

Lucian's Dialogues of the Gods

AN INTERMEDIATE
GREEK READER



EVAN HAYES
AND
STEPHEN NIMIS

LUCIAN'S
DIALOGUES
OF THE GODS

An Intermediate Greek Reader

Greek Text with Running Vocabulary and Commentary

Evan Hayes
and
Stephen Nimis

Lucian's *Dialogues of the Gods*: An Intermediate Greek Reader: Greek text with
Running Vocabulary and Commentary

First Edition

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For David Russel Keys

ὁ δ' ἔρως βίαιόν τί ἐστι, καὶ οὐκ ἀνθρώπων μόνον ἄρχει,
ἀλλὰ καὶ ἡμῶν αὐτῶν ἐνίοτε.

- Lucian, *Dial. Deorum* 6

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INTRODUCTION

The aim of this book is to make *Dialogues of the Gods* by Lucian of Samosata (c. 120 CE –190) accessible to intermediate students of Ancient Greek. The running vocabulary and grammatical commentary are meant to provide everything necessary to read each page, so that readers can progress through the text, improving their knowledge of Greek while enjoying one of the most entertaining authors of antiquity. The dialogues present various gods and goddesses discussing some of the most famous episodes in mythology, wittily displaying their faults and concerns.

Lucian's *Dialogues of the Gods* is a great text for intermediate readers. The dialogues are breezy and fun to read with relatively simple sentence structure. Typical for Lucian, classical literature is the source for most of the material, with amusing takes on traditional stories and scenarios. In these vignettes the Greek gods are shown to be petty and jealous beings rather than the august gods of Homer or tragedy.

Zeus figures in several of them as a promiscuous figure, now receiving some amatory advice from Eros (6), now plotting with Hermes to circumvent Hera's vigilance (7), now comforting the terrified Ganymede with promises of a better life on Olympus (10), or dueling verbally with Hera (8, 22). Zeus also settles a squabble between two of his semi-divine sons (15), and chides Helios for allowing Phaethon to drive his chariot (25). In reviewing the representation of Zeus in the *Dialogues of the Gods*, Berdozzo notes the prominence of his lust for power, his devotion to sensual pleasure and his defective sense of justice, features that make him much more objectionable than the representation of divinity in Homer or comedy. Berdozzo suspects an underlying criticism of religion, but one could also argue for a covert critique of secular authority, since Roman emperors regularly associated themselves with Zeus/Jupiter.

Even more prominent than Zeus is Hermes, who figures in twelve dialogues; and his varied roles are discussed thoroughly by Nesselrath (2010). First are five dialogues in which Hermes is the faithful adjunct of Zeus, helping arrange his love affairs, listening to complaints about Zeus from other gods, and making excuses for Zeus (3, 4, 10, 1, 9). In 24 Hermes even complains to his mother about the burdens of his many duties. Another four dialogues represent Hermes as an interlocutor with his brother Apollo. Two of these deal with the love-life of Hephaestus, where the two gods come off as lusty teenagers. In

another, Apollo seeks sympathy from Hermes about the loss of his lover Hyacinth; in yet another Hermes explains to Apollo the arrangement the Dioscuri have made to share their immortality. Hermes figures in two other dialogues that treat material from the Homeric Hymns (11, 12), in both cases with humorous expansions. Nesselrath concludes his discussion of Hermes by noting that Lucian simply takes traditional mythic elements literally until the myths self-destruct.

Along those lines it can be noted that Lucian offers unusual versions of famous stories from epic (1, 8, 17, 21), tragedy: (5, 12) and the Homeric hymns (11, 22), often implicitly critiquing the verisimilitude of traditional stories, as when Poseidon expresses disbelief at the details of the birth of Dionysus (12), or Apollo expresses surprise at the differences among siblings (23). Lucian could count on his readers knowing the traditional versions of these stories as a basis for the humor. Other times Lucian represents the gods as all too human, as when Leto and Hera insult each other's children (18), or when Asclepius and Heracles argue about who should have pride of place on Olympus (15). Some stories, such as Zeus' love for Ganymede, are brought up more than once in the *Dialogues*; and often these same motifs can be found in other works of Lucian. Most scholars agree that this group of dialogues does not seem to cohere into a whole greater than the sum of its parts. Rather, Lucian seems to be experimenting with the dialogue form and trying out different approaches to the classical material he treats.

LUCIAN OF SAMOSATA

Little is known about the life of Lucian except what can be deduced from his numerous surviving works. By his own account, he was a professional rhetor, a "sophist," trained in public speaking. As such he is a good representative of the renaissance of Greek literature in the imperial period known as the "second sophistic." His Greek prose is patterned on the best Attic authors, a learned version of Greek that was more prestigious than the living *lingua franca* of the time, *koine* Greek, the Greek of the *New Testament* and public administration in the eastern half of the Roman Empire. His seventy works were transmitted in many manuscripts, indicating his continuous popularity in the Greek-speaking world. In the renaissance he was reintroduced to the Latin west and was widely read up to the beginning of the 20th century, when for various reasons he fell out of favor among classicists. Interest in Lucian has grown again in recent times, along with a greater interest in prose of the imperial period.

THE GREEK TEXT

The Greek text is that of K. Jacobitz (1896), which has been digitized by the Perseus Project and made available with a Creative Commons license, as is our text. Here and there we have made minor changes to the text in the name of readability. This is not a scholarly edition; for that one should turn to the OCT of Macleod.

There are two numbering systems for the dialogues reflecting two manuscript traditions. Neither set of numbers is likely to go back to the author himself. The numbers used here are from the edition of Jacobitz. The other system, found in the Loeb and elsewhere, is represented with a number in parentheses. Jacobitz lists the story of Paris' judgement of the three goddesses as number 20 in his edition, but this work is quite different in character from the rest of the dialogues and is usually listed as a separate work; hence we have not included it here.

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How to use this book

The page by page vocabularies gloss all but the most common words. We have endeavored to make these glossaries as useful as possible without becoming fulsome. A glossary of frequently occurring vocabulary, which are either not glossed at all or are not glossed in every occurrence, can be found as an appendix in the back, but it is our hope that most readers will not need to use this appendix often. There is also a list of verbs used by Lucian that have unusual forms in an appendix; the principal parts of those verbs are given there rather than in the glossaries.

The commentary is almost exclusively grammatical, explaining subordinate clauses, unusual verb forms, and idioms. Brief summaries of a number of grammatical and morphological topics, listed in the table of contents, are interspersed through the text as well. A good reading strategy is to read a passage in Greek, check the glossary for unusual words and consult the commentary as a last resort.

An Important Disclaimer:

This volume is a self-published "Print on Demand" (POD) book, and it has not been vetted or edited in the usual way by publishing professionals. There are sure to be some factual and typographical errors in the text, for which we apologize in advance. The volume is also available only through online distributors, since each book is printed when ordered online. However, this publishing channel and format also account for the low price of the book; and it is a simple matter to make changes when they come to our attention. For this reason, any corrections or suggestions for improvement are welcome and will be addressed as quickly as possible in future versions of the text.

Please e-mail corrections or suggestions to editor@faenumpublishing.com.

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ABBREVIATIONS

abs.	absolute	m.	masculine
acc.	accusative	mid.	middle
act.	active	neut.	neuter
adj.	adjective	neg.	negative
adv.	adverb	nom.	nominative
aor.	aorist	obj.	object
app.	apposition	opt.	optative
artic.	articular	part.	participle
attrib.	attributive	pass.	passive
circum.	circumstantial	perf.	perfect
com.	command	pl.	plural
comp.	comparison	plupf.	pluperfect
dat.	dative	pot.	potential
delib.	deliberative	pred.	predicate
f.	feminine	pres.	present
fut.	future	pron.	pronoun
gen.	genitive	purp.	purpose
i.e.	<i>id est</i> ("that is")	quest.	question
imper.	imperative	s.	singular
impf.	imperfect	sc.	<i>scilicet</i> ("supply")
ind.	indirect	st.	statement
indic.	indicative	subj.	subjunctive
inf.	infinitive	suppl.	supplementary
intr.	intransitive	voc.	vocative

ΛΟΥΚΙΑΝΟΥ
ΘΕΩΝ ΔΙΑΛΟΓΟΙ

Lucian's
Dialogues of the Gods

1. (5) Prometheus and Zeus

Prometheus, chained to the Caucasus and condemned to have his immortal liver gouged by an eagle every day, begs Zeus for mercy. Although still angry, Zeus relents when Prometheus reveals his secret that the child of Thetis will surpass his own father.

ΠΡΟΜΗΘΕΥΣ: Λύσόν με, ὦ Ζεῦ: δεινὰ γὰρ ἤδη πέπονθα.

ΖΕΥΣ: Λύσω σε, φῆς, ὃν ἐχρῆν βαρυτέρας πέδας ἔχοντα
καὶ τὸν Καύκασον ὅλον ὑπὲρ κεφαλῆς ἐπικείμενον,
ὑπὸ ἐκκαίδεκα γυπῶν μὴ μόνον κείρεσθαι τὸ ἦπαρ,
ἀλλὰ καὶ τοὺς ὀφθαλμοὺς ἐξορύττεσθαι, ἀνθ' ὧν ἡμῖν
τοιαῦτα ζῶα, τοὺς ἀνθρώπους, ἔπλασας, καὶ τὸ πῦρ

βαρύς, -εία, -ύ: heavy
γύψ, γύπος, ἡ: a vulture
δεινός, -ή, -όν: fearful, terrible
ἐκκαίδεκα: sixteen
ἐξορύττω: to dig out
ἐπίκειμαι: to be laid upon
ζῶον, τό: a living being, animal
ἤδη: already
ἦπαρ, -ατος, τό: a liver
Καύκασος, ό: Mt. Caucasus

κείρω: to cut, tear
κεφαλή, ἡ: a head
λύω: to loose, release
ὅλος, -η, -ον: whole, entire
ὀφθαλμός, ό: an eye
πάσχω: to suffer
πέδη, ἡ: a fetter, chain
πλάττω: to form, mould, shape
πῦρ, τό: fire
τοιοῦτος, -αῦτη, -οῦτο: such as this

λύσον: aor. imper., “release me!”

πέπονθα: perf. of πάσχω, “I have suffered”

λύσω: fut. in rhetorical question, “shall I free you?”

ἐχρῆν: impf. impersonal, “you, whom it would be necessary to” + inf.

ἔχοντα: pres. part. acc., “you *having* heavier chains”

ἐπικείμενον: perf. part. acc., “the Caucasus *having been laid* over your head”

μὴ μόνον ... ἀλλὰ καὶ: “not only ... but also”

κείρεσθαι ... ἐξορύττεσθαι: pres. inf. pass. after ἐχρῆν, “it would be necessary to *be torn* ... to *be gouged*”

τὸ ἦπαρ ... τοὺς ὀφθαλμοὺς: acc. of respect, “eviscerated *in liver and eyes*”

ἀνθ' ὧν: here = ἀντὶ τούτων ὅτι, “in exchange for these things, namely that” i.e., because

τοιαῦθ' ἡμῖν ζῶα: pred. acc., “humans to be *such creatures* to us”

ἔπλασας: aor., “because you *formed* humans,” but Prometheus is not usually the creator of humans

ἐκλεψας, καὶ τὰς γυναῖκας ἐδημιούργησας; ἃ μὲν γὰρ ἐμέ ἐξηπάτησας ἐν τῇ διανομῇ τῶν κρεῶν, ὅστᾳ πιμελῇ κεκαλυμμένα μοι παραθεῖς, καὶ τὴν ἀμείνω τῶν μοιρῶν σεαυτῷ φυλάττων, τί χρὴ λέγειν;

ΠΡΟΜΗΘΕΥΣ: Οὐκουν ἱκανὴν ἤδη τὴν δίκην ἐκτέτικα τοσοῦτον χρόνον τῷ Καυκάσῳ προσηλωμένος τὸν κάκιστα ὀρνέων ἀπολούμενον αἰετὸν τρέφων τῷ ἥπατι;

ΖΕΥΣ: Οὐδὲ πολλοστημόριον τοῦτο, ὦν σε δεῖ παθεῖν.

αἰετός, -οῦ, ὁ: an eagle

ἀμείνων, -ον: better

ἀπόλλυμι: to destroy utterly, kill, slay

γυνή, -αῖκος, ἡ: a woman

δεῖ: it is necessary

δημιουργέω: to fabricate

διανομή, ἡ: a distribution

δίκη, ἡ: a fine, penalty

ἐκτίνω: to pay off, pay in full

ἐξαπατάω: to deceive thoroughly

ἱκανός, -η, -ον: sufficient

κακός, -ή, -όν: bad

καλύπτω: to cover, hide

κλέπτω: to steal

κρέας, τό: flesh, meat, a piece of meat

μοῖρα, -ας, ἡ: a part, portion

ὄρνειον, τό: a bird

ὀστέον, τό: a bone

οὐκουν: not therefore, so not

παρατίθημι: to place beside

πιμελή, ἡ: soft fat, lard

πολλοστημόριος, -ον: many times smaller

προσηλώω: to nail, pin

τρέφω: to nourish

φυλάττω: to keep guard

χρόνος, ὁ: time

ἐκλεψας: aor., “*you stole* fire,” Prometheus’ most famous feat; cf. Hesiod, *Theogony* 560ff
ἐδημιούργησας: aor., “*you fabricated* women,” although this feat too was not typically attributed to Prometheus

ἐν τῇ διανομῇ: “*in the distribution* of meat,” one of Prometheus’ most famous tricks, providing an explanation for the serving of bones to the gods (and the meat to the men). Cf. Hesiod *Theogony*, 637ff

πιμελῇ: dat. of means, “*hidden with fat*”

κεκαλυμμένα: perf. part. acc., “*the bones that were hidden*”

παραθεῖς: aor. part. instrumental, “*deceived by having served*”

τὴν ἀμείνω (=ἀμείνο(ν)α): “*the better* of the portions”

φυλάττων: pres. part. instrumental, “*you deceived by keeping*”

ἐκτέτικα: perf. of ἐκ-τίνω, “*I have paid*”

τοσοῦτον χρόνον: acc. of duration, “*for such a long time*”

προσηλωμένος: perf. part. mid., “*having had you nailed*”

ἀπολούμενον: fut. part. acc. of ἀπόλλυμι indicating purpose, “*the eagle intending to destroy*”

τῷ ἥπατι: dat. of means, “*nourishing with my liver*”

παθεῖν: aor. inf. of πάσχω after δεῖ, “*necessary to suffer*”

ΠΡΟΜΗΘΕΥΣ: Καὶ μὴν οὐκ ἀμισθί με λύσεις, ὦ Ζεῦ, ἀλλὰ σοι μηνύσω τι πάνυ ἀναγκαῖον.

ΖΕΥΣ: Κατασοφίζη με, ὦ Προμηθεῦ.

ΠΡΟΜΗΘΕΥΣ: Καὶ τί πλέον ἔξω; οὐ γὰρ ἀγνοήσεις αὖθις ἔνθα ὁ Καύκασός ἐστιν, οὐδὲ ἀπορήσεις δεσμῶν, ἣν τι τεχνάζων ἀλίσκωμαι.

ΖΕΥΣ: Εἰπέ πρότερον ὃν τινα μισθὸν ἀποτίσεις ἀναγκαῖον ἡμῖν ὄντα.

ΠΡΟΜΗΘΕΥΣ: Ἦν εἴπω ἐφ' ὃ τι βαδίζεις νῦν, ἀξιόπιστος ἔσομαί σοι καὶ περὶ τῶν ὑπολοίπων μαντευόμενος;

ΖΕΥΣ: Πῶς γὰρ οὐ;

ΠΡΟΜΗΘΕΥΣ: Παρὰ τὴν Θέτιν, συνεσόμενος αὐτῇ.

ἀγνοέω: not to perceive or know

ἀλίσκωμαι: to be taken, caught

ἀμισθί: without reward

ἀναγκαῖος, -α, -ον: necessary

ἀξιόπιστος, -ον: trustworthy

ἀπορέω: to be without (+ *gen.*)

ἀποτίνω: to pay back, repay, return

αὖθις: again

βαδίζω: to go slowly, to walk

δεσμός, ὁ: a band, fetter

εἶπον: to speak, say (*aor.*)

ἐνθα: there, where

Θέτις, ἡ: Thetis

κατασοφίζομαι: to outwit

μαντεύομαι: to prophesy, presage

μηνύω: to disclose what is secret

μισθός, ὁ: wages, pay, hire

πάνυ: altogether, entirely

πλέον, πλέον: more

πρότερον: prior, first

σύνεμι: to be together with, consort

τεχνάζω: to employ art

ὑπόλοιπος, -ον: left behind, staying behind

ἔξω: fut. of ἔχω, what more *will I have?* i.e. what good will that do?

ἦν ... ἀλίσκωμαι: pres. subj. in future more vivid protasis, “if I am caught”

τεχνάζων: pres. part. supplementing ἀλίσκωμαι, “am caught *tricking*”

ἀποτίσεις: fut. in ind. quest., “tell me what reward *you will pay*”

ἀναγκαῖον: acc. pred., “what pay being *necessary* to me”

ἦν εἴπω: aor. subj. in future more vivid protasis, “If I say”

ἐφ' ὃ: “say the thing about *which*”

ἔσομαι: fut., “will I be?”

παρὰ τὴν Θέτιν (sc. βαδίζεις): “(you are going) *to Thetis*”

συνεσόμενος: fut. mid. part. of συν-εἶμι expressing purpose, “going *in order to consort with*” + dat.

ΖΕΥΣ: Τουτὶ μὲν ἔγνωσ. τί δ' οὖν τὸ ἐπὶ τούτῳ; δοκεῖς γὰρ
τι ἀληθές ἐρεῖν.

ΠΡΟΜΗΘΕΥΣ: Μηδέν, ὦ Ζεῦ, κοινωνήσης τῇ Νηρηίδι: ἥν
γὰρ αὕτη κυοφορήσῃ ἐκ σοῦ, τὸ τεχθὲν ἴσα ἐργάσεταιί
σε, οἷα καὶ σὺ ἔδρασας τὸν Κρόνον.

ΖΕΥΣ: Τοῦτο φῆς, ἐκπεσεῖσθαί με τῆς ἀρχῆς;

ΠΡΟΜΗΘΕΥΣ: Μὴ γένοιτο, ὦ Ζεῦ. πλὴν τοιοῦτό τι ἡ μῖξις
αὐτῆς ἀπειλεῖ.

ΖΕΥΣ: Χαιρέτω τοιγαροῦν ἡ Θέτις: σὲ δὲ ὁ Ἥφαιστος ἐπὶ
τούτοις λυσάτω.

ἀληθής, -ές: unconcealed, true
ἀπειλέω: to threaten
ἀρχή, ἡ: a beginning, rule
γινώσκω: to know, to perceive
δράω: to do
ἐκπίπτω: to fall from (+ *gen.*)
ἐργάζομαι: to work, enact
ἐρέω: to say (*fut.*)
Ἥφαιστος, ὁ: Hephaestus

ἴσος, -η, -ον: equal to, the same as
κοινωνέω: to consort with
κυοφορέω: to become pregnant
μῖξις, ἡ: a mixing, intercourse
Νηρηΐς, Νηρηΐδος, ἡ: a Nereid, i.e. Thetis
οἶος, -α, -ον: what sort of
τίκτω: to give birth to
τοιγαροῦν: therefore, accordingly
χαίρω: to rejoice, fare well

ἔγνωσ: aor., "you knew"

τὸ ἐπὶ τούτῳ: "what is *the thing* in addition to this?"

μηδέν ... κοινωνήσης: aor. subj. in prohibition, "consort with her not at all"

ἥν ... κυοφορήσῃ: aor. subj. in fut. more vivid protasis, "if she becomes pregnant"

τὸ τεχθὲν: aor. part. pass., "the one born"

ἴσα ... οἷα: correlatives, "*the same things which* you did" i.e. just as Zeus overthrew his
own father, Cronos

ἔδρασας: aor. of δράω, "which *you did*"

ἐκπεσεῖσθαι: fut. inf. mid. of ἐκ-πίπτω, in apposition to τοῦτο, "this, namely *that I*
will fall from" + *gen.*

μὴ γένοιτο: aor. opt. in wish for the future, "may it not happen!"

τοιοῦτό τι: acc., "threatens *some such outcome*"

χαιρέτω: pres. 3 sing. imper., "let her fare well!" i.e. goodbye!

λυσάτω: aor. 3 sing. imper., "let Hephaestus release!"

2. (6) Eros and Zeus

Zeus complains to Eros that his love life is humiliating. Eros gives him some advice.

ΕΡΩΣ: Ἄλλ' εἰ καὶ τι ἤμαρτον, ὦ Ζεῦ, σύγγνωθί μοι: παιδίον γάρ εἰμι καὶ ἔτι ἄφρων.

ΖΕΥΣ: Σὺν παιδίον, ὁ Ἔρως, ἀρχαιότερος ὢν πολὺ Ἰαπετοῦ; ἢ διότι μὴ πώγωνα, μηδὲ πολιὰς ἔφυσας, διὰ ταῦτα καὶ βρέφος ἀξιοῖς νομίζεσθαι γέρων καὶ πανούργος ὢν;

ἀμαρτάνω: to miss, err
ἀξιόω: to deem worthy (+ *inf.*)
ἀρχαῖος, -α, -ον: old
ἄφρων, -ον: without sense
βρέφος, -ους, τό: a baby
γέρων, -οντος, ὁ: an old man
διότι: for the reason that, since
Ἰαπετός, ὁ: Iapetus

νομίζω: to consider, believe
παιδίον, τό: a little child
πανούργος, -ον: villainous
πολιάς, -άδος, ἡ: a grey-haired person
πώγων, -ωνος, ὁ: a beard
συγγενώσκω: to forgive
φύω: to grow, become by nature

ἤμαρτον: aor. in simple protasis, “if I erred

σύγγνωθι: aor. imper., “forgive me!”

Ἰαπετοῦ: gen. of comp., “older *than Iapetus*,” the father of Prometheus; the expression is proverbial; see Hesiod *Theogony* 134

ἔφυσας: note the two senses, “because you *have not grown* a beard *nor become* grey”

ὢν: pres. part. concessive, “*even though being* old”

Imperatives

There are many more imperatives in Lucian's dialogues, so it is worth reviewing their forms. Here is the regular conjugation of the present and first aorist illustrated with *λύω*:

		Present Imperative		Aorist Imperative		
Number	Person	Active	Middle / Passive	Active	Middle	Passive
Singular	2nd	λῦε	λύου (from ε-σο)	λῦσον	λύσαι	λύθητι
	3rd	λύετο	λύεσθω	λυσάτω	λυσάσθω	λύθήτω
Plural	2nd	λύετε	λύεσθε	λύσατε	λύασθε	λύθητε
	3rd	λύνωντων	λυνέσθων	λύναντων	λύάσθων	λυνέντων

The imperatives of second aorist verbs regularly take the same endings as the present imperative: *λάβε*, *λαβέτω*, etc.

The perfect imperative is rare, but note *μémνησο* (remember!) and *δέδιθι* (fear!).

ΕΡΩΣ: Τί δαί σε μέγα ἡδίκησα ὁ γέρων, ὡς φῆς ἐγώ, διότι
με καὶ πεδήσαι διανοή;

ΖΕΥΣ: Σκόπει, ὦ κατάρατε, εἰ μικρά, ὅς ἐμοὶ μὲν οὕτως
ἐντρυφᾷς, ὥστε μηδὲν ἐστὶν ὃ μὴ πεποίηκάς με, σάτυρον,
ταῦρον, χρυσόν, κύκνον, αἰετόν: ἐμοῦ δὲ ὅλως οὐδεμίαν
ἦντινα ἐρασθῆναι πεποίηκας, οὐδὲ συνῆκα ἡδὺς γυναικὶ
διὰ σέ γεγενημένος, ἀλλὰ με δεῖ μαγγανεύειν ἐπ' αὐτὰς,
καὶ κρύπτειν ἐμαυτόν: αἱ δὲ, τὸν μὲν ταῦρον, ἢ κύκνον
φιλοῦσιν, ἐμὲ δὲ ἦν ἴδωσι, τεθνᾶσιν ὑπὸ τοῦ δέους.

ἄδικέω: to do wrong

αἰετός, -οῦ, ὁ: an eagle

γυνή, γυναῖκος, ἡ: a woman

δαί: what? how? (*strengthens τί*)

δέος, δέους, τό: fear, alarm, affright

διανοέω: have in mind to (+ *inf.*)

ἐντρυφάω: to treat contemptuously

ἐράω: to love (+ *gen.*)

ἡδύς, -εία, -υ: sweet

κατάρατος, -ον: accursed, abominable

κρύπτω: to hide, cover, cloak

κύκνος, ὁ: a swan

μαγγανεύω: to use charms or philtres

μικρός, -ά, -όν: small, little

πεδάω: to bind with fetters

ποιέω: to make

σάτυρος, ὁ: a satyr

σκοπέω: to look at or after

συνήμι: to understand

ταῦρος, ὁ: a bull

φιλέω: to love

χρυσός, ὁ: gold

δαί: strengthening *τί*, “what in the world?”

ὁ γέρων: attributive, “I, who am *an old man*”

διότι διανοή: pres. 2 sing. mid. causal, “since you plan to” + *inf.*

εἰ μικρά: ind. quest. after *σκόπει*, “consider *whether these are small things*”

οὕτως ... ὥστε: you abuse me *in such a way ... so that*”

πεποίηκας: perf., “which *you have made* me”

σάτυρον ... αἰετόν: in pursuit respectively of Antiope, Europa, Danae, Leda and Ganymede (see *DMort* 4)

ὅλως: “completely” i.e. as just Zeus himself

ἐρασθῆναι: aor. inf. pass. after *πεποίηκας*, “you have caused no one *to fall in love*”

οὐδὲ συνῆκα: aor. of *συν-ἵημι*, “nor did I understand”

γεγενημένος: perf. part. in ind. st. after *συνῆκα*, “understand *that I had become* desirable”

αἱ δὲ: “but they” i.e. the women

ἦν ἴδωσι: aor. subj. in present general protasis, “*if ever they see* me”

ὑπὸ τοῦ δέους: “by fear,” using the agency expression

ΕΡΩΣ: Εικότως: οὐ γὰρ φέρουσιν, ᾧ Ζεῦ, θνηταὶ οὔσαι τὴν σὴν πρόσσιψιν.

ΖΕΥΣ: Πῶς οὖν τὸν Ἀπόλλω ὁ Βράγχος καὶ ὁ Ὑάκινθος φιλοῦσιν;

Βράγχος, ὁ: Branchus

εἰκότως: in all likelihood, reasonably

θνητός, -ή, -όν: mortal

πρόσσιψις, -εως, ἡ: an appearance, aspect

Ὑάκινθος, ὁ: Hyacinthus

φέρω: to bear, endure

οὔσαι: pres. part. causal, “since they are mortal”

ὁ Βράγχος: son of Smyrcus and lover of Apollo

ὁ Ὑάκινθος: lover of Apollo tragically slain by accident

Endings of the Second Person Singular Middle

The regular middle-passive endings in the singular are as follows:

primary	secondary
-μαι	-μην
-σαι	-σο
-ται	-το

The endings of the second person middle (-σαι, -σο) undergo changes when preceded by the thematic vowel -ε- in the conjugation of verbs like *παύομαι*. Specifically, the intervocalic -σ- drops out and the vowels contract: *εσαι* → *εαι* → *η* (sometimes spelled *ει*) and *εσο* → *εο* → *ου*. Compare the following:

<i>κέϊμαι</i>	<i>παύομαι</i>	<i>ἐκέμην</i>	<i>ἐπαυόμην</i>
<i>κέϊσαι</i>	<i>παύῃ</i>	<i>ἐκέισο</i>	<i>ἐπαύου</i>
<i>κέϊται</i>	<i>παύεται</i>	<i>ἐκέιτο</i>	<i>ἐπαύετο</i>

Contract verbs undergo further changes in the present system, producing an ending that can sometimes be confused with active endings.

<i>θεῶμαι</i>	<i>ποιούμαι</i>	<i>δηλούμαι</i>	<i>ἐθεώμην</i>	<i>ἐποιούμην</i>	<i>ἐδηλούμην</i>
<i>θεᾷ</i>	<i>ποιῇ</i>	<i>δηλοῖ</i>	<i>ἐθεῶ</i>	<i>ἐποιού</i>	<i>ἐδηλού</i>
<i>θεᾶται</i>	<i>ποιεῖται</i>	<i>δηλοῦται</i>	<i>ἐθέατο</i>	<i>ἐποίειτο</i>	<i>ἐδηλοῦτο</i>

Particularly noteworthy is that the 2 s. middle primary ending is identical to the 3 s. active ending of the subjunctive, in both contract and uncontracted verbs.

Note also the effect of the loss of intervocalic -σ- in the present middle imperative of contract verbs:

<i>τιμάε-σο</i>	→	<i>τιμά-εο</i>	→	<i>τιμῶ</i>
<i>ποιέ-εσο</i>	→	<i>ποιέ-εο</i>	→	<i>ποιού</i>
<i>δηλό-εσο</i>	→	<i>δηλό-εο</i>	→	<i>δηλού</i>

and the first aorist of *παύομαι*: *ἐπαύσα-σο* → *ἐπαύσα-ο* → *ἐπαύσω*

ΕΡΩΣ: Ἀλλὰ ἡ Δάφνη καὶ κεῖνον ἔφευγε, καίτοι κομήτην
καὶ ἀγένειον ὄντα. εἰ δ' ἐθέλεις ἐπέραστος εἶναι, μὴ
ἐπίσειε τὴν αἰγίδα μηδὲ τὸν κεραυνὸν φέρε, ἀλλ' ὥς
ἡδιστον ποίει σεαυτὸν, ἀπαλὸν καὶ καλὸν ὀφθῆναι
ἐκατέρωθε καθειμένον βοστρύχους, τῇ μίτρᾳ τούτους
ἀνειλημμένους, πορφυρίδα ἔχε, ὑποδέου χρυσίδας, ὑπ'
αὐλῷ καὶ τυμπάνοις εὐρυθμα βαῖνε, καὶ ὄψει ὅτι πλείους
ἀκολουθήσουσί σοι τῶν Διονύσου Μαινάδων.

ἀγένειος, -ον: beardless

αἰγίς, -δος, ἡ: the *aegis* or shield of Zeus

ἀκολουθέω: to follow

ἀναλαμβάνω: to take into one's hands

ἀπαλός, -η, -ον: tender

αὐλός, ὁ: a pipe

βόστρυχος, ὁ: a curl or lock of hair

ἐθέλω: to will, wish (+ *inf.*)

ἐκατέρωθε: on each side

ἐπέραστος, -ον: lovely, amiable

ἐπισείω: to shake at or against

εὐρυθμος, -ον: rhythmical

καθίμι: to let fall down

κεραυνός, ὁ: a thunderbolt

κομήτης, -ου, ὁ: wearing long hair

Μαινάς, -άδος, ἡ: a Maenad, a companion of
Dionysus

μίτρα, ἡ: a belt or girdle

πλείος, πλείον: more

πορφυρίς, -ίδος, ἡ: a purple garment or
covering

τύμπανος, ὁ: a tambourine

ὑποδέω: to bind or fasten under

φεύγω: to flee

χρυσίς, -ίδος, ἡ: something golden

ἡ Δάφνη: pursued unsuccessfully by Apollo, she was turned into a laurel tree

καίτοι ... ὄντα: pres. part. acc. concessive, "that one, *even though being*"

ὥς ἡδιστον: "as attractive as possible"

ὀφθῆναι: aor. pass. inf. of ὁράω after καλόν, beautiful *to be seen*"

καθειμένον: pres. part., "letting fall down"

ἀνειλημμένους: perf. part. of ἀνα-λαμβάνω, "having tied them up"

ὑποδέου: pres. imper. mid., "*bind on below* golden (shoes)!"

εὐρυθμα: neut. pl. used adverbially, "*go rhythmically*"

ὄψει: fut. mid. of ὁράω, "you will see"

πλείους: nom. pl., "that *more* will follow"

ΖΕΥΣ: Ἄπαγε, οὐκ ἂν δεξαίμην ἐπέραστος εἶναι τοιοῦτος
γενόμενος.

ΕΡΩΣ: Οὐκοῦν, ὦ Ζεῦ, μηδὲ ἐρᾶν θέλε: ῥάδιον γὰρ τοῦτό γε.

ΖΕΥΣ: Οὐκ, ἀλλ' ἐρᾶν μέν, ἀπραγμονέστερον δ' αὐτῶν
ἐπιτυχάνειν: ἐπὶ τούτοις αὐτοῖς ἀφήμί σε.

ἄπαγε: away! go on!

ἀπράγμων, -ον: free from trouble

ἀφήμι: to send forth, discharge

δέχομαι: to take, accept, receive

ἐπέραστος, -ον: lovely, amiable

ἐπιτυχάνω: to happen upon

θέλω: to will, wish

ῥάδιος, -α, -ον: easy

τοιοῦτος, -αῦτη, -οὔτο: such as this

οὐκ ἂν δεξαίμην: aor. opt. in future less vivid apodosis, “I would not accept” + inf.

γενόμενος: aor. part. representing the optative in a future less vivid protasis, “if I were to become such”

ἐρᾶν: complementing θέλε, “don’t wish to love”

ἀπραγμονέστερον: acc. adverbial, “with less trouble”

ἐπὶ τούτοις: “on these conditions”

Future Conditions

The future *less* vivid condition indicates a future action as a *possibility*;

The future *more* vivid condition indicates a future action as a *probability*.

More vivid: εἰ (Attic contraction = ἦν or ἂν) plus subjunctive in the protasis, future indicative or equivalent in the apodosis: in English “if he does this ... then he will...”

ἦν εἶπω ἐφ’ ὃ τι βαδίζεις νῦν, ἀξιόπιστος ἔσομαι σοι: “If I tell you why you are now traveling, *will I be* worthy of your trust?”

Less vivid: εἰ plus optative in the protasis, ἂν plus the optative in the apodosis: in English: “If he were to... then he would...”

οὐκ ἂν δεξαίμην ἐπέραστος εἶναι τοιοῦτος γενόμενος. “I would not agree to be loved *if I were to become*” (where the aorist participle represents an aorist optative)

Lucian often mixes a future more vivid apodosis with a future less vivid protasis:

τοῦτ’ αὐτό μοι τὸ ἡδιστον ποιήσεις, εἰ ἀγρυπνήσῃμι μετὰ σοῦ φιλῶν πολλάκις καὶ περιπτύσσων. “This you *will do* most sweetly for me, *if I were to be* sleepless with you, kissing and embracing.”

The future indicative can be used in the protasis, producing a condition even “more vivid” than the future more vivid conditions, often used in threats. This is called the “future emotional” condition by Smyth.

εἰ μὴ παύσῃ λοιδορούμενός μοι, αὐτίκα μάλα εἴσῃ ὅτι οὐ πολύ σε ὀνήσει ἡ ἀθανασία: “If you *don’t cease* abusing me (i.e. and you had better!), you *will know* right away that your immortality will not benefit you.”

3. (7) Zeus and Hermes

Zeus makes plans with Hermes to free Io from Hera's scrutiny and punishments.

ΖΕΥΣ: Τὴν τοῦ Ἰνάχου παῖδα τὴν καλὴν οἶσθα, ὦ Ἑρμῆ;

ΕΡΜΗΣ: Ναί: τὴν Ἰὼ λέγεις;

ΖΕΥΣ: Οὐκέτι παῖς ἐκείνη ἐστίν, ἀλλὰ δάμαλις.

δάμαλις, -εως, ὅ: a heifer

Ἰναχος, ὅ: Inachus, an Argive river

Ἰώ, ἡ: Io, the daughter of Inachus

οἶδα: to know

οὐκέτι: no more, no longer, no further

παῖς, παιδός, ἡ: a child

τὴν τοῦ Ἰνάχου: Io is the daughter of Inachus, the first Argive king

δάμαλις: versions differ about whether it was Hera who changed Io to a heifer as a punishment or whether it was Zeus in order to hide her identity from Hera

οἶδα and εἶδον

Observe the irregular present of **οἶδα**:

οἶδα	I know	ἴσμεν	we know
οἶσθα	you know	ἴστε	you know
οἶδε	she knows	ἴσασι	they know

These forms are actually from the perfect system of the aorist verb stem **ἴδ-** (where F is the lost letter digamma that sounds like a “w,” cf. Latin vid-) meaning “to see,” and **οἶδα** means “I have seen” and therefore “I know.” The future is **εἴσομαι**.

The same verb stem also forms the strong aorist **εἶδον** (from **ε-F-ιδον**), “I saw.” From the unaugmented form of this verb we have the imperative (**ἴδε, ἴδου**), the participle (**ἴδων, ἰδούσα**) the subjunctive (**ἴδω, ἴδῃς, ἴδῃ**) and the optative (**ἴδοι**).

For the present, the verb **ὁράω** is used. This verb also has a perfect, **έώρακα**, which emphasizes the act of seeing itself. Note the perfect infinitive, **έωρακέναι**. Note also the imperfect of **ὁράω**:

έώρων	I was seeing
έώρας	you were seeing
έώρα	he was seeing

Yet another stem (**-οπ**) is used for the future, the perfect, and the aorist passive. Here is a synopsis of these verbs:

Present	Future	Aorist	Perfect	Aorist Passive
ὁράω			έώρακα	
		εἶδον	οἶδα	
	ὀφθαίμαι		ὀπωπα	ὀφθην

ΕΡΜΗΣ: Τεράστιον τοῦτο: τῷ τρόπῳ δ' ἐνηλλάγη;

ΖΕΥΣ: Ζηλοτυπήσασα ἡ Ἥρα μετέβαλεν αὐτήν. ἀλλὰ καὶ
καινὸν ἄλλο τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι:
βουκόλον τινὰ πολυόμματον, Ἄργον τοῦνομα, ἐπέστησεν,
ὃς νέμει τὴν δάμαλιν, ἄϋπνος ὢν.

ΕΡΜΗΣ: Τί οὖν ἡμᾶς χρὴ ποιεῖν;

Ἄργος, ὁ: Argus, the many-eyed guard of Io
ἄϋπνος, -ον: sleepless
βουκόλος, ὁ: a herdsman
δεινός, -ή, -όν: fearful, terrible
ἐναλλάττω: to change
ἐπιμηχανάομαι: to devise plans against
ἐφίστημι: to set or place upon
ζηλοτυπέω: to be jealous of
καινός, -ή, -όν: new, fresh

κακοδαίμων, -ον: ill-fated, miserable
μεταβάλλω: to change
νέμω: to shepherd
ὄνομα, τό: a name
πολύομματος, -ον: many-eyed
τεράστιος, -ον: monstrous
τρόπος, ὁ: a way, manner
χρῆ: it is fated, necessary

ἐνηλλάγη: aor. pass. of ἐν-ἀλλάττω, "how *was she changed*?"

μετέβαλεν: aor. of μετα-βάλλω, "Hera *changed her*"

ἐπιμεμηχάνηται: perf., "she has devised X (acc.) against Y (dat.)"

ἐπέστησεν: "aor. trans. of πει-ίστημι, "*she set upon her a herdsman*"

τοῦνομα (=τὸ ὄνομα): "Argos *by name*"

Note the different meanings of the word αὐτός:

1. The nominative forms of the word without the definite article are always intensive (= Latin ipse): αὐτός: he himself, αὐτοί, they themselves.

τοῖς ἄλλοις ἡμῖν αὐτὸς παρέξεις ἐγχείων: "to us others *you yourself* will provide"

The other cases of the word are also intensive when they modify a noun or pronoun, either without the definite article or in predicative position:

ἐπὶ τούτοις αὐτοῖς ἀφήμί σε: "On *these very conditions* I discharge you."

2. Oblique cases of the word, when used without a noun or a definite article, are the unemphatic third person pronouns: him, them, etc.:

ἡ μῆξις αὐτῆς: sex with *her*; ἐπ' αὐτὰς: against *them*

3. Any case of the word with an article in attributive position means "the same":

ἡμεῖς ὅμοιοί μὲν ἐσμεν καὶ τὰ αὐτὰ ἐπιτηδεύομεν. "We are alike and practice *the same things*."

ΖΕΥΣ: Καταπτάμενος ἐς τὴν Νεμέαν — ἐκεῖ δέ που ὁ Ἄργος
 βουκολεῖ — ἐκείνον ἀπόκτεινον, τὴν δὲ Ἰὼ διὰ τοῦ
 πελάγους ἐς τὴν Αἴγυπτον ἀπαγαγών, Ἴσιν ποιήσον:
 καὶ τὸ λοιπὸν ἔστω θεὸς τοῖς ἐκεῖ, καὶ τὸν Νεῖλον
 ἀναγέτω, καὶ τοὺς ἀνέμους ἐπιπεμπέτω, καὶ σωζέτω
 τοὺς πλέοντας.



*Hermes slaying Argus before Zeus, with Io in background.
 From Attic Red Figure Stamnos. (Kunsthistorisches Museum, Vienna.)*

Αἴγυπτος, ἡ: Egypt

ἀνάγω: to lead up

ἄνεμος, ὁ: wind

ἄπαγω: to lead or carry off

ἀποκτείνω: to kill, slay

βουκολέω: to tend cattle

ἐπιπέμπω: to send upon

Ἴσις, ἡ: Isis, an Egyptian goddess

ἵστημι: to make to stand

καταπέτομαι: to fly down

λοιπός, -ή, -όν: remaining, the rest

Νεῖλος, ὁ: the Nile river

Νεμέα, ἡ: Nemea

πέλαγος, -εος, τό: a sea

πλέω: to sail, go by sea

σώζω: to save

καταπτάμενος: aor. part., “having flown down”

ἀπόκτεινον: aor. imper., “kill him!”

ἀπαγαγών: aor. part. of ἀπο-ἄγω, “having lead Io”

Ἴσιν: acc. pred., “make her Isis!” Io and Egyptian Isis were identified with each other due to numerous similarities, including bovine features

ἔστω: pres. imper. 3 sing., “let her be a god”

τῶν ἐκεῖ: “a god of those there” i.e. in Egypt

ἀναγέτω: pres. imper. 3 sing., “let her cause to rise the Nile”

ἐπιπεμπέτω: pres. imper. 3 sing., “let her send the winds”

σωζέτω: pres. imper. 3 sing., “let her save the sailors”

4. (10) Ganymede and Zeus

Zeus, having snatched Ganymede up to heaven, does his best to comfort the child, who wishes to return to his simple life on earth, much to Zeus' bemusement.

ΖΕΥΣ: Ἄγε, ὦ Γανύμηδες — ἤκομεν γὰρ ἔνθα ἐχρῆν —
φίλησόν με ἤδη, ὅπως εἰδῆς, οὐκέτι ράμφος ἀγκύλον με
ἔχοντα, οὐδ' ὄνυχας ὀξεῖς, οὐδὲ πτερά, οἷος ἐφαινόμην
σοι, πτηνὸς εἶναι δοκῶν.

ΓΑΝΥΜΗΔΗΣ: Ἄνθρωπε, οὐκ αἰετὸς ἄρτι ἦσθα, καὶ
καταπτάμενος ἥρπασάς με ἀπὸ μέσου τοῦ ποιμνίου;
πῶς οὖν τὰ μὲν πτερά ἐκεῖνα σοι ἐξερρήκε, σὺ δ' ἄλλος
ἤδη ἀναπέφηνας;

ἄγε: come! come on!

ἀγκύλος, -η, -ον: crooked, curved

αἰετός, -ου, ὁ: an eagle

ἀναφαίνομαι: to appear

ἄρπάζω: to snatch away, carry off

ἄρτι: just now, exactly

ἐκρέω: to flow away, shed

ἦκω: to have come, be present, be here

καταπέτομαι: to fly down

μέσος, -η, -ον: middle, in the middle

ὄνυξ, -υχος, ὁ: a talon (of a bird)

ὀξύς, -εία, -ύ: sharp, keen

οὐκέτι: no more, no longer

ποίμνιον, τό: a flock

πτερόν, τό: a feather

πτηνός, -ή, -όν: feathered, winged

ράμφος, -εος, τό: a beak (of a bird)

φαίνομαι: to appear

φιλέω: to love, kiss

φίλησον: aor. imper., “kiss me!”

ὅπως εἰδῆς: aor. subj. in purpose clause, “so that you know”

ἔχοντα: pres. part. in ind. st., “know *that I no longer have*”

οἷος ἐφαινόμην: impf., “*as I appeared* to you”

δοκῶν: pres. part., “I, *seeming* to be”

οὐκ ... ἦσθα: impf., “were you not?”

οὐκ ... ἥρπασας: aor., “did you not snatch?”

καταπτάμενος: aor. part. of καταπέτομαι, “you *having flown down*”

ἐξερρήκε: perf. of ἐκ-ρέω, “how *have they flowed away*?”

ἀναπέφηνας: perf. of ἀνα-φαίνω, “how *have you appeared*?”

ΖΕΥΣ: Ἄλλ' οὔτε ἄνθρωπον ὄρᾱς, ὦ μειράκιον, οὔτε αἰετὸν,
ὁ δὲ πάντων βασιλεὺς τῶν θεῶν οὗτός εἰμι, πρὸς τὸν
καιρὸν ἀλλάξας ἐμαυτόν.

ΓΑΝΥΜΗΔΗΣ: Τί φής; σὺ γὰρ εἰ ὁ Πὰν ἐκείνος; εἶτα πῶς
σύριγγα οὐκ ἔχεις, οὐδὲ κέρατα, οὐδὲ λάσιος εἰ τὰ σκέλη;

ΖΕΥΣ: Μόνον γὰρ ἐκείνον ἡγῇ θεόν;

ΓΑΝΥΜΗΔΗΣ: Ναί: καὶ θύομέν γε αὐτῷ ἔνορχιν τράγον ἐπὶ
τὸ σπήλαιον ἄγοντες, ἔνθα εἰστήκει: σὺ δὲ ἀνδραποδιστής
τις εἶναί μοι δοκεῖς.

ΖΕΥΣ: Εἰπέ μοι, Διὸς δὲ οὐκ ἤκουσας ὄνομα, οὐδὲ βωμόν
εἶδες ἐν τῷ Γαργάρῳ τοῦ ὕοντος, καὶ βροντῶντος, καὶ
ἀστραπὰς ποιούντος;

ἄγω: to lead, bring

ἀκούω: to hear

ἀλλάττω: to change, alter

ἀνδραποδιστής, -οῦ, ὁ: a slave-dealer,
kidnapper

ἀστραπή, ἡ: a flash of lightning

βασιλεὺς, -έως, ὁ: a king, chief

βροντάω: to thunder

βωμός, ὁ: an altar

Γάργαρον, τό: Mt. Gargaron

εἶπον: to speak, say (*aor.*)

ἔνορχις, -ιος, ὁ: an uncastrated he-goat (an
Ionic form)

ἡγέομαι: to think, consider

θύω: to sacrifice to (+ *dat.*)

ἵστημι: to make to stand

καιρός, ὁ: due measure, proportion

κέρας, -ατος, τό: the horn of an animal

λάσιος, -ον: hairy, rough, shaggy

μειράκιον, τό: a boy, lad, stripling

μόνος, -η, -ον: only

ναί: yes indeed!

ὄνομα, τό: name

ὁράω: to see

Πάν, ὁ: Pan, a rustic god

σκέλος, -εος, τό: a leg

σπήλαιον, τό: a grotto, cave, cavern

σύριγξ, -γγος, ἡ: a pipe

τράγος, ὁ: a he-goat

ὔω: to send rain, to rain

ὁ ... βασιλεὺς: nom. pred., "I am *the king*"

ἀλλάξας: aor. part. of ἀλλάττω, "*having changed myself*"

τὰ σκέλη: acc. of respect, "*shaggy on your legs*"

ἡγῇ: pres. 2 sing., "do you think?"

εἰστήκει: plupf. of ἵστημι, "where *he was standing*" i.e. where his statue was

ἀνδραποδιστής: nom. pred., "*seem to be a kidnapper*"

ἐν τῷ Γαργάρῳ: "on Gargaron" a peak on Mt. Ida

τοῦ ὕοντος: pres. part. gen., "*altar of the one causing rain*"

ΓΑΝΥΜΗΔΗΣ: Σὺ, ὦ βέλτιστε, φῆς εἶναι, ὃς πρῶην κατέχεας ἡμῖν τὴν πολλὴν χάλαζαν, ὃ οἰκεῖν ὑπεράνω λεγόμενος, ὃ ποιῶν τὸν ψόφον, ᾧ τὸν κριὸν ὃ πατὴρ ἔθυσεν; εἶτα τί ἀδικήσαντά με ἀνῆρπασας, ὦ βασιλεῦ τῶν θεῶν; τὰ δὲ πρόβατα ἴσως οἱ λύκοι διαρπάσσονται ἤδη, ἐρήμοις ἐπιπεσόντες.

ΖΕΥΣ: Ἔτι γὰρ μέλει σοι τῶν προβάτων ἀθανάτω γεγεννημένῳ, καὶ ἐνταῦθα συνεσομένῳ μεθ' ἡμῶν;

ΓΑΝΥΜΗΔΗΣ: Τί λέγεις; οὐ γὰρ κατάξεις με ἤδη ἐς τὴν Ἰδην τήμερον;

ἀδικέω: to do wrong

ἀθάνατος, -ον: undying, immortal

ἀναρπάζω: to snatch up

βέλτιστος, -η, -ον: best

διαρπάζω: to tear in pieces

ἐπιπίπτω: to fall upon or over

ἐρήμος, -ον: solitary, lone

κατάγω: to lead down

καταχέω: to pour down upon

κριός, ὁ: a ram

λύκος, ὁ: a wolf

μέλω: to be an object of care

οἰκέω: to inhabit, occupy

πρόβατον, τό: a sheep

πρῶην: earlier

τήμερον: today

ὑπεράνω: over, above

χάλαζα, ἡ: hail

ψόφος, ὁ: a sound, noise

ὃς ... κατέχεας: aor. in relative clause, "you say you are *the one who poured down*"

ὃ ... λεγόμενος: pres. part. pass. attributive, "the one who is said to" + inf.

ᾧ ... ἔθυσεν: aor. in relative clause, "to whom he sacrificed"

τί ... ἀνῆρπασας: aor. of ἀνα-ἀρπάζω, "why did you snatch up?"

διαρπάσσονται: fut., "they will plunder"

ἐπιπεσόντες: aor. part., "having fallen upon" + dat.

μέλει σοι: impersonal, "is there a care to you for?" + gen.

ἀθανάτω: dat. pred., "you having become *immortal*"

γεγεννημένῳ: perf. part. agreeing with σοι, "you, having become"

συνεσομένῳ: fut. part. of σύνεμι, circumstantial also agreeing with σοι, "and you *about to be joined together with*"

κατάξεις: fut. of κατα-άγω, "will you lead down?"

ΖΕΥΣ: Οὐδαμῶς: ἐπεὶ μάτην αἰετὸς ἂν εἶην ἀντὶ θεοῦ
γεγεννημένος.

ΓΑΝΥΜΗΔΗΣ: Οὐκοῦν ἐπιζητήσῃ με ὁ πατήρ καὶ
ἀγανακτήσῃ μὴ εὐρίσκων, καὶ πληγὰς ὕστερον λήψομαι,
καταλιπὼν τὸ ποίμνιον.

ΖΕΥΣ: Ποῦ γὰρ ἐκεῖνος ὄψεταιί σε;

ΓΑΝΥΜΗΔΗΣ: Μηδαμῶς: ποθῶ γὰρ ἤδη αὐτόν. εἰ δ'
ἀπάξεις με, ὑπισχνούμαί σοι καὶ ἄλλον παρ' αὐτοῦ κριὸν
τεθύσεσθαι λύτρα ὑπὲρ ἐμοῦ. ἔχομεν δὲ τὸν τριετή, τὸν
μέγαν, ὃς ἡγείται πρὸς τὴν νομήν.

ΖΕΥΣ: Ὡς ἀφελὴς ὁ παῖς ἐστὶ, καὶ ἀπλοῖκός καὶ αὐτὸ δὴ
τοῦτο παῖς ἔτι. — ἀλλ', ὦ Γανύμηδες, ἐκεῖνα μὲν πάντα

ἀγανακτέω: to feel irritation

ἀπάγω: to lead back

ἀπλοῖκός, -ον: simple

ἀφελής, -ές: artless

ἐπιζητέω: to seek after, miss

εὐρίσκω: to find

ἡγέομαι: to go before, lead the way

καταλείπω: to leave behind

κριός, ὁ: a ram

λαμβάνω: to take

λύτρον, τό: a price paid

μάτην: in vain, idly, fruitlessly

μηδαμῶς: in no way

νομή, ἡ: a pasture, pasturage

οὐδαμῶς: in no wise

οὐκοῦν: therefore, then, accordingly

παῖς, παιδός, ὁ: a child

πληγή, ἡ: a blow, stroke

ποθέω: to long for, yearn after

ποίμνιον, τό: a flock

τριέτης, -ές: three years (old)

ὑπισχνέομαι: to promise

ὕστερον: later

ἂν εἶην ... γεγεννημένος: perf. periphrastic opt. in contrafactual apodosis, "I would have become"

μὴ εὐρίσκων: pres. part. with μὴ indicating a conditional force, "if not finding"

λήψομαι: fut. of λαμβάνω, "I will receive"

καταλιπὼν: aor. pass. causal, "because I left behind"

ὄψεταιί: fut. of ὁράω, "where will he see you?"

εἰ ... ἀπάξεις: fut. in future emotional protasis, "If you will lead me back"

τεθύσεσθαι: fut. perf. pass. inf. of θύω in ind. st. after ὑπισχνέομαι, "I promise that a ram will be sacrificed"

χαίρειν ἕα καὶ ἐπιλάθου αὐτῶν, τοῦ ποιμνίου, καὶ τῆς Ἰδης. σὺ δὲ — ἤδη γὰρ ἐπουράνιος εἶ — πολλὰ εὖ ποιήσεις ἐντεῦθεν καὶ τὸν πατέρα, καὶ τὴν πατρίδα, καὶ ἀντὶ μὲν τυροῦ καὶ γάλακτος ἀμβροσίαν ἔδῃ καὶ νέκταρ πίῃ· τοῦτο μέντοι καὶ τοῖς ἄλλοις ἡμῖν αὐτὸς παρέξει ἐγγέων· τὸ δὲ μέγιστον, οὐκέτι ἄνθρωπος, ἀλλὰ θεὸς ἀθάνατος γενήσῃ, καὶ ἀστέρα σου φαίνεσθαι ποιήσω κάλλιστον, καὶ ὅλως, εὐδαίμων ἔσῃ.

ΓΑΝΥΜΗΔΗΣ: Ἦν δὲ παίζειν ἐπιθυμήσω, τίς συμπαίξεται μοι; ἐν γὰρ τῇ Ἰδῇ πολλοὶ ἡλικιώται ἦμεν.

ἀθάνατος, -ον: undying, immortal
ἀμβροσία, ἡ: ambrosia, the food of the gods
ἀστήρ, -έρος, ὁ: a star
γάλα, γάλακτος, τό: milk
ἐάω: to allow
ἐγγέω: to pour in
ἐντεῦθεν: hence
ἐπιθυμέω: to set one's heart upon, wish
ἐπιλανθάνομαι: to forget
ἐπουράνιος, -ον: in heaven, heavenly
ἐσθίω: to eat
εὐδαίμων, -ον: blessed
ἡλικιώτης, -ου, ὁ: an equal in age

νέκταρ, -αρος, τό: nectar
ὅλως: completely
παίζω: to play like a child
παρέχω: to furnish, provide, supply
πατήρ, πατέρος, ὁ: a father
πατρίς, -ίδος, ἡ: a fatherland
πίνω: to drink
ποιμνιον, τό: a flock
συμπαίζω: to play with
τυρός, ὁ: cheese
φαίνομαι: to make to appear
χαίρω: to rejoice, fare well

χαίρειν ἕα: “allow to fare well” i.e. say goodbye to

ἐπιλάθου: aor. imper., “forget!” + gen.

ἔδῃ ... πίῃ: future 2 sing. of ἐσθίω and πίνω, “you will eat and drink”

παρέξεις: future of παρα-έχω, “you will provide to” + dat.

ἐγγέων: pres. part. instrumental, “provide *by pouring*”

γενήσῃ: fut. of γίγνομαι, “you will become”

φαίνεσθαι: pres. inf. after ποιήσω, “I will cause a star *to appear*”

ἔσῃ: future, “you will be”

ἦν ... ἐπιθυμήσω: aor. subj. in fut. more vivid protasis, “*if I wish* to play”

ἦμεν: impf., “we were”

ΖΕΥΣ: Ἐχεις κἀνταῦθα τὸν συμπαιζόμενόν σοι τουτονὶ τὸν Ἔρωτα, καὶ ἀστραγάλους μάλα πολλούς. θάρρει μόνον, καὶ φαιδρὸς ἴσθι καὶ μηδὲν ἐπιπόθει τῶν κάτω.

ΓΑΝΥΜΗΔΗΣ: Τί δαὶ ὑμῖν χρήσιμος ἂν γενοίμην; ἢ ποιμαίνειν δεήσει κἀνταῦθα;

ΖΕΥΣ: Οὐκ, ἀλλ' οἰνοχόσεις, καὶ ἐπὶ τοῦ νέκταρος τετάξῃ, καὶ ἐπιμελήσῃ τοῦ συμποσίου.

ΓΑΝΥΜΗΔΗΣ: Τοῦτο μὲν οὐ χαλεπόν: οἶδα γὰρ ὡς χρὴ ἐγγέαι τὸ γάλα, καὶ ἀναδοῦναι τὸ κισσύβιον.

ΖΕΥΣ: Ἴδού, πάλιν οὗτος γάλακτος μνημονεύει, καὶ ἀνθρώποις διακονήσεσθαι οἶεται: ταυτὶ δ' ὁ οὐρανός ἐστι, καὶ πίνομεν, ὥσπερ ἔφην, τὸ νέκταρ.

ἀναδίδωμι: to hold up and give

ἀστράγαλος: a die made from bone

δαί: in what way? strengthening τί

δεῖ: it is necessary

διακονέω: to minister, serve

ἐγγέω: to pour in

ἐπιμελέομαι: to take care of (+ *gen.*)

ἐπιποθέω: to yearn after (+ *gen.*)

Ἔρως, Ἔρωτος, ὁ: Eros

θαρρέω: to be of good courage, take courage

ἰδού: look!

κισσύβιον, τό: a rustic drinking-cup

μάλα: very, very much

μνημονεύω: to call to mind, remember

οἶδα: to know (perf.)

οἰνοχέω: to serve wine

οἶομαι: to suppose, think

οὐρανός, ὁ: heaven

πάλιν: again

ποιμαίνω: to be shepherd

συμπαίζω: to play or sport with

συμπόσιον, τό: a drinking-party, symposium

τάττω: to arrange, put in order

φαιδρός, -ά, -όν: cheerful

χαλεπός, -ή, -όν: difficult, grievous

χρήσιμος, -η, -ον: useful, serviceable

τὸν συμπαιζόμενον: fut. part. mid. attributive, "you will have *one who will play with*"

ἴσθι: pres. imper. of εἶμι, "*be cheerful*"

ἂν γενοίμην: aor. opt. pot., "*why would I be useful*"

τῶν κάτω: gen. partitive, "*nothing of the things below*"

δεήσει: fut. of δεῖ, "*will it be necessary?*" + inf.

κἀνταῦθα (=καὶ ἐνταῦθα): "*here too*"

τετάξῃ: fut. perf. pass. of τάττω, "*you will be assigned*"

ἐπιμελήσῃ: fut., "*you will take care of*" + gen.

ὡς χρὴ: ind. quest., "*I know how it is necessary*" + inf.

διακονήσεσθαι: fut. inf. in ind. st. after οἶεται, "*he supposes that he will serve*" + dat.

ΓΑΝΥΜΗΔΗΣ: Ἥδιον, ὦ Ζεῦ, τοῦ γάλακτος;

ΖΕΥΣ: Εἴσῃ μετ' ὀλίγον, καὶ γευσάμενος οὐκέτι ποθήσεις τὸ γάλα.

ΓΑΝΥΜΗΔΗΣ: Καὶ κοιμηθήσομαι δὲ ποῦ τῆς νυκτός; ἢ μετὰ τοῦ ἡλικιώτου Ἑρωτος;

ΖΕΥΣ: Οὐκ, ἀλλὰ διὰ τοῦτό σε ἀνήρπασα, ὥς ἅμα καθεύδοιμεν.

ΓΑΝΥΜΗΔΗΣ: Μόνος γὰρ οὐκ ἂν δύναιο, ἀλλὰ ἥδιόν σοι καθεύδειν μετ' ἐμοῦ;

ἀναρπάζω: to snatch up

γεύω: to give a taste of

δύναμαι: to be able, capable

ἡδύς, -εία, ύ: sweet

ἡλικιώτης, -ου, ό: an equal in age, fellow

καθεύδω: to lie down to sleep, sleep

κοιμάω: to lie down to sleep

μόνος, -η, -ον: alone, left alone

νύξ, νυκτός, ή: night

ὀλγος, -η, -ον: few, little

οὐκέτι: no more, no longer, no further

ποθέω: to long for, yearn after

τοῦ γάλακτος: gen. of comp., “sweeter *than milk*”

εἴσῃ: fut. of οἶδα, “you will know”

γευσάμενος: aor. part. circumstantial, “once you have tasted”

τῆς νυκτός: gen., “where shall I sleep *during the night*”

ὥς ἅμα καθεύδοιμεν: pres. opt. in purpose clause, “so that we might sleep together”

οὐκ ἂν δύναιο: pres. opt. pot., “*couldn't you* (sleep) alone?”

Potential Optatives

The optative with ἂν expresses potentiality, with a range of possible meanings:

μόνος γὰρ οὐκ ἂν δύναιο: for couldn't you sleep alone?

καί που τάχα ἂν ἐρᾶν με φήσειεν αὐτοῦ: and he might even claim that I love him.

αὐτὴ μὲν γὰρ ἢ ῥέα πότε ἂν ἐκείνη σχολὴν ἀγάγοι ἐπ' ἐμὲ: Would Rhea herself ever have leisure for me?

The potential optative is also used in the apodosis of future less vivid conditions.

ΖΕΥΣ: Ναί, μετά γε τοιούτου, οἷος εἶ σύ, ὦ Γανύμηδες, οὕτω καλός.

ΓΑΝΥΜΗΔΗΣ: Τί γάρ σε πρὸς τὸν ὕπνον ὀνήσει τὸ κάλλος;

ΖΕΥΣ: Ἐχει τι θέλγητρον ἡδὺν, καὶ μαλακώτερον ἐπάγει αὐτόν.

ΓΑΝΥΜΗΔΗΣ: Καὶ μὴν ὅ γε πατὴρ ἤχθετό μοι συγκαθεύδοντι, καὶ διηγείτο ἔωθεν, ὥς ἀφείλον αὐτοῦ τὸν ὕπνον στρεφόμενος καὶ λακτίζων, καί τι φθεγγόμενος μεταξὺ ὁπότε καθεύδοιμι: ὥστε παρὰ τὴν μητέρα ἔπεμπέ με κοιμηθησόμενον τὰ πολλά. ὦρα δὴ σοι, εἰ διὰ τοῦτο, ὥς φῆς, ἀνήρπασάς με, καταθεῖναι αὖθις ἐς τὴν γῆν, ἢ

ἀναρπάζω: to snatch up

αὖθις: back, back again

ἀφαιρέω: to take from, take away from

ἄχθομαι: to be vexed

γῆ, ἡ: earth

διηγέομαι: to set out in detail

ἐπάγω: to bring on

ἔωθεν: from morn

θέλγητρον, τό: a charm or spell

κάλλος, -ους, τό: beauty

κατατίθηναι: to place, put

κοιμάω: to sleep

λακτίζω: to kick with the foot

μαλακός, -ή, -όν: soft

μεταξύ: between

μήτηρ, μητέρος, ἡ: a mother

ὀνύνημι: to profit, benefit, help, assist

πέμπω: to send, despatch

στρέφω: to turn about or aside, toss

συγκαθεύδω: to sleep with

ὕπνος, ὁ: sleep, slumber

φθέγγομαι: to utter a sound

ὦρα, ἡ: a period of time, season

τοιούτου οἷος: correlatives, “with *such as* you are”

ὀνήσει: fut., “what *will* my beauty *profit*?”

ἔχει: “(beauty) *has* a certain charm”

ἐπάγει: “(beauty) *makes* it (i.e. sleep) softer”

ἤχθετο: impf., “*he used to get annoyed* at me”

ὥς ἀφείλον: aor. in ind. st. after διηγείτο, “*he used to say that I removed*”

στρεφόμενος, etc.: pres. part. instrumental, “*by tossing and kicking*”

ὁπότε καθεύδοιμι: pres. opt. in past general temporal clause, “*whenever I was sleeping with*”

ὥστε ... ἔπεμπε: impf. in result clause, “*and so he used to send*”

κοιμηθησόμενον: fut. pass. part. acc. indicating purpose, “*in order for me to sleep*”

ὦρα δὴ σοι (sc. ἐστι): “it is (the right) time for you” + inf.

εἰ ... ἀνήρπασας: aor. in simple protasis, “*if you snatched* me”

καταθεῖναι: aor. inf. after ὦρα, “*time to set down*”

πράγματα ἔξεις ἀγρυπνῶν: ἐνοχλήσω γάρ σε συνεχῶς
στρεφόμενος.

ΖΕΥΣ: Τοῦτ' αὐτό μοι τὸ ἥδιστον ποιήσεις, εἰ ἀγρυπνήσαιμι
μετὰ σοῦ. φιλῶν γὰρ διατελέσω πολλάκις, καὶ
περιπτύσσων.

ΓΑΝΥΜΗΔΗΣ: Αὐτὸς ἂν εἰδείης: ἐγὼ δὲ κοιμήσομαι σοῦ
καταφιλοῦντος.

ΖΕΥΣ: Εἰσόμεθα τότε, τί πρακτέον. νῦν δὲ ἄπαγε αὐτόν,
ὦ Ἑρμῇ, καὶ πiónτα τῆς ἀθανασίας, ἄγε οἶνοχοήσοντα
ἡμῖν, διδάξας πρότερον ὥς χρὴ ὀρέγειν τὸν σκύφον.

ἀγρυπνέω: to lie awake, be wakeful

ἄγω: to lead, bring

ἀθανασία, ἡ: immortality

ἀπάγω: to lead away, carry off

διατελέω: to accomplish (+ *part.*)

διδάσκω: to teach

ἐνοχλέω: to trouble, disquiet, annoy

Ἑρμῆς, -οῦ, ὁ: Hermes

καταφιλέω: to kiss tenderly, to caress

κοιμάω: to sleep

οἶνοχοέω: to serve wine

ὀρέγω: to reach, stretch out

περιπτύσσω: to enfold, enwrap

ποιέω: to make

πολλάκις: many times, often, oft

πρᾶγμα, -ατος, τό: a problem

πρότερον: prior, first

σκύφος, ὁ: a cup

στρέφω: to turn about or aside, toss

συνεχῆς, -ές: holding together

τότε: at that time, then

φιλέω: to love, kiss

ἔξεις: future of ἔχω, “you will have trouble”

ἀγρυπνῶν: pres. part. causal, “because of being awake”

συνεχῶς: “continuously”

εἰ ἀγρυπνήσαιμι: aor. opt. in future less vivid protasis, with indicative apodosis, “if I were to stay awake, you will make this”

ἂν εἰδείης: aor. opt. pot. of οἶδα, “you could come to know”

καταφιλοῦντος: pres. part. in gen. abs., “you kissing away”

εἰσόμεθα: fut. of οἶδα, “we will know”

τί πρακτέον (sc. ἔστι): verbal adj. of πράττω used periphrastically, “we will know *what must be done*”

πiónτα: aor. part. agreeing with αὐτόν, “him, *having drunk*”

οἶνοχοήσοντα: fut. part. also agreeing with αὐτόν indicating purpose, “bring him *in order for him to serve wine to us*”

ὥς χρῆ: ind. quest., “having taught *how it is necessary*” + inf.

5 (8) Hera and Zeus

Hera complains about Zeus' choice of Ganymede as a cup-bearer, and Zeus defends himself by comparing the beautiful youth to Hephaestus. Hephaestus serves wine to the gods at the end of Iliad 1.

HPA: Ἐξ οὗ τὸ μαιράκιον τοῦτο, ὦ Ζεῦ, τὸ Φρύγιον ἀπὸ τῆς Ἰδης ἀρπάσας δεῦρο ἀνήγαγες, ἔλαττόν μοι προσέχεις τὸν νοῦν.

ZEYΣ: Καὶ τοῦτο γάρ, ὦ Ἥρα, ζηλοτυπεῖς ἤδη ἀφελὲς οὔτω καὶ ἀλυπότατον; ἐγὼ δὲ ὥμην ταῖς γυναιξὶ μόναῖς χαλεπὴν σε εἶναι, ὅποσαι ἂν ὀμιλήσωσιν μοι.

HPA: Οὐδ' ἐκεῖνα μὲν εὖ ποιεῖς, οὐδὲ πρέποντα σεαυτῷ, ὅς ἀπάντων θεῶν δεσπότης ὢν, ἀπολιπὼν ἐμὲ τὴν νόμῳ

ἄλυσος, -ον: without pain

ἀνάγω: to lead up

ἅπας, ἅπασα, ἅπαν: quite all, the whole

ἀπολείπω: to leave over or behind

ἀρπάζω: to snatch away, carry off

ἀφελής, -ές: even, smooth

γυνή, -αικός, ἡ: a woman

δεσπότης, -ου, ὁ: a master

δεῦρο: hither

ἐλάττων, -ον: smaller, less

εὖ: well

ζηλοτυπέω: to be jealous of

Ἰδῆ, ἡ: Mt. Ida

μαιράκιον, τό: a boy, lad, stripling

μόνος, -η, -ον: only

νόμος, ὁ: a law

νοῦς, ὁ: a mind, attention

ὀμιλέω: to consort with

ὅποσος, -η, -ον: as many as

πρέπω: to be suitable to (+ *dat.*)

προσέχω: to hold to, offer

χαλεπός, -ή, -όν: harsh, grievous

ἐξ οὗ (sc. χρόνου): "from the time"

τὸ Φρύγιον: "the Phrygian" is Ganymede, whom Zeus abducted to heaven. See 4 (10)

ἀρπάσας: aor. part., "you *having snatched*"

ἀνήγαγες: aor. of ἀνα-άγω, "you *led up* here"

νοῦν προσέχεις: "you pay attention to" + *dat.*

καὶ τοῦτο γάρ: "for even this one" i.e. Ganymede

ταῖς γυναιξὶ: *dat.* after χαλεπὴν, "harsh *to women*"

σε εἶναι: *ind. st.* after ὥμην, "I thought *that you were*"

ὀμιλήσωσιν: aor. subj. in general relative clause, "whoever *dally* with me"

σεαυτῷ: *dat.* after πρέποντα, "appropriate *to yourself*"

ἀπολιπὼν: aor. part., "having left behind"

νόμῳ: *dat.* of specification, "spouse *by law*"

γαμετήν, ἐπὶ τὴν γῆν κάτει μοιχεύσων, χρυσίον, ἣ
 σάτυρος, ἣ ταῦρος γενόμενος. πλὴν ἀλλ' ἐκείναι μὲν σοι
 κἂν ἐν γῇ μένουσι, τὸ δ' Ἰδαῖον τουτὶ παιδίον ἀρπάσας
 ἀνέπτῃς, ὧ γενναιότατε θεῶν, καὶ συνοικεῖ νῦν ἐπὶ
 κεφαλὴν μοι ἐπαχθέν, οἰνοχοοῦν δὴ τῷ λόγῳ.

οὕτως ἡπόρεις οἰνοχόων, καὶ ἀπηγορεύκασιν ἄρα
 ἣ τε Ἥβη καὶ ὁ Ἥφαιστος διακονούμενοι; σὺ δὲ καὶ
 τὴν κύλικα οὐκ ἂν ἄλλως λάβοις παρ' αὐτοῦ, ἣ φιλήσας
 πρότερον αὐτὸν, ἀπάντων ὁρώντων, καὶ τὸ φίλημά σοι

ἀναπέτομαι: to fly up, fly away
 ἀπαγορεύω: to forbid
 ἀπορέω: to be at a loss for (+ *gen.*)
 ἀρπάζω: to snatch away, carry off
 γαμετή, ἡ: a married woman, wife
 γενναῖος, -α, -ον: noble
 διακονέω: to minister, serve, do service
 ἐπάγω: to bring on
 Ἥβη, ἡ: Hebe
 Ἥφαιστος, ὁ: Hephaestus
 Ἰδαῖος, -α, -ον: of Mt. Ida
 κεφαλὴ, ἡ: a head

κύλιξ, -κος, ὁ: a cup, wine-cup
 λαμβάνω: to take, receive
 μένω: to remain
 μοιχεύω: to commit adultery
 οἰνόχοος, ὁ: a cupbearer, wine-pourer
 παιδίον, τό: a small child
 πρότερον: prior, first
 σάτυρος, ὁ: a satyr
 συνοικέω: to dwell together
 ταῦρος, ὁ: a bull
 φίλημα, -ατος, τό: a kiss
 χρυσίον, τό: a piece of gold

κάτει: pres. 2 sing. of *κατα-έρχομαι*, “you go down”
 μοιχεύσων: fut. part. expressing purpose, “in order to commit adultery”
 χρυσίον ἣ σάτυρος ἣ ταῦρος: in order to seduce Danae, Antiope and Europa
 σοι κἂν (sc. ὧσι): pres. gen. protasis, “even if they (are) yours”
 ἀνέπτῃς: aor. of *ἀνα-πέτομαι*, “you flew up” Zeus became an eagle to capture
 Ganymede
 ἐπὶ κεφαλὴν μοι: “over my head”
 ἐπαχθέν: aor. part. pass. of *ἐπι-άγω*, agreeing with *παιδίον*, “he, *having been brought*
 among us”
 τῷ λόγῳ: dat. of manner, “in word,” i.e. supposedly
 ἀπηγορεύκασιν: perf., “did they give up?” + part. with the particle *ἄρα* expressing irony
 διακονούμενοι: pres. part. supplementing *ἀπηγορεύκασιν*, “give up *serving*,” both
 Hebe, the former cup-bearer of Zeus, and Hephaestus were Hera’s children
 οὐκ ἂν λάβοις: aor. opt. pot., “you would not receive”
 ἄλλως ... ἢ: “otherwise ... than”
 ὁρώντων: pres. part. in gen. abs., “with all *watching*”

ἡδιον τοῦ νέκταρος. καὶ διὰ τοῦτο οὐδὲ διψῶν πολλάκις αἰτεῖς πιεῖν: ἐνίοτε δὲ καὶ ἀπογευσάμενος μόνον, ἔδωκας ἐκείνῳ, καὶ πιόντος ἀπολαβὼν τὴν κύλικα, ὅσον ὑπόλοιπον ἐν αὐτῇ, πίνεις, ὅθεν καὶ ὁ παῖς ἔπικε, καὶ ἔνθα προσήρμωσε τὰ χεῖλη, ἵνα καὶ πίνης ἅμα καὶ φιλήῃς. πρῶν δὲ ὁ βασιλεὺς καὶ ἀπάντων πατήρ, ἀποθέμενος τὴν αἰγίδα καὶ τὸν κεραυνὸν, ἐκάθησο ἀστραγαλίζων μετ' αὐτοῦ, ὁ πάγωνα τηλικούτον καθειμένος. ἅπαντα οὖν ὁρῶ ταῦτα, ὥστε μὴ οἶον λανθάνειν.

αἰγίς, αἰγίδος, ἡ: the *aegis* or shield of Zeus

αἰτέω: to ask, beg

ἀπογεύομαι: to taste

ἀπολαμβάνω: to take or receive from

ἀποτίθημι: to put away

ἀστραγαλίζω: to play dice

βασιλεὺς, -έως, ὁ: a king, chief

δίδωμι: to give

διψάω: to thirst

καθημαι: to sit down

καθίημι: to send down, let fall

κεραυνός, ὁ: a thunderbolt

λανθάνω: to escape notice

οἶομαι: to suppose, think

προσαρμόζω: to fit to, attach closely to

πρῶν: earlier

πάγων, -ωνος, ὁ: a beard

τηλικούτος, -αὔτη, -οὔτο: so great

ὑπόλοιπος, -ον: left behind, remaining

χείλος, -εος, τό: a lip

τοῦ νέκταρος: gen. of comp., “sweeter *than* nectar”

πιεῖν: aor. inf. after αἰτεῖς, “you ask *to drink*”

ἀπογευσάμενος: aor. part. mid., “only *having taken a taste*”

ἔδωκας: aor., “you gave (the cup)”

πιόντος: aor. part. in gen. abs., “with him *having drunk*”

ἀπολαβὼν: aor. part., “you *having taken back* the cup”

ὅθεν ... ἔπικε: rel. clause, “you drank *from where he drank*”

ἐνθα προσήρμωσε: aor., “*where he fitted* his lips”

ἵνα καὶ πίνης ἅμα καὶ φιλήῃς: pres. subj. in purpose clause, “in order to drink and kiss”

ἀποθέμενος: aor. part. mid., “*having set aside* your aegis”

ἐκάθησο: impf. of κατα-ἵημι, “you were sitting”

καθειμένος: perf. part. of κατα-ἵημι, “having let loose”

ὥστε μὴ οἶον: imper. in result clause, “and so don’t suppose” + inf.

ΖΕΥΣ: Καὶ τί δεινόν, ὦ Ἥρα, μειράκιον οὕτω καλὸν μεταξὺ πίνοντα καταφιλεῖν, καὶ ἡδεσθαι ἀμφοῖν, καὶ τῷ φιλήματι καὶ τῷ νέκταρι; ἦν γοῦν ἐπιτρέψω αὐτῷ κἄν ἅπαξ φιλήσαι σε, οὐκέτι μέμψῃ μοι, προτιμότερον τοῦ νέκταρος οἰομένῳ τὸ φίλημα εἶναι.

ΗΡΑ: Παιδεραστῶν οὗτοι οἱ λόγοι. ἐγὼ δὲ μὴ οὕτω μανείην ὥς τὰ χεῖλη προσενεγκεῖν τῷ μαλθακῷ τούτῳ Φρυγὶ οὕτως ἐκτεθηλυμένῳ.

ΖΕΥΣ: Μὴ λοιδοροῦ, ὦ γενναιοτάτῃ, τοῖς παιδικοῖς. οὐτοσί γάρ ὁ θηλυδρίας, ὁ βάρβαρος, ὁ μαλθακός, ἡδίων

ἄμφω, οἱ: both

ἅπαξ: once

βάρβαρος, -ον: barbarous

γενναῖος, -α, -ον: noble

γοῦν: at least then, at any rate, any way

δεινός, -ή, -όν: fearful, terrible, dread, dire

ἐκθάλλω: to bloom

ἐπιτρέπω: to turn towards, permit

ἡδομαι: to enjoy (+ dat.)

θηλυδρίας, -ου, ὁ: an effeminate person

καταφιλέω: to kiss tenderly

λοιδορέω: to abuse, revile

μαίνομαι: to rage, be furious

μαλθακός, -ή, -όν: soft

μέμφομαι: to blame, censure, find fault with

μεταξύ: between

νέκταρ, -αρος, τό: nectar

οὐκέτι: no more, no longer, no further

παιδεραστής, -ου, ὁ: a lover of boys

παιδικός, -ή, -όν: childish

προσφέρω: to proffer X (acc.) to Y (dat.)

πρότιμος, -ον: more honoured

φίλημα, -ατος, τό: a kiss

Φρύξ, Φρυγός, ὁ: a Phrygian

χείλος, -εος, τό: a lip

καταφιλεῖν καὶ ἡδεσθαι: pres. inf. expexegetic after δεινόν, “terrible to kiss and to take pleasure in” + dat.

ἀμφοῖν: dat. dual after ἡδεσθαι, “to enjoy both”

ἦν ... ἐπιτρέψω: aor. subj. in future more vivid protasis, “if I permit him to” + inf.

κἄν ἅπαξ (sc. ᾗ): “even if it is once”

οἰομένῳ: pres. part. dat. agreeing with μοι, “me supposing”

εἶναι: pres. inf. in ind. st., “supposing the kiss to be”

μὴ οὕτω μανείην: aor. opt. pass. pot. in wish for the future, “may I never be so maddened!”

ὥς ... προσενεγκεῖν: aor. inf. of προσ-φέρω in result clause, “so as to proffer”

ἐκτεθηλυμένῳ: perf. part. of ἐκ-θάλλω, “having bloomed” i.e. luxuriant, in a negative sense

ἐμοὶ καὶ ποθεινότερος — οὐ βούλομαι δὲ εἰπεῖν, μή σε παροξύνω ἐπὶ πλέον.

ΗΡΑ: Εἶθε καὶ γαμήσειας αὐτὸν ἐμοῦ γε ἔνεκα: μέμνησο δὲ οἶά μοι διὰ τὸν οἰνοχόον τοῦτον ἐμπαροινεῖς.

ΖΕΥΣ: Οὐκ, ἀλλὰ τὸν Ἥφαιστον ἔδει τὸν σὸν υἱὸν οἰνοχοεῖν ἡμῖν χωλεύοντα, ἐκ τῆς καμίνου ἦκοντα, ἔτι τῶν σπινθήρων ἀνάπλεων, ἄρτι τὴν πυράγραν ἀποτεθειμένον; καὶ ἀπ' ἐκείνων αὐτοῦ τῶν δακτύλων λαμβάνειν ἡμᾶς τὴν κύλικα; καὶ ἐπισπασμένους φιλήσαι μεταξύ, ὃν οὐδ' ἂν ἡ μήτηρ σὺ ἡδέως φιλήσειας ὑπὸ τῆς ἀσβόλου

ἀνάπλεος, -ον: quite full of (+ *gen.*)

ἀποτίθημι: to put away, stow away

ἄρτι: just, exactly

ἀσβολος, ὁ: soot

βούλομαι: to will, wish, be willing

γαμέω: to marry

δάκτυλος, ὁ: a finger

εἶθε: would that! (+ *opt.*)

ἐμπαροινέω: to behave like one drunken

ἐνεκα: on account of (+ *gen.*)

ἐπισπάω: to draw in, sip

ἦκω: to have come, be present, be here

κάμινος, ἡ: an oven, furnace

μυμήσκω: to remind, put

οἰνοχοέω: to pour wine

οἰνοχός, ὁ: a cup-bearer

παροξύνω: to urge, provoke

πλέος, πλέον: more

ποθεινός, -ή, -όν: desired

πυράγρα, ἡ: a pair of fire-tongs

σπινθήρ, -ήρος, ὁ: a spark

υἱός, ὁ: a son

χωλεύω: to be lame, limp

παροξύνω: aor. subj. in clause of fearing, “(I fear) *that I may provoke you*”

εἶθε ... γαμήσειας: aor. opt. in past unfulfilled wish, “would that you had married!”

μέμνησο: perf. mid. imper., “remember!”

οἶα ... ἐμπαροινεῖς: ind. quest., “remember *how you are behaving like a drunk*”

ἔδει: the impf. indicates that the action is unfulfilled, “*must one* have Hephaestus pour wine?” (but we are not), here ironically stated

χωλεύοντα: Hephaestus’ lameness provokes laughter in *Iliad* 1

ἀνάπλεων: acc., “Hephaestus *full of sparks*”

ἀποτεθειμένον: perf. part. of ἀπο-τίθημι, “*having just set down his tongs*”

λαμβάνειν: pres. inf. after ἔδει, “necessary for us *to receive*”

ἐπισπασμένους: aor. part. agreeing with ἡμᾶς, “us *having taken a drink*”

φιλήσαι: aor. inf. also after ἔδει, “necessary *to kiss him*”

οὐδ' ἂν ... φιλήσειας: aor. opt. pot., “whom even you *would not like to kiss*”

κατηθαλωμένον τὸ πρόσωπον; ἡδίων ταῦτα: οὐ γάρ; καὶ
παρὰ πολὺ ὁ οἶνοχόος ἐκείνος ἔπρεπε τῷ συμποσίῳ τῶν
θεῶν, ὁ Γανυμήδης δὲ καταπεμπτός αὐθις ἐς τὴν Ἰδην:
καθάριος γὰρ καὶ ῥοδοδάκτυλος, καὶ ἐπισταμένως ὀρέγει
τὸ ἔκπωμα, καὶ ὃ σε λυπεῖ μάλιστα, καὶ φιλεῖ ἡδιον τοῦ
νέκταρος.

ΗΡΑ: Νῦν καὶ χωλός, ὦ Ζεῦ, ὁ Ἥφαιστος καὶ οἱ δάκτυλοι
αὐτοῦ ἀνάξιοι τῆς σῆς κύλικος, καὶ ἀσβόλου μεστός ἐστι,
καὶ ναυτιᾶς ὀρώων αὐτόν, ἐξ ὅτου τὸν καλὸν κομήτην
τοῦτον ἡ Ἰδη ἡμῖν ἀνέθρεψε: πάλαι δὲ οὐχ ἐώρας ταῦτα,

ἀνάξιος, -ον: unworthy
ἀνατρέφω: to feed up, nurse up
ἀσβολος, ὁ: soot
δάκτυλος, ὁ: a finger
ἔκπωμα, -ατος, τό: a drinking-cup
ἐπίσταμαι: to know
Ἰδη, ἡ: Mt. Ida
καθάριος, -α, -ον: neat, nice, tidy
καταθαλῶ: to burn to ashes
καταπεμπω: to send back
κομήτης, -ου, ὁ: wearing long hair

λυπέω: to distress, grieve, irk, annoy
μεστός, -ή, -όν: full of (+ gen.)
ναυτιάω: to be nauseated
ὀρέγω: to reach, hand out
πάλαι: long ago
πρέπω: to be suitable
πρόσωπον, τό: a face
ῥοδοδάκτυλος, -ον: rosy-fingered
συμπόσιον, τό: a drinking-party, symposium
χωλός, -ή, -όν: lame

κατηθαλωμένον: perf. part., "him *burned to ashes*"
τὸ πρόσωπον: acc. of respect, "with respect to his face"
ἡδίων (=ἡδίο(ν)α): nom. neuter pl. comparative, "these things *more sweet*"
οὐ γάρ: "wouldn't they?" expecting a negative answer
καταπεμπτός (sc. ἐστὶ): verbal adj. used periphrastically, "ought to be sent back"
ἐπισταμένως: adv. form of the pres. part., "expertly"
ὃ σε λυπεῖ: "what *irks you* the most"
ἡδιον: acc. adverbial comparative, "more sweetly"
ὀρώων: pres. part. instrumental, "you become sick *by seeing* him"
ἐξ ὅτου: "from the time"
ἀνέθρεψε: aor. of ἀνα-τρέφω, "Ida *nourished*"
οὐχ ἐώρας: impf. of ὁράω, "you didn't *used to see*"

οὐδὲ οἱ σπινθήρες οὐδὲ ἡ κάμινος ἀπέτρεπόν σε μὴ οὐχὶ
 πίνειν παρ' αὐτοῦ.

ΖΕΥΣ: Λυπεῖς, ὦ Ἥρα, σεαυτήν, οὐδὲν ἄλλο, κάμοι ἐπιτείνεις
 τὸν ἔρωτα ζηλοτυπούσα. εἰ δὲ ἄχθη παρὰ παιδὸς ωραίου
 δεχομένη τὸ ἔκπωμα, σοὶ μὲν ὁ υἱὸς οἰνοχοεῖτω. σὺ δέ,
 ὦ Γανύμηδες, ἐμοὶ μόνῳ ἀναδίδου τὴν κύλικα, καὶ ἐφ'
 ἐκάστη δις φίλει με, καὶ ὅτε πλήρη ὀρέγεις, καὶ αὖθις
 ὁπότε παρ' ἐμοῦ ἀπολαμβάνεις. τί τοῦτο; δακρύεις; μὴ
 δέδιθι: οἰμώζεται γάρ, ἢν τίς σε λυπεῖν θέλῃ.

ἀναδίδωμι: to give, deliver
 ἀπολαμβάνω: to take or receive from
 ἀποτρέπω: to turn away, deter
 ἄχθομαι: to be vexed
 δακρύω: to weep, shed tears
 δέιδω: to fear
 δέχομαι: to take, accept, receive
 δις: twice, doubly
 ἕκαστος, -η, -ον: every, each
 ἔκπωμα, -ατος, τό: a drinking-cup, beaker
 ἐπιτείνω: to extend

ζηλοτυπέω: to be jealous
 θέλω: to will, wish, purpose
 κάμινος, ἡ: an oven, furnace
 λυπέω: to give pain to, vex, annoy
 μόνος, -η, -ον: alone
 οἰμώζω: to wail aloud, lament
 οἰνοχοεῖω: to serve wine
 ὀρέγω: to reach out, present
 πλήρης, -ες: filled with
 σπινθήρ, -ήρος, ὁ: a spark
 ὠραίος, -α, -ον: ripe

ἀπέτρεπον: impf., “they didn’t used to turn you away from” + inf.

μὴ οὐχὶ πίνειν: “deter you *from drinking*” with redundant negatives after a verb with the idea of denying

τὸν ἔρωτα: “you extend *my love* (for Ganymede)”

ζηλοτυπούσα: pres. part. instrumental, “by expressing jealousy”

εἰ δὲ ἄχθη: pres. 2 sing. mid., “if you are vexed”

δεχομένη: pres. part. supplementing ἄχθη and giving the cause, “vexed *at receiving*”

οἰνοχοεῖτω: pres. imper. 3 sing., “let him serve”

ἐμοὶ μόνῳ: dat. ind. object, “serve *me alone*”

ἀναδίδου ... φίλει: pres. imper., “give! ... kiss!”

ἐφ' ἐκάστη: “with each (cup)”

μὴ δέδιθι: perf. imper. in prohibition, “don’t fear!”

ἢν τίς ... θέλῃ: pres. subj. in future more vivid protasis, “if anyone wishes to” + inf.

6. (9) Hera and Zeus

Hera complains to Zeus about the unwanted attention paid her by the mortal Ixion. Zeus contrives a plan to trick Ixion into thinking he has lain with Hera. Hera fears that Ixion will boast about his amorous conquest and Zeus plans a worse punishment for Ixion if that is the case.

HPA: Τὸν Ἰξίονα τοῦτον, ὦ Ζεῦ, ποῖόν τινα τὸν τρόπον ἡγή;

ZEYΣ: Ἄνθρωπον εἶναι χρηστόν, ὦ Ἥρα, καὶ συμποτικόν:
οὐ γὰρ ἂν συνῆν ἡμῖν, ἀνάξιος τοῦ συμποσίου ὢν.

HPA: Ἀλλὰ ἀνάξιος ἐστίν, ὑβριστής γε ὢν: ὥστε μηκέτι
συνέστω.

ZEYΣ: Τί δὲ ὑβρισε; χρὴ γάρ, οἶμαι, κάμὲ εἰδέναι.

HPA: Τί γὰρ ἄλλο; — καίτοι αἰσχύνομαι εἰπεῖν αὐτό:
τοιούτὸν ἐστίν ὃ ἐτόλμησε.

αἰσχύνομαι: to be ashamed to (+ *inf.*)

ἀνάξιος, -ον: unworthy of (+ *gen.*)

ἡγέομαι: to think

Ἰξίων, -ονος, ὁ: Ixion, king of the Lapiths

μηκέτι: no more, no longer, no further

ποῖος, -α, -ον: of what sort?

συμποτικός, -ή, -όν: convivial, jolly

σύνεμμι: to be with, be present

τοιούτος, -αῦτή, -οῦτο: such as this

τολμάω: to undertake, dare

τρόπος, ὁ: a course, fashion

ὑβρίζω: to offend

ὑβριστής, -οῦ, ὁ: a violent person

χρή: it is necessary

χρηστός, -ή, -όν: useful

ἡγή: pres. 2. sing. mid., “what sort *do you think* him”

οὐ γὰρ ἂν συνῆν: impf. of σύν-εἶμι in present contrafactual apodosis, “*he wouldn’t share with us*”

ὢν: pres. part. representing an impf. in a contrafactual protasis, “if he were not”

μηκέτι συνέστω: pres. imper. 3 sing., “and so *let him no longer be present*”

κάμὲ εἰδέναι: aor. inf. of οἶδα after χρή, “necessary *that I too know*”

ΖΕΥΣ: Καὶ μὴν διὰ τοῦτο καὶ μᾶλλον εἴποις ἄν, ὅσῳ καὶ αἰσχροῖς ἐπεχείρησε. μῶν δ' οὖν ἐπείρα τινά; συνίημι γὰρ ὁποῖόν τι τὸ αἰσχρόν, ὅπερ ἂν σὺ ὀκνήσειας εἰπεῖν.

ΗΡΑ: Αὐτὴν ἐμέ, οὐκ ἄλλην τινά, ὦ Ζεῦ, πολὺν ἤδη χρόνον. καὶ τὸ μὲν πρῶτον ἡγνόουν τὸ πρᾶγμα, διότι ἀτενὲς ἀφεώρα εἰς ἐμέ: ὁ δὲ καὶ ἔστene καὶ ὑπεδάκρυε, καὶ εἴ ποτε πιούσα παραδοίην τῷ Γανυμήδει τὸ ἔκπωμα, ὁ δὲ ἦται ἐν αὐτῷ ἐκείνῳ πιεῖν, καὶ λαβὼν ἐφίλει μεταξὺ καὶ πρὸς τοὺς ὀφθαλμοὺς προσήγε καὶ αὖθις ἀφεώρα ἐς ἐμέ: ταῦτα δὲ ἤδη συνίην ἐρωτικά ὄντα. καὶ ἐπιπολὺ

ἀγνοέω: not to know

αἰσχρός, -ά, -όν: causing shame, abusive

αἰτέω: to ask, beg

ἀτενής, -ές: strained tight, clinging

ἀφοράω: to look at

Γανυμήδης, ὁ: Ganymede

διότι: for the reason that, since

ἔκπωμα, -ατος, τό: a drinking-cup

ἐπιπολὺ: (*adv.*) for a long time

ἐπιχειρέω: to put one's hand to, attempt

ἐρωτικός, -ή, -όν: amatory

λαμβάνω: to take

μεταξύ: between

μῶν: but surely not? is it so?

ὀκνέω: to shrink

ὁποῖος: of what sort or quality?

ὅσος, -η, -ον: how much?

ὅσπερ, ἥπερ, ὅπερ: the very thing which

ὀφθαλμός, ὁ: an eye

παραδίδωμι: to give over to another

πειράω: to attempt, endeavour, try

προσάγω: to bring to

στένω: to moan, sigh, groan

συνίημι: to be aware, perceive

ὑποδακρύω: to weep secretly

χρόνος, ὁ: time

καὶ μὴν: "and yet" expressing disagreement

μᾶλλον: comp. of μάλα, "even more"

εἴποις ἄν: aor. opt. pot., "you should say"

ὅσῳ ... ἐπεχείρησε: aor. in ind. quest., "how he put his hands to" + dat.

μῶν ... ἐπείρα: impf. expecting a negative answer, "surely he wasn't trying?"

ἂν σὺ ὀκνήσειας: aor. opt. pot., "which *you would shrink from*" + inf.

πολὺν ἤδη χρόνον: acc. of duration, "already for a long time"

ἡγνόουν: impf. of ἀγνοέω, "I wasn't noticing"

ἀφεώρα: impf. of ἀπο-όράω, "*he kept gazing at me*"

εἴ ποτε ... παραδοίην: aor. opt. in past general protasis, "if ever I gave back to" + dat.

πιούσα: aor. part. of πίνω, "if I *having drunk*"

ἦται ... ἐφίλει ... προσήγε ... ἀφεώρα: impf. in past general apodosis, "he would ask" + inf. ... he would kiss ... he would bring it up to ... he would gaze"

ὄντα: pres. part. in ind. st. after συνίην, "I understood *that these things were erotic*"

μὲν ἡδούμην λέγειν πρὸς σέ, καὶ ὥμην παύσεσθαι τῆς
μανίας τὸν ἄνθρωπον· ἐπεὶ δὲ καὶ λόγους ἐτόλμησέ μοι
προσενεγκεῖν, ἐγὼ μὲν ἀφείσα αὐτὸν ἔτι δακρύνοντα καὶ
προκυλινδούμενον, μοῦ ἐπιφραξαμένη τὰ ὦτα, ὥς μηδὲ
ἀκούσαιμι αὐτοῦ ὑβριστικὰ ἱκετεύοντος, ἀπῆλθον σοὶ
φράσουσα· σὺ δὲ αὐτὸς ὄρα, ὅπως μέτει τὸν ἄνδρα.

ΖΕΥΣ· Εὐ γε ὁ κατάρατος· ἐπ’ ἐμὲ αὐτὸν καὶ μέχρι τῶν
Ἦρας γάμων; τοσοῦτον ἐμεθύσθη τοῦ νέκταρος; ἀλλ’
ἡμεῖς τούτων αἴτιοι καὶ πέρα τοῦ μετρίου φιλάνθρωποι,

αἰδέομαι: to be ashamed to (+ *inf.*)
αἷτιος, -α, -ον: blameworthy, culpable
ἀκούω: to hear
ἀπέρχομαι: to go away, depart from
ἀφήμι: to send forth, discharge
γάμος, ὁ: a wedding
δακρύω: to weep, shed tears
ἐπιφράττω: to block up
ἱκετεύω: to approach as a suppliant
κατάρατος, -ον: accursed, abominable
μανία, ἡ: madness, frenzy
μεθύσκω: to make drunk with (+ *gen.*)
μετέρχομαι: to go after, pursue
μέτριος, -α, -ον: within measure

μέχρι: all the way up to (+ *gen.*)
νέκταρ, -αρος, τό: nectar
οἶομαι: to suppose, think
οὖς, ὠτος, τό: an ear
παύομαι: to cease from (+ *gen.*)
πέρα: (*adv.*) beyond (+ *gen.*)
προκυλινδέομαι: to roll at the feet of
προσφέρω: to bring to
τολμάω: to undertake, dare
τοσοῦτος, -αῦτη, -οῦτο: so much
ὑβριστικός, -ή, -όν: wanton, insolent
φιλάνθρωπος, -ον: loving mankind
φράζω: to point out, indicate

ἡδούμην: impf., “I was ashamed to” + *inf.*
παύσεσθαι: fut. inf. in ind. st. after ὥμην, “I thought *that he would cease from*” + *gen.*
προσενεγκεῖν: aor. inf. of προσ-φέρω complementing ἐτόλμησε, “he dared to *proffer*”
ἀφείσα: aor. part. of ἀπο-ἵμι, “I, *having discharged* him”
ἐπιφραξαμένη: aor. part. mid., “I, *having stopped up* my ears”
ὥς μηδὲ ἀκούσαιμι: aor. opt. in purpose clause, “so I wouldn’t hear”
ἱκετεύοντος: pres. part. gen. of source after ἀκούσαιμι, “hear him *begging*”
φράσουσα: fut. part. indicating purpose, “I went *in order to tell*”
ὅπως μέτει: fut. of μετα-έρχομαι in noun clause after ὄρα, “see *that you pursue*”
εὐ γε: ironic, “well done!”
ἐπ’ ἐμὲ: “against me!”
τοσοῦτον: acc. of extent, “become drunk *so much*”
ἐμεθύσθη: aor. pass. of μεθύσκω, “has he been made drunk?”

οἱ γε καὶ συμπότας αὐτοὺς ἐποίησάμεθα. συγγνωστοὶ οὖν, εἰ πiónτες ὅμοια ἡμῖν καὶ ἰδόντες οὐράνια κάλλη καὶ οἶα οὐ ποτε εἶδον ἐπὶ γῆς, ἐπεθύμησαν ἀπολαῦσαι αὐτῶν ἔρωτι ἀλόντες· ὁ δ' ἔρωσι βίαιόν τί ἐστι, καὶ οὐκ ἀνθρώπων μόνον ἄρχει, ἀλλὰ καὶ ἡμῶν αὐτῶν ἐνίοτε.

HPA: Σοῦ μὲν καὶ πάνν οὗτός γε δεσπότης ἐστὶ, καὶ ἄγει σε καὶ φέρει τῆς ῥίνος, φασίν, ἔλκων, καὶ σὺ ἔπη αὐτῷ, ἔνθα ἂν ἡγήται σοι, καὶ ἀλλάττη ῥαδίως ἐς ὃ τι ἂν κελεύσῃ, καὶ ὅλως κτῆμα καὶ παιδιὰ τοῦ ἔρωτος σύ γε· καὶ νῦν

ἄγω: to lead or carry, to convey, bring
 ἀλίσκομαι: to be taken, conquered
 ἀλλάττω: to change, alter
 ἀπολαύω: to have enjoyment of
 ἄρχω: to master, rule (+ *gen.*)
 βίαιος, -ος, -ον: forcible, violent
 γῆ, ἡ: the earth
 δεσπότης, -ου, ὁ: a master
 εἶδον: to see (*aor.*)
 ἔλκω: to draw, drag
 ἐνίοτε: sometimes
 ἐπιθυμέω: to set one's heart upon
 ἔπομαι: to follow
 ἔρωσι, ἔρωτος, ὁ: love
 ἡγέομαι: to lead the way

κάλλος, -ους, τό: beauty
 κελεύω: to order
 κτῆμα, -ατος, τό: a possession
 οἶος, -α, -ον: what sort of?
 ὅλως: completely
 ὅμοιος, -α, -ον: like, resembling (+ *dat.*)
 οὐράνιος -ον: heavenly
 παιδιὰ, ἡ: a plaything, child's toy
 πάνν: altogether, entirely
 ῥαδίως: easily
 ῥίς, ῥίνος, ἡ: a nose
 συγγνωστός, -όν: pardonable, allowable
 συμπότης, -ου, ὁ: a fellow-drinker
 φέρω: to bear

οἱ γε: "we who made"

συμπότας: acc. pred., "made them *drinking partners*"

εἰ ... ἐπεθύμησαν: aor. in past simple protasis, "if they desired" + inf.

πiónτες ... ἰδόντες: aor. part., "they, having drunk ... having seen"

ἀλόντες: aor. part. of ἀλίσκομαι, "they *having been captured*"

βίαιόν τί: nom. neut. pred., "love is a *violent thing*"

οὗτός γε: "this indeed" i.e. love

τῆς ῥίνος: gen. after ἔλκων: "drawing you from the nose" i.e. by the nose

ἐνθα ἂν ἡγήται: pres. subj. in general relative clause, "wherever he (Love) leads"

ὃ τι ἂν κελεύσῃ: aor. subj. in general relative clause, "into *whatever he (Love) orders*"

οἶδα ἐγὼ, καθότι τῷ Ἴξιῳ συγγνώμην ἀπονέμεις, ἅτε καὶ αὐτὸς μοιχεύσας ποτὲ αὐτοῦ τὴν γυναῖκα, ἣ σοι τὸν Πειρίθουν ἔτεκεν.

ΖΕΥΣ: Ἔτι γὰρ σὺ μέμνησαι ἐκείνων, εἴ τι ἐγὼ ἔπαιξα ἐς γῆν κατελθών; ἀτὰρ οἶσθα ὃ μοι δοκεῖ περὶ τοῦ Ἰξίου;

ἀπονέμω: to assign X (*acc.*) to Y (*dat.*)

ἀτάρ: but, yet

καθότι: in what manner

κατέρχομαι: to go down to

μυμνήσκω: to remind

μοιχεύω: to commit adultery with

οἶδα: to know (*perf.*)

παίζω: to sport, play

Πειρίθοος, ὁ: Perithous

συγγνώμη, ἡ: sympathy

τίκτω: to give birth to

καθότι (=κατὰ ὃ τι): “in what manner you assign”

ἅτε ... μοιχεύσας: aor. part. giving the ground of the action, “because you once committed adultery with” + acc. Zeus had a dalliance with Dia, the wife of Ixion, who gave birth to Perithous

μέμνησαι: perf., “do you still remember?” + gen.

ἔπαιξα: aor. of παίζω, “if I played”

ὃ μοι δοκεῖ: “do you know *what seems a good idea to me?*” + inf.

General or Indefinite Clauses

A general or indefinite temporal clause in the present has the same form as a present general condition (see p. 116), with **ἐπειδὰν** (**whenever**) or **ὅταν** instead of **ἐάν** with the subjunctive.

ἐπειδὰν λυθῇ τὸ συμπόσιον ... παρακατακλίνωμεν αὐτῷ φέροντες:
“*whenever the party breaks up ... let us cause it to lay down next to him.*”

Similarly, a general or indefinite temporal clause in the past has the same form as a past general condition (see p. 116), with **ἐπειδὴ** or **ὁπότε** with the optative instead of **εἰ**.

καὶ διηγείτο ἔωθεν, ὥς ἀφείλον αὐτοῦ τὸν ὕπνον στρεφόμενος καὶ λακτίζων καὶ τι φθεγγόμενος μεταξὺ ὁπότε καθεύδοιμι: “and he used to say in the morning that I deprived him of sleep by turning and kicking *while I was sleeping.*”

Compare also with general relative clauses:

καὶ σὺ ἔπη αὐτῷ ἔνθα ἂν ἡγήται σοι, καὶ ἀλλάττη ραδίως ἐς ὃ τι ἂν κελεύῃ: “and you follow *wherever he leads* you, and you change easily *into whatever he orders.*”

κολάζειν μὲν μηδαμῶς αὐτὸν, μηδὲ ἀπωθεῖν τοῦ
συμποσίου: σκαιὸν γάρ: ἐπεὶ δ' ἐρᾷ καὶ ὥς φῆς δακρύνει
καὶ ἀφόρητα πάσχει —

HPA: Τί, ὦ Ζεῦ; δέδια γάρ, μή τι ὑβριστικὸν καὶ σὺ εἴπῃς.

ZEYΣ: Οὐδαμῶς: ἀλλ' εἶδωλον ἐκ νεφέλης πλασάμενοι αὐτῇ
σοι ὅμοιον, ἐπειδὴν λυθῇ τὸ συμπόσιον, κἀκεῖνος ἀγρυπνῇ,
ὥς τὸ εἰκός, ὑπὸ τοῦ ἔρωτος, παρακατακλίνωμεν αὐτῷ
φέροντες: οὕτω γὰρ ἂν παύσαιτο ἀνιώμενος, οἰηθεὶς
τετυχηκέναι τῆς ἐπιθυμίας.

ἀγρυπνέω: to be wakeful
ἀνιάω: to grieve, distress
ἀπωθέω: to thrust away from (+ *gen.*)
ἀφόρητος, -ον: intolerable, insufferable
δακρύνω: to weep, shed tears
δεῖδω: to fear
εἶδωλον, τό: an image, a phantom
εἰκός, -ότος, τό: like truth, probable
εἶπον: to speak, say (*aor.*)
ἐπειδάν: whenever (+ *subj.*)
ἐπιθυμία, ἡ: desire
ἐράω: to love

κολάζω: to curtail, punish
λύω: to loose
μηδαμῶς: not at all
νεφέλη, ἡ: a cloud
ὅμοιος, -α, -ον: like, resembling (+ *dat.*)
παρακατακλίνω: to cause to lie down beside
πάσχω: to suffer
παύομαι: to cease
πλάττω: to form, mould, shape
σκαίος, -ά, -όν: on the left, unlucky
τυγχάνω: to hit upon, obtain
ὑβριστικός, -ή, -όν: insolent, outrageous

σκαιὸν: nom. pred., “that would be *gauche*”

μή ... εἴπῃς: aor. subj. in clause of fearing, “I fear *that you will say*”

ἐπειδὴν λυθῇ: aor. subj. pass. in general temporal clause, “whenever the party is broken up”

(ἐπειδὴν) ἀγρυπνῇ: pres. subj., “when he can’t sleep”

ὑπὸ τοῦ ἔρωτος: “at the hands of love” using the agency expression

παρακατακλίνωμεν: pres. subj. hortatory, “let us cause to lay down by him”

ἂν παύσαιτο: aor. opt. pot., “he could cease” + part.

ἀνιώμενος: pres. part. supplementing παύσαιτο, “cease *grieving*”

οἰηθεὶς: aor. part. pass. causal, “because supposing” + inf.

τετυχηκέναι: perf. inf. of τυγχάνω after οἰηθεὶς, “supposing *that he has obtained*” + gen.

HPA: Ἄπαγε, μὴ ὤραισιν ἴκοιτο τῶν ὑπὲρ αὐτὸν ἐπιθυμῶν.

ZEYΣ: Ὅμως ὑπόμεινον, ὦ Ἥρα. τί γὰρ ἂν καὶ πάθοις
δεινὸν ἀπὸ τοῦ πλάσματος, εἰ νεφέλη ὁ Ἰξίων συνέσται;

HPA: Ἀλλὰ ἡ νεφέλη ἐγὼ εἶναι δόξω, καὶ τὸ αἰσχρὸν ἐπ' ἐμὲ
ῥῖξει διὰ τὴν ὁμοιότητα.

ZEYΣ: Οὐδὲν τοῦτο φῆς: οὔτε γὰρ ἡ νεφέλη ποτὲ Ἥρα γένοιτ'
ἂν, οὔτε σὺ νεφέλη: ὁ δ' Ἰξίων μόνον ἐξαπατηθήσεται.

HPA: Ἀλλὰ οἶοι πάντες ἄνθρωποι ἀπειρόκαλοί εἰσιν,
αὐχῆσει κατελθὼν ἴσως καὶ διηγῆσεται ἅπασι, λέγων
συγγεγενῆσθαι τῇ Ἥρα καὶ σύλλεκτρος εἶναι τῷ Δί. καὶ

αἰσχρός, -ά, -όν: shameful

ἄπαγε: away! begone! hands off!

ἅπας, ἅπασα, ἅπαν: quite all, the whole

ἀπειρόκαλος, -ον: ignorant of the beautiful,
vulgar

αὐχέω: to boast, plume oneself

διηγέομαι: to describe in full

ἐξαπατάω: to deceive thoroughly

ἐπιθυμέω: to desire (+ *gen.*)

ῥῖκω: to have come, be present, be here

ἰκνέομαι: to come, arrive

κατέρχομαι: to go down

μόνον: only

νεφέλη, ἡ: a cloud

ὁμοιότης, -ητος, ἡ: likeness, resemblance

ὁμῶς: equally, nevertheless

πλάσμα, -ατος, τό: anything moulded, an
image

συγγίγνομαι: to be with, consort with

σύλλεκτρος, -ον: partner of the bed of (+
dat.)

ὑπομένω: to stay behind, endure

ὥρασι: in season, in good time

μὴ ... ἴκοιτο: aor. opt. in wish for the future, "may he never arrive at!" + *gen.*

τῶν ὑπὲρ αὐτὸν: obj. of ἐπιθυμῶν, "things above him" i.e. because he is a mortal

ἐπιθυμῶν: pres. part. causal, "since desiring" + *gen.*

ὑπόμεινον: aor. imper., "endure!"

ἂν καὶ πάθοις: aor. opt. pot., "what would you suffer?"

εἰ ... συνέσται: fut. of σύν-εἶμι, "if he shall consort with" + *dat.*

δόξω: fut., "I will be thought" + *inf.*

ῥῖξει: fut. of ῥῖκω, "shame will come"

οὐδὲ γένοιτ' ἂν: aor. opt. pot. of γίγνομαι, "the cloud would never be"

ἐξαπατηθήσεται: fut. pass., "he will be deceived"

συγγεγενῆσθαι: perf. inf. of συν-γίγνομαι in ind. st. after λέγων, "saying that he has
had intercourse with" + *dat.*

εἶναι: also in ind. st., "saying that he is bed-companion to" + *dat.*

που τάχα ἂν ἐρᾶν με φήσειεν αὐτοῦ, οἱ δὲ πιστεύουσιν
οὐκ εἰδότες ὥς νεφέλη συνῆν.

ΖΕΥΣ: Οὐκοῦν, ἦν τι τοιοῦτον εἶπη, ἐς τὸν Ἄδην ἐμπεσὼν
τροχῶ ἄθλιος προσδεθὲς, συμπεριενεχθήσεται μετ'
αὐτοῦ αἰ, καὶ πόνον ἅπανστον ἔξει, δίκην διδούς οὐ
τοῦ ἔρωτος — οὐ γὰρ δεινὸν τοῦτό γε — ἀλλὰ τῆς
μεγαλαυχίας.

Ἄδης, ὁ: Hades

ἄθλιος, -α, -ον: miserable

ἅπανστος, -ον: unceasing, never-ending

δίδωμι: to give, pay (a fine)

δίκη, ἡ: penalty

ἐμπίπτω: to fall upon

μεγαλαυχία, ἡ: great boasting, arrogance

οὐκοῦν: therefore

πιστεύω: to believe

πόνος, ὁ: work

προσδέω: to tie to

συμπεριφέρω: to carry round with

σύνεμι: to consort with (+ *dat.*)

τάχα: quickly, presently, forthwith

τοιοῦτος, -αῦτη, -οὔτο: such as this

τροχός, -όν: a wheel

ἂν ... φήσειεν: aor. opt. pot., "he might even claim"

ἐρᾶν: pres. inf. in ind. st., "claim *that I love*" + gen.

εἰδότες: perf. part. of οἶδα, "not *knowing*"

ἦν ... εἶπη: aor. subj. in future more vivid protasis, "*if he says* such"

ἐμπεσὼν: aor. part. of ἐμπίπτω, "having fallen into"

προσδεθὲς: aor. part. pass., "having been tied to" + dat.

συμπεριενεχθήσεται: fut. pass. of συν-περι-φέρω, "he will be carried around along with"

ἔξει: fut. of ἔχω, "and he will have"

διδούς: pres. part., "*paying* a penalty for" + gen.

Perfect with Present Meaning

The present perfect tense describes a completed action which produces a new state of affairs in the present: **τέθνηκε**: "he has died (and is now dead)." Some verbs in Greek are perfect in form but emphasize the present state produced.

κείμεαι: I am lying down (I have been laid down)

μέμνημαι: I remember (I have called to mind)

δέδια: I am afraid (I have been made afraid)

οἶδα: I know (I have seen)

ἔστηκα: I stand (I have set myself up)

ἔοικα: I am like (I have been made like)

7. (11) Hephaestus and Apollo

Hephaestus and Apollo discuss the antics of the newborn Hermes, whose precocious behavior is recounted in the Homeric Hymn to Hermes

ΗΦΑΙΣΤΟΣ: Ἐώρακας, ὦ Ἄπολλον, τὸ τῆς Μαίας βρέφος
τὸ ἄρτι τεχθέν, ὡς καλόν τέ ἐστι, καὶ προσγελά πᾶσι
καὶ δηλοῖ τι ἤδη ὡς μέγα ἀγαθὸν ἀποβησόμενον;

ΑΠΟΛΛΩΝ: Ἐκείνο τὸ βρέφος, ὦ Ἥφαιστε, ἢ μέγα ἀγαθόν, ὃ
τοῦ Ἰαπετοῦ πρεσβύτερόν ἐστιν, ὅσον ἐπὶ τῇ πανουργίᾳ;

ΗΦΑΙΣΤΟΣ: Καὶ τίνα ἂν ἀδικῆσαι δύναίτο ἀρτίτοκον ὄν;

ἀγαθός, -ή, -όν: good

ἀδικέω: to do wrong

ἀποβαίνω: to prove to be (+ *adj.*)

ἄρτι: just, exactly

ἀρτίτοκος, -ον: new-born

βρέφος, -ους, τό: a babe

δηλώω: to show, make clear

δύναμαι: to be able, capable

ἦ: in truth, truly

Ἰάπετος, -οῦ, ὅ: Iapetus

καλόν, -η, -ον: handsome, beautiful

Μαῖα, ας, ἡ: Maia, mother of Hermes

πανουργία, ἡ: knavery, roguery, villany

πρεσβύτερος, -ον: older

προσγελάω: to look laughing at (+ *dat.*)

τίκτω: to give birth to

έώρακας: perf. of ὀράω, “have you seen?”

τεχθέν: aor. part. pass. attributive, “the just now *born*”

ἀποβησόμενον: fut. part. supplementing δηλοῖ, “(the child) is clearly *about to prove to be*”

τοῦ Ἰαπετοῦ πρεσβύτερόν: “older than Iapetus, the father of Prometheus; the expression is proverbial; see Hesiod *Theogony* 134

ὅσον: “*so great* he is”

ἂν ... δύναίτο: pres. opt. pot., “what could he?” + inf.

ὄν: pres. part. circum., “when he is”

ΑΠΟΛΛΩΝ: Ἐρώτα τὸν Ποσειδῶνα, οὗ τὴν τρίαINAN
ἐκλεψεν, ἢ τὸν Ἄρη: καὶ τούτου γὰρ ἐξείλκυσε λαθὸν
τοῦ κολεοῦ τὸ ξίφος, ἵνα μὴ ἑμavτὸν λέγω, ὃν ἀφώπλισε
τοῦ τόξου καὶ τῶν βελῶν.

ΗΦΑΙΣΤΟΣ: Τὸ νεογνὸν ταῦτα, ὃ μόλις ἐκινεῖτο ἐν τοῖς
σπαργάνοις;

ΑΠΟΛΛΩΝ: Εἴση, ὦ Ἥφαιστε, ἣν σοι προσέλθῃ μόνον.

ΗΦΑΙΣΤΟΣ: Καὶ μὴν προσῆλθεν ἤδη.

ΑΠΟΛΛΩΝ: Τί οὖν; πάντα ἔχεις τὰ ἐργαλεῖα, καὶ οὐδὲν
ἀπόλωλεν αὐτῶν;

ΗΦΑΙΣΤΟΣ: Πάντα, ὦ Ἀπολλων.

ΑΠΟΛΛΩΝ: Ὅμως ἐπίσκεψαι ἀκριβῶς.

ἀκριβῶς: carefully

ἀπόλλυμι: to be lost

ἀφοπλίζω: to strip of arms

βέλος, -ous, τό: an arrow

ἐξέλκω: to draw X (*acc.*) out of Y (*gen.*)

ἐπισκέπτομαι: to look carefully

ἐργαλεῖον, τό: a tool, instrument

ἐρωτάω: to ask

κινέω: to move

κλέπτω: to steal

κολεόν, τό: a sheath, scabbard

λανθάνω: to escape notice

μόλις: scarcely

μόνον: only

νεογνόν, τό: a newborn

ξίφος, -ous, τό: a sword

ὁμως: equally, nevertheless

Ποσειδῶν, -ῶνος ὁ: Poseidon

προσέρχομαι: to come or go to

σπάργανον, τό: a diaper

τόξον, τό: a bow

τρίαINA, ἥ: a trident

ἐρώτα: imper., “ask Poseidon!”

ἐκλεψεν: aor. of κλέπτω, “he stole”

ἐξείλκυσε: aor. of ἐξ-έλκω, “he drew from”

λαθὸν: aor. part. nom. of λανθάνω, “having escaped the notice” i.e. secretly

ἵνα μὴ ... λέγω: pres. subj. in negative purpose clause, “lest I mention myself”

ἀφώπλισε: aor., “whom *he* disarmed”

εἴση: fut of οἶδα, “you will know”

ἣν ... προσέλθῃ: aor. subj. in future more vivid protasis, “if he approaches”

καὶ μὴν: expressing an objection, “and yet”

ἀπόλωλεν: perf. of ἀπο-ολλυμι, “none *has been lost*”

ἐπίσκεψαι: aor. imper. mid., “look carefully!”

ΗΦΑΙΣΤΟΣ: Νῆ Δία, τὴν πυράγραν οὐχ ὀρώ.

ΑΠΟΛΛΩΝ: Ἄλλ' ὄψει αὐτὴν που ἐν σπαργάνοις τοῦ βρέφους.

ΗΦΑΙΣΤΟΣ: Οὕτως ὀξύχειρ ἐστὶ καθάπερ ἐν τῇ γαστρὶ ἐκμελετήσας τὴν κλεπτικήν;

ΑΠΟΛΛΩΝ: Οὐ γὰρ ἤκουσας αὐτοῦ καὶ λαλοῦντος ἤδη στωμύλα καὶ ἐπίτροχα. ὁ δὲ καὶ διακονεῖσθαι ἡμῖν ἐθέλει. χθὲς δὲ προκαλεσάμενος τὸν Ἑρωτα κατεπάλαισεν εὐθύς, οὐκ οἶδ' ὅπως, ὑφελών τῶ πόδε: εἶτα μεταξὺ ἐπαινούμενος, τῆς Ἀφροδίτης μὲν τὸν κεστὸν ἔκλεψε, προσπτυξαμένης αὐτὸν ἐπὶ τῇ νίκῃ, τοῦ Διὸς δὲ

γαστήρ, γαστρός, ἡ: a womb
διακονέω: to minister, serve, do service
ἐθέλω: to will, wish, purpose
ἐκμελετάω: to train carefully
ἐπαινέω: to approve, applaud, commend
ἐπίτροχος, -ον: voluble, glib
καθάπερ: just as
καταπαλαίω: to throw in wrestling
κεστός, ὁ: the girdle (of Aphrodite)
κλεπτικός, -ή, -όν: thieving
κλέπτω: to steal, filch, purloin
λαλέω: to talk, chat, prattle, babble

μεταξύ: between
νίκη, ἡ: victory in battle
ὀξύχειρ, -ος, ὁ: one who is quick with the hands
πούς, πόδος, ὁ: a foot
προκαλέω: to call forth
προσπύσσω: to embrace
πυράγρα, ἡ: a pair of fire-tongs
σπάργανον, τό: a diaper
στωμύλος, -η, -ον: mouthy, wordy, talkative
ὑφαιρέω: to seize underneath
χθές: yesterday

ὄψει: fut. of ὀράω, "you will see"

αὐτὴν: "it" i.e. the tongs

καθάπερ ... ἐκμελετήσας: aor. part., "as though having practiced"

οὐ γὰρ: "you certainly have not heard"

λαλοῦντος: pres. part. circum. after ἤκουσας, "heard him speaking"

προκαλεσάμενος: aor. part. mid., "having challenged"

οὐκ οἶδ' ὅπως: parenthetical, "I don't know how"

ὑφελών: aor. part. of ὑπο-αίρέω, *having taken his feet from under*

τῶ πόδε: dual, "his two feet"

ἐπαινούμενος: pres. part. pass., "while being congratulated"

προσπτυξαμένης: aor. part. agreeing with Ἀφροδίτης, "*when she embraced him*"

γελῶντος, τὸ σκῆπτρον· εἰ δὲ μὴ βαρύτερος ὁ κεραυνὸς ἦν, καὶ πολὺ τὸ πῦρ εἶχε, κάκεινον ἂν ὑφείλετο.

ΗΦΑΙΣΤΟΣ: Γοργόν τινα τὸν παῖδα φής.

ΑΠΟΛΛΩΝ: Οὐ μόνον, ἀλλ' ἤδη καὶ μουσικόν.

ΗΦΑΙΣΤΟΣ: Τῷ τοῦτο τεκμαίρεσθαι ἔχεις;

ΑΠΟΛΛΩΝ: Χελώνην που νεκρὰν εὐρών, ὄργανον ἀπ' αὐτῆς συνεπήξατο· πήχεις γὰρ ἐναρμόσας καὶ ζυγώσας, ἔπειτα κολλάβους ἐμπήξας, καὶ μαγάδα ὑποθεῖς, καὶ ἐντεινόμενος ἐπτὰ χορδὰς, μελωδεῖ πάννυ γλαφυρόν, ᾧ

βαρύς, -εία, -ύ: heavy

γελᾶω: to laugh

γλαφυρός, -ά, -όν: elegant

Γοργώ, ἡ: a Gorgon

ἐμπήγνυμι: to fix or plant in

ἐναρμόζω: to fit or fix in

ἐντείνω: to stretch or strain tight

ἔπειτα: thereupon

ἐπτὰ: seven

εὐρίσκω: to find

ζυγώω: to yoke together

κεραυνός, ὁ: a thunderbolt

κόλλαβος, ὁ: a peg

μαγάς, -άδος, ἡ: the bridge of the cithara

μελωδέω: to sing, chant

μουσικός, -ή, -όν: musical

νεκρός, -α, -ον: dead

ὄργανον, τό: an instrument

παῖς, παιδός, ὁ: a child

πάννυ: altogether, entirely

πήχυς, ὁ: a fore-arm

πῦρ, πυρός, τό: fire

σκῆπτρον, τό: a sceptre

συνπήγνυμι: to put together, construct

τεκμαίρομαι: to judge, prove

ὑποτίθημι: to place under

ὑφαιρέω: to seize

φήμι: to declare, make known

χελώνη, ἡ: a tortoise

χορδή, ἡ: a string

γελῶντος: pres. part. agreeing with Διός, “from Zeus *while laughing*”

εἰ μὴ ... εἶχε: impf. in pres. contrafactual protasis, “*if it weren't holding much fire*”

ἂν ὑφείλετο: aor. mid. of ὑπο-αἰρέω in past contrafactual apodosis, “he would have seized”

Γοργόν τινα: acc. pred., “you declare him (to be) *a Gorgon*”

τῷ (=τίνι): “by what?” i.e. how?

ἔχεις: “are you able to?” + inf.

εὐρών: aor. part., “having found”

συνεπήξατο: aor. of συν-πήγνυμι, “he constructed”

πήχεις: acc. pl., the “arms” of a lyre are perpendicular to the “bridge” (μαγάδα)

ἐναρμόσας καὶ ζυγώσας: aor. part., “having fitted and yoked”

ἐμπήξας: aor. part. of ἐν-πήγνυμι, “having inserted”

ὑποθεῖς: aor. part. of ὑπο-τίθημι, “having subjoined”

Ἦφαιστε, καὶ ἑναρμόνιον, ὥς καὶ αὐτῷ φθονεῖν τὸν
 πάλαι κιθαρίζειν ἀσκοῦντα. ἔλεγε δὲ ἡ Μαῖα, ὥς μὴδὲ
 μένοι τὰς νύκτας ἐν τῷ οὐρανῷ, ἀλλ' ὑπὸ περιεργίας
 ἄχρι τοῦ Ἄδου κατίοι, κλέψων τι κακεῖθεν δηλαδὴ.

Ἄδης, Ἄδου, ὁ: Hades

ἀσκέω: to practice

ἄχρι: all the way up to (+ *gen.*)

δηλαδὴ: quite clearly, manifestly

ἐκεῖθεν: from that place, thence

ἑναρμόνιος, -ον: in accord or harmony

κιθαρίζω: to play the cithara

κλέπτω: to steal, filch, purloin

μένω: to stay at home

νύξ, νύκτος, ἡ: night

οὐρανός, ὁ: heaven

πάλαι: long ago

περιεργία, ἡ: curiosity

φθονέω: to be envious or jealous

ὥς ... φθονεῖν: pres. inf. in result clause, “so that I envy him”

καὶ (=καὶ ἐμέ): acc. subj of φθονεῖν, “so that even I”

ἀσκοῦντα: pres. part. attributive agreeing with καὶ, “even I *who was practicing*” + inf.

ὥς μὴδὲ μένοι: pres. opt. in ind. st. in secondary sequence, “that he would not remain”

ὑπὸ περιεργίας: “at the hands of curiosity,” using the agency expression

(ὥς) κατίοι: pres. opt. of κατα-έρχομαι, also in ind. st., “that he would go down”

κλέψων: fut. part. expressing purpose, “go down *in order to steal*”

Translating Participles

Greek has many more participles than English. The aorist participle is quite common and has no parallel in English in most cases. Because English has no way to indicate simple time with a participle, our “translationese” versions of aorist participles will often sound like perfect participles:

**πήχεις γὰρ ἑναρμόσας καὶ ζυγώσας, ἔπειτα κολλάβους ἐμπήξας καὶ
 μαγάδα ὑποθεῖς καὶ ἐντεινάμενος ἐπὶ χορδὰς μελωδεῖ πάνυ γλαφυρόν:**

“for *having fitted* and *having yoked* the arms (of the lyre), then *having inserted* and *having subjoined* pegs and *having stretched* seven strings, he begins singing very elegantly.”

More idiomatic in these cases would be some kind of periphrasis, such as “once he had fitted and yoked the arms and then stretched seven strings, he begins singing,” but our translationese version will indicate the syntactic relations more clearly.

ὑπόπτερος δ' ἐστὶ, καὶ ῥάβδον τινὰ πεποιήται θαυμασίαν
τὴν δύναμιν, ἣ ψυχαγωγεῖ καὶ κατάγει τοὺς νεκρούς.

ΗΦΑΙΣΤΟΣ: Ἐγὼ ἐκείνην ἔδωκα αὐτῷ παίγνιον εἶναι.

ΑΠΟΛΛΩΝ: Τοιγαροῦν ἀπέδωκέ σοι τὸν μισθὸν τὴν
πύαγαν.

ΗΦΑΙΣΤΟΣ: Εὐ γε ὑπέμνησας: ὥστε βαδιοῦμαι ἀποληψό-
μενος αὐτήν, εἴ που ὡς φῆς εὔρεθείη ἐν τοῖς σπαργάνοις.

ἀποδίδωμι: to give back, repay

ἀπολαμβάνω: to take or receive from

βαδίζω: to go slowly, to walk

δύναμις, -εως, ἡ: power

εὗρισκω: to find

θαυμάσιος, -ος, -ον: wondrous

κατάγω: to lead down

μισθός, ὁ: wages, pay, hire

νεκρός, ὁ: a dead body, corpse

παίγνιον, τό: a plaything, toy

πύαγα, ἡ: a pair of fire-tongs

ῥάβδος, ἡ: a rod, wand, stick

σπάργανον, τό: a diaper

τοιγαροῦν: therefore, accordingly

ὑπομμνήσκω: to remind

ὑπόπτερος, -ον: winged

ψυχαγωγέω: to lead departed souls to the
nether world

πεποιήται: perf. mid., "he has caused to be made"

ῥάβδον: i.e., the *caduceus*, with which he conveys men to the underworld

τὴν δύναμιν: acc. of respect, "wondrous *in power*"

ἣ: dat. rel. pron., "with which he leads"

ἐκείνην: "that thing" i.e. the *caduceus*

εἶναι: inf. of purpose, "I gave *in order to be* a toy"

τὴν πύαγαν: in apposition to μισθόν, "a wage, namely *the tongs*" which he stole from
Hephaistus

ὑπέμνησας: aor. of ὑπο-μμνήσκω, "you have reminded me well"

ὥστε βαδιοῦμαι: fut. in result clause, "and so I will go"

ἀποληψόμενος: fut. part. of ἀπο-λαμβάνω, expressing purpose, "in order to regain"

εἴ που ... εὔρεθείη: aor. opt. in present general protasis, "if ever they are to be found"

8. (13) Hephaestus and Zeus

Hephaestus helps Zeus birth Athena, and then asks for her hand in marriage. In Athenian mythology, Hephaestus pursued Athena unsuccessfully, but his premature ejaculation made him part of the story of the birth of the autochthonous hero Erichthonius/Erechtheus. Athena and Hephaestus are often figured together as patrons of the technical arts.

ΗΦΑΙΣΤΟΣ: Τί με, ὦ Ζεῦ, δεῖ ποιεῖν; ἤκω γάρ, ὥς ἐκέλευσας,
ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους δέοι μιᾷ πληγῇ
διακόψαι.

ΖΕΥΣ: Εὖγε, ὦ Ἥφαιστε: ἀλλὰ δῖέλέ μου τὴν κεφαλὴν ἐς
δύο κατενεγκών.

ΗΦΑΙΣΤΟΣ: Πειρᾷ μου; ἢ μέμνηνας; πρόσταττε δ' οὖν
τάληθες ὅπερ θέλεις σοι γενέσθαι.

ἀληθής, -ές: unconcealed, true

διαίρέω: to divide, split open

διακόπτω: to cut in two, cut through

δύο: two

εἰς, μία, ἓν: one

ἤκω: to have come, be present

θέλω: to will, wish, purpose

καταφέρω: to bring down

κελεύω: to command, order

κεφαλὴ, ἡ: a head

λίθος, ὁ: a stone

μαίνομαι: to rage, be furious

ὀξύς, -εία, -ύ: sharp, keen

ὅσπερ, ἥπερ, ὅπερ: the very thing which

πειράω: to attempt, test

πέλεκυς, -εως, ὁ: an axe

πληγὴ, ἡ: a blow, stroke

προστάττω: to place or post at, order

εἰ καὶ ... δέοι: pres. opt. of δεῖ in present general protasis, "even if it is necessary to cut"

δίελε: aor. imper. of δια-αἰρέω, "split open!"

κατενεγκών: aor. part. of κατα-φέρω, "having brought down (the axe)"

πειρᾷ: 2 sing. mid., "are you testing me?"

μέμνηνας: perf., "or are you mad?"

ΖΕΥΣ: Τοῦτο αὐτό, διαιρεθῆναί μοι τὸ κρανίον: εἰ δὲ ἀπειθήσεις, οὐ νῦν πρῶτον ὀργιζομένου πειράσῃ μου. ἀλλὰ χρή καθικνεῖσθαι παντὶ τῷ θυμῷ, μηδὲ μέλλειν: ἀπόλλυμαι γὰρ ὑπὸ τῶν ὠδίνων, αἷ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν.

ΗΦΑΙΣΤΟΣ: Ὅρα, ὦ Ζεῦ, μὴ κακόν τι ποιήσωμεν: ὅξυς γὰρ ὁ πέλεκυς ἐστι, καὶ οὐκ ἀναιμωτὶ, οὐδὲ κατὰ τὴν Εἰλήθυιαν μαιώσεται σε.

ΖΕΥΣ: Κατένευκε μόνον, ὦ Ἥφαιστε, θαρρῶν: οἶδα γὰρ ἐγὼ τὸ σύμφερον.

ἀναιμωτὶ: without shedding blood
ἀναστρέφω: to turn upside down, upset
ἀπειθέω: to be disobedient, refuse
ἀπόλλυμι: to destroy utterly
διαίρω: to divide
ἐγκέφαλος, ὁ: a brain
Εἰλήθυια, ἡ: Eileuthia, goddess of childbirth
θαρρέω: to be of good courage, take courage
θυμός, ὁ: passion, spirit
καθικνεόμαι: to come down to
κακός, -ή, -όν: bad
καταφέρω: to bring down

κρανίον, τό: a skull
μαιόομαι: to deliver
μέλλω: to delay
μόνον: only
ὅξυς, -εία, -ύ: sharp, keen
ὀργίζω: to provoke to anger, irritate
πειράω: to attempt, endeavour, try
πέλεκυς, -εως, ὁ: an axe
ποιέω: to make, do
συμφέρω: to be expedient
ὠδὶς, -ῖνος, ἡ: the pangs of labour

διαιρεθῆναι: aor. pass. inf. of δια-αίρω in apposition to τοῦτο, “this is it (what I desire), namely for my skull to be split open”

εἰ δὲ ἀπειθήσεις: fut. pass. in future “most” vivid, or minatory protasis, “if you shall disobey” i.e. and you will be sorry if you do!

οὐ νῦν πρῶτον: “not now for the first time,” the first time was when Hephaestus tried to mediate between Hera and Zeus and was thrown out of heaven. cf. *Iliad* 1.589ff

παντὶ τῷ θυμῷ: dat. of manner, “with all your might”

μη ... ποιήσωμεν: noun clause after ὅρα, “have a care lest I do”

μαιώσεται: fut. of μαιόομαι, “it will not deliver you”

τὸ σύμφερον: pres. part. used as substantive, “the benefit”

ΗΦΑΙΣΤΟΣ: Ἄκων μὲν, κατοίσω δέ: τί γὰρ χρή ποιεῖν, σοῦ κελεύοντος; τί τοῦτο; κόρη ἔνοπλος; μέγα, ὦ Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ: εἰκότως γοῦν ὀξύθυμος ἦσθα, τηλικαύτην ὑπὸ τῇ μήνιγγι παρθένον ζωογονῶν, καὶ ταῦτα ἔνοπλον: ἥ που στρατόπεδον, οὐ κεφαλὴν ἐλελήθεις ἔχων. ἡ δὲ πηδᾶ καὶ πυρριχίζει καὶ τὴν ἄσπιδα τινάσσει καὶ τὸ δόρυ πάλλει καὶ ἐνθουσιᾷ, καὶ τὸ μέγιστον, καλὴ πάνυ καὶ ἀκμαία γεγένηται ἤδη ἐν βραχεῖ: γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς. ὥστε, ὦ Ζεῦ, μαίωτρά μοι ἀπόδος ἐγγυήσας ἤδη αὐτήν.

ἀκμαῖος, -α, -ον: in full bloom, vigorous
 ἄκων, -ουσα, -ον: unwilling
 ἀποδίδωμι: to repay
 ἄσπῖς, -ῖδος, ἡ: a round shield
 βραχύς, -εῖα, -ύ: short
 γλαυκῶπις, -ῖδος, ἡ: grey-eyed
 γοῦν: at least then, at any rate, any way
 δόρυ, τό: a spear
 ἐγγυάω: to give in marriage
 εἰκότως: in all likelihood
 ἐνθουσιάζω: to be rapt, be full of spirit
 ἔνοπλος, -ον: in arms, armed
 ζωογονέω: propagate, engender
 καλός, -ή, -όν: beautiful
 καταφέρω: to bring down
 κελεύω: to command, order

κόρη, ἡ: a maiden, maid, damsel
 κόρυς, -υθος, ἡ: a helmet
 κοσμέω: to order, adorn
 λανθάνω: to escape notice (+ *part.*)
 μαίωτρα, τά: a midwife's wages
 μῆνιγξ, -εγγος, ἡ: membrane enclosing the brain
 ὀξύθυμος, -ον: quick to anger
 πάλλω: to poise, wield
 πάνυ: very
 παρθένος, ἡ: a maiden, girl
 πηδάω: to leap, spring, bound
 πυρριχίζω: to dance the pyrrhic dance
 στρατόπεδον, τό: an encampment of soldiers
 τηλικούτος, -αῖτη, -οῦτο: so great
 τινάσσω: to shake or brandish

κελεύοντος: pres. part. in gen. abs., “with you *ordering*”
 ζωογονῶν: pres. part. causal, “since you were engendering”
 ἡ που: “indeed!” expressing surprise
 ἐλελήθεις: plupf. of λανθάνω, “you had escaped the notice having” i.e. you actually had
 γεγένηται: perf. of γίγνομαι, “she has become grown”
 ἐν βραχεῖ (sc. χρόνῳ): “in this short time”
 κοσμεῖ: “her helmet *adorns* her eyes”
 ἀπόδος: aor. imper., “pay to me!”
 ἐγγυήσας: aor. part. instrumental, “pay *by engaging* her to me”

ΖΕΥΣ: Ἀδύνατα αἰτεῖς, ὦ Ἥφαιστε· παρθένος γὰρ αἰεὶ ἐθελήσει μένειν. ἐγὼ γοῦν τό γε ἐπ' ἐμοὶ οὐδὲν ἀντιλέγω.

ΗΦΑΙΣΤΟΣ: Τοῦτ' ἐβουλόμην: ἐμοὶ μελήσει τὰ λοιπά, καὶ ἤδη συναρπάσω αὐτήν.

ΖΕΥΣ: Εἴ σοι ῥαῖδιον, οὕτω ποίει: πλὴν οἶδα ὅτι ἀδυνάτων ἐρᾶς.



*Hephaestus at the Birth of Athena.
From Attic Red Figure Pelike. (British Museum, London)*

ἀδύνατος, -ον: unable, impossible

αἰτέω: to ask, beg

ἀντιλέγω: to contradict, oppose

βούλομαι: to wish

λοιπός, -ή, -όν: remaining, the rest

μέλω: to be an object of care to (+ dat.)

μένω: to remain

οἶδα: to know

πλὴν: but

ῥαῖδιος, -α, -ον: more easy

συναρπάζω: to seize and carry away

τό γε ἐπ' ἐμοί: "this (request) to me"

ἐβουλόμην: impf., "this I was wishing (sc. to hear)"

ἤδη συναρπάσω: future, "immediately I will seize her"

ποίει: pres. imper., "do it!"

ἀδυνάτων: gen. after ἐρᾶς, "you desire impossible things"

9. (12) Poseidon and Hermes

Hermes explains to Poseidon the bizarre birth of Dionysus. Elements of this version of the story are found in the Bacchae of Euripides

ΠΟΣΕΙΔΩΝ: Ἔστιν, ὦ Ἑρμῇ, νῦν ἐντυχεῖν τῷ Δί;

ΕΡΜΗΣ: Οὐδαμῶς, ὦ Πόσειδον.

ΠΟΣΕΙΔΩΝ: Ὅμως προσάγγειλον αὐτῷ.

ΕΡΜΗΣ: Μὴ ἐνόχλει, φημί: ἄκαιρον γάρ, ὥστε οὐκ ἂν ἴδοις αὐτὸν ἐν τῷ παρόντι.

ἄκαιρος, -ον: ill-timed, unseasonable
ἐνοχλέω: to trouble, bother
ἐντυχάνω: to fall in with, meet with
Ζεὺς, Διός, ὁ: Zeus

ὁμῶς: equally, nevertheless
οὐδαμῶς: in no way
προσαγγέλλω: to announce

ἔστιν: “is it possible?” + inf.

προσάγγειλον: aor. imper., “announce!”

μὴ ἐνόχλει: pres. imper., “don’t bother!”

ὥστε οὐκ ἂν ἴδοις: aor. opt. pot. in result clause, “so that you wouldn’t be able to see”

ἐν τῷ παρόντι: pres. part., “in his present (condition)”

Result clauses

ὥστε (sometimes ὥς) introduces result clauses either with an infinitive or with a finite verb.

ὥστε + *infinitive* indicates a possible or intended result, without emphasizing its actual occurrence. The infinitive does not express time, but only aspect.

ἐγὼ δὲ μὴ οὕτω μανέην ὥς τὰ χεῖλη προσενεγκεῖν τῷ μαλθακῷ τούτῳ Φρυγί. “May I never be so maddened *so as to proffer my lips* to this soft Phrygian youth.”

ὥστε + *indicative* emphasizes the actual occurrence of the result. Both time and aspect are indicated by the form of the verb.

ἡ μὲν ἀποδιδράσκει με καὶ μισεῖ, ὥστε εἵλετο ξύλον γενέσθαι μᾶλλον ἢ ἐμοὶ ξυνεῖναι. “but she flees me and hates me, *so that she chose* to become wood rather than consort with me.”

Any kind of clause with a finite verb can be a result clause:

ἄκαιρον γάρ ἐστιν, ὥστε οὐκ ἂν ἴδοις αὐτὸν ἐν τῷ παρόντι. “it is not a good time, *and so you couldn’t see* him at the present time”

ΠΟΣΕΙΔΩΝ: Μῶν τῇ Ἥρᾳ σύνεστιν;

ΕΡΜΗΣ: Οὐκ, ἀλλ' ἑτεροῖόν τί ἐστι.

ΠΟΣΕΙΔΩΝ: Συνίημι: ὁ Γανυμήδης ἔνδον.

ΕΡΜΗΣ: Οὐδὲ τοῦτο: ἀλλὰ μαλακῶς ἔχει αὐτός.

ΠΟΣΕΙΔΩΝ: Πόθεν, ὦ Ἑρμῇ; δεινὸν γὰρ τοῦτο φῆς.

ΕΡΜΗΣ: Αἰσχύνομαι εἰπεῖν, τοιοῦτόν ἐστιν.

ΠΟΣΕΙΔΩΝ: Ἀλλὰ οὐ χρὴ πρὸς ἐμὲ θεῖόν γε ὄντα.

ΕΡΜΗΣ: Τέτοκεν ἀρτίως, ὦ Πόσειδον.

ΠΟΣΕΙΔΩΝ: Ἄπαγε, τέτοκεν ἐκεῖνος; ἐκ τίνος; οὐκοῦν ἐλελήθει ἡμᾶς ἀνδρόγυνος ὦν; ἀλλ' οὐδὲ ἐπεσήμανεν αὐτῷ ἢ γαστήρ ὄγκον τινά.

ΕΡΜΗΣ: Εὖ λέγεις: οὐ γὰρ ἐκείνη εἶχε τὸ ἔμβρυον.

αἰσχύνομαι: to be ashamed to (*inf.*)
ἀνδρόγυνος, ὅ: a man-woman, androgyne
ἀπαγε: away! begone! hands off!
ἀρτίως: just now
γαστήρ, -ρος, ἡ: a belly
δεινός, -ή, -όν: terrible, dread
ἔμβρυον, τό: a young one, embryo
ἔνδον: in, within, in the house, at home
ἐπισημαίνω: to indicate, signal
ἑτεροῖος, -α, -ον: of a different kind
θεῖος, ὅ: an uncle

λανθάνω: to escape notice (+ *part.*)
μαλακός, -ή, -όν: soft, weak
μῶν: but surely not? is it so?
ὄγκος, -ον: bulk, size, mass
οὐκοῦν: then, accordingly
πόθεν: whence?
σύνειμι: to consort with
συνίημι: to perceive, understand
τίκτω: to give birth to
τοιοῦτος, -αῦτη, -οὔτο: such as this

μαλακῶς: adv. with ἔχει, "he is doing weakly" i.e. he is sick
οὐ χρὴ (sc. αἰσχύνεσθαι): "it is not necessary (to be ashamed)"
θεῖόν: acc. pred., "me, being *your uncle*"
τέτοκεν: perf. of τίκτω, "he has given birth"
ἐλελήθει: plupf., "had he escaped our notice?" + *part.*
ὦν: pres. part. supplementing ἐλελήθει, "escaped us *that he was*"
ἐκείνη: i.e. his γαστήρ

ΠΟΣΕΙΔΩΝ: Οἶδα: ἐκ τῆς κεφαλῆς ἔτεκεν αὐθις ὥσπερ τὴν Ἀθηνᾶν: τοκάδα γὰρ τὴν κεφαλὴν ἔχει.

ΕΡΜΗΣ: Οὐκ, ἀλλὰ ἐν τῷ μηρῷ ἐκύει τὸ τῆς Σεμέλης βρέφος.

ΠΟΣΕΙΔΩΝ: Εὖγε ὁ γενναῖος, ὡς ὅλος ἡμῖν κυοφορεῖ καὶ πανταχόθι τοῦ σώματος. ἀλλὰ τίς ἡ Σεμέλη ἐστίν;

ΕΡΜΗΣ: Θηβαία, τῶν Κάδμου θυγατέρων μία. ταύτη συνελθὼν ἐγκύμονα ἐποίησεν.

ΠΟΣΕΙΔΩΝ: Εἴτα ἔτεκεν, ὦ Ἑρμῇ, ἀντ' ἐκείνης;

ΕΡΜΗΣ: Καὶ μάλα, εἰ καὶ παράδοξον εἶναί σοι δοκεῖ: τὴν μὲν γὰρ Σεμέλην ὑπελθοῦσα ἡ Ἥρα — οἶσθα ὡς ζηλότυπός

ἀντί: instead of (+ *gen.*)

αὐθις: again

βρέφος, -ους, τό: a babe in the womb

γενναῖος, -α, -ον: noble

ἐγκύμων, -ον: pregnant

εἷς, μία, ἓν: one

ζηλότυπος, -ον: jealous

Θηβαῖος, -α, -ον: Theban

θυγάτηρ, -τερος, ἡ: a daughter

Κάδμος, -ου, ὁ: Cadmus

κεφαλὴ, ἡ: a head

κύει: to bear in the womb, to be pregnant

κυοφορέω: to be pregnant

μηρός, ὁ: a thigh

οἶδα: to know (*perf.*)

ὅλος, -η, -ον: whole, entire

πανταχόθι: in every place

παράδοξος, -ον: incredible, paradoxical

ποιέω: to make

Σεμέλη, -ης, ἡ: Semele, mother of Dionysus

συνέρχομαι: to come together

σῶμα, -ατος, τό: a body

τοκάς, -άδος, ἡ: for breeding

ὑπέρχομαι: to come under, beguile

ὥσπερ τὴν Ἀθηνᾶν: “as with Athena,” Zeus’ more famous example of parthenogenesis
τοκάδα: pred. acc., “a head *that is prolific*”

Σεμέλης: the daughter of Cadmus and mother of Dionysus

ὁ γενναῖος: “isn’t he *the noble one!*” but also “isn’t he the *generative one!*”

ὡς ... κυοφορεῖ: result clause, “so that he is pregnant”

ὅλος ἡμῖν: “every part of us” i.e. our whole body

συνελθὼν: aor. part., “*having come together with* that one”

ἐγκύμονα: acc. pred., “he made her *pregnant*”

καὶ μάλα: “exactly!”

ὑπελθοῦσα: aor. part., “Hera *having beguiled*”

ἐστι — πείθει αἰτῆσαι παρὰ τοῦ Διὸς, μετὰ βροντῶν καὶ ἀστραπῶν ἤκειν παρ' αὐτήν: ὡς δὲ ἐπείσθη, καὶ ἤκειν ἔχων καὶ τὸν κεραυνόν, ἀνεφλέγη ὁ ὄροφος, καὶ ἡ Σεμέλη μὲν διαφθείρεται ὑπὸ τοῦ πυρός. ἐμὲ δὲ κελεύει ἀνατεμόντα τὴν γαστέρα τῆς γυναικὸς, ἀνακομίσαι ἀτελὲς ἔτι αὐτῷ τὸ ἔμβρυον ἑπταμηνιαῖον. καὶ ἐπειδὴ ἐποίησα, διελὼν τὸν ἑαυτοῦ μηρόν, ἐντίθησιν, ὡς ἀποτελεσθεῖν ἐνταῦθα, καὶ νῦν τρίτῳ ἤδη μηνὶ ἐξέτεκεν αὐτὸ, καὶ μαλακῶς ἀπὸ τῶν ὠδίνων ἔχει.

αἰτέω: to ask, beg

ἀνακομίζω: to carry up

ἀνατέμνω: to cut open

ἀναφλέγω: to light up, rekindle

ἀποτελέω: to complete

ἀστραπή, ἡ: a flash of lightning

ἀτελής, -ές: whole

βροντή, ἡ: thunder

γαστήρ, -ἔρος, ἡ: a belly, womb

διαίρω: to divide

διαφθείρω: to destroy utterly

ἔμβρυον, τό: a young one

ἐντίθημι: to put in or into

ἑπταμηνιαίος, -ον: born in the seventh month

κελεύω: to urge, order

κεραυνός, ὁ: a thunderbolt

μαλακός, -ή, -όν: weak

μείς, μηνός, ὁ: a month

μηρός, ὁ: a thigh

ὄροφος, ὁ: a roof

πείθω: to persuade

πῦρ, πυρός, τό: fire

τρίτος, -η, -ον: third

ὠδὶς, -ῖνος, ὁ: the pangs of labour

ἤκειν: pres. inf. after αἰτῆσαι, “to seek from Zeus *to come*”

ὡς δὲ ἐπείσθη: aor. pass. in result clause, “so that he was persuaded”

ἀνεφλέγη: aor. pass. of ἀναφλέγω, “the roof *was burned*”

διαφθείρεται ... κελεύει: note the switch to the vivid present, “while she is destroyed ... he orders me”

ὑπὸ τοῦ πυρός: “by the fire” using the agency expression

ἀνατεμόντα: aor. part. agreeing with ἐμὲ, “orders me, *having cut open*”

ἀνακομίσαι: aor. inf. after κελεύει, “orders me *to convey*”

διελών: aor. part. of δια-αίρέω, “*having divided*”

ὡς ἀποτελεσθεῖν: aor. opt. pass. in purpose clause, “in order for it to become completed”

τρίτῳ ἤδη μηνί: dat. of time when, “on the third month,” i.e. two months later

ΠΟΣΕΙΔΩΝ: Νῦν οὖν ποῦ τὸ βρέφος ἐστίν;

ΕΡΜΗΣ: Ἐς τὴν Νῦσσαν ἀποκομίσας, παρέδωκα ταῖς
Νύμφαις ἀνατρέφειν, Διόνυσον αὐτὸν ἐπονομασθέντα.

ΠΟΣΕΙΔΩΝ: Οὐκοῦν ἀμφότερα, τοῦ Διονύσου τούτου καὶ
μήτηρ καὶ πατὴρ ὁδὲ ἐστίν;

ΕΡΜΗΣ: Ἐοικεν. ἅπειμι δ' οὖν ὕδωρ αὐτῷ πρὸς τὸ τραῦμα
οἴσων, καὶ τὰ ἄλλα ποιήσων, ὅς' ἂν νομίζεται ὥσπερ
λεχοῖ.

ἀμφότερος, -α, -ον: both of two

ἀνατρέφω: to feed up, nurse up, educate

ἅπειμι: I will go

ἀποκομίζω: to carry away, escort

ἔοικα: it seems so

ἐπονομάζω: to name or call

λεχώ, -οῦς ἡ: a woman in childbed

νομίζω: to deem, hold; (*pass.*) to be customary

Νῦσσα, -ης, ἡ: Mt. Nyssa

οὐκοῦν: therefore, then, accordingly

παραδίδωμι: to give over to (+ *dat.*)

τραῦμα, -ατος, τό: a wound, hurt

ὔδωρ, -ατος, τό: water

φέρειω: to bear

ἀνατρέφειν: pres. inf. of purpose, "gave in order to raise"

ἐπονομασθέντα: aor. part. pass., "him *having been named*"

ἀμφότερα: neut. pl. nom. pred., "is he *both things*"

ὁδὲ: "this one" i.e. Zeus

οἴσων: fut. part. of *φέρω* expressing purpose, "I will go *to bring*"

ὅς' ἂν νομίζεται: pres. subj. in general relative clause, "whatever else is customary"

ὥσπερ λεχοῖ: "as though for a woman in childbed"

Defective Verbs

The principal parts of some verbs come from completely different words.

Sometimes there are more than one form for a specific tense, in which case one will usually be preferred. Here are some important examples:

Present	Future	Aorist	Perfect	Aorist Passive	Translation
ἔρχομαι	εἶμι ἐλεύσομαι	ἦλθον	ἐλήλουθα		to go
αἰρέω	αἰρήσω	εἶλον	ἤρηκα	ἤρέθην	to take
φέρω	οἴσω	ἤνεγκα ἤνεγκον	ἐνήνοχα	ἤνέχθην	to bear, carry

10. (14) Hermes and Helios

Hermes brings Zeus' command to Helios to lengthen the night so that he can have sufficient time with Alcmene to produce Heracles, the greatest of all Greek heroes. Helios complains that Zeus' behavior is worse than that of his father, Cronus.

ΕΡΜΗΣ: ὦ Ἥλιε, μὴ ἐλάσης τήμερον, ὃ Ζεὺς φησι, μηδὲ
αὔριον μηδὲ εἰς τρίτην ἡμέραν, ἀλλὰ ἔνδον μένε, καὶ τὸ
μεταξὺ μία τις ἔστω νύξ μακρά: ὥστε λυέτωσαν μὲν
αἱ Ὠραι αὖθις τοὺς ἵππους, σὺ δὲ σβέσον τὸ πῦρ, καὶ
ἀνάπανε διὰ μακροῦ σεαυτόν.

ΗΛΙΟΣ: Καινὰ ταῦτα, ὦ Ἑρμῇ, καὶ ἀλλόκοτα ἦκεις
παραγγέλλων. ἀλλὰ μὴ παραβαίνειν τι ἔδοξα ἐν τῷ

ἀλλόκοτος, -ον: strange, monstrous

ἀναπαύω: to make to cease

αὔριον: tomorrow

εἰς, μία, ἓν: one

ἐλαύνω: to drive, set in motion

ἐνδον: in, within, at home

ἦκω: to have come, be present, be here

ἡμέρα, ἡ: a day

ἵππος, ὅ: a horse, mare

καινός, -ή, -όν: new, strange

λύω: to loose, unyoke

μακρός, -ά, -ον: long

μένω: to stay

μεταξύ: between

νύξ, νύκτος, ἡ: night

παραβαίνω: to go by the side, deviate

παραγγέλλω: to transmit as a message

σβέννυμι: to quench, put out

τήμερον: today

τρίτος, -η, -ον: the third

Ὠραι, αἱ the Hours

μὴ ἐλάσης: aor. subj. in prohibition, "don't drive!"

τὸ μεταξὺ: "the interval"

ἔστω: 3 sing. imper., "let there be a long night!"

ὥστε λυέτωσαν: 3 pl. pres. imper. in result clause, "and so let them unyoke!"

αἱ Ὠραι: the goddesses of seasons and door-keepers of heaven. cf. *Iliad* 5, 749 and 8, 393.

σβέσον: aor. imper. of σβέννυμι, "extinguish the fire!"

διὰ μακροῦ (sc. χρόνου): "for a long time"

ἀλλὰ μὴ ... ἔδοξα: "but surely I have not seemed?" expecting a negative answer

δρόμῳ, καὶ ἔξω ἐλάσαι τῶν ὄρων, κῆτά μοι ἄχθεται, καὶ
τὴν νύκτα τριπλασίαν τῆς ἡμέρας ποιῆσαι διέγνωκεν;

ΕΡΜΗΣ: Οὐδὲν τοιοῦτον, οὐδὲ ἐς αἰὲ τοῦτο ἔσται: δεῖται δέ
τι νῦν αὐτὸς ἐπιμηκεστέραν γενέσθαι οἱ τὴν νύκτα.

ΗΛΙΟΣ: Ποῦ δὲ καὶ ἔστιν; ἢ πόθεν ἐξεπέμφθης ταῦτα
ἀγγελῶν μοι;

ΕΡΜΗΣ: Ἐκ Βοιωτίας, ὦ Ἥλιε, παρὰ τῆς Ἀμφιτρύωνος
γυναικὸς, ἣ σύνεστιν, ἐρῶν αὐτῆς.

ΗΛΙΟΣ: Εἴτα οὐχ ἱκανὴ νύξ μία;

ἀγγέλλω: to announce	ἔξω: out (+ <i>gen.</i>)
ἄχθομαι: to be vexed	ἐπιμήκης, -ες: longish, oblong
Βοιωτία, ἡ: Boeotia	ἐράω: to be in love with (+ <i>gen.</i>)
δέομαι: to ask, beg	ἱκανός, -η, -ον: sufficient
διαγιγνώσκω: to distinguish, decide	ὄρος, ὅ: a boundary, landmark
δρόμος, ὁ: a course	πόθεν: whence?
ἐκπέμπω: to send out or forth from	ποῦ: where?
ἐλαύνω: to drive	τριπλάσιος, -α, -ον: thrice as much

ἐλάσαι: aor. inf. of ἐλαύνω complementing ἔδοξα, “did I seem *to drive*?”

κῆτά (=καὶ εἴτα): “and so” i.e. as a result

τῆς ἡμέρας: *gen.* after τριπλασίαν, “three times as long *as the day*”

διέγνωκεν: aor., “he decided” + inf.

ἐς αἰὲ: “to always” i.e. forever

γενέσθαι: aor. inf. in ind. command, “he asks that the night *become*”

οἱ: dat. reflexive pronoun, “for him(self)”

ἐξεπέμφθης: aor. pass., “whence *were you sent*?”

ἀγγελῶν: fut. part. indicating purpose, “sent *in order to announce*”

τῆς Ἀμφιτρύωνος γυναικὸς: “from the wife of Amphitryon,” who is Alkmene, the mother of Heracles

ἣ: rel. pron. dat. after σύνεστιν, “with *whom* he is consorting”

ΕΡΜΗΣ: Οὐδαμῶς. τεχθῆναι γάρ τινα δεῖ ἐκ τῆς ὁμιλίας ταύτης μέγαν καὶ πολύμοχθον θεόν: τοῦτον οὖν ἐν μιᾷ νυκτὶ ἀποτελεσθῆναι ἀδύνατον.

ΗΛΙΟΣ: Ἀλλὰ τελεσιουργεῖτω μὲν ἀγαθῇ τύχῃ. ταῦτα δ' οὖν, ὦ Ἑρμῇ, οὐκ ἐγένετο ἐπὶ τοῦ Κρόνου — αὐτοὶ γὰρ ἡμεῖς ἐσμεν — οὐδὲ ἀπόκοιτός ποτε ἐκείνος παρὰ τῆς Ῥέας ἦν, οὐδὲ ἀπολιπὼν ἂν τὸν οὐρανὸν ἐν Θήβαις ἐκοιμᾶτο, ἀλλὰ ἡμέρα μὲν ἦν ἡ ἡμέρα, νύξ δὲ κατὰ μέτρον τὸ αὐτῆς ἀνάλογον ταῖς ὥραις. ξένον δὲ ἢ παρηλλαγμένον οὐδέν,

ἀγαθός, -ή, -όν: good

ἀδύνατος, -ον: impossible

ἀναλάζομαι: to take again

ἀνάλογος, -ον: proportionate

ἀπόκοιτος, -ον: sleeping away from (+ *gen.*)

ἀπολείπω: to leave behind

ἀποτελέω: to accomplish

δεῖ: it is necessary

εἷς, μία, ἓν: one

Θῆβαι, -ῶν, αἶ: Thebes

κοιμάω: to sleep

Κρόνος, ὁ: Cronus, father of Zeus

μέτρον, τό: a measure

ξένος, -ον: foreign, strange

ὁμιλία, ἡ: a communion, intercourse

οὐδαμῶς: in no wise

οὐρανός, ὁ: heaven

παρалаλλάττω: to change, alter

πολύμοχθος, -ον: much-labouring

Ῥέα, Ῥέας, ἡ: Rhea, mother of Zeus

τελεσιουργέω: to accomplish

τίκτω: to give birth to

τύχη, ἡ: good fortune

ῥα: period of time, hour

τεχθῆναι: aor. inf. pass. after δεῖ, “necessary for a god *to be born*”

ἀποτελεσθῆναι: aor. inf. pass. expexegetic after ἀδύνατον, “impossible *to be accomplished*”

τελεσιουργεῖτω: 3 sing. imper., “let him accomplish!”

ἐπὶ τοῦ (sc. χρόνου) Κρόνου: “in Kronus’ (time)” i.e. in the olden days

αὐτοὶ: nom. pred., “we are *ourselves*” i.e. we are alone

ἀπολιπὼν: aor. part. taking the place of an aor. indic. with ἂν indicating customary action together with ἐκοιμᾶτο, “nor *would he leave and go sleep*”

νύξ δέ: “day was day, (night was) *night*”

τὸ αὐτῆς ἀνάλογον: adverbial accusative, “the proportion of it (the night)” i.e. analogously to” + dat.

παρηλλαγμένον: perf. part. agreeing with ἀνάλογον, “strange or *altered* not at all”

οὐδ' ἂν ἐκοινώνησέ ποτε ἐκείνος θνητῇ γυναικί: νῦν δὲ
 δυστήνου γυναιίου ἔνεκα χρὴ ἀνεστράφθαι τὰ πάντα,
 καὶ ἀκαμπεστέρους μὲν γενέσθαι τοὺς ἵππους ὑπὸ τῆς
 ἀργίας, δύσπορον δὲ τὴν ὁδὸν ἀτριβῇ μένουσαν τριῶν
 ἑξῆς ἡμερῶν, τοὺς δὲ ἀνθρώπους ἀθλίως ἐν σκοτεινῷ
 διαβιοῦν. τοιούτων ἀπολαύσονται τῶν Διὸς ἐρώτων, καὶ
 καθεδοῦνται περιμένοντες, ἔστ' ἂν ἐκείνος ἀποτελέσῃ
 τὸν ἀθλητήν, ὃν λέγεις, ὑπὸ μακρῷ τῷ ζόφῳ.

ἀθλητής, ὁ: an athlete
 ἀθλιος, -α, -ον: wretched
 ἀκαμψής, -ές: rigid, stiff
 ἀναστρέφω: to turn upside down, upset
 ἀπολαύω: to have enjoyment of
 ἀποτελέω: to complete
 ἀργία, ἡ: idleness, laziness
 ἀτριβής, -ές: not rubbed
 γύναιος, -α, -ον: made to a woman
 γυνή, γυνάικος, ἡ: a woman
 διαβιώω: to live through
 δύσπορος, -ον: hard to pass, scarce passable
 δύστηνος, -ον: wretched, unhappy
 ἔνεκα: for the sake of (+ gen.)

ἑξῆς: in order, in a row
 ἔρω, -ωτος, ὁ: a love affair
 ἔστε: until (+ subj.)
 ζόφος, ὁ: darkness
 θνητός, -ή, -όν: liable to death, mortal
 καθέζομαι: to sit down, take one's seat
 κοινωνέω: to engage with (+ dat.)
 μακρός, -ά, -ον: long
 μένω: to stay
 ὁδός, ἡ: a way, path
 περιμένω: to wait for, await
 σκοτεινός, -ή, -όν: dark
 τρεῖς, τρία: three
 χρή: it is necessary

οὐδ' ἂν ἐκοινώνησε: aor. with ἂν indicating customary action, "nor would he engage with" + dat.

ἀνεστράφθαι: perf. inf. pass. after χρή, "necessary for all to be overturned"

γενέσθαι: aor. inf. also after χρή, to be understood with this and the next phrase, "that the horses become ... that the road become"

μένουσαν: pres. part. agreeing with ὁδὸν with instrumental force, "by remaining untrod"
 τριῶν ἑξῆς ἡμερῶν: gen. of time within which, "untrod over the course of three days in a row"

διαβιοῦν: pres. inf. of διαβιώω also after χρή, "necessary that mortals live"

τῶν ... ἐρώτων: gen. of cause, "enjoyment from Zeus' affairs"

καθεδοῦνται: fut. of κατα-ἕζομαι, "they will sit down"

ἔστ' ἂν ... ἀποτελέσῃ: aor. subj. in general temporal clause, "until he accomplishes (whenever that may be)"

τὸν ἀθλητήν: "the laboring fellow" i.e. Heracles

ΕΡΜΗΣ: Σιώπα, ὦ Ἥλιε, μή τι κακὸν ἀπολαύσης τῶν λόγων. ἐγὼ δὲ παρὰ τὴν Σελήνην ἀπελθὼν καὶ τὸν Ὕπνον, ἀπαγγελῶ καὶ κείνοις ἅπερ ὁ Ζεὺς ἐπέστειλε, τὴν μὲν σχολῇ προβαίνειν, τὸν δὲ Ὕπνον μὴ ἀνεῖναι τοὺς ἀνθρώπους, ὥς ἀγνοήσωσι μακρὰν οὔτω τὴν νύκτα γεγενημένην.

ἀγνοέω: not to perceive or know

ἀνίημι: to release

ἀπαγγέλλω: to announce

ἀπέρχομαι: to go away, depart from

ἀπολαύω: to have enjoyment of, gain

ἐπιστέλλω: to send as a message

κακός, -ή, -όν: bad

μακρός, -ά, -ον: long

προβαίνω: to step forward, advance

Σελήνη, ἡ: Selene, the moon goddess

σιωπάω: to be silent

σχολή, ἡ: leisure, rest, ease

Ὕπνος, ὁ: Hypnos, god of sleep

μή ... ἀπολαύσης: aor. subj. in negative purpose clause, “lest you gain some trouble”

τῶν λόγων: gen. of cause, “trouble from your words”

ἀπαγγελῶ: fut., “I will announce to” + dat.

ἐπέστειλε: aor., “what Zeus commanded”

τὴν μὲν ... τὸν δὲ: acc. subjects of the infinitives in ind. com., “that she (the Moon) ... that he (Sleep)”

σχολῇ: dat. of manner, “in a leisurely manner”

μὴ ἀνεῖναι: pres. inf. of ἀνα-ἵημι in ind. command, “not to release”

ὥς ἀγνοήσωσι: aor. subj. in result clause, “so that they not know”

γεγενημένην: perf. part. in ind. st. after ἀγνοήσωσι, “not know that the night has become”

11. (19) Aphrodite and Selene

Selene tells Aphrodite of her mortal beloved, Endymion, whom she visits while he sleeps. The sleeping Endymion is a favorite theme in art.

ΑΦΡΟΔΙΤΗ: Τί ταῦτα, ὦ Σελήνη, φασὶ ποιεῖν σε; ὅπoταν
κατὰ τὴν Καρίαν γένῃ, ἰστάναι μὲν σε τὸ ζεύγος
ἀφορῶσαν ἐς τὸν Ἐνδυμῖωνα καθεύδοντα ὑπαίθριον,
ἄτε κυνηγέτην ὄντα, ἐνίοτε δὲ καὶ καταβαίνειν ἐπ’ αὐτὸν
ἐκ μέσης τῆς ὁδοῦ;

ΣΕΛΗΝΗ: Ἐρώτα, ὦ Ἀφροδίτη, τὸν σὸν υἱόν, ὅς μοι τούτων
αἷτιος.

ΑΦΡΟΔΙΤΗ: Ἔα. ἐκεῖνος ὑβριστῆς ἐστίν· ἐμὲ γοῦν αὐτοῦ τὴν
μητέρα οἶα δέδρακεν, ἄρτι μὲν ἐς τὴν Ἰδὴν κατάγων,

αἷτιος, -α, -ον: to blame, guilty (+ *gen.*)

ἄρτι: just, exactly

ἄτε: because (+ *part.*)

ἀφοράω: to look away from

δράω: to do

ἑάω: to allow

Ἐνδυμῖων, ὁ: Endymion

ἐνίοτε: sometimes

ἔρωτάω: to ask

ζεύγος, -ους, τό: a yoke of beasts

Ἰδῆ, ἡ; Mt. Ida

ἵστημι: to make to stand

καθεύδω: to sleep

Κάρια, ἡ: Caria

καταβαίνω: to go down

κατάγω: to lead down

κυνηγέτης, -ου, ὁ: a hunter, huntsman

μέσος, -η, -ον: middle, in the middle

μήτηρ, μητέρος, ἡ: a mother

ὁδός, ἡ: a way, course

οἶος, -α, -ον: what sort of?

ὑβριστῆς, -ου, ὁ: an insolent man

υἱός, ὁ: a son

ὑπαίθριος, -ον: in the open air

ποιεῖν: pres. inf. in ind. st. after **φασὶ**, “they claim *that you do*”

ὅπoταν ... γένῃ: aor. subj. of **γίγνομαι** in general temporal clause, “whenever you are”

ἰστάναι: pres. inf. also in ind. st., “*that you stop your team*”

ἀφορῶσαν: pres. part. agreeing with **σε**, “you, *gazing at*”

ἄτε ... ὄντα: pres. part. with causal **ἄτε**, “sleeping outdoors *because he is* a hunter”

καταβαίνειν: also in ind. st., “that you go down”

ὁδοῦ: from her course through the night

δέδρακεν: perf. of **δράω**, “such things *he has done*”

Ἀγχίσου ἔνεκα τοῦ Ἰλίου, ἄρτι δὲ ἐς τὸν Λίβανον ἐπὶ
τὸ Ἀσσύριον ἐκείνο μειράκιον, ὃ καὶ τῇ Φερσεφάττῃ
ἐπέραστον ποιήσας, ἐξ ἡμισείας ἀφείλετό με τὸν
ἐρώμενον· ὥστε πολλάκις ἠπειλήσα, εἰ μὴ παύσεται
τοιαῦτα ποιῶν, κλάσειν μὲν αὐτοῦ τὰ τόξα καὶ τὴν
φαρέτραν, περιαιρήσειν δὲ καὶ τὰ πτερὰ· ἤδη δὲ καὶ
πληγὰς αὐτῷ ἐνέτεινα ἐς τὰς πυγὰς τῷ σανδάλῳ· ὃ δὲ
οὐκ οἶδ' ὅπως τοπαρυντικά δεδιὼς καὶ ἱκετεύων μετ'

ἀπειλέω: to threaten

Ἀσσύριος, -α, -ον: Assyrian

ἀφαιρέω: to take X (*acc.*) from Y (*acc.*)

ἔνεκα: for the sake of (+ *gen.*)

ἐντείνω: to lay a blow (*acc.*) on someone

ἐπέραστος, -ον: lovely, amiable

ἐράω: to love

ἡμίσεια, ἡ: a half

ἱκετεύω: to beg

κλάω: to break

Λίβανος, ὁ: Mt. Lebanon

μειράκιον, τό: a boy, youth

περαιρέω: to strip off

πληγή, ἡ: a blow, stroke

πολλάκις: many times

πτερόν, τό: feathers

πυγή, -ῆς, ἡ: a rump, buttocks

σάνδαλον, τό: a sandal

τόξον, τό: a bow

τοπαρυντικά: (*adv.*) immediately

φαρέτρα, ἡ: a quiver

Φερσεφάττη, ἡ: Persephone

Ἀγχίσου τοῦ Ἰλίου: Trojan Anchises, who fathered Aeneas with Aphrodite

Ἀσσύριον ἐκείνο μειράκιον: "that Assyrian boy" is Adonis

ποιήσας: aor. part., "he (Eros) *having made* him loveable"

Φερσεφάττη: "loveable to Persephone," to whom Aphrodite intrusted Adonis as an infant and who fell in love with him, prompting a dispute which Zeus settled by dividing Adonis' time between the two goddesses

ἀφείλετο: aor. of ἀπο-αίρέω, "she took from me"

εἰ μὴ παύσεται: fut. in future "most" vivid protasis indicating a threat, "unless he shall cease" + part.

κλάσειν ... περιαιρήσειν: fut. inf. in ind. st. after ἠπειλήσα, "I threatened *that I would break ... that I would strip away*"

τὰ τόξα: "his bow and arrows"

οὐκ οἶδ' ὅπως: parenthetical, "I don't know how"

δεδιὼς καὶ ἱκετεύων: part. concessive, "although being afraid and begging"

μετ' ὀλίγον (sc. χρόνον): "after a little (time)"

ὀλίγον ἐπιλέλγεται ἀπάντων. ἀτὰρ εἶπέ μοι, καλὸς ὁ
Ἐνδυμίων ἐστίν; εὐπαραμύθητον γὰρ οὕτως τὸ δεινόν.

ΣΕΛΗΝΗ: Ἐμοὶ μὲν καὶ πάνυ καλός, ὦ Ἀφροδίτη, δοκεῖ,
καὶ μάλιστα ὅταν ὑποβαλλόμενος ἐπὶ τῆς πέτρας τὴν
χλαμύδα καθεύδῃ, τῇ λαιᾷ μὲν ἔχων τὰ ἀκόντια, ἤδη ἐκ
τῆς χειρὸς ὑπορρέοντα, ἡ δεξιὰ δὲ, περὶ τὴν κεφαλὴν
ἐς τὸ ἄνω ἐπικεκλασμένη, ἐπιπρέπη τῷ προσώπῳ
περικειμένη, ὁ δὲ ὑπὸ τοῦ ὕπνου λελυμένος, ἀναπνέει

ἀκόντιον, τό: a javelin

ἀναπνέω: to breathe

ἄνω: upwards

ἅπας, ἅπασα, ἅπαν: quite all, the whole

δεινός, -ή, -όν: fearful, dread

δεξιὰ, ἡ: the right hand

ἐπικλάω: to bend to

ἐπιλανθάνομαι: to forget (+ gen.)

ἐπιπρέπω: to be conspicuous

εὐπαραμύθητος, -ον: easily consoled

καθεύδω: to lie down to sleep, sleep

καλός, -η, -ον: handsome

κεφαλὴ, ἡ: a head

λαιός, -ά, -όν: on the left

λύω: to loose

ὀλίγος, -η, -ον: little, small

περίκειμαι: to lie round about

πέτρα, ἡ: a rock

πρόσωπον, τό: a face

ὕπνος, ὁ: sleep, slumber

ὑποβάλλω: to throw down

ὑπορρέω: to flow under

χείρ, χειρός, ἡ: a hand

χλαμύς, -ύδος, ἡ: a mantle

ἐπιλέλγεται: perf. of ἐπιλανθάνομαι, “he forgot” + gen.

γὰρ οὕτως: “for in this case” i.e. if this is true

τὸ δεινόν: “the suffering”

ὅταν καθεύδῃ: pres. subj. in general temporal clause, “when(ever) he is sleeping”

τῇ λαιᾷ μὲν ... ἡ δεξιὰ δὲ: “while with the left hand ... but the right hand”

ὑπορρέοντα: pres. part. neut. pl., “the javelins *slipping out of*”

ἐπικεκλασμένη: perf. part. of ἐπι-κλάω, “right hand *having been bent double*”

(ὅταν) ἐπιπρέπη: pres. subj. also in general temporal clause, “*when(ever)* his right hand *is conspicuous*”

περικειμένη: perf. part., “his hand *surrounding* his face”

τὸ ἀμβρόσιον ἐκείνο ἄσθημα. τότε τοῖνυν ἐγὼ ἀψοφητὶ
κατιούσα, ἐπ' ἄκρων τῶν δακτύλων βεβηκυῖα, ὥς ἂν μὴ
ἀνεγρόμενος ἐκταραχθεῖη — οἶσθα: τί οὖν ἂν σοι λέγοιμι
τὰ μετὰ ταῦτα; πλὴν ἀπόλλυμαί γε ὑπὸ τοῦ ἔρωτος.



Sleeping Endymion.

From Roman Marble Relief. (Capitoline Museum, Rome)

ἄκρος, -α, -ον: at the furthest point, tip
ἀμβρόσιος, -ος, -ον: immortal
ἀνεγείρω: to wake up, rouse
ἀπόλλυμι: to destroy utterly
ἄσθημα, τό; a pant, short breathing
ἀψοφητί: noiselessly

βαίνω: to walk, step
δάκτυλος, ό: a finger
ἐκταράττω: to agitate, upset
οἶδα: to know (*perf.*)
τότε: at that time

κατιούσα: pres. part. of κατα-έρχομαι, “I, descending”

ἐπ' ἄκρων τῶν δακτύλων: “on tip-toes”

βεβηκυῖα: perf. part. of βαίνω, “having stepped”

ὥς ἂν μὴ ... ἐκταραχθεῖη: aor. opt. pot. in result clause, “so that he might not be made upset”

ἀνεγρόμενος: aor. part., “he having awoken”

λέγοιμι: pers. opt. pot., “what *can* I tell you?”

ὑπὸ τοῦ ἔρωτος: the agency expression, “destroyed *by love*”

12. (20) Aphrodite and Eros

Aphrodite chides her son for the trouble he causes among the gods with his irreverent match-making.

ΑΦΡΟΔΙΤΗ: ὦ τέκνον Ἔρως, ὄρα οἷα ποιεῖς: οὐ τὰ ἐν τῇ γῇ λέγω, ὅποσα τοὺς ἀνθρώπους ἀναπείθεις καθ' αὐτῶν ἢ κατ' ἀλλήλων ἐργάζεσθαι, ἀλλὰ καὶ τὰ ἐν τῷ οὐρανῷ, ὃς τὸν μὲν Δία πολύμορφον ἐπιδεικνύεις, ἀλλάττων ἐς ὃ τι ἂν σοι ἐπὶ τοῦ καιροῦ δοκῇ, τὴν Σελήνην δὲ καθαιρεῖς ἐκ τοῦ οὐρανοῦ, τὸν Ἥλιον δὲ παρὰ τῇ Κλυμένη βραδύνειν ἐνίοτε ἀναγκάζεις, ἐπιλελησμένον τῆς ἵππασίας. ἃ μὲν γὰρ ἐς ἐμὲ τὴν μητέρα ὑβρίζεις, θαρρῶν ποιεῖς.

ἀλλάττω: to change, alter

ἀλλήλων: of one another

ἀναγκάζω: to force, compel

ἀναπείθω: to persuade, convince

βραδύνω: to make slow, delay

γῆ, ἡ: earth

ἐνίοτε: sometimes

ἐπιδείκνυμι: to display

ἐπιλανθάνομαι: to forget (+ gen.)

ἐργάζομαι: to work, labour

Ἥλιος, ὁ: Helios

θαρρέω: to dare

ἵππασία, ἡ: riding, horse-exercise

καθαιρέω: to draw down

καιρός, ὁ: a specific time

Κλυμένη, ἡ: Clymene

οἷος, -α, -ον: what sort of?

ὅποσος, -η, -ον: as many as

οὐρανός, ὁ: heaven

πολύμορφος, -ον: multiform

Σελήνη, ἡ: Selene; the moon goddess cf. # 11 above

τέκνον, τό: a child

ὑβρίζω: to insult

ὄρα: imper., “watch out what you do!”

οὐ τὰ ... ἀλλὰ καὶ τὰ: “not only those ... but also these”

ὃς ... ἐπιδεικνύεις: “you who display”

ἐς ὃ τι ἂν ... δοκῇ: pres. subj. in general relative clause, “into whatever seems to you”

καθαιρεῖς ... ἀναγκάζεις: “you who draw down ... compell”

παρὰ τῇ Κλυμένη: Clymene is usually the wife of Iapetus, but sometimes the wife of Helios

ἐπιλελησμένον: perf. part. of ἐπιλανθάνομαι, “having forgotten” + gen.

θαρρῶν: pres. part. circumstantial, “you insult me *being bold*” i.e. confident that his own mother won’t retaliate, as opposed to Rhea

ἀλλὰ σύ, ὦ τολμηρότατε, καὶ τὴν Ῥέαν αὐτὴν,
 γραῦν ἤδη, καὶ τοσοῦτων μητέρα θεῶν, ἀνέπεισας
 παιδεραστεῖν, καὶ τὸ Φρύγιον μειράκιον ἐκεῖνο ποθεῖν,
 καὶ νῦν ἐκείνη μέμνηεν ὑπὸ σοῦ, καὶ ζευξαμένη τοὺς
 λέοντας, παραλαβοῦσα καὶ τοὺς Κορύβαντας, ἅτε
 μανικοὺς καὶ αὐτοὺς ὄντας, ἄνω καὶ κάτω τὴν Ἰδην
 περιπολοῦσιν, ἡ μὲν, ὀλολύζουσα ἐπὶ τῷ Ἄττη, οἱ
 Κορύβαντες δὲ, ὁ μὲν αὐτῶν, τέμνεται ξίφει τὸν πῆχυν,
 ὁ δὲ, ἀνεῖς τὴν κόμην, ἔεται μεμηνῶς διὰ τῶν ὀρῶν,

ἀναπειθῶ: to persuade, convince

ἀνίημι: to send up or forth

ἅτε: because (+ part.)

Ἄττης, ὁ: Attis

γραῦς, ἡ: an old woman

ζεύγνυμι: to yoke, put to

Ἰδῃ, ἡ: Mt. Ida

ἔημι: to hasten (mid.)

κόμη, ἡ: hair

Κορύβας, -αντος, ὁ: a priest of Cybele

λέων, -οντος, ὁ: a lion

μαίνομαι: to rage, be furious

μανικός, -ή, -όν: mad, raging

μειράκιον, τό: a boy, lad

ξίφος, -ους, τό: a sword

ὀλολύζω: to cry aloud, wail

ὄρος, -ους, τό: a mountain, hill

παιδεραστέω: to be a lover of boys

παραλαμβάνω: to take with

περιπολέω: to wander about

πῆχυς, ὁ: a fore-arm

ποθέω: to long for, yearn after

Ῥέα, ἡ: Rhea

τέμνω: to cut, hew

τολμηρός, -ά, -όν: daring

τοσοῦτος, -αύτη, -οὔτο: so many

Φρύγιος, -α, -ον: Phrygian

ἀνέπεισας: aor., “you persuaded her to” + inf.

Φρύγιον: the Phygian lad is Attis, the tragic mortal beloved of Cybele, an Anatolian mother goddess with whom Rhea was identified by the Greeks

μέμνηεν: perf. of μαίνομαι, “she is crazed”

ὑπὸ σοῦ: the agency expression, “at your hands”

ζευξαμένη: aor. part., “having yoked her lions,” a standard part of the iconography of Cybele in Greece and Rome

Κορύβαντας: the Corybants were ecstatic followers of Cybele often associated with other Greek fraternities, such as the Cretan Curetes

ἅτε ... ὄντας: pres. part. causal, “because they are crazed also”

ἄνω καὶ κάτω: “up and down” i.e. everywhere

ἡ μὲν ... οἱ Κορύβαντες δὲ: “she herself ... while the Corybants”

ὁ δὲ ... ὁ δὲ: specifying the various activities of the Corybants, “this one ... while another, etc.”

ξίφει: dat. of means, “cuts with his sword,” self-mutilation was a cult practice of Cybele

ἀνείς: aor. part. of ἀνα-ἔημι, “another having let down his hair”

μεμηνῶς: perf. part., “he rushes having been crazed”

ὁ δὲ, αὐλεῖ τῷ κέρατι, ὁ δὲ, ἐπιβομβεῖ τῷ τυμπάνῳ ἢ ἐπικτυπεῖ τῷ κυμβάλῳ, καὶ ὅλως θόρυβος καὶ μανία τὰ ἐν τῇ Ἰδῇ ἅπαντά ἐστι. δέδια τοίνυν ἅπαντα, δέδια τὸ τοιοῦτον ἢ τὸ μέγα σε κακὸν τεκοῦσα, μὴ ἀπομανεῖσά ποτε ἢ Ῥέα, ἢ καὶ μᾶλλον ἔτι ἐν αὐτῇ οὔσα, κελεύση τοὺς Κορύβαντας συλλαβόντας σε διασπάσασθαι, ἢ τοῖς λέουσιν παραβαλεῖν: ταῦτα δέδια κινδυνεύοντά σε ὀρώσα.

ΕΡΩΣ: Θάρρει, μήτερ, ἐπεὶ καὶ τοῖς λέουσιν αὐτοῖς ἤδη ξυνήθης εἰμί. καὶ πολλάκις ἐπαναβὰς ἐπὶ τὰ νῶτα καὶ

ἀπομαίνομαι: to rave

αὐλέω: to play on the flute

δεῖδω: to fear

διασπάω: to tear asunder

ἐπαναβαίνω: to get up on, mount

ἐπιβομβέω: to roar in answer to

ἐπικτυπέω: to make a noise after

θαρρέω: to be of good courage, take courage

θόρυβος, ὁ: a noise, uproar, clamour

κελεύω: to command, order

κέρας, -ατος, τό: the horn of an animal

κινδυνεύω: to be daring, to make a venture

Κορύβας, -αντος, ὁ: a priest of Cybele

κύμβαλον, τό: a cymbal

λέων, -οντος, ὁ: a lion

μᾶλλον: more

μανία, ἡ: madness, frenzy

νῶτον, τό: a back

ξυνήθης, -ες: accustomed to (+ dat.)

ὅλως: completely

παραβάλλω: to throw to (+ dat.)

συλλαμβάνω: to gather together, capture

τίκτω: to give birth to

τοίνυν: therefore, accordingly

τοιούτος, -αῦτη, -οὔτο: such as this

τύμπανον, τό: a kettledrum

κέρατι ... τυμπάνῳ ... κυμβάλῳ: dat. of means, "with his horn ... his drum ... his cymbal" all standard periphrasia of great goddess worship

δέδια: perf. with present meaning, "I fear"

ἢ ... τεκοῦσα: aor. part. attributive, "I, *the one who gave birth to you*"

μὴ ... κελεύση: aor. subj. after verb of fearing, "I fear *that she will order*" + inf.

ἀπομανεῖσα: aor. part., "she, having gone mad"

ἐν αὐτῇ οὔσα: pres. part., "being in herself" i.e. being sane rather than "out of her mind"

συλλαβόντας: aor. part. of συν-λαμβάνω, "the Corybants, *having captured you*"

διασπάσασθαι: aor. inf. mid. in ind. com. after κελεύση, "order them *to tear apart*"

παραβαλεῖν: aor. part. of παρα-βάλλω also after κελεύση, "order *to throw you to*" + dat.

κινδυνεύοντα: pres. part. circumstantial, "seeing you *running the risk*"

ἐπαναβὰς: aor. part. of ἐπι-ανα-βαίνω, "having stepped up upon"

τῆς κόμης λαβόμενος, ἥνιοχῶ αὐτούς, οἱ δὲ σαίνουσί με
καὶ τὴν χεῖρα δεχόμενοι ἐς τὸ στόμα περιλιχμησάμενοι
ἀποδιδόασί μοι. αὕτη μὲν γὰρ ἡ Ῥέα πότε ἂν ἐκείνη

ἀποδίδωμι: to give back, restore

δέχομαι: to take, accept, receive

ἥνιοχέω: to hold the reins, steer with reins

κόμη, ἥ: hair

λαμβάνω: to take

περιλιχμάσθαι: to lick all round

πότε: when? at what time?

σαίνω: to wag the tail, fawn

στόμα, τό: a mouth

χείρ, χειρός, ἥ: a hand

λαβόμενος: aor. part. mid., “having taken hold of” + gen.

ἀποδιδόασι: pres., “they give back (the hand) to me”

Circumstantial Participles

Circumstantial participles are added to a noun or a pronoun to set forth some circumstance under which an action takes place. The circumstances can be of the following types: time, manner, means, cause, purpose, concession, condition or attendant circumstance. Although sometimes particles can specify the type of circumstance, often only the context can clarify its force. Here are some examples:

Time: αὕτη μὲν γὰρ ἡ Ῥέα πότε ἂν ἐκείνη σχολὴν ἀγάγοι ἐπ’ ἐμὲ ὅλη οὖσα ἐν τῷ Ἄττη: “Would Rhea ever have time for me *when she is* all about Attis?”

Means: εἰ δέ τις ἐπεχείρησε λουδορήσασθαι αὐτῷ ὑβρίσας ἐς τὴν τελετήν: “if anyone ever tried to revile him *by acting abusive* toward his initiation”

Purpose: ἀπολιπὼν ἐμὲ τὴν νόμῳ γαμετήν ἐπὶ τὴν γῆν κάτει μοιχεύσων: “having left me, your lawful wife, you go down to earth *in order to commit adultery*”

Concession: διὰ ταῦτα καὶ βρέφος ἀξιοῖς νομίζεσθαι γέρων καὶ πανούργος ὢν: “because of these things do you seek to be considered a child, *although being* old and devious?”

Cause: οὐ γὰρ φέρουσιν, ὦ Ζεῦ, θνηταὶ οὖσαι τὴν σὴν πρόσοψιν. “for they do not endure your appearance, *since they are* mortal”

Condition: ἐγὼ γὰρ λέγειν ὅτι οὐδὲ τὰς τεκούσας ἐμαιοῦτο παρθένος γε αὕτη οὖσα. “I pass over the fact that she would never assist in childbirth *if she herself were* a virgin”

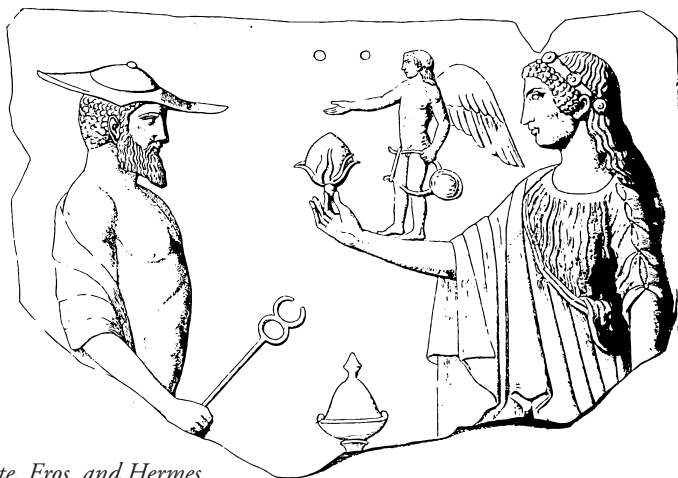
Note that *μή* is used instead of *οὐ* when the participle is conditional.

Attendant Circumstance: πλὴν ἀλλ’ ὄψομαί σε μετ’ ὀλίγον αὖθις δακρύνουσαν: “But I will see you after a while *when you are* crying again.”

The circumstantial participle can also stand in the genitive absolute construction: ἐγὼ δὲ κοιμήσομαι σοῦ καταφιλοῦντος. “I will sleep *while you keep* kissing away.”

σχολήν ἀγάγοι ἐπ' ἐμέ, ὅλη οὐσα ἐν τῷ Ἄττη; καίτοι
τί ἐγὼ ἀδικῶ δεικνὺς τὰ καλὰ οἶά ἐστιν; ὑμεῖς δὲ μὴ
ἐφίεσθε τῶν καλῶν: μὴ τοίνυν ἐμὲ αἰτιᾶσθε τούτων.
ἢ θέλεις σύ, ὦ μήτερ, αὐτὴ μηκέτι ἐρᾶν μήτε σὲ τοῦ
Ἄρεως, μήτε ἐκείνον σοῦ;

ΑΦΡΟΔΙΤΗ: Ὡς δεινὸς εἰ καὶ κρατεῖς ἀπάντων. ἀλλὰ
μεμνήσῃ μού ποτε τῶν λόγων.



Aphrodite, Eros, and Hermes.

Terracotta tablet from Locri, Calabria. (Staatliche Antikensammlungen, Munich.)

ἄγω: to lead, do

ἀδικέω: to do wrong

αἰτιόμαι: to censure X (acc.) for Y (gen.)

δείκνυμι: to bring to light, display, exhibit

δεινός, -ή, -όν: fearful, terrible

ἐράω: to love (+ gen.)

ἐφίημι: to aim at, long for (mid.)

θέλω: to wish (+ inf.)

καλός, -η, -ον: beautiful

κρατέω: to be strong, rule (+ gen.)

μηκέτι: no more, no longer

μνησκω: to remind, put

ὅλος, -η, -ον: whole, entire

σχολή, ἡ: spare time, leisure

τοίνυν: therefore, accordingly

ἀγάγοι: pres. opt. pot., "could she have leisure for me?"

ὅλη οὐσα: pres. part., "when she is completely"

δεικνὺς: pres. part. instrumental, "I, by showing"

μὴ ἐφίεσθε: pres. imper. mid. of ἐπι-ἔημι in prohibition, "don't long for!" + gen.

μὴ ... αἰτιᾶσθε: pres. imper. mid., "don't blame me for!" + gen.

μήτε σὲ ... μήτε ἐκείνον: acc. subject of infinitive ἐρᾶν, "wish that you not love Ares, nor that one (i.e. Ares) love you" the σὲ is emphatic

μεμνήσῃ: fut. perf. mid., "you will remember" + gen."

13. (15) Zeus, Asclepius and Heracles

Heracles and Asclepius, two mortals who achieved immortality, argue about who deserves to have the greater place of honor at the symposium of the gods.

ΖΕΥΣ: Παύσασθε, ὦ Ἀσκληπιέ καὶ Ἡράκλεις, ἐρίζοντες
πρὸς ἀλλήλους ὥσπερ ἄνθρωποι: ἀπρεπῇ γὰρ ταῦτα
καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

ΗΡΑΚΛΗΣ: Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρμακέα
προκατακλίνεσθαί μου;

ΑΣΚΛΗΠΙΟΣ: Νῆ Δία: καὶ ἀμείνων γάρ εἰμί.

ΗΡΑΚΛΗΣ: Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς
ἐκεραύνωσεν ἃ μὴ θέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον
αὖθις ἀθανασίας μετείληφας;

ἀθανασία, ἡ: immortality
ἀλλήλων: one another
ἀλλότριος, -α, -ον: out of place (+ *gen.*)
ἀμείνων, -ον: better, abler
ἀπρεπής, -ές: unseemly, unbecoming
διότι: for the reason that, since
ἐθέλω: to will, wish, purpose
ἔλεος, ὁ: pity, mercy, compassion
ἐμβρόντητος, -ον: thunderstruck, stupefied

ἐρίζω: to strive, wrangle, quarrel
θέμις, ἡ: lawful
κεραυνῶ: to strike with thunderbolts
μεταλαμβάνω: to receive afterward
ποιέω: to make
προκατακλίνω: to make to lie down above
(+ *gen.*)
συμπόσιον, τό: a drinking-party, symposium
φαρμακεύς, -έως, ὁ: a poisoner, sorcerer

παύσασθε: aor. mid. imper., “cease!” + part.

προκατακλίνεσθαι: pres. inf. pass. complementing θέλεις, “do you wish him *to lie down above*” i.e. to be seated higher at the table

ἢ διότι: “I suppose it is because?” the force of ἢ is to answer his own question with a sarcastic question

ἃ μὴ θέμις: “what is not lawful” the μὴ makes the expression general

ἐκεραύνωσεν: aor., “he struck with thunderbolts” the typical act of rage for Zeus, in this instance because of Asclepius’ resurrection of the dead

ποιοῦντα: pres. part. causal agreeing with σε, “you, *because doing*”

μετείληφας: perf. of μετα-λαμβάνω, “you have received afterward” + gen.

ΑΣΚΛΗΠΙΟΣ: Ἐπιλέλῃσαι γὰρ καὶ σύ, ᾧ Ἡράκλεις, ἐν τῇ
Οἴτῃ καταφλεγείς, ὅτι μοι ὀνειδίζεις τὸ πῦρ;

ΗΡΑΚΛΗΣ: Οὐκουν ἴσα καὶ ὅμοια βεβίωται ἡμῖν, ὃς Διὸς
μὲν υἱὸς εἰμι, τοσαῦτα δὲ πεπόνηκα ἐκκαθαίρων τὸν
βίον, θηρία καταγωνιζόμενος καὶ ἀνθρώπους ὕβριστὰς
τιμωρούμενος: σὺ δὲ ῥίζοτόμος εἶ καὶ ἀγύρτης, νοσοῦσι
μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιθέσειν τῶν φαρμάκων,
ἀνδρῶδες δὲ οὐδὲν ἐπιδεδειγμένος.

ἀγύρτης, -ου, ὁ: a collector

ἀνδρώδης, -ες: like a man, manly

βίος, ὁ: life

βίω: to live, pass one's life

ἐκκαθαίρω: to cleanse out

ἐπιδείκνυμι: to prove, demonstrate

ἐπιλανθάνομαι: to forget (+ part.)

ἐπιτίθημι: to administer

θηρίον, τό: a wild animal, beast

ἴσος, -η, -ον: equal to, the same as

καταγωνίζομαι: to overcome

καταφλέγω: to burn up, consume

νοσέω: to be sick, ill, to ail

Οἴτῃ, ἡ: Oeta, the site of Heracles' death

ὅμοιος, -α, -ον: like, resembling

ὀνειδίζω: to reproach

οὐκουν: not therefore, so not

πονέω: to work hard, suffer toil

ῥίζοτόμος, ὁ: a root-cutter, herbalist

τιμωρέω: to punish

ὕβριστής, -οῦ, ὁ: an insolent person

υἱός, ὁ: a son

φάρμακον, τό: a drug, medicine

χρήσιμος, -η, -ον: useful, serviceable

ἐπιλέλῃσαι: perf. mid. 2 sing. of ἐπι-λανθάνομαι, "you have escaped the notice of yourself" i.e. you have forgotten + part.

καταφλεγείς: aor. part. pass. supplementing ἐπιλέλῃσαι, "forgotten *that you were burnt*" After being poisoned, Heracles was burned to relieve his suffering

τὸ πῦρ: acc. of respect, "reproach me *about the fire*"

βεβίωται: perf. pass., "the same things *have not been lived* by us"

πεπόνηκα: perf., "I *have toiled* such things"

ἐκκαθαίρων: pres. part. expressing purpose or attendant circumstance, "in order to cleanse" or "while cleansing"

καταγωνιζόμενος ... τιμωρούμενος: pres. part. instrumental, "by overcoming ... by punishing"

νοσοῦσι: pres. part. dat. with χρήσιμος, "useful *to those who are sick*"

ἐπιθέσειν: fut. inf. of ἐπι-τίθημι, epexegetic after χρήσιμος, "useful *for administering*" + gen.

οὐδὲν: acc. neut., "not at all"

ἐπιδεδειγμένος: perf. part. of ἐπι-δείκνυμι, "having demonstrated"

ΑΣΚΛΗΠΙΟΣ: Εὐ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε
 πρῶην ἀνήλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διαφθαρμένος
 τῷ σωματί, τοῦ χιτῶνος, καὶ μετὰ τοῦτο, τοῦ πυρός.
 ἐγὼ δὲ εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ,
 οὔτε ἔξαινον ἔρια ἐν Λυδία πορφυρίδα ἐνδεδυκῶς καὶ
 παιόμενος ὑπὸ τῆς Ὀμφάλης χρυσῷ σανδάλῳ, ἀλλὰ
 οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα καὶ τὴν γυναῖκα.

ἄμφω, οἱ: both

ἀνέρχομαι: to go up

ἀποκτείνω: to kill, slay

διαφθείρω: to destroy

δουλεύω: to be a slave

ἔγκαυμα, -ατος, τό: a sore from burning

ἐνδύω: to go into, put on

ἔριον, τό: wool

ἡμίφλεκτος, -ον: half-burnt

ἰάομαι: to heal, cure

Λυδία, ἡ: Lydia

μελαγχολάω: to be very angry

ξαίνω: to comb or card

Ὀμφάλη, -ης, ἡ: Omphale

παίω: to strike, smite

πορφυρίς, -ίδος, ἡ: a purple garment

πρῶην: earlier

σάνδαλον, τό: a sandal

σῶμα, σωματός, τό: a body

χιτῶν, -ῶνος ὁ: a frock

χρυσός, ὁ: gold

ὑπ' ἀμφοῖν: gen. dual, "burnt by both things" elaborated by the two genitives that follow: χιτῶνος ... πυρός, "by the tunic ... by the fire" Heracles' skin was destroyed by the poison in which his tunic was dipped by his wife; later he was burned on a pyre

διαφθαρμένος: perf. part. of δια-φθείρω, "having been destroyed in body"

οὔτε ἐδούλευσα: aor. inceptive, "I never became a slave" Asclepius now names the humiliations to which Heracles was forced to submit as a slave of Omphale, Queen of Lydia, to expiate a murder

ἔξαινον: impf., "nor was I carding wool"

ἐνδεδυκῶς: perf. part. of ἐν-δύω, "having donned purple garments"

παιόμενος: pres. part. pass., "and being slapped"

ὑπὸ ... σανδάλῳ: using the agency expression along with the dative of means, "by Omphale with a sandal"

ἀπέκτεινα: aor., "nor did I slay"

τὴν γυναῖκα: his wife Megara and her children, as related in Euripides' *Hercules Furens*

ΗΡΑΚΛΗΣ: Εἰ μὴ παύσῃ λαιδορούμενός μοι, αὐτίκα μάλα εἶσῃ, ὥς οὐ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ ἀράμενός σε, ῥίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μὴδὲ τὸν Παιήονα ἰάσασθαι σε, τὸ κρανίον συντριβέντα.

ΖΕΥΣ: Παύσασθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν ξυνουσίαν, ἣ ἀμφοτέροισι ἀποπέμψομαι ὑμᾶς τοῦ συμποσίου. καίτοι εὐγνωμον, ὦ Ἡράκλεις, προκατακλίνεσθαι σου τὸν Ἀσκληπιὸν ἅτε καὶ πρότερον ἀποθανόντα.

ἀθανασία, ἡ: immortality

αἶρω: to take up, raise, lift up

ἀμφοτέρος, -α, -ον: each or both of two

ἀποθνήσκω: to die

ἀποπέμπω: to send off or away, to dismiss

ἅτε: because (+ *part.*)

αὐτίκα: forthwith, straightway, at once

ἐπιταράττω: to trouble or disquiet yet more

εὐγνώμων, -ον: reasonable

ἰάσασθαι: to heal, cure

κεφαλὴ, ἡ: a head

κρανίον, τό: a skull

λαιδορέω: to abuse, revile

ξυνουσία, ἡ: company, party

ὀνέημι: to profit, benefit

Παιήον, -ονος, ὁ: Paeon

παύομαι: to cease

προκατακλίνω: to make to lie down above

πρότερον: prior, first

ρίπτω: to throw, cast, hurl

συντρίβω: to shatter

εἰ μὴ παύσῃ: fut. mid. in future most vivid protasis with minatory force, “unless you shall cease” + *part.*

εἶσῃ: fut. of *οἶδα*, “you will know”

ὀνήσει: fut. of *ὀνύνυμι*, “how much immortality *will benefit*”

ἀράμενός: aor. part. of *αἶρω*, “having taken you up”

ῥίψω: fut. of *ρίπτω*, “I will throw”

ἐπὶ κεφαλὴν: “upon your head” i.e. head first

ὥστε ... ἰάσασθαι: aor. inf. in result clause indicating intended result, “so that not even Paeon might heal you”

Παιήονα: Paeon was the name of the physician of the gods, and a cult name of Apollo

συντριβέντα: aor. part. pass. agreeing with *σε*, “you, *having been shattered*”

προκατακλίνεσθαι: pres. inf. epexegetic after *εὐγνωμον*, “it is reasonable for Asclepius to recline higher”

ἅτε ... ἀποθανόντα: aor. part. causal, “because he died first”

14. (16) Hermes and Apollo

Apollo explains the circumstances of the tragic death of his beloved Hyacinthus.

ΕΡΜΗΣ: Τί σκυθρωπός εἰ, ὦ Ἄπολλον;

ΑΠΟΛΛΩΝ: Ὅτι, ὦ Ἑρμῇ, δυστυχῶ ἐν τοῖς ἐρωτικοῖς.

ΕΡΜΗΣ: Ἄξιον μὲν λύπης τὸ τοιοῦτον: σὺ δὲ τί δυστυχεῖς; ἢ
τὸ κατὰ τὴν Δάφνην σε λυπεῖ ἔτι;

ΑΠΟΛΛΩΝ: Οὐδαμῶς: ἀλλ' ἐρώμενον πενθῶ τὸν Λάκωνα
τὸν Οἰβάλου.

ΕΡΜΗΣ: Τέθνηκε γάρ, εἶπέ μοι, ὁ Ὑάκινθος;

ΑΠΟΛΛΩΝ: Καὶ μάλα.

ΕΡΜΗΣ: Πρὸς τίνας, ὦ Ἄπολλον; ἢ τίς οὕτως ἀνέραστος
ἦν, ὥς ἀποκτεῖναι τὸ καλὸν ἐκείνο μειράκιον;

ΑΠΟΛΛΩΝ: Αὐτοῦ ἐμοῦ τὸ ἔργον.

ἀνέραστος, -ον: not loved
ἄξιος, -α, -ον: worthy of (+ gen.)
ἀποκτεῖναι: to kill, slay
Δάφνη, ἡ: Daphne
δυστυχέω: to be unlucky
εἶπον: to speak, say (aor.)
ἐράω: to love
ἔργον, τὸ: a task, deed
ἐρωτικός, -ή, -όν: amatory
θνήσκω: to die

καλός, -η, -ον: handsome
Λάκων, ὁ: a Laconian
λυπέω: to grieve, vex, annoy
λύπη, ἡ: pain of body
μειράκιον, τό: a boy, lad, stripling
Οἰβάλος, ὁ: Oebalus
οὐδαμῶς: in no wise
πενθέω: to bewail, lament, mourn for
σκυθρωπός, -ή, -όν: of sad countenance
Ὑάκινθος, ὁ: Hyacinthus

λύπης: epexegetic gen. after ἄξιον, “worthy of grief”

ἦ: introducing a question that is an answer to his own question, “does it still grieve you?”

Δάφνην: Apollo’s pursuit of Daphne resulted in her transformation into the laurel tree
τὸν Οἰβάλου: “the (son) of Oebalus” (Hyacinth)

τέθνηκε: perf., “has he died?”

ὥς ἀποκτεῖναι: aor. inf. in result clause, “so as to kill”

ΕΡΜΗΣ: Οὐκοῦν ἐμάνης, ὦ Ἄπολλον;

ΑΠΟΛΛΩΝ: Οὐκ, ἀλλὰ δυστύχημά τι ἀκούσιον ἐγένετο.

ΕΡΜΗΣ: Πῶς; ἐθέλω γὰρ ἀκοῦσαι τὸν τρόπον.

ΑΠΟΛΛΩΝ: Δισκεύειν ἐμάνθανε καὶ γὰρ συνεδίσκευον αὐτῷ,
ὁ δὲ κάκιστα ἀνέμων ἀπολούμενος, ὁ Ζέφυρος, ἦρα μὲν
ἐκ πολλοῦ καὶ αὐτός, ἀμελούμενος δὲ καὶ μὴ φέρων τὴν
ὑπεροψίαν, ἐγὼ μὲν ἀνέρριψα, ὥσπερ εἰώθαμεν, τὸν
δίσκον εἰς τὸ ἄνω, ὁ δὲ ἀπὸ τοῦ Ταϋγέτου καταπνεύσας
ἐπὶ κεφαλὴν τῷ παιδί ἐνέσεισε φέρων αὐτόν, ὥστε ἀπὸ
τῆς πληγῆς αἷμα τε ῥυῆναι πολὺ καὶ τὸν παῖδα εὐθύς

αἷμα, -ατος, τό: blood
ἀκούσιος, -ον: involuntary
ἀκούω: to hear
ἀμελέω: to have no care for
ἀναρρίπτω: to throw up
ἄνεμος, ὁ: wind
ἀπόλλυμι: to destroy utterly, kill, slay
δισκεύω: to pitch a discus
δίσκος, ὁ: a discus
δυστύχημα, -ατος, τό: a piece of ill luck
ἐθω: to be accustomed
ἐνείω: to shake in or at
εὐθύς: immediately

Ζέφυρος, ὁ: Zephyrus, the west wind
καταπνέω: to blow upon or over
μαίνομαι: to rage, be furious
μανθάνω: to learn
οὐκοῦν: therefore, then, accordingly
παῖς, παιδός, ὁ: a child
πληγῇ, ἡ: a blow, stroke
ρέω: to flow, run, stream, gush
συνδισκεύω: to pitch a discus with
Ταϋγέτος, ὁ: Mt. Taygetos, near Sparta
τρόπος, ὁ: a turn, manner
ὑπεροψία, ἡ: contempt
φέρω: to bear

ἐμάνης: aor. pass., “were you mad?”

ὁ ... ἀπολούμενος: fut. part. attributive of ἀπόλλυμι, “the one destined to die” i.e. the cursed one

ἦρα μὲν ... ἀμελούμενος δὲ: “while he (Zephyros) was loving ... but he (Hyacinthus), not caring”

ἐκ πολλοῦ (sc. χρόνου): “from a long time”

ἐγὼ μὲν ... ὁ δὲ: “while I threw ... but he (Zephyros)”

ἀνέρριψα: aor. of ἀνα-ρίπτω, “I threw”

εἰώθαμεν: perf. of ἔθω, “as we were accustomed”

Ταϋγέτου: a range of mountains near Sparta

καταπνεύσας: aor. part., “having blown down upon”

ἐνέσεισε: aor. of ἐν-σεῖω, “he hurled at”

φέρων αὐτόν: “carrying it (the discus)”

ὥστε ... ῥυῆναι: aor. pass. inf. of ῥέω in result clause, “so that blood flowed”

ἀποθανεῖν. ἀλλ' ἐγὼ τὸν μὲν Ζέφυρον αὐτίκα ἡμυνάμην
κατατοξεύσας, φεύγοντι ἐπισπόμενος ἄχρι τοῦ ὄρους,
τῷ παιδὶ δὲ καὶ τάφον ἐχωσάμην ἐν Ἀμύκλαις, ὅπου
ὁ δίσκος αὐτὸν κατέβαλε, καὶ ἀπὸ τοῦ αἵματος ἄνθος
ἀναδοῦναι τὴν γῆν ἐποίησα, ἥδιστον, ὦ Ἑρμῆ, καὶ
εὐανθέστατον ἀνθέων ἀπάντων, ἔτι καὶ γράμματα ἔχον
ἐπαιάζοντα τῷ νεκρῷ. ἄρά σοι ἀλόγως λελυπεῖσθαι
δοκῶ;

ΕΡΜΗΣ: Ναί, ὦ Ἀπολλων: ἦδεις γὰρ θνητὸν πεποιημένον
τὸν ἐρώμενον: ὥστε μὴ ἄχθου ἀποθανόντος.

αἷμα, -ατος, τό: blood
ἄλογος, -ον: irrational
Ἀμύκλαι, -ῶν, αἱ: Amyclae, near Sparta
ἀμύνω: to keep off, ward off
ἀναδίδωμι: to hold up and give
ἄνθος, ὁ: a blossom, flower
ἀποθνήσκω: to die off, die
ἄρα: particle introducing a question
αὐτίκα: forthwith, straightway, at once
ἄχθομαι: to be vexed
ἄχρι: up to (+ gen.)
γράμμα, -ατος, τό: a letter
ἐπαιάζω: to cry

εὐανθής, -ές: blooming, budding
ἐφίπω: to go after, follow, pursue
ἡδύς, -εία, ὅ: sweet
θνητός, -ή, -όν: mortal
καταβάλλω: to throw down
κατατοξεύω: to strike with arrows
λυπέω: to grieve
νεκρός, ὁ: a dead body, corpse
ὄρος, -ους, τό: a mountain, hill
τάφος, ὁ: a funeral rite
φεύγω: to flee, take flight, run away
χόω: to throw or heap up

ἀποθανεῖν: aor. inf. also in result clause, “so that he died”
τὸν μὲν Ζέφυρον ... τῷ παιδὶ δὲ: “while Zephyros I chased ... but for the boy”
ἐπισπόμενος: aor. part. of ἐπι-ἔπομαι, “having pursued”
φεύγοντι: pres. part. dat. after ἐπισπόμενος, “having pursued him fleeing”
κατέβαλε: aor., “where it struck him”
ἀναδοῦναι: aor. inf. after causative ἐποίησα, “I caused the earth to give up”
ἔχον: pres. part. agreeing with ἄνθος, “a flower having letters”
ἐπαιάζοντα: pres. part. agreeing with γράμματα, “letters bewailing,” the shape of the hyacinth blossom was supposed to form the letters ΑΙΑΙ (alas!)
λελυπησθαι: perf. inf. after δοκῶ, “do I seem to have grieved?”
ἦδεις: plupf. of οἶδα, “you knew”
πεποιημένους: perf. part. in ind. st. after ἦδεις, “you knew that you had made”
θνητὸν: acc. pred., “made your beloved dead”
μὴ ἄχθου: pres. imper., “don’t grieve for!” + gen.

15. (17) Hermes and Apollo

Hermes and Apollo remark on the lovely wives of the lame Hephaestus, Charis and Aphrodite, anticipating their role in the Odyssey in the story of Aphrodite and Ares (Od. 8. 266ff.). See also the version of this story below in 17 (21).

ΑΠΟΛΛΩΝ: Τὸ δὲ καὶ χωλὸν αὐτὸν ὄντα καὶ χαλκέα τὴν τέχνην, τὰς καλλίστας γεγαμηκέναι, τὴν τε Ἀφροδίτην καὶ τὴν Χάριν. εὐποτμία τις, ὦ Ἑρμῆ: πλὴν ἐκεῖνό γε θαυμάζω, τὸ ἀνέχεσθαι συνούσας αὐτῷ, καὶ μάλιστα ὅταν ὁρώσιν ἰδρῶτι ρέομενον, ἐς τὴν κάμινον ἐπικεκυφότα, πολλὴν αἰθάλην ἐπὶ τοῦ προσώπου ἔχοντα: καὶ ὁμως

αἰθάλη, ἦ: soot
ἀνέχομαι: to endure (+ *part.*)
γαμέω: to marry
ἐπικύπτω: to bend or stoop over
εὐποτμία, ἦ: good fortune
θαυμάζω: to wonder, marvel, be astonished
ἰδρώς, -ῶτος, ὅ: sweat
κάμινος, ἦ: an oven, furnace

πρόσωπον, τό: a face
ρέω: to flow, run, stream, gush
σύνεμι: to be together, consort with
τέχνη, ἦ: an art, skill
χαλκεύς, χαλκέως, ὅ: a coppersmith
Χάρις, ἦ: Charis
χωλός, -ή, -όν: lame

τὸ ... γεγαμηκέναι: perf. inf. articular with acc. subject αὐτὸν and acc. object τὰς καλλίστας. The whole phrase is an exclamation, “how about him having married the most beautiful ones!”

ὄντα: pres. part. concessive agreeing with the acc. subject of γεγαμηκέναι, “him *despite being* lame and a coppersmith”

τὴν τέχνην: acc. of respect, “by trade”

τὴν ... Χάριν: in apposition to καλλίστας; cf. *Iliad* 18.382 for Charis as the wife of Hephaestus; in *Odyssey* 8 the story is told of Hephaestus catching his wife Aphrodite with Ares.

τὸ ἀνέχεσθαι: articular inf. in apposition to ἐκεῖνο, “I wonder at this, namely, *that they endure*” + *part.*

συνούσας: pres. part. acc. pl. supplementing ἀνέχεσθαι, “endure *being with* him”

ὅταν ὁρώσιν: pres. subj. in general temporal clause, “*when (ever) they see* him”

ἐπικεκυφότα: perf. part. of ἐπι-κύπτω, “see him *stooped over*”

τοιούτον ὄντα αὐτὸν περιβάλλουσί τε καὶ φιλοῦσι καὶ
ξυγκαθεύδουσι.

ΕΡΜΗΣ: Τοῦτο καὶ αὐτὸς ἀγανακτῶ καὶ τῷ Ἥφαιστῳ
φθονῶ: σὺ δὲ κόμα, ὦ Ἄπολλον, καὶ κιθάριζε καὶ μέγα
ἐπὶ τῷ κάλλει φρόνει, κἀγὼ ἐπὶ τῇ εὐεξίᾳ, καὶ τῇ λύρᾳ:
εἴτα, ἐπειδὴν κοιμᾶσθαι δέη, μόνοι καθευδήσομεν.

ΑΠΟΛΛΩΝ: Ἐγὼ δὲ καὶ ἄλλως ἀναφρόδιτός εἰμι ἐς τὰ
ἐρωτικὰ καὶ δύο γοῦν, οὓς μάλιστα ὑπερηγάπησα, τὴν
Δάφνην καὶ τὸν Ὑάκινθον: ἡ μὲν Δάφνη οὕτως ἐμίσει
με, ὥστε εἴλετο ξύλον γενέσθαι μᾶλλον ἢ ἐμοὶ ξυνεῖναι,

ἀγανακτέω: to feel irritation

αἰρέομαι: to choose

ἄλλως: in another way or manner

ἀναφρόδιτος, -ον: unlucky in love

ἀποδιδράσκω: to run away, escape

γοῦν: at least then, at any rate

Δάφνη, ἡ: Daphne

δύο: two

ἐπειδὴν: whenever (+ subj.)

ἐρωτικός, -ή, -όν: amatory

εὐεξία, ἡ: good state of health

καθεύδω: to lie down to sleep, sleep

κάλλος, -ους, τό: beauty

κιθαρίζω: to play the cithara

κοιμάω: to sleep

κομάω: to let the hair grow long

λύρα ἡ: lyre

μισέω: to hate

μόνος, -η, -ον: alone

ξυγκαθεύδω: to sleep with

ξύλον, τό: wood

ξύνεμι: be together, consort with

περιβάλλω: to embrace

τοιούτος, -αῦτη, -οῦτο: such as this

Ὑάκινθος ὁ: Hyacinthus

ὑπεραγαπάω: to love exceedingly

φθονέω: to be envious or jealous

φιλέω: to love, kiss

φρονέω: to think

ὄντα: pres. part. concessive, “*although being such*”

σὺ δὲ κόμα ... κιθάριζε: pres. imper., “go ahead and grow your hair! ... play the cithara!”

μέγα ... φρόνει: imper., “think big!” i.e. boast

κἀγὼ (=καὶ ἐγὼ): “and I (will boast)”

ἐπειδὴν ... δέη: pres. subj. of δεῖ in general temporal clause, “*when it is necessary*” + inf.

δύο γοῦν: “and two in particular”

ὑπερηγάπησα: aor. of ὑπερ-αγαπάω, “I loved especially”

ὥστε εἴλετο: aor. of αἰρέομαι in result clause, “so that she chose” + inf.

μᾶλλον ἢ: “*rather than* to consort with me”

τὸν Ὑάκινθον δὲ ὑπὸ τοῦ δίσκου ἀπώλεσα, καὶ νῦν ἀντ' ἐκείνων στεφάνους ἔχω.

ΕΡΜΗΣ: Ἐγὼ δὲ ἤδη ποτὲ τὴν Ἀφροδίτην — ἀλλὰ οὐ χρὴ αὐχεῖν.

ΑΠΟΛΛΩΝ: Οἶδα, καὶ τὸν Ἑρμαφρόδιτον ἐκ σοῦ λέγεται τετοκέσθαι. πλὴν ἐκείνός μοι εἰπέ, εἴ τι οἶσθα, πῶς οὐ ζηλοτυπεῖ ἡ Ἀφροδίτη τὴν Χάριν ἢ ἡ Χάρις ταύτην.

ΕΡΜΗΣ: Ὅτι, ὦ Ἀπολλων, ἐκείνη μὲν αὐτῷ ἐν τῇ Δήμῳ σύνεστιν, ἡ δὲ Ἀφροδίτη ἐν τῷ οὐρανῷ: ἄλλως τε περὶ τὸν Ἄρη ἔχει τὰ πολλὰ κακείνου ἐρᾶ, ὥστε ὀλίγον αὐτῇ τοῦ χαλκέως τούτου μέλει.

ἄλλως: otherwise

ἀπόλλυμι: to destroy utterly

αὐχέω: to boast

εἶπον: to speak, say (*aor.*)

Ἑρμαφρόδιτος, ὅ: Hermaphrodite

ζηλοτυπέω: to be jealous of

Δήμος, ἡ: Lemnos, site of Hephaestus' forge

μέλω: to be an object of care

οἶδα: to know (*perf.*)

ὀλίγος, -η, -ον: little

οὐρανός, ὅ: heaven

πῶς: how? in what way or manner?

στεφάνος, ὅ: a garland

χρή: it is necessary

στεφάνους: i.e. the hyacinth flower and the laurel crown

τὴν Ἀφροδίτην (sc. *συνῆ*): "I already (slept with) Aphrodite"

τετοκεῖναι: *perf. inf. of τίκτω* in ind. st., "she is said *to have given birth to*"

Ἑρμαφρόδιτον: Hermaphrodite was androgynous

ἐν τῇ Δήμῳ: Lemnos was the traditional location of Hephaestus' forge, and also the place he landed when hurled from heaven by Zeus

τὰ πολλὰ: adverbial, "she is *very much* about Ares"

ὥστε ... μέλει: result clause, "so that it is a care to her" + gen.

ΑΠΟΛΛΩΝ: Καὶ ταῦτα οἶε τὸν Ἥφαιστον εἰδέναι;

ΕΡΜΗΣ: Οἶδεν· ἀλλὰ τί ἂν δράσαι δύναιτο, γενναῖον ὁρῶν
νεανίαν καὶ στρατιώτην αὐτόν; ὥστε τὴν ἡσυχίαν ἄγει·
πλὴν ἀπειλεῖ γε δεσμά τινα ἐπιμηχανήσεσθαι αὐτοῖς καὶ
συλλήψεσθαι, σαγηνεύσας ἐπὶ τῆς εὐνῆς.

ΑΠΟΛΛΩΝΟΣ: Οὐκ οἶδα· εὐξαίμην δ' ἂν αὐτὸς ὁ
ξυλληφθυσόμενος εἶναι.

ἄγω: to lead or do

ἀπειλέω: to threaten (+ *inf.*)

γενναῖος, -α, -ον: noble

δεσμόν, τό: a chain, fetter

δράω: to do

δύναμαι: to be able, capable

ἐπιμηχανάομαι: to devise plans against

εὐνή, ἡ: a bed

εὔχομαι: to pray

ἡσυχία, ἡ: stillness, rest, quiet

νεανίας, -ου, ὁ: a youth

ξυλλαμβάνω: to collect, gather together

οἶομαι: to suppose, think

πλὴν: but

σαγηνεύω: to catch with a net

στρατιώτης, -ου: a soldier

συλλαμβάνω: to gather together

εἰδέναι: perf. inf. of οἶδα after οἶε, “do you suppose *that he knows*”

τί ἂν δύναιτο: pres. opt. pot., “what would he be able” + inf.

ὥστε ... ἄγει: result clause, “and so he keeps quiet”

ἐπιμηχανήσεσθαι ... συλλήψεσθαι: fut. inf. after ἀπειλεῖ, “threatens *to contrive ... to capture*”

σαγηνεύσας: aor. part., instrumental, “by catching them with a net”

εὐξαίμην: aor. opt. opt., “I would pray” + inf.

ὁ ξυλληφθυσόμενος: fut. part. pass. of ξυν-λαμβάνω used as a predicate, “to be *the one who will be captured*” Cf. *Od.* 8.339-42

16 (18) Hera and Leto

Hera insults Leto's twins Apollo and Artemis, while Leto insults Hephaestus, the son of Hera.

HPA: Καλὰ μὲν, ὦ Λητοῖ, καὶ τὰ τέκνα ἔτεκες τῷ Δί.

ΛΗΤΩ: Οὐ πάσαι γάρ, ὦ Ἥρα, τοιούτους τίκτειν δυνάμεθα,
οἶος ὁ Ἥφαιστος ἐστίν.

HPA: Ἄλλ' οὗτος μὲν ὁ χωλός, ὅμως χρήσιμός γέ ἐστι,
τεχνίτης ὢν ἄριστος, καὶ κατακεκόσμηκεν ἡμῖν τὸν
οὐρανὸν καὶ τὴν Ἀφροδίτην ἔγγημε, καὶ σπουδάζεται
πρὸς αὐτῆς. οἱ δὲ σοὶ παῖδες, ἡ μὲν αὐτῶν ἀρρενικὴ πέρα
τοῦ μέτρου καὶ ὄρειος, καὶ τὸ τελευταῖον ἐς τὴν Σκυθίαν

ἄριστος, -η, -ον: best

ἀρρενικός, -ή, -όν: male

γαμέω: to marry

δύναμαι: to be able, capable

κατακοσμέω: to set in order, arrange

μέτρον, τό: measure, proportion

ὅμως: nevertheless

ὄρειος, -α, -ον: of or from the mountains

πέρα: beyond (+ *gen.*)

Σκυθία, ἡ: Scythia

σπουδάζω: to be eager about

τέκνον, τό: a child

τελευταῖος, -α, -ον: last

τεχνίτης, -ου, ὁ: an artisan, craftsman

τίκτω: to bear

χρήσιμος, -η, -ον: useful, serviceable

χωλός, -ή, -όν: lame

ἔτεκες: aor. of τίκτω, "the children you gave birth to"

τοιούτους ... οἶος: correlatives, "such children ... as"

οὗτος μὲν ... οἱ δὲ: "while he (Hephaestus) ... but they (Artemis and Apollo)"

ὢν: pres. part. causal, "since he is"

κατακεκόσμηκεν: perf. of κατα-κοσμέω, "he has adorned"

ἔγγημε: aor., "he married"

σοὶ: dat. of possession, "but as for your children"

ἡ μὲν ... ὁ δὲ: "while she (Artemis) ... but he (Apollo)"

τὸ τελευταῖον: acc. adverbial, "lastly" indicating a climax

ἀπελθοῦσα πάντες ἴσασιν οἷα ἐσθίει ξενοκτονοῦσα καὶ μιμουμένη τοὺς Σκύθας αὐτοὺς, ἀνθρωποφάγους ὄντας:

ὁ δὲ Ἀπόλλων προσποιεῖται μὲν πάντα εἰδέναι καὶ τοξεύειν καὶ κιθαρίζειν καὶ ἱατρὸς εἶναι καὶ μαντεύεσθαι

ἀνθρωποφάγος, -ον: man eating
ἀπέρχομαι: to go away, depart from
ἐσθίω: to eat
ἱατρός, ὁ: one who heals, a physician
κιθαρίζω: to play the cithara
μαντεύομαι: to divine, prophesy, presage

μιμέομαι: to mimic, imitate
ξενοκτονέω: to slay guests or strangers
οἶος, -α, -ον: what sort of?
προσποιέω: to pretend to (+ *inf.*)
Σκύθης, -ον:, ὁ a Scythian
τοξεύω: to shoot with the bow

ἀπελθοῦσα: aor. part. circumstantial, “when she went to”

οἷα ἐσθίει: ind. st. after ἴσασιν, “knows *the sorts of things she eats*”

ἀνθρωποφάγους: acc. pred., “who are *cannibals*”

Participles: General Principles

Participles fall into three broad classes of use, with many other distinctions:

1. Attributive participles modify a noun or pronoun like other adjectives. They can occur with an article in the attributive position or with no article:

ἔχεις κἀνταῦθα τὸν συνπαιζόμενόν σοι: “and you will have there *one who will play with you*”

2. Circumstantial participles are added to a noun or pronoun to set forth some circumstance under which an action takes place. Although agreeing with a noun or pronoun, these participles actually qualify the verb in a sentence, indicating time, manner, means, cause, purpose, concession, condition or attendant circumstance. Circumstantial participles can occur in the genitive absolute construction.

καὶ τὸ τελευταῖον ἐς τὴν Σκυθίαν ἀπελθοῦσα πάντες ἴσασιν οἷα ἐσθίει ξενοκτονοῦσα καὶ μιμουμένη τοὺς Σκύθας αὐτοὺς ἀνθρωποφάγους ὄντας: and finally *when she went* to Scythia, all know what sort of things she eats, *having slain* guests and *imitating* the Scythians themselves, *who are* cannibals.

For more examples, see p. 66.

3. Supplementary participles complete the idea of certain verbs. Often it is the participle itself that expresses the main action:

οὕτω γὰρ ἂν παύσαιτο ἀνιώμενος: “for thus he would cease *grieving*.”

The participial form of indirect discourse after verbs of showing and perceiving is a special class of supplementary participles.

καὶ καταστησάμενος ἐργαστήρια τῆς μαντικῆς, τὸ μὲν ἐν Δελφοῖς, τὸ δὲ ἐν Κλάρῳ καὶ ἐν Διδύμοις, ἐξαπατᾷ τοὺς χρωμένους αὐτῷ, λοξὰ καὶ ἐπαμφοτερίζοντα πρὸς ἑκάτερον τῆς ἐρωτήσεως ἀποκρινόμενος, ὡς ἀκίνδυνον εἶναι τὸ σφάλμα. καὶ πλουτεῖ μὲν ἀπὸ τοῦ τοιούτου: πολλοὶ γὰρ οἱ ἀνόητοι καὶ παρέχοντες αὐτοὺς καταγοητεύεσθαι: πλὴν οὐκ ἄγνοεῖται γε ὑπὸ τῶν ξυνετωτέρων, τὰ πολλὰ τερατευόμενος: αὐτὸς γοῦν ὁ μάντις ἡγνώνει ὅτι φονεύσει μὲν τὸν ἐρώμενον τῷ δίσκῳ,

ἀγνοέω: not to perceive or know

ἀκίνδυνος, -ον: without danger

ἀνόητος, -ον: unintelligent, silly

ἀποκρίνομαι: to answer

Δελφοί, -ῶν, οἱ: Delphi

Διδύμοι, οἱ: Didyma

ἑκάτερος, -α, -ον: each of two

ἐξαπατάω: to deceive or beguile thoroughly

ἐπαμφοτερίζω: to admit a double sense

ἐργαστήριον, τό: a workshop

ἐρώτησις, -εως, ἡ: a question

καθίστημι: to set down, place

καταγοητεύω: to enchant, to cheat

Κλάρος, ὁ: Claros

Κολοφῶν, -όνος, ὁ: Colophon

λοξός, -ή, -όν: slanting, crooked

μαντικός, -ή, -όν: prophetic, oracular

μάντις, -εως, ὁ: a seer, prophet

ξυνετός, -ή, -όν: intelligent, wise

παρέχω: to furnish, provide, supply

πλουτέω: to be rich, wealthy

σφάλμα, -ατος, τό: a false step

τερατεύομαι: to talk marvels

φονεύω: to murder, kill, slay

χράομαι: to consult or use an oracle

καταστησάμενος: aor. part. mid. of κατα-ἵστημι, “having established”

Δελφοῖς etc.: all famous sanctuaries of Apollo; Delphi is on the Greek mainland, the others are on the west coast of anatolia (modern Turkey)

τοὺς χρωμένους: pres. part., “deceiving *those seeking oracles from*” + dat.

πρὸς ἑκάτερον: “answering *to each (side)* of the question” i.e. giving an ambiguous answer

ἀποκρινόμενος: pres. part. instrumental, “by answering”

ὡς ... εἶναι: inf. in result clause, “so that the false step is safe” i.e. so that the prophecy can be shown to have predicted any outcome

καταγοητεύεσθαι: pres. inf. pass. expressing purpose, “handing themselves over *to be deceived*”

ἡγνώνει: impf., “he himself *was ignorant*”

ὅτι φονεύσει: fut. in ind. st. after ἡγνώνει, “ignorant *that he would kill*”

οὐ προεμαντεύετο δὲ ὡς φεύξεται αὐτὸν ἡ Δάφνη, καὶ ταῦτα οὕτω καλὸν καὶ κομήτην ὄντα. ὥστε οὐχ ὁρῶ καθότι καλλιτεκνοτέρα τῆς Νιόβης ἔδοξας.

ΛΗΤΩ: Ταῦτα μέντοι τὰ τέκνα, ἡ ξενοκτόνος καὶ ὁ ψευδόμαντις, οἶδα, ὅπως λυπεῖ σε ὁρώμενα ἐν τοῖς θεοῖς, καὶ μάλιστα ὅταν ἡ μὲν ἐπαινῇται ἐς τὸ κάλλος, ὁ δὲ κιθαρίζῃ ἐν τῷ συμποσίῳ θαυμαζόμενος ὑφ' ἀπάντων.

ΗΡΑ: Ἐγέλασα, ὦ Λητοῖ: ἐκείνος θαυμαστός, ὃν ὁ Μαρσύας, εἰ τὰ δίκαια αἱ Μοῦσαι δικάσαι ἤθελον, ἀπέδειρεν ἄν,

ἀποδέρω: to flay or skin completely

γελᾶω: to laugh

Δάφνη, ἡ: Daphne

δικάζω: to judge, to give judgment on

δίκαιος, -α, -ον: just

ἐθέλω: to will, wish, purpose

ἐπαινέω: to approve, applaud, commend

θαυμάζω: to wonder, marvel

θαυμαστός, -ή, -όν: wonderful, marvellous

καλλιτέκνος, -ον: with fair children

κάλλος, -ους, τό: beauty

κιθαρίζω: to play the cithara

κομήτης, -ου, ὁ: long-haired

λυπέω: to grieve, vex, annoy

Μαρσύας, ὁ: Marsyas, defeated in a music contest by Apollo

Μοῦσα, -ης, ἡ: a Muse

Νιόβη, -ης, ἡ: Niobe

ξενοκτόνος, -ον: slaying guests or strangers

ὁράω: to see

προμαντεύομαι: to prophesy

συμπόσιον, τό: a drinking-party, symposium

φεύγω: to flee, escape

ψευδόμαντις, -ews, ὁ: a false prophet

ὡς φεύξεται: fut. in ind. st. after προεμαντεύετο, “foretell that she would escape”

ὄντα: pres. part. concessive, “despite being handsome”

καθότι (=κατὰ ὅτι) ... ἔδοξας: ind. st. after ὁρῶ, “I don’t see why you seemed” + inf.

Νιόβης: Niobe, mother of 12, boasted she was superior to Leto and was punished by Apollo and Artemis

ὁρώμενα: pres. part. circumstantial, “grieves you when you see them”

ἡ μὲν ... ὁ δὲ: while she ... but he”

ὅταν ... ἐπαινῇται ... κιθαρίζῃ: pres. subj in general temporal clause, when (ever) she is praised ... when (ever) he plays the lyre”

ἐγέλασα: aor., “I burst out laughing” i.e. what you say is absurd

εἰ ... ἤθελον: impf. in pres. contrafactual protasis, “if they were wishing” + inf.

ἀπέδειρεν ἄν: impf. in pres. contrafactual apodosis, “he himself (Marsyas) would be flaying” Marsyas was flayed for his insolence

αὐτὸς κρατήσας τῇ μουσικῇ: νῦν δὲ κατασοφισθεὶς
 ἄθλιος ἀπόλωλεν, ἀδίκως ἀλούς: ἡ δὲ καλή σου παρθένος
 οὕτω καλή ἐστίν, ὥστε ἐπεὶ ἔμαθεν ὀφθεῖσα ὑπὸ τοῦ
 Ἀκταίωνος, φοβηθεῖσα μὴ ὁ νεανίσκος ἐξαγορεύσῃ τὸ
 αἶσχος αὐτῆς, ἐπαφῆκεν αὐτῷ τοὺς κύνας: ἐὼ γὰρ λέγειν
 ὅτι οὐδὲ τὰς τεκούσας ἐμαιοῦτο, παρθένος γε καὶ αὐτὴ
 οὔσα.

ἀδίκως: unjustly

ἄθλιος, -α, -ον: miserable

αἶσχος, -ους, τό: shame, disgrace

ἀλίσκομαι: to be taken, conquered

ἀπόλλυμι: to destroy utterly, kill, slay

ἐάω: to allow, let alone

ἐξαγορεύω: to tell out, make known

ἐπαφίημι: to set X (*acc.*) upon Y (*dat.*)

κατασοφίζομαι: to outwit

κρατέω: to be strong, defeat

κύων, κύνος, ὁ: a dog

μαιόομαι: to deliver

μανθάνω: to learn

μουσική, ἡ: musical art

νεανίσκος, ὁ: a youth

παρθένος, ἡ: a maid, virgin, girl

τίκτω: to give birth to

φοβέω: to cause fear, frighten

κρατήσας: aor. part. result, “as a result of having defeated”

κατασοφισθεὶς: aor. part. pass., “he having been outwitted”

ἀπόλωλεν: perf. of ἀπόλλυμι, “he died”

ἀλούς: aor. part. of ἀλίσκομαι, “he having been defeated”

οὕτω ... ὥστε: correlatives, “so beautiful ... that” ironic

ὀφθεῖσα: aor. part. pass. of ὁράω in ind. st. after ἔμαθεν, “after she learned *that she had been seen*”

Ἀκταίωνος: having seen Artemis bathing, he was turned into a stag and killed by dogs

φοβηθεῖσα: aor. pass. part. causal, “since she was afraid”

μὴ ... ἐξαγορεύσῃ: aor. subj. in clause of fearing, “afraid *that he would make known*”

ἐπαφῆκεν: aor. of ἐπι-ἀπο-ίημι in result clause, “so beautiful *that she set upon him*”

ἐὼ λέγειν: “I let alone to say,” i.e. I do not bother to say, an example of *paralepsis*

τὰς τεκούσας: aor. part. acc., “those who give birth”

ἐμαιοῦτο: impf. of customary action, “she would never assist as a midwife”

παρθένος: although a virgin herself, Artemis was often invoked as one who assists childbirth, with the cult name *Εἰλείθυια*

οὔσα: pres. part. conditional, “if she herself were”

ΛΗΤΩ: Μέγα, ὦ Ἥρα, φρονεῖς, ὅτι ξύνει τῷ Διὶ καὶ συμβασιλεύεις αὐτῷ, καὶ διὰ τοῦτο ὑβρίζεις ἀδεῶς: πλὴν ἀλλ' ὄψομαί σε μετ' ὀλίγον αὖθις δακρύνουσαν, ὁπότεν σε καταλιπὼν ἐς τὴν γῆν κατή, ταῦρος ἢ κύκνος γενόμενος.



*Leto holding Apollo and Artemis.
Marble Statuette, 3rd century CE.
(Museo Torlonia, Rome.)*

ἀδείς, -ές: without fear
αὖθις: again
δακρύνω: to weep, shed tears
καταλείπω: to leave behind
κύκνος, ὁ: a swan
ξύνεμι: to be together, consort with

ὁπότεν: whensoever (+ subj.)
συμβασιλεύω: to rule together with
ταῦρος, ὁ: a bull
ὑβρίζω: to insult
φρονέω: to think

μέγα ... φρονεῖς: “you think big” i.e. you are arrogant
ξύνει: 2 sing. of ξύν-εἰμι, “because *you are with*” i.e. you sleep with
ὄψομαι: fut. or ὁράω, “*I will see you*”
δακρύνουσαν: pres. part. circumstantial, “see you *crying*”
ὁπότεν ... κατή: pres. subj. of κατα-έρχομαι in general temporal clause, “whenever he goes down”
ταῦρος ἢ κύκνος: forms that Zeus took to ravish, respectively, Europa and Leda
γενόμενος: aor. part. of γίγνομαι, “having become”

17 (21) Apollo and Hermes

Apollo reports to Hermes that Hephaestus has caught Ares and Aphrodite in a net. The story is told in the eighth book of the Odyssey by the Phaeacian bard Demodocus, and is alluded to in 15 above.

ΑΠΟΛΛΩΝ: Τί γελᾷς, ὦ Ἑρμῆ;

ΕΡΜΗΣ: Ὅτι γελοιότατα, ὦ Ἀπολλων, εἶδον.

ΑΠΟΛΛΩΝ: Εἰπὲ οὖν, ὥς καὶ αὐτὸς ἀκούσας ἔχω ξυγγελᾶν.

ΕΡΜΗΣ: Ἡ Ἀφροδίτη ξυνοῦσα τῷ Ἄρει κατείληπται, καὶ ὁ Ἥφαιστος ἔδησεν αὐτοὺς ξυλλαβών.

ΑΠΟΛΛΩΝ: Πῶς; ἡδὺ γάρ τι ἐρεῖν ἔοικας.

ΕΡΜΗΣ: Ἐκ πολλοῦ, οἶμαι, ταῦτα εἰδὼς ἐθήρευνεν αὐτούς, καὶ περὶ τὴν εὐνὴν ἀφανῇ δεσμὰ περιθεῖς, εἰργάζετο ἀπελθὼν ἐπὶ τὴν κάμινον: εἶτα ὁ μὲν Ἄρης ἐσέρχεται

ἀκούω: to hear

ἀπέρχομαι: to go away, depart from

ἀφανής, -ές: unseen, invisible

γελᾶω: to laugh

γέλοιος, -α, -ον: causing laughter, laughable

δεσμός, ὁ (pl. τά δεσμά): a fetter

δέω: to bind

εἶδον: to see (aor.)

εἶπον: to speak, say (aor.)

εἰσέρχομαι: to go in or into, enter

ἔοικα: to seem

ἐργάζομαι: to work, labour

εὐνή, ἡ: a bed

ἡδύς, -εία, ύ: sweet

Ἥφαιστος, ὁ: Hephaestus

θηρέω: to hunt

κάμινος, ἡ: an oven, furnace

καταλαμβάνω: to seize upon, lay hold of

ξυγγελάω: to laugh along with

ξυλλαμβάνω: to collect, capture

ξύνειμι: to come together, consort

οἶμαι: to suppose, think

περιτίθημι: to place round

ὥς ... ἔχω: pres. subj. in purpose clause, "so that I am able to" + inf.

κατείληπται: perf. pass. of κατα-λαμβάνω, "she has been captured"

ξυλλαβών: aor. part. of ξυν-λαμβάνω, "having apprehended"

ἐρεῖν: fut. inf. of λέγω after ἔοικας, "you seem to be about to say"

ἐκ πολλοῦ (sc. χρόνου): "from a long time ago"

εἰδὼς: perf. part., "he having known"

περιθεῖς: aor. part. of περι-τίθημι, "having placed around"

λαθών, ὥς ᾤετο, καθορᾷ δὲ αὐτὸν ὁ Ἥλιος καὶ λέγει πρὸς τὸν Ἥφαιστον. ἐπεὶ δὲ ἐπέβησαν τοῦ λέχους καὶ ἐν ἔργῳ ἦσαν καὶ ἐντὸς ἐγεγέννητο τῶν ἀρκύων, περιπλέκεται μὲν αὐτοῖς τὰ δεσμά, ἐφίσταται δὲ αὐτοῖς ὁ Ἥφαιστος. ἐκείνη μὲν οὖν — καὶ γὰρ ἔτυχε γυμνὴ οὔσα — οὐκ εἶχεν ὅπως ἐγκαλύψαιτο αἰδουμένη, ὁ δὲ Ἄρης τὰ μὲν πρῶτα διαφυγεῖν ἐπειράτο καὶ ἥλπιζε ρήξειν τὰ δεσμά. ἔπειτα δὲ, συνεῖς ἐν ἀφύκτῳ ἐχόμενον ἑαυτὸν, ἰκέτευε.

ΑΠΟΛΛΩΝ: Τί οὖν; ἀπέλυσεν αὐτὸν ὁ Ἥφαιστος;

αἰδέομαι: to be ashamed

ἀπολύω: to loose from

ἄρκυς, -νος, ἡ: a net, hunter's net

ἀφυκτος, -ον: from which none escape

γυμνός, -ή, -όν: naked, unclad

διαφεύγω: to escape

ἐγκαλύπτω: to veil in

ἐλπίζω: to hope for, expect (+ *inf.*)

ἐντός: within, inside (+ *gen.*)

ἐπειτα: thereupon

ἐπιβαίνω: to go upon (+ *gen.*)

ἔργον, τό: a deed, act

ἐφίστημι: to set up

Ἥλιος, ὁ: Helios, the sun god

ἰκετεύω: to approach as a suppliant

καθοράω: to look down

λανθάνω: to escape notice

λέχος, -ους, τό: a couch, bed

πειράω: to attempt, try (+ *inf.*)

περιπλέκω: to twine round, embrace

πρώτος, -η, -ον: first

ρήγνυμι: to break

συνήμι: to bring together, understand

τυγχάνω: to happen to (+ *part.*)

λαθών: aor. part., "having escaped the notice of" i.e. secretly

ὥς ᾤετο: parenthetical, "or so he supposed"

ἐπέβησαν: aor. of ἐπι-βαίνω, "they mounted the bed"

ἐν ἔργῳ: "they were in the act"

ἐγεγέννητο: plupf. of γίγνομαι, "they had become inside" i.e. they were invisible

ἐφίσταται: pres. mid. intransitive, "Hephaestus establishes himself over them"

ἔτυχε: aor. of τυγχάνω, "she happened to" + part.

ὅπως ἐγκαλύψαιτο: aor. opt. in noun clause after εἶχεν, "she didn't know how to cover up"

ρήξειν: fut. inf. of ρήγνυμι after ἥλπιζε, "he was hoping to break"

συνεῖς: aor. part. of συν-ἵημι, "having perceived"

ἐχόμενον: pres. part. pass. circumstantial after συνεῖς, "perceived himself being held"

ἰκέτευε: impf. inceptive, "he began pleading"

ΕΡΜΗΣ: Οὐδέπω, ἀλλὰ ξυγκαλέσας τοὺς θεοὺς ἐπιδείκνυται
τὴν μοιχείαν αὐτοῖς: οἱ δὲ γυμνοὶ ἀμφοτέροι κάτω
νενευκότες ξυνδεδεμένοι ἐρυθριῶσι, καὶ τὸ θέαμα ἥδιστον
ἐμοὶ ἔδοξε μονονουχὶ αὐτὸ γιγνόμενον τὸ ἔργον.

ΑΠΟΛΛΩΝ: Ὁ δὲ χαλκεὺς ἐκείνος οὐκ αἰδεῖται καὶ αὐτὸς
ἐπιδεικνύμενος τὴν αἰσχύνην τοῦ γάμου;

ΕΡΜΗΣ: Μὰ Δί', ὅς γε καὶ ἐπιγελαῖ αὐτοῖς ἐφεστῶς. ἐγὼ
μέντοι, εἰ χρὴ τᾶληθές εἰπεῖν, ἐφθόνουν τῷ Ἄρει μὴ
μόνον μοιχεύσαντι τὴν καλλίστην θεόν, ἀλλὰ καὶ
δεδεμένῳ μετ' αὐτῆς.

αἰδέομαι: to be ashamed to do
αἰσχύνη, ἡ: shame, disgrace
ἀληθής, -ές: unconcealed, true
ἀμφοτέρος, -α, -ον: each or both of two
γάμος, ὁ: a wedding, marriage
γυμνός, -ή, -όν: naked, unclad
δέω: to bind
ἐπιγελάω: to laugh approvingly
ἐπιδείκνυμι: to display, show
ἐρυθριᾶω: to be apt to blush, to color up
ἐφίστημι: to set or place upon
θέαμα, -ατος, τό: a sight, spectacle

θεός, ὁ: a god
μά: indicating denial
μοιχεία, ἡ: adultery
μοιχεύω: to commit adultery with
μονονουχί: well-nigh, almost
νεύω: to incline in any direction
ξυγκαλέω: to call to council, convene
ξυνδέω: to bind or tie together
φθονέω: to envy (+ *dat.*)
χαλκεύς, -έως, ὁ: a coppersmith
χρή: it is necessary

ξυγκαλέσας: aor. part., "having convened"

νενευκότες: perf. of νεύω, "having lain down"

ξυνδεδεμένοι: perf. of ξυν-δέω, "having been bound together"

γιγνόμενον: pres. part. causal agreeing with θέαμα, "since being"

μονονουχί ... τὸ ἔργον: nom. pred., "being *almost the act itself*"

ἐπιδεικνύμενος: pres. part. supplementing αἰδεῖται, "is he not ashamed *to be showing*"

μὰ Δί': "No, by Zeus!"

ἐφεστῶς: perf. part. of ἐπι-ἵστημι, "*standing over* them"

εἰ χρὴ: parenthetical, "if it is necessary" + inf.

τᾶληθές (=τό ἀληθές): "the truth"

μὴ μόνον ... ἀλλὰ καί: "not only ... but also"

μοιχεύσαντι: aor. part. agreeing with Ἄρει, "because he bedded"

δεδεμένῳ: perf. part. also agreeing with Ἄρει, "for having been tied up"

ΑΠΟΛΛΩΝ: Οὐκοῦν καὶ δεδέσθαι ἂν ὑπέμεινας ἐπὶ τούτῳ;

ΕΡΜΗΣ: Σὺ δ' οὐκ ἂν, ὦ Ἄπολλον; ἰδὲ μόνον ἐπελθών:
ἐπαινέσομαι γάρ σε, ἢν μὴ τὰ ὅμοια καὶ αὐτὸς εὖξῃ ἰδών.



Aphrodite and Ares.

Attic Red Figure Kylix. (Museo Nazionale Tarquiniese, Tarquinia, Italy)

δέω: to bind

ἐπαινέω: to approve, applaud, commend

εὖχομαι: to pray for

ιδέ: lo, behold!

μόνον: only

ὅμοιος, -α, -ον: like, resembling

οὐκοῦν: therefore, then, accordingly

ὑπομένω: to stay behind, survive

δεδέσθαι: perf. pass. inf., “submitted to be bound”

ἂν ὑπέμεινας: aor. of ὑπο-μένω in past contrafactual, “would you have submitted?” + inf. i.e. even though you didn’t

ἐπὶ τούτῳ: “under these conditions”

σὺ δ' οὐκ ἂν (sc. ὑπέμεινας): “wouldn’t you (have submitted?)”

ἰδὲ ... ἐπελθών: “having come, look!” i.e. come and look

ἢν μὴ ... εὖξῃ: aor. subj. of εὖχομαι in future more vivid protasis, “if you don’t pray for”

ἰδών: aor. part., “once you have seen” Cf. Od. 8. 334-42

18. (22) Hera and Zeus

Hera derides the effeminate Dionysus and his gifts, but Zeus defends him.

HPA: Ἐγὼ μὲν ἡσυχνόμην ἄν, ὦ Ζεῦ, εἴ μοι τοιοῦτος ἦν
υἱὸς, θήλυς οὕτω καὶ διεφθαρμένος ὑπὸ τῆς μέθης, μίτρα
μὲν ἀναδεδεμένος τὴν κόμην, τὰ πολλὰ δὲ μαινομέναις
γυναιξὶ συνών, ἀβρότερος αὐτῶν ἐκείνων, ὑπὸ τυμπάνοις
καὶ αὐλοῖς καὶ κυμβάλοις χορεύων, καὶ ὅλως παντὶ
μᾶλλον ἔοικώς ἢ σοὶ τῷ πατρί.

ἀβρός, -ά, -όν: delicate, soft
αἰσχύνομαι: to be ashamed
ἀναδέω: to bind or tie up
αὐλός, ὅ: a pipe
γυνή, -αῖκος, ἡ: a woman
διαφθείρω: to destroy utterly
ἔοικα: to be like (+ *dat.*)
θήλυς, -εια, -υ: feminine
κόμη, ἡ: hair
κύμβαλον, τό: a cymbal

μαίνομαι: to rage, be furious
μέθη, ἡ: strong drink
μίτρα: a belt or girdle
ὅλως: completely
πατήρ, πατρός, ὁ: a father
σύνεμμι: to be together, consort with (+ *dat.*)
τοιοῦτος, -αῦτη, -οῦτο: such as this
τύμπανον, τό: a kettledrum
υἱός, ὁ: a son
χορεύω: to dance a choral dance

ἡσυχνόμην: impf. in present contrafactual apodosis, “I would be ashamed”

εἴ ... ἦν: impf. in present contrafactual protasis, “If there were (now)”

διεφθαρμένος: perf. part. pass., “so *corrupted*”

ἀναδεδεμένος: perf. part. mid., “*having bound* his hair”

αὐτῶν ἐκείνων: gen. of comparison after ἀβρότερος, “daintier *than those*” i.e. women

μᾶλλον ... ἢ: “similar to everything *more than* to you”

ἔοικώς: perf. part., “being similar to” + *dat.*

Contrafactual conditions

A present contrafactual condition has **εἴ** plus the imperfect indicative in the protasis, **ἄν** plus the imperfect indicative in the apodosis: translate “if he were (now) doing this ... then he would be doing well” (but he isn’t).

Ἐγὼ μὲν ἡσυχνόμην ἄν, ὦ Ζεῦ, εἴ μοι τοιοῦτος υἱὸς ἦν: *I would be ashamed, O Zeus, if I had a son such as he.*

A past contrafactual condition has **εἴ** plus the aorist indicative in the protasis, **ἄν** plus the aorist indicative in the apodosis: translate “if he had done this ... then he would have done well” (but he didn’t).

καὶ εἰ μὴ γε ἡ Θέτις ἐκάλεσεν αὐτῷ σύμμαχον Βριάρεων ἐκατόγχειρα ὄντα, κὰν ἐδέδετο ἄν: *and if Thetis had not ordered Briareos the 100-handed to be an ally, (Zeus) would have been bound.*

ΖΕΥΣ: Καὶ μὴν οὗτός γε ὁ θηλυμίτρης, ὁ ἀβρότερος τῶν
 γυναικῶν οὐ μόνον, ᾧ Ἥρα, τὴν Λυδίαν ἐχειρώσατο
 καὶ τοὺς κατοικοῦντας τὸν Τμῶλον ἔλαβε καὶ Θρᾶκας
 ὑπηγάγετο, ἀλλὰ καὶ ἐπ' Ἰνδοὺς ἐλάσας τῷ γυναικείῳ
 τούτῳ στρατιωτικῷ, τοὺς τε ἐλέφαντας εἶλε καὶ
 τῆς χώρας ἐκράτησε, καὶ τὸν βασιλέα πρὸς ὀλίγον
 ἀντιστῆναι τολμήσαντα αἰχμάλωτον ἀπήγαγε, καὶ ταῦτα
 πάντα ἔπραξεν ὀρχούμενος ἅμα καὶ χορεύων θύρσοις
 χρώμενος κιττίνοις, μεθύων, ὥς φῆς, καὶ ἐνθεάζων.

ἀβρός, -ά, -όν: delicate, soft
 αἰρέω: to take with the hand, grasp
 αἰχμάλωτος, -ον: taken prisoner
 ἀντίστημι: to set against
 ἀπάγω: to lead away, carry off
 βασιλεύς, -έως, ὁ: a king, chief
 γυναικείος, -α, -ον: womanish, feminine
 ἐλαύνω: to drive, drive on, set in motion
 ἐλέφας, -αντος, ὁ: an elephant
 ἐνθεάζω: to be inspired or possessed
 θηλυμίτρης, -ον, ὁ: someone with a woman's
 head-band
 Θρᾶξ, Θρᾶκος, ὁ: a Thracian
 θύρσος, ὁ: the *thyrsus* or Bacchic wand
 Ἰνδός, ὁ: an Indian
 κατοικέω: to dwell in

κίττινος, -η, -ον: of ivy
 κρατέω: to be strong, subdue
 λαμβάνω: to take
 Λυδία, ἡ: Lydia
 μεθύω: to be drunken with wine
 ὀλίγος, -η, -ον: few, little
 ὀρχέομαι: to dance in a row
 πράττω: to pass over
 στρατιωτικός, -ή, -όν: of or for soldiers
 Τμῶλος, ὁ: Mt. Timolus
 τολμάω: to dare to (+ *inf.*)
 ὑπάγομαι: to bring under one's power
 χειρώω: to master, subdue
 χορεύω: to dance a choral dance
 χρᾶομαι: to use (+ *dat.*)
 χώρα, ἡ: a territory

καὶ μὴν ... γε: "Oh but this one"
 οὐ μόνον ... ἀλλὰ καὶ: "not only ... but also"
 ἐχειρώσατο: aor., "he subdued"
 τοὺς κατοικοῦντας: pres. part., "those living near"
 ὑπηγάγετο: aor. of ὑπο-άγομαι, "he mastered"
 ἐλάσας: aor. part. of ἐλαύνω, "having driven"
 τῷ ... στρατιωτικῷ: dat. of means, "captured *with this army*"
 εἶλε: aor. of αἰρέω, "he captured"
 πρὸς ὀλίγον (sc. χρόνον): "for a little while"
 ἀντιστῆναι: aor. inf. transitive complementing *τολμήσαντα*, "having dared *to oppose*"
 αἰχμάλωτον: acc. pred., "took him *prisoner*"
 ὀρχούμενος etc.: circumstantial participles with ἅμα, "at the same time *dancing*"
 θύρσοις: dat. after χρώμενος, "wielding *thyrses*" the typical implement of Dionysios'
 followers

εἰ δέ τις ἐπεχείρησε λοιδορήσασθαι αὐτῷ, ὑβρίσας ἐς τὴν τελετήν, καὶ τοῦτον ἐτιμωρήσατο, ἢ καταδήσας τοῖς κλήμασιν ἢ διασπασθῆναι ποιήσας ὑπὸ τῆς μητρὸς ὥσπερ νεβρόν. ὁρᾷς ὡς ἀνδρεῖα ταῦτα καὶ οὐκ ἀνάξια τοῦ πατρός; εἰ δὲ παιδιὰ καὶ τρυφή πρόσσεστιν αὐτοῖς, οὐδεὶς φθόνος, καὶ μάλιστα εἰ λογίσαιτό τις, οἷος ἂν οὗτος ἦν νήφων, ὅπου ταῦτα μεθύων ποιεῖ.

ἀνάξιος, -ον: unworthy of (+ *gen.*)
 ἀνδρεῖος, -α, -ον: manly
 διασπᾶω: to tear asunder
 ἐπιχειρέω: to put one's hand on
 καταδέω: to tie down
 κλήμα, -ατος, τό: a vine-branch
 λογίζομαι: to calculate, compute
 λοιδορέω: to abuse, revile
 μεθύω: to be drunken with wine
 μήτηρ, μητρός, ἡ: a mother
 νεβρός, ό: a fawn

νήφων: to be sober
 οἷος, -α, -ον: what sort of?
 ὁράω: to see
 παιδιὰ, ἡ: childishness
 πρόσσεμι: to be present in addition
 τελετή, ἡ: an initiation rite
 τιμωρέω: to exact revenge
 τρυφή, ἡ: softness, delicacy, daintiness
 ὑβρίζω: to act insolently
 φθόνος, ό: ill-will, envy, jealousy

εἰ δέ τις ἐπεχείρησε: aor. opt. in past general protasis, "if anyone ever tried to" + inf.
 λοιδορήσασθαι: aor. inf. complementing ἐπεχείρησε, "tried to revile" + dat.
 ὑβρίσας: aor. part. instrumental, "by acting disrespectfully toward"
 ἢ καταδήσας ... ποιήσας: aor. part. instrumental, "he punished by tying ... by causing to" + inf.
 διασπασθῆναι: aor. inf. pass. after ποιήσας, "causing him to be torn apart"
 ὑπὸ τῆς μητρὸς: "by his mother," as in the case of Pentheus and Agave as told in Euripides' *Bacchae*
 ὁρᾷς ὡς (sc. ἐστί): "do you consider that these things (are)?"
 εἰ ... πρόσσεστιν: "if they are present in addition to" + dat.
 οὐδεὶς φθόνος: the apodosis of the both εἰ πρόσσεστιν and εἰ λογίσαιτο, "(let there be) no jealousy"
 εἰ λογίσαιτό: aor. opt. in present general protasis, "especially if one considers"
 οἷος ἂν ... ἦν: impf. in a present contrafactual apodosis in indirect question, "considers what sort he would be"
 νήφων: pres. part. conditional representing the imperfect indicative in a contrafactual protasis, "if he were sober"

ΗΡΑ: Σὺ μοι δοκεῖς ἐπαινέσεσθαι καὶ τὸ εὔρεμα αὐτοῦ, τὴν ἄμπελον καὶ τὸν οἶνον, καὶ ταῦτα ὁρῶν οἷα οἱ μεθυσθέντες ποιοῦσι σφαλλόμενοι καὶ πρὸς ὕβριν τραπόμενοι καὶ ὅλως μεμηνότες ὑπὸ τοῦ ποτοῦ: τὸν γοῦν Ἰκάριον, ᾧ πρῶτῳ ἔδωκεν τὸ κλῆμα, οἱ ξυμπόται αὐτοὶ διέφθειραν παίοντες ταῖς δικέλλαις.



*Marble Statue of Dionysus as a Young Man.
Roman copy based on Greek Original.*

ἄμπελος, ἡ: clasping tendrils

δίδωμι: to give

δίκελλα, ἡ: a mattock

ἐπαινέω: to approve, applaud, commend

εὔρεμα, τό: a discovery

Ἰκάριος, ὁ: Icarus

κλῆμα, -ατος, τό: a vine-twist, vine-branch

μεθύσκω: to make drunk, intoxicate

ξυμπότης, -ου, ὁ: a fellow-drinker

οἶνος, ὁ: wine

ὅλως: completely

παίω: strike, smite

ποιέω: to do

ποτός, ὁ: drink

πρῶτος, -η, -ον: first

σφάλλομαι: to stagger

τρέπω: to turn or direct

ὑβρις, -εως, ἡ: wantonness, insolence

ἐπαινέσεσθαι: fut. inf. mid. after δοκεῖς, “seem to be about to praise”

οἷα ... ποιοῦσι: ind. quest. after ὁρῶν, “considering what sort of things they do”

οἱ μεθυσθέντες: aor. part. pass., “those made drunk”

τραπόμενοι: aor. part. mid., “having turned themselves”

μεμηνότες: perf. part. of μαίνομαι, “having been made mad”

ὑπὸ τοῦ ποτοῦ: using the agency expression, “at the hands of drink”

Ἰκάριον: Icarus the Athenian, whose shepherds thought he had poisoned them with wine and killed him

ᾧ: dat. relative pronoun, “to whom he gave”

διέφθειραν: aor. of δια-φθείρω, “they destroyed”

ταῖς δικέλλαις: dat. of means, “with mattocks”

ΖΕΥΣ: Οὐδὲν τοῦτο φής: οὐ γὰρ οἶνος ταῦτα οὐδὲ ὁ Διόνυσος ποιεῖ, τὸ δὲ ἄμετρον τῆς πόσεως καὶ τὸ πέρα τοῦ καλῶς ἔχοντος ἐμφορεῖσθαι τοῦ ἀκράτου. ὅς δ' ἂν ἔμμετρα πίνη, ἱλαρώτερος μὲν καὶ ἡδίων γένοιτ' ἄν: οἶον δὲ ὁ Ἰκάριος ἔπαθεν, οὐδὲν ἂν ἐργάσαιτο οὐδένα τῶν ξυμποτῶν. ἀλλὰ σὺ ἔτι ζηλοτυπεῖν ἔοικας, ὦ Ἥρα, καὶ τῆς Σεμέλης μνημονεύειν, ἥ γε διαβάλλεις τοῦ Διονύσου τὰ κάλλιστα.

ἀκρατος, -ον: unmixed	ἡδύς, -εία, ύ: sweet
ἄμετρος, -ον: excessive, boundless	ἱλαρός, -ον: cheerful, merry
διαβάλλω: to slander	μνημονεύω: to remember (+ <i>gen.</i>)
ἔμμετρος, -ον: in measure, moderate	ξυμποτής, -ου, ό: a fellow-drinker
ἐμφορέω: to pour in, fill	οἶνος, ό: wine
ἔοικα: to seem (+ <i>inf.</i>)	πάσχω: to suffer
ἐργάζομαι: to work, accomplish, do	πέρα: beyond (+ <i>gen.</i>)
ζηλοτυπέω: to be jealous of	πόσις, -εως, ό: a drinking

οὐδὲν τοῦτο φής: “this you say is nothing” i.e. you are talking nonsense

Διόνυσος: the god’s name is used for the first time, although there was no doubt about his identity

τοῦ καλῶς ἔχοντος: pres. part. used substantively after **πέρα**, “beyond *the being good*”

τό ... ἐμφορεῖσθαι: pres. inf. pass. articular, “the being filled”

τοῦ ἀκράτου: gen. after ἐμφορεῖσθαι, “unmixed wine” i.e. not diluted with water

ὅς δ' ἂν ... πίνη: pres. subj. in general relative clause, “*whoever drinks* moderately”

γένοιτ' ἄν: aor. opt. pot., but not contrafactual, “he would become”

ἔπαθεν: aor. of πάσχω, “what Icarus *suffered*”

οὐδὲν ἂν ἐργάσαιτο: aor. opt. pot., “he (the moderate drinker) would never do”

Σεμέλης: the mother of Dionysus whom Hera contrived to destroy

ἥ γε: “you who” i.e. Hera

19. (23) Aphrodite and Eros

Eros explains to his mother why he steers clear of Athena, the Muses and Artemis.

ΑΦΡΟΔΙΤΗ: Τί δήποτε, ὦ Ἔρως, τοὺς μὲν ἄλλους θεοὺς
κατηγωνίσω ἅπαντας, τὸν Δία, τὸν Ποσειδῶ, τὸν
Ἀπόλλω, τὴν Ῥέαν, ἐμὲ τὴν μητέρα. μόνης δὲ ἀπέχῃ
τῆς Ἀθηνᾶς καὶ ἐπ' ἐκείνης ἄπυρος μὲν σοι ἡ δᾶς, κενὴ
δὲ οὔιστων ἢ φαρέτρα, σὺ δὲ ἄτοξος εἶ καὶ ἄστοχος;

ΕΡΩΣ: Δέδια, ὦ μῆτερ, αὐτήν: φοβερὰ γάρ ἐστι καὶ χαροπὴ
καὶ δεινῶς ἀνδρική: ὁπότεν οὖν ἐντεινάμενος τὸ τόξον
ἴω ἐπ' αὐτήν, ἐπισειύουσα τὸν λόφον ἐκπλήττει με καὶ
ὑπότρομος γίνομαι καὶ ἀπορρεῖ μου τὰ τοξεύματα ἐκ
τῶν χειρῶν.

Ἀθήνη, ἡ: Athena

ἀνδρικός, -ή, -όν: manly

ἅπας, ἅπασα, ἅπαν: quite all, the whole

ἀπέχω: to keep off or away from

ἀπορρέω: to flow or run off

ἄπυρος, -ον: without fire

ἄστοχος, -ον: aiming badly

ἄτοξος, -ον: without bow or arrow

γίνομαι: to become

δᾶς, δαιτός, ἡ: a torch

δεῖδω: to fear

δεινός, -ή, -όν: fearful, terrible

δήποτε: at some time, once upon a time

ἐκπλήττω: to drive away from

ἐντείνω: to stretch or strain tight

ἐπσειώ: to shake at or against

καταγωνίζομαι: to prevail against, conquer

κενός, -ή, -όν: empty of (+ *gen.*)

λόφος, ὁ: the crest (of a helmet)

μόνος, -η, -ον: alone, only

οὔιστός, ὁ: an arrow

τόξευμα, -ατος, τό: an arrow

τόξον, τό: a bow

ὑπότρομος, -ον: somewhat afraid

φαρέτρα, ἡ: a quiver

φοβερός, -ά, -όν: fearful

χαροπός, -ή, -όν: glad-eyed, bright-eyed

χείρ, χειρός, ἡ: a hand

τί δήποτε: emphatic, "why in the world?"

κατηγωνίσω: aor. 2 sing. mid., "why did you prevail over"

τὸν Δία ... Ῥέαν: all deities who had humiliating love affairs

ἀπέχῃ: pres. 2 sing. mid., "but you keep away from" + *gen.*

σοι: dat. of possession, "your torch"

ὁπότεν ... ἴω: pres. subj. of ἔρχομαι, "whenever I go against her" i.e. when I attack her

ἐντεινάμενος: aor. part., "having strung my bow"

ΑΦΡΟΔΙΤΗ: Ὁ Ἄρης γὰρ οὐ φοβερώτερος ἦν; καὶ ὅμως ἀφώπλισας αὐτὸν καὶ νενίκηκας.

ΕΡΩΣ: Ἄλλὰ ἐκεῖνος ἐκὼν προσίεται με καὶ προσκαλεῖται, ἡ Ἀθηνᾶ δὲ ὑφορᾶται αἰεί, καί ποτε ἐγὼ μὲν ἄλλως παρέπτην, πλησίον ἔχων τὴν λαμπάδα, ἡ δέ, «εἴ μοι πρόσσει,» φησί, «νὴ τὸν πατέρα, τῷ δορατίῳ σε διαπείρασα ἢ τοῦ ποδὸς λαβομένη καὶ ἐς τὸν Τάρταρον ἐμβαλοῦσα ἢ αὐτὴ διασπασαμένη διαφθερῶ» — πολλὰ τοιαῦτα ἠπειλήσε: καὶ ὄρᾳ δὲ δριμὺν καὶ ἐπὶ τοῦ στήθους ἔχει πρόσωπόν τι φοβερὸν ἐχίδναις κατάκομον, ὅπερ

ἄλλως: otherwise, by chance

ἀναλάζομαι: to take again

ἀπειλέω: to threaten

ἀφωπλίζω: to strip of arms

διαπείρω: to drive through

διασπᾶω: to tear asunder

δοράτιον, τό: a spear

δριμύς, -εῖα, -ύ: piercing, sharp, keen

ἐκὼν, -οὔσα, ὄν: willing, of free will

ἐμβάλλω: to throw in, put in

ἐχίδνα, ἡ: an adder, viper

κατάκομος, -ον: with long falling hair

λαμβάνω: to take

λαμπάς, -άδος, ἡ: a torch

νικάω: to conquer, vanquish

παραπέτομαι: to fly alongside

πλησίον: nearby

πούς, ποδός, ὁ: a foot

προσίστημι: to accept, admit

προσκαλέω: to call to, call on, summon

πρόσωπον, τό: a face, visage, countenance

στήθος, -ους, τό: a breast

τοιούτος, -αῦτη, -οὔτο: such as this

ὑφοράω: to view with suspicion

φοβερός, -ά, -όν: fearful

γὰρ οὐ: indicating surprise, “wasn’t Ares more frightening?”

ἀφώπλισας: aor. of ἀπο-ὀπλίζω, “you disarmed him”

νενίκηκας: perf., “you have conquered him”

προσίεται: pres. of προσίστημι, “he encourages me”

παρέπτην: aor. pass. of παρα-πέτομαι, “I flew alongside”

εἴ μοι πρόσσει: fut. of προσ-έρχομαι in future “most” vivid protasis, indicating a threat, “if you approach me” i.e. and you had better not!

διαπείρασα: aor. part. nom. fem., “having driven through you”

λαβομένη: aor. part. mid., having taken hold of” + gen.

ἐμβαλοῦσα: aor. part. nom. fem. of ἐν-βάλλω, “having thrown into”

διασπασαμένη: aor. part. mid., “having torn asunder”

διαφθερῶ: fut. of δια-φθείρω, “I will destroy you”

ἠπειλήσε: aor. of ἀπειλέω, “she threatened”

δριμύν: adverbial, “she looks grimly”

ἐχίδναις: dat. of specification after κατάκομον, “hair of snakes” i.e. Medusa

ἐγὼ μάλιστα δέδια: μορμολύττεται γάρ με καὶ φεύγω,
ὅταν ἴδω αὐτό.

ΑΦΡΟΔΙΤΗ: Ἀλλὰ τὴν μὲν Ἀθηνᾶν δέδιας, ὡς φῆς, καὶ τὴν
Γοργόνα, καὶ ταῦτα μὴ φοβηθεῖς τὸν κεραυνὸν τοῦ Διός.
αἱ δὲ Μοῦσαι διὰ τί σοι ἄτρωτοι καὶ ἔξω βελῶν εἰσιν; ἢ
κἀκεῖναι λόφους ἐπισείουσι, καὶ Γοργόνας προφαίνουσιν;

ΕΡΩΣ: Αἰδοῦμαι αὐτάς, ὦ μῆτερ: σεμναὶ γάρ εἰσι καὶ ἀεί τι
φροντίζουνσι καὶ περὶ ᾧδὴν ἔχουσι καὶ ἐγὼ παρίσταμαι
πολλάκις αὐταῖς, κηλούμενος ὑπὸ τοῦ μέλους.

ΑΦΡΟΔΙΤΗ: Ἔα καὶ ταύτας, ὅτι σεμναί: τὴν δὲ Ἄρτεμιν
τίνος ἔνεκα οὐ τιτρώσκες;

αἰδέομαι: to be ashamed to do

ἀναλάζομαι: to take again

ἄτρωτος, -ον: unwounded

βέλος, -εος, τό: a missile

Γοργόνῃ, ἡ: a Gorgon

ἔνεκα: on account of (+ *gen.*)

ἔξω: out of (+ *gen.*)

ἐπισείω: to shake at or against

κεραυνός, ὁ: a thunderbolt

κηλέω: to charm, enchant,

λόφος, ὁ: a crest

μέλος, -εος, τό: a song

μορμολύττομαι: to frighten, scare

Μοῦσα, -ης, ἡ: a Muse

παρίστημι: to make to stand by (+ *dat.*)

πολλάκις: many times, often

προφαίνω: to show forth, display

σεμνός, -ή, -όν: revered, august, holy, awful

τιτρώσκω: to wound

φεύγω: to flee, take flight, run away

φοβέω: to cause fear, to terrify

φροντίζω: to have a care, give heed

ᾧδή, ἡ: a song, lay, ode

ὅταν ἴδω: aor. subj. in general temporal clause, “*whenever I see it*”

Γοργόνα: the face of Gorgon Medusa is on the shield of Athena

φοβηθεῖς: aor. part. pass. with conditional force, as indicated by *μὴ*, “if not having been terrified”

κἀκεῖναι (=καὶ ἐκεῖναι): “do *these also* shake”

περὶ ᾧδὴν ἔχουσι: “they are busy about song”

παρίσταμαι: pres. intransitive of *παρα-ίστημι*, “*I stand by them*”

ἔα: imper., “*allow them!*” i.e., never mind them

τίνος ἔνεκα: “on account of what?” i.e. why?

ΕΡΩΣ: Τὸ μὲν ὅλον οὐδὲ καταλαβεῖν αὐτὴν οἶόν τε φεύγουσαν
ἀεὶ διὰ τῶν ὀρώων: εἶτα καὶ ἰδιόν τινα ἔρωτα ἤδη ἐρᾷ.

ΑΦΡΟΔΙΤΗ: Τίνος, ὦ τέκνον;

ΕΡΩΣ: Θήρας καὶ ἐλάφων καὶ νεβρῶν, αἰρεῖν τε διώκουσα
καὶ κατατοξεύειν, καὶ ὅλως πρὸς τῷ τοιούτῳ ἐστίν: ἐπεὶ
τόν γε ἀδελφὸν αὐτῆς, καίτοι τοξότην καὶ αὐτὸν ὄντα
καὶ ἐκηβόλον —

ΑΦΡΟΔΙΤΗ: Οἶδα, ὦ τέκνον, πολλὰ ἐκείνον ἐτόξευσας.

ἀδελφός, ὁ: a brother

αἰρέω: to capture

διώκω: to pursue

ἐκηβόλος, -ον: far-shooting, a Homeric
epithet of Apollo

ἐλαφος, ὁ: a deer

ἐράω: to love

θήρα, ἡ: a chase

ἴδιος, -α, -ον: one's own

καταλαμβάνω: to seize upon, lay hold of

κατατοξεύω: to strike down with arrows

νεβρός, ὁ: a fawn

οἶδα: to know (*perf.*)

οἶος τε εἰμι: to be able

ὅλος, -η, -ον: whole, entire

ὄρος, -ους, τό: a mountain, hill

τοξεύω: to shoot with the bow

τοξότης, -ου, ὁ: a Bowman, archer

φεύγω: to flee, take flight, run away

τὸ ... ὅλον: adverbial acc., “completely”

οὐδὲ ... οἶόν τε (sc. ἐστι): “it not possible to” + inf.

φεύγουσαν: pres. part. agreeing with the object of καταλαβεῖν, “to capture her *fleeing*”

ἔρωτα: internal acc. with ἐρᾷ, “she loves a love” i.e. has a desire

τίνος: gen. of person after ἐρᾷ, “*whom* does she love?” answered with the genitives in the next clause

αἰρεῖν ... κατατοξεύειν: these infinitives also complement ἐρᾷ from above, “she loves to catch and shoot down”

διώκουσα: pres. part. instrumental, “by chasing”

πρὸς τῷ τοιούτῳ: “she is all *into such*”

καίτοι ... ὄντα: pres. part. concessive, “*although being* an archer”

ἐκηβόλον --: Eros is interrupted by Aphrodite. The “far-shooter” is Apollo

ἐτόξευσας: aor., “*you shot* him many times” Apollo was legendary for his tragic loves

21. (1) Ares and Hermes

Ares fumes about the threat made by Zeus to the other gods at the beginning of book 8 of the Iliad. Hermes advises caution.

ΑΡΗΣ: Ἦκουσας, ὦ Ἑρμῇ, οἷα ἠπείλησεν ἡμῖν ὁ Ζεὺς,
ὥς ὑπεροπτικὰ καὶ ὥς ἀπίθανα; «Ἦν ἐθελήσω,»
φησὶν, «ἐγὼ μὲν ἐκ τοῦ οὐρανοῦ σειρὰν καθήσω, ὑμεῖς
δὲ ἀποκρεμασθέντες κατασπᾶν βιάσεσθέ με, μάτην
πονήσετε: οὐ γὰρ δὴ καθελκύσετε: εἰ δὲ ἐγὼ θελήσαιμι
ἀνελκύσαι, οὐ μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἅμα καὶ τὴν
θάλασσαν συναρτήσας μετεωριῶ:» καὶ τᾶλλα ὅσα καὶ

ἀκούω: to hear

ἀνέλκω: to draw up

ἀπειλέω: to threaten

ἀπίθανος, -ον: incredible, improbable

ἀποκρεμάννυμι: to let hang down

βιάζω: to constrain

ἐθέλω: to will, wish

θάλασσα, ἡ: the sea

καθέλκω: to draw down

καθήμι: to send down, let fall

κατασπᾶω: to draw or pull down

μάτην: in vain, idly, fruitlessly

μετεωρίζω: to raise to a height

οἷος, -α, -ον: what sort of?

ὅσος, -η, -ον: how much?

οὐρανός, ὁ: heaven

πονέω: to work hard

σειρά, ἡ: a cord, rope

συναρτᾶω: to knit or join together

ὑπεροπτικός, -ή, -όν: contemptuous,
arrogant

φημί: to declare, make known

ἠπείλησεν: aor., "what *he* threatened"

ὥς ὑπεροπτικὰ: neut. pl. agreeing with οἷα, "what sort of things ... how arrogant (they were)"

ἦν ἐθελήσω: aor. subj. in future more vivid protasis, "if I wish" cf. *Iliad* 8, 18-27

καθήσω: fut. of κατα-ἵμι, "I will send down"

ἀποκρεμασθέντες: aor. part. pass., "having been suspended"

κατασπᾶν: pres. inf. after βιάσεσθε, "you will try to draw me down"

καθελκύσετε: fut., "you will certainly not drag down"

εἰ ... θελήσαιμι: aor. opt. in future less vivid protasis, "If I should wish" + inf.

ἀνελκύσαι: aor. inf. after θελήσαιμι, "wish to draw up"

συναρτήσας: aor. part., "having joined together"

μετεωριῶ: fut. in more vivid apodosis, "I will raise up"

σὺ ἀκήκοας. ἐγὼ δὲ ὅτι μὲν καθ' ἓν' ἀπάντων ἀμείνων
καὶ ἰσχυρότερός ἐστιν, οὐκ ἂν ἀρνηθείην, ὁμοῦ δὲ τῶν
τοσούτων ὑπερφέρειν, ὥς μὴ καταβαρῇσιν αὐτόν,
κἂν τὴν γῆν κἂν τὴν θάλατταν προσλάβωμεν, οὐκ ἂν
πεισθείην.

ΕΡΜΗΣ: Εὐφήμει, ὦ Ἄρες: οὐ γὰρ ἀσφαλὲς λέγειν τὰ
τοιαῦτα, μὴ καὶ τι κακὸν ἀπολαύσωμεν τῆς φλυαρίας.

ΑΡΗΣ: Οἶει γάρ με πρὸς πάντας ἂν ταῦτα εἰπεῖν, οὐχὶ δὲ
πρὸς μόνον σέ, ὃν ἐχεμυθεῖν ἠπιστάμην; ὁ γοῦν μάλιστα
γελοῖον ἔδοξέ μοι ἀκούοντι μεταξὺ τῆς ἀπειλῆς, οὐκ

ἀμείνων, -ον: better, stronger

ἀπειλή, ἡ: a boast

ἀπολαύω: to enjoy X (*acc.*) for Y (*gen.*)

ἀρνεόμαι: to deny, disown

ἀσφαλής, -ές: steadfast, safe

γέλοιος, -α, -ον: laughable

εἷς, μία, ἓν: one

ἐπίσταμαι: to know (+ *inf.*)

εὐφημέω: to use words of good omen

ἐχεμυθεώ: to hold one's peace

ἰσχυρός, -ά, -όν: strong, mighty

κακός, -ή, -όν: bad

καταβαρέω: to weigh down, be a burden

μεταξύ: between (+ *gen.*)

ὁμοῦ: (*adv.*) altogether

πείθω: to persuade

προσλαμβάνω: to take in addition

τοσούτος, -αῦτη, -οῦτο: so many

ὑπερφέρω: to surpass (+ *gen.*)

φλυαρία, ἡ: silly talk, nonsense

ἀκήκοας: perf. of ἀκούω, "you have heard"

καθ' ἓνα: "one by one"

οὐκ ἂν ἀρνηθείην: aor. opt. pot., "I would not deny"

ὑπερφέρειν: pres. inf. in ind. st. after πεισθείην, representing a present general apodosis,
"believe that he surpasses" + *gen.*

ὥς μὴ καταβαρῇσιν: fut. inf. in result clause, "so that we will not weigh him down"

κἂν ... προσλάβωμεν: aor. subj. in present general protasis, "even if we take in addition"

οὐκ ἂν πεισθείην: aor. opt. pass. pot., "I would not be persuaded"

λέγειν: pres. inf. epexegetic after ἀσφαλές, "safe to say"

μὴ ... ἀπολαύσωμεν: aor. subj. in negative purpose clause, "lest we reap some evil"

ἂν ... εἰπεῖν: aor. inf. in ind. st. representing an aor. opt. pot., "do you suppose that I
would say?"

ἠπιστάμην: impf., "you, whom I knew" + *inf.*

γελοῖον: nom. pred., after ἔδοξε, "what seemed laughable"

ἂν δυναίμην σιωπῆσαι πρὸς σέ: μέμνημαι γὰρ οὐ πρὸ πολλοῦ, ὅποτε ὁ Ποσειδῶν καὶ ἡ Ἥρα καὶ ἡ Ἀθηνᾶ ἐπαναστάντες, ἐπεβούλευσαν συνδῆσαι αὐτόν λαβόντες, ὥς παντοῖος ἦν δεδιώς, καὶ ταῦτα τρεῖς ὄντας, καὶ εἰ μὴ γε ἡ Θέτις κατελεήσασα ἐκάλεσεν αὐτῷ σύμμαχον Βριάρεων ἐκατόγχειρα ὄντα, κἂν ἐδέδετο αὐτῷ κεραυνῷ καὶ βροντῇ. ταῦτα λογιζομένῳ ἐπῆει μοι γελᾶν ἐπὶ τῇ καλλιρρημοσύνῃ αὐτοῦ.

ΕΡΜΗΣ: Σιώπα: εὐφήμει. οὐ γὰρ ἀσφαλὲς οὔτε σοὶ λέγειν οὔτ' ἐμοὶ ἀκούειν τὰ τοιαῦτα.

ἀσφαλής, -ές: steadfast, safe

Βριάρεως, ὁ: Briareos

βροντή, ἡ: thunder

γελάω: to laugh

δοκέω: to seem

δύναμαι: to be able, capable

ἐκατόγχειρος, -ον: hundred-handed

ἐπανάστημι: to set up again, revolt

ἐπιβουλεύω: to plan or contrive against

εὐφημέω: to use words of good omen

καλέω: to summon

καλλιρρημοσύνη, ἡ: elegance of language

κατελέω: to have compassion upon

κεραυνός, ὁ: a thunderbolt

λαμβάνω: to take

λογίζομαι: to count, reckon

μνησκόμαι: to remember

παντοῖος, -α, -ον: of all sorts

σιωπάω: to be silent

σύμμαχος, ὁ: an ally

συνδέω: to bind or tie together

τοιούτος, -αῦτη, -οὔτο: such as this

οὐκ ἂν δυναίμην: pres. opt. pot., "I would not be able" + inf.

ἐπαναστάντες: aor. part. intransitive of ἐπι-ἀνα-ίστημι, "having revolted"

συνδῆσαι: aor. inf. complementing ἐπεβούλευσαν, "they plotted to bind him"

λαβόντες: aor. part., "once they had grabbed him"

ὥς ... ἦν: ind. st. after μέμνημαι, "I remember that he was"

δεδιώς: perf. part. of δειδω used as a predicate, "that he was terrified"

ὄντας: pres. part. acc. agreeing with object of δεδιώς, "terrified of them being three"

εἰ μὴ ... ἐκάλεσεν: aor. in past contrafactual protasis, "if Thetis had not summoned"

σύμμαχον: acc. pred., "summoned Briareos as an ally"

Βριάρεων: acc., this episode is recounted in *Iliad* 1, 396-406

κἂν ἐδέδετο: plupf. of δέω in past contrafactual apodosis, "he would have been bound"

αὐτῷ κεραυνῷ καὶ βροντῇ: dat. of circumstance, "thunder lightning and all"

λογιζομένῳ ... μοι: dat. after ἐπῆει, "it occurred to me considering these things" + inf.

ἐπῆει: impf. of ἐπι-έρχομαι used impersonally, "it came to mind" + inf.

σιώπα: pres. imper., "be silent!"

εὐφήμει: pres. imper., "speak auspiciously!"

22. (2) Pan and Hermes

Hermes is surprised to find he has fathered the semi-bestial Pan, who must remind him of the circumstances of his conception, and who claims to be a worthy son.

ΠΑΝ: Χαῖρε, ὦ πάτερ Ἑρμῇ.

ΕΡΜΗΣ: Καὶ σύ γε. ἀλλὰ πῶς ἐγὼ σὸς πατήρ;

ΠΑΝ: Οὐχ ὁ Κυλλήνιος Ἑρμῆς ὢν τυγχάνεις;

ΕΡΜΗΣ: Καὶ μάλα. πῶς οὖν υἱὸς ἐμὸς εἶ;

ΠΑΝ: Μοιχιδιὸς εἰμι, ἐξ ἔρωτός σοι γενόμενος.

ΕΡΜΗΣ: Νῆ Δία, τράγου ἴσως τινὸς μοιχεύσαντος αἶγα: ἐμὸς γὰρ πῶς, κέρατα ἔχων καὶ ῥίνα τοιαύτην καὶ πώγωννα λάσιον καὶ σκέλη διχαλὰ καὶ τραγικὰ καὶ οὐρὰν ὑπὲρ τὰς πυγὰς;

αἶξ, αἶγος, ἡ: a she-goat

δίχηνλος, -ον: cloven-hoofed

κέρας, -ατος, τό: the horn of an animal

Κυλλήνη, ἡ: Cyllene, a mountain in Arcadia

λάσιος, -ον: hairy, rough

μάλα: very, very much

μοιχεύω: to commit adultery with

μοιχιδιός, -α, -ον: born in adultery

νή: indeed

οὐρά, ἡ: a tail

πυγή, -ῆς, ἡ: a rump, buttocks

πώγων, -ωνος, ὁ: a beard

πῶς: how?

ῥίς, ῥίνος, ἡ: a nose

σκέλος, -εος, τό: a leg

τραγικός, -ή, -όν: goatish

τράγος, ὁ: a he-goat

τυγχάνω: to happen to (+ *part.*)

υἱός, ὁ: a son

χαίρω: to rejoice

καὶ σύ γε: “and (the same) *to you*”

ὢν: pres. part. supplementing *τυγχάνεις*, “do you happen *to be*?”

μοιχεύσαντος: aor. part. in gen. abs., “some goat *having illicitly loved*” + acc.

ΠΑΝ: ὅποσα ἂν ἀποσκώψῃς εἰς ἐμέ, τὸν σεαυτοῦ υἱόν, ὦ πάτερ, ἐπονείδιστον ἀποφαίνεις, μᾶλλον δὲ σεαυτόν, ὃς τοιαῦτα γεννᾷς καὶ παιδοποιεῖς, ἐγὼ δὲ ἀναίτιος.

ΕΡΜΗΣ: Τίνα δὲ καὶ φῆς σου μητέρα; ἢ που ἔλαθον αἶγα μοιχεύσας ἔγωγε;

ΠΑΝ: Οὐκ αἶγα ἐμοίχευσας, ἀλλ' ἀνάμνησον σεαυτόν, εἴ ποτε ἐν Ἀρκαδίᾳ παῖδα ἐλευθέραν ἐβιάσω. τί δακὼν τὸν δάκτυλον ζητεῖς καὶ ἐπιπολὺ ἀπορεῖς; τὴν Ἰκαρίου λέγω Πηνελόπην.

ΕΡΜΗΣ: Εἴτα τί παθοῦσα ἐκείνη ἀντ' ἐμοῦ τράγω σε ὅμοιον ἔτεκεν;

ΠΑΝ: Αὐτῆς ἐκείνης λόγον σοι ἐρῶ: ὅτε γάρ με ἐξέπεμπεν ἐπὶ τὴν Ἀρκαδίαν, «ὦ παῖ, μήτηρ μὲν σοι,» ἔφη, «ἐγώ

ἀναίτιος, -ον: not being the cause

ἀναμνήσκω: to remind

ἀντί: instead of (+ *gen.*)

ἀπορέω: to be at a loss

ἀποσκώπτω: to banter, rally

ἀποφαίνω: to show forth, reveal

Ἀρκαδία, ἡ: Arcadia, home of Pan

βιάζω: to accost

γεννάω: to beget, engender

δάκνω: to bite

δάκτυλος, ὁ: a finger

ἐκπέμπω: to send out from

ἐλεύθερος, -α, -ον: free

ἐπιπολὺ: (*adv.*) for so long

ἐπονείδιστος, -ον: shameful

ζητέω: to seek

Ἰκάριος, ὁ: Icarus, father of Penelope

λανθάνω: to escape notice (+ *part.*)

μήτηρ, μητέρος, ἡ: a mother

μοιχεύω: to commit adultery with

ὅμοιος, -α, -ον: like (+ *dat.*)

παιδοποιέω: to beget children

παῖς, παιδός, ἡ: a child

πάσχω: to suffer

Πηνελόπεια, ἡ: Penelope

τίκτω: to give birth to

ὅποσα ἂν ἀποσκώψῃς: aor. opt. in general relative clause, “whatever you mock”

ἐπονείδιστον: acc. pred., “you reveal your own son to be *shameful*”

μοιχεύσας: aor. part. supplementing ἔλαθον, “I didn’t notice *that I illicitly loved*”

ἀνάμνησον: aor. imper., “remember!”

εἴ ποτε ... ἐβιάσω: aor. mid. 2 sing. in ind. quest, “remember *whether you ever accosted*”

δακὼν: aor. part. of δάκνω, “why *having bitten* your nails?”

τὴν Ἰκαρίου Πηνελόπην: Penelope, the wife of Odysseus; cf. Herodotus, 2, 145.

τί παθοῦσα: aor. part., “she, *having suffered what?*”

αὐτῆς ἐκείνης: gen., “the account of *that one herself*”

εἰμι, Πηνελόπη ἢ Σπαρτιᾶτις, τὸν πατέρα δὲ γίνωσκε
θεὸν ἔχων Ἑρμῆν τὸν Μαΐας καὶ Διός. εἰ δὲ κερασφόρος
καὶ τραγοσκελὴς εἶ, μὴ λυπείτω σε: ὁπότε γάρ μοι συνῆν
ὁ πατήρ ὁ σός, τράγω ἑαυτὸν ἀπείκασεν, ὡς λάθοι, καὶ
διὰ τοῦτο ὅμοιος ἀπέβης τῷ τράγω.»

ΕΡΜΗΣ: Νῆ Δία, μέμνημαι ποιήσας τι τοιοῦτόν. ἐγὼ οὖν
ὁ ἐπὶ κάλλει μέγα φρονῶν, ἔτι ἀγένειος αὐτὸς ὢν σὸς
πατήρ κεκλήσομαι καὶ γέλωτα ὀφλήσω παρὰ πᾶσιν ἐπὶ
τῇ εὐπαιδίᾳ;

ΠΑΝ: Καὶ μὴν οὐ καταισχνῶ σε, ὦ πάτερ: μουσικός τε γάρ
εἰμι καὶ συρίζω πάνν καπυρόν, καὶ ὁ Διόνυσος οὐδὲν ἐμοῦ
ἄνευ ποιεῖν δύναται, ἀλλὰ ἐταῖρον καὶ θιασώτην πεποιήκε

ἀγένειος, -ον: beardless
ἀπεικάζω: to liken X (*acc.*) to Y (*dat.*)
ἀποβαίνω: to turn out
γέλως, γέλωτος, ὁ: laughter
γινώσκω: to learn to know
δύναμαι: to be able
ἐταῖρος, ὁ: a companion
εὐπαιδία, ἡ: a goodly offspring
θιασώτης, -ον, ὁ: a member of a troop
καλέω: to call
κάλλος, -ους, τό: beauty
καπυρός, -ά, -όν: clear

καταισχνῶ: to disgrace
κερασφόρος, -ον: bearing a horn
λυπέω: to give pain to
Μαῖα, -ας, ἡ: Maia
μυμνήσκομαι: to remember
μουσικός, -ή, -όν: musical
ὀφλισκάνω: to deserve
πάνν: altogether, entirely
Σπαρτιᾶτις, ἡ: a Spartan woman
συρίζω: to play the *σῦριγξ*, to pipe
τραγοσκελὴς, -ές: goat-shanked
φρονέω: to think, consider

ἔχων: pres. part. in ind. st. after γίνωσκε, “know *that you have*”
μὴ λυπείτω: pres. imper. 3 s., “don’t let that grieve you”
συνῆν: impf. of συν-εἰμι, “when he *consorted with* me”
ὡς λάθοι: aor. opt. of λανθάνω in purpose clause, “so that he would escape the notice”
ἀπέβης: aor. of ἀπο-βαίνω, “you turned out”
ποιήσας: aor. part. supplementing μέμνημαι, “I remember *having done*”
ὁ ... μέγα φρονῶν: pres. part. attributive, “I *who think big*” i.e. boast
σὸς πατήρ: nom. pred., “am I to be called *your father*?”
ὀφλήσω: fut. of ὀφλισκάνω, “will I deserve?” + acc.
ἐπὶ τῇ εὐπαιδίᾳ: “for such a good offspring,” ironic
πάνν καπυρόν: acc. adverbial, “I play the syrinx *very clearly*”
πεποιήκε: perf., “*he has made* me”

με, καὶ ἡγοῦμαι αὐτῷ τοῦ χοροῦ: καὶ τὰ ποίμνια δὲ εἰ
 θεάσαιό μου, ὅποσα περὶ Τεγέαν καὶ ἀνὰ τὸ Παρθένιον
 ἔχω, πάνυ ἡσθήσῃ: ἄρχω δὲ καὶ τῆς Ἀρκαδίας ἀπάσης:
 πρώην δὲ καὶ Ἀθηναίοις συμμαχήσας οὕτως ἡρίστευσα
 ἐν Μαραθῶνι, ὥστε καὶ ἀριστεῖον ἡρέθη μοι τὸ ὑπὸ τῇ
 ἀκροπόλει σπήλαιον. ἦν γοῦν ἐς Ἀθήνας ἔλθης, εἴσῃ
 ὅσον ἐκεῖ τοῦ Πανὸς ὄνομα.

ΕΡΜΗΣ: Εἰπὲ δέ μοι, γεγάμηκας, ὦ Πάν, ἤδη; τοῦτο γάρ,
 οἶμαι, καλοῦσί σε.

Ἀθῆναι, -ῶν, αἱ: the city of Athens
 Ἀθηναῖος, ὁ: an Athenian
 αἰρέω: to take with the hand
 ἀκρόπολις, -εως, ἡ: the acropolis in Athens
 ἀριστεῖον, τό: a prize of the best and bravest
 ἀριστεύω: to be best or bravest
 ἄρχω: to rule over (+ *gen.*)
 γαμέω: to marry
 ἡγοῦμαι: to lead (+ *gen.*)
 ἡδομαι: to take delight
 θεάομαι: to look on, gaze at
 καλέω: to call
 Μαραθῶν, -ῶνος, ὁ: Marathon, site of a
 famous Athenian victory

οἶμαι: to suppose, think
 ὄνομα, τό: a name
 ὅποσος, -η, -ον: how many?
 ὅσος, -η, -ον: how much?
 Παρθένιον, τό: Mt. Parthenion, in the
 Peloponnese
 ποίμνιον, τό: a flock
 πρώην: earlier
 σπήλαιον, τό: a grotto, cave, cavern
 συμμαχέω: to fight along with
 Τεγέα, -ας, ἡ: Tegea, in the Peloponnese
 χορός, ὁ: a round dance

εἰ θεάσαιο: aor. opt. in future less vivid protasis, “if you should see my flocks”
 ἡσθήσῃ: fut. pass. in future more vivid apodosis, “you will be delighted”
 συμμαχήσας: aor. part., “having fought with” + dat.
 ὥστε ... ἡρέθη: aor. pass. in result clause emphasizing actual occurrence, “so that a
 grotto was chosen for me as a prize”
 τὸ ... σπήλαιον: for the Acropolis grotto, see Herodotus 6, 105
 ἦν ... ἔλθης: aor. subj. in future more vivid protasis, “if you go”
 εἴσῃ: future of οἶδα in future more vivid apodosis, “you will see”
 γεγάμηκας: perf., “are you married?”
 τοῦτο γάρ: “for this they call you” i.e. the name “Pan”

ΠΑΝ: Οὐδαμῶς, ὦ πάτερ: ἐρωτικὸς γάρ εἰμι καὶ οὐκ ἂν ἀγαπήσαιμι συνὼν μιᾷ.

ΕΡΜΗΣ: Ταῖς αἰξὶ δηλαδὴ ἐπιβαίνεις.

ΠΑΝ: Σὺ μὲν σκώπτεις, ἐγὼ δὲ τῇ τε Ἑχοῖ καὶ τῇ Πίτυϊ σύνειμι καὶ ἀπάσαις ταῖς τοῦ Διονύσου Μαινάσι καὶ πάνν σπουδάζομαι πρὸς αὐτῶν.

ΕΡΜΗΣ: Οἶσθα οὖν ὅ τι χαρίσῃ, ὦ τέκνον, τὰ πρῶτα αἰτοῦντί μοι;

ΠΑΝ: Πρόσταττε, ὦ πάτερ: ἡμεῖς μὲν ἴδωμεν ταῦτα.

ΕΡΜΗΣ: Καὶ πρόσιθί μοι καὶ φιλοφρονοῦ: πατέρα δὲ ὄρα μὴ καλέσῃς με, ἀκούοντος γε τινός.

ἀγαπάω: to love

αἰτέω: to ask, beg

ἅπας, ἅπασα, ἅπαν: quite all

δηλαδὴ: quite clearly

Διόνυσος, -ου, ὁ: Dionysus

εἶδον: to see (*aor.*)

εἷς, μία, ἓν: one

ἐπιβαίνω: to mount

ἐρωτικός, -ή, -όν: amatory

Ἑχώ, -οῦς, ἡ: Echo, a nymph

καλέω: to call

Μαινάς, -άδος, ἡ: Maened, a female companion of Dionysus

ὁράω: to see

οὐδαμῶς: not at all

Πίτυς, ἡ: Pitys, a nymph

προστάτω: to command

σκώπτω: to mock

σπουδάζω: to pursue

σύνειμι: to be with, consort with (+ *dat.*)

φιλοφρονέομαι: to treat affectionately

χαρίζω: to oblige

οὐκ ἂν ἀγαπήσαιμι: *aor. opt. pot.*, “I would not like to” + *part.*

συνὼν: *pres. part.* supplementing ἀγαπήσαιμι, “would not like *to be with*” + *dat.*

Ἑχοῖ καὶ τῇ Πίτυϊ: two victims of Pan’s violent love. Cf. Longus 1.27 and 3.23

σπουδάζομαι: *pres. pass.*, “I am pursued by them”

οἶσθα (*sc. χάριν*): “do you know me (a favor)?” i.e., will you do me a favor?

ὅ τι χαρίσῃ: *fut. mid.*, “which you will grant to me”

τὰ πρῶτα: *adverbial acc.*, “seeking for the first time”

ἴδωμεν: *aor. subj. hortatory*, “let me see them” i.e. let me do the favor

πρόσιθι: *aor. imper. of προσ-έρχομαι*, “approach!”

φιλοφρονοῦ: *pres. imper.*, “pay your respects!”

μὴ καλέσῃς: *aor. subj. in noun clause after ὄρα*, “see to it that you do not call me father”

ἀκούοντος: *pres. part. in gen. abs.*, “with someone else listening”

23. (3) Apollo and Dionysus

Apollo remarks how different siblings are from each other, taking as his example Eros, Hermaphrodite and Priapus.

ΑΠΟΛΛΩΝ: Τί ἂν λέγοιμεν; ὁμομητρίους, ᾧ Διόνυσε, ἀδελφοὺς εἶναι Ἔρωτα καὶ Ἑρμαφρόδιτον καὶ Πρίαπον, ἀνομοιοτάτους ὄντας τὰς μορφὰς καὶ τὰ ἐπιτηδεύματα; ὁ μὲν γὰρ πάγκαλος καὶ τοξότης καὶ δύναμιν οὐ μικρὰν περιβεβλημένος ἀπάντων ἄρχων, ὁ δὲ θῆλυς καὶ ἡμίανδρος καὶ ἀμφίβολος τὴν ὄψιν: οὐκ ἂν διακρίναις εἴτ' ἔφηβός ἐστιν εἵτε καὶ παρθένος: ὁ δὲ καὶ πέρα τοῦ εὐπρεποῦς ἀνδρικός ὁ Πρίαπος.

ἀδελφός, ὁ: a brother
ἀμφίβολος, -ον: dubious
ἀνδρικός, -ή, -όν: masculine, manly
ἀνόμοιος, -ον: unlike, dissimilar
ἄρχω: to rule over (+ *gen.*)
διακρίνω: to distinguish, judge
δύναμις, -εως, ἡ: power, might
εἵτε ... εἵτε: whether ... or
ἐπιτήδευμα, -ατος, τό: a pursuit, habit
Ἑρμαφρόδιτος, ὁ: Hermaphrodite, who had attributes of both sexes
Ἔρως, Ἔρωτος, ὁ: Love, Eros
εὐπρεπής, -ές: well-looking
ἔφηβος, ὁ: a youth

ἡμίανδρος, ὁ: a half-man, eunuch
θῆλυς, -εια, -υ: feminine
μικρός, -ά, -όν: small, little
μορφή, ἡ: form, shape
ὁμομήτριος, -α, -ον: born of the same mother
ὄψις, ἡ: look, appearance, aspect
πάγκαλος, -η, -ον: all beautiful
παρθένος, ἡ: a maiden
πέρα: beyond, further (+ *gen.*)
περιβάλλω: to wrap round
Πρίαπος, ὁ: Priapus, a phallic god
τοξότης, -ου, ὁ: a bowman, archer

τί ἂν λέγοιμεν: pres. opt. pot., "what might we say?"

εἶναι: pres. inf. in ind. st., "that they are brothers"

Ἔρωτα καὶ Ἑρμαφρόδιτον καὶ Πρίαπον: all children of Aphrodite by, respectively, Ares, Hermes, Dionysus

ὄντας: pres. part. concessive, "despite being"

τὰς μορφὰς καὶ τὰ ἐπιτηδεύματα: acc. of respect, "unlike in appearance and habits"

ὁ μὲν: "while he" i.e. Eros

περιβεβλημένος: perf. part. mid. of περι-βάλλω, "having wrapped around himself"

τὴν ὄψιν: acc. of respect with ἀμφίβολος, "dubious in appearance"

οὐκ ἂν διακρίναις: aor. opt. pot., "you couldn't judge"

ΔΙΟΝΥΣΟΣ: Μηδὲν θαυμάσης, ὦ Ἀπολλον: οὐ γὰρ Ἀφροδίτη αἰτία τούτου, ἀλλὰ οἱ πατέρες διάφοροι γεγενημένοι, ὅπου γε καὶ ὁμοπάτριοι πολλάκις ἐκ μιᾶς γαστρός, ὁ μὲν ἄρσην, ἡ δὲ θήλεια, ὥσπερ ὑμεῖς, γίνονται.

ΑΠΟΛΛΩΝ: Ναί: ἀλλ' ἡμεῖς ὅμοιοί μὲν ἐσμεν καὶ τὰ αὐτὰ ἐπιτηδεύομεν: τοξόται γὰρ ἄμφω.

ΔΙΟΝΥΣΟΣ: Μέχρι μὲν τόξου τὰ αὐτά, ὦ Ἀπολλον, ἐκείνα δὲ οὐχ ὅμοια, ὅτι ἡ μὲν Ἄρτεμις ξενοκτονεῖ ἐν Σκύθαις, σὺ δὲ μαντεύῃ καὶ ἰᾷ τοὺς κάμνοντας.

ΑΠΟΛΛΩΝ: Οἶει γὰρ τὴν ἀδελφὴν χαίρειν τοῖς Σκύθαις, ἥ γε καὶ παρεσκευάσται, ἣν τις Ἑλλήν ἀφίκηται ποτε

ἀδελφή, ἡ: a sister

αἰτία, ἡ: a charge, cause

ἄμφω, οἱ: both

ἄρσιν, ὁ: male

ἀφικνέομαι: to arrive

γαστήρ, -τρός, ἡ: a paunch, womb

διάφορος, -ον: different, unlike

εἷς, μία, ἓν: one

Ἑλλήν, ὁ: a Greek

ἐπιτηδεύω: to pursue or practise

θαυμάζω: to wonder, marvel, be astonished

ἰάομαι: to heal, cure

κάμνω: to be ill

μαντεύομαι: to prophesy

μέχρι: as far as (+ *gen.*)

ξενοκτονέω: to slay guests or strangers

ὅμοιος, -α, -ον: like, resembling

ὁμοπάτριος, -ον: by the same father

παρασκευάζω: to get ready, prepare

πολλάκις: many times

Σκύθης, -ου, ὁ: a Scythian

τόξον, τό: a bow

τοξότης, -ου, ὁ: a Bowman, archer

χαίρω: to rejoice in (+ *dat.*)

μηδὲν θαυμάσης: aor. subj. in prohibition, “don’t wonder at all!”

γεγενημένοι: perf. part. causal of γίνομαι, “having been different”

ὥσπερ ὑμεῖς: “like you (and Artemis),” who were twins

τὰ αὐτά: “we practiced the same things”

ὅτι ... ξενοκτονεῖ ... μαντεύῃ: appositional clause explaining ἐκείνα, “those things, namely, that she slays foreigners ... you prophecy”

Σκύθαις: “among the Scythians” referring to the action of Euripides’ *Iphigeneia in Tauris*

χαίρειν: pres. inf. in ind. st. after οἶει, “do you suppose that she enjoys the Scythians?”

παρασκευάσται: perf., “who certainly was prepared” + inf.

ἣν ... ἀφίκηται: perf. subj. in present general protasis, “if any Greek arrived”

ἐς τὴν Ταυρικὴν, συνεκπλεῦσαι μετ' αὐτοῦ μυσσαττομένη
τὰς σφαγὰς;

ΔΙΟΝΥΣΟΣ: Εὖγε ἐκείνη ποιούσα. ὁ μέντοι Πρίαπος —
γελοῖον γάρ τί σοι διηγήσομαι, πρῶην ἐν Λαμψάκῳ
γενόμενος, ἐγὼ μὲν παρήειν τὴν πόλιν, ὁ δὲ ὑποδεξάμενός
με καὶ ξενίσας παρ' αὐτῷ, ἐπειδὴ ἀνεπανσάμεθα ἐν τῷ
συμποσίῳ ἱκανῶς ὑποβεβρεγμένοι, κατ' αὐτὰς που
μέσας νύκτας ἐπαναστὰς ὁ γενναῖος — αἰδοῦμαι δὲ
λέγειν.

ΑΠΟΛΛΩΝ: Ἐπείρα σε;

ΔΙΟΝΥΣΟΣ: Τοιοῦτόν ἐστι.

αἰδέομαι: to be ashamed to (+ *inf.*)

ἀναπαύομαι: to cease

γέλοιος, -α, -ον: laughable

γενναῖος, -α, -ον: suitable to one's birth

διηγέομαι: to describe in full

ἐπάνιστημι: to set up again

ἱκανῶς: sufficiently

μέσος, -η, -ον: middle

μυσάττομαι: to feel disgust at

νύξ, νύκτος, ἡ: night

ξενίζω: to entertain as a guest

πειράω: to attempt, try

πόλις, -εως, ἡ: a city

πρῶην: earlier

συμπόσιον, τό: a drinking-party, symposium

συνεκπλέω: to sail out along with

σφαγή, ἡ: slaughter, butchery

Ταυρικός, -η, -ον: Tauric (a peninsula in the
Black Sea)

τοιοῦτος, -αῦτη, -οὔτο: such as this

ὑποβρέχω: to wet or moisten a little

ὑποδέχομαι: to receive

συνεκπλεῦσαι: aor. *inf.* of συν-εκ-πλέω complementing παρασκευάσται, "prepared to
sail away with"

μυσσαττομένη: pres. part. causal, "because she felt disgust"

τὰς σφαγὰς: Iphigeneia had supervised human sacrifices for the Scythians in Tauris

παρήειν: impf., "I was passing by"

ὑποδεξάμενός ... ξενίσας: aor. part., "he *having received* me and *having hosted* me"

παρ' αὐτῷ (=ἐαυτῷ): "alongside himself"

ἀνεπανσάμεθα: aor. mid., "after *we ceased*"

ὑποβεβρεγμένοι: perf. part. circum., "*having become thoroughly soaked*" i.e. drunk

ἐπαναστὰς: aor. part. intransitive of ἐπι-ἀνα-ίστημι, "having arisen upright," referring
both to waking up and also to his erect member

νύκτας που μέσας: acc. pl., "somewhere around midnight"

ἐπείρα: impf., "was he making an attempt?"

ΑΠΟΛΛΩΝ: Σὺ δὲ τί πρὸς ταῦτα;

ΔΙΟΝΥΣΟΣ: Τί γὰρ ἄλλο ἢ ἐγέλασα;

ΑΠΟΛΛΩΝ: Εὖγε, τὸ μὴ χαλεπῶς μηδὲ ἀγρίως: συγγνωστὸς γάρ, εἰ καλὸν σε οὕτως ὄντα ἐπείρα.

ΔΙΟΝΥΣΟΣ: Τούτου μὲν οὖν ἔνεκα καὶ ἐπὶ σέ ἄν, ὦ Ἄπολλον, ἀγάγοι τὴν πείραν: καλὸς γὰρ σὺ καὶ κομήτης, ὥς καὶ νήφοντα ἄν σοι τὸν Πρίαπον ἐπιχειρήσαι.

ΑΠΟΛΛΩΝ: Ἄλλ' οὐκ ἐπιχειρήσει γε, ὦ Διόνυσε: ἔχω γὰρ μετὰ τῆς κόμης καὶ τόξα.

ἄγριος, -α, -ον: savage

ἄγω: to lead, do

γελάω: to laugh

ἔνεκα: on account of (+ *gen.*)

ἐπιχειρέω: to put one's hand on, assault

εὖγε: "very well"

κόμη, ἥ: hair

κομήτης, -ου, ὅ: long-haired

μετά: with (+ *gen.*)

νήφω: to be sober

πείρα, -ας, ἥ: an attempt

συγγνωστός, -όν: pardonable, allowable

τόξα, τά: bow and arrows, weapons

χαλεπός, -ή, -όν: painful, grievous

τὸ μὴ χαλεπῶς: "the not (acting) harshly" sc. "is good"

καλόν: acc. pred., "you, being so *handsome*"

ἄν ... ἀγάγοι: aor. opt. pot. of ἄγω, "he might make an attempt"

ὥς ... ἐπιχειρήσαι: aor. inf. in result clause, "so that he might assault you"

νήφοντα ἄν: pres. part. representing a subj. in future more vivid protasis, "even if being sober"

καὶ τόξα: acc., "I have *weapons also*," a not-too-subtle threat

24. (4) Hermes and Maia

Hermes complains to his mother about his excessive duties.

ΕΡΜΗΣ: Ἔστι γάρ τις, ὦ μήτερ, ἐν οὐρανῷ θεὸς ἀθλιώτερος ἐμοῦ;

ΜΑΙΑ: Μὴ λέγε, ὦ Ἑρμῇ, τοιοῦτον μηδέν.

ΕΡΜΗΣ: Τί μὴ λέγω, ὅς τοσαῦτα πράγματα ἔχω μόνος κάμνων καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος; ἔωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δεῖ καὶ διαστρώσαντα τὴν κλισίαν εὐθετήσαντά ἕκαστα παρεστάναι τῷ Διὶ καὶ διαφέρειν τὰς ἀγγελίας τὰς παρ' αὐτοῦ, ἄνω καὶ κάτω ἡμεροδρομοῦντα, καὶ ἐπανελθόντα

ἀγγελία, ἡ: a message

ἄθλιος, -α, -ον: miserable

διασπάω: to tear apart

διαστόρνυμι: to spread smoothly

διαφέρω: to carry over or across

ἕκαστος, -η, -ον: every one, each one

ἐξανίστημι: to make one rise

ἐπανέρχομαι: to go back, return

εὐθετέω: to set in order

ἔωθεν: from morning

ἡμεροδρομέω: to be a daily runner

κάμνω: to toil

κλισία, ἡ: a bed

μήτηρ, μητέρος, ἡ: a mother

μόνος, -η, -ον: alone

οὐρανός, ὁ: heaven

παρίστημι: to make to stand beside (+ *dat.*)

πρᾶγμα, -ατος, τό: a task

σαίρω: to sweep

τοσοῦτος, -αύτη, -οὔτο: such great

ὑπηρεσία, ἡ: service

ἐμοῦ: gen. of comp., “more miserable *than me*”

τοιοῦτον: “don’t say *such!*” note the double negative *μὴ ... μηδέν*

λέγω: pres. subj. in deliberative question, “why not *say?*”

ἐξαναστάντα: aor. part. acc. intransitive of *ἐξ-ἀνα-ίστημι* agreeing with the acc. subj. of *σαίρειν*, “me, *having arisen*”

σαίρειν: pres. inf. after *δεῖ*, “it is necessary for me *to sweep*”

διαστρώσαντα ... εὐθετήσαντα: aor. part. acc. also agreeing with acc. subj. of infinitives in this clause, “me, *having spread smooth ... having set in order*”

παρεστάναι: perf. inf. after *δεῖ*, “necessary *to stand by*” + *dat.*

ἡμεροδρομοῦντα: pres. part. acc., “me *being a messenger all day long*”

ἐπανελθόντα: aor. part. acc. of *ἐπι-ἀνα-έρχομαι*, “me, *having returned*”

ἔτι κεκονιμένον παρατιθέναι τὴν ἀμβροσίαν: πρὶν δὲ
τὸν νεώνητον τοῦτον οἶνοχόον ἦκειν, καὶ τὸ νέκταρ
ἐγὼ ἐνέχεον. τὸ δὲ πάντων δεινότατον, ὅτι μηδὲ νυκτὸς
καθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεῖ με καὶ τότε τῷ
Πλούτωνι ψυχαγωγεῖν καὶ νεκροπομπὸν εἶναι, καὶ
παρεστάναι τῷ δικαστηρίῳ: οὐ γὰρ ἱκανά μοι τὰ τῆς
ἡμέρας ἔργα, ἐν παλαιστραῖς εἶναι καὶ ταῖς ἐκκλησίαις
κηρύττειν καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ' ἔτι καὶ νεκρικὰ
συνδιαπράττειν μεμερισμένον. καίτοι τὰ μὲν τῆς Λήδας
τέκνα παρ' ἡμέραν ἑκάτερος ἐν οὐρανῷ ἢ ἐν Ἄδου

Ἄδης, Ἄδου, ὁ: Hades
ἀμβροσία, ἡ: ambrosia
δεινός, -ή, -όν: terrible, dire
δικαστήριον, τό: a court of justice
ἐγχύνω: to pour
ἑκάτερος: each of two
ἐκδιδάσκω: to teach thoroughly
ἐκκλησία, ἡ: an assembly
ἔργον, τό: work
ἦκω: to have come
ἡμέρα, ἡ: a day
ἱκανός, ἦ, -ον: sufficing
καθεύδω: to sleep
κηρύττω: to officiate as herald
κοίω: to make dusty
Λήδα, ἡ: Leda

μερίζω: to divide, distribute
νεκρικός, -ή, -όν: of the dead
νεκροπομπός, -όν: conducting the dead
νέκταρ, -αρος, τό: nectar
νεώνητος, -ον: newly bought
νύξ, νυκτός, ἡ: night
οἶνοχόος, ὁ: a wine-pourer
παλαιστρα, ἡ: a palaestra, wrestling-school
παρατίθημι: to place beside
παρίστημι: to make to stand beside (+ *dat.*)
Πλούτων, -ωνος, ὁ: Pluto
πρὶν: before (+ *inf.*)
ῥήτωρ, -ορος, ὁ: a public speaker, pleader
συνδιαπράσσω: to accomplish together
τέκνον, τό: a child
ψυχαγωγέω: to lead departed souls to (+ *dat.*)

κεκονιμένον: pres. part. acc., "me, *having become dusty*"
πρὶν ... ἦκειν: "before (he) arrived," the new cup-bearer is Ganymede
ἐνέχεον: impf. of ἐγχύνω, "I used to pour"
ψυχαγωγεῖν: after δεῖ, "it is necessary *to guide souls*, a role of Hermes
νεκροπομπόν: "guide of corpses," instead of the more usual epithet *psychopompos*
καὶ τότε: "even then" i.e. at night
παρεστάναι: perf. inf. of παρα-ἵστημι, "necessary *to stand beside*"
τῷ δικαστηρίῳ: dat. after παρεστάναι, "beside *the court* (in the afterworld)"
εἶναι ... κηρύττειν ... ἐκδιδάσκειν: infinitives with δεῖ understood, "necessary *to be ... to herald ... to train*," all areas of Hermes' stewardship
μεμερισμένον: perf. part. pass. acc., "necessary for me, *having been distributed*"
τὰ μὲν τῆς Λήδας τέκνα: the children of Leda are Castor and Pollux, who took turns being in Hades

εἰσίν. ἐμοὶ δὲ καθ' ἐκάστην ἡμέραν καὶ ταῦτα κακεῖνα
 ποιεῖν ἀναγκαῖον. καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης ἐκ
 γυναικῶν δυστήνων γενόμενοι, εὖωχοῦνται ἀφρόντιδες,
 ὁ δὲ Μαίας τῆς Ἀτλαντίδος διακονοῦμαι αὐτοῖς. καὶ
 νῦν ἄρτι ἤκοντά με ἀπὸ Σιδῶνος παρὰ τῆς Κάδμου
 θυγατρὸς, ἐφ' ἣν πέπομφέ με ὀψόμενον ὃ τι πράττει ἡ
 παῖς, μηδὲ ἀναπνεύσαντα πέπομφεν αὐθις εἰς τὸ Ἄργος
 ἐπισκεψόμενον τὴν Δανάην, «εἰτ' ἐκείθεν εἰς Βοιωτίαν,»

Ἀλκμήνη, ἡ: Alcmena

ἀναγκαῖος, -α, -ον: by necessity

ἀναπνεύω: to draw a breath, get a respite

ἄρτι: just, exactly

Ἀτλαντίς, -δος, ἡ: the Atlantic ocean

αὐθις: back, back again

ἀφρόντις, -ιδος, ὁ: free from care

Δανάη, ἡ: Danae

διακονέω: to minister, serve

δυστήνος, -ον: wretched

εἶτα: then, next

ἐκάστος, -η, -ον: every

ἐκείθεν: from that place

ἐπισκέπτομαι: to espy

εὖωχέω: to treat well, entertain sumptuously

θυγάτηρ, -τρός, ἡ: a daughter

Κάδμος, ὁ: Cadmus

Μαῖα, -άδος, ἡ: Maia

παῖς, **παιδός**, ἡ: a child

πέμπω: to send, despatch

πράττω: to do

Σεμέλη, ἡ: Semele

Σιδῶν, -ῶνος, ἡ: Sidon, home of Cadmus
and Europa

ταῦτα κακεῖνα: “these things and those” i.e. duties in Hades and in heaven

οἱ μὲν Ἀλκμήνης καὶ Σεμέλης: the sons of Alcmena and Semele are Heracles and Dionysus, both gods born of mortals

δυστήνων: “from *wretched* women” Alcmena was turned into a stone, Semele was destroyed by Zeus

ὁ δὲ: “*but I*, the son of Maia and Atlas”

ἤκοντά: pres. part. acc., “me, *having just come* from Sidon”

Κάδμου θυγατρός: Europa, taken by Zeus to Crete, is the sister of Cadmus, not his daughter,

πέπομφε: perf. of **πέμπω**, “about whom *he has sent* me”

ὀψόμενον: fut. part. acc. of **ὄρώω** indicating purpose, “in order for me to look”

ἀναπνεύσαντα: aor. part. acc., “me not *having rested*”

ἐπισκεψόμενον: fut. part. acc. indicating purpose, “in order to espy”

Δανάην: Danae, the mother of Perseus, to whom Zeus came in the form of golden rain

φησίν, «ἐλθὼν ἐν παρόδῳ τὴν Ἀντιόπην ἰδέ.» καὶ ὅλως ἀπηγόρευκα ἤδη. εἰ γοῦν μοι δυνατὸν ἦν, ἡδέως ἂν ἠξίωσα πεπραῖσθαι, ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες.

ΜΑΙΑ: Ἦα ταῦτα, ὦ τέκνον: χρὴ γὰρ πάντα ὑπηρετεῖν τῷ πατρὶ, νεανίαν ὄντα. καὶ νῦν ὥσπερ ἐπέμφθης σόβει ἐς Ἄργος, εἴτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων λάβῃς: ὀξύχολοι γὰρ οἱ ἐρώντες.

Ἀντιόπη, ἡ: Antiope

ἄξιόω: to ask

ἀπαγορεύω: to renounce, to be weary

Ἄργος, τό: Argos

βραδύνω: to make slow, delay

δουλεύω: to be a slave

δυνατός, -ή, -όν: strong, able

δύω: to strip off

ἐράω: to love

ἡδέως: sweetly

ἰδέ: lo, behold

κακός, -ή, -όν: bad

λαμβάνω: to take, receive

νεανίας, ὁ: a young man

ὅλως: completely

ὀξύχολος, -ον: quick to anger

πάροδος, ἡ: a by-way, passage

πέμπω: to send, despatch

πιπράσκω: to sell

πληγή, ἡ: a blow, stroke

σοβέω: to strut

ὑπηρετέω: to do service

χρή: it is fated, necessary

φησίν: note the switch to direct discourse

ἐλθὼν ... ἰδέ: "(you) having gone ... behold!" i.e. "go and behold"

Ἀντιόπην: Antiope became the mother of Amphion

ἀπηγόρευκα: perf., "I have already become exhausted"

εἰ ... ἦν: impf. in present contrafactual protasis, "If it were possible"

ἂν ἠξίωσα: aor. in past contrafactual apodosis, "I would have asked" + inf.

πεπραῖσθαι: perf. pass. inf., "asked to be sold"

οἱ ... δουλεύοντες: pres. part. attributive, "just like those serving," unhappy slaves could ask to be sold

ὄντα: pres. part. acc. agreeing with the subj. of ὑπηρετεῖν, "necessary for (you), being a young man, to serve"

ἐπέμφθης: aor. pass. of πέμπω, "you have been sent"

σόβει: pres. imper., "get a move on!"

βραδύνων: pres. part. causal, "for being slow"

μὴ ... λάβῃς: aor. subj. in negative purpose clause, "lest you receive"

25. (24) Zeus and Helios

Zeus chides Helios for allowing Phaethon to drive the chariot of the sun for a day, which turned into a disaster.

ΖΕΥΣ: Οἷα πεποίηκας, ὦ Τιτάνων κάκιστε; ἀπολώλεκας τὰ ἐν τῇ γῇ ἅπαντα, μειρακίῳ ἀνοήτῳ πιστεύσας τὸ ἄρμα, ὃς τὰ μὲν κατέφλεξε πρόσγειος ἐνεχθείς, τὰ δὲ ὑπὸ κρύους διαφθαρῆναι ἐποίησε πολὺ αὐτῶν ἀποσπάσας τὸ πῦρ, καὶ ὅλως οὐδὲν ὃ τι οὐ ξυνετάραξε καὶ ξυνέχεε, καὶ εἰ μὴ ἐγὼ ξυνεῖς τὸ γιγνόμενον κατέβαλον αὐτὸν τῷ κεραυνῷ,

ἀνόητος, -ον: mindless, thoughtless

ἅπας, ἅπασα, ἅπαν: quite all

ἀπόλλυμι: to destroy utterly

ἀποσπάω: to drag away from

ἄρμα, -ατος, τό: a chariot

καταβάλλω: to throw down, overthrow

καταφλέγω: to burn down, consume

κεραυνός, ὁ: a thunderbolt

κρύος, -εος, τό: icy cold, chill, frost

μειράκιον, τό: a boy, lad, stripling

ξυγχέω: to pour together, commingle

ξυνίημι: to perceive

ξυνταράττω: to confound, disturb

πιστεύω: to trust X (*acc.*) to Y (*dat.*)

ποιέω: to do

πρόσγειος, -ον: near the earth

πῦρ, πυρός, τό: fire

Τιτάν, -ἄνος, ὁ: a Titan, the generation of gods before of the Olympians

φέρω: to bear

πεποίηκας: perf., “what sort of thing *you have done!*”

ἀπολώλεκας” perf. of ἀπόλλυμι, “you have destroyed”

πιστεύσας: aor. part. instrumental, “by having intrusted to” + dat.

τὰ μὲν ... τὰ δὲ: “*some places on the earth ... while others*”

ἐνεχθείς: aor. part. pass. of φέρω, “having been borne along” i.e. involuntarily or impulsively

ὑπὸ κρύους: the agency expression, “destroyed *by ice*”

διαφθαρῆναι: aor. inf. pass. of δια-φθείρω complementing causative ἐποίησε, “he caused *to be destroyed*”

ἀποσπάσας: aor. part. instrumental, “*by having withdrawn* from them”

ξυνετάραξε: aor. of ξυν-ταράττω, “which *he has thrown into confusion*”

ξυνέχεε: aor. of ξυν-χέω, “he confounded”

εἰ μὴ ... κατέβαλον: aor. in past contrafactual protasis, “if I had not struck down”

ξυνεῖς: aor. part. of ξυν-ἵημι, “*having realized* what was happening”

οὐδὲ λείψανον ἀνθρώπων ἐπέμεινεν ἄν, τοιοῦτον ἡμῖν
τὸν καλὸν ἡνίοχον καὶ διφρηλάτην ἐκπέπομφας.

ΗΛΙΟΣ: Ἥμαρτον, ὦ Ζεῦ, ἀλλὰ μὴ χαλέπαινε, εἰ ἐπείσθην υἱῷ
πολλὰ ἱκετεύοντι: πόθεν γὰρ ἂν καὶ ἥλπισα τηλικούτο
γενήσεσθαι κακόν;

ΖΕΥΣ: Οὐκ ᾔδεις, ὅσης ἐδεῖτο ἀκριβείας τὸ πρᾶγμα καὶ ὥς,
εἰ βραχύ τις ἐκβαίη τῆς ὁδοῦ, οἴχεται πάντα; ἡγνόεις δὲ
καὶ τῶν ἵππων τὸν θυμόν, ὥς δεῖ ξυνέχειν ἀνάγκη τὸν

ἀγνοέω: not to perceive or know

ἀκρίβεια, ἡ: exactness, care

ἁμαρτάνω: to miss, err

ἀνάγκη, ἡ: force, constraint

βραχύς, -εῖα, -ύ: small, short

δέω: to need, be necessary

διφρηλάτης, -ου, ὁ: a charioteer

ἐκβαίνω: to step out of or off from

ἐκπέμπω: to send out or forth from

ἐλπίζω: to hope for, look for, expect

ἐπιμένω: to remain after

ἡνίοχος, ὁ: one who holds the reins

θυμός, ὁ: spirit, will, passion

ἱκετεύω: to approach as a suppliant

ἵππος, ὁ: a horse, mare

λείψανον, τό: a remnant, relic

ξυνέχω: to hold together

ὁδός, ἡ: a way, path

οἴχομαι: to be gone, to have gone

ὅσος, -η, -ον: how much?

πείθω: to prevail upon, win over, persuade

πόθεν: whence?

πρᾶγμα, -ατος, τό: a deed, matter

τηλικούτος, -αύτη, -οὔτο: so great as this

τοιοῦτος, -αύτη, -οὔτο: such as this

χαλεπαίνω: to be severe, sore, grievous

ἐπέμεινεν: aor. in past contrafactual apodosis, “there would have remained”

ἐκπέπομφας: perf. of ἐκ-πέμπω, “you have sent out”

ἥμαρτον: aor. of ἁμαρτάνω, “I erred”

εἰ ἐπείσθην: aor. pass. in simple protasis, “don’t be angry *if I was persuaded*”

υἱῷ: dat. of agent, “*by the boy* begging”

ἥλπισα: aor. past contrafactual, “how *could I have expected?*”

γενήσεσθαι: fut. inf. of γίνομαι after ἥλπισα, “expected this *to happen*”

οὐκ ᾔδεις: plupf., “you didn’t know?” expecting an affirmative answer

ὅσης ... ἀκριβείας: gen. after ἐδεῖτο, “*how much care* the matter requires”

ἐκβαίη: aor. opt. in present general protasis, “if someone *departs*”

ἀνάγκη: dat. of manner, “with force”

χαλινόν; εἰ γὰρ ἐνδοίῃ τις, ἀφηνιάζουσιν εὐθύς, ὥσπερ ἀμέλει καὶ τοῦτον ἐξήνεγκαν, ἄρτι μὲν ἐπὶ τὰ λαιά, μετ' ὀλίγον δὲ ἐπὶ τὰ δεξιά, καὶ ἐς τὸ ἐναντίον τοῦ δρόμου ἐνίοτε, καὶ ἄνω καὶ κάτω, ὅλως ἔνθα ἐβούλοντο αὐτοί: ὁ δὲ οὐκ εἶχεν ὅ τι χρήσαιτο αὐτοῖς.

ἀμελέω: to be neglectful of

ἄνω: upwards

ἄρτι: just, exactly

ἀφηνιάζω: refuse to obey the reins

βούλομαι: to will, wish, be willing

δεξιός, -ά, -όν: on the right hand

δρόμος, ὁ: a course

ἐκφέρω: to carry out of

ἐναντίος, -α, -ον: opposite

ἐνδίδωμι: to give in

ἐνθα: there

ἐνίοτε: sometimes

κάτω: down, downwards

λαιός, -ά, -όν: on the left

ὀλίγος, -η, -ον: little, small

ὅλως: completely

χαλινός, ὁ: a bridle, bit

χράσμαι: to make use of (+ *dat.*)

ἐνδοίῃ: aor. opt. in present general protasis, “if someone *lets up*”

ὥσπερ ... ἐξήνεγκαν: aor. in result clause, “and so they carried him off”

ἀμέλει: imper. used parenthetically, “don’t worry!” i.e. “of course!”

ἐνθα ἐβούλοντο: impf., “where they wished”

οὐκ εἶχεν: impf., “he wasn’t able to” with noun clause instead of an infinitive

ὅ τι χρήσαιτο: aor. opt. in noun clause after εἶχεν, “wasn’t able *to control* them”

General Conditions

A **present general condition** has **εἰ** (Attic **ἤν**) + subj. in the protasis; present indicative in the apodosis:

ἐμὲ δὲ ἤν ἴδωσι, τεθνήσκειν ὑπὸ τοῦ δέους: And *if ever* (i.e. *whenever*) they see me, they die from fear.

However, Lucian often uses the optative in the protasis of such conditions, especially when the premise is unlikely to be fulfilled:

εἰ γὰρ ἐνδοίῃ τις, ἀφηνιάζουσιν εὐθύς: *for if anyone lets up*, they immediately refuse to obey the reins.

A **past general condition** has **εἰ** + the optative in the protasis; imperfect indicative in the apodosis:

καὶ εἰ ποτε πιούσα παραδοίην τῷ Γανυμήδει τὸ ἔκπωμα, ὁ δὲ ἦται ἐν αὐτῷ ἐκέλευε πιεῖν: And *if ever* I, having taken a drink, *gave back* the cup to Ganymede, *he sought to drink* from the same one.

ΗΛΙΟΣ: Ταῦτα μὲν πάντα ἡπιστάμην, καὶ διὰ τοῦτο ἀντείχον ἐπιπολὺ καὶ οὐκ ἐπίστευον αὐτῷ τὴν ἔλασιν: ἐπεὶ δὲ κατελιπάρησε δακρύων καὶ ἡ μήτηρ Κλυμένη μετ' αὐτοῦ, ἀναβιβασάμενος ἐπὶ τὸ ἄρμα ὑπεθέμην, ὅπως μὲν χρή βεβηκέναι αὐτόν, ἐφ' ὅποσον δὲ ἐς τὸ ἄνω ἀφέντα ὑπερενεχθῆναι, εἴτα ἐς τὸ κάταντες αὐθις ἐπινεύειν, καὶ ὡς ἐγκρατῇ εἶναι τῶν ἡνιωῶν, καὶ μὴ ἐφίεναι τῷ θυμῷ τῶν ἵππων: εἶπον δὲ καὶ ἡλίκος ὁ κίνδυνος, εἰ μὴ ὀρθὴν ἐλαύνου: ὁ δὲ — παῖς γὰρ ἦν —

ἀναβιβάζω: to make go up, cause to mount

ἀντέχω: to hold against

ἄρμα, -ατος, τό: a chariot

ἀφίημι: to send forth, discharge

βαίνω: to walk, step

δακρύω: to weep, shed tears

ἐγκρατής, -ές: in possession of power

εἶπον: to speak, say (*aor.*)

ἔλασις, -εως, ἡ: a driving

ἐλαύνω: to drive

ἐπινεύω: to incline

ἐπίσταμαι: to know

ἐφίημι: to yield to (+ *dat.*)

ἡλίκος, -η, -ον: as big as

ἡνία, ἡ: a bridle, reins

θυμός, ὁ: spirit, passion

καταλιπαρέω: to entreat earnestly

κατάντης, -ες: downhill

κίνδυνος, ὁ: a danger

Κλυμένη, ἡ: Clymene

ὅποσος, -η, -ον: as many as

ὀρθός, -ή, -όν: straight

πιστεύω: to trust, believe in

ὑπερφέρω: to carry across

ὑποτίθημι: to instruct

ἀντείχον: *aor.* of ἀντι-έχω, “I resisted”

Κλυμένη: the Oceanid, who was the mother of Phaethon by Helios

ὑπεθέμην: *aor. mid.* of ὑπο-τίθημι, “I instructed him”

ὅπως ... χρή: indirect question, “instructed *how it was necessary*”

βεβηκέναι: perf. inf. after χρή, “necessary for him *to stand*”

ἐφ' ὅποσον (sc. χρή): also indirect question, “to what height (it was necessary)”

ἀφέντα: pres. part. of ἀπο-ἵημι agreeing with αὐτόν, “him *letting loose* (the reins)”

ὑπερενεχθῆναι: *aor. inf. pass.* of ὑπερ-φέρω after χρή, “necessary for him *to be carried across* (the sky)”

ὡς ... εἶναι (sc. χρή): continuing the ind. quest., “how (it was necessary for him) *to be*”

ἐγκρατῇ: acc. predicate agreeing with the subject of εἶναι, “to be *in control*”

μὴ ἐφίεναι: pres. inf. of ἐπι-ἵημι, “and not to yield to” + *dat.*

ἡλίκος: introducing indirect question, “I told him *how great* (was)”

εἰ μὴ ... ἐλαύνου: pres. opt. in present general protasis, “*if (ever) he does not drive straight*”

ἐπιβὰς τοσούτου πυρὸς καὶ ἐπικύψας ἐς βάθος ἀχανές,
 ἐξεπλάγη, ὡς τὸ εἰκός οἱ δὲ ἵπποι ὡς ᾗσθοντο οὐκ ὄντα
 ἐμὲ τὸν ἐπιβεβηκότα, καταφρονήσαντες τοῦ μεираκίου,
 ἐξετράποντο τῆς ὁδοῦ καὶ τὰ δεινὰ ταῦτα ἐποίησαν: ὁ δὲ
 τὰς ἡνίας ἀφείς, οἶμαι, δεδιὼς μὴ ἐκπέσῃ αὐτός, εἶχετο
 τῆς ἄντυγος. ἀλλὰ ἐκεῖνός τε ἤδη ἔχει τὴν δίκην κάμοί,
 ᾧ Ζεῦ, ἱκανὸν τὸ πένθος.

ΖΕΥΣ: Ἰκανὸν λέγεις, τοιαῦτα τολμήσας; νῦν μὲν οὖν
 συγγνώμην ἀπονέμω σοι, ἐς δὲ τὸ λοιπόν, ἣν τι ὅμοιον

αἰσθάνομαι: to perceive

ἄντυξ, ἄντυγος, ἡ: an edge or rail

ἀπονέμω: to impart, assign

ἀφήμι: to allow, let loose

ἀχανής, -ές: yawning

βάθος, -εος, τό: depth

δίκη, ἡ: justice, penalty

εἰκός, -ότος, τό: like truth, reasonable

ἐκπίπτω: to fall from

ἐκπλήττω: to shock

ἐκτρέπω: to turn aside from (+ *gen.*)

ἐπιβαίνω: to go upon

ἐπικύπτω: to bend over (to see)

ἡνία, ἡ: a bridle, reins

ἱκανός, -η, -ον: sufficient, enough

καταφρονέω: to despise (+ *gen.*)

λοιπός, -ή, -όν: remaining, the rest

ὁδός, ἡ: a way, path

ὅμοιος, -α, -ον: like, resembling

πένθος, -εος, τό: grief, sadness, sorrow

πῦρ, πυρός, ὁ: fire

συγγνώμη: sympathy, pardon

τολμάω: to undertake, dare

ἐπιβὰς ... ἐπικύψας: aor. part., "having mounted ... having peered down"

ἐξεπλάγη: aor. pass. of ἐκ-πλήττω, "he was shocked"

ὡς τὸ εἰκός: parenthetical, "as is reasonable"

οὐκ ὄντα ἐμὲ: pres. part. in ind. st. after ᾗσθοντο, "they perceived *that I was not*"

τὸν ἐπιβεβηκότα: perf. part. predicate after ὄντα, "was not *the one who had mounted*"

ἐξετράποντο: aor. mid. of ἐκ-τρέπω, "they turned away from the course"

ἀφείς: aor. part. of ἀπο-ἵημι, "having released the reins"

μὴ ἐκπέσῃ: aor. subj. in clause of fearing after δεδιὼς, "fearing *that he would fall out*"

εἶχετο: impf. mid., "he was clinging to" + *gen.*

ἱκανόν: "you say *enough?*" with irony

νῦν μὲν ... ἐς δὲ τὸ λοιπόν: "for now ... but hereafter"

ἦν ... παρανομήσης ... ἐκπέμψης: aor. subj. in future more vivid protasis, "if you transgress ... or send out"

παρανομήσης, ἥ τινα τοιοῦτον σεαυτοῦ διάδοχον
ἐκπέμψης, αὐτίκα εἴση, ὅποσον τοῦ σοῦ πυρὸς ὁ κεραυνὸς
πυρωδέστερος. ὥστε ἐκείνον μὲν αἱ ἀδελφαὶ θαπτέτωσαν
ἐπὶ τῷ Ἡριδανῷ, ἵναπερ ἔπεσεν ἐκδιφρευθεῖς, ἤλεκτρον
ἐπ’ αὐτῷ δακρύουσαι καὶ αἵγειροι γενέσθωσαν ἐπὶ τῷ
πάθει, σὺ δὲ συμπηξάμενος τὸ ἄρμα — κατέαγε γὰρ καὶ
ὁ ῥυμὸς αὐτοῦ καὶ ἄτερος τῶν τροχῶν συντέτριπται —
ἔλαυνε, ὑπαγαγὼν τοὺς ἵππους. ἀλλὰ μέμνησο τούτων
ἀπάντων.

ἀδελφή, ἡ: a sister
αἵγειρος, ἡ: a poplar
ἄρμα, -ατος, τό: a chariot
αὐτίκα: forthwith, straightway, at once
δακρύω: to weep, shed tears
διάδοχος, -ον: succeeding
ἐκδιφρεύω: to throw from a chariot
ἐκπέμπω: to send out or forth from
ἐλαύνω: to drive
ἕτερος, -η, -ον: one of two
ἤλεκτρον, τό: amber
Ἡριδανός, ὁ: Eridanus River
θάπτω: to bury

ἵναπερ: wherever
κατάγνυμι: to break in pieces, shatter
μυμνήσκομαι: to remind
πάθος, τό: a suffering, experience
παρανομέω: to transgress the law
πίπτω: to fall, fall down
πυρώδης, -ες: like fire, fiery
ῥυμός, ὁ: the pole of a carriage
συνπύγνυμι: to put together
συντρίβω: to rub together, shiver
τροχή, ἡ: a wheel
ὑπάγω: to lead under

ὅποσον: introducing indirect question after εἴση, “you will know *how much*”
πυρὸς: gen. of comp. after πυρωδέστερος, “more fiery *than your fire*”
θαπτέτωσαν: 3 pl. aor. imperative, “let them bury”
ἔπεσεν: aor. of πίπτω, “where *he fell*”
ἐκδιφρευθεῖς: aor. part. pass., “having been thrown from the chariot”
γενέσθωσαν: 3 pl. aor. imperative of γίνομαι, “let them *become* poplars”
συμπηξάμενος: aor. part. of συν-πύγνυμι, “having put together”
κατέαγε: perf. of κατα-άγνυμι, “the pole *is shattered*”
ἄτερος (=ὁ ἕτερος): “one of the two wheels”
συντέτριπται: perf. of συν-τρίβω, “one *is shivered*”
ὑπαγαγὼν: aor. part. of ὑπο-άγω, “having brought under your power”
μέμνησο: perf. imper., “remember!” + gen.

26. (25) Apollo and Hermes

Apollo quizzes Hermes about the unusual arrangements made by the Dioscuri, Castor and Pollux, to share their immortality.

ΑΠΟΛΛΩΝ: Ἐχεις μοι εἰπεῖν, ὦ Ἑρμῇ, πότερος ὁ Κάστωρ
ἐστὶ τούτων ἢ πότερος ὁ Πολυδεύκης; ἐγὼ γὰρ οὐκ ἂν
διακρίναμι αὐτούς.

ΕΡΜΗΣ: Ὁ μὲν χθὲς ἡμῖν συγγενόμενος ἐκείνος Κάστωρ ἦν,
οὗτος δὲ Πολυδεύκης.

ΑΠΟΛΛΩΝ: Πῶς διαγιγνώσκεις; ὅμοιοι γάρ.

ΕΡΜΗΣ: Ὅτι οὗτος μὲν, ὦ Ἄπολλον, ἔχει ἐπὶ τοῦ προσώπου
τὰ ἵχνη τῶν τραυμάτων ἃ ἔλαβε παρὰ τῶν ἀνταγωνιστῶν
πυκτεύων, καὶ μάλιστα ὅποσα ὑπὸ τοῦ Βέβρυκος Ἀμύκου

Ἀμύκος, -ου, ὁ: Amycus

ἀνταγωνιστής, -ου, ὁ: an opponent

Βέβρυξ, -κος, ὁ: a Bebrycian

διαγιγνώσκω: to distinguish, discern

διακρίνω: to distinguish

ἵχνη, -εος, τό: a trace

Κάστωρ, ὁ: Castor, twin brother of
Polydeuces (Pollux)

λαμβάνω: to take

συγγίνομαι: to be with

Πολυδεύκης, -εος, ὁ: Pollux, twin brother of
Castor

πότερος, -α, -ον: which of the two?

πρόσωπον, τό: a face, visage

πυκτεύω: to box, spar

πῶς: how? in what way or manner?

τραῦμα, -ατος, τό: a wound, hurt

χθές: yesterday

εἰπεῖν: aor. inf. after ἔχεις: “are you able *to say*?”

οὐκ ἂν διακρίναμι: aor. opt. potential, “I couldn’t distinguish”

συγγενόμενος: aor. part. of **συν-γίνομαι** used substantively, “*the one who was with us*”

πυκτεύων: pres. part., “when he was boxing”

ὅποσα ... ἐτρώθη: aor. pass., “and especially (the blows) *which he suffered*”

ὑπὸ ... Ἀμύκου: “at the hands of Amycus” this boxing match is recounted in book 2 of Apollonius’ *Argonautica* and Theocritus 22.

ἐτρώθη τῷ Ἰάσωνι συμπλέων, ἄτερος δὲ οὐδὲν τοιοῦτον
ἐμφαίνει, ἀλλὰ καθαρὸς ἐστὶ καὶ ἀπαθὴς τὸ πρόσωπον.

ΑΠΟΛΛΩΝ: ὦνησας διδάξας τὰ γνωρίσματα, ἐπεὶ τά
γε ἄλλα πάντα ἴσα, τοῦ ὤου τὸ ἡμίτομον καὶ ἀστήρ
ὑπεράνω καὶ ἀκόντιον ἐν τῇ χειρὶ καὶ ἵππος ἐκατέρω
λευκός, ὥστε πολλάκις ἐγὼ τὸν μὲν προσεῖπον Κάστορα
Πολυδεύκην ὄντα, τὸν δὲ τῷ Πολυδεύκουσιν ὀνόματι.
ἀτὰρ εἶπέ μοι καὶ τόδε, τί δήποτε οὐκ ἄμφω ζύνεισιν
ἡμῖν, ἀλλ' ἐξ ἡμισείας ἄρτι μὲν νεκρός, ἄρτι δὲ θεός
ἐστὶν ἄτερος αὐτῶν;

ἀκόντιον, τό: a javelin

ἄλλος, -η, -ον: other

ἄμφω, οἱ: both

ἀπαθής, -ές: not having suffered

ἀστήρ, -έρος, ό: a star

ἀτὰρ: but, yet

γνωρίσμα, τό: a mark, token

διδάσκω: to teach

ἐκάτερος, -α, -ον: each of two

ἐμφαίνω: to display, present

ἕτερος, -η, -ον: the other of two

ἡμισυς, -εια, -υ: half

ἡμίτομον, τό: a half

θεός, ό: a god

Ἰάσων, -ονος, ό: Jason

ἵππος, ό: a horse

ἴσος, -η, -ον: equal to

καθαρός, ά, -όν: clean, spotless

λευκός, -ή, -όν: white, bright

νεκρός, ό: a corpse

ζύνεμι: to be together

ὀνύνημι: to help, assist

ὄνομα, τό: a name

πολλάκις: many times, often

προσεῖπον: to speak to (aor.)

συμπλέω: to sail in company with

τιτρώσκω: to wound

ὑπεράνω (adv.): over, above

χείρ, χειρός, ή: a hand

ὠόν, τό: an egg

συμπλέων: pres. part., “when he was sailing with” + dat.

ἄτερος (=ό ἕτερος): “the second one” i.e. Castor

τὸ πρόσωπον: acc. of respect, “undamaged with respect to his face”

ὦνησας: aor. of ὀνύνημι, “you have helped”

τοῦ ὤου: gen., the half of the egg,” one version was that they were born in an egg as a result of Zeus’ seduction of Leda in the form of a swan

ἀστήρ ... ἀκόντιον ... ἵππος: “the star, the spear, the white horse” all part of the iconography of the Dioscuri

ὥστε ... προσεῖπον: aor. in result clause, “and so I have addressed”

τὸν μὲν ... τὸν δὲ: “the one ... the other”

τί δήποτε: “why on earth?”

ζύνεισιν: pres. of ζυν-εἶμι, “why aren’t they both present together”

ἐξ ἡμισείας (sc. μοίρας): “half (the portion)” i.e. of the day

ἄρτι μὲν ... ἄρτι δὲ: “while just now dead ... just now a god”

ΕΡΜΗΣ: Ὑπὸ φιλαδελφίας τοῦτο ποιοῦσιν: ἐπεὶ γὰρ ἔδει
 ἓνα μὲν τεθνάναι τῶν Λήδας υἱέων, ἓνα δὲ ἀθάνατον
 εἶναι, ἐνείμαντο οὕτως αὐτοὶ τὴν ἀθανασίαν.

ΑΠΟΛΛΩΝ: Οὐ ξυνετήν, ὦ Ἑρμῆ, τὴν νομήν, οἷ γε οὐδ'
 ὄψονται οὕτως ἀλλήλους, ὅπερ ἐπόθουν, οἶμαι, μάλιστα:
 πῶς γάρ, ὁ μὲν παρὰ θεοῖς, ὁ δὲ παρὰ τοῖς φθιτοῖς ὢν;
 πλὴν ἀλλὰ ὥσπερ ἐγὼ μαντεύομαι, ὁ δὲ Ἀσκληπιὸς
 ἰᾶται, σὺ δὲ παλαίειν διδάσκεις παιδοτρίβης ἄριστος
 ὢν, ἡ δὲ Ἄρτεμις μαιεύεται καὶ τῶν ἄλλων ἕκαστος ἔχει
 τινὰ τέχνην, ἢ θεοῖς ἢ ἀνθρώποις χρησίμην, οὗτοι δὲ τί
 ποιήσουσιν ἡμῖν; ἢ ἀργοὶ εὐωχήσονται τηλικοῦτοι ὄντες;

ἀθανασία, ἡ: immortality
 ἀθάνατος, -ον: undying, immortal
 ἀλλήλων: of one another
 ἀργός, -ή, -όν: living without labour
 ἄριστος, -η, -ον: best
 δέω: to need, be necessary
 διδάσκω: to teach
 εἷς, μία, ἓν: one
 ἕκαστος, -η, -ον: every one, each one
 εὐωχέω: to dine sumptuously
 ἰάομαι: to heal, cure
 μαιεύομαι: to serve as a midwife
 μαντεύομαι: to prophesy, presage

νέμω: to deal out, distribute, dispense
 νομή, ἡ: a distribution
 ξυνετός, -ή, -όν: wise
 παιδοτρίβης, -ου, ὁ: one who teaches boys
 wrestling
 παλαίω: to wrestle
 ποθέω: to long for, yearn after
 ποιέω: to make
 τέχνη, ἡ: an art, skill
 τηλικούτος, -αῦτη, -οῦτο: so large
 υἱός, ὁ: a son
 φθιτός, -ή, -όν: the dead
 φιλαδελφία, ἡ: brotherly love
 χρήσιμος, -ον: useful to (+ *dat.*)

τεθνάναι: perf. inf. after ἔδει, "it was necessary for one *to die*"

ἐνείμαντο: aor. of νέμω, "they distributed"

ὄψονται: fut., "they will see"

ὅπερ ἐπόθουν: impf., "which very thing they were desiring"

πῶς γάρ: "for how could they?"

πλὴν ἀλλ': indicating a change of topic

εὐωχήσονται: fut. mid., "or will they dine sumptuously?"

ΕΡΜΗΣ: Οὐδαμῶς, ἀλλὰ προστέτακται αὐτοῖν ὑπηρετεῖν
τῷ Ποσειδῶνι καὶ καθιππεύειν δεῖ τὸ πέλαγος, καὶ ἑάν
που ναύτας χειμαζομένους ἴδωσιν, ἐπικαθίσαντας ἐπὶ τὸ
πλοῖον σῶζειν τοὺς ἐμπλέοντας.

ΑΠΟΛΛΩΝ: Ἀγαθὴν, ὦ Ἑρμῇ, καὶ σωτήριον λέγεις τὴν
τέχνην.



Castor and Pollux, the Dioscuri.

Silver didrachm of Bruttium, 3rd C BCE.

ἀγαθός, -ή, -όν: good

δεῖ: it is necessary

ἐμπλέω: to sail

ἐπικαθίζω: to set upon

καθιππεύω: to ride over

ναύτης, -ου, ό: a sailor

οὐδαμῶς: in no wise

πέλαγος, -εος, τό: the sea

πλοῖον, τό: a ship, vessel

Ποσειδών, -ώνος, ό: Poseidon

προστάττω: to place, assign

σωτήριος, -ον: saving, delivering

σῶζω; to save

τέχνη, ή: an art, skill

ὑπηρετέω: to do service

χειμάζω: to distress with a storm

προστέτακται: perf. pass. of προσ-τάττω used impersonally, “it has been commanded to them” + inf.

ἑάν ... ἴδωσιν: aor. subj. in present general protasis, “if (ever) they see”

χειμαζομένους: pres. part. circumstantial, “see sailors *being* tossed in a storm”

ἐπικαθίσαντας: aor. part. acc. agreeing with the subject of σῶζειν, “commanded that they, *having* perched on the ship, save”

List of Verbs

List of Verbs

The following is a list of verbs that have some irregularity in their conjugation. Contract verbs and other verbs that are completely predictable (-ῖζω, -εύω, etc.) are generally not included. The principal parts of the Greek verb in order are 1. Present 2. Future 3. Aorist 4. Perfect Active 5. Perfect Middle 6. Aorist Passive, 7. Future Passive. We have not included the future passive below, since it is very rare. For many verbs not all forms are attested or are only poetic. Verbs are alphabetized under their main stem, followed by various compounds that occur in the *Dialogues of the Gods*, with a brief definition. A dash (-) before a form means that it occurs only or chiefly with a prefix. The list is based on the list of verbs in H. Smyth, *A Greek Grammar*.

ἄγνυμι: to break, -άξω, -έαξα, 2 perf. -έαγα, 2 aor. pass. -εαγην
κατάγνυμι: to break in pieces, shatter

ἀγγέλλω: to bear a message ἀγγελῶ, ἡγγεῖλα, ἡγγελκα, ἡγγεμαι, ἡγγέλθην
ἀπαγγέλλω: to announce
παραγγέλλω: to transmit as a message
προσαγγέλλω: to announce

ἄγω: to lead ἄξω, 2 aor. ἡγαγον, ἦχα, ἦγμαι, ἦχθην
ἀνάγω: to lead up
ἀπάγω: to lead away, divert
ἐπάγω: to bring on, charge
κατάγω: to lead down, bring down
προσάγω: to bring forth, lead to
ὑπάγω: to bring under, subdue

αἰρέω: to take αἰρήσω, 2 aor. εἶλον, ἦρηκα, ἦρημαι, ἦρέθην
ἀφαιρέω: to take away, exclude, set aside, remove
διαίρέω: to divide, separate, distinguish
καθαίρέω: to take down, reduce
περαιορέω: to strip off
ὑφαιρέω: to seize underneath

αἶρω: to lift ἀρῶ, ἦρα, ἦρκα, ἦρμαι, ἦρθην

αἰσθάνομαι: to perceive αἰσθήσομαι, 2 aor. ἤσθόμην, ἤσθημαι

αἰσχύνω: to disgrace, (mid.) be ashamed αἰσχυνῶ, ἤσχυνα, ἤσχύνθην
καταισχύνω: to disgrace

αἰλίσκομαι: to be taken ἀλώσομαι, 2 aor. ἔάλων, ἔάλωκα

ἀλλάττω: to change ἀλλάξω, ἥλλαξα, -ἥλλαχα, ἥλλαγμαi, ἥλλάχθην or ἥλλάγην

ἐναλλάττω: to change

παραλλάττω: to change, alter

ἀμαρτάνω: to fail, go wrong ἀμαρτήσομαι, 2 aor. ἤμαρτον, ἤμάρτηκα, ἤμάρτημαι, ἤμαρτήθην

ἀμυνω: to ward off ἀμυνῶ, ἤμυνα; (mid.) ἀμυνομαι defend myself
ἀμυνοῦμαι, ἤμυνάμην

ἀρπάζω: to snatch away ἀρπάσομαι, ἤρπασα, ἤρπακα, ἤρπασμαι, ἤρπάσθην

ἀναρπάζω: to snatch up

διαρπάζω: to tear in pieces

συναρπάζω: to seize and carry away

ἄρχω: to be first, begin ἄρξω, ἤρξα, ἤργμαι, ἤρχθην

ἄχθομαι: to be vexed ἀχθέσομαι, ἤχθέσθην

βαίνω: to step βήσομαι, 2 aor. ἔβην, βέβηκα

ἀποβαίνω: to go away, depart

ἐκβαίνω: to step away from

ἐπαναβαίνω: to get up on, mount

ἐπιβαίνω: to go upon

καταβαίνω: to go down

παραβαίνω: to go by the side, deviate

προβαίνω: to step forward, advance

βάλλω: to throw βαλῶ, 2 aor. ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην

διαβάλλω: to slander

ἐμβάλλω: to throw in, charge

καταβάλλω: to throw down, proscribe

μεταβάλλω: to change over

παραβάλλω: to throw beside, to compare

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περιβάλλω: to throw around, put on

ὑποβάλλω: to throw down

βούλομαι: to wish βουλήσομαι, βεβούλημαι, ἐβουλήθην

γαμέω: to marry γαμῶ, ἔγημα, γεγάμηκα

γελάω: to laugh γελάσομαι, ἐγέλασα, ἐγελάσθην

ἐπιγελάω: to laugh at

ξυγγελάω: to laugh along with

προσγελάω: to look laughing at

γι(γ)νώσκω: to know γνώσομαι, ἔγνω, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην

διαγιγνώσκω: to distinguish, discern

συγγιγνώσκω: to forgive

γί(γ)νομαι: to become γενήσομαι, 2 aor. ἐγενόμην, 2 perf. γέγονα,

γεγένημαι, ἐγενήθην

δάκνω: to bite δήξομαι, 2 aor. ἔδακον, δέδηγμαι, ἐδήχθην.

δίδω: to fear δείσομαι, ἔδεια, δέδια

δείκνυμι: to show δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην

ἐπιδείκνυμι: to show, exhibit

δέομαι: to want, ask: δεήσομαι, δεδέημαι, ἐδεήθην. (from δέω 2)

δέχομαι: to receive δέξομαι, ἐδεξάμην, δέδεγμαι, -εδέχθην

δέω (1): to bind δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην

ἀναδέω: to bind up, tie on

καταδέω: to tie down

ξυνδέω: to bind or tie together

προσδέω: to tie to

ὑποδέω: to bind or fasten under

δέω (2): to need, lack (mid) ask: δεήσω, ἐδέησα, δεδέηκα, δεδέημαι, ἐδεήθην.

διδάσκω: to teach, (mid.) learn διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαί,

ἐδιδάχθην

ἐκδιδάσκω: to teach thoroughly

διδράσκω: to run away δράσομαι, 2 aor. -έδραν, δέδρακα

ἀποδιδράσκω: to run away, escape

δίδωμι: to give δώσω, 1 aor. ἔδωκα in s., 2 aor. ἔδομεν in pl. δέδωκα, δέδομαι, ἐδόθην
ἀναδίδωμι: to hold up and give
ἀποδίδωμι: to give back, return, render
ἐνδίδωμι: to give in, allow
παραδίδωμι: to give over to another

διώκω: to pursue διώξομαι, ἐδίωξα, δεδίωχα, ἐδιώχθην

δοκέω: to think, seem δόξω, ἔδοξα, δέδογμαι

δράω: to do δράσω, ἔδρασα, δέδρακα, δέδραμαι, ἐδράσθην

ἐγείρω: to wake up ἐγερῶ, ἤγειρα, 2 perf. ἔγρηγόρα, ἐγήγερμαι, ἠγέρθην
ἀνεγείρω: to wake up, rouse

ἐθέλω: to wish ἐθελήσω, ἠθέλησα, ἠθέληκα

εἶδον: to see (aor.); see ὁράω

εἶμι: to be, ἔσομαι, impf. ἦν
ἄπειμι: to be absent
πρόσειμι: to be present
σύνειμι: to be with

εἶμι: to go; see ἔρχομαι

ἐλαύνω: to drive ἐλῶ, ἤλασα, -ελήλακα, ἐλήλαμαι, ἠλάθην

ἔλκω: to draw -έλξω, εἴλκυσα, -εἴλκυκα, -εἴλκυμαι, -εἰλκύσθην
ἀνέλκω: to draw up
ἀνέλκω: to draw up
ἐξέλκω: to draw out
καθέλκω: to draw down

ἔπομαι: to follow ἔψομαι, 2 aor. ἐσπόμην

ἔρχομαι: to come or go to, fut. εἶμι, 2 aor. ἦλθον, 2 perf. ἐλήλυθα
ἀνέρχομαι: to go up
ἀπέρχομαι: to go away, depart from
εἰσέρχομαι: to go in or into, enter
ἐπανέρχομαι: to go back, return
κατέρχομαι: to go down
μετέρχομαι: to go after, pursue

προσέρχομαι: to come or go to

ὑπέρχομαι: to come under, beguile

ἔρωτάω: to ask ἐρήσομαι, 2 aor. ἠρόμην

ἐσθίω: to eat ἔδομαι, 2 aor. ἔφαγον

εὐρίσκω: to find εὐρήσω, 2 aor. ἠύρον or εὔρον, ἠύρηκα or εὔρηκα,
εὔρημαι, εὐρέθην

εὔχομαι: to pray εὔξομαι, ἠὔξάμην, ἠὔγμαι

ἔχω: to have ἔξω, 2 aor. ἔσχον, ἔσχηκα, imperf. εἶχον.

ἀντέχω: to hold against

ἀπέχω: to keep off, hold back

παρέχω: to furnish, provide, supply

προσέχω: to hold to, offer

συνέχω: to hold together

ζεύγνυμι: to yoke ζεύξω, ἔζευξα, ἔξευγμαι, ἐζεύχθην

ἡγέομαι: to go before, think, ἡγήσομαι, ἡγησάμην, ἡγημαι

διηγέομαι: to set out in detail, describe in full

ἡδομαι: to be happy; ἡσθήσομαι, ἡσθην

θάλλω: to bloom 2 perf. τέθηλα

ἐκθάλλω: to bloom

θάπτω: to bury θάψω, ἔθαψα, τέθαμμαι, ἐτάφην

θνήσκω: to die θανοῦμαι, 2 aor. -έθανον, τέθνηκα

ἀποθνήσκω: to die off

ἵημι: to let go, relax, to send forth ἥσω, ἦκα, εἶκα, εἶμαι, εἶθην

ἀνίημι: to send up or forth

ἀφίημι: to send forth, send away

ἐπαφίημι: to set upon

ἐφίημι: to yield to

καθίημι: to send down, let fall, lower

προσθήμι: to accept, admit

συνθήμι: to bring or set together

ικνέομαι: to arrive, -ίξομαι, 2 aor. -ἰκόμην, -ἵγμαι.

καθικνέομαι: to come down to

ἀφικνέομαι: to arrive

ἵστημι: to make to stand, set **στήσω, ἕστησα**, caused to stand, 2 aor. **ἔστην**
stood, 1 perf. **ἕστηκα** stand, plupf. **εἰστήκη** stood, **ἐστάθην**

ἀνθίστημι: to set against

ἐξανίστημι: to make one rise

ἐπανίστημι: to set up again

ἐφίστημι: to set upon

καθίστημι: to set down, place

παρίστημι: to stand up beside

καλέω: to call **καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην**

ξυγκαλέω: to call to council, convene

προκαλέω: to call forth

κάμνω: to labor, am weary or sick: **καμοῦμαι**, 2 aor. **ἔκαμον, κέκμηκα**

κηρυττω: to proclaim, **κηρύξω ἐκήρυξα, -κεκήρυχα, κεκήρυγμαι, ἐκηρυχθην**

κλάω: to break **έκλασα, -κέκλασμαι, -εκλάσθην**

κλέπτω: to steal, **κλέψω, ἔκλεψα, κέκλοφα, κέκλεμμαι**, 2 aor. pass. **ἐκλάπην**

κλίνω: to bend **κλινῶ, ἔκλινα, κέκλικα, κέκλινμαι, -εκλίνην**

παρακατακλίνω: to cause to lie down beside

προκατακλίνω: to make to lie down above + gen.

κόπτω: to strike **κόψω, ἔκοψα, -κέκοφα, κέκομμαι, -εκόπην**

διακόπτω: to cut in two, cut through

κρεμάννυμι: to hang, **κρεμῶ, ἐκρέμασα, ἐκρεμάσθην**

ἀποκρεμάννυμι: to let hang down

κρίνω: to decide **κρινῶ, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην**

διακρίνω: to separate, judge

κρύπτω: to hide from **κρύψω, ἔκρυψα, κέκρυμμαι, ἐκρύφθην**

κτείνω: to kill **κτενῶ, ἔκτεινα**, 2 perf. **-έκτονα**

ἀποκτείνω: to kill, slay

λαμβάνω: to take **λήψομαι, ἔλαβον, εἵληφα, εἵλημμαι, ἐλήφθην**

ἀναλαμβάνω: to take up, take into one's hands

ἀπολαμβάνω: to take or receive from

καταλαμβάνω: to seize, overtake

μεταλαμβάνω: to take afterwards

παραλαμβάνω: to take beside

προσλαμβάνω: to gain, add to

συλλαμβάνω: to collect, seize

λανθάνω: to escape notice λήσω, ἔλαθον, λέληθα

λέγω: to speak ἐρέω, εἶπον, εἴρηκα, λέλεγμαι, ἐλέχθην and ἐρρήθην

ἀντιλέγω: to speak against, contradict

λείπω: to leave λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην

ἀπολείπω: to leave over or behind

καταλείπω: to leave behind

μαίνομαι: to rage, be furious 2 aor. pass. ἐμάνην

μανθάνω: to learn μαθήσομαι, ἔμαθον, μεμάθηκα

μεθύσκω: to make drunk ἐμέθυσσα, ἐμεθύσθην

μέλλω: to intend, μελλήσω, ἐμέλλησα

μέλω: to be a care for, μελήσω. impersonal: μέλει it is a care

μέμφομαι: to blame μέμφομαι, ἐμεμφάμην, ἐμέμφθην

μένω: to stay μενῶ, ἔμεινα, μεμένηκα

ἐπιμένω: to remain after

περιμένω: to wait for, await

ὑπομένω: to endure, survive

μυμνήσκω: to remind, remember (*mid.*). -μνήσω, -έμνησα, perf. μέμνημαι
(with present sense), ἐμνήσθην

ἀναμυμνήσκω: to remind

ὑπομυμνήσκω: to remind

νέμω: to distribute νεμῶ, ἔνειμα, -νενέμηκα, νενέμημαι, ἐνεμήθην

ἀπονέμω: to impart, assign

ξαίνω: to scratch ξανῶ, ἔξηνα, ἔξαμμαι

οἶδα: to know; see ὀράω

οῖομαι (or οἶμαι): to suppose ᾤήθην imperf. ᾔμην

οἶχομαι: am gone: οἰχήσομαι

ὀλλυμι: to destroy ολῶ, -ώλεσα, -ολώλεκα, -όλωλα

ἀπόλλυμι: to destroy utterly, be lost (*mid.*)

ὁράω: to see ὄψομαι, 2 aor. εἶδον, ἑώρακα, ὠφθην, imperf. ἐώρων
 ἀφοράω: to look away from
 καθοράω: to look down, discern
 ὑφοράω: to suspect
 ὑφορέω: to view with suspicion

ὀργίζω: to make angry -οργιῶ, ὠργισα, ὠργισμαι, ὠργίσθην

ὀρέγω: to reach ὀρέξω, ὠρεξα, ὠρέχθην

ὀρύττω: to dig -ορύξω, ὠρυξα, -ορώρυχα, ὀρώρυγμαι, ὠρύχθην
 ἐξορύττω: to dig out

παίζω: to sport ἔπαισα, πέπαικα, πέπαισμαι
 συμπαίζω: to play with

πάσχω: to experience πείσομαι, 2 aor. ἔπαθον, 2 perf. πέπονθα

πείθω: to persuade πείσω, ἔπεισα, 2 perf. πέποιθα, πέπεισμαι, ἐπείσθην
 ἀναπείθω: to persuade, convince

πείρω: to pierce ἔπειρα, πέπαρμαι, 2 aor. pass. -επάρην
 διαπείρω: to drive through

πέμπω: to convey πέμψω, ἔπεμψα, 2 perf. πέπομφα, πέπεμμαι, ἐπέμφθην
 ἀποπέμπω: to send off or away, to dismiss
 ἐκπέμπω: to send out from
 ἐπιπέμπω: to send upon
 καταπέμπω: to send back

πέτομαι: to fly πτήσομαι, 2 aor. -επτόμην
 ἀναπέτομαι: to fly up, fly away
 καταπέτομαι: to fly down
 παραπέτομαι: to fly alongside

πήγνυμι: to fix, make fast πήξω, ἔπηξα, 2 perf. πέπηγα, 2 aor. pass. ἐπάγην
 ἐμπήγνυμι: to fix or plant in
 συμπήγνυμι: to put together, construct

πίνω: to drink πίομαι, 2 aor. ἔπιον, πέπωκα, -πέπομαι, -επόθην

πίπτω: to fall πεσοῦμαι, 2 aor. ἔπεσον, πέπτωκα
 ἐκπίπτω: to fall out
 ἐμπίπτω: to fall upon
 ἐπιπίπτω: to fall upon or over

πλάττω: to form ἔπλασα, πέπλασμαι, ἐπλάσθην

πλέκω: to weave ἔπλεξα, πέπλεγμαι, -επλάκην

περιπλέκω: to twine round, embrace

πλέω: to sail πλεύσομαι, ἔπλευσα, πέπλευκα, πέπλευσμαι, ἐπλεύσθην

ἐμπλέω: to sail

συμπλέω: to sail in company with

συνεκπλέω: to sail out along with

πλήττω: to strike, -πλήξω, -έπληξα, 2 perf. πέπληγα, πέπληγμαι, 2 aor. pass. -επλάγην

ἐκπλήττω: to drive away from

ποθέω: to desire, miss: ποθήσω, ἐπόθησα

πράττω: to do πράξω, ἔπραξα, 2 perf. πέπραχα, πέπραγμαι, ἐπράχθην

συνδιαπράττω: to accomplish together

πτύσσω: to fold -πτύξω, -έπτυξα, -έπτυγμαι, -επτύχθην, 2 aor. pass.

-επτύγην

περιπτύσσω: to enfold, enwrap

προσπτύσσω: to embrace

ρέω: to flow ῥήσομαι, ἔρρῡν, ἔρρῡκα

ἀπορρέω: to flow or run off

ὑπορρέω: to flow under

ρήγνυμι: to break -ρήξω, ἔρρηξα, -έρρωγα, ἐρράγην

ρίπτω: to throw ρίψω, ἔρριψα, 2 perf. ἔρριφα, ἔρριμμαι, ἐρρίφην

ἀναρρίπτω: to throw up

σβέννυμι: to quench σβέσω, ἔσβεσα, ἔσβηκα ἐσβέσθην, 2 aor. pass. ἔσβην

σημαίνω: to indicate σημανῶ, ἐσήμηνα, σεσήμασμαι, ἐσημάνθην

ἐπισημαίνω: to indicate, signal

σκώπτω: to mock σκώψομαι, ἔσκωψα, ἐσκώφθην

ἀποσκώπτω: to banter, rally

σπάω: to draw σπάσω, ἔσπασα, -έσπακα, ἔσπασμαι, -εσπάσθην

ἀποσπάω: to drag away from

διασπάω: to tear asunder, part forcibly

ἐπισπάω: to draw from

κατασπάω: to draw or pull down

στέλλω: to send, arrange στελῶ, ἔστειλα, -έσταλκα, ἔσταλμαι, ἐστάλην
ἐπιστέλλω: to send as a message

στρέφω: to turn στρέψω, ἔστρεψα, ἔστραμμαι, ἐστρέφθην
ἀναστρέφω: to turn upside down, upset

σώζω: to save σώσω, ἔσωσα, σέσωκα, ἐσώθην

ταράττω: to stir up ταράξω, ἐτάραξα, τετάραγμαι, ἐταράχθην
ἐκταράττω: to agitate, upset
ἐπιταράττω: to trouble or disquiet yet more
ξυνταράττω: to confound, disturb

τάττω: to arrange, τάξω, ἔταξα, 2 perf. τέταχα, τέταγμαι, ἐτάχθην
προστάττω: to command

τείνω: to stretch τενῶ, -έτεινα, -τέτακα, τέταμαι, -ετάθην
ἐντείνω: to stretch or strain tight
ἐπιτείνω: to extend

τελέω: to complete τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην
ἀποτελέω: to accomplish
διατελέω: to accomplish

τέμνω: to cut τεμῶ, 2 aor. ἔτεμον, -τέτμηκα, τέτμημαι, ἐτμήθην
ἀνατέμνω: to cut open

τίθηναι: to place θήσω, ἔθηκα, τέθηκα, τέθειμαι (but usu. κείμαι), ἐτέθην
ἀποτίθηναι: to put away
ἐντίθηναι: to put in or into
ἐπιτίθηναι: to administer
κατατίθηναι: to place, put
παρατίθηναι: to place beside
περιτίθηναι: to place around, distribute, bestow
ὑποτίθηναι: to place under

τίκτω: to beget, bring forth: τέξομαι, 2 aor. ἔτεκον, 2 perf. τέτοκα. ἐτέχθην

τιτρώσκω: to wound -τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην

τρέπω: to turn τρέψω, ἔτρεψα, τέτροφα, ἐτράπην
ἀποτρέπω: to turn away (from), oppose
ἐκτρέπω: to turn aside from + gen.
ἐπιτρέπω: to turn towards, permit

τρέφω: to nourish θρέψω, ἔθρεψα, 2 perf. τέτροφα, τέθραμμαι, ἐτρέφην
ἀνατρέφω: to feed up, nurse up, educate

τρίβω: to rub τρίψω, ἔτριψα, 2 perf. τέτριφα, τέτριμμαι, ἐτρίβην
συντρίβω: to rub together, shiver

τυγχάνω: to happen τεύξομαι, ἔτυχον, τετύχηκα. τέτυγμαι, ἐτύχθην

ὑπισχνέομαι: to promise ὑπο-σχήσομαι, 2 aor. ὑπ-εσχόμην

φαίνω: to show, to appear (*mid.*) φανῶ, ἔφηνα, πέφηνα, πέφασμαι, ἐφάνην

ἀποφαίνω: to show forth, display, assert, declare

ἀποφαίνω: to show forth, reveal

ἐμφαίνω: to display, indicate

προφαίνω: to show forth, display

φέρω: to bear οἶσω, 1 aor. ἤνεγκα, 2 aor. ἤνεγκον, 2 perf. ἐνήνοχα, perf.
mid. ἐνήνεγμαι, aor. pass. ἠνέχθην

διαφέρω: to be superior to

ἐκφέρω: to carry out, produce, cause

καταφέρω: to bring down

προσφέρω: to bring to or upon, approach

συμπεριφέρω: to carry round with

συμφέρω: to bring together, compare

ὑπερφέρω: to carry across

φεύγω: to flee φεύξομαι, ἔφυγον, πέφευγα

διαφεύγω: to flee, get away, escape

φθείρω: to corrupt φθερῶ, ἔφθειρα, ἔφθαρκα, 2 perf. -έφθορα am ruined,
ἔφθαρμαι, 2 aor. pass. ἐφθάρην

διαφθείρω: to destroy

φυλάττω: to guard φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμαι, ἐφυλάχθην

φύω: to bring forth φύσω, ἔφυσα, 2 aor. ἔφυν, πέφυκα

χαίρω: to rejoice at χαιρήσω, κεχάρηκα, κεχάρημαι, ἐχάρην

χαλεπαίνω: to be offended χαλεπανῶ, ἐχαλέπηνα, ἐχαλεπάνθην

χέω: to pour fut. χέω, aor. ἔχεα, κέχυκα, κέχυμαι, ἐχύθην

ἐγχέω: to pour in

καταχέω: to pour down upon

ξυγχέω: to pour together, commingle

χράομαι: to use, prophecize *χρήσομαι, ἐχρησάμην, κέχρημαι, ἐχρήσθην*

ώθέω: to push *ῶσω, ἔωσα, ἔωσμαι, ἐώσθην*

ἀπωθέω: to thrust away from

Glossary

A α

ἀγαθός, -ή, -όν: good
 ἄγω: to lead or carry, to convey, bring
 ἀδύνατος, -ον: unable, impossible
 ἀεί: always
 αἶρω: to take up, lift up
 αἵτιος, αἰτία, αἴτιον: responsible, guilty
 ἀκούω: to hear
 ἀληθής, -ές: unconcealed, true
 ἀλλά: otherwise, but
 ἀλλήλων: one another
 ἄλλος, -η, -ον: another, other
 ἄλλως: in another way
 ἅμα: at the same time
 ἁμαρτάνω: to miss, miss the mark
 ἀμείνων, -ον: better
 ἄν: (*indefinite particle; generalizes dependent clauses with subjunctive; indicates contrary-to-fact with independent clauses in the indicative; potentiality with the optative*)
 ἀνά: up, on; throughout
 ἄνθρωπος, ὅ: a person
 ἀντί: in return for, instead of (+ *gen.*)
 ἄνω: upward
 ἀξιώω: to ask
 ἄπαγε: away! begone!
 ἅπας, ἅπασα, ἅπαν: all, the whole
 ἀπό: from, away from (+ *gen.*)
 ἀπόλλυμι: to destroy utterly, kill
 ἄρτι: just now
 ἄρχω: to be first, begin, rule
 ἀδθις: again, back again
 αὐτός, -ή, -ό: he, she, it; self, same

B β

βασιλεύς, -έως, ὅ: king

Γ γ

γάλα, γάλακτος, τό: milk
 γάρ: for
 γε: at least, at any rate (*postpositive*)
 γῆ, γῆς, ἡ: earth
 γίγνομαι: to become, happen, occur
 γοῦν: at least then, at any rate
 γυνή, γυναῖκος, ἡ: a woman, wife

Δ δ

δέ: and, but, on the other hand
 (*preceded by μέν*)
 δεῖ: it is necessary
 δείκνυμι: to display, exhibit, point out
 δεινός, -η, -ον: fearful, terrible
 δέω: to bind, tie; need
 δή: certainly, now (*postpositive*)
 διά: through (+ *gen.*); with, by means of
 (+ *acc.*)
 δίδωμι: to give
 δοκέω: to seem
 δύναμαι: to be able (+ *inf.*)
 δυνατός, -ή, -όν: able, possible

Ε ε

εάν: = εἰ + ἄν
 ἐαυτοῦ, ἐαυτῆς, ἐαυτοῦ: him/her/itself
 (*reflexive pronoun*)
 ἐγώ, μου: I, my
 ἐθέλω: to will, wish, purpose
 εἰ: if
 εἶδον: to see (*aor.*)
 εἰμί: to be
 εἶμι: to go (*fut.*)
 εἶπον: to say (*aor.*)
 εἰς, ἐς: into, to (+ *acc.*)
 εἷς, μία, ἓν: one
 εἶτα: next, then
 ἐκ, ἐξ: from, out of, after (+ *gen.*)
 ἕκαστος, -η, -ον: each, every

ἐκάτερος: each of two
ἐκείνος, -η, -ον: that, that one
ἐμός, -ή, -όν: mine
ἐν: in, at, among (+ *dat.*)
ἐνεκα, ἐνεκεν: for the sake of (+ *gen.*)
ἐνθα: there
ἐνταῦθα: here, there
εοικα: to seem, to be like
ἐπεί: since
ἐπί: at (+ *gen.*); on, upon (+ *dat.*); on to, against (+ *acc.*)
ἐπομαι: to follow
ἔργον, τό: a deed, work
ἔρχομαι: to come or go
ἐρωτάω: to ask, enquire
ἔτι: still
εὖ: well, thoroughly
εὖγε: very well!
εὐθύς, εὐθεία, εὐθύ: straight, direct
ἔχω: to have; to be able (+ *inf.*)

Η η

ἢ: or; than
ἡγέομαι: to consider, suppose
ἤδη: already, now
ἡδύς, ἡδεῖα, ἡδύ: sweet, pleasant
ἦκω: to have come, be present, be here
ἡμέρα, ἡ: day

Θ θ

θαυμάζω: to wonder, marvel, be astonished
θεός, θεοῦ, ὁ/ἡ: a god, goddess

Ι ι

ἴδιος, -α, -ον: one's own, pertaining to oneself, specific
ἵμμι: to put in motion, let go
ικανός, -η, -ον: becoming, befitting
ἵνα: in order that (+ *subj.*)

ἵππος, ὁ: horse, mare
ἴσος, -η, -ον: equal to, the same as
ἴσως: equally, probably

Κ κ

καί: and, also, even
κακός, -η, -ον: bad, cowardly
καλέω: to call, summon
καλός, -ή, -όν: good
κατά, καθ': down, along, according to (+ *acc.*)
κελεύω: to command, order
κεραυνός, ὁ: a thunderbolt
κεφαλή, ἡ: the head
κύλιξ, -ικος, ὁ: a cup

Λ λ

λαμβάνω: to take, catch
λανθάνω: to escape notice
λέγω: to speak, say, tell
λόγος, ὁ: a word
λοιπός, -ή, -όν: remaining, the rest
λυπέω: to grieve, vex
λύω: to loose

Μ μ

μάλα: very
μάλιστα: very much, especially
μᾶλλον: more, rather
μέγας, μέγαλα, μέγα: great, large
μεικάριον, τό: a boy, lad
μέν: on the one hand (w/ **δέ**)
μένω: to remain, stay
μέσος, -η, -ον: middle, in the middle
μετά: with (+ *gen.*); after (+ *acc.*)
μεταξύ: between
μέχρι: up to (+ *gen.*)
μή: not, lest, don't (+ *subj. or imper.*)
μηδέ: but not or and not, nor

Dialogues of the Gods

μηδεῖς, μηδεμία, μηδέν: no one,
nothing
μικρός, -ά, -όν: small, little
μόνος, -η, -ον: alone, only

Ν ν

νῦν, νυνί: now, at this moment
νύξ, νυκτός, ἡ: the night

Ο ο

ὁ, ἡ, τό: the (*definite article*)
ὁδός, ἡ: a way, method
οἶδα: to know (*perf.*)
οἶμαι: to suppose, think, deem,
imagine
οἶος, -α, -ον: such as, what sort
ὀλίγος, -η, -ον: few, little, small
ὅλος, -η, -ον: whole, entire
ὅμοιος, -α, -ον: like, same
ὄνομα, -ατος, τό: a name
ὀξύς, -εία, -ύ: sharp, acute, keen
ὅπως: as, in such manner as, how
ὁράω: to see
ὅς, ἡ, ὅ: who, which (*relative pronoun*)
ὅσος, -η, -ον: how many, whatever,
whoever
ὅστις, ὅτι: anyone who, anything which
ὅτε: when
ὅτι: that, because
οὐ, οὐκ, οὐχ: not
οὐδέ: but not
οὐδεῖς, οὐδεμία, οὐδέν: no one
οὐκοῦν: therefore, then, accordingly
οὖν: so, therefore
οὗτος, αὕτη, τοῦτο: this
οὕτω(ς): in this way

Π π

παῖς, παιδός, ὁ: a child
πάνν: altogether, entirely

παρά: from (+ *gen.*); beside (+ *dat.*); to
(+ *acc.*)

πᾶς, πᾶσα, πᾶν: all, every, whole
πάσχω: to experience, suffer
πατήρ, ὁ: a father
παύω: to make to cease
πείθω: to prevail upon, win over,
persuade
πειράω: to attempt, endeavor, try
πέμπω: to send, dispatch
περί: concerning, about (+ *gen.*); about,
around (+ *acc.*)
πίνω: to drink
πιστεύω: to trust, believe in
πλήν: unless, but
ποιέω: to make, do
πολλάκις: many times, often
πολύς, πολλή, πολύ: many, much
πότε: when
ποτε: sometime
ποῦ: where?
που: somewhere
πράγμα, τό: a deed, matter
πρός: to, near (+ *dat.*), from (+ *gen.*),
towards (+ *acc.*)
πρόσωπον, τό: a face
πρότερος, -α, -ον: prior, earlier
πρώτος, -η, -ον: first
πῶς: how? in what way?
πως: in any way, at all, somewhat

Ρ ρ

ράδιος, -α, -ον: easy

Σ σ

σύ, σοῦ, σέ, σοί: you (*singular*)
συμπόσιον, τό: a drinking party
σύνεμι: to be together

Τ τ

τε: and (*postpositive*)

τέκνον, τό: a child

τίκτω: to give birth

τις, τι: someone, something (*indefinite*)

τίς, τί: who? which? (*interrogative*)

τοιούτος, -αύτη, -οὔτο: such as this

τοσοῦτος, -αύτη, -οὔτο: of such a kind,
so large, so great

τότε: at that time, then

τυγχάνω: to hit upon, happen

Υ υ

υἱός, ό: a son

ὑπέρ: over, above (+ *gen.*); over, beyond
(+ *acc.*)

ὑπό, ὑφ': from under, by (+ *gen.*); under
(+ *dat.*); toward (+ *acc.*)

Φ φ

φέρω: to bear, endure

φημι: to say, speak

φιλέω: to love, kiss

Χ χ

χείρ, χειρός, ἡ: a hand

χράομαι: to make use of (+ *dat.*)

χρή: it is necessary

χρήσιμος, -η, -ον: useful, serviceable

Ω ω

ὦ: oh! (*vocative*)

ὥς: (*adv.*) as, so, how; (*conj.*) that, in
order that, since; (*prep.*) to (+ *acc.*);
as if, as (+ *part.*); as _____ as possible
(+ *superlative*)

ὥσπερ: just as

ὥστε: so that, and so

The aim of this book is to make the *Dialogues of the Gods* by Lucian of Samosata (c. 120 CE – 190 CE) accessible to intermediate students of Ancient Greek. The running vocabulary and grammatical commentary are meant to provide everything necessary to read each page, so that readers can progress through the text, improving their knowledge of Greek while enjoying one of the most entertaining authors of antiquity. The dialogues present various gods and goddesses discussing some of the most famous episodes in mythology, showing the Greek gods to be petty and jealous beings rather than the august gods of Homer or tragedy.

Lucian's *Dialogues of the Gods* is a great text for intermediate readers. The dialogues are breezy and fun to read with relatively simple sentence structure. Typical for Lucian, classical literature is the source for most of the material, with amusing takes on traditional stories. Lucian's Greek prose is patterned on the best Attic authors, a learned version of Greek that was typical of other writers in the imperial period of Greek literature.

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