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ὁ δ’ ἔρως βλαίνων τί ἐστι, καὶ οὐκ ἀνθρώπων μόνον ἁρχεῖ, ἀλλὰ καὶ ἡμῶν αὐτῶν ἐνίοτε.

- Lucian, *Dial. Deorum* 6
Acknowledgments

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Special thanks to Mark Lightman, whose enthusiasm for these volumes early on, and especially for the works of Lucian, has inspired us to keep moving forward.

We also profited greatly from advice and help on the POD process from Geoffrey Steadman. All responsibility for errors, however, rests with the authors themselves.
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 Helius 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/Juppiter.

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.

Select Bibliography


Lucian


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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<td>i.e.</td>
<td><em>id est</em> (&quot;that is&quot;)</td>
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<td>question</td>
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<td>s.</td>
<td>singular</td>
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<tr>
<td>sc.</td>
<td><em>scilicet</em> (&quot;supply&quot;)</td>
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<td>st.</td>
<td>statement</td>
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<td>subj.</td>
<td>subjunctive</td>
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<td>suppl.</td>
<td>supplementary</td>
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<td>voc.</td>
<td>vocative</td>
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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: Δῦσόν με, ὦ Ζεῦ: δεινὰ γὰρ ἤδη πέπονθα.

ΖΕΥΣ: Δῦσω σε, φής, ὅν ἐχρῆν βαρυτέρας πέδας ἔχοντα καὶ τὸν Καύκασον ὅλον ὑπὲρ κεφαλῆς ἐπικείμενον, ὑπὸ ἑκκαίδεκα γυπῶν μὴ μόνον κείρεσθαι τὸ ἧπαρ, ἀλλὰ καὶ τοὺς ὀφθαλμοὺς ἐξορύττεσθαι, ἀνθ’ ὧν ἡμῖν τοιαῦτα ζώα, τοὺς ἀνθρώπους, ἔπλασας, καὶ τὸ πῦρ

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<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
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<tbody>
<tr>
<td>βαρίς, -εία, -ύ: heavy</td>
<td>keφρω: to cut, tear</td>
</tr>
<tr>
<td>γυφή. γύπος, ἦ: a vulture</td>
<td>κεφαλή, ἦ: a head</td>
</tr>
<tr>
<td>δεινός, -ή, -όν: fearful, terrible</td>
<td>λύω: to loose, release</td>
</tr>
<tr>
<td>ἐκκαίδεκα: sixteen</td>
<td>δλος. -η, -ον: whole, entire</td>
</tr>
<tr>
<td>ἐξορύττω: to dig out</td>
<td>ὀφθαλμός, ὅ: an eye</td>
</tr>
<tr>
<td>ἐπίκειμαι: to be laid upon</td>
<td>πάσχω: to suffer</td>
</tr>
<tr>
<td>ζῶον, τό: a living being, animal</td>
<td>πέδη, ἦ: a fetter, chain</td>
</tr>
<tr>
<td>Ἰδή: already</td>
<td>πλάττω: to form, mould, shape</td>
</tr>
<tr>
<td>ἶππαρ, ἵτως, τό: a liver</td>
<td>πῦρ, τό: fire</td>
</tr>
<tr>
<td>Καύκασος, ὃ: Mt. Caucasus</td>
<td>τοιοῦτος, -άτη, -ότο: such as this</td>
</tr>
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</table>

λῦσον: aor. imper., “release me!”

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

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

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

ἐχοντα: 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 ἰππαρ ... τοὺς ὀφθαλμοὺς: acc. of respect, “eviscerated in liver and eyes”

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

τοιοῦτ’ ἡμῖν ζώα: pred. acc., “humans to be such creatures to us”

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

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

ΠΡΟΜΗΘΕΥΣ: Οὔκον ἰκανὴν ἢδη τὴν δίκην ἐκτέτικα τοσοῦτον χρόνον τῷ Καυκάσῳ προσηλωμένον τὸν κάκιστα ὀρνεόν ἀπολούμενον αἰετὸν τρέφων τῷ ἥπατι;

ΖΕΥΣ: Οὐδὲ πολλοστημόριον τοῦτο, ὣν σε δεῖ παθεῖν.

| àιετός, -οῦ, ὁ | a: an eagle | κλέπτω: to steal |
| àμείνων, -ον: | better | κρέας, τό: flesh, meat, a piece of meat |
| ἀπόλλυμι: to destroy utterly, kill, slay | μοῖρας, -ας, η: | a part, portion |
| γυνῆ, -άκος, ἡ: a woman | õρνεον, τό: a bird | πιμελή, ἡ: soft fat, lard |
| δεῖ: it is necessary | ὀστέον, τό: a bone | πολλοστημόριον, -ον: many times smaller |
| δημιουργῶν: to fabricate | παρατίθημι: to place beside | προσηλόω: to nail, pin |
| διανομή, ἡ: a distribution | προσηλούμενον: to cover, hide | τρέφω: to nourish |
| δίκη, ἡ: a fine, penalty | κακός, -ής, -ῖν: | bad |
| ἐκτίνω: to pay off, pay in full | κακός, -ης, -ον: | many times smaller |
| ἐξαπατάω: to deceive thoroughly | κακός, -ης, -ον: | good |
| ικανός, -ης, -ον: sufficient | καλύπτω: to cover, hide | φυλάττω: to keep guard |
| κακός, -ης, -ύν: bad | κόλπος: | to steal |
| κλέπτω: to steal | κρέας, τό: flesh, meat, a piece of meat |
| κρέας, τό: flesh, meat, a piece of meat | μοῖρας, -ας, η: | a part, portion |
| μοῖρας, -ας, η: | a part, portion | πιμελή, ἡ: soft fat, lard |
| παραθεῖς, παραθέτω: | to cover, hide | πολλοστημόριον, -ον: many times smaller |
| προσηλούμενον: to cover, hide | προσηλούμενον: to cover, hide | προσηλούμενον: to cover, hide |
| τῆς διανομῆς: | 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 |
| πεπλή: dat. of means, “hidden with fat” | πεπλή: dat. of means, “hidden with fat” |
| κεκαλυμμένα: perf. part. acc., “the bones that were hidden” | κεκαλυμμένα: perf. part. acc., “the bones that were hidden” |
| παραθεῖς: aor. part. instrumental, “deceived by having served” | παράθετω: pres. part. instrumental, “you deceived by keeping” |
| τὴν ἀμείνῳ (ἀμείνων) “the better of the portions” | ψηλάτων: fut. part. acc. of ἀπόλλυμι indicating purpose, “the eagle intending to destroy” |
| φυλάττω: to keep guard | τῶ ήπατι: dat. of means, “nourishing with my liver” |
| τοσοῦτον χρόνον: acc. of duration, “for such a long time” | 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 ἄγνοήσεις αὖθις ἐνθα ὁ Καύκασός ἐστιν, οὐδὲ ἀπορήσεις δεσμῶν, ἢν τι τεχνάζων ἁλίσκωμαι.

ΖΕΥΣ: Εἰπὲ πρότερον ὅν τινα μισθὸν ἀποτίσεις ἀναγκαῖον ἡμῖν ὄντα.

ΠΡΟΜΗΘΕΥΣ: Ἦν εἴπω ἐφ’ ὅ τι βαδίζεις νῦν, ἀξιόπιστος ἐσομαί σοι καὶ περὶ τῶν ὑπολοίπων μαντευόμενος; ΖΕΥΣ: Πῶς γὰρ οὐ;

ΠΡΟΜΗΘΕΥΣ: Παρὰ τὴν Θέτιν, συνεσόμενος αὐτῆ.

ἄγνοεω: not to perceive or know
ἀλίσκομαι: to be taken, caught
ἀμισθί: without reward
ἀναγκαῖος: -α, -ου: necessary
ἀξιόπιστος: -ον: trustworthy
ἀποτίσεις: fut. in ind. quest., “tell me what reward you will pay”
ἀναγκαῖον: acc. pred., “what pay being necessary to me”
ἠν εἴπω: aor. subj. in future more vivid protasis, “If I say”
ἐφ’ ὅ: “say the thing about which”
ἐσομαί: fut., “will I be?”
παρὰ τὴν Θέτιν: (sc. βαδίζεις): “(you are going) to Thetis”
συνεσόμενος: fut. mid. part. of συν-εἰμι expressing purpose, “going in order to consort with” + dat.

πρότερον: prior, first
σύνειμι: to be together with, consort
τεχνάζω: to employ art
ὑπόλοιπος: -ον: left behind, staying behind

ἕξω: fut. of ἔχω, what more will I have?” i.e. what good will that do?
ἡν ... ἀλίσκομαι: pres. subj. in future more vivid protasis, “if I am caught”
technaizων: pres. part. supplementing ἀλίσκομαι, “am caught tricking”
ἀποτίσεις: fut. in ind. quest., “tell me what reward you will pay”
ἀναγκαῖον: acc. pred., “what pay being necessary to me”
ἠν εἴπω: aor. subj. in future more vivid protasis, “If I say”
ἐφ’ ὅ: “say the thing about which”
ἐσομαί: fut., “will I be?”
παρὰ τὴν Θέτιν (sc. βαδίζεις): “(you are going) to Thetis”
συνεσόμενος: fut. mid. part. of συν-εἰμι expressing purpose, “going in order to consort with” + dat.

Thetas, η: Thetis
catasofízomai: to outwit
manteúomai: to prophesy, presage
μηνύω: to disclose what is secret
μισθός, ο: wages, pay, hire
πάνω: altogether, entirely
πλέων, πλέον: more
πρότερον: prior, first
σύνειμι: to be together with, consort
teknázw: to employ art
ὑπόλοιπος, -ον: left behind, staying behind

ἔπον: to speak, say (aor.)
ἔνθα: there, where
ΠΡΟΜΗΘΕΥΣ: Μηδέν, ὦ Ζεῦ, κοινωνήσῃς τῇ Νηρηΐδι: Ἦν γὰρ αὐτὴ κυοφορήσῃ ἐκ σοῦ, τὸ τεχθὲν ἴσα ἐργάσεται σε, οἷα καὶ σὺ ἔδρασας τὸν Κρόνον.

ΖΕΥΣ: Τοῦτο φής, ἐκπεσεῖσθαι 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.
Zeus complains to Eros that his love life is humiliating. Eros gives him some advice.

ΕΡΩΣ: Ἀλλ’ εἰ καὶ τι ἡμαρτον, ὦ Ζεῦ, σύγγνωθί μοι: παιδίον γάρ εἰμι καὶ ἐτι ἄφρων.

ΖΕΥΣ: Σὺ παιδίον, ὦ Ἐρως, ἀρχαιότερος ὃν πολὺ Ἰαπετοῦ; ἢ διότι μὴ πώγωνα, μηδὲ πολιάς ἔφυσας, διὰ ταῦτα καὶ βρέφος ἀξιοίς νομίζεσθαι γέρων καὶ πανοῦργος ὃν;

| ἡμαρτάνω: to miss, err | νομίζω: to consider, believe |
| ἀξίω: to deem worthy (+ inf.) | παιδίον, τό: a little child |
| ἀρχαῖος, -α, -ον: old | πανοῦργος, -ον: villainous |
| ἄφρων, -ον: without sense | πολιάς, -άδος, η: a grey-haired person |
| βρέφος, -ους, τό: a baby | πώγων, -ωνος, ὁ: a beard |
| γέρων, γήσος, ὁ: an old man | συγγιγνώσκω: to forgive |
| διότι: for the reason that, since | φύω: to grow, become by nature |

Ἱαπετός, ὁ: Iapetus

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:

<table>
<thead>
<tr>
<th>Number</th>
<th>Person</th>
<th>Active</th>
<th>Middle / Passive</th>
<th>Aorist Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Present Imperative</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Active</td>
</tr>
<tr>
<td>Singular</td>
<td>2nd</td>
<td>λύε</td>
<td>λύος (from ε-σο)</td>
<td>λύου</td>
</tr>
<tr>
<td></td>
<td>3rd</td>
<td>λύετο</td>
<td>λυεσθω</td>
<td>λυσάτω</td>
</tr>
<tr>
<td>Plural</td>
<td>2nd</td>
<td>λύετε</td>
<td>λυεσθε</td>
<td>λυσάτε</td>
</tr>
<tr>
<td></td>
<td>3rd</td>
<td>λυόντων</td>
<td>λυέσθων</td>
<td>λυάντων</td>
</tr>
</tbody>
</table>

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 μέμνησο (remember!) and δέδιθι (fear!).

2. (6) Eros and Zeus

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

ΕΡΩΣ: Ἀλλ’ εἰ καὶ τι ἡμαρτον, ὦ Ζεῦ, σύγγνωθί μοι: παιδίον γάρ εἰμι καὶ ἐτι ἄφρων.

ΖΕΥΣ: Σὺ παιδίον, ὦ Ἐρως, ἀρχαιότερος ὃν πολὺ Ἰαπετοῦ; ἢ διότι μὴ πώγωνα, μηδὲ πολιάς ἔφυσας, διὰ ταῦτα καὶ βρέφος ἀξιοίς νομίζεσθαι γέρων καὶ πανοῦργος ὃν;
ΕΡΩΣ: Τί δαί σε μέγα ἡδίκησα ὁ γέρων, ὡς φής ἐγώ, διότι με καὶ πεδῆσαι διανοῇ;

ΖΕΥΣ: Σκόπει, ὡ κατάρατε, εἰ μικρά, ὃς ἐμοὶ μὲν οὕτως ἐντρυφᾶς, ὡστε μηδὲν ἐστιν ὁ μὴ πεποιηκάς με, σάτυρον, ταῦρον, χρυσὸν, κύκνον, αἰετόν: ἐμοὶ δὲ ὅλως οὐδεμίαν ἡντινα ἐρασθῇναι πεποιηκάς, οὐδὲ συνήκα ἡδύς γυναικὶ διὰ σὲ γεγενημένον, ἀλλα μὲ δεὶ μαγγανεύειν ἐπ’ αὐτὰς, καὶ κρύπτειν ἐμαυτόν: αἱ δὲ, τὸν μὲν ταῦρον, ἢ κύκνον φιλούσιν, ἐμὲ δὲ ἣν ἴδωσι, τεθνᾶσιν ὑπὸ τοῦ δέους.

<table>
<thead>
<tr>
<th>δικέω: to do wrong</th>
<th>κύκνος, ὁ: a swan</th>
</tr>
</thead>
<tbody>
<tr>
<td>αἰετός, -ειτός, ὁ: an eagle</td>
<td>μαγγανεύω: to use charms or philtres</td>
</tr>
<tr>
<td>γυνή, γυναικός, ἡ: a woman</td>
<td>μικρός, -ά, -όν: small, little</td>
</tr>
<tr>
<td>δαί: what? how? (strengthens τί)</td>
<td>πεδάω: to bind with fetters</td>
</tr>
<tr>
<td>δέος, δέους, τό: fear, alarm, affright</td>
<td>ποιέω: to make</td>
</tr>
<tr>
<td>διανοέω: have in mind to (+ inf.)</td>
<td>σάτυρος, ὁ: a satyr</td>
</tr>
<tr>
<td>ἐντρυφάω: to treat contemptuously</td>
<td>σκοπέω: to look at or after</td>
</tr>
<tr>
<td>ἐράω: to love (+ gen.)</td>
<td>συνήκμι: to understand</td>
</tr>
<tr>
<td>ἡδύς, -εία, -εῖα: sweet</td>
<td>ταῦρος, ὁ: a bull</td>
</tr>
<tr>
<td>κατάρατος, -τον: accursed, abominable</td>
<td>φιλέω: to love</td>
</tr>
<tr>
<td>κρύπτω: to hide, cover, cloak</td>
<td>χρυσός, ὁ: gold</td>
</tr>
<tr>
<td>δαί: strengthening τί, “what in the world?”</td>
<td></td>
</tr>
<tr>
<td>ὁ γέρων: attributive, “I, who am an old man”</td>
<td></td>
</tr>
<tr>
<td>διότι .... διανοη: pres. 2 sing. mid. causal, “since you plan to” + inf.</td>
<td></td>
</tr>
<tr>
<td>εἰ μικρά: ind. quest. after σκόπει, “consider whether these are small things”</td>
<td></td>
</tr>
<tr>
<td>οὕτως ... ὡστε: you abuse me in such a way ... so that</td>
<td></td>
</tr>
<tr>
<td>πεποιηκάς: perf., “which you have made me”</td>
<td></td>
</tr>
<tr>
<td>σάτυρον ... άιτόν: in pursuit respectively of Antiope, Europa, Danae, Leda and Ganymede (see DMort 4)</td>
<td></td>
</tr>
<tr>
<td>δόλως: “completely” i.e. as just Zeus himself</td>
<td></td>
</tr>
<tr>
<td>ἐρασθήναι: aor. inf. pass. after πεποιηκάς, “you have caused no one to fall in love”</td>
<td></td>
</tr>
<tr>
<td>οὐδὲ συνήκα: aor. of συν-ηκμ, “nor did I understand”</td>
<td></td>
</tr>
<tr>
<td>γεγενημένος: perf. part. in ind. st. after συνήκα, “understand that I had become desirable”</td>
<td></td>
</tr>
<tr>
<td>αἱ δὲ: “but they” i.e. the women</td>
<td></td>
</tr>
<tr>
<td>ἴδωσι: aor. subj. in present general protasis, “if ever they see me”</td>
<td></td>
</tr>
<tr>
<td>ὑπὸ τοῦ δέους: “by fear,” using the agency expression</td>
<td></td>
</tr>
</tbody>
</table>
Dialogues of the Gods

ΕΡΩΣ: Εἰκότως: οὐ γὰρ φέρουσιν, ὦ Ζεῦ, θυταῖ oδύαι τὴν σὴν πρόσοψιν.

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

<table>
<thead>
<tr>
<th>Βράγχος, ὁ: Branchus</th>
<th>ζόησις, -η: an appearance, aspect</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἰκότως: in all likelihood, reasonably</td>
<td>Ὑάκινθος, ὁ: Hyacinthus</td>
</tr>
<tr>
<td>θυταῖ, -η, -έν: mortal</td>
<td>φέρω: to bear, endure</td>
</tr>
</tbody>
</table>

οδύαι: pres. part. causal, “since they are mortal”
ο ὁ Βράγχος: son of Smyrcus and lover of Apollo
ο 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:

<table>
<thead>
<tr>
<th>primary</th>
<th>secondary</th>
</tr>
</thead>
<tbody>
<tr>
<td>-μαι</td>
<td>-μην</td>
</tr>
<tr>
<td>-σαι</td>
<td>-σο</td>
</tr>
<tr>
<td>-ται</td>
<td>-το</td>
</tr>
</tbody>
</table>

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:

κεῖμαι    παύομαι    εκείμην    επανόμην
κείσαι    παύῃ      εκείσο    επανοῦ
κεῖται    παύεται    εκείτο    επανεῖτο

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

θείμαι    ποιούμαι    δηλούμαι    έθειμήν    έποιούμην    έδηλούμην
θεῖ    ποιή    δηλοῦ    έθεῖ    έποιοῦ    έδηλοῦ
θείται    ποιείται    δηλοῦται    έθέται    έποιεῖται    έδηλοῦται

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:

τιμάε-σο → τιμά-εο → τιμῶ
ποιέ-σο → ποιέ-εο → ποιοῦ
δηλό-σο → δηλό-εο → δηλοῦ

and the first aorist of παύομαι: ἐπαύοσα-σο → ἐπαύοσα-ο → ἐπαύοσω
ΕΡΩΣ: Ἀλλὰ ἡ Δάφνη κἀκεῖνον ἔφευγε, καίτοι κομήτην καὶ ἀγένειον ὀντα. εἰ δ’ ἐθέλεις ἐπέραστος εἶναι, μὴ ἐπίσειε τὴν αἰγίδα μηδὲ τὸν κεραυνὸν φέρε, ἀλλ’ ὡς ἦδιστον ποίει σεαυτὸν, ἀπαλῶν καὶ καλῶν ὄφθηναι ἐκατέρωθε καθειμένον βοστρύχους, τῇ μίτρᾳ τούτῳ ἀνειλημμένοις, πορφυρίδα ἔχε, ὑποδέου χρυσίδας, ὑπ’ αὐλῶ καὶ τυμπάνοις εὐρυθμα βαίνε, καὶ ὁψεὶ ὅτι πλείους ἀκολουθήσουσι σοι τῶν Διονύσου Μαινάδων.
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: ἐὰν (Attic contraction = ἦν or ἄν) plus subjunctive in the protasis, future indicative or equivalent in the apodosis: in English “if he does this ... then he will....”

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

ΖΕΥΣ: Ἄπαγε, οὐκ ἂν δέξασθην ἐπέφαστος εἶναι τοιοῦτος γενόμενος.

ΕΡΩΣ: Ὢνκοῦν, ὦ Ζεῦ, μηδὲ ἐράν θέλε: ῥάδιον γὰρ τοῦτό γε. ΖΕΥΣ: Οὐκ, ἀλλ’ ἐράν μὲν, ἀπραγμονέστερον δ’ αὐτῶν ἐπιτυγχάνειν: ἐπὶ τούτοις αὐτοῖς ἀφίημι σε.
3. (7) Zeus and Hermes

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

ΖΕΥΣ: Τήν τοῦ Ἰνάχου παῖδα τήν καλὴν οἶσθα, ὦ Ἑρμῆ;  
ΕΡΜΗΣ: Ναί: τήν Ἰὼ λέγεις;  
ΖΕΥΣ: Οὔκέτι παῖς ἐκείνη ἐστὶν, ἀλλὰ δάμαλις.

οἶδα: to know  
οὐκέτι: no more, no longer, no further  
pαῖς, παιδός, ἥ: a child

τήν 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 εἴδον

I know  
we know

you know

you know

she knows

they know

These forms are actually from the perfect system of the aorist verb stem ιδ- (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 (ἰδέ, ἵδοι), the participle (ἰδῶν, ἴδονα) the subjunctive (ἰδο, ἴδης, ἴδη) and the optative (ἱδοι).

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

εἶδον  I was seeing  
εἴδας  you were seeing  
εἴδα  he was seeing

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

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
<th>Aorist</th>
<th>Perfect</th>
<th>Aorist Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὁράω</td>
<td></td>
<td></td>
<td>ἐώρακα</td>
<td></td>
</tr>
<tr>
<td></td>
<td>εἴδον</td>
<td></td>
<td>οἶδα</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ἄφομαι</td>
<td>ὀπώπα</td>
<td>ὀφθην</td>
<td></td>
</tr>
</tbody>
</table>
Ἐρμής: Τεράστιον τοῦτο: τῷ τρόπῳ δ’ ἐνηλλάγη;

Ζεύς: Ζηλοτυπήσασα ἡ Ἥρα μετέβαλεν αὐτήν. ἀλλὰ καὶ κανόν ἄλλο τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι: βουκόλον τινὰ πολυόμματον, Ἄργον τοὔνομα, ἐπέστησεν, ὃς νέμει τὴν δάμαλιν, ἢνπνος ὁ Ἄργος.

Ερμής: Τί οὖν ἡμᾶς χρὴ ποιεῖν;

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.

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

3. Any case of the word with an article in attributive position means “the same”:
ΖΕΥΣ: Καταπτάμενος ἐς τὴν Νεμέαν — ἐκεῖ δὲ ποῦ ὁ Ἄργος
βουκολεῖ — ἐκεῖνον ἀπόκτεινον, τὴν δὲ Ἰω διὰ τοῦ
πελάγους ἐς τὴν Αἰγύπτον ἀπαγαγὼν, Ἶσιν ποίησον:
καὶ τὸ λοιπὸν ἔστω θεὸς τοῖς ἐκεῖ, καὶ τὸν Νεῖλον
ἀναγέτω, καὶ τοὺς ἀνέμους ἐπιπεμπέτω, καὶ σῳζέτω
τοὺς πλέοντας.

*Io and Egyptian Isis were identified with each other
due to numerous similarities, including bovine features

καταπτάμενος: aor. part., “having flown down”
ἀπόκτεινον: aor. imper., “kill him!”
ἀπαγαγὼν: aor. part. of ἀπο-άγω, “having lead Io”
*Ἰσις: 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”
σῳζέτω: pres. imper. 3 sing., “let her save the sailors”
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 — ήκομεν γὰρ ένθα ἐχρῆν — φίλησόν με ήδη, ὥπως εἰδής, οὐκέτι ράμφος ἀγκύλον με ἐχοντα, οὔδ’ ὄνυχας ὀξείς, οὔδε πτερά, οἷος ἐφαινόμην σοι, πτηνὸς εἶναι δοκῶν.

ΓΑΝΥΜΗΔΗΣ: Ἄνθρωπε, οὐκ αἰετὸς ἄρτι ἦσθα, καὶ καταπτάμενος ἔρπασας με ἀπὸ μέσου τοῦ ποιμνίου; πῶς οὖν τὰ μὲν πτερά ἐκεῖνα σοι ἐξερρύηκε, σὺ δ’ ἄλλος ἡδὴ ἀναπέφηνας;

ἄγε: come! come on!
ἄγκυλος. -η, -ον: crooked, curved
αἰετός. -ου, ο: an eagle
ἀναφαίνομαι: to appear
ἀρπάζω: to snatch away, carry off
ἄρτι: just now, exactly
ἐκρέω: to flow away, shed
ἡκω: to have come, be present, be here
καταπέτομαι: to fly down
μέσος, -η, -ον: middle, in the middle

ὁ νύξ. -ους, ο: a talon (of a bird)
ὁξίς. -εια, -υ: sharp, keen
οὐκέτι: no more, no longer
ποίμνιον, τό: a flock
πτερόν, τό: a feather
πτηνὸς, -η, -ών: feathered, winged
ῥάμφος, -εος, τό: a beak (of a bird)
φαίνομαι: to appear
φιλέω: to love, kiss

φιλησόν: aor. imper., “kiss me!”
ὁπως ειδής: aor. subj. in purpose clause, “so that you know”
ἐχοντα: pres. part. in ind. st., “know that I no longer have”
oῖος ἐφαινόμην: impf., “as I appeared to you”
δοκῶν: pres. part., “I, seeming to be”
οὐκ ... ἡθα: impf., “were you not?”
oὐκ ... ἔρπασας: aor., “did you not snatch?”
kαταπτάμενος: aor. part. of καταπέτομαι, “you having flown down”
ἔξερρυήκε: perf. of ἐκ-ῥέω, “how have they flowed away?”
ἀναπέφηνας: perf. of ἀνα-φαίνω, “how have you appeared?”
Lucian

ΖΕΥΣ: Ἂλλ’ οὔτε ἀνθρωπόν ὅρᾶς, ὁ μειράκιον, οὔτε αἰετόν, ὁ δὲ πάντων βασιλεὺς τῶν θεῶν οὗτος εἰμι, πρὸς τὸν καιρὸν ἄλλαξας ἐμαυτόν.

ΓΑΝΥΜΗΔΗΣ: Τί φής; σὺ γὰρ εἶ ὁ Πᾶν ἐκεῖνος; εἶτα πώς σύριγγα οὐκ ἔχεις, οὐδὲ κέρατα, οὐδὲ λάσιος εἶ τὰ σκέλη; ΖΕΥΣ: Μόνον γὰρ ἐκεῖνον ἠγῆ θεόν;

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

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

---

ἄγω: to lead, bring
ἄκοιω: to hear
ἄλλαττω: to change, alter
ἀνδραποδιστής: -ός, ὁ: a slave-dealer, kidnapper
ἀστραπῆ: η: a flash of lightning
βασιλεύς: -έως, ὁ: a king, chief
βροντάω: to thunder
βωμός: ὁ: an altar
Γάργαρον, τό: Mt. Gargaron
ἔιπον: to speak, say (aor.)
ἔνορχις: -ιος, ὁ: an uncastrated he-goat (an Ionic form)
ἡγέομαι: to think, consider
θύω: to sacrifice to (+ dat.)

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ὁ ... βασιλεύς: nom. pred., “I am the king”
ἀλλάξας: aor. part. of ἄλλαττω, “having changed myself”
tα σκέλη: acc. of respect, “shaggy on your legs”
ἡγῆ: pres. 2 sing., “do you think?”
εἰστήκης: plupf. of ἑιστήμη, “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
tου ὕοντος: pres. part. gen., “altar of the one causing rain”
ΓΑΝΥΜΗΔΗΣ: Σὺ, ὦ βέλτιστε, φῆς εἶναι, ὃς πρῷην κατέχεας ἡμῖν τὴν πολλὴν χάλαζαν, ὃ οἰκεῖν ὑπεράνω λεγόμενος, ὃ ποιῶν τὸν ψόφον, ὃ τὸν κριὸν ὁ πατήρ ἔθυσεν; εἶτα τί ἀδικήσαντά με ἀνήρπασας, ὦ βασιλεῦ τῶν θεῶν; τὰ δὲ πρὸβατα ἴσως οἱ λύκοι διαρπάσονται ἣδη, ἐρήμωσι ἐπιπεσόντες.

ΖΕΥΣ: Ἑτὶ γὰρ μέλει σοι τῶν προβάτων ἀθανάτῳ γεγενήμενῳ, καὶ ἐνταῦθα συνεσομένῳ μεθ’ ἡμῶν;

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

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άδικος, ὁ: to do wrong
ἀθανάτος, -ον: undying, immortal
ἀναρπάζω: to snatch up
βέλτιστος, -ης, -ον: best
diarπάζω: to tear in pieces
ἐπιπετέπω: 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
μέλεα: to be an object of care
οἰκέω: to inhabit, occupy
πρόβατον, τό: a sheep
πρῶτος: earlier
tήμερον: today
ὑπεράνω: over, above
χάλαζα, η: hail
ψόφος, ὁ: a sound, noise

δια ... κατέχεας: aor. in relative clause, “you say you are the one who poured down”
ὁ ... λεγόμενος: pres. part. pass. attributive, “the one who is said to” + inf.
ὁ ... ἔθυσεν: aor. in relative clause, “to whom he sacrificed”
τί ... ἀνήρπασας: aor. of ἀνα-ἀρπάζω, “why did you snatch up?”
diarπάσονται: fut., “they will plunder”
ἐπιπεσόντες: aor. part., “having fallen upon” + dat.
μέλει σοι: impersonal, “is there a care to you?” + gen.
ἀθανάτος: dat. pred., “you having become immortal”
γεγενήμενος: perf. part. agreeing with σοι, “you, having become”
συνεσομένῳ: fut. part. of σύνειμι, circumstantial also agreeing with σοι, “and you about to be joined together with”
κατάξεις: fut. of κατα-άγω, “will you lead down?”
Lucian

ΖΕΥΣ: Οὐδαμῶς: ἐπεὶ μάτην αἰετὸς ἂν εἴην ἀντὶ θεοῦ γεγενημένος.

ΓΑΝΥΜΗΔΗΣ: Οὐκοῦν ἐπιζητήσει με ο ὀπτήρ καὶ ἀγανακτήσει μὴ εὐρίσκων, καὶ πληγὰς ὑστερον λήψομαι, καταλιπὼν τὸ ποίμνιον.

ΖΕΥΣ: Ποῦ γὰρ ἐκεῖνος ὅψετι σε;

ΓΑΝΥΜΗΔΗΣ: Μηδαμῶς: ποθῶ γὰρ ἤδη αὐτὸν. εἰ δ’ ἀπάξεις με, ὑπισχνοῦμαι σοι καὶ άλλον παρ’ αὐτοῦ κρίον τεθύσεσθαι λύτρα ὑπὲρ ἐμοῦ. ἔχομεν δὲ τὸν τριετῆ, τὸν μέγαν, δὲ ήγεῖται πρὸς τὴν νομῆν.

ΖΕΥΣ: ‘Ὡς ἄφελης ὁ παῖς ἐστι, καὶ ἀπλοϊκὸς καὶ αὐτὸ δὴ τοῦτο παῖς ἔτι. — ἀλλ’, ὦ Γανύμηδες, ἐκεῖνα μὲν πάντα

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ἄγανακτέω: to feel irritation
ἄπαξεις: to lead back
ἀπλοϊκός: a simple
ἄφελής: artless
ἐπιζητέω: to seek after, miss
εὐρίσκω: to find
ἡγέομαι: to go before, lead the way
καταλείμπω: to leave behind
κρίος, ὁ: a ram
λαμβάνω: to take
λύτρον, τὸ: 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, τὸ: a flock
τριετής, τ-ες: three years (old)
ὑπισχνοῦμαι: to promise
ὑστερον: later

ἄν εἴην ... γεγενημένος: perf. periphrastic opt. in contrafactual apodosis, “I would have become”

ὑπερέκαθον: pres. part. with ὑπέρ indicating a conditional force, “if not finding”
λήψομαι: fut. of λαμβάνω, “I will receive”
καταλιπὼν: aor. pass. causal, “because I left behind”
ὑψοτα: fut. of όραω, “where will he see you?”
eι ... ἀπάξεις: fut. in future emotional protasis, “If you will lead me back”

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Zeus: No harm: since I went with the bird instead of God being born.

Ganymedes: Now he will seek for me, and frustrate me, and later I will receive, having left the flock.

Zeus: ‘Where is the boy, simple, and artless, still? — And, Ganymedes, all this after I lead you back, I promise you and another instead of him a sacrifice. We have three years, the big one, which goes before the law.’
χαίρεν ἔα καὶ ἐπιλάθοι αὐτῶν, τοῦ ποιμνίου, καὶ τῆς Ἴδης. σὺ δὲ — ἣδη γὰρ ἐπουράνιος εἶ — πολλὰ εὖ ποιήσεις ἐντεῦθεν καὶ τὸν πατέρα, καὶ τὴν πατρίδα, καὶ ἀντὶ μὲν τυροῦ καὶ γάλακτος ἀμβροσίαν ἐδῇ καὶ νέκταρ πίῃ: τούτῳ μέντοι καὶ τοῖς ἁλλοίς ἡμῖν αὐτῶν παρέξεις ἐρῶν: τὸ δὲ μέγιστον, οὐκέτι ἄνθρωπος, ἀλλὰ θεὸς ἀθάνατος γενήσῃ, καὶ ἀστέρα σου φαίνεσθαι ποιήσω κάλλιστον, καὶ ὅλως, εὐδαίμων ἔσῃ.

ΓΑΝΥΜΗΔΗΣ: Ἡν δὲ παίζειν ἐπιθυμήσω, τὸς συμπαίζεται μοι; ἐν γὰρ τῇ Ἴδῃ πολλοὶ ἠλικιώται ἔσι.
ΖΕΥΣ: Ἐχεις κἀνταῦθα τὸν συμπαιξόμενόν σοι τουτονὶ τὸν Ἐρωτα, καὶ ἀστραγάλους μάλα πολλούς. θάρρει μόνον, καὶ φαιδρὸς ισθι καὶ μηδὲν ἐπιπόθει τῶν κάτω.

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

ΖΕΥΣ: Οὔκ, ἀλλ’ οἶνοχοήσεις, καὶ ἐπὶ τοῦ νέκταρος τετάξῃ, καὶ ἐπιμελήσῃ τοῦ συμποσίου.

Dialogues of the Gods

ΓΑΝΥΜΗΔΗΣ: Ἦδιον, ὦ Ζεῦ, τοῦ γάλακτος;

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

ΓΑΝΥΜΗΔΗΣ: Καὶ κοιμηθήσομαι δὲ ποῦ τῆς νυκτός; ἡ μετὰ τοῦ ἡλικιώτου Ἐρωτος;

ΖΕΥΣ: Οὐκ, ἀλλὰ διὰ τοῦτο σε ἀνήρπασα, ὡς ἅμα καθεύδοιμεν.

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

<table>
<thead>
<tr>
<th>ἀναρπάζω: to snatch up</th>
<th>κοιμάω: to lie down to sleep</th>
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<tbody>
<tr>
<td>γεύω: to give a taste of</td>
<td>μόνος: alone, left alone</td>
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<tr>
<td>δύναμαι: to be able, capable</td>
<td>νύξ: night</td>
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<tr>
<td>ἥδις, -εία, ύ: sweet</td>
<td>ὀλίγος, -ης, -ον: few, little</td>
</tr>
<tr>
<td>ἡλικιώτης, -ου, ὁ: an equal in age, fellow</td>
<td>οὐκέτι: no more, no longer, no further</td>
</tr>
<tr>
<td>καθεύδω: to lie down to sleep, sleep</td>
<td>ποθέω: to long for, yearn after</td>
</tr>
<tr>
<td>τοῦ γάλακτος: gen. of comp., “sweeter than milk”</td>
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<tr>
<td>εἴσῃ: fut. of οἶδα, “you will know”</td>
<td></td>
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<tr>
<td>γευσάμενος: aor. part. circumstantial, “once you have tasted”</td>
<td></td>
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<tr>
<td>τῆς νυκτός: gen., “where shall I sleep during the night”</td>
<td></td>
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<tr>
<td>ὡς ἁμα καθεύδοιμεν: pres. opt. in purpose clause, “so that we might sleep together”</td>
<td></td>
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<tr>
<td>οὐκ ἂν δύναιο: pres. opt. pot., “couldn’t you (sleep) alone?”</td>
<td></td>
</tr>
</tbody>
</table>

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?
- καὶ ποῦ τάχα ἂν ἔραν με φήσεις αὐτοῦ: and he might even claim that I love him.
- αὐτή μὲν γὰρ ἡ Ῥέα πότε ἂν ἐκείνη σχολήν ἄγαγοι 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, οἶος εἶ σύ, ὦ Γανύμηδες, οὕτω καλός.

ΓΑΝΥΜΗΔΗΣ: Τι γάρ σε πρὸς τὸν ὕπνον ὀνίνησε τὸ κάλλος;
ZEUS: Ἐξει τι θέλγητρον ἡδὺ, καὶ μαλακώτερον ἐπέγει αὐτόν.

ΓΑΝΥΜΗΔΗΣ: Καὶ μὴν ὅ γε πατὴρ ἤχθετό μοι συνκαθέυδοντι, καὶ διηγεῖτο ἐωθεῖν, ὡς ἁφεῖλον αὐτοῦ τὸν ὕπνον στρεφόμενοι καὶ λακτίζων, καὶ τι φθεγγόμενος μεταξὺ ὡσπερ καθεύδομι: ὥστε παρὰ τὴν μητέρα ἔπεμπέ με κοιμηθησόμενον τὰ πολλά. ὡρα δὴ σοι, εἰ διὰ τὸ τοῦτο, ὡς φῆς, ἀνήρπασάς με, κατάθειναι αὐθινές ἐς τὴν γῆν, ἦ.

ἀναρτάζω: to snatch up
ἀθίς: back, back again
ἀφαιρέω: to take from, take away from
ἄνθομα: to be vexed
γῆ: earth
διηγέομαι: to set out in detail
ἐπάγω: to bring on
ἔσθε: from morn
θέλγητρον: a charm or spell
κάλλος, -ους, τό: beauty
κατατίθημι: to place, put
κοιμάω: to sleep
λακτίζω: to kick with the foot
μαλακός, -ῆς, -ῶν: soft
μεταξὺ: between
μήτηρ, μητέρος, ἡ: a mother
ὀνίνημι: to profit, benefit, help, assist
πέμπω: to send, despatch
στρέφω: to turn about or aside, toss
συνκαθεύδω: to sleep with
ὑπόνοια: sleep, slumber
φθέγγομαι: to utter a sound
ὁμοία: a period of time, season

τοιούτου οἶος: correlatives, “with such as you are”
ὀνίσει: fut., “what will my beauty profit?”
ἔχει: “(beauty) has a certain charm”
ἐπάγει: “(beauty) makes it (i.e. sleep) softer”
ἡχθετο: impf., “he used to get annoyed at me”
ὡς ἁφεῖλον: aor. in ind. st. after διηγεῖτο, “he used to say that I removed”
στρεφόμενοι, etc.: pres. part. instrumental, “by tossing and kicking”
ὡσπερ καθεύδομι: pres. opt. in past general temporal clause, “whenever I was sleeping with”
ὡστε ... ἐπέμπε: impf. in result clause, “and so he used to send”
καταθεῖναι: fut. pass. part. acc. indicating purpose, “in order for me to sleep”
ὅρα δὴ σοι (sc. ἐστι): “it is (the right) time for you” + inf.
eἰ ... ἀνήρπασάς: “aor. in simple protasis, “if you snatched me”
καταθεῖναι: aor. inf. after ὥρα, “time to set down”
πράγματα ἔξεις ἀγρυπνών: ἐνοχλήσω γάρ σε συνεχῶς στρεφόμενος.

ΖΕΥΣ: Τοῦτ’ αὐτὸ μοι τὸ ἢδιστον ποιήσεις, εἰ ἀγρυπνήσαμι μετὰ σοῦ. φιλῶν γὰρ διατελέσω πολλάκις, καὶ περιπτύσσων.

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

ΖΕΥΣ: Εἰσόμεθα τότε, τί πρακτέον. νῦν δὲ ἄπαγε αὐτὸν, ὡ Ἑρμῆ, καὶ πιόντα τῆς ἀθανασίας, ἄγε οἰνοχοήσοντα ἥμιν, διδάξας πρότερον ως χρή ὀρέγειν τὸν σκύφον.

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ἀγρυπνέω: to lie awake, be wakeful
ἄγω: to lead, bring
ἀθανασία, ἡ: immortality
ἀπάγω: to lead away, carry off
diastelėw: to accomplish (+ part.)
didaskō: to teach
ἐνοχλέω: to trouble, disquiet, annoy
Ἑρμῆς, -οῦ, ὁ: Hermes
καταφιλέω: to kiss tenderly, to caress
κοιμάω: to sleep
οἰνοχοέω: to serve wine
ὀρέγω: to reach, stretch out
περιπτύσσω: to enfold, enwrap
ποιέω: to make
πολλάκις: many times, often, oft
πράγμα, -ατος, τό: a problem
πρότερον: prior, first
σκύφος, ὁ: a cup
στρέφω: to turn about or aside, toss
συνεχής, -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”
ei ἀγρυπνήσαμι: aor. opt. in future less vivid protasis, with indicative apodosis, “if I were to to stay awake, you will make this”
ἄν εἰδείης: aor. opt. pot. of οἴδα, “you could come to know”
kαταφιλοῦντος: pres. part. in gen. abs., “you kissing away”
eἰσόμεθα: fut. of οἴδα, “we will know”
τί πρακτέον (sc. ἐστι): verbal adj. of πράττω used periphrastically, “we will know what must be done”
πιόντα: aor. part. agreeing with αὐτόν, “him, having drunk”
oἰνοχοήσοντα: fut. part. also agreeing with αὐτόν indicating purpose, “bring him in order for him to serve wine to us”
ὡς χρή: 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.

ΗΡΑ: Ἐξ οὗ τὸ μειράκιον τοῦτο, ὦ Ζεῦ, τὸ Φρύγιον ἀπὸ τῆς Ἴδης ἁρπάσας δεῦρο ἀνήγαγες, ἔλαττόν μοι προσέχεις τὸν νοῦν.

ΖΕΥΣ: Καὶ τοῦτο γάρ, ὦ Ἥρα, ζηλοτυπεῖς ἤδη ἀφελὲς οὕτω καὶ ἀλυπότατο; ἐγὼ δὲ ᾤμην ταῖς γυναιξὶ μόναις χαλεπήν σε εἶναι, ὁπόσαι ἄν ομιλήσωσίν μοι.

ΗΡΑ: Οὗτ’ ἐκεῖνα μὲν εὖ ποιεῖς, οὐδὲ πρέποντα σεαυτῷ, ὃς ἀπάντων θεῶν δεσπότης ὀν, ἀπολείπων ἐμὲ τὴν νόμῳ ἄλυπος, -ον: without pain ἀνήγαγες: to lead up ἁρπάσας, ἁρπάσας: quite all, the whole ἀπολείπω: to leave over or behind ἀφελής, -ές: even, smooth γυνή, γυνή: a woman δεσπότης, -ον, δεσπότης: a master δεῦρο: hither ἁρπάζω: to snatch away, carry off ἐλάττων, ἐλάττων: smaller, less εὖ: well ζηλοτυπέω: to be jealous of Ἴδη, Ἴδη: Mt. Ida μειράκιον, τό: a boy, lad, stripling μόνος, -ον: only νόμος, -ον: only νοῦς, -ον: a mind, attention ὀμιλέω: to consort with ἀπολείπω: to leave over or behind ἐμέ: tην νόμω

ἐξ οὗ (sc. χρόνου): “from the time”
tὸ Φρύγιον: “the Phrygian” is Ganymede, whom Zeus abducted to heaven. See 4 (10)
ἁρπάσας: aor. part., “you having snatched” ἁρπάσας: aor. of ἁρπάζω, “you led up here” νοῦν προσέχεις: “you pay attention to” + dat.
γαμετὴν, ἐπὶ τὴν γῆν κάτει μοιχεύσων, χρυσίον, ἡ σάτυρος, ἡ ταῦρος γενόμενος. πλὴν ἄλλ’ ἐκεῖναι μὲν σοι κἂν ἐν γῇ μένουσι, τὸ δ’ Ἰδαῖον τοῦτο παιδίον ἀρπάσας ἀνέπτης, ὡ γενναῖότατε θεῶν, καὶ συνοικεὶ νῦν ἐπὶ κεφαλήν μοι ἐπαξίθεν, οἰνοχοοῦν δὴ τῷ λόγῳ.

οὖτως ἡπόρεις οἰνοχόων, καὶ ἀπηγορεύκασιν ἄρα ἢ τῷ λόγῳ, ἐπὶ τὴν γῆν κάτει μοι χρυσίον, ἢ δὴ καὶ τὴν κύλικα οὐκ ἂν ἄλλως λάβοις παρ’ αὐτοῦ, ἢ φιλήμα πρότερον αὐτοῦ, ἀπάντων ὀρώντων, καὶ τὸ φίλημα σοι

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**ἀναπέτομαι:** to fly up, fly away  
**κύλιξ:** -κος, ὁ: a cup, wine-cup  
**λαμβάνω:** to take, receive  
**μένω:** to remain  
**μοιχεύω:** to commit adultery  
**οἰνόχοος:** -ος, 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 ἡ σάτυρος ἡ ταῦρος:** in order to seduce Danae, Antiope and Europa  
**σοι κἂν (sc. ὧσι):** pres. gen. protasis, “even if they (are) yours”  
**ἀνέπτης:** aor. of ἀνα-πέτομαι, “you flew up” Zeus became an eagle to capture Ganymede  
**ἐπὶ κεφαλήν μοι:** “over my head”  
**ἐπαξίθεν:** 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  

**διακονέω:** to minister, serve, do service  
**ἐπάγω:** to bring on  
**Ἥβη,** ἡ: Hebe  
**Ἥφαιστος,** ὁ: Hephaestus  
**Ιδαῖος,** -α, -ον: of Mt. Ida  
**κεφαλή,** ἡ: a head  

**ὁρώντων:** pres. part. in gen. abs., “with all watching”
τὸν νέκταρος. καὶ διὰ τοῦτο οὐδὲ δυσών πολλάκις αἰτεῖς πιεῖν: ἐνίοτε δὲ καὶ ἀπογευσάμενος μόνον, ἔδωκας ἐκείνῳ, καὶ πιόντος ἀπολαβῶν τὴν κύλικα, ὅσον ὑπόλοιπον ἐν αὐτῇ, πίνεις, ὅταν καὶ ὁ παῖς ἔπιε, καὶ ἔνθα προσήρμοσε τὰ χείλη, ἵνα καὶ πίνῃς ἀμα καὶ φιλῆς. πρῴην δὲ ὁ βασιλεὺς καὶ ἀπάντων πατήρ, ἀποθέμενος τὴν αἰγίδα καὶ τὸν κεραυνὸν, ἐκάθησο ἀστραγαλίζων μετ’ αὐτοῦ, ὁ πώγωνα τηλικοῦτον καθειμένος. ἅπαντα οὖν ὁρώ ταῦτα, ὅστε μὴ οἴου λανθάνειν.
ΖΕΥΣ: Καὶ τί δεινόν, ὦ Ἥρα, μειράκιον οὕτω καλὸν καταφιλεῖν καὶ ἥδεσθαι ἀμφοῖν, καὶ τῷ φιλήματι καὶ τῷ νέκταρι; ἢν γοῦν ἐπιτρέψω αὐτῷ κἂν ἀπαξ φιλῆσαι σε, οὐκέτι μέμψῃ μοι, προτιμότερον τοῦ νέκταρος οἰομένῳ τῷ φίλημα εἶναι.

ΗΡΑ: Παιδεραστῶν οὗτοι οἱ λόγοι. ἐγὼ δὲ οὕτω μανείην ὡς τὰ χείλη προσενεγκεῖν τῷ μαλθακῷ τούτῳ Φρυγὶ οὕτως ἐκτεθηλυμένῳ.


καταφιλεῖν καὶ ἥδεσθαι: pres. inf. expexegetic after δεινόν, “terrible to kiss and to take pleasure in” + dat. ἀμφω: dat. dual after ἥδεσθαι, “to enjoy both” ἢν ... ἐπιτρέψω: aor. subj. in future more vivid protasis, “if I permit him to” + inf. κἂν ἀπαξ (sc. ἢ): “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” μη οὕτω μανείην: aor. opt. pass. pot. in wish for the future, “may I never be so maddened!” ὡς ... προσενεγκεῖν: aor. inf. of προσφέρω in result clause, “so as to proffer” ἐκτεθηλυμένως: perf. part. of ἐκθάλλω, “having bloomed” i.e. luxuriant, in a negative sense
ἔμοι καὶ ποθεινότερος — οὐ βούλομαι δὲ εἰπεῖν, μὴ σε παροξύνω ἐπὶ πλέον.

ΗΡΑ: Εἴθε καὶ γαμήσειας αὐτὸν ἐμοῦ γε ἕνεκα: μέμνησο δὲ οἶα μοι διὰ τὸν οἴνοχόν τοῦτον ἐμπαροινεῖς.

ΖΕΥΣ: Οὔκ, ἀλλὰ τὸν Ἡφαίστον ἐδεῖ τὸν σὸν οἰνοχόον ἓμιν χωλεύοντα, ἐκ τῆς καμίνου ἥκοντα, ἐτὶ τῶν σπινθήρων ἀνάπλεων, ἄρτι τὴν πυράγραν ἀποτεθειμένην; καὶ ἀπʼ ἐκείνων αὐτοῦ τῶν δακτύλων λαμβάνειν ἕμας τὴν κύλικα; καὶ ἐπισπασάμενοι φιλῆσαι μεταξύ, ὅν οὐδ’ ἄν ἡ μήτηρ σὺ ἡδέως φιλήσειας ὑπὸ τῆς ἀσβόλου...

---

ἀνάπλεων: quite full of (+ gen.)  
ἀποτεθειμένον: perf. part. of ἀπο-τίθημι, “having just set down his tongs”  
λαμβάνων: pres. inf. after ἐδεῖ, “necessary for us to receive”  
ἐπισπασάμενοι: aor. part. agreeing with ἡμᾶς, “us having taken a drink”  
φιλῆσαι: aor. inf. also after ἐδεῖ, “necessary to kiss him”  
οὐδ’ ἄν ... φιλῆσεις: aor. opt. pot., “whom even you would not like to kiss”  

κάμνων, ἦ: an oven, furnace  
μμηνήσκω: to remind, put  
οἴνοχος: to pour wine  
οἴνοχός, ὁ: a cup-bearer  
παροξύνω: to urge, provoke  
πλέος, πλέον: more  
ποθεινός, ὁ: desired  
πυράγρα, ἦ: a pair of fire-tongs  
σπινθήρ, ὁ: a spark  
υῖος, ὁ: a son  
χωλεύω: to be lame, limp  

παροξύνω: aor. subj. in clause of fearing, “(I fear) that I may provoke you”  
ἐδεῖ ... γαμήσεις: 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”  
ἐδεῖ: 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 Ιliad 1  
ἀνάπλεων: acc., “Hephaestus full of sparks”  
ἀποτεθειμένον: perf. part. of ἀπο-τίθημι, “having just set down his tongs”  
λαμβάνων: pres. inf. after ἐδεῖ, “necessary for us to receive”  
ἐπισπασάμενοι: aor. part. agreeing with ἡμᾶς, “us having taken a drink”  
φιλῆσαι: aor. inf. also after ἐδεῖ, “necessary to kiss him”  
οὐδ’ ἄν ... φιλῆσεις: aor. opt. pot., “whom even you would not like to kiss”
**Dialogues of the Gods**

καταθαλωμένον τὸ πρόσωπον; ἡδίω ταῦτα: οὐ γάρ; καὶ παρὰ πολὺ ὁ οἴνοχόσος ἐκεῖνος ἔπρεπε τῷ συμποσίῳ τῶν θεῶν, ὁ Γανυμήδης δὲ καταπεμπτέος αὖθις ἐς τὴν Ἰδην: καθάριος γὰρ καὶ ροδοδάκτυλος, καὶ ἐπισταμένως ὀρέγει τὸ ἔκπωμα, καὶ ὁ σε λυπεῖ μάλιστα, καὶ φιλεῖ ἡδίων τοῦ νέκταρος.

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

<table>
<thead>
<tr>
<th>καταθαλωμένον</th>
<th>perf. part., “him burned to ashes”</th>
</tr>
</thead>
<tbody>
<tr>
<td>τὸ πρόσωπον</td>
<td>acc. of respect, “with respect to his face”</td>
</tr>
<tr>
<td>ἡδίω</td>
<td>(=ἡδίοντος): nom. neuter pl. comparative, “these things more sweet”</td>
</tr>
<tr>
<td>οὐ γάρ;</td>
<td>“wouldn’t they?” expecting a negative answer</td>
</tr>
<tr>
<td>καταπεμπτέος</td>
<td>verbal adj. used periphrastically, “ought to be sent back”</td>
</tr>
<tr>
<td>ἐπισταμένως</td>
<td>adv. form of the pres. part., “expertly”</td>
</tr>
<tr>
<td>ὁ σε λυπεῖ</td>
<td>“what irks you the most”</td>
</tr>
<tr>
<td>ἡδίων</td>
<td>acc. adverbial comparative, “more sweetly”</td>
</tr>
<tr>
<td>ὀρῶν</td>
<td>pres. part. instrumental, “you become sick by seeing him”</td>
</tr>
<tr>
<td>ἐξ ὅτου</td>
<td>“from the time”</td>
</tr>
<tr>
<td>ἀνέθρεψε</td>
<td>aor. of ἀνα-τρέφε, “Ida nourished”</td>
</tr>
<tr>
<td>οὐχ ἑώρας</td>
<td>impf. of ὀρῶ, “you didn’t used to see”</td>
</tr>
</tbody>
</table>
οὐδὲ οἱ σπινθῆρες οὐδὲ ἡ κάμινος ἀπέτρεπόν σε μὴ σοῦ "πίνειν παρ’ αὐτῷ.

ΖΕΥΣ: Λυπεῖς, ὦ Ἡρα, σεαυτήν, οὐδὲν ἄλλο, κἀμοί ἐπιτείνεις τὸν ἔρωτα ζηλοτυποῦσα. εἰ δὲ ἢ χῃ παρὰ παιδὸς ὠραίου δεχομένη τὸ ἐκπώμα, σοὶ μὲν ὁ νίὸς οἰνοχοεῖτω. σὺ δὲ, ὦ Γανύμηδε, ἐμοὶ μόνῳ ἀναδίδου τὴν κύλικα, καὶ ἐφ’ ἐκάστῃ δις φίλει με, καὶ ὁτε πλήρη ὀρέγεις, καὶ αὖθις ὀπότε παρ’ ἐμοῦ ἀπολαμβάνεις. τί τοῦτο; δακρύεις; μὴ δέδιθι: οἰμώξεται γάρ, ἦν τίς σε λυπεῖν θέλη.
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.

ΗΡΑ: Τὸν Ἰξίονα τοῦτον, ὦ Ζεῦ, ποίον τινα τὸν τρόπον ἡγῇ;
ΖΕΥΣ: Ἀνθρωπον εἶναι χρηστόν, ὦ Ἥρα, καὶ συμποτικόν:
οὐ γὰρ ἂν συνῆν ἡμῖν, ἀνάξιος τοῦ συμποσίου ὄν.
ΗΡΑ: Ἀλλὰ ἀνάξιος ἐστιν, υβριστής γε ὄν: ὅστε μηκέτι συνέστω.
ΖΕΥΣ: Τί δὲ ὑβρισε; χρὴ γάρ, οἶμαι, κἀμὲ εἰδέναι.
ΗΡΑ: Τί γὰρ ἄλλο; — καίτοι αἰσχύνομαι εἰπεῖν αὐτό:
tοιοῦτόν ἐστιν ὃ ἐτόλμησε.

—aισχύνομαι: to be ashamed to (+ inf.)
—ἀνάξιος, -ον: unworthy of (+ gen.)
ἡγέομαι: to think
Ἱξίων, -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
σύνεστω: to be with, be present

—τουοῦτος, -άυτη, -οῦτο: such as this
—τολμάω: to undertake, dare
—τρόπος, ὁ: a course, fashion
ὑβρίζω: to offend
ὑβριστής, -οῦ, ὁ: a violent person
χρὴ: it is necessary
χρηστός, -ή, -όν: useful

—ἡγῇ: 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”
ὁν: 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”
κἀμὲ εἰδέναι: aor. inf. of οἶδα after χρῇ, “necessary that I too know”
ΖΕΥΣ: Καὶ μὴν διὰ τούτο καὶ μᾶλλον εἶποις ἃν, ὅσω καὶ αἰσχροῖς ἐπεχείρησε. μῶν δ’ οὖν ἐπείρα τινά; συνίημι γὰρ ὁποῖόν τι τὸ αἰσχρόν, ὅπερ ἄν σὺ ὀκνήσεις εἰπεῖν.

ΗΡΑ: Αὐτὴν ἐμέ, οὐκ ἄλλην τινά, ὦ Ζεῦ, πολὺν ἦδη χρόνον. καὶ τὸ μὲν πρῶτον ἣγνόουν τὸ πρᾶγμα, διότι ἀτενῆς ἀφορά εἰς ἐμέ: ὁ δὲ καὶ ἔστενε καὶ ὑπεδάκρυε, καὶ εἴ ποτε πιοῦσα παραδοίην τῷ Γανυμήδει τὸ ἔκπωμα, ὁ δὲ ᾔτει ἐν αὐτῷ ἐκείνῳ πιεῖν, καὶ λαβὼν ἐφίλει μεταξὺ καὶ πρὸς τοὺς ὀφθαλμοὺς προσῆγε καὶ ἀδύις ἀφεώρα ἐς ἐμέ: ταῦτα δὲ ἦδη συνίην ἐρωτικὰ ὄντα. καὶ ἐπιπολὺ

| ἀγνοέω: not to know                      | μῶν: but surely not? is it so?                        |
| αἰσχροῖς, -άς, -άν: causing shame, abusive | ὀκνέω: to shrink                                      |
| αἰτέω: to ask, beg                        | ὄποιοις: of what sort or quality?                     |
| ἀτενής, -ές: strained tight, clinging     | ὅσος, -ης, -ον: how much?                            |
| ἀφοράω: to look at                        | ὅσπερ, ἢπερ, ἢπερ: the very thing which              |
| Γανυμήδης, ὁ: Ganymede                    | ὑφθαλμός, ὁ: an eye                                   |
| διότι: for the reason that, since        | παραδίδωμι: to give over to another                    |
| ἔκπωμα, -ατος, τό: a drinking-cup         | πειράω: to attempt, endeavour, try                    |
| ἐπιπολύ: (adv.) for a long time          | προσάγω: to bring to                                  |
| ἐπιχειρέω: to put one's hand to, attempt | στένω: to moan, sigh, groan                           |
| ἐρωτικός, -ή, -όν: amatory                | συνίημι: to be aware, perceive                        |
| λαμβάνω: to take                          | ὑποδακρύω: to weep secretly                           |
| μεταξύ: between                           | χρόνος, ὁ: time                                       |

καὶ μὴ: “and yet” expressing disagreement
μᾶλλον: comp. of μάλα, “even more”
εἶποις ἄν: aor. opt. pot., “you should say”
ὦσο ... ἐπεχείρησε: aor. in ind. quest., “how he put his hands to” + dat.
μῶν ... ἐπείρα: impf. expecting a negative answer, “surely he wasn’t trying?”
ἄν σὺ ὀκνήσεις: aor. opt. pot., “which you would shrink from” + inf.
πολὺν ἦδη χρόνον: acc. of duration,”already for a long time”
ἐγνώσων: impf. of ἀγνοέω, “I wasn’t noticing”
ἀφεώρα: impf. of ἀπο-ὁράω, “he kept gazing at me”
εἶ ποτε ... παραδοίην: aor. opt. in past general protasis, “if ever I gave back to” + dat.
ποιόσα: aor. part. of πίνω, “if I having drunk”
ἡτει ... ἐφίλει ... προσῆγε ... ἀφεώρα: impf. in past general apodosis, “he would ask” + inf. ... he would kiss ... he would bring it up to ... he would gaze
ὀντα: pres. part. in ind. st. after συνίην, “I understood that these things were erotic”
Dialogues of the Gods

μὲν ᾗδούμην λέγειν πρὸς σὲ, καὶ ὄμην παύσεσθαι τῆς μανίας τὸν ἄνθρωπον: ἐπεὶ δὲ καὶ λόγους ἐτόλμησέ μοι προσενεγκεῖν, ἐγὼ μὲν ἀφεῖσα αὐτὸν ἐτι δακρύοντα καὶ προκυλινδούμενον, μοῦ ἐπιφραξαμένη τὰ ὦτα, ὡς μηδὲ ἀκούσαμι αὐτοῦ ὑβριστικά ἱκετεύοντος, ἀπῆλθον σοί φράσουσα: σὺ δὲ αὐτὸς ὅρα, ὅπως μέτει τὸν ἄνδρα.

ΖΕΥΣ: Εὖ γε ὁ κατάρατος: ἐπ' ἐμὲ αὐτὸν καὶ μέχρι τῶν Ἡρας γάμων; τοσοῦτον ἐμεθύσθη τοῦ νέκταρος; ἀλλ' ἢμεῖς τούτων αἰτιοὶ καὶ πέρα τοῦ μετρίου φιλάνθρωποι,

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αἰδέομαι: to be ashamed to (+ inf.)
αἴτιος, -α, -ον: blameworthy, culpable
ἀκοινίζω: to hear
ἀπέρχομαι: to go away, depart from
ἀφύλημι: to send forth, discharge
γάμος, ὁ: a wedding
dακρύω: to weep, shed tears
ἐπιφράττω: to block up
ἱκετεύω: to approach as a suppliant
κατάρατος, -α: 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
οἴομαι: to suppose, think
οὖς, οὗτος, τό: an ear
παύομαι: to cease from (+ gen.)
πέρα: (adv): beyond (+ gen.)
προκυλινδεύω: to roll at the feet of
προσφέρω: to bring to
tομμάω: to undertake, dare
τοσοῦτος, -αυτη, -όντο: so much
ὑβριστικός, -ή, -όν: wanton, insolent
φιλάνθρωπος, -ον: loving mankind
φράζω: to point out, indicate

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ἡδούμην: impf., “I was ashamed to” + inf.
παύσεσθαι: fut. inf. in ind. st. after ὄμην, “I thought that he would cease from” + gen.
pροσενεγκεῖν: aor. inf. of προσ-φέρω complementing ἐτόλμησε, “he dared to proffer”
ἀφεῖσα: aor. part. of ἀπο-ἤμη, “I, having discharged him”
ἐπιφραξαμένη: aor. part. mid., “I, having stopped up my ears”
ὡς μηδὲ ἀκούσαμι: aor. opt. in purpose clause, “so I wouldn’t hear”
ἱκετεύουντος: pres. part. gen. of source after ἀκούσαμι, “hear him begging”
φράσουσα: fut. part. indicating purpose, “I went in order to tell”
ὅπως μέτει: fut. of μετα-ἐρχόμαι in noun clause after ὅρα, “see that you pursue”
ἐὖ γε: ironic, “well done!”
ἐπ' ἐμὲ: “against me!”
tοσοῦτον: acc. of extent, “become drunk so much”
ἐμεθύσκω: aor. pass. of μεθύσκω, “has he been made drunk?”

33
οἵ γε καὶ συμπότας αὐτοὺς ἐποιησάμεθα. συγγνωστοὶ
οὐν, εἰ πιόντες ὁμοία ἡμῖν καὶ ἰδόντες οὐράνια κάλλη
καὶ οἷα οὐ ποτε εἶδον ἐπὶ γῆς, ἐπεθύμησαν ἀπολαύσαι
αὐτῶν ἔρωτι ἁλόντες: ὁ δὲ ἐρως βιαίον τί ἐστι, καὶ οὐκ
ἀνθρώπων μόνον ἄρχει, ἀλλὰ καὶ ἡμῶν αὐτῶν ἐνίοτε.

ΠΡΑ: Σοῦ μὲν καὶ πάνυ οὗτός γε δεσπότης ἐστὶ, καὶ ἄγει σε
καὶ φέρει τῆς ῥινός, φασίν, ἐλκων, καὶ σοὶ ἐπὶ αὐτῷ, ἐνθα
ἀν ἡγήται σοι, καὶ ἄλλαττη ῥάδιως ἐς ὃ τι ἂν κελεύσῃ,
καὶ ὅλως κτήμα καὶ παιδιὰ τοῦ ἔρωτος σύ γε: καὶ νῦν

| ὁγω: | to lead or carry, to convey, bring | κάλλος, -ους, τό: beauty |
| ἀλάκομαι: | to be taken, conquered | κελέω: to order |
| ἄλλαττω: | to change, alter | κτήμα, -ατος, τό: a possession |
| ἀπόλαυω: | to have enjoyment of | οἶος, -ος, -ον: what sort of? |
| ἄρχω: | to master, rule (+ gen.) | ὑδω: completely |
| βιαιος, -ος, -ον: | forcible, violent | ὁμοιος, -α, -ον: like, resembling (+ dat.) |
| γῆ, ἡ: the earth | οὐράνιος -ον: heavenly | παιδιά, ἡ: a plaything, child’s toy |
| δεσπότης, -ους, ὁ: a master | πάνω: altogether, entirely | πάνω: aor. |
| εἶδον: | to see (aor.) | ῥάδιως: easily |
| ἐλκων: | to draw, drag | ῥίς, ῥώνος, ἡ: a nose |
| ἐνίοτε: | sometimes | συγγνωστός, -ον: pardonable, allowable |
| ἐπιθυμέω: | to set one’s heart upon | συμπότης, -ους, ὁ: a fellow-drinker |
| ἐπομαί: | to follow | φέρω: to bear |
| ἐρως, ἐρωτος, ὁ: love | ἁλίσκομαι: to be taken, conquered |
| ἡγέομαι: to lead the way | ἡγέομαι: to lead the way |

οἵ γε: “we who made”

συμπότας: acc. pred., “made them drinking partners”

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

πιόντες ... ἰδόντες: aor. part., “they, having drunk ... having seen”

ἀλόντες: aor. part. of ἀλάκομαι, “they having been captured”

βιαιὸν τέ: nom. neut. pred., “love is a violent thing”

οὗτος γε: “this indeed” i.e. love

τῆς ῥινός: gen. after ἐλκων: “drawing you from the nose” i.e. by the nose

ἐνθα δὲ ἡγήται: pres. subj. in general relative clause, “wherever he (Love) leads”

ὁ τι ἂν κελεύσῃ: aor. subj. in general relative clause, “into whatever he (Love) orders”
Dialogues of the Gods

οἶδα ἐγὼ, καθότι τῷ Ἰξίονι συγγνώμην ἀπονέμεις, ἀτε καὶ αὐτὸς μοιχεύσας ποτὲ αὐτοῦ τὴν γυναῖκα, ἢ σοι τὸν Πειρίθουν ἐτεκεν.

ΖΕΥΣ: Ἕτι γὰρ σοῦ μέμνησαι ἐκείνων, εἰ τί ἐγὼ ἑπαξά ἐς γῆν κατελθών; ἀτάρ οἶσθα ὅ μοι δοκεῖ περὶ τοῦ Ἰξίονον;

<table>
<thead>
<tr>
<th>καθότι: in what manner</th>
<th>οἶδα: to know (perf.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>κατέρχομαι: to go down to</td>
<td>παιξω: to sport, play</td>
</tr>
<tr>
<td>μιμνήσκω: to remind</td>
<td>Πειρίθους, ὁ: Perithous</td>
</tr>
<tr>
<td>μοιχεύω: to commit adultery with</td>
<td>συγγνώμη, ἡ: sympathy</td>
</tr>
<tr>
<td>μοιχεύσας: aor. part. giving the ground of the action, “because you once committed adultery with” + acc.</td>
<td>τίκτω: to give birth to</td>
</tr>
</tbody>
</table>

Zeus had a dalliance with Dia, the wife of Ixion, who gave birth to Perithous.

καθότι (=κατὰ σ τ): “in what manner you assign”

ἀτε ... 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.


ἐπαιξα: aor. of παίζω, “if I played”

ὁ μοι δοκεί: “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 ἐὰν 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 ὅποτε with the optative instead of ἐὰν.

καὶ διηγεῖτο ἑωθεν, ὡς ἀφέιλον αὐτοῦ τὸν ὦπινον στρεφόμενον καὶ λακτίζων καὶ τί φθεγγόμενος μεταξὺ ὅποτε καθεύδομι: “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 σοῦ ἑκατοντεύχοντα αὖ ἤγιηταί σοι, καὶ ἀλλάττη ῥαδίως ἐς ὅ τι ἐν κελεύσῃ: “and you follow wherever he leads you, and you change easily into whatever he orders.”
κολάξεως μὲν μηδαμώς αὐτὸν, μηδὲ ἄπωθεῖν τοῦ συμπόσιον: σκαῖον γὰρ: ἔπει δ’ ἔρα καὶ ως φῆς δακρύει καὶ ἄφόρητα πάσχει —

ΗΡΑ: Τί, ὦ Ζεὺ; δέδια γὰρ, μὴ τι υβριστικὸν καὶ σὺ εἴπης.

ΖΕΥΣ: Οὐδαμῶς: ἀλλ’ εἰδώλον ἐκ νεφέλης πλασάμενοι αὐτῆς οἰηθεὶς τετυχηκέναι τῆς ἐπιθυμίας. Οὐδαμῶς: ἀλλ’ εἰδώλον ἐκ νεφέλης πλασάμενοι αὐτῇ ὡς τὸ εἰκός, ὑπὸ τοῦ ἔρωτος, παρακατακλίνωμεν αὐτῷ πάσχωντες: οὕτω γὰρ ἂν παύσαιτο ἀνιώμενος, οἰηθεὶς τετυχηκέναι τῆς ἐπιθυμίας.
ἩΡΑ: Ἄπαγε, μὴ ὥραισιν ἵκοιτο τῶν ὑπὲρ αὐτὸν ἐπιθυμῶν.

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

ἮΡΑ: Ἀλλὰ ἡ νεφέλη ἐγὼ εἶναι δόξω, καὶ το αἰσχρὸν ἐπ’ ἐμὲ ήξει διὰ τὴν ὀμοιότητα.

ΖΕΥΣ: Οὐδὲν τούτο φής: οὔτε γὰρ ἡ νεφέλη ποτὲ Ἡρα γένοιτ’ ἀν, οὔτε σὺ νεφέλη: ὁ δ’ Ἰξίων μόνον ἐξαπατηθήσεται.

ἮΡΑ: Ἀλλὰ οἷοι πάντες ἀνθρωποὶ ἀπειρόκαλοί εἰσιν, αὐχέσει κατελθὼν ἴσως καὶ διηγήσεται ἅπασι, λέγων συγγεγεγενῆσθαι τῇ Ἡρα καὶ σύλλεκτρος εἶναι τῷ Διί. καί
Lucian

πον τάχα ἄν ἐρᾶν με φήσειν αὐτοῦ, οἶ δὲ πιστεύσουσιν οὐκ εἰδότες ὡς νεφέλη συνῆν.

ΖΕΥΣ: Οὐκοῦν, ἢν τι τοιοῦτον εἴπη, ἐς τὸν Ἁδην ἐμπίπτων τροχὸν ἄθλιον προσδεθεὶς, συμπεριενεχθήσεται μετ’ αὐτοῦ ἄει, καὶ πόνον ἀπαυστὸν ἔξει, δίκην διδοὺς οὐ τοῦ ἔρωτος — οὐ γὰρ ἰων δεινὸν τοῦτο γε — ἀλλὰ τῆς μεγαλαυχίας.

| Ἀδης. ὁ: | Hades |
| άθλιος, -α, -ον: | miserable |
| ἀπαυστὸς, -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 |
| σύνειμι: | to consort with (+ dat.) |
| τάχα: | quickly, presently, forthwith |
| τοιοῦτος, -ατη, -οτον: | such as this |
| τροχός, -αν: | a wheel |

| ἄν ... φήσειν: | 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 ... εἴπη: | aor. subj. in future more vivid protasis, “if he says such” |
| ἐμπεσὼν: | aor. part. of ἐμπίπτω, “having fallen into” |
| προσδεθεὶς: | 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” |
| διδοὺς: | 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.

- κεῖμαι: I am lying down (I have been laid down)
- μέμνημαι: I remember (I have called to mind)
- δέδω: 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)
Hephaestus and Apollo discuss the antics of the newborn Hermes, whose precocious behavior is recounted in the Homeric Hymn to Hermes

ΗΦΑΙΣΤΟΣ: Ἐώρακας, ὦ Ἅπολλων, τὸ τῆς Μαίας βρέφος τὸ ἄρτι τεχθὲν, ὡς καλὸν τὲ ἐστὶ, καὶ προσγελὰ πᾶσι καὶ δηλοὶ τι ἢδη ὡς μέγα ἀγαθὸν ἀποβησόμενον;

ΑΠΟΛΛΩΝ: Ἐκεῖνο τὸ βρέφος, ὦ Ἡφαιστε, ἦ μέγα ἀγαθὸν, ὃ τοῦ Ἰαπετοῦ πρεσβύτερον ἐστὶν, ὅσον ἐπὶ τῇ πανουργίᾳ;

ΗΦΑΙΣΤΟΣ: Καὶ τίνα ἂν ἀδικῆσαι δύνατο ἀρτίτοκον ὄν;

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dύναμαι: to be able, capable
δῆλω: to show, make clear
ἀδικέω: to do wrong
ἀρτίτοκος, -ον: new-born
βρέφος, -ους, τό: a babe
τίκτω: to give birth to

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η: in truth, truly
Ἰάπετος, -οῦ, ὁ: Iapetus
καλὸν, -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

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ἐώρακας: perf. of ὁράω, “have you seen?”
tεχθὲν: aor. part. pass. attributive, “the just now born”
ἀποβησόμενον: fut. part. supplementing δηλοῖ, “(the child) is clearly about to prove to be”
tοῦ Ἰαπετοῦ πρεσβύτερον: “older than Iapetus, the father of Prometheus; the expression is proverbial; see Hesiod Theogony 134
ὁσον: “so great he is”
ἀν ... δύνατο: pres. opt. pot., “what could he?” + inf.
ὅν: pres. part. circum., “when he is”
Lucian

ἈΠΟΛΛΩΝ: Ἐρώτα τὸν Ποσειδῶνα, οὗ τὴν τρίαιναν ἐκλεψεν, ἢ τὸν Ἅρη: καὶ τούτου γὰρ ἐξείλκυσε λαθὸν τοῦ κολεοῦ τὸ ξίφος, ἵνα μὴ ἐμαυτὸν λέγω, ὁν ἀφώπλισε τοῦ τόξου καὶ τῶν βελῶν.

ἩΦΑΙΣΤΟΣ: Τὸ νεογνὸν ταῦτα, ὁ μόλις ἐκινεῖτο ἐν τοῖς σπαργάνοις;

ἈΠΟΛΛΩΝ: Εἴση, ὁ Ἡφαιστε, ἦν σοι προσέλθῃ μόνον.

ἩΦΑΙΣΤΟΣ: Καὶ μὴν προσήλθεν ἦδη.

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

ἩΦΑΙΣΤΟΣ: Πάντα, ὁ Ἄπολλον.

ἈΠΟΛΛΩΝ: Ὅμως ἐπίσκεψαι ἀκριβῶς.

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ἀκριβῶς: carefully
ἀπόλυμι: to be lost
ἀφοπλίζω: to strip of arms
βέλος, -ους, τό: an arrow
ἐξέλκω: to draw X (acc.) out of Y (gen.)
ἐπισκέπτομαι: to look carefully
ἐργαλεῖον, τό: a tool, instrument
ekλέπτω: to steal
κολεόν, τό: a sheath, scabbard
κλέαρχος, -ους, τό: a sword
λανθάνω: to escape notice
λάρωμεν: to ask Poseidon!
μόλις: scarcely
μόνον: only
νεογνόν, τό: a newborn
μόλις: scarcely
νυφίς, -ους, τό: a sword
ὄμιος: equally, nevertheless
Ποσειδῶν, -ῶνος ὁ: Poseidon
προσέρχομαι: to come or go to
προσέρχομαι: to come or go to
προσέρχομαι: to come or go to
σπάργανον, τό: a diaper
tόξον, τό: a arrow
τρίαινα: ἢ: a trident

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ἐρώτα: imper., “ask Poseidon!”
ἐξέλκεσθαι: aor. of κλέαρχος, “he stole”
ἐξέλκομεν: aor. of εξ-ἐλκω, “he drew from”
λαβόν: 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”
ἀφώπλισθαι: aor., “whom he disarmed”
εἴση: fut of εἰδα, “you will know”
ἡ ... προσέλθῃ: aor. subj. in future more vivid protasis, “if he approaches”
καὶ μὴ: expressing an objection, “and yet”
ἀπόλωλεν: perf. of ἀπο-ολλυμ, “none has been lost”
ἐπισκέψαι: aor. imper. mid., “look carefully!”
ΗΦΑΙΣΤΟΣ: Νὴ Δία, τὴν πυράγραν οὐχ ὁρῶ.

ΑΠΟΛΛΩΝ: Ἅλλ' ὄψει αὐτὴν ποὺ ἐν σπαργάνοις τοῦ βρέφους.

ΗΦΑΙΣΤΟΣ: Οὔτως ὄξυχειρ ἐστὶ καθάπερ ἐν τῇ γαστρὶ ἐκμελετήσας τῇ κλεπτικήν;

ΑΠΟΛΛΩΝ: Οὐ γὰρ ἄκουσας αὐτοῦ καὶ λαλοῦντος ἐν τῷ σπαργάνῳ τοῦ βρέφους. ὁ δὲ καὶ διακονεῖσθαι ἡμῖν ἐθέλει. χθὲς δὲ προκαλεσάμενος τὸν Έρωτα καταπαλαίασεν εὐθὺς, οὐκ οἶδ' ὅπως, ὑφελὼν τῷ πόδε: εἶτα μεταξὺ ἐπαινούμενος, τῆς Ἀφροδίτης μὲν τὸν κεστὸν ἔκλεψε, προσπτύξαμένης αὐτὸν ἐπὶ τῇ νίκῃ, τοῦ Διὸς δὲ

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γαστήρ, γαστρός, ἡ: a womb
diakoneō: to minister, serve, do service ἐθέλω: to will, wish, purpose ἐκμελετάω: to train carefully ἐπαινέω: to approve, applaud, commend καθάπερ: just as καταπαλαίω: to throw in wrestling κλεπτικός, -ή, -όν: thieving κλέπτω: to steal, filch, purloin λαλέω: to talk, chat, prattle, babble μεταξύ: between νίκη, ἡ: victory in battle ὄξυχειρ, ὄσι, ὁ: one who is quick with the hands πουσ, πόδος, ὁ: a foot προκαλέω: to call forth προσπτύσσω: to embrace σπάργανον, ἡ: a diaper στωμύλος, ἡ -οῦ, -ων: mouthy, wordy, talkative χθές: yesterday
γελώντος, τὸ σκῆπτρον: εἰ δὲ μὴ βαρύτερος ὁ κεραυνὸς ἢν, καὶ πολὺ τὸ πῦρ εἶχε, κάκεινον ἂν υφείλετο.

ΗΦΑΙΣΤΟΣ: Γοργόν τινα τὸν παῖδα φῆς.

ΑΠΟΛΛΩΝ: Οὐ μόνον, ἀλλὰ ἠδή καὶ μουσικὸν.

ΗΦΑΙΣΤΟΣ: Τῷ τούτῳ τεκμαίρεσθαι ἔχεις;

ΑΠΟΛΛΩΝ: Χελώνην που νεκρὰν εὑρὼν, ὄργανον ἀπ’ αὐτῆς συνεπῆξατο: πήχεις γὰρ ἐναρμόσας καὶ ζυγώσας, ἐπειτα κολλάβους ἐμπήξας, καὶ μαγάδα ὑποθεὶς, καὶ ἐντεινάμενοι ἑπτὰ χορδὰς, μελῳδεῖ πάνυ γλαφυρόν, ὦ βαρύς, -ια, -ι: heavy
γελάω: to laugh
γλαφυρός, -ά, -άν: elegant
Γοργόν, ἥ: a Gorgon
ἐμπήγνυμι: to fix or plant in
ἐναρμόζω: to fit or fix in
ἐντείνω: to stretch or strain tight
ἐπείτα: thereupon
ἐπί: seven
εὑρίσκω: to find
ζυγόω: to yoke together
cεραυνός, ὁ: a thunderbolt
cόλλαβος, ὁ: a peg
μαγάς, -άδος, ἥ: the bridge of the cithara
μελῳδέω: to sing, chant
μουσικός, -ή, -ών: musical
νεκρός, -α, -άν: dead
ὄργανον, τό: an instrument
παῖς, παιδός, ὁ: a child
πάνυ: altogether, entirely
πῆχυς, ὁ: a fore-arm
πῦρ, πυρός, τό: fire
σκῆπτρον, τό: a sceptre
συμπήγνυμι: to put together, construct
tεκμαίρομαι: to judge, prove
ὑποτίθημι: to place under
ὑφαιρέω: to seize
φημί: to declare, make known
χελώνη, ἥ: a tortoise
χορδή, ἥ: a string

γελώντος: pres. part. agreeing with Διός, “from Zeus while laughing”
eἵ μι ... ἔχε: impf. in pres. contrafactual protasis, “if it weren’t holding much fire”
ἀν υφείλετο: aor. mid. of ὑπο-αιρέω in past contrafactual apodosis, “he would have seized”

Γοργόν τινα: acc. pred., “you declare him (to be) a Gorgon”
τῷ (=τί): “by what?” i.e. how?
ἐχει: “are you able to?” + inf.
εὑρόν: 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”
ὑποθεις: aor. part. of ὑπο-τίθημι, “having subjoined”

42
Dialogues of the Gods

Ἡφαιστε, καὶ ἐναρμόνιον, ὡς κἀμὲ αὐτῷ φθονεῖν τὸν πάλαι κιθαρίζειν ἀσκοῦντα. ἔλεγε δὲ ἡ Μαῖα, ὡς μηδὲ μένοι τὰς νύκτας ἐν τῷ σύρανῷ, ἀλλ’ ὑπὸ περιεργίας ἄχρι τοῦ ᾍδου κατίοι, κλέψῳ τι κακείθεν δηλαδή.

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 ἐναρμόσας καὶ ξυνώσας, ἐπειτὰ κολλάβους ἐμπήξας καὶ μαγάδα ὑποθεῖς καὶ ἐντεινάμενος ἔπειτα μελῳδεῖ 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 ράβδον τινὰ πεποίηται θαυμασίαν τὴν δύναμιν, ἤ ψυχαγωγεῖ καὶ κατάγει τοὺς νεκρούς.

ΗΦΑΙΣΤΟΣ: Ἐγώ ἐκείνην ἔδωκα αὐτῷ παίγνιον εἶναι.

ΑΠΟΛŁΩΝ: Τοιγαροῦν ἀπέδωκέ σοι τὸν μισθὸν τὴν πυάγραν.

ΗΦΑΙΣΤΟΣ: Εὖ γε ὑπέμνησας: ὡστε βαδιοῦμαι ἀποληψόμενος αὐτήν, εἴ που ὡς φής εὑρεθεὶ ἐν τοῖς σπαργάνοις.

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παίγνιον, τό: a plaything, toy
πυάγρα, ἡ: a pair of fire-tongs
ῥάβδος, ἡ: a rod, wand, stick
σπάργανον, τό: a diaper
tοιγαροῦν: therefore, accordingly
ὑπομμηνήσκω: to remind
ὑπόπτερος, -ον: winged
ψυχαγωγέω: to lead departed souls to the nether world

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πεποίηται: perf. mid., “he has caused to be made”
ράβδον: i.e., the caduceus, with which he conveys men to the underworld
τὴν δύναμιν: acc. of respect, “wondrous in power”
ἡ: dat. rel. pron., “with which he leads”
ἐκείνη: “that thing” i.e. the caduceus
ἐλαμβάνω: fut. in result clause, “and so I will go”
ἀποληψόμενος: fut. part. of ἀπο-λαμβάνω, expressing purpose, “in order to regain”
εἴ που ... εὑρεθεί: aor. opt. in present general protasis, “if ever they are to be found”
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.

Hephaestus says:

ΗΦΑΙΣΤΟΣ: Τί με, ὦ Ζεῦ, δεῖ ποιεῖν; ἦκω γάρ, ὡς ἐκέλευσας, ἐχών τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους δέοι μιᾷ πληγῇ διακόψαι.

Zeus says:

ΖΕΥΣ: Εὖγε, ὦ Ἦφαιστε: ἀλλὰ δίελέ μου τὴν κεφαλήν ἐς δύο κατενεγκών.

Hephaestus says:

ΗΦΑΙΣΤΟΣ: Πειρᾷ μου; ἢ μέμηνας; πρόσταττε δ’ οὖν τάληθες ὅπερ θέλεις σοι γενέσθαι.

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- ἀληθῆς: -ēs: unconcealed, true
- διαιρέω: to divide, split open
- διακόπτω: to cut in two, cut through
- δύο: two
- εἷς, μία, ἕν: one
- ἠκο: to have come, be present
- θέλω: to will, wish, purpose
- καταφέρω: to bring down
- κελεύω: to command, order
- κεφαλή, ἢ: a head
- λίθος, ὁ: a stone
- μαίνομαι: to rage, be furious
- ὀξύς, -εῖα, -ύ: sharp, keen
- διαιρέω: to divide, split open
- διακόπτω: to cut in two, cut through
- δύο: two
- εἷς, μία, ἕν: one
- ἠκο: to have come, be present
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- ἠκο: to have come, be present
- θέλω: to will, wish, purpose
- καταφέρω: to bring down
- κελεύω: to command, order
ΖΕΥΣ: Τούτο αὐτό, διαιρεθήναι μοι τὸ κρανίον: εἰ δὲ ἀπειθήσεις, οὐ νῦν πρῶτον ὀργιζομένου πειράσῃ μοι. ἀλλὰ χρῆ καθικνεῖσαι παντὶ τῷ θυμῷ, μηδὲ μέλλειν: ἀπόλλυμαι γὰρ ὑπὸ τῶν ὠδίνων, αἱ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν.

ΗΦΑΙΣΤΟΣ: Ὅρα, ὦ Ζεῦ, μὴ κακῶν τι ποιήσωμεν: ὀξὺς γὰρ ὁ πέλεκύς ἐστι, καὶ οὐκ ἀναμωτὶ, οὐδὲ κατὰ τὴν Εἰλήθυιαν μαιώσεται σε.

ΖΕΥΣ: Κατένεγκε μόνον, ὦ Ἥφαιστε, θαρρῶν: οἶδα γὰρ ἐγὼ ἑγὼ τὸ σύμφερον.
ΗΦΑΙΣΤΟΣ: Ἄκων μέν, κατοίσω δέ: τί γὰρ χρῆ ποιεῖν, σοῦ κελεύοντος; τί τοῦτο; κόρη ἐνοπλὸς; μέγα, ὦ Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ: εἰκότως γοῦν ὁξύθυμος ἦσθα, τηλικαύτην ὑπὸ τῇ μῆνιγγὶ παρθένον ζωογονῶν, καὶ ταῦτα ἐνοπλῶν: ἦ που στρατόπεδον, οὐ κεφαλὴν ἐλελήθεις ἔχων. ἡ δὲ πηδᾷ καὶ πυρριχίζει καὶ τὴν ἄσπίδα τινάσσει καὶ τὸ δόρυ πάλλει καὶ ἐνθουσιᾷ, καὶ τὸ μέγιστον, καλὴ πάνυ καὶ ἀκμαία γεγένηται ἤδη ἐν βραχεῖ: γλαυκῶπις μέν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς. ὥστε, ὦ Ζεῦ, μαίωτρά μοι ἀπόδος ἐγγυήσας ἤδη αὐτήν.


κελεύοντος: pres. part. in gen. abs., “with you ordering” ζωογονών: pres. part. causal, “since you were engendering” ἢ σοῦ: “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 βραχεί (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”

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

Zeus: Εἴ σοι ράδιον, οὕτω ποίει: πλὴν οἶδα ὅτι ἀδυνάτων ἔρῆς.

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

άδύνατος, -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
ῥαίδιος, -α, -αν: more easy
συναρπάζω: to seize and carry away

τά γε ἐπ' ἐμοί: “this (request) to me”
ἐβουλόμην: impf., “this I was wishing (sc. to hear)”
ἡδη συναρπάσω: future, “immediately I will seize her”
ποίει: pres. imper., “do it!”
ἀδυνάτων: gen. after ἔρῆς, “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 Ἑρμῆ, νῦν ἐντυγχάνω τῷ Διῷ;

ΕΡΜΗΣ: Οὐδαμῶς, ὦ Πόσειδον.

ΠΟΣΕΙΔΩΝ: Ὅμως προσάγειλον αὐτῷ.

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


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.

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

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

ἀκαιρον 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 Ἡρᾳ σύνεστιν;
ΕΡΜΗΣ: Όὐκ, ἀλλ᾽ ἑτεροῖον τι ἐστι.
ΠΟΣΕΙΔΩΝ: Συνίημι: ὁ Γανυμήδης ἐνδον.
ΕΡΜΗΣ: Όὐδὲ τούτο: ἀλλὰ μαλακῶς ἔχει αὐτός.
ΠΟΣΕΙΔΩΝ: Πόθεν, ὦ Ἑρμῆ; δεινὸς γὰρ τούτο φῆς.
ΕΡΜΗΣ: Αἰσχύνομαι εἰπεῖν, τοιοῦτον ἐστιν.
ΠΟΣΕΙΔΩΝ: Ἀπαγε, τέτοκεν ἐκεῖνο; ἐκ τίνος; οὐκοῦν ἐλελήθει ἡμᾶς ἀνδρόγυνος ὤν; ἀλλ᾽ οὐδὲ ἐπεσήμανεν αὐτῷ ἡ γαστὴρ ὄγκον τινά.
ΕΡΜΗΣ: Εὖ λέγεις: οὐ γὰρ ἐκεῖνη εἶχε τὸ ἔμβρυον.
ΠΟΣΕΙΔΩΝ: Πόθεν, ὦ Ἑρμῆ; δεινὸς γὰρ τοῦτο φῆς.
ΕΡΜΗΣ: Αἰσχύνομαι εἰπεῖν, τοιοῦτον ἐστιν.
ΠΟΣΕΙΔΩΝ: Ἀλλὰ οὐ χρὴ πρὸς ἐμὲ θεῖόν γε ὄντα.
ΕΡΜΗΣ: Τέτοκεν ἀρτίως, ὦ Πόσειδον.
ΠΟΣΕΙΔΩΝ: Ἀλλὰ οὐ χρὴ πρὸς ἐμὲ θεῖόν γε ὄντα.
ΕΡΜΗΣ: Τέτοκεν ἀρτίως, ὦ Πόσειδον.
ΠΟΣΕΙΔΩΝ: Ἀπαγε, τέτοκεν ἐκεῖνο; ἐκ τίνος; οὐκοῦν ἐλελήθει ἡμᾶς ἀνδρόγυνος ὤν; ἀλλ᾽ οὐδὲ ἐπεσήμανεν αὐτῷ ἡ γαστὴρ ὄγκον τινά.
ΕΡΜΗΣ: Εὖ λέγεις: οὐ γὰρ ἐκεῖνη εἶχε τὸ ἔμβρυον.

αἰσχύνομαι: to be ashamed to (inf.)
ἀνδρόγυνος, ὁ: a man-woman, androgyne
ἄπαγε: away! begone! hands off!
ἄρτιως: just now
γαστήρ, -ρος, ἡ: a belly
deivos, -ή, -όν: terrible, dread
ἔμβρυον, τὸ: a young one, embryo
ἐνδον: in, within, in the house, at home
ἐπισημαίνω: to indicate, signal
ἐπισεῖμι: to consort with
ἑτεροῖος, -α, -ον: of a different kind
θεῖος, ὁ: an uncle
λανθάνω: to escape notice (+ part.)
μαλακός, -ή, -όν: soft, weak
μῶν: but surely not? is it so?
ὄγκος, -ον: bulk, size, mass
συνίημι: to perceive, understand
τίκτω: to give birth to
τοιοῦτος, -ατή, -ότο: such as this
μαλακῶς: adv. with ἔχει, “he is doing weakly” i.e. he is sick
οὐ χρῆ (sc. αἰσχύνεσθαι): “it is not necessary (to be ashamed)”
θεῖον: acc. pred., “me, being your uncle”
tέτοκεν: perf. of τίκτω, “he has given birth”
ἐλελήθει: plupf., “had he escaped our notice?” + part.
ἄν: pres. part. supplementing ἐλελήθει, “escaped us that he was”
ἐκεῖνη: i.e. his γαστήρ
Ἡσίοδος: Οἶδα: ἐκ τῆς κεφαλῆς ἔτεκεν αὖθις ὥσπερ τὴν Ἀθηνᾶν: τοκάδα γὰρ τὴν κεφαλήν ἔχει.

Ἑρμῆς: Οὔκ, ἀλλὰ ἔν τῷ μηρῷ ἐκύει τὸ τῆς Σεμέλης βρέφος.

Ποσειδών: Εὕγε ὁ γενναῖος, ὡς ὁλος ἡμῖν κυοφορεῖ καὶ πανταχόθι τοῦ σώματος. ἀλλὰ τίς ἡ Σεμέλη ἐστίν;

Ἑρμῆς: Θηβαῖα, τῶν Κάδμου θυγατέρων μία. ταύτῃ συνελθὼν ἐγκύμονα ἐποίησεν.

Ποσειδών: Εἴτε ἐτεκεν, ὁ Ἑρμῆ, ἀντ’ ἐκείνης;

Ἑρμῆς: Καὶ μάλα, εἰ καὶ παράδοξον εἶναι σοι δοκεῖ: τὴν μὲν γὰρ Σεμέλην ὑπελθοῦσα — οἶδα ὡς ζηλότυπός αὖθις ἡ Ἥρα — σύσθα ὡς ξηλότυπός τῷ μηρῷ κυέω καὶ πανταχόθι τοῦ σώματος. ἀλλὰ τίς ἡ Σεμέλη ἐστίν;

Ἑρμῆς: Θηβαία, τῶν Κάδμου θυγατέρων μία. ταύτῃ συνελθὼν ἐγκύμονα ἐποίησεν.

Ποσειδών: Εἶτα ἔτεκεν, ὦ Ἑρμῆ, ἀντ’ ἐκείνης;

Ἑρμῆς: Καὶ μάλα, εἰ καὶ παράδοξον εἶναι σοι δοκεῖ: τὴν μὲν γὰρ Σεμέλην ὑπελθοῦσα — οἶδα ὡς ζηλότυπός αὖθις ἡ Ἥρα — σύσθα ὡς ξηλότυπός τῷ μηρῷ κυέω καὶ πανταχόθι τοῦ σώματος. ἀλλὰ τίς ἡ Σεμέλη ἐστίν;

Ἑρμῆς: Θηβαία, τῶν Κάδμου θυγατέρων μία. ταύτῃ συνελθὼν ἐγκύμονα ἐποίησεν.

Ποσειδών: Εἶτα ἔτεκεν, ὦ Ἑρμῆ, ἀντ’ ἐκείνης;

Ἑρμῆς: Καὶ μάλα, εἰ καὶ παράδοξον εἶναι σοι δοκεῖ: τὴν μὲν γὰρ Σεμέλην ὑπελθοῦσα — οἶδα ὡς ζηλότυπός αὖθις ἡ Ἥρα — σύσθα ὡς ξηλότυπός τῷ μηρῷ κυέω καὶ πανταχόθι τοῦ σώματος. ἀλλὰ τίς ἡ Σεμέλη ἐστίν;

Ἑρμῆς: Θηβαία, τῶν Κάδμου θυγατέρων μία. ταύτῃ συνελθὼν ἐγκύμονα ἐποίησεν.
ἔστι — πείθει αἰτήσαι παρὰ τοῦ Διὸς, μετὰ βροντῶν καὶ ἀστραπῶν ἥκειν παρ’ αὐτήν: ὡς δὲ ἐπείσθη, καὶ ἥκεν ἔχων καὶ τὸν κεραυνὸν, ἀνεφλέγη ὁ ὄροφος, καὶ ἡ Σεμέλη μὲν διαφθείρεται ὑπὸ τοῦ πυρός. ἐμὲ δὲ κελεύει ἀνατεμόντα τὴν γαστέρα τῆς γυναικὸς, ἀνακομίσαι τὸ ἐμβρύον ἕπταμηνιαῖον. καὶ ἐπειδὴ ἐποίησα, διελὼν τὸν ἑαυτοῦ μηρὸν, ἐντίθησιν, ὡς ἀποτελέσθει ἐνταῦθα, καὶ νῦν τρίτῳ μῆνι ἡμῖν ἐξέτεκεν αὐτῷ, καὶ μαλακῶς ἀπὸ τῶν ὠδίνων ἔχει.

αἰτέω: to ask, beg
ἀνακομίζω: to carry up
ἀνατέμνω: to cut open
ἀναφλέγω: to light up, rekindle
ἀποτέλεω: to complete
ἀστραπή, ἡ: a flash of lightning
ἀτελής, -ές: whole
βροντή, ἡ: thunder
gαστήρ, ἡρος, ἡ: a belly, womb
dιαιρέω: to divide
dιαφθείρω: to destroy utterly
ἐμβρύον, τό: a young one
ἐντίθημι: to put in or into
ἐπταμηνιαῖος, -ον: born in the seventh month
κελεύω: to urge, order
κεραυνός, ὁ: a thunderbolt
μαλακός, -ή, -όν: weak
μείς, μηνὸς, ὁ: a month
μηρός, ὁ: a thigh
ὄροφος, ὁ: a roof
πείθω: to persuade
πῦρ, πυρός, τό: fire
τρίτος, της, το: third
ὠδίς, -ίων, ὁ: the pangs of labour

ἡκεῖν: pres. inf. after αἴτησαι, “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”
dιαφθείρεται ... 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”
ἀνακομίζαι: aor. inf. after κελεύει, “orders me to convey”
dιελὼν: aor. part. of δια-αἱρέω, “having divided”
ὡς ἀποτελεσθεὶ: aor. opt. pass. in purpose clause, “in order for it to become completed”
τρίτος ἡμῆς μηνῆ: 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: Οὐκοὖν ἀμφότερα, τοῦ Διονύσου τοῦτο καὶ μήτηρ καὶ πατήρ ὅδε ἐστὶν;

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

ΠΟΣΕΙΔΩΝ: Οὐκοὖν ἀμφότερα, τοῦ Διονύσου τοῦτο καὶ μήτηρ καὶ πατήρ ὅδε ἐστὶν;

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

ΠΟΣΕΙΔΩΝ: Οὐκοὖν ἀμφότερα, τοῦ Διονύσου τοῦτο καὶ μήτηρ καὶ πατήρ ὅδε ἐστὶν;
10. (14) Hermes and Helius

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

ΕΡΜΗΣ: Ὦ Ἡλίε, μὴ ἐλάσῃς τήμερον, ὁ Ζεύς φησι, μηδὲ αὔριον μηδὲ εἰς τρίτην ἡμέραν, ἀλλὰ ἐνδον μένε, καὶ τὸ μεταξὺ μία τις ἔστω νύξ μακρά: ὥστε λυέτωσαν μὲν αἱ Ὁραι αὖθις τοὺς ἵππους, σὺ δὲ σβέσον τὸ πῦρ, καὶ ἀνάπαυε διὰ μακρὸς σεαυτόν.

ΗΛΙΟΣ: Κανὰ ταῦτα, ὦ Ἑρμῆ, καὶ ἀλλόκοτα ἥκεις παραγγέλλων. ἀλλὰ μὴ παραβαίνειν τι ἔδοξα ἐν τῷ ἀλλόκοτος, -ά, -ον: strange, monstrous
ἄναπαύω: to make to cease
μακρός, -ά, -ον: long
αὔριον: tomorrow
μένω: to stay
διὰ μακρὸ (sc. χρόνου): “for a long time”
μηδὲ: aor. subj. in prohibition, “don’t drive!”
ἕν: one
Ἑλίων: to drive, set in motion
_metadata_"night"
ἔνδον: in, within, at home
μεταξὺ: between
ἔστω: 3 sing. imper., “let there be a long night!”
ἕν: a day
ὁμιγώς, -ή, -όν: new, strange
ἵππος: a horse, mare
καινός, -ή, -όν: new, strange
λ南宁市: to loose, unyoke
μένω: 3 pl. pres. imper. in result clause, “and so let them unyoke!”
Ἄρης, Ἑρμῆ: the goddesses of seasons and door-keepers of heaven. cf. Iliad 5, 749 and 8, 393.
ʎόφω: to transmit as a message
σβέννυμι: to quench, put out
λύω: to drive, set in motion
τήμερον: today
τρίτος, -η, -ον: the third
"Ὡραι, αἱ the Hours
"Ὤραι, αἱ the Hours

σβέσον: aor. imper. of σβέννυμι, “extinguish the fire!”
διὰ μακροῦ (sc. χρόνου): “for a long time”
ἀλλὰ μὴ: “but surely I have not seemed?” expecting a negative answer
ἐλάσαι, καὶ ἔξω ἐλάσαι τῶν ὅρων, κατά μοι ἄχθεται, καὶ τὴν νύκτα τριπλασίαν τῆς ἡμέρας ποιῆσαι διέγνωκεν;

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

ΗΛΙΟΣ: Ποῦ δὲ καὶ ἔστων; ἡ πόθεν ἐξεπέμφθης ταῦτα ἄγγελών μοι;

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

ΗΛΙΟΣ: Εἶτα οὐχ ἱκανὴ νυξ μία;
ΕΡΜΗΣ: Οὐδαμῶς. τεχθῆναι γάρ τινα δεῖ ἐκ τῆς ὁμιλίας
tαύτης μέγαν καὶ πολύμοχθον θεόν: τούτον οὖν ἐν μιᾷ νυκτὶ ἀποτελεσθῆναι ἀδύνατον.

ΗΛΙΟΣ: Ἀλλὰ τελεσιουργείτω μὲν ἀγαθῇ τύχῃ. ταῦτα δ’ οὖν, ὃ Ἐρμῆ, οὐκ ἐγίνετο ἐπὶ τοῦ Κρόνου — αὐτοὶ γὰρ ἡμεῖς ἐσμεν — οὐδὲ ἀπόκοιτός ποτε ἐκεῖνος παρὰ τῆς Ρέας ἦν, οὐδὲ ἀπολιπὼν ἂν τὸν οὐρανὸν ἐν Θήβαις ἐκοιμᾶτο, ἀλλὰ ἡμέρα μὲν ἦν, νὺξ δὲ κατὰ μέτρον τὸ αὐτῆς ἀνάλογον ταῖς ὥραις. Ξένον δὲ ἡ παρηλλαγμένον οὐδέν,

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άγαθός, -ή, -ών: good
ἀδύνατος, -ον: impossible
ἀνάλογος, -ον: proportionate
ἀπόκοιτος, -ον: sleeping away from (+ gen.)
ἀπολείπω: to leave behind
ἀποτελέω: to accomplish
dεῖ: it is necessary
εἷς, μία, ἕν: one
Θῆβαι, -ῶν, αἱ: Th ebes
κοιμάω: to sleep
Κρόνος, ὁ: Cronus, father of Zeus
μέτρον, τό: a measure
ξένος, -ον: foreign, strange
οὐδαμῶς: in no wise
οὐρανός, ὁ: heaven
παραλλάττω: to change, alter
πολύμοχθος, -ον: much-labouring
Ῥέα, Ρέας, ἡ: Rhea, mother of Zeus
tελεσιουργέω: to accomplish
τύχη, ἡ: good fortune
وحدة: period of time, hour

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tεχθῆναι: aor. inf. pass. after δεῖ, “necessary for a god to be born”
ἀποτελεσθῆναι: aor. inf. pass. expexegetic after ἀδύνατον, “impossible to be accomplished”
tελεσιουργείτω: 3 sing. imper., “let him accomplish!”
ἐπὶ τοῦ (sc. χρόνου) Κρόνου: “in Kronus’ (time)” i.e. in the olden days
αὐτοῖ: nom. pred., “we are ourselves” i.e. we are alone
ἀπολιπὼν: aor. part. taking the place of an aor. indic. with άν indicating customary action together with ἐκοιμάτω, “nor would be leave and go sleep”
νὺξ δὲ: “day was day, (night was) night”
tό 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 ἐκοινώνησε ποτε ἐκεῖνος θνητῷ γυναικί: νῦν δὲ δυστήνου γυναίκι ἐνεκα χρῆ ἀνεστράφθαι τὰ πάντα, καὶ ἀκαμπτερόντως μὲν γενέσθαι τοὺς ἱπποὺς ὑπὸ τῆς ἀργίας, δύσπορον δὲ τὴν ὀδὸν ἄτριβή μένουσαν τριῶν ἐξῆς ἡμερῶν, τοὺς δὲ ἀνθρώπους ἄθλιως ἐν σκοτεινῷ διαβιῶν. τοιούτων ἀπολαύσονται τῶν Δίων ἐρώτων, καὶ καθεδόνται περιμένοντες, ἐστ’ ἂν ἐκεῖνος ἀποτελέσῃ τὸν ἀθλητήν, ὅν λέγεις, ὑπὸ μακρῷ τῷ ζῷῳ.

| ἀθλητῆς, ὁ: an athlete | ἐξῆς: in order, in a row |
| ἄθλιος, -ά, -ον: wretched | ἔρως, -έρως, ὁ: a love affair |
| ἀκαμπής, -ές: rigid, stiff | ἔστε: until (+ subj.) |
| ἀναστρέφω: to turn upside down, upset | ζώφος, ὁ: darkness |
| ἀπολαύω: to have enjoyment of | θνητός, θνητός, έχων: liable to death, mortal |
| ἀποτελέω: to complete | καθέζομαι: to sit down, take one’s seat |
| ἀργία, ἡ: idleness, laziness | κοινωνέω: to engage with (+ dat.) |
| ἀτριβής, -ές: not rubbed | μακρός, -ά, -ον: long |
| γύναιος, -αίος, -αίων: made to a woman | μένω: to stay |
| γυνῆ, γυναῖκος, ἡ: a woman | ὀδός, ὁ: a way, path |
| διαβιῶν: to live through | περιμένω: to wait for, await |
| δύσπορος, -ός, -όν: hard to pass, scarce passable | σκοτεινός, -ός, -όν: dark |
| δύστηνος, -ές, -όν: wretched, unhappy | τρεῖς, τρία: three |
| ἐνεκα: for the sake of (+ gen.) | χρή: it is necessary |

οὐδ’ ἂν ἐκοινώνησε: aor. with ἂν indicating customary action, “nor would he engage with” + dat.

ἀνεστράφθαι: perf. inf. pass. after χρῆ, “necessary for all to be overturned”

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

μένουσαν: pres. part. agreeing with ὀδὸν with instrumental force, “by remaining untrod”

τριῶν ἐξῆς ἡμερῶν: gen. of time within which, “untrod over the course of three days in a row”

διαβιῶν: pres. inf. of διαβιῶν also after χρῆ, “necessary that mortals live”

τῶν ... ἐρώτων: gen. of cause, “enjoyment from Zeus’ affairs”

καθεδόνται: fut. of καθ-έζομαι, “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 ἀπολαύσῃς τῶν λόγων. ἔγω δὲ παρὰ τὴν Σελήνην ἀπελθὼν καὶ τὸν Ὄπνον, ἀπαγγελῶ κάκεινοι ἀπερ ὁ Ζεὺς ἐπέστειλε, τὴν μὲν σχολὴ προβαίνειν, τὸν δὲ Ὄπνον μὴ ἀνεῖναι τὸν ἀνθρώπος, ὡς ἀγνοήσωσι μακρὰν οὕτω τὴν νύκτα γεγενημένην.

μή ... ἀπολαύσῃς: aor. subj. in negative purpose clause, “lest you gain some trouble”
τῶν λόγων: gen. of cause, “trouble from your words”
ἀπαγγέλλω: 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)”
σχολὴ: dat. of manner, “in a leisurely manner”
μὴ ἀνεῖναι: pres. inf. of ἀνα-ἡμι in ind. command, “not to release”
ὡς ἀγνοήσωσι: aor. subj. in result clause, “so that they not know”
γεγενημένη: perf. part. in ind. st. after ἀγνοήσωσι, “not know that the night has become”

ἄγνοέω: not to perceive or know
ἄνημι: to release
ἀπαγγέλλω: to announce
ἐπιστέλλω: to send as a message
κακῶς, ὁ, -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
Ὅπνος, ὁ: Hypnos, god of sleep
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.

**ἈΦΡΟΔΙΤΗ: Τί ταῦτα, ὦ Σελήνη, φασὶ ποιεῖν σε; ὁπόταν κατὰ τὴν Καρίαν γένη, ἵστανε μὲν σε τὸ ζεῦγος ἀφορώσαν ἔσ τὸν Ἐνδυμίωνα καθεύδοντα ὑπαίθριον, ἀτε κυνηγήτην ὄντα, ἐνίστε δὲ καὶ καταβαίνειν ἐπ’ αὐτὸν ἐκ μέσης τῆς ὁδοῦ;**

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

**ἈΦΡΟΔΙΤΗ: Ἐα. ἐκεῖνος ὑβριστής ἐστιν: ἐμὲ γοῦν αὐτοῦ τὴν μητέρα οἷα δέδρακεν, ἄρτι μὲν ἐς τὴν Ἴδην κατάγων, αἴτιος** - to blame, guilty (+ gen.)

- **καθεύδω:** to sleep
- **κάρια:** Caria
- **καταβαίνω:** to go down
- **κατάγω:** to lead down
- **κυνηγήτης:** a hunter, huntsman
- **μέσος:** middle, in the middle
- **μήτηρ:** a mother
- **ὁδός:** a way, course
- **ὑβριστής:** an insolent man
- **υἱός:** a son
- **ὑπαίθριος:** in the open air

- **ποιεῖν:** pres. inf. in ind. st. after φασὶ, “they claim that you do”
- **ὁπόταν ... γένη:** aor. subj. of γίγνομαι in general temporal clause, “whenever you are”
- **ἱστάναι:** pres. inf. also in ind. st., “that you stop your team”
- **ἀφορώσαν:** pres. part. agreeing with σε, “you, gazing at”
- **ἀτε ... ὄντα:** pres. part. with causal ἀτε, “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 ἕνεκα τοῦ Ἰλιέως, ἄρτι δὲ ἐς τὸν Λίβανον ἐπὶ τὸ Ἀσσύριον ἐκεῖνο μειράκιον, ὃ καὶ τῇ Φερσεφάττῃ ἐπέραστον ποιήσας, εξ ἤμυσείας ἀφείλετο με τὸν ἔρώμενον: ὡστε πολλάκις ἥπειλησα, εἰ μὴ παύσεται τοιαύτα ποιῶν, κλάσεων μὲν αὐτὸῦ τὰ τόξα καὶ τῇ φαρέτρᾳ, περιαιρήσεως δὲ καὶ τὰ περιαρά: ἥδη δὲ καὶ πληγάς αὑτῷ ἐνέτεινα ἐς τὰς πυγὰς τῷ σανδάλῳ: ὁ δὲ οὖκ οἶδ’ ὅπως τοπαραυτίκα δεδιὼς καὶ ἱκετεύων μετ’

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ἅπειλὼν: to threaten  
Ἀσσύριος, -α, -ων: Assyrian  
ἀφαιρέω: to take X (acc.) from Y (acc.)  
ἐνεκα.: for the sake of (+ gen.)  
ἐντείνω: to lay a blow (acc.) on someone  
ἐπέραστος, -ον: lovely, amiable  
ἐράω: to love  
ἡμίσεια, ἥ: a half  
ἱκετεύω: to beg  
κλάω: to break  
Δίβανος, ὁ: Mt. Lebanon

μειράκιον, τό: a boy, youth  
περιαιρέω: to strip off  
πληγή, ἥ: a blow, stroke  
pολλάκιον: many times  
pτερόν, τό: feathers  
pυγή, -ῆς, ἥ: a rump, buttocks  
σάνδαλον, τό: a sandal  
tόξον, τό: a bow  
τοπαραυτίκα: (adv.) immediately  
φαρέτρα, ἥ: a quiver  
Φερσεφάττῃ, ἥ: Persephone

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Ἀγχίσου τοῦ Ἰλιέως: Trojan Anchises, who fathered Aeneas with Aphrodite  
Ἀσσύριον ἐκείνο μειράκιον: “that Assyrian boy” is Adonis  
ποιήσας: aor. part., “he (Eros) having made him loveable”  
Φερσεφάττῃ: “lovable 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-αἱρέω, “she took from me”  
eἰ μὴ παύσεται: fut. in future “most” vivid protasis indicating a threat, “unless he shall cease” + part.  
κλάσεων ... περιαιρήσεων: fut. inf. in ind. st. after ἡπείλησα, “I threatened that I would break ... that I would strip away”  
τὰ τόξα: “his bow and arrows”  
οὖκ οἶδ’ ὅπως: parenthetical, “I don’t know how”  
δεδιὼς καὶ ἱκετεύων: part. concessive, “although being afraid and begging”  
μετ’ ὀλύγον (sc. χρόνον): “after a little (time)”
Διαλόγια των Θεών

ολίγον ἐπιλέλησται ἁπάντων. ἀτὰρ εἰπέ μοι, καλὸς ὁ Ἐνδυμίων ἔστιν; εὐπαραμύθητον γὰρ οὕτως τὸ δεινὸν.

ΣΕΛΗΝΗ: Ἔμοι μὲν καὶ πάνυ καλός, ὁ Ἄφροδίτη, δοκεῖ, καὶ μάλιστα ὅταν ὑποβαλλόμενος ἐπὶ τῆς πέτρας τὴν χλαμύδα καθεύδῃ, τῇ λαιᾷ μὲν ἔχων τὰ ἀκόντια, ἤδη ἐκ τῆς χειρὸς ὑπορρέοντα, ἡ δεξιά δὲ, περὶ τὴν κεφαλὴν ἐς τὸ ἄνω ἐπικεκλασμένη, ἐπιπρέπῃ τῷ προσώπῳ περικεμένη, ὁ δὲ ὑπὸ τοῦ ὕπνου λελυμένος, ἀναπνέει

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| ἀκόντιον, τό: | a javelin | κεφαλή, ἡ: a head |
| ἀναπνέω: | to breathe | λαιός, -ά. -άν: on the left |
| ἄνω: | upwards | λύω: to loose |
| ἀπα, ἀπάσα, ἀπα: | quite all, the whole | ὀλίγος, ὑ.: little, small |
| δεινός, -ή, -άν: | fearful, dread | περίκειμαι: to lie round about |
| δεξιά, ἡ: | the right hand | πέτρα, ἡ: a rock |
| ἐπικλάω: | to bend to | πρόσωπον, τό: a face |
| ἐπιλανθάνομαι: | to forget (+ gen.) | ύπνος, ὁ: sleep, slumber |
| ἐπιπρέπω: | to be conspicuous | υποβάλλω: to throw down |
| εὐπαραμύθητος, -ον: | easily consoled | υπορρέω: to flow under |
| καθεύδω: | to lie down to sleep, sleep | χεῖρ. χειρός, ἡ: a hand |
| καλός, -η, -άν: handsome | χλαμύς, -ύδος, -υδος, -υδον: a mantle |

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

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

τὸ δεινὸν: “the suffering”

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

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

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

ἐπικεκλασμένη: perf. part. of ἐπικλάω, “right hand having been bent double”

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

περικεμένη: perf. part., “his hand surrounding his face”
τὸ ἀμβρόσιον ἐκεῖνο ἄσθμα. τότε τοίνυν ἐγὼ ἀψοφητὶ κατιοῦσα, ἐπ’ ἄκρων τῶν δακτύλων βεβηκυῖα, ὡς ἂν μὴ ἀνεγρόμενος ἐκταραχθείῃ — οἶσθα: τὶ οὖν ἂν σοι λέγοιμι τὰ μετὰ ταῦτα; πλὴν ἀπόλλυμαι γε ὑπὸ τοῦ ἔρωτος.

Sleeping Endymion.
From Roman Marble Relief. (Capitoline Museum, Rome)

κατιοῦσα: pres. part. of κατά-ἐρχομαι, “I, descending”
ἐπ’ ἄκρων τῶν δακτύλων: “on tip-toes”
βεβηκυῖα: perf. part. of βαίνω, “having stepped”
ὡς ἂν μὴ ... ἐκταραχθείῃ: 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”
Dialogues of the Gods

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 Ἐρως, ὡρὰ σοὶ ποιεῖς: οὗ τὰ ἐν τῇ γῇ λέγω, ὃπόσα 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 ἐν τούτου καιροῦ δοκῇ, τὴν Σελήνην δὲ καθαίρεις ἐκ τοῦ οὐρανοῦ, τὸν Ἡλίον δὲ παρὰ τῇ Κλυμένῃ βραδύνειν ἐνίοτε ἀναγκάζεις, ἐπιλελησμένον τῆς ἱππασίας. ἂ μὲν γὰρ ἐς ἐμὲ τὴν μητέρα υβρίζεις, θαρρῶν ποιεῖς.

ὁρὰ: imper., “watch out what you do!”
οὗ τὰ ... ἀλλὰ καὶ τὰ: “not only those ... but also these”
ὅτι ... ἐπιδεικνύεις: “you who display”
ἐς ὃ τι ἐν ... δοκῇ: pres. subj. in general relative clause, “into whatever seems to you”
καθαίρεις ... ἀναγκάζεις: “you who draw down ... compell”
παρὰ τῇ Κλυμένῃ: Clymene is usually the wife of Iapetus, but sometimes the wife of Helius
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 σὺ, ὦ τολμηρότατε, καὶ τὴν Ῥέαν αὐτὴν, γραῦν ᾗ ἡ, καὶ τοσοῦτων μητέρα θεῶν, ἀνέπεισας παιδεραστεῖν, καὶ τὸ Φρύγιον μειράκιον ἐκεῖνο ποθεῖν, καὶ νῦν ἑκεῖνῃ μέμηνεν ὑπὸ σοῦ, καὶ ζευξαμένη τοὺς λέοντας, παραλαβοῦσα καὶ τοὺς Κορύβαντας, ἄτε μανικοὺς καὶ αὐτοὺς ὄντας, ἂνοι καὶ κάτω τήν Ἰδήν περιπολοῦσιν, ἡ μὲν, ὀλολύζοντα ἐπὶ τῷ Ἄττῃ, οἱ Κορύβαντες δὲ, ὁ μὲν αὐτῶν, τέμνεται ξίφει τὸν πῆχυν, ὁ δὲ, ἀνεὶς τὴν κόμην, ἵεται μεμηνὼς διὰ τῶν ὀρῶν, ἄνω καὶ κάτω τὴν Ἴδην περιπολοῦσιν, ἡ μὲν, ὀλολύζουσα ἐπὶ τῷ Ἄττῃ, οἱ Κορύβαντες δὲ, ὁ μὲν αὐτῶν, τέμνεται ξίφει τὸν πῆχυν, ὁ δὲ, ἀνεὶς τὴν κόμην, ἵεται μεμηνὼς διὰ τῶν ὀρῶν,

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

μέμηνεν: 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

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

ἄτε ... 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

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

μεμηνὼς: perf. part., “he rushes having been crazed”
ό δὲ, αὐλεὶ τῷ κέρατι, ὁ δὲ, ἐπιβομβεῖ τῷ τυμπάνῳ ἢ ἐπικτυπεῖ τῷ κυμβάλῳ, καὶ ὀλος θόρυβος καὶ μανία τὰ ἐν τῇ Ἱδῃ ἀπαντά ἐστι. δέδια τοίνυν ἀπαντα, δέδια τὸ τοιοῦτον ἢ τὸ μέγα σε κακόν τεκοῦσα, μὴ ἀπομανεῖσά ποτε ἢ Ῥέα, ἢ καὶ μᾶλλον ἐτί ἐν αὐτῇ ὄντα, κελεύσῃ τοὺς Κορύβαντας συλλαβόντας σε διασπάσασθαι, ἢ τοῖς λέονσι παραβαλεῖν: ταῦτα δέδια κινδυνεύοντά σε ὁρῶσα.

ΕΡΩΣ: Θάρρει, μήτερ, ἐπεὶ καὶ τοῖς λέουσι αὐτοῖς ἤδη ξυνήθης εἰμί. καὶ πολλάκις ἐπαναβάς ἐπὶ τὰ νῦτα καὶ
Lucian

τῆς κόμης λαβόμενος, ἤμισυς αὐτοῦ, οἱ δὲ σαίνοντι με καὶ τὴν χεῖρα δεχόμενοι ἐς τὸ στόμα περιλιχμάομαι ἀποδίδοσι μοι. αὐτὴ μὲν γὰρ ἡ Ρέα πότε ἂν ἐκείνη

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: αὖτη μὲν γὰρ ἡ Ρέα πότε ἂν ἐκείνη σχολὴν ἄγαγοι ἐπὶ ἐμὲ ὅλη οὖσα ἐν τῷ Ἀττη: “Would Rhea ever have time for me when she is all about Attis?”

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

Purpose: ἀπολιπὼν ἐμὲ τὴν νόμῳ γαμετὴν 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 αξίοις νομίζεσθαι γέρων καὶ πανοῦργος ὦν: “because of these things do you seek to be considered a child, although being old and devious?”

Cause: οὐ γὰρ φέρουσιν, ὡς Ζεῦ, θνηταὶ οὖσαι τὴν σὴν πρόσωπην. “for they do not endure your appearance, since they are mortal”

Condition: ἐὼ γὰρ λέγεω ὅτι οὐδὲ τὰς τεκούσας ἐμαυῶστο παρθένος γε αὐτὴ οὖσα. “I pass over the fact that she would never assist in childbirth if she herself were a virgin”

Note that μη is used instead of οὐ when the participle is conditional.

Attendant Circumstance: πλὴν ἂλλ’ ὁφυοία σε μετ’ ἄλλων αὖθις δακρύουσαν: “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 κομίσσομαι σοῦ καταφιλοῦντος. “I will sleep while you keep kissing away.”
Dialogues of the Gods

σχολὴν ἀγάγοι ἐπ’ ἐμὲ, ὥλη οὖσα ἐν τῷ Ἁττῇ; καὶ τι τί ἐγὼ ἄδικω δεικνὺς τὰ καλὰ οἷά ἔστιν; ὑμεῖς δὲ μὴ ἐφίεσθε τῶν καλῶν: μὴ τοῖνν ἐμὲ αἰτιάσθε τούτων. ἦ θέλεις σὺ, ὥ μὴτε, αὐτή μηκέτι ἔραν μὴτε σὲ τοῦ Ἄρεως, μὴτε ἐκεῖνυν σοῦ;

ἈΦΡΟΔΙΤΗ: Ὡς δεινὸς εἶ καὶ κρατεῖς ἀπάντων. ἀλλὰ μεμνήση μοῦ ποτε τῶν λόγων.

Aphrodite, Eros, and Hermes.
Terracotta tablet from Locri, Calabria. (Staatliche Antikensammlungen, Munich.)

άγω: to lead, do
ἀδικέω: to do wrong
αἰτιάομαι: to censure X (acc.) for Y (gen.)
δείκνυμι: to bring to light, display, exhibit
dεινός, -ή, -όν: fearful, terrible
ἐράω; to love (+ gen.)
ἐφίημι: to aim at, long for (mid.)
thag: to wish (+ inf.)

καλὸς, -ης, -ον: beautiful
κρατέω: to be strong, rule (+ gen.)
μηκέτι: no more, no longer
μμμήνῃσκα: to remind, put
δλος, -ης, -ον: whole, entire
σχολή, ἥ: spare time, leisure
tοίνυν: therefore, accordingly

ἀγάγοι: pres. opt. pot., “could she have leisure for me?”
ὁλη οὖσα: pres. part., “when she is completely”
λεικτον: pres. part. instrumental, “I, by showing”
μὴ ἐφίεσθε: pres. imper. mid. of ἐπʼ ἐμὲ in prohibition, “don’t long for!” + gen.
μητε ... αἰτιάομαι: pres. imper. mid., “don’t blame me for!” + gen.
μὴτε σὲ ... μὴτε ἐκεῖνυν: acc. subject of infinitive ἐράω, “wish that you not love Ares, nor that one (i.e. Ares) love you” the σὲ is emphatic
μεμνήση: 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, ὁ Ἄσκληπιὲ καὶ Ἡράκλεις, ἐρίζοντες πρὸς ἀλλήλους ὡσπερ ἄνθρωποι: ἀπρεπή γὰρ ταῦτα καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

ΗΡΑΚΛΗΣ: Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τοιοῦτον φαρμακέα προκατακλίνεσθαι μου;

ΑΣΚΛΗΠΙΟΣ: Νὴ Δία: καὶ ἀμείνων γὰρ εἰμί.

ΗΡΑΚΛΗΣ: Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς ἐκεραύνωσεν ἃ μὴ θέμις ποιοῦντα, νῦν δὲ κατ’ ἐλεον αὖθις ἀθανασίας μετείληφας;

| ἀθανασία, ἡ: immortality | ἐρίζω: to strive, wrangle, quarrel |
| ἀλλήλων: one another | θέμις, ἡ: lawful |
| ἀλλότριος, -α, -ον: out of place (+ gen.) | κεραυνόω: to strike with thunderbolts |
| ἀμείνων, -ον: better, abler | μεταλαμβάνω: to receive afterward |
| ἀπρεπῆς, -ές: unseemly, unbecoming | ποιέω: to make |
| διότι: for the reason that, since | προκατακλίνω: to make to lie down above (+ gen.) |
| ἐθέλω: to will, wish, purpose | συμπόσιον, τό: a drinking-party, symposium |
| ἔλεος, ὁ: pity, mercy, compassion | φαρμακεύς, -έως, ὁ: a poisoner, sorcerer |
| ἐμβρύοντητος, -ον: thunderstruck, stupefied | μετείληφας: perf. of μετα-λαμβάνω, “you have received afterward” + gen. |

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

ἡ διότι: “I suppose it is because?” the force of ἡ is to answer his own question with a sarcastic question

ἀ 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.
ἈΣΚΛΗΠΙΟΣ: Ἐπιλέλησαι γὰρ καὶ σύ, ὦ Ἡράκλεις, ἐν τῇ Ὁἴτη καταφλεγεῖς, ὅτι μοι ὀνειδίζεις τὸ πῦρ;

ἩΡΑΚΛΗΣ: Οὔκουν ἴσα καὶ ὅμοια βεβίωται ἡμῖν, δὴ Διὸς μὲν νῖός εἶμι, τοσαῦτα δὲ πεπόνηκα ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος καὶ ἀνθρώπους υβριστὰς τιμωρούμενος: σὺ δὲ ρίζοτόμος εἶ καὶ ἀγύρτης, νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμοι ἐπιθέσεων τῶν φαρμάκων, ἀνδρῶδες δὲ οὐδὲν ἐπιθετειγμένοις.

| ἀγόρητης, -ου, ὁ: a collector | νοσεῖαι: to be sick, ill, to ail |
| ἀνδρώδης, -ες: like a man, manly | Οἴτη, ἡ: Oeta, the site of Heracles’ death |
| βίος, ὁ: life | δύμοις, -α, -ον: like, resembling |
| βιώσ: to live, pass one’s life | ὀνείδιζω: to reproach |
| ἐκκαθαίρω: to cleanse out | οὔκουν: not therefore, so not |
| ἐπιθετειγμένως: epexegetic after χρήσιμος, ὃ: useful for administering + gen. |
| ἐπιλανθάνομαι: to forget (+ part.) | πονέω: to work hard, suffer toil |
| ἐπιτίθημι: to administer | ῥίζοτόμος, ὁ: a root-cutter, herbalist |
| ἐπιτίθεσι: perf. mid. 2 sing. of ἐπι-λανθάνομαι, “you have escaped the notice of yourself” i.e. you have forgotten + part. |
| ἐπιθετειγμένες ... τιμωρούμενοι: pres. part. instrumental, “by overcoming ... by punishing” |
| καταγωνιζόμενος ... τιμωρούμενοι: pres. part. instrumental, “by overcoming ... by punishing” |
| καταφλεγέω: to burn up, consume | φάρμακον, τὸ: a drug, medicine |
| καταφλεγεῖς: aor. part. pass. supplementing ἐπιλέλησαι, “forgotten that you were burnt” After being poisoned, Heracles was burned to relieve his suffering |
| καταφλεγεῖς: aor. part. pass. supplementing ἐπιλέλησαι, “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” | χρήσιμος, -η, -ον: useful, serviceable |
| βεβίωται: perf. pass., “the same things have not been lived by us” |
| βεβίωται: perf. pass., “the same things have not been lived by us” |
| βεβίωται: perf. pass., “the same things have not been lived by us” |
| βεβίωται: perf. pass., “the same things have not been lived by us” |
| βεβίωται: perf. pass., “the same things have not been lived by us” |

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ἈΣΚΛΗΠΙΟΣ: Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε πρῴην ἡμίφλεκτος, ὑπὸ ἀμφοῖν διαφθείρων τῷ σωμάτι, τοῦ χιτῶνος, καὶ μετὰ τοῦτο, τοῦ πυρός. ἔγω δὲ εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὅπως σὺ, οὔτε ἔξαινον ἔρια ἐν Λυδίᾳ πορφυρίδα ἐνδεδυκὼς καὶ παιόμενος ὑπὸ τῆς Ὀμφάλης χρυσῷ σανδάλῳ, ἀλλὰ οὔδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα καὶ τὴν γυναῖκα.

διαφθείρω: to destroy
dουλεύω: to be a slave
ἐγκαύμα: a sore from burning
ἔνδου: to go into, put on
ἔριον: wool
ιάομαι: to heal, cure
ἐνδύω: to go into, put on
ἐνδεδυκὼς: perf. part. of ἐν-δύω, “having donned purple garments”
παιόμενος: pres. part. pass., “and being slapped”
ὑπὸ: using the agency expression along with the dative of means, “by”
Ὀμφάλη: Omphale
πορφυρίς: -ίδος, ἡ: a purple garment
πρ)))), earlier
σάνδαλον: τὸ: a sandal
παιόμενος: pres. part. pass., “and being slapped”
ὑπὸ: using the agency expression along with the dative of means, “by”
ἐνδεδυκώς: 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

ΑΣΚΛΗΠΙΟΣ: Εὐ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε πρῴην ἡμίφλεκτος, ὑπὸ ἀμφοῖν διαφθείρων τῷ σωμάτι, τοῦ χιτῶνος, καὶ μετὰ τοῦτο, τοῦ πυρός. ἔγω δὲ εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὅπως σὺ, οὔτε ἔξαινον ἔρια ἐν Λυδίᾳ πορφυρίδα ἐνδεδυκὼς καὶ παιόμενος ὑπὸ τῆς Ὀμφάλης χρυσῷ σανδάλῳ, ἀλλὰ οὔδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα καὶ τὴν γυναῖκα.

ἄμφω, ὅ: both
ἀνέρχομαι: to go up
ἀπόκτεινα: aor., “nor did I slay”
ἐγκαύμα: a sore from burning
ἐνδεδυκώς: 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

Διαφθείρω: perf. part. of δια-φθείρω, “having been destroyed in body”
ιάομαι: to heal, cure

ἐνδεδυκώς: 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

ὀντ’ 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

ἤμφω, ὅ: both

ἈΣΚΛΗΠΙΟΣ: Εὐ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε πρῴην ἡμίφλεκτος, ὑπὸ ἀμφοῖν διαφθείρων τῷ σωμάτι, τοῦ χιτῶνος, καὶ μετὰ τοῦτο, τοῦ πυρός. ἔγω δὲ εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὅπως σὺ, οὔτε ἔξαινον ἔρια ἐν Λυδίᾳ πορφυρίδα ἐνδεδυκὼς καὶ παιόμενος ὑπὸ τῆς Ὀμφάλης χρυσῷ σανδάλῳ, ἀλλὰ οὔδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα καὶ τὴν γυναῖκα.
ΗΡΑΚΛΗΣ: Εἰ μὴ παύσῃ λοιδορούμενός μοι, αὐτίκα μάλα εἰσή, ὦς οὐ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ ἀράμενός σε, ῥίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὡστε μηδὲ τὸν Παιόνα ἱάσασθαί σε, τὸ κρανίον συντριβέντα.

ΖΕΥΣ: Παύσασθε, φημί, καὶ μὴ ἐπιταράττετε ἤμιν τὴν ξυνουσίαν, ἡ ἀμφότερος ἀποπέμψομαι ὑμᾶς τοῦ συμποσίου. καίτοι εὔγνωμοι, ὦ Ἡράκλεις, προκατακλίνεσθαί σου τὸν Ἀσκληπιὸν ἅτε καὶ πρότερον ἀποθανόντα.

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άθανασία, ἡ: immortality
αἴρω: to take up, raise, lift up
ἀμφότερος, -α, -ον: each or both of two
ἀποθνησκω: to die
ἀποπέμπω: to send off or away, to dismiss
ἄτικα: forthwith, straightway, at once
ἐπιταράττω: to trouble or disquiet yet more
εὐγνώμων, -ον: reasonable
ἰάομαι: to heal, cure
κεφαλή, ἡ: a head
κρανίον, τό: a skull
λοιδορέω: to abuse, revile
ξυνουσία, ἡ: company, party
ὀνίνημι: to profit, benefit
Παιήον, -ονος, ὁ: Paeon
παύομαι: to cease
προκατακλίνω: to make to lie down above
πρότερον: prior, first
ῥίπτω: 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.
εἴσῃ: fut. of οἴδα, “you will know”
ὁνήσει: fut. of ὀνίνημι, “how much immortality will benefit”
ἀράμενος: aor. part. of αἴρω, “having taken you up”
ῥίψω: fut. of ῥίπτω, “I will throw”
ἐπὶ κεφαλῆν: “upon your head” i.e. head first
ὡστε ... ἱάσασθαι: aor. inf. in result clause indicating intended result, “so that not even Paean 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 εὐγνώμων, “it is reasonable for Asclepius to recline higher”
ἀτε ... ἀποθανόντα: aor. part. causal, “because he died first”
Apollo explains the circumstances of the tragic death of his beloved Hyacinthus.

**ΕΡΜΗΣ:** Τί σκυθρωπός εἶ, ὦ Ἀπόλλων;

**ΑΠΟΛΛΩΝ:** Ὡτι, ὦ Ἐρμῆ, δυστυχώ ἐν τοῖς ἐρωτικοῖς.

**ΕΡΜΗΣ:** Ἀξιον μὲν λύπης τὸ τοιοῦτον; σὺ δὲ τί δυστυχεῖς; ἢ τὸ κατὰ τὴν Δάφνην σε λυπεῖ ἐτι;

**ΑΠΟΛΛΩΝ:** Οὐδαμῶς: ἀλλ’ ἐρώμενον πενθῶ τὸν Λάκωνα τὸν Οἰβάλου.

**ΕΡΜΗΣ:** Τέθνηκε γάρ, εἰπέ μοι, ὁ Ὑάκινθος;

**ΑΠΟΛΛΩΝ:** Καὶ μάλα.

**ΕΡΜΗΣ:** Πρὸς τίνος, ὦ Ἀπόλλων; ἢ τίς οὕτως ἀνέραστος ἦν, ὡς ἀποκτεῖναι τὸ καλὸν μειράκιον;

**ΑΠΟΛΛΩΝ:** Αὐτοῦ ἐμοῦ τὸ ἔργον.

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**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.)

**ἔραω**: to love

**ἔργον**, τὸ: a task, deed

**ἐρωτικός**, -ή, -όν: amatory

**θνήσκω**: to die

**καλὸς**, -η, -ον: handsome

**Δάκων**, ὁ: a Laconian

**λυπέω**: to grieve, vex, annoy

**λύπη**: pain of body

**μειράκιον**, τὸ: a boy, lad, stripling

**Οἰβάλος**, ὁ: Oebalus

**οὐδαμῶς**: in no wise

**πενθέω**: to bewail, lament, mourn for

**σκυθρωπός**, -η, -ον: of sad countenance

**Ὑάκινθος**, ὁ: Hyacinthus

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**λύπης**: epexegetic gen. after **ἄξιον**, “worthy of grief”

**ἡ**: 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 Οἰβάλος**: “the (son) of Oebalus” (Hyacinth)

**τέθνηκε**: perf., “has he died?”

**ὡς ἀποκτεῖναι**: aor. inf. in result clause, “so as to kill”
ΕΡΜΗΣ: Οὐκοῦν ἐμάνης, ὦ Ἀπολλων;

ΑΠΟΛΛΩΝ: Οὐκ, ἀλλὰ δυστύχημα τι ἀκούσιον ἐγένετο.

ΕΡΜΗΣ: Πῶς; ἐθέλω γὰρ ἀκοῦσαι τὸν τρόπον.

ΑΠΟΛΛΩΝ: Δισκεύειν ἐμάνθανε κάγῳ συνεδίσκευον αὐτῷ, 
οὐκ ... ἀμελούμενος δὲ καὶ μὴ φέρων τὴν ὑπεροψίαν, ἐγὼ μὲν ἀνέρριψα, ὥσπερ εἰώθαμεν, τὸν δίσκον εἰς τὸ ἄνω, ὁ δὲ ἀπὸ τοῦ Ταὐγέτου καταπνεύσας ἐπὶ κεφαλήν τῷ παιδὶ ἐνέσεισε φέρων αὐτὸν, ὥστε ἀπὸ τῆς πληγής αἷμα τε ῥυῆναι πολὺ καὶ τὸν παῖδα εὐθὺς

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αἷμα, -atos, τό: blood  
ἀκούσιος, -ων: involuntary  
ἀκούω: to hear  
ἀμέλεω: to have no care for  
ἀναρρίπτω: to throw up  
ἀνέμος, ὁ: wind  
ἀπόλλυμι: to destroy utterly, kill, slay  
ἀπόλλυμι: to destroy utterly, kill, slay  
δισκεύειν: to pitch a discus  
δισκεύω: to pitch a discus  
δίσκος, ὁ: a discus  
δυστύχημα, -atos, τό: a piece of ill luck  
ἐθώ: to be accustomed  
ἐνέσεισε: to shake in or at  
ἐνίσχυς: immediately  

Ζέφυρος, ὁ: Zephyrus, the west wind  
καταπνέω: to blow upon or over  
μαίνομαι: to rage, be furious  
μανθάνω: to learn  
ὄνομα:: therefore, then, accordingly  
παισ, παιδός, ὁ: a child  
πληγή, ἥ: a blow, stroke  
ῥέω: to flow, run, stream, gush  
συνδισκεύω: to pitch a discus with  
Ταὐγέτος, ὁ: Mt. Taygetos, near Sparta  
τρόπος, ὁ: a turn, manner  
ὑπεροψία, ἥ: 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  
ἡ ἀκούσιος ἀμελούμενος ὁ: “while he (Zephyros) was loving ... but he (Hyacinthus), not caring”  
ἐκ πολλοῦ (sc. χρόνου): “from a long time”  
ἐγὼ μὲν ἀνέρριψα, ὥσπερ ἐθέλω, ὥστε ἀπὸ τῆς πληγής αἷμα τε ῥυῆναι πολὺ καὶ τὸν παῖδα εὐθὺς

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ἀποθανεῖν. ἀλλ’ ἔγω τὸν μὲν Ζέφυρον αὐτίκα ἠμυνάμην
κατατοξεύσας, φεύγοντι ἐπισπόμενος ἁχρὶ τοῦ ὄρους,
tῷ παιδὶ δὲ καὶ τάφον ἐχωσάμην ἐν ᾽Αμύκλαις, ὅπου
ὁ δίσκος αὐτὸν κατέβαλε, καὶ ἀπὸ τοῦ αἵματος ἄνθος ἀναδοῦναι
tῇ γην ἐποίησα, ἦδιστον, ὃ Ἐρμῆ, καὶ εὐανθέστατον ἀνθέων ἁπάντων,
ἐπαιάζοντα τῷ νεκρῷ. ἄρα σοι ἀλόγω λελυπεῖσθαί
dοκῶ;

ΕΡΜΗΣ: Ναί, ὃ Ἀπόλλον: ήδεις γὰρ θνητὸν πεποιημένος
tὸν ἐρώμενον: ὡστε μὴ ἄχθου ἀποθανόντος.

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άμα, -atos, τό: blood
ἀλογος, -on: irrational
῾Αμύκλαι. -άν, αί: Amyclae, near Sparta
ἀμίνω: to keep off, ward off
ἀναίδωμι: to hold up and give
ἄνθος, ὁ: a blossom, flower
ἀποθανεῖν: aor. inf. also in result clause, “so that he died”
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”
κατατοξεύω: 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
χόω: to throw or heap up

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ἐπαθανεῖν: perf. inf. after δοκῶ, “do I seem to have grieved?”
ἡδεις: pluperf. of ὁδεια, “you knew”
πεποιημένος: perf. part. in ind. st. after ἡδεις, “you knew that you had made”
θνητὸν: acc. pred., “made your beloved dead”
μὴ ἄχθου: pres. imper., “don’t grieve for!” + gen.
Dialogues of the Gods

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).

ἈΠΟΛΛΩΝ: Τὸ δὲ καὶ χωλὸν αὐτὸν ὅντα καὶ χαλκέα τὴν τέχνην, τὰς καλλίστας γεγαμηκέναι, τὴν τε Ἀφροδίτην καὶ τὴν Χάριν. εὐποτμία τις, ὦ Ἑρμῆ: πλὴν ἐκεῖνο γε ἑκεῖνο, τὸ ἀνέχεσθαι συνούσας, ἐς τὴν κάμινον ἐπικεκυφότα, πολλὴν αἰθάλην ἐπὶ τοῦ προσώπου ἔχοντα: καὶ ὅμως ὅταν ὅταν ὁρῶσιν ἱδρῶτι ῥεόμενον, ἐς τὴν κάμινον ἐπικεκυφότα,
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τοιούτων ὄντα αὐτὸν περιβάλλοντο, τε καὶ φιλόουσι καὶ ἔγκαθεύδουσι.

ΕΡΜΗΣ: Τοῦτο καὶ αὐτὸς ἀγανακτῶ καὶ τῷ Ἡφαίστῳ φθονῶ: σὺ δὲ κόμα, ὦ Ἀπόλλων, καὶ κιθάριζε καὶ μέγα ἐπὶ τῷ κάλλει φρόνει, κάγω ἐπὶ τῇ εὐεξίᾳ, καὶ τῇ λύρᾳ: εἶτα, ἐπειδὰν κομάσθαι δέη, μόνοι καθευδήσομεν.

ΑΠΟΛΛΩΝ: Ἐγὼ δὲ καὶ ἄλλως ἀναφρόδιτός εἰμι ἐς τὰ ἐρωτικὰ καὶ δύο γοῦν, οὕς μάλιστα ὑπερηγάπησαν, τὴν Δάφνην καὶ τὸν Ὑάκινθον: ἡ μὲν Δάφνη οὕτως ἐμίσει με, ὥστε εἶλετο ἤλθον γενέσθαι μᾶλλον ἢ ἐμοὶ ξυνεῖναι,

αὐγανακτεῖν: to feel irritation
αἱρέομαι: to choose
ἄλλως: in another way or manner
ἀναφρόδιτος: - συν: unlucky in love
ἀποδιδράσκω: to run away, escape
γοῦν: at least then, at any rate
Δάφνη, ἡ: Daphne
δύο: two
ἐπειδὰν: 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
κομάω: to let the hair grow long
κομάω: to let the hair grow long
λύρα, ἡ: lyre
μισέω: to hate
μόνος, -η, -όν: alone
νυμακαθεύδω: to sleep with
ξύλον, τό: wood
ξύνειμι: be together, consort with
περιβάλλω: to embrace
τοιοῦτος, -αύτη, -όντω: such as this
Ὑάκινθος, ὁ: Hyacinthus
ὑπεραιγαπάω: to love exceedingly
φθονέω: to be envious or jealous
φιλέω: to love, kiss
φρονέω: to think

ὄντα: pres. part. concessive, “although being such”
οὐ δὲ κόμα ... κιθάριζε: pres. imper., “go ahead and grow your hair! ... play the cithara!”
μέγα ... φρόνει: imper., “think big!” i.e. boast
κάγω (= καὶ ἐγὼ): “and I (will boast)”
ἐπειδὰν ... δέη: pres. subj. of δεῖ in general termproal clause, “when it is necessary” + inf.
δύο γοῦν: “and two in particular”
ὑπερηγάπησαν: aor. of ὑπερ- αγαπάω, “I loved especially”
ὡστε εἶλετο: aor. of αἱρέομαι in result clause, “so that she chose” + inf.
μᾶλλον ἦ: “rather than to consort with me”

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Dialogues of the Gods

τὸν Ὕκωνον δὲ ὑπὸ τοῦ δίσκου ἀπώλεσα, καὶ νῦν ἀντ’ ἐκείνων στεφάνους ἔχω.

ΕΡΜΗΣ: Ἐγὼ δὲ ἦδη ποτὲ τὴν Ἀφροδίτην — ἀλλὰ οὐ χρὴ αὐχεῖν.

ΑΠΟΛΛΩΝ: Οἶδα, καὶ τὸν Ἕρμαφρόδιτον ἐκ σοῦ λέγεται τετοκέναι. πλὴν ἐκείνῳ μοι εἰπέ, εἰ τι οἶσθα, πῶς οὐ ζηλοτυπεῖ ἡ Ἀφροδίτη τὴν Χάριν ἢ ἡ Χάρις ταύτην.

ΕΡΜΗΣ: Ὅτι, ὦ Ἀπολλών, ἐκείνη μὲν αὐτῷ ἐν τῇ Λήμνῳ σύνεστιν, ἡ δὲ Ἀφροδίτη ἐν τῷ οὐρανῷ: ἄλλως τε περὶ τὸν Άρη ἔχει τὰ πολλὰ κἀκείνου ἐρᾷ, ὡστε ὀλίγον αὐτῇ τοῦ χαλκέως τούτου μέλει.

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άλλως: otherwise
ἀπόλλυμι: to destroy utterly
αὐχέω: to boast
eἶπον: to speak, say (aor.)
Ἑρμαφρόδιτος, ὁ: Hermaphrodite
ζηλοτυπεῖ: to be jealous of
Λῆμνος, ἡ: Lemnos, site of Hephaestus’ forge
μέλω: to be an object of care
οἶδα: to know (perf.)
ὀλίγος, -η, -ον: little
οὐρανός, ὁ: heaven
πῶς: how? in what way or manner?
στέφανος, ὁ: a garland
χρή: it is necessary

στεφάνους: i.e. the hyacinth flower and the laurel crown
τὴν Ἀφροδίτην (sc. συνή): “I already (slept with) Aphrodite”
tετοκέναι: 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
tà πολλά: adverbial, “she is very much about Ares”
ὡστε ... μέλει: result clause, “so that it is a care to her” + gen.
Lucian

ΑΠΟΛΛΩΝ: Καὶ ταύτα οἴει τὸν Ἡφαιστον εἰδέναι;

ΕΡΜΗΣ: Οἴδεν: ἀλλὰ τί ἂν δρᾶσαι δύνατο, γενναῖον ὄρων νεανίαν καὶ στρατιώτην αὐτόν; ὡστε τὴν ἡσυχίαν ἄγει: πλὴν ἀπειλεῖ γε δεσμά τινα ἐπιμηχανήσεθαι, σαγηνεύσας ἐπὶ τῆς εὐνῆς.

ΑΠΟΛΛΩΝΟΣ: Οὐκ οἴδα: εὐξαίμην δ’ ἂν αὐτὸς ὁ ἐξυλληφθησόμενος εἶναι.

ἀνώ: to lead or do

ἐπιμηχανάομαι: to devise plans against

εὐξαίμην: aor. opt. opt., “I would pray” + inf.

ἡσυχία, ἡ: stillness, rest, quiet

νεανίας, -ου, ὁ: a youth

ξυλλαμβάνω: to collect, gather together

δράω: to do

δοσμάτια: to be able, capable

ἐπιμηχανάομαι: to devise plans against

ἐπιμηχανήσεθαι: 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 ἐξυλληφθησόμενος: fut. part. pass. of ἐξυλληφθησόμενος used as a predicate, “to be the one who will be captured” Cf. Od. 8.339-42
Hera and Leto

Hera insults Leto’s twins Apollo and Artemis, while Leto insults Hephaestus, the son of Hera.

ΗΡΑ: Καλὰ μέν, ὦ Δητοῖ, καὶ τὰ τέκνα ἔτεκες τῷ Διῷ.

ΛΗΤΩ: Οὐ πᾶσαι γάρ, ὦ Ἥρα, τοιούτους τίκτειν δυνάμεθα, οἷος ὁ Ἡφαίστος ἐστιν.

ΗΡΑ: Ἀλλ’ οὗτος μὲν ὁ χωλός, ὅμως χρήσιμός γέ ἐστι, τεχνίτης ὡν ἄριστος, καὶ κατακεκόσμηκεν ἡμῖν τὸν ὄρειον καὶ τὴν Ἀφροδίτην ἔγημε, καὶ σπουδάζεται πρὸς αὐτῆς. οἱ δὲ σοὶ παῖδες, ἡ μὲν αὐτῶν ἀρρενικὴ πέρα τοῦ μέτρου καὶ ὄρειος, καὶ τὸ τελευταῖον ἐς τὴν Σκυθίαν

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| ἄριστος, -η, -ον: best | Σκυθία, ἡ: Scythia |
| ἀρρενικός, -η, -όν: male | σπουδάζω: to be eager about |
| γαμέω: to marry | τέκνον, τό: a child |
| δύναμαι: to be able, capable | τεχνίτης, -ου, ὁ: an artisan, craftsman |
| κατακοσμέω: to set in order, arrange | τίκτω: to bear |
| μέτρον, τό: measure, proportion | χρήσιμος, -η, -ον: useful, serviceable |
| ὄρειος, -α, -ον: of or from the mountains | χωλός, -η, -όν: lame |
| ὀν: beyond (+ gen.) | πέρα: aor. of τίκτω, “the children you gave birth to” |
| τοιούτους ... οἷος: corelatives, “such children ... as” | τοιούτοις: -a, -ου: of or from the mountains |
| οὗτος μὲν ... οἷος: “while he (Hephaestus) ... but they (Artemis and Apollo)” | ἄριστος: best |
| οὗτος μὲν ... οἷος: “while he (Hephaestus) ... but they (Artemis and Apollo)” | ὤν: pres. part. causal, “since he is” |
| κατακεκόσμηκεν: perf. of κατα-κοσμέω, “he has adorned” | κατακεκόσμηκεν, -α, -ου: last |
| ἔγημε: aor., “he married” | τεχνίτης, -ου, ὁ: an artisan, craftsman |
| σοὶ: dat. of possession, “but as for your children” | τὸ τελευταῖον: acc. adverbial, “lastly” indicating a climax |

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Lucian

ἀπελθοῦσα πάντες ἰσασιν οία ἐσθίει ξενοκτονοῦσα καὶ μμωμένη τοὺς Σκύθας αὐτοὺς, ἀνθρωποφάγους ὁντας:

ὁ δὲ Ἀπόλλων προσποιεῖται μὲν πάντα εἰδέναι καὶ τοξεύειν καὶ κιθαρίζειν καὶ ἰατρὸς εἶναι καὶ μαντεύεσθαι

| ἀνθρωποφάγος, -ον: man eating | μιμέομαι: to mimic, imitate |
| ἀπέρχομαι: to go away, depart from | ξενοκτονέω: to slay guests or strangers |
| ἐσθίω: to eat | ὁλος, -α, -ον: what sort of? |
| ιατρός, ὁ: one who heals, a physician | προσποιέω: to pretend to (+ inf.) |
| κιθαρίζω: to play the cithara | Σκύθης, -ους, ὁ: a Scythian |
| μαντεύομαι: to divine, prophesy, presage | τοξεύω: to shoot with the bow |

| ἀπελθοῦσα: aor. part. circumstantial, “when she went to” |
| οἷα ἐσθίει: ind. st. after ἰσασιν, “knows the sorts of things she eats” |
| ἀνθρωποφάγος, -ον: acc. pred., “who are cannibals” |

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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 κανταῦθα τὸν συμπαξόμενόν 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 ἰσασιν οία ἐσθίει ξενοκτονοῦσα καὶ μμωμένη τοὺς Σκύθας αὐτοὺς ἀνθρωποφάγους ὁντας: 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 γάρ ἂν παύσατο 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, ἔξαπατὰ τοὺς χρωμένους αὐτῶ, λοξὰ καὶ ἐπαμφοτερίζοντα πρὸς ἐκάτερον τῆς ἐρωτήσεως ἀποκρινόμενος, ώσ ἀκίνδυνον εἶναι τὸ σφάλμα. καὶ πλουτεῖ μὲν ἀπὸ τοῦ τοιουτοῦ: πολλοὶ γὰρ οἱ ἀνόητοι καὶ παρέχοντες αὑτοὺς καταγοητεύεσθαι: πλὴν οὐκ ἀγνοεῖταί γε ὑπὸ τῶν ξυνετωτέρων, τὰ πολλὰ τερατεύομενοι: αὐτὸς γοῦν ὁ μάντις ἠγνόει ὅτι φονεύσει μὲν τὸν ἐρώμενον τῷ δίσκῳ.

**Notes:**

- **ἀγνοεῖ:** not to perceive or know
- **ἀκίνδυνος:** -ον, without danger
- **ἀνόητος:** -ον, unintelligent, silly
- **ἀποκρινόμαι:** to answer
- **Δελφοί:** -ῶν, oii: Delphi
- **Διδύμοι:** -ῶν, oii: Didyma
- **ἐργαστήριον:** -ων, τό: a workshop
- **ἐρώτησις:** -εως, η: a question
- **καθίστημι:** to set down, place
- **καταγοητεύω:** to enchant, to cheat
- **Κλάρος:** ὁ: Claros
- **Κολοφῶν:** -όνος, ὁ: Colophon
- **λοξός:** -ον, τό: slanting, crooked
- **μαντικός:** -ους, τος: prophetic, oracular
- **μάντις:** -ους, τος: a seer, prophet
- **ξυνετός:** -εως, ης: intelligent, wise
- **παρέχω:** to furnish, provide, supply
- **πλουτέω:** to be rich, wealthy
- **σφάλμα:** -ων, τό: a false step
- **τερατεύομαι:** to talk marvels
- **φονεύω:** to murder, kill, slay
- **χράομαι:** to consult or use an oracle

**Ancient Greek Words:**

- **καταστησάμενος:** aor. part. mid. of κατα-ιστήμημα, “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 ἐκάτερον:** “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”
- **ἠγνόει:** impf., “he himself was ignorant”
- **ὅτι φονεύσει:** fut. in ind. st. after ἠγνόει, “ignorant that he would kill”
Lucian

οὐ προεμαντεύετο δὲ ὡς φεύξεται αὐτὸν ἡ Δάφνη, καὶ ταῦτα οὕτω καλὸν καὶ κομήτην ὄντα. ὥστε οὐχ ὁρῶ καθότι καλλιτεκνοτέρα τῆς Νιόβης ἐδοξᾶς.

ΛΗΤΩ: Ταῦτα μέντοι τὰ τέκνα, ἡ ξενοκτόνος καὶ ὁ ψευδόμαντις, οἶδα, ὅπως λυπεῖ σε ὁρώμενα ἐν τοῖς θεοῖς, καὶ μάλιστα ὅταν ἡ μὲν ἐπαινῆται ἐς τὸ κάλλος, ὁ δὲ κιθαρίζῃ ἐν τῷ συμποσίῳ θαυμαζόμενος ὑφ' ἁπάντων.

ΗΡΑ: Ἐγέλασα, ὦ Λητοῖ: ἐκεῖνος θαυμαστός, ὃν ὁ Μαρσύας, εἰ τὰ δίκαια αἱ Μοῦσαι δικάσαι ἤθελον, ἀπέδειρεν ἂν,

| ἀποδέρω: to flay or skin completely | κομήτης. -ον. ὁ: long-haired |
| γελάω: to laugh | λυπέω: to grieve, vex, annoy |
| Δάφνη. ἡ: Daphne | Μαρσύας. ὁ: Marsyas, defeated in a music contest by Apollo |
| δικάζω: to judge, to give judgment on | Μοῦσα. -ης. ἡ: a Muse |
| ἑθέλω: to will, wish, purpose | Νιόβη. -ης. ἡ: Niobe |
| ἐπαινέω: to approve, applaud, commend | ξενοκτόνος, -ον: slaying guests or strangers |
| θαυμάζω: to wonder, marvel | ὁρῶ: to see |
| θαυμαστός, -ή, -όν: wonderful, marvellous | προμαντεύομαι: to prophesy |
| καλλίτεκνος, -ον: with fair children | συμπόσιον, τό: a drinking-party, symposium |
| κάλλος, -ους, τό: beauty | φεύγω: to flee, escape |
| κιθαρίζω: to play the cithara | ψευδόμαντις. -εως, ὁ: a false prophet |

| ὡς φεύξεται: fut. in ind. st. after προεμαντεύετο, “foretell that she would escape” | ὑπότις (=κατά ὅτι ... ἐδοξᾶς: ind. st. after ὁρῶ, “I don’t see why you seemed” + inf. |
| οὖντα: pres. part. concessive, “despite being handsome” | Νιόβης: Niobe, mother of 12, boasted she was superior to Leto and was punished by Apollo and Artemis |
| καθότι (=κατὰ ὅτι ...) ... ἐδοξᾶς: ind. st. after ὁρῶ, “I don’t see why you seemed” + inf. | ὁρώμενα: pres. part. circumstantial, “grieves you when you see them” |
| ἡ μὲν ... ὁ δὲ: while she ... but he” | ἦ μὲν ... ὁ δὲ: while she ... but he” |
| ὅταν ... ἐπαινῆται ... κιθαρίζη: pres. subj in general temporal clause, when (ever) she is praised ... when (ever) he plays the lyre” | ἑγέλασα: aor., “I burst out laughing” i.e. what you say is absurd |
| εἰ ... ἦθελον: impf. in pres. contrafactual protasis, “if they were wishing” + inf. | ἀπέδειρεν ἂν: impf. in pres. contrafactual apodosis, “he himself (Marsyas) would be flaying” Marsyas was flayed for his insolence |

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ἀυτὸς κρατήσας τῇ μουσικῇ: νῦν δὲ κατασοφιζοθεὶς ἄθλιος ἀπόλωλεν, ἄδικως ἀλούσ: ἢ δὲ καλὴ σου παρθένος οὔτω καλὴ ἔστιν, ὡστε ἐπεὶ ἔμαθεν ὀφθεῖσα ὑπὸ τοῦ Ἀκταίωνος, φοβηθεῖσα μὴ ὁ νεανίσκος ἔξαγορεύσῃ τὸ αἶσχος αὐτῆς, ἐπαφῆκεν αὐτῷ τὸν κύνας: ἐῶ γὰρ λέγειν ὅτι οὐδὲ τὰς τεκούσας ἐμαιοῦτο, παρθένος γε καὶ αὐτὴ οὖσα.

| κρατέω: | to be strong, defeat |
| κατασοφίζω: | aor. result, “as a result of having defeated” |
| κρατήσας: | aor. pass., “he having been outwitted” |
| άθλιος, -α, -ον: | miserable |
| αλούσ: | to be taken, conquered |
| αὐτὸς: | perf. of ἀπόλλυμι, “he died” |
| αὐτῷ: | aor. part. of ἀλήσκομαι, “he having been defeated” |
| οὔτω ... ὡστε: | corelatives, “so beautiful ... that” ironic |
| ὀφθεῖσα: | aor. part. pass. of ὀρᾶω 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: | subj. in clause of fearing, “afraid that he would make known” |
| ἐπαφῆκεν: | aor. of ἐπι-ἀπο-ῤήμι in result clause, “so beautiful that she set upon him” |
| ἐῶ λέγειν: | “I let alone to say,” i.e. I do not bother to say, an example of paralepsis |
| τὰς τεκούσας: | aor. 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 |
| οὖσα: | pres. part. conditional, “if she herself were” |
ΛΗΤΩ: Μέγα, ὦ Ἥρα, φρονεῖς, ὅτι ξύνει τῷ Διὶ καὶ συμ-
βασιλεύεις αὐτῷ, καὶ διὰ τούτο ὑβρίζεις ἀδεῶς: πλὴ
ν ἀλλ’ ὃψομαι σε μετ’ ὀλίγον αὖθις δακρύουσαν, ὁπόταν
σε καταλιπών ἐς τὴν γῆν κατίῃ,
ταῦρος ἢ κύκνος γενόμενος.

Leto holding Apollo and Artemis.
Marble Statuette, 3rd century CE.
(Museo Torlonia, Rome.)

μέγα ... φρονεῖς: “you think big” i.e. you are arrogant
ξύνει: 2 sing. of ξύν-έμι. “because you are with” i.e. you sleep with
ὀψομαι: fut. or ὁράω, “I will see you”
δακρύουσαν: pres. part. circumstantial, “see you crying”
ὁπόταν ... κατίῃ: 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”
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 γελάς, ὦ Ἑρμῆ; 
ΕΡΜΗΣ: Ὡς τελοιότατα, ὦ Ἄπολλον, εἶδον.
ΑΠΟΛΛΩΝ: Εἰπὲ οὖν, ὡς καὶ αὐτὸς ἀκούσας ἔχω γελᾶν.
ΕΡΜΗΣ: Ἡ Ἀφροδίτη ξυνοῦσα τῷ Ἄρει κατείληπται, καὶ ὁ Ἡφαῖστος ἔδησεν αὐτοὺς, εἴσερχεται ἀπελθὼν ἐπὶ τὴν κάμινον: εἶτα ὁ μὲν Ἄρης ἐπεριθεὶς ἀπελθὼν ἐπὶ τὴν κάμινον, ἐποίησεν ἀφανῆς δεσμὰ περιθεὶς. 

Apollo and Hermes

17 (21) Apollo and Hermes

Ἀπόλλων: Τί γελάσει, ὦ Ἑρμή; 
Ερμῆς: Ὅτι γελοιότατα, ὦ Ἄπολλων, εἶδον.
Απόλλων: Εἰπὲ οὖν, ὡς καὶ αὐτὸς ἀκούσας ἔχω γελᾶν.
Ερμῆς: Ἡ Ἀφροδίτη ξυνοῦσα τῷ Ἄρει κατείληπται, καὶ ὁ Ἡφαῖστος ἔδησεν αὐτοὺς, ἀφανῆς δεσμὰ περιθεὶς.
Απόλλων: Πῶς; ἥδυ γάρ τι ἐρεῖν ἐοίκας.
Ερμῆς: Ἐκ πολλοῦ, οἶμαι, ταῦτα εἰδὼς ἐθήρευεν αὐτούς, καὶ περὶ τὴν ἑυδύς ἀφανῆ δεσμὰ περιθεὶς, εἰργάζετο ἀπελθὼν ἐπὶ τὴν κάμινον: εἶτα ὁ μὲν Ἄρης ἐσέρχεται ἐπὶ τὴν κάμινον, ἐποίησεν ἀφανῆς δεσμὰ περιθεὶς. 

Apollo and Hermes

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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.

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Apollo and Hermes
λαθὼν, ὃς ὑπέθετο, καθορᾶ ὁ αὐτόν ὁ Ἡλιος καὶ λέγει πρὸς τὸν Ἡφαίστον. ἐπεὶ δὲ ἐπέβησαν τὸν λέχος καὶ ἐν ἔργῳ ἦσαν καὶ ἐντὸς ἐγεγένησαν τῶν ἀρκύων, περιπλέκεται μὲν αὐτοίς τὰ δεσμά, ἐφίσταται δὲ αὐτοῖς ὁ Ἡφαίστος. ἐκεῖνη μὲν οὖν — καὶ γὰρ ἔτυχε γυμνὴ οὖσα — οὐκ ἔλεγεν ὅπως ἐγκαλύψαιτο αἰδομένη, ὁ δὲ Ἄρης τὰ μὲν πρῶτα διαφυγεῖν ἐπειρᾶτο καὶ ἤλπιζε ῥήξειν τὰ δεσμά. ἐπειτα δὲ, συνεὶς ἐν ἀφύκτῳ ἐχόμενον ἑαυτὸν, ἱκέτευε.

ΑΠΟΛΛΩΝ: Τί οὖν; ἀπέλυσεν αὐτὸν ὁ Ἡφαίστος;

αἰδέομαι: to be ashamed  ἐφίστημι: to set up
ἀπολύω: to loose from Ἡλιος, ὁ: Helius, the sun god
ἄφυκτος: from which none escape ἱκετεύω: to approach as a suppliant
γυμνός: naked, unclad καθοράω: to look down
ἄρκυς, -ους: a net, hunter’s net λανθάνω: to escape notice
ἄφυκτος, -ον: from which none escape λέχος, -ους, τό: a couch, bed
διαφεύγω: to escape περιπλέκω: to twine round, embrace
ἐγκαλύπτω: to veil in πρῶτος, -ον: first
ἐπειτα: thereupon ῥήγνυμι: to break
ἐπιβαίνω: to go upon (+ gen.) συνίημι: to bring together, understand
ἔργον, τό: a deed, act τυγχάνω: to happen to (+ part.)

λαθὼν: aor. part., “having escaped the notice of” i.e. secretly
ὡς ὑπέθετο: parenthetical, “or so he supposed”
ἐπέβησαν: aor. of ἐπι-βαίνω, “they mounted the bed”
ἐν ἔργῳ: “they were in the act”
ἐγεγένησαν: plupf. of γίγνομαι, “they had become inside” i.e. they were invisible
ἐφίσταται: pres. mid. intransitive, “Hephaestus establishes himself over them”
ἐπιθυμεῖ: aor. of τυγχάνω, “she happened to” + part.
ὅπως ἐγκαλύψαιτο: aor. opt. in noun clause after εἶχεν, “she didn’t know how to cover up”
ῥήξει: fut. inf. of ῥήγνυμι after ἡλπίζε, “he was hoping to break”
συνεὶς: aor. part. of συν-ήμι, “having perceived”
ἐχόμενον: pres. part. pass. circumstantial after συνεὶς, “perceived himself being held”
ἱκέτευε: impf. inceptive, “he began pleading”
ΕΡΜΗΣ: Οὐδέπω, ἀλλὰ ξυγκαλέσας τοὺς θεοὺς ἐπιδείκνυται τὴν μοιχείαν αὐτοῖς: οἱ δὲ γυμνοὶ ἀμφότεροι κάτω νενευκότες ξυνδεδεμένοι ἐρυθριῶσι, καὶ τὸ θέαμα ἥδιστον ἐμοὶ ἔδοξε μονονουχὶ αὐτὸ γιγνόμενον τὸ ἔργον.

ΑΠΟΛΛΩΝ: Ὁ δὲ χαλκεὺς ἐκεῖνος οὐκ αἰδεῖται καὶ αὐτὸς ἐπιδείκνυμεν τὴν αἰσχύνην τοῦ γάμου;

ΕΡΜΗΣ: Μὰ Δί', ὅς γε καὶ ἐπιγελᾷ αὐτοῖς ἐφεστὼς. ἐγὼ μέντοι, εἰ χρὴ τἀληθὲς εἰπεῖν, ἐφθόνουν τῷ Ἄρει μὴ μόνον μοιχεύσαντι τὴν καλλίστην θεόν, ἀλλὰ καὶ δεδεμένῳ μετ’ αὐτῆς.

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αιδέομαι: to be ashamed to do
αισχύνη, ἡ: shame, disgrace
ἀληθής, ἡ: unconcealed, true
ἀμφότερος, ὁ, -α, -ον: each or both of two
γάμος, ὁ: a wedding, marriage
γυμνος, ὁ, -ή, -όν: naked, unclad
dέω: to bind
ἐπιγελάω: to laugh approvingly
ἐπιδείκνυμι: to display, show
ἐρυθρίαω: 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
μοιχευστὶ: well-nigh, almost
νεῖω: 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”
γυμνόμενον: pres. part. causal agreeing with θέαμα, “since being”
μοιχευστὶ ... τὸ ἔργον: nom. pred., “being almost the act itself”
ἐπιδεικνύμενοι: pres. part. supplementing αἰδεῖται, “is he not ashamed to be showing”
μὰ Δί: “No, by Zeus!”
ἐφεστὼς: perf. part. of ἐπ-ἰστημι, “standing over them”
ei χρῆ: parenthetical, “if it is necessary” + inf.
tάληθες (=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”
Lucian

ΑΠΟΛΛΩΝ: Οὐκοὖν καὶ δεδέσθαι ἂν ὑπέμεινας ἐπὶ τούτως;

ΕΡΜΗΣ: Σὺ δ’ οὐκ ἂν, ὦ Ἄπολλων; ἵδε μόνον ἐπελθών: ἐπαινέσομαι γάρ σε, ἣν μὴ τὰ ὁμοια καὶ αὐτὸς εὔξῃ ἰδών.

Aphrodite and Ares.
Attic Red Figure Kylix. (Museo Nazionale Tarquiniese, Tarquinia, Italy)

<table>
<thead>
<tr>
<th>δέω: to bind</th>
<th>μόνον: only</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐπαινέω: to approve, applaud, commend</td>
<td>ὃμοιος, -ὁμοῖος: like, resembling</td>
</tr>
<tr>
<td>εὔχομαι: to pray for</td>
<td>σοφοῦ: therefore, then, accordingly</td>
</tr>
<tr>
<td>ἰδέ: lo, behold!</td>
<td>ὑπομένω: to stay behind, survive</td>
</tr>
</tbody>
</table>

δεδέσθαι: perf. pass. inf., “submitted to be bound”

ἀν ὑπέμεινας: aor. of ὑπο-μένω in past contrafactual, “would you have submitted?” + inf. i.e. even though you didn’t

ἐπὶ τούτως: “under these conditions”

σὺ δ’ οὐκ ἂν (sc. ὑπέμεινας): “wouldn’t you (have submitted?)”

ἵδε ... ἐπελθών: “having come, look!” i.e. come and look

Ἡν μὴ ... εὐξη: aor. subj. of εὔχομαι 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.

ΗΡΑ: Ἐγὼ μὲν ἠσχύνομην ἄν, ὁ Ζεῦ, εἰ μοι τοιοῦτος ἦν νῖος, θῆλυς οὔτω καὶ διεφθαρμένος ὑπὸ τῆς μέθης, μίτρα μὲν ἀναδεδεμένος τὴν κόμην, τὰ πολλὰ δὲ μαίνομέναις γυναιξὶ συνών, ἁβρότερος αὐτῶν ἐκείνων, ὑπὸ τυμπάνοις καὶ αὐλοῖς καὶ κυμβάλοις χορεύων, καὶ ὅλως παντὶ μᾶλλον ἐοικὼς ἢ σοί τῷ πατρί.

Contrafactual conditions

A present contrafactual condition has εἰ 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).

A past contrafactual condition has εἰ 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).

Contrafactual conditions
Lucian

ΖΕΥΣ: Καὶ μὴν οὗτός γε ὁ θηλυμίτρης, ὁ ἁβρότερος τῶν γυναικῶν οὐ μόνον, ὡ Ἁρα, τὴν Λυδίαν ἐχειρώσατο καὶ τοὺς κατοικοῦντας τὸν Τμῶλον ἔλαβε καὶ Θρᾴκας ὑπηγάγετο, ἀλλὰ καὶ ἐπ’ Ἰνδοὺς ἐλάσας τῷ γυναικείῳ τοῦτῳ στρατιωτικῷ, τοὺς τε ἐλέφαντας εἷλε καὶ τῆς χώρας ἐκράτησε, καὶ τὸν βασιλέα πρὸς ὀλίγον ἀντιστῆναι τολμήσαντα αἰχμάλωτον ἀπήγαγε, καὶ ταῦτα πάντα ἔπραξεν ὀρχούμενος κιττίνοις, μεθύων, ὡς φῄς, καὶ ἐνθεάζων.

ἄβρός, -ά., -όν: delicate, soft
αἱρέω: to take with the hand, grasp
αἰχμάλωτος, -ον: taken prisoner
ἀνθίστημι: to set against
ἄνθος: to lead away, carry off
βασιλεύς, -έως, ὁ: a king, chief
γυναικεῖος, -α., -ον: womanish, feminine
ἐλαύνω: to drive, drive on, set in motion
ἐλέφας, -αντός, ὁ: an elephant
ἐνθεάζω: to be inspired or possessed
ἡλυμίτρης, -ου, ὁ: someone with a woman’s head-band
Θρᾴξ, Θρᾴκος, ὁ: a Thracian
θύρσος, ὁ: the thyrsus or Bacchic wand
Τμῶλος, ὁ: Mt. Tmolus
κατοικέω: to dwell in
κάττων, -ης, -ον: of ivy
κρατέω: to be strong, subdue
λαμβάνω: to take
Λυδία, ἡ: Lydia
μεθύω: to be drunken with wine
ὀλίγος, -ης, -ον: few, little
ὀρχέομαι: to dance in a row
πράττω: to pass over
πράγμα: of or for soldiers
τολμάω: to dare to (+ inf.)
ὑπάγομαι: to bring under one’s power
χειρόω: to master, subdue
χορεύω: to dance a choral dance
χράομαι: to use (+ dat.)
χώρα, ἡ: a territory

καὶ μὴν ... γε: “Ob but this one”
οὐ μόνον ... ἀλλὰ καί: “not only ... but also”
ἐχειρώσατο: aor., “he subdued”
τοὺς κατοικοῦντας: pres. part., “those living near”
ὑπηγάγετο: aor. of ὑπό-ἀγωμαι, “he mastered”
ἐλάσας: aor. part. of ἐλαύνω, “having driven”
τῷ ... στρατιωτικῷ: dat. of means, “captured with this army”
ἐξε: aor. of αἱρέω, “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 ἁμα, “at the same time dancing”
θύρσος: dat. after χρόμενος, “wielding thyrses” the typical implement of Dionysios’ followers
Dialogues of the Gods

ei δέ τις ἐπεχείρησε λοιδορήσασθαι αὐτῷ, ὑβρίσας ἐς τὴν τελετήν, καὶ τοῦτον ἐτιμωρήσατο, ἢ καταδήσας τοῖς κλήμασιν ἢ διασπασθῆναι ὑπὸ τῆς μητρὸς ὥσπερ νεβρόν. ὥρας ὡς ἄνθρεια ταῦτα καὶ οὐκ ἄναξία τοῦ πατρός; ei δὲ παιδιὰ καὶ τρυφὴ πρόσεστιν αὐτοῖς, οὐδεὶς φθόνος, καὶ μάλιστα ei λογίσατό τις, οἷος ἄν ὅντος ἦν νήφων, ὅπου ταῦτα μεθύων ποιεῖ.

αινέως, -ο�: unworthy of (+ gen.)
ἀνδρείως, -α, -ον: manly
dιασπάω: to tear asunder
ἐπιχειρέω: to put one's hand on
κατάδεικνύω: to tie down
κλῆμα, -ατος, τό: a vine-branch
λοιδόρεω: to abuse, revile
μεθύω: to be drunken with wine
μήτηρ, μητρός, ἡ: a mother
νεβρός, ὁ: a fawn

νήφω: to be sober
οἷος, -α, -ον: what sort of?
ὁραὶ: to see
παιδία, ἡ: childhoodness
πρόσεμυ: to be present in addition
tελετή, ἡ: an initiation rite
τιμωρέω: to exact revenge
τρυφή, ἡ: softness, delicacy, daintiness
ὑβρίζω: to act insolently
φθόνος, ὁ: ill-will, envy, jealousy

ei δέ τις ἐπεχείρησε: aor. opt. in past general protasis, “if anyone ever tried to” + inf.
λοιδορήσασθαι: aor. inf. complementmenting ἐπεχείρησε. “tried to revile” + dat.
ὑβρίσας: aor. part. instrumental, “by acting disrespectfully toward”
ἡ καταδήσας ... ποιήσας: aor. part. instrumental, “he punished by tying ... by causing to” + inf.
dιασπασθῆναι: 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
ὁραὶ ὡς (sc. ἐστι): “do you consider that these things (are)?”
ei ... πρόσεστιν: “if they are present in addition to” + dat.
οὐδεὶς φθόνος: the apodosis of the both ei πρόσεστιν and ei λογίσατο. “(let there be) no jealousy”
ei λογίσατο: aor. opt. in present general protasis, “especially if one considers”
oῖος ἆν ... 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: Σύ μοι δοκεῖς ἐπαινέσεσθαι καὶ τὸ εὕρεμα αὐτοῦ, τὴν ἄμπελον καὶ τὸν οἶνον, καὶ ταῦτα ὄρων οί οἱ μεθυσθέντες ποιοῦσι σφαλλόμενοι καὶ πρὸς ὕβριν τραπόμενοι καὶ ὅλως μεμηνότες ὑπὸ τοῦ ποτοῦ: τὸν γοῦν Ἰκάριον, ὃ 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.

<table>
<thead>
<tr>
<th>ἄμπελος, ἂ: clasp tendrils</th>
<th>οἶνος, ὁ: wine</th>
</tr>
</thead>
<tbody>
<tr>
<td>δίδωμι: to give</td>
<td>δῶλος: completely</td>
</tr>
<tr>
<td>δίκελλα, ἆ: mattock</td>
<td>παῖω: strike, smite</td>
</tr>
<tr>
<td>ἐπαινέω: to approve, applaud, commend</td>
<td>ποιέω: to do</td>
</tr>
<tr>
<td>εὑρέμα, τό: a discovery</td>
<td>ποτὸς, ὁ: drink</td>
</tr>
<tr>
<td>Ἰκάριος, ὁ: Icarius</td>
<td>πρῶτος, -η, -ον: first</td>
</tr>
<tr>
<td>κλῆμα, -ατος, τό: vine-twig, vine-branch</td>
<td>σφάλλωμα: to stagger</td>
</tr>
<tr>
<td>μεθύσκω: to make drunk, intoxicate</td>
<td>τρέπω: to turn or direct</td>
</tr>
<tr>
<td>ξυμπότης, -ου, ὁ: fellow-drinker</td>
<td>ὑβρις, -εως, ἂ: wantonness, insolence</td>
</tr>
</tbody>
</table>

ἐπαινέσεσθαι: fut. inf. mid. after δοκεῖς, “seem to be about to praise”
οὐ ... ποιοῦσι: ind. quest. after ὀρῶν, “considering what sort of things they do”
oἱ 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: Icarius the Athenian, whose shepherds thought he had poisoned them with wine and killed him
ὁ: dat. relative pronoun, “to whom he gave”
διέφθειραν: aor. of δια-φθείρω, “they destroyed”
taῖς δικέλλαις: dat. of means., “with mattocks”
ZEΣ: Οὐδὲν τοῦτο φῆς: σὺ γὰρ ὁνὸς ταῦτα οὐδὲ ὁ Διόνυσος ποιεῖ, τὸ δὲ ἄμετρον τῆς πόσεως καὶ τὸ πέρα τοῦ καλῶς ἔχοντος ἐμφορεῖσθαι τοῦ ἀκράτου. ὃς δὲ ἄν ἐμμετρά τίνη, ἱλαρότερος μὲν καὶ ἡδίων γένοιτ' ἀν: οἷον δὲ ὁ Ἰκάριος ἔπαθεν, οὐδὲν ἂν ἐργάσαιτο οὐδένα τῶν ξυμποτῶν. ἀλλὰ σὺ ἐτι ἥξιον ἐμφορεῖσθαι ἐμφορεῖσθαι τοῦ ἀκράτου. ὃς δ' ἂν ἔμμετρα πίνῃ, ἡδύς μὲν καὶ ἡδίως γένοιτ' ἄν: οἷον δὲ ὁ Ἰκάριος ἔπαθεν, οὐδὲν ἂν ἐργάσαιτο οὐδένα τῶν ξυμποτῶν.
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 Ἄπολλω, τὴν Ἑρεάν, ἐμὲ τὴν μητέρα. μόνης δὲ ἀπέχῃ τῆς Ἀθηνᾶς καὶ ἐπ’ ἐκείνης ἄπυρος μὲν σοι ἡ δᾴς, κενὴ δὲ ὀϊστῶν ἡ φαρέτρα, σὺ δὲ ἄτοξος εἶ καὶ ἄστοχος;

**ΕΡΩΣ: Δέδια, ὦ μῆτερ, αὐτὴν: φοβερὰ γάρ ἐστι καὶ χαροπὴ καὶ δεινῶς ἀνδρικὴ: ὁπόταν οὖν ἐντεινάμενος τὸ τόξον ἐπ’ αὐτὴν, ἐπισείουσα τὸν λόφον ἐκπλήττει με καὶ ὑπότρομος γίνομαι καὶ ἀπορρεῖ μου τὰ τοξεύματα ἐκ τῶν χειρῶν.

---

**Ἀθήνη,** ἡ: Athena

**ἀνδρικός, -ή, -όν:** manly

**ἄποσα, ἀπάσα, ἀπαί:** quite all, the whole

**ἀπέχω:** to keep off or away from

**ἐκπλήττω:** to drive away from

**καταγωνίζομαι:** to prevail against, conquer

**κατηγωνίζομαι:** to prevail against, conquer

**κενός, -ή, -όν:** empty of (+ gen.)

**λόφος, ὁ:** the crest (of a helmet)

**μόνος, ἦ, -όν:** alone, only

**ἀπέχω:** to keep off or away from

**ἀπορρέω:** to fl ow or run off

**ἄτοξος, -όν:** without bow or arrow

**ἄστοχος, -όν:** aiming badly

**δMahon:** to become

**δῆς, δαιτός, ἥ:** a torch

**ἀφεί:** to fear

**δείδω:** at some time, once upon a time

**ἐκπλήττω:** to drive away from

**έντεινω:** to stretch or strain tight

**ἐποίω:** to shake at or against

**καταγωνίζομαι:** to prevail against, conquer

**κενός, -ή, -όν:** empty of (+ gen.)

**λόφος, ὁ:** the crest (of a helmet)

**μόνος, ἦ, -όν:** alone, only

**ἀπέχω:** to keep off or away from

**ἀπορρέω:** to fl ow or run off

**ἄπυρος, -όν:** without fire

**ἄστοχος, -όν:** aiming badly

**ἄτοξος, -όν:** without bow or arrow

**ἄπεκτω:** to drive away from

**χαροπός, -ή, -όν:** glad-eyed, bright-eyed

**χείρ, χειρός, ἥ:** a hand

---

τι δήποτε: emphatic, “why in the world?”

κατηγωνίζω: aor. 2 sing. mid., “why did you prevail over”

τὸν Δία ... Ἑρεάν: all deities who had humiliating love affairs

ἄπεχω: pres. 2 sing. mid., “but you keep away from” + gen.

σοι: dat. of possession, “your torch”

ὅποταν ... ἦ: 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 ὁμως ἀφώπλισας αὐτὸν καὶ νενίκηκας.

ΕΡΩΣ: Ἀλλὰ ἐκείνος ἐκὼν προσίεταί με καὶ προσκαλεῖται, ἦ Ἀθηνᾶ δὲ ύφορᾶται ἀεί, καὶ ποτε ἐγὼ μὲν ἄλλως παρέπτην, πλησίον ἔχων τὴν λαμπάδα, ἦ δέ, «εἴ μοι πρόσει,» φησί, «νὴ τὸν πατέρα, τῷ δορατίῳ σε ἐμπάλασα ἢ τοῦ ποδὸς λαβομένη καὶ ἐς τὸν Τάρταρον ἐμβαλοῦσα ἢ αὐτὴ διασπασαμένη διαφθερῶ» — πολλὰ τοιαῦτα ἥπειλησε: καὶ ὁρᾷ δὲ δριμύ καὶ ἐπὶ τοῦ στήθους ἐχει πρόσωπον τι φοβερόν ἐχίδναις κατάκομον, ὅπερ λαμπάς, -άδος, ἡ: a torch νικάω: to conquer, vanquish παραπέτομαι: to fly alongside πλησίον: nearby πούς, ποδός, ὁ: a foot προσφήμι: to accept, admit προσκαλέω: to call to, call on, summon πρόσωπον, τό: a face, visage, countenance στῆθος, -ους, τό: a breast τοιοῦτος, -αύτη, -οῦτο: such as this ύφοράω: to view with suspicion φοβερός, -ά, -ών: fearful διαπείρω: to drive through διασπάω: to tear asunder ἐμβάλλω: to throw in, put in ἐχίδνα: ἡ: an adder, viper κατάκομος, -άδος, ἡ: with long falling hair λαμβάνω: to take γὰρ: indicating surprise, “wasn’t Ares more frightening?
ἀφώπλισας: aor. of ἀπο-όπλιζω, “you disarmed him” νενίκηκας: perf., “you have conquered him” προσίεται: pres. of προσήμι, “he encourages me” παρέπτην: aor. pass. of παρα-πέτομαι, “I flew alongside” εἴ μοι πρόσει: fut. of προσ-έρχομαι in future “most” vivid protasis, indicating a threat, “if you approach me” i.e. and you had better not!
Lucian

ἐγὼ μάλιστα δέδια: μορμολύττεται γάρ με καὶ φεύγω, ὅταν ἰδὼ αὐτό.

ἈΦΡΟΔΙΘ: Ἄλλα τὴν μὲν Ἀθηνᾶν δέδιας, ως φής, καὶ τὴν Γοργόνα, καὶ ταῦτα μὴ φοβηθεῖς τὸν κεραυνὸν τοῦ Διός. αἱ δὲ Μοῦσαι διὰ τί σοι ἄτρωτοι καὶ ἔξω βελῶν εἰσιν; ἢ κάκειναι λόφους ἐπισείουσι, καὶ Γοργόνας προφαίνουσιν;

ΕΡΩΣ: Αἰδούμαι αὐτάς, ὃ μὴτερ: σεμναὶ γάρ εἰσι καὶ ἀεί τι φροντίζουσι καὶ περὶ φόδην ἔχονται καὶ ἐγὼ παρίσταμαι πολλάκις αὐταῖς, κηλούμενος ὑπὸ τοῦ μέλους.

ἈΦΡΟΔΙΘ: Ἔα καὶ ταῦτας, ὅτι σεμναὶ: τὴν δὲ Ἀρτέμιν τίνος ἔνεκα οὐ πιπρῶσκεις;

| αἰδέομαι: to be ashamed to do | μορμολύττομαι: to frighten, scare |
| ἀναλάζομαι: to take again | Μοῦσα, -ης, ἥ: a Muse |
| ἀτρώτος, -ον: unwounded | παρίστημι: to make to stand by (+ dat.) |
| βέλος, -εος, τό: a missile | πολλάκις: many times, often |
| Γοργόνη, ἥ: a Gorgon | προφαίνω: to show forth, display |
| ἔνεκα: on account of (+ gen.) | σεμνός, -ή, -όν: revered, august, holy, awful |
| ἔξω: out of (+ gen.) | τιτρώσκω: to wound |
| ἐπισείω: to shake at or against | φεύγω: to flee, take flight, run away |
| κεραυνός, ὁ: a thunderbolt | φοβέω: to cause fear, to terrify |
| κηλέω: to charm, enchant, | φροντίζω: to have a care, give heed |
| λόφος, ὁ: a crest | ὀδή, ἥ: a song, lay, ode |
| μέλος, -εος, τό: a song |

ὅταν ἰδὼ: aor. subj. in general temporal clause, “whenever I see it”

Γοργόνα: the face of Gorgon Medusa is on the shield of Athena

φοβηθείς: aor. part. pass. with conditional force, as indicated by μὴ, “if not having been terrified”

κάκειναι (=καὶ ἐκείναι): “do these also shake”

περὶ φόδην ἔχουσι: “they are busy about song”

παρίστημι: 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 αὐτήν οἶόν τε φεύγουσαν ἀεὶ διὰ τῶν ὀρῶν: εἶτα καὶ ἰδιόν τυια ἔρωτα ήδη ἐρᾶ.

ΑΦΡΟΔΙΤΗ: Τίνος, ὦ τέκνον;

ΕΡΩΣ: Θήρας καὶ ἐλάφων καὶ νεβρῶν, αἰρέιν τε διώκουσα καὶ κατατοξεύειν, καὶ ὅλως πρὸς τῷ τοιούτῳ ἔστιν: ἐπεὶ τὸν γε ἀδελφὸν αὐτῆς, καίτοι τοξότην καὶ αὐτὸν ὄντα καὶ ἑκηβόλον —

ΑΦΡΟΔΙΤΗ: Οἶδα, ὦ τέκνον, πολλὰ ἐκείνον ἐτόξευσας.

---

adedelfos, o: a brother
airei: to capture
diako: to pursue
ekhibolo, -ov: far-shooting, a Homeric epithet of Apollo
eilafo, o: a deer
era: to love
theta, h: a chase
idios, -a, -on: one’s own
catalamban: to seize upon, lay hold of

katatoxein: to strike down with arrows
nebro, o: a fawn
oida: to know (perf.)
olos te eimi: to be able
olos, -η, -on: whole, entire
odos, -ous, to: a mountain, hill
toixein: to shoot with the bow
toixthis, -ou, o: a Bowman, archer
feivn: to flee, take flight, run away

To ... olon: adverbial acc., “completely”
Oude ... oion te (sc. esti): “it not possible to” + inf.
feuyousan: pres. part. agreeing with the object of catalabein, “to capture her fleeing” erota: internal acc. with er, “she loves a love” i.e. has a desire
tinos: gen. of person after er, “whom does she love?” answered with the genitives in the next clause
airein ... katatoxeinein: these infinitives also complement er from above, “she loves to catch and shoot down”
diakoosan: pres. part. instrumental, “by chasing”
pros to toioytou: “she is all into such”
Kaitoi ... onta: pres. part. concessive, “although being an archer”
Ekhibolon ---: Eros is interrupted by Aphrodite. The “far-shooter” is Apollo
Etopxei: aor., “you shot him many times” Apollo was legendary for his tragic loves
Ares fumes about the threat made by Zeus to the other gods at the beginning of book 8 of the Iliad. Hermes advises caution.


Ἀριστερὰ πλευρά

Ηπείλησεν: aor., “what be threatened” ὡς ὑπεροπτικά: neut. pl. agreeing with ὁδα, “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-ήμι, “I will send down” ἀποκρεμασθέντες: aor. part. pass., “having been suspended” κατασπάω: pres. inf. after βιάσεθε, “you will try to draw me down” καθελκύσετε: fut., “you will certainly not drag down” εἰ ... θελήσαμι: aor. opt. in future less vivid protasis, “If I should wish” + inf. ἄνελκύσαι: aor. inf. after θελήσαμι, “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 ἱσχυρότερός ἐστιν, οὐκ ἂν ἀρνηθείην, όμοι δὲ τῶν τοσούτων ὑπερφέρειν, ὥς μὴ καταβαρήσειν αὐτόν, κἂν τὴν γῆν κἂν τὴν θάλατταν προσλάβωμεν, οὐκ ἂν πεισθείην.

ΕΡΜΗΣ: Εὐφήμει, ὦ Ἅρης: οὐ γὰρ ἀσφαλὲς λέγειν τὰ τοιαῦτα, μὴ καὶ τί κακὸν ἀπολαύσωμεν τῆς φλυαρίας.

ΑΡΗΣ: Οἴει γάρ με πρὸς πάντας ἂν ταῦτα εἰπεῖν, οὐχὶ δὲ πρὸς μόνον σέ, ὅν ἐχεμυθεῖν ἠπιστάμην; ὃ γοῦν μάλιστα γελοίον ἔδοξέ μοι ἀκούοντι μεταξὺ τῆς ἀπειλῆς, οὐκ

ἀκήκοας: perf. of ἀκούω, “you have heard”
καθ’ ἓν: “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.
ὡς μὴ καταβαρήσειν: 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. exegetical after ἀσφαλὲς, “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?”
γελοίον: nom. pred., after ἔδοξε, “what seemed laughable”
ἄν δυναίμην σιωπήσαι πρὸς σέ: μέμνημαι γὰρ οὗ πρὸ πολλοῦ, ὅπως ὁ Ποσειδῶν καὶ ἡ Ἡρα καὶ ἡ Ἀθηνα ἐπαναστάντες, ἐπεβούλευσαν συνδήσαι αὐτὸν λαβόντες, ὡς παντοῖος ἦν δειώς, καὶ ταῦτα τρεῖς οὖντας, καὶ εἰ μὴ γε ἡ Θέτις κατελεήσασα ἐκάλεσεν αὐτόν σύμμαχον Βριάρεων ἐκατόγχειρα ὄντα, κἂν ἐδέδετο αὐτὸς κεραυνῷ καὶ βροντῇ. ταῦτα λογίζομεν ἐπῆε μοι γελᾶν ἐπὶ τῇ καλλιρρημοσύνῃ αὐτοῦ.

ΕΡΜΗΣ: Σιώπα: εὐφήμει. οὐ γὰρ ἀσφαλὲς οὔτε σοι λέγειν οὔτε ἐμοὶ ἀκούειν τὰ τοιαῦτα.

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>αὐτός</td>
<td>steadfast, safe</td>
</tr>
<tr>
<td>καλλιρρημοσύνη</td>
<td>elegance of language</td>
</tr>
<tr>
<td>Βριάρεως</td>
<td>Briareos</td>
</tr>
<tr>
<td>βροντή</td>
<td>thunder</td>
</tr>
<tr>
<td>γελάω</td>
<td>to laugh</td>
</tr>
<tr>
<td>δοκέω</td>
<td>to seem</td>
</tr>
<tr>
<td>δύναμι</td>
<td>to be able, capable</td>
</tr>
<tr>
<td>ἐκατόγχειρα</td>
<td>hundred-handed</td>
</tr>
<tr>
<td>ἐπανίστημι</td>
<td>to set up again, revolt</td>
</tr>
<tr>
<td>εὐφήμει</td>
<td>to use words of good omen</td>
</tr>
<tr>
<td>καλέω</td>
<td>to summon</td>
</tr>
<tr>
<td>καταλεέω</td>
<td>to have compassion upon</td>
</tr>
<tr>
<td>κατελεήσασα</td>
<td>to have compassion upon</td>
</tr>
<tr>
<td>κατελεύσασα</td>
<td>they plotted to bind him</td>
</tr>
<tr>
<td>λαμβάνω</td>
<td>to take</td>
</tr>
<tr>
<td>λογίζομαι</td>
<td>to count, reckon</td>
</tr>
<tr>
<td>μιμνήσκομαι</td>
<td>to remember</td>
</tr>
<tr>
<td>σύμμαχος</td>
<td>an ally</td>
</tr>
<tr>
<td>συνδέω</td>
<td>to bind or tie together</td>
</tr>
<tr>
<td>τοιοῦτος</td>
<td>such as this</td>
</tr>
</tbody>
</table>

οὔκ ἄν δυναίμην: pres. opt. pot., “I would not be able” + inf.
ἐπαναστάντες: aor. part. intransitive of ἐπ-ἀνα-ἰστήμη, “having revolted”
συνδήσασα: aor. inf. complementing ἐπεβούλευσαν, “they plotted to bind him”
λαβόντες: aor. part., “once they had grabbed him”
ὡς ... ἦν: ind. st. after μέμνημαι, “I remember that he was”
δειώς: perf. part. of δείδω used as a predicate, “that he was terrified”
οὔτα: pres. part. acc. agreeing with object of δειώς, “terrified of them being three”
eἰ μὴ ... ἐκάλεσαν: aor. in past contrafactual protasis, “if Thetis had not summoned”
σύμμαχο: acc. pred., “summoned Briareos as an ally”
Βριάρεως: acc., this episode is recounted in Iliad 1, 396-406
κἂν ἐδέδετο: plupf. of δεῖ in past contrafactual apodosis, “he would have been bound”
αὐτῷ κεραυνῷ καὶ βροντῇ: dat. of circumstance, “thunder lightning and all”
λογιζομένῳ ... μοι: dat. after ἐπῆε, “it occurred to me considering these things” + inf.
ἐπῆε: impf. of ἐπ-ἐρχομαι used impersonally, “it came to mind” + inf.
σιώπα: pres. imper., “be silent!”
eὐφήμει: 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:** Χαίρε, ὦ πάτερ Ἑρμῆ.

**ΕΡΜΗΣ:** Καὶ σύ γε. ἀλλὰ πῶς ἐγὼ σὸς πατήρ;

**ΠΑΝ:** Οὐχ ὁ Κυλλήνιος Ἑρμῆς ὢν τυγχάνεις;

**ΕΡΜΗΣ:** Καὶ μάλα. πῶς οὖν σὺς ἐμὸς εἶ;

**ΠΑΝ:** Μοιχίδιος εἰμι, ἐξ ἔρωτός σοι γενόμενος.

**ΕΡΜΗΣ:** Νή Δία, τράγου ἴσως τινὸς μοιχεύσαντος αἶγα: ἐμὸς γὰρ πῶς, κέρατα ἔχων καὶ ῥῖνα τοιαύτην καὶ πώγωνα λάσιον καὶ σκέλη διχαλὰ καὶ τραγικὰ καὶ οὐρὰν ὑπὲρ τὰς πυγάς;

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**aἴξ, aίγος, ἡ:** a she-goat  
δίχηλος, -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  
μοιχίδιος, -α, -ον: born in adultery  
νή: indeed  
οὐρά, ἡ: a tail  
πυγή, -ῆς, ἡ: a rump, buttocks  
πάγων, -ωνος, ὁ: a beard  
pός: how?  
ῥίς, ῥίνος, ἡ: a nose  
σκέλος, -εως, τό: a leg  
τραγικός, -ῆς, -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”  
ὅν: pres. part. supplementing τυγχάνεις, “do you happen to be?”  
μοιχεύσαντος: aor. part. in gen. abs., “some goat having illicitly loved” + acc.
ΠΑΝ: ὁπόσα ἂν ἀποσκώψῃς εἰς ἐμὲ, τὸν σεαυτοῦ γιόν, ὦ πάτερ, ἐπονείδιστον ἀποφαίνεις, μᾶλλον δὲ σεαυτόν, ὃς τοιαύτα γεννᾶς καὶ παιδοποιεῖς, ἐγὼ δὲ ἀναίτιος.

ΕΡΜΗΣ: Τίνα δὲ καὶ φής σου μητέρα; ἦ που ἐλαθον αἶγα μοιχεύσας ἐγώγε;

ΠΑΝ: Όυκ αἶγα ἐμοίχευσας, ἀλλ’ ἀνάμνησον σεαυτόν, εἰ ποτε ἐν Ἀρκαδίᾳ παῖδα ἐλευθέραν ἐβιάσω. τί δάκτυλον τὸν δάκτυλον ζητεῖς καὶ ἐπιπολὺ ἀπορεῖς; τὴν Ἰκαρίου λέγω Πηνελόπην.

ΕΡΜΗΣ: Εἶτα τί παθοῦσα ἐκείνη ἀντ’ ἐμοῖ τράγῳ σε ὅμοιον ἐτέκεν;


ΕΡΜΗΣ: Τίνα δὲ καὶ φῄς σου μητέρα; ἤ που ἔλαθον αἶγα μοιχεύσας ἐγώγε;

ΠΑΝ: Οὐκ αἶγα ἐμοίχευσας, ἀλλ’ ἀνάμνησον σεαυτόν, εἰ ποτε ἐν Ἀρκαδίᾳ παῖδα ἐλευθέραν ἐβιάσω. τί δακὼν τὸν δάκτυλον ζητεῖς καὶ ἐπιπολὺ ἀπορεῖς; τὴν Ἰκαρίου λέγω Πηνελόπην.

εἰμι, Πηνελόπη ἡ Σπαρτιᾶτις, τὸν πατέρα δὲ γίνωσκεθεὸν ἔχων Ἐρμῆν τὸν Μαίας καὶ Διός. εἰ δὲ κερασφόροςκαὶ τραγοσκελῆς εἰ, μὴ λυπεῖτω σε: ὅποτε γάρ μοι συνῆν
ὁ πατήρ ὁ σός, τράγῳ ἑαυτὸν ἀπείκασεν, ώς λάθοι, καὶ
diὰ τοῦτο ὁμοίος ἀπέβης τῷ τράγῳ.

ΕΡΜΗΣ: Νὴ Δία, μέμνημαι ποιήσας τοιοῦτόν. ἐγὼ οὖν
ὁ ἐπὶ κάλλει μέγα φρονῶν, ἄγενειος αὐτὸς ὡς λάθοι, καὶ
ὁ πατὴρ ὁ σός, τράγῳ ἑαυτὸν ἀπείκασεν, ὡς λάθοι, καὶ
dιὰ τοῦτο ὁμοίος ἀπέβης τῷ τράγῳ.

ΠΑΝ: Καὶ μήν οὐ κατασχυνῶ σε, ὦ πάτερ: μουσικὸς τε γάρ
eἰμι καὶ συρίζω πάνυ καπυρόν, καὶ ὁ Διόνυσος οὐδὲν ἐμοῦ
ἄνευ ποιεῖν δύναται, ἀλλὰ ἐταῖρον καὶ θιασώτην πεποίηκε

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| ἕχων: | pres. part. in ind. st. after γίνωσκε, “know that you have” |
| μή: | pres. imper. 3 s., “don’t let that grieve you” |
| συνῆν: | impf. of συν-εἰμι, “when he consorted with me” |
| ώς 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” |
| οὗ...μέγα φρονῶν: | pres. part. attributive, “I who think big” i.e. boast |
| οὗς πατήρ: | nom. pred., “am I to be called your father?” |
| ὁφλῆσω: | fut. of ὁφλισκάνω, “will I deserve?” + acc. |
| ἐπὶ τῇ εὐπαιδίᾳ: | “for such a good offspring,” ironic |
| πάνυ καπυρόν: | acc. adverbial, “I play the syrinx very clearly” |
| πεποίηκε: | perf., “he has made me” |
εἰ θεάσω | εἰ θεάσω: aor. opt. in future less vivid protasis, “if you should see my flocks”

ἡσθήσῃ | ἡσθήσῃ: fut. pass. in future more vivid apodosis, “you will be delighted”

συμμαχήσας | συμμαχήσας: aor. part., “having fought with” + dat.

ὥστε | ὥστε ...

ᾑρέθη | ἠρίστευσα ἐν Μαραθῶνι, ὥστε καὶ ἀριστεῖον ᾑρέθη μοι τὸ ὑπὸ τῇ ἀκρόπολει σπήλαιον. ἢν γοῦν ἐς Ἀθηναίας ἐλθης, εἴσῃ ὁμοι ὥστε καὶ τοῦ Πανὸς ὄνομα.

ἘΡΜΗΣ: Εἰπὲ δὲ μοι, γεγάμηκας, ὁ Πάν, ἡδη; τοῦτο γάρ, ὑμεῖς, καὶ ἡγοῦμαι αὐτῷ τοῦ χοροῦ: καὶ τὰ ποίμνια δὲ εἰ θεάσαιό μου, ὁπόσα περὶ Τεγέαν καὶ ἀνὰ τὸ Παρθένιον θεάσαιό μου, ὁπόσα περὶ Τεγέαν καὶ ἀνὰ τὸ Παρθένιον ἔχω, πάνυ ἡσθήσῃ: ἄρχω δὲ καὶ τῆς Ἀρκαδίας ἁπάσης: πρῴην δὲ καὶ Ἀθηναίοις συμμαχήσας σύμμαχω, ὥστε καὶ ἀριστεῖον ᾑρέθη μοι τὸ ὑπὸ τῇ ἀκρόπολει σπήλαιον. θεάομαι, ἡγοῦμαι: καὶ τὰ ποίμνια δὲ εἰ θεάσαιό μου, ὁπόσα περὶ Τεγέαν καὶ ἀνὰ τὸ Παρθένιον θεάσαιό μου, ὁπόσα περὶ Τεγέαν καὶ ἀνὰ τὸ Παρθένιον ἔχω, πάνυ ἡσθήσῃ: ἄρχω δὲ καὶ τῆς Ἀρκαδίας ἁπάσης: πρῴην δὲ καὶ Ἀθηναίοις συμμαχήσας οὕτως ἠρίστευσα ἐν Μαραθῶνι, ὥστε καὶ ἀριστεῖον ᾑρέθη μοι τὸ ὑπὸ τῇ ἀκρόπολει σπήλαιον. ἢν γοῦν ἐς Ἀθηναίας ἐλθης, εἴσῃ ὁμοι ὥστε καὶ τοῦ Πανὸς ὄνομα.

ΕΡΜΗΣ: Εἰπὲ δὲ μοι, γεγάμηκας, ὁ Πάν, ἡδη; τοῦτο γάρ, ὑμεῖς, καὶ ἡγοῦμαι αὐτῷ τοῦ χοροῦ: καὶ τὰ ποίμνια δὲ εἰ θεάσαιό μου, ὁπόσα περὶ Τεγέαν καὶ ἀνὰ τὸ Παρθένιον θεάσαιό μου, ὁπόσα περὶ Τεγέαν καὶ ἀνὰ τὸ Παρθένιον ἔχω, πάνυ ἡσθήσῃ: ἄρχω δὲ καὶ τῆς Ἀρκαδίας ἁπάσης: πρῴην δὲ καὶ Ἀθηναίοις συμμαχήσας σύμμαχω, ὥστε καὶ ἀριστεῖον ᾑρέθη μοι τὸ ὑπὸ τῇ ἀκρόπολει σπήλαιον. θεάομαι, ἡγοῦμαι: καὶ τὰ ποίμνια δὲ εἰ θεάσαιό μου, ὁπόσα περὶ Τεγέαν καὶ ἀνὰ τὸ Παρθένιον θεάσαιό μου, ὁπόσα περὶ Τεγέαν καὶ ἀνὰ τὸ Παρθένιον ἔχω, πάνυ ἡσθήσῃ: ἄρχω δὲ καὶ τῆς Ἀρκαδίας ἁπάσης: πρῴην δὲ καὶ Ἀθηναίοις συμμαχήσας οὕτως ἠρίστευσα ἐν Μαραθῶνι, ὥστε καὶ ἀριστεῖον ᾑρέθη μοι τὸ ὑπὸ τῇ ἀκρόπολει σπήλαιον. ἢν γοῦν ἐς Ἀθηναίας ἐλθης, εἴσῃ ὁμοι ὥστε καὶ τοῦ Πανὸς ὄνομα.
Dialogues of the Gods

ΠΑΝ: Οὐδαμῶς, ὃ πάτερ: ἐρωτικὸς γὰρ εἶμι καὶ οὐκ ἂν ἀγαπήσαμι συνὼν μιᾷ.

ΕΡΜΗΣ: Ταῖς αἰξὶ δηλαδὴ ἐπιβαίνεις.

ΠΑΝ: Σὺ μὲν σκώπτεις, ἐγὼ δὲ τῇ τῇ Ἡχοὶ καὶ τῇ Πίτυς σύνειμι καὶ ἀπάσαις ταῖς τοῦ Διονύσου Μαινάς καὶ πάνυ σπουδάζομαι πρὸς αὐτῶν.

ΕΡΜΗΣ: Οἶσθα οὖν ὃ τι χαρίσῃ, ὦ τέκνο, τὰ πρῶτα αἰτοῦντί μοι;

ΠΑΝ: Πρόσταττε, ὃ πάτερ: ἡμεῖς μὲν ἴδωμεν ταῦτα.

ΕΡΜΗΣ: Καὶ πρόσιθί μοι καὶ φιλοφρονοῦ: πατέρα δὲ ὅρα μὴ καλέσῃς με, ἀκούοντος γε τινός.

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άγαπάω: to love

αιτέω: to ask, beg

δηλαδὴ: quite clearly

Διόνυσος: Dionysus

ἐἰδον: to see (aor.)

εἷς: one

ἐπιβαίνω: to mount

Ἑχώ: Echo, a nymph

κολέω: to call

Μαινάς: Maened, a female companion of Dionysus

ὁράω: to see

οὐδαμῶς: not at all

Πίτυς: Pitys, a nymph

προστάττω: to command

σκώπτω: to mock

σύνειμι: to be with, consort with (+ dat.)

φιλοφρονέομαι: to treat affectionately

χαρίζω: to oblige

οὐκ δὲν ἀγαπῆσαμι: aor. opt. pot., “I would not like to” + part.

συνών: pres. part. supplementing ἀγαπῆσαμι, “would not like to be with” + dat.

Ἡχοὶ καὶ τῇ Πίτυς: two victims of Pan’s violent love. Cf. Longus 1.27 and 3.23

σπουδάζω: pres. pass., “I am pursued by them”

οἶσθα (sc. χάριν): “do you know me (a favor)?” i.e., will you do me a favor?

ὁ τι χαρίσῃ: fut. mid., “which you will grant to me”

τὰ πρῶτα: adversial 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 ὅρα, “see to it that you do not call me father”

ἀκούοντος: pres. part. in gen. abs., “with someone else listening”

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23. (3) Apollo and Dionysus

Apollo remarks how different siblings are from each other, taking as his example Eros, Hermaphrodite and Priapus.

ἌΠΟΛΛΩΝ: Τί ἂν λέγοιμεν; ὁμομήτριοις, ὦ Διόνυσε, ἄδελφοις εἶναι Ἔρωτα καὶ Ἑρμαφρόδιτον καὶ Πρίαπον, ἀνομοιοτάτους ὄντας τὰς μορφὰς καὶ τὰ ἐπιτηδεύματα; οὐ μὲν γὰρ πάγκαλος καὶ τοξότης καὶ δύναμιν οὐ μικρὰν περιβεβλημένος ἁπάντων ἄρχων, ὁ δὲ θῆλυς καὶ ἧμιανδρος καὶ ἀμφίβολος τὴν ὄψιν: οὐκ ἂν διακρίναις εἴτ’ ἔφηβὸς ἐστιν εἴτε καὶ παρθένος: ὁ δὲ καὶ πέρα τοῦ ἑυπρεποῦς ἀνδρικὸς ὁ Πρίαπος.

**Terms and Definitions**

- ἄδελφος, ὁ: a brother
- ἀμφίβολος, -ον: dubious
- ἀνδρικός, ὁ: masculine, manly
- ἀνόμοιος, -ον: unlike, dissimilar
- ἄρχω: to rule over (+ gen.)
- διακρίνω: to distinguish, judge
- δύναμις, -ης, -εως: power, might
- εἴτε: whether ... or
- ἐπιτήδευμα, -ατος, τό: a pursuit, habit
- Ἐρωτα καὶ Ἑρμαφρόδιτον καὶ Πρίαπος: 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”
- οὐκ: aor. opt. pot., “you couldn’t judge”
ΔΙΟΝΥΣΟΣ: Μηδὲν θαυμάσῃς, ὦ Ἀπόλλων: οὐ γὰρ Ἀφροδίτη αἰτία τοῦτο, ἀλλὰ οἱ πατέρες διάφοροι γεγενημένοι, ὅπου γε καὶ ὁμοπάτριοι πολλάκις ἐκ μᾶς γαστρός, ὁ μὲν ἄρσην, ἡ δὲ θήλεια, ὡσπερ ὑμεῖς, γίνονται.

ΑΠΟΛΛΩΝ: Ναι: ἄλλ’ ἡμεῖς ὁμοιοὶ μὲν ἔσμεν καὶ τὰ αὐτὰ ἐπιτηδεύομεν: τοξόται γὰρ ἄμφω.

ΔΙΟΝΥΣΟΣ: Μέχρι μὲν τόξου τὰ αὐτὰ, ὦ Ἀπόλλων, ἐκεῖνα δὲ οὐ χαίρει τῶν Ἀρτεμις ξενοκτονεῖ ἐν Σκύθαις, οὐ δὲ μαντεύη καὶ ἵνα τοὺς κάμνοντας.

ΑΠΟΛΛΩΝ: Οἴει γὰρ τὴν ἀδελφὴν χαίρει τοῖς Σκύθαις, ἡ γε καὶ παρεσκεύασται, ἤν τις Ἕλλην ἀφικνέομαι ποτέ.
ἐς τὴν Ταυρικήν, συνεκπλεῦσαι μετ’ αὐτοῦ μυσαττομένη
tὰς σφαγάς;

ΔΙΟΝΥΣΟΣ: Ἐγείρε ἐκείνη ποιοῦσα. ὁ μέντοι Πρίαπος —
egeloioν γάρ τι σοι διηγήσομαι, πρώην ἐν Δαμψάκῳ
gενόμενος, ἐγὼ μὲν παρῄειν τὴν πόλιν, ὁ δὲ ὑποδεξάμενός
με καὶ ξενίσας παρ' αὑτῷ, ἐπειδὴ ἀνεπαυσάμεθα ἐν τῷ
συμπόσιῳ ἱκανῶς ὑποβεβρεγμένοι, κατ’ αὐτάς που
μέσας νύκτας ἐπαναστὰς ὁ γενναῖος — αἰδοῦμαι δὲ

ΑΠΟΛΛΩΝ: Ἐπείρα σε;

ΔΙΟΝΥΣΟΣ: Τοιοῦτόν ἐστι.
Apollo: Well then, what about this?
Dionysus: What else could it be but laughter?

Apollo: Very well, not harshly and not fiercely: pardonable, allow me s

Dionysus: Then now, my friend, and especially you, Apollo, let me make an attempt:

Apollo: He might assault you.
Dionysus: Since you are so handsome, and you have weapons also, 

Apollo: But he will not assault, oh Dionysus: I have a long-haired and a bow and arrows.
Dionysus: For now because of the comb and bow and arrows.

Apollo: But I have weapons also.
Dionysus: I also have weapons.

Apollo: I have weapons also, a not-too-subtle threat.
24. (4) Hermes and Maia

Hermes complains to his mother about his excessive duties.

**ΕΡΜΗΣ:** Ἐστι γάρ τις, ὦ μητέρ, ἐν οὐρανῷ θεὸς ἀθλιώτερος ἐμοῦ;

**ΜΑΙΑ:** Μὴ λέγε, ὦ Ἑρμῆ, τοιοῦτον μηδὲν.

**ΕΡΜΗΣ:** Τί μὴ λέγω, ὃς τοσαῦτα πράγματα ἔχω μόνος κάμνων καὶ πρὸς τοσαῦτας ὑπηρεσίας διασπώμενος; ἐωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δεῖ καὶ διαστρῶσαντα τὴν κλισίαν εὐθετήσαντα ἕκαστον παρεστάναι τῷ Διὶ καὶ διαφέρειν τὰς ἀγγελίας τὰς παρ’ αὐτοῦ, ἄνω καὶ κάτω ἡμεροδρομοῦντα, καὶ ἐπανελθόντα

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**ἀγγελία, ἡ:** a message  
**κάμνω:** to toil  
**κλισία, ἡ:** a bed  
**μητέρος, ἡ:** a mother  
**μόνος, ὁ, -ov:** alone  
**οὐρανός, ὁ:** heaven  
**παρίστημι:** to make to stand beside (+ dat.)  
**πράγμα, -ατος, τό:** a task  
**σαίρω:** to sweep  
**τοσοῦτος, -αται, -ατο:** such great  
**ὑπηρεσία, ἡ:** service

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**ἐμοῦ:** gen. of comp., “more miserable than me”  
**τοιοῦτον:** “don’t say such!” note the double negative μὴ ... μηδὲν  
**λέγω:** pres. subj. in deliberative question, “why not say?”  
**ἐξαναστάντα:** aor. part. acc. intransitive of ἐξ-ἀνα-ἵστημι agreeing with the acc. subj. of σαίρειν, “me, having arisen”  
**σαίρειν:** pres. inf. after δεῖ, “it is necessary for me to sweep”  
**διαστρῶσαντα ... 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-ἔρχομαι, “me, having returned”
Dialogues of the Gods

κεκονιμένον παρατιθέναι τὴν ἀμβροσίαν: πρὶν δὲ τὸν νεώνητον τούτον οἰνοχόον ἢκει, 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 παλαίστραις εἶναι κἀν ταῖς ἐκκλησίαις κηρύττειν καὶ ῥήτωρ ἐκδιδάσκειν, ἀλλ' ἔτι καὶ νεκρικὰ συνδιαπράττειν μεμερισμένον. καίτοι τὰ μὲν τῆς Λήδας τέκνα παρ' ἡμέραν ἑκάτερος ἐν οὐρανῷ ή ἐν ᾍδου ἀμβροσία, 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 παλαίστραις εἶναι κἀν ταῖς ἐκκλησίαις κηρύττειν καὶ ῥήτωρ ἐκδιδάσκειν, ἀλλ’ ἔτι καὶ νεκρικὰ συνδιαπράττειν μεμερισμένον. καίτοι τὰ μὲν τῆς Λήδας τέκνα παρ' ἡμέραν ἑκάτερος ἐν οὐρανῷ ή ἐν ᾍδου ἀμβροσία.
ταῦτα ταῦτα κἀκεῖνα: “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”
ἡκοντά: 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,
πέμπε: perf. of πέμπω, “about whom he has sent me”
ὑψόμενον: fut. part. acc. of ὑψάμενον 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
Dialogues of the Gods

φησίν, «ἐλθὼν ἐν παρόδῳ τὴν Ἀντιόπην ἰδέ.» καὶ ὁλως ἀπηγόρευκα ήδη. εἰ γοῦν μοι δυνατὸν ἦν, ἡδέως ἂν ἢξίωσα πεπρᾶσθαι, ὡσπερ οἱ ἐν γῇ κακῶς δουλεύοντες.

ΜΑΪΑ: Ἰδε τάυτα, ὦ τέκνον: χρὴ γὰρ πάντα ὑπηρετεῖν τῷ πατρὶ, νεανίαν ὄντα. καὶ νῦν ὡσπερ ἐπέμφθης σοβεί ἐς Ἀργος, εἶτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων λάβῃς: οξύχολοι γὰρ οἱ ἐρῶντες.

Ἀντιόπην ἡ: Antiope became the mother of Amphion
ἀπηγόρευκα: perf., “I have already become exhausted”
ἰδέ: lo, behold
κακός, -ή, -όν: bad
λαμβάνω: to take, receive
νεανίας: ὅ: a young man
ὁλως: completely
οξύχολος, -ον: quick to anger
πάροδος, Ὕ: a by-way, passage
πέμπω: to send, despatch
πιπράσκω: to sell
πληγή, Ἥ: a blow, stroke
σοβεί: 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”
eἰ ... ἦν: impf. in present contrafactual protasis, “If it were possible”
ἀν ήξίωσα: aor. in past contrafactual apodosis, “I would have asked” + inf.
πεπρᾶσθαι: 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”
σοβεί: pres. imper., “get a move on!”
βραδύνων: pres. part. causal, “for being slow”
μὴ ... λάβῃς: aor. subj. in negative purpose clause, “lest you receive”
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, μειράκιῳ ἀνοήτῳ πιστεύσας τὸ ἅρμα, ὃς τὰ μὲν κατέφλεξε πρόσγειος ἐνεχθείς, τὰ δὲ υπὸ 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,

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-κέω, “he confounded”
eἰ μὴ ... κατέβαλον: aor. in past contrafactual protasis, “if I had not struck down”
ξυνεῖς: aor. part. of ξυν-ἵημι, “having realized what was happening”
σωμεῖν λέιψανον ἀνθρώπων ἐπέμεινεν ἃν, τοιούτον ἡμῖν τὸν καλὸν ἥμισον καὶ διφηλάτην ἐκπεμφομας.

ΗΛΙΟΣ: Ἦμαρτον, ὦ Ζεῦ, ἀλλὰ μὴ χαλέπανε, εἰ ἐπείσθην νιῶ τολλα ἱκετεύντι: πόθεν γὰρ ἀν καὶ ἡλπίσα τηλικοῦτο γενήσεσθαι κακῶν;

ΖΕΥΣ: Όὐκ ἣδεις, δοσὶς ἐδείτο ἀκριβείας τὸ πρᾶγμα καὶ ὡς, εἰ βραχύ τις ἐκβαίη τῆς ὁδοῦ, οἴχεται πάντα; ἡγνοεῖς δὲ καὶ τῶν ἱππῶν τὸν θυμόν, ὡς δὲι ξυνέχειν ἀνάγκη τὸν

ἄγνοεω: not to perceive or know  ἱκετευω: to approach as a suppliant
ἀκρίβεια, ἡ: exactness, care  ἵππος, ὁ: a horse, mare
ἀμαρτάνω: to miss, err  λείψανον, τό: a remnant, relic
ἀνάγκη, ἡ: force, constraint  ξυνέχω: to hold together
ἄναιγκη, ἡ: a way, path  ὅσος, -η, -ον: how much?
ἐκβαίνω: to step out of or off from  πείθω: to prevail upon, win over, persuade
ἐκπέμπω: to send out or forth from  πόθεν: whence?
ἐλπίζω: to hope for, look for, expect  πρᾶγμα, -στος, τό: a deed, matter
ἐπιμένω: to remain after  τηλικοῦτος, -αύτη, -αύτο: so great as this
ἡνίοχος, ὁ: one who holds the reins  τοιοῦτος, -αύτη, -αύτο: such as this
θυμός, ὁ: spirit, will, passion  χαλεπαίνω: to be severe, sore, grievous

ἐπέμεινεν: aor. in past contrafactual apodosis, “there would have remained”  ἤσθην: dat. of agent, “by the boy begging”
ἐπέσυνεν: aor. in past contrafactual apodosis, “there would have remained”  ἠγνόεω: not to perceive or know
ἐπέσυμφα: perf. of ἐκ-πέμπω, “you have sent out”  Ἔωος, ὁ: a horse, mare
ημαρτόν: aor. of ἐμαρτάνω, “I erred”  λείψανον, τό: a remnant, relic
εἰ ἐπείσθην: aor. pass. in simple protasis, “don’t be angry if I was persuaded”  ξυνέχω: to hold together
νιῶ: dat. of agent, “by the boy begging”  ἰδών, ὁ: a way, path
ἐπείσθην: aor. pass. in simple protasis, “don’t be angry if I was persuaded”  οἴχεται: to be gone, to have gone
νιῶ: dat. of agent, “by the boy begging”  ἤλπισα: aor. past contrafactual, “how could I have expected?”
εἰ ἐπείσθην: aor. pass. in simple protasis, “don’t be angry if I was persuaded”  ἤλπισα: aor. past contrafactual, “how could I have expected?”
νιῶ: dat. of agent, “by the boy begging”  ἤσθην: dat. of agent, “by the boy begging”
οὐδὲ λείψανον ἀνθρώπων ἐπέμεινεν ἃν, τοιούτον ἡμῖν τὸν καλὸν ἥμισον καὶ διφηλάτην ἐκπέμφομας.
χαλινόν; εἰ γὰρ ἐνδοίη τις, ἀφηνιάζουσι εὐθὺς, 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 ἐνθα ἐβούλοντο αὐτοί: ὁ δὲ οὐκ ἔλεγεν ὅ τι χρῆσαιτο αὐτοῖς.

General Conditions

A present general condition has ἐὰν (Attic ἢν) + subj. in the protasis; present indicative in the apodosis:

εἰ ἔμε δὲ ἢν ἰδωσι, τεθνάσω 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 ἐνδοίη τις, ἀφηνιάζουσι εὐθὺς: 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 πινὼς παραδόθη τῷ Γανυμήδει τὸ ἐκπῶμα, ὁ δὲ ἤπει ἐν αὐτῷ ἐκείνῳ πεῖν. 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 ἐπιπολῆ καὶ οὐκ ἐπίστευον αὐτῷ τὴν ἐλασίν: ἐπεὶ δὲ κατελιπάρησε δακρύων καὶ ἡ μὴ τὴν Κλυμένη μετ’ αὐτοῦ, ἀναβιβασάμενος ἐπὶ τὸ ἅρμα ὑπεθέμην, ὅπως μὲν χρὴ βεβηκέναι αὐτὸν, ἐφ’ ὁπόσον δὲ ἐς τὸ ἄνω ἀφέντα ὑπερενεχθῆναι, ἐκεῖ ἐς τὸ κάταντες αὖθις ἐπινεύειν, καὶ ὡς ἐγκρατή ἐναι τῶν ἡμῶν, καὶ μὴ ἐφιέναι τῷ θυμῷ τῶν ἵππων: ἐπὶ δὲ καὶ ἡλίκος ὁ κάτωδος, εἰ μὴ ὥρθην ἐλαύνοι: ὁ δὲ — παῖς γὰρ ἦν —
Lucian

ἐπιβὰς τοσούτου πυρός καὶ ἐπικύψας ἐς βάθος ἀχανῆς, ἐξεπλάγη, ὡς τὸ εἰκός οἱ δὲ ἵπποι ὡς ἰσθοῦτα οὐκ ὄντα ἐμὲ τὸν ἐπιβεβηκότα, καταφρονῆσαντες τοῦ μειρακίου, ἐξετράποντο τῆς ὁδοῦ καὶ τὰ δεινὰ ταῦτα ἐποίησαν: ὁ δὲ τὰς ἦνιας ἀφείς, οἶμαι, δεδιώς μὴ ἐκπέμψῃς αὐτός, εἴχετο τῆς ἄντυγος. ἀλλὰ ἐκείνος τε ἴδῃ ἔχει τὴν δίκην κἀμοί, ὦ Ζεῦ, ἰκανὸν τὸ πένθος.

ΖΕΥΣ: Ἰκανὸν λέγεις, τοιαῦτα τολμήσας; νῦν μὲν οὖν συγγνώμην ἀπονέμω σοι, ἐς δὲ τὸ λοιπὸν, ἰδιὰ τὸ ὅμοιον ἱκανός τὸ πένθος.

ΖΕΥΣ: Ἱκανόν λέγεις, τοιαῦτα τολμήσας; νῦν μὲν οὖν συγγνώμην ἀπονέμω σοι, ἐς δὲ τὸ λοιπὸν, ἰδιὰ τὸ ὅμοιον ἱκανός τὸ πένθος.

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αἰσθάνομαι: to perceive
ἀντις: an edge or rail
ἀπονέμω: to impart, assign
ἀφίημι: to allow, let loose
ἀχανής, ἀχανῆς: yawning
βάθος, βάθους: depth
dίκη, δίκης: justice, penalty
ἐκισσός: to allow, let loose
ἐκτρέπω: to turn aside from (+ gen.)
ἐπιβαίνω: to go upon
ἐπικύπτω: to bend over (to see)
ἐπικύπτω: to bend over (to see)
ἐπικύπτω: to bend over (to see)
ἐκπίπτω: to fall from
ἐκπλήττω: to shock
ἐκπλήττω: to shock
ἐκτρέπω: to turn aside from (+ gen.)
ἐπιβαίνω: to go upon
ἐπιβαίνω: to go upon
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ἐπιβάς ... 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 ἔμε: pres. part. in ind. st. after ἰσθοῦτα, “they perceived that I was not”
tὸν ἐπιβεβηκότα: perf. part. predicate after ἰσθοῦτα, “was not the one who had mounted”
ἐξετράποντο: aor. mid. of ἐκ-τρέπω, “they turned away from the course”
ἀφείς: aor. part. of ἀπο-ιημ, “having released the reins”
μὴ ἐκπέμψῃς: aor. subj. in clause of fearing after δεδιώς, “fearing that he would fall out”
ἐξετράποντο: aor. mid. of ἐκ-τρέπω, “they turned away from the course”
ἦν ... παρανομήσῃς ... ἐκπέμψῃς: aor. subj. in future more vivid protasis, “if you transgress ... or send out”
παρανομήσης, ἡ τῶν τοιούτων σεισμῶν διάδοχον ἐκπέμψης, αὐτίκα εἴση, ὅποσον τοῦ σοῦ πυρὸς ο κεραυνὸς πυρωδέστερος. ὥστε ἐκείνον μὲν αἰ ἀδελφαὶ θαπτέτωσαν ἐπὶ τῷ Ἡριδανῷ, ἵνα πεσῃ ἐκπέμψῃ τὸν κεραυνὸν ἡ ὁπόσον τοῦ σοῦ πυρὸς ἡ ἐκπέμψῃ, ἀντίκα εἴσῃ, ὅποσον τοῦ σοῦ πυρὸς ἡ ἐκπέμψῃ, ἀντίκα εἴσῃ. ὥστε ἐκεῖνον μὲν αἱ ἀδελφαὶ θαπτέτωσαν ἐπὶ τῷ Ἡριδανῷ, ἵνα ἔπεση ἐκδιφρευθείς ἡ ἐπ' αὐτῷ δακρύουσαι καὶ αἴγειροι γενέσθωσαν ἐπὶ τῷ πάθει, ὅποσον τοῦ τῷ Ἱππός αὐτοῦ καὶ ἄτερος τῶν τροχῶν συντέτριπται — ἐλαύνε, ὑπαγαγὼ τοὺς ἵππους. ἀλλὰ μέμνησο τούτων ἅπαντων.

Dialogues of the Gods

ἄδελφη, ἡ: a sister
ἀδελφος, ὁ: a brother
ἀμα, ἁτος, τό: a chariot
αὐτίκα: forti th, straightway, at once
dιακρύω: to weep, shed tears
dιάδοχος, -ον: succeeding
ἔκδιφρευω: to throw from a chariot
ἐκτίμησε: to send out or forth from
ἐκλαίω: to drive
ἔτερος, -η, -ον: one of two
ἔλεκτρον, τό: amber
Ἡριδανός, ὁ: Eridanus River
θάπτω: to bury

ἰναπερ: wherever
κατάγνυμι: to break in pieces, shatter
μιμνήσκομαι: to remind
πάθος, τό: a suffering, experience
παρανομώ: to transgress the law
πίπτω: to fall, fall down
πυρώδης, -ες: like fire, fiery
ῥυμός, ὁ: the pole of a carriage
συμπήγνυμι: to put together
συντρίβω: to rub together, shiver
τροχή, ἡ: a wheel
ὑπάγω: to lead under

ὁπόσον: introducing indirect question after εἴση, “you will know how much”
pυρός: gen. of comp. after πυρωδέστερος, “more fiery than your fire”
θαπτέτωσαν: 3 pl. aor. imperative, “let them bury”
ἐπεσεν: aor. of πίπτω, “where he fell”
ἐκδιφρευθείς: aor. part. pass., “having been thrown from the chariot”
γενέσθωσαν: 3 pl. aor. imperative of γίνομαι, “let them become poplars”
συμπήξάμενος: aor. part. of συν-πήξαι, “having put together”
κατέαγε: perf. of κατα-άγνυμι, “the pole is shattered”
ἄτερος (=ὁ ἄτερος): “one of the two wheels”
συντέτριπται: perf. of συν-τρίβω, “one is shivered”
ὑπαγαγὼν: aor. part. of ὑπο-άγω, “having brought under your power”
26. (25) Apollo and Hermes

Apollo quizzes Hermes about the unusual arrangements made by the Dioscuri, Castor and Pollux, to share their immortality.

ἈΠΟΛΛΩΝ: Ἕχεις μοι εἰπεῖν, ὦ Ἑρμῆ, πότερος ὁ Κάστωρ ἐστὶ τούτων ἢ πότερος ὁ Πολυδεύκης; ἐγὼ γὰρ οὐκ ἂν διακρίναιμι αὐτοὺς.

ΕΡΜΗΣ: Ὅτι οὗτος μέν, ὦ Ἄπολλον, ἔχει ἐπὶ τοῦ προσώπου τὰ ἴχνη τῶν τραυμάτων ἃ ἔλαβε παρὰ τῶν ἀνταγωνιστῶν πυκτεύων, καὶ μάλιστα ὧποσα ὑπὸ τοῦ Βέβρυκος Ἀμύκου ἀνταγωνιστής ἀνταγωνιστής, ὁ Βέβρυξ, -κος, ὁ: a Bebrycian ἱχνος, -εως, τό: a trace Κάστωρ, ὁ: Castor, twin brother of Polydeuces (Pollux) λαμβάνω: to take ἔχειν: aor. inf. after ἔχει: “are you able to say?” οὐκ δὲ διακρίναιμι: aor. opt. potential, “I couldn’t distinguish” ξυγγενόμενος: aor. part. of ξυγγίγνομαι used substantively, “the one who was with us” πυκτεύω: pres. part., “when he was boxing” ὧπο ... Ἀμύκου: “at the hands of Amycus” this boxing match is recounted in book 2 of Apollonius’ Argonautica and Theocritus 22.
Διαλογίς τῶν Ιάσων συμπλέων, ἄτερος δὲ οὐδὲν τοιοῦτον ἐμφαίνει, ἄλλα καθαρός ἐστι καὶ ἀπαθής τὸ πρόσωπον.

ἈΠΟΔΩΝ: Ὁνῆσας διδάξας τὰ γνωρίσματα, ἐπεὶ τὰ γε ἄλλα πάντα ἴσα, τοῦ φοῦ τὸ ἡμίτομον καὶ ἀστήρ ὑπεράνω καὶ ἀκόντιον ἐν τῇ χειρὶ καὶ ἵππος ἑκατέρῳ λευκός, ὥστε πολλάκις ἐγὼ τὸν μὲν προσεῖπον Κάστορα Πολυδεύκην ὄντα, τὸν δὲ τῷ τοῦ Πολυδεύκους ὀνόματι. ἀτὰρ εἰπέ μοι καὶ τόδε, τί δήποτε οὐκ ἄμφω ξύνεισιν ἥμιν, ἀλλ' ἐς ἡμῖν, ἀλλ' ἐξ ἡμισείας ἄρτι μὲν νεκρός, ἄρτι δὲ θεός ἐστιν ἅτερος αὐτῶν;
ΕΡΜΗΣ: Ὑπὸ φιλαδελφίας τοῦτο ποιοῦσιν: ἐπεὶ γὰρ ἔδει ἑνὰ μὲν τεθνάναι τῶν Λήδας υἱέων, ἑνὰ δὲ ἀθάνατον εἶναι, ἐνείμαντο οὕτως αὐτοὶ τὴν ἀθανασίαν.

ΑΠΟΔΛΩΝ: Οὐ ξυνετήν, ὦ Ἑρμῆ, τὴν νομήν, οἵ γε οὐδ᾽ ὄψονται οὕτως ἀλλήλους, ὅπερ ἐπόθουν, οἶμαι, μάλιστα: πῶς γάρ, ὁ μὲν παρὰ θεοῖς, ὁ δὲ παρὰ τοῖς φθιτοῖς ὄν; πλὴν ἄλλα ὡσπερ ἐγὼ μαντεύομαι, ὁ δὲ Ἁσκληπιὸς ἰᾶται, σὺ δὲ παλαίειν διδάσκεις παιδοτρίβης ἄριστος ὄν, ἡ δὲ Ἅρτεμις μαιεύεται καὶ τῶν ἄλλων ἕκαστος ἔχει τινὰ τέχνην, ἡ θεοῖς ἢ ἀνθρώποις χρησίμην, οὗτοι δὲ τί ποιήσουσιν ἡμῖν; ἡ ἀργὸς εὐωχήσονται τηλικοῦτοι ὄντες;

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<table>
<thead>
<tr>
<th>κείμενο</th>
<th>Έννοια</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀθανασία, ἡ</td>
<td>immortality</td>
</tr>
<tr>
<td>ἀθάνατος, -ου</td>
<td>undying, immortal</td>
</tr>
<tr>
<td>ἀλλήλους</td>
<td>of one another</td>
</tr>
<tr>
<td>ἀργός, ἡ, -ον</td>
<td>living without labour</td>
</tr>
<tr>
<td>ἀριστος, ἡ, -ον</td>
<td>best</td>
</tr>
<tr>
<td>δέω</td>
<td>to need, be necessary</td>
</tr>
<tr>
<td>διδάσκω</td>
<td>to teach</td>
</tr>
<tr>
<td>χρήσιμος, -ου</td>
<td>useful to (+ dat.)</td>
</tr>
<tr>
<td>ἔκαστος, -ον</td>
<td>every one, each one</td>
</tr>
<tr>
<td>εὐωχία</td>
<td>to dine sumptuously</td>
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<tr>
<td>ἀράχνη</td>
<td>to serve as a midwife</td>
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<tr>
<td>ἀριστέων, -ον</td>
<td>to make</td>
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<tr>
<td>τεθνάναι</td>
<td>perf. inf. after ἔδει, “it was necessary for one to die”</td>
</tr>
<tr>
<td>ἐνείμαντο</td>
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<td>to teach</td>
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ΕΡΜΗΣ: Οὐδαμῶς, ἀλλὰ προστέτακται αὐτοῖν ὑπηρετεῖν τῷ Ποσειδῶνι καὶ καθιππεύειν δεῖ τὸ πέλαγος, καὶ ἐάν που ναύτας χειμαζομένους ἴδωσιν, ἐπικαθίσαντας ἐπὶ τὸ πλοῖον σώζειν τοὺς ἐμπλέοντας.

ΑΠΟΛΛΩΝ: Ἀγαθήν, ὦ Ἑρμῆ, καὶ σωτήριον λέγεις τὴν τέχνην.

Castor and Pollux, the Dioscuri.
Silver didrachm of Bruttium, 3rd C BCE.

ἀγαθός, -ή, -όν: good
dei: it is necessary
ἐμπλέω: to sail
ἐπικαθίζω: to set upon
καθιππέω: to ride over
ναύτης, -ου, ὁ: a sailor
οὐδαμῶς: in no wise
πέλαγος, -εος, τὸ: the sea
Ποσειδῶν, -ῶνος, ὁ: Poseidon
προστάττω: to place, assign
σωτήριος, -ον: saving, delivering
σώζω: to save
tέχνη, ἡ: 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.
ἐάν ... 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 σώζειν, “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 (ἕω, ἐνω, 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. -έαγην
κατάγνυμι: to break in pieces, shatter

ἄγγέλλω: to bear a message ἄγγελω, ἔγγειλα, ἐγγελκα, ἐγγέλμαι, ἐγγέλθην
ἀπαγγέλλω: to announce
παραγγέλλω: to transmit as a message
προσαγγέλλω: to announce

ἄγω: to lead ἄξω, 2 aor. ἔγαγον, ἔχα, ἐγμαι, ἐχθην
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

αἱρέω: to take αἱρήσω, 2 aor. ἐλλον, ἔρηκα, ἔρημαι, ἔρεθην
ἀφαιρέω: to take away, exclude, set aside, remove
διαιρέω: to divide, separate, distinguish
καθαιρέω: to take down, reduce
περιαιρέω: to strip off
ὑφαιρέω: to seize underneath
Lucian

αἴρω: to lift ἄρω, ἥρα, ἥρκα, ἥρμαι, ἥρθην

αισθάνομαι: to perceive αἰσθήσομαι, 2 aor. ἡσθόμην, ἡσθήμαι

αισχύνω: to disgrace, (mid.) be ashamed αἰσχυνῶ, ἡσχύνα, ἡσχύνθην καταισχύνω: to disgrace

ἀλλάκτω: to change ἀλλάξω, ἠλλαξα, ἠλλαγμαι, ἠλλάχθην or ἠλλάγην ἐναλλάκτω: to change

παραλλάκτω: to change, alter

ἀμαρτάνω: to fail, go wrong ἀμαρτήσομαι, 2 aor. ἡμάρτον, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην

ἀμυνω: to ward off ἀμυνῶ, ἡμυνά, (mid.) ἠμυνομαι defend myself ἠμυνάμην, ἡμυνάμην

ἑρπάζω: to snatch away ἑρπάσομαι, ἡρπασα, ἡρπακα, ἡρπασμαι, ἡρπασμαι ἐναρπάζω: to snatch up διαρπάζω: to tear in pieces συναρπάζω: to seize and carry away

ἄρχω: to be first, begin ἄρχω, ἥρξα, ἥργμαι, ἥρχην

ἀχθομαι: to be vexed ἀχθέσομαι, ἠχθέσθην

βαίνω: to step βήσομαι, 2 aor. ἐβην, 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. ἐβάλον, 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
Dialogues of the Gods

περιβάλλω: to throw around, put on
υποβάλλω: to throw down

βούλομαι: to wish
βολήσομαι, βεβολήσμαι, ἐβολήθην

γαμέω: to marry
γαμῶ, ἔγημα, ἔγεγαμηκα

γελάω: to laugh
γελάσομαι, ἐγέλασα, ἐγελάσθην
ἐπιγελάω: to laugh at
ξυγγελάω: to laugh along with
προσγελάω: to look laughing at

γι: to know
γνώσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἔγενα, ἔγεγνώκα, ἔγεγνωσμαι, ἔγνωσθην

διαγιγνώσκω: to distinguish, discern
συγγιγνώσκω: to forgive

dιάπισμαι, διάπισμα, δείκτης

δέομαι: to want, ask:
δεήσομαι, δεδέημαι, ἐδεήθην

δέχομαι: to receive
dέξομαι, δέξάμην, δέδεγμαι, -ἐδέχθην

δείδω: to fear
dείσομαι, δείεις, δέδειχα

dείκνυμι: to show
dείξω, δείξα, δεδείχι, δείχτην
ἐπιδείκνυμι: to show, exhibit

dέομαι: to want, ask:
dεήσομαι, δεδέημαι, ἐδεήθην. (from δέω 2)
dέχομαι: to receive
dέξομαι, δεδέημαι, -ἐδέχθην

dέω (1): to bind
dήσομαι, δεδέημαι, ἐδείχθην

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:
dεήσομαι, δεδέημαι, δεδείχθην

διδάσκω: to teach, (mid.) learn
dιδάξω, ἐδιδάξα, δεδιδάχθην

ἐκδιδάσκω: to teach thoroughly

διδράσκω: to run away
dράσομαι, δέδρακα

ἀποδιδράσκω: to run away, escape
<table>
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<tr>
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<th>Meaning</th>
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<td>to give</td>
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<td>ἀναδίδωμι</td>
<td>to hold up and give</td>
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<tr>
<td>ἀποδίδωμι</td>
<td>to give back, return, render</td>
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<tr>
<td>ἐνδίδωμι</td>
<td>to give in, allow</td>
</tr>
<tr>
<td>παραδίδωμι</td>
<td>to give over to another</td>
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<td>διώκω</td>
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προσέρχομαι: to come or go to
ὑπέρχομαι: to come under, beguile

ἔρωτάω: to ask ἐρήσομαι, 2 aor. ἐρήμην

ἐσθίω: to eat ἔδομαι, 2 aor. ἔφαγον

εὑρίσκω: to find εὑρήσω, 2 aor. ήδον or εὐρον, ήυρηκα or εὐρηκα, εὑρημαι, εὑρέθην

εὐχομαι: to pray εὐξομαι, ήξάμην, ήγμαι

ἐχω: to have ἔχω, 2 aor. ἔσχω, ἔσχηκα, imperf. ἔχων.

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, ζευξα, ζευγμαι, ζεὐχθην

ἡγέομαι: to go before, think, ἡγήσομαι, ἡγήσαμην, ἡγημαι διηγέομαι: to set out in detail, describe in full

ηδομαι: to be happy; ἡσθήσομαι, ἡσθην

θάλλω: to bloom 2 perf. τέθηλα
ἐκθάλλω: to bloom

θάπτω: to bury θάψω, θάψα, τέθαμαι, ἐτάφην

θανεῖμαι: to die θανοῦμαι, 2 aor. -έθανον, τέθνηκα

ἀποθνήσκω: to die off

ἰημι: to let go, relax, to send forth ἡσώ, ἡκα, είκα, είμαι, εἴθην

ἀνίημι: to send up or forth
ἀφίημι: to send forth, send away
ἐπαφίημι: to set upon
ἔφιημι: to yield to
καθίημι: to send down, let fall, lower
προσίημι: to accept, admit
συνίημι: to bring or set together

καθικνέομαι: to come down to
ἀφικνέομαι: to arrive
ἵστημι: to make to stand, set στήσω, ἔστηκα, caused to stand, 2 aor. ἔστησα stood, 1 perf. ἔστηκα stand, plupf. εἰστήκη stood, ἔστάθην
άνθιστημι: to set against ἔξανίστημι: 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 ἕστηκα: to call to council, convene προκαλέω: to call forth κάμνω: to labor, am weary or sick: καμοῦμαι, 2 aor. ἔκαμον, ἐκλάσα, κέκλασμαι, εκλάσθην, κέκλοφα, κέκλεμμαι, 2 aor. pass. ἐκλάπην, κεκήρυχα, κεκήρυγμαι, ἐκλήθην κηρυττω: to proclaim, κηρύξω, ἐκήρυξα, κεκήρυχα, κεκήρυγμαι, ἐκηρυχθην κλάω: to break κλέψω, ἐκλέψα, κέκλεμμαι, 2 aor. pass. ἐκλάπην κλέπτω: to steal, κλέψω, ἐκλέψα, κέκλεμμαι, 2 aor. pass. ἐκλάπην κλίνω: to bend κλινῶ, ἐκλίνα, κέκλικα, κέκλιμαι, -ἐκλίνην παρακατακλίνω: to cause to lie down beside προκατακλίνω: to make to lie down above + gen. κόπτω: to strike κόψω, ἐκόπην, κέκοφα, κέκομμαι, -ἐκόπην διακόπτω: to cut in two, cut through κρύπτω: to hide from κρύψω, ἐκρύψα, κέκρυμμαι, ἐκρύφθην κτείνω: to kill κτενῶ, ἐκτεινα, -ἐκτονα, ἐκτονία, ἐκτονια, ἐκτονεῖν, to kill, slay λαμβάνω: to take λήψομαι, ἐλαβον, εἴληφα, εἴλημαι, ἐλήφθην, ἐληφθη, ἐληφθην, ἐληφθην 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, ἐπον, ἔρηκα, λέλεγμαι, ἔλεχθην and ἔρρήθην
ἀντιλέγω: to speak against, contradict

λείπω: to leave λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἔλείφθην
ἀντιλέπτω: 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 ἐμέθυσα, ἐμεθύσθην

μέλλω: to intend, μελλήσω, ἐμέλλησα
μέλω: to be a care for, μελήσω. impersonal: μέλει it is a care
μέμφομαι: to blame μεμψομαι, ἐμεμψάμην, ἐμέμφθην

μένω: to stay μενῶ, ἔμεινα, μεμένηκα
ἐπιμένω: to remain after
περιμένω: to wait for, await
ὑπομένω: to endure, survive

μμνήσκω: to remind, remember (mid.), -μνήσω, -ἐμνήσα, perf. μεμνημαι
(permissions sense), ἐμνήσθην
ἀναμμνήσκω: to remind
ὑπομιμνήσκω: to remind

νέμω: to distribute νεμῶ, ἔνειμα, -νενέμηκα, νενέμημαι, ἐνεμήθην
ἀπονέμω: to impart, assign

ξαίνω: to scratch ξανῶ, ἔξηνα, ἔξαμμαι

οἶδα: to know; see ὁράω

οἴμαι: (or οἶμαι): to suppose ὸήθην imperf. ὸμην
οἶχομαι: am gone: οἰχήσομαι

ὀλλυμι: to destroy ὀλῶ, ὀλεσα, ὀλολεκα, ὀλωλα
ἀπόλλυμι: to destroy utterly, be lost (mid.)
Lucian

ὁράω: to see  ὀφθήν, imperf. ὁράω

ἀφοράω: to look away from

καθοράω: to look down, discern

ὑφοράω: to view with suspicion

ἕωρας, 2 aor.  ἐκτούθην, imperf.  ἐκτούθην

ἐξορύττω: to dig out

παίζω: to sport ἐνπαίζω, πέπαιω, πέπαιω, ἐπαίζω

πάσχω: to experience  πέπαιω, 2 aor.  ἐπαίζω, 2 perf.  πέπαιω, πέπαιω, ἐπαίζω

παραπέτασμαι: to fly alongside

πάνω: to drink  πένω, 2 aor.  ἐπάνω, 2 perf.  πένω, πένω, ἐπάνω

πέπτωκα: to fall out ἐπέπτωκα, ἐπέπτωκα, ἐπέπτωκα

πέτασσω: to fly ἐπέτασσω, πέτασσω, πέτασσω, ἐπετάσσω

πέτασσω: to fall upon ἐπετάσσω, ἐπετάσσω, ἐπετάσσω

πάνω: to drink  πένω, 2 aor.  ἐπάνω, 2 perf.  πένω, πέπαιω, ἐπαίζω

πέπτω: to fall  πέπτω, 2 aor.  ἐπάνω, 2 perf.  πέπτω, πέπτω, ἐπαίζω

ἐκπέτασσω: to fly ἐπετάσσω, ἐπετάσσω, ἐπετάσσω

ἐκπέτασσω: to fly ἐπετάσσω, ἐπετάσσω, ἐπετάσσω

ἐπιπέτασσω: to fly ἐπετάσσω, ἐπετάσσω, ἐπετάσσω
Dialogues of the Gods

πλάττω: to form ἐπλάσα, πεπλασμαῖ, ἐπλάσθην

πλέκω: to weave ἐπλέξα, πεπλεγμαῖ, ἐπλάσθην

περιπλέκω: to twine round, embrace

πλέω: to sail πλέω, πεπλεύκα, πέπλευκα, πέπλευσμαι, ἐπλεύσθην

πλέκω: to weave ἐπλέξα, πεπλεγμαῖ, ἐπλάσθην

περιπλέκω: to twine round, embrace

πλέω: to sail πλέω, πεπλεύκα, πέπλευκα, πέπλευσμαι, ἐπλεύσθην

ἐμπλέω: to sail συμπλέω: to sail in company with

συνεκπλέω: to sail out along with

ποθέω: to desire, miss: ποθήσω, ἐποθήσα

πράττω: to do πράξω, πεπράχτην

συνδιαπράττω: to accomplish together

πτύσσω: to fold πτύξω, ἐπτύχθην

περιπτύσσω: to enfold, enwrap

προσπτύσσω: to embrace

ῥέω: to flow ῥυήσομαι, ἐρρύηκα

ἀπορρέω: to flow or run off

ὑπορρέω: to flow under

ῥήγνυμι: to break ῥήξω, ἐρράγην

ἀναρρίπτω: to throw up

σβέννυμι: to quench σβέσω, ἐσβέσθην

σημαίνω: to indicate σημανῶ, ἐσήμηνα, σεσήμασμαι, ἐσημάνθην

ἐπισημαίνω: to indicate, signal

σκώπτω: to mock σκώψομαι, ἐσκώψα, ἐσκώφθην

ἀποσκώπτω: to banter, rally

σπάω: to draw σπάσω, ἐσπάσα, ἐσπασμαῖ, ἐσπάσθην

ἀποσπάω: to drag away from

διασπάω: to tear asunder, part forcibly

ἐπισπάω: to draw from

κατασπάω: to draw or pull down
Lucian

στέλλω: to send, arrange  στελῶ, ἐστειλα, ἐσταλκα, ἐσταλμαί, ἐστάλην
ἐπιστέλλω: to send as a message

στρέφω: to turn στρέψω, ἐστραμμαί, ἐστράσμαι, ἐστάσθην
ἀναστρέφω: to turn upside down, upset

σφίζω: to save σώσω, ἔσωσα, σέσωκα, ἔσωθην

tαράττω: to stir up ταράξω, ἐτάραξα, τετάραγμαι, ἐτάραχθην
ἐπιταράττω: to trouble or disquiet yet more
ξυνταράττω: to confound, disturb

τάττω: to arrange, τάξω, ἔταξα, 2 perf. τέταχα, τετάμαι, ἐτάχθην

προστάττω: to command

teίνω: to stretch τείνω, ἐτείνα, ἐτείνα, ἐτάθην
ἐπιτείνω: to extend

tελέω: to complete τελῶ, ἐτέλεσα, τετελεσμαί, ἐτελέσθην

ἀποτελέω: to accomplish

dιατελέω: to accomplish

τέμνω: to cut τεμῶ, 2 aor. ἔτεμον, -τεμμαί, ἔτεμμαί, ἐτέμμαί, ἐτέμμαί
ἀνατέμνω: to cut open

tίθημι: to place θήσω, ἔθηκα, τέθηκα, τεθέμαι, ἐτέθην

ἀποτίθημι: to put away
ἐπιτίθημι: to put in or into
κατατίθημι: to place, put

παρατίθημι: to place beside

ὑποτίθημι: to place under

τικτω: to beget, bring forth: τέξομαι, 2 aor. ἔτεκον, 2 perf. τέτοκα, ἐτέχθην

tυτρώσκω: to wound -τρώσω, ἔτρωσα, τετρωμαί, ἐτρώθην

τρέπω: to turn τρέψω, ἔτρεψα, τετράπην

ἀποτρέπω: to turn away (from), oppose
ἐκτρέψω: to turn aside from + gen.
ἐπιτρέπω: to turn towards, permit
Dialogues of the Gods

τρέφω: to nourish  θρέψω, ἔθρεψω, 2 perf.  τέτροφα, τέθραμμαι, ἐτράφην  ἀνατρέφω: to feed up, nurse up, educate

τρίβω: to rub  τρίψω, ἔτριψα, 2 perf. τέτριφα, τέτριμμαι, ἔτριβην  συντρίβω: to rub together, shiver

tυγχάνω: to happen  τεύξομαι, ἔτυχον, τετύχηκα, ἐτύχθην  ὑπισχνέομαι: to promise  ὑπεσχόμην, ἐπιεσχόμην

φαίνω: to show, to appear (mid.)  φανῶ, ἔφηνα, πέφηνα, πέφασμαι, ἔφανη  ἀποφαίνω: to show forth, display, assert, declare  ἀποφαίνω: to show forth, reveal  ἐμφαίνω: to display, indicate  προφαίνω: to show forth, display

φέρω: to bear  οἴσω, 1 aor. ἦμεγκα, 2 aor. ἦμεγκον, 2 perf. ἐνήνοχα, perf.  ἐνήνεγμαι, aor. pass. ἐνέχθην  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  φθειρῶ, ἔφθειρα, ἔφθαρκα, 2 perf. -έφθορα am ruined, ἔφθαρμαι, 2 aor. pass. ἐφθάρην  διαφθείρω: to destroy

φυλάττω: to guard  φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμαι, ἐφυλάχθην  φώω: to bring forth  φύω, φύσω, ἔφυνα, 2 aor. ἔφυκα, πεφύκα

χαίρω: to rejoice at  χαίρω, κεχάρηκα, κεχάρημαι, ἐχάρην  χαλεπαίνω: to be offended  χαλεπανῶ, ἐχαλέπηνα, ἐχαλεπάνθην  χέω: to pour fut.  χέω, aor.  ἐχεα, κέχυκα, κέχυμαι, ἐχύθην  ἐγχέω: to pour in  καταχέω: to pour down upon  ξυγχέω: to pour together, commingle
Lucian

χράομαι: to use, prophecize  χρήσομαι. ἐχρησάμην. κέχρημαι. ἐχρήσθην

ὠθέω: to push ὤσω. ἔωσα. ἔωσμαι. ἐώσθην

ἀπωθέω: to thrust away from
Glossary
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Α α

ἀγαθός, -ή, -όν: good
ἀγω: to lead or carry, to convey, bring
ἀδύνατος, -ον: unable, impossible
ἀεί: always
ἀθέτο: to take up, lift up
ἀτίς, ἀτία, ἀτίον: responsible, guilty
ἀκοινω: to hear
ἀληθής, -ές: unconcealed, true
ἀλλά: otherwise, but
ἀλλήλων: one another
ἄλλος, -ή, -όν: another, other
ἄλλως: in another way
ἅμα: at the same time
ἁμαρτάνω: to miss, miss the mark
ἀμείνων, -ον: better
ὗ: (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
ἀνθρωπός, ὁ: a person
ἀντί: in return for, instead of (+ gen.)
ἀνω: upward
ἀπαγέ: away! begone!
ἀπας, ἀπασα, ἀπαν: all, the whole
ἀπό: from, away from (+ gen.)
ἀπόλλυμι: to destroy utterly, kill
ἄρτι: just now
ἄρχω: to be first, begin, rule
ἄθης: again, back again
ἀυτός, -ή, -ό: he, she, it; self, same

Β β

βασιλεύς, -έως, ὁ: king

Γ γ

γάλα, γάλακτος, τό: milk
γάρ: for
γε: at least, at any rate (postpositive)
γῆ, γῆς, ἥ: earth
γένομαι: to become, happen, occur
γενέαν, γενέας, γενέατο: at least then, at any rate
γυνή, γυναικός, ἥ: 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
dεινός, -ή, -όν: fearful, terrible
dέω: to bind, tie; need
dή: certainly, now (postpositive)
dιά: through (+ gen.); with, by means of
(+ acc.)
dιδομένα: to give
dοκέω: to seem
dυναμει: to be able (+ inf.)
dυνατός, -ή, -όν: able, possible

Ε ε

ἐάν: = εἰ + ἄν
ἐαυτός, ἐαυτῆς, ἐαυτοῦ: him/her/itself
(reflexive pronoun)
ἐγώ, μου: I, my
ἐθέλω: to will, wish, purpose
εἰ: if
ἐίδον: to see (aor.)
ἐιμί: to be
ἐμί: to go (fut.)
ἐπον: to say (aor.)
εἰς, ἐς: into, to (+ acc.)
ἐς, μία, ἕν: one
ἐτα: next, then
ἐκ, ἐκ: from, out of, after (+ gen.)
ἐκαστός, -ή, -όν: each, every
Lucian

έκατερος: each of two
έκεινος, -η, -ον: that, that one
ἐμός, -η, -όν: mine
ἐν: in, at, among (+ dat.)
ἐνεκα, ἐνεκε: for the sake of (+ gen.)
ἐνθα: there
ἐνταῦθα: here, there
δοκα: to seem, to be like
ἐπεί: since
ἐπι: at (+ gen.); on, upon (+ dat.); on to, against (+ acc.)
ἐπομα: to follow
ἔργον, τό: a deed, work
ἔρωτα: to ask, enquire
ἔτι: still
εὖ: well, thoroughly
εὖγε; very well!
εὐθύς, εὐθεῖα, εὐθύ: straight, direct
ἔχω: to have; to be able (+ inf.)

Η η
η: or; than
ηγέομαι: to consider, suppose
ηδός, ἡδεία, ἡδύ: sweet, pleasant
ηκω: to have come, be present, be here
ημέρα, ἡ: day

Θ θ
θαυμάζω: to wonder, marvel, be astonished
θεός, θεοῦ, ὁ/ἡ: a god, goddess

Ι ι
ἰδιος, -α, -ον: one's own, pertaining to oneself, specific
ἰημι: to put in motion, let go
ἰκανος, -η, -ον: becoming, befitting
ἵνα: in order that (+ subj.)

Κ κ
καλ: and, also, even
κακός, -η, -ον: bad, cowardly
καλεω: to call, summon
καλός, -η, ον: good
κατά, καθ’: down, along, according to (+ acc.)
κελεω: to command, order
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, -η, -όν: remaining, the rest
λυπέω: to grive, 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
μετα: with (+ gen.); after (+ acc.)
μεταξύ: between
μέχρι: up to (+ gen.)
μη: not, lest, don't (+ subj. or imper.)
μηδέ: but not or and not, nor
Dialogues of the Gods

μηδείς, μηδεμία, μηδέν: no one, nothing
μικρός, -ά, -όν: small, little
μόνος, -ή, -ον: alone, only

Ν ν
νῦν, νυνί: now, at this moment
νύξ, νυκτός, ἦ: the night

Ο ο
ὁ, η, τό: the (definite article)
ὁδός, η: a way, method
οἶδα: to know (perf.)
οἴομαι: to suppose, think, deem, imagine
ὀλίγος, -ή, -ον: few, little, small
ὅλος, -ή, -ον: whole, entire
ὁμοίος, -α, -ον: like, same
ὀνόμα, -ατος, τό: a name
ὀξύς, -εια, -ύ: sharp, acute, keen
ὅπως: as, in such manner as, how
ὁράω: to see
ὁς, η, ο: who, which (relative pronoun)
ὁσος, -ή, -ον: how many, whatever, whoever
ὁστις, ὅτι: anyone who, anything which
ὅτε: when
ὅτι: that, because
οῦ, οίκ, οίχ: not
οὐδέ: but not
οὐδείς, οὐδεμία, οὐδέν: no one
οὔκοιν: therefore, then, accordingly
οὖν: so, therefore
οὔτος, αὕτη, τότο: this
οὔτω(σ): in this way

Π π
παῖς, παιδός, ὁ: a child
πάνυ: 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

πέρι: concerning, about (+ gen.); about, around (+ acc.)
πίνω: to drink
πιστεύω: to trust, believe in
πλήν: unless, but
ποιεώ: to make, do
πολλάκις: many times, often
πολύς, πολλή, πολύ: many, much
πότε: when
ποτε: sometime
ποῦ: where?
που: somewhere
πρᾶγμα, τό: a deed, matter
πρός: to, near (+ dat.), from (+ gen.), towards (+ acc.)
πρόσωπον, τό: a face
πρότερος, -α, -ον: prior, earlier
πρῶτος, -η, -ον: first
πώς: how? in what way?
πως: in any way, at all, somewhat

Ρ ρ
ῥᾴδιος, -α, -ον: easy

Σ σ
σύ, σοῦ, σέ, σοί: you (singular)
συμπόσιον, τό: a drinking party
σύνεμι: to be together
Lucian

Τ τ

τε: and (postpositive)
τέκνον. τό: a child
τίκτω: to give birth
τίς, τί: someone, something (indefinite)
τίς, τί: who? which? (interrogative)
tοιοῦτος, -άτη, -οῦτο: such as this
tοσοῦτος, -άτη, -οῦτο: of such a kind,
so large, so great
tότε: at that time, then
tυγχάνω: to hit upon, happen

Υ υ

υίός, ὁ: a son
υπέρ: over, above (+ gen.); over, beyond
(+ acc.)
υπό, υφ: 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, ἥ: a hand
χράομαι: to make use of (+ dat.)
χρή: it is necessary
χρήσιμος, -η, -ον: useful, serviceable

Ω ω

ὦ: oh! (vocative)
ὦς: (adv.) as, so, how; (conj.) that, in
order that, since; (prep.) to (+ acc.);
as if, as (+ part.); as _____ as possible
(+ superlative)
ὡσπερ: just as
ὡστε: 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.

Also available in this series:
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