

LUCIAN'S
ON THE SYRIAN
GODDESS



AN INTERMEDIATE
GREEK READER

Evan Hayes
and Stephen Nimis

Lucian's
On the Syrian Goddess

An Intermediate Greek Reader

Greek text with running vocabulary and commentary

Evan Hayes
and
Stephen Nimis

Lucian's *On the Syrian Goddess*: An Intermediate Greek Reader
Greek text with Running Vocabulary and Commentary

First Edition
(Revised Dec. 2012)

© 2012 by Evan Hayes and Stephen Nimis

All rights reserved. Subject to the exception immediately following, this book may not be reproduced, in whole or in part, in any form (beyond copying permitted by Sections 107 and 108 of the U.S. Copyright Law and except by reviewers for the public press), without written permission from the publisher.

The authors have made a version of this work available (via email) under a Creative Commons Attribution-Noncommercial-Share Alike 3.0 License. The terms of the license can be accessed at creativecommons.org.

Accordingly, you are free to copy, alter and distribute this work under the following conditions:

1. You must attribute the work to the author (but not in a way that suggests that the author endorses your alterations to the work).
2. You may not use this work for commercial purposes.
3. If you alter, transform or build up this work, you may distribute the resulting work only under the same or similar license as this one.

The Greek text is based on the Loeb edition of Lucian, first published in 1921.

Unless otherwise noted, all images appearing in this edition are in the public domain. Those images under copyright may not be reproduced without permission from the artist.

ISBN: 978-0-9832228-8-0

Published by Faenum Publishing, Ltd.

Cover Design: Evan Hayes

Cover Image: Two belly dancers (Lys and Lyn Gamal) at the Eden Roc Hotel in Miami Beach, Florida, 1958

Fonts: Gentium (Open Font License)
GFS Porson (Open Font License)

nimissa@muohio.edu
hayesee@muohio.edu

Table of Contents

Introduction	ix-xii
Notes on Ionic Greek	xv-xviii
Abbreviations	xix
Text and Commentary	1-87
Grammatical topics:	
Common Ionic words	4
Loss of aspiration (<i>psilosis</i>).....	10
Dative Plurals.....	12
The Different Meanings of <i>αὐτός</i>	14
Time and Aspect: Translating the Aorist Participle	19
Third Declension <i>-ις</i> Nouns.....	35
Lack of Augment in Past Tenses	40
List of verbs	91-97
Glossary	101-114

Acknowledgments

The idea for this project grew out of work that we, the authors, did with support from Miami University's Undergraduate Summer Scholars Program, for which we thank Martha Weber and the Office of Advanced Research and Scholarship. The Miami University College of Arts and Science's Dean's Scholar Program allowed us to continue work on the project and for this we are grateful to the Office of the Dean, particularly to Phyllis Callahan and Nancy Arthur for their continued interest and words of encouragement.

Work on the series, of which this volume is a part, was generously funded by the Joanna Jackson Goldman Memorial Prize through the Honors Program at Miami University. We owe a great deal to Carolyn Haynes, and the 2010 Honors & Scholars Program Advisory Committee for their interest and confidence in the project.

The technical aspects of the project were made possible through the invaluable advice and support of Bill Hayes, Christopher Kuo, and Daniel Meyers. The equipment and staff of Miami University's Interactive Language Resource Center were a great help along the way. We are also indebted to the Perseus Project, especially Gregory Crane and Bridget Almas, for their technical help and resources.

We owe special thanks to Carolyn DeWitt and Kristie Fernberg, whose administrative support, patience, and good humor were essential for the completion of this manuscript.

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.

Helen Jacob Abdo
Syriae matri aviaeque almae

Introduction

The aim of this book is to make Lucian's *On the Syrian Goddess* accessible to intermediate students of Ancient Greek. The running vocabulary and commentary are meant to provide everything necessary to read each page. The commentary is almost exclusively grammatical, explaining subordinate clauses, conditions etc., unusual verb forms, and dialectic peculiarities. The page by page vocabularies gloss all but the most common words. We have endeavored to make these glossaries as useful as possible without becoming fulsome. A glossary of all words occurring three or more times in the text can be found as an appendix in the back, but it is our hope that most readers will not need to use this appendix often. 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. We have provided brief explanations of allusions and proper names, but the comprehensive commentary by J. L. Lightfoot can be consulted for details on the literary and religious character of the work, and she includes a generous bibliography of critical studies of the text.

Lucian's *On the Syrian Goddess* is a great text for intermediate readers. The simple sentence structure and straightforward presentation make it easy and enjoyable to read, while its subject matter, the cult and sanctuary of Atargatis in Hierapolis, is interesting at many levels. The author recounts personal observations about the worship of this Near Eastern goddess, whose cult included numerous exotic practices, such as temple prostitution and self-castration. There is a version of the Near Eastern flood story as well as unusual versions of myths familiar from Greek mythology. In addition, the author has crafted a careful imitation of the Ionic prose of Herodotus, a dialect that existed only as a literary artifact at the time of the work's composition. Who wrote this peculiar work and why?

The text survives among the works of Lucian of Samosata, one of antiquity's cleverest authors and a frequent critic of religious hypocrisy. The pious narrator of *De Dea Syria* is most unlike the Lucian of Samosata that we know from his other works dealing with religion, leading critics to doubt its authenticity or to understand it is a clever parody performed with tongue in cheek. Lightfoot deals with these questions at length and concludes that the work is in fact that of a master imitator, such as we know Lucian to be. From a literary standpoint, the work mingles incredible matters into a rational account

under the cover of mild credulity, much like its model, the *Histories* of Herodotus. Lightfoot prefers the term “pastiche” to “parody,” understanding that the former does not seek specifically to mock what it imitates. She concludes that although *On the Syrian Goddess* is not satirical in the manner of many of Lucian’s works, it is consistent with important themes in his works, particularly with his penchant for multiple perspectives and complicated attitudes toward “Greek” and “barbarian.” She notes further that religion, being an arena in which the non-Greek could most easily find a place within the Greek cultural framework, was a major area where patriotic localism could coexist with allegiance to the political center (Rome) or the cultural center (Greece). “And not only coexist with it, but also gain ground against it.” (p. 207)

Among those contesting Lucian’s authorship, T. Polanski has made the intriguing suggestion that the work dates from the fourth or fifth century CE, and that the outlandish account of the practice of climbing to the top of giant phalluses (section 28) is meant to parody Christian ascetics such as Simon Stylites, who lived for 37 years atop a pillar in northern Syria. Polanski also highlights the unique character of this text among descriptions of artworks in imperial Greek literature. He argues that the Greek genre of literary description of art—especially prominent in imperial literature by authors such as Philostratus and Plutarch as well as Lucian himself—was unable to account adequately for the artistic achievements of the near eastern predecessors of classical Greece. The peculiar characteristics of *On the Syrian Goddess*, he asserts, stem from its attempt to grasp and describe “oriental” art in a completely different way. So, for example, the goddess who is the main subject of this work, Atargatis—whose name is known to us from coins and images—is referred to only as the “Assyrian Hera.” Other deities mentioned in connection with her are also identified by their Greek equivalents, such as Zeus for Hadad, the consort of Atargatis. But while the author regularly makes this important indication of his intended (Greek-speaking) audience, he is also quite careful to present details that highlight the local and exotic character of his subject matter, details that have often proved to be authentic by reference to the archaeological record. Indeed, despite the persistence of the Herodotean practice of “Hellenizing” various cults and deities from the near east, *On the Syrian Goddess* stands apart by its intimate enthusiasm for its subject matter.

The Greek text contained in this volume is based on the Loeb edition of Lucian, first published in 1921 and now in the public domain. This Greek text was made available by the Perseus Project via a Creative Commons License, as is our version. We have made a few minor changes to the Loeb text in the name of readability. This is not a scholarly edition; for that the reader is referred to the OCT edited by M. D. Macleod.

A Note on the Images:

Throughout the text, we have included images of relevant works of art from antiquity to enhance the reader's experience of the text. A few are in the public domain, but they are largely the work of Stéphane Beaulieu, a student of comparative religions and illustrator. Please note that the Creative Commons license under which this volume is distributed does NOT apply to these images. The artist retains full copyright, and anyone wishing to reproduce these images must contact him directly to obtain permission:

Stéphane Beaulieu, mytras@hotmail.com.

Suggested reading:

J.L. Lightfoot. *On the Syrian Goddess: translation and commentary*. Oxford; New York: Oxford University Press, 2003.

L. Dirven. "The Author of the *De Dea Syria* and his Cultural Heritage." *Numen* 44 (1997), 153-97.

J. Elsner. "Describing Self in the Language of the Other: Pseudo(?) Lucian at the Temple of Hierapolis," in S. Goldhill (ed) *Being Greek under Rome: Cultural Identity, the Second Sophistic and the Development of Empire* (Cambridge, 2001), 123-53.

----- "The Origins of the Icon : Pilgrimage, Religion and Visual Culture in the Roman East as « Resistance » to the Centre," in S. E. Alcock (ed.) *The Early Roman Empire in the East* (Oxford, Oxbow Books, 1997), 178-99.

R. A. Oden, Jr. *Studies in Lucian's De Syria dea*. Missoula, Mont.: Scholars Press, 1977.

Tomasz Polanski. *Oriental Art in Greek Imperial Literature*. Trier: Wissenschaftlicher Verlag Trier, 1998.

How to use this book:

The presentation assumes the reader has a basic acquaintance with Greek grammar. Generally, particles have not been included in the page-by-page glossaries, along with other common nouns and adjectives. If necessary, all of these words can be found in the glossary at the end. Verbs, being a special problem in Greek, have been treated more fully. A simple and more generic dictionary entry is given in the glossary on each page, with a more specific meaning provided in the commentary below if necessary. We have also included a list of verbs with unusual forms and their principal parts as an appendix, which should be useful in identifying the dictionary form of verbs. A

good strategy for attacking a text like this is to read a section of the Greek to get as much out of it as possible, then to look at the glossary below for unrecognized vocabulary items, and lastly to consult the commentary. The fuller glossary at the end of the book can be a last resort.

In translating expressions we have sought to provide an English version that reproduces the grammatical relationships as much as possible, producing in many cases awkward expressions (sometimes called “translationese”). Good idiomatic translations are available for this text, but the translations in the commentary are meant to provide explanations of how the Greek works.

The Greek text contained in this volume is based on the Loeb edition of Lucian, first published in 1921 and now in the public domain. This Greek text was made available by the Perseus Project via a Creative Commons License, as is our version. We have made a few minor changes to the Loeb text in the name of readability. This is not a scholarly edition; for that the reader is referred to the OCT edited by M. D. Macleod.

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 only 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 to the pdf file 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.

Evan Hayes
hayesee@muohio.edu

Stephen Nimis
nimissa@muohio.edu

Evan Hayes is a recent graduate in Classics and Philosophy at Miami University and the 2011 Joanna Jackson Goldman Scholar.

Stephen Nimis is a Professor of Classics at Miami University.

Ionic Greek

The dialect of *On the Syrian Goddess* is literary Ionic, whose main sources are Herodotus and Homer. It differs from classical Attic Greek, which is also a literary dialect in Lucian's time; both Attic and Ionic are throwbacks to an earlier period and are different in many respects from the contemporary *koinē* ("Common") Greek, the Greek of the New Testament, for example. A concerted effort has thus been made by our author to imitate the language of Herodotus, in particular phrases and in general style. There are a number of Homeric expressions, but Herodotus too often used such expressions, so it is the latter who is the key source for DDS's dialect. Lightfoot provides a complete discussion of this aspect of the language of *De Dea Syria*, so we will confine ourselves to identifying potential problems for those used to reading Attic Greek.

Many features of Ionic Greek present no difficulty at all. Uncontracted verb forms, for example, are easily recognized from the regular verb endings:

Ionic	Attic
καλέεται	καλείται
ἔρέω	ἔρῶ
ἐπιτελέουσιν	ἐπιτελοῦσιν
ἀπηγέομαι	ἀφηγοῦμαι

Similarly, nouns often look more regular without contraction:

Ionic	Attic
γένεος	γένους
ἔτεος	ἔτους

So also the retention of *η* where Attic would have an *α* is easy to spot:

Ionic	Attic
Συρίη	Συρία
ἐννοίην	ἐννοίαν
Ἄσσυρίης	Ἄσσυρίας
ἐπωνυμῆ	ἐπωνυμία
αὐτοψίη	αὐτοψία

The loss of aspiration (*psilosis*) in compound verbs only affects a few forms:

Ionic	Attic
ἀπικνέεται	ἀφικνεῖται
ἐπικνέεται	ἐφικνεῖται
ἀπιᾶσι	ἀφιᾶσι
κατιᾶσι	καθιᾶσι
μετήσομαι	μεθήσομαι
ἀπηγέομαι	ἀφηγοῦμαι
δέκομαι	δέχομαι
αὔτις	αὔθις

The appearance of **ου** for **ο**; **ωυ** for **αυ**; and similar minor modifications are also minor problems. Here are some examples:

Ionic	Attic
μοῦνος	μόνος
νοῦσος	νόσος
οὔνομα	ὄνομα
έωυτόν	έαυτόν
θωῦμα	θαῦμα
ἔικολος	ἴκελος
εἵνεκα	ἔνεκα
ξείνος	ξένος
ές	εἰς
μέζων	μείζων

A **κ**- is regularly substituted for **-π** in interrogative words, following Herodotus:

κῶς	πῶς
ὄκως	ὄπως
κοῖος	ποῖος
ὄκοιος	ὄποιος
κότε	πότε

Note the endings for the dative plural of first and second declensions:

ἐκεῖνησι τῆσι ἡμέρησι	ἐκεῖναις ταῖς ἡμέραις
θύρησι	θύραις
μόνοισι ξείνοισι	μόνοις ξείνοις
αὐτοῖσι	αὐτοῖς
τούτοισι τοῖσι προπυλαίοισι	τούτοις τοῖς προπυλαίοις

Note the genitive singular of πόλις and similar words:

πόλιος
γενέσιος
ᾠψιος
πόσιος
ὑβριος

The following Ionic forms might give a little trouble:

Ionic	Attic
ᾶν	οῦν
έών	ᾶν
έόντα	ᾶντα
ίρός	ιερός
πρήσσω	πράττω
πρήγμα	πᾶγμα
έμμεναι	είναι
έσσειται	έσται
πάντεσσι	πᾶσι
πόλιος	πόλεως

The use of the definite article as a relative pronoun requires some adjustment, but the forms themselves are familiar:

έρέω δέ καὶ νόμους τοῖσιν χρέωνται, καὶ πανηγύριαι τὰς ἄγουσιν καὶ θυσίας τὰς ἐπιτελέουσιν.

I will speak of the laws *which* they use and the festivals *which* they hold and the sacrifices *which* they make.

Other pronouns, familiar from Homer and Herodotus are:

μιν (acc. s.: him, her, it)
οἱ (dat. s.: to him, her, it)
σφέας (acc. pl.: them)
σφέων (gen. pl.: of them)
σφί(σι) (dat. pl.: to them)
έμεῦ, έμέο (gen. s.: of me)
σεῦ, σέο (gen. s.: of you)

More common than usual is the use of anastrophe, the placement of a preposition after the noun it governs, with a change of accent on the preposition:

ὄλβου πέρι for *περὶ ὄλβου*

Δευκαλίωνος πέρι

ἐκείνων πέρι

ἰέρων ἄνευ for *ἀνεὺ ἰέρων*

Abbreviations

abs.	absolute	m.	masculine
acc.	accusative	n.	neuter
act.	active	nom.	nominative
adj.	adjective	obj.	object
adv.	adverb	opt.	optative
ao.	aorist	part.	participle
app.	appositive	pas.	passive
comp.	comparative	perf.	perfect
dat.	dative	pl.	plural
dir. obj.	direct object	plupf.	pluperfect
f.	feminine	pred.	predicate
fut.	future	prep.	preposition
gen.	genitive	pr.	present
impf.	imperfect	pron.	pronoun
imper.	imperative	reflex.	reflexive
ind. com.	indirect command	rel.	relative
ind. quest.	indirect question	seq.	sequence
ind. st.	indirect statement	sg.	singular
indic.	indicative	subj.	subject or subjunctive
ind. obj.	indirect object	superl.	superlative
inf.	infinitive	voc.	vocative

Λουκιανού
Περὶ τῆς Συρίας
Θεοῦ

Lucian's
On the Syrian Goddess

Outline of *De Dea Syria*:

- §1-2: Prehistory of the City and its Temple
- 3-9: Phoenician Temples
- 10-11: The Temple of Hierapolis
- 12-13: The Story of Deucalion and the Flood
- 14: Semiramis and Derceto
- 15: Attis and Rhea
- 16: Dionysus
- 17-18: The Story of Stratonice and Antiochus
- 19-27: The Story of Stratonice and Combabus
- 28-29: The *Phallobatoi*
- 30-31: Layout of the Temple
- 32: The Iconography
- 33: The *Semeion* (Standard)
- 34: The Throne of the Sun
- 35: The Statue of Apollo
- 36-37: Apollo's Oracle at Hierapolis
- 38-40: Other Statues and the Courtyard
- 41: The Sacred Grove
- 42-44: Priests and Sacrifices
- 45-47: The Sacred Lake
- 48: The Sacred Rooster
- 49-51: The Spring Festival
- 52-53: Cultic Regulations
- 54: Sacrificial Animals
- 55-57: Pilgrimage
- 58: Sacrifice from the Propylaea
- 59: Tattooing
- 60: Hair-Cutting



A goddess (probably Atargatis) with mural crown, framed in a zodiac and carried by Nike. Limestone relief from Khirbet Et-Tannur, Transjordan. (Late 1st century BCE to early 1st century CE)
Drawing © S. Beaulieu

ΠΕΡΙ ΤΗΣ ΣΥΡΙΑΣ ΘΕΟΥ

Prehistory of the City and its Temple

[1] Ἔστιν ἐν Συρίῃ πόλις οὐ πολλὸν ἀπὸ τοῦ Εὐφρήτew ποταμοῦ, καλέεται δὲ Ἴρη, καὶ ἔστιν ἰρὴ τῆς Ἥρης τῆς Ἀσσυρίας. δοκεῖ δέ μοι, τότε τὸ οὖνομα οὐκ ἄμα τῇ πόλει οἰκειομένη ἐγένετο, ἀλλὰ τὸ μὲν ἀρχαῖον ἄλλο ἦν, μετὰ δὲ σφίσι τῶν ἱρῶν μεγάλων γιγνομένων ἐς τότε ἢ ἐπωνυμίῃ ἀπῖκετο. περὶ ταύτης ὧν τῆς πόλιος ἔρχομαι ἐρέων ὁκόσα ἐν αὐτῇ ἔστιν: ἐρέω δὲ καὶ νόμους τοῖσιν ἐς τὰ ἱρὰ χρέωνται, καὶ

ἄλλος, -η, -ον: another, other
ἄμα: at the same time
ἀπικνέομαι: to come to, arrive
ἀρχαῖος, -η, -ον: ancient, original
Ἀσσύριος, -η, -ον: Assyrian
δοκέω: to seem
ἐπωνυμίῃ, ἡ: a name, title
ἐρχομαι: to go
Εὐφράτης, -εω, ὄ: Euphrates
Ἥρη, ἡ: the goddess Hera
ἱρά, -ῶν, τά: sacred rites, sacrifices
ἱρός, -ή, -όν: sacred, holy

καλέω: to call
μέγας, μεγάλη, μέγα: large, great
νόμος, ὄ: a custom, law
οἰκέω: to inhabit, occupy
ὁκόσος, -η, -ον: as many as
οὖνομα, -ματα, τὸ: a name
πόλις, -ιος, ἡ: a city
πολύς, πολλή, πολύ: many
ποταμός, ὄ: a river
Συρίῃ, ἡ: Syria
χράομαι: to use

καλέεται δὲ Ἴρη: i.e. it is called “Hiera-polis,” the Sacred City

ἰρὴ (sc. πόλις): “it is the sacred city of” + gen.

τῆς Ἥρης τῆς Ἀσσυρίας: “of the Assyrian Hera,” whose native name was Atargatis, attested on coins

τῇ πόλει οἰκειομένη: dat. after ἄμα, “at the same time as the city was populated”

ἐγένετο: ao. of γίγνομαι “was not born”

σφίσι (=αὐτοῖς): dat. “with them”

τὸ μὲν ἀρχαῖον ... μετὰ δὲ: “while in the old days ... but later”

τῶν ἱρῶν μεγάλων γιγνομένων: gen. abs., “when the great sacrifices were happening”

ἐς τότε (sc. οὖνομα): “to this name”

ἀπῖκετο (= ἀφίκετο): ao. of ἀπο-ἰκνέομαι, “arrived”

ὧν (= οὖν): “therefore”

ἐρχομαι ἐρέων: periphrastic, “I am going to be telling”

ἐρέων: fut. part. of λέγω

ἐρέω: fut. of λέγω “I will say”

ὁκόσα (= ὀπόσα): introducing an ind. quest., “what sort of things are in it”

τοῖσιν (= οἷς): rel. pron. dat. with χρέωνται, “the customs which they use”

πανηγύριος τὰς ἄγουσιν καὶ θυσίας τὰς ἐπιτελέουσιν. ἐρέω δὲ καὶ ὀκόσα καὶ περὶ τῶν τὸ ἱρόν εισαμένων μυθολογέουσι, καὶ τὸν νηὸν ὄκως ἐγένετο. γράφω δὲ Ἀσσύριος ἑών, καὶ τῶν ἀπηγέομαι τὰ μὲν αὐτοψίῃ μαθῶν, τὰ δὲ παρὰ τῶν ἱρέων ἐδάην, ὀκόσα ἑόντα ἐμεῦ πρεσβύτερα ἐγὼ ἱστορέω.

[2] Πρῶτοι μὲν ὦν ἀνθρώπων τῶν ἡμεῖς ἴδμεν Αἰγύπτιοι λέγονται θεῶν τε ἐννοίην λαβεῖν καὶ ἱρὰ εἴσασθαι

ἄγω: to lead, carry

Αἰγύπτιος, -η, -ον: Egyptian

ἄνθρωπος, ὁ: a man

ἀπηγέομαι: to lead from, relate

Ἀσσύριος, -η, -ον: Assyrian

αὐτοψίῃ, ἡ: a seeing with one's own eyes

γράφω: to write

δάω: to learn

ἐννοίη, ἡ: a conception, notion

ἐπιτελέω: to complete, accomplish, perform

θυσίῃ, ἡ: an offering

ἵζω: to found, establish

ἱρέυς, ὁ: a priest

ἱρόν, τό: a sacred place, temple

ἱστορέω: to inquire into

λαμβάνω: to take

μανθάνω: to learn

μυθολογέω: to tell tales

νηός, ὁ: the dwelling of a god, a shrine

οἶδα: to know

ὀκόσος, η, ον: how many, how great

ὄκως: how, in what way

πανήγυρις, -εως, ἡ: an assembly, festival

πρεσβύτερος, -η, -ον: older, elder

πρῶτος, -η, -ον: first

τὰς (= ἄς): rel. pron. acc. pl., "the festivals which they enact"

ὀκόσα ... μυθολογέουσι: ind. quest., "what sort of tales they tell"

περὶ τῶν εισαμένων: ao. part. of ἵζω gen. pl., "about those who established"

Ἀσσύριος ἑών (= ὦν): "being an Assyrian"

ἀπηγέομαι: pr. of ἀπο-ἡγέομαι, "I am relating"

τὰ μὲν ... τὰ δὲ: with the preceding τῶν, "of which some things ... other things"

μαθῶν: ao. part. of μανθάνω, "having learned"

παρὰ τῶν ἱρέων: "from the priests"

ἐδάην: ao. of δάω, "I learned"

ἐμεῦ: gen. of ἐγὼ after comparative πρεσβύτερα, "things older than me"

τῶν ἡμεῖς ἴδμεν: "whom we know," the rel. pron. is attracted into the case of its antecedent ἀνθρώπων

λαβεῖν: ao. inf. of λαμβάνω in ind. st. after λέγονται, "are said to have taken notice"

εἴσασθαι: ao. inf. of ἵζω after λέγονται, "are said to have founded"

Watch out for these common words:

Ionic

ὦν

ἑών

ἑόντα

Attic

οὖν ("so," "therefore")

ὦν ("being": nom. s. masc.)

ὄντα ("being": acc. s. masc.)

On the Syrian Goddess

καὶ τεμένεα καὶ πανηγύριαι ἀποδείξαι. πρῶτοι δὲ καὶ οὐνόματα ἱρὰ ἔγνωσαν καὶ λόγους ἱροὺς ἔλεξαν. μετὰ δὲ οὐ πολλοστῶ χρόνῳ παρ' Αἰγυπτίων λόγον Ἀσσύριοι ἐς θεοὺς ἤκουσαν, καὶ ἱρὰ καὶ νηοὺς ἤγειραν, ἐν τοῖς καὶ ἀγάλματα ἔθεντο καὶ ξόανα ἐστήσαντο.

Phoenician temples: Tyre

[3] τὸ δὲ παλαιὸν καὶ παρ' Αἰγυπτίοισιν ἀξόανοι νηοὶ ἔσαν. καὶ ἔστιν ἱρὰ καὶ ἐν Συρίῃ οὐ παρὰ πολὺ τοῖς

ἀγάλμα, -ατος, τό: a statue
Αἰγύπτιος, -η, -ον: Egyptian
ἀκούω: to hear
ἀξόανος, -ον: without images
ἀποδείκνυμι: to appoint, proclaim
Ἀσσύριος, -η, -ον: Assyrian
γιγνώσκω: to (come to) know
ἐγείρω: to rise
θεός, ό: a god
ἱρόν, τό: a sacred place, temple
ἱρός, -ή, -όν: sacred, holy
ἵστημι: to stand up, set up
λόγος, ό: a word, speech

νηός, ό: the dwelling of a god, a temple
ξόανον, τό: a carved image
οὐνομα, -ματα, τὸ: a name
παλαιός, -ή, -όν: old, ancient
πανήγυρις, -εως, ή: an assembly, festival
πολλοστός, -ή, -όν: the smallest, least
πολύς, πολλή, πολύ: many
πρῶτος, -η, -ον: first
Συρίη, ή: Syria
τέμενος, -εος, τό: a sacred precinct, dedicated land
τίθημι: to set, place
χρόνος, ό: time

ἀποδείξαι: ao. inf. of ἀπο-δείκνυμι after λέγονται, “to have proclaimed”

ἔγνωσαν: ao. of γιγνώσκω, “they came to know”

ἔλεξαν: 1st ao. of λέγω, “they spoke”

χρόνῳ: dat. of degree after adv. μετὰ, “afterward by the least time,” i.e. “very soon after”

ἤκουσαν: ao. of ἀκούω, “they heard”

ἤγειραν: ao. of ἐγείρω, “they erected”

ἐν τοῖς: “in which”

ἔθεντο: ao. mid. of τίθημι, “they placed”

ἐστήσαντο: ao. trans. of ἵστημι, “they set up”

τὸ δὲ παλαιὸν: adverbial, “in the old time”

ἔσαν (= ἦσαν): “there were”

ἔστιν καὶ: “there are also temples”

οὐ παρὰ πολὺ: “not beyond (i.e. “later”) by much”

Αἰγυπτίοισιν ἰσοχρονέοντα, τῶν ἐγὼ πλείστα ὄπωπα, τό γε τοῦ Ἡρακλέος τὸ ἐν Τύρῳ, οὐ τούτου τοῦ Ἡρακλέος τὸν Ἑλληνας αἰδουσιν, ἀλλὰ τὸν ἐγὼ λέγω πολλὸν ἀρχαιότερος καὶ Τύριος ἦρως ἐστίν.

Phoenician temples: Sidon

[4] Ἐνὶ δὲ καὶ ἄλλο ἱρὸν ἐν φοινίκῃ μέγα, τὸ Σιδόνιοι ἔχουσιν. ὡς μὲν αὐτοὶ λέγουσιν, Ἀστάρτης ἐστίν: Ἀστάρτην δ' ἐγὼ δοκέω Σεληναίην ἔμμεναι. ὡς δέ μοί τις τῶν ἱρέων ἀπηγέετο, Εὐρώπης ἐστὶν τῆς Κάδμου ἀδελφεῆς: ταύτην δὲ ἐοῦσαν Ἀγήνορος τοῦ βασιλέως θυγατέρα, ἐπειδὴ τε ἀφανῆς ἐγεγόνειεν, οἱ Φοῖνικες τῷ νηῷ ἐτιμήσαντο καὶ λόγον ἱρὸν ἐπ'

ἀδελφή, ἡ: a sister

αἰείδω: to sing, praise

Αἰγύπτιος, -η, -ον: Egyptian

ἀπηγέομαι: to relate

ἀρχαῖος, -η, -ον: original, ancient

Ἀστάρτη, ἡ: Astarte, the goddess of Sidon

ἀφανῆς, -ές: unseen, invisible

βασιλεύς, -έως, ὁ: a king, chief

Ἑλληνας, Ἑλληνας, ὁ: a Greek

Εὐρώπη, ἡ: Europa

Ἡρακλέης, -έος, ὁ: Heracles

ἦρως, ὁ: a warrior, hero

θυγάτηρ, -έρος, ἡ: a daughter

ἱερεὺς, ὁ: a priest, sacrifice

ἱρὸν, τό: a sacred place, temple

ἱρός, -ή, -όν: sacred, holy

ἰσοχρονέω: to be as old as, rival in age

Κάδμος, ὁ: Cadmus

νηός, ὁ: the dwelling of a god, a temple

πλείστος, -η, -ον: most, largest

πολύς, πολλή, πολύ: many

Σεληναίη, ἡ: the Moon Goddess

Σιδόνιος, -η, -ον: Sidonian

τιμάω: to honor

Τύριος, -η, -ον: of Tyre, Tyrian

Τύρος, ἡ: Tyre

Φοινίκη, ἡ: Phoenicia

Φοῖνιξ, -ικος, ὁ: a Phoenician

ἰσοχρονέοντα: pr. part. n. pl., "temples equal in age to" + dat.

ὄπωπα: perf. of ὄρέω, "most of which I have seen"

τό γε: "even that of Heracles"

τὸν: rel. pron., "not of that Heracles, whom"

πολλὸν: adverbial with ἀρχαιότερος, "older by much"

ἐνὶ (=ἐν-ἐστι): "there is in..."

Ἀστάρτης: Phoenician goddess associated with Aphrodite by the Greeks

ἔμμεναι: pr. inf. of εἶμι after δοκέω, "I think her to be"

ἀπηγέετο: impf. of ἀπο-ἡγέομαι, "one of the priests told me"

Εὐρώπης ἐστίν: "it is (the temple) of Europa," the daughter of Agenor whom Zeus ravished

ταύτην δὲ ἐοῦσαν: acc. dir. obj. of ἐτιμήσαντο, "they honored her since she was"

ἐγεγόνειεν: plpf. of γίγνομαι, "after she had become"

τῷ νηῷ: dat. of means, "with a sanctuary"

On the Syrian Goddess

αὐτῇ ἔλεξαν, ὅτι εὐῶσαν καλὴν Ζεὺς ἐπόθειεν καὶ τὸ εἶδος εἰς ταῦρον ἀμειψάμενος ἤρπασεν καὶ μιν ἐς Κρήτην φέρων ἀπίκητο. τάδε μὲν καὶ τῶν ἄλλων Φοινίκων ἤκουον, καὶ τὸ νόμισμα τῷ Σιδόνιοι χρέωνται τὴν Εὐρώπην ἐφεζομένην ἔχει τῷ ταύρῳ τῷ Διί: τὸν δὲ νηὸν οὐκ ὁμολογέουσιν Εὐρώπης ἔμμεναι.

Phoenician temples: Heliopolis/Baalbek

[5] Ἐχουσι δὲ καὶ ἄλλο Φοίνικες ἱρόν, οὐκ Ἀσσύριον ἀλλ' Αἰγύπτιον, τὸ ἐξ Ἡλίου πόλιος ἐς τὴν Φοινίκην ἀπίκητο. ἐγὼ μὲν μιν οὐκ ὄπωπα, μέγα δὲ καὶ τόδε καὶ ἀρχαῖόν ἐστιν.

Αἰγύπτιος, -η, -ον: Egyptian
ἀκούω: to hear
ἀμείβω: to change
ἀπικνέομαι: to come to, arrive
ἀρπάζω: to snatch away, carry off
ἀρχαῖος, -η, -ον: original, ancient
Ἀσσύριος, -η, -ον: Assyrian
εἶδος, -εος, τό: a form, shape
Εὐρώπη, ἡ: Europa
ἐφέζομαι: to sit upon
Ζεὺς, ὁ: Zeus
ἥλιος, ὁ: the sun
ἱρός, -ή, -όν: sacred, holy

καλός, -ή, -όν: beautiful
Κρήτη, ἡ: Crete
νηός, ὁ: the dwelling of a god, a temple
νόμισμα, -ατος, τό: a coin, currency
ὁμολογέω: to agree
ποθέω: to long for, desire
πόλις, -ιος, ἡ: a city
Σιδόνιος, -η, -ον: Sidonian
ταῦρος, ὁ: a bull
φέρω: to bear
Φοῖνιξ, -ικος, ὁ: a Phoenician
χράομαι: to use

ἀμειψάμενος: ao. part. mid. of ἀμείβω, “having changed himself”

ἤρπασεν: ao. of ἀρπάζω, “he snatched her”

ἀπίκητο (= ἀφίκητο): ao., “he arrived to Crete”

καὶ τῶν ἄλλων: gen. of source after ἤκουον, “I heard also from others”

τῷ: dat. rel. pron. with χρέωνται, “which the Sidonians use”

τὸν δὲ νηὸν ἔμμεναι: pr. inf. of εἶμι in ind. st., “they disagree that the sanctuary is”

Ἡλίου πόλιος: gen., “from the city of the Sun” i.e. Heliopolis in Egypt. The name is not given, but the temple at Baalbek must be meant, which the Greeks also called Heliopolis.

οὐκ ὄπωπα: perf. of ὄρέω, “I have not seen”

Phoenician temples: Byblos

[6] Εἶδον δὲ καὶ ἐν Βύβλω μέγα ἱρὸν Ἀφροδίτης
 Βυβλήης, ἐν τῷ καὶ τὰ ὄργια ἐς
 Ἄδωνιν ἐπιτελεύουσιν: ἐδάην δὲ
 καὶ τὰ ὄργια. λέγουσι γὰρ
 δὴ ὦν τὸ ἔργον τὸ ἐς
 Ἄδωνιν ὑπὸ τοῦ σὺς ἐν τῇ
 χώρῃ τῇ σφετέρῃ
 γενέσθαι, καὶ μνήμην τοῦ
 πάθους τύπτονταί τε
 ἐκάστου ἔτεος καὶ
 θρηνέουσι καὶ τὰ ὄργια
 ἐπιτελεύουσι καὶ σφίσι μεγάλα
 πένθεα ἀνὰ τὴν χώραν ἴσταται.



The Temple of Byblos. Coin.
 (3rd Century CE)

Ἄδωνις, -ιος, ὄ: Adonis
 Ἀφροδίτη, ἡ: Aphrodite
 Βύβλιος, -η, -ον: Byblian
 Βύβλος, ἡ: Byblos
 δάω: to learn
 ἕκαστος, -η, -ον: every, each
 ἐπιτελέω: to complete, discharge
 ἔργον, τό: a deed, work
 ἔτος, -εος, τό: a year
 θρηνέω: to wail

ἱρὸν, τό: a temple
 ἴστημι: to make to stand
 μνήμη, ἡ: a remembrance, memory
 ὄργια, -ίων, τά: secret rites, orgies
 πάθος, -εος, τό: an incident, accident
 πένθος, -εος, τό: grief, sadness, sorrow
 σὺς, σὺς, ὄ: a boar, pig
 σφέτερος, -η, -ον: their own
 τύπτω: to beat, strike
 χώρα, ἡ: a place, land

ἐς Ἄδωνιν: “a temple to Adonis,” the tragic beloved of Aphrodite who was mourned annually

ἐδάην: ao. of δάω, “I learned”

γὰρ δὴ ὦν: “for indeed,” the combination is rare, but δὴ ὦν is common in Herodotus.

ὑπὸ τοῦ σὺς: expressing agency, “at the hands of the boar”

γενέσθαι: ao. inf. after λέγουσι, “they say that it happened”

μνήμην: acc. of resp., “in memory of the suffering”

ἐκάστου ἔτεος: gen. of time within which, “each year” i.e. annually

ἴσταται: pr. trans., “they display sufferings”

On the Syrian Goddess

ἐπεὰν δὲ ἀποτύψωνται τε καὶ ἀποκλαύσωνται, πρῶτα μὲν καταγίζουσι τῷ Ἀδώνιδι ὅκως ἐόντι νέκνυ, μετὰ δὲ τῇ ἐτέρῃ ἡμέρῃ ζῶειν τέ μιν μυθολογέουσι καὶ ἐς τὸν ἡέρα πέμπουσι καὶ τὰς κεφαλὰς ξύρονται ὅκως Αἰγύπτιοι ἀποθανόντος Ἄπιος. γυναικῶν δὲ ὀκόσαι οὐκ ἐθέλουσι ξύρεσθαι, τοιήνδε ζημίην ἐκτελέουσιν: ἐν μιῇ ἡμέρῃ ἐπὶ πρήσει τῆς ὥρης ἴστανται: ἡ δὲ ἀγορὴ μούνοισι ξείνοισι παρακέαται, καὶ ὁ μισθὸς ἐς τὴν Ἀφροδίτην θυσίῃ γίνεταί.

ἀγορὴ, ἡ: the marketplace
Ἄδωνις, -ιος, ὁ: Adonis
Αἰγύπτιος, -η, -ον: Egyptian
Ἄπις, -ιος, ὁ: Apis, a bull deity
ἀποθνήσκω: to die
ἀποκλάω: to break off
ἀποτύπτω: to cease beating
Ἀφροδίτη: Aphrodite
γυνή, γυναικός, ἡ: a woman, wife
ἐθέλω: to wish
εἰς, μία, ἕν: one
ἐκτελέω: to accomplish, achieve
ἐπεὰν: whenever (+ subj.)
ζημίη, ἡ: a penalty, damage
ζῶω: to live
ἡῆρ, ἡέρος, ὁ: the air
ἡμέρη, ἡ: a day
θυσίη, ἡ: an offering

ἴστημι: to stand up
καταγίζω: to dedicate, offer
κεφαλὴ, ἡ: a head
μισθός, ὁ: wages, pay
μῶνος, -η, -ον: alone, only
μυθολογέω: to tell tales
νέκνυς, -υος, ὁ: a corpse, dead body
ξείνος, ὁ: a foreigner
ξύρω: to shave
ὀκόσος, η, ον: how many, how great
ὅκως: as, just as
παρακέμαι: to be available
πέμπω: to send
πρήσις, -ιος, ἡ: a selling, sale
πρῶτος, -η, -ον: first
τοιόσδε, -ήδε, -όνδε: such
ὥρη, ἡ: a time, period

ἐπεὰν ἀποτύψωνται: ao. subj. of ἀπο-τύπτω in gen. temp. clause, “whenever they beat (their breasts)”
ὅκως ἐόντι νέκνυ: “as though to a dead body”
ζῶειν μιν: inf. after μυθολογέουσι, “that he lives”
ὅκως Αἰγύπτιοι: “as the Egyptians do”
ἀποθανόντος Ἄπιος: ao. part. in gen. abs., “when the Apis bull dies.” The Apis bull was an incarnation of Ptah.
ξύρεσθαι: pr. pas. inf. complementing ἐθέλουσι, “whoever do not wish to be shaved”
ἐπὶ πρήσει: “for sale,” there are numerous traditions about such “temple-prostitution”
μούνοισι ξείνοισι: dat. with παρακέαται, “to foreigners only”
θυσίη: pred. nom., “the profit becomes an offering”

[7] Εἰσὶ δὲ ἔνιοι Βυβλίων οἱ λέγουσι παρὰ σφίσι τεθάφθαι τὸν Ὅσιριν τὸν Αἰγύπτιον, καὶ τὰ πένθηα καὶ τὰ ὄργια οὐκ ἐς τὸν Ἄδωνιν ἀλλ' ἐς τὸν Ὅσιριν πάντα πρήσσεσθαι. ἐρέω δὲ καὶ ὀκόθεν καὶ τάδε πιστὰ δοκέουσι. κεφαλὴ ἐκάστου ἔτεος ἐξ Αἰγύπτου ἐς τὴν Βύβλον ἀπικνέεται πλώουσα τὸν μεταξὺ πλόον ἑπτὰ ἡμερέων, καὶ μιν οἱ ἄνεμοι

Ἄδωνις, -ιος, ὄ: Adonis	θάπτω: to bury
Αἰγύπτιος, -η, -ον: Egyptian	κεφαλὴ, ἡ: a head
Αἴγυπτος, ἡ: Egypt	μεταξύ: between
ἄνεμος, ὄ: wind	ὀπόθεν: whence, from what place
ἀπικνέομαι: to come to, arrive	ὄργια, -ίων, τά: secret rites
Βύβλιος, -η, -ον: Byblian	Ὅσιρις, ὄ: Osiris
Βύβλος, ἡ: Byblos	πένθος, -εος, τό: grief, sadness, sorrow
ἕκαστος, -η, -ον: every, each	πιστός, -ή, ὄν: to be trusted, believable
ἔνιοι, -αι, -α: some	πλέω: to sail
ἑπτὰ: seven	πλόος, ὄ: a sailing, voyage
ἔτος, -εος, τό: a year	πρήσσω: to make, do
ἡμέρη, ἡ: a day	

τεθάφθαι: perf. pas. inf. of θάπτω in ind. st. after λέγουσι, “that Osiris is buried.”

Osiris, like Adonis, is a god of death and resurrection.

πρήσσεσθαι: pr. pas. inf. of πρήσσω (= πράττω) also after λέγουσι, “that the rites are done”

ἐρέω: fut. of λέγω, “I will say”

ὀκόθεν (=ὀπόθεν): introducing ind. quest., “whence these seem trustworthy”

ἑπτὰ ἡμερέων: gen., “a journey of seven days”

τὸν μεταξὺ πλόον: “the intervening sailing (distance)”

Note the loss of aspiration (*psilosis*), especially in compound verbs:

Ionic	Attic
ἀπικνέεται	ἀφικνεῖται
ἐπικνέεται	ἐφικνεῖται
ἀπιᾶσι	ἀφιᾶσι
κατιᾶσι	καθιᾶσι
μετήσομαι	μεθήσομαι
ἀπηγέομαι	ἀφηγοῦμαι
δέκομαι	δέχομαι
αὔτις	αὔθις

On the Syrian Goddess

φέρουσι θείη ναυτιλίη: τρέπεται δὲ οὐδαμά, ἀλλ' ἐς μούνην τὴν Βύβλον ἀπικνέεται. καὶ ἔστι τὸ σύμπαν θωῦμα. καὶ τοῦτο ἐκάστου ἔτεος γίγνεται, τὸ καὶ ἐμεῦ παρεόντος ἐν Βύβλω ἐγένετο: καὶ τὴν κεφαλὴν ἐθεησάμην Βυβλίην.

[8] Ἐνὶ δὲ καὶ ἄλλο θωῦμα ἐν τῇ χώρῃ τῇ Βυβλίῃ. ποταμὸς ἐκ τοῦ Λιβάνου τοῦ οὐρεος ἐς τὴν ἄλα ἐκδιδοῖ: οὐνομα τῷ ποταμῷ Ἄδωνις ἐπικέεται. ὁ δὲ ποταμὸς ἐκάστου ἔτεος αἰμάσσεται καὶ τὴν χροίην ὀλέσας ἐσπίπτει ἐς τὴν θάλασσαν καὶ φοινίσσει τὸ πολλὸν τοῦ πελάγεος καὶ σημαίνει

Ἄδωνις, -ιος, ὁ: Adonis
αἰμάσσω: to bloody, stain with blood
ἄλλος, -η, -ον: another, other
ἄλς, ἄλός, ἡ: the sea
ἀπικνέομαι: to come to
Βυβλίος, -η, -ον: Byblian
Βύβλος, ἡ: Byblos
εἰσπίπτω: to fall into
ἕκαστος, -η, -ον: each, every
ἐκδίδωμι: to give up, discharge
ἐπικεῖμαι: to be placed
ἔτος, -εος, τό: a year
θάλασσα, ἡ: a sea
θεάομαι: to look on, behold
θεῖος, -η, -ον: divine, of the gods
θωῦμα, -ατος, τό: a wonder, marvel
κεφαλὴ, ἡ: a head
Λίβανος, ὁ: Libanus (mountain)

μούνος, -η, -ον: alone, only
ναυτιλίη, ἡ: sailing, seamanship
ἄλλυμι: to destroy
οὐδαμός, -ή, -όν: not even one, no one
οὐνομα, -ματα, τό: a name
οὔρος, -εος, τό: a mountain
πάρειμι: to be present
πέλαγος, -εος, τό: a sea
πολύς, πολλή, πολύ: many
ποταμός, ὁ: a river, stream
σημαίνω: to make a sign of, indicate
σύμπας, -πασα, -παν: all together, all at once
τρέπω: to turn
φέρω: to bear, carry
φοινίσσω: to make red
χροίη, ἡ: a surface, appearance, color
χώρη, ἡ: a place, space, land

θείη ναυτιλί: dat. of means, "by a divine seamanship"
θωῦμα (=θαῦμα): "the whole thing is a wonder"
ἐμεῦ παρεόντος: gen. abs., "me being present"
ἐγένετο: ao. of γίγνομαι, "it happened"
ἐθεησάμην: ao. of θεάομαι, "I saw"
ἐνὶ (=ἐν-ἔστι): "there is in..."
ἐκδιδοῖ (=ἐκδίδωσι): pr., "discharges"
οὐνομα... Ἄδωνις: "the name Adonis"
τῷ ποταμῷ: dat. after ἐπικέεται, "is placed on the river"
ὀλέσας: ao. part. of ἄλλυμι, "having lost"
φοινίσσει: "it dyes (red)"

Lucian

τοῖς Βυβλίοις τὰ πένθεα. μυθέονται δὲ ὅτι ταύτησι τῆσι
 ἡμέρησιν ὁ Ἄδωνις ἀνὰ τὸν Λίβανον τιτρώσκεται, καὶ τὸ αἷμα
 εἰς τὸ ὕδωρ ἐρχόμενον ἀλλάσσει τὸν ποταμὸν καὶ τῷ ῥόῳ τὴν
 ἐπωνυμίην διδοῖ. ταῦτα μὲν οἱ πολλοὶ λέγουσιν. ἐμοὶ δὲ τις
 ἀνὴρ Βύβλιος ἀληθέα δοκέων λέγειν ἐτέρην ἀπηγγέτο τοῦ
 πάθεος αἰτίην. ἔλεγεν δὲ ᾧδε: «ὁ Ἄδωνις ὁ ποταμός, ᾧ ξεῖνε,
 διὰ τοῦ Λιβάνου ἔρχεται: ὁ δὲ Λίβανος κάρτα ξανθόγεῶς
 ἐστίν. ἄνεμοι ᾧν τρηχέες ἐκείνησι τῆσι ἡμέρησι ἰστάμενοι τὴν

Ἄδωνις, -ιος, ὁ: Adonis

αἷμα, -ατος, τό: blood

αἰτίη, ἡ: a cause

ἀληθής, -ές: true

ἀλλάσσω: to change, alter

ἄνεμος, ὁ: wind

ἀπηγέομαι: to relate

Βυβλίος, -η, -ον: Byblian

δίδωμι: to give

ἐπωνυμία, ἡ: a name

ἔρχομαι: to come, go

ἡμέρη, ἡ: a day

ἴστημι: to make to stand

κάρτα: very, extremely

Λίβανος, ὁ: Libanus (mountain)

μυθέομαι: to say, speak

ξανθόγεῶς: of yellow earth

ξεῖνος, ὁ: foreigner, stranger

πάθος, -εος, τό: an incident, occurrence

πένθος, -εος, τό: grief, sadness, sorrow

ποταμός, ὁ: a river, stream

ῥόος, ὁ: a stream, current

τιτρώσκω: to wound

τρηχύς, -εῖα, -ύ: rough, strong

ὑδωρ, ὕδατος, τό: water

ᾧδε: so, thus

ταύτησι τῆσι ἡμέρησιν: dat. of time when, “in these days”

διδοῖ: pr. (= δίδωσι)

δοκέων λέγειν: “seeming to speak truly”

ἀπηγγέτο: impf. of ἀπο-ἡγέομαι, “he related to me”

ἰστάμενοι: pr. part. trans., “standing against,” i.e. blowing continuously

Dative Plurals

First and second declension forms generally follow Herodotus and Homer:

First declension: -ῆσι instead of -αῖς

ταύτησι τῆσι

ἐκείνησι τῆσι ἡμέρησι

θύρησι

αὐτῆσι

Second declension: -οῖσι instead of -οῖς

μόνοισι ξεινοῖσι

τούτοισι τοῖσι προπυλαίοισι

αὐτοῖσι and αὐτέοισι

On the Syrian Goddess

γῆν τῷ ποταμῷ ἐπιφέρουσιν ἐοῦσαν ἐς τὰ μάλιστα μιλτώδεα,
ἢ δὲ γῆ μιν αἰμώδεα τίθησιν: καὶ τοῦδε τοῦ πάθεος οὐ τὸ αἷμα,
τὸ λέγουσιν, ἀλλ' ἢ χώρα αἰτία.» ὁ μὲν μοι Βύβλιος τοσαύτε
ἀπηγγέτο: εἰ δὲ ἀτρεκέως ταῦτα ἔλεγεν, ἐμοὶ μὲν δοκεῖ κάρτα
θεῖη καὶ τοῦ ἀνέμου ἢ συντυχίη.

[9] Ἄνέβην δὲ καὶ ἐς τὸν Λίβανον ἐκ Βύβλου, ὁδὸν
ἡμέρης, πυθόμενος αὐτόθι ἀρχαῖον ἱρὸν Ἀφροδίτης ἔμμεναι,
τὸ Κινύρης εἶσατο, καὶ εἶδον τὸ ἱρὸν, καὶ ἀρχαῖον ἦν.

αἷμα, -ατος, τό: blood
αἰμώδης, -ες: bloody, blood red
αἰτία, ἡ: a cause
ἀναβαίνω: to go up
ἄνεμος, ὁ: wind
ἀπηγγέομαι: to relate
ἀρχαῖος, -η, -ον: ancient
ἀτρεκέης, -ές: real, genuine
αὐτόθι: on the spot
Ἀφροδίτη, ἡ: Aphrodite
Βύβλιος, -η, -ον: Byblian
Βύβλος, ἡ: Byblos
γῆ, ἡ: earth
ἐπιφέρω: to bring upon
ἡμέρη, ἡ: a day

θεῖος, -η, -ον: divine, supernatural
ἵζω: to place, establish
ἱρὸν, τό: a sacred place, temple
κάρτα: very, extremely
Λίβανος, ὁ: Libanus
μιλτώδης, -ες: red, reddish
ὁδός, ἡ: a path, journey
πάθος, -εος, τό: an incident, occurrence
ποταμός, ὁ: a river, stream
πυθάνομαι: to learn
συντυχίη, ἡ: an occurrence, event, inci-
dent
τίθημι: to set, put, place
τοσὸσδε, -ήδε, -όνδε: so much
χώρα, ἡ: a place, space

τῷ ποταμῷ: dat. after ἐπιφέρουσιν, “they carry dirt upon the river”
ἐοῦσαν ... μιλτώδεα: agreeing with γῆν, “being reddish”
ἐς τὰ μάλιστα: “to the greatest degree”
μιν: acc. obj. of τίθησιν, “it” i.e. the river
αἰμώδεα: pred. adj., “makes it bloody”
τοῦδε τοῦ πάθεος: gen. after αἰτία, “is the cause of the incident”
τὸ λέγουσιν: “which they say”
εἰ ... ἔλεγεν, ἐμοὶ μὲν δοκεῖ: simple cond., “whether he was speaking the truth,
still the occurrence seems to me”
ἀνέβην: ao. of ἀνα-βαίνω, “I went up”
ὁδὸν: cognate acc. with ἀνέβην, “I made a journey”
πυθόμενος: ao. part., “since I had learned”
ἔμμεναι: pr. inf., “that there was”
εἶσατο: ao. of ἵζω, “which K. founded”

The temple of Hierapolis is the greatest of all these Phoenician temples

[10] Τάδε μὲν ἐστὶ τὰ ἐν τῇ Συρίῃ ἀρχαῖα καὶ μεγάλα ἱρά. τοσοῦτων δὲ ἐόντων ἐμοὶ δοκέει οὐδὲν τῶν ἐν τῇ ἱρῇ πόλει μέζον ἔμμεναι οὐδὲ νηὸς ἄλλος ἀγιώτερος οὐδὲ χῶρη ἄλλη ἱροτέρη. ἔνι δὲ ἐν αὐτῷ καὶ ἔργα πολυτελέα καὶ ἀρχαῖα ἀναθήματα καὶ πολλὰ θωύματα καὶ ξόανα θεοπρεπέα. καὶ θεοὶ δὲ κάρτα αὐτοῖσιν ἐμφανέες: ἰδρῶει γὰρ δὴ ὦν παρὰ σφίσι τὰ

ἅγιος, -η, -ον: devoted to the gods, sacred, holy	ἱρός, -ή, -όν: sacred, holy
ἀνάθημα, -ατος, τό: a votive offering	κάρτα: very, much
ἀρχαῖος, -η, -ον: ancient	νηός, ό: a shrine, a temple
ἐμφανής, -ές: visible, manifest	ξόανον, τό: a carved image, statue
ἔργον, τό: a work	πόλις, -ιος, ή: a city
θεοπρεπής, -ές: meet for a god, marvelous	πολυτελής, -ές: very expensive
θεός, ό: a god	Σύριος, -η, -ον: of or from Syria
θωύμα, -ατος, τό: a wonder, marvel	τοσοῦτος, -αύτη, -οὔτο: so many, so much
ἰδρῶω: to sweat, perspire	χῶρη, ή: a place, space
ἱρόν, τό: a sacred place, temple	

τοσοῦτων δὲ ἐόντων: gen. abs., “and being such as they are”

τῶν: gen. of comp. after μέζον, “to be greater than those in Hierapolis”

ἔμμεναι: pr. inf. complementing δοκέει, “seems to be”

γὰρ δὴ ὦν: “for indeed,” the combination is rare, but δὴ ὦν is common in Herodotus.

παρὰ σφίσι: “among them”

Note the different meanings of the word αὐτός:

1. The nominative forms of the word without the definite article are always intensive (= Latin *ipse*): αὐτός, *he himself*; αὐτοί, *they themselves*; ὡς μὲν αὐτοὶ λέγουσιν, “as they themselves say.” The other cases of the word are also intensive when they modify a noun, either without the definite article or in predicative position: ὑπ’ αὐτῶν Ἀσσυρίων, “by the Assyrians themselves.”
2. Oblique cases of the word, when used without a noun or a definite article, are the unemphatic third person pronouns: *him, them*, etc. ὅκόσα ἐν αὐτῇ ἐστιν, “whatever is in it.” This use is the most common in *De Dea Syria*.
3. Any case of the word with an article in attributive position means “the same”: δίαιταν τὴν αὐτὴν ἐκείνῳ διαιτέοντο, “they lived the same life-style as him.” τὴν αὐτὴν ὁδόν, “the same road”

On the Syrian Goddess

ξόανα καὶ κινέεται καὶ χρησμηγορέει, καὶ βοή δὲ πολλάκις ἐγένετο ἐν τῷ νηῷ κλεισθέντος τοῦ ἱεροῦ, καὶ πολλοὶ ἤκουσαν. ναὶ μὴν καὶ ὄλβου πέρι ἐν τοῖσιν ἐγὼ οἶδα πρῶτόν ἐστιν: πολλὰ γὰρ αὐτοῖσιν ἀπικνέεται χρήματα ἕκ τε Ἀραβίης καὶ Φοινίκων καὶ Βαβυλωνίων καὶ ἄλλα ἐκ Καππαδοκίης, τὰ δὲ καὶ Κίλικες φέρουσι, τὰ δὲ καὶ Ἀσσύριοι. εἶδον δὲ ἐγὼ καὶ τὰ ἐν τῷ νηῷ λάθρῃ ἀποκέαται, ἐσθήτα πολλὴν καὶ ἄλλα ὀκόσα ἐς ἄργυρον ἢ ἐς χρυσὸν ἀποκέκριται. ὄρταί μὲν γὰρ καὶ πανηγύριες οὐδαμοῖσιν ἄλλοισιν ἀνθρώπων τοσαῖδε ἀποδεδέχεται.

ἀκούω: to hear
ἄνθρωπος, ὁ: a man
ἀπικνέομαι: to come to, arrive
ἀποδέκομαι: to accept, approve
ἀπόκειμαι: to be laid away
ἀποκρίνω: to set apart, render
Ἀραβία, ἡ: Arabia
ἄργυρος, ὁ: silver
Ἀσσύριος, -η, -ον: Assyrian
Βαβυλωνίος: Babylonian
βοή, ἡ: a loud cry, shout
ἐσθής, -ῆτος, ἡ: dress, clothing
ἱρόν, τό: a sacred place, temple
Καππαδοκίη, ἡ: Cappadocia
Κίλιξ, -ικος, ὁ: a Cilician
κινέω: to move
κλήζω: to shut
λάθρῃ: secretly

ναί: yes, truly
νηός, ὁ: the dwelling of a god, a temple
ξόανον, τό: a statue
οἶδα: to know
ὀκόσος, -η, -ον: as many as
ὄλβος, ὁ: wealth
ὄρτή, ἡ: a feast, holiday
οὐδαμός, -ή, -όν: no one
πανηγυρίς, -εως, ἡ: an assembly, festival
πολλάκις: many times, often
πολύς, πολλή, πολύ: many
πρῶτος, -η, -ον: first, primary
τοσόσδε, -ήδε, -όνδε: so much
φέρω: to bear
Φοῖνιξ, -ικος, ὁ: a Phoenician
χρήμα, -ατος, τό: money
χρησμηγορέω: to utter oracles
χρυσός, ὁ: gold

κινέεται: pr. mid., “they move themselves”

κλεισθέντος τοῦ ἱεροῦ: ao. pas. part. of κλείω in gen. abs., “the temple having been closed”

ναὶ μὴν καὶ: indicating a climax, “and yes moreover”

ὄλβου πέρι: “concerning wealth”

ἐγὼ οἶδα: parenthetical, “I myself know”

πρῶτόν ἐστιν: “it is foremost (source)”

τὰ δὲ καὶ ... τὰ δὲ καὶ: “some also the Cilicians bring, some the Assyrians”

τὰ ... ἀποκέαται: rel. cl., “(the things) which are placed”

ὀκόσα ... ἀποκέκριται: perf. of ἀπο-κρίνω in rel. cl., “as many as have been rendered”

οὐδαμοῖσιν ἄλλοισιν: dat. of ref., “for no others”

ἀποδεδέχεται: perf. of ἀπο-δέκομαι, “so many have been approved”

[11] Ἱστοροέοντι δέ μοι ἐτέων πέρι, ὀκόσα τῷ ἱρῷ ἐστιν, καὶ τὴν θεὸν αὐτοὶ ἦντινα δοκέουσιν, πολλοὶ λόγοι ἐλέγοντο, τῶν οἱ μὲν ἱροί, οἱ δὲ ἐμφανέες, οἱ δὲ κάρτα μυθώδεις, καὶ ἄλλοι βάρβαροι, οἱ μὲν τοῖσιν Ἑλλησιν ὁμολογέοντες: τοὺς ἐγὼ πάντας μὲν ἐρέω, δέκομαι δὲ οὐδαμά.

The story of Deucalion and the flood

[12] Οἱ μὲν ὦν πολλοὶ Δευκαλίωνα τὸν Σκύθηα τὸ ἱρὸν εἴσασθαι λέγουσιν, τοῦτον Δευκαλίωνα ἐπὶ τοῦ τὸ πολλὸν ὕδωρ ἐγένετο. Δευκαλίωνος δὲ πέρι λόγον ἐν Ἑλλησιν ἤκουσα, τὸν Ἑλληνας ἐπ' αὐτῷ λέγουσιν. ὁ δὲ μῦθος ὧδε ἔχει.

ἀκούω: to hear
 βάρβαρος, -ον: barbarous
 δέκομαι: to receive, accept
 Δευκαλίων, ὄ: Deucalion
 δοκέω: to deem, suppose
 Ἑλλην: Greek
 ἐμφανής, -ές: manifest, well-known
 ἔτος, -εος, τό: a year
 θεή, ἡ: a goddess
 ἵζω: to place, establish
 ἱρὸν, τό: a sacred place, temple
 ἱρός, -ή, -όν: sacred, holy

ἱστορέω: to inquire into
 κάρτα: very, much
 μῦθος, ὄ: a story, tale
 μυθώδης, -ες: legendary, fabulous
 ὀκόσος, -η, -ον: as many as
 ὁμολογέω: to agree
 οὐδαμός, -ή, -όν: no one, nothing
 πολὺς, πολλή, πολὺ: many
 Σκύθης, -ου, ὄ: a Scythian
 ὕδωρ, ὕδατος, τό: water
 ὧδε: so, thus

ἐτέων πέρι: “concerning years”
 ὀκόσα (=ὀπόσα): introducing ind. quest. after *ἱστοροέοντι*, “to me inquiring how many there are”
 ἦντινα: “and whom they deemed the god to be”
 οἱ μὲν... οἱ δὲ: “some were sacred, others ...”
 δέκομαι: (= δέχομαι) “I accept none of them”
 ὦν: (= οὖν) “therefore”
 εἴσασθαι: ao. inf. if ἵζω after λέγουσιν, “some say that Deucalion founded”
 ἐπὶ τοῦ: “in the time when”
 τὸ πολλὸν ὕδωρ: “the great flood.” Flood stories are common to many near eastern traditions.
 τὸν ... λέγουσιν: rel. cl., “which they say”
 οἱ νῦν ἄνθρωποι: “present day people”
 ὤλοντο: ao. of ἄλλυμι, “all were destroyed”
 τὸ αὐτίς: “the second (race)”

On the Syrian Goddess

Ἦδε ἡ γενεή, οἱ νῦν ἄνθρωποι, οὐ πρῶτοι ἐγένοντο, ἀλλ' ἐκείνη μὲν ἡ γενεὴ πάντες ὤλοντο, οὗτοι δὲ γένεος τοῦ δευτέρου εἰσί, τὸ αὐτίς ἐκ Δευκαλίωνος ἐς πληθὺν ἀπίκετο. ἐκείνων δὲ περὶ τῶν ἀνθρώπων τάδε μυθέονται: ὑβρισταὶ κάρτα ἐόντες ἀθέμιστα ἔργα ἔπρασσον, οὔτε γὰρ ὄρκια ἐφύλασσον οὔτε ξείνους ἐδέκοντο οὔτε ἰκετέων ἠνείχοντο, ἀνθ' ὧν σφίσιν ἡ μεγάλη συμφορὴ ἀπίκετο. αὐτίκα ἡ γῆ πολλὸν ὕδωρ ἐκδιδοῖ καὶ ὄμβροι μεγάλοι ἐγένοντο καὶ οἱ ποταμοὶ κατέβησαν μέζονες καὶ ἡ θάλασσα ἐπὶ πολλὸν ἀνέβη, ἐς δὲ πάντα ὕδωρ ἐγένοντο καὶ πάντες ὤλοντο, Δευκαλίων δὲ

ἀθέμιστος, -ον: lawless, without law
ἀναβαίνω: to go up, mount
ἀνέχω: to hold up, suffer
ἄνθρωπος, ὁ: a man
ἀπικνέομαι: to come to, arrive
αὐτίκα: straightway, at once
αὐτίς: again
γενεή, ἡ: a race, family
γένος, -εος, τό: a race, family
γῆ, ἡ: earth
δέκομαι: to take, accept, receive
Δευκαλίων, ὁ: Deucalion
δεύτερος, -η, -ον: second
ἐκδίδωμι: to give up, discharge
ἔργον, τό: a deed, work
θάλασσα, ἡ: a sea
ἰκέτης, -ου, ὁ: a suppliant, fugitive

κάρτα: very, much
καταβαίνω: to come down
μυθέομαι: to speak, tell
ξείνος, ὁ: a foreigner, stranger
ἄλλυμι: to destroy
ὄμβρος, ὁ: a heavy rain
ὄρκιον, τό: an oath
πληθῦς, -ύος, ἡ: a crowd, multitude, fullness
πολύς, πολλή, πολύ: many, much
ποταμός, ὁ: a river, stream
πρήσσω: to make, do
πρῶτος, -η, -ον: first
συμφορὴ, ἡ: an event, circumstance
ὑβριστής, -οῦ, ὁ: an insolent man
ὔδωρ, ὕδατος, τό: water
φυλάσσω: to keep watch, guard

ἐς πληθὺν ἀπίκετο: ao. of **ἀπο-ἰκνέομαι**, “arrived to fullness”
τάδε μυθέονται: “the following things are said,” usually a neut. pl. takes a singular subject
ἔπρασσον (=ἔπραττον): impf., “they used to do”
ἠνείχοντο: impf. of **ἀνα-ἔχω**, “they wouldn’t suffer suppliants,” note the double augment
ἀνθ’ ὧν: rel. cl., “in response to which”
κατέβησαν: ao. of **κατα-βαίνω**, “they descended”
μέζονες: “more full”
ἀνέβη: ao., “the sea rose up”
ἐς δ: rel. cl., “up to which point”
πάντα ὕδωρ ἐγένοντο: “all became water”
ὤλοντο: ao. of **ἄλλυμι**, “all perished”

μοῦνος ἀνθρώπων ἐλίπετο ἐς γενεὴν δευτέρην εὐβουλίας τε καὶ τοῦ εὐσεβέος εἵνεκα. ἡ δὲ οἱ σωτηρίῃ ἦδε ἐγένετο: λάρνακα μεγάλην, τὴν αὐτὸς εἶχεν, ἐς ταύτην ἐσβιβάσας παίδας τε καὶ γυναικας ἑωυτοῦ ἐσέβη: ἐσβαίνουσι δὲ οἱ ἀπίκοντο σῆες καὶ ἵπποι καὶ λεόντων γένα καὶ ὄφεις καὶ ἄλλα ὀκόσα ἐν γῇ νέμονται, πάντα ἐς ζεύγεα. ὁ δὲ πάντα ἐδέκετο, καὶ μιν οὐκ ἐσίνοντο, ἀλλὰ σφι μεγάλη διόθεν φιλή ἐγένετο. καὶ ἐν μιῇ λάρνακι πάντες ἔπλευσαν ἔστε τὸ ὕδωρ ἐπεκράτεεν. τὰ μὲν Δευκαλίωνος περὶ Ἑλληνες ιστοροῦσι.

ἄνθρωπος, ὁ: a man
 ἀπικνέομαι: to come to, arrive
 γενεή, ἡ: a race, family
 γένος, -εος, τό: a race, family
 γῆ, ἡ: earth
 γυνή, γυναικός, ἡ: a woman, wife
 δέκομαι: to take, accept, receive
 Δευκαλίων, ὁ: Deucalion
 δεύτερος, -η, -ον: second
 διόθεν: sent from Zeus
 εἵνεκα: on account of, for the sake of (+
 gen.)
 εἷς, μία, ἓν: one
 εἰσβαίνω: to go into
 ἐσβιβάζω: to put on board
 Ἑλληνας: Greek
 ἐπικρατέω: to rule
 ἔστε: while, until
 εὐβουλία, ἡ: good counsel, prudence

εὐσεβής, -ές: righteous, pious
 ζεύγος, -εος, τό: a yoke, pair
 ἵππος, ὁ: a horse
 ιστοροῦμαι: to inquire
 λάρναξ, -ακος, ἡ: an ark
 λείπω: to leave
 λέων, -οντος, ὁ: a lion
 μοῦνος, -η, -ον: alone, only
 νέμομαι: to pasture, inhabit, dwell
 ὀκόσος, -η, -ον: as many as
 ὄφεις, -εως, ὁ: a serpent, snake
 παῖς, ὁ: a boy, child
 πλέω: to sail
 σίνομαι: to do harm, hurt
 σῆς, σῆος, ὁ: a boar, swine
 σωτηρίῃ, ἡ: salvation, deliverance
 ὕδωρ, ὕδατος, τό: water
 φιλή, ἡ: affection, friendship

ἐλίπετο: ao. mid. of λείπω, “was left”
 εὐβουλίας: gen. with εἵνεκα, “because of good character”
 οἱ: dat. s. of the pers. pron., “his”
 τὴν: rel. pron., “an ark which he himself had”
 ἐσβιβάσας: ao. part. of ἐσβιβάζω, “having put on board”
 ἑωυτοῦ: (= ἑαυτοῦ) “his own”
 ἐσέβη: ao. of ἐσ-βαίνω, “he boarded”
 ἄλλα ὀκόσα: “other beasts, as many as grazed”
 ἐς ζεύγεα: “all in pairs”
 ὁ δὲ: “and he (Deucalion)”
 σφι: dat. pl., “to them”
 διόθεν: “from Zeus”
 ἔστε ἐπεκράτεεν: impf., “while the water was ruling”
 Δευκαλίωνος περὶ: “concerning Deucalion”

On the Syrian Goddess

Time and Aspect: Translating the Aorist Participle

The term “tense” (from the French word for “time”) is a little misleading, since time is only one factor in the Greek verb system. The forms of the indicative tenses are a combination of time and aspect, the latter indicating the character of the action, of which there are three: continuous action, completed action, and simple action. So, for example, there are three time-aspect combinations in the past:

Time-aspect	Form	Translation	Traditional name
past continuous action	<u>ἐπαυόμεν</u> <i>η</i>	“I was ceasing”	imperfect tense
past simple action	<u>ἐπαυσάμην</u>	“I ceased”	aorist tense
past completed action	<u>ἔπεπαύμην</u>	“I had ceased”	pluperfect tense

The traditional names for these “tenses” are also often confusing. In the examples above, the names “imperfect” and “aorist” refer to aspect only. However, the name “present tense” refers only to time. It is too late to change this nomenclature now, but it is important to be aware of the true differences among various verb forms, particularly since the morphology of the Greek verb is based on the three aspect stems, underlined for the verb παύομαι in the example above.

Imperatives and subjunctives are only distinguished by aspect. This is true for participles as well, except for the future participle, which has limited uses and always refers to future time. English has a present participle (ceasing) and a perfect participle (having ceased), but no aorist participle. It is thus difficult to translate accurately into English aorist participles without some circumlocution to give the sense of simple action. Usually we are stuck with something like “having ceased,” which sounds more like a perfect participle. The alternative is to use a noun or a subordinate clause:

γελάσας: “with a laugh”
ἀποκρινάμενος: “in answer”
παυσάμενος: “once he had ceased”

In our commentary, we have consistently translated aorist participles as though they were perfect participles, but this is a case of translationese that is meant to indicate the syntactical relations, and there is often a better way to render such expressions in English. Here are some examples from the commentary:

τυγῶν: aor. part. of **τυγχάνω**, “having gotten this”
πεσῶν: aor. part. of **πίπτω**, “having fallen”
καταθέντες: aor. part. of **κατα-τίθημι**, “having deposited”
ἐπιγράψαντες: aor. part. of **ἐπι-γράφω**, “each having inscribed on”
ὄλεσας: aor. part. of **ὄλλυμι**, “having lost”
ἀπικόμενοι: aor. part., “having arrived”
καλέσας: aor. part., “having summoned”
ὑποδύντες: aor. part., “having put themselves underneath”
θέμενος: aor. part. of **τίθημι**, “having placed”

[13] Τὸ δὲ ἀπὸ τούτου λέγεται λόγος ὑπὸ τῶν ἐν τῇ ἱρῇ πόλει μεγάλως ἄξιος θαυμάσαι, ὅτι ἐν τῇ σφετέρῃ χώρῃ χάσμα μέγα ἐγένετο καὶ τὸ σύμπαν ὕδωρ κατεδέξατο: Δευκαλίων δέ, ἐπεὶ τάδε ἐγένετο, βωμούς τε ἔθετο καὶ νηὸν ἐπὶ τῷ χάσματι Ἥρης ἅγιον ἐστήσατο. ἐγὼ δὲ καὶ τὸ χάσμα εἶδον, καὶ ἔστιν ὑπὸ τῷ νηῷ κάρτα μικρόν. εἰ μὲν ὦν πάλαι καὶ μέγα ἐὸν νῦν τοιόνδε ἐγένετο, οὐκ οἶδα: τὸ δὲ ἐγὼ εἶδον, μικρόν ἐστιν.

Σῆμα δὲ τῆς ἱστορίας τόδε πρήσσουσιν. δις ἐκάστου ἔτεος ἐκ θαλάσσης ὕδωρ ἐς τὸν νηὸν ἀπικνέεται. φέρουσι δὲ

ἅγιος, -η, -ον: sacred, holy
 ἄξιος, -ίη, -ον: worthy
 ἀπικνέομαι: to come to, arrive
 βωμός, ό: an altar
 δις: twice
 ἕκαστος, -η, -ον: each, every
 ἔτος, -εος, τό: a year
 Ἥρη, ἡ: Hera
 θάλασσα, ἡ: a sea
 θαυμάζω: to wonder, marvel
 ἱρός, -ή, -όν: sacred, holy
 ἵστημι: to make to stand, set up
 ἱστορίη, ἡ: an inquiry, history
 κάρτα: very, much
 καταδέκομαι: to receive, admit
 λόγος, ό: a word, account
 μεγάλως: greatly

μικρός, -ή, -όν: small, little
 νηός, ό: the dwelling of a god, a temple
 οἶδα: to know
 πάλαι: long ago
 πόλις, -ιος, ἡ: a city
 πρήσσω: to make, do
 σῆμα, -ατος, τό: a sign, mark, token
 σύμπας, -πασα, -παν: all together, all at once
 σφέτερος, -η, -ον: their own
 τίθημι: to set, put, place
 τοιόσδε, -ήδε, -όνδε: such
 ὕδωρ, ὕδατος, τό: water
 φέρω: to bear, carry
 χάσμα, -ατος, τό: a chasm, gulf
 χώρη, ἡ: a place, space, land

Τὸ δὲ ἀπὸ τούτου: acc. of resp., “as for the part from here” i.e. from the end of the Greek story of Deucalion

θαυμάσαι: ao. epexegetic inf. after ἄξιος, “worthy to wonder at”

κατεδέξατο: ao. mid. of κατα-δέκομαι, “was received”

ἔθετο: ao. mid. of τίθημι, “he dedicated”

Ἥρης ἅγιον: “sacred to Hera”

ἐστήσατο: ao. trans. of ἵστημι, “he established”

εἰ... νῦν τοιόνδε ἐγένετο: “whether (the chasm) became such as it is now,” i.e. whether it became smaller later

πάλαι καὶ μέγα ἐὸν: “being large in the days of old”

ἐκάστου ἔτεος: gen. of time within which, “twice in the course of each year”

On the Syrian Goddess

οὐκ ἰρέες μῶνον, ἀλλὰ πᾶσα Συρίη καὶ Ἀραβίη, καὶ πέρηθεν τοῦ Εὐφρήτεω πολλοὶ ἄνθρωποι ἐς θάλασσαν ἔρχονται καὶ πάντες ὕδωρ φέρουσιν, τὸ πρῶτα μὲν ἐν τῷ νηῷ ἐκχέουσι, μετὰ δὲ ἐς τὸ χάσμα κατέρχεται, καὶ δέκεται τὸ χάσμα μικρὸν ἐὼν ὕδατος χρῆμα πολλόν. τὰ δὲ ποιέοντες Δευκαλίωνα ἐν τῷ ἱρῷ τόνδε νόμον θέσθαι λέγουσι συμφορῆς τε καὶ εὐεργεσίας μνήμα ἔμμεναι.

Semiramis and Derceto

[14] Ὁ μὲν ὦν ἀρχαῖος αὐτοῖσι λόγος ἀμφὶ τοῦ ἱροῦ τοιόσδε ἐστίν. ἄλλοι δὲ Σεμίραμιν τὴν Βαβυλωνίην, τῆς δὴ

ἀμφί: on both sides

ἄνθρωπος, ὁ: a man

Ἀραβίη, ἡ: Arabia

ἀρχαῖος, -η, -ον: ancient

Βαβυλωνίος: Babylonian

δέκομαι: to take, accept, receive

Δευκαλίων, ὁ: Deucalion

ἐκχέω: to pour out

ἔρχομαι: to go

εὐεργεσίη, ἡ: well-doing, good work

Εὐφρήτης, -εω, ἡ: Euphrates

θάλασσα, ἡ: a sea

ἱερεύς, ὁ: a priest

ἱρόν, τό: a sacred place, temple

κατέρχομαι: to go down, descend

μικρός, -ή, -όν: small, little

μνήμα, -ατος, τό: a memorial, remembrance

μῶνος, -η, -ον: alone, only

νηός, ὁ: the dwelling of a god, a temple

νόμος, ὁ: a law, custom

πέρηθεν: from beyond, from the far side

ποιέω: to make, do

πρῶτος, -η, -ον: first

Σεμίραμις, -εως, ἡ: Semiramis

συμφορῆ, ἡ: an event, circumstance

Συρίη, ἡ: Syria

τίθημι: to set, put, place

τοιόσδε, -ήδε, -όνδε: such

ὑδωρ, ὕδατος, τό: water

φέρω: to bear, carry

χάσμα, -ατος, τό: a chasm, gulf

χρῆμα, -ατος, τό: a lot, a deal

τὸ πρῶτα μὲν ... μετὰ δὲ: “at first ... but later”

μικρὸν ἐὼν: pr. part. concessive, “although being small”

τὰ δὲ ποιέοντες: “those doing these things”

θέσθαι: ao. inf. in ind. st. after λέγουσι, “that Deucalion established”

ἔμμεναι: inf. of purpose, “in order to be”

αὐτοῖσι: dat. pl., “among them”

τοιόσδε ἐστίν: “is as follows”

Σεμίραμιν τὴν Βαβυλωνίην: Semiramis is based on the historical Shammuramat, a late 9th C. Assyrian queen.

τῆς δὴ: rel. pron. gen., “whose many works indeed”

πολλὰ ἔργα ἐν τῇ Ἀσίῃ ἐστίν, ταύτην καὶ τόδε τὸ ἔδος εἴσασθαι νομίζουσιν, οὐκ Ἥρη δὲ εἴσασθαι ἀλλὰ μητρὶ ἑωυτῆς, τῆς Δερκετῶ οὖνομα. Δερκετοῦς δὲ εἶδος ἐν Φοινίκη ἐθεησάμην, θέημα ξένον: ἡμισέη μὲν γυνή, τὸ δὲ ὀκόσον ἐκ μηρῶν ἐς ἄκρους πόδας ἰχθύος οὐρῇ ἀποτείνεται. ἡ δὲ ἐν τῇ ἱρῇ πόλει πᾶσα γυνή ἐστίν, πίστιες δὲ τοῦ λόγου αὐτοῖσιν οὐ κάρτα ἐμφανέες. ἰχθύας χρῆμα ἱρὸν νομίζουσιν καὶ οὐκοτε ἰχθύων ψαύουσι: καὶ ὄρνιθας τοὺς μὲν ἄλλους σιτέονται, περιστερὴν δὲ μούνην οὐ σιτέονται, ἀλλὰ σφίσιν ἦδε ἱρή. τὰ δὲ

ἄκρος, -η, -ον: outermost, furthest

ἀποτείνω: to stretch out, extend

Ἀσίη, ἡ: Asia

γυνή, γυναικός, ἡ: a woman, wife

Δερκετώ, -τοῦς, ἡ: Derketo

ἔδος, -εος, τό: a sitting-place, foundation

εἶδος, -εος, τό: a form, shape, figure

ἐμφανής, -ές: visible, evident

ἔργον, τό: a deed, work

ἡμισυς, -ειη, -υ: half

Ἥρη, ἡ: the goddess Hera

θεάομαι: to view, behold

θέημα, -ατος, τό: a sight, show, spectacle

ἵζω: to establish, found

ἱρός, -ή, -όν: sacred, holy

ἰχθύς, -ύος, ὄ: a fish

κάρτα: very, much

μηρός, ὄ: a thigh

μήτηρ, μητερος, ἡ: a mother

μόνος, -η, -ον: alone, only

νομίζω: to believe, think

ξείνος, -η, -ον: foreign, strange

ὄδε: this

ὀκόσος, -η, -ον: as many as, as much as

ὄρνις, ὄρνιθος, ὄ: a bird

οὖνομα, -ματα, τό: a name

οὐρή, ἡ: a tail

περιστερή, ἡ: a pigeon

πίστις, -ιος, ἡ: faith, assurance

πόλις, -ιος, ἡ: a city

πούς, ποδός, ὄ: a foot

σιτέω: to eat

Φοινίκη, ἡ: Phoenicia

χρῆμα, -ατος, τό: an object

ψαύω: to touch

ταύτην ... εἴσασθαι: ao. inf. of ἵζω after νομίζουσιν, "that she founded"

τῆς ... οὖνομα: "whose name was Derketo," a goddess of Ascalon sometimes described as a mermaid

ἡμισέη μὲν ... τὸ δὲ ὀκόσον: "while half is ... the part as far as"

ἰχθύος οὐρῇ: pred. of ἀποτείνεται, "extend out as a fishtail"

ἡ δὲ ἐν τῇ ἱρῇ πόλει: "the figure in Hieropolis"

πίστιες; nom. pl., "the assurances of this account"

ἰχθύας (sc. εἶναι): after νομίζουσιν, "they think that fish are"

οὐκοτε (=οὐ ποτε): "not ever"

ἰχθύων: gen. pl. after ψαύουσι, "they never touch fish"

ἦδε ἱρή: "this (the pigeon) is sacred to them"

On the Syrian Goddess



Bust of an aquatic goddess, crowned with twin fish.
White limestone, from Khirbet Et-Tannur,
Transjordan. (Late 1st century BCE to early 1st
century CE)
Drawing © S. Beaulieu

γιγνόμενα δοκέει αὐτοῖς
ποιέεσθαι Δερκετοῦς καὶ
Σεμιράμιος εἵνεκα, τὸ
μὲν ὅτι Δερκετῶ
μορφήν ἰχθύος ἔχει, τὸ
δὲ ὅτι τὸ Σεμιράμιος
τέλος ἐς περιστερὴν
ἀπίκετο. ἀλλ' ἐγὼ τὸν
μὲν νηὸν ὅτι Σεμιράμιος
ἔργον ἐστὶν τάχα κου
δέξομαι: Δερκετοῦς δὲ
τὸ ἱρὸν ἔμμεναι οὐδαμὰ
πείθομαι, ἐπεὶ καὶ παρ'
Αἰγυπτίων ἐνίοισιν
ἰχθύας οὐ σιτέονται, καὶ
τάδε οὐ Δερκετοῖ
χαρίζονται.

Αἰγύπτιος, -η, -ον: Egyptian
ἀπικνέομαι: to come to
δέκομαι: to take, accept, receive
Δερκετῶ, -τοῦς, ἡ: Derketo
εἵνεκα: on account of, for the sake of (+
gen.)
ἐνιοί, -αι, -α: some
ἔργον, τό: a deed, work
ἱρὸν, τό: a sacred place, temple
ἰχθύς, -ύος, ὄ: a fish

μορφή, ἡ: a form, shape
νηός, ὄ: the dwelling of a god, a temple
οὐδαμός, -ῆ, -όν: no one, nothing
πείθω: to win over, persuade
περιστερή, ἡ: a pigeon
ποιέω: to make, do
σιτέω: take food, eat
τάχα: quickly, forthwith
τέλος, -εος, τό: an end
χαρίζω: to grant

ποιέεσθαι: pr. pas. inf. after *δοκέει*, “these seem to be done”

τὸ Σεμιράμιος τέλος: “the lower part of Semiramis”

ἀπίκετο: ao. of *ἀπο-ἰκνέομαι* “comes to a pigeon”

τὸν μὲν νηὸν ... Δερκετοῦς δὲ τὸ ἱρὸν: “while the sanctuary I will accept ... the temple I do not believe”

τάχα κου: “probably”

ἔμμεναι: pr. inf., “that the temple is of D.”

παρ' Αἰγυπτίων ἐνίοισιν: “among some of the Egyptians”

Δερκετοῖ: dat. ind. obj., “they do not grant these things to Derceto”

Attis and Rhea

[15] Ἔστιν δὲ καὶ ἄλλος λόγος ἱρός, τὸν ἐγὼ σοφοῦ ἀνδρὸς ἤκουσα, ὅτι ἡ μὲν θεὴ Ῥέη ἐστίν, τὸ δὲ ἱρὸν Ἄττει ποίημα. Ἄττει δὲ γένος μὲν Λυδὸς ἦν, πρῶτος δὲ τὰ ὄργια τὰ ἐς Ῥέην ἐδιδάξατο. καὶ τὰ Φρύγες καὶ Λυδοὶ καὶ Σαμόθρακες ἐπιτελέουσιν, Ἄττει πάντα ἔμαθον. ὡς γὰρ μιν ἡ Ῥέη ἔτεμεν, βίου μὲν ἀνδρηίου ἀπεπαύσατο, μορφὴν δὲ θηλέην ἡμίψατο καὶ ἐσθῆτα γυναικίην ἐνεδύσατο καὶ ἐς πᾶσαν γῆν φοιτέων

ἀκούω: to hear	θήλυς, θήλεα, θήλυ: female
ἀμείβω: to change	ἱρὸν, τό: a sacred place, temple
ἀνδρεῖος, -η, -ον: of a man, manly	Λυδός, -η, -ον: Lydian
ἀνήρ, ἀνδρός, ὁ: a man	μανθάνω: to learn
ἀποπαύω: to stop from, make to cease from	μορφή, ἡ: form, shape
Ἄττει, -εω, ὁ: Attis	ὄργια, -ίων, τά: orgies, sacred rites
βίος, ὁ: life	ποίημα, -ατος, τό: anything made or done
γένος, -εος, τό: a race, family	πρῶτος, -η, -ον: first
γῆ, ἡ: earth	Ῥέη, ἡ: Rhea
γυναικίος, -η, -ον: of a woman, feminine	Σαμόθραξ, -θρακος, ὁ: a Samothracian
διδάσκω: to teach	σοφός, -ή, -όν: wise
ἐνδύω: to go into, put on	τάμνω: to cut
ἐπιτελέω: to accomplish, perform	φοιτέω: to wander
ἐσθῆς, -ῆτος, ἡ: dress, clothing	Φρύξ, Φρυγός, ὁ: a Phrygian
θεή, ἡ: a goddess	

τὸν ... ἀνδρὸς: the acc. expresses what was heard, the gen. the source; “which I heard from a man”

Ῥέη: the Phrygian goddess Cybele, along with her consort Attis, was associated by the Greeks with the Cretan goddess Rhea.

γένος: acc. of resp., “by race”

ἐδιδάξατο: ao., “he first taught”

καὶ τὰ: “and these things which the Lydians practice”

Ἄττει: gen. of source, “from Attis”

ἔμαθον: ao. of μανθάνω, “they learned”

ἔτεμεν: ao. of τάμνω, “when she cut him,” i.e. castrated him

ἀπεπαύσατο: ao. mid. of ἀπο-παύω, “he ceased from” + gen.

ἡμίψατο: ao. of ἀμείβω, “he changed to” + acc.

ἐνεδύσατο: ao. of ἐν-δύω, “he put on”

On the Syrian Goddess

ὄργια τε ἐπετέλεεν καὶ τὰ ἔπαθεν ἀπηγγέετο καὶ Ῥέην ἤειδεν.
ἐν τοῖσιν καὶ ἐς Συρίην ἀπίκετο. ὡς δὲ οἱ πέρην Εὐφρήτεω
ἄνθρωποι οὔτε αὐτὸν οὔτε ὄργια ἐδέκοντο, ἐν τῷδε τῷ χώρῳ
τὸ ἱρὸν ἐποιήσατο. σημήια δέ: ἡ θεὸς τὰ πολλὰ ἐς Ῥέην
ἐπικνέεται. λέοντες γάρ μιν φέρουσι καὶ τύμπανον ἔχει καὶ ἐπὶ
τῇ κεφαλῇ πυργοφορεῖ, ὁκοίην Ῥέην Λυδοὶ ποιέουσιν. ἔλεγεν
δὲ καὶ Γάλλων πέρι, οἳ εἰσιν ἐν τῷ ἱρῷ, ὅτι Γάλλοι Ἥρη μὲν
οὐδαμά, Ῥέη δὲ τέμνονται καὶ Ἄττεα μιμέονται.

αἰίδω: to sing, praise with song
ἄνθρωπος, ὄ: a man
ἀπηγγέομαι: to relate, narrate
ἀπικνέομαι: to come to, arrive
Γάλλος, ὄ: a priest of Cybele
δέκομαι: to take, accept, receive
ἐπικνέομαι: to come upon
ἐπιτελέω: to finish, perform
Ἥρη, ἡ: the goddess Hera
ἱρὸν, τό: a sacred place, temple
κεφαλῇ, ἡ: a head
λέων, -οντος, ὄ: a lion
Λυδός, ὄ: a Lydian
μιμέομαι: to imitate, represent

ὁκοῖος, -η, -ον: of what sort, what kind
ὄργια, -ίων, τά: orgies, secret rites
οὐδαμός, -ή, -όν: no one, nothing
πάσχω: to suffer
πέρην: on the other side, beyond
ποιέω: to make, do
πυργοφορέω: to carry a tower
Ῥέη, ἡ: Rhea
σημηῖον, τό: a sign, a mark, token
Συρίη, ἡ: Syria
τέμνω: to cut
τύμπανον, τό: a kettledrum
φέρω: to bear
χώρος, ὄ: a piece of ground, place

ἐπετέλεεν: impf., “he kept performing”
τὰ ἔπαθεν: ao. of πάσχω, “(the things) which he had suffered”
ἀπηγγέετο: impf. of ἀπο-ἡγγέομαι, “he narrated”
ἤειδεν: impf. of αἰίδω, “he kept singing of” + acc.
ἐν τοῖσιν: “among which (places)”
ἐδέκοντο: impf., “they would receive neither”
ἐν τῷδε τῷ χώρῳ: “on that very spot”
σημήια: n. pl., “and here are the indications (that this is true)”
ἐπικνέεται: pr. of ἐπι-ικνέομαι, “comes upon” i.e. befits or resembles
τὰ πολλὰ: acc. of resp., “in many ways”
μιν: “her,” i.e. Atargatis; note the casual change in subject
πυργοφορεῖ: “she carries a tower,” an image of Cybele common in
representations, along with the lions and drum
ὁκοίην Ῥέην: “such as they portray Rhea”
Γάλλων πέρι: “concerning the Galli,” the castrati devoted to Cybele
οὐδαμά: “not at all”
Ἥρη, Ῥέη: dat. of advantage, “for Hera,” “for Rhea”



Goddess with mural crown and doves, probably Artargatis identified with Aphrodite. Relief from the temple of Adonis at Dura-Europos. (1st century BCE)
Drawing © S. Beaulieu

[16] Τὰ δέ μοι εὐπρεπέα μὲν
δοκέει ἔμμεναι, ἀληθέα δὲ οὐ·
ἐπεὶ καὶ τῆς τομῆς ἄλλην
αἰτίην ἤκουσα πολλὸν
πιστοτέραν. ἀνδάνει δέ
μοι ἃ λέγουσιν τοῦ ἱεροῦ
πéρι τοῖς Ἑλλησι τὰ
πολλὰ ὁμολογέοντες,
τὴν μὲν θεὸν Ἥρην
δοκέοντες, τὸ δ' ἔργον

Διονύσου τοῦ Σεμέλης ποίημα: καὶ γὰρ δὴ Διόνυσος ἐς Συρίην
ἀπίκετο κείνην ὁδὸν τὴν ἦλθεν ἐς Αἰθιοπίνην. καὶ ἔστι πολλὰ ἐν
τῷ ἱρῷ Διονύσου ποιητέω σήματα, ἐν τοῖσι καὶ ἐσθῆτες

Αἰθιοπίνη, ἡ: Aetheopia

αἰτία, ἡ: a cause

ἀκούω: to hear

ἀληθής, -ές: true, genuine

ἀνδάνω: to please

ἀπικνέομαι: to come to, arrive

Διόνυσος, ὁ: Dionysus

Ἑλλησι: Greek

ἔργον, τό: a deed, work

ἔρχομαι: to go, come

ἐσθῆς, -ῆτος, ἡ: dress, clothing

εὐπρεπής, -ές: specious, plausible

Ἥρην, ἡ: Hera

ἱρόν, τό: a sacred place, temple

ὁδός, ἡ: a way, journey

ὁμολογέω: to agree

πιστός, -ή, -όν: trustworthy, believable

ποίημα, -ατος, τό: something made

ποιητής, -ου, ὁ: one who makes

σήμα, -ατος, τό: a sign, mark, token

Συρίην, ἡ: Syria

τομή, ἡ: a cutting, castration

εὐπρεπέα μὲν, ἀληθέα δὲ οὐ: "while plausible ...not true"

πολλὸν: adverbial, "more trustworthy by much"

ἃ λέγουσιν: "what they say," the clause is the subject of ἀνδάνει

ὁμολογέοντες: pr. part. agreeing with the subj. of λέγουσιν, "agreeing with" + dat.

τὰ πολλὰ: acc. of resp., "in many things"

τὴν μὲν θεὸν ... τὸ δ' ἔργον: "supposing the goddess to be ... the building to be"

καὶ γὰρ δὴ: "for indeed it is true"

κείνην ὁδὸν: "along that journey"

ἦλθεν: ao. of ἔρχομαι, "which he came"

Διονύσου ποιητέω: gen., "signs of Dionysus (being) the maker"

ἐν τοῖσι: rel. cl., "among which are"

On the Syrian Goddess

βάρβαροι καὶ λίθοι Ἰνδοὶ καὶ ἐλεφάντων κέρα, τὰ Διόνυσος
ἐξ Αἰθιοπῶν ἤνεικεν, καὶ φαλλοὶ δὲ ἐστᾶσι ἐν τοῖσι
προπυλαίοισι δύο κάρτα μεγάλοι, ἐπὶ τῶν ἐπίγραμμα τοιόνδε
ἐπιγέγραπται, “τούσδε φαλλοὺς Διόνυσος Ἥρη μητρυνῆ
ἀνέθηκα.» τὸ ἐμοὶ μὲν νυν καὶ τόδε ἀρκέει, ἐρέω δὲ καὶ ἄλλ' ὅ
τι ἐστὶν ἐν τῷ νηῷ Διονύσου ὄργιον. φαλλοὺς Ἑλληνες
Διονύσω ἐγείρουσιν, ἐπὶ τῶν καὶ τοιόνδε τι φέρουσιν, ἄνδρας
μικροὺς ἐκ ξύλου πεποιημένους, μεγάλα αἰδοῖα ἔχοντας:

αἰδοῖα, τὰ: genitals

Αἰθιοψ, -οπος, ὁ: Aethiopian

ἀνατίθημι: to set up, dedicate

ἄνῆρ, ἄνδρός, ὁ: a man

ἀρκέω: to be enough, suffice

βάρβαρος, -ον: barbaric

Διόνυσος, ὁ: Dionysus

δύο: two

ἐγείρω: to rouse, erect

ἐλέφας, -αντος, ὁ: an elephant

Ἑλλην: Greek

ἐπίγραμμα, -ατος, τό: an inscription

ἐπιγράφω: to mark, write upon

Ἥρη, ἡ: the goddess Hera

Ἰνδός, -ή, -όν: Indian

ἵστημι: to make to stand, set up

κάρτα: very, much

κέρας, τό: a horn, tusk

λίθος, ὁ: a stone

μητρυνή, -ῆς, ἡ: a stepmother

μικρός, -ή, -όν: small, little

νηός, ὁ: the dwelling of a god, a temple

ξύλον, τό: wood

ὄργιον, τό: a rite

ποιέω: to make, do

προπύλαια, τὰ: an entrance, gateway

τοιόσδε, -ήδε, -όνδε: such

φαλλός, ὁ: a phallus

φέρω: to bear, carry

τὰ ... ἤνεικεν: ao. of φέρω, “which D. brought”

ἐστᾶσι: pf. of ἵστημι, “phalluses are standing”

ἐπὶ τῶν: “upon which”

ἐπιγέγραπται: perf., “is inscribed”

ἀνέθηκα: ao. 1 s. of ἀνα-τίθημι, “I, Dionysus, dedicated”

Ἥρη μητρυνῆ: dat., “to Hera, my stepmother”

ἐμοὶ μὲν ... ἐρέω δὲ καὶ: “for me this suffices ... but I will also tell”

ἄλλο ... ὄργιον: “another rite” the singular form is more rare than the plural τὰ

ὄργια

ἐπὶ τῶν: rel. cl., “upon which”

καὶ τοιόνδε τι: “also something else as follows”

πεποιημένους: perf. part., “made of wood”

καλέεται δὲ τάδε νευρόσπαστα. ἔστι δὲ καὶ τόδε ἐν τῷ ἱρῷ: ἐν δεξιῇ τοῦ νηοῦ κάθηται μικρὸς ἀνὴρ χάλκεος ἔχων αἰδοῖον μέγα.

Stratonice and Antiochus

[17] Τοσάδε μὲν ἀμφὶ τῶν οἰκιστέων τοῦ ἱροῦ μυθολογέουσιν. ἤδη δὲ ἐρέω καὶ τοῦ νηοῦ περὶ θεσίος τε ὄκως ἐγένετο καὶ ὅστις μιν ἐποίησατο. λέγουσι τὸν νηὸν τὸν νῦν ἐόντα μὴ ἔμμεναι τὸν τὴν ἀρχὴν γεγενημένον, ἀλλ' ἐκείνον μὲν κατενεχθῆναι χρόνῳ ὕστερον, τὸν δὲ νῦν ἐόντα Στρατονίκης ἔμμεναι ποίημα, γυναικὸς τοῦ Ἀσσυρίων βασιλέως.

αἰδοῖα, τά: genitals
ἀρχή, ἡ: a beginning, origin
Ἀσσύριος, -η, -ον: Assyrian
βασιλεύς, -έως, ὁ: a king, chief
γυνή, γυναικὸς, ἡ: a woman, wife
δεξιός, -ή, -όν: on the right hand
θέσις, -ιος, ἡ: a setting, placement
ἱρόν, τό: a sacred place, temple
κάθημαι: to sit
καλέω: to call
καταφέρω: to bring down, destroy
μικρός, -ή, -όν: small, little

μυθολογέω: to tell tales or legends
νευρόσπαστον, τό: a puppet
νηός, ὁ: the dwelling of a god, a temple
οἰκιστής, -οῦ, ὁ: a founder
ποιέω: to make
ποίημα, -ατος, τό: something made
Στρατονίκη, ἡ: Stratonice
τοσόσδε, -ήδε, -όνδε: such
ὑστερος, -η, -ον: latter, last
χάλκεος, -έη, -εον: of bronze
χρόνος, ὁ: time

ἔστι δὲ καὶ τόδε: “there is the very thing”
τοῦ νηοῦ περὶ: “about the sanctuary”
ἐρέω: fut. of λέγω, “I will speak”
ὄκως ἐγένετο: ao. in ind. quest., “how it became”
μιν: acc., “it,” i.e. the sanctuary
τὸν νῦν ἐόντα: the phrase is attributive, “the present one”
μὴ ἔμμεναι: pr. inf. in ind. st. after λέγουσι, “that the sanctuary is *certainly not*,” μὴ instead of οὐ expresses strong assurance
τὸν γεγενημένον: perf. part. pred., “is not *the one that was built*”
τὴν ἀρχὴν: acc. of resp., “originally”
κατενεχθῆναι: ao. pas. inf. of καταφέρω continuing ind. st., “that the former one was destroyed”
ἔμμεναι: pr. inf., “that the current one was the work”
Στρατονίκης: The wife of Seleucus Nicator (358 BC - 281 BC) and then his son, Antiochus (d. 261). Her story is told in numerous Greek sources.

On the Syrian Goddess

Δοκέει δέ μοι ἡ Στρατονίκη ἐκείνη ἔμμεναι, τῆς ὁ πρόγονος ἠρήσατο, τὸν ἤλεγξεν τοῦ ἱητροῦ ἐπινοίη: ὡς γάρ μιν ἡ συμφορὴ κατέλαβεν, ἀμηχανέων τῶ κακῶ αἰσχροῦ δοκέοντι κατ' ἡσυχίην ἐνόσσειν, ἔκειτο δὲ ἀλγέων οὐδέν, καὶ οἱ ἦ τε χροίη πάμπαν ἐτρέπετο καὶ τὸ σῶμα δι' ἡμέρης ἐμαραίνετο. ὁ δὲ ἱητρὸς ὡς εἶδέ μιν ἐς οὐδὲν ἐμφανὲς ἀρρωστέοντα, ἔγνω τὴν νοῦσον ἔρωτα ἔμμεναι. ἔρωτος δὲ ἀφανέος πολλὰ σημήια, ὀφθαλμοὶ τε ἀσθενέες καὶ φωνὴ καὶ

αἰσχρός, -ή, -όν: shameful
 ἀλγέω: to feel pain, suffer
 ἀμηχανάω: to be at a loss
 ἀρρωστέω: to be sick
 ἀσθενής, -ές: weak, feeble
 ἀφανής, -ές: unseen, invisible
 γιννώσκω: to know
 ἐλέγχω: to disgrace, expose
 ἐμφανής, -ές: visible, evident
 ἐπινοίη, ἡ: though, attention
 ἐράμαι: to love
 ἔρωσ, -ωτος, ὁ: love
 ἡμέρη, ἡ: a day
 ἡσυχίη, ἡ: stillness, silence
 ἱητρός, ὁ: a physician

καταλαμβάνω: to seize upon, lay hold of
 κείμαι: to be laid
 μαραίνω: to waste, wither
 νοσέω: to be sick
 νοῦσος, ἡ: a sickness, disease
 ὀφθαλμός, ὁ: an eye
 πάμπαν: wholly, altogether
 πρόγονος, ὁ: a stepson
 σημήιον, τό: a sign, mark, token
 Στρατονίκη, ἡ: Stratonice
 συμφορά, ἡ: a circumstance, misfortune
 σῶμα, -ατος, τό: a body
 τρέπω: to turn, change
 φωνή, ἡ: a sound, tone
 χροίη, ἡ: a surface, appearance, color

τῆς ὁ πρόγονος: rel. cl., “whom her stepson loved”
 ἠρήσατο: ao. mid. of ἐράμαι, “desired passionately” + gen., but not the usual form (ἠράσθη) and occurs only here
 τὸν: “whom,” i.e. Antiochus the stepson
 ἤλεγξεν: ao. of ἐλέγχω, “exposed”
 μιν: “him,” i.e. the stepson
 κατέλαβεν: ao. of κατα-λαμβάνω, “misfortune seized him”
 ἀμηχανέων: pr. part., “being at a loss in the face of” + dat.
 αἰσχροῦ: dat. pred. of κακῶ after δοκέοντι, “an evil seeming to be shameful”
 ἐνόσσειν: impf., “he started being sick”
 ἀλγέων οὐδέν: pr. part. concessive, “although suffering no pain”
 καὶ οἱ: dat. pers. pron., “and his color”
 δι' ἡμέρης: “day by day”
 μιν ... ἀρρωστέοντα: pr. part. in ind.st. after εἶδέ, “he saw that he was ill”
 ἔγνω: ao. of γιννώσκω, “he recognized”
 ἔρωτα ἔμμεναι: pr. inf. in ind. st. after ἔγνω, “that the disease was love”
 ἔρωτος ἀφανέος: gen., “of invisible love”

Lucian

χροιή καὶ δάκρυα. μαθὼν δὲ ταῦτα ἐποίεε: χειρὶ μὲν τῇ δεξιῇ εἶχε τοῦ νεηνίσκου τὴν καρδίην, ἐκάλεε δὲ τοὺς ἀνὰ τὴν οἰκίην πάντας: ὁ δὲ τῶν μὲν ἄλλων ἐσιόντων πάντων ἐν ἡρεμίῃ μεγάλη ἦν, ὡς δὲ ἡ μητρυιὴ ἀπίκητο, τὴν τε χροιὴν ἠλλάξατο καὶ ἰδρώειν ἄρξατο καὶ τρόμφῳ εἶχετο καὶ ἡ καρδίη ἀνεπάλλετο. τὰ δὲ γιγνόμενα ἐμφανέα τῷ ἰητρῷ τὸν ἔρωτα ἐποίηεν, καὶ μιν ὦδε ἰήσατο. [18] καλέσας τοῦ νεηνίσκου τὸν πατέρα κάρτα ὀρρωδέοντα, «Ἦδε ἡ νοῦσος,» ἔφη, «ἦν ὁ παῖς

ἀλλάσσω: to change, alter
 ἀναπάλλω: to dance, beat
 ἀπικνέομαι: to come to, arrive
 ἄρχω: to begin
 δάκρυον, τό: a tear
 δεξιός, -ή, -όν: right, on the right
 ἐμφανής, -ές: manifest, visible
 ἔρωσ, -ωτος, ὁ: love
 ἐσέρχομαι: to go in
 ἡρεμίη, ἡ: rest, quietude
 ἰάομαι: to heal, cure
 ἰδρώω: to sweat, perspire
 ἰητρός, ὁ: a physician
 καλέω: to call
 καρδίη, ἡ: a heart

κάρτα: very, much
 μαθάνω: to learn
 μητρυιή, -ῆς, ἡ: a stepmother
 νεηνίσκος, ὁ: a youth, young man
 νοῦσος, ἡ: an illness, sickness
 οἰκίη, ἡ: a building, house, dwelling
 ὀρρωδέω: to fear, dread,
 παῖς, ὁ: a child, boy
 πατήρ, ὁ: a father
 ποιέω: to make, do
 τρόμος, ὁ: a trembling, quivering
 χεῖρ, χειρός, ἡ: a hand
 χροιή, ἡ: a surface, skin, color
 ὦδε: so, thus

μαθὼν: ao. part. of *μαθάνω*, “having learned”
 χειρὶ: dat. of means, “with his hand”
 εἶχε: impf. of *ἔχω*, “he was holding”
 ἄλλων ἐσιόντων: pr. part. of *ἔσ-ἔρχομαι* in gen. abs., “others entering”
 ἠλλάξατο: ao. mid. of *ἀλλάσσω*, “he suddenly changed”
 ἄρξατο: ao. (unaugmented), “he began to” + inf.
 εἶχετο: impf. mid. of *ἔχω*, “he was seized by” + dat.
 ἀνεπάλλετο: impf., “the heart *began beating rapidly*”
 ἐμφανέα: acc. pred., “made the love obvious”
 ἰήσατο: ao. of *ἰάομαι*, “he treated him”
 ὀρρωδέοντα: pr. part. acc. agreeing with *πατέρα*, “being anxious”

On the Syrian Goddess

ὄδε ἀρρωστέει, οὐ νοῦσός ἐστιν, ἀλλὰ ἀδικίη: ὄδε γάρ τοι ἀλγέει μὲν οὐδέν, ἔρωσ δέ μιν καὶ φρενοβλαβεῖη ἔχει.

ἐπιθυμέει δὲ τῶν οὐδαμὰ τεύξεται, φιλέων γυναικα ἐμήν, τὴν ἐγὼ οὔτι μετήσομαι.» ὁ μὲν ὦν τοιάδε σοφίη ἐψεύδετο. ὁ δὲ αὐτίκα ἐλίσσετο, «Πρὸς τε σοφίης καὶ ἰητρικῆς, μὴ μοι παῖδα ὀλέσης: οὐ γὰρ ἐθέλων ταύτη συμφορῇ ἔσχετο, ἀλλὰ οἱ ἡ νοῦσος ἀκουσίη. τῷ σὺ μηδαμὰ ζηλοτυπέων πένθος ἐγείραι πάση βασιληίη μηδὲ ἰητρὸς ἐὼν φόνον προξενέειν

ἀδικίη, ἡ: wrongdoing, injustice
ἀεκούσιος, -η, -ον: involuntary
ἀλγέω: to feel pain, suffer
ἀρρωστέω: to be sick
αὐτίκα: straightway, at once
βασιληίη, ἡ: a kingdom, dominion
γυνή, γυναικός, ἡ: a woman, wife
ἐγείρω: to awaken
ἐθέλω: to wish
ἐμός, -ή, -όν: mine
ἐπιθυμέω: to desire
ἔρωσ, -ωτος, ὁ: love
ζηλοτυπέω: to be jealous
ἰητρική, ἡ: medicine
ἰητρὸς, ὁ: a physician
λίσσομαι: to beg, pray, entreat
μετήμι: to let go

μηδαμός, -ή, -όν: none
νοῦσος, ἡ: an illness, sickness
δλλυμι: to destroy
οὐδαμός, -ή, -όν: no one, nothing
παῖς, παῖδος, ὁ: a boy
πένθος, -εος, τό: grief, sadness, sorrow
προξενέω: to manage, effect X (acc.) on
Y (dat.)
σοφίη, ἡ: wisdom, skill
συμφορῇ, ἡ: a circumstance, misfortune
τοιόσδε, -ήδε, -όνδε: such
τυγχάνω: to happen upon, come upon
φιλέω: to love
φόνος, ὁ: murder, death
φρενοβλαβεῖη, ἡ: madness, folly
ψεύδω: to lie, trick

ἀλγέει μὲν ... ἔρωσ δέ: “while he suffers nothing ... yet love”
ἔχει: “has him,” note the singular verb with the compound subject
τεύξεται: fut. of τυγχάνω, “he will not come upon” + gen.
μετήσομαι: fut. of μετα-ἵημι, “whom I will not release”
σοφίη: dat. of manner, “wisely”
ὁ δὲ: “but he,” i.e. the father
ἐλίσσετο: impf., “he began begging”
πρός: + gen., “in the name of”
μὴ ... ὀλέσης: ao. subj. of δλλυμι in prohibition, “don’t destroy!”
ἔσχετο: ao. mid. of ἔχω, “unwillingly he is held by” + dat.
οἱ: dat. of poss., “his illness”
τῷ: neut. dat. used as a connective, as in Homer, “on this account” or “wherefore”
μηδαμὰ ἐγείραι: ao. imper. of ἐγείρω, “don’t stir up suffering for” + dat.
μηδὲ προξενέειν: pr. inf. used as imper., “don’t cause death (for him)”

ιητρικῆ.» ὁ μὲν ὦδε ἀγνώως ἔων ἐδέετο. ὁ δὲ μιν ἀπτις ἀμείβετο, «Ἄνόσια σπεύδεις γάμον ἐμὸν ἀπαιρούμενος ἠδὲ ἱητρὸν ἄνδρα βιώμενος. σὺ δὲ κῶς ἂν αὐτὸς ἔπραξας, εἴ τοι σὴν γυναικα ἐπόθειεν, ἐμεῦ τάδε δεόμενος;» ὁ δὲ πρὸς τάδε ἔλεγεν ὡς οὐδ' αὐτὸς ἂν κοτε γυναικὸς ἐφείσατο οὐδὲ παιδὶ σωτηρίης ἐφθόνεεν, εἰ καὶ τι μητρυιῆς ἐπεθύμειν: οὐ γὰρ ὁμοίην συμφορὴν ἔμμεναι γαμετὴν ἢ παῖδα ὀλέσαι. ὡς δὲ τάδε ὁ ἱητρὸς ἤκουσεν, «Τί τοι,» ἔφη, «ἐμὲ λίσσεται; καὶ γὰρ τοι σὴν γυναικα ποθείει: τὰ δὲ ἐγὼ ἔλεγον πάντα ἔην ψεύδεα.»

ἀγνώως, -ή, -όν: ignorant, unknowing
 ἀκούω: to hear
 ἀμείβω: to exchange, answer
 ἀνῆρ, ἀνδρὸς, ὁ: a man
 ἀνόσιος, -ον: unholy, profane
 ἀπαιρέω: to take away
 βιάω: to force
 γαμετή, ἡ: a wife
 γάμος, ὁ: a wedding, marriage
 γυνή, γυναικός, ἡ: a woman, wife
 δέομαι: to ask, beg
 ἐμός, -ή, -όν: mine
 ἐπιθυμέω: to desire
 ἱητρικῆ, ἡ: medicine
 ἱητρός, ὁ: a physician

λίσσομαι: to beg, pray, beseech
 μητρυιῆ, -ῆς, ἡ: a stepmother
 ὄλλυμι: to destroy
 ὅμοιος, -η, -ον: like, similar
 παῖς, παῖδος, ὁ: a boy
 ποθέω: to desire, long for
 πρήσσω: to make, do, act
 σπεύδω: to urge on, hasten
 συμφορῆ, ἡ: an event, misfortune
 σωτηρίη, ἡ: salvation, safety
 φείδομαι: to spare
 φθονέω: to begrudge, be jealous
 ψεῦδος, -εος, τό: a falsehood, lie
 ὦδε: so, thus

ιητρικῆ: dat. of means, "by your art"
 ἐδέετο: impf., "he kept begging"
 ἀνόσια: n. pl., "unholy things"
 κῶς ἂν αὐτὸς ἔπραξας: ao. in past contrafactual apodosis, "how would you have acted?"
 εἴ ἐπόθειεν: impf. in pr. contrafactual protasis, "if someone were desiring"
 ἐμεῦ: gen., "demanding such things from me"
 ὡς ... ἐφείσατο: ao. of φείδομαι in another past contrafactual apodosis, this time in ind. st., "that he would not have spared" + gen.
 εἰ ... ἐπεθύμειν: impf. in pr. contrafactual protasis, "even if he were desiring"
 συμφορὴν ἔμμεναι: pr. inf. in ind. st., "that it was not the same disaster"
 ὀλέσαι: ao. inf. of ὄλλυμι, epexegetic after ὁμοίην, "the same to lose"
 λίσσεται: pr. 2. s. mid., "why do you beseech me?"
 ἔην: (= ἦν) impf. of εἰμί, "these were lies"

On the Syrian Goddess

πείθεται μὲν τουτέοισι, καὶ τῷ μὲν παιδὶ λείπει καὶ γυναῖκα
καὶ βασιληῖν, αὐτὸς δὲ ἐς τὴν Βαβυλωνίην χώραν ἀπύκετο
καὶ πόλιν ἐπὶ τῷ Εὐφρήτῃ ἐπώνυμον ἑωυτοῦ ἐποιήσατο, ἔνθα
οἱ καὶ ἡ τελευτὴ ἐγένετο. ὦδε μὲν ὁ ἱητρὸς ἔρωτα ἔγνω τε καὶ
ἰήσατο.

Stratonice and Combabus

[19] Ἦδε δὴ ὦν ἡ Στρατονίκη ἔτι τῷ προτέρῳ ἀνδρὶ
συννοικέουσα ὄναρ τοιόνδε ἐθεήσατο, ὥς μιν ἡ Ἥρη ἐκέλευεν
ἐγεῖραί οἱ τὸν ἐν τῇ ἰρῇ πόλει νηόν, εἰ δὲ ἀπειθέοι, πολλά οἱ
καὶ κακὰ ἀπέειλεν. ἡ δὲ τὰ μὲν πρῶτα οὐδεμίαν ὥρην

ἀνὴρ, ἀνδρός, ὁ: a man, husband
ἀπειθέω: to be disobedient, refuse
ἀπειλέω: to threaten
ἀπικνέομαι: to come to
βασιληίη, ἡ: a kingdom, dominion
γινώσκω: to know
γυνή, γυναικός, ἡ: a woman, wife
ἐγεῖρω: to raise, erect
ἐνθα: there
ἐπώνυμος, -ον: named
Ἥρη, ἡ: Hera
θεάομαι: to view, behold, see
ιάομαι: to heal, cure
ἱητρός, ὁ: a physician
ἱρός, -ή, -όν: sacred, holy
κελεύω: to urge, command, order

λείπω: to leave, quit
νηός, ὁ: the dwelling of a god, a temple
ὄναρ, τό: a dream, vision
παῖς, παῖδος, ὁ: a boy, child
πείθω: to win over, persuade
ποιέω: to make
πόλις, -ιος, ἡ: a city
πολύς, πολλή, πολύ: many
πρότερος, -η, -ον: first, former
πρώτος, -η, -ον: first
συννοικέω: to dwell together
τελευτή, ἡ: a finishing, end, death
χώρα, ἡ: a place, space
ὦδε: so, thus
ὥρη, ἡ: care, concern, heed

τουτέοισι: dat. of means, "by these words"

ἐπώνυμον: i.e. "Seleucia on the Tigris"

ἑωυτοῦ: gen., "named from himself"

ἐγένετο: ao., "his death happened"

ἔγνω: ao. of γινώσκω, "he recognized"

δὴ ὦν: "this one indeed," as in Herodotus, identifying the main focus of the coming section.

συννοικέουσα: "while she was living with" + dat.

ἐθεήσατο: ao. of θεάομαι, "she saw"

ὥς ... ἐκέλευεν: the dream's content is set forth in ind. st., "that she ordered"

ἐγεῖραί: ao. inf. after ἐκέλευεν, "ordered to raise"

εἰ δὲ ἀπειθέοι: pr. opt. in past gen. protasis, "if (ever) she disobeyed"

οἱ: dat. ind. obj., "against her"

ἀπέειλεν: impf. of ἀπειλέω, the apodosis of the past gen. cond., still part of the ind. st. of the dream, "she kept threatening"

τὰ μὲν πρῶτα ... μετὰ δέ: "at first ... but later"

ἐποιέετο: μετὰ δέ, ὡς μιν μεγάλη νοῦσος ἔλαβεν, τῷ τε ἀνδρὶ τὴν ὄψιν ἀπηγήσατο καὶ τὴν Ἥρην ἰλάσκετο καὶ στήσειν τὸν νηὸν ὑπεδέξατο. καὶ αὐτίκα ὑγία γενομένην ὁ ἀνὴρ ἐς τὴν ἱρὴν πόλιν ἔπεμπε, σὺν δὲ οἱ καὶ χρήματα καὶ στρατιὴν πολλήν, τοὺς μὲν οἰκοδομέειν, τοὺς δὲ καὶ τοῦ ἀσφαλῆος εἵνεκα. καλέσας δὲ τινὰ τῶν ἑωυτοῦ φίλων, νεηνίην κάρτα καλόν, τῷ οὖνομα ἦν Κομβάβος, «Ἐγὼ τοι,» ἔφη, «ὦ Κομβάβε, ἐσθλὸν ἐόντα φιλέω τε μάλιστα φίλων ἐμῶν καὶ πάνπαν ἐπαινέω σοφίης τε καὶ εὐνοίης τῆς ἐς ἡμέας, ἦν δὴ

ἀνὴρ, ἀνδρός, ὁ: a man, husband
 ἀπηγέομαι: to relate, narrate
 ἀσφαλές, -έος, τό: security, safety
 αὐτίκα: straightaway, at once
 εἵνεκα: on account of, for the sake of (+
 gen.)
 ἐπαινέω: to approve, commend
 ἐσθλός, -ή, -όν: good
 εὐνοίη, ἡ: good-will, kindness
 Ἥρη, ἡ: Hera
 ἰλάσκομαι: to appease
 ἱρός, -ή, -όν: sacred, holy
 ἵστημι: to set up
 καλέω: to call
 κάρτα: very, much
 Κομβάβος, ὁ: Combabus
 λαμβάνω: to take, receive

νεηνίης, -ου, ὁ: a youth
 νηός, ὁ: the dwelling of a god, a temple
 νοῦσος, ἡ: a sickness, illness
 οἰκοδομέω: to build
 οὖνομα, -ματα, τό: a name
 ὄψις, -εως, ἡ: a vision
 πάνπαν: wholly, altogether
 πέμπω: to send, dispatch
 ποιέω: to make, do
 πόλις, -ιος, ἡ: a city
 σοφίη, ἡ: wisdom
 στρατιή, ἡ: an army
 ὑγιής, -ές: healthy
 ὑποδέκομαι: to undertake
 φιλέω: to love
 φίλος, ὁ: a friend
 χρῆμα, -ατος, τό: money

ὡς ἔλαβεν: ao. of λαμβάνω, “because a disease took her”
 ἀπηγήσατο: ao. of ἀπο-ἡγέομαι, “she narrated”
 στήσειν: fut. act. inf. of ἵστημι complementing ὑπεδέξατο, “she undertook to establish”
 ὑπεδέξατο: ao. mid. of ὑπο-δέκομαι
 ὑγία γενομένην: ao. part. agreeing with implied obj. of ἔπεμπε, “her having become well”
 τοὺς μὲν ... τοὺς δὲ: the former to build ... the latter for protection”
 καλέσας: ao. part., “having summoned”
 τῷ: dat. of poss., “whose name was Combabus.” The name suggests a companion of the Hittite goddess Carchemish and this story is an etiology of the eunuchs of the new temple of Hieropolis.
 ἐσθλὸν ἐόντα: pr. part. causal, “since you are good”
 σοφίης: gen. of cause, “because of your wisdom”
 ἐς ἡμέας: “towards me”

On the Syrian Goddess

ἐπεδέξαο. νῦν δέ μοι χρειῶ μεγάλης πίστιος, τῷ σε θέλω
γυναικὶ ἐμῇ ἐσπόμενον ἔργον τέ μοι ἐπιτελέσαι καὶ ἱρὰ
τελέσαι καὶ στρατιῆς ἐπικρατέειν: σοὶ δὲ ἀπικομένῳ ἐξ ἡμέων
τιμὴ μεγάλη ἔσσεται.»

Πρὸς τὰδε ὁ Κομβάβος αὐτίκα λίσσετο πολλὰ
λιπαρέων μὴ μιν ἐκπέμπειν μηδὲ πιστεύειν οἱ τὰ πολλὸν
ἑωυτοῦ μέζονα χρήματα καὶ γυναῖκα καὶ ἔργον ἱρόν. τὰ δὲ

ἀπικνέομαι: to come to, arrive
αὐτίκα: straightway, at once
γυνή, γυναικός, ἡ: a woman, wife
ἐθέλω: to wish
ἐκπέμπω: to send out, dispatch
ἐμός, -ή, -όν: my, mine
ἐπιδείκνυμι: to show, display
ἐπικρατέω: to rule, command
ἐπιτελέω: to complete, accomplish
ἔπομαι: to follow
ἔργον, τό: a deed, work

ἱρός, -ή, -όν: sacred, holy
λιπαρέω: to persist, hold out
λίσσομαι: to beg, pray, beseech
πιστεύω: to trust, put faith in
πίστις, -ιος, ἡ: trust, faith
στρατιά, ἡ: army
τελέω: to complete, fulfill
τιμὴ, ἡ: honor
χρειώ: to want, need
χρήμα, -ατος, τό: money

ἐπεδέξαο: ao. 2 s. mid. of ἐπι-δείκνυμι, “which you have displayed”
πίστιος: gen. after χρειῶ, “I have need of trust”
τῷ: dat. “by that account,” i.e. “therefore,” an epic usage
ἐσπόμενον: ao. mid. part. of ἔπομαι agreeing with σε, the acc. subj. of
ἐπιτελέσαι, “I wish you, having followed (+ dat.), to accomplish”
ἱρὰ τελέσαι: ao. inf., “and to perform the rites”
στρατιῆς: gen. after ἐπικρατέειν, “and to rule over the army”
ἀπικομένῳ: ao. part. agreeing with σοὶ, “for you upon returning”
ἔσσεται: epic fut. of εἶμι, “there will be”
λίσσετο: unaug. impf., “he begged”
μὴ μιν ἐκπέμπειν: pr. inf. in ind. com., “begging him not to send”
ἑωυτοῦ: gen. of comp. after μέζονα, “greater than himself,” i.e. than his station

Third Declension -ις Nouns:

Third declension nouns ending in -ις (like πόλις) retain the -ι- making them look more analogous to other third declension nouns.

genitive singular -ιος
γενέσιος for γενέσεως
ᾄψιος for ᾄψεως
ῥβιος for ῥβρεως
πίστιος for πίστεως

nominative plural -ιες
ᾄφιος for ᾄφεις
πίστιες for πίστεις
accusative plural -ιας
πανηγύριος for πανηγύρεις

ὀρρώδεεν μή κοτέ οἱ ζηλοτυπία χρόνω ὑστέρω ἐς τὴν
 Στρατονίκην γένοιτο, τὴν μούνος ἀπάξειν ἔμελλεν. [20] ὡς δὲ
 οὐδαμὰ ἐπείθετο, ὁ δὲ ἱκεσίης δευτέρης ἄπτεται δοῦναί οἱ
 χρόνον ἐπτὰ ἡμερέων, μετὰ δὲ ἀποστείλαί μιν τελέσαντά τι
 τῶν μάλιστα ἐδέετο. τυχῶν δὲ ῥηιδίως, ἐς τὸν ἑωυτοῦ οἶκον
 ἀπικνέεται καὶ πεσῶν χαμᾶζε τοιάδε ὠδύρετο: “ὦ δειλαιο, τί
 μοι ταύτης τῆς πίστιος; τί δέ μοι ὁδοῦ, τῆς τέλος ἤδη
 δέρκομαι; νέος μὲν ἐγὼ καὶ γυναικὶ καλῇ ἔψομαι. τὸ δέ μοι

ἀπάγω: to lead away, carry off
 ἀπικνέομαι: to come to, arrive
 ἀποστέλλω: to send off
 ἄπτω: to fasten, (mid.) to touch
 γυνή, γυναικός, ἡ: a woman, wife
 δειλαιο, -η, -ον: wretched, sorry
 δέομαι: to ask
 δέρκομαι: to see clearly
 δεύτερος, -η, -ον: second
 δίδωμι: to give, grant
 ἔπομαι: to follow
 ἐπτὰ: seven
 ζηλοτυπία, ἡ: jealousy, rivalry
 ἡμέρη, ἡ: a day
 ἱκεσίη, ἡ: the prayer of a suppliant
 μέλλω: to be about to, be going to
 μούνος, -η, -ον: alone, only

νέος, νέη, νέον: young
 ὁδός, ἡ: a way, path, journey
 ὀδύρομαι: to lament, bewail
 οἶκος, ὁ: a house
 ὀρρώδεω: to fear
 οὐδαμός, -ἡ, -όν: no one, nothing
 πείθω: to win over, persuade
 πίπτω: to fall
 πίστις, -ιος, ἡ: trust, faith
 ῥηιδίος, -η, -ον: easy, ready
 τελέω: to complete, fulfill, finish
 τέλος, -εος, τό: an end
 τυγχάνω: to hit upon, happen
 ὕστερος, -η, -ον: latter, last
 χαμᾶζε: to the ground
 χρόνος, ὁ: time

ὀρρώδεεν: unaug. impf., “he was dreading”
 μή ... γένοιτο: ao. opt. in cl. of fearing after ὀρρώδεεν, “lest some jealousy would
 arise”
 τὴν ... ἔμελλεν: rel. cl., “whom he was about to” + inf.
 ἀπάξειν: fut. inf. of ἀπάγω, “to lead away”
 ὡς ... ἐπείθετο, ὁ δὲ: “since he (the king) was not persuaded, he (Combabus)...”
 ἄπτεται: pr., “he fastens onto” + gen.
 δοῦναι: ao. inf. of δίδωμι in app. to ἱκεσίης, “namely, to grant”
 ἀποστείλαι: ao. inf. of ἀπο-στέλλω in ind. com. after ἐδέετο, “he asked him to
 send him forth”
 τελέσαντα: ao. part. agreeing with μιν, “once he had accomplished”
 τῶν μάλιστα: “of those things especially (important)”
 τυχῶν: ao. part. of τυγχάνω, “having gotten this”
 πεσῶν: ao. part. of πίπτω, “having fallen”
 ὠδύρετο: impf. of ὀδύρομαι, “he lamented”
 τῆς ... δέρκομαι: rel. cl., “the end of which I see clearly”
 ἔψομαι: fut. of ἔπομαι, “I will accompany” + dat.

On the Syrian Goddess

μεγάλη συμφορὴ ἔσσειται, εἰ μὴ ἔγωγε πᾶσαν αἰτίην κακοῦ ἀποθήσομαι: τῷ με χρὴ μέγα ἔργον ἀποτελέσαι, τό μοι πάντα φόβον ἰήσεται.»

Τάδε εἰπὼν ἀτελέα ἑωυτὸν ἐποίειεν, καὶ ταμῶν τὰ αἰδοῖα ἐς ἀγγήιον μικρὸν κατέθετο σμύρνη τε ἄμα καὶ μέλιτι καὶ ἄλλοισι θυώμασι: καὶ ἔπειτα σφρηγίδι τὴν ἐφόρει σημηνάμενος τὸ τρώμα ἰήτο. μετὰ δέ, ὡς μιν ὁδοιπορέειν ἐδόκεεν, ἀπικόμενος ἐς τὸν βασιλέα πολλῶν παρεόντων διδοῖ τε ἄμα τὸ ἀγγήιον καὶ λέγει ὧδε: “ὦ δέσποτα, τόδε μοι μέγα

ἀγγήιον, τό: a vessel

αἰδοῖα, τά: genitals

αἰτίη, ἡ: a cause

ἄμα: together with (+ *dat.*)

ἀπικνέομαι: to come to

ἀποτελέω: to complete, accomplish

ἀποτίθημι: to put away, remove

ἀτελής, -ές: incomplete

βασιλεύς, -έως, ὁ: a king

δεσπότης, -ου, ὁ: a master, lord

δίδωμι: to give

ἔπειτα: thereupon, then

ἔργον, τό: a deed, work

θύμα, -ατος, τό: incense

ἰάομαι: to heal, cure

κατατίθημι: to place, put

μέλι, -ιτος, τό: honey

μικρός, -ή, -όν: small, little

ὁδοιπορέω: to travel, walk

πάρειμι: to be present

ποιέω: to make

σημαίνω: to mark with a sign, seal

σμύρνα, ἡ: myrrh

συμφορά, ἡ: an event, misfortune

σφρηγίς, -ίδος, ἡ: a signet, ring

τάμνω: to cut

τραῦμα, -ατος, τό: a wound

φόβος, ὁ: a fear

φορέω: to carry, wear

χρὴ: it is necessary

τὸ δέ ... ἔσσειται: epic fut., “this will be”

εἰ μὴ ... ἀποθήσομαι: fut. mid. of ἀπο-τίθημι in protasis of fut. emotional cond., “unless I shall put away”

τῷ: *dat.*, “by that account,” i.e. “therefore,” an epic usage

ἀποτελέσαι: *ao. inf.* after χρὴ, “it is necessary that I accomplish”

τό ... ἰήσεται: *rel. cl.*, “which will heal”

εἰπὼν: *ao.* of λέγω, “having said”

ἀτελέα: *pred. acc.* after ἐποίειεν, “he made himself incomplete”

ταμῶν: *ao. part.* of τάμνω, “having cut”

κατέθετο: *ao.* of κατα-τίθημι, “he deposited them”

σφρηγίδι: *dat.* of means, “with a seal”

τὴν ἐφόρει: *rel. cl.*, “which he used to carry”

σημηνάμενος: *ao. part.* of σημαίνω, “having sealed”

ἰήτο: *contracted impf.* of ἰάομαι, “he set about healing”

πολλῶν παρεόντων: *gen. abs.*, “many being present”

κειμήλιον ἐν τοῖσι οἰκείοισι ἀπεκέατο, τὸ ἐγὼ κάρτα ἐπόθειον:
 νῦν δὲ ἐπεὶ μεγάλην ὁδὸν ἔρχομαι, παρὰ σοὶ τόδε θήσομαι. σὺ
 δέ μοι ἀσφαλῆως ἔχειν: τόδε γάρ μοι χρυσοῦ βέλτερον, τόδε
 μοι ψυχῆς ἐμῆς ἀντάξιον. εἴτ' ἂν δὲ ἀπικῶμαι, σόον αὐτὶς
 ἀποίσομαι.» ὁ δὲ δεξάμενος ἐτέρη σφρηγίδι ἐσημαίνετο καὶ
 τοῖσι ταμίησι φρουρέειν ἐνετείλατο.

[21] Κομβάβος μὲν νῦν τὸ ἀπὸ τοῦδε ἀσφαλῆα ὁδὸν
 ἤνυεν: ἀπικόμενοι δὲ εἰς τὴν ἱρὴν πόλιν σπουδῆ τὸν νηὸν

ἀντάξιος, -η, -ον: worth just as much as
 ἀνύω: to achieve, accomplish, complete
 ἀπικνέομαι: to come to, arrive
 ἀπόκειμαι: to be laid away
 ἀποφέρω: to return, (mid.) to take back
 ἀσφαλῆς, -ές: steadfast, firm, safe
 αὐτὶς: back, again
 βέλτερος, -η, -ον: better, more excellent
 δέκομαι: to take, accept, receive
 ἐμός, -ή, -όν: my, mine
 ἐντέλλω: to enjoin, command
 ἔρχομαι: to go, come
 εἴτε: when, at the time when
 ἱρός, -ή, -όν: sacred, holy
 κάρτα: very, much
 κειμήλιον, τό: a treasure, heirloom

νηός, ὁ: the dwelling of a god, a temple
 ὅδε: this
 ὁδός, ἡ: a way, path, journey
 οἰκείος, -η, -ον: of the house, domestic
 ποθέω: to long for, desire
 πόλις, -ιος, ἡ: a city
 σημαίνω: to mark with a sign, seal
 σόος, -η, -ον: safe
 σπουδῆ, ἡ: haste, speed
 σφραγίς, -ίδος, ἡ: a signet, ring
 ταμίης, -ου, ὁ: a steward, treasurer
 τίθημι: to set, put, place
 φρουρέω: to keep watch, guard
 χρυσός, ὁ: gold
 ψυχῆ, ἡ: soul, life

ἀπεκέατο: impf., “used to lie”
 θήσομαι: fut. of τίθημι, “I will place it”
 ἔχειν: pr. inf. as imper., “keep it!”
 χρυσοῦ: gen. of comp. after βέλτερον, “better than gold”
 ψυχῆς: epexegetic gen. after ἀντάξιον, “equal in worth to my life”
 εἴτ' ἂν δὲ ἀπικῶμαι: ao. subj. in gen. temp. cl., “when(ever) I return”
 ἀποίσομαι: fut. of ἀπο-φέρω, “I will retrieve”
 ἐνετείλατο: ao. of ἐν-τελείω, “he enjoined them to guard”
 τὸ ἀπὸ τοῦδε: “from this point,” the prepositional phrase is made adverbial by the
 accusative τὸ
 ἤνυεν: impf., “he accomplished”
 σπουδῆ: dat. of manner, “enthusiastically”
 ἀπικόμενοι: ao. part., “having arrived”

On the Syrian Goddess

οικοδόμεον καὶ σφίσι τρία ἔτεα ἐν τῷ ἔργῳ ἐξεγένετο, ἐν τοῖσι ἀπέβαινε τάπερ ὁ Κομβάβος ὀρρώδεεν. ἡ Στρατονίκη γὰρ χρόνον ἐπὶ πολλὸν συνόντα μιν ποθέειν ἄρχετο, μετὰ δέ οἱ καὶ κάρτα ἐπεμήνατο. καὶ λέγουσιν οἱ ἐν τῇ ἰρήῃ πόλει τὴν Ἥρην τουτέων αἰτίην ἐθέλουσαν γενέσθαι, Κομβάβον ἐσθλὸν μὲν ἔοντα λαθέειν μηδαμά, Στρατονίκην δὲ τίσασθαι, ὅτι οὐ ῥηιδίως τὸν νηὸν ὑπέσχετο.

αἰτίη, ἡ: a cause
ἀποβαίνω: to step off, result
ἄρχω: to begin
ἐθέλω: to will, wish
ἐκγίνομαι: to be born, (time) to go by
ἐπιμαίνομαι: to be mad about
ἔργον, τό: a deed, work
ἐσθλός, -ή, -όν: good
ἔτος, -εος, τό: a year
Ἥρη, ἡ: the goddess Hera
ἱρός, -ή, -όν: sacred, holy
κάρτα: very, much
λανθάνω: to escape notice

μηδαμός, -ή, -όν: none
νηός, ὁ: the dwelling of a god, a temple
οικοδομέω: to build
ὀρρωδέω: to fear, dread
ποθέω: to long for, desire
πόλις, -ιος, ἡ: a city
πολύς, πολλή, πολύ: many
ῥηίδιος, -η, -ον: easy, ready
σύνειμι: to be together, be with
τίνω: to punish
τρία: three
ὑποσχέομαι: to undertake
χρόνος, ὁ: time

οἰκοδόμεον: unaug. impf., “they started building”
σφίσι: dat. of reference, “for them”
ἐξεγένετο: ao., “three years passed”
ἐν τοῖσι: “in which (years)”
τάπερ: “just those things which”
ὀρρώδεεν: unaug. impf., “was dreading”
συνόντα: pr. part., “him being together (with her)”
ἐπεμήνατο: ao. of ἐπι-μαίνομαι, “later she became madly in love”
τὴν Ἥρην ... γενέσθαι: ao. inf. in ind. st., “that Hera was the cause”
ἐθέλουσαν: pr. part. agreeing with Ἥρην, “willingly”
λαθέειν: ao. inf. of λανθάνω expressing purpose, “so that Combabus not go unnoticed”
ἐσθλὸν ἔοντα: pr. part. supplementing λαθέειν, “so that Combabus being a good man not go unnoticed”
τίσασθαι: ao. inf. expressing purpose, “so that Stratonike be punished”
ὑπέσχετο: ao. of ὑπο-ισχνέομαι, “she had not undertaken”

[22] Ἡ δὲ τὰ μὲν πρῶτα ἐσωφρόνεεν καὶ τὴν νοῦσον ἔκρυπτεν: ὡς δὲ οἱ τὸ κακὸν μέζον ἡσυχίης ἐγένετο, ἐς ἐμφανὲς ἐτρύχετο κλαίεσκέν τε δι' ἡμέρης καὶ Κομβάβον ἀνεκαλέετο καὶ οἱ πάντα Κομβάβος ἦν. τέλος δὲ ἀμηχανέουσα

ἀμηχανάω: to be at a loss, be helpless
ἀνακαλέω: to call up, call out for
ἐμφανής, -ές: manifest, apparent
ἡμέρη, ἡ: a day
ἡσυχίη, ἡ: rest, quiet
κλαίω: to weep, lament, wail
κρύπτω: to hide, cover

νοῦσος, ἡ: a sickness
πρῶτος, -η, -ον: first
σωφρονέω: to be sound of mind, be prudent
τέλος, -εος, τό: a completion, end
τρύχω: to consume, spend (time)

ἐσωφρόνεεν: impf., “she kept controlling herself”

ἡσυχίης: gen. of comp. after **μέζον**, “greater than inaction” i.e. too great for inaction
ἐγένετο: ao., “became”

ἐτρύχετο, κλαίεσκέν, ἀνεκαλέετο: impf., “she was pining, weeping, calling upon”
πάντα: pred., “to her Combabus was everything”

Lack of Augment in Past Tenses

Following Herodotus and Homer, Lucian often omits augment in verbs that begin with a vowel or a diphthong:

Ionic	Attic
ἔσαν (3)	ἦσαν
ἶδον (9)	εἶδον
ὄλοντο (12)	ᾠλοντο
ἄρξατο (17)	ἦρξαντο
ἀμείβετο (18)	ἡμείβετο
ἀπείλειεν (19)	ἡπείλειεν
οἰκοδόμεον (21)	ᾠκόμουν
ἄρχετο (21)	ἦρχετο
ἄπτετο (22)	ἦπτετο
αἰδέετο (22)	ἦδέιτο
ἔλπετο (22)	ἦλπετο
αἴτεε (25)	ἦτει
ὁμολόγει (39)	ᾠμολόγει

On the Syrian Goddess

τῇ συμφορῇ εὐπρεπέα ἱκεσίην ἐδίζητο. ἄλλω μὲν ὦν τὸν ἔρωτα ὁμολογέειν ἐφυλάσσετο, αὐτῇ δὲ ἐπιχειρέειν αἰδέετο. ἐπινοεῖ ὦν τοιάδε, οἴνῳ ἐωντῆν μεθύσασα ἐς λόγους οἱ ἐλθεῖν. ἄμα δὲ οἴνῳ ἐσιόντι παρρησίῃ τε ἐσέρχεται καὶ ἡ ἀποτυχίῃ οὐ κάρτα αἰσχυρή, ἀλλὰ τῶν πρησσομένων ἕκαστα ἐς ἀγνοίην ἀναχωρέει.

Ὡς δέ οἱ ἐδόκεε, καὶ ἐποίεε ταῦτα. καὶ ἐπεὶ ἐκ δείπνου ἐγένοντο, ἀπικομένη ἐς τὰ οἰκεία ἐν τοῖσι Κομβάβος αὐλίζετο, λίσσετό τε καὶ γούνων ἄπτετο καὶ τὸν ἔρωτα ὠμολόγηεν. ὁ δὲ τὸν τε λόγον ἀπηνέως ἀπεδέκετο καὶ τὸ ἔργον ἀναίνετο καὶ οἱ

ἀγνοίη, ἡ: ignorance, oblivion
 αἰδέομαι: to be ashamed to
 αἰσχυρός, -ή, -όν: shameful, abusive
 ἀναίνομαι: to reject, spurn
 ἀναχωρέω: to go back, withdraw
 ἀπηνής, -ές: harsh, rough, hard
 ἀπικνέομαι: to come to, arrive
 ἀποδέκομαι: to accept, receive
 ἀποτυχίη, ἡ: failure
 ἄπτω: to fasten, touch
 αὐλίζομαι: to lie (in the court-yard), live
 γόνυ, γούνατος, τό: a knee
 δείπνον, τό: dinner
 δίζημαι: to seek out, look for
 ἕκαστος, -η, -ον: each, every
 ἐπινοέω: to think of, contrive
 ἐπιχειρέω: to attempt, enact
 ἔργον, τό: a deed, work

ἔρχομαι: to go, come
 ἔρωσ, -ωτος, ὁ: love
 ἐσέρχομαι: to go in, enter
 εὐπρεπής, -ές: decent, suitable
 ἱκέσιος, -η, -ον: suppliant
 κάρτα: very, much
 λίσσομαι: to beg, pray, beseech
 μεθύσκω: to make drunk, intoxicate
 οἰκείος, -η, -ον: of the house, household
 οἶνος, ὁ: wine
 ὁμολογέω: to agree, allow, confess
 παρρησίη, ἡ: openness, frankness
 ποιέω: to make, do
 πρήσσω: to do
 συμφορῇ, ἡ: a circumstance, misfortune
 τοιόσδε, -ήδε, -όνδε: such
 φυλάσσω: to guard, take care

τῇ συμφορῇ: dat. of ref. with ἀμηχανέουσα, “being helpless toward the illness”
 ἄλλω: dat. after ὁμολογέειν, “to anyone else”
 ἐπιχειρέειν: pr. inf. supplementing αἰδέετο, “she was ashamed to enact”
 ἐπινοεῖ: vivid pr., “she hits upon the following”
 μεθύσασα: ao. part. of μεθύσκω, “having made herself drunk”
 ἐλθεῖν: ao. inf. of purpose, “to come to words,” i.e. to speak to him
 οἴνῳ ἐσιόντι: pr. part. dat. of ἐσ-ἔρχομαι after ἄμα, “with wine entering”
 τῶν πρησσομένων: pr. part. gen., “each of the things done”
 καὶ ἐποίεε: impf., “she also did these things”
 ἐκ δείπνου: “when they were from the table,” i.e. after dinner
 λίσσετο: unaug. impf., “she began begging”
 γούνων: gen. after ἄπτετο. Touching someone’s knees is a gesture of supplication.

Lucian

τὴν μέθην ἐπεκάλεεν. ἀπειλούσης δὲ μέγα τι κακὸν ἑωυτὴν ἐργάσασθαι, δείσας πάντα οἱ λόγον ἔφηνεν καὶ πᾶσαν τὴν ἑωυτοῦ πάθην ἀπηγγέσατο καὶ τὸ ἔργον ἐς ἐμφανὲς ἤνεικεν. ἰδοῦσα δὲ ἡ Στρατονίκη τὰ οὐποτε ἔλπετο, μανίης μὲν ἐκείνης ἔσχετο, ἔρωτος δὲ οὐδαμὰ ἐλήθετο, ἀλλὰ πάντα οἱ συνεοῦσα ταύτην παραμυθίην ἐποιέετο ἔρωτος ἀπρήκτιο. ἔστιν ὁ ἔρωσ οὗτος ἐν τῇ ἱρῇ πόλει καὶ ἔτι νῦν γίγνεται: γυναῖκες Γάλλων

ἀπειλέω: to threaten

ἀπηγέομαι: to relate, narrate

ἀπρηκτος, ον: unavailing, unprofitable

Γάλλος, ὄ: a priest of Cybele

γυνή, γυναικός, ἡ: a woman, wife

δεῖδω: to fear

ἔλπω: to make to hope

ἐμφανής, -ές: manifest, apparent

ἐπιθυμέω: to desire

ἐπικαλέω: to invoke, charge

ἐργάζομαι: to work, bring about

ἔργον, τό: a deed, work

ἔρωσ, -ωτος, ὄ: love

ἱρός, -ή, -όν: sacred, holy

λανθάνω: to escape notice

μανίη, ἡ: madness, frenzy

μέθη, ἡ: strong drink, drunkenness

οὐδαμός, -ή, -όν: no one, nothing

πάθη, ἡ: a misfortune

παραμυθίη, ἡ: encouragement, consolation

ποιέω: to make, do

πόλις, -ιος, ἡ: a city

σύνειμι: to be with, be together

φαίνω: to show, reveal

φέρω: to bear, carry

ἐπεκάλεεν: impf., “he accused her of drunkenness”

ἀπειλούσης (sc. αὐτῆς): pr. part. gen. in gen. abs., “but with her threatening to” + inf.

ἐργάσασθαι: ao. inf. mid., “to harm herself”

δείσας: ao. part. nom. s., “he fearing”

ἔφηνεν: ao. of φαίνω, “he revealed”

ἀπηγγέσατο: ao. of ἀπο-ηγέομαι, “he explained”

ἤνεικεν: ao. of φέρω, “he brought to light”

ἰδοῦσα: ao. part. of εἶδον, “she having seen”

τὰ οὐποτε ἔλπετο: rel. cl., “what she never hoped for”

μανίης: gen. of separation after ἔσχετο, “she checked herself from that madness”

ἔσχετο: ao. mid. of ἔχω

ἐλήθετο: ao. mid. of λανθάνω, “she did not forget” + gen.

συνεοῦσα: pr. part., “being with him”

ἀπρήκτιο: epic gen. s. agreeing with ἔρωτος, “consolation for her unavailing love”

On the Syrian Goddess

ἐπιθυμέουσι καὶ γυναιξὶ Γάλλοι ἐπιμαίνονται, ζηλοτυπέει δὲ οὐδεὶς, ἀλλὰ σφίσι τὸ χρῆμα κάρτα ἱρὸν νομίζουσιν.

[23] Τὰ δ' ὦν ἐν τῇ ἱρῇ πόλει ἀμφὶ τὴν Στρατονίκην οὐδαμὰ τὸν βασιλέα λέληθεν, ἀλλὰ πολλοὶ ἀπικνεόμενοι κατηγορεῖον καὶ τὰ γιγνόμενα ἀπηγέοντο. ἐπὶ τοῖσι περιαλέων ἐξ ἀτελέος τοῦ ἔργου Κομβάβον μετεκάλεεν. ἄλλοι δὲ λέγουσι λόγον οὐτὶ ἀληθέα, τὴν Στρατονίκην, ἐπειδὴ ἀπέτυχε τῶν ἐδέετο, αὐτὴν γράψασαν ἐς τὸν ἄνδρα τοῦ Κομβάβου κατηγορεῖν πείρην οἱ ἐπικαλέουσιν, καὶ τὸ Ἑλληνας Σθενεβοίης πέρι λέγουσι καὶ Φαίδρης τῆς Κνωσσίας,

ἀληθής, -ές: true

ἄνθρωπος, ἄνδρός, ὄ: a man, husband

ἀπηγέομαι: to relate, narrate

ἀπικνεόμαι: to come to, arrive

ἀποτυγχάνω: to fail, mistake

ἀτελής, -ές: without end

βασιλεύς, -έως, ὄ: a king

γράφω: to write

δέομαι: to ask

Ἑλληνας: Greek

ἐπικαλέω: to call upon, claim

ἐπιμαίνομαι: to be mad about

ἔργον, τό: a deed, work

ζηλοτυπέω: to be jealous

ἱρός, -ή, -όν: sacred, holy

κάρτα: very, much

κατηγορέω: to speak against, accuse

Κνωσσίας: Cnosian, Cretan

λανθάνω: to escape notice

μετακαλέω: to call away

νομίζω: to think, believe, practice

πειράω: to attempt, make an attempt on

περιαλέω: to be greatly pained

πόλις, -ιος, ἡ: a city

Σθενέβοιη, ἡ: Stheneboea

Φαίδρη, ἡ: Phaedra

χρῆμα, -ατος, τό: an object, matter

ἐπιθυμέουσι: pr., “they desire” + gen.

ἐπιμαίνονται: “they are mad for” + dat.

σφίσι: dat. of reference, “sacred for them”

τὰ ... λέληθεν: plupf. of λανθάνω, “the events had not escaped the notice of” + acc.

κατηγορεῖον: impf. κατα-ἀγορέω, “they were accusing”

ἀπηγέοντο: impf. of ἀπο-ἡγέομαι, “they were telling”

μετεκάλεεν: impf. of μετα-καλέω, “he summoned”

ἄλλοι δὲ: “but others say,” introducing an alternate version of the story

οὐτὶ: acc. of resp., “not at all”

τὴν Στρατονίκην ... κατηγορεῖν: ind. st., “that Stratonike accused” + gen.

ἀπέτυχε: ao. of ἀπο-τυγχάνω, “after she lost”

τῶν ἐδέετο: both ἀπο-τυγχάνω and δέομαι take the gen., “what she was seeking”

γράψασαν: ao. part. agreeing with Στρατονίκην, “having written to her husband”

πείρην: pr. inf. of πειράω in ind. st. after ἐπικαλέουσιν, “claiming that he had made an attempt on” + dat.

Σθενεβοίης πέρι: “about Sthenboea,” whose story is told in *Iliad* 6

ταυτὶ καὶ Ἀσσύριοι ἐς Στρατονίκην μυθολογέουσιν. ἐγὼ μὲν νυν οὐδὲ Σθενεβοίην πείθομαι οὐδὲ Φαίδρην τοιάδε ἐπιτελέσαι, εἰ τὸν Ἴππόλυτον ἀτρεκέως ἐπόθεε Φαίδρη. ἀλλὰ τὰ μὲν ἐχέτω ὅκως καὶ ἐγένετο.

[24] Ὡς δὲ ἡ ἀγγελίη ἐς τὴν ἰρὴν πόλιν ἀπίκετο ἔγνω τε ὁ Κομβάβος τὴν αἰτίην, θαρσέων τε ἦεν, ὅτι οἱ ἡ ἀπολογίη οἴκοι ἐλείπετο, καὶ μιν ἐλθόντα ὁ βασιλεὺς αὐτίκα μὲν ἔδησέν τε καὶ ἐν φρουρῇ εἶχεν: μετὰ δέ, παρεόντων οἱ τῶν φίλων οἱ καὶ τότε πεμπομένῳ τῷ Κομβάβῳ παρεγένοντο, παραγαγὼν

ἀγγελίη, ἡ: a message, news
αἰτίη, ἡ: a charge, accusation
ἀπικνέομαι: to come to, arrive
ἀπολογίη, ἡ: a defense
Ἀσσύριος, -η, -ον: Assyrian
ἀτρεκής, -ές: real, genuine
αὐτίκα: straightway, at once
βασιλεὺς, -έως, ὁ: a king
γιγνώσκω: to know
δέω: to bind
ἐπιτελέω: to finish, accomplish
ἔρχομαι: to come, go
θαρσέω: to take courage
Ἴππόλυτος, ὁ: Hippolytus
ἱρός, -ή, -όν: sacred, holy

λείπω: to leave
μυθολογέω: to tell legends
οἴκοι: at home
παράγω: to lead by, bring beside
πάρειμι: to be present
πείθω: to win over, persuade
πέμπω: to send, dispatch
ποθέω: to long for
πόλις, -ιος, ἡ: a city
Σθενέβοιη, ἡ: Stheneboea
τοιόσδε, -ήδε, -όνδε: such
Φαίδρη, ἡ: Phaedra
φίλος, ὁ: a friend
φρουρά, ἡ: a watch, guard

Φαίδρης: Cretan Phaedra's story was told in Euripides' *Hippolytus*.

ἐπιτελέσαι: ao. inf. after πείθομαι, "that they did such things"

ἐχέτω: 3 s. imper., "let that be"

ἔγνω: ao. of γινώσκω, "he realized"

ἦεν: impf. of ἔρχομαι, "he went forth being brave"

οἴκοι: loc., "at home"

μιν ἐλθόντα: ao. part. obj. of ἔδησεν and εἶχεν, "him having come,"

παρεόντων οἱ τῶν φίλων: gen. abs., "his friends being present"

οἱ ... παρεγένοντο: ao., "who had been beside" + dat.

πεμπομένῳ: pr. part. dat. agreeing with Κομβάβῳ, "beside Combabus when he was being dispatched"

παραγαγὼν: ao. part of παρα-ἄγω, "having brought him beside"

On the Syrian Goddess

ἐς μέσον κατηγορεῖν ἄρχετο καὶ οἱ μοιχείην τε καὶ ἀκολασίην
προὔφενεν: κάρτα δὲ δεινοπαθέων πίστιν τε καὶ φιλίην
ἀνεκαλέετο, λέγων τρισσὰ Κομβάβον ἀδικεῖν μοιχόν τε ἔοντα
καὶ ἐς πίστιν ὑβρίσαντα καὶ ἐς θεὸν ἀσεβέοντα, τῆς ἐν τῷ
ἔργῳ τοιάδε ἔπραξεν. πολλοὶ δὲ παρεστεῶτες ἤλεγχον ὅτι
ἀναφανδὸν σφέας ἀλλήλοισι συνεόντας εἶδον. πᾶσιν δὲ τέλος
ἐδόκεεν αὐτίκα θνήσκειν Κομβάβον θανάτου ἄξια ἐργασμένον.

ἀδικέω: to do wrong, be unjust
ἀκολασίη, ἡ: licentiousness
ἀλλήλων: one another
ἀνακαλέω: to call up
ἀναφανδόν: visibly, openly
ἄξιος, -ίη, -ον: worthy
ἄρχω: to begin
ἀσεβέω: to be impious, profane
αὐτίκα: straightway, at once
δεινοπαθέω: to complain loudly of suffer-
ings
ἐλέγχω: to disgrace, shame
ἐργάζομαι: to work
ἔργον, τό: a deed, work
θάνατος, ό: death
θνήσκω: to die

κάρτα: very, much
κατηγορέω: to accuse, charge
μέσος, -η, -ον: middle, in the middle
μοιχείη, ἡ: adultery
μοιχός, ό: an adulterer
παρίστημι: to make to stand around
πίστις, -ιος, ἡ: trust, faith
πρήσσω: to do
προφέρω: to bring before
σύνειμι: to be with, be together
τέλος, -εος, τό: an end, completion
τοιόσδε, -ήδε, -όνδε: such
τρισσός, -ή: threefold
ὑβρίζω: to outrage, insult
φιλίη, ἡ: affection, friendship

προὔφενεν: impf., “he started reproaching Y (dat.) for X (acc.)
ἀνεκαλέετο: impf., “he called up” + acc.
Κομβάβον ἀδικεῖν: ind. st., “that Combabus was thrice unjust”
ἔοντα ... ὑβρίσαντα ... ἀσεβέοντα: causal participles, “because he was an
adulterer... he had wronged ... he was impious
τῆς: gen. rel. with antec. θεὸν, “the goddess in whose work”
ἔπραξεν: ao. of πρήσσω, “he had done”
παραστεῶτες: perf. part. of περι-ἵστημι, “standing around”
ὅτι ... εἶδον: ao. in ind. st. after ἤλεγχον, “charged that they had seen”
σφέας ... συνεόντας: pr. part. in ind. st. after εἶδον, “them consorting”
πᾶσιν: dat. pl. with ἐδόκεεν, “it seemed to all”
θανάτου: epexegetic gen. after ἄξια, “things worthy of death”
ἐργασμένον: perf. part. acc., “having done things”

[25] Ὁ δὲ τέως μὲν ἐστήκεεν λέγων οὐδέν: ἐπεὶ δὲ ἤδη ἐς τὸν φόνον ἤγετο, φθέγξατό τε καὶ τὸ κειμήλιον αἶτεε, λέγων ὡς ἀναιρέει μιν οὐχ ὕβριος οὐδὲ γάμων εἵνεκα, ἀλλὰ ἐκείνων ἐπιθυμέων τά οἱ ἀπιῶν παρεθήκατο. πρὸς τάδε ὁ βασιλεὺς καλέσας τὸν ταμίην ἐκέλευεν ἐνεῖκαι τά οἱ φρουρέειν ἔδωκεν: ὡς δὲ ἤνικεν, λύσας τὴν σφρηγίδα ὁ Κομβάβος τά τε ἐνεόντα ἐπέδειξεν καὶ ἐωυτὸν ὀκοῖα ἐπεπόνθειν, ἔλεξέ τε, “Ἔω βασιλεῦ, τάδε τοι ἐγὼ ὀρρωδέων, εἴτε με ταύτην ὀδὸν

ἄγω: to lead, bring
 αἰτέω: to ask, beg
 ἀναιρέω: to raise, destroy
 ἀπέρχομαι: to go away, depart
 βασιλεύς, -έως, ὁ: a king, chief
 γάμος, ὁ: a wedding, marriage
 δίδωμι: to give
 εἵνεκα: on account of, for the sake of (+
 gen.)
 ἐπιδείκνυμι: to show, reveal
 ἐπιθυμέω: to desire
 εἴτε: when
 ἵστημι: to make to stand
 καλέω: to call
 κειμήλιον, τό: a treasure, heirloom
 κελεύω: to bid, command, order

λέγος, -η, -ον: lewd
 λύω: to loose
 ὁδός, ἡ: a way, path, journey
 ὀκοῖος, -η, -ον: of what sort, what kind
 ὀρρωδέω: to fear, dread
 παρατίθημι: to put away, deposit
 πάσχω: to suffer
 σφραγίς, -ιδος, ἡ: a seal, signet
 τάμιαις, -ου, ὁ: a steward, treasurer
 τέως: so long, meanwhile
 ὕβρις, -ιος, ἡ: wantonness, insolence
 φέρω: to bear, bring
 φθέγγομαι: to utter, speak up
 φόνος, ὁ: murder, execution
 φρουρέω: to keep watch, guard

ἐστήκεεν: plupf. of ἵστημι, “he stood”
 ἤγετο: impf. pas., “he was being led”
 φθέγξατο: ao., “he spoke up”
 ὡς ἀναιρέει: pr., “that he (the king) is destroying him”
 ἀλλὰ ἐπιθυμέων: “but because desiring” + gen.
 τά οἱ ἀπιῶν παρεθήκατο: ao. of παρα-τίθημι, “which he (Combabus), departing, had deposited with him (the king)”
 ἐνεῖκαι; ao. inf. of φέρω in ind. com. after ἐκέλευεν, “he ordered the steward to bring”
 τά ... ἔδωκεν: ao. of δίδωμι in rel. cl., “what he (Combabus) had given” + dat.
 φρουρέειν: inf. of purp., “to guard”
 τά ἐν-εόντα: n. pl., “the things inside”
 ἐπέδειξεν: ao. of ἐπι-δείκνυμι, “he showed”
 ὀκοῖα ἐπεπόνθειν: plupf. of πάσχω, “himself what he had suffered”
 ὀρρωδέων: pr. part., “because I dreaded”

On the Syrian Goddess

ἔπεμπες, ἀέκων ἦον: καὶ ἐπεὶ με ἀναγκαίη μεγάλη ἐκ σέο κατέλαβεν, τοιάδε ἐπετέλεσα, ἐσθλὰ μὲν ἐς δεσπότεα, ἐμοὶ δὲ οὐκ εὐτυχέα. τοιόσδε μέντοι ἔων ἀνδρὸς ἐπ' ἀδικίην ἐγκαλέομαι.»

[26] Ὁ δὲ πρὸς τάδε ἀμβώσας περιέβαλέν τέ μιν καὶ δακρῦν ἄμα ἔλεγεν, “ὦ Κομβάβε, τί μέγα κακὸν εἰργάσαο; τί δὲ σεωυτὸν οὕτως ἀεικέλιον ἔργον μούνος ἀνδρῶν ἔπραξας; τὰ οὐ πάμπαν ἐπαινέω. ὦ σχέτλιε, ὃς τοιάδε ἔτλης, οἶα μήτε σὲ παθέειν μήτ' ἐμὲ ιδέσθαι ὄφελεν: οὐ γάρ μοι ταύτης

<p>ἀδικία, ἡ: wrongdoing, injustice ἀεικέλιος, -η, -ον: unseemly, shameful ἀέκων, -ουσα, -ον: unwilling ἀναβοάω: to shout aloud, cry out ἀνάγκη, ἡ: force, necessity ἀνὴρ, ἀνδρός, ὁ: a man δακρῦω: to weep δεσπότης, -ου, ὁ: a master, lord ἐγκαλέω: to call in, accuse ἐπαινέω: to approve, commend ἐπιτελέω: to complete, accomplish ἐργάζομαι: to work ἔργον, τό: a deed, work ἐσθλός, -ή, -όν: good</p>	<p>εὐτυχής, -ές: lucky, fortunate, prosperous καταλαμβάνω: to seize upon, lay hold of μήτε: and not, neither μούνος, -η, -ον: alone, only ὀφείλω: to owe, ought πάμπαν: wholly, altogether πάσχω: to suffer πέμπω: to send, dispatch περιβάλλω: to throw around, embrace πρήσσω: to make, do σχέτλιος, -η, -ον: unwearying, unflinching τλάω: to bear, suffer, undergo τοιόσδε, -ήδε, -όνδε: such</p>
---	---

ἦον: impf. of ἔρχομαι, “I went”
με ...κατέλαβεν: ao. of κατα-λαμβάνω, “took hold of me”
ἐπετέλεσα: ao., “I did these things”
ἐσθλὰ μὲν ... ἐμοὶ δὲ: note the chiasmus, “good things to my master, to me bad”
τοιόσδε ... ἀνδρὸς: “being *this sort of a man*”
ἐγκαλέομαι: pr. pas., “I am accused”
ἀμβώσας: ao. of ἀνα-βοάω, “having raised a shout”
περιέβαλεν: ao. of περι-βάλλω, “he embraced”
εἰργάσαο: ao. 2 s. of ἐργάζομαι, “what did you do?”
μούνος ἀνδρῶν: “you *alone of men*”
ἔπραξας: ao. 2. s. of πρήσσω, “why did you do this”
ὃς τοιάδε ἔτλης: ao. of τλάω, “you who dared”
τοιιάδε ... οἶα: “such things ... as”
μήτε σὲ παθέειν μήτ' ἐμὲ ιδέσθαι: ao. inf. after ὄφελεν, “neither you to suffer not me to see”

ἀπολογίης ἔδεεν. ἀλλ' ἐπεὶ δαίμων τοιάδε ἤθελεν, πρῶτα μὲν σοι τίσις ἐξ ἡμέων ἔσσεται, αὐτέων συκοφαντέων ὁ θάνατος, μετὰ δὲ μεγάλη δωρεὴ ἀπίξεται χρυσός τε πολλὸς καὶ ἄργυρος ἄπλετος καὶ ἐσθῆτες Ἀσσύριαι καὶ ἵπποι βασιλήιοι. ἀπίξαι δὲ παρ' ἡμέας ἄνευ ἐσαγγελέος οὐδέ τις ἀπέρξει σε ἡμετέρης ὄψιος, οὐδ' ἦν γυναικὶ ἅμα εὐνάζωμαι.» τὰδε εἶπέν τε ἅμα καὶ ἐποίεεν: καὶ οἱ μὲν αὐτίκα ἐς φόνον ἤγοντο, τῷ δὲ τὰ δῶρα ἐδέδοτο καὶ ἡ φιλή μέζων ἐγεγόνεεν. ἐδόκεεν δὲ οὐδεὶς ἔτι Ἀσσυρίων Κομβάβω σοφίην καὶ εὐδαιμονίην εἶκελος.

ἄγω: to lead, bring

ἄνευ: without

ἀπείργω: to keep away from

ἀπικνέομαι: to come to, arrive

ἄπλετος, -ον: boundless, immense

ἀπολογία, ἡ: a defense

ἄργυρος, ὁ: silver

Ἀσσύριος, -η, -ον: Assyrian

αὐτίκα: straightway, at once

βασιλήιος, -η, -ον: kingly, royal

γυνή, γυναικός, ἡ: a woman, wife

δαίμων, -ονος, ὁ: a spirit, fortune

δέω: to lack, need

δίδωμι: to give

δωρεή, ἡ: a gift, present

δῶρον, τό: a gift, present

ἐθέλω: to wish

εἶκελος, -η, -ον: like, equal

εἰσαγγελεύς, -έως, ὁ: one who announces

ἐσθῆς, -ῆτος, ἡ: dress, clothing

εὐδαιμονίη, ἡ: good fortune, happiness

εὐνάζω: to put to bed

ἡμέτερος, -η, -ον: our

θάνατος, ὁ: death

ἵππος, ὁ: a horse, mare

ὄψις, -ιος, ἡ: an appearance, sight

ποιέω: to make, do

πρῶτος, -η, -ον: first

σοφίη, ἡ: wisdom

συκοφάντης, -ου, ὁ: a false accuser, slanderer

τίσις, -ιος, ἡ: recompense, retribution

τοιόσδε, -ήδε, -όνδε: such

φιλή, ἡ: friendship

φόνος, ὁ: murder, execution

χρυσός, ὁ: gold

ἀπολογίης: gen. after ἔδεεν, “need of defense”

ἔσσεται: an epic future, “there will be”

ἀπίξεται: fut. of ἀπο-ικνέομαι, “will arrive”

ἀπίξαι: fut., “you will arrive among us” i.e. you will be allowed an audience

ἀπέρξει: fut. of ἀπείργω, “nor will anyone bar you”

ὄψιος: gen. of sep. after ἀπέρξει, “from our sight”

οὐδ' ἦν: “not even if”

οἱ μὲν ... τῷ δὲ: “these (the sycophants) ... but to him (Kombabus)”

ἐδέδοτο: plupf. of δίδωμι, “gifts had been given”

ἐγεγόνεεν: plupf. of γίγνομαι, “had become”

Κομβάβω: dat. after εἶκελος, “equal to Kombabus”

σοφίην καὶ εὐδαιμονίην: acc. of resp.

On the Syrian Goddess

Μετὰ δὲ αἰτησάμενος ἐκτελέσαι τὰ λείποντα τῷ νηῶ--
ἀτελέα γὰρ μιν ἀπολελοίπεεν--αὐτις ἐπέμπετο, καὶ τὸν τε
νηὸν ἐξετέλεσε καὶ τὸ λοιπὸν αὐτοῦ ἔμενεν. ἔδωκεν δέ οἱ
βασιλεὺς ἀρετῆς τε καὶ εὐεργεσίης εἵνεκα ἐν τῷ ἱρῷ ἐστάναι
χάλκεον: καὶ ἔτι ἐς τιμὴν ἐν τῷ ἱρῷ Κομβάβος χάλκεος,
Ἑρμοκλέος τοῦ Ῥοδίου ποίημα, μορφὴν μὲν ὁκοίη γυνή,
ἐσθῆτα δὲ ἀνδρηίην ἔχει.

Λέγεται δὲ τῶν φίλων τοὺς μάλιστα οἱ εὐνοέοντας ἐς
παραμυθίην τοῦ πάθεος κοινωνίην ἐλέσθαι τῆς συμφορῆς:

<i>αἰρέω</i> : to take up, grasp	<i>λείπω</i> : to leave, quit
<i>αἰτέω</i> : to ask, beg	<i>λοιπός, -ή, -όν</i> : remaining, the rest
<i>ἀνδρήιος, -η, -ον</i> : of a man	<i>μένω</i> : to stay, remain
<i>ἀπολείπω</i> : to leave behind	<i>μορφή, ἡ</i> : form, shape
<i>ἀρετή, ἡ</i> : virtue, excellence	<i>νηός, ὁ</i> : the dwelling of a god, a temple
<i>ἀτελής, ἔς</i> : without end, unfinished	<i>ὁκοίος, -η, -ον</i> : of what sort, what kind
<i>ἀδτις</i> : again, back	<i>πάθος, -εος, τό</i> : an incident, occurrence
<i>βασιλεὺς, -έως, ὁ</i> : a king	<i>παραμυθίη, ἡ</i> : encouragement, consolation
<i>γυνή, γυναικός, ἡ</i> : a woman, wife	<i>πέμπω</i> : to send, dispatch
<i>δίδωμι</i> : to give	<i>ποίημα, -ατος, τό</i> : something made, a work
<i>εἵνεκα</i> : on account of, for the sake of (+ <i>gen.</i>)	<i>Ῥόδιος, -η, -ον</i> : Rhodian
<i>ἐκτελέω</i> : to complete, accomplish, achieve	<i>συμφορά, ἡ</i> : an event, misfortune
<i>ἐσθῆς, -ῆτος, ἡ</i> : dress, clothing	<i>τιμή, ἡ</i> : honor
<i>εὐεργεσίη, ἡ</i> : good work	<i>φίλος, ὁ</i> : a friend
<i>εὐνοέω</i> : to be well-inclined	<i>χάλκεος, -έη, -εον</i> : of bronze, brazen
<i>ἱρόν, τό</i> : a sacred place, temple	
<i>ἴστημι</i> : to make to stand	
<i>κοινωνίη, ἡ</i> : communion, fellowship, share	

αἰτησάμενος: ao. part., “having sought to” + inf.
τῷ νηῶ: dat. of ref., “the remaining things of the sanctuary”
ἀπολελοίπεεν: plupf. of *ἀπο-λείπω*, “for he had left it”
ἐπέμπετο: impf. pas., “he was sent out”
τὸ λοιπὸν: acc. of dur., “the rest (of his life)”
αὐτοῦ: “in that place”
ἔδωκεν: ao. of *δίδωμι*, “he granted” + inf.
ἐστάναι: perf. inf. of *ἴστημι*, “to set up”
ἐς τιμὴν: “for honor”
μορφὴν: acc. of resp., “in form”
τῶν φίλων: part. gen., “of his friends”
ἐς παραμυθίην: “for consolation”
ἐλέσθαι: ao. inf. mid. of *αἰρέομαι* after *λέγεται*, “that they chose”
τῆς συμφορῆς: gen. with *κοινωνίην*, “a share of the disaster”

ἔτεμον γὰρ ἑωυτοὺς καὶ δίαιταν τὴν αὐτὴν ἐκείνω διαιτέοντο.
 ἄλλοι δὲ ἱρολογέουσιν ἐπὶ τῷ πρήγματι, λέγοντες ὡς ἡ Ἥρη
 φιλέουσα Κομβάβον πολλοῖσι τὴν τομὴν ἐπὶ νόον ἔβαλλεν,
 ὅκως μὴ μῦνος ἐπὶ τῇ ἀνδρηίῃ λυπέοιτο. [27] τὸ δὲ ἔθος
 τοῦτο ἐπειδὴ ἅπαξ ἐγένετο, ἔτι νῦν μένει: καὶ πολλοὶ ἐκάστου
 ἔτεος ἐν τῷ ἱρῷ τάμνονται καὶ θηλύνονται, εἴτε Κομβάβον
 παραμυθεόμενοι εἴτε καὶ Ἥρη χαρίζονται: τάμνονται δ' ὦν.
 ἐσθῆτα δὲ οἶδε οὐκέτι ἀνδρηίην ἔχουσιν, ἀλλὰ εἵματά τε
 γυναικῆια φορέουσιν καὶ ἔργα γυναικῶν ἐπιτελέουσιν. ὡς δὲ
 ἐγὼ ἤκουον, ἀνακέεται καὶ τουτέων ἐς Κομβάβον ἡ αἰτία:

αἰτία, ἡ: a cause

ἀκούω: to hear

ἀνάκειμαι: to be laid up, be ascribed

ἀνδρηίη, ἡ: manliness, manhood

ἀνδρήμιος, -η, -ον: of a man, manly

ἅπαξ: once

βάλλω: to throw

γυναικεῖος, -η, -ον: of a woman, feminine

γυνή, γυναικός, ἡ: a woman, wife

δίαιτα, ἡ: a way of living

διαιτώμαι: to lead a life, live

ἔθος, -εος, τό: custom, habit

εἶμα, -ατος, τό: a garment

εἴτε...εἴτε: either...or

ἕκαστος, -η, -ον: each, every

ἐπιτελέω: to complete, accomplish

ἔργον, τό: a deed, work

ἐσθῆς, -ῆτος, ἡ: dress, clothing

ἔτος, -εος, τό: a year

Ἥρη, ἡ: Hera

θηλύνω: to make womanish, emasculate

ἱρολογέω: to speak of sacred matters

ἱρόν, τό: a sacred place, temple

λυπέω: to pain, distress, grieve

μένω: to stay, remain

μῦνος, -η, -ον: alone, only

νόος, ό: a mind

οὐκέτι: no more, no longer

παραμυθεόμεαι: to encourage, console

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

τάμνω: to cut

τομή, ἡ: a cutting, castration

φιλέω: to love

φορέω: to bear, wear

χαρίζω: to gratify, favor

ἔτεμον: ao. of τάμνω, “they cut”

τὴν αὐτὴν: “the same to” + dat.

ὡς ... ἔβαλλεν: impf. in ind. st., “that she placed”

πολλοῖσι: dat. of ref., “into the mind of many”

ὅκως μὴ ... λυπέοιτο: pr. opt. in purpose clause, “lest he grieve”

ἐγένετο: ao. of γίγνομαι “it happened”

ἐκάστου ἔτεος: gen. of time within which, “each year”

εἴτε παραμυθεόμενοι εἴτε χαρίζονται: “whether consoling or whether they honor”

ἐς Κομβάβον: “for the sake of Combabus,” i.e. in honor of C.

On the Syrian Goddess

συνενείχθη γάρ οί καί τάδε. ξείνη γυνή ἐς πανήγυριν ἀπικομένη, ἰδοῦσα καλόν τε ἑόντα καὶ ἐσθήτα ἔτι ἀνδρηίην ἔχοντα, ἔρωτι μεγάλῳ ἔσχετο, μετὰ δὲ μαθοῦσα ἀτελέα ἑόντα ἑωυτὴν διειργάσατο. ἐπὶ τοῖσι Κομβάβος, ἀθυμέων ὅτι οἱ ἀτυχέως τὰ ἐς Ἀφροδίτην ἔχει, ἐσθήτα γυναικίην ἐνεδύσατο, ὅκως μηκέτι ἐτέρη γυνή ἴσα ἐξαπατέοιτο. ἦδε αἰτίη Γάλλοισι στολῆς θηλέης.

Κομβάβου μὲν μοι τοσάδε εἰρήσθω, Γάλλων δὲ αὖτις ἐγὼ λόγῳ ὑστέρῳ μεμνήσομαι, τομῆς τε αὐτέων, ὅκως

ἀθυμέω: to be disheartened

αἰτίη, ἦ: a cause

ἀνδρήιος, -η, -ον: of a man, manly

ἀπικνεόμαι: to come to

ἀτελής, -ές: incomplete

ἀτυχής, -ές: luckless, unfortunate

αὖτις: back, again

Ἀφροδίτη, ἦ: Aphrodite

Γάλλος, ό: a priest of Cybele

γυναικίος, -η, -ον: of a woman, feminine

γυνή, γυναικός, ἦ: a woman, wife

διειργάζομαι: to make an end of, kill

ἐνδύω: to go into

ἐξαπατάω: to deceive

ἔρωσ, -ωτος, ό: love

ἐσθής, -ῆτος, ἦ: dress, clothing

θήλυς, θήλεα, θήλυ: female

ἴσος, -η, -ον: equal to, the same as

μανθάνω: to learn

μηκέτι: no more, no longer, no further

μιμνήσκω: to remind, put

ξείνος, -η, -ον: foreign

πανήγυρις, -εως, ἦ: a general assembly

στολή, ἦ: a equipment, dress

συνφέρειω: to bring together, gather

τομή, ἦ: a cutting, castration

τοσόσδε, -ῆδε, -όνδε: so much

ὑστερος, α, ον: later, last

συνενείχθη: ao. pas. of συν-φέρω, “the following things happened to him”

ἀπικομένη: ao. part., “having arrived”

ἰδοῦσα: ao. part., “having seen”

ἑόντα, ἔχοντα: pr. part. in ind.st. after ἰδοῦσα, “that he was, that he wears”

ἔρωτι: dat. of means, “by a great passion”

ἔσχετο: ao. mid. of ἔχω, “she was held”

ἀτελέα ἑόντα: pr. part. in ind. st., “having learned that he was incomplete”

διειργάσατο: ao. of δια-ἐργάζομαι, “she destroyed”

ἐπὶ τοῖσι: “after these things”

οί: dat. of ref., “for him”

ἀτυχέως ... ἔχει: “the things of Aphrodite are unlucky”

ὅκως μηκέτι ...ἐξαπατέοιτο: pr. opt. pas. in purpose cl., “lest another be deceived”

εἰρήσθω: 3 s. pr. imper., “let such things be said” i.e. and no more

μεμνήσομαι: fut. of μιμνήσκω, “I will make mention of” + gen.

ὅκως τάμνονται: ind. quest., “how they cut themselves”

τάμνονται, καὶ ταφῆς ὀκοίην θάπτονται, καὶ ὄτεν εἵνεκα ἐς τὸ ἱρὸν οὐκ ἐσέρχονται: πρότερον δέ μοι θυμὸς εἰπεῖν θεσίος τε περί τοῦ νηοῦ καὶ μεγάθεος, καὶ δῆτα ἐρέω.

The Phallobatoi

[28] Ὁ μὲν χώρος αὐτός, ἐν τῷ τὸ ἱρὸν ἴδρυται, λόφος ἐστίν, κέεται δὲ κατὰ μέσον μάλιστα τῆς πόλιος, καὶ οἱ τείχεα δοιὰ περικέεται. τῶν δὲ τειχέων τὸ μὲν ἀρχαῖον, τὸ δὲ οὐ πολλὸν ἡμέων πρεσβύτερον. τὰ δὲ προπύλαια τοῦ ἱεροῦ ἐς ἄνεμον βορέην ἀποκέκρινται, μέγαθος ὅσον τε ἑκατὸν ὄργυιων. ἐν τούτοισι τοῖσι προπυλαίοισι καὶ οἱ φαλλοὶ ἐστᾶσι

ἄνεμος, ὄ: wind
 ἀποκρίνω: to separate, set apart
 ἀρχαῖος, -η, -ον: ancient
 βορέης: north
 δοιοί, -αί, -ά: two, double
 εἵνεκα: on account of, for the sake of (+ gen.)
 ἑκατόν: a hundred
 ἐσέρχομαι: to go in, enter
 θάπτω: to bury, honor with funeral rites
 θεσίς, -ιος, ἦ: a setting, placement
 θυμός, ὄ: the soul
 ἰδρύω: to seat, situate
 ἱρὸν, τό: a sacred place, temple
 ἱρός, -ή, -όν: sacred, holy
 ἴστημι: to make to stand
 κείμεαι: to be laid

λόφος, ὄ: a hill
 μέγαθος, -εος, τό: greatness, magnitude, size
 μέσος, -η, -ον: middle
 νηός, ὄ: the dwelling of a god, a temple
 ὀκοίος, -η, -ον: of what sort, what kind
 ὄργυια, -ῆς, ἦ: a fathom
 περικείμεαι: to lie around
 πόλις, -ιος, ἦ: a city
 πρέσβυς: old
 προπύλαια, τά: an entrance, gateway
 πρότερος, -η, -ον: before, earlier
 τάμνω: to cut
 ταφή, ἦ: burial
 τείχος, -εος, τό: a wall
 φαλλός, ὄ: a phallus
 χώρος, ὄ: a ground, place

ταφῆς ὀκοίην θάπτονται: “and of their burial, how they are buried”
 ὄτεν εἵνεκα: “on account of what” i.e. “why”
 εἰπεῖν: ao. inf. after θυμὸς, “it is my desire to speak”
 θεσίος τε περί: “both about the layout”
 δῆτα ἐρέω: “and so I will speak”
 κατὰ μέσον μάλιστα: “in the very center”
 οὐ πολλόν: acc. of degree of difference, “not by much”
 ἡμέων: gen. of comp. after πρεσβύτερον, “older than us”
 ἀποκέκρινται: perf. of ἀπο-κρίνω, “is oriented”
 μέγαθος: acc. of resp., “in size”
 ὅσον τε: “approximately,” an epic and Herodotean usage
 ἐστᾶσι: perf. of ἴστημι, “they stand”

On the Syrian Goddess

τοὺς Διόνυσος ἐστήσατο, ἡλικίην καὶ οἶδε τριηκοσίων ὀργυιέων. ἐς τουτέων τὸν ἕνα φαλλὸν ἀνὴρ ἐκάστου ἔτεος δις ἀνέρχεται οἰκέει τε ἐν ἄκρω τῷ φαλλῷ χρόνον ἐπτὰ ἡμερέων. αἰτίη δέ οἱ τῆς ἀνόδου ἦδε λέγεται. οἱ μὲν πολλοὶ νομίζουσιν ὅτι ὑψοῦ τοῖσι θεοῖσιν ὀμιλέει καὶ ἀγαθὰ ξυναπάσῃ Συρίῃ αἰτέει, οἱ δὲ τῶν εὐχωλέων ἀγχόθεν ἐπαῖουσιν. ἄλλοισιν δὲ δοκέει καὶ τάδε Δευκαλίωνος εἵνεκα ποιέεσθαι, ἐκείνης ξυμφορῆς μνήματα, ὁκοτε οἱ ἄνθρωποι ἐς τὰ οὖρεα καὶ ἐς τὰ

ἀγαθός, -ή, -όν: good
 ἀγχόθεν: from nearby
 αἰτέω: to ask, beg
 αἰτίη, ἦ: a cause, reason
 ἄκρος, -η, -ον: at the highest point
 ἀνέρχομαι: to go up, ascend
 ἄνθρωπος, ὁ: a man
 ἄνοδος, ἦ: a way up, ascent
 Διόνυσος, ὁ: Dionysus
 δις: twice
 εἵνεκα: on account of, for the sake of (+
 gen.)
 εἷς, μία, ἕν: one
 ἕκαστος, -η, -ον: each, every
 ἐπαίω: to listen, attend
 ἐπτὰ: seven
 ἔτος, -εος, τό: a year
 εὐχωλή, ἦ: a prayer, vow
 ἡλικίη, ἦ: stature

ἡμέρη, ἦ: a day
 θεός, ὁ: a god
 μνήμα, -ατος, τό: a remembrance
 νομίζω: to think, believe
 ξυνάπασ, -αση, -αν: all together
 οἰκέω: to inhabit, occupy
 ὁκοτε: when
 ὀμιλέω: to be in company, consort with
 ὀργυια, -ῆς, ἦ: a fathom
 οὖρος, -εος, τό: a mountain, hill
 ποιέω: to make, do
 συμφορῆ, ἦ: an event, circumstance, mis-
 fortune
 Συρίη, ἦ: Syria
 τριακόσιοι, -αι, -α: three hundred
 ὑψοῦ: aloft
 φαλλός, ὁ: a phallus
 χρόνος, ὁ: time

τοὺς Διόνυσος ἐστήσατο: ao. mid. of ἵστημι, “which D. set up for himself”
 ἡλικίην: acc. of resp., “in stature” i.e. height
 τριηκοσίων ὀργυιέων: 300 fathoms, an impossible number
 ἐς τὸν ἕνα: “up to one of these”
 χρόνον: acc. of resp., “for a period of time”
 τῆς ἀνόδου: gen. after αἰτίη, “cause of this ascent”
 ὑψοῦ: “up high”
 τοῖσι θεοῖσιν: dat. ind. obj. with ὀμιλέει, “he consorts with the gods”
 ξυναπάσῃ Συρίῃ: dat. of ref., “for all Syria”
 οἱ δὲ: “and they,” i.e. the gods
 ἀγχόθεν: “from nearby”
 καὶ τάδε: “these things too seem” + inf.
 ὁκοτε ... ἦσαν: impf. of ἔρχομαι, “when men went”
 ἐς τὰ περιμήκεια: “to the very largest” + gen.

περιμήκεα τῶν δενδρέων ἦσαν τὸ πολλὸν ὕδωρ ὀρρωδέοντες. ἔμοι μὲν νυν καὶ τάδε ἀπίθανα. δοκέω γε μὲν Διονύσῳ σφέας καὶ τάδε ποιέειν, συμβάλλομαι δὲ τουτέοισι. φαλλοὺς ὅσοι Διονύσῳ ἐγείρουσι, ἐν τοῖσι φαλλοῖσι καὶ ἄνδρας ξυλίνους κατίζουσιν, ὅτε μὲν εἵνεκα ἐγὼ οὐκ ἐρέω. δοκέει δ' ὦν μοι, καὶ ὅδε ἐς ἐκείνου μίμησιν τοῦ ξυλίνου ἀνδρὸς ἀνέρχεται.

[29] Ἡ δὲ οἱ ἄνοδος τοιήδε: σειρῆ μικρῆ ἐνωτὸν τε ἄμα καὶ τὸν φαλλὸν περιβάλλει, μετὰ δὲ ἐπιβαίνει ξύλων προσφυῶν τῷ φαλλῷ ὀκόσον ἐς χώραν ἄκρου ποδός: ἀνιῶν δὲ

ἄκρος, -η, -ον: at the furthest point, the tip
 ἀνέρχομαι: to go up, ascend
 ἀνὴρ, ἀνδρός, ὄ: a man
 ἄνοδος, ἦ: a way up, ascent
 ἀπίθανος, -ον: incredible, unlikely, improbable
 δένδρεον, τό: a tree
 Διόνυσος, ὄ: Dionysus
 ἐγείρω: to raise, erect
 εἵνεκα: on account of, for the sake of (+ gen.)
 ἐπιβαίνω: to go upon
 καθίζω: to make to sit, seat
 μικρός, -ή, -όν: small, little
 μίμησις, -εως, ἦ: an imitation

ξύλιος, -η, -ον: of wood, wooden
 ξύλον, τό: a piece of wood
 ὀκόσος, -η, -ον: as many as
 ὀρρωδέω: to fear, dread
 περιβάλλω: to throw round
 περιμήκης: very large, huge
 ποιέω: to make, do
 πούς, ποδός, ὄ: a foot
 προσφυής, -ές: attached to (+ dat.)
 σειρή, ἦ: a cord, rope
 συμβάλλω: to throw together, conjecture
 τοιόσδε, -ήδε, -όνδε: such
 ὕδωρ, ὕδατος, τό: water
 φαλλός, ὄ: a phallus
 χώρα, ἦ: a place, space

τὸ πολλὸν ὕδωρ: “the flood,” see section 12 above
 Διονύσῳ: dat. of ref., “for Dionysus”
 τουτέοισι: dat. of means, “from the following”
 ὅσοι Διονύσῳ ἐγείρουσι: “whoever raises phalluses for Dionysus”
 κατίζουσιν: pr., “they set X (acc.) down”
 ὅτε: gen. rel. pron. with εἵνεκα, “on account of what”
 ἐς μίμησιν: “for the imitation of” + gen.
 Ἡ δὲ οἱ ἄνοδος: “his ascent up it,” i.e. up the phallus
 περιβάλλει: “he puts X (acc.) around Y (dat.)”
 ὀκόσον: acc. of resp., “in extent”
 ἐς χώραν: “to the space”

On the Syrian Goddess

ἄμα ἀναβάλλει τὴν σειρὴν ἀμφοτέρωθεν ὄκωσπερ ἡνιοχέων. εἰ δέ τις τόδε μὲν οὐκ ὄπωπεν, ὄπωπεν δὲ φοινικοβατέοντας ἢ ἐν Ἀραβίῃ ἢ ἐν Αἰγύπτῳ ἢ ἄλλοθί κου, οἶδε τὸ λέγω.

Ἐπεὰν δὲ ἐς τέλος ἵκηται τῆς ὁδοῦ, σειρὴν ἐτέρην ἀφείς τὴν αὐτὸς ἔχει, μακρὴν ταύτην, ἀνέλκει τῶν οἱ θυμός, ξύλα καὶ εἴματα καὶ σκεύεα, ἀπὸ τῶν ἔδρην συνδέων ὀκοίην καλιὴν ἰζάνει, μίμνει τε χρόνον τῶν εἶπον ἡμερέων. πολλοὶ δὲ ἀπικνεόμενοι χρυσόν τε καὶ ἄργυρον, οἱ δὲ χαλκόν, τὰ

Αἰγυπτος, ὄ: Egypt

ἄλλοθι: elsewhere, in another place

ἀμφοτέρωθεν: from both sides

ἀναβάλλω: to throw up

ἀνέλκω: to draw up, pull up

ἀπικνεόμαι: to come to, arrive

Ἀραβία, ἡ: Arabia

ἄργυρος, ὄ: silver

ἀφήμι: to send forth, let go

ἔδρη, ἡ: a seat

εἶμα, -ατος, τό: a garment

ἐπεὰν: whenever

ἡμέρη, ἡ: a day

ἡνιοχέω: to drive a chariot, hold reins

θυμός, ὄ: a spirit, desire

ἰζάνω: to make to sit

ἰκνεόμαι: to come

καλιή, ἡ: a nest

μακρός, -ή, -όν: long

μίμνω: to stay

ξύλον, τό: wood

ὁδός, ἡ: a way, journey

ὀκοίος, -η, -ον: of what sort, what kind

ὄκωσπερ: just as

ὄρέω: to see

σειρά, ἡ: a cord, rope

σκεῦος, -εος, τό: a vessel, vase

συνδέω: to bind together

τέλος, -εος, τό: an end

φοινικοβατέω: to climb palms

χαλκός, ὄ: bronze

χρόνος, ὄ: time

χρυσός, ὄ: gold

ὄκωσπερ ἡνιοχέων: pr. part., “as though being a charioteer”

ὄπωπεν: perf. in simple cond., “if one has not seen”

φοινικοβατέοντας: part. acc. pl., “those climbing palm trees”

ἄλλοθί κου: “or anywhere else”

τὸ λέγω: rel. cl., “what I mean”

Ἐπεὰν ... ἵκηται: ao. subj. of **ἰκνεόμαι** in gen. temp. cl., “whenever he comes”

ἀφείς: ao. part. of **ἀπο-ἵμι**, “having released”

ἀνέλκει: “he hauls up”

τῶν οἱ θυμός: “(the things) for which there is desire to him”

ἀπὸ τῶν: “from which”

ὀκοίην καλιὴν: “like a hut”

χρόνον: acc. of duration, “for the length of time of” + gen.

τῶν εἶπον: “days which I said”

πολλοὶ ... κατιᾶσιν: pr. of **κατα-ἵμι**, “many put into”

τὰ νομίζουσιν: “which they use as money,” cf. **νομίσμα**, “coin”

νομίζουσιν, ἐς ἐχίνον πρόσθε κείμενον κατιᾶσιν, λέγοντες τὰ οὐνόματα ἕκαστος. παρεστεῶς δὲ ἄλλος ἄνω ἀγγέλλει: ὁ δὲ δεξάμενος τοῦνομα εὐχολήν ἐς ἕκαστον ποιέεται, ἅμα δὲ εὐχόμενος κροτέει ποίημα χάλκεον, τὸ αἰεῖδει μέγα καὶ τρηχὺ κινεόμενον. εὐδὲι δὲ οὐδαμά: ἦν γάρ μιν ὕπνος ἔλη ποτέ, σκορπίος ἀνιῶν ἀνεγείρει τε καὶ ἀεικέα ἐργάζεται, καὶ οἱ ἦδε ἢ ζημὴ τοῦ ὕπνου ἐπικέεται. τὰ μὲν ὦν ἐς τὸν σκορπίον μυθέονται ἰρά τε καὶ θεοπρεπέα: εἰ δὲ ἀτρεκέα ἐστίν, οὐκ ἔχω

ἀγγέλλω: to report	θεοπρεπέης, -ές: meet for a god, marvelous
αἰεῖδω: to sing	ἱρός, -ή, -όν: sacred, holy
ἀεικής, -ές: unseemly, shameful	κατήμι: to place down
αἰρέω: to take hold of, grasp	κείμεαι: to be laid
ἀνεγείρω: to wake up, rouse	κινέω: to move
ἀνέρχομαι: to go up	κροτέω: to make to rattle
ἄνω: upwards	μυθέομαι: to say, speak
ἀτρεκής, -ές: real, genuine	νομίζω: to think, believe
δέκομαι: to take, accept, receive	οὔνομα, -ματα, τὸ: a name
ἕκαστος, -η, -ον: each, every	παρίστημι: to make to stand near
ἐπίκειμαι: to be laid upon	ποιέω: to make, do
ἐργάζομαι: to work	ποίημα, -ατος, τό: something made
εὐδω: to sleep	πρόσθε: before
εὐχομαι: to pray	σκορπίος, ὁ: a scorpion
εὐχολή, ἡ: a prayer, vow	τρηχύς, -εῖα, -ύ: rugged, rough
ἐχίνος, ὁ: a pot	ὕπνος, ὁ: sleep, slumber
ζημὴ, ἡ: a damage, penalty	χάλκεος, -έη, -εον: of bronze

παρεστεῶς: perf. part. of παρα-ἵστημι, “standing by”

ἄνω: adv., “communicates (the names) up”

δεξάμενος: ao. part., “having received”

ἐς ἕκαστον: “for each one”

ποίημα χάλκεον: “a bronze implement”

κινεόμενον: pr. part. pas., “being moved”

ἦν ... ἔλη: ao. subj. in pr. gen. cond., “if ever sleep takes him, a scorpion wakes”

τὰ ... μυθέονται: “what they say is sacred”

On the Syrian Goddess

ἐρέειν. δοκέει δέ μοι, μέγα ἐς ἀγρυπνίην συμβάλλεται καὶ τῆς πτώσιος ἢ ὀρρωδία. φαλλοβατέων μὲν δὴ περὶ τοσάδε ἀρκέει.

Layout of the temple

[30] ὁ δὲ νηὸς ὀρέει μὲν ἐς ἡέλιον ἀνιόντα, εἶδος δὲ καὶ ἐργασίην ἐστὶν ὀκοίους νηοὺς ἐν Ἰωνίῃ ποιέουσιν. ἔδρη μεγάλη ἀνέχει ἐκ γῆς μέγαθος ὀργυιέων δυοῖν, ἐπὶ τῆς ὁ νηὸς ἐπικέεται. ἀνοδος ἐς αὐτὸν λίθου πεποιήται, οὐ κάρτα μακρή. ἀνελθόντι δὲ θωῦμα μὲν καὶ ὁ πρόνηος μέγα παρέχεται θύρησί

ἀγρυπνία, ἡ: sleeplessness, waking

ἀνέρχομαι: to go up, rise

ἀνέχω: to hold up

ἀνοδος, ἡ: a way up, ascent

ἀρκέω: to be enough, suffice

γῆ, ἡ: earth, ground

δύο: two

ἔδρη, ἡ: a sitting place, foundation

εἶδος, -εος, τό: form, shape, appearance

ἐπίκειμαι: to be laid upon

ἐργασία, ἡ: work, workmanship

ἡέλιος, ὁ: the sun

θύρη, ἡ: a door

θωῦμα, -ατος, τό: a wonder, marvel

Ἰωνία, ἡ: Ionia

κάρτα: very, much

λίθος, ὁ: a stone

μακρός, -ή, -όν: long

μέγαθος, -εος, τό: greatness, magnitude, size

νηός, ὁ: the dwelling of a god, a temple

ὀργυια, -ῆς, ἡ: a fathom

ὀρέω: to see

ὀρρωδία, ἡ: terror, fear

παρέχω: to furnish, provide, supply

ποιέω: to make, do

πρόνηος, ὁ: a front hall

πτώσις, -ιος, ἡ: a fall, falling

συμβάλλω: to throw together, conjecture

τοσάσδε, -ῆδε, -όνδε: so much

φαλλοβάτης, -ου, ὁ: one who mounts on a phallus, phallic priest

ἔχω ἐρέειν: "I am not able to say"

μέγα: acc. adverbial, "greatly"

φαλλοβατέων περὶ: "about the phallus-walkers"

ὀρέει: pr. of ὀρέω (= ὀράω), "looks toward," i.e. faces

ἀνιόντα: pr. part. of ἀνα-ἔρχομαι, "rising"

εἶδος καὶ ἐργασίην: acc. resp., "in appearance and workmanship"

ὀκοίους ... ποιέουσιν: "such as they make"

μέγαθος: "in height"

ἐπὶ τῆς: "upon which"

πεποιήται: perf., "is made of" + gen.

ἀνελθόντι: ao. part. dat. of ref., "a wonder to the one who has approached"

παρέχεται: "furnishes a great wonder"

τε ἤσκηται χρυσέησιν: ἔνδοθεν δὲ ὁ νηὸς χρυσοῦ τε πολλοῦ ἀπολάμπεται καὶ ἡ ὀροφὴ πᾶσα χρυσέη. ἀπόζει δὲ αὐτοῦ ὀσμὴ ἀμβροσίη ὀκοίη λέγεται τῆς χώρης τῆς Ἀραβίης, καὶ σοι τηλόθεν ἀνιόντι προσβάλλει πνοιὴν κάρτα ἀγαθὴν: καὶ ἦν αὐτὶς ἀπίης, οὐδαμὰ λείπεται, ἀλλὰ σευ τά τε εἴματα ἐς πολλὸν ἔχει τὴν πνοιὴν καὶ σὺ ἐς πάμπαν αὐτῆς μνήσεται.

[31] Ἐνδοθεν δὲ ὁ νηὸς οὐκ ἀπλῶς ἐστίν, ἀλλὰ ἐν αὐτῷ θάλαμος ἄλλος πεποιήται. ἄνοδος καὶ ἐς τοῦτον ὀλίγη: θύρῃσι δὲ οὐκ ἤσκηται, ἀλλὰ ἐς ἀντίον ἅπας ἀναπέπταται. ἐς

ἀγαθός, -ή, -όν: good
 ἀμβρόσιος, -η, -ον: immortal, divine
 ἀναπετάννυμι: to spread out
 ἀνέρχομαι: to go up
 ἄνοδος, ἡ: a way up, ascent
 ἀντίος, -ία, -ίον: set against
 ἀπέρχομαι: to go away, depart
 ἀπλῶς, -η, -ον: simple
 ἀπόζω: to smell of
 ἀπολάμπω: to shine, glitter
 Ἀραβία, ἡ: Arabia
 ἀσκέω: to form by art, fashion
 αὐτὶς: back, again
 εἶμα, -ατος, τό: a garment
 ἔνδοθεν: from within
 θάλαμος, ὁ: an inner room
 θύρη, ἡ: a door

κάρτα: very, much
 λείπω: to leave
 μιμνήσκω: to remind
 νηός, ὁ: the dwelling of a god, a temple
 ὀσμὴ, ἡ: a smell, scent, odor
 ὀκοίος, -η, -ον: of what sort, what kind
 ὀλίγος, -η, -ον: few, little, small
 ὀροφὴ, ἡ: a roof, ceiling
 πάμπαν: wholly, altogether
 πνοή, -ῆς, ἡ: a breeze, vapor
 ποιέω: to make
 προσβάλλω: to throw forth, cast
 τηλόθεν: from afar
 χρύσεος, -η, -ον: golden, of gold
 χρυσός, ὁ: gold
 χώρα, ἡ: a place, space

ἤσκηται: perf. of ἀσκέω, “is equipped with” + dat.

χρυσοῦ: gen. of source, “gleams from much gold”

τῆς χώρης: gen. of source, “from Arabia”

προσβάλλει: pr., “it casts X (acc.) upon Y (dat.)”

ἦν ἀπίης: pr. subj of ἀπο-έρχομαι in pr. gen. cond., “if one departs, it is not left behind”

ἐς πολλὸν (sc. χρόνον): “for a long time”

μνήσεται: 2. s. fut. of μιμνήσκω, “you will remember” + gen.

πεποιήται: perf., “is made”

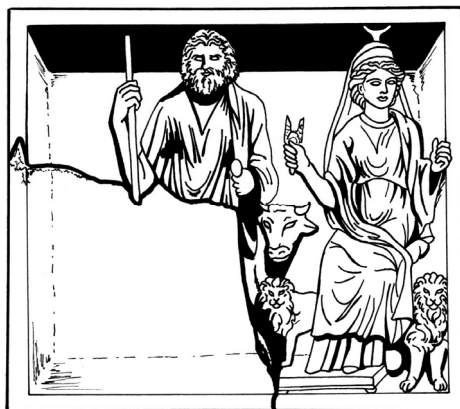
ἤσκηται: perf. of ἀσκέω, “is equipped” + dat.

ἐς ἀντίον: “towards the approach”

ἀναπέπταται: perf. of ἀνα-πετάννυμι, “is spread out”

On the Syrian Goddess

μὲν ὦν τὸν μέγαν νηὸν πάντες ἐσέρχονται, ἐς δὲ τὸν θάλαμον οἱ ἱρέες μῦνον, οὐ μέντοι πάντες οἱ ἱρέες, ἀλλὰ οἱ μάλιστα ἀγχίθεοί τε εἰσιν καὶ οἱσι πᾶσα ἐς τὸ ἱρὸν μέλεται θεραπῆη. ἐν δὲ τῷδε εἶται τὰ ἔδεα, ἧ τε Ἥρη καὶ τὸν αὐτοὶ Δία ἐόντα ἐτέρω οὐνόματι κληίζουσιν. ἄμφω δὲ χρύσειοί τε εἰσιν καὶ ἄμφω ἕζονται: ἀλλὰ τὴν μὲν Ἥρην λέοντες φέρουσιν, ὁ δὲ ταύροισιν ἐφέζεται.



Atargatis, enthroned between two lions and holding a spindle, together with her consort Hadad, enthroned with bulls. Roman. Drawing © S. Beaulieu

ἀγχίθεος, -ον: near the gods
ἄμφω: both
ἕζομαι: to sit
ἐσέρχομαι: to go in, enter
ἐφέζομαι: to sit upon
Ζεὺς, Διός, ὁ: Zeus
Ἥρη, ἡ: Hera
θάλαμος, ὁ: an inner room
θεραπείη, ἡ: a waiting on, service
ιερεύς, ὁ: a priest

ἱρὸν, τό: a sacred place, temple
κληίζω: to name, call
λέων, -οντος, ὁ: a lion
μέλω: to be a care
μῦνος, -η, -ον: alone, only
νηός, ὁ: the dwelling of a god, a temple
οὐνομα, -ματα, τό: a name
ταῦρος, ὁ: a bull
φέρω: to bear
χρῦσος, -η, -ον: golden, of gold

ἀλλὰ οἱ εἰσιν: “but (those) who are”
καὶ οἱσι: dat. pl. after μέλεται, “and to whom is a care”
ἐν δὲ τῷδε: “and in this,” i.e. the inner chamber
εἶται: perf. of ἕζομαι, “are placed”
καὶ τὸν: “and (he) whom”
Δία ἐόντα: “although being Zeus”
ἐτέρω οὐνόματι: namely, Hadad, the consort of Atargatis

Lucian

The iconography



The Phrygian goddess Kybele (from a Roman lamp)

[32] Καὶ δῆτα τὸ μὲν τοῦ
Διὸς ἄγαλμα ἐς Δία πάντα ὄρῃ
καὶ κεφαλὴν καὶ εἴματα καὶ
ἔδρην, καὶ μιν οὐδὲ ἐθέλων ἄλλως
εἰκάσεις. ἡ δὲ Ἥρη σκοπέοντί τοι
πολυειδέα μορφήν ἐκφανέει: καὶ
τὰ μὲν ζύμπαντα ἀτρεκέϊ λόγῳ
Ἥρη ἐστίν, ἔχει δέ τι καὶ
Ἀθηναίης καὶ Ἀφροδίτης καὶ
Σεληναίης καὶ Ῥέης καὶ Ἀρτέμιδος
καὶ Νεμέσιος καὶ Μοιρέων. χειρὶ

ἄγαλμα, -ατος, τό: a glory, delight, honor
ἄλλως: in another way, otherwise
ἀτρεκής, -ές: real, genuine
ἔδρη, ἡ: a seat
ἐθέλω: to wish
εἰκάζω: to make like, portray
εἶμα, -ατος, τό: a garment
ἐκφαίνω: to show, reveal
Ζεύς, Διός, ὁ: Zeus

Ἥρη, ἡ: the goddess Hera
κεφαλή, ἡ: a head
μορφή, ἡ: form, shape
ζύμπας, -πασα, -παν: all together, all at
once
ὀρέω: to see
πολυειδής, -ές: of many kinds
σκοπέω: to look at
χείρ, χειρός, ἡ: a hand

πάντα καὶ κεφαλὴν etc.: acc. of resp., “in every way, in head, clothes, etc.”

ἐς ... ὄρῃ (= ὄρῃ): “looks to” + acc., i.e. “resembles”

ἐθέλων: pr. part. conc., “although wishing”

ἄλλως εἰκάσεις: fut. of εἰκάζω, “you will not identify it otherwise”

σκοπέοντί τοι: dat. ind. obj. of ἐκφανέει, “to you examining”

ἐκφανέει: fut. of ἐκφαίνω, “Hera will show”

μορφήν: acc. of resp., “in manifold form”

τὰ μὲν ζύμπαντα: “while overall”

ἔχει δέ τι: “yet she has something of” + gen.

Ἀθηναίης: Athena is sometimes linked with Allat, the Arabian equivalent of Atargatis.

Ἀφροδίτης: Atargatis is sometimes linked with Aphrodite by Greek authors.

Σεληναίης: Selene, a moon goddess, may be mentioned because of the crescent in her iconography.

Ῥέης: Rhea is perhaps mentioned because of her lions and mural crown.

Ἀρτέμιδος: Artemis is linked by the Greeks to several eastern goddesses.

Νεμέσιος: Nemesis may be mentioned to suggest that Atargatis is a cosmic goddess.

Μοιρέων: The Fates, like Atargatis, sometimes hold a spindle.

On the Syrian Goddess

δὲ τῇ μὲν ἐτέρῃ σκῆπτρον ἔχει, τῇ ἐτέρῃ δὲ ἄτρακτον, καὶ ἐπὶ τῇ κεφαλῇ ἀκτῖνάς τε φορέει καὶ πύργον καὶ κεστὸν τῷ μούνην τὴν Οὐρανίην κοσμέουσιν. ἔκτοσθεν δὲ οἱ χρυσὸς τε ἄλλος περικέεται καὶ λίθοι κάρτα πολυτελέες, τῶν οἱ μὲν λευκοί, οἱ δὲ ὕδατώδεις, πολλοὶ δὲ οἰνώδεις, πολλοὶ δὲ πυρώδεις, ἔτι δὲ ὄνυχες οἱ Σαρδῶοι πολλοὶ καὶ ὑάκινθοι καὶ σμάραγδοι, τὰ φέρουσιν Αἰγύπτιοι καὶ



Votive stele of Atargatis as “Dea Syria,” enthroned with two lions and holding a spindle and mirror, the former associated with Athena or the Fates, the latter with Aphrodite (Urania). The crescent moon on her head associates her with Artemis. Roman.

Drawing © S. Beaulieu

Αἰγύπτιος, -η, -ον: Egyptian
ἀκτίς, -ίνος, ἦ: a ray, beam
ἄτρακτος, ἦ: a spindle
ἔκτοσθεν: outside
κάρτα: very, much
κεστός, -ή, -όν: stitched, embroidered
κεφαλή, ἦ: a head
κοσμέω: to arrange, adorn
λευκός, -ή, -όν: bright, white
λίθος, ό: a stone
μόνος, -η, -ον: alone, only
οἰνώδης, -ες: wine-colored
ὄνυξ, -υχος, ό: onyx

Οὐρανίη, ἦ: “the Heavenly One”
περίκειμαι: to lie around
πολυτελής, -ες: very expensive, costly
πύργος, ό: a tower
πυρώδης, -ες: like fire, fiery
Σαρδῶος: Sardinian
σκῆπτρον, τό: a staff, scepter
σμάραγδος, ό: emerald
ὑάκινθος, ό: hyacinth
ὕδατώδης, -ες: watery, sea-colored
φέρω: to bear
φορέω: to bear, wear
χρυσός, ό: gold

ἄτρακτον: The spindle is associated with the Moirae and Athena.

κεστὸν: from **κεντέω**, “something woven,” is used of a girdle or breastband of

Aphrodite (= Urania), but here is something worn on the head

τῷ ... κοσμέουσιν: rel. cl., “with which they adorn”

τῶν οἱ μὲν: “jewels of which some...”

τὰ φέρουσιν: “things which they bring”

Ἴνδοι καὶ Αἰθίοπες καὶ Μῆδοι καὶ Ἀρμένιοι καὶ Βαβυλώνιοι. τὸ δὲ δὴ μέζονος λόγου ἄξιον, τοῦτο ἀπηγήσομαι: λίθον ἐπὶ τῇ κεφαλῇ φορέει: λυχνὶς καλέεται, οὖνομα δὲ οἱ τοῦ ἔργου ἢ συντυχίη. ἀπὸ τούτου ἐν νυκτὶ σέλας πολλὸν ἀπολάμπεται, ὑπὸ δὲ οἱ καὶ ὁ νηὸς ἅπας οἶον ὑπὸ λύχνοισι φαίνεται. ἐν ἡμέρῃ δὲ τὸ μὲν φέγγος ἀσθενέει, ἰδέην δὲ ἔχει κάρτα πυρώδεια. καὶ ἄλλο θουμαστόν ἐστιν ἐν τῷ ξοάνῳ. ἦν ἐστεῶς ἀντίος ἐσορέης, ἐς σὲ ὀρή καὶ μεταβαίνοντι τὸ βλέμμα ἀκολουθεῖ: καὶ ἦν ἄλλος ἐτέρωθεν ἱστορέη, ἴσα καὶ ἐς ἐκείνον ἐκτελεῖ.

Αἰθίοψ, -οπος, ὁ: Aethiopian	κάρτα: very, much
ἀκολουθεῖω: to follow	κεφαλή, ἡ: a head
ἀντίος, -ία, -ιον: against, opposite	λίθος, ὁ: a stone
ἄξιος, -ίη, -ον: worthy	λυχνίς, -ίδος, ἡ: lychnis
ἀπηγέομαι: to relate, narrate	λύχνος, ὁ: a lamp
ἀπολάμπω: to shine, glitter	μείζων, -ον: larger
ἀσθενέω: to grow weak, be faint	μεταβαίνω: to pass over, change position
βλέμμα, -ατος, τό: a look, glance	Μῆδος, ὁ: a Mede, Median
εἰσορέω: to look upon, view	νηός, ὁ: the dwelling of a god, a temple
ἐκτελεῖω: to accomplish, achieve	νύξ, νυκτός, ἡ: night
ἔργον, τό: a deed, work	ξοάνον, τό: a statue
ἐτέρωθεν: from the other side	ὀρέω: to see
ἡμέρη, ἡ: a day	οὖνομα, -ματα, τό: a name
θαυμαστός, -ή, -όν: wonderful, marvelous	πυρώδης, -ες: like fire, fiery
ιδέη, ἡ: a form	σέλας, -ατος, τό: a bright flame, blaze,
Ἴνδός, -ή, -όν: Indian	light
ἴσος, -η, -ον: equal to, the same	συντυχίη, ἡ: an occurrence, incident
ἴστημι: to make to stand	φαίνω: to bring to light, show
ἱστορέω: to inquire into, seek	φέγγος, -εος, τό: light, splendor
καλέω: to call	φορέω: to bear, wear

τὸ ... ἄξιον: "that which is worthy of" + gen.

ἀπηγέομαι: fut. of ἀπο-ηγέομαι, "I will explain"

φορέει: "she (the goddess) carries"

λυχνίς: The stone's name is connected with the properties of a λύχνος, "a lamp."

ὑπὸ δὲ οἱ: "and from it"

οἶον ὑπὸ λύχνοισι: "as though from lamps"

ἀσθενέει: "weakens"

ἦν ... ἐσορέης: pr. subj. of ἐς-ὀρέω in pr. gen. cl., "if you look at it directly"

μεταβαίνοντι: pr. part. dat. ind. obj. of ἀκολουθεῖ, "follows the one changing position"

ἦν ... ἱστορέη: pr. subj. in pr. gen. cond., "if someone else seeks from the other side"

On the Syrian Goddess

The Semeion (Standard)



The “standard” between the deities of Hierapolis (3rd C. CE coin)

[33] Ἐν μέσῳ δὲ ἀμφοτέρων ἕστηκεν ξόανον ἄλλο χρύσειον, οὐδαμὰ τοῖσι ἄλλοισι ξόανοισι εἴκελον. τὸ δὲ μορφήν μὲν ἰδίην οὐκ ἔχει, φορέει δὲ τῶν ἄλλων θεῶν εἶδα. καλέεται δὲ σημήιον καὶ ὑπ’ αὐτῶν Ἀσσυρίων, οὐδέ τι οὖνομα ἴδιον αὐτῷ ἔθεντο, ἀλλ’ οὐδὲ γενέσιος αὐτοῦ καὶ εἶδος λέγουσιν.

καὶ μιν οἱ μὲν ἐς Διόνυσον, ἄλλοι δὲ ἐς Δευκαλίωνα, οἱ δὲ ἐς Σεμίραμιν ἄγουσιν: καὶ γὰρ δὴ ὦν ἐπὶ τῇ κορυφῇ αὐτοῦ

ἄγω: to lead, bring

ἀμφοτέρος, -η, -ον: each, both

γένεσις, -ιος, ἡ: an origin, source

Διόνυσος, ὁ: Dionysus

εἶδος, -εος, τό: a form, shape, figure

εἴκελος, -η, -ον: like (+ dat.)

ἴδιος, -η, -ον: one’s own, proper (name)

ἵστημι: to make to stand

καλέω: to call

κορυφή, ἡ: the head, top

μέσος, -η, -ον: middle

μορφή, ἡ: a form, shape

ξόανον, τό: a statue

οὖνομα, -ματα, τό: a name

σημεῖον, τό: a sign, a mark, token

τίθημι: to set, put, place

φορέω: to bear

χρύσειος, -η, -ον: golden, of gold

ἕστηκεν: perf. of ἵστημι, “stands”

ἄλλοισι ξόανοισι: dat. pl with εἴκελον, “similar to the other statues”

τὸ ... οὐκ ἔχει: “which does not have”

καλέεται δὲ σημήιον: “it is called ‘the standard.’” This item is represented on coins and statues

ἔθεντο: ao. mid. of τίθημι, “nor did they place X (acc.) on Y (dat.)”

οὐδὲ ... λέγουσιν: “nor do they speak of” + gen.

ἄγουσιν: “they connect X (acc.) to Y (ἐς + acc.)”

Διόνυσον: see sec. 16 above

Δευκαλίωνα: see sec. 12-13 above

Σεμίραμιν: see sec. 14 above

καὶ γὰρ δὴ ὦν: “for indeed”; δὴ ὦν is common in Herodotus, but the addition of καὶ γὰρ is unusual.



Two seated deities, probably Atargatis and her consort Hadad, enthroned with the "standard" between them. Limestone relief, from the temple of Atargatis at Dura-Europos. (50 - 250 CE)
Drawing © S. Beaulieu

On the Syrian Goddess

περιστερῇ χρυσέῃ ἐφέστηκεν, τοῦνεκα δὴ μυθέονται
Σεμιράμιος ἔμμεναι τόδε σημήιον. ἀποδημέει δὲ δις ἐκάστου
ἔτεος ἐς θάλασσαν ἐς κομιδὴν τοῦ εἶπον ὕδατος.

The throne of the sun

[34] Ἐν αὐτῷ δὲ τῷ νηῷ ἐσιόντων ἐν ἀριστερῇ κέαται
πρῶτα μὲν θρόνος Ἡελίου, αὐτοῦ δὲ ἔδος οὐκ ἔνι: μούνου γὰρ
Ἡελίου καὶ Σεληναίης ξόανα οὐ δεικνύουσιν. ὅτεν δὲ εἶνεκα
ὧδε νομίζουσιν, ἐγὼ καὶ τόδε ἔμαθον. λέγουσι τοῖσι μὲν
ἄλλοισι θεοῖσιν ὄσιον ἔμμεναι ξόανα ποιέεσθαι, οὐ γὰρ σφέων
ἐμφανέα πάντεσι τὰ εἶδα: Ἡέλιος δὲ καὶ Σεληναίη πάμπαν

ἀποδημέω: to be away from home, travel
ἀριστερός, -ή, -όν: left, on the left
δείκνυμι: to display, exhibit
δῖς: twice, doubly
ἔδος, -εος, τό: a seated statue
εἶδος, -εος, τό: form, shape, figure
εἶνεκα: on account of, for the sake of (+
gen.)
ἕκαστος, -η, -ον: each, every
ἐμφανής, -ές: visible, apparent
εἰσέρχομαι: to go in, enter
ἔτος, -εος, τό: a year
ἐπίστημι: to set or place upon
Ἡέλιος, ὁ: Helios, the sun god
θάλασσα, ἡ: a sea
θεός, ὁ: a god
θρόνος, ὁ: a seat, throne
κείμεαι: to be laid

κομιδή, ἡ: attendance, care
μανθάνω: to learn
μούνος, -η, -ον: alone, only
μυθέομαι: to say, speak
νηός, ὁ: the dwelling of a god, a temple
νομίζω: to think, believe
ξόανον, τό: an image, statue
ὄσιος, -η, -ον: sacred, pious
πάμπαν: quite, wholly, altogether
περιστερῇ, ἡ: a pigeon
ποιέω: to make
πρῶτος, -η, -ον: first
Σεληναίη, ἡ: Selene, the moon goddess
σημείον, τό: a sign, a mark, symbol
τοῦνεκα: for that reason, therefore
ὔδαρ, ὕδατος, τό: water
χρύσεος, -η, -ον: golden, of gold
ὧδε: so, thus

ἐφέστηκεν: perf. of ἐπι-ἵστημι, “stands upon”
ἔμμεναι: pr. inf. after μυθέονται, “they say that it is of Semiramis”
ἐς κομιδὴν: “for the conveyance”
τοῦ εἶπον: rel. cl., “of which I spoke”
ἐσιόντων: pr. part. gen. of εἰσ-έρχομαι, “on the left of those entering”
οὐκ ἔνι (=ἐν-ἔστι): “is not inside”
ὅτεν: gen. with εἶνεκα, “on account of what” i.e. why
νομίζουσιν: “they have this practice”
ἔμαθον: ao. of μανθάνω, “I learnt”
ἄλλοισι: dat. of ref., “for other gods”
ἔμμεναι: pr. inf. in ind. st., “that it is pious to” + inf.
πάντεσι: dat. after ἐμφανέα, “visible to all”

ἐναργέες καὶ σφέας πάντες ὄρέουσι. κοίη ὦν αἰτίη
ξοανουργίης τοῖσι ἐν τῷ ἡέρι φαινομένοισι;

The statue of Apollo

[35] Μετὰ δὲ τὸν θρόνον τοῦτον κέαται ξόανον Ἀπόλλωνος, οὐκ οἶον ἐώθεε ποιέεσθαι: οἱ μὲν γὰρ ἄλλοι πάντες Ἀπόλλωνα νέον τε ἡγνῆνται καὶ πρωθήβην ποιέουσιν, μούνοι δὲ οὗτοι Ἀπόλλωνος γενειήτεω ξόανον δεικνύουσιν. καὶ τάδε ποιέοντες ἐωυτοὺς μὲν ἐπαινέουσιν, Ἑλλήνων δὲ κατηγορέουσιν καὶ ἄλλων ὀκόσοι Ἀπόλλωνα παῖδα θέμενοι ἰλάσκονται. αἰτίη δὲ ἦδε. δοκέει αὐτέοισι ἀσοφίη μεγάλη

αἰτίη, ἡ: a cause, reason	κείμεαι: to be laid
Ἀπόλλων, -ωνος, ὁ: Apollo	κοίος, -η, -ον: of what nature? of what sort?
ἀσοφίη, ἡ: stupidity	μούνος, -η, -ον: alone, only
γενειήτης, -ου: bearded	νέος, νέη, νέον: young, youthful
δείκνυμι: to display, exhibit	ξόανον, τό: a statue
ἔθω: to be accustomed	ξοανουργία: a carving of images, statue-making
Ἑλλήν: Greek	ὀκόσος, -η, -ον: as many as
ἐναργής, -ές: visible, palpable, in bodily shape	ὀρέω: to see
ἐπαινέω: to approve, commend	παῖς, παῖδος, ὁ: a boy, child
ἡγέομαι: to believe, hold	ποιέω: to make, do
ἡήρ, ἡέρος, ὁ: air	πρωθήβης, -ου: in the prime of youth
θρόνος, ὁ: a seat, throne	τίθημι: to set, put, place
ἰλάσκομαι: to appease	φαίνω: to show, reveal
κατηγορέω: to accuse, criticize	

ἐναργέες: pred. nom., “are visible”

ξοανουργίης: gen. with αἰτίη, “the reason of statue making”

τοῖσι ... φαινομένοισι: dat. of ref., “for those appearing”

μετὰ: + acc., “behind”

Ἀπόλλωνος: Apollo is here identified with Nabu, the Babylonian god of wisdom.

ἐώθεε: impf., “not as he usually was” + inf.

νέον: pred. acc., “think him young”

κατηγορέουσιν: “they find fault with” + gen.

θέμενοι: ao. part. of τίθημι, “by supposing”

On the Syrian Goddess

ἔμμεναι ἀτελέα ποιέεσθαι τοῖσι θεοῖσι τὰ εἶδεα, τὸ δὲ νέον ἀτελὲς ἔτι νομίζουσιν. ἐν δὲ καὶ ἄλλο τῷ σφετέρῳ Ἀπόλλωνι καινουργέουσι: μῶνοι Ἀπόλλωνα εἵμασι κοσμέουσιν.

Apollo's oracle at Hierapolis

[36] ἔργων δὲ αὐτοῦ περὶ πολλὰ μὲν ἔχω εἰπεῖν, ἐρέω δὲ τὸ μάλιστα θαυμάζειν ἄξιον. πρῶτα δὲ τοῦ μαντηίου ἐπιμνήσομαι. μαντήια πολλὰ μὲν παρ' Ἑλλήσι, πολλὰ δὲ καὶ παρ' Αἰγυπτίοισι, τὰ δὲ καὶ ἐν Λιβύῃ, καὶ ἐν τῇ δὲ Ἀσίῃ πολλὰ ἔστιν. ἀλλὰ τὰ μὲν οὔτε ἰρέων ἄνευ οὔτε προφητέων φθέγγονται, ὅδε δὲ αὐτός τε κινέεται καὶ τὴν μαντηίην ἐς

Αἰγύπτιος, -η, -ον: Egyptian

ἄνευ: without

ἄξιος, -ίη, -ον: worthy

Ἀπόλλων, -ωνος, ὁ: Apollo

Ἀσίη, ἡ: Asia

ἀτελής, -ές: incomplete, imperfect

εἶδος, -εος, τό: form, shape, figure

εἶμα, -ατος, τό: a garment

Ἑλλήν: Greek

ἐπιμνήσκομαι: to remember, think of

ἔργον, τό: a deed, work

θαυμάζω: to wonder, marvel,

θεός, ὁ: a god

ἱερεὺς, ὁ: a priest

ἱρός, -ή, -όν: sacred, holy

καινουργέω: to begin something new

κινέω: to move

κοσμέω: to arrange, adorn

Λιβύη, ἡ: Libya

μαντήιον, τό: an oracle

μαντήιος, -η, -ον: oracular, prophetic

μῶνος, -η, -ον: alone, only

νέος, νέη, νέον: young, youthful

νομίζω: to think, believe

ποιέω: to make

προφήτης, ὁ: an interpreter

πρῶτος, -η, -ον: first

σφέτερος, -η, -ον: their own, their

φθέγγομαι: to utter, speak

ἔμμεναι: pr. inf. complementing δοκέει, “there seems to be” + nom.

ποιέεσθαι: pr. inf. in app. to ἀσοφίη, “unwise to make images incomplete”

ἐν δὲ καὶ: “and in addition” or “among others,” a phrase of Herodotus

ἄλλο: acc. of resp., “in another way”

εἵμασι: dat. of means, “with clothes”

ἔχω εἰπεῖν: “I am able to say”

ἐρέω δὲ: “but I will say”

θαυμάζειν: exegetic inf. after ἄξιον, “worthy to wonder at”

ἐπιμνήσομαι: fut. of ἐπι-μνήσκω + gen., “I will remember”

τὰ μὲν ... ὅδε δὲ αὐτός: “while those ... this one itself”

ἐς τέλος: “all the way to the end,” i.e. completely

τέλος αὐτουργείι. τρόπος δὲ αὐτῆς τοιόσδε. εὐτ' ἂν ἐθέλῃ
 χρησμηγορέειν, ἐν τῇ ἔδρῃ πρῶτα κινέεται, οἱ δὲ μιν ἱρέες
 αὐτίκα ἀείρουσιν: ἦν δὲ μὴ ἀείρῳσιν, ὁ δὲ ἰδρώει καὶ ἐς μέζον
 ἔτι κινέεται. εὐτ' ἂν δὲ ὑποδύντες φέρῳσιν, ἄγει σφέας πάντῃ
 περιδινέων καὶ ἐς ἄλλον ἐξ ἑτέρου μεταπηδέων. τέλος ὁ
 ἀρχιερεὺς ἀντιάσας ἐπερέεταί μιν περὶ ἀπάντων πρηγμαμάτων:
 ὁ δὲ ἦν τι μὴ ἐθέλῃ ποιέεσθαι, ὀπίσω ἀναχωρέει, ἦν δὲ τι
 ἐπαινέῃ, ἄγει ἐς τὸ πρόσω τοὺς προφέροντας ὄκωσπερ
 ἡνιοχέων. οὕτως μὲν συναγείρουσι τὰ θέσφατα, καὶ οὔτε ἰρὸν

ἄγω: to lead
 ἀείρω: to lift, raise up
 ἀναχωρέω: to go back
 ἀντιάζω: to meet face to face
 ἀρχιερεὺς, -εως, ὁ: a high priest
 αὐτίκα: straightway, at once
 αὐτουργέω: to act directly, do one's own
 work
 ἔδρῃ, ἡ: a seat
 ἐθέλω: to wish
 ἐπαινέω: to approve
 ἐπερέομαι: to question
 εὐττε: when
 ἡνιοχέω: to drive a chariot
 θέσφατος, -ον: spoken by a god
 ἰδρώω: to sweat, perspire
 ἱερεὺς, ὁ: a priest
 ἰρός, -ή, -όν: sacred, holy

κινέω: to move
 μεταπηδέω: to jump about
 ὄκωσπερ: just as
 ὀπίσω: backwards
 πάντῃ: every way, on every side
 περιδινέω: to whirl around
 ποιέω: to make
 πρῆγμα, -ατος, τό: a matter
 πρόσω: forwards
 προφέρω: to bring before
 πρῶτος, -η, -ον: first
 συναγείρω: to gather together, assemble
 τέλος, -εος, τό: a fulfillment, end
 τοιόσδε, -ήδε, -όνδε: such
 τρόπος, ὁ: a course, way
 ὑποδύω: to put beneath
 χρησμηγορέω: to utter oracles

εὐτ' ἂν ἐθέλῃ: pr. subj. in pr. gen. cl., "whenever he (the god) wishes" + inf.
 ἦν δὲ μὴ ἀείρῳσιν: pr. subj. in pr. gen. cond., "unless they raise it"
 ἐς μέζον: "to a greater degree"
 εὐτ' ἂν ... φέρῳσιν: subj. in pr. gen. cl., "whenever they carry"
 ὑποδύντες: ao. part., "having put themselves underneath"
 πάντῃ: dat., "every which way"
 ἀντιάσας: ao. part. of ἀντιάζω, "having met face to face"
 ἦν τι μὴ ἐθέλῃ ... ἐπαινέῃ: pr. subj. in pr. gen. cond., "if he (the god) does not
 wish ... if he approves"
 τοὺς προφέροντας: pr. part. acc., "those carrying him"
 ὄκωσπερ ἡνιοχέων: "as though he were chariotteering"

On the Syrian Goddess

πρῆγμα οὐδὲν οὔτε ἴδιον τούτου ἄνευ ποιέουσιν. λέγει δὲ καὶ τοῦ ἔτεος πέρι καὶ τῶν ὠρέων αὐτοῦ πασέων, καὶ ὁκότε οὐκ ἔρονται. λέγει δὲ καὶ τοῦ σημηίου πέρι, κότε χρή μιν ἀποδημέειν τὴν εἶπον ἀποδημίην.

[37] ἐρέω δὲ καὶ ἄλλο, τὸ ἐμεῦ παρεόντος ἔπραξεν. οἱ μὲν μιν ἱρέες ἀείροντες ἔφερον, ὁ δὲ τοὺς μὲν ἐν γῆ κάτω ἔλιπεν, αὐτὸς δὲ ἐν τῷ ἡέρι μῶνος ἐφορέετο.

Other statues and the courtyard

[38] Μετὰ δὲ τὸν Ἀπόλλωνα ξόανόν ἐστιν Ἄτλαντος, μετὰ δὲ Ἑρμέω καὶ Εἰλειθυίης.

ἀείρω: to lift, raise up

ἀποδημέω: to be away from home, travel

ἀποδημίη, ἡ: a being away, expedition

Ἄτλας, -αντος, ὁ: Atlas

γῆ, ἡ: earth

Εἰλειθυία, ἡ: Eilithyia

Ἑρμῆς, -οῦ, ὁ: Hermes

ἔτος, -εος, τό: a year

ἡήρ, ἡέρος, ὁ: air

ἴδιος, -η, -ον: one's own, private

ἱερέυς, ὁ: a priest

κάτω: down, below

κότε: when? at what time?

λείπω: to leave

μῶνος, -η, -ον: alone, only

ξόανον, τό: a statue

ὁκότε: when

πάρειμι: to be present

ποιέω: to make, do

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

πρήσσω: to make, do

σημηίου, τό: a sign, a mark, symbol

φέρω: to bear, carry

φορέω: to bear, carry

χρή: it is necessary

ῶρη, ἡ: a period of time, season

τούτου ἄνευ: "without this," i.e. without a consultation

αὐτοῦ: gen. "all by himself," i.e. spontaneously

καὶ ὁκότε: "even when"

σημηίου πέρι: "about the 'standard,'" see sec. 32 above

τὴν εἶπον: rel. cl., "the journey which I mentioned"

τὸ ... ἔπραξεν: ao. of πράσσω, "which it did"

ἐμεῦ παρεόντος: gen. abs., "me being present"

ἔλιπεν: ao. of λείπω, "(the god) left them"

ἐφορέετο: impf. mid., "he himself was carrying himself"

Ἄτλαντος: gen., "a statue of Atlas"

[39] τὰ μὲν ὦν ἐντὸς τοῦ νηοῦ ὤδε κεκοσμέαται: ἕξω δὲ βωμός τε κέεται μέγας χάλκεος, ἐν δὲ καὶ ἄλλα ξόανα μυρία χάλκεα βασιλέων τε καὶ ἱρέων: καταλέξω δὲ τῶν μάλιστα ἄξιον μνήσασθαι. ἐν ἀριστερῇ τοῦ νεῶ Σεμιράμιος ξόανον ἔστηκεν ἐν δεξιῇ τὸν νηὸν ἐπιδεικνύουσα. ἀνέστη δὲ δι' αἰτίην τοιήνδε. ἀνθρώποισιν ὁκόσοι Συρίην οἰκέουσιν νόμον ἐποιέετο ἑαυτὴν μὲν ὅκως θεὸν ἰλάσκεσθαι, θεῶν δὲ τῶν ἄλλων καὶ αὐτῆς Ἥρης ἀλογέειν. καὶ ὤδε ἐποίηον. μετὰ δὲ ὡς οἱ θεόθεν ἀπίκοντο νοῦσοί τε καὶ συμφοραὶ καὶ ἄλγεια, μανίης μὲν

αἰτία, ἡ: a cause, reason
 ἄλγος, -εος, τό: pain
 ἀλογέω: to pay no regard, deny
 ἄνθρωπος, ὁ: a man
 ἀνίστημι: to set up
 ἄξιος, -ίη, -ον: worthy
 ἀπικνέομαι: to come to, arrive
 ἀριστερός, -ή, -όν: left, on the left
 βασιλεύς, -έως, ὁ: a king
 βωμός, ὁ: an altar
 δεξιὰ, ἡ: the right hand
 ἐντός: within, inside (+ gen.)
 ἕξω: out, outside
 ἐπιδείκνυμι: to point out
 Ἥρη, ἡ: the goddess Hera
 θεόθεν: from the gods
 ἱερεύς, ὁ: a priest
 ἰλάσκομαι: to appease

ἵστημι: to make to stand
 καταλέγω: to lay down
 κείμει: to be laid
 κοσμέω: to order, arrange
 μανία, ἡ: madness, frenzy
 μιμνήσκω: to remind, remember
 μυρίος, -ος, -ον: numberless, countless
 νηός, ὁ: the dwelling of a god, a temple
 νόμος, ὁ: a law
 νοῦσος, ἡ: a sickness, disease
 ξόανον, τό: a statue, image
 οἰκέω: to inhabit, occupy
 ὁκόσος, -η, -ον: as many as
 ποιέω: to make, do
 συμφορή, ἡ: a misfortune
 Συρία, ἡ: Syria
 χάλκεος, -έη, -εον: of bronze, brazen
 ὤδε: so, thus

κεκοσμέαται: perf., “are so adorned”

ἐν δὲ καὶ: “in addition”

μνήσασθαι: ao. inf. expegetic after ἄξιον, “worth remembering”

ἔστηκεν: perf. of ἵστημι, “stands”

ἐπιδεικνύουσα: pr. part. f. according to sense, although strictly speaking agreeing with ξόανον, “and she is gesturing toward” + acc.

ἀνέστη: ao. intr. of ἀν-ἵστημι, “it was set up”

νόμον ἐποιέετο: “she made a law that” + acc. + inf.

ἀλογέειν: “that they deny” + gen.

καὶ αὐτῆς Ἥρης: “even Hera herself”

οἱ: dat., “to him”

On the Syrian Goddess

ἐκείνης ἀπεπαύσατο καὶ θνητὴν ἑωυτὴν ὁμολόγειεν καὶ τοῖσιν ὑπηκόοισιν αὐτὶς ἐκέλευεν ἐς Ἥρην τρέπεσθαι. τοῦνεκα δὴ ἔτι τοιήδε ἀνέστηκεν, τοῖσιν ἀπικνεομένοισι τὴν Ἥρην ἰλάσκεσθαι δεικνύουσα, καὶ θεὸν οὐκέτι ἑωυτὴν ἀλλ' ἐκείνην ὁμολογέουσα.

[40] εἶδον δὲ καὶ αὐτόθι Ἑλένης ἄγαλμα καὶ Ἑκάβης καὶ Ἄνδρομάχης καὶ Πάριδος καὶ Ἑκτορος καὶ Ἀχιλλέος. εἶδον δὲ καὶ Νειρέος εἶδος τοῦ Ἀγλαΐης, καὶ Φιλομήλην καὶ Πρόκνην ἔτι γυναικας, καὶ αὐτὸν Τηρέα ὄρνιθα, καὶ ἄλλο ἄγαλμα Σεμιράμιος, καὶ Κομβάβου τὸ κατέλεξα, καὶ Στρατονίκης

ἄγαλμα, -ατος, τό: a statue

ἀνίστημι: to make to stand up

ἀπικνεόμαι: to come to

ἀποπαύω: to stop, cause to cease from

αὐτὶς: back, again

αὐτόθι: on the spot

γυνή, γυναικός, ἡ: a woman, wife

δείκνυμι: to display, exhibit

εἶδος, -εος, τό: form, shape, figure

Ἥρη, ἡ: Hera

θνητός, -ή, -όν: mortal

ἰλάσκομαι: to appease

καταλέγω: to lay down

κελεύω: to command, order

ὁμολογέω: to agree, confess

ὄρνις, ὄ: a bird

οὐκέτι: no more, no longer

τοῦνεκα: for that reason, therefore

τρέπω: to turn, direct

ὑπήκοος, -ον: listening

ἀπεπαύσατο: aο. mid., “she ceased from” + gen. of sep.

θνητὴν: acc. pred., “herself to be mortal”

ἀνέστηκεν: perf. of ἀνα-ἵστημι, “she still stands”

ἀπικνεομένοισι: pr. part. dat., “to those arriving”

ἰλάσκεσθαι: ind. com., “to honor Hera”

οὐκέτι ἑωυτὴν ἀλλ' ἐκείνην: ind. st., “that no longer she (Semiramis), but that one (Hera) is a god”

εἶδον: aο., “I saw”

Ἑλένης... Ἀγλαΐης: All figures from the Trojan War story. As in the case of the statue in 38, they are not easy to classify or understand.

τοῦ Ἀγλαΐης: “the son of Aglaie”

αὐτόθι: loc., “in the same place”

ἔτι γυναικας: “still women,” i.e. before being changed into birds

ὄρνιθα: Tereus is already transformed

τὸ κατέλεξα: rel. cl., “the one of Combabus which I mentioned”

κάρτα καλόν, καὶ Ἀλεξάνδρου αὐτῷ ἐκείνω εἴκελον, παρὰ δέ οἱ Σαρδανάπαλλος ἔστηκεν ἄλλη μορφή καὶ ἄλλη στολή.

The Sacred Grove

[41] ἐν δὲ τῇ αὐλῇ ἄφετοι νέμονται βόες μεγάλοι καὶ ἵπποι καὶ αἰετοὶ καὶ ἄρκτοι καὶ λέοντες, καὶ ἀνθρώπους οὐδαμὰ σίνονται, ἀλλὰ πάντες ἱροὶ τέ εἰσι καὶ χειροήθεις.

Priests and Sacrifices

[42] ἱρέες δὲ αὐτοῖσι πολλοὶ ἀποδεδέχεται, τῶν οἱ μὲν τὰ ἱρήια σφάζουσιν, οἱ δὲ σπονδηφορεύουσιν, ἄλλοι δὲ πυρφόροι καλέονται καὶ ἄλλοι παραβώμιοι. ἐπ' ἐμεῦ δὲ πλείονες καὶ τριηκοσίων ἐς τὴν θυσίην ἀπικνέοντο. ἐσθῆς δὲ αὐτέοισι πᾶσι λευκή, καὶ πῖλον ἐπὶ τῇ κεφαλῇ ἔχουσιν.

ἄετός, -οῦ, ὄ: an eagle

Ἀλεξάνδρος, ὄ: Alexander, i.e. the Great

ἄνθρωπος, ὄ: a man

ἀπικνέομαι: to come to

ἀποδέκομαι: to accept, admit, approve

ἄρκτος, ἦ: a bear

αὐλή, ἦ: a courtyard

ἄφετος, -ον: let loose, ranging, roaming

βούς, βοός, ὄ: a bull, ox

εἴκελος, -η, -ον: like

ἐσθῆς, -ῆτος, ἦ: dress, clothing

θυσίη, ἦ: an offering, sacrifice

ἱερεύς, ὄ: a priest

ἵππος, ὄ: a horse

ἱρήιον, τό: a victim, sacrificial animal

ἱρός, -ή, -όν: sacred, holy

ἵστημι: to make to stand

καλέω: to call

κάρτα: very, much

κεφαλή, ἦ: a head

λευκός, -ή, -όν: light, white

λέων, -οντος, ὄ: a lion

μορφή, ἦ: form, shape

νέμομαι: to graze

παραβώμιος, -ον: altar-attending

πῖλος, ὄ: a felt cap

πύρφορος, -ον: fire-bearing

σίνομαι: to harm

σπονδηφορέω: to bear libations

στολή, ἦ: a equipment, dress

σφάζω: to slay, slaughter

τριακόσιοι, -αι, -α: three hundred

χειροήθης, -ες: manageable, tame

αὐτῷ ἐκείνω: dat. after εἴκελον, "similar to that one himself," i.e. very similar
παρὰ δέ οἱ: "next to him (Alexander) was Sardanapulus," the legendary last king of Assyria.

ἀποδεδέχεται: perf. pas., "are approved"

τῶν οἱ μὲν ... οἱ δὲ: "of whom some ... while others ..." etc.

ἐπ' ἐμεῦ: "in my time"

πλείονες: "more than" + gen.

On the Syrian Goddess

ἀρχιερεὺς δὲ ἄλλος ἐκάστου ἔτεος ἐπιγίγνεται, πορφυρέην τε μῦνος οὖτος φορέει καὶ τιάρη χρυσῆ ἀναδέεται. [43] ἔστι δὲ καὶ ἄλλο πλῆθος ἀνθρώπων ἱρῶν αὐλητέων τε καὶ συριστέων καὶ Γάλλων, καὶ γυναῖκες ἐπιμανέες τε καὶ φρενοβλαβῆες.

[44] θυσίη δὲ δις ἐκάστης ἡμέρης ἐπιτελέεται, ἐς τὴν πάντες ἀπικνεύονται. Διὶ μὲν ὦν κατ' ἡσυχίην θύουσιν οὔτε αἰδούντες οὔτε αὐλέοντες: εὐτ' ἂν δὲ τῇ Ἥρῃ κατάρχωνται, αἰδουσὶν τε καὶ αὐλέουσιν καὶ κρόταλα ἐπικροτέουσιν. καὶ μοι τούτου πέρι σαφῆς οὐδὲν εἰπεῖν ἐδύναντο.

αἰίδω: to sing	Ζεὺς, Διός, ὁ: Zeus
ἀναδέω: to tie up, crown	ἡμέρη, ἡ: a day
ἄνθρωπος, ὁ: a man	Ἥρη, ἡ: Hera
ἀπικνεύομαι: to come to, arrive	ἡσυχίη, ἡ: stillness, silence
ἀρχιερεὺς, -εως, ὁ: a chief priest	θυσίη, ἡ: an offering, sacrifice
αὐλέω: to play the flute	θύω: to sacrifice
αὐλητής, -οῦ, ὁ: a flute-player	ἱρός, -ή, -όν: sacred, holy
Γάλλος, ὁ: a priest of Cybele	κατάρχω: to begin sacrifices
γυνή, γυναικός, ἡ: a woman, wife	κρόταλον, τό: a rattle, castanet
δῖς: twice, doubly	μῦνος, -η, -ον: alone, only
δύναμι: to be able	πλῆθος, -εος, τό: a great number, crowd, multitude
ἕκαστος, -η, -ον: each, every	πορφύρεος, -η, -ον: purple
ἐπιγίγνομαι: to happen after, come in after	σαφής, -ές: clear
ἐπικροτέω: to rattle, clash	συριστής, -οῦ, ὁ: a piper
ἐπιμανής, -ές: mad, raving	τιάρη, -εω, ὁ: a tiara
ἐπιτελέω: to finish, accomplish, perform	φορέω: to bear, wear
ἔτος, -εος, τό: a year	φρενοβλαβής, -ές: deranged, frantic
εὔτε: when	χρῦσεος, -η, -ον: golden, of gold

τιάρη : dat. of means, “with a tiara”

ἀναδέεται: “(his hair) is bound”

καὶ γυναῖκες (sc. εἴσι): “there are also women”

δῖς ἐκάστης ἡμέρης: gen. of time within which, “twice in the course of each day”

ἐς τὴν: “for which”

κατ' ἡσυχίην: “in silence”

εὐτ' ἂν ... κατάρχωνται: pr. subj. in gen. temp. cl., “when they make offerings”

κρόταλα: cogn. acc., “they rattle rattles”

τούτου πέρι: “about this”

The sacred lake

[45] ἔστι δὲ καὶ λίμνη αὐτόθι, οὐ πολλὸν ἐκὰς τοῦ ἱεροῦ, ἐν τῇ ἰχθύες ἱεροὶ τρέφονται πολλοὶ καὶ πολυειδέες. γίνονται δὲ αὐτῶν ἔνιοι κάρτα μεγάλοι: οὗτοι δὲ καὶ οὐνόματα ἔχουσιν καὶ ἔρχονται καλεόμενοι: ἐπ' ἐμέο δὲ τις ἦν ἐν αὐτοῖσι χρυσοφορέων. ἐν τῇ πτέρυγι ποίημα χρύσειον αὐτέφ' ἀνακέατο, καὶ μιν ἐγὼ πολλάκις ἐθεησάμην, καὶ εἶχεν τὸ ποίημα.

[46] βάθος δὲ τῆς λίμνης πολλόν. ἐγὼ μὲν οὐκ ἐπειρήθην, λέγουσι δ' ὦν καὶ διηκοσίων ὀργυιέων πλέον ἔμμεναι. κατὰ μέσον δὲ αὐτῆς βωμὸς λίθου ἀνέστηκεν. δοκέοις

ἀνάκειμαι: to be laid up, be devoted
 ἀνίστημι: to make to stand up
 αὐτόθι: on the spot
 βάθος, τό: depth
 βωμός, ό: an altar
 διακόσιοι, -αι, -α: two hundred
 ἐκὰς: far, far off
 ἔρχομαι: to go, come
 θεάομαι: to look on, view, behold
 ἱρόν, τό: a sacred place, temple
 ἱρός, -ή, -όν: sacred, holy
 ἰχθύς, -ύς, ό: a fish
 καλέω: to call
 κάρτα: very, much

λίθος, ό: a stone
 λίμνη, ή: a pool, lake
 μέσος, -η, -ον: middle
 ὀργυια, -ής, ή: a fathom
 οὔνομα, -ματα, τό: a name
 πειράω: to attempt, test
 ποίημα, -ατος, τό: something make, a work
 πολυειδής, -ές: of many kinds
 πτέρυξ, -υγος, ή: a fin
 τρέφω: to raise, rear
 χρύσειος, -η, -ον: golden, of gold
 χρυσοφορέω: to wear golden ornaments

ἐκὰς τοῦ ἱεροῦ: gen. of sep., “far from the sanctuary”
 ἐν τῇ: “in which”
 αὐτῶν ἔνιοι: “of them some”
 ἔρχονται καλεόμενοι: “they come when they are called”
 ἐπ' ἐμέο: “in my time”
 ἐν τῇ πτέρυγι: “on its fin”
 αὐτέφ: dat. with comp. verb, “was dedicated to it”
 ἐθεησάμην: ao. of θεάομαι, “I saw”
 εἶχεν: impf., “was really there”
 ἐπειρήθην: ao. pas. with mid. meaning, “I did not test it for myself”
 ὀργυιέων: gen. of comp. with πλέον, “more than 200 fathoms”
 ἀνέστηκεν: perf. of ἀνα-ἵστημι, “stood”
 δοκέοις ἄν: pr. opt. pot., “you might suppose” + inf.

On the Syrian Goddess

ἂν ἄφνω πλώειν τέ μιν καὶ τῷ ὕδατι ἐποχέεσθαι, καὶ πολλοὶ ὤδε νομίζουσιν: ἐμοὶ δὲ δοκέει στῦλος ὑφειστεῶς μέγας ἀνέχειν τὸν βωμόν. ἔστεπται δὲ αἰὶ καὶ θυώματα ἔχει, πολλοὶ δὲ καὶ ἐκάστης ἡμέρης κατ' εὐχὴν ἐς αὐτὸν νηχόμενοι στεφανηφορέουσιν.

[47] γίγνονται δὲ αὐτόθι καὶ πανηγυρίες τε μέγισται, καλέονται δὲ ἐς τὴν λίμνην καταβάσις, ὅτι ἐν αὐτῇσι ἐς τὴν λίμνην τὰ ἱρὰ πάντα κατέρχεται. ἐν τοῖσιν ἡ Ἥρη πρώτη ἀπικνέεται, τῶν ἰχθύων εἵνεκα, μὴ σφέας ὁ Ζεὺς πρῶτος ἴδηται: ἦν γὰρ τότε γένηται, λέγουσιν ὅτι πάντες ἀπόλλυνται.

αἰὶ: always, forever

ἀνέχω: to hold up

ἀπικνέομαι: to come to, arrive

ἀπόλλυμι: to destroy, kill

ἄφνω: suddenly

βωμός, ὄ: an altar

εἵνεκα: on account of, for the sake of (+ gen.)

ἕκαστος, -η, -ον: each, every

ἐποχέομαι: to be carried upon, ride upon

εὐχή, ἡ: a prayer

Ζεὺς, ὄ: Zeus

ἡμέρη, ἡ: a day

Ἥρη, ἡ: Hera

θυώμα, -ατος, τό: incense

ἱρὰ, -ῶν, τά: sacred rites, sacrifices

ἰχθύς, -ύος, ὄ: a fish

καλέω: to call

κατάβασις, -εως, ἡ: a going down, descent

κατέρχομαι: to go down

λίμνη, ἡ: a pool, lake

νήχω: to swim

νομίζω: to think, believe

πανήγυρις, -εως, ἡ: an assembly

πλέω: to sail, float

πρῶτος, -η, -ον: first

στεφανηφορέω: to wear a garland or crown

στέφω: to wreath, garland

στῦλος, ὄ: a pillar

ὔδαρ, ὕδατος, τό: water

ὑφίστημι: to place under

ὤδε: so, thus

ἐποχέεσθαι: pr. inf., "to be carried upon" + dat.

ὑφειστεῶς: perf. part. of ὑπο-ἵστημι, "having been set below"

ἀνέχειν: pr. inf. complementing δοκέει, "a pillar seems to hold up"

ἔστεπται: perf. pas., "it is garlanded"

κατ' εὐχὴν: "according to a vow"

αὐτόθι: loc., "in that very spot"

ὅτι ... κατέρχεται: "because they carry down"

ἡ Ἥρη: "the Hera," i.e. her cult image

μὴ ... ἴδηται: ao. subj. in purp. cl., "lest Zeus see"

ἦν γὰρ τότε γένηται: ao. subj. in pr. gen. cond., "if that ever happened"

καὶ δῆτα ὁ μὲν ἔρχεται ὀψόμενος, ἡ δὲ πρόσω ἰσταμένη ἀπείργει τέ μιν καὶ πολλὰ λιπαρέουσα ἀποπέμπει.

The sacred rooster

[48] μέγισται δὲ αὐτοῖσι πανηγύριες αἱ ἐς θάλασσαν νομίζονται. ἀλλ' ἐγὼ τούτων πέρι σαφὲς οὐδὲν ἔχω εἰπεῖν: οὐ γὰρ ἦλθον αὐτὸς οὐδὲ ἐπειρήθην ταύτης τῆς ὁδοιπορίας. τὰ δὲ ἔλθόντες ποιέουσιν, εἶδον καὶ ἀπηγγέσομαι. ἀγγήιον ἕκαστος ὕδατι σεσαγμένον φέρουσιν, κηρῶ δὲ τάδε σεσήμανται. καί μιν οὐκ αὐτοὶ λυσάμενοι χέονται, ἀλλ' ἔστιν ἀλεκτρυὼν ἱρός, οἰκέει δὲ ἐπὶ τῇ λίμνῃ, ὃς ἐπεὶ σφέων δέξεται τὰ ἀγγήια, τὴν

ἀγγήιον, τό: a vessel
ἀλεκτρυῶν, -όνος, -ός: a cock, rooster
ἀπείργω: to keep away
ἀπηγγέομαι: to relate, narrate
ἀποπέμπω: to send away, to dismiss
δέκομαι: to take, accept, receive
δῆτα: certainly, indeed
ἕκαστος, -η, -ον: each, every
ἔρχομαι: to go, come
θάλασσα, ἡ: a sea
ἱρός, -ή, -όν: sacred, holy
ἴστημι: to make to stand
κηρός, ό: beeswax
λίμνη, ἡ: a pool, lake
λιπαρέω: to persist

λύω: to loose, open
νομίζω: to believe, practice
ὁδοιπορία, ἡ: a journey, way
οἰκέω: to inhabit, occupy
ὄρέω: to see
πανήγυρις, -εως, ἡ: an assembly
πειράω: to attempt, try
ποιέω: to make, do
πρόσω: forwards
σάσσω: to load, fill
σαφής, -ές: clear, distinct
σημαίνω: to mark with a sign, seal
ὔδωρ, ὕδατος, τό: water
φέρω: to bear, carry
χέω: to pour

ὀψόμενος: fut. part. of ὄρέω expressing purpose, “in order to see them”

ἰσταμένη: pr. part., “setting herself before him”

λιπαρέουσα: pr. part. instrumental, “by persisting”

αἱ ἐς θάλασσαν νομίζονται: “which are celebrated at the sea”

ἔχω εἰπεῖν: “I am not able to say”

ἦλθον: ao. of ἔρχομαι, “I went”

ἐπειρήθην: ao. pas. with mid. sense, “I tried for myself” + gen.

ἔλθόντες: ao. part., “those who have gone” i.e. upon their return

ἕκαστος ... φέρουσιν: “each one carries”

σεσαγμένον: perf. part. of σάσσω, “having been filled”

σεσήμανται: perf. of σημαίνω, “these have been sealed”

μιν: “it,” i.e. the seal

ἐπεὶ ... δέξεται: pr. subj., “after he receives it” the lack of the expected **αὐν** is common in Herodotus

On the Syrian Goddess

τε σφρηγίδα ὀρή καὶ μισθὸν ἀρνύμενος ἀνά τε λύει τὸν δεσμὸν
καὶ τὸν κηρὸν ἀπαιρέεται: καὶ πολλαὶ μνῆες ἐκ τουτέου τοῦ
ἔργου τῷ ἀλεκτρυόνι ἀγείρονται. ἔνθεν δὲ ἐς τὸν νηὸν αὐτοὶ
ἐνείκαντες σπένδουσί τε καὶ θύσαντες ὀπίσω ἀπονοστέουσιν.

The spring festival

[49] ὀρτέων δὲ πασέων τῶν οἶδα μεγίστην τοῦ εἵαρος
ἀρχομένου ἐπιτελέουσιν, καὶ μιν οἱ μὲν πυρὴν, οἱ δὲ λαμπάδα
καλέουσιν. θυσίην δὲ ἐν αὐτῇ τοιήνδε ποιέουσιν. δένδρεα
μεγάλα ἐκκόψαντες τῇ αὐλῇ ἐστᾶσι, μετὰ δὲ ἀγινέοντες αἰγὰς
τε καὶ ὄϊας καὶ ἄλλα κτήνεα ζῶα ἐκ τῶν δεινδρέων

ἀγείρω: to bring together, collect
ἀγινέω: to lead, bring, carry
αἶξ, αἰγός, ὄ: a goat
ἀλεκτρυών, -όνος, -ός: a cock, rooster
ἀπαιρέω: to take from, take away from
ἀπονοστέω: to return, come home
ἀρννυμαι: to receive, gain, earn
ἄρχω: to begin
αὐλή, ἡ: a courtyard
δένδρεον, τό: a tree
δεσμός, ὄ: a band, bond
ἔαρ, εἵαρος, τό: spring
ἐκκόπτω: to cut down
ἐνθεν: thereupon
ἐπιτελέω: to complete, accomplish, per-
form
ἔργον, τό: a deed, work
ζῶον, τό: a living being, animal
θυσίη, ἡ: an offering, sacrifice
θύω: to sacrifice

ἵστημι: to make to stand
κηρός, ὄ: beeswax
κτήνος, -εος, τό: cattle
λαμπάς, -άδος, ἡ: a lamp, torch
λύω: to loose
μισθός, ὄ: wages, pay
μνῆες, αἰ: minae
νηός, ὄ: the dwelling of a god, a temple
ὄϊς, ὄϊος, ὄ: a sheep
ὀπίσω: backwards, back
ὀρέω: to see
ὀρτή, ἡ: a feast, holiday
ποιέω: to make, do
πολύς, πολλή, πολύ: many
πυρὴ, -ῆς, ἡ: a pyre, fire
σπένδω: to pour out an offering
σφραγίς, -ίδος, ἡ: a seal, signet
τοιόσδε, -ήδε, -όνδε: such
φέρω: to bear

μισθὸν ἀρνύμενος: “demanding pay”
τῷ ἀλεκτρυόνι: dat. of agent, “by the cock”
ἐνθεν: “from that point”
ἐνείκαντες: ao. part. of φέρω, “having carried”
τῶν οἶδα: “which I know,” with the pron. attracted into the case of the antecedent
τοῦ εἵαρος ἀρχομένου: gen. abs., “when spring begins”
οἱ μὲν ... οἱ δὲ: “some call it ... others call it”
τοιήνδε: “the following sacrifice”
ἐκκόψαντες: ao. part. of ἐκ-κόπτω, “having cut down”
ἐστᾶσι: perf. of ἵστημι, “they are stood up”

ἀπαρτέουσιν: ἐν δὲ καὶ ὄρνιθες καὶ εἴματα καὶ χρύσεια καὶ ἀργύρεα ποιήματα. ἐπεὰν δὲ ἐντελέα πάντα ποιήσωνται, περιενείκαντες τὰ ἱρὰ περὶ τὰ δένδρεα πυρὴν ἐνιᾶσιν, τὰ δὲ αὐτίκα πάντα καίονται. ἐς ταύτην τὴν ὀρτὴν πολλοὶ ἄνθρωποι ἀπικνέονται ἕκ τε Συρίας καὶ τῶν πέριξ χωρέων πασέων, φέρουσιν τε τὰ ἐωυτῶν ἱρὰ ἕκαστοι καὶ τὰ σημήια ἕκαστοι ἔχουσιν ἐς τάδε μεμιμημένα.

[50] ἐν ῥητῆσι δὲ ἡμέρησι τὸ μὲν πλῆθος ἐς τὸ ἱρὸν ἀγείρονται, Γάλλοι δὲ πολλοὶ καὶ τοὺς ἔλεξα, οἱ ἱροὶ ἄνθρωποι, τελέουσι τὰ ὄργια, τάμνονταί τε τοὺς πήχεας καὶ

ἀγείρω: to gather together
 ἄνθρωπος, ὄ: a man
 ἀπαρτάω: to hang up from
 ἀπικνέομαι: to come to, arrive
 ἀργύρεος, -η, -ον: silver, of silver
 αὐτίκα: straightway, at once
 Γάλλος, ὄ: a priest of Cybele
 δένδρεον, τό: a tree
 εἶμα, -ατος, τό: a garment
 ἕκαστος, -η, -ον: each, every
 ἐνίημι: to send in, introduce
 ἐντελής, -ές: complete, full
 ἐπεὰν: whenever (+ subj.)
 ἡμέρη, ἡ: a day
 ἱρὸν, τό: a sacred place, temple
 ἱρός, -ή, -όν: sacred, holy
 καίω: to light, kindle
 μιμέομαι: to imitate, represent
 ὄργια, -ίων, τά: orgies, sacred rites

ὄρνις, ὄρνιθος, ὄ: a bird
 ὀρτή, ἡ: a feast, festival
 πέριξ: all around
 περιφέρω: to carry round
 πήχυς, πήχεος, ὄ: a forearm
 πλῆθος, -εος, τό: a great number, crowd, multitude
 ποιέω: to make, do
 ποίημα, -ατος, τό: something made, a work
 πυρὴ, -ῆς, ἡ: a pyre, fire
 ῥητός, -ή, -όν: stated, specified
 σημήιον, τό: a sign, a mark, symbol
 Συρίη, ἡ: Syria
 τάμνω: to cut
 τελέω: to complete, accomplish, perform
 φέρω: to bear
 χρύσειος, -η, -ον: golden, of gold
 χώρα, ἡ: a place, land

ἐν δὲ καὶ: “in addition (there are),” a phrase from Herodotus
 ἐπεὰν ... ποιήσωνται: ao. subj. in gen. temp. cl., “whenever they make”
 περιενείκαντες: ao. part. of περι-φέρω, “having carried X (acc.) around”
 ἐνιᾶσιν: pr. of ἐν-ἵημι, “they introduce”
 τὰ σημήια: “the standards,” see sec. 33 above
 μεμιμημένα: perf. part., “having been made in imitation”
 τοὺς ἔλεξα: ao. of λέγω, “whom I have mentioned”

On the Syrian Goddess

τοῖσι νώτοισι πρὸς ἀλλήλους τύπτονται. πολλοὶ δὲ σφίσι παρεστεῶτες ἐπαυλέουσι, πολλοὶ δὲ τύμπανα παταγέουσιν, ἄλλοι δὲ αἰείδουσιν ἔνθεα καὶ ἱρὰ ἄσματα. τὸ δὲ ἔργον ἐκτὸς τοῦ νηοῦ τόδε γίγνεται, οὐδὲ ἐσέρχονται ἐς τὸν νηὸν ὁκόσοι τόδε ποιέουσιν.

[51] ἐν ταύτησι τῆσι ἡμέρησι καὶ Γάλλοι γίγνονται. ἐπεὰν γὰρ οἱ ἄλλοι αὐλέωσί τε καὶ ὄργια ποιέωνται, ἐς πολλοὺς ἤδη ἡ μανίη ἀπικνέεται, καὶ πολλοὶ ἐς θέην ἀπικόμενοι μετὰ δὲ τοιάδε ἔπραξαν. καταλέξω δὲ καὶ τὰ ποιέουσιν. ὁ νεηνίης ὄτῳ τάδε ἀποκέαται ρίψας τὰ εἴματα

αἰείδω: to sing

ἀπικνέομαι: to come to, arrive

ἀπόκειμαι: to be laid away

ἄσμα, -ατος, τό: a song

αὐλέω: to play the flute

Γάλλος, ὄ: a priest of Cybele

εἶμα, -ατος, τό: a garment, clothing

ἐκτός: outside

ἐνθεος, -ον: inspired, divine

ἐπαυλέω: to play the flute

ἐπεὰν: whenever (+ subj.)

ἔργον, τό: a deed, work

ἐσέρχομαι: to go in, enter

ἡμέρη, ἡ: a day

θέη, ἡ: a seeing, looking at, view

ἱρός, -ή, -όν: sacred, holy

καταλέγω: to lay down

μανίη, ἡ: madness, frenzy

νεηνίης, ὄ: a young man

νηός, ὄ: the dwelling of a god, a temple

νώτον, τό: the back

ὄργια, -ίων, τά: orgies, sacred rites

παρίστημι: to make to stand beside

παταγέω: to clash, beat

ποιέω: to make, do

πρήσσω: to make, do

ρίπτω: to throw, cast, hurl

τοιόσδε, -ήδε, -όνδε: such

τύμπανον, τό: a kettledrum

τύπτω: to beat, strike

τοῖσι νώτοισι: dat., "on their backs"

παραστεῶτες: perf. part., "standing by" + dat.

ἔνθεα καὶ ἱρὰ: "inspired and sacred songs"

ὁκόσοι τόδε ποιέουσιν: "those who do these things," the phrase is the subj. of ἐσέρχονται

Γάλλοι: pred., "men become Galli"

ἐπεὰν ... αὐλέωσί ... ποιέωνται: pr. subj. in pr. gen. cl., "while others play and perform"

ἐς θέην: "just for the sight"

ἀπικόμενοι: ao. part. of ἀπο-ικνέομαι, "having come"

ἔπραξαν: ao. of πράσσω, "they did these things later"

ὄτῳ τάδε ἀποκέαται: "to whom these things are appointed"

ρίψας: ao. part. of ρίπτω, "having cast"

Lucian

μεγάλη βοή ἐς μέσον ἔρχεται καὶ ξίφος ἀναιρέεται: τὸ δὲ πολλὰ ἔτη, ἐμοὶ δοκεῖ, καὶ τοῦτο ἔστηκε. λαβὼν δὲ αὐτίκα τάμνει ἐωυτὸν θέει τε διὰ τῆς πόλιος καὶ τῆσι χερσὶ φέρει τὰ ἔταμεν. ἐς ὀκοίην δὲ οἰκίην τάδε ἀπορρίψει, ἐκ ταύτης ἐσθῆτά τε θηλέην καὶ κόσμον τὸν γυναικῆιον λαμβάνει. τάδε μὲν ἐν τῆσι τομῆσι ποιέουσιν.

Cultic regulations

[52] ἀποθανόντες δὲ Γάλλοι οὐκ ὁμοίην ταφὴν τοῖσιν ἄλλοισι θάπτονται, ἀλλ' ἐὰν ἀποθάνῃ Γάλλος, ἐταῖροί μιν αἰείραντες ἐς τὰ προάστεια φέρουσιν, θέμενοι δὲ αὐτὸν καὶ τὸ

αἰείρω: to lift, raise up

ἀναιρέω: to take up, raise

ἀποθνήσκω: to die

ἀπορρίπτω: to throw away

αὐτίκα: straightway, at once

βοή, ἦ: a loud cry, shout

Γάλλος, ὄ: a priest of Cybele

γυναικεῖος, -η, -ον: of a woman, feminine

ἔρχομαι: to go, come

ἐσθῆς, -ῆτος, ἦ: dress, clothing

ἐταῖρος, ὄ: a companion

ἔτος, -εος, τό: a year

θάπτω: to bury, honor with funeral rites

θέω: to run

θηλυς, θήλεα, θήλυ: female

ἵστημι: to make to stand

κόσμος, ὄ: adornment

λαμβάνω: to take

μέσος, -η, -ον: middle

ξίφος, -εος, τό: a sword

οἰκίη, ἦ: a house

ὀκοῖος, -η, -ον: of what sort, what kind

ὅμοιος, -η, -ον: like, resembling

ποιέω: to make

πόλις, -ιος, ἦ: a city

προάστειον, τό: a suburb

τάμνω: to cut

ταφή, ἦ: a burial, funeral

τίθημι: to set, put, place

τομή, ἦ: a cutting, castration

φέρω: to bear, carry

χείρ, χειρός, ἦ: a hand

μεγάλη βοή: dat. of man., "with a great shout"

τὸ δὲ: "this (sword)"

πολλὰ ἔτη: acc. of dur., "for many years"

ἔστηκε: perf., "this has stood"

λαβὼν: ao. part. of λαμβάνω, "having grasped"

τὰ ἔταμεν: ao. of τάμνω, "that which he cut"

ἐς ὀκοίην δὲ οἰκίην: "into whatever home"

ἀπορρίψει: fut. of ἀπορρίπτω, "he will cast away"

ἐκ ταύτης (sc. οἰκίης): "from that one"

οὐκ ὁμοίην: "not similar to" + dat.

ἐὰν ἀποθάνῃ: ao. subj. of ἀπο-θνήσκω in pres. gen. cond., "if one dies"

αἰείραντες: ao. part., "having raised him up"

θέμενοι: ao. part. of τίθημι, "having deposited"

On the Syrian Goddess

φέρτρον τῷ ἐκόμισαν, ὕπερθε λίθοις βάλλουσιν, καὶ τάδε
 πρήξαντες ὀπίσω ἀπονοστέουσιν. φυλάξαντες δὲ ἐπὶ
 ἡμερέων ἀριθμὸν οὕτως ἐς τὸ ἱρὸν ἐσέρχονται: πρὸ δὲ τουτέων
 ἦν ἐσέλθωσιν, οὐκ ὅσια ποιέουσιν. [53] νόμοισι δὲ ἐς ταῦτα
 χρέωνται τουτέοισι. ἦν μὲν τις αὐτέων νέκυν ἴδηται, ἐκείνην
 τὴν ἡμέρην ἐς τὸ ἱρὸν οὐκ ἀπικνέεται, τῇ ἐτέρῃ δὲ καθήρας
 ἐωυτὸν ἐσέρχεται. αὐτῶν δὲ τῶν οἰκειῶν τοῦ νέκυος ἕκαστοι
 φυλάξαντες ἀριθμὸν ἡμερέων τριήκοντα καὶ τὰς κεφαλὰς

ἀπικνέομαι: to come to
 ἀπονοστέω: to return, come home
 ἀριθμός, ὁ: number
 βάλλω: to throw
 ἕκαστος, -η, -ον: each, every
 ἐπτά: seven
 ἐσέρχομαι: to go in, enter
 ἡμέρη, ἡ: a day
 ἱρὸν, τό: a sacred place, temple
 καθαίρω: to purify, cleanse
 κεφαλή, ἡ: a head
 κομίζω: to take care of, carry
 λίθος, ὁ: a stone
 νέκυς, -υος, ὁ: a dead body, corpse

νόμος, ὁ: a custom, law
 οἰκεῖος, -η, -ον: of the house, related
 ὀπίσω: backwards, back
 ὅσιος, -η, -ον: pious, permitted by the
 gods
 ποιέω: to make, do
 πρήσσω: to make, do
 πρὸ: before
 τριάκοντα: thirty
 ὕπερθεν: from above
 φέρτρον, τό: a bier, litter
 φυλάσσω: to keep watch, guard
 χρᾶσμαι: to use

τῷ ἐκόμισαν: “the litter with which they brought him”
 λίθοις: dat. of means, “with stones”
 πρήξαντες: ao. part. of πρήσσω, “having done this”
 φυλάξαντες: ao. part. of φυλάσσω, “having guarded”
 ἀριθμὸν: acc. of dur., “for a period of” + gen.
 ἦν ἐσέλθωσιν: ao. subj. of ἐσ-έρχομαι in pres. gen. cond. “if ever they enter”
 νόμοισι: dat. of means after χρέωνται “they use these laws”
 ἐς ταῦτα: “for these things” i.e. burial practices
 ἦν ... ἴδηται: ao. subj. in pr. gen. cond. “if anyone sees”
 ἡμέρην: acc. of dur. “for the length of that day”
 τῇ ἐτέρῃ (sc. ἡμέρῃ): dat. of time when “on the next day”
 καθήρας: ao. part. of καθαίρω “having cleansed”
 τῶν οἰκειῶν: gen. with ἕκαστοι “each of his relatives”
 ἀριθμὸν: acc. of dur. “for a period of” + gen.

ξυράμενοι ἐσέρχονται: πρὶν δὲ τάδε ποιῆσαι, οὐ σφίσι ἐσιέναι ὄσιον.

Sacrificial animals

[54] θύουσιν δὲ βόας ἄρσενάς τε καὶ θήλεας καὶ αἰγας καὶ ὄϊας. σύας δὲ μούνον ἐναγέας νομίζοντες οὔτε θύουσιν οὔτε σιτέονται. ἄλλοι δ' οὐ σφέας ἐναγέας, ἀλλὰ ἱρούς νομίζουσιν. ὀρνίθων τε αὐτέοισι περιστερῇ δοκέει χρῆμα ἱρότατον καὶ οὐδὲ ψαύειν αὐτέων δικαίεουσιν: καὶ ἦν ἀέκοντες ἄψωνται, ἐναγέες ἐκείνην τὴν ἡμέρην εἰσί. τοῦνεκα δὲ αὐτέοισι σύννομοί τέ εἰσι καὶ ἐς τὰ οἰκεῖα ἐσέρχονται καὶ τὰ πολλὰ ἐν γῆ νέμονται.

ἀέκων, -ουσα, -ον: unwilling
 αἶξ, αἰγός, ὄ: a goat
 ἄπτω: to fasten, (mid.) to touch
 ἄρσην, -ενος: male
 βούς, βοός, ὄ: a bull, ox
 γῆ, ἡ: earth, ground
 δικαίω: to think right, condone
 ἐναγής, -ές: cursed, polluted
 ἐσέρχομαι: to go in, enter
 ἡμέρη, ἡ: a day
 θήλυς, θήλεα, θήλυ: female
 θύω: to sacrifice
 ἱρός, -ή, -όν: sacred, holy
 μούνος, -η, -ον: alone, only
 νέμομαι: to graze, feed
 νομίζω: to think, believe

ξύρω: to shave
 οἰκεῖος, -η, -ον: of the house, domestic
 ὄϊς, ὄϊος, ὄ: a sheep
 ὄρνις, ὄρνιθος, ὄ: a bird
 ὄσιος, -η, -ον: permitted by the gods
 περιστερῇ, ἡ: a pigeon, dove
 ποιέω: to make, do
 πρὶν: before
 σιτέω: to eat
 σύννομος, ὄ: a partner
 σῦς, συός, ὄ: a boar, pig
 τοῦνεκα: for that reason, therefore
 χρῆμα, -ατος: a thing that one uses, ob-
 ject
 ψαύω: to touch

ξυράμενοι: ao. part. of ξυρέω “having shaved”
 πρὶν: “before” + inf.
 ἐσιέναι: epexegetic inf. of ἐσ-έρχομαι after ὄσιον “it is not holy to enter”
 ἐναγέας: pred. acc. “to be cursed”
 σφέας: “them” i.e. pigs
 ὀρνίθων: gen. pl. “of birds the dove”
 χρῆμα ἱρότατον: pred. “the most holy thing”
 ψαύειν: pr. inf. after δικαίεουσιν “they do not condone to touch” + gen.
 ἦν ἄψωνται: ao. subj. in pr. gen. cond. “if they touch”
 τὴν ἡμέρην: acc. of dur. “for that day”
 σύννομοι: pred. “they (doves) are domestic partners”

On the Syrian Goddess

Pilgrimage

[55] λέξω δὲ καὶ τῶν πανηγυριστέων τὰ ἕκαστοι ποιέουσιν. ἀνὴρ εὖτ' ἂν ἐς τὴν ἱρὴν πόλιν πρῶτον [ἀπέρχεται], κεφαλὴν μὲν ὄδε καὶ ὀφρῦας ἐξύρατο, μετὰ δὲ ἱρεύσας ὄϊν τὰ μὲν ἄλλα κρεουργεῖ τε καὶ εὐωχέεται, τὸ δὲ νάκος χαμαὶ θέμενος ἐπὶ τούτου ἐς γόνυ ἕζεται, πόδας δὲ καὶ κεφαλὴν τοῦ κτήνεος ἐπὶ τὴν ἑωυτοῦ κεφαλὴν ἀναλαμβάνει: ἅμα δὲ εὐχόμενος αἰτέει τὴν μὲν παρεοῦσαν θυσίην δέκεσθαι, μέζω δὲ ἐσαυτὶς ὑπισχνέεται. τελέσας δὲ ταῦτα, τὴν κεφαλὴν

αἰτέω: to ask
ἀναλαμβάνω: to take up
ἀνὴρ, ἀνδρός, ὄ: a man
ἀπικνέομαι: to come to
γόνυ, γούνατος, τό: a knee
δέκομαι: to take, accept, receive
ἕζομαι: to sit
ἕκαστος, -η, -ον: each, every
εὐχομαι: to pray
εὐωχέω: to feast sumptuously
θυσίη, ἦ: an offering, sacrifice
ἱρεύω: to slaughter
ἱρός, -ή, -όν: sacred, holy
κεφαλὴ, ἦ: a head
κρεουργέω: to cut up, butcher
κτῆνος, -εος, τό: cattle

νάκος, τό: fleece
ξύρω: to shave
ὄϊς, ὄϊος, ὄ: a sheep
ὀφρῦη, ἦ: an eyebrow
πανηγυριστής, -οῦ, ὄ: one who attends
an assembly
πάρειμι: to be present
ποιέω: to make, do
πόλις, -ιος, ἦ: a city
πούς, ποδός, ὄ: a foot
πρῶτος, -η, -ον: first
τελέω: to complete, accomplish, perform
τίθημι: to set, put, place
ὑπισχνέομαι: to promise
χαμαί: on the ground

τὰ ἕκαστοι ποιέουσιν: “which each of the festival-goers does”
εὖτ' ἂν ... ἀπέρχεται: pr. subj. in gen. temp. cl. “whenever a man is setting out”
ἐξύρατο: ao. of ξυρέω “he shaves” the aorist is timeless
ἱρεύσας: ao. part. “having sacrificed”
τὰ μὲν ἄλλα ... τὸ δὲ νάκος: “the rest of it ... but the fleece”
θέμενος: ao. part. of τίθημι “having placed”
ἐς γόνυ: “on his knee”
ἀναλαμβάνει: “he takes up X (acc). on his own head”
παρεοῦσαν: pr. part. “the present offering”
δέκεσθαι: pr. inf. in ind. com. after αἰτέει “to receive”
μέζω δὲ: “and more he promises”
τελέσας: ao. part. “having performed”
αὐτοῦ τε καὶ τῶν ἄλλων: “his own head and (the heads) of the others”

Lucian

αὐτοῦ τε στέφεται καὶ τῶν ἄλλων ὁκόσοι τὴν αὐτὴν ὁδὸν ἀπικνεύονται, ἄρας δὲ ἀπὸ τῆς ἑωυτοῦ ὁδοιπορέει, ὕδασί τε ψυχροῖσι χρεόμενος λουτρῶν τε καὶ πόσιος εἶνεκα καὶ ἐς πάμπαν χαμοκοιτέων: οὐ γὰρ οἱ εὐνήσ ἐπιβῆναι ὄσιον πρὶν τὴν τε ὁδὸν ἐκτελέσαι καὶ ἐς τὴν ἑωυτοῦ αὐτὶς ἀπικέσθαι. [56] ἐν δὲ τῇ ἱρῇ πόλει ἐκδέκεται μιν ἀνὴρ ξεινοδόκος ἀγνοέοντα: ῥητοὶ γὰρ δὴ ὦν ἐκάστης πόλιος αὐτόθι ξεινοδόκοι εἰσίν, καὶ

ἀγνοέω: not to know

αἴρω: to take up, lift up

ἀνὴρ, ἀνδρός, ὁ: a man

ἀπικνεύομαι: to come to

αὐτὶς: back, again

αὐτόθι: on the spot

εἶνεκα: on account of, for the sake of (+ gen.)

ἕκαστος, -η, -ον: each, every

ἐκδέκομαι: to receive

ἐκτελέω: to bring to an end, accomplish

ἐπιβαίνω: to go upon

εὐνή, ἡ: a bed

ἱρός, -ή, -όν: sacred, holy

λουτρὸν, τό: a bath

ξεινοδόκος, ὁ: one who receives strangers, a host

ὁδοιπορέω: to travel, walk

ὁδός, ἡ: a way, path, journey

ὁκόσος, -η, -ον: as many as

ὄσιος, -η, -ον: pious, permitted by the gods

πάμπαν: wholly, altogether

πόλις, -ιος, ἡ: a city

πόσις, -ιος, ἡ: a drink

πρὶν: before

ῥητός, -ή, -όν: stated, specified

στέφω: to garland, crown

ὕδωρ, ὕδατος, τό: water

χαμοκοιτέω: to sleep on the ground

χράομαι: to use

ψυχρός, -ή, -όν: cold

τὴν αὐτὴν ὁδὸν: “the same road”

ἄρας: ao. part. of **αἴρω** “having taken up (his burdens)”

ἀπὸ τῆς ἑωυτοῦ: “from his own (land) he travels”

χρεόμενος: pr. part. “using” + dat.

ἐς πάμπαν: “for the whole time”

οἱ: dat. of ref., “for him”

ἐπιβῆναι: ao. inf. of **ἐπι-βαίνω** epexegetic after **ὄσιον** “pious to mount” + gen.

πρὶν ... ἐκτελέσαι: ao. inf. “before completing”

ἀπικέσθαι: ao. inf. also after **πρὶν** “before arriving (back)”

μιν ... ἀγνοέοντα: “receives him (the pilgrim) despite not knowing him”

γὰρ δὴ ὦν: “for indeed”; **δὴ ὦν** is common in Herodotus, but the addition of **γὰρ** is unusual.

ἐκάστης πόλιος: obj. gen. “appointed for each city”

On the Syrian Goddess

τόδε πατρόθεν οἴκοι δέκονται. καλέονται δὲ ὑπὸ Ἀσσυρίων
οἷδε διδάσκαλοι, ὅτι σφίσι πάντα ὑπηγέονται.

[57] θύουσι δὲ οὐκ ἐν αὐτῷ τῷ ἱρῷ, ἀλλ' ἐπεὰν
παραστήσῃ τῷ βωμῷ τὸ ἱρήιον, ἐπισπείσας αὐτὶς ἄγει ζῶν ἐς
τὰ οἰκεία, ἐλθὼν δὲ κατ' ἑωυτὸν θύει τε καὶ εὐχεται.

Sacrifice from the propylaea

[58] ἔστιν δὲ καὶ ἄλλης θυσίης τρόπος τοιόσδε.
στέψαντες τὰ ἱρήια, ζῶα ἐκ τῶν προπυλαίων ἀπιᾶσιν, τὰ δὲ
κατενεχθέντα θνήσκουσιν. ἔνιοι δὲ καὶ παῖδας ἑωυτῶν ἐντεῦθεν
ἀπιᾶσιν, οὐκ ὁμοίως τοῖς κτήνεσιν, ἀλλ' ἐς πῆρην ἐνθέμενοι

ἄγω: to lead, bring
ἀπίημι: to send forth, throw
αὐτὶς: back, again
βωμός, ὄ: an altar
δέκομαι: to take, accept, receive
διδάσκαλος, ὄ: a teacher, master
ἔνιοι, -αι, -α: some
ἐντεῦθεν: thence, from there
ἐντίθημι: to put in
ἐπεὰν: whenever (+ subj.)
ἐπισπένδω: to pour a libation
ἔρχομαι: to go, come
εὐχομαι: to pray
ζῶον, τό: an animal
ζῶός, ἡ, ὄν: alive, living
θνήσκω: to die
θυσίη, ἡ: an offering, sacrifice

θύω: to sacrifice
ἱερίον, τό: a victim, animal sacrifice
ἱρόν, τό: a sacred place, temple
καλέω: to call
καταφέρω: to bring down
κτῆνος, -εος, τό: cattle
οἰκείος, -η, -ον: of the house, domestic
ὅμοιος, -η, -ον: like, resembling
παῖς, παῖδος, ὄ: a boy, child
παρίστημι: to place beside
πατρόθεν: from a father
πῆρη, ἡ: a sack
προπύλαια, τά: an entrance, gateway
στέφος: to garland, crown
τοιόσδε, -ήδε, -όνδε: such
τρόπος, ὄ: a course, way
ὑπηγέομαι: to guide, lead, teach

τόδε ... δέκονται: "and this (office) they receive"
οἴκοι: loc. "in their family"
ὅτι ... ὑπηγέονται: "because they teach"
ἐπεὰν παραστήσῃ: ao. subj. trans. in pr. gen. temp. cl. "after he stations the
sacrifice"
ἐπισπείσας: ao. part. of ἐπι-σπένδω "having poured a libation"
ζῶν: "(the sacrificial animal) being still alive"
ἐλθὼν: ao. part. "once he has come (home)"
στέψαντες: ao. part. of στέπτω "having put garlands on" + acc.
ἀπιᾶσιν: pr. of ἀπο-ἴημι "they release them alive"
κατενεχθέντα: ao. part. pas. of κατα-φέρω "having been borne downward"
οὐκ ὁμοίως: "not similarly to" + dat.
ἐνθέμενοι: ao. mid. part. of ἐν-τίθημι "having placed into"

χειρὶ κατάγουσιν, ἄμα δὲ αὐτέοισιν ἐπικερτομέοντες λέγουσιν ὅτι οὐ παῖδες, ἀλλὰ βόες εἰσίν.

Tattooing

[59] στίζονται δὲ πάντες, οἱ μὲν ἐς καρπούς, οἱ δὲ ἐς αὐχένας: καὶ ἀπὸ τοῦδε ἅπαντες Ἀσσύριοι στιγματοφερούσιν.

Hair-cutting

[60] ποιέουσι δὲ καὶ ἄλλο μούνοισι Ἑλλήνων Τροιζηνίοισι ὁμολογέοντες. λέξω δὲ καὶ τὰ ἐκείνοι ποιέουσιν. Τροιζήνιοι τῆσι παρθένοισι καὶ τοῖσιν ἠιθέοισι νόμον ἐποιήσαντο μὴ μιν ἄλλως γάμον ἰέναι, πρὶν Ἴππολύτῳ κόμας

ἄλλως: otherwise

αὐχὴν, -ένος, ὄ: a neck

βοῦς, βοός, ὄ: a bull, cow

γάμος, ὄ: a wedding, marriage

Ἑλλήν: Greek

ἐπικερτομέω: to mock

ἠιθεός, ὄ: a youth, young man

Ἴππόλυτος, ὄ: Hippolytus

καρπός, ὄ: a wrist

κατάγω: to lead down

κόμη, ἦ: hair

μόνος, -η, -ον: alone, only

νόμος, ὄ: a custom, law

ὁμολογέω: to agree

παῖς, παῖδος, ὄ: a boy, child

παρθένος, ἦ: a maiden, virgin

ποιέω: to make, do

πρὶν: before

στιγματοφερέω: to bear tattoo-marks

στίζω: to tattoo

Τροιζήνιος, -η, -ον: of Troezen

χεῖρ, χειρός, ἦ: a hand

χειρὶ: dat. of means “by the hand”

ἐπικερτομέοντες: pr. part. “mocking”

στίζονται: pr. pass. “all are tattooed”

ἀπὸ τοῦδε: “from this (cause)”

Τροιζηνίοισι: dat. after ὁμολογέοντες “agreeing with the Troezen only”; for the cult mentioned here and its connection with Hippolytus, see Euripides, *Hippolytus* 1425ff.

τὰ ἐκείνοι ποιέουσιν: “what they (the Troezen) do”

τῆσι παρθένοισι καὶ τοῖσιν ἠιθέοισι: dat. pl. of reference “for the maids and young men”; a Homeric expression

μὴ ... ἰέναι: ind. com. implied after νόμον “not to enter”

πρὶν ... κείρασθαι: ao. part., “before shearing”

Ἴππολύτῳ: dat. of ref. “for Hippolytus”

On the Syrian Goddess

κείρασθαι: καὶ ᾧδε ποιέουσιν. τοῦτο καὶ ἐν τῇ ἱρῇ πόλει γίνεσθαι. οἱ μὲν νεηνίαί τῶν γενείων ἀπάρχονται, τοῖς δὲ νέοισι πλοκάμους ἱροὺς ἐκ γενετῆς ἀπιᾶσιν, τοὺς ἐπεὰν ἐν τῷ ἱρῷ γένωνται, τάμνουσιν τε καὶ ἐς ἄγγεα καταθέντες οἱ μὲν ἀργύρεα, πολλοὶ δὲ χρύσεια ἐν τῷ νηῷ προσηλώσαντες ἀπίασιν ἐπιγράψαντες ἕκαστοι τὰ οὐνόματα. τοῦτο καὶ ἐγὼ νέος ἔτι ὢν ἐπετέλεσα, καὶ ἔτι μεν ἐν τῷ ἱρῷ καὶ ὁ πλόκαμος καὶ τὸ οὐνομα.

ἄγγος, -εος, τό: a vessel
ἀπάρχω: lead the way
ἀπέρχομαι: to go away, depart
ἀπίημι: to send forth, let down
ἀργύρεος, -η, -ον: silver, of silver
γένειον, τό: a beard
γενετή, ἡ: birth
ἕκαστος, -η, -ον: each, every
ἐπεὰν: whenever (+ subj.)
ἐπιγράφω: to write on, inscribe
ἐπιτελέω: to complete, perform
ἱρόν, τό: a sacred place, temple
ἱρός, -ή, -όν: sacred, holy

κατατίθημι: to place, put
κείρω: to cut
νεηνίης, ὁ: a youth, young man
νέος, νέη, νέον: young
νηός, ὁ: the dwelling of a god, a temple
οὐνομα, -ματα, τό: a name
πλόκαμος, ὁ: a lock of hair
ποιέω: to make, do
πόλις, -ιος, ἡ: a city
προσηλώω: to nail, fix
τάμνω: to cut
χρύσειος, -η, -ον: golden, of gold
ᾧδε: so, thus

ἀπάρχονται: “cut off to sacrifice” + gen.

τοῖς δὲ νέοισι: “but as for the youths” (the text is perhaps corrupt since these “youths” must also be the subject of ἀπιᾶσιν: “they let grow”)

ἱροὺς ἐκ γενετῆς: “locks sacred from birth”

τοὺς ... τάμνουσιν: “which they cut”

ἐπεὰν ... γένωνται: ao. subj. of γίγνομαι in pr. gen. temp. cl. “whenever they are”

καταθέντες: ao. part. of κατα-τίθημι “having deposited”

οἱ μὲν ... πολλοὶ δὲ: “some (in) silver caskets ... many in gold ones”

προσηλώσαντες: ao. part. of προσ-ηλώω “having fixed to”

ἀπίασιν: pr. of ἀπο-ἔρχομαι, “they go away”

ἐπιγράψαντες: ao. part. of ἐπι-γράφω “each having inscribed on”

τοῦτο ... ἐπετέλεσα: ao. “this I performed”

νέος ἔτι ὢν: “I being still young”

List of Verbs

On the Syrian Goddess

List of Verbs

The following is a list of verbs that have some irregularity in their conjugation. 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. 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 *De Dea Syria* with a brief definition. Where possible, Ionic forms are given rather than Attic versions (i.e. **ὄρέω** rather than **ὄράω**). 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*.

ἀγγέλλω: to bear a message **ἀγγελῶ**, **ἡγγειλα**, **ἡγγελκα**, **ἡγγελμαι**, **ἡγγέλθην**

ἀγείρω: to bring together, collect **ἡγειρα**. aor. pass. **ἡγέρθην**

συναγείρω: to gather together, assemble

ἄγω: to lead, carry **ἄξω**, 2 aor. **ἡγαγον**, **ἦχα**, **ἦγμαι**, **ἦχθην**

ἀπάγω: to lead away, carry off

κατάγω: to lead down

παράγω: to lead by, bring beside

αἰίδω: to sing **ἄσομαι**, **ἦσα**, **ἦσμαι**, **ἦσθην**

αἰίρω: to lift, raise up **αἰρῶ**, **ἦειρα**, **ἦέρθην** (Ion. for **αἶρω**)

αἰρέω: to take **αἰρήσω**, 2 aor. **εἶλον**, **ἦρηκα**, **ἦρημαι**, **ἦρέθην**

ἀναιρέω: to raise, destroy

ἀπαιρέω: to take from, take away from

αἶρω: to lift **ἀρῶ**, **ἦρα**, **ἦρκα**, **ἦρμαι**, **ἦρθην**

ἀκούω: to hear **ἀκούσομαι**, **ἦκουσα**, 2 perf. **ἀκήκοα**, **ἠκούσθην**

ἀλλάσσω: to change **ἀλλάξω**, **ἦλλαξα**, **-ἦλλαχα**, **ἦλλαγμα**

ἀμείβω: to change **ἀμείψω**, **ἦμειψα**

ἄπτω: to fasten, (*mid.*) to touch **ἄψω**, **ἦψα**, **ἦμμαι**, **ἦφθην**

ἄρπάξω: to snatch away **ἄρπάσομαι**, **ἦρπασα**, **ἦρπακα**, **ἦρπασμαι**, **ἦρπάσθην**

ἄρχω: to be first, begin **ἄρξω**, **ἦρξα**, **ἦργμαι**, **ἦρχθην**

ἀπάρχω: lead the way

κατάρχω: to make beginning of

βαίνω: to step **βηήσομαι**, 2 aor. **ἔβην**, **βέβηκα**

ἀναβαίνω: to go up

ἀποβαίνω: to step off, result, go away, depart

Lucian

εἰσβαίνω: to go into

ἐπιβαίνω: to go upon

μεταβαίνω: to pass over, change position

βάλλω: to throw **βαλῶ**, 2 aor. **ἔβαλον**, **βέβληκα**, **βέβλημαι**, **ἐβλήθην**

ἀναβάλλω: to throw up

περιβάλλω: to throw around, embrace

προσβάλλω: to throw forth, cast

συμβάλλω: to throw together, conjecture

βλέπω: to look at **βλέψομαι**, **ἔβλεψα**

περιβλέπω: to look round about

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

ἐκγίγνομαι: to be born, (time) to go by

ἐπιγίγνομαι: to happen after, come in after

γιγνώσκω: to know **γνώσομαι**, **ἔγνων**, **ἔγνωκα**, **ἔγνωσμαι**, **ἐγνώσθην**

γράφω: to write **γράψω**, **ἔγραψα**, **γέγραφα**, **γέγραμμαι**, **ἐγράφη**

ἐπιγράφω: to write upon, inscribe, dedicate

δέιδω: to fear **δείσομαι**, **ἔδεισα**, **δέδοικα**

δείκνυμι: to show **δείξω**, **ἔδειξα** (**ἔδεξα**), **δέδειχα**, **δέδειγμαι**, **ἐδείχθην**

ἀποδείκνυμι: to appoint, proclaim

ἐπιδείκνυμι: to show, reveal

δέκομαι: to take, accept, to receive **δέξομαι**, **ἐδεξάμην**, **δέδεγμαι**, **-εδέχθην**

ἀποδέκομαι: to accept, receive

ἐκδέκομαι: to receive

καταδέκομαι: to receive, admit

ὑποδέκομαι: to undertake

δέομαι to want, ask: **δεήσομαι**, **δεδέημαι**, **ἐδεήθην**. (from **δέω** 2)

δέω (1): to bind **δήσω**, **ἔδησα**, **δέδεκα**, **δέδεμαι**, **ἐδέθην**

ἀναδέω: to tie up, crown

συνδέω: to bind together

δέω (2): to need, lack (*mid.*) ask: **δεήσω**, **ἐδέησα**, **δεδέηκα**, **δεδέημαι**, **ἐδεήθην**

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

δίδωμι: to give, grant **δώσω**, **ἔδωκα**, **δέδωκα**, **δέδομαι**, **ἐδόθην**

ἐκδίδωμι: to give up, discharge

On the Syrian Goddess

δοκέω: to deem, seem **δόξω, ἔδοξα, δέδογμαi**

ἐγείρω: to rouse, erect **ἐγερω̄, ἤγειρα, 2 perf. ἔγρηγορα. ἐγήγερμαι, ἠγέρθην**
ἀνεγείρω: to wake up, rouse

ἕζομαι: sit, -εδοῦμαι, **εἰσάμην**
ἐφέζομαι: to sit upon

ἐθέλω: to wish **ἐθελήσω, ἠθέλησα, ἠθέληκα**

εἶδον I saw (ao.) see **ὄρέω**

εἰκάζω: to make like **εἰκάσω, ἤκασα, ἤκασμαι, ἠκάσθην**

εἶλον: I took (ao.) see **αἰρέω**

εἶμι to be: **ἔσομαι**
πάρειμι: to be present
σύνειμι: to be together, be with

εἶμι: I will go (fut.) see **ἔρχομαι**

εἶπον: I said (ao.) see **λέγω**

εἴρω: to shut off **εἴρξω, εἴρξα, εἴργμαι, εἴρχθην**
ἀπείρω: to keep away from

ἐλέγχω: refute, disgrace, expose **ἐλέγξω, ἤλεγξα, ἐλήλεγμαι, ἠλέγχθην**

ἔπομαι: to follow **ἔψομαι, 2 aor. ἐσπόμην**

ἐργάζομαι: to work, bring about **ἐργάσομαι, ἠργασάμην, εἵργασμαι,**
ἠργάσθην

ἐρέω: to say, fut. of **λέγω**

ἔρχομαι: to come or go to: fut. **εἶμι, 2 aor. ἦλθον, 2 perf. ἐλήλυθα**
ἀνέρχομαι: to go up, ascend
ἀπέρχομαι: to go away, depart
ἐσέρχομαι: to go in, enter
ἐσέρχομαι: to go in, enter
κατέρχομαι: to go down, descend

εὔχομαι: to pray **εὔξομαι, ἠϋξάμην, ἠϋγμαι**

ἔχω: to have, be able (w/ inf.) **ἔξω, 2 aor. ἔσχον, ἔσχηκα, impf. εἶχον**
ἀνέχω: to hold up, suffer
παρέχω: to furnish, provide, supply

Lucian

ἡγέομαι: to lead the way, believe, *ἡγήσομαι, ἡγησάμην, ἡγημαί*
ἀπηγέομαι: to lead from, relate
ὑπηγέομαι: to guide, lead, teach

ἦλθον: I went (ao.) see *ἔρχομαι*

θάπτω: to bury, honor with funeral rites *θάψω, ἔθαψα, τέθαμμαι, ἐτάφην*

θεάομαι: to look on, view, behold ao. *ἐθεήσαμην*

θνήσκω: to die *-θανοῦμαι, 2 aor. -έθανον, τέθνηκα* am dead
ἀποθνήσκω: to die

ιάομαι: to heal, cure *ιήσομαι, ιησάμην*

ἵζω: to seat, found, establish, ao. *εἶσα, pf. ἴζηκα*
κατίζω: to make to sit, seat

ἵημι: to let go, relax, to send forth *ἦσω, ἦκα, εἶκα, εἶμαι, εἶθην*
ἀνίημι: to let go, relax
ἀπίημι: to send forth, throw
ἐνίημι: to send in, introduce
κατίημι: to place down
μετίημι: to let go

ικνέομαι: to come, arrive, *-ίξομαι, 2 aor. -ικόμην, -ίγμαι*
ἀπικνέομαι: to come to, arrive
ἐπικνέομαι: to come upon

ιλάσκομαι: to appease *ιλάσομαι, ιλασάμην, ιλάσθην*

ἵστημι: to make to stand, set *στήσω* shall set, *ἕστησα* set, caused to stand, 2 aor. *ἕστην* stood, 1 perf. *ἕστηκα* stand, *ἐστάθην*
ἀνίστημι: to make to stand up, raise up
ἐφίστημι: to set or place upon
παρίστημι: to place beside or near
ὑφίστημι: to place or set under

καλέω: to call *καλέω, ἐκάλεσα, κέκληκα, κέκλημαι* am called
ἀνακαλέω: to call up, call out for
ἐγκαλέω: to call in, accuse
ἐπικαλέω: to call upon, claim, charge
μετακαλέω: to call away

καθαίρω: to purify, cleanse *καθαρώ, ἐκάθηρα, κεκάθαρμαι, ἐκαθάρθην*

κείρω: to cut *κερώ, ἔκειρα*

κελεύω: to bid, command, order *κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκέλεύσθην*

On the Syrian Goddess

κλαίω: to weep, lament **κλαιήσω, ἔκλαυσα**
ἀποκλαίω: to weep aloud

κλείω: to shut **κλείσω, ἔκλεισα, -κέκληκα, κέκλειμαι, ἐκλείσθην**

κλήζω: to name, call **κλήσω, ἔκλησα**

κομίζω: to take care of, carry **κομιῶ, ἐκόμισα, κεκόμικα, κεκόμισμαι, ἐκομίσθην**

κόπτω: to strike **κόψω, ἔκοψα, -κέκοφα, κέκομμαι, -εκόπην**
ἐκκόπτω: to cut down

κρίνω: to decide **κρινῶ, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην**
ἀποκρίνω: to separate, set apart; answer

κρύπτω: to hide from **κρύψω, ἔκρυψα, κέκρυμμαι, ἐκρύφθην**

λαμβάνω: to take, receive **λήσομαι, ἔλαβον, εἶληφα, εἶλημμαι, ἐλήφθην**
ἀναλαμβάνω: to take up, take into one's hands
καταλαμβάνω: to seize upon, lay hold of

λάμπω: to shine **λάμψω, ἔλαμψα, λέλαμπα, -λέλησμαι**
ἀπολάμπω: to shine, glitter

λανθάνω: to escape notice **λήσω, ἔλαθον, λέληθα**

λέγω: to speak **ἔρέω, εἶπον, εἶρηκα, λέλεγμαι, ἐλέχθην**
καταλέγω: to recount

λείπω: to leave, quit **λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην**
ἀπολείπω: to leave behind

μαίνομαι: to rage **μανοῦμαι** 2 aor. pass. **ἐμάνην**
ἐπιμαίνομαι: to be mad about

μανθάνω: to learn **μαθήσομαι, ἔμαθον, μεμάθηκα**

μαραίνω: to waste, wither **ἐμάρανα, ἐμαράνθην**

μεθύσκω: to make drunk **ἐμέθυσα, ἐμεθύσθην**

μένω: to stay **μενῶ, ἔμεινα, μεμένηκα**

μιμνήσκομαι: to remember **μνήσω, -έμνησα, perf. μέμνημαι, ἐμνήσθην**
ἐπιμιμνήσκομαι: to remember, think of

μίμνω: to stay (poetic for μένω)

Lucian

νομίζω: to believe, practice νομιῶ, ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην

οἶδα: to know (ao.); see ὀρέω

ὀλλυμι: to destroy ολῶ, -ᾠλεσα, -ολώλεκα, -όλωλα

ἀπόλλυμι: to destroy, kill

ὄπ-: to see (fut.) ὄσομαι, (perf.) ὄπωπα, (ao. pass.) ὄφθην. See ὀρέω.

ὀρέω: to see ὄσομαι, 2 aor. εἶδον, ὄπωπα, ὄφθην

εἰσορέω: to look upon, view

πάσχω: to experience πείσομαι, 2 aor. ἔπαθον, 2 perf. πέπονθα

πείθω: persuade πείσω, ἔπεισα, 2 perf. πέποιθα, πέπεισμαι, ἐπέισθην

πέμπω: to send, dispatch πέμψω, ἔπεμψα, 2 perf. πέπομφα, πέπεμμαι,
ἐπέμφθην

ἀποπέμπω: to send away, to dismiss

ἐκπέμπω: to send out, dispatch

πετάννυμι: expand -πετῶ, -επέτασα, -πέπταμαι

ἀναπετάννυμι: to spread out

πίπτω: to fall πεσοῦμαι, 2 aor. ἔπεσον, πέπτωκα

εἰσπίπτω: to fall into

πρήσσω: to make, do πράξω, ἔπραξα, 2 perf. πέπραχα, πέπραγμα, ἐπράχθην

πυνθάνομαι: to learn πεύσομαι, 2 aor. ἐπυθόμην, πέπυσμαι

ρίπτω: to throw ρίψω, ἔρριψα, 2 perf. ἔρριφα, ἔρριμμαι, ἐρρίφην

ἀπορρίπτω: to throw away

σάττω: to load, fill ἔσαξα, σέσαγμα

σπένδω: to pour a drink-offering σπείσω, ἔσπεισα, ἔσπεισμαι

ἐπισπένδω: to pour a libation

στέλλω: to send, arrange στελῶ, ἔστειλα, -έσταλκα, ἔσταλμαι, 2 aor. pass.

ἔστάλην

ἀποστέλλω: to send off

στέφω: to wreath, garland στέψω, ἔστεψα, ἔστεμμαι, ἐστέφην

τάμνω: to cut 2 aor. ἔτεμον and ἔταμον

τελέω: to complete, perform τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι,

ἐτελέσθην

ἀποτελέω: to complete, accomplish

On the Syrian Goddess

ἐκτελέω: to complete, accomplish, achieve

ἐπιτελέω: to complete, accomplish, perform

τέλλω: to accomplish **ἔτειλα**

ἐντέλλομαι: command: **ἐν-ετειλάμην, ἐν-τέταλμαι**

τέμνω: to cut 2 aor. **ἔτεμον** and **ἔταμον**

τίθημι: to set, place **θήσω, ἔθηκα, τέθηκα, τέθειμαι** (but usu. instead **κείμαι**),
ἔτέθην

ἀνατίθημι: to set up, dedicate

ἀποτίθημι: to put away, remove

ἐντίθημι: to put in

κατατίθημι: to place, put

παρατίθημι: to put away, deposit

τλάω: to bear, suffer, undergo 2 aor. **ἔτλην**

τρέπω: to turn **τρέψω, ἔτρεψα, τέτροφα, ἐτράπην**

τυγχάνω: to hit upon, happen **τεύξομαι, ἔτυχον, τετύχηκα. τέτυγμαι,**
ἐτύχθην

ἀποτυγχάνω: to fail, mistake

τύπτω: to beat, strike aor. **ἔτυψα**

ἀποτύπτω: to cease beating

ὑπισχνέομαι: to undertake, promise 2 aor. **ὑπ-εσχόμην**

φαίνω: to bring to light, show **φανέω, ἔφηνα, πέφηνα, πέφασμαι, ἐφάνην**

ἐκφαίνω: to show, reveal

φείδομαι: to spare **φείσομαι, ἐφεισάμην**

φέρω: to bear, carry **οἶσω, 1 aor. ἤνευκα, 2 aor. ἤνευκον, 2 perf. ἐνήνοχα,**
ἠνέχθην

ἀποφέρω: to return, (mid.) to take back

ἐπιφέρω: to bring upon

καταφέρω: to bring down, destroy

περιφέρω: to carry round

προφέρω: to bring before

συμφέρω: to bring together, gather

φημί: to say **φήσω, ἔφησα**

φυλάσσω: to **keep** watch, guard **φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμαι,**
ἐφυλάχθην

χράομαι: to use; DDS has present forms in **χρεο-** and **χρεω-**

Glossary

Glossary

A a

- ἀγαθός, -ή, -όν:** good
ἀγαλμα, -ατος, τό: a glory, honor; a statue
ἀγγελίη, ἥ: a message, news
ἀγγέλλω: to report
ἀγγήιον, τό: a vessel
ἄγγος, -εος, τό: a vessel
ἀγείρω: to bring together, collect
ἀγινέω: to lead, bring, carry
ἄγιος, -η, -ον: devoted to the gods, sacred, holy
ἀγνοέω: not to know
ἀγνοίη, ἥ: ignorance, mistake
ἄγνός, -ή, -όν: ignorant, unknowing
ἀγορή, ἥ: the marketplace
ἀγρυπνίη, ἥ: sleeplessness, waking
ἀγχίθεος, -ον: near the gods
ἀγχόθεν: from nearby
ἄγω: to lead, bring, carry
ἀδελφή, ἥ: a sister
ἀδικέω: to do wrong, be unjust
ἀδικία, ἥ: wrongdoing, injustice
ἀεί: always, forever
ἀείδω: to sing, praise with song
ἀεικέλιος, -η, -ον: unseemly, shameful
ἀεικής, -ές: unseemly, shameful
ἀείρω: to lift, raise up
ἀεκούσιος, -η, -ον: involuntary
ἀέκων, -ουσα, -ον: unwilling
ἄετός, -οῦ, ό: an eagle
ἀθέμιστος, -ον: lawless, without law
ἀθυμέω: to be disheartened
αἰδέομαι: to be ashamed (to)
αἰδοῖα, τά: genitals
αἷμα, -ατος, τό: blood
αἰμάσσω: to bloody, stain with blood
αἰμάδης, -εος: bloody, blood red
αἶξ, αἰγός, ό: a goat
αἰρέω: to take up, take hold of, grasp
αἶρω: to take up, lift up
αἰσχρός, -ή, -όν: shameful, abusive
αἰτέω: to ask, beg
αἰτία, ἥ: a cause, reason, accusation
ἀκολασίη, ἥ: licentiousness
ἀκολουθεῶ: to follow
ἀκούω: to hear
ἄκρος, -η, -ον: furthest, highest
ἄκτις, -ῖνος, ἥ: a ray, beam
ἀλγέω: to feel pain, suffer
ἄλγος, -εος, τό: pain
ἀλεκτρυών, -όνος, -ό: a cock, rooster
ἀληθής, -ές: true, genuine
ἀλλά: but
ἀλλάσσω: to change, alter
ἀλλήλων: one another
ἄλλοθι: elsewhere, in another place
ἄλλος, -η, -ον: another, other
ἄλλος, -η, -ον: another, other
ἄλλως: in another way, otherwise
ἀλογέω: to pay no regard, deny
ἄλς, ἄλός, ἥ: the sea
ἄμα: at the same time, together with (+ *dat.*)
ἄμβρόσιος, -η, -ον: immortal, divine
ἀμείβω: to change, exchange, answer
ἀμηχανάω: to be at a loss, be helpless
ἀμφί: on both sides
ἀμφοτέρως, -η, -ον: each, both
ἀμφοτέρωθεν: from both sides
ἄμφω: both
ἄν: (*indefinite particle; generalizes dependent clauses with subjunctive; indicates contrary-to-fact with independent clauses in the indicative; potentiality with the optative*)
ἀνά: up, upon (+ *acc.*)
ἀναβαίνω: to go up, mount
ἀναβάλλω: to throw up
ἀναβοάω: to shout aloud, cry out
ἀνάγκη, ἥ: force, necessity
ἀναδέω: to tie up, crown
ἀνάθημα, -ατος, τό: a votive offering
ἀναίνομαι: to reject, spurn
ἀναιρέω: to take up, raise, destroy

Glossary

- ἀνακαλέω:** to call up, call out for
ἀνάκειμαι: to be laid up, be ascribed, be devoted
ἀναλαμβάνω: to take up
ἀναπάλλω: to dance, beat
ἀναπετάννυμι: to spread out
ἀνατίθημι: to set up, dedicate
ἀναφανδόν: visibly, openly
ἀναχωρέω: to go back, withdraw
ἀνδάνω: to please
ἀνδρείος, -η, -ον: of a man, manly
ἀνδρητή, ἦ: manliness, manhood
ἀνδρήσιος, -η, -ον: of a man, manly
ἀνεγείρω: to wake up, rouse
ἀνέλκω: to draw up, pull up
ἄνεμος, ό: wind
ἀνέρχομαι: to go up, ascend, rise
ἄνευ: without
ἀνέχω: to hold up, suffer
ἀνήρ, ἀνδρός, ό: a man, husband
ἄνθρωπος, ό: a man
ἀνίστημι: to make to stand up, set up
ἄνοδος, ἦ: a way up, ascent
ἀνόσιος, -ον: unholy, profane
ἀντάξιος, -η, -ον: worth just as much as
ἀντιάζω: to meet face to face
ἀντίος, -ία, -ιον: against, opposite
ἀνύω: to achieve, accomplish, complete
ἄνω: upwards
ἄξιος, -ίη, -ον: worthy
ἄξόανος, -ον: without images
ἀπάγω: to lead away, carry off
ἀπαιρέω: to take from, take away from
ἄπαξ: once
ἀπαρτάω: to hang up from
ἀπάρχω: lead the way
ἄπας, ἄπασα, ἄπαν: all, every, whole
ἀπειθέω: to be disobedient, refuse
ἀπειλέω: to threaten
ἀπείργω: to keep away
ἀπέρχομαι: to go away, depart
ἀπηγέομαι: to lead from, relate, narrate
ἀπηνής, -ές: harsh, rough, hard
ἀπίημι: to send forth, let down, throw
ἀπίθανος, -ον: incredible, unlikely, improbable
ἀπικνέομαι: to come to, arrive
ἄπλετος, -ον: boundless, immense
ἄπλος, -η, -ον: simple
ἀπό: from, away from (+ *gen.*)
ἀποβαίνω: to step off, result
ἀποδείκνυμι: to appoint, proclaim
ἀποδέκομαι: to accept, approve, make known
ἀποδημέω: to be away from home, travel
ἀποδημία, ἦ: a being away, expedition
ἀπόζω: to smell of
ἀποθνήσκω: to die
ἀπόκειμαι: to be laid away
ἀποκλάω: to break off
ἀποκρίνω: to separate, set apart, render
ἀπολάμπω: to shine, glitter
ἀπολείπω: to leave behind
ἀπόλλυμι: to destroy, kill
ἀπολογία, ἦ: a defense
ἀπονοστέω: to return, come home
ἀποπαύω: to stop, cause to cease from
ἀποπέμπω: to send away, to dismiss
ἀπορρίπτω: to throw away
ἀποστέλλω: to send off
ἀποτείνω: to stretch out, extend
ἀποτελέω: to complete, accomplish
ἀποτίθημι: to put away, remove
ἀποτυγχάνω: to fail, mistake
ἀποτύπτω: to cease beating
ἀποτυχία, ἦ: failure
ἀποφέρω: to return; (*mid.*) to take back
ἄπρηκτος, ον: unavailing, unprofitable
ἄπτω: to fasten, (*mid.*) to touch
ἀργύρεος, -η, -ον: silver, of silver
ἄργυρος, ό: silver
ἀρετή, ἦ: virtue, excellence
ἀριθμός, ό: number
ἀριστερός, -ή, -όν: left, on the left
ἄρκέω: to be enough, suffice
ἄρκτος, ἦ: a bear
ἄρνημαι: to receive, gain, earn

Glossary

ἀρπάζω: to snatch away, carry off
ἀρρωστέω: to be sick
ἄρσην, -ενος: male
ἀρχαῖος, -η, -ον: ancient, original
ἀρχή, ἡ: a beginning, origin
ἀρχιερέυς, -εως, ὅ: a chief priest
ἄρχω: to begin
ἀσεβέω: to be impious, profane
ἀσθενέω: to grow weak, be faint
ἀσθενής, -ές: weak, feeble
ἀσκέω: to form by art, fashion
ᾄσμα, -ατος, τό: a song
ἄσοφία, ἡ: stupidity
ἀσφαλές, -έος, τό: security, safety
ἀσφαλής, -ές: steadfast, firm, safe
ἄτελής, -ές: incomplete, imperfect,
without end, unfinished
ἄτρακτος, ἡ: a spindle
ἀτρεκής, -ές: real, genuine
ἀτυχής, -ές: luckless, unfortunate
αὐλέω: to play the flute
αὐλή, ἡ: a courtyard
αὐλητής, -οῦ, ὅ: a flute-player
αὐλιζομαι: to lie (in the court-yard),
live
αὐτίκα: straightway, at once
ἀπίς: back, again
αὐτόθι: on the spot
αὐτός, -ή, -ό: he, she, it; self, same
αὐτουργέω: to act directly, do one's
own work
αὐτοψία, ἡ: a seeing with one's own
eyes
αὐχὴν, -ένος, ὅ: a neck
ἀφανής, -ές: unseen, invisible
ἄφετος, -ον: let loose, ranging, roaming
ἀφίημι: to send forth, let go
ἄφνω: suddenly

Β β

βάθος, τό: depth
βάλλω: to throw

βάρβαρος, -ον: barbaric, barbarous
βασιλεύς, -έως, ὅ: a king, chief
βασιληία, ἡ: a kingdom, dominion
βασιλῆιος, -η, -ον: kingly, royal
βέλτερος, -η, -ον: better, more
excellent
βιάω: to force
βίος, ὅ: life
βλέμμα, -ατος, τό: a look, glance
βοή, ἡ: a loud cry, shout
βορέης: north
βοῦς, βοός, ὅ: a bull, ox
βωμός, ὅ: an altar

Γ γ

γαμετή, ἡ: a wife
γάμος, ὅ: a wedding, marriage
γάρ: for
γε: especially (postpositive)
γενεή, ἡ: a race, family
γενειήτης, -ου: bearded
γένειον, τό: a beard
γένεσις, -ιος, ἡ: an origin, source
γενετή, ἡ: birth
γένος, -εος, τό: a race, family
γῆ, ἡ: earth
γίγνομαι: to become, happen, occur
γιγνώσκω: to (come to) know
γόνυ, γούνατος, τό: a knee
γράφω: to write
γυναικηῖος, -η, -ον: of a woman,
feminine
γυνή, γυναικός, ἡ: a woman, wife

Δ δ

δαίμων, -ονος, ὅ: a spirit, fortune
δάκρυον, τό: a tear
δακρύω: to weep
δάω: to learn
δέ: and, but, on the other hand (preceded
by μέν)

Glossary

δείδω: to fear
δείκνυμι: to display, exhibit
δείλαιος, -η, -ον: wretched, sorry
δεινοπαθέω: to complain loudly of sufferings
δείπνον, τό: dinner
δέκομαι: to take, accept, receive
δένδρον, τό: a tree
δεξιά, ἡ: the right hand
δεξιός, -ή, -όν: right, on the right
δέομαι: to ask, beg
δέρκομαι: to see clearly
δεσμός, ό: a band, bond
δεσπότης, -ου, ό: a master, lord
Δευκαλίων, ό: Deucalion
δύτερος, -η, -ον: second
δέω (1): to bind
δέω (2): to lack, need
δή: certainly, now (postpositive)
δήτα: certainly, indeed
διά: through (+ *gen.*); with, by means of (+ *acc.*)
δίαιτα, ἡ: a way of living
δαιτώμαι: to lead a life, live
διακόσιοι, -αι, -α: two hundred
διδάσκαλος, ό: a teacher, master
διδάσκω: to teach
δίδωμι: to give, grant
διεργάζομαι: to make an end of, kill
δίζημαι: to seek out, look for
δικαίω: to think right, condone
διόθεν: sent from Zeus
δίς: twice, doubly
δοιοί, -αί, -ά: two, double
δοκέω: to deem, suppose; to seem
δύναμαι: to be able
δύο: two
δωρεή, ἡ: a gift, present
δώρον, τό: a gift, present

Ε ε

εἰ: if
εἶν: = *εἰ* + *ἄν*
ἔαρ, εἶαρος, τό: spring
ἐγείρω: to raise, erect, awaken
ἐγκαλέω: to call in, accuse
ἐγώ, μου: I, my
ἔδος, -εος, τό: a sitting-place, foundation
ἔδρη, ἡ: a seat, sitting place, foundation
ἔζομαι: to sit
ἐθέλω: to wish
ἔθος, -εος, τό: custom, habit
ἔθω: to be accustomed
εἶδος, -εος, τό: a form, shape, figure, appearance
εἰκάζω: to make like, portray
εἵκελος, -η, -ον: like, equal to (+ *dat.*)
εἶμα, -ατος, τό: a garment, clothing
εἶμι: to be
εἶμι: to go (*fut.*)
εἵνεκα: on account of, for the sake of (+ *gen.*)
εἶπον: to say (*ao.*)
εἰς, ἐς: into, to (+ *acc.*)
εἷς, μία, ἕν: one
εἰσαγγελεύς, -έως, ό: one who announces
εἰσβαίνω: to go into
εἰσβιβάζω: to put on board
εἰσέρχομαι: to go in, enter
εἰσορέω: to look upon, view
εἰσπίπτω: to fall into
εἴτε...εἴτε: either...or
ἐκ, ἐξ: from, out of, after (+ *gen.*)
ἐκάς: far, far off
ἕκαστος, -η, -ον: each, every
ἑκατόν: a hundred
ἐκγίγνομαι: to be born, (time) to go by
ἐκδέκομαι: to receive
ἐκδίδωμι: to give up, discharge

Glossary

- ἐκεῖνος, -η, -ο:** that
ἐκκόπτω: to cut down
ἐκπέμπω: to send out, dispatch
ἐκτελέω: to bring to an end, accomplish, achieve
ἐκτός: outside
ἐκτοσθεν: outside
ἐκφαίνω: to show, reveal
ἐκχέω: to pour out
ἐλέγχω: to disgrace, shame, expose
ἐλέφας, -αντος, ὁ: an elephant
ἐλπώ: to make to hope
ἐμός, -ή, -όν: my, mine
ἐμφανής, -ές: manifest, apparent, visible
ἐν: in, at, among (+ *dat.*)
ἐναγής, -ές: cursed, polluted
ἐναργής, -ές: visible, palpable, in bodily shape
ἐνδοθεν: from within
ἐνδύω: to go into, put on (clothes)
ἐνθα: there
ἐνθεν: thereupon
ἐνθεος, -ον: inspired, divine
ἐνίημι: to send in, introduce
ἐνιοι, -αι, -α: some
ἐννοια, ἡ: a conception, notion
ἐντελής, -ές: complete, full
ἐντέλλω: to enjoin, command
ἐντεῦθεν: thence, from there
ἐντίθημι: to put in
ἐντός: within, inside (+ *gen.*)
ἐξαπατάω: to deceive
ἔξω: out, outside
ἐπαινέω: to approve, commend
ἐπαίω: to listen, attend
ἐπαυλέω: to play the flute
ἐπεὰν: whenever (+ *subj.*)
ἔπειτα: thereupon, then
ἐπερέομαι: to question
ἐπί: at (+ *gen.*); on, upon (+ *dat.*); on to, against (+ *acc.*)
ἐπιβαίνω: to go upon
ἐπιγίγνομαι: to happen after, come in after
ἐπίγραμμα, -ατος, τό: an inscription
ἐπιγράφω: to mark, write upon, inscribe
ἐπιδείκνυμι: to point out, show, reveal
ἐπιθυμέω: to desire
ἐπικαλέω: to call upon, invoke
ἐπικειμαι: to be laid upon, be placed
ἐπικερτομέω: to mock
ἐπικνέομαι: to come upon, arrive
ἐπικρατέω: to rule, command
ἐπικροτέω: to rattle, clash
ἐπιμαίνομαι: to be mad about
ἐπιμανής, -ές: mad, raving
ἐπιμνησκόμαι: to remember, think of
ἐπινοέω: to think of, contrive
ἐπινοή, ἡ: though, attention
ἐπισπένδω: to pour a libation
ἐπιτελέω: to accomplish, complete, perform
ἐπιφέρω: to bring upon
ἐπιχειρέω: to attempt, enact
ἔπομαι: to follow
ἐποχέομαι: to be carried upon, ride upon
ἑπτά: seven
ἐπωνυμία, ἡ: a name, title
ἐπώνυμος, -ον: named
ἐράμαι: to love
ἐργάζομαι: to work, bring about
ἐργασία, ἡ: work, workmanship
ἔργον, τό: a deed, work
ἔρχομαι: to go, come
ἔρως, -ωτος, ὁ: love
ἐσέρχομαι: to go in, enter
ἐσθής, -ῆτος, ἡ: dress, clothing
ἐσθλός, -ή, -όν: good
ἔστε: while, until
ἐταῖρος, ὁ: a companion
ἐτέρωθεν: from the other side
ἔτι: still
ἔτος, -εος, τό: a year
εὐβουλία, ἡ: good counsel, prudence

Glossary

εὐδαιμονία, ἡ: good fortune, happiness	ἡνιοχέω: to drive a chariot, hold reins
εὐδω: to sleep	ἡρεμία, ἡ: rest, quietude
εὐεργεσία, ἡ: well-doing, good work	ἥρωσ, ὁ: a warrior, hero
εὐνάζω: to put to bed	ἡσυχία, ἡ: stillness, silence, rest
εὐνή, ἡ: a bed	
εὐνοέω: to be well-inclined	
εὐνοία, ἡ: good-will, kindness	
εὐπρεπής, -ές: decent, suitable, specious, plausible	
εὐσεβής, -ές: righteous, pious	
εὔτε: when	
εὐτυχής, -ές: lucky, fortunate, prosperous	
εὐχή, ἡ: a prayer	
εὔχομαι: to pray	
εὐχολή, ἡ: a prayer, vow	
εὐωχέω: to feast sumptuously	
ἐφέζομαι: to sit upon	
ἐφίστημι: to set or place upon	
ἔχω: to have; to be able (+ <i>inf.</i>)	

Z ζ

ζεῦγος, -εος, τό: a yoke, pair
ζηλοτυπέω: to be jealous
ζηλοτυπία, ἡ: jealousy, rivalry
ζημία, ἡ: a damage, penalty
ζῶον, τό: a living being, animal
ζωός, ἡ, ὄν: alive, living
ζῶω: to live

H η

ἢ: or; than
ἠγέομαι: to believe, hold
ἠέλιος, ὁ: the sun
ἠήρ, ἠέρος, ὁ: the air
ἠίθεος, ὁ: a youth, young man
ἠλικία, ἡ: stature
ἠλιος, ὁ: the sun
ἠμέρη, ἡ: a day
ἠμέτερος, -η, -ον: our
ἡμισυς, -ειη, -υ: half

Θ θ

θάλαμος, ὁ: an inner room
θάλασσα, ἡ: a sea
θάνατος, ὁ: death
θάπτω: to bury, honor with funeral rites
θαρσέω: to take courage
θαυμάζω: to wonder, marvel
θαυμαστός, -ή, -όν: wonderful, marvelous
θεάομαι: to look on, view, behold
θεή, ἡ: a goddess
θέη, ἡ: a seeing, looking at, view
θέημα, -ατος, τό: a sight, show, spectacle
θεῖος, -η, -ον: divine, supernatural
θεόθεν: from the gods
θεοπρεπής, -ές: meet for a god, marvelous
θεός, ὁ: a god
θεραπείη, ἡ: a waiting on, service
θέσις, -ιος, ἡ: a setting, placement
θέσφατος, -ον: spoken by a god
θέω: to run
θηλύνω: to make womanish, emasculate
θηλυς, θήλεα, θήλυ: female
θνήσκω: to die
θνητός, -ή, -όν: mortal
θρηνέω: to wail
θρόνος, ὁ: a seat, throne
θυγάτηρ, -έρος, ἡ: a daughter
θυμός, ὁ: a spirit, desire
θύρη, ἡ: a door
θυσία, ἡ: an offering, sacrifice
θύω: to sacrifice
θύωμα, -ατος, τό: incense
θωῦμα, -ατος, τό: a wonder, marvel

Glossary

Ι ι

ιάομαι: to heal, cure
ιδέα, ή: a form
ίδιος, -η, -ον: one's own, private, proper (name)
ιδρώω: to sweat, perspire
ιδρύω: to seat, situate
ιερεύς, ό: a priest
ιερεύω: to slaughter
ιερήιον, τό: a victim, animal sacrifice
ιζάνω: to make to sit
ίζω: to place, establish, found
ιητρική, ή: medicine
ιητρός, ό: a physician
ικεσίη, ή: the prayer of a suppliant
ικέσιος, -η, -ον: suppliant
ικέτης, -ου, ό: a suppliant, fugitive
ικνέομαι: to come
ιλάσκομαι: to appease
Ἰνδός, -ή, -όν: Indian
Ἴππόλυτος, ό: Hippolytus
ἵππος, ό: a horse
ιρά, -ών, τά: sacred rites, sacrifices
ιρεύς, ό: a priest
ιρηιον, τό: a victim, sacrificial animal
ιρολογέω: to speak of sacred matters
ιρόν, τό: a sacred place, temple
ιρός, -ή, -όν: sacred, holy
ἴσος, -η, -ον: equal to, the same as
ἰσοχρονέω: to be as old as, rival in age
ἴστημι: to make to stand, set up
ἱστορέω: to inquire into, seek
ἱστορίη, ή: an inquiry, history
ἰχθύς, -ύος, ό: a fish

Κ κ

καθαίρω: to purify, cleanse
κάθημαι: to sit
καθίζω: to make to sit, seat
καί: and, also, even
καινουργέω: to begin something new
καίω: to light, kindle

καλέω: to call
καλή, ή: a nest
καλός, -ή, -όν: beautiful
καρδίη, ή: a heart
καρπός, ό: a wrist
κάρτα: very, extremely, much
κατά: down (+ acc.)
καταβαίνω: to come down
κατάβασις, -εως, ή: a going down, descent
καταγίζω: to dedicate, offer
κατάγω: to lead down
καταδέκομαι: to receive, admit
καταλαμβάνω: to seize upon, lay hold of
καταλέγω: to lay down
κατάρχω: to beginning sacrifices
κατατίθημι: to place, put
καταφέρω: to bring down, destroy
κατέρχομαι: to go down, descend
κατηγορέω: to accuse, charge, speak against
κατίημι: to place down
κάτω: down, below
κείμαι: to be laid
κειμήλιον, τό: a treasure, heirloom
κείρω: to cut
κελεύω: to bid, command, order
κέρας, τό: a horn, tusk
κεστός, -ή, -όν: stitched, embroidered
κεφαλή, ή: a head
κηρός, ό: beeswax
Κίλιξ, -ικος, ό: a Cilician
κινέω: to move
κλαίω: to weep, lament, wail
κλήζω (1): to name, call
κλήζω (2): to shut
κοινωνή, ή: communion, fellowship, share
κοῖος, -η, -ον: of what nature? of what sort?
κόμη, ή: hair
κομιδή, ή: attendance, care
κομίζω: to take care of, carry

Glossary

κορυφή, ἡ: the head, top
κοσμέω: to order, arrange, adorn
κόσμος, ὁ: adornment
κότε: when? at what time?
κρεουργέω: to cut up, butcher
κρόταλον, τό: a rattle, castanet
κροτέω: to make to rattle
κρύπτω: to hide, cover
κτήνος, -εος, τό: cattle

Δ λ

λάθρη: secretly
λαμβάνω: to take
λαμβάνω: to take, receive
λαμπάς, -άδος, ἡ: a lamp, torch
λανθάνω: to escape notice
λάρναξ, -ακος, ἡ: an ark
λέγος, -η, -ον: lewd
λέγω: to speak, say, tell
λείπω: to leave, quit
λευκός, -ή, -όν: bright, white, light
λέων, -οντος, ὁ: a lion
λίθος, ὁ: a stone
λίμνη, ἡ: a pool, lake
λιπαρέω: to persist, hold out
λίσσομαι: to beg, pray, beseech
λόγος, ὁ: a word, account, speech
λοιπός, -ή, -όν: remaining, the rest
λουτρόν, τό: a bath
λόφος, ὁ: a hill
λυπέω: to pain, distress, grieve
λύχνος, ὁ: a lamp
λύω: to loose, open

Μ μ

μακρός, -ή, -όν: long
μανθάνω: to learn
μανία, ἡ: madness, frenzy
μαντήιον, τό: an oracle
μαντήιος, -η, -ον: oracular, prophetic
μαραίνω: to waste, wither

μέγαθος, -εος, τό: greatness, magnitude, size
μεγάλως: greatly
μέγας, μεγάλη, μέγα: big, great
μέγας, μεγάλη, μέγα: large, great
μέθη, ἡ: strong drink, drunkenness
μεθύσκω: to make drunk, intoxicate
μείζων, -ον: larger
μέλι, -ιτος, τό: honey
μέλλω: to be about to, be going to
μέλω: to be a care
μέν: on the one hand (*followed by δέ*)
μένω: to stay, remain
μέσος, -η, -ον: middle, in the middle
μετά: with (+ *gen.*); after (+ *acc.*)
μεταβαίνω: to pass over, change position
μετακαλέω: to call away
μεταξύ: between
μεταπηδέω: to jump about
μετήμι: to let go
μή: not; lest; don't (+ *ao. subj. or imper.*)
μηδαμός, -ή, -όν: none
μηκέτι: no more, no longer, no further
μηρός, ὁ: the thigh
μήτε: and not, neither
μήτηρ, μητερος, ἡ: a mother
μητρυνή, -ῆς, ἡ: a stepmother
μικρός, -ή, -όν: small, little
μιλτώδης, -ες: red, reddish
μιμέομαι: to imitate, represent
μίμησις, -εως, ἡ: an imitation
μιμνήσκω: to remind
μίμνω: to stay
μισθός, ὁ: wages, pay
μνέες, αἱ: minae
μνήμα, -ατος, τό: a memorial, remembrance
μνήμη, ἡ: a remembrance, memory
μοιχεία, ἡ: adultery
μοιχός, ὁ: an adulterer
μορφή, ἡ: a form, shape
μοῦνος, -η, -ον: alone, only
μυθέομαι: to speak, tell

Glossary

μυθολογέω: to tell tales or legends
μῦθος, ὁ: a story, tale
μυθώδης, -ες: legendary, fabulous
μυρίος, -ον: numberless, countless

ξύμπας, -πασα, -παν: all together, all at once
ξυνάπας, -αση, -αν: all together
ξύρω: to shave

Ν ν

ναί: yes, truly
νάκος, τό: fleece
ναυτιλίη, ἡ: sailing, seamanship
νεηνίης, -ου, ὁ: a youth
νεηνίσκος, ὁ: a youth, young man
νέκυσ, -υος, ὁ: a dead body, corpse
νέμομαι: to graze, feed, dwell
νέος, νέη, νέον: young, youthful
νευρόσπαστον, τό: a puppet
νηός, ὁ: a shrine, a temple
νήχω: to swim
νομίζω: to believe, practice, think
νόμισμα, -ατος, τό: a coin, currency
νόμος, ὁ: a law, custom
νόος, ὁ: a mind
νοσέω: to be sick
νοῦσος, ἡ: a sickness, disease, illness
νῦν: now, at this moment
νύξ, νυκτός, ἡ: night
νώτον, τό: the back

Ξ ξ

ξανθόγεώς: of yellow earth
ξεινοδόκος, ὁ: one who receives strangers, a host
ξείνος, -η, -ον: foreign, strange
ξείνος, ὁ: a foreigner, stranger
ξεινοδόκος, ὁ: one who receives strangers, a host
ξίφος, -εος, τό: a sword
ξόανον, τό: a carved image, statue
ξοανουργία: a carving of images, statue-making
ξύλινος, -η, -ον: of wood, wooden
ξύλον, τό: wood

Ο ο

ὁ, ἡ, τό: the (*definite article*); who, which (*relative pronoun*)
ὄδδ: this
ὀδμή, ἡ: a smell, scent, odor
ὀδοιπορέω: to travel, walk
ὀδοιπορίη, ἡ: a journey, way
ὀδός, ἡ: a way, path, journey
ὀδύρομαι: to lament, bewail
οἶδα: to know
οἰκείος, -η, -ον: of the house, household, related
οἰκέω: to inhabit, occupy
οἰκίη, ἡ: a building, house, dwelling
οἰκιστής, -οῦ, ὁ: a founder
οἰκοδομέω: to build
οἶκοι: at home
οἶκος, ὁ: a house
οἶνος, ὁ: wine
οἰνώδης, -ες: wine-colored
οἶς, οἶος, ὁ: a sheep
ὀκοῖος, -η, -ον: of what sort, what kind
ὀκόσος, -η, -ον: as many as, as much as
ὀκότε: when
ὄκως: as, just as, how
ὄκωσπερ: just as
ὄλβος, ὁ: wealth
ὀλίγος, -η, -ον: few, little, small
ὄλλυμι: to destroy, make an end of
ὄμβρος, ὁ: a heavy rain
ὀμιλέω: to be in company, consort with
ὄμοιος, -η, -ον: like, similar, resembling
ὀμολογέω: to agree, allow, confess
ὄναρ, τό: a dream, vision
ὄνυξ, -υχος, ὁ: onyx
ὀπίσω: backwards, back
ὀπόθεν: whence, from what place

Glossary

- ὄργιον, τό:** a rite
ὄργυια, -ῆς, ἡ: a fathom
ὄρέω: to see
ὄρκιον, τό: an oath
ὄρνις, ὄρνιθος, ὄ: a bird
ὀροφή, ἡ: a roof, ceiling
ὀρρωδέω: to fear, dread
ὀρρωδίη, ἡ: terror, fear
ὀρτή, ἡ: a feast, holiday
ὀσιος, -η, -ον: pious, permitted by the gods
ὅστις, ὅτι: anyone who, anything which
ὅτι: that, because
οὐ: not
οὐδαμός, -ή, -όν: no one, nothing
οὐδείς, οὐδεμία, οὐδέν: no one
οὐκέτι: no more, no longer
οὖν: therefore
οὔνομα, -ματα, τό: a name
οὐρή, ἡ: the tail
οὔρος, -εος, τό: a mountain
οὔτε: and not
οὔτος, αὐτή, τοῦτο: this
οὔτως: this way
ὀφείλω: to owe, ought
ὀφθαλμός, ὄ: an eye
ὄφης, -εως, ὄ: a serpent, snake
ὀφρῦη, ἡ: an eyebrow
ὄψις, -ιος, ἡ: an appearance, sight
- Π π**
- πάθη, ἡ:** a misfortune
πάθος, -εος, τό: an incident, occurrence
παῖς, παιδός, ὄ: a boy, child
πάλαι: long ago
παλαιός, -ή, -όν: old, ancient
πάμπαν: quite, wholly, altogether
πανήγυρις, -ιος, ἡ: an assembly, festival
πανηγυριστής, -οῦ, ὄ: one who attends an assembly
πάντη: every way, on every side
- παρά:** from (+ *gen.*); beside (+ *dat.*); to (+ *acc.*)
παραβώμιος, -ον: altar-attending
παράγω: to lead by, bring beside
παράκειμαι: to be available
παραμυθέομαι: to encourage, console
παραμυθία, ἡ: encouragement, consolation
παρατίθημι: to put away, deposit
πάριμι: to be present
παρέχω: to furnish, provide, supply
παρθένος, ἡ: a maiden, virgin
παρίστημι: to make to stand around
παρρησία, ἡ: openness, frankness
πᾶς, πᾶσα, πᾶν: all, every, whole
πάσχω: to suffer
παταγέω: to clash, beat
πατήρ, ὄ: a father
πατρόθεν: from a father
πειθω: to win over, persuade
πειράω: to attempt, test, try
πέλαγος, -εος, τό: a sea
πέμπω: to send, dispatch
πένθος, -εος, τό: grief, sadness, sorrow
πέρηθεν: from beyond, from the far side
πέρην: on the other side, beyond
περί: concerning, about (+ *gen.*); about, around (+ *acc.*)
περιαλγέω: to be greatly pained
περιβάλλω: to throw around, embrace
περιδινέω: to whirl around
περίκειμαι: to lie around
περιμήκης: very large, huge
πέριξ: all around
περιστερή, ἡ: a pigeon, dove
περιφέρω: to carry round
πήρη, ἡ: a sack
πῆχυς, πήχεος, ὄ: a forearm
πίλος, ὄ: a felt cap
πίπτω: to fall
πιστεύω: to trust, put faith in
πίστις, -ιος, ἡ: faith, assurance, trust
πιστός, -ή, ὄν: to be trusted, believable
πλειστός, -η, -ον: most, largest

Glossary

πλέω: to sail, float
πλήθος, -εος, τό: a great number, crowd, multitude
πληθύς, -ύος, ἡ: a crowd, multitude, fullness
πλόκαμος, ὁ: a lock of hair
πλόος, ὁ: a sailing, voyage
πνοή, -ῆς, ἡ: a breeze, vapor
ποθέω: to long for, desire
ποιέω: to make, do
ποίημα, -ατος, τό: something made, a work
ποιητής, -οῦ, ὁ: one who makes
πόλις, -ιος, ἡ: a city
πολλάκις: many times, often
πολλοστός, -ή, -όν: the smallest, least
πολυειδής, -ές: of many kinds
πολύς, πολλή, πολύ: many, much
πολυτελής, -ες: very expensive, costly
πορφύρεος, -η, -ον: purple
πόσις, -ιος, ἡ: a drink
ποταμός, ὁ: a river, stream
πούς, ποδός, ὁ: a foot
πρέσβυς, ὁ: an old man
πρεσβύτερος, -η, -ον: older, elder
πρήγμα, -ατος, τό: a deed, act, matter
πρήσις, -ιος, ἡ: a selling, sale
πρήσσω: to make, do, act
πρίν: before
πρό: before
προάστειον, τό: a suburb
πρόγονος, ὁ: a stepson
πρόνηος, ὁ: a front hall
προξενέω: to manage, effect X (acc.) on Y (dat.)
προπύλαια, τά: an entrance, gateway
πρός: to (+ dat.)
προσβάλλω: to throw forth, cast
προσηλόω: to nail, fix
πρόσθε: before
προσφυής, -ές: attached to (+ dat.)
πρόσω: forwards
πρότερος, -η, -ον: before, earlier, former

πρότερος, -η, -ον: before, earlier, former
προφέρω: to bring before
προφήτης, ὁ: an interpreter
πρωθήβης, -ον: in the prime of youth
πρώτος, -η, -ον: first, primary
πτέρυξ, -υγος, ἡ: a fin
πτῶσις, -ιος, ἡ: a fall, falling
πυνθάνομαι: to learn
πύργος, ὁ: a tower
πυργοφορέω: to carry a tower
πυρή, -ῆς, ἡ: a pyre, fire
πύρφορος, -ον: fire-bearing
πυρώδης, -ες: like fire, fiery

Ρ ρ

ρήιδιος, -η, -ον: easy, ready
ρήτός, -ή, -όν: stated, specified
ρίπτω: to throw, cast, hurl
ρόος, ὁ: a stream, current

Σ σ

σάσσω: to load, fill
σαφής, -ές: clear, distinct
σειρή, ἡ: a cord, rope
σέλας, -αος, τό: a bright flame, blaze, light
σημα, -ατος, τό: a sign, mark, token
σημαίνω: to make a sign of, indicate, mark with a sign
σημεῖον, τό: a sign, a mark, symbol
σίνομαι: to do harm, hurt
σιτέω: to take food, eat
σκεῦος, -εος, τό: a vessel, vase
σκήπτρον, τό: a staff, scepter
σκοπέω: to look at
σκορπίος, ὁ: a scorpion
σμάραγδος, ὁ: emerald
σμύρνα, ἡ: myrrh
σόος, -η, -ον: safe
σοφία, ἡ: wisdom, skill

Glossary

σοφός, -ή, -όν: wise
 σπένδω: to pour out an offering
 σπεύδω: to urge on, hasten
 σπονδηφορέω: to bear libations
 σπουδή, ἤ: haste, speed
 στεφανηφορέω: to wear a garland or crown
 στέφω: to garland, crown, wreath
 στιγματηφορέω: to bear tattoo-marks
 στίζω: to tattoo
 στολή, ἤ: a equipment, dress
 στρατιή, ἤ: an army
 στῦλος, ό: a pillar
 σύ, σου: you
 συκοφάντης, -ου, ό: a false accuser, slanderer
 συμβάλλω: to throw together, conjecture
 σύμπας, -πασα, -παν: all together, all at once
 συμφέρω: to bring together, gather
 συμφορή, ἤ: an event, circumstance, misfortune
 συναγείρω: to gather together, assemble
 συνδέω: to bind together
 σύνεμι: to be with, be together
 σύννομος, ό: a partner
 συνοικέω: to dwell together
 συντυχίη, ἤ: an occurrence, event, incident
 συριστής, -ου, ό: a piper
 σῦς, συός, ό: a boar, pig
 σφάζω: to slay, slaughter
 σφέτερος, -η, -ον: their own, their
 σφραγίς, -ίδος, ἤ: a seal, signet, ring
 σχέτλιος, -η, -ον: unwearying, unflinching
 σῶμα, -ατος, τό: a body
 σωτηρίη, ἤ: salvation, deliverance, safety
 σωφρονέω: to be sound of mind, be prudent

Τ τ

τάμιαις, -ου, ό: a steward, treasurer
 τάμνω: to cut
 ταῦρος, ό: a bull
 ταφή, ἤ: a burial, funeral
 τάχα: quickly, forthwith
 τε: and (*postpositive*)
 τεῖχος, -εος, τό: a wall
 τελευτή, ἤ: a finishing, end, death
 τελέω: to complete, accomplish, finish, perform
 τέλος, -εος, τό: a completion, end
 τέμενος, -εος, τό: a sacred precinct, dedicated land
 τέμνω: to cut
 τέως: so long, meanwhile
 τηλόθεν: from afar
 τιάρη, -εω, ό: a tiara
 τίθημι: to set, put, place
 τιμάω: to honor
 τιμή, ἤ: honor
 τίνω: to punish
 τις, τι: someone, something (*indefinite*)
 τίς, τί: who? which? (*interrogative*)
 τίσις, -ιος, ἤ: recompense, retribution
 τιτρώσκω: to wound
 τλάω: to bear, suffer, undergo
 τοιόσδε, -ήδε, -όνδε: such
 τοιοῦτος, -αῦτη, -οῦτο: such as this
 τομή, ἤ: a cutting, castration
 τοσόσδε, -ήδε, -όνδε: so much
 τοσοῦτος, -αῦτη, -οῦτο: so many, so much
 τοῦνεκα: for that reason, therefore
 τραῦμα, -ατος, τό: a wound
 τρέπω: to turn, change
 τρέφω: to raise, rear
 τρηχύς, -εῖα, -ύ: rough, strong
 τρία: three
 τριάκοντα: thirty
 τριακόσιοι, -αι, -α: three hundred
 τρισσός, -ή: threefold

Glossary

Τροιζήνιος, -η, -ον: of Troezen
τρόμος, ό: a trembling, quivering
τρόπος, ό: a course, way
τρύχω: to consume, spend (time)
τυγχάνω: to hit upon, happen
τύμπανον, τό: a kettledrum
τύπτω: to beat, strike

Υ υ

ύάκινθος, ό: hyacinth
ύβρίζω: to outrage, insult
ύβρις, -ιος, ή: wantonness, insolence
ύβριστής, -οϋ, ό: an insolent man
ύγιής, -ές: healthy
ύδατώδης, -ες: watery, sea-colored
ύδωρ, ύδατος, τό: water
ύπερθεν: from above
ύπηγέομαι: to guide, lead, teach
ύπήκοος, -ον: listening
ύπισχνέομαι: to promise, undertake
ύπνος, ό: sleep, slumber
ύπό: from under, by (+ *gen.*); under (+ *dat.*); toward (+ *acc.*)
ύποδέκομαι: to undertake
ύποδύω: to put beneath
ύστερος, -η, -ον: latter, last
ύφίστημι: to place under
ύψοϋ: aloft

Φ φ

φαίνω: to bring to light, show, reveal
φαλλός, ό: a phallus
φέγγος, -εος, τό: light, splendor
φείδομαι: to spare
φέρτρον, τό: a bier, litter
φέρω: to bear, carry, bring
φημι: to say
φθέγγομαι: to utter, speak
φθονέω: to begrudge, be jealous
φιλέω: to love
φιλίη, ή: affection, friendship

φίλος, ό: a friend
φόβος, ό: a fear
φοινικοβατέω: to climb palms
φοινίσσω: to make red
φοιτέω: to wander
φόνος, ό: murder, execution
φορέω: to bear, carry, wear
φρενοβλαβείη, ή: madness, folly
φρενοβλαβής, -ές: deranged, frantic
φρουρά, ή: a watch, guard
φρουρέω: to keep watch, guard
φυλάσσω: to keep watch, guard
φωνή, ή: a sound, tone

Χ χ

χάλκεος, -έη, -εον: of bronze, brazen
χαλκός, ό: bronze
χαμᾶζει: to the ground
χαμαί: on the ground
χαμοκοιτέω: to sleep on the ground
χαρίζω: to gratify, favor
χάσμα, -ατος, τό: a chasm, gulf
χείρ, χειρός, ή: a hand
χειροήθης, -ες: manageable, tame
χέω: to pour
χράομαι: to use
χρειώ: to want, need
χρή: it is necessary
χρήμα, -ατος, τό: an object, matter, money
χρησμηγορέω: to utter oracles
χροινή, ή: a surface, appearance, color, skin
χρόνος, ό: time
χρύσεος, -η, -ον: golden, of gold
χρυσός, ό: gold
χρυσοφορέω: to wear golden ornaments
χώρη, ή: a place, space, land
χώρος, ό: a ground, place

Glossary

Ψ ψ

ψαύω: to touch

ψεῦδος, -εος, τός: a falsehood, lie

ψεύδω: to lie, trick

ψυχή, ἥ: soul, life

ψυχρός, -ή, -όν: cold

Ω ω

ὤδε: so, thus

ὥρη, ἥ: a period of time, season

ᾤρη, ἥ: care, concern

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



The aim of this book is to make Lucian's *On the Syrian Goddess* accessible to intermediate students of Ancient Greek. The running vocabulary and commentary are meant to provide everything necessary to read each page. *On the Syrian Goddess* is a great text for intermediate readers. The simple sentence structure and straightforward presentation make it easy and enjoyable to read, while its subject matter, the cult and sanctuary of Atargatis in Hierapolis, is interesting at many levels. The author recounts personal observations about the worship of this Near Eastern goddess, whose cult included numerous exotic practices, such as temple prostitution and self-castration. There is a version of the Near Eastern flood story as well as unusual versions of myths familiar from Greek mythology. In addition, the author has crafted a careful imitation of the Ionic prose of Herodotus, a dialect that existed only as a literary artifact at the time of the work's composition.

Also available in this series:

Lucian's *A True Story*: An Intermediate Greek Reader

Lucian's *The Ass*: An Intermediate Greek Reader

Plutarch's *Dialogue on Love*: An Intermediate Greek Reader