HOMERIC GREEK

A BOOK FOR BEGINNERS

BY

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To love Homer, as Steele said about loving a fair lady of quality, "is a liberal education."
—Andrew Lang

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To

The Memory of

Thomas Day Seymour

Profound Scholar

Sympathetic and Inspiring Teacher

Lover of Homer

And of All Things True and

Beautiful
PREFACE

This book, now offered to the public, is the fruit of seven years of experimentation and of much counsel with those interested in the plan which it embodies.

It has already gone through four mimeographed editions, and has been used for several years: in Ohio Wesleyan University, in Oberlin College, and in Southwestern Presbyterian University. In all these cases it has had marked success in creating and sustaining interest in beginning Greek, where the crux of the whole problem of the future of Hellenic studies lies.

The reasons which have convinced the author of the necessity for basing the work of beginners on Homeric instead of on Attic Greek will be found in a paper, entitled “A Year— or more— of Greek,” published in the Classical Journal for February, 1918, and in a second paper, “Homer and the Study of Greek,” which is printed in this book, following the table of contents. To all who may be interested in the subject, from the standpoint of humanistic studies, the author would heartily commend the reading of Andrew Lang’s delightful little essay, “Homer and the Study of Greek,” published in his collection of Essays in Little.

It is hardly to be hoped that a book of this kind, which seeks to establish a new path to our common goal, will be so free from minor errors as would one along the old established lines. Hence the author will be profoundly grateful to those who will be generous enough to make suggestions looking toward the betterment of the work as well as to those who will be kind enough to point out any errors. Naturally, in a work of this nature, there is the constantly recurring problem of how to reconcile most successfully effective pedagogy and scientific accuracy of statement.

The book does not pretend to be a text where the advanced Homeric scholar will find catalogued every stray Homeric form, or
supposedly Homeric form, but its first object is to teach beginners to read Greek intelligently and with pleasure.

It is not intended that the ordinary student shall master all the grammar found in this text: much of it is for reference only. But certainly every teacher should have at least this much Homeric grammar thoroughly at command and be overflowing with it, not, however, to the extent of attempting to teach all of it. The prime object of first year work, as so admirably stated by Prof. Gildersleeve, is "a maximum of forms, a minimum of syntax, and early acquaintance with Greek in the mass." To gain this object, it is necessary to read, read, read Greek.

In the paradigms and vocabularies, both simple and compound forms of verbs are used to supplement each other, and a free use of analogy is employed, as is commonly done in books of this kind. In the verbal forms, the augment is regularly supplied when missing.

Those opposed to the employment of prose sentences in Homeric language will find it easy to omit these; but the author is convinced that a better grasp of Homeric forms can be secured by their use.

After this book is completed successfully, any one of several roads is open for a continuation of the Greek course:

(1) Probably the most satisfactory method is to continue for some time with Homer, reading copious extracts from the Iliad and Odyssey. The student is now well prepared to handle successfully the standard school editions of these.

(2) The passage from Homer to the Attic Drama is an easy one, and is the most satisfactory introduction to the Attic dialect. This is the course which the author would strongly recommend, as most likely to be of the greatest value and as having probably the strongest appeal to the most students. Euripides furnishes the easiest reading, and several of his plays have been published in convenient form with vocabularies (Longmans, Green & Co.), and with both vocabularies and notes (Macmillan & Co.). This could be followed by any one of several possibilities, some more drama, Plato, or the New Testament.
(3) Some Herodotus could now be read with not much difficulty, and his work would admirably supplement the Homeric stories.

(4) It is quite possible to read some Plato now, using a good edition of one of the dialogues, with vocabulary and notes, such as that of Seymour and Dyer.

(5) Many will find a strong appeal in the Lyric Poets, which are very easy after a fair amount of Homer and contain some of the choicest gems in all Greek literature.

(6) Some may want to read Hesiod, who is the easiest of all authors after Homer. His importance has not always been recognized, and he has been entirely too much neglected in our colleges.

(7) The New Testament could be studied to good advantage after Homer, and is recommended to those intending to enter the ministry.

(8) Those who are wedded to Xenophon, who teach him with success, and who feel that he must come early in the course, will find Homer a much better preparation for Xenophon than Xenophon is for Homer. There are a number of good school editions, and students can now read rapidly considerable quantities of the Anabasis, or of any of the other works of Xenophon.

Other things being equal, the teacher should of course select the author in which he has the greatest interest and for which he has the most enthusiasm. He will find the work not only much easier, but more successful as well.

To all who have assisted, directly or indirectly, in the production of the present book, the author would here express his sincerest appreciation and gratitude. Lack of space prevents giving a complete list of names, but the author feels that special mention is due to Prof. Francis G. Allinson of Brown University, for generously reading the whole of the manuscript and for making many helpful suggestions; to Prof. Samuel E. Bassett of the University of Vermont, and to Prof. Edward Fitch of Hamilton College, who also went over the manuscript and made many valuable criticisms; to Prof. Walter Petersen of Bethany College, whose help on a number of grammatical problems has been invaluable; to Miss Mabel
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Drennan of the Swanton, Ohio, High School, for making the whole of the two general vocabularies; to Prof. Shirley Smith of Oberlin College and Mr. Joseph Adamczy, graduate student at Yale, for checking up the vocabulary; to Mr. W. J. Millard, student at Southwestern Presbyterian University, for verifying the Biblical quotations; to Prof. Wilmot Haines Thompson of Acadia University, for reading the manuscript, making a number of valuable suggestions, and for much valuable assistance in reading proof; to Prof. Leigh Alexander of Oberlin College, who has generously placed at the disposal of the author the results of two years of experience with the book in his classes, who has read all the proof and has saved the book from a number of errors; to the Boston Museum of Fine Arts, for the loan of some unusually fine photographs for illustrations; to D. C. Heath & Co., for the use of illustrations from Webster's Ancient History, one of their texts; to Prof. Frank E. Robbins of the University of Michigan, and to the Classical Journal, for permission to use Prof. Robbins's valuable statistics on Greek verb forms, which appeared in the Classical Journal, 15, 2; to Dr. Alice Braunlich of the Davenport High School, to Prof. G. B. Waldrop of the Westminster School, and to Dr. D. W. Abercrombie, recently of Worcester Academy, for help in reading the proof; and to the J. S. Cushing Company (The Norwood Press) for their very careful and painstaking typographical work.

If this book will contribute to the value and interest of the study of beginning Greek, the author will feel that his seven years of work upon it have not been spent in vain. The time has come when lovers of the humanities everywhere must join hands in the promotion of the common cause. If anything seems to be of mutual advantage, we must first test it carefully and then hold fast to it if we find it good. Then, to all teachers of Greek and every true friend of humanistic studies and of culture in its best sense, the author would say in conclusion:

"Vive, vale. Si quid novisti rectius istis, Candidus imperti; si non, his utere mecum."
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HOMER AND THE STUDY OF GREEK

In an article entitled "A Year—or more—of Greek," contributed to the February, 1918, number of the Classical Journal, the author sets forth a few of the more important reasons why the present system of teaching beginners in Greek should be revised to meet modern conditions. The sum and substance of the article was a plea for the abandonment of Xenophon for beginning work, something which should have been done years ago, and the substitution of Homer in his place. The paper embodied the results of several years of experimentation; and the primary reason urged for the change was based on the comparative literary value of the two authors and their appeal to beginning students. As we view the situation to-day, we are compelled to confess that in the hands of the average teacher, when applied to the average student, Xenophon and all his works are all too often found to be tedious and dreary. This leaves out of count the exceptional teacher, who has large and enthusiastic classes in the Anabasis year after year, for such teachers could make any subject fascinating. Homer on the other hand possesses those qualities which make him especially interesting, as well as of permanent value, to the majority of students who still take Greek.

In this connection the author may be permitted to quote from the article just mentioned:¹ "The reasons which make Homer so desirable are apparent when once the question is seriously considered. His work is homogeneous in vocabulary, in literary style and idioms employed, and in metrical form; so that when students once get a fair start in him, further progress becomes easier and more accelerated. He employs all three persons, with all modes and tenses of the verb, so that all forms that are learned

¹ C. J. 13, 5.
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can used enough to be kept fresh in the students' mind and do not have to be learned again when they begin anything which is in dialogue form. His vocabulary is fairly limited, enough so in fact that it does not present any special difficulty to the beginner. His sentences are short, simple, and clear-cut, having none of the involved structure which makes so much of Xenophon really too difficult for first-year work. The verse, which has been considered a bar, is an actual help, as it is quite easily learned and is a marked aid in memorizing considerable portions of Greek, which is important at this stage. Furthermore, the rules of quantity are a considerable help in simplifying and illustrating the principles of accent. As he uses only one type of verse, and that the simplest — the dactylic hexameter — the ordinary student usually becomes quite adept at reading this before the end of the first year's work.

"The prose composition for the first year's work may be based upon Homer, the students using Homeric forms and constructions, without knowing of the existence of any other kind. This may be done without the slightest fear of blunting their sense of discrimination between poetic and prose diction and style, a sense which cannot possibly be developed until they have had several years' work and have read a considerable amount of Greek in both prose and poetry. Homer is so straightforward and simple in what he has to say, with nothing obscure, mystical, or far-fetched in any way, that he is quite intelligible to the average high-school freshman; and at the same time he possesses the qualities of high literary art in such a marked degree that he appeals strongly to the oldest and most advanced members of any college class.

"Furthermore, Homer is the best possible preparation for all later Greek literature, much of which is unintelligible without a fair knowledge of him. He was to Greek literature what the Bible has been to English, and a great deal more as well. He leads us somewhere, not merely into a blind alley as does Xenophon, both with reference to later Greek literature and to much of the best in later European literature as well, where his influence has been incalculable and perhaps greater than that of any other single writer. In him are the germs of so many things. We have
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the narrative highly developed, the beginning of the drama, oratory, statecraft, seamanship, war, adventure, and religion—in fact, life as it was to the old Greeks in its manifold aspects.

"Then the student who has taken only a very little of beginning Greek, even if he has progressed no farther than the end of the first book of the *Iliad*, has come into vital contact with the magic and the music of the Greek language, used in one of the most beautiful, one of the most varied, and one of the most influential literary compositions of all ages; and though he may have devoted considerable labor to mining the gold, he cannot truthfully say, and probably will not want to say, that Greek for him has been a waste of time."

To begin the study of Greek with Homer, it would be necessary to substitute Homeric for Attic Greek for the work of the first year: the student would be taught Homeric forms and constructions as a basis for future work, and would devote to the study of Homer the time which is now occupied by Xenophon. It is the purpose of the present paper to develop more in detail some of the most important reasons which make such a change not only desirable but imperative if Greek is to be saved as a vital factor in our educational system.

The idea of such a plan first suggested itself to the writer several years ago, when, full of boundless enthusiasm for his subject and for all things Greek, he was attempting to teach first-year work and Xenophon, and was compelled to admit to himself that his efforts were not meeting with what might be called success. Too many good students refused to take Greek in the first place, and of those who did enlist, too many, even of the better ones, were discouraged by the unending round of grammatical forms, leading up to an author whose works are not of a nature to fire the imagination and stir the hearts in the breasts of our youth, as can be, and is, done by the great masterpieces of Hellas such as the *Iliad* and the *Odyssey*.

The writer would like to make it plain that he is not a hater of Xenophon, but that he greatly enjoyed his first year of Greek, taken in the old way, as well as his Xenophon, later. The same
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is probably true of most classical scholars. This goes a long way toward explaining why they are now teaching Greek and Latin instead of sociology or mechanical engineering. It would be distinctly misleading however for those who have a special taste for linguistic work and who enjoyed reading the production of such authors as Caesar and Xenophon to infer therefrom that their case is at all typical of the mass of students who take these subjects. Although the description in Andrew Lang’s essay, “Homer and the Study of Greek,” is probably too highly colored, the account that he gives of his own experience and that of his fellows in the study of beginning Greek and Xenophon ought to have a lesson and a warning for every one who is still a friend of the classics. He makes it quite plain that they found Xenophon anything but inspiring, and that most of them thoroughly hated him, an experience of many good students, which is too common to be ignored.

It is only fair to state that although this idea of beginning Greek with the reading of Homer is original with the writer, it is not new. This was the regular method employed by the old Romans in teaching their boys Greek, and it was highly commended by that capable and judicious old schoolmaster, Quintilian, as the best possible plan. Since that time it has been used now and then by some of the world’s ablest educators and scholars. It was thus that Joseph Scaliger (de la Scala), one of the most brilliant names in the whole history of classical scholarship, taught himself Greek at Paris; and many more of the great scholars of the past learned their Greek through Homer. It was tried also by Herbart, who began a series of experiments in Switzerland, in 1797, where he employed this method with marked success in private tutoring. Later he continued his experiments on a larger scale in the teachers’ training college at Koenigsberg, with such good results that he was thoroughly convinced that this was the only suitable method of teaching beginning Greek. At his suggestion it was tried by Dissen, by Ferdinand Ranke, and by Hummel, all of whom were hearty in its praise; and, most important of all, by Ahrens, at Hanover, where it was used for thirty years (1850-1881), with
These beautiful objects were found in 1869 A.D. within a "beehive" tomb at Vaphio, in Laconia. The two cups are of beaten gold, ornamented with scenes in repoussé work. The first scene represents a wild bull hunt. The companion piece pictures four tame bulls under the care of a herdsman.
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great success, but was finally abandoned because of the lack of
suitable text books and because of the opposition of other Gymnasia
which refused to adopt such a revolutionary plan. It has also
been recommended occasionally, but without success, by other
scholars and humanists, notably by Goethe, by Andrew Lang,
and by Wilamowitz, in Europe; while in America it has been
advocated in one form or another by Seymour, Bolling, Shorey,
Lane Cooper, and others. But hitherto no systematic series of
text books has been issued which are so well adapted to carry the
students through Homer and introduce them to Attic Greek as the
ones which have been worked out in connection with Xenophon.
It has become highly important that this lack be supplied, if pos-
sible, in order that this plan, which has been tried by several
with such good success, may be tested on a wider scale, so that we
may see whether or no it will succeed in the hands of the average
teacher of beginning Greek. Thus students should be prepared
to strike immediately into the heart of Greek literature, instead
of having to go a long way around, as at present.

As to the superiority of Homer over Xenophon, from the stand-
point of literary values, and of interest for the average student,
there can be no quarrel. It remains for us to investigate the
relative advantages and demerits of each as mediums for teaching
the language.

In the first place it is essential that we disabuse our minds of the
once prevalent notion, long since exploded, but still more or less
consciously held by many, that the Attic dialect is the norm by
which all other Greek is to be judged. The language of Homer is
earlier and naturally differs from it in many essentials; therefore
it was long maintained that Homeric Greek is irregular, crude and
unfinished. Hellenistic Greek, which represents a later develop-
ment of the language, has its differences; therefore Hellenistic
Greek must be degenerate. Such an idea is utterly unscientific
and ignores completely the modern historical point of view of the
development and growth of languages. Any period which has
given birth to literary productions of surpassing merit and artistic
elegance is justified by its own works; it contains its own lin-
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guistic standards, and will richly repay those who take the trouble to study it. To call Homeric Greek anomalous and irregular, because it differs in some particulars from the Attic dialect, is as misleading as it would be to say that the language of Shakespeare is immature and eccentric because he does not write the same type of English as does George Ade or Stephen Leacock. As a matter of fact, the language of the Homeric poems is quite as finished, has quite as many virtues, and is quite as much of a norm for its period and style of composition as Xenophon is for his; and the different forms in Homer are no more aberrations on his part than those of Xenophon are marks of degeneracy for him. And Attic Greek, after all, is but one of a number of dialects, coming at neither end but in the middle of the development of the Greek language. It is rarely found pure in any of the great authors, and in none which are suitable for beginners.

According to our present system, students are taught a smattering of Attic Greek. Then they are given a smattering of Homer, who represents a period several centuries earlier. Then again comes some more Attic Greek, and if the student continues in his work he usually gets some Doric, with sometimes a little Lesbian, and the Ionic of Herodotus, to which is commonly added a dash of the Koinè for further confusing variety. All of this comes at such times and at such points in his development that it is practically impossible for the ordinary student to obtain a clear conception of what the Greek language is like and what are the fundamental processes of its development. As a result grammar becomes a nightmare to be dreaded instead of an opportunity to study the structure of one of the most interesting and instructive languages in existence. This has reference to the linguistic features, apart from its literary value. If on the other hand we begin with Homer and obtain a good grounding in his language, the transition from that to later Greek is simple and natural and in accordance with well-established laws, so that a student who once gets a grasp of the processes involved not only has acquired a valuable scientific point of view, but he might be untrue enough to the traditions of countless students of the past to find Greek grammar interesting.

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Furthermore, since most of us learned our Attic Greek first, when we came to Homeric Greek and found so many different forms, the feeling very naturally arose with many that Homer has many more forms than Attic Greek, and that they are more difficult. On the contrary, the Homeric forms are not only simpler and more transparent than the Attic and as a consequence more easily learned — many Attic forms have to be explained by a reference to the Homeric ones — but the Homeric forms are considerably fewer in number. This is best seen by a reference to the declensional endings, as exemplified in the two tables, 479, 649.

From these tables we see that there are, all told, 86 Homeric forms of the noun and adjective to be learned as against 108 Attic forms. But this is not all. Many forms in both Attic and Homeric Greek are so rare that it would be manifestly absurd to compel first-year students to memorize them. For our purposes, then, we must omit the unusually rare forms from both tables. In the first table (479) we shall omit a number of forms which many would include, and count only those not inclosed in brackets which are regularly included as essential by the standard beginners’ books based on the Attic dialect. We shall not count the very rare Homeric forms, but shall be liberal enough to include a few which are too rare to be learned in reading Homer but are important for students intending to read Attic Greek later. We find then that students who begin with Homeric Greek need to learn only 55 forms as against 80 (88 according to some) of the Attic. This means that it is necessary to memorize about fifty per cent more forms in order to be able to read the first four books of the Anabasis than it would be to read the first six books of the Iliad. Furthermore, in the pronouns, by not compelling the student to memorize any form which does not occur on an average of at least once every two or three thousand verses, there would be fewer Homeric forms to be learned here also. The same is true of the verbs. The reflexive pronoun, for example, and the future passive and future optative of verbs are not found in Homer; the middle voice regularly retains the uncontracted forms of the endings and not in a part only as in Attic
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Greek; and in many other ways the forms are simpler and more easily learned. In fact many books for beginners find it easier to teach Attic Greek by a constant reference to the earlier forms, which in many cases are the Homeric.

The occasional irregular forms, which are omitted from the ones to be learned, should be grouped in some convenient way for reference, but need not be memorized, as they are regularly given in their alphabetical place in the vocabulary of any good school edition and in the ordinary lexicons. Thus the student need not be required to memorize the five forms of the present infinitive of εἰμί, or the five forms of the genitive of ἔγρα, e.g., but could learn one of each and not burden his memory with forms which are found in every vocabulary.

Many Atticists have maintained that the great number of irregularities in Homeric Greek would be an added difficulty to the beginner. It is true that they are troublesome, but not so troublesome as the considerably greater number of irregularities in Attic Greek. Any one who will take the trouble to count them will find that the irregular formations in Attic Greek considerably outnumber those in Homer. There is not space here to catalogue the various irregularities, heterochites, metaplastic forms, etc., of Attic Greek, but the lists given in Kuehner-Blass, or any other of the more elaborate Greek grammars, are enough to convince the most skeptical.

If we leave aside the irregularities and look at a few regular formations which must be memorized, the evidence is none the less conclusive. For example, the "regular" declensions of such words as πόλις, βασιλεύς, ναῦς, πῆχυς, ἄστρυ, comparatives in -ων, and other forms which will readily occur to any one who has studied Attic Greek, are so complicated that they are not ordinarily mastered by students of beginning Greek, and it would be rather remarkable if they were. Or let us consider a single class, such as typical words of the third declension in us, as πῆχυς, διπηχυς, ἡδυς, ἕγχελυς, ἱχθύς. If the student learned the declension of any one of these, and attempted to decline the rest accordingly, he would go far astray; for of these five words, all of the third declension, and all
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ending in vs in the nominative, no two are declined alike throughout. A comparison of the declensions of ἐγχέλας (eel) with that of ἵχθος (fish) will illustrate the point. It seems that the old Athenians were never able to decide definitely whether an eel was a fish or a serpent. Accordingly, we find that they declined ἐγχέλας the first half of the way like ἵχθος, while the other half was different. What a pity that there are not a few more such convenient mnemonic devices to help the student keep his bearings on his way through the maze of Greek morphology! If a student finally learned to decline such a word as νοῦς, he would not know how to begin the declension of another word formed in the same way, such as γραῖας; nor would a student who had learned the declension of βοῖς in Attic Greek know the declension of the next word like it, χοῖς, and he might be led very far astray by such a simple and common word as νοῦς. All of these forms, and many more which could be cited, are highly interesting to philologists, as they illustrate so beautifully certain abstruse principles in Greek phonology and morphology. Unfortunately they do not usually have the same strong appeal to the beginner who is trying very hard to learn how to read Greek.

The whole system of contraction, which is regular at times, and the variations caused by it in the general rules of accent and quantity, all of which are so confusing and so difficult to the ordinary beginner, are so little used in Homer that they can very profitably be omitted, or else touched quite lightly, and the time saved can be invested elsewhere to much greater advantage.

In the field of syntax Homer is so much simpler than Xenophon that students ordinarily find him a great deal easier. Thus Homer lacks the articular infinitive; long and involved passages in indirect discourse never occur, as well as many other strange and foreign characteristics of Attic Greek and Xenophon, all of which give a great deal of trouble to the ordinary beginner.

These elements all contribute to a quicker and an easier learning of Greek through Homer, as has been abundantly proved by experiments also. Thus students who begin with Homer regularly read

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more Greek in the time devoted to him than do those who begin with Xenophon and spend this time on the Anabasis.

It has long been a commonly accepted myth that Homer has such an enormous vocabulary that students would have more than ordinary trouble with it. In fact the vocabulary of the first six books of the Iliad is no larger than that required for reading the Anabasis, and one can read the whole of the Homeric poems, including the hymns, without having to learn many more words than to read Xenophon, and without having to learn so many words as are necessary for the reading of Plato.

There are, it is true, a great number of words in Homer which are used only once (ἀπαξ λεγόμενα).

1 The Iliad has 1097 of these, while the Odyssey has 868, making a total of 1965. However, this is not nearly so large as the number used by Xenophon, who has 3021 ἀπαξ λεγόμενα,2 of which 433 are in the Anabasis, as compared with 266 (238 if we omit the Catalogue of Ships) in the first six books of the Iliad.

It is highly important too in gaining a vocabulary to learn words which will be used in other authors read later in the course, and to acquire so far as possible the more fundamental meanings of words from which their later uses are derived. Ahrens, who made a careful study of this problem, gives the palm to Homer here without question. According to him, the words in Homer are much nearer their fundamental meanings, and take on different shades of significance in the various later authors. If one wishes to obtain a clear grasp of Greek onomatolaty and semasiology, he should begin with Homer by all means and would thus be prepared to see more readily the later turns in the meanings of words and phrases, which in many cases vary considerably in authors of the same period, and sometimes even in the same author. Thus there are over 400 words in the Anabasis which either do not occur at all in Xenophon’s other works, or else with a different signification. Rutherford (The New Phryn., 160 ff.) says: “It did not

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1 L. Friedländer, Zwei hom. Wörterverzeichnisse.

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escape the notice of later Greeks that Xenophon's diction was very different from that of pure Attic writers, and there are still extant several remarks upon this point. . . . A busy man, living almost wholly abroad, devoted to country pursuits and the life of the camp, attached to the Lacedaemonian system of government, and detesting the Athenian, Xenophon must have lost much of the refined Atticism with which he was conversant in his youth. It is not only in the forms of words that he differs from Attic writers, but he also uses many terms — the ὀνόματα γλώσσηματικά of Galen — altogether unknown to Attic prose, and often assigns to Attic words a meaning not actually attached to them in the leading dialect."

When it comes to the actual number of words of Xenophon and Homer which enter into the vocabulary of other Greek writers, the following tables will show their relation to some of the most important authors read in college.

The following table indicates the authors whose vocabularies have more words in common with Homer than with Xenophon, the figures showing the excess.

<table>
<thead>
<tr>
<th>Author</th>
<th>Words</th>
<th>Pages</th>
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<th>Words</th>
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<td>904</td>
<td>87</td>
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<td>524</td>
<td>309</td>
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<tr>
<td>Pindar</td>
<td>485</td>
<td>236</td>
<td>Sophocles</td>
<td>400</td>
<td>385</td>
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<tr>
<td>Bacchylides</td>
<td>347</td>
<td>73</td>
<td>Euripides</td>
<td>428</td>
<td>916</td>
</tr>
<tr>
<td>Elegiac and Iambi Poets</td>
<td>514</td>
<td>160</td>
<td>Aristophanes</td>
<td>148</td>
<td>612</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Theocritus</td>
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<td>93</td>
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The following table indicates the authors whose vocabularies have more words in common with Xenophon than with Homer, the figures showing the excess.

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<th>Words</th>
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<td>Isocrates</td>
<td>371</td>
<td>514</td>
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<td>Thucydides</td>
<td>371</td>
<td>645</td>
<td>Lucian</td>
<td>119</td>
<td>1301</td>
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<td>2442</td>
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<td>5639</td>
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<td>366</td>
<td>1379</td>
<td>Menander</td>
<td>176</td>
<td>102</td>
</tr>
<tr>
<td>Lysias</td>
<td>362</td>
<td>246</td>
<td>New Testament</td>
<td>209</td>
<td>543</td>
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</tbody>
</table>

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The vocabularies of Xenophon and Homer, which are compared in these lists, are: Xenophon’s *Anabasis* entire, and Homer’s *Iliad*, books I–VI. The pages as given above are according to the Teubner texts. The number of words in Xenophon’s *Anabasis* is approximately the same as that of Homer’s *Iliad*, books I–VI.

In these lists, words which are closely enough related to others that ordinary students who know the meaning of one may infer the other are counted but once, as θάνατος, ἀθάνατος; βαίνω, ἐκ-βαίνω, καταβαίνω, ἀναβαίνω, etc. Proper names are also omitted.

From this table it will be seen that Homer is a much better preparation for the Greek drama, Hesiod, the elegiac and iambic poets, than is Xenophon, and it is along these lines that the course should be developed. For Plato the difference is so exceedingly slight that in the matter of vocabulary one is practically as good a preparation as the other, and a few of his easier dialogues should find a place after some of the best poetry has been read. After that the Greek course ought to be able to take care of itself. Herodotus might come at any point. There is a slight advantage here on the side of Xenophon in the matter of vocabulary, but his language is so much closer to that of Homer, as well as his general style and imaginative genius, that he would be very easy and stimulating to those who had read any considerable amount of Homeric Greek. Those who wished to read Thucydides and the orators would find Xenophon’s vocabulary somewhat better for their purpose, and the same is true if they wished to read the New Testament and Menander; but in all these the advantage is relatively slight, and in most cases the difference would probably not be noticeable. In the case of the New Testament, for example, the difference is less than one word in two Teubner pages of Greek text.

It is generally recognized that for the best results in the study of the New Testament, students should read a considerable amount of other Greek first. In the whole circle of Greek literature the two authors most important for the student of the New Testament are Homer and Plato. Herodotus informs us that Homer and Hesiod were the chief sources of the Greek popular religion; and
certainly one cannot obtain a clear grasp of the forces opposed to
Christianity without a good knowledge of Homer and of the hold
that Homer had upon the popular mind. If one is to read in-
telligently the works of the early church fathers, he must be well
acquainted at first hand with Homer. It is Homer, Homer's
religion, and Homer's gods which recur constantly in their works
and which are attacked over and over again as being the bulwarks of
the heathen faith which they are striving to supplant. Homer and
the ideas he represents are infinitely more important for the student
of the New Testament and of the early church than is Xenophon;
and if one can study not more than a year or so of Greek before
taking up the New Testament, he should by all means have some
Homer followed by Plato. Experience has shown that after a
year of Homer, students can and do pass with little difficulty
into the New Testament. The passage from Homer to Attic, or
to Hellenistic, Greek is of course a great deal easier than vice versa,
and occupies very little time and effort.

Some have urged that since the bulk of the work in the ordinary
college course in Greek is in the Attic dialect, students who begin
with this would get a firmer grasp of it than if they began with
Homer. Some even feel that a student who did his beginning
work in Homeric forms would never be able to feel thoroughly at
home in Attic Greek. Yet few teachers would be rash enough to
suggest that because a student has had a thorough training in
Attic Greek he is thereby disqualified from doing first-class work
in the language of the Hellenistic period, nor would many teachers
of New Testament Greek, e.g., object to a student who wished
to specialize in their subject, or even in Patristic Greek, if he came
to them with a good knowledge of Plato. Students who wish to
specialize in Pliny and Tacitus, or even in Mediaeval Latin, do
not find themselves handicapped because they did their earlier
work in such authors as Caesar, Cicero, Vergil, Horace, and
Catullus. Teachers of the Romance languages also universally
recognize that a thorough course in Latin is a prerequisite for the
highest type of scholarship in their field, and no student could
hope to do advanced linguistic work in any of these languages
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without a thorough training in Latin. In the same way Homer offers an unexcelled preparation not only for all later Greek literature but for the later language as well; and instead of the present system of confusion in the teaching of Greek grammar, particularly with reference to the various dialects, some attempt should be made to develop the subject in a more scientific fashion.

Some feel that Homer is too beautiful and too exquisite to be used as a corpus vile for the teaching of Greek grammar. But the very fact that he is so beautiful and so exquisite is the very reason why he should be used at this early stage, that the students may have an added incentive for learning their grammar, and may not come to hate and despise the whole subject. Thus they may see, even from the beginning, that Greek is something worth working at, and they may have material interesting enough that the necessary grammatical drill will not seem so much useless drudgery.

A highly important consideration in placing Homer before Xenophon in the curriculum is the fact that as matters now stand such a large per cent of our students never reach Homer. The problem before us with regard to these students is whether we are to give them Xenophon or Homer. Since they represent a very large element, not all of whom are loafers either, we owe it to ourselves and to the cause of Greek, as well as to them, to give them that which will be of most lasting value to them.

Furthermore, Homer is interesting not only to older students, but is particularly adapted to the youngest who now take Greek, as the earliest experiments, made with boys from nine to fourteen years of age, have amply demonstrated. He serves the double purpose of introducing them adequately to the language and of furnishing them with reading material as interesting as can be found in any literature, something too of permanent value; and he should come by all means as early as possible in the course, that he may serve as a suitable basis for the development of those qualities of taste and appreciation, without which the study of all art is in vain. And after we have begun with him, we find his treasures inexhaustible. In Herbart’s expressive phrase, “Homer
elevates the student without depressing the teacher." To quote further from his lectures on education, he says (VI, 283): "The reasons for giving the preference to Homer's Odyssey in early instruction are well known. Any one who reads the Odyssey carefully, with an eye to the various main classes of interest which are to be aroused by education, can discover the reasons. The point, however, to be gained here is not merely to produce a direct effect, but beyond that to get points of connection for progressive instruction. There can be no better preparation for ancient history than gaining interest for ancient Greece by the Homeric stories. The ground is prepared for both the cultivation of taste and the study of languages at the same time.

"Philologists will be obliged sooner or later to listen to reasons of this kind, which are actually derived from the chief aim of all instruction, and are only opposed by tradition (the conventional study of Latin). This they must do, unless they desire that now, with the growth of history and science, and the pressure of material interests, Greek should be restricted in schools as Hebrew is at present.

"The Odyssey, it is true, possesses no magic power to animate those who are entirely unsuccessful in languages, or who do not work at them seriously; nevertheless it surpasses in definite educative influence, as is proved by the experience of many years, every other work of classic times that could be chosen."

In conclusion the writer would earnestly suggest that it is high time that Xenophon be omitted completely from at least the first three years of Greek study. The time and labor now devoted to both Xenophon and Homer should be spent on Homer alone, and for the three books of the Iliad and the four books of the Anabasis usually read should be substituted a course in Homer which would be extensive enough to give the students a real insight into his poetry, that they may learn to wander for themselves in the realms of gold, that they may be allowed to become so familiar with his language and his style that reading from him will be a pleasure and not a lot of hard work to be waded through, that they may become so filled with his spirit that they may catch a glimpse of what it
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means to be Homeric, and in later years, if they have gone out
into other fields and would like to turn back to Greek literature,
it would be a comparatively simple matter for them to bring out
their old book and enter again with delight into his world of song.
In the secondary schools we should have a course in Homer com-
prehensive enough to enable the students to obtain a firm ground-
ing in his language and ideas, instead of the present smattering
of both Xenophon and Homer, neither of which the average student
knows well enough for it to serve as a stable and satisfactory basis
for future work. It would be a real step forward on the part of
the colleges, and should largely increase the number of those now
offering Greek for admission, if the requirements in Greek should
be made a requirement in Homer only, due attention being paid to
composition and grammar, of course. Thus the secondary schools
could intensify their efforts on one dialect and on one homogeneous
mass of literature, which would materially simplify their problems,
and ought to produce a much higher grade of work than is possible
at present. If colleges would admit students on one, two, and three
years, respectively, of Homer, with due credit for each, and re-
serve all work in the Attic dialect for the college course proper,
the secondary teachers would have their burdens greatly lightened,
with a corresponding increase in effectiveness. In no other lan-
guage do the secondary schools undertake to prepare a student
in two separate dialects. To do so in Greek is a pedagogical
blunder which should be perpetuated no longer.
INTRODUCTION

I

The Iliad and the Odyssey, the two great Greek epics, and the greatest of all epic poems, belong to the earliest Greek literature that has been preserved.

Their action and stories are legendary and are grouped around the incidents concerning the long siege of Troy by the Greeks, its final capture and destruction, and the return of the Greeks home. No attempt is made to give a systematic account of those events, but certain leading features of the legends are developed.

The Iliad has for its central theme and as the thread upon which it strings its various events the Menis, the mad anger of Achilles, and its dire consequences to the Greeks.

According to the story, Paris, son of King Priam of Troy (Illos) in Asia Minor, eloped with Helen, the most beautiful woman in the world, wife of King Menelaus of Sparta, in southern Greece. The Greeks united under the command of King Agamemnon of Mycenae, brother of Menelaus, and the most powerful of the Greek chieftains, to avenge this wrong, capture Troy, and bring back Helen. After ten years of preparation they gathered their forces, sailed across the Aegean to the shores of the Hellespont (Dardanelles), landed, and drew up their ships, out of the water, in long lines on the shore. For ten years the siege continued before the Greeks were able to capture the city.

The Iliad opens, in the ninth year of the siege, with the deadly quarrel of Agamemnon and Achilles. Before all the assembled Greeks, Agamemnon disgraces and humiliates Achilles, and robs him of his prize of honor which had been previously bestowed upon him by the army. In rage and disgust, Achilles retires from
the conflict and sulks in his tent. As he had been their stoutest warrior, his absence is keenly felt by the Greeks, who suffer many defeats and heavy losses at the hands of the Trojans, now that Achilles has withdrawn. It is only the death of his bosom friend, Patroclus, in battle, which furnishes a motive sufficiently powerful to induce him to take a further part in the war. To avenge his death, Achilles enters the conflict once more, and kills Hector, who had slain Patroclus. Shortly thereafter he was himself killed by an arrow shot by Paris with the help of Apollo. Finally, in the tenth year of the siege, Troy was captured by the Greeks, by means of the well-known stratagem of the Wooden Horse. The city was plundered and burned; the men were killed and the women taken as slaves. Helen was recovered; and after many adventures and losses by shipwreck and other misfortunes the Greeks returned home.

The traditional date of the fall of Troy was 1184 B.C. The date of the Homeric poems is not at all certain. Some think they are as early as 850 B.C., while others would date them as late as the latter part of the seventh century B.C. Many scholars have thought that the poems represent a gradual growth of a long period of time, that they were composed by a number of different bards, and have been worked over, edited and re-edited, till they gradually acquired their present form. Many of these scholars would deny that any one by the name of Homer ever lived. Others think that Homer was one of the editors, perhaps the most important of the editors, of the poems, that he may have composed a considerable amount of material in them, but that his chief function consisted in combining and working over the various lays handed down by his predecessors. Still others are of the opinion that the whole of the poems, or practically all of them, as we have them, were composed outright by a single poet, who was a real historical character, and whose name was Homer. Most are agreed that there must have been some great, master mind, whose influence is felt throughout the poems, but who made free use of the work of other poets who had preceded him and who had sung of various events connected with the same theme. As Kipling would say:

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

The old Greeks were practically unanimous in believing that the poems were composed by a bard, named Homer, and that he traveled about, in various parts of Greece, a poor, old, blind beggar, eking out an existence by singing his poems. After his death, we are told that: “Seven cities claimed the Homer dead, through which the living Homer begged his bread.” The chief contestants for the honor of his birthplace were Smyrna and Chios, and the evidence of the poems would seem to point to that region.

The poems represent a very unsettled condition of society in the Greek world, corresponding in many ways to the Middle Ages in Europe. Preceding this period, there had been a brilliant civilization in the Greek world in the Aegean basin. This civilization is generally called the Minoan or Aegean civilization. Its flourishing period extended from about 2500 B.C. to about 1500 B.C., but it was not completely overthrown till about 1000 B.C. Its chief center in early times was Crete, where recent excavations have revealed the existence of the seat of a great island empire. Its commerce and its influence touched all the shores of the Mediterranean, and it seems to have been in vital touch with the early Babylonian and Egyptian cultures. Other centers were Mycenae,

Cretan Writing

A large tablet with linear script found in the palace at Gnoossus, Crete. There are eight lines of writing with a total of about twenty words. Notice the upright lines which appear to mark the termination of each group of signs.
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Argos, Athens, Pylus, and Sparta, in Europe, and Troy in Asia Minor.

It was finally destroyed by invasions of barbarians from the North, much as the Roman Empire finally succumbed to the Germanic invasions. These invaders were the early Greeks, and this period is usually called the Homeric Age, because so many of its features are reflected in the Homeric poems, the Iliad and the Odyssey.

The times were rude, and social life was primitive. War and piracy were ordinary pursuits. The people grouped themselves around powerful chieftains for protection, but marauding bands were common, which killed, burned, and plundered. Personal valor and prowess in battle were of supreme importance, not only for one's own safety, but for the safety and freedom of his friends and family as well. Accordingly, the greatest virtue, and the one held in highest esteem, was bravery in war.

For our picture of the culture of this period we are dependent upon the Homeric poems. In them we see how expeditions were made by the Greeks against their enemies, whom they considered at all times as legitimate objects of plunder. Usually such expeditions were under one of the many petty Homeric "kings." Of these there were a great number; and there was no unity and no central authority in Homeric Greece any more than there were in the later historical period.

According to the tradition, the expedition against Troy was undertaken by the whole of Greece, united under the leadership of Agamemnon. Some think that this tradition rests upon an ultimate basis of fact; but this may be merely an idealistic touch, expressing an earnest hope of the poet, that the various Greek tribes may reconcile their differences and stop warring on each other long enough to make war upon the common foe, the barbarians, as represented by the non-Greek inhabitants of Asia Minor. In the Homeric poems we find that although Agamemnon was commander in chief of the allied Greek military expedition, the various contingents were led by their own commanders, most of whom were their kings, apparently quite independent of Aga-
memnon when at home, and semi-independent of him during the expedition. The most important of these secondary leaders were: Nestor of Pylus, the oldest man in the world; Agamemnon’s brother, Menelaus, the wronged husband of Helen; the young, daring, generous, and impetuous Achilles of Phthia; the mighty Diomedes of Argos, who fought with the very gods themselves; the wily Odysseus (Ulysses) of Ithaca, who wandered for ten years after the fall of Troy before he arrived safe at home and saw once more his wife, the faithful Penelope; the huge and brutal Telamonian Ajax of Salamis; the lesser Ajax, son of Oileus of Locris; Teucer, the Archer, brother of Telamonian Ajax; and Idomeneus of Crete, the far-famed isle of a hundred cities.

On the Trojan side the most important characters are: Hector, eldest son of Priam and commander-in-chief of the Trojan forces; the aged Priam, King of Troy; Hecuba, his wife; Andromache, wife of Hector; Paris, brother of Hector and the one who had brought on the war by stealing Helen; Glauceus and Sarpedon, princes of Lycia, whose beautiful and unselfish friendship is only matched by that of Achilles and Patroclus on the Greek side.

The divinities take an active part in the conflict, some siding with the Greeks, the others with the Trojans. Zeus, who stands
HOMERIC GREEK

at the head of the gods, as father and king of gods and men, seems inclined to be neutral. Hera, his wife, queen of the gods, cherishes an implacable hatred against the Trojans, as does Athena, his daughter, goddess of war, wisdom, and the arts. Poseidon, brother of Zeus, the mighty god of the sea, is also on the side of the Greeks, and loses no opportunity to help them. On the Trojan side were Apollo, god of light, who wards off darkness and evil, patron of music, poetry and healing; Artemis, his sister, a divinity of the moonlight, goddess of the woods and wild animals, and patroness of the chase; Leto, their mother; Aphrodite, born of the white sea-foam, goddess of love and beauty, who had assisted Paris in obtaining Helen; Hephaestus, the lame god of fire, patron of all useful mechanical arts and the working of metals; and the river-god Scamander, a stream near Troy.

The gods are distinctly human in their characteristics and attributes, with human appetites and passions. They differ from men primarily in being more powerful and in being immortal. They enjoy a good dinner, where they feast on nectar and ambrosia; they love and hate, are envious and jealous, but on the whole live a happier and serener life than mortals.

In translating Homer, it would be well to hold in mind the four essential characteristics of his poetry as enumerated by Matthew Arnold: “Homer is rapid in his movement, Homer is plain in his words and style, Homer is simple in his ideas, Homer is noble in his manner.”

For a good characterization of the Homeric poems, from the point of view of literary art, one should by all means read Andrew Lang's Essay, “Homer and the Study of Greek,” from which the following is taken. “Homer is a poet for all ages, all races, and all moods. To the Greeks the epics were not only the best of romances, the richest of poetry; not only their oldest documents about their own history — they were also their Bible, their treasury of religious traditions and moral teaching. With the Bible and Shakespeare, the Homeric poems are the best training for life. There is no good quality that they lack: manliness, courage, reverence for old age and the hospitable hearth; justice, piety, pity, a
brave attitude toward life and death, are all conspicuous in Homer. He has to write of battles; and he delights in the joy of battle, and in all the movements of war. Yet he delights not less, but more, in peace: in prosperous cities, hearths secure, in the tender beauty of children, in the love of wedded wives, in the frank nobility of maidens, in the beauty of earth and sky and sea and seaward murmuring river, in sun and snow, frost and mist and rain, in the whispered talk of boy and girl beneath oak and pine tree.

"Living in an age when every man was a warrior, where every city might know the worst of sack and fire, where the noblest ladies might be led away for slaves, to light the fire and make the bed of a foreign master, Homer inevitably regards life as a battle. To each man on earth comes 'the wicked day of destiny,' as Malory unconsciously translates it, and each man must face it hardly as he may.

"Homer encourages them by all the maxims of chivalry and honor. His heart is with the brave of either side — with Glauclus and Sarpedon of Lycia no less than with Achilles and Patroclus. 'Ah friend,' cries Sarpedon, 'if once escaped from this battle we were for ever to be ageless and immortal, neither would I myself fight
HOMERIC GREEK

now in the foremost ranks, nor would I urge thee into the wars that
give renown; but now — for assuredly ten thousand fates of
death on every side beset us, and these may no man shun, nor avoid
— forward let us go, whether we are to give glory or to win it.’
And forth they go, to give and take renown and death, all the
shields and helmets of Lycia shining behind them, through the
dust of battle, the singing of arrows, the hurtling of spears, the
rain of stones from the Locrian slings. And shields are smitten,
and chariot-horses run wild, with no man to drive them, and Sar-
pedon drags down a portion of the Achaean battlement, and Aias
leaps into the trench with his deadly spear, and the whole battle
shifts and shines beneath the sun. Yet he who sings of the war,
and sees it with his sightless eyes, sees also the Trojan women
working at the loom, cheating their anxious hearts with broidery
work of gold and scarlet, or raising the song to Athena, or heating
the bath for Hector, who never again may pass within the gates of
Troy. He sees the poor weaving woman, weighing the wool, that
she may not cheat her employers, and yet may win bread for her
children. He sees the children, the golden head of Astyanax, his
shrinking from the splendor of the hero’s helm. He sees the child
Odysseus, going with his father through the orchard, and choosing
out some apple trees ‘for his very own.’ It is in the mouth of the
ruthless Achilles, the fatal, the fated, the swift-footed hero of
the hands of death, that Homer places the tenderest of his similes.
‘Wherefore wepest thou, Patroclus, like a fond little maid that
runs by her mother’s side, praying her mother to take her up,
snatching at her gown, and hindering her as she walks, and tear-
fully looking at her till her mother takes her up? — Like her,
Patroclus, dost thou fondly weep.’ . . . Such are the moods of
Homer, so full of love of life and all things living, so rich in all
human sympathies, so readily moved when the great hound Argus
welcomes his master, whom none knew after twenty years, but the
hound knew him, and died in that welcome. With all this love
of the real, which makes him dwell so fondly on every detail of
armor, of implement of art; on the divers-colored gold work of the
shield, on the making of tires for chariot-wheels, on the forging of
xxxvi
iron, on the rose-tinted ivory of the Sidonians, on cooking and
eating and sacrificing, on pet dogs, on wasps and their ways, on
fishing, on the boar hunt, on scenes in baths where fair maidens
lave water over the heroes, on undiscovered isles with good harbors
and rich land, on plowing, mowing, and sowing, on the furniture of
houses, on the golden vases wherein the white dust of the dead is
laid, — with all this delight in the real, Homer is the most romantic
of poets. He walks with the surest foot in the
darkling realm of dread Persephone, beneath
the poplars of the last beach of Ocean. He has
heard the siren’s music, and the song of Circe,
chanting as she walks to and fro, casting the
golden shuttle through the loom of gold. He
enters the cave of the man-eater; he knows
the unsunned land of the Cimmerians; in the
summer of the North he has looked, from the
fiord of the Laestrygons, on the midnight sun.
He has dwelt on the floating isle of Aeolus,
with its wall of bronze unbroken, and has sailed
on those Phaeacian barks that need no help
of helm or oar, that fear no stress either of
wind or tide, that come and go and return,
obedient to a thought and silent as a dream.
He has seen the four maidens of Circe, daughters
of wells and woods, and of sacred streams. He
is the second-sighted man, and beholds the
shroud that wraps the living who are doomed, and the mystic
dripping from the walls of blood yet unshed. He has walked in
the garden closes of Phaeacia and looked on the face of gods who
fare thither and watch the weaving of the dance. He has eaten
the honey-sweet fruit of the Lotus, and from the hand of Helen
he brings us that Egyptian Nepenthe which puts all sorrow out of
the mind. His real world is as real as that of Henry V., his en-
chanted isles are charmed with the magic of the Tempest. His
young wooers are as insolent as Claudio, as flushed with youth;
his beggar-men are brethren of Edie Ochiltree; his Nausicaa is
HOMERIC GREEK

sister to Rosalind, with a different charm of stately purity in love. His enchantresses hold us yet with their sorceries; his Helen is very beauty; she has all the sweetness of ideal womanhood, and her repentance is without remorse. His Achilles is youth itself, glorious, cruel, pitiful, splendid, and sad, ardent and loving, and conscious of its doom. Homer, in truth, is to be matched only by Shakespeare, and of Shakespeare he has not the occasional willfulness, freakishness, and modish obscurity. He is a poet all of gold, universal as humanity, simple as childhood, musical now as the flow of his own rivers, now as the heavy plunging wave of his own ocean.

"Such then, as far as weak words can speak of him, is the first and greatest of poets."

II

Vocabulary. — One of the things most important in learning any language so as to be able to read it with profit and pleasure is to acquire a fair-sized vocabulary. In doing this, one should learn thoroughly the words that are used most. For this purpose there is a highly practical little book, *Homeric Vocabularies*, Owen and Goodspeed, published by the University of Chicago Press. The most common Homeric words are arranged in it in groups, according to frequency of occurrence. A copy of this book should be in the hands of every student who wishes to lighten his work in learning to read and enjoy Homer.

Forms of the Greek Verb. — In learning the Greek verb, the most difficult part of Greek grammar, it is highly important to know which forms are most essential. The following material, with the two tables, compiled by Professor Robbins, will indicate where the stress of work should come. These tables will be found valuable, not only for Homeric Greek, but for other Greek as well. By emphasizing strongly the forms which are most common, it will be found that the work will be materially lightened, and the Greek verb will not be found at all formidable.

"Table I tabulates the result of counting the verb forms found on ten pages each of Homer, Euripides, Herodotus, Demosthenes,
INTRODUCTION

and Plato, and on twenty of Xenophon (ten each from the Anabasis and the Memorabilia). In most cases the pages of the Oxford Classical Texts or the Bibliotheca Teubneriana have been made the unit, and for the present purpose the variation in the amount of Greek on the page need cause no concern. It may be remarked, also, that first and second perfects have been counted together because they are best taught together, and that the present participle of εἰμι has been included among the thematic present participles.¹

"The revelations of Table I make clear a few points that have a definite bearing on the teaching of Greek. In the first place, it shows that a large majority of the verbs one meets in reading Greek are confined to a small group of forms. Table II will make this clearer; it will then appear that nine or ten forms make up over a half, and twenty-four forms three-quarters, of the verbs in average Greek. Is it not right that we should first concern ourselves with teaching these forms? Of course, one must not guide himself entirely by these, or any similar, statistics; often it is advantageous to teach a whole group together, even though this involves the introduction of certain rather rare forms together with others that are commoner. On the other hand, here we have a definite, practical ground for demanding that certain forms be introduced very early.

"Among these the present active participle deserves special mention. The statistics show the high frequency of its occurrence, and indeed few sentences, save the most elementary, can be mastered without a knowledge of it. Furthermore, its inflection can easily be made an introduction to both the first and third declensions, and one should not readily pass by an opportunity to kill three birds with one stone.

"The apparently high frequency of the present and imperfect indicative and the present infinitive of -μ verbs is due not so much to ἵστημι, τίθημι, δίδωμι, and δείκνυμι as to the constant

¹ "Another liberty which I have taken is to disregard perfects of the -μ form, reckoning all perfects together. Aorists like εἰσβην are counted as -μ forms."

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TABLE I

The Greek Verb Forms, with the Number of Occurrences and Percentage of Occurrence of Each

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1 Future perfect, placed here for convenience.
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| Future                 | 9       | 3      | 0            | 12            | 12      | 35     |
| First aorist           | 84      | 32     | 20           | 8             | 12      | 118    |
| Second aorist          | 61      | 22     | 7            | 9             | 12      | 96     |
| Perfect                | 32      | 53     | 8            | 9             | 9       | 17     |
| Totals                 | 543     | 243    | 36           | 822           | 61      | 883    |

| Totals of all modes    | 1922    | 842    | 106          | 2870          | 472     | 568    |

| Summary by tenses:     | 975     | 384    | 1339         | 242           | 64      | 306    |
| Present                |         |        |              |               |         | 1665   |
| Imperfect              | 150     | 91     | 241          | 145           | 22      | 168    |
| Future                 | 84      | 65     | 55           | 154           | 5       | 154    |
| First aorist           | 338     | 100    | 81           | 519           | 19      | 519    |
| Second aorist          | 244     | 110    | 19           | 373           | 10      | 383    |
| Perfect                | 119     | 85     | 204          | 204           | 1       | 204    |
| Perfect                | 12      | 7      | 1            | 20            |         | 20     |
| Totals                 | 1022    | 842    | 106          | 2870          | 472     | 568    |
HOMERIC GREEK

occurrence of forms of εἰμί and φημί (εἰσιτ, εἰσί, ἢν, ἤρων, εἶναι, ἢφη). These particular forms are entitled to an early hearing in the classroom and are probably best taught separately, as indeed they usually are, the other athematic verbs being postponed.

"In Table II there have been set down the twenty-four forms which occur most frequently, with the percentage of their occurrence in ordinary Greek.

"From Table II, which is based upon Table I and is really a summary of the most important facts to be gleaned from Table I, one might conclude that the student should as soon as possible be put in command of the present, imperfect, first and second aorist, perfect, and future indicative, the present and first and second aorist, infinitive and participle, at least the active present optative, subjunctive, and imperative, εἰμί in full, and some forms of φημί; with these mastered, he will have to depend on the teacher or notes in the textbook for only a quarter of the verb forms he sees, and of course this proportion will be cut down as he progresses."

TABLE II

THE TWENTY-FOUR COMMONEST VERB FORMS

<table>
<thead>
<tr>
<th>Rank and Form</th>
<th>Percentage of Occurrence</th>
<th>Rank and Form</th>
<th>Percentage of Occurrence</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Them. pres. ppl. act.</td>
<td>10.35</td>
<td>13. Them. pres. inf. mid.</td>
<td>2.83</td>
</tr>
<tr>
<td>2. Them. pres. ind. act.</td>
<td>8.18</td>
<td>14. Athem. pres. inf. act.</td>
<td>2.00</td>
</tr>
<tr>
<td>3. Them. pres. inf. act.</td>
<td>6.26</td>
<td>15. Perf. ind. act.</td>
<td>1.94</td>
</tr>
<tr>
<td>4. Them. impf. ind. act.</td>
<td>4.35</td>
<td>16. Them. 2d aor. ppl. act.</td>
<td>1.77</td>
</tr>
<tr>
<td>5. Athem. impf. ind. act.</td>
<td>4.23</td>
<td>17. Fut. ind. act.</td>
<td>1.68</td>
</tr>
<tr>
<td>6. 1st aor. ind. act.</td>
<td>4.03</td>
<td>18. Perf. ppl. mid.</td>
<td>1.53</td>
</tr>
<tr>
<td>7. Them. pres. ind. mid.</td>
<td>3.94</td>
<td>19. Them. 2d aor. inf. act.</td>
<td>1.51</td>
</tr>
<tr>
<td>8. Them. pres. ppl. mid.</td>
<td>3.86</td>
<td>20. Fut. ind. mid.</td>
<td>1.42</td>
</tr>
<tr>
<td>9. Athem. pres. ind. act.</td>
<td>3.54</td>
<td>21. Them. pres. opt. act.</td>
<td>1.24</td>
</tr>
<tr>
<td>10. Them. impf. ind. mid.</td>
<td>2.64</td>
<td>22. Them. pres. imper. act.</td>
<td>1.13</td>
</tr>
<tr>
<td>11. Them. 2d aor. ind. mid.</td>
<td>2.55</td>
<td>23. Them. pres. sub. act.</td>
<td>1.10</td>
</tr>
<tr>
<td>12. 1st aor. ppl. act.</td>
<td>2.43</td>
<td>24. 1st aor. ind. pass.</td>
<td>1.07</td>
</tr>
<tr>
<td>Total</td>
<td>76.78</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
HOMERIC GREEK

LESSON I

INTRODUCTORY

1. Learn the alphabet and sounds of the letters, breathings, and quantity, 501–508, 519–520, 527–533.¹

2. Optional:²

3. The easiest and simplest way to learn the sounds of the letters is to use the two right-hand columns of 501 for practice,³ covering with a card the English transliteration (the column to the extreme right).

4. WORD LIST FOR PRACTICE IN PRONUNCIATION

Spell and pronounce: ³

μήνις wrath, fury, madness, rage.
άειδο sing (of), hymn.
θεά goddess.
Πηλημάδης son of Peleus, Achilles.
Ἀχιλλεύς Achilles.
οὐλόμενοι accursed, destructive.
ός who, which, what.
μοριοὶ countless, innumerable.
Ἀχαιός Achaean, Greek.
ἄλγος grief, pain, woe, trouble.
τίθημι put, place, cause.
πολλῶς much, many, numerous.
δέ but, and, for, so.
εὐθύμωs valiant, mighty.
ψωχή soul, spirit, breath, life.
"Αις (nominative not used), Hades, god of the lower world.
προιάπτω hurl forward, send forth.
ήρωs hero, mighty warrior, protector, savior.
αὐτός self, same.
ἐλώριον booty, prey, spoils.
τεύχω make, fashion, cause.
κύων dog.

¹ The figures refer to sections in this book.
² Sections to be assigned at the discretion of the instructor.
³ In spelling these words it is not necessary to have memorized the names of the Greek letters, but the sounds should be familiar. Thus, for the present, α may be called a, β may be called b, γ may be called g, etc.
olaúvós bird (of prey), vulture, omen.
Zeús Zeus, father and king of gods and men.
τελεω accomplish, fulfill.
τελεω accomplish, fulfill.
βουλη will, wish, plan, purpose, counsel, council.
δαις portion, feast, banquet.

Derivatives: 1 mania(c-al) 621; ode(um), melody, palin-ode; myriad; neur-, nost-algia; psychology; hero(ic); automaton, -cracy; cynic(al); teleology.

AN ATHENIAN SCHOOL
Royal Museum, Berlin

A painting by Duris on a drinking-cup, or cylix. The picture is divided by the two handles. In the upper half, beginning at the left: a youth playing the double flute as a lesson to the boy before him; a teacher holding a tablet and stylus and correcting a composition; a slave (pæda-gogus), who accompanied the children to and from school. In the lower half: a master teaching his pupil to play the lyre; a teacher holding a half-opened roll, listening to a recitation by the student before him; a bearded pædagogus. The inner picture, badly damaged, represents a youth in a bath.

1 Derivatives are to be connected with the Greek words by the students. When in doubt consult a good English dictionary.
LESSON III

SYLLABLES, ACCENTS, ELISION, PUNCTUATION, AND TRANSLITERATION

5. Learn the principles of accentuation, the formation of syllables, elision, punctuation, etc.: 534–551, 558, 560, 575, 622–625.

6. Review the previous lesson.

7. Optional:

LESSON III

NOUNS OF THE FIRST DECLENSION

8. Learn: 1) the principles of the formation of nouns of the first declension: 626–658.

2) the declension of βουλή, καλή βουλή (659–662), and write out the declension of κλαγγή and Χρύση.

3) the rules of syntax: 970, 1011, 1025.

9. Optional:

10. VOCABULARY

βουλή, ἡς, ἡ 1 plan, will, wish, purpose, counsel, council.
δεινή fearful, terrible, awful, dreadful.
ἐν(ι), ἐν adv., and prep. with dat., in, among, there(in, -on).
ἐχέω (he, she, it) has, holds.
ἐχοντω(ν) 2 they have, hold.
ἡν (he, she, it) was, there was.
ἔσεων (they) were, there were.
καὶ and, also, even.
κακή bad, poor, ugly, mean, cowardly, evil, wicked.
καλή good(ly), noble, handsome, brave, fair, beautiful.
κλαγγή, ἡς, ἡ CLANG, (up)roar, roar, noise.
τίς (m., f.), who? which? what?
τί (neut.), which? what? why?
Χρύση, ἡς, ἡ Chrysa, a town in the Troad.
φιλή dear, darling, lovely, beloved.

1 The form of the noun found in the Vocabulary is regularly the nominative singular, followed by the ending of the genitive singular, to indicate the declension, and by the pronoun, ὁ, ἡ, τό, to indicate the gender, 637–638.

2 non-movable, 561.
Derivatives: dino-saur, din-ichthys, -ornis; caco-graphy, -phony; calli-graphy, -ope; clang; Phil-adelphiea, -anthropy.

Translate:

11. 1. βουλαί¹ καλαὶ καὶ κακαὶ. 2. τίς ἔχει βουλὴν¹ καλήν; 3. τί ἔχουσιν;² 4. καλαὶ βουλαί¹ ἦσαν φίλαι. 5. τίς ἦν καλή; 6. δεινὴ κλαγγῇ ἦν ἐν Χρύσῃ καλῇ. 7. ἔχουσι βουλᾶς καλὰς καὶ φίλας. 8. τί ἦν κλαγγῇ δεινῇ ἐν Χρύσῃ καλῇ; 9. κακὴς βουλῆς. 10. κακῆς βουλῆς. 11. κακῶν βουλάων. 12. κακὴ βουλῆ, κακὴ βουλῆ, κακῆ βουλῆν, κακῶς βουλᾶς.

12. 1. Of good and bad plans. 2. For the¹ noble plan. 3. Who has the¹ evil plan? 4. There was a¹ terrible uproar in beautiful Chrysa. 5. Was the¹ plan good? 6. The¹ plans were cowardly.

LESSON IV

NOUNS OF THE FIRST DECLENSION
(Continued)

13. Learn the declension of θεᾶ, goddess, and θάλασσα, sea (663), and review the paradigms of βουλῆ and καλῆ βουλῆ, 659–662.

14. Optional:

15. VOCABULARY

γὰρ post.³ conj., for, in fact. εἰσιν(v)⁴ (they) are, there are. εἰσίν(v)⁴ (he, she, it) is, there is.

660. ² nu-movable, 561.

³ A postpositive word never comes first in its sentence, but usually second.

⁴ These words are enclitics, 553–554.
LESSON IV

41 (ἐξ)\(^1\) adv., and prep. with gen. from, out of.
ἐπὶ adv., and prep. with gen., dat., and acc. to, at, (up)on, against, over, for; adv., (up)on, thereon; with gen., (up)on, over, during; with dat., (up)on, in, for, about, against, at, beside, by; with acc., to, up to, over, (up)on.

θάλασσα, ψ, ἡ sea.
θεά, ἀς, ἡ goddess.
Κίλλα, ψ, ἡ Cilla, a town in the Troad.
oū (οὔκ, οὖχ)\(^2\) not, no.
πάτρη, ἡ, ἡ fatherland, native land.
πολλὴ much, many, numerous.
πυρῆ, ἡ, ἡ (funeral) pyre.
ψυχή, ἡ, ἡ soul, breath, life, spirit.

Derivatives: thalasso-cracy; patriotic; pyro-latry, -technical, -graphy; psycho-logy, -therapy, psychic(al).

Translate:

16. 1. καλὴ θεά ἔχει βουλήν καλὴν; 2. καλαί θεαὶ\(^3\) εἰσὶ\(^4\) φίλαι ψυχῆς θεᾶς θαλάσσης δευτῆς. 3. Κίλλα καὶ Χρύση εἰσὶ\(^4\) καλαὶ καὶ φίλαι θείση θαλασσάων. 4. καλὴ θεᾶ οὖκ ἔχει ψυχῆν κακήν. 5. καλὴ\(^3\) ἔστι\(^3\) θεὰ, ἔχει δὲ ψυχῆν κακήν. 6. δευτὴ κλαγηγὴ\(^3\) ἢστιν\(^3\) ἐκ θαλάσσης. 7. Κίλλα καὶ Χρύση ἢσαν ἐπὶ θαλάσση. 8. θεαὶ θαλάσσης εἰσὶ\(^4\) φίλαι ψυχῆς πολλῆς. φίλαι γὰρ\(^3\) εἰσόν\(^3\). 9. πάτρῃ καλὴ\(^3\) ἢστι\(^3\) φίλη πολλῆς ψυχῆς καλῆς. 10. ἐκ πάτρης κακῆς ἢν. 11. ἢσαν πυραὶ πολλαὶ ἐν φίλῃ πάτρῃ ἐπὶ δευτῆ θαλάσση. 12. τίς οὖκ ἔχει καλῆν ψυχῆν;

17. 1. Are the good plans dear to the souls of the goddesses? 2. They have many plans, but (they are) cowardly (ones). 3. The plans are dear to the soul of the beautiful goddess, for they are noble. 4. The lovely goddess of the sea was not in Cilla. 5. There are many funeral pyres by the sea in (our) beloved fatherland. 6. Who was in Cilla by the sea?

Note.—Do not translate words in parentheses.

\(^{1}\) ἐκ before consonants, ἐξ before vowels.
\(^{2}\) οὖ before consonants, οὐκ before the smooth breathing, οὐχ before the rough breathing, 527–530.
\(^{3}\) 553–554.
\(^{4}\) 555.
THE PRESENT ACTIVE INDICATIVE OF VERBS IN -ω

18. 1) Read carefully the sections regarding the verb: 789-806.
2) Learn the present active indicative of λύω, 904.
19. Optional:

20. VOCABULARY

άείδω1 sing (of), hymn, chant.
άν-2 (ά- before consonants), an inseparable prefix, not, un-, dis, -less, without.
άνδάνω please (with dat., 996).
άτιμάξω dishonor, slight, insult.
βαίνω come, go, walk.
εἰς (ἐς) adv., and prep. with acc., to, into, until, therein.

έχω have, hold, keep.
καίω burn, consume.
λύω loose, free, break up, destroy.
δέλκω kill, destroy, ruin.
πέμπτω send, escort, conduct.
τελείω accomplish, fulfill, complete.
τεύχω make, do, fashion, perform, cause, prepare.
φέρω bear, carry, bring.

Derivatives: ode(-um), mel-ody, palin-ode; a-theist, anarchy; caustic, cauterize, holo-caust; ana-lysis; pomp (593); teleo-logy; peri-phery, phos-phor-us (593).

Translate:

21. 1. αἰείδομεν βουλᾶς θεάων πολλάων. 2. κλαγγή δεινή κακῆς θαλάσσης οὐχ ἀνδάνει ψυχῇ θεᾶς. 3. τὸς ατιμάζει κάλας θεᾶς; 4. οὐκ ατιμάζομεν πάτρην, φίλη γάρ ἐστιν. 5. βαίνουσιν ἐκ Κίλλης εἰς Χρύσην. 6. καίουσι πυρᾶς πολλᾶς ἐν Χρύσῃ ἐπὶ θαλάσσῃ; 7. ἔχομεν πολλᾶς καὶ κάλας βουλᾶς. 8. καλετε πυρᾶς ἐν πάτρῃ; 9. λύετον, λύεις, λύομεν, λύοσιν, λύετε. 10. ὁλέκομεν ψυχᾶς πολλᾶς καὶ κακᾶς ἐν πάτρῃ φίλῃ. 11. τὸς πέμπτει θεᾶς ἐς Χρύσην; 12. τελείετε βουλᾶς κάλας πάτρην φίλῃ. 13. τελείομεν βουλήν φίλης θεᾶς. 14. τεύχομεν πυρῆν. 15. τὸ φέρετε; τι φέρουσιν;

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1 The form of the verb (if not defective) appearing in the vocabulary is the first person singular of the present active indicative.
2 Sometimes called "alpha privative."
22. 1. Who is singing the evil plans of the fair goddesses? 
2. The roar of the sea is pleasing to the soul of the goddess in Cilla. 
3. We do not dishonor the goddesses of (our) dear fatherland. 
4. Are you going from Chrysa to Cilla by the sea? 
5. The two goddesses come from the sea into Cilla. 
6. They are burning two funeral pyres in (their) fatherland. 
7. They have many fair plans. 
8. We loose, you loose, they (two) lose, he is loosing. 
9. The goddess destroys many wicked souls. 
10. We escort the goddesses into (our) dear fatherland. 
11. They accomplish the will of (their) fatherland. 
12. He is making a funeral pyre. 
13. What does he bring?

LESSON VI

THE SECOND DECLENSION

23. 1) Learn the declension of θυμός heart, spirit, ἔργον deed, work, 678–679, and the adjectives καλός, ἴ, ὄν, good, and φιλός, η, ou dear, darling, lovely, beloved, 717–721. 
2) Learn 1025. 

Note.—Observe that the masculine of these adjectives is declined like a masculine noun of the second declension (θυμός, for example), the neuter like a neuter noun of the second declension (ἔργον, for example), and the feminine like a feminine noun of the first declension (βουλή, for example).

24. Optional:

25. VOCABULARY

ἀγλάος, ἰ, ὄν bright, shining, splendid, glorious. 
ἀνά, ἀν adv., and prep. with gen., dat., and acc., up(on), along, up through; adv., (up)on, therson; 

with dat., (up)on, along; with acc., through(out), up through. 

ἀ-περέλειος, η, ou boundless, countless, immeasurable. 

ἀπολονί, ον, τά ransom(s). 

The English sentences to be translated into Greek are given in considerable number, that the teacher may have a wider range of choice. Most will
Derivatives: ana-tomy; pena-ity; theo-logy, -cracy, a-theism, poly-, mono-, heno-, pan-theism; laity, lay-man; strat-egy, -egic(al).

Note.—Observe that adjectives are given in the nominative singular (plural, when the singular is not used) of all genders.

Translate:

26. 1. ἀγλαὰ ἄποινα φέρουσιν Ἀχαιοὶ εἰς στρατόν. 2. φέρομεν ἀπερείσι' (575) ἄποινα ἀνὰ στρατὸν Ἀχαιῶν. 3. θεὸς τεύχει πολλοὺς Ἀχαίοις ἑλώρα σιωποίσιν. 4. ἢσαν Ἀχαιοὶ κακοὶ; 5. οὐκ ἦσαν κακοὶ, κάλοι δὲ. νοῦσος κακὴ ὀλέκει λαὸν κάλον. 6. Ἀχαιοὶ τέμποσουσιν ἄποινα μῦρι' (575) εἰς πάτρην. 7. θεὸς βαίνει εἰς στρατόν, ὀλέκει δὲ λαὸν Ἀχαιῶν. 8. τίς ἀτιμάζει θεοὺς κάλοι; 9. κακὸι λαοὶ ἀτιμάζουσι θεοὺς πάτρης. 10. θεὸς τέμπει νοῦσον κακὴν ἀνὰ στρατὸν Ἀχαιῶν, οὐ γὰρ τελείοντο θεοὶ θεῶν πάτρης. 11. βαίνει ἐπὶ θάλασσαν δεινὴν καὶ τεύχει πυρὰς πολλὰς ἀνὰ στρατὸν Ἀχαιῶν. 12. ἔχονοιν ἀπερείσι' (575) ἄποινα Ἀχαιῶν ἐνι στρατῷ. 13. θεοὶ στρατοῦ οὐχ ἀνδάνει θύμῳ (996) θεοῦ. 14. λαὸς Κῆλης φίλος ἢν ψῦχῃ θεᾶς θαλάσσης. 15. οὐκ ἄειδομεν κάλοι βουλὰς θεῶν στρατῷ, οὐ γὰρ ἀνδάνει Ἀχαιισι (996) θύμῳ (1009).

find three or four of the more representative of these quite sufficient for their purposes; some may give less, others may wish to use all of them.
LESSON VII

27. 1. The terrible roar of the sea is pleasing to the goddess (996) in (her) soul (1009). 2. We bring many splendid ransoms to the army of the Achaeans. 3. The god does not destroy the host of the Achaeans, for they do not dishonor the gods of (their) fatherland. 4. The evil plague makes countless Achaeans a booty (use plural) for many birds. 5. The people of the Achaeans send countless shining ransoms to the goddess of the sea in Cilla. 6. The Achaeans go to the sea and sing, but the noise is not pleasing to the goddess (996) in (her) soul (1009). 7. The plague destroys the people, for they dishonor the god of Chrysa.

LESSON VII

REVIEW

28. Review carefully everything studied thus far.

29. Optional: review all the optional sections studied thus far.

VOCABULARY

ἄγλαός, ἴ, ὅν bright, shining, splendid, glorious.
ἀείθω sing (of), hymn, chant.
ἀν- (ἀ- before consonants), an inseparable prefix (“alpha privative”), not, un-, dis-, -less, without.
ἀνά, ἀν, adv., and prep. with gen., dat., and acc., up(on), along, up through, thereon, high on; adv., (up)on, thereon; with dat., (up)-on, along; with acc., through-(out), up through.
ἀναθάνω please (with dat. 996).
ἀ-περείπτως, ἴ, ὅν boundless, immeasurable, countless.
ἀπονά, ὅν, τά ransom(s).
ἀ-τιμάςω dishonor, slight, insult.

Ἀχαίος, ὁ, ὁ Achaeans, Greek.
βαινω come, go, walk.
βουλή, ὅς, ὁ plan, will, wish, purpose, council, counsel.
γάρ (postpositive) for, in fact.
δέ (postpositive) but, and, so, for.
δεινός, ὃν terrible, awful, dreadful (ful), fearful.
cis (ꙟ) adv., and prep. with acc., into, to, until, therein.
cis(v) are. inters(v) is.
cι (ꙟ), adv., and prep. with gen., out of, from, away (from).
δάλομον, ou, τό booty, spoil(s), prey.
ἐν (ꙟ), εἰν adv., and prep with dat., in, among, on, there(in, -on).
ἐπὶ adv., and prep. with gen., dat.,
and acc., to (up)on, against, by; adv., (up)on, thereon; with gen., (up)on, over, during; with dat., (up)on, in, for, about, against, at, beside, by; with acc., to, up on, to, over, (up)on.

**Εστι**(v) is.  
**ξω** have, hold, keep.  
**η** was.  ἰσαν were.  
**θάλασσα, η, η sea.**  
**θεά, άς, η goddess.**  
**θεός, οὖ, ο̣ God, divinity.**  
**θυμός, οὖ, ο̣ heart, spirit, soul, courage, passion.**  
**καί and, also, even; καί . . . καί both . . . and.**  
**καίω burn, consume.**  
**κακός, η, ο̣ bad, poor, ugly, mean, cowardly, wicked, evil.**  
**καλός, η, ο̣ good(ly), brave, noble, handsome, fair, beautiful.**  
**Κυλλα, ης, η Cilla, a town.**  
**κλαγγή, ης, η CLANG, noise, (up)-roar.**  
**λαός, οὖ, ο̣ people, host, soldierly.**

**Note.** — No word will be found in any reading lesson which has not first been given in a special vocabulary. If the student will memorize accurately all the words in each special vocabulary, it will not be necessary to consult the general vocabulary at the end of the book.

**Translate:**

31. 1. ἀείδομεν θεάν θαλάσσης θεμής κλαγγή πολλῆ.  
2. οὐκ ἀτίμαζουσι θεόν.  
3. βουλαί Ἐσσαίων οὗς ἄνδανονθεὶ θεά καλή θυμ.  
4. βαίνει ἐκ στρατοῦ Ἐσσαίων εἰς Κύλλαν καὶ φέρει ἀπερεώς ἀποινα θεό.  
5. νοῦσος κακή βαίνει ἀνὰ στρατοῦ καὶ τεύχει πολλονὸς Ἐσσαίων ἑλώρια οἰωνοίσι.  
6. καὶ θεοὶ καὶ θεαὶ ὀλέκουσι λαὸν Ἐσσαίων.  
7. τίς Ἐσσαίων ἔχει θυμόν κακόν;  
8. ἴσαν πολλαὶ θεαὶ ἐν θαλάσσῃ;  
9. καίει πυρᾶς ἐπὶ θαλάσσῃ.  
10. λύσει στρατοῦ Ἐσσαίων.  
11. πάτρη ἐστὶ
32. 1. The Achaean sing the beautiful goddess of the ter-
mill sea. 2. We do not dishonor the gods, for they are dear
to (our) souls. 3. The plans of the army are pleasing to
the goddess in (her) noble soul. 4. Many Achaean are
going from the encampment and are bringing countless
glorious ransoms to the gods. 5. The evil plague destroys
the people and makes the army a booty for countless birds.
6. We do not sing, for it is not pleasing to the soul of the
goddess.

LESSON VIII

SECOND DECLENSION (Continued)

33. Several words (all of them pronouns except ἄλλος, η, ο) are declined like καλὸς, η, ον (721), with the exception
that the neuter nominative, accusative, and vocative singular ends in -o instead of in -ov.

34. These words are:

ὁ, ἡ, ὁ relative pronoun, who, which, what.
ὁ, ἡ, τὸ demonstrative, personal, and relative pronoun, this, that; he,
she, it; who, which, what.
(ἐ)κεῖνος, η, ο demonstr. pron., that (one), he, she, it.
αὐτός, ἡ, ὁ, intensive pron., self, him(self), her(self), it(self), same.
ἄλλος, η, ο other, another.

35. Learn the declension of these words (765–766, 773–774).

36. Optional:

37. VOCABULARY

ἄλλα but, moreover.  δῖος, α, ον DIVINE, heavenly, glori-
ous.
ἄλλος, η, ο other, another.
αὐτός, ἡ, ὁ self, him(self), her(self), it(self), same.

1 Declined like θάλασσα.
HOMERIC GREEK

38-39] erk-bolos, ou, o free-shooter, sharp-shooter, epithet of Apollo. Origi-
nally an adjective: shooting according to will (desire, inclination, pleasure); as subst.: free-
shooter, sure-shooter, sharp-shooter.

 κακῶς evilly, wickedly, harshly, with evil consequences.

κεῖνος, η, ο = ἐκεῖνος, η, ο.

ˈδ, ʰ, τό this, that; he, she: it; who, which, what.

δες, ʰ, ־ who, which, what.

οὖνeka (οὖ-ένεκα) because.

σκῆπτρον, ou, τό sceptre, staff.

τέ (enclitic, postpositive) and, also;

τέ . . τέ (or τέ . . καί, or καί

. . τέ) both . . and, not only

. . but also.

χρύσος, η, ον gold(en), of gold.

Derivatives: allo-pathy; auto-maton, -cracy, -graph, -nomy; chrys-anthemum, -alis, -olite.

Translate:

38. 1. δίος ἐκηβόλος αὐτὸς ἀείδει, ἀλλ’ οὐχ ἀνδάνει ἀλλοις θεοῖς θύμον (996, 1009). 2. κεῖνοι Ἀχαιοι ἀτιμάζουσι τοὺς θεούς. 3. ὁ ἐκηβόλος πέμπει νόσουν κακήν ἀνὰ στρατὸν Ἀχαίων καὶ κακῶς ὀλέκει κεῖνον λάον, οὖνεκά τὸν ἀτιμάζουσιν.

4. οὖν ἀτιμάζομεν τοὺς θεούς, οἱ ἐχουσὶ σκῆπτρα χρύσεα. 5. ὁ ἐκηβόλος τε καὶ οἱ ἄλλοι θεοὶ φέρουσι χρύσεα σκῆπτρα κάλα.

6. τὸς τεύκχει τὰ σκῆπτρα χρύσεα τοῖσι θεοῖς θαλάσσης; 7. ἀείδει ἐκηβόλος αὐτὸς θουλᾶς ἄλλον θεῶν τοῖσιν Ἀχαιοῖσιν; 8. εἰσίν οἱ Ἀχαιοὶ κάλοι, οἱ ὀλέκουσι τὸν στρατὸν καίονσι τε τὰς πυρὰς; 9. ἡ θεᾶ τῆς δεινῆς θαλάσσης ἔχει τὸ σκῆπτρον χρύσεον. 10. ἐνὶ τῷ πάτρῃ εἰσίν αἱ πυραῖ. 11. τὸς τεύκχει τὸν στρατὸν ἑλώρια τοῖσιν οἰωνοῦσιν;

39. 1. Does the divine free-shooter himself sing these noble plans of the gods? 2. Why is it not pleasing to these other gods who are in the sea? 3. That Achaean dishonors those gods of (his) fatherland who have these golden scelp-
tres. 4. This free-shooter sends many evil plagues up through that camp of the Achaeans and destroys countless people (plural), because they dishonor him. 5. Who is burying those funeral pyres of the Achaeans by the terrible sea? 6. This free-shooter makes countless Achaeans a
booty for the birds, because they dishonor these beautiful goddesses of the sea.

LESSON IX

THE IMPERFECT OF VERBS IN -ω

40. Learn: 1) the principles of the formation of the imperfect, 830–840.
2) the imperfect active indicative of λύω, 904.

41. Optional:

42. VOCABULARY

ἄλλη elsewhere.
'Αργείος, ou, ὁ Argive, Greek.
-δε with acc. 788, 4, to.
διά adv., and prep. with gen. and acc., through, on account of, by means of; adv., between, among; with gen., through; with acc., through, by means of, on account of, during.
διήφλος, η, ον dear to Zeus.
εἰρω speak, say, tell.
ἐμός, ἦ, ὅν my, mine.
ἐργον, ou, τό (Ferγον) work, deed, accomplishment.

-θεν gen. ending 788, 3, from.
Κλυταιμ(ν)ήστη, η, ἡ Clytaem(n)estra, wife of Agamennon, leader of the Greeks before Troy.
She proved unfaithful to her husband in his absence, and murdered him on his return home.
μαντοσύνη, ης, ἡ gift of prophecy.
οίκος, ou, ὁ house, home.
'Ολυμπίος, η, ον Olympian.
"Ολυμπός, ou, ὁ Olympus.
Πρίαμος, ou, ὁ Priam, king of Troy.
σάς, σή, σόν your, yours.

Derivatives: dia-meter; erg, en-ergy; mantic, mantis, necro-mancy; eco-nomy, -logy.

Translate:

43. 1. ὁ ἐκηβόλος διὰ μαντοσύνην εἴρει βουλᾶς τῶν θεῶν Ἄργειοις. 2. οἱ Ὁλύμπιοι θεοὶ εἶχον (836) οἶκον ἐν Ὁλύμπῳ. 3. ὁ ἐκηβόλος διάφιλος ἔτευχε τοὺς Ἄργειοις Ἀχαίοις τῇ ἐλώρᾳ οἰωνοῖς. 4. Ἀχαιοὶ Ἄργειοί τ' ἔτευχον ἔργα κακὰ διὰ βουλήν θέας. 5. Κλυταιμ(ν)ήστη διὰ τῶν θυμῶν ἔτευχεν τὰ ἔργα δεινά. 6. Πρίαμος λάδος τῷ Πριάμῳ ὁλεκούν πόλλοις Ἄργειοι. 7. τίς εἴρει τὰ σὰ ἔργα κακὰ
Πρίαμω; 8. τὰ ἔργα ἐμὸν ἔστι (973, 1) καλά, οἷσεα ἐτευχον βουλὰς θεῶν καὶ θεῶν διὰ τὴν μαντοσύνην. 9. ἔπεμπομεν τὰ χρύσα εἰσὶν σκῆπτρα εἰς οἶκον Πρίαμος. 10. ἐκαίετε τὰς πυρὰς δεινὴ κλαγγή; 11. οὐχ ἤδαινε ἡ βουλὴ θεῶν καλάστις θύμῳ; 12. αἱ θεαι ἀείδουσι τὰ καλὰ ἔργα τῶν θεῶν, ἐκπροβόλος δὲ βαίνει ἀλλη. 13. εἶχε (836) Πρίαμος ἄγλαδων καὶ καλῶν οἴκων.

44. 1. Who brought these countless shining ransoms to the beautiful home of Priam? 2. The Achaeans and the Argives burned many funeral pyres in your beloved fatherland. 3. Clytaem(n)estra was wicked and performed many dreadful deeds. 4. Through the gift of prophecy we tell many glorious deeds of the gods and goddesses who have Olympian homes. 5. My deeds are noble but yours are cowardly. 6. The gods sent an evil plague up through the camp and destroyed many Achaeans, because they dishonored the free-shooter. 7. It was not pleasing to Clytaem(n)estra in (her) wicked soul.

LESSON X

THE FUTURE AND AORIST OF VERBS IN -ω

45. Learn: 1) the principles of the formation of the future and the aorist of verbs, 841–857.

2) The future and aorist active indicative of λύω, 904.

46. Optional:

47. VOCABULARY

ἀγω, ἀξω, ἔγαγον, 863; 865, 1, 4, ἀνάγω (Favak-), ἀνάξω, ἔναξα, with lead, drive, conduct, bring, carry, take.

ἀνάσω (Favak-), ἀνάξω, ἔναξα, with gen., 985, rule (over), guard, protect.
LESSON X

ἄριστος, ἦ, όν best, noblest, bravest, fairest, superl. of ἄγαθος, ἦ, όν good.

αὖτις (back) again, anew.

Δαναός, ο🚧, ὁ Danaan, Greek.

ικατόμ-βη, η, ἕκατομβ, sacrifice, a number of animals (originally one hundred cattle) offered in sacrifice.

θάνατος, ό, ό death.

Ἰλιός, ό, ἦ Ilium, Troy; 2) the Troad, i.e. the region around Troy.

μεγαθύμος, ό, όν great-souled, brave.

ὀχα (by) far, much, considerably.

πείθω (πείθ-, ποιή-, ποι-), πείσω, ἐπείσα (ἐπιτιθον) persuade, win over, mislead.

φιλέ-, φιλή-, ἐφιλησα love, cherish, entertain hospitably.


Note.—Henceforth the first three forms of all complete verbs, as found in the vocabulary, will be the first person singular of the present, future, and aorist active indicative. These should be mastered absolutely.

Translate:


49. 1. The great-souled Achaians will not persuade the free-shooter with goodly hecatombs, but he will prepare evil death for the people. 2. The noblest of the Achaians went to Ilium, but they did not persuade the soul of Priam. 3. We shall sing, because the gods have led (aor.) the people into Troy. 4. We shall have many shining golden
sceptres. 5. Did you not love the gods who have Olympia homes? 6. Priam shall not rule Ilium again, for the Achaeans will prepare evil death for him. 7. Did he speak to the beautiful goddess of the sea? 8. They will persuade the souls of the gods with many hecatombs.

Excavations at Troy

The great northeast tower of the sixth city. The stairs to the right date from the eighth city.

Lesson XI

Masculine Nouns of the First Declension.
Compound Verbs

50. Learn: 1) the declension of Ἀτρείδης and αἰχμητή 664–675.
2) The principles of the formation of compound verbs, 838–839.

51. Optional:

52. VOCABULARY

άναβαλον (βαλ-, βα-), ἀναβήσω (ἀναβήςσαι), ἀνέβησα (ἀνέβην) go up, ascend, embark.
ἀπολύω, ἀπολύσω, ἀπέλύσα loose, set free, release.
Ἀτρείδης, ὁ (ἐω), ὁ son of Atreus, usually refers to Agamemnon.
κατακαίω (καῦ, καῦ-, καύ-), κατακαίψω* katêkma burn, consume.
*κλέω (κλεῦ, κλεῖ-, κλεῦ-), —, ἐκλιουν with gen. 984, hear, hearken to.
μετέτειπον or μετείπον = μετά-είπον (Fec-), 2d aor. of εἶπο spoke among, addressed, spoke to.
ὅτε when(ever).
Πηλημάδης, ὁ (ἐω), ὁ son of Peleus, Achilles.
προσ-εἴπον or προεἴπον 2d aor. of εἶπο addressed, spoke to.
τότε then, at that time.
χολώ, χολῶσω, ἐχόλωσα anger, enrage, vex.
Χρόσης, ὁ (ἐω), ὁ Chryses, a priest of the god, Apollo, from the town Chrysa.

Translate:

53. 1. καλὸι θεοὶ ἔτευξαν θάνατον κακῶν διὸ Πηλημάδη, ὁ δὲ ἀνέβη τυρήν. 2. ἐκηβόλος ὀλεκε λάδον Ἀχαίων, οὐνεκα δίος Ἀτρείδης ἦτιμασε Χρόσην. 3. κατέκα μάτομβὰς πολλὰς. 4. ἐκηβόλος οὐκ ἐκλινεν Ἀτρείδαιο, οὐνεκα ἦτιμασε Χρόσην. 5. Χρόσης μετέειπεν Ἀχαιοίσιν, ἀλλ' οὐκ Ἀτρείδη ἦνδαι δήμῳ. 6. ὅτε κακῶς προσεἴπεν Ἀτρείδης Χρόσην, τότε ἐχόλωσεν ἐκηβόλον. 7. ἀπελύσαμεν Χρόσην, οὐνεκα τῶν ἐφιλήσαμεν. 8. Χρόσης ἦνεικεν [φέρω, 57] ἀπερείπτ' ἀγιλὰ ἀποινα Ἀτρείδη. 9. οἶσομεν [φέρω, 57] ἀποινα πολλὰ καὶ ἀπολύσομεν Χρόσην, οὐνεκα τῶν ἐφιλήσαμεν, καὶ φίλος ἐστιν ἐκηβόλω. 10. τὰς φέρει ἄποινα Χρύσαιο Ἀτρείδη; 11. δίος Πηλημάδης ἐχόλωσεν Ἀτρείδη. 12. ὅτε κατεκημεν πολλὰς ἐκατομβὰς καλάς, τότε ἐπείσαμεν θύμοις θεῶν. 13. διὰ μαντοσύνην Χρόσης εἴπε θουλὰς θεῶν Ἀτρείδη Πηλημάδη τε.

54. 1. The Achaeans ascended into Troy and killed the noble Priam. 2. We burned many goodly hecatombs to the
Olympian gods. 3. Chryses spoke among the Achaeans (dat.), but the son of Atreus did not hearken to him (gen., 984). 4. The Achaeans addressed the son of Atreus, but he did not free Chryses. 5. The son of Atreus will bring many ransoms into the camp of the Achaeans. 6. Who will persuade the gods with many goodly hecatombs?

LESSON XII

REVIEW

55. Memorize the names and order of the letters in the Greek alphabet, 501.

56. Review all the forms that have been given in the preceding lessons, and learn the following vocabulary absolutely.

57. VOCABULARY

άγλαος, ἡ, ὁ bright, shining, splendid, glorious.
ἀγ-ω, ἁγω, ἡγοω lead, drive, conduct, bring.
ἀιδ-α, ἁιδω, ἡιαδα sing (of), hymn, chant.
ἀλλα but, moreover.
ἀλλη elsewhere.
ἄλλος, ἡ, ο other, another.
ἀν- (α- before consonants), an inseparable prefix ("alpha privative"), not, un-, dis-, -less, without.
ἀνα, ἄν adv., and prep. with gen., dat., and acc., up(on), along, up through, thereon, high on; adv., (up)on, thereon; with dat., (up) on, along; with acc., through (out), up through.
ἀναβαίνω (βα-, βα-), ἀναβήσω (ἀναβήσομαι), ἀνέβησα (ἀνέβην) go up, ascend.
ἀνάσσω (Φανακ-), ἄναβω, ἕναβα (with gen. 985) rule (over), guard, protect.
ἀνδάω (σφαδ(ε)), ἀδησωτ, ἔδων (εὐ-δων), (with dat. 986) please.
ἀπερείσιος, ἡ, ον boundless, countless, immeasurable.
ἀπονα, ὁν, τα ransom(s).
ἀπολύω, ἀπολύω, ἀπελύσα loose, set free.
Ἀργείος, ου, ὁ Argive, Greek.
ἀριστος, η, ον best, noblest, bravest, fairest (superl. of ἀγαθος).
ἀ-τιμάω (τιμαδ-), ἀτιμάσω*, ἄτιμαρα dishonor, slight, insult.
Ἀτριθης, αο (εω), ὁ son of Atreus, usually refers to Agamemnon.
协定 (back) again, anew.
ἀὐτος, ἡ, ὁ self, him(self), her(self), it(self), same.
Ἀχαῖος, οἱ, ὁ Achaean, Greek.
βαίνω (βαι-, βα-), βήσω (βήσομαι), ἔβησα (ἔβην) come, go, walk.

βουλή, ἤς, ἢ plan, will, wish, purpose, counsel, council.

γάρ (postpositive) for, in fact.

Δαναός, οὖ, ὁ Danaan, Greek.

δέ (postpositive) and, but, for, so.

-δε, with acc. (788, 4) to.

δεινός, ἡ, ὁ terrible, awful, dreadful (ful), fearful.

διά, adv., and prep. with gen. and acc. through, by means of, on account of; adv., between, among; with gen., through; with acc., through, by means of, on account of, during.

δι-φιλός, ἡ, o dear to Zeus, beloved of Zeus.

διός, ὁ, o divine, godlike, glorious, heavenly.

εἰρω (εἰρ-, εἴρη-, εἴρω), εἰπων (εἴπον) speak, say, tell.

εἰς (ἐς) adv., and prep. with acc. into, to; until, therein.

εἰςίναι(ν) are.

ἐκ (ἐξ), adv., and prep. with gen. out of, (away) from.

ἐκατομπ-βη, ἡς, ἡ hecatomb, sacrifice. (ἐκ)κεῖνος, ἡ, o that (one), he, she, it.

ἐκπόλος, οὖ, ὁ free-shooter, epithet of Apollo.

ἐλάρων, οὖ, τὸ hooty, spoil(s), prey.

ἐμός, ἡ, ὁν my, mine.

ἐν (ἐν), εἰν, adv., and prep. with dat. in, among, at, on, there(in, -on).

ἐπι, adv., and prep. with gen., dat., and acc. to, (up)on, against, by; adv., (up)on, thereon; with gen., (up)on, over, during; with dat., up(on), in, for, about, against, at, beside, by; with acc., to, up to, over, (up)on.

ἔργον, οὐ, τὸ (ἔργον) work, deed, accomplishment, feat.

ἐς = εἰς.

ἐστὶ(ν) is.

ἔχω (ἐκ-, εκ-, εκ-, 603, 619) ἔχω (ἐκ-έχω), ἔχον have, hold, keep.

ἡν was. ἡσαν were.

θάλασσα, ἡς, ἡ sea.

θάνατος, οὖ, ὁ death.

θεά, ἅς, ἡ goddess.

-θεν gen. ending (712), from.

θεός, οὖ, ὁ god, divinity.

θυμός, οὖ, ὁ heart, soul, spirit, courage, passion.

τόιος, οὖ, ὁ Ilium, Troy, the Troad.

καὶ and, also, even, furthermore.

καλ . . . καὶ both . . . and, not only . . . but also.

καίω (κα-, κα-, κα-, καύ-, καύ-), καύσω, ἔκκα βurn, consume.

κακός, ἡ, ὁ bad, poor, ugly, mean, cowardly, wicked, evil.

καλός, ἡ, ὁ good(ly), noble, brave, fair, righteous, beautiful, handsome.

κατα-καίω (κα-, κα-, κα-, κα-, κα-, κατα-) κατέκαβα burn (down), consume.

κεῖνος, η, o = εἰκεῖνος, ἢ, o.

Κύλλα, ἡς, ἡ Cilla, a town in the Troad.

κλαγγῆ, ἡς, ἡ clang, noise, shriek, (up)roar.

κλαυαίμ(ν)ήστη, ἡς, ἡ Clytaem(estra).

κλείω (κλε-, κλε-, κλε-, κλε-, κλε-, κλε-) —, ἔκλειν (with gen., 984) hear, hearken to.
HOMERIC GREEK

Πρίαμος, οὐ, ὁ Priam, king of Troy.
προσ-λέατον (2d aor.) (πρεπ-) spoke
to, addressed.
πυρή, ἦς, ἦ (funeral) pyre.
ἀκηπτρον, οὗ, τὸ sceptre, staff.
σός, σή, σῶν your, yours.
στρατός, οὗ, ὁ army, encampment,
host.
τέ (postpositive enclitic), and, also;
τέ . . . τέ (or τέ . . . καὶ) both
. . . . and, not only . . . but also.
τελεῖον (τελευ-), τελέω (τελέοος(σ)ω),
ἐταλείον(σ)α accomplish, fulfill,
perform.
τέχνω (τέχν-, τεχ-, τυκ-), τεχνεό-
ἐτενεά (τέτυκον) do, make, per-
form, cause, fashion, prepare.
τίς, τί who? which? what? τί
τότε then, at that time.
φέρω (φέρ-, αὐ-, ἐνκ-) ὁδὼ, ἴσεικα
bear, bring, carry.
φιλέω, φιλήσω, ἐφιλησά love, cher-
ish, entertain hospitably.
φιλός, η, οὐ dear, darling, lovely,
beloved.
χολόω, χολῶσω, ἔχολωσα anger, en-
rage, vex.
χρυσός, η, οὐ gold(en), of gold.
Χρύσης, η, ἦ Chrysa, a town in the
Troad.
Χρύσης, οὖ (εῶ), ὁ Chryses, a
priest.
ψυχή, ἦς, ἦ soul, life, breath, spirit.

Note.—Throughout this book, words preceded by an asterisk (*)
are assumed forms; those followed by an asterisk are Attic, analogous
to known Homeric forms, but not found in Homer; those followed by a
double asterisk (**) are Attic, not analogous to Homeric forms; those
followed by a dagger (†) are not Epic or Attic, but are Ionic or Lyric;
those followed by a hyphen (-) are stems (628–630).

20
58. 1) Learn the principles of formation of nouns of the third declension, 680–692.
2) Learn the declension of βασίλευς king, ἥρως hero, πόλις city, and ἔπος word, 701–709.
3) Read the introduction.
4) Memorize thoroughly the word list, 4, which has all the words used in this lesson.
59. Optional:

60. **Vocabulary**

*"Αἰθ, "Αίδος, ὃ (nom. not used) Hades, god of the lower world.

ἁλγός, ἐος, τὸ grief, pain, woe, trouble.

Ἀχιλλεύς, ἥρως, ὃ Achilles.

δαίμον, δαιμός, ὁ feast, banquet, portion.

Ζεὺς, Δίος, ὁ Zeus, father and king of gods and men.

Ἅρως, ἡρώως, ὃ hero, mighty warrior, protector, savior.

ιθίμος, ή, ου mighty, valiant, stout-hearted, brave.

κών, κυνός, ὃ, ἕ dog.

μῆνις, ιος, ἕ wrath, fury, madness, rage.

οὐλόμενος, ή, οὐ accused, destructive, deadly.

προ-᾿ϊπ-τω, προϊψω, προιάψα hurl forward, send forth.

τι-θημι,1 (θη-, θε-), θῆσω, έθηκα 1 put, place, cause.

Derivatives: see 4, and find some new ones in the dictionary.

Translate:

61. 1. μήνις Πηλημάδεω Ἀχιλλῆς ἦν οὐλομένη, ἔθηκε γὰρ μῦρ᾽ ἁλγεῖα τοῖς Ἄχαιοισιν, προιάψε δὲ πολλὰς ψυχὰς ἱθίμοις.

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1 Verbs (if not deponent, 897) as they appear in the vocabulary (in the first person singular, present active indicative) ordinarily end in -ω, but some end in -μ. Several of those ending in -μ reduplicate (874, 886) the present with -ι, as τιθημι (τιθημι) = δι-θημι (619) put, place, cause, διδωμι (δι-δωμι) give, grant. Of these verbs ἠμι, διδωμι, and τιθημι have -κα as the ending of the aorist, instead of -α, 841-843.
μοις ἡρώων Ἄιδι, ἔτευχε δ' αὐτοῖς ἔλωρια καὶ δαίτα κύνεσσιν οἰνωνισι τε, ἐτέλεσε δὲ βουλήν Δίος. 2. θεᾶ ἀείδει μὴν οὐλομένην Ἁχιλῆος, ἣ ἐθήκεν μῦρ' ἀλγε' Ἀχαιοίσιν. 3. θεοὶ ὀλέκουσι τὸν στρατὸν, καὶ προϊάπτουσι πολλὰς ψυχὰς ἡρώων Ἄιδι. 4. τεῦξομεν μῦρίος 'Ἀχαιοὺς ἔλωρια κύνεσσιν καὶ δαίτα τοῖσιν οἰνωνίσιν, οὐνεκα ἡτέμασαν Χρύσην. 5. καλὴ ἦν ἡ βουλὴ Δίος.

Greek Soldiers in Arms

From a Greek vase of about the time of the battle of Marathon.

62. Ἡμῖν ἄειδε, θεᾶ, Πηλημάδεω Ἅχιλῆος
οὐλομένην, ἣ μῦρ' Ἀχαιοῖς ἀλγε' ἐθήκεν,
pολλὰς δ' ἰθήκους ψυχὰς Ἄιδι προίάπτεν
ἡρώων, αὐτοῖς δὲ ἐλωρία τεῦξε κύνεσσιν
οἰνωνίσι τε δαίτα, Δίος δ' ἐτελείετο βουλῆ.

Note. — Observe that the long doubtful vowels (519) are not marked in the Homeric passages (520), as their length must be learned from the metre.

63. 1. Μὴν ἦν emphatic, by position, as the central theme of the Iliad. It is the mad wrath of Achilles, and its terrible consequences to the Greeks, which the poet uses as a thread for his plot. — ἄειδε [ἄειδω]: pres. act. imperat., 2d sing., sing., i.e. inspire me with thy gift of song, 1069. — θεᾶ (the muse of song) is vocative. — Πηλημάδεω = Πηλημάδιο, 578 (probably Πηλημάδα Ἅχιλῆος stood here originally).

2. οὐλομένην is emphatic as being at the head of the verse, and at the end of its clause, and out of the natural order. It is in a kind of apposition with μὴν, as though it were an afterthought, and is expanded and
amplified by the following clause. — ἕ [δς, ἤ, δ 773] refers to μὴν. — μὲν Ἀχαῖοι: for the hiatus see 576; 1178, 3.

3. Merely a picturesque way of saying “killed.” — προταιεν: 830–831, 837.— Αἰδη = "Αἰδή. To the ancient Greeks the realm of Hades was not primarily a place of punishment, of tortures, and of horrors, as the Christian Hell, but was a faint and cheerless copy of the upper world, and was the abode of all departed spirits of the dead. Consequently no one, no matter how good and pious, was anxious to die.

4. ἧρων is emphatic, as coming at the beginning of the verse, and out of its natural order. — δὲ ἑλώρια = δὲ ἑλώρια (580). — αὐτοὺς: themselves, i.e. their bodies, as contrasted with their shadows, or souls.— τεῦχε = ἔτευχε: 837. In order for the soul of the deceased to obtain rest, it was necessary that the body be buried, or cremated, with the proper funeral rites. If the enemy gained possession of his foe’s body, as a mark of the worst he could do, he might give it over to the dogs and birds to devour. This heightened the pathos of the poet’s theme. The scene on the opposite page shows how bitterly the old Greeks and Trojans fought for the bodies of the slain. Achilles, who has been shot through the heel by Paris, lies dead in the midst of the fray. The Trojans have pounced upon his body, eager to drag it within their own lines. Glauces, one of their number, while attempting to tie a thong to the foot of Achilles, falls mortally wounded by Ajax, who is stoutly defending the corpse. Other Trojans, including Paris, Aeneas, Laodocus, and Echippus, have joined in the battle.

5. ἔτελεσε [τελεῖ]: imperf. pass. indic., 3d sing., was being accomplished.

These verses, together with the two following, form the prooemium, or introduction to the Iliad. The subject is announced in the very first word (μὴν). It is the wrath of Achilles and its disastrous consequences to the Greeks, but all in accordance with the will of Zeus, which form the principal theme of the poem.

64. Translate:

1. The valiant Achaean are singing the accursed wrath of Achilles. 2. The wrath of Achilles caused many woes to the Achaean and sent many valiant souls of heroes to the god Hades. 3. We shall make the army of the Achaean a booty for the dogs and a banquet for the birds. 4. We are accomplishing the will of the goddess.
LESSON XIV

PROSODY. THE GREEK HEXAMETER

ILIAD, 1-5

65. 1) Read carefully the sections on quantity and prosody, 519-526 and 1159-1192.
2) Copy and mark the scansion of the first five verses of the Iliad.

66. Remember that the only vowels the quantity of which is not known are α, ι, υ and that their length is indicated in the vocabulary. As soon as possible the student should master the rules for the length of vowels of the inflectional endings, so as to be free from the vocabulary in this particular.

67. In marking the scansion of these verses, use the sign (−) to indicate a long syllable, and the sign (·) for a short syllable, separating the feet from each other by the perpendicular line (|).

68. The written word-accent must be disregarded in reading the verse.

69. Iliad 1-5

Μὴν μὴ, θεά, Πηληνίδεσ 'Αχιλῆος
οὐλομένην, ἦ μυρὶ 'Αχαιῶν ἀλγέ ἑθηκεν,
πολλὰς δ' ἰθῆροσ ψυχὰς Ἀιδὶ προϊαπεν
ἡρώων, αὐτοὺς δὲ ἔλώρια τεῦχε κύνεσιν
οἰνοῦσί τε δαιτα, Δίως δ' ἑτελείετο βουλή,

70. The first syllable of μὴν must be long, having a long vowel, 522. The accent shows that the second syllable must be short, 545, 1160. Then, having one long and one short, the next syllable (ά-) must be short, as when there is one long followed by a short, there must be another short to complete the foot, 1169.

The next syllable (-ει-) is long, being a diphthong, 521-522.
The next syllable (-δε-) is short, having a short vowel followed by a single consonant.

The next syllable (θε-) is short also, having a short vowel followed by another vowel.

As this completes this foot, the final syllable (-ά) of θεά must be long, as it is the first syllable of the next foot, 1171.

The next syllable (Πη-) is long, having a long vowel, 522.

The next syllable (-άη-) is long, having a long vowel, 522.

The next vowel (-τ-) is short. See the vocabulary.

Then the next syllable (-άτ-) must be short to complete the foot.

The next vowel (-ε-) is short, but as the first syllable of a foot must be long, 1171, the -δεω is pronounced as one long syllable, by synizesis, 586.

The next vowel (Α-) is short. See the vocabulary.

Then the next syllable (-χτ-) must be short to complete the foot.

The next syllable (-άητ-) is long, having a long vowel.

The final syllable (-οσ-) is short, having a short vowel, but must be marked long here, as the final syllable is always long, owing to the pause in the verse, 1184.

Therefore the metrical scheme of this verse is:

- ο - | - ο - | - - | - ο - | - ο - | - -

Now mark the next verse: ουλομέννυ, η μυρί' Αχαίοίς ἄλγε' ἔθηκεν,

The first syllable (οκ-) is long, being a diphthong.

The second syllable (-άο-) is short, having a short vowel.

The next (-μέ-) is short, having a short vowel.

The next (-νην) is long, having a long vowel.

The next (η) is long, having a long vowel.

As this completes the second foot, the next syllable (μυ-) must be long, as it is the first syllable of the next foot.

The next syllable (-πλ') is short, as is indicated by the accent, since only short vowels are elided, 575, 1162.
Then the next syllable (ʼA-) must be short, to complete
the foot.
The next syllable (ʼχαι-) is long, having a diphthong.
The next syllable (ʼoίς) is long, having a diphthong.
The next syllable (ʼαλ-) is long, followed by two consonants.
The next syllable (ʼε-ʼε) is short, having a short vowel.
The next syllable (ʼε-) is short, having a short vowel.
The next syllable (ʼθη-) is long, having a long vowel.
The next syllable (ʼκευ-) is short, but is long here, owing
to its place in the verse, 1184.
Therefore this verse should be scanned as follows:

```
-υυ | -- | -υυ | -- | -υυ | --
```

71. Using these principles, and the rules given, 1159–1192,
mark the scansion of the first five verses, and do not attempt
any further work in Homer till these have been thoroughly
memorized and can be repeated rhythmically with ease.

72. A good plan to follow at first is to mark only the syll-
lables of which the quantity is certain, without having to
consult the vocabulary. When this is done, the quantity of
the remaining syllables can usually be determined from their
position in the verse.

73. Before attempting to memorize a verse, it should al-
ways be translated several times, till the student is quite
familiar with the exact meaning of every word and under-
stands accurately every construction in it.

74. First the teacher may repeat these verses a few times
for the students, then with them, till they have the move-
ment mastered, but after that the students should be able to
recite them alone.

75. Let each student recite these separately, then let them
be repeated by small groups, and finally in concert by the
entire class.

76. In repeating these verses orally, the words must of
course be kept distinct and no break must be made between
ZEUS OTRICOLI
Vatican Gallery, Rome

HERA
Ludovisi Villa, Rome

APOLLO OF THE BELVEDERE
Vatican Gallery, Rome

APHRODITE OF CNIDUS
Glyptothek, Munich

GREEK GODS AND GODDESSES
the separate feet, unless there is a pause in sense, caesura, 1185, or diacresis, 1188.

77. Careful attention must be paid to the meaning of the passage, and the various pauses should be indicated by the voice. Of course the voice must not be allowed to drop at the end of a verse unless there is a distinct pause there.

LESSON XV

THIRD DECLENSION (Continued)

ILIAD, 1-10

78. 1) Learn the declension of ἀναξ king, παῖς child, and ἄνηρ man, 693-694, 697-700.
   2) Memorize the first seven verses of the Iliad, 82.

Note.—Henceforth always copy and scan each lesson from Homer, and memorize not less than one verse per day till the first fifty-two are covered. In copying these verses, the accents and breathings must not be omitted.

79. Optional:

80. VOCABULARY

ἄναξ, ἄνακτος, ὁ king, lord, protector. ἄνηρ, ἄνεφος (ἀνδρός), ὁ (real) man, warrior, hero. ἅρ (ἅ) naturally, of course, as you know, as you might expect, that is, in effect. It is not always translatable into English, which has for it no exact equivalent.

βασιλεὺς, ἂς, ὁ king, ruler.

δῆ indeed, truly, forsooth, now.

δι-ι-στήμη (στή-, στα-), διαστήμη, διέστημα (διέστημα) stand apart, separate.

ἐριξ (ἐρίξ-), —, ἤριξ (σ) a quarrel, strive.

ἐρις, ἵδος, ἦ strife, quarrel.

Δητώ, Δητός (Δητός 584-585) ἦ Leto, mother of Apollo.

μαχ-ομαι fight, battle.

ἐν-νι-μι (= συ-σμι 603-604; ἦ-ointments, ἦ-), ἤνις, ἤνικα (ἕνικα), bring together, throw together, hearken, heed.

ὁρ-νυμι, ὤρω, ὁρα (ὁρον) stir up, kindle, incite, excite, arouse.

πρῶτος, ἦ, ὁ first, foremost, chief; τὸ πρῶτον, τὰ πρῶτα, as adverb, 781-782, at first, firstly, first.

νίός, οὖ (ός, ος), ὁ son.

1 87, Note. 2 60, Note.
Derivatives: poly-andry, phil-anderer, Andrew, androgynous; basil-isk, -ica; stay, static, stand; eristic; logo-, theo-machy; proto-plasm, -zoön, -type.

81. Translate.

1. θεά ἀείσει μὴνν Ἀχιλῆος, ἐξ οὗ (from the time when, i.e. beginning at the point in the story) δὴ τὰ πρῶτα διὸς Ἀχιλλεύς καὶ Ἀτρέδης ἄναξ ἀνδρῶν ἠρριάτην [ἐρίζω] καὶ διεστήμην [διάστημα].

2. τὸς θέων τινὶς ἕνεκεν [ἕνημι] διὸν Ἀχιλῆα τε καὶ Ἀτρέδην ἐριδι (1009) μάχεσθαι (to fight); 3. νῦν Λητός καὶ Δίος, ἐκβολός, ἕνεκές σφoce (these two) ἐριδὶ μάχεσθαι, τὸν γὰρ βασιλεὺς Ἀτρέδης ἐχολωσεν, ὁ δὲ ὀρσε κακὴν νοῦσον ἀνὰ στρατόν Ἀχαιῶν, ὀλεκε δὲ λαοῦς.

82. Copy, scan, and translate:

Iliad, 1–40.

Μὴν ἀείσε, θεά, Πηληπάδεω Ἀχιλῆος,
οὐκομενὴ ὡμῷ Ἀχαιῶς ἁλγε (θηκεν)
pολλαὶ ιδιμόοι φυγὰς Διὸς προβασεν,
ηρῶν, αὐτοὺς δὲ ἐλορία τεύχε κυρεσιών
οἰνονίσι τε δαίτα, Δίος δ' ἐτελεῖτο βουλή,
ἐξ οὗ δὴ τὰ πρῶτα διεστήμην ἐφίσαυτε
Ἀτρέδης τε ἄνεξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

τὸς τ' ἄρ σφωσθε θεῶν ἐριδὶ [ἔνεκε] μάχεσθαι;
Λητῶς καὶ Δίος νῦς. ὁ γὰρ βασιλῆ Χολωβῆς
νοῦσον ἀνὰ στρατόν ὀρσε κακῆν, ὀλέκουντο δὲ λαοῖς,

83. 6. οὐ [ὅς, ἦ, ὃ, 773], ἐξ οὗ, referring back to ἀείδε from the time when, literally, from what [time]. — τὰ πρῶτα: 781–782. — διαιστήμην = διεστή-

tau, 837 [디아스티메]. — ἐφίσαυτε [ἐφίζω]: aor. active participle, nom., dual, masc., (they two) having quarreled.

7 is in apposition with the subject of διαιστήμην. The son of Ateus is Agamemnon, commander-in-chief of the allied Greek military expedition against Troy, undertaken to bring back Helen, wife of Menelaus, brother of Agamemnon: she had been stolen away from her home in Greece by Paris, son of Priam, and was now in Troy. — τὴν ἄναξ = τς ἐφανε, 580.
The son of Atreus was so well known to Homer’s hearers, it was not necessary to give his name, Agamemnon.

8. This verse is a rhetorical question, addressed by the poet to his audience, to arouse attention and curiosity, and which he then answers himself: a common device of public speakers. — σφοι [το]: 3d pers. pron., acc. dual, these two. — ἵμι: 1000. — μάχισθαι [μάχισμα]: pres. act. infinitive, deponent, to fight.

9. βασιλῆς: 996. — χόλωτες [χόλω]: aor. pass. particip., nom. sing. masc. (modifies ὅ), having been enraged. — Δηλοῦς = Δηλός, 584–585. — βασιλῆς = 'Ἀγαμέμνον. — Δηλοῦς καὶ Διὸς νίς = 'Ἀπόλλων, who was mediately the cause of the quarrel, since he brought a plague upon the Greeks, which gave occasion for the strife between Achilles and Agamemnon.

10. νοῦσον is emphatic by position, as is κακὴν, which is further explained and expanded by the following clause. — ὀλέκοντο = ὀλέκοντο, 887 [ὁλέκω], imperf. pass. indic., 3d plur., were being destroyed, kept perishing. — ἱσχολοι: the soldiers in the Greek army.

On the first seven verses, read 63 (end), and compare Hermann Grimm: “These first verses are like the tones of a funeral march rising to a sky shrouded with gloomy clouds. A series of verses which like heralds announce the whole poem. A gloomy cloud gathers over the Greeks. The field is covered with the corpses of fallen heroes. Dogs and vultures tear the bodies of the slain. The most powerful of men and the mightiest mortal descendant of Zeus quarrel. Zeus has determined the destruction of the people. All this in a single sentence which closes with 'Ἀχιλλεύς.'”

With fine poetic insight Homer begins his story in the very middle with a thrilling situation, and allows the background with what has gone before to unfold itself gradually, as it is needed, in the course of his narrative.

In order to create a situation which would inevitably bring on a quarrel so far-reaching in its consequences, it is not enough for merely human factors and natural causes to operate, but some divinity must motivate the action. This gives the poet a wider range for his creative imagination, and makes anything possible.

84. Translate:

1. We were singing the accursed wrath of Achilles, from the time when first the son of Atreus, king of men, and divine Achilles quarreled and separated. 2. Which (one)
of the gods brought together the Achaians and the people of Priam in strife to fight? 3. Did the son of Leto and of Zeus, the free-shooter, bring these two together in strife to fight? 4. The son of Atreus, king of the Achaians, and the divine Achilles enraged the lord, the free-shooter, and he kindled many evil plagues up through the camp of the Achaians and kept destroying the brave people evilly.

LESSON XVI

PRESENT AND FUTURE, MIDDLE AND PASSIVE OF VERBS. DEPONENT VERBS

ILIAD, 11-16

85. 1) Learn the principles of the formation of the middle and passive verbs, and of deponent verbs: 887-897.
2) Learn the present and future, middle and passive, of λύω, 910.
3) Read 1065-1068.
4) Memorize the first eight verses of the Iliad.
5) Henceforth always copy and scan each lesson from Homer, and memorize not less than one verse per day till the first fifty-two are learned. The first hundred verses, or more, should be copied and scanned. In copying these verses the word accents and breathings must not be omitted.
6) Learn the declension of θυγάτηρ daughter, νῆσυς ship, δῶμα house, and πᾶς, πᾶσα, πᾶν all, every, 697-703, 707, 710, 732.

86. Optional:

87. VOCABULARY

Ἀπόλλων (Ἀπόλλων 571), ὠνος, ὁ
Apollo.
ἀρητήρ, ἥρως, ὁ priest, pray.-er.
δύο (δύω) two.
LESSON XVI

κοσμήτωρ, ὥρος, ὁ commander, mar-
shaller.

λίσσομαι (λιτ.), —, ἐλ(λ)ισάμην (ἐλιτόμην) beg, entreat.

μάλιστα most, especially, by all
means.

νῆσος, νῆσος (νεός), ἡ ship.

πᾶς, πᾶσα, πᾶν all, every, (the)
whole.

στέμμα, ματος, τὸ fillet, wreath.

χεῖρ, χειρός, ἡ hand, arm.

Note. — The first form of a regular verb which appears in the vocab-
ulary (pres. act. indic., first sing.) usually ends in -ο, as ἀείδω, λύω, ἔχω,
but some end in -μι, as ἱστημι, τίθημι, δίδωμι, έμι. The corresponding
form for all deponents ends of course in -μαι, as μάχομαι, ἔρχομαι, λίσσομαι.

Derivatives: dual, dy-ad; cosm-etics, -ie, -o-gony (logy);
naval, nautical; pan-theism, -demonium, -oply, -orama;
chir-o-graphy, -urgeon = surgeon.

88. Translate:

1. Ἀπόλλων ἐκηβόλος χολούται (584-585, 943) βασιλὴ.
'Ατρείδη καὶ πέμπτε νοῦσον κακὴν ἀνά στρατὸν 'Αχαιῶν,
όλεκονται δὲ λαόί, οὔνεκα διὸς 'Ατρείδης ἦτιμασε Χρύσην
ἀρητῆρα. 2. Χρύσης γὰρ ἄρητήρ ἐκηβόλου ἔρχεται ἐπὶ θοᾶς
νῆα 'Αχαιῶν, φέρει δ' ἀπερείσι' ἀποινα θυνατρός, ἡν [ὅς, ἡ, δ',
773] 'Ατρείδης ἐχει ἐν στρατῷ. 3. ὁ δ' ἄρητήρ ἔχει στέμματα
ἐκηβόλου Ἀπόλλωνος ἐν χερσιν ἀνὰ χρυσέω σκῆπτρῳ καὶ
λύσεται πάντας 'Αχαιοὺς, μάλιστα δ' Ἀτρείδα δὺς κοσμήτορε
λαῶν. 4. Ἀπόλλων χολούσεται βασιλὴ καὶ ὄρσει νοῦσον
κακὴν ἀνὰ στρατῶν. 5. ἔλευσονται ἐπὶ θοᾶς νῆα 'Αχαιῶν
καὶ οὔσουι [φέρο] ἀπερείσι' ἀποινα βασιλῆι. 6. λύσονται
πάντας 'Αχαιοὺς. 7. Ἀτρείδης ἦτιμασεν ἀρητῆρα καὶ οὐκ
ἀπέλυσε θύγατρα.

89. Copy, scan, and translate:

Piad, 11-16.

οὔνεκα τῶν Χρύσην ἦτιμασεν ἀρητῆρα

'Ατρείδης: ὁ γὰρ ἡλικὸς θοᾶς ἐπὶ νῆα 'Αχαιῶν
λυσόμεος τε θύγατρα φέρων τ' ἀπερείσι' ἀποινα,
στέμματ' ἐχει ἐν χερσιν ἐκηβολοῦ Ἀπόλλωνος
HOMERIC GREEK

χρυσός ἀνὰ σκήπτρῳ, καὶ ἔλισσετο πάντας Ἀχαιῶν, 15
Ἀτρείδα δὲ μάλιστα ὁδῷ, κοσμήτορε λαὸν.

90. 11. τὸν = (illum): that well-known, since the circle of legends is familiar to the hearers of the bard. — ἱτίμαισεν [ἀτιμαίζω]. ἐφηῆς: 1182. Observe that this verse ends in two spondees, making it a "spondaic" verse. This, together with the position of the final word, throws special emphasis upon it, making it practically equivalent to "although he was a priest," which would of course make him an object of more than ordinary reverence.

12. Ἀτρείδης is made distinctly emphatic by position. It is he who must bear the burden of responsibility in slighting the priest. — εἰς νῆας, i.e. to the Greek camp on the shore, where they had drawn up their ships, out of the water.

13. λυσόμενος [λύω]: fut. mid. particip., nom. sing. masc. (modifying ὁ, which refers to the priest) being about (desiring) to ransom, to ransom, 1109, 5. — φέρων [φέρω]: pres. act. part., nom. sing. masc. (also modifies ὁ), bearing, bringing. — ἀπερείποι ἄπενα is an example of epic exaggeration, not rare in all such compositions.

14. ἔχων [ἐχω]: pres. act. part., nom. sing. masc. (modifies ὁ), having, holding. The ransoms were probably of gold and silver bullion and other valuable articles of commerce.

The priest depends upon two motives to influence the Greeks:

1) Cupidity, and so he brings the presents, ἄπενα.

2) Reverence, which accounts for his wearing the fillets (ribbons of white wool) and bearing the sceptre as insignia of his office.

— χερσον ἐκσβολοῦ: originally χερολ ἐκσβολοῦ. — ἐκσβολοῦ Ἀπόλλωνος: 571, 1173. Apollo has the epithet "free-shooter," "sharp-shooter" applied to him here, introducing him in his capacity as archer god, so important for the further action, where he slays the Greeks with his arrows. In his capacity as god of war, Jehovah was also an archer god at times. "God is a righteous judge. He hath bent his bow and made it ready." Compare the story of the rainbow: "I shall set my bow (i.e. my symbol as warrior god) in the cloud."

15. χρυσίσσω: synizesis, 586. — χρυσίσσω ἀνὰ: 1173. — καὶ ἔλισσετο: 1173. The latter part of this verse would imply that the scene takes place at a meeting of the assembly of the Greeks.

The sceptre was a symbol of authority. Of course it was of gold if it is to appear decently in epic. The whole atmosphere of a poem of this kind is supramundane. Its leading characters are divine or semi-divine, and their equipment must all be of more precious material than that.
which suffices for ordinary mortals. Thus Apollo has a golden sword. Several of the warriors before Troy have golden armor, and the gods sit on golden thrones which rest upon the golden pavements of their palaces in Olympus. In the same way the new Jerusalem has streets of gold and gates of pearl.—ἀλατοτέτο [ἀλατοτέτο]: imperf. act. ind. 3d sing. deponent verb. Observe the force of the imperfect, the old priest kept entreating Agamemnon and his brother Menelaus, but Agamemnon, in spite of these repeated opportunities to avail himself of the mercy of the god, chose deliberately to slight his holy ambassador.

16. Ἀρτείδη = Menelaus and Agamemnon.

The priest is a native of Chrysa, a small town near Troy, which has been plundered by the invading Greeks. His daughter has been taken prisoner of war, and he now comes to the Greek camp, where the ships have been drawn up on the shore, to ransom her.

91. Translate:

1. Chryses, the priest of Apollo, is dishonored by (dative) the son of Atreus. 2. The Achaeans will go from (their) swift ships to Troy and ransom the beloved daughter of the priest. 3. We shall bring many ransoms and shall hold in (our) hands the fillets of Apollo. 4. We do not have a golden sceptre, but we entreat Priam and all the people of Troy. 5. The two sons of Atreus, marshallers of the people(s), are entreating Priam, but he will slight them. 6. The son of Atreus, king of men, slighted the priest and did not release (his) daughter.

LESSON XVII

THE IMPERFECT, MIDDLE AND PASSIVE, AND THE AORIST MIDDLE OF VERBS

ILIAD, 17-21

92. 1) Learn the imperfect middle and passive, and the aorist middle of λύω, 910.

2) Learn the table of endings of the three declensions, 648-658.

93. Optional:
94.

**VOCABULARY**

δίσομαι (ἀγ-) defect. reverence.
δέχομαι, δέξομαι, ἰδεξάμην (ἰδέγμην) accept, receive.
δι-δώμα (δω-, δο-) (δι) δώμα, δώκα, δώκα give, grant.
δώμα, ατος, το house, home.
ἐγώ (ν), μέο (μεο 584–585), 760, I.
ἐκ-πέρθω (πέρθ, πραθ-) ἐκπέρσω, ἐξε- πέρσα (ἐξεπραθοῦν) sack (utterly), plunder, pillage.
ἐκ-κυμίμης, ἵδος well-greaved.
ἐκ-κόμια, ἰσομα, ἑκόμην arrive, reach (one's destination).

μέν (correlative with δε) on the one hand, truly. μέν . . . δε on the one hand . . . on the other, partly . . . partly, the one . . . the other, etc.

οικα-δε 788, 4 home(ward), to home, home.
παις, παιδός, ὁ, ἡ child, son, daughter.
π(τ)όλις, λος, (γος), ἡ city, state.
σύ, σε (σευ 584–585), 760, you.

Derivatives: dose, anti-dote; dome; ego-(t)istic(al); eu-phony, -logy, -phemism; ped-agogue, -o-baptism; acro-, necro-, metro-polis, cosmo-politan, politic(s, al).

95. Translate:

1. θεοὶ ἔχουσιν Ὑλύμπτες δῶματα, ἔδωκαν δ' Ἀτρέιδης καὶ ἄλλους ἐνεκημίδεσάν άγαυος ἐκπέρσαι (to sack utterly) πόλιν Πριάμου, τότε δ' ἐκκόντο ἐν οἰκαδε, οὐκεκα παίδα φίλην ἀρητήρος ἐλύσαν.
2. ἀπέκλεεαν ἐνεκημίδεσ τ' Ἀχαιοὺς θύγατρα φίλην ἀρητήρος, ἐδέξαντο δ' ἂγλα αἵπονα, οὐκεκα ἐκηβόλον Ἀπόλλωνα Δίως νῦν ἄξοντο. 3. ἀξέται ἐκηβόλον. 4. Ἀτρείδης οὐκ ἐδέξατο τα ἂγλα' ἄπονα. 5. Ἀράδης ἀρητήρ ἐδόκει ἄπονα πολλὰ βασιλῆς Ἀτρείδης. 6. πάντες θεοὶ καὶ πάσαι θεαι ἐχον [ἐχω] Ὑλύμπτες δῶματα. 7. Ἀχαιοὶ ἐνεκημίδεσ ἐκπέρσουσι Πριάμου πόλιν, ἦχοντες δ' ἐν οἰκαδε. 8. παίς φίλην ἀρητήρος ἐλύσατο, ἦκετο δ' ἐν οἰκαδε.

96. Copy, scan, and translate:

**Πιαδ, 17–21.**

"'Ατρείδαι τε καὶ ἄλλοι ἐνεκημίδεσ 'Αχαιοὶ, ύμιν μὲν θεοὶ δόιεν Ὑλύμπτες δῶματ' ἦχοντες ἐκπέρσαι Πριάμου πόλιν, ἐν δ' οἰκαδ' ἰκέσθαι."


**LESSON XVII**

παιδα δ’ εμοὶ λύσαι τε φιλην, τά τ’ ἀπωνα δέχεσθαι 20
ἀξόμενοι Διὸς νῦν ἐκηβόλον Ἀπόλλωνα."

97. 17. Ἀρείδαι, etc., vocatives.—καὶ ἄλλοι ἐκκημίδες: 1173. Greaves were a kind of leggings, serving as shin guards, for protection against weapons and to prevent chafing from the long shield of the wearer.

18. ύμιν [στ]: dat. plur., to you. — θει: one syllable by synizesis, 586. μέν: correlative with δὲ vs. 20. — δοειν [δίωμι]: aor. act. optative, 3d plur. (its subject is θει), may they grant. — ἔχοντες [ἐχω]: pres. act. part., nom. plur. masc. (modifies θει), having, possessing, i.e. inhabiting. The gods lived in palaces on the top of Olympus, a high mountain in northern Thessaly. See note on vs. 44, § 138.


20. From its position in the verse παιδα is emphatic. “It is my child for whom I make my entreaties.” Observe how the addition of φιλην heightens the pathos of the old man’s plea. — λύσαι, δέχεσθαι: aor., and pres. act. inf., used as imperatives, 1107, 11, free and accept. Observe the rhyme of δέχεσθαι with ικέσθαι in vs. 19. The old priest would thus emphasize that their return home, ικέσθαι, may depend upon their acceptance, δέχεσθαι, of the ransoms. — τά: these: the priest evidently points to the gifts he had brought.

18 ff. ύμιν θει δοειν, etc.: “may you get your wish, I mine.” Evidently he does not object to having the Greeks collect part of their payment from Priam and his people, who were of considerably less concern to the priest than his own darling daughter. Homer’s characters are often thus refreshingly individualistic. If the Greeks would grant his request, he was willing to have his prayers enlisted on their side. He was not the first, nor yet the last, to labor under the impression that the outcome of a great war might be influenced by a personal appeal to his god.

Instead of having his speech reported at second hand, the priest is dramatically brought forward in propría persona, and speaks for himself. The poet thus secures a more striking effect than indirect discourse could produce.

21. ἄξόμενοι [ἄξομαι]: pres. act. part., nom. plur. masc. (modifying the implied subjects of λύσαι and δέχεσθαι), reverencing. 21 is a spondaic verse, 1182; “honor the god,” i.e. in the person of me, his representative, for to insult the priest would be to insult the god. The close of his plea is made particularly impressive by ending in a spondaic verse with the name of the god. Perhaps his use of the term ἐκηβόλον is
intended to convey a half-veiled threat. That is, if they do not grant his prayer and thus refuse reverence to the god, Apollo in his character of free-shooter may wreak vengeance upon them.

98. Translate:

1. The gods who have (ἐχοντες) Olympian homes will grant to the sons of Atreus and to the other well-greaved Achaeans to sack utterly (ἐκπέρσαι) the city of Priam. 2. When they sacked the city of Priam, they returned happily home. 3. They accepted the shining ransoms and freed the darling daughter of the priest Chryses. 4. We reverenced the free-shooter Apollo, son of Leto and Zeus, and escaped death. 5. Will the son of Atreus accept the shining ransoms? 6. The child of the priest was freed, when he gave many shining ransoms, which the two sons of Atreus accepted.

LESSON XVIII

THE PERFECT AND PLUSPERFECT ACTIVE OF VERBS

99. 1) Learn the perfect and pluperfect indicative active of λύω 904, and of βαίνω 922.

2) Learn the declension of γέρων old man, αἴξ goat, and παις child, 693–695.

100. Optional:

101. VOCABULARY

ἀγορή, ἡ, ἡ, assembly, meeting place, gathering, harangue.

αἴξ, αιγός, ὁ, ἡ goat

"Ἀργος, εῶς, τό Argos, a country and city in Greece.

γέρων, οντες, ὁ old man.

γῆρας, ἁς, τό old age, eld.

δέκατος, ἡ, ὁ tenth.

ἡμέτερος, ἡ, ὁ our, ours.

θνηκώ (θνη-, θνα-) θνεομαι, θναν, tēνηκα die, perish.

ἱερεύς, ἵς, ὁ priest, holy man.

κοιλας, ἡ, ὁ hollow.

μηριον, ὁ, τό thigh-piece, thigh-bone.

πός, ποδός, ὁ foot.
LESSON XIX

102. Translate:

1. Ἀτρείδης οὐκ ἀπολέλυκεν ἱερῆς παῖδα φίλην. 2. βέβαιον [βαίνω] ἔξι ἀγορῆσ. 3. κατέκες γέρων Ἀπόλλων άνακτη πολλά μηρία ταύρων καὶ αἰγῶν. 4. γῆρας ἔσχεν [ἔχω] ἱερή. 5. γηράς οὐχ ἔκετο βασιλῆς Ἀτρείδης, έθανε δὲ κακῶς ἐνί οἴκῳ ἐν Ὄργει, οὐνεκα τὸν ὀλεκτε Κλυταμήν ἡστρη. 6. πόδας ὦκός [1014] Ἀχιλλεὺς τέθνηκεν ἐν Ἡλίῳ. 7. ὁ γέρων πέφευγεν εἰς τὴν ἀγορήν.

103. Translate.

1. We have freed the beloved daughter of the priest, because we reverence the free-shooter Apollo. 2. All the Achaean have gone from the assembly to the hollow ships. 3. The priest burned many thigh-pieces of bulls and of goats to the gods who had Olympian homes. 4. That old man has died in our home. 5. The swift-footed Achilles has gone. 6. The old man has not persuaded the mind of the son of Atreus. 7. Apollo had loved the beautiful goddess of the sea. 8. Shall we flee with swift feet into the city of Priam?

LESSON XIX

THE INFINITIVE

ILIAD, 22-27

104. Learn all the forms, the meanings, and the uses of the infinitives, 908, 914, 920, 1107.

105. Optional:
106.

**VOCABULARY**

'Αγαμέμνον, οινός, ο Αγαμέμνων, king of Mycenae, brother of Helen’s husband, Menelaus, and commander-in-chief of the allied Greek military expedition against Troy.

αἰδώλαι (αἰδεός) – αἰδεός (σ) ομαι, ἴδεος (ς) ἀμην reverence.

ἀφ. ἑ-μι (η- ε-) ἀφήσω, ἀφήκα (ἀφή-κα) send away, dismiss, hurl, drive off.

δηθ-να (def.), loiter, tarry, delay.

εἰμι (ει- ε-) εἰσομαι come, go; pres. often with fut. meaning, shall come, shall go.

ἐνθα then, there(upon), here.

ἐν-ευ-φημέω, ἐνευφήμησα shout assent, approve.

ἡ (ἡ) or, than, whether.

ἡ ... ἡ either ... or, whether ... or.

κιχάνω (κιχ-, κιχε-) κιχήσομαι, κιχ- κιχάσμην (ἐκιχον, ἐκιχήν) come upon, overtake, arrive (at).

κρατερός, ἢ, ὦν strong, harsh, powerful, stern, mighty.

μη not, lest, that not.

μῦθος, ου, ο word, command, story.

νῦν now, at this time, as matters now are, as it is. Commonly implies a contrast.

παρά, πάρ, παραl adv., and prep. with gen., dat. and acc., from the side of, by the side of, to the side of, beside, along; adv., beside, near by; with gen., from (the side of, beside); with dat., by (the side of), near, beside; with acc., to the side of, along (by), beside, stretched along.

τέλω (τελ-, ταλ-), τέλα, τέταλαμαι command, enjoin (upon), accomplish, rise.

ὑστερος; ἡ, ὃν behind, later, at another time, further (more).

Derivatives: en-phemis(m, tic); mytho-logy, myth-ical; para-graph, par-allel; hysteron proteron.

107. Translate.

1. ὅτε γέρων ἐκίσσετο πάντας Ἀχαιός καί Ἀτρείδα μάλιστα, ἀλλοι μὲν πάντες Ἀχαιοὶ ἔκων αἴδειθαι τὸν ἱερὰ καὶ δέχθαι ἀγιλα’ ἀπονοσ, ἀλλ’ οὐχ ἤρανεν Ἀτρεύδη Ἀγαμέμνονι θύμῳ, ἀλλ’ ἀφίει γέροντα κακὸν, ἐτέλει δὲ κρατερὸν μῦθον. 2. Ἀγαμέμνων οὐ κιχῆσεται γέροντα παρὰ κούλητο νησίῳ, οὐ γὰρ δηθύνει ἐν στρατῷ Ἀχαιῶν. 3. δηθύνειν, αἴδειθαι, ἔγαι, ἔσθαι, ἑναι, ἐπευφημέειν, ἐπευφήμησαι, ἐπευφημήσειν, τέλλειν, τέλλεσθαι, κιχάζει, κιχάζεσθαι, κιχήσεσθαι, κιχήσασθαι, μάχεσθαι, ἐκπέρδειν, ἐκπέρδουν, ἐκπέρδοι δὲ, ἐκπέρσαι, ἐκπέρσασθαι, ἱκέσθαι, δέχεσθαι, δέξασθαι, ἀξέσθαι.
108. Copy, scan, and translate.

_Iliad_ 22-27

"ένθ' ἄλλοι μὲν πάντες ἐπευφήμησαν 'Αχαίοι
αἰδεύσθαι θε' ἱερή καὶ ἄγλαα δέχθαι ἀποινα·
ἀλλ' οὐκ 'Ατρεΐδη 'Αγαμέμνον ἤνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

"μὴ σε, γέρον, κοιλήσων ἐγώ παρά ὑμινὶ κιχήω
ἡ νῦν δηθόνουτ' ἢ ύστερον αὕτης λόντα,

109. 22. μὲν: correlative with ἀλλ', vs. 24, whereby ἄλλοι πάντες
'Αχαίοι is contrasted with 'Ατρεΐδης.

23. αἰδεύσθαι = αἰδεύσομαι, 584–585. — θε' = τε, 575, 582. — καὶ ἄγλαα
dέχθαι ἀποινα: 1173. αἰδεύσθαι is an affirmative response to ἀξόμενοι of
the old priest's prayer in vs. 21. ἄγλαα gives a reason why they were so
willing to accept the ransom.

24. ἀλλ' οὐκ brings the action of Agamemnon into sharp contrast
with that of all the other Achaeans (ἄλλοι μὲν πάντες).

25. τε... ἔτελλεν: "tmesis," 1048-1049. — κακῶς: harshly (also per-
haps with evil, i.e. disastrous consequences).

26. "Let me not come upon you." — κιχήω [κιχάω]: aor. act. sub-
jugative, 1st sing., with μη, may I not come, let me not come upon. — σὲ
[σου]; acc. sing., you (thee). — ἔγω is always emphatic, 761.

27. δηθόνουτ' = δηθόνουντα [δηθόνω] and ἴντα [ἐμι] are pres. act.
 participles, acc. sing. masc. (modifying σὲ), loitering, dallying. — αὕτης ἴντα:

To get the full effect of this situation, it must be remembered that
the girl had been captured by the marauding Greeks, on a pillaging
expedition near Troy, and in the distribution of the booty she had
fallen to the lot of Agamemnon, whose personal property she now is.
So the old priest has little difficulty in winning over "all the other
Achaeans," who vociferously assent to his proposition; but Agamemnon,
the only one who has anything to lose by the transaction, does not
prove to be so easy. Apparently he was not yet ready to return a choice
prize in exchange for a few pieces of gold and silver, or some old pots and
pans and the palsy prayers of a pious priest. The piety of the other
Greeks and their reverence for the priest are placed in marked contrast
to the action of Agamemnon, who alone is wicked, and obstinately so.
His course is further robbed of any possible redeeming feature by the
fact that he is not only an ungodly sinner, but is actually rude and ill-
mannered to the priest. In requital for all this, as we shall learn in the
sequel, the people are the chief sufferers, who perish in heaps, while
Agamemnon escapes the plague. This is really an artistic blemish and
offends one's sense of poetic justice. But it is necessary for the later
development of the plot that the king be preserved alive, and besides
throughout all history "when the king sins the people suffer." For an
illuminating parallel, read 2 Sam. 24 inter alia.

Agamemnon is too angry to consider any of the points urged by the
priest, and does not even thank him for his prayer for the success of the
expedition and a safe journey homeward (vss. 18–19), but takes that
all for granted (see vs. 30, next lesson). He respects neither god nor
priest, and prefers the girl to the ransom. In addressing the priest curtly
as γερος, old man, he disregards his appeal as a representative of the god.

110. Translate:

1. All the other Achaeans will not shout assent, to rever-
ence the priest and to accept the shining ransoms. 2. We
shouted assent, to free the beloved daughter of the priest.
3. To free the daughter of that old man was not pleasing to
Agamemnon in his soul. 4. The king sent away that old
man harshly, and enjoined a stern command upon (him).
5. Agamemnon did not find the old man beside the hollow
ships of the Achaeans, for he did not loiter. 6. To rever-
ence, to fight, to loiter, to send, to have sent, to shout assent,
to come upon, to command, to sack utterly, to accept, to be
accepted, to be sacked utterly.

LESSON XX

PARTICIPLES, ACTIVE

ILIAD, 28–32

111. Learn all the forms of the active participles of λυω, 736 ff., 909.

112. Optional:
LESSON XX

113. VOCABULARY

άντια-ω, αντιάσω (άντιω = αντίω, 945–948, 603), ἡπίασα approach, prepare, partake, share, go (come) to meet.
ἐπ-εμι (ἐλ., ε-), ἔπεεμοι, come upon, come on, approach.
ἐπ-οιχομαι (οἴχ-, οἶχ-, οἶχο-), ἐποιχήσομαι*, ἐποίχομαι go to, go against, attack, ply.
ἐρεβίζω (ἐρεβίζ-) (def.) vex, anger.
ἰστός, ὁ, ὁ loom, mast.
κέ(ν), ἀν (1085–1091) haply, perchance, perhaps.
λέχος, cos, to bed, couch.
μίν acc. only, enclitic, him, her, it.

νέομαι (νεσ-) usually in fut. sense, come, go, return.
νῦ encl. now, indeed, surely, then.
πρὶν sooner, until, before, formerly.
σαώτερος, η, ov, comparative of σαός, η, ov 747–748, safer.
τηλθόθι far (from, away). at a distance.
*χραισμέω (χραισμε-, χραισ-), χραισμήσω, ἐχραισμήσσα (ἑχραισμοῦ) with dat., 996, 1, help, assist, benefit, avail.
ὡς so, how, so that, in order that, since, like (as), as, when.

Derivatives: soterio-logy, 584–585; tele-graph, -phone, -pathy, -scope.

114. Translate:

1. σκήπτρον καὶ στέμμα θεοίο οὐ χρασμήσομεν τῷ γέρωντι, θανέται γὰρ παρὰ γησίν 'Αχαιῶν ἡ νῦν δηθών ἡ ὑστέρον αὐτῆς εἶναι. 2. οὐ λύσει παῖδα φίλην, πριν δὲ γήρας ἐπεισὶ μῖν ἐν οἴκῳ 'Αγαμέμνονος ἐν Ἀργείῳ τηλάθη πάτρης γέρωντος. 3. ἐνθα δ' ἀντιαίει λέχος 'Αγαμέμνονος καὶ ἐποίχεσαι ἰστόν. 4. ἐρεβίσσας 'Αγαμέμνονα γέρων οὐ νέεται σαώτερος.
5. Ἀτρείδης τε ἄναξ ἀνδρῶν καὶ δίος Ἀχιλλεύς ἐρισάντε διεστήτητιν [διστήμι]. 6. γέρων ἤκθεθε θοᾶς ἐπὶ νῆσος 'Αχαιῶν φέρων ἀπερείσι ἄτοινα, ἔχων δὲ στέμματα ἐκβολοῦσαν Ἀπόλλωνος ἐν χερσίν. 7. θεοὶ ἔχοντες Ὀλύμπια δῶματα δώσοντιν [δίδωμι] Ἀχαιῶσιν ἐκπέρασαι Πριάμου πόλιν, εὖ δ' οἶκαδ' ἰκέσθαι.

115. Copy, scan, and translate:

Iliad, 28–32.

μὴ νῦ τοι οὐ χρασμή σκήπτρον καὶ στέμμα θεοίο ἔτι δ' ἐγώ οὐ λύσοι· πρὶν μιν καὶ γήρας ἐπεισὶν ἥμετέρῳ ἐνὶ οἴκῳ ἐν Ἀργείῳ, τηλάθη πάτρης,
116. 28. τοί [σοί]: 760, 996. — χραίσμα [χραίσμενο]: 2d aor. act. subjunct., 3d sing., may help, avail. Although singular, this verb has a plural subject. It agrees, however, with the nearest σκηπτρον, 973, 2.

29. τὴν is emphatic, and is said with haughty brevity, and perhaps with a contemptuous gesture or jerk of his thumb over his shoulder toward the tent where the girl was. — ἤγο is placed in emphatic contrast to the other Greeks. “Even though the other do agree with you, I have something to say here.” — καί: even.

30 ff., said with the definite intention of insulting the father and wounding his feelings as deeply as possible. — ἴματρος: emphatic; she shall never be returned to you and yours.


32. θά [ἐμι]: pres. act. imperat., 2d sing., go, begone. — ἐρέθιζε [ἐρέθιζω]: pres. act. imperat., 2d sing., vex, anger. — νέαι [νέομαι], pres. act. (deponent) subjunct., 2d sing., you may return. — σωφρός (emphatic by position): more safe(ly), i.e. than if you should attempt to remain. — νέαι (οίκισε).

“You depend upon your insignia (σκηπτρον καὶ στέμμα θεοῦ) as priest to protect you. Small help will they be if you continue to anger me.” “The girl shall never return to you, but she shall be a drudge and a
menial all her days, to contribute to my comfort and to my good pleasure." To make the lot of the captive still more bitter, she must endure all this in a far-away land in the midst of strangers, who might not always be sympathetic. The illustration on the preceding page shows the entrance to the fortified enclosure containing Agamemnon's palace, where he intended the daughter of the priest to serve him.

It is characteristic of the poet's art that Agamemnon is represented as leaving to the imagination just what dire form his brutality may take, although his threat perhaps contains an intimation that if the old priest does not depart instanter, he may pay for his temerity with his life. Having no good arguments or adequate reasons to offer, Agamemnon resorts to vile abuse to close the discussion and get rid of his unwelcome visitor. Homer represents the brutality of Agamemnon in as glaring a light as possible, to prepare the way for the righteous indignation of the god and the fearful consequences which the Greek hosts are to suffer for the king's rash impiety.
117. Translate:

1. The sceptre and the fillets of the god will not avail the old man (dat.) if he tarries (particip.) beside the hollow ships of the great-souled Achaeans, or if he returns later, for Agamemnon will kill him, and send (his) soul to Hades. 2. He will not free his darling daughter, but old age will come upon her in the home of Agamemnon and Clytemnestra, far from (her) native land. 3. Vexing, having vexed, quarreling, having quarreled, bearing, having borne, having, sacking, having sacked, helping, having helped, sharing, having shared, going, tarrying.

LESSON XXI

MIDDLE AND PASSIVE PARTICIPLES

ILIAD, 33–37

118. 1) Learn all the forms of the middle and passive participles of λύω, 735–746, 915, 921.

2) Review the active participles, 909, and memorize all eleven forms of the participles, so as to be able to give the nominative singular (all genders) of all of these, together with the meaning.

119. Optional:

120. VOCABULARY

άκιων, ουσια, ον silent, quiet, being silent.
άμφι-βαίνω (βαν, βα-), ἀμφιβήσω, (ἀμφιβήσομαι), ἀμφίβησα, (ἀμφί-βην), ἀμφιβιβαίκα surround, go round, protect.
ἀπ-άνευθε(ν) apart, away.
άρα-ομαι, ἀράσομαι, ἄρπασάμην pray, curse, invoke.
ἀγρυρό-τοξος, η, ον of a silver bow, equipped with a silver bow, silver-bowed one. Apollo.
γεραῖος, η, ον old; masc. as substantive, old man.
δείω (δέω, δήω, δήω-), δείσομαι, δείσα, δείδωκα (δείδα) fear, be afraid.
ἐπείτα then, thereupon.
LESSON XXI

потенци (= тi-текw; тек; ток-), тéω, ἔτεκων, τέτοκα* bear, produce, give birth to.

φημι (φη-, φα-), φήσω, ἔφησα*, ἔφησα перф. act. ἔφην, mid. ἔφαμην speak, say, tell.

ὡς (ὡς, ὡς) thus, so, in this way; ὡς . . . ὡς as . . . so.

Derivatives: tox-ic(ology), -ine, anti-tox-ine, in-tox-icate; gray (597–598); comet; poly-gamy, -gyny, -andry, -theism, -technic; pro-phet, -phecy.

121. Translate:

1. Ἀγαμέμνων ὡς ἐφατο, ὦ δὲ γέρων δείσας ἐπείθετο μόθῳ κρατερῷ (996), ἀκέων δ' ἐβη παρὰ θίνα πολυφλοῖσβου θαλάσσης, ἔπειτα δὲ κιὼν ἀπάνευθεν ὁ γεραιός ἥρατο πολλὰ (780–781) ἀνακτὶ Ἀπόλλων, τὸν ἥκομος Δητῶ ἐτεκεν. 2. Ἀπόλλων ἀνὰ ἐκλυνε ἐρήσι άραμένου (984), τὸν γὰρ ἐφήλησε. 3. ἐκθρῆσθαις θεοὶ ἀμφίβαινε Χρύσην φίλην. 4. μήνιος (1111) Ἀχιλῆς προϊσσάσης πολλὰς ψυχὰς ἡρῶν "Αἰών τεῦξασθαι δ' αυτὸς ἐλώρια κύνεσιν οἰωνοῦσι τε δαίτα βουλή Δίως ἐτελείετο. 5. τευχόμενος, τευχόμενος, τευχάμενοι, μαχομένης. 6. γέρων ἠθετήθαις ἐπὶ νήσας Ἀχαίων λυσόμενος θύγατρα. 7. πάντες Ἀχαιοὶ λύσουσι παῖδα φίλην γέρωντος, ἄξομεν οὐν Δίως ἐκθρῆσθαι Ἀπόλλωνα. 8. ἡγρα ἐπεισὶ τὴν ἐνι οὐκ Ἀγαμέμνων Κλυταιμ(ν)ήστρης τε ἐποιχομένην ἰστῶν.

122. Copy, scan, and translate:

Ἰλιάδ, 33–37

ὡς ἐφατ', ἐδεισεν δ' ὦ γέρων καὶ ἐπείθετο μύθῳ.

βῆ δ' ἀκέων παρὰ θίνα πολυφλοῖσβου θαλάσσης.

πολλὰ δ' ἐπειτ' ἀπάνευθεν κιὼν ἥραθ' ὁ γεραιός

Ἀπόλλων ἀνακτὶ, τὸν ἥκομος τέκε Δητῶ.

"κλύθι μεν, ἀργυρότος', ὡς Χρύσην ἀμφίβεβηκας

123. 33. ἐδεισεν = ἐδρασεν. — ὦ: demonstrative, as in vs. 35 below, that old man. — μύθῳ: 996.
35. πολλά: 780–781. — ἡράδ' = ἡράτο = ἡράετο [ὁράμαι], 575, 582, 584–585. — ἀπάνευθε: of course the old priest has a very practical reason in going at least far enough away that Agamemnon may not overhear.

36. τεκε = ἔτεκε. — Πάνακτη: protecting lord, protector. — τόν: relative, may have been thought of as demonstrative, 1028, 3, Note.

37. κλεթα [κλεσθ]: aor. act. imperat., 2d sing., hear! — μεν [ἐγώ]: gen. sing., 984. — ἄφυπτος(ε) is of course vocative. The use of this epithet instead of the name indicates how intimate the priest was with the god whom he served. “Come, O Lord, with thy silver bow!” By calling upon him in his capacity as archer god, the priest already has in mind the kind of answer he desires to his prayer. He would have the god slay the Greeks with his arrows. Naturally the bow of Apollo must be of precious metal, as befits the dignity of a god. Read again the note on vs. 15, § 90. — ἄμφιβεθηκας: the perfect is to be translated as a present, dost protect. It is the figure of a warrior bestriding a fallen comrade, or of an animal bestriding its young, in the face of danger, for protection.

124. Translate:

1. Thus spoke Agamemnon, and the old man obeyed the stern command, because he feared (use the aor. particip.).
2. They went in silence along the strand of the loud-roaring sea, and going apart they prayed much to (their) lord Apollo, whom fair-haired Leto bore to Zeus. 3. Apollo of the silver bow heard the Greeks praying, for they were dear
to (his) soul. 4. Many aged men came from Troy to the camp of the Achaeans to ransom (their) beloved sons. 5. The Achaeans will free the two sons of the priest and accept the shining ransoms, because they reverence the gods who have Olympian homes. 6. Old age will come upon the daughters of Priam while they are plying the loom in the homes of the sons of the Achaeans.

LESSON XXII

THE PERFECT, PLUPERFECT, AND FUTURE PERFECT OF VERBS

Iliad, 38-42

125. 1) Read the sections dealing with the formation of these tenses, 867-888.
2) Learn the perfect, pluperfect, and future perfect indicative, active, middle and passive of ἀνω, 904, 910.

126. Optional:

127. VOCABULARY

βῆλος, εος, τό dart, arrow, shaft, missile. (Cf. βάλλω.)
δάκρυ, υος, τό tear.
ἐλθέω (indecl.) τό desire, wish.
et (at) if, whether.
ἐρέφ-ω*, ἐρέψω*, ἑρέψα roof (over), cover, build.
ξά-θεος, η, ον very sacred, holy, sacred.
ηδί and, also.
ἴφι mightily, with might: an old instrumental of ἔφη, might, cf. Lat. vis.
κρατάω (κραω-), ἐκρήγημα accomplish, perform, fulfill.

νηος, οῦ, ὁ temple, shrine.
ὁ-δε, ἦ-δε, τό-δε this, that.
πτων, πέτα, πίον fat, rich.
ποτε (encl.) ever, at any (some) time, once.
Σμινθεύς, ἵος, ὁ Smintheus, mouse god, an epithet of Apollo.
Τένεδος, οὖ, ἦ Tenedos, an island near Troy.
τίνω (τεν-, τε-, τιν-), τίσω, ἱπίσα, τέτικα, τέτισα* requite, atone for, pay the penalty.
χαρίεις, ὑσσα, εν pleasing, grateful, graceful, agreeable.

Derivatives: charity, eu-charist.
128. Translate:

1. Ἀπόλλων ἀνάξ ἀμφιβέβηκε Χρύσην Κίλλαν τε ζαθῆν.
2. Σμυνθεὺς ἀνάσσει ἰφι Τενέδου φίλης. 3. ἔρεψαν Σμυνθῇ νηὸν χαρίεντα κατέκηαν δὲ πίονα μηρία ταῦρων αἰγῶν τε. 4. εἰ ποτὲ κραίαινε ἀνάξ ἐέλδωρ ιερῆ. Δαναοὶ τίσουσι δάκρυα γέροντος βέλεσσιν θεοῦ.

129. Copy, scan, and translate. Review the preceding lesson to get the connection.

Iliad, 38–42

Κίλλαν τε ζαθῆν, Τενέδου τε ἰφι ἀνάσσεις, Σμυνθεῦ, εἰ ποτὲ τοι χαρίεντ’ ἐπὶ νηὸν ἔρεψα, ἢ εἰ δὴ ποτὲ τοι κατὰ πίονα μηρί’ ἐκηκα ταῦρων ἢδ’ αἰγῶν, τόδε μοι κρήνουν ἐέλδωρ· τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῦτι βέλεσσιν.”

130. 38. Τενέδου: 985. — ζαθῆν: Cilia is called “holy,” as containing a temple or sacred precinct which the god loved to frequent. Thus Jerusalem was the “holy city” of Jehovah, since it contained the house (temple) in which he dwelt, and there are some to-day who still call Palestine the “Holy Land.” — ἀνάσσεις: art protecting lord. — τε ἐφι Φανάρσεις.

39. ἐπὶ . . ἔρεψα: 1049. The part the old priest took in building the temple may have involved no more work than the superintending of the job, while ordinary people performed the labor. — τοι [σῦ]: dat. sing., for thee. — Σμυνθεῦ: as in vs. 37 the priest calls upon the god by his title of ἄργυροτοξος, thereby intimating that he should bring along his bow, so here he evidently has a purpose in mind by calling upon him by his title of Smintheus, mouse god. For the old Greeks, probably without knowing the scientific basis, recognized the connection of mice with plagues. (Compare the spread of the bubonic plague by means of rats.) Thus Apollo with his mice could bring a deadly plague upon whomsoever he chose. The Philistines also, who are to be connected with the early Greek and Trojan civilizations through Crete, their former home, associated mice with plagues. “And the Philistines took the ark of God, and brought it from Eben-zer unto Ashdod. . . . But the hand of Jehovah was heavy upon them of Ashdod, and he destroyed them, and smote them with tumours, even Ashdod and the coasts

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thereof. . . . So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there. And the men that died not were smitten with the tumours: and the cry of the city went up to heaven. And the Philistines called for the priests and diviners, saying, What shall we do to the ark of Jehovah? Tell us wherewith we shall send it to his place. And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering. . . . Then said they, What shall be the trespass offering which we shall return to him? They answered, Five golden tumours and five golden mice, according to the number of the lords of the Philistines; for one plague was on you all, and on your lords. Wherefore you shall make images of your tumours and of the mice that mar the land.”

Another example of this sort is to be found in the account of the destruction of the hosts of Sennacherib, which was doubtless due to a plague of some sort. According to the Biblical narrative, “It came to pass that night that the angel of Jehovah went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.” Herodotus, the early Greek historian, who traveled in Egypt some two hundred and fifty years later, gives an account of this same event, but associates the destruction with mice. However, in this two hundred and fifty years the mice have risen from ordinary pest carriers till in the narrative of Herodotus they assume an active and intelligent part in cooperation with the Egyptian armies against the common foe. By a night attack they fall upon their unwary enemies, and while the army slept they gnawed their bow strings and shield straps, so that in the morning, finding their armor useless, the hosts flee in terror, and countless numbers of them perish in the rout that follows.

41. μοι [έγω]: dat. sing., for me. — κρήνην [κραυάνω]: aor. act. imperat., 2d sing., accomplish!
42. τίσκεαν [τίνω]: aor. act. optative, 3d plur., may they atone for! βλέπεσον: 1005. — Δαναισ seems to be used as a name for the Greeks in Homer, with no particular distinction in meaning from Ἀχαις or Ἀργεῖοι.

The burden of the priest’s prayer (vv. 37–42) is: “I have placed you under great obligations; so you ought to do this little favor for me.”

In a sacrifice of this kind the priest burned choice bits of the animal
to the god as a banquet to him. The god obtained this as it came up to him in the smoke that rose to heaven (cf. Gen. viii, 20–21, etc.). — μηριά (vs. 40) were the thigh-pieces, the bones with the marrow and some meat. The marrow of the bones was looked upon as a special delicacy. Observe how specific the priest is in enumerating the favors he has conferred upon his god. “I have built for you a shrine, for your pleasure, and I have served to you the best thigh-pieces I could get, together with the bones and marrow, and I swear that they had plenty of fat on them too.”

In vss. 39-42 observe the rhyming effect produced by the repetition of the α sound in these verses, which brings these words (τοι, τοι, μοι, Δαναοί) into special prominence: “If I have done thy wish for thee, then thou shouldst do my wish for me.” The priest has done so many favors for the god that now the god ought to do something for the priest, and avenge his wrongs by slaying the Danaans. If we were in the realm of reason instead of poetry, with its artistic requirements and its necessities for the furtherance of the plot, we might ask why the old man does not request the god to punish Agamemnon directly, which would have been a much easier task, and might have been expected to produce the desired results with more certainty.

131. Translate:

1. All the gods who have Olympian homes protect very sacred Chrysa and Cilla. 2. Apollo Smintheus will rule Tenedos by his might. 3. We roofed many pleasing temples to the Olympian gods and burned for them the fat thigh-pieces of bulls and goats. 4. If we accomplish the will of the god, he will destroy the wicked Danaans with his darts. 5. Agamemnon will atone for the tears of the old man.

LESSON XXIII

THE SUBJUNCTIVE MODE OF VERBS

132. The subjunctive has only the present, aorist, and perfect tenses. The perfect is seldom found. In all tenses the subjunctive has the primary (816) endings.
133. Learn the conjugation of the active, middle and passive, subjunctive of λύω, 905, 911, observing that the thematic vowel (796) sometimes called the mode vowel, which is short in the indicative, regularly becomes long in the subjunctive. That is, ε and ο in the indicative regularly become η and ω in the subjunctive. Thus λύομεν, λύετε, λύομαι, λύεις, λύεται, λυόμεθα, etc., of the indicative regularly become λύωμεν, λύητε, λύωμαι, λύηαι, λύηται, λυόμεθα, etc., in the subjunctive, 799–800.

134. Optional:

135. **VOCABULARY**

άμφι-ηρεφής, és (731) covered at both ends.

*ἀλκω (ἀλκ-, ἀλκ-, ἀλκ-), ἀλκω* be like, resemble, be fitting, seem (likely), appear (suitable).

ἐν-ομαι, ενθομαι, ενθάμην, ενθαμαι* pray, talk loud, boast, exult.

κάρηνν, on, τό peak, summit, headland, citadel.

κατά adv., and prep. with gen. and acc., down (from), down over, down through; adv., down, below; with gen., down (over, from, below); with acc., down (along, through), according to, on.

κήρ, κήρος, τό heart, soul.

κινε-ω*, κινήσω*, έκληνης, κεκληνήμαι* move, stir; middle and pass., move self, bestin, go, come.

κλάξω (κλαγγ-, κλαγ-), κλάγξω*, ἐκλαγά (ἐκλαγόν), κέκληνα clang, roar, shriek, resound.

νύξ, νυκτός, η night, darkness.

όστός, οὗ, ό arrow, shaft.

τόξον, on, τό bow.

φαρέτρη, ης, η quiver.

φοίμος, on, ό Phoebus, = clear, bright, shining, surname of Apollo.

χώμαι, χώμαι, ιχώμαιν be angry, be enraged, be irritated.

ὁμος, on, ό shoulder.

Derivatives: cranium (597–598); kinetic(al), cinema (tograph).

136. Translate:

1. εὐχηται πολλὰ γέρων, τοῦ δὲ κλύει Φοῖμος Ἀπόλλων.
2. θεοὶ κλύνται Ἀχαιῶν εὐχωμένων.
3. βαίνουσι θεοί πάντες κατὰ καρήνων Ὀλύμπου χωμένων κήρ (1014).
4. εὐχουσι τόξα καὶ φαρέτρας ἀμφηρεφένως ὁμοίωσιν.
5. κλάξουσιν οἴστοι ἐμ' ὁμον Ἀπόλλωνος χωμένου.
6. χωμένους θεὸς ἔμε [ἐμι]
137-138]

HOMERIC GREEK

doiκως νυκτὶ κατὰ καρήνων Οὐλύμπου (Οὐλύμπου, 571).
7. μὴ σε κοίλησιν ἑγὼ παρὰ νυσίν κιχήω, μὴ νῦ τοι οὖ
χραίσμη σκῆπτρον. 8. γέρων ἐρεθίσας 'Αγαμέμνονα μὴ σαώ-
teros νέηται. 9. σαώteros ὡς κε νέηαι.

137. Copy, scan, and translate:

_Iliad, 42–47_

δῶς ἐφατ' εὐχόμενος, τοῦ δ' ἐκλευ Φοῖβος 'Απόλλων,
βή δὲ κατ' Οὐλύμπουο καρήνων χωόμενος κῆρ,
tοξῷ ὁμοιοὶ χωόν ἀμφιρρεφέα τε φαρέτρην.
ἐκλαγῇαν δ' ἀρ' ὅστιοι ἐπ' ὦμων χωόμενοι,
αὐτῶν κινηθέντος· δ' ὡς νυκτὶ ἐσκώς.

138. 43. ἐφατ' [φημί]. — τοῦ: 984. — Φοῖβος: bright, shining; Apollo
was god of light.

44. βή = ξῆ β[αίνω], set out. The gods live on Olympus, a high
mountain in northern Thessaly, just as the favorite home of Jehovah for a
long time was on Mt. Sinai, although he might frequent any high moun-
tain, as Carmel, Lebanon, or Tabor. In a very real sense heaven lay
about the human race in its infancy, in that it was supposed to be quite
near, so near in fact that if one would shout loud enough his god(s) could
hear him. Thus when one prayed, he commonly cried out with a loud
voice. “Then stood upon the stairs of the Levites, Jeshua, and Bani,
Kadmiel, Shebaniah, Bunni, Sheerebiah, Bani, and Chenani, and cried
with a loud voice to Jehovah their god.” It was thought quite possible
to erect a structure high enough that one might step out of it right into
heaven. “And they said one to another, Go to, let us make brick and
burn them thoroughly. And they had brick for stone and slime for
mortar. And they said, Go to, let us build us a city and a tower whose
top may reach unto heaven.”

Any mountain whose summit was high enough, such as Sinai or
Olympus, might thus furnish a convenient place for the fixed abode of
the gods, where they might build their homes and have some of the
comforts of family life. — κῆρ: 1014. It was not thought improper for
gods to show anger (χωόμενος). “And while the flesh was yet between
their teeth, ere it was chewed, the wrath of Jehovah was kindled against
the people, and Jehovah smote the people with a very great plague.” —
βή κατ' Οὐλύμποιο (Οὐλύμποιο, 571) καρήνων: of course if the gods lived
in heaven, they must come down to earth in order to work their will
among the children of men, as a system of telepathy had not yet been elaborated. "And Jehovah came down to see the city and the tower, which the children of men builded. . . . So Jehovah scattered them abroad from thence upon the face of all the earth: and they left off to build the city." Apollo is thought of as resting at his ease in his palace on Mt. Olympus when he hears the prayer of the priest.

45. τόξα: only one bow; the use of the plural visualizes its various parts. — ἄροιον: 1009. — ἀμφηρεφέα has its final vowel long here, although it should be short. The reason is unknown.

46. ἐκλαγέαν: like πολυφλοίοσβο (vs. 34) is an onomatopoetic word, by the use of which we are made to hear the rattle of the arrows of the god in his rage. — χωμένως is used substantively, of him enraged.

47. αὐτοῦ κινηθέντος: 1111. — νυκτί: 1007. — ἔρεινκός. — αὐτοῦ is emphatic by position. It is none less than the mighty god himself who is now before us. νυκτί ἐνωκός: like unto night, both in swiftness of coming and in the awful gloom and dread which night brings to primitive peoples who have no adequate lighting facilities. This expression visualizes his appearance for the eye, as ἐκλαγέαν presents his coming to the ear.

139. Translate:

1. Apollo heard the Achaeans as they prayed. 2. The gods went down from the summits of Olympus. 3. Let us carry bows and quivers on (our) shoulders. 4. The arrows may clang upon the shoulders of the angry gods. 5. May we not come upon you, children, beside the hollow ships. 6. They may return more safely home when they have sacked utterly the city of Priam.

LESSON XXIV

IMPERATIVE VERBS, ACTIVE

Iliad, 48-52

140. Learn all the active imperative forms of λύω, 907.
141. Spend the next two lessons in a careful review of all forms and vocabularies that have been covered. Then read
again Homer’s *Iliad*, 1–52, with special attention to each form, and more particularly the imperatives.

142.  

**VOCABULARY**

**aiei, alv (= aifei)** always, ever, continually, eternally.  
**ἀγρός, ή, ὅν** bright, swift, flashing.  
**ἀργύρεος, η, ὃν** silver(y), of silver.  
**αὐτάρ (αὐτάρ 571)** but, moreover, on the other hand.  
**βάλλω (βάλ-, βλή-) βαλέω, ἐβαλον, βιβληκα, βιβλημαί** throw, hurl, shoot, dash.  
**βιός, οὗ, ὁ bow.**  
**γι-γνομαι (γεν-, γεν-, γον-) γενήσομαι*, ἐγενόμην, γέγονα, γεγένημαι* become, be, arise.  
**ἐγομαι (σε- 603), ἐγομαί, εῖσα, ἐ(ε)σάμην sit down, seat.**  
**ἐθ-ημι (σι-σημι 603, ση-, σε- = ἦ, ἦ), ἔφησω, ἔφηκα (ἔφηκα), ἔφηκα*, ἔφειμαι*, with dat., 1004, shoot against, hurl upon, send upon.**  
**ἐχε-πευκής, ἐς sharp, biting.**  
**θαμίες, εις, εί thick, crowded.**  
**ἐ-μι (= σε-σμι 603-4, ση-, σε- = ἦ, ἦ, ἦ) ἐ-μω, ἐκα (ἐκα), ἐκα*, ἐμαί* throw, hurl, shoot, send.**  
**λός, οὗ, ὁ arrow.**  
**μετά, adv., and prep. with gen., dat., and acc., with, in, among, amid, into the midst of, after, next to; adv., among, after(ward), around, about, in the direction, in pursuit; with gen., with; with dat., among, in the midst of; with acc., among, into the midst of, after, in pursuit of, to.**  
**νέκος, νέκυς, ὁ dead body, corpse.**  
**ουρέως, ὅς, ὁ mule.**

Derivatives: hyper-bole, -bolic(al), para-bola, -ble, 593–597; gen-esis, hydro-, oxy-gen, theo-, cosmo-gony; sedentary; nec(ro)-polis, -logy, -mancy, -sis.

143. **Translate:**

1. κείνω κατ’ Οὐλύμπου καρήνων 'Ἀπόλλων ἔζετ' ἀπάνευθε νηῶν Ἀχαῖων καὶ έκκεν ἰὸν μετὰ στρατόν.  
2. κλαγηγὴ δ’ ἀργυρέου βιοῦ ὡς δεινή.  
3. 'Ἀπόλλων ἔχει βιῶν ἀργύρευον.  
4. ἐκηβόλος ἐποίχετα πρῶτον οὐρῆς καὶ κύνας ἀργοὺς.  
5. ὀλέκονται οὐρῆς καὶ κύνες ἄργοι.  
6. ὁ θεός ἐφίελθε ἐξεπευκέα βέλεα αὐτοῖσιν ('Ἀχαιοῖσιν) ἐβαλλεν.  
7. πολλαὶ δὲ πυραί νεκύων ἐκαλοντο θαμεία.  
8. μὴν άείδε, Θεά, Πηληιάδεω Ἀχιλῆος.  
9. ἂλλ’ άθι, μή μ’ ἐρέθιζε, σαώτερος ὃς κε νέαι.  
10. κλυθί μεν, ἀργυρότοξε.  
11. τόδε μοι κρήνην ἐέλωρ.
LESSON XXIV

144. Copy, scan, and translate:

_Iliad_, 48-52

ἐξετ’ ἐπειτ’ ἀπάνευθε μεδον, μετὰ δὲ ἱῶν ἐηκεν·
δεινὴ δὲ κλαγγή γένετ’ ἀργυρέοισι βιοίοι.
οὐρῆσι μὲν πρῶτον ἐπόχετο καὶ κόνας ἀργοὺς,
αὐτὰρ ἐπειτ’ αὐτοῖσι βέλος ἐχεπευκές ἐφείς
βάλλ’· αἰεὶ δὲ πυραὶ νεκύων καῖνουτο θαμειαί.

145. 48. μεδον = νρῶν, 572, 992. — μετὰ . . . ἐηκεν: 1019. — τὸν: the
first arrow. The poet thus makes definite and clear the picture he is
seeking to paint.

49. δεινὴ: terrifying. — κλαγγή: onomatopoeic. We thus hear the
clang of the bow. The rhythm of the verse, especially toward the end,
helps in producing this effect. — βιοίο: gen. of source, 987.

50. πρῶτον: 780-781. — ἐπόχετο [ἐποίχωμα] ἀργοὺς: swift as a sil-
very flash, a highly picturesque way of presenting the effect upon the eye
of the swift glancing motion of the feet of dogs as they run.

This passage gives accurately the ordinary course of such plagues,
where the poet, perhaps without realizing it, follows closely the results
of modern medical science, in establishing the fact that such pestilences
usually attack animals first, and from these the contagion would spread
among human beings. During this whole procedure the god must be
thought of as seated on some high point of vantage, perhaps a convenient
cloud, or a hill in the neighborhood. He is of course invisible to the
suffering Greeks, who perhaps have not as yet suspected the real cause
of their afflictions. The clang of his bow might easily be mistaken for
thunder. To us moderns it seems rather undignified, not to say bathos,
to see the god so highly wrought up in his anger, coming down from
Olympus with all the attributes of terror, ready to visit destruction upon
the Greeks for their insult (through Agamemnon) to his priest, seat
himself and turn his implements of death upon the mules and dogs of
the camp, who had done him no wrong. This seems to be due to the
fusion of two conceptions: 1) the poetic description of the wrath of the
revengeful god, preparing to destroy those who have insulted his priest,
and 2) the actual description of the usual course of a plague.

51. αὐτοίσι: 1004, the men (their masters), as contrasted with the
animals, 1041, 6. — βέλος σχετευκές originally, 1167, 2 (1168); 608-604;
619. — αὐτοίσι refers of course to the Greeks, and brings them into sharp
prominence. “The plague did not stop with the animals, but even
attacked their masters.”
52. θάλλη is emphatic by position, by the following pause, by the prolonged sound of the trilled λά (making it onomatopoetic), and by meaning (imperfect). The imperfect represents a series of repeated actions. Observe how vividly the poet presents to the eye the great number of deaths due to the arrows of the god. We can see the funeral pyres, with their heaps of corpses, burning on every side.

On this whole passage, compare what Lessing says in the Laocoön, when discussing some of the fundamental differences between the art of the painter and that of the poet. "The picture of the plague. What do we see on the canvas? Dead bodies, the flame of funeral pyres, the dying busied with the dead, the angry god upon a cloud discharging his arrows. The profuse wealth of the picture becomes poverty in the poet. Now let us turn to Homer himself. The poet here is as far beyond the painter as life is better than a picture. Wrathful, with bow and quiver, Apollo descends from the Olympian towers. I not only see him, but hear him. At every step the arrows rattle on the shoulders of the angry god. He enters among the host like the night. Now he seats himself over against the ships, and with a terrible clang of the silver bow sends his first shaft against the mules and dogs. Next he turns his poisoned (deadly) darts upon the warriors themselves, and unceasing blaze on every side the corpse-laden pyres. It is impossible to translate into any other language the musical painting heard in the poet's words."

The stage is now all set for the introduction of the hero, the divine Achilles, who henceforth plays a prominent part, and is never wholly lost sight of for the rest of the poem.

146. Translate:

1. When the gods had come down from the summits of Olympus, they seated themselves apart from the ships and shot arrows among them, and a terrible clang arose from their silver bows. 2. All the gods have bows and quivers covered at both ends. 3. The bow of Apollo is of silver. 4. First let us attack the mules and swift dogs, and then hurling biting darts upon themselves, let us shoot (them). 5. Let many funeral pyres be burned. 6. Burn the pyres of dead bodies. 7. Shoot your sharp arrows, and sit down. 8. Attack the army of the Achaeans, for they insulted Chryses, the beloved priest of the great god, Apollo.
147. Review all the active forms of the imperative of λῶ, 907, and learn the middle and passive forms, 913.

148. Optional:

149. Vocabulary

- ἀγελω (ἀγερ-) ἄγερα, ἀγήγερμαι collect, assemble, gather.
- ἀν-στήμι (στη-, στα-), ἀναστήσω, ἀνάστησα (ἀνέστην), ἀνάστησα, ἀνάσταμαι* stand up, set up, raise, arise.
- ἐννήμαρ nine days.
- ἔπει when, since, for.
- Ἡρη, ἦς, ἡ Hera, consort of Zeus and queen of the gods.
- καλεώ (καλε-, κλη-) καλεῖ, ἐκαλεῖ, κάλεσθαι, κέκληκα, κέκλημα call, summon, convoke.
- κηδω (κηδ-, κηδε-, καδ-, κηδήω, κηδήσα, κηδηδα* (with gen. 984), grieve, distress, hurt, afflict.
- κήλον, οὐ, τὸ arrow, shaft, dart.
- λευκ-όλενος, ὁ white-armed.
- μετά-φημι (φη-, φα-) μεταφήσω, μεταφήσα* speak among, address, converse with.
- οἴχομαι (οἰχ-, οίχε-, οίχο-) oich- somai*, ὄχωκα come, go, depart.
- ὀμη-γερής, ἐς collected, assembled, gathered together.
- ὀρῶ (ὁρ-, ριθ., ὀρ-) ὀρομαι, εἶδον, θέω see, behold, look, observe.
- ὅτ(τ)ι that, because.
- οὖν therefore, hence, now, then, in fact.

Derivatives: pan-orama, optic(al), syn-opsis, autopsy.

150. Translate:

1. οἴχεο ἀνὰ στρατὸν Ἀχαίων. 2. οἰχέσθω ἀνὰ στρατὸν.
3. κῆλα θεοῦ Ἀπόλλωνος οἴχονται ἀνὰ στρατὸν Ἀχαίων.
4. πόδας ὁκις (1014) Ἀχιλλεύς ἑκαλέσατο λᾶου Ἀχαίων ἄγορηνδε.
5. θεδ λευκόλενος Ἡρη ἐπὶ φρεσίν ἐθηκε τὴν βουλὴν Ἀχιλλέως.
6. Ἡρη ἐκήδετο Δανάων (984) ὅτι τοὺς θυνήσκοντας ὑφέτο. 7. ἡγέροντο οἱ Ἀχαιοὶ, ἐγένοντο δ' ὀμηγερές.
8. ἀνέστη [ἀνέστημι] πόδας ὁκις (1014) Ἀχιλλεύς τοῖς Ἀχαιοῖσιν, μετέϕη τε.
151. Copy, scan, and translate:

_IIiad, 53-58_

εὐνύμμαρ μὲν ἀνὰ στρατὸν ὧχετο κήλα θεοίο,
τῇ δεκάτῃ δὲ ἀγορήμυδε καλέσσατο λαὸν Ἀχιλλεύς.
τῷ γὰρ ἐπὶ φρέσει θηκὲ θεά, λευκώλενος Ἡρη.
κήδετο γὰρ Δαβάων ὅτι ἐπὶ θυσίαντας ὀρᾶτο.
οἱ δὲ ἐπεὶ οὖν ἱμερθεὶν ὀμηνηρέσες τοῖς νεανίσκοις,
τοῖς δὲ ἀνιστάμενοι μετέφη πόδας ὅκις Ἀχιλλεύς.

152. 53. ὑχετο [οὖχομαι]: 973, 1.
54. τῇ δεκάτῃ (ἡμέρῃ): 1009, illa die decima, _on that (never-to-be-forgotten) tenth (day)._ — τῇ is emphatic, and of importance for the further development of the plot. Read again the note on τὸν (vs. 11), 90. — (ἐ)κάλεσε (συν): causative, 1069. — ἀγορημεῖ: 788, 4.
55. τῷ: 997. — ἐπὶ φρέσι θηκὲ Ἡρη: Achilles has an idea, which is represented by the poet as an inspiration from heaven. Such was a common belief regarding any plan which later developments showed to be fraught with more than ordinary consequences, but this of course could only be known after the events had transpired. "Now the city was large and great: but the people were few therein, and the houses were not builded. And my God put it into my heart to gather together the nobles, and the rulers, and the people." "And I arose in the night, I and some few men with me; neither told I any man what my God had put into my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon." "And during supper, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray him. . . ."

It is just as well not to ask why Agamemnon, the leader of the forces, who apparently was not yet aware of the cause of the plague, did not summon this assembly. The poet explains it by saying that Hera was responsible, and he thus frees Achilles from any blame in the matter.

Achilles is brought before us in a few verses as a chivalrous and generous-hearted warrior, and is contrasted with the selfish, grasping, and brutal Agamemnon. The poet does all this by indirection, with a very few words, yet so skillfully that henceforth the sympathies of the audience are with the hero.

λευκώλενος: the poet keenly senses the features of his objects which are distinctive and characteristic, and which visualize them best for his hearers. Thus when he says white-armed (λευκώλενος) Hera, one cannot
help seeing a beautiful and stately queen, with shining white arms.
In the same way, the ships are swift (vs. 12), and hollow (vs. 26),
Achilles swift-footed (vs. 58), Apollo a sharp-shooter (vss. 14, 21), and is a
god with a silver bow (vs. 37), the Achaeans are well-greaved (vs. 17), the
ransoms shining (vs. 23), the sea loud-resounding (vs. 34), Leto flowing-
haired (vs. 36), the thigh-pieces of bulls and goats fat (vs. 46), Apollo's
quiver covered at both ends (vs. 45), his bow silver (vs. 49, cf. vs. 37), his
arrows biting (vs. 51), and the dogs are swift as a silvery flash (vs. 50).

56. Δαναῶν: 984. — ὄρατο = ὄρατα, 584–585; 887; middle of interest,
1087, 2–3. Hera has a special affection for the Greeks: “She kept seeing
her own Danaans dying.” Observe the force of the imperfects: she had
no opportunity to assuage her grief, because she had to keep watching
her beloved Danaans perishing.

57. ἦγερθεν = ἦγερθουσαν [ἄγε寝ω]: aor. passive ind., 3d plur., they were
assembled. This with the following phrase are good examples of epic
fullness of expression.

58. τοῖς: 997, or 1009. — πᾶσας: 1014.

153. Translate:

1. Nine days we shoot many arrows up through the camp
of the well-greaved Achaeans. 2. Who summoned those
people to the assembly? 3. The swift-footed Achilles
called all these Achaeans to the assembly, because he was
grieved for them in (his) heart. 4. We see many of the
Achaeans dying, and we are grieved for them. 5. I sug-
ggest a noble plan to the son of Peleus in (his) heart.
6. We were assembled and became gathered together beside
the swift ships of the Achaeans. 7. I arise and address
these Danaans, who are gathered together.

LESSON XXVI

THE OPTATIVE MODE

Iliad, 59–63

154. In the optative mode occur the present, aorist, per-
fected, and future perfect. The tenses have the same relation
to time expressed as in the subjunctive, 905 note.
156. Learn the conjugation of the optative, active, and middle of λύω, 906, 912, and learn the declension of μέγας great, mighty, large, 733.

156. Optional:

157. VOCABULARY

ἀγε, ἄγετε [ἀγω] strictly imperative, but used as an interj., up, come, go, go to.
ἀπονοστε-ω*, ἀπονοστήσω, ἀπενε-στήσα return (home), go home, come, go.
ἄψ back (again), backward(s).
γέ postpos. encl., emphasizing the preceding word or clause, at least, indeed, at any rate.
δαμάω (δαμα-), δαμά(σ)ω (603-604) δάμασ(σ)α, subdue, overcome, crush, dominate.
ἐρέω (ἐρε-) (def.) ask, inquire, seek.
λοιμός, οὐ, ὁ plague, pest(ience).
μάντις, ὕσ, ὁ seer, prophet, soothsayer.

ὀκω (ὀίω) (ο-, οτ-) οθήσομαι*, ὑπόσκαμαι* think, suppose, imagine, expect, believe.
ὁμοῦ together, at the same time.
ὁναρ (indecl.) τό dream.
ὁνειρο-πόλος, οὐ, ὁ dream interpreter, dreamer of dreams.
πάλιν back, backward(s), again, anew.
πλάξω (πλαγγ.), πλάγιομαι, ἐπλαγέ, beat (back), baffle, (cause to) wander.
π(τ)ολεμός, οὐ, ὁ war, battle, fray.
τίς, τι (encl.) some (one), something, any (one), any(thing); τι as adv. (780-781) at all.

Derivatives: nost-algia; dame; oneiro-mancy, -scopy, -critic; palin-genesis, -ode, -drome; Planctae; polem-ic(al).

158. Translate:

1. οὖς Ἀχιλλεὺς τοὺς Ἀχαιοὺς ἀπονοστήσειν οἶκαδε.
2. Ἀχαιοὶ οὖς ἑφύγιν εὐφάντατον, τοὺς γὰρ πόλεμος ἐδάμασε καὶ λοιμὸς ὁμοῦ.
3. ἐρείωμεν τοῦτον μάντιν, ὁ γὰρ φίλος ἐστίν Ἀπόλλων.
4. ἐκηβόλος βάλλειν ὑστοῦς πολλοὺς ἀνὰ στρα-τὸν Ἀχαίων.
5. βουλήν Διὸς τελείωμεν.
6. πόλεμος κακὸς ὅλεκοι κακῶς δαναίος, ὁυεκή ἠτήμασαν Ἀπόλλωνα.
7. τὺρ μέγα καλοὶ ἐκατόμβας ταῦρων ἦδα αἰγών.
8. τελέσεις βουλήν ἐκηβόλος ἀναξ.
9. ᾧνὶν μὲν θεοὶ δούειν Ὀλύμπια δῶμαι ἔχοντες ἐκτέρσαι Πριάμοιο πόλιν, ἐν δ᾽ οἴκαδ᾽ ἱκέσθαι, παίδα
LESSON XXVII

8' ἐμοὶ λύσατε φίλην. 10. τίσειαν Δαναοὶ ἐμὰ δάκρυα σοὶ βελεσσίν.

159. Copy, scan, and translate:

_Iliad, 59-63_

"Ἀτρείδη, νῦν ἀμέροτιν πάλιν πλαγχέντας ὑώ ἀψ ἀπονυστήσειν, εἰ κεν θάνατον γε φύγομεν, εἰ δὴ Ὀμοῖον τὸλμον τε δαμᾶ καὶ λοιμὸς Ἀχαιοῦς. ἀλλ' ἄγε δὴ τίνα μάντιν ἔρεισομεν ἡ ἱερή ἡ καὶ ὅνειροσσόλιν, καὶ γάρ τ' ὄναρ ἐκ Διός ἔστιν,

160. 59. ὅω is trisyllabic; observe its accent and breathing. — ἀμέροτιν [ἠγώ] 971, acc. plur., us. — πάλιν πλαγχέντας: i.e. without having captured Troy, the object of the expedition.

60-61. φύγομεν ... δαμᾶ = δαμᾶει = δαμασεί [δαμᾶ'ε], 603-604; 584-585, 973, 2: by the use of the optative in the first clause and the future indicative in the second, Achilles would imply that he felt it more probable that they would all die there rather than escape.

62. τίνα [τίς, τι]: acc. sing. masc. — μάντιν ἔρεισομεν: when an insoluble difficulty of any kind arose among uncivilized peoples, it was customary to consult a specialist in theology, a priest, a prophet, or any one to whom the lord had revealed his will directly or indirectly, as through dreams. The true significance of dreams could be known only by those to whom the god had given the faculty of interpreting them, as to Joseph and to Daniel. Read 1 Sam. ix, 3-10, and 2 Kings i, 2-3. — ἔρεισομεν = ἔρευσομεν = ἔρευσομεν; 800, 1098. — ἡ καλ.: or even. — καὶ γάρ τ' ὄναρ: for the dream also, as well as other signs and portents.

The abrupt action of Achilles in thus bluntly addressing his commander in chief, and apparently without previous consultation with him, practically demanding before all the common soldiers that the expedition should be given up and that all should return home, is most remarkable and is sure to be resented by Agamemnon. But then Hera is to blame (read the note on vs. 55). Thus the poet gives good and sufficient grounds for the righteous indignation of Agamemnon, and at the same time prevents the sympathies of his audience from being alienated from the hero.

161. Translate:

1. All these Achaéans are driven back, and they will return homeward, if haply they may escape evil death.
2. They will not escape death, for war and pestilence will crush them at the same time. 3. May the fire burn the hecatombs of bulls and of goats beside the swift ships of the Achaeans. 4. May the great gods shoot many arrows up through the camp of the Danaans. 5. May all the Danaans fulfill the plans of Zeus and escape evil death. 6. May the war and pestilence at the same time crush these wicked people, because they dishonored Chryses, priest of Apollo the free-shooter.

LESSON XXVII

THE PASSIVE VOICE

ILIAD, 64–69

162. Learn the principles of formation and the conjugation of the passive of λυω and of τρέψω, all modes, 888–896, 916–921, 935, read 810–812, and review the preceding lesson in Homer for the connection of thought.

163. Optional:

164.

VOCABULARY

αι (= εἰ 127), if, whether.

ἀμύνω (ἀμυν-), ἀμυνέω, ἢμύνα ward off, defend, protect, avert.

ἀπό adv., and prep. with gen., off, from, away, back.

ἀρήν, ἀρνός, ὁ, ἡ lamb.

βουλομαι (βουλ-: βουλε-), βουλήσω-

μαι*, βεβουλα, βεβουλήμαι*, ἐβουλή-

θην* wish, desire, be willing, prefer.

ἐλ' τε (ἐλτε) . . . ἐλ' τε (ἐλτε) whether . . . or.

ἐπι-μεθυ-σομαι, ἐπιμέθυσομαι*, ἐπιμεθυ-

ψάμη*, ἐπιμέθυψη* blames, find fault (with), reproach.

ἐφικτή, ἠς, ἡ vow, boast, prayer.

ὁ (τοι) (ἡτοι) surely, indeed, truly, certainly, for a fact.

Θεστωρίδης, ᾧ, ὁ son of Thestor, Calchas.

Κάλχας, αὐτος, ὁ Calchas.

κνίη, ἡ, ἡ fat, savor, odor of roast meat.

λοιγός, οὖ, ὁ destruction, ruin, death, curse.

ὁ γε, ἡ γε, τὸ γε (ὁγε, ἡγε, τόγε) this, that; he, she, it.

οὐλώνο-πῖλος, οὐ, ὁ bird-interpreter, augur, soothsayer, seer.
LESSON XXVII

δ(σ)-τις, ἦ-τις, δ(τ)-τι who(so)ever, whichever, what(so)ever; who, which, what; δ(τ)τι as adv., 780-781, why.
πώς encl., (in) some way, somehow, (in) any way, perhaps.

165. Translate:

1. ὁμιροπόλος εἶποι ὦτι τόσον ἔχωσατο Φοῖβος Ἀπόλλων. 2. οὐκ ἐλύθη θυγάτηρ ἱερής. 3. παῖδες 'Αχαίων ἐλύθησαν Ἀγαμέμνον. 4. ἐλύθητε, Δαναοί, γέροντι. 5. ἦγερθεν 'Αχαιοί. ἤγερθησαν 'Αχαιοί. 6. ἐδάμησαν 'Αχαιοὶ πολέμον τε καὶ λοιμῷ ὁμοί. 7. πάντες ἤρωες ἐπλάγχθησαν πάλιν. 8. θεοί ἐπιμέμψυνται 'Αχαιοῖς, οὐκέκα τὰς εὐχώλας οὐκ ἔτέλεσαν καὶ τὰς ἐκάτομβας ἄρνων αἰγῶν τε τελείων. οὐκ ἔκταν. 9. Ἀπόλλων καὶ οὐκέστατα ἀντίδειαν κυήσεις (982) ἄρνων αἰγῶν τε τελείων καὶ λοιμῶν ἀμύναι ἡμῖν. 10. Κάλλαξ Ἡσετρίδης οἰωνοπόλος ὅχ' ἀριστὸς εἶποι μήνιν Ἀπόλλωνος.

166. Copy, scan, and translate:

Παιδ. 64-69

ὅς κ' εἶποι, ὦτι τόσον ἔχωσατο Φοῖβος Ἀπόλλων, εἰ τ' ἄρ' ὅ γ' εὐχώλῆς ἐπιμέμψεται εἰ θ' ἐκάτομβής, 65 
αἱ κεν πως ἄρνῳς κυίσις αἱγῶν τε τελείων 
βούλεται ἀντίάσας ἡμῖν ἀπὸ λοιμῶν ἀμύναι." ἢ τοι ὅ γ' δ' εἴπων κατ' ἄρ' ἐξετο, τοιὸi δ' ἀνέστη 
Κάλλαξ Ἡσετρίδης, οἰωνοπόλον ὅχ' ἀριστῶς,

167. 64. εἶποι:. 1145. — ὦτι: 780-781, 1014. — τόσον: 780-781. Apollo, as god of health and disease, would be the first one thought of in the present emergency.

65. εὐχώλῆς, ἐκάτομβής: 979, 6: on account of a vow (unfulfilled), or on account of a hecatombol (unoffered). "When thou shalt vow a vow unto Jehovah thy God, thou shalt not be slack to pay it: for Jehovah thy God will surely require it of thee; and it would be sin in thee." Cf. the vow of Jacob, Gen. xxviii., 20-22, and of Jephthah, Judges xi., 30-39. Achilles suggests some of the stock reasons why a god might be en-
raged. Apparently no one, apart from the seer, knew the real cause of the god's anger.

66. κνίσεις: 982. — τιλελον goes with both nouns.

66-67. The doubtful tone here shows that Achilles does not feel at all certain that they will be successful in their appeal to the free-shooter. Of course if the god has been offended, he must first be appeased before he will listen to their prayer or accept their offering, “for the sacrifice of the wicked is an abomination unto Jehovah.” “Hear, O earth: behold I will bring evil upon this people . . . , because they have not hearkened unto my words, nor to my law, but rejected it.” “To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto me.” But if they once succeeded in allaying the hot wrath of their god, the best way to win favor with him was to give him a good dinner of nice roast lamb or kid. “And he shall say, Where are their gods, their rock in whom they trusted; who did eat the fat of their sacrifices and drank the wine of their drink offerings?” “And when thou preparest a bullock for the sacrifice, in performing a vow, or peace offerings unto Jehovah: then shall he bring with a bullock a food offering of three tenths of an ephah of flour, mingled with half an hin of oil.” Of course the animals offered in sacrifice must be of the choicest, fat and sleek, with no blemish or disease whatsoever.

Seeing that everything is going to ruin, Achilles suggests to Agamemnon, commander in chief of the allied expedition, that they attempt to save at least the lives of those remaining. The only way he sees of doing this is to abandon the undertaking and return home. He suggests further that they consult some holy man of God, who may tell them what the trouble is and help them to avert the anger of the divinity from those who are still alive.

It is characteristic of the psychology of primitive peoples to see in the operations of nature the direct action of their gods, beings created in their own image, with feelings and passions like unto their own. If good fortune befell a people it was a mark of the special favor of their divinity; if evil came it was a sign of his displeasure, and some one had sinned, whom the god was seeking to punish. “And Nathan said to David, . . . Wherefore hast thou despised the commandment of Jehovah, to do evil in his sight? . . . Howbeit, because by this deed thou hast given great occasion to the enemies of Jehovah to blaspheme, the child also that is born unto thee shall surely die. . . . And it came to pass
on the seventh day, that the child died." "Then there was a famine in the days of David, three years, year after year; and David inquired of Jehovah. And Jehovah answered, It is for Saul, and for his bloody house, because he slew the Gibeonites." "But the men of Sodom were wicked and sinners before Jehovah exceedingly. ... Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." "So there went up thither of the people about three thousand men: and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim. ... And Joshua rent his clothes and fell to the earth upon his face before the ark of Jehovah. ... And Jehovah said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have taken even of the accursed thing. ... Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed. Neither will I be with you any more except ye destroy the accursed from among you."

68. καρτ ... ὑπετέρον: 1049.

68-69. Although not called upon by name, Calchas here comes dramatically forward, not from any egotism, but from a proper self-evaluation. Homer's heroes seem to have had little of that mock modesty, humility, and self-deprecation in vogue today, which as found in our own modern life seems to be primarily of Semitic ancestry. "And Abraham answered and said, Behold now, I have taken upon me to speak unto Jehovah, which am but dust and ashes." "How then can man be just with God? or how can he be clean that is born of a woman? Behold, even the moon hath no brightness, and the stars are not pure in his sight: how much less man, that is a worm! and the son of man which is a worm!" "But I am a worm, and no man; a reproach of men, and despised of the people."

69. όλοντοπόλων: birds, especially high-flying ones, which went up to heaven, might reasonably be expected to become acquainted at times with the will of the gods. This knowledge could be gained by mortals who knew how to interpret their movements and cries, or who had learned their language, as in Hebrew legend Solomon is reputed to have done. "And Solomon's wisdom excelled the wisdom of all the children of the east and all the wisdom of Egypt. For he was wiser than all men. And he spake with trees, from the cedar that is in
Lebanon even unto the hyssop that springeth out of the wall: he spake also with beasts and birds and creeping things and with fishes."

168. Translate:

1. Calchas, son of Thestor, is the seer who may tell the Danaans why Phoebus Apollo is so greatly enraged.
2. Did Apollo blame the Achaeans on account of a vow, or on account of a goodly hecatomb of unblemished lambs and goats? 3. Apollo the free-shooter did not wish to partake of the fat of unblemished lambs and goats, but he warded off evil destruction for the Danaans. 4. When the swift-footed Achilles had spoken thus he sat down, and the good(ly) seer, Calchas, son of Thestor, arose and spoke among the Achaeans in the assembly. 5. May Calchas, son of Thestor, far the best of seers, speak the will of Zeus.

169. Optional. At this point a thorough review of all the preceding Homer should be taken; all the paradigms of all the nouns should be memorized; the irregular adjectives should now be learned, and a review taken of all the others; and the verb λύω in all its forms, including infinitives and participles, should be mastered before attempting to read further. A good plan to fix both forms and vocabulary is to take each word of the Iliad as it appears in the text, locate the form, and give the meaning of the word according to the model found in the vocabulary at the end of this book. This should be done orally for these verses, and this should be followed by a comprehensive written examination. A good drill on these will materially lighten the following work.
LESSON XXVIII

ADJECTIVES OF THE THIRD DECLENSION

ILIAD, 70–75

170. Only the masculine and neuter of these adjectives have separate forms in the third declension. When the feminine differs from the masculine, it is of the first declension.

171. 1) Learn the declension of all the regular adjectives of the third declension (725–732). The feminine of these adjectives ending in -ά is declined like θάλασσα sea, 663. *

2) Review the paradigms of all the third declension nouns, 680–710.

172. Optional:

173. VOCABULARY

άγορά-ομαι, ήγορησάμην harangue, address an assembly.
*εἰδῶ (εἰδομαί) (εἰδ-, ποι-, γιδ-), εἰδήσω (εἰδομαί), εἰδον, οἶδα, plur-perf. οἶδα; in act., aor., soo; fut. and perf., know; mid., seem, appear.
eἰσω often with acc., into, to, within.
ἐκατη-βελέτης, ὁ, ὁ free-shooter, free-shooting, sharp-shooter.
ἐο gen. 760, ὦ dat. (encl.), (of) him, her, it.
ηγε-ομαι, ηγήσομαι, ήγησάμην, ήγη-
μαι* with dat., 1001, lead, guide, lead the way; with gen., 985, command, rule.
κέλομαι (κελ-, κελε-, κλ-), κελήσομαι, έκελησάμην* (έκκλημην) urge, command, bid, request.
μυθέ-ομαι, μυθήσομαι, μυθησάμην speak, tell, declare.
ὁς, ἦ, ὦν (ός, ἦ, ἦν) his, her(s), its (own).
πόρον (πορ-, πρω-) (= ἐπορον, 837), (2d aor., no pres.); give, grant, furnish, bestow; perf. πέπρωται it is fated.
πρό adv., and prep. with gen., before; in front, forth, forward.
φρονε-ω, φρονήσω*, ἐφρόνησα*, think, consider, plan; ἐδ φρονεω be well (kindly) disposed, be wise, think carefully.
& interj., O!

Derivatives: hegemony; wit, wot, wise, witch, wizard, idol, kaleido-scope, idea (l).

174. 1. Ἀχιλεὺς πόδας ὁκύς ὦς εἶπε καὶ ἐξετο, τοῖσιν δὲ Ἀχιαιοῖσιν ἀνέστη Κάλχας, οὖν ἤ ὧν ὧν ἀριστος οἰωνοπόλων
Copy, scan, and translate:

**Iliad, 70-75**

δέ ἢδη τά τ' ἐόντα τά τ' ἵσσόμενα πρό τ' ἐόντα, 70
καὶ νήσσο ἤγησατ' Ἀχαίων Ἰλιον εἴσω
ἡν διὰ μαντοσύνην, τήν οἰ πόρε Φοῖβος Ἀπόλλων:
ὁ σφίν ἐν φρονεών ἡγορήσατο καὶ μετέειπεν·
"ἄρ Αχιλεύ, κέλεϊ με, διίφιλε, μυθήσασθαι
μὴν Ἀπόλλωνος, ἐκατηβελέτας ἄνακτος·" 75

**176. 70.** δε ἢδη [*εἰδώ 966].—τά τ' ἐόντα τά τ' ἵσσόμενα πρό τ' ἐόντα
participles of εἰμί, 964, used substantively with the "article," 1034, both
what is and shall be and was before, that is, he knew everything. Observe
how the characters of epic surpass all ordinary mortals. To forward the
action and bring about such far-reaching results, we must have the best
seer (οἰωνόσολον ὁχ' ἁριστός, vs. 69) the world can afford. Read again
the note to vs. 15, § 90.

71. νήσσο" (ι) 1001. — "Ἰλιον, the Troad, not Troy.

72. ην [ὁς, ἦν, ὁν] his own.— τήν rel. pron. — οἵ [էο] 760. Such a dif-
ficult undertaking as the guiding of the ships for so great a distance,
through strange seas, could only be accomplished by the direct assistance
of the god, just as the Israelites were guided by Jehovah in their long
and difficult journey to Palestine. A soothsayer regularly accompanied
all ancient military expeditions, to interpret the will of the gods, and to
guide the people aright. In many cases they doubtless had superior
knowledge, which would help to explain their hold on the masses.
"Moses was learned in all the wisdom of the Egyptians." "And there
arose not a prophet since in Israel like unto Moses, whom Jehovah knew
face to face." "And Moses called unto all Israel and said unto them,
... I have led you forty years in the wilderness." "Thou leddest thy
people like a flock by the hand of Moses and Aaron." — μαντοσύνην, τήν
οἵ πόρε Φοῖβος Ἀπόλλων: that is, he was a prophet inspired of his god, an
idea which those of his class have never been at pains to controvert.
“Then came the word of Jehovah to Jeremiah the prophet.” “The word that Jehovah spake against Babylon and against the land of the Chaldaeans by Jeremiah the prophet.” “Thus saith Jehovah.”

73. σφιν [ἐσ]: 760.

74. κέλευ: when Calchas says: “you urge me to speak,” his statement is only relatively true, but since he is fully conscious, as are Homer's hearers, that he is οἰκονομῶν ὅχ’ ἀμωτος, there is nothing out of place in his stepping forward. In fact this was the only proper course for him to pursue, and was thought of as perfectly natural by all concerned. Owing to later developments, Agamemnon would be perfectly justified in suspecting a collusion between him and Achilles.

Observe the spondaic ending, which brings this verse, and particularly the last word, into strong prominence, as being of more than ordinary importance. This gives an air of solemnity and slow-measured speech to the words of Calchas.

75. 'Απόλλωνος λεγεται ο Πανακτος.

177. Translate:

1. I spoke thus and sat down. 2. Calchas the son of Thestor who arose was far the best of seers, but he did not know everything. 3. Who knows what is, what was, and what shall be? 4. We do not know the will of all the gods who have Olympian homes. 5. Calchas the seer, who was far the best of soothsayers, guided the ships of the Achaeans into Ilium by his gift of prophecy which the gods gave to him. 6. Phoebus Apollo granted to many Achaeans the gift of prophecy. 7. Since we are well disposed toward the Danaans, we addressed them and spoke among them.

LESSON XXIX

DEMONSTRATIVE PRONOUNS

ILIAD, 76–80

178. Learn the declension of all the demonstrative pronouns, and of αὐτός, 765–766, 771–772, 774–775, together with their uses, 1041.

179. Optional:

69
180. **VOCABULARY**

ἀρήγ-ω, ἀρήξω, ἢρηξα (with dat., 996), help, assist, succor.

ἐπος, εος, τό word, saying, command, speech.

ἡ surely, indeed, truly, for a fact.

κρατέω (κρατε-,) with gen., 985, rule, bear sway.

κρείσσων, on, comparative of κράτος, mightier, more powerful, better.

μέγας, μεγάλη, μέγα great, large, tall, mighty.

ὁδὲ, ἠδὲ, τὸδὲ this (here).

ὁμνώμι (ὁμ-, ὁμο-, ὁμε-), ὁμοῦμαι (= ὁμό(σ)ομαι = ὁμοῦμαι 603, 584–585), ὁμοσ(σ)α, ὁμώμοκα*, ὁμώμο(σ)μαι*, ὁμῶ(σ)θην* swear, pledge with an oath, swear by as witness, swear to.

οὔτος, οὔτη, τοῦτο that.

πρό-φρων, on eager, zealous, glad, joyful, kindly.

συν-τύ-θημι (θη-, θε-), συνθήσω, συνέθηκα, συντέθηκα*, συντέθηκαι*, συντεθήσην put together, unite, perceive, comprehend, heed.

τοι-γάρ therefore.

χέρης, ες (dat. χέρης), worse, inferior, underling, subject, meaner.


181. **Translate:**

1. 'Αγαμέμνων διίφιλος ἐκέλευε τόνδε μάντιν μῦθησασθαί τάς βουλὰς θεῶν πάντων. 2. μῦθησομαι μήν 'Απόλλωνος 'Αχαιοίς. 3. μήν 'Απόλλωνος ἐκτηβελήται ἄνακτος ἢν ὀὐλομένη 'Αχαιοίσιν, ἐτεύχε γαρ αὐτοῖς ἑλώρα κύνεσι πᾶσι. 4. ἐγὼ ἔρεω, εἰ συνθήσεσι καὶ μοι ἄρηξεις πρόφρων ἔπεσι χερσί τε. 5. εἰ Κάλχας ἔρεει, χολόσει 'Αγαμέμνωνα, δὲ μέγα κρατεῖ πάντων 'Δρυείων. 6. οὗτοί 'Αχαιοὶ πείθονται 'Αγαμέμνων. 7. βασίλεις κρείσσων ἐστὶν ἄνδρος ἄλλου (993), ὅτε δὲ χώσηται ἄνδρι χέρη, τὸν ὅλεκει κακὸς. 8. 'Αγαμέμνων βασίλεις ἐξόσατο Κάλχαντι χέρη ἄνδρι, οὕνεκα ἐμύθησατο μήν 'Απόλλωνος.

182. **Copy, scan, and translate:**

_Iliad, 76–80_

τοι-γάρ ἔγνω ἔρεω, σὺ δὲ σύνθεο καὶ μοι ὁμοσσον ἦ μέν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἄρηξεν.
LESSON XXIX

76. ἦ γὰρ ὁίματι ἀνδρα χολωσέμεν, ὅς μέγα πάντων Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοὶ.

κρείσσων γὰρ βασιλεῖς, ὅτε χώσται ἄνδρι χέρνη.

80

183. 76. ἐγὼ οἰμόει. — σύνθεο [συντίθημι]: imperat., 960.
77. μοι: 996. — πρόφρων: observe that the Greek uses the adjective where the English idiom would ordinarily prefer the adverb.— ἐποίην καὶ χερσίν: 1005. The prophet signifies his willingness to impart the desired information, but knowing the truth will hurt, he requests a sworn pledge and an assurance of protection. As he will have to indicate that Agamemnon is guilty, and as all are well aware of the violent temperament of the son of Atreus, he makes the legitimate demand that Achilles will not merely stand and talk while the god's holy prophet is being roughly handled. Observe in vs. 76 the emphasis placed upon ἐγὼ and σύ (which are always emphatic when expressed, since they are contained in the personal endings of the verb and are ordinarily omitted). "I am willing to perform my duty, if you will see to yours." — ἐποίην καὶ χερσίν: "by word and deed."

78. χολωσέμεν = χολώσειν, 908; observe its accent, 902, 2. — ὅτι Κάλχαντα χολώσειν ἀνδρα, ὅς μέγα κρατεῖ πάντων Ἀργείων. μέγα: 780–781. Some see in the wavering meter of this verse an indication of an attempt to portray the wavering of the mind of the soothsayer in his fear of Agamemnon.

79. Ἀργείων (another name for the Greeks before Troy), 985. — οἱ can be only the dat. of ὤ, 760, since it is an enclitic (as can be seen from the accent of καί, 550, and formerly had ἐ before it (ὅι) as is seen from the meter, 1173, 1175. It is a dative with a special verb, 996. Calchas gives it as his opinion that what he has to say will enrage Agamemnon, whom he does not mention by name, however, but describes so accurately that no one could be in the least doubt as to whom he means.

80. κρείσσων (ἐπτύμ) βασιλεῖς: that is, when a king and a man of the common people become at odds, the king is the mightier, and naturally will punish the ordinary man for his presumption. — ἀνδρὶ: 996.

184. Translate:

1. The seer will speak if Achilles will hearken and swear to defend him zealous(ly) with words and hands. 2. I think Calchas will enrage Agamemnon, who rules all the Argives, and the Achaeans obey him. 3. Agamemnon is
king and is mightier than the seer or any other inferior man.
4. When the king is enraged at an inferior man, he will destroy him, for he is mightier.

LESSON XXX

PERSONAL AND POSSESSIVE PRONOUNS

ILIAD, 81-85

185. Learn the declension of the personal and possessive pronouns, 760-764.
186. Optional:

187. VOCABULARY

άπ-αμείβω, ἀπαμείψω*, ἀπήμειψα, ἀπημεῖψθην* (ex)change; middle, reply, answer.

αὐτ-ημαρ the (self) same day.

ἐός, ἐή, ἐν (= ὦς, ἦ, ὦν), his, her(s), its, his own, her own, its own.

θαρσέω, θαρσήσω*, θάρσησα, θεάρσησα take heart, take courage, be bold, dare, be resolute.

θεο-πρόπιον, οῦ, τό oracle, prophecy.

κατα-πέσσω (πεκ-, πεπ-), καταπέψω*, κατέπεψα, καταπέπεψα* digest, repress, cook.

κότος, οὖ, ὃ grudge, rancor, hate.

μάλα very, exceedingly, even, by all means, much, enough.

μετ-όπισθεν(v) afterward(s), later, hereafter.

δόρα until, in order that, while.

πέρ encl., exceedingly, very, even (if), although.

πρόσ-φημι (φη-, φα-), προσφήσω, προσέφησα* speak to, address.

σαῶ-, σα扦-, ἑσῶ-, ἑσῶν, save, protect, rescue, preserve.

στήθος, εος, τό breast, chest.

φράζω* (φραδ-), φράςω*, ἐφράζα ((ἐπέφραδον), πέφρακα*, πε-φρασμα*; ἐφράσθην tell, point out, declare; mid. consider, plan, think.

χόλος, οὖ, ὃ hot, furious wrath, bgrund anger, cholera.

Derivatives: amoeba, amoebian (593-595); pep-sin, -tic, eu-, dys-pep-sia, -tic; opistho-dome, -graphy; stetho-scope; phrase-o-logy, peri-phrasis, para-phrase.

188. Translate:

1. Ἀγαμέμνονος ἀναξ ἀνδρῶν καταπέψει χόλον αὐτήμαρ, ἀλλὰ μετόπισθεν ἔξει [ἔχω] κότον ἐν οἴσι στήθεσσιν, ὀφρα τελέσσῃ.
2. πόδας ὅκυς Ἀχιλλεύς φράσεται εἰ σαώσει Κάλχαντα μάντιν ὅχ’ ἀμιστόν. 3. Κάλχας θαρσήσει καὶ ἐρέει θεοπρύπιον Ἀπόλλωνος. 4. μάντις οἶδε θεοπρόπτια πάντα.

189. Copy, scan, and translate:

_IIiad_ 81–85

eἰ περ γὰρ τε χόλον γε καὶ αὐτήμαρ καταπέψη,
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
ἐν στήθεσιν ἐσί. σὺ δὲ φράσαι, εἰ με σαώσεις.”

τὸν δ’ ἀπαμειβόμενον προσέφη πόδας ὅκυς Ἀχιλλεύς·
="θαρσήσας μάλα εἰπὲ θεοπρύπιον, διτι οἴσθα.”

190. 81. eἰ περ γὰρ τε for even if.
82. τε καὶ ἀλλο. — ὄφρα τελέσῃ (parenthetical): i.e., till he obtains his revenge.
81–82. χόλος, κότος: the first of hot resentment, which may pass, the second of a deep-seated grudge, which calculates upon revenge.
83. ἐν στήθεσιν ἐσί: the possessive pronoun is emphatic, to indicate that he keeps it absolutely secret and bides his time for revenge.
— στήθεσι: plural, to individualize the various parts of the chest. — σὺ: everything now depends upon you. — φράσαι: imperative.

It has always been dangerous to arouse the wrath of a king or of a god; for even though they did not exact vengeance immediately they would hold the grudge, sometimes even to the third and fourth generation of the children of the sinner, till they had obtained full satisfaction. Then, too, when once their wrath was kindled, they were notoriously and recklessly cruel in revenging themselves. “The wrath of a king is as messengers of death, but a wise man will pacify it.” “The king’s wrath is as the roaring of a lion; but his favor is as dew upon the grass.” “Kiss the son (i.e. the king), lest he be angry, and ye perish from the way when his wrath is kindled but a little.” “And when the people complained it displeased Jehovah:
and Jehovah heard it: and his anger was kindled; and the fire of Jehovah burnt among them, and consumed them that were in the uttermost parts of the camp."

The seer really had more power than Agamemnon, who is compelled to yield to him, as we learn in the sequel; but he does not wish to expose himself unnecessarily either to any rashness on the part of the king in his hot wrath nor to his plotting afterward, should he cherish a grudge.

85. ἐπέ: imperative, observe accent, 903, 1.

191. Translate:

1. The very mighty king was enraged at an inferior man, but on that selfsame day he digested his wrath. 2. Many men have evil grudges in their own breasts until they accomplish (them). 3. Let us consider if we will save the king of men Agamemnon. 4. The seer will take courage and speak the oracles of the gods, for he knows them all.

LESSON XXXI

RELATIVE, INTERROGATIVE, AND INDEFINITE PRONOUNS

Iliad, 86-92

192. Learn the declension of the relative, interrogative, and indefinite pronouns, 767-773, 776-777.

193. Optional:

194. VOCABULARY

ἀ-μύηων, ov blameless, noble. — δέρκομαι (δέρκ-, δορκ-, δρακ-), —, ἐδράκον, δέδορκα, ἐδέρχθην* (ἐδρά-κην)* see, look, behold.

ἀνα-φαίνω (φαί-), ἀναφαίνω, ἀνέφηνα, ἀναπέφηνα*, ἀναπέφασμαι, ἀνε-φάνην reveal, show (up), man-ifest.

ἀπάδα-, ἀπάδησω*, ἀπάδησην speak, say, declare, shout, cry out.

βαρις, εῖν, ὦ heavy, weighty, vio-

lent, severe, grave, serious. ζω-ω live.

ην (= ἄν) if.
LESSON XXXI

θεο-προτίη, ἡς, ἤ oracle, prophecy. 

οὐδὲ not even, and not, nor, but not. 

μᾶ adv. of swearing, surely, verily. 

σῦμ-πᾶς, σῦμ-πᾶσα, σῦμ-πᾶν all (together). 

δὲ te, η̣ te, ὅ te (ὅστε, ἡτε, ὅτε) who, which, what(ever). 

χθῶν, χθονός, ἡ earth, land, country. 

Derivatives: phenomenon, dia-phanous, phan-tasm, -tom, fan-tasy, -cy; bar-o-meter, -y-tone; Dorcas, drag-on, -oon; epi-zoötic, zoö-logy, -chemistry, -morphism, proto-, palaeo-, meso-, ceno-, eo-, a-zoic; chthon-ic, -o-phagy.

195. Translate:

1. πόδας ὠκὺς Ἀχιλλεὺς εἴπε μάντει ἀμύμωνι. “ὄμνυμι μὰ θεὸν Ἀπόλλωνα δίφιλον, Ἀγαμέμνων ἁριστὸς Ἀχαίων οὐκ ἔποισέ βαρείας χειρᾶς σοι κοίλης παρὰ νησίν.”

2. Κάλχας μάντις ἀμύμων εὐχόμενος Ἀπόλλωνι ἀναφαίνει θεοπροτίας Δαναοίσιν.

3. Ἀχιλῆς ζωντος καὶ δερκομένου (1111) ἐπὶ χθονί, οὗ τις συμπάντων Δαναῶν ἐποίησε βαρείας χειρᾶς Κάλχατι μάντει.

4. δῖος Ἀχιλλεὺς σαώσει Κάλχαντα μάντιν, ἣν εἴπη Ἀγαμέμνονα, ὅς εὐχεται εἶναι πολλὸν ἁριστὸς Ἀχαιῶν.

5. ἦν Ἀχιλλεὺς σαώσει μάντιν, θαρσήσει καὶ αὐθῆσει θεοπροτίας ἐκείη βελέται ἀνακτος. 

6. Ἀπόλλων ἐστὶ θεὸς φ te [ὅ te, ἡ te, ὅ te] Κάλχας εὐχεταί.

196. Copy, scan, and translate:

II.11, 86-92

οὐ μὰ γὰρ Ἀπόλλωνα δίφιλον, ὅ te σῦ, Κάλχαν, εὐχόμενος Δαναοίσι θεοπροτίας ἀναφαίνεις, οὗ τις ἐμεῖν ζωντος καὶ ἐπὶ χθονὶ δερκομένου, σοι κοίλῆς παρὰ νησί βαρείας χειρᾶς ἐποίησε συμπάντων Δαναῶν, οὖν ἦν Ἀγαμέμνονα εἴπης, δὲ νῦν πολλὸν ἁριστὸς Ἀχαιῶν εὐχεται εἶναι. 

καὶ τότε δὴ θάρσησε καὶ ἡδά μάντιν ἀμύμων.

197. 86. οὐ μὰ γὰρ Ἀπόλλωνα (ὄμνυμι): this is the answer of Achilles to the demand of Calchas that he swear (ὄμοσσον, vs. 76) to protect him. He meets the issue fairly and promises frankly.—φ te [ὅ te, ἡ te, ὅ te].
87. Prayer was one of the means by which a prophet could learn the will of his God. "And Samuel prayed unto Jehovah. And Jehovah said unto Samuel, Hearken unto the voice of the people." "The prayer of a righteous man availeth much." — 86–87. ἄρτε...ἄναψανεῖς parenthetic.

88: 994. There is of course the definite promise here that Achilles is willing to defend the safety of Calchas, even with his own life, if need be. The ὅν of this verse repeats the ὅν of vs. 96, for the sake of clearness after the long intervening parenthetic clause. This verse is another good example of epic fullness of expression, a form of pleonasm, used to make the statement more emphatic and impressive.

89. σοὶ: 1094. Merely a picturesque way of saying that no one shall strike the seer.

90. Achilles is specific in naming Agamemnon, where the more prudent and cautious Calchas had been content to use general terms in describing him, without taking the risk of calling him by name.

91. This is of course not egotism on the part of Agamemnon (cf. note on vs. 68 ff.), but merely a naïve recognition of his own worth. He was not without a certain amount of competition in this matter, however, as Achilles modestly claims this honor (of being ἄρτος Ἀχαϊῶν) for himself (vs. 224); and, for the purposes of the poet, various leaders of the Greeks might on differing occasions be considered worthy to bear this title. It is part of the superlative and hyperbolic language of epic, cf. the note to vs. 15, § 90, and to vs. 70, § 176.

With these words Achilles takes the final step which must provoke Agamemnon beyond all measure. Carried away by his own generous enthusiasm in protecting the defenseless, he sets himself up as the equal of his commander in chief, and thus leads inevitably onward to the bitter quarrel which ensues.

Achilles swears by the patron god of Calchas himself that no harm shall befall the prophet, and that he is willing to risk his own life in his defense, even though he accuse Agamemnon, whose violent and reckless wrath was a matter of common knowledge. Such a promise was naturally to be expected from Achilles' impetuously generous character. With this assurance the prophet is ready to disclose the will of the god and the cause of all their woe.

It was once a matter of common belief that if any one swore by a god and then proved false to his oath, the divinity involved would punish him with all due severity. For that reason an oath was considered as binding by those who would have no hesitation in breaking their word. There is a peculiar fitness in swearing by Apollo here, not only
as the patron god of Calchas, but he is destroying the Greeks with his arrows, and Achilles would be inviting a special dispensation of his wrath upon himself should he fail to keep his vow. "And ye shall not swear by my name falsely, so that thou profane the name of thy God: I am Jehovah." "If a man vow a vow unto Jehovah, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." "Thou shalt fear Jehovah thy God, and serve him, and shalt swear by his name." "Thou shalt not swear falsely by the name of Jehovah thy God; for Jehovah will not hold him guiltless that sweareth falsely by his name." "Jehovah hath sworn and will not repent."

When Agamemnon claims to be "far the best of the Achaians," he uses "best" in the Irish sense, of being able to overcome any one there in a fair fight.

92. θάρσησε: took courage: inceptive aorist, 1081. — ηδαί = ηδαυ [αι-δα], 584–585. The seer, realizing that Achilles is the type of man "that sweareth to his own hurt, and changeth not," is emboldened to speak out unambiguously.

198. Translate:

1. Take courage and speak the oracles of Apollo the free-shooter. 2. By Apollo, son of Zeus, the Achaians shall not lay heavy, hands upon you beside the hollow ships. 3. The blameless seer prays to Apollo the free-shooter and reveals the oracles of God to the Danaans. 4. While the Achaians live and look out upon the earth Agamemnon shall not lay heavy hands upon the old priest of Apollo beside the hollow ships. 5. Who boast that they are far the best of the Danaans?

LESSON XXXII

REGULAR VERBS IN -μι

ILIAD, 98–100

199. Learn the conjugation of the present, and the first and second aorist, active of ἵπποι, τιθημι, ἱκμι, and δέωμι, 949–951.

200. Optional:
201. **VOCABULARY**

ά-εικής, ἐς unseemly, grievous, shameful, unfitting.
άν-ά-ποινος, οὖν unransomed, without a ransom paid.
άπο-δέξ-ομαι, ἀποδέξομαι, ἀπεδέξαμην (ἀπεδέγμην), ἀποδέξεγμαι, ἀπεδέχθην* receive, accept.
ά-πριατός, η, οὖν unbought, without price.
άπ-ωθεω (ὄθ-, ὄθε- = ὅωθ-, ὅωθε-), ἀπώσω, ἀπέώσα, ἀπέώσαμαι*, ἀπεώσθην* shove away, push off, drive off.
ά-τιμά-ω, ἀτιμήσω, ἢτιμήσα, dishonor, insult, slight, despise.
ἐλκ-ψῆ, ὠπος m., ἐλκ-ψῆς, ὠδος φ., bright-eyed, flashing-eyed.

ἐνεκα (ἐνεκα, 571) with gen., usually postpos., on account, because of, for the sake of.
ἐτι yet, still, in addition, further.
ἱερός, ἕ, ἕν sacred, holy.
ἱλά-σκοιμαί, ἱλάσ(σ-)οιμαί, ἱλασ(σ-)άμην, ἱλασθην* propitiate, appease.
κούρη, ἄς, ἅ girl, maiden, young woman.
οὔ-τε and not, nor. οὔτε . . . οὔτε neither . . . nor.
πατήρ, πατέρος (πατρός), ὁ father, sire.
τούνεκα (= τοῦ ἐνεκα) on account of this, for this reason, therefore, consequently.

Derivatives: pan-dect; helix, op-tic(al), syn-op-sis, aut-opsy; hier-o-glyphics, hier-archy; patri-arch(al, -ate).

202. Translate:

1. Ἀπόλλων ἐπιμέμφεται ἡμᾶς εὐχωλῆς καὶ ἐκατόμβης (979, 6). 2. θεοὶ ἐπιμέμφονται Ἀχαιοῖς ἐνεκεί ἄρητῆρος φίλου Ἀπόλλωνι, τοῦ γὰρ ἡτίμησαν. 3. Ἀπόλλων ἐδωκεν ἄγνεα τοῖσιν Ἀχαιοῖσιν ἡδὲ δόσει ἐτι, οὖνεκ Ἀγαμέμνων ἡτίμησεν ἄρητήρα, οὐδὲ ἐβούλετο λύειν θύματα καὶ ἀγαλά δέχθαι ἄποινα. 4. εἰ ἐκήθησοι ἄπτωσει λογίον ἀεικεὰ Δαναοῖς, δῶσοντι ἐλκώτιδα κούρην χίλῳ πατρὶ ἀπριάτην ἀνὰποινον, ἄξουσι δ᾽ ἴερὴν ἐκατόμβην ἐς Χρύσην· τότε θεοῦ ἰλασάμενοι πείσουσιν.

203. Copy, scan, and translate:

_Iliad_, 93–100

"οὔτ' ἄρ' ὁ γ' εὐχωλῆς ἐπιμέμφεται ὄνθ' ἐκατόμβης, 93
ἀλλ' ἐνεκ' ἄρητῆρος, ὃν ἡτίμησ' Ἀγαμέμνων,

78
LESSON XXXII

οὖδ' ἀπελυσε θύγατρα καὶ οὐκ ἀπεδέξατ', ἀποινα, 95
tόυκεκ' ἄρ' ἀλιγε' ἔδωκεν ἐκηβολος ἦδ' ἐτι δώσει. οὖδ' ὅγε πρὶν Δαναοῖσιν ἀεικέα λογίου ἀπόσει
πρὶν γ' ἀπὸ πατρὶ φίλω διμεναι ἐλικώπιδα κούρην ἀπριάτην ἀνάποινοι, ἀδεμ' θ' ἱρήν ἐκατόμβην ἐς Χρύσην· τότε κεν μην ἱλασάμενοι πεπίθοιμεν.” 100

204. 93. εὐχωλῆς, ἐκατόμβης: 979, 6.

94. ἀρητήρος: emphatic by position, and placed in strict contrast with εὐχωλῆς, as both occupy the same position in the verse. “Perhaps you thought it was a vow or a hecatomb, but no, it was a priest.” Observe how the seer waits till the last possible moment in his sentence before speaking the name of Agamemnon, which might seem to indicate his fear of him, but at the same time would bring this word into special prominence.

94-95. The prophet first makes the general statement that the priest was insulted, and follows this by citing two specific features.

96. τούνεκ'(α) sums up the preceding and brings it out prominently, so that there can be no mistaking what the real cause of the trouble is.

It has always been dangerous to insult a holy man of God. “And Elisha went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of Jehovah. And there came forth two she-bears out of the wood, and tare in pieces forty and two children of them.”

97. Δαναοῖσιν: 997. — ει γε resumes the subject, Apollo, with emphasis. 96-97: perhaps the rhyme at the end of these two verses is intentional, to bring these two words into full relief and sharp contrast with each other.

98. The subject of διμενα may be the Greeks, but more likely it is intended to refer to Agamemnon, and would thus be omitted on purpose by the priest, who is afraid of his anger, in spite of the assurance of Achilles.— ἐλικώπιδα: “bright-eyes,” is another of those speaking epithets which brings the object vividly before the mind, and helps to explain Agamemnon’s infatuation for the girl with her flashing eyes, that sparkled with the fullness of rippling laughter.

97-98. πριν . . . πριν: he will not sooner drive off pestilence . . . till (we) give back . . . — ἀπριάτην ἀνάποινοι: “without money and without price.” Tautology for the sake of emphasis. Restoration and
reparation must be made before the god will consider any peace terms.

100. ἔς Χρύσην: into Chrysa, the town, not to Chryses, the priest. Calchas is evidently not willing to guarantee that they will succeed in appeasing the god by following his prescription, as the action of the divinity is dependent upon his own arbitrary free will, and hence uncertain. This type of statement has the further advantage of leaving a loophole of escape for the priest, who would thus preserve inviolate his reputation for infallibility. Theoretically it should be possible to persuade the god, as Homer says in another place (where an old friend of Achilles is trying to induce him to forego his anger against Agamemnon): “Therefore, Achilles, rule thy high spirit; neither doth it befit thee to have a ruthless heart. Nay, even the very gods can bend, and theirs withal is loftier majesty and honor and might. Their hearts by incense and reverent vows and drink-offerings and burnt offerings men turn with prayer, so oft as any transgresseth and doeth sin.” — πειθομεν: 1105.

This speech of Calchas is a fine example of good oratory. First, he disabuses the minds of his hearers of their prepossessions (they thought the god might be offended because of some vow unfulfilled, or of some hecatomb unoffered), and after thus clearing the way and having his audience ask of themselves what then was the trouble with the free-shooter, he gives the real reason, which strikes home and carries so much conviction with it that Agamemnon, in spite of his angry opposition, is compelled to bow, and to acknowledge that it is the finger of god which forces him to yield his prize.

205. Translate:

1. Do the gods blame the Achaeans on account of a vow, or of a hecatomb, or on account of Chryses the priest, whom Agamemnon dishonored? 2. If Agamemnon will not release the dear daughter of the aged priest and receive the shining ransoms, the free-shooter will still give many woes to the Danaans, nor will he ward off unseemly destruction for them until they give back to her own father the white-armed maiden, unbought, and unransomed, and lead a sacred hecatomb into Chrysa; then perhaps they may appease the god and persuade his soul.
LESSON XXXIII

REGULAR VERBS IN -μι (Continued)

ILIAD, 101–108

206. Learn the conjugation of the present, and the first and second aorist, middle and passive of ἵστημι, τίθημι, ἵημι, and διδωμι, 957–962.

207. Optional:

208. VOCABULARY

ἀμφί-μελᾶς, ἄνα, ἀν black all around, very black.

ἄχ-νυμαι be grievèd, be vexèd, be enraged.

εὐθλός, ἦ, ὁν good, noble, brave,

εὐρύς, εῶ, ἕ broad, wide, large.

κρίων, οὐσα, οὐν ruling, prince, ruler.

κρήνος, η, όν good, helpful, favorable, honest, true, truthful, useful.

λαμπέτα-ω shine, gleam, blaze, flame.

μαντεύ-ομαι, μαντευσόμαι, ἔμπνευσάμεν predict, prophesy, act as seer, divine.

Derivatives: melan-choly; lamp-a-drome; mant-ic, -is (42); ὁc-u-lar, -list; ple-thora, -onasm; proto- (80); pyr(e)- (15).

209. Translate:

1. τούς δ’ ἀνιστάμενος μετέφη εὑρόν κρείλων Ἀγαμέμνων.
2. βασιλεὺς Ἀγαμέμνων ἀχτυταὶ μέγα, πέρπλανται δ’ ἀμφί-

μελαίναι φρένες μέγεθος κακοῦ. 3. δόσε ἀνακτος πυρὶ λαμπτεό-

ωτί ἔλετην [*εἶκω]. 4. Αἴαντι δ’ ὁσονται μάντων κακά.
5. Κάλχας μάντις κακών οὐ πό τοτε κρήγνα εἶπεν Ἀγαμέμνονι ἀνακτά. 6. τά κακά μάντευ τοις φίλοις εσφυό μαυτένεσθαι. 7. Ἀχιλλεύς εἶπεν ἐσφαλὰ ἔπεα πολλὰ καὶ τά ἐτελεσθεν.

210. Read and translate:

_Iliad, 101–108_

ἡ τοι ὁ γ’ ἄσε εἰπὼν κατ’ ἄρ’ ἔσετο, τοῦτο δ’ ἀνέστη

ἐρως Ἀτρείδης εὐρὶ κρεῖων Ἀγαμέμνων ἀχνύμενος· μένως δὲ μέγα φρένες ἀμφιμελοῦντες πήμπλαντ’, ὡς σε δὲ οἱ πυρὶ λαμπτέωντες εἰκτην.

Κάλχαντα πρῶτος τα κάκα ὀσόμενος προσέειπεν·

“μάντι κακῶν, οὐ πό τοτε μοι τό κρήγνον εἶπας·

αἰεὶ τοι τά κάκα ἐστὶ φίλα φρεσκαί ἐκτελεσθεναι,

ἐσθλὸν δ’ οὔτε τί ποι εἴπας ἐποῖσ οὔτε τέλεσθας.

104. οἱ [εἰσ]: dat. of interest or reference (or possibly of possession).

103 f. The diaphragm was thought of as the seat of the emotions and evil passions, just as the word “heart” is still used in English. “For out of the heart proceed evil thoughts.” The dark cloud first gathers in Agamemnon’s breast, before bursting in full fury upon Calchas. This scene demonstrates that the seer well knew what he was about (ὅς ὡς ὑδῆ τά γ’ ἐντα etc., vs. 70) when he demanded protection of Achilles before making his accusation of the king.

105. πρῶτος: 780–781. — κάκ’: 780–781, 1012. — κάκ’ ὀσόμενος:

“with evil look” (literally “looking evil things”), i.e. a look that boded trouble for Calchas. — πρῶτος: a double superlative, as “most unkindest, most highest, chiefest,” etc.

This description of the wrathful Agamemnon, with eyes flashing fire and foreboding evil, could be applied with exceptional fitness and without any change to an angry lion, ready to spring upon the object of its rage, which picture was perhaps more or less actively present in the poet’s consciousness when he composed this passage.

106. τό κρήγνον εἴπας is unmetrical. Perhaps τά κρήγνα εἴπας stood here originally. — εἴπας: 865, 3. “I hate him, for he doth not prophesy good concerning me, but evil.” Many see in this and the following
verses a reference to the events at Aulis, where in accordance with the
commands of Calchas Agamemnon was compelled to sacrifice his own
daughter, Iphigeneia, before the gods would send suitable winds for the
Greek fleet to set sail for Troy.

107. τοῖ echoes the μοι of the preceding verse, with which it is con-
trasted. — τὰ κάρε ἐστί: 973, 1.

106–108. Agamemnon's fury is aroused as he thinks he detects a plot
(of which Calchas and Achilles are the ringleaders) to rob him of his
prize. Apparently he has slight heed for priests and prophets and holy
men. His whole attitude toward the seer is one of burning scorn and
bitter sarcasm. Although he does not use the word, he forcibly suggests
that Calchas is a liar. "Should thy lies make men hold their peace?"
"Have ye not seen a vain vision, and have ye not spoken a lying divina-
tion?" Besides, the gods could be dishonest at times. Thus Zeus sends
a deceitful dream to Agamemnon, and Jehovah might send a lying
spirit to deceive the prophets. It may be that the poet would represent
here a phase of the age-long struggle between rationalism (Agamemnon)
and religion (Calchas). 106–108 are merely the ordinary exaggeration
common to the heat of passion.

212. Translate:

1. When we had spoken thus we sat down; thereupon
the hero, swift-footed Achilles, arose and spake among the
Achaians. 2. When he is vexed, his heart, black all
around, is mightily filled with anger, and his eyes are like
unto blazing fire. 3. Agamemnon eyed Calchas evilly
and addressed him. 4. Because you are a prophet of evils
you have never spoken or accomplished anything good for
me, but it is always dear to your heart to prophesy evil.
5. "Prophet," said I, "bird of evil!"

LESSON XXXIV

REVIEW OF REGULAR -μ VerbS

ΙLΙΑD, 109–117

213. Learn all the forms, active, middle, and passive of
ἐστημι, ἔρθημι, δίδωμι, and Ἥμι 949–963, 924.
214. Optional:
215. VOCABULARY

ά- (ά-) inseparable prefix ("alpha copulative"), denoting likeness, union, association with, intensification.

άγορεύω, άγορεύσω, ήγόρευσα speak, say, tell, harangue, address an assembly.

ἄ-λοχος, οὖ, ἡ (εἰ., λέχος) wife, spouse.

άμελενος, ύν better, braver, superior, preferable; compar. of ἄγαθος 754.

ἄπ-όλλυμι (όλ-, ὀλ-, ὀλο-, ἄπο- λέσ(σ)ω, ἄπωλεσ(σ)α, ἄπολωλα, destroy, kill, ruin.

δέμας, αος, τό build, stature, size, form, body, structure.

(τ)θελω (τθελ-, θθελ-) θελήσω, ήθελ- λησα, ήθελησα* wish, desire, be willing.

Derivatives: Apollyon.

216. Translate:

1. θεοπροτέωντες ἐν Ἀχαιοῖς μάντεις ἀγορεύουσιν, ὡς (how) δὴ Ἀγαμέμνονος ἔνεκα ἕκηβολος τεῦχης ἄλγεα, οὔνεκα οὐκ ἦθελε δέξασθαι ἄγλα' ἁπωνα κούρης Χρυσηθίδος. 2. Ἀγαμέμνων οὐκ ήθελε δέξασθαι ἁπωνα, ἐπεὶ πολύ βούλεται ἔχειν τὴν κούρην αὐτὴν οἶκοι. 3. προβουλεύεται Ἀγαμέμνων Χρύσηθιδα Κλυ- ταιμ(ν)ήστρης κουριδῆς ἀλόχου; (988). 4. Χρύσηθις οὐκ ἔστι χερείων Κλυταιμ(ν)ήστρης (988), οὐ δέμας οὐθέν φυνὴ οὔτ' ἂρ φρένας οὕτε τι ἔργα (1014). 5. ἐθέλονσιν Ἀχαῖοι δόμεναι πάλιν ἐλκύσπιδα κούρην, εἰ τὸ γ' ἐστὶν ἀμεινον, ἐπεὶ βούλονται λάδν εἰμαι σῶν ἢ (rather than) ἀπολέσθαι. 6. δοθεῖ ἡ κούρη πατρὶ φίλω. 7. ἐστὶ ϊερεύς Χρύσης ἐν στρατῷ Ἀχαίων καὶ ἐλίσσετ 'Ἀγαμέμνονα, ἀλλ' οὖδ' ὡς παῖς φίλη ἐτέθη πατρὶ ἐν χερσίν.
THE APHRODITE OF MELOS

Louvre, Paris

More commonly known as the "Venus of Milo." The statue was discovered in 1820 A.D. on the island of Melos. It consists of two principal pieces, joined together across the folds of the drapery. Most art critics date this work about 100 B.C. The strong, serene figure of the goddess sets forth the Greek ideal of female loveliness.
LESSON XXXIV

217. Read and translate:

Iliad, 109-117

καὶ νῦν ἐν Δαναοῖς θεοπροπέων ἀγορεύεις,
ὡς δὴ τοῦτο ἐνεκά σφιν ἐκηβόλος ἄλγεα τεῦχει,
οὕνεκ' ἔγω κούρης Χρυσηίδος ἀγλα' ἀποινα
οὐκ ἔθελον δέξασθαι, — ἐπεὶ πολὺ βούλομαι αὐτὴν
οἶκαι ἔχειν. καὶ γὰρ ἡ Κλυταιμνήστρης προβέβουλα,
κούριδής ἀλόχου, ἐπεὶ οὖ ἔθεν ἐστὶ χερεῖν,
οὐ δέμας οὐδὲ φυην οὔτ' ἀρ φρένας οὔτε τι ἔργα.

218. 109. In vss. 106 ff. Agamemnon makes sweeping general charges against Calchas; in vs. 109 he proceeds to the particular, καὶ νῦν, as proof of his assertions.

110. ὡς: 1154, 1. The whole attitude of Agamemnon toward Calchas is one of sneering disbelief.

111. ἔγω: emphatic, since Calchas had claimed that it was Agamemnon, and no other, who was to blame for the plague. Naturally Agamemnon makes out as good a case as possible for himself, and mentions only the rejection of the ransom, and has nothing to say of the insults which he had heaped upon the old priest, and the affront he had shown to the god. — κούρης: 979, 5.

112. αὐτήν: the girl's own self, as contrasted with the ransom. — βούλομαι: prefer. — πολὺ: 780-781.

113. ἡ Κλυταιμνήστρης: 524, 988. The correct spelling of this name is Κλυταιμνήστρη, although practically all modern texts have Κλυταιμνήστρη, and we ordinarily have “Clytaennestra” in English.

114. ἐθεί [ἔθει]: 983. When Chryseis is said to be no worse than Clytaem(ν)estrα, it is only another way of saying that she is much more preferable.


After sneering at Calchas, Agamemnon hastens to add his own defense for not accepting the ransom and releasing the girl. He is careful however not to mention his own brutal speech to the priest. Evidently he is in love with Chryseis, who is much younger than his own wife whom he had married in the days of his youth (κούριδής), a situation of the sort which has produced many of the world’s most interesting
tragedies. Apparently he would be more than willing to get rid of Clytaem(n)estra and marry the girl. Unfortunately we are left entirely in the dark as to how this was to be done. It would be interesting to know whether Agamemnon has in mind some practical means of disposing of Clytaem(n)estra, as by divorce, or whether this is merely a vision of an unrealizable happiness, and he can only live on in the vague hope that perhaps she may die first. Perhaps it is only another example of “Maggie, my wife at fifty, grey and dour and old, with never another Maggie to be purchased for love or gold.” By a tragic sort of ironical poetic justice, Clytaem(n)estra settled accounts with Agamemnon upon his return home, by murdering him, having proved as unfaithful to him as he had been to her in his absence. This would of course be brought vividly to the minds of Homer’s hearers when Agamemnon here mentions her name.

115 ff. Instead of dealing in generalities, Agamemnon specifies the qualities which make Chryseis seem lovely and desirable in his eyes. By δέιμας he refers to her stately build. The old Greeks never seem to have found the petite particularly adorable, and they especially admired women of large and imposing stature. By φυινειασ he refers to grace of form and feature, and φεινασ probably means that she was of an affectionate disposition, implying a marked contrast in this respect with his own Clytaem(n)estra. In other words, “Maggie is pretty to look at, Maggie’s a loving lass.” And then, to crown all, he refers to ἐφγα, her accomplishments. These were not of the highly impractical sort sometimes found in modern times, but the ἐφγα of this young lady, which found such a responsive chord in Agamemnon’s soul, were housewifely accomplishments. She was doubtless a good cook (“For beauty won’t help if vittles is cold, and Love ain’t enough for a soldier”), could spin and weave, kept his soldier hut neat and clean, and saw to it that his clothes were kept properly mended.

116. καὶ: even. — ὅ τι γ’ ᾧ μετίν (ἐστιν): Agamemnon still would intimate that it is not for the best, and takes advantage of this opportunity for another innuendo at the honesty of the seer.

117. Ἰ: rather than.

Seeing that he has to give her up, Agamemnon makes the best of the situation, and by the addition of the last two verses (116–117) effectively wins over the common soldiery to his side, an important consideration in subsequent developments. This is a good speech and well worked out in every way.

The ἐγὼ of vs. 117 echoes the ἐγὼ of vs. 111, and effectively refutes the accusation there made.
LESSON XXXV

219. Translate:

1. You prophesy to the Danaans and harangue them, saying that it is on account of me that the free-shooter is causing them countless woes. 2. For this (reason) the free-shooter has caused many woes to the Achaeans, and he will still cause them, because Agamemnon was not willing to accept the splendid ransoms for (of) the bright-eyed maiden Chryseis. 3. Agamemnon wished to have her at home, since he greatly preferred her to Clytaem(n)estra his lawful wife. 4. Chryseis is not inferior to Clytaem(n)estra, either in build, in beauty, or in accomplishments. 5. If that is better, Agamemnon will be willing to give back the bright-eyed maiden to her dear father. 6. We wished the people to be safe rather than to perish.

LESSON XXXV

IRREGULAR VERBS IN -μι, εἰμί, AND ENCLITICS

ILIAD, 118–125

220. Learn the conjugation of εἰμί complete, 964, and read 553–559.

221. Optional:

222.

VOCABULARY

ά-γέραστος, η, ον without a prize of honor (γέρας).
άμελβ-ω, άμελψω*, ήμελψα, ήμείψθην* (ex)change; (mid.), answer, reply.
αὐτίκα immediately, forthwith.
γέρας, αος, τό prize (of honor).
δατίομαι (δατ-, δατε-), δάσ(σ)ομαι, δέδασ(σ)άμην, δέδαισμαι divide, distribute, allot.

έτοιμάζω* (έτοιμαζω)-, έτοιμάσω*, ήτοιμασα prepare, make ready.
κελ-μαι, κείσομαι lie, recline, repose.
κόδιστος, η, ον most glorious; superl.
λεύσσω (λευκ-) see, behold, observe, look.
ξυνήμιος, η, ον common (stock possessions).
οίος, η, ον alone, sole, only.
HOMERIC GREEK

ποδ-άρκης, es swift-footed, able-footed.
πῶς how? in what way?
φιλοκτεινώτατος, η, ου superl. most avaricious, most greedy of gain.
ποῦ (encl.), any way, anywhere, some way, somewhere, somehow, perhaps.

Derivatives: amoeba, amoeban (593–595), pod- (101).

223. Translate:

1. ἐτοιμάσομεν αὐτίκα γέρας 'Αγαμέμνονι, ὀφρα μὴ οἶος 'Αχαιῶν ἡ ἄγεραστος, τὸ δὲ γὰρ οὐδὲ ἐοικεν. 2. πάντες 'Αχαιοὶ λεύσσοσιν ὅτι γέρας 'Αγαμέμνονος έρχεται ἄλλη. 3. ήμει-ψάμεθα ἀνακτα καὶ εἴπομεν. 4. ποδάρκης δῖος 'Αχιλλεὺς εἶπε μύθων κρατερῶν 'Αγαμέμνον κυδίστω, φιλοκτεινώτατῳ δὲ πάντων ἀνδρῶν. 5. 'Αχαιοὶ ἐκπέρσουσι πολλά ἐκ λαὸν πολλῶν καὶ δάσουται πάντα λαῷ. 6. οὐ δόσομεν γέρας 'Αγα-μέμνον, οὐ γὰρ ἔχομεν ποιν ζηνήμα κείμενα (1027).

224. Read and translate:

Iliad, 118–125

αὐτὰρ ἐμοὶ γέρας αὐτίκ’ ἐτοιμάσατ’, ὀφρα μὴ οἶος 'Αργείων ἄγεραστος ἔω, ἐπεὶ οὐδὲ ἐοικεν· λεύσσετε γὰρ τὸ γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.” 120
tὸν δ’ ἡμείσβετ’ ἐπειτα ποδάρκης δῖος 'Αχιλλεὺς.
"'Ατρείδη, κυδίστη, φιλοκτεινώτατε πάντων, πῶς γάρ τοι δάσους γέρας μεγάθυμοι 'Αχαιοὶ;
οὐδὲ τί που ήδην ζηνήμα κείμενα πολλά,
ἀλλὰ τὰ μὲν πολλῶν ἐξεπράσομεν, τὰ δέδασται,

225. 118. ἐμοί: 997. It is this unreasonable demand, which Achilles on behalf of the people feels called upon to oppose, that provokes the fatal quarrel.

119. “Even if I should not demand a γέρας as justly due to me in return for my giving back mine, common decency would require that the king should have one, and thus not be lacking in this matter of honor, while all the other chieftains have prizes.” The possession of the γέρας was looked upon as a mark of honor due to royal station;
to give one was to honor the king and exalt his station; to take it away without due recompense was felt as a keen disgrace. This the army must prevent by giving him an equivalent for the prize he is about to surrender. Thus Agamemnon’s demand is prompted by his feeling of wounded honor, and by his inherent sense of the prerogatives due to his exalted station, and not by avarice as Achilles thinks (vs. 122). The injustice in his claim consists in his demand for immediate (ἀντίχ) recompense, which Achilles clearly shows to be impracticable, without committing an injustice to the others. But Achilles unfortunately goes entirely too far in insulting the king and accusing him of avarice beyond all other men.

120. ἦ = ἤρι: that.—μοι: dat. of interest, or possibly of disadvantage, 997–998.

121. Achilles, who has summoned the assembly and who has promised protection to Calchas, is the logical candidate to answer Agamemnon, and doubtless all eyes were turned in his direction as Agamemnon finished his harangue. The manner in which he makes reply confirms the suspicions of Agamemnon that he too is plotting to rob him of his prize, and he thus draws upon himself the bolt which was ready to fall apparently anywhere.

122. Achilles is so excited by the demand of Agamemnon that he forgets his manners and does not show proper deference to his commander-in-chief.

123 is a rhetorical question, and is employed as a device for stating as strongly as possible that the great-hearted Achacans cannot be expected to give a prize. The two following verses explain why this is true. The form of this question would imply that Agamemnon’s request is absurd.


125. τά, τά: the first of these should be translated as a relative, the second as a demonstrative used substantively: Whateoever we took as plunder . . . these have been divided.—δεδοσσά: this tense would indicate that the matter is settled, and not to be reconsidered. The Greeks had already captured and plundered many cities of the Troad, but had not yet been able to take Troy. This verse would indicate that they had already met with considerable successes, and that a goodly amount of spoil had been taken and distributed among the soldiers. This booty formed the chief inducement to the Greek warrior for engaging upon such enterprises. In sacking the captured cities, the male inhabitants were usually put to the sword, while the females were made
slaves and distributed to the army as prizes. "And they warred against the Midianites, as Jehovah had commanded Moses; and they slew all the males. . . . And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles with fire."

"When thou goest forth to war against thine enemies, and Jehovah thy God hath delivered them into thy hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; then thou shalt bring her home to thine house; and she shall shave her head and pare her nails. "When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be if it make thee answer of peace and open unto thee, then it shall be that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: and when Jehovah thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: but the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which Jehovah thy God hath given thee."

226. Translate:

1. The Achaean will prepare another gift of honor immediately for Agamemnon, in order that not alone of all the Argives he may be without a prize of honor; for it is not seemly so. 2. They all see that the prize of the king is going elsewhere. 3. Thereupon all the Achaean answered the swift-footed, god-like Achilles. 4. The son of Atreus was the most glorious, but the most avaricious of all men, for he was not willing to give his own prize of honor back to her beloved father, because he did not see many common (stores) lying about, and what the great-souled Achaean had sacked from the cities had been divided.

227. Optional. At this point another review, similar to the one at the end of Lesson XXVII, should be taken. Before
LESSON XXXVI

IRREGULAR VERBS

ILIAD, 126-132

228. Some verbs are formed the same as regular verbs in -μι in the present and first aorist systems, but are more or less irregular in certain respects. Some of these do not have the second aorist. So far as they have other forms they follow the analogy of λύω.

229. Certain verbs have second perfects and pluperfects without the tense suffix, the same as verbs in -μι. Their personal endings are added directly to the verb stem.

230. In this class belongs the regular verb οἶδα (2d perf. of *ειδω, with pres. meaning) know, which is not reduplicated. The pluperfect (with imperfect meaning) is ἤδεα knew.

231. Learn the conjugation of εἰμι come, go, φημι say, 'speak, ἦμαι sit, be seated, κεῖμαι lie, recline, the perfect οἶδα know, and the second perfect (without tense suffix) of ἵστημι set, stand, 924, 964-969.

232. Optional:

233. VOCABULARY

ἀποτίνω (τι-, τι-, τινF-), ἀποτίσω, ἀπίστις, ἀποτείνω*, ἀπετίθην* repay, requite, recompense, atone for.
HOMERIC GREEK

εξαλαπάξω (ἀλαπαγ-), εξαλαπάξω, εξηλαπάξα sack utterly, destroy utterly.

ἐπ-αγείρω (ἀγε-), ἐπήγειρα, ἐπαγήγερμα, ἐπηγέρθην collect, gather (together).

*ἐπείκω (ἐεικ-, φοικ-, ξικ-), ἐπ-έοικα, perf. as pres. be seemly, be fitting (either, also, in addition).

ἐν-τείχεος, ὦ well-walled.

θεο-εἰκελος, ἦ, ὦ godlike.

κλέπτω (κλεπ-, κλατ-, κλαπ-), κλέφω*, ἐκλεφα, κέκλεφα**, κέκλεμμα*, ἐκλέφθην† (ἐκλάθην)* steal, be stealthy, deceive, hide.

νός, ὦ, ὦ mind, plan, purpose.

δι-δε, ἔδε, το-δε this, that; he, she, it.

οὖτων(ς) thus, so, in this way.

παλλ-λογος, ἦ, ὦ gathered together again, re-collected, re-assembled.

Derivatives: klepto-mania(c), cleps-ydra; tetra- gon, -hedron, -meter; tri-ple(t), -ply, -gono-metry, -meter, -pod; ply.

234. Translate:

1. ἔπεουκεν Ἀχαιός γέρα παλίλλογα βασιλῆι ἐπαγείρειν;
2. νῦν μὲν Ἀγαμέμνων προῆσε Χρύσηλα κουρην ἐλικόπτιδα θεῷ ἐκηβόλω, ὑπέτον δ' Ἀχαιό τὸν ἀποτίσουσιν. 3. δώσει Ζεὺς Ἀχαιόων ποθὲ εξαλαπάξαι Τροίῃν πόλιν ἐντείχεον. 4. Ἀχαιό προσέφηςαν Ἀχιλῆα ποδάρκεα. 5. ἀγαθὸς μὲν ἐστὶ θεοεἰκελος Ἀχιλλεύς, κλέπτει δὲ νόφ καὶ ἐθέλει παρελθεῖν Ἀγαμέμνονα ἀνακτὰ ἀνδρῶν.

235. Read and translate:

Ιλιάδ, 126-132

χαίος δ' ὅπε ἐπεοικε παλίλλογα ταῦτ' ἐπαγείρειν. 126

ἀλλά σὺ μὲν νῦν τήνθε δω τρούς, αὐτάρ Ἀχαιοί

92
τριπλὴ τετραπλὴ τ' ἀποτίσομεν, αἳ κέ ποθί Ζεὺς
dῷσι πόλιν Τροίην ἐνετίχεον ἔξαλασάξαι.

tὸν δὲ ἀπαμειβόμενος προσεφη κρεών Ἀγαμέμνων. 130
"μὴ δὴ οὕτως, ἀγαθός περ ἕων, θεοεἰκὲς Ἀχιλλεῦ,
κλέπτε νόῳ, ἐπεὶ οὐ παρελεύσεις οὐδὲ μὲ πείσεις.

236. ἀλοίφ: 971. In demanding a prize immediately (vs. 118),
Agamemnon asserts that it is not fitting (vs. 119) that one of his rank
should be the only one to suffer from lack. Achilles retorts that it is
not fitting either (observe the force of ἐπὶ in ἐπέωκε) for the people to
give up all their prizes (ἐοκεν thus
being echoed by ἐπέωκε).

127. πρόες [προῇμ]: Achilles at-
ttempts to adopt a conciliatory tone,
but the angry Agamemnon is in no
mood to listen. Even though he is
offered a return of three or four hun-
dred per cent on his investment by
Achilles, speaking for all the Acha-
eans, this is made contingent upon
the fall of Troy, which is not at all
sure, and might be at a very indef-
inite future date. The appeal to
give up the girl to the god, who,
according to traditional religious
teaching, might be expected to add
some sort of reward of his own (“and
everyone that hath forsaken houses,
or brethren, or sisters, or father, or
mother, or wife, or children, or lands,
for my name’s sake, shall receive an
hundred fold”), is lost upon the
hard-headed Agamemnon.

128. τριπλὴ τετραπλὴ τʼ: threifold, yea, even fourfold.

129. δῷ(σι) (ἡμῖν): since the city is well-walled (ἐνετίχεον), its cap-
ture could only be made certain by divine assistance. “And Jehovah
said unto Joshua, See, I have given into thine hand Jericho. . . . And
ye shall compass the city, all ye men of war, and go round about the
city once. Thus shalt thou do six days. And seven priests shall bear
before the ark seven trumpets of rams’ horns: and the seventh day ye
shall compass the city seven times, and the priests shall blow with the

Silver Fragment from Mycenae
National Museum, Athens
A siege scene showing the bows, slings,
and huge shields, of Mycenaean warriors.
In the background are seen the masonry of
the city wall and the flat-roofed houses.

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trumpets. And it shall come to pass that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout, and the wall of the city shall fall down flat. . . . And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout, for Jehovah hath given you the city. . . . So the people shouted, when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.” “And Joshua said unto all the people, Thus saith Jehovah God of Israel. . . . And ye went over Jordan and came unto Jericho: and the men of Jericho fought against you. . . . And I delivered them into your hand.”

—πόλιν: object of ἐξαλατάξαι.

131. δὴ οὖσι: synizesis, 586. — ἀγαθὸς περ ἵνα (concessive): although you are brave.

132. νῦν: 1009. — παρελεύσεις is a figure taken from the race course: you shall not pass (me). Agamemnon begins his speech as did Achilles (vs. 122) by addressing his opponent with a highly honorable title, which is immediately followed by an abusive term. The fight is on, and there is no turning back now. —κλέπτε νῦν, to Agamemnon any one who had the presumption to oppose the will of the mighty king of men must be a scoundrel; and as Calchas was a liar (vs. 108, etc.), so Achilles is a thief at heart. This accusation would be a grave insult to the free and frank Achilles. On another occasion, when referring by innuendo to Agamemnon, he says, “For hateful to me even as the gates of hell is he that hideth one thing in his heart and uttereth another.” Agamemnon feels sure that Achilles is trying to steal his prize from him secretly, by having him give her up without bestowing another upon him. He is not satisfied with a vague promise of future recompense, contingent upon an uncertainty, the sack of Troy. Achilles speaks what is right and true; on the other hand, the claims of Agamemnon are not without justice. Thus the poet with surpassing art attributes to each the words and sentiments from which it was impossible for the quarrel to be avoided.

237. Translate:

1. What the Achaians had sacked from the well-walled cities had been divided, and Agamemnon was not willing to gather this together again from the people. 2. If Agamem-
non will give up his prize of honor to the gods, the Achaean
cwill recompense him threefold, yea fourfold, if ever the gods
who have Olympian homes should grant to them to sack
utterly the well-walled city of Priam. 3. The Achaean
answered the ruling Agamemnon and said, “Though you
are very brave in war, divine son of Atreus, do not be
stealthy in mind, for it is not fitting for a very mighty king
to outwit the people and persuade them evilly.”

LESSON XXXVII

PREPOSITIONS

ILIAD, 133-141

238. Read carefully 1048-1061.
239. Optional:

240. VOCABULARY

Διᾶς, αυτός, ὁ Ajax.
aἰρέω (aιρε-, ἑλ-), αἰρήσω, ἑλὼν
(ἐλων, 584-585), ἤρηκα*, ἤρησα*,
ἦρθην* take, seize, deprive, (m id.)
choose.
ἄλς, ἄλος, ὧ, ᾗ sea, brine.
ἀντ-ἀξιός, ἦ, ὁv equivalent, of equal
value.
ἀπο-δί-σωμι (δω-, δο-), ἀποδόσω, ἀπέ-
δωκα, ἀποδεδωκα*, ἀποδόσαμαι, ἀπε-
δόθην give back, return, give
away, pay.
ἀρ-αρ-ίσκω (ἀρ-), ἀρσα (ἀραρον),
ἀρηπα, ἦρθην join, fit, suit, adapt,
adjust.
αὐτός in the same way, thus, so,
as matters now are.

Derivatives: sal-t, -ine (603-604), hali-eutic(s), -ogy,
graphy, halite ; axiom(atic) ; dose, dowry ; mela(n)- (208).

δεύσαμai (δευ-, δευ-), δευσάμαι, δεύ-
σα lack, need, be in want.
ἐρύω (ἐρυ-, ἑρυ-), ἐρώ, ἐρυν(σ)a,
ἐρυ(σ)μαι draw, drag, launch.
ἡμαi (ἡσ-) (pres. only) sit, be seated.
μέλας, aima, av black, dark, dusky.
μετα-φράζω* (φραδ-), μεταφράσω*,
μετέφρασα (μετεπέφρασον), μετα-
πέφρακα**, μεταπέφρασμαι*, μετε-
φράσθην tell, point out, declare;
mid., consider later, plan here-
after, reflect on later.
Οὐσι(σ)εύς, ἦς, ὁ Odysseus
(Ulysses).
ὦ(π)ως in order that, that, how
(that).
τεὸς, ἤ, ὁv thy, thine, your(s).
241. Translate:

1. οὖκ ἔθελε Αχιλλεύς Ἀγαμέμνονα δευόμενον ἦσθαι, ὥφοι ἀυτὸς ἔχω γέρας. 2. Ἀγαμέμνων ἦσται αὐτῶς δευόμενος, κελεταί ἐὰν Ἀχιλῆς γέρας ἀποδόονται. 3. μεγάθυμος Ἀχιλλεύς οὐ δώσει Ἀγαμέμνονι πολλὰ γέρα, ἀργᾶ τὰ κατὰ θυμόν, ὡς ἐσονταί ἀντάξια. 4. εἰ δὲ κε μὴ δώσων Ἀχαιοὶ μεγάθυμοι γέρας Ἀγαμέμνονι, ἄραντες τὸ κατὰ θυμόν, ὡς ἐσταί ἀντάξιον, αὐτὸς κεν ἐληταί ἡ γέρας Ἀχιλῆς ἡ Αἰαντός ἡ Ὁδυσσῆος. 5. Ἀγαμέμνων ἰδὼν ἐληταί γέρας, ἐλὼν δὲ τὸ ἄξον, Ἀχιλλεύς δὲ κεν κεχλώσεται, τὸν κεν Ἀγαμέμνων ἰκηταί. 6. πάντες Ἀχαιοὶ μετεφράζοντο τοῦτα καὶ αὐτίς. 7. εἴρυσαν νῆας μελαίνας εἰς ἀλα διὰν.

242. Read and translate:

_Pi_iad, 133–141

ἡ ἔθελεις, ὅφρ' αὐτὸς ἔχως γέρας, αὐτὰρ εἰ. αὐτῶς ἦσται δευόμενον, κελεμι δὲ μετάπρο ἀποδόοντας. ἀλλ' εἰ μὲν δωσώι γέρας μεγάθυμοι Ἀχαιοὶ ἀράαντες κατὰ θυμόν, ὡς ἀντάξιον ἐσταί — εἷς δὲ κε μὴ δώσωι, ἐγὼ δὲ κεν αὕτος ἐλώμαι ἡ τέου ἡ Αἰαντός ἰδὼν γέρας, ἡ Ὁδυσσῆος ἀκών ἐλών. δὲ κεν κεχλώσεται, ὡς κεν ἱκηταί, ἀλλ' ἡ τοι μὲν τοῦτα μετεφράζομεν βασικά καὶ αὐτίς, ὑπὸ δ' ἂγε νῆα μελαίαν ἐρύσομεν εἰς ἀλα διὰν.


133–134. Said in scornful and bitter derision. The question is of course "rhetorical," and is a much stronger presentment of his view than if he had made the positive assertion and accusation that Achilles had such a plan in mind. The answer of Agamemnon to the charge of covetousness by Achilles, is that Achilles is the one who has a selfish end in view, and that he wishes further to disgrace the commander-in-chief in the eyes of the army by taking away his prize of honor, while he keeps his own. — αὐτός: yourself, as contrasted with me and my situation.

135. Agamemnon repeats the words of Achilles in verse 123, to indi-
cate his readiness to accept that plan, but with his own conditions, not those of Achilles, and it must be done now.

136. This is perhaps pure subterfuge. Agamemnon may not be considering the possibility he mentions here, but may have caught an evil inspiration to rob Achilles of his prize, and so when he assails him by demanding μὴ κλέπτε νόθ (vss. 131–132), he may be employing a device known the world around, of accusing his enemy of a crime which he is contemplating himself. Probably Agamemnon makes a gesture at the end of this verse, which would make the aposiopesis less violent.

137. ἔκωμαι: 1146. ἕγορος and αὐτός are added with a proud feeling of conscious superior power.

138. Observe how the addition of ἓν makes the picture definite and adds a touch of the dramatic.

137–139. This is all more subterfuge. Agamemnon has not the slightest intention of disturbing his two good and powerful friends, Ajax and Odysseus, in their vested rights, but the whole passage is aimed at Achilles. Agamemnon here mentions these two mighty chieftains to indicate his own superiority. 139. “I am inclined to think that he (ὁ said with a meaning look at Achilles) may be enraged.” This is a good example of the grimly humorous in which Homer’s heroes sometimes indulge. Agamemnon gloats over his ability to do as he pleases, without having to worry over the consequences. — ἔκωμαι: 1146.

141. Considering the case closed, the king calls for immediate action, to carry out his plans as outlined. — μέλαινα indicates that Homer spoke for the eyes as well as for the ears of his audience. From the time of “Noah’s ark” vessels were caulked by a treatment of pitch, to make the seams water-tight. This gave them the black appearance which the poet uses to visualize them for his hearers. — ἔρυσσομεν [ἐρύσσωμεν]: 800, 1098.

244. Translate:

1. Surely we do not wish that the son of Atreus should sit (inf.) thus lacking, in order that we ourselves may have prizes of honor; and we do not order him to give back the flashing-eyed maiden to her dear father. 2. We shall give the great-souled Achaean many prizes of honor, adapting them to their desire, so that they may be equivalent. 3. If we do not give (it), the son of Atreus himself will seize either your prize, or (that) of Ajax, or of Odysseus, and when he
has seized (it), he will lead (it) to the broad camp of the Achaeans. 4. If Agamemnon should come upon Achilles, he would perchance be enraged. 5. But he considered this also afterward. 6. We shall now drag many swift black ships into the divine sea.

LESSON XXXVIII

COMPARISON OF ADJECTIVES

ILIAD, 142-151

245. Read the sections treating of the comparison of adjectives, 747-756.

246. Optional:

247. VOCABULARY

ἀν-αιδείη, ἦς, ἦ shamelessness.
ἀρχός, οὐ, ὁ leader, commander, ruler, pilot, guide, chief.
βουλή-φόρος, οὖν counsel-bearing,
full of counsel, discreet.
eἷς, μία, ἕν (758) one, only, sole.
ἐκ-αργός, οὖν, ὁ free-worker, working his will, Apollo.
ἐκ-παγός, οὖν terrible, awful, dread (ful), frightful, fearful.
ἐπι-ἐννομι (ἐφ-ἐννομι) (ἕφος-), ἐφός(σ)ω, ἐφεσ(σ)α, ἐφειμαί (ἐφειμαί) (both with and without elision) clothe, invest.
ἐπι-πηδές sufficiently, in sufficient numbers, appropriately, suitably.
ἐρέτης, ἄο, ὁ oarsman, rower, sailor.

Ἰδομενεύς, ἕος, ὁ Idomeneus.
τερόν, οὐ, τὸ sacrifice, sacred rite, victim for sacrifice.
καλλι-πάρμος, οὖn beautiful-cheeked, fair-cheeked.
κερδαλεό-φρων, οὖn crafty-minded, cunning-(minded), sly, mindful of gain.
ὄδος, οὖ, ἦ road, way, path, journey, expedition.
ῥέω (ῥεγα-), ῥέω, ἔρ(ρ)εξα, ἔρχων work, accomplish, do, perform, make, sacrifice.
ὑπό-δρα scowlingly, askance, looking at darkly, from beneath (ὑπό) the brows drawn down.
ὦ μου alas! ah me! good gracious!

Derivatives: an-, hier-, mon-, olig-, patri-arch(γ, ic(al)), arch-angel, -bishop, -duke, -i-tect, arch- (as arch-fiend, etc.); phos-, zoö-phorus; work (593-595); vest-ment; hier- (101);
calligraphy, -ope, cali-sthenics; syn-, method-ist, hodometer; drag(o)on.

248. Translate:

1. Ἄχαιοι μεγάθυμοι ἤγειραν ἔρέτας ἐπιτηδές εἰς νῆα μέλαιναν. 2. εἰς νῆας Ἄγαμέμνονος ἔθηκεν ἐκατόμβην ίερήν θεᾶ. 3. ἀνὰ τὴν θόην νῆα μέλαιναν Ἄγαμέμνον ἔβησεν (1069) ἀντὶ τὴν Χρυσηίδα καλλιτάρρην. 4. εἰς τις ἀνήρ βουληφόρος ἦστα τὸν θόην Ἀχαίων. 5. Πηλημάδης ἐκπαγθότατος ἀνδρῶν ἦστα τῷ θόης Ἀχαίων. 6. Ἀχιλλεὺς ἐβεβίει ὕπατα καὶ ἔλαβε τοῖς ἐκάρποις Ἀπόλλωνα τοῖς Ἀχαίοις. 7. οὖ τε Ἀχαιῶν πρόφρων πείσετε ἐπεσιν Ἀγαμέμνον ἀναιδεῖς ἐπτειμένω (1020, 1; 1071) καὶ κερδαλεύόμενοι. 8. οὖ τε ἐβεβίει ὕπον ἐλθεῖν ἣ ἀνδράσιν μάχεσθαι ίφι.

249. Read and translate:

Iliad, 142-151

ἐσ δ᾿ ἐρέτας ἐπιτηδές ἀγείρομεν, ἐς δ᾿ ἐκατόμβας θηώμεν, αὖ δ᾿ αὐτὴν Χρυσηίδα καλλιτάρρην βήσομεν. εἰς δ᾿ τις ἄρχον ἀνήρ βουληφόρος ἦστα, ἢ Αἴας ἢ Ἰδομενεύς ἢ δῖος Ὀδυσσέας ἡ σύ, Πηλείδη, πάντων ἐκπαγθότατ’ ἀνδρῶν, ὅφρ’ ἢμῖν ἐκάρποις ἴλασσει, ἵηρα ἐβεβίει.

τὸν δ᾿ ἄρ’ ὑπόδρα ἤδων προσέφη πόδας ὁκὺς Ἀχιλλεύς ὁ μοι, ἀναιδεῖν ἐπτειμένε, κερδαλεύομεν, πῶς τίς τοι πρόφρων ἐπεσιν πείθηται Ἀχαιῶν ἢ ὅδον ἐλθέμεναι ἦν ἀνδράσιν ἰφι μάχεσθαι;

250. 142. ἢ, ἢς: 1048-1049. — ἀγείρομεν: 800, 1098. Agamemnon hurries along in his description of what he wants done, employing a well-known artifice to distract attention from his threat of seizing Achilles’ prize, which threatens to become a very disagreeable subject.

143. ἰδομενεύς [τίθημι]: 800, 1098. — ἀν = ἀνά: 1048-1049, 568. The multiplication of terms with reference to Chryseis, together with the addition of αὐτήν, contrasting her with the gifts and the rest of the embassy as being infinitely more important, betrays Agamemnon’s special interest in her.
144. βῆγομεν: 1049, 800, 1069, 1098.
146-147. To rob Achilles of his prize, and at the same time to compel him to become an active instrument in his own undoing, at the behest of his deadliest and most hated enemy, is the height of ironical tragedy. Probably Agamemnon does not really intend to do this, but is only making another attempt at a bitter and cynical jest. — Ἴλασσει: 800, 1115-1116. — ἐρᾷ δέκας: (by) performing sacrifices.

149. The simple-hearted Achilles takes Agamemnon’s words to be in earnest, and thinks that they indicate a fear on the part of the king to attempt the seizure of his prize openly, but that he is planning to send him away on the expedition while he is accomplishing this. So he calls Agamemnon “crafty-minded.” — ἀναιδείην ἑπιμενεί: 1020, 1; 1071.


150-151. Of course another indignant “rhetorical” question, implying that no one would be willing to obey Agamemnon any longer. Achilles is perhaps referring primarily to himself, but the effect of this is to make an indirect appeal to whatever there might be of latent rebellion among the soldiery against such high-handed injustice.

251. Translate:

1. But come, drag the swift black ships into the divine sea, collect oarsmen in sufficient numbers therein, place in them many sacred hecatombs, and cause to go on board many beautiful-cheeked maidens. 2. Some counsel-bearing man shall be commander. 3. Neither Ajax nor Idomeneus nor the divine Odysseus was cowardly, but they feared the son of Peleus, most terrible of men. 4. Will you perform sacrifices and appease the free-worker for us? 5. We looked askance at the swift-footed Achilles and addressed him. 6. Alas! how many of the great-souled Achaeans will zealously obey a crafty-minded man clothed in shamelessness, either to go on an expedition or to fight mightily with men?
LESSON XXXIX

FORMATION AND COMPARISON OF ADVERBS

ILIAD, 152-157

252. Read carefully 780-788.

253. Optional:

254. VOCABULARY

αἰτίος, ἡ, ov blamable, to blame, guilty, accountable, responsible.

αἰχμηρής, ἅ, ὁ spearman, warrior.

βόος, βόος, ὁ, ἡ ox, cow.

βωτο-ἄναρα fem., man-nourishing, nurturing heroes; subst. nurse of heroes.

δεῖρα hither, to this place, here.

δηλέ-ομαι*, δηλήσομαι, δηλησάμην, δεδηληματ* harm, hurt, destroy, damage, wrong, ruin.

ἐλά-ω, ἐλά(σ)(σ)'ω, ἡλισ(σ)'α, ἐλί-λακα*, ἐλλαμαί, ἐλάθην* drive, strike, carry on, push, press.

ἐρ-βόλαξ, ακός rich-clothed, heavy-clothed, fertile.

ἡχύεις, εσσα, εν onomatopoetic, (re) echoing, roaring, (re)sounding, thundering.

ἵππος, ὁ, ἦ horse, mare.

καρπός, οῦ, ὁ fruit, crop, produce, harvest.

μαχέ-ομαι (μάχομαι), μαχή-σομαι \(-έσομαι?) (μάχομαι), ἵμαχε-σ(σ)'άμην fight, battle.

μεταξύ between, intervening.

οὐρος (ὄρος, 571), εος, τό mountain.

σκίες, εσσα, εν shady, shadowy.

Τρώες, ὁ, ὁ Trojans.

Φῶλ, ἅ, ἢ Phthia, a town and distriet in northern Greece, home of Achilles.

Derivatives: (a)etio-logy, -logic(al); bu-colic, -cranium, bovine; elas-tic(ity); echo-ing,-meter, -scope; hippo-pota-mus, -drome, -crene, -crates, Phil-ip; carp-el, carpo-genie, -lite, -phore, Poly-carp; or-ead, oro-logy, -graphy, -hippus; squi-rrel, scio-graph(y), -machy, -mancy, sci-optic(al).

255. Translate:

1. ἡλθοῦν Ἄχαιοι δεύτε ἐλαχύσσεμεν ἕνεκα Τρώων αἰχμητάων.
2. εἰσὶ Τρώες αἰτίων Ἀχαιοίσιν; 3. ἡλάσαμεν βοῖς (= βόας) τε καὶ ἵππους Ἀχιλήσοι, καρπόν δ' ἐδηλησάμεθ ἐν Φῶλ ἐρμισώ-λακε. 4. Τρώες εἰσών τηλόθι Φῶλης βοτιανείρης, ἐστι δὲ μάλα πολλὰ σκιόεντ' οὐρέα καὶ ἡχύεσσα θάλασσα μεταξύ.
256. Read and translate:

_Iliad, 152–153_

οὐ γὰρ ἔγιν Τρόων ἦνεκ ἡλιθον αἰχμητάων
κείρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἰτιοὶ εἶσιν.
οὐ γὰρ πώ τοῖς ἐμὸς βοῦς ἠλασαν οὐδὲ μὲν ἵππους,
οὐδὲ ποτ' ἐν Φθίᾳ ἐρυβώλακε βωτιανέρη
καρπον ἐθηλήσαντ', ἐπεὶ ἡ μάλα πολλά μεταξύ,
οὕρεά τε σκισθέντα θάλασσα τε ἡχήσοσσα.

257. 152. ἵγιο: emphatic (1039), as contrasted with Agamemnon and his brother Menelaus, who had a strong personal interest in the success of the expedition.


154. βοῦς = βόας: throughout all history cattle have been an important economic factor. Thus the English words "fee, chattel, pecuniary," etc., indicate the part they have played in our own and in the Roman monetary systems, as a medium of exchange, before the introduction of coinage. In Homer's time maidens were called cattle-bringing, because their suitors regularly gave cattle to their fathers as a wedding present, in return for the girl as a wife. A useful woman in Homeric times might be worth as much as four cows. Their great importance has made them an object of divine worship among many peoples, as among the old Hebrews, who for a long period of their history worshipped a bull-god, of which the horns of the altar were a survival.

155. βωτιανέρη: observe the touch of local pride, so common throughout all nations. His home produces heroes, of which he is one. The ornamental epithets and picturesque language may indicate how dear to his heart his old home in Phthia was. Perhaps he is almost homesick.

157. ἡχήσοσσα: onomatopoetic, to represent the sound of the roaring sea.—σκισθέντα refers to the long shadows which high mountains throw. This verse is in apposition with πολλά (used substantively) of the preceding verse.

Observe the heaping up of the first personal pronouns in this passage, to indicate that Achilles had no personal interest, as did Agamemnon, in the expedition. Achilles emphasizes his own generous motives and self-sacrificing spirit in joining the undertaking, thereby throwing into high relief the ingratitude of Agamemnon and the deep injustice of his selfishness. "The Trojans have never done me the slightest harm, that
I should have gone to all this trouble in making this expedition against them."

154 ff. Such wanton robbery and destruction of property might be either the occasion or the result of war. The origin of the Homeric wars, as most wars before and since, had ultimately an economic basis, and they were waged either to protect their own property or to gain possession of that of their neighbors. "And the children of Israel did that which was evil in the sight of Jehovah: and Jehovah delivered them into the hand of Midian seven years. . . . And so it was when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the East, even they came up against them; and they encamped against them, and destroyed the increase of the earth till thou comest to Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass." "And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you. . . ; and I delivered them into your hand. . . . And I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and olive trees which ye planted not do ye eat. Now therefore fear Jehovah and serve him." "And Joshua did unto them as Jehovah bade him: he houghed their horses, and burnt their chariots with fire. . . . And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe."

156–157. Achilles is not strictly logical; for in spite of the crashing sea that rolled between, he was doing in Troy the very thing which he says the Trojans have never done in his land because of the intervening distance.—πολλά (ἐστὶν).

Achilles is now ready to renounce all allegiance to such a leader, who
repays with base ingratitude the loyalty of those who were fighting not for their own sakes, but for him and his interests.

258. Translate:

1. We came hither to fight with the Trojan warriors; for they are blamable to us. 2. Once the Achaean drove away our cattle and horses, and destroyed our crops in fertile, man-nourishing Phthia. 3. Phthia is far from Troy, and there are very many shadowy mountains and the roaring sea between.

LESSON XL

NUMERALS

ILIAD, 158–164

259. Study the table of cardinals, ordinals, and numeral adverbs, 757. Commit the first twelve of each to memory, and learn the declension of εἰς, μῖα, ἕν one; ἕνο (ἕνω) two; τρεῖς, τρία three; and τέσσαρες, τέσσαρα four, 758–759.

260. Optional:

261. VOCABULARY

ἀλέγισκο (ἀλέγισκ), with gen., 984 care, reck, consider, regard, worry.
ἀμα with dat., at the same time, together (with).
ἀναιθής, és shameless, unfeeling.
ἀπειλέω, ἀπειλήσω, ἤπειλησα threaten, boast, menace.
ἀρνυμαι, ἀρέσμαι*, ἠρόμην acquire, win, save, preserve.
ἀφαρέω (ἀφε-, ἀλ-), ἀφαρήσω, ἀφέλον (ἀφέλον), ἀφήρησα*, ἀφήρρη-

μαι*, ἀφηρέθνυ* take away, rob, deprive.
ἐπω (ἐπ-, ἐπ-), ἐψα, ἐππον be busy, perform; mid., follow, accompany, attend.

ἰσος, ἦ (ἴση), οὐ equal, equivalent, well-balanced, symmetrical.
κυνόπτης (νον. κυνότα) dog-faced, dog-eyed, shameless.
Μενλᾶος, οὐ, ὁ Menelaus, brother of Agamemnon, and husband of Helen.
μετατρέπω (τρεπ-, τροπ-, τραπ-), μετα-

τρέψω, μετέτρεψα, (μετέτραπον),

μετατέραθα**, μετατέτραμαι, με-

τετέραθην (μετετράπην*) turn (around); mid. turn oneself toward, heed.

μογέω, ἐρόμησα toil, struggle.

ναίω (ναιο-), ἐνασσα, ἐνασθην dwell, inhabit; mid. be situated.
πτολεμέρης (= πτολεμής). 

ρώμη, ἡ honor, satisfaction, recompense, retribution, value.

χαῖρω (χαρ-, χαρε-, χαίρε-), χαίρω- 

σω, κεχάρη(κ)α, κεχάρ(η)ματ*, ἐκάρημν rejoice, be glad, hail! welcome!

262. Translate:

1. Ἀχιλλεύς ἐσπερο ἀνακτὶ ἀνδρῶν Ἀγαμέμνονι μέγ' ἀναιδείς, ὅφρα χαίρη. 2. Ἀχαῖοι ἐσποντ᾽ Ἀγαμέμνονι ἁμα, τιμὴν ἄρνυμενοι (1070) τῷ καὶ Μενελάῳ. 3. ὃν Ἀγαμέμνον κυνώτθης; 4. ἄρνυμεθα τιμὴν πρὸς Τρώων Μενελάῳ. 5. Ἀγαμέμνον οὐ μετατρέπεται οὐδ᾽ ἀλεγίζει τόν. 6. βασιλεύς αὐτὸς ἥπειλησεν ἀφαιρέσεσθαι γέρας Ἀχιλῆ. 7. Ἀχιλλεύς ἐμόγησε πολλὰ τῷ γέραϊ. 8. γέρα πάντες ἔξομεν ἵπα 

263. Read and translate:

Ilíad, 158–164

160 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρέσεσθαι ἀπειλεῖς, ὃ ἐπὶ πολλὰ μόγησα, δόσαν δὲ μοι νῦς Ἀχαιῶν.

264. 158. σοί: 1007, emphatic, as may be seen from the accent, 762. 


159. ἄρνυμενοι: 1070. — Μενελάῳ σοί τε: 997. — κυνώτα: the Homeric warriors were refreshingly frank in saying what they thought. To be compared to a dog is usually considered the height of insult, and such terms regularly form a favorite part in the vocabulary of abuse. Even

105
to-day the dog among the Asiatics typifies all that is beastly and shameful; and so the Mohammedans call the Christians dogs: and since Christians are presumptuous enough to refuse to believe in the prophet, they are "infidel dogs." Here κυνῶτα is perhaps suggested by μεγ' ἀναιδές, of which it is merely the more insulting equivalent.


Calydonian bear hunt

Games at the funeral of Patroclus

Peleus, Thetis and the gods

Pursuit of Trolls by Achilles

Animal scenes, sphinxes, etc.

The François Vase

Archaeological Museum, Florence

Found in an Etruscan grave in 1844. A black-figured terra cotta vase of about 600 B.C. It is nearly three feet in height and two and one half feet in diameter. The figures on the vase depict scenes from Greek mythology.

161. μοι: 987. — αὐτός: yourself, i.e. "arbitrarily," without the consent of the army or the other chieftains.


163. σοι: a brachylogical comparison, as in English, "what is good for a cold," i.e. "what is good for a man who has a cold." This thought intensifies the injustice of Agamemnon's action.

Observe the emphasis and contrast so effectively obtained by the use of the personal pronouns in this passage, and the rhyming effect of σοι, σέ, σέ, μοί μοί, σόι.
265. Translate:

1. They followed the very shameless Agamemnon and Menelaus, that they might win recompense for them from the Trojans. 2. But the two kings did not regard or consider these things at all. 3. The king of men, Agamemnon, threatened to take away the prize of Achilles, for which he had struggled much, and which had been given to him by the sons of the Achaeans. 4. We never had a prize of honor equal to Agamemnon’s, whenever we sacked a well-situated city of the Trojans.

LESSON XLI

PRESENT, FUTURE, AND FIRST AORIST SYSTEM OF VERBS

ILIAD, 165–172

266. 1) Review carefully all the forms of λύω in the present, future, and first aorist, all voices, modes, and tenses, 904–921, and read 789–809.

2) Learn the conjugation of φαίνω in the first aorist system, 931–932.

267. Optional:

268. VOCABULARY

άτάρ (≈ αντάρ 571) but, moreover.
ά-τιμος, η, ον dishonored, unhonored.
άφενος, εος, τό wealth, riches.
άφύσσω (άφυγ-) , ἀφύξω dip up, draw (out), collect, heap up.
διάσμος, σῶ, σδ division (of spoils).
διέπω (στεπ-, στ-) , διέψω, διέπην accomplish, perform, go through, be engaged (in).
ἔνθα-δε here, hither, there, thither.
κάμνω (καμ-, κη-) , καμέομαι, ἔκαμον, καίμη(κ)α do, make, toil, be weary, suffer, accomplish with pain.
κορωνίς, ἰδός curved, bent.
ὀλιγος, η, ον little, few, small, of slight value, cheap.
πλούτος, ον, ὁ wealth, riches, abundance.
π(τ)ολεμίζω (cf. π(τ)όλεμος), π(τ)ο-λεμίζω war, battle, fight.
πολυ-άμο, ικος impetuous, onrushing.
σὲν adv., and prep. with dat., with, together (with), along with. mightier, better, braver, stronger, more powerful, more productive, more profitable.

Derivatives: corona-tion, crown; olig-archy; pluto-crat, -cracy; polem-ic(al); syn-agogue, syn-.

269. Translate:

1. διέστομεν πόλεμον πολυάκια χείρεσσιν. 2. ποτὲ δασμός ἤκηται, Ἀγαμέμνον ἔχει τὸ γέρας πολὺ μείζον, Ἀχιλλεύς δ’ ἔχει (γέρας) ὀλύγον μὲν φίλον δέ. 3. Ἀχιλλεὺς ἔχων γέρας ὀλύγον τε φίλον τ’ ἔρχεται ἐπὶ νήσος, ἐπεὶ κε κάμη πολεμίζου. 4. νῦν Ἀχιλλεὺς ἔση Φθίημε. 5. ἦ πολὺ φέρτερον ἔστιν ἰμεν οὐκαδὲ σὺν ὑποίσιν κορωνίσιν. 6. Ἀχιλλεύς ἐδών ἅτιμος, οὐκ ἀφύξει ἄφενος καὶ πλοῦτον Ἀγαμέμνον ἐνθάδε.

270. Read and translate:

_Iliad_, 165–172

ἀλλά τὸ μὲν πλεῖον πολυάκιας πολέμοιοι
χείρεσ ἐμαὶ δίεστοι, ἀτάρ ἦν ποτὲ δασμός ἤκηται,
σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ’ ὀλύγον τε φίλον τε
ἐρχομ’ ἔχον ἐπὶ νήσος, ἐπεὶ κε κάμω πολεμίζου.
νῦν δ’ εἰμι Φθίημ’ ἐπεὶ ἦ πολὺ φέρτερον ἐστιν
οὐκαδ’ ἰμεν σὺν ὑποίσι κορωνίσιν, οὐδέ σ’ ὅιο
ἐνθάδ’ ἅτιμος ἐδών ἄφενος καὶ πλοῦτον ἀφύξειν.

τὸν δ’ ἥμειβε’ ἐπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων.

271. 165. τὸ πλεῖον: comparat. of πολύς, 754, 9, the greater (part).

166. χεῖρες ἐμαὶ: my hands, a more effectual and picturesque way of saying “I did it.” δασμός: “And when Joshua sent them away also unto their tents, then he blessed them, and he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.” “But all the cattle, and the spoil of the cities, we took for a prey to ourselves.”

— δελίγον τε φίλον τε: of slight value, yet dear (to me). Cf. Shakespere: “a poor virgin, an ill-favoured thing, but mine own.”

168. ἐρχομ’(αi). — when I am weary (of) fighting.

149-168. There is a distinct note of pathos running through this whole passage, and a feeling of hot but helpless resentment at Agamemnon’s overbearing arrogance, together with his ingratitude toward those to whom he owed so much.

169. “This is no place for me; I’m going home.”

170. σ’(αi): 997. — διω: ironically, as often. — κορωνησιν: this word visualizes the curved line of the Greek ship, with its high prow and stern.

272. Translate:

1. Although the greater (part) of this impetuous war was accomplished by our hands, you always have much the greater prize, whenever a division of spoil(s) comes. 2. When they grew weary (of) fighting, they went to their ships with (having) prizes, small yet dear to their hearts. 3. It was much better to go to Phthia; nor did they think that since they had been dishonored here they would collect wealth and riches for Agamemnon.

LESSON XLII

THE SECOND AORIST, AND THE FIRST AND SECOND PERFECT SYSTEMS OF VERBS

ILIAD, 173-181

273. 1) Learn the conjugation of the perfect system of λύω and of βαινω, 904-915, 922, 930.

2) Read carefully 810-818.

274. Optional:

275. VOCABULARY

δο-τρεφής, εσ Zues-nourished.
εὐνεκα (= εὐνεκα, 571) on account of.
ἐπι-σεύω (σευ-, συ-) — , ἐπέσευμα, ἐπέσευμα, ἐπέσευμα, ἐπεσεωμα, ἐπεσεωμα drive on, hurry on, urge.

ἐταρος (ἐταιρος, 571), ου, ο companion, comrade, follower, friend.

ἐξὐρός, ἡ ὁν (compar. ἐξεθλω, ου; superl. ἐξεθλωτος, η, ου) hateful, hated, enemy, hostile, odious.
καρτερός, ή, ὁν (= κρατερός) (597–598), strong, mighty, severe, harsh, stern.
κοτέ-ω, έκόσασ(σ)α, κεκότη(κ)α hold a grudge, be angry, be vindictive.
μάλιστα (comparat. of μάλια) most of all, especially, by all means, decidedly.
μάχη, ἡ, ἡ battle, fight, fray.
μένω (μέν-, μεν-) μενέω, ἔμεινα, μεμένηκα** remain, await.
μητίες, ᾧ, ὁ counsellor, (prudent) adviser.
Μυρμιδών, ὁνος, ὁ Myrmidon, Greek.
ὁθομαι with gen. 984, reck, care, consider, regard, worry.
τιμά-ω, τιμήσω, ἐτίμησα, τετίμηκα*, τετίμημαι, ἐτίμηθην* honor, gain honor; mid. avenge, exact recompense.
ωδε thus, so, in this way, as follows.

Derivatives: Dino-mache, logo-, scio-, theo-machy; timocracy.

276. Translate:
1. φεύξομαι μάλα, ἔπει μοι θύμος ἐπέσονται τόδε. 2. λισσόμεθα Πηλιάδην μένειν εἶνεκ᾽ Ἀγαμέμνονος. 3. παρ᾽ Ἀγαμέμνονι γε ἄλλοι εἰσίν, οἱ κε τὸν τιμήσουσι, μάλιστα δὲ μητίες Ζεὺς. 4. Ἀχιλλεύς ἐστιν ἐχθρίστος πάντων διοτρεφέων βασιλῆων Ἀγαμέμνονι. 5. ἔρις τε φίλη Ἀχιλῆι ἐστιν αἱ πόλεμοι τε μάχαι τε. 6. Ἀχιλλεύς μάλα καρτερός ἐστιν, ἀλλὰ ποιν θεός οἱ τὸ γ” ἐδωκεν. 7. Ἀχιλλεύς εἰσί οἴκαδε σὺν νησί τε καὶ ἑτάροισιν, ἀνάξει δὲ Μυρμιδόνεσιν. 8. Ἀγαμέμνων οὐκ ἀλεγίζει οὐδ’ ὀθεται Ἀχιλῆος κοτέντοσ.

277. Read and translate.

Iliad, 173–181
"φεύγε μάλ’, εἰ τοι θυμός ἐπέσονται, οὐδέ σ’ ἐγὼ γε λίσσομαι εἶνεκ’ ἐμείο μένειν. παρ’ ἐμοί γε καὶ ἄλλοι, οἱ κέ με τιμήσουσι, μάλιστα δὲ μητίες Ζεὺς. ἐχθρίστος δὲ μοι ἐσσι διοτρεφέων βασιλῆων αἱ γάρ τοι ἔρις τε φίλη πόλεμοι τε μάχαι τε. εἰ μάλα καρτερός ἐσσι, θεός ποιν σεὶ τὸ γ’ ἐδωκεν. οἴκαδ’ ἱὼν σὺν νησί τε σῆς καὶ σοῖς ἑτάροισιν Μυρμιδόνεσιν ἀνάσσε, σέθεν δ’ ἐγὼ οὐκ ἀλεγίζω οὐδ’ ὀθομαι κοτέντοσ. ἀπειλήσω δὲ τοι ὧδε."
278. 173. τοι: 998. — φεύγε: flee, desert. It is this insinuation which helps Achilles decide to stay.

173–174. “Run along home, by all means; don’t stay on my account.” Ironical, of course.

175. A reply to the assertion of Achilles in vs. 159. This is a good example of the subtle irony of the poet; for it is Zeus and no other who dishonors Agamemnon in the sequel. The king’s proud speech here and his haughty presumption upon the favor of Zeus, the natural protector of kings, thus make his later discomfiture all the more striking and humiliating. — τιμήσωσί: 1144.

177. ήμισ τε φίλη (ἐστίν). φίλη agrees with ήμισ, but is to be taken with πόλεμοι τε μάχαι τε also.

178. “Granted that you are brave and mighty (thus acknowledging Achilles’ assertion of the important part he had played in the war, vss. 165–166), you do not deserve any credit for that, as not you but some god is responsible, who gave it all to you without any effort or wit on your part.”

180. Μυρμιδόνεσσιν: 1001, but in the mouth of Agamemnon may be considered a dative of disadvantage, 997. — Μυρμιδόνεσσι ένανσει originally. — σέθεν: 984. Observe the hissing effect produced by the heaping up of sigmas in this and the preceding verse. Μυρμιδόνεσσιν receives prominence by its position in the verse, since Agamemnon wishes to make clear to Achilles the limits of his authority, and that he has no right to be issuing commands to the Achaeans. Agamemnon will bear no infringement of his own prerogatives.

181. κοτόντος (σέο): 984.

In this whole passage Agamemnon assumes a tone of sneering sarcasm and contempt for Achilles, as though he were but a peevish and willful child. Thus he belittles Achilles’ every motive and excellence. His threat to return home is interpreted as due to panicky fear, his bravery in war, his impetuous spirit, and his strength of will, are all qualities which make him a nuisance as a quarrelsome and contentious fellow. “Pray don’t let me detain you,” he says, “if you are in such a hurry to flee. It will be a blessing to see you gone, since you are so perverse and given to strife. Be sure to take all your bags and baggage along, and don’t be trying to strut around here with your authority, but run along home to the Myrmidons, where you belong. Pout away all you please. Your anger is the least of my worries. It is all the same to me whether you hold a grudge or not, and just to show you how much I care, I shall threaten you as follows:” This all proves too much for Achilles, who feels now that he cannot return home without provoking the ridicule of
the army. Like a spoiled child or an obstinate woman, when Agamemnon pretends that it would give him pleasure to be rid of him, he insists upon staying.

Observe the emphasis and contrast obtained by the use of the personal pronouns in this whole passage.

279. Translate:

1. Agamemnon, king of men, said to Achilles, "Fly by all means, if your soul urges you." 2. The Achaeans entreated us greatly to remain with them, that we might honor them especially. 3. Zeus, the counselor, will especially honor all the kings. 4. Agamemnon and Menelaus were to Achilles the most hateful of all the Zeus-nourished kings; for always strife and wars and battles were dear to their hearts. 5. Although they were very strong, some god had given that to them. 6. Let us go home with our ships and our comrades, and rule the Myrmidons. 7. We do not regard Achilles, nor do we care when he holds a grudge; since we are much mightier.

LESSON XLIII

THE PERFECT MIDDLE SYSTEM OF VERBS

ILIAD, 182-192

280. 1) Learn the perfect middle system of λύω, 910-915, τρέφω, τεύχω, and πυθάνωμαι, 925-929.

2) Study the table of personal endings of verbs, 819-829.

281. Optional:

282. VOCABULARY

άντιν openly, before the face. ἄξως, ἐος, ἀτ woe, pain, grief. Ὁμηρίσι, ἵδος, ἧ Briseis, daughter of Briseus. δι-άν-δίχα in two ways, differently. ἐναρίζω (ἐφαργ-), εναρίζω, ἡναρίζα strip of armor, spoil, slay. ἑτοῦ-ω, ἑρτοῦσα, ἑρτοῦση check, restrain, control, contain, hold back, curb. ἡτορ, ὁρος, ἀ ἦ heart, soul, spirit. κλωσίς, ἦς, ἦ hut, barrack, tent. λάσιος, ἦ, ὦ hairy, shaggy, rough, bushy.
LESSON XLIII

μερ-μηρίζω (μηριγ-), ἐμερμήριζα ponder, consider.
μῆρος, ou, ὁ thigh.
ὀμοιώ-, ἀμοιλεύ-, ὁμοιάθην liken, make like, compare, make equal.
ὀξύς, ὁ, αὐ sharp, biting, cutting, keen, acid.
ὀσ(ο)ος, η, ον how much, how great, how many, how large, how long.

Πηλεῖων, ὁ, ὁ son of Peleus, Achille.
στυγέω (στυγ-, στυγε-) ἐστυγα (ἐστυγον), ἐστυγηθήντε hate, loathe, dislike, make hateful, hold in horror, fear.
φάσγανον, ou, τό sword, sabre.

Derivatives: hom(o)e-o-pathy, homo-logous, -geneous; Stygian.

283. Translate:

1. ἀφαιρεόμεθα βασιλῆα Χρύσηδα τὸ γέρας καλόν. 2. Ἀγαμέμνων πέμψει Χρύσηδα ἐς Χρύσην σὺν νηλ καὶ ἔταρκετον έοισιν. 3. ἀναξ αὐτὸς ἵνα κλισθήνη ἄξιει Βρισηδα καλλιτάρης τὸ γέρας Ἀχιλλῆος, ὄφρ' Ἀχιλλευς ἐν εἴδη ἱσον φέρετες ἐστὶν Αγαμεμνών. 4. ἀλλοι στυγέονοι φάσθαι σφέασκ αὐτοὺς εἶναι ἵσιον Ἀγαμέμνων καὶ ὅμωιζῃμεναι ἄντον. 5. ἢτορ Πηλεῖων ἐμερμήριξε διάδειξα, ἢ ὁ γε ἐρυσσάμενος φάσγανον ὅζιν παρὰ μὴροι ἀναστήσει μὲν τοὺς Ἀχαιοὺς, ἐναρβίζοι ε' Ἀτρείδην, ἢ ἐναστείρει χόλον ἐρητύσει τε θυμόν. 6. ἄχος μέγα ἐγένετο τοῖσιν Ἀχαιοῖσιν, οὐνεκα Ἀγαμέμνων ἀφεῖλετο Βρισηδα καλλιτάρην Ἀχιλῆα.

284. Read and translate:

Iliad, 182–192

ὥς ἐμ' ἀφαιρεῖται Χρυσηδα Φοίβος Ἀτταλὼν, τήν μὲν ἐγὼ σὺν νηλ̣ ἦ' ἐμ' καὶ ἐμοῖς ἔταρκετον πέμψεω, ἐγὼ δὲ κ' ἄγω Βρισηδα καλλιτάρην αὐτὸς ἵνα κλισθήνη, τὸ σὺν γέρας, ὄφρ' ἐν εἴδης ἱσον φέρετος εἴμι σέθεν, στυγείδη δὲ καὶ ἀλλος ἵσιν ἐμοὶ φάσθαι καὶ ὅμωιζῃμεναι ἄντον."
HOMERIC GREEK

δς φάτοι: Πηλεῖον ὥς ἄχος γένετ', ἐν δὲ οἱ ἦτορ στήθεσιν λασίοις διάνδιξα μερμήρεξεν, ἦ δὲ γε φάσομαι δὲν ἐρυσάμενος παρὰ μηροῦ τοὺς μὲν ἁναστήσειεν, ὃ δὲ Ἀτρείδην ἐναρίζοι, ἦς χόλων παύσειεν ἐρητύσειε τε θυμόν.


184. πέμψο, ἀγω: observe the variation due to the use of the indicative and subjunctive. Agamemnon is more sure of the first than of the second. — ἀγω: 1101. — καλλιπάρρος is maliciously added by Agamemnon to tantalize and irritate Achilles further, at the prospect of losing such a desirable prize.

185. "To prove my superior power, I shall go myself." — τὸ τὸν γέρας: in apposition with Βρισῆδα. The addition of the demonstrative pronoun (τό) makes the expression more vivid. — εἴδης: 1115–1116. — Agamemnon consciously sets himself over against Achilles, and indicates that "as the god has done to me, so will I do to you," and is careful to emphasize that he would yield to no one less than the god himself. The repetition of ἔγω and the addition of αὐτός show clearly the king's feeling of proud superiority and conscious power.


186–187. i.e. "I shall make such an example of you that no one else may ever venture to display such arrogance or set up his will in opposition to my own." The situation has now reached an impasse. Stung as he was by the brutal taunts of Agamemnon, the only thing left for a high-spirited man in Achilles' position would be to kill him, or else lose his own life in the attempt.

188. Πηλεῖον: 998. — εἴν δὲ οἱ . . . στήθεσιν: 998, 1009.

189. λασίοις: hair on the chest is still considered a mark of a strong and virile man.

190. ἦ: whether.

191. τοὺς (ἐκλογος Ἀχαιός): evidently Agamemnon was sitting down in the assembly, with the other chieftains seated around him. Achilles would need to make these start up in order to get at Agamemnon. — ἁναστήσειεν, ἐναρίζοι: 1153.

192. ἦς: or — παύσειεν, ἐρητύσειε τε: 1153.

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LESSON XLIV

286. Translate:

1. Since the gods thus take away our prize, we shall send it to Chrysa, with a sacred hecatomb for the god, but we shall go in person (αὐτοὶ) to the tent of Achilles and lead away his prize, the beauteous-cheeked Briseis, that he may well know how much stronger we are than he, and all others may hate to say they are equal to us and compare themselves with us openly. 2. When he had thus spoken, grief arose for the sons of the Achaeans, and within their hairy chests they pondered in two ways. 3. We shall draw our sharp swords from our thighs, and rouse the sons of the Achaeans, but slay the two sons of Atreus, or we shall check our wrath and curb our spirit.

LESSON XLIV

FIRST AND SECOND PASSIVE SYSTEM OF VERBS

ILIAD, 193–200

287. Read 830–859, and review the first passive system of λύω, 916–921, and of τρέφω, 985.

288. Optional:

289. VOCABULARY

Ἀθηναίη (Ἀθήνη), ἦς, ἦ Athenē, goddess of war, wisdom, and the arts. ἂμφω both.

γιγνώσκω (γινώ-, γινο-), γνώσμα, γνώνω, γνώνωκα*, γνωσμα*, γνώση* know, recognize, learn, perceive.

δλκω (δλκ = σελκ-, 603–604), draw, drag, pull, tug.

ής while, until.

θαμβήω, θαμβήσω*, θάμβησω wonder, be amazed, be frightened, stand aghast.

ἐπτημι (στη-, στα-), στήσω, ἔστησα (ἔστην), ἐστηκα, ἐσταμαι*, ἐστάθην set (up), STAND, make stand, take one’s stand, STATION.

κολεόν (κουλεόν, 571), οὖ, τό sheath, scabbard.

κόμη, ἦ, ἦ hair, locks, tresses.

ξανθός, ἦ, ὁν tawny, yellow, blond.

ξύφος, εος, τό sword.

ὀμός equally, alike, together, at the same time.

ὀπι(σ)θε(ν) behind, from behind, later, latter.
HOMERIC GREEK

όρμαιν (όρμαν), —, ορμήνα toss about (turn over) in mind, ponder, consider, plan.

οὐρανός, οὐ, ὁ heaven, sky.

Παλλάς, ἄδος, ἥ Pailas (Athena).

τρίπω (τριτ-, τροπ-, τρατ-), τρέψω, ἑτρηψα (ἑτραπον), τέτροφα**, τετραμµα, ἑτράφθην turn (around), rout, put to flight; mid., turn oneself, flee.

φαείνω (φαεν-); aor. pass. ἐφανθην shine, gleam, glare, flash.

φαίω (φαν-), φανέω, ζήηνα, πε- φήνα*, πεφασμα, ἐφάν(θ*)ην show, shine; (mid.) appear.

Derivatives: a-gnostic(ism), pro-gnosticate; stay, system, static; comet; trope, etc., 261; dia-phanous, etc., 194.

290. Translate:

1. οἱ 'Αχαιοὶ ορμαιον ταύτα κατὰ φρένα καὶ κατὰ θυμόν.
2. ἔλκωμεν ἐκ κολεών μεγάλα ξίφεα καὶ ἑναρίζωμεν 'Αγαμέμνονα.
3. Ἄθηνη ἔλθεν οὐρανόθεν, τὴν γάρ ἔηκεν Ἡρη λευκόλενος.
4. Ἡρη λευκόλενος φιλέει 'Αχιλήα τε καὶ 'Αγαμέμνονα ὀμοῖς θυμῷ, κηδεῖται δὲ τοῖν ἅμφοῖν.
5. Ἄθηνη ἔλθεν οὐρανόθεν, ἔστη δὲ ὄπιθεν, εἴλε δὲ 'Ἀχιλῆα ξανθῆς κόμης (983).
6. Ἄθηνη ἐφαίνετ 'Αχιλῆοι, οὐ γάρ τις τῶν ἄλλων Ἀχαίων ὠράετο τὴν θεάν.
7. ἔπει θεά εἴλεν Ἀχιλῆα κόμης, ἑθάμβησε, μετατρεψάμενος δὲ ἔγνω αὐτίκα Παλλάδ 'Αθηναίην.
8. ὃς σσε Ἀθηναίης ἐφανθησαν δεινὼ 'Αχιλῆι.

291. Read and translate:

Iliad, 193–200

ἡσ ὁ ταῦθ' ορμαίνει κατὰ φρένα καὶ κατὰ θυμόν,
ἔλκετο δ' ἐκ κολεών μέγα ξίφος, ἤλθε δ' Ἄθηνη
οὐρανόθεν; πρὸ γὰρ ἦκε θεά, λευκόλενος Ἡρη,
ἀμφῳ ὀμοῖς θυμῷ φιλέουσα τε κηδομένη τε.

ἠσ τῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεώνα,
οὐ φαινομένη, τῶν δ' ἄλλων οὐ τις ὀράτο.

θάμβησεν δ' 'Αχιλῆος, μετὰ δ' ἑτράπετ', αὐτίκα δ' ἔγνω
Παλλάδ' Ἀθηναίην· δεινὸ δὲ οἱ ὃςσε φάνθεσθεν.

292. 194. ἔλκετο: was drawing. — ἤλθε δ' Ἄθηνη: coordinate, instead of subordinate construction, 1114.

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196. ἀμφώ = Ἀγαμέμνονα Ἀχιλῆα τε: Hera did not want to see either of them get hurt. — θύμω: 1009. — φιλέουσα, κηδομένη: 1109, 2.

The situation has now reached the point where Achilles feels constrained to act, as he would rather die than endure such deep insults and humiliation at the hands of his most despised enemy. The imperfects in the first two verses make the description strikingly vivid and picturesque, while the hurried action of the two following aorists are well adapted to introduce Athena suddenly and dramatically. The appearance of Athena is as unexpected, and is introduced with as much dramatic effect as the intervention of the angel when Abraham was getting ready to perform the final act in the sacrifice of Isaac:

“And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him.”

197. κόμης: 983.

198. οὔ (Ἀχιλῆι): divinities regularly had the power of making themselves invisible to part of a company and appearing only to one or more in whom they had some special interest. “And I Daniel alone saw the vision: for the men that were with me saw not the vision.”

“And the angel of Jehovah stood in the way for an adversary against him. . . . And the ass saw the angel of Jehovah, standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.” The Homeric divinity never appears to a group, but only to individuals. Besides it would have spoiled the plot had Athena been seen or heard by the other Greeks, including Agamemnon.

The latter part of this verse repeats in negative form the first two words.— ὑπάτο = ὑπαίτο, 584—585, 837.

199. θύμβησα: naturally Achilles was astonished at this unusual method of restraint. Certainly it would have been death to any of the
Greeks who would have dared to attempt it. Even though it might seem highly undignified in a goddess, no time was to be lost and words would probably have had little effect on the headlong Achilles. Besides it gives the poet an unusual opportunity for introducing a picturesquely dramatic incident.

200. οῖ refers to Athena. — φάναυθέν = ἐφαύνθησαν, 973, 3.

293. Translate:

1. While they were thus pondering in their hearts, but were drawing from their scabbards their great swords, the gods came from heaven, together with white-armed Hera who loves and cares for all men equally in her soul. 2. They stood behind the ships of the Achaeans. 3. Athena appeared to Achilles alone, and seized him by his tawny locks. 4. None of us saw the goddess, but we stood amazed. 5. When they turned around, they immediately recognized the goddess, for her (two) eyes gleamed terribly.

LESSON XLV

PRESENT, FUTURE, AND AORIST SYSTEM OF -µι VERBS

ILIAD, 201–211

294. 1) Verbs ending in -µι differ from -ω verbs, by having no tense suffix (except in the subjunctive) in the present and imperfect active, middle, and passive, in the second aorist active and middle, and in the second perfect and pluperfect active.

2) Learn the inflection of the present, future, and both aorist systems of ἵστηµι, τλῆµι, ἴµι, and δίδωµι, 949–962.

295. Optional:

296. VOCABULARY

ἀν = κέ(ν) (1085–1091). γλαυκ-ώµς, ἰδὸς gleaming-eyed, flashing-eyed ("owl-eyed").
αἰγ-ιχος, ἦν, ὦν aegis-holding.
αὖτε again, in turn, but, however, ἵνα in order that, (so) that, further(more), anew.

where.
LESSON XLV

λήγω, λήζω, άληξα cease (from), refrain,slack(en), weaken.
μηδέ and not, but not, nor, not even; μηδέ . . . μηδέ neither . . . nor.
διλήμι (δλ-, δλε-, δλο-), δλέω(σ)ω, δλεσω(σ)α, δωλα destroy, kill, ruin, lose; (mid.) perish, die.
όνειδίζω (όνειδ-), άνειδίσα revile, reproach, abuse.
προσανδά-ω, προσανδήσω*, προσψύ-
δησα address, speak to, say to.
πτερόεις, εσσα, εν winged, flying.

Derived: op-, 261; slack(en); pter- pod, -daetyl; tachy-graphy; phono-logy, anti-, caco-, eu-, sym-, tauto-
phony, tele-, mega-, micro-phone.

297. Translate:

1. 'Αχιλλεύς φωνήσας προσηύδα γλαυκώπτιδα Ἀθήνην ἔπεα πτερόεντα.
2. τίτπ' ἦλθεν αὔτε Πάλλας Ἀθήνη τέκος αἰγώ-
χοιο Διός;
3. γλαυκώπτις Ἀθήνη ἦλθεν ἵνα ἵδη υβριν Ἀγα-
μέμνονος Ἀτρείδαο.
4. 'Αχιλλεύς ἐρέει Ἀθήνη, τὸ δὲ τετελε-
σμένον ἔσται. άδω ταῦτα τελέσθαι.
5. τάχ' ἔν ποτε Ἀγα-
μέμνων ὀλέσαθ ϑύμων ἃς υπεροπλήσιν.
6. γλαυκώπτις Ἀθήνη
ἡθε παύσουσα τὸ μένος Ἀχιλλέος, αἴ κε πίθηται.
7. ἔληγεν Ἀχιλλεύς ἔριδος, οὖδὲ ἐλκετο ξίφος χειρί;
8. άνειδίσει Ἀγα-
μέμνου ἐπεσιν, ὡς ἔσταται περ.

298. Read and translate:

Iliad, 201-211

καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα:

"τίπτ' αὕτ', αἰγώχοιο Διός τέκος, εἰληλουθάς;
ἡ ἵνα υβριν ἑδ' Ἀγαμέμνονος Ἀτρείδαο;
ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέσθαι ὄιω.
ἂς υπεροπλήσι τάχ' ἐν ποτε θυμῶν ὀλέσαθ."

τὸν δ' αὔτε προσείπε ἑσα, γλαυκώπτις 'Ἀθήνη:
"ἡθεν ἐγὼ παύσουσα τὸ σὸν μένος, αἴ κε πίθηαι,
οὐρανόθεν· πρὸ δὲ μὴ ἱκεθεὶς λευκώλευνος "Ηρη,
ἀμφω ὅμως θυμῷ φιλέουσα τε κηδομένη τε.
ἀλλ᾿ ἄγε λήγῃ ἔριδος, μηδὲ ἄφιος ἐλκεο χειρί·
ἀλλ᾿ ἢ τοι ἔστειν μὲν ὄνειδισον, ὡς ἔσεται περ.

299. 201. μὲ: object of προσφίδα. — ἔστε: 1012. — περόντα: 524; the words were personified, and if they flew from the mouth of the speaker to the ears of the listener, they would need wings, just as birds.

202. αἰγόχειο: the aegis of Zeus was a shield, adorned with the head of the Gorgon, a snaky-headed monster, which petrified with chilly fear all who looked upon it. Athena was the best beloved of the children of Zeus, since she had sprung, as goddess of wisdom, full grown and fully armed from his head. As his favorite child she often bore his aegis. Achilles seems displeased at Athena's interference, and is greatly vexed that he should be prevented from killing Agamemnon. — ἀφε does not of necessity refer to an earlier appearance of Athena, but may merely denote Achilles' impatience that one trouble after another seems to have befallen him; and so he says, "And have you come too" (as an addition to all my other vexations)?

203. ἵθη = ἴημα: 584–585. — Achilles answers his own question (vs. 202) by a second rhetorical one. Hybris was something always to be punished by the gods, "for the froward is an abomination to Jehovah." If Athena wished to be sure as to Agamemnon's hybris, the best way was for her to come down and see for herself. "And Jehovah said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know."

204. τὰ: subject of τελεσθαι, 971. — ὅτω: ironical, as usual in Homer.


206. γλαυκώπτις: supplements vss. 199–200, and shows why Achilles so quickly recognized the goddess. Originally it seems to have meant owl-eyed. Its origin was lost sight of before the time of Homer, to whom she was gleaming-eyed, flashing-eyed, etc., but it represents the earlier idea, according to which the goddess was thought of in the form of an owl, just as Jehovah was worshipped by the Israelites for a long time in the form of a bull-god, as Apollo Smintheus was once the mouse-god, etc.

207. παύονοια: 1109, 5. — ἵθημα: Athena is not quite sure that Achilles will obey, but hopes so.
LESSON XLVI

211. i.e. abuse him roundly; only do not strike him. The goddess counsels a word-war, instead of a resort to arms, and thus there is a reversion to the situation previous to Achilles’ attempt to draw his sword.—ὡς ἐσταλ περ: “tell him how it shall be,” i.e. “tell him what shall take place.” This deus ex machina scene, which is necessary for the further action and development of the poem, would be an artistic blemish in a work where the gods do not take such a prominent part and do not consort so freely with mortals as they do in the Iliad.

300. Translate:

1. We lifted up our voices (part.) and addressed the flashing-eyed goddess (with) winged words. 2. Why, O darling daughter of aegis-bearing Zeus, have you returned to the swift black ships of the Achaeans? 3. Is it that you may see the insolence of the Zeus-nourished kings? 4. But we shall speak out to you, and we think that this will be accomplished, that they will soon lose their souls by their own arrogance. 5. Athena, the flashing-eyed, came from heaven to check the anger of Achilles, if perchance he would obey her. 6. If Achilles will cease from strife nor draw his great sword with his heavy hand, he may revile Agamemnon with harsh words as the opportunity may offer (ὡς ἐσταλ περ).

LESSON XLVI

FIRST AND SECOND PERFECT SYSTEM OF -μι VERBS

Ἰλιάδ, 212–222

301. Learn the conjugation of all the perfect and pluperfect forms of ἵστημι and of *εἰδώ, 924, 966.
302. Optional:

303. VOCABULARY

ἀ-πιθέ-ω*, ἀπιθήσω, ἱπιθήσα, with dat., δαιμον, ὁνος, ὁ, ἤ divinity, god-996, disobey, fail to obey, distrust. (dess).
δῶρον, οὖν, τὸ gift, present.
e(τ)ρύμαι (γερβ.), e(τ)ρύς(σ)ομαι,
e(τ)ρυσ(σ)άμην save, preserve, observe, protect, guard, retain.
ἐξετήσω (ἐπερ-, ἐπη-, ἐπερ-), ἐξέρχομαι, ἐξει-
πον, ἐξειρήματα*, ἐξειρήματα, ἐξειρήθην
speak out, declare.
ἐπιπείθω (πείθ-, πείθ-, πείθ), ἐπι-
πείθομαι τε, ἐπιπείθομαι (ἐπιπείθομαι), ἐπι-
πείθομαι, ἐπιπείθομαι*, ἐπιπε-
πείθην* persuade, trust; mid. obey.
ἡμί (ἡμ-), imperf., ἤν speak, say.
λοχω (λόχω = σι-ο(ε)χ-), another
form of ἐλώ, have, hold, restrain,
check.

Derivatives: demon-iac, -ology, -ocracy, -olatry, pandemonium; Dora, Doro-thea, -thly, Theo-dore; am; t(h)rice.

304. Translate:
1. πάντα γὰρ τάδε τελέσασθοι θεοί ὁλόμπη δῶματ' 
ἔχουσι, ὡς ἐγώ σοι ἔξερέω. 2. καὶ ποτὲ τρίς τάσσα δῶρ' 
ἀγιλα' ἔξει Ἀχιλλέας εἶνεκα τής' ὑβρίσο 'Ἀγαμέμνονος Ἀτρέι-
δαό. 3. Ἀχιλλέας ἵσχεται, πείθεται δὲ θεην Ἡρη λευκωλέως 
Ἀθηναίη τε γαλακώπιδι. 4. χρῆ ἐστιν Ἀχιλλῆ, καὶ μᾶλ 
περ θύμω κεχολωμένον, ἐτοι εἰρύσασθαι θεην κᾶλην, ὡς ὡρ 
ἐστιν ἄμανον. 5. θεοί μᾶλ ἔκλυον Ἀχιλλῆοι, οὖνεκα τόσιν 
ἐπιπείθεται. 6. Ἀχαιοι ἐσχεθον χείρας βαρείας ἐπὶ κώπης 
ἀργυρέσι τεφών μεγάλων. 7. Ἀχιλλέας ἔσωσε μέγα ξύφος 
ἄψ ἐς κουλεόν. 8. Ἀχαιοὶ κακοὶ ἡπίθησαν μύθοις Ἀθη-
ναίης. 9. θέα γαλακώπως Ἀθηνή εἴβεβηκεν Οὐλυμπόνδε ἐς 
δῶματα Δίως.

305. Read and translate:

Hliad, 212-222

ὦδε γὰρ ἔξερέω, τὸ δὲ καὶ τετελεσμένον ἐσται.
καὶ ποτὲ τοι τρίς τόσα παρέστηται ἀγιλαὶ δῶρα ὑβρίσο εἶνεκα τήςδε· σὺ δ' ἵσχεο, πείθεο δ' ἤμιν."
Τὴν δ' ἀπαμείβομενοι προσέφη πόδας ὡκὺς Ἀχιλλεύς· 215

"χρῆ μὲν σφωτερὸν γε, θεά, ἔτοσ εἰρύσσασθαι,
καὶ μᾶλα περ θυμὸ κεχολωμένον· ὡς γὰρ ἄμεινον·
ὡς κε θεοῖς ἐπιπειθηται, μᾶλα τ’ ἐκλυον αὐτοῦ."

ἡ καὶ ἐπὶ ἀργυρῆ κόμη σχέθε χείρα βαρέιαν,
ἀψ δ’ ἐσ κουλεόν ὅσε μέγα ξίφος, οὐδ’ ἀπίθησεν
μῦθῳ Ἀθηναίης· ἡ δ’ Οὐλυμποῦδε βεβήκεν
δόματ’ ἐσ αἰγιόχου Διὸς μετὰ δαίμονας ἄλλους.

306. 212. καί: also. This verse is intended to echo vs. 204.
323. τοι: 1004 or 999. — παρέστηται: 973, 1.
214. ἡμῖν = Ἀθηναίη καὶ Ἡρῆ: 996. Athena agrees with Achilles that Agamemnon is guilty of lybris, which is always punished by the gods. This judgment would thus represent the view of the poet and the more intelligent among his auditors.—τοχεό: reflexive, 1067, 1.
215. χρῆ (ἐστιν). — σφωτερὸν is made emphatic by the following γε, whereby Achilles contrasts his attitude of respectful obedience toward the goddesses with that of stubborn defiance toward Agamemnon, whom he no longer intends to obey. Thus similarly Agamemnon gives up Chryseis to the god, and so saves his face. This scene and promise motivate the decision of Achilles to remain before Troy instead of his carrying out his threat to return home (vs. 169 ff.).
217. κεχολωμένον: 1109, 3. — καί: even though.— ἄμεινον (ἐστίν).
218. θεοί: 996. — ἐκλυον αὐτοῦ: 984, 1082. To obey the heavenly gods was not only the part of wisdom but of prudence as well; since any other course was supposed to invite destruction. “If thou turn to Jehovah thy god, and shalt be obedient to his voice; he will not forsake thee, neither destroy thee.” “As the nations which Jehovah destroyeth before thy face, so shall ye perish; because ye would not be obedient unto the voice of Jehovah thy God.” “Now we know that God heareth not sinners: but if a man reverence his God, and doeth his will, him he heareth.” “He will fulfill the desire of them that fear him: he will also hear their cry, and save them.” “Jehovah is far from the wicked: but he heareth the prayer of the righteous.”
219. ἦ: he spoke. Observe the repetition of է sounds in this verse.
—σχεθε = ἐσχεθε [ἐχθ].
220. οὐδ’ ἀπίθησεν: litotes; compare “not at all bad.”
221. μῦθοι: 996.
222. Athena’s departure is taken without ceremony, and is as sudden as her arrival. There is a confusion of conceptions, here as elsewhere,
regarding Olympus and heaven. Athena comes from heaven, but returns to Olympus among the other divinities. In the same way it would be hard to visualize the descent of Apollo (vs. 44 ff.) from the peaks of Olympus to the Trojan plain, which was many miles away, across the sea. See the note on vs. 592, 450.

307. Translate:

1. I shall declare the will of the gods to you, and this also (καὶ) shall be accomplished. 2. At some time you shall have twice as many splendid gifts on account of this arrogance of Agamemnon, if you will restrain yourself and obey us. 3. We must obey the gods, even though (we be) greatly enraged in our hearts; for it is better thus. 4. The gods give especial heed to (the prayer of) those who obey them. 5. Upon their silver hilts they hold their heavy hands, and thus disobey the commands of the two goddesses. 6. When Athena departs to Olympus, among the other divinities, we shall thrust our mighty swords into their scabbards.

LESSON XLVII

THE MIDDLE AND PASSIVE OF -μι VERBS

Iliad, 223–232

308. Take a thorough review of all the -μι verbs, both regular and irregular, active, middle, and passive, all voices, modes, and tenses, 924, 949–963.

309. Optional:

310. VOCABULARY

ἀντίος, η, ον in opposition, opposing, facing, meeting, to meet. ἀπος, ον, ή, η deer, stag, hind. ἐκ-αύτις again, anew, then. ἄριστος, ης, δ chief, leader. θωρήςω (θωρηκ-), θωρήσωμαι, θωρησά, θωρήχθην arm, don the breast-plate. Δημοβόρος, η, ον devouring the (goods of the) people. Κηρ, κηρός, η death, fate.
LESSON XLVII

κραδίη (καρδίη, 597–598), γς, ἢ  οὐ-τιδανός, ἢ, ὁν worthless, of no account, cowardly, feeble.

λόχος, οὖν, ὁ ambush, ambuscade.
λωβά-ομαι*, λωβήσομαι*, ἐλωβησά-μην, insult, revile, act arrogantly, outrage, ruin, wrong.

οἰνο-βαρῆς, ἐς drunken, wine-heavy, sot.

δόμα, atos, τὸ eye; plus, face.

Derivatives: anti-dote, -pathy, -podes, anti- in compounds, as anti-American; aristo-cracy; dem-agogue, demo-cracy, epi-demic; thorax; cardi(ac-al), -algia, peri-cardium.

311. Translate:

1. ἔπειτα πτερόειν Ἀχιλῆος ἦν ἀταρπηρά. 2. προσεειπὼν Ἀτρείδην Ἀχιλλεύς ἔληγε χόλοιο. 3. Ἀγαμέμνων οὖκ ἔστιν οἰνοβάρης, οὔτε ἔχει ὁμματα κυνὸς κραδίην ἢ ἐλάφοιο, ἀλλὰ ἔτι τὴ διμωθεὶσα ὑπερηχθεῖσα ἀμα λαῷ ἐς πόλεμον, ἰέναι δ' ἐς λόχον σὺν ἀριστήσεσιν Ἀχαιῶν. 4. τὸ δὲ εἴδεται εἰναι κήρ ἄλλοις ἄνδρασιν. 5. ἡ πολὺ λώιν ἔστιν ἀποαιρεῖσθαι δόρα πάντων οἷς τνεσ εἴπωσιν ἀντίον σῖθεν. 6. Ἀγαμέμνων ἐστὶ δημοβορὸς βασιλεύς, ἐπεὶ ἀνάσει οὐτιδανοῖσιν ἄνθρώπεισιν· ἢ γὰρ ἃν ὑπὲρ ὑστάτα λωβήσαιτο, τάχ' ἀν δὲ διμῳ ὄλεισαίτο.

312. Read and translate:

ILiad, 223–232

Πηλείδης δὲ ἐξαύτις ἀταρπηρὸς ἐπέέσσων Ἀτρείδην προσέειπε, καὶ οὐ πῶς λῆγε χόλοιο· "οἰνοβαρές, κυνὸς ὁμματ' ἔχων, κραδίην δ' ἐλάφοιο, 225 ὡς ποτ' ἐς πόλεμον ἀμα λαῷ ἐλορηχπῆναι ὡς λόχον' ἰέναι σὺν ἀριστήσεσιν Ἀχαιῶν τετέληκας δυμοῦ· τὸ δὲ τοι κήρ εἴδεται εἰναι. ἡ πολὺ λώιν ἔστι κατὰ στρατὸν εὑρὴν Ἀχαιῶν δῶρ' ἀποαιρεῖσθαι, ὡς τις σύνει ἀντίον εἴπη· δημοβορὸς βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσεις· ἢ γὰρ ἃν, Ἀτρείδη, νῦν ὑστάτα λωβήσαιω.
313. 223. ἐπέσων: 1065. The situation reverts to a word-duel once more between the two leading characters, and Achilles outdoes himself in his abusive language.

224. χόλοι: 387.

225. ἀλάφοιο: a type of timid cowardice, as was the dog of shamelessness. Without regard to truth or reason, Achilles heaps upon Agamemnon all that which seems most disgraceful. Needless to say, this description is highly misleading. Agamemnon was not a drunken sot, nor did his face resemble that of a dog, nor did he lack manly courage in battle. — κυνός διμαι is merely a repetition of κυνῶτα (vs. 159).

226. λαῷ: 1007.

227. λόχωνδος[ε]: 788, 4.

228. θηρῷ: 1009, i.e. “you great big scoundrelly coward.” — εἰς τειχόν (τειχών, τειχί), 966 middle: seem, appear, resemble.

229-230 with bitter irony, and scornful contempt.


231. δημοβόρος βασιλεὺς: 978, 3. — στιθανοῦτα: 997, 1001; perhaps a pun, i.e. they were not worthy the name of Danaans.

232. ὁσπῆτα: 780-781, 784.

Beginning with vs. 224, Achilles now feels free to answer Agamemnon; and so he pours out his wrath, makes a prophecy of the future, and sits down, while Agamemnon remains silent, possibly because he is speechless from rage. Achilles employs no word of honor in his address this time, but lays to with the most abusive epithets at his command. In his anger, he is guilty of untruthful exaggeration in charging Agamemnon with drunkenness, shamelessness, and cowardice. As a matter of fact, Agamemnon was brave as a lion.

314. Translate:

1. All the well-greaved Achaeans addressed the gods with bitter words, nor ceased they ever from their hot wrath. 2. The drunken Agamemnon has the face of a dog and the heart of a deer, nor did he ever dare in his soul to arm himself with the breastplate together with his people for war, nor to go into ambush with the leaders of the Achaeans; for this seemed to be death to his soul. 3. He thinks it much better throughout the broad camp of the Achaeans to take away the prizes of honor of all who dare to speak against him. 4. This king is a devourer of
the goods of the people and he rules over worthless men. 5. The son of Atreus has now insulted for the last time, for he has lost his soul.

LESSON XLVIII

REVIEW OF NOUNS

ILIAD, 233-239

315. 1) Review all three declensions of nouns, memorizing thoroughly the meaning and forms of each word given in the paradigms, and review the rules for the inflection and gender of nouns, 626-716.

316. Optional:

317. VOCABULARY

ἀνάθεμάτω, ἀναθηματιστη, ἀνεθηματιστη sprout, bloom (forth), (anew), bud (again).
δικαστήριος, οὐ, οὗ judge, arbiter.
θέμα, ιτιστός, ὁ custom, law, decree, justice, oracle, rule.
λείψω (λείπον, λείποντα, λείπομαι), λείψω, ἐλπίν, ἐλπίναι, ἐλπίναι* leave, forsake, abandon, desert.
λέπτον (λεπτόν, λεπτότα, λεπτότης), λέπτω, λέπτω* strip, peel, scale, hull.
νεῖ, νεί, νεί, νεί, νεί, νεί, νεί yea, yes, verily.
ὀψις, οὐ, ὁ branch, shoot, limb.
ὁρος (ὁρώ, 571), οἷς, τὸ mountain.
ὁρκος, οὐ, ὁ oath, that by which one swears (as witness).
παλάμη, ἤς, ἤ palm, hand, fist.

τερὴ, τερῆ, τερᾳ* and prep. with gen., dat., and acc., around, about, concerning, for, exceedingly, over, above, more than, superior; adv., around, about, beyond, over, exceedingly; with gen., around, about, concerning, beyond; with dat., around, about, concerning, for; with acc., around, about, concerning.
τομῆ, ἔσι, ἔστι(ting), stump.
φλοιός, οὖ, ὁ bark, peel, rind, shell.
φορεῖ, φορήσω, φόρησσα, φόρησσα, bear, carry, bring.
φύλλον, οὐ, τὸ leaf, foliage.
φύ-ω, φύ-σω, φύ-σσα (ἐφύν), τέφυκα bear; produce, bring forth, cause to grow.
χάλκος, οὖ, ὁ bronze, implement of bronze (axe, spear, etc.).

Derivatives: peri-anth, -cardium, -carp, -cranium, -meter, -od, -phery, -phrosis; phos-chorus; phys-ic(al), -i-ognomy, -i-o-logy.
318. Translate:

1. 'Αχιλλεύς ἐξείπεν ἀταρτηρὰ ἔπεα τοῖς Ἀχαιοῖς καὶ ὄμοσεν ὄρκον μέγαν. 2. ναὶ μὰ τὸ δέ σκήπτρον ὄμνυμι, τὸ τοι μέγας ὄρκος ἐσσεται. 3. τὸ δέ σκήπτρον οὗ ποτε φύσει φύλλα καὶ ὄξους, οὐδ᾽ ἀναβηλήσει, περὶ γὰρ ἥ ἐφ φύλλα τε καὶ φλοιῶν ἑλέψαμεν χαλκῷ. 4. τὸ σκήπτρον Ἀχιλῆος λέοντες τομῆν ἐν ὄρεσσιν. 5. νῦν δ᾽ αὖθι φίλου Ἀχαιῶν, δικαστοῦλοι, οἱ εἰρύναται θέμιστας πρὸς Δίος, φορέουσι τὸ σκήπτρον ἐν παλάμῃσιν.

319. Read and translate:

_IIiad_, 233-239

ἀλλ᾽ ἐκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὄμοῦμαι. ναὶ μὰ τὸ δέ σκήπτρον. τὸ μὲν οὗ ποτε φύλλα καὶ ὄξους φύσει, ἐπεὶ δὴ πρῶτα τομῆν ἐν ὄρεσσι λέοντειν, οὐδ᾽ ἀναβηλήσει. περὶ γὰρ ἥ ἐφ χαλκὸς ἑλέψαν φύλλα τε καὶ φλοιῶν. νῦν αὐτῷ μιν νὰ Ἀχαιῶν ἐν παλάμῃσι φορέουσι δικαστοῦλοι, οἱ τε θέμιστας πρὸς Δίος εἰρύναται. ὁ δὲ τοῖς μέγας ἐσσεται ὄρκος.


234. μὰ τὸ δέ σκήπτρον: when a speaker wished to address the assembly, a herald placed a sceptre in his hands, as a sign that he “had the floor.” Eastern peoples swore a great deal by various objects, as “by the life of the king,” “by the beard of the prophet,” “by my hope of heaven,” etc. Thus Shakespeare’s characters swear by their beards. Achilles swears by the sceptre as a symbol of his royal power, with the implication that he hopes to lose it if he swears falsely. Slightly different is the implication when he swears by Apollo (vs. 96). See the note there, 197. The gods swore by the river Styx. The gist of this whole passage is “as surely as this sceptre shall never sprout forth leaves and branches again, so surely shall the Achaeans miss me, now that I shall withdraw from the war.”

235. πρῶτα: 780-781.

236. περὶ: 1048-1049. — χαλκός: bronze was the common metal for implements, before the introduction of iron. Here “bronze” means some tool of bronze, as an axe.
236-237. ἐ...φίλλα, φλοιόν: 1020, 1; 1021 and note.
234-239. τὸ μὲν ὑ...ἐγρήγορα forms a parenthesis, describing the sceptre. There is a return to the main idea in the following words, and this is taken up and completed in the next lesson, vss. 240-244.
239. ἐγρήγορα: 3d plur. = ἐγρήγωρα, 597-598. — ὁ: masculine, where the neuter would be expected. It takes the gender of the following predicate (ὄρκος), by what is known as "attraction." — πρὸς Διὸς: under the supervision of Zeus, or else the laws from (i.e. given by) Zeus.
Most peoples have traditions of laws given them by their gods, as in the case of Numa and the early laws of Rome. "And Jehovah said unto Moses, Come up to me into the mount and be there, and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." "These are the statutes and judgments and laws which Jehovah made between him and the children of Israel in Mount Sinai by the hand of Moses." The judges also received their authority from on high and were the Lord's own anointed.

321. Translate:

1. We shall declare and also swear a great oath. 2. By this sceptre, ye shall not return safely home, but ye shall all perish here. 3. Our sceptres will never produce leaves and branches, nor will they sprout forth, since they have left their stumps in the mountains. 4. The sons of the Achaeans with bronze peeled the sceptres round about of their leaves and branches, and now the kings, dispensers of justice, who preserve the laws given to them by Zeus, bear them in their hands.

322. Review all the adjectives, both regular and irregular, learning thoroughly the meanings and forms of each as given in the paradigms. 717-734.
323. Optional:
324. **VOCABULARY**

άμυσσω (άμυξ-,), ἀμύξω, ήμυξα  γνω,  tear, bite, scratch.

άνδρο-φόνος, ἄφω man-slaying, murderous.

δύνα-μαι, δυνάσσομαι, δεδυναμαί, δεδυνάσθην be able, can, have power.

"Εκτωρ, ορας, ὁ Ηεκτορ, son of Priam, and leader of the Trojans.

ἐν-δοθι within, inside, at home.

εὔτε, when, as.

οὐδ-εἰς, οὐδέ-μια, οὐδ-ἐν no one, not any, none, nothing.

πι-πτω (πι-, πτ-, πτη-), πεσόμαι, ἐπεσών, πεπτη(κ)α fall, drop, die, perish, sink.

ποθή, ἦς, ἦ yearning, longing, regret.

τίω, τίσω, τίσια, τέτιμαι honor, esteem.

ὑπό (ὑπα) adv., and prep. with gen., dat., and acc., under, beneath, by, at the hands of, by means of; adv., under, secretly, behind, beneath, by, gradually; with gen., (from) under, by; with dat., (down) under; with acc., (down) under, during, toward.

Derivatives: dynam-ic, -ite, -o, dynasty; hector; hypotenuse, -thesis.

325. Translate:

1. ποθή Ἀχιλλῆς (979, 8) ἵξεται σύμπαντας νίας Ἀχαιῶν, τότε ὁ Ἀγαμέμνων ἀχυρύμενός περ οὐ δυνήσεται χραισμεέων λαῷ, εὕτε ἄν πολλοὶ ἄνδρες θυμόκουντες ὑπ' ἀνδροφόνοιο Ἐκτωρος πι-πτωσιν. 2. ἀμύξει δὲ θυμόν ἐνδοθι Ἀγαμέμνωνς χώμενος ὦν νεκα-οὐδὲν ἐτίσεν Ἁχιλῆῃ ἀριστον Ἀχαιῶν. 3. τὸ σκῆπτρον ἐστὶν πεπαρμένων χρυσόσιων ἠλουσιν, ᾽Αχιλλεῖς δὲ τὸ ἔβαλε ποτὶ γαλή, ἐξεστὶ δ' αὐτῶ. 4. Ἐκτωρ ἄπολέσει πολλοὺς Ἀχαιῶν ἐν μάχῃ, ᾽Αχιλλῆσι οὐ παρέντος (994).

326. Read and translate: ²

Παιδ. 240-244

ἡ ποθή Ἀχιλλῆς ποθή ἵξεται νίας Ἀχαιῶν 240 σύμπαντας· τότε δ' οὐ τι δυνήσεαι ἀχυρύμενος περ χραισμείν, εὕτε ἄν πολλοὶ υφ' Ἐκτωρος ἀνδροφόνοιο θυμόκουντες πι-πτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις χώμενος, δ' ἀριστον Ἀχαιῶν οὐδὲν ἐτίσας.” 244

¹ Review the preceding lesson for the connection of thought.
327. 240. Ἀχιλλῆς; 979, 3, spoken with a proud self-consciousness. — νιάς: 1019. The thought of this and the preceding lesson is “so surely as this sceptre will never bear leaves and branches, so surely shall yearning for Achilles come upon every one of the sons of the Achaeans.”

242. χραίσμεν = χραίσμενιν 584–585 (Ἀχιλλῆς).
243. ἀμύξις: cf. Eng. “gnaw one’s heart, eat out one’s heart.”
244. ὅ τε (ε): because, in that.—(Ἀχιλλῆς) ἀριστὸν Ἀχιλλῆ. — οὐδὲν: adverbial, 781–782, 1014 not at all; lit. in respect to nothing, in no wise.

328. Translate:

1. A great yearning for the divine son of Peleus came upon all the sons of the Achaeans, and Agamemnon, son of Atreus, was not at all able to help them, though grieved in his soul, when many of the brave men fell at the hands of the man-slaying Hector, son of Priam. 2. Then did Agamemnon gnaw his heart within, enraged that he in no wise did honor to Achilles, the bravest of the Achaeans.

LESSON L

REVIEW OF PRONOUNS
ILIAD, 245–249

329. Learn the meanings and memorize all the forms of the pronouns as given in the paradigms 760–779.

330. Optional:

331. VOCABULARY

ἀγορητής, ἄο, ὁ orator. γλώσσα, ἤς, ἥ tongue, language, speech.
ἀν-οροῦ-ω*, ἄνωροσα jump up, ἐτρέμωθεν from the other side. ηὐ-επίς, ἡ sweet-speaking, sweet-toned.
αὐδή, ἤς, ἥ voice, speech, discourse, language, sound, cry. ἠλῶς, ὦ, ὃ nail, rivet, stud.
γαῖα, ἤς, ἡ earth, land, country. ἔλεγχος, εἶ, ὁ shrill, clear-toned.
γλυκός, εἶα, ὁ sweet.
μέλι, ὑτος, τὸ honey.
μηνί-ω, μηνίω, ἑμῆνισα rage, fume, be furious.
Νέστωρ, ὄρος, ὁ Nestor, one of the Greek chiefs.
pείρω (περ-, περ-) — ἐπειρά, πέπαρα- μα, ἑπάρῃ pierce, stud, rivet.

Derivatives: geo-graphy, -logy, -metry; glyc-erine, -ol; gloss-ary, poly-glott, epi-glottis; hetero-dox, -geneous; melli-fluous; rhetoric.

332. Translate:

1. δίος Ἀχιλλεύς ἔζετο χωόμενος, Ἀγαμέμνων δ' ἐτέρωθεν ἐμήνε. 2. τοῖς δ' Ἀχαιοῖς Νέστωρ λυγὺς ἀγορητής Πυλίων ἀνόρουσεν. 3. ἀπὸ γλῶσσης Νέστορος αὐὴ ἔρρεεν γλυκῶν μέλιτος (993). 4. τὸ σκῆπτρον ἔστων πεπαρμένων χρυσεῖοισιν ἠλοισιν. Ἀχιλλεύς δὲ τὸ ἐβαλε ποτὶ γαῇ, ἔζετο δ' αὐτὸς

333. Read and translate:

Iliad, 245-249

δος φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαῇ 245
χρυσεῖοις ἠλοισὶ πεπαρμένων, ἔζετο δ' αὐτὸς.
Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνε. τοῖς δὲ Νέστωρ
ἡδειπῆς ἀνόρουσε, λυγὺς Πυλίων ἀγορητῆς,
τοῦ καὶ ἀπὸ γλῶσσης μέλιτος γλυκῶν ῥέειν αὐὴ. 249

334. 245. ποτὶ (with γαὴ 1009): Achilles in his petulant anger and vexation acts dangerously like a spoiled child, or a peevish woman.

246. ἠλοισι: 1005. Observe how in the moment of highest tension Homer goes quietly on, here introducing a description which vivifies the object for his hearers. This sceptre is studded with golden rivets. We need not feel compelled to infer therefrom that every sceptre mentioned by Homer as golden was merely studded with golden rivets, as the poet does not feel obliged to be strongly and carefully consistent, but always feels free to vary according to the necessity of the situation and the effect he wished to produce. Thus the gods are at times strictly anthropomorphic, with very human limitations, at other times they are thought of as
ethereal, omnipotent, and eternal, corresponding closely to the varied conceptions of Jehovah in the Old Testament. — χρύσειος ἠλοιπτι πεπαρμένος: this addition by way of description in the moment of greatest suspense is characteristic of the objectivity of the poet's art. He is so little touched personally by the content of what he relates, that he makes his way undisturbed through the strife of the kings without taking sides, and in the midst of the greatest excitement he still has an eye for details. He sees not only the wrath of the chieftains but also the golden heads of the nails, driven into the sceptre as a crude sort of ornament. It may be too that the poet wished to increase the tension by keeping his audience in suspense a moment longer, before telling them what happened next.

247. Nestor was famed for his old age, and for giving long-winded advice, both in and out of season, in which he dealt with particular delight upon his own deeds of wonderful achievement in the "good old days." He is the only one of the leaders who has the hardihood to interfere in the quarrel.

248. ἀνόρωσε = ἀνόρωσε: perhaps slightly undignified; but Nestor feels that he is the man for the occasion, and that no time is to be lost. He is in a hurry to show these young upstarts how foolish and childish their actions are. The mention of his oratorical ability would indicate how highly prized oratory was among the ancient Greeks.

249. τοῦ: rel. pron., referring to Nestor. — ( ἐκ: the imperfect of customary or repeated action. — μέλιτος: 993, honey was used by the ancients in the place of sugar, and was the sweetest thing known to the taste. Hence it was a favorite figure in comparisons where a high degree of sweetness was involved. "What is sweeter than honey? and what is stronger than a lion?" "The judgments of Jehovah are true and righteous altogether. More to be desired are they than gold, yea than much fine gold: sweeter also than honey and the honeycomb." "My son, eat thou honey, because it is good; and the honeycomb which is sweet to the taste." "How sweet are thy words to my taste! Yea, sweeter than honey to my mouth." "Thy lips, O my bride, drop as the honeycomb: honey and milk are under thy tongue." "I have eaten my honeycomb with my honey."
341. 250. τῷ: 998. The figure of Nestor has become proverbial for very old age. Reckoning a generation at about a third of a century, as did the ancient Greeks, he would be somewhere between seventy and a hundred years of age. This is an imaginative touch of the poet, to obtain a necessary character for a particular rôle, and does not require a rational explanation. He had lived long and experienced much, and had no aversion to telling long stories of his earlier experiences, and to offering all sorts of good advice, which was rarely acted upon. He is one of the best drawn of Homer’s characters. Like old Polonius, he was wordy and futile. Since brevity was the soul of wit, he would be brief—with many words, and proffer his advice, in and out of season, usually to the irritation of all concerned.

251. ἐφθασέν = ἐφέβαισο, 3d plur., = ἐφήβωτο, 597-598. — οἴ οἴ: the first of these is the rel. pron., nom. plur. masc., referring to ἀνθρώπου, vs. 250; the second is an enclitic (554, 760), as will be seen from the accent of the first, and is spelled ‘oí, as may be observed from the meter. Here it is the dative of accompaniment with ἀμα.— τράφεν (= ἐτράφησαν) ἑδὲ γένοτο, hysteron proteron, i.e. the time represented by ἑγένοτο comes before that of τραφεν, although τραφεν here precedes ἑγένοτο. This is a permissible device, as it indicates priority of interest, instead of the usual one of time. Compare Shakespere’s “I was bred and born.” The main idea is contained in the first expression, while the second is added as an after-thought, for the sake of greater fullness and accuracy.

252. τριτάτοςιν is masc., referring to the general idea of men, as implied in the word γενεά, vs. 250.

254. Ἀχαιῶν γαῖαν: 1019, i.e. “our homes.”

254  ff. “Tut, tut, my boys! The very idea of you two fighting like this and causing all this trouble over a girl, like a couple of naughty schoolboys over marbles! She isn’t worth it. There are a million surplus girls.”

255. γῆθσαί: 973, 2, optat. sing., i.e. your quarrel would be a source of rejoicing to our enemies, since it would hinder the successful prosecution of the war.


258. βουλήν, μάχεσθαι: acc. and infinitive of specification, 1014; the two prime characteristics essential to a successful leader. — Δανάων: gen., because of the idea of comparison contained in the adverb περί taken with the verb ἐστέ [ἐπιμ], meaning surpass, be superior, 988. Observe how judiciously the old man mingles praise with censure.

259. έμείο: 993; cf. Shak., Jul. Caes., “Love and be friends, as two such men should be; for I have seen more years, I’m sure, than ye.”
342. Translate:

1. Two generations of mortal men, who were born and bred with him in the very sacred Pylus, have passed away, and he is now ruling among (those of) the third. 2. A great woe will come upon all the lands of the Achaean, because Achilles and Agamemnon are contending. 3. Priam and the sons of Priam and all the other Trojans will greatly rejoice in their souls when they learn all these things about Achilles and Agamemnon contending, for they are better than the other Achaeans both in council and battle. 4. They are much younger than Nestor, but they will not obey him.

LESSON LII

REVIEW OF VERBS IN THE ACTIVE VOICE

Iliad, 260-268

343. 1) Review thoroughly all the active forms of λύω, and of all the -με verbs, paying careful attention to the meaning of each form, 904-909, 924, 949-956.
2) Make three copies of the tables of personal endings of verbs in the active, 819-825.

344. Optional:

345. VOCABULARY

ἀναστός, ἡ, ov deathless, immortal, imperishable.
ἀθηρίζω (θέριζω), with gen., 984 slight, disregard, despise.
Ἄγιεθης, ἄο, ὁ son of Aegeus.
ἀντιθεός, ὁ, ov godlike, equal to the gods.
ἀρείων, ον (compar. of ἀγαθός, 754, 1), better, mightier, braver.
Ἄρνας, αντις, ὁ Dryas.
ἐκπάγλως terribly, horribly, awfully, dreadfully, frightfully.
Ἐξάδιος, ου, ὁ Exadius.
ἐπίεικελος, ἡ, οὐ like, resembling.
ἐπιχθόνιος, ἡ, οὐ earthly, of the earth, earth-born, upon the earth.
Θησεύς, ἴος (ἴος, 572), ὁ Theseus.
Καῦνευς, ἴος (ἴος, 572), ὁ Caeneus.
κάρτιστος (= κράτιστος, 597-598), η, οὐ, superl. of κρατερός, ἢ, ὑ, mightiest, strongest, bravest, most excellent.
ὅνος, ἡ, οὐ such (as), of what sort, what.
346-348]  HOMERIC GREEK

ὁμιλέ·ω, ὠμιλή·σω·*, ὠμίλη·σα· associate
with, collect.

ὄρεσ·κώς, η·, ο· living in mountain
dens, lying in mountain lairs.

Πειρίθοος·, ο·, ο· Pirithous.

τοιμή·ν, μένος·, δ· shepherd, guardian,
protector.

Πολύ·φημος·, ου·, ο· Polyphemus.

tοιός·, η·, ο· such (as), of the sort
that, of the kind that.

φή·ρ, φηράς·, ο·, η· wild animal, (savage) beast.

Derivatives: homil-y, -etics; ferocious, fierce.

346. Translate:

1. Νέστωρ ὁμιλήσειν ἀνδράσιν ἄρεισιν ἄρεισιν Ἀγαμέμνονος Ἀχιλ·
λής τε, οἱ δ· οὐ ποτε τὸν γ· ἠθέριζον. 2. οὗ τίς πω εἰδε τοίους
ἀνδρᾶς, οὐδὲ ἵδηται, οἷον Πειρίθοον τε Δρύαντα τε ποιμένα
λαῶν. 3. κείνοι φήρες ἦσαν κάρτιστοι πάντων φηρών ἄρει·
σκών, ἀλλ' οὐδὲ ἤρωες ἔτράφησαν κάρτιστοι πάντων ἐπιχοθο·
νίων ἄνδρῶν, ἐμάχοντο δὲ φηρσίν καὶ ἀπώλεσαν τοὺς ἐκ·
pάγλως.

347. Read and translate:

Iliad, 260-268

᾽ηδὴ γάρ ποτ' ἔγω καὶ ἄρεισιν ἥτε περ ὑμῖν
ἀνδράσιν ὠμίλησα, καὶ οὗ ποτέ μ' οἰ γ' ἠθέριζον.
οὐ γάρ πω τοῖς ἵδον ἀνέρας οὐδὲ ἵδομαι,
οὗν Πειρίθοον τε Δρύαντα τε ποιμένα λαῶν
Κανέα τ' Ἑξάδιόν τε καὶ ἀντίθεον Πολύφημον
[Θησέα τ' Ἀιγείδην, ἐπιείκελον ἄθανάτοις].
κάρτιστοι δ' κείνοι ἐπιχοθονίων τράφεν ἄνδρῶν·
κάρτιστοι μὲν ἦσαν καὶ καρτίστοι ἐμάχοντο,
φηρσίν ὄρεσκύσας, καὶ ἐκπάγλως ἀπώλεσαν.

348. 260. καὶ: even. — ἄρεισιν: 1007, an argument, “a fortiori,” i.e.
if better men than Agamemnon and Achilles had taken his advice, so
much the more should they. — ὑμῖν: some would substitute ὑμῖν for this,
thus saving Nestor’s politeness, but at the cost of his point. His whole
argument depends upon his assertion that better men even than they
had taken his advice. Nestor is a “has-been,” what Horace would call
a “laudator temporis acti,” one who looks back with longing to the

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good old days when he was a boy. "Respect my age." Length of years in the eyes of Nestor was reason enough why every one should heed his words.

Both Achilles and Agamemnon look at the matter from their own personal standpoint, and it is good art to introduce a character like Nestor, who can consider the affair from the point of view of an innocent bystander, and thus give us a better insight into the situation.

262. σωμα: the subjunctive middle, with the idea of yearning for something past and gone.

263. "Shepherd of his people" was a common figure of speech to indicate the ancient king. "Therefore will I save my flock, and they shall no more be a prey. And I shall set up one shepherd over them, even my shepherd David; he shall feed them, and he shall be their shepherd."

265. άθανάτοις: 1008.—Brackets enclose lines supposed to be spurious.

268. φησίν ὁρεσκόων (in apposition with καρπόζους of the preceding verse) doubtless refers to the centaurs, creatures with the bodies of horses and the heads and shoulders of men. In later times the Greeks were fond of representing their enemies as centaurs, and it is characteristic of human psychology of all ages to term one's enemies "brutes," "savage beasts," and such choice epithets.

This passage refers to the famous battle of the Lapiths and Centaurs, so well known in Greek legend, and a favorite subject for Greek art.
349. Translate:

1. Nestor associated with better men than the chiefs of the Achaean, and no one ever despised him and his good plans. 2. We never saw such men, nor may we see them, for they are all dead (have died). 3. Those were the mightiest of mortal men upon the earth, and they fought with the wild beasts living in mountain dens, and they utterly destroyed them.

LESSON LIII

REVIEW OF THE VERB IN THE MIDDLE VOICE

IL IAD, 269-289

350. 1) Review thoroughly all the middle forms of λύω and of the -με verbs, paying careful attention to the meaning of each form, 910-915, 957-962.

2) Make three copies of the tables of the personal endings of verbs in the middle voice, 821, and read 826-829.

351. Optional:

352. VOCABULARY

ἀντι-βηθν with opposing might, antagonistically.
ἀπός, ἦ, οὐ (cf. ἀπό) far, distant.
βροτός, οὐ, ὁ mortal, man.
γενομαι (γεν.), —, ἐγενάμην beget, bear, produce, be born.
ἐάω (ἐαμα), ἐάω, ἐάσα, ἐάκα*, ἐάμα*, ἐάθην* allow, permit, leave.
ἐρκος, εος, τό hedge, fence, defence, bulwark, barrier.
κόδος, εος, τό glory, honor, renown.
μεθ-η-μι (ση-, σε- = ἦ, ἐ, 603-604), μεθησω, μεθηκα (μεθηκα), μεθεικα*, μεθείμα*, μεθεθην let go, give up, forego, dismiss.
μεθομιλεω, μεθομιλησα associate with, consort with.
μείρομαι (σιμερ-, σιμο-, σιμαι-), ἐμορα divide, (receive as) share, receive as lot; ἐμαρται, it is fated.
μή-τε and not, neither, nor; μήτε . . . μήτε neither . . . nor.
μητηρ, μητέρουs (μητροσ), ἦ mother, dam.
μοῖρα, γη, ἦ lot, portion, fate, suitability.
πέλω (πελ-, πλ-), ἐπελον, ἐπελόμην.
LESSON LIII

2d aor. ἐπλεν, ἐπλετο; turn, move; σειμασμαί*, ἰσημάνθην* order, point out, command. σημαίνω (σημαν)-, σημανῶ, ἵσημηνα, τηλοθε(ν) far, from afar.

Derivatives: gen-, 338; metro-polis, -nymic, matri- (621), arch(al); sema-phore, semasi-ology, seman-tics, semato-logy; tele-, 113.

353. Translate:

1. Νέστωρ δὲ μεθωμίλεεν τοῖς ἀνδράσιν, αὐτοὶ γὰρ τὸν ἐκαλέσαντο ἐκ Πύλου, ἡξ ἀπέθανε γαιῆς. 2. Νέστωρ δὲ (κατ' αὐτὸν) ἐμάχετο φηρσίν. 3. πάντων τῶν οὐ νῦν βροτοὶ εἰσίν ἐπι-χθόνιοι, οὐ τις μαχεύτω κείνους φησίν κακοῖσιν. 4. κείνοι δὲ ἄνδρες ἔζυνακαν βουλάνοι Νέστορος καὶ ἐπείθετο μῦθῳ. 5. ἀμεινὸν ἐστιν πείθεσθαι, ἀλλ' οἶκ 'Ἀτρείδη 'Αγαμέμνον ἦνδαι τοὺς, ἀλλ' ἀγαθὸς περ ἐων ἀφεῖλε τὴν κούρην Ἀχιλλῆα, οὐδ' εἰάσε τῶν ἔχειν τὴν, ὡς οἶες Ἀχαιῶν ἔδοσάν τὴν οἱ γερας πρῶτα. 6. Ἀχιλλῆεις δὲ θ' ἐβελεύ ἐρίζεν βασιλῆς ἀντιβίην. 7. οὐ ποτὲ τις ἄλλος σκηπτούχος βασιλεὺς, ὃ Ζεὺς ἐδωκε κύδος, ἐμμορε τίμης ὀμοίης τιμή 'Αγαμέμνονος.

354. Read and translate:

Ἰλιάδ, 269–289

καὶ μὲν τοῖς ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν, 
τηλόθεν ἔξ ἀπέθανε γαιῆς· καλέσαντο γὰρ αὐτοὶ· 
καὶ μαχοῦμαι κατ' ἐμ' αὐτὸν ἐγὼ· κείνους δ' ἂν οὐ τις τῶν, οὐ νῦν βροτοὶ εἰσίν ἐπιχθόνιοι, μαχεύτω.
καὶ μὲν μεν βουλέων ζύνεν πείθοντο τε μῦθῳ.

ἀλλὰ πίθεσθαι καὶ ὑμμες, ἐπεὶ πείθοτο ἀμεινόν.

μήτε σὺ τούδ' ἀγαθός περ ἐων ἀποαίρεσιν κούρην, 270
ἀλλ' ἔα, ὡς οἱ πρῶτα δόσαν γέρας νίες 'Αχαιῶν· 
μήτε σὺ, Πηλείδη, θέλει ἐρίζεμεν βασιλῆι ἀντιβίην. ἐπεὶ οὐ ποθ' ὀμοίης ἐμμορε τίμης 
σκηπτούχος βασιλεὺς, ὃ τε Ζεὺς κύδος ἐδωκεν. 
εὐ δὲ σὺ καρπερὸς ἐσσι, θεὰ δὲ σε γεινατο μήτηρ, 275

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355. 269. τοῖς: 1006–1007, with such men as these, referring to the Lapithae. — ἐγὼ is emphatic (761), said with a proud self-consciousness, and the effect is further heightened by the use of the middle καλέσαντο in the next verse. — αὐτόι: "they themselves, and no less personages, great as they were, called me, even though I lived far away; for they were willing to go to extra trouble to obtain the services of such a good warrior, passing over many brave men who lived between."

270. καλέσαντο: observe the force of the middle, "for their own sake," which denotes the special interest of the subject in the action, 1068, 1067, 3.

271. καὶ ἐμα ἄυτόν: by myself alone.

272. Observe the repetition of the ἐγὼ. — μαχεύομαι: 1105. — οὐ νῦν βροτάλ εἶσθιν: it is characteristic of tradition in less advanced stages of civilization to feel sure that the world is growing worse, that men have degenerated from a garden-of-Eden stage, when all the world was bright and happy, when no man did wrong, sickness and sin and sorrows were not, and the race of men was much better physically as well as morally than succeeding generations. Since that time the world has continued to decline till it has reached its present deplorable state. Such ideas flourish actively in an uncritical and credulous age, when men are perfectly willing to believe of a former period that "there were giants in the earth in those days; the same became mighty men, which were of old men of renown." Thus Homer feels convinced that the warriors whose doughty deeds he sings were far superior to the race of mortals of his own time. For example, he says "with his hand the son of Tydeus seized a stone, a mighty weight, which not even two men could carry, such as mortals now are, but even alone he waved it easily." And again of Nestor's cup he says "another man with great effort could have moved it from the table when it was full, but Nestor, though an old man, raised
it with ease.” And again: “Hector snatched up a stone and lifted it, which not even two of the best men of the people, such as men now are, could pry from the ground upon a wagon with crowbars, but he easily brandished it alone.” Furthermore, Homer’s characters, and those of epic in general, are divine, or greater than ordinary mortals.

273. βουλέων = βουλάων, 984. — μῦθω: 996. — ξύνεν [ξυνύμην], imperfect, 3d plural.

274. καί: also. — ἐπει πείδεσθαι ἐμείνον (ἐστίν).


276. τὰ = τὰ (584–585) Ἀχιλλήα ἐχαίν κούρην.

275–277. Observe how impartial and undiscriminating Nestor is, in using exactly the same expression of prohibition in addressing the two contestants (μὴ θέτε σὺ ... μὴ θέτε σὺ). The first of these refers of course to Agamemnon, the second to Achilles.

278. Ἀντίβιβην is emphatic by position. — τιμήσ: 982.

278–279. Never has (any other) sceptre-bearing king obtained honor equal (to that of Agamemnon). That is, according to the Homeric tradition, as placed in the mouth of Nestor, Agamemnon was the mightiest ruler of his time; therefore Achilles should yield precedence to him. Nestor emphasizes the divine right of kings, who have obtained their authority by grace of god, and as such are his representatives on earth. To oppose one would be blasphemous; for they are the Lord’s own anointed.

“And it came to pass afterward that David’s heart smote him because he had cut off Saul’s skirt. And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord’s anointed, to stretch forth my hand against him, seeing that he is the anointed of the Lord.” “David and Abishai came to the people by night; and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster. Then said Abishai unto David, God hath delivered thine enemy into thine hand this day: now therefore, let me smite him, I pray thee, with the spear, even to the earth at once, and I will not smite him a second time. And David said unto Abishai, Destroy him not; for who can stretch forth his hand against the Lord’s anointed, and be guiltless?”

280. εἰ: concessive, even if.

281. πλείωνεσσον: dat., with a verb of ruling. — ὅδε: Agamemnon, of course.

282. “Nay, it is I, even Nestor, who entreat thee.” Nestor makes a strong personal appeal to the king. The emphatic ἐγὼ (701) is further stressed by being placed at the end of the verse, and by being followed by γέ.
283. Νεστορ λίστεται Ἄγαμόμονα μεθέμαινα χόλον Ἀχιλλῆι (997).

284. Ἀχιλλῆι: 997, 999. — πολέμῳ: 979, 3. Nestor employs a figurative expression in speaking of Achilles, of a type common to many languages; thus in the psalmist: "Jehovah is my defence; and my god is the rock of my refuge."

286. κατὰ μοτραν: fittingly.

287. ἕν άνήρ is said by Agamemnon with supreme contempt, as he does not even deign to mention the hated name of his opponent: "this fellow."

Agamemnon apparently agrees with Nestor's contention, but will admit no fault of his own, throwing all the blame on Achilles. He insists further that his overlordship be formally recognized by the rebellious spirit of Achilles (see vss. 54, 59 ff., etc.), but Achilles refuses. Agamemnon is not altogether without justice on his side, as Achilles has done much to call his authority in question and has set a bad precedent in case there should be difficulty in the future.

287. πάντων: 988.


289. ἄ: 1014. — τν (a): 971, perhaps refers to Agamemnon. If so, it is superlatively ironical and sarcastic. If it merely means "many a one," as often, it still has a considerable amount of the ironical element in it.

356. Note: If further practice in the translation of prose, either Greek-English or English-Greek, is desired, the instructor may make out as much of this as he wishes for his purposes. Most will find the foregoing more than adequate for the work of the first year.

LESSON LIV

REVIEW OF THE VERB IN THE PASSIVE VOICE

ILIAD, 290–303

357. 1) Review thoroughly all the passive forms of λύω, paying special attention to the meaning of each form, 916–921.

2) Make three copies of the tables of personal endings of verbs, 821.

358. Optional:
LESSON LIV

359.

VOCABULARY

ἄ-κων, οὐσα, οὐ unwilling.
αἰ-ν (= α-εί) always, ever, forever.
αἷμα, στό blood, gore.
αἴσα quickly, immediately.
ἀν-αίρε-ω (αɪρε- ἕ-) ἀναίρε-σω, ἀναίρε-λον (ἀνείλον 584–585), ἀνήρηκα*, ἀνήρηκαι*, ἀνήρθην* take (up), seize.
δείλος, ἦ, ὠν cowardly, cringing, miserable, pitiable.
δέρυ, δουρός (δούρατος), τό spear, beam, timber.
ei (interj.) up! come! go to!
ἐπι-τέλλω (τέλ-, ταλ-) ἐπέτελα, ἐπι-τελήμα command, accomplish.

ερω-ώ, ερω-ς, ἡρώνια flow, dash, spurt.
κελαίνως, ἦ, ὠν black, dark, dusky.
μήν (cf. μέν, πά) truly, indeed, to be sure.
ὀνειδός, εος, τό abuse, reviling, insulting.
πειρά-ώ, πειρήσω, ἐπείρησα* (ἐπειρή-σαμην), πειρήκα*, πειρήκαι, ἐπειρήθην try, attempt.
προ-τε-θη-μι (θη, θε-) προθήσω, προτέθηκα add, grant (in addition).
ὑπε-είκ-ω, ὑπε-εῖκω* (ὑπε-εῖκομαι), ὑπε-εῖκα yield, submit, weaken.
ὑποβλήθην interrupting, breaking in.

Derivatives: hemat-ic, -in, -ite, -o-logy, hemo-rhage, anemia-ic, -ia; em-pir-ic-al, pir-ate, -acy; pro-thet-ic.

360. Read and translate:

Iliad, 290–303

ei δὲ μν ἀχμητήν ἔθεσαν θεοί αἰεν ἐόντες, 290
τοινεκά οἱ προδέουσιν ὠνείδεα μυθήσασθαι;

τὸν δ’ ἄρ’ ὑποβλήθην ἁμελβέτο δίοσ Ἀχιλλεύς;

“ἡ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεόμην, 295
ei δὴ σοι πᾶν ἔργον ἑπείξομαι, ὡττι κεν εἰπὴς ἄλλοισιν ἐς ταῦτ ἐπιτέλλεο, μὴ γάρ ἐμοί γε [σήμαι’; οὐ γάρ ἐγώ γ’ ἔτι σοι πείσεσθαι ὅλω.]

ἀλλὸ δὲ τοι ἐρέω, σὺ δ’ ἐνι φρεσὶ βάλλει σήμων.

χερσὶ μὲν ὦ τοι ἐγὼ γε μαχήσομαι εἰνεκα κούρης 300
οὐτε σοι οὔτε τῷ ἄλλῳ, ἑτεί μ’ ἀφέλεσθε γε δόντες.

τῶν δ’ ἄλλων, ἀ μοι ἐστὶ θῷ παρὰ νη μελαίην,

τῶν οὐκ ἃν τι ρέοις ἄνελὼν ἄκουτος ἐμέων,
ei δ’ ἄγε μὴν πειρήσαι, ἵνα γυνώσι καὶ οἰδε.

αἴσα τοι αἷμα κελαίνων ἐρωθήσει περὶ δουρί.” 303

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361. 290. αἱμητήν: an intentional weakening of Nestor’s words in vs. 284.


292. ὑποβλήθην: the argument is beginning to get warm when Achilles cannot wait for his opponent to finish before he begins his reply.

295. ἐμοὶ γε: as emphatic as possible.

294. πάν ἐργον: 1013-1014.

296. σοι: 996. This verse is a sneering parody of vs. 289; some scholars consider it spurious. — ὅσο: is ironical, as usual.


299. τῇ [τῆς, τῇ 769]: Achilles is having a hard struggle with his pride. He is afraid that someone will call him a coward if he yields to Agamemnon’s demand that he recognize his authority, and so he finally decides that he would rather give up the girl, even though he does love her (see note to vs. 348) than yield to Agamemnon’s wishes. He has now come to the point of open rebellion against the king, and flatly refuses to take any further orders from him or to recognize his authority, as Agamemnon had insisted.

ἐνεκεῖνα κόψης is said with supreme contempt. “I would not fight with my hands on account of a girl.” Achilles attempts to conceal his real feelings, as he sees that he has no way of successfully opposing the king and his forces. Before closing, however, he makes it quite plain that he holds all the Greeks responsible for the wrong done him, because they have not the courage to oppose Agamemnon’s arrogance, and thus through him they are taking back the prize they once gave.

300. μοι: 999. — ἔτι: 973, 1.

301. τῶν resumes the τῶν θάλας of vs. 300, with added emphasis. — ἀδείωσις ἦμεν: 1111.

302. πείρησαί is issued in the form of a challenge: “just try it!” “I dare you to try it.” In placing a higher value on his other possessions than on his prize, Achilles seems to have suffered an unexpected change of heart, and whether it is a case of “sour grapes” or not, he seems suddenly to have become converted to the idea that after all “a woman is only a woman, but a good cigar is a smoke.”

303. δούρι (ἐμ refute).

297-303. These words of Achilles come pretty close to the ridiculous, and doubtless provoked loud hoots and jeers from Agamemnon’s partisans. The whole quarrel had been about the girl; and Achilles by this statement throws his cause completely overboard and brings up another subject having nothing to do with the question. Agamemnon had never remotely intimated that he was considering anything of this kind.
LESSON LV

REVIEW OF THE IRREGULAR VERBS OF THE -μι
CONJUGATION

ILIAD, 304-314

362. Review thoroughly all the irregular -μι verbs, and all
other verb-forms not taken in the review of the last three
lessons, 964-969, 922-948.

363. Optional:

364. VOCABULARY

αντι-βιος, η, ov opposing, hostile.
ανώγ-ω, ανώξω, ήνωξα, ανογα (for
ηνωγα?) command, order, bid.
απο-λύμαλνομαι (λύμαν-), purify
(oneself), clean(se).
είκοσι (είκοσι) twenty.
είση, [ἴσος] equal, equivalent, sym-
metrical, well-balanced.
ἐπι-πλέω (πλευ-, πλεφ-, πλυ-), ἐπι-
πλέομοιαι, ἐπιπλέοντα*, ἐπιπλέον-
κα*, ἐπιπλεοντομαι*, sail (upon,
over), navigate.
κέλευθος, ου, η (plur. κελευθα, ωρ, τα) 
road, way, path, journey, route.

κρίνω (κριν-, κρη-), κρινέω, ἐκρίνα, κε-
κρικα**, κκρικαι, ἐκρ(υ)θην pick
out, select, choose, discern, de-
cide, judge.

λύμα, ατος, το offscouring, filth.
Μενοιτιάδης, ὁ, ὁ son of Menoetius,

Patroclus.

πολύ-μητς, ios wily, rich in counsel.
προ-ερύω (ερυν-, ερν-), προερύω, προ-
ειρυσ(σ)α, προειρυ(σ)μαι draw
forward, draw forward, launch.

υγρός, ὁ, ὁν wet, moist, damp, watery.

Derivatives: cris-is, crit-ic(al, -ism, -ise), -ique, -erion, hyper-crit-ical; hygro-meter, -scope.

365. Read and translate:

Iliad, 304-314

δις τῷ γῷ ἀντιβιοῦσι μαχησαμένω ἐπέσοσιν
ἀνοιτήτην, λύσαν δ’ ἀγορην παρὰ υνοὶν Ἀχαιῶν.

Πηλείδης μὲν ἐπὶ κλησίας καὶ νῆας εἶσας
ἡς σύν τε Μενοιτιάδη καὶ οἶς ἐτάροισιν,
Ἀτρείδης δ’ ἄρα νῆα βοήν ἄλαδε προέρυσσεν,
366. 304. ἠπέστησιν: 1005.
305. ἀνοστήτην = ἀνεστήτην. Evidently during the last remarks made, they had remained sitting, contrary to Homeric etiquette. When they arose, the assembly broke up without further ceremony.
307. Μενοιτάδη: Patroclus. Like Agamemnon (vs. 7) Patroclus is first introduced by his patronymic, because he was such a well-known figure of the legend that it was not necessary to be more specific. He and Achilles were fast friends, and he stood by Achilles through all this period of trial. It is only his death in battle which furnishes a motive sufficiently powerful to induce Achilles to take a further part in the fighting. His introduction at this point is very skillfully done, as it is clearly indicated where he stands in relation to the hero.
308. προέφυσεν: 1069, 337.
309. is, ÍS: 1048-1049. Observe the alliteration of Ê in this verse.
311. εἶσιν: 1069. — ἕγον: 1108, Note 2. — πολύμητις is a characteristic epithet of the wildest of all the Greeks, and is particularly fitting here, as it is necessary to choose a man with these qualities for such an important embassy.
312. κέλευθα: 1012.
313-314. The whole army had been made unclean by Agamemnon's guilt, as had happened to the army of Joshua because of Achan: so they must be purified. Physical cleanliness, acquired by washing, symbolized ritualistic purity, just as the rite of baptism typifies the washing away of the sinner's guilt. To a mind lacking in poetic and creative imagination, it might occur that we have here a real hint as to the cause of such a plague, in a lack of proper sanitary measures and of bodily cleanliness on the part of the Greeks. After they had given themselves a good scouring, the plague ceased. In the same way, many of the "laws of Moses," with their ritual of purification, rested ultimately upon a dimly discerned sanitary basis. "He that toucheth the dead body of any man shall be unclean seven days; the same shall purify himself" (with water and ashes).
LESSON LVI

ILIAD, 315–333

367. Optional:

368. VOCABULARY

αἰδο-μαί (= αἰδε-μαί) reverence.
ἀτρυγετός, on barren (?), restless (?).
ἐλίσω (ῥέλικ-), ἐλίξω*, ἐλιξα, ἐλιγμαί, ἐλίχθην (ἐς = ἐς, 584–585)
twirl, twist, curl, turn, roll.
ἐπ-απειλ-ω, ἐπατειλήσω, ἐπηπειλήσα
threaten (against), boast.
ἐφώ (from ἐφρω: ἐφρη-, ἐφρη-, ἐφρω, ἐφρα, ἐφργα do, perform, make,
sacrifice, work, accomplish.
ἐφρίσκω (ἐφρ-, ἐφρ-,) ἐφρήσω*, ἐφρον, ἐφρήκα*, ἐφρημα*, ἐφρήθην* find,
come upon, hit upon.
Εὐρυβάτης, ὁ, ὁ Eurybates.
θεράπων, οὐτός, ὁ attendant, squire, comrade.

Derivatives: “Eureka”; therapeut-ic(s, -al), psycho-
therapy; tel-, 4; phon-, 296.

369. Read and translate:

Iliad, 315–333

ἔρδου δ’ Ἄπολλωνι τελησσάς ἐκατομμιᾶς 315
ταύρων ἂν αἰγῶν παρά θιν’ ἀλὸς ἀτρυγέτων·
kατίσθ 8’ οὐρανῶν ὑσεν ἐλισωμένη περὶ καπνῶ.

δόσ οἱ μὲν τὰ πένωντο κατὰ στρατόν· οὐδ’ Ἄγαμέμμων
λῆγ’ ἔρδου, τὴν πρῶτον ὑπηπειλήσ’ Ἀχιλῆ,
ἀλλ’ ὃς Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν, 320
τῶ οἱ ἔσαν κῆρυκε καὶ ὀρνηδ’ βεράποντε·
“ἔρχεσθον κλίσῃν Πηλημάδεω Ἀχιλῆος·
χειρὸς ἐλών’ ἀνέμεν Βροχῆδα καλλιτάρρησ’
eἰ δὲ κε μὴ δάοςιν, ἐγὼ δὲ κεν αὐτὸς ἔλωμαι

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370] HOMERIC GREEK

ελθὼν σὺν πλεόνεσσι̣: το ὦ καὶ ἔτελεν ἔσται." 325
δὲ εἶπὼν προξεί, κρατέρων δ’ ἐπὶ μῦθον ἔτελλεν. 325
τῶ δ’ ἄκοντε βάτην παρὰ βίων ἀλὸς ἀτρυγέτων, 325
Μυρμιδόνων δ’ ἐπὶ τε κλοσίας καὶ νῆας ικέσθην. 330
τῶν δ’ εὗρον παρὰ τε κλισίᾳ καὶ νηλεῖσε καὶ μελαινή ἡμενοῦ: οὐδ’ ἄρα τῶ γε ἵδων γήθησεν Ἀχιλλεύς.
τῶ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆᾳ στήτην, οὐδὲ τί μιν προσεφώνεον οὐδ’ ἔρεντο: 330
ἀυτὰρ ὦ ἐγὼ ἤσιν ἐν φρεσὶ φώνησέν τε.

370. 316. περὶ καπνὸ̣: round about in the smoke. Of course it was necessary for the savor to go to heaven with the smoke, if the gods were to get the benefit of it. See the notes on vs. 42, § 130, vs. 65, § 167, vs. 471, § 414.
318. τά: 1012.
319. ἐρεῖδος: 987. In the midst of all the preparations and his various duties, Agamemnon does not forget the grudge against Achilles and the threats he had made.
321. οἵ: 999.
324. ἐγὼ, αὐτός: observe how Agamemnon, still filled with resentment that his authority had been questioned, employs a heaping up of words to indicate his supreme power, which he will allow no man to contradict.
326–327. Observe how closely these two verses echo and recall verses 25 ff., especially vs. 34, where Agamemnon dismisses the old priest so harshly, to the woe of the Greeks. So here the hot temper of the king is preparing further trouble for his followers. The ships of the Greeks were drawn up in lines along the shore. Those of Odysseus were in the centre, while the two ends, the most dangerous positions, were held by Achilles and Ajax, as the most redoubtable warriors of the whole army, for they trusted in their manhood and the strength of their arms. The assembly would be near the centre of the line by the ships of Odysseus.
329. τῶ: there is no need to mention his name, as it is uppermost now in the minds of all; and it is much more effective to say "him they found."
329–330. Achilles is apparently already brooding over his wrongs and his plans for vengeance.
330 (latter part): ἁλώς. In English, at any rate, this produces a slightly humorous effect, to say that Achilles was not glad to see the heralds.
LESSON LVII

331. Observe the difference in tense of the two participles: the first denotes the confusion into which they were thrown (1081) at the sight of Achilles; the other indicates their customary feeling of reverence toward him. — βασιλῆα (Αχιλλῆα): through no fault of their own the heralds are in a very delicate situation, as they have no desire to offend either Agamemnon or Achilles.

333. ὅ, here again, without the name of Achilles, is more poetic than to give his name. Achilles shows fine tact and a human feeling for the heralds in their embarrassment.

LESSON LVII

Iliad, 334–347

371. Optional:

372. VOCABULARY

ἀγγέλος, οὐ, ὁ messenger, courier.
ἀπηνής, ἐς harsh, cruel, rude.
ἀσσον nearer, closer (compar. of ἄγχι).
διο-γενής, ἐς Zeus-born; Zeus-descended.
ἐξάγ-ω, ἐξάξω, ἔξηγαγον, ἔξηχα**, ἔξηγμα*, ἔξηχθην* lead out, lead forth, bring forth.
ἐπαίτιος, η, οὐ blameworthy, blamable, to blame, accountable, responsible.
ἐταῖρος (ἐτάρος, 571), οὐ, ὁ companion, comrade, follower, friend.
θνητός, ἥ, ὁν mortal, human.

Θυ-ω, ἐθύσα dash, rush (headlong), be rash, rage, be insane.
μάκαρ, ἀρος blessed, happy, fortunate, lucky.
μάρτυρος, οὐ, ὁ witness.
νοε-ω, νοήσω, ἐνόησα, νενόηκα*, νενόημαι*, ἐνοθήν* perceive, think, consider, plan.
ὀλοιός, ἥ, ὁν accursed, baneful, destructive.
ὀπίσσω back(ward), behind.
Πάτροκλος, οὐ, ὁ Patroclus.
πρόσσω forward, in front.
χρεώ (χρεώ, χρῆ) need, necessity.

Derivatives: angel-ic, -ology, arch-angel, ev-angel-ist, -ism; gen-; aetio-logy; martyr-o-logy, -dom.

373. Read and translate:

Iliad, 334–347

"χαλρετε, κήρυκε, Δίος ἄγγελοι ἣδε καὶ ἀνδρῶν· ἄσσον ἵπτε· οὗ τί μοι ὑμεῖς ἐπαίτιοι, ἀλλ' Ἄγαμέμνον, 335 ὁ σφῶι προτεῖ Βρισηδός εἶνεκα κούρης."
HOMERIC GREEK

ἀλλ’ ἀγε, διογενες Πατρόκλεως, ἐξαγε κούρην
καὶ σφων ὄσ ἀγειν. τῷ δ’ αὐτῷ μάρτυροι ἔστων
πρὸς τε θεῶν μακάρων πρὸς τε θυντῶν ἀνθρώπων
καὶ πρὸς τοὺς βασιλῆς ἀπεμέος, εἰ ποτε δὴ αὐτὲ
χρειὼ ἐμείο γέννηται ἀεικέα λογίῳ ἀμύναι
τοῖς ἄλλοις. ὡ γὰρ ὦ γ’ ὁλιοὶ φρεσὶ θύει,
οὐδὲ τι σίδε νοῆσαι ἄμα πρόσω καὶ ὀπίσω,
ὁπποὺς ὁ παρὰ νυσὶ σῶι μαχεῖατ Ἀχαιοὶ.

δς φάτο, Πατροκλος δὲ φίλω ἐπεπείθεδ’ ἐταῖρῳ,
ἐκ δ’ ἄγαγε κλησίν Βρισιδα καλλιτάρρου,
δῶκε δ’ ἀγεῖν. τῷ δ’ αὐτὶς ἵτην παρὰ νῆας Ἀχαιῶν,

374. 334. Διὸς ἀγγιλοι: officials in antiquity regularly obtained
their authority from on high, and were the earthly representatives of
divine power. As such they were to be respected and honored at all
times; “for thou shalt not revile the gods, nor curse the rulers of thy
people.” “And they that stood by said, Reviest thou God’s high priest?
Then said Paul, I wist not, brethren, that he was the high priest: for it
is written, thou shalt not speak evil of the ruler of thy people.”

337. Πατρόκλεως: voc., irregular.

334–336. Achilles, realizing the embarrassment, and even fear, of the
heralds, lest he might break out into open violence, hastens to set them
at ease and to let them know that they need not be afraid of him, for he
would not harm them.

337 ff. Achilles asks Patroclus to lead out the maiden and hand her
over to the heralds, evidently not having the heart to do it himself. As
we know from later developments, he had fallen in love with her.

διογενες: Zeus-born. The kings of antiquity were regularly gods and
sons of gods. “Jehovah hath said unto me, Thou art my son; this
day have I begotten thee. Ask of me and I will give thee the heathen
for thine inheritance, and the uttermost parts of the earth for thy pos-
session. Thou shalt break them with a rod of iron; thou shalt dash
them in pieces like a potter’s vessel.” Thus shortly before the introd-
uction of Christianity altars were set up in various parts of the Roman
empire upon which sacrifices were made to Augustus Caesar as a “god
and the son of a god.”

338. ἔστων [ἐσμ’]: imperat., 964.

340. δὴ αὐτὲ, 586, does not mean “again,” to denote repetition, but
denotes a situation opposed to the present, as in vs. 237. Achilles does
not deign to mention Agamemnon’s name. Below (vs. 342) his contempt for the people finds expression, and he again refers to Agamemnon by using merely the demonstrative pronoun.

341. ἐμεῖο: 979, 3.
342. τοῖς ἄλλοις: 397, contemptuously, and with emphatic position, perhaps with a curt gesture.
343. I.e. to consider carefully and wisely. Achilles at last begins to realize that it is not merely malice on the part of Agamemnon, but a blind infatuation (ἀγαμόν) which is leading him on to ruin. This is a matter for great satisfaction to Achilles under the circumstances.
345. ἔταφρο: 996.
346. καλλιτάρρηπον: by his employment of this adjective the poet makes his bearers see once more the beauty of the maiden, who is slipping so surely from Achilles’ grasp. A moment more, and she is gone for good.

LESSON LVIII

ILIAD, 348-358

375. Optional:

376. VOCABULARY

ά-πείρων, ov boundless, limitless.
άπαιράω (φράω), imperfect. ἀπηροῦν with aor. sense, ἀπουρήσω*, aor. part. ἀποτρῆς (= ἀπο-τρῆς) take away, deprive, snatch away.
ἀφαρ immediately, forthwith.
βενθός, εστ, τό depth.
γυνή, γυναικός, η woman, wife.
δακρύω*, δακρύσω*, ἐδάκρυσα, δεδάκρυμαι weep, shed tears.
ἐγγυαλίξω, ἐγγυαλίξω, ἡγυαλίξα grant, present with.
λίαξω (λιαξ-), ἱλασέ, ἱλάσθην bend, turn aside, sink, fall.
μιμνυάδιος, η, ov short(lived), ephemeral, brief.

νόσφι(ν) apart, away, separate.
ὁρέγω (ὁρέγ-νυμι), ὁρέγω, ὁρέξα, ὁρέγ- 

ρεγμαι. ὁρέχθην* reach forth, stretch out, extend.

ὁφείλω (ὁφέλω) (ὁφελ-, ὁφείλε-), 

ὁφείλήσω*, ὁφείλον, ὁφεῖληκα**, ὁφείλῆθην* owe, ought, be obligated; aor. in wishes, would that!

πάροιτε(ν) before, formerly.

πολιός, η, ov gray, hoary.

πόντος, ov, ο sea.

πότις, η, ov revered, honored (lady, queen).

πυθός, η, ov small, little, young, brief.

ψυ-βρεμάτης, ος thundering, growl-
ing (grumbling, roaring, rumbling, bellowing) on high, or high-growling, etc.

χέω (χεν-, χεφ-, χυ-), χεύω, ἔχε(υ)a, κέχυκα*, κέχυμαι, ἔχυθην pour (out, forth), shed (tears).

Derivatives: gyn-archy, poly-, miso-gyny, andro-gynous, gynaecology, -cracy; bathos, batho-meter, 597-598.

377. Read and translate:

_Iliad, 348-358_

ή δ' ἄκουσ' ἁμα τοις γυνη κλεν. αὐτὰρ Ἀχιλλεύς
dακρύσας ἔταρων ἄφαρ ἔξετο νόσφι λιασθεὶς
θίν' ἐφ' ἅλος πολυής, ὅρων ἐπ' ἀπείρων πόντων
πολλὰ δὲ μητρὶ φίλη ἡρῆσατο χεῖρας ὁρεγνὸς
"μήτερ, ἐπεὶ μ' ἔτεκες ἅμα μυθηδίον περ' ἑώτα,
tιμήν πέρ μοι ὄμηλεν Ὀλύμπιος ἐγγυαλίξαι
Ζεὺς ὕψιβρεμέτης· νῦν δ' οὖνδε με τυφθὸν ἔτεσεν.
ή γάρ μ' Ἀτρείδης εὐρὶ κρείων ᾳἈγαμέμνων
ἡτίμησεν· ἐλῶν γὰρ ἐχει γέρας, αὐτὸς ἀπούρας."

ὡς φάτο δάκρυ χέων, τοῦ δ' ἐκλυε πότιμα μήτηρ
ἡμένη ἐν βένθεσιν ἅλος πάρα πατρὶ γέροντι.

378. 348. ἄκουσ'(α) is a delicate touch of the poet, showing that Briseis returned Achilles' affection, and that Achilles is angry not merely because of wounded honor. This adds to the pathos of the situation. Later Achilles himself says, "But why must the Argives make war on the Trojans? Why hath the son of Atreus gathered his host and led them thither? Is it not for lovely-haired Helen's sake? Do then the sons of Atreus alone of mortal men love their wives? Surely whatsoever man is good and sound of mind loveth his own and cherisheth her, even as I too loved mine with all my heart, though but the captive of my spear. But now that he hath taken my prize of honor from my arms and hath deceived me, let him not tempt me that know him full well; he shall not prevail." It is this true affection between Achilles and Briseis which makes the present situation so inexpressibly bitter for him. Homer does not waste words in farewell scenes, and here he sums up the feelings of Briseis in a single adjective.

349. δακρύσας, 1081: by this simple description the hearer was made to see the effect of the situation on Achilles, and to infer the depth of
his feelings. He “burst into tears,” partly perhaps from grief, but even more in hot and helpless anger at the insults that had been heaped upon him. Homer’s heroes are highly emotional, and are not ashamed to give full expression to their feelings. They are no more dainty about the shedding of tears than they are over the shedding of blood. Later, when the battle has been going against the Greeks, Homer says of Agamemnon, “The son of Atreus was stricken to the heart with sore grief, and went about bidding the clear-voiced heralds summon every man by name to the assembly. . . . So they sat sorrowful in assembly, and Agamemnon stood up weeping like unto a fountain of dark water that from a beetling cliff poureth down its black stream; even so with deep groaning he spake among the Argives.”

350. ἐφ’ (= ἐπὶ): 1059, 1. — ὅρων: an “assimilated,” or “distracted” form (= ὅρων), 945-948. It is eminently proper that Achilles should be represented as looking out upon the deep; since the boundless sea with its countless, never-resting waves, corresponds to the endless tumult of his troubled soul.

351. μηρι: her name is Thetis, but is not yet mentioned, as it was well known to the hearers of the bard. She had been wooed by Zeus and Poseidon, but when Zeus learned that she was fated to bear a son mightier than his father, he forced her against her will, goddess though she was, to marry Peleus, by whom she bore Achilles. When Achilles set out for the Trojan war, she packed his trunk with plenty of warm woolen articles of wear, deserted her husband, and returned to her old home in the sea, that she might be near her beloved son in whose fortunes she took a passionate interest.

χειρας ὅρειος: when the ancients prayed they regularly stretched out their hands in the direction of the divinity whom they entreated. If this were a god of heaven, they lifted up their hands toward the sky; if a god of the sea, they stretched out their hands as Achilles does here; if a god of the lower world, they might even sit down and beat upon the ground to attract his attention.

352. It is a distinctly human touch that Achilles should turn to his mother for consolation; for women are often inclined to be sympathetic and to take the side of their children. Thus when Aphrodite gets her hand scratched in battle by the spear of Diomedes, she shrieks aloud, and hurries back to heaven, where she falls into her mother’s lap and sobss out her grief. Her mother of course consoles her, and strokes the hand which has been hurt, and it is all cured once more. In the same way a modern mother might kiss her little child’s head which he bumped when he fell down. On the other hand, Ares, the god of war,
who has been severely wounded in battle, but who is out of favor with his mother, is stupid enough to carry his tale of woe to his father. Homer says, "swiftly he came to the gods' dwelling, steep Olympus, and sat beside Zeus, son of Cronus, with grief in his heart, and showed the immortal blood flowing from the wound, and piteously spake to him winged words. . . . Then Zeus the cloud-gatherer looked sternly at him and said: 'Nay, thou renegade, sit not beside me and whine.'"

352. μηδέντιον: Achilles had the choice of a long and inglorious life, or one short and full of renown. He had chosen the latter, and now that he has made this choice, his situation is one of deep pathos. It is this certainty of an early death which casts its gloom over all the rest of his days. He seems later to have become somewhat more reconciled to this, and when he is entreated with piteous words by one of the Trojans to spare his life, he says, "Aye, friend, thou too must die: why lamentest thou? Patroclus too is dead, who was better far than thou. Seest thou not also what manner of man am I for might and goodwillness? Yet over me too hang death and forceful fate. There cometh morn or eke or some noonday when my life too some man shall take in battle, whether with spear he smite or arrow from the string." The old Greeks were so in love with life that death seemed clothed with more than ordinary gloom. When Odysseus meets the soul of Achilles in Hades he tries to console him by saying "As for thee, Achilles, none other than thou wast heretofore the most blessed of men, nor shall any be hereafter. For of old, in the days of thy life, we Argives gave thee one honor with the gods, and now thou art a great prince here among the dead. Wherefore let not thy death be any grief to thee, Achilles." But Achilles replies, "Nay, speak not to me comfortably of death, O great Odysseus. Rather would I live on ground as the hireling of another, with a landless man who had no great livelihood, than to rule over all that have gone down to death."

353. τιμή: emphatic by position, showing how keenly the old Greek heroes thirsted for glory, and how bitterly they resented any affront to their honor.

354. ψυβρεμένης: thunder and lightning were ordinary accompaniments of the gods of old. In fact, primitive man often thought that thunder was the actual voice of his god, who thus roared, growled, and muttered on high. In Hebrew, for example, the ordinary expression for thunder is qol Jahweh, "the voice of Jehovah." "Jehovah shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar against his fold." "And Jehovah shall roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth
shall shake.” “Hearken ye unto the noise of his voice, and the muttering that goeth out of his mouth. He sendeth it forth under the whole heaven, and his lightning unto the ends of the earth. After it a voice roareth; he thundereth with the voice of his majesty: God thundereth marvelously with his voice.” “And Jehovah thundered from heaven, and the Most High uttered his voice. And he sent out arrows and scattered them; lightning and discomfited them.” “And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Jehovah came down upon Mount Sinai, to the top of the mount.”

Even in a later age the voice of a divinity might in some cases be mistaken for thunder by the uninitiated: “Then came there a voice from heaven, saying, I have glorified it, and will glorify it again. The people therefore, that stood by and heard it, said that it thundered: others said, An angel spake to him.”

356. ἡτέμησεν by position in the verse is strongly contrasted with τίμην of vs. 353. — αὐτός: of his own arbitrary free will.
357. τοῦ: 984.
358. παρει γέρων: Nereus, who is too well known to the audience to require an introduction. Homer usually calls him merely “the Old Man of the Sea.” — γέρων is here employed as an adjective, aged, old.

LESSON LIx
ILIAD, 359-379

379. Optional:

VOCABULARY

ἀνα-δύ-, ἀναδύ-, ἀνέβανα (ἀνέβανα), ἀναδύνακα, ἀναδύναμαι*, ἀνέβανη* rise, emerge, “dive up,” plunge up.

diα-πέρθο (πέρθ-, πραθ-), διαπέρσω, διέπερσα (διέπραθον) sack (utterly), sack thoroughly, pillage, plunder, devastate.

ἐκατη-βόλος (= ἐκηβόλος), οὐ, ὁ free-shooter, sharp-shooter, free-shooting, sharp-shooting, shooting according to will, sure-shooting.

ἐξ-ανδά-, ἐξαιρήσω*, ἐξήλθησα speak out, tell, say, declare.

Ἡρίων, ὄνος, Ὅ Eëtion, father of Andromache.

ηὑτε as, just as, like.

Θῆβη, ὅς, Ὡ Thebe, a city in Asia Minor.

157
καθίζομαι (σεβ.- ἐδ., 603–604), καθέσομαι, καθείσα, καθεσσάμην sit down.
καρπαλίμως quickly, suddenly, swiftly.
κατα-ρέξι (γρεγ.), καταρέξι, κατε(ρ) -

reξι, καταρέξιθην caress, stroke, fondle.
κεύθω (κευθ., κυθ.-), κεύσω, ἐκευσά, (ἐκυθόν, κέκυθον), κέκευθα hide, conceal, enclose.
κλαεῖ (κλαυ-, κλαξ-, κλαι-, κλαιεό-, κλαύσομαι, ἐκλαεῖ, κέκλαι-
(σ)μαι* cry, weep.

ομίχλη, ἦς, ἡ mist, fog, cloud, vapor.

ονομάζω (ονοματ-), ὁνομάζω*, ὁνό-

μασα, ὁνώμακα**, ὁνόμασμαι*, ὁνόμασθην* address, call (by name).
πάρουθε(ν) (with gen. 992) in front of, before.
στενάχω groan, sob, sigh.
τέκνων, ου, τό child, young, offspring.
χαλκο-χίτων, ὁνος with bronze tunics.

Derivatives: onomato-poeïa, -logy.

381. Read and translate:

Iliad, 359–379

καρπαλίμως δ' ἀνέδυ πολιης ἀλὸς ἢυτ' ὄμιχλη,
καὶ ἡ πάρουθ' αὐτοῖο καθέσετο δάκρυ χέοντος,
χεύρι τέ μιν κατέρεξεν, ἔπος τ' ἐφατ' ἐκ τ' ὄνομαζεν.
"τέκνων, τί κλαίεις; τί δέ σε φρένας ἵκετο πέ̂νθος;
ἐξαίδα, μη κεύθε νῦφ, ἵνα εἰδομεν ἀμφω."

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὁκὺς Ὅχιλλειν.
"οἰσθα· τί ή τι ταύτα ἱδνη πάντ' ἀγορεύω;
φοινημεθ' ἐς Θῆβην, ἱερὴν πόλιν Ὅππωνος,
τὴν δὲ διεπράθομεν τε καὶ ἠγομεν ἐνθάδε πάντα.
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφί̂σιν νίσε Ὅχαιων,
ἐκ δ' ἐκὼ Ἀτρέη Ἱππολάρηα καλλιτάρηθων.
Χρύσης δ' αὖθ' ἱερεὺς ἐκατηβόλου Ἀπόλλωνος

ἤλθε θοᾶς ἐπὶ νῆας Ὅχαιων χαλκοχιτώνοι

λυσόμενος τε θύγατρα φέρον τ' ἀπερείστ' ἄποινα,
στέμματ' ἔχουν ἐν χεροῖν ἐκηβόλου Ἀπόλλωνος
χρυσός ἀνά σκήπτρω, καὶ ἐλαφεῖτο πάντας Ὅχαιοις,
Ἀτρέθα δὲ μάλιστα δῶν, κόσμητορε λαῷ.

ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ὅχαιοι.
LESSON LIX

αἴδεισθαί θ' ἱερὴ καὶ ἀγλαὰ δέχθαι ἀποίνα.
ἀλλ' οὐκ Ἀτρέδος Ἀγαμέμνον ήνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

382. 359. ἡύτ' ὀμίχλη: the comparison is particularly appropriate for a sea divinity, who rises easily, quietly, and mysteriously from the water, "like a mist," and in shadowy form would resemble the "Erlkönig." — ἀλός: 987.
360. αὐτοῦ: 992.
361. χειρί: 1005.
362. σὺ φρένας: 1021.
363. νόφ: 1009. — εἴδωμεν: 800. Although Thetis as a goddess knows what the trouble is, and although Achilles recognizes this, still it is quite true to life to have her as his mother ask him what the trouble is, and quite as true to nature that Achilles should unburden his woes, thereby relieving his feelings. It is good art also on the part of the poet that this action so important for the subsequent development of the plot should be emphasized as strongly as possible by being repeated, as it is here.
364. βαρό: 780-781.
366. Thebe was a sacred city, as being the dwelling place of a divinity, just as Jerusalem was the holy city of the Hebrews, since it was the dwelling place of their god, Jehovah, whose home was in Solomon’s temple. "Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple."

Eetion seems to be mentioned here for the purpose of preparing the way for the later introduction of his daughter Andromache, wife of Hector, one of the best drawn characters of the Iliad and one of the most pathetic figures of all literature.
367. διέπραδομεν: the first person brings out prominently the fact that Achilles had a share in the expedition and in procuring Chryseis for Agamemnon.
368. This recital, showing that the booty was justly (ὥ) divided among the Achaeans, after they had given Agamemnon his choice of it all, serves to throw his selfishness and ingratitude into high relief.
369. ἐκ: 1048-1049.
370-373. ἐκατηβόλων, ἐκηβόλον: observe how this word is brought into prominence by repetition.
383. Optional:

384. Vocabulary

άκοῦ-ω, ánkoúsomai, ἥκουσα, ἀκήκοα*, ἥκουσμαι*, ἥκουσθην* hear(ken).

Ἀτρέων, ὁνός, ὁ son of Atreus.

Βρισέως, ἄνος, ὁ Briseus, father of Brises.

ἐκατός, οὖ, ὁ free-shooter, sharp-shooter.

ἐπ-ασυμπέρατος, η, οὖ thick, in quick succession.

ἐός, ἕνος mighty, valiant.

κελαινεφθής, εἰς wrapped in black clouds.

Κρονίων, ὁνός, ὁ son of Cronus.

λαμβάνω* (λαβ-, ληβ-), λήψομαι*, (λάψομαι), ἐλαβον, λελάβηκα; λέλαμμα, ἑληφην*, (ἐλάμφηνη) take, seize, lay hold of, accept.

méγαρον, οὖ, τὸ great hall (plu. palace).

ἐν-δε-ω = συνδε-ω, ἐνυδήσω, ἐνυδήσηα, ἐνυδέδεκα*, ἐνυδέδεμαι, ἐνυδέθην* bind (hand and foot), “hog-tie.”

ἀνίνημι (ἀνη-, ἀνα-), ἀνήσηω, ἀνήσα, ἀνήθην* help, benefit, assist, profit, be useful.

πάντη everywhere, throughout.

περι-έχω (σεχ-, σχ-, σχε-), περιέβω (περισχεσθω) protect, defend, encompass, embrace.

πολλάκι(ς) often, many times.

Ποσειδάων, ὁνός, ὁ Poseidon, god of the sea, brother of Zeus, and one of the mightiest of the Greek divinities.

Derivatives: acoustic(s); astro-labe; syl-lable, -labus; panto-graph, -mime; patri-arch, -otic, -mony.

385. Read and translate:

Iliad, 380–400

χωόμενος δ’ ὁ γέρων πάλιν ὄχετο τοίο δ’ Ἄπταλλων

εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλοι ἤκουν,

ἡκε δ’ ἐπ᾽ Ἀργείουις κακὸν βέλος οἱ δὲ νῦ λαοῖ

θυγατέραν ἐπασύνετοι, τὰ δ’ ἐπὶ χείρον κῆλα θεόν

πάνη ἀνὰ στρατὸν εὑρὼν Ἀχαίων. ἄμμε δὲ μάντις

ἐν εἰδός ἀγόρευε θεοπροπίας ἐκάτωοι.

ἀοιδί έγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι.

Ἀτρέωνα δ’ ἔσειτα χόλος λάβεται, αὖτα δ’ ἀναστὰς

ἡπείλησεν μύθοι, δ’ ὅθ’ τετελεσμένοι εἶστών.

160
τὴν μὲν γὰρ σὺν νηλθεὶς ἐλκωτες Ἀχαϊλ
ἐς Χρύσην πέμπτουσιν, ἀγουσι δὲ δὼρα ἀνακτή
τὴν δὲ νέου κλισίηθεν ἔβαν κηρύκες ἀγούτες
κούρην Βρισάνος, τὴν μοι δόσαν νύς Ἀχαίων.
ἀλλὰ σὺ, εἰ δινασαι γε, περίσχεο παιδὸς ἕγος.
ἐλθοῦσ’ Οὐλμπόνδε Δία λύσαι, εἰ ποτε δὴ τι
ἠ ἐπεὶ ὁμήρας κραδίνῳ Δίος ἦ καὶ ἔργῳ.
πολλάκι γὰρ σεο πατρὸς ἐνι μεγάρουσιν ἀκοινακ
εὐχομένης, ὅτ’ ἐφησα κελανεφεί Κρονίων.
οἰ ἐν ἀθανάτουσιν ἀεικέα λουγὸν ἀμύναι,
ὀπποτέ μν ἔπνησαι Ὀλυμπιοὶ ἦθελον ἄλλοι,
"Ἡρη τ’ ἦδε Ποσειδάων καὶ Παλλάς’ Ἀθηνή.

386. 380. τοῦτο: 984. — ὅ serves to make γέρων emphatic, as important for the situation.
381. ἐπεὶ μάλα οἱ φίλοι ήμεν: compare the note on vs. 218.
382. βέλος is used collectively.
383. ἐπίκειτο κηλα: 973, 1. — τά serves to emphasize and visualize the arrows of the god, as ὅ does the old priest in vs. 380.
388. The two spondees at the beginning of this verse give it an especially heavy, halting effect. Some would see in this an attempt of the poet in his verse to paint the feelings of Achilles in his choking anger when he recalls this part of the situation. Achilles does not give an absolutely truthful account of matters. Naturally he does not emphasize his own part wherein he might be blamed, in calling the assembly without the sanction of the king, or even without consulting him, and then bluntly coming forward with a public proposal that the expedition be given up, and later instigating the seer to make his declaration, which was the immediate cause of Agamemnon’s violent outburst.
389–391. τὴν μὲν . . . τὴν δὲ: the one (Chryseis) . . . the other (Briseis), 1029–1030. — νέον: 780–781.
390. ἀνακτή: king, lord, referring to Apollo, just as Jehovah was lord and king of the old Hebrews. “Jehovah is king for ever and ever.” “Who is the king of glory? Jehovah strong and mighty, Jehovah mighty in battle, Jehovah of hosts, he is the king of glory.” “Yea, Jehovah sitteth as king for ever and ever.” “For God is the king of all the earth.” “God reigneth over the heathen; God sitteth upon the throne of his holiness.” The presents πέμπτουσι, ἀγούσι, in this verse are
used since the actions were still going on at the time Achilles was speaking. Homer does not use the "historical present."

392. Achilles never grows tired of insisting that his prize was given to him justly and in due form, and that Agamemnon had absolutely no right to take it away.

393. *περισσεῖ: hold about, protect, involves the same figure as "about me are his everlasting arms." — *παιδός: 989.

394. Δια λισαι: 325. — λίσαι: imperat.

395. ἔπει (ἔπος), ἔγγυ: 1005.


397. ἐφησά: observe the imperfect. Evidently Thetis was quite proud of her achievement, and so she kept telling about it, as might have been expected. — *κελανεφέ *Κρονίων: 997. Divinities of heaven commonly have clouds at their command, either to bring rain, or often in which to wrap themselves. "Sing unto Jehovah with thanksgiving; sing praise upon the harp to our God: who covereth the heaven with clouds, who prepareth rain for the earth." "And Jehovah went before them by day in a pillar of cloud to lead them the way; and by night in a pillar of fire to give them light." "And the glory of Jehovah abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud."

400. These three divinities were now on the side of the Greeks, which would give added weight to the prayer of Thetis for help to the Trojans.
LESSON LXI

ILIAD, 401–412

387. Optional:

VOCABULARY

Δίκαιον, ὦνος, ὴ Δακεα.  
ἄμφι  adv., and prep. with gen., dat.,  
and acc., about, around; adv.,  
around, about, on both sides;  
with gen., around, about, con-  
cerning, for (the sake of); with  
dat., around, about, because of,  
concerning, at, by; with acc.,  
around, about.

ἄτη, ἦς, ἡ blind infatuation, folly,  
ruin, misfortune, hurt.

Βραχεῖος (Βραχέρης, 573, 586), ὦ, ὴ  
Briareus.

βίω, ἦς, ἡ strength, might, violence.

γαίω (γαή)  rejoice, exult, glory.

γόνον, γονός (γονάτος), τό knee.

δεσμός, οὖ, ὴ (cf. δέο) bond, band, fetter.

δέω, δῆσω, δέησα, δέκα, δέκαμ,  
δέκατον* bind, tie.

*εἰλο (εἰλομαί) (ἐλ-) ἐλσά, ἐλμαί,  
ἐλαίν crowd, drive.

ἐκατόγ-χιρος, ἦ, ὴ hundred-handed,  
hundred-armed.

ἐπ-αυρίσκω (ἐπαυρέω) (αὐρ-, αἱρε-)  
ἐπαυρήσομαι, ἐπαύρον enjoy, reap  
the benefit of (with gen., 982).

κτεῖνα (κτεν-, κτον-, κτα-)  
κτείνα (κτανο) ἐκτονα*, ἐκτα-  
Theñ kill, slay, murder.

μακρός, ἦ, ὴ long, high, lofty, large,  
distant.

μιμήσικα (μια-) μηνήσα, ἡμησα, με-  
μήσαμα, ἡμήσην remind, call to  
mind, remember.

παρ-ξιμαί (πειδ- = πεί, 603–604) sit  
beside, sit near.

πρόμηκα, ἦς, ἡ stern of a ship.

ὑπο-δείδω (δεί-, δειν-, δειν-)  
ὑποδείδομαι, ὑπεδείδα, ὑποδείδοικα  
(ὑπο- 
δείδεια) fear, shrink before, cringe  
before.

ὑπο-λέω, ὑπολέω, ὑπελέω, ὑπολέ-  
λυκα*, ὑπολευμαί, ὑπελύθην loose  
(from beneath, by stealth).

δικα (δικός, 781–782), quickly,  
swiftly, suddenly.

Derivatives: amphi-theater, -bious; dia-gon-al, dec-,  
hepta-, hexa-, octa-, poly-gon(al), tri-gono-metry; heca-  
tom(b); macro-cosm; a-mnesty, mnemonic(al).

389. Read and translate:

ILIAD, 401–412

ἀλλὰ σὺ τὸν γ’ ἔλθοῦσα, θεά, ὑπελύσαο δέσμων,  
ὁ χ’ ἐκατόγχιρον καλέσας’ ἔς μακρὸν Ὡλυμπον,
δὲν Βριάρεων καλέουσι θεοί, ἄνδρες δὲ τε πάντες
Αἰγαῖοι· ὁ γὰρ αὐτὲ· βῆ πού πατρὸς ἀμείνων
ὁ ρα παρὰ Κρονίων καθὲξετο κύδει γαῖαν·
tὸν καὶ ἱπέδεισαν μάκαρες θεοὶ οὐδὲ τ' ἔδησαν,
tὸν νῦν μιν μνήσασα παρέξεο καὶ λαβὲ γούνων,
aἰ κέν πως ἔθελησιν ἐπὶ Τρώεσσιν ἀρῆξαι,
tois δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλοσι Ἀχαίοις
κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆς,
γνῷ δὲ καὶ Ἀτρέδης εὗρ τε κρείων Ἀγαμέμνονον
ἡν ἅτην, δ' τ' ἀριστον Ἀχαίων οὐδὲν ἐτισεν."

390. 401. δισμάτω: 987. — θεά may be nominative (otherwise vocative), "in thy power as goddess." In any case it is employed to indicate her ability as more than mortal.

403. Gods and men do not seem to have had the same language at all times. This may be a reminiscence of an earlier stage of the Homeric poems or of their models, when their form and language were different from what they are at present. The older words would belong to the language of the gods, while their later equivalent would be of the language of men.— Βριάρεων = Βριάρηον, 573, 586.

404. αὐτὲ: on the other side, for his side, as the others were previously stronger on theirs. See the note on vs. 202.— αὐ πατρός: 993, Poseidon.
— βῆ: 1010.

405. κύδει: 1005.

406. Observe how the ἱπέδεισαν is echoed by οὐδὲ τ' ἔδησαν, a pun.

407. τὸν: 984. — γούνων: 983. — μιν: object of μνήσασα. — λαβὲ γούνων: this was the regular custom of a suppliant among the ancient Greeks.

408. ἐπὶ: 1048-1049.— Τρώεσσιν: 996. The prayer of Achilles is granted by Zeus, at the request of Thetis, but it is directly responsible for the death of his dearest friend Patroclus.

409. τοὺς: 971. — κατὰ πρύμνας: because the ships were drawn up on the shore with their sterns toward the land. Up to this time, while Achilles had taken part in the war, the Trojans had not ventured far from the gates of their city. Now Achilles prays that they may drive back the Achaeans to their ships, and give them a taste of defeat under the most dangerous conditions. For if they lose their ships, all is lost.

Achilles disdainfully sets the names of the Achaeans at the very end of the verse.

410. κτεινομένουs probably modifies Ἀχαιῶς as passive, but may be
taken as middle and construed with τοὺς, referring to the Trojans. 

βασιλῆς: 982. — ἐπαύρωντα, with bitter irony: that all may reap the benefit of their king. The only benefit from such a king is death and woe.

411. καλ: even the son of Atreus (dummy though he be) may realize his own folly.— ἄτην: henceforth an important word. Agamemnon later confesses his blind infatuation (ἄτη) in this matter.

ἐὕρη κρεών is in harmony with the irony of the rest of the speech, and Achilles characteristically returns to his beloved self at the close.

LESSON LXII

ILIAD, 413-424

391. Optional:

392. VOCABULARY

ἀγάν-νιφος, ον snow-clad, very snowy.

ἀ-δάκρυος, η, on tearless.

ἀιθε (used to introduce a wish).

Αἰθιοπεύς, ἦς, ὁ Ethiopian.

αἰνός, η, ón dread, terrible, awful, painful, sorrowful.

ἀίσω, γς, ἡ fate, lot, portion.

ἀ-πήμων, ον unharmed, painless.

ἀπο-παύ-ω, ἀποπαύσω, ἀπέπαυσα, ἀποπέπαυσα, ἀποπέπαυσα, ἀποπέπαυσα, ἀπε- πεπαυθην* cease (from), refrain (from), stop (from), restrain.

δὴν long, for a long time.

Θετίς, ἦς, ἡ Thetis, a sea goddess, wife of Peleus.

393. Read and translate:

ILIAD, 413-424

τὸν δ’ ἡμείσβετ’ ἐπείτα Θετίς κατὰ δάκρυ χέουσα.

"ὁ μοι, τέκνου ἐμῶν, τι νῦ σ’ ἔτρεφον αἰνά τεκοῦσα;

αἰθ’ ὀφελες παρὰ νησαῖν ἀδάκρυντος και ἀπήμων

ἡθαί, ἐπεί νῦ τοι αἴσω μινυθά περ, οὐ τι μάλα δὴν."
nun δ' ἀμα τ' ὁκύμορος καὶ ὄιζυρός περὶ πάντων ἔπλεο· τώ σε κακὴ αἰσθήτη ἐκόν ἐν μεγάροις.

τούτῳ δὲ τοι ἐρέονοι ἔπος Διὰ τερπικεράνῳ ἐμ' αὐτή πρὸς Ὀλυμποῦν ἀγάμῳ φον, αἱ' κε πλήθαι.

öyle σὺ μὲν νῦν νησίλ παρῆμενος ἄκυπτροισιν μὴν' Ἀχαιοὶς, τολέμου δ' ἀποπαύει πάμπαν.

Zeus γὰρ ἐσ' Ὀλυμπίου μετ' ἀμύμονας Αἰθιοπῆς χθιξός ἔβη κατὰ δαίτα, θεοὶ δ' ἀμα πάντες ἐποντο.

394. 414. τι, αἰνά: 780-781. — αἰνά τέκουσα: having borne thee to a dreadful (sorrowful) lot. "Man's days are few and full of trouble." Observe the rhyme at the end of this verse, with the verse preceding.

That is the "mater dolcrosa" of Homer, the only divinity in the poems who suffers human woe. Her motherly affection for her only son, who is destined to an early death, has cast its shadow over her whole existence.

418. αἰσθή: 1005.

420. αὐτή: Thetis emphasizes her personal interest in the matter. She will not send a message, but goddess that she is, she will go and use all her influence with Zeus.

421. νηπῖ: 1004.
423-4. This is to explain why his request cannot be granted immediately. It also motivates the inactivity of Achilles for this period, thus throwing into strong relief his abiding anger. The gods were always ready to enjoy a good dinner. Here there is a more or less conscious contrast between their happy, care-free existence and that of the heroes of the Ἰλιάδ, which was so full of bitter sorrow. This verse seems to be in contradiction with the preceding account, according to which Apollo is at hand, shooting his arrows; Hera is in heaven, from which she sends Athena, who returns thither to the other divinities. But the poet could count on the indulgence of his hearers not to be hypercritical in such matters. His desire to produce striking dramatic effects, and to motivate various actions, sometimes leads him into such slight inconsistencies, and the same can be said of many another great author.

Αἰθιοπῆς: it is a characteristic of the earlier civilizations and was insisted upon even as late as the eighteenth century by the French philosophers and their followers, to think of primitive men as living in
a purer and more moral form than their later and more degenerate descendants, who have been corrupted by their culture and lost their original simplicity. Thus Rousseau (The Inequality of Man): “Men are bad; my own sad experience furnishes the proof; yet man is naturally good, as I think I have shown. What then can so have degraded him except the changes in his condition, the progress he has made, and the knowledge he has acquired?” In another place (Émile) he says: “Coming from the hand of the Author of all things, everything is good; in the hands of man everything degenerates. Man obliges one soil to nourish the productions of another, one tree to bear the fruits of another; he mingles and confounds climates, elements, seasons; he mutilates his dog, his horse, his slave. He overturns everything, disfigures everything; he loves deformity, monsters; he desires that nothing should be as nature made it, not even man himself. To please him, man must be broken in like a horse; man must be adapted to Man’s own fashion, like a tree in his garden.” Cf. the note on vs. 272, § 355.

These verses give the final touches to the structure which furnishes a reasonable motive for Achilles to remain inactive instead of returning home as he had threatened (vs. 169).
395. Optional:

VOCABULARY

ἀποβαίνω (βα-, βα-), ἀποβήσω (ἀποβήσομαι), ἀπέβησα (ἀπέβην), ἀποβίβηκα depart, go away.

αὐτός there, at that place.

γουνάζωμαι (cf. γόνυ), γουνάζομαι embrace the knees, entreat, implore.

δῶ (neut. indecl.) house, home.

δ(υ)ο-δέκαρος, η, το twelfth.

ἐντός with gen., 992, within, inside.

ἐρετμόν, οῦ, το oar.

ἐὐ-ζώνος, οῦ well-girded, beautiful-waisted.

ἰστιόν, οὐ, το sail.

ἰστο-δόκη, γς, ἦ mast-receiver.

λιμήν, ἕνος, ὁ harbor, anchoring place.

ἀρμος, οὐ, ὁ anchorage.

πελάξω (πέλαξ), πελάσω*, ἐπέλασ(σ)α, πέλασμα, ἐπελάσθη (ἐπελάσθη) bring near, draw near, approach.

πολυβενθῆς, ὁ very deep.

προτρέπω (πρε-), προάρθοσ(σ)α row forward.

πρότονος, οὐ, ὁ fore-stay, cordage.

στελλ- (στελ-, στα-, στελ-, ἀστελλακα**, ἀσταλμα*, ἀστάλη* put, place, arrange, furl.

ὑφ-ημι (ὑπ- ε- ή- ε- 603-604)

ὑφήσω, ὑφήκα (ὑφήκα), ὑφέικα*, ὑφείκαι*, ὑφειθη λet down, lower.

χαλκοβατής, ὁ with bronze threshold, with bronze pavement.

397. Read and translate:

Iliad, 425-435

δεξεκάτῃ δὲ τοι αὕτης ἐλεύσεται Οὐλυμπόνδε, 425
καὶ τὸ ἐπειτὰ τοι εἶμι Δίως ποτὶ χαλκοβατέσ δῶ, καὶ μν γονάσομαι, καὶ μν πείσεσθαι δῶ."

δὴ ἄρα φοινίσσω ἄπεβησητο, τὸν δὲ λίθος αὐτοῦ χωρμένον κατὰ θυμόν εὐζώνοιο γυναικός,

τὴν µα βη ἄκοιντος ἀπηνύρων. αὐτὰρ Ὀδυσσεῖς 430
καὶ Χρύσην ἵκανεν ἄγων ἵερὴν ἐκατομβην.

οἵ δὲ στει τὴ λιμένος πολυβενθεῖος ἐντός ἱκοντο, ἰστιά µὲν στειλαντο, θέσσων δὲ ἐν νηλ μελαινὴ,

ἰστὸν δὲ ἰστοδόχη πέλασαν προτόνοισιν ὑφειτες καρπαλίμως, τὴν δὲ εἰς ὄρμου προέρθεσαν ἐρετμοῖς. 435
398. 425. δωδεκάτη (ἡμέρη): 1009. The Ethiopians live so far away that the gods make a rather lengthy stay, to compensate for the trouble of going on such a long trip. This twelve days’ sojourn is well introduced by the poet, to make more impressive Achilles’ inactivity, and to indicate how deeply his resentment had taken hold of his whole being.

426. τοῖ: 997.

427. δῶ does not imply any doubt on the part of Thetis, but is to be looked upon rather as an expression of her confidence in the outcome.

428. ἀπεβήσατο: 865, note 1, a “mixed” aorist.

429. γυναικός: 979, 6.

430. βῆ: 1005.— ἀπ-νῃρω [ἀπανώ]: imperf., as aor.— ἄκοντος: 987 or 994 (referring to Achilles), echoes the ἄκονθα (referring to Briseis) of vs. 348, and serves to bring out more clearly their mutual affection.

430-437. The scene in Chrysa intervenes between the promise of Thetis and its fulfillment, and thus makes an exceptionally suitable episode to help occupy the intervening time of twelve days.

432. λιμένος: 992.— ἱστια: plur. (the Homeric ship had but one sail), to visualize its different parts; cf. the note on τόξ (a), vs. 45. § 138.

434. ἵστοδοχή: 1009.— προτόνωσιν: 1005.

435. ἑρέμοις: 1005.

LESSON LXIV

ILIAD, 436-449

399. Optional:

400. VOCABULARY

βωμός, οὗ, ο (cf. βαίνω), altar, base, foundation.

ἐξείπα in order, in turn.

ἐν-δρηστος, η, ον well-built.

εὐπή, ἔσ, ἔ bed, sleeper, anchor-stone, lair, den.

κήδος, εος, τό woe, grief, suffering.

οὐλο-χύτη, ης, ἔ poured-out barley-corn.

πολύ-στονος, η, ον causing many a groan, rich in groans.

ποντό-τόρος, ον sea-going, sea-traversing, crossing the sea.

προμαθίσιον, ου, τό stern-cable, stern-hawser.

ῥηγμέλ, ὑως, ἔ (cf. ῥηγμώμ μ break), beach, strand, shore.

ὑπέρ, ὑπερ, adv., and prep. with gen. and acc., over, beyond, in behalf of, concerning, above; adv., above; with gen. (from) over, for (the sake); with acc., over, beyond.

*χερνίπτω (νιβ-) (χερνίττομαι), χερνίψω, ἵχερνηψα, ἵχερνηθήνη wash the hands, pour lustral water, purify with lustral water.
401. Read and translate:

Iliad, 436-449

ἐκ δὲ εὐνᾶς ἔβαλον, κατὰ δὲ προμνήσι' ἔδησαν· 436
ἐκ δὲ καὶ αὐτοὶ βαϊνον ἐπὶ ρημάριν θαλάσσης,
ἐκ δ' ἐκατόμμβην βῆσαν ἐκηβόλω 'Απόλλων· 440
ἐκ δὲ Χρύσης νῆος βη ποιτοπόροιο.

τὴν μὲν ἐπειτ' ἐπὶ βοών ἄγων πολύμητις 'Οδυσσεύς

πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·

"ὅ Χρύση, πρὸ μ' ἐπεμψεν ἀναξ ἀνδρῶν 'Αγαμέμνων

παῖδα τε σοὶ ἄγεμεν, Φοίβῳ θ' ἱερὴν ἐκατόμμβην

ῥέξαι ὑπὲρ Δανίων, ὅφρ' ἱλασόμεσθα ἄνακτα,

ὅς νῦν Ἀργείους πολύςτοια κιδέ' ἐφήκεν."

ὡς εἰπὼν ἐν χερσὶ τίθει, ὅ δὲ δέξατο χαίρων

παῖδα φίλην. τοι δ' ὅκα θεῷ ἱερὴν ἐκατόμμβην

ἐξείης ἐστησάν ἐῳμίτον περὶ βοών,

χερνήφαυτο δ' ἐπετα καὶ σύλαχτας ἀνέλοντο. 449

402. 436. As the Greeks are not to make a long stay, they merely anchor their ship, and do not draw it out of the water upon the land, as they would otherwise. κατὰ δὲ προμνήσι' ἔδησαν, i.e. the ship was rowed in close to land, and then turned around so that the stern pointed landward. The stern was then made fast to shore by means of the stern-cables (προμνήσια), while the prow was prevented from swinging by means of the anchor-stones (εὐναί), attached to cables and thrown out on either side of the ship well forward.

438. βῆσαν: causative, 1069.
439. νῆος: 987.
440. ἐπὶ βοῶν ἄγων: to make the god a witness of the transaction; cf. "before the face of Jehovah," in the O. T. — ἄγων, 1108, note 2.
441. ἐν χερσὶ τίθει may mean no more than "gave into the charge of"; as in another situation the poet says ἦ (he spoke) ὅ αἱ ἐποιον ἄγων μεγαβύμον Νέστορος νῦὸς ἐν χείρεσι τίθει Μενελάου. (Be sure to translate this sentence !!)
442. ἄγεμεν: inf. to denote purpose, 1107, 10.
443. ῥέξαι: inf. to denote purpose, 1107, 10. — ἱλασόμεσθα: 800.
444. τοῖς [ὁ, ἦ, τῷ]: nom. plur. masc.
445. χερνήφαυτο: they washed their hands, not because they were dirty, but because of the necessity of complying with the religious cere-
mony, as the modern Roman Catholics use holy water. "And Jehovah spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto Jehovah: so they shall wash their hands and their feet, that they die not.”

οὖλοχύτας: the use of whole barleycorns is a survival, due to religious conservatism, of a distinctly primitive practice. At an early day, before men knew how to grind their grain, they offered it whole to their gods. As civilization advanced, religious ceremonies, with their static tendency, remained practically unchanged, and whole barleycorns were still offered to their gods. In the same way the feast of unleavened bread among the old Hebrews was probably a survival of a primitive practice, inherited from a stage when they had not yet learned the use of leaven.
Derivatives: epi-dermis, pachy-derm, taxi-dermist, dermatology; di-ptych; eu-calyptus, apo-calypse, -calyptic; poet.

405. Read and translate:

Iliad, 450-461

τοῖς δὲ Χρύσης μεγάλ' εὔχετο χείρας ἀνασχῶν. 450
κλεῖθὶ μεν ἀργυρότοξ', δι' Χρύσην ἀμφίβεβηκας
Κίλλαν τε ζαθένθη, Τενέδοιο τε ἤφι ἀνάσσεις:
ημὲν δὴ ποτ' ἐμεῦ πάρος ἐκλυειες ἐυξαμένου,
τίμησας μὲν ἐμὲ, μέγα δ' ἤψαυ λαόν Ἀχαιῶν.
ηῷ ἐτὶ καὶ νῦν μοι τὸδ' ἐπικρήηνον ἐέλιθωρ.

ηδὴ νῦν Δαναοῖσιν ἀεικέα λοιγίον ἁμυνον."

δὲ ἐφατ' εὐχόμενος, τοῦ δ' ἐκλυνε Φοῖβος Ἄπολλων.
αὐτὰρ ἐπεὶ ἐξαντο καὶ οὐλοχύτας προβάλοντο,
αὐξάνων μὲν πρὸς τα καὶ ἐσφαξαν καὶ ἐδειραν,
μηροὺς τ᾽ ἐξέταμον κατὰ τε κυίαῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ἀμοθέτησαν.

451. μεν: 984.
452. Τενέδοιο: 985.
453. ἐμεῦ: 984.
455. μοι: 997.
456. Δαναοῖσιν: 997.
457. τοῦ: 984. Observe that the old priest uses exactly the same words in opening this prayer as he did in the one in which he prayed for vengeance upon the Greeks (vs. 37 ff.), and furthermore we are told in identically the same words at the end: τοῖς δ' ἐκλυνε Φοῖβος Ἀπόλλων. Thus the second prayer is intended by the poet to echo the first, and to bring this situation more vividly before the minds of his hearers. This furnishes a good example, and the first in European literature, of what is known as a palinode.
LESSON LXVI

ILIAD, 462-470

407. Optional:

408. VOCABULARY

αι̂θ-οψ, οπος bright, shining.
δαί-ψυμι, δαίσω, δαισα* (δαιςάμην), δαισθην* (cf. δαις) feast, banquet, entertain.
ἐσθήσω, υοσ, ἣ food, feed, eating.
ἐπι-στέφ-ω, ἐπιστέψω*, ἐπιστέψα* (ἐπιστεψάμην), ἐπιστεψαμα*, ἐπι-
στέφθην* surround, encircle, fill brimming full.
ἐρος, ου, ὁ love, desire, passion.
κογρος, ου, ὁ young man, noble.
κρητήρ, ἱρος, ὁ mixing bowl, punch bowl.
λειβω, ἕλειψα pour a libation.
μήρον, ου, τὸ thigh-piece, thigh-bone.
μιστολ-λω slice, cut into bits.
ὀβελος, οῦ, ὁ spit.
ἐλινος, ου, ὁ (-gallery) wine.
ὀπτα-ω, ὀπτησα, ὠπτήθην cook, roast, bake.
πατομαρι* (πατ-, πατε-), ἐπασφάλημην, πάπαρμαι eat, feed.
πεμπ-άβολον, ου, τὸ five-pronged fork.
περ-φραδέως carefully.
πόνος, ου, ὁ work, labor, toil, 'trouble.
πόσις, ισ, ἥ drink(ing).
ποτόν, οὖ, τὸ drink(ing).
σπλάγχνον, ου, τὸ vitals, haslets.
σχίτη, ης, ἥ split wood.

Derivatives: edi-ble; Stephen; Eros, erotic; crater 621; geo-ponic(s, al); sym-posium, potion, potable(s); spleen.

409. Read and translate:

Iliad, 462-470

καὶ ἐν ἐπὶ σχίτης ὁ γέρων, ἐπὶ ὁ αἰθοπα οἶνον
λειβεῖ: νεοὶ δὲ παρ’ αὐτὸν ἔχουν πεμπόβολα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μῆρα κάῃ καὶ σπλάγχνα πᾶσάντω,
μιστυλλόν τ’ ἄρα τάλλα καὶ ἅμφ’ ὀβελοίσων ἐπειραν,
ὀπτησαίν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνον τετύκουτό τε δαίτα
daλωντ’ οὐδὲ τι θυμὸς ἔδευετο δαίτος ἐλής.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύς ἐξ έρον ἐντο,
κοιροὶ μὲν κρητήρας ἐπεστέψαντο ποτοίο,

173
463. χερσίν: 1005, 1009.
464. κατά μῆρα κάη: were consumed; since they were for the gods, while the worshipers tasted of the various parts in order to have a share in the sacrifice. — κατά: 1048-1049.
465. τάλλα: crasis, 587.
467. πόνον: 987.
468. δαιμός: 986.
469. πόνος, ἐπιτύμοι: 979, 3.
470. ποιοίο: 986. The wine was mixed with water, just as is the custom among the peasants of modern Greece. “For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant and delighteth the taste: even so speech finely framed delighteth the ears of them that read the story.” The Greeks usually mixed them in the proportion of three parts of wine to two of water; but the poet Hesiod recommends one part of wine to three of water. The later Greeks, who lacked the stern simplicity of the rustic poet, claimed that this would be more suitable as a drink for fishes than for men.

LESSON LXVII

Iliad, 471-479

411. Optional:

412. VOCABULARY

ἀν-άγ-ω, ἀνάξω, ἀνήγαγον, ἀνήχα**, ἐπήρχθην* begin, perform the initiatory rites.
ἀνήγματι, ἀνήχθην* lead forth, set out, go forth, drive, carry.
ἐπί-άρχω, ἐπάρξω, ἐπηρίζο, ἐπηργματι, ἡμίοις when.

ήμι-γένεος, α, oν early-born.

174
'Hós, 'Hóos, Ἡ Eos, goddess of dawn, dawn.
ἐκμενος, ἦ, ov favorable, welcome.
κατα-δύ-ω, καταδύω, κατέδυσα, (κατέ-
έδυν), καταδέδυκα, καταδένυμαι*,
κατεδέθην* go down, sink, set, dive.
κνέφας, αος, τό darkness, night, gloom.
κοιμά-ω (cf. κείμαι), κοιμήσω*, ἐκοι-
μήσα, ἐκοιμήθην (lull to) sleep, slumber, lie down.
μελπ-ω, μέλψω*, ἡμελψα* sing, dance, hymn, chant.

μολπή, ἦς, ἦ dance, song, singing, hymn(ing), dancing.
νωμᾶ-ω, νωμήσω*, ἐνωμῆσα distribute, apportion, handle easily, brand-
dish.
οὗρος, οὗ, ὁ breeze, wind.
παίηνων, ονος, ὁ paean, song of praise.
παν-ημέρας, ἦ, ov all day long.
ῥοδο-δάκτυλος, ov rosy-fingered.
τέρψω (τερπ-, ταρπ-, τραπ-), τέρψω*
(τέρψομαι), ἐτερψα* (ἐτερψάμην), ἐτέρψθην (ἐτάρφηθν, ἐτάρηθην)
please, delight, satisfy, satè, charm, rejoice.

Derivatives: cemetery; rhodo-dendron; dactyl(ic), ptero-
dactyl; terpsi-chorean.

413. Read and translate.

_Iliad, 471–479_

νώμησαν δ’ ἀρα πᾶσιν ἐπαρξάμενοι δεπάςασιν, 471
οἱ δὲ πανημέριοι μολπὴ θεόν ἰλάσκοντο,
καλὸν ἀείδοντες παιήνα, κοῦροι Ἀχαιῶν,
μέλποντες ἐκάρηγον’ ὁ δὲ φρένα τέρπετ’ ἄκούν.

ἡμος δ’ ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἤλθεν, 475
δὴ τότε κοιμήσαντο παρὰ πρυμνῆσια νηὸς.

ἡμος δ’ ἡρωγεία φάνη ῥοδοδάκτυλος Ἡώς,
καὶ τότ’ ἐπεν’ ἀνάγοντο μετὰ στρατὸν εὐρὸν Ἀχαιῶν*
τοίσιν δ’ ἐκμενον οὖρον ἕτε ἑκάρηγος Ἀπόλλων.

414. 471. πᾶσιν: 996. — δεπάςασιν: 1005. — ἐπαρξάμενο refers to the beginning of their religious ceremony, which was performed in this case by each of those present pouring a few drops of wine from his cup as a libation before the drinking began. The libation corresponded to the "drink offerings" of the Old Testament. "In the holy place shalt thou cause the strong wine to be poured unto Jehovah for a drink offering." The worshippers thus shared their food and drink (communion) with their god. According to primitive ideas, those who eat of the same loaf and drink of the same cup become of the same flesh and blood when the
food is assimilated into their bodies. This would thus establish and maintain the strongest possible bond between the divinity and his worshippers. “The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body; for we all partake of the one bread.” “But I say that the things which the heathen sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have communion with devils.”

472. μολπη: 1005, with song and dance. Singing has always been looked upon as a suitable form of expression for pleasing a divinity. Dancing also was long considered a form of religious exercise, and is still found as such among many savage tribes. “Let the children of Zion be joyful in their king. Let them praise his name in the dance: let them sing praises unto him with the timbrel and the harp.” “And David danced before Jehovah with all his might.”

473. παιήνα: 1012 (παίω, strike): originally an epithet of Apollo, the “striker,” “beater,” “rapper,” who heals by his magic stroke. Then the song having this word as a refrain; cf. “Te Deum,” a hymn of thanksgiving, which is a type of song so named from its opening words: “Te Deum laudamus.”

474. μελποντες οικάρεργον: praising the free-worker with song and dance, that is, singing a song of which Apollo was the theme, praising Apollo in song and dance, the most important part being the dance. The god can hear the song and see the dance, although he is far away in the land of the Ethiopians (vs. 424). — φέαν: 1014.

477. ροδοδάκτυλος: the old Greeks had observed the long streamers of the light of early dawn, and their never failing fancy had pictured them as the rosy fingers of a beautiful goddess.

LESSON LXVIII

ILIAD, 480-489

415. Optional:

416. VOCABULARY

ἀνεμος, ὁ wind, breeze. ἐρμα, ἀτος, τὸ beam, prop, support. διαπρήσῳ (πρήκ-), διαπρήξα, δια- ηπειρως, ὁ, ἡ (main)land, continent. πρήξα, διαπέρηγα, διαπέρης- γμαι, διεπρήχθη+ go across, θέω (θεν-, θεψ-), θεύσωμαι run, speed. pass through, traverse, accomplish, pass over. λάχω (λάμαξ-, λαμάξε-), λαχα shout, howl, roar.
κύμα, ατός; τό wave, billow.
λευκός, ή, ὁ white, shining.
μέσος, ή, ον middle, midst, medium.
πετάνυμα* (πετα-, πτα-), πετάσω*,
ἐπέτασ(ο)ν a, πετάσμα, ἐπέτασθην
stretcb, spread (out), unfurl, expand.
Πηλής, ἡ ς, ὁ Peleus.
πορφύρεος, ή, ον dark, purple, violet, glistening.
πρήθω, πρήσω, ἐπρήσω blow, burn, inflate.
σκιδ-ναμα scatter, disperse.
στείρα, ης, ή cut-water, stem.
τα-νύ-ω (for τα-νυ-ω, 597–598), τα-
νύσα, ἐτάνυσ(ο)ν a, τατάνυσμα, ἐτανύσθην
stretcb, place along.
ψόο high.
ψάμθος, ου, ή sand (of the beach),
dune.

Derivatives: anemone; porphyry.

417. Read and translate:

_Iliad, 480-489_

οἱ ὀ̣ ἱστόν στήσαντ' ἀνά θ' ἱστία λευκὰ πέτασσαν
ἐν δ' ἀνεμος πρήσεν ἡμῶν ἱστίῳν, ἀμφὶ δὲ κύμα
στείρα πορφύρεων μεγάλ' ἵαχο νηός ἱούνης;
ἡ δ' ἔθεεν κατὰ κύμα διαπρήσασα κέλευθον.
αὐτὰρ ἐπεί β' ἱκοντο κατὰ στρατὸν εὑρὼν Ἀχαίων,
νῆν μὲν οὐ γε μέλαιναν ἐπ τ' ἡπείρου ἐρυσαν
υφοῦ ἐπὶ ψαμάθους, ὑπὸ δ' ἑρματα μακρὰ τάνυσαν,
αὐτοὶ δ' ἐσκίδουντο κατὰ κλισίας τε νέας τε.
αὐτὰρ ο μήμει νηότι παρῆμενος ὁκυπόροις
διογενῆς Πηλῆς νηός, πόδας ὁκὺς ᾽Αχιλλεύς.

418. 478. κατά: over against, off.
480. ἀνά: 1048–1049.
481. μέσον ἱστίων: the middle of the sail. The Homeric ship had but
one. — ἐν, ἀμφί: 1048–1049.
482. στείρα: 1009. — νηός ἱούνης: 979: 1; 994, in the transitional
stage between the dependent genitive (in this case the genitive of
possession) and the genitive absolute. — πορφύρεων: a well-known cha-
racteristic of many tropical and subtropical waters.
483. κέλευθον: 1012.
485–486. Observe the rhyme at the end of these verses.
486. ὑπό: 1048–1049.
489. νηός: 1173, note. This verse is merely explanatory and descrip-
tive of the δ in vs. 488. The poet brings us back for a moment and lets
us catch another glimpse of Achilles in his sullen wrath, before leaving
him for a long period. We have an intimation in these and the three
following verses that several battles and assemblies took place during
this inactivity of the leading character of the poem, but with what suc-
cess we are given no intimation here.

LESSON LXIX

ILIAD, 490–499

419. Optional:

420. VOCABULARY

ἀκρος, η, or sharp, high, utter.
ἀρχ-ω, ἀρχω, ἀρχα, ἀρχαῖοι*, ἀρχαὶ*
begin, lead, rule, be first.
ἄτερp, with gen. 992, apart, away
from, without.
ἀδεί here, there, in the same
place.
ἀυτή, ἡ, ἡ battle-cry, war-whoop.
εὐρό-οψ, ὦτος far-thundering, cf.
ψυβρεμέτης; (far-seeing?).
ἐφετή, ἡ, ἡ command, behest, re-
quest, prescription.
ἡμέρα, ἡ, ἡ early (in the morning),
(clad in mist?).
κορυφή, ἡ, ἡ peak, summit, crest.

Κρονίδης, ἄο, ὁ son of Cronus,
Zeus.
κῦδι-ἀνειρα fem. adj., man-enno-
bling, bringing glory to men.
λήθ-ω, with gen., 984, escape the
notice, be hidden; mid. forget.
ποθέ-ω, ποθησώ*, ἐπόθεσα (ἐπόθησα*),
yearn, long for (what is lack-
ing), desire, lack, miss.
πολυ-δειράς, ἄδος many-ridged, with
many cliffs.
πολέ-ομαι, πολήσομαι, go, attend,
frequent, come, return.
φθι-νόθ-ω destroy, waste away, pine,
perish.

Derivatives: acro-polis, -bat(ic), -carpous, -spore, -megalys;
coryphaeus; Lethé, leth-al, -argy.

421. Read and translate:

ILIAD, 490–499

οὔτε ποτ' εἶς ἀγερήν πωλέσακετο κυδιάνειραν
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσε φίλον κήρ
αὖθι μένων, ποθέσακε δ' ἀυτήν τε πτόλεμον τε.
ἀλλ' ὅτε δὴ ὅ' ἐκ τοῖο δυναθέκατη γένετ' ἥς,
καὶ τότε ἔτη πρὸς Ὄλυμπον ἵσαν θεοὶ αἰὲν ἐόντες πάντες ἂμα, Ζεὺς δὲ ἦρξε. Θέτις δ᾽ οὖν λήθετ᾽ ἐφετμέων 495
tαιὸς ἐοῦ, ἄλλ᾽ ἦ γ᾽ ἀνεδύσετο κύμα θαλάσσης,
ἡρίθ δ᾽ ἀνέβη μέγαν οὐρανὸν Ὄλυμπόν τε.
edρεν δ᾽ εὐρυστὰ Κρονίδην ἄτερ ἣμενον ἄλλων ἀκροτάτη κορυφῆ πολυδειράδος Ὄλυμποιο. 499

422. 490. κυδιάνιρον: this epithet of the assembly would imply a considerable freedom of discussion and a tendency toward democracy, so characteristic of later Greece. — πωλέσκετο: iterative, 900.

492. αὐτὴ: always of three syllables (as may be seen from the breathing), and must not be confounded with αὐτὴν [αὐτός, ἡ, ὁ] her(self).
Achilles was a great fighter and found his chief delight in battle, which makes his enforced idleness especially galling to him.

491-492. φῶνεσκε, ποθεσκε: iterative, 900.

493. ἐκ τοῖο: “from that most important (point of time),” viz., the time when Achilles withdrew from the conflict and entreated his mother to obtain satisfaction for him from Zeus, referring to the beginning of the wrath, the day of the quarrel, so important for the action of the entire Iliad.

495. ἐφετμέων: 984. — ἦρξε: as lord and master he led the way, while the women folk and all the other divinities came trooping after.

497. οὐρανὸν Ὄλυμπόν τε: 1019. Heaven is Olympus, the state of ideas at that time being in a flux. Compare the O. T. ideas about Jehovah, living on Sinai, and in heaven, being anthropomorphic, yet omnipotent, etc. Olympus was so high that its top reached above the clouds to heaven, where in the bright and sunny sky were the mansions of the gods. Heaven and Olympus seem to be used here, as elsewhere in Homer, synonymously, without any very consistent picture in the mind of the poet. Apparently the earlier belief in a physical Mount Olympus as the abode of the gods was passing through a stage in which it was rapidly becoming idealized, following pretty much the same course as the Christian belief in a heaven and a hell, which were once thought of as very real places.

498. ἄλλων: 992.

499. κορυφῆ: 1009. The picture of Zeus sitting away out on a remote peak of Olympus, apart from all the rest of the family, immediately after their return home from a long trip, is well drawn. This is absolutely essential for the following scene with Thetis, since Hera
would never have allowed it to take place, nor would Thetis have been foolish enough to have attempted it in her presence. Furthermore, as we shall soon see, Zeus had an unhappy home life, and perhaps he has come here to get a little peace.

LESSON LXX

ILIAD, 500-516

423. Optional:

424. VOCABULARY

κατα-νεύ-ω, κατανείσω, κατένευσα, κατανέυεικα* nod (down, assent).
κράτος, εος, τό power, might, rule, victory, strength, dominion.
νεφελ-ηγερέτα, ᾠο, ὁ cloud-gatherer, wrapped in clouds.

ημερής, ἕ unerring, true, truthful, reliable, infallible, certain.

δόφαλ-λω increase, magnify, exalt, swell.

σκαίδος, ἕ, ὄν left (hand), unlucky.

τόφρα so long, meanwhile.

υπ-ισχύομαι (ἐχ-, σχ-, σχε-, cf. ἔχω) undertake, promise, assure.

425. Read and translate:

καὶ ῥα πάροιθ' αὐτοίῳ καθέζετο καὶ λάβε ἤγουν 500
σκαίη, δεξιερή δ' ἀρ' ὑπ' αὐθερεώνος ἔλούσα
λυσομένη προσέειπε Δία Κρονίωνα ἄνακτα;

ζεύ πάτερ, εἰ ποτε δὴ σε μετ' ἀθανάτουσιν ὄνησα
ἡ ἐπεὶ ἣ ἔργῳ, τόδε μοι κρήσηνον ἐέλιξαρ·
tιμησόν μοι νῦν, δς ὄκυμορότατος ἄλλων
ἐπέλετ· ἀτάρ μιν νῦν ἥν ἄναξ ἀνδρῶν 'Αημίμμων

Iliad, 500-516

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LESSON LXX

501. σκαῦς (χειρ), δεξιοτίτις (χειρ): 1005.
503. Ζεύς πάτερ, to indicate his patriarchal royal dignity, may be used by any of the gods or men, and is so employed by Hera even, when she wishes to obtain a special favor.
505. ἄλλων: ablative genitive.
503–507. τίμησον, ἠτίμησεν are both emphatic, and in strong opposition and contrast. Observe how they echo the words in the prayer of Achilles to his mother. vss. 353, 356.
508. μητέρα: chosen deliberately by Thetis as a delicate bit of flattery: “you are so wise.” As she renews her request, she brings into greater prominence the titles of Zeus indicating his wisdom and power.
509. τιθεῖ: imperative, grant.
510. τίμησόν: 1005.
512. γούνων: 983.
512–513. ὡς... ὡς: as... so. She demands a strict yes or no.
514. κατανεύοντο: negation was indicated by the ancient Greeks (and the custom still prevails among the modern Greeks) by an upward motion of the head, while affirmation was denoted by a downward nod.
515. ἔπει = ἐπεστί: 1048–1050, 2. — ἔπει δἐξιος: some more subtle flattery on the part of Thetis, “you are so brave,” but delicious humor on the part of the poet, who knows that Zeus is afraid, and that nothing else is holding him back.

To get the full benefit of this scene, it must be understood that although Thetis addresses Zeus as πάτερ (vs. 503), this is merely an honorary title, to indicate his majesty and superior power among all the gods and men. As a matter of fact, Thetis was an old flame of Zeus. She must he thought of as eternally young and surpassingly beautiful.
reward Paris for showing such good judgment, gave him Helen, the most beautiful woman in the world, to be his wife. But as Helen was already married to Menelaus, her elopement with Paris to Troy brought on the Trojan War, undertaken by the Greeks for the purpose of bringing her home.

The abject terror of the father of gods and men, who raises his voice almost to a whimper, as he tells how he is imposed upon at home, is intended by the poet to produce a comic effect, and the remainder of the first book of the *Iliad* is not merely comical but ludicrous at times. This is carefully worked out by the poet, not merely as furnishing a foil to his heroes, but for the purpose of providing a rest for his hearers and a highly acceptable variety after the tensely tragical scenes of the preceding. This whole passage, with the differences in tone of voice, gesture, and manner, would offer especial opportunities to the bard in reciting his verses.

It seems hardly chivalrous of Zeus to drag out the skeleton from the family closet for the inspection of Thetis, but he must remove the suspicion, half expressed by her in vs. 516, that he does not care for her. Throughout this whole scene he treats Thetis as though she were an innocent little girl, whom he is anxious to please, even at the expense of his own discomfort. So he says in his kindest tones: “You hurry along back home, and I will attend to all this. Only make sure that Hera doesn’t see you.” It would have created a most disagreeable scene if Hera had caught her.

523. μελήσεται: 973, 1.
524. κεφαλή: 1005.
526. τέκμορ (ἐστίν). — παλινάρητον (ἐστίν).
527. κατανεύσω: aorist subjunctive. It is interesting to observe that the nod of Zeus establishes his word as truthful and irrevocable, whereas he plainly intimates that any mere promise on his part might be deceitful and might be broken at any time, if it so pleased him. This idea may go back to the practice which the images of the gods sometimes had of nodding a confirmation to some of the prayers offered in the temples.

**LESSON LXXII**

**ILIAD, 528–535**

431. *Optional*:

432. **VOCABULARY**

LESSON LXXII

ἀ-μβρόσιος, η, ov ambrosial, immortal, divine, deathless, heavenly.
ἀ-πᾶς, ἀ-πᾶσα, ἀ-πᾶν all, entire, whole, all together.
βαθύς, εία, ὑ deep, profound.
βουλεύω, βουλεύω, ἐβουλεύεσα, ἐβουλεύεσαι*, βεβουλεύουσι, ἐβουλεύθης* plan, counsel, advise, deliberate.
δια-τμήνω (τμήν-, τμαγ-) διατμήσα, διατμήσει (διέτμαγον), διετμάγην separate, part, divide, cut apart, split.
δος, εος, τὸ σεατ, abode, habitation, home.
ἐλ-ελίζω* (ἐλίζ-, ἐλειλιά, ἐλειλίθην shake, twirl, twist, coil, make tremble, brandish.
ἐν-αντίος, η, ov opposite, facing, before, to meet.
ἐπ-έρχομαι (ἐρχ-, ἔλθω, ἐλευ-, ἐλυθ-) ἐπελεύσομαι, ἐπηλθόν (ἐπηλθόν), ἐπελήλυθα (ἐπελήλυθα) come (upon, to, toward), attack.
ἐπι-ρρό-αμαι, ἐπερροώμην flow down, fall down.
κάρη, κρατός (κάρης), τὸ head, peak, summit.
κόκκινος, η, ov dark (blue), black, dusky.
κεῦ-ω, κεῦσω, ἐκεῦσα, νέκκα* nod.
ὀφρύς, ὤς, ἡ (eye)brow.
σφός, η, ὁν one’s own, their (own).
χαίτη, η, ἡ hair, locks, tresses, mane.

Derivatives: salient, 600; 603-604; bathy-bius, -metry; cyan-ide.

433. Read and translate:

Iliad, 528-535

η καὶ κυναρέσων ἔπ’ ὀφρύσι νεῦσε Κρονών.
ἀμβρόσιαν δ’ ἀρα χαίται ἐπερρόσαντο ἄνακτος
κρατός ἀπ’ ἑβαθανότοιο, μεγάν δ’ ἐλέλιθεν Ὀλυμπον.

τῷ γ’ ὡς βουλεύσαντες διετμαγην. ἦ μὲν ἑπετα
ἐῶν ἀλα ἄλτῳ βαθείαιν ἀπ’ αὐγάληετος Ὀλυμπον,
Ζεὺς δὲ ἔον πρὸς δῶμα. θεοὶ δ’ ἀμα πάντες ἀνέσταν
ἐκ ἐδέων, σφοι πατρὸς ἐναντίον. οὐδὲ τὶς ἐτλη
µεῖναι ἐπερχόμενοι, ἀλλ’ ἀντίοι ἐσταν ἀπαντες.

434. 528. ἦ [ημ]: he spoke. — ὀφρύσι: 1005. — νεῦσε Κρονών
524.

529. χαίται: he wore long flowing hair, like primitive men and women, due to religious conservatism. See note on verse 449, § 402.

According to ancient tradition, Phidias, the greatest of Greek sculptors, based on vss. 528-530 his conception of Zeus which found its embodiment in the greatest and most famous work of art of the ancient
world, his statue of the Olympian Zeus, made of gold and ivory, of colossal size, and reckoned as one of the seven wonders of the ancient world. It was a work of such marvelous art that it was considered a misfortune to die without having seen it. The calm majesty of these verses is in marked contrast to the preceding anxious fear of Hera, just displayed by the father of gods and men, which gives almost a grotesque effect. It may be that the poet intended something of the kind in making Olympus tremble at his nod, as on another occasion Hera makes Olympus tremble by bouncing angrily about on her throne. The presence or movements of divinities commonly made the earth and mountains trem-

![The Olympieum at Athens](image)

ble, as when Poseidon, the god of the sea, is passing along with swift footsteps, the mountains trembled, and the forests, beneath the immortal footsteps of the god as he moved. "And Mount Sinai was altogether on a smoke, because Jehovah descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." "Jehovah, when thou wentest forth out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains quaked at the presence of Jehovah." "Then the earth shook and trembled, the foundations of heaven moved, and were shaken, because he was wroth."

531. διετραγμ. = διετράγματα. — ἢ μὲν ... Ζεὺς δὲ ... zeugma. The mode of exit chosen by Thetis indicates how greatly the old bard loved the highly picturesque and dramatic.

534. σαρπ. 992. Here and in the following verses Zeus is represented as a typical bully. He would not have hesitated to employ per-
sonal violence toward anyone, god or goddess, who did not accord him the honor which he knew to be his due. All rose in reverence, as German students when their professor enters the classroom.

LESSON LXXIII

ILIAD, 536-550

435. Optional:

436. Vocabulary

ά-γνωστός, ἴγνωστα fail to notice, be ignorant of, fail to observe. ἀλιός, η, ον of the sea, marine. ἀπο-νόσφις(ν) apart, away (from). ἀργυρό-πεζος, α, ον silvery footed. αὖ anew, again, a second time, but now. δι-ερώτα (εῖρε, εἶπε), διερώτωμαι inquire into, ask about item by item. δικάζω (δικαίω-, δικάζω*, ἐδίκασθα, ἐδικασμαί, ἐδικασθήν* judge, decide. δολο-μῆτης, ὁ, ὁ deceiver, crafty-minded. ἐκαστός, η, ον each, every. ἐπι-εἰκής, ἐπί suitable, fitting, proper, becoming, decent. ἐπι-ἀλπω (εἶπε-, ἐπὶτ-), ἐπίστα perf., hope (for), wish (for), desire, expect. θρόνος, ον, ὁ throne, seat, arm chair. κερτόμοιος, η, ον biting, cutting, sharp, bitter, contemptuous, reviling. μετ-αλλά-ώ, μεταλλάσσω*, μετάλλησα inquire after, seek to know, search after. μηδέ and not, neither, nor. πρότερος, η, ον former, sooner, older, before. συμφράζομαι (φραξ-, συμφράσ(σ)ο- μαι, συμφράσ(σ)όμην, συμφράσμα- μαί, συμφράσθην devise plans with, counsel together. χαλεπός, η, ὁ hard, harsh, severe, stern, cruel, difficult.

Derivatives: metal-l-ic, -urgy; hysteron proteron.

437. Read and translate:

ILIAD, 536-550

δις ὁ μὲν ἔφη θυσία καθέξετ' ἐπὶ θρόνον· οὐδὲ μὴν Ἡρη 536 ἣγινοίσειν ἔδουσ', ὅτι οἱ συμφράσσατο βουλᾶς ἀργυρόπετζα Θήτις, θυγάτηρ ἀλίοιο γέροντος. αὐτίκα κερτομίσοι Δίᾳ Κροιώνα προσηύδα.
tis dei ad toi, dolomēta, theωn sumphrásato boulas; 540
aiē toi filon ęstiv, ęmev āpovosphiv ēonta
krupttādia frouvōnta dikaζémen · oivde ti πw moi
prōfrōw tētlakash ēptēw ępos, ąppi vohšig."

še ḳmeβet' ēpeita patēr āndrov tē theωn te·
"Hrē, μη dei pántas ęmono ēptielπevo μvoušs
eιδήsew · χαλεπoī toi ęsovnt ālōχw ęper ęoušh.
āλλ' ŏn mvēn k' ēptieikeš ākouvēmen, őv tis ēpeita
ōute theωn prōteros tōv γ' ēšetai oiv' āndrovπw·
Ďnv de k' egōv ąpāνeuvē theωn ēθelωmē vohšai,
mē ti sv tātā ēkașta diei̇revo μhē metālla." 550

438. 537. oǐ: 1004. Hera shows a keenly feminine instinct. Without having to be told, she recognizes the situation. Perhaps Zeus showed his guilt in his countenance, or else he may have looked more fearful than usual. Of course she loses no time in giving him a “piece of her mind,” and turns loose all her pent-up fury. In addition to forming a pleasing variety, this scene is employed by the poet to make his hearers more familiar with the attitude of the other divinities toward the boulē of Zeus (vs. 5), upon which the action of the whole poem turns.

538. The “Old Man of the Sea” was Nereus.

539. kerπomiosi (μvoušsiv): 1005. Hera does not even wait for the father of gods and men to catch his breath and collect his thoughts, but pours out upon him a flood of bitter and abusive language.

540. toi: 1004. — ȧv may indicate mere impatience, “what now,” but more probably means “again, once more,” and would indicate that this is not the first time that such a scene had taken place. Zeus was prēeminently the Don Juan of the gods. Hera naturally, resents his policy of secrecy in keeping everything hid from her. The soul of Agamemnon in Hades, who had a particularly hard time of it with his own wife, and was finally killed by her with an ax, thus advises Odysseus: “Wherefore, do thou too never be soft even to thy wife, neither show her all the counsel that thou knowest, but a part declare and let a part be hid. . . . And yet another thing will I tell thee, and do thou ponder it in thy heart. Put thy ship to land in secret, and not openly, on the shore of thy dear country; for there is no more faith in woman.”

541. ęmev: 992. — ēonta: accusative to agree with the implied subject of dikaζémen, rather than the dative to agree with toi its antecedent.
543. προφρον receives emphasis from its position. Perhaps a slight intimation that Zeus will have to tell any way, even if he does not do it. "eagerly."

544. The conception of a god as a father is a common one, and well known to most Christians from the opening words of the "Pater Noster."

545. Zeus begins in a grandiose style, and tells Hera pompously (the spondaic ending of vs. 548 helps to give this effect) that his plans are too deep for her understanding, seeing that she is only a woman. Whenever he wants her to know anything he will tell her, so far as it may be proper for her to hear. And further, just think! he will tell her the very first, before anybody else. She must keep quiet now, and stop prying into his private affairs. All this serves merely to confirm her suspicions and opens the way for a more direct attack. The whole attitude of Zeus toward Hera is pretty much the same as that which furnishes the theme of Ibsen’s "The Doll’s House."

546. ἐνοσ 1109, 6. — καλεσοι: 1023.
549. θεων: 992. — ἐθελω(μυ) : subjunctive.

LESSON LXXIV

Iliad, 551-572

439. Optional :

440. VOCABULARY

ἄπτως, on untouchable, invincible.
αἰνῶς terribly, dreadfully, awfully.
βοώτης, ὅς calm-eyed, large-eyed, ox-eyed.
δαιμόνιος, ὃς possessed by a demon, good friend; crazy, foolish, wretch.
ἐμ-πῆς nevertheless, for all that, by all means, absolutely, completely.
ἐπι-γνάμπ-τω, ἐπιγνάμψω*, ἐπέγναμ-ψα, ἐπεγνάμφθην bend, curb, subdue, win over.
ἐπι-πτωμος, ὃς on trace, unfailing, sure, real, actual.
ἐύκηλος, ὃς undisturbed, in peace, in calm, quiet.

ἡρα indecl. neut. plur. favor, benefit, pleasure, kindness, protection.

"Ἡφαιστος, οὖν, ὁ Ἡφαιστος, the lame god of fire.
καθ-ήμαι (ής-) sit down, be seated.
κλυτο-τέχνης, es renowned for skill in handicraft, of renowned skill.
λίπη exceedingly, very, especially.
μᾶλλον [μάλα] more, rather, preferably.
μέλλω (μελ-, μελε-), μελλήσω*, ἐμελλήσα* be about, be destined.
Οὐρανός, ὦν, ὁ, ἦς dweller of heaven, divinity, god(dess).
παρ-εύτον 2d aor., persuade, cajole,


441-442]

HOMERIC GREEK

win over, urge, outwit, delude, beguile, talk over.

πρήσω (πρηκ-), πρήξω, ἐπρῆξα, πε- πρηγατ-, πέρηγματ-, ἐπρῆξην
carry through, do, accomplish, act, perform.

ποίος, η, ον what (sort) ? what kind?

Derivatives: etymo-logy; poly-, pyro-technic(al), tech- nique; practice, pragmati(sm, c, st), 621,

441. Read and translate:

Iliad, 551–572

tὸν δ’ ἡμεῖσετ’ ἔπειτα βοῶπις πότνια Ὁρη’
“ἀλνὸτατε Κρονίδη, ποίον τὸν μύθον ἔειπες.
καὶ λὴν σὲ πάρος γ’ οὐτ’ εἴρομαι οὔτε μεταλλῶ,
ἀλλὰ μᾶλ’ εὐχήλοι τὰ φράξεια, ἁσσ’ ἐθέλησθα

νῦν δ’ αἰνίως δείδουκα κατὰ φρένα, μή σε παρεῖπη
ἀργυρόπεζα Θετίς, θυγάτηρ ἀλόιο γέροντος

ηὲρὶ γὰρ σοι γε παρέξετο καὶ λάβε γούνων

τη’ σ’ ὄνω κατανεῦσαι ἐτήντου, ὡς Ἀχιλῆς
tιμήσεις, οἴλεσες δὲ πολέας ἐπὶ νησίων Ἀχαιῶν.”

τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς’

“δαμονὶ, αἰεὶ μὲν οἶεαι, οὔδὲ σε λήθω,
πρῆξαι δ’ ἐμπῆς ὡς τι δυνῆσαι, ἀλλ’ ἀπὸ θυμῷ

μᾶλλον ἐμοὶ ἔσεαί· τὸ δὲ τοι καὶ ῥήμιον ἔσται,

(εἰ δ’ οὔτω τοῦτ’ ἔστιν, ἐμοὶ μέλλει φίλον εἶναι:

ἀλλ’ ἀκέουσα κάθησο, ἐμοὶ δ’ ἐπιπείθεο μῦθον,

μὴ νῦ τοι μοῦ χραίσμοσιν, ὡσι θεοί εἰσ’ εἰν Ὁλύμπῳ,

Ἀσσοὶ ὄοθ”, ὅτε κέν τοι ἀἄπτους χείρας ἐφείων.”

δς ἔφατ’, ἔδεισεν δὲ βοῶπις πότνια Ὁρη’
καὶ ἰ’ ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κήρ.

δχῆσαι δ’ ἀνὰ δόμα Δίως θεοὶ Οὐρανίωνες

τοῖσιν δ’ Ἐφαίστος κλωτσεῖς ἱρὸς ἄγορεύειν,

μητρὶ φίλη ἐπὶ ἱρα φέρων, λεύκολεῖν Ὁρη’

442. 552. Not a question, but an indignant exclamation. Hera now plays one trump after another. She shows a complete knowledge of the situation, even in its details. It adds to the comedy that she is much brighter than Zeus, whose pompous loftiness takes on a touch of the absurd.

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LESSON LXXIV

553. She throws back at Zeus his own words (εἶρομαι, μεταλλάω) in an indignant denial of having been too inquisitive heretofore. On the other hand, she has never before this (πάρος) inquired into his private affairs, "but now ἡ τοῦ this is too much for a loving and faithful wife like me to endure."


561. δαίμονη: "thou fool." — ὁτει echoes the ὅτε of vs. 558. Hera there says, "I imagine," to which Zeus replies, "Yes, you are always imagining." If Hera has only made a shrewd guess, the towering rage into which Zeus falls at being so neatly caught would be the best possible confirmation of her suspicions. — οὐδὲ σε λήω: i.e. "You are always spying on me."

562. ἀπὸ θυμοῦ: further from my heart, i.e. you will lose my affections. — πρήγμα: in this connection it is interesting to observe how well the poet knew human life; for later Hera does succeed in outwitting Zeus and does accomplish (πρήγμα) just what she had in mind here, which Zeus is compelled in his discomfiture to acknowledge: "Thou hast accomplished it at last, O Hera, ox-eyed queen, thou hast aroused Achilles fleet of foot."

564. "Granted that this is true" (which I do not). Zeus cannot bring himself to make a clean breast of it. — ἢμι σελήνιον: autocratic and arbitrary: car tel est notre bon plaisir. Such is my good pleasure, reason enough for the likes of you; cf. Shakespeare, Jul. Caes., "Decius, go tell them (the senators) Caesar will not come." "Most mighty Caesar, let me know some cause, lest I be laughed at when I tell them so." "The cause is in my will, I will not come, that is enough to satisfy the senate."

565. ἀκιδούρα: translate by another imperative, "But shut up and sit down." — μηδε: 996. Zeus has lost completely in the argument, which makes him very angry, so he now turns to threats of the direst violence. These are not merely empty words either, as we know from another occasion, when he tauntingly reminds Hera that he had once hung her up with her hands tied together and an anvil bound to either foot. On that occasion he threatened to horsewhip her severely. Like patient Job, he finds his own wife too much to endure.

567. ἐφείω must be understood of blows as violent as Zeus had the power to deliver them. — ἱόνιον (ἱόντα) (με).

This method of silencing Hera, contrary to ordinary human experience in such matters, proves effective. It is necessary for the poetic economy that she be stopped, so that there may be further development in the action of the poem. Besides she is bright enough to see that the best method of having her way is by apparent submission.
443. Optional

444. Vocabulary

άμφι-κύπελλον, ον, τό double cup (goblet); it may be turned upside down, the bottom forming another receptacle.

άν-άίσω (άει-εικ-), ἀναίξω, ἀνήθα, ἀνηθὴθῃν start up, dart up, spring up.

άν-εκτός, η, ὃν endurable, tolerable, bearable.

άντι-φέρω (φέρ-, οι-, ἐνεκ-), ἀντοίσω bear against, oppose.

ἀργαλείος, η, ὃν horrible, terrible, awful, cruel, difficult.

ἀστεροπητής, ἄο, ὁ hurler of lightning.

ἔλαι-όν-ω (cf. ἔλαω) drive, carry on, strike, push, press.

ἐριδαίνω (ἐριδαν-) quarrel, bicker.

ηδος, εος, τό use, utility, advantage, superiority.

θελω (θεν-), θενέω*, θεινα strike, hit, beat.

ἔλαιος, η, ὃν propitious, kindly, gentle, favorable.

καθ-ἀπτω (άφ-), καθάψω* (καθάψο-μαι), καθήψα, καθήμμαι, καθήφθην* attack, lay hold, accost, address.

κολφός, οὖ, ὁ brawl, wrangling, quarrel.

μαλακός, η, ὃν soft, gentle, tender, mild.

νικά-ω, νικήσω, ἐνίκησα, νενίκηκα*, νενίκηκαι*, ἐνικήθην conquer, prevail, surpass.

ὄφθαλμος, οὖ, ὁ eye, sight.

παρά-φημι (φη-, φα-), παραφήσω, παρέφησα* advise, counsel, urge, persuade.

στυφελίζω (στυφελίγ-) ἐστυφελίζα strike, thrust, hurl.

ταράσσω* (ταραξ-) ταράζω*, ἑτάραξα, τετρηχη, τετάραγμαι*, ἑταράχθην* disturb violently, throw into confusion; perf., be disturbed.

Derivatives: Niké; ophthalm-ic, -ia, -o-logy.

445. Read and translate:

Ιλιαν, 573-589.

"ἡ δὴ λογία ἐργα τάδ' ἔσσεται οὐδ' ἐτ' ἀνεκτά, ή δὴ σφω ἐνεκα θυητῶν ἐριδαίνετον ὅδε, ἐν δὲ θεοίσι κολφῶν ἐλαίνετον· οὐδέ τι δαίτος ἐσθήλης ἔσσεται ἤδος, ἐπεὶ τὰ χερελονα νικά. μητρὶ δ' ἐγώ παράφημι, καὶ αὐτῇ περ νοεύσῃ, πατρὶ φίλῳ ἐπὶ ἣρα φέρειν Διί, ὄφρα μὴ αὐτε

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neikeiśi patēr, sūn d. ἡμῖν δαίτα ταράξῃ. 580
ei per γάρ κ' ἐθέλησιν 'Ολύμπιος ἀστεροπητής
eż édeów stufelikai. ὁ γὰρ πολὺ φέρτατος ἔστιν. 585
ἀλλὰ σὺ τὸν γ' ἐπέσσοι καθάπτεσθαι μαλακοῖσιν ·
αὐτῷ ἐπειδῇ Ἰλαος 'Ολύμπιος ἔσσεται ἡμῖν."
δὲ ἄρ' ἔφη, καὶ ἄναίξας δέπας ἀμφικύπτελον 588
μητρὶ φίλη ἐν χειρὶ τίδει, καὶ μιν προσέστευν ·
"τέτλαθι, μήτερ ἐμή, καὶ ἄνασχεο, κηδομένη περ,
μή σε φίλην περ ἐσύσαν ἐν ὀφθαλμοῖσιν ἵδωμαι
θειομένην · τότε δ' οὖ πι δυνήσομαι ἄχνυμενὸς περ
χραυσμείν · ἀργαλεός γὰρ 'Ολύμπιος ἀντιφέρεσθαι. 589

446. 573. τάδ' (ἐ) ἔσσεται: 973, 1.
574-575. Ἔνεκα βηττῶν, contemniously, contrasted with ἐν θεοῖς.
Hephaestus essays the role of mediator, as Nestor did between Aga-
mennon and Achilles, but with infinitely better success. He is evi-
dently much worried that they two should create such a distur-
ance over such insignificant creatures as mortals. Ἔνεκα βηττῶν is said with
the utmost contempt, as being an unworthy cause for such wrangling.
Thus, on another occasion, when Poseidon challenges Apollo to a com-
batt, because of their having taken different sides in the Trojan war, Apollo
softly replies, "Shaker of the earth, thou wouldst consider me of unsound
mind if I should fight against thee for the sake of pitiful mortals, who
like unto leaves now live a glowing life, consuming the fruit of the
earth, and now again waste away in death." On another occasion the
poet says: "This is the lot the gods have spun for miserable men, that
they should live in pain: yet themselves are sorrowless."
575. δαίτας: 979, 3. Here we catch a glimpse of the nature of the gods,
and of Hephaestus in particular. "For shame, that you should
raise such a disturbance among the gods ever mortals that you run the
risk of spoiling our dinner!" The prospect of losing a good dinner
ought to be enough to bring the gods to terms.
576. τά, said with a deprecating gesture.—νικᾶ (νικάω): 584-585,
973, 1.
577. μητρί: 1004. — νοοῦση: 1109, 6. Observe how courtly He-
phaestus is, by prefacing his advice with the declaration that his mother
is so wise and prudent that she does not need it.
578. ἐπί (1048-1049). — ἡμα φέρειν: show kindness toward.—φιλω:
as applied here to Zeus, "our beloved father," is not meant very seriously.

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579. νεικεῖσθι, τραχί: 1115. — σῶν: 1048-1049. — τραχί is to be taken literally, as throwing everything into confusion, as by breaking up the furniture, overturning the table though loaded with food and drink, and throwing all the gods out of the house, after having laid violent hands, or feet, upon them.

580. ἔθηλησον: 1135. — 580-581: a good example of the figure known as aposiopesis, i.e. instead of completing his sentence, the god breaks off abruptly, and leaves to the imagination, as being beyond the power of adequate expression in words, just what Zeus might do to them all, if he should take the notion. It may be that Hephaestus is afraid to say what will happen, for fear that a mere “abst omen” spoken thereafter may not be sufficient to keep Zeus from doing this, and he fears to put such an idea into the head of his still scowling, muttering father.

581. τολύ: 780-781.

582. ἐπέσεσθαι: 1005. — καθάπεσθαι: 1107, 11, “lay hold of him, attack him, not with your hand or the poker, but with soft words.”

This whole passage contains some very sensible advice on “how to manage a husband,” but spoken as it is in the presence of Zeus it has a touch of the grotesque and comic.

587. ἓθεμα: 1115.

588. τί: 780-781.

589. Ὀλύμπιος (ἐστι).

LESSON LXXVI

.ILIAD, 590-598

447. Optional:

448. VOCABULARY

άλέξω (άλεξ, ἀλέξε, ἄλεκ-, ἄλκ-), álēk-sō, ἄληξησα (ἄλακκον) ward off, defend, protect.

άλλο-τε at another time.

βηλός, οὗ, οθ threshold.

ἐν-δέξιος, η, ος, to(ward) the right.

ἐν-εἰμι (ἐστι), εἰσί (εἰς)ομαι be in.

ημαρ, ἦματος, τό day.

θε-σπέριος, η, ον divine, marvelous, divinely sounding.

κατα-πίπτω (πετ-, πτε-, πτη-), κατα-πεσόμαι, κατέπεσον, καταπέ-πτη(κ)α fall, drop.

κομικός (κομιδ-), κομια, ἕκομις(σ)α, κεκόμικα*, κεκόμισμα*, ἕκομισθην* bear, care for, attend, accompany.

κύπελλον, ου, τό cup, goblet.

Δήμνος, ου, ἦ Lemnos, an island in the Aegean near Troy.

*μειδά-ω, ἐμείδησα smile, laugh.
μέ-κνα (μεν-, μον-, μα-) perf. only, be eager, desire greatly, strive zealously, intend, plan.
νέκταρ, αρος, τὸ nectar, drink of the gods.
οἶνο-χοί-ω, οἶνοχόη-σω*, ἰνοχόησα pour wine, pour drink(s).

Derivatives: Alex-ander.

449. Read and translate:

Iliad, 590-598

ἡδη γάρ με καὶ ἀλλοτ’ ἀλεξέμεναι μεμαδτα
ρίψε ποδὸς τεταγών ἀπὸ βηλοῦ θεσπεσίον.
πάν δ’ ἴμαρ φερόμην, ἄμα δ’ ἱέλιῳ καταδίνη
cάππεσον ἐν Δήμῳ, ὄλγος δ’ ἐτὶ θυμὸς ἐνήνει·
ἐνθα με Σίντιες ἄνδρες ἀφαρ κομίσαντο πεσόντα."

ὅς φάτο, μειδήσεν δὲ θεά, λευκώλεθος Ἱρη,
μειδήσασα δὲ παιδὸς ἐδεξατο χειρὶ κύπελλον.
αὐτάρ ό τοῖς ἀλλοις θεοὶς ἐνδέξεια πᾶσιν
οἶνοχόει γλυκὸ νέκταρ, ἀπὸ κρητῆρος ἀφύσων.

450. 590. μεμαδτα modifies με, subject of ἀλεξέμεναι (971).
591. ποδὸς: 983. Apparently Zeus seized Hephaestus by one foot, twirled him a time or so around his head, as he would a rabbit, and then let go.—ἀπὸ βηλοῦ: from the threshold (of the palace in heaven).

Evidently Zeus enjoyed throwing the gods out of heaven, to vent his rage when angry, as he boasts of this on another occasion: “O Hera, hard to deal with. Nay but yet I know not whether thou mayest not be the first to reap the fruits of thy cruel treason, and I beat thee with stripes. Dost thou not remember, when thou wert hung from on high, and from thy feet I suspended two anvils, and round thy hands I fastened a golden bond that might not be broken? And thou didst hang in the clear air and in the clouds, and the gods were wroth in high Olympus, but they could not come round and loose thee. Nay, whomssoever I might catch, I would clutch, and hurl from the threshold, to come fainting to the earth.” The poet tells us that on another occasion, “But Zeus, when he awakened, was wrathful, and dashed the gods about his mansion.” He was once deceived by the goddess of folly,
Até. Thereupon “he seized Até by her bright-haired head in the anger of his soul, and swore a mighty oath that never again to Olympus and the starry heaven should Até come, who blindeth all alike. He said, and whirling her in his hand flung her from the starry heaven, and quickly she arrived among the works of men.”

We need not demand of our poet absolute consistency in the treatment of various features of his theme; and it would be idle to ask how a god could fall to earth, if thrown out of heaven, when we see them making daily trips from heaven to earth and return, through the air, passing from one to the other in a moment, or very quickly, and without any external assistance. This conception of the fall of Hephaestus,

![A Greek Banquet](image)

From a vase painting by Duris

so crudely anthropomorphic, is matched by the Christian legend of Satan having been thrown out of heaven, as developed in Milton’s *Paradise Lost*. The poet is a little confused also in his topography here, for if the seat of the gods is on the top of Mount Olympus, it would not be possible for Hephaestus to occupy much time in falling to the earth.

592. ἡμαρ: 1015. This would indicate that the home of the gods was much higher than Olympus could be.

593. κάππεσον = κατα-πεσον = κατ-πεσόν, 608–609. — ἐν Δήμνῳ: Lemnos was considered the island of Hephaestus, the god of fire, because of the volcano, Mosychulus, situated there. — θυμός: breath, soul, life.

594. Σιντισ: literally “brigands,” a piratical folk.

595-596. μείδησεν, μείδησασα: the repetition to show that there is no doubt but that Hera is in good spirits once more.


597. θεός: 997, or 1009.
598. οἶνοχάει: strictly “to pour wine,” but the meaning of the first part of the compound soon became weakened, so that it came to mean to pour anything good to drink, such as the nectar of the gods. Thus in English we say that a green blackberry is red, or we speak of a steel pen (penna = feather), a monthly or weekly journal (jour = day), a golden candlestick, etc.

LESSON LXXVII

451. Optional:

452. VOCABULARY

άμφι-γυνής, εσσα, εν wobbly-kneed, bow-legged (possibly = skillful, ambidextrous).

ά-σβεστος, γ, ον inextinguishable.

γέλος, ου, ο laughter.

ἐν-όρ-νύμι, ἐνόρσω, ἐνόρσα (ἐνόρσων), ἐνόρσησαι rouse among, kindle among, excite.

ἡχί where.

καθεύνω (ετέ, είδε), καθευνήσω* sleep, slumber, rest (in bed), lie (in bed).

κατα-κει-ω desire to lie down (rest, repose, slumber).

λαμπρός, ἡ, ὁν bright, brilliant, shining, gleaming.

Μοῦσα, ης, ἡ muse.

453. Read and translate:

Iliad, 599-611

άσβεστος ὁ ἄρ' ἐνόρτο γέλος, μακάρεσσι θεοίσιν, ὡς ἱδον Ἡφαιστοῦ διὰ δόματα ποιητῶντα.
HOMERIC GREEK

δς τότε μὲν πρόπαν ἦμαρ ὡς ἢλιον καταδύντα
daiúnta', ouδέ τι θυμὸς ἐδεύετο δαίτως ἐίσης,
oὐ μὲν φόρμιγγος περικαλλέος, ἤν ἔχ' Ἄπολλων,
Μουσάων θ', αἱ ἀειδῶν ἀμειβόμεναι ὁπλι καλή.
aυτάρ ἐπεὶ κατεδώ καμπτον φάος ἢλióιον,
oἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἐκαστος,
ἡχι ἐκάστῳ δόμα περικλυτὼς ἀμφιγνήεις
"Ηφαιστος ποίησεν ἰδιότι πραπίδεσσιν,
Ζεὺς δὲ πρὸς δὴ λέχος ἦν 'Ολύμπιος ἀστεροπητής,
ἔνθα πάρος κοιμᾶθ', ὡτε μν γυλκύς ὑπνος ἵκανοι.
ἔνθα καθεῖδ' ἀναβάς, παρὰ δὲ χρυσόθρονος "Ἡρη.

454. 599. The drinks were usually served in Olympus by the
goddess Hebe, whose name has become a synonym for feminine grace and
maidenly beauty. In marked contrast to her is Hephaestus, rough,
ugainly, and distressingly homely, who here makes his début as cup-
bearer to the gods, and goes through so many funny motions (cf.
Charlie Chaplin) that all of them laugh most uproariously.

θεοίν: 1004, 1009. This inextinguishable laughter is well motivated
psychologically; as the situation has been so exceptionally tense that
when there is a change brought about by the comic figure of Hephaestus
and his recital of his discomfort at the hands of Zeus, all are ready
to give vent to their pent-up feelings in this undignified fashion.

600. τοππύοντα is onomatopoietic; we can hear the bow-legged,
wobbly-kneed Hephaestus puffing as he hustles awkwardly around.
Observe the heavy effect given to this verse by the spondaic ending.

602-604. δαίτως, φόρμιγγος, Μουσάων: 986.—ἀμειβόμεναι ὁπλ., "an-
tiphonally." The song was doubtless accompanied by the dance, as
Homer tells us elsewhere that song and dance are the crown of the
feast; and thus the muses would be able to display their varied grace
and charms to the best advantage. The book thus begins with the
heroic and tragic figures of Achilles and Agamemnon, and ends with a
cabaret show among the gods of Olympus.—ὅπλ.: 1005.

606. κακκείοντες = κατακείοντες [κατακέιω]: 608-609.
607. ἐκάστῳ: 987. The gods had separate homes of their own, thus
forming quite a settlement in heaven. With this may be compared the
Christian conception of heaven as a city, the new Jerusalem.

608. πραπίδεσσιν: 1006.
609. δὲ πρὸς: 524.
VICTORY OF SAMOTHRACE
Louvre, Paris

Commemorates a naval battle fought in 306 B.C. The statue, which is considerably above life-size, stood on a pedestal having the form of a ship’s prow. The goddess of Victory was probably represented holding a trumpet to her lips with her right hand. The fresh ocean breeze has blown her garments back into tumultuous folds.
LESSON LXXVII

455. The first book of the *Iliad*, after its grim and gloomy beginning amidst the tragedy of earthly life and its unending sorrows, closes amid the laughter of the care-free blessed gods, feasting happily on Olympus, "where, as they say, is the seat of the gods that standeth fast forever. Not by winds is it shaken, nor ever wet with rain, nor doth the snow come nigh thereto, but most clear air is spread about it cloudless, and the white light floats over it. Therein the blessed gods are glad for all their days." This alternate play of light and shade, of laughter and of tears, of stern, dignified men, and frivolous, light-hearted gods, who serve as their foil, is worked out by the poet with remarkable artistic feeling and delicacy of touch. The scene on Olympus as contrasted with the earlier action may best be compared to a satyr-play, a kind of burlesque show, which was regularly performed in ancient Athens at the close of a series of tragedies, and for the same purpose, to relieve the minds of the audience.

With surpassing art the poet has woven into the action and the narrative of this book the most important characters, both human and divine, of the entire poem.

"No book of Homer is so full of dramatic groups and situations as this: Apollo striding with his bow and ringing quiver; Thetis caressing the grieving and angry Achilles; Thetis before Zeus, clasping his knees and extending her right hand toward his chin; Zeus with his dark brows and ambrosial locks nodding a confirmation to his promise; Chryses with his filleted scepter and his gifts, before the two sons of Atreus; Odysseus at the altar of Apollo with the maiden whom he is restoring to her aged father,—with his companions and the hecatomb; Achilles in his rage drawing his sword from its sheath, calmed by Athena, who takes him by his long locks,—with Agamemnon before him and the other chiefs around him; the heralds of Agamemnon at the tent of Achilles, as Patroclus leads forth the fair Briseïs; Zeus and Hera on Olympus, with Hephaestus playing the part of Hebé; the assembly of the gods, Apollo playing the lyre, and the singing muses."
INTRODUCTION TO ATTIC GREEK

456. Dialects. — The Greek language was divided into a number of dialects, the most important groups of which were the Aeolic, Ionic (Ionic-Attic), and Doric.

457. Very closely related to Ionic is Attic, and both are usually grouped together as Ionic-Attic. In the great mass of their forms they are fundamentally alike, and differ only in minor details.

458. The Homeric poems are composed in what is known as the Homeric dialect, a mixture of Aeolic and Ionic, the bulk of the forms being Ionic (620).

459. Contraction. — Attic carries the contraction of vowels to a further extent than does any other of the Greek dialects, two or more vowels coming together and admitting of contraction practically never remaining uncontracted.

460. Hence one of the most important things for the student to do in passing from Homeric to Attic Greek is to memorize thoroughly the table of contractions (584–585).

461. In general vowels are contracted in Attic as in Homer (584–585), the only exceptions being that $e + o$ and $e + ou = eu$ in Attic instead of $eu$ in Homer.

462. Treatment of $\bar{a}$ in Attic. — After $e$, $i$, $o$, the $\eta$ of Homer, when representing an earlier $a$ (621), becomes $\bar{a}$ in Attic, except that $rho \eta = rho$, as κόρη for κόρη $rho = \text{Homeric } ko\rhoeta ma\deltaen$ and $rho \eta = rho$, as θάρρος for θάρρος $courage$.

463. If $rho$ is the product of the contraction of $rho\alpha$ (584–585) it remained unchanged, as $\delta\rhoeta = \delta\rhoeta$ $mountains$. 

200
464. Use of Vau. — Vau had gone entirely out of use in Attic before Attic literature begins, and it had no influence on Attic verse.

465. Consonantal change. — 1) σσ of Homer becomes ττ in Attic, as θάλασσα, πρήσων of Homer become θάττα, πράττω in Attic; except that two sigmas brought together by inflection become σ, as ποσί for ποσσί (ποσσί), ἐπει for ἐπεσ-σα, τελέσα for τελέσ-σα.

2) ρρ of Homer becomes ρρ in Attic.

466. Inflection. — In the inflection of words, the chief differences between the Homeric and Attic forms are due to the greater extent to which the Attic dialect carries either contraction (584–585), or to which it carries metathesis of quantity (573).

467. Thus Homeric θαλασσάων, ἔρωι, ἕρωα, ἔπεος, ἔπεα, γέραος, γέραι, πόλης, βασιλής, βασιλῆος, βασιλήων, βασιλῆας, νηός, νηόν regularly become in Attic θαλαττών, ἕρω, ἕρω, ἕπος, ἕπη, γέρως, γέραι, πόλεως, βασιλέως, βασιλεῖα, βασιλέων, βασιλεῖας, νεός, νεόν.

468. Nouns and adjectives. — Attic had the following case endings, either not found or else very uncommon in Homer:

1) Dual, gen. and dat. end in -ω instead of -υν.

2) Dual of the first decl., gen. and dat. ends in -υν.

3) The dative plural of all three declensions regularly has the shorter forms: in the first declension -ως, in the second declension -ως, in the third declension -οι.

4) The gen. sing. masc. of the first declension ends in -ου.

5) The gen. sing. of nouns and adjectives with stems in ηψ, ι, υ is regularly -εως.

6) The acc. plur. of masc. and fem. nouns and adjectives with stems in ηψ, ι, υ, ε regularly ends in -ες.
7) Comparatives with stems in -ov, as ἀμείνων, may end in: ω in the acc. sing., masc. and fem., and in the nom., acc., and voc. plur. neuter; and may end in -ovς in the nom., acc., and voc. plur. masc. and fem.

469. For the irregular “Attic Second Declension,” and the declension of adjectives as ἔλεως, ων, of ναυς, and of γραφς see any good Greek grammar.

470. Pronouns. — For the declension of the personal, interrogative, indefinite, and reflexive pronouns, see any good Greek grammar.

471. Verbs. — Attic Greek has the future optative and future passive, entirely regular in formation, which may be easily learned from any good Greek grammar.

472. The middle optative, third plural, regularly ends in -ντο instead of in -ατο as in Homer; and -ατο is very rare as the ending of the third plural of Attic verbs.

473. For the Attic forms of regular -μι verbs, see any good Greek grammar.

474. For the Attic forms of the irregular verbs, ἐμι, εἰμι, φημι, ἡμι, κείμει, and οἶδα, see any good Greek grammar.

475. The first perfect active of verbs, as λαυκα (904), is common and is the regular form in Attic Greek for verbs with all classes of stems.

476. In many second perfects with stems in π, β, κ, γ, the final mute of the stem is aspirated (619), π and β becoming φ, while κ and γ become χ. Thus πέμπσφα [πέμπσφα], τέτριφα [τέτριφα], ἡχα [ἡχα], δεδιωκχα [δεδιωκχα].

477. Contracted nouns, adjectives, and verbs. — For the inflection of contract nouns, adjectives, and verbs, see any good Greek grammar.

478. The following table for Attic forms, corresponding to the table in 649 for Homeric forms, indicates the resultant endings produced by the fusion of the case endings with the stem of nouns and adjectives.
### Table of Case Endings

<table>
<thead>
<tr>
<th>First Declension</th>
<th>Second Declension</th>
<th>Third Declension</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡ, ἢς, ἡς</td>
<td>ἴ, ἔς, ἓς</td>
<td>ὰς, (ὡς), ὦς⁵</td>
</tr>
<tr>
<td>οὖν, [ὦ]</td>
<td>ἴς, ἴς</td>
<td>ὀ, ὥς³</td>
</tr>
<tr>
<td>ἴν, ἴν</td>
<td>ἴν, ἴν, ἴν</td>
<td>ὀ, (ὦς), ὦς⁵</td>
</tr>
<tr>
<td>η, α, α</td>
<td>η, α, α</td>
<td>ὰ, (ὦς), Ἇς⁵</td>
</tr>
<tr>
<td>ἄν</td>
<td>ἄν</td>
<td>ὰ, ὥς³</td>
</tr>
<tr>
<td>τὸν</td>
<td>ἄν</td>
<td>ὀ, (ὦς)²</td>
</tr>
<tr>
<td>ἄν</td>
<td>ἄν</td>
<td>ὀ, (ὦς)²</td>
</tr>
<tr>
<td>ἄν</td>
<td>ἄν</td>
<td>ὀ, (ὦς)²</td>
</tr>
<tr>
<td>ἄν</td>
<td>ἄν</td>
<td>ὀ, (ὦς)²</td>
</tr>
<tr>
<td>ᾠσ, [ἂν ἄν</td>
<td>ἄν, ἄν</td>
<td>ὀ, (ὦς)²</td>
</tr>
<tr>
<td>ἰσ, [ἰσ]</td>
<td>ἰσ, [ἰσ]</td>
<td>ὀ, (ὦς)²</td>
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<tr>
<td>ἰσ, [ἰσ]</td>
<td>ἰσ, [ἰσ]</td>
<td>ὀ, (ὦς)²</td>
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<td>ἰσ, [ἰσ]</td>
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<td>ἰσ, [ἰσ]</td>
<td>ἰσ, [ἰσ]</td>
<td>ὀ, (ὦς)²</td>
</tr>
<tr>
<td>ἰσ, [ἰσ]</td>
<td>ἰσ, [ἰσ]</td>
<td>ὀ, (ὦς)²</td>
</tr>
</tbody>
</table>

Forms in parentheses () are contracted; those in square brackets [] are rare and need not be memorized.

1 Some proper names in Plat., Xen., Thuc., etc.
2 ἀναγνώσωs Aristophanes and Plutarch.
3 Often in the poets and in inscr.; sometimes in Plato.
4 Occasionally in the poets, and in inscr.
5 In inscr.
6 In inscr., commonly, and in local adverbs, ἀπόθεσιν, ἀπόθεσιν, ἀπόθεσιν, ἀπόθεσιν, ἀπόθεσιν, ἀπόθεσιν, ἀπόθεσιν, ἀπόθεσιν.
7 Attic 2d declension, several examples of which occur in the Ἀναδικασία: adjectives as ἄνωκε. The acc. sing. may end in ὀ, ὤς ὦς.
8 Rare, as ἰσ, κτλ.
9 Irregularly contracted (ὦς).
10 Very common in the drama; inscr. to 444; occasionally in Plato.
11 ἐπεξεργασία, ἐπεξεργασία, ἐπεξεργασία, ἐπεξεργασία, ἐπεξεργασία, ἐπεξεργασία, ἐπεξεργασία, ἐπεξεργασία.
SYNTAX

480. The differences in Homeric and Attic syntax can best be learned by the careful study of some good work on Attic prose composition.

481. The article. — In Attic Greek ὁ, ἡ, τὸ is regularly employed as the definite article (the), its absence ordinarily marking a noun as indefinite, as ὁ πόλεμος the war, πόλεμος war.

482. At times the article may be omitted, especially in poetry without marking the noun as indefinite.

483. At times it may represent the unemphatic possessive pronoun, as Κυρος κατατεθήσας ἀπὸ τοῦ ἄρματος τῶν θώρηκα ἐνώδι καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ πάλτα εἰς τὰς χεῖρας Ἐλαβε Κυρος, having leaped down from his chariot, put on his breastplate, and having mounted his horse took his javelins in his hands.

484. It may be employed, especially with adjectives and participles, in a generic sense, denoting a class, as ὁ ἄνθρωπος man(kind), οἱ ἄναθοι the good, ὁ βουλόμενος anyone who wishes, οἱ γέροντες the aged.

485. It may be used with proper names in familiar style, as Ὁ Σωκράτης Socrates.

486. It is used in a variety of ways to form substantives:
1) With adjectives and participles, as οἱ πλουσιοὶ the rich, οἱ παρόντες those present.
2) With possessive pronouns, as οἱ σοι your people, τὰ ἡμέτερα our possessions, our affairs.
3) With genitives, as Ὑποκύπτης Ὁ Ολώρυν Thucydides, son of Olorus.
4) With locatives, as οἱ Μαραθῶνι καὶ Σαλαμῖν those (who fought) at Marathon and Salamis, τὰ οἷκα affairs, things at home.
5) With adverbs, as οἱ νῦν the people of to-day, οἱ τὸτε those of that time, οἱ ἐκεῖ those over there.
6) With prepositional phrases, as οἱ ἐν τῷ ἀστεί those in the city, τὰ πρὸς τὸν πόλεμον the things (needful) for the war.
7) The neuter article is prefixed to any word or part of speech when considered merely as an expression, as τὸ λέγει the word "λέγει," τὸ γινώσκεισθαι the (saying) "know thyself."

8) The neuter article in the singular, all cases, is used with the infinitive (articular infinitive), when emphasizing the substantive character of the infinitive. In this usage it is commonly translated by the English verbal noun in -ing, as τὸ καλῶς μάχεσθαι (the act of) fighting bravely, to fight bravely, τὸ γράφειν (nom.) writing, τὸ γράφειν of writing, τὸ γράφειν to, or for writing, τὸ γράφειν (acc.) writing. Note.—The article is always thus used with the infinitive when the infinitive is construed with a preposition.

487. Verbal adjectives.—In addition to verbal adjectives in -τός, as found in Homer and denoting possibility, or merely as the equivalent of the perfect passive participle, Attic Greek has a verbal adjective in -τέος, similarly formed, and used with εἰμὶ (often omitted), expressing necessity or duty, and admitting of two constructions:

1) Personal (passive) construction. Only verbal nouns from transitive verbs can be thus employed, the verbal agreeing in gender and number with the subject. The agent is in the dative, as ὄφελητεύα σοι η πόλει ἔστι the state must be benefited by you, or πρὸ γε τῆς ἀληθείας τιμήτεος ἀνύρ a man must not be honored before the truth.

2) Impersonal (active) construction. In this construction, which is more frequent, the verbal is active in meaning and stands in the neuter nominative, usually singular, while its object is in the case which the finite verb would govern. The agent, if expressed, is usually in the dative, but is sometimes in the accusative as if dependent upon δεῖ, which has a meaning similar to that contained in these verbal, one must. Thus ἄσκητεν σου τὴν ἀρετὴν you must cultivate virtue, τοὺς φίλους εὐεργετείτεος, τὴν πόλιν ὄφελητεν, τῶν βοσκημάτων ἐπιμελήτεος one must do favors for one's friends, benefit one's state, and care for one's cattle, τὸν βουλόμενον εἰδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἄσκητεν he who desires to be happy must pursue and cultivate temperance.
488. ἀν in Attic.—Attic, which does not employ κέ(ν), has the following unhomeric uses of ἀν:

1) With past tenses, apparently as present conditional, as πολλοῦ ἄν ἔξων ἦν τὸ πλοῦτον ἢ καὶ τὸ χαῖρεν αὐτῷ συνήν. It would be worth a great deal to be wealthy if joy were associated with it.

2) With past tenses it takes the place of the iteratives in -σκον, which are not found in Attic Greek, as ἐτρεπεν ἁν = τρέπεσκεν, ἐτρεψεν ἁν = τρέψασκεν.

3) The subjunctive with ἁν is found in general statements which are valid also for the future, where English employs the indicative present, as μανώμεθα πάντες ὅπως ἁν ὄργιζόμεθα, we are all mad when we are angry.

489–500. These sections, which are omitted from this book for the sake of brevity, refer to the standard Greek grammars. Those wishing to learn Attic Greek should now read some good Attic author, with a few sections from the grammar each day till the most important fundamentals of Attic Greek become thoroughly familiar. Bon voyage!
## Grammar

### I. Phonology

501. The Greek alphabet has twenty-six letters:

<table>
<thead>
<tr>
<th>Form</th>
<th>Sound</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>A α</td>
<td>a as in father (when short as in oha)</td>
<td>αλφα</td>
</tr>
<tr>
<td>B β</td>
<td>b as in bite</td>
<td>βητα</td>
</tr>
<tr>
<td>Γ γ</td>
<td>g as in get (never soft as in oblige)</td>
<td>γάμμα</td>
</tr>
<tr>
<td>Δ δ</td>
<td>d as in deal</td>
<td>δέλτα</td>
</tr>
<tr>
<td>E ε</td>
<td>e as in red</td>
<td>ε ι, ε (ε ψιλόν)</td>
</tr>
<tr>
<td>F φ</td>
<td>w as in wine</td>
<td>ϕαυ</td>
</tr>
<tr>
<td>Z ζ</td>
<td>zd as in Ahura Mazda</td>
<td>ζητα</td>
</tr>
<tr>
<td>Η η</td>
<td>e as in they</td>
<td>ητα</td>
</tr>
<tr>
<td>Θ θ</td>
<td>th as in thick (originally t + h)</td>
<td>θθητα</td>
</tr>
<tr>
<td>Ι ι</td>
<td>i as in machine (when short as i in hit)</td>
<td>ιωτα</td>
</tr>
<tr>
<td>Κ κ</td>
<td>k as in kili</td>
<td>κάππα</td>
</tr>
<tr>
<td>Λ λ</td>
<td>l as in English, but with a trill</td>
<td>λάμβδα</td>
</tr>
<tr>
<td>Μ μ</td>
<td>m as in met</td>
<td>μω</td>
</tr>
<tr>
<td>Ν ν</td>
<td>n as in net</td>
<td>νω</td>
</tr>
<tr>
<td>Ξ ξ</td>
<td>x as in wax</td>
<td>ξει (ξη)</td>
</tr>
<tr>
<td>Ο ο</td>
<td>o as in obey</td>
<td>οι, ο (ο μικρών)</td>
</tr>
<tr>
<td>Π π</td>
<td>p as in pie</td>
<td>πει (πη)</td>
</tr>
<tr>
<td>Φ φ</td>
<td>k as in kale</td>
<td>φοππα</td>
</tr>
<tr>
<td>ρ ρ</td>
<td>Fr. or Ger. trilled r</td>
<td>ρω</td>
</tr>
<tr>
<td>Σ σ</td>
<td>s as in sit</td>
<td>σιγμα</td>
</tr>
<tr>
<td>Τ τ</td>
<td>t as in tie</td>
<td>ταυ</td>
</tr>
<tr>
<td>Υ υ</td>
<td>Fr. u ³ or Ger. ü ³ (originally u in prune)</td>
<td>υ (υ ψιλόν)</td>
</tr>
<tr>
<td>Φ φ</td>
<td>ph as in sophomore (originally p + h)</td>
<td>φι (φη)</td>
</tr>
<tr>
<td>Χ χ</td>
<td>ch as in lock or doch (originally c + h)</td>
<td>χι (χη)</td>
</tr>
<tr>
<td>Ψ ψ</td>
<td>ps as in lips</td>
<td>ψει (ψη)</td>
</tr>
<tr>
<td>Ω ω</td>
<td>o as in bone</td>
<td>ω (ω μεγα)</td>
</tr>
</tbody>
</table>

1, 2, 3: see next page for footnotes.
502. Only the capitals were used in antiquity, the small letters being introduced by mediæval copyists of Greek manuscripts.

503. The vowels are: $a$, $e$, $\eta$, $o$, $\omega$, open vowels, and $i$, $v$, closed vowels.

504. The diphthongs are:

$au$ pronounced as $ai$ in aisle.

$au$ " " $ou$ in house (or rather as $au$ in Ger. Haus).

$ei$ " " $ei$ in freight (or better still, pronounce both vowels, $e + i$, but fuse them into a single syllable $\varepsilon i$, with the accent on the first part).

$eu$ " " $ek + oo$ in spoon, but fused into one syllable, somewhat as $eu$ in Fr. fleur.

$\eta u$ " " $\acute{a} + oo$ in spoon, but fused into one syllable.

$oi$ " " $oi$ in boy.

$ou$ " " $ou$ in soup.

$\nu$ " " $we$ in we (or rather as $ui$ in Fr. lui).

$\omega u$ " " $\bar{o} + oo$ in spoon, but fused into one syllable.

505. The improper diphthongs are $a$, $\eta$, $\varphi$. These consist of a long vowel ($\bar{a}$, $\eta$, $\omega$) with an iota ($\iota$), called iota subscript, written beneath, unless the first of these vowels is a capital, in which case the iota is written in the line, as $\Phi\chi\varepsilon\tau\omicron = \Omega\chi\varepsilon\tau\omicron = \Omega\iota\chi\varepsilon\tau\omicron$ went.

Note.—Whenever by inflection (626) or otherwise an iota follows immediately after $\bar{a}$, $\eta$, or $\omega$, it regularly becomes iota subscript (505), thus producing an improper diphthong.

506. These diphthongs are usually pronounced the same as $\bar{a}$, $\eta$, and $\omega$ respectively, although in Homeric times the iota was probably sounded to some extent.

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1 $\epsilon$ and $\varphi$ are not ordinarily printed in Greek texts to-day, but both were common in the earlier period of the language; and a knowledge of the use of vau (or digamma, as it is sometimes called) is necessary in order to understand the metre of Homer, as well as to explain many irregular forms.

2 $\varsigma$ at the end of a word; elsewhere $\sigma$, as $\sigma\alpha\sigma\epsilon\epsilon\iota\varsigma$ you will save.

3 Except in diphthongs, where it has the sound of $oo$ in spoon. For simple $v$ round the lips as though to pronounce $oo$ in spoon, and with them in this position pronounce long $e$ in me.
507. θ, φ, and χ may be pronounced as indicated above. In Homeric times they were pronounced somewhat as t-h in fat-head, p-h in sap-head, and ck-h in thick-head, respectively, but without the break noticeable in English between the two syllables.

508. The remaining consonants may be pronounced as specified in the list, but γ before μ, ν, γ, χ, or ξ is called gamma-nasal, and is pronounced as n in song, as κλαγγῆ uproar, pronounced clahingáy.

509. Mutes. — The letters π, β, φ; κ, γ, χ; τ, δ, θ are called mutes or stops.

510. They are divided into three classes, according to the part of the mouth most occupied in producing them:

Labial (lip) mutes (π, β, φ), called π-mutes.
Dental (teeth) mutes (τ, δ, θ), called τ-mutes (called also lingual (tongue) mutes).
Palatal (palate) mutes (κ, γ, χ) called κ-mutes (called also guttural (throat) mutes).

511. Mutes of the same class are called cognate, as being pronounced by the same organs of speech; lips (labials), tongue and teeth (linguals, dentals), or palate and throat (palatals, gutturals).

512. The mutes are also grouped in three orders, according to the relative amount of expiratory force employed in making them:

Smooth mutes (π, τ, κ), called tenues.
Middle mutes (β, δ, γ), called medials.
Rough mutes (φ, θ, χ), called aspirates.

513. Mutes of the same order are said to be coördinate.

514. Nasals. — The nasals are μ, ν, and γ-nasal (508).

515. They may also be divided into three classes, corresponding to the three classes of mutes:

μ a labial.
ν a dental (lingual).
γ-nasal a palatal (guttural).

516. Liquids. — The liquids are λ and ρ, to which are sometimes added the nasals, μ and ν.
517. Spirants. — The spirants are ι and υ.

518. Double Consonants. — The double consonants are ζ (= ᾱd), ξ (＝ κσ, γησ, ξσ), and θυ (＝ πσ, βσ, φσ).

519. Quantity. — The vowels η and ο are always long; ε and ο are always short, while α, η, and υ are sometimes long and sometimes short, and hence are called doubtful vowels.

520. When the doubtful vowels are long in this text, it will be indicated (except in the direct quotations from Homer) by their having the mark (') placed over them, as θεά goddess. This mark will not be placed over vowels having the circumflex accent (534), as they are always long (537).

521. Diphthongs, including improper diphthongs (505), are always long.

522. A syllable is long by nature when it contains a long vowel or a diphthong. It is long by position when its vowel is followed by two or more consonants, or by a double consonant (518).

523. One or both of the consonants which make a syllable long by position may come in the following word.

524. If a mute (509), followed by a liquid (516), or by the nasals μ or ν, comes after a short vowel, and the mute and liquid (or nasal) come within the same word or the same part of a compound, the syllable is common, that is, it may be either long or short, according to the requirements of the verse.

525. Sometimes a short vowel followed by ι, μ, ν or ρ (occasionally σ or υ) forms a syllable long by position, in which case these consonants seem to have been doubled in pronunciation, and are sometimes so written.

526. One of the consonants which make a syllable long by position (particularly υ, occasionally σ) is sometimes lost, but in many of these cases the υ was probably pronounced in Homeric times.

527. Breathings. — Every vowel at the beginning of a word must have either the smooth breathing (') or the rough breathing ('), written over it if it is a small letter, and before it if it is an
initial capital followed by small letters. If the entire word is written in capitals, the breathing is omitted.

528. The rough breathing, called aspiration, shows that $h$ was sounded before the vowel, as ἴστος loom, mast (pronounced histōs).

529. Initial $p$ always has the rough breathing; initial $v$ usually has it.

530. The smooth breathing denotes that the vowel was sounded without the $h$, as ἐμός my, mine (pronounced emōs).

531. A diphthong, except an improper one (505) at the beginning of a word takes the breathing over its second vowel, as Αὐτός (aūtōs) self (pronounced owtōs), Υἱός (vios) son (pronounced huvēs).

532. Improper diphthongs take the breathing over the first vowel when it is a small letter, and before it when it is an initial capital followed by small letters.

533. In compounds no word is written with a breathing unless it be initial, even though it originally had it, as ἕων (ě̂n) bring together, hearken to. In such cases the rough breathing should be pronounced.

534. Accents.—There are three accents, the acute (‘), the grave (‘), and the circumflex (’), as βουλή a plan, βουλή καλή a good plan, μῆνες wrath.

535. These accents are all ordinarily pronounced alike, by stressing the accented syllable, as in English. In ancient Greek they seem to have represented a difference of pitch.

536. The acute accent can stand on one of the last three syllables only of a word, the circumflex on one of the last two only, and the grave on the last only.

537. The circumflex accent can stand only over a long vowel or a diphthong.

538. If diphthongs (except improper ones, 505) have either the accent or breathing, or both, these must come over the second vowel, as αὐτοὺς themselves, οὖνκα because, οὗτος (Ovōs) this.
539. For improper diphthongs, these come over the first vowel if it is written in small letters, and before it if it is an initial capital followed by small letters.

540. If a vowel or a diphthong has both the accent and breathing, the acute and grave follow the breathing, while the circumflex is placed over the breathing, as ἀνεξ king, protecting lord, ὑστερον afterward(s), ὁς ἐφαρο thus he spoke, ἵψε mightily, with might.

541. If the accented vowel is initial, the accent as well as the breathing stands over it if it is a small letter and before it if it is a capital followed by small letters, as Ἀδη to Hades, Ὑλόμπος Olympus, ἄγος grief, pain, woe.

542. If the entire word is written in capitals, both breathing and accent are omitted.

543. The last syllable of a word is called the ultima, the last but one the penult, and the last but two the antepenult.

544. The antepenult when accented must have the acute, but it cannot have the accent if the last syllable is long by nature (522), or ends in either of the double consonants ξ or ψ, as ἐλὼριον booty, but Ἠωρίον (gen.) of booty.

545. An accented penult has the circumflex if it is long by nature (522), while the ultima is short by nature, as σκῆπτρον sceptre.

546. An accented ultima may have the acute when short, as καλός good, the acute or circumflex when long, as ψυχή soul, ψυχή (gen.) of a soul.

547. Final οι and ο are counted short when determining the accent, except in the optative and in οἰκοι (loc.) at home, as μοῦθοι (545) words, θάλασσαι (544) seas. These diphthongs are regularly long in metrical quantity, and must be so treated when reading the verse, although considered short when determining the accent.

548. Verbs regularly have the recessive accent, that is, their accent is thrown as far back to the left as the rules of accent will allow.
Athena Parthenos
National Museum, Athens

Found at Athens in 1880. A marble statuette copy of Athena by Phidias, placed in the Parthenon in 438 B.C. The original, nearly forty feet high, had ivory for the face, feet, and hands, and gold for the drapery and accessories.
549. A word with the acute on the last syllable is called 
*oxytone* (sharp-toned).

550. Oxytones change the acute to the grave before other 
words, not separated by punctuation marks, in the same sentence,
except before enclitics (553), elided syllables (575), or the inter-
rogative pronoun *τις*, *τί* *who*? *which*? *what*? as *ἀνά* up, *up* through,
but *ἀνά* στρατὸν up through the camp.

551. Proclitics. — Some monosyllables have no accent of their
own and are closely attached to the following word, as *ἐν* ξερον
in *his hands*, where *ἐν* has no accent of its own, just as in the
ordinary use of the (unemphatic) definite and indefinite article
in English. These words in Greek are called *proclitics*, and are
accented only —

1) when followed by an enclitic (553);
2) at the end of a sentence;
3) εἰς (εἰς) *into*, *to*, ἐκ (ἐκ) *out of*, *from*, έν *in*, and ὅς *as*, when
they follow the words they modify.

552. The proclitics are :
1) The forms ὁ, ἥν, οἱ, οἱ of the pronoun (usually called the
"article," from its use in later Greek, 765, 481).
2) The prepositions εἰς (εἰς) *into*, *to*, ἐκ (ἐκ) *out of*, *from*, and
ἐν *in*, except when they follow the word they modify.
3) The conjunctions ἐφ *if*, and ὅς *as*, *that* (also a preposition *to*),
except when it means *thus*, or when it follows its noun.
4) The adverb οὐ (οὐκ, οὐχ) *not*, except at the end of a sentence.

553. Enclitics. — An *enclitic* is a word which regularly loses its
own accent, and is pronounced as if it were a part of the preced-
ing word, as οἰωνία* τι* and for *the birds*, where *τι* (τι) has lost
its accent, which has become attached to the last syllable of the
preceding word.

554. The enclitics are :
1) The personal pronouns μοι, μοί, μὲ, σε (σῶ), σοι (σοί), σε, εἶ
(εῖ), ἔθεν, οὐ, οἱ, σφί(σφί), σφίν, σφέ, σφάς (σφάς), σφών, σφωκ, σφέων,
σφέων, μιν.
2) The indefinite pronoun *τις*, *τί* *some* (one), *any* (one), *some-
thing, anything*, in all its forms (but not ἄσσα = τινὰ).

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3) The indefinite adverbs ποὺ (ποθί), πή, ποί, ποθέν, ποτέ, πώ, πώς.

Note.—When used as interrogatives, the pronouns τίς, τί which? what? and the adverbs ποὺ (ποθί), πή, ποί, πόθεν, πότε, πώ, πώς, have the accent here given, which they never lose.

4) The present indicative of εἰμί be, and of φημί say (except ἔασι, the 3d pl. of εἰμί and possibly the second singular φύς of φημί).

5) The particles γε, τέ, τοί, τέρ, νῦ(n), κε(ν), θήν, ἰά.

6) The pronominal suffix -δε, the local suffix (“preposition”) -δε, and the adverbial suffix -θε (as εἰθε, αὐθε).

555. An enclitic does not lose its accent in the following cases:
1) When it is dissyllabic and follows a word which has the acute on the penult.
2) When the preceding vowel is elided (575).
3) When there is no preceding word.
4) When there is an emphasis on the enclitic.

556. ἐστιν(ν) is written with an accent on the first syllable (ἐστι) when:
1) It comes at the beginning of a sentence or of a verse of poetry:
2) It denotes possibility or existence.
3) It is preceded by οὐκ, εἰ, καί, ὡς, μή, ἀλλ', or τοῦτ'.

557. When an enclitic is followed by one or more enclitics in the same sentence, each except the last receives the acute accent on its final syllable from the enclitic following.

558. When a word is compounded with an enclitic, it is accented as though they were separate, as οὐτε (οὐ + τε), ἤδε (ἥ + δε), οὐδε (οὗ + δε), etc.

559. In the following cases the word before an enclitic keeps its own accent, and never changes the acute to the grave:
1) If it has an acute on the antepenult (543), or the circumflex on the penult (543), it adds an acute on the ultima (543) as a second accent.
2) If it has the acute on the penult (543), or the circumflex on the ultima (543), no change is made.
NOTE.—Remember that two acute accents cannot stand on successive syllables.

3. If it is a proclitic or an enclitic, it takes the acute on the ultima (543).

560. Syllables.—A Greek word has as many syllables as it has vowels and diphthongs. In dividing a word into syllables, single consonants, combinations of consonants which can begin a word, and a mute (509) followed by μ or ρ are usually placed at the beginning of the syllable. Other combinations of consonants are divided, as ἀν-θρω-πος man, φα-ρέ-τρη quiver, μά-χε-σθαι to fight, ἵ-χω I have, θά-λασ-σα sea, Ἄγ-α-μέ-μων Agamemnon. Compound words are divided according to their original parts, as ἵ-νω-ἰ-ηκε brought together (a compound of ἵ-νω and ἑκε, from ἵ-νω ἑ-μι = ἵ-νω + ἑ-μι = ἵ-νω-ἰ-η-μι).

561. Movable Consonants.—The following words are sometimes spelled with and sometimes without a final υ, called υ-movable:
1) All words (except ἐσοφί), ending in -σι, including -ἐ and -ψ.
2) All verbs of the third person singular ending in -ε.
3) The third singular of the pluperfect ending in -ει (originally -ε, 584, 2; 585).
4) The verb ἐσοφί, and the particles κε and νο, all of which are enclitics.
5) The dative plural of the personal pronouns ἐμμε, ἐμμε, σφί, σφίσσο.
6) The endings φί and θε, mostly adverbial.
7) The pronoun ἐγώ I.

562. This νυ-movable comes regularly in all these words at the end of a line of poetry and at the end of a sentence, and always when the end of a verse coincides with the end of a sentence. Elsewhere the word may be spelled with or without it, according to the pleasure of the writer or the requirements of the verse.

563. Similarly some adverbs had a movable sigma at the end, as πολλάκι (s) often, and others ending in -κ (s), μεσ(σ)γηγν (s), ἀπερί (s), ἀστείκου (s), ἄθυ (s), μεσκου (s), ἄσκυμ (s), ἄπειρο (s), σύντω (s), νό (s), ἐκ (ἐκ).
564. Variant Spellings. — The following words were spelled at times with a single sigma, and at times the sigma was doubled:

1) The future and aorists of verbs with stems (630) ending in a short vowel, or in a short vowel followed by a consonant.

2) The ending of the dative plural of the third declension.

3) The words ὅσ(σ)ος, ὅποσ(σ)ος, ὅσ(σ)άκι, τόσ(σ)ός, τοσ(σ)άκι, τόσ(σ)όθε, τοσ(σ)ότος, μέοσ(σ)ός, πρόσ(σ)ός, πρόσ(σ)όθε(ν), ὅπισ(σ)ός, νεμεσ(σ)άω, νεμεσ(σ)ητός, νέμεσ(σ)ες, and Ὄδυσ(σ)έως in all its cases.

565. In the same way, other words were spelled with a single or a double consonant, as ὅτ(π)ος, ὅτ(π)η, Ἀχιλ(λ)ές, ὅ(τ)τι.

566. Many words beginning with λ, μ, ν, ρ, and σ are often spelled with these letters doubled when they are brought before a short vowel by composition or inflection, as ἐπέσωντα (ἐπί, σεόμαι), ἐμωρε (μειρομαι), ἐλαβε (λαμβάνω), ἔρρεε (ῥέω), ἄπεν(ν)ίζομο (ἀπό, νῦξω).

Note.—These letters were sometimes doubled in pronunciation, although it was not represented graphically.

567. A few words were spelled with or without a final vowel:

1) -ε; ἐν(ε), οὐκ(ε), π(ρ)οτί = πρός; 2) -ά; ἄν(ά), κατ(ά), παρ(ά).

568. The following words were spelled with and without τ or θ:

π(τ)όλες, π(τ)όλεμος, μαλ(θ)ακός, διχ(θ)ά, τριχ(θ)ά.

569. The following words were spelled with or without initial σ: σ(ε)κεδάνυμι, σ(μ)υκρός, σίς (σς), συνθρηβός (συνθρηβός), Σέλλοι (Σέλλοι). See 603–604.

570. Some double forms are: μία (ία) one; γαία (γῆ) earth, land, country; λείβω (λείβω) δρήπ, ὑπό, pour; ἐρι(γ)δουπος loud-roaring, resounding; ξόν, σών together, with.

571. Variations in Quantity. — Some words have a syllable which may be either long or short (sometimes, but not always, represented by a difference in spelling), according to the pleasure of the one using it, as Ὄλυμπος (Οὔλυμπος), ὅνομα (όνομα), κολεόν (κουλεόν), ὅρος (οἴρος), ἄνηρ (ἀνήρ), Ἀπόλλων (Ἀπόλλων), εἰλήλυθα (ἐλήλυθα), εἴνεκα (ἐνεκά), μήν (μέν), ἐταρος (ἐταίρος), ἀτάρ (ἄταρ), πολύς (πολύς).

572. A diphthong or a long vowel, which precedes another vowel in the same word, is often shortened in pronunciation,
as viōs son (A, 499), where the meter requires the first syllable to be pronounced short. In the following examples the difference in pronunciation is indicated by the spelling also:

Θησᾶ becomes Θησέα
εστηότος "εσταότος
*Αρήσ "Αρές
νῆσ, νῆα, νῆς, νῆων, νῆεσσι, νῆς "νέος, νέα, νές, νεῶν, νέεσσι, νές
ηύς "εύς
ηαται "εαται
κείαται "κάται
*βασιλη̄ς, *Ζεἰς, etc. (nouns in -ης) "βασιλεύς, Ζεύς, etc. (nouns in -εύς)

573. Metathesis of Quantity. — ἀο and ηο often become εω by an exchange (metathesis) of quantity; that is, the long vowel (ā, η) becomes short (ε), while the short vowel (ο) becomes long (ω).

574. The accent is not affected by metathesis of quantity, but remains as it was before the metathesis took place. Thus Πηλη̄ιδαιω becomes Πηλημάδω, Βριάρησ becomes Βριάρεως, etc.

575. Elision. — A short final vowel (very rarely the diphthongs ai and oi also) is regularly dropped when the next word begins with a vowel or a diphthong. This is called elision. An apostrophe (') marks the omission, as στέμματ' έχων (for στέμματα έχων) having fillets, οἰκαδ' ικέσθαι (οἰκαδε ικέσθαι) to arrive home, ἐπ' ᾦμων (ἐπὶ ᾦμων) on his shoulders.

576. Notr. — When a final short vowel, preceded by one or more vowels in the same word, is elided, only the last vowel is lost, and the other vowels remain unchanged.

577. The most frequent occurrences of elision are in:
1) Words of one syllable ending in -ε, as γέ, δέ, κέ, τέ.
2) Prepositions and conjunctions of two syllables, as ἀλλά, ἀμφί, ἐπί, παρά.
3) Some common adverbs, as μόλα, τάχα, ἀμα, ἐπί, ἑπειτα, εἶτα.

578. In the following words elision does not usually take place:
1) ἀχρι, μέχρι, περί, πρό, ὅτι, τί and its compounds.
2) Monosyllables (except those ending in -ε, and a very few others), as σά, ρά, and (rarely) σοί, τοί, μοί.

3) Words ending in -υ.

579. Elision occurs also in the formation of compound words, but then without the apostrophe to mark it, as ἐπευφήμησαν (ἐπὶ εὐφήμησαν) they shouted assent.

580. When the following word begins with a vowel which was formerly preceded by a lost consonant, especially κ, elision does not ordinarily take place, as ἐνὶ οἶκῳ (= ἐνὶ φοῖκῳ) in (our) home.

581. κ, a semi-vowel corresponding to Eng. w, was pronounced at times, and at other times neglected.

582. A smooth mute (512) brought before a rough breathing (527) by elision (575) is changed to the cognate rough mute (511–512). Thus κ before a rough breathing becomes χ, τ becomes θ, and π becomes φ, as αἰδείσθαί θ' ἵερην and to reverence the priest, for αἰδείσθαί τε ἵερην; ὥς ἐκατόγχειφον καιλέσας εἰς μάκρον Ὀλυμπον quickly having summoned the hundred-handed (giant) into lofty Olympus, for ὅκα ἐκατόγχειφον, etc.; ἀφίει he sent (him) away, for ἀπο-ιεί.

583. If an accented final syllable of a preposition or a conjunction is elided (575), the accent of the word is lost with the elided syllable. Other words so accented throw the accent back on the preceding syllable, but do not change the acute to the grave (534, 550).

584. Contraction.—When one vowel follows another vowel in the same word, contraction sometimes (but not usually) takes place. When vowels are thus contracted, the following are the rules:

1) Vowels which regularly form diphthongs do so, as α + ι = αι, ο + ι = οι, etc.

Note.—Observe that the long vowels ά, η, ο, when followed by ι regularly form the improper diphthongs ια, ιη, ιω (505).

2) Two like sounds unite in the common long sound, that is, two a-sounds (α), two e-sounds (ε, η), two i-sounds (ι), two
o-sounds (ο, ω), or two u-sounds (υ), unite to form the common long (ά, η, ι, ω, υ) sounds, except ει becomes ει, and οι becomes ου.

3) An o-sound absorbs an a-sound or an e-sound and becomes long o (ω), except ει gives ει, while οι becomes ου.

4) If an a-sound comes together with an e-sound, the one which comes first absorbs the other and becomes long (ά, η).

5) A vowel coming before a diphthong beginning with the same vowel may be absorbed, and ε may be absorbed before οι. In other cases a vowel before a diphthong may be contracted with the first vowel of the diphthong, a following iota becoming iota subscript (505), and a following υ disappearing.

585.  

| α + a = ά | ε + ά = η | η + ε = η | o + η = οι |
| á + a = á | ε + ι = ι | η + ει = η | (rarely ϊ) |
| a + ιι = αι | ε + ει = ι | η + ιι = ι | o + ιι = οι |
| a + q = ϊ | ε + η = η | η + ιι = ι | o + οι = οι |
| a + ει = ι | ε + ιι = η | η + οι = ω | o + οι = ω |
| (rarely ά) | ε + ιι = ει | i + ει = ι | o + ω = ω |
| a + η = ά | ε + οι = ει | ι + ει = ι | o + ιι = οι |
| a + ηι = q | ε + οι = οι | o + ει = οι | υ + οι = υ |
| á + ιι = αι | ε + οιι = ει | (rarely ά) | v + ιι = υ |
| a + o = ω | ε + ω = ω | ο + ει = οι | ω + οι = ω |
| a + οι = ω | ε + ιι = ω | η + οι = οι | (rarely οι) |
| a + οιι = ω | η + ιι = η | o + ηι = οι | ω + οι = ω |
| a + οι = οι | η + αι = η | o + ηι = ω | ω + ω = ω |
| ε + α = η |

586. Somewhat akin to contraction is synizesis, which takes place when two successive vowels which do not form a diphthong are pronounced as one syllable for the sake of the meter, as Πηληψις ου τως of the son of Peleus, where -ειω must be pronounced as one syllable; θεοι δοικει may the gods grant, where θεοι is also pronounced as one syllable. Or the two syllables forming synizesis may come in separate words, as δή ου τως thus, pronounced as two syllables, or as δή οι again, pronounced as one syllable.

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587. Crasis. — A vowel or a diphthong which ends a word may be contracted and combined into a single syllable with the vowel which begins the word following. This is very rare in Homer. A *coronis* (') is usually placed over the syllable contracted, as ταλλα the other (parts), for τα ἄλλα.

588. In crasis the first word loses its accent, while the accent of the second remains, which may change however from the acute to the circumflex, if the rules of accent require it, because of the long syllable which arises from it.

589. When two or more syllables are contracted into one, if either had an accent before contraction, the contracted syllable has one.

590. In the case of the contracted penult (543) or antepenult (543), the accent follows the regular rules.

591. A contracted ultima (543) takes the acute accent if it had the acute before contraction. If the penult (543) had the acute and is contracted with the ultima, the ultima takes the circumflex.

592. Syncope is the suppression of a short vowel within a word, as τέπε; why in the world? for τέ ποτε.

593. Ablaut. — In many words which are closely related occurs a change (sometimes disappearance) of the vowel, as in Eng. *sing*, *sang*, *song*, *sung*. This is known as Ablaut (Vowel Gradation).

594. Ablaut has strong grades and a weak grade, in the latter of which the vowel (sometimes) does not appear (disappearing grade).

595. The most important grades are:

\[
\begin{array}{ccc}
\text{Strong} & \text{Weak} \\
1) \varepsilon, \omicron & \text{—, or } \alpha \\
2) \upsilon (\text{usually } \eta \text{ in Homer}), \omega & \text{a} \\
3) \eta, \omicron & \varepsilon, \alpha \\
4) \omega & \omicron \\
5) \epsilon, \omicron & \hat{i} \\
6) \epsilon, \omicron & \nu
\end{array}
\]

Note. — (5) and (6) are really part of (1), being the short vowels ε, ω combined with ε and ν, forming the diphthongs ε, ω.
596. Examples. — 1) βέλ-ος missile, ἐκη-βελ-ος free-shooter, ὄπο-βλη-δήμου breaking in, shooting in, βέλ-λω shoot, hurl; φερ-οι bear, βουλγάφρος counsel-bearing, δί-φρος chariot (bearer, carrier), φω-έτρο quiver (arrow-carrier). 2) φη-μί (originally φε-μί, 621) I speak, φω-νώ I lift up the voice, speak, ε-φα-το he spoke. 3) τι-θε-μένος I put, place, θω-ή fine (penalty placed upon one), τι-θε-μένος we place; δίγγ-νόμι I break, ἐρ-ρον-η γα I broke, ἐρ-ράγ-η it was broken. 4) δῶ-ρον gift, δό-σις gift. 5) λειπ-ω I leave, λέ-λιπ-α I have left, ελιπ-ον I left. 6) ε-λειπ-σοματί I shall come, ειλη-λυθ-α I have come, γ-λυθ-ον I came.

597. Sonant Consonants. — In an earlier stage of the language, the liquids (λ, ρ) and μ, ν of the nasals were often vocalic (sonant); that is, they were used as vowels in certain combinations. In this case they are ordinarily written with a small circle underneath, to distinguish them from the consonantal λ, ρ, μ, ν.

598. In Greek as we know the language:

1) Vocalic λ (λ), becomes consonantal (λ) and a strengthening vowel is developed either before or after, as ἵσταμαι I am sent, for an earlier ἵσταμαν; πύμπλαντο were filled, for an earlier πυμπλαντο; πολύς much, for an earlier πολύς.

2) Similarly vocalic ρ (ρ) becomes consonantal (ρ), and a strengthening vowel is developed either before or after it, as καρδία, κραδί (καρδία, κραδί, 621) heart, for an earlier κραδία, καρτέρος, κρατέρος strong, harsh, for an earlier κρατέρος.

3) Vocalic μ (μ) becomes short α, as in δέκα ten, for an earlier δεκμ, ἑλύσα I loosed, for an earlier ἑλυσμ.

4) Vocalic ν (ν) also becomes short α, as in the ending -α of the accusative singular, and the ending -ας of the accusative plural, masculine and feminine, of the third declension, for an earlier -γ and -γς. Compare πόδα (acc. sing.) foot with Lat. pedem, which is for an earlier ποδύ (pedum). It occurs commonly elsewhere, as εἰριστοι they protect, for εἰρισταυ, βαθός deep, ἐπιθον I suffered, for earlier βαθός, ἐπιθον.

Note.—Occasionally the vocalic nasals μ, ν (μ, ν) became consonantal (μ, ν), with or without the development of a strengthening vowel, as βένθος depth, πένθος woe, for earlier βενθος, πενθος.
599. In the case of the development of a short strengthening vowel, two spellings of the same word often arose, or else different forms of the same stem were used, as κρατερός, καρτερός strong, harsh; καρδίη, κραδίη heart; ἐβαλὼν I hurled, ἐβλήθην I was hurled.

600. Consonantal i.—Many Greek words earlier had a consonantal (semi-vocalic) i, sounded as i in onion, and written ι. Its loss when following the final consonant of the stem of a word caused the following changes in spelling:

λι = λλ; κι, χι = σσ; τι, θι = σσ (sometimes σ); δι = ζ between vowels; γι = ζ after a vowel; γι = δ after a consonant; αυι, αρι, ορι = αιν, αιρ, οιρ; ει, ερι, υι, υρι, υρι = ειν, ερ, ιν, ιρ, υν, υρ.

601. Compensative Lengthening.—The loss of one or more consonants in a word usually occasions the lengthening of the preceding vowel. This is called compensative lengthening. When it takes place, α, ι, υ = ἀ, ἰ, ὑ; ε = ει; ο = ον.

602. Consonantal υ.—ς (vau, digamma) was simply a consonantal (semi-vocalic) υ (just as w in English usually represents a consonantal u), and one often becomes the other in Greek, as may be seen from the declension of such forms as βασιλεύς (*βασιληύς) king, νηύς ship, and βωύς (*βωύς) ox, cow, of which the genitives are βασιλῆος, νηύς, βωύς (for an earlier βασιληύς, νηύς, βωύς) (572). The final υ of the stem (630) of these words thus first became ς and was then lost.

Note.—In a few words ς became υ and remained, as ᾰπούρας having taken away (= ᾰποφρας), αἰφερόσαν they drew up (the heads of the victims) (= ᾰφερόσαν = ᾰφερυσαν = ᾰνφερυσαν).

603. Loss of Sigma.—The rough breathing (527) in Greek often represents a lost sigma. A sigma between two vowels usually became the rough breathing (compare the change of intervocalic s to r in early Latin) and was then lost.
604. Compare

**Greek** ὑπέρ over  ἀλς the (salt) sea  ἰστημι stand
**Latin** super  sal  sisto

**Greek** ἕμμι (ἕμμι) throw  ἕξ six  ἐπτά (ἐπτμ, 597, 598, 3) seven
**Latin** sero (seso)  sex  septem

**Greek** ἐδος seat  ἐ self  ἥδωs (ἄδωs) dawn
**Latin** sedes  se  aurora (ausosa)

**Greek** ὁμός similar  ἀλλομαι (ἀλγ) leap  ὑπνος sleep
**Latin** simi-lis  salio  somnus (sopnos, cf. sopor)

**Greek** ὁς, ἡ, ὅν (ἐφι, ἐμη, ἐφ) one’s own  γάνος of a race (γενε-ὅς)
**Latin** suus, sua, suum  generis (genesis)

**Greek** genitive plural ending, feminine, 1st decl. ἀων (ἀ-ων)
**Latin** “ “ “ “ “ “ “ árum (ásum)

605. Final Consonants. — The only consonants which can stand at the end of a word are v, r, and s (including ε and ψ). Other consonants coming at the end of a word are dropped, as δῶμα house (for δωματ); ἰπόδρα askance, scowlingly (for ἵποδρακ); ἐλνε for ἐλνετ. Cf. amat, amabat, etc.

606. ἐκ (ἐξ) out of, from, and oικ (οἰχ) not, are apparent exceptions, but as proclitics (551) they are attached closely to the following word.

607. ὁυ, ὀυκ, ὀιχ not are the variant spellings for this word according as it comes before a consonant, a smooth breathing, or a rough breathing, respectively. At the end of a sentence, clause, or verse, the form ὀικι is sometimes found.

608. Consonant Change.— There are certain changes which some of the consonants undergo, mostly in the nature of assimilation, that is, a consonant becomes similar to, or the same as the consonant following (partial, or complete assimilation).

609. Thus καττεσαν (κατπεσαν) I fell has complete assimilation of the τ to the following π, while in ἐπέμφην (ἐπεμπήν) I was conducted, sent, there is only partial assimilation.

610. The most important of these changes are:

1) A labial (π, β, φ), or a palatal (κ, γ, χ) mute before a dental (τ, δ, θ) mute must be of the same order (512).
2) A dental ($\tau$, $\delta$, $\theta$) mute before another dental mute becomes $\sigma$.

3) Before $\mu$ a labial mute ($\pi$, $\beta$, $\phi$) becomes $\mu$, while the palatal mutes $\kappa$ and $\chi$ regularly become gamma-nasal (508), and a dental mute ($\tau$, $\delta$, $\theta$) regularly becomes $\sigma$.

4) Before $\sigma$: a labial mute ($\pi$, $\beta$, $\phi$) combines and becomes $\psi$.
   a palatal mute ($\kappa$, $\gamma$, $\chi$) combines and becomes $\xi$.
   a dental mute ($\tau$, $\delta$, $\theta$) is usually assimilated (608), becoming $\sigma$, and one $\sigma$ is often dropped, as $\pi\sigma(\sigma)i = \pi\sigma\sigmai$ with his feet.

5) $\mu$ before a labial mute ($\pi$, $\beta$, $\phi$) remains unchanged.

6) $\nu$ before a labial mute ($\pi$, $\beta$, $\phi$) becomes $\mu$.
   $\nu$ before a palatal mute ($\kappa$, $\gamma$, $\chi$) becomes gamma-nasal (508).
   $\nu$ before $\lambda$, $\rho$ is assimilated (608), becoming $\lambda$, or $\rho$ respectively.

7) A smooth mute (512) before $\theta$ becomes a rough mute of the same class (510).

8) $\beta + \nu$ becomes $\mu\nu$; $\delta$ or $\tau + \pi$ becomes $\pi\pi$; $\delta + \lambda = \lambda\lambda$; $\lambda + \nu = \lambda\nu$; $\nu + \mu = \mu\mu$.

9) $\tau + \iota$ (when $\iota$ is final, or medial followed by another vowel) usually $= \sigma\iota$, $\pi\lambda\omega\upsilon\sigma\omega\upsilon\sigma$ ($\pi\lambda\omega\upsilon\sigma\omega\upsilon\sigma$).

Note. — $\nu\tau$ before final $\iota$ becomes $\nu\varsigma$; the $\nu$ is then dropped and the preceding vowel lengthened by compensation, 601, 613.

611. Thus, with the exception of $\epsilon\kappa$ (out of, from) in composition, the only combinations of mutes which can occur are $\pi\tau$, $\kappa\tau$, $\beta\delta$, $\gamma\delta$, $\phi\theta$, $\chi\theta$, $\pi\phi$, $\kappa\chi$, and $\tau\theta$.

Note. — $\gamma$ before $\kappa$, $\gamma$, $\chi$, $\xi$ is a nasal (508, 515) and not a mute.

612. When $\nu$ is brought before $\rho$ by inflection (626) or composition, a $\delta$ is developed to assist the pronunciation. Similarly, when a $\mu$ is brought before $\rho$ (or $\lambda$) a $\beta$ is developed, as $\delta\nu\rho\rho$, $\delta\nu\delta\rho\rho$ ($\delta\nu\rho\rho$) a man, of a man, $\delta\mu\beta\rho\rho\sigma\sigma$ ($\delta\mu\rho\rho\sigma\sigma$, 597), immortal, $\mu\epsilon\mu\beta\lambda\epsilon\epsilon\iota$ ($\mu\epsilon\mu\lambda\epsilon\epsilon\iota$) is a concern. For a similar development in English compare tender (Lat. tenerum), cinder (Lat. cinerem), number (Lat. numerum), humble (Lat. humilem).

613. $\mu$, $\nu$, $\nu\tau$, $\nu\delta$, $\nu\theta$, $\rho$, $\lambda$ before $\sigma$, and $\sigma$ before $\nu$ are regularly dropped and the preceding vowel is lengthened by compensation (601).
614. In prepositional compounds, \( \epsilon \nu \) before \( \lambda, \rho, \) or \( \sigma \) remains unchanged, while \( \sigma \nu \nu \) (\( \epsilon \nu \nu \)) before \( \sigma \) becomes \( \sigma \nu \sigma \), and before \( \sigma + \) a consonant or before \( \zeta \) becomes \( \sigma \nu \).

615. \( \mu \) before \( \sigma \) is dropped and the preceding vowel lengthened, or else the \( \mu \) is doubled, as \( \epsilon \mu \mu \) (\( \epsilon \sigma \mu \iota \)) \( \text{I am, } \epsilon \sigma \mu \nu \epsilon \nu \iota \) (\( \sigma \mu \nu \epsilon \nu \iota \)) \text{to be.}

616. Words spelled with an initial \( \rho \) have this letter regularly doubled when by composition or inflection it comes to stand after a vowel (not a diphthong).

617. \( \lambda, \mu, \nu, \) and \( \sigma \) are often doubled under similar conditions (525, 566).

618. \( \sigma \) between consonants, except in compounds, is dropped.

619. If a syllable begins with an aspiration (a rough breathing, or a rough mute \( \phi, \theta, \chi \)), the preceding syllable may not ordinarily have an aspiration, but becomes smooth, as \( \tau \iota \nu \mu \nu \) (\( \theta \iota \nu \mu \nu \)) \( \text{I put, place, } \tau \rho \iota \phi \omega \) (\( \theta \rho \iota \phi \omega \)) \( \text{I nurture, } \pi \iota \phi \nu \nu \alpha \) (\( \phi \iota \phi \nu \nu \alpha \)) \( \text{I shone, } \epsilon \chi \omega \) (\( \epsilon \chi \omega \)) \( \text{I have. This is known as dissimilation.}

Note. — This rule is not always observed in the formation of the aorist passive, where two rough mutes may begin successive syllables.

620. Dialects. — The Homeric poems are a mixture of two Greek dialects, Aeolic and Ionic, the bulk of the forms being Ionic. Certain apparent irregularities are due to the Aeolic element in them.

621. The long alpha (\( \alpha \)) of the earlier language and found in most of the other Greek dialects regularly becomes \( \eta \) in Ionic Greek, as \( \beta \omega \nu \lambda \gamma \) desire, plan (\( \beta \omega \nu \lambda \gamma \)). Long alpha in the Homeric poems is regularly due to contraction (584–585), to compensative lengthening (601), or else is an Aeolic form.

622. Punctuation. — Greek punctuation differs from English in having the semicolon and the colon represented by a single dot above the line (\( \cdot \)), while the interrogation mark has the same form as the English semicolon (\( ; \)).

623. Transliteration. — So many Greek words have come into English through the medium of the Latin that the system of transliteration usually employed by the old Romans is the one commonly used for the mass of Greek words in our tongue.
This in general represented the Greek letters by their corresponding English equivalents. Those which differ at all were regularly transliterated as follows:

\( \zeta = z, \) as \( \zeta \omega ν \) animal (zoology, zoön, epizoötic).

\( \kappa = c, \) as δέκα ten (decalogue, decagon, decade).

\( \upsilon = y,^1\) as πυρ fire (pyre, pyrotechnie(al), pyrography, pyrolatry).

\( \omicron = (o)e, \) as παιδ child (pedagogue, paedobaptism, paedogenesis).

\( \alpha = e, i, ei, \) as χείρ hand (chirography), εἰδωλον (idol), εἰδός appearance (kaleidoscope), μοισείον dwelling of the muses (museum).

\( \omicron = (o)e, \) as οἶκος house, home (economy, ecology), ὁμοίως like (hom(o)opathy, homoeomorphous).

\( \omicron = v, \) as βόσ ox, cow (bucolic, Bucephalus, bucentaur, bucranium).

\( \epsilon = eν,^2\) as εὖ well (euphony, eulogy, euphemism).

\( \rho = ρή \) as ρέω flow (rhetoric, rheumatism, catarrh).

\( \gamma \)-nasal (508) = n, as ἀγγέλος messenger (angel(ic, -ology), evangel).

Iota-subscript (505) was usually omitted, as φόν ode, Ὁρήκη Thrace. \( \eta \) in Homeric Greek, when representing an \( \acute{a} \) in later (Attic) Greek (621), was often transliterated by \( a, \) as Ἡρη Hera, Ἀθηνή Athena. This rule applies especially to \( \eta \) when following \( e, i, \rho, \) or when final.

624. The following special rules apply to final endings:

\( \omicron = i, \) as Ἄχαιοι Achaï, Δαναιοί Danai.

\( \eta = a \) (sometimes \( e \)) (621): Σπάρτη Sparta, Ἱθάκη Ithaca, Ἐκάτη Hecatē.

\( ος = us \) (sometimes \( ος \)): Πάτροκλος Patroclus, Ὀλυμπός Olympus; but Δήμος Lemnos, Δῆλος Delos, etc.

\( ων = um, \) as Σοῦνον Sunium, Παλλάδιον Palladium.

\( τυα, τυη = cy \): δημοκρατία democracy.

\( νη, \omicron = y, \) as Ἀρκαδία Arcadia, Arcady, φιλοσοφία (philé love, σοφί skill, wisdom), philosophy, literally = love of wisdom.

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1 Only when standing alone; never when part of a diphthong.

2 Occasionally = ev in compounds, as εὐαγγέλος messenger of good (news, (evangel, evangelist(ic), evangelic(al))).
After serving as a temple for about nine centuries, the Parthenon was turned into a Christian church, and later into a Mohammedan mosque. In 1687 A.D. the Venetians bombarded Athens and sent a shell into the center of the building, which the Turks had used as a powder magazine. The result was an explosion that threw down the side walls and many of the columns.
625. Greek proper names are transliterated according to the foregoing rules. They are put into the nominative (639), and are pronounced by ignoring the Greek accent and by accenting the penult (543) of the word if it is long (522) in Greek, otherwise the antepenult (543), as Λήτο, Ολύμπος Olympos.

II. MORPHOLOGY

INFLECTION

626. Inflection, including declension (nouns, adjectives, pronouns), comparison (adjectives, adverbs), and conjugation, is the fusion of a so-called stem (630), and certain elements which express relationship to other words.

627. A root is the essential part of a word which remains after it has been analyzed into its various parts, and all prefixes, suffixes, and formative elements have been removed.

628. A stem often has more than one form, its different forms usually standing in ablaut (593–595) relation to each other. It is ordinarily derived from a root, by the addition of various formative elements, prefixes, and suffixes.

629. Some roots are also stems, and are combined directly with inflectional elements.

630. An inflected word is in general made up of two parts:
1) The fundamental part, or stem.
2) The inflectional element (usually an ending, commonly called a suffix; sometimes a prefix, as in the case of the augment, 830), which combines with the stem to form case, number, tense, person, etc.

631. The last letter of the stem is called the stem characteristic, and from this last letter stems are classified as vowel stems, mute (509) stems, liquid (516) stems, etc.

DECLENSION

Nouns

632. Nouns, pronouns, and adjectives are declined.

633. Number. — There are three numbers in Greek, the singular denoting one, the dual denoting two (usually referring to a pair of
objects closely associated, or belonging together by nature and forming a closely related, unified group, as χειρε, ὀφθαλμώ, ἰππῶ the two hands, eyes, horses. Compare yoke, team, pair in English), and the plural denoting more than two.

Note. — The plural is often used interchangeably with the dual to denote only two.

634. Gender. — There are three genders, the masculine, feminine, and neuter.

635. The gender must usually be learned by observation, but in general:
1) The names of males are masculine.
2) The names of females are feminine.
3) The names of rivers, winds, and months are usually masculine.
4) The names of countries, towns, trees, and islands are usually feminine.
5) Most nouns denoting qualities and conditions are feminine.

636. A few nouns are used either as masculine or feminine, as παῖς child, which may be of either gender, and may mean either boy or girl, as may be required by occasion. Such words are said to be of common gender.

637. The demonstrative (often relative, or personal) pronoun most extensively used in the Homeric poems is ὃ, ἥ, τό, the first form being masculine, the second feminine, and the third neuter.

638. The form of the noun which appears in the vocabulary is the nominative singular, unless otherwise indicated. This is followed by the ending of the genitive singular, which denotes to which declension the noun belongs. After the ending of the genitive singular is placed the appropriate form of this pronoun, to indicate the gender. Thus θεός, οὖ, ὃ god is second declension masculine; βουλή, ἤ, ἥ wish, will, plan is first declension feminine, and ἄλγος, ἐος, τό pain, woe is third declension neuter.

639. Cases. — There are five cases in Greek, the nominative, genitive, dative, accusative, and vocative, together with remnants of three lost cases, the locative, instrumental, and ablative (657).
640. All these cases except the nominative and vocative are called oblique cases.

641. Accent of Nouns. — The accent of a noun usually remains in all the forms on the same syllable as in the nominative singular, or at least as near that syllable as the general rules of accent will allow. Thus ἥπεως herō (nominative singular), but ἥπων of heroes (genitive plural). See 544 ff.

642. Words monosyllabic in the nominative singular, when becoming dissyllabic by declension, regularly have the accent on the final syllable in all the dissyllabic forms of the genitive and dative of all numbers, but keep the accent on the first syllable in all other cases.

643. An accented ultima in general takes the acute, but in the genitive and dative of all numbers a long ultima, if accented, takes the circumflex, as ψῆχης soul (nom. sing.), but ψῆχης of a soul (gen. sing.), ψῆχη to, for a soul (dat. sing.), etc.

644. Declensions. — Nouns are declined in two general ways:
1) The vowel declension, for stems (628) ending in the open vowels, ā, ō.
2) The consonant declension, for stems ending in a consonant, or the closed vowels, ĵ, ū.

645. The vowel declension has two forms, according as the noun stem ends in ā or ō. Hence we have:
1) The ā declension, commonly called the first declension;
2) The ō declension, commonly called the second declension.

646. The consonant declension, for stems ending in a closed vowel (ţ, ū, which were at times semi-consonantal) or a consonant, is commonly called the third declension.

647. Words of the first declension have stems ending in ā, which either becomes shortened in the nominative singular to ā, or else becomes η (621), except in the one word θῆα goddess, and a very few proper names. Nouns of the first declension are either masculine or feminine.

648. Case Endings. — To form the various cases, numbers, and genders, the following case endings were fused with the stems of substantives and adjectives:
<table>
<thead>
<tr>
<th>VOWEL DECLENSION</th>
<th>CONSONANT DECLENSION</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR</strong></td>
<td></td>
</tr>
<tr>
<td><strong>First</strong></td>
<td><strong>Second</strong></td>
</tr>
<tr>
<td><strong>MASC.</strong></td>
<td><strong>FEM.</strong></td>
</tr>
<tr>
<td>Nom.  $s$ (none)</td>
<td>none</td>
</tr>
<tr>
<td>Gen.  $o$ (1ο?)</td>
<td>$ηs$</td>
</tr>
<tr>
<td>Dat.  $i$</td>
<td>$i$</td>
</tr>
<tr>
<td>Acc.  $v$</td>
<td>$v$</td>
</tr>
<tr>
<td>Voc.  none</td>
<td>none</td>
</tr>
<tr>
<td><strong>DUAL</strong></td>
<td></td>
</tr>
<tr>
<td>N. A. V. none</td>
<td>none</td>
</tr>
<tr>
<td>G. D. $uv$</td>
<td>$uv$</td>
</tr>
<tr>
<td><strong>PLURAL</strong></td>
<td></td>
</tr>
<tr>
<td>N. V. $i$</td>
<td>$i$</td>
</tr>
<tr>
<td>Gen.  $ων$</td>
<td>$ων$</td>
</tr>
<tr>
<td>3 Dat. ($i$)$σi$, $is$</td>
<td>($i$)$σ$, $is$</td>
</tr>
<tr>
<td>$\text{Acc. } νs^5$</td>
<td>$νs^5$</td>
</tr>
</tbody>
</table>

649. When these suffixes combined with the stem of a word, the following endings were produced:

**FIRST DECLENSION**

<table>
<thead>
<tr>
<th><strong>SINGULAR</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MASC.</strong></td>
</tr>
<tr>
<td>N. $ηs$, [$α$, $ās$]</td>
</tr>
<tr>
<td>G. $αo$, [$eω$, $ω$]</td>
</tr>
<tr>
<td>D. $η$, [$α$]</td>
</tr>
<tr>
<td>A. $ην$, [$āν$]</td>
</tr>
<tr>
<td>V. $η$, $α$, [$ā$]</td>
</tr>
</tbody>
</table>

---

1 597; 598, 4.
2 But with ablaut of the final vowel of the stem $o$: $ε$ (595).
3 Usually $ωσ$; rarely the shorter form $is$.
4 $-αι$, unusually rare.
5 613.
6 Forms in square brackets [ ] are rare and need not be memorized; those in parentheses ( ) are contracted.
7 $-eω$, $-eων$ regularly pronounced as one syllable by synizesis, 586; $-eω$ usually contracted to $-ω$ after a vowel.
DECLENSIONAL ENDINGS [650–653]

N. A. V. ή
G. D. [ην]

DUAL
α
[ην]

ω

ω

PLURAL
αι

αι, [(π)]

α

ω

ων

ους, οις

ους, [(ως)]

α

Third (Consonant) Declension

Singular

Masc. and Fem.

Neut.

N. ς (none)

G. ως, [(ους, ouς, ως)]

D. ι, [(ι, ι)]

A. α, ν [(η, ο)]

V. (ς none)

N. A. V. ε

G. D. ουν

DUAL

ε

ουν

PLURAL

ας, [(ους, ouς)]

ω

σι, εσι, [(ες)]

αι, [(η)]

650. Observe that the dative singular of all declensions ends in ι, which always becomes iota subscript (505) after long vowels (584, 1, note).

651. The dative plural regularly ends in σι, to which may be added nu-movable (561, 1).

652. -ησι and -οσι are the regular forms for the ending of the dative plural in the first two declensions. Occasionally the shorter forms, -ης, -ος, are found, but this is almost always before vowels, and it is possible that in that case they should be treated as examples of elision (575) and written -ης' and -ος'.

653. The genitive plural of all forms ends in -ων.

1 See footnote 7 on page 230.
654. There are but two forms of the dual in each declension, one (masc. only) for the nominative, accusative, and vocative; the other for the genitive and dative.

Note. — The form of the gen. and dat. dual of the first declension is uncertain. Instead of -ynth, some read -auv (-aυν)

655. As in Latin, the vocative singular is often like the nominative, and the vocative plural of all forms is always like the nominative plural.

656. The nominative, accusative, and vocative of all neuters are alike, and in the plural end in short -a.

657. In an earlier stage of the language there were three other cases: the instrumental, denoting instrument, means, manner, etc., the locative, denoting the place where, and the ablative, denoting separation, source, etc. There are only remnants of these left in Greek, as the dative became fused with the instrumental and locative, taking over most of their uses, while the genitive absorbed most of the functions of the ablative.

658. In addition to the endings given in the tables (648–649), two other suffixes, -φι(-φι) and -θεν(-θεν), were sometimes used. For their uses, see 712, 715.

**PARADIGMS**

**Nouns**

**First Declension Feminine**

659. Βουλή, ης, ἡ (a, the) desire, will, plan, counsel, council.
   (Βουλα-) 1

**Singular**

N. Βουλή (a, the) plan (as subject).
G. Βουλής of; off, from (a, the) plan.
D. Βουλῇ to, for; with, by; in, at, on (a, the) plan.
A. Βουλήν (a, the) plan (as object).
V. Βουλή O plan!

1 In the paradigms the stem of the word will be indicated each time in parentheses; it will not be accented, and will be followed by a dash, as (Βουλα-) above.
NOUNS, FIRST DECLENSION

DUAL

N. A. V. βουλὰ (the) two plans (as subject, or object); O two plans!
G. D. βουλήν of; off, from; to, for; with, by; in, at, on (the) two plans.

PLURAL

N. V. βουλὰ (the) plans (as subject); O plans!
G. βουλάων [ἐων, ἃν] of; off, from (the) plans.
D. βουλήστι, ἃς to, for; with, by; in, at, on (the) plans.
A. βουλάς (the) plans (as object).

660. Use of Article.—Observe that there are no words used regularly in Homeric Greek with the meaning of the English article, either definite (the) or indefinite (a, an). One decides from the context whether or not the English article is to be employed in translation.

661. Meanings of Cases.—The variety of meaning found in the genitive and dative is due to the fact that each represents the fusion of two or more earlier cases (657). An attempt is made to represent this above by the use of semicolons to separate meanings which once belonged to different cases.

662. καλὴ βουλή (a, the) good plan.
   (καλὰ- βουλὰ)

SINGULAR

N. καλὴ βουλή (a, the) good plan (as subject).
G. καλῆς βουλῆς of; off, from (a, the) good plan.
D. καλὴ βουλὴ to, for; with, by; in, at, on (a, the) good plan.
A. καλὴν βουλήν (a, the) good plan (as object).
V. καλὴ βουλή O good plan!

DUAL

N. A. V. καλὰ βουλὰ (the) two good plans (as subject, or object); O two good plans!
G. D. καλῆν βουλῆν of; off, from; to, for; with, by; in, at, on (the) two good plans.

PLURAL

N. V. καλαὶ βουλὰ (the) good plans (as subject); O good plans!
G. καλάων βουλάων [ἐων, ἃν] of; off, from (the) good plans.
D. καλῆστι βουλήστι, ἃς to, for; with, by; in, at, on (the) good plans.
A. καλὰς βουλάς (the) good plans (as object).
### HOMERIC GREEK

<table>
<thead>
<tr>
<th>663.</th>
<th>θεά, ἀς, ἥ</th>
<th>θάλασσα, ἃς, ἥ</th>
<th>γαῖα, ἃς, ἥ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(θεά-)</td>
<td>(θαλασσα-)</td>
<td>(γαῖα-)</td>
</tr>
<tr>
<td></td>
<td>goddess</td>
<td>sea</td>
<td>land, country, earth</td>
</tr>
</tbody>
</table>

**SINGULAR**

- N. θεά: θάλασσα
- G. θεάς: θαλάσσης
- D. θεά: θαλάσση
- A. θεάν: θαλάσσαν

**DUAL**

- N. A. V. θεά: θαλάσσα
- G. θεάν: θαλάσσην

**PLURAL**

- N. V. θεά: θαλάσσαι
- G. θεάν: θαλάσσαι [ἐων, ᾖν]
- D. θεάς: θαλάσσης, ἂς [θεάς]
- A. θεάς: θαλάσσας

**FIRST DECLENSION MASCULINE**

<table>
<thead>
<tr>
<th>664.</th>
<th>Απρείδης, αο, ὁ</th>
<th>Αλνεάς, αο, ὁ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(Ἀπρείδη-)</td>
<td>(Ἀλνεά-)</td>
</tr>
<tr>
<td></td>
<td>son of Atreus</td>
<td>Aeneas</td>
</tr>
</tbody>
</table>

**SINGULAR**

- N. Απρείδης: Αλνεάς
- G. Απρείδηο: Αλνείαο [ὠ]
- D. Απρείδηῃ: Αλνεία
- A. Απρείδην: Αλνείαν
- V. Απρείδη: Αλνεία

**DUAL**

- N. A. V. Απρείδηά: Αλνεία
- G. D. Απρείδηη: Αλνεία

**PLURAL**

- N. V. Απρείδηαι: Αλνεία
- G. Απρείδηαι [ἐων, ᾖν]
- D. Απρείδηης, ἂς: Αλνείας
- A. Απρείδηας: Αλνείας

665. Observe that the original ἄ of the stem of first declension nouns commonly becomes ἄ throughout the singular (621). It rarely remains ἄ (in θεά goddess, and a few proper names).
666. In some feminines the \( \dot{\alpha} \) of the stem becomes \( \dot{\alpha} \) in the nominative, which is found also in the accusative and vocative, but in the genitive and dative singular the \( \dot{\alpha} \) of the stem becomes \( \eta \), just as in nouns ending in \( \eta \) in the nominative singular.

667. The masculines usually take the case-ending -\( \varsigma \) in the nominative singular; the feminines do not.

668. The nominative singular of a few masculines ends in -\( \dot{\alpha} \); a very few end in -\( \dot{\alpha}s \), but most end in -\( \eta\varsigma \). Those ending in -\( \dot{\alpha} \), excepting those with variant forms in -\( \eta\varsigma \), regularly have the recessive accent (548), and all are adjectival except the proper name \( \Theta\nu\sigma\tau\alpha \) Thyestes.

669. Masculines and feminines of the first declension are all declined alike in the dual and plural.

670. Masculines ending in -\( \eta\varsigma \) and -\( \dot{\alpha}s \) in the nominative singular retain this \( \eta \) or \( \dot{\alpha} \) throughout the singular, with the exception that the genitive singular always has either the ending -\( \dot{\alpha}\omega \) (regular) or -\( \epsilon\omega \) (rare).

671. Those ending in -\( \dot{\alpha} \) in the nominative have the same form also in the vocative singular, but otherwise are declined like those ending in -\( \eta\varsigma \).

672. Feminines ending in -\( \eta \) or -\( \dot{\alpha} \) in the nominative singular retain this throughout the singular.

673. Those ending in -\( \dot{\alpha} \) retain this only in the nominative, accusative, and vocative: the genitive and dative are declined the same as those ending in -\( \eta \).

674. Masculines are declined like feminines except in the nominative and genitive singular, and occasionally in the vocative singular.

675. Masculines ending in -\( \dot{\alpha}\varsigma \) have -\( \eta \) in the vocative singular; those ending in -\( \eta\varsigma \) [-\( \tau\alpha \)], compound nouns, and names of nationalities have -\( \dot{\alpha} \); those ending in -\( \dot{\alpha}s \) have -\( \dot{\alpha} \).

The Second Declension

676. Nouns of the second declension have stems ending in -o (-\( \epsilon \) in the voc. sing. m. and f., which stands in ablaut relation (593–595) to the -o). They are chiefly masculine and neuter, with a
very few feminines. The masculines and feminines end in -ς in the nominative singular, the neuters in -ν. These when combined with -ο of the stem give the endings -ας for the masculines and feminines and -ον for neuters.

677. The masculines and feminines are declined alike; the neuters differ from them in two respects:
1) The nominative, accusative, and vocative singular all end in (i.e. -ον).
2) The nominative, accusative, and vocative plural end in -α.

678. θυμός, οὖ, ὁ spirit, life, soul. kakós pólemos, ou, ὁ evil war. (θυμο-) (kako- pólemo-)

SINGULAR
N. θυμός kakós pólemos
G. θυμου, οῖο [όο] kakón polémuo, oio, oio [όο, oo]
D. θυμῷ kakó polémiw
A. θυμόν kakón pólemon
V. θυμέ kaké póleme

DUAL
N. θυμώ kakώ polémiw
G. θυμοῖν kakóin polémiou

PLURAL
N. θυμοί kakol pólemoi
G. θυμῶν kakón polémon
D. θυμοῖσι, οῖζ kakóisi polémiasti, oíz oíz
A. θυμοίσ kakós polémos

679. καλὸν ἥργον, ou, τὸ noble deed. kakή νοῦσος, ou, ἡ destructive (kálo- ērgo-)
(kakā- vouso-) plague.

SINGULAR
N. καλὸν ἥργον kakή νοῦσος
G. καλοῦ ἥργου, οῖο, οῖο [όο, oo] kakíhs vousoou, oio [oo]
D. καλῷ ἥργῳ kakí vouso
A. καλὸν ἥργον kakíh vousoou
V. καλὸν ἥργον kakí vousoe

DUAL
N. A. V. καλῷ ἥργῳ kakkar vouso
G. D. καλοῖν ἥργουν kakíh vousoínu
NOUNS, THIRD DECLENSION

PLURAL

N. V. καλὰ ἑργα
G. καλῶν ἑργῶν
D. καλοῖστ-ἐργοιστ, οῖς, οῖσ
A. καλὰ ἑργα

κακαὶ νοῦσοι
κακάων [ἐων, ὀν] νοῦσων
κακή̂ς νοῦσοις, ἤς οἰς
κακάς νοῦσους

THE THIRD DECLENSION

680. Nouns of the third declension are masculine, feminine, and neuter.

681. There are many forms of the nominative of third declension nouns, which must be learned partly by practice, but in general:

1) Masculine and feminine stems, except those ending in ν, ρ, and σ, add σ to the stem and make the usual euphonic changes (613).

2) Masculine and feminine stems ending in ρ, σ and most of those ending in ν make no change except to lengthen the last vowel if it is short.

3) Stems ending in ν(τ) either make no change except to lengthen the last vowel if it is short, dropping final τ wherever it occurs, or else they add σ to the stem and make the usual euphonic changes (613), loss of ν(τ) and lengthening of the preceding vowel. Thus the stems: δαίμων-, θῖν-, μελαν-, γεροντ- give the nominatives δαίμων divinity, θῆς shore, beach, μέλας black and γέρων old man, respectively.

682. In neuters the nominative singular is usually the stem, with the exception of those with stems ending in τ which is dropped wherever it occurs.

683. As a rule the stem of third declension nouns may be found by dropping the case ending (-ος) of the genitive singular.

684. The dative singular regularly ends in i, but occasionally in i.

685. The accusative singular of masculine and feminine nouns is regularly formed by adding ν to stems ending in vowels and by adding υ (597) to consonantal stems. Υ of course regularly becomes -ά (598, 4), thus making the case ending of accusatives sin-
gular masculine and feminine regularly -v for vowel stems and -ά for consonantal stems.

686. The dative plural is formed in two ways:
1) By adding -εσι (rarely -σι) to the stem.
2) By adding -σι (rarely -σι) to the stem.

687. Note. — When -σι [-σι] is added, the preceding consonants are assimilated, or dropped, according to the rules (613 ff.). Thus πούς, πο-δός, ὁ foot gives ποος-σι (from ποδ-σι), which may be further simplified to ποσι; νύξ, νυκτός, ἡ night gives νύξι (from νυκτ-σι) ; γέρων, γέροντος, ὁ old man, gives γέροντι (from γεροντ-σι), etc. The longer forms of the datives of these nouns are πόδεσι, νύκτεσι, γερόντεσι.

688. The accusative plural of masculines and feminines originally ended in -γς (-νς), which gives the ending -ας (598, 4) for consonant stems, and -ις, -υς (613 ff.) as the regular ending for the vowel stems.

689. Note. — A few vowel stems seem to have had -ας in the accusative plural, formed by analogy from the consonantal stems.

690. Words ending in -ις and -νς in the nominative singular, but with dental mute (τ, δ, θ) stems very rarely drop the mute and take the accusative ending (-ν) of vowel stems.

691. The vocative singular is either the same as the nominative, or else the same as the stem, final consonants except ν, ρ, σ (605) being dropped whenever they occur.

692. Compensative lengthening (601) regularly takes place in the formation of the dative plural when ντ is thus dropped, but does not take place when only one letter, as τ, δ, θ, σ, ν, is dropped; as πασι (παντ-σι), γέρονσι (γεροντ-σι), δαίμοσι (δαμον-σι).

693. **Dental Mute Stems**

<table>
<thead>
<tr>
<th>N.</th>
<th>ἀναξ</th>
<th>νύξ</th>
<th>παῖς</th>
<th>γέρων</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>ἀνακτος</td>
<td>νυκτός</td>
<td>παιδός</td>
<td>γεροντος</td>
</tr>
</tbody>
</table>

king, lord

night

cold

child

old man
### NOUNS, THIRD DECLENSION

| D.  | ανακτη     | νυκτι     | παιδι     | γεροντι  |
| A.  | ανακτα     | νυκτα     | παιδα     | γεροντα  |
| V.  | αναξ [ανα] | νυξ       | παι       | γερον    |

#### DUAL

| N. A. V. | ανακτε     | νυκτε     | παιδε     | γεροντε  |
| G. D.    | ανακτουν   | νυκτουν   | παιδουν   | γεροντουν|

#### PLURAL

| N. V.   | ανακτες    | νυκτες    | παιδες    | γεροντες |
| G.      | ανακτων    | νυκτων    | παιδων    | γεροντων |
| D.      | ανακτεσι   | νυκτεσι   | παιδεσι   | γεροντεσι|
| A.      | αναξι      | νυξι      | παισι     | γεροουι |

694. Observe the irregular accent of παιδων (642), genitive plural of παις. This word is somewhat irregular, owing to the fact that it was earlier dissyllabic (πάξις). It has the following variants of accent: nom. sing. πας, πας; voc. sing. πα, πα.

695. **Labial and Palatal Stems**

<table>
<thead>
<tr>
<th>αιξ, αιγας, ο, ἦ (αιγ-)</th>
<th>κηρυξ, οκος, ὁ (κηρυκ-)</th>
<th>Αλθιοψ, οπος, ὃ (Αλθιοπ-)</th>
</tr>
</thead>
<tbody>
<tr>
<td>goat</td>
<td>herald</td>
<td>Ethiopian</td>
</tr>
</tbody>
</table>

#### SINGULAR

| N.  | αιξ  | κηρυξ  | Αλθιοψ |
| G.  | αιγος| κηρυκος| Αλθιοσ |
| D.  | αιγι | κηρυκι | Αλθιον |
| A.  | αιγα | κηρυκα | Αλθιοπ |
| V.  | αιξ  | κηρυξ  | Αλθιοψ |

#### DUAL

| N. A. V. | αιγε | κηρυκε | Αλθιοσ |
| G. D.    | αιγουν | κηρυκουν | Αλθιοπουν |

#### PLURAL

| N. V.   | αιγες  | κηρυκες | Αλθιοπε |
| G.      | αιγον  | κηρυκον | Αλθιοπων |
| D.      | [αιγεσι] [εσι] | [κηρυκεσι] [εσι] | [Αλθιοπεσι] [εσι] |
| A.      | αιγας  | κηρυκας | Αλθιοπα |

239
### 696. Liquid and Nasal Stems

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Meaning</th>
<th>Greek Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>δαίμων, onos, ó</td>
<td>divinity</td>
<td>φρήν, φρενός, ἦ</td>
<td>diaphragm, heart, mind</td>
</tr>
<tr>
<td>(δαίμων-)</td>
<td></td>
<td>(φρεν-)</td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>δαίμων</td>
<td>φρήν</td>
<td>χελρ, ὀς, ἦ</td>
</tr>
<tr>
<td>G.</td>
<td>δαίμωνς</td>
<td>φρενός</td>
<td>χειρός</td>
</tr>
<tr>
<td>D.</td>
<td>δαίμωνι</td>
<td>φρενι</td>
<td>χειρι(τ)ρι</td>
</tr>
<tr>
<td>A.</td>
<td>δαίμωνα</td>
<td>φρένα</td>
<td>χειρα</td>
</tr>
<tr>
<td>V.</td>
<td>δαίμον</td>
<td>φρήν</td>
<td>χελρ</td>
</tr>
</tbody>
</table>

**Singular**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
<th>V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dual</td>
<td>δαίμονε</td>
<td>φρένε</td>
<td>χειρε</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>δαίμόνουν</td>
<td>φρένουν</td>
<td>χειρούν</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Plural**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td>δαίμονες</td>
<td>φρένες</td>
<td>χειρες</td>
<td></td>
</tr>
<tr>
<td></td>
<td>δαίμονων</td>
<td>φρενών</td>
<td>χειρων</td>
<td></td>
</tr>
<tr>
<td>{δαίμόνεσσι [εσι]}</td>
<td>{φρένεσσι [εσι]}</td>
<td>{χειρεσσι [εσι]}</td>
<td>{χειρσι}</td>
<td></td>
</tr>
<tr>
<td></td>
<td>δαίμονα</td>
<td>φρένα</td>
<td>χειρας</td>
<td></td>
</tr>
</tbody>
</table>

### 697. Liquid Stems

Several words ending in -ηρ in the nominative singular have three different grades of ablaut (593–595), -ηρ, -ερ, -ρ in the stem. The vocative singular regularly has recessive accent (548).

**Singular**

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Meaning</th>
<th>Greek Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>πατήρ, τέρος, τρός, ὁ</td>
<td>father</td>
<td>μήτηρ, τέρος, τρός, ἦ</td>
<td>mother</td>
</tr>
<tr>
<td>(πατερ-, -ηρ, -ρ)</td>
<td></td>
<td>(ματηρ-, -ερ, -ρ)</td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>πατήρ</td>
<td>μήτηρ</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>πατέρος, τρός</td>
<td>μητέρος, τρός</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>πατέρι, τρι</td>
<td>μητέρι, τρι</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>πατέρα</td>
<td>μητέρα</td>
<td></td>
</tr>
<tr>
<td>V.</td>
<td>πάτερ</td>
<td>μητερ</td>
<td></td>
</tr>
</tbody>
</table>

**Dual**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>G.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dual</td>
<td>πατέρε</td>
<td>μητέρε</td>
</tr>
<tr>
<td></td>
<td>πατέρουν</td>
<td>μητέρουν</td>
</tr>
</tbody>
</table>

**Plural**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>G.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td>πατέρες</td>
<td>μητέρες</td>
</tr>
<tr>
<td></td>
<td>πατέρων, τρόν</td>
<td>μητέρων</td>
</tr>
</tbody>
</table>
NOUNS, THIRD DECLENSION

D. πατράσι
A. πατέρας

μητράσι
μητέρας

θυγάτηρ, τέρος, τρός, ἡ daughter ἀνήρ, ἔρως, δρός, ὁ man
(θυγατηρ-, -ερ-, -ρ)

SINGULAR

N. θυγάτηρ
G. θυγατέρος, τρός
D. θυγατέρι, τρι
A. θυγατέρα, θύγατρα
V. θύγατερ

ἀνήρ
ἀνέρος, ἀνδρός
ἀνέρι, ἀνδρὶ
ἀνέρα, ἀνδρα
ἀνερ

DUAL

N. A. V. θυγατέρε
G. D. θυγατέρουν

ἀνέρε, ἀνδρε
ἀνέρουν, ἀνδρουν

PLURAL

N. V. θυγατέρες, θύγατρες
G. θυγατέρων, θυγατρῶν
D. θυγατράς, τέρεσι
A. θυγατέρας, θύγατρας

ἀνέρες, ἀνδρε
ἀνέρων, ἀνδρῶν
ἀνδράς, ἀνδρεσσι
ἀνέρας, ἀνδρας

698. Observe that a δ is developed in the forms of ἀνήρ between ν and ρ whenever they would otherwise come together (612).

699. In the genitive and dative singular of ἀνήρ, μητήρ, and θυγάτηρ, the shorter forms have the accent, after the analogy of πάτηρ, πατρός, πατρί, which was originally monosyllabic (πατρ), and follows the regular rules for the accentuation of monosyllabic nouns (642).

700. The ρά in the dative plural, and these forms in general are explained in 597–598.

701.

<table>
<thead>
<tr>
<th>Stem</th>
<th>In ην (ευ), ον, and ωφ</th>
</tr>
</thead>
<tbody>
<tr>
<td>βασιλεύς, ἡος, ὁ</td>
<td>βοῦς, βοός, ὁ, ἡ</td>
</tr>
<tr>
<td>(βασιλην, -ευ, -ηφ)</td>
<td>(βον, βοφ, βοφ)</td>
</tr>
<tr>
<td>king</td>
<td>ox, cow</td>
</tr>
</tbody>
</table>

SINGULAR

N. βασιλεύς
G. βασιλῆς [-ες]
D. βασιλῆ [-ει]
A. βασιλῆα [-α]
V. βασιλεύ

βοῦς
βοός
βοι
βούν [βον]
βοῦ

νηύς
νηός [νεός]
νηλ
νηα [νεα]
νη

ἄρως
ἄρως
ἄρωι
ἀρωα
ἀρως
### HOMERIC GREEK

**DUAL**

<table>
<thead>
<tr>
<th>N. A. V.</th>
<th>βασιλῆς</th>
<th>βὸς</th>
<th>νῆς</th>
<th>ἤρως</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. D.</td>
<td>βασιλῆςοιν</td>
<td>βόοιν</td>
<td>νήοιν</td>
<td>ἤρωοιν</td>
</tr>
</tbody>
</table>

**PLURAL**

<table>
<thead>
<tr>
<th>N. V.</th>
<th>βασιλῆς</th>
<th>βόσ</th>
<th>νῆς</th>
<th>ἤρως</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>βασιλῆςον</td>
<td>βόον</td>
<td>νήον [νεόν]</td>
<td>ἤρωον</td>
</tr>
<tr>
<td>D.</td>
<td>βασιλῆσσι</td>
<td>βόσσι</td>
<td>νῆσσι [νεόσσι]</td>
<td>ἤρωσσι</td>
</tr>
<tr>
<td>A.</td>
<td>βασιλῆσσι</td>
<td>βός (βοῦς)</td>
<td>νῆσ (νεάς)</td>
<td>ἤρως</td>
</tr>
</tbody>
</table>

702. The shortening of a vowel before a following vowel in such forms as βασιλεὺς (*βασιλῆς*), νήσ (νεός) is explained in 572.

703. Observe that the ν of the stem of these words became θ in many cases and was then lost (602).

704. **Stems in ι (ei, ei), and ν (ev, ef)**

<table>
<thead>
<tr>
<th>πόλις, ὦς, ἡ</th>
<th>πηχυς, εος, ὁ</th>
<th>ἄστυ, εος, τό</th>
<th>νέκυς, ὦς, ὁ</th>
<th>δάκρυ, ὦς, τό</th>
</tr>
</thead>
<tbody>
<tr>
<td>(πολι-, -ει-)</td>
<td>(πηχυ-, -εφ-)</td>
<td>(ἀστυ-, εφ-)</td>
<td>(νεκυ-,)</td>
<td>(δακρυ-)</td>
</tr>
<tr>
<td>city, city, city, town</td>
<td>corpse, tear</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**SINGULAR**

<table>
<thead>
<tr>
<th>N.</th>
<th>πόλις</th>
<th>πηχυς</th>
<th>ἄστυ</th>
<th>νέκυς</th>
<th>δάκρυ</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>πολιός, -ης</td>
<td>πηχεος</td>
<td>ἄστεος</td>
<td>νέκυος</td>
<td>δάκρυος</td>
</tr>
<tr>
<td>D.</td>
<td>πολις, -ης, -ει</td>
<td>πηχει</td>
<td>ἄστει</td>
<td>νέκυι</td>
<td>δάκρυι</td>
</tr>
<tr>
<td>A.</td>
<td>πολιν</td>
<td>πηχυν</td>
<td>ἄστυ</td>
<td>νέκυν</td>
<td>δάκρυ</td>
</tr>
<tr>
<td>V.</td>
<td>πολι</td>
<td>πηχυ</td>
<td>ἄστυ</td>
<td>νέκυ</td>
<td>δákρυ</td>
</tr>
</tbody>
</table>

**DUAL**

<table>
<thead>
<tr>
<th>N. A. V.</th>
<th>πόλιες</th>
<th>πηχεε</th>
<th>ἄστεε</th>
<th>νέκυε</th>
<th>δάκρυε</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. D.</td>
<td>πολίοιν</td>
<td>πηχεόιν</td>
<td>ἄστεόιν</td>
<td>νέκυοιν</td>
<td>δάκρυοιν</td>
</tr>
</tbody>
</table>

**PLURAL**

<table>
<thead>
<tr>
<th>N. V.</th>
<th>πόλιες, -ης</th>
<th>πηχεες</th>
<th>ἄστεα</th>
<th>νέκυες</th>
<th>δάκρυα</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>πολιών</td>
<td>πηχεών</td>
<td>ἄστεων</td>
<td>νέκυων</td>
<td>δάκρυων</td>
</tr>
<tr>
<td>D.</td>
<td>πολισσι</td>
<td>πηχεσσι</td>
<td>ἄστεσσι</td>
<td>νέκυσσι</td>
<td>δάκρυσσι</td>
</tr>
<tr>
<td>A.</td>
<td>πολιάς, -ης, -εις</td>
<td>πηχεας</td>
<td>ἄστεα</td>
<td>νέκυας [-ης]</td>
<td>δάκρυα</td>
</tr>
</tbody>
</table>

705. Forms as πόλις, πηχυς, ἄστυ show different grades of ablaut (593-595): ι, ei, and ν, ev (ef).

706. Observe the loss of the ν and ι in such words as πηχυς, εος, ἄστυ, εος, and πόλις. They first become θ, or ι of course (602, 600).
Nouns, Third Declension [707–710]

707. Nouns with Stems in -ς (-ς, -ας, -ος) and in τ

ἐπος, eos, τό γέρας, αος, τό ἦμως, ἦδος, ἦ δώμα ἦμαιρ, ἦματος, τό

(ἔπεσ-) (γερας-) (ἄρσος-) (δωματ-) (ἦμαιρ, ἦματ-

word, speech prize (of honor) Eos, dawn house, home day

Singular

N. ἐπος γέρας ἦμως δώμα ἦμαιρ
G. ἐπεος γερας ἦδος δωματος ἦματος
D. ἐπει γεραὶ ἦοι δώμαι ἦμαι
A. ἐπος γερας ἦα δώμα ἦμαιρ
V. ἐπος γερας ἦμως δώμα ἦμαιρ

Dual

N. A. V. ἐπεὲ γεραε δώμαιε ἦμαιε
G. D. ἐπεόιουν γεραοιοῦν δωματοιοῦν ἦματοιοῦν

Plural

N. V. ἐπεα γερα(α) δώματα ἦματα
G. ἐπεων γεραων δωματων ἦματων
D. ἐπεςσι (γερασσι) δωματεσσι ἦματεσσι
A. ἐπεα γερα(α) δωματα ἦματα

708. Observe that stems ending in σ lose this σ when it comes between two vowels (603). Thus these words were formerly declined:

Singular

N. ἐπος γερας ἦμως = ἄρσος (621) = ἀνως (602)
G. ἐπεσος γερασος ἦμαισος = ἄρσοσος = ἀνωσος
D. ἐπει γερασι ἦμαι = ἄρσοι = ἀνωσι

and thus throughout the whole declension, all numbers. The loss of intervocalic σ (603–604), and of ζ also from ἦμως (602), gave the forms found above, 707.

709. Observe that all nouns ending in -ος in the nominative singular are masculine or feminine (almost always masculine) if of the second declension, and that they are neuter if of the third declension.

710. Nouns ending in -μα, in the nominative singular, and all others with genitives in -ατος are neuter.
711. The old ending -οι may be added to the stem of a noun or a pronoun to indicate place where.

712. The ending -οιν may be added to the stem of a noun or a pronoun to indicate source or separation, or to express various other relations of the genitive, as οὐρανόθεν from heaven, στήλον of you.

713. -δε, a postpositive (15, 3) enclitic (553; 554, 6), with the force of a preposition (εἰς, ἐς, ἐπὶ), may be added to the accusative to denote place to which, or limit of motion, as ἀγορήδε to the assembly.

714. The ending -τι may be added to the stem of a noun to denote place where, or in which (the locative, 657), as οἶκοι at home.

715. The ending -φοιν, added to the stem of a noun or pronoun, is used to express various relations, both singular and plural, of both genitive and dative (especially when used in the instrumental sense).

716. Irregular Nouns.—There are various types of irregularity in the formation and declension of nouns; the gender in the plural may be different from that in the singular; words may be declined from two separate stems (heteroclites), but have the same nominative singular; they may have cases formed from another stem than the nominative singular (metaplastic forms); or they may be used in only one case, or part of the cases (defectives). Irregular nouns can best be learned from the lexicon, as one meets them in reading and has occasion to use them. Most of them are very rare.

Adjectives

717. Adjectives have three declensions, as nouns, and follow the same general rules.

718. With respect to form they may be divided into four classes:

1) Adjectives of the first and second (vowel) declensions.
2) Adjectives of the second declension (mostly compounds).
3) Adjectives of the first and third declensions.
4) Adjectives of the third (consonant) declension.

719. The form of the adjective which appears in the vocabulary is the nominative singular of all genders (except in the case of a very few of only one gender, in which case the nominative and genitive singular are given).

720. Adjectives of the first and second declensions have three endings (ος, η, ον) in the nominative singular, for the three genders, masculine, feminine, and neuter, respectively.

**Adjectives of the First and Second Declensions**

721. *καλός, η, ον* beautiful, noble

(καλο-, καλα-, καλο-)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>καλός</td>
<td>καλή</td>
<td>καλόν</td>
</tr>
<tr>
<td>G.</td>
<td>καλοῦ, οῖο [όο]</td>
<td>καλῆς</td>
<td>καλοῦ, οῖο [όο]</td>
</tr>
<tr>
<td>D.</td>
<td>καλῷ</td>
<td>καλῇ</td>
<td>καλῷ</td>
</tr>
<tr>
<td>A.</td>
<td>καλόν</td>
<td>καλήν</td>
<td>καλόν</td>
</tr>
<tr>
<td>V.</td>
<td>καλέ</td>
<td>καλή</td>
<td>καλόν</td>
</tr>
</tbody>
</table>

**Dual**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>καλό</td>
<td>καλά</td>
<td>καλό</td>
</tr>
<tr>
<td>G. D.</td>
<td>καλοῦν</td>
<td>καλην</td>
<td>καλοῦν</td>
</tr>
</tbody>
</table>

**Plural**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>καλοῖ</td>
<td>καλαί</td>
<td>καλά</td>
</tr>
<tr>
<td>G.</td>
<td>καλῶν</td>
<td>καλῶν [έων, ὄν]</td>
<td>καλῶν</td>
</tr>
<tr>
<td>D.</td>
<td>καλοῖν, οῖς</td>
<td>καλην, ης</td>
<td>καλοῖν, οῖς</td>
</tr>
<tr>
<td>A.</td>
<td>καλοῦς</td>
<td>καλάς</td>
<td>καλά</td>
</tr>
</tbody>
</table>

*φιλός, η, ον* dear, lovely, beloved

(φιλο-, φιλα-, φιλο-)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>φιλός</td>
<td>φιλή</td>
<td>φιλον</td>
</tr>
<tr>
<td>G.</td>
<td>φιλοῦ, οῖο [οο]</td>
<td>φιλης</td>
<td>φιλοῦ, οῖο [οο]</td>
</tr>
<tr>
<td>D.</td>
<td>φιλῷ</td>
<td>φιλῇ</td>
<td>φιλῷ</td>
</tr>
<tr>
<td>A.</td>
<td>φιλοῦ</td>
<td>φιλην</td>
<td>φιλοῦ</td>
</tr>
<tr>
<td>V.</td>
<td>φιλέ</td>
<td>φιλη</td>
<td>φιλον</td>
</tr>
</tbody>
</table>

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### HOMERIC GREEK

<table>
<thead>
<tr>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V. φιλω</td>
<td>φιλαξ</td>
</tr>
<tr>
<td>G. D. φιλουν</td>
<td>φιλην</td>
</tr>
<tr>
<td>N. V. φιλοι</td>
<td>φιλαι</td>
</tr>
<tr>
<td>G. φιλων</td>
<td>φιλαων [ἐων, ὄν]</td>
</tr>
<tr>
<td>D. φιλοιτι, οις</td>
<td>φιληστι, ης</td>
</tr>
<tr>
<td>A. φιλους</td>
<td>φιλαις</td>
</tr>
</tbody>
</table>

**Note.**—Superlatives (as ἀριστος, η, ον), participles in ος, η, ον and all words that have these three endings in the nominative singular are similarly declined.

#### 722.

The feminine of adjectives of the first and second declensions regularly ends in -η, and is declined as above; a few end in the -α, as δος, α, ον, and are declined as θάλασσα (663).

#### 723.

Adjectives of the second declension have only two endings (ος, ον), of which the first is both masculine and feminine, the second neuter. Most of these adjectives are compounds.

#### 724.

The masculine form of many adjectives is often used for both masculine and feminine, even in the case of those which have separate forms for the feminine.

#### 725.

Adjectives of the first and third declensions have a separate form for the feminine, which is declined like a noun in -ά (θάλασσα, 663) of the first declension.

#### 726.

The masculine and neuter of adjectives with stems in -ν, -εν are declined like πῆχυς and ἄντων respectively (704).

#### 727.

| πτερόεις, ἐσσα, εν winged (πτεροφεν-, φετσα-, θεντ-) |
|-----------------|-----------------|-----------------|
| **Singular** | **Dual** |
| N. πτερόεις | πτερόεσσα | πτερόεν |
| G. πτερόεντος | πτερόεσσης | πτερόεντος |
| D. πτερόεντε | πτερόεσση | πτερόεντι |
| A. πτερόεντα | πτερόεσσαν | πτερόν |
| V. πτερόεν | πτερόεσσα | πτερόν |

| N. A. V. πτερόεντε | πτερόεσσα | πτερόεντε |
| G. D. πτερόεντοιν | πτεροφεντοιν | πτεροφεντοιν |

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ADJECTIVES, THIRD DECLENSION

PLURAL

N. V. πτερόεντες  πτερόεσσαί  πτερόεντα
G. πτερόεντων  πτεροεσσάων [ἐων, ὄν]  πτεροεντων
D. {πτεροέντεσ (σ) ἵ  πτεροέσσησι  πτεροέντεσ (σ) ἵ
A. πτερόεντας  πτεροεσσάς  πτεροέντα

eὐρός, εἰα. ὧ broad, wide
(eυρ-, εφ-; εφια; ν-, εφ-)

SINGULAR

N. εὐρός  εὐρεία  εὐρό
G. εὐρέος  εὐρείης  εὐρέος
D. εὐρέι  εὐρείη  εὐρέι
A. εὐρύν [έα]  εὐρείαν  εὐρύ
V. εὐρύ (ς)  εὐρεία  εὐρύ

DUAL

N. Α. Β. εὐρέε  εὐρεῖα  εὐρέε
G. D. εὐρέοινν  εὐρείηινν  εὐρέοινν

PLURAL

N. V. εὐρέες  εὐρείαι  εὐρέα
G. εὐρέων  εὐρείαων [ἐων, ὄν]  εὐρέων
D. εὐρέ(ε)σ(σ) ἵ  εὐρείησι  εὐρέ(ε)σ(σ) ἵ
A. εὐρέας  εὐρείας  εὐρέα

728. Observe that πτεροεσσαί gives πτεροεσσα (500), while εὐρέος gives εὐρέα, etc. 602.

729. Adjectives of the third declension have only two endings, one for the masculine and feminine, the other for the neuter. Most of them have stems in -ον (nominatives in -ων, -ον), and in -ες (nominative in -ης, -ες).

730. A very few defective have stems in -ως (nominative in -ως, -ωτης).

731. ἀμεληνν, ον better, braver   ἀεικής, ἑ unseemly
(ἀμεληνν-)  (-ἀ-εικης-)

SINGULAR

MASC. AND FEM.  NEUT.  MASC. AND FEM.  NEUT.

N. ἀμεληνν  ἀμεινν  ἀεικής  ἀεικές
G. ἀμεληννος  ἀμειννος  ἀεικής  ἀεικές

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HOMERIC GREEK

D. ἄμεινοντι  ἄμεινον  ἄεικέα  ἄεικέα
A. ἄμεινονα  ἄμεινον  ἄεικέα  ἄεικές
V. ἀμεινον  ἄμεινον  ἄεικές  ἄεικές

DUAL
N. A. V. ἄμεινονε  ἄμεινονε  ἄεικέε  ἄεικέε
G. D. ἀμεινόνουν  ἀμεινόνουν  ἄεικέουν  ἄεικέουν

PLURAL
N. V. ἀμεινόνες [οὺς]  ἄμεινονα  ἄεικές  ἄεικέα
G. ἀμεινόνων  ἀμεινόνων  ἄεικέων  ἄεικέων
D. {ἀμεινόνεσ(σ)ι}  {ἀμεινόνεσ(σ)ι}  ἄεικέ(ε)σ(σ)ι  ἄεικέ(ε)σ(σ)ι
A. ἀμεινόνας [οὓς]  ἄμεινονα  ἄεικέας  ἄεικέα

732.

STEMS IN ντ AND IN ν

πᾶς, πᾶσα, πᾶν all, every
(παντ-, παντα-, παντ-)

SINGULAR

N. πᾶς  πᾶσα  πᾶν
G. παντός  πάσης  παντός
D. παντὶ  πάση  παντὶ
A. πάντα  πᾶσαν  πάν
V. πᾶς  πᾶσα

DUAL

(Noe)

PLURAL

N. V. πάντες  πάσαι  πάντα
G. πάντων  πάσαν [έων, ὄν]
D. {πάντισ(σ)ι}  {πάσησι}  {πάντισ(σ)ι}
A. πάντας  πᾶσάς  πάντα

μέλας, μέλαινα, μέλαν black, dark
(μελαν-, μελανία-, μελαν-)

SINGULAR

N. μέλας  μέλαινα  μέλαν
G. μέλανος  μέλαινης  μέλανος
D. μέλανι  μέλαινη  μέλανι
A. μέλανα  μέλαιναν  μέλαν
V. μέλαν  μέλαινα

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IRREGULAR ADJECTIVES

N. A. V. μέλανε  
G. D. μελάνοιν  

DUAL
μελανίνα
μελάνοιεν

μέλανε
μελάνοιεν

N. V. μέλανες  
G. μελάνων  
D. {μελάνεσ(σ)i  
  μέλασi  
A. μέλανας

PLURAL
μελάναι
μελάνων
μελάνησι
μελάσι
μελάνας
μελάνων
μελάσι
μελάνα

Irregular Adjectives

733. μέγας, μεγάλη, μέγα great, large
(μεγα-, μεγαλο-, μεγαλά-, μεγαλο-)

SINGULAR

N. μέγας  
G. μεγάλου, οιο  
D. μεγάλω  
A. μέγαν  
V. μέγα(s)

μεγάλη
μεγάλης
μεγάλην
μεγάλη
μέγα
μέγα
μέγαλον, οιο
μεγάλοι
μέγα
μέγα

DUAL
μεγάλα
μεγάλουν

N. A. V. μεγάλω  
G. D. μεγάλοινν

PLURAL
μεγάλαι
μεγάλων
μεγάλησι, ης
μεγάλας
μεγάλα
μεγάλων
μεγάλοισι, οις
μεγάλα

πολύς, πολλή, πολύ much, many
(πολυ-, πολει-, πολεί-, πολυ-, πολεί-)

SINGULAR

N. πολύς [πουλύς]
G. πολέος
D. πολεί
A. πολύν [πουλύν]
V. πολύ(s)

πολλή
πολλής
πολλή
πολλήν
πολλή

πολύ [ποιλύ]
πολέος
πολέι
πολύ [ποιλύ]
πολύ

DUAL

(pone)

249
PLURAL

N. V. πολιές
G. πολέων
D. πολέ(ε)σ(σ)value
A. πολέας [πολιός]

πολλαί
πολλάων [έων, ὄν]
πολλής, ἡς
πολλάς

πολέ
πολέων
πολέ(ε)σ(σ)value
πολέα

734. In addition to the irregular form πολύς, πολλή, πολύ, there is another form (πολλός, ἡ, ὅν) of this adjective which is regular and declined like καλός, ἡ, ὅν (721).

Decension of Participles

735. All middle and passive participles, except those of the first and second aorist passive, are declined like καλός, ἡ, ὅν (721).

736. All active participles (except the perfect, 744) and both first and second aorist passive participles have stems in -ντ. The masculine and neuter are of the third declension, the feminine of the first.

737. The vocative of participles has the same form as the nominative.

738. Participles with stems in -ντ usually have the nominative singular masculine in -ῶν, as γέρων 693.

739. But the present and second aorist of -μι verbs (δίδωσ, δοῦσ), and all stems ending in -ντ, -ντ, -ντ, add s, lose ντ (613), and lengthen the preceding vowel (giving ους, ὁς, ες, ὡς 601). The dative plural of these stems is similarly formed.

740. Participles with stems in -ντ, ending in -ῶν, ουσα, ον in the nominative singular:

λίων, ουσα, ον loosing, freeing
(λοντ-, λοντα-, λοντ-)
### Declension of Participles

**PLURAL**

<table>
<thead>
<tr>
<th>Case</th>
<th>N. V.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>λύοντες</td>
<td>λύοντεσ(σ)</td>
<td>λύοντι</td>
<td>λύοντα</td>
</tr>
<tr>
<td>G.</td>
<td>λύοντων</td>
<td>λύοντων</td>
<td>λύοντων</td>
<td>λύοντα</td>
</tr>
<tr>
<td>D.</td>
<td>λύοντεσ(σ)</td>
<td>λύοντεσ(σ)</td>
<td>λύοντεσ(σ)</td>
<td>λύοντα</td>
</tr>
<tr>
<td>A.</td>
<td>λύοντας</td>
<td>λύοντας</td>
<td>λύοντας</td>
<td>λύοντα</td>
</tr>
</tbody>
</table>

#### 741. Participles with stems in **οντ, αντ, εντ, υντ**, ending in **s** in the nominative singular masculine:

**Present Participle**: διδοῦς, οὖς, ὄν giving

*(διδοντ-, διδοντία-, διδοντ-)*

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<thead>
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</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>διδοῦς</td>
<td>διδοῦσα</td>
<td>διδόν</td>
</tr>
<tr>
<td>G.</td>
<td>διδοντός</td>
<td>διδοντός</td>
<td>διδοντός</td>
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<tr>
<td>D.</td>
<td>διδοντί</td>
<td>διδοντί</td>
<td>διδοντί</td>
</tr>
<tr>
<td>A.</td>
<td>διδοντα</td>
<td>διδοντα</td>
<td>διδοντα</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DUAL</th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>διδόντε</td>
<td>διδοντός</td>
</tr>
<tr>
<td>G.</td>
<td>διδόντων</td>
<td>διδοντών</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL</th>
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<tbody>
<tr>
<td>N. V.</td>
<td>διδόντες</td>
<td>διδοντες</td>
</tr>
<tr>
<td>G.</td>
<td>διδόντων</td>
<td>διδοντων</td>
</tr>
<tr>
<td>D.</td>
<td>διδοντες(σ)</td>
<td>διδοντες(σ)</td>
</tr>
<tr>
<td>A.</td>
<td>διδόντας</td>
<td>διδοντας</td>
</tr>
</tbody>
</table>

**Aorist Participle**: λύσας, ἁσα, ἀν having loosed

*(λύσαντ-, λύσαντια-, λύσαντ-)*

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<thead>
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</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>λύσας</td>
<td>λύσασα</td>
<td>λύσαν</td>
</tr>
<tr>
<td>G.</td>
<td>λύσαντος</td>
<td>λύσαντος</td>
<td>λύσαντος</td>
</tr>
<tr>
<td>D.</td>
<td>λύσαντι</td>
<td>λύσαντι</td>
<td>λύσαντι</td>
</tr>
<tr>
<td>A.</td>
<td>λύσαντα</td>
<td>λύσαντα</td>
<td>λύσαντα</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>DUAL</th>
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</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>λύσαντε</td>
<td>λύσαντα</td>
</tr>
<tr>
<td>G. D.</td>
<td>λύσαντοι</td>
<td>λύσαντοι</td>
</tr>
</tbody>
</table>
### HOMERIC GREEK

#### 742-743

**PLURAL**

<table>
<thead>
<tr>
<th>Case</th>
<th>N. V.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>λύσαντες</td>
<td>λυσάντων</td>
<td>λυσάντεσ (σ)</td>
<td>λυσάντας</td>
</tr>
<tr>
<td>G.</td>
<td>λυσάντων</td>
<td>λυσάντων [éων, ὁν]</td>
<td>λυσάντων</td>
<td>λυσάντων</td>
</tr>
<tr>
<td>D.</td>
<td>λυσάσμεν</td>
<td>λυσάσμεν</td>
<td>λυσάσμεν</td>
<td>λυσάσμεν</td>
</tr>
<tr>
<td>A.</td>
<td>λυσάσας</td>
<td>λυσάσας</td>
<td>λυσάσας</td>
<td>λυσάσας</td>
</tr>
</tbody>
</table>

#### 742.

**AORIST PASSIVE PARTICIPLE**

λυθέσα, είσα, ἐν (having been) loosed

(λυθειν-, λυθείνα-, λυθειν-)

#### 743.

**SECOND AORIST ACTIVE PARTICIPLE**

δύνα, δύνα, δύν having entered

(δύνει-, δύνεινα-, δύνειν-)

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<tbody>
<tr>
<td>N. V.</td>
<td>δύνα</td>
<td>δύνα</td>
<td>δύνα</td>
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<tr>
<td>G.</td>
<td>δύνας</td>
<td>δύνας</td>
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<tr>
<td>D.</td>
<td>δύνας</td>
<td>δύνας</td>
<td>δύνας</td>
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<tr>
<td>A.</td>
<td>δύναι</td>
<td>δύναι</td>
<td>δύναι</td>
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<tbody>
<tr>
<td>N. V.</td>
<td>δύνα</td>
<td>δύνα</td>
<td>δύνα</td>
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<tr>
<td>G.</td>
<td>δύνας</td>
<td>δύνας</td>
<td>δύνας</td>
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<tr>
<td>D.</td>
<td>δύνας</td>
<td>δύνας</td>
<td>δύνας</td>
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<tr>
<td>A.</td>
<td>δύναι</td>
<td>δύναι</td>
<td>δύναι</td>
</tr>
</tbody>
</table>

#### 252
**DECLENSION OF PARTICIPLES**

**Plural**

<table>
<thead>
<tr>
<th>N. V.</th>
<th>δύννες</th>
<th>δύναμι</th>
<th>δύντα</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>δύντων</td>
<td>δύσων [ἐων, ὄν]</td>
<td>δύντων</td>
</tr>
<tr>
<td>D.</td>
<td>δύντες(σ')</td>
<td>δύση</td>
<td>δύσης</td>
</tr>
<tr>
<td>A.</td>
<td>δύντας</td>
<td>δύσπς</td>
<td>δύντα</td>
</tr>
</tbody>
</table>

**Perfect Active Participles**

744. Perfect active participles have stems in (κ)στ. Those which have κ are called first perfects, those without κ second perfects.

λελυκάς, vitae, ōs having loosed

(λελυκοτ-, λελυκυστα-, λελυκοτ-)

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>NEUT.</th>
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</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>λελυκάς</td>
</tr>
<tr>
<td>G.</td>
<td>λελυκότος</td>
</tr>
<tr>
<td>D.</td>
<td>λελυκότι</td>
</tr>
<tr>
<td>A.</td>
<td>λελυκότα</td>
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<tr>
<th>DUAL</th>
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<tbody>
<tr>
<td>N. A. V.</td>
</tr>
<tr>
<td>G. D.</td>
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<tr>
<th>PLURAL</th>
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<tbody>
<tr>
<td>N. V.</td>
</tr>
<tr>
<td>G. D.</td>
</tr>
<tr>
<td>D.</td>
</tr>
<tr>
<td>A.</td>
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</tbody>
</table>

εἰδός, (ε)ἰδύνα, εἰδός knowing

(φειδροτ-, φ(ε)ἰδρυστα-, φειδροτ-)
**DUAL**

| N. A. V. | εἰδότε | (ε) ἱδυιᾶ | εἰδότε |
| G.       | εἰδότουν | (ε) ἱδυίην | εἰδότουν |

**PLURAL**

| N. V.     | εἰδότες | (ε) ἱδυῖαι | εἰδότα |
| G.        | εἰδότων | (ε) ἱδυίαν [ἐν, ἄν] | εἰδότων |
| D. {εἰδότεσι(σ)ι} | {ε) ἱδυῖησι | {ε) ἱδυῖα | {ε) ἱδυῖας |
| A. εἰδότας | (ε) ἱδυῖᾶς | εἰδότα |

**Note 1.** — λελυκώς, να, ὃς does not occur in Homer, and there are very few first perfects in Homeric Greek. The forms of the first perfect participle, as given above, are common in later Greek.

**Note 2.** — Perfect participles are often declined with οι instead of ο throughout; and at times end in -ων, -ουσα, -ου and are inflected with the same endings as the present participle.

745. Participles of contract verbs, 936–944 (usually left uncontracted) are declined in their contracted forms as follows:

πιμῶν, οὖσα, ὁν (πιμάων, ἀνουσα, ἀν) honoring
(πιμαοντ-, πιμαοντια-, πιμαοντ-)  

<table>
<thead>
<tr>
<th>SINGULAR</th>
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<tbody>
<tr>
<td>N. V.</td>
<td>τιμῶν</td>
<td>τιμῶσα</td>
</tr>
<tr>
<td>G.</td>
<td>τιμῶντος</td>
<td>τιμῶσης</td>
</tr>
<tr>
<td>D.</td>
<td>τιμῶντι</td>
<td>τιμῶσῃ</td>
</tr>
<tr>
<td>A.</td>
<td>τιμῶντα</td>
<td>τιμῶσαν</td>
</tr>
</tbody>
</table>

**DUAL**

| N. A. V. | τιμῶντε | τιμῶσα | τιμῶντα |
| G.        | τιμῶντοιν | τιμῶσην | τιμῶντοιν |

**PLURAL**

| N. V.     | τιμῶντες | τιμῶσαι | τιμῶντε |
| G.        | τιμῶντων | τιμῶσαν [ἐν, ὄν] | τιμῶντων |
| D. {τιμῶντεσι(σ)ι} | {τιμῶσησι} | {τιμῶσης} | {τιμῶσι} |
| A. τιμῶντας | τιμῶσᾶς | τιμῶντα |
COMPARISON OF ADJECTIVES

ποιόν, εύσα, εύν (έων, έουσα, έν)
(ποιεύτ-, ποιεύτια-, ποιεύτ-)

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<tbody>
<tr>
<td>N. V.</td>
<td>ποιόν</td>
<td>ποιεύσα</td>
<td>ποιεύν</td>
</tr>
<tr>
<td>G.</td>
<td>ποιεύτος</td>
<td>ποιεύσης</td>
<td>ποιεύντος</td>
</tr>
<tr>
<td>D.</td>
<td>ποιεύτι</td>
<td>ποιεύση</td>
<td>ποιεύντι</td>
</tr>
<tr>
<td>A.</td>
<td>ποιεύντα</td>
<td>ποιεύσαν</td>
<td>ποιεύν</td>
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<p>| | | | |</p>
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</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>ποιεύτε</td>
<td>ποιεύσα</td>
<td>ποιεύντε</td>
</tr>
<tr>
<td>G. D.</td>
<td>ποιεύντοι</td>
<td>ποιεύσιν</td>
<td>ποιεύντοι</td>
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</tbody>
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<tbody>
<tr>
<td>N. V.</td>
<td>ποιεύντες</td>
<td>ποιεύσαι</td>
<td>ποιεύντα</td>
</tr>
<tr>
<td>G.</td>
<td>ποιεύντων</td>
<td>ποιεύσιν [έων, ἀν]</td>
<td>ποιεύντων</td>
</tr>
<tr>
<td>D.  {</td>
<td>ποιεύντες(σ)</td>
<td>ποιεύσιν</td>
<td>ποιεύντες(σ)</td>
</tr>
<tr>
<td>A.</td>
<td>ποιεύντας</td>
<td>ποιεύσας</td>
<td>ποιεύντα</td>
</tr>
</tbody>
</table>

746. The participles of -οω contract verbs (as χολόω anger) end in -όν, ούσα, οῦν (as χολόν, χολόουσα, χολόυν) in the nominative singular, and are quite regular in their declension, the genitive being χολούντος, χολούσης, χολούντος; the dative being χολούντι, χολούση, χολούντι, etc.

Comparison of Adjectives

747. Most adjectives form their comparatives by adding -τερος, η, ον, and their superlatives by adding -τατος, η, ον to the stem of the masculine positive.

748. If the penult of the stem is long by nature or position (522), the stem for the comparative and superlative remains unchanged. If it is short, it is regularly lengthened, ο becoming ω.

749. Examples

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>πιστός (πιστο-) faithful, trustworthy</td>
<td>πιστότερος</td>
<td>πιστότατος</td>
</tr>
<tr>
<td>μαλακός (μαλακο-) soft, gentle</td>
<td>μαλακότερος</td>
<td>μαλακότατος</td>
</tr>
</tbody>
</table>

750. The declension of comparatives and superlatives is usually the regular vowel declension of adjectives, as καλός, η, ον (721).
751. Some adjectives, mainly those in -ος and -pos, form the comparative and superlative by changing these endings to -ων, -ον for the comparative, and to -ιτος, η, ον for the superlative.

752. **Examples**

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡδος sweet</td>
<td>ἡδιων, ἡδιον sweeter</td>
<td>ἡδιστος, η, ον sweetest</td>
</tr>
<tr>
<td>αἰσχρος shameful</td>
<td>αἰσχριων, ιον more shameful</td>
<td>αἰσχριστος, η, ον most shameful</td>
</tr>
</tbody>
</table>

753. The comparative of these adjectives is declined like ἀμείρων, ον (731), and the superlative like καλος, η, ον (721).

754. The most important cases of irregular comparison are:

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) ἀγαθος good, brave, noble</td>
<td>ἀρειων, ον</td>
<td>ἀριστος, η, ον</td>
</tr>
<tr>
<td>2) κρατος (κραταιος, η, ον) powerful</td>
<td>κρειστος, ον</td>
<td>κρατιστος (καρπιστος)</td>
</tr>
<tr>
<td>3) κακος, η, ον (κακωτερος) bad, cowardly</td>
<td>κακιων, ον (κακωτερος)</td>
<td>κακιστος, η, ον</td>
</tr>
<tr>
<td>4) καλος, η, ον (καλωτερος) beautiful, noble</td>
<td>καλλιων, ον</td>
<td>καλλιστος, η, ον</td>
</tr>
<tr>
<td>5) μεγας large, mighty</td>
<td>μεξων, ον (μέξων, ον)</td>
<td>μεγιστος, η, ον</td>
</tr>
<tr>
<td>6) μικρος small, tiny</td>
<td>μελων, ον</td>
<td></td>
</tr>
<tr>
<td>7) ελαχις small, tiny</td>
<td>ελαισων, ον</td>
<td>ελαχιστος, η, ον</td>
</tr>
<tr>
<td>8) δλιγος small, few</td>
<td>δλειων, ον (δλειων, ον)</td>
<td>δλιγιστος, η, ον</td>
</tr>
<tr>
<td>9) πολυς much, many</td>
<td>πλειων, ον (πλεων, ον)</td>
<td>πλειστος, η, ον</td>
</tr>
<tr>
<td>10) φιλος dear, lovely</td>
<td>φιλτερος, η, ον (φιλων, φιλτατος, η, ον)</td>
<td></td>
</tr>
</tbody>
</table>

755. Some adjectives do not occur in the positive. Their comparatives and superlatives are formed from prepositions, adverbs, verbs, nouns, and pronouns.
756. The comparative and superlative may express merely a high degree of the quality, without any idea of comparison being involved, and at times may indicate simply characteristic or possession.

Numerals

757. The Greek numerals were as follows:

<table>
<thead>
<tr>
<th>Cardinals</th>
<th>Ordinals</th>
<th>Adverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 εἷς, μία (ὑα), ἕν</td>
<td>πρῶτος, η, οὖν</td>
<td>ἀπαξ</td>
</tr>
<tr>
<td>2 δύο (δύω)</td>
<td>δεύτερος, η, οὖν</td>
<td>δίς</td>
</tr>
<tr>
<td>3 τρεῖς, τρία</td>
<td>τρι(τα)τος, η, οὖν</td>
<td>τρίς</td>
</tr>
<tr>
<td>4 τέσσαρες (πλευρες), τέσσαρα</td>
<td>τέταρτος (τέτρατος), η, οὖν</td>
<td>τετράκις</td>
</tr>
<tr>
<td>5 πέντε</td>
<td>πέμπτος, η, οὖν</td>
<td>πεντάκις*</td>
</tr>
<tr>
<td>6 ἕξ</td>
<td>ἕκτος, η, οὖν</td>
<td>ἕξακις*</td>
</tr>
<tr>
<td>7 ἑπτά</td>
<td>ἑβδόμος (ἐβδόματος), η, οὖν</td>
<td>ἑπτάκις*</td>
</tr>
<tr>
<td>8 ὀκτώ</td>
<td>ὀγδόος (ὀγδόατος), η, οὖν</td>
<td>ὀκτάκις*</td>
</tr>
<tr>
<td>9 ἐννέα</td>
<td>ἐννέατος (ἐννέατος), η, οὖν</td>
<td>ἐννέακις</td>
</tr>
<tr>
<td>10 δέκα</td>
<td>δέκατος, η, οὖν</td>
<td>δέκακις</td>
</tr>
<tr>
<td>11 ἑνδέκα</td>
<td>ἑνδέκατος, η, οὖν</td>
<td>ἑνδέκακις*</td>
</tr>
<tr>
<td>12 δ(υ)όδεκα, δύο καὶ δέκα</td>
<td>δ(υ)ωδέκατος, η, οὖν</td>
<td>δ(υ)ωδέκακις*</td>
</tr>
<tr>
<td>13 τρειςκαὶδέκα (τρεῖς καὶ δέκα)</td>
<td>τρεισκαὶδεκάτος, η, οὖν</td>
<td>τρεισκαὶδεκάκις*</td>
</tr>
<tr>
<td>14 τέσσαρεσκαὶδέκα</td>
<td>τέταρτος (τέτρατος) καὶ δέκατος, η, οὖν</td>
<td>τέσσαρεσκαϊδε-κάκις*</td>
</tr>
<tr>
<td>15 πεντεκαὶδέκα</td>
<td>πέμπτος καὶ δέκατος, η, οὖν</td>
<td>πεντεκαὶδεκάκις*</td>
</tr>
<tr>
<td>16 ἕκακαδέκα</td>
<td>ἕκτος καὶ δέκατος, η, οὖν</td>
<td>ἕκακακάκις*</td>
</tr>
<tr>
<td>17 ἑπτακαὶδέκα</td>
<td>ἑβδόμος καὶ δέκατος, η, οὖν</td>
<td>ἑπτακαὶδεκάκις*</td>
</tr>
<tr>
<td>18 ὀκτωκαὶδέκα</td>
<td>ὀγδόος καὶ δέκατος, η, οὖν</td>
<td>ὀκτωκαὶδεκάκις*</td>
</tr>
<tr>
<td>19 ἑννεακαὶδέκα</td>
<td>ἑννέατος καὶ δέκατος, η, οὖν</td>
<td>ἑννεακαὶδεκάκις*</td>
</tr>
<tr>
<td>20 ἕκαστος (ἕκαστο)</td>
<td>ἕκαστος (ἕκαστος), η, οὖν</td>
<td>ἕκαστάς</td>
</tr>
<tr>
<td>21 εἷς καὶ ἕκαστο (ἕκαστο καὶ ἔδει)</td>
<td>πρῶτος καὶ ἕκαστος</td>
<td>ἕκαστας ἀπαξ</td>
</tr>
<tr>
<td>30 τριάκοντα</td>
<td>τριάκοστος, * η, οὖν</td>
<td>τριάκοντακις*</td>
</tr>
<tr>
<td>40 τεσσαράκοντα</td>
<td>τεσσαράκοστος, * η, οὖν</td>
<td>τεσσαράκοντακις*</td>
</tr>
<tr>
<td>50 πεντάκοντα</td>
<td>πεντάκοστος, * η, οὖν</td>
<td>πεντάκοντακις*</td>
</tr>
<tr>
<td>60 ἑξάκοντα</td>
<td>ἕξακοστός, * η, οὖν</td>
<td>ἑξακοντάκις*</td>
</tr>
<tr>
<td>70 ἑβδομάδκοντα*</td>
<td>ἑβδομάδκοστος, * η, οὖν</td>
<td>ἑβδομάδκοντακις*</td>
</tr>
<tr>
<td>80 ὀγδόκοντα</td>
<td>ὀγδώκοστος, * η, οὖν</td>
<td>ὀγδώκοντακις*</td>
</tr>
<tr>
<td>90 ἑννέακοντα (ἑννήκοντα)</td>
<td>ἑννέακοστός, * η, οὖν</td>
<td>ἑννέακοντακις*</td>
</tr>
</tbody>
</table>
100 ἐκατόν ἐκατοστός,* ἡ, ὁ ὁ ἐκατοντάκις*
200 διηκόσιοι, αι, α διηκοσιοστός,* ἡ, ὁ ὁ διηκοσιάκις*
300 τριηκόσιοι, αι, α τριηκοσιοστός,* ἡ, ὁ ὁ τριηκοσιάκις*
400 τετρακόσιοι, αι, α τετρακοσιοστός,* ἡ, ὁ ὁ τετρακοσιάκις*
500 πεντηκόσιοι, αι, α πεντακοσιοστός,* ἡ, ὁ ὁ πεντακοσιάκις*
600 ἕξακόσιοι, αι, α ἕξακοσιοστός,* ἡ, ὁ ὁ ἕξακοσιάκις*
700 ἑπτακόσιοι, αι, α ἑπτακοσιοστός,* ἡ, ὁ ὁ ἑπτακοσιάκις*
800 ὀκτακόσιοι, αι, α ὀκτακοσιοστός,* ἡ, ὁ ὁ ὀκτακοσιάκις*
900 ἐνακόσιοι, αι, α ἐνακοσιοστός,* ἡ, ὁ ὁ ἐνακοσιάκις*
1000 χίλιοι, αι, α χίλιοστός,* ἡ, ὁ ὁ χιλιάκις*
2000 διαχίλιοι, αι, α διαχιλιοστός,* ἡ, ὁ ὁ διαχιλιάκις*
3000 τριαχίλιοι, αι, α τριαχιλιοστός,* ἡ, ὁ ὁ τριαχιλιάκις*
10,000 μύριοι, αι, α (δεκά-) μύριοστός,* ἡ, ὁ ὁ μύριακις*
20,000 δισμύριοι, αι, α δισμύριοστός,* ἡ, ὁ ὁ δισμύριακις*
100,000 δεκαδισμύριοι, αι, α δεκαδισμύριοστός,* ἡ, ὁ ὁ δεκαδισμύριακις*

758. Declension of the First Four Cardinals

eis, mia, en one δῶ (δῶ) τρεῖς 1, τρία τέσσαρες, τέσσαρα
(ein, miai, ein-) (δῶ-, o-) (τρ-, τρι-) (τεσσαρ-,)
le mia en δῶ indecl. τρεῖς 1 τρία τέσσαρες τέσσαρα
vós miás énós τρῖαν τριῶν τέσσαραν τέσσαρων
vī miē évī τρισί τρισί τέσσαροι τέσσαροι
vā miān év τρεῖς τρία τέσσαρα τέσσαρα

759. In addition to the above forms there occur at times for mia, ia (ής, ἦν) ; for év, η; for τέσσαρες, τέσσαρες.

Personal Pronouns

760. The personal pronouns are declined as follows:

Singular

N. V. ἐγώ (ν) I σὺ [τύνη] γαί σα — he, she, it
G. ἐμέ, μεν (ἐμέο, ἐμεῦ, σέιο, σεο (σεθεν), σεν, σέθεν)
D. ἐμοῖ, μοί σοι, τοι [τεν] σα — you
A. ἐμέ, με σέ, σε

1 = τρεῖς, 584, 5.

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NUMERALS, PRONOUNS

**DUAL**

| N. A. V. | νῶι, νῶ | σφῶι, σφῶ | σφων
| G. D. | νῶιν | σφωιν (σφων) | σφων

**PLURAL**

| N. V. | ἡμεῖς (ἡμμείς) | ὑμεῖς (ὑμμείς) | σφιεῖν, σφιεὼν (σφήν, σφῶν)
| G. | ἡμεῖον (ἡμηύον) | ὑμεῖον (ὑμηύον) | σφιοι, σφιοῖς (σφίοι)
| D. | ἡμιν (ἡμμιν), ἡμιν, ἡμιν | ὑμιν (ὑμμιν), ὑμιν | σφιεσ, σφε(ας), σφα
| A. | ἡμεας (ἡμμεις), ἡμεας, ἡμμε | ὑμεας (ὑμμες) | σφα

761. The nominative singular of the personal pronouns is used only for the sake of emphasis and contrast, being omitted under other conditions.

762. The oblique cases of these pronouns are enclitic (553), but if the pronoun is emphatic these cases keep their accent, and the longer forms of the first person are then used. This happens as a rule after prepositions. The forms without accent in the above table are enclitic.

763. The pronoun of the third person is sometimes used as a reflexive, that is, it refers to the subject of the leading verb of the sentence.

764. The possessive pronouns are formed from the stems of the personal pronouns and are declined like adjectives of the vowel declension, *i.e.* like καλός, ἦ, ὅν (721).

**Possessive Pronouns**

| SING. | ἔμοι, ἦ, ὅν, ὅν, ὅν, μύ, μίν | σῶς, σῆ, σῶν (τεός, τεῆ, τεόν) οὐρ(s). 
| | ἵς, ἵ, ἵν (ὁς, ἦ, ἰν) | his, her(s), its (own), [my, your own].
| DUAL. | νωτέρος, η, ον | ουρ(s). | σφωτέρος, η, ον ουρ(s).
| PLURAL. | ἡμετέρος, η, ον | ουρ(s). | ἔμοι, ἦ, ὅν ουρ(s).
| | ὑμετέρος, η, ον | ουρ(s). | ὑμῶς, ἦ, ὅν ουρ(s).
| | σφιέτερος, η, ον | ουρ(s). | σφῶς, σφῆ, σφῶν their(s).

765. The most common pronoun, ὅ, ἦ, ὅ, used regularly as the definite article in later Greek, is usually employed as the demon-
stratific, but sometimes as a personal or as a relative pronoun in Homer. It is declined as follows:

ǒ, ἥ, τó this, that; he, she, it; who, which, what

### SINGULAR

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ó</td>
<td>ἥ</td>
<td>τó</td>
</tr>
</tbody>
</table>
| G. τοῦ, τοῖο
| D. τῷ  | τῆ  | τῷ   |
| A. τόν | τήν | τό   |

### DUAL

| N. A. τῶ | (τά) | τῶ |
| G. D. τοῦν | (τοῦν) | τοῦν |

### PLURAL

| N. οἱ (τοῖ) | αἱ (ταῖ) | τά |
| G. τῶν | τᾶς [ταῦ] | τῶν |
| D. τοῖς, τοῖς | τῆς, τῆς | τοῖς, τοῖς |
| A. τοῖς | τᾶς | τά |

766. The intensive pronoun is declined as follows:

αὐτός, ἥ, ó self, same

### SINGULAR

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. αὐτός</td>
<td>αὐτῆ</td>
<td>αὐτό</td>
</tr>
</tbody>
</table>
| G. αὐτοῦ, οἶο
| D. αὐτῷ | αὐτῆ | αὐτῷ |
| A. αὐτόν | αὐτὴν | αὐτό |

### DUAL

| N. A. αὐτῶ | (αὐτῶ) | αὐτῶ |
| G. D. αὐτοῦν | (αὐτοῦν) | αὐτοῦν |

### PLURAL

| N. αὐτοῖ
| G. αὐτῶν | αὐτῶν [ἔων, ὥν] | αὐτῶν |
| D. αὐτοῖσι, οἶς | αὐτῆσι, ἴς | αὐτοῖσι, οἶς |
| A. αὐτοὺς | αὐτᾶς | αὐτᾶ |

767. The most important interrogative pronoun, τóς, τί who? which? what? has the acute accent always on the first syllable,
and never changes the acute to the grave, even when followed by other words.

768. The indefinite τίς, τί some (one), any (one), something, anything, α(n) is spelled and declined the same as the interrogative, but differs from it in accent, the indefinite pronoun being always an enclitic, 553 ff.

769. Indefinite and Interrogative Pronouns

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>NEUT.</th>
<th>SINGULAR</th>
<th>NEUT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc. And Fem.</td>
<td></td>
<td>Masc. And Fem.</td>
<td></td>
</tr>
<tr>
<td>N. A. τίς</td>
<td>τί</td>
<td>τίς</td>
<td>τί</td>
</tr>
<tr>
<td>G. τέο (τεῦ)</td>
<td></td>
<td>τέο (τεῦ)</td>
<td></td>
</tr>
<tr>
<td>D. τέω (τῷ, τίνι)</td>
<td></td>
<td>τέω (τῷ, τίνι)</td>
<td></td>
</tr>
<tr>
<td>A. τίνα</td>
<td>τί</td>
<td>τίνα</td>
<td>τί</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DUAL</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. τίνε</td>
<td>τίνε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G. D. τίνοιν</td>
<td>τίνοιν</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. τίνες</td>
<td>τίνα (ἀσσα)</td>
<td>τίνες</td>
<td>τίνα</td>
</tr>
<tr>
<td>G. τίνων</td>
<td>τίνω</td>
<td></td>
<td>τίνω</td>
</tr>
<tr>
<td>D. τίνοι</td>
<td>τίνοι</td>
<td></td>
<td>τίνοι</td>
</tr>
<tr>
<td>A. τίνας</td>
<td>τίνα (ἀσσα)</td>
<td>τίνα</td>
<td>τίνα</td>
</tr>
</tbody>
</table>

770. The relative pronouns are ὁς, ἥ, ὁ, ἡ, ὁ ὅ, ὅ, ἥ, ὅ, ὅ who, which, what (765), together with the indefinite relative pronoun ὅστις, ὅτι (ὁς τίς, ἡ τίς, ὁ τί) whoever, whichever, whatever.

771. The most important demonstrative pronouns are οὗτος, αὐτά, τοῦτο this, (ἐ)κεῖνος, η, ὁ that, ὁ, ἡ, ὅ (used also as a relative and as a personal pronoun, 765) this, that, with its compounds, as ὅδε, ἦδε, τόδε; ὅγε, ἦγε, τόγε (ὁ γε, ἦ γε, τό γε), etc.

772. These pronouns are declined in the main like adjectives of the vowel declension (καλός, ἡ, ὁν, 721) with the exception that the neuter nominative and accusative singular ends in -ο instead of in -ον.

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773. Relative Pronoun

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ós (ὁ)</td>
<td>ἕ</td>
<td>ὁ</td>
</tr>
<tr>
<td>G. οὗ [ὅου, ὁό]</td>
<td>ἑς [ἐς]</td>
<td>οὗ [ὅου, ὁο]</td>
</tr>
<tr>
<td>D. ἤ</td>
<td>ἦ</td>
<td>ὧ</td>
</tr>
<tr>
<td>A. ὁν</td>
<td>ἦν</td>
<td>ὁ</td>
</tr>
</tbody>
</table>

DUAL

| N. A. V. ὁ | (ὁ) | ὁ |
| G. D. οἶν | (οἶν) | οἶν |

PLURAL

| N. οἷ | αὶ | ἂ |
| G. ὤν | ἀν | ἄν |
| D. οἰον, οῖς | ἕστι, ἕς | οἰον, οῖς |
| A. οῦς | ᾦς | ἂ |

774. Demonstrative Pronouns

(ἐ)κεῖνος, ὦ, ὅ that

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. (ἐ)κεῖνος</td>
<td>(ἐ)κεῖνη</td>
<td>(ἐ)κεῖνο</td>
</tr>
<tr>
<td>G. (ἐ)κεῖνον, οἰο</td>
<td>(ἐ)κεῖνης</td>
<td>(ἐ)κεῖνον, οἰο</td>
</tr>
<tr>
<td>D. (ἐ)κεῖνῳ</td>
<td>(ἐ)κεῖνη</td>
<td>(ἐ)κεῖνῳ</td>
</tr>
<tr>
<td>A. (ἐ)κεῖνον</td>
<td>(ἐ)κεῖνην</td>
<td>(ἐ)κεῖνον</td>
</tr>
</tbody>
</table>

DUAL

| N. A. V. (ἐ)κείνῳ | (ἐ)κείνῳ | (ἐ)κείνῳ |
| G. D. (ἐ)κεῖνον | (ἐ)κεῖνον | (ἐ)κεῖνον |

PLURAL

| N. (ἐ)κεῖνοι | (ἐ)κεῖναι | (ἐ)κεῖνα |
| G. (ἐ)κεῖνου | (ἐ)κεῖνῳ | (ἐ)κεῖνῳ |
| D. (ἐ)κεῖνοι, οἴς | (ἐ)κεῖνησι, ἔς | (ἐ)κεῖνοι, οἶς |
| A. (ἐ)κεῖνους | (ἐ)κεῖνας | (ἐ)κεῖνα |

ὁδὲ, ἢδὲ, τόδε this

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ὁδὲ</td>
<td>ἢδὲ</td>
</tr>
<tr>
<td>G. τοῦδε, τοῦτο</td>
<td>τῆσδε</td>
</tr>
</tbody>
</table>
### Pronouns

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.</td>
<td>τοῦδε</td>
<td>τηδε</td>
</tr>
<tr>
<td>A.</td>
<td>τόνδε</td>
<td>τήνδε</td>
</tr>
<tr>
<td></td>
<td></td>
<td>τόδε</td>
</tr>
<tr>
<td></td>
<td></td>
<td>DUAL</td>
</tr>
<tr>
<td>N. A.</td>
<td>τῶδε</td>
<td>(τῶδε)</td>
</tr>
<tr>
<td>G. D.</td>
<td>τοῦνδε</td>
<td>(τοῦνδε)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>PLURAL</td>
</tr>
<tr>
<td>N.</td>
<td>οἶδε (τοῦδε)</td>
<td>αἰδε (ταῦδε)</td>
</tr>
<tr>
<td>G.</td>
<td>τῶνδε</td>
<td>τάωνδε [τῶνδε]</td>
</tr>
<tr>
<td>D.</td>
<td>τοῖσ(ι)δε</td>
<td>τῆσ(ι)δε</td>
</tr>
<tr>
<td>A.</td>
<td>τοῦσδε</td>
<td>τάσδε</td>
</tr>
<tr>
<td></td>
<td></td>
<td>οὗτος, αὐτή, τοῦτο this</td>
</tr>
</tbody>
</table>

#### Singular

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>οὗτος</td>
<td>αὐτή</td>
</tr>
<tr>
<td>N.</td>
<td>τοῦτον, οίο</td>
<td>τοῦτης</td>
</tr>
<tr>
<td>G.</td>
<td>τοῦτω</td>
<td>τοῦτη</td>
</tr>
<tr>
<td>D.</td>
<td>τοῦτῳ</td>
<td>τοῦτην</td>
</tr>
<tr>
<td>A.</td>
<td>τοῦτον</td>
<td>τοῦτο</td>
</tr>
<tr>
<td></td>
<td></td>
<td>DUAL</td>
</tr>
<tr>
<td>N. A.</td>
<td>τοῦτω</td>
<td>(τοῦτω)</td>
</tr>
<tr>
<td>G. D.</td>
<td>τοῦτοιν</td>
<td>(τοῦτοιν)</td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>οὗται</td>
<td>αὐτα</td>
</tr>
<tr>
<td>G.</td>
<td>τοῦτων</td>
<td>ταῦτα/μ [έων, ἄν]</td>
</tr>
<tr>
<td>D.</td>
<td>τοῦτοις, οίς</td>
<td>ταῦτης, ης</td>
</tr>
<tr>
<td>A.</td>
<td>τοῦτοις</td>
<td>ταῦτας</td>
</tr>
</tbody>
</table>

**Note.** The dative plural of ὅς, ἦς, τόδε at times has τοῦσδεο(σ)ι instead of τοῦσ(ι)δε.

775. Compounds of ὅς, ἦς, τό (as ὅς, ἦς, τόδε; ὦς ἦς, ὦς) are declined the same as the simple form (ὁς, ἦς, τό) with the additional part (-γε, -δε, etc.) attached. As these are compounds, formed of the simple pronouns and the enclitics, they are accented the same as the simple forms without the enclitics (553, 558).

776. The indefinite relative pronoun (ὁστις, ἦτις, ὢτι) whoever, whichever, whatever, is a compound of the simple relative (ὁς, ἦς, ὢς) and the indefinite τις, τι, each part of which is declined separately (or sometimes only the latter part).
777. ὅτι, the neuter of the indefinite relative pronoun, is thus printed in most texts, that it may not be confused with the conjunction, ὅτι that, because, why.

778. The Reciprocal Pronoun

άλληλοις, ην, οὖν (of) one another

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Dual</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. άλληλοιν</td>
<td>άλληλην</td>
<td>άλληλοιν</td>
</tr>
<tr>
<td>D. άλληλοιν</td>
<td>άλληλην</td>
<td>άλληλοιν</td>
</tr>
<tr>
<td>A. άλληλῳ</td>
<td>άλληλῳ</td>
<td>άλληλῳ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. άλληλοι</td>
<td>άλληλοι [ἐν, ὑν]</td>
</tr>
<tr>
<td>D. άλληλοις</td>
<td>άλληλος(ι)</td>
</tr>
<tr>
<td>A. άλληλοις</td>
<td>άλληλας</td>
</tr>
</tbody>
</table>

779. This pronoun is used only in the genitive, dative, and accusative.

Adverbs

780. Most Greek adverbs are of twofold origin:

1) Isolated case-forms of nouns, pronouns, and adjectives, which became crystallized and used in an adverbial connection.

2) Adverbs formed by means of various suffixes (630), of which the origin is unknown.

781. The most common occurrence of the use of various cases of the noun, pronoun, and adjective adverbially is the employment of the neuter accusative of the adjective, singular or plural, with or without the pronoun τό, τά, as an adverb. The neuter of nouns and pronouns is sometimes, but less commonly, used in the same way.

782. A great number of adverbs end either in ὀ or in ὄσ.

783. Those ending in ὄσ are adverbs of manner, and are formed from adjectives and pronouns. They have the accent of the genitive plural neuter of the word from which they are formed.
Figures from the Pediment of the Parthenon

Groups from the Parthenon Frieze

Corner of the Parthenon (Restored)

Caryatid Porch of the Erechtheum
784. For the comparative of these adverbs, the neuter accusative singular of the comparative of the adjective is used, and for the superlative the neuter accusative plural of the superlative of the adjective.

785. Adverbs of place which end in -ω (and a few others) form the comparative by adding -τέρω, and the superlative by adding -τάτω to the stem (628).

786. The prepositions were originally adverbs, and most of them are still so used in Homer.

787. **Examples of Formation**

<table>
<thead>
<tr>
<th>ADJECTIVE</th>
<th>STEM</th>
<th>GENITIVE PLURAL</th>
<th>ADVERB</th>
</tr>
</thead>
<tbody>
<tr>
<td>καλός, ἦ, ὁν</td>
<td>καλο-</td>
<td>καλῶν</td>
<td>καλός</td>
</tr>
<tr>
<td>κακός, ἦ, ὁν</td>
<td>κακο-</td>
<td>κακῶν</td>
<td>κακῶς</td>
</tr>
<tr>
<td>ἄλλος, ἦ, ὁ</td>
<td>ἄλλο-</td>
<td>ἄλλων</td>
<td>ἄλλος</td>
</tr>
</tbody>
</table>

788. The most important suffixes (630) used in the formation of adverbs (780, 2) are:

1) -τ, -στ, -θ, -ς, denoting place where.
2) -θα, -θε(ν), denoting place where.
3) -θεν, denoting place whence.
4) -δε (originally an enclitic preposition = English to), denoting whither.
5) -σε, denoting whither.
6) -τε, denoting time.
7) -τος, denoting where.
8) -κα (origin unknown), as in αὐτικα.
9) -κας (origin unknown), as in ἐκασ.
10) -κίς (with generalizing, indefinite meaning; akin to τίς, τι), as πολλάκις many a time, often.
11) Some other endings are -α, -δην, -δον, -τι, -στι.

**Verbs**

789. Verbs, as well as all other inflected (626–630) forms, consist of two principal elements:

1) the **stem**;
2) the **ending**, or **suffix**.

265
790. Often more than one suffix is fused with a verb stem, to indicate its various relations of mode, tense, voice, person, number, etc., as λώ-ο-μεν, λύ-ε-τε (from λύ-ω lose), where the primary stem of the verb is λω-, to which the suffixes are attached.

791. The forms of a Greek verb fall into two main classes:  
1) Finite (indicative, subjunctive, optative, and imperative).  
2) Infinite (infinitive and participle).

792. The characteristics of the finite forms are the personal endings, augment, reduplication, voice, mode, and tense signs, etc.

793. The participle is a verbal adjective, and is used as other adjectives.

794. The infinitive is a verbal noun, formerly used in several cases, but restricted in Greek to old case-forms of the dative and locative.

795. Thematic and Athematic forms.—With respect to form Greek verbs fall into two main classes:  
1) -ω verbs, i.e. those ending in -ω in the first person singular, present active indicative, sometimes called thematic verbs (796).  
2) -μι verbs, i.e. those ending in -μι in the first person singular, present active indicative, sometimes called athematic verbs (797).

796. The thematic verbs are so named because in a majority of their forms the personal ending (819–821) is preceded by % (ο before μ or ν, or in the optative mode, otherwise ε), which is called the thematic vowel. Thus, λω% (λύω) is called the theme, to which the personal endings (819–821) are attached.

797. Athematic verbs do not have this connecting vowel, but the personal endings are attached directly to the stem of the verb.

798. Many verbs which are regularly thematic may have athematic forms, as δέχθαι, δέκτο (δέχομαι); λύμην, λύτο (λύω); ἄλτο (άλλομαι), etc.

799. In the subjunctive these thematic vowels, %, are regularly long, being ω/η respectively.

800. In some cases the thematic vowel is short in the subjunctive, particularly in the dual and plural of the present and second
aorist of -μ verbs, the first aorist and second perfect of all verbs, and the second aorist of all verbs having athematic second aorists in the indicative.

801. Strictly speaking no Greek verb is thematic or athematic throughout; but certain of their forms are inflected thematically and others athematically.

802. Those inflected thematically are: all futures; all presents and imperfects of -ω verbs (thematic presents); all second aorists having the thematic vowel (ending in -ov in the first person singular, active indicative, 865); all subjunctives.

803. The athematic forms are: the presents and imperfects in all voices of -μ (athematic) verbs; all aorists passive (except the subjunctive forms); all middle and passive perfects and pluperfects; all second aorists whose tense stem does not end in the thematic vowel (796); a few verbs (as ἵστημι) in the second perfect and pluperfect, active; all first aorists, active and middle. The perfects and pluperfects active are primarily athematic in their inflection.

804. In the thematic inflection the tense stem varies, %, as indicated above.

805. In the athematic inflection the final vowel of the tense stem is usually long (lengthened grade) in the singular, and commonly (but not always) is short (standing in ablaut relation (593–595), weakened or disappearing grade) in the dual and plural. This is particularly true of athematic presents and imperfects, second aorists, perfects, and pluperfects active.

806. Voices and Modes.—The Greek verb has three voices: active, middle, and passive. Each voice has six modes: the indicative, subjunctive, optative, imperative, infinitive, and participial.

807. Tense systems.—The Greek verb has the following nine systems of tenses:

1) present, consisting of the present and imperfect.
2) future, consisting of the future.
3) first aorist, consisting of the first aorist, active and middle.
4) second aorist, consisting of the second aorist, active and middle.
5) first perfect, consisting of the first perfect and pluperfect active.
6) second perfect, consisting of the second perfect and pluperfect active.
7) perfect middle, consisting of the perfect, pluperfect, and future perfect middle (passive).
8) first passive, consisting of the first aorist passive.
9) second passive, consisting of the second aorist passive.

808. Each of these systems has a stem, called the tense stem, to which are added certain endings to denote person and number.

809. Tense Suffixes.—The suffixes (630) by which the various tense stems are formed from the verb stem are as follows:
1) present: a) thematic % (ο before μ or υ, or in the optative, otherwise ε), as λύ-σ-μεν, λύ-ε-τε; b) athematic none, as φάμεν, φά-τε.
2) future: a) σ(σ)% (same rule as the present for %; σ after long vowels or diphthongs; either σ or σσ after short vowels), as λύ-σσ-μεν, καλέσσ-σσ-μεν.
   b) εσ% in liquid and nasal stems (514–516), and σ regularly dropped (603), as βαλ-έ-ω, φαν-έ-ω; exceptions κέλ-σω, κύρ-σω, δρ-σω.
3) first aorist σ(σ)a (σ after long vowels or diphthongs; either σ or σσ after short vowels):
   a) σ% in a few cases.
   b) σ is usually lost in liquid and nasal verbs, and the preceding vowel lengthened by compensation (601), as ε-μεν-α, ε-φην-α, for εμενα, εφανα.
4) second aorist: a) thematic %, as ε-λίπ-σ-μεν, ε-λίπ-ε-τε.
   b) athematic none, as ε-βη-ν, ε-στη-ν, ε-δυ-τε, ε-γνω-ν.
5) first perfect κα, pluperfect κε, as βε-βη-κα, ε-βε-βη-κε-α (η).
6) second perfect α, pluperfect ε, as πε-ποιθ-α, ε-πε-ποιθ-ε-α (η), or none, as ε-στα-μεν, ε-στα-τε.
7) perfect middle none, as λε-λυ-μαι; future perfect σ(σ)%.
8) first passive η/ε, as ε-λυ-θη-μεν, ε-λυ-θε-ν.
9) second passive η/ε, as ε-δαμ-η-μεν, ε-δαμ-ε-ν.
810. **Principal Parts.** — The principal parts of a verb are the first person singular of each tense system found in it.

811. **No verb has all the tense systems entire.** Most verbs have no more than six: the present, future, first aorist, first (or second) perfect active, perfect middle (passive), and the first or second aorist passive. If the verb does not have a future active, the future middle (passive) is given. If the verb has a second aorist, it is added.

812. Of deponent verbs (897) the principal parts are: the present, future, perfect, and aorist. This includes both first and second aorists, middle and passive, if they occur.

813. **Mode Suffix.** — Observe that the optative has also the mode suffix $i/v$ث, which contracts with the final vowel of the tense stem, as λύωμι for λυ-ο-μι, ἵστραιν for ἵστα-ην.

814. **Tenses.** — Of the tenses, seven are found in the indicative mode: the present, imperfect, aorist, future, perfect, pluperfect, and future perfect.

815. The other modes have the present, aorist, and perfect tenses; the infinitive and participle have in addition the future tense.

816. The tenses of the indicative are distinguished as:

1) **principal (primary) tenses:** the present, future, perfect, and future perfect.

2) **past (secondary) tenses:** imperfect, aorist, and pluperfect (historical tenses).

817. **The passive has a distinct form only in the aorist;**¹ in the other tenses the middle form has both the middle and passive meaning.

818. **Number and Person.** — There are three numbers (singular, dual, plural) of the Greek verb, as in nouns, and three persons (first, second, third).

819. **Endings.** — Certain suffixes, called personal endings, are attached to the tense stems of the various finite (791) modes, and

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¹ Two second future forms (δαθεάν, μέθεσθαι) are found.
other endings are attached to the infinitives and participles, to make the complete verbal forms.

820. Some of these personal endings have undergone considerable changes.

821. In their earlier form they were as follows:

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indicative primary tenses, and Subjunctive</td>
<td>Indicative secondary tenses, and Optative</td>
</tr>
<tr>
<td>SINGULAR</td>
<td></td>
</tr>
</tbody>
</table>
| 1 -
| 2 -σι, -ς, -(σ)θα | -σι | -σο |
| 3 -τι = -σι | -(τ) | -ται | -το |
| DUAL | | | |
| 1 | | μεθον | [-μεθον] |
| 2 -τον | -τον | -σθον | -σθον |
| 3 -τον | -την | -σθον | -σθην |
| PLURAL | | | |
| 1 -μεν | -μεν | -μεθα (-μεσθα) | -μεθα (-μεσθα) |
| 2 -τε | -τε | -σθε | -σθε |
| 3 -ντι = -νσι | -ν(τ), -σαν | -νται (-αται = γται, 597–598) | -ντο (-ατο = 597–598) |

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperative</td>
<td></td>
</tr>
<tr>
<td>SINGULAR</td>
<td></td>
</tr>
<tr>
<td>2 -τι, -ς</td>
<td>-σο</td>
</tr>
<tr>
<td>3 -τω</td>
<td>-σθω</td>
</tr>
<tr>
<td>DUAL</td>
<td></td>
</tr>
<tr>
<td>2 -τον</td>
<td>-σθον</td>
</tr>
<tr>
<td>3 -τον</td>
<td>-σθων</td>
</tr>
<tr>
<td>PLURAL</td>
<td></td>
</tr>
<tr>
<td>2 -τε</td>
<td>-σθε</td>
</tr>
<tr>
<td>3 -ντων</td>
<td>-σθων</td>
</tr>
</tbody>
</table>

822. Observe that the subjunctive has the same endings throughout as the primary tenses of the indicative, while the
optative (except at times in the first singular, when it ends in -μι),
has the same endings as the secondary tenses of the indicative.

823. The first and second aorists passive have the same endings
as the secondary tenses of the active voice.

824. Primary Endings of the Active Voice (Indicative
and Subjunctive)

1 sing.: -μι is found in the present indicative of all -μι verbs,
and in a few subjunctives of -ω verbs. -ω is found in the present
indicative of all -ω verbs, in all futures, and in the subjunctive.
In the perfect indicative there is no personal ending, -α taking the
place of the thematic vowel.

2 sing.: -σι is found only in ἵσσι you are; elsewhere -ς has taken
its place. -θα (-σθα) is used at times in the perfect, imperfect
and pluperfect of the indicative, and occasionally in the subjunctive
and optative.

3 sing.: -τι is found only in ἰσσι he is. It becomes -σι in the
other -μι verbs, and -σι is occasionally found in the subjunctive of
-ω verbs. -ω verbs have another ending, -α, of which the origin is
uncertain. The perfect, -ς, has no personal ending.

3 plur.: -ντι regularly becomes -νσι, and ν is then lost, with
lengthening of the preceding vowel (613). Many -μι verbs seem
to have ended in -αντι, which first became -ανσι, and then -ασι (612).
The perfect of consonant stems ended in -ντι (νσι) which became
-ντι (-νσι) and then -ασι (597-8). Generally -ασι in both present and
perfect has been replaced by -ασι.

825. Secondary Endings of the Active (Indicative and
Optative)

1 sing.: -ν after vowels remained unchanged; after consonants
it became -ς, and then -α (597-8). Pluperfect -α is usually con-
ttracted to -ς. The optative has -ν when the mode suffix is -η-
(813); otherwise it has -μι.

3 sing.: -τ is always dropped (605); ἐλκε from ἐλκατ; cf. amat;
ἐλκατε has no personal ending; it takes its -ε from the perfect.

2 dual: -τν sometimes occurs instead of -τν.

3 dual: -τν sometimes occurs instead of -τν.
3 plur.: -ν is for an earlier -ντ, τ being lost (605), the vowel before it being regularly short. -σαν, from the first aorist ending, is used in the imperfect, and often in the second aorist of -μι verbs, at times in the aorist passive, in the pluperfect active, and in the optative when it has the mode suffix -υτ-

826. Middle Endings, Primary and Secondary (Indicative, Subjunctive, and Optative)

2 sing.: -σα ἄλα drops its σ between vowels (603), except in the perfect, and in the present indicative of -μι verbs.

2 sing. (secondary): -σο regularly drops its σ between vowels (603), except in the pluperfect, and in the imperfect of -μι verbs. In a few cases σ is dropped in the pluperfect.

Dual: the first dual -μεθον is rare; -σθον occurs once instead of -σθην.

3 plur.: -νται, -ντο regularly become -αται, -ατο (νται, ντο) in the perfect and pluperfect of verbs with consonant stems, stems ending in -τ, occasionally in vowel stems, and always in the optative. Elsewhere occasionally -νται, -ντο become -αται, -ατο (597–8).

827. Endings of the Imperative

2 sing. active: -ε of the second sing. is the thematic vowel, and forms like λεν, δελεν have no personal ending. -θε common, with both an active and passive meaning. In the first aorist passive -θε becomes -τε after -θη- of the passive stem (619).

-ς occurs in a few cases. The endings of the aorist, -σον (active) and -σα (middle) are obscure.

2 sing. middle: -σο loses its σ between vowels (603), except in the perfect of all verbs and the pres. of -μι verbs.

Endings of the Infinitives, Participles, and Verbal Adjectives

828. Infinitives have the following endings:

1) dative (794): -α (ναι, μεναι, εναι, σα active; and -σθαι, θαι middle and passive).

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2) locative (794): -ἐι, -μεν (following the thematic vowel Ẹ, Ẹ-Ẹ regularly contracts to -ἐν, 584-5).

829. Participles have the following endings added to the tense stem:
1) -ντ- for all active tenses, except the perfect (usually), and the first and second aorists passive.
2) -ορ- (- фор-), occasionally -οντ- in the perfect active.
3) -μενο- (feminine -μενα-) in the middle; and in the passive, except the aorist passive.

Note.—Verbal adjectives end in τός, and are usually equivalent to passive (sometimes active) participles in meaning, or else denote possibility, as ἀνωτός [ανωτόωσκα] known, ποιητός [ποιιω] made, τεκτός [τεκιω] made. They are formed by adding the ending τός to the verb stem, usually as it appears in the first or second aorist passive.

830. Augment.—Greek verbs prefix an augment (increase) at the beginning of the secondary (816) tenses of the indicative, to denote past time.

831. This augment is of two kinds:
1) syllabic augment, which prefixes Ε- to verbs beginning with a consonant, as λῶ I loose, imperfect ἔλαιν I was loosing.
2) temporal augment, which lengthens the first syllable of words beginning with a vowel or a diphthong, as ὁκοῦ I hear, ῥκονου I was hearing.

832. When augmented α, ε regularly become η; ι, ο, υ become ι, ω, ι respectively; αι and α are become η; while αι becomes ω.

833. Of course η, η, ι, υ, ω, and ω do not undergo any change when augmented.

834. Verbs beginning with ρ regularly double it after the augment. Those beginning with λ, μ, ν, or σ sometimes double the initial consonant after the augment.

835. Verbs beginning with a vowel formerly preceded by a lost consonant (usually ρ, or σ), may take the syllabic instead of the temporal augment, as ἐλάδανον, imperfect of ἐλάνω (σφανδανω) please.

836. When initial σ has thus been lost, the augment always
contracts with the first vowel of the stem, according to the rules (584–5); when initial ρ has been lost, contraction may or may not take place. Thus ἐχω (σεχω), imperfect ἐχον (σεσεχον, ἦχον); ἐπομα (σεπομα), imperfect ἐπομη (σεσεπομη, ἦπομη); εῖδον (ἐειδον), second aorist of ὑρο (ὑρον); ἀγνύμ (ἀγνύμ, aorist ἀγαξα (ἀγαξα).

837. The augment, both syllabic and temporal, is often omitted.

838. Compound Verbs.—Some prepositions (originally adverbs) are prefixed to verbs, the whole forming a compound. If the preposition ends with a vowel and the verb begins with one, the vowel of the preposition is usually elided (575), as διά-στημ (διά-στημ), ἀφαρέω (ἀπό-αιρεω (582)).

839. The augment of compound verbs comes between the preposition and the verb. If two vowels are thus brought together, the first is usually elided, as ἀπολιθε loose, free; imperfect ἀπελθον (ἀπό-έλθον); aorist ἀπελθοσ (ἀπό-έλθοσ).

840. Imperfect.—The imperfect (a secondary tense (816)) is formed by adding the secondary endings (821) to the augmented stem of the present, as λω I loose, imperfect ἐλον I was loosing; τιθημ I place, imperfect τιθην.

841. First Aorist.—The first aorist of vowel and mute verbs (849) (a secondary tense, 816) is regularly formed by adding -σ(σ)α to the augmented verb stem, followed by the personal endings of the secondary tenses. If the verb stem ends in a long vowel or a consonant only one σ is ever added; if it ends in a short vowel, either one or two sigmas may be used.

842. “Mixed” Aorists.—A few aorists (sometimes called “mixed aorists”) are formed by adding -σ(σ)ε, followed by the personal endings of the secondary tenses, to the augmented verb stem.

843. ἵμι throw, send; δἰδωμι give, grant; and τιθημ put, place, have -κα in the aorist instead of -σα.

844. Future.—The future (a primary tense) of vowel and mute verbs (849) is regularly formed by adding the tense suffix -σ(σ)α to the verb stem, followed by the personal endings of the primary tenses.
AUGMENT, TENSES, VERB CLASSES [§45-§53]

§45. If the verb stem ends in a long vowel, the stem is not affected by the addition of -σ% and -σα in the formation of the future and aorist.

§46. If the verb stem ends in a short vowel, all tenses except the present and imperfect regularly lengthen this, a and e becoming η; o becoming ο; as ποιέω, ποιήσω, ἐποίησα; χολόω, χολόσω, ἔχολοσα.

§47. Some verbs do not lengthen the short vowel according to the rule in §46.

§48. These, and a few others, usually have σ before the personal ending of the perfect middle and the aorist passive.

§49. Classes of Verbs.—Verbs are called vowel verbs, liquid verbs, nasal verbs, and mute verbs, according as their stem ends in a vowel, a liquid, a nasal, or a mute.

§50. Mute Verbs.—If the verb stem ends in a mute, the following euphonic changes take place:

1) a labial mute (π, β, φ) unites with the sigma following and forms ψ, as πέμπω, πέμψω (πέμπτω), ἐπέμψα (ἐπέμπτα) send, escort: ἀμείβω, ἀμείψω, ἤμειψα (ἀμείβομα, ἤμειβομα) (ex)change;

2) a palatal mute (κ, γ, χ) unites with the sigma following and forms ξ, as ἀρήγω, ἀρήξω (ἀρηγγως), ἤρηξα (.FindAsync0) help, assist; τεύχω, τεύξω (τευχως), ἔτευξα (ἔτευχομα) make, fashion, cause.

3) a lingual mute (τ, δ, θ) before the σ is assimilated (§10, §4), as πείθω, πείσω, ἐπείσα persuade; κλέπτω, κλέψω, ἐκλέψα steal.

§51. Liquid and Nasal Verbs.—If a verb stem ends in a liquid (λ, ρ) or a nasal (μ, ν), the future is regularly formed by adding -σ%, with the loss of σ between vowels (§03), to the verb stem, to which are attached the primary personal endings, as βάλλω, βαλέω (from βαλέσω) throw, shoot.

§52. In a few cases the first ε is omitted, and σ is retained in verbs of this kind, as ὁρνύμι, ὁρωσ arousal, stir up.

§53. A few verbs in addition to those with liquid and nasal stems have lost σ in the future, as καλέω, καλέω call, summon. In general these verbs have a liquid or nasal before the final vowel.
of the stem, and imitate the forms of the futures of liquid and nasal verbs.

854. Those formations in which σ is dropped after α or ε are sometimes called “Attic futures.”

855. A few verbs have active forms in the present, but middle forms in the future, as ἀκοιύω, ἀκοίσσομαι *hear.

856. Verbs with liquid and nasal stems regularly form their aorists by dropping the σ and lengthening the stem vowel by compensation (601), α becoming η, ε becoming ι, ι becoming ἴ, and ν becoming ἴ, as φαίνω (φαν-), φανέω (φανεσω), ἐφηνα (ἐφανσα) show; μένω, μενέω (μενεσω), ἐμείνα (ἐμενσα) remain, await.

857. In some cases the σ is retained in formations of this kind, as ὄρνυμι, ὄρσα stir up, arouse; κέλλω, ἐκέλσα land; κύρω, κύρσω meet.

858. The present of most liquid and nasal verbs regularly lengthens the last syllable of the stem by compensation (601) as the original form of the stem of these verbs ended in consonantal ι (600).

859. Presents in -λλω are from an earlier form in -λιω. Thus ἀγγέλλω, βάλλω, στέλλω, τέλλω, etc., were originally ἀγγελιω, βαλιω, στελιω, τελιω, etc. In these cases the last syllable of the stem is lengthened by doubling the final λ.

860. Verbs with presents in -αιω, -αιρω, -αινω, -αιρω, -ἰνω, -ἱρω, ἵνω, ἱρω originally had the endings -αικω, -αιριω, -αινιω, -αιριω, -ηριω, -ηριω, -ημιω, -ημιω (consonantal ι, 600) respectively.

861. The quantity of the last vowel of the stem of many verbs often varies, as λύω, λύσω, ἔλυσα, λέλυκα*, λέλυμαι, ἐλύθην.

862. Ablaut (vowel gradation, 593–595) is seen in the various tense systems of many verbs, particularly in what are known as “second” (863) tenses. The second aorist and second passive systems commonly have the weak (594–595) grades ι, υ, α. The other systems usually have the corresponding strong grades α (οι), εν (ου), η (ω); οι, ου, ω in the second perfect. When ε is preceded or followed by a liquid or a nasal its weak grade is α.
863. Second Tenses. — Many verbs have what are called second tenses, as second aorists (active, middle, and passive), and second perfects and pluperfects (active). These second tenses are irregular in formation, and are thus named to distinguish them from the more common, regularly formed tenses, which are called first tenses.

864. The meaning of these second tenses ordinarily corresponds to that of the first tenses, except in the comparatively few cases when a verb has both forms. Then the first and second tenses may differ slightly in meaning, usually by the first being transitive (sometimes causative), the second intransitive. Compare the Americanism *shined*, *shined*, *shined*, used transitively, as in the expression “he shined my shoes,” with the more common forms of the verb, *shine*, *shone*, *shone*, used intransitively, as “the sun shone.” “Shined” may be compared in form and meaning to a first aorist, while “shone” would correspond in form and meaning to a second aorist. Thus in Greek, ἔβην (2d aor.) signifies I went, walked (intransitive), while ἔβησα (1st aor.) signifies I caused to go, walked (transitive), as in English I walked my horse (ἔβησα ἵππον) i.e. I caused my horse to walk.

865. Second aorists are formed in various ways:

1) A common method is for them to have the secondary (816) endings, following the thematic vowel %, thus being conjugated like the imperfect, as εἴσχω, ἔσω, ἔσχον to have, where ἔσχον the second aorist is conjugated like ἔλνον, the imperfect of λύω to loose.

2) Many have the secondary endings attached directly to the tense stem, and thus are conjugated like the aorist passive, but without the θ of the passive stem. Thus ἔβην (βαίνω), ἔδω (δῶ), ἔγανον (γιγνώσκω), etc. These are athematic (797), of course.

3) Others end in -α and are conjugated with the same endings as the first (regular) aorists, but without the σ, as εἰπα, ἐκην.

4) Many are reduplicated (867), as ἕγαγον [αγαγω], κεκαρόμεν [χαίρων].

Note. — The stem of the second aorist usually differs from the present, regularly standing in ablaut (593-5) relation to it, as βαίνω, ἔβην; λείπω, ἐλείπον.
866. The stem of the singular of athematic (797, 865, 2) second aorists regularly stands in ablaut (593–5) relation to the stem found in the dual and plural.

867. Reduplication. — The perfect and pluperfect (with a few presents, second aorists and futures) in all modes have reduplication (doubling), which regularly denotes completed (sometimes intensified) action, a state, or a condition.

868. Verbs beginning with a single consonant, except ρ, prefix this consonant, followed by the letter ε, as δῶ, δῆδικα go in. Often the stem stands in ablaut (593–5) relation to the stem of the present, as βαῖνω (βα-, βα-), βεβηκα come, go.

869. Verbs beginning with a double consonant (518), with two consonants (except a mute followed by a liquid or nasal (509, 516), those beginning with ρ, and some beginning with μ, instead of being reduplicated, simply add ε, the reduplication in these cases having the same form as the syllabic augment (830–1).

870. A rough mute when reduplicated is changed to its cognate smooth (510–511), as φῶ, τέφυκα; θνήσκω, τέθνηκα. This is despiration (dissimilation) (619).

871. In verbs beginning with a vowel or diphthong the reduplication has the form of the temporal (831) augment, as οἰχομαι, φίλωκα.

872. Verbs beginning with a vowel which was formerly preceded by a lost consonant may take the reduplication in the form of the syllabic augment (830–1).

873. Some verbs beginning with α, ε, or ο, followed by a consonant, reduplicate by repeating this vowel and the consonant and by lengthening the vowel, α and ε becoming η, and ο becoming ω, as ἐδω, ἐθδῶ; ἀραμικω, ἀρητα; ἀλλῆμ, ἀλωλα. This is sometimes called “Attic reduplication.”

874. A few verbs reduplicate the present by prefixing the first consonant of the stem followed by ε, as ἰστημι (ἰστημι 603–4), τίθημι, δίδωμι, ἵμι (ὁμι 603–4), πιμπλημι, γίγνομαι, γιγνώσκω, μμπνήσκω.
875. When the reduplicated perfect begins with a consonant, the pluperfect prefixes the syllabic augment (ε) to the reduplication, as βέβηκα (perfect), ἐβεβηκα (pluperfect).

876. In other cases the pluperfect usually retains the temporal (831) augment of the perfect unchanged.

877. Perfect.—The first (regular) perfect adds -κα, the pluperfect -κε, to the reduplicated theme to form the singular. The dual and plural regularly have the endings of the second perfect, except at times in the third plural, which often has the endings of the first perfect.

878. The stem is not affected by the addition of -κα, -κε, except that a final short vowel is usually lengthened (846).

879. This form of the perfect (first or regular perfect) is found only in verbs with vowel stems and in only about twenty verbs in the whole of the Homeric poems.

880. Second Perfect.—The stem of the second (irregular) perfect is formed by adding -α to the reduplicated theme, and the pluperfect by adding -ε.

881. The second perfects are the earlier and are much more common in the Homeric poems than are the first or κ-perfects. They are found regularly in verbs with consonantal and sometimes in those with vowel stems.

882. The singular of the first and second perfect and pluperfect active regularly stands in ablaut (593–5) relation to the dual and plural, the dual and plural having the weak (disappearing) grade (594–5), while the singular has the strong grade.

883. Both perfect and pluperfect are rare in Homer, the latter occurring in only about twenty verbs.

884. The reduplication is occasionally omitted.

885. Verbs compounded with a preposition (838) regularly have the augment and the reduplication between the preposition and the verb, as ἄμφιβεβηκα, προβέβοιλα (ἄμφιβαίνω, προβοιλομαι).

886. When futures and second aorists are reduplicated it is usually after the manner of the reduplication of perfects; presents are reduplicated in various ways, but chiefly with ι (874).
887. Middle Voice.—The endings of the middle are different from those of the active.

888. Passive.—The aorist passive has active endings; the other forms of the passive have middle endings.

889. Since only the aorist\(^1\) of the passive differs in form from the middle, all the other tenses having the same forms in both voices, the context must determine in these other tenses which voice is intended.

890. The aorist middle, especially the athematic (797) aorist, is often used instead of the aorist passive. On the other hand the aorist passive is often used with a middle meaning.

891. The perfect and pluperfect, middle and passive are athematic (797), i.e. the personal endings are attached directly to the reduplicated verb stem.

892. The future perfect passive stem is formed by adding -οη to the perfect middle (passive) stem. A vowel which precedes this -οη is lengthened, even though it be short in the perfect middle.

893. The first aorist passive stem is formed by adding θεη to the verb stem.

894. Sometimes a sigma also is added to the verb stem before the θεη.

895. Before the theta of the passive stem, π and β become φ; κ and γ become χ; τ, δ, and θ regularly become σ (610, 1, 2).

896. Many verbs have a second aorist passive, which does not have the θ, but otherwise has the same endings as the first aorist passive.

897. Deponent Verbs.—There are many verbs which have no active forms, but the middle, or the middle and passive are used with an active meaning. These are called deponent verbs.

898. Defective Verbs.—Many verbs do not have all the principal parts, that is, they are defective. When any parts are omitted

\(^1\) But see 817, note, for two exceptions.
from the vocabularies of this book, it indicates that these forms
do not occur either in Homer or in later classical Greek.

899. Periphrastic Forms.— There are some forms of the verb in
Greek which are expressed at times by a compound of the verb
to be (εἰμί) with a participle of the verb. These are called periphrastic forms. The most important are:

1) The perfect and pluperfect, represented at times by the perfect participle with the present and imperfect respectively of εἰμί.

2) The future perfect, both active and passive, represented by the future of εἰμί with the perfect active and middle (passive) participle.

900. Iterative Forms.— Many verbs have what are called iterative forms in the imperfect and aorist, active and middle. These have no augment and add σκ followed by the personal endings to the verb stem. Some have a connecting vowel (usually ε, sometimes α), others do not. Thus from ποθέω comes ποθέοσκον, from φθινόω comes φθινόθεσκον, etc.

901. A few verbs have special forms in the present and second aorist made by adding θ to the tense stem, as ἵσχεθον from ἵχω (2d aor. ἵχον), φθινόθω from φθινόω.

Accent of Verbs

902. Verbs, both simple and compound (838), usually have the recessive accent (548), except in the following cases:

1) A few second aorists imperative, 2d singular, have the acute on the ultima, as εἰπέ, ἵλθέ, εἰπέ, λαβέ. When compounded these verbs have the recessive accent.

2) The following forms accent the penult: the first aorist active infinitive, the second aorist active infinitive (usually contracted with the ultima), the second aorist middle infinitive (except ποπόκηθαι, ὁμόκηθαι), the perfect middle (passive) infinitives and participles, and all infinitives in -υα or -μεν, except those in -μενα.

3) The following participles have the acute on the ultima for the masculine and neuter, and the circumflex or the penult of the feminine: the second aorist active, all those of the third declension (except the first aorist active) ending in -σ in the nominative.
singular masculine, and the present participles of ἐμί, ἐμύ and κώ (ἐόν, ἔόν, κώρ).

4) For the variations in the enclitic forms of ἐμί, φημί, see the paradigms 964, 967, and 554-556.

5) The accent of athematic optatives never goes further to the left than the diphthong containing the ι of the mode sign.

6) In unaugmented compound verbs the accent cannot go further to the left than the last syllable of the preposition with which the verb is compounded.

7) Unaugmented monosyllabic second aorists have the circumflex when containing a long vowel, as βη (ἐβη).

8) In augmented and reduplicated compound forms the accent cannot go further back than the augment or reduplication.

9) Middle imperatives in -κο have the acute on the penult when compounded with monosyllabic prepositions.

10) The exceptions are only apparent in the accent of contracted forms 936-944, including the aorist passive subjunctive, λυθ'ω = λυθω, and optative, λυθε'ι-μεν = λυθειμεν, the future of liquid and nasal verbs, and the present and second aorist active and middle subjunctive of most -μυ verbs. See 951-952.

903. Final -α and -α of the optative, and the final -α of the locative οίκον at home, are always considered long when determining the accent; otherwise final -α, -α are considered short for purposes of accent.

904. Conjugation of λύω 1 I loose

<table>
<thead>
<tr>
<th>Active</th>
<th>Indicative</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PRESENT</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S. 1 λύω</td>
<td>I loose, am loosing, do loose</td>
<td>ἐλύον</td>
</tr>
<tr>
<td>2 λύς</td>
<td>you loose, are loosing, do loose</td>
<td>ἐλύεσ</td>
</tr>
<tr>
<td>3 λύε</td>
<td>he looses, is loosing, does loose</td>
<td>ἐλύε</td>
</tr>
</tbody>
</table>

1 Observe that the ν of λύω is long only when followed by σ; otherwise it is short.
ACCENT, CONJUGATION OF λῶ

Du. 2 λύσετον you two loose, etc.  ἐλύσετον you two were loosing, etc.
3 λύσετον they two loose, etc.  ἐλύσετον they two were loosing, etc.

Pl. 1 λύσομεν we loose, etc.  ἐλύσομεν we were loosing, etc.
2 λύσετε you loose, etc.  ἐλύσετε you two were loosing, etc.
3 λύσσομι they loose, etc.  ἐλύνομι they were loosing, etc.

FUTURE

S. 1 λύσω I shall (will) loose  ἐλύσα I loosed, did loose
2 λύσεις you will (shall) loose  ἐλύσας you loosed, did loose
3 λύσει he will (shall) loose  ἐλύσει he loosed, did loose

Du. 2 λύσετον you two will (shall) loose  ἐλύσατον you two loosed, did loose
3 λύσετον they two will (shall) loose  ἐλύσάτην they two loosed, did loose

Pl. 1 λύσομεν we shall (will) loose  ἐλύσαμεν we loosed, did loose
2 λύσετε you will (shall) loose  ἐλύσατε you loosed, did loose
3 λύσσομι they will (shall) loose  ἐλύσαν they loosed, did loose

PERFECT

S. 1 λύλυκα I have loosed  ἐλελύκη (-α) I had loosed
2 λύλυκας you have loosed  ἐλελύκης (-ες) you had loosed
3 λύλυκε he has loosed  ἐλελύκει (-ε) he had loosed

Du. 2 λελύκατον you two have loosed  ἐλελύκατον you two had loosed
3 λελύκατον they two have loosed  ἐλελύκατην they two had loosed

Pl. 1 λελύκαμεν we have loosed  ἐλελύκαμεν we had loosed
2 λελύκατε you have loosed  ἐλελύκατε you had loosed
3 λελύκασι they have loosed  ἐλελύκασαν they had loosed

PLUPERFECT

S. 1 λύλυκα I have loosed  ἐλελύκη (-α) I had loosed
2 λύλυκας you have loosed  ἐλελύκης (-ες) you had loosed
3 λύλυκε he has loosed  ἐλελύκει (-ε) he had loosed

Du. 2 λελύκατον you two have loosed  ἐλελύκατον you two had loosed
3 λελύκατον they two have loosed  ἐλελύκατην they two had loosed

Pl. 1 λελύκαμεν we have loosed  ἐλελύκαμεν we had loosed
2 λελύκατε you have loosed  ἐλελύκατε you had loosed
3 λελύκασι they have loosed  ἐλελύκασαν they had loosed

THE SUBJUNCTIVE

PRESENT

S. 1 λῶ(μι) I may loose  ἐλῶ(μι) I may loose
2 λῆσ(θα) you may loose  ἐλῆσ(θα) you may loose
3 λῆ(σι) he may loose  ἐλῆσ(σι) he may loose

AORIST 2

905.

1 The perfect of λῶ is not found in Homer, but these are the ordinary forms in Attic Greek. For the Homeric perfect system see 922, 924, 966.
2 See footnote 1 on next page.
3 See footnote 2 on next page.
### HOMERIC GREEK

<table>
<thead>
<tr>
<th>Du. 2 λύσησον you two may loose</th>
<th>λύσησον you two may lose</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 λύσησόν they two may loose</td>
<td>λύσησόν they two may loose</td>
</tr>
<tr>
<td>Pl. 1 λύσωμεν we may loose</td>
<td>λύσωμεν we may loose</td>
</tr>
<tr>
<td>2 λύσησε you may loose</td>
<td>λύσησε you may loose</td>
</tr>
<tr>
<td>3 λύσωσε they may lose</td>
<td>λύσωσε they may lose</td>
</tr>
</tbody>
</table>

**PERFECT**

<table>
<thead>
<tr>
<th>S. 1 λελίκω I may loose ²</th>
<th>Pl. λελίκωμεν we may loose ²</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 λελίκης(θα) you may loose</td>
<td>λελίκης you may loose</td>
</tr>
<tr>
<td>3 λελίκη(ςι) he may loose</td>
<td>λελίκηςι they may loose</td>
</tr>
<tr>
<td>Du. 2 λελίκησον you two may</td>
<td>Du. 3 λελίκησον they two may</td>
</tr>
<tr>
<td>loose</td>
<td>loose</td>
</tr>
</tbody>
</table>

**OPTATIVE**

**PRESENT**

<table>
<thead>
<tr>
<th>S. 1 λύσωμεν may I loose ⁴</th>
<th>Du. 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 λύσωις(θα) may you loose</td>
<td>2 λύσωτον may you two loose</td>
</tr>
<tr>
<td>3 λύσωι may he loose</td>
<td>3 λυσιτην may they two loose</td>
</tr>
</tbody>
</table>

**PLURAL**

- λύσωμεν may we loose
- λύσωτε may you loose
- λύσων may they loose

**AORIST**

<table>
<thead>
<tr>
<th>S. 1 λύσαιμι may I loose ⁵</th>
<th>Pl. λελίκωμι may I loose ⁵</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 λύσαις(θα) (λύσειας) may you loose</td>
<td>λελίκωμις(θα) may you loose</td>
</tr>
<tr>
<td>3 λύσαι (λύσει) may he loose</td>
<td>λελίκωι may he loose</td>
</tr>
</tbody>
</table>

---

¹ The different tenses of the subjunctive, optative, imperative, and infinitive, do not of themselves represent distinctions of time. The present of these tenses denotes *continuance* of action, as λυω (pres. infin.) to be *loos*ing (at any time).

The aorist denotes simply the *occurrence* of an action, its time being exactly the same as the present, as λυσαι (aor. inf.) to loose (at any time).

The perfect denotes completion of an action, as λελικέμεν (perf. infin.) to have *loosed* (at any time).

² Also *let me loose*, and various other meanings which must be learned from the syntax.

³ Not found in Homer; see note 1, p. 283. The subjunct. and optat. perfect are very rare in Homer.

⁴ Also, I *may, might, could, would, should loose*, with various other meanings which must be learned from the syntax. Read the notes to 905.

⁵ Read the notes at the end of 905.
CONJUGATION OF λύω, ACTIVE

Du. 2 λύσατον may you (two) loose λελύκολτον may you (two) loose
3 λύσατην may they (two) loose λελυκολτην may they (two) loose

Pl. 1 λύσαμεν may we loose λελύκομεν may we loose
2 λύσατε may you (all) loose λελύκοιτε may you (all) loose
3 λύσαμεν (λύσαμεν) may they loose λελύκοιτε may they loose

907.

Imperative

Present

S. 2 λύε loose (continue to loose) λύσω loose
3 λυέτω let him loose (continue to loose) λυσάτω let him loose

Du. 2 λύσετον loose (you two), continue to loose λύσατον loose (you two)
3 λυέτων let those (two) loose (continue to loose) λυσάτων let those (two) loose.

Pl. 2 λύετε loose (continue to loose) λύσατε loose
3 λυέτων let them loose (continue to loose) λυσάτων let them loose

908.

Infinitive

Pres. λύειν (λύειν, λύμεναι, λυέιν, λυέμεναι) to loose, to be loosing
Fut. λύσειν (λύσειν, λυσίμεναι) to loose, to be about to loose, to be loosing
Aor. λύσαι (λυσάμεν, λυσάμεναι) to loose, to have loosed.
Perf. λελυκέμεν, λελυκέ(με)ναι to loose, to have loosed.

909.

Participle

Pres. λύων, ουσα, ον (740) loosing
Fut. λύων, σουσα, σον (being) about to loose, desiring to loose
Aor. λύσας, σάςα, σαν (741) having loosed
Perf. λελυκός, κυτα, κός (744) having loosed

1 Read the notes at the end of 905.
2 Not found in Homer; see note 3, 905.
HOMERIC GREEK

Middle Voice of λύω loose

910.

**INDICATIVE**

**PRESENT**

S. 1 λύομαι I loose (for) myself, I am loosed
2 λύει [λύη] you loose (for) yourself, are loosed
3 λύεται he looses (for) himself, is loosed

Du. 2 λύεσθον you two loose (for) yourselves, are loosed
3 λύεσθον they two loose (for) themselves, are loosed

Pl. 1 λυόμε(σ)θα we loose (for) ourselves, are loosed
2 λύσθε you loose (for) yourselves, are loosed
3 λύονται they loose (for) themselves, are loosed

**IMPERFECT**

S. 1 ἐλύομην I was loosing (for) myself, was being loosed
2 ἐλύεο [ἐλύεω] you were loosing (for) yourself, were being loosed
3 ἐλύετο he was loosing (for) himself, was being loosed

Du. 2 ἐλύεσθον you two were loosing (for) yourselves, were being loosed
3 ἐλύεσθην they two were loosing (for) themselves, were being loosed

Pl. 1 ἐλυόμε(σ)θα we were loosing (for) ourselves, were being loosed
2 ἐλύσθε you were loosing (for) yourselves, were being loosed
3 ἐλύοντο they were loosing (for) themselves, were being loosed

**FUTURE**

S. 1 λύσομαι I shall loose (for) myself, shall be loosed
2 λύσει [λύσῃ] you will loose (for) yourself, will be loosed
3 λύσεται he will loose (for) himself, will be loosed

Du. 2 λύσεσθον you two will loose (for) yourselves, will be loosed
3 λύσεσθον they two will loose (for) themselves, will be loosed

Pl. 1 λύσομε(σ)θα we will loose (for) ourselves, will be loosed
2 λύσεθε you will loose (for) yourselves, will be loosed
3 λύσονται they will loose (for) themselves, will be loosed

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1 The most common meanings are *I loose for myself, I am loosed; I was loosing for myself, I was being loosed*, etc. The context must determine which of these is most suitable. When it has an active meaning, *I loose*, it is with the strict implication of loosing *one’s own*, or something in which the subject has an active personal interest, hence: *to ransom, redeem, deliver, etc.*

286
**INFLECTION OF λύω**  

**AORIST**

1. ἔλυσάμην I loosed (for) myself, was loosed  
2. ἔλυσας [ἦν] you loosed (for) yourself, were loosed  
3. ἔλυσατο he loosed (for) himself, was loosed  

**DU.**  
2. ἔλυσασθένου you two loosed (for) yourselves, were loosed  
3. ἔλυσάσθην they two loosed (for) themselves, were loosed  

**PL.**  
1. ἔλυσάμε(σ)θα we loosed (for) ourselves, were loosed  
2. ἔλυσασθε you loosed (for) yourselves, were loosed  
3. ἔλυσαντο they loosed (for) themselves, were loosed  

**PERFECT**

1. λέλυμαι I have loosed (for) myself, have been loosed  
2. λέλυσας you have loosed (for) yourself, have been loosed  
3. λέλυσατο he has loosed (for) himself, has been loosed  

**DU.**  
2. λέλυσθένοι you two have loosed (for) yourselves, have been loosed  
3. λέλυσθένου they two have loosed (for) themselves, have been loosed  

**PL.**  
1. λέλυμε(σ)θα we have loosed (for) ourselves, have been loosed  
2. λέλυσθε you have loosed (for) yourselves, have been loosed  
3. λέλυσανται (λελύσατε) 2 they have loosed (for) themselves, have been loosed  

**PLUPERFECT**

1. ἔλελυμην I had loosed (for) myself, had been loosed  
2. ἔλελυσος you had loosed (for) yourself, had been loosed  
3. ἔλελυστο he had loosed (for) himself, had been loosed  

**DU.**  
2. ἔλελυσθένοι you two had loosed (for) yourselves, had been loosed  
3. ἔλελυσθην they two had loosed (for) themselves, had been loosed  

**PL.**  
1. ἔλελυμε(σ)θα we had loosed (for) ourselves, had been loosed  
2. ἔλελυσθε you had loosed (for) yourselves, had been loosed  
3. ἔλελυστο (ἔλελύστε) 2 they had loosed (for) themselves, had been loosed  

**FUTURE PERFECT**

1. λέλυσομαι I shall have loosed (for) myself, shall have been loosed  
2. λέλυστεῖς [ἦν] you will have loosed (for) yourself, will have been loosed  
3. λέλυστεῖται he will have loosed (for) himself, will have been loosed  

---

1 Less common, athematic (797-798) 2d aorist forms.  
2 -αται, -ατο (= -ται, -το, 597-598) regularly in verbs with consonantal stems, and stems ending in ε; sometimes in stems ending in other vowels.
HOMERIC GREEK

Du. 2 λελύσεσθον you two will have loosed (for) yourselves, will have been loosed
3 λελύσεσθον they two will have loosed (for) themselves, will have been loosed

Pl. 1 λελύσόμε(σ)θα we will have loosed (for) ourselves, will have been loosed
2 λελύσεσθε you will have loosed (for) yourselves, will have been loosed
3 λελύσονται they will have loosed (for) themselves, will have been loosed

911. Subjunctive

Present ¹

S. 1 λύωμαι I may loose (for) myself, may be loosed ¹
2 λύναι [(λύη)] you may loose (for) yourself, may be loosed
3 λύνται he may loose (for) himself, may be loosed

Du. 2 λύνθον you two may loose (for) yourselves, may be loosed
3 λύνθον they two may loose (for) themselves, may be loosed

Pl. 1 λύσμε(σ)θα we may loose (for) ourselves, may be loosed
2 λύσθε you may loose (for) yourselves, may be loosed
3 λύσσονται they may loose (for) themselves, may be loosed

Aorist ¹

S. 1 λύσωμαι I may loose (for) myself, be loosed ¹
2 λύσημαι [(λύση)] you may loose (for) yourself, be loosed
3 λύσσται he may loose (for) himself, be loosed

Du. 2 λύσθον you may loose (for) yourselves, be loosed
3 λύσθον they two may loose (for) themselves, be loosed

Pl. 1 λύσσωμε(σ)θα we may loose (for) ourselves, be loosed
2 λύσσθε you may loose (for) yourselves, be loosed
3 λύσσονται they may loose (for) themselves, may be loosed

Perfect ¹

S. 1 λελυμένος ἐω I may loose (for) myself, may be loosed
2 λελυμένος ἐγε you may loose (for) yourself, may be loosed
3 λελυμένος ἐγε he may loose (for) himself, be loosed

Du. 2 λελυμένῳ ἐπῖν you two may loose (for) yourselves, may be loosed
3 λελυμένῳ ἐπῖν they two may loose (for) themselves, may be loosed

¹ Read the note at the end of 905.
INFLECTION OF λῶ

Pl. 1 λέλυμένοι ἔσμεν we may loose (for) ourselves, may be loosed
       2 λέλυμένοι ἔστε you may loose (for) yourselves, may be loosed
       3 λέλυμένοι ἔστιν they may loose (for) themselves, may be loosed

912. Optative

   Present:

S. 1 λυσόμην may I loose (for) myself, may I be loosed
       2 λυσώ may you loose (for) yourself, may you be loosed
       3 λυσότο may he loose (for) himself, may he be loosed

Du. 2 λύσοιρθον may you two loose (for) yourselves, may you two be
       loosed
       3 λυσόλθην may they two loose (for) themselves, may they two be
       loosed

Pl. 1 λυσόμε(σ)θα may we loose (for) ourselves, may we be loosed
       2 λύσωσθε may you loose (for) yourselves, may you be loosed
       3 λύσοιστο may they loose (for) themselves, may they be loosed

Aorist:

S. 1 λύσαμήν may I loose (for) myself, may I be loosed
       2 λ σαι may you loose (for) yourself, may you be loosed
       3 λύσατο may he loose (for) himself, may he be loosed

Du. 2 λύσασθον may you two loose (for) yourselves, may you two be
       loosed
       3 λύσασθην may they two loose (for) themselves, may they two be
       loosed

Pl. 1 λύσαμε(σ)θα may we loose (for) ourselves, may we be loosed
       2 λύσασθε may you loose (for) yourselves, may you be loosed
       3 λύσαστο may they loose (for) themselves, may they be loosed

Perfect:

S. 1 λέλυμενος εἶνι may I loose (for) myself, may I be loosed
       2 λέλυμενος εἶνι may you loose (for) yourself, may you be loosed
       3 λέλυμενος εἶνι may he loose (for) himself, may he be loosed

Du. 2 λέλυμενω εἶτον may you two loose (for) yourselves, may you two
       be loosed
       3 λέλυμενω εἶτην may they two loose (for) themselves, may they two
       be loosed

---

1 Read the note at the end of 905.
2 Read the note on 906.
3 Also λελύτο (= λελυ-τ-το).
Pl. 1 λευμένοι εἶμεν may we loose (for) ourselves, may we be loosed
2 λευμένοι εἴη may you loose (for) yourselves, may you be loosed
3 λευμένοι εἶναι may they loose (for) themselves, may they be loosed

913.

**Imperative**

**Present**

S. 1 λύεσθαι (λύει) loose (for) yourself, be loosed
2 λυσθαί let him loose (for) himself, let him be loosed

Du. 2 λύσθαι loose (for) your two selves, be loosed
3 λυσθαί let those two loose (for) themselves, let them be loosed

Pl. 2 λύσθε loose (for) yourselves, be loosed
3 λυσθαί let them loose (for) themselves, let them be loosed

**Aorist**

S. 2 λυσθαι loose (for) yourself, be loosed
3 λυσθαί let him loose (for) himself, let him be loosed

Du. 2 λυσθαί loose (for) your two selves, be loosed
3 λυσθαί let these two loose (for) themselves, let them be loosed

Pl. 2 λυσθαι loose (for) yourselves, be loosed
3 λυσθαί let them loose (for) themselves, let them be loosed

**Perfect**

S. 2 λυσθαι loose (for) yourself, be loosed
3 λυσθαί let him loose (for) himself, let him be loosed

Du. 2 λυσθαί loose (for) yourselves, be loosed
3 λυσθαί let them loose (for) themselves, let them be loosed

Pl. 2 λυσθαι loose (for) yourselves, be loosed
3 λυσθαί let them loose (for) themselves, let them be loosed

914.

**Infinitive**

Pres. λύειν to loose (for) one's self, to be loosed
Fut. λύεται to loose (for) one's self, to be loosed, to be about to
be loosed
Aor. λύσθαι to loose (for) one's self, to be loosed, to have loosed
Perf. λύσθαι to loose (for) one's self, to be loosed, to have loosed
F. Perf. λύσθαται to loose (for) one's self, to be loosed

---

1 Read the note on 905.
915. **Participle**

**Pres.** λυόμενος, η, ον loosing (for) one’s self, being loosed.

**Fut.** λυσόμενος, η, ον being about to loose (for) one’s self, being about to be loosed, desiring to loose, . . . etc.

**Aor.** λυσάμενος, η, ον having loosed (for) one’s self, having been loosed

**Perf.** λελυμένος, η, ον having loosed (for) one’s self, having been loosed.

**Fut. Perf.** λελυσόμενος, η, ον being about to have loosed (for) one’s self, being about to be loosed.

---

**Passive Voice**

*Aorist only*

916. **Indicative**

**S.** 1 ἐλύθην I was loosed
    2 ἐλύθης you were loosed
    3 ἐλύθη he was loosed

**Du.** 2 ἐλύθητον you two were loosed
    3 ἐλύθητον they two were loosed

**Pl.** 1 ἐλύθημεν we were loosed
    2 ἐλύθητε you were loosed
    3 ἐλύθησαν (ἐλύθησα) they were loosed.

917. **Subjunctive**

λυθῶ (λυθέω)³ I may be loosed ⁴

λυθής (λυθέης) you may be loosed

λυθή (λυθή) he may be loosed

λυθήτων (λυθήτων) you two may be loosed

λυθήτων (λυθήτων) they two may be loosed

λυθόμεν (λυθέωμεν) we may be loosed

λυθήτε (λυθήτε) you may be loosed

λυθώσι (λυθέωσι) they may be loosed

918. **Optative**

**S.** 1 λυθεῖν may I be loosed ⁴
    2 λυθεῖς may you be loosed
    3 λυθεί he may be loosed

**Du.** 2 λυθεῖτον (λυθεῖτον) may you two be loosed
    3 λυθεῖτην (λυθεῖτην) they two be loosed

919. **Imperative**

λυθεῖ be loosed

λυθεῖτω let him be loosed

λεθητον be loosed

λυθήτων let them be loosed

---

¹ Occasionally with a middle meaning.
² Read 951–952.
³ Read 951–952.
⁴ Read the note on 905.

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OPTATIVE (continued)  IMPERATIVE (continued)

Pl. 1 λυθέμεν (λυθείμεν) may we be loosed
2 λυθέτε (λυθείτε) may you be λύθητε be loosed
3 λυθέν (λυθείν) may they λυθέντων let them be loosed

920. INFINITE
λυθήναι (λυθήμεναι) to be loosed, to have been loosed

921. PARTICIPLE
λυθεῖς, εἰςα, ἐν (742) having been loosed

922. PERFECT SYSTEM OF βαίνω (βα-, βα-,) come, go, walk

<table>
<thead>
<tr>
<th></th>
<th>INDICATIVE</th>
<th>SUBJUNCTIVE</th>
<th>OPTATIVE</th>
<th>IMPERATIVE</th>
<th>INFINITE</th>
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<td>βεβήκω</td>
<td>βεβήκοιμι</td>
<td>βεβάμεν(αι)</td>
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<td>2</td>
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<td>βεβήκης(θα)</td>
<td>βεβήκοις</td>
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<td>3</td>
<td>βέβηκε</td>
<td>βεβήκης(σι)</td>
<td>βεβήκοι</td>
<td>βεβάτω</td>
<td>PARTICIPLE</td>
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<td>βεβήκετον</td>
<td>βεβήκοιτον</td>
<td>βέβατον</td>
<td>βεβαός, νια,</td>
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<td>3</td>
<td>βέβατον</td>
<td>βεβήκετον</td>
<td>βεβήκοιτον</td>
<td>βεβάτων</td>
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<td>βεβήκομεν</td>
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<td>2</td>
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<td>3</td>
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PLUPERFECT

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<td>εβεβήκαες (ή 585)</td>
<td>εβεβατον</td>
<td>εβεβατε</td>
</tr>
<tr>
<td>3</td>
<td>εβεβήκεε (ει 585)</td>
<td>εβεβάτην</td>
<td>εβεβασαν</td>
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</table>

923. SECOND PERFECT SYSTEM OF πείλω (πει-, ποι-, πι-,) persuade

<table>
<thead>
<tr>
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<th>PARTICIPLE</th>
<th>PLUPERFECT</th>
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<tr>
<td>S. 1</td>
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<td>πεποίθω</td>
<td>πεποίθωσ, πεπι-</td>
<td>επεποίθεα (-ή 585)</td>
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<td>πεποίθης(θα)</td>
<td>θυία, πεποίθος</td>
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<td>3</td>
<td>πεποίθε</td>
<td>πεποίθη(σι)</td>
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<td>επεποίθεε (-ει 585)</td>
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<tr>
<td>Du. 2</td>
<td>*πεπιστον</td>
<td>πεποιθετον</td>
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<td>*ἐπεπιστον</td>
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<tr>
<td>3</td>
<td>*πεπιστον</td>
<td>πεποιθετον</td>
<td></td>
<td>*ἐπεπιστην</td>
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</tbody>
</table>

1 Very rare; the dual and plural forms are uncertain.

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### PERFECTS, ACTIVE AND MIDDLE

<table>
<thead>
<tr>
<th>Pl. 1</th>
<th>Perfect</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Imperative</th>
<th>Infinitive</th>
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<tr>
<td>τεπιθμεν</td>
<td>τεποιθωμεν</td>
<td>ηπεπιθμεν</td>
<td>*ηπεπιστε</td>
<td>Ιπεποιθεσταν</td>
<td>(*ηπεπιστε)</td>
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</table>

#### 924. SECOND PERFECT SYSTEM OF ιστημ (ιστη-, ιστα-), stand

**Indicative**

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</table>

#### 925. PERFECT MIDDLE SYSTEM OF LABIAL VERBS: τρέπω (τρεπ-, τραπ-) turn, of PALATAL VERBS: τευχω (τευχ-, τυχ-, τυκ-) fashion, make, and of DENTAL VERBS: πεύθομαι (πευθ-, πυθ-) learn

**Indicative**

<table>
<thead>
<tr>
<th>S. 1</th>
<th>τετραμαι (τετραμαί)</th>
<th>τετυγμαι (τετυγμαί)</th>
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<table>
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<td>τετυχον (τετυχόν)</td>
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</table>

<table>
<thead>
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<td>τετυχαται (τετυχαται)</td>
<td>πεπυθαται (πεπυθαται)</td>
</tr>
</tbody>
</table>
HOMERIC GREEK

PLUPERFECT INDICATIVE

SINGULAR

1 ἔτετράμμην (ἔτετραπαμην) ἔτετύγμην (ἔτετυχμην) ἔπετύσμην (ἔπετυθμην)
2 ἔτετραψο (ἔτετραπαςο) ἔτετυφο (ἔτετυχσο) ἔπετυσσο (ἔπετυθσο)
3 ἔτετραπτο (ἔτετραπτο) ἔτετυκτο (ἔτετυχτο) ἔπετυσστο (ἔπετυθστο)

DUAL

1 ἔτετραφθον (ἔτετραφθον) ἔτετυχθον (ἔτετυχσθον) ἔπετυσθον (ἔπετυθσθον)
2 ἔτετραφθην (ἔτετραφθην) ἔτετυχθην (ἔτετυχσθην) ἔπετυσθην (ἔπετυθσθην)

PLURAL

1 ἔτετράμμε (σ')θα (ἔτετρα- με(σ')θα) ἔτετύγμε (σ')θα (ἔτετυχ- με(σ')θα) ἔπετύσμε (σ')θα (ἔπετυθμε (σ')θα)
2 ἔτετραθε (ἔτετραπσθε) ἔτετυχθε (ἔτετυχσθε) ἔπετυσθε (ἔπετυθσθε)
3 ἔτετράφατο (ἔτετραπσκτο) ἔτετυχατο (ἔτετυχσκτο) ἔπετυσκατο (ἔπετυθσκτο)

PERFECT SUBJUNCTIVE

1 τετραμμένον εώ (τετρα- τετυγμένον εώ (τετυχμέ- νος)
   etc.
   πεπυσμένον εώ (πεπυθ- μενος)

PERFECT OPTATIVE

1 τετραμμένος εἴην
eqt.
   πεπυσμένος εἴην

PERFECT IMPERATIVE

'SINGULAR

2 τέτραψο (τετραπασο) τέτυφο (τετυχσο) πέπυσσο (πεπυθσο)
3 τετράφθω (τετραπάσθω) τετυχθω (τετυχσθω) πεπύσθω (πεπυθσθω)

DUAL

2 τετράψθων (τετραπάσθων) τετυχθθων (τετυχσθθων) πεπύσθθων (πεπυθσθθων)
3 τετράφθων (τετραπάσθων) τετυχθθων (τετυχσθθων) πεπύσθθων (πεπυθσθθων)

PLURAL

2 τετράκε (τετραπάσθε) τετυχθε (τετυχσθε) πεπύσθε (πεπυθσθε)
3 τετράκθων (τετραπάσθων) τετυχθθων (τετυχσθθων) πεπύσθθων (πεπυθσθθων)

PERFECT INFINITIVE AND PARTICIPLE

tετράκθαι (τετραπάσθαι) τετυχθαι (τετυχσθαι) πεπύσθαι (πεπυθσθαι)
tετραμμένος, η, ον (τετρα- 
   τετυγμένος, η, ον (τε- 
   τυχμένος)
SECOND AORISTS

926. For the change in the vowel of the stem between the singular and the dual and plural of the perfect active, see 882.

927. For the euphonic changes found in the perfect middle, by means of which the regular forms are derived from the forms in parentheses, see 608 ff.

928. -νται, -ντο (τοι, το) of the third plural middle and passive become -αται, -ατο after a consonant, of course (597–598).

929. π-mutes and κ-mutes (310) are aspirated (619) before the endings -αται, -ατο of the third plural, π and β becoming φ, and κ and γ becoming χ.

930. Second Aorist System of βαίνω (βα-, βα-) come, go, γνώσκω (γνω-, γνω-) know, and of δο-ω enter, sink.

### Indicative

<table>
<thead>
<tr>
<th>Number</th>
<th>Stem</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1</td>
<td>ἔβην</td>
<td>ἔγνων</td>
<td>ἔδον</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>ἐβης</td>
<td>ἔγνως</td>
<td>ἔδοις</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>ἐβη</td>
<td>ἔγνω</td>
<td>ἔδοι</td>
<td></td>
</tr>
<tr>
<td>Du. 2</td>
<td>ἐβητον (ἐβατον)</td>
<td>ἐγνωτον</td>
<td>ἐδοτον</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>ἐβητην (ἐβατην)</td>
<td>ἐγνωτην</td>
<td>ἐδοτην</td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td>ἐβημεν (ἐβαμεν)</td>
<td>ἐγνωμεν</td>
<td>ἐδομεν</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>ἐβητε (ἐβατε)</td>
<td>ἐγνωτε</td>
<td>ἐδοτε</td>
<td></td>
</tr>
</tbody>
</table>
| 3      | ἐβησαν (ἐβασαν, ἐβαν) | ἐγνωσαν (ἔγνον) | ἐδον

### Subjunctive

<table>
<thead>
<tr>
<th>Number</th>
<th>Form</th>
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</thead>
<tbody>
<tr>
<td>S. 1</td>
<td>βήω etc.</td>
</tr>
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</table>

### Optative

<table>
<thead>
<tr>
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<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1</td>
<td>βαίην etc.</td>
</tr>
</tbody>
</table>

### Imperative

<table>
<thead>
<tr>
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<th>Form</th>
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</thead>
<tbody>
<tr>
<td>S. 2</td>
<td>βήθι etc.</td>
</tr>
</tbody>
</table>

### Infinitives and Participles

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>βάζω, βάσα, βάν</td>
</tr>
<tr>
<td>βῆναι (βήμεναι)</td>
</tr>
</tbody>
</table>

295.
### First Aorist System of Liquid Verbs

**φαίνω (stem φαν-)** *show*

#### 931. First Aorist Active

<table>
<thead>
<tr>
<th></th>
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<th>Subjunctive</th>
<th>Optative</th>
<th>Imperative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1</td>
<td>φήνω(μι)</td>
<td>φήναιμι</td>
<td>φήναι</td>
<td>φήναι</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>φήνης(θα)</td>
<td>φήναις(θα)</td>
<td>φήνον</td>
<td>φήνον</td>
<td></td>
</tr>
</tbody>
</table>
| 3 | φήνη(σι) | φήναι (φή- | φήνάτω | PARTICIPLE  
vei) |
| Du. 2 | φήνατον | φήνατον | φήνατον | φήνατον |
| 3 | φήνάτην | φήνατη | φήνάτων | φήνάτων |
| Pl. 1 | φήναμεν | φήναμεν | φήναμεν | φήναμεν |
| 2 | φήνατε | φήνατε | φήνατε | φήνατε |
| 3 | φήναν | φήνασσι | φήναες (φή- | φήνασσων  
veian) |

#### 932. First Aorist Middle

<table>
<thead>
<tr>
<th></th>
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<th>Subjunctive</th>
<th>Optative</th>
<th>Imperative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1</td>
<td>φήναμαι</td>
<td>φήναμαι</td>
<td>φήναμαι</td>
<td>φήναμαι</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>φήναοι</td>
<td>φήναοι</td>
<td>φήνα</td>
<td>φήνα</td>
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</tr>
</tbody>
</table>

| 3 | φήναται | φήνατο | φήνασθω | PARTICIPLE |
| Du. 2 | φήνασθον | φήνασθον | φήνασθον | φήνασθον |
| 3 | φήνασθην | φήνασθη | φήνασθων | φήνασθων 2D AOR. PASS. |
| Pl. 1 | φήναμε(σ)θα | φήναμε(σ)θα | φήναμε(σ)θα | φήναμε(σ)θα |
| 2 | φήνασθε | φήνασθε | φήνασθε | φήνασθε |
| 3 | φήναντα | φήνασσαι | φήνασθα | φήνασθων |

#### Second Aorist System of λείπω *leave*

#### 933. Second Aorist Active

<table>
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<tr>
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<th>Subjunctive</th>
<th>Optative</th>
<th>Imperative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1</td>
<td>λιπω</td>
<td>λιπομι</td>
<td>λιπεῖν (λιπέεν),</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>λιπες</td>
<td>λιπεσ(θα)</td>
<td>λιπεσ(θα)</td>
<td>λιπε</td>
<td>λιπέμεν(αι)</td>
</tr>
<tr>
<td>3</td>
<td>λιπε</td>
<td>λιπη(σι)</td>
<td>λιπη</td>
<td>λιπη</td>
<td>λιπέω</td>
</tr>
<tr>
<td>Du. 2</td>
<td>λιπετον</td>
<td>λιπετον</td>
<td>λιπετον</td>
<td>λιπετον</td>
<td>PARTICIPLE</td>
</tr>
<tr>
<td>3</td>
<td>λιπετην</td>
<td>λιπετην</td>
<td>λιπετην</td>
<td>λιπετην</td>
<td>λιπετη</td>
</tr>
<tr>
<td>Pl. 1</td>
<td>λιπομεν</td>
<td>λιπομεν</td>
<td>λιπομεν</td>
<td>λιπομεν</td>
<td>λιπομεν</td>
</tr>
<tr>
<td>2</td>
<td>λιπετε</td>
<td>λιπετε</td>
<td>λιπετε</td>
<td>λιπετε</td>
<td>λιπετε</td>
</tr>
<tr>
<td>3</td>
<td>λιπον</td>
<td>λιπωσι</td>
<td>λιποιν</td>
<td>λιποιν</td>
<td>λιποιν</td>
</tr>
</tbody>
</table>

296
AORISTS AND CONTRACT VERBS

934. Second Aorist Middle

<table>
<thead>
<tr>
<th>INDICATIVE</th>
<th>SUBJUNCTIVE</th>
<th>OPTATIVE</th>
<th>IMPERATIVE</th>
<th>INFINITIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1 ἔλπισμην</td>
<td>λίπωμαι</td>
<td>λίπωμην</td>
<td>λίπέο</td>
<td>λιπέσθαι</td>
</tr>
<tr>
<td>2 ἔλπις</td>
<td>λίπηαι</td>
<td>λίποιο</td>
<td>λίπεο</td>
<td>λιπέσθω</td>
</tr>
<tr>
<td>3 ἔλπιστο</td>
<td>λίπηται</td>
<td>λίποιτο</td>
<td>λιπέσθω</td>
<td>PARTICIPLE</td>
</tr>
</tbody>
</table>

| Du. 2 ἔλπισθον | λίποισθον | λιπέσθον | λιπόμενος, η, ον |
| 3 ἔλπισθην | λίποισθην | λιπέσθην |

| Pl. 1 ἔλπισμεν(σ)θα | λιπωμε(σ)θα | λιπώμενος(σ)θα |
| 2 ἔλπισθε | λίπωθε | λιπώθε |
| 3 ἔλπιστο | λίπωνται | λιπώνται |

935. Second Aorist Passive System of τρέφω (τρεφ-, τροφ-, τραφ-, for θρεφ-, etc.) nourish

<table>
<thead>
<tr>
<th>INDICATIVE</th>
<th>SUBJUNCTIVE</th>
<th>OPTATIVE</th>
<th>IMPERATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1 ἔτραφῃν</td>
<td>τραφῶ</td>
<td>τραφεὶν</td>
<td>τράφητι</td>
</tr>
<tr>
<td>2 ἔτραφής</td>
<td>τραφῆς</td>
<td>τραφεῖς</td>
<td>τράφητι</td>
</tr>
<tr>
<td>3 ἔτραφῆ</td>
<td>τραφῆ</td>
<td>τραφεῖ</td>
<td>τράφητω</td>
</tr>
</tbody>
</table>

| Du. 2 ἔτραφητον | τραφήτον | τραφεῖτον (τραφεῖτον) | τράφητον |
| 3 ἔτραφήτην | τραφήτην | τραφεῖτην (τραφεῖτην) | τράφητων |

| Pl. 1 ἔτραφημεν | τραφῆμεν | τραφεῖμεν (τραφεῖμεν) |
| 2 ἔτραφητε | τραφῆτε | τραφεῖτε (τραφεῖτε) | τράφητε |
| 3 ἔτραφησαν | τραφῆσαι | τραφεῖσαν (τραφεῖσαν) | τραφέστων |

(INF\(\text{infinite}\text{tive} \text{ τραφήναι (τραφήμενα)}\) PARTICIPLE τραφεῖς, εἰςα, εν

Contract Verbs

936. Verbs which end in -ω, -εω, -οω; -αομαί, -εομαί, -οομαί (including the futures of liquids and nasals) in the first person singular are contracted in the present and imperfect at times. For the laws of contraction see 584-585.

937. Verbs in -οω, -εομαί, are always contracted; those in -ω, -αομαί, -εω, -εομαί, may be, but are usually left uncontracted.

938. Present System of τίμω honor

Present

<table>
<thead>
<tr>
<th>INDICATIVE</th>
<th>SUBJUNCTIVE</th>
<th>OPTATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1 (τίμαω) τίμω</td>
<td>(τίμαω) τίμω</td>
<td>(τίμαομαι) τίμωμι</td>
</tr>
<tr>
<td>2 (τίμᾶει) τίμᾶ</td>
<td>(τίμᾶες) τίμᾶς</td>
<td>(τίμᾶοις) τίμᾶς</td>
</tr>
<tr>
<td>3 (τίμᾶι) τίμᾶ</td>
<td>(τίμᾶι) τίμᾶ</td>
<td>(τίμᾶις) τίμᾶ</td>
</tr>
</tbody>
</table>

297
HOMERIC GREEK

Imperfect Indicative

S. 1 (ἐτίμαμαι) ἔτιμαμαι ἔτιμα
2 (ἐτίμασαι) ἔτιμα ἔτιμα
3 (ἐτίμασαι) ἔτιμα ἔτιμα
Du. 2 (ἐτίμασθον) ἔτιμασθον ἔτιμασθον ἔτιμασθον
3 (ἐτίμασθον) ἔτιμασθον ἔτιμασθον ἔτιμασθον
Pl. 1 (ἐτίμασθε) ἔτιμασθε ἔτιμασθε ἔτιμασθε
2 (ἐτίμανται) ἔτιμανται ἔτιμανται ἔτιμανται
3 (ἐτίμανται) ἔτιμανται ἔτιμανται ἔτιμανται

Part. (τιμάων,ουσα,ον) τιμάων, ὅσα, ὅν, 745.

Infin. (τιμᾶειν = τιμᾶειν) τιμᾶν,
(τιμῆμεναι)

Middle and Passive

Present

Indicative

S. 1 (τιμᾶμαι) τιμᾶμαι (τιμᾶμαι) τιμᾶμαι (τιμᾶμαι) τιμᾶμαι
2 (τιμᾶσαι) τιμᾶσαι (τιμᾶσαι) τιμᾶσαι (τιμᾶσαι) τιμᾶσαι
3 (τιμᾶσαι) τιμᾶσαι (τιμᾶσαι) τιμᾶσαι (τιμᾶσαι) τιμᾶσαι
Du. 2 (τιμᾶσθον) τιμᾶσθον (τιμᾶσθον) τιμᾶσθον (τιμᾶσθον) τιμᾶσθον
3 (τιμᾶσθον) τιμᾶσθον (τιμᾶσθον) τιμᾶσθον (τιμᾶσθον) τιμᾶσθον
Pl. 1 (τιμᾶσθε) τιμᾶσθε (τιμᾶσθε) τιμᾶσθε (τιμᾶσθε) τιμᾶσθε
2 (τιμᾶνται) τιμᾶνται (τιμᾶνται) τιμᾶνται (τιμᾶνται) τιμᾶνται
3 (τιμᾶνται) τιμᾶνται (τιμᾶνται) τιμᾶνται (τιμᾶνται) τιμᾶνται

Imperfect Indicative

S. 1 (ἐτίμασθε) ἐτίμασθε ἐτίμασθε ἐτίμασθε
2 (ἐτίμασθε) ἐτίμασθε ἐτίμασθε ἐτίμασθε
3 (ἐτίμασθε) ἐτίμασθε ἐτίμασθε ἐτίμασθε

Present Imperative

S. 1 (τιμᾶσθαι) τιμᾶσθαι (τιμᾶσθαι) τιμᾶσθαι (τιμᾶσθαι) τιμᾶσθαι
2 (τιμᾶσθαι) τιμᾶσθαι (τιμᾶσθαι) τιμᾶσθαι (τιμᾶσθαι) τιμᾶσθαι
3 (τιμᾶσθαι) τιμᾶσθαι (τιμᾶσθαι) τιμᾶσθαι (τιμᾶσθαι) τιμᾶσθαι
### CONTRACT VERBS

**Du. 2** (ἐτιμάσεσθοιν) ἔτι-(τιμάσθοιν) τιμάσθοιν

 **3** (ἐτιμάσθην) ἔτι-(τιμάσθην) τιμάσθην

**Pl. 1** (ἐτιμάσθε, σθα) ἐτιμάσθε (σθα)

 **2** (ἐτιμάσθε) ἔτι-(τιμάσθε) τιμάσθε

 **3** (ἐτιμάσθεντο) ἔτι-(τιμάσθεντο) τιμάσθεν

---

### PRESENT SYSTEM OF ποιέω do, make

#### 940. Active

<table>
<thead>
<tr>
<th>Present Indicative</th>
<th>Imperfect</th>
<th>Present Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>S. 1</strong> (ποιεω)</td>
<td>(ἐποιεον) ἐποιευν</td>
<td>(ποιεω) ποιεω</td>
</tr>
<tr>
<td><strong>2</strong> (ποιεις)</td>
<td>(ἐποιεες) ἐποιεις</td>
<td>(ποιεις) ποιεις</td>
</tr>
<tr>
<td><strong>3</strong> (ποιει)</td>
<td>(ἐποιει) ἐποιει</td>
<td>(ποιει) ποιει</td>
</tr>
<tr>
<td><strong>Du. 2</strong> (ποιετον)</td>
<td>(ἐποιετον) ἐποιετον</td>
<td>(ποιετον) ποιετον</td>
</tr>
<tr>
<td><strong>3</strong> (ποιετον)</td>
<td>(ἐποιετην) ἐποιετην</td>
<td>(ποιετην) ποιετην</td>
</tr>
<tr>
<td><strong>Pl. 1</strong> (ποιεμεν)</td>
<td>(ἐποιεμεν) ἐποιεμεν</td>
<td>(ποιεμεν) ποιεμεν</td>
</tr>
<tr>
<td><strong>2</strong> (ποιετε)</td>
<td>(ἐποιετε) ἐποιετε</td>
<td>(ποιετε) ποιετε</td>
</tr>
<tr>
<td><strong>3</strong> (ποιεσι)</td>
<td>(ἐποιεσι) ἐποιεσι</td>
<td>(ποιεσι) ποιεσι</td>
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</tbody>
</table>

#### Perfect Tense

<table>
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<th>Present</th>
<th>Imperative</th>
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<tbody>
<tr>
<td><strong>S. 1</strong> (ποιεμι)</td>
<td>(ποιει)</td>
<td>(ποιει)</td>
</tr>
<tr>
<td><strong>2</strong> (ποιεις)</td>
<td>(ποιεις)</td>
<td>(ποιεις)</td>
</tr>
<tr>
<td><strong>3</strong> (ποιει)</td>
<td>(ποιει)</td>
<td>(ποιει)</td>
</tr>
<tr>
<td><strong>Du. 2</strong> (ποιειτον)</td>
<td>(ποιειτον)</td>
<td>(ποιειτον)</td>
</tr>
<tr>
<td><strong>3</strong> (ποιειτην)</td>
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#### Infinitive

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<td>(ποιειν)</td>
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<td>(ποιειν)</td>
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<tr>
<td>(ποιειν)</td>
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</tbody>
</table>

---

1. Attic forms; not contracted in Homer.
HOMERIC GREEK

941.

MIDDLE AND PASSIVE

INDICATIVE

PRESENT

S. 1 (ποιεώμαι) ποιεύμαι
2 (ποιέαι) ποιεία, -έα
3 (ποιέται) ποιείται

DU. 2 (ποιέσθον) ποιεῖσθον
3 (ποιέσθον) ποιεῖσθον

PL. 1 (ποιέμε(σ)θα) ποιεύμε(σ)θα
2 (ποιέσθε) ποιεῖσθε
3 (ποιένται) ποιεῖνται

IMPERFECT

S. 1 (ἐποιέμην) ἔποιεύμην
2 (ἐποιεέσθον) ἐποιεῖσθον
3 (ἐποιεύμην) ἐποιεύμην

DU. 2 (ἐποιεύσθη) ἐποιεύσθην
3 (ἐποιεύσθη) ἐποιεύσθην

PL. 1 (ἐποιεύμε(σ)θα) ἐποιεύμε(σ)θα
2 (ἐποιεύσθε) ἐποιεύσθε
3 (ἐποιεύσθη) ἐποιεύσθη

SUBJUNCTIVE

PRESENT

S. 1 (ποιεύμαι) ποιῶμαι
2 (ποιεύμην) ποιῶμην
3 (ποιεύσθον) ποιῶσθον

DU. 2 (ποιεύσθον) ποιῶσθον
3 (ποιεύσθη) ποιῶσθη

PL. 1 (ποιεύμε(σ)θα) ποιῶμε(σ)θα
2 (ποιεύσθε) ποιῶσθε
3 (ποιεύνται) ποιῶνται

OPTATIVE

S. 1 (ποιεύμαι) ποιῶμαι
2 (ποιεύω) ποιῶ
3 (ποιεύο) ποιεύο

DU. 2 (ποιεύο) ποιεύο
3 (ποιεύο) ποιεύο

PL. 1 (ποιεύμε(σ)θα) ποιῶμε(σ)θα
2 (ποιεύεισθε) ποιεύεισθε
3 (ποιεύο) ποιεύο

IMPERATIVE

S. 2 (ποιέω) ποιεῖ
DU. 2 (ποιέσθον) ποι- είσθον
3 (ποιεόςθω) ποιεόςθω

PL. 2 (ποιέσθε) ποι- είσθε
3 (ποιεέσθων) ποι- είσθων

PART. (ποιεόμενος, η, ον) ποιεόμενος, η, ον

PRESENT SYSTEM OF χολέω anger, vex

ACTIVE

PRESENT

INDICATIVE

S. 1 (χολέω) χολῶ
2 (χολοεῖς) χολοῖς
3 (χολοεῖ) χολοῖ

DU. 2 (χολετόν) χολοτόν
3 (χολετόν) χολοτόν

IMPERFECT

S. 1 (ἐξολόσον) ἐξολόσον
2 (ἐξολοεῖς) ἐξολοεῖς
3 (ἐξολοεῖ) ἐξολοεῖ

DU. 2 (ἐξολετόν) ἐξολετόν
3 (ἐξολετόν) ἐξολετόν

PRESENT

S. 1 (χολόσ) χολῶ
2 (χολάς) χολάς
3 (χολά) χολά

DU. 2 (χολάτον) χολάτον
3 (χολάτον) χολάτον

SUBJUNCTIVE

S. 1 (χολῶ) χολῶ
2 (χολῶ) χολῶ
3 (χολῶ) χολῶ

DU. 2 (χολάτον) χολάτον
3 (χολάτον) χολάτον

300
<table>
<thead>
<tr>
<th>S.</th>
<th>Pl. 1 (χολόομεν) χολούμεν</th>
<th>(ἐχολόομεν) ἐχολούμεν</th>
<th>(χολόωμεν) χολώμεν</th>
<th>2 (χολόοτε) χολούτε</th>
<th>(ἐχολόοτε) ἐχολούτε</th>
<th>(χολόττε) χολώτε</th>
<th>3 (χολόουσι) χολούσι</th>
<th>(ἐχόλουσι) ἐχόλουσι</th>
<th>(χολόσσι) χολόσι</th>
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<td>3 (χολόουσι) χολούσι</td>
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</tr>
<tr>
<td>Part.</td>
<td>(χολόων, οὐσα, οὖν) χολών, οὐσα, οὖν</td>
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<td></td>
<td>Inf. (χολόειν) χολοῦν, 746</td>
<td></td>
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### Middle and Passive

#### Present Indicative
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<th>(χολόωμαι) χολώμαι</th>
<th>2 (χολόεσαι) χολοῦ</th>
<th>(ἐχολόεσθον) ἐχολοῦσθον</th>
<th>(χολόησαι) χολοῖ</th>
<th>3 (χολόεσται) χολοῦται</th>
<th>(ἐχολόεσθῃ) ἐχολοῦσθῃ</th>
<th>(χολόησται) χολώται</th>
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<tbody>
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<td>(χολόεσθον) χολοῦσθον</td>
<td>(ἐχολόεσθον) ἐχολοῦσθον</td>
<td>(χολόησθον) χολῶσθον</td>
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<td>(ἐχολόεσθον) ἐχολοῦσθον</td>
<td>(χολόησθον) χολῶσθον</td>
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<td>(χολόησθον) χολῶσθον</td>
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<td>(ἐχολόομε(σ’θα) ἐχολούμε(σ’θα)</td>
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#### Present Optative
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<th>(ἐχολόοτε) ἐχολούτε</th>
<th>(χολόττε) χολώτε</th>
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<td>(χολοστών) χολούστων</td>
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<td>(ἐχολόέτο) ἐχολούτο</td>
<td>(χολοστών) χολούστων</td>
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<td>(χολοστών) χολούστων</td>
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</tr>
<tr>
<td>Pl. 1</td>
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<td></td>
<td></td>
<td>2 (χολόουσι) χολούσι</td>
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<td>3 (χολόουσι) χολούσι</td>
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#### Imperative

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<th>2 (χολόετον) χολούτον</th>
<th>3 (χολοέτων) χολούτων</th>
</tr>
</thead>
<tbody>
<tr>
<td>Du. 2</td>
<td>(χολόεσθον) χολοῦσθον</td>
<td>(χολόησθον) χολῶσθον</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td>(χολόομε(σ’θα) χολούμε(σ’θα)</td>
<td>(χολόομε(σ’θα) χολώμε(σ’θα)</td>
<td>2 (χολόεσθε) χολοῦσθε</td>
<td>(χολόησθε) χολῶσθε</td>
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#### Infinitive

<table>
<thead>
<tr>
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<th>(χολόεσθαι) χολοῦσθαι</th>
</tr>
</thead>
<tbody>
<tr>
<td>Du. 2</td>
<td>(χολόομενος, η, οὖν) χολούμενος, η, οὖν</td>
</tr>
<tr>
<td>Participle</td>
<td>(χολούμενος)</td>
</tr>
</tbody>
</table>
PRESENT OPTATIVE                         IMPERATIVE
Pl.  1 (χολοσίμε(ς)θα) χολοσίμε(ς)θα  
     2 (χολόσιμεθε) χολόσιμεθε     (χολόσιμεθε) χολόσιμεθε
     3 (χολοσιατο) χολοσιατο       (χολοσιατον) χολοσιατον

944. These verbs may be contracted as indicated above, and
are regularly so contracted in later classical Greek.

945. The manuscripts of the Homeric poems often show a
series of forms for verbs ending in -αω (as τιμάω) and in -οω (as
χολώω), which are known as “assimilated” (sometimes called
“distracted”) forms. In these cases αε, αει, αη, αη give a double
α sound, by the α assimilating the e sound; but αο, αω, αοι, αου
give a double ο sound, by the ο assimilating the α sound. Usu-
ally one of the vowels is lengthened, sometimes both.

\[
\begin{align*}
\text{αε} &= 1) \text{αα} & \text{αω} &= 1) \text{ωω} & \text{οο} &= 1) \text{οο} \\
& 2) \text{αι} & & 2) \text{ωω} & & 2) \text{ωω} \\
\text{αει} &= 1) \text{αι} & \text{αοι} &= 1) \text{οι} & \text{οοι} &= \text{οι} \\
& 2) \text{αι} & & 2) \text{ωοι} & & \text{οοω} = \text{οω} \\
\text{αη} &= 1) \text{αι} & \text{αου} &= 1) \text{οω} \\
& 2) \text{αι} & & 2) \text{ωω} \\
\text{αο} &= 1) \text{οω} \\
& 2) \text{ωω}
\end{align*}
\]

946. These forms are used also in futures in -αω from -ασω (603).

947. They are found only when the second syllable in the
original form is long by nature or by position (522).

948. The following forms of ὄραω (fora-) see, may serve as
examples of assimilation of an -αω verb:

\[
\begin{array}{lll}
\text{INDICATIVE} & \text{ASSIMILATED} \\
\text{CONTRACTED} & & \\
\text{S.} & 1 \text{ ὄραω} & \text{ὄρω} & \text{ὄρωω} \\
& 2 \text{ ὄραεις} & \text{ὅρα} & \text{ὄρας} \\
& 3 \text{ ὄραει} & \text{ὅρα} & \text{ὄρας} \\
\text{Du.} & 2 \text{ ὄρατον} & \text{ὄρατον} & \\
& 3 \text{ ὄρατον} & \text{ὄρατον} & \\
\text{Pl.} & 1 \text{ ὄραμεν} & \text{ὅραμεν} & \\
& 2 \text{ ὄράτε} & \text{ὄράτε} & \\
& 3 \text{ ὄρασι} & \text{ὄρασι} & \text{ὄρωσι} \\
\end{array}
\]

302
Regular -mu verbs

**Surjunctive**

<table>
<thead>
<tr>
<th>contr.</th>
<th>assim.</th>
<th>contr.</th>
<th>assim.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὸράς</td>
<td>ὸρᾶς</td>
<td>ὸράς</td>
<td>ὸράς</td>
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</table>

**Optative**

<table>
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<th>assim.</th>
<th>contr.</th>
<th>assim.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὸρῶμι</td>
<td>ὸρῶμι</td>
<td>ὸρῶμι</td>
<td>ὸρῶμι</td>
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**Participle**

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<th>assim.</th>
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<td>ἀράσθαι</td>
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**Infinitive**

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<th>contr.</th>
<th>assim.</th>
</tr>
</thead>
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<tr>
<td>ὸρῶν</td>
<td>ὸρῶν</td>
<td>ὸρῶν</td>
<td>ὸρῶν</td>
</tr>
<tr>
<td>ὸρῶντος</td>
<td>ὸρῶντος</td>
<td>ὸρῶντος</td>
<td>ὸρῶντος</td>
</tr>
<tr>
<td>ὸρῶσα</td>
<td>ὸρῶσα</td>
<td>ὸρῶσα</td>
<td>ὸρῶσα</td>
</tr>
</tbody>
</table>

**Regular Verbs in -μι**

ιστημι (στη-, στα-), (make) stand; τιθημι (θη-, θε), put; ἐπιμι (ἡ-, ἤ) send; διδωμι (δω-, δο-) give, grant

**Active Voice**

**Indicative**

**Present**

<table>
<thead>
<tr>
<th>S. 1 ιστημι</th>
<th>τίθημι</th>
<th>ἐπιμι</th>
<th>διδωμι</th>
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</thead>
<tbody>
<tr>
<td>2 ιστης</td>
<td>τίθημι(θα)</td>
<td>ἐπιμι(θα)</td>
<td>διδωσ(θα)</td>
</tr>
<tr>
<td>3 ιστησι</td>
<td>τίθησι, τίθη</td>
<td>ἐπισι, ἐπε</td>
<td>διδωσι (διδοι)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Du. 2 ιστατον</th>
<th>τίθετον</th>
<th>ἐπιτον</th>
<th>διδοτον</th>
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</thead>
<tbody>
<tr>
<td>3 ιστατον</td>
<td>τίθετον</td>
<td>ἐπιτε</td>
<td>διδοτε</td>
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</tbody>
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<table>
<thead>
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<th>διδομεν</th>
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<td>διδοτε</td>
</tr>
<tr>
<td>3 ιστασι</td>
<td>τίθεσι (θεοσι)</td>
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**Imperfect**

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<td>ἐπιμεσ</td>
<td>διδους</td>
</tr>
<tr>
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<td>ἐτίθει</td>
<td>ἐπιμε</td>
<td>διδου</td>
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<table>
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<td>ἐπητην</td>
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</tr>
<tr>
<td>3 ιστασαν</td>
<td>ἐτίθεσαν</td>
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**Future**

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<tr>
<td>3 στησει</td>
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### Homer's Greek

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<td>ἐθηκας</td>
<td>ἱδωκας</td>
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<td><strong>στησε</strong></td>
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<td>ἐθηκε</td>
<td>ἱδωκε</td>
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<tr>
<td><strong>στησατον</strong></td>
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<td><em>ἐθηκατον</em></td>
<td><em>ἴδωκατον</em></td>
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<td><strong>στησατην</strong></td>
<td><em>ἐθηκατην</em></td>
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<td><em>ἴδωκατην</em></td>
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<td><em>ἐθηκατε</em></td>
<td><em>ἴδωκατε</em></td>
</tr>
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<td><strong>στησαν (στασαν)</strong></td>
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#### Subjunctive

### Present

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</tr>
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<td>τιθησ(θα)</td>
<td>ιησ(θα)</td>
<td>διδησ(θα)</td>
</tr>
<tr>
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<td>ιη(σι)</td>
<td>διδη(σι)</td>
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<th>Pl. 3</th>
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<tr>
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<td>τιθητην</td>
<td>ιητην</td>
<td>διδητην</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>ιστωμεν</strong></td>
<td>τιθωμεν</td>
<td>ιωμεν</td>
<td>διδημεν</td>
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<td></td>
</tr>
<tr>
<td><strong>ιστητε</strong></td>
<td>τιθητε</td>
<td>ιητε</td>
<td>διδητε</td>
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<td></td>
</tr>
<tr>
<td><strong>ιστωσι</strong></td>
<td>τιθωσι</td>
<td>ιωσι</td>
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### Second Aorist

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<tbody>
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<td>θω(μι)</td>
<td>οω(μι)</td>
<td>δω(μι)</td>
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<tr>
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<td>θησ(θα)</td>
<td>ιησ(θα)</td>
<td>διδησ(θα)</td>
</tr>
<tr>
<td><strong>στη(σι)</strong></td>
<td>θη(σι)</td>
<td>ιη(σι)</td>
<td>διδη(σι)</td>
</tr>
</tbody>
</table>

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Page 304
**REGULAR -μ VERBS**

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<thead>
<tr>
<th>Du. 2 στήτων</th>
<th>θήτων</th>
<th>ἱτον</th>
<th>δώτων</th>
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</thead>
<tbody>
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<td>3 στήτων</td>
<td>θήτων</td>
<td>ἱτον</td>
<td>δώτων</td>
</tr>
<tr>
<td>Pl. 1 στώμεν</td>
<td>θώμεν</td>
<td>ἄμεν</td>
<td>δώμεν</td>
</tr>
<tr>
<td>2 στήτε</td>
<td>θήτε</td>
<td>ἱτε</td>
<td>δώτε</td>
</tr>
<tr>
<td>3 στώσι</td>
<td>θώσι</td>
<td>ἱσι</td>
<td>δώσι</td>
</tr>
</tbody>
</table>

951. The second aorist subjunctive of -μ verbs (949 ff.) seems to have had a double form of inflection:

1) With a short thematic (796) vowel, as θήω, θήει, θήει, θήτων, θητην, θήμεν, θήτε, θήσαι (τιθημ put, place).

2) With a long thematic (796) vowel, as θήω, θήης, θηή, θήτων, θητήν, θήμεν, θήτε, θήσαι.

The vowel of the stem is then shortened (572), producing—

3) θέω, θέης, θηή, θέτων, θέτην, θέμεν, θέτε, θέσαι.

This form then undergoes contraction (584–585), giving—

4) θω, θης, θη, θητω, θητη, θώμεν, θητε, θώσι.

952. The subjunctives of athematic (797 ; 865,2) second aorists and the subjunctives passive of both first and second aorists are similarly formed. Thus, λυθώ, λυθής, λυθή, etc., contracted from λυθέω, λυθέης, λυθή, etc.; τραφῶ, τραφής, τραφή, etc., contracted from τραφέω, τραφέης, τραφή, etc.

953. **Optative**

**Present**

<table>
<thead>
<tr>
<th>S. 1 ιστήνη</th>
<th>τιθείν</th>
<th>ιέις</th>
<th>διδόινη</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 ιστής</td>
<td>τιθείς</td>
<td>ιείς</td>
<td>διδόις</td>
</tr>
<tr>
<td>3 ιστή</td>
<td>τιθή</td>
<td>ιε</td>
<td>διδό</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Du. 2 ιστίτων</th>
<th>τιθείτων</th>
<th>ιείτων</th>
<th>διδότων</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 ιστίτην</td>
<td>τιθείτην</td>
<td>ιείτην</td>
<td>διδότην</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pl. 1 ιστώμεν</th>
<th>τιθείμεν</th>
<th>ιείμεν</th>
<th>διδόμεν</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 ιστώτε</td>
<td>τιθείτε</td>
<td>ιείτε</td>
<td>διδοίτε</td>
</tr>
<tr>
<td>3 ιστώσι</td>
<td>τιθείσι</td>
<td>ιείσι</td>
<td>διδοίσι</td>
</tr>
</tbody>
</table>

**Second Aorist**

<table>
<thead>
<tr>
<th>S. 1 στήνη</th>
<th>θείνη</th>
<th>είνη</th>
<th>δοίνη</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 στήνη</td>
<td>θείς</td>
<td>είς</td>
<td>δοίς</td>
</tr>
<tr>
<td>3 στή</td>
<td>θεί</td>
<td>εί</td>
<td>δοί</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Du. 2 στίτων</th>
<th>θείτων</th>
<th>ελτών</th>
<th>δοίτων</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 στίτην</td>
<td>θείτην</td>
<td>ελτην</td>
<td>δοίτην</td>
</tr>
</tbody>
</table>
954. Imperative present

S. 2 ιστη (−a) τίθει (= -ee) ἵει (= εε) δίδου (διδωθι)
3 ιστάτω τίθέτω ἵτω δίδοτω
Du. 2 ιστάτον τίθετον ἵτον δίδοτον
3 ιστάτων τίθέτων ἵτων δίδοτων
Pl. 2 ιστάτε τίθετε ἵτε δίδοτε
3 ιστάντων τίθεντων ἵτον δίδοντω

Second aorist

S. 2 στήθι θέσ ἵσ δός
3 στήτω θέτω ἠτω δότω
Du. 1 στήτον θέτον ἠτον δότον
3 στήτων θέτων ἠτον δότων
Pl. 2 στήτε θέτε ἠτε δότε
3 στήντων θέντων ἠτόν δόντων

955. Infinitive present

ιστάμεν(αι) τιθήμεν(α) ἰέμεν(α) διδόμεν(α) (διδοῦναι)

Second aorist

στήναι (στήμεναι) θέθαι (θέμεν[α]) εἶναι (ἐμεν[α]) δοῦναι (δοῦν[α])

956. Participle

Pres. ιστάς, ιστάσα, ιστάν τιθές, εἰσα, ἐν τέλεις, εἰσα, ἐν διδοῦς, οὔτα, ὁν
2 Aor. στάς, στάσα, στάν θείς, θεία, τέν εἰς, εἰσα, ἐν δοες, δοῦσα, δόν

Note 1. — For the second perfect system of ιστημι, see 924.
Note 2. — διδῶμι may have (very rarely) δηδῶσω instead of δῶσω in the future.

957. Middle Voice

Indicative present

S. 1 ισταμαι τιθημαι ἵμαι διδομαι
2 ιστασαι τιθησαι ἵσαι διδοσαι
3 ισταται τιθηται ἵται διδοται
### REGULAR -μ Verbs

<table>
<thead>
<tr>
<th>Du. 2 ἵστασθον</th>
<th>τίθεσθον</th>
<th>ἵσθον</th>
<th>δίδουσθον</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 ἵστασθον</td>
<td>τίθεσθον</td>
<td>ἵσθον</td>
<td>δίδουσθον</td>
</tr>
<tr>
<td>Pl. 1 ἵσταμε(σ)θα</td>
<td>τίθέμε(σ)θα</td>
<td>ἴσμε(σ)θα</td>
<td>δίδομε(σ)θα</td>
</tr>
<tr>
<td>2 ἵστασθε</td>
<td>τίθεσθε</td>
<td>ἵσθε</td>
<td>δίδοσθε</td>
</tr>
<tr>
<td>3 ἵστανται</td>
<td>τίθενται</td>
<td>ἵσται</td>
<td>δίδονται</td>
</tr>
</tbody>
</table>

### Imperfect

<table>
<thead>
<tr>
<th>S. 1 ἵσταμην</th>
<th>ἑτιθέμην</th>
<th>ἑτήμην</th>
<th>δίδομην</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 ἵσταο</td>
<td>ἑτιθέο</td>
<td>ἱκό</td>
<td>δίδοσο</td>
</tr>
<tr>
<td>3 ἵστατο</td>
<td>ἑτιθέτο</td>
<td>ἱκότο</td>
<td>δίδοσο</td>
</tr>
<tr>
<td>Du. 2 ἵστασθον</td>
<td>ἑτιθέσθον</td>
<td>ἱκόθον</td>
<td>δίδοσθον</td>
</tr>
<tr>
<td>3 ἵστασθην</td>
<td>ἑτιθέσθην</td>
<td>ἱκόθην</td>
<td>δίδοσθην</td>
</tr>
<tr>
<td>Pl. 1 ἵσταμε(σ)θα</td>
<td>ἑτιθέμε(σ)θα</td>
<td>ἱκέμε(σ)θα</td>
<td>δίδομε(σ)θα</td>
</tr>
<tr>
<td>2 ἵστασθε</td>
<td>ἑτιθεσθε</td>
<td>ἱκόθε</td>
<td>δίδοσθε</td>
</tr>
<tr>
<td>3 ἵσταντο</td>
<td>ἑτιθεντο</td>
<td>ἱκότο</td>
<td>δίδοντο</td>
</tr>
</tbody>
</table>

### Future

<table>
<thead>
<tr>
<th>S. 1 ἱστήσομαι</th>
<th>ἱστήσομα</th>
<th>ἱστήσαμαι</th>
<th>δώσομαι</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 ἱστήσει</td>
<td>ἱστήσει</td>
<td>ἱστήσατε</td>
<td>δώσετε</td>
</tr>
<tr>
<td>3 ἱστήσεται</td>
<td>ἱστήσεται</td>
<td>ἱστήσαται</td>
<td>δώσαται</td>
</tr>
<tr>
<td>Du. 2 ἱστήσεσθον</td>
<td>ἱστήσεσθον</td>
<td>ἱστήσεσθον</td>
<td>δώσεσθον</td>
</tr>
<tr>
<td>3 ἱστήσεσθην</td>
<td>ἱστήσεσθην</td>
<td>ἱστήσεσθην</td>
<td>δώσεσθην</td>
</tr>
<tr>
<td>Pl. 1 ἱστήσομε(σ)θα</td>
<td>ἱστήσομε(σ)θα</td>
<td>ἱστήσομε(σ)θα</td>
<td>δώσομε(σ)θα</td>
</tr>
<tr>
<td>2 ἱστήσοθε</td>
<td>ἱστήσοθε</td>
<td>ἱστήσοθε</td>
<td>δώσοθε</td>
</tr>
<tr>
<td>3 ἱστήσονται</td>
<td>ἱστήσονται</td>
<td>ἱστήσονται</td>
<td>δώσονται</td>
</tr>
</tbody>
</table>

### First Aorist

<table>
<thead>
<tr>
<th>S. 1 ἱστησάμην</th>
<th>—</th>
<th>—</th>
<th>—</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 ἱστήσαο</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3 ἱστήσατο</td>
<td>ἐθέκατο</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Du. 2 ἱστήσασθον</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3 ἱστησάσθην</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Pl. 1 ἱστησάμε(σ)θα</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2 ἱστησάσθε</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3 ἱστησάσται</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

### Second Aorist

<table>
<thead>
<tr>
<th>S. 1 —</th>
<th>ἑδέμην</th>
<th>ἑμήν</th>
<th>δόμην</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 —</td>
<td>ἐθεο</td>
<td>ἐμο</td>
<td>δόσσον</td>
</tr>
<tr>
<td>3 —</td>
<td>ἐθετο</td>
<td>ἐμτο</td>
<td>δοτο</td>
</tr>
<tr>
<td>Du. 2 —</td>
<td>ἐθεσθον</td>
<td>ἐμθον</td>
<td>δοσθον</td>
</tr>
<tr>
<td>3 —</td>
<td>ἐθεσθην</td>
<td>ἐμθην</td>
<td>δοσθην</td>
</tr>
</tbody>
</table>
### HOMERIC GREEK

**Pl. 1**

<table>
<thead>
<tr>
<th></th>
<th>ἢθεμ(σ)θα</th>
<th>ἐλμ(σ)θα</th>
<th>ἐδόμ(σ)θα</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>ἢθεθε</td>
<td>ἐλθε</td>
<td>ἐδόθε</td>
</tr>
<tr>
<td>3</td>
<td>ἢθεντο</td>
<td>ἐλντο</td>
<td>ἐδοντο</td>
</tr>
</tbody>
</table>

**958.**

**SUBJUNCTIVE**

**PRESENT**

<table>
<thead>
<tr>
<th>S. 1</th>
<th>ἢστωμαι</th>
<th>ἤμαι</th>
<th>διδωμαι</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>ἢστηαι</td>
<td>ἦαι</td>
<td>διδωαι</td>
</tr>
<tr>
<td>3</td>
<td>ἢστηται</td>
<td>ἦται</td>
<td>διδωται</td>
</tr>
<tr>
<td>Du. 2</td>
<td>ἢστησθον</td>
<td>ἦσθον</td>
<td>διδωσθον</td>
</tr>
<tr>
<td>3</td>
<td>ἢστησθον</td>
<td>ἦσθον</td>
<td>διδωσθον</td>
</tr>
<tr>
<td>Pl. 1</td>
<td>ἢστάμε(σ)θα</td>
<td>ἤμα(σ)θα</td>
<td>διδώμε(σ)θα</td>
</tr>
<tr>
<td>2</td>
<td>ἢστησθε</td>
<td>ἦσθε</td>
<td>διδωσθε</td>
</tr>
<tr>
<td>3</td>
<td>ἢστωνται</td>
<td>ἤνται</td>
<td>διδωνται</td>
</tr>
</tbody>
</table>

**SECOND AORIST**

<table>
<thead>
<tr>
<th>S. 1</th>
<th>ἥμαι</th>
<th>ἥμαι</th>
<th>δώμαι</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>ἥηαι</td>
<td>ἥηαι</td>
<td>δώαι</td>
</tr>
<tr>
<td>3</td>
<td>ἥηται</td>
<td>ἥηται</td>
<td>δώται</td>
</tr>
<tr>
<td>Du. 2</td>
<td>ἥησθον</td>
<td>ἥσθον</td>
<td>δώσθον</td>
</tr>
<tr>
<td>3</td>
<td>ἥησθον</td>
<td>ἥσθον</td>
<td>δώσθον</td>
</tr>
<tr>
<td>Pl. 1</td>
<td>ἥμε(σ)θα</td>
<td>ἤμε(σ)θα</td>
<td>δώμε(σ)θα</td>
</tr>
<tr>
<td>2</td>
<td>ἥησθε</td>
<td>ἥσθε</td>
<td>δώσθε</td>
</tr>
<tr>
<td>3</td>
<td>ἥωνται</td>
<td>ἤνται</td>
<td>δώνται</td>
</tr>
</tbody>
</table>

**959.**

**OPTATIVE**

**PRESENT**

<table>
<thead>
<tr>
<th>S. 1</th>
<th>ἢσταιμην</th>
<th>ἢτεμην</th>
<th>διδοίμην</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>ἢσταιο</td>
<td>ἢτειο</td>
<td>διδοιο</td>
</tr>
<tr>
<td>3</td>
<td>ἢσταιότο</td>
<td>ἢτειότο</td>
<td>διδοιότο</td>
</tr>
<tr>
<td>Du. 2</td>
<td>ἢσταισθον</td>
<td>ἢτεισθον</td>
<td>διδοίσθον</td>
</tr>
<tr>
<td>3</td>
<td>ἢσταισθην</td>
<td>ἢτεισθην</td>
<td>διδοίσθην</td>
</tr>
<tr>
<td>Pl. 1</td>
<td>ἢσταιμε(σ)θα</td>
<td>ἢτειμε(σ)θα</td>
<td>διδοιμε(σ)θα</td>
</tr>
<tr>
<td>2</td>
<td>ἢσταισθε</td>
<td>ἢτεισθε</td>
<td>διδοισθε</td>
</tr>
<tr>
<td>3</td>
<td>ἢσταιστο</td>
<td>ἢτειστο</td>
<td>διδοιστο</td>
</tr>
</tbody>
</table>

**SECOND AORIST**

<table>
<thead>
<tr>
<th>S. 1</th>
<th>ἢτεμην</th>
<th>ἢτεμην</th>
<th>δοίμην</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>ἢτειο</td>
<td>ἢτο</td>
<td>δοιο</td>
</tr>
<tr>
<td>3</td>
<td>ἢτειότο</td>
<td>ἢτοτο</td>
<td>δοιότο</td>
</tr>
</tbody>
</table>
### REGULAR AND IRREGULAR -ει Verbs [960-964]

<table>
<thead>
<tr>
<th>Du. 2</th>
<th>θείσθων</th>
<th>εἰσθων</th>
<th>δοισθων</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>θείσθην</td>
<td>εἰσθην</td>
<td>δοισθην</td>
</tr>
<tr>
<td>Pl. 1</td>
<td>θείμε(σ')θα</td>
<td>εἰσμε(σ')θα</td>
<td>δοιμε(σ')θα</td>
</tr>
<tr>
<td>2</td>
<td>θείσθε</td>
<td>εἰσθε</td>
<td>δοισθε</td>
</tr>
<tr>
<td>3</td>
<td>θείστο</td>
<td>εἰστο</td>
<td>δοιστο</td>
</tr>
</tbody>
</table>

#### Imperative

**Present**

<table>
<thead>
<tr>
<th>S. 2</th>
<th>ἵθεσο</th>
<th>λεσο</th>
<th>δίδοσο</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>ἵθεσθω</td>
<td>λεσθω</td>
<td>δίδοσθω</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Du. 2</th>
<th>ἵθεσθων</th>
<th>λεσθων</th>
<th>δίδοσθων</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>ἵθεσθων</td>
<td>λεσθων</td>
<td>δίδοσθων</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pl. 2</th>
<th>ἵθεσθε</th>
<th>λεσθε</th>
<th>δίδοσθε</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>ἵθεσθων</td>
<td>λεσθων</td>
<td>δίδοσθων</td>
</tr>
</tbody>
</table>

#### Second Aorist

<table>
<thead>
<tr>
<th>S. 2</th>
<th>θεο (θευ)</th>
<th>ξο</th>
<th>δοο (δου)</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>θεσθω</td>
<td>ξεθω</td>
<td>δοσθω</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Du. 2</th>
<th>θεσθων</th>
<th>ξεθων</th>
<th>δοσθων</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>θεσθων</td>
<td>ξεθων</td>
<td>δοσθων</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pl. 2</th>
<th>θεσθε</th>
<th>ξεθε</th>
<th>δοσθε</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>θεσθων</td>
<td>ξεθων</td>
<td>δοσθων</td>
</tr>
</tbody>
</table>

#### Infinitive

**Present**

| ἵθασθαι | λεσθαι | διδοσθαι |

**Second Aorist**

| θεσθαι | ξαθαι | δοσθαι |

#### Participle

**Present**

<table>
<thead>
<tr>
<th>ἵθαμενος</th>
<th>τιθημενος, η, ον</th>
<th>ίμενος, η, ον</th>
<th>διδομενος, η, ον</th>
</tr>
</thead>
<tbody>
<tr>
<td>η, ον</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| ἰθαμενος, η, ον | ήμεν, η, ον | δομενος, η, ον |

**Second Aorist**

| θεμενος, η, ον | έμενος, η, ον | δομενος, μ, ον |

#### For the second perfect system of ἵθημι see 924.

### Irregular Verbs in -ει

| ειμι (εις) | be |

#### Indicative

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1</td>
<td>ειμι</td>
<td>ήμα (ηα, ήον)</td>
<td>ειω</td>
<td>ειην</td>
</tr>
<tr>
<td>2 εισι (εισ)</td>
<td>ήσια (ηησια)</td>
<td>εισι (θα)</td>
<td>ειη (ιοις)</td>
<td>έσθι*</td>
</tr>
<tr>
<td>3 εσι</td>
<td>ήεν (ηηεν, έεν, ήεν)</td>
<td>εσι (σι) (ησι)</td>
<td>ειη (εις)</td>
<td>έστω</td>
</tr>
</tbody>
</table>

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965. **elµ (el-, l-) come, go**

<table>
<thead>
<tr>
<th><strong>Indicative</strong></th>
<th><strong>Present</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>PRES</td>
<td>IMPRF.</td>
</tr>
<tr>
<td>S. 1 elµ</td>
<td>ήµα (ήµον)</td>
</tr>
<tr>
<td>2 elσ(θα)</td>
<td>ήεσ(θα)</td>
</tr>
<tr>
<td>3 elσι</td>
<td>ήει (ήε, ήε, ήε)</td>
</tr>
<tr>
<td>Du. 2 ιτον</td>
<td>ιτον-</td>
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<tr>
<td>3 ιτον</td>
<td>ιτην</td>
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<tr>
<td>Pl. 1 ηµεν</td>
<td>ήµεν</td>
</tr>
<tr>
<td>2 ήτε</td>
<td>ήτε</td>
</tr>
<tr>
<td>3 ήται</td>
<td>ήται-(ήταιν, ήται)</td>
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<tr>
<td>FUT. elσουµαι</td>
<td>Infin.</td>
</tr>
</tbody>
</table>

966. ***ελδώ (ελδοµαι) (εφεδ-, ροιδ-, ριδ-), ελδήσω, οίδα know**

**Active**

<table>
<thead>
<tr>
<th><strong>Indicative</strong></th>
<th><strong>Second Perfect</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>2D PERF.</td>
<td>2D PLUPERF.</td>
</tr>
<tr>
<td>S. 1 οίδα</td>
<td>ήδεα</td>
</tr>
<tr>
<td>2 οιδσα (οιδασ)</td>
<td>ήδης(θα) (ηεδεις)</td>
</tr>
<tr>
<td>3 οίδε</td>
<td>ήδη (ήδεε, ήεδει)</td>
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<tr>
<td>Du. 2 Ιστον</td>
<td>Ιστον</td>
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<tr>
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<td>Ιστην</td>
</tr>
<tr>
<td>Pl. 1 Ιδµεν</td>
<td>Ιδµεν</td>
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</tbody>
</table>

1 The only Homeric examples of the first and second person plural subjunctive have the short mode vowel (-οµεν, -ετε, 800).
IRREGULAR VERBS

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<tbody>
<tr>
<td>S. 1</td>
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<td>ἔφην</td>
<td>φῶ(μι)</td>
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<td>2</td>
<td>φησι, φησθα</td>
<td>ἔφησ(θα)</td>
<td>φῆς(θα)</td>
<td>φαίνς</td>
</tr>
<tr>
<td>3</td>
<td>φησι</td>
<td>ἔφη</td>
<td>φῆ(σι)</td>
<td>φαιν</td>
</tr>
<tr>
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<td>ἔφατον</td>
<td>φῆτον</td>
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<td>ἔφατην</td>
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<tr>
<td>Pl. 1</td>
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<td>ἔφαμεν</td>
<td>φῶμεν</td>
<td>φαίμεν (φαίμεν)</td>
</tr>
<tr>
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<td>φατε</td>
<td>ἔφατε</td>
<td>φῆτε</td>
<td>φάτε</td>
</tr>
<tr>
<td>3</td>
<td>φασι</td>
<td>ἔφασαν (ἔφαν)</td>
<td>φῶσι</td>
<td>φαῖσαν (φαῖν)</td>
</tr>
</tbody>
</table>

Partic. φάς, φάσα, φάν

Infin. φάναι, φάμεν(αι)

Note. — The active imperative and infinitive do not occur in Homer, who uses the middle forms, φάω, φασθαί, etc.

968. κεί-μαι lie, recline

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</thead>
<tbody>
<tr>
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<tr>
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<tr>
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<td>ἐκείτο</td>
<td>κεῖσθω</td>
<td>κεῖσθω</td>
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<tr>
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<td>ἐκείσθον</td>
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<tr>
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<td>κεῖσθων</td>
<td>κεῖμενος, η, ον</td>
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<tr>
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<td>ἐκείμε(σ)θα</td>
<td>κεῖσθε</td>
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<td>κεῖσται (κέον-</td>
<td>ἐκεῖστο (ἐκείστο,</td>
<td>κεῖσθων</td>
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<tr>
<td></td>
<td>ται, κέαται)</td>
<td>κεῖστο)</td>
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Fut. κείσομαι

1 See footnote on preceding page.
<table>
<thead>
<tr>
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<th>IMPER.</th>
<th>IMPER.</th>
<th>INFIN</th>
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<td>ημο</td>
<td>ημοθαι</td>
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<td>ησο</td>
<td>ησο</td>
<td>ησοθω</td>
</tr>
<tr>
<td>3 ησται</td>
<td>ηστο</td>
<td>ηστο</td>
<td>ημενος, η, ον</td>
</tr>
<tr>
<td>Du. 2 ησθον</td>
<td>ησθον</td>
<td>ησθον</td>
<td>PART.</td>
</tr>
<tr>
<td>3 ησθον</td>
<td>ησθην</td>
<td>ησθων</td>
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<tr>
<td>Pl. 1 ημε(σ)θα</td>
<td>ημε(σ)θα</td>
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<tr>
<td>2 ησθε</td>
<td>ησθε</td>
<td>ησθε</td>
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<tr>
<td>3 ηνται (ηνται, ηνται)</td>
<td>ηντο (ηντο, έατο)</td>
<td>ησθων</td>
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</tbody>
</table>
III. SYNTAX

GENERAL

970. The subject of a finite verb is in the nominative case, as δὲ λαόι and the people kept perishing, ἦσεν ὁ γέρων and that old man feared.

971. The subject of an infinitive is regularly in the accusative, ἄμμε δὲ ψ ψ winds I think we shall return home, βούλομ' ἐγὼ λαὸν σῶν ἦμεν I wish my people to be safe. The subject of the infinitive is usually omitted when it is the same as the subject or object, either direct or indirect, of the main verb.

972. When the infinitive is used to express a command (1107, 11), its subject, when expressed, is in the nominative when of the second person, and in the accusative when of the third person, as τὸν γ' ἔπεσον καθάπτεσθαι μαλακώσιν but do you attack him with soft words.

973. A finite verb regularly agrees with its subject nominative in person and number, except:

1) A neuter plural subject may take its verb in the singular, as ἔμετο κῆλα θεοῦ the shafts of the god sped, τὰ δεδασταί these have been distributed.

2) With two or more subjects connected by and, the verb may agree with one of the subjects and be understood with the rest, as μὴ νῦ τοι ὁ ἐχραίσμη σκῆπτρον καὶ στέμμα θεοῦ lest the sceptre and the fillet of the god avail thee naught, εἰ δὴ δομοὶ πόλεμός τε δαμᾷ καὶ λοιμῶς 'Αχαιῶς if war and pestilence at the same time crush the Achaeans.

3) When referring to two, the plural and dual are often interchanged or united, as δεινὸ δὲ οἱ δοσε φάωθεν and her eyes appeared terrible, τῷ οἱ ἔσαν κηρύκε καὶ ὁρημὼ θεράτοντε who were his two heralds and ready attendants, τῷ δὲ αὐτῷ μάρτυρυ ἔστων and let these two be witnesses.

974. A noun or an adjective in the predicate after verbs meaning be, appear, become, be thought, made, named, chosen, regarded, and the like, agrees with the subject in case, as ἀγαγρεῖες
975-979] HOMERIC GREEK

tε γένοντο and they became assembled; δει αριστος Ἀχαϊων εἰχεται εἶναι who boasts that he is far the mightiest of the Achaean, το δε τοι κῷρ εἴδεται εἶναι but that seems (to be) even as death to you, δειλός τε καὶ οὐταδανός καλεῖμην I should be called both coward and worthless.

975. Apposition.—A noun used in connection with another noun to describe it, and denoting the same person or thing, agrees with it in case, and is said to be in apposition with it, as Ἀτρέδης ἄνας ἄνδρων the son of Atreus, king of men, Ἐχυσος ἤπιμασεν ἀρητήρα he slighted Chryses, the priest.

976. The verb εἰμί (especially the forms of the third person singular and plural ἐστι, εἰσι) is often omitted, when it can easily be supplied from the context.

977. Other words are at times omitted, as ναὶ μὰ τὸ δὲ σκῆπτρον = ναὶ μὰ τὸ δὲ σκῆπτρον ὅμνυμα yea, by this sceptre (I swear).

NOUNS

Nominaive Case

978. A noun is in the nominative:

1) When it is the subject of a finite verb (970).
2) When it is in the predicate after certain verbs (974).
3) Sometimes for the vocative, as δημοβόρος βασιλεὺς king, who devour (the goods of) the people!

Genitive Case

The Greek genitive represents two earlier cases (657):

1) the genitive proper, denoting the class to which a person or thing belongs. 2) the ablatival genitive (formerly the ablative), usually expressing separation, source, cause.

979. Some of the most common uses of the genitive are:

1) Possession, as ἑρήμων σώλων souls of warriors, Διός βουλή the will of Zeus, ἐπὶ νῆς Ἀχαϊῶν to the ships of the Achaean: the possessive genitive.

2) The subject of an action or feeling, as οἷον Ἀχιλῆος the wrath of Achilles (i.e. felt by Achilles): the subjective genitive.

3) The object of an action or feeling, as Ἀχιλῆος ποθῇ a yearning of (i.e. for) Achilles, πόσις καὶ εὕπτως ἐρων the desire of (i.e. for) food and drink: the objective genitive.
4) Material or contents, as πυραὶ νεκών funeral pyres of corpses,
       ἐκατόμβας ταύρων ἥδι αἰγῶν hecatombs of bulls and of goats: genitive
       of material.

5) Measure of time, space, or value (price), as κούρης Χρυσείδος
       ἀπονα δίκασθαι to accept the ransoms for the maiden Chryseis:
       genitive of price.

6) Cause or origin, as εἰχώλης ἐπιμέμφεται he finds fault on
       account of a vow (unperformed), χωμενον γυναικὸς vexed for the sake
       of a woman: the genitive of cause.

7) The whole after words denoting the part, as τίς θεῶν; which
       (one) of the gods? τὸ πλεῖον πολέμου the greater part of the war: the
       partitive genitive.

980. The partitive genitive may follow all adjectives, adverbs,
       nouns, and participles, which denote a part, as ὁ ἄρωτος far the best of
       augurs, ὁδοὺ Ἀργείων alone of the Argives, τῶν
       δ' ἄλλων τίς ὅρατο but not any one of the others saw her.

981. A genitive in the predicate after verbs meaning to be, etc.,
       and other copulative verbs, may express any of the relations of
       the attributive genitive (979, 1–7).

982. Any verb whose action affects the object in part only, or
       which means to share, or to enjoy, may take the genitive, as ἀρνών
       κτής αἰγῶν τε τελείων ἀντίπασας having partaken of the fat of un-
       blemished lambs and goats, ἵνα πάντες ἐπαύρωνται βασιλῆς in order
       that all may reap the benefits of their king.

983. Verbs meaning to begin, make trial of, take hold of, touch,
       attain, claim, aim, hit, miss, take the genitive, as κόμης ὣλε Πηλέωνα
       she grabbed Achilles by the hair of his head, λαβὲ γώνων lay hold of
       his knees, χειρὸς ἐλάντε having taken hold of her hand, ποδὸς τεταγώ
       having seized me by the foot.

984. Verbs signifying to taste, smell, hear, perceive, comprehend,
       remember, forget, desire, care for, spare, neglect, wonder at, admire,
       despise, take the genitive, as κλαθί μὲν hear me! σέθεν δ' ἐγὼ οὐκ
       ἅλεγζω ὃδὶ δοθομα κοτέντος I reck not of thee, nor am I concerned at
       thine anger, κήδετο Δαναῶν she grieved for the Danaans, καὶ μὲν μεν
       βουλῶν ἔχειν and they hearkened to my advice, τῶν μν Ῥήσασα
having reminded him of this, Θέτων οὐ λήθετ' ἐφετήριν Thetis did not forget the behests.

985. The genitive follows verbs signifying to rule, lead, direct, as ὁς Τενέδου ἀνάσσεις (thou) who dost rule Tenedos, ὁς πάντων Ἀργείων κρατεῖ who rules all the Argives.

986. Verbs signifying fulness and want take the genitive of material (979, 4). Those meaning to fill take the accusative of the thing filled, and the genitive of material, as μένεσ φρένες πύμαλατο his diaphragm was filled with rage, κώνοι κρητήρας ἐπεστέφαντο ποτόῳ the young men filled the mixing bowls to the brim with drink.

987. The genitive may denote that from which anything is separated or distinguished (genitive of separation); hence it is used after verbs meaning remove, restrain, release, cease, fail, differ, give up, etc., as λήγ᾽ έριδος cease from strife, πολέμοι δ' ἀποστάζει but refrain from war. It is used also to denote source, as δεινή κλαγή γένετ' ἀργυρέω βιω ᾗ a terrifying clang arose from the silver bow.

988. The genitive follows verbs signifying surpass, be inferior to, and all others which imply a comparison (993), as Κλυταμνήστρης προβέβουλα I prefer (her) to Clytemnestra, περὶ πάντων ἐμέναί ἄλλωσ to be above all others, οἳ περὶ βουλήν Δανάων ἔστε (you) who surpass the Danaans in counsel.

989. Verbs compounded with a preposition are often followed by the genitive, as τὰ πολίων ἑξεπράθομεν what(soever) we took as spoil from the cities, περίσχεο παιδός protect your son.

990. The genitive may denote time within which anything takes place.

991. Many adjectives kindred in meaning or derivation to verbs which take the genitive are followed by the genitive (objective).

992. Many adverbs, chiefly those of place, and those derived from adjectives which take the genitive, are construed with the genitive, as τῆλθι πάτρῃς far from her native land, πάρουθ' αὑτοῖο in front of him, λιμένος ἐντὸς within the harbor.

993. Adjectives and adverbs of the comparative degree take the genitive (988), unless followed by ἦ(ἡ) than, as οὗ ἐθέν εἰστι χερείων.
she is not inferior to her (literally not worse than), φέρετος εἰμι σέβειν I am mightier than you, γλυκῖν μέλιτος sweeter than honey.

994. A noun and a participle not closely connected grammatically with the rest of the sentence may stand by themselves in the genitive. This construction is called the genitive absolute. Examples: αὐτοῦ κίνησιν as the god moved, ἐμὸν ἥσπερ καὶ ἐπὶ χθονὶ δερκομένῳ while I live and look out upon the earth. See 1111.

**Dative Case**

The Greek dative represents three earlier cases (657): 1) the dative proper, denoting to or for which something is or is done. 2) the instrumental (dative), denoting instrument, means, manner, cause, accompaniment. 3) the locative (dative), denoting place where and time when.

995. The indirect object of a transitive verb is in the dative, as τὴν οἶπος Φοῖβο Αpollo which Phoebus Apollo granted to him, πῶς τοι δόσουσι γέρας how shall they give you a prize of honor?

996. Many verbs which in English are transitive are intransitive in Greek and take the dative. The verbs of this class are mainly those meaning serve, benefit, defend, assist, please, obey, trust, satisfy, advise, exhort, and their opposites; also those signifying abuse, anger, blame, envy, friendliness, hostility, reproach, threats, etc., as βασιλῆς χολοθεῖς incensed at the king, ὅικ' Ἀτρέδην ἦδαν θυμώ it was not pleasing to the son of Atræus in his soul, μὴ νῦ τοι οὐ χρῶσμα σκῆπτρον καὶ οὐτόμαθον lest the sceptre and the fillet of the god avail thee not, ἐπείθετο μέθω he obeyed the command, μοῦ ἀφῆνεν to defend me, ἄτι θύων ἀνδρὶ χερὶ when he becomes enraged at an inferior, ἀπειλήσω δὲ τοι ὦδε and I shall threaten you as follows, μὴν Ἀχαιῶν continue to rage against the Achaians.

997. A person or thing for whose advantage or disadvantage a thing exists or is done is put in the dative, as αὐτοῦ δὲ ἔλαφρα τεῖχε κῶσεσθαι οἰώνοις τε δαῖτα and it made themselves a booty for the dogs and a banquet for the birds, παῦδα δ' ἐμοὶ λύσαι but free for me my child, τόδε μοι κρῆμον ἔλαβορ accomplish for me this desire, ἢμῖν ἀπὸ λογίων ἁμῶν to ward off destruction for (from) us, καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖται and you threaten to take away for (from)
me my prize of honor, Ἀχιλλῆι μεθὲν χόλον to forego (your) anger for Achilles, σὼν δ᾽ ἡμῖν δαίμα ταράξη and he should throw the banquet into confusion for us.

998. The dative of interest or reference denotes the person to whose case a statement is limited.

999. The dative with εἰμί, γίγνομαι, and verbs of similar meaning, may denote the possessor, as τῶν δ᾽ ἄλλων α μοί ἐστι ταρά νηπί but of all else which are mine beside my ship, τῷ οἱ ἐσσώ κηρύκε who were his two heralds.

1000. The dative of the personal pronouns often denotes the possessor, without such verbs as εἰμί, γίγνομαι, etc., as ὃσιε δὲ οἱ πυρὶ ἔκτην and his two eyes were like fire, δ᾽ μοί γέρας ἔρχεται ἄλλη my prize of honor is going elsewhere, δεινῶ δὲ οἱ ὅσιε φάνθεν and her eyes gleamed terribly.

1001. The dative is used after verbs meaning to give commands, and to lead the way for, as νήσσων ἤγγησεν Ἀχιλῶν εἰσω and he led the way for the ships of the Achaians into Troy, Μυρμιδόνις άνασαε rule the Myrmidons.

1002. The dative follows some verbal nouns and many adjectives and adverbs of kindred meaning with verbs which take the dative, as τὰ κάκα ἐστὶ φίλα φρεσκὸ εὖλ is dear to your heart, οὐ τί μοι αἰτιοὶ εἰσῳ they are in no wise blamable toward me, ἔχθρον ὅσιε ἐσσὶ you are most hateful to me, ἔπτει μᾶλα οἱ φίλοι ἦν since he was exceeding dear to him, γάλαποι τῷ έσονται they will be (too) hard for you, ἐλάσσο εσσετε ἡμῖν he will be propitious toward us.

1003. The dative is used after all words signifying likeness, or unlikeness, agreement, disagreement, union, or approach, as νυκτὶ δῆκως like unto night, ὅσιε δὲ οἱ πυρὶ ἔκτην and his eyes were like unto fire, οὐ σοί ποτε έσων ἐξω γέρας never have I a prize of honor equal to you(τε), ἐπιεικὲλον ἄθανάτωσι like unto the immortals.

1004. The dative follows many verbs compounded with ἐν, σὺν, and ἐπί, and some compounded with πρός, παρά, περί, and ὑπό, as αὐτότοι βέλος ἑρικὺς hurling a dart upon them, δὲ Ἀργείωσι κήδε ἑφηκέν who brought sorrows upon the Argives, τῷ παρῆμενοι sitting beside the ships, σοί γε παρῆκατο she sat down beside you, οἱ συμφράσ-
The dative is used to denote cause, manner, means, instrument, and agency, as τίσειν Δαναοὶ ἐμὰ δάκρυα σοις βέλεσιν may the Danaans atone for my tears with thy darts, ἐπεισον καὶ χερου ἀρίζειν to assist with words and hands, ὑπερτολήσοι τάχι ἀν ποτε θύμον ὄλεσον by his deeds of arrogance he will soon lose his life, μηδὲ ξίφος ἔλκει χερὶ and do not continue to draw your sword with your hand, ἐπεισον ἄνειδισον τέρει him with words, χεροὶ οἱ μαχήσομαι I will not fight with my hands, κόδιο γαῖῶν rejoicing in his glory, τῷ σὲ κακὴ αἴσῃ τέκνον therefore I bore you to an evil lot, τὴν βίη ἀδεόντος ἀπήρων whom they took away by violence against his will, μολὴν θεόν λάβακον they appeased the god with music and dancing, λάβε γοῦν σκαίη she seized his knees with her left (hand), τοῦ κεφαλῆς κατανέσομαι I shall nod assent to you with my head.

The dative is used to denote the circumstance, or that by which a thing or person is accompanied. The dative of circumstance is most common with abstract or semi-abstract words, and is often used to express the reason or occasion. σοὶ ἄμι ἐσπόμεδα we accompany you, οἱ οἱ ἄμα τράφεν ἢδη γένοντο who were bred and born with him, ἐκάστῳ δῶμα Ἡφαίστος ποίησεν ἰδιών πραπάθεισιν Hephaestus made a home for each with cunning mind, τίς φοβε ἔτιδε ἐνέργει; who brought these two together in strife?

The dative is used with verbs signifying to be with, follow, join, agree, be like, fight, strive, trust, be pleased, and occasionally with those meaning to buy and to abound, as οὐκ Ἄτρειδη γέναν it was not pleasing to the son of Atreus, καὶ οἱ πεθονταὶ Ἀχαῖοι and the Achaeans trust in him, ἄνδρας μάχεσθαι to fight with men, καρπίστως ἐμάχοντο they fought with the mightiest, ἐργάζεμαι βασιλῆ to strive with the king, οὐ τοῖ μαχήσομαι I will not fight with you.

The dative is used to denote the agent, after the past tenses, particularly the perfect and pluperfect of the passive.

The dative with or without a preposition is used to denote the place where an action takes place. It is used of towns and countries, the great divisions of the world, the chief spheres of
action, of the parts of a thing, or of the human body, after some verbs that imply locality or time, and after some verbs of motion where we should expect the accusative with a preposition, as ὀψ ηὐδανεθμοὶ it was not pleasing in his soul, τοῦ ὁμικον ἔχων having his bow on his shoulders, τῶν ὀ ἀνέστη Κάλκας and Calchas arose among them, μὴ κλέπτε νῶθ do not play the thief in your heart, ἀμφῶθεμοι φιλέωσα loving both (of them) in her heart, φρεάτι θείε he rages in his mind, ἔμενον κορυφῆ seated upon the summit, μάχῃ Τρώσαν ἀρήγεν to assist the Trojans in battle, δεκάτη ὁ ἀγορήθεκε καλέσαντο λάον Ἀχιλλεύς but on the tenth (day) Achilles summoned the people to an assembly, δεκάτη ἐτείευσα Οἰλυμπόνδε but on the twelfth (day) he will come to Olympus, πολλαὶ δὲ ψυχαὶ Ἀδη πρόλαβεν and sent many souls to Hades, σὺ ὁ ἐνὶ φρεάτὶ βάλλει σήμεν and do you place it in your heart, ἄγουσι δὲ δῶρα ἀνακτὶ and they are taking presents to the lord, κάππεσον ἐν Δῆμῳ I fell into Lemnos.

1010. The dative is used to denote in what particular point or respect something is true, as ὅ γάρ βύτι φίλαν ἀκινν for he is better in strength than his own father. Cf. 1014.

Accusative Case

1011. The direct object of a transitive verb is in the accusative case, as νοῦσων ὅροι he roused a plague, Χρύσην ἠτίμαι he dishonored Chryses, λύσόμενος θύγατρα to ransom his own daughter, φέρων ἄριστα bearing ransoms, στέματ᾽ ἐχον having fillets, ἐλάσκετο Ἀχιλλεύς he kept entreatings the Achaeans.

1012. Any verb whose meaning permits may take an accusative of cognate form, or equivalent meaning. This is called the cognate accusative, and may follow intransitive as well as transitive verbs, as εἶπας ἔτος you have spoken a word, ἕδων ἐλθέμεναι to go (on) a journey, ἔτος ῥ ἐφατο and she spoke a word.

1013. The words ἔτος, μῦθος, and ἔργον with pronouns or adjectives are at times practically equivalent to the neuter of the pronoun or adjective without these words, as εἶ σοι πᾶν ἔργον ὑπείκομαι if I shall yield to you in every matter.

1014. An accusative restricting the force of the verb to a part, character, quality, or attribute of the subject may follow many
verbs that are intransitive or reflexive in meaning. This is the accusative of the part affected, or accusative of specification, and may also accompany a noun, an adjective, or even a whole sentence, as πόδας ὁκὺς Ἀχιλλεύς swift-footed Achilles (literally Achilles swift with respect to his feet), χωμένος κῆρ enraged in heart, οὗ έθεν ἐστὶ ξερεῖν, οὗ δέμας οἰδε φύνη οὖρ’ ἀρ φέρειν οἰδε τι ζογα she is not inferior to her, neither in build nor beauty nor disposition, nor yet in accomplishments.

1015. The accusative is used to denote extent of time or space, as πᾶν δ’ ἡμαρ φερόμην and all day long I fell, πρόπαν ἡμαρ δαίνων the whole day through they feasted, ἀκείνω δὴν ἰστό he sat silent a long time.

1016. The accusative dependent upon an omitted verb follows the adverbs of swearing νῃ, and μά, as μὰ ’Απόλλωνα by Apollo! ναὶ μὰ τόδε σκηπτρον yea, by this sceptre! (977)

1017. The verbs εἰπὼν and αἰδαο, and more often their compounds, may take an accusative of the person addressed, as Κάλχατα προσέβην he addressed Calchas, οἰδε τι μν προσεφώνον or did they say anything to him.

1018. The accusative may be used of the person about whom a thing is told, known, thought, or provided:

1) The person or thing is treated as the thing said or known, and not merely as spoken or known about, as οἴδε ἦν Ἄγαμέμμονα εἰπης not even if you should say Agamemnon.

2) The real object of the verb is a fact expressed by a limiting clause or word.

1019. Words denoting the goal are in the accusative after verbs of motion, as ὕν κεφ ικομαι upon whomsoever I may come, κναίς δ’ οἴρανυν ἰκεν and the savon went to heaven, ἐρχεσθο πλωτίν Χρυσίην ’Αχιλῆς go to the barrack(s) of Achilles.

1020. The following classes of verbs may be construed with two accusatives:

1) Verbs of asking, teaching, reminding, demanding, clothing, unclothing, depriving, and taking away, as ἐμ’ ἀφαιρεῖται Χρύσηδα Φοῖβος ’Απόλλων Phoebus Apollo is depriving me of Chryseis, μήτε σοι τόνδ’ ἀποιρεο κούρην nor do you deprive him of the maiden.
2) Verbs of naming, choosing, appointing, making, thinking, regarding, and the like, as ἀνευὸς δὲ ἐλώρη τῶρα κύνωσιν οἰκονομάτα τε δαίμα and made themselves a booty for the dogs and a banquet for the birds, ὁν Βριάρεων καλέσσει θεοί, ἀνδρεῖς δὲ τε πάντες Αἰγαῖον ὧν the gods call Briarcüs, but all men (call) Aegeon.

3) Verbs meaning to do anything to or say anything of a person.

1021. The accusative may denote an object which is affected by an action, and a second accusative of the particular part affected may be added (accusative of the whole and part), as τί δὲ σε φρένας ἱκνό πένθος; but what grief has come upon you in your heart? περὶ γάρ ὅ ἐ χαλκὸς ἔλεψεν φύλλα τε καὶ φλοιόν the bronze has stripped it of leaves and bark round about. Note. — Some would classify the accusative of this last sentence under 1020 above.

Vocative Case

1022. The vocative, with or without ὡς, is used in addressing a person or thing, as ἑδά goddess! Ἰδὶ Αχλοὺ ὁ Achilles! Ἀτρεΐδαι sons of Atreus! Note. — The nominative is often used for the vocative, 978, 3.

ADJECTIVES

1023. The positive of an adjective may imply that the quality indicated is not in the proper proportion for the purpose under consideration, as μὴ δὲ πάντας ἐμοὺς ἐπιέλξει μᾶθος εἰδώσειν. χαλκοῖ τοῖς ἔσονται do not hope to know all my plans; they will be too hard for you (to understand).

1024. The comparative and superlative endings of adjectives are often employed merely to denote an unusually high degree of the quality signified, without any idea of comparison being involved.

1025. An adjective agrees with its noun in gender, number, and case, but not always in form, since they may belong to different declensions, as νοῦς κακῆ ἀν ἐνίλ· plague, where νοῦς, although feminine, is of the second declension and ends in -ος. This rule applies also to adjective pronouns and participles, as μῷροι ἄλγεα countless woes, πολλὰς δ’ ἱθήμον πυχᾶς Ἀδι προῖσην and sent many valiant souls to Hades, διαστήµατο έρίσαντε these two separated after.
they had quarreled, δῶς Αχιλλεύς godlike Achillēs, ἢλθε θοᾶς ἐπὶ νῆας he came to the swift ships, θεός Ὀλύμπια ὅμως ἔχοντες the gods who have Olympian homes.

1026. When referring to two, the plural and the dual are freely interchanged (973, 3), as δῶς γενέαι two generations, τῷ δ' αὐτῷ μάρτυροι ἔστων and these two themselves be witnesses.

1027. An adjective or a participle, usually with the pronoun δ', ἧ, τό, may be used substantively as a noun, as τά τ' ἐντα τά τ' ἐσομένα πρό τ' ἐντα both what is, what will be, and what has been before, τὰ κακά these calamities, such calamities (1034).

PRONOUNS

1028. The Pronoun ὁ, ἡ, τό. — There are three chief uses of the pronoun, ὁ, ἡ, τό:

1) As an independent demonstrative (and third personal) pronoun, meaning this, that, he, she, it. This is its original use, and the one most commonly met with in Homer, as ὁ νόσον ὄρε ήρε he roused a plague, τὸν Χρύσην ἤτριμοσεν ἄρητῆρα Ἀτρείδης the son of Atreus dishonored that (well-known) Chryses, the priest, τὴν δ' ἐγὼ οὐ λύσω but I will not free her, ἔδεισεν δ' ὃ γέρων and that old man feared.

2) As an article properly speaking ("the"), that is, modifying and making definite a noun, but not having any particular demonstrative force. This is its ordinary use in Greek after Homer.

3) As a relative pronoun, as τὸν τέκε Λητῷ whom Iete bore, τὸ τοῖς ἐστε κήρυκε who were his two heralds, τὴν μοι δόσαν υἱὲς Αχαιῶν whom the sons of the Achaeans gave unto me.

Nota. — Many expressions in Homer which are translated into English by the relative pronoun in a subordinate clause seem to have been coordinate originally. Thus the pronoun (ὁ, ἡ, τό) in these last three sentences may well have been thought of as demonstrative with asyndeton rather than as relative, 1113–1114.

1029. As an independent pronoun it has two main uses:

1) It is "resumptive," that is, it refers to something already mentioned, Χρύσην ἤτριμοσεν, ὃ γὰρ ἢλθε θοᾶς ἐπὶ νῆας he dishonored Chryses, for he came to the swift ships.
2) It makes a contrast, usually in combinations, such as ὅμων . . . ὅ δὲ, and other words which help to give this effect.  

1030. ὅμων . . . ὅ δὲ and ὃμων . . . ὃ δὲ are frequently used to contrast both definite and indefinite persons and things.  

1031. Its use with an adversative particle generally, but not always, marks a change of subject, as ὅ δὲ but the other.  

1032. The use of ὅ, ἥ, τό as an article has evidently arisen from its employment as an independent pronoun, followed by a noun in apposition, as ἥ ὅ ἀδέλφων ἡμα τοῦτοι γυνὴ κινεῖ but she went with them against her will, i.e. the woman, where γυνή is added as an afterthought for the sake of greater definiteness.  

1033. So also it may serve to introduce a new person, in this case anticipating the noun, as ἀντὰρ ὅ μηνιε νυνὶ παρῆμενος διογενῆς Πηλῆς ὅδες ἄκις Ἀχιλλῆς but he kept raging as he sat beside the ships, did the Zeus-borne son of Peleus, the swift-footed Achilles.  

1034. With the adjective or participle it is often used as a substantive, as τό πλεῖον the greater part, τὰ κακά these calamities, such calamities (1027).  

1035. It is also used with the neuter accusative, singular or plural, of the adjective as an adverb, as τὰ πρῶτα at first (780–781).  

1036. On the other hand, the masculine or feminine with an adverb may be used substantively.  

1037. Nouns with a possessive pronoun take the article only when they refer to a definite individual, as τό σου μένος this anger of yours.  

1038. It usually has a demonstrative force, and its absence does not mark a noun as indefinite, as μηνὺς ἄδει, θέα, Πηλιάδεω Ἀχιλῆος sing, goddess, the wrath of the son of Peleus, Achilles.  

1039. The Personal Pronouns.—The nominative of the personal pronouns is used mainly for emphasis and contrast, as ὁ δὲ σύνθεο but do you consider. If the subject is emphatic, the pronoun is usually omitted, as ὃς ἴσφατο thus he spoke.  

1040. The oblique cases of the third personal pronoun are anaphoric, that is, they have an antecedent previously expressed
to which they refer, when unaccented; but when they are accented they have their original reflexive use, as ἀπὸ ἑαυτῆς κάβολον νῖν she buried her son from her, καὶ οἱ πεἰσθονται Ἀχαιοὶ and the Achaeans trust in him.

1041.Demonstrative Pronouns.—The demonstrative pronouns are thus distinguished:
1) (ἐ)κεῖνος, ἦν, ᾗ is used of something remote from the speaker.
2) ὁ, ἦ, τὸ differs from ὁτοί, (ἐ)κεῖνος, ὤκε, etc., in that it usually marks a contrast in objects, but does not distinguish them as near and far, present and absent, etc.
3) The compounds of ὁ, ἦ, τὸ are used of something near the speaker, or of something associated with him.
4) ὁτοί is used of something which has been mentioned already, or else of something of particular interest or concern to the second person.
5) ὁ, ἦ, τὸ in addition to being employed as a relative and as a personal pronoun is used to mark a contrast.
6) ὁτός in all its cases regularly means self; but at times may mean same; it is regularly intensive and is used especially to contrast a man or an object with other less important details, as clothing, weapons, and appurtenances of various kinds.

1042. Possessive Pronouns.—The possessive pronouns are as a rule equivalent to the possessive genitive of the personal pronoun, as παῖς ἰπώς = παῖς ἰπωῦ.

1043. The Interrogative Pronouns.—The interrogative τίς, τί who? which? what? may be either substantive or adjective, and may be used in either direct or indirect questions.

1044. The Indefinite Pronoun.—The indefinite τίς, τί some (one), something, any (one), anything may be either substantive or adjective, but is sometimes almost the equivalent of the English indefinite article, a(n), as τινὰ μάρτυς ἔπειτον ἔρεις ὑμῖν let us ask a seer.

1045. Relative Pronouns.—A relative agrees with its antecedent in gender and number, but its case depends upon the construction of the clause in which it stands, as μὴν ἔδεικτε, ἦ διλγε θηκεν sing the wrath which caused woes.
1046. The antecedent of the relative may be omitted when it can easily be supplied from the context, especially when it is indefinite, as λῶν ἦστι δῶρ’ ἀποφείονθαι, ὥστες σέθεν ἀντίον εἶπη: it is better to take away the gifts (of that man) whoever speaks against you.

1047. The antecedent is sometimes attracted into the relative clause. It then agrees in case with the relative.

PREPOSITIONS

1048. Most prepositions were originally adverbs (chiefly local), and are often so employed in Homer (without case), as ἐν δὲ but therein, ἐπάνω below, παρὰ by his side.

1049. They are used both with nouns and verbs, but are often separated from the words they modify, sometimes following them. This separation in the case of verbs has been incorrectly named tnesis (τμήσις cutting), as κρατερὸν ἔπι μῶθον ἔτελεν and he enjoined a stern command (upon him), where ἔπι is to be taken with ἔτελεν as part of the verbal idea, καὶ ἔπι κνέφως ἦλθεν and darkness came on, where ἔπι must be joined with ἦλθεν.

1050. Dissyllabic prepositions regularly have the accent on the ultima, but in two cases they take the accent on the penult:

1) When they follow the word modified (with the exception of ἀμφὶς, ἀνά, ἀντὶ, διά), as ἐπὶ πολλὰ μάγγησα for which I underwent great toil, θιν εἶ ἄλος upon the shore of the sea.

2) When a preposition stands for itself compounded with a verb, as ἐν, ἐπὶ, μέτα, πάρα, πέρι (all compounded with εἰμί), and ἀνα for the imperative of ἀνέστημι stand up! up!

1051. Prepositions are used with the genitive, dative, and accusative cases; some are used with all three cases, some with only two, and some with only one.

1052. They are used to emphasize or to define more clearly certain case relations. Of course the prepositions do not “govern” these cases, but the cases take the prepositions.

1053. The genitive with prepositions primarily denotes that from which something proceeds, the dative that in or by which
something is or is done, the accusative that toward, over, along, or upon which motion occurs.

1054. The primary relations expressed by prepositions are those of place and time, but they may express cause, origin, agency, condition, purpose, and various other relations.

1055. Prepositions are used in forming compound verbs, many of which, particularly those compounded with ἐν, ἐπί, and σύν, are construed with the dative.

1056. With the genitive alone are used the following:

άντι instead of ἐκ (ἐξ) out of, from
άπο off, from, away from πρὸ before

1057. And the following, known as improper prepositions:

ἀγχι near, close μεσοστήγος between
ἀνευ without μέσφα until
ἀντα, ἀντιον opposite, facing νόσφι(ν) apart from
ἀντικρό straight to δπισθε(ν) (from) behind
ἀψi behind πάλιν back from
ἐνεκα (ἐνεκα) on account of πάροσθε(ν) before, in front of
ἐκπητ by will of πρόσοσθ(ν) before
ἐκτοΣ without τῆλε far (from)
ἐντοΣ within τηλοθι far (from)

together with several others not so common.

1058. With the dative alone are used: ἐν(ἐ), εἰν in, and σύν (Σύν) with.

1059. With the accusative alone are used εἰς (ἐς) into, to, -δε to.

1060. With the genitive and accusative are used: διά through on account of, ἐνέρ over, on behalf of, and κατά down (through).

1061. The following are used with the genitive, dative, and accusative:

ἀψφί around, about, on both sides.
ἀνά (up)on, up through, along.
ἐπί (up)on, to, toward, against.
μερά with, after.

παρά beside, to the side of, from beside.
περί around, concerning.
πρόσ toward, with reference to.
ὑπό under, by means of.
SYNTAX OF THE VERB

1062. A transitive verb is one whose action passes over to an object in the accusative, as μὴν ἀείδε sing the wrath, ἐλέοντο Ἀχαιῶς he kept entreating the Achaeans.

1063. An intransitive verb is one whose action does not pass over to an object, as ἠλθει he came.

1064. In verbs with both first and second tenses (first aorist, second aorist, first perfect, second perfect, etc.), the first tense is usually transitive (often causative, 1069), the second intransitive.

1065. The active voice denotes the subject as acting, as νόσον ἀνὰ στρατόν ὤρε he kindled a plague up through the camp.

1066. The passive voice denotes the subject as being acted upon, as Δῶς ἔτεκείτο βουλή but the will of Zeus was being accomplished.

1067. In the middle voice the subject is represented as acting:

1) upon itself, as πείθομαι I persuade myself (obey), φαίνομαι I show myself (appear).

2) for itself (reflexively), as καλέομαι I call for myself, summon.

3) upon something belonging to itself, or in which it has a special interest, as λύομαι I loose my own, ransom.

1068. It is often difficult to distinguish in translation between the active and middle, but the action of the middle always has some reference, either direct or indirect, to the subject, and the subject has an interest in, or is affected by the action.

1069. Some verbs are used at times in a causative sense, that is, the subject causes something to be done by another, as ἄν δ' αὐτήν Χρυσέα βῆσομεν let us cause Chryseis to go on board.

1070. Sometimes the present tense indicates that an action is only attempted; this is called the conative present, as ἄρνομαι striving to win.

1071. When an active verb which takes two accusatives (1020) becomes passive, the accusative of the thing is retained, while the accusative of the person becomes the subject, as ἀναίδευεν ἔπιεμεν O thou clothed in shamelessness!

1072. The tenses denote time of action and kind of action.
1073. The time of action is indicated by the tenses only in the indicative.

1074. The present is denoted by the present tense, and by the perfect.

1075. The past is denoted by the imperfect, aorist, and pluperfect. The future is denoted by the future and the future perfect.

1076. Continued or repeated action is denoted by the present, the imperfect, and (occasionally) the future.

1077. Completed action denoting a permanent state is indicated by the perfect, pluperfect, and future perfect.

1078. Action that simply takes place is indicated by the aorist and (sometimes) the future.

1079. The imperfect denotes the continuance of action in past time, customary or repeated action, as ἔλυσα, I loosed, was loosing, kept loosing, was accustomed to loose.

1080. The aorist indicative denotes the simple occurrence of an action in past time, as ἔλυσα, I loosed, did loose.

1081. **Inceptive aorist**: The aorist of verbs denoting a state or a condition, or continued action, usually denotes the entrance into the state, or the beginning of the action, as ἔδικτος ἰκλαυν αὐτῶν whoever obeys the gods, them they especially hear.

1082. The aorist is often used to express a general truth. It is then called a **gnomic aorist**, and is considered a primary tense, as ὅς κε θεοὶς ἐπιπείθηται, μάλα τ' ἐκλυν αὐτῶν whoever obeys the gods, him they especially hear.

1083. The future ordinarily denotes that an action will take place later; but may express desire or a command.

1084. The perfect regularly denotes a state or a condition (usually as the result of completed action), and should be translated by the present, as προβέβουλα I prefer, ἀμφιβεβήκας (who) dost protect.

**Moods**

1085. The adverbs ἀν and κε(ν) are often used to qualify the meaning of the moods; they are used in two ways:
1) In independent clauses they are used with the subjunctive, the optative, and with the past and future tenses of the indicative; and also with the participle and infinitive, when they represent the independent indicative and optative.

2) In dependent clauses, usually with the subjunctive.

1086. These adverbs usually give a touch of indefiniteness to the clause in which they stand. They have no exact equivalent in English. When they appear in the conclusion of conditional sentences, they are usually translated by could, or would, in English.

1087. The subjunctive with these adverbs is used almost the same as the future indicative, or the potential optative (1105).

1088. They are used in simple sentences and in the apodosis (conclusion) of complex sentences to express limitation by circumstances or conditions.

1089. They are regularly found in final clauses referring to the future.

1090. They are usually found in conditional clauses in the optative and in the subjunctive, when the governing verb is future, or in a mood which implies futurity.

1091. They are not ordinarily used in conditional, relative, and temporal clauses with the subjunctive in comparisons and similes, or when they refer to events which occur repeatedly or at an indefinite time, or when they refer to sayings which have a general application.

The Moods in Simple Sentences

The Independent Indicative without ἄν or κέν

1092. Without ἄν or κέν the indicative mood simply states a fact, either positively or negatively, asks a question, or makes an exclamation.

1093. An unattainable wish which refers to the present or to the past is expressed by a past tense of the indicative with εἰθε (εἰθε), or εἰ γάρ; the negative is μή.
1094. To express an unattainable wish, ὅφελον ought is used with the present infinitive to denote present time and continued past action, or with the aorist infinitive to denote past time.

**The Independent Indicative with ἂν or κέ(ν)**

1095. The aorist (and sometimes the imperfect) indicative is used with ἂν or κέ(ν) to denote past possibility, probability, necessity, or a cautious statement.

1096. The past tenses of the indicative may be used with ἂν or κέ(ν) to denote unreality.

1097. ἂν or κέ(ν) may be used with the future indicative with a conditional or limiting meaning.

**The Independent Subjunctive without ἂν or κέ(ν)**

1098. The subjunctive without ἂν or κέ(ν) is used in the first person, present and aorist, to express a desire or a request (hortatory subjunctive), as τινά μάντιν ἐρείομεν let us ask some seer.

1099. The aorist subjunctive is used in the second and third persons (and sometimes in the first) with μή in prohibitions, as μή σε κιχυννω let me not come upon you.

1100. The present and aorist subjunctive are used in the first person (rarely in the third) in deliberative questions as to what may be done advantageously or with propriety.

1101. The subjunctive is frequently used as nearly the equivalent of the future indicative, and refers to some future event. It is usually qualified by ἂν or κέ(ν), and the negative is oὐ.

**The Independent Optative without ἂν or κέ(ν)**

1102. The independent optative without ἂν or κέ(ν) is used to express a wish that something may happen, as ἵμμεν θαλέσσοντον may the gods grant to you.

1103. The potential optative (1105), which regularly takes ἂν or κέ(ν), is occasionally found without either.

1104. The optative is employed at times to express a command, a request, or an exhortation, being practically equivalent to the imperative.
The Independent Optative with ἄν or κεῖ(ν)

1105. With ἄν or κεῖ(ν) the optative is used to express a future action as dependent upon circumstances or conditions. This is called the potential optative, and is usually to be translated by might, could, would, etc.

The Imperative

1106. The imperative expresses a command, or a request; the negative is μη.

The Infinitive

1107. 1) The only tenses which occur in the infinitive are the present, future, aorist, perfect, and future perfect. The middle and passive differ in form in the aorist only.
   2) In the subjunctive, optative, imperative, and infinitive, the tenses do not of themselves indicate time.
   3) The present in these moods denotes an action simply as continued.
   4) The aorist denotes an action simply as brought to pass.
   5) The perfect denotes an action simply as completed.
   6) The subject of an infinitive is usually in the accusative, but may be omitted when it is the subject of the leading verb, or its direct or indirect object.
   7) The infinitive may be the subject of a verb, especially an impersonal one, or ἵππος.
   8) It may be the object of a verb, especially verbs indicating wish, command, advice, consent, attempt, and the like.
   9) The infinitive may depend upon adjectives or substantives, especially those denoting ability, fitness, willingness, or have a similar meaning to verbs which take the infinitive (1107, 7).
10) The infinitive also may express purpose; the negative is μη.
11) The infinitive is used also to express a command with the nominative of the second person, or with the accusative of the third person for the subject if expressed; the subject may be omitted. In this usage it is the equivalent of the imperative.

The Participle

1108. The participle has only the present, future, aorist, perfect, and future perfect tenses. It is used attributively as an
adjective to modify a noun, or the noun may be omitted and the participle (usually with the pronoun, ὁ, ἡ, τὸ) may be used as a substantive. Such participles usually indicate time present, past, or future relatively to the time of the main verb.

Note 1.—The aorist participle may denote time contemporaneous with the action of the main verb, as μειδώσασα ἐδέξατο κύρελλον she took the cup with a smile.

Note 2.—On the other hand, the present participle may express time previous to the action of the main verb, as Χρυσιδᾶ εἶσον ἄγων leading Chryséis on board he seated her.

1109. The participle may express:
1) Time, as τοῖς ὀ ὀφτάμενος μετίφη Ἀχιλλεύς when he had risen among them Achilles addressed them.
2) Cause.
3) Manner or means.
4) Condition.
5) Purpose or desire (usually the future participle), as λόγομενος θύατρα (desiring) to ransom his own daughter; μαχθόμενος (desiring) to fight, for the purpose of fighting.
6) Concession, as ἀλοχω περ ἔοσον even though you are my wife.
7) Attendant circumstance.

1110. The Greek often employs a participle where we should use a relative clause, as θεοὶ Ὁλύμπων ὃματι ἔχνετε the gods who have Olympian homes.

1111. A noun and a participle, not closely connected grammatically with the rest of the sentence, may stand by themselves in the genitive in the construction known as the genitive absolute. See 994.

1112. This construction arose from the use of the genitive modified by a participle, where the genitive was dependent upon some word in the main construction of the sentence, and many cases are on the border line between the absolute and the dependent constructions.

**COMPOUND SENTENCES**

1113. **Asyndeton**, or the omission of conjunctions between independent elements of a sentence, is often used to mark lively and rapid descriptions.
1114. **Parataxis**, or coördination, was often employed where one would expect a subordinate construction. 1028, note.

**SUBORDINATE CONSTRUCTIONS**

**Purpose Clauses**

1115. Clauses which denote purpose or final clauses are introduced by the final particles ὡς, ὀπ(π)ως, ἵνα, ὀφρα, ἔως; the negative is μὴ.

1116. Purpose clauses take the subjunctive after primary (816) tenses, the optative (occasionally the subjunctive) after secondary tenses.

1117. The subjunctive sometimes takes ἄν or κέ(ν), especially with ὡς, ὀπ(π)ως, and ὀφρα.

**Object Clauses**

1118. The two main types of object clauses are:

1) Object clauses with verbs of effort.

2) Object clauses with verbs of fear.

1119. ὀπ(π)ως (sometimes ὡς and ἵνα) is used to introduce object clauses with verbs of effort. These clauses take the future indicative after both primary and secondary tenses (816). The negative is μη.

1120. With verbs of effort object clauses may take the construction of purpose clauses, with ὀπ(π)ως and the subjunctive or optative.

1121. With verbs of caution negative object clauses take the construction of clauses with verbs of effort or with verbs of fear.

1122. With verbs of effort, object clauses may take the subjunctive with ἄν after ὀπ(π)ως, and sometimes after ὡς.

1123. With verbs meaning to consider, plan, try, the subjunctive with or without κέ(ν), or the optative is used. These object clauses do not take the future indicative.

1124. The subjunctive, optative, or the future indicative, with ὀπ(π)ως (ὀπ(π)ως μη in the negative) may follow verbs of will or desire, instead of the infinitive which is the usual construction after these verbs.
SUBORDINATE CONSTRUCTIONS

OBJECT CLAUSES AFTER VERBS OF FEAR

1125. With verbs of fear, which refer to the future, object clauses have the subjunctive after primary tenses, and the optative (sometimes the subjunctive) after secondary tenses (816).

1126. With μὴ or ὅπ(π)οι μὴ, the subjunctive or optative may be used to indicate a possible object of fear. The aorist subjunctive may refer to past time, as δέδοικα μὴ σὲ παρείπη I fear lest she has beguiled you.

1127. The indicative with μὴ (μὴ οὐ in the negative) is used to express fear which refers to the present or past time. The aorist is employed in this construction.

Causal Clauses

1128. Causal clauses are introduced by ὅτι, ἔπει, ἔπειδῃ, ὅτε, ὅ, ὅ τε, ὅπ(π)ότε, ὄνεκα, ὅς, and εἴτε.

1129. Causal clauses which denote a fact regularly have the indicative after both primary and secondary tenses.

1130. Causal clauses which denote an alleged or a supposed reason have the optative after secondary tenses.

RESULT CLAUSES (Consecutive Clauses)

1131. Clauses of result are introduced by various words, some of the most common being ὅστε, ὅς, ὅσος, ὅσ(σ)ος.

1132. These clauses may employ either the infinitive or the finite verb:

1) The infinitive is used to indicate an anticipated, natural, or possible result; the negative is μὴ.

2) When the finite verb is used, any form of the simple sentence may be employed. The indicative (especially in the aorist) is the form most commonly used, denoting the actual result of the action of the principal verb; the negative is οὐ.

CONDITIONAL CLAUSES

1133. A conditional sentence regularly consists of two principal elements:

1) The condition, denoting a supposed or assumed (if) case, called the protasis.
2) The conclusion, denoting what follows if the condition is realized, called the *apodosis*.

1134. *ει* and *αι* are used to introduce conditional clauses, in the indicative and optative.

1135. *ει* ἄν, *ει* (*αι*) κε(ν), ἢν are used to introduce conditional clauses in the subjunctive.

1136. In the conclusion ἄν or κε(ν) is employed with the optative to indicate possibility, and with the past tenses of the indicative to indicate the unfulfillment of the condition, or repetition.

1137. The negative of the condition is μη; of the conclusion it is ὠ when the conclusion is considered a fact if the condition be true.

1138. Present unreal conditional sentences have ει with the optative in the condition, and ἄν with the optative in the conclusion.

1139. Past unreal conditional sentences have the aorist or imperfect indicative in the condition, and in the conclusion either the aorist or imperfect indicative with ἄν or κε(ν), or the present or aorist optative with ἄν or κε(ν). The imperfect of unreal conditions represents past time.

1140. More vivid future conditions have:

1) *ει* ἄν, ἢν with the subjunctive in the condition, and in the conclusion either the future indicative or some other form referring to future time.

2) The subjunctive with κε(ν) in both condition and conclusion.

3) (Rarely) *ει* (*αι*), κε(ν) with the future in the condition.

1141. Less vivid future conditions have *ει* κε(ν), ει ἄν, with the optative in the condition, and in the conclusion may have the present indicative, the simple future indicative, the future indicative with κε(ν), the hortatory subjunctive, the subjunctive with ἄν or κε(ν), or the optative, with the same force as the optative with ἄν or κε(ν).

1142. Present general conditions have ἄν (ἡν) with the subjunctive in the condition, and the present indicative or its equivalent in the conclusion.
1143. Past general conditions have ει with the optative in the condition, and the imperfect indicative or its equivalent in the conclusion.

1144. Ordinary relative clauses, which define more closely a definite antecedent, have the constructions of other simple sentences, except κέ(ν) or ἄν may be used with the future.

1145. Relative clauses of purpose have the subjunctive (usually with κέ(ν)) after primary tenses, and the optative after secondary tenses, although the future indicative may be used.

1146. More vivid future conditional relative clauses have the subjunctive, usually with ἄν or κέ(ν), and sometimes the future with ἄν or κέ(ν).

1147. Less vivid future conditional relative clauses have the optative with ἄν or κέ(ν) in the main clause, and sometimes have ἄν or κέ(ν) with the optative in the relative clause.

1148. Present generalizing relative clauses usually have ἄν or κέ(ν) with the subjunctive in the relative clause, or the present indicative or an equivalent in the main clause.

1149. Past generalizing relative clauses have the optative in the relative clause, and the imperfect indicative or its equivalent in the main clause.

Temporal Clauses

1150. Temporal clauses are introduced by the temporal conjunctions ὅτε, ὅτι ὅτε, ἐν, ἐν ὅτε, ἦμοι, ὅτι ὅτε ὃς, ὅφρα; ἐπεὶ, ἐπειδὴ, ἐξ (δφ’) οὐ; εἰς ὅτε (κέ(ν)), εἰς ὅ (κέ(ν)).

1151. Temporal clauses which refer to the future or to indefinite present time have the subjunctive with ἄν or κέ(ν).

1152. Temporal clauses which refer to future time have ἄν or κέ(ν) with the optative in the temporal clause, and may have the future indicative, or the subjunctive with ἄν or κέ(ν) in the main clause.

Indirect Questions

1153. Indirect questions keep the mood and tense of direct questions, after primary tenses (the indicative, the past indicative with ἄν, the deliberative subjunctive, or the potential optative with
āν or καὶ(ν)). After secondary tenses they may keep the mood and
tense of direct questions, but generally change to the optative.

Indirect Discourse

1154. The kind of the leading verb or expression in a sentence
involving indirect discourse determines the construction:

1) Verbs of saying have either the infinitive or a ὅτι (ὁς)
clause.
2) Verbs of thinking and believing usually take the infinitive.
3) Verbs of knowing, learning, perceiving, hearing, showing,
and the like, usually have the participle, but may have a ὅτι (ὁς)
clause.

1155. Clauses in indirect discourse introduced by ὅτι or ὅς, after
primary tenses keep the mood and tense of the direct form un-
changed.

1156. Indicatives and subjunctives without ἄν or καὶ(ν) usually
become optative after secondary tenses, but may remain un-
changed.

1157. Subordinate verbs after primary tenses keep their original
mood and tense.

1158. The optative is not employed in indirect discourse,
except in indirect questions (1153). After both primary and
secondary tenses in principal clauses, the same past tense is used
that would have been employed in an independent clause, from
the speaker’s point of view. After the secondary tenses the
future is generally represented by ἔμελλων with the infinitive.
IV. PROSODY

Rules of Quantity, the Hexameter

1159. Every vowel which has the circumflex accent is long (537).

1160. The vowel of the ultima in every word having the circumflex on the penult is short (545).

1161. If a long penult has the acute accent, then the ultima must be long also.

1162. If the ultima is short and the penult has the acute accent, then the penult must be short also.

1163. If the antepenult has the accent, the vowel of the ultima must be short (544).

1164. Exceptions to these rules are to be found only in the cases of the diphthongs αυ and αο, when final, which are then considered short (except in the optative and οὐκαοί) for the purpose of accent but must be counted long when marking the feet of the verse (547).

1165. Apparent exceptions to these rules are to be found in the case of certain classes of compounds, as οὔτε, μήτε, οὔτις, μήτις, ήδε, οὗδε, αὖδε, τούδε, τάδε, etc., where the primary form is accented without considering the following enclitic as an integral part of the word.

1166. Most exceptions to the rules of quantity are only apparent.

1167. If an apparently short final syllable stands where a long one is expected, it is probable that:

1) The pause of the caesura (1185) or diaeresis (1188) fills out the time required for the foot, allowing the same freedom as at the end of a verse, or

2) The following word has lost an initial consonant (usually ή, sometimes ο), which would have made the preceding syllable long by position.
1168. Short syllables ending in a single consonant are occasionally lengthened in *thesis* (the accented or ictus-syllable), although the next word begins with a vowel.

**Special Rules for Determining the Length of Syllables by their Position in Hexameter**

1169. If a long syllable is followed by a short, then the next syllable must be short also.

1170. If a short syllable is followed by a long, then the preceding syllable must be short also.

1171. The first syllable of each foot must be long, and is to be given slightly more stress than the other half of the foot.

1172. When a word ends in a short vowel (and sometimes the diphthongs *ai* and *ae*), and the next word begins with a vowel, the final vowel of the first word is regularly elided (575).

1173. When a word ends in a long vowel or a diphthong and the next word begins with a vowel, the long final vowel or diphthong is regularly shortened.

*Note.* — Sometimes a long vowel or diphthong is shortened when followed by a vowel within the same word.

1174. If a word ends in a short vowel and the next word originally began with *vau* (*f*), elision ordinarily does not take place (580).

1175. If a word ends in a long vowel or a diphthong and the next word originally began with a *vau* (*f*), the long final vowel or diphthong ordinarily remains long.

1176. If a word ends in a long vowel or a diphthong and has the verse-accent on it, the long vowel or diphthong may remain long, even though the next word begins with a vowel.

1177. When a word ending in a vowel is followed by a word beginning with a vowel, the result is *hiatus*. Hiatus is ordinarily avoided in poetry either 1) by elision; 2) by the use of movable consonants, 561–563; 3) by the shortening of a final long vowel or diphthong, 1173; 4) by crasis or synizesis, 586–587.

340
1178. Hiatus may be allowed 1) when there is a distinct pause in sense (diaeresis or caesura 1185–1189) between the vowels which produce it; 2) when the verse-accent (ictus) falls on the long vowel or diphthong which is followed by another vowel; 3) when elision has already taken place; 4) after ἐ or υ; 5) when a long vowel or diphthong is shortened (weak or improper hiatus).

1179. The metre of the Homeric poems is the doctylic (sometimes called the heroic) hexameter, the most common of all Greek verse.

1180. There are six feet to the verse, the first five being either dactyls (that is, one long followed by two shorts – ⵂ ⵂ), or its equivalent, the spondee (that is, two longs – ⵂ ⵂ). The sixth foot is always a spondee.

1181. In dactylic hexameter the ictus (verse accent) is always on the first syllable of each foot.

1182. The fifth foot is usually a dactyl, only about one verse in twenty having a spondee in this place, which gives the verse a movement slower than usual. It is then called a spondaic verse.

1183. In each foot one part is distinguished from the other by a slight stress of voice, called the ictus.

1184. The final syllable of a verse may be either long or short, but as there is a slight pause here, the final syllable in hexameter is always considered long, making the last foot of the verse always a spondee, 1180.

1185. Whenever a word ends within a foot, it is called caesura. If this coincides with a pause in the verse, it is called the caesura of the verse. The caesura is employed with great skill in the Homeric poems to make the verse more melodious and to aid in its recital.

1186. There is almost always a caesura in the third foot. It occurs either after the first syllable of the foot, or else between the two short syllables.

1187. The pause after the first syllable is called the masculine caesura, that after the second the feminine.

1188. Whenever the end of a word coincides with the end of a foot, it is called diaeresis. When this falls with a pause, it is called the diaeresis of the verse.
1189. The most important diaeresis is the one which comes at the end of the fourth foot. From its common employment in pastoral poetry it is called the *bucolic* diaeresis.

1190. For metrical purposes all vowels and syllables of Greek words may be divided into long and short.

1191. The rhythm of Greek verse is based upon the regular succession of long and short syllables.

1192. To obtain facility in reading the verse, a considerable quantity of it should be memorized, special attention being paid to the quantity (that is, twice as much time should be given to each long syllable as to a short), and the pauses should be carefully observed. Although English verse is primarily accentual rather than quantitative, still the memorizing of a few lines of English dactylic hexameter (Longfellow's "Evangeline,"¹ for example, mediocre though it be) will materially aid in getting the swing and the movement of the Greek hexameter.

¹ This is the forest primaeval, the murmuring pines and the hemlocks,
Bearded with moss, and in garments green, indistinct in the twilight,
Stand like Druids of old, with voices sad and prophetic,
Stand like harpers hoar, with beards that rest on their bosoms.
GREEK-ENGLISH VOCABULARY

Note. — Words preceded by an asterisk (*) are assumed forms; those followed by an asterisk are Attic, analogous to known Homeric forms, but not found in Homer; those followed by a double asterisk (**) are Attic not analogous to Homeric forms; those followed by a dagger (†) are not Epic, or Attic, but are Ionic, or Lyric; those followed by a hyphen (-) are stems (628-630).

A
á-, á-, "alpha copulative," an inseparable prefix, denoting likeness, union, association with, intensification.
á (ά, η, ὅ), á (ά, η, ὅ). áantos, ón untouchable, invincible.
áγαγε (ἀγαγέ) = ἡγαγέ (837).
áγαθός, η, ón good, noble, brave, useful, advantageous.
'Αγαμέμνων, ωνος, ó Agamemnon, king of Mycenae, brother of Helen’s husband, Menelaus, and commander in chief of the allied Greek military expedition against Troy.
áγάν-νιφος, η, ón snow-clad, very snowy.
áγγελος, ών, ó messenger, courier.
áγε, áγετε (ἀγετέ), pres. act. imperat., used as interj. up! come! go! go to!
áγελομέν (ἀγελώ), vs. 142 = áγελομέν (800), pres. subjunct.
áγερ (ἀγρε), ἂγενα, ἂγερα μαί, ἂγερμα collect, assemble, gather.
áγεμέν (αἱ) (ἀγε) = áγεν, pres. act. inf.
á-γεραστός, η, ón without a prize of honor, γέρας.
ἀ-εικής, ἐς unseemly, grievous, shame-ful, unfitting.
ἀ-έκων, οὐσα, οὐ unwilling.
ἀφομαί (ἀν-) reverence.
ἀφομενοι (ἀφομαί), participi.
ἀ-θάναρος, η, οὐ deathless, immortal, imperishable.
ἀθαρτος (ἀ-θαρτ’ος) = ἄθαρτος (837), imperf.
ἀ-θεριζω (θεριδ-) slight, disregard, despise.
'Αθηναίη, η, ἡ = 'Αθηνη.
Αθηνη, η, ἡ Athena, goddess of war, wisdom, and the arts.
αἰ (ὁ, ἡ, τό).
αいました (ο, η, δ).
αἱ = έι if, whether.
Αἴας, αντος, ὁ Ajax, after Achilles, the mightiest of the Greek warriors.
Αλγαλων, ὠνος, ὁ Aegaeon, a sea-divinity.
Αλκτης, αο, ὁ son of Aegaeus, Theseus.
αλγ-οχος, η, οὐ aegis-bearing, aegis-holding.
αλγέλεμε, εσσα, οὐ bright, shining, gleaming.
αλγὼν (αἰ, αἰγός, ὁ, ἡ).
αλόδομαι (αλδε-, αλδέ-σ(ο)μαι, γδεσ(ο)μαι, ἤδεσμαι*1, ἵδεσθην reverence.
"Αἰδο ("Αἰς, "Αιδως, ὁ). αλδόμαι = αλδέμαι reverence.
αλδομένω (αλδομαί), dual part. partic.
αλεί (αλευ, ἄει) (= αλεφει) always, ever, continually, eternally.
αλεύ = αλεί.
αἰθε, used to introduce a wish.
Δλοτοπενος, ἱος, ὁ Ethiopian.
αθ-οφ, οπος bright, shining, gleaming.
αμα, αματος, τό blood, gore.
αλνός, ἦ, ὁν dreadful, terrible, awful, painful, sorrowful.
ἀνωτατος, η, ου (αινός, ἦ, ὁν), superl.
αινός terribly, dreadfully, awfully.
αιη, αιγός, ὁ, ἡ goat.
αιρω (αιρε-, ἄλ-) aitēs, έκελον (εἴλον, 683-685), ἤρηκα*, ἤρημα*, ἤρεθην* take, seize, deprive; mid., choose, take for oneself.
*"Αἰς, "Αιδός, ὁ Hades, god of the lower world.
αιρα, ἦ, ὁ fate, lot, portion.
αιτίας, η, οὐ blamable, to blame, guilty, accountable, responsible.
αλχυμητης, αό, ὁ spearman, warrior.
αίψα immediately, straightway, quickly.
ἀκαων, ουσα, οὐ silent, in silence, being silent, quiet.
ἀκομμεναι (αι) (ἀκομο), infin.
ἀκουσα (ἀκομο) = ἄκουσα (837).
ἀκομο-, ἀκούσμαι, ἄκουσα, ἀκήκοας, ἄκουσμαι*, ἄκουσθην* hear (ken).
ἀκρος, η, ου sharp, high, utter.
ἀκρωτατος, η, ου (ἀκρος, η, ου), superl.
ἄλα (ἄλα, ἄλος, ὁ, ἡ), acc.
ἄλαδε = ἄλαδε (788, 4) to the sea.
ἀλγος, εσ, τό grief, pain, woes, trouble.
ἀλγιζω (ἀλγιδ-) care, care, consider, regard, worry.
ἀλέξεωναι (αι) (ἀλέξω), infin.
ἀλεξω (ἀλεξ-, ἀλέξ-, ἀλκ-, ἀλκ-), ἀλεξησω, ἀλεξησα (ἀλᾶλκον) ward off, defend, protect.
ἄλιος, η, ου of the sea, briny, salty, marine.
ἄλλα but, moreover.
ἀλλη elsewhere.
ἀλλομα (σαλ-, = ἄλ-, 603-604), ἀλλομαι*, ἠλαμην (_argv) jump, leap, bound.
ἀλλος, η, ο other, another.
ἀλλο-τε at another time.
ἄλος (ἄλος, ἄλος, ὁ, ἡ).
ἀ-λοχος (cf. λέχος), ou, ἥ wife, spouse.

ἀλς, ἀλός, ὁ, ἦ sea, brine.

ἀλτο (ἀλλομαί), 2d aor.

ἀμα at the same time, together with.

ἀ-μβρόσιος, ἦ, οὐ ambrosial, deathless, immortal, divine, heavenly.

ἀμεθζμεναι (ἀμεθβο), fem. plur. particip.

ἀμεθβω, ἀμεθψω, ἡμεθψαι, ἡμεθψην* (ἐθη)change; mid., reply, answer.

ἀμετινων, οὐ (ἀγαθός, ἦ, ὁν) comparat., better, braver, superior, preferable.

ἀμε (ἐγώ), acc. plur.

ἀμεν (ἐγώ), dat. plur.

ἀ-μύμων, οὐ blameless, noble.

ἀμυαι (ἀμύω), aor. act. infin.

ἀμυνον (ἀμύω), aor. act. imperat.

ἀμύνω (ἀμύνυ), ἀμυνετ* ἡμύναι ward off, defend, protect, avert.

ἀμυζεις (ἀμύζω).

ἀμύζοσω (ἀμύζη), ἀμύζω, ἡμύζα* (ἡμυ-ζημη) gnaw, tear, bite, scratch.

ἀμφη-πρεφης, ἦ covered at both ends.

ἀμφη, adv. and prep. with gen., dat., and acc., about, around; adv., around, about, on both sides; with gen., around, about, concerning, for (the sake of); with dat., around, about, because of, concerning, at, by; with acc., around, about.

ἀμφη-βαίνω (βαίν, βαίνω), ἀμφηθης (ἀμφηθησηαί), ἀμφηθησα (ἀμφη-ηθης), ἀμφηθηκα, ἀμφηθηκαι*, ἀμφηθηκην* surround, go (a)round, protect.

ἀμφηθηκες (ἀμφηθηκω), perf.

ἀμφη-γυνης, εσσα, ev wobbly-kneed; bow-legged, bandy-legged; possibly skillful, ambidexterous.

ἐμφι-κύπελλον, οὐ, τὸ double cup, goblet; it may be turned upside down, the bottom forming another receptacle.

ἀμφι-μελας, ανα, αν black all round, very black.

ἀμφω, οὐν, dual, both.

ἀν = κεν (1085-1091).

ἀν, vs. 143, = ἄν.

ἀν- (ἄ- before consonants), “alpha privative,” an inseparable adverb and preposition, not, un-, dis-, -less, without.

ἀνά (ἀν), adv. and prep. with gen., dat., and acc., (up)on, along, up through, thereon, high on; adv., (up)on, thereon; with dat., (up)on, along; with acc., through(out), up through.

ἀνα-βαινω (βαίν, βαίνω), ἀναβήςω (ἀνα-βήσημαί), ἀναβήςα (ἀναβήςην), ἀνα-βηςηκα, ἀναβηςημαι*, ἀναβηςην* go up, ascend.

ἀναβάταρσ, ἀναβάς (ἀναβαλω), aor. act. particip.

ἀνάγγελον (ἀνάγω) = ἀναγγελον (837), imperf.

ἀν-ἀγω, ἀνάξω, ἀνήγαγον, ἀνήγακα**, ἀνήγαμαι, ἀνήγαθην* lead forth, set out, go forth, drive, carry.

ἀνα-δε-, ἀναδύςω, ἀναδύεισα (ἀναδύνω), ἀναδύεικα, ἀναδύειμαι*, ἀναδύθην* rise, emerge, “dive up, ” plunge up.

ἀνα-θηλε-, ἀναθηλήσω, ἀναθηλήσησα sprout, bloom (forth, anew), bud (again), blossom.

ἀν-αδιει, ἦ, ἦ shamelessness.

ἀν-αδις, ἦς, ἦ shameless, unfeeling.

ἀναίχας (ἀναίχω), aor. act. particip.

ἀναιρέω (αιρε-, ἐλ-), ἀναιρησαι, ἀνί- ελον (ἀνίελων, 584-585), ἀνίρηκαι*, ἀνίρηκης*, ἀνιρηθην* take up, snatch up, seize.

ἀναιώσω (Φαυ-Φικ-), ἁναίκα, ἁνήφια,
άνηχθην start up, dart up, spring up.

άναξ, ἀνακτός, ὁ king, lord, protector, chief (tain).

ἀν-ἀποινος, οὐ unransomed, without a ransom paid.

ἀνασσε, vs. 180 (ἀνάσσω), imperat.

ἀνασσε(ν), vs. 252, (ἀνάσσω) = ἡνασσε(ν) (837), imperf.

ἀνάσσω (φανακ-), ἀνάσω, ἡνασσα rule (over), guard, protect.

ἀναστάς (ἀνιστήμι), 2α aor. act. particip.

ἀναστήσει(ν) (ἀνιστήμι), aor. act. optat., caus., 1069.

ἀνάσχεο (ἀνέχω), 2α aor. mid. imperat.

ἀνάσχω (ἀνέχω), 2α aor. act. particip.

ἀναφαίνω (φαν-), ἀναφαίνεω, ἀνάφηνα, ἀναπέφηνα*, ἀναπέφαμαι, ἀνεφάνην reveal, show (up), manifest.

ἀνδάνω (σφατ-, σφαδε-), ἄδηστω, εἰδαν (= εἶδαν), εἶδα please, delight, charm.

ἄνδρα, ἄνδρας(ν), ἄνδρες, ἄνδρι, ἄνδρῶν (ἀνήρ).

ἀνδροφόνος, οὗ man-slaying, murderous.

ἀνβη (ἀνβαίνω).

ἀνευ ἀνεδώσω (ἀνάδω).

ἀνεκτός, ἡ, ὁ endurable, bearable, tolerable.

ἀνέλαιντο (ἀναιρεῖν), 2α aor. mid.

ἀνελῶν (ἀναιρέω), 2α aor. particip.

ἀνέμος, οὗ, ὁ wind, breeze.

ἀνέρας (ἀνήρ).

ἀνέσταν (ἀνιστήμι), 2α aor. act. indic., 3α plur.

ἀνέστη (ἀνιστήμι), 2α aor. act.

ἀνέχω (σέχ-, σέχ-), ἀνέκχω (ἀνασκήσω), ἀνέχθων (ἀνέχθεθον), ἀνέχωκα, ἀνέσκημα* hold up, raise, endure.

ἄνηρ, ἄνδρος, ὁ (real) man, warrior, hero, as distinguished from ἄνδρος (mere) man.

ἀνθρείφων, ὄνος, ὁ chin, beard.

ἀνθρωπος, οὐ, ὁ (mere) man, as distinguished from ἄνηρ (real) man, warrior, hero.

ἀνεστάμενος (ἀνιστήμι), present particip.

ἀν-ιστήμι (στή, στα-), ἀναστήσω, ἀνέστησα (ἀνιστήν), ἀνέστηκα, ἀνέσταμαι*, ἀνέστάθην* stand (up), set up, raise, (a)rise.

ἀν-οροῦ-ω *, ἀνάφορος jump up, spring up, start up.

ἀντίθετη (ἀνιστήμι) = ἀνεστήσην (837), 2α aor. dual.

ἀντ-άξος, η, οὗ equivalent, of equal value.

ἀντην openly, before the face.

ἀντί-α σ (ἀντιάσω, ἀντιάς, 603-604, 945-948), ἤμισσα approach, prepare, share, partake, go (come) to meet.

ἀντι-βίν with opposing might, in opposition, antagonistically.

ἀντι-βίος, η, οὗ opposing, hostile.

ἀντι-θεος, η, οὗ godlike, equal to the gods, a match for the gods.

ἀντίος, η, οὗ in opposition, opposing, hostile, facing, meeting, to meet.

ἀντιδώσων (ἀντιάω) = ἀντιάκατα (945-948), pres. particip., fem.

ἀντι-φέρω (φέρ-, φε-, ἐφε-), ἀντοίσοω bear against, oppose.

ἀνώγ-, ἀνάξω, ἡνώγα, ἀνώγα (for ἡνώγα ? 884) command, order, bid.

ἄξω (ἄγω).

ἀπ' = ἀπό.

ἀπ-αμείβω, ἀπαμείφω, ἀπαμείψα, ἀπημείφην* (ex)change; mid., reply, answer, respond.

ἀπ-ἀνευθε(ν) apart, away.
VOCABULARY

ἀ-πᾶς, ἀ-πᾶσα, ἀ-παν all, entire, whole, all together.
ἀπατηλός, ἢ, ὅν deceitful, false.
ἀπ-αυράω = ἀπαφράω (φράω); imperf., with aor. meaning ἀπήρων; ἀπουρής; aor. particip. ἀπούρας (= ἀπάφρας) take away, deprive, snatch away.
ἀπεβήσετο (ἀποβαίνω).
ἀπεδέξατο (ἀποδέχομαι).
ἀπειλέω, ἀπειλήσω, ἡπείλησα threaten, boast, menace.
ἀπείπον = ἀποείπον.
ἀ-πείρων, ὁ boundless, limitless.
ἀπελίμανον (ἀπολίμανοι).
ἀπέλυε (ἀπολύω).
ἀ-περείσιος, ὁ boundless, limitless, countless, immeasurable.
ἀπ-χω (σέχω, σχάω), ἀφέω (ἀποσχήσω), ἀπέχων (ἀπέσχεθον) hold from.
ἀ-πήμων, ὁ unharmed, painless, without hurt (damage, pain, sorrow).
ἀπηνής, ἡ harsh, cruel, rude.
ἀπήρων (ἀπαφράω).
ἀ-πιθείω, ἀπθήσω, ἡπίθησα disobey, fail to obey, distrust.
ἀπιος, ἡ, ὁ (cf. ἀπό) far, distant.
ἀπό adv., and prep. with gen., off, from, away, back.
ἀποαιρεῖ (ἀφαιρέω), imperat.
ἀποαιρέσθαι (ἀφαιρέω), infin.
ἀπο-αιρέω = ἀφαιρέω.
ἀποβαίνω (βαίνω, βα-, ἀποβήσω (ἀποφήσομαι), ἀπέβησα (ἀπεβήν), ἀποβέβηκα, ἀποβέβημαι*, ἀπεβά-θην * depart, go away.
ἀπο-δέχομαι, ἀποδέχομαι, ἀπεδέχαμην (ἀπέδεχαμην), ἀποδέχεμαι, ἀπεδέχθην* receive (from), accept (from).
ἀπο-δι-δώμι (δώ-, δο-, ἀποδόσω, ἀπέδωκα, ἀποδέδωκα, ἀποδέδομαι, ἀπεδέδησα give back, restore, return, give away, pay.
ἀποδοῦμαι (ἀποδίδωμι), aor. act. infin.
ἀπο-είπον (ἐπ-, ἐδ aor., speak out, deny, refuse.
ἀ-πομα, ὁ, τά raimom(s).
ἀπολέσθαι (ἀπολλυμαι), aor. infin.
ἀπόδεξα (ἀπόλλυμι) = ἄπλεω-. (σ)αν (837).
ἀ-πολλυμαι (ο-, ἀ-, ἀ-, ἀ-), ἀπο- λέσω (σω), ἀνάλισσω, ἀπόλωλα destroy, kill, ruin; mid., perish, die.
Ἄπολλων, ὁ, ὁ Apollo, god of light, and patron of music, poetry, and healing.
ἀπο-λύμαινομαι (λύμαν-) purify (oneself), clean(se).
ἀπο-λύ-ω, ἀπολύσω, ἀπέλυσα, ἀπολύνακα*, ἀπολέμυμα, ἀπελύθην loose, set free.
ἀπο-νοστέω, ἀπονοστήσω, ἀπενό- στησα return (home), go (home), come.
ἀπο-νόσφι (ν) apart, away (from).
ἀποσταίνου (ἀποσταῖνω), imperat.
ἀπο-παύω, ἀποπαύσω, ἀπέπαυσα, ἀποπέταυκα*, ἀποπέπαυμαι, ἀπε- παύθην* cease (from), refrain (from), stop (from), desist, restrain.
ἀπο-ποστέω (στε-, στι-, ἀπόστικτον depart, step off, march away.
ἀπόστιχε (ἀποστιχεω), aor. imperat.
ἀπο-τίνω (τε-, τί-, τίν-, ἀποτίσω, ἀπετίσα, ἀποτίσκα*, ἀποτίσσαι*, ἀπετίσθην* repay, requite, recompense, atone for.
ἀποτίσομαι (ἀποτίσω).
ἀ-ποφάς (ἀποφάω).
ἀ-πριάτος, ἡ, ὁ unbought, without price, free.
ἀπτόω (ἀφ-, ἀψω (ἀψομαι), ἡψα,
άποθεω [HOMERIC GREEK]

ήμματι, ἣπθην* touch, lay hold of, attack, attach.

ἀπ-ωθέω (ἴθω-, ἔθω-), ἀπώσω, ἀπεωσμαί*, ἀπεώθην shove away, push off, drive away.

ἀπόσει (ἀπωθέω).

ἀρ, ἀρα, ἁρ naturally, of course, as you know, as you might expect, that is, in effect. It is not always translatable into English, which has for it no exact equivalent.

ἀρά-ομαι, ἀρσομαι, ἥρθαμαι, ἥρμαί* pray, curse, invoke.

ἀρ-αρίκω (ἀρ-), ἧρσα (ἤρσον), ἅρμα, ἥρθην suit, adapt, adjust.

ἄργαλεσ, ἦν, οὐ horrible, terrible, awful, cruel, difficult.

Ἀργείος, οὐ, οὐ Argive, Greek.

Ἀργος, εος, το Argos, a country and city in Greece.

ἀργός, ἦν, ὡν bright, shining, swift, flashing.

ἀργυρός, η, οὖν silver(y), of silver.

ἀργυρόπεζος, ο, οὖν silvery-footed.

ἀργυρό-τοξος, ον of a silver bow, equipped with a silver bow, silver-bowed (one), Apollo.

ἀρειων (Ἀρείων) ἢ, οὖν comparat.

(754, 1), better, mightier, braver.

ἀρήγ-ω, ἄρηξ, ἥρηξα help, assist, succor.

ἀρήν, ἄρνος, ὁ, ἦ lamb.

ἀρῆξαι (ἀρηγω), aor. infin.

ἀρήξατ (ἀρήξατ).

ἀρητήρ, ἥρως, ὁ priest, pray-er.

ἀριστεύς, ἢ, ὁ chief, nobleman, leader.

ἀριστος, η, οὖν (Ἀραθος, ἦ, οὖν) superl., best, noblest, bravest, fairest.

ἀρ-νυ-μαί, ἀρεμμαί*, ἥρμην (ἥραμην) acquire, win, save, preserve.

ἀρνῶν (ἀρήν, ἄρνος, ὁ, ἦ).
**VOCABULARY**

αὐθί [29x21 to 343x495]

αὐθί here, there, in this (that) place.

αὐτάρ (ατάρ, 571) but, moreover, on the other hand.

αὐτε anew, again, a second time, but now.

ἀυτή, ἡ, ἡ battle-cry, war-whoop.

αυτή-(ήμαρ) (on) the (self)same day.

αὐτίκα on the spot, immediately, forthwith.

αὐτίς back again, anew.

αὐτίχα = αὐτίκα (575, 582).

αὐτός, ὁ, ὁ self, him(self), her(self), it(self), same.

αὐτοῦ there, at that place.

αὐτώς in the same way, thus, so, as matters now are.

ἀφαρέει (φαρέει), ἀφαιρησώ, ἀφεῖλον (ἀφείλον, 584–585), ἀφηβηκα, ἀφηρηματικόν, ἀφρηδθύν* take away, rob, deprive.

ἀφαρ immediately, forthwith.

ἀφέλεσθε (ἀφαιρέω), 2d aor. mid.

ἀφενός, ες, τό wealth, riches.

ἀφείλει (ἀπέχω), fut.

ἀφιέσθε (ἀφιέμω), imperfect.

ἀφήμι (ση-, σε = ἤμ-, ε-, 603–604) ἀφήσω, ἀφέσκαι (ἀφέσκα), ἀφέσθαι, ἀφέσθαι send away, dismiss, hurl, drive (off).

ἀφίσσεται (ἀφύσσω).

ἀφύσσω (ἀφυσύ), ἀφίσω dip up, draw (out), collect, heap up.

Ἀχαϊς, ἱδὸς fem., Achaean.

Ἀχαῖος, οὐ, ὁ Achaean, Greek.

Ἀχιλλος, ἢς, ὁ Achilles.

ἀχυρογμαί be grieved, be vexed, be enraged.

ἀχος, ες, τό woe, pain, grief.

ἀψ back (again), backward(s).

Β

βαθός, είς, ú deep, profound.

βαίνω (βαν-, βα-), βήσω (βήσομαι), εβήσω (εβην), βεβηκα, βεβημαι, εβάθην* come, go, walk.

βάλλω (βάλλω), imperat. mid.

βάλλω (βαλ-, βλη), βαλέω, βαλν, βεβηκα, βεβημαι, εβληθην* throw, hurl, shoot, dash.

βαρύς, είς, ú heavy, weighty, violent, severe, grave, serious, important.

βασιλεύς, ἡ, ὁ king, ruler, chief (tain).

βατην (βατων) = εβάτην (837), 2d aor., dual.

βεβηκει (ν) (βαλων) = εβεβηκει (ν) (837), piuperf.

βίλος, ες, τό (cf. βαλλω) dart, arrow, shaft, missile.

βενθος, ες, τό depth.

βη (βαίνω) = εβη (837), 2d aor.

βηλός, οὖ, ὁ threshold.

βησαν, βησι (βαίνω), aor. (837), causat. (1069).

βήσωμεν (βαίνω), vs. 144 = βησωμεν (800), aor. act. subjunct., causat. (1069).

βητη, ες, ἡ strength, might, violence.

βίος, οὖ, ὁ bow.

βουλεύσαντε (βουλεω), aor. act. particp., dual.

βουλεύω, βουλεύσω, εβουλεύεσαι, βεβουλεύμαι, εβουλεύθην* plan, counsel, advise, deliberate.

βουλή, ες, ἡ plan, will, wish, purpose, counsel, council.

βουλη-φόρος, ου counsel-bearing, full of counsel, discreet.

βουλεύ-μαι (βουλ-, βουλε-), βουλήσω-μαι, βέβουλα, βεβουλημαί, εβουληθην* wish, desire, be willing, prefer.

βούς, βοός, ο, ἡ bull, ox, cow.

βοῦς (βούς, βοός, ο, ἡ), vs. 154 = acc. piur.
βο-ώτις, ἰδος *fem.*, calm-eyed, large-eyed, ox-eyed.

Βριάρεως (= Βριάρης, οὖ, ὦ, 573, 586), ὦ, ὦ Βριαρέας, a sea-divinity.

Βοιοεύς, ὅς, ὦ Βρισευς, father of Briseis.

Βρισεύς, οὖ, ὦ Βρισεύς, daughter of Briseis.

βροτός, ὦ, ὦ mortal, man.

βωμός, οὖ, ὦ (cf. βαλώ) foundation, base, altar.

βωτι-άνερα *fem.*, man-nourishing, nurturing heroes; as substant., nurse of heroes.

Γ

γ' = γέ.

γαῖα, ἦς, ὥ earth, land, country.

γαῖω (γαῖ-) rejoice, exult, glory.

γάρ postpos. conj., for, in fact.

γέ postpos. enclit. emphasizing the preceding word or clause, indeed, at least, at any rate.

γείνομαι (γεν-), ἐγείναμην beget, produce, bear, be born.

γέλοιος, οὖ, ὦ laughter, merriment, hilarity.

γενεή, ἦς, ὥ generation, family, stock.

γένετο (γείνομαι) = ἐγένετο (837), 2d aor.

γένηται (γείνομαι), 2d aor. subjunct.

γένυτο (γείνομαι) = ἐγένυτο (837), 2d aor.

γεραῖος, ὥ, ὦ old, aged, ancient; masc. as substant., old man.

γέρας, αος, ὦ prize (of honor).

γέρων, ουντός, ὦ old man.

γηθέω (γηθ-, γηθε-), γηθήσω, ἐγηθήσα, γεγηθα rejoince, be glad, exult.

γηθήσα (γηθέω) aor. optat.

γήρας, αος, ὦ old age, eld.

γε-γενήσαι (γεν-, γεν-, γον-), γεγενήσο- *μαι*, ἐγενόμην, ἐγέννα, γεγενήσαι,*

εγενήθηνι become, be, arise, be born.

γι-γνώσκω (γιν-, γνο-), γνώσομαι, ἐγνώνω, ἐγνώκα, ἐγνωσμαί, ἐγνώ- σθην* know, recognize, learn, perceive.

γλαυκ-ώτις, ἰδος *fem.*, gleaming-eyed, flashing-eyed, "owl-eyed."

γλυκίων, οὖ (γλυκύς, εία, ὦ) comparat., sweeter.

γλυκύς, εία, ὦ sweet.

γλῶσσα, ἦς, ὥ tongue, speech, language.

γνώ, γνώσκω (γνώσκω) 2d aor., act. subjunct.

γόνυ, γονός (γονώνος) τό kneel.

γουνάξομαι (cf. γόνυ), γουνάσομαι embrace the knees, entreat, implore.

γονείν (γονὲ, γονής, τό).

γυνὴ, γυναικός, ὥ woman, wife.

Δ

δ' = δέ (575).

δαμόνος, η, οὖ possessed (by a demon); good friend; crazy, foolish, wretch.

δαμόν, ονος, ὦ, ὥ divinity, god, goddess.

δαλι-νύ-μι (cf. δαλῆς), δαλσῷ, ἔδαλσα* (ἔδαλσάμην) entertain, feast, banquet.

δαλῆς, δαιτός, ὥ portion, feast, banquet.

δάκρυ, νος, τό tear.

δακρύ-ω*, δακρυσω*, ἐδάκρυσα, ἐδακρυμαι weep, shed tears.

δαμά (δαμάςω) = δαμάς (584-585), = δαμάσει (603-604) fut.

δαμάς* (δαμαδ-), δαμά(σ)ω, ἔδαμασ(σ)α, ἐδαμασθην subdue, overcome, crush, dominate.

Δαναός, οὖ, ὦ Danaan, Greek.

δασμός, οὖ, ὦ division (of spoil).
δᾶσ(σ')αντο (δατέωμαι) = ἑδᾶσ(σ')αντο
(837), aor.
δατέωμαι (δατ-, δατε-), δᾶσ(σ')ομαι,
ἰδασ(σ')άμην, ἰδασμαί divide, distribute, allot.
δε; postpos. conjunct., and, but, for, so.
-δε, with acc., (788, 4) to, up to.
δέδοσαί (δατέωμαι), perf.
δείδωκα (δείδω).
διδώ (δρε-, δρο-, δρι-), δείσομαι,
δείσα, δείδωκα (δείδια) fear, be afraid.
δείλως, ἡ, ὃν fearful, cowardly, cringing, miserable, pitiable.
δεννός, ἡ, ὃν dread(ful), awful, terrible, fearful.
δέκατος, ἡ, ὃν tenth.
δέμας, ἄος, τό build, stature, size, form, body, structure.
δέκασθαι, δέκατο (δέχομαι).
δέκτερός, ἡ, ὃν right (hand), lucky.
δέος, δέος (δείους), τό fear, dread, timidity.
δέπας, ἄος, τό cup, goblet.
δέρκομαι (δερκ-, δορκ-, δρακ-), ἐδρακ-
κον, ἐδερκα, ἐδερχθην (ἐδρακην)
see, look, behold.
δέρω (δερ-, δορ-, δερε-, ἐδερα, δε-
δαρμαι*, ἐδαρην* skin, flay.
δεσμός, ὁ, ὁ (ὑπ. δεῖον) bond, band, fetter.
δευσμαί (δευ-, δεύε-) δεύςσομαι, ἐδεύ-
σα lack, need, be in want.
ἀδωρο hither, to this place, here.
δέντερος, ἤ, ὃν second, succeeding, later.
δέχθαι (δέχομαι), aor. inip.
δέχομαι, δέσμαι, ἐδείσα (ἐδείγμην),
δέδηγμαι, ἐδεχθην* receive, accept.
δέω, δήσω, ἐδήσα, δέδεκα*, δέδειμαι,
ἐδέθην* bind, tie.
δὴ indeed, truly, forsooth, now.

VOCABULARY

δῆθαι-ω loiter, tarry, delay.
δηλε-ομαι*, δηλήσομαι, ἐδηλησάμην,
δηλημαι harm, hurt, destroy, damage, wrong, ruin.
δημο-βρος, ὁν devouring (the goods of) the people.
δὴν = δῆσαι, an old accusative, for a long time, long.
διά, adv., and prep. with gen. and acc., through, by means of, on account of; adv., between, among; with gen., through; with acc., through, by means of, on account of, during.
Δία (Διός, Δίος, ὁ), acc.
δι-ἀν-δίκα, in two ways, differently.
δια-πέρδω (περθ-, πορθ-), διαπέρσω,
διάπερσα (διάπερσα) sack (utterly, thoroughly), plunder, pillage, devastate.
δια-πρήσω (πρηκ-), διαπρήξω, διε-
πρήξα, διαπρήξη, διαπρήξημα, διαιρήθην go across, pass through, traverse, pass over, accomplish.
διεστηθην (διεστημι) = διεστηθην (837), 2d aor. dual.
δια-τιμήν (τιμη-, τιμαγ.), διατιμήω*,
διετήμα (διετήμαν), διετήμαν separate, divide, part, cut apart, split.
δί-δωμι (δω-, δο-) (ὑπ. δώσω, ἑδώκα,
δεδωκα*, δεδομαι, ἐδόθην give, grant, bestow.
διείρεω (διειρωμαι), imperat.
διειρομαι (εἰρ-, είρε-), διειρῆσομαι in-
quire into, ask about item by item.
διεσπάσθων (διεσπάτω).
δι-έπα (σεπ-, σπ-), διέψω, διέστων accomplish, perform, go through, be engaged in.
διετήμαν (διετήμαν).
Δι (Zeús, Διός, ὁ), dat.
δι-στημι (στή-, στα-), διαστήμω, διεστήμα (διέστημ), διεστήμα, δις-στάματι, διπλήθην* stand apart, separate, divide.

δι-φιλος, η, ον dear to Zeus, beloved of Zeus.

dικαζέμι (α) (δικαζω), infin.
dικαζό (δικαζω), δικάσω*, εδίκασω(ς)α, δικάκακα**, δεδικασμαι*, εδικάθην* judge, decide, pronounce judgment.

δικασ-πόλος, ου, ο judge, arbiter, dispenser of justice.

διο-γενής, ες born of Zeus, Zeus-descended.

Διός (Zeús, Διός, ὅ). διος, α, ον divine, godlike, glorious, heavenly.

διο-πρέφης, ες Zeus-nourished, under the protection of Zeus.

δι-πτυχ, υχος double, two-fold.

δώεν (δίδωμι), 2d aor. optat.

δολο-μήτης, άα, ο deceiver, crafty-minded.

δέμεναι (α) (διδώμι), 2d aor. infin.

δόντες (διδώμι), 2d aor. particip.

δόμυ, δομός (δοματος), τό beam, timber, spear.

δός (δίδωμι), 2d aor. act. imper.

δόσαι (διδώμι), εδόσαι (337), 2d aor.

δομίφ (δομή), 2d aor. partic.

Δρύας, αντός, ὁ Dryas.

δύνα-μαι, δυνήσομαι, δεδυνήσαι*, εδύ-

νάσθην be able, have power, can.

δύο (δύω) two.

δύο-δέκατος, η, ον twelfth.

δά, indecl., τό house, home.

δεκα-δέκατος, η, ον (δώδεκατος, η, ον) twelfth.

δώει (σε) (δίδωμι), 2d aor. act. subjunct., 3d sing.

δώκε (δίδωμι) = εδώκε (337), aor.

δώμα, ατός, τό house, home, building.

δώρον, ου, τό gift, present.
VOCABULARY

εἰδώς (*εἴδω) perf. act. particip.
eίθ = είτε (575, 582).
eὗκοντ = εἵκοσι. twenty.
eיקרν (εἴκω), pluperf.
*εἴκω (εἴκη-, εἴκο-, εἴκα-), εἴκω, εἴκα be-like, resemble, be fitting, seem (likely), appear (suitable).
eἴλασονς (ἐρχομαι).
*εἴλω (εἴλομαι) (εἶλ-, εἶλα, εἶλα, εἶλαν crowd, drive.
eἰμι (εἰ-, εἰ), εἴσομαι come, go; pres. often with fut. meaning, shall (will) come, go.
eἵμι (εἵ-, εὔς(ε)ομαι be, exist.
eἴμη (εἴμη), infin.
eἴνεκα = ἐνεκά (571) on account of, because of, for the sake of.
eἴο (ἰο) of him, her, it.
eἴος = ἤς, until.
eἴπας, εἴπε, εἴπετε, εἴπεσιν, εἴπετε, εἴπεσιν, εἴποι, εἴποι, εἴποιν (εἴρω), 2d aor.
eἴρομαι (= ἐρω) (ἐρω-, ἐρο-, ἐρήσομαι ask, inquire, question, seek.
eι(ε)ρομαι (ἐρομαί), ει(ε)ρος(ε)ομαι, ει(ε)ρος(ε)άμην save, preserve, observe, protect, guard, retain.
eἰρω (ἐρω-, ἐρη-, ἐρε-), ἐρω, εἴρων (εἴρων), εἴρηκα*, εἴρημαι, ἐρήμην speak, say, tell.
eἰς, εἰς, adv. and prep. with acc. into, to, until, therein.
εἰς, μία, εἴν one, only, sole.
eἴςας, εἴςης (ηος, η (εἴη), ov).
eἴερεν (εἴρωμαι) aor., causat., (1069).
eἴερεται (*εἴδω).
eἴην (εἴμι), 3d plur.
eἴσω into, within, often with acc.
eἴτε . . . εἴτε whether . . . or.
eἴκ (εἴκ), adv. and prep. with gen., out of, (away) from.
εἰκάζων (εἰκάζεργος), ov, ὁ free-worker, working his will, Apollo.

ἐκά (καλω).
ἐκατος, η, ον each, every.
ἐκατή-βελέτης, ἄο, ὁ free-shooter, free-shooting, sharp-shooter, epithet of Apollo.
ἐκατηῆ-βολός, ου, ὁ free-shooter, sharp-shooter, free-shooting, sharp-shooting, shooting according to will, sure-shooting, Apollo.
ἐκατογ-χειρός, ου hundred-handed, hundred-armed.
ἐκατόμ-βη, ης, ἡ ηεκατόωρ, sacrifice, a number of animals, originally one hundred cattle, offered in sacrifice.
ἐκατος, ου, ὁ free-shooter, sharp-shooter,
ἐκεῖνος, η,  ο (κεῖνος, η,  ο) that one; he, she, it.
ἐκα (καλω).
ἐκη-βολος, ου, ὁ free-shooter, sharp-shooter, epithet of Apollo, originally an adjective, shooting according to will (desire, inclination, pleasure); as substantive, free-shooter, sure-shooter, sharp-shooter.
ἐκλαγξαν (κλάξω).
ἐκλυε, ἐκλυος, ἐκλυον (*κλεω).
ἐκ-παγλος, ου terrible, dreadful, awful, frightful, fearful.
ἐκπαγλητατος, η, ον (ἐκπαγλος, ον), superl.
ἐκ-παγλως terribly, horribly, awfully, dreadfully, frightfully.
ἐκ-τέρθω (επερ-, τρα-, ἐκτέρως, ἐκτέρσις (ἐκτερσιν) sack (utterly), plunder, pillage, devastate.
ἐκ-τάμ-νω, ἐκταμων cut out.
Ἐκτωρ, ὁ πατρ. ὁ Ηεκτερ, son of Priam, and leader of the Trojans.
ἐλα-ύνω (cf. ἐλαω) drive, carry on, strike, push, press.
ελαφος, ον, δ, ή deer, stag, hind, doe.
ελα-ω, ελα-σ(σ)-ω, ήλαος(σ)-α, ήλα-λακα*, ήλαλαμαι, ήλαθην* drive, carry on, strike, push, press.
ελε (αιρέω) = ελέ (837), 2d aor.
ελελίζω* (ελικ-), ελελίζα, εμελελίζην shake, twirl, twist, coil, make tremble, brandish.
ελεσφαι (ἐρχομαι).
εληφε (λέπω).
ελθέμεναι (αι), ελθοῦσα, ελθών (ἐρχομαι), 2d aor., infinitives and part.
ελκ-ωφ-, ωπος, masc.; ελκ-ώπις, ιδος, fem., bright-eyed, flashing-eyed.
ελιπε (λείπω).
ελισσω (ελικ-), ελιξω*, ελιξα, ελι-γμαι, εελιχθην (εε = ει, 584-585) twirl, twist, curl, turn, roll.
ελκω (ἐλκω), mid. imperat.
ελκω (σελκ-; = ελκ-, 603-604) draw, drag, pull, tug.
ελον (αιρέω) = ελεν (837).
ελοντε, ελοντα (αιρέω), 2d aor. part.
ελοια (ελω).
ελομαι, ελων (αιρέω), 2d aor. forms.
ελωρον, ου, το boot, spoil(s), prey.
εμ* = εμε, εμέθεν, εμέτο, εμεύ (εγω).
εμεν(αι), εμεμεν(αι) = εμναι (εμη).
εμμαρε (μετρομαι).
εμοι (εγω).
εμός, η, ον my, mine.
εμπεφυνα (εμφων), perf. particip., fem.
εμ-πης nevertheless, for all that, by all means, absolutely, completely.
εμ-φυ-ω, εμφίςω, εμφίσσα (εμφισυν), εμπθέφυκα grow in(to), cling very closely.
εν(1), εν, ad., and prep. with dat., in, at, among, on, there(in, on).
εν-αντιος, η, ον opposite, facing, before, to meet.
εναριζω (εναριγ-), εναριζω, ηναριξα strip of armor, spoil, slay.
εν-δεχος, η, ον to(ward) the right, from left to right.
εν-δοθι within, inside, at home.
εν-εμι (εμ-), ενεσ(σ)-ομαι be in.
ενεκα = ενεκα (571), with gen., usually postpos., on account of, because of, for the sake of.
ενην (ενηνιομ), imperf.
ενθα then, thereupon.
εντι = εν.
εν-ημαρ (for) nine days.
εν-όερ-νυ-μι, ενόρσω, ενόρτα (ενώρτων), ενόρωρα, ενορώρεμαι rouse among, kindle among, excite.
εντο (εμη), 2d aor. mid.
εντοι within, inside.
ενωρτο (ενωρτυμι), 2d aor. mid.
εκ = εκ.
εκαγε (εκαγω), imperat.
εκ-άγ-ω, εκάεω, εκηγαγον, εκηχα**, εκηγμαι*, εκηχθην* lead out, lead forth, bring forth.
εκαδα (εκαδω) = εκαδαι (584-585), imperat.
εκ-ανδά-ω, εκαυδησω*, εκαύδησα speak out, tell, say, declare.
εκ-αυτισ again, anew, then.
εκις one after another, in turn, in order.
εκ-ελο (ερε-, ερη-, ερη-), εκερω, εκειπον, εκειρηκα*, εκειρημαι, εκειρη-θην speak out, tell, say, declare.
εκειρθαμεν (εκπερθω).
εκερω (εκειρω).
εκταμαι (εκτάμω).
εκω, εκο (760) of him, her, it.
εκωκε (*εκω), perf.
εκωκε * (εκω), perf. act. particip.
εκτα, εκτενε (εκμι), participles.
THE ACROPOLIS OF AThENS (RESTORATION)
γνώση, γνών = γνώ, γνώ, ον his, her(s), its
(own).
ἔδωσαν, ἔδωσα (ἔμιλ), fem. participles.
ἐπ’ = ἐπὶ (575).
ἐπ-άγειρον (ἀγερ-), ἐπήγειρα, ἐπαγηγ-καί, ἐπηρήθην collect, gather (together).
ἐπ-αίτιον, ου blameworthy, responsible, blamable, accountable.
ἐπ-απειλέω, ἐπαπειλήσω, ἐπαπειλήσα threaten (against), boast.
ἐπ-άρχ-ω, ἐπάρχω, ἐπήρθα, ἐπήργματι, ἐπήρχθην* begin, perform the initiatory rites.
ἐπάσανο (πατέωμα).
ἐπ-ασο-σύνεργος, η, ον thick, close, in quick succession, crowded.
ἐπ-αυρίσκω* (ἐπαυρίω*) (ἐπαυρίσκο-μαί) (άυρ-, αύρ-), ἐπαυρίσκομαί, ἐπαύρον enjoy, reap the benefit of.
ἐπεά, ἐπέσα (ἐπώσ, εος, τό).
ἐπελ when, since, for.
ἐπει = ἐπει (ἐπώσ, εος, τό) (584–585).
ἐπειδή when, since, for, indeed.
ἐπεάθη (vs. 583) = ἐπαθα (575, 582).
*ἐπε-έκω (ῥεκ-, ῥοκ-, ῥικ-), ἐπέκω perf. as pres., be seemly, be fitting either (in addition, also).
ἐπε-εύμι (ελ-, ελ-), ἐπεύσωμαι come (upon, on), approach.
ἐπεισ(ν) (ἐπειμι), 3d sing.
ἐπετα, thereupon.
ἐπ-εικα (ῥεικ-, ῥοικ-, ῥικ-), perf. only. be fitting (either, also).
ἐπετείθη* (ἐπετείθομαι) = ἐπετείθη (575, 582).
ἐπετέλεων (ἐπετελέω).
ἐπερρῶσαντο (ἐπερρώσωμαι).
ἐπ-/ἐρχομαι (ἐρχ-, ἔλθ-, ἐλευθ-, ἐλυθ-), ἐπελεύσομαι, ἐπήλθον (ἐπήλθον), ἐπελεύσθη (ἐπελεύσθη) come upon (to, toward), attack.
ἐπεσ(σ): (ἐπώσ, εος, τό).
ἐπεσονται (ἐπισεοντο).
ἐπεστέφασι (ἐπιστέφω).
ἐπ-ευ-φημ-ω*, ἐπευφήμησα shout as- sent, approve.
ἐπηεπελίσθο (ἐπαπελίσθω).
ἐπι, adv. and prep. with gen., dat., and acc., to (up)on, against, by; adv., (up)on, thereon; with gen., (up)on, over, during; with dat., (up)on, in, for, about, against, at, beside, by; with acc., (up)on, up to, over, against.
ἐπι (ἐπειμ) = ἐπειτι, vs. 515.
ἐπι-γνάμπτ-, ἐπιγνάμπτωσ, ἐπιγνάμπτα, ἐπιγνάμφθην bend, curb, subdue, win over.
ἐπι-εἰκέλων, ου like, resembling.
ἐπι-εἰκής, ἔς suitable, fitting, proper, becoming, decent.
ἐπειμείνε (ἐπιενώμ, ἐφενώμ), perf. particip., voc.
ἐπιελπε (ἐπιελπω), imperat. mid.
ἐπι-ελπω (ῥελπ-, ῥολπ-), ἐπιελπα cause to hope, make hope; mid., hope (for), wish for, desire, ex- pect.
ἐπι-ἐννύμι* (ἐφ-ἐννύμι*) (ἐφεννύμαι) (ἐσ-, ἐφεσ(σ)ω, ἐφέσα, ἐφείμα, ἐφεύμαι) both with and without elision, clothe, invest.
ἐπι-κρα(α)ίνω (κραν-), ἐπεκρήηνα ac- complish, perform, fulfill (also, in addition).
ἐπικρήηνον (ἐπικραίλων), aor. imperat.
ἐπι-μέμψο-μαι, ἐπεμμέψομαι*, ἐπεμμε- ψάμμην*, ἐπεμεμψήθην* blame, find fault (with), reproach.
ἐπιπελθε (ἐπιπελθω), mid. imperat.
ἐπι-πέλθω (πειθ-, ποιθ-, πιθ-), ἐπι- πέλθω, ἐπεπέλθα (ἐπιπέλθοιον), ἐπι- πέπευθα, ἐπιπεπέυθαι*, ἐπιπεπεπευθη* persuade; mid., trust (in), believe, obey.
ἐπιπλέω (πλω-, πλερ-, πλυ-), ἐπιπλέονται, ἐπιπλευσα*, ἐπιπλέουσκα*, ἐπιπλέουσκαι* sail (up-) on, over, navigate.

ἐπιρρώ-ομαι, ἔπερρωσάμην flow down (upon), fall upon.

ἐπισω(σ)εως (σεν-, συ-), ἐπισω(σ)ευς, ἐπισώσημαι, ἐπισω(σ)ύθην drive on, hurry on, urge.

ἐπιστέφω, ἐπιστέψω*, ἐπιστέφα (ἐπιστεψάμην), ἐπιστεμμαι*, ἐπιστέφθην* surround, encircle, fill brimming full.

ἐπιτέλλεω (ἐπιτέλλω), mid. imperat.

ἐπιτέλλω (τελ-, ταλ-), ἐπιτέλλα, ἐπιτετάλλαμαι command, accomplish.

ἐπι-τηδεῖς sufficiently, in sufficient numbers, appropriately, suitably.

ἐπιφέρω (φερ-, οί-, ένεκ-), ἐποίω, ἐπήνευκα (ἐπηνευκέον), ἐπενήνυχα**, ἐπενηνυχμαι*, ἐπενήνυχθην* bear upon, bear against.

ἐπι-χθόνος, ο ἐπι-χθόνος, ο ἐπι-χθόνιος upon the earth, earth, earth-born, of the earth.

ἐπλεο, ἐπλετο (πελώ), 2d aor.

ἐποίειος (ἐποιέω).

ἐπι-οίχομαι (οιχ-, ολχ-, ολχ-, ολχο-), ἐποίχωμαι*, ἐποίχωμα go to, go against, attack, ply.

ἐποίς, ἐποίος, τό word, saying, command, speech.

ἐποίω (σεπ-, σεπ-), ἐποίω, ἐποίον be busy, perform; mid., follow, accompany, attend.

ἐπιφέρετο (ἐποιέω).

ἐργον (ἐργον), ον, τό work, deed, accomplishment, feat.

ἐρδω (from ἐρδω: ἐργ-, ἐργ-), ἐρδω, ἐρδά, ἐρδυ do, perform, make, sacrifice, work, accomplish.

ἐρθέει (ἐρέει), imperat.

ἐρθεῖν (ἐρθεῖν) vex, anger.

ἐρθω vex, enrage, torment, tease.

ἐρείμαι, vs. 68 (ἐρέω) = ἐρειμεν (800), subjunct.

ἐρέω (ἐρόμαι).

ἐρέουσα (ἐρω), fut. particip., fem.

ἐρέτης, άο, ὁ oarsman, rower, sailor.

ἐρετμόν, οὐ, τό oar.

ἐρεφ-ω*, ἔρεφω*, ἑρψα ροοφ (over), cover, build.

ἐρψα (ἐρφω) = ἑρψα (837).

1) ἐρέω (ἐρε-) ask, inquire, seek; 2) ἐρέω (ἐρω).

ἐρημτ-ω, ἑρημτόσα, ἑρημτόθην check, restrain, control, contain, curb.

ἐρυ-βόλαξ, ακος rich-clad, heavy-clad, fertile.

ἐρυδαίνω (ἐρυδαν-), ἑρυδησάμην quarrel, bicker, strive, fight.

ἐριδι, ἐριδος (ἐρις, ἐριδος, ἡ).

ἐριζω (ἐρίζω), ἐριζ(σ)α, ἐριζησμαι* quarrel, strive, fight.

ἐρισαντε (ἐρίζω), aor. particip.

ἐρκος, eos, τό hedge, fence, defense, bulwark, barrier.

ἐρμα, ατος, τό beam, prop, support, stay.

ἐρος, ου, ὁ love, desire, passion.

ἐρος(σ)ομεν, vs. 141 (ἐρω) = aor. subjunct. (800).

ἐρω (ἐρω-, ἔρω-, ἔρω), ἐρωσ(σ)α, ἐρω(σ)μαι draw, drag, launch.

ἐρχομαι (ἐρχ-, ἐλθ-, ἐλευθ-, ἐλευθ-), ἐλεύσομαι, ἐλθον (ἔλθον), ἐλεύθερα (ἐλήλουθα) come, go.

ἐρω-ω, ἐρωθήσω, ἐρώθησα flow, spout, spurt, dash.

ἐσ = ἐσ.

ἐσαν (ἐσι) = ἐσαν (837), imperf.

ἐσεαι, ἐσα (σ)εται (ἐσι).

ἐσθλός, η, ον good, noble, brave, true, helpful, kind(ly), virile.

ἐσοντο (ἐσι).

ἐσπόμεθα (ἐσω).
VOCABULARY

ἐσ(σ)εται, ἐσή, ἐσομενα, ἐσται: (ειμι).  ἐσται (ἰσημί), 2d aor.
ἐστέ (ειμι).
ἐστιν(ισημί).  ἐστιν(ισημί).
ἐστιν(ισημί).  ἐστιν, ἐστιν, ἐστιν (ειμι).
ἐσφαξαν (φαξω).
ἐτ' = ἐτε (575).
ἐταῖρος (ἐταρος, 571), ου, ο comrade,
companion, follower, friend.
ἐτεκες (τίκτω).
ἐτεθεσ(σ)ας (τελειω).
ἐτέρωθεν from the other side.
ἐτήμος, ου true, unfailing, sure,
real, actual.
ἐτι still, in addition, further(more).
ἐτίσας, ἐτίσε (τίω).
ἐτλη (*τλάω).
ἐτοιμάζον (ἐτοιμαζο-, ἐτοιμαζω, ἐτοιμάζω(σ)α prepare, make ready.
ἐτράπετο (τρέω).
ἐυ, ἐυ well, successfully, happily,
prosperously, favorably, luckily.
ἐὐ-δύνατος, ου well-built.
ἐὐ-ψωμος, ου well-girded, beautiful-waisted.
ἐὐκήλος, ου undisturbed, in peace,
(in) calm, quiet.
ἐὐ-κνήμις, ιδος well-greaved.
ἐὐνή, ἢς, ἢ bed, sleeper, anchor-stone,
lair, den.
ἐὐξαμένων, ἐὐξαμένων, ἐξαντο (ἐβχομαι).
ἐὐρίσκω (ἐυρ-,. ἐυρε-, ἐυρήσω, ἐυρνον,
ἐυρήκα, ἐυρημαι, ἐυρέθην find,
come upon, hit upon.
ἐβρυ-βάτης, άο, ὁ Eurybates.
ἐβρύ-ψις, οπος far-thundering (cf. ὑψι-
βρεμένης); possibly far-seeing.
ἐβρύς, εα, ὁ wide, broad, large.
ἐβς, ἐβο mighty, valiant, good(ly).
ἐβτε when, as.
ἐν-τείχεσ, ου well-walled.
ἐβχ-ομαι, ἐβχομαι, ἐβχάμην, ἐβχμα* pray, talk loud, boast, exult.
ἐβχωλῃ, ἢς, ἢ vow, boast, pray.
ἐφ' = ἐπι = ἐπι.
ἐφατο (φημι).
ἐφαίηω (ἐφημι), 2d aor. subjunct.
ἐφεβυμε (ἐπεβυμε).
ἐφημῆ, ἢς, ἢ command, request, be-
hest, prescription.
ἐφη (φημι).
ἐφηκε(ν), ἐφηκεις (ἐφημι).
ἐφης (θα) (φημι).
ἐφθαθ' (φθιω) = ἐφθατε (575, 582), 3d plur., plurpf.
ἐφείες (ἐφιμαι), particip.
ἐφι-ημι (ση-, σε-, = ἦ, =, 603-604),
ἐφήσω, ἐφήκα (ἐφηκα), ἐφεικα*,
ἐφειμαι*, ἐφειθην shoot against,
hurl upon, send upon.
ἐχ' (ἐχω) = ἐχε = ἐχε (837, 584-585).
ἐχ-πευκής, ἢ sharp, biting.
ἐχετο (ἐχω) = ἐχετο = ἐχετο (837,
584-585).
ἐχθιστος, η, ον (ἐχθρος, ἦ, ον), superlat.
*ἐχθο-δοτέ-ω, ἡ θυσομοσθα engage in
hostility with, be hateful.
ἐχθρος, ἦ, ον hateful, hated, enemy,
odious, hostile.
ἐχου (ἐχω) = ἐχου = ἐχου (837, 584-
585).
ἐχω (σε-, σε-, τε-, ἐχω (σεχω),
ἐχου (ἐχεδου), ὁχοκα, ἐχημαι*  
(δυμαι) have, hold, keep.
ἐω, ἐω (ειμι).

Ζ
ζα-θεος, η, ον very sacred, holy, sacro-
sanct.
Zeus, Διος, ὁ Zeus, father and king
of gods and men.
ζα-ω live.

Η
ἡ (ἡ) or, than, whether; ἢ . . . ἢ
either . . . or, whether . . . or.
1) ἂ surely, indeed, truly, for a fact, certainly.
2) ἂ (ἡμι), imperf. 3d sing.
   ἂ (ὁ, ἡ, τό).
   ἂ (ὁς, ἡ, ὅ).
ἡγάθεος, ἡ, ov very sacred, holy, sacrosanct.
ἡ γε (ὁ γε, ἡ γε, τό γε).
ἡγε-ομι, ἡγήσομαι, ἡγησάμην, ἡγη-
μαι* lead (the way), guide, command, rule.
ἡγερθεν (ἀγερθώ), aor. pass: 3d plur.
ἡγήσατο (ἡγέσομαι).
ἡγονόησε (ἀγονοέω).
ἡγονεύν (ἀγονεύω).
ἡδε and, also, on the other hand.
1) ἡδή already, now, at this time.
2) ἡδή (*ειδώ), pluperf.
ἡδος, εος, τό use, utility, advantage, superiority.
ἡδο-εῤής, ἐς sweet-toned, sweet-
speaking.
ἡδύς, εῖα, ὥ sweet.
ἡ = ἡ.
ἡλιος, οὕ, ὁ sun.
ἡς (εἰς).
ἡρέμος, ἡ, ov early in the morning; possibly clad in mist.
Ἡρείων, ὁμος, ὁ Eétion, father of An-
dromache.
ἡθέλον (ἰθέλω).
ἡπ (ἐμι).
ἡρ (ἴμι).
ἡχοῦσαν (ἀχοῦσα).
ἡλασάν (ἐλάω).
ἡλθε, ἡλθον (ἐρχομαι).
ἡλιος, οὐ, ὁ nail, rivet, stud.
ἡλιοῦν (ἐρχομαι).
ἡμαι (ἡμ-) sit, be seated.
ἡμαρ, άτος, τό day.
ἡμέβησο (ἀμεῆβω).
ἡ-μέν surely, indeed, truly, on the one hand; correl. with ἤτε.
ἡμένη, ἡμενον (ἡμαι).
ἡμέτερος, η, ov our(s).
ἡμι (ἡμ-), imperf. ἢν, speak, say, tell. ἡμῖν (ἐγώ).
ἡμος when.
ἡν = ἢν if.
ἡν: 1) (ὁς, ἡ, ὅ); 2) (ὁς, ἡ, ὅν).
ἡνδε (ἀνδάω).
ἡνῶς while, until.
ἡπειλνης (ἀπειλεώ).
ἡπερμας, οὐ, ὁ main(land), continent.
ἡπα, indecl., τά favor, benefit, pleasure, kindness, protection.
ἡπαθή (ἀράομαι) = ἡπατό = ἡπάτο
(584–585, 575, 582).
"Ἡρη, ἦς, ἡ Hera, consort of Zeus and queen of the gods.
ἡρῆσατο (ἀράομαι).
ἡρ-γένεως, α, ov early-born, born early in the morning.
ἡρξε (ἀρξω).
ἡρως, ῥως, ὁ hero, mighty warrior, protector, savior.
ἡς: 1) (ὁς, ἡ, ὅ); 2) (ὁς, ἡ, ὅν).
ἡσθαι (ἡμαι).
ἡς, vvs. 205, 333 (ὁς, ἡ, ὅν).
ἡστο (ἡμαι).
ἡτμάσε(ν) (ἀτιμάζω).
ἡτμανης (ἀτιμάω).
ἡ τοι surely, indeed, truly, for a fact, certainly.
ἡτορ, ὁπος, τό heart, soul, spirit.
ἡτόδα (αὐτάω) = τόδε (584–585).
ἡτ-κομος, ov fair-haired, well-haired, beautiful-tressed, well-tressed, having a rich harvest of long, flowing hair.
ἡτε just as, like.
"Ἡφαιστός, οὐ, ὁ Hephaestus, the lame god of fire.
ἡχής, εσω, εν (onomatopoeic) (re)-
echoing, roaring, (re)sounding, thundering.
VOCABULARY

The θεῖα, ης, ἡ Thebe, a city in Asia Minor.

θῆκα (τίθημι) = ἔθηκα (v) (837).
θῆκεν (τίθημι) = ἔθηκεν (500), 2d aor., subjunct.

Θησέα (Θησεύς, ἡ, θός, ὁ) = Θησέα (572).

Θησεύς, ἡ, θός. Theseus.

θῆς, θηνός, ὁ beach, shore, strand.

θηνός (θην-, θαν-) θηνόμαι, θανον, θένθηκα die, be killed.

θυμός, ὁ, ἐν mortal, human.

θυμός, ὁ, ὁν swift, speedy, quick.

θόνος, οὐ, ὁ throne, seat, arm-chair.

θυγατέριος, τέρσος, τρός, ὁ daughter.

θυμός, οὐ, ὁ heart, soul, spirit, courage, passion.

θν- (θνω-, θνη-) rush (headlong), dash, be rash, rage, be insane.

θωρήσσω (θωρήσσωμα) (θωρηκ-) θωρήσομαι, θωρήσα, θωρήθην arm, don the cuirass, put on the breastplate.

I

λάχω (λαφα-, λαφαχ-) λαχα shout, howl, roar.

λῆν (ληθώ), 2d aor. subjunct.

ληθα (ληθα), perf.

Ἰδομενέας, ἡ, ὁ Idomeneus, leader of the Cretans.

ἰδον, ἰδονα (ἰηθώ), 2d aor.

ἰδού (ἰηθώ), perf. particip. fem.

ἰδώμαι, ἰδὼν (ἰηθώ), 2d aor.

ἰεν (ἰημι).

ἰεναι (ἰημι).

ἰερεύς, ἡ, ὁ priest, holy man.

ἰερόν, οὐ, ὁ sacrifice, sacred rite, victim for sacrifice.

ἱερός, ὁ, ὁ ν sacred, holy.

ἱμ (ἱμα-, ἱμα-, ἱμα-, ἱμα-, ἱμα-, ἱμα-, ἱμα-, ἱμα-, ἱμα-, ἱμα-, ἱμα-, ἱμα-, ἱμα-) throw, hurl, shoot, send.

ἰθι (ἰθι), imperat.
ικ-άνω come (upon), go.
ικμενός, η, ον (cf. ἵκω) favorable, prospering, welcome.
ικ-έρωμαι, ἵκομαι, ἵκαμην, ἵκμαι come, arrive, reach (one's destination).
ικ-ω, ἵκων come, go.
κλάος, η, ον propitious, kind(ly), gentle, favorable.
κλα-σκομαι, κλάσι(σ)ομαι, κλασ(σ)άμην, κλασθήν* propitiate, appease.
τλιος, σο, η Ilium, Troy, the Troad, i.e. the region around Troy.
τριεναι (ἐλμ.)
τάν in order that, (so) that, where.
τρεμαι (ἰκτέροιμαι).
τάονται (ἐλμ.) = ἰόντα (vs. 567) (575, 582), partic. past.
τόσο, σο, ὁ arrow.
τόπος, σο, ο, ἡ horse, mare.
το-τομαί, ἵκομαι, ἵκαμην crash, overwhelm, punish, afflict.
τό, τόν, η (instrumental ἱν) power, might, strength, violence.
τσαν (ἐλμ.), imperf.
τσός, η (έσι), ον equal, equivalent, well-balanced, symmetrical.
τσ-στμαι (στ-στμαι: στή, στα-, 603-604), στήσω, στήσα (στήν), στήσα, ἵκαμαι*, ἵκατην* set up, stand, make stand, take one's station, station.
τστίον, σο, τό sail.
τστο-δέκη, σο, η mast-receiver.
τστός, σο, ὁ, λόμ, mast.
τσχω (ἴσχω) imperat.
τσχω (ἴσχω = σι-σι(ε)κ- another form of ἵχω have, hold, keep.
τρέ, τρην (ἐλμ.)
τσθύμος, η, ον mighty, valiant, stout-hearted, brave.
τέ (τος, τός, η), instrumental, mightily, with might.

Κ

κ' = κέλ(ν) (576).
καθ-άπτω (ἀφ-), καθάψω* (καθάψο-μαι), καθήψα, καθήμαι, καθήφθην* lay hold, attach, attack, accost, address.
καθ-έρωμαι (σεβ-, = ἰδ-, 603-604), καθέσικον, καθέσα, καθε(ε)σά-μην sit down, seat.
καθ-εὐδω (εὐδ-, εὐδε-), καθεὐδήσω* sleep, slumber, rest (in bed), lie in bed).
καθ-ημαί (ήσ-), sit down, be seated.
κάθησαι (κάθημαι), imperat.
καθέστο (κάθημαι), imperf.
καὶ and, also, even, furthermore; καὶ ... καὶ both ... and, not only ... but also.
Καυκός, ἤς (ἴος, 572), ὁ Caeneus.
καλω (καν-, καὶ-, κα𝑖-), καύσω*, ἐκηρα, κέκαμα, κέκαμαι*, ἐκαίηn burn, consume.
κακέκελπτε (κακακελίω) = κατ(a)κελπτε, pres. partic.
κακος, ἡ, ον bad, poor, ugly, mean, cowardly, wicked, evil.
κακός evilly, wickedly, harshly, cowardly.
καλω (καλ-, κλή-), καλω, ἐκάλεσ- (σ)α, κέκλημαι, ἐκάληθην* call, summon, provoke.
καλλι-πάρησος, ον beautiful-cheeked, fair-cheeked.
καλός, ἡ, ον good(ly), noble, brave, fair, righteous, beautiful, handsome.
καλύπτω (καλυβ-), καλύψω, ἐκάλυψα, κεκαλύμμαι, ἐκάλυφθην cover, conceal, hide, envelop.
Κάλχας, αντος, ὁ Calchas.
κάμω (καμ-, κημ-), καμέομαι, έκαμον,
κέκιμα δο, make, toll, be weary,
suffer, accomplish with pain.
κάμο (κάμω), 2d aor. subjunct.
καπνός, οὗ, ό smoke, mist, vapor,
fume,
κάππεσον (καππίπτω) = καππεσόν =
κατέσσεσον (837).
καρδή (κραδή, 597–598), ἦς, ἡ heart.
κάρη, κράτος (κάρητος), τό head,
peak, summit.
κάρηνον, οὐ, τό peak, summit, head-
laud, citadel.
κάρπαλίμως quickly, suddenly,
swiftly.
κάρπος, οὗ, ό fruit, crop, produce,
harvest.
καρπερός, ἦ, ὁν (κρατερός, ἦ, ὁν, 597–
598), strong, mighty, severe, harsh,
stern.
κάρτιστος (κράτιστος, 597–598), ἦ,
ον, superl. of καρπερός, ἦ, ὁν might-
est, strongest, bravest, most excel-
lent, harshest, sternest.
κατά, adv., and prep. with gen. and
acc., down (from, over, through);
adv., down below; with gen.,
down (over, from, below); with
acc., down (along, through), ac-
cording to, on.
κατα-δύ-ω, καταδύω, κατέδυσα (κατ-
έδυν), καταδύσκα, καταδύσμαι*,
κατέδυθην* go down, sink, set, dive.
κατα-καίω (καί-, κα-), κατα-
καύσω*, κατέκαη, κατακέκαυκα*,
κατακέκαμμαι*, κατεκάην burn
down, consume.
κατα-κεί-ω desire to lie down (rest,
slumber, repose).
κατάνευσον (κατανεύσω), aor. imperat.
κατα-νεύ-ω, κατανεύσε, κατένευσα, κα-
tανένευκα* nod (down, assent).
κατα-πέσω (πεκ-, πεπ-), καταπέσω*,
κήλον, ου, τό arrow, dart, shaft.
κήρ, κηρός, ὃ death, fate.
κήρ, κήρος, τό heart, soul.
κήρυξ, τὸ herald.
kλεῖον (κιόω).
Κύλλα, ἦς, ὃ Cilla, a town in the
Troad.
κινέω, κινήσω, κινήσα, κινήσσαι, κινήθην
move, stir; mid. and pass., move (self), bestir, go, come.
κινήθηνος (κινεώ), aor. pass. particip.
κιχάω (κιχ-, κιχε-), κιχήσωμαι, ἐκ-
κιχήσαμην (ἐκιχον, ἐκιχήν) come upon, overtake, arrive at.
κιχήω (κιχάω), aor. subjunct.
κιω come, go, depart.
κλαγγά, ἦς, ὃ clang, noise, shriek (up) roar.
κλάξω (κλαγγ-), κλάγιω, ἐκλαγέα,
κλάγγα clang, roar, shriek, resound.
κλαίω (κλαῖ-, κλαφ-, κλα-, κλας-),
κλαύσωμαι, ἐκλαίσα, κλαίλαιν (κρ.μαι) caret, care for, attend, accompany, bear (off).
κλείνει (κλεῖνε), imperat.
κλείνω (κλεῖ-, κλεο-, κλατ-, κλατ-
πώς, ἐκλείφα, κλάθα, ἐκλάθα, κλαθμα-
μαί, ἐκλαθήν (ἐκλάθην) steal, be stealthy, deceive, hide.
*κλείω (κλεύ-, κλεφ-, κλυ-), ἐκλυν
(κέκλυν), κέκλυκα hear, hearken to.
κλωτή, ἦς, ὃ hut, barrack, tent.
κλωτήθεν, gen. ablaut. sing., from the
barrack (hut, tent).
κλωτὴνθέ (788, 4) to the hut (barrack, tent).
κλῆ (κλέω), aor. imperat.
Κλυταιμήντηρ, ἦς, ἡ Clytaem-
nestra, wife of Agamemnon.
κλυτο-τέχνης, es renowned for skill in handicraft, of renowned skill.
κνῆς, ἦς, ὃ fat, savor, odor of roast meat.
κνῷος (κνῖος), ὃ hollow.
κοιμάθ (κοιμᾶν) = ἐκοιμᾶτο = ἐκοι-
μάτω (575, 582, 584-585, 587).
κοιμᾶτο (κοιμᾶτο), κοιμήσω, ἐκοι-
μήσα, ἐκοιμήθην (lull to) sleep, slumber, lie down.
κολλᾶ (κολλᾶν), ὃ, τό shear, scabbard.
κολλός, οὗ, ὃ hair, locks, tresses.
κομίζω (κομιδ-), κομίς, ἐκομισ(σ)α,
κεκόμισκα, κεκομισμαί, ἐκομισθήν*
κόμη, ἦς, ὃ hair, locks, tresses.
κομπάνις, ἦς, ὃ peak, summit, crest.
κομπάνη, ἦς, ὃ marshal(ler), command.
κοτέω, ἐκότεω (σ)α, (-άμην), κεκό-
τη(κ)α hold a grudge, be vindictive, be angry.
κότος, οὗ, ὃ grudge, rancor, hate.
κουλέων (κολέον, 571), οὗ, τό shear, scabbard.
κούρη, ἦς, ἡ girl, maid(en), young woman.
κουρίδιος, η, οὗ lawfully wedded,
legally married, married in youth.
κουρός, οὗ, ὃ young man, noble, page.
κραδίνθη, ἦς, ὃ = καρδίνθη, ἦς, ὃ (597-
598).
κραταιόν (κρατᾶ-), ἐκράτημα accom-
plish, perform, fulfill.
κράτεω (κρατέω), rule, bear sway.
κράτος (κάρη, κράτος, τό).

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κράτος, εος, τό power, might, sway, rule, victory, strength, dominion.

κρείσσων, ον (cf. κράτος power) comparat., mightier, more powerful, better.

κρέαν, ουςα, ον ruling, prince(ss), ruler.

κρήγγυος, ον good, helpful, favorable, honest, true, truthful, useful.

κρήνην (κραίνω) aor. imperat.

κρητήρ, ἰρος, ὁ mixing-bowl, punch-bowl.

κρίνω (κρίν-, κρι-) κρινέω, ἐκρίνα, κέκρικα*, κέκριμαι, ἐκρι(ν)θην pick out, select, choose, discern, decide, judge.

Κρονίδης, ἄο, ὁ son of Cronus, Zeus. Κρονιών, ωνος, ὁ son of Cronus, Zeus.

κρυπτάδιος, η, ον hidden, secret.

κτεῖνω (κτεν-, κτω-, κτα-ν), κτείνω, ἐκτείνα (ἐκταν, ἐκτανων), ἐκτονα*, ἐκτάθην kill, slay, murder.

κυάνος, η, ον dark (blue), black, dusky.

κυδιάνειρα fem., man-emnoblimg, bringing glory to men.

κυδιστός, η, ον (cf. κύδος) superl., most glorious.

κύδος, εος, τό glory, honor, renown.

κύμα, ατος, τό swelling wave, billow.

κύνας, κύνεσσ(ν), κυνός (κώνω, κυνός, ὁ, ἦ).

κυνώτης (νος. κυνωτα) dog-faced, dog-eyed, shameless.

κυπελλον, ου, τό cup, goblet.

κῦνον, κυνός, ὁ, ἢ dog.

κώπη, ης, ἢ hilt, handle.

Δ

λάβε (λαμβάνω) = ἔλαβε (337).

λαβέ (λαμβάνω), 2d aor. imperat. (302, ἧ).

λαμβάνω* (λαβ-, ληβ-) λάψομαι!

λαβον, λελάζηκα, λέλαμμαι, ἑλαμφήν (ἑληθην) take, seize, lay hold of, accept.

λαμπ-ετά-ω shine, gleam, blaze, flame.

λαμπέτωντι (λαμπέτων), particip. (945-948).

λαμπρός, ἦ, ὁ bright, brilliant, shining, gleaming.

λάδος, οὗ, το people, host, soldiery.

λάνως, η, ον hairy, shaggy, rough, bushy.

λειβ-ω, ἔλειψα pour a libation.

λειπω (λειπ-, λου-, λυπ-) λειψω, λειπων, λειουτα, λειεμαι, ἔλειφθην* leave, forsake, abandon, desert.

λειποντες (ν) (λειπω).

λέπω* (λεπ-, λαπ-) λέψω, ἔλεψα. λέεμαι*, λέάπην* strip, peel, scale, hull.

λευκας, ἦ, ὁ white, shining.

λευκ-ώλευος, ον white-armed.

λεύσσω (λευκ-) see, behold, observe, look.

λέχος, εος, τό bed, couch.

ληγ' (ληγω = 1) ληγε (575), imperat.; 2) ἐληγε (575, 837), imperf.

ληγ-ω, λῆχω, ἐληγα cease (from), refrain, slacken, weaken.

ληθ-ω escape the notice, be hidden; mid., forget, lose sight of.

Δήμους, οὐ, ὁ Lemnos, an island in the Aegean near Troy.

Δηνω (Δηνα, ὁς, ἦ) = Δανος (584-585).

Δητα, ὁς, ἦ Leto, mother of Apollo.

λιάζομαι (λιαδ-) ἐλιάσῃ, ἐλιασθην bend, turn aside, sink, fall.

λιγύς, εῖα, ὃ shrill, clear-toned.

λίθιν exceedingly, very, especially.

λιμην, ἐνος, ὁ harbor, anchoring-place.

λιναι (λισομαι), aor. imperat.

λίσσομαι (λιν-), ἐλ(λ)ισάμνην (ἐλιτόμην) beg, entertain.
λογίς, η, ov dreadful, destructive, accursed, horrible, nasty, deadly.
λογός, ο, δ destruction, ruin, curse, death.
λομός, ο, δ pest(silence), plague.
λόχονδε (λόχον, -δε) (788, 4) to an ambush.
λόχος, ο, δ ambush, ambuscade.
λύμα, атос, τо offscouring, filth.
λύσαι (λύω), aor. ἤπιος.
λύσαιτε (λύω), aor. ὀπτάλα.
λύσαν (λύω) = ἐλύσαν, 837.
λύω, λύσω, ἔλυσα, λέλυκα*, λέλυμαι, ἐλύθην loose, free, break up, destroy.
λωβά-ομαι*, λωβήσομαι*, ἐλωβήσαμαι ηην insult, revile, act arrogantly, ruin, wrong.
λωβήσω (λωβάρμαι), aor. ὀπτάτα.
λαων, ον, comparat. of ἀγαθός, η, ὅν better, superior, preferable.

Μ
Μ' (ἐγώ) = με (575), acc.
μά (cf. μεν, μήν), adv. used in swearing, surely, verily.
μάκαρ, аρος blessed, happy, fortunate, lucky.
μακρός, η, ὁν long, high, lofty, large, distant.
μάλα very, exceedingly, even, by all means, much, enough.
μαλακός, η, ὅν soft, gentle, tender, mild.
μάλιστα, superl. of μάλα, most, especially, by all means.
μάλλον, comparat. of μάλα, more, rather, preferably.
μαντεύ-ομαι, μαντεύσομαι, ἐμαντεύσα-
μην predict, prophesy, act as seer, divine.
μάντις, ἦς, δ seer, prophet, soothsayer.

μαντοσύνη, ης, δ gift of prophecy.
μάρνα-μαι strive, fight, contend.
μάρτυρος, ο, δ witness.
μαχ-ομαι (= μάχ-ομαι), μαχήσομαι
(ἐν σώματι ?) (μαχίμαι), ἐμαχέ-
σαμην, μεμάχησαι* fight, battle.
μάχη, ης, δ; battle, fight, fray.
μάχ-ομαι fight, battle.
με (ἐγώ).
μεγά-θυμος, ον great-souled.
μέγαρον, ον, το great hall; plu.
palace.
μέγας, μεγάλη, μέγα large, great, mighty, tall.
μέγιστος, η, ον, superl. of μέγας,
μεγάλη, μέγα.
μεθέμεν(αι) (μεθημα), 2 δ aor. ἤπιος.
μεθ-ημι (ση-, σε = η-, ε, 603-604),
μεθήσω, μεθέκα (μεθήκα), μεθέκα*,
μεθεμίσαι*, μεθεμίσην let go, give up, forego, dismiss.
μεθ-ομίλω, μεθωμίλησα associate with, consort with.
μεθά-ω, μεθέησα smile, laugh.
μετών, ον, comparat. of μέγα, larger, greater, mightier, taller.
μετίνα (μετών), aor. ἤπιος.
μετρομαί (σμερ-, σμορ-, σμαρ-), ἐμ-
μορα divide, (receive as) share, receive (as lot); εἴμαρται, perf.
mid., it is fated.
μέλας, μέλαινα, μέλαν black, dark, dusky
μελήσεται (μελώ).
μέλι, ιτος, το honey.
μέλλω (μελλ-, μελλε-), μελήσω*,
ἐμέλησα* be about, be destined.
μελπ-ω, μελψω*, ἐμελψα* sing, dance, hymn, chant.
μέλω (μελ-, μελε-), μελήσω, ἐμελήσα*,
μείηλα, μέμβλεμαι (μεμέλησαι*),
ἐμελήθην* be a concern, be a care.
μεμαθτα (μέμων), particip.
VOCABULARY

μέ-μονα (μεν-, μον-, μα-) perf. only, be eager, desire greatly, strive zealously, intend, plan.

μέν (cf. μήν, μά), correl. with δέ, on the one hand, truly; μέν... δέ on the one hand... on the other, partly... partly, the one(s)... the other(s).

Μενελαὸς, οὐ, ὁ Μενελαος, king of Sparta, brother of Agamemnon, and husband of Helen.

Μενοιτίδης, ἄο, ὁ son of Menoeius, Patroclus.

μίνος, εος, τὸ rage, anger, might, courage, fury, power, spirit.

μένω (μεν-, μενε-), μενεώ, ἕμενα, με-μένηκα**, remain, await.

μερ-μπρίζω (μπρί-γ), ἐμμῆριζα ponder, consider.

μέρος, ὤτος mortal, human, man.

μέσος(σ)ʼος, η, ον middle, midst, medium.

μετά adv., and prep. with gen., dat., and acc., with, in, among, amid, into the midst of, after, next to; adv., among, after(ward), around, about, in the direction, in pursuit; with gen., with; with dat., among, in the midst of; with acc., among, into the midst of, after, in pursuit of, to.

μετάλλα (μεταλλαῖ) = μεταλλαῖ (554-585), imperat.

μετ-αλλά-ο, μεταλλῆσω*, ἐμεταλλησα inquire after, seek to know, search after.

μεταλλάω = μεταλλάω (554-585).

μεταξό between, intervening.

μετατρέπῃ (μετατρέπω) = μετατρέπει (554-585), 2d sing.

μετα-τρέπω (τρέπ-, τροπ-, τραπ-), μετατρέψω, μετέτρεψα (μετέτραπον), μετατέτροφα**, μετατέτραμμαι, met-

ἐτράφην turn around; mid., turn oneself toward, heed.

μετά-φημι (φη-, φα-), μεταφήσω, μετέφησα*, imperf. μετέφην, μετεφάμην speak among, address, converse with.

μετα-φράζω (φραδ-), μεταφράσω* (μεταφράσ(σ)ʼομαι), μετέφρασα (μετεφραδον), μεταπέρφακα**, μετα-

πέρφασμαι*, μετεφράςθην tell, point out, declare (later, hereafter, among); mid., consider later, plan hereafter, reflect on later.

μετέτισστε(ν) (μετείπτον).

μετ-εἰπον (εἰπ-, 2d aor. spoke among, addressed.

μετέφη (μετάφημι).

μετ-όπωτος(ν) afterward(s), later, (here)after.

μεθ, μεν (ἐγώ).

μὴ not, lest, that not.

μὴ-δὲ and not, but not, nor, not even; μηδὲ... μηδὲ neither... nor.

μήν (cf. μῶν, μά), truly, indeed, surely, verily.

μῆνις, ὄς, ἡ wrath, fury, madness, rage.

μῆνι-ω, μηνίσω, ἐμηνίσα rage, fume, be furious, be mad.

μηρίον, οὐ, τὸ thigh-bone, thigh-piece.

μηρόν, οὐ, τὸ thigh-piece, thigh-bone, thigh.

μήρος, οὐ, ὁ thigh.

μή-τε and not, neither, nor; μήτε... μήτε neither... nor.

μήτηρ, τέρος (τρός), ἡ mother, dam.

μητίτερα, ἄο, ὁ counsellor, (prudent) adviser.

μι-μνήσκω (μεν-), μνήσω, ἐμνήσα, μεμνημαι, ἐμνήσθην remind, recall, call to mind, remember.

μίν, acc. sing., all genders, him, her, it.
μινυθα short(ly), for a short time.
μινυθδίος, η, ον short-lived, ephemeral, brief.
μινυθος, η, ον short, brief, slight.
μεττλ-λω slice, cut into bits.
μετόσα (μετοσκω), aor. act. partic., fem.
μοχ-ω, ἐμόγησα toil, struggle, endure hardship.
(ε)μοι (εγώ).
μοίρα, η, η lot, fate, portion, suitability.
μολή, η, η dance, song, dancing, singing, hymn(ing).
Μοῦσα, η, η Muse. The Muses were daughters of Zeus, and were patronesses of music, dancing, poetry, and song.
μυθ-ομαι, μυθόρμαι, εμυθησάμην speak, tell, declare.
μῦθος, ου, ο word, command, story.
μῦριο, α, a countless, innumerable.
Μυρμιδῶν, όνος, ο Myrmidon, Greek.

Ν

ναί yea, yes, verily.
ναίω (νασ-), ἐνασσα, ἐνάσθην dwell, inhabit; mid., be situated.
νέας (νήσος, νήσος, ἦ) = νῆσος (572).
νέαν (νέομαι), 2d sing. subjunct.
νεκέω (νεκίσ-, νεκίσιος ὁ, ἱνεκεσιος) a struggle, contend, revive, quarrel, fight.
νίκταρ, αρος, το nectar, drink of the gods.
νεκός, υος, ο dead body, corpse.
νεομαι (νεω-), usually in fut. sense, come, go, return.
νέως (= νέος), η, ον new, young, youthful, recent, late.
Νέστωρ, ορος, ο Nestor, the oldest of the Greek chieftains.
νεώ-ω, νεόγω, ἐνευςα, νέουκα* nod.
νεφελ-νερκτα, άο, ο cloud-gatherer, wrapped in clouds.
νεών (νήσος, νήσος, ἦ) = νῆσος (572). 
νεώτερος, η, ον (νεός, η, ον), comparative.
νηα, νηάς, νήσαση, νη (νήςος, νήςος, ἦ).
νηματης, ἡ unerring, true, truthful, reliable, faithful, infallible, certain.
1) νης, ου, ο temple, shrine, fane.
2) νης, νηοι (νήςος, νήςος, ἦ).

νίκα (νικαω) = νικαί (584-585).

νικά-ω, νικήω, ἐνικασα, νικήσκα*, νικήσαι*, ἐνικήθην conquer, prevail, surpass.
νοελγυ (νοεω), fem. partic.

νοέω, νοήσω, ἐνόησα, νοέσκα*, νοέσαι*, ἐνούθην* perceive, think, consider, plan.

νόος, ου, ο mind, plan, purpose.
νόσφυον) apart, away, aside, separate.

νόσος, ου, η plague, pestilence, disease, sickness.
νῦ, encl., now, indeed, to be sure, surely, then.
νῦν now, at this time, as matters now are, as it is; commonly implies a contrast.
νῦξ, νυκτος, η night, darkness.
νομα-ω, νομήσω*, ἐνωμήσα distribute, apportion, handle easily, brandish.

Ξ

ξανθός, η, ον tawny, yellow, blond.
ξίφος, eis, το sword.

ξυν = συν.

ξυνιδιω (= συνιω), ξυνιδησα, ξυνιδεισα, ξυνιδεισκα*, ξυνιδεισαι*, ξυνιδεθην*bind (hand and foot), "hug-tie."

ξυνηκε (ξυνηκαι).

ξυνης, η, ον common (stock, possessions).

ξυνιευ (ξυνιαι), imperfect, 3d plur.
VOCABULARY

οίς (ός, ἃ, ὄν), dat. plur.

ὁσίδα (*ελθώ).

ὁιστός, οὗ, ὦ arrow, shaft.

ὁίχομαί (οἶχ-, οἴχ-, οἶχο-), οἰχήσομαί*, ὄχωκα come, go, depart.

ὁῖο (οἶο-, οἴο-, οἶοςμαί*, ὑσταμεν, ὑστήθην think, suppose, imagine, believe, expect.

ὁίωνος-πόλος, οὐ, ὦ bird-interpreter, augur, soothsayer.

ὁίωνις, οὗ, ὦ bird (of prey), vulture; omen.

ὁίλεω kill, destroy, ruin.

ὁίλος(σ)'εις, ὁίλος(σ)'ης, ὁίλος(σ)'γ (ὁ-λῳμί).

ὁίλιος, η, οὐ little, few, small, of slight value, cheap.

ὁἴλῳμι (ὁλ-, ὀλ-, ὀλο-), ὁἴλος(σ)'ω, ἀἴλος(σ)'α, ὁλῶλα destroy, kill, ruin, lose; mid., perish, die.

ὁἰοίος, η, οὖν (cf. ἀλῳμί) accursed, baneful, destructive.

ὁλυμπίος, η, οὖn Olympian.

"Ολυμπός (Οὐλυμπός, 571), οὐ, ὁ Olympus, a tall mountain in northern Greece, the home of the gods.

ὁμ-ηγερῆς, ὁ, collected, gathered, assembled.

ὁμιλέω, ὠμιλήσω*, ὠμίλησα associate with, collect.

ὁμιλία, ης, η mist, fog, cloud, vapor. ὡμα, ατος, τό eye; plur., face.

ὁμμύι (ὁμ-, ὠμ-, ὁμο-), ὁμοῦμαι (= ὀμό(σ)ομαι = ὁμόμαι, 603-604, 584-585), ὁμοσ(σ)α, ὁμομέκα*, ὁμόμοιο(σ)μαί*, ὡμό(σ)θν* pledge with an oath, swear by (as witness), swear to.

ὁμοιό-ω*, ὁμοιώσω*, ὁμοιωθήν liken, make like, compare, make equal.

ὁμοσ(σ)ον (ὁμνύμι), aor. imperat.

ὁμοῦ together, at the same time.

ὁμοῦμαι (ὁμνύμι).
όμισ εqually, alike, together, at the same time.
δώ (δά, η, δί), (δύ, η, δύ).
δόνα, indcl., τό dream.
όνειδος, ον reviling, abusive, slanderous.
όνείδεσ (cf. ονείδος), ονείδα revile, slander, reproach, abuse.
όνείδων (ονείδων), aor. imperat.
όνειδος, εος, τό abuse, slander, reviling, insult.
όνειρο-πόλος, ον, ο ν dream-interpreter, dreamer of dreams.
όνησ (ονησιμ) = ονησα (837).
ονήσ, (ονης, ωνης) ονησ, ωνησ,
ωνηση* help, benefit, favor, assist, profit, be useful.
ονομάξω (cf. ονομα name), ονομάω*,
ονόμασα, ονομακα*, ονόμασιμι*,
ονομασθην* address, call (by name).
οξός, εία, ο sharp, biting, keen, cutting, acid.
ούλ (οψ, οτός, η).
ομής(σ) θέ(ν) behind, from behind, later, latter.
οπτώ(σ)ω back(ward), behind, later.
ό(πο)τε when(ever).
ομ(π)ως that, in order that, how that.
οπτά-ω, οπτησα, οπτησθην cook, roast, bake.
ομ(π)ως see above.
όφατο (όφαω) = οφάτο (837, 584-585).
όφαω (όφω, οφω-, οφτω), ύφωμαι, εύβοι
οφωτά, ύφωμα* (όφωμα*)*, ύφηθην* see, behold, look, observe.
όφεγ-νυμι (= οφεγω) reach forth, stretch out, extend.
όφεγνυς (όφεγνυμι), particiρp.
οφέγ-ω (cf. οφεγνυμι), οφέω, οφέα,
οφέγμαι, οφέθηκην* reach forth, stretch out, extend.

όρεο-καιρός, ον living in mountain dens, lying in mountain lairs.
όρκος, ον, ο δατι, that by which one swears (as witness).
όρμαίω (όρμαν·), ορμήνα toss about, turn over (in mind), turn about, consider, plan, ponder.
όρμος, ον, ο anchorage.
όρ-νυμι, ορσώ, ορσά (όρουον), ορωρά, ορωρεμαι stir up, kindle, incite, excite, arouse.
όρος (οπρος, 571), εος, τό mountain.
όρος (ορώ) = ορῶν (945-948), pres. particiρp.
ος, η, ο who, which, what.
ος, η, ον* his, her(s), its (own).
οσ(σ)ος, η, ον how much, how many, how large, how great, how long.
οσε, οσον, ον eyes.
οσομαι (οκ-) eye, look (upon), glare at.
οσ(σ)ος, η, ον how much, how many, how large, how great, how long.
ος(σ)-τίς, η-τίς, ο(τ)-τι who(so)-ever, which(ever), what(ever).
οτε = οτε (575), when(ever), that.
ο(σ)-τε, η-τε, ο-τε who, which, what.
οτ(τ)-τι that, because.
οτ(τ) τι (οστις, ητις, ο τι).
οτριμός, η, οn ready, eager, nimble, swift.
οτ(τ) τι (= ο τι).
οι, οικ, οιχ not, no.
ου (ος, η, δ).
ου-δε and not, not even, nor, but not.
ουδές, ουδε-μια, ουδέ-νο no one, not one, not any, none, nobody, nothing.
ουθ = ουτε (575, 582).
ουκ (ου).
ουλόμενος, η, ον (cf. ολλωμι) accursed, destructive, deadly, baneful.
VOCABULARY

οὐλοχύτη, γς, η poured-out barley corn.
Οὐλύμπως (Οὐλύμπως, ου, γς, 57γ).
οὖν therefore, hence, now; then, in fact.
οὔνεκα (= οὖ ένεκα) because.
οὖν-ποθ’ = οὖν-ποτε (575, 582), not ever, never.
οὖ-πω not ever, never.
Οὖρανίων, οονος, ο, η dweller of heaven, divinity, god (dess).
Οὖρανόδεν (gen. ablat.), from heaven.
Οὖρανός, οὐ, ο heaven, sky.
Οὖρεις, οἰος, ο mule.
1) οὔρος, ον, ο breeze, wind.
2) οὔρος (ορος, εος, το, 571), mountain.
οὖ-τε and not, nor; οὔτε ... οὔτε neither ... nor.
οὖ-τεδάνος, η, ον worthless, of no account, cowardly, feeble.
οὔτος, οὔτη, τούτο that (one).
οὔτω(ς) thus, so, in this way.
όφειλω (όφειλ-, οφειλε), οφειλήσω*, οφειλον, οφειληκα**, οφειλήθη* owe, ought, be obligated; aor. in wishes, would that!
όφελες (όφειλω) = οφελες (837).
όφελλες(ν) (όφειλω) = οφελλε(ν) (837).
1) οφελλω = οφειλω.
2) οφελ-λω increase, magnify, swell.
όφθαλμος, οὐ, ο eye, sight.
όφρα until, in order that, while.
όφρος, γος, η (eye)brow.
όξα far, by far.
όξη-ω*, οξήσωa be vexed, be displeased, be worried.
όψ, όπος, η voice, word, speech, language.

II

παιδα, παίδες, παιδός (παίς, παιδός, ο, η).
παιήων, όνος, ο παιειν, song of praise,
evade, pass by, outwit, delude, elude, circumvent.
παρέωσαται (πάρεωμι).
πάρ-ημα (ήμ-) sit beside.
πάροιθε(ν) before, formerly, in front of.
πάρος formerly, of old, before this.
πᾶς, πᾶσα, πᾶν all, every, (the) whole.
πάσαντο (πατέωμαι) = ἐπάσαντο (837).
πάσι(ν) (πᾶς, πᾶσα, πᾶν).
πατέωμαι* (πατ-, πατε-, ἐπασ(σ)ά-
μην, πέπαρμαι eat, feed.
πατήρ, πατρός (πατέρος), ὁ FATHER,
sire.
πάτηρ, ὁς, ἡ FATHERland, native land.
πατρί (πατήρ, πατρός, ὁ).
Πατρόκλεις (Πάτροκλος, ou, ὁ), voc.,
infrg.
πατρός (πατήρ, τρός, ὁ).
παύε (παῦω), imperat.
παύσαντο (παῦω) = ἐπαύσαντο (837).
παύσειν, παύσουσα (παῦω).
παῦω, παῦσαι, ἐπαύσα, πέπαυκα*, πέ-
παυμαι, ἐπαύθην* cease, stop,
pause, check, restrain, hold off.
πείθει (πείθω), imperat.
πείθω (πείθ-, πιθ-, πιθ-), πείσω,
ἐπισεία (ἐπίθειον), πέπιθα, πέπει-
σμαι*, ἐπισθήν* persuade, win
over, mislead; mid., trust in, be-
lieve, obey.
πειρά-, πειρήσ-, ἐπιστήσαι* (ἐπιστή-
σάμην), πειρείρηκατ, πειρείρημαι,
ἐπειρήθην try, attempt, make trial.
πειράσαι (πειράω), mid. imperat.
Πειρήθοος, ου, ο Piriithous.
πειρώ (περ-, πιρω-), ἑπαρα, πέπαρμαι,
ἐπάρηντ pierce, stud, rivet.
πειρεῖς, πειρεσθαί (πείθω).
πελάξω (cf. πέλας near), πελάσω,
ἐπέλασ(σ)ά, ἐπελάθην (ἐπλάθην) bring near, draw near, approach.
πέλω (πελ-, πλ-), ἐπελον, ἐπελόμην;
2d aor. ἐπέλετο turn, move;
mid., be, become.
πέμπω (πεμπ-, πομπ-), πέμψω, ἐπέμψα,
πέπομφα**, πέπεμμαι*, ἐπέμψθην*
send, escort, conduct.
πεμπ-όβλον, ου, το five-pronged fork.
πέμψα (πέμπω).
πένθος, ἰσο, το woe, grief, sadness.
πέν-ομαι work, be busy, labor, do.
πεπαρμένον (πεπιρω), perf. mid. particip.
πεπίθομεν, πεποίθης (πείθω).
πέρ encl., exceedingly, very, even (if), although.
περι adv., and prep. with gen., dat.,
and acc., around, about, concerning,
for, exceedingly, above, over,
much than, superior; adv., around,
about, beyond, over, exceedingly;
with gen., around, about, concern-
ing, beyond; with dat., around,
about, concerning, for; with acc.,
around, about, concerning.
περι-ἐχω (σε-, σχ-, σχε-), περιέχω
(περισχήσω), περιέχον encompass,
embrace, protect, defend.
περι-καλλίς, ες very beautiful,
charming.
περι-κλαυτος, ον famous, very re-
nowned.
περισχεω (περισχω), 2d aor. mid.
imperat.
περι-φραδεώς very carefully.
περικήναι (πίκηνω), 2d aor. particip.
πετάννυμι* (πετα-, πτα-), πετάσω*,
ἐπέτασ(σ)α, πετέτακα*, πέπταμαι,
ἐπέτασθην stretch, spread out, un-
furl.
πετάσσαν (πετάννυμι = ἐπέτασ(σ)αν,
(837).
πευθομαι (πνεύμαναι) (πευθ-, πιθ-),
πεύσμαι, ἐπαθόμην (πεπαθόμην), πέπνυμαι learn (by inquiry).

Πηλέδης, ἄο, ὁ son of Peleus, Achilles.

Πηλεὼν, ὁνος, ὁ son of Peleus, Achilles.

Πηλέως (Πηλέως, ᾧς, ὁ) = Πηλῆς (572).

Πηλεώς, ᾧς, ὁ Peleus, husband of Thetis, and father of Achilles.

Πηλημίδης, ἄο, ὁ son of Peleus, Achilles.

πίθανε (πείθω), 2d aor. imperat.

πίθαναι, πίθαναι (πείθω).

πιμπλαντό (πιμπλημι) = ἐπιπλαντό (837).

πιμ-πλημ (πιμ-, πλα-), πλήσω, ἐπλησα (ἐπλήμην), πέπληκα*, πε-πλησμαι*, ἐπληθήν fill, sate, stuff.

πίνα (πίνων, ειρα, πίνω).

πιτω (πιτ-, πιτ-, πιτη), πιέσω, ἐπιπτη (κα) fall (down), drop, perish, die, sink.

πιτων, πιέρα, πιόν fat, rich, fertile.

πλαγχέντας (πλάξω), aor. pass. partic.

πλαξω (πλαγγυ), πλάγχεσαι, ἐπιπλαισα, ἐπιπλαγχθην beat (back), baffle, (cause to) wander.

πλειών, ὁν (πολύς, πολλῆ, πολύ), compar.

πλεῖναι (πλέων, ὁν = πλεῖων, ὁν, 572). πλέων, ὁν = πλεῖων, ὁν, 572.

πλούτως, ὁν, ὁ wealth, riches, abundance.

ποδ-ἀρκης, ὁ swift-footed, able-footed. ποδας, ποδός (πούς, ποδός, ὁ).

ποδεακε (ποδεω), iterative.

ποθε-ω, ποθήσω*, ἐπόθησα (ἐπόθησα*) yearn, long for (what is lacking), desire, lack, miss.

ποθή, ὁ, ὁ yearning, longing, desire, lack, regret.

ποθί encl., ever, at any time.

ποι-ω, ποιήσω, ἐποίησα, πεποίηκα*, πεποίημαι, ἐποίηθην* do, make, perform, execute, cause, effect, fashion, build, produce.

ποιμήν, ἄνω, ὁ shepherd, guardian, protector.


πολεας (πολυς, πολλη, πολυ).

πι(τ)ολεμίζω (cf. πι(τ)όλεμος), πι(τ)ο-λεμίζω war, battle, fight.

πολέμος (πτόλεμος), ὁ war, battle, fight, fray.

πόλεως, ὁν gray, hoary.

πολεις (πτόλεις), ὁς, ὁ city, community, state.

πολλακας often, many times.

πολλός, ὁ, ὁ = πολύς, πολλῆ, πολυ much, many, numerous.

πολυ-δεξ, ὑκο impetuous, onrushing.

πολυ-βενθής, ὁς very deep.

πολυ-δειράς, ἄδος many ridged, with many cliffs.

πολυ-μητις, ὅς wily, shrewd, rich in counsel.

πολυς, πολλη, πολυ = πολλός, ὁ, ὁ much, many, numerous.

πολυ-στονος, ὁν causing many groans, rich in groans.

Πολυ-φημος, ὁν, ὁ Polyphemus.

πολυ-φλοιοβος, ὁν much-roaring, loud-roaring, heavy-thundering.

πόνος, ὁ, ὁ work, labor, toil, trouble.

ποντο-πόρος, ὁν crossing the sea, sea-traversing, sea-going.

πόνος, ὁ, ὁ sea.

πόποι alas! ah me! oh dear! good gracious!

πόρον (πορ-, πρω-) 2d aor., = ἐπορον (837) give, grant, bestow, furnish; perf., πιπρωται it is fated.
ποροφόρεος, η, ον dark purple, violet, glistening.
Ποσυδίαν, ονος, ὁ Poseidon, god of the sea, brother of Zeus, and one of the mightiest of the Greek divinities.
πόσις, ις, ἢ drink(ing).
ποτε encl., ever, at any (some) time, once.
ποτί = προτί (πρότ). πτόνια, ης, ἢ revered, honored (lady, queen).
ποτόν, ον, τό drink(ing).
πού encl., any (where, way), some (where, way, how), perhaps.
πούς, ποδός, ὁ foot.
πράπτε, ἰδος, ἢ heart, mind, soul, diaphragm.
πρήθω, πρήσω, ἐπρήσα burn, blow, inflate.
πρήξαι (πρήσσω).
πρήσει (ν) (πρήσω) = ἐπρήσει (ν) (837).
πρήσσω (πρήκω), πρήζω, ἐπρήζε, πέρηγα, πέρηγμα, ἐπρήζεθαι, ἐπρήζεθα \* carry through, accomplish, perform, do, act.
Πρίαμος, ον, ὁ Pylim, the aged king of Troy.
πρὶν sooner, until, before, formerly.
πρό, adv., and prep. with gen., dat., and acc., to, toward, also, at, on, from, on behalf of; with gen., from before, at the bidding, in the sight; with dat., on, at, by; with acc., to, toward, (up)on, against.
προσ-ανάδω, προσανάδησα, προστη-δησα address, speak to, say to, accost.
προσείπον (προσείπον) (φετ.), 2d aor., spoke to, addressed.
προσέβη (πρόσβη). προσεβόων (προσβολέω).
προσηύδα (προσηύδα).
πρόσθετο (ν) before, formerly, sooner.
πρός (σ) ῥω forward, in front, forth.
πρόσ-φημι (φη-, φα-), προσφήσω, προσφήσα, \* imperf. προσέβης, προσεβάμην speak to, address, accost.
προσ-φωνεῖν, προσφωνήσω, προσφω- νήσα speak to, address, accost.
πρὸςω = πρὸσω(σ) ῥω.
πρότερος, η, ον former, sooner, elder, before.
π(ρ)οτί = προτί.
προ-τί-θημι (θη-, θε-), προσθήσω, προσ-θηκα, προσθεκα, προσθεμα, προσθεμα.
προστήθην add, grant in addition, place upon also.
πρό-τονος, ου, ο fore-stay, cordage.
πρό-φρων, ου eager, glad, zealous, joyful, kind(ly).
πρύμνη, ηs, τη stern of a ship.
πρυμνήσιον, ου, το stern-cable, stern-hawser.
πρώτιστος, η, ου (πρώτος, η, ου), superl.
πρώτος, η, ου first, foremost, chief.
πτερείς, εσσα, εν winged, flying.
πτέλεμος = πτέλμος, ου, ο.
πτολείρον (cf. πτ(τ)όλεως), ου, το city.
πτόλεας = πτόλειος, ισό, τη.
πυθιατο (πυθομα, πυθάνομαι), optat.
Πύλες, η, ου Pylian, of Pylus.
Πύλος, ου, τη Pylus, a city and district on the west coast of the Peloponnesus.
πύρ, πυρός, το fire.
πυρή, ης, τη (funeral) pyre.
πά, encl., in some way, in any way, ever, yet, at some time, at any time.
πωλε-ομαι, πωλήσομαι: come, go, attend, frequent, return.
πωλέσκετο (πωλέω), iterative.
πώ-ποτε ever yet, at any time.
πώς, encl., (in) some way, somehow, (in) any way, perhaps.
πώς how? in what way?

Ρ
ρά (ρα, ρρ).
ρέξω (ρεγγε), ρέξο, ρέξη, έργα, έργηθην work, accomplish, do, perform, make, sacrifice.
ρέξων, ρέξιος (ρέξω).
ρέω (σέρει, σέρερε, σέρνω, σέρνε = σέρνε, 603-604), ρέωσομαι*, ρέωσα*, ρέω-
ρύγκα*, έρρηθην run, flow, stream, pour.
ρηγμίν, ενος, τη (cf. ρηγμώμε break) beach, strand, shore.
ρηγιών, ον (cf. ρήγος cold) worse, more horrible.
ρέπ-τω, ρέψω, ρέρις, ρέριφα*, ρέρι-
μαι*, ρέριφ(θ)η* hurl, dash, throw with a twirl, brandish.
ρψε(υ) (ρπτω) = ρπψε(υ) (837).
ροθο-δάκτυλος, ον rosy-fingered.

Σ
σ' = 1) σε, 2) σολ (575).
σαό-ω, σαώσω, σαώσα, έσαώθην save,
protect, rescue, preserve.
σαώτερος, η, ου (σάος, η, ου), com-
parat.
σάος, η, ου = σάος, η, ου.
σέ, σέθεν, σε (συ).
σημαίνω (σημαν-), σημανέω, έσημαη,
σεσημασμαι*, έσημανθην* point
out, order, command.
σης (ε) (σος, ση, σό).
Σιντιές, ον, οί Sintians, early inhab-
itants of Lemnos.
σκαλός, η, ου left (hand), unlucky.
σκηπτ-ούχος, η, ον sceptre-holding,
sceptre-bearing.
σκηπτρον, ον, το sceptre, staff.
σκισ-νμι scatter, disperse.
σκιείς, εσσα, εν shady, shadowy.
Σμυνθεύς, ης, εις Sminthus, mouse
god, epithet of Apollo.
σολ (συ).
σοώς, σόν (σός, ση, σόν).
σός, η, ου ( = σάος = σάφος) safe,
sound, unhurt, unharmed, well.
σός, ση, σόν your(s).
σπλάγχνων, ου, το vitals, haslets.
στείλαντο (στελλω) = στείλαντο (837).
στέφα, ης, τη cut-water, stem.
στέλλω (στελ-, σταλ-), στελέω, έστειλα,
έσταλκα**, έσταλμαι*, έσταλήν*
put, place, arrange, furl.
στέμμα, ατος, το fillet, wreath.
στενάχ-ω groan, sob, sigh.
στή (ίστημι) = ἔστη (837).
στήθος, eos, τὸ breast, chest.
στήσαντο, ἑστήν (ίστημι) = ἑστήσαντο, ἑστήθην (837).
στρατός, οὖ, ὁ, army, encampment, camp, host.
στυγώ (στυγ-, στυγ-, ἑστυγα) ἑστυγηθήνυτ hate, loathe, dislike, make hateful, hold in horror, fear.
στυφελίω (στυφελη-) ἑστυφελιζα strike, thrust, hurl.
σύ, σε you.
σύμ-πάσ, σύμ-πασα, σύμ-παν all (together).
συμ-φράζομαι (φράζ-) συμφράζος(σ)-ομαι, συμφρασ(σ)-άμην συμφράζομαι devise plans with, counsel together.
σύν, adv. and prep. with dat., with, together (with), along with.
σύνθεω (συντήθημι) 2d aor. imperat.
συν-τ-θημι (θ-, θε-), συν-θημι, συν-θηκα, συνθεικα, συνθειαι, συνε-θηκα, συνε-θηκεια, συνε-θηκειαι, συνε-θηκειαι put together, unite, perceive, comprehend, heed, consider.
σφάξω (σφαγ-) σφάξω*, ἑσφάξα, ἑσφαγμαι, ἑσφάξθηνυτ cut the throat, slaughter, slay.
σφί(ν), σφίασ(ν) (ειλ, είο).
σφώ (σι), σφώει (ειλ, είο), σφώι (σι), σφώιν (ειλ, είο).
σφώντερος, η, ου of you two, belonging to you two.
σχέθε (ἐχω) ἔσχεθε (837).
σχιζη, ης, ἥ split wood.

Τ
τ' = τέ (575).
τά (ὁ, ἡ, τό).
τάδε (ὅδε, ἦδε, τόδε).
Ταλθύ-βιος, οὐ, ὁ Talthybius.
τάλλα = τά ἄλλα (587).

τάνυσ(σ)αν (τανῦω) = ἔτανυσ(σ)αν (837).
τα-νῦ-ω (for τα-νῦ-ω, 597-598), τα-νῦ(σ)ω, ἕτανυσ(σ)α, τετάνυσμαι, ἕτανυσθην stretch, place along.
ταράξη (ταράσω).
ταράσσω* (ταραχ-, ταράξω, ἕταραξα, τεταραγμαι*, ἕταραχθην* disturb violently, throw into confusion; perf. be disturbed.
ταρβλέω, ταρβήςω*, ἕταρβησα fear, be in terror, be frightened.
ταθ' (οὖς, αἴτη, τοῦτο) = ταύτα (575, 582).
ταῖρος, οὐ, ὁ bull.
ταύτα (οὖς, αἴτη, τοῦτο).
τάχα (cf. ταχύς, 781) quickly, swiftly, soon.
τέ, postpos. encl., and, also; τέ . . .
τέ, or τέ . . . καί both . . . and, not only . . . but also.
τέκε (τίκτω) = ἔτεκε (837).
τέκμωρ, indecl., τό surety, pledge, sign, goal, limit.
τέκνον, οὐ, τό child, young, offspring, descendant.
τέκνον (τίκτω) = ἔτεκον (837).
τέκνος, eos, τό child, young, offspring, descendant.
τεκόνθαι (τίκτω), 2d aor. fem. particip.
τέλεος, η, οὖν complete, finished, full-grown, unblemished, perfect.
τελεός (τελεό-) τελέος-, τελέος(σ)-οιω.
τελέος(σ)α, τετελεκα**, τετελεσμαι, τετελεσθην fulfills, accomplish, perform, complete.
τελεός(σ)η, τελέος(σ)ω (τελεός).
τελεός = τελεός.
τελής, εσσα, ευ complete, finished, perfect, full-grown, unblemished.
τελεός (τελ-, ταλ-) ἑτελα, τεταλμαι raise, rise, command, enjoin upon.
Tenedos, ou, Ἑ Tenedos, a small island in the Aegean near Troy.
teos, ἢ, on thy, thine, your(s).
terpi-κραυνος, on rejoiceing in the thunderbolt; possibly hurling the thunderbolt.
terπω (τερπ-., ταρπ-, τραπ-.), τέρψω* (τέρψομαι), ἔτερψα* (ἔτερψάμην, ἔταρπόμην, τεταρπόμην), ἔτερψθην (ἔταρψθην, ἔταρπθην), please, delight, sate, satisfy, charm, rejoice.
tε-ταγ-άν, 2d aor. act. particip. only, touch, lay hold of, seize.
tετελεσμένον, τετελεσμένος (τελείω).
tέτλαθι (**τλάω), 2d perf. imperat.
tέτληκα (**τλάω).
tετρα-πλη̣ fourfold, four-ply, quadruply.
tετύκουντο (τεῦχω).
tεῦχο (τευχ-., τυχ-. τυκ-), τεῦχο, ἔτευξα (τέτυκον), τετευχα, τέτυγμαι, ἔτυχθην do, make, perform, prepare, fashion, cause.
t γ (ὁ, ἡ, τό).
tυλόθε (ν) far, from afar.
tυλόθι far (from, away), at a distance.
tήν (ὁ, ἡ, τό).
tήδε, τήσε (οδε, ήδε, τόδε).
tι (τις, τί); τι (τις, τί).
tίθει (τίθημι) = I) ἔτθει (537), 2) imperat.
tι-θημι (θη-, θε-), θησω, ζήθηκα, τεθηκα* τθεθμαι*, ζήθηκαν put, place, cause.
tικτω (= τι-τεκω : τεκ-, τόκ-), τέκω, ἔτεκον, τέτοκα* bear, produce, give birth to, beget.
tιμά-, τιμήσω, ἔτιμησα, τετίμηκα*, τετίμημαι, ἔτιμηθην* honor, gain honor, bestow honor; mtd., avenge, exact recompense.
tιμή, ἥς, ἡ honor, satisfaction, recompense, retribution, value.
tιμησων (τιμάω), aor. imperat.
tινά (τις, τί), τίνα (τις, τί).
tίνω (τε-, τι-, τιντ-), τίσω, ἔτισα, τετίκα*, τετίσμαι*, ἔτισθην* requite, atone for, pay the penalty for.
tίπτε (= τί ποτε, 592) why (in the world)?
tις, τί encl., indef. some (one, thing), any (one, thing); τί as adverb (780–781), at all.
tίς, τί interrog., who? which? what? τί as adverb (780–781), why?
tίσειαν (τίνω), optat.
tίσον (τίνω), imperat., (τίω), imperat.
tίσωσι (ν) (τίω) (τίνω).
tί-ω, τίσω, ἔτισα, τετίμα honor, esteem, bestow honor upon.
tελάω (τλα-, τλή-, ταλα-), τλήσομαι, ἐτάλασσα (σ)ά (ἐπίνη), τέτληκα have the heart, have courage, endure, dare, suffer.
tλήμαι (**τλάω).
tό (ὁ, ἡ, τό).
tόδε (οδε, ήδε, τόδε).
tοι: I) (σφ), 2) (ὁ, ἡ, τό).
tοι (ὁ, ἡ, τό).
tοιος, η, on such (as), of the sort that, of the kind that.
tως (ι) (ὁ, ἡ, τό).
tομή, ής, ή cut(ting), stump. 
tόν (ὁ, ἡ, τό).
tόνδε (οδε, ήδε, τόδε).
tόξον, ου, τό bow.
tόσ(σ)ος, η, ου so much, so great, so large, so many, so long.
tότε then, at that time.
tου (ὁ, ἡ, τό).
tουδε (οδε, ήδε, τόδε).
tούνεκα (= του ἔνεκα, 587) on account of this, for this reason, therefore, consequently.
τούς (ὁ, ἦ, τό).
τοῦτο (οὗτος, αὐτή, τούτο).
τόφρα so long, meanwhile.
τράπετο (τρέπτω) = ἐτράπετο (327).
τράφων (τρέφων) = ἐτράφων, 2d aor., 3d plur.
τρέπω (τρεπ-, τροπ-, τραπ-), τρέψω, ἔτρεψα (ἔτραπον), τέτραφα**, τέτραμμα, ἕτραφθην turn (around), put to flight; mid., turn oneself, flee.
τρέφω (τρεφ-, τροφ-, τραφ- = θρεφ-, θροφ-, θραφ-, 619), θρέψω*, θρεψα (ἔτραφον), τέτραφα, τέτραμμα*, ἕτραφθην nurture, nourish, feed, breed, grow up.
τριπλῆ threefold, three-ply, triply.
τρίς thrice, three times.
τριτ(γα)τος, η, ον third.
Τροίη, ἦ, ἦ Troy, the city, a famous ancient city in Asia Minor, commanding the Hellespont (Dardanelles). According to the legend it was sacked and burned, after a siege of ten years, by the Greeks under the leadership of Agamemnon.
Τρώεις, οὐ, οἱ Trojans, inhabitants of Troy.
τυνθός, ἦ, οὖn small, little, young, brief.
τῶ (cf. ὁ, ἦ, τό) therefore.
τῷ, τῷ (ὁ, ἦ, τό).
τῷ (τίς, τί).
τῶν (ὁ, ἦ, τό).

γραμ. οὖς, ἦ insolence, wantonness, frowardness, hybris.
ύγρος, ἦ, οὖn wet, moist, damp, watery.
ύιός, οὗ (οῖος, ος), οὗ son, descendant, offspring.

ύπεδεισαν (ὑποδείδω) = ὑπέδεισαν.

ὑπε-είκω (ὑπο-είκω) (ἀνεκ-), ὑπείξων (ὑπείξουσα, ὑπειξομαι, ὑπειξομαι), ὑπείξα (ὑπο-είξα) yield, submit, weaken.

ὑπελόσσαυ (ὑπολώσω).

ὑπέρ, ὑπερ adv., and prep. with gen. and acc., over, beyond, in behalf of, concerning, above; adv., above; with gen., above, (from) over, for the sake; with acc., over, beyond.

ὑπερ-οπλή, ἦ, ἦ arrogance, insulting conduct, deed of insolence.

ὕπνος, οὐ, οὗ sleep, slumber.

ὕπτω (ὑπταί), adv., and prep. with gen., dat., and acc., under, beneath, by, at the hands of, by means of; adv., underneath, secretly, behind, beneath, by, gradually; with gen., (from) under, by; with dat., (down) under; with acc., (down) under, during, toward.

ὑπο-βλήδην (cf. βάλλω) interrupting, breaking in.

ὑπο-ίσχομαι (συ-ς(ε))χ-, cf. ἐχω : σχ-, σχ-, σχ-, ὑποσχήσομαι, ὑποσχό-μην, ὑπόσχημα* undertake, promise, assure.

ὑπο-δείδω (δεί-, δει-, δι-), ὑποδεί-σομαι, ὑπέδειγμα, ὑποδειδοκα (ὑπο-δείδαι fear, shrink before, cringe before.

ὑπό-δρα scowlingly, askance, looking at (δέκομαι) darkly, from beneath (ὑπό) the brows drawn down.

ὑπο-λύ-ω, ὑπολύσω, ὑπολύσα, ὑπο-λυσικα*, ὑπολύτην loose (from beneath, by stealth).

ὑπόχειο (ὑπόχομαι), 2d aor. imperat.

ὑστάτος, η, οὐ (superl. of ὑστερος, η, ον) latest, last, uppermost, hindmost.

ὑστερος, η, οὐ behind, later, further (more), at another time.

ἱπ' = ἢπ (575, 582).
Φάνον (φανω) = ἐφάνον (837), 3d plur.

Φαίνω (φαεντι-) ἐφαϊνθην shine, gleam, glare, flash.

Φαίνω (φαεντι-) φανερώ, ἠφνηα, τερίηα*, πέφασμαι, ἐφάν(θ*)ην show, shine; mid. appear.

Φάνη (φαιν) = ἐφάνη (837).

Φασ, εος, τό light, gleam, luminary.

Φαντασία, ἡ, ἦ quiver.

Φάσανον, ou, τό sword, sabre.

Φάσμα, φάο = ἐφάο (φημί).

Φέρτασο, η, ον (φέρτερος, η, ον), superl. Φέρτερος, η, ον mightier, better, braver, stronger, more powerful, more productive, more profitable.

Φέρω (φερ-, ol-, ἐνεκ-, στω, ἡνεκά (lığenkou), ἐνήφορα*, ἐνήφορα* ἡνεκήη* bear, bring, carry.

Φεύγω (φευγ-, φυγά-), φεῦχομαι, ἐφυγόν, πέφυγα, πέφυγμαι flee, fly, escape, run (off, away, along).

Φημί (φη-, φα-), φῆσω, ἔφησα*; imperf., ἔφην, ἔφημην speak, say, tell.

Φηρός, ὁ, ὁ, ἦ wild animal, (savage) beast, brute.

Φησί (φη-) (φημί).

Φθη, η, ἦ Puthia, a town and district in northern Greece, home of Achilles.

Φθινότες (788, 4), to Puthia.

Φθινόθεσκε (φθινόθω), iterative.

Φθινό-θω destroy, waste away, pine, perish.

Φθίνω (φθινη-), φθίσω, ἐφθίγα, ἐφθίμαι, ἐφθίθην destroy, consume, perish, die, waste away.

Φιλε-ω, φιλήσω, ἐφιλήσα, πεφιλήκα*, πεφιλήμαι*, ἐφιλήθην love, cherish, entertain hospitably.

Φίλο-κτεινώτατος, ἦ, ον superl., most avaricious, most greedy of gain.

Φίλος, η, ον dear, darling, lovely, beloved.

Φίλος, ο, ο, ο, bark, peel, rind, hull, shell.

Φοίβος, ο, ο Phoebus = clear, bright, shining; surname of Apollo, god of light.

Φορέ-ω, φορῆσω*, ἐφορησα bear, carry, bring.

Φορμίγγα, γγώ, ὃ lyre, harp.

Φράζω* (φράζωμαι) (φράδ-, φράσω* (φράσομαι) στοιχα (ἐπι- φράδου), πεφράκα**, πεφράγμαι*, ἐφράσθην tell, point out, declare; mid., consider, plan, think.

Φράσω (φράζω), aor. mid. imperat.

Φρένα, φρένας, φρένες, φρεσίν, (φρήν, φρενος, ἦ).

Φρήν, φρενός, ἦ diaphragm, heart, mind, spirit, disposition.

Φρονέω think, consider, plan; ἐν φρονεω be well (kindly) disposed, be wise (prudent), think carefully.

Φρονήσει (φρένω).

Φυή, η, ἦ form, nature, growth, beauty, character, appearance.

Φυλλον, ou, το leaf, foliage.

Φύ-ω, φύσω, ἐφύσα (ἐφύν), πέφυκα bear, produce, bring forth, (cause to) grow.

Φωνέ-ω, φωνήσω*, ἐφωνησά speak, lift up the voice.
Χ

Χαϊρω (χαρ-, χαρε-, χαιρε-) , χαιρήσω, χηράμην (κεχαράμην), κεχάρη (κα), κεχάρη (η)μαι* , εξάρην rejoice, be glad! hail! welcome!

χαίτη, ης, η hair, locks, tresses, mane.

χαλεπός, ή, ού hard, harsh, severe, stern, cruel, difficult.

χαλκοβατής, ές with bronze threshold, with bronze pavement.

χαλκός, οὖ, ο bronze, implement of bronze (axe, sword, spear, etc.).

χαλκο-χίτων, ονος with bronze tunic, clad in a bronze tunic.

χαρίεις, εσσα, εν pleasing, grateful, graceful, agreeable.

χελρ, χε(ι)ρός, ή hand, arm.

χερελων, ον worse, inferior.

χέρης, ες worse, inferior, meaner, underling, subject.

χερνυτομαί (νυ-), χερνύτομαί, ἐχερνυτάμην wash the hands, pour lustral water, purify with lustral water, χερσιμ(υ) (χελρ, χε(ι)ρός, ή).

χέω (χευ-, χεφ-, χυ-), χεω, ἐχε(υ)α, κέχυκα*, κέχυμαι, ἐχύθην pour (out, forth), shed (tears).

χθήνας, η, ον yesterday(s), (of on) yesterday.

χθόν, χθῶνας, η earth, land, country.

χιλτος, ου, ο hot (furious) wrath, blind anger, choler.

χιλακώ, χιλακώς, ἐχιλακώσα, κεχιλακώμαι, ἐχιλακώθην anger, enraged, vex, infuriate.

Χρασμά, χρασμής, ἐχρασμάσηα (ἐχρασμον) help, assist, benefit, avail.

χρη (χρεό, χρεώ) need, necessity, destiny, due, duty, obligation.

χρυσ(ι)ος, η, ον gold(en), of gold.

Χρύση, ης, η Chrysa, a town in the Troad.

Χρυσήσ, οδος, η Chryses, daughter of Chryses.

Χρύση, άο, ο Chryses, a priest of Apollo, from the town Chrysa.

χρυσάρηθον, ου golden-throned; possibly with robes embroidered with golden flowers, θρόνα.

χώμαι, χώμαι*, ἐχωμάμην be angry (enraged, irritated, infuriated):

Ψ

ψάμαθος, ου, η sand (of the beach), dune.

ψυχή, ης, η soul, life, spirit, breath.

Ω

ῳ O!

ὦ (ὦς, ή, ὥ).

ὥς thus, so, in this way, as follows.

ωθέω (ὥθ-, ῆθε-), άσω, ἔςα, ἔωςμαι*, ἐωςθην* shove, push, thrust, drive, strike.

δόκα (cf. ὄκος, 781-782) quickly, swiftly, suddenly.

Ἀκεανός, οὖ, ο ocean, Oceanus.

アウ-μόρος, ου swift-fatted.

アウ-μοράτατος, η, ον (アウμορος, η, ον), surpl.

アウ-πόρος, ου crossing-quickly, swiftly-going, swiftly-sailing.

アウ, εια, ὧ swift, speedy, quick, sudden.

アウδησα (アウλευ). οὐδήσα, ὑμεθησα place raw meat (upon).

アウμου αλα! ah me! good gracious! O dear!

アウμου, ου, o shoulder.

アウνησα (アウηνημι).

アウποπου αλα! ah me! O dear! good gracious!
VOCABULARY

ὀπτησαν (ὀπτάω).
ὀρμαίνε (ὀρμαίνω).
ὀρσε (ὀρνύμ).
ὡς, ὡς, ὡς how, so (that), in order that, since, like (as), when, thus; in this way; ὡς...ὡς as...so.

ἀσε (ἂδέω).
ὡτε (ὁστε, ἡτε, ὡτε).

ὁχετο (ὁχομαι).

ὁχθεσαν (ὁχθέω).

ὁχύμεθα (ὁχομαι).

-dialogue
ENGLISH–GREEK VOCABULARY

A

a, an, not ordinarily expressed in Greek; sometimes a, a certain τις, τι
able, be δύναμαι.
about ἄμφω, περί; about, lie κείμαι.
above ὑπέρ, περί; be above περί εἰμι.
accept δέχομαι.
accomplish τελείω (τελέω), κραίνω, διέπω, πρήσω.
accomplishment ἔργον, ου, τό.
accursed οὐλόμενος, η, ον.
Achaean Ἀχαῖος, οῦ, ὁ.
Achilles Ἀχίς(λ)εύς, ἕος, ὁ.
adapt ἀραβίσκω.
address ἀγοράομαι, ἀγορεύω, προσαν- δάω, πρόσφημι, μετάφημι; προσεύκτω, μετέπιπτω 2d aor.
aegis-bearing ἄγλοχος, η, ον.
again, back again αὖτις (ἀὖθις), αὖ, τάλιν.
against ἀντίος, η, ον; (adv.) ἀντίων.
Agamemnon Ἀγαμέμνων, ὁνος, ὁ.
aged γεραιός, ἦ, ὤν.
Ajax Ἀιάς, ἀντός, ὁ.
alas ὁμοί = ὁ μοι.
all πάς, πᾶσα, πᾶν; all together σύμ- πάς, ἄσα, ἀν.
alone οἶος, η, ον.
along παρά (with gen.; dat., and acc.).
also καὶ, τέ, δέ.
although not expressed in Greek; see a.
always αἰέ, αἰέν.
amazed, be θαμβῶ.
ambusch λόχος, ου, ὁ; ambush, into λόχον·δε (788, ἄ).
among μετά.
a(n) not expressed in Greek; see a
and καί, τέ, δέ.
anger χόλος, ου, ὁ; μένος, εος, τό; μη- νις, ιος, ἦ; to anger ἔρεθιζω, χολόω.
angry χωλόμενος, η, ον (χώματι).
another ἄλλος, ης, ο.
answer ἀμείβομαι, ἀπαμείβομαι.
any, any one, any thing τις, τι.
apart ἀπάνευθεν(ν).
Apollo Ἀπόλλων, ὁνος, ὁ.
appear φαίνομαι (mid. of φαίνω to show).
appease ἰάσκομαι.
Argive Ἀργεῖος, ου, οῖ.
arise ἀνάστημι (to stand up); ἀνα- βαίνω (to go up, ascend); γλυκομαι
(to become, be, arise).
arm with the breast-plate τριθήνω.
army στρατός, οῦ, ὁ.
around περί.
arrogance ὑπεροπλή, ἦς, ἦ.
arrow διστός, οῦ, ὁ; ἵος, οῦ, ὁ; κῆλον,
ου, τό.
as ἦς, εἰος, εἰος, (ἐς) ὁς, ὡς; use participle.
as many (as) τό(ε)σος, η, ον.
as the opportunity may offer ὡς ἐσε- ταί, περ.
ascend ἀναβαίνω.
askance ὑπόδρα.
assemble ἀγελρω.
assemble(d) ὥμηγερης, ἔ.
assemble ἀγορῆς, ἡς, ἡ; assembly, to the ἄγορηδε (788, 4).
associate with ὁμιλέω (dat.).
at (use the dative); at all τί; at home ὅκοι; at some time ποτέ; at the hands of ὑπὸ (gen.); at the same time ὑμός.
Athena Ἄθηνη, ἡς, ἡ; Ἰανναῖη, ἡς, ἡ.
atomē for τίνω.
attack ἐπολέχομαι.
Atreus, son of Ἅτρειδης, ὁ, ὁ.
attendant ἰθράτων, ὁστός, ὁ.
avail χρασμέω (dat.).
avaricious (see most avaricious).

B
back, back again ἄψ, πάλιν, ἄν(τίς).
bald καλός, ἡ, ὁ.
banquet δαίς, đaîtôs, ἡ.
barrack κλαύση, ἡς, ἡ.
battle μάχη, ἡς, ἡ.
be (become) εἰμι, γένομαι, πέλομαι.
bear φέρω, φορέω (to carry); τίκτω, γελομαι (to bring forth).
beautiful καλός, ἡ, ὁ.
beautiful-cheeked, beauteous-cheeked καλλιπάρτος, ὁ.
beauty φυτή, ἡς, ἡ.
because οὖν, ὅτι, ἐνεκα.
become γέλομαι.
behind δι(σ)θε(ν). 
beloved φιλός, ἡ, ὁ.
beside παρά; use δατ.
best ἄριστος, ὁ, ὁ.
better φέρτερος, ἡ, ὁν; ὁρελων, ὁν; ἀμελευν, ὁν.
between μεταξὺ, μεσόγυŷ(s).
bird ὄλων, ὁ, ὁ.
biting ἐχετευκῆς, ἔ.
bitter ἀπαργηῦς, ἡ, ὁν.
black μέλας, αἰνα, αὖ; κελαινός, ἡ, ὁν;
black on both sides, black all around ἀμφιμελᾶς, αἰνα, αὖ.
blamable ἀτίος, ὁ, ὁν.
blame ἐτιμελέωμαι.
blameless ἀμμων, ὁν.
blaze λαμπτέαω.
blood αἷμα, αῖρος, τὸ.
board, go on board ἀναβαίνω.
boast εὐχομαι.
boaty ἐλώρυν, ὁν, τὸ.
born, be γένομαι.
both ἀμφω, ὁν; both ... and, καὶ ... καὶ; καὶ ... τέ; τέ ... τέ.
boundless ἀπερέλεος, ἡ, ὁν; μῦροι, αἰ, α.
bow τόξον, ὁν, τὸ; βιός, οὖ, οὖ.
branch βιός, ὁν, ὁ.
brave καλὸς, ἡ, ὁ; ἄγαθος, ἡ, ὁ; bravest ὁριστός, ἡ, ὁν.
brayest οὐθέσος, ἔσος, τὸ.
breed τρέφω.
bright-eyed ἐλλευψ, ὁτος (mas.); ἐλικώτις, ἔος (fem.).
bring φέρω, φορέω, ἄγω.
bring together ἐννήμα, ἄγελρω.
Briseis Βρισηλί, ἕος, ἡ.
broad εὐρός, εἰα, ἔ.
bronce χαλκός, οὖ, ὁ.
built δέμας, ἀες, τὸ.
bull ταύρος, ὁ, ὁ; βοῦς, βοῦς, ὁ.
bulbwork ἔρκος, ἔς, τὸ.
burn καλό; burn down κατακαλω.
but δὲ, γέ, δῆ, αὐτέ, ἀλλά, ἀλλὰ καλ.
by use the dative, παρά, ἐπὶ with the dat., or ὑπὸ with the gen.; by (means of) διὰ with acc.; by all means μάλιστα.

C
Calchas Kάλχας, ἀντός, ὁ.
call καλέω.
camp στρατός, οὖ, ὁ.
care (for) δομαί (gen.), κῆδεμαί (gen.).
counsellor μητήστα, ἀο, ὁ.
countless μῦρλοι, αἱ, α.; ἀπερείσιος, η, ὁν.
covered at both ends ἀμφηρεφῆς, ἑς.
cow βοῦς, βοῦς, ἂ.
coward(ly) δεῖλος, ἡ, ὁν.; κακός, ἡ, ὁν.
crafty-minded κερδαλεφρων, ὁν.
crop καρπός, οὖ, ὁ.
crush δαμάζω.
curb ἐρητώ, παῦω.

D

Danaan Δαναός, οὖ, ὁ.
dare θλᾶω.
darling φίλος, η, ὁν.
dart βέλος, εὖ, τό; κῆλων, οὐ, τό.
daughter θυγάτηρ, τέρος (τρός), ἡ; ταῖς, παιδός, ἡ.
dead, be (have died), use perf. of θνῆσκω ἄιε.
dead body νεκὺς, νος, ὁ.
dear φίλος, ἡ, ὁν.
death θάνατος, οὖ, ὁ; κῆρ, κηρός, ἡ.
declare ἐξειρω.
deed ἔργον, οὖ, τό.
deer ἐλαφος, οὖ, ὁ, ἡ.
defend ἀρήγω (dat.).
depart βαίνω, ἀποβαίνω.
desire θυμός, οὖ, ὁ.
despise ἀθερίζω.
destroy δηλώμαι, δέλκω, δῆλωμι; destroy (utterly) ἀπόλλυμι.
destruction λογύς, οὖ, ὁ.
devourer of (the goods of) the people, devouring δημοφόρος, η, ὁν.
did, emphatic, implied in past tense of verb.
die ὀνεσκώ.
digest κατατέσσω.
dishonor ἀτιμά(τ)ω.
dishonored ἀτίμος, η, ὁν.
dismiss μεθητήμι, λώ.
disobey ἀπιθέω (dat.).
dispenser of justice δικασπόλος, ου, ο.
disposed, well ἔδω φρονέων.
distant ἄπιος, η, ον.
divide διατείμαται.
divine δίος, α, ον; θεοεικελος, η, ον.
divinity δειμων, ενος, ο, η; θεος, ου, ο; θεός, α, η.
division (of spoil) δασμός, ου, ο.
do ἔρω, ποιεω, πρήσω; do (auxiliary verb, emphatic, implied in present tense of verb).
dog κύων, κυνός, ο, η.
down (from) κατά (with gen. and acc.).
drag ἔρω, ἔλκω; drag forward προερω.
draw ἔρω, ἔλκω.
dread (ful) δεινός, η, ον.
drive away ἐλάω, ἐλαύνω; drive back πάλιν πλάξω, παλιμπλάξω.
drunken οἰνοπαρης, ἐς.

earth χθών, χθουνός, η; γαῖα, ης, η.
either . . . or ή . . . ἢ; after negatives οὔτε . . . οὔτε.
elsewhere ἄλλη.
encampment στρατός, ου, ο.
enjoin τέλλω, ἐπιτέλλω.
enrage χολόω; be enraged ἀργυμαί, χώμαι.
entreat λιπομαι.
equal ἴσος, η (ἴση), ον.
equally ἴς.
equivalent ἀντάξιος, η, ον.
escape φεύγω.
escort περιπω.
especial (ly) μάλα, μάλιστα.
eternal, being forever αἰὲν ἐώς, εὑσα, ἐὼν.
Eurybates Εὐρυβατῆς, αὸ, ὅ.
even though καὶ.
ever πάξι, πάσα, πάν; everything (all things) πάντα, ων, τα.
evil κακὸς, η, ον.
evilly κακῶς.
expedition οὐδός, ού, η.
eye δοξομαι; δείμα, ατος, τό; ὁφθαλμος, ου, ο.
eyes δοσε (dual), δείματα, ων, τα.
F
face δείματα, ων, τα.
fair κάλος, η, ον.
fair-haired ήκομως, ου.
fall πτω.
far, by far δχα, πολυ, πολλων; far (away) τηλωθ.
fat κνηση, ης, η; πεων, πετεια, πιον.
father πατήρ, πατρος (πατερος), ο.
fatherland πατρης, της, η.
fear δείδω.
fertile ἐρεμολαξ, ακος.
fight μαχομαι, μάριαμαι.
fill πιμπλη.
fillet στεμμα, ατος, το.
filth λύμα, ατος, το.
find κιχων.
fire πῦρ, πυρως, το.
first πρώτος, η, οι; first (ly), at first (adv.) (το) πρώτον, (τα) πρώτα.
fitting, be ἐπέθηκα, ἐθηκα (*εκω).
fittingly κατὰ μοιραν.
flashing-eyed ἑλκωψ, ωπος, μ.; ἑλκωπης, ιδος, φ.; γλακωπης, ιδος, φ.
flow ἐρως, ρειω.
fly φεόγω.
follow ἐπομαι (with dat.).
for prep. (use dat.); coni. γαρ.
for this (reason) τωνεκα.
forebode δοσομαι.
forego μεθημι.
fourfold τετραπλη.
free λως, ἀπολως.

[free]
free-shooter ἐκπέδωσ, ου, ὁ; ἐκατῆβε λέτης, αὐ, ὁ.
free-worker ἐκάεργος, ου, ὁ.
from use the gen., ου ἐξ (ἐξ), παρά, ἀρ (with gen.).
from time when ἐξ οὖ.
fulfill τελείω.
funeral pyre τυρή, ἣς, ἡ.

G

gather (together) ἄγειρω; gather together again ἐπαγείρω; gathered together ὄμηγερθ, ἐς; gathered together again παλλλυγος, ἡ, οὐ.
generation γενή, ἡ, ἡ.
gift δῶρυ, οὐ, τὸ; gift of honor γέρας, αος, τό; gift of prophecy ματοσώνυν, ἡς, ἡ.
girl κοῦρη, ἡ, ἡ.
give δίδωμι; ἐπορον (2d aor.).
give back ἀποδίδωμι.
give up πρόθμη, ἀποδίδωμι.
gleam φαείω.
glorious ἄγιαος, ἡ, ὄν; δῖος, α, ον.
glory κῦδος, εος, τό.
gnaw ἀμύσσω.
go βαίνω, ἐμ, ἐρχομαι, κι, go down, descend καταβαίνω; go on board, go up, ascend ἀναβαίνω.
goat αἰξ, αἰγός, ὁ, ἡ.
god θεός, ο, ὁ.
goddess θεά, ἡ, ᾅ.
god-like δῖος, α, ον, ἡ; θεοεικελος, η, ον.
gold(en), of gold χρυσος, η, ον.
gold(ly) καλὸς, ἡ, ὄν; ἄγαθος, ἡ, ὄν; κρήγωνος, η, ον.
grant δίδωμι, ἐπορον (2d aor.).
grant in addition προτίθημι.
great μεγας, μεγάλη, μέγα; greater μελίων, ον; greater (part) τὸ πλείον.
greatly πολὺ, πολλά, μάλα, μέγα.
great-souled μεγάθυμος, η, ον.

Greek Ἀχαῖς, ου, ὁ; Δαναῖς, οὐ, ὁ;
Ἀργείως, ου, ὁ.
grief ἄχος, εος, τό.
grieve κήδω; be grieved ἀχυμαθήτω, κήθομαι (gen.).
ground γαία, ἡ, ἡ; χθών, χθονός, ἡ.
grow weary κάμω.
grudge κότος, ου, ὁ.
guide ἥγεομαι (dat.).

H

Hades Ἀις, Ἀιδος, ὁ.
hairy λάσιος, η, ον.
hand χελρ, χει(ε)ρός, ἡ.
hap(l)y κλ, ἀν.
happily εὖ, εὐ.
harangue ἀγορεύω, ἀγοράσω.
harsh ἀταρτηρός, ἡ, ὄν; κακός, ἡ, ὄν.
harshly κακῶς.
hate στυγώ.
hateful ἐχθρός, ἡ, ὄν; most hateful ἐχθιστός, η, ον.
have ἔχω, ἐκχω.
he ὁ, ἡ, τό; αὐτός, ἡ, ὁ; also implied in the verb.
hear *κλεώ with gen., ἄκουω.
hearken (to) συνίηθημ, *κλεώ with gen., ἄκουω.
heart κηρός, κήρος, τό; φρήν, φρένος, ἡ; ἠτορ, ὁρος, τό; κραδή (καρδίη), ἡς, ἡ.
heaven οὐρανός, οὐ, ὁ; from heaven οὐρανοθεν.
heavy βαρός, εῖα, ὁ.
hecatomb ἐκατάμβηθη, ἡς, ἡ.
Hector Ἑκτόρ, ὁ, ὁ.
heed, give heed to *κλεώ (gen.), ἄκουω (gen.).
help *χραισμεώ (dat.).
her, him, it ὁ, ἡ, τό; αὐτός, ἡ, ὁ; μίν (acc. only).
her (own) ὁς, ἡ, ὅν; ἐδο, ἐδ, ἐδιν.
Hera Ἡρη, ἡς, ἡ.
herald κηρυξ, ὁ, ὁ.

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here ἐνθάδε.
hero Ἰρως, ὦς, ὁ.
hilt κάπη, ἦ, ἦ.
him, her, it ὁ, ἦ, τό; αὐτός, ἦ, ὁ; μῦν (acc. only).
himself, herself, itself αὐτός, ἦ, ὁ.
his, her(s), its (own) ὁς, ἦ, ὁν (ἔδωσ, ἦ, ἦν).
hither ἕβηρο.
hold ἔχω, ἐσχῶ.
hold a grudge κοτίω, κότον ἔχειν.
hollow κοῖλος, ἦ, οῦ.
home οἶκος, -οῦ, ὁ; ὡμα, ἀτος, τό;
home, at οἶκοι; home(ward) οἰκαδέ, οἰκονε.
honey μέλι, ιτος, τό.
honor τιμῆ, ἦς, ἦ; κόθος, εος, τό;
honor, do honor to τιμάω, τίω.
horse ἵππος, οῦ, ὁ, ἦ.
host στράτος, στροφα, ὁ.
hot wrath χόδος.
how? πῶς.
how much δος(σ)ος, ἦ, οῦ.
hurl ἴμη, βάλλω; hurl upon ἐφιῆμι (with dat.).

I

I ἔγω(v.), μεθ.
Idomeneus Ἰδομενεύς, ἥς, ὁ.
if ἦν, αἰ, εἰ.
Ilium Ἰλιος, οῦ, ἦ.
immediately αὐτίκα, αἴψα.
impetuous πολυδίξ, ικος.
implore λισσομαι.
in ἐν(l) (with dat.), or use simple dat.
in no wise οὐδέν.
in order that δι(π)ως, ὡς, ονα.
in person αὐτός, ἦ, ὁ.
in single combat κατ’ αὐτόν.
in sufficient numbers ἐπιτυθέοι.
in two ways διάνοιξα.
in inferior χέρνης. ες; χερελον, ον.
insolence ἔβρις, ις, ἦ.

insult λωβάομαι, ἀτίμα(τ)ος.
into el(ε) (acc.) ελαω.
it (implied in the verb); ὁ, ἦ, τό; αὐτός, ἦ, ὁ; μῦν (acc.).

J
justice θέμος, ιτος, ἦ; dispenser of justice, judge δικαστόλος, ου, ὁ.

K
keep (doing a thing), continue, use imperfect (1079).
kill ὀλέκω, ὀλλομι, ἀτόλλομι.
kindle ὁρνίμι.
kindly disposed, be εὐ (ἐδ) φρονέω.
king ἄρακ, ἄρακτος, ὁ; βασιλεύς, ἦς, ὁ.
know γνωςκω, *εικω.

L
lack δενομαι (gen.);
lamb ἄρην, ἄρνος, ὁ, ἦ.
land γῆ, ἦς, ἦ.
last ὠστατος, ου; for the last time ὠστατα, ὠστατον (781).
later ὠστερος, ου, ον.
law θέμος, ιτος, ἦ.
lawful(ly) wedded κουρδώσω, ου, ον.
lay upon ἐπιφέω (dat.).
lead, lead away ἄγω; lead the way,
guide ἡγεμοι (daic.); lead upon ἀνάγω.
leader ἀριστεύς, ἦς, ὁ.
leaf φύλλον, ου, τό.
learn τυνθάνομαι, πεδομαι.
leave λειπω.
let use sulφ. or imperat.; let, allow εάω.
Leto Λητώ, Λητός (Λητώς), ἦ.
lie κάμαι.
lift up the voice φωνέω.
like unto, be *εικω (daic.).
live ζω.
most terrible ἐκταγλύτατος, οὐ.
mother μητηρ, μητέρος (μητρός), ἡ.
mountain ὄρος (ὕπος βίλλ), ε ὁ, τό.
much πολλός, ἡ, ὁ; πολύς, πολλή.
pολλ.
mule οὖρευς, ἡ, οῦ, ὁ.
must χρῆσθι (ν.),
my ἤμος, ἡ, οὗ, used only for sake of
clearness or emphasis.
Myrmidon Μυρμιδών, ὁ, ὁ, οῦ.

N

nail ἡλός, οὗ, ὁ.
native land πάτρα, η, ἡ.
neither οὔτε; neither ...
... οὔτε; μήτε ...
Nestor Νέστωρ, ὁ, ὁ.
ever (not ever), not ever at any time
οὐσώ, οὐποτε.
nine days ἐννεάμην.
noble κάλος, ἡ, ὁ.
noblest ἀριστος, η, οὐ.
noise κλαγγη, ἡ, ἡ.
one, no one, nothing οὔτης, τί; οὐ-
δείς, οὔδεμα, οὐδέν.
nor οὔτε, οὐδέ, μηδέ.
not οὐ (οὐκ, οὐχ).
now νῦν.

numbers (see in sufficient numbers).

O

O ὃ.
oarsman ἐρῆνθης, ἂο, ὁ.
oath ὄρκος, οὗ, ὁ.
obey πελθομαι, mid. of πείθω persuade
(dat.).
obtain (one’s share) μελημαι.
Odysseus Ὀδυς (σ’ἐνς, ἡ, ὁ.
of (use the gen.).
offscouring λύμα, ατός, τό.
old γεράιος, ἡ, ὁ.
old age γῆρας, αός, τό.
old man γέρων, οντός, ὁ; γεραῖος, οὗ, ὁ.
Olympian Ὀλύμπιος, ἡ, ον.
Olympus Ὀλύμπος, ου, ὅ.
on έτῳ, dat.
on account of (use gen.) εἴνεκα, ἐνεκά (gen.).
on the selfsame day άυτήμαρ.
once ποτέ.
one εἷς, μια, έν; which (one) ὁ τίς, τί;
one(s) . . . others οἱ μὲν . . . οἱ δὲ.
openly άντην.
opposing αντίβιος, η, ον.
opposition, in αντίβινη.
or ή (ή); whether . . . or εἶτε . . .
eἶτε.
oracle θεοπρόπιον, ου, τὸ; θεοπροτή, 
ης, ἡ.
orator ἁγορηθής, άο, ὅ.
order, give orders μύθομαι, κέλομαι, 
σημαλνω, επιτελλω, ενάψω.
other ἄλλος, ην, ον. 
our ήμετέρος, ην, ον, used only for the 
sake of clearness or emphasis.
ourselves ήμεῖς, used only for the sake 
of clearness or emphasis.
outwit παρέρχομαι.
ox βοῦς, βοῦς, ὅ.

P
partake αντιάω.
pass away φθίνω.
peel λέπω.
people λαὸς, οὗ, ὅ.
perchance κέ(ν), πώ(ς), ᾠν.
perfect τελεσσεις, εσσα, εν.
perform ἐξω, τευχω, ποιῶ, ἐρδω.
perhaps κέ(ν), ποῦ, πώς, ᾠν.
perish ἀπόλλυμι, mid.
person, in αὐτός, ἡ, ὅ.
persuade πείλω.
pest(ence) λοιμῶς, οὗ, ὅ.
Phoebus Φοῖβος, ου, ὅ.
Phthia Φθίη, ης, ἡ.
place τίθημι; place in εἰστίθημι.

plague νοῦσος, ου, ἡ; λοιμῶς, οὗ, ὅ.
plan βοιλή, ἡς, ἡ.
please, be pleasing ἀνδάνω (dat.).
pleasing χαριές, εσσα, εν.
ply εποίχομαι.
ponder ὀρμαίω.
pray εὐχομαι, ἐράομαι.
prayer εὐχή, ἡς, ἡ.
prefere προβούλομαι.
prepare ἐτοιμάζω.
preserve ἑρύμαι.
Priam Πρίαμος, ου, ὅ.
priest άρηηὴρ, ἡρος, ὅ; λεπεύς, ἠρος, ὅ.
prize (of honor) γέρας, αος, τὸ.
produce φῶ.
prophecy, gift of μαντούνη, ης, ἡ.
prophesy μαντεύομαι, θεοροέω.
prophet μάντης, άος, ὅ.
protect ἀμφίβαινω, ἀνάσω.
purify (oneself) ἀπολύμαινομαι.
put τίθημι, βάλλω.
Pylian Πύλος, η, ον.
Fylus Πύλος, ου, ἡ.
pyre πυρῆ, ἡς, ἡ.

Q
quarrel ἐρίζω; ἐρίς, ἰδος, ἡ.
quickly αἰβα.
quiver φαρέτρη, ης, ἡ.

R
rage μηνῶ.
ransom ἀποινον, ον, τὸ; λυομαι.
rather than ἡ (ή).
ready ὀπρηρος, ἡ, ὅ.
receive δέχομαι, ἀποδέχομαι.
recognize γνωσκω.
recompense τίμη, ἡς, ἡ; ἀποτίω; 
τίῳ.
regard ἀλεγίζω (gen.)
rejoice γηθῶ, χαίρω.
release λῶ, ἀπολῶ.
remain μένω.
restrain ἐρησθὼ; ῥοξ.*
return νέομαι, ῥκόνομαι; return home-
(ward) ἀπονοστέω, ολκαδ’ ἰκνέομαι.
reveal ἀναφαίνω.
reverence ἰδομαι, αἰδέομαι, αἰδομαι.
revile ὠνειδίζω.
reviling ὠνείδος, εος, τό; ὠνείδεος, η, ον.
riches ἀφενός, εος, τό; πλοῦσος, ου, ο.
roar κλαγή, ἡς, ἡ; κλαχή, ἡς, ἡ.
roaring ἡχος, εσσα, εν.
roll, curl ἠλοσω.
roof (over) ἐρέφω.
round about περι.
rouse ἀνιστρήμι, ὄρνυμι.
rule (over) ἀνάσσω (gen.), κρατέω
(gen.).
рuling κρείων, υσσα, ον.

S
sack πέρω; sack (utterly) ἐκπέρωθ, ἐξαλατάξαω.
sacred ἱερός, η, ον.
sacrifice ἱεροῦ, εος, τό; ἱερώ, ῥέξω.
safe (ly) σοᾶς (σάος = σάρος), η, ον.
safers, more safely σαοτέρως, η, ον.
(comp. of σάος, η, ον).
sail upon ἐπιπλέοω.
sailor ἐρέπης, ἀο, ὁ.
save σάω.
savor κόση, ης, ἡ.
say ἄγορεῖω, φημι, εἰπον (2a aor.).
scabbard κο(υ)λεῖον, οῦ, τό.
sceptre αἱπτρον, ον, τό.
sceptre-bearing σκηπτούχος, η, ον.
sea ἄλασσα, ης, η; ἄλας, ἄλος, ὁ, ἡ; to
the sea ἄλαδε (788, 4).
seat (oneself), sit down ἐξομαι; seat
ἐδος.
see ἐδώ, λεύσω, *ἐκδώ.
seem ἐδομαί, ἐκλω.
seemly, be *ἐκλω.
seer μάντις, ισο, ὁ; ἴλωνοπόλος.
seize ἄλεω.
soothsayer οἰωνοτέλος, ou, ó.
soul ψυχή, ἡ, ἡ; θυμός, οὗ, ἂν; φρῆν, φρενός, ἡ.
speak φημή, μυθεμαί, αὐτά, ἐπιζήνος, εἰπόν (2d aor.); speak among μετάφημη, μετείχη (2d aor.);
speak out ἐξελήρω, speak to προσεῖρον, εἰπόν (2d aor.).
spear δάρμα, διατρόπος (διαφρατός), τό.
spirit ἄτοπος, ὁρασός, τό; θυμός, οὗ, ἂν.
splendid ἀγαθός, ὁ, ἂν.
spoke among μετείχη (μετείχη). 
spring up ἀναβαθμεῖν.
sprout (forth) ἀναβαθμαίει.
stand ἡπτημι. 
stealthy, be κλέπτειν.
stern καρτέρος, ἡ, ἂν (καρτέρος, ἡ, ἂν). 
still ἐτί.
strand βίε, βίος, ὁ.
strife ἐρώς, ἑδός, ἡ.
strive μάραμαι.
strong καρτέρος, ἡ, ἂν (καρτέρος).
stronger φφφερετερος, ἡ, ἂν.
struggle μαχεῖσθαι.
stud πεῖρω.
stump τομή, ἢ, ἡ.
such (as) τόιος, ὁ, ὁ, ὁ.
sufficient numbers, in ἐπιτηδεῖς.
suggest τιθημί (ἐπιστείλω).
summit κάρφων, ou, τό.
summon καλέομαι (mid. of καλέω
call).
surely η, ἂ, μέν, μήν, μά.
swear ἡμυμώ.
sweet γλυκός, εἰ, ὑ; sweetex γλυκῶν,
on.
sweet-speaking, sweet-toned ἡδυφής, ἡ.
swift βοῦς, ἡ, ἂν; ὁκύς, εἰ, ὑ.
swift-footed ποδάρχης, εἰς; ποδάς ὁκύς,
eἰ, ὑ.
sword ἔφος, εἰς, τό; φάσγανον, ou, τό.
threaten ἀπειλέω; threaten (against) ἐπαπειλέω.

threelfold τριπλῆς.

thrice τρὶς.

through διὰ.

throughout κατὰ, ἀνά.

thrust ὀθώνα.

thus ὡς, ὁὗρ ὁς.

time, from the time when ἐξ οὖ.

to, toward εἰς (ἐς), ἐπὶ, πρὸς, π(τ)στ, εἰσ, μέχρι; or use dat.

together with ἄμα, σύν (dat.).

tongue γλῶσσα, ης, ᾗ.

toward see to.

Trojan Τρωίκος, ᾗ, ὁν.

Trojans Τρώες, ὁν, οἱ.

Troy Τρύη, ἡ, ᾗ, Ἡμιος, φιο, ᾗ.

trust (in) πείθομαι (dat.).

try πιέρω.

turn around μετατρέπω.

twenty (ἐ)εἰκοσι.

twice δίς.

two use the dual or δῶ (δῶ).

U

unblemished τέλεως, ης, ὁν.

unbought ἀπριασα, ης, ὁν.

unransomed ἀναπτοινος, ης, ὁν.

unseemly αἰκῆς, ἐς.

until ὄφη.

unwilling ἄκων, ὄνσα, ὁν.

up, up through ἀνά.

upon ἐν, ἐπί, ἀνά; use dat.

uproar κλαγγή, ἡς, ᾗ.

urge ἐπισεύω, κέλευμαι.

us ἡμας (from ἐγώ).

utter μοθέομαι.

V

valiant ἔφθιμος, ης, ὁν.

very πέρ, μάλα, μέγα, πολύ, πολλόν, πολλά; very mighty μέγιστος, ης, ὁν; κρείσσων, οὖ; very sacred γάθεος, ης, ὁν; γάθεος, ης, ὁν.

vex ἑρεβίζω, χολός; be vexed ἀχνυμαι.

vow εὐχωλὴ, ἡς, ᾗ.

W

war π(τ)λεμος, οὖ, ὤ; π(τ)ολεμιζω.

ward off ἀμβω, ἀπαμώνω.

warrior αἰχμητῆς, ἂο, ὃ; ἡρως, ὁς, ὃ.

watery ἵγρος, ᾗ, ὁν.

way κέλευθος, οὖ, ᾗ (πλυρ. also κέλευθα, ὄν, τά).

we (implied in verb) ἡμεῖς.

we ourselves ἡμεῖς; αὐτοί, αἱ, αὶ, ᾗ.

wealth πλοῦτος, οὖ, ὁ; ἄφενος, εος, τό.

well ἐὖ, ἐὖ.

well-balanced ἵσος, ης (ἐλιγη), ὁν.

well-disposed, be ἐὖ φρονέω.

well-greaved ἐκκυμήναι, ἔδος.

well-situated ἐναίδημοι, ης, ὁν.

well-walled ἑνείχεοι, οὖ.

what ὁ, ᾗ, τό; δις, ᾗ, ὅ (rel.); what? τίς, τί (interr.).

when ἐπ(π)οτε; ἐπτε; use participle.

when(ever) ὅπ(π)οτε.

which ὁ, ᾗ, τό; δις, ᾗ, ὅ (rel.); which? (one) τίς, τί (interr.).

while ἡσ (use participle).

white-armed λευκάλως, ης, ὁν.

who, which, what (rel.) δις, ᾗ, ὅ; ὁ, ᾗ, τό; δις, ᾗ, δτι; δις, ᾗ, ὅτε; who? which? what? (interr.) τίς, τί.

why? τί, τίττε.

wicked κακός, ᾗ, ὁν.

wife ἐλοχος, οὖ, ᾗ.

wild beast φήρ, φηρός, ὁ, ᾗ.

will βουλή, ἡς, ᾗ.

willing, be θέλω, βοιλομαι.

wily πολύμιτις, οισ.

win, strive to ἀρισμαι.

winged πτερυγεις, εοσα, εν.
wise, in no oþi, oþēv.  
wise bōdōmaı, éthēlō.  
with σῶν, ἀμα (dat.); use díl.  
within ἐν, ἐνθοθι, εἶσω.  
without a prize of honor ἀγέραστος, 
η, ὲν.  
woe ἄλγος, εος, τὸ; πένθος, εος, τὸ.  
word ἔπος, εος, τὸ.  
worse βίγλων, ὲν.  
worthless oὐτεδανὸς, ἡ, ὲν.  
would use optat. or subj.  
wrath μῆνας, ὲος, ὲ; χάλος, ὲν, ὲ; μένος, εος, τὸ.  
Y  
yearn ye a ναλ.  
yearning ποιητα, ὲς, ὲ.

VOCABULARY

yet ἔτι.  
yield ὑπεῖκω.  
you (yourself) σὺ, σεῖσ, used only for the sake of emphasis or clearness; otherwise implied in the verb.  
young νέος, ὲ, ὲν; younger νεώτερος, ὲ, ὲν.  
your σὸς, σῆ, σῶν; ἰμέτερος, ὲ, ὲν; used only for the sake of emphasis or clearness.  

Zeus Zeus, Δίς, ὲ.  
Zeus-nourished διοτρεφής, ὲν.