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
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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. Gilder-
sleeve, 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 con-
vinced 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 success-
fully 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.
PREFACE

(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 Adameń, 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

ⁱ C. J. 13, 5.
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are 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 xiv
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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
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
designs in repoussé work. The first scene represents a wild-bull hunt. The composition piece pictures four tame bulls under the care of a herdsman.

These beautiful objects were found in 1888 A.D. within a „beehive“ tomb at Vaphio in Laconia. The two cups are of beaten gold, ornamented with

National Museum, Athens

THE VAPHIO GOLD CUPS
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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 possible, 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 standpoint 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 development 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 excellence 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 enclosed 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 ἐγώ, 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 for 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 τόλως, βασιλεύς, ναῦς, πίθυς, ἀστυ, 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 ως, as πίθυς, δίππυς, ἑδυς, ἔγχελυς, ἱχτύς. 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
ending in us in the nominative, no two are declined alike throughout. A comparison of the declensions of ἕγχαλα (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 ἕγχαλα 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 ναῦς, he would not know how to begin the declension of another word formed in the same way, such as γραῦς; nor would a student who had learned the declension of βοῦς in Attic Greek know the declension of the next word like it, χοῦς, 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
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). 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, 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 onomatology 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 γλωσσοματικά 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.

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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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<td>246</td>
<td>New Testament</td>
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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, ἄθανατος; 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 intelligently 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
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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 comprehensive enough to enable the students to obtain a firm grounding 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 reserve 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 language 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 Gnosus, 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-
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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;

GALLERY AT TIRYNS

The gallery roof is formed by pushing the successive courses of stone farther and farther inward from both sides until they meet. The result is, in form, a vault, but the principle of the keystone arch is not employed.

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

![Store Room in the Palace at Gnossus]

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 weepest 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

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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

XXXVII
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 modistl 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 Vocabulary, 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 -με verbs is due not so much to ἵστημι, τίθημι, δίδωμι, and δείκνυμι as to the constant

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1 "Another liberty which I have taken is to disregard perfects of the -με form, reckoning all perfects together. Aorists like εἰμι are counted as -με forms.”
## Table I

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

<table>
<thead>
<tr>
<th></th>
<th>Number of Occurrences</th>
<th>Percentages of Occurrence</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>ω-verb Forms</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Active</td>
<td>Middle</td>
</tr>
<tr>
<td><strong>Indicative:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Present</td>
<td>282</td>
<td>136</td>
</tr>
<tr>
<td>Imperfect</td>
<td>150</td>
<td>91</td>
</tr>
<tr>
<td>Future</td>
<td>58</td>
<td>40</td>
</tr>
<tr>
<td>First aorist</td>
<td>139</td>
<td>20</td>
</tr>
<tr>
<td>Second aorist</td>
<td>87</td>
<td>33</td>
</tr>
<tr>
<td>Perfect</td>
<td>67</td>
<td>24</td>
</tr>
<tr>
<td>Pluperfect</td>
<td>12</td>
<td>7</td>
</tr>
<tr>
<td><strong>Totals:</strong></td>
<td>795</td>
<td>369</td>
</tr>
<tr>
<td><strong>Subjunctive:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>First aorist</td>
<td>20</td>
<td>5</td>
</tr>
<tr>
<td>Second aorist</td>
<td>21</td>
<td>15</td>
</tr>
<tr>
<td>Perfect</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Totals:</strong></td>
<td>80</td>
<td>40</td>
</tr>
<tr>
<td><strong>Optative:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Present</td>
<td>43</td>
<td>14</td>
</tr>
<tr>
<td>Future</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>First aorist</td>
<td>13</td>
<td>4</td>
</tr>
<tr>
<td>Second aorist</td>
<td>16</td>
<td>11</td>
</tr>
<tr>
<td>Perfect</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Totals:</strong></td>
<td>73</td>
<td>29</td>
</tr>
<tr>
<td><strong>Imperative:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Present</td>
<td>39</td>
<td>12</td>
</tr>
<tr>
<td>First aorist</td>
<td>13</td>
<td>10</td>
</tr>
<tr>
<td>Second aorist</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>Perfect</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td><strong>Totals:</strong></td>
<td>61</td>
<td>25</td>
</tr>
</tbody>
</table>

1 Future perfect, placed here for convenience.
| Infinitive:     | Present | 216 | 70 | 286 | 69 | 12 | 81 | 367 | 6.26 | 2.03 | ... | 8.3 | 2.00 | .35 | 2.2 | 10.6 |
|               | Future  | 16  | 13 | 2   | ... | 31 | 6   | 31  | .46  | .38  | .06 | ... | .9  | .9  | .9  | .9  |
|               | First aorist | 69  | 20 | 7   | ... | 96 | 2   | 96  | 2.00 | .98  | .20 | ... | 2.8 | 2.8 | 2.8 | 2.8 |
|               | Second aorist | 32  | 26 | 5   | ... | 83 | 1   | 17  | 100  | 1.51 | .75 | ... | 2.4 | .46 | .03 | .49 |
|               | Perfect     | 17  | 7  | 2   | ... | 24 | 7   | 24  | .49  | .20  | ... | .69 | .69 | .69 | .69 |
| Totals        |          | 370 | 136| 14  | 520 | 85 | 13  | 98  | 618  | 10.7 | 3.9 | ... | 15.4 | 2.5 | .3  | 2.8 |
| Participles:   | Present   | 357 | 133| 8   | 490 | 8  | 22  | 30  | 520  | 10.35 | 3.86 | ... | 14.2 | .23 | .64 | .8 |
|               | Future    | 9   | 3  | 0   | 12  |    |    | 12  | .26  | .09  | 0   | ... | .35 | .35 | .35 | .35 |
|               | First aorist | 84  | 32 | 9   | 143 | 8  | 22  | 30  | 145  | 2.43  | .92 | ... | .84 | 4.2 | 4.2 | 4.2 |
|               | Second aorist | 61  | 22 | 7   | 90  | 27 | 4   | 31  | 121  | 1.77  | .64 | ... | 2.6 | .78 | .12 | .9 |
|               | Perfect   | 32  | 53 | 8   | 85  |    |    | 85  | .92  | 1.53 | ... | 2.5 | ... | ... | ... |
| Totals        |          | 543 | 243| 36  | 522 | 35 | 26  | 61  | 883  | 15.7  | 7.09 | 1.00 | 23.9 | 1.00 | .7 | 1.7 |
| Totals of all moods |      | 1922 | 842| 106 | 2870 | 472 | 96 | 568 | 3438 | 55.9  | 24.4 | 3.00 | 83.4 | 13.7 | 2.8 | 16.5 |

**Summary by tenses:**

| Infinitive:     | Present | 975 | 384 | 1359 | 242 | 64 | 306 | 1065 | 28.3 | 11.1 | ... | 39.5 | 7.00 | 1.8 | 8.8 | 48.4 |
|               | Imperfect | 150 | 91  | 241  | 145 | 22 | 168 | 409  | 4.3  | 2.6  | ... | 7.00 | 4.2  | .6  | 4.8 | 11.8 |
|               | Future    | 84  | 65  | 154  | 22  | 5  | 154 | 409  | 4.3  | 2.6  | ... | 7.00 | 4.2  | .6  | 4.8 | 11.8 |
|               | First aorist | 338 | 100 | 81   | 519 |    |    | 519  | 9.8  | 2.9  | ... | 15.00 | 2.3 | 15.00 | 2.3 | 15.00 |
|               | Second aorist | 244 | 110 | 19   | 373 | 84 | 10  | 94   | 467  | 7.00 | 3.2  | ... | 10.8 | 2.5  | .2  | 2.7 | 13.5 |
|               | Perfect   | 119 | 85  | 204  |    |    | 204 | 204  | 3.4  | 2.5  | ... | 5.9  | ... | ... | ... | ... |
|               | Pluperfect | 12  | 7   | 20   |    |    | 20  | 20   | .3   | .2   | ... | .5  | ... | ... | ... | ... |
| Totals        |          | 1022 | 842| 106 | 2870 | 472 | 96 | 568 | 3438 | 55.9  | 24.4 | 3.00 | 83.4 | 13.7 | 2.8 | 16.5 |

**INTRODUCTION**
HOMERIC GREEK

occurrence of forms of ἐμί and φημί (ἐστι, εἰσί, ἔστω, ἔσται, ἔιμι, ἔγει). 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 presentand first and second aorist, infinitive and participle, at least the active present optative, subjunctive, and imperative, ἐμί 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>2.03</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><strong>Total</strong></td>
<td><strong>76.78</strong></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.
άεδω sing (of), hymn.
θεά goddess.
Πηλιμάδης son of Peleus, Achilles.
'Αχιλλεύς Achilles.
οὐλόμενος accursed, destructive.
ὁς who, which, what.
μύριοι countless, innumerable.
'Αχαιός Achaean, Greek.
ἄλγος grief, pain, woe, trouble.
τιθημί put, place, cause.
πολλός much, many, numerous.
δέ but, and, for, so.
εὐθύμος valiant, mighty.
ψυχή soul, spirit, breath, life.
"Αις (nominative not used), Hades, god of the lower world.
προιάττω hurl forward, send forth.
ηρως hero, mighty warrior, protector, savior.
αὐτός self, same.
δλόριον booty, prey, spoils.
τεῦχο 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.
olavōs bird (of prey), vulture, omen.

τελεω accomplish, fulfill.

βουλη will, wish, plan, purpose, counsel, council.

Zeus Zeus, father and king of gods and men.

τελεω accomplish, fulfill.

Δαίμον portion, feast, banquet.

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

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 (pædagogus), 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 II

SYLLABLES, ACCENTS, ÉLISION, 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 DECISION

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

2) the declension of βουλή, κάλη 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, ἡ, ἡ plan, will, wish, purpose, counsel, council.
δεινή fearful, terrible, awful, dreadful.
ἐν (i), εἶν adv., and prep. with dat., in, among, there (in, -on).
ἐχει (he, she, it) has, holds.
ἐχοῦσιν (v) (they) have, hold.
ἡν (he, she, it) was, there was.
ἥσαν (they) were, there were.
καὶ and, also, even.
κακή bad, poor, ugly, mean, cowardly, evil, wicked.
κάλη good (ly), noble, handsome, brave, fair, beautiful.
κλαγγή, ἡ, ἡ clang, (up) roar, roar, noise.
τίς (m., f.), who? which? what?
τί (neut.), which? what? why?
Χρύση, ης, 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, τὸ, to indicate the gender, 637–638.

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

Translate:

11. 1. ἑυλαί ἡ καλι και κακι. 2. τίς ἔχει βουλήν ἡ καλή; 3. τί ἔχουσιν; 4. καλι βουλαί ἡ σαν φίλαι. 5. τίς ἦν καλή; 6. δεινή κλαγγή ἦν ἐν Χρύσῃ καλη. 7. ἔχουσι βουλᾶς καλᾶς καὶ φίλᾶς. 8. τί ἦν κλαγγὴ δεινὴ ἐν Χρύσῃ καλη; 9. κακῆς βουλῆς. 10. κακῆς βουλῆς. 11. κακῶν βουλῶν. 12. κακὴ βουλή, κακῆ βουλῆ, κακὴν βουλῆν, κακῶς βουλῶς.

12. 1. Of good and bad plans. 2. For the noble plan. 3. Who has the evil plan? 4. There was a terrible uproar in beautiful Chrysa. 5. Was the plan good? 6. The 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 βουλή and καλή βουλή, 659–662.

14. Optional:

VOCABULARY

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

1 660. 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

ἐκ (ἐξ)\(^1\) adv., and prep. with gen. from, out of.
ἐπί 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.

دارةσσα, ṣς, ἡ sea.
θεά, ἄσ, ἡ goddess.
Κίλλα, ṣς, ἡ Cilla, a town in the Troad.
oῦ (οὐκ, οὐχ)\(^2\) not, no.
πάτρῃ, ṣς, ἡ fatherland, native land.
πολλῇ much, many, numerous.
πυρῇ, ṣς, ἡ (funeral) pyre.
ψυχῇ, ṣς, ἡ soul, breath, life, spirit.

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

Translate:

16. 1. καλὴ θεά ἔχει βουλην καλὴν; 2. καλαὶ θεαὶ\(^3\) εἰσὶ\(^4\) φίλαι ψυχῆν θεᾶς θαλάσσης δεωνής. 3. Κίλλα καὶ Χρύση εἰσὶ\(^4\) καλαὶ καὶ φίλαι θεῷ θαλάσσαων. 4. καλὴ θεὰ οὐκ ἔχει ψυχῆν κακήν. 5. καλὴ\(^3\) ἐστὶ\(^3\) θεά, ἔχει δὲ ψυχὴν κακήν. 6. δεινὴ κλαγγῆ\(^3\) ἐστιν\(^3\) ἐκ θαλάσσης. 7. Κίλλα καὶ Χρύση ᾦσαι ἐπὶ θαλάσση. 8. θεῖν θαλάσσης εἰσὶ\(^4\) φίλαι ψυχῆς πολλῆς. φίλαι γὰρ\(^3\) εἰσον.\(^3\) 9. πάτρῃ καλὴ\(^3\) ἐστὶ\(^3\) φίλη πολλῆς ψυχῆς καλῆς. 10. ἐκ πάτρῃς κακῆς ἦν. 11. ἦσαι πυραὶ πολλαὶ ἐν φίλῃ πάτρῃ ἐπὶ δεινῇ θαλάσσῃ. 12. τὸν οὐκ ἔχει καλὴν ψυχὴν;

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.

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\(^1\) 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.

VOCABULARY

 đoίω sing (of), hymn, chant.
ἀν -2 (ἀ- before consonants), an inseparable prefix, not, un-, dis-, -less, without.
ἀνδάνω please (with dat., 996).
ἀ-τιμάζω dishonor, slight, insult.
βαίνω come, go, walk.
ἐλσ (ἐς) adv., and prep. with acc., to, into, until, therein.
εχω have, hold, keep.
καίω burn, consume.
λύω loose, free, break up, destroy.
δέλεω kill, destroy, ruin.
πέμπω 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-phyery, phos-phor-us (593).

Translate:

21. 1. ἄειδομεν βουλᾶς θεᾶων πολλάων. 2. κλαγή δεινή κακῆς θαλάσσης οὐχ ἄνδανει ψυχῇ θεᾶς. 3. τις ἀτιμάζει καλᾶς θεᾶς; 4. οὐκ ἀτιμάζομεν πάτρην, φίλη γάρ ἐστιν. 5. βαίνουσιν ἐκ Κίλλης εἰς Χρύσην. 6. καίουσι πυρᾶς πολλᾶς ἐν Χρύσῃ ἐπὶ θαλάσσῃ; 7. ἔχομεν πολλὰς καὶ καλὰς βουλὰς. 8. καλεσάντα πυρᾶς ἐν πάτρῃ; 9. ἀνέσω, ἀνείσω, λύσως, λύσωσιν, λύστε. 10. ὀλέκομεν ψυχὰς πολλὰς καὶ κακὰς ἐν πάτρῃ φίλῃ. 11. τις πέμπει θεᾶς ἐς Χρύσην; 12. τελείετε βουλᾶς καλὰς πάτρῃ φίλῃ. 13. τελείομεν βουλήν φίλῆσθαι βεᾶς. 14. τεύχομεν πυρῆν. 15. τί φέρετε; τί φέρουσιν;

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) loose, 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, ἳ, ὅν, good, and φιλός, ἦ, ὅν 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

ἀγλαός, ἦ, ὅν bright, shining, splendid, glorious. with dat., (up)on, along; with acc., through(out), up through.
ἀνά, ἀν adv., and prep. with gen., dat., and acc., up(on), along, up through; adv., (up)on, therson;
ἀ-περέλεισθαι, ἦ, ὅν boundless, countless, immeasurable.
ἀπολύω, ἦ, ὅν ransom(s).

¹ 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
HOMERIC GREEK

Ἀχαῖος, οὗ, ὁ Achaean, Greek.
δεινός, ἡ, ὁ very, terrible, awful, dread
(ful), fearful.
ἄλφρον, οὐ, τὸ booty, spoils, prey.
θεός, οὗ, ὁ god, divinity.
θυμός, οὗ, ὁ heart, soul, spirit, cour-
age, passion.
κακός, ἡ, ὁ bad, poor, ugly, mean,
cowardly, evil, wicked.
καλός, ὁ, ὁ good(ly), noble, hand-
some, brave, fair, beautiful.
λαός, οὗ, ὁ people, host, soldiery.
μῦροι, αἱ, αἱ countless, innumerable.
νοῦσος, οὐ, ὁ plague, disease,
pest(ience).
οιωνός, οὐ, ὁ bird (of prey), vulture,
omen.
πολλός, ἡ, ὁ much, many, numerous.
στρατός, οὗ, ὁ army, encampment,
host.
φίλος, ἡ, ὁ dear, darling, lovely,
beloved.

Derivatives: ana-tomy; pena-ity; theo-logy, -cacy,
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. ἀγναὶ ἀποικα φέρουσιν Ἀχαιοὶ εἰς στρατόν. 2. φέ-
ρομεν ὀπερείσι' (575) ἀποικα ἀνὰ στρατόν Ἀχαιῶν. 3. θεὸς
τεύχει πολλοὺς Ἀχαιοὺς ἐλώρια οἰκονοίσιν. 4. ᾧσαν Ἀχαιοὶ
κακοί; 5. οὐκ ἦσαν κακοί, καλοὶ δὲ. νοῦσος κακὴ ὀλέκει
λαὸν καλὸν. 6. Ἀχαιοὶ πέμπουσιν ἀποικα μῦρι' (575) εἰς
πάτρην. 7. θεὸς βαινει εἰς στρατόν, ὀλέκει δὲ λαὸν Ἀχαιῶν.
8. τὸς ἀτιμᾶξε θεὸς καλοὺς; 9. κακὸς λαὸς ἀτιμᾶξουσι θεοῖς
πάτρης. 10. θεὸς πέμπτει νοῦσον κακὴν ἀνὰ στρατόν Ἀχαιῶν,
οὐ γὰρ τελείον θεουλὴν θεῶν πάτρης. 11. βαινει ἐπὶ θάλασ-
σαν δεινὴν καὶ τεύχει πυρᾶς πολλάς ἀνὰ στρατόν Ἀχαιῶν.
12. ἐξουσιον ὀπερείσι' (575) ἀποικα Ἀχαιῶν ἐνι στρατῷ.
13. θεουλὴ στρατοῦ οὐχ ἀνδάνει θῦμῳ (996) θεοῦ. 14. λαὸς
Κάλλης φίλος ἢ ὁ ψυχὴ θεῶς θαλάσσης. 15. οὐκ ἀείδουμεν
καλὸς βουλὰς θεῶν στρατῷ, οὐ γὰρ ἀνδάνει Ἀχαιοὶ (996)
θῦμῳ (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.
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.

30. VOCABULARY

ἀγλαός, ἕ, ὥ bright, shining, splendid, glorious.
ἀειβω sing (of), hymn, chant.
ἀν- (ἄ- 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.
ἀνδάνω please (with dat. 996).
ἀ-πεπέσιος, ἕ, ὥ boundless, immeasurable, countless.
ἀπονα, ὥ, τά ransom(s).
ἀ-τύμαξω dishonor, slight, insult.

Ἀχαιός, οὗ, ὦ Achaean, Greek.
βαίνω come, go, walk.
βουλή, ἕ, ἓ plan, will, wish, purpose, council, counsel.
γάρ (postpositive) for, in fact.
ἄ (postpositive) but, and, so, for.
δεινός, ἕ, ὥ terrible, awful, dreadful, fearful.
ἐλι (ἰς) adv., and prep. with acc., into, to, until, therein.
ἐστί(ν) are. ἐστὶ(ν) is.
ἐκ (ἐκ), adv., and prep. with gen., out of, from, away (from).
ἐλάριον, ὦ, τό booty, spoil(s), prey.
ἐν(ὁ), 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 to, over, (up)on.

ἐστί(ν) is.

ἐξω have, hold, keep.

ἡ was. ἡσαν were.

θάλασσα, ἡ, ἡ sea.

θεά, ἡ, ἡ goddess.

θεός, οὗ, ὁ god, divinity.

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

καὶ and, also, even; καὶ . . . καὶ both . . . and.

καὶω burn, consume.

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

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

Κύλλα, ἡ, ἡ Cilla, a town.

κλαγγῆ, ἡ, ἡ CLANG, noise, (up)-row.

λαός, οὗ, ὁ people, host, soldierly.

λύω loose, free, destroy, break up.

μόριοι, αἱ, a countless, innumerable.

νοῦσος, ὁ, ὁ disease, plague, pest- (ence).

οἰωνός, οὗ, ὁ bird, vulture, omen.

ὀλέκω kill, destroy, ruin.

οὐ (οὐκ, ὠχ) not, no.

πάτρη, ἡ, ἡ fatherland, native land.

πέμπω send, escort, conduct.

πολλός, ὁ, ὁ much, many, numerous.

πυρή, ἡ, ἡ (funeral) pyre.

στρατός, οὗ, ὁ army, encampment, host.

τελείω accomplish, fulfill, complete.

τέχνη do, make, perform, fashion, cause, prepare.

τίς, τί who? which? what? (τί why?)

φέρω bear, bring, carry.

φίλος, ὁ, ὁ dear, darling, lovely, beloved.

Χρόνη, ἡ, ἡ Chrysa, a town.

ψυχή, ἡ, ἡ soul, breath, life, spirit.

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 θεῶν θαλάσσης δευτής κλαγγῆ πολλῆ. 2. οὐκ ἀτιμάζοντι θεοῦ. 3. Βούλαν Ἀχαίων οὐχ ἀνδάνουσι θεῶ καλῇ θυμῷ. 4. Βαίνει ἐκ στρατοῦ Ἀχαίων εἰς Κύλλαν καὶ φέρει ἀπερείσι ἀποισα θεῷ. 5. νοῦσος κακῆ θανεὶ ἀνὰ στρατοῦ καὶ τεῦχε πολλοῦν Ἀχαίων ἐλώρια ὁδονοῖς. 6. καὶ θεοὶ καὶ θεῖον ὀλέκουσα λάὸν Ἀχαίων. 7. τίς Ἀχαίων ἔχει θυμόν κακῶν; 8. ἡσαν πολλαὶ θεῖοι ἐν θαλάσσῃ; 9. καὶ πυρᾶς ἐπὶ θαλάσσῃ. 10. λυπεὶ στρατοῦ Ἀχαίων. 11. πάτρη ἐστὶ
LESSON VIII

32. 1. The Achaeans sing the beautiful goddess of the terrible 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 Achaeans 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 καλός, η, ον (721), with the exception that the neuter nominative, accusative, and vocative singular ends in -ο instead of in -ον.

34. These words are:

ὅς, ἡ, ο relative pronoun, who, which, what.
ὅ, ἡ, το 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, η, ο δ 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. δίος, α, ον divine, heavenly, glorious.
ἄλλος, η, ο other, another.
αὐτός, η, ο self, him(self), her(self), it(self), same.

1 Declined like θάλασσα.
HOMERIC GREEK

ἐκβόλος, ou, ó free-shooter, sharp-shooter, epithet of Apollo. Originally 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.

δ, ò, τό this, that; he, she, it; who, which, what.

δς, ò, ó who, which, what.

οὖνεκα (οὖ-ένεκα) because.

σκήπτρον, ou, τό sceptre, staff.

τέ (enclitic, postpositive) and, also;

... τέ (or τέ ... καλ, or καλ...

... τέ) both ... and, not only...

... but also.

χρύσεος, η, ον gold(en), of gold.

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

Translate:

38. 1. δῖος ἐκβόλος αὐτὸς ἀείδει, ἄλλ’ σὺν ἀνδάνει ἄλλοις θεοῖς θυμῶ (996, 1009). 2. κεῖνοι Ἀχαιοὶ ἀτιμάζουσι τοὺς θεούς. 3. ὁ ἐκβόλος πέμπει νόσουν κακῆν ἀνὰ στρατόν Ἀχαίων καὶ κακῶς ἀλέκει κεῖνον λαόν, οὖνεκα τὸν ἀτιμάζουσιν. 4. σὺν ἀτιμάζομεν τοὺς θεούς, οἱ ἔχουσι σκήπτρα χρύσεα. 5. ὁ ἐκβόλος τε καὶ οἱ ἄλλοι θεοὶ φέρουσι χρύσεα σκήπτρα καλὰ. 6. τὸς τεύχει τὰ σκήπτρα χρύσεα τοῖσι θεοῖς ταλάσσησ; 7. ἀείδει ἐκβόλοσ αὐτός βουλᾶς ἄλλον θεόν τοῖσιν Ἀχαιοῖσιν; 8. εἰσίν οἱ Ἀχαιοὶ καλοί, οἱ ἀλέκουσι τὸν στρατὸν καλοῦσι τε τὰς πυράς; 9. ἡ θεᾶ τῆς δεινῆς ταλάσσης ἔχει τὸ σκήπτρον χρύσεως. 10. ἐνὶ τῇ πάτρῃ εἰσίν αἱ πυραί. 11. τὸς τεύχει τὸν στρατὸν ἐλώρια τοῖσιν οἰωνοῖσιν;

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 sceptres. 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 burning 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.
'Αργεῖος, ου, 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.
διήφιλος, η, ον dear to Zeus.
ἐρω speak, say, tell.
ἐμός, ἐγ, ὑν my, mine.
ἐργον, ου, τό (Ferogon) work, deed, accomplishment.

-θεν gen. ending 788, 3, from.
Κλυταίμ(v)ήστη, ης, ἡ Clytaem(n)istra, wife of Agamemnon, 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.
οἶκος, ου, ὁ house, home.
'Ολύμπιος, η, ον Olympian.
"Ολυμπός, ου, ὁ Olympus.
Πρίαμος, ου, ὁ Priam, king of Troy.
σάς, σή, σὼν your, yours.

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

Translate:

43. 1. ὁ ἐκηβόλος διὰ μαντοσύνην ἔφει βουλᾶς τῶν θεῶν Ἀργείους. 2. οἱ Ὀλύμπιοι θεοὶ ἐλχον (836) οἶκους ἐν Ὀλύμπῳ. 3. ὁ ἐκηβόλος διάφιλος ἔτευχε τοὺς Ἀργείους Ἀχαιοὺς τε ἐλώρια οἰωνοῖσιν. 4. Ἀχαιοὶ Ἀργεῖοι τ' ἔτευχον ἔργα κακά διὰ βουλῆν θεᾶς. 5. Κλυταίμ(v)ήστη διὰ τὸν θυμὸν ἔτευχεν τὰ ἔργα δεινά. 6. Πρίαμος λαὸς τέ Πριάμου ὁλεκοῦν πολλοὺς Ἀργείους. 7. τίς ἔφει τὰ σὰ ἔργα κακά
Πριάμος: 8. τὰ ἔργα ἐμά ἐστι (973, 1) καλά, οἶνεκα ἔτευχον βουλὰς θεῶν καὶ θεάων διὰ τὴν μαντοσύνην. 9. ἔπεμπομεν τὰ χρύσανα σκῆτρα εἰς οἶκον Πριάμος. 10. ἐκαίετε τὰς πυρὰς δεινὴ κλαγῆ; 11. οὐχ ἡμᾶς ἡ βουλὴ θεᾷ θαλάσσης θύμῳ; 12. αἱ θεαι ἀεὶδουσι τὰ καλὰ ἔργα τῶν θεῶν, ἐκηβόλοις ἡ βαίνει ἄλλη. 13. εἶχε (836) Πρίαμος ἦγαλον καὶ καλὸν οἶκον.

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(ν)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(ν)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

ἀγ-ω, ἀξ-ω, ἴγαγον, 863; 865, 1, 4, ἀνάσω (Favak-), ἀνάξω, ἴναξα, with lead, drive, conduct, bring, carry, take. gen., 985, rule (over), guard, protect.
LESSON X

ἀριστός, η, ὁ best, noblest, bravest, fairest, superl. of ἀγαθός, ἡ, ὁ good.

ἀὖτις (back) again, anew.

Δαναός, οὗ, ὁ Danaan, Greek.

ἑκατόμβη, η, ἡ hecatomb, sacrifice, a number of animals (originally one hundred cattle) offered in sacrifice.

θάνατος, οὗ, ὁ death.

'Ιλιος, οὗ, ἡ Ilium, Troy; 2) the Troad, i.e. the region around Troy.

μεγάθυμος, η, ὁ great-souled, brave.

δόξα (by) far, much, considerably.

πείθω (πείθ-, ποιθ-, ποθ-), πείσω, ἐπείσα (ἐπιθέον) persuade, win over, mislead.

φιλέω, φιλήσω, ἐφιλήσα 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 Achaeans will not persuade the free-shooter with goodly hecatombs, but he will prepare evil death for the people. 2. The noblest of the Achaeans 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 Ἀττρείδης and αἰχμητή 664–675.
Lesson XI

2) The principles of the formation of compound verbs; 838–839.

51. Optional:

52. Vocabulary

άναβάλω (βαν-, βα-), ἀναβήσω (ἀναβήσομαι), ἀνάβησα (ἀνάβησα) go up, ascend, embark.
ἀπολύω, ἀπολύσω, ἀπέλυσα loose, set free, release.
'Ατρείδης, ὁ (ἐω), ὁ son of Atreus, usually refers to Agamemnon.
κατα-καίω (καν-, καφ-, και-), κατακάισω*, κατέκαις burn, consume.
*κλεύω (κλευ-, κλεφ-, κλυ-), —, εκλιουν with gen. 984, hear, hearken to.
μετέχων or μετέχον = μετά-έχον (Fép-), 2d aor. of éρω spoke among, addressed, spoke to.
οτε when(ever).
Πηλιμάδης, ὁ (ἐω), ὁ son of Peleus, Achilles.
προσέ-είπον or προσώπον 2d aor. of éρω (Fép-) addressed, spoke to.
τότε then, at that time.
χολόω, χολάω, ἐχόλωσα anger, enrage, vex.
Χρύσης, ὁ (ἐω), ὁ Chryses, a priest of the god, Apollo, from the town Chrysa.

Translate:

53. 1. καλὸι θεοὶ ἐτευξαν θάνατον κακῶν διὸ Πηλιμάδη, ὁ δὲ ἀνέβη τυρήν. 2. ἐκηβόλος ὡλεκε λάδιν Ἀχαιῶν, οὐνεκα διὸς Ἀτρείδης ἦττμασε Χρύσην. 3. κατέκαη ἑκατόμβας πολλὰς. 4. ἐκηβόλος οὐκ ἔκλυν Ἀτρείδεῖαο, οὐνεκα ἦττμασε Χρύσην. 5. Χρύσης μετέειπεν Ἀχαιῶσιοι, ἄλλα οὐκ Ἀτρείδη ἦνδαν θύμῳ. 6. ὅτε κακῶς προσέειπεν Ἀτρείδης Χρύσην, τότε ἔχολωσεν ἐκηβόλον. 7. ἀπελύσαμεν Χρύσην, οὐνεκα τῶν ἐφιλησαμεν. 8. Χρύσης ἦνεκεν [φέρω, 57] ἀπερείπτι ἀγλᾶ ἀποινα Ἀτρείδη. 9. οἴσομεν [φέρω, 57] ἀποίνα πολλὰ καὶ ἀπολύσαμεν Χρύσην, οὐνεκα τῶν ἐφιλησαμεν, καὶ φίλος ἄστιν ἐκηβόλῳ. 10. τις φέρει ἀποινα Χρύσαιο Ἀτρείδη; 11. διὸς Πηλιμάδης ἐχόλωσεν Ἀτρείδην. 12. ὅτε κατεκήμασεν πολλὰς ἑκατόμβας καλὰς, τότε ἐπείδαμεν θύμοις θεῶν. 13. διὰ μαντοσύνην Χρύσης εἶπε βουλᾶς θεῶν Ἀτρείδη Πηλιμάδη τε.

54. 1. The Achaeanse 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, ὁν bright, shining, splendid, glorious.
ἀγ-ω, ἀξω, ἡγανον lead, drive, conduct, bring.
ἀείδω, ἀείσω, ἥεισα sing (of), hymn, chant.
ἀλλα but, moreover.
ἀλλη elsewhere.
ἄλλος, ἡ, ο other, another.
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.
ἀναβαίνω (βα-, βα-), ἀναβήσω (ἀνα-βήσομαι), ἀνέβησα (ἀνέβην) go up, ascend.

ἀνάσω (Φανακ-), ἀνάξω, ἢναξα (with gen. 985) rule (over), guard, protect.
ἀνδάνω (σφαδις), ἄδηςωτ, ἔδων (εὐ-δαν), (with dat. 986) please.
ἀ-περείστος, ἡ, ον boundless, countless, immeasurable.
ἄποινα, ὁν, τα ransom(s).
ἀπολύω, ἀπολύσω, ἀπέλυσα loose, set free.

'Αργείος, ου, ὁ Argive, Greek.
ἀριστος, ἡ, ον best, noblest, bravest, fairest (superl. of ἀγαθος).
ἀ-τιμάζω (τιμαζ-), ἀτιμάσω*, ἢτιμασα dishonor, slight, insult.
'Ατρεΐδης, ἄο (εω), ὁ son of Atreus, usually refers to Agamemnon.
ἀυτις (back) again, anew.
ἀυτος, ἡ, ο self, him(self), her(self), it(self), same.

'Αχαιος, οἱ, ὁ Achaean, Greek.
βαινω (βαιν-, βαι-), βησω (βησομαι), ἐβησα (ἐβην) come, go, walk.
βουλη, ἡς, ἡ plan, will, wish, purpose, counsel, council.
γαρ (postpositive) for, in fact.
Δαναος, οū, ὁ Danaan, Greek.
δε (postpositive) and, but, for, so.
δε, with acc. (788, 4) to.
δεινος, ἡ, ὁ terrible, awful, dreadful (ful), fearful.
δια, 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.
διτ-φιλος, η, ὁ dear to Zeus, beloved of Zeus.
διος, α, ο divine, godlike, glorious, heavenly.
ειρω (εφη-, εφη-, επε-), ἐρω, εἰπον (ἐιπον) speak, say, tell.
εις (ἐς) adv., and prep. with acc. into, to; until, therein.
εισιν (ν) are.
ἐκ (ἐξ), adv., and prep. with gen. out of, (away) from.
ἐκατομμυρις, ης, ἡ hecatomb, sacrifice.
(ἐ)κεινος, η, σ that (one), he, she, it.
ἐκβολος, ου, ὁ free-shooter, epithet of Apollo.
ἐλάρνον, ου, το hooty, spoil(s), prey.
ἐμός, ἡ, ὁ my, mine.
ἐν (ν), ειν 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.
ἐργον, ου, το (εργον) work, deed, accomplishment, feat.
ἐσ = εils.
ἐστι(ν) is.
ἐξω (σεξ-, σχ-, σχε, 603, 619) ἐξον (σχήσω), ἐσχον have, hold, keep.
ἡν was. ἡναν were.
θαλασσα, ης, ἡ sea.
θανατος, ou, o death.
θεα, άς, ἡ goddess.
-θεν gen. ending (712), from.
θεος, ου, o god, divinity.
θυμος, σου, o heart, soul, spirit, courage, passion.
τΛος, ou, o Ilion, Troy, the Troad.
kai and, also, even, furthermore.
kal . . . kal both . . . and, not only . . . but also.
kaiω (καν-, καF-, και-), καύσω*, ἐκημ burn, consumm.
kakos, ἡ, ὁ bad, poor, ugly, mean, cowardly, wicked, evil.
kalamos, ἡ, ὁ good(ly), noble, brave, fair, righteous, beautiful, handsome.
kata-kaiw (καν-, καF-, και-), kata-kaiσω*, κατέκημ burn (down), consumm.
keinos, η, o = ἐκεινος, η, o.
Καλλα, ης, ἡ Cilla, a town in the Troad.
κλαγγη, ης, ἡ clang, noise, shriek, (up)roar.
Κλαυταιμ(ν)ήστη, ης, ἡ Clytaem-
estr.a.
*κλεω (κλευ-, κλεF-, κλυ-), —, εκλυν (with gen., 984) hear, hearken to.
λαός, οὐ, ὁ people, host, soldier.
lύ-ω, λύω, λύσα loose, free, break up, destroy.
μαντοσύνη, ἦς, ἦ gift of prophecy.
μεγάθυμος, ἦν, ὁ great-souled.
μετέλατον (2d aor.), (Fed-), spoke among, addressed (with dat.).
μυριοι, άι, a countless, innumerable.
νόϊος, οὐ, ἦ plague, pest(illence), disease.
ὁ, ἢ, τό this, that; he, she, it;
who, which, what.
οἶκος, οὐ, ὁ house, home.
οἰωνός, οὐ, ὁ bird (of prey), vulture, omen.
ὀλκ-ω kill, destroy, ruin.
Ὀλυμπιος, ἦν, ὁ Olympic.
Ὀλυμπος, οὐ, ὁ Olympus.
ὅς, ἢ, ὁ who, which, what.
ὅτε when(ever).
οὐ (οὐκ, οὐχ) not, no.
οὐνεκα (οὐ-ἐνεκα) because.
ἐξα far, by far, much, considerably.
πάτρη, ἦς, ἦ fatherland, native land.
πεῖθω (πείθ-, ποιθ-, πιθ-) persuade, win over, mislead.
πέμπω (πέμπ-, πομπ-) send, escort, conduct.
Πηλιάδης, ὁ (ἐω), ὁ son of Peleus, Achiiles.
πολλός, ἦν, ὁ, very much, many, numerous.
Πρίαμος, οὐ, ὁ Priam, king of Troy.
προσέλατον (2d aor.) (Fed-) spoke to, addressed.
πυρή, ἦς, ἦ (funeral) pyre.
σκήπτρον, οὐ, τό sceptre, staff.
σός, σή, σόν your, yours.
στρατός, οὖ, ὁ army, encampment, host.
tέ (postpositive enclitic), and, also;
tέ ... τέ (or τέ ... καλ) both ... and, not only ... but also.
tελείω (τελε-), τελέω (τελέσ(σ)ω), ἐτέλεσ(σ)α accomplish, fulfill, perform.
tεῦχο (τευχ-, τυχ-, τυκ-) ptee, εὖνα (εὔνυκον) do, make, perform, cause, fashion, prepare.
tότε then, at that time.
φέρω (φερ-, αύ-, ἐνεκ-) bear, bring, carry.
φιλ-, φιλήω, ἐφιλήσα love, cherish, entertain hospitably.
φιλός, η, οὐ dear, darling, lovely, beloved.
χολόω, χολόσω, ἐχόλωσα anger, enrage, vex.
χρυσός, η, οὐ gold(en), of gold.
Χρύσης, ης, ἦ Chrysa, a town in the Troad.
Χρύσης, αὖ (ἐω), 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).
LESSON XIII

NOUNS OF THE THIRD DECLENSION

ILIAD, 1-5

58. 1) Learn the principles of formation of nouns of the third declension, 680-692.

2) Learn the declension of βασιλεύς 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

*"Αίς, "Αϊδός, ὁ (nom. not used) Hades, god of the lower world.

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

Ἀχιλλεύς, ἥς, ὁ Achilles.

δαῖς, δαιτός, ἡ feast, banquet, portion.

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

ἱρως, ἱρως, ὁ hero, mighty warrior, protector, savior.

ιθίμος, η, οὗ mighty, valiant, stout-hearted, brave.

κόων, κυνός, ὁ, ὁ dog.

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

οὐλόμενος, η, οὗ accused, destructive, deadly.

προ-ίπ-τω, προίψω, προῖαψαι hurl forward, send forth.

τί-θημι, 1 (θη-, θε-), θήςω, θηκα 1 put, place, cause.

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

Translate:

61. 1. μῆνις Πηλημάδεω Ἀχιλῆος ἦν οὐλομένη, ἔθηκε γὰρ μūρι ἄλγεα τοῖσιν Ἀχαιοῖσιν, προῖαψε δὲ πολλὰς ψῦχας ἱθίμη-

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 τ, as τίθημι (τι-θημι) = δι-Θημ (619) put, place, cause, διδώμι (δι-δῶμι) give, grant. Of these verbs ημ, διδωμ, and τιθημ have -κα as the ending of the aorist, instead of σα, 841-843.


HOMERIC GREEK

μους ἤρων Ὁ αἰδί, ἔτευχε δ' αὐτοῦ ἐλώρια καὶ δαίτα κύνεσσιν οἰνωνίσι τε, ἐτέλεσε δὲ βουλὴν Διός. 2. θεὰ ἅειδε μὴν εὐλομείην Ἀχιλῆος, ἣ ἐβηκεν μῦρ' ἅλγε Ἀχαιοίσιν. 3. θεοὶ ὀλέκουσι τὸν στρατόν, καὶ προιάπτουσι πολλὰς ψυχὰς ἤρων Ὁ αἰδί. 4. τεῦξομεν μύριοι Ὁ Ἀχαιοὶ ἐλώρια κύνεσσιν καὶ δαίτα τοίς οἰνωνίσιν, οὐνεκα ἡτέμασαν Χρύσην. 5. καλὴ ὡς ἡ βουλὴ Διός.

Greek Soldiers in Arms

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

62.

Iliad, 1-5.

Μὴν τιν  ὅλοις, θεᾶ, Πηλημάδεω Ὁ Ἀχιλῆος εὐλομεῖη, ἣ μῦρ' Ὁ Ἀχαιοὶ ἁλγε ἐβηκεν, πολλὰς δ' ἱθύμους ψυχὰς Ὁ ἀιδί προὶάπτεν ἤρων, αὐτοὶ δὲ ἐλώρια τεῦχε κύνεσσιν οἰνωνίσι τε δαίτα, Διὸς 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 is 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. — ἅειδε [ἁείδω]: pres. act. imperat. 2d sing., sing, i.e. inspire me with thy gift of song, 1069. — θεᾷ (the muse of song) is vocative. — Πηλημάδεω = Πηλημάδιο, 573 (probably Πηλημαῖα Ἐχιλῆος stood here originally).

2. οἰλομεῖην 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. — ἥ [ὅ, ἡ, ὣ 773] refers to μῆνι. — μῦρ’ Ἄχαιοις: for the hiatus see 576; 1178, 3.

3. Merely a picturesque way of saying “killed.” — προταιγεν: 830–831, 837. — Ἀδωθ = Ἀδωθ. 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. ἕρων is emphatic, as coming at the beginning of the verse, and out of its natural order. — δὲ ἐλώπια = δὲ ἐλώπια (580). — αὐτοὺς: themselves, i.e. their bodies, as contrasted with their shadows, or souls. — τεῦξε = ἐτεῦξε: 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. ἐτέλεσεν τελεῖοι: imperf. pass. indic., 3d sing., was being accomplished.

These verses, together with the two following, form the proemium, or introduction to the Iliad. The subject is announced in the very first word (μῆνισ). 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 Achaeans are singing the accursed wrath of Achilles. 2. The wrath of Achilles caused many woes to the Achaeans and sent many valiant souls of heroes to the god Hades. 3. We shall make the army of the Achaeans 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

Μῆνυν ἄειδε, θεί, Πηληνάδεω Ἀχιλῆος 1
οὐλομένην, ἥ μυρὶ Ἀχαιοῖς ἄλγε ἔθηκεν,
πολλὰς δ' ἰφθίμονις ψυχᾶς "Αἰδί προίαψεν
ήρων, αὐτοῖς δὲ ἐλώρια τεῦχε κύνεσσιν
οἰνοφόις τε δαίτα, Δίως δ' ἠτελείετο βουλή.

70. The first syllable of μῆνυν 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 (ἄ-) 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 (-ε-) 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 (-ι-) is short. See the vocabulary.

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

The next syllable (-άη-) 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:

\[ -\epsilon\eta\ | -\epsilon\eta\ | -- | -\epsilon\eta\ | -\epsilon\eta\ | -- \]

Now mark the next verse: οὐλομένη, Ἦ μυρι’ Ἀχαϊός ἀλγε’ ἐθηκεν,

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

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

The next (-με-) 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 (-ρι’) is short, as is indicated by the accent, since only short vowels are elided, 575, 1162.
Then the next syllable ('A-') must be short, to complete the foot.
The next syllable (-χαι-) is long, having a diphthong.
The next syllable (-οῖς) is long, having a diphthong.
The next syllable (-αλ-) is long, followed by two consonants.
The next syllable (-γε') is short, having a short vowel.
The next syllable (-ε-) is short, having a short vowel.
The next syllable (-Θη-) is long, having a long vowel.
The next syllable (-κευ-) 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 syllables 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 always be translated several times, till the student is quite familiar with the exact meaning of every word and understands 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 movement 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
ZEUΣ OΤRICOΛI
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 ἄναξ 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.

ἀνήρ, ἀνέρος (ἀνδρός), ὁ (real) man, warrior, hero.

ἄρ(α), ἄρα 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.

βασιλεύς, ὁ king, ruler.

δῆ indeed, truly, forsooth, now.

δι-στημι (στή-, στα-), διαστήσω, διάστησα (διάστης) stand apart, separate.

ἔριζω (ἔριζ-) —, ἠρίζω (σ) a quarrel, strive.

ἐρίς, ἐδος, ἡ strife, quarrel.

Δητώ, Δητός (Δητός 584–585) Ἕ Leto, mother of Apollo.

μάχ-ομαι, ὁ fight, battle.

ἐμμ-ημι (= συ-στημ 603–604; ἤ, ἢ, ἢ), ἑμμήσω, ἑμμηκα 2 (ἐμμηκα), 2 bring together, throw together, hearken, heed.

ὀρ-νύμι, ὄρω, ὄροσ (ἄροσ) stir up, kindle, incite, excite, arouse.

πρῶτος, ὁ first, foremost, chief;

πρῶτον, τὰ πρῶτα, as adverb, 781–782, at first, firstly, first.

νιός, νυ (νος, νς), ὁ son.

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

81. Translate.

1. θεὰ ἀείσει μὴν Ἀχιλήσ, ἓν ό (from the time when, i.e. beginning at the point in the story) δὴ τὰ πρῶτα διὸ Ἀχιλλεύς καὶ Ἀτρείδης ἀναζ ἀνδρῶν ἡμιάτην [ἐρίζω] καὶ διεστήτην [διάστημα]. 2. τὸς θεῶν ἤννέκε [ξυνήμι] διὸν Ἀχιλλής τε καὶ Ἀτρείδην ἐρίδι (1009) μάχεσθαι (to fight); 3. νῦς Αντός καὶ Διὸς, ἐκπεδώσας, ἤννέκε σφοκε (these two) ἐρίδι μάχεσθαι, τὸν γὰρ βασιλέα Ἀτρείδης ἑξάλωσεν, ὅ δέ ὁρσε κακὴν νουσον ἀνὰ στρατὸν Ἀχαίων, ὀλεκε δὲ λαούς.

82. Copy, scan, and translate:

Iliad, 1–50.

Μὴν ἀείδε, θεά, Πηλημάδεω Ἀχιλήος,
οὐλομένην ἄ μυρ Ἀχαίως ἀλγε (θηκεν) δολλάς ὁ ἰδίμοις μυχὰς Δίδυ νόησαν,
ἦρων, αὐτοῦς δὲ ἐλορία τεύχε κυρείς
οινονισὶ τε δαίτα, Δίος δ’ ἐτελείετο βουλή,
ἐξ οὖ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρείδης τε ἀμαιξ ἀνδρῶν καὶ δίος Ἀχιλλεύς.

τὸς τ’ ἅρ σφοκε θεῶν ἐρίδι [ξυνήμε] μάχεσθαι;
Δῆτοὺς καὶ Διὸς νῦς. ὁ γὰρ βασιλῆς χολώεις
νουσον ἀνὰ στρατὸν ὁρσε κακήν, ὀλεκκοντο δὲ λαοί,

83. 6. οὐ [δς, ἦς, ος, 778], έξ οὖ, referring back to δείδε from the time when, literally, from what [time]. — τὰ πρῶτα: 781–782. — διαστήτην = διαστή-
tην, 887 [διάστημα]. — ἐρίσαντε [ἐρίζω]: aor. active participle, nom., dual, masc., (they two) having quarreled.

7 is in apposition with the subject of διαστήτην. The son of Atreus 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. — τε ἀναξ = τε πάνταξ, 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. — σφωκε [ξό]: 3d pers. pron., acc. dual, these two. — ἵπποι: 1009. — μὰχεσθαι [μάχομαι]: pres. act. infinitive, deponent, to fight.

9. βασιλῆς: 996. — χολοκήσαν [χολόω]: aor. pass. particip., nom. sing. masc. (modifies δ), having been enraged. — Δητοῦς = Δητός, 584–585. — βασιλῆς = Ἀγαμέμνων. — Δητοῦς καὶ Διός νῖος = Ἀπόλλων, who was mediatly 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 κακῆν, which is further explained and expanded by the following clause. — ὀλέκκοντο = ὀλέκκοντο, 887 [ὀλέκω], imperf. pass. indic., 3d plur., were being destroyed, kept chilling. — λαοί: 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 Achaeans 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 Achaeans, and the divine Achilles enraged the lord, the free-shooter, and he kindled many evil plagues up through the camp of the Achaeans 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, νῆς ship, δῶμα house, and πᾶς, πᾶσα, πᾶν all, every, 697-703, 707, 710, 732.

86. Optional:

87. VOCABULARY

Ἄπόλλων (Ἄπόλλων 571), ὦνος, ὤ Apollo.
ἀρητήρ, ἔρσ, ὦ priest, pray-er.
δύο (δύω) two.

ἐρχομαι (ἐρχ-, ἔλε-, ἔλευθ-, ἔλυθ-), ἔλευ-
σομαι, ἔλθον (ἔλυθον) come, go.
θοῖς, ἥ, ὥ swift, speedy.

θυγάτηρ, τέρος (τρός), ἥ daughter.
LESSON XVI

κοσμήτωρ, ὦρος, ὁ commander, mar-
shaller.

λίσσομαι (λισσ.) —, ἐλ(λ)ισάμην
(ἐλίσμη) beg, entreat.

μάλιστα most, especially, by all
means.

νῆς, νηὸς (νεὸς), ἡ ship.

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

στέμμα, ματος, τὸ fillet, wreath.

χεῖρ, χειρὸς, 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 -ω, as ἀείω, λύω, ἔχω,
but some end in -μι, as ἵστημι, 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, -onym, -orama;
chir-o-graphy, -urgeon = surgeon.

88. Translate:

1. Ἀπόλλων ἐκηβόλος χολοῦται (584–585, 943) βασιλῆι.
 Ἀτρείδη καὶ πέμπτε νοῦσον κακὴν ἀνὰ στρατὸν Ἀχαιῶν,
όλεκνται δὲ λάϊς, οὕνεκα δίος Ἀτρείδης ἦτίμαζε Χρύσην
ἀρητῆρα. 2. Χρύσης γὰρ ἄρητὴρ ἐκηβόλον ἔρχεται ἐπὶ θοᾶς
νῆας Ἀχαιῶν, φέρει δ᾽ ἀπερείσι ἄποινα θυγατρός, ἦν [δις, ἦ, δή, 773]
Ἀτρείδης ἔχει ἐν στρατῷ. 13. ὁ δ᾽ ἄρητήρ ἔχει στέμματα
ἐκηβόλον Ἀπόλλωνος ἐν χερσίν ἀνὰ χρυσέφ σκῆπτρῳ καὶ
λύσεται πάντας Ἀχαιούς, μάλιστα δ᾽ Ἀτρείδα δῶ ἄρομή
λαῶν. 4. Ἀπόλλων χολώσεται βασιλῆι καὶ ὄρσε νοῦσον
κακὴν ἀνὰ στρατόν. 5. ἔλευσονται ἐπὶ θοᾶς νῆς Ἀχαιῶν
καὶ οὕσουσι [φέρω] ἀπερείσι ἄποινα βασιλῆι. 6. λύσονται
πάντας Ἀχαιούς. 7. Ἀτρείδης ἦτίμαζεν ἄρητῆρα καὶ οὐκ
ἀπέλυσε χύτατρα.

89. Copy, scan, and translate:

Πιαδ, 11–16.

οὕνεκα τῶν Χρύσην ἦτίμασεν ἄρητῆρα
Ἀτρείδης. δ᾽ ὡς ἦλθε θοᾶς ἐπὶ νῆς Ἀχαιῶν
λυσόμενος τε βυθατρα φέρων τ᾽ ἀπερείσι ἄποινα,
στέμματ᾽ ἔχον ἐν χερσίν ἐκηβόλου Ἀπόλλωνος

31
χρυσὴ ἄνα σκῆπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιόν, Ἀτρείδα δὲ μάλιστα δύω, κοσμήτορε λαὸν.

90. 11. τὸν = (illum): that well-known, since the circle of legends is familiar to the hearers of the bard. — ἠτίμασεν [ἄτιμαξω]. ἄρηγα: 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. — ἐν νῆσι, 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. — ἄπερεισι τῶν 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, ἄποινα.
2) Reverence, which accounts for his wearing the fillets (ribbons of white wool) and bearing the sceptre as insignia of his office.

— χερσόν ἕκπεισο: originally χερσόλ ἕκπεισον. — ἕκπεισον 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. χρυσός: synizesis, 586. — χρυσὸς ἄνα: 1173. — καὶ ἐλίσσετο: 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. — ἔλασσετο [λύσσομαι]: 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. Ἀτρείδα = 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

άξομαι (άγ-) defect. reverence.
δέχομαι, δέξομαι, έδεξάμην (έδέγμην)
accept, receive.
διδώμα (δω-, δο-) (δι)δώσω, έδωκα
give, grant.
δώμα, ατός house, home.
ἐγώ (ν), μέ (μέν 584–585), 760, I.
ικ-πέρθω (πέρθ-, πραθ-) ἐκπέρσω, ἔξε-
persea (ἐξεπράθων) sack (utterly),
plunder, pillage.
ἐν-κυμήθης, έδος well-greaved.
ικ-νίομαι, έξομαι, έκομην arrive, reach
(one's destination).

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 Ὀλύμπωσ δόματα, ἐδωκαν δ' Ἀτρέιδης καὶ
ἄλλους ἐνεκυμήθιον Ἀχαιοίς ἐκπέρσαι (το σακκ' ύττω)
πόλιν Πριάμου, τότε δ' έκκιντο ἐν οἰκαδε, οὖνεκα παίδα φίλην
ἀρητήρος ἐλύσαν. 2. ἀπέλυσαν ἐνεκυμήδες Ἀχαιοὶ θύγατρα
φίλην ἀρητήρος, ἐδέξαντο δ' ἀγλαα ἀποινα, οὖνεκα ἐκηβόλον
Ἀπόλλωνα Δίος ὦνν ἄξοντο. 3. ἡξεται ἐκηβόλον. 4. Ἀτρε-
δης οὐκ ἐδέξατο τὰ ἀγλα' ἀποινα. 5. Χρύσης ἄρητηρ ἔδωκεν
ἀποινα πολλαί βασιλῆι Ἀτρέιδη. 6. πάντες θεοὶ καὶ πᾶσαι
θεοὶ ἔχων [έχων] Ὀλύμπωσ δόματα. 7. Ἀχαιοὶ ἐνεκυμήδες
ἐκπέρσουσι Πριάμου πόλιν, ἔχονται δ' ἐν οἰκαδε. 8. παίς
φίλη ἀρητήρος ἐλύσατο, ἵκετο δ' ἐν οἰκαδε.

96. Copy, scan, and translate:

Πιαδ, 17-21.
"Ἀτρείδαι τε καὶ ἄλλοι ἐνεκυμήδες Ἀχαιοὶ,
ὑμῖν μὲν θεοὶ δοίειν Ὀλύμπωσ δόματ' ἔχοντες
ἐκπέρσαι Πριάμου πόλιν, ἐν δ' οἰκαδ' ἴκέσθαι."
97. 17. 'A-pres̄ai, etc., vocatives.—καὶ ἀλλοι ἑκκῆμιδες: 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 [συ]: dat. plur., to you. — θεοὶ: one syllable by synthesis, 586. μὲν: correlative with δὲ, vs. 20. — δοῖεν [διδοῦμι]: aor. act. optative, 3d plur. (its subject is θεοῖ), may they grant. — ἐχοὺτες [ἦχο]: pres. act. part., nom. plur. masc. (modifies θεοῖ), 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 παιδά is emphatic. “It is my child for whom I make my entreaties.” Observe how the addition of φίλην heightens the pathos of the old man’s plea. — λῦσαι, δέχεσθαι: aor., and pres. act. inf., used as imperatives, 1107, 11, free and accept. Observe the rhyme of δέχεσθαι with ἱκέσθαι in vs. 19. The old priest would thus emphasize that their return home, ἱκέσθαι, may depend upon their acceptance, δέχεσθαι, of the ransoms. — τά: these: the priest evidently points to the gifts he had brought.

18 ff. ύμιν θεοὶ δοῖεν, 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. ἄξομενοι [ἄξομαι]: pres. act. part., nom. plur. masc. (modifying the implied subjects of λῦσαι 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 ἑκηβόλον 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 PLUPERFECT 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, αἰξ goat, and παις child, 693–695.

100. Optional:

101. VOCABULARY

ἀγορή, ἦς, ἥ, assembly, meeting place, gathering, harangue.
αἰξ, αγος, ὁ, ἡ goat
"Ἀργος, εος, τὸ Argos, a country and city in Greece.
γέρων, οντες, ὁ old man.
γῆρας, αος, τὸ old age, eld.
δέκατος, η, ὁ tenth.

ημέτερος, ἦ, ὁ our, ours.
θυνκω (θυη-, θαν), θανομαι, θανον,
tέθνηκα die, perish.
ἱερεύς, ἦς, ὁ priest, holy man.
κοιλος, η, ὁ hollow.
μηρον, ου, τὸ thigh-piece, thigh-bone.
ποδος, ποδος, ὁ foot.
LESSON XIX

ταύρος, ου, ὁ bull.
φρήν, φρενός, ὡς diaphragm, mind, heart, soul, spirit, disposition.
φενω (φεν-, φυ-), φεύξομαι, ἐφυ-
γων, πέφευγα flee, fly, escape, run
(μιτ, ᾽κεία, ᾽κο swift, speedy.

Derivatives: gray 597–598, gero-comy, -cracy; deca-logue, -gon; hier-archy, -o-glyphie(al); anti-podes, tri-pod, poly-
p(ous); phreno-logy, frenzy.

102. Translate:

1. Ἀτρεΐδης οὐκ ἀπολέλυκεν ἱερὴν παῖδα φίλην. 2. βέβαιον [βαίνω] ἐξ ἀγορῆς. 3. κατέκησε γέρων Ἀπόλλων ἀνακτὶ πολλὰ μηρὰ ταύρων καὶ αἰγῶν. 4. γῆρας ἔσχεν ἐρήμῳ. 5. γῆρας οὐκ ἤκετο βασιλῆς Ἀτρεΐδης, ἔθανε δὲ κακῶς ἐνὶ οἶκῳ ἐν Ἀργείᾳ, οὔνεκα τὸν ὀλική Ἀκταιμ(ν)ήστηρι. 6. πόλας ὁκὺς [1014] Ἀχιλλεύς τέθηκεν ἐν Ἰλίῳ. 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 Achaeans 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 uses of the infinitives, 908, 914, 920, 1107.

105. Optional:
106.

**VOCABULARY**

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

αἰδόσωμαι (αἰδο-ς) - αἰδο-ς (σ)ομαι, ἡδο-ς (σ)άρην reverence.

ἀφ-ι-μι (ἡ-, ἓ-) ἀφήσω, ἀφήκα (ἀφέ-μα) send away, dismiss, hurl, drive off.

δηθ-να (δεθ-να) loiter, tarry, delay.

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

ἐνθα then, there(upon), here.

ἐπ-ευ-φημέ-ώ, ἐπευφήμησα shout assent, approve.

ἡ (ἡ) or, than, whether.

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

κιχάω (κιχ-, κιχ-ε-) κιχήσομαι, κιχ-χήσαμην (ἐκιχον, ἐκιχὴν) come upon, overtake, arrive (at).

κρατερός, ἡ, ὁν strong, harsh, powerful, stern, mighty.

μη not, lest, that not.

μῦθος, ον, ὁ word, command, story.

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

παρά, πάρ, παράl 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-, τάλ-) ἔταλα, τέταλαι command, enjoin (upon), accomplish, rise.

ὕστερος, ἡ, ὁn behind, later, at another time, further (more).

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

107. Translate.

1. ὅτε γέρων ἐκίσσετο πάντας Ἀχιών καὶ Ἀτρείδα μάλιστα, ἀλλοι μὲν πάντες Ἀχιῶν ἐκπὸν αἰδείσθαι τὸν ἱερὰ καὶ δέχθαι ἀγίλα ἀπομοιή, ἀλλ’ οὐχ ἦνδαν Ἀτρείδη Ἀγαμέμνον θύμῳ, ἀλλ’ ἀφ’ ἑρόντα κακῶς ἔτελλε δὲ κρατερὸν μῦθον. 2. Ἀγαμέμνων οὐ κιχήσεται γέροντα παρὰ κοίλησι νησίων, οὐ γὰρ δηθύνει ἐν στρατῷ Ἀχιῶν. 3. δηθύνει, αἰδείσθαι, ἔχει, ἔσθαι, ἔπνεα, ἐπευφημέειν, ἐπευφήμησαι, ἐπευφήμησεν, τέλεσθαι, τελέσθαι, κιχάει, κιχάνεσθαι, κιχήσεσθαι, κιχήσασθαι, μάχεσθαι, ἐκπέμπειν, ἐκπέρσεθαι, ἐκπερσασθαι, ἱκέον· δέχεσθαι, δέξασθαι, ἄξεσθαι.
108. Copy, scan, and translate.

\textit{Iliad} 22-27

"Ενθ’ ἄλλοι μὲν πάντες ἐπευφήμησαν ‘Ἄχαιοι
ἀιδέσθαι θ’ ἱερὴ καὶ ἀγλαὰ δέχθαι ἄποινα’
ἄλλ’ οὖν Ἀτρείδης Ἀγαμέμνον ἤρθανε θυμῷ
ἄλλα κακῶς ἄφει, κρατερὸν δ’ ἐπὶ μύθον ἔτελλεν·

“μὴ σε, γέρον, κοίλησον ἐγὼ παρὰ νυσί κιχήω
ὴ νῦν δηθύνοιν’ ἢ ὑστερον αὐτὸς ἱόντα,

109. 22. μὲν: correlative with ἄλλ’, vs. 24, whereby ἄλλοι πάντες
‘Ἄχαιοι is contrasted with Ἀτρείδης.
23. αἰδέσθαι = αἰδεσθαί, 585–585. — θ’ = τε, 575, 582. — καὶ ἀγλαὰ
dέχθαι ἄποινα: 1173. αἰδεσθαί is an affirmative response to ἄξομαι of
the old priest’s prayer in vs. 21. ἀγλαὰ gives a reason why they were so
willing to accept the ransom.
24. ἄλλ’ οὖν brings the action of Agamemnon into sharp contrast
with that of all the other Achaeans (ἄλλοι μὲν πάντες).
25. αἰδεσθαί: 996, ἀγλαὰ: 1176. — ἤρθανε = ἐφεύρανο = σφέραν — suadeo, sweet, etc. — θυμῷ: 1009.
26. ἐπι . . . ἔτελλεν: "tèmesis," 1048-1049. — κακός: harshly (also per-
haps with evil, i.e. disastrous consequences).
27. "Let me not come upon you." — κιχάω [kiχάω]: aor. act. sub.
junctive, 1st sing., with μή, may I not come, let me not come upon. — σέ
[συ]; acc. sing., you (thee). — τε is always emphatic, 761.
28. δηθύνοντ’ = δηθύνοντα [δηθύνω] and ιόντα [ἐμι] are pres.
participle, acc. sing. masc. (modifying σέ), loitering, tarrying. — αὐτὸς ἱόντα:

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 paity 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 *γέρων, old man*, he disregards his appeal as a representative of the god.

110. Translate:

1. All the other Achaeans will not shout assent, to reverence 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 reverence, 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 *λύω*, 736 ff., 909.

112. *Optional*:
LESSON XX

113. VOCABULARY

άντιά-ω, ἀντιάσω (άντιώ = ἀντιάω, 945–948, 603), ἄντιάσα approach, prepare, partake, share, go (come) to meet.
ἐπέ-εμι (ἐπ- t.), ἑπέσομαι, come upon, come on, approach.
ἐπολύμαι (οἶχ-, οἶξ-, οἶχο-), ἐπολύω, γέω, ἐπέφωνα go to, go against, attack, ply.
ἐρέθισω (ἐρέθισ-) (def.) vex, anger.
τοτός, οὗ, οἷ loom, mast.
κέν (κέν) (1085–1091) haply, perchance, perhaps.
λέχος, ὕσε to bed, couch.
mǐν 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, or, comparative of σαώς, η, οὗ 747–748, safer.
τηλεόθi far (from, away). at a distance.
*χαρισμέω (χραίσμε-, χραίσω-), χραίσμης, ἐχαρισμήσα (ἐχραίσμον) with dat., 996, 1, help, assist, benefit, avail.
ός 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 θεοὶ οὐ χραίσμησουμεν τῷ γέροντι, θανέται γὰρ παρὰ ημοῦ 'Αχαϊῶν ἡ νῦν δικῆν ἡ ὑστέρον αὐτῆς έκον. 2. οὐ λύειν παίδα φίλην, πρὶν δὲ γῆρας ἐπείσηλ μίν ἐν οἴκῳ 'Αγαμέμνονος ἐν 'Αργεί τηλόθι πάτρης γέ-

ροντοσ. 3. ἐνθά δ' ἀντιαί λέχος 'Αγαμέμνονος καὶ ἐπολύχεται ίστόν. 4. ἐρέθισας 'Αγαμέμνονα γέρων οὐ νέεται σαώτερος.
5. Ἀτριέδος τε άναξ ἄνδρον καὶ δίος ᾧ Ἀχιλλέας ἐρίσαντε διεστή-


115. Copy, scan, and translate:

.Iiad, 28–32.

μὴ νῦ τοι οὐ χραίσμη σκήπτρον καὶ στέμμα θεοῖς

τὴν δ' ἐγώ οὐ λύσω. πρὶν μιν καὶ γῆρας ἐπείσηλ

ἡμετέρῳ ἐνί οἴκῳ ἐν 'Αργεί, τηλόθι πάτρης,
116. 29. τοι [σου]: 760, 996. — κραίσμη [κραίσμεω]: 2d aor. act. subjunct., 3d sing., may help, avail. Although singular, this verb has a plural subject. It agrees, however, with the nearest σκῆπτρον, 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. — ἐγώ is placed in emphatic contrast to the other Greeks. “Even though the other do agree with you, I have something to say here.” — καὶ: even.

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


32. τί [τιμα]: pres. act. imperat., 2d sing., go, begone. — ἐρέθις [ἐρέθι]: pres. act. imperat., 2d sing., vex, anger. — νέας [νέωμα]: pres. act. (deponent) subjunct., 2d sing., you may return. — σαφέρετος (emphatic by position): more safe(ly), i.e. than if you should attempt to remain. — νέας (οἰκᾶς).

“You depend upon your insignia (σκῆπτρον 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.

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

ἀκίων, ὄνεα, ὦν silent, quiet, being silent.
ἀμφι-βαίνω (βαν, βα-), ἀμφιβήσω, ἀμφιβήσομαι, ἀμφίβησα, (ἀμφίβησται), ἀμφίβησα, ἀμφίβησκα surround, go round, protect.
ἀπ-ἀνευθε(ν) apart, away.
ἀρά-σωμαι, ἀράσωμαι, ἡρησάμην pray, curse, invoke.
ἀγυρό-τεσσ, ἦ, ὦν of a silver bow, equipped with a silver bow, silver-bowed one. Apollo.
γεραῖος, ἤ, ὦν old; masc. as substantive, old man.
δεῖδω (δέω, δεῖων), δεῖσομαι, δείσα, δείδοικα (δείδα) fear, be afraid.
ἐπέτει这就 thereupon.
LESSON XXI

ηύ-κομος, ου fair-haired, well-haired, beautiful-tressed, well-tressed, having a rich harvest of long, flowing hair.
θῆς, θινός, η beach, shore, strand.
κλω (def.) come, go, depart.
πολύ-φλουσμος, ον loud-roaring, heavy-thundering.

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

121. Translate:

1. 'Αγαμέμνων δς ἔφατο, ὁ δὲ γέρων δεῖσας ἔπειθετο μόθῳ κρατερῷ (996), ἀκέων δ' ἐβη παρὰ θίνα πολυφλοϊσβοιο θαλάσσης, ἐπείπτα δὲ κιῶν ἀπάνευθεν ὁ γεραιὸς ἥρατο πολλὰ (780–781) ἀνακετί Ἀπόλλων, τὸν ήύκομος Δητῶ ἔτεκεν. 2. 'Απόλλων ἀναξ ἐκλυν ἐρήσις ἀραομένου (984), τὸν γὰρ ἐφίλησε. 3. ἐκβδόλος θεὸς ἀμφιβαίνει Χρύσην φίλην. 4. μήνιος (1111) Ἀχιλῆς προϊσάης πολλὰς ψυχὰς ἡρώων Ἀίδα τευξάης δ' αὐτοῖς ἑλώρια κύνεσσιν οἰωνοσί τε δαίτα βουλῇ Δίῳ ἐτελεῖτο. 5. τευχόμενος, τευχόμενος, τευχάμενοι, μαχομένης. 6. γέρων ἦλθε βοᾶς ἐπὶ νῆας Ἀχιῶν λυσόμενος θυγατρα. 7. πάντες Ἀχαιοὶ λύσουσι παῖδα φίλην γέροντος, ἄζομενοι νῦν Δίῳ ἐκβδολον Ἀπόλλωνα. 8. ἡγήρας ἔπεισε τὴν ἐνι ὀύκε Ἀγαμέμνονος Κλυταιμῆνησ τε ἐποιχομένην ἱστόν.

122. Copy, scan, and translate:

Iliad, 33–37

δς ἔφατι', ὕδεισεν δ' ὁ γερών καὶ ἔπειθετο μῦθῳ.
βῆ δ' ἀκέων παρὰ θίνα πολυφλοϊσβοιο θαλάσσης.
πολλὰ δ' ἐπείτι' ἀπάνευθεν κιῶν ἥραθ' ὁ γεραιὸς.
'Απόλλων ἀνακετί, τὸν ήύκομος τέκε Δητῶ. —
“κλεύθι μεν, ἀργυρότοξ’, δς Χρύσην ἀμφιβέβηκας

123. 33. ἕδεισεν = ἔδεισεν. — δ: demonstrative, as in vs. 35 below, that old man. — μῦθῳ: 996.
34. \( \beta \eta = \varepsilon \beta \eta \). — \( \alpha \kappa \varepsilon \omega \) . . . \( \pi \omicron \upsilon \nu \phi \omicron \omicron \omicron \omicron \sigma \beta \omicron \omicron \omicron \) are brought into intentional contrast. This word, descriptive of the roaring, tossing sea, is perhaps chosen to symbolize the endless tumult in the soul of the priest, as distinguished from his outward calm. \( \pi \omicron \upsilon \nu \phi \omicron \omicron \omicron \omicron \sigma \beta \omicron \omicron \omicron \) is an onomatopoetic word, i.e. the sound of the word suggests and imitates the meaning, so that by using this expression the poet makes his auditors hear the sea roar. Cf.:

Poluphloisboisterous Homer of old
Threw all his augments into the sea,
Although he had often been courteously told
That perfect imperfects begin with an \( \varepsilon \).
But the Poet replied with a dignified air,
"What does the Digamma does any one care?"

35. \( \pi \omicron \omicron \lambda \alpha \) : 780-781. — \( \dot{\eta} \rho \alpha \dot{\eta} = \dot{\eta} \rho \alpha \tau \omega = \dot{\eta} \rho \alpha \dot{\varepsilon} \rho \)o \( \dot{\alpha} \rho \delta \omicron \omicron \omicron \omicron \) , 575, 582, 584-585. — \( \dot{\alpha} \pi \dot{\alpha} \nu \dot{e} \omega \theta \varepsilon \) : of course the old priest has a very practical reason in going at least far enough away that Agamemnon may not overhear.

36. \( \tau \epsilon \kappa e = \dot{\epsilon} \tau \epsilon \kappa e \) . — \( \dot{\gamma} \alpha \nu \alpha \kappa \tau \iota \) : protecting lord, protector. — \( \tau \nu \) : relative, may have been thought of as demonstrative, 1028, 3, Note.

37. \( \kappa \lambda \theta \iota \) [\( \kappa \lambda \varepsilon \omega \)]: aor. act. imperat., 2d sing., hear! — \( \mu \nu \) [\( \varepsilon \gamma \omega \)]: gen. sing., 984. — \( \dot{\alpha} \rho \gamma \nu \rho \omicron \tau \sigma \tau \rho \dot{e} \varepsilon \) (\( \varepsilon \)) 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. — \( \dot{\alpha} \mu \phi \beta \epsilon \beta \eta \kappa \alpha \)s: the perfect is to be translated as a present, do\( s \)t 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. partici\( p \)pr.).
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 λύω, 904, 910.

126. Optional:

127. VOCABULARY

βῆλος, eós, τὸ dart, arrow, shaft, missile. (Cf. βάλλω.)
δάκρυ, uos, τὸ tear.
ἐλλῆφω (indecl.) τὸ desire, wish.
eἰ (at) if, whether.
ἐρέψ-, ἐρέψ-, ἐρέψα roof (over), cover, build.
ξά-θεος, ἤ, ὑ ὑ very sacred, holy, sacrosanct.
ἡδέ and, also.
ἰφί mightily, with might: an old instrumental of ιέ, might, cf. Lat. vis.
κραπάλω (κρα-), ἐκρήγηα accomplish, perform, fulfill.

νησός, ὁ, ὁ temple, shrine.
ὁ-δε, ὡ-δε, τό-δε this, that.
πτών, πέταια, πιόν fat, rich.
ποτε (encl.) ever, at any (some) time, once.
Σμινθεύς, ὁς, Ὁ Smintheus, mouse god, an epithet of Apollo.
Τένεδος, οὐ, Ὁ Tenedos, an island near Troy.
τίνα (τεν-, τι-, τιν-) τίσω, ἔπισα, τείκας, τέτορίας* requite, atone for, pay the penalty.
χαρίεις, ὑσια, εν pleasing, grateful, graceful, agreeable.
128. Translate:

1. Ἀπόλλων ἀναξ ἀμφιβέβηκε Χρόσην Κίλλακ τε ζαθέν. 2. Σμυνθεύς ἁνάσσει ἰφι Τενέδου φίλης. 3. ἔρεψαν Σμυνθὴς νηὸν χαρίεντα κατέκηκαν δὲ πίονα μηρία ταύρων αἰγῶν τε. 4. εἰ ποτε κραίαὶ νεὶ ἀναξ ἐέλδωρ ἴερη. Δαναοὶ πίσουσι δάκρυα γέροντος βέλεσσιν θεοῦ.

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

Iliad, 38–42

Κίλλακ τε ζαθέν, Τενέδου τε ἰφι ἁνάσσεις,
Σμυνθεύ, εἰ ποτὲ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
ὦ εἰ δὴ ποτὲ τοι κατὰ πίονα μηρὶ ἔκη
tαύρων ἡδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
tίσειαν Δαναὸ ἐμὰ δάκρυα σοίτι βέλεσσιν."

130. 38. Τενέδου: 985. — ζαθήν: 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." — ἁνάσσεις: art protecting lord. — τε ἰφι Φανάσσεις.

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 [σὺ]: dat. sing., for thee. — Σμυνθεύ: 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-ezzer 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
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. μοί [ἐγώ]: dat. sing., for me. — κρῆνον [κραυάω]: aor. act. imperat., 2d sing., accomplish!
42. τίσειαν [τίνω]: aor. act. optative, 3d plur., may they alone for! βλέψαν: 1005. — Αἰνεῖοι seems to be used as a name for the Greeks in Homer, with no particular distinction in meaning from 'Ἀχαιοί or 'Αργεῖοι.

The burden of the priest’s prayer (vss. 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.). — μηρία (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 αο 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

ILIAD, 43–47

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.
LESSON XXIII

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, λύει, λύεται, λυόμεθα, etc., of the indicative regularly become λύωμεν, λύητε, λύομαι, λύηαι, λύηται, λυόμεθα, etc., in the subjunctive, 799–800.

134. Optional:

135. VOCABULARY

άμφ-ηρεθής, ες (731) covered at both ends.
*έλκω (fell,-), έλκ-, έλκ-), έλκω*, έλκα
be like, resemble, be fitting, seem (likely), appear (suitable).
eύχ-ομαι, εύχομαι, εὐχάμην, εὐγμα*
pray, talk loud, boast, exult.
κάρηνον, ου, τό peak, summit, headland, citadel.
kατά 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.
kήρ, κήρος, τό heart, soul.
κίνεω*, κίνησον*, έκλεινε, κεκλίνημαι*
move, stir; middle and pass., move self, bestin, go, come.
κλάξω (κλαγγ-, κλαγ-), κλάγχω*,
έκλαξα (έκλαγον), κέκληγα clang,
roar, shriek, resound.
νύξ, νυκτός, η night, darkness.
άστος, οῦ, ο arrow, shaft.
τόξον, ου, τό bow.
φαρέτρη, ης, η quiver.
φοίβος, ου, δ Phoebus, = clear, bright, shining, surname of Apollo.
χώροις, χωρός, ιχωσάμην be angry, be enraged, be irritated.
ωμος, ου, ο shoulder.

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

136. Translate:

1. εὐχεταί πολλὰ γέρων, τοῦ δὲ κλύει Φοῖβος Ἄπολλων.
2. θεοὶ κλύνονται Ἄχαιῶν εὐχομένων. 3. βαίνουσι θεοὶ πάντες κατὰ καρνίων Ὄλυμπου χωμένοι κήρ (1014). 4. εὑρούσι τόξα καὶ φαρέτρας άμφηρεθέας ὁμοίων. 5. κλάξων εὐστοι ἐπ' ὁμον Ἄπολλωνος χωμένου. 6. χωμένος θεὸς ήμε [εἴμι]
137. Copy, scan, and translate:

*Iliad, 42-47*

δῶς ἐφατ' εὐχόμενος, τοῦ δ' ἐκλευε Φοῖβος Ἄπολλον, 
βῆ δὲ καὶ ὦ Ὀλύμπουοι καρήνων χωόμενος κῆρ, 
tὸς ὀμοιον ἔχων ἀμφηρεφέα τε φαρέτρην.
ἐκλαγζαν δ' ἀρ' ὤντοι ἐπ' ὀμων χωμένου, 
αὐτῶν κυνηθέντος - ὀ δ' ἦν νυκτὶ ἐοικός.

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

44. βῆ = ἐβῆ [βαίνω], 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 mountain, 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, Sherebiah, 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.” — βῆ κατ' ὦ Ὀλύμπουοι (Ὀλύμπουοι, 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 builted. . . . 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. — ἄρμοιν: 1009. — ἀμφηρέθα has its final vowel long here, although it should be short. The reason is unknown.

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

47. αὐτοῦ κινηθέντος: 1111. — νυκτὶ: 1007. — ἐφοικώς. — αὐτοῦ is emphatic by position. It is none less than the mighty god himself who is now before us. νυκτὶ ἐοικώς: 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, aliv** (= *alpei*) always, ever, continually, eternally.

**argos, ἕ, ὄv** bright, swift, flashing.

**argyresos, η, ov** silver(y), of silver.

**autar (átar 571)** but, moreover, on the other hand.

**ballw (βαλ-, βλη-) baliv, ἐβαλων, βιβληκα, βεβλημαι** throw, hurl, shoot, dash.

**βιος, οὐ, ὁ** bow.

**γι-γνομαι (γεν-, γενε-, γον-) γενήσομαι*, ἐγενόμην, γέγονα, γεγένησαι* become, be, arise.

**ξομαι (σεξ- 608), ἔσσομαι, ἐσά, ἔ(ε)σάμην sit down, seat.

**εφ-ημι (σε-εμι 608), ση-, σε- = ἢ, ἕ-), ἐφήσω, ἐφήκα (ἐφήκα), ἐφείκα*, ἐφείμαι*, with dat., 1004, shoot against, hurl upon, send upon.

**εχε-πευκής, ἔς** sharp, biting.

**θαμίες, εια, ἕα** thick, crowded.

**ημι (= σι-σμι 603-4, ση-, σε- = ἢ, ἕ)** ἕσω, ἕκα (ἐκα), ἐκα*, εἶμαι* throw, hurl, shoot, send.

**λος, 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, νέκυος, ο** dead body, corpse.

**οὐρεύς, ὡς, ὲ** mule.

**οὐρα**

**Derivatives**: hyperbole, -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. κινων κατ' Οὐλύμπουο καρήνων 'Απόλλων ἐξετ ἀπάνευθε νηῶν 'Αχαιῶν καὶ ἔκεκα ιὼν μετὰ στρατον. 2. κλαγγη δ' ἄργυρεον βιον ἤρ δεινή. 3. 'Απόλλων ἐχει βιων ἄργυρεον. 4. ἐκηβόλος ἐποίχεται πρῶτον οὐρῆς καὶ κόνως ἄργοις. 5. ὕλεκονται οὐρῆς καὶ κόνως ἄργοι. 6. ὁ θεὸς ἐφίεις ἐχεπευκέα βέλεα αὐθοίσω ('Αχαιοίσω) ἐβαλλέν. 7. πολλαὶ δὲ πυραί νεκύων ἐκαλοντο θαμεια. 8. μῆμν ἀείδε, θεά, Πηληγάδεω 'Αχηλήσ. 9. ἀλλ' ἢθι, μη μ' ἐρέθηζε, σαώτερος ὦς κε νήσαι. 10. κλεθί μεν, ἄργυρότοξε. 11. τὸδε μοι κρήνην ἐέλδωρ.
LESSON XXIV

144. Copy, scan, and translate:

_Iliad, 48-52_

ἐξεύτ' ἐπειτ' ἀπάνευθε νεόν, μετὰ δ' ἴον ἐηκέν.
δεινὴ δὲ κλαγγή γένετ' ἀργυρέοιο βιοίο.
οὐρήσας μὲν πρῶτον ἐπόξετο καὶ κόνας ἄργος,
αὐτὰρ ἐπειτ' αὐτοῖσι βέλος ἐχεπευκές ἐφίλες
βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμεία.

145. 48. νεόν = νηόν, 572, 992. — μετὰ . . . ἐηκέν: 1019. — τόν: the first arrow. The poet thus makes definite and clear the picture he is seeking to paint.

49. δεινή: terrifying.—κλαγγή: onomatopoetic. 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. — ἐπόξετο [ἐποίχωμαι] ἄργος: swift as a silvery 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. αὐτοῖσι: 1004, the men (their masters), as contrasted with the animals, 1041, 6. — βέλος σεξεπευκές originally, 1167, 2 (1168); 608-604; 619. — αὐτοῖσι 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. \( \text{σαλ} \) is emphatic by position, by the following pause, by the prolonged sound of the trilled \( \lambda \lambda \) (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.
LESSON XXV

MIDDLE AND PASSIVE IMPERATIVE OF VERBS

ILIAD, 53-58

147. Review all the active forms of the imperative of λύω, 907, and learn the middle and passive forms, 913.

148. Optional:

149. VOCABULARY

άγερω (ἀγερ-) ἴγερα, ἀγήγερμαι collect, assemble, gather.

ἀν-ι-στήμι (στή-, στα-), ἀναστήσω, ἀνάστησα (ἀνάστησιν), ἀνάστηκα, ἀνάσταμαι* stand up, set up, raise,

(a)rise.

ἔννήμαρ nine days.

ἐπεί when, since, for.

Ἡρη, ἤ, Ἡ Hera, consort of Zeus and queen of the gods.

καλέω (καλε-, κλη-) καλέω, ἐκ- λαξο(σ)α, κέλκηκα*, κέλκημαι call, summon, converse.

κηδώ (κηδ-, κηδε-, καδ-) κηδίσω, κηδήσα*, κηδῆδα* (with gen. 984), grieve, distress, hurt, afflict.

κῆλον, οὖ, τὸ arrow, shaft, dart.

λευκ-όλενος, οὖ white-armed.

μετ-α-φημι (φη-, φα-), μεταφῆσω, μεταφησα* speak among, address, converse with.

οἴχομαι (οἶχ-, οἶχε-, οἶχο-), οἰχήσομαι*, οἰχωκα come, go, depart.

ὀμη-γηρής, ἐς collected, assembled, gathered together.

ὀρᾶω (ορ-, ὀρ-, ὀπ-) ὀρομαι, εἴδον, Ἰδίωμαι see, behold, look, observe.

ὁτ(τ)ι that, because.

οὖν therefore, hence, now, then, in fact.

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

150. Translate:

1. οἰχεο ἀνὰ στρατόν Ἀχαιῶν. 2. οἰχέσθω ἀνὰ στρατόν.

3. κῆλα θεοῦ Ἀπόλλωνος οἴχονται ἀνὰ στρατόν Ἀχαιῶν.

4. τόδας ὡκὺς (1014) Ἀχιλλεῖς ἐκαλέσατο λάδων Ἀχαιῶν ἄγορήνδε. 5. θεὸς Ἀκιλλώνος Ἡρη ἔπι φρεσὶν ἐβηκε τὴν βουλὴν Ἀχιλλῆς. 6. Ἡρη ἐκήδετο Δανάων (984) ὅτι τοῖς θυνήσκοντας ἀράιτο. 7. ἕγεροντο οἱ Ἀχαιοὶ, ἐγένοντο ὅς ὀμηγερέσσεις. 8. ἀνέστη [ἀνέστημι] τόδας ὡκὺς (1014) Ἀχιλλεῖς τοῖς Ἀχαιοῖσιν, μετέφη τε.
151. Copy, scan, and translate:

_Iliad, 53-58_

ἐννήμαρ μὲν ἄνα στρατὸν ὡχεῖ τῇλα θεόιο,
τῇ δεκάτῃ ὃ ἀνορθήυε καλέσσατο λαὸν Ἀχιλλεύς.
τῷ γὰρ ἐπὶ φρεσὶ θηκὲ θέα, λευκὸλενος Ἡρη.
κύδετο γὰρ Δαυδῶν ὅτι μαθήκατος ὁρᾶτο.
οί δὲ ἐπεὶ οὖς ὤμουθεν ὁμηρεῖς τε μενουτο,
τοῖς δὲ ἀνιστάμενος μετέφη πόθας ὦς κ᾽ Ἀχιλλεύς.

152. 53. ὡχεῖ [αὖχομαι]: 973, 1.

54. τῇ δεκάτῃ (ἥμερή): 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. — (τ)καλέσ(σ)ατο: causative, 1069. — ἀγορῆν-δε: 788, 4.

55. τῷ: 997. — ἐπὶ φρεσὶ θῆκε 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 induction, with a very few words, yet so skillfully that henceforth the sympathies of the audience are with the hero.

λευκὸλενος: 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 (λευκὸλενος) 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. 40), 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. — ὀρᾶτο = ὀράετα, 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. ἡγερθὼν = ἡγέρθησαν [ἀγέλω]: 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. — πόδας: 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 suggest 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, perfect, and future perfect. The tenses have the same relation to time expressed as in the subjunctive, 905 note.

59
155-158] HOMERIC GREEK

156. Learn the conjugation of the optative, active, and middle of λώ, 906, 912, and learn the declension of μέγας great, mighty, large, 733.

156. Optional:

157. VOCABULARY

ἀγε, ἀγετε [ἀγω] strictly imperative, but used as an interj., up, come, go, go to.
ἀπο-νοστέ-ω*, ἀπονοστήσω, ἀπενε-στήσα return (home), go home, come, go.
ἄψ back (again), backward(s).
γε postpos. encl., emphasizing the preceding word or clause, at least, indeed, at any rate.
δαμάω (δαμαδ-), δαμά(σ)ω (603–604) δέαμασ(σ)ά, subdue, overcome, crush, DOMINATE.
ἐρέω (ἐρε-) (def.) ask, inquire, seek.
λοίμως, οὖ, ἄ plague, pest(silence).
μάντις, εος, ἄ seer, prophet, soothsayer.

ἀκω (ἀκω) (οτ- , οτε-), ὀλήσμαι*, ὀνίσά- μην think, suppose, imagine, expect, believe.
ὁμοῦ together, at the same time.
ὄναρ (indecl.) τό dream.
ὄνειρο-πόλος, οὐ, ὄ dream interpreter, dreamer of dreams.
πάλιν back, backward(s), again, anew.
πλάξω (πλαγγ-), πλάγγουμι, ἐπλαγγα, beat (back), baffle, (cause to) wander.
π(τ)όλεμος, οὐ, ὃ war, battle, fray.
τίς, τί (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. οἷς Ἀχιλλεῖς τούς Ἀχαιοὺς ἀπονοστήσεων οἴκαδε.
2. Ἀχαῖοι οὐκ ἔφυγον θάνατον, τοὺς γὰρ πόλεμος ἐδάμασε καὶ λοιμὸς ὀμοῦ. 3. ἐρείωμεν τοῦτον μάντιν, ὁ γὰρ φίλος ἐστὶν Ἀπόλλων. 4. ἐκηβόλως βάλλοι ὁστοὺς πολλοὺς ἀνὰ στρατόν Ἀχαίον. 5. βουλήν Δίως τελείωμεν. 6. πόλεμος κακὸς ὀλέκου κακῶς Δαναός, οὐκεὶ ἥτιμασαν Ἀπόλλωνα. 7. πῦρ μέγα καλοί ἐκατόμβας ταύρων ἦδ᾿ αἰγῶν. 8. τελέσως βουλήν ἐκηβόλους ἀναζ. 9. ὦτι μὲν θεοὶ δοῦν Ολύμπωι δόματ᾽ ἔχοντες ἐκπέρσαι Πριάμου πόλιν, εὖ δ᾿ οἰκαδ᾽ ἱκέσθαι, παῖδα
159. Copy, scan, and translate:

_Iliad, 59-63_

"Ἄτρείδῃ, νῦν ἀμέ πάλιν πλαγχέντας οἶω ἄψ ἀπονοστήσειν, εἰ κεν θάνατόν γε φύγομεν, εἰ δὴ ὀμοῦ πόλεμός τε δαμῆ καὶ λοιμὸς Ἀχαιῶς. ἀλλὰ ἄγε δὴ τινα μάντιν ἐρείσμεν ἤ ἱερῆ ἤ καὶ ἀνειροπόλοι, καὶ γὰρ τ᾽ ὄναρ ἢκ Διὸς ἔστιν,

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

60-61. φύγομεν ... δαμ网站地图 = δαμάει = δαμασεὶ [δαμάξω], 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. τινα [τὶς, τὶ]: acc. sing. masc. — μάντιν ἐρείσμεν: 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. — ἐρείσμεν = ἐρεύσμεν = ἐρέωμεν, 800, 1098. — ἦ καὶ: or even. — καὶ γὰρ 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 Achaean 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 λύω and of τρέφω, 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.  
ἀμένω (ἀμν.), ἀμνέω*, ἡμένα ward off, defend, protect, avert.  
ἀπὸ adv., and prep. with gen., off, from, away, back.  
ἀρῆν, ἄρνος, ὁ, ἡ lamb.  
βουλομαι (βουλ-, βουλε-), βουλήσομαι*, βιβουλα, βεβουληματι* ἐβουληθη* wish, desire, be willing, prefer.  
ἐλ’ τε (ἐλ’τε) ... ἐλ’ τε (ἐλ’τε) whether... or.  
ἐπι- misdemean-, ἐπιμεσθαι*, ἐπεμεκ-, ψάμηθη*, ἐπεμεμφηθη* blame, find fault (with), reproach.

ἐφίσελη, ἦς, ἤ vow, boast, prayer.  
ἡ (τοῦ) (ἡτοῦ) surely, indeed, truly, certainly, for a fact.  
Θεστρίθης, ᾶς, ὁ son of Thestor, Calchas.  
Κάλρας, αὐτος, ὁ Calchas.  
κνήση, ἤς, ἤ fat, savor, odor of roast meat.  
λογίς, οὖ, ὁ destruction, ruin, death, curse.  
ὁ γε, ὶ γε, τό γε (ὅγε, ὧγε, τόγε) this, that; he, she, it.  
ολωνο-πόλος, οὐ, ὁ bird-interpreter, augur, soothsayer, seer.
LESSON XXVII  

165. Translate:

1. ὄνειροπόλος εἶποι ὅτι τόσον ἔχωσατο Φοῖβος Ἀπόλλων.
2. οὐκ ἐλύθη θυγατὴρ ιερήσω. 3. παιδεῖς Ἀχαιῶν ἔλυθησαν Ἀγαμέμνονο. 4. ἔλυθητε, Δαναοί, γέροντι. 5. ἠγερθεν Ἀχαιοί. ἠγερθῆσαν Ἀχαιοί. 6. ἐδάμησαν Ἀχαιοὶ πολέμῳ τε καὶ λοιμῷ ὁμοί. 7. πάντες ἤρωες ἐπλάνησαν πάλιν. 8. θεοὶ ἐπιμείμφοντες Ἀχαιοῦς, οὐκεκα τὰς εὐχολάς οὐκ ἔτελεσαν καὶ τὰς ἐκατομβᾶς ἄρνων αἰγῶν τε τελειῶν οὕκ ἔκβαι. 9. Ἀπόλλων βούλεται ἀντιδειν κυίσεσ (982) ἄρνων αἰγῶν τε τελειῶν καὶ λουγῶν ἀμένα ἦμαι. 10. Κάλχας Θεσσαλίδης οἰωνοπόλων ὅχ’ ἀριστος εἶποι μὴν Ἰν Ἀπόλλωνος.

166. Copy, scan, and translate:

Piou, 64-69

ὄς κ’ εἶποι, ὅτι τόσον ἔχωσατο Φοῖβος Ἀπόλλων, εἶ τ’ ἄρ’ ὅ γ’ εὐχολής ἐπιμέμφεται εἶ θ’ ἐκατομβῆς, 65 αἰ κέν πως ἄρνων κυίσης αἰγών τε τελειῶν βούλεται ἀντιάσας ἦμαι ἀπὸ λουγῶν ἀμέναι.” ἡ τοι ὅ γε εἶπών κατ’ ἄρ’ ἔζετο, τοῖοι δ’ ἀνέστη Κάλχας Θεσσαλίδης, οἰωνοπόλων ὅχ’ ἀριστος,

167. 64. εἶποι: 1145. — ὅτι: 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. εὐχολής, ἐκατομβῆς: 979, 6: on account of a vow (unfulfilled), or on account of a hecatombole (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. κνήσης: 982. — τιλέων 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. καὶ . . . ἐπίστρεψο: 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-depreciation in vogue to-day, 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. οἰλοντοκόλαι: 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.
LE SSSON XXVIII

ADJECTIVES OF THE THIRD DEC LATION

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

172. Optional:

173. VOCABULARY

ἀγορά-ομαι, ἡγορησάμην harangue, address an assembly.
*εἴδω (εἶδομαι) (εἰδ-, εοι-, ειδ-),
eἴδησω (εἶδομαι), εἴδον, όλδα, plu-
perf. ὑδεα; in act., aor., soo; fut.
and perf., know; mid., seem, ap-
ppear.
eἴσω often with acc., into, to, within.
ἐκατη-βελέτης, ὁ, ὁ free-shooter,
free-shooting, sharp-shooter.
ἐο gen. 760, ὅ dat. (encl.), (of) him,
her, it.

γεή-ομαι, γηγήσαμαι, γηγήσαμην, ἡγη-
μαί* with dat., 1001, lead, guide,
lead the way; with gen., 985,
command, rule.
κέλομαι (κελ-, κελε-, κλ-), κιλῆσομαι,
ἐκελησάμην* (ἐκεκλόμην) urge,
command, bid, request.
μυθέομαι, μυθήσομαι, ἐμυθησάμην
speak, tell, declare.
ὁς, η, ὁν (ός, έ, έν) his, her(s),
it's (own).
πόρον (πορ-, πρω-) (= ἐπορον, 837),
(2d aor., no pres.); give, grant,
furnish, bestow; perf. πέρσωσαι
it is fated.

πρό adv. and prep. with gen., before;
in front, forth, forward.

φρονέω, φρονησω*, ἐφρονήσαω*,
think, consider, plan; ἐν φρονῶ
be well (kindly) disposed, be
wise, think carefully.

& interj., O!

Derivatives: hegemony; wit, wot, wise, witch, wizard, idol, kaleido-scope, idea(1).

174. 1. Ἀχιλέως πόδας ὁκύς ὃς εἴπε καὶ ἔξετο, τοίοιν ὦ
Ἀχαιοίσιν ἀνέστη Κάλχας, οὐνεκ’ ἢν ὥχ’ ἄριστος οἰωνοπόλων

67
kaὶ ἡδη, [*εἴδω] πάντα, μᾶλιστα δὲ πᾶς βουλᾶς θεῶν.
2. Κάλλας ἠγέσατο νήσει θόρυ 'Αχαιῶν εἰς 'Ιλιον. 3. ἡεοι ἔπορον Κάλλαντι μαντοσύνην, διὰ τὴν ἠγέσατο νήσεσίν 'Αχαιῶν Ἰλιόν εἰςω. 4. μᾶντις 'Αχαιῶσιν εὖ φρονεώς ἠγορῆσατο καὶ μετέειπεν.

175. Copy, scan, and translate:

Iliad, 70-75

δε ἡδη τα τ' έοντα τα τ' ἐσόμενα πρὸ τ' έοντα, καὶ νήσου ἠγήσατ 'Αχαιῶν Ἰλιόν εἰςω ἡν διὰ μαντοσύνην, τήν οἱ πόρε Φοίβος Ἀπόλλων. ο δ' Ἀχιλέω, κέλεαι με, διφίλε, μυθησάσθαι μην Ἀπόλλωνος, ἐκατηβέλεται ἄνακτος.

176. 70. δε ἡδη [*εἴδω 966].—τα τ' έοντα τα τ' ἐσομένα πρὸ τ' έοντα participles of εἰμι, 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 (οἰωνοπόλον δ' ἀριστος, vs. 69) the world can afford. Read again the note to vs. 15, § 90.

71. νήσου (τ) 1001. — Ἰλιόν the Troad, not Troy.

72. ἡν [ὁ, ἦ, ἦν] his own.—τήν rel. pron. — οἱ [ἐο] 760. Such a difficult 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 ledest thy people like a flock by the hand of Moses and Aaron." — μαντοσύνην, τήν οἱ πόρε Φοίβος 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.
LESSON XXIX

“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 [ἐο]: 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 ὀλοκνότιος ὁ ἄριστος, 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. Ἀπόλλωνος ἐκείνη ἐλέταιρόν εὗροντα.

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 Achaians into Ilium by his gift of prophecy which the gods gave to him. 6. Phoebus Apollo granted to many Achaians the gift of prophecy. 7. Since we are well disposed toward the Danaans, we addressed them and spoke among them.

LESSON XXIX

DEMONSTRATIVE PRONOUNS

IIiad, 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:
180. VOCABULARY

ἀρήγ-ο, ἀρήξ-ο, ἂρηξα (with dat., 996), help, assist, succor.
ἐπος, εος, το word, saying, command, speech.
η surely, indeed, truly, for a fact.
κρατέω (κρατε-), with gen., 935, rule, bear sway.
κρείσσων, ον, comparative of κράτος, mightier, more powerful, better.
μέγας, μεγάλη, μέγα great, large, tall, mighty.
δ-δε, ἃ-δε, τό-δε this (here).
δραμμι (δμ-, δρο-, δη-), δρόμωμι (= δρό(σ)ομαι = δρόμοι = 603, 584-

585), ὀμοσ(σ)α, ὀμόμοικα*, ὀμω-μο(σ)μα*, ὁμο(σ)θην* swear,
pledge with an oath, swear by as witness, swear to.
οὔτος, αὐτή, τότο that.
πρό-φρων, on eager, zealous, glad, joyful, kindly.
συν-τιθημ (θη-, θε-), συνθήσω, συνέ-θηκα, συντέθεικα*, συντεθειμαι*,
sυντέθην put together, unite, perceive, comprehend, heed.
τοῦ-γάρ therefore.
χέρσης, ες (dat. χερής), worse, inferior, underling, subject, meaner.


181. Translate:

1. 'Αγαμέμνων διέφιλος ἐκέλευτο τόνδε μάντιν μῦθησασθαι ταῖ βουλαῖς θεῶν πάντων. 2. μῦθησομαι μῆνιν 'Απόλλωνος Ἀχαιών. 3. μῆνις 'Απόλλωνος ἐκετηβελέται ἀνακτός ἦν οὐλομένη 'Αχαιών, ἔτειχε γὰρ αὐτοῦ ἑλώρια κύνεσι σπασί. 4. ἐγώ ἐρέω, εἰ συνθήσεις καὶ μοι ἄρηξες πρόφρων ἔπεσι χερσί τε. 5. εἰ Κάλκας ἐρέει, χολῶσε 'Αγαμέμνονα, δς μέγα κρα-τέει πάντων 'Ἀργείων. 6. οὕτω 'Ἀχαιοὶ πείθονται 'Αγαμέμνονι. 7. βασιλεὺς κρείσσων ἐστίν ἄνδρος ἄλλου (993), ὅτε δὲ χώση-ται ἄνδρι χέρη, τὸν θλέκει κακός. 8. 'Αγαμέμνων βασιλεὺς ἐχώσατο Κάλκαντι χέρην ἄνδρι, οὔνεκα ἐμυθήσατο μῆνιν 'Απόλ-λωνος.

182. Copy, scan, and translate:

Iliad, 76–80

τοῦ-γάρ ἐγὼν ἐρέω, εἰ δὲ σύνθεο καὶ μοι ὀμοσσον
ἡ μέν μοι πρόφρων ἔπεσι καὶ χερσίν ἄρηξειν.

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LESSON XXIX

183. 76. ἐγὼ μετέχομαι άνδρα χολώσεμεν, ὡς μέγα πάντων Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοὶ. 
κρείσσονα γὰρ βασιλεὺς, .ordinal, 908. — οἴκων [οἰκωδομή]: imperat., 960.

77. μοι: 996. — πρόσφορον: observe that the Greek uses the adjective where the English idiom would ordinarily prefer the adverb.— ἐπεσεν 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 σοῦ (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." — ἐπεσεν καὶ χερσίν: "by word and deed."

78. χολώσειν = χολώσειν, 908; observe its accent, 902, 2. — ὅσω Κάλχαντα χολώσειν άνδρα, ὡς 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. — οἴ can be only the dat. of ἐστι, 760, since it is an enclitic (as can be seen from the accent of καί, 550, and formerly had ἔ before it (肟) 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. κρείσσονα (ἐστιν) βασιλεὺς: 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. — ἀνδρι: 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, ἀπημείψθην* (ex)change; middle,
reply, answer.
αὐτ-ήμαρ the (self)same day.
εἶς, εή, ἕν (= ὅς, ἦς, ὅν), his, her(s),
its, his own, her own, its own.
θαρσέω, θαρσήσω*, θάρσησα, τεθάρσησα take heart, take courage,
be bold, dare, be resolute.
θεο-πρόπιον, οὐ, τό oracle, proph-
cecy.
κατα-πέσσω (πεκ-, πεπ-), καταπέψω*,
κατέπεψα, καταπέπεψαμαι*, κατεπε-
φήν* digest, repress, cook.
κότος, οὐ, ὁ grudge, rancor, hate.
μάλα very, exceedingly, even, by
all means, much, enough.

Derivatives: amoeba, amoeban (593-595); pep-sin, -tic,
eu-, dys-pep-sia, -tic; opisthodome, -graphy; stethoscope;
phrase-o-logy, peri-phasis, para-phrase.

188. Translate:

1. Ἀγαμέμνονοι ἄναξ ἀνδρῶν καταπέψει χόλον αὐτήμαρ, ἀλλὰ
μετόπισθεν ἔξει [ἐχώ] κότον ἐν οἷς στήθεσσιν, ὀφρα τελέσσῃ.
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2. πόδας ὧκις 'Αχιλλεύς φράσεται εἰ σαώσει Κάλχαντα μάντιν ὅχ' ἀριστον. 3. Κάλχας θαρσήσει καὶ ἐρέει θεοπρόπιον 'Ἀπόλλωνος. 4. μάντις ὧδε θεοπρόπτα πάντα.

189. Copy, scan, and translate:

*Iliad* 81–85

ei per gar te χόλον γε καὶ αὐτῆμαρ καταπέψη,

ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὀφρα τελέσση,

ἐν στήθεσιν ἐσί. σὺ δὲ φράσαι, εἰ με σαώσεις.

τὸν δ’ ἀπαμείβομενος προσέφη πόδας ὧκις 'Αχιλλεύς.

"θαρσήσας μάλα εἰπὲ θεοπρόπιον, δτι οἴσθα."

190. 81. ei per gar te *for even if*.

82. te kai ἀδίσο. — ὀφρα τελέσση (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 hides 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-μύων, ov blameless, noble. 
ἀνα-φαινω (φιν-), ἀναφανέω, ἀνέφηνα, ἀναφέρων reveal, show (up), manifest.
αἰσχα-, αἰσχήσω* ηῷδηγα speak, say, declare, shout, cry out.
βαρέως, εἰῶ, γε heavy, weighty, violent, severe, grave, serious. 
δερκομαι (δερκ-, δορκ-, δρακ-), —, ἐδρακον, ἐδορκα, ἐδραχθην* (ἐδρακην)* see, look, behold.
ἐπι-φέρω (φερ-, ol-, ένεκ), ἐποίσω, ἐπήνεικα (ἐπηνεικον), ἐπενήνυχα*, ἐπενήνυγμα*, ἐπενέχθην* bear upon, bear against.
ζω-ω live.
ην (= ἀν) if.

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195. Translate:

1. πόδας ὠκὺς Ἀχιλλεύς εἰπε μάντει ἄμυμον· "ὅμνῳ μὰ θεὸν Ἀπόλλωνα δάφιλον, Ἀγαμέμνων ἀριστος Ἀχαίων οὐκ ἐποίσει βαρείας χείρας σοι κοίλης παρὰ νησίων." 2. Κάλχας μάντες ἄμυμων εὐχόμενος Ἀπόλλωνι ἀναφαίνει θεσπροπιάς Δαναοίσιν. 3. Ἀχιλῆς ζώντος καὶ δερκομένου (1111) ἐπὶ χθονὶ, οὗ τις συμπάντων Δαναῶν ἐποίσει βαρείας χείρας Κάλχατι μάντει. 4. δίοις Ἀχιλλεύς σαώσει Κάλχατα μάντιν, ἢν εἴπῃ Ἀγαμέμνονα, δὲ εὐχεταί εἰναι πολλὸν ἀριστος Ἀχαίων. 5. ἢν Ἀχιλλεύς σαώσει μάντιν, θαρσήσει καὶ αὐθήσει θεσπροπιάς ἐκείνησε ἀνακτος. 6. Ἀπόλλων εἰσὶ θεὸς φ᾽ τε [ὅς τε, ἦ τε, ὦ τε] Κάλχας ἐυχεται.

196. Copy, scan, and translate:

Il. 36-92

οὐ μὰ γὰρ Ἀπόλλωνα δάφιλον, φ᾽ τε σὺ, Κάλχαν, εὐχόμενος Δαναοίσι θεσπροπιάς ἀναφαίνεις, οὗ τις ἐμεῖς ζώντος καὶ ἐπὶ χθονὶ δερκομένου; σοι κοίλης παρὰ νησίω βαρείας χείρας ἐποίσει συμπάντων Δαναῶν, οὐδ᾽ ἢν Ἀγαμέμνονα εἴπης, δὲ νῦν πολλὸν ἀριστος Ἀχαίων εὐχεταί εἰναι." καὶ τότε δὴ θάρσησε καὶ θύδα μάντις ἄμυμων.

197. 86. οὐ μὰ γὰρ Ἀπόλλων (ὁμνῷ): this is the answer of Achilles to the demand of Calchas that he swear (ὁμοσθον, vs. 76) to protect him. He meets the issue fairly and promises frankly.—φ᾽ τε [ὅς τε, ἦ τε, ὦ τε].
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. Ὑ πε... ἡμαθίεσ
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 ὅδε of this verse repeats the ὅδε of vs. 86, 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. ὅδε: 1004. 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 naive 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 ἄριστος
Ἀχαῖων) 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 char-
acter. 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 pun-
ish 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 Achaeans,” he uses “best” in the Irish sense, of being able to overcome any one there in a fair fight.

92. θάρσης: took courage: inceptive aorist, 1081. — ηὴδα = ηὴδε [ab-δαω], 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 Achaeans 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 Achaeans 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 ληθμι, τιθημι, ἔθημι, and διδωμι, 949–951.

200. Optional:
201.

VOCABULARY

ά-εικής, ἐς unseemly, grievous, shameful, unfitting.

ἀν-ἀ-ποινος, οὐ unransomed, without a ransom paid.

ἀπο-δέχομαι, ἀποδέχομαι, ἀπεδέχαμην (ἀπεδέγμην), ἀποδέχεγμαι, ἀπεδέχθην* receive, accept.

ἀ-πριατός, η, οὐ unbought, without price.

ἀπ-ωθέω (ὡθ-, ὧθε = ἐφθ-, ἐφθε-), ἀπώθω, ἀπέωθα, ἀπεώθαμαι*, ἀπεώθησι* shove away, push off, drive off.

ἀ-τιμάω, ἀτίμησω, ἡτίμησα, dishonor, insult, slight, despise.

ἐλκ-ωψ, ὤψος m., ἐλκ-ώπις, ἰδὸς f., bright-eyed, flashing-eyed.

ἐνέκα (ἐνέκα, 571) with gen., usually postpos., on account, because of, for the sake of.

ἐτι yet, still, in addition, further.

ἱερός, ἡ, ὁ sacred, holy.

ἱλασκομαί, ἱλασ(σ)ομαι, ἱλασ(σ)ά- μην, ἱλάσθην* propitiate, appease.

κοῦρη, ης, ἡ girl, maiden, young woman.

οὐ-τε and not, nor. οὐτε ... οὐτε neither ... nor.

πατήρ, πατέρος (πατρός), ὁ father, sire.

τούνεκα (= τοῦ ἐνέκα) on account of this, for this reason, therefore, consequently.

Derivatives: pan-dect; helix, op-tic(al), syn-op-sis, auto-spy; hiero-glyphics, hier-archy; patri-arch(al, -ate).

202. Translate:

1. Ἀπόλλων ἐπιμέμφεται ἤμας εὐχωλῆς καὶ ἑκατόμβης (979, 6). 2. θεὶ ἐπιμέμφουνται Ἀχαιοὺς ἐνεκ’ ἀρητήρος φίλων Ἀπόλλωνι, τῶν γὰρ ἡτίμησαν. 3. Ἀπόλλων ἔδωκεν ἄλγεα τοῖς Ἀχαιοῖς ἡδὲ δόσει ἐτι, οὖνεκ’ Ἀγαμέμνων ἡτίμησεν ἀρητήρα, οὐδὲ ἔβολετο λύειν θύματα καὶ ἄγια δέχθαι ἄποινα. 4. εἰ ἐκηβόλοις ἀπώστει λογίν ἀεικέα Δαναοίσι, δῶσουσι ἐλκώπις κούρην φίλω πατρὶ ἀπριάτην ἀνάποινον, ἀξίωσι δ’ ἴερην ἑκατόμβην ἐς Χρύσην· τότε θεὸν ἱλασάμενοι πείσουσιν.

203. Copy, scan, and translate:

Il. 93–100

"οὐτ’ ἄρ’ ὁ γ’ εὐχωλῆς ἐπιμέμφεται οὖθ’ ἑκατόμβης, 93 ἀλλ’ ἐνεκ’ ἀρητήρος, ὁν ἡτίμης’ Ἀγαμέμνων,
LESSON XXXII

οὖν ἀπελυσε θύγατρα καὶ οὐκ ἀπεδέξατ', ἀποινα, 95
τούρκεκ ἀρ' ἄλγε ἐδωκεν ἐκηβόλος ἢδ' ἐτι δώσει.
οὖν ἐδρα χρυσοὶ Δαναοίς ἀεικέα λοιμὸν ἀπώσει,
πρὶν γ' ἀπο πατρὶ φιλῶ δημεν αἰλικόπιδα κούρην
ἀπριάτρυν ἀνάποινον, ἀσέω τ' ἱρήν ἐκατόμβην
ἐς Χρύσην· τότε κεὼ μοι ἱλασάμενοι πεπίδοιμεν." 100

204. 93. εὐχωλής, ἐκατόμβης: 979, 6.
94. ἀρητήρος: emphatic by position, and placed in strict contrast
with εὐχωλής, 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." Ob-
serve 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'(a) 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. Δαναοίς: 997. — ἦ γε resumes the subject, Apollo, with empha-
sis. 96–97: perhaps the rhyme at the end of these two verses is inten-
tional, to bring these two words into full relief and sharp contrast with
each other.

98. The subject of δομεναι 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.— ἐλικόπιδα: "bright-eyes," is another of those speaking epi-
thets 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. πρὶν . . . πρὶν: he will not sooner drive off pestilence . . . till
(we) give back . . . .—ἀπριάτρυν ἀνάποινον: "without money and with-
out price." Tautology for the sake of emphasis. Restoration and
reparation must be made before the god will consider any peace terms.

100. εἰς Χρύσα: 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.” — πεπίθεοτευμένος: 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 Achaians 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 ἢστημι, τίθημι, ἔμμι, and δεδωμι, 957-962.

207. Optional:

208. VOCABULARY

άμφιμέλας, ανα, αν black all around, very black.

ἀγνωμαι be grieved, be vexed, be enraged.

ἔσθλός, ἕ, ὁ good, noble, brave, true, helpful, kindly, virile.

εὐρός, είς, ὁ broad, wide, large.

κρίων, ουσία, ον ruling, prince, ruler.

κρήγης, η, ὁ good, helpful, favorable, honest, true, truthful, useful.

λαμπέτα-ω shine, gleam, blaze, flame.

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

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

209. Translate:

1. τοῖς δ' ἀνιστάμενοι μετέφη εὕρη κρείαν 'Αγαμέμνων.
2. βασιλεῖς Ἀγαμέμνων ἀχοῦται μέγα, πιστύλαται δ' ἀμφι-μέλαιων φρένες μένεις κακοῦ. 3. ὡσε ἀνακτος πυρὶ λαμπέτω-ωντι ἔλετην [*εἴκω]. 4. Ἀχαιοὶ δ' ὄσσονται μάντιν κακά.
5. Κάλχας μάντις κακῶν οὖ πώ ποτε κρῆγνα εἰπεν Ἄγαμέμνονι ἀνακτὶ. 6. τὰ κακὰ μάντει ταῖς φίλοις ἔστιν μαντεύεσθαι. 7. Ἀχιλλεὺς εἰπεν ἐσθλὰ ἔσπεια πολλὰ καὶ τὰ ἔτελεσσεν.

210. Read and translate:

Iliad, 101–108

η τοι ὅ γι οὖ ἐιπὼν κατ᾽ ἀρ’ ἔζετο, τοὐσι δ’ ἀνέστη 101 ἔρως Ἀτρείδης εὐρὸ κρείων Ἀγαμέμνον ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμελαναι π’ ἐμπλαν’, ὡσε δὲ οἱ πυρὶ λαμπτέωντι ἐκτην. Κάλχαντα πρώτηστα κάκ’ ὅσομενος προσεῖπεν· “μάντι κακῶν, οὐ πώ ποτε μοι τὸ κρῆγνον εἰπας· αἰεὶ τοι τὰ κάκ’ ἐστὶ φίλα φρεσὶ μαντεύεσθαι, ἐσθλὸν δ’ οὔτε τι πω εἰπας ἔπος οὔτε τέλεσσας.


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 (ὡς γὰρ τὰ τ’ ἔόντα etc., vs. 70) when he demanded protection of Achilles before making his accusation of the king.

105. πρώτηστα: 780–781. — κάκ’: 780–781, 1012. — κάκ’ ὅσομενος: “with evil look” (literally “looking evil things”), i.e. a look that boded trouble for Calchas. — πρώτηστα: 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. τὸ κρῆγνον εἰπας is unmetrical. Perhaps τὰ κρῆγνα εἰπας stood here originally. — εἰπας: 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. τοι echoes the μου of the preceding verse, with which it is contrasted. — τὰ κακ’ ἐστὶ: 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 divination?” 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 Achaeans. 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 -μι VERBS

Iliad, 109-117

213. Learn all the forms, active, middle, and passive of ἵστημι, τίθημι, δίδωμι, and ἰημί 949-963, 924.

214. Optional:
VOCABULARY

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

άγορευ-ω, άγορευ-σω, ήγόρευσα speak, say, tell, harangue, address an assembly.

δ-λοχος, ου, ἡ (εφ., λέχος) wife, spouse.

άμεινων, ου better, braver, superior, preferable; compar. of ἄγαθος 754.

άπ-όλλυμι (όλ-, ολ-, ολο-, άπο-, λέσ(σ)ω, άπώλεσ(σ)α, άπόλωλα, destroy, kill, ruin.

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

(ε)θέλω (εθελ-, εθελ-) θέλησω, ήθελησα, ήθελησα* wish, desire, be willing.

Derivatives: Apollyon.

216. Translate:

1. θεο-προπέντες εν Ἀχαιῶιι μάντες άγορευνυσίν, ὃς (ὅων) δὴ Ἀγαμέμνονος ένεκα ηκήβολος τεύχει ἄλγεα, οὐκεν' οὐκ ἦθελε δέξασθαι ἄγλα' ἀπονα κούρης Χρυσῆδος. 2. Ἀγαμέμνον οὐκ ἦθελε δέξασθαι ἀπονα, ἐπεὶ πολὺ βουλεύοντα ἔχειν τὴν κούρην αὐτῆς οἶκοι. 3. προβουλήσεται Ἀγαμέμνων Χρυσῆδα Κλυταιμ(ν)ήστρης κούριδής ἀλόχου; (988). 4. Ἑρυθρής οὐκ ἔστι χερεῖων Κλυταιμ(ν)ήστρης (988), οὐ δέμας οἰδε φύην οὕτ' ἀρ φρένας οὔτε τι ἔργα (1014). 5. ἑβέλουσιν Ἀχαιοὶ δόμεναι πάλιν ἐλκυστίδα κούρην, εἰ τό γ' ἐστίν ἄμεινον, ἐπεὶ βουλεύονται λάδον εἴναι σόν ἡ (rather than) ἀπολέσθαι. 6. δοθεὶ ἡ κούρη πατρὶ φίλω. 7. ἔστη ἱερεὺς Ἑρυθρής ἐν στρατῷ Ἀχαιῶν καὶ ἐλίσσετ' Ἀγαμέμνονα, ἅλλ' οὐδ' ὡς παῖς φίλη ἔτεθη 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,
ἄς δὴ τοῦτο ἐνεκά σφιν ἐκηβόλος ἀλγεά τεύχει,
οὕνεκ' ἐγὼ κοῦρθος Χρυσηίδος ἀγλα' ἀποινα
οὐκ ἔθελον δέξασθαι,—ἐπεὶ πολὺ βούλομαι αὐτὴν
οἶκεν ἔχειν. καὶ γὰρ ἡ Κλυταμνήστρης προβέβουλα,
κουριδίης ἀλόχου, ἐπεὶ οὐ ἔθεν ἐστὶ χερεῖνω,
οὐ δέμας οὐδὲ φυὴν οὐτ' 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. ἐγὼ: 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 ransoms, 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. — κοῦρθος: 979, 5.

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

113. ἡ Κλυταμνήστρης: 524, 988. The correct spelling of this name is Κλυταμνήστρη, although practically all modern texts have Κλυταμνήστρη, and we ordinarily have "Clytemnestra" in English.

114. ζῶ [ζῶ]: 983. When Chryseis is said to be no worse than Clytemnestra, 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 ransoms 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 (κουριδίησ), 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 δήμας 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 φιμή he refers to grace of form and feature, and φειάς 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 ἔργα, her accomplishments. These were not of the highly impractical sort sometimes found in modern times, but the ἔργα 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. καί: even. — εἰ τὸ γ’ ἀμεινόν (ἐστίν): 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. ἦ: 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 ἔγω of vs. 117 echoes the ἔγω of vs. 111, and effectively refutes the accusation there made.
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 Achaians, 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 Clytaemnestra his lawful wife. 4. Chryseis is not inferior to Clytaemnestra, 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).
άμειβ-ω, άμειψω, ήμειψα, ήμειφθην* (ex)change; (mid.), answer, reply.
αὐτίκα immediately, forthwith.
γέρας, άος, τό prize (of honor).
διάτομαι (δατ-, δατε-), δάσ(σ)ομαι, διάσ(σ)άμην, δέδαιραι divide, distribute, allot.
ετουμάζω* (έτουμαδ-), ετουμάσω*, ήτοιμασα prepare, make ready.
κείμαι, κείσομαι lie, recline, repose.
κόσμως, η, ον most glorious; superl.
λεύσσω (λένκ-) see, behold, observe, look.
ξύνησος, η, ον common (stock possessions).
εισός, η, ον alone, sole, only.
ποδ-άρκης, es swift-footed, able-footed. πώς how? in what way? φιλο-κτεινώτατος, η, ου superl. most avaricious, most greedy of gain. 

πού (encl.), any way, anywhere, some way, somewhere, somehow, perhaps.

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

223. Translate:

1. ἐτοιμάσομεν αὐτίκα γέρας Ἅγαμέμνονι, ὅφρα μὴ οἶος Ἀχαίων ἔη ἀγέραστος, τόδε γὰρ οὐδὲ έσοικεν. 2. πάντες Ἀχαιοὶ λεύσουσιν ὅτι γέρας Ἅγαμέμνονος ἔρχεται ἄλλη. 3. ἢμει-ψάμμα άνακτα καὶ εἰσομεν. 4. ποδάρκης δῖος Ἀχιλλεὺς εἰπε μῦθον κρατερῶν Ἅγαμέμνον κύδιστῳ, φιλοκτεινώτατῳ δὲ πάντων ἀνδρῶν. 5. Ἀχαιοὶ ἐκπέρσουσι πολλὰ ὡς λαὸν πολλών καὶ δάσουται πάντα λαῶ. 6. οὐ δόσομεν γέρας Ἅγα-μέμνον, οὐ γὰρ ἔχομεν που ξύνημα κείμενα (1027).

224. Read and translate:

Iliad, 118–125

αὐτὰρ ἔμοι γέρας αὐτίχ', ἐτοιμάσατ', ὅφρα μὴ οἶος Ἀργείων ἀγέραστος ἑω, ἐπεὶ οὐδὲ ἐσοικεν· λεύσετε γὰρ τὸ γε πάντες, ο μοι γέρας ἔρχεται ἄλλη.” 120 

tὸν δ' ἢμεῖβετ' ἑπείτα ποδάρκης δῖος Ἀχιλλεὺς.

“Ἀτρείδη, κύδιστη, φιλοκτεινώτατε πάντων, πῶς γάρ τοι δόσομεν γέρας μεγάθυμοι Ἀχαιοί; οὐδὲ τὶ πολλὰ ξυνὴμα κείμενα πολλά, ἀλλὰ τὰ μὲν πολλών ἐξεπράθομεν, τὰ δέδασται, 125

225. 118. ἔμοι: 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. ἐν ὑμῖν: 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.

124: litotes, with a touch of the sarcastic in πολλά. — τί: 780-781. — ἴσιμα: used substantively, 1027, common stores.

125. τά, τά: the first of these should be translated as a relative, the second as a demonstrative used substantively: Whate’er we took as plunder . . . these have been divided.—δέδοσαν: 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 wouldst 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 Achaeans 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 Achaeans 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 Achaeans 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
going further the student should make a clean sweep of all the forms of all the nouns, pronouns, and adjectives, and the verbs λύω, τρέφω, ἵστημι, τίθημι, δίδωμι, ἥμι, and εἰμι, in all voices, modes, and tenses, with special attention to the participles and infinitives. Repeat the drill for the first hundred and twenty-five verses in the location of forms, as at the end of Lesson XXVII. Plenty of written work should be given, together with oral recitation.

LESSON XXXVI

IRREGULAR VERBS

ΙΙΙΙΑΔ, 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 *εἶδο, with pres. meaning) know, which is not reduplicated. The pluperfect (with imperfect meaning) is ηδεα knew.

231. Learn the conjugation of εἰμι come, go, φημι say, 'speak, ἥμαι 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, ἀπητίσα, ἀποτιστικά, ἀποτίσμαι*, ἀπετίσθην* repay, requite, recompense, atone for.
HOMERIC GREEK

εξ-αλατάζω (άλαταγ-), εξαλατάζω, εξηλατάζα έσκακ utterly, destroy utterly.
ἐπ-αγείρω (άγερ-), ἐπήγειρα, ἐπαγηγέρμαι, ἐπηγέρθην collect, gather (together).

*ἐπείκα (φεικ-, φοικ-, φικ-), ἐπ-ίοικα, perf. as pres. be seemly, be fitting (either, also, in addition).
ἐν-τείχεος, εν' well-walled.
θεο-εἰκελος, η, ον godlike.
κλέπτω (κλεπ-, κλοπ-, κλαπ-), κλέεψ*, έκλεψα, κέκλοφα**, κέκλεμμαι*, κλέφθην (ἐκλάθην)* steal, be stealthy, deceive, hide.
νός, ον, ο' mind, plan, purpose.
ὁ-δε, ὁ-δε, τὸ-δε this, that; he, she, it.
ςοτώθ(ς) thus, so, in this way.
παλλ-λογος, η, ον 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. ἐπέουκεν Ἀχαιοὺς γέρα παλιλλογα βασιλῆι ἐπαγείρειν;
2. νῦν μὲν Ἀγαμέμνων προῖσει Χρύσηδα κούρην ἐλικώπιδα θεῷ ἐκηβόλω, ὦστερον ἐν Ἀχιλλὶ τὸν ἄποτίσουσιν. 3. δόσει Ζεὺς Ἀχαιοίων ποθὶ εξαλατάξει Τροίην τόλμην ἐντείχεον.
4. Ἀχαιοὶ προσέφησαν Ἀχιλλην ποδάρκεα. 5. ἀγαθὸς μὲν ἐστὶ θεοεἰκελος Ἀχιλλεύς, κλέπτει δε νόφ καὶ ἐθέλει παρελθεῖν Ἀγαμέμνονα ἄνακτα ἀνδρῶν.

235. Read and translate:

Iliad, 126-132

λαοῦς δ' ὑμῖν ἐπέοικε παλιλλογα ταῦτ' ἐπαγείρειν. 126
ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρός, αὐτὰρ Ἀχαιοί
LESSON XXXVI

τριτλή τετραπλή τ’ ἀποτίσομεν, αἰ ἐῳ Ζεὺς δόσι πόλιν Τροίην ἐνετείχεον ἐξαλατάξαι.”

τὸν δ’ ἀπαμείβομενος προσέφη κρεών Ἀγαμέμνων.

“μὴ δὴ οὕτως, ἀγαθὸς περ ἐὼν, θεοῦς ἡ ‘Αχιλλεύς,
κλέπτε νῷ, ἐπει οὐ παρελεύσαι οὐδὲ με πείσεις.

236. λαῶς: 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 ἐπί in ἐπέωκε) for the people to give up all their prizes (ἐοίκεν thus being echoed by ἐπέωκε).

127. πρόες [προθμή]: Achilles attempts 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 hundred per cent on his investment by Achilles, speaking for all the Acheans, this is made contingent upon the fall of Troy, which is not at all sure, and might be at a very indefinite 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. τριτλή τετραπλή τ’ : threefold, yea, even fourfold.

129. δῶ (σὺ) (ἡμῦν): since the city is well-walled (ἐνετείχεον), its capture 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
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 ἐξαλατάξαυ.

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

132. νῦν: 1009. —παρελεύσεαι 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 Achaeeans 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 Achaeans will 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 Achaeans 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, αντος, ὁ Ajax.
aierō (aier-, ἀλ-), αἱρήσω, ἀείλον
(eiλον, 584–585), ἔρημα*, ἔρημα*,
ἔρηθην* take, seize, deprive, (mid.)
choose.
άλς, αλός, ὁ, ἦ sea, brine.
ἀντ-άξιος, η, ον equivalent, of equal
value.
ἀπο-δί-δωμι (δώ-, δο-), ἀποδόσω, ἀπέ-
δωκα, ἀποδέδωκα*, ἀποδέδωκα, ἀπε-
δώθην give back, return, give
away, pay.
ἀρ-αρ-ίσκω (ἀρ-), ἠρσα (ἠραρον),
ἀρηρα, ἠρηθην join, fit, suit, adapt,
adjut.
αὔτως in the same way, thus, so,
as matters now are.

Δerō (fērω-, fēρω), ἕρω, εἴρυς(σ)α,
eἰρυ(σ)μα[1] draw, drag, launch.
ἥμαι (ἥμ-) (pres. only) sit, be seated.
μέλας, αίνα, ων black, dark, dusky.
μετα-φράζω* (φραδ-), μεταφράσω*,
μετέφρασα (μετεπέφρασον), μετα-
φέροικα**, μεταφέροικαι*, μετα-
φράσθην tell, point out, declare;
mid., consider later, plan here-
after, reflect on later.
(OSeω(σ)τεωβ, ἦς, ὁ Odysseus
(Ulysses).
ὅπ(π)ως in order that, that, how
(that).
tón, ἦ, ὧν thy, thine, your(s).

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

95
241. Translate:

1. οὐκ ἔθελεν Ἀχιλλεὶς Ἀγαμέμνονα δενόμενον ἦσθαι, ὥρ' αὐτὸς ἔχει γέρας. 2. Ἀγαμέμνων ἦσται αὐτῶς δενόμενος, κέλευε ἐκ τῆς Ἀχιλῆς γέρας ἀποδόουναι. 3. μεγάθυμος Ἀχιλλεὶς οὐ δώσει Ἀγαμέμνονι πολλὰ γέρα, ἀρσάς τὰ κατὰ θυμόν, ὅτως ἔσωνται ἀντάξια. 4. εἰ δὲ κε μὴ δώσων Ἀχαιοὶ μεγάθυμοι γέρας Ἀγαμέμνονι, ἀρσάντες τὸ κατὰ θυμόν, ὅτως ἔσται ἀντάξιον, αὐτῶς κεῖν ἔληται ἡ γέρας Ἀχιλῆς ἢ Αἴαντος ἢ Ὀδυσσῆος. 5. Ἀγαμέμνων ἰῶν ἔληται γέρας, ἐλῶν δὲ τὸ ἄξη, Ἀχιλλεὶς δὲ κεῖν κεχωλώσεται, τὸν κεῖν Ἀγαμέμνων ἤκηται. 6. πάντες Ἀχαιοὶ μετεφφράζουν ταῦτα καὶ αὐτῖς. 7. εἴρυσαν νῆας μελαίνας εἰς ἀλα δίαιν.

242. Read and translate:

Iliad, 183–141

η ἔθελεν, ὥρ' αὐτὸς ἔχει γέρας, αὐτῶς εἰ, αὐτῶς ἦσται δενόμενον, κέλευε δὲ μετηρὸ ἀποδοναι; ἀλλ' εἰ μὲν δωσοῦσι γέρας μεγάθυμοι Ἀχαιοὶ ἀρσάντες κατὰ θυμόν, ὅτως ἀντάξιον ἔσται — εἰ δὲ κε μὴ δώσων, ἔγα δὲ κεν αὐτὸς ἐλῶμαι ἡ τεῦν ἢ Αἴαντος ἰῶν γέρας, ἢ Ὀδυσσῆος δὲν ἔλων· δὲ κεν κεχωλώσεται, ὅν κεν ἱκομαι· ἀλλ' ἡ τοι μὲν ταῦτα μεταφφράζουμεθα καὶ αὐτῖς, γῦν δ' ἂν ἴη μέλαιναν ἐρυσομεν εἰς ἀλα δίαιν,


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. — αὐτῶς: 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 νῶ (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. ἀγωμαῖ: 1146. ἐγὼ and αὕτος are added with a proud feeling of conscious superior power.

138. Observe how the addition of τὼν 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 humoresque in which Homer's heroes sometimes indulge. Agamemnon gloats over his ability to do as he pleases, without having to worry over the consequences.—ἀγωμαῖ: 1146.

141. Considering the case closed, the king calls for immediate action, to carry out his plans as outlined. —μέλαιναν 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. —ἔφυσσομεν [ἐφύσσομεν]: 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 Achaeans 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-αίδειη, ἡς, ἡ shamelessness.
ἀρχός, οὗ, ὁ leader, commander, ruler, pilot, guide, chief.
βουλή-φόρος, οὗ counsel-bearing, full of counsel, discreet.
ἐἷς, μία, ἕν (758) one, only, sole.
ἐκά-τργος, οὗ, ὁ free-worker, working his will, Apollo.
ἐκ-παγός, οὗ terrible, awful, dreadful (ful), frightful, fearful.
ἐπι-ἐννυμί (ἐφ-ἐννυμί) (προσ-), ἐφέως(σ) ὁ, ἐφεῦς(σ) ὁ, ἐψείμα (ἐφεσίμα) (both with and without elision) clothe, invest.
ἐπι-τηδες sufficiently, in sufficient numbers, appropriately, suitably.
ἐρήμη, ὁ, ὁ oarsman, rower, sailor.

Ἰωμενεύς, ἦς, ὁ Idomeneus.
ἰτρόν, οὗ, τὸ sacrifice, sacred rite, victim for sacrifice.
καλλι-πάρης, οὗ beautiful-cheeked, fair-cheeked.
κερδαλεό-φρων, οὗ crafty-minded, cunning-(minded), sly, mindfui of gain.
ὁδός, οὗ, ἡ road, way, path, journey, expedition.
ῥέω (ῥρεγ-) ῥέω, ῥῆ(ρ) ῥέω, ῥήχων work, accomplish, do, perform, make, sacrifice.
ὕπο-δρα scowlingly, askance, looking at darkly, from beneath (ὑπό) the brows drawn down.

ἀ μοι alas! ah me! good gracious!

Derivatives: an-, hier-, mon-, olig-, patri-arch(y, 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(on).

248. Translate:

1. 'Aχαιοὶ μεγάθυμοι ἤγειραν ἑρέτας ἐπιτηδές εἰς νῆα μέλαιναν. 2. εἰς νήας 'Αγαμέμνων ἔθηκεν ἐκατόμβην ἵερην θεᾶ. 3. ἀνά τὴν θοῦν νῆα μέλαιναν'Αγαμέμνων ἐβῆσεν (1069) αὐτῇν Χρυσηίδα καλλιπάρρον. 4. εἰς τις ἀνήρ βουληφόρος ἔσται ἀρχὸς τῶν νηῶν'Αχαίων. 5. Πηλημάδης ἐκπαγλότατος ἄνδρῶν ἔσται ἀρχὸς τῆς νῆος. 6. 'Αχιλλεὺς ἐβεζεὶ ἑρᾶ καὶ ἰλάσεται ἐκάεργον 'Απόλλωνα τοῖς 'Αχαϊοῖς. 7. οὐ τις 'Αχαίων πρόφρων πείσεται ἐπέσειν 'Αγαμέμνον ἀναιδεῖν ἐπτειμένῳ (1020, 1; 1071) καὶ κερδαλεύφρον. 8. οὐ τις ἐθέλει ὁδὸν ἐλθεῖν ἢ ἀνδράσιν μάχεσθαι ἢπ.

249. Read and translate:

Piad, 142-151

ἐσ δ’ ἑρέτας ἐπιτηδές ἄγειρομεν, ἐσ δ’ ἐκατόμβας θηρόμεν, ἀν δ’ αὐτήν Χρυσηίδα καλλιπάρρον βῆσομεν. εἰς δὲ τις ἀρχὸν ἀνήρ βουληφόρος ἔστω, ἢ Αἴας ή Ἡδομενεύς ή δῖος Ὀδυσσεύς ἢ διὸ, Πηλείδη, πάντων ἐκπαγλότατ’ ἄνδρῶν, ὅφρ’ ἡμῖν ἐκάεργον ἰλάσσεαι, ἵερα ἐβέζας.”

τὸν δ’ ἅρ’ ὑπόδρα ὁδὸν προσέφη πόδας ὁκἶν Ἀχιλλεύς.

“ὁ μοι, ἀναιδεῖν ἐπτειμένε, κερδαλεύφρον,

πῶς τις τοι πρόφρων ἐπέσειν πείδηται Ἀχαῖων

ἡ ὁδὸν ἐλθεμεναὶ ἀνδράσιν ἢπ μάχεσθαι ἢπ.

250. 142. ἐς, ἐς: 1048-1049.—ἀγειρομεν: 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. θῆσεν [τὴθημι]: 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. — ἔλασσασι: 800, 1115-1116. — ἑρὰ δῆρας: (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." — ἀναδείην ἐπιείμενε: 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 Idomeus 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 Achaean 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

αἰτιός, ἦ, ov blamable, to blame, guilty, accountable, responsible.

ἄχμηρης, ἄο, ὁ spearman, warrior.

βοῦς, βόος, ὁ, ἡ ox, cow.

βωτι-άναρα fem., man-nourishing, nurturing heroes; subst. nurse of heroes.

dείφρο hither, to this place, here.

δηλέ-ομαι*, δηλήσωμαι, δηλησάμην, δεδηλημαι* harm, hurt, destroy, damage, wrong, ruin.

δέλω, δελά(σ)(σ)ω, δέλαιν(σ)a, δελ-λακα*, δελλαμαι, δελλάθην* drive, strike, carry on, push, press.

ἐρ-βόλαξ, akos rich-clodded, heavy-clodded, fertile.

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), -macy, -nancy, sci-optic(al).

255. Translate:

1. ἡλθον Ἀχαιοι δεύρο μαχησόμενοι ἑνεκα Τρῶων αἰχμητάων.

2. εἰσὶ Τρώες αἰτιοὶ Ἀχαιοίσιν;

3. ἡλάσαμεν βοῦς (= βάος) τε καὶ ἱππος Ἀχιλῆς, καρπὸν δ' ἐδηλησάμεθ' ἐν Φθίθῃ ἐρυθρώ-λακι.

4. Τρώες εἰσὶν τηλόθι Φθίθης βοτιανείρης, ἐστὶ δὲ μάλα πολλὰ σκιῶντ' οὐρα καὶ ἡχήσσα θάλασσα μεταξὺ.
256. Read and translate:

\textit{Iliad, 152-157:}

\begin{quote}

\'ο\'γάρ ὑπὸ Τρώων ἄκε \νηλυθον αἰχμητάων

\begin{quote}

ἐξεῖρο μαχησόμενος, ἐπεὶ οὐ \τὶ \μοι \αὐτίοι εἰσών.

οὐ γάρ \πώς \τοὺ ἐμὸς \βοῦς ἡλιασαν οὐδὲ \μὲν ἵππους,

οὐδὲ \ποτὲ ἐν \Φθίῃ ἐρυθόλαι \βωτιαιέρη

καρπὸν ἐδηλήσαντ', ἐπεὶ \ἡ \μάλα \πολλὰ \μεταξύ,

οὐρεά \τε \σκιώντα \θάλασσα \τε \ηχήσσα.
\end{quote}
\end{quote}

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


154. \textit{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 \textit{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. \textit{βωτιαιέρη:} 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. \textit{ηχήσσα:} onomatopoetic, to represent the sound of the roaring sea. — \πκιὼντα refers to the long shadows which high mountains throw. This verse is in apposition with \textit{πολλὰ} (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 Achaeans 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, μία, ἐν one; δύο (δύω) two; τρεῖς, τρία three; and τέσσαρες, τέσσαρα four, 758-759.

260. Optional:

261. VOCABULARY

άλεγίζω (άλεγιστ.), with gen., 984 care, reckon, consider, regard, worry. ἀμι with dat., at the same time, together (with).

ἀναιθής, ἐς shameless, unfeeling. ἀπελέω, ἀπελῆσω, ἡπείλησα threaten, boast, menace.

ἀρνυμαι, ἀρέομαι*, ἡρώμαι acquire, win, save, preserve.

ἀφαιρέω (ἀφε-, ἀλ.), ἀφαιρήσω, ἀφελόν (ἀφείλον), ἀφηρήσα*, ἀφηρήσμαται, ἀφηρέθην* take away, rob, deprive.

ἐπω (ἐπε-, ἐπ-), ἐψω, ἐτῶν be busy, perform; mid., follow, accompany, attend.

ἰσος, η (ἴση), ov equal, equivalent, well-balanced, symmetrical.

κυνόπτης (νομ. κυνότα) dog-faced, dog-eyed, shameless. Μενλάος, οὐ, δ' Menelaus, brother of Agamemnon, and husband of Helen.

μετατρέπω (τρεπ-, τροπ-, τραπ-), μετατρέψω, μετετρέψα, (μετετράπατον), μετατρέσαμα, μετατράφθην (μετετράπην*) turn (around); mid. turn oneself toward, heed.

μογέα, ἐμόγησα toil, struggle. ναόω (ναοῦ), ἐνασσα, ἐνάσαθι dwell, inhabit; mid. be situated.
LErrON XL

262. Translate:

1. Ἀχιλλεὺς ἐσπετο ἁνακτὶ ἀνδρῶν Ἀγαμέμνονι μέγ' ἀναιδεί, ὄφρα χαίρῃ. 2. Ἀχαιοὶ ἑσποντ' Ἀγαμέμνονι ἄμα, τίμην ἀρνύμενοι (1070) τῷ καὶ Μενελάῳ. 3. ὃν Ἀγαμέμνων κυνώτης; 4. ἀρνύμεθα τίμην πρὸς Τρώων Μενελάῳ. 5. Ἀγαμέμνων οὐ μετατρέπεται οὐδ' ἀλεγίζει τῶν. 6. βασιλεὺς αὐτὸς ἥπειλησεν ἀφαιρήσεσθαι γέρας Ἀχιλῆι. 7. Ἀχιλλεὺς ἐμόγχησε πολλὰ τῷ γέραι. 8. γέρα πάντες ἐξομεν ὅσα βασιλῆι, ὁπότε ἐκπερσόμεθα πτολεῖθρα Τρώων.

263. Read and translate:

Iliad, 158–164

ἀλλὰ σοι, ὦ μέγ' ἀναιδεῖ, ἀμ' ἐσπομέθ', ὑφρα σὺν χαίρῃς, τίμην ἀρνύμενοι Μενελάῷ σοί τε, κυνώτα, πρὸς Τρώων. τῶν οὖ τι μετατρέπη οὐδ' ἀλεγίζεις· καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς, ὃ ἐπὶ πολλὰ μόγχησα, δόσαν δέ μοι νῦς Ἀχαιῶν. οὖ μὲν σοί ποτε ἵσον ἐχῶ γέρας, ὁππότ' Ἀχαιοὶ Τρώων ἐκπέρσοι εὖ ναιόμενον πτολεῖθρον.

264. 158. σοί: 1007, emphatic, as may be seen from the accent, 762. —μέγ'(α): 780–781. —χαίρῃς: 1115–1116. —σοί: very emphatic, as contrasted with Achilles (1039).

159. ἀρνύμενοι: 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
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 καυστά is perhaps suggested by μεγ’ ἀναιδές, of which it is merely the more insulting equivalent.


The Francois 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: 997. — αὑτός: 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, σύ, σέ, μοι, μοi, σοι.
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 Achaean. 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 λέω 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

ἀτάρ (= αὐτάρ 571) but, moreover. 
ἀ-τίμος, ᾗ, ὁν dishonored, unhonored.
ἀφενός, ἔος, τὸ wealth, riches.
ἀφύσσω (ἀφυγ.), ἀφύξω dip up, draw (out), collect, heap up.
διάξος, φεῖ division (of spoils).
διέ-πω (ὑπ-, ςτ-), διέψω, διέπον accomplish, perform, go through, be engaged (in).
ἐνθάδε here, hither, there, thither.
κάμω (καμ-, κημ-), καμέομαι, ἐκαμον, κέκμη(κ)α do, make, toil, be weary, suffer, accomplish with pain.
κορωνις, ἰδος curved, bent.
διέ-πω (ὑπ-, ςτ-), διέψω, διέπον accomplish, perform, go through, be engaged (in).
πλούτος, ὁ, ὁ wealth, riches, abundance.
π(τ)ολεμίω (cf. π(τ)όλεμος), π(τ)ολεμίζω war, battle, fight.
πολυ-άς, ἰκος impetuous, onrushing.
σὺν adv., and prep. with dat., with, together (with), along with. 

φέρτερος, ἦ, ov (comparat. 754, 2), mightier, better, braver, stronger,
mightier, more powerful, more productive, more profitable.

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

269. Translate:

1. διέπομεν πόλεμον πολυάικα χείρεσιν. 2. ποτὲ δασμός ἰκηται, Ἀγαμέμνων ἔχει τὸ γέρας πολὺ μεῖζον, Ἀχιλλεὺς δ' ἔχει (γέρας) ὀλίγον μὲν φίλον δέ. 3. Ἀχιλλεὺς ἔχων γέρας ὀλίγον τε φίλον τ' ἔρχεται ἔπει νῆας, ἐπεί κε κάμη πολεμίζων. 4. νῦν Ἀχιλλεὺς ἐσοι Φθίημε. 5. ἦ πολὺ φέρτερον ἐστὶν ἵμεν οὐκαδὲ σὺν νησίων κορωνίσιν. 6. Ἀχιλλεὺς ἔδων ἀτίμος, οὐκ ἀφύξει ἄφενος καὶ πλοῦτον Ἀγαμέμνων ἐνθάδε.

270. Read and translate:

Iliad, 165–172

άλλα τὸ μὲν πλείον πολυάικος πολέμοιο 

χείρες ἐμαί διέπομεσ, ἀτάρ ἦν ποτὲ δασμός ἰκηται, 

σοι τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε 

ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεί κε κάμη πολεμίζων. 

νῦν δ' εἶμι Φθίημε, ἐπεί ἦ πολὺ φέρτερον ἐστὶ 

οὐκαδὲ ἵμεν σὺν νησίων κορωνίσιν, οὐδὲ σ' ὄλω ἐνθάδ άτιμος ἐδὼν ἄφενος καὶ πλοῦτον ἀφύξειν." 

τὸν δ' ἡμείς ἐστι ἐπείται ἀναξ ἀνδρῶν Ἀγαμέμνων.

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

166. χείρες ἐμαί: 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.”


μεῖζον: comparat. of μέγας, 754. — ὀλίγον: of slight value (not petitie).
— διλίγον τε φίλον τε: of slight value, yet dear (to me). Cf. Shakespere: "a poor virgin, an ill-favoured thing, but mine own."

168. ἐρχομ' (αι): — 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’ (αι): 997. — διω: ironically, as often. — κορώνην: 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 βαίνω, 904-915, 922, 930.

2) Read carefully 810-818.

274. Optional:

275. VOCABULARY

διοτρεφής, ἐς Zeus-nourished. ἐταρος (ἐταιρος, 571), ov, o companion, comrade, follower, friend.

ἐνεκα (= ἐνεκα, 571) on account of. ἐχθρός, ἕν, ὁν (compar. ἐχθιῶν, ov; superl. ἐχθιστος, ἕν, ov) hateful, hated, enemy, hostile, odious.

ἐπισευ (σευ- συ-), —, ἐπίσευα, ἐπίσευμαι, ἐπισ(σ) ὑθμ ἐπισ(σ) ὑθμ drive on, hurry on, urge.
καρτέρος, ἄν (= κρατέρος) (597–598), strong, mighty, severe, harsh, stern.
κοτέω, ἐκότεσ(σ)α, κεκότη(κ)α hold a grudge, be angry, be vindictive.
μάλιστα (comparat. of μάλα) most of all, especially, by all means, decidedly.
μάχη, ἡ, ἢ battle, fight, fray.
μένω (μεν-, μεν-) μενέω, ἡμείνα, μεμένηκα** remain, await.
μητίηα, ἄ, ὁ counsellor, (prudent) adviser.
Μυρμιδών, ὄνος, ὁ Myrmidon, Greek.
δῆθομαι with gen. 984, reck, care, consider, regard, worry.
τιμάω, τιμήσω, ἐτίμησα, τετίμηκα*, τετίμησα, ἐτίμηθην* honor, gain honor; mid. avenge, exact recompense.
οδε thus, so, in this way, as follows.

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

276. Translate:
1. φεύξομαι μάλα, ἐπεί μοι θύμος ἐπέσουται τόδε.
2. λισομέθα Πηλιάδην μένειν εἰνεκ' Ἀγαμέμνονος.
3. παρ' Ἀγαμέμνονί ζη γάλλοι εἰς ὦν, οἱ κε τὸν τιμήσουσι, μάλιστα δὲ μητίηα Zeus.
4. Ἀχιλλεύς ἔστων ἐχθίστωσ πάντων διοτρεφέων βασιλῆων Ἀγαμέμνονι.
5. ἔρις τε φίλη Ἀχιλῆι ἔστιν αἱεὶ πόλεμοι τε μάχαι τε.
6. Ἀχιλλεύς μάλα καρτέρος ἔστω, ἄλλα ποι θεός οἱ τὸ γ' ἔδωκεν.
7. Ἀχιλλεύς εἶσι οἴκαδε σὺν νησῷ τε καὶ ἑτάροισιν, ἄναξεν δὲ Μυρμιδόνεσιν.
8. Ἀγαμέμνονοι οὐκ ἀλεξηζεί οὖν ὅθεται Ἀχιλῆος κοτέντος.

277. Read and translate:

* * *
Iliad, 173–181

"φεύγε μάλ', εἰ τοι θυμός ἐπέσουται, οὐδὲ σ' ἐγὼ γε λίσομαι εἰνεκ' ἐμείο μένειν' παρ' ἐμοί γε καὶ ἄλλοι, οἱ κέ με τιμήσουσι, μάλιστα δὲ μητίηα Ζεύς. 175 ἐχθίστωσ δὲ μοι ἔσσει διοτρεφέων βασιλῆων· αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοι τε μάχαι τε.
εἰ μάλα καρτέρος ἔσσει, θέος ποι σεῖ τό γ' ἔδωκεν. οἴκαδ' ἱων σὺν νησῷ τε σῆ σαὶ καὶ σοῖς ἑτάροισιν Μυρμιδόνεσιν ἀνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγιζεω οὖν ὅθομαι κοτέντος· ἀπειλήσω δὲ τοι ὅδε.

* * *
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. — τιμήσονσι: 1144.
177. ἔρις τε φίλη (ἔστιν). φίλη agrees with ἔρις, 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. Μυρμιδόνεσσι: 1001, but in the mouth of Agamemnon may be considered a dative of disadvantage, 997. — Μυρμιδόνεσσι πάνασσι originally. — σθεν: 984. Observe the hissing effect produced by the heaping up of sigmas in this and the preceding verse. Μυρμιδόνεσσι 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 (στέο): 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 λῶ, 910–915, τρέφω, τέχω, and πυνθάνομαι, 925–929.
2) Study the table of personal endings of verbs, 819–829.

281. Optional:

282. VOCABULARY

ἀντὶν openly, before the face.

αἷος, εος, τὸ woe, pain, grief.

Βρισής, ἰδος, ἦ Briseis, daughter of Briseus.

δι-ἀν-δίχα in two ways, differently.

ἐνορίζω (ἐνορυγ-), ἐνορίζει, ἡνορίζα strip of armor, spoil, slay.

ἐρητέ-ω, ἑρήτουσα, ἑρητύθην check, restrain, control, contain, hold back, curb.

ἐτορ, ὄρος, τὸ heart, soul, spirit.

κλοσίη, ἦς, ἦ hut, barrack, tent.

λάσγος, ἦ, ὅv hairy, shaggy, rough, bushy.
LESSON XLIII

μερ-μηρίζω (μηριγ-), ἐμερμήριζα ponders, consider.
μῆρος, ου, ὁ thigh.
ὁμοιό-ω*, ὁμοιόσω*, ὁμοιώθην liken, make like, compare, make equal.
ὁξυς, εᾶ, ὁ sharp, biting, cutting, keen, acid.
ὁσ(ο)ος, η, ον how much, how great, how many, how large, how long.

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

283. Translate:

1. ἀφαιρεύεμεθα βασίλεια Χρυσηίδα το γέρας καλόν. 2. Ἀγά-

μέμνων πέμψει Χρυσηίδα ἐς Χρύσην σὺν νηλ καὶ ἔταρσιν

έοισιν. 3. ἅναξ αὐτῶς ὅν κλισίνην ἄξει Βρισηίδα καλλιτά-

ρην τὸ γέρας Ἀχιλλῆος, ὃφρ' Ἀχιλλεύς ἐν εἴδη ὅσον φέρτερος

ἔστων Ἀχαμέμνων. 4. ἄλλοι στραγγέωσι φάσθαι σφέας αὐτοῖς

εἶναι ἴσους Ἀχαμέμνων καὶ ὁμοιωθήμεναι ἁντην. 5. ἦτορ Πη-

λείωνος ἐμερμήριζε διάδικα, ἥ ὂ γε ἐρωςάμενος φάσγανον ὅξυ

παρὰ μήρου ἀναστῆσε μὲν τοὺς Ἀχαιοῦς, ἐναρίζοι δ' Ἀτρείδην,

ὡς παύσει χολὸν ἐρημύσει τε τῷ μοῦ. 6. ἄχος μέγα ἐγένετο

τοῖς Ἀχαιοῖς, οἰνεκα Ἀχαμέμνων ἀφεῖλετο Βρισηίδα καλ-

λιπάρην Ἀχιλήα.

284. Read and translate:

Iliad, 182–192

ὡς ἐμ' ἀφαίρείται Χρυσηίδα Φῶβος Ἀπόλλων, tìn μὲν ἐγὼ σὺν νηλ τ' ἐμ' καὶ ἐμοῖς ἐτάρσιν

πέμψω, ἐγὼ δὲ κ' ἄγω Βρισηίδα καλλιτάρην ἀυτῶς ὅν κλισίνην, τὸ σὺν γέρας, ὁφρ' ἐν εἴδης

ὅσον φέρτερος εἰμι σέθεν, στραγγέ δὲ καὶ ἄλλος

ἴσος ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἁντην."
HOMERIC GREEK


184. πέμψο, ἄγω: observe the variation due to the use of the indicative and subjunctive. Agamemnon is more sure of the first than of the second. — ἄγω: 1101. — καλλιπάρην 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 σὸν γέρας: in apposition with Βρισῆδα. The addition of the demonstrative pronoun (τὸ) 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 ἐγὼ 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. Πιλείων: 998. — ἐν δὲ οἱ . . . στήθεσιν: 998, 1009.

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

190. ἡ: whether.

191. τοὺς (ἐκλειστον Ἀχαίον): 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. — ἀναστήσιεν, ἐναρίζω: 1153.

192. ἡ: or. — παύσειν, ἐρημύσει ηπ: 1153.
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, 198–200

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

288. Optional:

289. VOCABULARY

Ἀθηναίη (Ἀθήνη), ἡ Αθήνη, goddess of war, wisdom, and the arts.

ἁμφῶ both.

γι-γνώσκω (γιω-, γιω-), γνώσομαι,

έγνων, ἐγνωκα*, ἐγνωσμα*, ἐγνώ-

σθην* know, recognize, learn, perceive.

ἐλκω (ἐλκ = σελκ-, 603–604), draw,
drag, pull, tug.

ήσο while, until.

θαμβέω, θαμβήσω*, θαμβησα wonder, be amazed, be frightened, stand aghast.

ἰστημι (ἰτη-, ἰτα-), ἵστησω, ἵστησα,

(ἰστην), ἵστηκα, ἵσταμαι*, ἵστα-

θην set (up), stand, make stand, take one's stand, STATION.

κολεόν (κουλεόν, 571), σῆ, τὸ sheath, scabbard.

κόμη, ἦ, ἦ hair, locks, tresses.

ξανθός, ἑ, ὁν tawny, yellow, blond.

ἐφθος, ἐος, τὸ sword.

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

ὁπι(σ)θε(ν) behind, from behind, later, latter.
Derivatives: a-gnostic(ism), pro-gnosticate; stay, system, static; comet; trope, etc., 261; diaphanous, etc., 194.

290. Translate:

1. oî Ἀχαιοὶ ὄρμαινον ταῦτα κατὰ φρένα καὶ κατὰ θυμόν. 2. ἔλκωμεν ἐκ κολεόν μεγάλα ξίφεα καὶ ἐναρίζωμεν Ἀγαμέμνονα. 3. Ἄθηνη ἦλθεν οὐρανόθεν, τὴν γὰρ ἔτηκεν Ἡρη λευκόλενος. 4. Ἡρη λευκόλενος φιλεῖ τὴν Ἀχιλῆα τε καὶ Ἀγαμέμνονα ὦμῶς θυμῶ, κηδεῖται δε τοῖν ἄμφοιν. 5. Ἄθηνη ἦλθεν οὐρανόθεν, ἔστη δὲ ὄπιθεν, εἰλε δὲ Ἀχιλῆα ξανθῆς κόμης (983). 6. Ἄθηνη ἐφαίωτε Ἀχιλῆοι, οὐ γὰρ τῶν ἄλλων Ἀχαιῶν ἄφατο τὴν θεάν. 7. ἔπειθε θέα τὸ Αχιλῆα κόμης, ἐθάμβησε, μετατρέψαμεν δὲ ἔγνω αὐτίκα Παλλάδ' Ἀθηναῖην. 8. ὤσε Ἄθηναὶς ἐφαύλησαν δεινῶ Ἀχιλῆι.

291. Read and translate:

Iliad, 193–200

 hos ὁ ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἐλετο δ' ἐκ κολεόν μέγα ξίφος, ἦλθε δ' Ἀθηνή οὐρανόθεν· πρὸ γὰρ ἔκε θεᾶ, λευκόλενος Ἡρη, ἄμφω ὦμῶς θυμῶ φιλέουσα τε κηδομένη τε. στὴ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔκε Πηλεώνα, οὐ φαίνουμένη, τῶν δ' ἄλλων οὐ τε ὀράτο. βάμβησεν δ' Ἀχιλῆι, μετὰ δ' ἔτραπτεν, αὐτίκα δ' ἔγνω Παλλάδ' Ἀθηναίην· δεινῶ δέ οἱ ὤσε φάσανθεν.

292. 194. ἐλέτο: was drawing. — ἦλθε δ' Ἀθηνή: coördinate, instead of subordinate construction, 1114.
196. ἀμφω = Ἀγαμέμνονα Ἀχιλῆα τε: Hera did not want to see either of them get hurt. — θυμα: 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. οἶφ(Αχιλῆι): 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. — ὀρατο = ὄρασε, 584–585, 837.

199. θημβησεν: 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. οἱ refers to Athena. — φάνθεν = ἐφανθησαν, 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 -με VERBS

ILIAD, 201–211

294. 1) Verbs ending in -με 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 ἔστημι, τλθημι, ἔμι, and δίδωμι, 949–962.

295. Optional:

296. VOCABULARY

ἀν = κέν (1085–1091). γλαυκ-ώμε, ἵδος gleaming-eyed, 
ἄγιος, ἵδος aegis-holding. 
αὖρε again, in turn, but, however, τὰ in order that, (so) that, 
future(more), anew. 

where.
LESSON XLV

λήγω, λήξω, ἔληξα cease (from), refrain, slack(en), weaken.
μηδέ and not, but not, nor, not even; μηδέ . . . μηδέ neither . . . nor.
όλλυμι (έλλυμι, ὕλλυμι, ὕλεξ) destroy, kill, ruin, lose; (mid.) perish, die.
όνειδίζω (όνειδίζ-) ὀνειδίσα revile, reproach, abuse.
προσ-ανθώς, προσωδήσω*, προση- δήσα address, speak to, say to.
πτερόεις, ἔσσα, ἔν winged, flying.

táxa (ταχύς, 780-781) quickly, swiftly, soon.
tékos, eos, to child, descendant, offspring, young.
ti-téte (τί τοτε, 592) why (in the world)?
úsbris, ios, ἤ insolence, wantonness, frowardness, hybris.
ὑπερ-πλήθη, ζη, ἢ arrogance, insulting conduct, deed of insolence.
φωνέω, φωνήσω*, ἐφώνησα speak, lift up the voice.

Derivatives: op-, 261; slack(en); ptero-pod, -daictyl; tachy-graphy; phono-logy, anti-, caco-, eu-, sym-, taut-phony, tele-, mega-, micro-phone.

297. Translate:

1. Ἀχιλλεύς φωνήσας προσηνίδα γλαυκόπτιδα Ἄθηνην ἔπεα πτερόεντα.
2. τίττ τῇθεν αὔτε Παλλᾶς Ἄθηνη τέκος αἰγινχοῖο Διός;
3. γλαυκώπτις Ἄθηνη ἦλθεν ἵνα ἤδη ὑβρίν Ἀγαμέμνονος Ἀτρείδαο.
4. Ἀχιλλεύς ἐρέει Ἀθηνη, τὸ δὲ τετελεσμένον ἐσταί. ὅιω ταῦτα τελέσθαι.
5. τάχθ' ἀν ποτε Ἀγαμέμνον ὑλέσαθ θυμόν ὃς ὑπερτηλίσαν.
6. ὑπερ-πλήθη Ἄθηνη ἦλθε παύσουσα τὸ μένος Ἀχιλλῆς, αἳ κε πίθηται.
7. ἔληγεν Ἀχιλλεύς ἐρίδος, οὐδὲ ἐλκετό ἔφος χειρί;
8. ὀνείδισε Ἀγαμέμνονα ἐπεσιν, ὡς ἐσται περ.

298. Read and translate:

Iliad, 201-211

καὶ μιν φωνήσας ἔπεα πτερόεντα προσηνίδα:
“τίττ’ αὔτ', αἰγινχοῖο Διός τέκος, εἰλήλουθας;
ἡ ἵνα ὑβρίν ἤδη Ἀγαμέμνονος Ἀτρείδαο;
ἀλλ' ἐκ τοῦ ἑρέω, τὸ δὲ καὶ τελέσθαι οὖν.
ἂν ὑπερτηλίσαι τάχ' ἀν ποτε θυμόν ὑλέσῃ.”

τὸν δ' αὔτε προσεέπειθε θεά, γλαυκώπτις Ἄθηνη:
“ἡλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἳ κε πίθηαι,

119
οὐρανόθεν· πρὸ δὲ μ' ἥκε θεα λευκόλευνος Ὡρη, ἀμφω ὁμῶς θυμῷ φιλέουσα τε κηδομένη τε.
ἀλλ' ἄγε λήγη ἔριδος, μηδὲ ξίφος ἔλκεε χειρί·
ἀλλ' ἤ τοι ἐστειν μὲν ὑνείδισον, ὡς ἐσεταλ περ.

299. 201. μην: object of προσφίδα. — ἔπεα: 1012. — περιόντα: 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. — αὖρε 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. ἐν = ἐπαυ: 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. τέ: subject of τελέσθαι, 371. — ὅτω: ironical, as usual in Homer.


206. γλαυκώτης: 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. παύσονα: 1109, 5. — πεθα: Athena is not quite sure that Achilles will obey, but hopes so.

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 ἔσται τερ: “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 ἔσται τερ).

LESSON XLVI

FIRST AND SECOND PERFECT SYSTEM OF -μι VERBS

Iliad, 212–222

301. Learn the conjugation of all the perfect and pluperfect forms of ἵστημι and of εἴδω, 924, 966.

302. Optional:

303. VOCABULARY

ἀ-πεθ-ω, ἀπεθησα, ἐπεθησα, with dat., δαίμον, ονος, ὁ, ἦ δ divinity, god. 996, disobey, fail to obey, distrust. (dess).
δώρον, ον, τὸ gift, present.
κούλεον = κολεόν, 571.
kώπη, ης, ἡ hilt, handle.
pάρειμι, (ἐσ-), παρέσ(σ)ομαι be present, be at hand, be near, be beside.
σφωτερος, η, ον of you two, belonging to you two.
τρίς thrice, three times.
χρή (χρέω, χρέω), ἡ need, necessity, fate, destiny, due, duty.
δόδοι (idebar-, idebar-), ἄπω, ἔσω, ἔσωμαι*, ἔσωσθεν* shove, push, thrust, drive, strike.

Derivatives: demon-iac, -ology, -ocracy, -olatry, pan-demonium; Dora, Doro-thea, -thy, Theo-dore; am; t(h)rice.

304. Translate:
1. πάντα γὰρ τάδε τελέσσουσι θεοὶ Ὠλύμπια δῶρα' εἴχοντες, ὡς ἐγὼ σοι ἔξερεν. 2. καὶ ποτὲ τρῖς τάσσα δῶρ' ἀγλα' ἔξε 'Αχιλλεύς εἶνεκα τῆς' ὤβριος Ἀγαμέμνονος 'Ατρεύδαι. 3. 'Αχιλλεύς ἵσχεται, πείθεται δὲ θεῖν Ὅμη λευκωλένεις Ἀθηναίοι τε γαλακτίδια. 4. χρή ἔστιν 'Αχιλλῆς, καὶ μᾶλα περ θύμω κεχολωμένον, ἔτος εἰρύσαται θεῖν κάλλιν, διὸ γὰρ ἔστιν ἁμανον. 5. θεοὶ μᾶλ' ἐκλινον 'Αχιλλῆς, ὀύνεκα τῶσιν ἐπιτείθεται. 6. 'Αχαιοὶ ἐσχέθουσαν κείρας βαρεῖας ἐπὶ κόπτης ἀργυρίσσι χειρέων μεγάλων. 7. 'Αχιλλέως ἔσσε μέγα ξίφος ἰψ ἐς κούλεον. 8. 'Αχαιοὶ κακοὶ ἡπιθησαν μύθοισιν Ἀθηναίης. 9. θέα γαλακτίως Ἀθηνᾷ ἐβεβηκένες Οὐλυμπόνδε ἐς δώματα Διός.

305. Read and translate:

Hid. 212-222

ὡδὲ γὰρ ἔξερεν, τὸ δὲ καὶ τετελεσμένον ἔσται·
καὶ ποτὲ τοι τρῖς τάσσα παρέσσεται ἀγλαὰ δῶρα ὤβριος εἶνεκα τῆς· οὖ δ' ἵσχεο, πείδεο δ' ἡμῖν."
LESSON XLVI

τὴν ἐ ἀπαμείβομενος προσέφη πόδας ὡς ἰ 'Αχιλλεύς. 215
"χρη μὲν σφωτερὸν γε, θεᾶ, ἕτος εἰρύσσασθαι,
καὶ μάλα περ θυμὸ κεχολωμένον. ὡς γὰρ ἄμεινον
ὡς κε θεοὶς ἐπιπείθηται, μάλα τ' ἐκλυον αὐτοῦ."

ἡ καὶ ἐπὶ ἀργυρέη κόπη σχῆ βείρᾳ βαρείαν,
ἀν δ' ἐς κουλεὼν ὅσε μέγα ξῖφος, οὐδ' ἀπίθησεν
μύθῳ Ἀθηναίης. ἡ δ' Ῥολυμπόνδε βεβήκειν
δῶμαι ἐς αἰγιόχω όν Δίος, μετὰ δαιμόνας ἄλλους.

306.  212.  καί: also. This verse is intended to echo vs. 204.
313.  τοι: 1004 or 999. — παρείσπεται: 973, 1.
314.  ἡμῖν = Ἀθηναίη καί Ἡρη: 996. Athena agrees with Achilles
that Agamemnon is guilty of ἱβρία, which is always punished by the
gods. This judgment would thus represent the view of the poet and
the more intelligent among his auditors. — τοσχο: reflexive, 1067, 1.
316.  χρη (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
motivates the decision of Achilles to remain before Troy instead of his
carrying out his threat to return home (vs. 169 ff.).
317.  κεχολωμένον: 1109, 6. — καί: even though. — ἁμειν (ἐστιν).
318.  θεοῖς: 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."
319.  ἦ: he spoke. Observe the repetition of e sounds in this verse.
— σχθε = ἐσχθε [ἐχω].
320.  οὐδ' ἀπίθησεν: litotes; compare "not at all bad."
321.  μύθῳ: 996.
322.  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 (καί) 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**

ἄντις, η, οιν in opposition, opposing, facing, meeting, to meet. ἀριστεύς, η, ο, chief, leader. ἀταρτηρός, η, ον harsh, bitter. Δαιμονιδήρως, η, οι devouring the (goods of the) people. ἔλαφος, οι, ο, η deer, stag, hind. ἔξ-ἀντις again, anew, then. θωρῆσω (θωρηκ-), θωρήσομαι, θωρήσα, θωρήσων arm, don the breast-plate. κηρ, κηρός, η death, fate.
LESSON XLVII

κραδίη (καρδίη, 597-598), ἢς, ἢ οὐ-τιδανός, ἢ, ὁν worthless, of no account, cowardly, feeble.

λόχος, οὐ, ὁ ambush, ambuscade.

λωβά-ομα* λωβήσομα* ἐλωβησά- μην, insult, revile, act arrogantly, outrage, ruin, wrong.

οἶνο-βαρῆς, ὁ drunken, wine-heavy, 
sot.

ὁμμα, ἀτος, τό eye; p lur., 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. ἔπεα πτερόεντ᾽ Ἀχιλής ἦν ἀταρτηρά. 2. προσεειπῶν Ἀτρείδην Ἀχιλλεὺς ἐλήγη χόλου. 3. Ἀγαμέμνων οὐκ ἔστιν οἶνοβαρῆς, οὐδ᾽ ἔχει ὁμματα κυνὸς κραδίην ἢ ἔλαφοιο, ἀλλ᾽ ἐτλῆ θύμω ϑωρηχθῆναι ἁμα λαώι ἐς πόλεμον, ἰέναι δ᾽ ἐς λόχοιν σων ἀριστήσεσιν Ἀχαιῶν. 4. τὸ δὲ εἴδεται εἶναι κή ἄλλους ἀνδρᾶς. 5. ἦ πολὺ λώιν ἔστιν ἀποαιρέεσθαι δόρα πάντων οἳ τινες εἶπος ἄντων σέθεν. 6. Ἀγαμέμνων ἔστι δημοβόρος βασιλεὺς, ἐπεὶ ἀνάσοιει οὐτιδανοῖς ἀνθρώπεισιν ἢ γάρ ἂν νῦν ἰστατα λωβῆσαι, τάχ’ ἀν δὲ θύμων ὅλεσσαιτο.

312. Read and translate:

I LIAD, 223–232

Πηλείδης δ᾽ ἐξαύτις ἀταρτηροῖς ἐπέέσσων Ἀτρείδην προσέειπε, καὶ οὔ πω λήγει χόλοιο. “οἶνοβαρές, κυνὸς ὁμματ᾽ ἔχουν, κραδίην δ᾽ ἔλαφοιο, 225 οὔτε ποτ᾽ ἐς πόλεμον ἁμα λαῷ ϑωρήχθηναι οὔτε λόχοντ᾽ ἰέναι σων ἀριστήσεσιν Ἀχαιῶν τέτληκας θυμώ· τὸ δὲ τοι κή εἴδεται εἶναι. ἢ πολὺ λώιν ἔστι κατὰ στρατὸν εὑρὼν Ἀχαιῶν δῶρ᾽ ἀποαιρέεσθαι, ὡς τις σοθεν ἀντίων εὑρή· 230 δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖς ἀνάσεις· ἢ γάρ ἂν, Ἀτρείδη, νῦν ἰστατα λωβῆσαι.
313. 223. ἰπέσων: 1005. 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. ἀλάφωοι: 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. — κυνὸς διματή is merely a repetition of κυνῶτα (vs. 159).

226. λαῷ: 1007.

227. λόχονδ' (ε): 788, 4.


229-230 with bitter irony, and scornful contempt.


231. δημοβόρος βασιλέως: 978, 3. — οἰσιδανοίων: 997, 1001; perhaps a pun, i.e. they were not worthy the name of Danaans.

232. ἔσσεσα: 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

ἀνα-θηλέω, ἀναθηλήσω, ἀναθηλησάν ἀναθηλήσαν sprout, bloom (forth), (anew), bud (again).

δικασ-τόλος, ou, ὁ judge, arbiter.

θῆμι, ιστος, ἡ custom, law, decree, justice, oracle, rule.

λείπω (λειπ-, λοιπ-, λιπ-), λείψω, λείπον, λείποτα, λείπομαι, λείπον* λείπειν* leave, forsake, abandon, desert.

λείπει (λείπ-, λαπ-), λέψω, λέψα, λέ- λαμμα*, λέλαμπην* strip, peel, scale, hull.

ναι yea, yes, verily.

δός ov, ὁ branch, shoot, limb.

ὁρος (οὗρος, 571), ὡς, τὸ mountain.

ὁρκος, ou, ὁ oath, that by which one swears (as witness).

παλάμη, ἡς, ἡ palm, hand, fist.

τερπ̄ adv., 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.

τομή, ἵσ, ἡ cut(ting), stump.

φλοιός, ὡ, ὁ bark, peel, rind, shell.

φορε-ω, φορήσω*, ἰφόρησα, bear, carry, bring.

φύλλον, ov, τὸ leaf, FOLIAGE.

φύ-ω, φύσω, ἰφύσα (ἐφύν), τέφθακα bear; produce, bring forth, cause to grow.

χαλκὸς, ὡ, ὁ bronze, implement of bronze (axe, spear, etc.).

Derivatives: peri-anth, -cardium, -carp, -cranium, -meter, -od, -phery, -phrosis; phos-phorus; phys-ic(al), -i-o-gnomy, -i-o-logy.
318. Translate:

1. Ἀχιλλεὺς ἐξεῖπεν ἀταρτηρὰ ἐπει τοῖς Ἀχαιοῖς καὶ ὀμοῦν ὅρκον μέγαν. 2. ναὶ μὰ τὸ τόδε σκήπτρον ὃμιμι, το τῶι μέγας ὅρκος ἔσσεται. 3. τὸ τόδε σκήπτρον οὐ ποτε φύσει φύλλα καὶ ὄξου, οὐδὶ ἀναθηλήσει, περὶ γὰρ ἡ ἀφίλλα τε καὶ φλοίων ἐλέγχαμεν χαλκῷ. 4. τὸ σκήπτρον Ἀχιλῆς λέλοιπε τομῆν ἐν ὀρεσσίν. 5. νῦν δ’ ἀδήτω ὦ Ἄχαιόν, δικαστύλοι, οἱ εἰρύσατι θέμιστας πρὸς Δίως, φορέουσι τὸ σκῆπτρον ἐν παλάμησιν.

319. Read and translate:

Iliad, 233-239

ἀλλ’ ἐκ τοι ἔρεω καὶ ἐπὶ μέγαν ὅρκον ὑμοῦμαι·
ναὶ μὰ τὸ τόδε σκήπτρον· τὸ μὲν οὐ ποτε φύλλα καὶ ὄξους
φύσει, ἐπεὶ δὴ πρώτα τομῆν ἐν ὀρεσσὶ λέλοιπεν,
οὐδὶ ἀναθηλήσει· περὶ γὰρ ἡ ἀφίλλα τε καὶ φλοίων· νῦν αὐτέν μιν ὀλὲ Ἄχαιόν
ἐν παλάμησις φορέουσι δικαστύλοι, οἱ τε θέμιστας
πρὸς Δίως εἰρύσατι· ὦ δὲ τοῖ μέγας ἔσσεται ὅρκος·

320. 233. ἐκ, ἐπὶ: 1048-1049. — ὑμοῦμαι = ὑμό(σ)ομαι = ὑμοῦμι
[ὁμοῦμι]: 603, 584-585.

234. μὰ τὸ τόδε 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 Shakespere’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. πρώτα: 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. Ἐν... φίλλα, φλοιόν: 1020, 1; 1021 and note.
234-239. τὸ μὲν σὺ... ἐρώταται 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. ἐρώταται: 3d plur. = ἐρωτᾶσαι, 597-598. — δ': masculine, where the neuter would be expected. It takes the gender of the following predicate (ὁρκος), by what is known as "attraction." — πρὸς Διός: 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 Achaean with bronze peeled the scepters 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.

LESSON XLIX

REVIEW OF ADJECTIVES, REGULAR AND IRREGULAR

Iliad, 240-244

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

άμύσω, áμύσω (άμυξ.), áμύζω, ἤμυξα gnav, tear, bite, scratch.

άνδροφόνος, η, τον man-slaying, murderous.

δύναμαι, δυνάμοι, δίδυναμαι, δύναμθην be able, can, have power.

"Εκτωρ, ὁ Hec tor, son of Priam, and leader of the Trojans.

ἐνδοθε within, inside, at home.

εὗτε, when, as.

οὐδε-εἰς, οὐδε-μια, οὐδε-ῖν no one, not any, none, nothing.

πίπτω (πτ-, πτ-, πτή-), πυγάμαι,

 Derived: dynam-ic, -ite, -o, dynasty; hector; hypotenuse, -thesis.

325. Translate:

1. ποθή 'Αχιλής (979, 8) ἤξεται σύμπαντας νίας 'Αχαιῶν, τότε δ' Ἀγα μέμον ἀχυρόνεος περ ὑ δυνήσεται χραισμέων λάδι, ἐντ' ἀν πολλον ἄνδρες θυσικομεν ὑπ' ἄνδροφόνου "Εκ τορος πίπτωμεν. 2. ἀμύζει δὲ θυμὸν ἐνδοθε 'Αγα μέμον χωάμεον οὔνεκα οὐδέν ἐτίσεν 'Αχιλή άριστον 'Αχαιῶν. 3. τὸ σκῆπτρον ἐστιν πεπαρμένων χρυσείους ἠλοσκιν, 'Αχιλλείς δὲ τὸ ἐβαλε ποτὶ γαλή, ἔξετο δ' αὐτόν. 4. "Εκτωρ ἀπολέσει πολλοὺς 'Αχαιῶν ἐν μάχῃ, 'Αχιλής οὐ παρεύτω (994).

326. Read and translate:

Πιαδ, 240-244

ἡ ποθ' 'Αχιλής ποθή ἤξεται νίας 'Αχαιῶν σύμπαντας· τότε δ' οὐ τὶ δυνήσεται ἀχυρόνεος περ χραισμεῖν, ἐντ' ἀν πολλοὶ υφ' "Εκτορος ἀνδροφόνου θυσικομεν πίπτωσι· οὐ δ' ἐνδοθε θυμὸν ἀμύζεις χωάμεον, ὅ τ' ἀριστον 'Αχαιῶν οὐδὲν ἐτίσας."

1 Review the preceding lesson for the connection of thought.
327. 240. Ἀχιλλῆς: 979, 3, spoken with a proud self-consciousness. — vias: 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."

— ἄχνυμενος: 1109, 6, although vexed.
242. χραισμεῖν = χραίσμείν 584–585 (Ἀχαιων).
244. ὁ γ' (e): because, in that.— (Ἀχιλλῆς) ἀριστών Ἀχαίων. — 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, ἀο, ὦ orator.
ἀν-οροῦ-ω*, ἀνώροουσα jump up,
— spring up, start up.
αὐδή, ἦς, ἦ voice, speech, discourse,
— language, sound, cry.
γαῖα, ἦς, ἦ earth, land, country.
γλυκός, εἰα, ὦ sweet.
γλῶσσα, ἦς, ἦ tongue, language,
speech.
ἐτέρωθεν from the other side.
ἐδσ-ἐπίς, ἐς sweet-speaking, sweet-toned.
ἡλίκος, ὦ, ὦ nail, rivet, stud.
λιγυς, εἰα, ὦ shrill, clear-toned.
μέλι, ὠς, τό honey.
μηνῐ-ω, μηνῶ, ἐμηνίςα rage, fume, be furious.
Νέστωρ, ὅρος, ὁ Nestor, one of the Greek chieftains.
πεῖρο (πέρ-, περ-), —, ἐπείρα, πέπαρ-μα, ἐπάρῃρ pierce, stud, rivet.

Derivatives: geo-graphy, -logy, -metry; glyc-erine, -ol; gloss-ary, poly-glott, epi-glostis; hetero-dox, -geneous; melli-fluous; rhetoric.

332. Translate:
1. δίὸς Ἀχιλλεὺς ἔξετο χωόμενος, 'Ἀγαμέμνων δ' ἐτέρωθεν ἐμήνε.  
2. τοῖς δ' Ἀχαιοῖς Νέστωρ λυγὺς ἀγορητής Πυλίων ἀνώρουσεν.  
3. ἀπὸ γλώσσῃς Νέστορος αὐθή ἔρρεεν γλυκίων μέλιτος (993).  
4. τὸ σκῆπτρον ἐστιν πεπαρμένον χρυσεῖοισιν ἥλοισιν. Ἀχιλλεὺς ἰῇ τὸ ἐβάλε ποτὲ γαῖη, ἔξετο δ' αὐτός

333. Read and translate:
Iliad, 245-249

δὲς φάτο Πηλείδης, ποτὲ δὲ σκῆπτρον βάλε γαῖη 245  
χρυσεῖοις ἥλοισι πεπαρμένον, ἐξετο δ' αὐτός: ' Ἀτρείδης δ' ἐτέρωθεν ἐμήνε. τοῖς δ' Ἕνεστωρ  
ἥδευσης ἀνώρουσε, λυγὺς Πυλίων ἀγορητής,  
τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐθή. 249

334. 245. ποτὲ (with γαῖη 1009) : Achilles in his petulant anger and vexation acts dangerously like a spoiled child, or a peevish woman.
246. ἥλοισι: 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. — χρυσόις ἕλοισι Δεοπαρ-
μένοι: 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. ἀνόροσε = ἀνοροσε: 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.—(τι)μένι: the imperfect of customary or repeated action.—μελιτος: 998, 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. τοῖς: 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. ἐφθασὶ = ἐφθασέω, 3d plur., = ἐφρύστα, 597-598.—οί οί: the first of these is the rel. pron., nom. plur. masc., referring to ἀνθρώπων, vs. 250; the second is an enclitic (554, 760), as will be seen from the accent of the first, and is spelled 'οίο, as may be observed from the meter. Here it is the dative of accompaniment with ἄμα.—τράφεν (= ἔτραφεν) ἦδε γένοντο, hysteron proteron, i.e. the time represented by ἔγενοντο comes before that of τράφεν, although τράφεν here precedes ἔγενοντο. 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. τριτάτοισιν is masc., referring to the general idea of men, as implied in the word γενεά, vs. 250.

254. Ἀχαΐα γαϊν: 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. γηθήσατ: 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.

256. μέγα: 780-781.—θυμό: 1009.

258. βουλή, μάχεσθαι: acc. and infinitive of specification, 1014; the two prime characteristics essential to a successful leader. —Δαναών: gen., because of the idea of comparison contained in the adverb περί taken with the verb ἐστέ [ἐιμ], meaning surpass, be superior, 988. Observe how judiciously the old man mingles praise with censure.

259. ἐμεῖο: 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:

VOCABULARY

ά-θάνατος, η, ov deathless, immortal, imperishable.
ά-θερίζω (θερίζ-, with gen., 984 slight, disregard, despise.
Αλκίδης, ὁ, ὁ son of Aegeus.
ἀντί-θεος, η, ov godlike, equal to the gods.
ἀρείων, ov (compar. of ἄγαθός, 754, 1), better, mightier, braver.
Δρύς, αῖνος, ὁ Dryas.
ἐκ-πάγλως terribly, horribly, awfully, dreadfully, frightfully.

Έξάδιος, οῦ, ὁ Exadius.
ἐπι-εἰκέλος, η, ov like, resembling.
ἐπι-χθόνιος, η, ov earthly, of the earth, earth-born, upon the earth.
Θησεύς, ὁς (ὁς, 572), ὁ Theseus.
Καύνευς, ὁς (ὁς, 572), ὁ Caeneus.
κάρτιστος (= κράτιστος, 507-598), ἡ, ov, superl. of καρτερός, ὁ, ὁ, mightiest, strongest, bravest, most excellent.
οἶος, ἡ, ov such (as), of what sort, what.
346-348] HOMERIC GREEK

346. Translate:

1. Νέστωρ ὁμήλισεν ἀνδράει σω ἄρελοσιν Ἄρημεμνονος Ἀχιλλής τε, οὐ δ' οὗ ποτε τὸν γ' ἦθεριζον. 2. οὐ τις πω εἶδε τοιὸν ἀνδρας, οὐδὲ ἵδηται, οὗν Πειριθόον τε Δρύαντα τε ποιμένα λαῶν. 3. κεῖνοι φήμες ἦσαν κάρτιστοι πάντων φηρῶν ὀρεσκών, ἀλλ' οὗδ' ἤρωες ἐτράφησαν κάρτιστοι πάντων ἐπικτο-νίων ἀνδρῶν, ἐμάχοντο δὲ φηροῖν καὶ ἀπάλεσαν τοὺς ἐκτάγλως.

347. Read and translate:

Iliad, 260-268

ηδη γάρ ποτ' ἐγὼ καὶ ἄρελοσιν ἥς περ ύμίν
ἀνδράει σω ὁμήλισσα, καὶ οὗ ποτὲ μ' οἶ γ' ἦθεριζον.
oὐ γάρ πω τοιὸν ἵδον ἀνέρας οὐδὲ ἱδώμαι,
οὗν Πειριθόον τε Δρύαντα τε ποιμένα λαῶν
Κανέα τ' Ὑξαδίων τε καὶ ἀντίθεον Πολύφημον
[Θησεα τ' Ἀιγείδην, ἐπιείκελον ἀθανάτοις].
κάρτιστοι δὴ κεῖνοι ἐπικτονίων τράφεν ἀνδρῶν
κάρτιστοι μὲν ἔσαν καὶ καρτίστους ἐμάχοντο,
φηροῖν ὀρεσκώσι, καὶ ἐκτάγλως ἀπάλεσαν.

348. 260. καὶ: even. — ἄρελοσιν: 1007, an argument, "a fortiori," i.e. if better men than Agamemnon and Achilles had taken his advice, so much the more should they. — ύμίν: some would substitute ὑμίν 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. ἰδέα: 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. ἀθανάτοις: 1003.—Brackets enclose lines supposed to be spurious.

268. φησίν ὁρεσκώντων (in apposition with καρπώτως 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 Achaeans, 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

ILIAD, 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

άντι-βι ην with opposing might, antagonistically.
άπος, η, ο (cf. ἀπὸ) far, distant.
βροτός, οῦ, ο mortal, man.
γενομαί (γεν-), —, ἐγενάμαι beget, bear, produce, be born.
εἰλα (εἰ-), εἰλάω, εἰλάσα, εἰλάκα, εἰλα-
μαι*, εἰλάθην* allow, permit, leave.
ἐρκος, εος, τό hedge, fence, defence, bulwark, barrier.
κόδος, κος, τό glory, honor, renown.
μεθ-ε-με (σή-, σε- = ἴ, ἵ, 603–604),
μεθήσω, μεθήκα (μεθήκα), μεθείκα*,
μεθείμαι*, μεθείθην let go, give up, forego, dismiss.
μεθ-ομιλέω, μεθωμιλησα associate with, consort with.
μελρομαι (σμερ-, σμορ-, σμαρ-), ἔμορα, divide, (receive as) share, receive as lot; ἔμμαρται, it is fated.
μή-τε and not, neither, nor; μήτε . . . μήτε neither . . . nor.
μητηρ, μητέρος (μητρός), ἧ mother, dam.
μοτα, μη lot, portion, fate, suitability.
πέλω (πελ-, πλ-), ἐπελον, ἐπελόμην;
LESSON LIII

2d aor. ἐπλέ, ἐπλέτο; turn, move; σεσήμασμαι*, ἵσημάνθην* order, point out, command.
σημαίνω (σημαν-), σημανέω, ἵσημηνα, τυλίδθε(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, αὐτὸι γὰρ τὸν ἐκαλέσαντο ἐκ Πύλου, ἐξ ἀπίθας γαίης. 2. Νέστωρ δὲ (κατ’ αὐτὸν) ἑμάχετο φηρσίν. 3. πάντων τῶν οἴ σῶν βροτοὶ εἰσίν ἐπι- χθόνωι, οὐ τις μαχέωτο κεῖνοις φηρεὶ κακοῖσιν. 4. κεῖνοι δὲ ἄνδρες ξυνήκαν βουλάν Νέστορος καὶ ἐπείθησο μῦθῳ. 5. ἀμεινὸν ἐστὶν πείθεσθαι, ἀλλ’ οὐκ Ἀτρείδη Ἀγαμέμνον ἦνδαιε θύμῳ, ἀλλ’ ἀγαθὸς πέρ ἐὼν ἀφείλε τὴν κοῦρην Ἀχιλλῆα, οὐδ’ εἴαι τὸν ἔχειν τῇ, ὡς ἔπεσε Ἀχαιῶν ἐδοσαν τῷ οἱ γέρας πρῶτα. 6. Ἀχιλλῆεις δὲ ἦθελεν ἐρίζειν βασιλῆι ἀντιβήν. 7. οὐ ποτὲ τις ἄλλος σκηπτοῦχος βασιλεύς, ὥ Ζεὺς ἐδωκε κύδος, ἐμμορε τίμης ὀμοίης τίμη Ἀγαμέμνονος.

354. Read and translate:

Πλιαδ, 269–289

καὶ μὲν τοῖς ἐγὼ μεθομίλεεν ἐκ Πύλου ἔλθοιν, τυλίδθεν ἐξ ἀπίθας γαίης · καλέσαντο γὰρ αὐτοὶ · καὶ μαχόμην κατ’ ἐμ’ αὐτὸν ἐγὼ · κεῖνοις δ’ ἂν οὗ τις τῶν, οἴ νῦν βροτοὶ εἰσίν ἐπιχθόνοι, μαχέωτο. καὶ μὲν μεν βουλέων ξύνειν πείθοντο τε μῦθῳ. ἀλλὰ πιθοῦν; καὶ ὑμεῖς, ἐπεὶ πείθεσθαι ἂμεινον. μῆτε σὺ σῶν ἀγαθὸς περ ἐὼν ἀποαίρετο κοῦρην, ἀλλ’ ἔκε, ὡς οἱ πρῶτα δόσαν γέρας νίες Ἀχαιῶν · μῆτε σὺ, Πηλεῖδη, θέλερ οὖ ἐρίζεμεναι βασιλῆι ἀντιβήν, ἐπεὶ οὗ ποθ’ ὀμοίης ἐμμορε τίμης σκηπτοῦχος βασιλεῦς, ὥ τε Ζεὺς κύδος ἐδωκειν. Εἰ δὲ σὺ καρπερός ἐσσι, θεά δὲ σε γείνατο μῆτηρ,
355. 269. τοῖς: 1006–1007, with such men as these, referring to
the Lapithae. — ἐγὼ is emphatic (761), said with a proud self-conscious-
ness, and the effect is further heightened by the use of the middle
καλέσαντο in the next verse. — αὐτόι: “they themselves, and no less person-
ages, 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. κατ' ἐμα αὐτόν: by myself alone.

272. Observe the repetition of the ἐγὼ. — μαχέω: 1105. — οὐ νῦν
βροτῷ ἔσθιν: 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 per-
fectly 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. — μῦθος: 996. — ξύνειν [ξυνήμι], imperfect, 3d plural.

274. καί: also. — ἐπεὶ πειθεσθαι ἡμεῖν (ἐστίν).


276. εά = εαε (584–585) Ἀχιλλῆς ἡ ξειν κούρην.

275–277. Observe how impartial and undiscriminating Nestor is, in using exactly the same expression of prohibition in addressing the two contestants (μὴτε σὺ . . . μὴτε σὺ). The first of these refers of course to Agamemnon, the second to Achilles.

278. ἀντιβίηθην 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. et: concessive, even if.

281. πλενόσεσίν: 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 ἕγω (701) is further stressed by being placed at the end of the verse, and by being followed by γε.
356–358] HOMERIC GREEK

283. Νέστωρ λίστειται Ἀγαμέμνονα μεθέμιναι χόλον Ἀχιλλήι (997).
284. Ἀχιλλῆι: 997, 999. — πολέμοι: 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 μοιρὰν: fittingly.
287. ὴς ἄνηρ 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. &: 1014. — τι' (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, 260–303

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:
359. VOCABULARY

άκων, ouσa, ov unwilling.

αἰν ( = αἰεί) always, ever, forever.

αἷμα, στό blood, gore.

αἶσα quickly, immediately.

άναίρευ (αίρε, ά-) ἀναίρησο, ἀνιέλον (άνείλον 584–585), ἀνήρηκα*, ἀνήρημα*, ἀνεπθήν* take (up), seize.

δειλός, ἦ, ὁ cowardly, cringing, miserable, pitiable.

δέρυ, δουρός (δούρατος), τό spear, beam, timber.

ei (interj.) up! come! go to!

ἐπιτέλλω (τέλ-, ταλ-) ἐπέτειλα, ἐπι-τέταλμα command, accomplish.

ἐρωτ-, ἐρωθ-, ἕρωτα flow, dash, spurt.

κελαίνος, ἦ, ὁ black, dark, dusky.

μήν (cf. μέν, μά) truly, indeed, to be sure.

ἄνειδος, εος, τό abuse, reviling, insult.

πειρά-, πειρήσα, ἐπείρησα* (ἐπειρή-σάμην), πεπείρηκα*, πεπείρημα, ἐπειρήην try, attempt.

προ-τι-θμι (τη-, θε-) προθήσω, προθηκα add, grant (in addition).

ὑπεκ-ως, ὑπείξω* (ὑπείξομαι), ὑπείξα yield, submit, weaken.

ὑποβλήθην interrupting, breaking in.

Derivatives: hemat-ic, -in, -ite, -o-logy, hemo-rrhage, anaem-ic, -ia; em-pir-ic-al, pir-ate, -acy; pro-thet-ic.

360. Read and translate:

Iliad, 290–303

ei δὲ μιν ἀϊχμητῆν ἔθεσαν θεοί αἰεν ἔστες, τούνεκά οἱ προδέουσιν ὀνείδεα μυθήσασθαι ;"

τὸν δ᾽ ἄρ᾽ ὑποβλήθην ἡμείβετο δίος Ἀχιλλεύς ·

"ἡ γὰρ κεν δειλὸς τε καὶ οὐτιδανὸς καλελίμην,

ei δὴ σοι πάν ἐργον ὑπείξομαι, ὡτι κεν εἴπης· ἀλλοιοιν δὴ ταῦτ᾽ ἐπιτέλλειο, μὴ γὰρ ἐμὸι γε [σῆμαι· οὐ γὰρ ἐγὼ γ' ἔτι σοι πεισεσθαι ὡ.] ἀλλο δὲ τοι ἐρέω, σὺ δ᾽ ἐνι φρεσκίαλλο σῆμιν·

χερσὶ μὲν οὐ τοι τῇ σει μαχῆσομαι εἰνεκα κούρης σοῦ ὅτε σοι ὑπετε μὲν ἀλλαφ, ἐτεί μ᾽ ἀφέλεσθε τῇ δοντες·

τῶν δ᾽ ἄλλων, ἀ μοι ἔστι θοῇ παρὰ μη μελαίνη,

tῶν οὐκ ἄν τι φέροις ἀνελῶν ἄκουσος ἐμεῖο.

ei δ᾽ ἀγε μήν πελάθσαι, ἵνα γνώσωσι καὶ οἴδε.

αἰσά τοι αἷμα κελαἰνὸν ἐφώθεσει περὶ δουρί."
361. 290. ἀληθὲς: an intentional weakening of Nestor's words in vs. 284.


292. ἐπιβληθέντι: the argument is beginning to get warm when Achilles cannot wait for his opponent to finish before he begins his reply.

295. οὐκ ἐγὼ: as emphatic as possible.

297. πάν ἔργον: 1013–1014.

298. σοι: 996. This verse is a sneering parody of vs. 289; some scholars consider it spurious. — ἐστι: is ironical, as usual.


299. τῷ [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.

ἐλευθερεύσε 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. οὐ: 999. — ἐτί: 978, 1.

301. τῶν resumes the τῶν ἄλλων of vs. 300, with added emphasis. — ἀκοντος ἤμεσο: 1111.

302. πείρησα: 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. διώρις (ἐμψ).
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

ἀντι-βίος, η, ον opposing, hostile.
ἀνώγ-ω, ἀνώξω, ἢνωξα, ἀνώγα (for ἢνωγα?) command, order, bid.
ἀπο-λύμαλνουμαι (λύμαν-), purify (oneself), clean(se).
ἐἴκοσι (ἐίκοσι) twenty.
ἐίση, [ἴσος] equal, equivalent, symmetrical, well-balanced.
ἐπὶ-πλέω (πλευ-, πλεο-, πλυ-), ἐπὶ-
πλεύσομαι, ἐπίπλευστα*, ἐπιπλευν-
κα*, ἐπιπλέυσμα*, sail (upon, over), navigate.
κέλευσο, ου, ἡ (plur. κέλευθα, ωρ, τά) read, way, path, journey, route.
κρίνω (κριν-, κρι-), κρινέω, ἐκρίνα, κε-
κρικα**, κέκριμαι, ἐκρι(ν)θην pick out, select, choose, discern, decide, judge.
λύμα, ατος, τό offscouring, filth.
Μενοιτιάδης, άο, ο son of Menoetius, Patroclus.
πολυ-μητις, έος wily, rich in counsel.
προ-ερύο (ϝερυ-, φερυ-), προερύω, προ-
eirυσ(σ)α, προείρυν(σ)μαι draw forward, drag forward, launch.
ὑγρός, ἢ, ὁν wet, moist, damp, watery.

Derivatives: cris-is, crit-ic(al, -ism, -ise), -ique, -eron, hyper-crit-ical; hygro-meter, -scope.

365. Read and translate:

ILIAD, 304-314

δις τώ γ' ἀντιβίοιοι μαχησαμένω επέέσσιν
ἀνοτήτην, λύσαν δ' ἀγορfh παρά νησιν 'Αχαιῶν.

Πηλείδης μὲν ἐπὶ κλισίας καὶ νῆας εἶσας
ἡμε σύν τε Μενοιτιάδη καὶ οἶς ἐτάρασιν,
'Ατρείδης δ' ἄρα νήα θοὴν ἀλαδε προέρυσεν,
366. 304. ἰπέσσιν: 1005.

305. ἀνυήτῃν = ἀνεστήτῃν. 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. Μενούταδη: 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. προερυσσεν: 1069, 237.

309. ίς, ἴς: 1048–1049. Observe the alliteration of ι in this verse.


311. εἶσεν: 1069.—ξύγων: 1108, Note 2.—πολύμητς is a characteristic epithet of the wiliest 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

367. Optional:

368. Vocabulary

αϊδο-μαι (= αϊδέο-μαι) reverence.
άτρυγετος, ου barren (?), restless (?).
ἐλήσω (ῥέλ-κ), ἐλῇσω, ἐλεύ-μαι, ἐλεύθην (ἐπ = ee, 584-585)
twirl, twist, curl, turn, roll.
ἐπ-απειλ-ω, ἐπαπειλήσω, ἐπηπειλήσα threaten (against), boast.
ἐρδο (from ἑρω: ἑργ-, ἑργ-), ἑρξω, ἑρξα, ἑργα do, perform, make,
sacrifice, work, accomplish.
ἐφρησκω (ἐφρ-, ἐφρε-,) ἐφρήσω*, ἐφρών, ἐφρήκησα*, ἐφρημα*, ἐφρήθησι* find, come upon, hit upon.
Εὐρυ-βάτης, αο, ὁ Eurybatés.
θεράτων, οντος, ὁ attendant, squire, comrade.

 إي-و, ἵκω come, go.
καπνός, ό, ὁ smoke, vapor, mist, fume.
κήρυξ, ὁκος, ὁ herald.
ὀτρηρός, ὁ, ὁ ready, eager, nimble, swift.
πέν-ομαι work, be busy, labor, do.
ῥίγιες, ου worse, more horrible.
Ταλθυ-βιος, ου, ὁ Talthybius.
tελησσεῖς, εσσα, εν complete, perfect, finished, unblemished.
προσ-φωνει-ω, προσφωνησω*, προσ- 
φώνησα address, accost, speak to.
tαρβει-ω, ταρβησω*, ἑτάρβησα fear, be in terror, be frightened.

Derivatives: "Eureka"; therapeut-ic(s, -al), psycho-
therapy; tel-, 4; phon-, 296.

369. Read and translate:

Iliad, 315-333

ἔρδον δ' Ἄπολλωνι τελησσας ἐκατομβας 315
ταύρων ἦσ αἰγών παρά θιν' ἀλός άτρυγετοιων
κυσθ' δ' οὐρανὸν ἐκεν ἐλισσομένη περὶ καπνω.

δι' οἱ μὲν τά πένυντο κατὰ στρατῶν· οὐδ' Ἀγαμέμνων
ληγ' ἔριδας, τὴν πρωτόν ἐπηπειλήσι' Ἀχιλῆ, ἄλα' ὁ γε Ταλθυ-βιοῖ τε καὶ Εὐρυβάτην προσέειπεν,
το οἱ ἔσαν κήρυκε καὶ ὄτρηρδ' βεράποντε·
"ἔρχεσθον κλίσθην Πηλμάδεω Ἀχιλῆοι·
χειρός έλόντ' ἀγέμεν Βρισηδα καλλιτάρην·
ei δε ke μη δώσην, έγω δε kev αυτος έλομαι"
370. **περὶ καπνὸν**: 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. τὰ: 1012.

319. ἔρως: 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. οἱ: 999.


323. χειρός: 983. — ἀγίαν: 1107, 11.

324. ἐγὼ, αὐτὸς: observe how Agamemnon, still filled with resentment that his authority has 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. τὸν: 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): litotes. In English, at any rate, this produces a slightly humoresque 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 (Ἄχιλλῆα): 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. ὁ, 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

IIiad, 334-347

371. Optional:

372. VOCABULARY

ἀγγέλος, οὖν, ὁ messenger, courier.
ἀπηνής, ὁ harsh, cruel, rude.
ἀσσων nearer, closer (compar. of ἄγχος).
βιο-γενής, ὁ Zeus-born; Zeus-descedended.
ἐξ-ἀγ-ω, ἐξ-ἀξω, ἐξ-γαγαγων, ἐξ-χα** ἐξ-ημαι*, ἐξ-χθην* lead out, lead forth, bring forth.
ἐπ-αίτης, ἡ, οὖν blameworthy, blamable, to blame, accountable, responsible.
ἐτατρος (ἐταρος, 571), οὖν, ὁ companion, comrade, follower, friend.
θνήτος, ἡ, οὖν mortal, human.

theta, ἑβυγα dash, rush (headlong), be rash, rage, be insane.
μάκαρ, ἀπος blessed, happy, fortunate, lucky.
μάρτυρος, οὖν, ὁ witness.
νοε-ω, νοη-σω, ἐνωγα, νενοηκα*, νενοη-μαι*, ἐνοη-θην* perceive, think, consider, plan.
ὀλοιως, ἡ, οὖν accursed, baneful, destructive.
ὀπίσω back(ward), behind.
Πάτροκλος, οὖν, ὁ Patroclus.
πρόσω forward, in front.
χρεω (χρεω, χρῆ) need, necessity.

Derivatives: angelic, -ology, arch-angel, ev-angelist, -ism; gen-; aetio-logy; martyr-o-logy, -dom.

373. Read and translate:

IIiad, 334-347

“χαίρετε, κήρυκες, Δίῳ ἄγγελοι ἴδε καὶ ἀνδρῶν · ἀσσων ἵτ’· οὕ τι μοι ὑμὲς ἐπαίτησι, ἀλλ’ Ἀγαμέμνων, 335 ὁ σφῶν προτεί Βρισηίδος εἴνεκα κούρης.

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HOMERIC GREEK

άλλ’ ἀγεῖ, διογενεῖς Πατρόκλεις, ἔξαγε κούρην
cαι σφοιν δῶς ἀγεῖν. τῶ δ’ αὖτω μάρτυροι ἔστων
πρὸς τε θεῶν μακάρων πρὸς τε θυντῶν ἀνθρώπων
καὶ πρὸς τοῦ βασιλῆς ἀπενεός, εἰ ποτε δὴ αὖτε
χρειώ ἐμείο γένηται ἄεικα λοιγῶν άμύναι
τοῖς ἄλλοις. ἦ γὰρ ὦ γ’ ὀλιγῆι φρεσὶ θύει,
oúde τι οἰδε νοῆσαι ἄμα πρόσω καὶ ὤπλισσοι,
ὅππως οἱ παρὰ νησὶ σώι μαχειατ’ Ἀχαιοὶ.”

δοσ φάτο, Πατροκλος δὲ φιλω ἐπεπείθεθ’ ἑταῖρον,
ἐκ δ’ ἄγαγε κλισῆς Βρισηῶδα καλλιτάρρην,
δῶκε δ’ ἄγεῖν. τῶ δ’ αὖτις ἵππω παρὰ νησὰ Ἀχαιῶν,

374. 334. Διός ἄγγιοι: 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, Revilest 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. Πατρόκλεις: 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.

διογενεῖς: 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 [εἰμί]: imperat., 964.

340. δὴ αὖτε, 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 (ἀγή) which is leading him on to ruin. This is a matter for great satisfaction to Achilles under the circumstances.


345. ἐπαίρω: 996.

346. καλλιπάρμεν: 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, or boundless, limitless. ἀ-παιραώ (ῥπα), imperf. ἀπηρών with aor. sense, ἀπονηρήσω*, aor. part. ἀποίρας (= ἀπο-ρας) take away, deprive, snatch away. ἄφαρ immediately, forthwith. βεῦθος, eos, τό depth. γυνή, γυναῖκος, ἡ woman, wife. δακρύ-ω*, δακρυσσω*, ἐδάκρυσα, δεδάκρυμαι weep, shed tears. ἐγναλίξω, ἐγναλίσω, ἡγναλίξα grant, present with. λιάζωμαι (λιάζ-), ἱλασσα, ἱλασθην bend, turn aside, sink, fall. μενυνάδιος, η, ον short(lived), ephemeral, brief. νόσφι(ν) apart, away, separate. ὀρέγω (ὀρέγ-νυμι), ὀρέξω, ὀρέξα, ὀρέξημαι. ὀρέχθην* reach forth, stretch out, extend. ὀφεῖλω (ὀφείλω) (ὀφελ-, ὀφείλε-), ὀφειλέσω*, ὀφελον, ὀφειληκα**, ὀφειληθην* owe, ought, be obligated; aor. in wishes, would that! πάροιδε(ν) before, formerly. πολιος, ἡ, ὃν gray, hoary. πόντος, ου, ὁ sea. πότις, ἢ, ὁ revered, honored (lady, queen). τυρθος, ἡ, ον small, little, young, brief. υπεβριμέτης, ες thundering, growl-
ing (grumbling, roaring, rumbling, bellowing) on high, or high-growling, etc.

χέω (χευ-, χεφ-, χυ-), χεύω, ἔχε(υ)α, κέχυκα*, κέχυμαι, ἐχύθην pour (out, forth), shed (tears).

Derivatives: gyn-archy, poly-, miso-gyny, andro-gynous, gynaeco-logy, -cracy; bathos, batho-meter, 597–598.

377. Read and translate:

_Iliad, 348-358_

ἡ δ' ἀέκουσ' ἀμα τοῖσι γυνὴ κλεν. αὐτὰρ Ἀχιλλεὺς
dακρύας ἐτάρων ἀφαρ ἐξετο νόσφι λιασθεὶς
θίν ἐφ’ ἄλος ποληής, ὀρόων ἐπ’ ἀπείρων πόντου
πολλὰ δὲ μητρὶ φίλη ἡρήσατο χεῖρας ὀρεγνὸς
“μήτερ, ἐπεὶ μ’ ἔτεκές ὑμεῖς με μηνυθῶν περ’ ἑκτα,
tιμῆν πέρ μου ὀφελλέν Οὐλίμπιος ἐγγυαλίξαι
Σεῦς ὑψιβρεμέτης· νῦν δ’ οὐδὲ με τυπθὸν ἔπιεν.
ἡ γάρ μ’ Ἀτρέιδ’ εὐρ’ κρείων Ἀγαμέμνων
ἐτίμησεν· ἐλὼν γὰρ ἐχει γέρας, αὐτὸς ἀπούρας.”

ὡς φάτο δάκρυ χέων, τοῦ δ’ ἐκλυε πότιμα μήτηρ
ἡμένῃ ἐν βένθεσιν ἄλος παρὰ πατρὶ γέροντι.

378. 348. ἀέκουσ’(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. ἄκρατος, 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): 1050, 1. — ὀράων: an "assimilated," or "distracted" form (= ὀράων), 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. μηρί: 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.

χείρας ὀρέγινός: 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 sobs 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. μὴν ἐπιθύμησόν: 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 goodliness? Yet over me too hang death and forceful fate. There cometh morn or eve 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. τιμῆ: emphatic by position, showing how keenly the old Greek heroes thirsted for glory, and how bitterly they resented any affront to their honor.

354. ὕψιβρέμετης: 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 Yahweh, “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. ἡτέμπεσεν by position in the verse is strongly contrasted with τιμήν of vs. 353. — αὐτός: of his own arbitrary free will.

357. τω: 984.

358. παρὶ 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:

380. VOCABULARY

ἀνα-δύ-ω, ἀναδύσω, ἀνέδυσα (ἀνέδυν), ἀναδύσεω, ἀναδύσωμαι*, ἀνέδύσην* rise, emerge, “dive up,” plunge up.

δια-πέρθω (περθ-, πραθ-), διαπέρσω, διάπερσα (διαπέρσαι) sack (utterly), sack thoroughly, pillage, plunder, devastate.

ἐκατη-βόλος (= ἐκβάλος), ov, ὁ free-shooter, sharp-shooter, free-shooting, sharp-shooting, shooting according to will, sure-shooting.

ἐξ-αναδά-ω, ἐξαναθήσω*, ἐξανακήθησα speak out, tell, say, declare.

Ἡτίων, ὤνος, ὁ Eëtion, father of Andromache.

ἡτε as, just as, like.

Θῆβης, ἦς, ἦ Thebe, a city in Asia Minor.
καθ’ ἵππημα (σέβ. = Ἐν, 603–604), καθ’ ἐσσώμαι, καθείσα, καθεσσάμην sit down.
kαρπαλίμως quickly, suddenly, swiftly.
kαταρέξω (γρεγ.), καταρέξω, κατέ(r). rexa, κατέρέχθην caress, stroke, fondle.
κεύθω (κευθ., κυθ.); κεύσω, ἐκευσά, ἐκυθνό, κέκυθου, κέκευθα hide, conceal, enclose.
kλαος (κλαο-, κλαφ-, κλαι-, κλαε-, κλαύσομαι, ἐκλαυσά, κέκλαυ-(σ)μαι* cry, weep.

Derivatives: onomato-poeia, -logy.

381. Read and translate:

Iliad, 359–379

καρπαλίμως δ’ ἀνεδυ πυλής ἄλος ἕμτ’ ὀμίχλη,
καὶ ὡς πάρωθ’ αὐτοῖο καθέξετο δάκρυ χέοντος,
χειρὶ τὲ μιν κατέρεξεν, ἔτος τ’ ἑφατ’ ἐκ τ’ ὄνόμαξεν:
“τέκνον, τί κλαίεις; τί δέ σε φρένας ἱκετο πένθος;
ἐξαιύδα, μὴ κεῦθε νῷφ, ἵνα εἰδομεν ἀμφω.”

την δὲ βαρὺ στενάχων προσέφη πόδας ὁκὺς ’Αχιλλευς.
“οἰσθα: τί ἢ τοι ταύτα ὑδη ἰδιντ’ ἀγορεύω;
ὀξωμεθ’ ἐς Θῆβην, ἵρην πόλιν Ἡετίων,
τὴν δὲ διετράβομεν τε καὶ ἦμοεν ἐνθάδε πάντα,
καὶ τὰ μὲν εὐ δάσσαντο μετὰ σφίσιν νῖες Ἀχαϊῶν,
ἐκ δ’ ἑλόνῃ Ἀτρείδη Χρυσηῆδα καλλιτάρρην`
Χρύσης δ’ ἀδή ἑρευς ἐκατηβδόλου Ἀπόλλωνος
ηλθε θοᾶς ἐπὶ νῆσα Ἀχαιῶν χαλκοχιτῶν
λυσόμενός τε θύγατρα φέρων τ’ ἀπερείστ’ ἄποινα,
στέμματ’ ἔχων ἐν χειρίν ἐκηβδόλου Ἀπόλλωνος
χρυσῆω ἀνὰ σκῆπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιῶν,
’Ατρείδα δὲ μάλιστα δῶ, κόσμητος λαῶν.

ἐνθ’ ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί

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LESSON LIX

αἴδεισθαι θ' ἱερὴ καὶ ἀγλαὰ δέχθαι ἄποινα.
ἀλλ' οὖν Ἀτρεύδης Ἀγαμέμνων ἦνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μύθον ἐτελλεν.

382. 359. ἧνὸν ὄμωλη: 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 "Erl-könig." — ἄλος: 987.
360. αὐτοῖο: 992.
361. χείρι: 1005.
362. σὲ φρένας: 1021.
363. νοῷ: 1009. — εἴσομεν: 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. βαρῷ: 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."

Eëtion 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. διέπραθομεν: 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 (εὖ) 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. ἐκατηβόλον, ἐκηβόλον: observe how this word is brought into prominence by repetition.
383-385] HOMERIC GREEK

LESSON LX
ILIAD, 380-400

383. Optional:

384. VOCABULARY

άκο­υ-ω, άκο­ύ­σ­ομαί, ή­κο­υ­σα, άκ­ή­κο­α*, ή­κο­υ­σ­μαί*, ή­κο­ύ­σ­θ­ην* hear(ken).
Άτρε­ών, ο­νος, ὁ son of Atreus.
Βρι­σε­ός, ἅ­σο, ὁ Briseus, father of Briseis.
ἐ­κα­τός, ο­ν, ὁ free-shooter, sharp-shooter.
ἐ­π-α­σ­σ­ύ­τερος, η, ο­ν thick, in quick succession.
ἐ­ύς, ἔ­χος mighty, valiant.
κε­λα­ιν­έ­φθις, ε­ς wrapped in black clouds.
Κρο­νι­ών, ο­νος, ὁ son of Cronus.
λα­μ­βά­νω* (λα­β-, λη­β-), λή­ψ­ο­μαί*, (λά­ψ­ο­μα­ί), ἐ­λα­β­ον, λε­λά­β­η­κα­τ, λε­λα­μμα, ἐ­λ­ή­φ­θην*, (ἐ­λ­ά­μ­φ­θη­ν·) take, seize, lay hold of, accept.
μέ­γα­ρον, ο­υ, τό great hall (plu. palace).
ἐ­υν-δέ-ω = συν­δέ-ω, ἕ­υν­δ­ή­σ­ω, ἕ­υν­δ­ή­σ­α, ἕ­υν­δ­έ­κε­α*, ἕ­υν­δ­έ­με­ι, ἕ­υν­δ­έ­θη­ν* bind (hand and foot), "hog-tie."
ὁ­νί­ν­η­μι (ὁ­νη-, ὄ­να­-), ὁ­ν­ή­σ­ω, ὁ­ν­ή­σ­α, ὁ­ν­ή­θ­η­ν* help, benefit, assist, profit, be useful.
πά­ν­τη everywhere, throughout.
πε­ρι-ἐ­χ­ω (σε­χ-, σχ-, σχ­·), πε­ρι­έ­χ­ω (πε­ρι­σ­χ­ή­σω), πε­ρι­έ­χ­ο­ν protect, defend, encompass, embrace.
πολλά­κις(s) often, many times.
Πο­σε­ι­δά­ων, ο­νος, 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· το­ῖ­ο δ’ Ἀ­τ­τ­ό­λ­λων
ἐ­υ­ξ­α­μέ­νου ή­κο­υ­σε­ν, ἐ­πει μά­λα ο­ἱ φί­λο­ς ἦ­ν,
ἡ­κε δ’ ἐ­π’ Ἀ­ργε­ι­ου­σι κα­κ­ὸ­ν βέ­λ­ο­ς· ο­ἱ δὲ νῦ λα­οί
θυ­ή­σ­κο­ν ἐ­πα­σ­σ­ύ­τε­ροι, τὰ δ’ ἐ­π’ ὄ­χε­το κῆ­λα θε­ό­ν
πά­ν­τη ἀ­νά σ­τ­ρα­το­ν εὐ­ρ­ύ­ν Ἑ­χ­α­ῖ­ο­ν. ἄ­μμι δὲ μά­ν­τις
ἐ­ν εἰ­δίων ἀ­γ­ό­ρων θε­ο­π­ρο­τ­ίας ἐ­κά­τι­ο­ν.
αὐ­τῆ’ ἐ­γὼ πρῶ­τ­ος κε­λό­μην θε­ό­ν ἰ­λά­σ­κε­σθαι·
Ἄ­τ­τ­ε­ώ­να δ’ ἔ­πε­ι­τα χό­λος λά­β­ε­ν, α­ἴ­ψα δ’ ἀ­να­σ­τά­ς
ἡ­πέ­ι­λ­η­σ­ε­ν μύ­θον, δ’ ὁ­ἱ τ­ε­τ­ε­λ­ε­σ­μέ­νος ἔ­σ­τιν.

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386. 380. τοῦτο: 984. — ὃ serves to make γέρων emphatic, as important for the situation.

381. ἐπεῖ μᾶλα οἱ φίλοι ήμεν: compare the note on vs. 215.

382. βόλος is used collectively.

383. ἐπέχετο κῆλα: 973, 1. — τά serves to emphasize and visualize the arrows of the god, as ὃ does the old priest in vs. 380.

383. 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 πέμπουσι, ἀγουσί, 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. περιψχει: hold about, protect, involves the same figure as "about me are his everlasting arms." — παῖς: 989.

394. Δίω λίγαί: 525. — λίγα: imperat.

395. ἐπει (ἐπος), ἔργον: 1005.


397. ἐφησθα: observe the imperfect. Evidently Thetis was quite proud of her achievement, and so she kept telling about it, as might

have been expected. — καλανέφι 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:

388. VOCABULARY

Διγαῖων, ωνος, δ’ Αειγαῖον.
άμφι 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.

ἀτη, ἀτι, ἄτι blind infatuation, folly,
ruin, misfortune, hurt.

Βριάρεως (Βριάρης, 573, 586), ὦ, ὦ
Briareus.

βίω, βις, ἄτι strength, might, violence.

γαῖω (γαφ-) rejoice, exult, glory.

γόνον, γουνός (γούνατος), τό knee.

δεσμός, οὗ, ὦ (cf. δέω) bond, band,
 fetter.

δέω, δήσω, δέσω, δέδεκα*, δέδεμαι,
δέθην* bind, tie.

*εἶλα (εἶλομαι) (ἐλ-), ἔλεσα, ἔλεμαι,
ἔλλην crowd, drive.

ἐκατόγχειρος, ἦ, ὦ hundred-handed,
hundred-armed.

ἐπ-αυρίσκω (ἐπαυρέω) (αὑρ-, αἱρ-),
ἐπαυρήσομαι, ἐπαύρον enjoy, reap
the benefit of (with gen., 982).

κτεῖνω (κτεν-, κτον-, κτα-ν-), κτνέω,
κτείνα (κτεναν), κτόνα*, κτά-
θην kill, slay, murder.

μακρός, ἅ, ὄν long, high, lofty, large,
distant.

μιμνήσκω (μμα-) μνήσω, ἡμνήσα, με-
μημαι, ἡμνήσει remind, call to
mind, remember.

παρ-έξωμαι (σεδ- = δε-, 603–604) sit
beside, sit near.

πρώμη, πρι, ἄτι stern of a ship.

ὑποδείδω (ὑδε-, ὑδε-, ὑδω-), ὑποδεί-
σομαι, ὑπέδεισα, ὑποδείδοικα (ὑ-
ποδείδια) fear, shrink before, cringe
before.

ὑπολάω-, ὑπολαύω, ὑπέλαυσα, ὑπολέ-
lυκα*, ὑπολελυμαι, ὑπελύθην loose
(from beneath, by stealth).

δικα (δικᾶς, 781–782), quickly,
swiftly, suddenly.

Derivatives: amphi-theater, -bious; dia-gon-al, deca-,
hepta-, hexa-, octa-, poly-gon(al), tri-gono-metry; heca-
tom(b); macro-cosm; a-mnestry, mnemonic(al).

389. Read and translate:

ILIAD, 401–412

ἀλλὰ σὺ τὸν γ’ ἐλθοῦσα, θεά, ὑπελύσασα δεσμῶν,
ἤχ’ ἐκατόγχειρον καλέσασ’ ἐς μακρὸν Ὀλυμπον,
δύν Ὑπάρχουν καλέουσι θεοί, ἄνδρες δέ τε πάντες
Ἄγαλμαν' ὁ γὰρ αὐτε' βής οὖ πατρὸς ἄμεινων
ὁ ρᾶ παρὰ Κρονίων καθέξετο κύδει γαίων.
τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ οὐδὲ τ' ἔδησαν.
τῶν νῦν μιν μνήσασα παρέξεο καὶ λαβὲ γούνων,
αἱ κέν πως ἔθελησιν ἐπὶ Τρώεσσιν ἀρῆξαι,
τοὺς δὲ κατὰ πρόμνας τε καὶ ἀμφ' ἀλα ἔλοσαν Ἀχαιοὺς
κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆς,
γνῷ δὲ καὶ Ατρέδης εὑρί κρείων Ἀγαμέμνονον
ἥν ἀπήν, ὃ τ' ἀριστον Ἀχαιῶν οὐδὲν ἔτισεν.

390. 401. δισμᾶν: 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.— Ὑπάρχουν = Ὑπάρησον, 578, 586.

404. οὖτε: on the other side, for his side, as the others were previously stronger on theirs. See the note on vs. 202.— σὸς πατρός: 993, Poseidon.
— βής: 1010.
405. κύδει: 1005.

406. Observe how the ὑπέδεισαν is echoed by οὐδὲ τ' ἔδησαν, a pun.

407. τῶν: 984. — γοῦνων: 983. — μιν: object of μνήσασα. — λαβὲ γοῦνων: this was the regular custom of a suppliant among the ancient Greeks.

408. ἐπί: 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 πρόμνας: 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. κτεινομένους probably modifies Ἀχαῖοι as passive, but may be
taken as middle and construed with τοὺς, referring to the Trojans. βασιλῆς: 982.—ἐπαύρωνται, with bitter irony: that all may reap the benefit of their king. The only benefit from such a king is death and woe.

411. καὶ: even the son of Atreus (dummy though he be) may realize his own folly.—ἀτην: henceforth an important word. Agamemnon later confesses his blind infatuation (ἀτη) in this matter.

εὕρευνεῖν 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-νιφός, ὅν snow-clad, very snowy.
ἀ.-δάκρυτος, ὅν tearless.
ἀίθος (used to introduce a wish).
Ἀθιοπεύς, ἡ, ὁ Ethiopian.
ἀλυός, ἡ, ὁν dread, terrible, awful, painful, sorrowful.
ἀλσα, ἂς, ἡ fate, lot, portion.
ἀ-πήμον, ὁ unharmed, painless.
ἀπο-παύ-, ἀποπάυς, ἀπέπαυα, ἀποπέπαυκα*, ἀποπέπαυμαι, ἀπεπαύθην* cease (from), refrain (from), stop (from), restrain.
δὴ long, for a long time.
Θετίς, ἡ Thetis, a sea goddess, wife of Peleus.

μίνυνθος, ἡ, ὁ short, brief.
πάμ-παν completely, altogether.
οἰκῦρός, ἡ, ὁ piteous, woeful, miserable.
πάρ-ημα (ἥ-σ-) sit beside.
τερπτ-κέραυνος, ᾗ, ὁ hurling the thunderbolt; or more probably rejoicing in the thunderbolt.
τῶ therefore, for this (reason).
χθιός, ἡ, ὁ yesterday(s).
'Ὠκεανός, οὖ, ὁ ocean, Oceanus.
ἀκύ-μορος, ᾗ, ὁ swift-fated.
ἀκό-πορος, ᾗ, ὁ swift-sailing, swift-going, crossing quickly.

393. Read and translate:

Iliad, 413–424

τὸν δ' ἡμείσθεν ἐπείτα Θετίς κατὰ δάκρυ χέουσα ἐκ "ὁ μοι, τέκνων ἔμον, τί νῦν ο' ἐτερεφον αἴνα τεκοῦσα; αἴθρ' ὀφελεῖ παρὰ νησιν ἀδάκρυτος καὶ ἀπήμων 415 ἵσθαι, ἐπεί νῦ τοι αἴσα μίνυνθα περ, ὅτι μᾶλα δήν.
νῦν δ' ἀμα τ' ὥκυμος καὶ δίξυρὸς περὶ πάντων ἔπλεο· τῶ σε κακὴ αἰσχή τέκον ἐν μεγάροισιν.
τοῦτο δὲ τοι ἐρέσουσα ἔτος Διὸ τερπικεράυφος εἰμὶ αὐτῇ πρὸς Ὀλυμποῦν ἀγάμου, αἷς κε πληθαι.
ἀλλὰ σὺ μὲν νῦν νησιὶ παρῆμενος ὥκυμος ὑπὸ τοῦ Ἀχαιότατον, πολέμου δ' ἀποσπᾶε πάμπαν.
Ζεὺς γὰρ ἐσὶν Ὀμελεῖον μετ' ἀμύμονας Ἀθηνῆας χθῖς ἐβή κατὰ δαίτα, θεοὶ δ' ἀμα πάντες ἔπροντο·

394. 414. τι, αἰνά: 780-781. — αἰνά τέκοσα: 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.

Thetis 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. ἀπο: 1005.
419. τοι: 997.— ἱδίωσα: 1109, 5.
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. νησι: 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 Iliad, 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.

Ἀθηνῆας: 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

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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 natu-
really 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, dis-
figures everything; he loves deformity, monsters; he desires that noth-
ing 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 (ἐποβήσωμαι), ἀπέβησα (ἐπέβην), ἀποβήσημα depart, go away.

αὐτοῦ there, at that place.

γονάξομαι (cf. γόνυ), γονάξομαι embrace the knees, entreat, implore.

δῶ (neut. indecl.) house, home.

δ(υ)ο-δέκαρος, η, on twelfth.

ἐντὸς ὑπὶ gen., 892, within, inside.

ἔρεμον, οῦ, τό oar.

ἐὖ-ἀρων, οὖ well-girded, beautiful-waisted.

ἰστίον, οὖ, τό sail.

ἰστο-δάκη, ἦς, ὁ mast-receiver.

λιμήν, ἕνος, ὁ harbor, anchoring place.

δρόμος, οὖ, ὁ anchorage.

πελάξω (πέλας), πελάσω*, ἐπελάσ(σ)α, πελάτημα, ἐπελάτην (ἐπέλημην) bring near, draw near, approach.

πολυβενθής, ὁ very deep.

προ-έρεσσο (ἐρεσ-), προέρεσ(σ)α row forward.

πρό-τόνος, οὖ, ὁ fore-stay, cordage.

στελλα-, (στελ-, σταλ-), στελε, ἑστελλα, ἔσταλκα, ἔσταλμαι, ἔστάλην* put, place, arrange, furl.

ὑφ-ημι (ὑ-, σε- = ἦ-, ἐ-, 603-604) ὑφήσω, ὑφήκα, ὑφέκα*, ὑφείμαι*, ὑφείθην let down, lower.

χαλκο-βατής, ὁ with bronze threshold, with bronze pavement.

397. Read and translate:

Iliad, 425-435

δώδεκατη δὲ τοι αὑτὴς ἐλεύσεται. Ὄλυμπόνδε,

καὶ τὸτ' ἐπείτα τοι ἕμι Δίως πέτι χαλκοβατές δῶ, καὶ μν γονάσσομαι, καὶ μν πελάσσοι δῶ." 425

ὅς ἄρα φονήσωα ἀπεβήσετο, τὸν δὲ λίπτ' αὐτοῦ χαλκομενον κατὰ θυμὸν ἐνδώμοι χυτωκός,

τὴν μ' ἐβη ἀἐκοντος ἄπηγόνων. αὐτὰρ Ὁδυσσεὺς 430

ἐς Χρύσην ἦκανεν ἅγων ἑρην ἐκατομβηκήν.

οἱ δ' ὅτε δ' λιμένος πολυβενθῆς ἐντὸς ἴκοντο,

ἰστία μὲν στελλαντο, θέσαν δὲ ἐν ὑπι μελανή,

ἰστῶν δ' ἵστοδόχη πέλασαν προτόνοισιν ύφείτες καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς. 435

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LESSON LXIV

398. 425. δωδεκάτη (ἁμέρη): 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. τοι: 997.

427. ὅω 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. ἀπεβῆσετο: 865, note 1, a “mixed” aorist.

429. γυμαικός: 979, 6.

430. βιῆ: 1005.—ἄπενύων [ἄπανφάω]: imperf., as aor.—ἄδικοντος: 987 or 994 (referring to Achilles), echoes the ἄδικοντα (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.—ιστα: plur. (the Homeric ship had but one sail), to visualize its different parts; cf. the note on τὸξ (α), vs. 45. § 138.

434. ἰστοδόκη: 1009.—προτόνουσιν: 1005.

435. ἔρεμος: 1005.

LESSON LXIV

Iliad, 436–449

399. Optional:

400. VOCABULARY

βαμός, οὖ, ὃ (cf. βαίνω), altar, base, foundation.

ἐξεῖς in order, in turn.

ἐν-δρήτος, η, οὖ well-built.

ἐνή, ἦς, ἦ bed, sleeper, anchor-stone, lair, den.

κόδος, εος, τὸ woe, grief, suffering.

οὐλο-χύτηθ, ης, ἦ poured-out barley-corn.

πολύ-στονος, η, οὖ causing many a groan, rich in groans.

ποντο-τόρος, οὖ sea-going, sea-traversing, crossing the sea.

πρυμνήσιον, οὖ, τῷ stern-cable, stern-hawser.

ῥηγίνην, ὤνο, ἦ (cf. ῥηγνυμ break), beach, strand, shore.

ὑπὲρ, ὑπερ, adv., and prep. with gen. and acc., over, beyond, in behalf of, concerning, above; adv., above; with gen. (from) over, for (thesake); with acc., over, beyond.

*χερνίππω (νιβ-) (χερνίπποι), χερ-

νίψω, ἵχερνησα, ἵχερνεκθην wash the hands, pour lustral water, purify with lustral water.
401. Read and translate:

Iliad, 436-449

ἐκ δὲ εὐνάς ἔβαλον, κατὰ δὲ προμνήσι ἔδησαν. 436
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖν θαλάσσης,
ἐκ δὲ ἐκατόμβην βῆσαν ἐκηβόλω Ἀπόλλων.
ἐκ δὲ Χρύσης νησὸς βῆ ποιτοτόροι.

τὴν μὲν ἔπειτ ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεύς
πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν.
“ὦ Χρύση, πρὸ μ᾽ ἐπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
παῖδα τε σοι ἄγεμεν, Φοῖβῳ θ᾽ ἑρῆν ἐκατόμβην
ρέξαι ὑπὲρ Δαναῶν, ὦφ' ῥασόμεσθα ἀνακτα,
ὅς νῦν Ἀργείοισι πολύστοα κήδε' ἐφήκεν.”

ὡς εἰπὼν ἐν χερσὶ τίθει, ὦ δὲ δέξατο καλρον
παῖδα φίλην. τοὶ δ᾽ ὥκα θεῷ ἑτην ἐκατόμβην
ἐξεῖσ ἐστησαν ἐδύμητον περὶ βωμόν,
χερνήθαιτο δ᾽ ἔπεται καὶ οὐλοχύτας ἁνέλοντο. 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 (εὐνά), attached to cables and thrown out on either side of the ship well forward.

438. βῆσαν: causative, 1069.

439. νησὸς: 987.

440. ἐπὶ βωμὸν 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 ἢ (he spoke) ρα καὶ ἐπον ἄγων μεγαβήμου Νέστορος νῆος ἐν χείρεσσι τίθει Μενδάλων. (Be sure to translate this sentence!!)

443. ἄγεμεν: inf. to denote purpose, 1107, 10.

444. ρέξα: inf. to denote purpose, 1107, 10.—ῥασόμεσθα: 800.

447. τοὶ [δ', θ', το]: nom. plur. masc.

449. χερνήθαιτο: 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."

οὐλοχύτας: 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.'

LESSON LXV

ILIAD, 450–461

403. Optional:

404.

VOCABULARY

ἀν-έχω (σεχ-, σχ-), ἀνέχω (ἀναχῆ-σω), ἀνέχον (ἀνεχέθον), ἀνέχωκα, ἀνέχηκαι* hold up, raise, endure, suffer.

αὐφέρω (= ἀν-φέρω = ἀφ-φέρω: φέρ-, φρυ-), αὑφέρα (= ἀνεφερα, 837) draw up (the head).

δέρω (δερ-, δαρ-), δέρεω*, ἐδερα, ἐδιαρματ-, ἐδάρη* skin, flay.

δι-πτυξ, νχος double, twofold.

ἐκ-τάμ-νω, ἐκτάμον cut out.

ἐπι-κραίλω (κραν), ἐπεκρήνα accomplish, perform, fulfill (in addition).

ἡμέν correl. with ἡδε, surely, truly, on the one hand.

ἐπ-τομαί*, ἐψομαί, ἐψάμην crush, overwhelm, punish, afflict.

καλύπτω (καλυπτ-, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην cover, conceal, hide, envelop.

πάρος formerly, of old, before this.

ποιέ-ω, ποιήσα, ἐποίησα, πεποίηκα*, πεποίημαι, ἐποίηκεν* do, make, perform, execute, cause, effect, fashion, build, produce.

προβάλλω (βαλ-, βλη-), προβαλέω.

προέβαλον, προέβαληκα, προεβάλημαι, προεβάληθην* cast, throw forward.

σφάξω (σφαγ-), σφάξω*, ἐσφαξα, ἐσφαγμαι, ἐσφάξηκεν* cut the throat, slaughter, slay.

ἀμο-θετέω, ἀμοθέτησα place raw meat upon.
Derivatives: epi-dermis, pachy-derm, taxi-dermist, dermatology; diptych; eu-calyptus, apo-calyptse, -calyptic; poet.

405. Read and translate:

_Iliad, 450-461_

τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο χείρας ἀνασχόν· 450
“κλύθι μεν ἀργυρότοξ', δα Χρύσην ἀμφιβεβηκας
Κίλλαν τε ζαθένην, Τενέδοιο τε ἱφι ἀνάσσεις·
ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἐκλυειενευκαμινοι,
τίμησας μὲν ἐμὲ, μέγα δ' ἐγαλο λαὸν Ἀχαιῶν·
ἡς' ἐτι καὶ νῦν μοι τὸδ' επικρήηνον ἐέλδωρ· 455
ἡδὴ νῦν Δαναοῖσιν ἀεικέα λοιγόν ἀμμυνον.”

δι̣ς ἐφαγ' εὐχόμενος, τοῦ δ' ἐκλυειε Φοῖβος Ἀπόλλων.
αὐτὰρ ἐπέλ' εὐξαντο καὶ οὐλοχύτας προβάλλοντο,
αὐξήσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηροὶς τ' ἐξέταμον κατὰ τε κυία έκάλυψαν
δίτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὄμοθέτησαν.

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: τοῖ δ' ἐκλυειε 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

407. Optional:

VOCABULARY

αἰθοψ, οπος bright, shining.
δαϊνυμι, δαίσω, δαισα* (δαισάμην),
δαισθην* (cf. δαίς) feast, banquet, entertain.
εὐητύς, ύος, ἦ food, feed, eating.
ἐπιστήφω, ἐπιστήψω*, ἐπιστήψα*
(ἐπιστεψάμην), ἐπιστεμμα*, ἐπι-
στήθην* surround, encircle, fill brimming full.
ἔρως, ύν, ὁ love, desire, passion.
κόυρος, όν, ὁ young man, noble.
κρητήρ, ἕρως, ὁ mixing bowl, punch bowl.
λειβα, ἑλείψα pour a libation.
μῆρον, ύν, τὸ thigh-piece, thighbone.
μιστολ-λα slice, cut into bits.
ὀβελός, οῦ, ὁ spit.
οἶνος, ύν, ὁ (ροῖνος) wine.
ὀπτά-ω, ὁπτῆσα, ὁπτήθην cook, roast, bake.
πατέραι* (πατ-, πατε-), ἐπασ(σ)ά-
μην, πέπασμαι eat, feed.
πεμπ-ἀβολον, ύν, τὸ five-pronged fork.
περι-φραδέωs carefully.
πόνος, ύν, ὁ work, labor, toil, trouble.
πόσις, ύος, ἦ drink(ing).
ποτὸν, ύν, τὸ drink(ing).
σπλάγχνον, ύν, τὸ vitals, haslets.
σχίςη, ης, ἦ split wood.

Derivatives: edi-ble; Stephen; Eros, erotic; crater 621; geo-ponic(s, al); sym-posium, potion, potable(s); spleen.

408.

409. Read and translate:

Iliad, 462-470

καὶ οὐ ἔπι σχίζης ὅ γέρων, ἐπὶ δ' αἰθοπα ὅνυν
λείβα· νέοι δὲ παρ' αὐτὸν ἔχουν πεμπόβολα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μῆρα καθ' ἑπό πλάγχναι πάσαντι,
μιστολλον τ' ἄρα τάλλα καθ' ἁμφ' ὅβελοισιν ἐπειράων,
ὡπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνον τετύκουτό τε δαίτα
dαινοῦν, οὐδὲ τι θυμὸς ἐδεύετο δαιτὸς ἐλίς.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος εὖ ἔρον ἐντο,
κοῦροι μὲν κρητήρας ἐπεστήψαντο ποτοιοῦ,
463. χερσίν: 1005, 1009.
464. κατὰ μῆρα κάπη: 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. — κατὰ: 1048–1049.
465. τὰλα: crasis, 587.
467. πόνου: 987.
468. δαιτός: 986.
469. πόνος, ἐπιτύος: 979, 3.
470. ποτόιο: 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

IIlIAd, 471–479

411. Optional :

412. Vocabulary

ἀν-ἀγ-ω, ἀνάξω, ἀνήγαγον, ἀνήχα**, ἐπήρχθην* begin, perform the ἀνήγμαι*, ἀνήχθην* lead forth, ἓπερ-ἄρχω, ἓπαρξω, ἓπερξα, ἓπεργμαι*, ἓπι-γένειος, α, ov early-born.

ὅλος, ov, δ sun, ἡμος when.
Hós, Hóos, Ἡ Eos, goddess of dawn, dawn.

ἐκμενος, ἡ, ov favorable, welcome.
καταδύω, καταδύω, κατέβας, (κατ-едυν), καταδέδυκα, καταδειμαι*, κατεδέθην* go down, sink, set, dive.

κνέφας, αος, τó darkness, night, gloom.
κομμά-ω (cf. κέμαι), κομήσω*, ἐκομίμησα, ἐκομήθην (lull to) sleep, slumber, lie down.
μέλπ-ω, μέλψω*, ἡμέλψα* sing, dance, hymn, chant.

μολπή, ἡ, ἡ dance, song, singing, hymn(ing), dancing.

νομμά-ω, νομήσω*, ἐνώμησα distribute, apportion, handle easily, brandish.

οὔρος, ὁ, ὁ breeze, wind.

παίῆνω, ὄνος, ὁ paean, song of praise.

παν-ημέρος, ἡ, ov all day long.

ῥοδο-δάκτυλος, ὁ rosy-fingered.

τέρψω (τέρπ-, ταρπ-, ταρπ-), τέρψω* (térfomai), ἐτερψα* (ἐτερψάμην), ἐτέρψθην (ἐτάρφην, ἐτάρπην) please, delight, satisfy, sate, charm, rejoice.

Derivatives: cemetery; rhodo-dendron; dactyl(ic), ptero-dactyl; terpsi-chorean.

413. Read and translate.

Iliad, 471-479

νόμησαν δ’ ἄρα πᾶσιν ἐπαρχάμενοι δεπάσεσιν, 471
οἵ δὲ πανημέροι μολπή θεόν ἠλάσκοντο,
καλὸν ἀείδοντες παιήσαν, κούρου Ἀχαιῶν,
μέλποντες ἐκάρηγον' ὁ δὲ φρένα τέρπτετ' ἄκοινων.

ἡμὸς δ’ ἧλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν, 475
δὴ τότε κομήσαντο παρὰ πριμνήσια νηός.

ἡμὸς δ’ ἡρυγένεια φάνη ῥοδοδάκτυλος Ἡώς,
καὶ τὸν ἐπετεὶ ἀνάγοντο μετὰ στρατὸν εὐρων Ἀχαιῶν·
τοίσιν δὲ ἐκμενον ὀδόν ἰεί ἐκάρηγος Ἀπόλλων.

414. 471. πᾶσιν: 996. — δεπάσεσιν: 1005. — ἐπαρχάμενο 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. μολπή: 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. παιήνων: 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. μέλποντες ηγάφεργον: 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). — φένα: 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, ὁ wind, breeze.
δια-πρήσσω (πρῆκ-), διαπρήσσω, δια-
πρήσσω, διαπρήσσα, διαπρήσσῃ,
γαία, διαπρήσσῃ, go across,
pass through, traverse, accomplish, pass over.

ἔρμα, ἄτος, τὸ beam, prop, support.
ηπειρος, ὁ, ἡ (main)land, continent.
θέω (θεν-, θεε-), θεύσομαι run, speed.
lάχω (λακα-, λακαε-), λαχα shout, howl, roar.
κύμα, atos; τὸ wave, billow.
λευκός, ἕ, ὁν white, shining.
μέσος, ἕ, ὁ middle, midst, medium.
πετάνυμι* (πετα-, πτα-), πετάσω*,
ἐπέτασ(σ)α, πετάσμα, ἐπέτασθην
stretch, spread (out), unfurl, expand.
Πηλῆς, ἢος, ὁ Peleus.
πορφύρεος, ἕ, ὁ dark, purple, violet, glistening.
πρῆθ-ω, πρήσω, ἐπρήσα blow, burn, inflate.
σκιδ-ναιμι scatter, disperse.
στείρα, ἕ, ὁ cut-water, stem.
τα-νύ-ω (for τα-νυ-ω, 597–598),
τα-νύσα, ἐτάνυσ(σ)α, τα-νύσμα, 
ἐτανύσθην stretch, place along.
ὑψό high.
ψάμαθος, ὁ, ὁ sand (of the beach), dune.

Derivatives: anemone; porphyry.

417. Read and translate :

_Iliad, 480-489_

οἱ δὲ ιστὸν στῆσαν τὰν ἄθιστα λευκὰ πέτασαν 480
ἐν δὲ ἀνεμος πρῆσεν μέσον ιστίου, ἄμφι δὲ κύμα
στείρη πορφύρεον μεγάλ’ ἱαχε νηός ιούσης;
ἡ δὲ ἔθεθεν κατὰ κύμα διαπρήσουσα κέλευθον.
αὐτὰρ ἐπεί β’ ἱκον τακτὰ στρατὸν εὑρὼν Ἀχαῖον,
νῆα μὲν οὗ γε μέλαιναν ἐπ’ ἣπειροι ἐρυσαν 485
ὑψό ἐπὶ ψαμαθῖς, ὑπὸ δὲ ἐρματα μακρὰ τάνυσαν,
αὐτοὶ δὲ ἐσκυδάντο κατὰ κλισίας τε νέας τε.
αὐτὰρ δὲ μήμει νηνοὶ παρῆμεν οὐκυπόροισι
διαγενῆς Πηλῆς νιός, πόδας ὦκνος Ἀχιλλεύς. 489

418. 478. κατά: over against, off.
480. ἄνα: 1048–1049.
481. μέσον ιστίον: the middle of the sail. The Homeric ship had but one. — ἐν, ἄμφι: 1048–1049.
482. στείρη: 1009.—νηός ιούσης: 979: 1; 994, in the transitional stage between the dependent genitive (in this case the genitive of possession) and the genitive absolute.—πορφύρεον: a well-known characteristic of many tropical and subtropical waters.
483. κέλευθον: 1012.
485–486. Observe the rhyme at the end of these verses.
486. ὑπὸ: 1048–1049.
489. νιός: 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

ἄκρος, η, ov sharp, high, utter.
ἄρχ-ω, ἄρξω, ἂξα, ἄγγαλι* ἄρχηθν*
begin, lead, rule, be first.
ἄτερ, with gen. 992, apart, away
from, without.
ἀδει here, there, in the same
place.
ἀυτή, ἂ, ov battle-cry, war-whoop.
εὐρό-οψ, ὄτος far-thundering, cf.
ὑπερμείρης; (far-seeing?).
ἐφετή, ἂ, ἂ command, behest, re-
quest, prescription.
ἡμέροις, ἂ, ov early (in the morning),
(clad in mist?).
κορυφή, ἂ, ἂ peak, summit, crest.

Κρονίδης, ἄο, ὁ son of Cronus,
Zeus.
κυδί-άνειρα fem. adj., man-en-
bling, bringing glory to men.
λήθ-ω, with gen., 984, escape the
notice, be hidden; mid. forget.
ποθέ-ω, ποθήσω*, ἐπόθησα (ἐπόθησα*),
yearn, long for (what is lack-
ing), desire, lack, miss.
πολυ-δειράς, ἄδος many-ridged, with
many cliffs.
πωλέ-ομαι, πωλησομαι, go, attend,
frequent, come, return.
φθι-νόθ-ω destroy, waste away, pine,
perish.

Derivatives: acro-polis, -bat(ic), -carpous, -spore, -megaly;
coryphaeus; Lethé, leth-al, -argy.

421. Read and translate:

Iliad, 490-499

οὔτε ποτ' εἰς ἄγορην πωλέσκετο κυδίάνειραν
οὔτε ποτ' ἐς πόλεμον ἀλλὰ φθινύθεσκε φίλον κήρ
ἀδι μένον, ποθέσκε κ' ἀυτήν τε πτόλεμον τε.
ἀλλ' ὅτε δὴ ὅ' ἐκ τοῖο δυσδεκατη γένετ' ἧσος.
καὶ τότε ἔτη πρὸς Ὀλυμπον ἦσαν θεοὶ αἰεὶν ἑώτες πάντες ἄμα, Ζεὺς δὲ ὥρηκε. Θέτις δ’ οὐ λήθετ’ ἐφετμέων 495 παῖς ἄν, ἀλλ’ ἡ γ’ ἀνεδύσετο κύμα θαλάσσης, ἠφάδη δ’ ἀνέβη μέγαν οὐράνιον Ὀλυμπόν τε.
ἐδρευ δ’ εὐφυστα Κρονίδην ἀτερ ἡμεν ἄλλων ἀκροτάτη κορύφη πολυειράδος Ὀλυμποίο.

422. 490. κυδιάνιμον: this epithet of the assembly would imply a considerable freedom of discussion and a tendency toward democracy, so characteristic of later Greece. — πολέσκετο: iterative, 900.
492. ἀυτὴν: always of three syllables (as may be seen from the breathing), and must not be confounded with ἀυτὴν [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. φθινόθεσκε, ποθέσκε: 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 folks and all the other divinities came trooping after.
497. οὐράνιον Οὐλυμπόν 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. κορύφη: 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

άνθρεών, ὄνος, ὁ beard, chin.
ἀπο-έιπον speak out, deny, refuse.
ἀπώ (ἀφ-), ἄψω* (ἄψομαι), ἣ σα, ἦμμαι, ἥμφην* with gen. 983, touch, lay hold of, attack, attach.
δεξιτερός, ἡ, ὁ right (hand), lucky.
δέος, δέος (deloves), τὸ fear, dread, timidity.
δεύτερος, ἡ, ὁ second, succeeding, later.
εἴρομαι (= ἔρω) εἴρ-, εἴρ-), εἴρῃσο-. ma, ask, inquire, question, seek.
ἐμφύ-ω, ἐμφύσω, ἐνέφυσα (ἐνέφυν)
ἐμπέφυκα grow into, cling very closely.

κατα-νεώ-, κατανεῖσω, κατένευσα, κατανέυειθα* nod (down, assent).
κράτος, εος, τὸ power, might, rule, victory, strength, dominion.
νεφελ-ηγερέτα, ἄο, ὁ cloud-gatherer, wrapped in clouds.

νημερτής, ἐς unerring, true, truthful, reliable, infallible, certain.

δόμαλ-ω increase, magnify, exalt, swell.

σκαίδος, ἦ, ὁ left (hand), unlucky.

τόφρα so long, meanwhile.

ὑποσχόμαι (ἐκ-, σχ-, σχε-, cf. ἔχω)

ὑποσχόμαι, ὑποσχόμην, ὑπεσχε- ma* undertake, promise, assure.

Derivatives: dexter-ous; deutero-onomy, -gamy; aristo-, auto-, demo-, demono-, gyno-, pluto-, theo-cracy.

425. Read and translate:

Iliad, 500-516

καὶ ῥα πάροιθ' αὐτοῖο καθέκετο καὶ λάβε γουνων 500

σκαιῆ, δεξιτερῆ δ' ἄρ' ὑπ' ἄνθρεώνος ἐλούσα

λυσόμενη προσέκειτε Δία Κρονίωνα ἀνακτα.

"Ζεῦ πάτερ, εἰ ποτε δὴ σε μετ' ἀθανάτωσιν ὀνησα ἢ ἔπει ἢ ἔργω, τόδε μοι κρήνην ἐέλδωρ ἢ

tημησον μοι νῦν, ὃς ὁκυμορότατος ἄλλων

ἐπλετ' ἀτάρ μιν νῦν ᾧς ἀναξ ἀνδρῶν Ἀγαμέμνων

505

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LESSON LXX

ηπιμησεν ἐλάω γὰρ ἐχει γέρας, αὐτὸς ἀπούρας.

ἀλλὰ σὺ πέρ μν ἱππον Ὕλυμπιε μητίετα Ζεὺς

tόφρα δ’ ἐπὶ Τροέσσω τίθει κράτος, ὀφρ’ ἄν Ἀχαιοὶ

νίδον ἔμον τίσωσιν, ὑφέλλωσι τε ἐκ τιμῆ.

ὡς φάτο τήν δ’ οὐ τι προσέφη νεφεληγερέτα Ζεὺς,

ἀλλ’ ἀκέων δὴν ἤστο. Ἡτεῖς δ’ ὡς ἦγατο γούνων,

ὡς ἔχετ’ ἐμπεφυνία, καὶ εἴρετο δεύτερον αὐτίς.

“νημερτές μὲν δὴ μοι ὑπόδεχε καὶ κατάγειον,

ἡ ἀπόδευτ’, ἐπεὶ οὐ τοι ἐπὶ δέος, ὀφρ’ ἐν εἰδώ,

δοσον ἐγὼ μετὰ τάσιν ἀτιμοτάτη θεός εἰμι.”


501. σκαλῆ (χειρί), δεξιτρῆ (χειρί): 1005.

503. Ζεὺς 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. ἀλλ’: ablative genitive.

503–507. τίμησον, ἡπιμησεν are both emphatic, and in strong opposition and contrast. Observe how they echo the words in the prayer of Achilles to his mother. vss. 352, 356.

508. μητίετα: chosen deliberately by Thetis as a delicate bit of flattery: “you are so wise.” As she renew her request, she brings into greater prominence the titles of Zeus indicating his wisdom and power.

509. τίθει: imperative, grant.

510. τίμῆ: 1005.

512. γούνων: 983.

512–513. ὡς ... ὡς: as ... so. She demands a strict yes or no.

514. καταενέσον: 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. ἐπὶ = ἐπεστὶ: 1048–1050, 2. ἐπὶ δὲ ψέως: 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 have 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). — παλινάργρετων (ἐστίν).
527. κατανεύσομαι: 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

αὐγλήσεις, ἐοσά, ἐν bright, shining, ἀλ-λομαί, ἀλέομαι*, ἀλμην jump, gleaming.

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LESSON LXXII

ἀ-μβρόσιος, ἦ, ov ambrosial, immortal, divine, deathless, heavenly.
ἀ-πας, ἄ-πασα, ἄ-παν all, entire, whole, all together.
βαθύς, εῖα, ú deep, profound.
βουλέω, βουλεύω, βουλεύεσθαι, βεβουλεύει, βεβουλεύεσθαι* plan, counsel, advise, deliberate.
διαμήγω (τμηγ-, τμαγ-), διατμήζω*, διατμήσα (διατμαγω), διατμάγην separate, part, divide, cut apart, split.
ἐδός, eos, τό seat, abode, habituation, home.
ἐλ-ελίξω* (ἐλέκ-), ἐλελίξα, ἐλελίξην shake, swirl, twist, coil, make tremble, brandish.
ἐν-αντίος, ἦ, ov opposite, facing, before, to meet.
ἐπέρχομαι (ἐρχ-, ἐλθ-, ἔλθ-, ἔλθο-, ἔλθου-, ἔλθω-, ἔλθεν-) ἐπελέυσομαι, ἐπηλθόν (ἐπηλθόν), ἐπελήλυθα (ἐπελήλυθα) come (upon, to, toward), attack.
ἐπι-ρρό-αμαι, ἐπιρροωσάμην flow down, fall down.
κάρη, κράτος (κάρης), τό head, peak, summit.
κῦκνος, ἦ, ov dark (blue), black, dusky.
κεῦ-ω, κεύ-ω, κεύω, κεύνυκα* nod.
ὁφρύς, úos, ἦ (eye)brow.
σφός, ἦ, ov one's own, their (own).
χαί-η, ἦς, ἦ hair, locks, tresses, mane.

Derivatives: salient, 600, 603-604; bathy-bius, -metry; cyan-ide.

433. Read and translate:

Iliad, 528-535

‘ἡ καὶ κυανέρων ἐπ’ ὀφρύσι νεῦσε Κρονίων.
ἀμβρόσιαι δ’ ἀρα χαίται ἐπερρόσαντο ἀνακτὸς
κρατὸς ἀπ’ ἀθανάτοιο, μέγαν δ’ ἐλέλιξην Ὀλυμπον. 530
τῶ γ’ ὥσ βουλεύσαντες διέτμαγεν. ἦ μὲν ἔπετα
εἰς ἅλα ἅλτο βαθείαν ἀπ’ αὐγήληντος Ὀλυμπον,
Ζεὺς δὲ ἔων πρὸς δῶμα. θεόι δ’ ἀμα πάντες ἀνέσταν
ἐξ ἐδέων, σφοι πατρὸς ἐναυτίον· οὐδέ τις ἔτλη
μεῖναι ἐπερχόμενοι, ἅλλ’ ἀντίοι ἐσταν ἀπαντες. 535

434. 528. ἡ [ἡμ’]: he spok. — ὀφρύσι: 1005. — νεῦσε Κρονίων 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

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. διέτραγμαν = διετράγματαν. — 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. παρμός: 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-γνοι-ω, ἵγνείησα fail to notice, be ignorant of, fail to observe.

ἀλιος, η, ον of the sea, marine.

ἀπο-νόσφι(ν) apart, away (from).

ἀργυρό-πεζος, α, ον silvery footed.

ἀνφ anew, again, a second time, but now.

δι-ερομαι (ερ-ερ-) διερήσωμαι inquire into, ask about item by item.

δικάζω (δικαδ-), δικάςω*, ἔδικασ(σ)α, διδικασμαι*, ἔδικασθην judge, decide.

δολο-μητης, αό, ο deceiver, crafty-minded.

ἐκαστος, η, ον each, every.

ἐπι-εικής, ἐς suitable, fitting, proper, becoming, decent.

ἐπι-λαπω (φελπ-, φολπ-), ἐπιλάπα

perf., hope (for), wish (for), desire, expect.

θρόνος, ον, ο throne, seat, armchair.

κερτόμος, η, ον biting, cutting, sharp, bitter, contemptuous, reviling.

μετ-αλλά-ω, μεταλλίσω*, μετάλλησα inquire after, seek to know, search after.

μηδέ and not, neither, nor.

πρότερος, η, ον former, sooner, older, before.

συμφράζωμαι (φραδ-) συμφράσ(σ)ο-μαι, συμφρασ(σ)άμαι, συμμεθρα- σμαι*, συμεφράσθην devise plans with, counsel together.

χαλεπός, η, ον hard, harsh, severe, stern, cruel, difficult.

Derivatives: metal-l-ic, -urgy; hysteron proteron.

437. Read and translate:

Iliad, 536–550

δις ὁ μὲν ἐνθα καθέξετ' ἐπι θρόνου· οὐδὲ μυν Ἡρη

ηγνοιήσεν ἐδούς', ὡτι οἱ συμφράσαστο βουλᾶς

ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίωο γέρητος.

αὐτίκα κερτομίσισι Δία Κρονίων προσηύδα·
HOMERIC GREEK

τίς δὴ αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλάς; 540
αἰεὶ τὸ φίλον ἐστὶν, ἐμεῦ ἀπονόσφιν ἐόντα
κρυπτάδια φρονόντα δικαζέμεν· οὐδὲ τί πῶ μοι
πρόφρων τέτληκας εἰπέων ἐπος, ὡτὶ νοὴς.

τὴν δὲ ἡμείσβετ ἐπειται πατήρ ἄνδρῶν τε θεῶν τε.

"Ἡρη, μὴ δὴ πάντας ἐμους ἐπιέλπειο μῦθους
εἰδήσεων· χαλεποὶ τοι ἐσοντ' ἀλόχρω περ ἐοὺση.
ἀλλ' δν μὲν κ' ἐπιεικὲς ἀκονέμεν, οὐ τις ἐπειτα
οὔτε θεῶν πρότερος τὸν γ' εἴσεται οὔτ' ἀνθρώπων·
δν δὲ κ' ἐγὼν ἀπάνευθε θεῶν ἑθέλωμι νοῆσαι,
μὴ τι σὺ ταῦτα ἔκαστα δειέρειο μηδὲ μετάλλα."

438. 537. οτί : 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 βουλή of Zeus (vs. 5), upon which the action of the whole poem turns.

538. The “Old Man of the Sea” was Nereus.

539. κερτομίασι (μυθουσιν) : 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. τοῖ : 1004. — αὖ 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 preeminently 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. ἐμεῦ : 992. — ἐόντα : accusative to agree with the implied subject of δικαζέμεν, rather than the dative to agree with τοῖ its antecedent.
543. πρόφρων 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 quite 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. ἐνόσση: 1109, 6. — χαλεποί: 1023.

549. θεόν: 992. — ἐθέλω(μ.): subjunctive.

LESSON LXXIV

ΙΛΙΑΝ, 551-572

439. Optional:

440. VOCABULARY

ἀπόστος, οὗ untouchable, invincible. αἰνώς terribly, dreadfully, awfully. βοώποις, ἰδος calm-eyed, large-eyed, ox-eyed.

δαμάνεω, ἥν, οὗ possessed by a daemon, good friend; crazy, foolish, wretch.

ἔμπης nevertheless, for all that, by all means, absolutely, completely.

ἐπι-γνάμπ-τω, ἐπιγνάμψω*, ἐπείγναμψα, ἐπειγνάμψην bend, curb, subdue, win over.

ἐπι-τηρομοι, ἕν, οὗ trace, unfailing, sure, real, actual.

εὐκηδος, ἥν, οὗ undisturbed, in peace, in calm, quiet.

ηρα indecl. neut. plur. favor, benefit, pleasure, kindness, protection.

"Ἡφαιστός, οὗ, ὁ Ηρεμαστός, the lame god of fire.

καθημαί (ήσ-) sit down, be seated.

κλυτο-τέχνης, ες renowned for skill in handicraft, of renowned skill.

λίην exceedingly, very, especially.

μᾶλλον [μάλα] more, rather, preferably.

μελλω (μελλ-, μελλε-) μελλήσω*, μελλήσα* be about, be destined.

Οὐρανων, οὐσ, ὦ, ἥ dweller of heaven, divinity, god(dess).

παρείπον 2d aor., persuade, cajole,
win over, urge, outwit, delude, beguile, talk over.

πρήσσω (πρήκ-), πρήξω, ἐπρήξα, πε- πρηγαῖ, πέπρηγμαί, ἐπρήξθην
carry through, do, accomplish, act, perform.

ποῖος, ἢ, ὧν (sort)? what kind?

Derivatives: etymo-logy; poly-, pyro-technic(al), technique; practice, pragmati(sm, c, st), 621,

441. Read and translate:

Iliad, 551–572

τὸν δ’ ἤμελβετ’ ἐπειτα βοῶπις πότνια Ἡρή
d’ αἰνότατε Κρονίδη, ποιον τὸν μύθον ἔειπεν.
καὶ λίην σε πάρος γ’ οὔτ’ εἰρομαι οὔτε μεταλλῶ,
ἀλλὰ μᾶλ’ ἐκηλος τὰ φράζεαι, ἀσσ’ ἐθέλησθα
νῦν δ’ αἰνὸς δειδουκα κατὰ φρένα, μή σε παρείπῃ
ἀργυρόπεζα Θέτις, θυγάτηρ ἀλώοι γέροντος
ἡρῆ γαρ σοι γε παρέξετο καὶ λάβε γούνων
τὴν δ’ ὅω κατανεώσαι ἐτήτυμον, ὃς Ἀχιλῆς
tιμήσεις, ὄλσεις δὲ πολέας ἐπὶ νυσίν Ἀχαίων.”

τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερφά Ζεὺς
“δαμονῆ, αἰεί μὲν ὀλέας, οὔδὲ σε λήθω,
πρήξαι δ’ ἐμπτας οὐ τι δυνήσεαι, ἀλλ’ ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσεαι τὸ δε τοι καὶ ρήμον ἔσται.
(εἰ δ’ οὔτω τοῦτ’ ἔστίν, ἐμοὶ μέλλει φίλον εἶναι)
ἀλλ’ ἀκέουσα καθήσο, ἐμοὶ δὲ ἐπιπείθεθαι μῦθῳ
μὴ νῦ τϊον χραίμοσιν, ὅσοι θεοί εἰς Ἕλλοιπ.ZERO
Ἀσσον ἰδιθ’, ὅτε κέν τοι ἀάττους χείρας ἐφείων.”

δς ἐφατ’, ἐδείσεν δὲ βοῶπις πότνια Ἡρή
cαι τ’ ἀκέουσα καθήσο, ἐπιθυμάψασα φίλον κηρ.
οὐχθῆσαν δ’ ἀνὰ δῶμα Δίως θεοὶ Οὐρανίουνε
τοῖς δ’ Ἡφαιστός κλυτοτέχνης Ἡρῆ ἀγορεῦεν,
μητρὶ φίλῃ ἐπὶ ἴρα φέρων, λευκωλέην Ἡρή.

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.
LESSON LXXIV

553. She throws back at Zeus his own words (εἰρομαῖ, 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 (ἡώ) this is too much for a loving and faithful wife like me to endure.”

557. σοί: 1004.—γοῦν: 983.

561. δαμνώνη: “thou fool.” — ὅτειν echoes the ὅω 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 θημοῦ: further from my heart, i.e. you will lose my affections.—πρῆξαι: 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 (πρῆξαι) 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.—ἐμὸν φίλον: 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. ἀκέουσα: translate by another imperative, “But shut up and sit down.”—μῦθω: 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. ἐβιβάω must be understood of blows as violent as Zeus had the power to deliver them.—λόνθρ (λόντρα) (ἐ). 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.

**Vocabulary**

άμφι-κύπελλον, οὐ, τὸ double cup (goblet); may be turned upside down, the bottom forming another receptacle.

άν-αῖσσον (φα-εικ-), ἀνάξω, ἀνήδα, ἀνηχθῆν start up, dart up, spring up.

ἀν-εκτός, ή, οὐ endurable, tolerable, bearable.

ἀντι-φέρω (φερ-, οἰ-, ἐνεκ-), ἀντοίσω bear against, oppose.

ἀργαλέος, η, οὐ horrible, terrible, awful, cruel, difficult.

ἀστεροπητής, ἂν, ὁ hurler of lightning.

ἐλα-όν- (ἐλάω) drive, carry on, strike, push, press.

ἐριδαίνω (ἐριδαίω-) quarrel, bicker.

ἤδος, εος, τὸ use, utility, advantage, superiority.

θείω (θεν-), θενέω*, θείνα strike, hit, beat.

ἐλάος, η, οὐ propitious, kindly, gentle, favorable.

καθ-άπτω (ἀφ-), καθάψω* (καθάψω-μαι), καθῆρυς, καθήμμα, καθήφθεν* attack, lay hold, accost, address.

κολφός, οὐ, ὁ brawl, wrangling, quarrel.

μαλακός, ή, οὐ soft, gentle, tender, mild.

νικά-ω, νικήσω, ἐνικήσα, νενίκηκα*, νενίκηκα*, ἐνικήθην conquer, prevail, surpass.

ὀφθαλμός, οὖ, ὁ eye, sight.

παρά-φημι (φῆ-, φα-), παραφήσω, παρέφησα* advise, counsel, urge, persuade.

στυφελίζω (στυφελίγ-) εὐστυφελίζα strike, thrust, hurl.

παράσσω* (παρακ-), παράξω*, ετάραξα, τετρηχα, τετάραγμα*, εταράχθην* disturb violently, throw into confusion; perf., be disturbed.

**Derivatives**: Niké; ophthalm-ic, -ia, -o-logy.

445. Read and translate:

**Iliad**, 573–589.

"ἡ δὴ λογία ἐργα τάδ' ἐσσεται οὐδ' ἐτ' ἀνεκτά, εἰ δὴ σφῶ ἔνεκα θυγτῶν ἑριδαίνετον ὡδε, ἐν δὲ θεοίσι κολφόν ἐλαύνετον· οὐδὲ τι δαιτὸς ἑσθλῆς ἐσσεται ἤδος, ἐπεὶ τά χερείνα νικᾶ. μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτὴ περ νοεύσῃ, πατρὶ φίλῳ ἐπὶ ἡρα φέρειν Δι', ὀφρα μὴ αὐτε
Lesson LXXV

νεκεῖσαι πατήρ, σὺν δ᾽ ἡμῖν δαίτα ταράξῃ.
εἶ περ γὰρ κ’ ἔθέλησιν Ὀλύμπιος ἀστεροπητής
ἐξ ἐδέων στυφεῖσαι ὅ γὰρ πολὺ φέρτατος ἐστιν.
ἀλλὰ σὺ τῶν γ᾽ ἐπέεσσι καθάπετεθαί μαλακοῖσιν.
ἀυτάκε’ ἐπειδ’ Ἰλαος Ὀλύμπιος ἔσσεται ἡμῖν.”

ὅς ἀρ’ ἔφη, καὶ ἀναίξας δέπας ἀμφικύπελλον
μητρὶ φίλη ἐν χειρὶ τίθει, καὶ μιν προσέπετεν.
“τέτλαθι, μὴτερ ἐμή, καὶ ἄνάσχεο, κηδομένῃ περ,
μή σε φιλήν περ ἐσύσαν ἐν ὀρθαλμοῖσιν ἰδὼνοι
θεινομένην. τότε δ’ οὐ τὶ δυνήσομαι ἀχυρύμενος περ
χαισμεῖν. ἀργαλεός γὰρ Ὀλύμπιος ἀντιφέρεσθαι.”

446. 573. τὰδ’(έ) ἔσσεται: 973, 1.

574–575. ἕνεκα θείτον, contemptuously, contrasted with ἐν θείῳ.
Hephaestus essay 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-

cance over such insignificant creatures as mortals. ἕνεκα θείτον 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-
bet, because of their having taken different sides in the Trojan war, Apollo
ioftily 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. δαίτος: 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. τὰ, said with a deprecating gesture.—νῦκα (νῦκα): 584–585,
973, 1.

577. μητρὶ: 1004. — νοεούσῃ: 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. ἔτι (1048–1049). — ἡρα φέρειν: show kindness toward.—φίλω:
as applied here to Zeus, “our beloved father,” is not meant very seriously.

193
579. νεικείσυ, παράξη: 1115. — σύν: 1048–1049. — παράξη 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. ἐθλησιν: 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 “absit 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.


582. ἐπέσσευν: 1005. — καθάπτεσθαι: 1197, 11, “lay hold of him, attack him, not with your hands 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. ἰδεμα: 1115.


589. Ὄλυμπιος (ἔστι).

LESSON LXXVI

I. Iliad, 590–598

447. Optional:

448. VOCABULARY

άλεξω (άλεξ-, άλεξ-, άλεκ-, άλκ-),
άλεξησο, ἠλέξησα (ἐλακκον) ward off, defend, protect.

άλλο-τε at another time.

βῆλος, οὐ, ο threshold.

ἐν-δέξιος, ἦ, ο,ν, to(ward) the right.

ἐν-εἰμι (ἐσ-), ἐνέσ(σ)ομαι be in.

ἡμαρ, ἡματος, το day.

θε-σπέσιος, ἦ, ον divine, marvelous, divinely sounding.

κατα-πίπτω (πετ-, πτε-, πτη-), κατα-πεισομαι, κατέπεσον, καταπέ-πτη(κ)α fall, drop.

κομίζω (κομίς-), κομιῶ, ἐκόμισ(σ)α, κεκόμικα*, κεκόμισμα*, ἐκομίσθην* bear, care for, attend, accompany.

κύπελλον, ου, το cup, goblet.

Δήμνος, ου, ἦ Lemnos, an island in the Aegean near Troy.

*μειδα-ω, ἐμειδῆσα smile, laugh.
μέμονα (μεν-, μον-, μα-) perf. only, be eager, desire greatly, strive zealously, intend, plan.
νέκταρ, αρός, τὸ ἑκτάρ, drink of the gods.
oίνο-χοί-ω, οἶνοχόησω*, ϕυοχήσα pour wine, pour drink(s).

Derivatives: Alex-ander.

449. Read and translate:

_Iliad, 590-598_

ἤδη γάρ με καὶ ἄλλοι ἀλεξέμεναι μεμαθτα
ῥύγιε ποδός τεταγὼν ἀπό βηλοῦ θεσπεσίοιο.
πᾶν δ' ἢμαρ φερόμην, ἀμα δ' ἡελιῶ καταδύτη
κάσπεσον ἐν Δήμῳ, ὄλγος δ' ἐτι θυμός εὑρεν·
ἐνθα με Σύπτες ἄδρες ἀφάρ κομίσαντο πεσόντα.”

δι φάτο, μειδήσεν δὲ θεά, λευκώλεθος Ἡρη,
μειδήσασα δὲ παιδός ἐδέξατο χείρι κύπελλον.
αὐτὰρ ὁ τοῖς ἄλλοις θεοῖς ἐνδέξα πᾶσιν
οἶνοχόει γλυκὸ νέκταρ, ἀπὸ κρητήρως ἄφυσσων.

450. 590. μεμαθτα modifies με, subject of ἀλεξέμεναι (971).

591. ποδός: 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, so cruelly 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. καππεσον = κατα-πεσον = κατ-πεσον, 608-609. — ἐν Αἴμων: Lemnos was considered the island of Hephaestus, the god of fire, because of the volcano, Mosychulus, situated there. — θυμός: breath, soul, life.

594. Σίντις: literally "brigands," a piratical folk.

595-596. μεθήσεσαι, μεθήσασαι: the repetition to show that there is no doubt but that Hera is in good spirits once more.


597. θεοὶ: 997, or 1009.
598. ὀινοχάει: 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

ἄμφι-γυνής, εσσα, εν wobbly-kneed, bow-legged (possibly = skillful, ambidextrous).

ἄ-σβεστος, ἦ, ou inextinguishable.

γέλος, ou, ὅ laughter.

ἐν-άρ-νύμι, ἐνόρσω, ἐνώρσα (ἐνώρσον), ἐνώρεμα rouse among, kindle among, excite.

ἐξε where.

καθ-εὐδῶ (εἰδ-, εἰδε-), καθευδήσω* sleep, slumber, rest (in bed), lie (in bed).

κατά-κει-ω desire to lie down (rest, repose, slumber).

λαμπρός, ἦ, ὤn bright, brilliant, shining, gleaming.

Μουσα, ἦς, ἦ muse.

ὅψ, ὅπος, ἦ voice, word, speech, language.

περι-καλλής, ἦ very beautiful, charming.

περι-κλυτός, ἦ, ὄn famous, very renowned.

ποι-πτύ-ω, πτοιπνύσα bustle, hurry, puff, pant.

πραπίς, ἄδος, ἦ heart, mind, soul, diaphragm.

πρό-πας, ἄσα, ou all, entire, whole.

πνεῦνο, ou, ὅ sleep, slumber.

φάος, ou, ὅ light, gleam, luminary.

φωρμίγξ, ἵγγος, ἦ lyre, harp.

χρυσό-θρόνος, ὁn golden-throned, possibly with robes embroidered with golden flowers, θρόνα.

Derivatives: a-sbestos; muse, music, museum; pneumonia, -atic(s), 593-596; hypnot(ic, ism); phos-phorus, photo-graph(y), -meter, 584-585.

453. Read and translate:

Iliad, 599-611

ἄσβεστος ὃ ἄρ ἐνώρτο γέλος, μακάρεσσι θεοῖν,

ὡς ἔδων Ἡραίστον διὰ δώματα ποιητώντα.
δις τότε μὲν πρόπαν ἦμαρ ἡ ἴλλοιον καταδύντα δαίωνυτ", οὐδὲ τι θυμὸς ἔδευετο δαιτὸς ἐίσθης,
οὐ μὲν φόρμιγγος περικαλλέος, ἢν ἔχ' Ἀπόλλων,
Μουσάσον θ', αἱ ἀειδον ἀμειβόμεναι ὅπι καλή.

αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἤλευοι,
οἱ μὲν κακκείοντες ἔβαν οἰκώνθε ἐκαστος,
ἡχὶ ἐκάστω δώμα περικυντὸς ἀμφιγυνήεις
"Ἡφαίστος ποίησην ἰδιήσει πραπίδεσσιν,
Ζεὺς δὲ πρὸς δὲν λέχος ἦν Ὀλύμπιος ἀστεροπητής,
ἐνθα πάρος κοιμάθ', ὅτε μν γυλκίς ὑπνος ἰκάνοι
ἐνθα καθεῦδ' ἀναβάσει, 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, ungainly, 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.

θεοὶν: 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 discomfiture at the hands of Zeus, all are ready to give vent to their pent-up feelings in this undignified fashion.

600. ποιπύνοντα is onomatopoetic; 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. δαιτός, φόρμιγγος, Μουσάσον: 986.—ἀμειβόμεναι ὅπι, "antiphonally." 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.—ὅπι: 1005.

606. κακκείοντες = κατακείοντες [κατακείω]: 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.

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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.
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 Briseis; 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 ε + ο and ε + ου = ωυ in Attic instead of ωυ in Homer.

462. Treatment of ā in Attic. — After ε, ι, ρ, the η of Homer, when representing an earlier ā (621), becomes ā in Attic, except that ρη = ρη, as κόρη for κόρη; = Homeric κόρη maiden and ροη = ροη, as θάρρος for θάρρος courage.

463. If ρη is the product of the contraction of ρεα (584–585) it remained unchanged, as δρη = δρεα mountains.
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) σο of Homer becomes ττ in Attic, as θάλασσα, πρήσσω of Homer become θάλασσα, πράσσω in Attic; except that two sigmas brought together by inflexion become σ, as ποσί for ποσσί (ποσσί), ἔπει for ἐπεσ-σα, τελέσα for τελέσ-σα.

2) ρο of Homer becomes ῥρ 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, ἤρωι, ἠρω, ἔπεος, ἔπεα, γέραος, γέραα, πόλησ, βασιλής, βασιλὴν, βασιλῆς, νήσος, νήσων regularly become in Attic θαλασσῶν, ἠρω, ἠρω, ἕπους, ἑπη, γέρως, γέρα, πόλεως, βασιλέως, βασιλεῖα, βασιλέως, βασιλέας, νεώς, νεῶν.

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 -αυ.

3) The dative plural of all three declensions regularly has the shorter forms: in the first declension -αυς, in the second declension -ος, 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 ηυ, ι, υ is regularly -ευς.

6) The acc. plur. of masc. and fem. nouns and adjectives with stems in ηυ, ι, υ, ες regularly ends in -ευς.

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7) Comparatives with stems in -ov, as ἄμελὼv, may end in: ω in the acc. sing., masc. and fem., and in the nom., acc., and voc. plur. neuter; and may end in -ovs in the nom., acc., and voc. plur. masc. and fem.

469. For the irregular "Attic Second Declension," and the declension of adjectives as ἄλεος, οὐν, of ναῦς, and of γραῖς 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, εἰμί, εἰμι, φημί, ἵμα, κεῖμαι, and οἶδα, see any good Greek grammar.

475. The first perfect active of verbs, as λέακα (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 πέπομφα [πέμπω], τέτριψα [τρίβω], ἤχα [άγω], δεδίωξα [διωκώ].

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><strong>Masc.</strong></td>
<td><strong>Fem.</strong></td>
<td><strong>M. &amp; F.</strong></td>
</tr>
<tr>
<td>ης, ἄς</td>
<td>η, α, ἄ</td>
<td>ος, (ους), ως⁸</td>
</tr>
<tr>
<td>ου, [εώ¹]</td>
<td>ης, ἄς</td>
<td>ου, ω³</td>
</tr>
<tr>
<td>η, θ</td>
<td>η, θ</td>
<td>φ</td>
</tr>
<tr>
<td>ην, ἄν</td>
<td>ην, αν, ἄν</td>
<td>ουν, (ουν), ων⁸</td>
</tr>
<tr>
<td>η, α, ἄ</td>
<td>η, α, ἄ</td>
<td>ε, (ου)</td>
</tr>
<tr>
<td>ά</td>
<td></td>
<td>ω</td>
</tr>
<tr>
<td>αι</td>
<td></td>
<td>οιν, (ων²)</td>
</tr>
<tr>
<td>ὁυν, [εων²]</td>
<td></td>
<td>ουν, (ων³)</td>
</tr>
<tr>
<td>αισ, [αισι³, ησι⁴, ρσι⁵, ησι⁶, ασι⁷]</td>
<td></td>
<td>οισ, [οισι¹¹], (ωσ³)</td>
</tr>
<tr>
<td>ἄς</td>
<td></td>
<td>ους, (ως³)</td>
</tr>
</tbody>
</table>

**Notes:**
- Forms in parentheses ( ) are contracted; those in square brackets [ ] are rare and need not be memorized.
- Some proper names in Plat., Xen., Thuc., etc.
- Ἀκρονευς Aristocles and Phintarch.
- Often in the poets and in inscr.; sometimes in Plato.
- Occasionally in the poets, and in inscr.
- In inscr. commonly, and in local adverbs, as θυρει, ἄρας, ἄνωμος, Θεσπίς, Πλαταιός, Ὀλυμπιάς, κτλ.
- Attic 2d declension; several examples of which occur in the Anabasis: adjectives as θεως. The acc. sing. may end in ω, as ἔω.
- Rare, as ἄδης, κτλ.
- Irregularly contracted (η).
- Very common in the drama; inscr. to 444; occasionally in Plato.

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33 ἀδιος, κτλ.; also from contraction.
40 πολη, κτλ. in inscr. regularly 410–335.
52 κέρα, κτλ.
77 θεσπίς, κτλ.; also from contraction.
8 θεσπίς, κτλ.
61 ἄρας, κτλ.
43 κέρα, κτλ.
68 κέρα, κτλ.
51 δημος, κτλ.
21 δημος, κτλ.
34 δημος, κτλ.
28 δημος, κτλ.
27 δημος, κτλ.
54 δημος, κτλ.
29 δημος, κτλ.
11 δημος, κτλ.
32 δημος, κτλ.
45 δημος, κτλ.
33 δημος, κτλ.
83 δημος, κτλ.
35 δημος, κτλ.
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, ἦ, 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 Κόρος καταπεδήσας ἀπὸ τοῦ ἄρματος τὸν θώρηκα ἐνέδυ καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ πάλτα εἰς τὰς χεῖρας ἔλαβε Κύρος, 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 ἄγαθοι 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 πλούσιωι the rich, οἱ παρώντες those present.
2) With possessive pronouns, as οἱ σοί your people, τὰ ἡμέτερα our possessions, our affairs.
3) With genitives, as Ὁ θουκυδίδης ὁ Ὠλόρου Thucydides, son of Olorus.
4) With locatives, as οἱ Μαραθῶν καὶ Σαλαμῖν those (who fought) at Marathon and Salamis, τὰ οίκωι affairs, things at home.
5) With adverbs, as οἱ νῦν the people of to-day, οἱ τότε those of that time, οἱ ἐκεῖ those over there.
6) With prepositional phrases, as οἱ ἐν τῷ ἄστει 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 γνῶθι σεαυτόν the (saying) “know thyself.”

8) The neuter article in the singular, all cases, is used with the infinitive (articulare 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 -τέως, similarly formed, and used with εἰμί (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 ὡφελητέα σοι η πόλις ἐστι the state must be benefited by you, or πρὸ γε τῆς ἀρετῆς τιμητεν ἀνὴρ 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 δι, which has a meaning similar to that contained in these verbs, one must. Thus ἀσκητεύον σοι τὴν ἀρετὴν you must cultivate virtue, τοὺς φίλους ἐνεργείτευον, τὴν πόλιν ὑπελητέαν, τῶν βοσκημάτων ἐπισκέπτευον one must do favors for one’s friends, benefit one’s state, and care for one’s cattle, τοὺς βουλόμενον εἰδαίμονα εἶναι σωφροσύνην διωκτείν καὶ ἀσκητεύον he who desires to be happy must pursue and cultivate temperance.
488. ἄν in Attic.—Attic, which does not employ κεν, has the following unhomer ic uses of ἄν:

1) With past tenses, apparently as present conditional, as πολλοῦ ἄν άξιον ἦν τὸ πλούτειν καὶ τὸ χαίρειν 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 ἔτρεπεν ἄν = τρέπεσκεν, ἔτρεψεν ἄν = τρέψασκεν.

3) The subjunctive with ἄν is found in general statements which are valid also for the future, where English employs the indicative present, as μανώμεθα πάντες ὁπότ' ἄν 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 a</td>
<td>α 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>ει, ε (ε ψιλόν)</td>
</tr>
<tr>
<td>Φ Φ</td>
<td>w as in wine</td>
<td>ϕαυ ¹</td>
</tr>
<tr>
<td>Z ζ</td>
<td>zd as in Abura Mazda</td>
<td>ζητα</td>
</tr>
<tr>
<td>H 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>θητα</td>
</tr>
<tr>
<td>I ι</td>
<td>i as in machine (when short as i in hit)</td>
<td>ιωτα</td>
</tr>
<tr>
<td>K κ</td>
<td>k as in kill</td>
<td>καττα</td>
</tr>
<tr>
<td>Λ λ</td>
<td>l as in English, but with a trill</td>
<td>λάμβδα</td>
</tr>
<tr>
<td>M μ</td>
<td>m as in met</td>
<td>μυ</td>
</tr>
<tr>
<td>N ν</td>
<td>n as in net</td>
<td>νυ</td>
</tr>
<tr>
<td>Ξ ξ</td>
<td>x as in wax</td>
<td>ξει (ξι)</td>
</tr>
<tr>
<td>O ο</td>
<td>o as in obey</td>
<td>οι, ο (ο μικρόν)</td>
</tr>
<tr>
<td>Π π</td>
<td>p as in pie</td>
<td>πει (πι)</td>
</tr>
<tr>
<td>Φ Φ</td>
<td>k as in kale</td>
<td>φόππα ¹</td>
</tr>
<tr>
<td>P ρ</td>
<td>Fr. or Ger. trilled r</td>
<td>ρω</td>
</tr>
<tr>
<td>Σ σ ²</td>
<td>s as in sit</td>
<td>σίγμα</td>
</tr>
<tr>
<td>T 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</td>
</tr>
<tr>
<td>χ χ</td>
<td>ch as in lock or doch (originally c + h)</td>
<td>χι</td>
</tr>
<tr>
<td>Ψ ψ</td>
<td>ps as in lips</td>
<td>ψι</td>
</tr>
<tr>
<td>Ω ω</td>
<td>o as in bone</td>
<td>ω (ω μέγα)</td>
</tr>
</tbody>
</table>

¹ 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 $i$, $u$, closed vowels.

504. The diphthongs are:

$a v$ pronounced as $ai$ in aisle.

$o v$ "        " ou in house (or rather as au in Ger. Haus).

$e t$ "        " 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).

$e u$ "        " $e + o o$ in spoon, but fused into one syllable, somewhat as eu in Fr. fleur.

$\eta u$ "        " $\bar{a} + o o$ in spoon, but fused into one syllable.

$oi$ "        " oi in boîl.

$ou$ "        " ou in soup.

$u$ "        " we in we (or rather as ui in Fr. lui).

$o u$ "        " $\bar{o} + o o$ in spoon, but fused into one syllable.

505. The improper diphthongs are $\varsigma$, $\eta$, $\psi$. These consist of a long vowel ($\bar{a}$, $\eta$, $\omega$) with an iota ($i$), 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 $\varphi \chi \epsilon \tau o = \Omega \chi \epsilon \tau o = \Omega \iota \chi \epsilon \tau o$ 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.

---

1 $\varsigma$ and $\emptyset$ 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 $\sigma \alpha \omega \sigma \varepsilon i s$ you will save.

3 Except in diphthongs, where it has the sound of $o o$ in spoon. For simple $u$ round the lips as though to pronounce $o o$ in spoon, and with them in this position pronounce long $e$ in me.
507. $\theta$, $\phi$, and $\chi$ may be pronounced as indicated above. In Homeric times they were pronounced somewhat as $t$-$h$ in fat-head, $\varphi$-$h$ 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 $\gamma$ before $\mu$, $\nu$, $\gamma$, $\chi$, or $\xi$ is called gamma-nasal, and is pronounced as $n$ in song, as κλαγγή uproar, pronounced clahingáy.

509. Mutes.—The letters $\pi$, $\beta$, $\phi$; $\kappa$, $\gamma$, $\chi$; $\tau$, $\delta$, $\theta$ 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 ($\pi$, $\beta$, $\phi$), called $\pi$-mutes.
- Dental (teeth) mutes ($\tau$, $\delta$, $\theta$), called $\tau$-mutes (called also lingual (tongue) mutes).
- Palatal (palate) mutes ($\kappa$, $\gamma$, $\chi$) called $\kappa$-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 ($\pi$, $\tau$, $\kappa$), called tenues.
- Middle mutes ($\beta$, $\delta$, $\gamma$), called medials.
- Rough mutes ($\phi$, $\theta$, $\chi$), called aspirates.

513. Mutes of the same order are said to be coördinate.

514. Nasals.—The nasals are $\mu$, $\nu$, and $\gamma$-nasal (508).

515. They may also be divided into three classes, corresponding to the three classes of mutes:

- $\mu$ a labial.
- $\nu$ a dental (lingual).
- $\gamma$-nasal a palatal (guttural).

516. Liquids.—The liquids are $\lambda$ and $\rho$, to which are sometimes added the nasals, $\mu$ and $\nu$. 

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517. Spirants.—The spirants are σ and ϕ.

518. Double Consonants.—The double consonants are ζ (＝zd),
η (＝ κσ, γσ, χσ), and ψ (＝ πσ, βσ, φσ).

519. Quantity.—The vowels η and ο are always long; ε and ι are always short, while α, ο, 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 λ, μ, ν or ρ (occasionally σ or ϕ) 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 ϕ, occasionally σ) is sometimes lost, but in many of these cases the ϕ 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 ḥ was sounded before the vowel, as ἴστός loom, mast (pronounced histōs).

529. Initial ρ always has the rough breathing; initial ν usually has it.

530. The smooth breathing denotes that the vowel was sounded without the ḥ, 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 άυρός (αυρός) self (pronounced owtōs), Υιός (viós) son (pronounced hveōs).

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 ξυνίμυ (ξυν + ίμυ) 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 βούλη a plan, βούλη κάλη a good plan, μῆνας 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, οὖνεκα because, οὕτος (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 ἄναξ king, protecting lord, ὕστερον afterward(s), ὃς ἐφαρμο thus he spoke, ἰφι 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 Ἀδή to Hades, Ὀλυμπὸς Olympus, Ἀγῶς 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 ἐλώριον booty, but ἵωριον (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 ἑκτόπτρον sceptre.

546. An accented ultima may have the acute when short, as ἀλὸς good, the acute or circumflex when long, as ὑξία soul, ςικής (gen.) of a soul.

547. Final αι and οι are counted short when determining the accent, except in the optative and in οἶκοι (loc.) at home, as μόθοι (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 1889. 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 interrogative pronoun ἡς, ἢ who? which? what? as ἄνα up, up through, but ἄνα στρατῶν up through the camp.

551. Proclitics. — Some monosyllables have no accent of their own and are closely attached to the following word, as ἐν χερσῶν 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 (ἐς) into, to, ἐκ (ἐξ) out of, from, ἐν in, and ὡς as, when they follow the words they modify.

552. The proclitics are:

1) The forms ὃ, ἦ, ὁ, ᾕ, ὁ of the pronoun (usually called the “article,” from its use in later Greek, 765, 481).

2) The prepositions εἰς (ἐς) into, to, ἐκ (ἐξ) out of, from, and ἐν in, except when they follow the word they modify.

3) The conjunctions εἰ if, and ὡς 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 preceding word, as οὐκοῦν τέ and for the birds, where τέ (τέ) has lost its accent, which has become attached to the last syllable of the preceding word.

554. The enclitics are:

1) The personal pronouns μεν, μοι, με, σεν (σεν), σοι (τοι), σε, εν (εν), ἐθεν, οὐκ, ἐ, σοις (σοις), σφίν, σφέ, σφάς (σφάς), σφέων, σφωκ, σφων, σφέων, μεν.

2) The indefinite pronoun ἡς, ἢ some (one), any (one), something, anything, in all its forms (but not ἄνα = τινά).
3) The indefinite adverbs ποῦ (ποθί), πῇ, ποί, ποθέν, ποτέ, πώ, πώς.

Note.—When used as interrogatives, the pronouns τίς, τί who? which? what? and the adverbs ποῦ (ποθί), πῇ, ποί, ποθέν, ποτέ, πώ, πώς, have the accent here given, which they never lose.

4) The present indicative of εἰμί be, and of φημί say (except ἐσμί, the 3d pl. of εἰμί and possibly the second singular φής of φημί).

5) The particles γέ, τέ, τοί, τέρ, νῦν, κέν, θῆν, ἕα.

6) The pronominal suffix -δε, the local suffix (“preposition”) -δε, and the adverbial suffix -θε (as εἰθε, αἴθε).

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 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, καῦ, ὡς, μή, ἄλλα, or τοῦ.

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), ὁδε (ὁ + δε), οἴθε (οἶ + θε), 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, ἔχω I have, θά-λασ-σα see, Αγ-α-μέ-μον Agamemnon. Compound words are divided according to their original parts, as ἔν-ι-ηκε brought together (a compound of ἕν and ἦκε, from ἔνιημι = ἕν + ἦμι = ἔν-ι-η-μι).

561. Movable Consonants. — The following words are sometimes spelled with and sometimes without a final ν, called ν-movable:

1) All words (except ἐσσί), ending in -σι, including -ει and -ψι.
2) All verbs of the third person singular ending in -ε.
3) The third singular of the pluperfect ending in -ει (originally -εσ, 584, 2; 585).
4) The verb ἐσσί, and the particles κε and νό, all of which are enclitics.
5) The dative plural of the personal pronouns ἔττμι, ἔττμι, σφί, σφίσι.
6) The endings φι and θε, mostly adverbial.
7) The pronoun ἐγώ I.

562. This nu-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 -κι(s), μεσο(σ)ηγη(s), ἀπέμα(s), ἀντικρού(s), ἵθι(s), μέχρι(s), ἄριστο(s), ἀμφί(s), συντω(s), πώ(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 ὥσ(ο)ος, ὥποσ(ο)ος, ὥσ(ο)άκι, τῶσ(ο)ος, τοσ(ο)άκι, τόσ(ο)όδε, τοσ(ο)όστος, μέσ(ο)ος, πρόσ(ο)ώ, πρόσ(ο)όθε(ν), ὅπιοσ(ο)ώ, νεμεσ(ο)άω, νεμεσ(ο)ήτος, νέμεσ(ο)ησ, and Ὀδυσ(ο)εύς in all its cases.

565. In the same way, other words were spelled with a single or a double consonant, as ὅπ(η)ος, ὅπ(η)η, Ἄχιλ(λ)εύς, δ(τ)τή.

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 ἐπέσωταῖ (ἐπί, σεσωμαι), ἐμορε (μερομαι), ἔλαβε (λαμβάνω), ἔρρεε (ρέω), ἀπεν(ν)ίζωντο (ἀπό, νίζω).

**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) Ἰε; ἓν(ἰ), οὐκ(ἰ), π(ρ)οτί = πρός; 2) ἄν(ἀ), κατ(ἀ), παρ(ἀ).

568. The following words were spelled with and without τ or θ:

π(τ)ολίς, τ(τ)όλεμος, μαλ(θ)ακός, διχ(θ)ά, τρυχ(θ)ά.

569. The following words were spelled with or without initial σ: (σ)κεδάννυμι, (σ)μύκρος, σῦ (ὄς), συνφοβός (ὑφοβός), Σέλλοι (Σέλλοι). See 603–604.

570. Some double forms are: μία (ία) one; γαῖα (γῆ) earth, land; country; λείψω (εἰβω) ἀντίρρ, ἀρρό, πορρ; ἔρι(γ)δοουσ loud-roaring, resounding; ξόν, σῶν 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 Ὀλυμπος (Οὔλυμπος), ὄνομα (οὖνομα), κολεόν (κουλεόν), ὄρος (οῖρος), ἄνήρ (ἀνήρ), Ἀπάλλων (Ἀπάλλων), εἰλήλυθα (ἐλήλυθα), εἴνεκα (ἐνεκα), μήν (μέν), ἑταρος (ἐταρος), ἀτάρ (一个多), τολύς (τοιλύς).

572. A diphthong or a long vowel, which precedes another vowel in the same word, is often shortened in pronunciation,
as ὑδὸς 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
ἐστητός " ἐστατός
*Ἀρῆς " *Ἀρεῖς
νῆς, νῆα, νῆες, νῆσιν, νῆς " νεός, νέα, νέες, νέων, νέεστι, νέας
ηὺς " ἐῦς
ηαί " ἐαί
κείαταi " κάταταi
*βασιλῆς, *Ζῆς, etc. (nouns in -*ης) " βασιλεύς, Ζεὺς, etc. (nouns in -εῦς)

573. Metathesis of Quantity. — ἀο and ἦ often become εω by an exchange (metathesis) of quantity; that is, the long vowel (ά, 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 Πηλη-άδαo becomes Πηλημάδεω, Βριάρηo becomes Βριάρεως, etc.

575. Elision. — A short final vowel (very rarely the diphthongs αι and οι also) is regularly dropped when the next word begins with a vowel or a diphthong. This is called elision. An apostrophe (ʹ) marks the omission, as στέμματ’ ἔχων (for στέμματα ἔχων) having fillets. οἶκαδ’ ικέσθαι (οἶκαδε ικέσθαι) to arrive home, ἐπ’ ὀμών (ἐπὶ ὀμῶν) 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 μάλα, τάχα, ἀμα, ἐπι, ἐπετά, 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, βα, and (rarely) σώ, τοί, μοί.

3) Words ending in -ν.

579. Elision occurs also in the formation of compound words, but then without the apostrophe to mark it, as ἐπευφήμησαν (ἐπὶ ἐφήμησαν) they shouted assent.

580. When the following word begins with a vowel which was formerly preceded by a lost consonant, especially Φ, elision does not ordinarily take place, as ἐνὶ οἶκῳ (= ἐνὶ φοίκῳ) in (our) home.

581. Φ, 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 αἰδεισθαί θ' ἱερὰ and to reverence the priest, for αἰδεισθαί τε ἱερὰ; ὄχι ἐκατόγχειρον καλέσας' ες μᾶκρον Ὀλυμπον quickly having summoned the hundred-handed (giant) into lofty Olympus, for ὁκα ἐκατόγχειρον, etc.; ἀφίει he sent (him) away, for ἀπο-ιεῖ.

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 α, η, ο (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), two u-sounds (υ), two aorist indicative tense forms: ήμεν ἐν Κίλιον, he dwelt in Kilion; συνάχασαν the wise men 'met'; ἀπαντήσαμεν we answered; ἀναλύομεν we are analyzing.
o-sounds (ο, ω), or two u-sounds (υ), unite to form the common long (ā, η, i, ω, υ) sounds, except εε becomes ει, and οο becomes ου.

3) An o-sound absorbs an a-sound or an e-sound and becomes long o (ω), except εο gives ευ, while οε becomes ου.

4) If an a-sound comes together with an e-sound, the one which comes first absorbs the other and becomes long (ā, η).

5) A vowel coming before a diphthong beginning with the same vowel may be absorbed, and ε may be absorbed before α. 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.

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<td>ε + αι = η</td>
</tr>
<tr>
<td>α + aι = αι</td>
<td>(rarely αι)</td>
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<tr>
<td>α + η = ā</td>
<td>ε + ε = ει</td>
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<tr>
<td>α + ε = ā</td>
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<tr>
<td>α + ω = ω</td>
<td>ε + ει = αι</td>
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</table>

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 Πηλημόδω of the son of Peleus, where δεω must be pronounced as one syllable; θεϊ δοῦν may the gods grant, where θεϊ is also pronounced as one syllable. Or the two syllables forming synizesis may come in separate words, as δῃ οὐτως thus, pronounced as two syllables, or as δῃ αὖ again, pronounced as one syllable.
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 τὰ ἄλλα the other (parts), for τὰ 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 τίπτε; *why in the world?* for τί 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:

<table>
<thead>
<tr>
<th>Strong</th>
<th>Weak</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) ε, o</td>
<td>—, or a</td>
</tr>
<tr>
<td>2) α (usually η in Homer), ω</td>
<td>a</td>
</tr>
<tr>
<td>3) η, ω</td>
<td>ε, α</td>
</tr>
<tr>
<td>4) ω</td>
<td>ο</td>
</tr>
<tr>
<td>5) ευ, ου</td>
<td>ι</td>
</tr>
<tr>
<td>6) ευ, ου</td>
<td>υ</td>
</tr>
</tbody>
</table>

**Note.** — (5) and (6) are really part of (1), being the short vowels ε, o combined with ι and υ, forming the diphthongs ευ, ου.
596. Examples.—1) βέλ-ος missile, ἐκη-βόλ-ος free-shooter, ὄπο-βλη-δήν breaking in, shooting in, βάλ-λω shoot, hurl; φέρ-ω bear, βουλγρόφ-ος counsel-bearing, δι-φρ-ος chariot (bearer, carrier), φαρ-ίτρη quiver (arrow-carrier). 2) φη-μύ (originally φᾶ-μύ, 621) I speak, φω-νῦ I lift up the voice, speak, ε-φα-τό he spoke. 3) τι-θή-μυ I put, place, θω-ή fine (penalty placed upon one), τι-θε-μεν we place; ῥη-νῦμ I break, ἐρ-ρωγ-α I broke, ἐρ-ράγ-η it was broken. 4) δῷ-ρον gift, δό-σις gift. 5) λειπ-ω I leave, λέ-λαιπ-α I have left, ἐλημ-ον I left. 6) ε-λει-σομαι I shall come, εἶλη-λουθ-α I have come, ἦ-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 ἔσταλμαι I am sent, for an earlier ἔσταλμαι; πῦμπλαντο were filled, for an earlier πῦ(μ)-πλυτό; 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 καρδίη, κραδίη (= καρδιά, κραδιά, 621) heart, for an earlier κραδιά, καρτερός, κρατερός strong, harsh, for an earlier κρατερός.

3) Vocalic μ (μ) becomes short ο, as in δίκα ten, for an earlier δεκμ, ἐλύσα I loosed, for an earlier ἐλύσμ.

4) Vocalic ν (ν) also becomes short ο, 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 -δυς. Compare πόδα (acc. sing.) foot with Lat. pedem, which is for an earlier ποδύ (pedum). It occurs commonly elsewhere, as εἰρύθαι they protect, for εἴρυθαι, βαθύς deep, εἴρυθον I suffered, for earlier βυθός, εἴπυθον.

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 βυθός, γνθός.
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; καρδί, κραδί heart; ἰβαλον I hurled, ἰβλήθην 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:

\[\lambda = \lambda; \kappa, \chi = \sigma; \tau = \theta = \sigma \text{ (sometimes \sigma)}; \delta = \zeta \text{ between vowels}; \gamma = \xi \text{ after a vowel}; \gamma = \delta \text{ after a consonant}; \alpha \nu, \alpha \rho, \alpha \iota, \alpha \upsilon, \alpha \upsilon = \epsilon \nu, \epsilon \rho, \epsilon \upsilon, \epsilon \upsilon \upsilon, \epsilon \upsilon \upsilon = \epsilon \nu, \epsilon \rho, \epsilon \upsilon, \epsilon \upsilon, \epsilon \upsilon \upsilon \upsilon, \epsilon \upsilon \upsilon \upsilon = \epsilon \nu, \epsilon \rho, \epsilon \upsilon, \epsilon \upsilon, \epsilon \upsilon \upsilon.

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, a, i, u = ā, ī, ū; e = eĩ; o = ow.

602. Consonantal υ.—f (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 (*βασιληφος) king, ηψυς ship, and βοῦς (*βωφος) ox, cow, of which the genitives are βασιληφος, νηψυς, βοφος (for an earlier βασιληφος, νηψος, βωφος) (572). The final υ of the stem (630) of these words thus first became f and was then lost.

Note.—In a few words f became v and remained, as ἀποφρασ having taken away (= ἀποφράς), αὔφρασαν they drew up (the heads of the victims) (= ἀὔφρασαν = ἀὔφρασαν = ἀὔφρασαν).

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.
ORTHOGRAPHY, CONSONANT CHANGE [604–610]

604. Compare

<table>
<thead>
<tr>
<th>Greek</th>
<th>Latin</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὑπὲρ</td>
<td>super</td>
</tr>
<tr>
<td>ηθὺμον</td>
<td>sero</td>
</tr>
<tr>
<td>ἔδος</td>
<td>sedes</td>
</tr>
<tr>
<td>ὀμός</td>
<td>simil-us</td>
</tr>
<tr>
<td>ὁς, ἡ, ὁν (ὁς, ἡ, ὁν)</td>
<td>suus, sua, suum</td>
</tr>
<tr>
<td>Greek</td>
<td>Latin</td>
</tr>
<tr>
<td>ἅλς the (salt) sea</td>
<td>sal</td>
</tr>
<tr>
<td>ἐπτὰ (ἐπτυμ 597, 598, 3) seven</td>
<td>sex</td>
</tr>
<tr>
<td>ηός (ἀρ-ός) dawn</td>
<td>se</td>
</tr>
<tr>
<td>άλλομα (άλγ-) leap</td>
<td>salio</td>
</tr>
<tr>
<td>άρυμ (άρυμ)</td>
<td>somnus (sopnos, cf. sopor)</td>
</tr>
<tr>
<td>Γάνος of a race (γενε-ός)</td>
<td>γενε</td>
</tr>
<tr>
<td>Latín genitive plural ending, feminine, 1st decl. āων (ā-ων)</td>
<td></td>
</tr>
</tbody>
</table>

605. Final Consonants. — The only consonants which can stand at the end of a word are ν, ρ, and ζ (including ε and ψ). Other consonants coming at the end of a word are dropped, as δῶμα house (for δωματ); ἐπόδρα askance, scowlingly (for ἐποδρακ); ἐλυκ for ἐλυετ. Cf. amat, amabat, etc.

606. ἐκ (ἐξ) out of, from, and οἶκ (οἰκ) not, are apparent exceptions, but as proclitics (551) they are attached closely to the following word.

607. οὖ, οὐκ, οὐχ 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 οὐκί 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 κατπεσον (κατπεσον) I fell has complete assimilation of the τ to the following π, while in ἐπίμυθην (ἐπίμυπθην) 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 (τ, δ, θ) mute before another dental mute becomes σ.
3) Before μ a labial mute (π, β, φ) becomes μ, while the palatal mutes κ and χ regularly become gamma-nasal (508), and a dental mute (τ, δ, θ) regularly becomes σ.
4) Before σ: a labial mute (π, β, φ) combines and becomes ψ.
   a palatal mute (κ, γ, χ) combines and becomes ξ.
   a dental mute (τ, δ, θ) is usually assimilated (608), becoming σ, and one σ is often dropped, as ποσ(σ)ι = ποδαι with his feet.
5) μ before a labial mute (π, β, φ) remains unchanged.
6) ν before a labial mute (π, β, φ) becomes μ.
   ν before a palatal mute (κ, γ, χ) becomes gamma-nasal (508).
   ν before λ, ρ is assimilated (608), becoming λ, or ρ respectively.
7) A smooth mute (512) before θ becomes a rough mute of the same class (510).
8) β + ν becomes μν; δ or τ + π becomes ππ; δ + λ = λλ; λ + ν = λν; ν + μ = μμ.
9) τ + ι (when ι is final, or medial followed by another vowel) usually = σι, πλούσιος (πλούσιος).

Note. — ντ before final ι becomes νς; the ν is then dropped and the preceding vowel lengthened by compensation, 601, 613.

611. Thus, with the exception of ἐκ (out of, from) in composition, the only combinations of mutes which can occur are πτ, κτ, βδ, γδ, φθ, χθ, πφ, κχ, and τθ.

Note. — γ before κ, γ, χ, ξ is a nasal (508, 515) and not a mute.

612. When ν is brought before ρ by inflection (626) or composition, a δ is developed to assist the pronunciation. Similarly, when a μ is brought before ρ (or λ) a β is developed, as ἀνήρ, ἀνδρός (ἀνρός) a man, of a man, ἀμβροτός (ἀμβρός, 597), immortal, μεμβλεται (μεμβλεταί) is a concern. For a similar development in English compare tender (Lat. tenerum), cinder (Lat. cinerem), number (Lat. numerum), humble (Lat. humilem).

613. μ, ν, ντ, νδ, νθ, ρ, λ before σ, and α before ν are regularly dropped and the preceding vowel is lengthened by compensation (601).
614. In prepositional compounds, ἐν before λ, ρ, or σ remains unchanged, while σὐν (谢谢你) before σ becomes συσ-, and before σ + a consonant or before κ becomes συ-.

615. μ before σ is dropped and the preceding vowel lengthened, or else the μ is doubled, as εἰμι (谢谢你) I am, εἰμεναι (谢谢你) to be.

616. Words spelled with an initial ρ have this letter regularly doubled when by composition or inflection it comes to stand after a vowel (not a diphthong).

617. λ, μ, ν, and σ are often doubled under similar conditions (525, 566).

618. σ between consonants, except in compounds, is dropped.

619. If a syllable begins with an aspiration (a rough breathing, or a rough mute φ, θ, χ), the preceding syllable may not ordinarily have an aspiration, but becomes smooth, as τιθημ (谢谢你) I put, place, τρέφω (谢谢你) I nurture, πηγηνα (谢谢你) I shine, ἵχω (谢谢你) 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 (ἀ) of the earlier language and found in most of the other Greek dialects regularly becomes η in Ionic Greek, as βωλή desire, plan (βωλα). 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 (.), 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:

ζ = z, as ζών animal (zoology, zoön, epizoötic).
κ = c, as δέκα ten (decalogue, decagon, decade).
υ = y,1 as πῦρ fire (pyre, pyrotechnie(al), pyrography, pyrolatry).
ω = (a)e, as παιδ child (pedagogue, paedobaptism, paedogenesis).
α = e, i, ei, as χείρ hand (chirography), εἰδωλος idol, εἰδος appearance (kaleidoscope), μουσείon dwelling of the muses (museum).
ο = (o)e, as οἶκος house, home (economy, ecology), ὀμοίος like (hom(o)opathy, homoeomorphic).
ου = v, as βόος ox, cow (bucolic, Bucephalus, bucentaur, bucranium).
ευ = eu,2 as εὖ well (euphony, eulogy, euphemism).
ρ = rh, as ρῆ flow (rhetoric, rheum(atism), catarrh).
γ-νasal (508) = n, as ἄγγελος messenger (angel(ic,-ology), evangel).

Iota-subscript (505) was usually omitted, as φῆ ode, Ὄρηκη Thrace. η in Homeric Greek, when representing an ā in later (Attic) Greek (621), was often transliterated by a, as Ἡρη Hera, Ἀθηνη Athena. This rule applies especially to η when following e, i, ρ, or when final.

624. The following special rules apply to final endings:

οι = i, as Ἀχαιοί Achæi, Δαναι Danai.
η = a (sometimes e) (621): Σπάρτη Sparta, Ἰθάκη Ithaca, Ἐκάτη Hecatē.
ος = us (sometimes os): Πάτροκλος Patroclus, Ὀλυμπός Olympus; but Δήμος Lemnos, Δήλος Delos, etc.
ον = um, as Σύνυν Sunium, Παλλάδιον Palladium.
ται, τη = cy: δημοκρατία democracy.
υ, ω = y, as Ἀρκαδία Arcadia, Arcady, φιλοσοφία (φιλέω love, σοφίς 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 Άντω Λέτο, Ὁλυμπός Ὅλυμπος.

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, ἄφθαλμω, ἵππω 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 παιδος 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 ὅ, ἦ, τῷ, 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, ὁ, ὁ god is second declension masculine; βουλή, ὁ, ἡ wish, will, plan is first declension feminine, and ἄλγος, ἦ, τῷ 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).
INFLECTION — NOUNS

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 ἄρως hero (nominative singular), but ἄρων of heroes (genitive plural). See 544 ff.

642. Words monosyllabic in the nominative singular, when becoming disyllabic by declension, regularly have the accent on the final syllable in all the disyllabic 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 ψῦχη soul (nom. sing.), but ψῦχης of a soul (gen. sing.), ψῦχη 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, a, o.
2) The consonant declension, for stems ending in a consonant, or the closed vowels, i, u.

645. The vowel declension has two forms, according as the noun stem ends in a or o. Hence we have:
1) The a declension, commonly called the first declension;
2) The o declension, commonly called the second declension.

646. The consonant declension, for stems ending in a closed vowel (i, u, 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 θεά 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:

229
### Vowel Declension

<table>
<thead>
<tr>
<th>First</th>
<th>Second</th>
</tr>
</thead>
<tbody>
<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. $o$ (?o)</td>
<td>$\eta s$</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>
</tbody>
</table>

**Dual**

| \(N. A. V.\) | none | none | none | $\epsilon$ | $\epsilon$ |
| \(G. D.\) | $uv$ | $uv$ | $uv$ | $ouv$ | $ouv$ |

**Plural**

| \(N. V.\) | $i$ | $i$ | $\tilde{a}$ | $\epsilon s$ | $\tilde{a}$ |
| Gen. | $\omega v$ | $\omega v$ | $\omega v$ | $\omega v$ | $\omega v$ |
| $^3$ Dat. | $(i) \sigma i, is$ | $(i) \sigma i, is$ | $(i) \sigma i, is$ | $\sigma (\sigma) i, \epsilon \sigma (\sigma) i^4$ | $\epsilon \sigma (\sigma) i^4$ |
| Acc. $\nu s$ | $\nu s$ | $\nu s$ | $\tilde{a}$ | $\nu s, y s$ | $\tilde{c}$ |

649. When these suffixes combined with the stem of a word, the following endings were produced:

#### First Declension

<table>
<thead>
<tr>
<th><strong>MASC.</strong></th>
<th><strong>FEM.</strong></th>
<th><strong>MASC. AND FEM.</strong></th>
<th><strong>NEUT.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. $\eta s, [a, \tilde{a}s]^6$</td>
<td>$\eta, a, \tilde{a}$</td>
<td>$os, [(\omega s, ou s)^6]$</td>
<td>$ov$</td>
</tr>
<tr>
<td>G. $\tilde{a}o, [\epsilon \omega, \omega]^7$</td>
<td>$\eta s, \tilde{a}s$</td>
<td>$oio, ou, [oo, wo (\omega)]$</td>
<td></td>
</tr>
<tr>
<td>D. $\eta, [\tilde{a}]$</td>
<td>$\eta, \tilde{a}$</td>
<td>$\omega$</td>
<td>$\omega$</td>
</tr>
<tr>
<td>A. $\eta v, [\tilde{a}v]$</td>
<td>$\eta v, a v, \tilde{a}v$</td>
<td>$ov, [(\omega v)]$</td>
<td>$ov$</td>
</tr>
<tr>
<td>V. $\eta, a, [\tilde{a}]$</td>
<td>$\eta, a, \tilde{a}$</td>
<td>$\epsilon [os]$</td>
<td>$ov$</td>
</tr>
</tbody>
</table>

---

1. 597; 598, 4.
2. But with ablaut of the final vowel of the stem $o: \epsilon$ (595).
3. Usually $\omega i$; rarely the shorter form $is$.
4. $-\epsilon \sigma i$ unusually rare.
5. 613.
6. Forms in square brackets $[\ ]$ are rare and need not be memorized; those in parentheses $(\ )$ are contracted.
7. $-\epsilon \omega, -\epsilon \omega v$ regularly pronounced as one syllable by synizesis, 586; $-\omega$ usually contracted to $-\omega$ after a vowel.
DECLENSIONAL ENDINGS

N. A. V. ἡ
G. D. [ἡν]

G. D. [ἡν]

DUAL

N. V. αῖ
G. ἀοῖν, [ἐοῖν, ἀοῖν]
D. ἄσιν, ἄς, [αῖς]
A. ἀς

SINGULAR

PLURAL

THIRD (CONSONANT) DECLENSION

MASC. AND FEM.

N. s (none)
G. os, [(eis, ouς, ος)]
D. ῥ, [(i, ω)]
A. a, ν [(η, ω)]
V. (s none)

NEUT.

os [(eis, ouς, ος)]
i, [(i)]

DUAL

N. A. V. ε
G. D. οὐν

PLURAL

N. V. ἐς, [(eis, ouς)]
G. ων
D. σιν, εσιν, [εςι]
A. s, as, [(iς, ως, ας)]

650. Observe that the dative singular of all declensions ends in i, which always becomes iota subscript (505) after long vowels (584, 1, note).

651. The dative plural regularly ends in σιν, to which may be added nu-movable (561, 1).

652. -ηςιν and -ωςιν are the regular forms for the ending of the dative plural in the first two declensions. Occasionally the shorter forms, -ης, -ως, 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 -ως'.

653. The genitive plural of all forms ends in -ων.

1 See footnote 7 on page 230.

231
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 -γυ, some read -αι (αι).

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 -α.

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, -φυ (φυ) and -θυ, were sometimes used. For their uses, see 712, 715.

**PARADIGMS**

**Nouns**

**First Declension Feminine**

659. θυνή, ης, η (a, the) desire, will, plan, counsel, council.
(θυνή-) 1

**Singular**

N. θυνή (a, the) plan (as subject).
G. θυνήσ of; off, from (a, the) plan.
D. θυνή to, for; with, by; in, at, on (a, the) plan.
A. θυνήν (a, the) plan (as object).
V. θυνή 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 (θυνή-) above.
NOUNS, FIRST DECLENSION [660-662]

DUAL

N. A. V. βουλα (the) two plans (as subject, or object); O two plans!
G. D. βουλην of; off, from; to, for; with, by; in, at, on (the) two plans.

PLURAL

N. V. βουλαι (the) plans (as subject); O plans!
G. βουλαν [ἐων, ὄν] of; off, from (the) plans.
D. βουληστι, ἃς to, for; with, by; in, at, on (the) plans.
A. βουλας (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. καλη βουλη (a, the) good plan.

(καλα- βουλα-)

SINGULAR

N. καλη βουλη (a, the) good plan (as subject).
G. καλης βουλης of; off, from (a, the) good plan.
D. καλη βουλη to, for; with, by; in, at, on (a, the) good plan.
A. καλην βουλην (a, the) good plan (as object).
V. καλη βουλη O good plan!

DUAL

N. A. V. καλα βουλα (the) two good plans (as subject, or object); O two good plans!
G. D. καλην βουλην of; off, from; to, for; with, by; in, at, on (the) two good plans.

PLURAL

N. V. καλαι βουλαι (the) good plans (as subject); O good plans!
G. καλαι βουλαι [ἐων, ὄν] of; off, from (the) good plans.
D. καληστι βουληστι, ἃς to, for; with, by; in, at, on (the) good plans.
A. καλας βουλας (the) good plans (as object).
<table>
<thead>
<tr>
<th>θεά</th>
<th>θάλασσα</th>
<th>γαῖα</th>
</tr>
</thead>
<tbody>
<tr>
<td>goddess</td>
<td>sea</td>
<td>land, country, earth</td>
</tr>
</tbody>
</table>

**Singular**
- N. θεά  
  θάλασσα  
- G. θεάς  
  θαλάσσης  
- D. θεᾶ  
  θαλάσση  
- A. θεάν  
  θαλάσσαν

**Dual**
- N. A. V. θεά  
  θαλάσσα  
- G. D. θεάν  
  θαλάσσαν

**Plural**
- N. V. θεῖος  
  θαλάσσαι  
- G. θείων  
  θαλάσσαι  
- D. θεῖος, ης [θεῖα]  
  θαλάσσαι, ης  
- A. θεῖος  
  θαλάσσας

**First Declension Masculine**

<table>
<thead>
<tr>
<th>Ἀτρεΐδης</th>
<th>Αἰλιέας</th>
<th>αἴχμητις</th>
</tr>
</thead>
<tbody>
<tr>
<td>son of Atreus</td>
<td>Aeneas</td>
<td>spearman, warrior</td>
</tr>
</tbody>
</table>

**Singular**
- N. Ἀτρείδης  
  Αἰλιέας  
- G. Ἀτρείδαιο [έω]  
  Αἰλιέαιο [έω]  
- D. Ἀτρείδη  
  Αἰλιέα  
- A. Ἀτρείδην  
  Αἰλιέαν  
- V. Ἀτρείδῃ  
  Αἰλιέα

**Dual**
- N. A. V. Ἀτρείδαι  
  αἴχμητα
- G. D. Ἀτρείδην  
  αἴχμητην

**Plural**
- N. V. Ἀτρείδαιον  
  αἴχμηται  
- G. Ἀτρείδαιον [έων, ἄν]  
  αἴχμηταιον [έων, ἄν]  
- D. Ἀτρείδησι, ης  
  αἴχμητησι, ης  
- A. Ἀτρείδαις  
  αἴχμητας

665. Observe that the original ἄ of the stem of first declension nouns commonly becomes η throughout the singular (621). It rarely remains ἄ (in θεά goddess, and a few proper names).
666. In some feminines the ā of the stem becomes ā in the nominative, which is found also in the accusative and vocative, but in the genitive and dative singular the ā of the stem becomes η, just as in nouns ending in η in the nominative singular.

667. The masculines usually take the case-ending -ς in the nominative singular; the feminines do not.

668. The nominative singular of a few masculines ends in -ά; a very few end in -άς, but most end in -ης. Those ending in -ά, excepting those with variant forms in -ης, regularly have the recessive accent (548), and all are adjectival except the proper name Θυστέα Thuestes.

669. Masculines and feminines of the first declension are all declined alike in the dual and plural.

670. Masculines ending in -ης and -άς in the nominative singular retain this η or ā throughout the singular, with the exception that the genitive singular always has either the ending -άο (regular) or -εω (rare).

671. Those ending in -ά in the nominative have the same form also in the vocative singular, but otherwise are declined like those ending in -ης.

672. Feminines ending in -η or -ά in the nominative singular retain this throughout the singular.

673. Those ending in -ά retain this only in the nominative, accusative, and vocative: the genitive and dative are declined the same as those ending in -η.

674. Masculines are declined like feminines except in the nominative and genitive singular, and occasionally in the vocative singular.

675. Masculines ending in -άς have -η in the vocative singular; those ending in -ης [-τά], compound nouns, and names of nationalities have -ά; those ending in -άς have -ά.

The Second Declension

676. Nouns of the second declension have stems ending in -o (-ε 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 -s in the nominative singular, the neuters in -ν. These when combined with -ο of the stem give the endings -σ 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 -ά.

678. θύμος, ο, ὁ spirit, life, soul. κακός πόλεμος, ο, ὁ evil war. (θύμο-) (κακό- πολέμο-)

SINGULAR

N. θύμος κακός πόλεμος
G. θύμον, οίο [όο] κακού πόλεμου, οίο, οίο [όο, οο]
D. θύμῳ κακῷ πολέμῳ
A. θύμον κακὸν πόλεμον
V. θύμε κακὲ πόλεμε

DUAL

N. A. V. θύμω κακῶ πολέμω
G. D. θυμοῖν κακοῖν πολέμουν

PLURAL

N. V. θυμοῖ κακὸν πόλεμοι
G. θυμὸν κακῶν πολέμων
D. θυμοῖσι, οῖσ κακοῖσι πολέμουσι, οῖσ οῖσ
A. θυμοῦσι κακοὺς πολέμουσι

679. καλὸν ἔργον, ο, τὸ noble deed. κακῆ νοῦσος, ο, ἣ destructive (καλο- ἕργο-) (κακα- νουσο- ) plague.

SINGULAR

N. καλὸν ἔργον κακῆ νοῦσος
G. καλὸν ἔργον, οίο, οίο [όο, οο] κακῆς νοῦσου, οίο [οο]
D. καλῷ ἔργῳ κακῇ νοὺσῳ
A. καλὸν ἔργον κακῆν νοῦσον
V. καλὸν ἔργον κακῇ νοῦσε

DUAL

N. A. V. καλὸν ἔργῳ κακὰ νοῦσω
G. D. καλὸν ἔργοιν κακῆν νοῦσοιν

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NOUNS, THIRD DECLENSION

PLURAL

N. V. καλὰ ἐργα
G. καλῶν ἐργῶν
D. καλοῖστ᾽ ἐργοῖστ, οῖς, οῖς
A. καλὰ ἐργα

κακαὶ νοῦσοι
κακᾶων [ἐων, ἄν] νοῦσων
κακῇσι νοῦσοισι, ἦς οἶς
κακᾶς νοῦσος

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: δαιμόν-, θῖν-, μέλαν-, γέροντ- give the nominatives δαιμόνιν divinity, θῖς shore, beach, μέλαν bos 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 ι, but occasionally in ἰ.

685. The accusative singular of masculine and feminine nouns is regularly formed by adding ν to stems ending in vowels and by adding γ (597) to consonantal stems. γ of course regularly becomes -α (598, 4), thus making the case ending of accusatives sin-
gular masculine and feminine regularly -v for vowel stems and -a for consonantal stems.

686. The dative plural is formed in two ways:
1) By adding -εσί (rarely -σί) to the stem.
2) By adding -σί (rarely -σι) to the stem.

687. Note. — When -σί [-σι] is added, the preceding consonants are assimilated or dropped, according to the rules (613 ff.). Thus πούς, ποδός, δ' foot gives πος-σί (from ποδ-σί), which may be further simplified to ποσί; νύξ, νυκτός, ἡ night gives νύξ (from νυκτ-σί); γέρων, γέροντος, ὁ old man, gives γέροντσι (from γεροντ-σι), etc. The longer forms of the datives of these nouns are πόδεσσι, νύκτεσσι, γερόντεσσι.

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, -ος (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 -ος in the nominative singular, but with dental mute (τ, δ, θ) stems very rarely drop the mute and take the accusative ending (-v) of vowel stems.

691. The vocative singular is either the same as the nominative, or else the same as the stem, final consonants except v, ρ, s (605) being dropped whenever they occur.

692. Compensative lengthening (601) regularly takes place in the formation of the dative plural when vτ is thus dropped, but does not take place when only one letter, as τ, δ, θ, σ, v, is dropped; as πασι (παντ-σι), γερουσι (γεροντ-σι), δαιμοσι (δαμον-σι).

693. Dental Mute Stems

<table>
<thead>
<tr>
<th>N.</th>
<th>άναξ</th>
<th>νύξ</th>
<th>παίς</th>
<th>γέρων</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>άνακτός</td>
<td>νυκτός</td>
<td>παιδός</td>
<td>γεροντος</td>
</tr>
</tbody>
</table>

SINGULAR

238
Nouns, Third Declension

D. ἀνακτί
A. ἀνακτά
V. ἀγαξ [ἀνα]

N. A. V. ἀνακτε
G. D. ἀνάκτουν

DUAL

N. V. ἀνακτες
G. ἀνάκτων
D. ἀνάκτεσοι [εσι]
A. ἀναξας

PLURAL

N. V. ἀνακτες
G. ἀνάκτων
D. ἀνάκτεσοι [εσι]
A. ἀναξας

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 disyllabic (πάξις). It has the following variants of accent: nom. sing. παις, παις; voc. sing. παί, παί.

695. Labial and Palatal Stems

αῖξ, αἰγός, ὁ, ἡ (αἰγ-) goat
κήρυξ, ὄκος, ὁ (κηρύκ-) herald

SINGULAR

N. αῖξ
G. αἰγός
D. αἰγί
A. αἰγα
V. αῖξ

G. D. αἰγουν

DUAL

N. A. V. αἰγε
G. D. αἰγουν

PLURAL

N. V. αἰγες
G. αἰγῶν
D. αἰγεσοι [εσι]
A. αἰγας

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696. **LIQUID AND NASAL STEMS**

| N. | ὀνος | φρήν | χελπ |
| G. | ὀνος | φρένος | χειρός |
| D. | φρένα | φρένοι | χειρός |
| A. | φρένα | φρένος | χειρός |
| V. | φρήν | φρένος | χειρός |

**SINGULAR**

N. A. V. ὀνος | φρένα | χειρός |
G. D. ὀνος | φρένα | χειρός |

**DUAL**

N. A. V. ὀνος | φρένα | χειρός |
G. D. ὀνος | φρένα | χειρός |

**PLURAL**

N. A. V. ὀνος | φρένα | χειρός |
G. D. ὀνος | φρένα | χειρός |

**LIQUID STEMS**

697. Several words ending in -η in the nominative singular have three different grades of ablaut (593–595), -ης, -ερ, -ρ in the stem. The vocative singular regularly has recessive accent (548).

**SINGULAR**

πατήρ, τέρος, τρός, ὁ father
(πατέρ-, -ης, -ρ)

N. πατήρ | μήτηρ |
G. πατέρος, τρός | μητέρος, τρός |
D. πατέρι, τρί | μητέρι, τρί |
A. πατέρα | μητέρα |
V. πάτερ | μητέρα |

**DUAL**

N. A. V. πατέρα | μητέρα |
G. D. πατέρα | μητέρα |

**PLURAL**

N. V. πατέρες | μητέρες |
G. πατέρων, τρών | μητέρων |
### Nouns, Third Declension

<table>
<thead>
<tr>
<th>Case</th>
<th>Declension</th>
<th>Gender</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.</td>
<td>πατράσι</td>
<td>μητράσι</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>πατέρας</td>
<td>μητέρας</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### SINGULAR

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>θυγάτηρ</td>
<td>áνήρ</td>
</tr>
<tr>
<td>G.</td>
<td>θυγατέρος</td>
<td>άνέρος, άνδρός</td>
</tr>
<tr>
<td>D.</td>
<td>θυγατέρι</td>
<td>άνέρι, άνδρι</td>
</tr>
<tr>
<td>A.</td>
<td>θυγατέρα</td>
<td>άνέρα, άνδρα</td>
</tr>
<tr>
<td>V.</td>
<td>θύγατερ</td>
<td>áνερ</td>
</tr>
</tbody>
</table>

### DUAL

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>θυγατέρε</td>
</tr>
<tr>
<td>G. D.</td>
<td>θυγατέρουν</td>
</tr>
</tbody>
</table>

### PLURAL

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>θυγατέρες</td>
<td>άνέρες, άνδρες</td>
</tr>
<tr>
<td>G.</td>
<td>θυγατέρων</td>
<td>άνέρων, άνδρων</td>
</tr>
<tr>
<td>D.</td>
<td>θυγατράς</td>
<td>άνδρασι, άνδρεσσι</td>
</tr>
<tr>
<td>A.</td>
<td>θυγατράς, θύγατρα</td>
<td>άνδρας, άνδρας</td>
</tr>
</tbody>
</table>

#### 698. Observe that a δ is developed in the forms of áνήρ between ν and ρ whenever they would otherwise come together (612).

#### 699. In the genitive and dative singular of áνήρ, μητήρ, and θυγάτηρ, the shorter forms have the accent, after the analogy of πάτηρ, πατρός, πατρί, which was originally monosyllabic (πατρί), 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. Stems in ην (ευ), ον, and ων

<table>
<thead>
<tr>
<th>Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>βασιλεύς</td>
<td>king</td>
</tr>
<tr>
<td>ήνος, ήνος (νεός), ήνος, ήνος (νεός)</td>
<td>ox, cow</td>
</tr>
<tr>
<td>(βασιλην, -εν, -ην)</td>
<td>ship, bark</td>
</tr>
<tr>
<td>ήρως, ωσ, ωσ</td>
<td>hero, mighty warrior</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>βασιλεύς</td>
<td>βοῦς</td>
</tr>
<tr>
<td>G.</td>
<td>βασιλῆς [-ος]</td>
<td>βοῦς</td>
</tr>
<tr>
<td>D.</td>
<td>βασιλῆς [-η]</td>
<td>βόι</td>
</tr>
<tr>
<td>A.</td>
<td>βασιλῆ [έα]</td>
<td>βούν [βόν]</td>
</tr>
<tr>
<td>V.</td>
<td>βασιλεύ</td>
<td>βοú</td>
</tr>
</tbody>
</table>
HOMERIC GREEK

DUAL

N. A. V. βασιλῆς βοές νῆες ἤρως
G. D. βασιλῆσιν βόουν νῆουν ἤρωσιν

PLURAL

N. V. βασιλῆς βοῖς νῆες ἤρως
G. βασιλῆσιν βοῶν νηῶν [νεῶν] ἤρωσιν
D. {βασιλῆσις} βασιλῆσιν {νήσις} [νέσις] ἤρωθισι
A. βασιλῆσις βάσις (βοῦς) νῆας (νέας) ἤρωας

702. The shortening of a vowel before a following vowel in such forms as βασιλεύς (*βασιλῆς), νηῶς (νεῶς) is explained in 572.

703. Observe that the v of the stem of these words became f in many cases and was then lost (602).

704. STEMS IN ι (ει, ει), AND ν (ευ, εφ)

πόλις, λος, ἦ
(πολί-, -ει-)
city

πῆχυς, εος, ὁ
(πῆχυ-, -εφ-)
forearm

ἀστυ, εος, τὸ
(ἀστυ-, ἐφ-)
city, town

νέκυς, νος, ὁ
dákru, ωs, τὸ

SINGULAR

N. πόλις πῆχυς ἀστυ νέκυς δάκρυ
G. πόλις, -ης πῆχεος ἀστεος νέκυος δάκρυος
D. πόλις, ἤ-ης, -ει πῆχει ἀστει νέκυι δάκρυι
A. πόλις πῆχυν ἀστυ νέκυν δάκρυ
V. πόλι πῆχυν ἀστυ νέκυ δάκρυ

DUAL

N. A. V. πόλις πῆχει ἀστει νέκυς δάκρυ
G. D. πόλις, -ης πῆχεοιν ἀστεοιν νέκυοι δακρύοι

PLURAL

N. V. πόλις, -ης πῆχες ἀστεια νέκυες δάκρυα
G. πόλις, -ης πῆχεων ἀστεων νέκυων δακρύων
D. {πολίς, -ης, -εις} {πῆχες} {ἀστεις} {νέκυς} (σος) {δακρύς}
A. {πόλις, -ης, -εις} {πῆχες} {ἀστεις} {νέκυς [-ς]} δάκρυα

705. Forms as πόλις, πῆχυς, ἀστυ show different grades of ablaut (593–595): ι, ει, and ν, ευ (εφ).

706. Observe the loss of the ν and ι in such words as πῆχυς, εος, ἀστυ, εος, and πόλις. They first become f, or ι of course (602, 600).
NOUNS, THIRD DECLENSION

707. Nouns with Stems in -s (-ς, -ας, -ος) and in τ

- ἐπος, eos, τό γέρας, αος, τό ἡώς, ἡος, ἡ δώμα ἡμαρ, ἡματος, τό
- (ἐπεσ-,) (γερασ-,) (ἄρσος-,) (δωματ-,) (ἡμαρ, ἡματ-)

word, speech prize (of honor) Eos, dawn house, home day

SINGULAR

N. ἐπος γέρας ἡώς δώμα ἡμαρ
G. ἐπεος γεραος ἡος δωματος ἡματος
D. ἐπει γεραι ἡι δωματι ἡματι
A. ἐπος γερας ἡα δωμα ἡμαρ
V. ἐπος γερας ἡα δωμα ἡμαρ

DUAL

N. A. V. ἐπεε γεραε δωματε ἡματε
G. D. ἐπεουν γεραουν δωματουν ἡματουν

PLURAL

N. V. ἐπεα γερα(a) δωματα ἡματα
G. ἐπεων γεραων δωματων ἡματων
D. ἐπεσοι γερασοι δωματεσοι ἡματεσοι
A. ἐπεα γερα(a) δωματα ἡματα

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 ἡφως = ἄρσος (621) = ἀνωσ (602)
G. ἐπεος γεραος ἡφοςος = ἄρσοσος = ἀνωσος
D. ἐπει γεραι ἡφοι = ἄρσοι = ἀνωσι

and thus throughout the whole declension, all numbers. The loss of intervocalic σ (603-604), and of φ also from ἡφως (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.

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Stray Case Forms

711. The old ending -θι may be added to the stem of a noun or a pronoun to indicate place where.

712. The ending -θεν 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 ὑψάρονθεν from heaven, σηθεν of you.

713. -δε, a postpositive (15, 3) enclitic (553; 554, 6), with the force of a preposition (ἐν, ἐς, ἐπὶ), may be added to the accusative to denote place to which, or limit of motion, as ἀγορὴνδε to the assembly.

714. The ending -ια may be added to the stem of a noun to denote place where, or in which (the locative, 657), as ἀκολ at home.

715. The ending -φι(ν), 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>SINGULAR</th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. καλός</td>
<td>καλή</td>
<td>καλόν</td>
</tr>
<tr>
<td>G. καλοῦ, οῖο [ο]</td>
<td>καλῆς</td>
<td>καλοῦ, οῖο [ο]</td>
</tr>
<tr>
<td>D. καλῷ</td>
<td>καλῆ</td>
<td>καλῷ</td>
</tr>
<tr>
<td>A. καλόν</td>
<td>καλήν</td>
<td>καλόν</td>
</tr>
<tr>
<td>V. καλῇ</td>
<td>καλῆ</td>
<td>καλόν</td>
</tr>
</tbody>
</table>

| DUAL |     |     |
| N. A. V. καλό | καλά | καλό |
| G. D. καλοῦν | καλῆν | καλοῦν |

| PLURAL |     |     |
| N. V. καλοὶ | καλαὶ | καλὰ |
| G. καλῶν | καλάων [ἐων, ὄν] | καλῶν |
| D. καλοῖστ, οῖς | καλῆστ, ὦς | καλοῖστ, οῖς |
| A. καλοῦς | καλὰς | καλὰ |

φίλος, η, ον dear, lovely, beloved

(φιλο-, φιλα-, φιλο-)

<table>
<thead>
<tr>
<th>SINGULAR</th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. φίλος</td>
<td>φίλη</td>
<td>φίλον</td>
</tr>
<tr>
<td>G. φιλοῦ, οῖο [ο]</td>
<td>φιλῆς</td>
<td>φιλοῦ, οῖο [ο]</td>
</tr>
<tr>
<td>D. φιλῷ</td>
<td>φιλῆ</td>
<td>φιλῷ</td>
</tr>
<tr>
<td>A. φιλῶν</td>
<td>φιλήν</td>
<td>φιλῶν</td>
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<tr>
<td>V. φιλῇ</td>
<td>φιλῆ</td>
<td>φιλον</td>
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</table>

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<table>
<thead>
<tr>
<th>N. A. V.</th>
<th>φιλω</th>
<th>φιλαι</th>
<th>φιλο</th>
<th>DUAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. D.</td>
<td>φιλουν</td>
<td>φιλην</td>
<td>φιλουν</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>N. V.</th>
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<th>φιλαι</th>
<th>φιλα</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>φιλων</td>
<td>φιλαιον [ἐων, ὡν]</td>
<td>φιλων</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>φιλοιτι, οις</td>
<td>φιλητι, ης</td>
<td>φιλοιτι, οις</td>
<td></td>
</tr>
<tr>
<td>Δ.</td>
<td>φιλους</td>
<td>φιλαις</td>
<td>φιλα</td>
<td></td>
</tr>
</tbody>
</table>

Note. — Superlatives (as ἀριστος, η, ου), participles in ος, η, ου 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, ου, and are declined as θάλασσα (663).

723. Adjectives of the second declension have only two endings (ος, ου), 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 -α (θάλασσα, 663) of the first declension.

726. The masculine and neuter of adjectives with stems in -υ, -ευ are declined like πῆχυς and ἄστυ respectively (704).

727. πτερόεις, ἐσσα, εν winged
   (πτεροφεντ-, φετμα-, φεντ-)  

| SINGULAR |  |  |  |  |
|-----------|-----------|-----------|-----------|
| N.        | πτερόεις   | πτερόεσσα  | πτερόεν    |
| G.        | πτερόεντος | πτερόεσσης | πτερόεντος |
| D.        | πτερόεντι   | πτερόεσση  | πτερόεντι   |
| A.        | πτερόεντα   | πτερόεσσαν | πτερόεν    |
| V.        | πτερόεν    | πτερόεσσα  | πτερόεν     |

| DUAL |  |  |  |  |
|-------|-----------|-----------|-----------|
| N. A. V. | πτερόεντε | πτερόεσσα | πτερόεντε |
| G. D.    | πτεροεντοιν | πτεροεσσην | πτεροεντοιν |

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ADJECTIVES, THIRD DECLENSION

PLURAL

N. V. πτερόεντες πτερόεσσαί πτερόεντα
G. πτερόεντων πτεροεσσαίων [ἐων, ἁν]
D. {πτερόεντης (σι)} πτεροεσσησι πτεροεσσησ
A. πτερόεντας πτεροεσσάς

εύρύς, εῦα. ο broad, wide
(εύρυ-, εῦ-; εῦα-; ν-, εὐ-)

SINGULAR

N. εύρύς εὐρεία εὐρύ
g. εὐρέος εὐρείης εὐρέος
d. εὐρίε ήερείη εὐρί
A. εὐρύν [έα] εὐρείαν εὐρύ
V. εὐρύ(ς) εὐρεία εὐρύ

DUAL

N. A. V. εὐρείε εὐρεία εὐρέε
g. d. εὐρείουν εὐρείην εὐρέοιν

PLURAL

N. V. εὐρείες εὐρείαι εὐρέια
G. εὐρείων εὐρείων [ἐων, ἁν]
D. εὐρέ(ε)σ(σι) εὐρείησι εὐρέ(ε)σ(σι)
A. εὐρείας εὐρείας εὐρέα

728. Observe that πτεροεσσαί gives πτεροεσσαί (600), while εὐρέος gives εὐρεία, 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 defectives have stems in -ωτ (nominative in -ωψ, -ωτες).

731. ἀμείνων, οὖ better, braver άκίης, ές unseemly
(άμείνων-)

SINGULAR

MASC. AND FEM. NEUT. MASC. AND FEM. NEUT.

N. ἀμείνων ἀμείνον ἀκιής ἀκηκές
G. ἀμείνωνος ἀμείνονος ἀκιέκος ἀκηκέος

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D. ἀμείνονε  ἀμείνονε  ἀεικέα  ἀεικέα
A. ἀμείνονα  ἀμείνονα  ἀεικέα  ἀεικές
V. ἀμείνον  ἀμείνον  ἀεικές  ἀεικές

DUAL

N. A. V. ἀμείνονε ἀμείνονε ἀεικέε ἀεικέε
G. D. ἀμείνονουν ἀμείνονουν ἀεικέουν ἀεικέουν

PLURAL

N. V. ἀμείνονες[ους] ἀμείνονα  ἀεικέες ἀεικέα
G. ἀμείνονων ἀμείνονων ἀεικέων ἀεικέων
D. {ἀμείνονεσ(σ)ι} {ἀμείνονεσ(σ)ι} ἀεικέ(ε)σ(σ)ι ἀεικέ(ε)σ(σ)ι
A. ἀμείνονας[ους] ἀμείνονα ἀεικέας ἀεικέα

732. STEMS IN ντ AND IN ν

πᾶς, πάσα, πᾶν all, every
(παντ-, παντ-, παντ-)  

SINGULAR

N. πᾶς  πάσα  πᾶν
G. παντός  πάσης  παντός
D. παντὶ  πάση  παντὶ
A. πάντα  πάσαν  πάν
V. πᾶς  πᾶσα  πᾶν

DUAL

(Noe)

PLURAL

N. V. πάντες  πάσαι  πάντα
G. πάντων  πάσαων [ἐων, ἄν]  πάντων
D. {πάντωσ(σ)ι} {πάσησι} {πάντωσ(σ)ι}
A. πάντας  πάσας  πάντα

μύλας, μύλαινα, μύλαν black, dark
(μελαν-, μελαινα-, μελαν-)  

SINGULAR

N. μύλας  μύλαινα  μύλαν
G. μύλανος  μύλαινης  μύλανος
D. μύλαν  μύλαινη  μύλαν
A. μύλανα  μύλαινα  μύλαν
V. μύλαν  μύλαινα  μύλαν
## Irregular Adjectives

### Dual

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<th>Form</th>
<th>Form</th>
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<tbody>
<tr>
<td>N. A. V.</td>
<td>μέλανε</td>
<td>μελαινα</td>
<td>μέλανε</td>
</tr>
<tr>
<td>G. D.</td>
<td>μελάνοιν</td>
<td>μελαινην</td>
<td>μελάνοιν</td>
</tr>
</tbody>
</table>

### Plural

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<th>Form</th>
<th>Form</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>μέλανες</td>
<td>μελαινα</td>
<td>μέλανα</td>
</tr>
<tr>
<td>G.</td>
<td>μελάνων</td>
<td>μελαινων</td>
<td>μελάνων</td>
</tr>
<tr>
<td>D.</td>
<td>μέλανεσ(σ)</td>
<td>μελαινησι</td>
<td>μελάνεσ(σ)</td>
</tr>
<tr>
<td>A.</td>
<td>μέλασι</td>
<td>μελαινησ</td>
<td>μέλασι</td>
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### Singular

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<td>N.</td>
<td>μέγας</td>
<td>μεγάλη</td>
</tr>
<tr>
<td>G.</td>
<td>μεγάλου, οιο</td>
<td>μεγάλης</td>
</tr>
<tr>
<td>D.</td>
<td>μεγάλω</td>
<td>μεγάλη</td>
</tr>
<tr>
<td>A.</td>
<td>μέγαν</td>
<td>μεγάλην</td>
</tr>
<tr>
<td>V.</td>
<td>μέγασ(σ)</td>
<td>μεγάλη</td>
</tr>
</tbody>
</table>

### Dual

<table>
<thead>
<tr>
<th>Case</th>
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<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>μεγάλω</td>
<td>μεγάλα</td>
</tr>
<tr>
<td>G. D.</td>
<td>μεγάλοιν</td>
<td>μεγάλην</td>
</tr>
</tbody>
</table>

### Plural

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<th>Form</th>
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<th>Form</th>
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<tbody>
<tr>
<td>N. V.</td>
<td>μεγάλου</td>
<td>μεγάλαι</td>
<td>μεγάλα</td>
</tr>
<tr>
<td>G.</td>
<td>μεγάλων</td>
<td>μεγάλων</td>
<td>μεγάλων</td>
</tr>
<tr>
<td>D.</td>
<td>μεγάλουσι, οις</td>
<td>μεγάλησι, ης</td>
<td>μεγάλουσι, οις</td>
</tr>
<tr>
<td>A.</td>
<td>μεγάλους</td>
<td>μεγάλας</td>
<td>μεγάλα</td>
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</table>

### Singular

<table>
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<th>Form</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ν.</td>
<td>πολύς [πουλύς]</td>
<td>πολλή</td>
<td>πολύ [πουλύ]</td>
</tr>
<tr>
<td>G.</td>
<td>πολέος</td>
<td>πολλής</td>
<td>πολέος</td>
</tr>
<tr>
<td>D.</td>
<td>πολέι</td>
<td>πολλή</td>
<td>πολέι</td>
</tr>
<tr>
<td>A.</td>
<td>πολύν [πουλύν]</td>
<td>πολλήν</td>
<td>πολύ [πουλύ]</td>
</tr>
<tr>
<td>V.</td>
<td>πολύ(σ)</td>
<td>πολλή</td>
<td>πολύ</td>
</tr>
</tbody>
</table>

### Dual

| (none) | | |
|--------| | |

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**πολύς, πολλή, πολύ much, many**

| (πολυ-, πολε-; πολφ-, πολυ-, πολε-) |

---

249
PLURAL

N. V. πολίες
G. πολέων
D. πολέ(e)ς(σ')
A. πολέας [πολύς]

πολλαί
πολλάων [ἐων, ἄν]
πολλής, ἓς
πολλάς

πολία
πολέων
πολεί(ς)σ(σ')
πολία

734. In addition to the irregular form πολύς, πολλή, πολύ, there is another form (πολλός, ἡ, ὁ) of this adjective which is regular and declined like καλός, ἡ, ὁ (721).

Declension of Participles

735. All middle and passive participles, except those of the first and second aorist passive, are declined like καλός, ἡ, ὁ (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 οὐτ usually have the nominative singular masculine in -ων, as γέρων 693.

739. But the present and second aorist of -μι verbs (διδοῖς, δοῖς), and all stems ending in αὐτ, εὑτ, νυτ, add ς, lose ντ (613), and lengthen the preceding vowel (giving οὐς, ἄς, ες, ὦς 601). The dative plural of these stems is similarly formed.

740. Participles with stems in οὐτ, ending in -ων, οὐσα, ον in the nominative singular:

λιῶν, οὐσα, ον loosing, freeing
(λοντ-, λοντία-, λοντ-)
### Declension of Participles

<table>
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<tr>
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<tbody>
<tr>
<td>N. V.</td>
<td>λύοντες</td>
<td>λύονσαι</td>
<td>λύοντα</td>
</tr>
<tr>
<td>G.</td>
<td>λυόντων</td>
<td>λυούσαων [έων, δύν]</td>
<td>λυόντων</td>
</tr>
<tr>
<td>D.</td>
<td>λυόντεσ(σ')i, λύουσι</td>
<td>λυούσησι, λυούσης</td>
<td>λυόντεσ(σ')i, λύουσι</td>
</tr>
<tr>
<td>A.</td>
<td>λύοντας</td>
<td>λυούσας</td>
<td>λύοντα</td>
</tr>
</tbody>
</table>

**741.** Participles with stems in οντ, αντ, ἐντ, ὄντ, ending in s in the nominative singular masculine:

**Present Participle:** διδοῦς, ὄσα, ὄν giving  
(didont-, didontia-, didont-)

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th></th>
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<tbody>
<tr>
<td>Masc.</td>
<td>didoûs</td>
<td>didoûsa</td>
<td>didôôn</td>
</tr>
<tr>
<td>G.</td>
<td>didôntos</td>
<td>didoûsηs</td>
<td>didôntos</td>
</tr>
<tr>
<td>D.</td>
<td>didônti</td>
<td>didoûsγη</td>
<td>didônti</td>
</tr>
<tr>
<td>A.</td>
<td>didônta</td>
<td>didoûsαν</td>
<td>didôn</td>
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<tbody>
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<td>didônte</td>
<td>didoûsα</td>
<td>didônte</td>
</tr>
<tr>
<td>G. D.</td>
<td>didôntουν</td>
<td>didoûsην</td>
<td>didôntουν</td>
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<table>
<thead>
<tr>
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<th></th>
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<tbody>
<tr>
<td>N. V.</td>
<td>didôntes</td>
<td>didoûsαι</td>
<td>didônta</td>
</tr>
<tr>
<td>G.</td>
<td>didôntων</td>
<td>didoûσαων [έων, δύν]</td>
<td>didôntων</td>
</tr>
<tr>
<td>D.</td>
<td>didôntεσ(σ')i, didoûσησi</td>
<td>didoûσησι</td>
<td>didôntεσ(σ')i, didoûση</td>
</tr>
<tr>
<td>A.</td>
<td>didôntας</td>
<td>didoûσας</td>
<td>didôntα</td>
</tr>
</tbody>
</table>

**Aorist Participle:** λυσάς, ἀσα, ἤν having loosed  
(λυσαντ-, λυσαντία-, λυσαντ-)  

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
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<tbody>
<tr>
<td>Masc.</td>
<td>λύσας</td>
<td>λύσασα</td>
<td>λύσαν</td>
</tr>
<tr>
<td>G.</td>
<td>λύσαντος</td>
<td>λύσασησ</td>
<td>λύσαντος</td>
</tr>
<tr>
<td>D.</td>
<td>λύσαντι</td>
<td>λύσασγη</td>
<td>λύσαντι</td>
</tr>
<tr>
<td>A.</td>
<td>λύσαντα</td>
<td>λύσασαν</td>
<td>λύσαν</td>
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<table>
<thead>
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<th></th>
<th>DUAL</th>
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<tbody>
<tr>
<td>N. A. V.</td>
<td>λύσαντε</td>
<td>λύσασαν</td>
<td>λύσαντε</td>
</tr>
<tr>
<td>G. D.</td>
<td>λύσαντουν</td>
<td>λύσασησι</td>
<td>λύσαντουν</td>
</tr>
</tbody>
</table>

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### 742-743

**HOMERIC GREEK**

#### PLURAL

<table>
<thead>
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<th>Dative</th>
<th>Ablative</th>
<th>Genitive</th>
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</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>λύσαντες</td>
<td>λύσασαι</td>
<td>λύσανσα</td>
<td>λύσαντα</td>
</tr>
<tr>
<td>G.</td>
<td>λύσαντων</td>
<td>λύσασάνων</td>
<td>λύσασάνων</td>
<td>λύσαντων</td>
</tr>
<tr>
<td>D.</td>
<td>λύσαντες(σ)</td>
<td>λύσασάσης</td>
<td>λύσασάσης</td>
<td>λύσαντες(σ)</td>
</tr>
<tr>
<td>A.</td>
<td>λύσαντας</td>
<td>λύσασάς</td>
<td>λύσασάς</td>
<td>λύσαντα</td>
</tr>
</tbody>
</table>

#### AORIST PASSIVE PARTICIPLE

λυθέεις, είσαι, εύν (having been) loosed
(λυθεν-, λυθεντα-, λυθεντ-)  

#### SINGULAR

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<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>λυθέεις</td>
<td>λυθέεσαι</td>
<td>λυθέεν</td>
</tr>
<tr>
<td>G.</td>
<td>λυθέεντος</td>
<td>λυθέεσης</td>
<td>λυθέεντος</td>
</tr>
<tr>
<td>D.</td>
<td>λυθέεντι</td>
<td>λυθέεση</td>
<td>λυθέεντι</td>
</tr>
<tr>
<td>A.</td>
<td>λυθέεντα</td>
<td>λυθέεσαν</td>
<td>λυθέεν</td>
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#### DUAL

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<tbody>
<tr>
<td>N. A. V.</td>
<td>λυθέεντε</td>
<td>λυθέεσά</td>
<td>λυθέεντε</td>
</tr>
<tr>
<td>G. D.</td>
<td>λυθέεντοιν</td>
<td>λυθέεσην</td>
<td>λυθέεντοιν</td>
</tr>
</tbody>
</table>

#### PLURAL

<table>
<thead>
<tr>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>λυθέεντες</td>
<td>λυθέεσαί</td>
<td>λυθέεντα</td>
</tr>
<tr>
<td>G.</td>
<td>λυθέεντων</td>
<td>λυθείσανων</td>
<td>λυθέεντων</td>
</tr>
<tr>
<td>D.</td>
<td>λυθέεντες(σ)</td>
<td>λυθείσης</td>
<td>λυθέεντες(σ)</td>
</tr>
<tr>
<td>A.</td>
<td>λυθέεντας</td>
<td>λυθείσας</td>
<td>λυθέεντα</td>
</tr>
</tbody>
</table>

### 743.

**SECOND AORIST ACTIVE PARTICIPLE**

dύσ, δύσα, δύν having entered
(δυντ-, δυντα-, δυντ-)  

#### SINGULAR

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<thead>
<tr>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>δύς</td>
<td>δύσα</td>
<td>δύν</td>
</tr>
<tr>
<td>G.</td>
<td>δύντος</td>
<td>δύσης</td>
<td>δύντος</td>
</tr>
<tr>
<td>D.</td>
<td>δύντι</td>
<td>δύση</td>
<td>δύντι</td>
</tr>
<tr>
<td>A.</td>
<td>δύντα</td>
<td>δύσαν</td>
<td>δύν</td>
</tr>
</tbody>
</table>

#### DUAL

<table>
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</tr>
</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>δύντε</td>
<td>δύσα</td>
<td>δύντε</td>
</tr>
<tr>
<td>G. D.</td>
<td>δύντοιν</td>
<td>δύσην</td>
<td>δύντοιν</td>
</tr>
</tbody>
</table>

252
# DECLENSION OF PARTICIPLES

## PLURAL

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>δύντες</td>
<td>δύσα</td>
<td>δύντα</td>
</tr>
<tr>
<td>G.</td>
<td>δύντων</td>
<td>δύσαων [ἐων, ἄν]</td>
<td>δύντων</td>
</tr>
<tr>
<td>D.</td>
<td>{δύντεσ(ς)}</td>
<td>δύσης</td>
<td>{δύντεσ(ς)}</td>
</tr>
<tr>
<td>A.</td>
<td>δύντας</td>
<td>δύσι</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, νυ, ὁς having loosed
(λελυκοτ-, λελυκυστα-, λελυκοτ-)

### SINGULAR

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>λελυκός</td>
<td>λελυκυία</td>
<td>λελυκός</td>
</tr>
<tr>
<td>G.</td>
<td>λελυκότος</td>
<td>λελυκυής</td>
<td>λελυκότος</td>
</tr>
<tr>
<td>D.</td>
<td>λελυκότι</td>
<td>λελυκύη</td>
<td>λελυκότι</td>
</tr>
<tr>
<td>A.</td>
<td>λελυκότα</td>
<td>λελυκύαν</td>
<td>λελυκός</td>
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</tbody>
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### DUAL

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<tr>
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<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>λελυκότε</td>
<td>λελυκύαν</td>
</tr>
<tr>
<td>G. D.</td>
<td>λελυκότουν</td>
<td>λελυκύημι</td>
</tr>
</tbody>
</table>

## PLURAL

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>λελυκότες</td>
<td>λελυκυία</td>
<td>λελυκόται</td>
</tr>
<tr>
<td>G. D.</td>
<td>λελυκότων</td>
<td>λελυκυίαων [ἐων, ἄν]</td>
<td>λελυκότων</td>
</tr>
<tr>
<td>D.</td>
<td>{λελυκότεσ(ς)}</td>
<td>λελυκύης</td>
<td>{λελυκότεσ(ς)}</td>
</tr>
<tr>
<td>A.</td>
<td>λελυκότας</td>
<td>λελυκύας</td>
<td>λελυκότα</td>
</tr>
</tbody>
</table>

eidōs, (ἐ)ιδνία, εἰδός knowing
(φαιδροτ-, φ(ἐ)ιδνυσια-, φαιδροτ-)

### SINGULAR

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>eidōs</td>
<td>(ἐ)ιδνία</td>
<td>eidōs</td>
</tr>
<tr>
<td>G.</td>
<td>eidótos</td>
<td>(ἐ)ιδνής</td>
<td>eidótos</td>
</tr>
<tr>
<td>D.</td>
<td>eidóti</td>
<td>(ἐ)ιδνίη</td>
<td>eidóti</td>
</tr>
<tr>
<td>A.</td>
<td>eidóta</td>
<td>(ἐ)ιδνίαν</td>
<td>eidōs</td>
</tr>
</tbody>
</table>

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DUAL

N. A. V. εἰδότε (ἐ) ἐνευά
G. εἰδότοιν (ἐ) ἐνευήν

PLURAL

N. V. εἰδότες (ἐ) ἐνευαί
G. εἰδότων (ἐ) ἐνευαῖν [ἐων, ἄν]
D. εἰδότεσ(σ)ιν (ἐ) ἐνευήσι
A. εἰδότας (ἐ) ἐνεύασ

NOTE 1.—λελυκώς, υ,
ós 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 ω instead of ο throughout; and at times end in -ων, -ουσα, -ον 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:

τιμῶν, οὐσα, ἄν (τιμάων, ἁνουσα, ἁον) honoring
(timaoν-, timaοντια-, timaοντ-)

SINGULAR

<table>
<thead>
<tr>
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</thead>
<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>τιμῶση</td>
</tr>
<tr>
<td>A.</td>
<td>τιμῶντα</td>
<td>τιμῶσαν</td>
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</tbody>
</table>

DUAL

N. A. V. τιμῶντε
G. D. τιμῶντοιν

PLURAL

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>τιμῶντες</td>
<td>τιμῶσαι</td>
</tr>
<tr>
<td>G.</td>
<td>τιμῶντων</td>
<td>τιμῶσαιν [ἐων, ἄν]</td>
</tr>
<tr>
<td>D.</td>
<td>τιμῶντεσ(σ)ιν</td>
<td>τιμῶσησι</td>
</tr>
<tr>
<td>A.</td>
<td>τιμῶντας</td>
<td>τιμῶσας</td>
</tr>
</tbody>
</table>
COMPARISON OF ADJECTIVES

ποιῶν, εὐσα, εὖν (ἔων, ἐουσα, ἑυν)
(ποιοντ-, ποιοντία-, ποιοντ-)

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>SINGULAR</td>
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<td></td>
</tr>
<tr>
<td>N. V.</td>
<td>ποιῶν</td>
<td>ποιεύσα</td>
<td>ποιεύν</td>
</tr>
<tr>
<td>G.</td>
<td>ποιεύντος</td>
<td>ποιεύσης</td>
<td>ποιεύντος</td>
</tr>
<tr>
<td>D.</td>
<td>ποιεύντι</td>
<td>ποιεύση</td>
<td>ποιεύντι</td>
</tr>
<tr>
<td>A.</td>
<td>ποιεύντα</td>
<td>ποιεύσαν</td>
<td>ποιεύν</td>
</tr>
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<tbody>
<tr>
<td>DUAL</td>
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<td></td>
</tr>
<tr>
<td>N. A. V.</td>
<td>ποιεύντε</td>
<td>ποιεύσα</td>
</tr>
<tr>
<td>G. D.</td>
<td>ποιεύντοις</td>
<td>ποιεύσην</td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
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</thead>
<tbody>
<tr>
<td>PLURAL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. V.</td>
<td>ποιεύντες</td>
<td>ποιεύσαι</td>
</tr>
<tr>
<td>G.</td>
<td>ποιεύντων</td>
<td>ποιεύσαων [ἔων, ἄν]</td>
</tr>
<tr>
<td>D.</td>
<td>ποιεύντες (σ')</td>
<td>ποιεύση</td>
</tr>
<tr>
<td>A.</td>
<td>ποιεύντας</td>
<td>ποιεύσας</td>
</tr>
</tbody>
</table>

746. The participles of -ω contract verbs (as χολῶν anger) end in -ῶν, εὐσα, εὖν (as χολῶν, χολοῦσα, χολοῦν) in the nominative singular, and are quite regular in their declension, the genitive being χολοῦτος, χολοῦσης, χολοῦτος; the dative being χολοῦντι, χολοῦσθι, χολοῦντι, 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 (§22), 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-)</td>
<td>πιστότερος</td>
<td>πιστότατος</td>
</tr>
<tr>
<td>μαλακός (μαλακο-)</td>
<td>μαλακώτερος</td>
<td>μαλακώτατος</td>
</tr>
</tbody>
</table>

750. The declension of comparatives and superlatives is usually the regular vowel declension of adjectives, as καλός, η, ον (721).
HOMERIC GREEK

751. Some adjectives, mainly those in -ς and -pos, form the comparative and superlative by changing these endings to -ων, -ων for the comparative, and to -ιστος, η, ον for the superlative.

752. Examples

Positive | Comparative | Superlative
---|---|---
ηδός sweet | ηδιων, ηδιον sweeter | ηδιστος, η, ον sweetest
αλοχρός shameful | αλοχλων, ον more shameful | αλοχριστος, η, ον most shameful

753. The comparative of these adjectives is declined like αμει- ρων, ον (731), and the superlative like καλός, η, ον (721).

754. The most important cases of irregular comparison are:

Positive | Comparative | Superlative
---|---|---
1) áγαθος good, brave, noble | áρειων, ον | ἀριστος, η, ον
2) κρατέρος, η, ον (καρ- τέρος) powerful | φέρτερος | φέρτατος (φέριστος)
3) κακός, η, ον bad, cowardly | κακώτερος | κακιστος, η, ον
4) καλός, η, ον beautiful, noble | καλλίων, ον | καλλιστος, η, ον
5) μεγας large, mighty | μέξων, ον (μέξων, ον?) | μεγίστος, η, ον
6) μικρός small, tiny | μειων, ον | μικρος, η, ον
7) ελάχιος small, tiny | ελάξων, ον | ελάχιστος, η, ον
8) δλίγος small, few | δλειών, ον (δλειών, ον) | δλιγίστος, η, ον
9) πολύς much, many | πλειών, ον (πλείων, ον) | πλείστος, η, ον
10) φίλος dear, lovely | φίλτερος, η, ον (φιλίων, φιλτατος, η, ον)

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 (η), ἕν</td>
<td>πρῶτος, η, ον</td>
<td>ἀπαξ*</td>
</tr>
<tr>
<td>2 δύο (δύω)</td>
<td>δεύτερος, η, ον</td>
<td>δίς</td>
</tr>
<tr>
<td>3 τρεῖς, τρία</td>
<td>τρι(τα)τος, η, ον</td>
<td>τρίς</td>
</tr>
<tr>
<td>4 τέσσαρες (πλευρές), τέσσαρα</td>
<td>τέταρτος (τέτρατος), η, ον</td>
<td>τετράκις</td>
</tr>
<tr>
<td>5 πέντε</td>
<td>πέμπτος, η, ον</td>
<td>πεντάκις*</td>
</tr>
<tr>
<td>6 ἕξ</td>
<td>ἕκτος, η, ον</td>
<td>ἕξακις*</td>
</tr>
<tr>
<td>7 ἑπτά</td>
<td>ἑβδομος (ἑβδόματος), η, ον</td>
<td>ἑπτάκις*</td>
</tr>
<tr>
<td>8 ὥκτω</td>
<td>ὁγδοος (ὁγδόατος), η, ον</td>
<td>ὁκτάκις*</td>
</tr>
<tr>
<td>9 ἑννέα</td>
<td>ἑνατος (ἑνατος), η, ον</td>
<td>ἑνάκις</td>
</tr>
<tr>
<td>10 δέκα</td>
<td>δέκατος, η, ον</td>
<td>δέκακις</td>
</tr>
<tr>
<td>11 ἑνδεκά</td>
<td>ἑνδέκατος, η, ον</td>
<td>ἑνδεκάκις*</td>
</tr>
<tr>
<td>12 δ(υ)ώδεκα, δύο καὶ δέκα</td>
<td>δ(υ)ωδέκατος, η, ον</td>
<td>δ(υ)ωδεκάκις*</td>
</tr>
<tr>
<td>13 τρειςκαὶ δέκα (τρεῖς καὶ δέκα)</td>
<td>τρεισκαίδεκατος, η, ον</td>
<td>τρεισκαίδεκακις*</td>
</tr>
<tr>
<td>14 τεσσαρεσκαὶ δέκα</td>
<td>τέταρτος (τέτρατος) καὶ δέκατος, η, ον</td>
<td>τεσσαρεσκαιδεκάκις*</td>
</tr>
<tr>
<td>15 πεντεκαὶ δέκα</td>
<td>πέμπτος καὶ δέκατος, η, ον</td>
<td>πεντεκαὶ δέκακις*</td>
</tr>
<tr>
<td>16 ὄκτωκαϊ δέκα</td>
<td>ὁγδοος καὶ δέκατος, η, ον</td>
<td>ὁκτωκαὶ δέκακις*</td>
</tr>
<tr>
<td>17 ἑπτακαὶ δέκα</td>
<td>ἑβδομος καὶ δέκατος, η, ον</td>
<td>ἑπτακαὶ δέκακις*</td>
</tr>
<tr>
<td>18 ὄκτωκαϊ δέκα</td>
<td>ὁγδοος καὶ δέκατος, η, ον</td>
<td>ὁκτωκαὶ δέκακις*</td>
</tr>
<tr>
<td>19 ἑνεκαὶ δέκα</td>
<td>ἑνατος καὶ δέκατος, η, ον</td>
<td>ἑνεκαὶ δέκακις*</td>
</tr>
<tr>
<td>20 ἑκατός (ἑκατος)</td>
<td>ἑκατότος (ἑκαστός), ἡ, ον</td>
<td>ἑκασάκις</td>
</tr>
<tr>
<td>21 ἑκατοτος</td>
<td>ἑκατότος, ἡ, ον</td>
<td>ἑκασάκις ἀπαξ*</td>
</tr>
<tr>
<td>30 τριήκοντα</td>
<td>τριήκοστος*, ἡ, ον</td>
<td>τριήκοντακις*</td>
</tr>
<tr>
<td>40 τεσσαράκοντα</td>
<td>τεσσαράκοστος*, ἡ, ον</td>
<td>τεσσαράκοντακις*</td>
</tr>
<tr>
<td>50 πεντήκοντα</td>
<td>πεντήκοστος*, ἡ, ον</td>
<td>πεντήκοντακις*</td>
</tr>
<tr>
<td>60 ἕκκοντα</td>
<td>ἕκκοστος*, ἡ, ον</td>
<td>ἕκκοντακις*</td>
</tr>
<tr>
<td>70 ἑβδομήκοντα*</td>
<td>ἑβδομήκοστος*, ἡ, ον</td>
<td>ἑβδομήκοντακις*</td>
</tr>
<tr>
<td>80 ὁγδώκοντα</td>
<td>ὁγδώκοστος*, ἡ, ον</td>
<td>ὁγδώκοντακις*</td>
</tr>
<tr>
<td>90 ἑνεκάκις</td>
<td>ἑνεκάκις*, ἡ, ον</td>
<td>ἑνεκάκις*</td>
</tr>
</tbody>
</table>

257
785-760]  

HOMERIC GREEK

100 ἐκατὸν  ἐκατοστὸς,* ή, ὄν  ἐκατοντάκης*  
200 διηκόσιοι, αι, α  διηκοσιοστὸς,* ή, ὄν  διηκοσιάκης*  
300 τριηκόσιοι, αι, α  τριηκοσιοστὸς,* ή, ὄν  τριηκοσιάκης*  
400 τετρακόσιοι, αι, α  τετρακοσιοστὸς,* ή, ὄν  τετρακοσιάκης*  
500 πεντηκόσιοι, αι, α  πεντακοσιοστὸς,* ή, ὄν  πεντακοσιάκης*  
600 ἕκαστοι,* αι, α  ἕκαστοιστὸς,* ή, ὄν  ἕκαστοικής*  
700 ἑπτακόσιοι,* αι, α  ἑπτακοσιοστὸς,* ή, ὄν  ἑπτακοσιάκης*  
800 ὀκτακόσιοι,* αι, α  ὀκτακοσιοστὸς,* ή, ὄν  ὀκτακοσιάκης*  
900 ἑνάκόσιοι,* αι, α  ἑνάκοσιοστὸς,* ή, ὄν  ἑνακοσιάκης*  
1000 χίλιοι, αι, α  χίλιοστὸς,* ή, ὄν  χιλιάκης*  
2000 δισχίλιοι, αι, α  δισχίλιοστὸς,* ή, ὄν  δισχιλιάκης*  
3000 τρισχίλιοι, αι, α  τρισχίλιοστὸς,* ή, ὄν  τρισχιλιάκης*  
10,000 μύριοι,* αι, α  μύριοστὸς,* ή, ὄν  μυριάκης*  
20,000 δισμύριοι,* αι, α  δισμύριοστὸς,* ή, ὄν  δισμυριάκης*  
100,000 δεκαμισμύριοι,* αι, α  δεκαμισμύριοστὸς,* ή, ὄν  δεκαμισμυριάκης*  

758. Declension of the First Four Cardinals

eis, mia, en one  ósw (ósw)  trefis, τρία  tēssares, tēssara  
(én, mē, én-)  (ðw-, o-)  (tre-, τρυ-)  (tēsár-)  
is mia en ñw indecl.  trefis, τρία  tēssares tēssara  
vós mēs énos  třián třián  tēssáron tēssáron  
ví mē én  třel třel  tēssaroi tēssaroi  
va máen én  trefis třía  tēssaras tēssara

759. In addition to the above forms there occur at times for 
mia, ἡ (ής, ὡν); for én, ὴ; for tēssares, πίσυρες.

Personal Pronouns

760. The personal pronouns are declined as follows:

**SINGULAR**

N. V. ἡγά(ν) I  σό [τύνη]  γοι  — he, she, it  
G. ἑμένο, μὲν (ἐμέν, ἑμέν,  σεί, σε (σε, σε, σε, σε,  ἑμέν)  σεί, σε  
D. ἑμοὶ, μοι  σοι, τοι [τείν]  ἐο,  ὴ, ἐο, ἐο, ἐο, ἐο,  ἐο, ἐο  
A. Ἐκέ, με  σέ, σε  ἔ, ἰ (ἐ, μν)  

\[^{1} = \text{trefis, 584, 5.}\]  

258
NUMERALS, PRONOUNS

DUAL

N. A. V. νῷ, νὼ
G. D. νῶιν

σφῶι, σφῶ
σφῶιν (σφῶιν)
σφῶι

PLURAL

N. V. ἡμεῖς (ἡμμεῖς)
G. ἡμεῖον (ἡμμεῖον)

ὑμεῖς (ὑμμεῖς)
ὑμεῖον (ὑμμεῖον)

Σφεῖον, σφεῖον
(σφέον, σφών)

D. ἤμιν (ἄμμιν), ἤμιν, ἤμίν

σφίσι, σφίσι
(σφίς)

A. ἡμας (ἡμμας), ἡμας, ἢμμας

σφέας, σφε(ας), σφάς

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, ἡ, ὁν (721).

Possessive Pronouns

SING. ἐμός, ἡ, ὧν my, mine. σῶς, σῆ, σῶν (τεσ, τῆ, τῶν) your(s).
ἐός, ἐτ, ἐόν (ὁς, ἡ, ὧν) his, her(s), its (own), [my, your own].

DUAL. νωτέρος, ἦ, ὧν our(s). σφωτέρος, ἦ, ὧν your(s).

PLURAL. ἡμέτερος, ἦ, ὧν our(s). ἀμός, ἡ, ὧν our(s).
ὑμέτερος, ἦ, ὧν your(s). ὑμός, ἡ, ὧν your(s).
σφέτερος, ἦ, ὧν their(s). σφός, σφῆ, σφόν their(s).

765. The most common pronoun, ὁ, ἡ, ὁ, used regularly as the definite article in later Greek, is usually employed as the demon-
strative, but sometimes as a personal or as a relative pronoun in Homer. It is declined as follows:

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>N. ó</td>
<td>ῳ</td>
<td>τό</td>
<td></td>
</tr>
<tr>
<td>G. τοῦ, τοῖο</td>
<td>τῆς</td>
<td>τοῦ, τοῖο</td>
<td></td>
</tr>
<tr>
<td>D. τῷ</td>
<td>τῆ</td>
<td>τῷ</td>
<td></td>
</tr>
<tr>
<td>A. τόν</td>
<td>τῆν</td>
<td>τό</td>
<td></td>
</tr>
<tr>
<td>DUAL</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. A. τῶ</td>
<td>(τῶ)</td>
<td>τῶ</td>
<td></td>
</tr>
<tr>
<td>G. D. τοῖον</td>
<td>(τοῖον)</td>
<td>τοῖον</td>
<td></td>
</tr>
<tr>
<td>PLURAL</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. oi (τοῖ)</td>
<td>αἱ (ταῖ)</td>
<td>τά</td>
<td></td>
</tr>
<tr>
<td>G. τῶν</td>
<td>τῶν</td>
<td>τῶν</td>
<td></td>
</tr>
<tr>
<td>D. τοῖοι, τοῖς</td>
<td>τοῖοι, τοῖς</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A. τοὺς</td>
<td>τάς</td>
<td>τά</td>
<td></td>
</tr>
</tbody>
</table>

766. The intensive pronoun is declined as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. αὐτός</td>
<td>αὐτή</td>
<td>αὐτό</td>
<td></td>
</tr>
<tr>
<td>G. αὐτοῦ, οἷο</td>
<td>αὐτῆς</td>
<td>αὐτοῦ, οἷο</td>
<td></td>
</tr>
<tr>
<td>D. αὐτῷ</td>
<td>αὐτή</td>
<td>αὐτῷ</td>
<td></td>
</tr>
<tr>
<td>A. αὐτόν</td>
<td>αὐτήν</td>
<td>αὐτό</td>
<td></td>
</tr>
<tr>
<td>DUAL</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. A. αὐτῶ</td>
<td>(αὐτῶ)</td>
<td>αὐτῶ</td>
<td></td>
</tr>
<tr>
<td>G. D. αὐτοῖον</td>
<td>(αὐτοῖον)</td>
<td>αὐτοῖον</td>
<td></td>
</tr>
<tr>
<td>PLURAL</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. αὐτοῖ</td>
<td>αὐταῖ</td>
<td>αὐτά</td>
<td></td>
</tr>
<tr>
<td>G. αὐτῶν</td>
<td>αὐτᾶν [ἐὼν, ὠν]</td>
<td>αὐτῶν</td>
<td></td>
</tr>
<tr>
<td>D. αὐτοῖοι, οἶς</td>
<td>αὐτοῖοι, οῖς</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A. αὐτοὺς</td>
<td>αὐτᾶς</td>
<td>αὐτά</td>
<td></td>
</tr>
</tbody>
</table>

767. The most important interrogative pronoun, τίς, 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 ῥις, ῥι some (one), any (one), something, anything, α(ν) 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>SINGULAR</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MASC. AND FEM.</strong></td>
<td><strong>NEUT.</strong></td>
</tr>
<tr>
<td>N. A. ῥις</td>
<td>ῥι</td>
</tr>
<tr>
<td>G. τέο (τεῦ)</td>
<td>τέο (τεῦ)</td>
</tr>
<tr>
<td>D. τέω (τῷ, τινὶ)</td>
<td>τέω (τῷ, τινὶ)</td>
</tr>
<tr>
<td>A. τινά</td>
<td>τι</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DUAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. τινέ</td>
</tr>
<tr>
<td>G. D. τινοῦν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. τινές</td>
</tr>
<tr>
<td>G. τεῶν</td>
</tr>
<tr>
<td>D. τεῶσι</td>
</tr>
<tr>
<td>A. τινάς</td>
</tr>
</tbody>
</table>

770. The relative pronouns are ὁς, ἡ, ὁ, κό, κό who, which, what (765), together with the indefinite relative pronoun ὅστις, ἡτις, ὅτι (ὁς τις, ἡ τις, ὁ τι) whoever, whichever, whatever.

771. The most important demonstrative pronouns are ὁτος, ἀυτη, τοῦτο this, (ἐ)κεῖνος, η, ο that, ὁ, ἡ, κό (used also as a relative and as a personal pronoun, 765) this, that, with its compounds, as ὅδε, ἠδε, τόδε; ὅγε, ἠγε, τόγε (ὁ γε, ἡ 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.
HOMERIC GREEK

773.

Relative Pronoun

ος (ὁ), η, ο who? which? what?

SINGULAR

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ος (ὁ)</td>
<td>η</td>
<td>ὁ</td>
</tr>
<tr>
<td>G. οῦ [ὁου, ὦ]</td>
<td>ἡς [ἡς]</td>
<td>οῦ [ὁου, ὦ]</td>
</tr>
<tr>
<td>D. ὁ</td>
<td>ἡ</td>
<td>ὁ</td>
</tr>
<tr>
<td>A. οῦ</td>
<td>ἡν</td>
<td>ὁ</td>
</tr>
</tbody>
</table>

DUAL

| N. A. V. ὁ | (ὁ) | ὁ |
| G. D. οὐν | (οὐν) | οὐν |

PLURAL

| N. οῦ | αὶ | α |
| G. ὁυ | ἡν | ἡν |
| D. οὐν, οῦς | ἡντί, ἡς | οὐν, οῦς |
| A. οῦς | ἡς | ἡς |

774.

Demonstrative Pronouns

(ἐ)κεῖνος, η, ο that

SINGULAR

<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)κεῖνω</td>
<td>(ἐ)κεῖνη</td>
<td>(ἐ)κεῖνω</td>
</tr>
<tr>
<td>A. (ἐ)κεῖνον</td>
<td>(ἐ)κεῖνην</td>
<td>(ἐ)κεῖνο</td>
</tr>
</tbody>
</table>

DUAL

| N. A. V. (ἐ)κεῖνω | (ἐ)κεῖνω | (ἐ)κεῖνω |
| G. D. (ἐ)κεῖνοιν | (ἐ)κεῖνοιν | (ἐ)κεῖνοιν |

PLURAL

| N. (ἐ)κεῖνοι | (ἐ)κεῖναι | (ἐ)κεῖνα |
| G. (ἐ)κεῖνον | (ἐ)κεῖνῶν [ἐων, ἡν] | (ἐ)κεῖνῶν |
| D. (ἐ)κεῖνοιστὶ, οἶς | (ἐ)κεῖνηστι, ης | (ἐ)κεῖνοιστι, οἶς |
| A. (ἐ)κεῖνοισ | (ἐ)κεῖνας | (ἐ)κεῖνα |

οδε, ηδε, τόδε this

SINGULAR

| N. οδε | ηδε | τόδε |
| G. τοῦδε, τοιοδε | τησδε | τοῦδε, τοιοδε |

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### Pronouns

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>N.</strong></td>
<td>οὐτός</td>
<td>αὕτη</td>
<td>τούτο</td>
</tr>
<tr>
<td><strong>G.</strong></td>
<td>τούτους, οίον</td>
<td>ταύτης</td>
<td>τούτους, οίον</td>
</tr>
<tr>
<td><strong>D.</strong></td>
<td>τότῳ</td>
<td>ταύτη</td>
<td>τούτῳ</td>
</tr>
<tr>
<td><strong>A.</strong></td>
<td>τούτω</td>
<td>ταύτην</td>
<td>τούτῳ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Dual</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>N.</strong></td>
</tr>
<tr>
<td><strong>G.</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>N.</strong></td>
</tr>
<tr>
<td><strong>G.</strong></td>
</tr>
<tr>
<td><strong>D.</strong></td>
</tr>
<tr>
<td><strong>A.</strong></td>
</tr>
</tbody>
</table>

Note.—The dative plural of ὁδὲ, ἠδὲ, τὸδὲ at times has τοίσδεσ(σι) instead of τοίσ(ι)δὲ.

775. Compounds of ὁ, ἡ, τό (as ὁδὲ, ἠδὲ, τὸδὲ; ὧγε, ἡγε, τόγε) are declined the same as the simple form (ὁ, ἡ, τό) with the additional part (-γε, -δέ, 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 (ἂντις, ἦντις, ἄν) whoever, whichever, whatever, is a compound of the simple relative (ὁς, ἡ, ὁ) and the indefinite τίς, τί, each part of which is declined separately (or sometimes only the latter part).
777. ὁ ὁ, 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

<table>
<thead>
<tr>
<th></th>
<th>Dual</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>ἀλλήλουν</td>
<td>ἀλλήλουν</td>
</tr>
<tr>
<td>D.</td>
<td>ἀλλήλουν</td>
<td>ἀλλήλουν</td>
</tr>
<tr>
<td>A.</td>
<td>ἀλλήλω</td>
<td>ἀλλήλω</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀλλήλην</td>
<td>ἀλλήλην</td>
</tr>
<tr>
<td>ἀλλήλην</td>
<td>ἀλλήλην</td>
</tr>
<tr>
<td>ἀλλήλη</td>
<td>ἀλλήλη</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>ἀλλήλουν</td>
</tr>
<tr>
<td>D.</td>
<td>ἀλλήλοις(ι)</td>
</tr>
<tr>
<td>A.</td>
<td>ἀλλήλους</td>
</tr>
</tbody>
</table>

<p>| |</p>
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀλλήλαις[ἐ ο, ὡν]</td>
</tr>
<tr>
<td>ἀλλήλης(ι)</td>
</tr>
<tr>
<td>ἀλλήλαι</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 -ο or in -ος.

783. Those ending in -ος 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 -τερω, and the superlative by adding -τατω 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, η, ον</td>
<td>καλο-</td>
<td>καλων</td>
<td>καλός</td>
</tr>
<tr>
<td>κακός, η, ον</td>
<td>κακο-</td>
<td>κακων</td>
<td>κακός</td>
</tr>
<tr>
<td>ἄλλος, η, ο</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) -τε, -στε, -θετε, -θεν, denoting place where.
2) -θυ, -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 αὐτί-κα.
9) -κας (origin unknown), as in ἕ-κας.
10) -κις (with generalizing, indefinite meaning; akin to τις, τί), as πολλά-κις many a time, often.
11) Some other endings are -α, -δην, -δεν, -τη, -στη.

**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.
Often more than one suffix is fused with a verb stem, to indicate its various relations of mode, tense, voice, person, number, etc., as λῶ-ο-μεν, λῦ-ε-τε (from λῦ-ω loose), where the primary stem of the verb is λυ-, to which the suffixes are attached.

The forms of a Greek verb fall into two main classes:
1) Finite (indicative, subjunctive, optative, and imperative).
2) Infinite (infinitive and participle).

The characteristics of the finite forms are the personal endings, augment, reduplication, voice, mode, and tense signs, etc.

The participle is a verbal adjective, and is used as other adjectives.

The infinitive is a verbal noun, formerly used in several cases, but restricted in Greek to old case-forms of the dative and locative.

Thematic and A thematic 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 -μ in the first person singular, present active indicative, sometimes called athematic verbs (797).

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% (λῶω) is called the theme, to which the personal endings (819–821) are attached.

Athematic verbs do not have this connecting vowel, but the personal endings are attached directly to the stem of the verb.

Many verbs which are regularly thematic may have athematic forms, as δέχθαι, δέκτο (δέχομαι); λύμην, λύτο (λῦω); ἄλτο (ἄλλομαι), etc.

In the subjunctive these thematic vowels, %, are regularly long, being ω/η respectively.

In some cases the thematic vowel is short in the subjunctive, particularly in the dual and plural of the present and second
aorist of -μυ 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 -ωv in the first person singular, active indicative, 865); all subjunctives.

803. The athematic forms are: the presents and imperfects in all voices of -μυ (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 ἱερημεν) 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 ν, or in the optative, otherwise ε), as λῦ-σ-μεν, λῦ-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 λῦ-σσ-μεν, καλάς-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):

b) σ% in a few cases.

c) σ is usually lost in liquid and nasal verbs, and the preceding vowel lengthened by compensation (601), as ε-μεν-α, ε-φη-ν-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* και, pluperfect κε, as βέ-βη-κα, ε-βε-βη-κε-α (-η).

6) *second perfect* και, pluperfect ε, as πέ-ποιθ-α, ε-πε-ποιθ-ε-α (-η), or none, as ε-στα-μεν, ε-στα-τε.

7) *perfect middle* και; future perfect σ(σ)%.

8) *first passive* θη/ε, as ε-λι-θη-μεν, ε-λι-θε-ν.

9) *second passive* γ/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 ι/η, which contracts with the final vowel of the tense stem, as λύομι for λυ-οι-μι, ἵσταιη for ἵσται-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

¹ Two second future forms (διησει, μυθησεόθαι) 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>Indicative primary tenses, and Subjunctive</th>
<th>Indicative secondary tenses, and Optative</th>
<th>Middle Indicative primary tenses, and Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-ω, -ω</td>
<td>-αι</td>
<td>-ην</td>
</tr>
<tr>
<td>2</td>
<td>-θα, -η</td>
<td>-σα</td>
<td>-σο</td>
</tr>
<tr>
<td>3</td>
<td>-ται = -τα</td>
<td>-ται</td>
<td>-το</td>
</tr>
<tr>
<td>DUAL</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td></td>
<td></td>
<td>-μεθον</td>
</tr>
<tr>
<td>2</td>
<td>-τον</td>
<td>-τον</td>
<td>-σον</td>
</tr>
<tr>
<td>3</td>
<td>-τον</td>
<td>-την</td>
<td>-σον</td>
</tr>
<tr>
<td>PLURAL</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-μεν</td>
<td>-μεν</td>
<td>-μεθα (-μεσθα)</td>
</tr>
<tr>
<td>2</td>
<td>-τε</td>
<td>-τε</td>
<td>-σθε</td>
</tr>
<tr>
<td>3</td>
<td>-νται = -νσ</td>
<td>-νται = -νσα</td>
<td>-νται (-αι = γαι, 597–598)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td></td>
<td>-σο</td>
</tr>
<tr>
<td>2</td>
<td>-θε, -σ</td>
<td>-σθω</td>
</tr>
<tr>
<td>3</td>
<td>-των</td>
<td>-σθων</td>
</tr>
<tr>
<td>DUAL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>-τον</td>
<td>-σθον</td>
</tr>
<tr>
<td>3</td>
<td>-των</td>
<td>-σθων</td>
</tr>
<tr>
<td>PLURAL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>-τε</td>
<td>-σθε</td>
</tr>
<tr>
<td>3</td>
<td>-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 ἵσσιν 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 ἵσσι τι 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, -τ, 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 -ν, and then -α (597–8). Pluperfect -α is usually contracted to -η. The optative has -ν when the mode suffix is -η (813); otherwise it has -μι.

3 sing.: -τ is always dropped (605); ἔλω from ἔλωστ; cf. amat; ἔλωσε has no personal ending; it takes its -ε from the perfect.

2 dual: -την sometimes occurs instead of -τον.

3 dual: -τον sometimes occurs instead of -την.
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 -υγ.

826. MIDDLE ENDINGS, PRIMARY AND SECONDARY (INDICATIVE, SUBJUNCTIVE, AND OPTATIVE)

2 sing. : -σαι 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 -μεθων is rare ; -σθον occurs once instead of -σθην.

3 plur. : -νται, -ντο regularly become -αται, -ατο (-υται, -υτο) 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 λιε, δειδε have no personal ending. -θε is 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 -σαι (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) : -αι ( -ναι, -μεναι, -εναι, -σαι active ; and -σθαι, -θαι middle and passive).
2) locative (794): -ε, -μεν (following the thematic vowel ε, ε-ε regularly contracts to -εν, 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) -οτ- (-οτ-), occasionally -οντ- in the perfect active.
3) -μενο- (feminine -μενά-) 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 γνωτός [γνυνώσκω] known, ποιήτος [ποιεύω] made, τυκτός [τυνχω] 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 λὼ I loose, imperfect ελαυν I was losing.
2) temporal augment, which lengthens the first syllable of words beginning with a vowel or a diphthong, as ἄκοινω I hear, ἡκοινον I was hearing.

832. When augmented α, ε regularly become η; ἰ, ο, ϋ become ἰ, ω, ὦ respectively; αι and αυ become αι; while αι becomes αι.

833. Of course η, η, ἰ, ὦ, ὦ, 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 εὕδανον, imperfect of ἤδανο (σφανδανο) 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 $c$ has been lost, contraction may or may not take place. Thus $\varepsilon \chi o (\varepsilon \varepsilon o), \text{ imperfect } \varepsilon \chi o n (\varepsilon \varepsilon o n, \varepsilon \chi o n); \varphi o m a i (\varepsilon \varepsilon o m a i), \text{ imperfect } \varphi o m a n (\varepsilon \varepsilon o m a n, \varphi o m a n); \varepsilon i d o n (\varepsilon i d o n), \text{ second aorist of } \delta \rho o \omega (\varepsilon o) \omega; \varepsilon a i n o (\varepsilon a i n o, \text{ aorist } \varepsilon a \xi a (\varepsilon a \xi a)\).

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 $\delta i \alpha \sigma \tau a i (\delta i \alpha \sigma \tau a i)$, $\alpha \varphi a i \rho e o (\alpha \tau o-\alpha i \rho e o (582))$.

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 $\alpha \tau o l i o \omega$ loose, $f r e e$; imperfect $\alpha \tau o l i o v (\alpha \tau o-\alpha l i o v)$; aorist $\alpha \tau o l i o \sigma a (\alpha \tau o-\alpha l i o \sigma a)$.

840. Imperfect. — The imperfect (a secondary tense (816)) is formed by adding the secondary endings (821) to the augmented stem of the present, as $\lambda o \omega I$ loose, imperfect $\varepsilon l i o v I$ was loosing; $\tau i \theta a i I$ place, imperfect $\tau i \theta a i$.

841. First Aorist. — The first aorist of vowel and mute verbs (849) (a secondary tense, 816) is regularly formed by adding $-\sigma(\sigma) a$ 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 $\sigma$ 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 $-\sigma \%$, followed by the personal endings of the secondary tenses, to the augmented verb stem.

843. $\iota m i$ throw, send; $\delta i d a i o m i$ give, grant; and $\tau i \theta a i \mu i p u t, p l a c e$, have $-\kappa a$ in the aorist instead of $-\sigma a$.

844. Future. — The future (a primary tense) of vowel and mute verbs (849) is regularly formed by adding the tense suffix $-\sigma(\sigma) \%$ to the verb stem, followed by the personal endings of the primary tenses.
845. 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.

846. If the verb stem ends in a short vowel, all tenses except the present and imperfect regularly lengthen this, α and ε becoming γ; ο becoming ω; as ποιεω, ποιησω, ἐποίησα; χολῶ, χολῶσω, ἐχόλωσα.

847. Some verbs do not lengthen the short vowel according to the rule in 846.

848. These, and a few others, usually have σ before the personal ending of the perfect middle and the aorist passive.

849. 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.

850. Mute Verbs.—If the verb stem ends in a mute, the following euphonie changes take place:

1) a labial mute (τ, β, ϕ) unites with the sigma following and forms ψ, as πέμπω, πέμψω (πεμπσω), ἐπέμψα (ἐπεμπσα) send, escort: ἀμείβω, ἀμείψω, ἣμειψα (ἀμειβσω, ἣμειβσα) (ex)change;

2) a palatal mute (κ, γ, χ) unites with the sigma following and forms ξ, as ἀρήγω, ἀρήξω (ἀρηγσω), ἦρηξα (ἐρηγσα) help, assist; τεύχω, τεύξω (τευχσω), ἐτεύχα (ἐτευχσα) make, fashion, cause.

3) a lingual mute (τ, θ, θ) before the σ is assimilated (610, 4), as πείθω, πείσω, ἐπεισα persuade; κλέπτω, κλέψω, ἐκλέψα steal.

851. 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 (603), to the verb stem, to which are attached the primary personal endings, as βάλλω, βαλέω (from βαλεσω) throw, shoot.

852. In a few cases the first ε is omitted, and σ is retained in verbs of this kind, as ὄρνυμι, ὄρσω arouse, stir up.

853. A few verbs in addition to those with liquid and nasal stems have lost σ in the future, as καλεω, καλεω 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 a or ε are sometimes called "Attic futures."

855. A few verbs have active forms in the present, but middle forms in the future, as ἀκοίω, ἀκοίσομαι 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 α, ι becoming ι, and υ becoming υ, as φαίνω (φαιν-) φανέω (φανεωσ.), ἔφηνα (ἔφανσα) show; μένω, μενέω (μενεσω), ζημίνα (ζημενσα) remain, await.

857. In some cases the σ is retained in formations of this kind, as ὄρνυμι, ὄρσῃ stir up, arouse; κέλλω, ἐκελευντ lead; κύρω, κύρσῳ 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 -λῳ. Thus ἀγγελλω, βάλλω, στέλλω, τέλλω, etc., were originally ἀγγελικος, βάλικω, στέλικω, τελικος, etc. In these cases the last syllable of the stem is lengthened by doubling the final λ.

860. Verbs with presents in -αινω, -αιρω, -αινῳ, -αιρῳ, -ίνω, -ιρω, -υνω, ιρω originally had the endings -ανιξω, -αριξω, -εριξω, -εριξω, -υνιξω, -ιριξω -υνίξω, -ιρίξω (consonantal ι, 600) respectively.

861. The quantity of the last vowel of the stem of many verbs often varies, as λύω, λύσω, ἐλύσα, 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 (αυ), ευ (ευ), η (ω); ο, 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 shine, 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, ἤβην (2d aor.) signifies I went, walked (intransitive), while ἤβησα (1st aor.) signifies I caused to go, walked (transitive), as in English I walked my horse (ἤβησα 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 ἔχω, ἔκω, ἔχον to have, where ἔχειν the second aorist is conjugated like ἔλπις, 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 ἤβην (βαίνω), ἤδων (δῶ), ἤγνων (γινώσκω), 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, ἐκηα.

4) Many are reduplicated (867), as ἤγαγον [ἄγω], κεκαρόμαν [χαίρω].

Note.—The stem of the second aorist usually differs from the present, regularly standing in ablaut (593-5) relation to it, as βαίνω, ἤβην; λείπω, ἔλιπον.
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, δίδοκα go in. Often the stem stands in ablaut (593–5) relation to the stem of the present, as βαίνω (βα-, βα-), βίβηκα 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, πέφυκα; θνῆσκω, τίθνηκα. 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 οἶχομαι, φίχωκα.

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 ἔδω, ἔδηδως; ἀραρισκώ, ἀρηρας; ἀλλύμι, 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 ἴστημι (ἰστημι 603–4), τίθημι, δίδωμι, ἰημ (ἰσημι 603–4), πίμπλημι, γίγνομαι, γιγνώσκω, μμνήσκω.
875. When the reduplicated perfect begins with a consonant, the pluperfect prefixes the syllabic augment (ε) to the reduplication, as βέβηκα (perfect), ἱβεβηκε (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 ablat (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 ἀμφιβέβηκα, προβέβοιλα (ἀμφιβαίνω, προβοίλομαι).

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 i (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 \(-\sigma\%\) to the perfect middle (passive) stem. A vowel which precedes this \(-\sigma\%\) is lengthened, even though it be short in the perfect middle.

893. The first aorist passive stem is formed by adding \(\theta\%\) to the verb stem.

894. Sometimes a sigma also is added to the verb stem before the \(\theta\%\).

895. Before the theta of the passive stem, \(\pi\) and \(\beta\) become \(\phi\); \(\kappa\) and \(\gamma\) become \(\chi\); \(\tau\), \(\delta\), and \(\theta\) regularly become \(\sigma\) (610, 1, 2).

896. Many verbs have a second aorist passive, which does not have the \(\theta\), 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

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\(^1\) 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 a), others do not. Thus from ποθέω comes ποθέσκων, from φθείρω comes φθείρθεσκον, 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 ἱχω (2d aor. ἵχον), φθείρθω from φθίνω.

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, ἐφέ, 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 πρι-ασθα, ὅνασθα), the perfect middle (passive) infinitives and participles, and all infinitives in -ναι or -μεν, except those in -μεναι.
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 εἰμί, εἶμι and κῖω (ἰῶν, ἴὼν, κἰών).

4) For the variations in the enclitic forms of εἰμί, 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 βῆ ( = ἐβῆ).

8) In augmented and reduplicated compound forms the accent cannot go further back than the augment or reduplication.

9) Middle imperatives in -εω 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, λυθῶ = λυθᾶ, and optative, λυθέ·ι·μεν = λυθέ·ι·μεν, the future of liquid and nasal verbs, and the present and second aorist active and middle subjunctive of most μι verbs. See 951–952.

903. Final -αι and -α of the optative, and the final -α of the locative ὀίκοι at home, are always considered long when determining the accent; otherwise final -αί, -α are considered short for purposes of accent.

904. **Conjugation of λύω**

**I loose**

<table>
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</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 λύετον you two loose, etc.  ἐλύετον you two were loosing, etc.
3 λύετον they two loose, etc. ἐλύετην they two were loosing, etc.

Pl. 1 λύομεν we loose, etc.  ἐλύομεν we were loosing, etc.
2 λύετε you loose, etc. ἐλύετε you two were loosing, etc.
3 λύοσι they loose, etc. ἐλύον 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 λύομεν we shall (will) loose  ἐλύσαμεν we loosed, did loose
2 λύοστε you will (shall) loose  ἐλύσατε you loosed, did loose
3 λύοστι they will (shall) loose  ἐλύσαν they loosed, did loose

PERFECT 1

S. 1 λελυκα I have loosed  ἐλελύκη (-α) I had loosed
2 λελυκας you have loosed  ἐλελύκης (-ες) you had loosed
3 λελυκε he has loosed  ἐλελύκει (-ε) he had loosed

Du. 2 λελυκατον you two have loosed  ἐλελύκατον you two had loosed
3 λελυκατον they two have loosed  ἐλελύκατην they two had loosed

Pl. 1 λελυκαμεν we have loosed  ἐλελύκεμεν we had loosed
2 λελυκατε you have loosed  ἐλελύκετε you had loosed
3 λελυκαστι they have loosed  ἐλελύκεσαν they had loosed

PLUPERFECT 1

905.

The Subjunctive

PRESENT 2

S. 1 λῶ(μ) I may loose  λῶ(μ) I may loose
2 λῆς(θα) you may loose  λῶς(θα) you may loose
3 λῆ(σι) he may loose  λῶς(σι) he may loose

AORIST 2

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.
Du. 2 λύτον you two may loose
     3 λύτον they two may loose
Pl. 1 λύσωμεν we may loose
     2 λύσης you may loose
     3 λύσωσι they may loose

PERFECT¹,³

S. 1 λελύκημι I may loose²
     2 λελύκημης(θα) you may loose
     3 λελύκημης(σι) he may loose
Du. 2 λελύκητον you two may loose
     3 λελύκητον they two may loose

906. OPTATIVE
       PRESENT¹

S. 1 λύσωμεν may I loose⁴
     2 λύśοις(θα) may you loose
     3 λύσι may he loose

PLURAL

λύσωμεν may we loose
λύσης may you loose
λύσει may they loose

AORIST¹

S. 1 λύσαμι may I loose⁵
     2 λύσαμεις(θα) (λύσαις) may you loose
     3 λύσαι (λύσει) may he loose

PERFECT¹,³

λελύκομι may I loose⁵
λελύκομεν may you loose
λελύκοι may he loose

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 λυσώ (pres. infin.) to be丢失 (at any time).

² The aorist denotes simply the occurrence of an action, its time being exactly the same as the present, as λύσαι (aor. inf.) to loose (at any time).

³ The perfect denotes completion of an action, as λελύκημεν (perf. infin.) to have loosed (at any time).

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 Not found in Homer; see note 1, p. 283. The subjunct. and optat. perfect are very rare in Homer.

Read the notes at the end of 905.

284
CONJUGATION OF λύε, ACTIVE

Du. 2 λύσαιτον may you two loose  
3 λύσαιτην may they two loose

Pl. 1 λύσαιμεν may we loose  
2 λύσαίτε may you loose.  
3 λύσαιμεν (λύσειμαν) may they loose

907. Imperative

PRESENT

S. 2 λύε loose (continue to loose)  
3 λυεῖν let him loose (continue to loose)

Du. 2 λύσατον loose (you two), continue to loose  
3 λυεῖν let those (two) loose (continue to loose)

Pl. 2 λύσετε loose (continue to loose)  
3 λυεῖντων let them loose (continue to loose)

AORIST

907. Imperative

PRESENT

S. 2 λύσει loose (continue to loose)  
3 λυσάτω let him loose

Du. 2 λυσάτον loose (you two), continue to loose  
3 λυσάτων let those (two) loose.

Pl. 2 λυσάτε loose (continue to loose)  
3 λυσάντων let them loose

AORIST

908. Infinitive

Pres. λύειν (λύειν, λύειμαι, λυέμεν, λυέμεναι) to loose, to be loosing

Fut. λυεῖν (λυέσειν, λυέσεμαι) to loose, to be about to loose, to be loosing

Aor. λυψαί (λυψάμεν, λυψάμεναι) to loose, to have loosed.

Perf. λελυκέμεν, λελυκέ(με)ναι to loose, to have loosed.

909. Participle

Pres. λύων, ouσα, ou (740) loosing

Fut. λύσαν, ouσαν, σουν (being) about to loose, desiring to loose

Aor. λύσας, σανσα, σαν (741) having loosed

Perf. λελυκώς, κυνικά, 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 1
   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 λύεσθε you loose (for) yourselves, are loosed
   3 λύονται they loose (for) themselves, are loosed

Imperfect

S. 1 ἔλυόμην I was loosing (for) myself, was being loosed
   2 ἔλυε [ (ἔλυεν) ] you were loosing (for) yourself, were being loosed
   3 ἔλυετο he was loosing (for) himself, was being loosed

Du. 2 ἔλυεσθον you two were loosing (for) yourselves, were being loosed
   3 ἔλυεσθην they two were loosing (for) themselves, were being loosed

Pl. 1 ἔλυόμε (σ)θα we were loosing (for) ourselves, were being loosed
   2 ἔλυεσθε you were loosing (for) yourselves, were being loosed
   3 ἔλυοντο they were loosing (for) themselves, were being loosed

Future

S. 1 λύσομαι I shall loose (for) myself, shall be loosed
   2 λύσει [ (λύση) ] 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 λύσεσθε you will loose (for) yourselves, will be loosed
   3 λύσονται they will loose (for) themselves, will be loosed

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.
INFLECTION OF λύω

AORIST

S. 1 ἐλύσάμην I loosed (for) myself, was loosed
2 ἐλύσας [烝(烝ω)] you loosed (for) yourself, were loosed
3 ἐλύσατο he loosed (for) himself, was loosed

Du. 2 ἐλύσασθεν you two loosed (for) yourselves, were loosed
3 ἐλύσασθεν they two loosed (for) themselves, were loosed

Pl. 1 ἐλύσαμε(σ)θα we loosed (for) ourselves, were loosed
2 ἐλύσασθε you loosed (for) yourselves, were loosed
3 ἐλύσαντο they loosed (for) themselves, were loosed

PERFECT

S. 1 λελύμαι I have loosed (for) myself, have been loosed
2 λελύσας you have loosed (for) yourself, have been loosed
3 λελύτας he has loosed (for) himself, has been loosed

Du. 2 λελύσθεν you two have loosed (for) yourselves, have been loosed
3 λελύσθεν they two have loosed (for) themselves, have been loosed

Pl. 1 λελύμε(σ)θα we have loosed (for) ourselves, have been loosed
2 λελύσθε you have loosed (for) yourselves, have been loosed
3 λελύνται (λελύνται) they have loosed (for) themselves, have been loosed

PLUPERFECT

S. 1 ἐλελύμην I had loosed (for) myself, had been loosed
2 ἐλελύσας you had loosed (for) yourself, had been loosed
3 ἐλελυτό he had loosed (for) himself, had been loosed

Du. 2 ἐλελύσθεν you two had loosed (for) yourselves, had been loosed
3 ἐλελύσθην they two had loosed (for) themselves, had been loosed

Pl. 1 ἐλελύμε(σ)θα we had loosed (for) ourselves, had been loosed
2 ἐλελύσθε you had loosed (for) yourselves, had been loosed
3 ἐλελύντο (ἐλελύντο) they had loosed (for) themselves, had been loosed

FUTURE PERFECT

S. 1 λελύσσομαι I shall have loosed (for) myself, shall have been loosed
2 λελύσσει [烝(烝)] you will have loosed (for) yourself, will have been loosed
3 λελύσσεται he will have loosed (for) himself, will have been loosed

1 Less common, athematic (797–798) 2d aerist forms.
2 - αται, - ατο (=-γται, -γτο, 597–598) regularly in verbs with consonantal stems, and stems ending in ο; 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 λελύσωνται they will have loosed (for) themselves, will have been loosed

911.  Subjunctive

PRESENT

S. 1 λύωμαι I may loose (for) myself, may be loosed ¹
2 λύῃς [(λύη)] you may loose (for) yourself, may be loosed
3 λύῃται he may loose (for) himself, may be loosed

Du. 2 λύησθον you two may loose (for) yourselves, may be loosed
3 λύησθον they two may loose (for) themselves, may be loosed

Pl. 1 λυώμε(σ)θα we may loose (for) ourselves, may be loosed
2 λύησθε you may loose (for) yourselves, may be loosed
3 λύωνται they may loose (for) themselves, may be loosed

AORIST

S. 1 λύσωμαι I may loose (for) myself, be loosed ¹
2 λύσης [(λύση)] you may loose (for) yourself, be loosed
3 λύσηται he may loose (for) himself, be loosed

Du. 2 λύσησθον you may loose (for) yourselves, be loosed
3 λύσησθον they two may loose (for) themselves, be loosed

Pl. 1 λυσώμε(σ)θα we may loose (for) ourselves, be loosed
2 λύσησθε you may loose (for) yourselves, be loosed
3 λύσωνται they may loose (for) themselves, may be loosed

PERFECT

S. 1 λελυμένος ἐστι I may loose (for) myself, may be loosed
2 λελυμένος ἐστις you may loose (for) yourself, may be loosed
3. λελυμένος ἐστι he may loose (for) himself, be loosed

Du. 2 λελυμένῳ ἔστω you two may loose (for) yourselves, may be loosed
3 λελυμένῳ ἔστων they two may loose (for) themselves, may be loosed

¹ Read the note at the end of 905.

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INFLECTION OF λύω

Pl. 1 λελυμένοι έμεν we may loose (for) ourselves, may be loosed
  2 λελυμένοι έητε you may loose (for) yourselves, may be loosed
  3 λελυμένοι έως they may loose (for) themselves, may be loosed

912. OPTATIVE
     PRESENT:

S. 1 λυσομήν may I loose (for) myself, may I be loosed  
  2 λύσιοι may you loose (for) yourself, may you be loosed
  3 λύσιτο may be loose (for) himself, may he be loosed

Du. 2 λύσισθον may you two loose (for) yourselves, may you two be loosed
  3 λύσισθην may they two loose (for) themselves, may they two be loosed

Pl. 1 λυσιμή(σ)θα may we loose (for) ourselves, may we be loosed
  2 λύσισθε may you loose (for) yourselves, may you be loosed
  3 λύσιστο may they loose (for) themselves, may they be loosed

AORIST:

S. 1 λυσαμήν may I loose (for) myself, may I be loosed
  2 λ γαμō may you loose (for) yourself, may you be loosed
  3 λυσιτο may be loose (for) himself, may he be loosed

Du. 2 λυσισθον may you two loose (for) yourselves, may you two be loosed
  3 λυσισθην may they two loose (for) themselves, may they two be loosed

Pl. 1 λυσιμή(σ)θα may we loose (for) ourselves, may we be loosed
  2 λυσισθε may you loose (for) yourselves, may you be loosed
  3 λυσιστο may they loose (for) themselves, may they be loosed

PERFECT:

S. 1 λελυμένος εἶην may I loose (for) myself, may I be loosed
  2 λελυμένος εἶησ may you loose (for) yourself, may you be loosed
  3 λελυμένος εἰηι may be loose (for) himself, may he be loosed

Du. 2 λελυμένω εἶσθον may you two loose (for) yourselves, may you two be loosed
  3 λελυμένω εἶπην 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-το).
Pl. 1 λελυμένοι εἶμεν may we loose (for) ourselves, may we be loosed
2 λελυμένοι εἶτε may you loose (for) yourselves, may you be loosed
3 λελυμένοι εἶνεν may they loose (for) themselves, may they be loosed

913. Imperative

Present

S. λύεο [(λύευ)] loose (for) yourself, be loosed
λυσάω let him loose (for) himself, let him be loosed

Du. 2 λύσασθον loose (for) your two selves, be loosed
3 λυσάσθων let those two loose (for) themselves, let them be loosed

Pl. 2 λύσασθε loose (for) yourselves, be loosed
3 λυσάσθων let them loose (for) themselves, let them be loosed

Aorist

S. 2 λύσαι loose (for) yourself, be loosed
3 λυσάσθω let him loose (for) himself, let him be loosed

Du. 2 λυσάσθον loose (for) your two selves, be loosed
3 λυσάσθον let these two loose (for) themselves, let them be loosed

Pl. 2 λύσασθε loose (for) yourselves, be loosed
3 λυσάσθων let them loose (for) themselves, let them be loosed

Perfect

S. 2 λελυμονοι loose (for) yourself, be loosed
3 λελυμόθω let him loose (for) himself, let him be loosed

Du. 2 λελυμόθον loose (for) yourselves, be loosed
3 λελυμόθον let them loose (for) themselves, let them be loosed

Pl. 2 λελυμόθε loose (for) yourselves, be loosed
3 λελυμόθων let them loose (for) themselves, let them be loosed

914. Infinitive

Pres. λύειν to loose (for) one's self, to be loosed
Fut. λύεισθαι to loose (for) one's self, to be loosed, to be about to be loosed
Aor. λύεισθαι to loose (for) one's self, to be loosed, to have loosed
Perf. λελυμένοι to loose (for) one's self, to be loosed, to have loosed
F. Perf. λελυμέναι to loose (for) one's self, to be loosed

1 Read the note on 905.
915. **Participle**

Pres. λύσκενος, η, ον loosing (for) one’s self, being loosed.

Fut. λυσικενος, η, ον being about to loose (for) one’s self, being about to be loosed, desiring to loose, . . . etc.

Aor. λυσικενος, η, ον having loosed (for) one’s self, having been loosed

Perf. λελυσκενος, η, ον having loosed (for) one’s self, having been loosed.

Fut. Perf. λελυσικενος, η, ον being about to have loosed (for) one’s self, being about to be loosed.

**Passive**

916. **Indicative**

Aorist only

917. **Subjunctive**

918. **Optative**

919. **Imperative**

---

1 Occasionally with a middle meaning.  
2 Read the note on 695.  
3 Read 951–952.  
4 Read the note on 906.
Optative (continued)        Imperative (continued)

Pl. 1 ἠλθὲίμεν (Ἀνθείμεν) may we
        be loosed
2 ἠλθὲίτε (Ἀνθείτε) may you be ἠλθήτε be loosed
3 ἠλθὲίν (Ἀνθείσαν) may they ἠλθήντων let them be loosed
        be loosed

920. Infinitive
        ἠλθῇναι (Ἀνθῇμεναι) to be loosed, to have been loosed

921. Participle
        ἠλθεῖς, εἴσα, ἐν (742) having been loosed

922. Perfect System of βαίνω (βα-, βα-), come, go, walk

<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 βέβηκα</td>
<td>βεβήκω</td>
<td>βεβήκοιμι</td>
<td>βεβάμεν(αι)</td>
<td></td>
</tr>
<tr>
<td>2 βέβηκας</td>
<td>βεβήκης(θα)</td>
<td>βεβήκοις</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 βέβηκε</td>
<td>βεβήκη(σί)</td>
<td>βεβήκοι</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Du. 2 βέβατον</td>
<td>βεβήκετον</td>
<td>βεβήκοιτον</td>
<td>βεβατόν</td>
<td></td>
</tr>
<tr>
<td>3 βέβατον</td>
<td>βεβήκοιτον</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. 1 βέβαμεν</td>
<td>βεβήκομεν</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 βέβατε</td>
<td>βεβήκετε</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 βέβασι</td>
<td>βεβήκωσι</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Pluperfect

| S. 1 ἤβεβηκεν (-η 585) | Du. | Pl. ἤβεβαμεν |
| 2 ἤβεβηκες (-ης 585) | ἤβεβατον |
| 3 ἤβεβηκε (-ει 585) | ἤβεβάτην |

923. Second Perfect System of πείλω (πελ-, ποι-, πι-) persuade

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
<th>Participle</th>
<th>Pluperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1 πέποιθα</td>
<td>πεποῖθω</td>
<td>πεποῖθως, πεπι-</td>
<td>ἐπεποίθεα (-η 585)</td>
</tr>
<tr>
<td>2 πέποιθας</td>
<td>πεποίθης(θα)</td>
<td>ἠδίκα, πεποῖθος</td>
<td></td>
</tr>
<tr>
<td>3 πέποιθε</td>
<td>πεποίθη(σί)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Du. 2 *πέπιστον</td>
<td>πεποίθητον</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 *πέπιστον</td>
<td>*ἐπεπιστήν</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 Very rare; the dual and plural forms are uncertain.
PERFECTS, ACTIVE AND MIDDLE

<table>
<thead>
<tr>
<th>Pl.</th>
<th>1 τέπειθμεν</th>
<th>1 *τέπειστε</th>
<th>2 *τέπειστε</th>
<th>3 τεποίθασι</th>
<th>τεποίθασι</th>
<th>*τεποίθασι</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ἐπέπιθεσαν</td>
<td></td>
<td>*ἐπέπιστε</td>
<td></td>
<td></td>
<td>(*ἐπέπιστε)</td>
</tr>
</tbody>
</table>

924. SECOND PERFECT SYSTEM OF Ἱστημι (ὑστ-, στα-), stand

**Perfect**

<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 Ἰστηκα</td>
<td>Ἰστήκων</td>
<td>Ἰσταίνῃ</td>
<td>Ἰστάμεν (αι)</td>
<td></td>
</tr>
<tr>
<td>2 Ἰστηκας</td>
<td>Ἰστήκης(θα)</td>
<td>Ἰσταῖ</td>
<td>Ἰσταθί</td>
<td></td>
</tr>
<tr>
<td>3 Ἰστηκε</td>
<td>Ἰστήκη(σι)</td>
<td>Ἰσταῖ</td>
<td>Ἰστάτω</td>
<td>PARTICIPLE</td>
</tr>
<tr>
<td>Du. 2 Ἰστατον</td>
<td>Ἰστήκετον</td>
<td>Ἰσταίνον</td>
<td>Ἰστατον</td>
<td>Ἰσταίον, υα,</td>
</tr>
<tr>
<td>3 Ἰστατον</td>
<td>Ἰστήκετον</td>
<td>Ἰσταίνην</td>
<td>Ἰστάτων</td>
<td>ὁς</td>
</tr>
<tr>
<td>Pl. 1 Ἰστάμεν</td>
<td>Ἰστήκομεν</td>
<td>Ἰσταίμεν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Ἰστάτε</td>
<td>Ἰστήκετε</td>
<td>Ἰσταῖτε</td>
<td>Ἰστατε</td>
<td></td>
</tr>
<tr>
<td>3 Ἰστάτι</td>
<td>Ἰστήκωσι</td>
<td>Ἰσταίνων</td>
<td>Ἰστάτων</td>
<td></td>
</tr>
</tbody>
</table>

**Pluperfect**

<table>
<thead>
<tr>
<th>S. 1 Ἰστήκεα (―ν 585)</th>
<th>Du.</th>
<th>Pl. Ἰστάμεν</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 Ἰστήκεας (―ς 585)</td>
<td>Ἰστατον</td>
<td>Ἰστατε</td>
</tr>
<tr>
<td>3 Ἰστήκεε (―ει 585)</td>
<td>Ἰστάτην</td>
<td>Ἰστασαν</td>
</tr>
</tbody>
</table>

925. PERFECT MIDDLE SYSTEM OF LABIAL VERBS: τρέπω (τρεπ-, τραπ-) turn, of PALATAL VERBS: τεύχω (τευχ-, τυχ-, τυκ-) fashion, make, and of DENTAL VERBS: πεύθωμαι (πευθ-, πυθ-) learn

**Indicative**

<table>
<thead>
<tr>
<th>S. 1 τετράμαι (τετραμαι)</th>
<th>τετυγμαι (τετυχμαι)</th>
<th>πεπυσμαι (πεπυθμαι)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 τετραψαι (τετραςσαι)</td>
<td>τετυξαι (τετυχσαι)</td>
<td>πεπυσαι (πεπυθσαι)</td>
</tr>
<tr>
<td>3 τετραπται (τετραπται)</td>
<td>τετυκται (τετυχται)</td>
<td>πεπυσται (πεπυθται)</td>
</tr>
<tr>
<td>Du. 2 τετραφθον (τετραφθον)</td>
<td>τετυχθον (τετυχθον)</td>
<td>πεπυσθον (πεπυθθον)</td>
</tr>
<tr>
<td>3 τετραφθον (τετραφθον)</td>
<td>τετυχθον (τετυχθον)</td>
<td>πεπυσθον (πεπυθθον)</td>
</tr>
<tr>
<td>Pl. 1 τετράμμε (σ)θα (τετραμμε (σ)θα)</td>
<td>τετυγμε (σ)θα (τετυχμε (σ)θα)</td>
<td>πεπυσμε (σ)θα (πεπυθμε (σ)θα)</td>
</tr>
<tr>
<td>2 τετραφεθε (τετραφεθε)</td>
<td>τετυχθε (τετυχθε)</td>
<td>πεπυσθε (πεπυθθε)</td>
</tr>
<tr>
<td>3 τετράφαται (τετραφαται)</td>
<td>τετυχαται (τετυχαται)</td>
<td>πεπυθαται (πεπυθαται)</td>
</tr>
</tbody>
</table>

1 Very rare; the dual and plural forms are uncertain.
HOMERIC GREEK

PLUPERFECT INDICATIVE

SINGULAR
1 ἐτετράμμην (ἐτετραπμην) ἐτετύγμην (ἐτετυχμην) ἐπετύσμην (ἐπετυθμην)
2 ἐτέτραψο (ἐτετραπσο) ἐτέτυψο (ἐτετυχσο) ἐπέτυψο (ἐπετυθσο)
3 ἐτέτραπτο (ἐτετραπτο) ἐτέτυκτο (ἐτετυχτο) ἐπέτυκτο (ἐπετυθτο)

DUAL
1 ἐτέτραφθον (ἐτετραφσον) ἐτετυχθον (ἐτετυχσθον) ἐπέτυσθον (ἐπετυθσθον)
2 ἐτετράφθην (ἐτετραφσθην) ἐτετυχθην (ἐτετυχσθην) ἐπεπύσθην (ἐπεπυθσθην)

PLURAL
1 ἐτετράμμε(σ)θα (ἐτετραπμε(σ)θα) ἐτετύγμε(σ)θα (ἐτετυχμε(σ)θα) ἐπετύσμε(σ)θα (ἐπετυθμε(σ)θα)
2 ἐτέτραψε (ἐτετραπσε) ἐτέτυψε (ἐτετυχσε) ἐπέτυψε (ἐπετυθσε)
3 ἐτετράφατο (ἐτετραφστο) ἐτετυχάτο (ἐτετυχστο) ἐπεπύθατο (ἐπεπυθστο)

PERFECT SUBJUNCTIVE
1 τετραμμένος ἦ(ν) (τετραπ- τετυγμένος ἦ(ν) (τετυχμέ- μενος)
etc.

PERFECT OPTATIVE
1 τετραμμένος εἶ(η) μενος)
etc.

PERFECT IMPERATIVE

SINGULAR
2 τέτραψε (τετραπσε) τέτυψε (τετυχσε) ἐπέτυψε (ἐπετυθσε)
3 τετράψθω (τετραπσθω) τετύψθω (τετυχσθω) ἐπεπύσθω (ἐπεπυθσθω)

DUAL
2 τετράφθων (τετραφσθων) τετύχθων (τετυχσθων) ἐπετύσθων (ἐπετυθσθων)
3 τετράφθων (τετραφσθων) τετυχθων (τετυχσθων) ἐπεπύσθων (ἐπεπυθσθων)

PLURAL
2 τετράφθε (τετραφσθε) τετύχθε (τετυχσθε) ἐπετύσθε (ἐπετυθσθε)
3 τετράφθων (τετραφσθων) τετύχθων (τετυχσθων) ἐπεπύσθων (ἐπεπυθσθων)

PERFECT INFINITIVE AND PARTICIPLE

τετράψθαι (τετραπσθαι) τετυχθαι (τετυχσθαι) ἐπετύσθαι (ἐπετυθσθαι)
tετραμμένος, η, ον (τετραπ- tετυγμένος, η, ον (τε- μενος) τετυχμένος, η, ον (τε- μενος)

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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 (όνταο, -ότο) 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 (βαν-, βα-) come, go, γνωσκω (γνω-, γνο-) know, and of δο- enter, sink.

<table>
<thead>
<tr>
<th>INDICATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1 ἔβην</td>
</tr>
<tr>
<td>2 ἔβης</td>
</tr>
<tr>
<td>3 ἔβη</td>
</tr>
<tr>
<td>Du. 2 ἔβητον (ἐβατον)</td>
</tr>
<tr>
<td>3 ἔβητην (ἐβάτην)</td>
</tr>
<tr>
<td>Pl. 1 ἔβημεν (ἐβαμεν)</td>
</tr>
<tr>
<td>2 ἔβητε (ἐβατε)</td>
</tr>
<tr>
<td>3 ἔβησαν (ἐβασαν, ἐβαν)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SUBJUNCTIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1 βίω etc.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>OPTATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1 βαίην etc.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>IMPERATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 2 βήθι etc.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>INFINITIVES AND PARTICIPLES</th>
</tr>
</thead>
<tbody>
<tr>
<td>βάν, βασα, βάν</td>
</tr>
<tr>
<td>βήναι (βήμεναι)</td>
</tr>
</tbody>
</table>
**First Aorist System of Liquid Verbs**

φαίνω (stem φαν-) show

931. **First Aorist Active**

<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 ἔφηνα</td>
<td>φήνω(μ)</td>
<td>φήναιμι</td>
<td>φήναι</td>
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<tr>
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<td>φήναις(θα)</td>
<td>φήνον</td>
<td></td>
</tr>
<tr>
<td>3 ἔφηνε</td>
<td>φήνης(σι)</td>
<td>φήναι (φή-</td>
<td>φήνατω</td>
<td>PARTICIPLE</td>
</tr>
<tr>
<td></td>
<td></td>
<td>νείς)</td>
<td></td>
<td>vei)</td>
</tr>
<tr>
<td>Du. 2 ἔφηνατον</td>
<td>φήνητον</td>
<td>φήναιτον</td>
<td>φήνατον</td>
<td></td>
</tr>
<tr>
<td>3 ἔφηνάτην</td>
<td>φήνητον</td>
<td>φήναιτην</td>
<td>φήνάτων</td>
<td></td>
</tr>
<tr>
<td>Pl. 1 ἔφηναμεν</td>
<td>φήναμεν</td>
<td>φήναιμεν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 ἔφηνατε</td>
<td>φήνατε</td>
<td>φήνατε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 ἔφηναν</td>
<td>φήνασιν</td>
<td>φήναισιν (φή-</td>
<td>φηνάστων</td>
<td>veiαν)</td>
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</tbody>
</table>

932. **First Aorist Middle**

<table>
<thead>
<tr>
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<th>Subjunctive</th>
<th>Optative</th>
<th>Imperative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1 ἔφηνάμην</td>
<td>φήνωμαι</td>
<td>φήναιμην</td>
<td></td>
<td>φήνασθαι</td>
</tr>
<tr>
<td>2 ἔφηνοσ</td>
<td>φήνησαι</td>
<td>φήναισαι</td>
<td>φήναι</td>
<td></td>
</tr>
<tr>
<td>3 ἔφηνατο</td>
<td>φήνηται</td>
<td>φήνατο</td>
<td>φηνάσθω</td>
<td>PARTICIPLE</td>
</tr>
<tr>
<td>Du. 2 ἔφηνασθον</td>
<td>φήνασθον</td>
<td>φήναισθον</td>
<td>φήνασθον</td>
<td>φηνάμενος, η, ον</td>
</tr>
<tr>
<td>3 ἔφηνάσθην</td>
<td>φήνασθην</td>
<td>φηνασθην</td>
<td>φηνάσθων</td>
<td>2d AOR. PASS.</td>
</tr>
<tr>
<td>Pl. 1 ἔφηναμε(σ)θα</td>
<td>φηναμε(σ)θα</td>
<td>φηναιμε(σ)θα</td>
<td></td>
<td>εφάνην</td>
</tr>
<tr>
<td>2 ἔφηνασθε</td>
<td>φηνασθε</td>
<td>φηναισθε</td>
<td>φηνασθε</td>
<td>εφάνης</td>
</tr>
<tr>
<td>3 ἔφηναντο</td>
<td>φηνασται</td>
<td>φηναστο</td>
<td>φηναστων</td>
<td>ιφάνη, etc.</td>
</tr>
</tbody>
</table>

933. **Second Aorist System of λείπω leave**

933. **Second Aorist Active**

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Imperative</th>
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934. Second Aorist Middle

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935. Second Aorist Passive System of τρέφω (τρεφ-, τροφ-, τραφ-, for θτρεφ-, etc.) nourish

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(ἔτραφη)

Infinitive τραφὴναι (τραφήμεναι) Passive τραφεῖ, εἰς τα, ἐν

Contract Verbs

936. Verbs which end in -ω, -ω, -ω; -αι, -αι, -αι, -αι (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 -ω, -αι, are always contracted; those in -ω, -αι, -ω, -αι, may be, but are usually left uncontracted.

938. Present System of τιμᾶω honor

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HOMERIC GREEK

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**IMPERATIVE**

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<td>3 (τιμαέτω) τιμάτω</td>
<td>(ἐτίμα) ἐτίμα</td>
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**PART.** (τιμάων, ουσα, ον) τιμάων, ὄν, 715.

**INFIN:** (τιμάεν = τιμαεν) τιμάν, τιμήμεναι)

---

**939**

**MIDDLE AND PASSIVE**

**PRESENT**

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<th>SUBJUNCTIVE</th>
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**IMPERFECT INDICATIVE**

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**PRESENT IMPERATIVE**

| 2 (ἐτίμαισθαι) τιμά-    | 3 (ἐτίμαισθαι) τιμάσ-   |
| σθαι                   | σθαι                   |

**INFINITIVE**

| 298 |
### CONTRACT VERBS

**Present System of ποιέω do, make**

#### Active

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#### Infinitive

| (ποιέων, οὐσα, ον) ποιών, εὖσα, εὖν, 745 |

---

1 Attic forms; not contracted in Homer.
### Homer: Middle and Passive

#### Indicative

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| 3 (ποιέσθαι) ποιέσθαι | (ἐποιεῖσθην) ἐποιεῖσθην |

| Pl. 1 (ποιέμε(σ)θα) ποιέμε(σ)θα | (ἐποιεῖμε(σ)θα) ἐποιεῖμε(σ)θα |
| 2 (ποιέσθε) ποιέσθε | (ἐποιείσθη) ἐποιείσθη |
| 3 (ποιέσθαι) ποιέσθαι | (ἐποιεῖσθαι) ἐποιεῖσθαι |

#### Subjunctive

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| 3 (ποιεῖσθαι) ποιεῖσθαι | (ποιεῖσθαι) ποιεῖσθαι |

| Pl. 1 (ποιέμε(σ)θα) ποιέμε(σ)θα | (ποιεῖμε(σ)θα) ποιεῖμε(σ)θα |
| 2 (ποιεῖσθε) ποιεῖσθε | (ποιεῖσθαι) ποιεῖσθαι |
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#### Present Imperative

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#### Infin. | Part. (ποιεύμενος, η, αν) ποιεύμενος, η, αν |

#### Present System of χόλω anger, vex

### Active

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| 3 (χόλεται) χόλεται | (ἐχόλουν) ἐχόλουν | (χόλεται) χόλεται |
### CONTRACT VERBS

#### OPTATIVE

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#### PRESENT

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#### PART.

(χολόων, ουσα, ον) χολῶν, οῦν, οὐν |

#### INF. (χολούμι) | χολούμι, 746

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### MIDDLE AND PASSIVE

#### PRESENT INDICATIVE

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<tr>
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<td>(χολοέτω)</td>
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<table>
<thead>
<tr>
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<tbody>
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#### IMPERFECT

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#### PRESENT SUBJUNCTIVE

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#### IMPERATIVE

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<tbody>
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#### INF. (χολόωμεν) | χολούμεν |

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#### PARTICIPLE

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<td>χολού</td>
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<tr>
<td>3 (χολοεσθώ)</td>
<td>χολούσθω</td>
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<table>
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<tbody>
<tr>
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<td>χολούσθη</td>
</tr>
</tbody>
</table>

---

301
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 -ω (as χολώω), which are known as “assimilated” (sometimes called “distracted”) forms. In these cases αε, αει, αη, αηι give a double α sound, by the α assimilating the e sound; but αο, αω, αοι, αοιι give a double o sound, by the o assimilating the α sound. Usually one of the vowels is lengthened, sometimes both.

\[
\begin{align*}
\text{ae} & = 1) \text{ αα} & \text{αω} & = 1) \text{ ωω} & \text{οο} & = 1) \text{ ωω} \\
2) \text{ αα} & & 2) \text{ ωω} & & 2) \text{ ωω} \\
\text{aei} & = 1) \text{ αη} & \text{αι} & = 1) \text{ οω} & \text{οοι} & = \text{ ωω} \\
2) \text{ αη} & & 2) \text{ ωοι} & & \text{οοι} & = \text{ ωω} \\
\text{αι} & = 1) \text{ αη} & \text{αιο} & = 1) \text{ οω} & \\
2) \text{ αη} & & 2) \text{ ωοι} & & \\
\text{αιο} & = 1) \text{ ωο} & \\
2) \text{ ωο} &
\end{align*}
\]

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 ὅραω (ὁρα-) see, may serve as examples of assimilation of an -αω verb:

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Contracted</th>
<th>Assimilated</th>
</tr>
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<tbody>
<tr>
<td>S. 1 ὅραω</td>
<td>ὅρα</td>
<td>ὅραω</td>
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<td>ὅραι</td>
<td>ὅραις</td>
</tr>
<tr>
<td>3 ὅραε</td>
<td>ὅρα</td>
<td>ὅρα</td>
</tr>
<tr>
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<td>ὅρατον</td>
<td>—</td>
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<tr>
<td>3 ὅρατον</td>
<td>ὅρατον</td>
<td>—</td>
</tr>
<tr>
<td>Pl. 1 ὅραμεν</td>
<td>ὅραμεν</td>
<td>—</td>
</tr>
<tr>
<td>2 ὅρατε</td>
<td>ὅρατε</td>
<td>—</td>
</tr>
<tr>
<td>3 ὅρασσι</td>
<td>ὅρασσι</td>
<td>ὅρασσι</td>
</tr>
<tr>
<td>302</td>
<td></td>
<td></td>
</tr>
<tr>
<td>VERBS IN -(\mu)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------------------</td>
<td>-----------------</td>
<td>-----------------</td>
</tr>
<tr>
<td><strong>INDICATIVE</strong></td>
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<td></td>
</tr>
<tr>
<td><strong>PRESENT</strong></td>
<td></td>
<td></td>
</tr>
<tr>
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<td>τίθημι</td>
<td>ἵμι</td>
</tr>
<tr>
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<td>τίθημι(θα)</td>
<td>ἵμι, ιείς</td>
</tr>
<tr>
<td>3 ἵστης</td>
<td>τίθησι, τιθὲ</td>
<td>ἴησ, ιεί</td>
</tr>
<tr>
<td>Du. 2 ἵστατον</td>
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<td>ἴτον</td>
</tr>
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<td>τίθετον</td>
<td>ἴτον</td>
</tr>
<tr>
<td>Pl. 1 ἵσταμεν</td>
<td>τίθεμεν</td>
<td>ἵμεν</td>
</tr>
<tr>
<td>2 ἵσταται</td>
<td>τίθεται</td>
<td>ἴεται</td>
</tr>
<tr>
<td>3 ἵστασαι</td>
<td>τίθεσι (θέουσι)</td>
<td>ἴεσι, ἴεσι</td>
</tr>
<tr>
<td><strong>IMPERFECT</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>S. 1 ἵστην</td>
<td>ἐτίθην</td>
<td>ἵσεν</td>
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<tr>
<td>2 ἵστης</td>
<td>ἐτίθεσι</td>
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<td>ἵεται</td>
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<tr>
<td>3 ἵστασαν</td>
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<td>ἵσαν, ἵεν</td>
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<tr>
<td><strong>FUTURE</strong></td>
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<td>ἴσω</td>
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<td>ἴσεις</td>
</tr>
<tr>
<td>3 ἵστησει</td>
<td>θήσει</td>
<td>ἴσε (ισεί)</td>
</tr>
</tbody>
</table>

Regular VERBS in -\(\mu\)

- ἱστημ (στη, στα-), (make) stand; τιθημ (θη, θε), put; ἵμι (ἱ, ἐ) send;
  δίδωμι (δω-, δο-), give, grant

Active Voice

**SURJUNCTIVE**

<table>
<thead>
<tr>
<th>contr.</th>
<th>assim.</th>
<th>contr.</th>
<th>assim.</th>
</tr>
</thead>
<tbody>
<tr>
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<td>ὀρᾶσ</td>
<td>ὀρᾶσ</td>
<td>ὀρᾶσ</td>
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</tbody>
</table>

**PARTICIPLE**

<table>
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</tr>
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<tr>
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<td>ὀρᾶντος</td>
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</table>

**INFINTIVE**

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<tr>
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</table>

303
### HOMERIC GREEK

#### FIRST AORIST

<table>
<thead>
<tr>
<th>S.</th>
<th>ἐστησα</th>
<th>ἐθηκα</th>
<th>ἐηκα</th>
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<tbody>
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<td>ἐστησε</td>
<td>ἐθηκε</td>
<td>ἐηκε</td>
<td>ἐδωκε</td>
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<td>Du.</td>
<td>ἐστησατον</td>
<td>*ἐθηκατον</td>
<td>*ἐηκατον</td>
<td>*ἐδωκατον</td>
</tr>
<tr>
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<td>*ἐθηκατην</td>
<td>*ἐηκατην</td>
<td>*ἐδωκατην</td>
</tr>
<tr>
<td>Pl.</td>
<td>ἐστησαμεν</td>
<td>*ἐθηκαμεν</td>
<td>*ἐηκαμεν</td>
<td>*ἐδωκαμεν</td>
</tr>
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<td>*ἐηκατε</td>
<td>*ἐδωκατε</td>
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<td>*ἐδωκαν</td>
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<tr>
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<td>ἐθετη</td>
<td>ἐιτη</td>
<td>ἐδοτη</td>
</tr>
<tr>
<td>Du.</td>
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<td>ἐθητον</td>
<td>ἐιτον</td>
<td>ἐδοτον</td>
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<td>ἐιτην</td>
<td>ἐδοτην</td>
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<td>ἐθημεν</td>
<td>ἐιμεν</td>
<td>ἐδομεν</td>
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<td>ἐθητε</td>
<td>ἐιτε</td>
<td>ἐδοτε</td>
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#### SUBJUNCTIVE

#### PRESENT

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<th>διδω(μι)</th>
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<td>διδης(θα)</td>
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<td>ιη(σι)</td>
<td>διδη(σι)</td>
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<td>ιητον</td>
<td>διδητον</td>
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<td>ιητον</td>
<td>διδητον</td>
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<td>ιωμεν</td>
<td>διδωμεν</td>
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<td>ιητε</td>
<td>διδητε</td>
</tr>
<tr>
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<td>διδωσι</td>
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#### SECOND AORIST

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<td>οης(θα)</td>
<td>δης(θα)</td>
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<td>δη(σι)</td>
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REGULAR -μ VERBS

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<td>θητον</td>
<td>ήτον</td>
<td>δώτον</td>
</tr>
<tr>
<td>Pl. 1 στωμεν</td>
<td>θωμεν</td>
<td>ήμεν</td>
<td>δωμεν</td>
</tr>
<tr>
<td>2 στητε</td>
<td>θητε</td>
<td>ήτε</td>
<td>δωτε</td>
</tr>
<tr>
<td>3 στωσι</td>
<td>θωσι</td>
<td>ήσι</td>
<td>δωσι</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 θηω, θηες, θηε, θητον, θητην, θηομεν, θηετε, θηουσι (τιθημ μετ, place).
2) With a long thematic (796) vowel, as θηω, θηες, θηη, θηητον, θηητην, θηηομεν, θηηετε, θηηουσι.

The vowel of the stem is then shortened (572), producing—

3) θεω, θεης, θεη, θεητον, θεητην, θεηομεν, θεηετε, θεηουσι.

This form then undergoes contraction (584–585), giving—

4) θω, θης, θη, θητον, θητην, θωμεν, θητε, θωσι.

952. The subjunctives of athematic (797; 865, 2) second aorists and the subjunctives passive of both first and second aorists are similarly formed. Thus, λυθω, λυθης, λυθη, etc., contracted from λυθεω, λυθης, λυθη, etc.; τραφω, τραφης, τραφη, etc., contracted from τραφεω, τραφης, τραφη, etc.

953.

<table>
<thead>
<tr>
<th>Optative</th>
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<tbody>
<tr>
<td>Present</td>
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<tr>
<td>S. 1 ισταϊν</td>
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<tr>
<td>2 ισταίς</td>
</tr>
<tr>
<td>3 ισταίσ</td>
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<tr>
<td>Du. 2 ισταίτον</td>
</tr>
<tr>
<td>3 ισταίτην</td>
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<td>Pl. 1 ισταίμεν</td>
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<td>2 ισταίτε</td>
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<tr>
<td>3 ισταίεν</td>
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</table>

SECOND AORIST

| S. 1 σταίν  | θείν  | είν  | δοίν  |
| 2 σταίς    | θείς  | είς  | δοίς  |
| 3 σταίσ    | θείη  | είη  | δοίη  |
| Du. 2 σταίτον | θείτον | ελτον | δοίτον |
| 3 σταίτην  | θείτην | ελτην | δοίτην |

305
### Homeric Greek

#### Imperative Present

<table>
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<tr>
<th>S.</th>
<th>ἵστη (-a)</th>
<th>τίθει (= -ee)</th>
<th>ἵη (= ἴεε)</th>
<th>δίδου (διδῶθι)</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
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<td>τίθέτω</td>
<td>ἵτω</td>
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<table>
<thead>
<tr>
<th>Du.</th>
<th>ἱστατόν</th>
<th>τίθετον</th>
<th>ἱστον</th>
<th>δίδοτον</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>ἱστάτων</td>
<td>τίθέτων</td>
<td>ἱστών</td>
<td>δίδοτων</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pl.</th>
<th>ἱστάτε</th>
<th>τίθετε</th>
<th>ἱστε</th>
<th>δίδοτε</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>ἱστάντων</td>
<td>τίθέντων</td>
<td>ἱστών</td>
<td>δίδοντω</td>
</tr>
</tbody>
</table>

#### Second Aorist

<table>
<thead>
<tr>
<th>S.</th>
<th>ἱστήθι</th>
<th>θέσ</th>
<th>ἵς</th>
<th>δός</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>ἱστήω</td>
<td>θέτω</td>
<td>ἵτω</td>
<td>δότω</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Du.</th>
<th>ἱστήτον</th>
<th>θέτον</th>
<th>ἱστον</th>
<th>δότον</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>ἱστήτων</td>
<td>θέτων</td>
<td>ἱστών</td>
<td>δότων</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pl.</th>
<th>ἱστήτε</th>
<th>θέτε</th>
<th>ἵτε</th>
<th>δότε</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>ἱστήντων</td>
<td>θέτων</td>
<td>ἱστών</td>
<td>δόντω</td>
</tr>
</tbody>
</table>

#### Infinitive Present

<table>
<thead>
<tr>
<th>ἵσταμαι(αι)</th>
<th>τιθήμαι(αι)</th>
<th>ἰέμαι(αι)</th>
<th>διδόμαι(αι)</th>
<th>διδοῦναι(αι)</th>
</tr>
</thead>
</table>

#### Second Aorist

<table>
<thead>
<tr>
<th>ἱστήναι (ἱστήμεναι)</th>
<th>θείναι (θείμεν[αι])</th>
<th>εἶναι (ἐμέν[αι])</th>
<th>δοῦναι (δοὺναι)</th>
</tr>
</thead>
</table>

#### Participle

**Pres.** ἵστας, ἵστασα, ἵσταν  
**Aor.** ἵστας, ἵστασα, ἵσταν  

- **Note 1.** For the second perfect system of ἵστημι, see 924.
- **Note 2.** διδοῦμι may have (very rarely) διδώσω instead of δώσω in the future.

#### Middle Voice

### Indicative Present

<table>
<thead>
<tr>
<th>S.</th>
<th>ἱσταμαι</th>
<th>τιθεμαι</th>
<th>ἵμαι</th>
<th>διδομαι</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>ἱστασαι</td>
<td>τιθεσαι</td>
<td>ἵσαι</td>
<td>διδοσαι</td>
</tr>
<tr>
<td>3</td>
<td>ἱσταται</td>
<td>τιθεται</td>
<td>ἵται</td>
<td>διδοται</td>
</tr>
</tbody>
</table>
### REGULAR -μ VERBS

<table>
<thead>
<tr>
<th></th>
<th>Sg.</th>
<th>Pl.</th>
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<tbody>
<tr>
<td>Du. 2</td>
<td>ἵστασθον</td>
<td>τίθεσθον</td>
</tr>
<tr>
<td>3</td>
<td>ἵστασθον</td>
<td>τίθεσθον</td>
</tr>
<tr>
<td>Pl. 1</td>
<td>ἵσταμαι(σ)θα</td>
<td>τίθέμε(σ)θα</td>
</tr>
<tr>
<td>2</td>
<td>ἵστασθε</td>
<td>τίθεσθε</td>
</tr>
<tr>
<td>3</td>
<td>ἵστανται</td>
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**IMPERFECT**

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<thead>
<tr>
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<tr>
<td>Du. 2</td>
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<td>τίθεμαι</td>
</tr>
<tr>
<td>2</td>
<td>ἵστασθο</td>
<td>τίθεσθο</td>
</tr>
<tr>
<td>3</td>
<td>ἵστατο</td>
<td>τίθετο</td>
</tr>
<tr>
<td>Pl. 1</td>
<td>ἵσταμαι(σ)θα</td>
<td>τίθέμε(σ)θα</td>
</tr>
<tr>
<td>2</td>
<td>ἵστασθε</td>
<td>τίθεσθε</td>
</tr>
<tr>
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**FUTURE**

<table>
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<tr>
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<td>τίθησομαι</td>
</tr>
<tr>
<td>3</td>
<td>ἵστησαι</td>
<td>τίθησαι</td>
</tr>
<tr>
<td>Pl. 1</td>
<td>ἵστησόμε(σ)θα</td>
<td>τίθησόμε(σ)θα</td>
</tr>
<tr>
<td>2</td>
<td>ἵστησοθε</td>
<td>τίθησοθε</td>
</tr>
<tr>
<td>3</td>
<td>ἵστησονται</td>
<td>τίθησονται</td>
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</table>

**FIRST AORIST**

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Du. 2</td>
<td>ἵστησαμαι</td>
<td>τίθησαμαι</td>
</tr>
<tr>
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<td>ἵστησατο</td>
<td>τίθησατο</td>
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**SECOND AORIST**

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Du. 2</td>
<td>ἤθεσθον</td>
<td>είσθων</td>
</tr>
<tr>
<td>3</td>
<td>ἤθετο</td>
<td>εῖστο</td>
</tr>
</tbody>
</table>
### HOMERIC GREEK

<table>
<thead>
<tr>
<th>Pl. 1</th>
<th>εἶθμε(ς)θα</th>
<th>εἴμε(ς)θα</th>
<th>ἐδόμε(ς)θα</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>εἴθεθε</td>
<td>εἴσθε</td>
<td>ἐδόσθε</td>
</tr>
<tr>
<td>3</td>
<td>εἴθετο</td>
<td>εἴστο</td>
<td>ἐδῶντο</td>
</tr>
</tbody>
</table>

#### 958.

### Subjunctive

#### Present

<table>
<thead>
<tr>
<th>S. 1</th>
<th>ἵστωμαι</th>
<th>ἵσμαι</th>
<th>διδώμαι</th>
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</thead>
<tbody>
<tr>
<td>2</td>
<td>ἵστηαι</td>
<td>ἴηαι</td>
<td>διδώαι</td>
</tr>
<tr>
<td>3</td>
<td>ἵστηαι</td>
<td>ἴηται</td>
<td>διδῶται</td>
</tr>
<tr>
<td>Du. 2</td>
<td>ἵστήσθον</td>
<td>ἴησθον</td>
<td>διδώσθον</td>
</tr>
<tr>
<td>3</td>
<td>ἵστήσθον</td>
<td>ἴησθον</td>
<td>διδῶσθον</td>
</tr>
<tr>
<td>Pl. 1</td>
<td>ἵστάμε(ς)θα</td>
<td>ἴδωμε(ς)θα</td>
<td>διδώμε(ς)θα</td>
</tr>
<tr>
<td>2</td>
<td>ἵστήσθε</td>
<td>ἴησθε</td>
<td>διδῶσθε</td>
</tr>
<tr>
<td>3</td>
<td>ἵστώνται</td>
<td>ἴδωνται</td>
<td>διδῶνται</td>
</tr>
</tbody>
</table>

#### Second Aorist

<table>
<thead>
<tr>
<th>S. 1</th>
<th>θάμαι</th>
<th>ῧμαι</th>
<th>δώμαι</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>θήαι</td>
<td>ἴαι</td>
<td>δώαι</td>
</tr>
<tr>
<td>3</td>
<td>θήται</td>
<td>ἴται</td>
<td>δῶται</td>
</tr>
<tr>
<td>Du. 2</td>
<td>θήσθον</td>
<td>ἴσθον</td>
<td>δώσθον</td>
</tr>
<tr>
<td>3</td>
<td>θήσθον</td>
<td>ἴσθον</td>
<td>δώσθον</td>
</tr>
<tr>
<td>Pl. 1</td>
<td>θώμε(ς)θα</td>
<td>ῧμε(ς)θα</td>
<td>δώμε(ς)θα</td>
</tr>
<tr>
<td>2</td>
<td>θήσθε</td>
<td>ἴσθε</td>
<td>δώσθε</td>
</tr>
<tr>
<td>3</td>
<td>θώνται</td>
<td>ῧνται</td>
<td>δῶνται</td>
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</tbody>
</table>

#### Optative

#### Present

<table>
<thead>
<tr>
<th>S. 1</th>
<th>τιθέμην</th>
<th>ἱεμην</th>
<th>διδοίμην</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>τίθειο</td>
<td>ἱεῖο</td>
<td>διδοῖο</td>
</tr>
<tr>
<td>3</td>
<td>τίθειτο</td>
<td>ἱεῖτο</td>
<td>διδοῖτο</td>
</tr>
<tr>
<td>Du. 2</td>
<td>τίθεισθον</td>
<td>ἱεῖσθον</td>
<td>διδοῖσθον</td>
</tr>
<tr>
<td>3</td>
<td>τίθεισθην</td>
<td>ἱεῖσθην</td>
<td>διδοῖσθην</td>
</tr>
<tr>
<td>Pl. 1</td>
<td>τίθαμε(ς)θα</td>
<td>ἱελμε(ς)θα</td>
<td>διδοῖμε(ς)θα</td>
</tr>
<tr>
<td>2</td>
<td>τίθασθε</td>
<td>ἱεῖσθε</td>
<td>διδοῖσθε</td>
</tr>
<tr>
<td>3</td>
<td>τίθαστο</td>
<td>ἱεῖστο</td>
<td>διδοῖστο</td>
</tr>
</tbody>
</table>

#### Second Aorist

<table>
<thead>
<tr>
<th>S. 1</th>
<th>θείμην</th>
<th>εἴμην</th>
<th>δολῆν</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>θεῖο</td>
<td>εῖο</td>
<td>δοῖο</td>
</tr>
<tr>
<td>3</td>
<td>θεῖτο</td>
<td>εῖτο</td>
<td>δοῖτο</td>
</tr>
</tbody>
</table>
### Regular and Irregular -μ Verbs [960-964]

| Du. 2 | θέσθον | εἰσθον | δοισθον |
| 3     | θέσθην | εἰσθην | δοισθην |
| Pl. 1 | θέμε(σ)θα | εἰμε(σ)θα | δοιμε(σ)θα |
| 2     | θείσθε | εἰσθε | δοισθε |
| 3     | θείστο | εἰστο | δοιστο |

#### 960. Imperative Present

| S. 2 ιςτασο | τίθεσο | λεσο | διδοσο |
| 3 ιςτασω | τιθεσω | λισθω | διδοσω |
| Du. 2 ιςτασον | τιθεσον | λισθον | διδοσον |
| 3 ιςτασων | τιθεσων | λισθων | διδοσων |
| Pl. 2 ιςτασθε | τιθεσθε | λισθε | διδοσθε |
| 3 ιςτασθων | τιθεσθων | λισθων | διδοσθων |

#### Second Aorist

| S. 2 | θεό (θευ) | ξο | δόο (δου) |
| 3     | θεσω | ξσω | δσω |
| Du. 2 | θεσον | ξσον | δσον |
| 3     | θεσων | ξσων | δσων |
| Pl. 2 | θεσθε | ξσθε | δσσθε |
| 3     | θεσθων | ξσθων | δσσθων |

#### 961. Infinitive Present

| ιςτασθαι | τιθεσθαι | λισθαι | διδοσθαι |

#### Second Aorist

| θεσθαι | ξσθαι | δσσθαι |

#### 962. Participle Present

| ιςταμενος, τιθημενος, η, ον | εμενος, η, ον | διδομενος, η, ον |

#### Second Aorist

| θεμενος, η, ον | εμενος, η, ον | δομενος, μ, ον |

#### 963. For the second perfect system of ιςτημι see 924.

### Irregular Verbs in -μ

#### Indicative

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Imperative Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1 ειμι</td>
<td>ημα (ηα, δον)</td>
<td>εχω</td>
<td>εχην</td>
<td>ειμι</td>
</tr>
<tr>
<td>2 εισι (εις)</td>
<td>ημα (ηασθα)</td>
<td>εισ(θα)</td>
<td>εις (εις(εις))</td>
<td>εις (εις)</td>
</tr>
<tr>
<td>3 εσι</td>
<td>ηην (ηην, εν, ηην)</td>
<td>εισ(σι) (ησι)</td>
<td>εις (εις)</td>
<td>εισ (εις)</td>
</tr>
</tbody>
</table>

#### 309
### HOMERIC GREEK

**Du. 2 ἵστον**  ἵστον  ἵστον  ἐστον  ἐστον  ἐστον
3 ἱστον  ἱστην  ἱστην  ἐστην  ἐστην  ἐστην

**Pl. 1 ἱμαν**  ἱμαν  ἱμαν  ἱμαν  ἱμαν  ἱμαν
3 ἵστε  ἱστη  ἱστη  ἐστη  ἐστη  ἐστη
3 ἱστ (ἔστι)  ἱσταν (ἔσταν)  ἐστα (ἔστα)  ἐστα  ἐστα

**Future**  ἐσερ(σ)ομαι, ἐσεαι, etc.  **Infin.**  ἐλεαι, ἐμ(μ)εν(αι)

**Mid. Imper.**  ἐσοι  **Partic.**  ἱον, ἱοῦσα, ἱον

---

**965.**

<table>
<thead>
<tr>
<th><strong>Indicative</strong></th>
<th><strong>Present</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pres</strong></td>
<td><strong>Imperf.</strong></td>
</tr>
<tr>
<td>S. 1 εἰμι</td>
<td>Ἰμα (Ἰμον)</td>
</tr>
<tr>
<td>2 εἰσι(θα)</td>
<td>Ἰεσ(θα)</td>
</tr>
<tr>
<td>3 εἰσι</td>
<td>Ἰιε (Ἰιε, Ἰιε, Ιε)</td>
</tr>
<tr>
<td>Du. 2 ἵστον</td>
<td>Ἴστον</td>
</tr>
<tr>
<td>3 ἵστον</td>
<td>Ἴστην</td>
</tr>
<tr>
<td>Pl. 1 ἱμαν</td>
<td>Ἴμαν</td>
</tr>
<tr>
<td>2 ἵστε</td>
<td>Ἴητε</td>
</tr>
<tr>
<td>3 ἱστ</td>
<td>Ἴσταν - Ἴσταν, Ἴσι</td>
</tr>
</tbody>
</table>

**Fut.**  εἰσομαι  **Infin.**  ἐλεαι, ἐμ(μ)εν(αι)  **Partic.**  ἱον, ἱοῦσα, ἱον

---

**966.**

*εἰλαω (εἰλομαι) (φειδ-, ροιδ-, ριδ-), εἰδησο, οῖδα know

**Active**

<table>
<thead>
<tr>
<th><strong>Indicative</strong></th>
<th><strong>Second Perfect</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>2d perf.</strong></td>
<td><strong>2d Pluperf.</strong></td>
</tr>
<tr>
<td>S. 1 οἶδα</td>
<td>ὧδεα</td>
</tr>
<tr>
<td>2 οἶδαι (οἶδας)</td>
<td>ὧδης(θα)</td>
</tr>
<tr>
<td>3 οἶδε</td>
<td>ὧδη (ὑδεε, ἡδει)</td>
</tr>
<tr>
<td>Du. 2 ἰστον</td>
<td>ἰστον</td>
</tr>
<tr>
<td>3 ἰστον</td>
<td>ἰστην</td>
</tr>
</tbody>
</table>
| Pl. 1 ἰμεν | ἰμεν | εἰδουμεν | εἰδουμεν | Ιπομεν (εἰδουμεν)

---

1 The only Homeric examples of the first and second person plural subjunctive have the short mode vowel (οιμεν, -ετε, 800).

310
IRREGULAR VERBS

2 ἴστε ἴστε ἴδετε ἴστε (ἴδειτε)
3 ἴσον ῥάν ἴδων ἴδεκέν (ἴδεισκεν)

Fut. ἴδεσω (ἴδοσμαι) Infin. ἴδεναι Partic. ἴδως, νικά (ἴδνικα), ὦς

967. φημί (φη-, φα-) say, speak

Active

<table>
<thead>
<tr>
<th>INDICATIVE</th>
<th>PRESENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>pres.</td>
<td>imperfect (2d aor.)</td>
</tr>
<tr>
<td>S.</td>
<td>1 φημί</td>
</tr>
<tr>
<td>2 φής, φησθα</td>
<td>ἐφής (θα)</td>
</tr>
<tr>
<td>3 φησί</td>
<td>ἐφη</td>
</tr>
<tr>
<td>Du.</td>
<td>2 φατόν</td>
</tr>
<tr>
<td>3 φατόν</td>
<td>ἐφάτην</td>
</tr>
<tr>
<td>Pl.</td>
<td>1 φαμέν</td>
</tr>
<tr>
<td>2 φατέ</td>
<td>ἐφατε</td>
</tr>
<tr>
<td>3 φασί</td>
<td>ἐφασαν (ἐφαν)</td>
</tr>
</tbody>
</table>

Partic. φάς, φάσα, φάν

Infin. φάναι, φάμεναι

Note. — The active imperative and infinitive do not occur in Homer, who uses the middle forms, φάω, φασθα, etc.

968. κεῖμαι lie, recline

<table>
<thead>
<tr>
<th>INDICATIVE</th>
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</tr>
</thead>
<tbody>
<tr>
<td>pres.</td>
<td>imperfect</td>
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<tr>
<td>S.</td>
<td>1 κείμαι</td>
</tr>
<tr>
<td>2 κείσαι</td>
<td>ἐκείσο</td>
</tr>
<tr>
<td>3 κεῖται</td>
<td>ἐκείτο</td>
</tr>
<tr>
<td>Du.</td>
<td>2 κείσθον</td>
</tr>
<tr>
<td>3 κείσθον</td>
<td>ἐκείσθην</td>
</tr>
<tr>
<td>Pl.</td>
<td>1 κείμε (σ)θα</td>
</tr>
<tr>
<td>2 κείσθε</td>
<td>ἐκείσθε</td>
</tr>
<tr>
<td>3 κεῖσται (κέινο-</td>
<td>ἐκείστο (ἐκείστο, ται, κέιται)</td>
</tr>
</tbody>
</table>

Fut. κείσομαι

¹ See footnote on preceding page.
<table>
<thead>
<tr>
<th></th>
<th>INDICATIVE</th>
<th></th>
<th>PRESENT</th>
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III. SYNTAX

GENERAL

970. The subject of a finite verb is in the nominative case, as ἔλεγοντο δὲ λαοὶ and the people kept perishing, ἐδεισεν δ᾿ ὁ γέρων and that old man feared.

971. The subject of an infinitive is regularly in the accusative, ἠμένε δὲ ὡς ἀπονοοῦσαν I think we shall return home, βούλομι ἐγὼ λαὸν σῶν ἔμμεναι 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 οὐ τὸν γ᾿ ἐπέεσσι καθάπτεσθαι μαλακοῖσιν 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 ἐρχετο κῆλα θεῶν the shafts of the god sped, τὰ δέδωσεν 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 τοῦ θαύματι σκῆπτρον καὶ στέμμα θεῶν lest the sceptre and the fillet of the god avail thee naught, εἰ δὴ ὁμοῖος πόλεμος τε δαμαῖ καὶ λοιμῶς Αχαιῶν is war and pestilence at the same time crush the Achaean.

3) When referring to two, the plural and dual are often interchanged or united, as διαφορὰ δὲ οἱ ὁσοὶ φανερῶν and her eyes appeared terrible, τῶ οἱ ἐσωμα κηρύκει καὶ ὑπηρέτους ἑράτουτε who were his two heralds and ready attendants, τῶ δ᾿ αὐτῶ μάρτυροι 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 ὑμηγερέες
te γένοντο and they became assembled; ὃς ἄρετος Ἀχαιῶν εἰχεται εἶναι who boasts that he is far the mightiest of the Achaians, τὸ δὲ τοι κῷρ εἴδεται εἶναι but that seems (to be) even as death to you, δειλὸς τε καὶ ὑπαδανὸς 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 ἄναξ ἄνδρῶν the son of Atreus, king of men, Χρύσην ἤπιμασεν ἄρητῆρα he slighted Chryses, the priest.

976. The verb εἰμί (especially the forms of the third person singular and plural ἐστί, εἰσι) is often omitted, when it can easily be supplied from the context.

977. Other words are at times omitted, as ναὶ μὰ τόδε σκῆπτρον ναὶ μὰ τόδε σκῆπτρον διανῦμι 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 ablative genitive (formerly the ablative), usually expressing separation, source, cause.

979. Some of the most common uses of the genitive are:
1) Possession, as ψυχὰς ἡρώων souls of warriors, Διὸς βουλή the will of Zeus, ἐπὶ νῆα Ἀχαίων to the ships of the Achaians: the possessive genitive.
2) The subject of an action or feeling, as μὴν Ἀχιλῆσ the wrath of Achilles (i.e. felt by Achilles): the subjective genitive.
3) The object of an action or feeling, as Ἀχιλῆσ τοῦτον the yearning of (i.e. for) Achilles, πόσος and ἐπιθέος ἤρων the desire of (i.e. for) food and drink: the objective genitive.
4) Material or contents, as πυραὶ νεκρῶν funeral pyres of corpses, ἐκατόμβας ταιών ἱδρογόν hecatombs of bulls and of goats: genitive of material.

5) Measure of time, space, or value (price), as κόψης Χρυσηδος ἀπονα διέσωβαι to accept the ransoms for the maiden Chryseis: genitive of price.

6) Cause or origin, as εἰκωλῆς επιμέφεται he finds fault on account of a vow (unperformed), χωμηνον γυναικὸς vexed for the sake of a woman: the genitive of cause.

7) The whole after words denoting the part, as τὰς 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 ὀιωνοτέλων ὅχερος ἄρητοι far the best of augurs, οὗτος Ἀργείων alone of the Argives, τῶν δὲ ἄλλων οὐ τις ὀρᾶτο 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 ἄρνων κτίσης αἰγῶν τε τελειῶν ἀντιάσας having partaken of the fat of unblemished 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 Ἐλε Πηλείωναι she grabbed Achilles by the hair of his head, λαβὲ γοinition lay hold of his knees, χειρὸς ἐλώτει having taken hold of her hand, ποδὸς τεταγών 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 κλώθη μὲν hear me! σέθεν δὲ ἐγὼ οὐκ ἀλεγίζω οἴδι θομαί κοτέοντος I reck not of thee, nor am I concerned at thine anger, κόζητο Δαναῶν she grieved for the Danaans, καὶ μὲν μιν βουλίων εἶνεν and they hearkened to my advice, τῶν μιν μνῆσαι
having reminded him of this, Ὑτίς oὐ λῆθετ ἐφερμίων Thatis did not forget the behests.

985. The genitive follows verbs signifying to rule, lead, direct, as ὅς Τενέδων ἀνάσσεις (thou) who dost rule Tenedos, ὅς 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 μείκος φρένες πυμπλαντό his diaphragm was filled with rage, κούροι κτηήρας ἐπεστέφαντο ποτῷ 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 λῆγ ἔριδος cease from strife, πολέμοι δὲ ἀποταύκει but refrain from war. It is used also to denote source, as δεινὴ κλαγή γένετ ἄργυρων βιω ἀ 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 Ἐλυταῖος(ν) ἡστρα προβέβουλα I prefer (her) to Clytemnestra, περί πάντων ἐμεναί ἄλλων to be above all others, ὅ περι βουλην Δαναῶν ἐστε (you) who surpass the Danaans in counsel.

989. Verbs compounded with a preposition are often followed by the genitive, as τὰ πολίων ἐξεπράθομεν what(soever) we took as spoil from the cities, περίσχεο παιδὸς 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 ἡμὸλινος πάτρος far from her native land, πάρουθ' αἰτοῖο in front of him, λυμένοι ἐντός within the harbor.

993. Adjectives and adverbs of the comparative degree take the genitive (988), unless followed by ἣ (ἡ) than, as ὁ ἰθέν ἔστε κρεμίων
she is not inferior to her (literally not worse than), ἐμὲ σιδέρων ἔ μελισσός 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 κυνηγέτας as the god moved, ἕμενος ξόντος καὶ ἐπὶ χθονὶ δεκαμένου 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 τήν οἷπερ Φοῖβος Ἀπόλλων which Phoebus Apollo granted to him, πῶς τοι δώσουσι 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 βασιλεῖς ἐκλεισθέντας incensed at the king, ὥσπερ Ἀτρέδη θυμεῖ it was not pleasing to the son of Atreus in his soul, μὴ νῦ τοι οὗ κραίμακα σκῆπτρον καὶ στέμμαθεν lest the sceptre and the fillet of the god avail thee not, ἐπέδρα κῆθῳ he obeyed the command, μοι ἄριστον to defend me, ὅτε χώσταν ἄνδρι χήρη when he becomes enraged at an inferior, ἀπειλῆσον δὲ τοι ἐδὲ and I shall threaten you as follows, μὴν Ἀχιλλέων continue to rage against the Achaeans.

997. A person or thing for whose advantage or disadvantage a thing exists or is done is put in the dative, as αὐτοῖς δὲ ἔλθαι τοίχε κῶνεσθαι οἰκνομίσῃ τῇ δαίμονι and it made themselves a booty for the dogs and a banquet for the birds, παῖδα δ' ἐμοὶ λύσαι but free for me my child, τὸ δὲ μοι κρήνην ἔλθωρ accomplish for me this desire, ἣμιν ἀπὸ λογίαν ἐμνοῦν to ward off destruction for (from) us, καὶ δὴ μοι γέρας αὐτοῖς ἀφαιρῆσθαι ἀπειλέως and you threaten to take away for (from)
me my prize of honor, Αχιλλῆι μεθέμεν χόλον to forego (your) anger for Achilles, σὺν δ' ἡμῖν δαίμων παράξει, 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, γίνομαι, and verbs of similar meaning, may denote the possessor, as τῶν δ' ἄλλων δ' μοι ἐστι παρά νηρί but of all else which are mine beside my ship, τῶ οἱ έσων κήρυκε who were his two heralds.

1000. The dative of the personal pronouns often denotes the possessor, without such verbs as εἰμί, γίνομαι, etc., as ὁσεὶ δὲ οἱ πυρὶ ἕκτην and his two eyes were like fire, δ' μοι γέρας ἔχεται ἄλλη my prize of honor is going elsewhere, δεινὸ δὲ οἱ ψοιες φάναθεν and her eyes gleamed terribly.

1001. The dative is used after verbs meaning to give commands, and to lead the way for, as νήσεως ἠγήσατ' Ἀχαϊών έσων and he led the way for the ships of the Achaeans into Troy, Μυρμιδόνεσσι ἄνασε 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 κάκ' ἔστι φίλα φρεσίν evil is dear to your heart, οὐ τί μοι αἰτνόι ἐσω they are in no wise blamable toward me, ἐχθρός μοι ἐσσι you are most hateful to me, ἐπὶ μάλα οἱ φίλοι ἐν since he was exceeding dear to him, χαλεπό τοι ἔσονται they will be (too) hard for you, ἔλαιος ἔσονται 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 ἐσκότε like unto night, ὅσεὶ δὲ οἱ πυρὶ ἕκτην and his eyes were like unto fire, οὗ σοι ποτε έσων ἔχω γέρας never have I a prize of honor equal to you(τος), ἐπεικέλοι δανάτωσι like unto the immortals.

1004. The dative follows many verbs compounded with ἐν, σῶ, and ἐπὶ, and some compounded with πρός, παρά, περί, and ὑπό, as αὐτοῖς βέλος ἐφίξεσ κάτω hurling a dart upon them, ὡς Ἀργείωσι κῆδε' ἐφη- κεν who brought sorrows upon the Argives, νυμὴ παρήκευσι sitting beside the ships, σοι γε παρῆκετο she sat down beside you, οἱ συμφράσ-
1005. The dative is used to denote cause, manner, means, instrument, and agency, as τίθεν Δαναῶι ἐμὰ δὰκρυν σοι σέλεσον may the Danaeans atone for my tears with thy darts, ἔπεσον καὶ χειρὶν ἀρίζεων to assist with words and hands, ὑπερτολήσοι τάχ' ἀν ποτε θυμόν ὄλεσῃ by his deeds of arrogance he will soon lose his life, μὴ δὲ ἔφος ἐλκε χειρὶ and do not continue to draw your sword with your hand, ἔπεσον ἀνείδως révile him with words, χειρὶ οὐ μαχίσομαι I will not fight with my hands, κόδι γαῖῳν rejoycing in his glory, τῷ σὲ κακῇ αἴσθη τέ- κον therefore I bore you to an evil lot, τὴν βίῃ ἄκοντος ἀπήρων whom they took away by violence against his will, μολύῃ θεῶν λάγκοντο they appeased the god with music and dancing, λάβε γοῶνν σκαψὴ she seized his knees with her left (hand), τοὶ κεφαλῆς κατανεύσομαι I shall nod assent to you with my head.

1006. 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 ἐμ' ἐσπό- μεθα we accompany you, οἳ οἱ ἄμα τράφειν ἢδὲ γένοντο who were bred and born with him, ἐκάστῳ δῶμα Ἡφαιστος πούησεν ἰδνῆσαι πραπίδοςων Hephaestus made a home for each with cunning mind, τὸ σφυς ἔμενε ἐνέργε. who brought these two together in strife?

1007. 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 οὔ Ἀτρείδη γνάων it was not pleasing to the son of Atreus, καὶ οἴ πείθονται Ἀχαιοὶ and the Achaeans trust in him, ἀνδράσιν πάρχεσθαι to fight with men, καρ- τίσοις ἐμάχοντο they fought with the mightiest, ἐρξέμαιναι βασιλῆι to strive with the king, οὔ τοι μαχίσομαι I will not fight with you.

1008. The dative is used to denote the agent, after the past tenses, particularly the perfect and pluperfect of the passive.

1009. 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 οἴχ ἤπαχε θῷμοφ it was not pleasing in his soul, τοίς ὠμοιον ἔχον having his bow on his shoulders, τῶσι δ ἄνεστι Κάλχας and Calchas arose among them, μή κλέπτε νόφ do not play the thief in your heart, ἀμφω θῷμοφ φιλέωσα loving both (of them) in her heart, φρεαὶ θεῷ he rages in his mind, ἦμενον κορυφῇ seated upon the summit, μάχᾳ Τρώσσειν ἄφηγεν to assist the Trojans in battle, δεκάτῃ δ' ἀγορήνδε καλέσατο λαῶν Ἀχιλλεῶς but on the tenth (day) Achilles summoned the people to an assembly, διδεκάτῃ δ' ἐλεύσεται Οἰλυμπόνδε but on the twelfth (day) he will come to Olympus, πολλᾶς δὲ ψυχὰς Ἀδι πρὸ ἀκοφειν and sent many souls to Hades, σὺ δ' ἐν φρεαί βάλλει σήμεν and do you place it in your heart, ἄγουσι δὲ ὅπα ἄνακτι and they are taking presents to the lord, κάτεσσον ἐν Δήμῳ I fell into Lemnos.

1010. The dative is used to denote in what particular point or respect something is true, as δ' γὰρ βῇ oτ πατρὸς ἀμείων 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 νοῦσον ὄροι he roused a plague, Χρώσην ἡτίμασεν he dishonored Chryses, λύσόμενος θύγατρα to ransom his own daughter, φέρων ἄρωμα bearing ransoms, στέμματ' ἔχον having fillets, ἐλαίστετο Ἀχαίοις he kept entreatings the Achaians.

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 ἔπος you have spoken a word, ὅδον ἐλθέμεναι to go (on) a journey, ἔπος τ' ἔφατο and she spoke a word.

1013. The words ἔπος, μῦθος, and ἔργον with pronouns or adjectives are at times practically equivalent to the neuter of the pronoun or adjective without these words, as εἴ 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

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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 ἀκόντος Ἀκήλλαεος swift-footed Achilles (literally Achilles swift with respect to his feet), χωμένος κήρ enraged in heart, οὔ ἔθεν οὕτω χερείων, οὔ δέμας οίδε φυνήν οὔτ' ἄρ φρένας οίδε τι ἐργά 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' ἡμάρ φερόμην and all day long I fell, πρόπαν ἡμάρ δαίμοντο the whole day through they feasted, ἀκέων δὴν ἦστο he sat silent a long time.

1016. The accusative dependent upon an omitted verb follows the adverbs of swearing νέ, and μά, as μὰ Ἀπόλλωνα by Apollo! ναι μὰ τόδε σκῆπτρον yea, by this sceptre! (977)

1017. The verbs εἴπων and αἰδάω, and more often their compounds, may take an accusative of the person addressed, as Κάλχαινα προσέατε he addressed Calchas, οἰδέ τι μὴν προσεφώνει nor 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 οἴδ' ἦν Ἀγαμέμνονα εἴπης 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 ὁν κεν ἱκώμαι upon whomsoever I may come, κλάσῃ δ' οἰρανόν ικεν and the savor went to heaven, ἐφέσθων κλαίσων Ἀχίλθος 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 εἴμι ἀφαιρεῖται Κρόνηδα Φοίβος Ἀπόλλων Phoebus Apollo is depriving me of Chryseis, μὴ τοῦτο ἄποιερε κοῦρην nor do you deprive him of the maiden.
2) Verbs of naming, choosing, appointing, making, thinking, regarding, and the like, as ἀντον ὃ ἔλαφρα τῷ χέριν κινεῖσθαι οἷς αὐτῷ τὸ δάντα and made themselves a booty for the dogs and a banquet for the birds, ὦ Βραδέας καλέσον θεοῖ, ἀνθρώπος δὲ τὸ πάντως Ἀιγάλον ὧν the gods call Βριαρεύς, but all men (call) Λεγαεόν.

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 ἤκετο πένθος; but what grief has come upon you in your heart? περὶ γὰρ ὅ ἐπληθεὶς ἔλεγεν φύλα 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 θέα goddess! Ὠ Αχιλής ὁ Achilles! Ἀτρέδαι 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 μῆ δὲ πάντας ἔμοις ἐπιέλπεο μᾶθος εἰδοσεων ἄλλας to ἐσονται 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 κακή ἄν ἐνὶ plague, where νοῦς, although feminine, is of the second declension and ends in -ος. This rule applies also to adjective pronouns and participles, as μυρία αἰγα countless woes, πολλάς ὧν ἱδρύμους ψυχῶς Ἀδη προίῃσεν and sent many valiant souls to Hades, διαστήτην ἐρώσατε these two separated after.
they had quarreled, δός Ἀχιλλεύς godlike Achilles, ἦλθε θάς ἐπὶ νῆας he came to the swift ships, θεοὶ Ὄλυμπων δῶματ’ ἔχοντες the gods who have Olympian homes.

1026. When referring to two, the plural and the dual are freely interchanged (973, 3), as δώ γενεὰ 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’ ἔντα τά τ’ ἔσσόμενα πρό τ’ ἐόντα both what is, what will be, and what has been before, τά κακά these calamities, such calamities (1034).

PRONOUNS

1028. The Pronoun δ, ἧ, τό. — There are three chief uses of the pronoun, δ, ἧ, 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 δ νοῦν ἄφος he roused a plague, τὸν Χρόσυν ἤτιμοσεν ἄρητηρα Ἀτρείδης the son of Atreus dishonored that (well-known) Chryses, the priest, τὴν δ’ ἐγὼ ὁ λός but I will not free her, ἐδώσεν δ’ ἡ 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 Λητὸ whom Leto bore, τό οἱ ἔσιν κήρυκε who were his two heralds, τὴν μοι δόσαν υἱὲς Ἀχαιῶν whom the sons of the Achaeans gave unto me.

Νοτέ.— 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 (δ, ἧ, 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, Χρόσυν ἤτιμοσεν, δ’ ἦλθε θάς ἐπ’ νῆας he dishonored Chryses, for he came to the swift ships.
2) It makes a contrast, usually in combinations, such as ὁ μὲν . . . ὁ δὲ, and other words which help to give this effect.

1030. ὁ μὲν . . . ὁ δὲ and of μὲν . . . of 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 ὁ δὲ but the other.

1032. The use of ὁ, ἥ, τό as an article has evidently arisen from its employment as an independent pronoun, followed by a noun in apposition, as ἥ δὲ ἀδελφον ἄμα τοῦτο γυνὴ κινήθη but she went with them against her will, i.e. the woman, where γυνὴ 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 αὖτὰρ ὁ μὴν νῦν παρῆμεν διογνόμης Πηλέης ὕπω τόδε ὁκὺς Ἀχιλλέης but he kept raging as he sat beside the ships, did the Zeus-born son of Peleus, the swift-footed Achilles.

1034. With the adjective or participle it is often used as a substantive, as τὸ 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 τὸ σοῦ μένος this anger of yours.

1038. It usually has a demonstrative force, and its absence does not mark a noun as indefinite, as μὴν ἄδεης, θεά, Πηλεάδεω Ἀχιλῆς 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 φι δὲ σὺνθεο but do you consider. If the subject is unemphatic, the pronoun is usually omitted, as ἦν ἐφαρμο 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 ἥν κάββαλεν νίὼν she hurried her son from her, καὶ οἱ πειθοῦται Ἀχαιοὶ and the Achaeans trust in him.

1041. Demonstrative Pronouns. — The demonstrative pronouns are thus distinguished:

1) (ἐ)κεῖνος, ὥς, ὁ is used of something remote from the speaker.
2) δό, ἥ, τό differs from οὔτος, (ἐ)κεῖνος, ὃδε, 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 δό, ἥ, τό are used of something near the speaker, or of something associated with him.
4) οὔτος is used of something which has been mentioned already, or else of something of particular interest or concern to the second person.
5) δό, ἥ, τό in addition to being employed as a relative and as a personal pronoun is used to mark a contrast.
6) οὔτος 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 ἐμός = παῖς ἐμοῦ.

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 μάντιν ἐρείομεν 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 ἔδειξε, ἢ ἄλλες ἔθηκεν 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 ἡμῶν ἐστι δῶρ᾽ ἀποκρίσθαι, ἢτοις σέθεν ἀντίον εἴη; 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, ἐνάρθω 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 tmēsis (τμήσις cutting), as κρατερὰν ἐπὶ μύθων εὐτελεῖν and he enjoined a stern command (upon him), where ἐπὶ is to be taken with εὐτελεῖν as part of the verbal idea, καὶ ἐπὶ κνέφως ἤλθεν and darkness came on, where ἐπὶ must be joined with ἤλθεν.

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 ἀμφίς, ἀνά, ἀντί, διά), as ἐπὶ πολλὰ μάγησα for which I underwent great toil, θῶν ἐφ᾽ ἀλὸς upon the shore of the sea.
2) When a preposition stands for itself compounded with a verb, as ἐνι, ἐπι, μέμον, πάρα, πέρι (all compounded with εἰμί), and ἀνά for the imperative of ἀνίστημι 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:

ἀντί instead of ἐκ (ἐξ) out of, from
ἀπό off, from, away from πρὸ before

1057. And the following, known as improper prepositions:

ἀγχι near, close μεσοστηγός between
ἀνευ without μέσφα until
ἀντα, ἀντίον opposite, facing νόσφι(ν) apart from
ἀντικρύ straight to δπισθε(ν) (from) behind
ἀφ behind πάλιν back from
ἐνεκα (ἐνεκα) on account of πάροιθε(ν) before, in front of
ἐκπἱ by will of πρόσθε(ν) before
ἐκτὸς without τῆλε far (from)
ἐντὸς within τηλόθι far (from)

together with several others not so common.

1058. With the dative alone are used: ἐν(ε), ἐν in, and σύν (σύν) with.

1059. With the accusative alone are used ἐν(ε) into, to, -δε to.

1060. With the genitive and accusative are used: διά through on account of, ἐπὶ over, on behalf of, and κατὰ down (through).

1061. The following are used with the genitive, dative, and accusative:

ἀμφι around, about, on both sides.
ἀνὰ (up)on, up through, along.
ἐπὶ (up)on, to, toward, against.
μετὰ with, after.

παρὰ beside, to the side of, from beside.
περὶ around, concerning.
πρὸς toward, with reference to.
ὑπὸ 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 μῆνιν ἄειδε sing the wrath, ἔλισσετο Ἀχαιῶς he kept entreating the Achaeans.

1063. An intransitive verb is one whose action does not pass over to an object, as ἦλθε 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 νῦν ἠνὶ στρατῶν ἔρευ he kindled a plague up through the camp.

1066. The passive voice denotes the subject as being acted upon, as Δῶς ἐκεῖκεν βούλη but the will of Zeus was being accomplished.

1067. In the middle voice the subject is represented as acting: 1) upon itself, as πέθομαι 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 λύσσω 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' αὔρην Χρυσῆδα βήσομεν 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 ἀπομένων 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 ἀναίδευν ἐπεμένε 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 ἤλυσον, 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 ἤλυσα. 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 ἔδωκεν ὁ ἔλεε he fell to weeping.

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 ὃς καὶ θεοῖς ἑπιτείθηται, μάλα τ' ἐκλύον αὐτῷ 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 προβῆσον I prefer, ἀμφιβῆκας (who) dost protect.

Moods

1085. The adverbs ἄν 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 κέ(ν)

1092. Without ἄν or κέ(ν) 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 αἰθέ (αἰθε), or εἰ γάφ; the negative is μὴ.
1094. To express an unattainable wish, ὕφελον 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 ἄν or κέ(ν)**

1095. The aorist (and sometimes the imperfect) indicative is used with ἄν or κέ(ν) to denote past possibility, probability, necessity, or a cautious statement.

1096. The past tenses of the indicative may be used with ἄν or κέ(ν) to denote unreality.

1097. ἄν or κέ(ν) may be used with the future indicative with a conditional or limiting meaning.

**The Independent Subjunctive without ἄν or κέ(ν)**

1098. The subjunctive without ἄν or κέ(ν) is used in the first person, present and aorist, to express a desire or a request (hortatory subjunctive), as τινὰ 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 κικήσω 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 ἄν or κέ(ν), and the negative is οὔ.

**The Independent Optative without ἄν or κέ(ν)**

1102. The independent optative without ἄν or κέ(ν) is used to express a wish that something may happen, as ἵματι θεοὶ δοκεῖν may the gods grant to you.

1103. The potential optative (1105), which regularly takes ἄν 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 ὅν or κε(ν)

1105. With ὅν or κε(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 ἵνα(ν).

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 μειδήσασα ἔδεξατο κυπέλλων 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 Χρυσηδα εἶσον ἄγων leading Chryseis on board he seated her.

1109. The participle may express:
1) Time, as τοίσι δ' ἀνυπόταμον 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 λοσόμενος θύατρα (desiring) to ransom his own daughter; μαχησόμενος (desiring) to fight, for the purpose of fighting.
6) Concession, as ἀλόχῳ περ ἐνόησι even though you are my wife.
7) Attendant circumstance.

1110. The Greek often employs a participle where we should use a relative clause, as θεῖοι Ὀλύμπια δόματι ἔχοντες 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 ὧς, ὅπ(π) ὧς, ἵνα, ὅφρα, ἦς; the negative is ὐπή.

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 ὧς, ὅπ(π) ὧς, and ὅφρα.

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. ὅπ(π) ὧς (sometimes ὧς 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 ὐπή.

1120. With verbs of effort object clauses may take the construction of purpose clauses, with ὅπ(π) ὧς 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 ὅπ(π) ὧς, and sometimes after ὧς.

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 ὅπ(π) ὧς (ὁπ(π) ὧς ὐπή 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 μή or ὅσ(α)ῶσ; μή, the subjunctive or optative may be used to indicate a possible object of fear. The aorist subjunctive may refer to past time, as δέδοικα μή σε παρείπη I fear lest she has beguiled you.

1127. The indicative with μή (μή ὅ 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, ἔπειδη, ὅτε, ὅ, ὅ τε, δι(α)ὕτε, οὔνεκα, ὅς, and ἔτε.

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, ὅσ, ὅσ(α)ῶσ.

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 μή.

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.

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2) The conclusion, denoting what follows if the condition is realized, called the *apodosis*.

1134. έι and αι are used to introduce conditional clauses, in the indicative and optative.

1135. έι ἄν, έι (αι) θε(ν), ην are used to introduce conditional clauses in the subjunctive.

1136. In the conclusion ἄν or θε(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 ου when the conclusion is considered a fact if the condition be true.

1138. Present unreal conditional sentences have έι 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 θε(ν), or the present or aorist optative with ἄν or θε(ν). The imperfect of unreal conditions represents past time.

1140. More vivid future conditions have:

1) έι ἄν, ην 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 θε(ν) in both condition and conclusion.

3) (Rarely) έι (αι), θε(ν) with the future in the condition.

1141. Less vivid future conditions have έι θε(ν), έι ἄν, with the optative in the condition, and in the conclusion may have the present indicative, the simple future indicative, the future indicative with θε(ν), the hortatory subjunctive, the subjunctive with ἄν or θε(ν), or the optative, with the same force as the optative with ἄν or θε(ν).

1142. Present general conditions have ἄν (ην) with the subjunctive in the condition, and the present indicative or its equivalent in the conclusion.
1143. Past general conditions have εί 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 ὄτε, ὅτ(π) ὄτε, ἐως, ἐπτε, ἦμοις, ὅτ(π) ὦς, ὄφρα; ἐπεί, ἐπειξή, ἐς (ἄφρο) ὄτε; ἐις ὄτε (κέ(ν)), ἐις 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
āv or κέ(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 ὁς, after primary tenses keep the mood and tense of the direct form unchanged.

1156. Indicatives and subjunctives without ἃν or κέ(ν) usually become optative after secondary tenses, but may remain unchanged.

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 ἔμελλον 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 αι and αι, when final, which are then considered short (except in the optative and ἀκοα) 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 οὐτε, μήτε, οὖναι, μὴτις, ἦδε, οἴδε, αἰδε, τούσδε, τάσδε, 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 θ, sometimes σ), 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* (*φ*), 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* (*φ*), 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.
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 i or u; 5) when a long vowel or diphthong is shortened (weak or improper hiatus).

1179. The metre of the Homeric poems is the dactylic (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 — ⊔ ⊔), or its equivalent, the spondee (that is, two longs — —). 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 eld, 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

ἀ-, ἀ-, "alpha copulative," an inseparable prefix, denoting likeness, union, association with, intensification.

ἀ (ἄ, ἂ, ἀ), "alpha privative"; see ἅ-.

ἀπός, ὁ un touchable, invincible.

ἀγας (ἀγω) = ἢγας (837).

ἀγαθός, ἡ, ὁ good, noble, brave, useful, advantageous.

Ἀγαμήμων, ὁ Agamemnon, king of Mycenae, brother of Helen's husband, Menelaus, and commander in chief of the allied Greek military expedition against Troy.

ἀγάννυφος, ἡ, ὁ snow-clad, very snowy.

ἀγγέλος, ὁ, ὁ messenger, courier.

ἀγές, ἀγετε (ἀγω), pres. act. imperat., used as interj., up! come! go! go to!

ἀγείρομεν (ἀγείρω), vs. 142 = ἀγειρομεν (800), pres. subjunct.

ἀγείρω (ἀγερ-, ἢγείρα, ἄγειρημα, ἢγερβην collect, assemble, gather.

ἀγείρεμα (ἀγώ) = ἢγειρεμα, pres. act. inf.

ἀ-γέραιτος, ἡ, ὁ without a prize of honor, γέρας.
ά-εικής, ἐς unseemly, grievous, shameful, unmitting.
ά-έκων, οὐσα, ὁ unwilling.
ἄζωμα (ἄ-) reverence.
ἀνζωμένοι (ἀζωμαί), particip.
ἀ-θάναρος, ἡ, ὁ deathless, immortal, imperishable.
ἄθερίζον (ἄ-θερίζω) = ἰθερίζον (837), imperfect.
ἀ-θερίζω (θεριζ-) slight, disregard, despise.
Ἀθηναίη, ἡς, ἡ = Ἀθήνη.
Ἀθήνη, ἡς, ἡ Athena, goddess of war, wisdom, and the arts.
aí (ὁ, ἡ, τό).
aí (ὁς, ἡ, ἢ).
aí = et if, whether.
Αἴας, αντος, ὁ Ajax, after Achilles, the mightiest of the Greek warriors.
Αἰγαλε, ῖνος, ὁ Aegaeon, a sea-divinity.
Ἀιγεδῆς, ἄο, ὁ son of Aegaeus, Theseus.
αἰγι-χος, η, ὁ aegis-bearing, aegis-holding.
αἰγλής, εσσα, ἡ bright, shining, gleaming.
αἰγών (αἰξ, αἰγός, ὃ, ἡ).
αἰγομαί (αιγο-,) aigeomai, αἰγομαί, ἡ αἰγομάμη, αἰγομαί*), αἰγομαί* reverence.
"Αἰδ. ("Ἀς, ὁ Aidos, ὁ.
ἀηδόμαι = αἰγομαί reverence.
ἀηδομένω (αἰγομαί), dual particip.
αεί (αἰνε, αεί) (= αἰνει) always, ever, continually, eternally.
αείν = αεί.
αἰθε, used to introduce a wish.
Ἀθηνοπέως, ἡς, ὁ Ethiopian.
αἴθ-οψ, ὁπος bright, shining, gleaming.
αιμα, αἷματος, τό blood, gore.
αινός, ἡ, ὁν dread(ful), terrible, awful, painful, sorrowful.
 VOCABULARY

ά-λοχος (cf. λέχος), ου, η wife, spouse.
άλς, άλος, ο, η sea, brine.
άλτο (άντλομαί), 2d aor.
άμα at the same time, together with.
ά-μβρόσιος, η, ου ambrosial, deathless, immortal, divine, heavenly.
άμειβομεναι (άμειβω), fem. plur. particip.
άμειβ-ω, άμειψω, ήμειψα, ήμειψην* (ex)change; mid., reply, answer.
άμεινων, ου (άγαθος, η, ον), comparat., better, braver, superior, preferable.
άμε (άγω), acc. plur.
άμει(ν) (άω), dat. plur.
ά-μύμων, ου blameless, noble.
άμωνα (άμων), aor. act. infini.
άμωνον (άμωνο), aor. act. imperat.
άμωνω (άμων-), άμωνε*, ήμώνα ward off, defend, protect, avert.
άμωες (άμωσσω).
άμύσσω (άμυσς-), άμύξω, ήμύξα* (ημύ-ξάμην) gnaw, tear, bite, scratch.
άμφηρεφθης, is covered at both ends.
άμφι, 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.
άμφι-βαίνω (βαν-, βαν-), άμφιβήσω (άμφιβήσομαι), άμφιβήσσα (άμφι-βήν), άμφιβέθηκα, άμφιβεβαμαι*, άμφιβάθην* surround, go (a)round, protect.
άμφιβεβθκας (άμφιβεβανω), perf.
άμφι-γυμνος, εσογ, εν wobbly-kneed; bow-legged, bandy-legged; possibly skillful, ambidexterous.
έμφι-κόπελλον, ου, το double cup, goblet; it may be turned upside down, the bottom forming another receptacle.
άμφιμελάς, ανα, αν black all round, very black.
άμφο, ουν, dual, both.
άν = κε(ν) (1085-1091).
άν, ισ. 143, = ανά.
άν- (ά- before consonant), "alpha privative," an inseparable adverb and preposition, not, un-, dis-, -less, without.
άνα (άν), 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.
άνα-βαινω (βαν-, βαν-), άναβησσω (άνα-βησσομαι), άναβησσα (άναβηση), άνα-βεθηκα, άναβεβαμαι*, άναβάθην* go up, ascend.
άναβαρτες, άναβας (άναβαλω), aor. act. particip.
άνάγομαι (άνάγω) = ανάγομαι (837), imper.
άν-άγ-ω, άνάξω, άνήγαγων, άνήγαα***, άνήγαιμαι, άνήχθην* lead forth, set out, go forth, drive, carry.
άνα-δι-ω, άναδιω, άναδιωσα (άναδιων), άναδιδουκα, άναδιδουμαι*, άναδιδήθην* rise, emerge, "dive up," plunge up.
άνα-θηλ-ω, άναθελήσα, άναθελήσα* sprout, bloom (forth, anew), bud (again), blossom.
άν-αιδειή, ης, η shamelessness.
άν-αιδής, εσ shameless, unfeeling.
άναιλας (άναιλος), aor. act. particip.
άν-αιρέω (αιρ-, έλ-), άναιρήσω, άνε- ελον (άνελον, 584-585), άνερηθηκα*, άνερηθηκα, άνερηθην* take up, snatch up, seize.

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ἀνάφθειν start up, dart up, spring up.

ἀναφέρων, ὁ king, lord, protector, chief (tān).

ἀν-ά-ποινος, οὐ unransomed, without a ransom paid.

ἀνασσε, ὑπο. 180 (ἀνάσσω), imperat.
ἀνάσσε(ν), ὑπο. 252 (ἀνάσσω) = ἡμι-

σε(ν) (837), imperf.

ἀνάσσω (Βανκ-), ἀνάξω, Ἰναξα rule (over), guard, protect.

ἀναστά (ἀνισθμι), 2d aor. act.

ἀναστάθησε(ν) (ἀνισθμι), aor. act.

ὀπτατ., caus. 1069.

ἀνάσσω (ἀνέχω), 2d aor. mid. imperat.
ἀνασσώ (ἀνέχω), 2d aor. act. particip.

ἀνα-φαίνω (φαν-), ἁναφανέω, ἁνέφηια,

ἀναπέφηια* ἁναπέφηιμα*, ἁναφα-

ην reveal, show (up), manifest.

ἀνάδανω (σφαδ-, σφαδε-), ἄδήσω, ἐδαδόν (= ἑδαδόν), ἐδάδα please, de-

light, charm.

ἐνδρα, ἐνδήρα(ν) ἐνδρα, ἐνδρέω, ἐν-

δρόω (ἐνδρо).

ἀνδρό-φόνος, οὐ man-slaying, murder-

ous.

ἀνίβη (ἀναβινοί).

ἀνεβι, ἀνεβαίνεσο (ἀναβίοι).

ἀν-εκτός, ἤ ὁ enduring, bearable, tolerable.

ἀνέλιστο (ἀναλιέω), 2d aor. mid.

ἀνέλιστο (ἀναλιέω), 2d aor. particip.

ἀνέμος, οὐ, ο δ wind, breeze.

ἀνέρας (ἀνήρ).

ἀνέστας (ἀνισθμι), 2d aor. act. indic.,

3d plur.

ἀνέστη (ἀνισθμι), 2aor. act.

ἀν-έχω (σε-, σχ-), ἀνέχω (ἀνα-

εχήσσω), ἀνέκχον (ἀνέκχεθον), ἀνό-

χώκα, ἀνέσχημαι* hold up, raise, endure.

ἀνήρ, ἀνδρός, ὁ (real) man, warrior,

hero, as distinguished from ἄνθρω-

πος (mere) man.

ἀνθερέων, ὁνος, ὁ chin, beard.

ἀνθρώπος, οὐ, ο (mere) man, as dis-

tinguished from ἄνηρ (real) man,

warrior, hero.

ἀναστάμενος (ἀνισθμη), present part.

ἀντ-στήμη (στή, στα-), ἀναστήσω,

ἀνέστημα (ἀνισθημα), ἀνέστημα, ἀνο-

ταθήν* stand (up), set up, raise, (a) rise.

ἀν-ορ-ού-ω*, ἀνώρουσα jump up, spring up, start up.

ἀντικήθην (ἀνισθημη) = ἀνεστήθην (837), 2d aor. dual.

ἀντ-άξος, η, οὐ equivalent, of equal
data, openly, before the face.

ἀντι-άω, ἀντι-ασω (ἀντιάω, ἀντιάω,

603–604, 945–948), ἤπιασσα approach, prepare, share, partake, go (come) to meet.

ἀντι-βιν with opposing might, in opposition, antagonistically.

ἀντι-βίος, η, ου opposing, hostile.

ἀντι-θεος, η, ου godlike, equal to the gods, a match for the gods.

ἀντι-ς, η, ου in opposition, opposing, hostile, facing, meeting, to meet.

ἀντι-θεος (ἀντιάω) = ἀντιαγων (945-948), pres. particip., fem.

ἀντι-φέρω (φερ-, οι-, ἐνκ-), ἀντι-φέρω
bear against, oppose.

ἀνώγω, ἀνώξω, ἤνωξα, ἁνωγα (for ἁνωξα? 884) command, order, bid.

ἀς (ἀγω).

ἀπ’ = ἀπό.

ἀπ-μειμ-ς, ἀπαμένω, ἀπαμένω, ἀπμειμ-ς, ἀπεμείβων* (ex)change; mid., re-

ply, answer, respond.

ἀπ-ἀνευθε(ν) apart, away.
ápας, ápασα, ápαν all, entire, whole, all together.
adpατηλως, ἢ, ὡν deceitful, false.
aπαυράω = ἀπαγράω (ἐγράω); imperf., with aor. meaning ἄπιηρων; ἄπουρης; aor. particip. ἀπούρας (= ἀπαγράς) take away, deprive, snatch away.
άπεβησετο (ἀποβαίνω).
άπεδέξατο (ἀποδέχομαι).
άπειλεω, ἀπειλήσω, ἡπειλήσα threaten, boast, menace.
άπείτον = ἀποείτον.
άπειρων, ὡν boundless, limitless. ἀπειλήμανον (ἀπολύμανον).
άπελους (ἀπόλος).
άπερισσος, ὡν boundless, limitless, countless, immeasurable.
άπι-χω (σεχ-, σχ-), ἀφέξω (ἀπο-σχήςω), ἀπείχον (ἀπέσχεθον) hold from.
άπήμων, ὡν unharmed, harmless, without hurt (damage, pain, sorrow).
άπηνης, ἢ, ὡν (cf. ἄπο) harsh, cruel, rude.
άπηρων (ἀπαφρώ).
άπιθεω*, ἀπεθήσω, ἡπιθήσα disobey, fail to obey, distrust.
άπιος, ἢ, ὡν (cf. ἄπο) far, distant.
άπό adv., and prep. with gen., off, from, away, back.
ἀποαίρεω (ἀφαιρέω), imperat.
ἀποαίρεσθαι (ἀφαιρέσθαι), ininf.
ἀποαίρεω = ἀφαιρεω.
ἀποβαίνω (βαίν-, βα-), ἀποβήσω (ἀποβήσωμαι), ἀπέβησα (ἀπέβη), ἀποβεβήκα, ἀποβεβήμαι*, ἀπεβήθην* depart, go away.
ἀποδέχομαι, ἀποδέχομαι, ἀποδέχομαι (ἀπεδέχην), ἀποδέχομαι, ἀπεδέχ θην* receive (from), accept (from).
ἀποδιδώμι (δω-, δο-), ἀποδόσω, ἀπέδωκα, ἀποδεδωκα*, ἀποδεδωκα, ἀπεδόθην give back, restore, return, give away, pay.
ἀποδοῦναι (ἀποδίδωμι), aor. act. ininf.
ἀπο-ἐκπο (ἐπ-), ἂδ aor., speak out, deny, refuse.
ἀ-ποιηνα, ὡν, τὰ Ραισομ (s).
ἀπολέσθαι (ἀπολλείμι), aor. ininf.
ἀπόλυς (σ)αν (ἀπόλλυμι) = ἀπόλεος-(σ)αν (837).
ἀπο-ολλυμι (ολ-, ολε-, ολο-), ἀπολέσ(σ)ω, ἀπάλλιος(σ)α, ἀπόλωλα destroy, kill, ruin; mid., perish, die.
Ἀπολλων, ὁ, ὁ Apollo, god of light, and patron of music, poetry, and healing.
ἀπο-λύμανομαι (λύμαν-) purify (oneself), clean(se).
ἀπο-λύ-ω, ἀπολύσω, ἀπελύσα, ἀπολύνκα*, ἀπολέξωμαι, ἀπελύθην loose, set free.
ἀπο-νοστέω*, ἀπονοστήσω, ἀπενόστησα return (home), go (home), come.
ἀπο-νόσφι (ν) apart, away (from).
ἀποσταίνω (ἀποσταίνω), imperat.
ἀπο-παύ-ω, ἀποπάυσω, ἀπέπαυσα, ἀποπέπαυσα*, ἀποπάυσμαι, ἀπεπάυθην* cease (from), refrain (from), stop (from), desist, restrain.
ἀπο-στείχω (στείχ-, στιχ-), ἄπεστιχον depart, step off, march away.
ἀποτείχε (ἀποτείχω), aor. imperat.
ἀπο-τίνω (τεί-, τε-, τιν-,), ἀποτίνω, ἀπετίσα, ἀποτείκια*, ἀποτείκια*, ἀπετίσθην* repay, requite, reimburse, atone for.
ἀποτισομεν (ἀποτίω).
ἀπορρίς (ἀπαράω).
ἀ-πριατος, ἡ, ὡν unbought, without price, free.
ἀπτω (ἀφ-), ἄψω (ἄψωμαι), ἦψα,
HOMERIC GREEK

άπωθεω

ήμμαι, ἕφθην* touch, lay hold of, attach, attack.

άπωθεω (έφεθ-, φεθε-), ἀπώσω, ἀπεώσα, ἀπεώσμαι*, ἀπεώσθην shove away, push off, drive away.

ἀπόσει (ἀπώθεω).

ἀρ, ἄρα, ἡ 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, ἡρησάμην, ἡραμαι* pray, curse, invoke.

ἀρ-αρίσκω (ἀρ-), ἡρσα (ἡραρον), ἡρημα σuit, adapt, adjust.

ἀργαλεός, η, ov horrible, terrible, awful, cruel, difficult.

'Αργεῖος, οὐ, ὁ Argive, Greek.

'Αργος, εἰς, τo Argos, a country and city in Greece.

ἀργός, ἥ, ον bright, shining, swift, flashing.

ἀργύρος, η, ον silver(y), of silver.

ἀργυρό-πεζος, α, ον silvery-footed.

ἀργυρό-τοξος, ον of a silver bow, equipped with a silver bow, silver-bowed (one), Apollo.

ἀρείων (ἐρείων, ἐρείων).

ἀρέω, ον (ἀγαθός, ἡ, ὁν) compar.

(754, 1), better, mightier, braver.

ἀρήγ-ω, ἀρηξω, ἡρηξα help, assist, succorr.

ἀρῆν, ἀρνός, ὁ, ἦ lamb.

ἀρηξαι (ἀρηγω), aor. infin.

ἀρηξαν (ἀρηγω).

ἀρητήρ, ἡρος, ὁ priest, pray-er.

ἀρηστεύς, ἡρος, ὁ chief, nobleman, leader.

ἀριστεός, η, ον (ἀγαθός, ἡ, ὁν) superl., best, noblest, bravest, fairest.

ἀρ-νυ-μαι, ἀρδομαι*, ἡρμαμην (ἡρμαμην) acquire, win, save, preserve.

ἀρνων (ἀρην, ἀρνος, ὁ, ἦ).
αὐθί here, there, in this (that) place.
αὐτάρ (ἐτάρ, 571) but, moreover, on
the other hand.
αὐτε anew, again, a second time, but
now.
αὐτή, ἥς, ἡ battle-cry, war-whoop.
αὐτ-ήμαρ (on) the (self) same day.
άνικα on the spot, immediately,
forthwith.
αὐτίς back again, anew.
αὐτικα' = αὐτικα (575, 582).
αὐτός, ἥ, ὁ self, him(self), her(self),
it(self), same.
αὐτό there, at that place.
αὐτως in the same way, thus, so, as
matters now are.
ἀφαιρέω (αἱρ., ἐλ.), ἀφαιρήσω, ἀφε-
ελον (ἀφείλον, 584–585), ἀφήρηκα*,
ἀφηρηματ, ἀφηρήθην* take away,
rob, deprive.
ἀφάρ immediately, forthwith.
ἀφέλεσθε (ἀφαίρεω), 2d aor. mid.
ἀφένος, ἐος, τό wealth, riches.
ἀφέξει (ἀπέξω), fut.
ἀφες (ἀφήμω), imperf.
ἀφέ-τημι (στρ., στε = ἦτ., τε, 603–604)
ἀφήσω, ἀφήσκα (ἀφήκα, ἀφείκα*,
ἀφείκαμα, ἀφείθην send away, dis-
miss, hurl, drive (off).
ἀφέχει (ἀφέχω).
ἀφύσσω (ἀψυγ.), ἀφέξω dip up, draw
(out), collect, heap up.
Ἀχαῖς, ἰδος fem., Achaean.
Ἀχαῖος, οὖ, ὁ Achaean, Greek.
Ἀχιλ(λ)εὺς, ἡς, ὁ Achilles.
Ἀχ-νυ-μαι be grieved, be vexed, be
enraged.
ἀχος, ἐος, τό woe, pain, grief.
ἀψ back (again), backward(s).

Ε
βαθύς, εἰα, ὁ deep, profound.
βαίνω (βα-, βα-), βήσω (βήσομαι),
βήσα (βήν), βεβηκα, βεβακαί*,
βάθην* come, go, walk.
βάλλεω (βάλλω), imperat. mid.
βάλλω (βαλ-, βλ-, βλ.), βαλεω, ἃβαλον,
βεβηκα, βεβληκα, ἃβληθην* throw,
hurl, shoot, dash.
βαρύς, ἐτα, ὁ heavy, weighty, violent,
severe, grave, serious, important.
βασιλεύς, ἡς, ὁ king, ruler, chief-
tain).
βάτην (βαλω) = ἐβάτην (837), 2d
aor., dual.
βεβηκει(ν) (βαλω) = ἐβεβηκει(ν) (837),
piuperr.
βέλος, ἐος, τό (cf. βάλλω) dart, ar-
row, shaft, missile.
βένθος, ἐος, τό depth.
βη (βαίνω) = ἐβη (837), 2d aor.
βηλός, οὖ, ὁ threshold.
βήσαν, βησε (βαλω), aor. (837),
causat. (1069).
βήσομεν (βαίνω), vs. 144 = βήσωμεν
(800), aor. act. subjunct., causat.
(1069).
βης, ης, ἡ strength, might, violence.
βός, οὖ, ὁ bow.
βουλεύοντες (βουλεω), aor. act.
particip., dual.
βουλε-, βουλεύω, ἐβουλεύησα, βεβου-
λεκα*, βεβουλεμαι*, ἐβουληθην* plan,
counsel, advise, deliberate.
βουλή, ἡς, ἡ plan, will, wish, pur-
pose, counsel, council.
βουλη-φόρος, οὐ counsel-bearing, full
of counsel, discreet.
βουλο-μαι (βουλ-, βουλ-, βουλη-
μαι, βέβουλα, βεβουλημαι*, ἐβου-
ληθην* wish, desire, be willing,
prefer.
βούς, βοός, ὁ, ὁ bull, ox, cow.
βοῦς (βούς, βοός, ὁ, ἡ), vs. 154 = acc.
piur.
βο-ώπις, ἰδός fem., calm-eyed, large-eyed, ox-eyed.

Βριάρεως (= Βριάρης, οὖ, ὁ, 573, 586), ὦ, ὁ Βριαρεὺς, a sea-divinity.

Βρισεύς, ἴς, ὁ Βρίσευς, father of Briseis.

Βρισεῖς, ἰδος, ἡ Βρίσεις, daughter of Briseis.

βροτός, ὅ, ὁ mortal, man.

βωμός, ὃ, ὁ (cf. βαλω) foundation, base, altar.

βωτι-άνερα fem., man-nourishing, nurturing heroes; as substant., nurse of heroes.

Γ

γ' = γέ.

γαῖα, ἦς, ἡ earth, land, country.

γαῖο (γαῖ-) rejoice, exult, glory.

γάρ postpos. conj., for, in fact.

γέ postpos. emicating. emphasizing the preceding word or clause, indeed, at least, at any rate.

γείνομαι (γεν-), εἰγενάμην beget, produce, bear, be born.

γέλος, ὄν, ὁ laughter, merriment, hilarity.

γενέ, ἦς, ἡ generation, family, stock.

γένετο (γενομαι) = ἐγένετο (897), 2d aor.

γένηται (γενομαι), 2d aor. subjunct.

γένοντο (γενομαι) = ἐγένοντο (897), 2d aor.

γεραιός, η, ὁ old, aged, ancient; masc. as substant., old man.

γέρας, αος, τό prize (of honor).

γέρων, αντός, ὁ old man.

γηθέω (γηθ-, γηθε-, γηθήω, γηθήσα, γηθήσα) rejoice, be glad, exult.

γηθήσα (γηθέω), aor. optat.

γηράς, αος, τό old age, eld.

γει-γεμαί (γεν-, γενε-, γον-) γεγεμαί, γεγεμόη, γέγονα, γεγένημαι,

ἐγενήθηντι become, be, arise, be born.

γη-γνώσκω (γνω-, γνο-) γνώσομαι, εἰγνώ, εἰγνωκα*, εἰγνωσμαι*, εἰγνώσθην know, recognize, learn, perceive.

γλαυκ-ώπις, ἰδός fem., gleaming-eyed, flashing-eyed, "owl-eyed."

γλυκίων, οὖ (γλυκύς, εία, ὃ) comparat., sweeter.

γλυκύς, εία, ὃ sweet.

γλῶσσα, ἦς, ἡ tongue, speech, language.

γνώ, γνώσκω (γνωσκω), 2d aor., act. subjunct.

γόνυ, γονώδος (γονυατος) τό knee.

γονάξομαι (cf. γόνυ), γονάσσομαι embrace the knees, entreat, implore.

γυν'ι (γυνή, γυνός, τό).

γυναίκος, ἡ woman, wife.

Δ

δ' = δέ (575).

δαμόνος, η, οὖ possessed (by a daemon); good friend; crazy, foolish, wretch.

δαμον, ονος, ὁ, ἡ divinity, god, goddess.

δαι-νο-μι (cf. δαίς), δαίω, ἰδαισα* (ἰδαισάμην) entertain, feast, banquet.

δαίς, δαιτός, ἡ portion, feast, banquet.

δάκρυ, νος, τό tear.

δακρυ-ω*, δακρόω*, ἰδακρύσα, δεδακρυμαι weep, shed tears.

δαμα (δαμάω) = δαμέω (584-585), = δαμασει (603-604) fut.

δαμάζω* (δαμα-), δαμά(σ)ω, ἰδάμασ- (σ)α, ἰδαμάσθην subdue, overcome, crush, dominate.

Δαμάς, οὖ, ὁ Danaan, Greek.

δασμός, οὖ, ὁ division (of spoil).
δάσ(σ')αντο (δατέομαι) = ἐδάσ(σ')αντο (837), aor.

δατέομαι (δαρ-, δατε-), δάσ(σ')ομαι, ἐδασ(σ')άμην, ἐδασμαί divide, distribute, allot.

δέ; postpos. conjunct., and, but, for, so.

-δε, with acc., (788, 4) to, up to.

ἐδέσασαι (δατέομαι), perf.

ἐδειδά (ἐδειδώ).

ἐδείδω (ἐδει-, ἐδει-, ἐδε-) ἐδεισμαί, ἐδείσα, ἐδείδα (ἐδεῖδα) fear, be afraid.

ἐδείλος, ἦ, ὁν fearful, cowardly, cringing, miserable, pitiable.

ἐδενός, ἦ, ὁν dreadful, awful, terrible, fearful.

ἐδεκατος, ἦ, ὁν tenth.

ἐδέμας, ἄος, τό build, stature, size, form, body, structure.

ἐδέσασαι, ἐδέται (ἐδέκομαι).

ἐδέντερος, ἦ, ὁν right (hand), lucky.

ἐδέος, ἐδέος (ἐδείους), τό fear, dread, timidity.

ἐδέπας, ἄος, τό cup, goblet.

ἐδέρκομαι (ἐδερ-, ἐδορκ-, ἐδρακ-, ἐδρακον, ἐδερκα, ἐδάρχην* (ἐδράκην*) see, look, behold.

ἐδέρω (ἐδερ-, ἐδερ-, ἐδερεω*, ἐδερα, ἐδέραμαι*, ἐδάρην* skin, flay.

ἐδέρμος, οὔ, ο (cf. δέω) bond, band, fetter.

ἐδεύμαι (ἐδεύ-, ἐδεύν-) δευσίσμαι, δευεύηρα lack, need, be in want.

ἐδεύρο hither, to this place, here.

ἐδέντερος, ἦ, ὁν second, succeeding, later.

ἐδέχθαι (ἐδέχομαι), aor. infin.

ἐδέχομαι, ἐδέχομαι, ἐδέχημαι (ἐδέγκιν), ἐδέχημαι, ἐδέχηται* receive, accept.

ἐδέω, ἐδέσω, ἐδέσα, ἐδέσκα, ἐδέσει, ἐδέθην* bind, tie.

δή indeed, truly, forsooth, now.

δεθάν-ω loiter, tarry, delay.

δηλε-ομαί*, δηλησομαι, ἑδησάμην, δεθηλημαι harm, hurt, destroy, damage, wrong, ruin.

δημο-βρος, ον devouring (the goods of) the people.

δῆν = δῆν, 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 (Zeús, Δίος, ὁ), acc.

διά-άν-δικα, in two ways, differently.

δια-πέρθω (περθ-, πορθ-), διαπέρω, διαπέρασα (διαπέραθον) sack (utterly, thoroughly), plunder, pillage, devastate.

δια-πρήσος (πρηκ-), διαπρῆξα, διαπρήξα, διαπρήξαγα, διαπρήξαμα, διαπρῆξεθαν† go across, pass through, traverse, pass over, accomplish.

διαστήτην (διάστημα) = διεστήτην (837), 2d aor. dual.

δια-τμήμα (τμήμα-, τμαγ-) διατμήσω, διατμήσα, διατμήσα (διατμαγών), διατμάγην separate, divide, part, cut apart, split.

δι-δωμ (δω-, δο-), (δι)δώσω, ἐδωκα, ἐδωκα*, δωκοι, ἐδοθην give; grant, bestow.

διεγερο (διερμαί), imperat.

διειρομαι (εἰρ-, εἰρ-, εἰρε)-, διειρήσομαι inquire into, ask about item by item.

διεπράθομεν (διεπέρω).

διέπω (σεπ-, σπ-), διέψω, διέστον accomplish, perform, go through, be engaged in.

διέσμαγεν (διατμήγω).

[Δι] (Zeús, Δίος, ὁ), dat.
δι-στημι (στη-, στα-), διαστήμω, διέστησα (δίεστην), διεστηκα, διέ-σταμαί*, διεστάθην* stand apart, separate, divide.
δι-φιλος, η, ον dear to Zeus, beloved of Zeus.
δικαζόμεναι (α) (δικαίω), infin.
δικάζω (δικαζ-), δικάσω*, δικᾶσα(σ)α, διδίκακα*, διδίκασμαι*, δικάσθην* judge, decide, pronounce judgment.
δικασ-πόλος, ou, ο judge, arbiter, dispenser of justice.
διο-γενής, εs born of Zeus, Zeu-

Descended.

Δίσ (Zeús, Δίσ, ὦ).

δίο, a, οv divine, godlike, glorious, heavenly.

διο-τρεφής, εs Zeus-nourished, under the protection of Zeus.

δι-πτυχ, υχος double, two-fold.

δοῦν (δίδωμι), 2d aor. optat.

δολο-λήτης, θα, ο deceiving, crafty-

Minded.

δῶμεν(α) (δίδωμι), 2d aor. infin.

δῶντες (δίδωμι), 2d aor. particip.

δόμαι, δομός (δομάτω), tō beam, timber, spear.

δός (δίδωμι), 2d aor. act. imper.

δόσαν (δίδωμι) = ἔδοσαν (337), 2d aor.

δουρ (δοῦρο, δομός, τό).

Δρύας, antos, ο Dryas.

δύνα-μαι, δυνήσομαι, δεδύνημαι*, δυ-

νάσθην be able, have power, can.

δύο (δύο) two.

δυο(ν)ω-δέκατος, η, ον twelfth.

δώ, indicl., tō house, home.

δω-δέκατος, η, ον (δωδέκατος, η, ον) twelfth.

δῶθην (σι) (δίδωμι), 2d aor. act. subjunct., 3d sing.

δῶκε (δίδωμι) = ἔδωκε (337), aor.

Δώμα, ατος, τό house, home, building.

Δωρον, ου, τό gift, present.

δώσει (δίδωμι).

δωρ(σι) (δίδωμι), 2d aor. act. subjunct., 3d sing.

δώσουσι (δίδωμι):

δώσω (δίδωμι), 2d aor. subjunct.

Ε

ἐ (εἰο, ἔο), acc. sing.

ἐὰ (ἐάω) = ἐα (534–535), imperat.

ἐάω (ἐάαι-) εᾶω, εἶάσα, εἶάκα*, εἶάμαι*, εἶάθην* permit, allow, leave.

ἐβαν (βαίνω) = ἐβησαν 2d aor.

ἐβη (βαίνω), 2d aor.

ἐγγυαλίσω (ἐγγυαλιζ-), ἐγγυαλίσω, ἐγ-

γυαλίζα grant, present with.

ἐγώ (γεγώνοσκω), 2d aor., 3d sing.

ἐγώ(ν), ἐμεῖο I.

ἐδείπνω (ἐδέω).

ἐδεικτι(ν) (δεῖδω).

ἐδέξατο (δέχομαι).

ἐδησαν (ἐδώ).

ἐθητύς, υσ, ἡ food, feed.

ἐδώσ, εος, το seat, abode, habituation.

ἐδωκε(ν) (δίδωμι).

ἐκοσι = εκοσι: twenty.

ἐκτετελεῖ = επτετελεῖ twenty.

ἐκτετελεῖται = επτετελεῖται twenty.

ἐλέηνσε = επεμένε (ἐπρώ).

ἐλέησαν indecl., tō desire, wish.

ἐλομαι (ἐλὲ-, ἐλε-, 603–604), ἐλομαι, ἔλο,

ἐλα, ἐκ(ε)σάμην sit down, seat.

ἐνεκ (ἐνμι).

ἐνός (ἐνος).

(ἐ)θέλω (ἐθελ-, ἐθελε-), ἐθελήσω, ἐθε-

λησή, ἐθελήση* wish, desire, be willing.

ἐθεν, ἐθέν (εἰο, ἔο).

ἐθεσαν, ἑθηκε (ἐθῆμι), aorr.

1) εἰ, interj., up! come! go to!
2) εἴ (αι) if, whether.

*ἐθνο (ἐθνομα) (μεθ-, μοθ-, μηθ-),

ἐθνησώ (ἐθνομαί), εθνον, οἶδα, πλη-

perf. ἤθεα; in act.: aor. see; fut. and perf. know; mid. seem, appear.
eido (elédo) perf. act. particip.

el = ete (575, 582).

élkos = elikós. twenty.

életh (élekó), plural.

*élkō (fēlk-, fūlk-, fik-), elkō*, ἑλκα
be-like, resemble, be fitting, seem
(likely), appear (suitable).

éllolonas (éroppai).

*élw (élloomai) (fēl-), élloa, éllumai,
éllun crowd, drive.

élw (el-, l-), éllomai come, go; pres.

often with fut. meaning, shall (will)
come, go.

élw (lé-), élō (l-) be, exist.

elw (élw), infin.

énevka = énveka (571) on account of,
because of, for the sake of.

el (lo) of him, her, it.

éllos = ἡς while, until.

élpas, épē, épē, épēin, épēes, épēs,
epēs, épōs, épōn, épōn, épōn (élōw), 2d
aor.

élromai (= ἐλύω) (élρ-, elρ-), élρσο-
ma ask, inquire, question, seek.

é(l)ρυμαι (fepū-), é(l)ρύς(σ)ομαι,
é(l)ρυς(σ)άμην save, preserve,
observe, protect, guard, retain.

élw (fēρ-, fēπ-), fēro, elw (elw),
ελθμαι, ἔρθην
speak, say, tell.

els, is, adv. and prep. with acc., into,
to, until, therein.

els, múa, én one, only, sole.

elás, elás (iros, ἀ (élη), ov).

elēre(v) (élromai) aor., causat., (1069).
elērmatai (*élω).

elōs (élw), 3d plur.

els into, within, often with acc.

et e... ete whether... or.

ek (εκ), adv., and prep. with gen., out
of, (away) from.

eka-erōs (εκάμερος), ou, ἐ free-
worker, working his will, Apollo.

eka (καλω).

ēkastos, ἦ, o each, every.

ēkēt-βελέτης, ἀο, ὁ free-shooter,
free-shooting, sharp-shooter, epithet
of Apollo.

ēkat-βόλος, ou, ὁ free-shooter, sharp-
shooter, free-shooting, sharp-shoot-
ing, shooting according to will,
sure-shooting, Apollo.

ēkatōγ-χειρός, ou hundred-handed,
hundred-armed.

ēkatōμ-βη, ἦ, ἦ ἡ κατατοξβ, sacrifice,
a number of animals, originally
one hundred cattle, offered in sacrifi-
cence.

ēkatos, ou, ὁ free-shooter, sharp-
shooter.

ēkleivos, ἦ, o (κελείς, ἦ, o) that (one);
he, she, it.

ekia (καλω).

ēkē-βόλος, ou, ὁ free-shooter, sharp-
shooter, epithet of Apollo, origi-
nally an adjective, shooting accord-
ing to will (desire, inclination,
pleasure); as substantive, free-
shooter, sure-shooter, sharp-
shooter.

ēklagōn (κλάγω).

ēkλve, ekλuεs, ekλuωn (*kλεω).

ēk-pagōs, ou terrible, dreadful, aw-
ful, frightful, fearful.

ēkparamatos, ἦ, o (ēkparamos, ou),
superl.

ēk-pagōs terribly, horribly, awfully,
dreadfully, frightfully.

ēk-plērō (per-, prαh-), ἐκπληρω, ἐkπληρω
sack (utterly), plunder, pillage, devastate.

ēk-tam-vw, ekταμον cut out.

Έκτωρ, opos, ὁ Hector, son of Priam,
and leader of the Trojans.

ēla-ñw (cf. ἐλαώ) drive, carry on,
strike, push, press.
Ελαφος, ου, δ., η deer, stag, hind, doe.
Ελάω, Ελά(σ)ω, Ηλασ(σ)α, Ηλάλακα*, Ηλαλμαί, Ηλάθην* drive,
carry on, strike, push, press.
Ελε (αιρέω) = Ελέ (837), 2d aor.
Ελελιζω* (Ελικ-), Ελελιζα, Ελελιθθυν
shake, twirl, twist, coil, make
tremble, brandish.
Ελεσσαλει (Ερχομαι).
Ελευ (Λέπω).
Ελθευμαι (αι), Ελθοῦσα, Ελθὼν (Ερχομαι),
2d aor., infinitives and part.
Ελκ-ωψ, οψος, masc.; Ελκ-ωπις, ιδος,
fem., bright-eyed, flashing-eyed.
Ελπιτε (Λεπω).
Εληςοω (Ελικ-), Ελιξω*, Ελιξα, Ελιξιναι,
Ελιξθην (εε = ει, 584-585)
twirl, twist, curl, turn, roll.
Ελκω (Ελκω), mid. imperat.
Ελκω (Σελκ-., = Ελκ-, 603-604) draw,
drag, pull, tag.
Ελον (αιρεω) = Ελεμ (837).
Ελοντε, Ελεθνα (αιρεω), 2d aor. part.
Ελσαι (Ελω).
Ελωναι, Ελων (αιρεω), 2d aor. forms.
Ελφρονου, ου, το boot, spoil(s), prey.
Εμ = Εμε, Εμέθεν, Εμει, Εμευ (Εγω).
Εμεν (αι), Εμεναι (αι) = Ειναι (ειμι).
Εμμεραι (Μερομαι).
Εμοι (Εγω).
Εμοις, η, ον my, mine.
Εμπεφυνα (Εμφων), perf. particip., fem.
Εμ-της nevertheless, for all that, by
all means, absolutely, completely.
Εμ-φιω-, Εμφιωσ, Εμφιοσα (Εμφιου),
Εμπεφυκα grow in(to), cling very
closely.
Εν(ί), Εν, ad., and prep. with dat.,
in, at, among, on, there(in, on).
Εν-αντίος, η, ον opposite, facing, be-
fore, to meet.
Εναριβω (Εναιγ-), Εναριβω, Ηναριβα
strip of armor, spoil, slay.
VOCABULARY

εός, εή, εόν = ὄς, ὑ, ὑν his, her(s), its (own).
εοθάναμ, εοθήμ (ειμι), fem. participles.
ἐπ’ = ἐπὶ (575).
ἐπέγειρον (ἀγαρ-, ἐπήγειρα, ἐπαγήγειρα-
μαι, ἐπηγέρθην collect, gather (to-
together).
ἐπάλλος, ὁν blameworthy, respon-
sible, blamable, accountable.
ἐπαετειλέω, ἐπαετειλήσω, ἐπηετελήσα
threaten (against), boast.
ἐπαρχω-, ἐπάρχω, ἐπάρχει, ἐπάρχομαι,*
ἐπάρχηθην* begin, perform the ini-
titiary rites.
ἐπάσαμενο (πατέομαι).
ἐπασφότερος, η. ον thick, close, in
quick succession, crowded.
ἐπαυρίσκω* (ἐπαυρέω*) (ἐπαυρίσκο-
μαι) (ἀφ-, αὑρ-), ἐπαυρίζομαι,*
ἐπαύριον enjoy, reap the benefit of.
ἐπιε, ἐπέσο (ἐπός, eos, τό).
ἐπέλ when, since, for.
ἐπι = ἐπει (ἐπός, eos, τό) (584-585).
ἐπείθη when, since, for, indeed.
ἐπείθῃ (vs. 583) = ἐπέτα (575, 582).
*ἐπεκέκι (ὲσκ-, ἐςκ-, ἐςκ,), ἐπέκι
perf. as pres., be seemly, be fitting
either (in addition, also).
ἐπενεμι (ἐλ-, λ-), ἐπενομαι come (upon,
on), approach.
ἐπευσι(ν) (ἐπευμι), 3d sing.
ἐπευτα then, thereupon.
ἐπεκκια (ἐςκ-, ἐςκ-, ἐςκ-), perf. only,
be fitting (either, also).
ἐπεπεθεθ’ (ἐπεπεθομαι) = ἐπεπεθετο
(575, 582).
ἐπεπέλεον (ἐπεπλεόω).
ἐπεπρωσαντο (ἐπερρωσαι).
ἐπερχομαι (ἐρχ-, ἐλ-, ἐλεοθ-, ἐλυθ-),
ἐπελεύσομαι, ἐπήλθον (ἐπήλθον);
ἐπελθόνθα ἐπελθόνθα come upon
(to, toward), attack.
ἐπεσ(σ): (ἐπός, eos, τό).
ἐπιπλέω (πλευ-, πλευ-, πλυ-, ἐπιπλέουσομαι, ἐπιπλευσα*, ἐπιπλευκα*, ἐπιπλέουσιμαι* sail (up-, over), navigate.

ἐπιρρώματι, ἐπιρρωσάμην flow down (upon), fall upon.

ἐπι-σ(σ)ευσ (σευ-, σευ-) ἐπισ(σ)ευσαι, ἐπισσομαί, ἐπισσ(σ)ὔθην drive on, hurry on, urge.

ἐπιστέφω, ἐπιστέψα*, ἐπιστήσα (ἐπιστήψαμην), ἐπιστεκμαί*, ἐπιστήβην* surround, encircle, fill brimming full.

ἐπιτέλειο (ἐπιτελέω), mid. imperat.

ἐπι-τέλω (τελ-, ταλ-), ἐπιτέλεα, ἐπιτέταλμαι command, accomplish.

ἐπι-τεθδε sufficiently, in sufficient numbers, appropriately, suitably.

ἐπιφέρω (φέρ-, όλ-, ένεκ-), ἐποίσω, ἐπιήνευκα (ἐπιήνεικον), ἐπενήνοσα**, ἐπενηνεγμαι*, ἐπηνέχθην* bear upon, bear against.

ἐπι-χθόνιος, ον upon the earth, earth, earth-born, of the earth.

ἐπιλεο, ἐπιλετο (πελω), 2d aor.

ἐπισοίε (ἐπισφέρω).

ἐποίχομαι (οιχ-, οιχε-, οιχο-), ἐποίχομαι*, ἐποίχωκα go to, go against, attack, ploy.

ἐποιει, ἐποιοι, το word, saying, command, speech.

ἐπω (σεπ-, σπ-), ἐψω, ἐποιον be busy, perform; mid., follow, accompany, attend.

ἐπφάκεστο (ἐποίχομαι).

ἐργον (ἐργον) ou, το work, deed, accomplishment, feat.

ἐρδω (from ἔρδω: ἔργω, ἔργο-, ἔρξω, ἔρξα, ἔργα do, perform, make, sacrifice, work, accomplish.

ἐῥῆθετε (ἐῥήθω), imperat.

ἐῥῆθω (ἐῥηθ-) vex, anger.

ἐρθω vex, enrage, torment, tease.

ἐρέθιμαν, vs. 62 (ἐρέω) = ἐρείσμαι (800), subjunct.

ἐρήμων (ἐρημω), fut. particip., fem.

ἐρήπης, ἂο, ὁ oarsman, rower, sailor.

ἐρημῶν, ον, το oar.

ἐρέω-*, ἐρέμω*, ἢρεψα ποιή (over), cover, build.

ἐρεψά (ἐρέφω) = ἢρεψα (837).

1) ἐρέω (ἐρέ-?) ask, inquire, seek; 2) ἐρέω (ἐρεω).

ἐρητο-, ἢρητος, ἢρητηθην check, restrain, control, contain, curb.

ἐρυ-βόλαξ, ακοσ rich-clothed, heavy-clothed, fertile.

ἐρδαίνω (ἐρδαν-), ἢρδησάμην quarrel, bicker, strive, fight.

ἐριδι, ἐρίδος (ἐρις, ἐριδος, ἦ).

ἐρίζω (ἐρίζω), ἢρισ(σ)α, ἢρισμαι* quarrel, strive, fight.

ἐρισαντε (ἐρίζω), aor. particip.

ἔρκος, οος, το hedge, fence, defense, bulwark, barrier.

ἔρμα, ατος, το beam, prop, support, stay.

ἔρως, ου, ὁ love, desire, passion.

ἐρώς(σ)ομαι, vs. 141 (ἐρῶ) = aor. subjunct. (800).

ἐρυω (ἐρυν-, ἐρυν-), ἐρω, ἐρυσ(σ)α, ἐρυ(σ)μαι draw, drag, launch.

ἐρχομαι (ἐρχ-, ἐλθ-, ἐλευθ-, ἐλυθ-), ἐλεύσομαι, ἢλθον (ἡλθον), ἡλθει (ἐλήλουθα) come, go.

ἐρωτο-, ἐρωτήσω, ἢρωστα flow, spout, spurt, dash.

ἐς = εἰς.

ἐσαν (εἰμι) = ἢσαν (837), imperf.

ἐσει, εσ(σ)εται (εἰμι).

ἐςθλός, ἦ, ὁν good, noble, brave, true, helpful, kind(ly), virile.

ἐσοντο (εἰμι).

ἐσπόμεθα (ἐπω).
VOCABULARY

εσ(σ)εσαι, εσσι, εσσημανα, εσται: (ειμι).
εσταιν (ισημι), 2d aor.
εστε (ειμι).
εστισαι (ισημι).
εστιν, εστων, εστων (ειμι).
εσφαζαν (σφαζω).
ετ' = ετη (575).

εταιρος (εταρος, 571), ου, ο comrade,
companion, follower, friend.

έτεκες (τικτω).
έτελεα (σ)α (τελειω).
έτερωθεν from the other side.
έτ-ήμως, ου true, unfailing, sure,
real, actual.

έτι still, in addition, further(more).
έτισας, έτισε (τινω).
έτη (υιλω)..

έτοιμος* (έτοιμοδ), έτοιμασω*, έτοιμ-
μασ(σ)α prepare, make ready.

έτραπετο (τρασω).
έυ, ευ well, successfully, happily,
prosperously, favorably, luckily.

έυ-δμιτω, ου well-built.
έυ-κωνω, ου well-girded, beautiful-
waisted.

έυκαλος, ου undisturbed, in peace,
(in) calm, quiet.

έυ-κνιμις, ιδος well-greaved.
έυνη, έυς, έυ bed, sleeper, anchor-stone,
lair, den.

έυχαμένων, ευχαμένων, ευχαταντο (ευχαμαί).

ευρίσκω (ευρ-, ευρε-), ευρήσω*, ευρον,
ευρηκα*, ευρημαι*, ευρηθην* find,
come upon, hit upon.

Ευρυ-βάτης, άο, ο Eurybates.
ευρύ-οψ, οπος far-thundering (cf. ύψο-
βρεμέτης); possibly far-seeing.

ευρύς, ευα, ο wide, broad, large.

εύς, εις mighty, valiant, good(ly).

ετε when, as.

ευ-τείχεος, ου well-walled.

ευρομαι, ευρομαι, ηπάθην, ηγήμαι* pray, talk loud, boast, exult.

eυχωλη, ής, ή vow, boast, prayer.
εφ' = επι = επι.

εφατο (φημι).

εφελω (εφημι), 2d aor. subjunct.

εφεύνωμε (επεύνυμι).

εφεμη, ής, ή command, request, be-
hest, prescription.

εφη (φημι).

εφήκες(ν), εφήσεις (εφημι).

εφης(θα) (φημι).

εφθαθ' (φθιω) = εφθατε (575, 582),
3d plur., plural.

εφεις (εφημι), particip.

εφί-ημι (ση-, σε-, = ή, =, 603-604),
εφήσω, εφήκα (εφήκα), εφείκα*,
εφείμαι*, εφειθην shoot against,
hurl upon, send upon.

εχ' (εχω) = εχε = εχε (337, 584-
585).

εχε-πευκης, ές sharp, biting.

εχετο (εχω) = εχετο = εχετο (337, 584-
585).

εχθισας, η, ου (εχθρός, ή, άν), superlat.

εχθο-δαπέ-ω, ήχοθοδοπησα engage in
hostility with, be hateful.

εχθρός, ή, ου hateful, hated, enemy,
odious, hostile.

εχον (εχω) = εχον = εχον (337, 584-
585).

εχω (σε-, σε-, σε-, ήχω (σεησω),
εχον (εξεθον), ήχοκα, εχημαι*
(όγμαι) have, hold, keep.

εω, εων (ειμι).

Ζ

ζα-θεος, η, ου very sacred, holy, sacro-
sanct.

Ζεος, Διος, ο Zeus, father and king
of gods and men.

ζω-ω live.

Η

η (ηέ) or, than, whether; η ... η
either ... or, whether ... or.
1) ἂ surely, indeed, truly, for a fact, certainly.
2) ἦ (ἡμι), imperf. 3d sing.
   ἦ (ὁ, ἦ, τὸ).
   ἦ (ὁς, ἦ, ὅ).

ἡγά-θεος, ἦ, ov very sacred, holy, sacrosanct.

ἡ γε (ὁ γε, ἦ γε, τὸ γε).

ἡγε-ομαι, ἡγησομαι, ἡγησάμην, ἡγε-μαι lead (the way), guide, command, rule.

ἡμερθεν (ἀγερθώ), aor. pass. 3d plur.

ἡγήσατο (ἡγέσμαι).

ἡγολήσε (ἡγολέω).

ἡγοῦμαι (ἡγώ).

ἡδε and, also, on the other hand.

1) ἡδή already, now, at this time.
2) ἡδὴ (*εἰδώ), plur. perf.

ἡδός, ες, τὸ use, utility, advantage, superiority.

ἡδο-εκής, ἐς sweet-toned, sweet-speaking.

ἡδὺς, ες, ὁ sweet.

ἡ ἦ.

ἡλιασ, ου, ὁ sun.

ἡρ (εἰρη).

ἡρῴος, η, ov early in the morning; possibly clad in mist.

Ἡετος, ωνος, ὁ Εἰθείς, father of Andromache.

ἡθελω (ἠθέλω).

ἡε (ἐημί).

ἡκέ (ἡκί).

ἡκοουσαν (ἀκούω).

ἡλασαν (ἐλάω).

ἡλθε, ἡλθον (ἐρχομαι).

ἡλς, ου, ὁ nail, rivet, stud.

ἡλυθον (ἐρχομαι).

ἡμαι (ἡς-) sit, be seated.

ἡμαρ, ατος, τὸ day.

ἡμείβετο (ἀμείβω).

ἡ-μέν surely, indeed, truly, on the one hand; correl. with ἦδε.

ἡμένη, ἡμενο (ἡμαί).

ἡμέτερος, η, ov our(s).

ἡμι (ἡμι), imperf. ἦ, speak, say, tell.

ἡμίν (ἐγώ).

ἡμος when.

ἡν = ἐν if.

ἡν: 1) (ὁς, ἦ, ὅ); 2) (ὁς, ἦ, ὅν).

ἡνδαε (ἀνδάω).

ἡς while, until.

ἡπείλησε (ἀπείλεω).

ἡπειρος, ου, ὁ main(land), continent.

ἡρα, indecl., τὰ favor, benefit, pleasure, kindness, protection.

ἡράθ' (ἀράθωμαι) = ἡράτο = ἡράτο (584–585, 575, 582).

"Ἡρη, ἦς, ἡ Hera, consort of Zeus and queen of the gods.

ἡρῆσατο (ἀράθωμαι).

ὑρ-γένεος, α, ov early-born, born early in the morning.

ὑρχε (ἀρχω).

ὑρως, ὁς, ὁ hero, mighty warrior, protector, savior.

ὑς: 1) (ὁς, ἦ, ὅ); 2) (ὁς, ἦ, ὅν).

ὑσθαι (ἡμαί).

ὑς, vv. 205, 333 (ὁς, ἦ, ὅν).

ὕστο (ἡμαί).

ὑτιμσεν (ν) (ἀτιμάξω).

ὑτιμησε (ἀτιμάω).

ἡ τοι surely, indeed, truly, for a fact, certainly.

ἡτορ, ὁρος, τὸ heart, soul, spirit.

ἥδαι (αὐδάω) = ἡδαι (584–585).

ἤ-κομος, ov fair-haired, well-haired, beautiful-tressed, well-tressed, having a rich harvest of long, flowing hair.

ἡτε just as, like.

"Ἡφαῖστος, ου, ὁ Hephaestus, the lame god of fire.

ἡχής, ἔσσα, εν (onomatopoetic) (re-)echoing, roaring, (re)sounding, thundering.
VOCABULARY

*θήβη, ης, Ἡ Thebe, a city in Asia Minor.
*θηκε(ν) (τιθημι) = ἔθηκε(ν) (837).
*θημεν (τιθημι) = ἔθημεν (800), 2d aor., subjunct.
*θησεά (Θησεύς, ης, ὁ) = Θησεία (572).
*θησεύς, ἡς, ὁ Theseus.
*θής, θινός, ἡ beach, shore, strand.
*θυήσκω (θη-, θαν-), θανέομαι, έθανον, τέθηκα die, be killed.
*θυρότος, ὁ, ὁ mortal, human.
*θοός, ὁ, ὁ swift, speedy, quick.
*θρόνος, ου, ὁ throno, seat, arm-chair.
*θυγάτηρ, τέρσας, τρός, ἡ daughter.
*θυμός, ου, ὁ heart, soul, spirit, courage, passion.
*θυ-, έθυσσα rush (headlong), dash, be rash, rage, be insane.
*θωρήσσω* (θωρησσομαι) (θωρη-) ,
*θωρήσομαι, θωρηξα, θωρήξθην arm, don the cuirass, put on the breastplate.

I

*θάχω (θα-θα-, θαθα-), ἠαχα shout, howl, roar.
*θάνω (*ειδω), 2d aor. subjunct.
*θάνω (*ειδω), perf.
*θαμνευός, ἡς, ὁ Idomeneus, leader of the Cretans.
*θανον, θινός (*ειδω), 2d aorr.
*θανή (*ειδω), perf. particip., fem.
*θαναι, θανώ (*ειδω), 2d aorr.
*θεί (θημι).
*θείναι (ειμι).
*θερέως, ἡς, ὁ priest, holy man.
*θερών, οὐ, τό sacrifice, sacred rite, victim for sacrifice.
*θέρος, ὁ, ὁ sacred, holy.
*θημι (= στομημι, στ-, σε-, = ἢ-, ἢ-, 608–604), ἡς, έκα (ήκα), έικα*,
*ἐιμαι*, έθειν throw, hurl, shoot, send.
*θη (ειμι), imperat.
Homeric Greek

κάλχας

ίκένω come (upon), go.
ίκμενος, η, ον (cf. ἱκώ) favorable, prospering, welcome.
ίκεναι, ἵκμαι, ἵκμην, ἵγμαι come, arrive, reach (one's destination).
ίκ-ω, ἵκω come, go.
ίλασος, η, ον propitious, kind(ly), gentle, favorable.
ίλα-σκομαι, ἴλασ(σ)ομαι, ἴλασ(σ)αι-μην, ἴλασθην* propitiate, appease.
Τίλιος, οῦ, η Ilium, Troy, the Troad, i.e. the region around Troy.
τιμεναι (ἐμι).
τίνα in order that, (so) that, where.
τισται (ἰκνόμαι).
τιθέναι = ἱόντα (vs. 567) (575, 582), particip.
τὸς, οὗ, ὁ arrow.
τοῦτος (ἐμι), fem. particip.
τορ-μαί, ἱππομαι, ἵππαν crash, overwhelm, punish, afflict.
τος, τός, η (instrumental ἵπτι) power, might, strength, violence.
τισται (ἐμι), imperf.
τίσος, η (ἵση), ον equal, equivalent, well-balanced, symmetrical.
τιστήμι (στίστημι: στη-, στα-, 603-604), στήσω, ἰστήσα (ἴστην), ἰστήκα, ἰσταμαι*, ἰστάθην* set up, stand, make stand, take one's station, station.
τίστιον, ον, τό sail.
τοτο-δήκη, η, η mast-receiver.
τώτός, οὗ, ὁ lóom, mast.
τσχω (σχω), imperat.
τσχω (τσχ-) = σι-σ(ε)χ- another form of ἔχω have, hold, keep.
τέτε, τήντε (ἐμι).
τιθῦμος, η, ον mighty, valiant, stout-hearted, brave.
τίφ (τής, τῶς, η), instrumental, mightily, with might.

ψαο (ἰπτομαι).
δύν (ἐμι).

Κ

κ' = κέλ(ν) (575).
καθ-άπτω (ἀφ-), καθάψω* (καθάπθω-
μαι), καθήσα, καθήμαι, καθήθην* lay hold, attach, attack, accost, address.
καθ-έρω (σεδ-, = ἐδ-, 603-604),
καθέσσω, καθείσα, καθε(ε)σά-
μην sit down, seat.
καθ-εὔω (εὔδ-, εὐδέ-), καθεὔδησω*
sleep, slumber, rest (in bed), lie in bed.
καθ-ημαι (ής-), sit down, be seated.
κάθησο (κάθημαι), imperat.
κάθηστο (κάθημαι), imperf.
καὶ and, also, even, furthermore;
καὶ ... καὶ both ... and, not only ... but also.
Καυσός, ἵος (κος, 572), ὁ Caeneus.
καῦ (καν-, καρ-, κα)-, καύσω*, ἵκη, κέκαυκα, κέκαυκα*, ἵκην burn, consume.
κακελοντες (κακαλεῖω) = κατ(α)κελοντες, pres. particip.
κακός, η, ον bad, poor, ugly, mean, cowardly, wicked, evil.
κακός evilly, wickedly, harshly, cowardly.
καλέω (καλε-, κλη-), καλέω, ἐκάλεσ-
(σ)αι, κέκληκα, κέκληκα, ἐκλήθην* call, summon, conjunct.
καλλι-πάρης, ον beautiful-cheeked, fair-cheeked.
καλός, η, ον good(ly), noble, brave, fair, righteous, beautiful, handsome.
καλλιττω (καλλιβ-), καλλτφ, ἐκάληφαι, κεκάλυμμαι, ἐκαλύφθην cover, conceal, hide, envelop.
Κάλχας, αντος, ὁ Calchas.
κάμω (καμ-, κη-), καμέωμαι, ἐκαμον, κέκμηκα do, make, toil, be weary, suffer, accomplish with pain.
κάμω (κάμων), 2a or. subjunct.
kαπνύς, οὗ, ὁ smoke, mist, vapor, fume.
kαππεσον (καππιττω) = καππεσον = κατέπεσον (837).
kαρδή (κραδή, 597–598), ἦ, ἦ heart.
kάρη, κράτος (κάρητος), τὸ head, peak, summit.
kάρηνον, οὖ, τὸ peak, summit, headland, citadel.
kαρπαλμώσ quickly, suddenly, swiftly.
kαρπός, οὗ, ὁ fruit, crop, produce, harvest.
kαρπερός, ἦ, ὁ (κρατερός, ἦ, ὁ, 597–598), strong, mighty, severe, harsh, stern.
kάρτιστος (κράτιστος, 597–598), ἦ, ὁ, superl. of καρπερός, ἦ, ὁ mightiest, strongest, bravest, most excellent, harshest, sternest.
kατά, 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), according to, on.
kατα-δύ-, καταδύσω, κατέδυσα (κατέδυν), καταδύσκα, καταδύσμαι*, κατεδύθην* go down, sink, set, dive.
kατα-καίω (και-, κα-, κα-), κατα-καύσω*, κατέκα, κατακαυκαυκαυκα*, κατακαύμαι*, κατεκάνη burn down, consume.
kατα-κεί-ω desire to lie down (rest, slumber, repose).
kατάνευον (κατανεύον), aor. imperat.
kατα-νευ-ω, κατανεύσω, κατένευσα, κατανεύενευκα* nod (down, assent).
kατα-πέσω (πεκ-, πεπ-), καταπέψω*, κατάπεψα, καταπέπεμμαι*, καταπεφθήν* digest, repress, cook.
kαταπέψη (καταπέσσω), aor. subjunct.
kατα-πίπτω (πετ-, πε- πττ-), καταπετομαι, κατέπεσον (κάππεσον), καταπέτπη (καταπέτπω) a fall down, drop.
kατα-ρέζω (ρεγ-), καταρέξω, κατέρ- (ρ)εξα, κατερέχθην caress, stroke, fondle.
kατεδύ (καταδύω).
kατέρ(ρ)εξε(ν) (καταρέξω).
kέ(ν) = ἄν, 1085–1091.
kεί-μαι, κείσομαι lie, recline, repose.
kεῖνος, η, ο = ἵκεινος, τι, τι that (one), he, she, it.
kέλαι-νέφης, ες black-clouded, wrapped in dark clouds.
kέλαινος, ἦ, ὁ black, dark, dusky.
kέλευθος, οὖ, η (plur. κέλευθοι and κέ- λευθα) road, way, path, journey, route.
kέλομαι (κελ-, κελ-, κελ-) κέλσομαι, ἐκελησσόμην* (ἐκεκλόμην) urge, command, bid, request.
kέ(ν) = ἄν (1085–1091), haply, per-chance, perhaps.
kερδαλέω-φρον, οὖ crafty-minded, cunning (-minded), sly, mindful of gain.
kερτόμος, οὖ biting, cutting, sharp, bitter, contemptuous, reviling.
kέθει (κένθω), imperat.
kέθω (κεν-, κεφ-, κεφ-, έκευσα (ἐκεύον, κένθων), κέκενθα hide, conceal, enclose.
kεφαλή, η, ἦ head.
kεχαρολαιτο (χαλω), 2a aor. optat.
kεχαλωμένων, κεχωλωσταί (χολῶ). 
kήδος, εος, τὸ woe, grief, care, sorrow, concern, suffering.
kήδω (κήδ-, κηδ-, κάδ-) κήδης, ἐκηδησα*, κέκηδα* grieve, distress, hurt, afflict.
κήλων, ου, το arrow, dart, shaft.
kήρ, κηρός, η death, fate.
kηρ, κηρος, το heart, soul.
kηρυξ, οικος, ο herald.
kλει(ν) (κλω).
Kιλα, ης, η Cilla, a town in the
Troad.
kινω*, κινήσω*, εκμισθ. η κεκινηματικος*,
eκινησθαι move, stir; mid. and pass.,
move (self), bestir, go, come.
kινησθεντος (κινεω), aor. pass. particip.
kιχάω (κιχ-, κιχε-), κιχήσωμαι, εκ-
χησάμην (εκχων, εκχεν) come
upon, overtake, arrive at.
kιχέω (κιχαω), aor. subjunct.
kω come, go, depart.
kων (κω), particip.
κλαγγη, ης, η clang, noise, shriek
(μ) roar.
κλάξω (κλαγγ-), κλάγξω*, εκλαγεσα,
κλάξησα clang, roar, shriek, resound.
κλαίω (κλαι-, κλαε-, κλαι-, κλαε-),
kλαύσομαι, εκλαύσαι, κλαύαν(σ)μαι*
cry, weep.
κλέπτε (κλέπτω), imperat.
κλέπτω (κλεπ-, κλοπ-, κλατ-), κλε-
ψω*, εκλέψαμαι, κλέφτωφα**, κλέφτω-
μαι*, εκλέψθην (εκλάπτην*) steal,
be stealthy, deceive, hide.

*kλεύω (κλευ-, κλεξ-, κλυ-), εκλεύν
(κέκλυν), κέκλυξκα* hear, hearken
to.
κλωτη, ης, η hut, barrack, tent.
κλωτενευ, gen. ablatt. sing., from the
barrack (hut, tent).
κλωτρήνθε (788, 4) to the hut (barr-
rack, tent).
κλυδι (*κλευω), aor. imperat.
Kλυται-μ(ν)ηστη, ης, η Clytaem-
(n)estra, wife of Agamemnon.
Kλυτο-τήχης, ες renowned for skill
in handicraft, of renowned skill.

κνίφας, αος, το darkness, night,
gloom.
κνίση, ης, η fat, savor, odor of roast
meat.
κολλος (κόλλος), η ου hollow.
κομμαθ (κομματα) = εκομματο = εκο-
μαδετο (575, 582, 584-585, 387).
κομμα-ω (κοιμαται), κομμησω*, εκο-
μησα, εκομηθην (lull to) sleep,
slumber, lie down.
κο(ν)λεον (571), ου, το sheath, scab-
bard.
κολφος, ου, ο brawl, wrangle, quar-
rel.
κομη, ης, η hair, locks, tresses.
κομιξω (κομιδα), κομια, εκομισ(σ)α,
κεκομικα**, κεκομισμαι*, εκομισθην*
care for, attend, accompany, bear
(off).
κουσαντο (κουλα) = εκουσαντο (587).
κουρη, ης, η peak, summit, crest.
κορωνι, ιδωs curved, bent.
κομητωρ, ορος, ο marshal(ler), com-
mander.
κοτε-ω, εκοτεσ(σ)α, (-άην), κεκο-
τη(κ)α hold a grudge, be vindictive,
be angry.
κότος, ου, ο grudge, rancor, hate.
κουλεων (κολεων, 571), ου, το sheath,
scabbard.
κουρη, ης, η girl, maid(en), young
woman.
κουριδιος, ης, ου lawfully wedded,
legally married, married in youth.
κουρος, ου, ο young man, noble, page.
καρδιη, ης, η = καρδιη, ης, η (597-
598).
κρα(αινω (κραν-), εκρηςηα accom-
plish, perform, fulfill.
Kρατεως, η, ου = καρτερος, η, ου
(597-598).
Kρατεω (κρατεω-) rule, bear sway.
Kρατος (καρη, κρατος, το).
VOCAVULARY

κράτος, εος, τὸ power, might, sway, rule, victory, strength, dominion.
κρασσων, ον (cf. κράτος power) comparat., mightier, more powerful, better.
κρεαν, ουςα, ον ruling, prince(ss), ruler.
κρήγγουσ, ον good, helpful, favorable, honest, true, truthful, useful.
κρήσων (κρασσων) aor. imperat.
κρητήρ, ἰρος, ὁ mixing-bowl, punch-bowl.
κρίνω (κριν-, κρι-) κρινεω, ἐκρίνα, κέκρικα*, κέκριμαι, ἐκρι(n)θην pick out, select, choose, discern, decide, judge.
Κρονίδης, ὁ, ὁ son of Cronus, Zeus.
Κρονιός, ονος, ὁ son of Cronus, Zeus.
κρυπτάδιος, η, ἡ hidden, secret.
κτείνω (κτειν-, κτον-, κτα-ν-) κτεῖνα, ἐκτείνα (ἐκταν, ἐκτανον), ἐκτονα*, ἐκτάνθην kill, slay, murder.
κυάνος, η, ἡ, ἡ dark (blue), black, dusky.
κυδιάνειρα fem., man-emnobling, bringing glory to men.
κύδιστος, η, ἡ, ἡ, ἡ son of (cf. κύδος) superl., most glorious.
κύδος, εος, τὸ glory, honor, renown.
κύμα, ατος, τὸ swirling wave, billow.
kύνας, κύνεσσον, κυνός (κῶν, κυνός, ὁ, ἡ).
kυνωπησ (νος. κυνωπα) dog-faced, dog-eyed, shameless.
kυπέλλον, ου, τὸ cup, goblet.
kυόν, κυνός, ὁ, ἡ dog.
kώπη, ης, ἡ hilt, handle.

Δ

λάβε (λαμβάνω) = ἐλαβε (537).
λαβέ (λαμβάνω), εδ aor. imperat.
(902, 1).
λαμβάνω* (λαβ-, ληβ-) λάψωμαι,

λάβον, λελάζηκα, λέλαμμαι, ἐλά-
μφθην (ἐλήφθης) take, seize, lay hold of, accept.
λαμπ-ετά-ω shine, gleam, blaze, flame.
λαμπτέρωντι (λαμπτερῶ) partic.
(945–948).
λαμπρός, ὁ, ὁ bright, brilliant, shin-
ing, gleaming.
λαός, οὖ, ὁ people, host, soldiery.
λάμνος, η, ἡ hairy, shaggy, rough, bushy.
λειβ-ω, ἔλεψα pour a libation.
λειπ-ω (λειπ-, λοιπ-., λυπ-) λείπω, ἔλειπον, ἔλειπτα, ἔλειμμαι, ἔλειφθην* leave, forsake, abandon, desert.
λειπτεν (ν) (λειπω).
λεπτ-* (λεπ-, λαπ-) λέσω, ἔλεψα.
λέσαμαι*, λέπην* strip, peel, scale, hull.
λευκός, ἡ, ἡ white, shining.
λευκ-άλενος, ου white-armed.
λεύσσω (λευκ-) see, behold, observe, look.
λέχος, εος, τὸ bed, couch.
ληγ' (ληγω) = 1) λήγε (575), imperat.; 2) ἐληγε (575, 837), imperf.
λήγ-ω, λήσω, ἠληγά cease (from), re-
strain, slacken, weaken.
λήθ-ω escape the notice, be hidden; mid., forget, lose sight of.
Λήμνος, οὐ, ἡ Lemnos, an island in the Δειγμα near Troy.
Λητεύς (Λητό, ὡς, ἡ) = Δαυδός (584–
585).
Λητό, ὡς, ἡ Leto, mother of Apollo.
λιάζομαι (λιαζ-) ἐλαίομαι, εἰλιάζην bend, turn aside, sink, fall.
λιγύς, εῖα, ὡ shrill, clear-toned.
λίθν excessively, very, especially.
λιμήν, ἐνος, ὁ harbor, anchoring-place.
λίσται (λισομαι), aor. imperat.
λίσσομαι (λις-) ἐλ(λα)σάμην (ἐλιτό-
μην) beg, entertain.
λοϊμος, η, on dreadful, destructive, accursed, horrible, nasty, deadly.
λογγός, ο, δ destruction, ruin, curse, death.
λομός, ο, δ pest(silence), plague.
λόχοντε (λόχον, -τε) (788, 4) to an ambush.
λόχος, ο, δ ambush, ambuscade.
λύμα, ατος, το offscouring, filth.
λύςα (λύω), aor. ἐπιτατ.
λύςατε (λύω), aor. optat.
λύςαν (λύω) = ἐλύςαν, 837.
λύω, λύσω, ἐλύσα, λελυκα*, λελυμαι, ἐλύθην loose, free, break up, destroy.
λωβά-ομαι*, λωβήσομαι*, ἐλωβησά- 
μην insult, revile, act arrogantly, ruin, wrong.
λωβήσω (λωβάωμαι), aor. optat.
λαον, ον, comparat. of ἄγαθος, ἢ, ὁν better, superior, preferable.

Μ
μι (ἐγώ) = με (575), acc.
μᾶ (cf. μέν, μήν), adv. used in swearing, surely, verily.
μάκαρ, απος blessed, happy, fortunate, lucky.
μακρός, ἢ, ὁν long, high, lofty, large, distant.
μάλα very, exceedingly, even, by all means, much, enough.
μαλακός, ἢ, ὁν 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, ἵος, δ seer, prophet, sooth-
sayer.
μαντοσύνη, η, δ gift of prophecy.
μάρνα-μαι strive, fight, contend.
μάρτυρος, ο, δ witness.
μαχ-ομαι (= μάχ-ομαι), μαχήσομαι
(-έσομαι?) (μαχίσμαι), ἐμαχαε-
(σ)άμην, μεμάχησαι* fight, battle.
μάχη, η, δ battle, fight, fray.
μάχ-ομαι fight, battle.
με (ἐγώ).
μεγά-θυμος, ον great-souled.
μέγαρον, ον, το great hall; πλω.
palace.
μέγας, μεγάλη, μέγα large, great, mighty, tall.
μέγιστος, η, ον, superl. of μέγας, 
μεγάλη, μέγα.
μεθέμεναι(αί) (μεθήματι), 2d aor. ἐπιν.
μεθ-ήμι (στη-, -στή = ἵ, ἔ, 603-604),
μεθήσω, μεθήφηκα (μεθήκα), μεθήκα*,
μεθέμαι*, μεθέτην let go, give up, forego, dismiss.
μεθ-ομιλ-κο, μεθωμελησα associate
with, consort with.
μεθά-ω, ἐμεθίσηα smile, laugh.
μεθών, ον, comparat. of μέγα, larger,
greater, mightier, taller.
μεθεναι (μένω), aor. ἐπιν.
μεθομαι (σερ-, σερ-, σαρ-), ἐμ-
μορά divide, (receive as) share,
receive (as lot); ἐμαρτατ, perf. 
mid., it is fated.
μέλας, μελανα, μέλαν black, dark, dusky
μελησται (μελω).
μέλι, ιτος, το honey.
μελλω (μελλ-, μελλ-), μελλησω*,
ἐμέλησαι* be about, be destined.
μελπ-ώ, μελψω*, ἐμελψα* sing, dance,
hymn, chant.
μελω (μελ-, μελ-), μελησω, ἐμελησαι*,
μέηλα, μέμβλαι (μεμέλησαι*),
ἐμεληθην* be a concern, be a care.
μεμαθται (μεμονα), particip.
VOCABULARY

μέμονα (μεν-, μον-, μα-) perf. only, be eager, desire greatly, strive zealously, intend, plan.
μέν (cf. μήν, μά), correl. with δὲ, on the one hand, truly; μέν... δὲ on the one hand... on the other, partly... partly, the one(s)... the other(s).
Μενελάος, οὐ, ὁ Menelaus, king of Sparta, brother of Agamemnon, and husband of Helen.
Μενοίτιδης, ἄο, ὁ son of Menoetius, Patroclus.
μένος, ἔος, τὸ rage, anger, might, courage, fury, power, spirit.
μένω (μῦν-, μενε-), μενώ, ἕμανα, με-μένηκα**, remain, await.
μερ-μπρίζω (μηργ-γ), ἐμερμῆριξα ponder, consider.
μέρος, ὁ ὁ mortal, human, man.
μέσος (σ-)ος, η, ὁν 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 (μεταλλάω) = μεταλλαε (584–585), imperative.
μεταλλάω-ο, μεταλλήσω*, ἐμετάλλησα inquire after, seek to know, search after.
μεταλλάω = μεταλλάω (584–585).
μεταξό between, intervening.
μετατρέπη (μετατρέπω) = μετατρέπεαι (584–585), 2d sing.
μετατρέψω (τρεπ-, τροπ-, τραπ-), μετατρέψω, μετατρέψα (μετατραπον), μετατέρπομαι, μετα-
ετράφην turn around; μιδ., turn oneself toward, heed.
μετά-φημι (φη-, φα-), μεταφήσω, μετέφησα*, imperf. μετέφην, μετέφα-
μην speak among, address, converse with.
μετα-φράζω (φραδ-), μεταφράσσω* (με-
tαφράσσ(σ-)ομαι), μεταφράσα (με-
tαφράδαν), μεταφέρρακα**, μετα-
φρασμαι*, μεταφάσθην tell, point out, declare (later, hereafter, among); μιδ., consider later, plan hereafter, reflect on later.
μετέπειτε(ν) (μετείπτον).
μετ-είπον (επ-), 2d aor. spoke among, addressed.
μετέφη (μετάφημι).
μετ-όπωρος(ν) afterward(s), later, (here)after.
μέθ, μεν (ἐγώ).
μή not, lest, that not.
μή-δέ and not, but not, nor, not even; μήδε... μήδε neither... nor.
μήν (cf. μῦν, μά), truly, indeed, surely, verily.
μῆνις, ὕος, ἡ wrath, fury, madness, rage.
μηνί-ω, μηνιόω, ἐμηνίσα rage, fume, be furious, be mad.
μηρίον, ου, τὸ thigh-bone, thigh-piece.
μήρον, ου, τὸ thigh-piece, thigh-bone, thigh.
μήρος, οὐ, ὁ thigh.
μή-τε and not, neither, nor; μήτε... μήτε neither... nor.
μήτηρ, τέρος (τόρος), ἡ mother, dam.
μητέρητα, ἄο, ὁ counsellor, (prudent) adviser.
μι-μνήσκω (μνα-), μνήσω, ἐμνήσα, μεμνημαί, ἐμνήσθην remind, recall, call to mind, remember.
μίν, acc. sing., all genders, him, her, it.

365
μίνυθα short(ly), for a short time. 
μίνυθεύδιος, η, ου short-lived, ephemeral, brief.
μίνυθος, η, ου short, brief, slight.
μιστολ-λω slice, cut into bits.
μηδόσα (μυθόσα), aor. act. particip., fem.
μοιχ-ω, εμόγησα toil, struggle, endure hardship.
(ε)μοι (εγώ).
μοίρα, ης, η lot, fate, portion, suitability.
μολπη, ης, η dance, song, dancing, singing, hymn(ing).
Μούσα, ης, η Muse. The Muses were daughters of Zeus, and were patronesses of music, dancing, poetry, and song.
μιθέομαι, μιθήσομαι, ἐμιθησάμην speak, tell, declare.
μυθός, ου, ο word, command, story.
μύριοι, αι, a countless, innumerable. 
Μυρμιδόν, ονος, ο Myrmidon, Greek.

N

ναί yea, yes, verily.
ναώ (ναο-) ἐνασσα, ἐνάσθην dwell, inhabit; mid., be situated.
νέας (νής, νής, η) = νῆας (572).
νέηαι (νεομαί), ης sing. subjunct.
νεικέω (νεικέω-), νεικέος(σ)ω, νεικεσ(σ)α a struggle, contend, revile, quarrel, fight.
νίκταρ, αρος, το nectar, drink of the gods.
νέκος, νοσ, ο dead body, corpse.
νέομαι (νεο-) usually in fut. sense, come, go, return.
νέος (= νέφος), η, ου new, young, youthful, recent, late.
Νέστωρ, ορος, ο Nestor, the oldest of the Greek chieftains.
νεύ-ω, νεύσω, ἐνευσα, ἐνεύκα* nod.

νεφέλων, ἄρα, ο cloud-gatherer, wrapped in clouds.
νεών (νῆος, νής, η) = νῆας (572).
νεότερος, η, ου νεος, ης, ου, comparative.
νήα, νήας, νήεσσα, νη (νῆος, νής, η).
νημερτής, εσ unerring, true, truthful, reliable, faithful, infallible, certain.
1) νής, ου, ο temple, shrine, lane.
2) νής, νηειολ (νῆος, νής, η).
νίκα (νικαω) = νικάι (584-585).
νικάω, νικήω, ἐνικήω, νικήκα* νικήκαμαι*, ἐνικήθην conquer, prevail, surpass.
νοενθηγγα (νοεω), fem. particip.
νοεω, νοησω, ἀνοησα, νενοηκα*, νενοημαι*, ἐνοηθην* perceive, think, consider, plan.
νός, ου, ο mind, plan, purpose.
νόσφιλν(v) apart, away, aside, separate.
νοῦσας, ου, η plague, pestilence, disease, sickness.
νῦ, encl., now, indeed, to be sure, surely, then.
νῶν now, at this time, as matters now are, as it is; commonly implies a contrast.
νύξ, νυκτός, η night, darkness.
νωμα-ω, νωμήσω*, ἐνωμησα distribute, apportion, handle easily, brandish.

Ξ

ξανθός, η, ου tawny, yellow, blond.
ξίφος, κοσ, το sword.
ξύν = σύν.
ξυν-δε-ω (= συν-), ξυνθησο, ξυνθησα, 
ξυνθήσεικα*, ξυνθέσεικα, ξυνθηθην* bind (hand and foot), “hog-tie.”
ξυνέκο (ξυνηκα).
ξυνήμος, η, ου common (stock, possessions).
ξυνεν (ξυνημα), imperf., 3d plur.
VOCABULARY

οῖς (ὁς, ἥ, ὅν), dat. plur.
οἰσθα (*εἶδω).
οἰστός, οὗ, ὁ arrow, shaft.
οἶχομαι (οἶχ-, οἶχ-, οἶχο-), οἰχόσμαι*, οἶχῳκα come, go, depart.
οἶο (όιω) (οἶ-, οἶ-, οἶσμαι*, οἶσμα think, suppose, imagine, believe, expect.
οἶων-πόλος, οὐ, ὁ bird-interpreter, augur, soothsayer.
οἰωνός, οὗ, ὁ bird (of prey), vulture, omen.
οἶκω kill, destroy, ruin.
οἶλεσ(σ)εις, οἶλεσ(σ)γεις, οἶλεσ(σ)γ (ἄλημι).
οἶλγος, ᾗν, ὁ little, few, small, of slight value, cheap.
οἶλλομι (ἄλλ-, ὀλε-, ὀλο-) (ὀλέσ(σ)ω, ὀλεσ(σ)α, ὀλωλα destroy, kill, ruin, lose; mid., perish, die.
οἶλοιός, ἕν (cf. ὀλλουμι) accursed, baneful, destructive.
Οἶλμπιος, ἡ, ὡν Olympian.
"Οἶλμπως (Οὐλμπος, 571), ὁ, ὁ Olympus, a tall mountain in northerm Greece, the home of the gods.
ὁμηγερῆς, μέ, collected, gathered, assembled.
ὁμίλε-ω, ὀμιλήσω*, ὀμιλήσα associate with, collect.
ὁμίχλη, ἡ, ἔ mist, fog, cloud, vapor.
ὁμμα, ἄτομο, ὁ eye; plur., face.
ὁμνῦμι (ὁμ-, ὁμ-, ὁμο-), ὁμοῦμαι (ὁμό(σ)ομαι = ὀμόσμαι, 603-604, 584-585), ὁμοσσ(σ)α, ὁμώμακα*, ὁμώμο(σ)μαι*, ὀμώμο(σ)θην* pledge with an oath, swear by (as witness), swear to.
ὁμοιό-ω*, ὁμοιώσω*, ὁμοιώθην liken, make like, compare, make equal.
ὁμόσ(σ)ον (ὁμνῦμι), aor. imperat.
ὁμοῦ together, at the same time.
ὁμοῦμαι (ὁμνῦμι).
όμας equally, alike, together, at the same time.

δς (δς, η, δ), (δς, η, δυ).

δναρ, indecl., τό dream.

όνειδος, ον reviling, abusive, slanderous.

όνειδος (cf. ονείδος), ονείδοσα revile, slander, reproach, abuse.

ονειδων (ονειδου), aor. imperat.

όνειδος, εος, τό abuse, slander, reviling, insult.

όνειρο-πόλος, ον, δ dream-interpreter, dreamer of dreams.

όης (ονημ) = οπης (837).

όημι (όημ-, ονα-, ονη-, ονημα-, ονημαν-, ονημαντ, help, benefit, favor, assist, profit, be useful.

όνομαξω (cf. ονομα name), ονομάςω*, ονομάσα, ονομακα*, ονομασμα*, ονομάσθην* address, call (by name).

όξος, εία, δ sharp, biting, keen, cutting, acid.

όη (όη, οτός, η).

ότηρ(σ)θε(ν) behind, from behind, later, latter.

ότιερ(σ)ω back(ward), behind, later.

ότιερ(π)τε when(ever).

ότιερ(π)τε that, in order that, how that.

όπτα-, οπτησα, οπτηθην cook, roast, bake.

ότιερ(π)τες see above.

όρατο (όραω) = όρατο (837, 584–585).

όραω (ορ-, ηδ-, οπ-, ουμαι, εδού οπτωπα, ομμαι* (έωμαι)*, οφθην* see, behold, look, observe.

όρεγ-νυμ (ορεγνυμ) reach forth, stretch out, extend.

όρεγνυς (όρεγνυμ), particr.

όρεγ-ω (ερεγω, όρεξω, όρεξα, όρεγμαι, όρεχθην* reach forth, stretch out, extend.

όρεξ-κραψ, ον living in mountain dens, lying in mountain lairs.

όρκος, ον, δ oath, that by which one swears (as witness).

όρμαινω (ορμαν-), ορμηνα toss about, turn over (in mind), turn about, consider, plan, ponder.

όρμος, ον, δ anchorage.

όρ-νυμ, οροω, οροα (οροναυ), ορως, ορωμαι stir up, kindle, incite, excite, arouse.

όρος (ονός, 571), ον, τό mountain.

όρων (οραω) = οράων (945–948), pres. particr.

ός, η, δ who, which, what.

ός, η, δν his, her(s), its (own).

ός(σ)ος, η, οn how much, how many, how large, how great, how long.

όσε, οσουν, τό eyes.

όσομαι (όκ-) eye, look (upon), glare at.

όσ(σ)ος, η, οn how much, how many, how large, how great, how long.

ό(σ)-τις, η-τις, ο(τ)-τι who(so)-ever, which(ever), what(ever).

ότ = οτε (575), when(ever), that.

ό(σ)-τε, η-τε, ο-τε who, which, what.

ό(τ)-τι that, because.

ό(τ) τι (οτις, ητις, ο τι).

όρθρης, η, οn ready, eager, nimble, swift.

ότ(τ) τι (οτις).

οι, οίκ, οίκχ not, no.

οι (ός, η, δ).

οι-δε and not, not even, nor, but not.

οιδες, οιδε-μα, οιδ-εν no one, not one, not any, none, nobody, nothing.

οιδ = οιδε (575, 582).

οικ (οι).

οιλόμενος, η, οn (cf. ολλυμι) accursed, destructive, deadly, baneful.
VOCABULARY

οἵος, ἡς, ὁ  poured-out  barley corn.
Οὐλυμπος (Οὐλυμπος, os, ή, 576). not
οὖν, therefore, hence, now; then, in
fact.
οὖνεκα (οὖ ἐνεκα) because.
οὔ-ποθ' = οὔ-ποτε (575, 582), not
ever, never.
οὔ-πω not ever, never.
Οὐρανίων, οὖνος, ὁ, ἡ dweller of
heaven, divinity, god(dess).
Οὐρανόθεν (gen. ablat.), from heaven.
Οὐρανός, οὖ, ὁ heaven, sky.
Οὐράς, ὁπο, ὁ mule.
1) οὖρος, οὖν, ὁ breeze, wind.
2) οὖρος (οὖρος, εῶς, τό, δ71), moun-
tain.
οὔ-τε and not, nor; οὔτε . . . οὔτε
neither . . . nor.
οὔ-τιδανός, ἢ, ὁ, ὁ worthless, of no ac-
count, cowardly, feeble.
οὔτος, οὔτη, τοῦτο that (one).
οὔτω(5) thus, so, in this way.
οὔφελω (ὀφελ-, ὀφέλε-, ὀφείλησω*,
ὀφελον, ὀφειληκα**, ὀφειληθη* 
owe, ought, be obligated; aor. in
wishes, would that!
ὀφελες (ὀφειλω) = ὀφελες (837).
ὀφελελε(ν) (ὀφειλελω) = ὀφελελε(ν) (837).
1) ὀφειλω = ὀφειλω.
2) ὀφελ-λω increase, magnify, swell.
Ὄφθαλμος, οὖ, ὁ eye, sight.
Ὄφρα until, in order that, while.
Ὄφρυς, ὀφος, ἡ (eye)brow.
Ὄχα far, by far.
Ὄχθεω*, Ὄχθησα be vexed, be dis-
pleased, be worried.
Ὄψ, ὄπος, ἡ voice, word, speech, lan-
guage.

II
παιδα, παιδες, παιδός (παις, παιδός, ὁ, ἡ).
παιήων, ὄνος, ὁ Pæan, song of praise.

παῖς, παιδός, ὁ, ἡ child, son, daughter.
παλάμη, ης, ἡ Πάλαξ, hand, fist.
παλαλ-λογος, ον gathered together
again, re-collected, re-assembled.
παλιν back, backward(s), again,
anew.
παλιν-ἀγρετος, ον revocable, to be
taken back.
Παλλάς, αδός, ἡ Pallas (Athena).
παύ-παν completely, altogether, en-
tirely.
πάν (πᾶς, πᾶσα, πᾶν).
παν-ημέρος, ἡ, ὁ all day long, en-
during the whole day through.
πάννα, πάντας, πάντες, πάντεσσι (πᾶς, πᾶσα, πᾶν).
πάντα everywhere, throughout.
πάτων (πᾶς, πᾶσα, πᾶν).
παρά (πάρ) 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).
πάρα = παρην (πάρεμι).
παρά-φημι. (φη-, φα-), παραφήσω,
παρέφησα*; imperf., παρέφην,
παρεφάμην advise, counsel, urge,
persuade, win over.
παρέξω (παρέξωμαι), imperat.
παρέξωμαι (σεδ= έδ-, 603-604) sit
beside, sit near.
πάρ-εμι (εν-), παρέσ(ο)μαι be present*
(at hand, near, beside).
παρέπιπον (επ-)) 2d aor., persuade,
cajole, win over, urge, outwit,
delude, beguile, talk over.
παρελεύσα (παρέρχομαι).
παρέρχομαι (ἐρχ-, ἐλθ-, ἐλευθ-, ἐλυθ-).
παρελεύσομαι, παρήλθον (παρή-
λυθον), παρελήλυθα (παρειλήλουθα)
evade, pass by, outwit, delude, elude, circumvent.

παρέσται (πάρεσμ). πάρημαι (ήπ.) sit beside.

παρούθη(ν) before, formerly, in front of.

πάρος formerly, of old, before this.

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

πάσαντο (πατέμαι) = ἐπάσαντο (837). πᾶσι(ν) (πᾶς, πάσα, πᾶν).

πατέμαι* (πατ-, πατε-), ἐπασ(σ-)άμην, πέπασμαι eat, feed.

πατήρ, πατρός (πατέρος), ὁ FATHER, sire.

πάτηρ, ἦς, ὁ FATHERland, native land.

πατρί (πατήρ, πατρός, ὁ). Πατρικλεις (Πάτρικλεως, ou, ὁ), voc., interrog.

πατρῆς (πατήρ, ἐπηδ., ὁ). παῦε (παύω), imperat.

παύσαντο (παύω) = ἐπάσαντο (837). παύσειν, παύσουσα (παύω).

παῦω, παύσω, ἐπανα, πέπαυσα*, πέπαυμαι, ἐπαύθην* cease, stop, pause, check, restrain, hold off.

πελεύ (πεληθ), imperat.

πελθω (πελθ-, πελθ-, πελθ-), πελθω, ἐπείσεις (πελθων), πέποιθα, πέπειθομαι*, ἐπείσθην persuad, win over, mislead; mid., trust in, believe, obey.

πειράω, πειρήσω, ἐπειρήσα* (ἐπειρήθην ἀμην), πειρεῖμαι, ἐπειρήθην tri, attempt, make trial. πειρήσαι (πειράω), mid. imperat.

Πειρή-θος, ou, ὁ Pirithous.

πείρω (πείρ-, πείρ-), ἐπαρα, πέπαρμαι, ἐπάρην more carefully.

πειραε, πειρεσθαι (πελθω).

πελάξω (cf. πέλες near), πελάσω, ἐπέλαιος(σ)α, πελάσμαι, ἐπέλασθην (ἐπλήμην) bring near, draw near, approach.

πέλω (πελ-, πελ-, ἐπελοῦν, ἐπελόμην; 2d aor., ἐπελἀτο turn, move; mid., be, become.

πέμπτω (πεμπ-, πομπ-, πέμψω, ἐπεμίσα, πέπομφα**, πέπεμμαι*, ἐπέμβηθη* send, escort, conduct.

πεμπ-όβδολον, ou, το five-pronged fork. πέμψω (πέμπω).

πένθος, ἰς, τό woe, grief, sadness.

πέν-ομαι work, be busy, labor, do. πεπαρμένον (περώ), perf. mid. particip. πεπολύμεν, πεπολύς (πελθω).

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

περι adv., and prep, with gen., dat., and acc, around, about, concerning, for, exceedingly, above, over, more than, superior; ad., around, about, beyond, over, exceedingly; with gen., around, about, concerning, beyond; with dat., around, about, concerning, for; with acc., around, about, concerning.

περι-έχω (σεχ-, σχ-; σχε-), περιέχω (περισχήσω), περίέχον encompass, embrace, protect, defend.

περι-καλλίς, ἐς very beautiful, charming.

περι-κλαύστω, ou famous, very renowned.

περιέχει (περιέχω), 2d aor. mid. imperat.

περι-φραδεώς very carefully.

περιόντα (πετω), 2d aor. particip.

πετάνυμι* (πετα-, πτα-, πτά-, ἐπέτασ(σ)α, πετάτσκα*, πέπταμαι, ἐπέτασθην stretch, spread out, unfurl.

πετάσσαν (πετάνυμι = ἐπέτασ(σ)αν (837).

πεθομαι (πυμανομαι) (πεθ-, πθ-),
Πηλεύς, ἀο, ὁ son of Peleus, Achilles.
Πηλεύς, ἡ, ἡ wife of Peleus, Achilles.
Πηλεύς (Πηλεύς, ἦς, ὁ) = Πηλῆς (572).
Πηλῆς, ἦς, ἡ wife of Peleus, husband of Thetis, and father of Achilles.
Πηλημάδης, ἀο, ὁ son of Peleus, Achilles.
πίθαος (πείθω), 2d aor. imperat.
πίθαον, πίθανα (πείθω).
πιπολάντο (πιπολήμα) = ἐπιπολάντο (837).
πίπολμα (πλητ-, πλα-), πλήσω-, ἐπλησμα (ἐπλήμη), πέπληκα*, πε-πλήσματι, ἐπλήσμην fill, sate, stuff.
πίθανον (πιθών, ειρα, πιθών).
πίπολυ (πελ-, πε-πτ-, πτή-, πτερόμαι, ἐπιτερίν, πέπτη[κ]α fall (down), drop, perish, die, sink.
πίθανον, πίθαρα, πίθαν fat, rich, fertile.
πλαγχέντας (πλαχώ), aor. pass. particip.
πλάξω (πλαγγ), πλάγχομαι, ἐπλαγγα, ἐπλάγχεθνη beat (back), baffle, (cause to) wander.
πλειών, ον (πολύς, πολλή, πολύ), comparat.
πλεονέσσα (πλέων, ον = πλεών, ον, 571). πλέων, ον = πλεῶν, ον, 571.
πλούτος, ον, ὁ wealth, riches, abundance.
ποδ-άρκης, ἐς swift-footed, able-footed.
πόδας, ποδός (πούς, ποδός, ὁ).
ποδεσκε (ποδεσκε) iterative.
ποθέω-, ποθήσω-, ἐποθήσα (ἐποθήσα)* yeark, long for (what is lacking), desire, lack, miss.
ποθή, ἦς, ἡ yearning, longing, desire, lack, regret.
ποθήν, ἦς, ἡ yearning, longing, desire, lack, regret.
ποθί encl., ever, at any time.
ποιέω-, ποιήσω-, ἐποίησα, πεποίηκα*, πεποίημα, ἐποίημα* do, make, perform, execute, cause, effect, fashion, build, produce.
πομῆμε, ἦς, ὁ shepherd, guardian, protector.
ποιέος, η, ον what (sort)? what kind?
ποι-πνύ-ω, ἐποιητύνομσα bustle, hurry, puff, pant.
πολέας (πολύς, πολλή, πολύ).
πτ(τ)ολεμίζω (cf. πτ(τ)όλεμος), πτ(τ)ο-λεμίζω war, battle, fight.
πολέμος (πτόλεμος), ου, ὁ war, battle, fight, fray.
πόλιος, ἦ, ον gray, hoary.
πόλις (πόλις), ιος, ἡ city, community, state.
πολλάκια often, many times.
πολλός, ἦ, ἡ = πολύς, πολλή, πολύ much, many, numerous.
πολυ-άδε, ἵκος impetuous, onrushing.
πολυ-βενθής, ἐς very deep.
πολυ-δειράς, ἀδειο many ridged, with many cliffs.
πολυ-μῆτις, ἦς wily, shrewd, rich in counsel.
πολύς, πολλή, πολύ = πολλός, ἦ, ὁ much, many, numerous.
πολυ-πτονεος, ου causing many groans, rich in groans.
Πολύ-φημος, ου, ὁ Polyphemus.
πολυ-φλοοσφος, ου much-roaring, loud-roaring, heavy-thundering.
πόνος, ου, ὁ work, labor, toil, trouble.
ποντο-πόρος, ου crossing the sea, sea-traversing, sea-going.
πόντος, ου, ὁ sea.
πότε: alas! ah me! oh dear! good gracious!
πόρον (πορ-, προ-) 2d aor., = ἐπορον (837) give, grant, bestow, furnish; perf., πιπορωται it is fated.
πορφύρεος, η, ουν dark purple, violet, glistening.
Ποσυδάων, ὁν, ὁ Poseidon, god of the sea, brother of Zeus, and one of the mightiest of the Greek divinities.
πόσις, ὅσι, ἢ drink(ing).
ποτέ encl., ever, at any (some) time, once.
ποτή = προτή (πρόσ).
πότνια, τῆ, ἢ revered, honored (lady, queen).
ποτόν, οὐ, τό drink(ing).
ποῦ encl., any (where, way), some (where, way, how), perhaps.
πούς, ποδός, ὁ foot.
πραπίς, ἴς, ἢ heart, mind, soul, diaphragm.
πρήθω, πρήσω, ἐπρήσα burn, blow, inflate.
πρήξαι (πρήςω).
πρήσε (ν) (πρήςω) = ἐπρήσε (ν) (837).
πρήςω (πρήκ-, πρήζω, ἐπρήζη, πέρηγα, περηγμα, ἐπερηχτήνι) carry through, accomplish, perform, do, act.
Πρίαμος, οὐ, ὁ Priam, the aged king of Troy.
πρίν 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-αυδάω, προσαυδήσα*, προσηθήσα address, speak to, say to, accost.
προσ-είτων (προσείτων) (θετ-), 2d aor., spoke to, addressed.
προσέφη (πρόσφημι).
προσφέων (προσφέων).
προσηθύδα (προσαυδάω).
πρώθε (ν) before, formerly, sooner.
πρόσ (σ)ω forward, in front, forth.
πρόσφημι (φη-, φα-), προσφήσω, προσέφησα*; imperf. προσέφην, προσεφάμην speak to, address, accost.
προσ-φωνεί-ω, προσφωνήσω*, προσεφώνησα speak to, address, accost.
προσφωνήσα (προσφωνήσω).
πρότερος, η, ουν former, sooner, elder, before.
προτέθημι (θη-, θε-), προθήσω, προ-θήκη, προτέθεικα*, προτεθεματι.
VOCABULARY

προστεθήνυν add, grant in addition, place upon also.
πρό-τονος, ου, δ' fore-stay, cordage.
πρό-φρων, ου eager, glad, zealous, joyful, kind(ly).
πρόμπης, η, ή stern of a ship.
πρωμήστρον, ου, τό stern-cable, stern-hawser.
πρώτιστος, η, ου (πρώτος, η, ου), superl.
πρώτος, η, ου first, foremost, chief.
πτερείς, εσσα, εν winged, flying.
πτόλεμος = πέλμος, ου, δ'.
πτολεόρον (cf. πτ(τ)όλος), ου, τό city.
πτόλης = πόλυς, ιος, ή.
πυθολατό (πυθόλατο, πυθώλατο;), optat.
Πύλος, η, ου Fylian, of Pylus.
Πύλος, ου, ή Pylus, a city and district on the west coast of the Peloponnesus.
πύρ, πυρός, τό fire.
πυρή, ής, ή (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.
πω-ποτε ever yet, at any time.
πώς, encl., (in) some way, somehow, (in) any way, perhaps.
πώς how? in what way?

Ρ
ρά (άρα, ἀρ).
ρέβω (ρεγγ-), ρέβω, ἐρ(ρ)έξα, ἐρέχθην work, accomplish, do, perform, make, sacrifice.
ρέξαι, ρέξας (ρέξω).
ρέω (στελ-, στηλ-, στρον-, στρεν = στεν-, 603-604), ρέωσομαι*, ἐρέωσος*, ἐρέων run, flow, stream, pour.
ρηγμίνι, ἐνος, ή (cf. ρηγνυμι break) beach, strand, shore.
ρηγίων, ου (cf. ρήγος cold) worse, more horrible.
ρηπ-τω, ρήψω, ἔρρίψα, ἔρριφα*, ἔρρι-μαι*, ἐρρίφθ(θ)ην* hurl, dash, throw with a twirl, brandish.
ρύψε(υ) (ρύπτω) = ἐρρίψε(υ) (637).
ροδο-δάκτυλος, ου rosy-fingered.

Σ
σ' = 1) σε, 2) σολ (575).
σα--ω, σαόσω, ἑσάωσα, ἑσαώθην save, protect, rescue, preserve.
σαώτερος, η, ου (σάος, η, ου), com-
parat.
σάος, η, ου = σοῦος, η, ου.
σέ, σέβει, σε (σέ).
σημαίνω (σημαν-), σημανέω, ἑσημένα, σεσήμασαι*, ἑσημανθήνη* point out, order, command.
σης(ει) (σος, σή, σό).
Σιντιες, ον, οι Sintians, early inhab-
itants of Lemnos.
σκλαός, ή, ου left (hand), unlucky.
σκηπτ-όχος, η, ου sceptre-holding, sceptre-bearing.
σκήπτρουν, ου to sceptre, staff.
σκιδ-νημί scatter, disperse.
σκιδείς, εσσα, εν shady, shadowy.
Σμινθεύς, ής, ού Smintheus, mouse god, epithet of Apollo.
σολ (σύ).
σώοι, σέν (σος, σή, σό).
σώος, η, ου (= σάος = σάφος) safe, sound, unhurt, unharmed, well.
σός, σή, σέν your(s).
σπλάγχνον, ου, τό vitals, haslets.
στελλάντο (στελλω) = ἔστελλαντο (837).
στέρα, ης, ή cut-water, stem.
στέλλω (στέλ-, σταλ-), στελέω, ἐστελά, ἐσταλκα***, ἐσταλμαι*, ἐστάλην* put, place, arrange, furl.
στέμμα, ατος, τό fillet, wreath.
στενάχ-ω groan, sob, sigh.
στή (ἰστημι) = ἔστη (837).
στήθος, εστὶ, τὸ breast, chest.
στῆςαντο, στήνη (ἰστημι) = ἔστη-
σαντο, ἐστήνη (837).
στρατός, οὗ, ὁ army, encampment,
camp, host.
στυγὼ (στυγ-, στυγε-), ἔστυξα (ἔστυ-
γον), ἔστυγηθηντ ὁate, loathe, dis-
lke, make hateful, hold in horror,
fear.
στυφελίω (στυφελιν-) ἐστυφελίζα
strike, thrust, hurl.
σῶ, σῶ ἃλο you.
σύμ-πασ, σύμ-πασα, σύμ-παν all (to-
gether).
συμ-φράσμα (φραδ-), συμφράσ(σο)-
μαί, συμφράσμα(σο)άμην, συμφρά-
σμα devise plans with, counsel to-
gether.
σὺν, adv. and prep. with dat., with,
together (with), along with.
σύνθεσιν (συνίθημι), 2d aor. imperat.
συν-τῆθημι (θη-, θε-), συνθήκη, συνέ-
θηκα, συνθείκα, συνθείματι*, συν-
θείματι put together, unite, per-
cieve, comprehend, heed, consider.
σφάζω (σφαγ-) σφάζω*, ἕσφαζα,
ἔσφαγμαι, ἔσφαχθητ cut the
throat, slaughter, slay.
σφῆ(ν), σφίασι(ν) (εἰο., εἰο).
σφῶ (σφί), σφωδε (εἰο., εἰο), σφω(ν)
(σφί), σφων (εἰο., εἰο).
σφώτερος, η, οὖ of you two, belong-
ing to you two.
σχέθε (ἐχω) = ἔσχεθε (837).
σχίαση, ης, ἡ split wood.

τ

τὲ = τέ (572).
τά (ὁ, ἡ, τὸ).
τάδε (δέ, ἦδε, τὸδε).
Ταλθύβιος, οὐ, ὁ Talthybius.
τᾶλλα = τὰ ἄλλα (587).

τάνυσ(σ)αν (τανῦ) = ἔτάνυσ(σ)αν
(837).
τα-νῦ-ω (for τα-νῦ-, 597-598), τα-
νῦ(σ)ω, ἔτανυσ(σ)α, τετάνυσμαι,
ἔτανυσθην stretch, place along.
ταράξη (ταραξ-) ταράξω*, ἔτα-
ραξα, τέτραξα, τεταραξιμα*, ἔτα-
ραχηθην* disturb violently, throw
into confusion; 'perf. be dis-
turbed.
ταρβέω, ταρβήσω*, ἕταρβησα fear,
be in terror, be frightened.
ταῦθ (οὐς, αὐτῆ, τοῦτο) = ταῦτα
(575, 582).
ταῦρος, οὐ, ὁ bull.
ταῦτα (οὕτως, αὐτῆ, τοῦτο).
τάχα (cf. ταχός, 781) quickly, swiftly,
soon.
τε, postpos. encl., and, also; τέ . .
τέ, or τέ . . καί both . . . and,
not only . . . but also.
τέκε (τικτω) = ἔτεκε (837).
τέκμωρ, indecl., τὸ surety, pledge,
sign, goal, limit.
τέκνον, οὐ, τό child, young, offspring,
descendant.
τέκνω (τικτω) = ἔτεκνω (837).
τέκνος, εστὶ, τό child, young, offspring,
descendant.
τεκνοσα (τικτω), 2d aor. fem. particip.
τέλεος, η, οὖ complete, finished, full-
grown, unblemished, perfect.
τελεώ (τελεό) (τελεσ-), τελέ(σ)(σ)ο.
ἔτελεσ(σ)α, τετελεκα**, τετελεσμαι,
ἔτελεσθην fulfill, accomplish, per-
form, complete.
τελεσ(σ)η, τελεσ(σ)ω (τελεω).
τελεω = τελεω.
τελησις, εστὶ, εν complete, finished,
perfect, full-grown, unblemished.
τελλω (τελ-, ταλ-), ἐτειλα, τεταλμαι
raise, rise, command, enjoin upon.
Τένεδος, ου, ἢ Tenedos, a small island in the Aegean near Troy.
teos, ἢ, ὁ thy, thine, your(s).
terπ-κραυνος, ου rejoicing in the thunderbolt; possibly hurling the thunderbolt.
tερπω (τερπ-, ταρπ-, ταπ-) τερψω* (τερψομαι), ἑτερψα* (ἐτερψάμην, ἑταρπόμην), ἑτερψθην (ἐτάρψθην, ἑτάρπην), please, delight, sate, satisfy, charm, rejoice.
tε-ταγ-άν, 2d aor. act. particip. only, touch, lay hold of, seize.
tετελεσμένον, τετελεσμένος (τελείω).
tετλαθι (σ*τλάω), 2d perf. imperat.
tέτληκας (*σ*τλάω).
tετρα-πλη fourfold, four-ply, quadruply.
tετόκοντο (τεόκω)...
tεύκω (τευχ-, τυχ-, τυκ-) τεῦξω, ἑτεῦξα (τεῦξον), τεῦξα, τεῦγμαι, ἑτύχθην do, make, perform, prepare, fashion, cause.
tῇ (ὁ, ἡ, τό).
tηλοδε(ν) far, from afar.
tηλόθι far (from, away), at a distance.
tὴν (ὁ, ἡ, τό).
tῆδε, τῆσδε (ὁδε, ἡδε, τόδε).
tὶ (τῖς, τί); τὶ (τῖς, τί).
tιδει (τίθημι) = 1) ετίθει (837), 2) imperat.
tι-θημι (θη-, θε-), θησω, ἑθηκα, τεθεικα*, τεθειμαι*, ἑθηκθην put, place, cause.
tικτω (= τι-τεκω : τεκ-, τοκ-) τεξω, ἑτεκων, τετοκα* bear, produce, give birth to, beget.
tιμά-ω, τιμήσω, ἑτιμήσα, τετιμήκα*, τετιμημαι, ἑτιμηθην* honor, gain honor, bestow honor; mid., avenge, exact recompense.
tιμή, ἢς, ἡ honor, satisfaction, recompense, retribution, value.
tιμησων (τιμάω), aor. imperat.
tινά (τίς, τί), τίνα (τίς, τί).
tίνω (τει-, τι-, τιν-, тин), тίσω, έτίσα, τετίκα*, τετίσμαι*, έτισθην* requite, atone for, pay the penalty for.
tίππε (τί ποτε, 592) why (in the world)?
tις, τι encl. indef., some (one, thing), any (one, thing); τι as adverb (780-781), at all.
tις, τι interrog., who? which? what?
tις as adverb (780-781), why?
tισειαν (τίσω), optat.
tισων (τίσω), imperat., τίσ-, imperat.
tισωσι(ν) (τίσω) (τίνω).
tί-ω, τίςω, έτίσα, τετίμαι honor, esteem, bestow honor upon.
*τλάω (τλα-, τλη-, ταλα-) τλήσομαι, ἑτάλασ(σ)α (ἐτηλην), τέτληκα have the heart, have courage, endure, dare, suffer.
tλημαι (*τλάω).
tό (ὁ, ἡ, τό).
tόδε (ὁδε, ἡδε, τόδε).
tοι: 1) (σο), 2) (ὁ, ἡ, τό).
tοῖο (ὁ, ἡ, τό).
tοιος, ἡ, ου such (as), of the sort that, of the kind that.
tοις (ο) (ὁ, ἡ, τό).
tομή, ἢς, ἡ cut(ting), stump.
tόν (ὁ, ἡ, τό).
tόνδε (ὁδε, ἡδε, τόδε).
tόξων, ου, τό bow.
tόσ(σ)ος, ἡ, ου so much, so great, so large, so many, so long.
tότε then, at that time.
tοῦ (ὁ, ἡ, τό).
tοῦδε (ὁδε, ἡδε, τόδε).
tούνεκα (= τοῦ ένεκα, 587) on account of this, for this reason, therefore, consequently.
τοῦς (ὁ, ἥ, τὸ).
τοῦτο (οὗτος, αὑτή, τοῦτο).
τόφρα so long, meanwhile.
τράπετο (τραπέτω) = ἐτράπετο (527).
τράφεν (τράφω) = ἐτράφεν, 2d aor.,
3d plur.
τρέπω (τρέπω, τροπ-, τραπ-), τρέψω,
ἐτρέψα (ἐτραπεύω), τέτροφα*, τε-
τραμμαί, ἑτράφθην turn (around),
put to flight; mid., turn oneself,
free.
τρέφω (τρεφ-, τροφ-, τραφό = ἐτρεφ-,
θροφ-, ἑτροφ-, 619), θρέψω*, θρέψα
(ἐτραφον), τέτροφα, τέτραμμαί*,
ἐτράφθην nurture, nourish, feed,
breed, grow up.
τριπλή threefold, three-ply, triply.
τρίς thrice, three times.
τρίτος, τότος, ἦς, οὖν third.
Τροία, ἦς, ἦ Troy, the city, a famous
ancient city in Asia Minor, com-
manding the Hellespont (Dardá-
nelles). According to the legend it
was sacked and burned, after a siege
of ten years, by the Greeks under
the leadership of Agamemnon.
Τρώις, ὥς, ὦ Trojans, inhabitants of
Troy.
Τυνθός, ἦ, ὃν small, little, young,
brief.
τῶ (cf. δ, ἥ, τό) therefore.
τῶ, τῷ (ὁ, ἥ, τό).
τῷ (τίς, τί).
τῶν (ὁ, ἥ, τό).

χ

ὑβρις. ὥσ, ἦ insolence, wantonness,
foreshadow, hybris.
ὑγρός, ἦ, ὃν wet, moist, damp, watery.
ὐός, οὖ (オス, ὁς), ὁ son, descendant,
offspring.
ὑμεῖς, ἦμιν, ἦμεν, ἦμεν (γαρ)
(ἔγω).
ὑπεδείκαν (ὑποδείκα) = ὑπεδέκειαν.
ACROPOLIS OF ATHENS FROM THE SOUTHWEST
VOCABULARY

φανέν (φαίνω) = ἐφανέν (837), 3d plur.
φαίνω (φαίν-, ἐφαίνην shine, gleam, glare, flash.
φαίνω (φαίν-, φανέω, ἐφήνα, τέφηνα*, πέφασμα, ἐφάν(θ*)ην show, shine; mid. appear.
φάνη (φαίνω) = ἐφάνη (837).
φάος, ἐος, τὸ light, gleam, luminary.
φαρέτης, ής, ή quiver.
φάσγανον, οὐ, τὸ sword, sabre.
φάσθαι, φάτο = ἐφατό (φήλι).
φέρτατος, η, οὗ (φέρτερος, η, οὖ), superl.
φέρτερος, η, οὗ mightier, better, braver, stronger, more powerful, more productive, more profitable.
φέρω (φέρ-, ὁ-, ἕν-, σῶ-, ἡνεκά (ἡνεκον), ἐνήνεκα*, ἐνήνεκµα*, ἡνέχθη* bear, bring, carry.
φέγγω (φεγγ-, φυγ-, φείγομαι, ἐφγον, πέφεγγα, πέφγµα flee, fly, escape, run (off, away, along).
φήλι (φη-, φα-), φήσω, ἐφήσα*; imperf., ἐφήν, ἐφάµην speak, say, tell.
φήρ, ὃς, ὁ, ἡ wild animal, (savage) beast, brute.
φησίν (ν) (φηλι).
Φήνη, ης, Ἡ Pthia, a town and district in northern Greece, home of Achilles.
Φήνηνδε (788, 4), to Pthlia.
Χαῦρω (χαρ-, χαρέ-, χαρε-, χαρήσω), χαῦρης, χαράμην (κεχαράμην), κεχάρης(κ), κεχάρ(η)μαι*, εχάρην rejoice, be glad! hail! welcome!
χαίτη, ης, Ἦ hair, locks, tresses, mane.
χαλπός, ὁ, ὁ hard, harsh, severe, stern, cruel, difficult.
χαλκό-βατής, ὁς with bronze threshold, with bronze pavement.
χαλκός, ὁ, ὁ bronze, implement of bronze (axe, sword, spear, etc.).
χαλκο-χίτων, ὄνος with bronze tunic, clad in a bronze tunic.
χαιρείς, εσσά, εν pleasing, grateful, graceful, agreeable.
χειρ, χέ(ι)ρός, ὁ hand, arm.
χερείων, on worse, inferior.
χέρης, εσ worse, inferior, meager, under., subject.
χερ-νύτσομαι (νύ-), χερνύσομαι, ἔσερνυφάμην wash the hands, pour lustral water, purify with lustral water, χερος'(ι) (χείρ, χε(ι)ρός, ἤ).
χέω (χεῖ-, χετ-), χεῖω, χέει(ν)α, κέιμαι*, κέεμαι, κέυθην pour (out, forth), shed (tears).
χθιϊσ, ἥ, ὁ yesterday(e), (of on) yesterday.
χθῖν, χθονός, Ἦ earth, land, country.
χάλως, ὁ, ὁ hot (furious) wrath, blind anger, choler.
χαλά-, χαλάσω, ἔχαλασσα, κεχαλαμαί, ἔχαλασση anger, enraged, vex, infuriate.
χαλαιμέ-ω, χαλαιμήσω, χαλαιμήσῃ (ἐχαλαιμοῦ) help, assist, benefit, avail.
χρέ(ι)ό (χρή).
χρή (χριῶ, χρεώ) need, necessity, destiny, due, duty, obligation.
χρύσε(ι)ος, η, ὁν gold(en), of gold.

Χρύση, ης, Ἦ Chrysa, a town in the Troad.
Χρύσης, ἱδος, Ἦ Chryseis, daughter of Chryses.
Χρύσης, ἄο, ὁ Chryses, a priest of Apollo, from the town Chrysa.
Χρυσό-θρόνος, ὁν golden-throned; possibly with robes embroidered with golden flowers, θρόνα.
Χώ-ομαι, χωσομαι*, ἔχωσάμην be angry (enraged, irritated, infuriated):

Ψ
ψάμαθος, ὁ, ὁ sand (of the beach), dune.
ψυχή, Ἦ, Ἦ soul, life, spirit, breath.

Ω
ὤ O!
ὦ (ὦς, Ἄ, ὧ).
ὦ-ὦ thus, so, in this way, as follows.
ὦθεω (ὦθ-, ὦθε-), ὄσω, ἐως, ἐωσαι, ἐωσαι*, ἐωσθην* shove, push, thrust, drive, strike.
ὦκα (cf. ὥκος, 781-782) quickly, swiftly, suddenly.
ὦκαν, ὦ ο, ὁ ocean, Oceanus.
ὦκυ-μορός, ὁν swift-fated.
ὦκυ-μορῶτατος, ἓ, ὁ, ὁ (ὥκυμορος, ἓ, ὁ), superl.
ὦκυ-τόρος, ὁν crossing-quickly, swiftly-going, swiftly-sailing.
ὦκύς, εἶα, ὑ swift, speedy, quick, sudden.
ὦμηλης (ὦμηλω).  
ὦμο-θετέ-ω, ὦμοθέτησα place raw meat (upon).
ὦ-μοι alas! ah me! good gracious! O dear!
ὦμος, ὁ, ὁ shoulder.
ὦνημα (ὦνηνμι).
ὦ πόσοι alas! ah me! O dear! good gracious!
سةسن (السَّنَة).
سةسوم (السَّمَام).
سةس (السَّم).
سة، س، س how, so (that), in order that, since, like (as), when, thus; في this way; في ... في as ... so.
سةس (السِّنَة).
سةس (السَّنَة).
سةس (السَّنَة).
سةس (السَّنَة).
ENGLISH–GREEK VOCABULARY

A

a, an, not ordinarily expressed in Greek; sometimes a, a certain τις, τι.
able, be δύναμαι.
about ἀμφί, περί; about, lie κείμαι.
above ὑπὲρ, περί; be above περί εἰμι.
accept δέχομαι.
accomplish τελεῖον (τελέω), κραίανον, διέπαιρ, πρόησσω.
accomplishment ἔργον, ου, τό.
accursed οὐλόμενοι, η, ον.
Achaean Ἀχαιός, οῦ, ὁ.
Achilles Ἀχις(λ)εύς, ἥσος, ὁ.
adapt ἀραβισκόω.
address ἀγοράζομαι, ἀγορεύω, προσανατολίζομαι, προσφέρω, μετάφημαι; προσείπομαι, μετείπομαι 2αθ. αρθ.
aegis-bearing ἀγλαῖος, η, ον.
again, back again αὖτε (αὖθι), αὖ, τάλιν.
against ἀντίος, η, ον; (adv.) ἀντίον.
Agamemnon Ἀγαμέμνων, ὁ, ου, ὁ.
aged γεραῖος, ἡ, ὄν.
Ajax Ἀϊξ, ἀντος, οῦ.
alas δοῦμαι = δομοῦ.
all πᾶς, πᾶσα, πᾶν; all together σύμπας, ἀκα, αν.
alone αὐς, η, ον.
along παρά (with gen.; dat., and accus.).
also καὶ, τέ, δέ.
although not expressed in Greek; see a.

always αἰεί, αἰέν.
amazed, be θαμβῶ.
ambush λάχος, ου, ὁ; ambush, into λάχονε (788, 4).
among μετά.
a(n) not expressed in Greek; see a
and καὶ, τέ, δέ.
anger χόλος, ου, ὁ; μένος, εος, τό; μῆνις, ὡς, ἡ; to anger ἐρεθίζω, χόλω.
angry χωμένος, η, ον (χώμαι).
another ἄλλος, η, ο.
answer ἀμείβομαι, ἀπαμείβομαι.
any, any one, any thing τις, τι.
apart ἀπάνευθε(ν).
Apollo Ἀπόλλων, ὁ, ος, ὁ.
appear φαίνομαι (mid. of φαίνω to show).
appease ἱλάσκομαι.
Argive Ἀργεῖος, ου, ὁ.
arise ἀνέστημι (to stand up); ἀναβαίνω (to go up, ascend); γίγνομαι (to become, be, arise).
arm with the breast-plate θυρήςω.
army στρατός, οῦ, οῦ.
around περί.
arrogance ὑπερπληκτή, ἡ, ἡ.
arrow διστός, οὐ, ὁ; ἵσος, οὐ, ὁ; κῆλον, ου, τό.
as ἥσος, εἰσος, εἰσος, (ἐς) ὡς, ὡς; use participle.
as many (as) τὸ(ς)σος, η, ον.
as the opportunity may offer ὡς ἐσεταί περ.
ascend ἀναβαίνω.
askance ὑπόδρα.
assemble ἄγελω.
assemble(d) ὁμηγερῆς, ἄ.
assembly ἁγορῆς, ἡς, ἡ; assembly, to
the ἁγορῆς (788, 4).
associate with ὅμηλω (dat.).
at (use the dative); at all τι; at
home οἶκοι; at some time ποτε;
at the hands of ὑπό (gen.); at the
same time ὑμῶ. 
Athena Ἀθηνῆς, ἡς, ἡ; Ἀθηνάι, ἡς, ἡ.
atome for τίνω.
attack ἐπολύσωμαι.
Atreus, son of Ἀτρείδης, ὁ, ὁ.
attendant βραχῶν, οὖς, ὁ.
avail χραιμέω (dat.).
avaricious (see most avaricious). 

B
back, back again ἄψ, πάλιν, αὖ(τις).
bad κακός, ὁ, ὁ.
banquet δίσα, διατός, ἡ.
barrack κλωτή, ἡς, ἡ.
battle μάχη, ἡ.
be (become) εἰλ., γέλωμαι, πέλωμαι.
bear φέρω, φορέω (to carry); τίκτω,
γέλωμαι (to bring forth).
beautiful καλός, ἡ, ὁ.
beautiful-cheeked, beauteous-cheeked
καλλιπάρτος, ὁ.
beauty φυλή, ἡ,
because οὖνκα, διί, ένκα.
become γέλωμαι.
behind δι ο tuo(ς)θε(ν).
beloved φίλος, ὁ, ὁ.
beside παρά; use ἅτ.
best ἀριστος, η, ὁ.
better φέρερος, η, οὖ; ἄρελων, οὖ;
ἄμελερων, οὖ.
between μεταξῆ, μεσσηγύ(ς).
bird οἰνωπός, οὐ, ὁ.
biting ἐχεπεικής, ἔς.
bitter ἄρπηρος, ἡ, ὁν.
black μέλας, ἀνα, ἀν; κέλαινος, ἡ, ὁν;
black on both sides, black all
around ἀμφιμελᾶς, ἀνα, ἀν.
blamable αἰτως, ὁ, ὁ.
blame ἐπιμέμοροι.
blameless ἀμμων, ὁ.
blaze λαμπτέαω.
blood αἷμα, αρος, τὸ.
board, go on board ἀναβαινώ.
boast εὔχομαι.
booty ἐλώριον, οὖ, τὸ.
born, be γέλωμαι.
both ἄμφω, οὖν; both . . . and, καὶ
. . . καὶ; καὶ . . . τέ; τέ . . . τέ.
boundless ἀπερέλετος, ἡ, οὖ; μύριοι,
αι, α.
bow τὸξον, οὖ, τὸ; βιὸς, οὖ, ὁ.
branch δίσος, οὐ, ὁ.
brave καλὸς, ἡ, ὁ; ἄγαθος, ἡ, ὁ.
bravest ἀριστος, ἡ, οὖ.
breast στήθος, έσος, τὸ.
breed τρέφω.
bright-eyed ἠλκυψ, οὔ (mas.); ἠλκυ-
κότης, ἰδος (fem.).
bring φέρω, φορέω, ἄγω.
bring together ἐνυημί, ἀγελω.
Briseis Βρισηλί, ἰδος, ἡ.
broad εὐρός, εῖα, ὁ.
bronze χαλκός, οῦ, ὁ.
build δέμας, αος, τὸ.
bull ταῦρος, οὐ, ὁ; βοῦς, βοῦς, ὁ.
bulwark ἐρκος, ἐς, τὸ.
burn καίω; burn down κατακαίω.
but δὲ, γέ, δή, αὐτε, ἀλλα, ἀλλα καί.
by use the dative, παρά, ἐνί with the
dat., or ἐντο with the gen.; by
(means of) δια with acc.; by all
means μάλιστα.

C
Calchas Κάλχας, αὐτος, ὁ.
call καλέω.
camp στρατός, οὐ, ὁ.
care (for) ἑδομαί (gen.), κηδομαί (gen.).
carry φέρω, φορέω.
cast βάλλω.
cattle βόες, ον, οί, άι.
cause τεύχω, τίθημι.
cause to go into εισβαίνω; cause to go on board ἀναβαίνω (1069).
cease, stop παύω; cease from λήγω.
certain, a τις, τι.
check παύω, ἐρητύω.
chest στῆθος, εος, τό.
chief ἀριστεύω, ἰος, ὁ.
child παις, παιός, ὁ, ἡ.
Chrysa Χρύση, ης, ἡ.
Chryses Χρύσες, ίδος, ἡ.
Chryses Χρύσης, άο, ὁ.
Cilla Κίλλα, ης, ἡ.
city π(τ)όλης, ἰος, ἡ; ἄστυ, εος, τό.
clang κλαγγῆ, ἡς, ἡ; κλάζω.
clear-toned λυγύς, εία, ὑ. ὁ.
clothe ἐπιενύμι (ἐφένυμι).
Clytaem(n)estra Κλιταιμ(ν)ήστη, ης, ἡ.
collect ἄγελφω, ἀφόςσω.
come βάλω, ἔρχομαι, ἰκνέομαι, οἷομαι, εἰμι.
come! ἄγε, ἄγετε.
come upon ἐπεμέ, ἰκνέομαι, κιχάω.
command μάθος, ου, ὁ; command give command τέλλω, ἐπιτέλλω, ἀνώγω.
commander ἀρχός, οῦ, ὁ.
common (stores) ξύνης, η, ον.
compare ομοιώ.
comrade έταρος (έταρος), ου, ὁ.
consider φράζω (míd.), ἀλεγίζω, μερ.-μηρίζω, μετατρέπομαι.
consider afterward μεταφράζω (míd.).
contend μάραμαι.
continue, keep doing (a thing); use imperfect (1079).
council άγορή, ἡς, ἡ; βουλή, ἡς, ἡ.
counsel βουλή, ἡς, ἡ.
counsel-bearing βουληφόρος, ον.
counsellor μητίετα, ἄο, ὁ.
countless μῦρλοι, αί, α; ἀπερέσιος, η, ον.
covered at both ends ἀμφηρεφῆς, ἐς.
cow βοῦς, βοῦς, ἡ.
coward(ly) δειλός, ἡ, ον; κακός, ἡ, ον.
crafty-minded κερδαλεόφρων, ον.
crop καρπός, οῦ, ὁ.
crush δαμάζω.
curb ἐρητύω, παύω.

d Danaan Δανάος, οῦ, ὁ.
dare ἴπλαω.
darling φιλος, η, ον.
dart βέλος, εος, τό; κῆλον, ου, τό.
daughter θυγάτηρ, τέρος (τρός), ἡ; παις, παιός, ἡ.
dead, be (have died), use perf. of θησκε ἐνε.
dead body νέκυς, νος, ὁ.
dear φιλος, η, ον.
death θάνατος, ου, ὁ; κήρ, κηρός, ἡ.
declare ἐξειρω.
deed ἐργον, ου, τό.
deer ἐλαφος, ου, ὁ, ἡ.
defend ἄρηγω (dat.).
depart βαίνω, ἀποβαίνω.
desire θυμός, οὖ, ο.
despise ἄθεριζω.
destroy δηλομαι, δλεκω, δλομι; destroy (utterly) ἀπόλλυμι.
destruction λογός, οὖ, ὁ.
devourer of (the goods of) the people, devouring δημοθρός, η, ον.
did, emphatic, implied in past tense of verb.
die. θνησκω.
digest κατατέσσω.
dishonor ἄτιμα (τι)ω.
dishonored ἄτιμος, η, ον.
dismiss μεθίμι, λώ.
disobey ἀπίθεω (dat.).
dispenser of justice δικαστήριον, ου, ο. 
disposed, well εὖ φρονέων.
distant ἄποιος, η, ον.
divide διάτεροι.
divine δίος, α, ον; θεοεἰκέλος, η, ον.
divinity δεῖλας, ενος, ο, η; θεός, ου, ο; 
θεός, άς, η.
division (of spoil) δασμός, οῦ, ο.
do ἔρθω, ποιῶ, πρήσω; do (auxiliary 
verb, emphatic, implied in present 
tense of verb).
dog κύων, κυνός, ο, η.
down (from) κατά (with gen. and 
acc.).
drag ἔρθω, ἐλκω; drag forward προ-
ερω.
draw ἔρθω, ἐλκω.
dread (ful) δεινός, η, οῦ.
drive away ἑλάω, ἑλαύνω; drive back 
πάλιν πλάξω, πάλιμπλάξω.
drunken νόμβαρης, ές.

earth χθόν, χθόνος, η; γαῖα, ης, η.
either . . . or ή . . . ή; after nega-
tives οὔτε . . . οὔτε.
exthwhere ἄλλος.
encampment στρατός, οῦ, ο.
enjoin τέλλω, ἐπιτέλλω.
enrage χολόω; be enraged ἄχυμαι, 
χώμαι.
entreat λέγομαι.
equal ἵστιος, η (ἵστια), ον.
equally ὁμαλος.
equivalent ἄνταξιος, η, ον.
escape φεύγω.
escort πεπιπω.
especial (ly) μάλα, μάλιστα.
eternal, being forever αἰν ἐὼν, ἐὼςα, 
ἐὼν.
Eurybates Εὐρυβάτης, ᾅ, ο.
even though καί.
ever πώ, ποτέ; for ever αἰεί, αἰεν.

every πάς, πᾶσα, πᾶν; everything (all 
things) πάντα, ων, τά.
evill κακός, η, οῦ.
evilly κακῶς.
expedition ὃδος, οῦ, η.
eye δογμα; δίμα, ατός, τό; δόμα-
μός, οῦ, ο.
eyes ὁσε (συν), δίματα, ων, τά.

F
face διματα, ων, τά.
fair κάλος, η, οῦ.
fair-haired ἡγομος, ον.
fall πίπτω.
far, by far δχα, πολῶ, πολλόν; far 
(away) θυλόθη.
fat κακος, ης, η; πίων, πιεια, πιον.
father πατήρ, πατρός (πατέρος), ο.
fatherland πατρίς, ης, η.
fear δειδω.
fertile ἐρυθάλαξ, ακος.
fight μάχομαι, μάραναι.
fill πιμπλημι.
fillet στέμμα, ατος, τό.
filth λύμα, ατος, τό.
find κιχάνω.
fire πῦρ, πυρός, τό.
first πρώτος, η, οι; first(ly), at first 
(adv.) (τό) πρώτον, (τά) πρώτα.
fitting, be ἐπέσεικα, ἑσικα (*ἐκω).
fittingly κατά μοιραν.
flashing-eyed ἐλίκωψ, ωπος, μ.; 
ἐλίκωπας, ἰδος, f.; γλαυκώπας, 
ἰδος, f.
flow ἔρως, ρεω.
fly φεύγω.
follow ἐπομαι (with dat.).
for prep. (use dat.); συν. γάρ.
for this (reason) τούρνεκα.
forebode δοκομαι.
forego μεθήμι.
fourfold τετεραπλή.
free λύω, ἀπελώ.
free-shooter ἐκπέθλος, οὐ, ὁ; ἐκατηβελέτης, αὐ, ὁ.
free-worker ἐκαέργος, οὐ, ὁ.
from use the gen., οὐ ἐκ (ἐξ), παρά, ἀπὸ (with gen.).
from the time when ἐκ οὐ.
fulfill τελεῖω.
funeral pyre πυρή, ἡ, ἡ.

G

gather (together) ἀγείρω; gather together again ἐπαγείρω; gathered together ὁμηγερῆς, ἡς; gathered together again παλλαλογος, η, ον.
generation γενεή, ἡ, ἡ.
gift δῶρον, οὐ, τὸ; gift of honor γέρος, αο, τὸ; gift of prophecy μαντοσύνη, η, ἡ.
girl κοφρή, η, ἡ.
give δίδωμι; ἐπορον (2d aor.).
give back ἀποδιδόμω.
give up προθημι, ἀποδιδόμω.
gleam φαείω.
glorious ἀγλαός, ἡ, ὄν; δίος, α, ον.
glory κῦδος, εος, τό.
gnaw ἀμύσω.
go βαίνω, είμω, ἔρχομαι, κίω; go down, descend καταβαίνω; go on board, go up, ascend ἀναβαίνω.
goat αῖξ, αἷγος, ὁ, ἡ.
god θεός, οὐ, ὁ.
goddess θεά, αῖ, ᾨ.
god-like δίος, α, ον; θεοεκελος, η, ον.
gold(en), of gold χρῦσος, η, ον.
good(ly) καλὸς, ἡ, ὄν; ἄγαθὸς, ἡ, ὄν; κρήγυος, η, ον.
grant διδώμι, ἐπορον (2d aor.).
grant in addition προτίθημι.
great μεγας, μεγάλη, μέγα; greater μεγίζων, ον; greater (part) ἂπεἰδον.
greatly πολύ, πολλά, μάλα, μέγα.
great-souled μεγάθυμος, η, ον.

Greek Ἀχαῖος, οὐ, ὁ; Δαναῖς, οὐ, ὁ; Ἄργειος, οὐ, ὁ.
grief ἄχος, εος, τό.
grieve κῆδω; be grieved ἡχηνμαι, κῆδομαι (gen.).
ground γαῖα, η, ἡ; χθῶν, χθονός, ἡ.
grow weary κάμνω.
grudge κότος, οὐ, ὁ.
guide ἕγεσαι (dat.).

H

Hades Ἀι, ἄδος, ὁ.
hairy λάσιος, η, ον.
hand χεῖρ, χεῖρ(𝑖)ρος, η.
hap(ly) κέ(ν), ἄν.
happily εὖ, εὖ.
harangue ἀγορεύω, ἀγοράσω.
harsh ἀταρτηρῶς, ἡ, ὄν; κακός, ἡ, ὄν.
harshly κακῶς.
hate στυγῶ.
hateful ἐχθρός, ἡ, ὄν; most hateful ἐχθριστός, η, ον.
have ἔχω, ἔχω.
he ὁ, ἦ, τό; αὐτός, ἡ, ὁ; also implied in the verb.
hear κλεών, *κλεών with gen., ἄκονω.
hearken (to) συντιθημι, *κλεών with gen., ἄκονω.
heart κηρύς, κῆρος, τό; φρῆν, φρενός, ἡ; ἦτορ, ὁρος, τό; κραδή (καρδή), η, ἡ.
heaven οὐράνιος, οὐ, ὁ; from heaven οὐρανῶθεν.

heavy βαρός, εῖα, ὁ.
hecatomb ἐκατάμβη, η, ἡ.
Hector Ἐκτωρ, ὁρος, ὁ.
heed, give heed to *κλεῶν (gen.), έθομαι (gen.).
help χειραμώ (dat.).
her, him, it ὁ, ἦ, τό; αὐτός, ἡ, ὁ; μίν (acc. only).
her (own) ὁς, ἡ, ὄν; ἐός, ἐῆ, ἐὼν.
Hera Ἡρη, η, ἡ.
herald κῆρυξ, ὁκος, ὁ.
here ενθάδε.
hero ὑρωσ, ωσ, ὅ.
hilt κάστη, ης, ἡ.
him, her. it ὁ, ἡ, τό; αὐτός, ἡ, ὅ; μιν (acc. only).
himself, herself, itself αὐτός, ἡ, ὅ.
his, her(s), its (own) ὁς, ἡ, ὅν (ὁς, ἡ, ὅν).
hither θεῦρα.
hold ἔχω, ἵσχω.
hold a grudge κοστώ, κόστον ἔχειν.
hollow κοῖλος, ης, οὐ.
home οἶκος, -οῦ, ὁ; δῶμα, ατός, τό; home, at οἶκοι; home(ward) οἶκας, οἰκονέω.
honey μέλι, ιτος, τό.
honor τιμή, ἡ, ἡ; κύδος, εος, τό; honor, do honor to τιμώ, τίω.
horse ἵππος, οὗ, ὁ, ἡ.
host στρατός, οὗτ, ὁ.
hot wrath χθόνος.
how? πός.
how much δός(σ)ος, ης, οὐ.
hurl ἔμι, βάλλω; hurl upon ἐφίημι (with dat.).

I

I ἐγώ(ν), μεθ.
Idomeneus Ἰδομηνεὺς, ἦς, ὁ.
if ἢν, αἰ, εἰ.
Ilium Ἰλιος, οὔ, ἡ.
immediately αὐτίκα, αἰφα.
impetuous πολυάιξ, ἱκος.
imploy λύσομαι.
in ἐν(θ) (with dat.), or use simple dat.
in no wise οὐδέν.
in order that διὰ(π)ος, ὁπ, ἴνα.
in person αὐτός, ἡ, ὅ.
in single combat κατ’ αὐτόν.
in sufficient numbers ἐπιτυθέως.
in two ways διάνοιχα.
inferior χέρνης. εἰ; χερσεων, οὐ.
insolence ἕβρες, ἢς, ἡ.

insult λαβόμαι, ἄτιμάζω.
into els (ἐς) (acc.); elαω.
it (implied in the verb); ὁ, ἡ, τό; αὐτός, ἡ, ὅ; μιν (acc.).

J

justice θέμαι, ῥητος, ἡ; dispenser of justice, judge δικαστόλος, οὖ, ὁ.

K

keep (doing a thing), continue, use imperfect (1079).
kill ολεκω, ολλωμι, απόλλωμι.
kindle ἄρνημι.
kindly disposed, be εὖ (εὐ) φρονέω.
king αγας, αγακτος, ὁ; βασιλεὺς, ἦς, ὁ.
know γνωσκω, *ειςω.

L

lack δεύομαι (gen.).
lamb ἄρνη, ἄρνος, ὁ, ἡ.
land γῆ, ἡ, ἢ.
last ἤστατος, ης, οὐ; for the last time ἤστατα, ἤστατον (781).
later ὄστεος, ης, οὐ.
law θέμας, ιτος, ἡ.
lawful(ly) wedded κοιμάως, ης, οὐ.
lay upon ἐπιφέω (dact.).
lead, lead away ἄγω; lead the way, guide ἡγεμόαι (dact.); lead upon ἀνέγω.
leader ἀριστεῦς, ἦς, ὁ.
leaf φύλλον, οὐ, τό.
learn τυπάομαι, πεσθομαι.
leave λείπω.
let use sulγ. or imperat.; let, allow ἔω.
Leto Λετώ, Λητός (Λητός), ἡ.
lie κύμαι.
lift up the voice φωνέω.
like unto, be *εικω (dact.).
live ἔω.
living in mountain dens (lairs) ὑρέσκως, η, ον.
locks κόμη, ησ, ή.
loiter δῆμως.
longer ἐτι; longer, no οὐ(κ) ἐτι.
look, look out upon ἔρκομαι, ὀράω.
loom ἵστας, οῦ, ο.
loose λώ.
lord ἀνάξ, ἀνάκτος; ο.
lose διλημμί.
loud-roaring πολύφλουσβος, ον.
live φίλω.
lovely ἕλεος, η, ον.
lying in mountain lairs ὑρέσκως, η, ον.

Μ

maiden κοῦρη, ης, ή.
make τεύχω, ποιέω.
man ἄνηρ, ἄνερος (ἀνδρός), ο; ἄνθρω-
pos, ου, ο; man, ordinary man, mere
man ἄνθρωπος, ου, ο.
man-nourishing βωσίδαιερα (fem.).
man-slaying ἄνθρωφον, η, ον.
many πολλός, ή, ον.
marshal(ler) κοσμήτωρ, ὀρος, ο.
may sub.UNC., OOPT.
Menelaus Μενελάος, ου, ο.
might sub.UNC., OOPT.; μενός, εος,
το; ίσ; might, with might, mightily
ἴπτ.
mightier κρείςων, ον.
mightiest κάρτιστος, η, ον.
mightily μέγα, ἱπ.
mighty μέγας, μεγάλη, μέγα.
mind φρήν, φρενός, ἡ νός, ου, ο.
more πλέον, ον; πλεῖον, ον.
more safe(ly) σωστέρος, η, ον.
mortal μέρος, οπος, ο; βροτός, ου, ο, ή.
most avaricious φιλοκτενώτατος, η,
ον.
most glorious κόσμιος, η, ον.
most hateful ἕχθιστος, η, ον.

most terrible ἐκταγλύτατος, ον.
mother μητήρ, μητέρος (μητρός), η.
mountain ὄρος (ὀρος 571), εος, το.
much πολλός, ή, ον; πολύς, πολλή.
πολύ.
mule οὐρέος, ἤος, ο.
must χρῆ δοσί(ν).
my ἐμός, ή, ον, used only for sake of
clearness or emphasis.
Myrmidon Μυρμιδών, ὁνος, ο.

N

nail ἕλος, ου, ο.
native land πατρία, ης, ή.
neither οὔτε; neither ... nor οὔτε
... οὔτε; μήτε ... μήτε.
Nestor Νέστωρ, ὁρος, ο.
ever (not ever), not ever at any time
οὔτω, οὔτοτε.
nine days ἐννέαπαρ.
noble κάλος, ή, ον.
noblest ἀριστος, η, ον.
noise κλαγγη, ης, ή.
one, no one, nothing οὐτις, τι; οὐ-
δελι, οὐδεμια, οὐδέν.
nor οὔτε, οὐδέ, μηδέ.
not οὐ (οὐκ, οὐχ).
now νῦν.
numbers (see in sufficient numbers).

O

O ο.
oarsman ἐρέτης, άο, ο.
oath ὅρκος, ου, ο.
obey πείθωμαι, mid. of πεἴω persuade
(dat.).
obtain (one’s share) μελομαι.
Odysseus ’Οδυς (σ)ευς, ἕος, ο.
of (use the gen.).
offscouring λῦμα, ατος, το.
old γεραιός, ή, ον.
old age γῆρας, αος, το.
old man γέρων, οντος, ο; γεραιός, ου, ο.
Olympian 'Ολυμπιός, η, ου.
Olympus 'Ολυμπός, ου, ο.
on ενί, dat.
on account of (use gen.) εἰνεκά, ένεκα
(gen.);
on the selfsame day αὐτήμαρ.
once ποτέ.
one εἷς, μία, εν; which (one) ? τίς, τί;
one . . . others οἱ μὲν . . . οἱ δὲ.
openly ἀντὶν.
opposing ἀντίβιος, η, ον.
opposition, in ἀντίβιν.
or ή (ἡ); whether . . . or εἶτε . . .
eἶτε.
oracle θεορέτοιον, ου, τὸ; θεορετή,
ης, ή.
orator ἀγορητής, ἄο, δ.
order, give orders μυθόμαι, κέλομαι,
σημαίνω, εἰπεῖλλο, ἀνάγω.
other άλλος, η, ο.
our ήμετέρος, η, ον, used only for the
sake of clearness or emphasis.
ourselves ήμεσ, used only for the sake
of clearness or emphasis.
outwit παρέρχομαι.
ox βοῦς, βοῦς, δ.

P
partake ἀντιώ.
pass away φθίνω.
peel λέπω.
people λάος, οῦ, δ.
perchance κέν, τῶ(ς), ἄν.
perfect τελεόσεις, εσσα, εν.
perform ρέω, τέχω, ποιέω, ἔρω.
perhaps κέν, τού, πώς, ἄν.
perish ἀπολλύμι, τιν.
person, in αὐτός, ή, δ.
persuade πείλω.
pest(ience) λοιμός, οῦ, δ.
Phoebus Φοῖβος, ου, ο.
Phthia Φθίη, ης, ή.
place τίθημι; place in εἰςτίθημι.
p
plague νοῦσος, ου, ή; λοιμός, οῦ, ὀ.
plan βούλη, ἡς, ἡ.
please, be pleasing ἀνδάνω (dat.).
pleasing χαρέας, εσσα, εν.
ply ἐποίχομαι.
ponder ὀρμαίνω.
pray εὐχομαι, ἀράμαι.
prayer εὐχή, ἡς, ή.
prefere προβοῦλομαι.
prepare ἐτοιμάζω.
preserve ἐρύσαι.
Priam Πρίαμος, ου, δ.
priest ἄρτηνηρ, ἥρος, δ; λεπός, ἡς, ὀ.
prize (of honor) γέρας, αος, τὸ.
produce φῶ.
prophecy, gift of μαντοσύνη, ης, ή.
prophesy μαντεύομαι, θεορετέω.
prophet μάντες, ιος, δ.
protect ἀμφίβαινο, ἀνάσω.
purify (oneself) ἀπολλύμαιομαι.
put τίθημι, βάλλω.
Pylian Πύλως, η, ον.
Pylus Πύλος, ου, ή.
pyre πυρή, ἡς, ή.

Q
quarrel ἐρίζω; ἐρίς, ἵδος, ή.
quickly αἰσ.
quiver φαρέτρη, ης, ή.

R
rage μηνώ.
ransom ἀποινον, ου, τὸ; λοῦμαι.
rather than ἡ (ἡς).
ready ὠρθός, δ, ὀν.
receive δέχομαι, ἀποδέχομαι.
recognize γνωσκόμω.
recompense τίμη, ἡς, η; ἀποτίνω;
tίνω.
regard ἀλεγίζω (gen.)
rejoice γηθέω, χαίρω.
release λῶ, ἀπολύω.
remain μένω.
restrain ἔρητω; ὅσχω.
return νέομαι, ἱκνέομαι; return home-
(ward) ἀπονοστέω, ολκαδ ἰκνέομαι.
reveal ἀναφαίνω.
reverence ἄξομαι, αἰδέομαι, αἰδομαι.
revile νειδίζω.
reviling δειδος, εος, τό; δειδείσω, η, ον.
riches ἄφενος, εος, τό; πλοῦτος, ου, ο.
roar κλαγγή, ἤς, ἥ; ἤχή, ἤς, ἥ.
roaring ἤχειν, εσσα, εν.
roll, curl ἐλισσω.
roof (over) ἐρέφω.
round about ἡρεί.
rouse ἀνίστημι, ὁρνύμι.
rule (over) ἀνάσσω (gen.), κρατέω
(gen.).
ruling κρείων, ουσα, οιν.

S
sack πέρω; sack (utterly) ἐκπέρω, ἐξαλατάζω.
sacred ιερός, ή, ον.
sacrifice ιερν, εό, τό; ζερω, μέζω.
safe (ly) σφος (σφας = σάφος), η, ον.
safer, more safely σαφέτερος, η, ον
(comp. of σάφος, η, ον).
sail upon ἔπισκόλω.
sailor ἐρέτης, ἄο, ὁ.
save σαῶ.
savor κυκάη, ἤς, ἥ.
say ἄγορεω, φιμι, εἰπον (2ο aor.).
scabbard κο(ν)λεόν, οὐ, τό.
sceptre κατήπτρον, ου, τό.
sceptre-bearing σκηπτοῦχος, η, ον.
sea θάλασσα, η, ή; ἄλα, ἀλός, ὁ, ή; to
the sea άλας (788, 4).
seat (oneself), sit down ἔξομαι; seat
ἔδος.
see ἐράω, λεύσσω, *εὐδω.
seem εἶδομαι, *εἰκω.
seemly, be *εἰκω.
seeer μάντις, ιος, ο; οἶωνοπόλος.
seize αλέω.
VOCABULARY

T

take ἀρέω; take away ἀφαίρεω; take back ἀφαίρεω; take courage θαρσεῖ; take up ἀναίρεω.

Talthybius Τάλθυβιος, οὐ, ὁ.

tarry δῆθων.

tawny ξανθός, ἦ, ὄν.

tear δάκρυ, ὄς, τό.

tell μυθέομαι, εἶπος; εἶπον (2d aor.).

temple νησίς, οὐ, ὁ.

Tenedos Τένεδος, οὐ, ἦ.

tent κλαῖνη, ἦς, ἦ.

terrible δεῖνός, ἦ, ὄν; ἐκπαγλός, οὖν; most terrible ἐκπαγλότατος, η, οὖν; terribly ἐκπαγλόω.

than (use gen. after comparatives) ἦ.

that (conj.) ὑπάρ, ἱνα, ὅτε; (because) that ὅτε; that (pron.) κεῖνος, η, ο; ((ε)κεῖνος, η, ο); δ', ἦ, τό; δέ, ἦδε, τόδε; ὁς.

the [ὁ, ἦ, τό] not ordinarily expressed in Homeric Greek.

their, their own; his, her, its own ἔσ, ἐ, ἑ, ἑν (ὁ, ἦ, ὁ) used only for the sake of emphasis or clearness.

them plur. of ὁ, ἦ, τό; αὐτός, ἦ, ὁ.

themselves plur. of αὐτός, ἦ, ὁ.

then τότε, ἔσται.

there (implied in the verb); αὐτῶ.

therefore τούτων.

therein ἐς, εἰς, ἐν(ε).

thereupon τότε, ἔσται.

these two σφωτέ.

they (implied in the verb); οἱ, οἱ, τά.

thigh μηρός, οὖ, ὁ.

thigh-piece μηρικόν, οὖ, τό.

think ὄν (ὄνω), φράζω (mid.).

third τρίς(τα)τος, η, οὖ.

this (thing) ὁ, ἦ, τό; αὐτός, αὐτή, τότο; δέ, ἦδε, τόδε.

though, however much πέρ.

though ... yet δὲ ... δὲ.
threaten ἀπειλέω; threaten (against) ἐπαπατέλεω.
threifold τριπλῆς.
thrice τρὶς.
through διὰ.
throughout κατὰ, ἄνα.
thrust ὀθώς.
thus ὡς, οὖν ὧς(s).
time, from the time when ἔξ ὦν.
to, toward εἰς (ἐς), ἐπὶ, πρὸς, ρ(I)οτὶ,
elῶν, μέχρι; or use dat.
together with ἀμα, σῦν (dāt.).
tongue γλῶσσα, ἄς, ἁ.
toward see to.
Trojan Τρωικός, ἂ, ὄν.
Trojans Τρώες, ὄν, οἱ.
Troy Τραίη, ἄς, ἁ, ἂς Ἑλλας, οὖ, ἁ.
trust (in) πειθομαί (dāt.).
try πειρᾶω.
turn around μετατρέπω.
twenty (ἐ)ἰκοσὶ.
twice δίς.
two use the dual or δῶ (δῶν).

U
unblemished τέλεως, ἄς, ὄν.
unbought ἀπλατός, οὖ, ὄν.
unransomed ἀνάποινος, οὖ, ὄν.
unseemly ἀεικής, ēς.
until ὅφρα.
unwilling ἀκων, οὐσα, ὄν.
up, up through ἀνά.
upon ἐν, ἐπὶ, ἄνα; use dat.
uproar κλαγγῆ, ἄς, ἁ.
urge ἐπιστεᾶω, κέλομαι.
us ἡμα (from ἐγὼ).
utter μωθομαι.

V
valiant ἐφθέμος, οὖ, ὄν.
very πέρ, μάλα, μέγα, πολύ, πολλόν, πολλά; very mighty μέγιστος, ἄς,

HOMERIC GREEK [winged

οὖ; κρείσσων, οὖ; very sacred γάθεος, η, οὖ; ἡγάθεος, η, οὖ.
vex ἐρεθίζω, χολῶ; be vexed ἀχνυμαί.
vow εὐχωλῆ, ἅς, ἁ.

W
war π(τ)ολεμός, οὖ, ὄ; π(τ)ολεμῖζω.
ward off ἄμβων, ἀπαμίσνω.
warror αἰχμητῆς, ἅς, ὄ; ἥρως, ως, ὄ.
watery ἤγρός, ἂ, ὄ.
way κέλευθος, οὖ, ἁ (πλ. ἱεροῦ, κέλευθα, ὄν, τά).
we (implied in verb) ἡμεῖς.
we ourselves ἡμεῖς; αὐτοῖ, αἰ, ἄ.
wealth πλοῦτος, οὖ, ὄ; ἄμφος, εος. τὸ.
well ἐὖ, εὖ.
well-balanced ἵσος, η (ἐση), οὖ.
well-disposed, be ἐν φρονεῖ.
well-greaved ἐνεκημῖς, έδος.
well-situated ἐν παῖδευμα, ἄς, οὖ.
well-walled ἐντεῖχεος, οὖ.
what ὅ, ἂ, τό; ὅς, ἂ, ὅ (rel.); what? τίς, τί (interr.).
when ἐπ(π)οτε, εἰτε; use participle.
when(ever) ὅπ(π)οτε.
which ὅ, ἂ, τό; ὅς, ἂ, ὅ (rel.); which? (one) τίς, τί (interr.).
while ἡμος (use participle).
white-armed λευκώλεος, οὖ, ὄν.
who, which, what (rel.) ὅς, ἂ, ὅ; ὅ, ἂ, τό; ὅς, ἂ, ὅ (rel.); which?
(only) τίς, τί (interr.).
why? τί, τίπτε.
wicked κακός, ὃ, ὄν.
wife ἠλοχος, οὐ, ἁ.
wild beast φηρ, φηρᾶς, ὃ, ἁ.
will βούλῃ, ἂς, ἁ.
willing, be ἐθελω, βοιλομαι.
wily πολυμπητης, οἰς.
win, strive to ἄρμαι.
winged πτερόεις, εσσα, ἁν.
wise, in no οὕτι, οὐδὲν.
wish βούλομαι, ἐθέλω.
with σών, ἄμα (dat.); use ἂν.
within ἐν, ἐνδοθι, ἐσώ.
without a prize of honor ἄγεραστος,
η, ον.
woe ἄλγος, εος, τό; πένθος, εος, τό.
word ἔπος, εος, τό.
worse βιγλῶν, ον.
worthless οὐτιδανός, η, ον.
would use ὀπτατ. ον οσιβ.
wrath μῆμις, ιος, η; χόλος, ου, ο.; μέ-
νος, εος, τό.
yea ναι.
yearning ποηή, ής, η.
yet ἐτ.
yield ὑπέλκω.
you (yourself) σύ, σείδ, used only for
the sake of emphasis or clearness;
otherwise implied in the verb.
young νέος, η, ον; younger νεώτερος,
η, ον.
your σός, σῆ, σῶν; ἕνωτερος, η, ον;
used only for the sake of empha-
sis or clearness.

Z
zealous(ly) πρόφρων, ον.
Zeus Ζεύς, Δίως, ὁ.
Zeus-nourished διστρεφής, έτ.