 sing. fut. indic. act. of φθίω or φθίνω, “to de-
decline,” “to decay;” but in the fut. φθίωσ, and aorist ἐφέθη-
ca, always transitive, “to destroy;” i. e., to make to decline or de-
ocay. Observe that φθίω is the only form used in prose.—Akin to φερίμω.

Line 408. ἄμμος, accus. sing. fem. of ἄμμος, ὀν, Epic and Ionic
for ἄμμος, ὁ, “without lot or share;” “destitute.”—From ὁ, πρίς, and μοῖρα, “lot,” “portion.”

Line 412. θαλησία, nom. sing. of θαλησίας, ήδ., ή; strictly, “a
warming;” but in Homer always used figuratively, “a cheer-
ing,” “a comfort,” “a solace,” &c.—From θάλησι, “to warm.”

'Αμοινός, accus. sing. fem. of ἀμοί, ἡ, on, Epic and Ionic
for ἀμοῖρος, ἃ, on, “our,” “ours,” and, the plural idea
being used for the singular, “my,” “mine.”

Line 414. ψίπτειος, accus. sing. fem. of ψίπτειος, ὁ, “high-gated;”

“of lofty gates.”—From ἤπτε, “high,” “aloft,” “on high;”
and πύλη, “a gate.”

Line 418. Κατάκας, Epic for κατάκατος, 3 sing. 1 aor. indic. act.
of κατακαλω, “to burn;” fut. κατακαλῶν: 1 aor. κατάκανον.

Epic κατάκω.—From κατά and καλω.

Line 419. ἔχεσι, 3 sing. 1 aor. indic. act. of ἔχω, “to possess,” &c ;
and hence, like ἄρμον, “to throw out earth, so as to form a
 mound,” “to heap up;” fut. ἔχον: 1 aor. ἔχω for which Homer
often has the merely Epic form ἔχων, with and without augment
Compare Glossary on book iv, 359.

Πιτῆς, accus. plur. of πτῖθης, ἃ, ἡ, Epic ἄπιτῆς for ἀπτῆς.
HOMERIC GLOSSARY.


α', ὁ, "an elm." (Consult note.)—Perhaps akin to petula, "the spreading tree." (Leobech, Paralipom., 337.)

Line 420. Ὀρεστίδης, nom. plur. of ὀρεστιός, ὁ, ὁ, "a woman of the mountains," "a female mountaineer," &c.; hence Νικήφος ὀρεστίδης, equivalent to Ὀρεστίς.—From ὀρος, "a mountain."

guarded. Epic and Ionic for ἵνα, dat. sing. neut. of (κοιλ) ἴα, ἴα, ἴα, IONIC, and IONIC for εἰς, μια, "one." Observe that the ə only, for ə, occurs, namely, in the present passage.

κοίν, Epic and Ionic for ἱκτον, 3 plur. imperf. indic. act. of κοιν, "to go."—Akin to ɪα, the root of εἰμι, and probably a strengthened form of the same. Only a poetic verb.

Eὐκοπ眼神, Epic and Ionic for εὐκοπεῖς, dat. plur. of εὐκοπεῖς, ὁ, ὁ, "a husband," "a spouse." The corresponding feminine term, εὐκοπεῖς, occurs in book iv., 60.—From κοίν and κοίν.

γγρ, Epic lengthened form for βης, 3 sing. 2 aor. subj. act. of τίθηναι, &c.

Ὁρφανός, accus. sing. masc. of ὀρφανός, ὁ, ὁ, another form for ὀρφανός, ὁ, ὁ, "orphanned," "fatherless," "an orphanned one." A later shortened form of ὀρφανός in ὀρφανος, whence the Latin orbus. Compare the German Erbe. The root appears to be the same with that of the Greek ὀρφώς, the Latin rapio, &c.

Ἑρμοθύξ, accus. sing. of ἀρμοθύξ, ὁ, ὁ, "the wild fig-tree."

Line 425. ἀναστάς, nom. sing. fem. of ἀναστάς, ὁ, ὁ, Epic and IONIC for ἀναστάς, ὁ, ὁ, "that may be mounted or scaled," "easily to be scaled," "accessible."—From ἀνασταῖναι.

Ἐπιδρομος, nom. sing. neut. of ἐπιδρομος, ὁ, ὁ, "that may be over- run, reached, or attained!" hence "exposed to assault."—From ἐπι-

επιθρόμω, 3 aor. inf. ἐπιτρομεῖν.

Ἐπιλέξ, 3 sing. Imperf. indic. mid. of ἔλεξ, "to be," &c. Consult note on book i., 418, s. v. ἔλεξ, and Glossary on the same.

Ἐπισφάνω, 3 plur. 1 aor. indic. mid. of ἐπισφάνω, "to make trial of," "to make an attempt upon," &c.

ἠγαυλούν, accus. sing. masc. of ἠγαυλοῦν, ὁ, ὁ, "very illusrious."—From ἠγαύω and ἁγιός.

Trojádes, accus. plur. of Τροϊας, τίδος, ὁ, a Trojan woman.

Line 432. The feminine form of Τούκ, ὁ, ὁ.
HOMERIC GLOSSARY.


"Ελασθεισάτος, locus. plur. fem. of Ελασθεισάτος, o, ο ἄλογας de roe."
"of trailing roe."
(Consult note.)—From ἥλας and τέκνας.

Μεσοπήδος, gen. sing. of Μεσοπήδης, ἤδε, η, "Mesopith." a
Line 457. fountain near Pelasgic Argos in Thessaly.

Τυρείης, gen. sing. of 'Τυρείης, ης, ἦ, Epic and Ionic for Τυρεία, ἀφι, ἤ, "Hypereia," a fountain near Pelasgic Argos in Thessaly.

'Ακρασίῳ, nom. sing. fem. of ἀκρασίῳ, ἤ, on, "unwill-
Line 458. ing," "unwilling." Properly a participle, but no verb, ἀκρασία or ἀκρασίμα, appears.—Akin to ἄκουσ, contr. ἄκους, "un-
will ing."

'Αραστείσεξος, 3 sing. iterative form of the imperf. indic. act. for ἀραστείσεξος, ἀραστείσεξος, "to be the best or br. next!" fut. σου, &c.—From ἀραστος.

Χύτηλ, Epic and Ionic for χύτηλ, dat. sing. of χύτηλος. en, τι, "want," "need," &c.—From a root ΧΥΤ, whence also, χιτός, χιτιός, χιτίμα, all implying want, &c.

Δουλόν, accus. sing. neut. of δοῦλος, a, on, "slave," "serv-it." In Homer only occurring in the phrase δουλόν ἦσαμ, "the day of slavery," i. e., on which one is enslaved.

Τέθυσα, Epic and Ionic for τεθύσα, accus. sing. perf. part. act. of τεθύνω, synocopated from τεθυκατο, &c.


Ελκυκθίος, Epic and Ionic for ἐλκυκθίος, gen. sing. of ἐλκυκθής, o, ὁ, "a dragging or pulling roughly." Here, however, in a passive sense, "a being dragged away."—From ἐλκυκθίος, ὅπως, a strengthened form of ἔλκυκθος, "to drag," &c.

'Ορεβαθείος, Epic and Ionic for ὄρεβαθείος, 3 sing. 1 aor. indic. mid. of ὄρεβαθίος, "to stretch," "to stretch out!" fut. ὅρεβαθίος: 1 aor. ὅρεβαθείος. In the middle, "to stretch one's self out!" "to reach out toward!" 1 aor. ὅρεβαθείος.—Clearly akin to the Latin rego, erigo, portiro; German reichen, reichen: English reach, &c.

'Ατυχεῖς, nom. sing. masc. 1 aor. part. pass. of ἄτυχομαι.

Compare Glossary on line 38, e. v. ἄτυχομαι.

'Ιπποχαίρετης, accus. sing. of ἱπποχαίρετης, ἤ, "of horse-
Line 469. hair," "shaggy with horse-hair."—From ἱππος, ὁ, "of or belonging to a horse," and χαίρω, "a mane.

'Νέωτος, accus. sing. pres. part. act. of νεύω, "to nod!"
Line 470. fut. νου.—Akin to the Latin nux, &c.

Line 474. Κίνε. Epic and Ionic for κίνος, 3 sing. 1 aor. indic
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BOOK E. LINE 474-501.

act. of υμι, "to kiss," fut. κινθεματον or κινσα, Ἐπικ ἀνέσα : I add κιννα, Ἐπικ ἀνέσα and κινσα.

Πῆλε, Ἑπικ and Ionic for ἕπηλε, 3 sing. 1 aor. indic. act. of πᾶλ λιε, "to dance," &c.

Ἀρπουρεία, Ἑπικ and Ionic for ἀρπουρεία, accus. sing. of LINE 477. ἀρπουρείας, ες, "eminently distinguished."—From the incomparable prefix ἐπι, "very," "eminently," &c., and περείς.

Ἐναν, accus. plur. of ἑναντα, κνο, τι, "the spoils" of a slain foe.—Akin to ἐνανά, "to slay.

LINE 480. Χαρην, 3 sing. 2 aor. opt. pass. of χαρεω, "to rejoice."

Ἐναίδες, Ἑπικ and Ionic for ἐναίδες, dat. sing. masc. of ἐναίδης, ες, "smelling as of burning incense;" in general, "fragrant," "sweet-scented."—Usually derived from καινο, καινο, "to burn," and &c., "to smell," but both the synonymous form ἑναίδες, and the analogous ἑνόμος, make it probable that there was an old substantive ἑνος, equivalent in meaning to Ἐνιος, "incense," which was ἑκατω, as in Latin fragro to flagro.

LINE 486. Ἀκαγιζε, Ἑπικ and Ionic for ἀκαγιζων, 3 sing. pres. imper. pass. of ἀκαγιζε, "to trouble," "to grieve another.

In the passive, "to be troubled," "to be grieved." Line 486. Περεγινων, accus. sing. masc. perf. part. pass. (in an active sense) of περγνω, "to escape," fut. περγνωμαι and φιλέσωμαι. perf. περγνωρη: perf. pass. in an active sense περγνωμα.

Ἱλαστηρια, accus. sing. of ἰλαστηριη, ης, δ, "a distaff," the LINE 491. Latin colus. Homer has it only in this sense. At a later period, however, it was used to signify the spindle, and also many things spindle-shaped ; as a shaft, stalk, stem, &c.—Perhaps akin to ἰλαστη, "to wander, roam about," &c., so that the distaff got this name from being turned around.

Ἐντραπαλλων, nom. sing. nom. of ἐπτραπαλλων, n. LINE 496. κατ, pres. part. of the deponent ἐπτραπαλλωμαι, "to keep turning around," "to keep looking back from time to time."—A frequentative from ἐπτραπαλλω.

Ἐνορος, 3 sing. 1 aor. indic. act. of ἐνορωμαι, "to cease in," "to arouse or stir up in." fut. ἐνορω: 1 aor. ἐνορω —From ἐν and ἐρωμαι.

Γων, Ἑπικ and Ionic for γωνι, 3 plur. Ἑπικ irregular 2 aor. of γωνι, "to bewail," fut. ἤγω. Some, less correctly, regard ἦγω as an imperfect.

ἔφαντο, 3 plur. imperf. indic. mid of φαινω, "to say." In LINE 501. the middle, φαιμαι, "to say and see'self," "to think." Imperf. ἡδὼν
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Karidó, 3 sing. 2 aor. indic. s.t. of karadó or karadó, "to go down," "to go under," "to enter," and hence "to put on." fut. karadó, 1 aor. karidó, 2 aor. karidó, -From karí and δώ or δώ.

Line 505. Ξέφαρο, Epic and Ionic for ἱστέαρο, 3 sing. 1 aor. indic. mid. of σεω. Compare Glossary on book iii., 36, s. v. σείφαρον.

Line 506. Σταρός, nom. sing. masc. of σταρός, ὁ, ὁ, verbal adjective from ταρεῖ, "placed," hence "standing," and σταρός ἵππος, "a stalled horse." "Ἀκοστύσας, nom. sing. masc. 1 aor. part. act., probably from a verb ἀκοστύω, "to lead on, follow," although no such verb actually appears, but only the sorist participle.—Probably from ἀκοστύω, "har- ley." (Consult Buttman, Lexil., p. 75, seqq., ed. Fishlake.)

Ἀποδέηθας, nom. sing. masc. 1 aor. part. act. of ἀποδέησα, "to break off," fut. ἀποδέησεν, 1 aor. ἀποδέησα, -From ἀπα and δέησα.

Στείγω, Epic and Ionic for ἱτέρ, 3 sing. pres. subj. act. of δίω, "to step," fut. τείσαμαι.


Ἀγγαίας, Epic for ἀγγαῖα, and this Epic and Ionic for ἀγαία, dat. sing. of ἀγαία, ὧ, ὁ, "beauty," "splendor," etc. —Akin to αἰγαι and ἀγαῖα.

Ῥύπα, adv., "lightly," "easily," especially of some- thing thrown or put in any quick motion.—Probably from ῥύπτω, ῥῦ-ρυπαί.


Line 513. Ηλέκτρω, nom. sing. of ἡλέκτρω, ὦ, ὦ, "the beaming sun." Used also as an adjective, "beaming." —Akin to ἐκλέκτω, "emper," and also a metallic substance, compounded of four parts gold and one silver.
HOMERIC GLOSSARY.


516. ὠδή, Epic and Ionic for ὠδή, 3 sing. imperf. indie act. of Ἱδεία, "to converse with one," "to hold familiar intercourse with one." fut. ov: 1 aor. ὠδίμα.—From ὠδός, "familiar converse."

518. ἴθερε, voc. sing. of ἴθερος, eis, elou, "trusty," "dear," "honored." It appears to be a term used by a younger brother to an elder, and probably is intended to express at once brotherly love and respect.—According to some, from ἴθος, "like," "excellent;" better, however, from ἴθος, and conveying, therefore, the general idea of "known," "trusty," &c.

519. ἐνόμισμα, accus. sing. masc. of ἐνόμισμα, eis, ov, part. of σέμειον (according to signification and accent, a present, but reduplicated as if a perf. part.), "being in haste," "hastening." Compare Glossary on book iii., 26, s. v. σέμειον.

520. ἐνόρμα, accus. sing. neut. of ἐνόμισας, taken advers. "in due time." Compare Glossary on line 521, s. v. ἐνόμισμα.

521. ἐνόρμας, ov, "fated," "sent by destiny," especially in a good sense, "reasonable," "in good or due time."—2. "In harmony with fate or law," and hence "right," "seemly," "just," "reasonable."

522. ἄργαμα, 3 sing. ἄργας, 1 aor. opt. act. of ἄρμα, "to cast discredit on," "to slight," "to deem unworthy of a favor." Medicis, Epic and Ionic for μεθίκα, 2 sing. pres. indic. act. of μεθύσκω, "to relax," "to remit," &c.: fut. μεθίη, &c.

523. ἀγνώστου, 3 sing. pres. indic. of the middle deponent ἀγνώστημα, "to grieve," "to trouble one's self." Only used in the present and imperfect.—From ἄγκος, "grief," &c.

526. ἰμέρα, with shortened mood-vowel, for ῆμερ, 1 plur. pres. subj. act. of ἱμας, "to go."

527. Δῆ, Epic for δῆ, 3 sing. 2 aor. subj. act. of δῆμος, Compare Glossary on book i., 324, s. v. δῆμος.

Δείγματος, Epic and Ionic for δείγμα, Consult Glossary on book iii., 396, s. v. δείγματος.


530. ἱστήρος, Epic and Ionic for ἱστήρως, "the day of freedom," i. e., freedom, and ἤστηρ ἱστήρος, "the mixer commemorative of deliverance."
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