Lucian's Dialogues of the Sea Gods

An Intermediate Greek Reader

Stephanie Krause
Evan Hayes
Stephen Nimis
Lucian’s
Dialogues of the Sea Gods

An Intermediate Greek Reader
Greek text with running vocabulary and commentary

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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.
caris parentibus
Dana and Ronald Krause
Introduction

The aim of this book is to make Lucian’s *Dialogues of the Sea Gods* 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.

Lucian’s *Dialogues of the Sea 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. Sea deities tend to be rather minor characters in Greek myths, and in these texts we see Lucian recasting some famous incidents by centralizing the point of view of such minor characters: Nereids, dolphins, fountains, winds, and even the Sea herself weigh in on various events and present novel narrative perspectives on them.

For instance, the second dialogue picks up on an episode in book 9 of the *Odyssey*, when Polyphemus prays to Poseidon to punish Odysseus for his blinding. Lucian expands on the Cyclops’ request by adding the reaction of Poseidon to the incident. In this exchange, it is clear that Poseidon has sympathy for his son, but he also reveals that he knows Polyphemus is not too sharp. This expansion of a popular Homeric episode introduces a comedic element that is not explicit in the epic, but is just below the surface. Since the episode in the *Odyssey* is recounted by Odysseus himself, Lucian provides us with the “rest of the story,” so to speak, by giving us the Cyclops’ own account.

Dialogue four expands another episode in the *Odyssey*, this time about Menelaus’ detention in Egypt on his way back from the war. Homer has the Spartan king relate his encounter with Proteus, who has the power to change himself into anything he wishes. In Lucian’s dialogue, Menelaus can accept the fact that Proteus can change himself into water, but is astonished that he is able to become fire; he suspects that Proteus is deceiving him and that it is all an optical illusion. Proteus offers Menelaus the opportunity to touch him when he changes into fire, but Menelaus demurs. Here Lucian plays on one of his favorite themes, the improbabilities and absurdities of canonical stories.
Lucian

These two dialogues exemplify well the parodic character of Lucian’s divine dialogues, as explained by B. Branham: “By reproducing the model’s features selectively, they emphasize the artifice of the original version in the distorted image of the parody .... Lucian will make the subject comic through tonal devices and strategic omissions--exaggeration, ellipsis, misplaced emphasis--that accentuate the indigenous peculiarities of a familiar world” (Branham 1989, 134). In each dialogue, the situation will be a familiar one, but Lucian will fasten on some minor element to cast a new light on it.

The inspiration of Hellensitic literature is most clear in the first dialogue, whose theme, the love of Galatea and Polyphemus, is treated twice by Theocritus (3rd century BCE). The Europa of Moschus (fl. 150 BCE) is a possible inspiration for dialogue 15, and also has a description of Io’s flight to Egypt, which may have inspired dialogue 7. But the more general Hellenistic interest in minor characters and unusual myths is also shared by Lucian in these short and witty pieces. It has also been suggested that the visual arts may have been an inspiration for some of these dialogues, which puts them in contact with another preoccupation of imperial literature, descriptions of works of art. Lucian himself produced a number of rhetorical descriptions, especially in On his House, so this is a reasonable assumption. Bartley notes that the following scenarios were famous in the visual arts: the abduction of Europa (15), the blinding of the Cyclops (2), the judgment of Paris (5), the rescue of Arion (8), and the rescue of Andromeda (14).

There is also some interplay among the dialogues themselves. For example, parts of the story of Perseus are told in dialogues 12 and 14; dialogues 8 and 9 both mention the fate of Ino and her children, although in the former she is not the main theme. The winds Zephyrus and Notus appear in 7 and 15 discussing amorous adventures of Zeus. As the most important sea god, Poseidon is an interlocutor in seven of the dialogues.

Two excellent literary commentaries have been published on the Dialogues of the Sea Gods recently: A. N. Bartley, Lucian’s Dialogi Marini (Newcastle: Cambridge Scholars, 2009) and Keith Sidwell, Lucian: selections edited with notes and vocabulary (Bristol, England : Bristol Classical Press, 1986). These texts contain interpretive essays and detailed information about sources, which is summarized briefly in the introduction to each dialogue below. The idiomatic translation by H. W. and H. G. Fowler can be found online at http://www.theoi.com (not including the marginally scandalous dialogue of Enipeus and Poseidon). M. D. Macleod’s Loeb version with Greek and English on facing pages, is also available online in pdf format.
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. The numbers used here are from the edition of Jacobitz. Where they differ from the other numbering system, found in the Loeb and elsewhere, we have put the alternate number in parentheses.

Select Bibliography


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. All words occurring frequently in the text can be found in an appendix in the back, but it is our hope that most readers will not need to use this appendix often.

The commentary is almost exclusively grammatical, explaining subordinate clauses, unusual verb forms, and idioms. Brief summaries of a number of grammatical and morphological topics are interspersed through the text as well, and there is 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. 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.
Lucian

An Important Disclaimer:

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

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

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# Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tr>
<td>abs.</td>
<td>absolute</td>
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<tr>
<td>acc.</td>
<td>accusative</td>
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<td>act.</td>
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<td>adj.</td>
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<td>adv.</td>
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<td>compl.</td>
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<td>subj.</td>
<td>subject, subjunctive</td>
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Lucian’s
*Dialogues of the Sea Gods*
1. Doris and Galatea

The subject of this dialogue, the romance between the Cyclops Polyphemus and the Nereid Galatea, is mentioned in several sources. Theocritus treats the theme twice in very different ways. In Idyll 6, Galatea is flirting with Polyphemus, who is playing hard to get. In Idyll 11, Polyphemus is distraught over the unrequited love of the nymph and consoles himself by writing poetry. Lucian gives an unusual twist to this material by having Galatea boast of the Cyclops' attentions, while her sister, Doris, insists that such a love is nothing to brag about.

ΔΩΡΙΣ: Καλὸν ἐραστήν, ὦ Γαλάτεια, τὸν Σικελόν τοῦτον ποιμένα φασὶν ἐπιμεμηνέναι σοί.

ΓΑΛΑΤΕΙΑ: Μὴ σκῶπτε, Δωρί: Ποσειδῶνος γὰρ υἱός ἐστιν, ὁποῖος ἂν ἦν.

ΔΩΡΙΣ: Τί οὖν; εἰ καὶ τοῦ Διὸς αὐτοῦ παῖς ὢν ἄγριος οὕτως καὶ λάσιος ἐφαίνετο καὶ, τὸ πάντων ἀμορφότατον, μονόφθαλμος, οἴει τὸ γένος ἄν τι ὀνῆσαι αὐτὸν πρὸς τὴν μορφήν;

ΔΩΡΙΣ: Kalon erasthen, o Galateia, ton Sikelon touton poimenas fasin epimemhenai soi.

ΓΑΛΑΤΕΙΑ: Mē skwpte, Dori: Posaidonos gar hios estin, opoios an he.

ΔΩΡΙΣ: Tioun; ei kai tou Dios autou paies on an agrios outws kai lasios efaiveto kai, to pantwn amorphotaton, monophalmos, oie to genos an ti onhsei auton pros thn morphin;

ΔΩΡΙΣ: Kalon erasthen, o Galateia, ton Sikelon touton poimenas fasin epimemhena soi.

ΓΑΛΑΤΕΙΑ: Mē skwpte, Δωρί: Ποσειδῶνος γὰρ υἱός ἐστιν, ὁποῖος ἂν ἦν.

ΔΩΡΙΣ: Τί οὖν; εἰ καὶ τοῦ Διὸς αὐτοῦ παῖς ὢν ἄγριος οὕτως καὶ λάσιος ἐφαίνετο καὶ, τὸ πάντων ἀμορφότατον, μονόφθαλμος, οἴει τὸ γένος ἄν τι ὀνῆσαι αὐτὸν πρὸς τὴν μορφήν;

ΔΩΡΙΣ: Kalon erasthen, o Galateia, ton Sikelon touton poimenas fasin epimemhena.

ΓΑΛΑΤΕΙΑ: Mē skwpte, Δωρί: Ποσειδῶνος γὰρ υἱός ἐστιν, ὁποῖος ἂν ἦν.

ΔΩΡΙΣ: Τί οὖν; εἰ καὶ τοῦ Διὸς αὐτοῦ παῖς ὢν ἄγριος οὕτως καὶ λάσιος ἐφαίνετο καὶ, τὸ πάντων ἀμορφότατον, μονόφθαλμος, οἴει τὸ γένος ἄν τι ὀνῆσαι αὐτὸν πρὸς τὴν μορφήν;

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ΓΑΛΑΤΕΙΑ: Mē skwpte, Δωρί: Ποσειδῶνος γὰρ υἱός ἐστιν, ὁποῖος ἂν ἦν.

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...
ΓΑΛΑΤΕΙΑ: Οὐδὲ τὸ λάσιον αὐτοῦ καὶ, ὡς φῆς, ἄγριον ἄμορφον ἐστιν — ἄνδρῳς γάρ — ὡς τὸ ὀφθαλμός ἐπιπρέπει τῷ μετώπῳ οὐδὲν ἐνδεέστερον ὅρῶν ἢ εἰ δύ᾽ ἦσαν.

ΔΩΡΙΣ: Ἔοικας, ὦ Γαλάτεια, οὐκ ἐραστὴν ἀλλ᾽ ἐρώμενον ἐχεῖς τὸν Πολύφημον, οὐα έπαυεῖς αὐτόν.

ΓΑΛΑΤΕΙΑ: Οὐκ ἐρώμενον, ἀλλὰ τὸ πάνυ ὀνειδιστικὸν τοῦτο ὡς φῆς ἄγριον καὶ μοι δοκεῖτε ὑπὸ φθόνου αὐτὸ ποιεῖσθαι, ὃτι ποιμάνων ποτὲ ἀπὸ τῆς σκοπῆς παιζούσας ἡμᾶς ἰδῶν ἐπὶ τῆς ἥγους ἐν τοῖς πρόποις τῆς Αἴτνης,

ἄγριος, -α, -ον: savage

Δίνη, ἡ: Mt. Aetna, in Sicily

ἄμορφος, -ον: misshapen, unsightly

ἄνδρῳς, -ες: manly

dokeω: to seem to (+ inf.)

ἐνδεής, -ές: deficient

ἐόικα: to seem to (+ inf.)

ἐπαινέω: to approve, applaud, commend

ἐπιπρέπω: to be suitable to (+ dat.)

ἐραστής, -οῦ, ὁ: a lover

ἐράω: to love

ἡμᾶς, ἡμῶν, ἡ: beach, shore

λάσιος, -ον: hairy, rough, shaggy, woolly

μέτωπον, τό: a brow, forehead

ὀνειδιστικός, -ή, -ον: reproachful, abusive

ὁράω: to see

ὄφθαλμος, ὁ: an eye

παιζω: to play like a child, to sport, play

ποιμάνω: to be shepherd

πρόπος, -ποδός, ὁ: the projecting foot of a mountain, its lowest part

σκοπη, ἡ: a lookout-place, watchtower

φέρω: to bear

φθόνος, ὁ: ill-will, envy, jealousy

τὸ λάσιον: the article makes the adj. a noun, “his shagginess”

ἐνδεέστερον: acc. n. s. adverbial, “seeing more deficiently not at all”

ἡ εἰ δύ᾽ ἦσαν: expressing comparison after ἐνδεέστερον, “than if there were two”

ἐραστήν: acc. pred., “to have Polyphemus not as a lover”

ἐρώμενον: pr. pass. part. of ἐράω, “but as a beloved”

οἷα: acc. pl. n. of respect, “because of the sort of things you praise him for”

τὸ πάνυ ὀνειδιστικὸν: the article makes the adj., with its adverb, a noun phrase, “the excessive abuse”

ὑπὸ φθόνον: “motivated by ill-will,” using the agency expression

ὅτι ... προσέβλεπον: aor. of προσ-βλέπω, “because he looked at”

παιζούσας: pr. part. acc. pl. f. agreeing with ἡμᾶς, “having seen us playing”

ϊδὼν: aor. part. of ὀράω, “having seen”
καθ’ ὁ μεταξὺ τοῦ ὄρους καὶ τῆς θαλάττης αἰγιαλὸς ἀπομηκύνεται, ὑμᾶς μὲν οὐδὲ προσέβλεψεν ἐγὼ δὲ ἐξ ἀπασῶν ἡ καλλίστη ἔδοξα, καὶ μόνῃ ἐμοί ἐπείχε τὸν ὀφθαλμόν. ταῦτα ὑμᾶς ἀνιὰ: δεῖγμα γάρ, ὡς ἀμείνων εἰμὶ καὶ ἀξιέραστος, ὑμεῖς δὲ παρώφθητε.

ΔΩΡΙΣ: Εἰ ποιμένι καὶ ἐνδεής τὴν ὄψιν καλὴ ἔδοξας, ἐπίφθονος οἶει γεγονέναι; καίτοι τὶ ἄλλο ἐν σοὶ ἐπαινέσαι ἐξεχεὶ τὸ λευκὸν μόνον; καὶ τοῦτο, οἶμαι, ὅτι συνήθης ἐστὶ τυρῷ καὶ γάλακτι: πάντα οὖν τὰ ὅμοια τούτοις ἡγεῖται...
καλά. ἐπεὶ τά γε ἄλλα ὁπόταν ἐθελήσῃς μαθεῖν, οίᾳ τυγχάνεις σοῦ ὑπά τὴν ὄψιν, ἀπὸ πέτρας τινός, εἴ ποτε γαλήνη εἰη, ἐπικύψασα ἐς τὸ ύδωρ ἑδὲ σεαυτὴν οὐδὲν ἄλλο ἥ χροιᾶν λευκῆν ἄκριβῶς: οὐκ ἐπανεῖται δὲ τούτο, ἦν μὴ ἐπιπρέπη αὐτῷ καὶ τὸ ἐρύθημα.

Present General Conditions

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

οὐκ ἐπανεῖται δὲ τούτο, ἦν μὴ ἐπιπρέπη: “For this is not praised, unless there is visible in addition”

However, Lucian sometimes uses the optative in the protasis of such conditions, especially when the premise is unlikely to be fulfilled:

εἴ ποτε γαλήνη εἰη ... ἐς τὸ ύδωρ ἑδὲ: “If ever there is calm, look in the water”

φορητὸν (sc. ἐστι), καὶ εἰς λέοντα δὲ εἰ ἀλλαγεῖ. “It is bearable even if you were changed into a lion.”
ΓΑΛΑΤΕΙΑ: Καὶ μὴν ἐγὼ μὲν ἢ ἀκράτως λευκὴ ὁμος ἐραστὴν ἐξω κἂν τοῦτον, ὑμῶν δὲ οὐκ ἔστιν ἠμών ἡ ποιμὴν ἢ ναύτης ἢ πορθμεὺς ἐπανεί: ὡς ὁς γε Πολύφημος τά τε ἄλλα καὶ μουσικός ἔστι.

ΔΩΡΙΣ: Σιώπα, ὡ Γαλάτεια: ἥκοισαμεν αὐτοῦ ξύδονος ὁπότε ἐκώμασε πρόχρην ἐπὶ σέ: Ἀφροδίτη φίλη, ὅν οὐκ ἄν τις ὁγκάσθαι ἔδοξε. καὶ αὐτή δὲ ἢ πηκτὶς οἶα; κρανίον ἐλάφου γυμνον τῶν σαρκῶν, καὶ τά μὲν κέρατα πήχεις ὁσπερ ἦσαν, ἥγωσας δὲ αὐτά καὶ ἐνάψας τά νεῦρα, οὐδὲ

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<th>English Translation</th>
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<td>ἀκούω:</td>
<td>to hear (+ gen. of source)</td>
</tr>
<tr>
<td>ἀκράτως:</td>
<td>unmixed, completely</td>
</tr>
<tr>
<td>Ἀφροδίτη:</td>
<td>Aphrodite</td>
</tr>
<tr>
<td>γυμνός, ἤ:</td>
<td>naked (+ gen.)</td>
</tr>
<tr>
<td>ἔλαφος, ὄ:</td>
<td>a deer</td>
</tr>
<tr>
<td>ἐνάπτω:</td>
<td>to bind on or to</td>
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<tr>
<td>ἐραστής, ὅ:</td>
<td>a lover</td>
</tr>
<tr>
<td>ἐννυόμαι:</td>
<td>to yoke together</td>
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<tr>
<td>κέρας, -ατος, τό:</td>
<td>a horn</td>
</tr>
<tr>
<td>κρανίον, τό:</td>
<td>a skull</td>
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<tr>
<td>κωμάζω:</td>
<td>to revel, make merry</td>
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<td>λευκός, ἤ, ὄν:</td>
<td>light, white, brilliant</td>
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<td>μουσικός, ἤ, ὄν:</td>
<td>of or for music, musical</td>
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<td>ναύτης, -ου, ὃ:</td>
<td>a sailor</td>
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<td>νεῦρον, τό:</td>
<td>a sinew, tendon</td>
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<td>nevertheless</td>
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<td>ὀντόσθε:</td>
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<tr>
<td>πήχος, ὃ:</td>
<td>a handle (of a lyre)</td>
</tr>
<tr>
<td>ποιμήν, ἢς, -ο:</td>
<td>a herdsman</td>
</tr>
<tr>
<td>πορθμεύς, ἦς, -ο:</td>
<td>a ferryman</td>
</tr>
<tr>
<td>πρώτος, ἦς, -ου:</td>
<td>early</td>
</tr>
<tr>
<td>σάρξ, σαρκός, ἤ:</td>
<td>flesh</td>
</tr>
<tr>
<td>σωματίω:</td>
<td>to be silent</td>
</tr>
<tr>
<td>φίλος, ἦς, -ου:</td>
<td>loved, beloved, dear</td>
</tr>
</tbody>
</table>

καὶ μὴν: indicating disagreement, “and yet”

ἡ ἀκράτως λευκός: an attributive phrase, “I, the completely white one”

κἂν (=καὶ εὰν) τοῦτον: “even if (I have) this one”

οὐκ ἐστὶν ἠμών: “there is no one of you whom”

γε: emphatic, “but this very Polyphemus”

τά τε ἄλλα καὶ: “is other things and also,” i.e. “is especially”

σιώπα: pr. imper., “be silent!”

αὐτοῦ ξύδονος: pr. part. gen. after ἥκοισαμεν, “we heard him singing”

πρώην (sc. ἠμέραν): acc. of duration, “all morning long”

Ἀφροδίτη: “my dear Aphrodite” ironic

ἀν ... ἐδοξέων: aor. contrafactual, “someone might have imagined” + inf.

ὄγκασθαι: pr. inf. complementing ἐδοξέων, “that he was braying”

τῶν σαρκῶν: gen. of separation after γυμνῶν, “naked of flesh”

πήχεις ὁσπερ: “were sort of handles”

ζυγόω: aor. part., “having yoked together”

ἐνάψας: aor. part., “having bound”
κόλλοπι περιστρέψας, ἐμελώδει ἄμουσὸν τι καὶ ἀπωδόν, ἄλλο μὲν αὐτὸς βοῶν, ἄλλο δὲ ἡ λύρα ὑπῆχει, ὡστε οὐδὲ κατέχειν τὸν γέλωτα ἐδυνάμεθα ἐπὶ τῷ ἐρωτικῷ ἐκείνῳ ἄσματι: ἥ μὲν γὰρ Ἡχὼ οὐδὲ ἀποκρίνεσθαι αὐτῷ θέλειν οὕτω λάλος σῦσα βρυχομένῳ, ἄλλ' ἰσχύνετο, εἰ φανεῖ τραχείαν τραχείαν ὑπηρέτου καταγέλαστον. ἔφερε δὲ ὁ

| αἰσχύνομαι: | to be ashamed | κατέχω: | to hold fast, restrain |
| ἄμουσος, -ον: | unrefined, inelegant | κόλλοψ, -οσ, ὁ: | a peg or screw |
| ἀποκρίνομαι: | to answer, respond to (+ dat.) | λάλος, -ον: | talkative, loquacious |
| ἀπωδός, -όν: | out of tune | λύρα, ἡ: | a lyre |
| ἄσμα, -ατος, τό: | a song | μελῳδέω: | to sing, chant |
| βοάω: | to cry aloud, to shout | μιμέομαι: | to mimic, imitate, represent |
| βρυχω: | to gnash one's teeth | περιστρέψαμαι: | to twist round (+ dat.) |
| γέλως, -οτος, ὁ: | laughter | τραχύς, -εια, -ύ: | rugged, rough |
| δύναμαι: | to be able, capable | ὑπηχέω: | to sound in answer, respond |
| ἔθελον: | to will, wish to (+ inf.) | φαύνομαι: | to seem to (+ part.) |
| ἐρωτικός, -η, -όν: | amatory | ὀψη, ἡ: | a song, lay, ode |
| λάλος, -ον: | talkative, loquacious | λύρα, ἡ: | a lyre |
| λυρομένῳ: | pr. part. mod. αὐτῷ, circumstantial, “when he is gnashing (his teeth)” | μιμομένη: | pr. part. supplementing φανεί, “seemed to be imitating” |

Translating Participles
Greek has many more participles than English. The aorist participle is quite common and has no parallel in English in most cases. Our “translationese” versions of aorist participles will often sound like perfect participles (παραλαβοῦσα: “having taken her along”) because English has no way to indicate simple time with a participle. More idiomatic in these cases would be some kind of periphrasis, such as “once he had taken her along,” but our translationese version will indicate the syntactic relations more clearly.

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Dialogues of the Sea Gods

ἐπέραστος ἐν ταῖς ἀγκάλαις ἀθυρμάτιον ἄρκτος σκύλα-κα τὸ λάσιον αὐτῷ προσεοικότα. τίς οὐκ ἂν φθονήσειε σοι, ὥ Γαλάτεια, τοιοῦτον ἐραστοῦ; 

ΓΑΛΑΤΕΙΑ: Οὐκοῦν σὺ, Δωρί, δείξον ἡμῖν τὸν σεαυτῆς, καλλίω δῆλον ὃτι ὄντα καὶ ᾠδικώτερον καὶ κιθαρίζειν ἀμείνων ἐπιστάμενον.

ΔΩΡΙΣ: Ἀλλὰ ἐραστής μὲν οὐδεὶς ἠπατήτω ὀἷος ὦ Γαλάτεια, τοιοῦτον ἐραστοῦ; 

ΓΑΛΑΤΕΙΑ: Οὐκοῦν σύ, Δωρί, δεῖξον ἡμῖν τὸν σεαυτῆς, καλλίω δῆλον ὅτι ὄντα καὶ ᾠδικώτερον καὶ κιθαρίζειν ἀμείνων ἐπιστάμενον.

Potential Optatives

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

τίς οὐκ ἂν φθονήσειε σοι: “would anyone envy you?”

ἡδέως ἂν μάθοιμι παρὰ σοῦ: “I would like to learn from you.”

καὶ τίς ἂν ἡ ἀπάτη ... γένοιτο: “What deception could there be?”
Lucian

κινάβρας ἀπόζων ὥσπερ ὁ τράγος, ὡμοφάγος, ὡς φασί, καὶ σιτούμενος τούς ἐπιδημοῦντας τῶν ξένων, σοὶ γένοιτο καὶ πάντοτε σὺ ἀντερώης αὐτοῦ.

ἀντεράω: to love in return  
ἀπόζω: to smell of (+ gen.)  
ἐπιδημέω: to visit  
kινάβρα, ἥ: the smell of a goat  
ξένος, ὁ: a foreigner  
πάντοτε: at all times, always  
σιτέω: to take food, eat  
τράγος ὁ: a he-goat  
ὡμοφάγος, -ον: eating raw flesh

κινάβρας: gen. after ἀπόζων, “smelling of a goat”  
τούς ἐπιδημοῦντας: pr. part., “those visiting”  
tῶν ξένων: partitive gen., “of strangers”  
γένοιτο: aor. opt. wish for the future, “may he be”  
ἀντερώης: pr. opt. wish for the future, “may you love him” + gen.

Imperatives

There are many more imperatives in 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>Present Imperative</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Number</strong></td>
<td><strong>Person</strong></td>
<td><strong>Active</strong></td>
<td><strong>Middle / Passive</strong></td>
</tr>
<tr>
<td>Singular</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>λῦε</td>
<td>λῦου (from ε-σο)</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>λῦετο</td>
<td>λύεσθω</td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>λύετε</td>
<td>λύεσθε</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>λυόντων</td>
<td>λύεσθων</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Aorist Imperative</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Number</strong></td>
<td><strong>Person</strong></td>
<td><strong>Active</strong></td>
<td><strong>Middle</strong></td>
</tr>
<tr>
<td>Singular</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>λῦσον</td>
<td>λύσαι</td>
<td>λύθητι</td>
</tr>
<tr>
<td>3rd</td>
<td>λυσάτω</td>
<td>λυσάσθω</td>
<td>λυθήτω</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>λύσατε</td>
<td>λύσασθε</td>
<td>λύθητε</td>
</tr>
<tr>
<td>3rd</td>
<td>λυάντων</td>
<td>λυάσθων</td>
<td>λυθέντων</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 τεθάφω, the 3rd. sing. perf. imper. of θάπτω, “let her be buried.”
2. The Cyclops and Poseidon

The subject of this dialogue is the encounter between Odysseus and the Cyclops in Odyssey 9, also treated in Euripides’ Cyclops. Polyphemus complains to his father about his treatment at the hands of Odysseus, giving his own version of the story, with some prodding about details from Poseidon. Poseidon hints at his revenge on Odysseus in the final lines, but Poseidon also seems to find the story a bit amusing.

ΚΥΚΛΩΨ: Ὦ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καταράτου ξένου, ὃς μεθύσας ἐξετύφλωσέ με κοιμωμένῳ ἐπιχειρήσας.

ΠΟΣΕΙΔΩΝ: Τίς δὲ ἦν ὁ ταῦτα τολμήσας, ὦ Πολύφημε; ΚΥΚΛΩΨ: Τὸ μὲν πρῶτον Οὖτιν ἑαυτὸν ἀπεκάλει, ἐπεὶ δὲ διέφυγε καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομάζεσθαι ἔφη.
Lucian

ΠΟΣΕΙΔΩΝ: Οἶδα ὅν λέγεις, τὸν Ἰθακήσιον: ἔξ Ἰλίου δ’ ἀνέπλει. ἀλλὰ πῶς ταῦτα ἐπραξεν οὐδὲ πάνυ εὐθαρσῆ ὤν;

ἐπραξεν: aor., “how did he do these things?
ὤν: pr. part. concessive, “despite not being”

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:

Τίς δὲ ἢ ταῦτα τολμήσας: “Who is the one who dared?”
σιτούμενος τοὺς ἐπιδημοῦντας: “eating those who are visiting”

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.

ἀλλὰ τὴν σκευὴν ἀναλαβόντα καὶ ἔχαιρες λυπῶν αὐτήν: “but allow me willingly to throw myself, (me) having taken up my equipment and having sung a dirge over myself.”

For more examples, see p. 29.

3. Supplementary participles complete the idea of certain verbs. Often it is the participle itself that expresses the main action:

ὑπερεώρας καὶ ἔχαρις λυπῶν αὐτήν: “you despised her and enjoyed grieving her.”
εἴ φανείη μιμουμένη τραχεῖαν ᾠδὴν: “if ever she seemed to be imitating that rough song.”

The participial form of indirect discourse after verbs of showing and perceiving is a special class of supplementary participles.

ἐδείξεν πολὺν χρυσὸν τε καὶ ἄργυρον: “he revealed that he was leading gold and silver.”
ΚΥΚΛΩΨ: Κατέλαβον ἐν τῷ ἄντρῳ ἀπὸ τῆς νομῆς ἀναστρέψας πολλούς τινας, ἐπιβουλεύοντας δήλον ὅτι
toῖς ποιμνίοις: ἐπεὶ γὰρ ἐπέθηκα τῇ θύρᾳ τὸ πῶμα — ἐπέθηκα τῇ θύρᾳ τὸ πῶμα — πέτρα δὲ ἐστὶ παμμεγέθης — καὶ τὸ πῦρ ἀνέκαυσα ἐναυσάμενος ὃ ἔφερον δένδρον ἀπὸ τοῦ ὄρους, ἐφάνη-
πέτρα δὲ ἐστί παμμεγέθης — καὶ τὸ πῦρ ἀνέκαυσα ἐναυσάμενος ὃ ἔφερον δένδρον ἀπὸ τοῦ ὄρους, ἐφάνη-
σαν ἀποκρύπτειν αὑτοὺς πειρώμενοι: ἐγὼ δὲ συλλαβών τινας αὐτῶν, ὥσπερ εἰκὸς ἦν, κατέφαγον λῃστάς γε ὄντας. ἐνταῦθα ὁ πανουργότατος ἐκεῖνος, εἴτε Οὖτις εἴτε
κατέλαβον: aor., “I seized them”
ἀναστρέψας: aor. part., “having driven them from the pasture”
δῆλον ὅτι: “it is clear that” + part., i.e. clearly contriving against” + dat.
ἐπέθηκα: aor. of ἐπιτίθημι, “I placed upon”
τῇ θύρᾳ: “upon the door”
ἀνέκαυσα: aor. of ἀνακαίω, “I lit the fire”
ἐναυσάμενος: aor. part. instr. of ἐν-αύω, “by having got a light from the tree”
ὁ ἔφερον: “which I was carrying”
ἐφάνησαν: aor. pass., “they seemed to” + part.
ἀποκρύπτειν: pr. inf., “trying to hide themselves”
αὐτῶς: =εαὐτῶς, “themselves”
συλλαβῶν: aor. part. of συν-λαμβάνω, “having gathered”
κατέφαγον: aor. of κατα-ἐσθίω, “I devoured”
ληστὰς: pred. acc. after ὄντας, “since they were robbers”
eἴτε... εἴτε: “whether...or”
Ὀδυσσεὺς ἦν, δίδωσί μοι πιεῖν φάρμακόν τι ἐγχέας, ἡδὺ μὲν καὶ εὐσομον, ἐπιβουλότατον δὲ καὶ ταραχωδέστατον: ἀπαντά γὰρ εὐθὺς ἐδόκει μοι περιφέρεσθαι πιόντι καὶ τὸ σπήλαιον αὐτὸ ἀνεστρέφετο καὶ οὐκέτι ὅλως ἐν ἐμαυτοῦ ἠμην, τέλος δὲ εἰς ὕπνον κατεσπάσθην. ὁ δὲ ἀποξύνας τὸν μοχλὸν καὶ πυρώσας γε προσέτι ἐτύφλωσέ με καθεύδοντα, καὶ ἀπ’ ἐκείνου τυφλὸς εἰμὶ σοι, ὦ Πόσειδον.
ΠΟΣΕΙΔΩΝ: Ὁς βαθὺν ἐκοιμήθης, ὦ τέκνο, ὃς οὐκ ἐξέθορες μεταξὺ τυφλούμενος. ὁ δὲ σὺν Ὁδυσσεύς πῶς διέφυγεν; οὐ γὰρ ἂν εὖ οἶδ’ ὅτι ἡδυνήθη ἀποκινῆσαι τὴν πέτραν ἀπὸ τῆς θύρας.

ΚΥΚΛΩΨ: Ἀλλ’ ἐγώ ἀφεῖλον, ὡς μᾶλλον αὐτὸν λάβομι ἐξίοντα, καὶ καθίσας παρὰ τὴν θύραν ἐθήρων τὰς χεῖρας ἐκπετάσας, μόνα παρεὶς τὰ πρόβατα εἰς τὴν νομήν, ἐντειλάμενος τῷ κριῷ ὁπόσα ἐχρῆν πράττειν αὐτὸν ὑπὲρ ἐμοῦ.

λαμβάνω: to take
μόνος, -ης, -ον: alone
νομῆ: a pasture, pasturage
οἶδα: to know
παρίημι: to disregard, allow past
πέτρα, ἡ: a rock
πράττω: to do
τυφλῶ: to blind, make blind
χείρ, χειρός, ἡ: a hand
χρή: it is necessary

ἐκοιμήθης: aor. pass., “you have been put to sleep”
ἐξέθορες: aor. of ἐκθρῴσκω, “you who did not spring forth”
μεταξὺ τυφλούμενος: pr. part., “in the midst of being blinded”
διέφυγεν: aor., “how did he flee?”
εὖ οἶδ’ ὅτι: parenthetical, “I know that well”
ἂν ... ἡδυνήθη: aor. pass. contrafactual, “he would not have been able to” + inf.
ἀποκινήσας: aor. inf. complementing ἡδυνήθη, “able to move away
ἀφεῖλον: aor. of ἀπο-ἀφεῖλον, “I removed it”
ὡς ... λάβομι: aor. opt. in purp. cl., “in order to catch him”
ἐξίοντα: pr. part. acc., “him going out”
καθίσας: aor. part., “I having sat down”
ἐθήρων: impf., “I was hunting him”
ἐκπετάσας: aor. part. inst., “by having spread out my hands”
παρεῖς: aor. part. of παρα-παρεῖμι, “having let pass”
ἐντειλάμενος: aor. part., “having commanded” + dat.
ἐχρῆν: impf. of χρή in ind. com., “commanded what things were necessary” + inf.
ΠΟΣΕΙΔΩΝ: Μανθάνω: ὑπ’ ἐκείνοις ἔλαθον ὑπεξελθόντες: σὲ δὲ τοὺς ἄλλους Κύκλωπας ἔδει ἐπιβοήσασθαι ἐπ’ αὐτὸν.

ΚΥΚΛΩΨ: Συνεκάλεσα, ὦ πάτερ, καὶ ἰκον: ἐπεὶ δὲ ἤροντο τοῦ ἐπιβουλεύοντος τοῦνομα κἀγὼ ἔφην ὅτι «Οὔτις ἔστι,» μελαγχολάν οἰηθέντες με ψχοντο ἀπίοντες. οὔτω κατεσοφίσατό με ὁ κατάρατος τῷ ὀνόματι. καὶ ὁ μάλιστα ἤνιασέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ τὴν συμφοράν, «Ὅυδὲ ὁ πατήρ,» φησίν, «ὁ Ποσειδῶν ἰάσεται σε.»

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άναω: to grieve, distress
ἀπέρχομαι: to go away
ἐπιθοδω: to call upon or to, cry out to
ἐπιβουλεύω: to plan or contrive against
ἐρωτάω: to ask, enquire
ἥκω: to have come, be present
ἰαμαί: to heal, cure
κατάρατος, -ον: accursed, abominable
κατασοφίζομαι: to outwit
 λανθάνω: to escape notice (+ part.)
μανθάνω: to learn
μανθάνω: to learn
μελαγχολάω: to be mad from black bile
οἶμαι: to suppose, think
οἴχομαι: to be gone, to leave
ονειδίζω: to reproach X (dat.) for Y (acc.)
ὄνομα, τό: a name
όνομα, τό: a name
οὔτις, -τις: no one or nobody
πατήρ, πατρός, ὁ: a father
συμφορά: an event, disaster
ὑπεξέρχομαι: to go out secretly

ἔλαθον: aor. of λανθάνω, “they escaped your notice” + part.
ὑπεξελθόντες: aor. part. suppl. ἔλαθον, “having gone out”
ἔδει: impf., “it was necessary” + inf.
ἐπιβοήσασθαι: aor. inf. of ἐπιθοδω, “necessary that you call upon”
συνεκάλεσα: aor. of συν-καλέω, “I did call them.”
ἰκον: impf., “they were coming”
ἠροντο: aor. of ἠρωτάω, “when they asked”
tοῦ ἐπιβουλεύοντος: gen., “the name of the one contriving against”
tοῦνομα: = τῷ ὀνόματι, “the name”
κἀγὼ: = καὶ ἐγὼ, “and I”
μελαγχολάν: pr. inf. in ind. st. after οἰηθέντες, “having supposed me to be mad”
οἰηθέντες: aor. pass. part. of οἶμαι with act. meaning, “having supposed”
ψχοντο: impf. of οἴχομαι, “they left.”
ἀπίοντες: pr. part. of ἀπο-ἐξομαί, “going away”
tῷ ὀνόματι: dat. of means, “by the name.”
ἰάσεται: fut. of ιαμαί, “will cure you”
ΠΟΣΕΙΔΩΝ: Θάρρει, ὦ τέκνον: ἀμυνοῦμαι γὰρ αὐτόν, ώς μάθῃ ὅτι, καὶ εἰ πήρωσίν μοι τῶν ὀφθαλμῶν ιάσθαι ἀδύνατον, τὰ γοῦν τῶν πλεόντων τὸ σώζειν αὐτούς καὶ ἀπολλύναι ἐπ’ ἐμοὶ ἐστι: πλεῖ δὲ ἔτι.

The Blinding of Polyphemus, krater fragment, 7th century BCE
(Argos Archaeological Museum, Greece)

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀδύνατος, -ov</td>
<td>unable</td>
</tr>
<tr>
<td>ἀμύνω</td>
<td>to keep off, ward off</td>
</tr>
<tr>
<td>ἀπόλλυμι</td>
<td>to destroy utterly, kill, slay</td>
</tr>
<tr>
<td>γοῦν</td>
<td>at least then, at any rate</td>
</tr>
<tr>
<td>θαρρέω</td>
<td>to be of good courage, take courage</td>
</tr>
<tr>
<td>μόνος, -η, -ον</td>
<td>alone</td>
</tr>
<tr>
<td>πήρωσις, -eως, ἡ</td>
<td>a being maimed, mutilation</td>
</tr>
<tr>
<td>πλέω</td>
<td>to sail, go by sea</td>
</tr>
<tr>
<td>σῴζω</td>
<td>to save</td>
</tr>
<tr>
<td>τέκνον, τό</td>
<td>a child</td>
</tr>
</tbody>
</table>

**Notes:**
- **θάρρει:** imp. of θαρρέω, “have courage!”
- **ἀμυνοῦμαι:** fut., “I will ward him off”
- **ὡς μάθῃ:** aor. subj. in purp. cl., “so that he will learn”
- **ὅτι ... ἐπ’ ἐμοὶ ἐστι:** the apodosis of a simple cond. in ind. st., “that are in my power”
- **καὶ εἰ ... ἀδύνατον** (sc. ἐστι): protasis of simple cond., “even if it is impossible for me to” + inf.
- **ιάσθαι:** pr. inf. epex. after ἀδύνατον, “impossible to cure”
- **τὰ γοῦν τῶν πλεόντων:** subj. of ἐστι, “the concerns of those sailing are in my power”
- **τὸ σώζειν καὶ ἀπολλύναι:** pr. inf. artic. in apposition to τὰ: “namely, the saving and destroying”
- **πλεῖ δὲ ἔτι:** “and he is still sailing”
3. Poseidon and Alpheus

The story of the river Alpheus and his beloved Arethusa, who is an Arcadian spring in Syracuse, is recounted in a number of ancient sources, mostly with erotic overtones. The river is imagined flowing under the Ionian Sea and reemerging unaffected by the seawater in Sicily. In Lucian’s dialogue Poseidon questions Alpheus about the details of his long distance affair, but Alpheus is in a hurry and cuts the conversation short.

ΠΟΣΕΙΔΩΝ: Τί τοῦτο, ὦ Ἀλφειέ; μόνος τῶν ἄλλων ἐμπεσὼν ἐς τὸ πέλαγος οὔτε ἀναμίγνυσαι τῇ ἅλμῃ, ὡς ἔθος ποταμοῖς ἅπασιν, οὔτε ἀναπαύεις σεαυτὸν διαχυθείς, ἀλλὰ διὰ τῆς θαλάττης ξυνεστὼς καὶ γλυκὺ φυλάττων τὸ ῥεῖθρον, ἀμιγὴς ἔτι καὶ καθαρὸς ἐπείγῃ οὐκ οἶδ’ ὅπου

ἄλμη: seawater, brine
Ἄλφειός, ὁ: Alpheus
ἀμιγής, -ῆς: unmixed
ἀναμίγνυμι: to mingle
ἄναπαύω: to make to halt, to rest
γλυκύς, -εία, -εῖα: sweet
dιαχέω: to pour different ways, to disperse
ἐξιστήμω: to set together, combine, unite,
ἐπείγομαι: to press forward, urge on
ἄλμη: seawater, brine
καθαρός, -ά, -ον: clean, pure
ξυνίστημι: to set together, combine, unite,
ἐπείγομαι: to press forward, urge on
ἡ: the sea
ποταμός, ὁ: a river, stream
ῥεῖθρον: a river, stream
φυλάττω: to guard, keep safe

τῶν ἄλλων: gen., “of the other (rivers)”
ἐμπεσών: aor. part., “you neither mingle with” + dat.
ἀναμίγνυσαι: pr. mid. 2 s., “you neither mingle with” + dat.
ποταμοῖς ἅπασιν: dat., “the custom to all the rivers”
dιαχυθείς: aor. pass. part. instrumental of δια-χέω, “by dispersing yourself.”
ξυνεστὼς: perf. part. of ξυνίστημι, “having remained composed”
γλυκύς: acc. pred., “keeping your flow sweet”
ἐπείγη: pr. mid., “you press forward”
οὐκ οἶδ’ ὅπου: parenthetical, “I don’t know where”
Dialogues of the Sea Gods

βύθιος ὑποδύως καθάπερ οἱ λάροι καὶ ἔρωδιοι; καὶ ἔοικας ἀνακύψειν που καὶ αὖθις ἀναφαίνειν σεαυτόν.

ΑΛΦΕΙΟΣ: Ἐρωτικόν τι τὸ πράγμα ἐστιν, ὦ Πόσειδον, ὥστε μὴ ἔλεγχε: ἠράσθης δὲ καὶ αὐτὸς πολλάκις.

ΠΟΣΕΙΔΩΝ: Γυναικὸς, ὦ Ἀλφειέ, ἢ νύμφης ἐρᾷς ἢ καὶ τῶν Νηρηίδων αὐτῶν μιᾶς;

ΑΛΦΕΙΟΣ: Οὔκ, ἀλλὰ πηγῆς, ὦ Πόσειδον.

ΠΟΣΕΙΔΩΝ: Ἡ δὲ ποῦ σοι γῆς αὕτη ῥεῖ;

ΑΛΦΕΙΟΣ: Νησιῶτὶς ἐστι Σικελὴ: Ἀρέθουσαν αὐτὴν καλοῦσιν.

---

ἂνακύψεως: to lift up the head, arise
ἂναφαίνω: to show
Ἄρεθουσα, ἡ: Arethusa
αὖθις: back, back again
βύθιος, -α, -ων: in the deep, sunken
γῆ, ἡ: land
γυνῆ, ἡ: a woman
eἷς, μία, ἡν: one
ἐλέγχω: to accuse, test, examine
ἐρωτικός, -ή, -όν: amatory
ἐρῳδιός, ὁ: a heron
καθάπερ: just as
καλέω: to call, name
λάρος, ὁ: a cormorant
Νηρή, -ίδος, ἡ: a Nereid
νησιώτις, -ου, ὁ: an islander
νύμφη, ἡ: a nymph
πηγῆ, ἡ: running waters, streams
πολλάκις: many times, often
πρᾶγμα, -ατος, τό: a matter
ῥέω: to flow, run, stream, gush
Σικελός, -ή, -όν: Sicilian
ὑποδύω: to plunge down
ὡστε: and so

ὑποδύω: aor. part., “having plunged down”
ἂνακύψεως: fut. inf. complementing ἔοικας, “you are likely to rise up”
ἂναφαίνειν: fut. inf. also complementing ἔοικας, “and to show yourself”
μὴ ἔλεγχε: pr. imper. in prohibition, “do not accuse!”
ἡράσθης: aor. pass. of ἔρωι, “you have been in love.”
γυναικός: gen. after ἔρωις, “do you love a woman?”
πηγῆς: gen. after ἔρωι understood, “I love a fountain”
ἡ δὲ: “but she”
ΠΟΣΕΙΔΩΝ: Οἶδα οὐκ ἄμορφον, ὃ Ἀλφεῖ, τὴν Ἀρέθουσαν, ἀλλὰ διαυγὴς ἐστὶ καὶ διὰ καθαροῦ ἀναβλύζει καὶ τὸ ὕδωρ ἐπιπρέπει ταῖς ψηφῖσιν ὅλον ὑπὲρ αὐτῶν φαινόμενον ἀργυροειδές.

ΑΛΦΕΙΟΣ: Ὡς ἀληθῶς οἶσθα τὴν πηγήν, ὃ Πόσειδον: παρ’ ἐκείνην οὖν ἀπέρχομαι.

ΠΟΣΕΙΔΩΝ: Ἀλλ’ ἄπιθι μὲν καὶ εὐτύχει ἐν τῷ ἔρωτι: ἐκεῖνο δέ μοι εἰπέ, ποῦ τὴν Ἀρέθουσαν εἶδες αὐτὸς μὲν Ἀρκὰς ὄν, ἣ δὲ ἐν Συρακούσαις ἐστίν;

ΑΛΦΕΙΟΣ: Ἐπειγόμενον με κατέχεις, ὃ Πόσειδον, περίεργα ἐρωτῶν.
ΠΟΣΕΙΔΩΝ: Εὖ λέγεις: χώρει παρὰ τὴν ἀγαπωμένην, καὶ ἀναδύω ἀπὸ τῆς θαλάττης ξυναυλίᾳ μίγνυσο τῇ πηγῇ καὶ ἓν ὦδωρ γίγνεσθε.

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**Dialogues of the Sea Gods**

<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγαπάω</td>
<td>to treat with affection, love</td>
</tr>
<tr>
<td>ἀναδύω</td>
<td>to come to the top of water</td>
</tr>
<tr>
<td>εἷς, μία, ἕν</td>
<td>one</td>
</tr>
<tr>
<td>μίγνυμι</td>
<td>to mingle</td>
</tr>
<tr>
<td>ξυναυλία, ἥ</td>
<td>a living together</td>
</tr>
<tr>
<td>πηγή, ἥ</td>
<td>running waters, streams</td>
</tr>
<tr>
<td>ὦδωρ, -ατος, τό</td>
<td>water</td>
</tr>
<tr>
<td>χωρέω</td>
<td>to give way, draw back</td>
</tr>
</tbody>
</table>

---

χώρει: pr. imper., “go away!”

τὴν ἀγαπωμένην: acc., “to your beloved”

ἀναδύω: aor. part., “having come up from the sea”

μίγνυνυσ: pr. imper. mid., “mingle with!” + dat.

γίγνεσθε: pr. imper., “become one water!”
4. Proteus and Menelaus

This dialogue takes its inspiration from Odyssey 4, where Menelaus recounts his capture of Proteus, who changes shape while the hero is holding him fast. Menelaus accuses Proteus of being a charlatan who merely appears to be changing form. The pseudo-scientific character of the exchange pokes fun at the improbabilities of the Homeric story.

ΜΕΝΕΛΑΟΣ: Ἀλλὰ ὕδωρ μὲν σε γενέσθαι, ὦ Πρωτεῦ, οὐκ ἀπίθανον, ἐνάλιόν γε ὄντα, καὶ δένδρον, ἔτι φορητόν, καὶ εἰς λέοντα δὲ ὁπότε ἀλλαγείης, ὃμως οὐδὲ τοῦτο ἔξω πίστεως: εἰ δὲ καὶ πῦρ γίγνεσθαι δυνατὸν ἐν θαλάττῃ οἰκοῦντά σε, τοῦτο πάνυ θαυμάζω καὶ ἀπιστῶ.

ΠΡΩΤΕΥΣ: Μὴ θαυμάσῃς, ὦ Μενέλαε: γίγνομαι γάρ.

| ἀλλάττω: to change, alter | λέων, -ους, ὁ: a lion |
| ἀπίθανος, -ον: incredible, unlikely, improbable |
| ἀπιστέω: to disbelieve |
| δένδρον, τό: a tree |
| δυνατός, -ή, -όν: able to (+ inf.) |
| ἐνάλιος, -α, -ον: in, on, of the sea |
| ἔξω: outside of (+ gen.) |
| θαυμάζω: to wonder at |
| οἰκοῦντά σε, τοῦτο πάνυ θαυμάζω καὶ ἀπιστῶ: it is not incredible that you become |

σε γενέσθαι: aor. inf. in ind. st. after ἀπίθανον (sc. ἐστι), “it is not incredible that you become”

ὄντα: pr. part. causal, “since you are of the sea”

δένδρον: pred. acc. also after γενέσθαι, “that you become a tree”

ἐπὶ φορητόν (sc. ἐστι): “it is also bearable”

ἀλλαγείης: aor. opt. pass. in gen. temp. cl., “whenever you are changed into a lion”

εἰ ... δυνατὸν (sc. ἐστι): ind. quest. after θαυμάζω, “I wonder whether it is possible” + inf.

οἰκοῦντά: pr. part. acc. concessive, agreeing with σε, the subj. of γίγνεσθαι, “possible for you, although living in the sea, to become”

τοῦτο: “this,” referring to the previous clause

μή θαυμάσῃς: aor. subj. in prohibition, “don’t marvel!”
Dialogues of the Sea Gods


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**γοητεία, ἰδ:** finesse

**ἐξαπατάω:** to deceive or beguile thoroughly

**ὁράω:** to see

**εἰρήσεται:** fut. perf. of λέγω, “for it will be said to you”

**προσάγω ... ἑξαπατάω:** pr. infs. after δοκεῖς, “you seem to introduce ... to deceive”

**τῶν ὀρώντων:** part., “of the onlookers.”

**γιγνόμενος:** pr. part., “you yourself becoming”

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**οἶδα and εἶδον**

Observe the irregular present of οἶδα:

<table>
<thead>
<tr>
<th>oἶδα</th>
<th>ἰδον</th>
<th>ἰσμέν</th>
<th>ἰστε</th>
<th>ἰσσαι</th>
</tr>
</thead>
<tbody>
<tr>
<td>I know</td>
<td>you know</td>
<td>we know</td>
<td>you know</td>
<td>they know</td>
</tr>
</tbody>
</table>

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 εἰσομαι.

The same verb stem also forms the strong aorist εἶδον (from ε-ιδον), “I saw.” From the unaugmented form of this verb we have the imperative (ἰδε, ἱδο), the participle (ἰδόν, ἱδονα), the subjunctive (ἰδῶ, ἰδης, ἰδή) and the optative (ἰδοῖ).

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

<table>
<thead>
<tr>
<th>ἔωραν</th>
<th>ἔωρας</th>
<th>ἔωρα</th>
<th>I was seeing</th>
<th>you were seeing</th>
<th>he was seeing</th>
</tr>
</thead>
</table>

Yet another stem (-οπτ) 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></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>εἰσομαι</td>
</tr>
<tr>
<td></td>
<td>εἶδον</td>
<td>oἶδα</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ὀψιμαί</td>
<td>ὀπωτα</td>
<td>ὀφθην</td>
<td></td>
</tr>
</tbody>
</table>
ΠΡΩΤΕΥΣ: Καὶ τὸς ἂν ἢ ἀπάτη ἐπὶ τῶν οὕτως ἐναργῶν γένοιτο; οὐκ ἀνεψυχμένοις τοῖς ὀφθαλμοῖς εἶδες, εἰς ὅσα μεταποίησα ἐμαυτόν; εἰ δὲ ἀπιστεῖς καὶ τὸ πράγμα ψευδεῖς εἶναι δοκεῖ, καὶ φαντασία τις πρὸ τῶν ὀφθαλμῶν ἵσταμένη, ἐπειδὰν πῦρ γένωμαι, προσένεγκέ μοι, ὦ γενναῖε, τὴν χεῖρα: εἴσῃ γάρ, εἰ ὁρῶμαι μόνον ἢ καὶ τὸ κάειν τότε μοι πρόσεστιν.

ἄνοιγμι: to open
ἀπάτη, ἢ: a trick, fraud, deceit
ἀπιστέω: to disbelieve
γενναῖος, -a, -ov: noble
ἑπειδῆ: to make to stand
καίω: to burn
μεταποιέω: to alter
μόνος, -η, -ov: alone

ὁξία: to know
δοσις, -η, -ov: what sort of
πρᾶγμα, -atos, τό: a deed, matter
πρόσεκμι: to be possible
προσφέρω: to bring to
πῦρ, τό: fire
φαντασία, ἢ: an illusion
χείρ, χειρός, ἢ: a hand
ψευδής, -ές: lying, false

ἄν γένοιτο: aor. opt. pot., “what deception could there be?”
οὐκ ... εἶδες: aor., “did you not see?” with the expectation of a positive answer
ἀνεψυχμένοις: perf. part., “with eyes opened”
ἵστημι: pr. part., “being set up”
ἐπειδὰν γένωμαι: aor. subj. in pr. gen. temp. cl., “whenever I become fire”
προσέγκμι: aor. imper. of προσφέρω, “present!”
ἐίσῃ: fut. of ὁξία, “you will know”
eἰ ὁρῶμαι: pr. pass. in ind. quest. after ἐίσῃ, “know whether I am being seen only”
τὸ κάειν: articular inf., subject of πρόσεστιν, “whether the burning is possible”

Other General or Indefinite Clauses
A general or indefinite temporal clause in the present has the same form as a present general condition (see p. 6), with ἐπειδὰν (whenever) or ὅταν instead of ἐὰν with the subjunctive.

ἐπειδὰν πῦρ γένωμαι, προσέγκμι μοι, ὦ γενναῖε, τὴν χεῖρα: “whenever I become fire, give me, o noble one, your hand”

Compare also with general relative clauses:

ὅποι ἄν πέτρα ἄρμοσῃ τόσα κοτύλας ... ἐκεῖνη ὁμοίων ἐργάζεται ἐαυτῶν: to whatever rock he attaches his suckers ... to that rock he makes himself similar.
Dialogues of the Sea Gods

ΜΕΝΕΛΑΟΣ: Οὐκ ἀσφαλῆς ἡ πείρα, ὦ Πρωτεῦ.

ΠΡΩΤΕΥΣ: Σὺ δὲ μοι, Μενέλαε, δοκεῖς οὐδὲ πολύπουν ἑωρακέναι πώποτε οὐδὲ ὅ πάσχει ὁ ἰχθῦς οὗτος εἰδέναι.

ΜΕΝΕΛΑΟΣ: Ἀλλὰ τὸν μὲν πολύπουν εἶδον, ἃ πάσχει δὲ, ἠδέως ἂν μάθοιμι παρὰ σοῦ.

Note the different meanings of the word αὐτὸς
1. The nominative forms of the word without the definite article are always intensive (= Latin ipse): αὐτὸς: “he himself,” αὐτόλ: “they themselves.”

αὐτὸς οὐδὲν τοιοῦτο γεγονόμενος, “you yourself/becoming nothing else.”
καὶ τὸ σπήλαιον αὐτὸ ἀνεστρέφετο, “and the cave itself was spinning”

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

αὐτὸν δὲ ἐμὲ ὑπερκαχλάσαι ποῦσας, “causing me myself to bubble over”

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

αὐτὴν εἰς Ἀἰγύπτον ἔπεμψεν, “he sent her to Egypt.”

This is the most common use in the Dialogues of the Sea Gods.

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

τὰ αὐτὰ καὶ ἢ Ἰνώ πείσεται, “Ino will suffer the same things.”
ΠΡΩΤΕΥΣ: Ὅποιᾳ ἂν πέτρᾳ προσελθὼν ἁρμόσῃ τὰς κοτύλας καὶ προσφύως ἐξῆται κατὰ τὰς πλεκτάνες, ἐκεῖνη ὁμοίον ἀπεργάζεται ἑαυτὸν καὶ μεταβάλει τὴν χρόαν μμούμενος τὴν πέτραν, ὡς λανθάνειν τοὺς ἀλιέας μὴ διαλλάττων μηδὲ φανερὸς ὡν διὰ τοῦτο, ἀλλὰ ἑοικὼς τῷ λίθῳ.

Result Clauses

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

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

μεταβάλει τὴν χρόαν μμούμενος τὴν πέτραν, ὡς λανθάνειν τοὺς ἀλιέας: “he changes his color by imitating the rock so that (in order that) he escapes the notice of fishermen.”

ἀπάξει αὐτὴν εἰς Ἀργος. ὡς ἀντὶ θανάτου γάμον οὐ τὸν τυχόντα εὑρετο. “He will lead her to Argos, and so she has found an unusual marriage instead of death.”
MENELAOS: Phasì taúta: tò dé sòn pollài paradeózoteron, ó Prōteu.

ΠΡΩΤΕΥΣ: Ōnì oída, ó Menélaes, tîn án állw pistêuœías toîs seautôs óphthalmois aparistân.

MENELAOS: Eîdon: álllì tò prágmà terástion, ó avtós pilr kai ûdwr.

Proteus from Andrea Alciato, Emblemata, 1531.

άπιστέω: to disbelieve (+ dat.)    πράγμα, -atos, tó: a deed, act, matter
λίθος, ó: a stone    πῦρ, tó: fire
οφθαλμός, ó: an eye    τεράστιος, -on: monstrous
παράδοξος, -ov: paradoxical    ûdwr, -atos, tó: water
πιστεύω: to trust, believe in (+ dat.)    φημί: to declare, make known

παραδοξότερον: nom. pred., “your case is more paradoxical”

τίνι án állw pistêuœías: aor. opt. pot. in rel. cl., “in what other thing you might believe”

πῦρ kai ûdwr: nom. pred., “the same person is fire and water”
In this dialogue a sea nymph, “All-seeing,” recounts to another, “Calm,” what she witnessed at the marriage of Peleus and Thetis. The uninvited Eris causes a competition among the goddesses leading to the judgement of Paris. The judgement itself has not yet been concluded, but Galene predicts that Aphrodite will be the winner.

5 (7). Panope and Galene

In this dialogue a sea nymph, “All-seeing,” recounts to another, “Calm,” what she witnessed at the marriage of Peleus and Thetis. The uninvited Eris causes a competition among the goddesses leading to the judgement of Paris. The judgement itself has not yet been concluded, but Galene predicts that Aphrodite will be the winner.

ΠΑΝΟΠΗ: Εἶδες, ὦ Γαλήνη, χθές ὡσα ἐποίησεν ἡ Ἐρις παρὰ τὸ δεῖπνον ἐν Θετταλίᾳ, διότι μὴ καὶ αὐτὴ ἐκλήθη εἰς τὸ συμπόσιον;

ΓΑΛΗΝΗ: Οὐ ξυνειστιώμην ὑμῖν ἔγωγε: ὁ γὰρ Ποσειδῶν ἐκέλευσέ μέ, ὦ Πανόπη, ἀκύμαντον ἐν τοσούτῳ φυλάττειν τὸ πέλαγος. τί δ' οὖν ἐποίησεν ἡ Ἐρις μὴ παροῦσα;

---

**ἀκύμαντος, -ον:** not washed by the waves, calm

**Γαλήνη, ἡ:** Galene, a Nereid, “calm”

**δεῖπνον, τό:** the principal meal

**διότι:** for the reason that, since

**εἶδον:** to see

**Ἐρις, ἡ:** Eris

**Θετταλία, ἡ:** Thessaly

**καλέω:** to call, summon, invite

**κελεύω:** to order, urge, exhort

**ξυνεστιάω:** to feast together

**Πανόπη, ἡ:** Panope, a Nereid, “all seeing”

**πάρειμι:** to be present

**πέλαγος, -ος, τό:** the sea

**ποιέω:** to make, to do

**συμπόσιον, τό:** a drinking-party, symposium

**φυλάττω:** to keep guard

**χθές:** yesterday

---

Ἐρις: Eris was the goddess of discord

διότι μὴ ... ἐκλήθη: aor. pass. of καλέω, “because she was not invited”

ξυνεστιώμην: impf., “I was not feasting with you”

ἐν τοσούτῳ (sc. χρόνῳ): “in the meantime”

φυλάττειν: pr. inf. after ἐκέλευσέ, “ordered me to keep”

μὴ παροῦσα: pr. part. conditional, “if not being present”
Dialogues of the Sea Gods

ΠΑΝΟΠΗ: Ἡ Θέτις μὲν ἦδη καὶ οἱ Πηλεὺς ἀπεληλύθεσαν ἐς τὸν θάλαμον ὑπὸ τῆς Ἀμφιτρίτης καὶ τοῦ Ποσειδῶνος παραπεμφθέντες, ἡ Ἕρις δὲ ἐν τοσούτῳ λαθοῦσα πάντας — ἐδυνήθη δὲ ῥᾳδίως, τῶν μὲν πινόντων,

| Ἀμφιτρίτη, ἡ: | Amphitrite | Λανθάνω: | to escape notice, to be unnoticed |
| ἀπέρχομαι: | to go away, depart from | Παραπέμπω: | to send past, convey |
| δύναμαι: | to be able | Πηλεύς, -έως, ὁ: | Peleus |
| θάλαμος, ὁ: | an inner room or chamber | Πίνω: | to drink |
| Θέτις, Θέτις, ἡ: | Thetis | Ῥάδιος, -α, -ον: | easy, ready |

ἀπεληλύθεσαν: plupf., “Thetis and Peleus had departed”

παραπεμφθέντες: aor. part. pass., “having been escorted”

ἐν τοσούτῳ (sc. χρόνῳ): “in the meantime”

λαθοῦσα: aor. part. supplementing ἐδυνῆθη, “she was able to escape the notice of all”

tῶν μὲν πινόντων: pr. part. in gen. abs., “some were drinking”

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:** ἀποκρίνεσθαι αὐτῷ ἢθελεν ... βρυχομένῳ: “she would not wish to answer him when he is gnashing his teeth”

**Means:** οὔτε ἀναπαύεις σεαυτὸν διαχυθείς: “nor do you rest by dispersing yourself.”

**Purpose:** ἔπεσεν εἰς τὴν θάλατταν ὡς αὐτίκα πάντως ἀποθανούμενος: “he fell into the sea in order to die immediately.” ὡς is often used in these cases to indicate an alleged purpose.

**Concession:** ἀποκρίνεσθαι αὐτῷ ἢθελεν σουτο λάλος ὁδῶν: “she would not wish to answer him, although being talkative”

**Cause:** ἀλλὰ ὦδωρ μὲν σε γενέσθαι, ὁ Πρωτεύ, οὐκ ἀπίθανον, ἐνάλιον γε δύνα: “It is not unpersuasive that you become water, Proteus, since you are of the sea.”

**Condition:** τι δ’ οὖν ἐποίησεν ἡ Ἕρις μὴ παροῦσα: “What then did Eris do, if she was not present.” Note that μὴ is used instead of οὐ when the participle is conditional.

**Attendant circumstance:** οὐκ ἔχρην σουτο πυρηνᾶν ὁδῶν: “It was not necessary for (a woman) who was so bad”

οὐκ ἄλλη κρατήσει τῆς Ἀφροδίτης ἄγωνυμον: “no other will win with Aphrodite contending.”

Note that the last example is a genitive absolute, of which there are a large number in the Dialogi Marini.
ἐνίων δὲ κροτούντων ἡ τῷ Ἀπόλλωνι κιθαρίζοντι ἡ ταῖς Μοῦσαις ἢδοσαις προσεχόντων τὸν νοῦν — ἐνέβαλεν ἐς τὸ γεγραμμένον μηλόν τι πάγκαλον, χρυσοῦν ὅλον, ὥς Γαλήνη: ἐπεγέγραπτο δὲ «ἡ καλὴ λαβέτω.» κυλινδούμενον δὲ τοῦτο ὥσπερ ἐξεπίτηδες ἦκεν ἐνθα Ἥρα τε καὶ Ἀφροδίτη καὶ Ἀθηνᾶ κατεκλίνοντο. κἀπειδὴ ὁ Ἑρμῆς ἀνελόμενος ἐπελέξατο τὰ γεγραμμένα, αἱ μὲν Νηρείδες ἥμεις ἀπεσιωπήσαμεν. τί γὰρ ἔδει ποιεῖν ἐκείνων παρουσῶν; αἱ δὲ ἀντεποιοῦντο ἑκάστη καὶ αὑτῆς ἀναρέω: to take up, raise ἀντιποιέω: to contend for Ἀθηνᾶ: Athena Ἀφροδίτη: Aphrodite Ἀπόλλων: Apollo Ἀποσιωπάω: to be silent Ἀρτέμις: Artemis Ἑρμῆς: Hermes Ἔμβαλλω: to throw in Ἐπιγράφω: to mark the surface, inscribe Ἑλέους: to choose, read Ἠρα: Hera Ἠρμηνεύω: to interpret καλός, -ἡ, -όν: beautiful κατακλίνω: to lay down κιθαρίζω: to play the cithara κροτέω: to rattle, to applaud κυλινδέω: to roll μῆλον, τό: apple Μοῦσα, -ης, ἡ: a Muse Νηρείς, -ίδος, ἡ: a daughter of Nereus, a Nereid νοῦς, ὁ: mind, attention δόλος, -ης, -ον: whole, entire πάγκαλος, -ης, -ον: all beautiful πάρειμι: to be present προσέχω: to hold to, offer χρύσασις, -ης, -ον: golden, of gold ὧν: to have come, be present, be here Ἡρα: Hera ἡμεῖς: we Nereids ἦμεις ἀπεσιωπήσαμεν. τί γὰρ ἔδει ποιεῖν ἐκείνων παρουσῶν; αἱ δὲ ἀντεποιοῦντο ἑκάστη καὶ αὑτῆς ἀναρέω: to take up, raise ἀντιποιέω: to contend for Ἀθηνᾶ: Athena Ἀφροδίτη: Aphrodite Ἐπιγράφω: to mark the surface, inscribe Ἐπιλέγομαι: to choose, read Ἑρμῆς: Hermes Ἑλέους: to choose, read Ἠρα: Hera ἡμεῖς ἀπεσιωπήσαμεν. τί γὰρ ἔδει ποιεῖν ἐκείνων παρουσῶν; αἱ δὲ ἀντεποιοῦντο ἑκάστη καὶ αὑτῆς ἀναρέω: to take up, raise ἀντιποιέω: to contend for Ἀθηνᾶ: Athena Ἀφροδίτη: Aphrodite Ἐπιγράφω: to mark the surface, inscribe Ἐπιλέγομαι: to choose, read Ἑρμῆς: Hermes Ἑλέους: to choose, read Ἠρα: Hera ἡμεῖς ἀπεσιωπήσαμεν. τί γὰρ ἔδει ποιεῖν ἐκείνων παρουσῶν; αἱ δὲ ἀντεποιοῦντο ἑκάστη καὶ αὑτῆς
Dialogues of the Sea Gods

ἰναι τὸ μῆλον ἠξίουν, καὶ ei μὴ γε ὁ Ζεὺς διέστησεν αὐτὰς, καὶ ἄχρι χειρῶν ἂν τὸ πρᾶγμα προὐχώρησεν. ἀλλʼ ἐκεῖνος, «Αὐτὸς μὲν οὐ κρινῶ» φησί, «περὶ τούτου,» καίτοι ἐκεῖναι αὐτὸν δικάσαι ἠξίουν, «ἂπιτε δὲ ἐς τὴν Ἴδην παρὰ τὸν Πριάμου παῖδα, ὡς οἴδε τε διαγνώναι τὸ κάλλιον φιλόκαλος ὡν, καὶ οὐκ ἂν ἐκεῖνος κρίνατε κακῶς.»

More conditions

The future more vivid condition indicates a probability, rather than a possibility. It has ei ... διέστησεν in past contrafactual protasis, “if Zeus had not separated them”

ἄχρι χειρῶν: “to hands” i.e. to blows

ἂν ... προὐχώρησεν: aor. of προ-χωρέω in past contrafactual apodosis, “the matter would have progressed”

οὐ κρινῶ: fut., “I will not choose”

καίτοι ... ἠξίουν: impf. concessive, “although those were asking him” + inf. ἄπιτε: pr. imper., “go!”

διαγνώναι: aor. inf. after οἶδε, “he knows how to discern”

ἄν: pr. part. causal, “since he is”

ἄν ... κρίνατε: aor. opt. pot., “he would not choose.”

| ἐξίων: to think worthy to, to ask (+ inf.) | μῆλον, τὸ: apple |
| ἄχρι: all the way up to (+ gen.) | οἶδα: to know |
| διαγιγνώσκω: to distinguish, discern | παῖς, παιδός, ὁ: a child |
| διίστημι: to set apart, separate | πράγμα, -ατος, τὸ: a deed, matter |
| δικάζω: to judge, to give judgment on | Πρίμας, ὁ: Priam, father of Paris |
| Ζεὺς, ὁ: Zeus | προχωρέω: to go or come forward, advance |
| Ἴδη, ἡ: Mt. Ida, near Troy | φιλόκαλος, -ον: loving the beautiful |
| καλλίων, κάλλιον: more beautiful | χείρ, χειρός, ἡ: a hand |
| κρίνατε: to pick out, choose |

εἰ μὴ ... διέστησεν: aor. of δια-ἵστημι in past contrafactual protasis, “if Zeus had not separated them”

 одежд: ἕνωσεν in past contrafactual protasis, “if he had made... then he will...”

οὐκ ἄλλη κρατήσει ... ἦν μὴ ἀμβλυώττῃ: “another will not win, unless the judge is dim-sighted”

A past contrafactual condition has ei plus the aorist indicative in the protasis, ἂν plus the aorist indicative in the apodosis: translate “if he had done... then he would have” (but he didn’t).

καὶ ei μὴ γε ὁ Ζεὺς διέστησεν αὐτὰς, καὶ ἄχρι χειρῶν ἂν τὸ πράγμα προὐχώρησεν: “If Zeus had not separated them, the matter would have come to blows (but it didn’t).”
Lucian

ΓΑΛΗΝΗ: Τί οὖν αἱ θεαί, ὦ Πανόπη;

ΠΑΝΟΠΗ: Τήμερον, οἶμαι, ἀπίασιν εἰς τὴν Ἴδην, καὶ τις ἢξει μετὰ μικρὸν ἀπαγγέλλων ἡμῖν τὴν κρατοῦσαν.

ΓΑΛΗΝΗ: Ἡδη σοὶ φημι, οὐκ ἄλλῃ κρατήσει τῆς Ἀφροδίτης ἀγωνιζομένης, ἣν μὴ πάνυ ὁ διαιτήτης ἀμβλυώττῃ.

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Peleus greeting wedding procession leading Thetis to his house, black figure dinos of Sophilos (c. 580 BCE)

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ἀγωνίζομαι: to contend for a prize
ἀμβλυώττω: to be dim-sighted
ἀπαγγέλλω: to bring tidings, report, announce
ἀπέρχομαι: to go away
dιαιτήτης, -οῦ, ὁ: an arbitrator, umpire

ἡκω: to have come, be present, be here
θεά, ἥ: a goddess
κρατέω: to be strong, to conquer
μικρός, -ά, -όν: small, little
οἶμαι: to suppose, think
tήμερον: today

ἀπίασιν: fut., “they will go”
μετὰ μικρὸν (sc. χρόνον): “shortly.”
ἀπαγγέλλων: pr. part. suppl. ἢξει, “someone will come announcing”
τὴν κρατοῦσαν: pr. part., “the one winning”
τῆς Ἀφροδίτης ἀγωνιζομένης: pr. part. in gen. abs., “with Aphrodite contending for a prize”

ἡμὶ ... ἀμβλυώττῃ: pr. subj. in fut. more vivid protasis, “unless the judge is dim-sighted”
Amyone is one of the fifty daughters of Danaus, who were married to the fifty
dughters of Aegyptus. On their wedding night, all but one kills her husband, for
which they are punished in the underworld by the perpetual task of carrying water.
Part of this story is told in Aeschylus’ Suppliants, and the story of Amyone was treated
in the (now lost) satyr play that accompanied the performance of the Suppliants. In
other versions Poseidon saves Amyone from a satyr, but regularly resolves to provide
a fountain in exchange for her favors.

ΤΡΙΤΩΝ: Ἐπὶ τὴν Δέρναν, ὦ Πόσειδον, παραγίνεται καθ’ ἑκάστην ἡμέραν ὑδρεύσομένη παρθένος, πάγκαλόν τι χρήμα: οὐκ οἶδα ἔγωγε καλλίω παῖς ἰδών.

ΠΟΣΕΙΔΩΝ: Ἐλευθέραν τινά, ὦ Τρίτων, λέγεις, ἢ θεράπαινα τις ὑδροφόρος ἐστίν;

ΤΡΙΤΩΝ: Οὐ μὲν οὖν, ἀλλὰ τοῦ Αἰγυπτίου ἐκείνου θυγάτηρ, μία τῶν πεντήκοντα καὶ αὐτή, Ἀμυμώνη τοὔνομα:
Lucian

ἐπυθόμην γὰρ ἢτις καλοῖτο καὶ τὸ γένος. ὁ Δαναὸς δὲ σκληραγωγεῖ τὰς θυγατέρας καὶ αὐτουργεῖν διδάσκει καὶ πέμπει ὕδωρ τε ἄρυσομένας καὶ πρὸς τὰ ἄλλα παιδεύει αόκνους εἶναι αὐτάς.

ΠΟΣΕΙΔΩΝ: Μόνη δὲ παραγίνεται μακρὰν οὔτω τὴν ὁδὸν ἕξ Ἀργοὺς εἰς Δέρναν;

ΤΡΙΤΩΝ: Μόνη: πολυδίψιον δὲ τὸ Ἀργος, ὡς οἴσθα: ὡςτε ἀνάγκη ἀεὶ ὑδροφορεῖν.

ΠΟΣΕΙΔΩΝ: Ὡς Τρίτων, οὐ μετρίως διετάραξας μὲ εἰπὼν τὰ περὶ τῆς παιδὸς: ὡςτε ἴωμεν ἐπ’ αὐτήν.

| καλοῖτο: pr. opt. in ind. quest., “I learned what she is called” |
| αὐτουργεῖν: pr. inf. after διδάσκει, “teaches them to work with their own hands” |
| ἄρυσομένας: fut. mid. part. of ἀρύω expressing purpose, “he sends them in order to fetch” |
| ἀόκνους: acc. pred., “teaches them to be untiring” |
| μακρὰν οὔτω τὴν ὁδὸν: acc. of duration, “such a long journey” |
| ὡςτε ἀνάγκη (sc. ἐστὶ): res. cl., “so that it is necessary to carry water” |
| διετάραξας: aor. of δια-ταράττω, “you have confounded” |
| εἰπὼν: aor. part. instrumental, “by speaking about the girl” |
| ὡςτε ἴωμεν: pres. subj. jussive, “and so let us go” |
ΤΡΙΤΩΝ: Ἰωμεν: Ἡδη γονὶν καιρὸς τῆς υδροφορίας: καὶ σχεδὸν που κατὰ μέσην τὴν ὄδον ἐστιν ἰούσα ἐς τὴν Λέρναν.

ΠΟΣΕΙΔΩΝ: Οὐκοῦν ζεῦξον τὸ ἅρμα: ἦ τοῦτο μὲν πολλὴν ἔχει τὴν διατριβήν ὑπάγειν τοὺς ἱπποὺς τῇ ζεύγλῃ καὶ τὸ ἅρμα ἐπισκευάζειν, σὺ δὲ ἄλλα δελφίνα μοι τῶν ὄκεων παράστησον: ἀφιππάσομαι γὰρ ἐπὶ αὐτοῦ τάχιστα.

ΤΡΙΤΩΝ: Ἰδού σοι οὐτοσὶ δελφίνων ὁ ὠκύτατος.

ΠΟΣΕΙΔΩΝ: Ἐν γε: ἀπελαύνωμεν: σὺ δὲ παρανήχου, ὦ Τρίτων. κἂν εἴη πάρειμι εἰς τὴν Λέρναν, ἐγὼ μὲν

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ἀπελαύνω: to drive away, to drive off
άρμα, -ατος, τὸ: a chariot
ἀφιππάζομαι: to ride off or away
dελφίς, -ίνος, ὁ: a dolphin
dιατριβή, ἡ: a way of spending time
ἐπισκευάζω: to get ready, to equip, fit out
ζεύγλη, ἡ: a strap or loop of the yoke
ζεύγνυμι: to yoke, put to
ἱππός, ὁ: a horse, mare
καιρός, ὁ: due measure, proper time
μέσος, -ον: middle, in the middle

οὐκοῦν: therefore, then, accordingly
παρανήχομαι: to swim along
πάρειμι: to be present
παρίστημι: to make to stand or to place beside
σχεδόν: close, near, hard by, nigh
tαχύς, -ειας, -υ: quick, swift, fleet
υδροφορία, ἡ: a water-carrying
ὑπάγω: to lead X (acc.) under Y (dat.)
ὥκος, ἡ: quick, swift, fleet

ἰδοὺ: pr. part. of εἶμι, “she going”
ζεῦξον: aor. imper., “harness!”
ἡ τοῦτο μὲν ... σὺ δὲ: “or rather this ... so instead you”
pολλὴν ἔχει τὴν διατριβήν: acc. of duration, “this takes too much time”
ὑπάγειν: pr. inf. expressing purpose after διατριβήν, “time to lead under”
ἐπισκευάζειν: pr. inf. also after διατριβήν, “time to get ready”
παράστησον: aor. imper. of παρα-ὑπήμι, “fetch!”
ἀφιππάσομαι: fut., “I will ride off”
Ἰδοὺ: aor. imper. from εἶδον, “look!”
οὐτοσὶ: nom. s. with deictic particle -ς, “this one here”
ἀπελαύνωμεν: pres. subj. jussive, “let us depart”
λοχήσω ἐνταῦθα που, οὗ δὲ ἀποσκόπει: ὁπόταν αἴσθη προσιοῦσαν αὐτήν —

ΤΡΙΤΩΝ: Αὕτη σοι πλησίον.

ΠΟΣΕΙΔΩΝ: Καλή, ὦ Τρίτων, καὶ ὥραία παρθένος: ἀλλὰ συλληπτέα ἡμῖν ἐστιν.

ΑΜΥΜΩΝΗ: Ἀνθρωπε, ποί με συναρπάσασ αγείς; ἄνδρα-ποδιστὴς εἶ, καὶ ἔοικας ἡμῖν ὑπ’ Αἰγύπτου τοῦ θείου ἐπι-πεμφθῆναι: ὡστε βοήσομαι τὸν πατέρα.

ΤΡΙΤΩΝ: Σιώπησον, ὦ Αμυμώνη: Ποσειδῶν ἐστι.

λοχήσω: fut., “I will lie in wait”
ἀποσκόπει: pr. imper., “keep watch!”
ὁπόταν: aor. subj. in gen. temp. cls., “whenever you perceive”
προσιοῦσαν: pr. part., “perceive her approaching”
συλληπτέα: verbal adj. of συλλαμβάνω in periphrastic, “she must be seized”
ἡμῖν: dat. of agent, “by us”
συναρπάσας: aor. part., “you, having seized me”
ἐπιπεμφθῆναι: aor. pass. inf. of ἐπι-πέμπω, complementing ἔοικας, “seem to have been sent against”
ὑπ’ Αἰγύπτου: Aegyptus’s fifty sons came to Argos to capture their reluctant brides.
ὡστε βοήσομαι: fut. in res. cl., “and so I will call out”
σιώπησον: aor. imper., “be silent!”
ΑΜΥΜΩΝΗ: Τί Ποσειδῶν λέγεις; τί βιάζη με, ὦ ἄνθρωπε, καὶ εἰς τὴν θάλατταν καθέλκεις; ἐγὼ δὲ ἀποπνιγήσομαι ἢ ἀθλία καταδῦσα.

ΠΟΣΕΙΔΩΝ: Θάρρει, οὔδὲν δεινὸν μὴ πάθης: ἀλλὰ καὶ πηγήν ἐπώνυμον σοι ἀναδοθῆναί ἐάσω ἐνταῦθα πατάξας τῇ τριαίνῃ τὴν πέτραν πλησίον τοῦ κλύσματος, καὶ σὺ εὐδαίμων ἔσῃ καὶ μόνη τῶν ἀδελφῶν οὐχ ὑδροφορήσεις ἀποθανοῦσα.

**Glossary:**
- **ἀδελφή:** a sister
- **ἄθλιος:** -α, -ον: miserable
- **ἀναδίδωμι:** to give forth or up
- **καθέλκω:** to draw
- **καταδύω:** to go down, sink, set
- **κλύσμα:** -ατος, το: a washing place, beach
- **λέγω:** to say, mean
- **μόνος:** -η, -ον: alone, only
- **μὴ πάθης:** aor. subj. in clause of fearing after θάρρει, “have courage that you will not suffer!”
- **οὐχ ὑδροφορήσεις:** you will not carry waters,” a reference to the punishment of the Danaids who killed their husbands.
- **πατάξας:** aor. part. instrumental, “by striking”
- **πέτρα:** η: a rock, a ledge or shelf of rock
- **πηγή:** η: running water, stream
- **πλησίον:** next to (+ gen.)
- **ποταμός:** a river
- **πατάττω:** to beat, knock, strike
- **πέθανος:** aor. pass. inf., “upon dying”
- **τρίαινα:** η: a trident
- **ὑδροφορέω:** to carry water
- **τι βιάζη:** pr. mid., “why do you restrain me?”
- **καθάλησα:** aor. part., “I, having submerged”
- **θάρρει:** pr. imper., “be of good courage!”
- **μὴ πάθης:** pr. subj. in clause of fearing after θάρρει, “have courage that you will not suffer!”
- **ἄλλα καὶ:** “on the contrary”
- **ἀναδοθῆναι:** aor. pass. inf. after εῖσαι, “I will allow a stream to burst forth”
- **σοι:** dat. of advant., “for you”
- **πατάξας:** aor. part. instrumental, “by striking”
- **ἔσῃ:** fut. mid. of εἰμι, “you will be”
- **ἄδελφῳ:** aor. part., “upon dying”
The South and West winds discuss the transformation of Io into a heifer and her arrival in Egypt. The story of Io is told in Aeschylus’ Prometheus Bound and in his Suppliants. Usually she is turned into a cow by Zeus to hide his affair, but here it is a punishment by Hera. Either way Io becomes associated with the Egyptian goddess Isis, who takes the form of a cow, as Hermes was associated with the jackal-headed Anubis.

NOTOS: Ταύτην, ὦ Ζέφυρε, τὴν δάμαλιν, ἣν διὰ τοῦ πελάγους ἐς Αἴγυπτον ὁ Ἑρμῆς ἄγει, ὁ Ζεὺς διεκόρευσεν ἁλοὺς ἔρωτι;

ΖΕΦΥΡΟΣ: Ναί, ὦ Νότε: οὐ δάμαλις δὲ τότε, ἀλλὰ παῖς ἦν τοῦ ποταμοῦ Ἰνάχου: νῦν δὲ ἡ Ἡρα τοιαύτην ἐποίησεν αὐτὴν ζηλοτυπήσασα, ὅτι καὶ πάνυ ἑώρα ἐρῶντα τὸν Δία.

NOTOS: Νῦν οὖν ἐτι ἐρᾷ τῆς βοός;

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ἄγω: to lead or carry, to convey Ζεὺς, ὁ: Zeus
Ἄγυπτος, ὁ: the river Nile, i.e. Egypt Ζέφυρος, ὁ: Zephyrus, the west wind
ἄλσοκομαι: to be captured Ἑρμῆς, ὁ: Hermes
βοῦς, ὁ: a cow ἔρως, ὁ: love
δάμαλις, -εως, ὁ: a heifer
διακορέω: to deflower
ἔρως, -ωτος, ὁ: love
ἐρᾷ: to love, be in love
Ἐρμῆς, -οῦ, ὁ: Hermes
Τῆς, τῆς: the sea
ἔρωντα: pr. part. ind. st. after ἐρώς, ὁ: loves (her being) a cow

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tὴν δάμαλιν: acc. pred., “is this the heifer?” i.e. Io, the daughter of Inachus
dιεκόρευσεν: aor., “did Zeus deflower her?”
ἄλσοκομαι: aer. part. of ἄλσοκομαι, “having been captured”
tότε: “then” i.e. when Zeus fell in love
tοῦ ποταμοῦ Ἰνάχου: gen. of source, “she was of the river Inachus”
tοιαύτην: acc. pred., “Hera made her such”
ζηλοτυπήσασα: aer. part. causal, “because she was jealous”
ἑώρα: aer. part. in ind. st. after ἐρῶς, ὁ: “she saw that Zeus was in love”
tῆς βοός: gen. after ἐρᾶ, “loves (her being) a cow”
ΖΕΦΥΡΟΣ: Καὶ μάλα, καὶ διὰ τοῦτο ἐς Αἴγυπτον αὐτὴν ἐπεμψεν καὶ ἡμῖν προστάτησε μὴ κυμαίνειν τὴν θάλατταν ἕστ’ ἂν διανήξηται, ὡς ἀποτεκοῦσα ἐκεῖ — κυνεῖ δέ ἢδη — θεὸς γένοιτο καὶ αὐτὴ καὶ τὸ τεχθέν.

ΝΟΤΟΣ: Ἡ δάμαλις θεός;

ΖΕΦΥΡΟΣ: Καὶ μάλα, ὦ Νότε: ἀρξεὶ τε, ὡς ὁ Ἑρμῆς ἔφη, τῶν πλεόντων καὶ ἡμῶν ἔσται δέσποινα, ὄντων ἂν ἡμῶν ἐθέλη ἐκπέμψαι ἡ κωλύσαι ἐπιπνεῖν.

ΝΟΤΟΣ: Θεραπευτέα τοιγαροῦν, ὦ Ζέφυρε, ἢδη δέσποινα γε οὐσα. εὐνουστέρα γὰρ ἂν οὕτως γένοιτο.

ἀποτίκτω: to bring into the world
ἄρχω: to be first, to preside over (+ gen.)
δάμαλις, -εως, ὁ: a heifer
dιανήξηται: aor. subj. in gen. temp. cl., “until she swims across” (whenever that is)
edεσποΙνα, ἡ: a mistress, lady of the house
ἐκπέμπω: to send out or forth from
ἐπιπνέω: to breathe upon, to blow freshly upon
ἐστε: up to the time that, until
eὐνους, -ουν: well-disposed
θάλαττα, ἡ: the sea
θεός, ὁ: God
θεραπεύω: to do service to
κυέω: to be pregnant with, bear in the womb
κυμαίνω: to rise in waves or billows, to swell
κωλύω: to let, hinder, check, prevent
μάλα: very
πέμπω: to send
πλέω: to sail, go by sea
προστάτησε: to order (+ inf.)
τίκτω: to give birth
tοιγαροῦν: so then, wherefore, therefore,

μὴ κυμαινειν: pr. inf. in ind. com. after προσέταξε, “he ordered us not to swell the sea”
ἔστε ἂν διανήξηται: aor. subj. in gen. temp. cl., “until she swims across” (whenever that is)
ἀποτεκοῦσα: aor. part., “once she has given birth”
ὡς ... γένοιτο: aor. opt. in purpose cl., “in order that she become a god”
tὸ τεχθέν: aor. part. pass. also the subj. of γένοιτο, “both she and the one having been born” i.e. the child
tῶν πλεόντων: pr. part. gen. after ἀρξεί, “she will rule those sailing”
ὄντων ἂν ... ἐθέλη: pr. subj. in gen. relative cl., “whomever of us she wishes to” + inf.
ἐκπέμψαι ἡ κωλύσαι: aor. inf. complementing ἐθέλη, “to send forth or to hinder”
ἐπιπνεῖν: pr. inf. after κωλύσαι, “to hinder from blowing”
θεραπευτέα (sc. ἐστι): verbal adj. nom. s. f. in periphrastic, “she ought to be served”
ἀν οὕτως γένοιτο: pot. aor. opt., “she would thus be more well-disposed.”
Lucian

ΖΕΦΥΡΟΣ: Ἀλλ’ ἤδη γὰρ διεπέρασε καὶ ἐξένευσεν ἐς τὴν γῆν. ὁ όρφανος οὐκέτι μὲν τετραποδητὶ βαδίζει, ἀνορθώσας δὲ αὐτὴν ὁ Ἐρμῆς γυναῖκα παγκάλην αὖθις ἐποίησες;

ΝΟΤΟΣ: Παράδοξα γούν τὰῦτα, ὥ Ζέφυρε: οὐκέτι τὰ κέρατα οὐδὲ οὐρὰ καὶ δίχηλα τὰ σκέλη, ἀλλ’ ἐπέραστος κόρη. ὁ μέντοι Ἐρμῆς τί παθὼν μεταβέβληκεν έαυτὸν καὶ ἀντὶ νεανίου κυνοπρόσωπου γεγένηται;

ΖΕΦΥΡΟΣ: Μη πολυπραγμονώμεν, ὅτι ἄμεινον ἐκείνος οἴδε τὰ πρακτέα.

ἀμείνων, -ον: better, abler, stronger, braver
ἀνορθόω: to stand straight up
άντι: in place of (gen.)
βαδίζω: to go slowly, to walk
γῆ, ἡ: earth, shore
diaperαω: to go over or across
δίχηλος, -ον: cloven-hoofed
ἐκνέω: to swim out, swim to land, escape by swimming
ἐπέραστος, -ον: lovely, amiable
κέρας, -atos, τό: a horn
κόρη, ἡ: a maiden
κυνοπρόσωπος, -ου: dog-faced
μεταβάλλω: to change, alter
νεανίας, -ον, ὁ: a youth
οἶδα: to know
οὐρά, ἡ: a tail
πάγκαλος, -η, -ον: all beautiful, good or noble
παράδοξος, -ον: paradoxical
πάσχω: to suffer
πολυπραγμονέω: to be inquisitive or meddlesome
πράττω: to do
σκέλος, -ος, τό: a leg
τετραποδητί: on all fours

ἐξένευσεν: aor., “she swam out onto the shore”
ὅπως … βαδίζει: ind. quest. after ὁρφᾶς, “see how she no longer walks”
ἀνορθώσας: aor. part., “Hermes, having straightened her up”
γυναίκα: acc. pred. after ἐποίησεν, “he made her a woman”
τί παθὼν: aor. part. causal, “suffering what?” i.e. what caused him? why?
μεταβέβληκεν: perf. of μετα-βάλλω, “why has he changed himself?”
γεγένηται: perf., “he has become”
κυνοπρόσωπος: “dog-faced” as Io was associated with the Egyptian Isis, Hermes was associated with the jackal-headed Anubis.
μὴ πολυπραγμονώμεν: pr. subj. jussive, “let us not be inquisitive”
tὰ πρακτέα: verbal adj. of πράττω, “the things which must be done”
8 (5) Poseidon and the Dolphins

The story of Arion, the Methymnean poet who is saved by dolphins from greedy pirates, is told in Herodotus 1, 23-4. It is retold here from the standpoint of the dolphins themselves, whose care for mankind is accounted for by the fact that they themselves were once men, who were changed to dolphins by Dionysus. That story is told in the Homeric Hymn to Dionysus. Brief reference is made to the earlier help the dolphins provided to Melicertes, the son of Ino, when he leapt into the sea.

ΠΟΣΕΙΔΩΝ: Ἐδ γε, ὦ Δελφῖνες, ὅτι ἀεὶ φιλάνθρωποί ἐστε, καὶ πάλαι μὲν τὸ τῆς Ἰνοῦ παιδίον ἐπὶ τὸν Ἰσθμὸν ἐκομίσατε ὑποδεξάμενοι ἀπὸ τῶν Σκειρωνίδων μετὰ τῆς μητρὸς ἐμπεσόν, καὶ νῦν σὺ τὸν κιθαρῳδὸν τούτον τὸν ἐκ Μηθύμνης ἀναλαβὼν ἐξενήξω ἐς Ταίναρον

Propositions:

ἀναλαμβάνω: to take up, take into one’s hands
δελφίς, -ῶς, ὁ: a dolphin
ἐκνήχομαι: to swim out or away
ἐμπίπτω: to fall upon
Ἰνώ, -οῦς, ἡ: Ino, a daughter of Cadmus
κιθαρῳδός, ὁ: a cithara player, harper
κομίζω: to take care of, to convey to
Μηθύμνη, ἡ: Methymna, a city on Lesbos
μήτηρ, μητρός, ἡ: a mother
παιδίον, τὸ: a child
πάλαι: long ago
Σκειρωνίδες (sc. πέτραι): the Scironian rocks near the Isthmus of Corinth
Ταίναρος, ἡ: Taenarus, on the southern tip of the Peloponnese
ὑποδέχομαι: to receive beneath
φιλάνθρωπος, -ον: loving mankind, humane, benevolent

τῆς Ἰνοῦ παιδίον: Ino, one of the daughters of Cadmus, pursued by her crazed husband, leapt into the sea with her son Melicertes. Both were deified. Ino became Leucothea, who figures in the fifth book of the Odyssey; Melicertes the sea-god Palaemon, mentioned first in Euripides’ Iphigenia in Tauris.

ὑποδεξάμενοι: aor. part., “having received”
tῶν Σκειρωνίδων (sc. πέτρων): “from the Scironian (cliffs)”
ἐμπεσόν: aor. part. n. agreeing with παιδίον, “having fallen”
tῶν κιθαρῳδῶν: the musician is Arion
ἀναλαβὼν: aor. part., “having taken up”
ἐξενήξω: aor. 2 s. of ἐκ-νήχομαι, “you swam away”
αὐτῇ σκευῇ καὶ κιθάρᾳ, οὐδὲ περιεῖδες κακῶς ὑπὸ τῶν ναυτῶν ἀπολλύμενον.

αὐτός again

1. Besides the uses of αὐτός indicated above (p. 25), this word also combines with pronouns to form reflexive pronouns:

   ἐμ- αὐτόν, ἐμ- αὐτήν: myself
   σε- αὐτόν, σε- αὐτήν: yourself; also ἵνω πείσεταιόν, σαυτήν
   ἐ- αὐτόν, ἐ- αὐτήν: himself, herself

   Similarly in the plural:

   ἡμάς αὐτοῦς: ὑμάς αὐτοῦς: ἐ- αὐτοῦς

   The only difficulty is that the third person forms based on the pronoun ἐ- often coalesce with the first syllable of αὐτόν, producing a crasis that looks like the simple form of αὐτόν, except for the breathing mark:

   ἐ- αὐτόν — αὐτόν
   ἐ- αὐτήν — αὐτήν
   ἐ- αὐτοῦς — αὐτοῦς

2. The definite article can also contract with αὐτός:

   ὁ αὐτός — αὐτός
   ἡ αὐτή — αὐτή:
   τὸ αὐτό — ταῦτα

   These all mean “the same.” Distinguish from τοῦτο “this one” and ταῦτα “these ones”

3. Note also the idiomatic use of the dative case when used with a noun:

   τουτοὶ τῶν ἐκ Μηθύμνης ἀναλαβόν εξενήξω ἐς Ταίναρον αὐτῇ σκευῇ:
   “Having taken up this man, the one from Methymna, you swam him to Taenarum, equipment and all.”
ΔΕΛΦΙΝΕΣ: Μὴ θαυμάσῃς, ὦ Πόσειδον, εἰ τοὺς ἀνθρώπους εὗ ποιοῦμεν, ἐξ ἀνθρώπων νεωτέρων γε καὶ αὐτοὶ ἰχθύες γενόμενοι.

ΠΟΣΕΙΔΩΝ: Καὶ μέμφομαι γε τῷ Διονύσῳ, ὅτι ὑμᾶς καταναυμαχήσας μετέβαλε, δέον χειρώσασθαι μόνον, ὥσπερ τοὺς ἄλλους ὑπηγάγετο. πῶς δ' οὖν τὰ κατὰ τὸν Ἀρίωνα τούτον ἐγένετο, ὦ Δελφίν;

ΔΕΛΦΙΝΕΣ: Ὁ Περίανδρος, οἶμαι, ἔχαιρεν αὐτῷ καὶ πολλάκις μετεπέμπετο αὐτὸν ἐπὶ τῇ τέχνῃ, ὁ δὲ πλουτήσας παρὰ τοῦ τυράννου ἐπεθύμησε πλεύσας οἴκαδε ἐς τὴν 

<table>
<thead>
<tr>
<th>Ancient Greek</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Δ' θαυμάζω</td>
<td>to wonder, marvel, be astonished</td>
</tr>
<tr>
<td>ἔπιθυμεμένοι</td>
<td>to desire</td>
</tr>
<tr>
<td>μεταβάλλω</td>
<td>to turn quickly, to change</td>
</tr>
<tr>
<td>μεταπέμπω</td>
<td>to send after</td>
</tr>
<tr>
<td>μόνον: only</td>
<td></td>
</tr>
<tr>
<td>ὧνος</td>
<td>a fish</td>
</tr>
<tr>
<td>Διόνυσος</td>
<td>Dionysus</td>
</tr>
<tr>
<td>ἐπιθυμέω</td>
<td>to desire</td>
</tr>
<tr>
<td>θαυμάζω</td>
<td>to wonder, marvel, be astonished</td>
</tr>
<tr>
<td>εἰ</td>
<td>if</td>
</tr>
<tr>
<td>ὀἶμαι</td>
<td>to suppose, think</td>
</tr>
<tr>
<td>ὁ</td>
<td>a man</td>
</tr>
<tr>
<td>ὁ Περίανδρος</td>
<td>Periander, tyrant of Corinth</td>
</tr>
<tr>
<td>ἦν</td>
<td>he</td>
</tr>
<tr>
<td>ἔχαιρεν</td>
<td>to rejoice, to be delighted in (+ dat.)</td>
</tr>
<tr>
<td>εἰς</td>
<td>to, into</td>
</tr>
<tr>
<td>ὀἴκαδε</td>
<td>homewards</td>
</tr>
<tr>
<td>ἄνθρωπος</td>
<td>a man</td>
</tr>
<tr>
<td>Ἀρίων</td>
<td>Arion the poet</td>
</tr>
<tr>
<td>ἐπιθυμέω</td>
<td>to desire</td>
</tr>
<tr>
<td>τῇ τέχνῃ</td>
<td>on account of his skill</td>
</tr>
<tr>
<td>τύραννος</td>
<td>an absolute sovereign</td>
</tr>
<tr>
<td>ἵκουσαι</td>
<td>to conquer in a sea-fight</td>
</tr>
<tr>
<td>ἐπιθυμέω</td>
<td>to desire</td>
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<td>μεταβάλλω</td>
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<td>Ποσειδῶν</td>
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</tr>
<tr>
<td>η</td>
<td>art, skill</td>
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<td>τέχνη</td>
<td>art, skill</td>
</tr>
<tr>
<td>τυράννος</td>
<td>an absolute sovereign</td>
</tr>
<tr>
<td>ὑπήγαγετο</td>
<td>as he subjected others</td>
</tr>
<tr>
<td>τοῦτον</td>
<td>this man</td>
</tr>
<tr>
<td>τὰ κατὰ τὸν Ἀρίωνα</td>
<td>the things about Arion</td>
</tr>
<tr>
<td>τῆς τέχνης</td>
<td>on account of his skill</td>
</tr>
<tr>
<td>τοῦ</td>
<td>of, from</td>
</tr>
<tr>
<td>ὁ δὲ</td>
<td>he</td>
</tr>
<tr>
<td>πλουτήσας</td>
<td>having become rich</td>
</tr>
<tr>
<td>πλεύσας</td>
<td>he wished by sailing</td>
</tr>
<tr>
<td>ὁ</td>
<td>a man</td>
</tr>
<tr>
<td>ὁ Ἀρίων</td>
<td>Arion the poet</td>
</tr>
<tr>
<td>ὁ Διόνυσος</td>
<td>Dionysus</td>
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<td>Διόνυσος</td>
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</tr>
</tbody>
</table>
Μήθυμναν ἐπιδείξασθαι τὸν πλοῦτον, καὶ ἐπιθυμεῖν τινὸς κακούργων ἀνδρῶν ὡς ἔδειξε πολὺν ἄγων χρυσόν τε καὶ ἄργυρον, ἐπεὶ κατὰ μέσον τὸ Δίγαϊνον ἐγένετο, ἐπιβουλεύουσιν αὐτῷ οἱ ναῦται: ὁ δὲ — ἡκροώμην γὰρ ἀπαντά παρανέων τῷ σκάφει — ἔφη, «ἀλλὰ τὴν σκευὴν ἀναλαμβάνατε καὶ ἄργυρον τυχεέ, ἔσατε ῥῖψαι ἑμαυτόν.» ἐπέτρεψαν οἱ ναῦται καὶ ἀνέλαβε τὴν σκευὴν

---

**ἀγω**: to lead or carry, to convey, bring

**ἔπιθυμε**: to wish to show

**αἰγαῖος**: Aegean

**κακούργως**: mischievous, knavish

**δείκνυμι**: to display

**ἐπιτρέπω**: to turn towards, to agree to

**ὁ Βρήμης** is a funeral-song, dirge, lament

**ναύτης**: a sailor

**παρανέω**: to swim beside (+ dat.)

**πλοῦτος**: wealth

**πορθμεῖον**: a ferry boat

**ῥίπτω**: to throw, cast, hurl

**θρῆνος**: a funeral-song, dirge, lament

**κάκουργος**: mischievous, knavish

**κέφαλος**: head

**Ἀκροάομαι**: to listen to

**ἄγων**: to lead or carry, to convey, bring

**ἄργυρος**: silver

**ἄνθρωπος**: human

**ἀρχάιος**: ancient

**ἐπιβαίνω**: to go upon

**ἐπιβουλεύω**: to plan or contrive against

**ἐπιθυμήσαν**: aor. inf. compl. ἐπιθυμήσαν, “wished to show”

**ἐπιθυμάς**: aor. part., “having got on board” + gen.

**ἀγω**: pr. part. in ind. st. after ἔδειξε, “because he revealed that he was leading”

**ἐπιθυμεῖ**: to wish to show

**ἄνθρωπος**: human

**ἄνθρωπος**: human

**έπει**: perf., “since these things have seemed good” i.e. since it has been decided

**ἐπιβουλεύουσιν**: note the sudden change in tense and subject, “the sailors begin plotting against him”

**οἱ ναῦται**: the sailors

**αὐτῷ**: to him

**καὶ ἀνέλαβε**: note again the sharp change of subject, “the sailors agreed and he took up”
καὶ ᾗσε πάνυ λιγυρόν, καὶ ἔπεσεν ἐς τὴν θάλατταν ὡς αὐτίκα πάντως ἀποθανούμενος: ἐγὼ δὲ ὑπολαβὼν καὶ ἀναθέμενος αὐτὸν ἐξενηξάμην ἔχων εἰς Ταίναρον.

ΠΟΣΕΙΔΩΝ: Ἐπαινῶ σε τῆς φιλομουσίας: ᾖσιν γὰρ τὸν μισθὸν ἀποδέδωκας αὐτῷ τῆς ἀκροάσεως.

Dionysus and the Dolphins,
black figure kylix by Exekias (c. 540 BCE)
Poseidon and the Nereids

Poseidon and Amphitrite discuss the recent death of Helle, who drowned in the sea subsequently named for her, the Hellespont. She and her brother Phrixus were attacked by their stepmother, Ino, but were saved by their own mother, Nephele. Nephele sent them to Colchis on the back of a golden ram, a gift from Hermes. Poseidon also alludes to the fate of Ino at the end, linking this dialogue to 7 above. Amphitrite wonders out loud why Helle must die and why the wicked Ino should be saved later, questions that Poseidon tactfully answers.

ΠΟΣΕΙΔΩΝ: Τὸ μὲν στενὸν τοῦτο, ἐνθὰ ἡ παῖς κατηνέχθη, Ἑλλήσποντος ἀπ’ αὐτῆς καλείσθω: τὸν δὲ νεκρὸν ὑμεῖς, ὃς ταφείη ὑπὸ τῶν ἐπιχωρίων.

AMΦΙΤΡΙΤΗ: Μηδαμῶς, ὦ Πόσειδον, ἀλλ’ ἐνταῦθα ἐν τῷ ἐπωνύμῳ πελάγει τεθάφθω: ἐλεοῦμεν γὰρ αὐτὴν οἰκτιστὰ ὑπὸ τῆς μητρυιᾶς πεπονθυῖαν.
ΠΟΣΕΙΔΩΝ: Τοῦτο μὲν, ὦ Ἀμφιτρίτη, οὐ θέμις: οὐδὲ ἄλλως καλὸν ἐνταῦθα ποὺ κεῖσθαι ὑπὸ τῇ ψάμμῳ αὐτῆν, ἀλλ’ ὅπερ ἐφην ἐν τῇ Τρῳάδι ἢ ἐν Χερρονήσῳ τεθάψεται. ἐκεῖνο δὲ παραμύθιον οὐ μικρὸν ἐσται αὐτῆ, ὅτι μετ’ ὀλίγον τὰ αὐτὰ καὶ ή Ἰνώ πείσεται, καὶ ἐμπεσεῖται ὑπὸ τοῦ Αθάμαντος διωκομένη ἐς τὸ πέλαγος ἀπ’ άκρου τοῦ Κιθαιρῶνος, καθ’ ὅπερ καθήκει ἐς τὴν θάλατταν, ἑξουσιασάμενος κἀκείνην σῶσαι δεήσει χαρισαμένους τῷ Διονύσῳ: τροφὸς γὰρ αὐτοῦ καὶ τίτθη ἡ Ἰνώ.

слава, ἦ: an arm Ἀθάμας, -αντός, ὁ: Athamas, husband of Ino ἄκρον, -ον, τό: the highest or furthest point ἄλος: in another way or manner Ἀμφιτρίτη, ἡ: Amphitrite Διόνυσος, ὁ: Dionysus διώκω: to pursue ἐμπίπτω: to fall upon θάλαττα, ἡ: the sea θάπτω: to bury θέμις, ἡ: a law, custom Ἰνώ, -ους, ἡ: Ino καθήκω: to go down καλὸς, -η, -ον: beautiful κεῖμαι: to be laid Κιθαιρών, -ώνος, ὁ: Mt. Cithaeon μικρός, -ά, -άν: small, little ὀλίγος, -η, -ον: few, little, scanty, small παραμύθιον, τό: a comfort πάσχω: to suffer πέλαγος, -ος, τό: the sea σφίξω: to save τίτθη, ἡ: a nurse τροφός, ὁ: a feeder, rearer, nurse Τρῳάς, -άδος, ἡ: the Troad, the Asian side of the opening to the Black Sea νίός, ὁ: a son χαρίζομαι: to please Χερρόνησος, ἡ: the Chersonese, i.e. the Thracian Chersonese or peninsula opposite the Troad on the European side of the opening to the Black Sea ψάμμος, ἡ: sand

tο: pr. inf. epex. after καλὸν, “a good thing for her to be laid” ὅπερ ἐφην: parenthetical, “as I said” πεθάνεται: fut. perf., “she will be buried” μετ’ ὀλίγον (sc. χρόνου): “after a little while” ὅτι … πείσεται: fut. of πάσχω in noun cl. in app. to ἐκεῖνο, “that, namely that Ino will suffer” ἐμπεσεῖται: fut. of ἐμπίπτω, “and she will fall into” καθ’ ὅπερ (=κατά ὅπερ): “in the very spot which” ἑξουσιασάμενος: pr. part., “she holding” κἀκείνην (= καὶ ἐκείνην): “to save that one too” σῶσαι: aor. inf. complementing δεήσει, “it will be necessary for us to save” χαρισαμένους: aor. part. acc. agreeing with the subj. of σῶσαι expressing purpose, “in order to please” + dat.
ΑΜΦΙΤΡΙΤΗ: Οὐκ ἐχρῆν οὕτω πονηρὰν οὖσαν.

ΠΟΣΕΙΔΩΝ: Ἅλλα τῷ Διονύσῳ ἁχαριστεῖν, ὁ Ἀμφιτρίτη, οὐκ ἄξιον.

ΝΗΡΕΙΔΕΣ: Αὕτη δὲ ἄρα τί παθοῦσα κατέπεσεν ἀπὸ τοῦ κριοῦ, ὁ ἀδελφὸς δὲ ὁ Φρίξος ἀσφαλῶς ὀχεῖται;

ΠΟΣΕΙΔΩΝ: Εἰκότως: νεανίας γὰρ καὶ δύνατος ἀντέχειν πρὸς τὴν φοράν, ἡ δὲ ὑπ' ἁθείας ἐπιβᾶσα ὀχήματος παραδόξου καὶ ἀπιδοῦσα ἐς βάθος ἀχανές, ἐκπλαγεῖσα

άδελφος, ὁ: a brother
άθεια: unaccustomedness
Ἀμφιτρίτη, ἡ: Amphitrite
ἀντέχω: to hold against
άξιος, -α, -ον: worthy
ἀρα: then and there
ἀσφαλῶς: safely
ἀχαριστεῖν: to be thankless, show ingratitude
ἀχανής: gaping
ἀχαριστέω: to be thankless, show ingratitude
ἀδελφός, ὁ: a brother
ἄξιος, -ά, -όν: worthy
βάθος, τό: a depth, height
δύνατος, -η, -ον: able to (+ inf.)
εἰκότως: naturally
ἐκπλήττω: to drive out of one’s sense, to be astounded
ἐπιβαίνω: to go upon
καταπίπτω: to fall or drop down
κριός, ὁ: a ram
κριός, ὁ: a ram
κριό: a ram
νεανίας, -ο, -ον: a young man, a youth
ὀχέω: to uphold, sustain, endure
ὀχήμα, -ατος, τό: a means of conveyance, vehicle
παράδοξος, -ον: paradoxical
πονηρός, -ά, -όν: toilsome, painful
φορά, ἡ: a carrying, the journey
Φρίξος, ὁ: Phrixus
χρῆ: it is necessary
χρή: it is necessary
χρή: it is necessary

ἐχρῆν: impf. of χρῆ, “it was not necessary (to save)”
οὖσαν: pr. part. circumstantial, “(a woman) who was so bad”
ἀχαριστεῖν: pr. inf. epex. after ἄξιον, “not worthy to show ingratitude”
τί παθοῦσα: aor. part. instrumental, “by suffering what?”
κατέπεσεν: aor. of καταπίπτω, “did she (i.e. Helle) fall?”
Φρίξος: Phrixus was the son of Athamas and the twin brother of Helle.
ἀντέχω: pr. inf. after δύνατος, “able to hold against”
ἡ δὲ: “but she” i.e. Helle
ἐπιβάσα: aor. part., “having stepped upon” + gen.
ἀπιδοῦσα: aor. part. of ἀπο-δράω, “having looked down”
ἐκπλήσσω: aor. pass. part. of ἐκπλήσσω, “having been astounded”

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καὶ τῷ θάλπει ἅμα συσχεθείσα καὶ ἰλιγγιάσασα πρὸς τὸ σφοδρὸν τῆς πτῆσεως ἀκρατὴς ἐγένετο τῶν κεράτων τοῦ κριοῦ, ὧν τέως ἐπείληπτο, καὶ κατέπεσεν ἐς τὸ πέλαγος.

ΝΗΡΕΙΔΕΣ: Ὁύκουν ἐχρῆν τὴν μητέρα τὴν Νεφέλην βοηθῆσαι πιπτούσῃ;

ΠΟΣΕΙΔΩΝ: Ἐχρῆν: ἀλλ’ ἡ Μοῖρα τῆς Νεφέλης πολλῷ δυνατωτέρα.

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<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀκρατής</td>
<td>powerless, impotent</td>
</tr>
<tr>
<td>ἄμα</td>
<td>at the same time</td>
</tr>
<tr>
<td>βοηθέω</td>
<td>to help (+ dat.)</td>
</tr>
<tr>
<td>δυνατός</td>
<td>able, strong</td>
</tr>
<tr>
<td>ἐπιλαμβάνω</td>
<td>to lay hold of, seize, attack</td>
</tr>
<tr>
<td>θάλπος</td>
<td>warmth, heat</td>
</tr>
<tr>
<td>ἰλιγγιάω</td>
<td>to become dizzy</td>
</tr>
<tr>
<td>καταπίπτω</td>
<td>to fall or drop down</td>
</tr>
<tr>
<td>κέρας</td>
<td>a horn</td>
</tr>
<tr>
<td>κριός</td>
<td>a ram</td>
</tr>
<tr>
<td>μήτηρ, μητρός, ἡ</td>
<td>a mother</td>
</tr>
<tr>
<td>Μοῖρα, ἡ</td>
<td>Fate</td>
</tr>
<tr>
<td>Νεφέλη, ἡ</td>
<td>Nephele</td>
</tr>
<tr>
<td>πέλαγος, -ος, τό</td>
<td>the sea</td>
</tr>
<tr>
<td>πίπτω</td>
<td>to fall, fall down</td>
</tr>
<tr>
<td>πτήσις, -εως, ἡ</td>
<td>a flying, flight</td>
</tr>
<tr>
<td>συνέχομαι</td>
<td>to be afflicted</td>
</tr>
<tr>
<td>σφοδρός, τό</td>
<td>violence</td>
</tr>
<tr>
<td>τέως</td>
<td>so long, up to that time</td>
</tr>
<tr>
<td>χρή</td>
<td>it is necessary</td>
</tr>
</tbody>
</table>

τῷ θάλπει: dat. means, “afflicted by the heat”
συσχεθείσα: aor. part pass. of συν-έχομαι, “she having been afflicted”
ἰλιγγιάσασα: aor. part., “having grown dizzy”
πτῆσις: aor. after σφοδρὸν, “from the violence of the flight”
ἀκρατής: nom. pred., “she became powerless” + gen., i.e. she lost hold of the horns
ἐπείληπτο: plupf. of ἐπι-λαμβάνω, “which she had seized”
κατέπεσεν: aor. from κατα-πίπτω, “she fell”
βοηθήσαι: aor. inf. after ἐχρῆν, “necessary for her mother to help”
πιπτούσῃ: pr. part. dat., “help her falling”
πολλῷ: dat. of degree of difference, “stronger by much”
The subject of this dialogue is the establishment of the wandering island of Delos in its permanent location so that Leto can deliver her famous twin deities. The episode is told in the Homeric Hymn to Apollo and in Callimachus’ Hymn to Delos. Poseidon is represented executing the will of his brother Zeus.

ΙΡΙΣ: Τὴν νῆσον τὴν πλανωμένην, ὦ Πόσειδον, ἣν ἀποσπασθεῖσαν τῆς Σικελίας ὕφαλον ἔτι νήχεσθαι συμβέβηκε, ταύτην, φησὶν ὁ Ζεύς, στῆσον ἤδη καὶ ἀνάφηνον καὶ ποίησον ἤδη δῆλον ἐν τῷ Αἰγαίῳ μέσῳ βεβαίως μένειν στηρίζας πάνυ ἀσφαλῶς: δεῖται γάρ τι αὐτῆς.
ΠΟΣΕΙΔΩΝ: Πεπράξεται ταῦτα, ὥριμα δ’ ὅμως παρέξει αὐτῷ τὴν χρείαν ἀναφανείσα καὶ μηκέτι πλέουσα;

ΙΡΙΣ: Τὴν Δητώ ἐπ’ αὐτής δεῖ ἀποκυῆσαι: ἥδη δὲ πονήρως ὑπὸ τῶν ὠδίνων ἔχει.

ΠΟΣΕΙΔΩΝ: Τί οὖν; σὺ πόρος ὤρανος ἐντεκεῖ; ἣ ζήτῃ ὅμως παρέχει αὐτῷ τὴν χρείαν ἀναφανεῖσα καὶ μηκέτι πλέουσα;

ΙΡΙΣ: Οὔκ, ὥς Πόσειδον: ἡ Ἥρα γὰρ ὅρκῳ μεγάλῳ κατέλαβε τὴν γῆν, μὴ παρασχεῖν τῇ Λητοῖ τῶν ὠδίνων ὑποδοχήν.

ἐντεκεῖν: aor. inf. epex. after ἱκανός, “sufficient to bear”

τὰς γονὰς αὐτῆς; pr. opt. pot., “would not the earth be able to?” + inf.

ἵκανος, -η, -ον: becoming, befitting, sufficient

ἕως, ἥ: an island

οὐρανός, ὁ: heaven

παρέχω: to furnish, provide X (acc.) for Y (dat.)

πλέω: to sail, go by sea

πονήρως, -ά, -ά: toilsome, painful, grievous

πράττω: to do

τοῖνυν: therefore, accordingly

ὑποδέχομαι: to receive

ὑποδοχή: a reception for (+ gen.)

χρεία, ἥ: a use, advantage, service

ὠδίς, -ίνος: the pangs or throes of labour

πεπράξεται: fut. perf. of πράττω, “it will have been done”

παρέξει: fut., “what need will it provide?”

ἀναφανείσα: aor. pass., “having become visible”

ἐπ’ αὐτῆς: “upon it.”

ἀποκυῆσαι: aor. inf. after δεῖ, “necessary to give birth”

πονήρως ... ἔχει: “she is grievous”

ὑπὸ τῶν ὠδίνων: “from the pains of labor,” using the agency expression

ἐντεκεῖν: aor. inf. epex. after ἱκανός, “sufficient to bear”

δύν ... δύνατο: pr. opt. pot., “would not the earth be able to?” + inf.

κατέλαβε: aor. ind. act. of καταλαμβάνω, “she bound the earth”

μὴ παρασχεῖν: aor. inf. in ind. com., “with an oath not to provide”

ἀδελφός, ὁ: a brother
ἀνάδυω: to come to the top of water
ἀπαγγέλω: to bring tidings, report, announce
ἂντικα: at once
βέβαιος, -α, -ον: firm, steady, steadfast, sure
βυθός, ὁ: a depth, height
gαλήνης, -η, -ον: calm
dιαπορθμεύω: to carry over, give passage
δράκων, -οντος, ὁ: a dragon
ἐξοιστράω: to make wild, madden
ἐπειδὰν: whenever (+ subj.)
eὐδαιμον, -ον: blessed
ἐντερπῆ, -ές: readily turning, in good order
ἔστω: pr. imper., “let all be calm!”
ἡκέτω: 3rd s. pr. imper., “let Leto come”
τυκτέτω: 3rd s. pr. imper., “let her give birth”

στήθι: aor. imper., “stay still!”
ἀνάδυθι: aor. imper., “come up!”
μηκέτι ὑποφέρου: pr. imper., “no longer drift under the surface!”
ὑπόδεξαι: aor. imper., “receive!”
τοῦ ἀδελφοῦ: gen., “my brother’s children”
dιαπορθμεύσατε: aor. imper., “give passage!”
ἐστω: pr. imper., “let all be calm!”
φοβέω: pr. part. instr., “by scaring her”
ἐπειδὰν τεχθῇ: aor. subj. pass. in gen. temp. cl., “whenever they are born”
μέτεισι καὶ τιμωρήσει: fut., “the newborns will pursue and punish”
τῇ μητρὶ: dat. of advant., “for their mother”
πάντα ἐλνα: ind. st. after ἀπάγγελλε, “announce that all things are”
ἐστηκεν: perf. of ἔστημι, “Delos has been set up” i.e. is now standing
ἡκέτω: 3rd s. pr. imper., “let Leto come”

ήκω: to have come, be present, be here
ἴστημι: to make to stand
μένω: to stay where one is, remain
μετέρχομαι: to pursue
μήτηρ, μητρός, ἡ: a mother
συνίημι: to understand
tέκνον, τό: a child
tίκτω: to bring into the world
tιμωρέω: to take vengeance, punish
Τρίτων, -ωνος, ὁ: Triton
ὑποδέχομαι: to receive beneath
ὑποφέρω: to carry away under
φοβέω: to terrify

ὅδης: perf. of ἔστημι, “Delos has been set up” i.e. is now standing
The river Xanthus rose up against Achilles in book 21 of the Iliad, and was on the point of overwhelming him when Hephaestus rescued Achilles, scorching the river in the process. Lucian’s dialogue picks up Xanthus where Homer left off, running to the sea to try to cool himself off. The incompatibility of water and fire is also a topic in the dialogue of Proteus and Menelaus (4).

ΞΑΝΘΟΣ: Δέξαι με, ὦ θάλαττα, δεινὰ πεπονθότα καὶ κατάσβεσόν μου τὰ τραύματα.

ΘΑΛΑΤΤΑ: Τί τοῦτο, ὦ Ξάνθε; τίς σε κατέκαυσεν;

ΞΑΝΘΟΣ: Ὅ Ἡφαιστος. ἀλλ’ ἀπηνθράκωμαι ὅλος ὁ κακοδαίμων καὶ ζέω.

ΘΑΛΑΤΤΑ: Διὰ τί δαί σοι καὶ ἐνέβαλε τὸ πῦρ;

**Glossary:**

ἄπανθρακόω: to burn to a cinder  
δεινός, -ή, -όν: fearful, terrible, dire  
δέχομαι: to take, accept, receive  
ἐμβάλλω: to throw in, put in  
ζέω: to boil, seethe  
Ἥφαιστος, ὁ: Hephaestus  
θάλαττα, ἡ: the sea  
κακοδαίμων, -ον: ill-fated, ill-starred  
κατακαίω: to burn down, burn completely  
κατασβέννυμι: to extinguish  
δλος, -η, -ον: whole, entire  
πάσχω: to suffer  
πῦρ, τό: fire  
τραῦμα, -ατος, τό: a wound, hurt  

δέξαι: aor. imper., “receive!”  
πεπονθότα: perf. part. of πάσχω, “me having suffered”  
κατάσβεσόν: aor. imper. of κατα-σβέννυμι, “extinguish!”  
κατέκαυσεν: aor., “who burnt you?”  
ἀπηνθράκωμαι: perf. of ἀπο-ἀνθρακόω, “I have been burnt”  
ἐνέβαλε: aor., “why did he throw on?” + dat.  
δαί: used to strengthen the interrogative, “why on earth?”
Lucian

ΞΑΝΘΟΣ: Διὰ τὸν ταύτης υἱῶν τῆς Θέτιδος: ἐπεὶ γὰρ
φονεύοντα τοὺς Φρύγας ἱκετεύσας οὐκ ἔπαυσα τῆς
ὄργης, ἀλλ’ ὑπὸ τῶν νεκρῶν ἐνέφραττέ μοι τὸν ῥόον,
ἐλεήσας τοὺς ἀθλίους ἐπῆλθὸν ἐπικλύσαι ἐθέλουν, ὡς
φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν. ἐνταῦθα ο Ἡφαιστος
— ἤτυχε γὰρ πλησίον που ὄν — πᾶν ὁ σον οἶμαι ἐν τῇ
καμίνῳ πῦρ ἐὶχεν καὶ ὁσον ἐν τῇ Αἴτνῃ καὶ εἴ ποθὶ ἄλλο-
θι φέρων ἐπῆλθέ μοι, καὶ ἔκαυσε μὲν τὰς πτελέας μου

υἱὸν τῆς Θέτιδος: “son of Thetis” i.e. Achilles

φονεύοντα: pr. part. after ἔπαυσα, “I didn’t stop him killing”

ἱκετεύσας: aor. part. instr., “stop him by having begged”

põe τῶν νεκρῶν: “blocking with the bodies,” using the agency expression

ἐνέφραττε: impf., “he was blocking my flow”

ἐλεήσας: aor. part., “having pitied”

ἐπῆλθον: aor., “I attacked”

ἐπικλύσαι: aor. inf. of ἐπικλύζω, complementing ἐθέλουν, “wishing to drown.”

ὦς ... ἀπόσχοιτο: aor. opt. of ἄπειρον in purp. cl., “so he would desist from” + gen.

φοβηθεὶς: ao part. instr., “by having been frightened”

ἔτυχε: aor., “he happened to” + part.

ὀσον ... ἐξεν: impf., “bringing whatever fire he had”

ἐπῆλθέ: aor., “he attacked”

άθλος, -α, -ον: miserable

Δίτη, η: Mt. Aetna, site of a famous volcano

ἀλλοθέ: elsewhere

ἄπειρον: to keep off or away from

ἐθέλω: to will, wish, purpose

ἐλέεισόν: to have pity on, show mercy upon

ἐμπράττω: to block up

ἐπέρχομαι: to go upon, attack

ἐπικλύζω: to overfl ow

Θέτις, Θέτιδος, η: Thetis

ἱκετεύω: to beg

καίω: to light, kindle

κάμινος, η: an oven, furnace, kiln

νεκρός, ὁ: a dead body, corpse

ὀργή, ἡ: wrath

πάυσα: to stop X (acc.) from Y (gen.)

πλησίον: nearby

ποθι: anywhere

πτελέα, ἡ: an elm

ρῦος, ὁ: a stream, fl ow, current

φοβέω: to frighten

φονεύω: to murder, kill, slay

Φρύξ, -γος, ὁ: a Phrygian, a Trojan

πλησίον τῆς Θέτιδος: “son of Thetis” i.e. Achilles

φονεύοντα: pr. part. after ἔπαυσα, “I didn’t stop him killing”

ἱκετεύσας: aor. part. instr., “stop him by having begged”

τῆς ὀργῆς: gen. of sep., “stop him from his anger”

ὑπὸ τῶν νεκρῶν: “blocking with the bodies,” using the agency expression

ἐνέφραττε: impf., “he was blocking my flow”

ἐλεήσας: aor. part., “having pitied”

ἐπῆλθον: aor., “I attacked”

ἐπικλύσαι: aor. inf. of ἐπικλύζω, complementing ἐθέλουν, “wishing to drown.”

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ἔτυχε: aor., “he happened to” + part.

ὀσον ... ἐξεν: impf., “bringing whatever fire he had”

ἐπῆλθέ: aor., “he attacked”
καὶ μυρίκας, ὄπτησε δὲ καὶ τοὺς κακοδαίμονας ἰχθύς καὶ τὰς ἐγχέλεις, αὐτὸν δὲ ἐμὲ ὑπερκαχλάσαι ποιῆσας μικροῦ δεῖν ὅλον ξηρὸν εἴργασται. ὤρας γοῦν ὅπως διάκειμαι ὑπὸ τῶν ἐγκαυμάτων.

ΘΑΛΑΤΤΑ: Θολερός, ὦ Ξάνθε, καὶ θερμός, ὡς εἰκός, τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν, ἡ θέρμη δὲ, ὡς φής, ἀπὸ τοῦ πυρός: καὶ εἰκότως, ὦ Ξάνθε, ὃς ὅπως διάκειμαι ὑπὸ τῶν ἐγκαυμάτων. ὁρκεῖται μικρός ὅλον ξηρὸν εἴργασται. ὁρᾷς γοῦν ὅπως διάκειμαι ὑπὸ τῶν ἐγκαυμάτων.

ἈΙΩΝ: Θολερός, ὦ Ξάνθε, καὶ θερμός, ὡς εἰκός, τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν, ἡ θέρμη δὲ, ὡς φής, ἀπὸ τοῦ πυρός: καὶ εἰκότως, ὦ Ξάνθε, ὃς ὅπως διάκειμαι ὑπὸ τῶν ἐγκαυμάτων. ὁρκεῖται μικρός ὅλον ξηρὸν εἴργασται. ὁρκεῖται μικρός ὅλον ξηρὸν εἴργασται. ὁρκεῖται μικρός ὅλον ξηρὸν εἴργασται. ὁρκεῖται μικρός ὅλον ξηρὸν εἴργασται. ὁρκεῖται μικρός ὅλον ξηρὸν εἴργασται.
Lucian

ΞΑΝΘΟΣ: Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας;

ΘΑΛΑΤΤΑ: Τὸν Ἡφαίστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν ὄντα τὸν Ἀχιλλέα;

Water, or the Fight of Achilles against Scamander and Simoeis.

γείτων. -ονος, ὁ: a neighbor
ἐθέλω: to will, wish, purpose
ἐλεέω: to have pity on, shew mercy upon

οὐκ ἔδει οὖν: expecting a positive answer, “so was it not necessary to”? + inf.
ἐλεῆσαι: aor. inf., the subject is Xanthos himself, “(for me) to pity”
ὄντας: pr. part. causal, “since they were neighbors”
οὐκ ἔδει: “was it not necessary? + inf.
ὄντα: pr. part. causal, “since he was the son”
The story of Perseus and Danae at the hands of Acrisus is the subject of this dialogue. Central to Lucian’s version is the innocence of the child and the nobility of his mother, emphasized by the sympathy of the bystanders who witness the events, and their resolution to save the pair. Aeschylus composed a satyr play on the rescue of Perseus and Danae called the Netdrawers, referring to the rescue by fishermen.

**ΔΩΡΙΣ: Τί δακρύεις, ὦ Θέτι;**

**ΘΕΤΙΣ: Καλλίστην, ὦ Δωρί, κόρην εἶδον ἐς κιβωτὸν ὑπὸ τοῦ πατρὸς ἐμβληθεῖσαν, αὐτὴν τε καὶ βρέφος αὐτῆς ἀρτιγέννητον: ἐκέλευσεν δὲ ὁ πατὴρ τοὺς ναύτας ἀναλαβόντας τὸ κιβώτιον, ἐπειδὰν πολὺ τῆς γῆς ἀποσπάσωσιν, ἀφεὶναι ἐς τὴν θάλατταν, ὡς ἀπόλοιτο ἡ ἄθλια, καὶ αὐτὴ καὶ τὸ βρέφος.**

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καλλίστην ... κόρην: i.e. Danae, the daughter of Acrisius  
κόρην ... ἐμβληθεῖσαν: aor. part. pass. in ind. st. after εἶδον, “I saw a girl thrown into”  
βρέφος: i.e. Perseus  
ἀναλαβόντας: aor. part., “the sailors who took up the box”  
ἐπειδὰν ... ἀποσπάσωσιν: aor. subj. in gen. temp. cl., “after they drag it away from” + gen.  
ἀφεὶναι: aor. inf. of ἀπο- ἰημι in ind. com. after ἐκέλευσεν, “ordered them to cast it away”  
ὡς ἀπόλοιτο: aor. opt. in purp. cl., “so that they would die”  
καὶ ... καὶ: “both ... and”

---

δάκρω: to weep, shed tears  
αἵμα: to throw in, put in  
ἐπεὶ: whenever (+ subj.)  
θάλαττα: the sea  
Θέτις, Θέτιδος: Thetis  
κελεύω: to command  
κιβώτιον, τό: a box  
κόρη: a maiden  
ναύτης, -ου, ὁ: a sailor  
πατήρ, πατρός: a father
ΔΩΡΙΣ: Τίνος δὲ ἔνεκα, ὥ ἄδελφή; εἰπέ, εἰ τι ἔμαθες ἀκριβῶς ἀπαντα.

ΘΕΤΙΣ: Ὁ Ἀκρίσιος ὁ πατήρ αὐτῆς καλλίστην οὖσαν ἐπαρθένευεν ἐς χαλκοῦν τινα θάλαμον ἐμβαλών: εἶτα, εἰ μὲν ἄληθές οὐκ ἔχω εἰπεῖν, φασὶ δ’ οὖν τὸν Δία χρυσὸν γενόμενον ῥυῆναι διὰ τοῦ ὀρόφου ἐπ’ αὐτήν, δεξαμένην δὲ ἐκείνην ἐς τὸν κόλπον καταρρέοντα τὸν θεὸν ἐγκύμονα γενέσθαι. τοῦτο αἰσθόμενος ὁ πατήρ, ἄγριός τις καὶ ζηλότυπος γέρων, ἠγανάκτησε καὶ ὑπό τινος μεμοιχεῦσθαι οἰηθεὶς αὐτὴν ἐμβάλλει ἐς τὴν κιβωτὸν ἄρτι τετοκυῖαν.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄγανακτέω</td>
<td>to feel irritation</td>
</tr>
<tr>
<td>ἄγριος, -α, -ον</td>
<td>cruel</td>
</tr>
<tr>
<td>ἄδελφη, ἥ: a sister</td>
<td></td>
</tr>
<tr>
<td>αἰσθάνομαι</td>
<td>to perceive</td>
</tr>
<tr>
<td>ἀκριβῶς</td>
<td>accurately</td>
</tr>
<tr>
<td>Ἀκρίσιος, ὁ</td>
<td>Acrisius</td>
</tr>
<tr>
<td>ἀληθής, ἥ: unconcealed, true</td>
<td></td>
</tr>
<tr>
<td>ἄρτι: just, exactly</td>
<td></td>
</tr>
<tr>
<td>γέρων, -οντος, ὁ:</td>
<td>an old man</td>
</tr>
<tr>
<td>δέχομαι: to take, accept, receive</td>
<td></td>
</tr>
<tr>
<td>ἐγκύμωνον:</td>
<td>pregnant</td>
</tr>
<tr>
<td>ἐμβάλλω:</td>
<td>to throw in, put in</td>
</tr>
<tr>
<td>ἐμβάλλων:</td>
<td>aor. part., “having her thrown into”</td>
</tr>
<tr>
<td>ἐνεκα: on account of (+ gen.)</td>
<td></td>
</tr>
<tr>
<td>ἕχω: I am able (+ inf)</td>
<td></td>
</tr>
<tr>
<td>θάλαμος, ὁ: an inner room or chamber</td>
<td></td>
</tr>
<tr>
<td>καταρρέω: to flow down</td>
<td></td>
</tr>
<tr>
<td>κιβωτός, ἥ: a wooden box, chest, coffer</td>
<td></td>
</tr>
<tr>
<td>κόλπος, ὁ: a bosom</td>
<td></td>
</tr>
<tr>
<td>μανθάνω: to learn</td>
<td></td>
</tr>
<tr>
<td>μοιχεύω: to commit adultery with</td>
<td></td>
</tr>
<tr>
<td>οἶμαι: to suppose</td>
<td></td>
</tr>
<tr>
<td>ὄροφος, ὁ: a roof</td>
<td></td>
</tr>
<tr>
<td>παρθενεύω: to bring up as a maid</td>
<td></td>
</tr>
<tr>
<td>βέω: to flow, run, stream, gush</td>
<td></td>
</tr>
<tr>
<td>τίκτω: to give birth</td>
<td></td>
</tr>
<tr>
<td>χάλκεος, ἥ, -οῦν: of copper or bronze</td>
<td></td>
</tr>
<tr>
<td>χρυσὸς, ὁ: gold</td>
<td></td>
</tr>
</tbody>
</table>

καλλίστην οὖσαν: pr. part. causal, “because she was very beautiful”

ἐμβάλλων: aor. part., “having her thrown into”

εἰ μὲν ἄληθές (sc. ἐστι): ind. quest. after εἰπεῖν, “to say whether it is true”

γενόμενον: aor. part., “Zeus having become gold”

ῥυῆναι: aor. inf. pass. in ind. st. after φασί, “they say that Zeus flowed”

δεξαμένην: aor. mid. part., “(her) having received the god”

καταρρέοντα: pr. part. agreeing with τὸν θεόν, “the god flowing down”

γενέσθαι: aor. inf. in ind. st. after φασί, “that she became pregnant”

αἰσθόμενος: aor. part., “having perceived”

ἡγανάκτησε: aor. inceptive, “he became angry”

μοιχεύσθαι: perf. inf. pass. after οἰηθεὶς, “having supposed her to have committed adultery at the hands of someone”

οἰηθεὶς: aor. part. pass., “having supposed”

ἀρτι τετοκυῖαν: perf. part. of τίκτω, “just after she had given birth”
ΔΩΡΙΣ: Ἡ δὲ τί ἔπραττεν, ὦ Θέτι, ὅποτε καθίετο;

ΘΕΤΙΣ: Ὑπὲρ αὐτῆς μὲν ἐσίγα, ὦ Δωρί, καὶ ἐφερε τὴν καταδίκην. τὸ βρέφος δὲ παρητεῖτο μὴ ἀποθανεῖν δακρύουσα καὶ τῷ πάππῳ δεικνύουσα αὐτό, κάλλι- στον ὅν: τὸ δὲ ὕπ' ἄγνοιας τῶν κακῶν ὑπεμειδία πρὸς τὴν θάλατταν. ὑποπίμπλαμαι αὐτᾶς τοὺς ὀφθαλμοὺς δακρύων μνημονεύσασα αὐτῶν.

ΔΩΡΙΣ: Κἀμὲ δακρύσαι ἐποίησας. ἀλλ' ἦδη τεθνᾶσιν;

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ἀγνοια, ἡ: a want of perception, ignorance of (+ gen.)
ἀποθνήσκω: to die
ἀθίς: back, back again
βρέφος, -εος, τό: a newborn
dακρύω: to weep, shed tears
dεικνύω: to show to (+ dat.)
Δωρίς, -ίδος, ἡ: Doris
θάλαττα, ἡ: the sea
Θέτις, Θέτιδος, ἡ: Thetis
δείκνυμι: to show to ( + dat.)
καθίημι: to send down, let fall
κακός, -ή, -όν: bad, trouble, evil
καταδίκη, ἡ: a sentence
μνημονεύω: to call to mind, remember
όποτε: when
ὀφθαλμός, ὁ: an eye
πάππος, ὁ: a grandfather
παρατείνω: to beg from
ποιέω: to make
πράττω: to do
σιγάω: to be silent or still, to keep silence
ὑπομειδία: to smile a little or gently
ὑποπίμπλημι: to fill X (acc.) with Y (gen.)
φέρω: to bear

ἡ δὲ: “but she” i.e. Danae
όποτε καθίετο: impf. of κατα-ήμε, “when he was putting her down”
ἐσίγα: impf., “she was silent”
παρητείνω: impf. of παρα-αὐτεύματι, “she kept on begging”
μὴ ἀποθανεῖν: aor. inf. in ind. com., “begging not to kill”
δακρύουσα: pr. part., “shedding tears”
dεικνύουσα: pr. part., “showing it to” + dat.
τὸ δὲ: “but that one,” i.e. the baby
ὑπεμειδία: impf., “was smiling”
dακρύων: pr. part. instrumental, “by crying”
κάμε: = καί + ἐμέ
dακρύσαι: inf. after ἐποίησας, “you made me to cry”
tεθνᾶσιν: perf. of φέρω, “are they already dead?”
Lucian

ΘΕΤΙΣ: Οὐδαμῶς: νῆχεται γὰρ ἐτὶ ἡ κιβωτὸς ἀμφὶ τὴν Σέριφον ζῶντας αὐτοὺς φυλάττουσα.

ΔΩΡΙΣ: Τί οὖν οὐχὶ σώζομεν αὐτὴν τοῖς ἁλιεῦσι τοῖς ἐμβαλοῦσαι ἐς τὰ δίκτυα τοῖς Σεριφίοις; οἱ δὲ ἀνασπάσαντες σώσουσι δήλον ὅτι.

ΘΕΤΙΣ: Εὖ λέγεις, οὔτω ποίῶμεν: μὴ γὰρ ἀπολέσθω μήτε αὐτὴ μήτε τὸ παιδίον οὔτως ὃν καλὸν.
13. Enipeus and Poseidon

This episode is based on Odyssey 9, 235-59, where the story of Tyro is told. Poseidon likened himself to the river god Enipeus, with whom Tyro was enamored, and slept with her. Lucian’s version presents Poseidon as mocking Enipeus for being too haughty toward Tyro, and thus making it possible for Poseidon to enjoy her instead. Epineus’ prominence in this dialogue is a contrast to his virtual absence in the Odyssey version.


ΠΟΣΕΙΔΩΝ: Σὺ γάρ, ὦ Ἐνιπεῦ, ὑπεροπτικὸς ἦσθα καὶ βραδύς, δὲ κόρης οὕτω καλῆς φοιτώσης ὁσημέραι παρὰ σέ, ἀπολλυμένης ὑπὸ τοῦ ἔρωτος, ὑπερεώρας καὶ ἀληθὴς: ἀπόλλυμι βραδύς, ὃς κόρης οὕτω καλῆς φοιτώσης ὁσημέραι παρὰ σέ, ἀπολλυμένης ὑπὸ τοῦ ἔρωτος, ὑπερεώρας καὶ ἀληθὴς, -ές: unconcealed, true
ἀπόλλυμι: to destroy utterly, kill
βραδύς, -έα, -ύ: slow
dιακορεύω: to deflower
eἰκάζω: to make like, represent by a likeness
ἐρῶ: to love
καλός, -ή, -όν: beautiful
κόρη: a maiden
οἶμαι: to suppose, think

ὁσημέραι: (adv.) every day
παῖς, παιδός, ἡ: a child
παρέχω: to provide, submit
πάσχω: to suffer, experience
ὑπεροπτικός, -ή, -όν: contemptuous, disdainful
ὑπεροράω: to look over, look down upon
ὑπερωράω: to go under, enter, entrap
φοιτάω: to go to and fro

εἰρήσεται: fut. perf. of λέγω, “the truth will be told”
ὑπελθὼν: aor. part. of ὑπο-ἐχομαι, “having entrapped”
tὴν ἐρωμένην: pr. part. pass. acc., “my beloved”
eἰκασθεὶς: aor. part. pass., “having likened yourself to” + dat.
dιεκόρευσας: aor., “you deflowered the child”
ἡ δὲ: “but she”
ὣτο: impf., “she was supposing” + inf.
πεπονθέναι: perf. inf. of πάσχω, in ind. st. after ὑπὲρωράω, “supposing that she suffered”
κόρης ... φοιτώσης: pr. part. in gen. abs., “a pretty girl coming to you”
ἀπολλυμένης: pr. part. also in gen. abs., “a girl dying from love”
ὑπὸ τοῦ ἔρωτος: agency expression, “dying from love”
ὑπερεώρας: aor., “you (who) despised her”
Lucian

ἔχαιρες λυπῶν αὐτήν, ἥ δὲ περὶ τὰς ὤχθας ἀλύουσα καὶ ἑπεμβαίνουσα καὶ λουομένη ἑνίσχετο σοι ἐντυχεῖν, οὐ δὲ ἐθρύπτου πρὸς αὐτήν.

ΕΝΙΠΕΥΣ: Τί οὖν; διὰ τοῦτο ἔχρην σε προαρπάσαι τὸν έρωτα καὶ καθυποκρίνασθαι Ἑνιπέα ἀντι Ποσειδῶνος εἶναι καὶ κατασοφίσασθαι τὴν Τυρώ ἀφελῆ κόρην οὖσαν;

ΠΟΣΕΙΔΩΝ: Ὄψὲ ζηλοτυπεῖς, ὥ Ἑνιπεῦ, ὑπέρόπτης πρότερον ὄν; ἡ Τυρώ δὲ οὐδὲ δεινὸν πέπονθεν οἰομένη ὑπὸ σοῦ διακεκορεῦσθαι.

ἀλώω: to be distraught
ἀντι: instead of (+ gen.)
ἀφελής, -ές: simple, guileless
dευδός, ὑ-,-ών: fearful, terrible
ἔνιστο: sometimes
Ἑνιπεῦς, ὁ: Enipeus, a river-god
ἐντυγχάνω: to light upon, encounter (+ dat.)
ἐπεμβαίνω: to step or tread upon
ἐὔχομαι: to pray, make a vow
ζηλοτυπέω: to be jealous of, to emulate, rival
θρύπτομαι: to be coy, to put on airs
καθυποκρίνομαι: to pretend to (+ inf.)
κατασοφίζομαι: to outwit
κόρη, ἡ: a maiden
λούω: to wash
λυπέω: to cause pain
οἶμαι: to suppose, think
ὀχθή, ἡ: a river bank
ὄψέ: late
πάσχω: to suffer
προαρπάζω: to snatch away before
πρότερον: previously
Τυρώ, ἡ: Tyro, mother of Pelias and Neleus
ὑπερόπτης, -ου, ὁ: a disdainer or dispiser
χαίρω: to rejoice (+ part.)
χρή: it is fated, necessary

λυπών: pr. part. suppl. after ἔχαιρες, “you rejoiced causing her to grieve”
ἡ δὲ: “but she” i.e. the girl
ἐπεμβαίνουσα: pr. part. of ἑπ-εν-βαίνω, “stepping upon”
ηὔχετό: impf. of εὔχομαι, “she kept praying” + inf.
ἐντυχεῖν: aor. inf., “praying to encounter”
ἐθρύπτων: impf., “you were giving airs towards her”
τί οὖν: “so what?”
προαρπάσαι: aor. inf. after ἔχρην, “was it necessary to snatch away her love?”
καθυποκρίνασθαι: aor. inf. of κατα-ὑπο-κρίνομαι after ἔχρην, “necessary to pretend to be”
κατασοφίσασθαι: aor. inf. also after ἔχρην, “and to outwit”
ἀφελῆ κόρην: acc. pred., “being a simple maiden”
πέπονθεν: perf., “Tyro has suffered”
οἰομένη: pr. part. instr., “suffered by thinking”
ὑπὸ σοῦ: agency, “by you”
διακεκορεῦσθαι: perf. inf. pass. in ind. st., “thinking to have been deflowered”
ΕΝΙΠΕΥΣ: Οὐ μὲν οὖν: ἔφησθα γὰρ ἀπιὼν ὅτι Ποσειδῶν ἦσθα. ὡς καὶ μάλιστα ἐλύπησεν αὐτὴν: καὶ ἐγὼ τὸ τότε ἡδίκημαι, ὅτι τὰ ἐμὰ σὺν ηὐφραίνον τότε καὶ περιστήσας πορφύρεον τι κῦμα, ὁπερ ύμᾶς συνκρύπτεν ἁμα, συνήσατα τῇ παιδί ἀντ᾽ ἐμοῦ.

ΠΟΣΕΙΔΩΝ: Ναὶ: σὺ γὰρ οὐκ ἦθελες, ὡς Ἐνιπεῦ.
Another episode from the life of Perseus (cf. #12) is related by sea creatures, this time his slaying of the sea monster and marriage to Andromeda. The sea monster had been sent by the sea nymphs as a punishment for the haughtiness of Andromeda’s mother, Cassiopeia. Although initially miffed that Perseus has not turned out to be grateful for his earlier rescue, the nymphs eventually come around to celebrating the wedding of Andromeda and Perseus. This material was the subject of plays by Euripides and Sophocles and is celebrated in painting and ekphrasis, such as Achilles Tatius’ Leucippe, 3. 6-7.

**14. Triton and the Nereids**

Another episode from the life of Perseus (cf. #12) is related by sea creatures, this time his slaying of the sea monster and marriage to Andromeda. The sea monster had been sent by the sea nymphs as a punishment for the haughtiness of Andromeda’s mother, Cassiopeia. Although initially miffed that Perseus has not turned out to be grateful for his earlier rescue, the nymphs eventually come around to celebrating the wedding of Andromeda and Perseus. This material was the subject of plays by Euripides and Sophocles and is celebrated in painting and ekphrasis, such as Achilles Tatius’ Leucippe, 3. 6-7.

**ΤΡΙΤΩΝ: Τὸ κῆτος ύμῶν, ὦ Νηρηΐδες, δὲ ἐπὶ τὴν τοῦ Κηφέως θυγατέρα τὴν Ἀνδρομέδαν ἐπέμψατε, οὔτε τὴν παῖδα ἠδίκησεν, ὡς οἴεσθε, καὶ αὐτὸ ἤδη τέθνηκεν.**

**ΝΗΡΕΙΔΕΣ: Ὑπὸ τίνος, ὦ Τρίτων; ἢ ὁ Κηφεὺς καθάπερ δέλεαρ προθεὶς τὴν κόρην ἀπέκτεινεν ἐπὶών, λοχήσας μετὰ πολλῆς δυνάμεως;**

<table>
<thead>
<tr>
<th>Ancient Greek</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄδικεω</td>
<td>to do wrong, harm</td>
</tr>
<tr>
<td>Ἀνδρομέδα, ἥ</td>
<td>Andromeda</td>
</tr>
<tr>
<td>ἀποκτείνω</td>
<td>to kill, slay</td>
</tr>
<tr>
<td>δέλεαρ, ἄτος, τὸ</td>
<td>a bait</td>
</tr>
<tr>
<td>δύναμις, -εως, ἥ</td>
<td>a power, force (of men)</td>
</tr>
<tr>
<td>ἐπέρχομαι</td>
<td>to go against, attack</td>
</tr>
<tr>
<td>θνήσκω</td>
<td>to die</td>
</tr>
<tr>
<td>θυγάτηρ, -έρος, ἥ</td>
<td>a daughter</td>
</tr>
<tr>
<td>καθάπερ</td>
<td>just like</td>
</tr>
<tr>
<td>κῆτος, -εως, τὸ</td>
<td>a sea monster</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ancient Greek</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Κηφεὺς, ὁ</td>
<td>Cepheus</td>
</tr>
<tr>
<td>κόρη, ἥ</td>
<td>a maiden</td>
</tr>
<tr>
<td>λοχάω</td>
<td>to lie in wait for, to watch, waylay, entrap</td>
</tr>
<tr>
<td>Νηρηΐς, ἥ</td>
<td>a Nereid</td>
</tr>
<tr>
<td>οἶμαι</td>
<td>to suppose</td>
</tr>
<tr>
<td>παῖς, παιδός, ὁ</td>
<td>a child</td>
</tr>
<tr>
<td>πέμπω</td>
<td>to send</td>
</tr>
<tr>
<td>προτίθημι</td>
<td>to place or set before, set out</td>
</tr>
<tr>
<td>Τρίτων, -ωνος, ὁ</td>
<td>Triton</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ancient Greek</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>δὲ ἐπέμψατε</td>
<td>aor., “which you sent”</td>
</tr>
<tr>
<td>ἠδίκησεν</td>
<td>aor., “did not harm”</td>
</tr>
<tr>
<td>ὡς οἴεσθε</td>
<td>parenth., “as you suppose”</td>
</tr>
<tr>
<td>αὐτὸ</td>
<td>i.e. the monster</td>
</tr>
<tr>
<td>τέθνηκεν</td>
<td>perf. of θνήσκω, “is dead”</td>
</tr>
<tr>
<td>προθεὶς</td>
<td>aor. part. of προτίθημι, “having set out the girl”</td>
</tr>
<tr>
<td>ἀπέκτεινεν</td>
<td>aor., “did he kill him?”</td>
</tr>
<tr>
<td>ἐπιών</td>
<td>pr. part. instr. of ἐπὶ-ἐρχομαι, “by attacking”</td>
</tr>
<tr>
<td>λοχήσας</td>
<td>aor. part., “having lain in wait”</td>
</tr>
</tbody>
</table>
*TPITWN:* Οὐκ ἀλλὰ ἢστε, οἷμαι, ὦ Ἰφιάνασσα, τὸν Περσέα, 
τὸ τῆς Δανᾶς παιδίον, δ μετὰ τῆς μητρὸς ἐν τῇ κιβωτῷ 
ἐμβληθὲν εἰς τὴν θάλατταν ὑπὸ τοῦ μητροπάτορος 
ἐσώσατε οἰκτείρασαι αὐτοὺς.

*ΙΦΙΑΝΑΣΣΑ:* Οἶδα ὃν λέγεις: εἰκὸς δὲ ἢδη νεανίαν εἶναι καὶ 
μάλα γενναῖόν τε καὶ καλὸν ἰδεῖν.

*TPITWN:* Ὀντοσ ἀπέκτεινεν τὸ κῆτος.

*ΙΦΙΑΝΑΣΣΑ:* Διὰ τί, ὦ Τρίτων; οὐ γὰρ δὴ σῶστρα ἡμῖν 
τοιαῦτα ἐκτίνειν αὐτὸν ἐχρῆν.

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| **ἐμβληθὲν** | aor. pass. part., “having been thrown in” |
| **μητροπάτορος** | one’s mother’s father, i.e. Acrisius |
| **ιδεῖν** | aor. inf. epex., “handsome to see” |
| **ιοκτείρασαι** | aor. part., “you having taken pity on him” |
| **εἰκὸς** | (sc. ἀρτι) “and now it is likely” |
| **σῶστρα** | a thankoff ering for deliverance |
| **χρῆ** | it is fated, necessary |

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| **ἐμβάλλω** | to throw in, put in |
| **κιβωτός** | a wooden box, chest, cof fer |
| **μήτηρ** | a mother |

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| **ἐμβληθὲν** | aor. pass. part., “having been thrown in” |
| **μητροπάτορος** | one’s mother’s father |
| **ιοκτείρασαι** | aor. part., “you having taken pity on him” |
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| **σῶστρα** | a thankoff ering for deliverance |
| **χρῆ** | it is fated, necessary |
Lucian

ΤΡΙΤΩΝ: Ἐγὼ όμων φράσω το πάν ώς ἐγένετο: ἐστάλη μὲν οὗτος εἰς τὰς Γοργόνας ἀθλὸν τινα τῷ βασιλεῖ ἐπιτελῶν, ἐπεί δὲ ἄφικετο εἰς τὴν Διβύην —

ΙΦΙΑΝΑΣΣΑ: Πῶς, ὦ Τρίτων; μόνος; ἢ καὶ ἀλλοις συμμάχοις ἤγεν; ἀλλως γὰρ δύσπορος ἢ ὁδός.

ΤΡΙΤΩΝ: Διὰ τοῦ ἀέρος: ὑπόπτερον γὰρ αὐτὸν ἡ Ἀθηνᾶ ἔθηκεν. ἐπεὶ δ' οὖν ἤκεν ὅπου διῃτῶντο, αἱ μὲν ἐκάθευδον, οἶμαι, ὁ δὲ ἀποτεμὼν τῆς Μεδούσης τὴν κεφαλὴν ὀἴχετο ἀποπτάμενος.

άγω: to lead or carry

καθεύδω: to sleep

ἄφηρ, ἀέρος, ὁ: air

κεφαλή, ἥ: a head

Ἀθηνᾶ, ἥ: Athena

Διβύη, ἥ: Libya

ἄλλος, τό: a task, labor

 Médουση, -ής, ἥ: Medusa, the Gorgon

μόνος, ἦ, -ον: alone

ἄφικνέομαι: to come to

ὁδός, ἥ: a way, path

ὁμοῖος: to suppose, think

ἄποτέμνω: to cut off, sever

ἄφικνέομαι: to come to

σύμμαχος, -ου, ὁ: an ally

βασιλεύς, -ώς, ὁ: a king, chief

ἀποπέτομαι: to fly off or away

σύμμαχος, -ου, ὁ: an ally

ἄποτέλεω: to complete, finish, accomplish

ὑπόπτερον: winged

ἄγω: to lead or carry

φράζω: to point out, show

ὁδός, ἥ: a way, path

ἄλλως: otherwise

ἀποπέτομαι: to fly off or away

ἀποπέτομαι: to fly off or away

ἀφικνέομαι: to come to

ὄρος: to be gone, depart

βασιλεύς, -ώς, ὁ: a king, chief

διαιτάω: to lead one's life, live

διαιτάω: to lead one's life, live

δύσπορος, -ου: hard to pass, scarce passable

ἐπιτελέω: fut. part. showing purpose, “in order to complete the task”

ἔπιστευτό: aor. ind. st., “tell how it happened”

ἐστάλη: aor. pass. of στέλλω, “he was sent against”

τῷ βασιλεῖ: dat., “for the king,” Polydectes was the king of Seriphos, who sent Perseus on this mission to get rid of him

ἐπιτελέω: fut. part. showing purpose, “in order to complete the task”

ἀφίκετο: aor. of ἀπο-ὑπότερον, “after he arrived”

ἡγεμονία: aor. of ἡγεμονία, “she established him”

ὁποίου διητῶντο: impf. in ind. ques., “where they were living”

ἄλλως γὰρ δύσπορος ἢ ὁδός.

ἤκεν: impf., “was he leading?”

ὑπόπτερον: acc. predicate, “she made him winged”

ὄρος: to be gone, depart

ἄλλως γὰρ δύσπορος ἢ ὁδός.

ὀἶμαι: to suppose, think

οἴχομαι: to be gone, depart

τίθημι: to set, put, establish

οἵμαι: to suppose, think

ὑπόπτερον: winged

τίθημι: to set, put, establish

οἵμαι: to suppose, think

ὁποίου διητῶντο: impf. in ind. ques., “where they were living”

ἀποτεμῶν: aor. part., “having cut off”

ἀποπτάμενος: aor. part. of ἀποπέτομαι, “having flown off”

αἱ μὲν… ὁ δὲ: “while they… but he”

Ἀθηνᾶ, ἥ: Athena

Ἄθηνα, ἥ: Medusa, the Gorgon
ἸΦΙΑΝΑΣΣΑ: Πῶς ἰδὼν; ἄθεατοι γὰρ εἰσών: ἡ ὥς ἂν ἤθη, οὐκ ἂν τί ἄλλο μετὰ ταῦτα ἴδοι.

ΤΡΙΤΩΝ: Ἡ Ἀθηνᾶ τὴν ἁπάντιδα προφαίνουσα — τουάτα γὰρ ἦκουσα διηγουμένου αὐτοῦ πρὸς τὴν Ἀνδρομέδαν καὶ πρὸς τὸν Κηφέα ὑστερον — ἡ Ἀθηνᾶ δὴ ἐπὶ τῆς ἁπάντιος ἀποστιλβούσης ὥσπερ ἐπὶ κατόπτρου παρέσχεν αὐτῷ ῶδεὶν τὴν εἰκόνα τῆς Μεδούσης: εἰτα λαβόμενος τῇ λαιᾷ τῆς κόμης, ἐνορῶν δ’ ἐς τὴν εἰκόνα, τῇ δεξιᾷ τὴν ἄρπην ἔχων, ἀπέτεμε τὴν κεφαλὴν αὐτῆς, καὶ πρὶν ἄνεγρέσθαι τὰς ἀδελφὰς ἀνέπτατο. ἐπεὶ δὲ ἐκὼν ὀνοσ, ἡ: a likeness, image

ἐπορᾶ: to see, observe
κάτοπτρον, τό: a mirror
κεφαλῆ: a head
Κηφεὺς, ἐως, ὁ: Cepheus, father of Andromeda
κάμη, ἡ: hair
λαῖς, -ᾶ, -ῶν: on the left
λαμβάνω: to take
παρέσχεν: to provide, to allow (+ inf.)
πρὶν: before (+ inf.)
προφαίνουσα: to show forth
ὑστερον: later

ὡς ἂν ἢθη: aor. subj. of εἶδον in gen. rel. clause, “whoever sees”
ἄν ... ἢθη: aor. opt. pot. of εἶδον, “he would not see anything else”
προφαίνουσα: pr. part., “showing forth her shield”
αὐτοῦ διηγουμένου: pr. part. gen. of source after ἦκουσα, “I heard him narrating these things”
ἡ Ἀθηνᾶ δὴ: the subject is repeated after the parenthetical comment
ἀποστιλβούσης: pr. part. agreeing with ἁπάντιος, “the shield being bright”
παρέσχεν: aor., “she allowed” + inf.
ἵδειν: aor. inf. complementing παρέσχεν, “allowed him to see”
λαβόμενος: aor. part., “having seized” + gen.
τῇ λαιᾷ ... τῇ δεξιᾷ: “with the left hand…with the right hand”
ἀπέτεμε: aor., “he cut off”
πρὶν ἄνεγρέσθαι: aor. inf., “before the sisters woke up”
ἀνέπτατο: aor. of ἀνά-πέτομαι, “he flew away”
κατὰ τὴν παράλιον ταύτην Αἰθιοπίαν ἐγένετο, ἦδη πρόσγειος πετόμενος, ὑδὴ τὴν Ἀνδρομέδαν προκειμένην ἐπὶ τῶν πέτρας προβλῆτος προσπεπατταλεύμενην, καθειμένην, ὡς θεότικη, καθεμένην τὰς κόμας, ἡμίγυμνον πολὺ ἐνερθεὶ τῶν μαστῶν: καὶ τὸ μὲν πρῶτον οἰκτείρας τὴν τύχην αὐτῆς ἀνηρώτα τὴν αἰτίαν τῆς καταδίκης, κατὰ μικρὸν δὲ ἀλοὺς ἔρωτι — ἔχρην γὰρ σεσῶσθαι τὴν παῖδα — βοηθεῖν διέγνω: καὶ ἐπειδὴ τὸ κῆτος ἐπῆκε μάλα φοβερῶν ὡς καταπιόμενον τὴν Ἀνδρομέδαν, ἐπειδὴ τὸ κῆτος ἐπῄει μάλα φοβερῶν ὡς καταπιόμενον τὴν Ἀνδρομέδαν, ὡς καταπιόμενον τὴν Ἀνδρομέδαν, ὡς καταπιόμενον τὴν Ἀνδρομέδαν, ὡς καταπιόμενον τὴν Ἀνδρομέδαν, ὡς καταπιόμενον τὴν Ἀνδρομέδαν.
ὑπεραιωρηθεὶς ὁ νεανίσκος πρόκωπον ἔχων τὴν ἅρπην τῇ μὲν καθικνεῖται, τῇ δὲ προδεικνύμεν τὴν Γοργόνα λίθον ἐποίει αὐτῷ, τὸ δὲ τεθύκειν ὤμοι καὶ πέπηγεν αὐτοῦ τὰ πολλὰ, ὡσα εἴδε τὴν Μέδουσαν: ὁ δὲ λίθος τὰ δεσμὰ τῆς παρθένου, ὑποσχὼν τῇ χεῖρι ὑπεδέξατο αὐτὴν ἀκροποδητί κατίοσαν ἐκ τῆς πέτρας ὀλισθηρᾶς οὔσης, καὶ νῦν γαμεῖ ἐν τοῦ Κηφέως καὶ ἀπάξει αὐτὴν εἰς Ἄργος, ὡστε ἀντὶ θανάτου γάμον οὐ τὸν τυχόντα εὑρέτο.

ὑπεραιωρηθεὶς: aor. pass., “having been suspended”
ἐχων τῇ μὲν: “while having in one (hand)”
προδεικνύμεν τῇ δὲ: “in the other hand showing the Gorgon”
λίθον: acc. pred., “he made it (i.e. the monster) stone”
τὸ δὲ: “but it” i.e. the monster
πέπηγεν: perf., “most of it became solid”
ὡσα εἴδε: “whatever part he saw”
λίθος: aor. part., “but he having loosened”
ὑποσχὼν: aor. part., “having supported her”
ὑπεδέξατο: aor., “he received”
κατιούσαν: pr. part. acc., “her coming down from the rock”
οὐσίθηρας: gen. pred., “the rock being slippery”
ἐν (οἴκῳ) τοῦ Κηφέως: gen. place where, “in Cepheus’ palace”
ἀπάξει: fut., “he will lead”
ὡστε … εὑρέτο: aor. in res. cl., “so that … she has found”
οὐ τὸν τυχόντα: aor. part. acc., “the not happened (upon) marriage” i.e. not by chance, not usual
ΙΦΙΑΝΑΣΣΑ: Ἐγὼ μὲν οὐ πάνι τῷ γεγονότι ἄχθομαι: τί γὰρ ἡ παῖς ἡδίκει ἡμᾶς, εἰ ἡ μήτηρ, ἐμεγαλαυχεῖτο καὶ ἡξίου καλλίων εἶναι;

ΔΩΡΙΣ: Ὅτι οὕτως ἂν ἡλγησαν ἐπὶ τῇ θυγατρὶ μήτηρ γε οὖσα.

ΙΦΙΑΝΑΣΣΑ: Μηκέτι μεμνήσατο, ὦ Δωρί, ἐκείνων, εἴ τι βάρβαρος γυνὴ ὑπὲρ τὴν ἀξίαν ἐλάλησεν: ἱκανὴν γὰρ ἡμῖν τιμωρίαν ἔδωκε φοβηθεῖσα ἐπὶ τῇ παιδί. χαίρωμεν οὖν τῷ γάμῳ.

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄδικεω</td>
<td>to do wrong</td>
</tr>
<tr>
<td>ἀλγεω</td>
<td>to feel bodily pain, suffer</td>
</tr>
<tr>
<td>ἄξια, ἦ</td>
<td>worth, value</td>
</tr>
<tr>
<td>ἄξθομαι</td>
<td>to be grieved</td>
</tr>
<tr>
<td>βάρβαρος, -ον</td>
<td>barbarous</td>
</tr>
<tr>
<td>γάμος, ὁ</td>
<td>a wedding, marriage</td>
</tr>
<tr>
<td>γυνή, γυνακός, ἦ</td>
<td>a woman</td>
</tr>
<tr>
<td>δίδωμι</td>
<td>to give</td>
</tr>
<tr>
<td>θυγάτηρ</td>
<td>a daughter</td>
</tr>
<tr>
<td>ἱκανός, ἦ, -ον</td>
<td>sufficient</td>
</tr>
<tr>
<td>καλλίων, καλλίων</td>
<td>more beautiful</td>
</tr>
<tr>
<td>λαλέω</td>
<td>to talk</td>
</tr>
<tr>
<td>μεγαλαυχέω</td>
<td>to boast highly, talk big</td>
</tr>
<tr>
<td>μήτηρ, μητρὸς, ἦ</td>
<td>a mother</td>
</tr>
<tr>
<td>μιμνήσκω</td>
<td>to remind, put</td>
</tr>
<tr>
<td>παῖς, παιδός, ὁ</td>
<td>a child</td>
</tr>
<tr>
<td>τιμωρία, ἦ</td>
<td>retribution</td>
</tr>
<tr>
<td>φοβέω</td>
<td>to frighten</td>
</tr>
<tr>
<td>χαίρω</td>
<td>to rejoice, be glad, be delighted</td>
</tr>
</tbody>
</table>

τῷ γεγονότι: perf. part. dat. of γίνομαι, after ἄχθομαι, “grieved at what has happened”

τί ... ἡδίκει: impf., “why was she harming us?”

ἡξίου: impf. of ἄξθομαι, “if she was claiming” + inf.

οὕτως: “because in this way,” i.e. if the daughter had been harmed

ἐν ἡλγησεν: aor. in past contrafactual, “because she (the mother) would have suffered”

οὖσα: pr. part. causal, “since she is her mother”

μιμνήσατο: perf. subj. jussive, “let us no longer remember” + gen.

ἐλάλησεν: aor., “if a barbarian woman talked”

τιμωρίαν ἔδωκε: aor., “she gave penalty”

φοβηθεῖσα: aor. pass. part instr., “by being frightened”

χαίρωμεν: pr. subj. jussive, “let us rejoice in” + dat.
15. Zephyrus and Notus

Zephyrus reports to Notus the abduction of Europa by Zeus in the form of a bull, and his travel to Crete with the girl on his back. The story is told in an aetiological poem by Moschus and is the subject of a famous ekphrasis in the opening pages of Achilles Tatius’ Leucippe. These two winds also report the story of Io in #7 above.

ΖΕΦΥΡΟΣ: Οὐ πώποτε πομπὴν ἐγὼ μεγαλοπρεπεστέραν εἶδον ἐν τῇ θαλάττῃ, ἀφ’ οὗ γέ εἰμι καὶ πνέω. σὺ δὲ οὐκ εἶδες, ὦ Νότε;

ΝΟΤΟΣ: Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπὴν; ἢ τίνες οἱ πέμποντες ἦσαν;

ΖΕΦΥΡΟΣ: Ἡδίστου θεάματος ἀπελείφθης, οἷον οὐκ ἂν ἄλλο ἴδοις ἔτι.
Lucian

NOTOS: Περὶ τὴν ἐρυθρὰν γὰρ θάλατταν εἰργαζόμην, ἐπέπνευσα δὲ καὶ μέρος τῆς Ἰνδικῆς, ὥσπερ παράλια τῆς χώρας: οὐδὲν οὖν οἶδα ὧν λέγεις.

ZEFYROS: Ἀλλὰ τὸν Σιδώνιον γε Ἀγήνορα οἶδας;

NOTOS: Ναί, τὸν τῆς Εὐρώπης πατέρα. τί μήν;

ZEFYROS: Περὶ αὐτῆς ἐκείνης διηγήσομαι σοι.

NOTOS: Μῶν ὅτι ὁ Ζεὺς ἐραστὴς τῆς παιδὸς ἐκ πολλοῦ; τούτο γὰρ καὶ πάλαι ἥπιστάμην.

ZEFYROS: Οὔκοιν τὸν μὲν ἔρωτα οἴσθα, τὰ μετὰ ταῦτα ἥδη ἄκουσον. ἡ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἠἱόνα

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Ἀγήνωρ, -ορος, ὁ: Agenor, King of Sidon
ἀκούω: to hear
dιηγέομαι: to set out in detail, describe in full
ἐπίσταμαι: to know
ἐραστής, -οῦ, ὁ: a lover
ἐργάζομαι: to work, labour
ἐρυθρός, -ά, -όν: red
Εὐρώπη, ἡ: Europa
ἡιών, ἡιόνος, ἡ: a shoreline, beach
θάλαττα, ἡ: the sea
Ἰνδικός, -ή, -όν: Indian
κατέρχομαι: to go down from
λέγω: to speak
μέρος, -εος, τό: a part, share
μῶν: surely not...? expecting a negative answer
οἶδα: to know
οὐκοίν: therefore, then, accordingly
παῖς, παιδός, ὁ: a child
πάλαι: long ago, for a long time
παράλιος, -α, -αν: by the sea
πατήρ, πατρός, ὁ: a father
Σιδώνιος, -α, -ον: Sidonian
χώρα, ἡ: a space, place

τὴν ἐρυθρὰν θάλατταν: the Red Sea, i.e. the Indian Ocean, indicating a distant area
ἐπέπνευσα: aor., “I blew upon”
tῆς Ἰνδικῆς ... τῆς χώρας: gen., “part of the Indian land”
ὅσα παράλια: “whatever was along the coast”
ὁν λέγεις: relative attracted into gen. case, “I do not know of the things which you speak.”
tί μήν: “what about it?”
ἐκ πολλοῦ (sc. χρονοῦ): “from a long time”
ηπιστάμην: impf. of ἐπίσταμαι, “I knew”
tὰ μετὰ ταῦτα: “the things after”
ἄκουσον: aor. imper., “listen!”
kατεληλύθει: plupf. of κατα-ἐρχομαι, “she had gone down”
παίζουσα τὰς ἡλικιώτιδας παραλαμβάνον, ὁ Ζεὺς δὲ 
ταύρῳ εἰκάζοντας ἑαυτὸν συνέπαιζεν αὐταῖς κάλλιστος 
φαίνομενοι: λευκός τε γὰρ ἦν ἀκριβῶς καὶ τὰ κέρατα 
ἐκφάιμης καὶ τὸ βλέμμα ἦμεροι: ἐσκίρτα οὖν καὶ 
αὐτῶς ἐπὶ τῆς ἥιόνος καὶ ἐμυκᾶσθαι ἕδιστον, ὥστε τὴν 
Εὐρώπην τολμῆσαι καὶ ἀναβῆναι αὐτὸν. ὦς δὲ τοῦτο 
ἐγένετο, δρομαῖος μὲν ὁ Ζεὺς ὀρμῶσαν ἑπὶ τὴν θάλασσ 
ταῦταν φέρων αὐτὴν καὶ ἐνήχεσθαι ἐμπίπτω, ἡ δὲ πάντω 
ἐκπλαγῆς τῷ πράγματι τῇ λαιόν μὲν εἴχεται τοῦ κέρατος,

| ἀκριβῶς: exactly, completely | λαιόν. -ά. -όν: on the left |
| ἀναβαίνω: to go up, mount | λευκός. -ή. -όν: light, bright, brilliant |
| βλέμμα, -ατος, τό: an eye | μυκάομαι: to moo |
| δρομαῖος, -α, -ον: running at full speed | νήχομαι: to swim |
| εἰκάζω: to make like to (+ dat.) | ὀρμᾶν: to set in motion |
| ἐκπλαγής, -ῆς: panic-stricken | παίζω: to play |
| ἐμπίπτω: to fall upon | παραλαμβάνω: to take along |
| εἰκασμής, -ής: well-curved, curved | σκιρτάω: to spring, leap, bound |
| ἕμπνευς, -έας, -άν: sweet | συμπαίζω: to play or sport with |
| ἡλικιώτις, -ώτιδος, ἡ: a companion | ταῦρος, ὁ: a bull |
| ἡμέρος, -ή, -ον: tamed, gentle | τολμάω: to dare |
| θάλασσα, ἡ: the sea | φαίνομαι: to appear |
| κάλλιστος, -ής, -όν: very beautiful | φέρω: to bear |
| κέρας, -ατος, τό: a horn | ἑλικιώτις |
Lucian

ὡς μὴ ἀπολισθάνου, τῇ έτέρᾳ δὲ ἦν ημωμένον τὸν πέπλον ἔννειχεν.

ΝΟΤΟΣ: Ἡδὴ τούτο θέαμα εἶδες, ὦ Ζέφυρε, καὶ ἐρωτικόν, νηχόμενον τὸν Δία καὶ φέροντα τὴν ἁγαπωμένην.

ΖΕΦΥΡΟΣ: Καὶ μὴν τὰ μετὰ ταῦτα ἡδίω παρὰ πολύ, ὦ Νότε: ἡ τε γὰρ θάλασσα εὐθὺς ἀκύμως ἐγένετο καὶ τὴν γαλήνην ἐπισπασαμένη λείαν παρεῖχεν ἑαυτήν, ἡμεῖς δὲ πάντες ἦσυχιάν ἐρωτικόν ὥστε ἄλλο δὲ θεατὰς ἀλλ᾽ ἔννειτε.
Dialogues of the Sea Gods

ὡς ... ἐπιψαύειν: pr. inf. in result clause, “so that they touch the water”

ἄκροις τοῖς ποσίν ἐπιψαύειν τοῦ ὕδατος, ἡμύνας τὰς δάδας φέροντες ἢδον ἃμα τὸν ὑμέναιον, αἱ Νηρηίδες δὲ ἀναδῦσαι παρίππευον ἐπὶ τῶν δελφίνων ἐπικροτοῦσαι ἡμίγυμνοι αἱ παροχουμένης Ἀμφιτρίτης, παροχόμας τὴν Ἀμφιτρίτην ἔχων, προῆγε γεγηθὼς ὄδοποιών νηχομένω τῷ ἄδελφῷ: ἐπὶ πᾶσι δὲ

ἄδελφος, ὁ: a brother
ἡμύσιος, ὁ: half-naked
θαλάσσιος, -α, -ον: belonging to the sea
Νηρηίδες, αἱ: the Nereids
νήχω: to swim
ὄδοποιόν: to make a path for
παραπτειών: to ride along or over
περιχορεύω: to dance around
Ποσειδῶν, ὁ: Poseidon
πούς, -δος, ὁ: a foot
φόρε των, ὁ: Triton
ὑμέναιος, ὁ: a wedding or bridal song
φέρω: to bear

ἄκροις τοῖς ποσίν: dat. of means, “with the tips of their feet”
ἡμύνας: perf. part., “torches having been lit”
师事务: impf., “they were singing”
ἀναδύσασα: aor. part., “having come to the surface”
παρίππευον: impf. of παρα-πτειών, “they were riding along”
ἐπικροτοῦσα: pr. part., “making rattling sounds”
eὶ τι άλλο: “and any other”
ἰδέα: aor. inf. epex. after φοβερόν, “not frightening to see”
ἐπιβεβηκὼς: pr. part., “having mounted” + gen.
παραοχομένης: pr. part., “Amphitrite sitting beside”
γεγήθως: perf. part., “delighted”
ὄδοποιών: pr. part., “making a path”
ἄδελφῳ: dat. of advant., “for his brother”
ἐπὶ πᾶσι δὲ: “but in addition to everything else”
Lucian

τὴν Ἀφροδίτην δύο Τρίτωνες ἔφερον ἐπὶ κόγχης κατακειμένην, ἀνθή παντοῖα ἐπιπάττουσαν τῇ νύμφῃ. ταῦτα ἐκ Φοινίκης ἄχρι τῆς Κρήτης ἐγένετο: ἐπεὶ δὲ ἐπέβη τῇ νήσῳ ὁ μὲν ταῦρος οὐκέτι ἐφαίνετο, ἐπιλαβόμενος δὲ τῆς χειρὸς ὁ Ζεύς ἀπῆγε τὴν Εὐρώπην εἰς τὸ Δικταῖον ἄντρον ἐρυθριῶσαν καὶ κάτω ὁρῶσαν: ἠπίστατο γὰρ ἤδη ἐφ' ὅτῳ ἄγοιτο. ἡμεῖς δὲ ἐμπεσόντες ἄλλο ἄλλος τοῦ πελάγους μέρος διεκυμαίνομεν.

ΝΟΤΟΣ: Ὡ μακάριε Ζέφυρε τῆς θέας: ἐγὼ δὲ γρῦπας καὶ ἑλέφαντας καὶ μέλανας ἑώρων.
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 (-ίζω, -εύω, etc.) are generally not included. The principal parts of the Greek verb in order are 1. Present 2. Future 3. Aorist 4. Perfect Active 5. Perfect Middle 6. Aorist Passive, 7. Future Passive. We have not included the future passive below, since it is very rare. For many verbs not all forms are attested or are only poetic. Verbs are alphabetized under their main stem, followed by various compounds that occur in the Dialogues of the Sea 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.

ἄγω: to lead, 2 aor. ἤγαγον, ἤχα, ἥγμαι, ἥχθην
άπαγω: to lead away, divert
προσάγω: to bring to or upon
ὑπάγω: to lead or bring under

ἄξω, 2 aor. ἤχα, ἕχω

αἰδέομαι: to feel shame, aídesomai, ἡδέσμαι, ἡδέσθην

αἰσθάνομαι: to perceive, aísthosomai, 2 aor. ἡσθόμην, ἡσθημαι

ἀκούω: to hear, akoúso, 2 perf. ἀκύκοα, 2 plup. ἡκηκόη or ἡκηκόη, ἡκουσθην

ἁλίσκομαι: to be taken, alósumai, 2 aor. ἐάλων, ἐάλωκα

ἁλλάττω: to change, ἀλλάξω, ἡλλαξα, ἡλλαχα, ἡλλαγμαι, ἡλλάχθην or ἡλλάγην
diáalláttω: to change, become different

ἀπτω: to fasten, (mid.) to touch, ἀψω, ἱψα, ἱμμαι, ἱφθην

ἀρύω: to draw (water), érouso, ἀρνουσα -ηρύθην

ἀρχω: to be first, begin, ἀρξω, ἱρξα, ἱργμαι, ἱρχθην

αιρέω: to take, aírefso, 2 aor. ἐλον, ἱρηκα, ἱρημαι, ἱρέθην

αφαιρέω: to take away, exclude, set aside, remove
ἀφικνέομαι: to arrive at ἀφ-ικόμην, ἀφ-ιγμαί

ἀχθέομαι, ἀχθόμαι: to be vexed ἀχθέομαι, ἀχθέομαι

βαίνω: to step βήσομαι, 2 aor. ἐβήν, βέβηκα

ἀναβαίνω: to go up ἐπιβαίνω: to go upon, trample συμβαίνω: to come together, come to pass

βάλλω: to throw βάλλω, 2 aor. ἐβάλον, βέβληκα, βέβλημαι, ἐβλήθην

μεταβάλλω: to change quickly ἐμβάλλω: to throw in

γαμέω: to marry γαμῶ, ἓγημα, γεγάμηκα

γίνομαι: to become γενήσομαι, 2 aor. ἐγενόμην, 2 perf. γέγονα, γεγένημαι, ἐγενήθην

παραγίνομαι: to be present, attend

διδάσκω: to teach, (mid.) learn διδάξω, ἐδίδαξα, δεδίδαξα, δεδίδαγμαι, ἐδείχθην

διώκω: to pursue διώξομαι, ἐδίωξα, δεδίωχα, ἐδιώχθην

δοκέω: to think, seem δόξω, ἐδοξα, δεδομαί

γενήθην

δείκνυμι: to show δείξω, ἐδείξα, δεδείχα, δεδείγμαι, ἐδείχθην

προδείκνυμι: to display forth

δείξω: to marı́, ἐγήμα, γεγάμηκα

γίνομαι: to become γενήσομαι, 2 aor. ἐγενόμην, 2 perf. γέγονα, γεγένημαι, ἐγενήθην

παραγίνομαι: to be present, attend

γαμέω: to marry γαμῶ, ἓγημα, γεγάμηκα

γίνομαι: to become γενήσομαι, 2 aor. ἐγενόμην, 2 perf. γέγονα, γεγένημαι, ἐγενήθην

παραγίνομαι: to be present, attend

γαμέω: to marry γαμῶ, ἓγημα, γεγάμηκα

δέχομαι: to receive δέχομαι, ἐδέχαμαι, ἐδέχάμαι, ἐδέχθην

ὑποδέχομαι: to receive beneath

διδάσκω: to teach, (mid.) learn διδάξω, ἐδίδαξα, δεδίδαξα, δεδίδαγμαι, ἐδιδάχθην

δίδωμι: to give δώσω, 1 aor. ἐδώκα in s., 2 aor. ἐδομεν in pl. δέδωκα, δέδωκα, ἐδομεν, ἐδόθην

ἀναδίδωμι: to give up ἀποδίδωμι: to give back, return, render

διώκω: to pursue διώξομαι, ἐδίωξα, δεδίωξα, ἐδιώχθην

δοκέω: to think, seem δόξω, ἐδοξα, δεδομαι
Dialogues of the Sea Gods

δύω: to go down δύσω, -έδύσα (trans.), 2 aor. ἔδυν (intrans.), δέδυκα.
δέδυμαι, -έδύθην
άναδύω: to come to the surface
καταδύω: to go down, sink
ὑποδύω: to plunge below

ἐγείρω: to wake up ἐγερῶ, ἥγειρα, 2 perf. ἔγηγερμαι, ἥγέρθην
ἀνεγείρω: to wake up, rouse

ἐθέλω: to wish ἐθελήσω, ἠθέλησα, ἠθέληκα

εἶμι: to go; see ἔρχομαι
εἰμί: to be, fut. ἔσομαι, impf. ἦν
πάρειμι: to be present, stand by
πρόσειμι: to be present, possible
σύνειμι: to be with, have intercourse with

ἐλέγχω: examine, confute: ἐλέγξω, ἡλέγξα, ἐλήλεγμαι, ἡλέγχθην.
ἐπίσταμαι: understand ἐπιστήσομαι, ἡπιστήθην.

ἐράω: to love, imp. ἠρῶν aor. ἠράσθην

ἐργάζομαι: to work, ἐργάσομαι, ἡργασάμην, εἴργασμαι, ἡργάσθην.

ἐρωτάω: to ask, ἐρήσομαι, 2 aor. ἠρόμην

εὑρίσκω: to find εὑρίσκω, 2 aor. ἤρων or ἠρων, ἡρώκα or ἠρώκα, εὑρήμαι, εὑρέθην

εὔχομαι: to pray εὐξομαι, ἡξάμην, ἤδυμαι
Lucian

ἐχω: to have ἐξω, 2 aor. ἐσχον, ἐσχηκα, imperf. ἐχου.
   ἀντέχω: to hold against
   ἀπέχω: to keep off, hold back
   ἐπέχω: to hold back
   κατέχω: to hold fast
   παρέχω: to provide, allow
   προσέχω: to hold to
   συνέχω: to hold together
   ὑπέχω: to hold under

ζω: to live ζησω, ζησα, ζηκα

ζεύγνυμι: to yoke ζεύξω, ζευξα, ζευγμαι, ζεύχθην

ἡγέομαι: to go before, consider ἡγῆσομαι, ἡγησάμην, ἡγημαι
   διηγέομαι: to set out in detail, describe in full

θάπτω: to bury θάψω, θάψα, τέθαμα, ἑτάφην

θνήσκω: to die θανοῦμαι, 2 aor. -θανον, τέθνηκα
   ἀποθνήσκω: to die

ἵημι: to let go, relax, to send forth ήσω, ἡκα, είκα, εἴμαι, εἴθην
   ἀφίημι: to send forth, send away
   καθίημι: to set down
   παρίημι: to disregard, allow past
   συνίημι: to bring or set together

ἵστημι: to make to stand, set στήσω shall set, ἑστηκα set, caused to stand, 2 aor. ἑστηκα stood, 1 perf. ἑστηκα stand, plupf. ἑστάθην
   διίστημι: to set apart, separate
   παρίστημι: to stand up beside
   περιίστημι: to place round
   ξυνίστημι: to set together, combine, unite

καίω: to burn καύω, ἐκαῦσα, -κεκαῦσα, κέκαυμαι, ἐκαυθήν
   ἀνακαίω: to light up

καλέω: to call κάλω, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην
   συγκαλέω: to call to council, convene, convene

κεῖμαι: to lie, be placed: κείσομαι.
Dialogues of the Sea Gods

κρίνω: to decide  
κρινω, ἐκρινα, κέκρικα, κέκριμαι, ἐκρίθην

κρύπτω: to hide from  
κρύψω, ἐκρύψα, κέκρυμμαι, ἐκρύφθην

συνκρύπτω: to hide together

ἀποκρύπτω: to hide from, keep hidden from

κτείνω: to kill  
κτενῶ, ἐκτεινα, 2 perf. – ἐκτονα

ἀποκτείνω: to kill, slay

λανθάνω: to escape notice  
λήσω, ἔλαθον, λέληθα

λέγω: to speak  ἐρέω, εἶπον, εἰρήκα, ἐλέχθην and ἐρρήθην

λείπω: to leave  
λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην

ἀπολείπω: to leave behind

μαθάνω: to learn  
μαθήσομαι, ἔμαθον, μεμάθηκα

μεθύσκω: to make drunk  ἐμέθυσα, ἐμεθύσθην

μέμφομαι: to blame  
μέμψομαι, ἐμεμψάμην, ἐμέμφθην

μένω: to stay  
μενῶ, ἔμεινα, μεμένηκα

μίγνυμι: to mix  
μείξω, ἐμείξα, μέμειγμαι, ἐμείχθην

οἶδα: to know, perf. of ἐίδον. See page 23.

οἴγνυμι: to open, -οίξω, -ἔωςα, -ἔωςα, -ἐωςμαι, -ἐώςθην

ἀνοίγνυμι: to open up

ἀνθημι: to destroy  
ολῶ, -ώλεσα, -ολώλεκα, -όλωλα

ἀπόλλυμι: to destroy, lose

ὁράω: to see  
ὁρῶν, ἔφθην, imperf. ἐφόρων

ὑπεροράω: to look down upon, overlook
πάσχω: to experience  πείσομαι, 2 aor. ἔπαθον, 2 perf. πέπονθα
πέμπω: to convey  πέμψω, ἔπεμψα, 2 perf. πέπομφα, πεπεμμαι, ἔπεμφθην
ἐκπέμπω: to send out or forth from
ἐπιπέμπω: to send against
μεταπέμπω: to send after, send for, summon
παραπέμπω: to convey, escort
πέτομαι: to fly  πτήσω, ἐπτάμην, πεπότημαι, ἐπετάσθην
ἀναπέτομαι: to fly up
παραπέτομαι: to fly alongside
πήγνυμι: to form together, congeal  πήξω, ἐπηξα, 2 perf. πέπηγα, 2 aor. pass. ἐπέπηγα
πέτομαι: to fly  πτήσω, ἐπτάμην, πεπότημαι, ἐπετάσθην
πέτομαι: to fly  πτήσω, ἐπτάμην, πεπότημαι, ἐπετάσθην
ἐπάγην
πίνω: to drink  πίνω, πίνω, –πιπάω, –πιπείω, 2 aor. ἐπιπάθην, ἐπιπόμαι, –κατακύπτω
καταπίνω: to gulp, swallow down
πίπτω: to fall  πεσοῦμαι, 2 aor. ἐπέσον, πέπτωκα
καταπίπτω: to fall or drop down
πλέω: to sail  πλιπόμαι, ἐπλευσα, πέπλευκα, πέπλευσμαι, ἐπλεύσθην
ἀναπλέω: to sail upstream
πνέω: to blow  πνεύσω, ἐπνεύσα, –πεπνεύκα
ἐπιπνέω: to blow upon
πράττω: to do  πράξω, ἐπράξα, 2 perf. πεπράχθην
πυνθάνομαι: to learn  πεύσομαι, 2 aor. ἐπυθόμην, πέπυσμαι
ῥέω: to flow  ῥυήσω, ἐρρύηκα, ἐρρύηκα
σκώπτω: to mock  σκώψομαι, ἔσκωψα, ἐσκώφθην
στέλλω: to send, arrange  στελῶ, ἔστειλα, –εσταλκα, ἔσταλμαι, 2 aor. pass. ἔσταλθην
στρέφω: to turn  στρέψω, ἑστρέψα, ἑστρέφθην  ἀναστρέφω: to turn back, return

σῴζω: to save  σῴζω, ἑσώσα, σέσωκα, ἑσώθην

τίθημι: to place  θήσω, ἥθηκα, τέθηκα, τέθεμαι (but usu. κεῖμαι), ἔστρεψα  ἀνατίθημι: to put up  ἐπιτίθημι: to put upon, add to

τίκτω: to beget, bring forth  τέχομαι, 2 aor. ἔτεκον, 2 perf. τέτοκα, ἐστρέφθην

τέμνω: to cut  τεμῶ, 2 aor. ἔτεμον, -τέμμυκα, τέτμημαι, ἔτρεψα  ἀποτέμνω: to cut off, sever

τρέπω: to turn  τρέψω, ἑστρέψα, 2 aor. ἔσωσα, ἔσωσα, σέσωκα, ἐσώθην  ἐτέχθην

τρέπω: to turn  τρέψω, ἑστρέψα, 2 aor. μετάτρεψαι, ἐπιτρέψαι, ἐτράπομην  ἐπιτρέπω: to turn towards, agree

τυγχάνω: to happen  τεύκρον, ἔπηκα, ἔπηκα, τετύχηκα, τετύχηκα  ἐπιτύχθην

φαίνω: to show, (mid.) appear φαίνω, ἔφηνα, πέφηνα, πέφασμαι, ἐφάνη  προφαίνω: to bring forth, bring to light

φέρω: to bear  φέρω, ἔφηνα, πέφηνα, πέφασμαι, ἐφάνη  προφησίων: to bring forth, bring to light

διαφεύγω: to flee, get away, escape

διαφεύγω: to flee, get away, escape

ϕάνω: to show, (mid.) appear φαίνω, ἔφηνα, πέφηνα, πέφασμαι, ἐφάνη  προφαίνω: to bring forth, bring to light

διαφεύγω: to flee, get away, escape

Φυλάττω: to guard  φυλάξω, ἢραξα, πεφυλάγμαι, ἐφυλάχθην  Χαίρω: to rejoice at  χαιρήσω, κεχάρηκα, κεχάρημαι, ἔχαρην  Διαφεύγω: to flee, get away, escape
Glossary
Glossary

αὐτός, -ή, -ό: he, she, it; self, same
ἀχρι: up to (+ gen.)

Β β
βρέφος, -eos, τό: a newborn

Γ γ
γαλήνη, ἥ: a stillness of the sea, calm
γάμος, τό: a wedding, marriage
γάρ: for
γε: at least, at any rate (postpositive)
γένος, -ους, τό: a race, stock, family
γῆ: earth, shore
γίγνομαι: to become, happen, occur
γυνή, γυναικός, ἥ: a woman

Δ δ
δακρύω: to weep, shed tears
δέ: and, but, on the other hand (preceded by μέν)
δεῖ: it is necessary
dείκνυμι: to bring to light, display, exhibit
dεινός, -ή, -όν: fearful, terrible
dελφίς, -ινος, ὁ: a dolphin
dήλος, -ον: visible, conspicuous
dιά: through (+ gen.); with, by means of (+ acc.)
dιδωμι: to give
dοκέω: to seem
dύναμαι: to be able
dύο: two

Ε ε
ἐγώ, μου: I, my
eθέλω: to will, wish, purpose
Glossary

eἰ: if
εἶδον: to see (aor.)
eἰμι: to be
εἶπον: to say (aor.)
eἰς, ἐς: into, to (+ acc.)
ἑτα: next, then
εἴτε... ἐἴτε: whether... or
ἐκ: from, out of, after (+ gen.)
ἐκεῖνος, ἐκεῖνος, -ή, -ον: that, that one
ἐλεέω: to have pity on, show mercy
ἐμαυτοῦ: of me, of myself
ἐμβάλλω: to throw in, put in
ἐμπίπτω: to fall upon
ἐν: in, at, among (+ dat.)
ἔνθα: where, there
ἐνταῦθα: here, there
ἔοικα: to seem, to be likely (+ inf.)
ἐπαινέω: to approve, applaud, commend
ἐπεί: since
ἐπειδάν: whenever (+ subj.)
ἐπεραστός, -ός: lovely, amiable
ἐπί: at (+ gen.); on, upon (+ dat.); on to, against (+ acc.)
ἐπιβαίνω: to go upon, mount
ἐπιβουλεύω: to plan or contrive against
ἐπιπρέπω: to be visible in addition to (+ dat.)
ἐπίσταμαι: to know
ἐραστής, -ός, ὁ: a lover
ἐράω: to love
ἐργάζομαι: to work, affect, make
ἐρωτικός, -ή, -όν: amatory
ἔτι: still
εὖ: well
εὐθύς: straightaway, directly
ἐχω: to have, hold; to be able (+ inf.)
κιβωτός, ἡ: a wooden box, chest, coffer

κομίζω: to take care of, to convey to

κόρη, ἡ: a maiden

κριός, ὁ: a ram

Δ λ

λαμβάνω: to take

λανθάνω: to escape notice

λάσιος, -ον: hairy, rough, shaggy, woolly

λέγω: to speak, say

λευκός, -ή, -όν: light, white, brilliant

Μ μ

μάλα: very

μάθω: to learn

μέν: on the one hand (followed by δέ)

μέσος, -η, -ον: middle, in the middle

μετά: with (+ gen.); after (+ acc.)

μεταβάλλω: to change, alter

μεταξύ: between (+ gen.)

μή: not; lest; don't (+ aor. subj. or imper.)

μηκέτι: no more, no longer

μήτηρ, μητρός, ἡ: a mother

μικρός, -ά, -όν: small, little

μόνος, -ή, -όν: alone, only

Ν ν

ναι: yes

ναύτης, -ου, ὁ: a sailor

νεανιας, -ου, ὁ: a young man, youth

νεκρός, ὁ: a dead body, corpse

νήσος, ἡ: an island

νήχομαι: to swim

νῦν, νυνί: now, at this moment

Ξ ξ

οὐ, οὐ: not

οὐδέ: but not

οὐκέτι: no more, no longer

οὐκοῦν: therefore, then, accordingly

οὖν: so, therefore

οὔτε: and not

οὔτις: no one, nothing

οὗτος, αὕτη, τοῦτο: this

ὀφθαλμός, ὁ: an eye

Π π

πάγκαλος, -η, -ον: all beautiful, good or noble

παῖς, παιδός, ὁ: a child

πᾶς, πᾶσα, πᾶν: all, altogether, entirely, very

παρά: from (+ gen.); beside (+ dat.); to (+ acc.)

παράδοξος, -ου: paradoxical

πάρειμι: to be present

παρέχω: to furnish, provide, supply

παρθένος, ἡ: a maid

πᾶς, πᾶσα, πᾶν: all, every, whole

πάσχω: to suffer, experience

πατήρ, πατρός, ὁ: a father

πέλαγος, -ους, τό: the sea

πέμπω: to send
Glossary

περί: concerning, about (+ gen.); about, around (+ acc.)

πέτρα, ἡ: a rock, a ledge or shelf of rock

πηγή, ἡ: running waters, streams

πίνω: to drink

πλέω: to sail, go by sea

πλησίον: nearby, next to (+ gen.)

ποιέω: to make, to do

ποιμήν, ὁ: a herdsman

πολύς, πολλή, πολύ: many, much

ποῦ, που: where? somewhere

πράγμα, -ατος, τό: a deed, act, matter

πράττω: to do

πρό: before

πρός: to, near (+ dat.), from (+ gen.), towards (+ acc.)

πῦρ, τό: fire

πῶς: how? in what way?

Φ φ

φαίνομαι: to appear, to seem

φέρω: to bear, to bring

φημί: to say, declare, make known

φοβέω: to frighten

φυλάττω: to guard, keep safe

Χ χ

χαίρω: to rejoice, be glad, be delighted

χείρ, χειρός, ἡ: a hand

χρή: it is necessary

χρυσός, ὁ: gold

Ψ ψ

ὡς: adv. as, so, how; conj. that, in order that, since, prep. to (+ acc.); as if, as (+ part.); as ____ as possible (+ superlative)

ὥσπερ: just as

ὥστε: with the result that, and so

Τ τ

τε: and (postpositive)

τέκνον, τό: a child

τίκτω: to give birth

τις, τί: who? which? (interrogative)

τυχάνω: to happen to (+ part.)

Υ υ

ὄδωρ, ὄδατος, τό: water

ὐίος, ὁ: a son

ὑπέρ: over, above (+ gen.); over, beyond (+ acc.)
NOTES
The aim of this book is to make Lucian’s *Dialogues of the Sea Gods* 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. Lucian’s *Dialogues of the Sea 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. Sea deities tend to be rather minor characters in Greek myths, and in these texts we see Lucian recasting some famous incidents by centralizing the point of view of such minor characters: Nereids, dolphins, fountains, winds, and even the Sea herself weigh in on various events and present novel narrative perspectives on them.

Also available in this series:
Lucian’s *A True Story: An Intermediate Greek Reader*
Lucian’s *The Ass: An Intermediate Greek Reader*
Lucian’s *On the Syrian Goddess: An Intermediate Greek Reader*