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
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Acknowledgments

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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:


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.

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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.

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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 koine (“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:

<table>
<thead>
<tr>
<th>Ionic</th>
<th>Attic</th>
</tr>
</thead>
<tbody>
<tr>
<td>καλέεται</td>
<td>καλεῖται</td>
</tr>
<tr>
<td>ἐρέω</td>
<td>ἐρῶ</td>
</tr>
<tr>
<td>ἐπιτελέονσιν</td>
<td>ἐπιτελοῦσιν</td>
</tr>
<tr>
<td>ἀπηγέομαι</td>
<td>ἀφηγοῦμαι</td>
</tr>
</tbody>
</table>

Similarly, nouns often look more regular without contraction:

<table>
<thead>
<tr>
<th>Ionic</th>
<th>Attic</th>
</tr>
</thead>
<tbody>
<tr>
<td>γένεος</td>
<td>γένους</td>
</tr>
<tr>
<td>ἔτεος</td>
<td>ἔτους</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Ionic</th>
<th>Attic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Συρίη</td>
<td>Συρία</td>
</tr>
<tr>
<td>ἐννοίην</td>
<td>ἐννοιαν</td>
</tr>
<tr>
<td>Ἀσσυρίης</td>
<td>Ἀσσυρίας</td>
</tr>
<tr>
<td>ἐπωνυμίη</td>
<td>ἐπωνυμία</td>
</tr>
<tr>
<td>αὐτοψίη</td>
<td>αὐτοψία</td>
</tr>
</tbody>
</table>
The loss of aspiration (*psilosis*) in compound verbs only affects a few forms:

<table>
<thead>
<tr>
<th>Ionic</th>
<th>Attic</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀπικνέεται</td>
<td>ἀφικνεῖται</td>
</tr>
<tr>
<td>ἑπικνέεται</td>
<td>ἑφικνεῖται</td>
</tr>
<tr>
<td>ἀπιᾶσι</td>
<td>ἀφιᾶσι</td>
</tr>
<tr>
<td>κατιᾶσι</td>
<td>καθιᾶσι</td>
</tr>
<tr>
<td>μετήσομαι</td>
<td>μεθήσομαι</td>
</tr>
<tr>
<td>ἀπηγέομαι</td>
<td>ἀφηγοῦμαι</td>
</tr>
<tr>
<td>δέκομαι</td>
<td>δέχομαι</td>
</tr>
<tr>
<td>αὔτις</td>
<td>αὖθις</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Ionic</th>
<th>Attic</th>
</tr>
</thead>
<tbody>
<tr>
<td>μοῦνος</td>
<td>μόνος</td>
</tr>
<tr>
<td>νοῦσος</td>
<td>νόσος</td>
</tr>
<tr>
<td>σύνομα</td>
<td>σόμα</td>
</tr>
<tr>
<td>ἐωντόν</td>
<td>ἐαυτόν</td>
</tr>
<tr>
<td>θωῦμα</td>
<td>θαῦμα</td>
</tr>
<tr>
<td>ἐικολοσ</td>
<td>ἵκελος</td>
</tr>
<tr>
<td>εἴνεκα</td>
<td>ἐνεκα</td>
</tr>
<tr>
<td>ἕξεινος</td>
<td>ἕνεινος</td>
</tr>
<tr>
<td>ἐς</td>
<td>εἰς</td>
</tr>
<tr>
<td>μέξων</td>
<td>μείξων</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Ionic</th>
<th>Attic</th>
</tr>
</thead>
<tbody>
<tr>
<td>κώς</td>
<td>πώς</td>
</tr>
<tr>
<td>δκως</td>
<td>ὑπως</td>
</tr>
<tr>
<td>κοίος</td>
<td>ποῖος</td>
</tr>
<tr>
<td>δκοίος</td>
<td>ὑποῖος</td>
</tr>
<tr>
<td>κότε</td>
<td>πότε</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>έκείνησι</th>
<th>τῆσι  Ἰμέρησι</th>
<th>έκείναις  ταῖς  Ἰμέραις</th>
</tr>
</thead>
<tbody>
<tr>
<td>θύρησι</td>
<td>θύραις</td>
<td></td>
</tr>
<tr>
<td>μοῦνοισι</td>
<td>μεῖνοισι</td>
<td></td>
</tr>
<tr>
<td>αὐτοῖσι</td>
<td>αὐτοῖς</td>
<td></td>
</tr>
<tr>
<td>τοῦτοισι</td>
<td>τοῖσι προπυλαῖοισι</td>
<td></td>
</tr>
<tr>
<td>τοῦτοισι</td>
<td>τοῖσι προπυλαῖοισ</td>
<td></td>
</tr>
</tbody>
</table>
Note the genitive singular of \(\pi\'\lambda\iota\varsigma\) and similar words:

\[
\begin{array}{cccc}
\pi\lambda\iota\varsigma & \gamma\ve\'\varsigma\iota\varsigma & \omicron\iota\varsigma & \upsilon\beta\iota\iota\varsigma \\
\pi\lambda\iota\varsigma & \gamma\ve\'\varsigma\iota\varsigma & \omicron\iota\varsigma & \upsilon\beta\iota\iota\varsigma \\
\end{array}
\]

The following Ionic forms might give a little trouble:

<table>
<thead>
<tr>
<th>Ionic</th>
<th>Attic</th>
</tr>
</thead>
<tbody>
<tr>
<td>ων</td>
<td>οδν</td>
</tr>
<tr>
<td>εών</td>
<td>ων</td>
</tr>
<tr>
<td>εώντα</td>
<td>οντα</td>
</tr>
<tr>
<td>ιρός</td>
<td>ιερός</td>
</tr>
<tr>
<td>πρήσων</td>
<td>πράττω</td>
</tr>
<tr>
<td>πρήγμα</td>
<td>πράγμα</td>
</tr>
<tr>
<td>έμμεναι</td>
<td>έλναι</td>
</tr>
<tr>
<td>έσσεται</td>
<td>έσται</td>
</tr>
<tr>
<td>πάντεσσι</td>
<td>πάσι</td>
</tr>
<tr>
<td>πόλιος</td>
<td>πόλεως</td>
</tr>
</tbody>
</table>

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

\[\epsilon\epsilon\epsilon\delta\epsilon\ \kappa\iota\ \nu\omicron\omicron\nu\ \tau\omicron\iota\nu\ \chi\rho\epsilon\omega\nu\tau\iota\epsilon\]
\[\kappa\iota\ \pi\alpha\nu\gamma\upsilon\omicron\iota\varsigma\ \tau\alpha\zeta\ \dot{\alpha}\gamma\omicron\upsilon\alpha\iota\nu\  \kappa\iota\ \theta\upsilon\sigma\iota\varsigma\ \tau\alpha\zeta\ \epsilon\pi\iota\tau\iota\ell\epsilon\omicron\omicron\nu\iota\nu\iota\nu.\]

I will speak of the laws \textit{which} they use and the festivals \textit{which} they hold and the sacrifices \textit{which} they make.

Other pronouns, familiar from Homer and Herodotus are:

\[
\begin{array}{ccc}
\mu\iota & (\text{acc. s.: } \text{him, her, it}) \\
o\iota & (\text{dat. s.: } \text{to him, her, it}) \\
s\phi\epsilon\acute{\alpha}s & (\text{acc. pl.: } \text{them}) \\
s\phi\acute{\epsilon}\omega\nu & (\text{gen. pl.: } \text{of them}) \\
s\phi\acute{i}(\sigma\iota) & (\text{dat. pl.: } \text{to them}) \\
\epsilon\mu\epsilon\upsilon, \epsilon\dot{\mu} \epsilon\omicron & (\text{gen. s.: } \text{of me}) \\
s\epsilon\upsilon, s\epsilon\omicron & (\text{gen. s.: } \text{of you})
\end{array}
\]
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:

\[ \omega \lambda \beta \omicron \upsilon \pi \acute{e} \acute{r} \iota \ \text{for} \ \pi \acute{e} \acute{r} \ \omega \lambda \beta \omicron \]

\[ \Delta \nu \kappa \alpha \lambda \acute{i} \omicron \nu \omicron \oslash \pi \acute{e} \acute{r} \iota \]

\[ \acute{e} \kappa \acute{e} \iota \nu \omicron \ \pi \acute{e} \acute{r} \iota \]

\[ \acute{i} \acute{e} \rho \omicron \nu \ \acute{a} \nu \acute{e} \nu \ \text{for} \ \acute{a} \nu \acute{e} \nu \ \acute{i} \acute{e} \rho \omicron \nu \]
### Abbreviations

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

Prehistory of the City and its Temple

[1] Ἐστιν ἐν Συρίη πόλις οὐ πολλὸν ἀπὸ τοῦ Ἐὐφράτητος ποταμοῦ, καλεῖται δὲ Ἰρή, καὶ ἐστιν ἱρὴ τῆς Ἡρῆς τῆς Ἀσσυρίης. δοκεῖ δὲ μοι, τόδε τὸ ὀνόμα οὐκ ἀμα τῇ πόλει οἰκεομένη ἐγένετο, ἄλλα τὸ μὲν ἄρχαῖον ἄλλο ἦν, μετὰ δὲ σφίσι τῶν ἱρῶν μεγάλων γιγνομένων ἐς τόδε ἦ ἐπωνυμίη ἀπίκετο. περὶ ταύτης ὄν τῆς πόλιος ἔρχομαι ἐρέων ὁκόσα ἐν αὐτῇ ἐστιν: ἐρέω δὲ καὶ νόμους τοῖσιν ἐς τὰ ἱρὰ χρέωνται, καὶ

<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄλλος</td>
<td>another, other</td>
</tr>
<tr>
<td>ἀμα</td>
<td>at the same time</td>
</tr>
<tr>
<td>ἀπικνέομαι</td>
<td>to come to, arrive</td>
</tr>
<tr>
<td>ἀρχαιος</td>
<td>ancient, original</td>
</tr>
<tr>
<td>Ἀσσυρίος</td>
<td>Assyrian</td>
</tr>
<tr>
<td>δοκεω</td>
<td>to seem</td>
</tr>
<tr>
<td>ἐπωνυμίη</td>
<td>a name, title</td>
</tr>
<tr>
<td>ἔρχομαι</td>
<td>to go</td>
</tr>
<tr>
<td>Εὐφράτης</td>
<td>Euphrates</td>
</tr>
<tr>
<td>Ἡρη</td>
<td>the goddess Hera</td>
</tr>
<tr>
<td>ἱρα</td>
<td>sacred rites, sacrifices</td>
</tr>
<tr>
<td>ἱρος</td>
<td>sacred, holy</td>
</tr>
<tr>
<td>καλεω</td>
<td>to call</td>
</tr>
<tr>
<td>μέγας</td>
<td>large, great</td>
</tr>
<tr>
<td>νόμος</td>
<td>a custom, law</td>
</tr>
<tr>
<td>οἰκέω</td>
<td>to inhabit, occupy</td>
</tr>
<tr>
<td>ὀκόσος</td>
<td>as many as</td>
</tr>
<tr>
<td>οὖν</td>
<td>therefore</td>
</tr>
<tr>
<td>ὁκόσος</td>
<td>introducing an ind. quest., “what sort of things are in it”</td>
</tr>
<tr>
<td>τοῖσιν</td>
<td>rel. pron. dat. with χρέωνται, “the customs which they use”</td>
</tr>
</tbody>
</table>

καλέω: to call
μέγας: large, great
νόμος, ὁ: a custom, law
οἰκέω: to inhabit, occupy
ὀκόσος, -ης, -ον: as many as
οὖν: therefore
ὁκόσος: introducing an ind. quest., “what sort of things are in it”
tοῖσιν: rel. pron. dat. with χρέωνται, “the customs which they use”
 Lucian

πανηγύριας τὰς ἄγουσι καὶ θυσίας τὰς ἐπιτελέουσιν. ἔρεω δὲ καὶ ὁκόσα καὶ περὶ τῶν τὸ ἱρὸν εἰσαμένων μυθολογέουσιν, καὶ τῶν νηῶν ὅκως ἐγένετο. γράφω δὲ Ἀσσύριος ἔων, καὶ τῶν ἀπηγέομαι τὰ μὲν αὐτοψίη μαθὼν, τὰ δὲ παρὰ τῶν ἱρέων ἐδήν, ὁκόσα ἐόντα ἐμεύ πρεσβύτερα ἑγὼ ἱστορέω.

[2] Πρώτοι μὲν ὁν ἀνθρώπων τῶν ἠμεῖς ἴδμεν Αἰγύπτιοι λέγονται θεῶν τε ἐννοίην λαβεῖν καὶ ἱρὰ ἐἰσασθαι

<table>
<thead>
<tr>
<th>ἄγω</th>
<th>to lead, carry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ἀγύπτιος, -η,-ον: Egyptian</td>
<td>ἰρεύς, ὁ: a priest</td>
</tr>
<tr>
<td>ἀνθρώπος, ὁ: a man</td>
<td>ῥόν, τῷ: a sacred place, temple</td>
</tr>
<tr>
<td>ἀπηγέομαι: to lead from, relate</td>
<td>ἱστορέω: to inquire into</td>
</tr>
<tr>
<td>Ἀσσύριος, -η,-ον: Assyrian</td>
<td>λαμβάνω: to take</td>
</tr>
<tr>
<td>αὐτοψίη, ἡ: a seeing with one’s own eyes</td>
<td>μανθάνω: to learn</td>
</tr>
<tr>
<td>γράφω: to write</td>
<td>μυθολογέω: to tell tales</td>
</tr>
<tr>
<td>δάω: to learn</td>
<td>νηός, ὁ: the dwelling of a god, a shrine</td>
</tr>
<tr>
<td>ἐννοιή, ἡ: a conception, notion</td>
<td>ὁδᾶ: to know</td>
</tr>
<tr>
<td>ἐπιτελέω: to complete, accomplish, perform</td>
<td>ὅκόσος, ἡ, ον: how many, how great</td>
</tr>
<tr>
<td>θυσίη, ἡ: an offering</td>
<td>ὅκως: how, in what way</td>
</tr>
<tr>
<td>ἱστορέω: to found, establish</td>
<td>πανήγυρις, -εως, ἡ: an assembly, festival</td>
</tr>
<tr>
<td>ἵσασθαι</td>
<td>πρεσβύτερος, -η,-ον: older, elder</td>
</tr>
<tr>
<td>λαβεῖν</td>
<td>πρῶτος, -η,-ον: first</td>
</tr>
</tbody>
</table>
| ἐδάην | πανηγύριας τὰς ἄγουσιν καὶ θυσίας τὰς ἐπιτελέουσιν. ἐρέω δὲ καὶ ὁκόσα καὶ περὶ τῶν τὸ ἱρὸν εἰσαμένων μυθολογέουσι, καὶ τῶν νηῶν ὅκως ἐγένετο. γράφω δὲ Ἀσσύριος ἔων, καὶ τῶν ἀπηγέομαι τὰ μὲν αὐτοψίη μαθὼν, τὰ δὲ παρὰ τῶν ἱρέων ἐδήν, ὁκόσα ἐόντα ἐμεύ πρεσβύτερα ἑγὼ ἱστορέω. | Watch out for these common words:

<table>
<thead>
<tr>
<th>Ionic</th>
<th>Attic</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὁ</td>
<td>ὁν (&quot;so,&quot; &quot;therefore&quot;)</td>
</tr>
<tr>
<td>ἔον</td>
<td>ὄν (&quot;being&quot;: nom. s. masc.)</td>
</tr>
<tr>
<td>ἓντα</td>
<td>ὄντα (&quot;being&quot;: acc. s. masc.)</td>
</tr>
</tbody>
</table>
καὶ τεμένεα καὶ πανηγύρια ἀποδείξαι. πρώτοι δὲ καὶ οὐνόματα ἱρὰ ἤγινον καὶ λόγους ἱροὺς ἔλεξαν. μετὰ δὲ οὐ πολλοστὶ χρόνῳ παρ’ Ἀιγυπτίων λόγον Ἀσσύριοι ἐς θεοὺς ἤκουσαν, καὶ ἱρὰ καὶ νηὸν ἤγειραν, ἐν τοῖς καὶ ἀγάλματα ἐθεντο καὶ ξόανα ἐστήσαντο.

Phoenician temples: Tyre

[3] τὸ δὲ παλαιὸν καὶ παρ’ Ἀιγυπτίοισιν ἄξόανοι νηὸν ἤσαν. καὶ ἔστιν ἵρᾳ καὶ ἐν Συρίῃ οὐ παρὰ πολὺ τοῖς τέμενοις

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emploi: me εἰς τοὺς μετὰ δὲ οὐ πολλοστὶ χρόνῳ παρ’ Ἀιγυπτίοισιν λόγον Ἀσσύριοι ἐς θεοὺς ἤκουσαν, καὶ ἱρὰ καὶ νηὸν ἤγειραν, ἐν τοῖς καὶ ἀγάλματα ἐθεντο καὶ ξόανα ἐστήσαντο.

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Ἀγαλμα, -ατος, τό: a statue
Ἄγυπτιος, -η, -ον: Egyptian
ἀκοῦω: to hear
ἄξόανος, -ον: without images
ἀποδείκνυμι: to appoint, proclaim
Ἄσσύριος, -η, -ον: Assyrian
γιγνώσκω: to (come to) know
ἐγείρω: to rise
θεός, ὁ: a god
ἱρὸν, τό: a sacred place, temple
ἱρός, -η, -όν: sacred, holy
ἴστημι: to stand up, set up
λόγος, ὁ: a word, speech
νηὸς, ὁ: the dwelling of a god, a temple
ξόανον, τό: a carved image
οὐνόμα, -ματα, τό: a name
παλαιὸς, -η, -όν: old, ancient
πανήγυρις, -εως, ἡ: an assembly, festival
πολλοστός, -η, -όν: the smallest, least
πολύς, πολλή, πολυό: many
πρῶτος, -η, -ον: first
Συρίη, ἡ: Syria
τέμενος, -εως, τό: a sacred precinct, dedicated land
τίθημι: to set, place
χρόνος, ὁ: 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”
χρόνως: dat. of degree after adv. μετὰ, “afterward by the least time,” i.e. “very soon after”
ἤκουσαν: ao. of ἀκοῦω, “they heard”
ἤγειραν: ao. of ἐγείρω, “they erected”
ἐν τοῖς: “in which”
ἔθεντο: ao. mid. of τίθημι, “they placed”
ἔστησαντο: ao. trans. of ἔστημι, “they set up”
τὸ δὲ παλαιὸν: adverbial, “in the old time”
ἔσαν (= ἦσαν): “there were”
ἔστιν κατ’: “there are also temples”
οὐ παρὰ πολύ: “not beyond (i.e. “later”) by much”
Lucian

Διευκαίρισεν ἰσοχρονέοντα, τῶν ἐγὼ πλείστα ὄπωπα, τὸ γε τοῦ Ἡρακλέος τὸ ἐν Τύρῳ, οὗ τούτου τοῦ Ἡρακλέος τὸν Ἑλλήνας ἀείδουσιν, ἀλλὰ τὸν ἐγὼ λέγω πολλόν ἀρχαιότερος καὶ Τύριος ἡρώς ἐστίν.

Phoenician temples: Sidon

[4] Ἐνὶ δὲ καὶ ἄλλῳ ἴρον ἐν φοινίκῃ μέγα, τὸ Σιδόνιοι ἐχουσιν. ὡς μὲν αὐτοὶ λέγουσιν, Ἀστάρτης ἐστίν: Ἀστάρτην δ’ ἐγὼ δοκέω Σεληναίην ἐμμεναι. ὡς δὲ μοὶ τις τῶν ἱερῶν ἀπηγέετο, Εὐρώπης ἐστίν τῆς Κάδμου ἀδελφῆς: ταύτην δὲ ἐστίν τοῦ βασιλέως θυγατέρα, ἐπειδὴ τε ἀφανής ἐγεγόνεν, οἱ Φοίνικες τῷ νηῷ ἐτιμήσαντο καὶ λόγον ἴρον ἐπ’ Ἀ ἴ γ υ π τ ί ο ι σ ι ν  ἰ σ ο χ ρ ο ν ἐ ο ν τ α ,  τ ό ὶ ν  ἐ γ ύ ό π λ ε ῖ σ τ α  ὄ π ω π α ,  τ ό  γ ε  τοῦ Ἡρακλέος τὸ ἐν Τύρῳ, ο ὐ τούτου τοῦ Ἡρακλέος τὸν Ἑλλήνες ἀείδουσιν, ἀλλὰ τὸν ἐγὼ λέγω πολλὸν ἀρχαιότερος καὶ Τύριος ἡρώς ἐστίν.
On the Syrian Goddess

αὐτῇ ἔλεξαν, ὅτι ἐούσαν καλῆν Ζεὺς ἐπόθεεν καὶ τὸ εἴδος εἰς ταύρον ἀμειψάμενος ήρπασεν καὶ μιν ἐς Κρήτην φέρων ἀπίκετο. τάδε μὲν καὶ τῶν ἄλλων Φοινίκων ἤκουον, καὶ τὸ νόμισμα τῷ Σιδόνιοι χρέωνται τὴν Εὐρώπην ἔφεζομένην ἔχει τῷ ταύρῳ τῷ Δι: τὸν δὲ νηὸν οὐκ ὁμολογέουσιν Εὐρώπης ἐμμεναι.

Phoenician temples: Heliopolis/Baalbek

Lucian

Phoenician temples: Byblos

[6] Εἰδον δὲ καὶ ἐν Βύβλῳ μέγα ιρὸν Ἀφροδίτης
Βυβλίης, ἐν τῷ καὶ τὰ ὅργια ἐς Ἀδωνῖν ἐπιτελέουσιν: ἐδάην δὲ καὶ τὰ ὅργια. λέγουσι γὰρ δὴ ὥν τὸ ἔργον τῷ ἐς Ἀδωνῖν ύπὸ τοῦ συὸς ἐν τῇ χώρῃ τῇ σφέτερῃ γενέσθαι, καὶ μνήμην τοῦ πάθος τῦπτονται τε ἐκάστου ἔτεος καὶ θρηνεύοντο καὶ τὰ ὅργια ἐπιτελέουσι καὶ σφίσι μεγάλα πένθεα ἀνὰ τὴν χώρην ἵσταται.

The Temple of Byblos. Coin.
(3rd Century CE)
On the Syrian Goddess

ἐπεὰν δὲ ἀποτύψωνται τε καὶ ἀποκλαύσωνται, πρῶτα μὲν καταγίζουσι τῷ Ἄδωνιδι ὀδωρόντι νέκου, μετὰ δὲ τῇ ἐτέρῃ ἡμέρᾳ ζώειν τέ μιν μυθολογέουσι καὶ ἔς τὸν ἥρα πέμπουσι καὶ τὰς κεφαλὰς ξύρονται ὀδωρόντι Ἀιγύπτιοι Ἄπιος.

γυναικῶν δὲ ὀκόσαι ὡς ἔθέλουσι ξύρεσθαι, τοιῆς δὲ ζημίης ἐκτελέοντων: ἐν μη ἡμέρᾳ ἐπὶ πρήσει τῆς ὥρης ἱστανται: ἡ δὲ ἀγορὴ μοῦνοις ξείνοις παρακέαται, καὶ ὁ μισθὸς ἐς τὴν Ἀφροδίτην θυσία γίγνεται.

αὐτή, ἡ: the marketplace
Ἄδωνις, -ος, ὁ: Adonis
Ἄιγύπτιος, -ος, ὁ: Egyptian
Ἄπις, -ος, ὁ: Apis, a bull deity
ἀποθνῄσκω: to die
ἀποκλάω: to break off
ἀποτύπτω: to cease beating
Ἀφροδίτη: Aphrodite
γυνή, γυναῖκος, ἡ: a woman, wife
ἔθελω: to wish
ἐγὼ, μία, ἕν: one
ἐκτελέω: to accomplish, achieve
ἐπεάν: whenever (+ subj.)
ζημία, ἡ: a penalty, damage
ζῶα: to live
ἡμέρα, η: a day
θυσία, ἡ: an offering

ἐπεὰν ἀποτύψωνται: ao. subj. of ἀπο-τύπτω in gen. temp. clause ,“whenever they beat (their breasts)”
δῶς ἐόντι νέκυι: “as though to a dead body”
ζώειν μιν: inf. after μυθολογέουσι, “that he lives”
δῶς Ἀιγύπτιοι: “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 ἔθέλουσι, “whoever do not wish to be shaved”
ἐπὶ πρήσει: “for sale,” there are numerous traditions about such “temple-prostitution”
μοῦνοις ξείνοις: dat. with παρακέαται, “to foreigners only”
θυσία: pred. nom., “the profit becomes an offering”
[7] Εἰσὶ δὲ ἔνιοι Βυβλίων οἱ λέγουσι παρὰ σφίσι 
tεθάφθαι τὸν Ὄσιριν τὸν Αἰγύπτιον, καὶ τὰ πένθεα καὶ τὰ 
ὀργια οὐκ ἐς τὸν Ἅδωνιν ἀλλ’ ἐς τὸν Ὄσιριν πάντα 
πρήσσεσθαι. ἐρέω δὲ καὶ ὁκόθεν καὶ τάδε πιστὰ δοκέουσι. 
κεφαλὴ ἐκάστου ἐτεος ἐξ Αἰγύπτου ἐς τὴν Βύβλον ἀπικνέεται 
πλώουσα τὸν μεταξὺ πλόου ἐπτὰ ἡμερέων, καὶ μιν οἱ ἄνεμοι

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”

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

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

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

<table>
<thead>
<tr>
<th>Ionic</th>
<th>Attic</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀπικνέεται</td>
<td>ἀφικνεῖται</td>
</tr>
<tr>
<td>ἐπικνέεται</td>
<td>ἐφικνεῖται</td>
</tr>
<tr>
<td>ἀπιᾶσι</td>
<td>ἀφιᾶσι</td>
</tr>
<tr>
<td>κατιᾶσι</td>
<td>καθιᾶσι</td>
</tr>
<tr>
<td>μετήσομαι</td>
<td>μεθήσομαι</td>
</tr>
<tr>
<td>ἀπηγέομαι</td>
<td>ἀφηγοῦμαι</td>
</tr>
<tr>
<td>δέκομαι</td>
<td>δέχομαι</td>
</tr>
<tr>
<td>αὖτις</td>
<td>αὖθις</td>
</tr>
</tbody>
</table>

Note: Ionic Attic
On the Syrian Goddess

φέρουσι θείῃ ναυτιλίῃ: τρέπεται δὲ οὐδαμά, ἀλλ’ ἐς μοῦνην τὴν Βύβλον ἀπικνέεται. καὶ ἐστὶ τὸ σύμπαν θωῦμα. καὶ τούτῳ ἐκάστου ἐτεος γίγνεται, τὸ καὶ ἐμεῖ παρεόντος ἐν Βύβλῳ ἐγένετο: καὶ τὴν κεφαλὴν ἐθεησάμην Βυβλίνην.

[8] Ένι δὲ καὶ ἄλλο θωῦμα ἐν τῇ χώρῃ τῇ Βυβλίη. ποταμὸς ἐκ τοῦ Λιβάνου τοῦ οὐρεος ἐς τὴν ἀλα ἐκδιδοῖ: οὔνομα τῷ ποταμῷ Ἀδωνις ἐπικέαται. ἐδὲ ποταμὸς ἐκάστου ἐτεος αἰμάσσεται καὶ τὴν χροην ὀλέσας ἐσπίπτει ἐς τὴν θάλασσαν καὶ φοινίσσει τὸ πολλὸν τοῦ πελάγεος καὶ σημαίνει

| Ἀδωνῖς, -ιος, ὁ: Adonis | μοῦνος, -η, -ον: alone, only |
| αἱμάσσω: to bloody, stain with blood | ναυτιλίη, ἥ: sailing, seamanship |
| ἀλλός, ἡ, -ον: another, other | ὄλλυμι: to destroy |
| ἄλος, ἄλος, ἥ: the sea | οὐδαμός, -ῆ, -ὸν: not even one, no one |
| ἀπικνέομαι: to come to | οὐνομα, -ματα, τό: a name |
| Βυβλίος, ἡ, -ον: Byblian | οὔρος, -εος, τό: a mountain |
| Βύβλος, ἡ: Byblos | πάρειμι: to be present |
| εἰςπίπτω: to fall into | πέλαγος, -εος, τό: a sea |
| ἐκεκαστος, ἡ, -ον: each, every | πολύς, πολλή, πολύ: many |
| ἐκδίδωμι: to give up, discharge | ποταμὸς, ὁ: a river, stream |
| ἐπίκειμαι: to be placed | σημαίνω: to make a sign of, indicate |
| ἐτος, -εος, τό: a year | σύμπας, -πασα, -παν: all together, all at once |
| θάλασσα, ἡ: a sea | τρέπω: to turn |
| θεάομαι: to look on, behold | φέρω: to bear, carry |
| θεός, ἡ, -ον: divine, of the gods | φοινίσσω: to make red |
| θωῦμα, -ατος, τό: a wonder, marvel | χροῆ, ἥ: a surface, appearance, color |
| κεφαλή, ἡ: a head | χώρη, ἥ: a place, space, land |
| Διβάνος, ὁ: Libanus (mountain) | θείῃ ναυτιλίῃ: dat. of means, “by a divine seamanship” |
| | τῷ ποταμῷ: dat. after ἐπικέαται, “is placed on the river” |
| | θωῦμα: dat. of means, “the whole thing is a wonder” |
| | ἐμεῖ παρεόντος: gen. abs., “me being present” |
| | ἐγένετο: ao. of γίγνομαι, “it happened” |
| | ἐθεησάμην: ao. of θεάομαι, “I saw” |
| | ἐνι (=ἐν-ἐστι): “there is in...” |
| | ἐκδίδωμι: pr., “discharges” |
| | οὐνομα...Ἀδωνῖς: “the name Adonis” |
| | τῷ ποταμῷ: dat. after ἐπικέαται, “is placed on the river” |
| | οὐδαμός: -η, -ον: alone, only |
| | ναυτιλίη, ἥ: sailing, seamanship |
| | ὄλλυμι: to destroy |
| | οὐδαμός, -η, -ον: not even one, no one |
| | οὐνομα, -ματα, τὸ: a name |
| | οὐρος, -εος, τὸ: a mountain |
| | πάρειμι: to be present |
| | πέλαγος, -εος, τὸ: a sea |
| | πολύς, πολλή, πολύ: many |
| | ποταμὸς, 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 |
| | χροῆ, ἥ: a surface, appearance, color |
| | χώρη, ἥ: a place, space, land |
On the Syrian Goddess

γῆν τῷ ποταμῷ ἐπιφέρουσιν ἐοῦσαν ἐς τὰ μάλιστα μιλτώδεα, ἡ δὲ γῆ μιν αἰμώδεα τίθησιν: καὶ τοῦδε τοῦ πάθεος οὐ τὸ αἷμα, τὸ λέγουσιν, ἀλλ' ἡ χώρη αἰτίη." ὥς ὁ μὲν Μύσας τοσάδε ἀπηγέετο: εἰ δὲ ἄτρεκέως ταῦτα ἐλεγεν, ἐμοὶ μὲν δοκέει κάρτα θείη καὶ τοῦ ἀνέμου ἡ συντυχίη.

[9] Ἀνέβην δὲ καὶ ἐς τὸν Δίβανον ἐκ Βύβλου, ὅδὸν ἡμέρης, πυθόμενος αὐτόθι ἀρχαῖον ἱρόν Ἀφροδίτης ἐμμεναι, τὸ Κινύρης εἰσάτο, καὶ εἶδον τὸ ἱρόν, καὶ ἀρχαῖον ἦν.

αἷμα, -atos, τό: blood

αιμώδης, -es: bloody, blood red

αἰτίη, ἡ: a cause

ἀναβαίνω: to go up

ἀνεμός, ὁ: wind

ἀπηγέομαι: to relate

ἀρχαῖος, -η, -ον: ancient

ἀτρεκής, -ές: real, genuine

ὁδός: heaven

ἡμέρης, ἡ: a day

τὸ 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

αιμώδεα: pred. adj., "makes it bloody"

τοῦδε τοῦ πάθεος: gen. after αἰτίη, "is the cause of the incident"

τὸ λέγουσιν: "which they say"

εἰ ... ἐλεγεν, ἐμοὶ μὲν δοκέει: 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"

ἐμμεναι: pr. inf., "that there was"

εἰσάτο: ao. of ἑις, "which K. founded"
The temple of Hierapolis is the greatest of all these Phoenician temples

[10] Τάδε μέν ἐστι τὰ ἐν τῇ Συρίᾳ ἄρχαια καὶ μεγάλα ἱρά. τοσοῦτων δὲ ἐόντων ἐμοὶ δοκεῖ οὐδὲν τῶν ἐν τῇ ἱρᾷ πόλει μέξον ἐμμενει οὐδὲ νηὸς ἀλλοσ ἁγιώτερος οὐδὲ χώρη ἀλλη ἱροτέρη. ἐνὶ δὲ ἐν αὐτῷ καὶ ἐργα πολυτελέα καὶ ἄρχαια ἀναθήματα καὶ πολλὰ θωύματα καὶ ξόανα θεοπρεπέα. καὶ θεοὶ δὲ κάρτα αὐτοῖσιν ἐμφανεῖς: ἱδρώει γὰρ δὴ ὃν παρὰ σφίσι τὰ

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Note the different meanings of the word αὐτὸς:

1. The nominative forms of the word without the definite article are always intensive (= Latin ipse): αὐτὸς, he himself; αὐτοί, they themselves; ὣς μὲν αὐτοὶ λέγονσιν, “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. ὡς κάσα 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”: διαίταιν τὴν αὐτὴν ἐκεῖνῳ διαιτέοντο, “they lived the same lifestyle as him.” τὴν αὐτὴν ὅδον, “the same road”
On the Syrian Goddess

ξάνα καὶ κινέεται καὶ χρησιμογορεῖ, καὶ βοή δὲ πολλάκις ἐγένετο ἐν τῷ νηῷ κλεισθέντος τοῦ ἱροῦ, καὶ πολλοὶ ἤκουσαν. ναὶ μὴν καὶ ὄλβοι πέρι ἐν τοῖς ἐγώ οἶδα πρώτον ἐστιν: πολλὰ γὰρ αὐτοίσιν ἀπικνέεται χρήματα ἐκ τε Ἀραβίης καὶ Φοινίκων καὶ Βαβυλωνίων καὶ ἄλλα ἐκ Καππαδοκίης, τὰ δὲ καὶ Κίλικες φέρουσι, τὰ δὲ καὶ Ἀσσύριοι. ἐδῶ δὲ ἐγώ καὶ τὰ ἐν τῷ νηῷ λάθρῃ ἀποκέαται, ἐσθήτα πολλὴν καὶ ἄλλα ὁκόσα ἐς ἄργυρον ἢ ἐς χρυσὸν ἀποκέκριται. ὁρτή καὶ πανηγύριες οὐδαμοῖσιν ἀλλοισιν ἀνθρώπων τοσαίδε ἀποδεδέχαται.

*άκοω* : to hear
*άνθρωπος*, ὁ : a man
*ἀπικνέομαι* : to come to, arrive
*ἀποδέκουμαι* : to accept, approve
*ἀπόκειμαι* : to be laid away
*ἀποκρίνω* : to set apart, render
Αραβία, ἡ : Arabia
ἀργυρός, 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
Καππαδοκία, ἡ : Cappadocia
Κλίξ, -ικος, ὁ : a Cilician
κινέω : to move
κλήζω : to shut
λάθρη : secretly
ναί : yes, truly
νηώς, ὁ : the dwelling of a god, a temple
ξάνον, τό : a statue
οἶδα : to know
ὄλβος : wealth
ὄλβος : wealth
ὁρτή, ἡ : a feast, holiday
οὐδαμός, -η, -όν : no one
πανηγύρις, -εως, ἡ : an assembly, festival
πολλάκις : many times, often
πολύς, πολλή, πολύ : many
πρῶτος, -η, -ον : first, primary
τοσόδε, -ηδε, -όνδε : so much
φέρω : to bear
Φοίνιξ, -ικος, ὁ : a Phonecian
χρῆμα, -ατος, τό : money
χρησιμογορεῖ : to utter oracles
χρυσός, ὁ : gold

κινέεται : pr. mid., “they move themselves”
κλεισθέντος τοῦ ἱροῦ : ao. pas. part. of κλείω in gen. abs., “the temple having been closed”
ναὶ μὴν καί : indicating a climax, “and yes moreover”
ὄλβον πέρι : “concerning wealth”
ἐγώ οἶδα : parenthetical, “I myself know”
πρῶτον ἐστιν : “it is foremost (source)”
tά δὲ καί ... τά δὲ καί : “some also the Cilicians bring, some the Assyrians”
tά ... ἀποκέαται : rel. cl., “(the things) which are placed”
όκόσα ... ἀποκέκριται : perf. of ἀπο-κρίνω in rel. cl., “as many as have been rendered”
οὐδαμοῖσιν ἀλλοισιν : dat. of ref., “for no others”
ἀποδεδέχαται : perf. of ἀπο-δέκουμαι, “so many have been approved”
Lucian


The story of Deucalion and the flood

[12] Οἱ μὲν ὄν πολλοὶ Δευκαλίωνα τὸν Σκύθεα τὸ ἱρὸν εἰσασθαί λέγουσιν, τοῦτον Δευκαλίωνα ἐπὶ τοῦ τὸ πολλὸν ὤδωρ ἐγένετο. Δευκαλίωνος δὲ πέρι λόγον ἐν Ἐλλησιν ἦκουσα, τὸν Ἐλλήνες ἐπὶ αὐτῷ λέγουσιν. ὁ δὲ μύθος ὁδε ἔχει.

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ἀκούω: to hear

βάρβαρος, -ον: barbarous

dέκομαι: to receive, accept

Δευκαλίων, ὥ: Deucalion

dοκέω: to deem, suppose

Ἐλλην: Greek

ἐμφανής, -ές: manifest, well-known

ἐτός, -εος, τό: a year

θεή, ἥ: a goddess

ἰςω: to place, establish

ἱρόν, τό: a sacred place, temple

ἱρὸς, ἥ, -όν: sacred, holy

ἱστορέω: to inquire into

κάρτα: very, much

μύθος, ὦ: a story, tale

μυθώδης, -ες: legendary, fabulous

ὁκόσος, -η, -ον: as many as

ὁμολογέω: to agree

οὐδαμός, -η, -όν: no one, nothing

πολύς, πολλή, πολύ: many

Σκύθης, -ου, ὥ: a Scythian

ὕδωρ, ὤδατος, τό: water

ὁδε: so, thus

ἐτέων πέρι: “concerning years”

ὁκόσα (= ὁπόσα): introducing ind. quest. after Ἱστορέοντι, “to me inquiring how many there are”

ἡντινα: “and whom they deemed the god to be”

οἱ μὲν... οἱ δὲ: “some were sacred, others...”

dέκομαι: (= δέχομαι) “I accept none of them”

ἀν: (= οὖν) “therefore”

eἰσασθαί: ao. inf. if ἰςω after λέγουσιν, “some say that Deucalion founded”

ἐπὶ τοῦ: “in the time when”

τὸ πολλὸν ὤδωρ: “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”

ἄλοντο: ao. of ἀλλυμι, “all were destroyed”

τὸ αὖτις: “the second (race)”
On the Syrian Goddess

Ἐδε ἡ γενεή, οἱ νῦν ἄνθρωποι, οὐ πρῶτοι ἐγένοντο, ἀλλ' ἐκείνη μὲν ἡ γενεή πάντες ἤλουν, οὕτω δὲ γένεος τοῦ δευτέρου εἰσί, τὸ αὖτις ἐκ Δευκαλίωνος ἐς πληθὺν ἀπίκετο. ἐκείνων δὲ πέρι τῶν ἄνθρωπων τάδε μυθέονται: ὑβρισταὶ κάρτα ἐόντες ἀθέμιστα ἔργα ἐπρησσον, οὕτε γὰρ ὅρκια ἐφύλασσον οὕτε ξείνους ἐδέκοντο οὕτε ἱκετέων ἠνείχοντο, ἀνθ' ὅν σφίσιν ἡ μεγάλη συμφορὴ ἀπίκετο. αὐτίκα ἡ γῆ πολλὸν ὕδωρ ἐκδιδοῖ καὶ ὅμβροι μεγάλοι ἐγένοντο καὶ οἱ ποταμοὶ κατέβησαν μέζονες καὶ ἡ θάλασσα ἐπὶ πολλὸν ἀνέβη, ἐς τὸ πάντα ὕδωρ ἐγένοντο καὶ πάντες ἤλουν, Δευκαλίων δὲ

| ἀθέμιστος: | lawless, without law |
| ἀναβαίνω: | to go up, mount |
| ἀνέχω: | to hold up, suffer |
| ἀνθρωπός: | 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 |
| ἐργον, τό: | a deed, work |
| θάλασσα, ἡ: | a sea |
| ικέτης, -ου, ὁ: | a suppliant, fugitive |
| κάρτα: | very, much |
| καταβαίνω: | to come down |
| μυθέομαι: | to speak, tell |
| ξείνος, ὁ: | a foreigner, stranger |
| ὀλλυμι: | to destroy |
| ὅμβρος, ὁ: | a heavy rain |
| ὅρκιον, τό: | an oath |
| πληθος, -ος, ἡ: | a crowd, multitude, fullness |
| πολύς, πολλή, πολύ: | many, much |
| ποταμός, ὁ: | a river, stream |
| πρήσω: | to make, do |
| πρῶτος, -η, -ον: | first |
| συμφορή, ἡ: | an event, circumstance |
| υβριστής, -ου, ὁ: | an insolent man |
| ύδωρ, ύδατος, τό: | water |
| φυλάσσω: | to keep watch, guard |

ἐς πληθὺν ἀπίκετο: ao. of ἀπο-ικνέομαι, “arrived to fullness”

τάδε μυθέονται: “the following things are said,” usually a neut. pl. takes a singular subject

ἐπρησσον (ἐπραττον): impf., “they used to do”

ἡνείχοντο: impf. of ἀνα-ἐχω, “they wouldn’t suffer suppliants,” note the double augment

ἀνθ’ ὅν: rel. cl., “in response to which”

κατέβησαν: ao. of κατα-βαίνω, “they descended”

μέζονες: “more full”

ἀνέβη: ao., “the sea rose up”

ἐς ὅ: rel. cl., “up to which point”

πάντα ὕδωρ ἐγένοντο: “all became water”

ὦλυτο: ao. of ὀλλυμι, “all perished”
λαρνακα μεγάλην, τὴν αὐτὸς εἶχεν, ἐς ταύτην ἐσβιβάσας παῖδας τε καὶ γυναῖκας ἑωυτοῦ ἐσέβη: ἐσβαίνοντι δὲ οἱ ἀπίκοντο σύες καὶ ἵπποι καὶ λεόντων γένεα καὶ οὐράς καὶ ἄλλα ὁκόσα ἐν γῇ νέμονται, πάντα ἐς ζεύγεα. ὁ δὲ πάντα ἐδέκετο, καί μιν οὐκ ἐσίων το, ἀλλὰ σφι μεγάλη διόθεν φιλίη ἐγένε το. καὶ ἐν μιὴ λάρνακι πάντες ἐπέλευσαν ἐστε τὸ ὕδωρ ἐπεκράτεεν. τὰ μὲν Δευκάλιωνος πέρι Ἐλληνες ἱστορέουσι.

**Lucian**

μοῦνος ἀνθρώπων ἐλίπετο ἐς γενεὴν δευτέρην εὐβουλίης τε καὶ τοῦ εὐσεβέος εἶνεκα. ἡ δὲ οἱ σωτηρίη ἦδε ἐγένετο: λάρνακα μεγάλην, τὴν αὐτὸς εἶχεν, ἐς ταύτην ἐσβιβάσας παίδας τε καὶ γυναῖκας ἑωυτοῦ ἐσέβη: ἐσβαίνοντι δὲ οἱ ἀπίκοντο σύες καὶ ἵπποι καὶ λεόντων γένεα καὶ ὄφιες καὶ ἄλλα ὁκόσα ἐν γῇ νέμονται, πάντα ἐς ζεύγεα. ὁ δὲ πάντα ἐδέκετο, καί μιν οὐκ ἐσίων το, ἀλλὰ σφи μεγάλη διόθεν φιλίη ἐγένε το. καὶ ἐν μιὴ λάρνακι πάντες ἐπέλευσαν ἐστε τὸ ὕδωρ ἐπεκράτεεν. τὰ μὲν Δευκάλιωνος πέρι Ἐλληνες ἱστορέουσι.
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:

<table>
<thead>
<tr>
<th>Time-aspect</th>
<th>Form</th>
<th>Translation</th>
<th>Traditional name</th>
</tr>
</thead>
<tbody>
<tr>
<td>past continuous action</td>
<td>ἐπαυόμην</td>
<td>“I was ceasing”</td>
<td>imperfect tense</td>
</tr>
<tr>
<td>past simple action</td>
<td>ἐπαυσάμην</td>
<td>“I ceased”</td>
<td>aorist tense</td>
</tr>
<tr>
<td>past completed action</td>
<td>ἐπεπαύμην</td>
<td>“I had ceased”</td>
<td>pluperfect tense</td>
</tr>
</tbody>
</table>

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:

τυχὼν: ao. part. of τυγχάνω, “having gotten this”
πεσὼν: ao. part. of πίπτω, “having fallen”
καταθέντες: ao. part. of κατα-τίθημι, “having deposited”
ἐπιγράψαντες: ao. part. of ἐπι-γράφω, “each having inscribed on”
ὀλέσας: ao. part. of ὀλλυμι, “having lost”
ἀπικόμενοι: ao. part., “having arrived”
καλέσας: ao. part., “having summoned”
ὑποδύντες: ao. part., “having put themselves underneath”
θέμενος: ao. part. of τίθημι, “having placed”
Τὸ δὲ ἀπὸ τούτου λέγεται λόγος ὑπὸ τῶν ἐν τῇ ἱρῇ πόλει μεγάλως ἄξιος θωυμάσαι, ὅτι ἐν τῇ σφετέρῃ χώρῃ χάσμα μέγα ἐγένετο καὶ τὸ σύμπαν ὕδωρ κατεδέξατο: Δευκαλίων δὲ, ἐπεὶ τάδε ἐγένετο, βωμοὺς τε ἔθετο καὶ νηὸν ἐπὶ τῷ χάσματι Ἡρῆς ἄγιον ἐστήσατο. ἐγὼ δὲ καὶ τὸ χάσμα εἶδον, καὶ ἕστιν ὑπὸ τῷ νηῷ κάρτα μικρόν. οἱ μὲν ὃν πάλαι καὶ μέγα ἐδών τοιόνδε ἐγένετο, οὐκ οἶδα: τὸ δὲ ἐγὼ εἶδον, μικρὸν ἔστων.

Σήμα δὲ τῆς ἱστορίης τόδε πρήσσουσιν. δις ἐκάστου ἐτεος ἐκ θαλάσσης ὕδωρ ἐς τὸν νηὸν ἀπικνέεται. φέρουσι δὲ

<table>
<thead>
<tr>
<th>ancient greek word</th>
<th>modern english translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄγιος, ἡ, -ον:</td>
<td>sacred, holy</td>
</tr>
<tr>
<td>ἄξιος, ἡ, -ον:</td>
<td>worthy</td>
</tr>
<tr>
<td>ἀπικνέομαι:</td>
<td>to come to, arrive</td>
</tr>
<tr>
<td>βωμός, ὁ:</td>
<td>an altar</td>
</tr>
<tr>
<td>δίς:</td>
<td>twice</td>
</tr>
<tr>
<td>ἐκάστος, ἡ, -ον:</td>
<td>each, every</td>
</tr>
<tr>
<td>ἐτος, -εος, τὸ:</td>
<td>a year</td>
</tr>
<tr>
<td>Ἡρη, ἡ:</td>
<td>Hera</td>
</tr>
<tr>
<td>θάλασσα, ἡ:</td>
<td>a sea</td>
</tr>
<tr>
<td>θαυμάζω:</td>
<td>to wonder, marvel</td>
</tr>
<tr>
<td>ἱρός, ἡ, -ον:</td>
<td>sacred, holy</td>
</tr>
<tr>
<td>ἰστημία:</td>
<td>to make to stand, set up</td>
</tr>
<tr>
<td>ἱστορίη, ἡ:</td>
<td>an inquiry, history</td>
</tr>
<tr>
<td>κάρτα:</td>
<td>very, much</td>
</tr>
<tr>
<td>καταδέκομαι:</td>
<td>to receive, admit</td>
</tr>
<tr>
<td>λόγος, ὁ:</td>
<td>a word, account</td>
</tr>
<tr>
<td>μεγάλως:</td>
<td>greatly</td>
</tr>
<tr>
<td>μικρός, ἦ, -ον:</td>
<td>small, little</td>
</tr>
<tr>
<td>νηός, ὁ:</td>
<td>the dwelling of a god, a temple</td>
</tr>
<tr>
<td>οἶδα:</td>
<td>to know</td>
</tr>
<tr>
<td>πάλαι:</td>
<td>long ago</td>
</tr>
<tr>
<td>πόλις, ἱος, ἡ:</td>
<td>a city</td>
</tr>
<tr>
<td>πρήσσω:</td>
<td>to make, do</td>
</tr>
<tr>
<td>σήμα, -ατος, τὸ:</td>
<td>a sign, mark, token</td>
</tr>
<tr>
<td>σύμπασιν, -πασσα, -παν:</td>
<td>all together, all at once</td>
</tr>
<tr>
<td>σφέτερος, ἦ, -ον:</td>
<td>their own</td>
</tr>
<tr>
<td>τίθημι:</td>
<td>to set, put, place</td>
</tr>
<tr>
<td>τοιόσοδε, ἴδε, -ονδέ:</td>
<td>such</td>
</tr>
<tr>
<td>ὕδωρ, ὤδας, τὸ:</td>
<td>water</td>
</tr>
<tr>
<td>φέρω:</td>
<td>to bear, carry</td>
</tr>
<tr>
<td>χάσμα, -ατος, τὸ:</td>
<td>a chasm, gulf</td>
</tr>
<tr>
<td>χώρη, ἡ:</td>
<td>a place, space, land</td>
</tr>
</tbody>
</table>

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

θωυμάσαι: ao. epegegetic inf. after ἄξιος, “worthy to wonder at”
κατεδέξατο: ao. mid. of κατα-δέκομαι, “was received”
ἔθετο: ao. mid. of τίθημι, “he dedicated”
"Ἡρης ἄγιον: “sacred to Hera”
ἐστήσατο: ao. trans. of ἰστημία, “he established”
eι...νῦν τοιόνδε ἐγένετο: “whether (the chasm) became such as it is now,” i.e. whether it became smaller later
πάλαι καὶ μέγα ἐδών: “being large in the days of old”
ἐκάστου ἐτεος: gen. of time within which, “twice in the course of each year”
On the Syrian Goddess

οὐκ ἱρέες μοῦνον, ἀλλὰ πᾶσα Συρίη καὶ Ἄραβίη, καὶ πέρηθεν τοῦ Εὐφρήτεω πολλοί ἄνθρωποι ἐς θάλασσαν ἔρχονται καὶ πάντες ὤδωρ φέρουσιν, τὸ πρῶτα μὲν ἐν τῷ νησί ἐκχέουσι, μετὰ δὲ ἐς τὸ χάσμα κατέρχεται, καὶ δέκεται τὸ χάσμα μικρὸν ἐὸν ὦδατος χρῆμα πολλόν. τὰ δὲ ποιέοντες Δευκαλίων ἐν τῷ ἱρῷ τόνδε νόμον θέσθαι λέγουσι συμφορῆς τε καὶ εὐεργεσίης μνῆμα ἔμμεναι.

Semiramis and Derceto

[14] Ὅ μὲν ὁ αρχαῖος αὐτοῖσι λόγος ἀμφὶ τοῦ ἱροῦ τοιόσδε ἐστίν. ἄλλοι δὲ Σεμίραμιν τὴν Βαβυλωνίην, τῆς δὲ πρῶτος μὲν ... μικρόν ἐὸν ὦδατος χρῆμα πολλόν. τὰ δὲ ποιέοντες Δευκαλίων ἐν τῷ ἱρῷ τόνδε νόμον θέσθαι λέγουσι συμφορῆς τε καὶ εὐεργεσίης μνῆμα ἔμμεναι.

Semantic glosses

ἀμφὶ: on both sides
ἀνθρώπος, ὁ: a man
Ἀραβίη, ἡ: Arabia
ἄρχαῖος, -η, -ων: ancient
Βαβυλωνίως: Babylonian
dékomaia: to take, accept, receive
Δευκαλίων, ὁ: Deucalion
ἐκχέω: to pour out
ἐρχόμαι: to go
εὐεργεσίη, ἡ: well-doing, good work
Εὐφρήτης, -εως, ἡ: Euphrates
θάλασσα, ἡ: a sea
ἱερεὺς, ὁ: a priest
ἱρόν, τὸ: a sacred place, temple
κατέρχομαι: to go down, descend
μικρός, -ή, -ών: small, little
μνῆμα, -ατος, τό: a memorial, remembrance
μοῦνος, -η, -ον: alone, only
νηὸς, 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, -ων: first
Σεμίραμις, -εως, ἡ: Semiramis
συμφορή, ἡ: an event, circumstance
Συρίη, ἡ: Syria
tίθημι: to set, put, place
tοιόσοδε, -ῆδε, -όνδε: such
ὕδωρ, ὦδατος, τό: water
φέρω: to bear, carry
χάσμα, -ατος, τό: a chasm, gulf
χρῆμα, -ατος, τό: a lot, a deal

Notes:

τὸ πρῶτα μὲν ... μετὰ δὲ: “at first ... but later”
μικρὸν ἐὸν: pr. part. concessive, “although being small”
tὰ 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”
tοιόσοδε ἐστίν: “is as follows”
Σεμίραμις τὴν Βαβυλωνίην: Semiramis is based on the historical Shammuramat, a late 9th C. Assyrian queen.

21
πολλά ἔργα ἐν τῇ Ἀσίῃ ἔστίν, ταύτην καὶ τάδε τὸ ἔδος εἰσασθαί νομίζουσιν, οὕτως Ἡρη δὲ εἰσασθαί ἀλλὰ μητρὶ ἐως, τῆς Δερκετῶς δὲ ἔδος ἐν Φοινίκῃ ἐθέησάμην, θέημα ξένον: ἡμισέῃ μὲν γυνή, τὸ δὲ ὄκοσον ἐκ μηρῶν ἑς ἄκρους πόδας ἱχθύος οὐρή ἀποτείνεται. ἡ δὲ ἐν τῇ ἱρῇ πόλει πάσα γυνή ἔστιν, πίσταί δὲ τοῦ λόγου αὐτοῖσιν οὐ κάρτα ἐμφανέες. ἵζωσα χρήμα ἱρὸν νομίζουσιν καὶ οὐκοτέ ἱχθύων ψάυσασι: καὶ ὄρνιθας τοὺς μὲν ἄλλους σιτέονται, περιστερήν ἰχθύων οὐ σιτέονται, ἀλλὰ σφίσιν ἦδε ἱρή. τὰ δὲ

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**Lucian**

ταύτην εἰσασθαί: ao. inf. of ἵζω after νομίζουσιν, “that she founded”

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

ἡμισέῃ μὲν … τὸ δὲ ὄκοσον: “while half is … the part as far as”

ἰχθύος οὐρή: pred. of ἀποτείνεται, “extend out as a fishtail”

ἡ δὲ ἐν τῇ ἱρῇ πόλει: “the figure in Hieropolis”

πίσταί: nom. pl., “the assurances of this account”

ἰχθύων ψάυσα (sc. εἰναι): after νομίζουσιν, “they think that fish are”

οὐκοτέ (=οὐ ποτε): “not ever”

ἰχθύων: gen. pl. after ψάυσα, “they never touch fish”

ἡδε ἱρή: “this (the pigeon) is sacred to them”

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| ἀκρός, -η, -ου: outermost, furthest | μήτηρ, μητερός, ἡ: a mother |
| ἀποτείνω: to stretch out, extend | μοῦνος, -η, -ου: alone, only |
| Ἄσιή, ἡ: Asia | νομίζω: to believe, think |
| γυνη, γυναικός, ἡ: a woman, wife | ξεῖνος, -η, -ου: foreign, strange |
| Δερκετῶς, -τοῦς, ἡ: Derketo | ὅδε: this |
| ἔδος, -eos, τό: a sitting-place, foundation | ὀκόσος, -η, -ου: as many as, as much as |
| ἐδος, -eos, τό: a form, shape, figure | ὄρνις, ὄρνιθος, ὁ: a bird |
| ἐμφανής, -ές: visible, evident | οὖνομα, -ματα, τό: a name |
| ἐργον, τό: a deed, work | οὐρή, ἡ: a tail |
| ἡμισύς, -εις, -εν: half | περιστερή, ἡ: a pigeon |
| Ἡρη, ἡ: the goddess Hera | πίστις, -ιος, -η: faith, assurance |
| θεάομαι: to view, behold | πόλις, -ιος, -η: a city |
| θέημα, -ατος, τό: a sight, show, spectacle | ποῦς, ποδός, ὁ: a foot |
| ἵζω: to establish, found | σιτέω: to eat |
| ιχθύς, -ύος, ὁ: a fish | Φοινίκη, ἡ: Phonecia |
| κάρτα: very, much | χρήμα, -ατος, τό: an object |
| μηρός, ὁ: a thigh | ψάυω: to touch |

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On the Syrian Goddess

γιγνόμενα δοκέει αὐτοῖς ποιέεσθαι Δερκετοὺς καὶ Σεμιράμιος εἶνεκα, τὸ μὲν ὅτι Δερκετῶ μορφὴν ἰχθύος ἔχει, τὸ δὲ ὅτι τὸ Σεμιράμιος τέλος ἐς περιστερην ἀπίκετο. ἀλλ' ἐγὼ τὸν μὲν νηὸν ὅτι Σεμιράμιος ἔργον ἐστὶν τάχα κοι δέξομαι: Δερκετοὺς δὲ τὸ ἱρὸν ἔμμεναι οὐδαμὰ πείθωμαι, ἐπεὶ καὶ παρ’ Ἀἰγυπτίων ἐνίοισιν ιχθύας οὐ σιτέονται, καὶ τάδε οὐ Δερκετοῖ χαρίζονται.

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

Διγυπτιος, -η, -ον: Egyptian
ἀπικνέομαι: to come to
δέκομαι: to take, accept, receive
Δερκετώ, -τοῦς, ἢ: Derketo
εἶνεκα: on account of, for the sake of (+ gen.)
ἐνιοι, -αι, -α: some
ἐργον, τά: a deed, work
ἱρὸν, τό: a sacred place, temple
ἰχθὺς, -ὺος, ὁ: a fish
μορφή, ἡ: a form, shape
νηὸς, ὁ: the dwelling of a god, a temple
οὐδαμός, -ή, -όν: no one, nothing
πείθω: to win over, persuade
περιστερή, ἡ: a pigeon
ποιέω: to make, do
σιτέω: take food, eat
tάχα: quickly, forthwith
tέλος, -eos, τό: an end
χαρίζω: to grant

ποιέσθαι: pr. pas. inf. after δοκέει, “these seem to be done”
tὸ Σεμιράμιος τέλος: “the lower part of Semiramis”
ἀπίκετο: ao. of ἀπο-ικνέομαι “comes to a pigeon”
tὸν μὲν νηὸν ... Δερκετοὺς δὲ τὸ ἱρὸν: “while the sanctuary I will accept ... the temple I do not believe”
tάχα κοι: “probably”
ἐμμεναι: pr. inf., “that the temple is of D.”
παρ’ Ἀἰγυπτίων ἐνίοισιν: “among some of the Egyptians”
Δερκετοὶ: dat. ind. obj., “they do not grant these things to Derceto”
Lucian

Attis and Rhea

[15] Ἔστιν δὲ καὶ ἄλλος λόγος ἱρός, τὸν ἐγὼ σοφοῦ ἄνδρος ήκουσα, ὅτι ἡ μὲν θεὴ Ῥέη ἐστίν, τὸ δὲ ἱρὸν Ἀττεω ποίημα. Ἀττης δὲ γένος μὲν Δυδὸς ἦν, πρῶτος δὲ τὰ ὄργια τὰ ἐς Ῥέην ἐδιδάξατο. καὶ τὰ Φρύγες καὶ Δυδοὶ καὶ Σαμόθρακες ἐπιτελέουσιν, Ἀττεω πάντα ἐμαθον. ὡς γὰρ μιν ἡ Ῥέη ἔτεμεν, βίον μὲν ἄνδρηίου ἀπεπαύσατο, μορφήν δὲ θηλήν ἥμείψατο καὶ ἐσθῆτα γυναικηίην ἐνεδύσατο καὶ ἐς πᾶσαν γῆν φοιτέων

τὸν ... ἄνδρος: 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”

Ἄττεω: gen. of source, “from Attis”

ἐμαθον: ao. of μανθάνω, “they learned”

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

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

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

ἐνεδύσατο: ao. of ἐν-δύω, “he put on”

---

άκούω: to hear

ἀμείβω: to change

ἄνδρειος, -η, -ον: of a man, manly

ἀνήρ, ἄνδρός, ὁ: a man

ἀποπαύω: to stop from, make to cease

Ἄττης, -εω, ὁ: Attis

βίος, ὁ: life

γένος, -εος, τὸ: a race, family

γῆ, ἡ: earth

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

διδάσκω: to teach

ἐνδύω: to go into, put on

ἐπιτελέω: to accomplish, perform

ἐσθῆς, -ῆτος, ἡ: dress, clothing

θεί, ὁ: a goddess

τὸν ... ἄνδρος: 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.
On the Syrian Goddess

ὄ ρ γ ι ά  τ ε  ἐπ ε τ έ ε ν  κα ὶ  τ ὰ  ἔπ α θ ε ν  ἀ πη γέ ετ ο  κα ὶ  Ῥ έη ν  ἤ ε ι δ εν . ἐν τοῖσιν καὶ ἐς Συρίην ἀπίκετ ο . ὡ ς  δ ὲ  ο ἱ  πέ ρ η ν  Ε ὤ φ ρ ή τ ε ω ἄνθρωποι οὔτε αὐτὸν οὔτε ὄργι α 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 πυργοφορέει, ὁκοίην Ῥέην Λυδοὶ ποιέουσιν. ἔλεγεν δὲ καὶ Γάλλων πέρι, οἵ εἰσιν ἐν τῷ ἱρῷ, ὅτι Γάλλοι Ἦρῃ μὲν οὐδαμά, Ῥέη δὲ τέμνονται καὶ Ἀττεα μιμέονται.

<table>
<thead>
<tr>
<th>Ancient Greek</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀείδω:</td>
<td>to sing, praise with song</td>
</tr>
<tr>
<td>ἀνθρωπός, ὁ:</td>
<td>a man</td>
</tr>
<tr>
<td>ἀπηγέομαι:</td>
<td>to relate, narrate</td>
</tr>
<tr>
<td>ἀπικνέομαι:</td>
<td>to come to, arrive</td>
</tr>
<tr>
<td>Γάλλος, ὁ:</td>
<td>a priest of Cybele</td>
</tr>
<tr>
<td>δέκοιμαι:</td>
<td>to take, accept, receive</td>
</tr>
<tr>
<td>ἐπικνέομαι:</td>
<td>to come upon</td>
</tr>
<tr>
<td>ἐπιτελέω:</td>
<td>to finish, perform</td>
</tr>
<tr>
<td>Ἡπη, ἥ:</td>
<td>the goddess Hera</td>
</tr>
<tr>
<td>ἱρόν, τό:</td>
<td>a sacred place, temple</td>
</tr>
<tr>
<td>κεφαλή, ἡ:</td>
<td>a head</td>
</tr>
<tr>
<td>λέων, -όντος, ὁ:</td>
<td>a lion</td>
</tr>
<tr>
<td>Λυδός, ὁ:</td>
<td>a Lydian</td>
</tr>
<tr>
<td>μιμέομαι:</td>
<td>to imitate, represent</td>
</tr>
<tr>
<td>ὀργία, -ία, τά:</td>
<td>orgies, secret rites</td>
</tr>
<tr>
<td>οὔδαμός, -ή, -ον:</td>
<td>no one, nothing</td>
</tr>
<tr>
<td>πάσχω:</td>
<td>to suffer</td>
</tr>
<tr>
<td>πέρην:</td>
<td>on the other side, beyond</td>
</tr>
<tr>
<td>ποιεῖν:</td>
<td>to make, do</td>
</tr>
<tr>
<td>πυργοφορέω:</td>
<td>to carry a tower</td>
</tr>
<tr>
<td>᾿Ρέη, ἡ:</td>
<td>Rhea</td>
</tr>
<tr>
<td>σημηῖον, τό:</td>
<td>a sign, a mark, token</td>
</tr>
<tr>
<td>Συρίη, ἡ:</td>
<td>Syria</td>
</tr>
<tr>
<td>τέμνω:</td>
<td>to cut</td>
</tr>
<tr>
<td>τύμπανον, τό:</td>
<td>a kettledrum</td>
</tr>
<tr>
<td>φέρω:</td>
<td>to bear</td>
</tr>
<tr>
<td>χώρος, ὁ:</td>
<td>a piece of ground, place</td>
</tr>
</tbody>
</table>

ἐπετέλεεν: impf., “he kept performing”
τὰ ἐπαθέν: ao. of πάσχω, “(the things) which he had suffered”
ἀπηγέετο: impf. of ἀπο-ήγεομαι, “he narrated”
ἥειδεν: impf. of ἀείδω, “he kept singing of” + acc.
ἐν τοῖσι: “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)”
ἐπικνέοτει: 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
πυργοφορέει: “she carries a tower,” an image of Cybele common in
representations, along with the lions and drum
ὀργίαν Ῥέην: “such as they portray Rhea”
Γάλλων πέρι: “concerning the Galli,” the castrati devoted to Cybele
οὐδαμά: “not at all”
ἤηρη, Ῥέη: dat. of advantage, “for Hera,” “for Rhea”
[16] Τὰ δὲ μοι εὐπρεπέα μὲν δοκεῖ έμμεναι, ἀληθέα δὲ οὐ:
ἐπεὶ καὶ τῆς τομῆς ἄλλην αἰτίην ἲκουσα πολλὸν πιστοτέρην. ἀνδάνει δὲ μοι ἃ λέγουσιν τοῦ ἱροῦ πέρι τοῖς Ἕλλης τὰ πολλὰ ομολογέοντες, τὴν μὲν θεὸν Ἡρην δοκέοντες, τὸ δ’ ἐργον

Διονύσου τοῦ Σεμέλης ποιήμα: καὶ γὰρ δὴ Διόνυσος ἐς Συρίην ἀπίκετο κείνην ὁδὸν τὴν ἠλθεὶν ἐς Αἰθιοπίην. καὶ ἐστὶ πολλὰ ἐν τῷ ἱρῷ Διονύσου ποιητέω σήματα, ἐν τοῖς καὶ ἐσθήτες

**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**

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**Lucian**

**Dionysus**

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Διονύσου τοῦ Σεμέλης ποιήμα: καὶ γὰρ δὴ Διόνυσος ἐς Συρίην ἀπίκετο κείνην ὁδὸν τὴν ἠλθεὶν ἐς Αἰθιοπίην. καὶ ἐστὶ πολλὰ ἐν τῷ ἱρῷ Διονύσου ποιητέω σήματα, ἐν τοῖς καὶ ἐσθήτες

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**Διονύσος, Ἡ: Aetheopia**

**αιτίη, Ἡ: a cause**

**ἀκούω: to hear**

**ἀληθῆς, -ές: true, genuine**

**ἀνδάνω: to please**

**ἀπίκετο: to come to, arrive**

**Διόνυσος, ὁ: Dionysus**

**Ἐλλην: Greek**

**ἐργον, τό: a deed, work**

**ἐρχομαι: to go, come**

**ἐσθής, ἦτος, ἦ: dress, clothing**

**εὐπρεπής, -ές: specious, plausible**

**Ἕρη, ἡ: Hera**

**ἱρόν, τό: a sacred place, temple**

**ὁμολογέω: to agree**

**πιστός, -ή, -όν: trustworthy, believable**

**ποίημα, -ατος, τό: something made**

**ποιητής, -οῦ, ὁ: one who makes**

**σῆμα, -ατος, τό: a sign, mark, token**

**Συρίη, ἡ: Syria**

**τομή, ἡ: a cutting, castration**

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

πολλὸν: adverbial, “more trustworthy by much”

ἀνδάνει: “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”

καὶ γὰρ δὴ: “for indeed it is true”

κείνην ὁδὸν: “along that journey”

ἡλθεν: ao. of ἐρχομαι, “which he came”

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

ἐν τοῖς: rel. cl., “among which are”
On the Syrian Goddess

βάρβαροι καὶ λίθοι Ἰνδοὶ καὶ ἑλεφάντων κέρεα, τὰ Διόνυσος ἐξ Αἰθιόπων ἴναικεν, καὶ φαλλοὶ δὲ ἐστάσι ἐν τοῖς προπυλαίοις δύο κάρτα μεγάλοι, ἐπὶ τῶν ἐπίγραμμα τοιὸντε ἐπιγέγραπται, “τούσδε φαλλοὺς Διόνυσος Ἡρη μητρυῆ ἀνέθηκα.” τὸ ἐμοὶ μὲν νῦν καὶ τόδε ἀρκεῖ, ἐρέω δὲ καὶ ἄλλῳ τι ἐστὶν ἐν τῷ νηῷ Διονύσου ὄργιοι. φαλλοὺς Ἐλλήνες Διονύσῳ ἐγείρουσιν, ἐπὶ τῶν καὶ τοιὸντε τι φέρουσιν, ἄνδρας μικροὺς ἐκ ξύλου πεποιημένους, μεγάλα αἰдоία ἔχοντας:

αἰδοία, τά: genitals
Διόνυσος, ὁ: Dionysus
δύο: two
ἐγείρω: to rouse, erect
ἐλέφας, -αντος, ὁ: an elephant
Ἑλλην: Greek
ἐπιγράφω: to mark, write upon
Ἡρη, ἡ: the goddess Hera
Ἱνδός, -ῆ, -όν: Indian

ἰστημι: to make to stand, set up
κάρτα: very, much
κέρας, τό: a horn, tusk
λίθος, ὁ: a stone
μητρυῆ, -ῆς, ἡ: a stepmother
μικρός, -ῆ, -όν: small, little
νηός, ὁ: the dwelling of a god, a temple
ξύλον, τό: wood
dρύγιον, τό: a rite
ποιέω: to make, do
προπύλαια, τά: an entrance, gateway
tοιότο, -ῇς, -ίδε: such
φαλλός, ὁ: a phallus
φέρω: to bear, carry

τά ... ἴναικεν: ao. of φέρω, “which D. brought”
ἐστάσι: pf. of ἵστημι, “phalluses are standing”
ἐπὶ τῶν: “upon which”
ἐπιγέγραπτα: perf., “is inscribed”
ἀνέθηκα: ao. 1 s. of ἀνα-τίθημι, “I, Dionysus, dedicated”
Ἡρη μητρυῆ: dat., “to Hera, my stepmother”
ἐμοὶ μὲν ... ἐρέω δὲ καὶ: “for me this suffices ... but I will also tell”
ἄλλο ... δρύγιον: “another rite” the singular form is more rare than the plural τά
δρυγια
ἐπὶ τῶν: rel. cl., “upon which”
καὶ τοιότο τι: “also something else as follows”
πεποιημένους: perf. part., “made of wood”
Stratonice and Antiochus

[17] Τοσάδε μὲν ἀμφὶ τῶν οἰκιστέων τοῦ ἱροῦ μυθολογέουσιν. ἦδη δὲ ἔρεω καὶ τοῦ νηοῦ πέρι θέσιος τε ὅκως ἐγένετο καὶ ὥστις μιν ἐποιήσατο. λέγουσι τὸν νηὸν τὸν νῦν ἔόντα μὴ ἐμμεναι τὸν τὴν ἅρχην γεγενημένον, ἀλλ' ἐκεῖνον μὲν κατενεχθῆναι χρόνῳ ὑστερον, τὸν δὲ νῦν ἔόντα Στρατονίκης ἐμμεναι ποίμα, γυναικὸς τοῦ Ἀσσυρίων βασιλέως.

Lucian

καλέσεις 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. ἦδη δὲ ἔρεω καὶ τοῦ νηοῦ πέρι θέσιος τε ὅκως ἐγένετο καὶ ὥστις μιν ἐποιήσατο. λέγουσι τὸν νηὸν τὸν νῦν ἔόντα μὴ ἐμμεναι τὸν τὴν ἅρχην γεγενημένον, ἀλλ' ἐκεῖνον μὲν κατενεχθῆναι χρόνῳ ὑστερον, τὸν δὲ νῦν ἔόντα Στρατονίκης ἐμμεναι ποίμα, γυναικὸς τοῦ Ἀσσυρίων βασιλέως.

αἰδοῖα, τά: genitals
ἀρχή, ἡ: a beginning, origin
Ἅσσυρίος, ἕως, -οῦ: Assyrian
βασιλεύς, -έως, ὁ: a king, chief
γυνή, γυναῖκος, ἡ: a woman, wife
dεξιός, -ή, -όν: on the right hand
θέα, τής, ἡ: a setting, placement
ἱρόν, τό: a sacred place, temple
κάθημα: 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
νηὸς, ὁ: the dwelling of a god, a temple
οἰκιστής, -οῦ, ὁ: a founder
ποιέω: to make
ποίμα, -ατος, τό: something made
Στρατονίκη, ἡ: Stratonice
τοσόσδε, ἤδε, ὅνδε: such
ὑστερος, -η, -εω: latter, last
χάλκεος, -έη, -ειον: of bronze
χρόνος, ὁ: time

ἔστι δὲ καὶ τόδε: “there is the very thing”
τοῦ νηοῦ πέρι: “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
tὸν νῦν ἔόντα: the phrase is attributive, “the present one”
μὴ ἐμμεναι: pr. inf. in ind. st. after λέγουσι, “that the sanctuary is certainly not,” μὴ instead of οὐ expresses strong assurance
tὸν γεγενημένον: perf. part. pred., “is not the one that was built”
tὴν ἅρχην: acc. of resp., “originally”
κατενεχθῆναι: ao. pas. inf. of κατα-φέρω continuing ind. st., “that the former one was destroyed”
ἐμμεναι: 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.
Δοκέει δέ μοι ἡ Στρατονίκη ἐκείνη ἔμμεναι, τῆς ὁ πρόγονος ἠρήσατο, τὸν ἦλεγξεν τοῦ ἰητροῦ ἐπινοίη: ως γάρ μιν ἡ συμφορὴ κατέλαβεν, ἄμηχανέων τῷ κακῷ αἰσχρῷ δοκέοντι κατ’ ᾧσιχνὴν ἐνόσεεν, ἦκείτο δὲ ἄλγεων οὐδέν, καί οἱ τῆς ὁ πρόγονος ἠρήσατο, τὸν ἤλεγξεν τοῦ ἰητροῦ ἐπινοίη: ὡς γάρ μιν ἡ συμφορὴ κατέλαβεν, ἀμηχανέων τῷ κακῷ αἰσχρῷ δοκέοντι κατ’ ᾧσιχνὴν ἐνόσεεν, ἦκείτο δὲ ἀλγέων οὐδέν, καί οἱ ἥ τε χριώς πάμπαν ἐτρέπετο καὶ τὸ σώμα δι’ ᾧσιχνής ἐμαραίνετο. ὁ δὲ ἰητρὸς ως εἶδέ μιν ἐς οὐδὲν ἐμφανὲς ἀρρωστέοντα, ἔγνω τὴν νοῦσον ἔμμεναι. ἔρωτος δὲ ἀφανέος πολλὰ σημήια, ὀφθαλμοὶ τε ἀσθενέες καὶ φωνὴ καὶ τῆς ὁ πρόγονος ἠρήσατο: 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 ἦλεγξεν: ao. of ἐλέγχω, "exposed" μιν: "him," i.e. the stepson κατέλαβεν: ao. of κατα-λαμβάνω, "misfortune seized him" ἄμηχανέων: pr. part., "being at a loss in the face of" + dat. αἰσχρῷ: dat. pred. of κακῷ after δοκέοντι, "an evil seeming to be shameful" ἐνόσεεν: impf., "he started being sick" ἄλγεων οὐδέν: pr. part. concessive, "although suffering no pain" καὶ οἱ: dat. pers. pron., "and his color" δι’ ᾧσιχνής: "day by day" μιν ... ἐρρωστεόντα: pr. part. in ind.st. after εἶδέ, "he saw that he was ill" ἔγνω: ao. of γιγνώσκω, "he recognized" ἔρωτα ἐμμενεί: pr. inf. in ind. st. after ἔγνω, "that the disease was love" ἔρωτος ἀφανεῖς: gen., "of invisible love"
On the Syrian Goddess

ὅ δε ἄρρωστεῖ, οὐ νοῦσος ἐστιν, ἀλλὰ ἀδικίη: ὁ δὲ γὰρ τοῖς ἀλγεῖι μὲν οὐδὲν, ἔρως δὲ μιν καὶ φρενοβλαβεῖ έχει.

ἐπιθυμεῖ ἐν τοῖς οὐδαμὰ τεύξεται, φιλέων γυναῖκα ἐμὴν, τὴν ἐγὼ οὔτι μετήσομαι.

» ὁ μὲν τοιάδε σοφίῃ ἐψεύδετο. ὁ δὲ αὐτίκα ἐλίσσετο,

Πρός τε σοφίης καὶ ἰητρικῆς, μὴ μοι παῖδα ὀλέσῃς: οὐ γὰρ ἐθέλων ταύτῃ συμφορῇ ἔσχετο, ἀλλὰ οἱ νοῦσος ἀεκουσίη. τῷ σὺ μηδαμὰ ζηλοτυπέων πένθος ἐγεῖραι πάσῃ βασιληίῃ μηδὲ ἰητρὸς ἐὼν φόνον προξενέειν

| ἀδικίη, ἡ: wrongdoing, injustice | μηδαμός, -ή, -όν: none |
| ἀεκουσίοι, ὁ, -ον: involuntary | νοῦσος, ἡ: an illness, sickness |
| ἀλγέω: to feel pain, suffer | ὀλλυμι: to destroy |
| ἀρρωστέω: to be sick | οὐδαμός, -ή, -όν: no one, nothing |
| αὐτίκα: straightway, at once | παις, παιδός, ὁ: a boy |
| βασιληίη, ἡ: a kingdom, dominion | πένθος, -eos, τό: grief, sadness, sorrow |
| γυνή, γυναικός, ἡ: a woman, wife | προξενέω: to manage, effect X (acc.) on Y (dat.) |
| ἔγειρω: to awaken | σοφίη, ἡ: wisdom, skill |
| ἔθελω: to wish | συμφορή, ἡ: a circumstance, misfortune |
| ἔμός, -ή, -όν: mine | τοιόσοι, -ήδε, -όνδε: such |
| ἐπιθυμεῖ: to desire | τυχανῶ: to happen upon, come upon |
| ἔρως, -ωτος, ὁ: love | φιλέω: to love |
| ζηλοτυπέω: to be jealous | φόνος, ὁ: murder, death |
| ἰητρική, ἡ: medicine | φρενοβλαβεῖ, ἡ: madness, folly |
| ἰητρός, ὁ: a physician | ψεύδω: to lie, trick |
| λίσσομαι: to beg, pray, entreat | μετίημι: to let go |

ἀλγεῖεi μὲν ... ἔρως δὲ: “while he suffers nothing ... yet love”
ἐχει: “has him,” note the singular verb with the compound subject
τεύξεται: fut. of τυχανῶ, “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 ... ὀλέσῃς: ao. subj. of ὀλλυμι in prohibition, “don’t destroy!”
ἔσχετο: ao. mid. of ἔχω, “unwillingly he is held by” + dat.
oi: dat. of poss., “his illness”
τῷ: neut. dat. used as a connective, as in Homer, “on this account” or “wherefore”
μηδαμὰ ἔγειραι: ao. imper. of ἔγειρω, “don’t stir up suffering for” + dat.
μηδὲ προξενέειν: pr. inf. used as imper., “don’t cause death (for him)”
Lucian

ἰητρικῇ.» ὁ μὲν ὁδε ἅγνως ἐὼν ἐδέετο. ὁ δὲ μιν αὐτὶς ἀμείβετο, «Ἀνόσια σπεύδεις γάμον ἐμὸν ἀπαρεόμενος ἢδὲ ἱητρόν ἀνδρα βιώμενος. σὺ δὲ κὼς ἂν αὐτὸς ἐπρηξας, εἰ τοι σὴν γυναῖκα ἐπόθεεν, ἐμεῦ τάδε δεόμενος;» ὁ δὲ πρὸς τάδε ἐλεγεν ὡς οὐδʹ αὐτὸς ἂν κοτε γυναικὸς ἐφείσατο οὐδὲ παιδὶ σωτηρίης ἐφθόνεεν, εἰ καὶ τι μητρυής ἐπεθύμεεν: οὐ γὰρ ὁμοίην συμφορὴν ἐμμεναι γαμετὴν ἡ παῖδα ὀλέσαι. ὡς δὲ τάδε ὁ ἱητρός ἦκουσεν, «Τι τοι,» ἐφη, «ἐμὲ λίσσεαι; καὶ γὰρ τοι σὴν γυναῖκα ποθεῖει: τὰ δὲ ἐγὼ ἐλεγον πάντα ἐἡν ψεῦδεα.»

| ἅγνως, ἦ, -όν: ignorant, unknowing | λίσσομαι: to beg, pray, beseech |
| ἀκοῦω: to hear | μητρυὴ, ἦ, ὡ: a stepmother |
| ἀμείβω: to exchange, answer | ὀλλυμι: to destroy |
| ἀνήρ, ἄνδρος, ὁ: a man | ὁμοίος, -η, -ον: like, similar |
| ἀνόσιος, -ον: unholy, profane | παῖς, παῖδος, ὁ: a boy |
| ἀπαρείω: to take away | ποθέω: to desire, long for |
| βίαω: to force | πρήσσω: to make, do, act |
| γαμετή, ἦ: a wife | σπεύδω: to urge on, hasten |
| γάμος, ὁ: a wedding, marriage | συμφορή, ἦ: an event, misfortune |
| γυνή, γυναικός, ἦ: a woman, wife | σωτηρίη, ἦ: salvation, safety |
| δέομαι: to ask, beg | φείδομαι: to spare |
| ἐμός, ἦ, -όν: mine | φθονέω: to begrudge, be jealous |
| ἐπιθυμείω: to desire | ψεῦδος, -eos, τό: a falsehood, lie |
| ἱητρική, ἦ: medicine | ὧδε: so, thus |
| ἱητρός, ὁ: a physician | ἡμεῖς, ἦ, -όν: our |

ἰητρικῇ: dat. of means, “by your art”
ἐδέετο: impf., “he kept begging”
ἀνόσια: n. pl., “ unholy things”
κὼς ἂν αὐτὸς ἐπρηξας: ao. in past contrafactual apodosis, “how would you have acted?”
ei ἐπόθεεν: 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.
ei ... ἐπεθύμεεν: impf. in pr. contrafactual protasis, “even if he were desiring”
συμφορὴν ἐμμεναι: pr. inf. in ind. st., “that it was not the same disaster”
ὁλέσαι: ao. inf. of ὀλλυμι, epexegetic after ὁμοίην, “the same to lose”
λίσσα: pr. 2. s. mid., “why do you beseech me?”
ἐὖν: (= ἦν) impf. of εἰμί, “these were lies”
On the Syrian Goddess

πείθεται μὲν τουτέσοις, καὶ τῷ μὲν παιδὶ λείπει καὶ γυναικά καὶ βασιληίν, αὐτὸς δὲ ἐς τὴν Ῥαββυλωνίνην χώρην ἀπίκετο καὶ πόλιν ἐπὶ τῷ Εὐφρήτῃ ἐπώνυμον ἐωυτοῦ ἐποίησατο, ἐνθα οἳ καὶ ἡ τελευτή ἐγένετο. ὃδε μὲν ὁ ἰηρός ἔρωτα ἐγνω τε καὶ ἱήσατο.

Stratonice and Combabus

[19] Ἡδὲ δὴ ὃν ἡ Στρατονίκη ἔτι τῷ προτέρῳ ἀνδρὶ συνοικέουσα ὃνρα τοιώνυμε ἐθεήσατο, ὡς μιν ἡ Ἡρῆ ἐκέλευεν ἐγεῖραι οἳ τὸν ἐν τῇ ἱρῇ πόλει νηόν, εἰ δὲ ἀπειθέοι, πολλὰ οἳ καὶ κακὰ ἀπείλεεν. ἡ δὲ τὰ μὲν πρώτα υδεμίαν ὥρην

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ἀνήρ, ἀνδρός, ὁ: a man, husband
ἀπειθέω: to be disobedient, refuse
ἀπειλέω: to threaten
ἀπικόνισμα: to come to
βασιλή, ἡ: a kingdom, dominion
γιγνώσκω: to know
γυνή, γυναικός, ἡ: a woman, wife
ἐγείρω: to raise, erect
ἐνθα: there
ἐπώνυμος, -ον: named
Ἡρῆ, ἡ: Hera
θεάομαι: to view, behold, see
ἰάομαι: to heal, cure
ἰηρός, ὁ: a physician
ἱρός, -η, -όν: sacred, holy
κελεύω: to urge, command, order
λείπω: to leave, quit
νηός, ὁ: the dwelling of a god, a temple
ἀναρ, τό: a dream, vision
παῖς, πάιδος, ὁ: a boy, child
πείθω: to win over, persuade
ποιέω: to make
πόλις, -ιος, -η: a city
πολύς, πολλή, πολύ: many
πρότερος, -η, -ον: first, former
πρῶτος, -η, -ον: first
συνοικέω: to dwell together
τελευτή, ἡ: a finishing, end, death
χώρη, ἡ: a place, space
ὁδε: so, thus
ἀνήρ, ἡ: care, concern, heed

τουτέσοις: dat. of means, “by these words”
ἐπώνυμον: i.e. “Seleucia on the Tigris”
ἐωυτοῦ: gen., “named from himself”
ἐγένετο: ao., “his death happened”
ἐγνω: ao. of γιγνώσκω, “he recognized”
δὴ ὃν: “this one indeed,“ as in Herodotus, identifying the main focus of the coming section.
συνοικέουσα: “while she was living with” + dat.
ἐθεάσατο: ao. of θεάομαι, “she saw”
ὡς ... ἐκέλευεν: the dream’s content is set forth in ind. st., “that she ordered”
ἐγείρα: ao. inf. after ἐκέλευεν, “ordered to raise”
ei δὲ ἀπειθέοι: pr. opt. in past gen. protasis, “if (ever) she disobeyed”
oi: dat. ind. obj., “against her”
ἀπείλεεν: impf. of ἀπειλέω, the apodosis of the past gen. cond., still part of the ind. st. of the dream, “she kept threatening”
tὰ μὲν πρώτα ... μετὰ δὲ: “at first ... but later”
Lucian

ἐποίετο: μετὰ δὲ, ὡς μὲν μεγάλη νοῦσος ἔλαβεν, τῷ τε ἀνδρὶ τὴν ὄψιν ἀπηγήσατο καὶ τὴν Ἡρὴν ἱλάσκετο καὶ στήσειν τὸν νηὸν ὑπεδέξατο. καὶ αὐτίκα ὑγιέα γενομένην ὁ ἀνήρ ἐς τὴν ἱρὴν πόλιν ἔπεμψε, σὺν δὲ οἱ καὶ χρήματα καὶ στρατιὰ πολλὴν, τοὺς μὲν οἰκοδομεῖν, τοὺς δὲ καὶ τοῦ ἀσφαλέος εἶνεκα. καλέσας δὲ τινα τῶν ἐωυτοῦ φιλῶν, νευρίνη κάρτα καλῶν, τῷ οὐνόμα ἦν Κομβάβος, «Ἐγώ τοι,» ἐφῇ, «ὁ Κομβάβε, ἐσθλὸν ἐόντα φιλέω τε μάλιστα φίλων ἐμῶν καὶ πάμπαν ἐπαινῶ σοφίῃς τε καὶ εὐνοίῃς τῆς ἐς ἡμέας, ἦν δὴ

ἀνήρ, ἀνδρός, ὁ: a man, husband
ἀπηγέομαι: to relate, narrate
ἀσφαλέος, -eos, τὸ: security, safety
αὐτίκα: straightforward, at once
εἶνεκα: on account of, for the sake of (+ gen.)
ἐπαινῶ: to approve, commend
ἐσθλός, -ή, -όν: good
eὐνοίη, ἡ: good-will, kindness
Ἡρη, ἡ: Hera
ιλάσκομαι: to appease
ἱρός, -ή, -όν: sacred, holy
Ιστημι: to set up
καλέω: to call
κάρτα: very, much
Κομβάβος, ὁ: Combus
λαμβάνω: to take, receive
νευρίης, -ου, ὁ: a youth
νῆς, ὁ: the dwelling of a god, a temple
νοῦσος: ἡ: a sickness, illness
οἰκοδομέω: to build
οὐνόμα, ματα, τὸ: a name
ὁψις, -εως, ἡ: a vision
πάμπαν: wholly, altogether
πέμπω: to send, dispatch
ποιέω: to make, do
πόλεις, -ίως, ἡ: a city
σοφίη, ἡ: wisdom
στρατιή, ἡ: an army
ὑγιής, -ές: healthy
ὑποδέκομαι: to undertake
φιλέω: to love
φίλος, ὁ: a friend
χρήμα, -ατος, τὸ: money

ὡς ἔλαβεν: ao. of λαμβάνω, “because a disease took her”
ἀπηγήσατο: ao. of ἀπο-ἡγέομαι, “she narrated”
στήσειν: fut. act. inf. of ἰστημι complementing ὑπεδέξατο, “she undertook to establish”
ὑπεδέξατο: ao. mid. of ὑπο-δέκομαι
ὕγιεα γενομένην: ao. part. agreeing with implied obj. of ἐπεμπε, “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 Combus.” 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.
ἔσθλον ἐόντα: pr. part. causal, “since you are good”
σοφίης: gen. of cause, “because of your wisdom”
ἐς ἡμέας: “towards me”

34
On the Syrian Goddess

ἐπεδέξασεν, νῦν δὲ μοι χρειῶσι μεγάλης πίστιος, τῷ σε θέλω γυναικὶ ἔμη ἐσπόμενον ἔργον τέ μοι ἐπιτελέσαι καὶ ἱρὰ τελέσαι καὶ στρατιῆς ἐπικρατεῖν: σοὶ δὲ ἀπικομένῳ ἐξ ἡμέων τιμὴ μεγάλη ἔσσεται.

Πρὸς τάδε ὁ Κομβάβος αὐτίκα λίσσετο πολλὰ λιπαρέων μὴ μιν ἐκπέμπειν μηδὲ πιστεύειν οἱ τὰ πολλὸν ἐωτοῦ μέξονα χρήματα καὶ γυναίκα καὶ ἐργον ἱρὸν. τὰ δὲ

| ἀπικνέωμαι: to come to, arrive | ιρός, -η, -όν: sacred, holy |
| αὐτίκα: straightway, at once | λιπαρέω: to persist, hold out |
| γυνῆ, γυναικός, ἡ: a woman, wife | λίσσομαι: to beg, pray, beseech |
| ἐθέλω: to wish | πιστεύω: to trust, put faith in |
| ἐκπέμπω: to send out, dispatch | πίστις, -ιος, ἡ: trust, faith |
| ἐμός, ἐ-όν: my, mine | στρατιά, ἡ: army |
| ἐπιδείκνυμι: to show, display | τελέω: to complete, fulfill |
| ἐπικρατέω: to rule, command | τιμή, ἡ: honor |
| ἐπιτελέω: to complete, accomplish | χρειάζομαι: to want, need |
| ἐπομαί: to follow | χρήμα, -ατος, τό: money |
| ἔργον, τό: a deed, work |

έπεδέξασεν: ao. 2 s. mid. of ἐπι-δείκνυμι, “which you have displayed”
πίστιος: gen. after χρειάζομαι, “I have need of trust”
τῷ: dat. “by that account,” i.e. “therefore,” an epic usage
ἐσπόμενον: ao. mid. part. of ἐπομαί 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 ἐπικρατεῖειν, “and to rule over the army”
ἀπικομένῳ: ao. part. agreeing with σοί, “for you upon returning”
ἔσσεται: epic fut. of εἰμί, “there will be”
λίσσετο: unaug. impf., “he begged”
μὴ μιν ἐκπέμπειν: pr. inf. in ind. com., “begging him not to send”
ἐωτοῦ: gen. of comp. after μέξονα, “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.

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</tbody>
</table>
ὀρρώδεεν μή κοτέ οἱ ζηλοτυπίῃ χρόνῳ ύστερῳ ἐς τὴν Στρατονίκην γένοιτο, τὴν μοῦνος ἀπάξειν ἐμελλεν. [20] ὡς δὲ οὐδαμὰ ἐπείθετο, ὁ δὲ ικεσίςς δευτέρης ἀπτεται δοῦναι οἱ χρόνον ἐπὶ ἡμερέων, μετὰ δὲ ἀποστειλαὶ μιν τελέσαντα τι τῶν μάλιστα ἐδέετο. τυχὼν δὲ ῥηιδίως, ἐς τὸν ἐωυτοῦ οἴκον ἀπικνέται καὶ πεσὼν χαμαξῆς τοιᾶδε ωδύρετο: “Ὡς δεῖλαιος, τί μοι ταύτης τῆς πίστιος; τί δὲ μοι ὁδοῦ, τῆς τέλος ἦδη δέρκομαι; νέος μὲν ἐγὼ καὶ γυναικὶ καλῇ ἔψομαι. τὸ δὲ μοι ἄπαγω: to lead away, carry off

ἄπικνεόμαι: to come to, arrive

ἀποστέλλω: to send off

ἅπτω: to fasten, (mid.) to touch

γυνή, γυναικός, ἡ: a woman, wife

δείλαιος, -η, -ον: wretched, sorry

δέομαι: to ask

δέρκομαι: to see clearly

δεύτερος, -η, -ον: second

δίδωμι: to give, grant

ἕπομαι: to follow

ἕπομαι: to follow

ἡμέρη, ἡ: a day

ἱκεσίη, ἡ: the prayer of a suppliant

μέλλω: to be about to, be going to

μοῦνος, -η, -ον: alone, only

νέος, νή, νέον: young

ὁδός, ὁ: a way, path, journey

ὀδύρομαι: to lament, bewail

οἶκος, ὁ: a house

ὀρρωδέω: to fear

οὐδαμὸς, -ή, -όν: no one, nothing

πείθω: to win over, persuade

πίπτω: to fall

πίστις, -ιος, ἡ: trust, faith

ῥηίδιος, -η, -ον: easy, ready

τελέω: to complete, fulfill, finish

τέλος, -εος, τό: an end

τυγχάνω: to hit upon, happen

δεύτερος, -η, -ον: latter, last

χαμαξῆς: to the ground

χρόνος, ὁ: time

ὄρρωδεεν: unaug. impf., “he was dreading”

μὴ ... γένοιτο: ao. opt. in cl. of fearing after ὀρρώδεεν, “lest some jealousy would arise”

τὴν ... ἐμελλεν: 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) . . .”

ἀπτεται: pr., “he fastens onto” + gen.

δοῦναι: ao. inf. of δίδωμι in app. to ικεσίςς, “namely, to grant”

ἀποστειλαὶ: ao. inf. of ἀποστέλλω 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)”

τυχὼν: ao. part. of τυγχάνω, “having gotten this”

πεσὼν: ao. part. of πίπτω, “having fallen”

ὁδύρετο: impf. of ὀδύρομαι, “he lamented”

τῆς ... δέρκομαι: rel. cl., “the end of which I see clearly”

ἐψομαι: fut. of ἐπομαι, “I will accompany” + dat.
Τάδε εἰπὼν ἀτελέα ἑωυτὸν ἐποίεεν, καὶ ταμών τὰ αἰδοία ἐς ἀγγήιον μικρὸν κατέθετο σμύρνῃ τὸ ἄρα καὶ μέλιτι καὶ ἄλλοις σφρηγίδις: καὶ ἔπειτα σφρηγίδι τὴν ἐφόρεε σημηνάμενος τὸ τραῦμα ἰήτο. μετὰ δὲ, ὥς μιν ὀδοιπορέων ἐδόκεεν, ἀπικόμενος ἐς τὸν βασιλέα πολλῶν παρεόντων διδοῖ τε ἄρα τὸ ἀγγήιον καὶ λέγει ὦδε: "Ὡς δέσποτα, τάδε μοι μέγα
κειμήλιον ἐν τοῖσι οἰκείοισι ἀπεκέατο, τὸ ἐγὼ κάρτα ἐπόθεον: νῦν δὲ ἐπεὶ μεγάλην ὀδὸν ἐρχομαί, παρὰ σοί τόδε θήσομαι. οὐ δὲ μοι ἀσφαλέως ἔχειν: τόδε γάρ μοι χρυσὸν βέλτερον, τόδε μοι ψυχῆς ἐμῆς ἀντάξιον. εὖτ' ἂν δὲ ἀπίκωμαι, σὸν αὐτίς ἀποίσομαι.» οὶ δὲ δεξάμενοι ἐτέρη σφρηγίζοι ἐσημαίνετο καὶ τοῖσι ταμίησι φρουρέειν ἐνετείλατο.

[21] Κομβάβος μὲν νῦν τὸ ἀπὸ τοῦτο ἀσφαλέα ὀδὸν ἰδεῖν: ἀπικόμενοι δὲ ἐς τὴν ίρήν πόλιν σπουδῆ τὸν νήπιον

| ἀντάξιος, -η, -ον: | worth just as much as | νηός, ὁ: | the dwelling of a god, a temple |
| ἀνών: | to achieve, accomplish, complete | ὅδε: | this |
| ἀπικνέομαι: | to come to, arrive | ὁδός, ᾗ: | a way, path, journey |
| ἀπόδεικμα: | to be laid away | ὀικεῖος, -η, -ον: | of the house, domestic |
| ἀποφέρω: | to return, (mid.) to take back | ποθεό: | to long for, desire |
| ἐντέλλω: | to enjoin, command | πόλις, -ης, ὁ: | a city |
| ἐρχομαί: | to go, come | σημαίνω: | to mark with a sign, seal |
| εὔτε: when, at the time when | σφραγίς, -ίδος, ἡ: | a signet, ring |
| ἰρός, -η, -ον: | sacred, holy | ταμίης, -ον, ὁ: | a steward, treasurer |
| κάρτα: | very, much | τίθημι: | to set, put, place |
| κειμήλιον, τό: | a treasure, heirloom | φρουρέω: | to keep watch, guard |
| θήσομαι: | fut. of τίθημι, “I will place it” | χρυσός, ὁ: | gold |
| ἔχειν: | pr. inf. as imper., “keep it!” | ψυχή, ἡ: | soul, life |
| ἄπεκέατο: | impf., “used to lie” | κειμήλιον ἐν τοῖσι οἰκείοισι ἀπεκέατο, τὸ ἐγὼ κάρτα ἐπόθεον: νῦν δὲ ἐπεὶ μεγάλην ὀδὸν ἐρχομαί, παρὰ σοί τόδε θήσομαι. οὐ δὲ μοι ἀσφαλέως ἔχειν: τόδε γάρ μοι χρυσὸν βέλτερον, τόδε μοι ψυχῆς ἐμῆς ἀντάξιον. εὖτ' ἂν δὲ ἀπίκωμαι, σὸν αὐτίς ἀποίσομαι.» οὶ δὲ δεξάμενοι ἐτέρη σφρηγίζοι ἐσημαίνετο καὶ τοῖσι ταμίησι φρουρέειν ἐνετείλατο. |
On the Syrian Goddess

οἰκοδόμεον καὶ σφίσι τρία ἔτεα ἐν τῷ ἔργῳ ἐξεγένετο, ἐν τοῖσι ἀπέβαινε τάπερ ὁ Κομβάβος ὄρρώδεεν. ἡ Στρατονίκη γὰρ χρόνον ἐπὶ πολλὰν συνόντα μν ποθέειν ἄρχετο, μετὰ δὲ οἱ καὶ κάρτα ἐπεμήνατο. καὶ λέγουσιν οἱ εἰ τῇ ἱρῷ πόλει τὴν Ἥρην τούτων αἰτίην ἐθέλουσαν γενέσθαι, Κομβάβον ἐσθλὸν μὲν ἐόντα λαθέειν μηδαμά, Στρατονίκην δὲ τίσασθαι, ὅτι οὐ ῥηίδιως τὸν νηόν ὑπέσχετο.

aἰτίη, ἡ: a cause
ἀποβαίνω: to step off, result
ἄρχω: to begin
ἐθέλω: to will, wish
ἐκγίγνομαι: to be born, (time) to go by
ἐπιμαίνομαι: to be mad about
ἐργον, τά: a deed, work
ἐσθλός, -ή, -όν: good
ἐτος, -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
οἰκοδομέω: to build
ὀρρωδέω: to fear, dread
ποθέω: to long for, desire
πόλις, -τος, ἡ: a city
πολύς, πολλή, πολύ: many
ῥηίδιος, -η, -ον: easy, ready
σύνεμι: to be together, be with
τίνω: to punish
τρία: three
ὑπισχνέομαι: to undertake
χρόνος, ὁ: time

οἰκοδόμεον: unaug. impf., “they started building”
σφίσι: dat. of reference, “for them”
ἔξεγένετο: ao., “three years passed”
ἐν τοῖσι: “in which (years)”
tά-περ: “just those things which”
ὀρρώδεεν: unaug. impf., “was dreading”
συνόντα: pr. part., “him being together (with her)”
ἐπιμαίνομαι: ao. of ἐπι-μαίνομαι, “later she became madly in love”
τὴν Ἡρην ... γενέσθαι: ao. inf. in ind. st., “that Hera was the cause”
ἐθέλουσαν: pr. part. agreeing with Ἡρην, “willingly”
λαθέειν: ao. inf. of λανθάνω expressing purpose, “so that Combus not go unnoticed”
ἔσθλον εόντα: pr. part. supplementing λαθέειν, “so that Combus being a good man not go unnoticed”
tίσασθαι: ao. inf. expressing purpose, “so that Stratone be punished”
ὑπέσχετο: ao. of ὑπο-ἰσχνέομαι, “she had not undertaken”
Lucian

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

ἄμηχανάω: to be at a loss, be helpless
ἄνακαλέω: to call up, call out for
ἐμφανής, ἐς: 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
tέλος, -eos, 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:

<table>
<thead>
<tr>
<th>Ionic</th>
<th>Attic</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔσαν</td>
<td>ἄσαν</td>
</tr>
<tr>
<td>ἰδον</td>
<td>ἠδον</td>
</tr>
<tr>
<td>ὀλοντο</td>
<td>ἀλοντο</td>
</tr>
<tr>
<td>ἀρξατο</td>
<td>ἀρξατο</td>
</tr>
<tr>
<td>ἀμείβετο</td>
<td>ἀμείβετο</td>
</tr>
<tr>
<td>ἀπείλεεν</td>
<td>ἀπείλεεν</td>
</tr>
<tr>
<td>οἰκοδόμεον</td>
<td>ὁκόμουν</td>
</tr>
<tr>
<td>ἀρχετο</td>
<td>ἀρχετο</td>
</tr>
<tr>
<td>ἀπτετο</td>
<td>ἀπτετο</td>
</tr>
<tr>
<td>αἰδέετο</td>
<td>ἂιδεῖτο</td>
</tr>
<tr>
<td>ἔλπετο</td>
<td>ἠλπετο</td>
</tr>
<tr>
<td>αἴτεε</td>
<td>ἂιτει</td>
</tr>
<tr>
<td>ὀμολόγεε</td>
<td>ὀμολόγει</td>
</tr>
</tbody>
</table>
On the Syrian Goddess

τῇ συμφορῇ εὐπρεπέα ἱκεσίην ἐδίζητο. ἄλλῳ μὲν ὦν τὸν ἔρωτα ὁμολογεῖν ἐφυλάσσετο, αὕτη δὲ ἐπιχειρέειν αἰδέετο. ἐπινοεῖ ὦν τοιάδε, οἴνῳ ἑωυτὴν μεθύσασα ἐς λόγους οἱ ἐλθεῖν. ἅμα δὲ οἴνῳ ἐσιόντι παρρησία τε ἐσέρχεται καὶ ἡ ἀποτυχία οὐ κάρτα ἰσχρός, ἀλλὰ τῶν πρησσομένων ἔκαστα ἐς ἀγνοίην ἀναχωρεῖ.

Ὡς δὲ οἱ ἐδόκεε, καὶ ἐποίεε ταῦτα. καὶ ἐπεὶ ἐκ δείπνου ἐγένοντο, ἀπικομένη ἐς τὰ οἰκεῖα ἐν τοῖσι Κομβάβος αὐλίζετο, λίσσετό τε καὶ γούνων ἅπτετο καὶ τὸν ἔρωτα ὡμολόγεεν. Ὁ δὲ τὸν τε λόγον ἀπηνέως ἀπεδέκετο καὶ τὸ ἔργον ἀναίνετο καὶ οἱ τῇ συμφορῇ ἱκεσίην ἐδίζητο.

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγνοίη, ἡ</td>
<td>ignorance, oblivion</td>
</tr>
<tr>
<td>αἰδέομαι</td>
<td>to be ashamed to</td>
</tr>
<tr>
<td>αἰσχρός, -ή, -όν</td>
<td>shameful, abusive</td>
</tr>
<tr>
<td>ἀναίνομαι</td>
<td>to reject, spurn</td>
</tr>
<tr>
<td>ἀναχωρέω</td>
<td>to go back, withdraw</td>
</tr>
<tr>
<td>ἀπηνέω</td>
<td>to think of, contrive</td>
</tr>
<tr>
<td>ἀποτυχίη, ἡ</td>
<td>failure</td>
</tr>
<tr>
<td>ἀπποιέω</td>
<td>to make, do</td>
</tr>
<tr>
<td>δείπνον, τά</td>
<td>dinner</td>
</tr>
<tr>
<td>δίζημαι</td>
<td>to seek out, look for</td>
</tr>
<tr>
<td>ἐπιχειρέω</td>
<td>to attempt, enact</td>
</tr>
<tr>
<td>ἐργον, τά</td>
<td>a deed, work</td>
</tr>
<tr>
<td>ἐρχομαι</td>
<td>to go, come</td>
</tr>
<tr>
<td>ἐρως, -ωτος, ὁ</td>
<td>love</td>
</tr>
<tr>
<td>ἐσέρχομαι</td>
<td>to go in, enter</td>
</tr>
<tr>
<td>εὐπρεπής, ἥς</td>
<td>decent, suitable</td>
</tr>
<tr>
<td>ἰκέσιος, -η, -ον</td>
<td>suppliant</td>
</tr>
<tr>
<td>κάρτα</td>
<td>very, much</td>
</tr>
<tr>
<td>λίσσομαι</td>
<td>to beg, pray, beseech</td>
</tr>
<tr>
<td>μεθύσκω</td>
<td>to make drunk, intoxicate</td>
</tr>
<tr>
<td>οἰκεῖος, -η, -ον</td>
<td>of the house, household</td>
</tr>
<tr>
<td>οἶνος, ὁ</td>
<td>wine</td>
</tr>
<tr>
<td>ὁμολογεῖν</td>
<td>to agree, allow, confess</td>
</tr>
<tr>
<td>παρρησία, ἡ</td>
<td>openness, frankness</td>
</tr>
<tr>
<td>ποιέω</td>
<td>to make, do</td>
</tr>
<tr>
<td>πρήσω</td>
<td>to do</td>
</tr>
<tr>
<td>συμφορή, ἡ</td>
<td>a circumstance, misfortune</td>
</tr>
<tr>
<td>τοιόσδε, ἡδε, ὁδε, -όντε</td>
<td>such</td>
</tr>
<tr>
<td>φυλάσσω</td>
<td>to guard, take care</td>
</tr>
</tbody>
</table>

τῇ συμφορῇ: dat. of ref. with ἀμηχανέουσα, “being helpless toward the illness”
ἄλλῳ: dat. after ὁμολογεῖν,”to anyone else”
ἐπιχειρέων: 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”
ἐλθείν: ao. inf. of purpose, “to come to words,” i.e. to speak to him
οἴνῳ ἑσιόντι: pr. part. dat. of ἐς-ἐρχομαι after ἁμα,”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”
gούνων: gen. after ἀπποιέω. Touching someone’s knees is a gesture of supplication.
Lucian

τὴν μὲθην ἐπεκάλεεν. ἀπειλούσης δὲ μέγα τι κακὸν ἐωτήν ἐργάσασθαι, δείσας πάντα οἱ λόγοι ἐφήνεν καὶ πάσαν τὴν ἐωτοῦ πάθην ἀπηγήσατο καὶ τὸ ἔργον ἐς ἐμφανές ἦνεκεν. ἰδούσα δὲ Ἕς Στρατονίκη τὰ οὕποτε ἐλπετο, μανίης μὲν ἐκείνης ἔσχετο, ἔρωτος δὲ οὐδαμὰ ἐλήθετο, ἀλλὰ πάντα οἱ συνεοῦσα ταύτην παραμυθίην ἐποιέετο ἔρωτος ἀπρήκτοιο. ἔστιν ὁ ἔρως οὕτως ἐν τῇ ἱρῇ πόλει καὶ ἔτι νῦν γίγνεται: γυναῖκες Γάλλων

ἐπεκάλεεν: impf., “he accused her of drunkeness”
ἀπειλούσης (sc. αὐτῆς): pr. part. gen. in gen. abs., “but with her threatening to” + inf.

ἄπειλεώ: to threaten
ἀπηγέομαι: to relate, narrate
ἄπρηκτος, ον: unavailing, unprofitable
Γάλλως, ο: a priest of Cybele
γυνῆ, γυναικός, ἥ: a woman, wife
deίδω: to fear
ἐλπιο: to make to hope
ἐμφανῆς, -ές: manifest, apparent
ἐπιθυμεώ: to desire
ἐπικαλέω: to invoke, charge
ἔργαζομαι: to work, bring about
ἔργον, τό: a deed, work
ἔρως, -ωτος, ὁ: love

δείσας: ao. part. nom. s., “he fearing”
ἐφην: ao. of φαίνω, “he revealed”
ἀπηγήσατο: ao. of ἀπο-ἡγέομαι, “he explained”
ἡμείκεν: ao. of φέρω, “he brought to light”
ἰδούσα: ao. part. of έδον, “she having seen”
τὰ οὕποτε ἐλπετο: 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”
ἄπρηκτοιο: epic gen. s. agreeing with ἔρωτος, “consolation for her unavailing love”

ιρός, -ή, -όν: sacred, holy
λανθάνω: to escape notice
μανίη, ἥ: madness, frenzy
μέθη, ἥ: strong drink, drunkenness
οὐδαμός, -ή, -όν: no one, nothing
πάθη, ἥ: a misfortune
παραμυθίη, ἥ: encouragement, consolation
ποιέω: to make, do
πόλις, -ίος, ἥ: a city
σύνειμι: to be with, be together
φαίνω: to show, reveal
φέρω: to bear, carry

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On the Syrian Goddess

ἐπιθυμέουσι καὶ γυναιξὶ Γάλλοι ἐπιμαίνονται, ζηλοτυπέει δὲ οὔδεις, ἄλλα σφίσι τὸ χρῆμα κάρτα ἱρὸν νομίζουσιν.

[23] Τὰ δ’ ὄν ἐν τῇ ἱρῇ πόλει ἀμφὶ τὴν Στρατονίκην οὐδαμὰ τὸν βασιλέα λέληθεν, ἀλλὰ πολλοὶ ἀπικνεόμενοι κατηγόρεον καὶ τὰ γιγνόμενα ἀπηγέοντο. ἐπὶ τοῖς περιαλγέων ἐξ ἀτελέος τῶν ἔργων Κομβάβον μετεκάλεεν. ἄλλοι δὲ λέγουσι λόγου οὐσί ἄλθέα, τὴν Στρατονίκην, ἐπειδὴ ἀπέτυχε τῶν ἐδέετο, αὐτὴν γράψασαν ἐς τὸν ἄνδρα τοῦ Κομβάβου κατηγορεῖν πείρην οἱ ἐπικαλέουσαν, καὶ τὸ Ἀλλῆνες Σθενεβοίης πέρι λέγουσι καὶ Φαίδρης τῆς Κνωσίης,
ταυτὶ καὶ Ἀσσύριοι ἐς Στρατονίκην μυθολογέουσιν. ἐγὼ μὲν νῦν οὐδὲ Σθενεβοίην πείθομαι οὐδὲ Φαίδρην τοιάδε ἐπιτελέσαι, εἰ τὸν Ἰππόλυτον ἀτρεκέως ἐπόθεε Φαίδρη. ἀλλὰ τὰ μὲν ἐχέτω ὅκως καὶ ἐγένετο.

[24] Ὁσ δὲ ἡ ἀγγελίη ἐς τὴν ἱρὴν πόλιν ἀπίκετο ἐγὼ τε ὁ Κομβάβος τὴν αἰτίην, θαρσέων τε ᾖεν, ὅτι οἱ ἡ ἀπολογίῃς ὅκως καὶ ἐγένετο. καί μιν ἐλθόντα ὁ βασιλεὺς αὐτίκα μὲν ἔδησεν τε καὶ ἐν φρουρῇ εἶχεν: μετὰ δὲ, παρεόντων οἱ τῶν φίλων οἳ καὶ τότε πεμπομένω τῷ Κομβάβῳ παρεγένοντο, παραγαγὼν "{\textit{Φαίδρη}}: Cretan Phaedra's story was told in Euripides' \textit{Hippolytus}. "

| ἀγγελίη, ἡ: a message, news | λείπω: to leave |
| αἰτίη, ἡ: a charge, accusation | μυθολογέω: to tell legends |
| ἀπικνέομαι: to come to, arrive | οἶκοι: at home |
| ἀπολογίῃς, ἡ, -ων: a defense | παράγω: to lead by, bring beside |
| Ἀσσύριος, ἡ, -ων: Assyrian | πάρειμι: to be present |
| ἀτρεκής, -ές: real, genuine | πείθω: to win over, persuade |
| αὐτίκα: straightforward, at once | πέμπω: to send, dispatch |
| βασιλεὺς, -έως, ὁ: a king | ποθέω: to long for |
| γιγνώσκω: to know | πόλις, -ιος, ἡ: a city |
| δέω: to bind | Σθενέβοιη, ἡ: Steneboea |
| ἐπιτελέω: to finish, accomplish | τοιόσδε, -ήδε, -όνδε: such |
| ἔρχομαι: to come, go | Φαίδρη, ἡ: Phaedra |
| θαρσέω: to take courage | φίλος, ὁ: a friend |
| Ἱππόλυτος, ὁ: Hippolytus | φρουρά, ἡ: a watch, guard |
| ἱρός, -ή, -όν: sacred, holy | .cyreni: a city |

Φαίδρης: Cretan Phaedra's story was told in Euripides' \textit{Hippolytus}.
On the Syrian Goddess

ἐς μέσον κατηγορέειν ἄρχετο καί οἱ μοιχείην τε καὶ ἀκολασίην προύφερεν: κάρτα δὲ δεινοπαθέων πίστιν τε καὶ φιλίην ἀνεκαλέετο, λέγων τρισσὰ Κομβάβον ἀδικέειν μοιχόν τε ἐόντα καὶ ἐς πίστιν ύβρίσαντα καὶ ἐς θεόν ἀσεβέοντα, τῆς ἐν τῷ ἑργῷ τοιάδε ἐπρηξέν. πολλοὶ δὲ παρεστεώτες ἠλεγχον ὅτι ἀναφανδὸν σφέας ἀλλήλοις συνεόντας εἶδον. πάσιν 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
ἀναφανδὸν: visibly, openly
ἄξιος, ἴη, -ον: worthy
ἄρχω: to begin
ἀσεβέω: to be impious, profane
αὐτίκα: straightway, at once
dεινοπαθέω: to complain loudly of sufferings
ἐλέγχω: to disgrace, shame
ἐργάζομαι: to work
ἐργον, τό: a deed, work
θάνατος, ὁ: death
θνήσκω: to die
κάρτα: very, much
κατηγορέω: to accuse, charge
μέσος, ἴη, -ον: middle, in the middle
μοιχείη, ἡ: adultery
μοιχός, ὁ: an adulterer
παρίστημι: to make to stand around
πίστις, -ιος, ἡ: trust, faith
πρήσσω: to do
προφέρω: to bring before
παράστημι: to make to stand around
παρίστημι: to make to stand around
σύνειμι: to be with, be together
tέλος, -εος, τό: an end, completion
tοιόδε, -ηδε, -όνδε: such
τρισσός, ἴη: threefold
ὑβρίζω: to outrage, insult
φιλίη, ἡ: affection, friendship

προύφερεν: impf., “he started reproaching Y (dat.) for X (acc.)
ἀνακαλέευ: ind. st., “that Combabus was thrice unjust”
ἐόντα ... ύβρισαντα ... ἀσεβέοντα: causal participles, “because he was an adulterer... he had wronged ... he was impious
τῆς: gen. rel. with antec. θεόν, “the goddess in whose work”
ἐπρηξέν: ao. of πρήσσω, “he had done”
παρεστεώτες: perf. part. of περι-ϊστημι, “standing around”
ὅτι ... εἶδον: ao. in ind. st. after ἠλεγχον, “charged that they had seen”
σφέας ... συνεόντας: pr. part. in ind. st. after εἶδον, “them consorting”
pάσιν: dat. pl. with ἐδόκεευν, “it seemed to all”
θανάτον: epehgetic gen. after άξια, “things worthy of death”
ἐργασμένον: perf. part. acc., “having done things”
Ὁ δὲ τέως μὲν ἑστήκεεν λέγων οὐδέν: ἐπεὶ δὲ ἦδη ἐς τὸν φόνον ᾑγετο, φθέγξατο τε καὶ τὸ κειμήλιον αἰτεε, λέγων ὡς ἀναἰρέει μιν οὖχ ὑβριος οὐδὲ γάμων εἴνεκα, ἀλλὰ ἐκείνων ἐπιθυμέων τὰ οἱ ἀπιών παρεθήκατο. πρὸς τάδε ὁ βασιλεὺς καλέσσος τὸν ταμίην ἐκέλευεν ἐνεῖκαι τά οἱ φρούρεεν ἐδωκεν: ὃς δὲ ᾑνεικεν, λύσας τὴν σφρηγίδα ὁ Κομβάβος τά τε ἐνεόντα ἐπέδειξεν καὶ ἐνυτὸν ὁκοία ἐπεπόνθεεν, ἐλεξε τε, "Ὡ βασιλεὺς, τάδε τοι ἕγω ὄρρωδεων, εὔτε με ταῦτην ὀδὸν

- áγω: to lead, bring
- αἰτέω: to ask, beg
- ἀναρέω: to raise, destroy
- ἀπέρχομαι: to go away, depart
- βασιλεῦσι: -ως, ὁ: a king, chief
- γάμος, ὁ: a wedding, marriage
- δίωμι: to give
- εἵνεκα: on account of, for the sake of (+ gen.)
- ἐπιδείκνυμι: to show, reveal
- ἐπιθυμέω: to desire
- εὔτε: when
- ἰστημι: to make to stand
- καλέω: to call
- κειμήλιον, τό: a treasure, heirloom
- κελεύω: to bid, command, order
- λέγος, -η, -ον: lewd
- λύω: to loose
- οἴδα, ἡ: a way, path, journey
- οἴκοιος, -η, -ον: of what sort, what kind
- ὄρρωδεω: to fear, dread
- παρατίθημι: to put away, deposit
- πάσχω: to suffer
- σφραγίς, -ίδος, ἡ: a seal, signet
- τάμια, -ου, ὁ: a steward, treasurer
- τέως: so long, meanwhile
- δῆρος, -ίος, ἡ: wantonness, insolence
- φέρω: to bear, bring
- φθέγγομαι: to utter, speak up
- φόνος, ὁ: murder, execution
- φρουρέω: to keep watch, guard

- ἑστήκεεν: plupf. of ἰστημι, “he stood”
- ᾑγετο: impf. pas., “he was being led”
- φθέγξατο: ao., “he spoke up”
- ἀναἰρέει: pr., “that he (the king) is destroying him”
- ἀλλὰ ἐπιθυμέων: “but because desiring” + gen.
- τά οἱ ἀπιών 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 ... ἐδωκεν: ao. of δίσδωμι in rel. cl., “what he (Combabus) had given” + dat.
- φρούρεειν: inf. of purp., “to guard”
- τά ἐν-εύντα: n. pl., “the things inside”
- ἐπέδειξεν: ao. of ἐπι-δείκνυμι, “he showed”
- ὁκοία ἐπεπόνθεεν: plupf. of πάσχω, “himselwhat he had suffered”
- ὄρρωδεων: pr. part., “because I dreaded”
On the Syrian Goddess

ἐπεμπες, ἄεκὼν ᾖον: καὶ ἐπεὶ με ἀναγκάιη μεγάλη ἐκ σέο κατέλαβεν, τοιάδε ἐπετέλεσα, ἐσθλὰ μὲν ἐς δεσπότεα, ἐμοὶ δὲ οὐκ εὐτυχέα. τοιόσῳ δὲντοι ἐων ἄνδρὸς ἐπ’ ἀδικίην ἐγκαλέομαι."

[26] Ὅ δὲ πρὸς τάδε ἀμβώσας περιέβαλεν τέ μιν καὶ δακρύων ἅμα ἔλεγεν, "Ὤ Κομβάβ ε, τί μέγα κακὸν εἰργάσαο; τί δὲ σεωυτὸν οὕτως ἀεικέλιον ἔργον μοῦνος ἄνδρῶν ἐπρῆξας; τὰ ὀπὶ πάμπαν ἐπαινέω. ὦ σχέτλιε, ὃς τοιάδε ἔτλης, οἷα μήτε σὲ παθέειν μήτ’ ἐμὲ ἰδέσθαι ὥφελεν: οὐ γάρ μοι ταύτης

| ἄδικια, ἦ: wrongdoing, injustice | εὐτυχέα, -έα: lucky, fortunate, prosperous |
| άεικέλιος, -ης, -ον: unseemly, shameful | καταλαμβάνω: to seize upon, lay hold of |
| ἄεκων, -ουσα, -ον: unwilling | μήτε: and not, neither |
| ἀναβάω: to shout aloud, cry out | μοῦνος, -ης, -ον: alone, only |
| ἀνάγκη, ἦ: force, necessity | ὀφεῖλω: to owe, ought |
| ἀνήρ, ἄνδρος, ὁ: a man | πάμπαν: wholly, altogether |
| δακρύω: to weep | πάσχω: to suffer |
| δεσπότης, -ου: a master, lord | πέμπω: to send, dispatch |
| ἐγκαλέω: to call in, accuse | περιβάλλω: to throw around, embrace |
| ἐπαινέω: to approve, commend | πρήσσω: to make, do |
| ἐπιτελέω: to complete, accomplish | σχέτλιος, -ης, -ον: unwearying, |
| ἐργάζομαι: to work | unflinching |
| ἐργον, τό: a deed, work | τλάω: to bear, suffer, undergo |
| ἐσθλὸς, -ής, -ον: good | τοιόσον, -ήδε, -όνδε: such |

ἡν: 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”

τοιόσον ... ἄνδρος: “being this sort of a man”

ἐγκαλέουμαι: pr. pas., “I am accused”

ἄμβωσα: ao. of ἀνα-βάω, “having raised a shout”

περιβάλλεν: ao. of περι-βάλλω, “he embraced”

εἰργάσαο: ao. 2 s. of εργάζομαι, “what did you do?”

μοῦνος ἄνδρων: “you alone of men”

ἐπρῆξας: ao. 2 s. of πρῆσσω, “why did you do this”

ὅ τοι ἐπετέλεσε ἐτλης: ao. of τλάω, “you who dared”

τοιάδε ... οἷα: “such things ... as”

μήτε σὲ παθέειν μήτ’ ἐμὲ ἰδέσθαι: ao. inf. after ὥφελεν, “neither you to suffer not me to see”
ἀπολογίης ἔδεεν. ἀλλ' ἐπεὶ δαίμων τοιάδε ἦθελεν, πρῶτα μὲν σοι τίσις εξ ἡμέων ἔσσεται, αὐτέων συκοφαντέων ῆ θάνατος, μετὰ δὲ μεγάλῃ δωρεῇ ἀπίζεται χρυσός τε πολλὸς καὶ ἄργυρος ἀπλετος καὶ ἐσθήτες Ἀσσυρίαι καὶ ἵππων βασιληίων. ἀπίζει δὲ παρ' ἡμέας ἁνεν ἔσαγγελεός οὐδὲ τὶς ἀπέρξηει σο ἡμετέρης ὑψίος, οὐδ' ἂν γυναικὶ ἁμα εὐνάζωμαι.» τάδε εἰπέν τε ἂμα καὶ ἐποίεν: καὶ οἱ μὲν αὐτίκα ἐς φόνον ἦγοντο, τῷ δὲ τὰ δῶρα ἐδέδοτο καὶ ἥ διλή μέζων ἐγεγόνεν. ἐδόκεεν δὲ οὐδεὶς ἂτι Ἀσσυρίων Κομβάβῳ σοφίην καὶ εὐδαμονίην εἰκέλοι.

ἀπολογίης: gen. after ἔδεεν, “need of defense”
ἀσσεται: an epic future, “there will be”
ἀπίζει: fut. of ἀπο-ικνεμαι, “will arrive”
ἀπίζεια: fut., “you will arrive among us” i.e. you will be allowed an audience
ἀπέρξηει: fut. of ἀπίζειαω, “nor will anyone bar you”
ἀπίζειας: gen. of sep. after ἀπέρξηει, “from our sight”
σοφίη: acc. of resp.

ἄγω: to lead, bring
ἄνευ: without
ἀπείρω: to keep away from
ἀπικνεμαι: to come to, arrive
ἀπλετος: -ον: boundless, immense
ἀπολογίη, ἡ: a defense
ἄργυρος, ὁ: silver
Ἀσσυριος, -ον: Assyrian
αὐτίκα: straightwise, at once
βασιλῆιος, -ον: kingly, royal
γυνή, γυναικός, ἡ: a woman, wife
δαίμων, -ονος: a spirit, fortune
δέω: to lack, need
δίδωμι: to give
δωρεῆ, ἡ: a gift, present
δρομον, τά: a gift, present
ἐθέλω: to wish
εἰκέλοι, -ον: like, equal
εἰσαγγελεύς, -έως, ὁ: one who announces
εὔδαιμονίη, ἡ: good fortune, happiness
εὔνάζω: to put to bed
ἡμέτερος, -η, -ον: our
θάνατος, ὁ: death
ἵππος, ὁ: a horse, mare
δύσις, -ios, ἡ: an appearance, sight
ποιέω: to make, do
πρῶτος, -η, -ον: first
σοφίη, ἡ: wisdom
συκοφάντης, -ου, ὁ: a false accuser, slanderinger
τίσις, -ιον, ἡ: recompense, retribution
τοιόσδε, -εδε, -όν: such
φιλίη, ἡ: friendship
φόνος, ὁ: murder, execution
χρυσός, ὁ: gold
On the Syrian Goddess

Metà δὲ αἰτησάμενος ἐκτελέσαι τὰ λείποντα τῷ νηῷ--
ἀτελέα γάρ μιν ἀπολελοίπεεν--ἀυτῖς ἐπέμπετο, καὶ τὸν τε
νηὸν ἐξετέλεσε καὶ τὸ λοιπὸν αὐτοῦ ἔμενεν. ἐδωκεν δὲ οἱ
βασιλεὺς ἄρετής τε καὶ εὐεργεσίης εἶνεκα ἐν τῷ ἱρῷ ἔστάναι
χάλκεος, καὶ ἔτι ἐς τιμὴν ἐν τῷ ἱρῷ Κομβάβος χάλκεος,
Ἑρμοκλέος τοῦ Ρόδιου ποίημα, μορφὴν μὲν ὀκοίη γυνὴ,
ἔσθητα δὲ ἀνδρήιν ἔχει.

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

| aἱρέω: | to take up, grasp | λείπω: | to leave, quit |
| aἰτέω: | to ask, beg | λοιπός, -ή, -όν: | remaining, the rest |
| ἀνδρήιος, -ῆ, -ον: | of a man | μένω: | to stay, remain |
| ἀπολείπω: | to leave behind | μορφή, ἡ: | form, shape |
| ἀρετή, ἡ: | virtue, excellence | νηῶς, ὁ: | the dwelling of a god, a temple |
| ἀτελής, ἐς: | without end, unfinished | ὠκοίος, -ή, -ον: | of what sort, what kind |
| αὐτῖς: | again, back | πάθος, -εος, τό: | an incident, occurrence |
| βασιλεὺς, -έως, ὁ: | a king | παραμυθίη, ἡ: | encouragement, consolation |
| γυνή, γυναικός, ἡ: | a woman, wife | πέμπω: | to send, dispatch |
| δίδωμι: | to give | ποίημα, -ατος, τό: | something made, a work |
| εἴνεκα: | on account of, for the sake of (+ gen.) | Ρόδιος, -ῆ, -ον: | Rhodian |
| ἐκτελέω: | to complete, accomplish, achieve | συμφορά, ἡ: | an event, misfortune |
| ἐσθῆς, -ήτος, ἡ: | dress, clothing | τιμή, ἡ: | honor |
| εὐεργεσίης, ἡ: | good work | φίλος, ὁ: | a friend |
| εὐνόεω: | to be well-inclined | χάλκεος, ἐ-η, -εον: | of bronze, brazen |
| ἱρόν, τό: | a sacred place, temple | of a sacred place, temple |
| ἵστημι: | to make to stand | κοινωνία, ἡ: | communion, fellowship, share |
| κοινωνία, ἡ: | communion, fellowship, share |

aἰτησάμενος: ao. part., “having sought to” + inf.
τῷ νηῶ: dat. of ref., “the remaining things of the sanctuary”
ἀπολείπεεν: 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”
ἐδωκεν: ao. of δίδωμι, “he granted” + inf.
ἐστάναι: perf. inf. of ἵστημι, “to set up”
ἐς τιμῆν: “for honor”
μορφῆν: acc. of resp., “in form”
τῶν φίλων: part. gen., “of his friends”
ἐς παραμυθίην: “for consolation”
ἐλέσθαι: ao. inf. mid. of αἱρέμαι, after λέγεται, “that they chose”
τῆς συμφορῆς: gen. with κοινωνίαν, “a share of the disaster”
Lucian

ἔτεμον γὰρ ἑωυτοὺς καὶ δίαιταν τὴν αὐτὴν ἐκείνῳ διαιτέοντο. ἄλλοι δὲ ἱρολογέοντος επὶ τῷ πρήγματι, λέγοντες ως ἡ Ἡρη φιλέουσα Κομβάβον πολλοίς τὴν τομὴν ἐπὶ νόον ἐβαλλεν, ὦκως μὴ μούνος ἐπὶ τῇ ἄνδρηῃ λυπέοιτο. [27] τὸ δὲ ἔθος τοῦτο ἐπειδὴ ἀπαξ ἐγένετο, ἐτὶ νῦν μένει: καὶ πολλοὶ ἐκάστου ἔτεος ἐν τῷ ἱρῷ τάμνονται καὶ θηλύνονται, εἴτε Κομβάβον παραμυθεόμενοι εἴτε καὶ Ἡρη χαρίζονται: τάμνονται δ’ ὁν. ἐσθήτα δὲ οἴδε οὐκέτι ἄνδρηῃν ἔχουσιν, ἀλλὰ εἵματά τε γυναικῆια φορέουσιν καὶ ἔργα γυναικῶν ἐπιτελέουσιν. ως δὲ ἐγὼ ήκουν, ἀνακέαται καὶ τουτέων ἐς Κομβάβον ἡ αἰτίη:

αἴτη, ἡ: a cause
ἀκούω: to hear
ἀνάκειμαι: to be laid up, be ascribed
ἄνδρηῃ, ἡ: manliness, manhood
ἀνάργυρος, -η, -ον: of a man, manly
ἄπαξ: once
βάλλω: to throw
γυναικεῖος, -η, -ον: of a woman, feminine
γυνή, γυναικός, ἡ: a woman, wife
dιάιτα, ἡ: a way of living
dιανιφεῖαι: to lead a life, live
ἔθος, -eos, τό: custom, habit
eἰμα, -ατος, τό: a garment
eἴτε...εἴτε: either...or
ἐκαστὸς, -η, -ον: each, every
ἐπιτελέω: to complete, accomplish
ἔργον, τό: a deed, work
ἐσθής, -ῆτος, ἡ: dress, clothing
ἔτος, -eos, τό: a year
Ἡρη, 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
μοῦνος, -η, -ον: alone, only
νόος, ὁ: a mind
οὐκέτι: no more, no longer
παραμυθεόμαι: to encourage, console
πρῆγμα, -ατος, τό: a deed, act, matter
τάμνω: to cut
tομή, 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.
ως ... ἐβαλλεν: impf. in ind. st., “that she placed”
πολλοίς: dat. of ref., “into the mind of many”
δκος 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”
eἴτε 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 οἱ καὶ τάδε. ξείνη γυνῆ ἐς πανήγυριν ἀπικομένη, ἱδοῦσα καλὸν τε έόντα καὶ ἐσθήτα ἐτι ἀνδρηίν ἔχουτα, ἔρωτι μεγάλῳ ἔσχετο, μετὰ δὲ μαθοῦσα ἀτελέα έόντα ἐωυτήν διειργάσατο. ἐπὶ τοίσι Κομβάβος, ἀθυμέων ὅτι οἱ ἀτυχέως τὰ ἐς Ἀφροδίτην ἔχει, ἐσθῆτα γυναικηίην ἐνεδύσατο, ὅκως μηκέτι ἑτέρη γυνὴ ἴσα ἐξαπατέοιτο. ἥδε αἰτίη Γάλλοισι στολῆς θηλής.

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

| ἀθυμέω: to be disheartened | ἔρως, -ωτος, ὁ: love |
| aitίνη, η: a cause | ἔσθης, -ῆτος, ἡ: dress, clothing |
| ἀνδρής, -ης, -ον: of a man, manly | θήλης, θήλεα, τήλυ: female |
| ἀπικνόμαι: to come to | ἰσος, -ης, -ον: equal to, the same as |
| ἀτελής, -ές: incomplete | μανθάνω: to learn |
| ἀτυχής, -ές: luckless, unfortunate | μηκέτι: no more, no longer, no further |
| αὕτης: back, again | μιμνήσκω: to remind, put |
| Ἀφροδίτη, ἡ: Aphrodite | ξείνος, -ης, -ον: foreign |
| Γάλλος, ὁ: a priest of Cybele | πανήγυρις, -εως, ἡ: a general assembly |
| γυναικείος, -ης, -ον: of a woman, feminine | στολή, ἡ: a equipment, dress |
| γυνή, γυνακός, ἡ: a woman, wife | συμφέρω: to bring together, gather |
| διεργάζομαι: to make an end of, kill | τομή, ἡ: a cutting, castration |
| ἕνδυω: to go into | τοσόσδε, -όνδε, -όνδε: so much |
| ἕξαπατάω: to deceive | υστέρος, α, ον: later, last |

συνενείχθη: ao. pas. of συν-φέρω, “the following things happened to him”
ἀπικομένη: ao. part., “having arrived”
ἵδοῦσα: ao. part., “having seen”
ἐόντα, ἔχουντα: pr. part. in ind.st. after ἱδοῦσα, “that he was, that he wears”
ἔρωτι: dat. of means, “by a great passion”
ἐςχέτο: ao. mid. of ἔχω, “she was held”
ἀτελέα ἐόντα: pr. part. in ind. st., “having learned that he was incomplete”
διειργάσατο: ao. of δια-ἔργαζομαι, “she destroyed”
ἐπὶ τοίσι: “after these things”
οί: dat. of ref., “for him”
ἀτυχέως ἐς-ξείνης: “the things of Aphrodite are unlucky”
ὁδος μηκέτι ἐξαπατεόιτο: pr. opt. pas. in purpose cl., “lest another be deceived”
eἰρήσθω: 3 s. pr. imper., “let such things be said” i.e. and no more
μιμνήσομαι: fut. of μιμνήσκω, “I will make mention of” + gen.
ὁδος τάμονται: ind. quest., “how they cut themselves”
τάμνονται, καὶ ταφῆς ὁκοῖον θάπτονται, καὶ ὅτεν εἶνεκα ἐς τὸ ἱρὸν οὐκ ἐσέρχονται: πρότερον δὲ μοι θυμὸς εἰπεῖν θέσιος τε πέρι τοῦ νηοῦ καὶ μεγάθεος, καὶ δῆτα ἐρέω.

Lucian

The Phallobatoi

[28] Ὁ μὲν χῶρος αὐτὸς, ἐν τῷ τὸ ἱρὸν ἵδρυται, λόφος ἔστιν, κέαται δὲ κατὰ μέσον μάλιστα τῆς πόλιος, καὶ οἱ τείχεα δοιὰ περικέαται. τῶν δὲ τειχέων τὸ μὲν ἀρχαῖον, τὸ δὲ οὐ πολλὸν ἠμέων προσβύτερον. τὰ δὲ προπύλαια τοῦ ἱροῦ ἐς ἀνέμον βορέην ἀποκέκρινται, μέγαθος ὅσον τε ἑκατὸν ὥρνιέων. ἐν τούτοισι τοῖσι προπυλαίοισι καὶ οἱ φαλλοὶ ἐστάσι

<table>
<thead>
<tr>
<th>ταφῆς ὁκοῖον θάπτονται</th>
<th>“and of their burial, how they are buried”</th>
</tr>
</thead>
<tbody>
<tr>
<td>δῆτα ἐρέω</td>
<td>“and so I will speak”</td>
</tr>
<tr>
<td>κατὰ μέσον μάλιστα</td>
<td>“in the very center”</td>
</tr>
<tr>
<td>οὐ πολλὸν</td>
<td>acc. of degree of difference, “not by much”</td>
</tr>
<tr>
<td>ἡμέων</td>
<td>gen. of comp. after προσβύτερον, “older than us”</td>
</tr>
<tr>
<td>ἀποκέκρινται</td>
<td>perf. of ἀπο-κρίνω, “is oriented”</td>
</tr>
<tr>
<td>μέγαθος</td>
<td>acc. of resp., “in size”</td>
</tr>
<tr>
<td>ὅσον τε</td>
<td>“approximately,” an epic and Herodotean usage</td>
</tr>
<tr>
<td>ἐστάσι</td>
<td>perf. of ἐστημι, “they stand”</td>
</tr>
</tbody>
</table>
On the Syrian Goddess

tous Dionysos esthiasato, hlikiyn kai oide trignoisin
orguieon. eis toutew tvn eva fallon anher ekastou eteos diis
anerechetai oikei te ev akrof tv filallw xronon empta hemerewn.
aitiy de ois ths anodoj hde legetai. ois mewn polloi nomizeun
oti upo toisi theiyn omilei kai agathaz xunapaSyri
aieti, ois de twn evxwlewn xghothe epaionw. Alloisow de
dokei kai tade Dewkalivos evineka poiesh, ekeinhs
xumforhs mnymata, okote ois anthropoi es tata ourea kai es tae

ægathos, -η, -on: good
æghðen: from nearby
aieti: to ask, beg
aitiyn, h: a cause, reason
akkros, -η, -ov: at the highest point
anerchomai: to go up, ascend
anerwpos, ò: a man
anodos, h: a way up, ascent
Dionysos, ò: Dionysus
dis: twice
eineka: on account of, for the sake of (+
gen.)
el, mia, ev: one
ekastos, -η, -ov: each, every
epaiw: to listen, attend
epeta: seven
etos, -eos, to: a year
euxhali, h: a prayer, vow
hlikiyn, h: stature
hmer, h: a day
theos, ò: a god
mhnma, -atos, to: a remembrance
nomizeun: to think, believe
xunaptas, -as, -an: all together
oikew: to inhabit, occupy
okote: when
omilew: to be in company, consort with
organ, h: a fathom
ouros, -eos, ta: a mountain, hill
poiow: to make, do
symforh, h: an event, circumstance, mis-
fortune
Syri, h: Syria
trikosoi, -ai, -a: three hundred
upo: aloft
fallos, ò: a phallus
chrwos, ò: time

tous Dionysos esthiasato: ao. mid. of esthymi, “which D. set up for himself”
hlikiyn: acc. of resp., “in stature” i.e. height
trignoisin orguieon: 300 fathoms, an impossible number
es toin eva: “up to one of these”
chrwn: acc. of resp., “for a period of time”
thys anodoj: gen. after aitiyn, “cause of this ascent”
upo: “up high”
toisi theiyn: dat. ind. obj. with omilei, “he consorts with the gods”
xunapaSyri: dat. of ref., “for all Syria”
oi de: “and they,” i.e. the gods
æghðen: “from nearby”
kal tade: “these things too seem” + inf.
okote ... hasan: impf. of erchomai, “when men went”
es tata perimhke: “to the very largest” + gen.
τὸ πολλὸν ὕδωρ ὀρρωδέοντες. ἐμοὶ μὲν νυν καὶ τάδε ἀπίθανα. δοκέω γε μὲν Διονύσῳ σφέας καὶ τάδε ποιέειν, συμβάλλομαι δὲ τούτοις. φαλλοῦς ὁσοὶ Διονύσῳ ἐγείρουσι, ἐν τοῖσι φαλλοῖσι καὶ ἄνδρας ξύλινους κατίζουσιν, ὅτευ μὲν εἶνεκα ἐγὼ οὐκ ἐρέω. δοκεῖ δ' ᾧ ὁμοι, καὶ ὅδε ἐς ἐκείνου μίμησιν τοῦ ξύλινου ἄνδρος ἀνέρχεται.

[29] Η δὲ οἱ ἄνοδος του ἔσοχ: σειρῆ μικρῆ ἑωυτὸν τε ἁμα καὶ τὸν φαλλὸν περιβάλλει, μετὰ δὲ ἐπιβαίνει ξύλων προσφυῶν τῷ φαλλῷ ὀκόσον ἐς χώρην ἀκροῦ ποδός: ἀνιὼν δὲ

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**Translations**

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄκρος, -η, -ον</td>
<td>at the furthest point, the tip</td>
</tr>
<tr>
<td>ἀνέρχομαι</td>
<td>to go up, ascend</td>
</tr>
<tr>
<td>ἀνήρ, ἄνδρος, ὁ:</td>
<td>a man</td>
</tr>
<tr>
<td>ἄνοδος, ἡ:</td>
<td>a way up, ascent</td>
</tr>
<tr>
<td>ἄπιθανος, -ον:</td>
<td>incredible, unlikely, improbable</td>
</tr>
<tr>
<td>δένδρεος, τῷ:</td>
<td>a tree</td>
</tr>
<tr>
<td>Διόνυσος, ὁ:</td>
<td>Dionysus</td>
</tr>
<tr>
<td>ἐγείρω:</td>
<td>to raise, erect</td>
</tr>
<tr>
<td>εἶνεκα:</td>
<td>on account of, for the sake of (gen. )</td>
</tr>
<tr>
<td>ἐπιβαίνω:</td>
<td>to go upon</td>
</tr>
<tr>
<td>καθίζω:</td>
<td>to make to sit, seat</td>
</tr>
<tr>
<td>μικρός, -ἡ, -ὁν:</td>
<td>small, little</td>
</tr>
<tr>
<td>μίμησις, -εως, ἡ:</td>
<td>an imitation</td>
</tr>
<tr>
<td>περιβάλλει:</td>
<td>he puts X (acc.) around Y (dat.)</td>
</tr>
<tr>
<td>ἰόκοσος, -η, -ον:</td>
<td>as many as</td>
</tr>
<tr>
<td>ὀρρωδέω:</td>
<td>to fear, dread</td>
</tr>
<tr>
<td>περιβάλλω:</td>
<td>to throw round</td>
</tr>
<tr>
<td>περιμήκης:</td>
<td>very large, huge</td>
</tr>
<tr>
<td>ποιέω:</td>
<td>to make, do</td>
</tr>
<tr>
<td>πούς, ποδός, ὁ:</td>
<td>a foot</td>
</tr>
<tr>
<td>προσφυής, -ἐς:</td>
<td>attached to (+ dat.)</td>
</tr>
<tr>
<td>σειρή, ἡ:</td>
<td>a cord, rope</td>
</tr>
<tr>
<td>συμβάλλω:</td>
<td>to throw together, conjecture</td>
</tr>
<tr>
<td>τοιόσδε, -ήδε, -όνδε:</td>
<td>such</td>
</tr>
<tr>
<td>ὕδωρ, ὕδατος, τό:</td>
<td>water</td>
</tr>
<tr>
<td>φαλλός, ὁ:</td>
<td>a phallus</td>
</tr>
<tr>
<td>χώρη, ἡ:</td>
<td>a place, space</td>
</tr>
</tbody>
</table>

---

τὸ πολλὸν ὕδωρ: “the flood,” see section 12 above
Διονύσῳ: dat. of ref., “for Dionysus”
tούτεοις: dat. of means, “from the following”
ὁσοὶ Διονύσῳ ἐγείρουσι: “whoever raises phalluses for Dionysus”
κατίζουσιν: pr., “they set X (acc.) down”
ὅτευ: gen. rel. pron. with εἶνεκα, “on account of what”
ἐς μίμησιν: “for the imitation of” + gen.
Π ή 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 χώρην: “to the space”
On the Syrian Goddess

ἀμα ἀναβάλλει τὴν σειρὴν ἀμφοτέρωθεν ὅκωσπερ ἡνιοχέων. εἰ
dὲ τὶς τὸδὲ μὲν οὐκ ὅπωπεν, ὅπωπεν δὲ φοινικοβατέοντας ἡ ἐν
Δραβὶ ἦ ἐν Διγύπτῳ ἦ ἄλλοθί κου, οἶδε τὸ λέγω.

Ἐπεὰν δὲ ἐς τέλος ἴκηται τῆς ὀδοῦ, σειρὴν ἑτέρην ἀφεὶς
tὴν αὐτὸς ἔχει, μακρὴν ταύτην, ἀνέλκει τῶν οἱ θυμός, ξύλα
cαὶ εἶματα καὶ σκεῦα, ἀπὸ τῶν ἐδρην συνδέων ὁκοίṅ
ιζάνει, μίμει τε χρόνον τῶν ἐπον ἡμερέων. πολλοὶ δὲ
ἀπικνεόμενοι χρυσὸν τε καὶ ἄργυρον, οἱ δὲ χαλκὸν, τὰ

| Ἀἴγυπτος, ὁ: Egypt | καλιή, ἥ: a nest |
| ἄλλοθι: elsewhere, in another place | μακρός, ἥ, ὁ-ν: long |
| ἀμφοτέρωθεν: from both sides | μίμως: to stay |
| ἀναβάλλω: to throw up | ξύλον, τό: wood |
| ἀνέλκω: to draw up, pull up | ὀδὸς, ἥ: a way, journey |
| ἀπικνέομαι: to come to, arrive | ὁκοῖος, ἥ, ὁ-ν: of what sort, what kind |
| Ἀραβία, ἥ: Arabia | ὅκωσπερ: just as |
| ἀργυρος, ὁ: silver | ὥρω: to see |
| ἀφίημι: to send forth, let go | σειρά, ἥ: a cord, rope |
| ἐδρή, ἥ: a seat | σκεῦος, -εος, τό: a vessel, vase |
| εἷμα, -ατος, τό: a garment | συνδέω: to bind together |
| ἐπεάν: whenever | τέλος, -εος, τό: an end |
| ἡμέρη, ἥ: a day | φοινικοβατέω: to climb palms |
| ἡνιοχέω: to drive a chariot, hold reins | χαλκός, ὁ: bronze |
| θυμός, ὁ: a spirit, desire | χρόνος, ὁ: time |
| ἵζανον: to make to sit | χρυσός, ὁ: gold |
| ἰκνέομαι: to come | ὅκωσπερ ἡνιοχέων: pr. part., “as though being a charioteer” |
| ὅπωπεν: perf. in simple cond., “if one has not seen” | φοινικοβατέοντας: part. acc. pl., “those climbing palm trees” |
| ἄλλοθι κου: “or anywhere else” | ἄνελκει: “he hauls up” |
| τὸ λέγω: rel. cl., “what I mean” | τῶν οἱ θυμος: “(the things) for which there is desire to him” |
| Ἐπεὰν ... ἴκηται: ao. subj. of ἰκνέομαι in gen. temp. cl., “whenever he comes” | ἀπό τῶν: “from which” |
| ἄφεις: ao. part. of ἄπο- ἵημι, “having released” | ὁκοῖον καλιή: “like a hut” |
| ἀνέλκει: “he hauls up” | χρόνον: acc. of duration, “for the length of time of” + gen. |
| τῶν οἱ θυμος: “(the things) for which there is desire to him” | τῶν ἐπον: “days which I said” |
| ἶζανον: to make to sit | πολλοὶ ... καταίσιν: pr. of κατα- ἵημι, “many put into” |
| ἰκνέομαι: to come | τὰ νομίζουσιν: “which they use as money,” cf. νομίσμα, “coin” |
νομίζουσιν, ἐς ἐξίνον πρόσθε κείμενον κατιᾶσιν, λέγοντες τὰ οὐνόματα ἐκαστοσ. παρεστεῶς δὲ ἄλλος ἁνω ἀγγέλλει: ὁ δὲ δεξάμενος τοῦνομα εὐχωλήν ἐς ἐκαστον ποιέται, ἀμα δὲ εὐχόμενος κροτέει ποίημα χάλκεον, τὸ ἀείδει μέγα καὶ τρηχύ κινεόμενον. εὐθεία δὲ οὐδαμά: ἢν γάρ μιν ὕπνον ἐλη ποτὲ, σκορπίος ἄνων ἀνεγείρει τε καὶ ἀεικέα ἐργάζεται, καὶ οἱ ἦδε ἡ ζημίᾳ τοῦ ὕπνου ἐπικέκαται. τὰ μὲν ἄν ἐς τὸν σκορπίον μυθέονται ἱρά τε καὶ θεοπρεπέα: εἰ δὲ ἀτρεκέα ἐστίν, οὐκ ἔχω

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άγγέλλω: to report  
ἀείδω: to sing  
ἀεικής, -ές: unseemly, shameful  
αἰρέω: to take hold of, grasp  
ἀνερχόμενος: to go up  
ἀνω: upwards  
ἀτρεκής, -ές: real, genuine  
δέκομαι: to take, accept, receive  
ἐπίκειμαι: to be laid upon  
ἐργάζομαι: to work  
εὔδω: to sleep  
ἐυχομαι: to pray  
ἐυχωλῆ, ἡ: a prayer, vow  
ἐχῖνος, ὁ: a pot  
ζημίῃ, ἡ: a damage, penalty  
θεοπρεπῆς, -ές: meet for a god, marvelous  
ιρός, -ῆ, -όν: sacred, holy  
κατίμημα: to place down  
κείμαι: to be laid  
κινέω: to move  
κροτέω: to make to rattle  
μυθέομαι: to say, speak  
νομίζω: to think, believe  
οὔνομα, -ματα, το: a name  
παρίστημι: to make to stand near  
ποίημα, -ατος, τό: something made  
πρόσθε: before  
σκορπίος, ὁ: a scorpion  
τρηχύς, -εία, -ό: rugged, rough  
ὕπνος, ὁ: sleep, slumber  
χάλκεος, -ή, -εον: of bronze

παρεστεῶς: perf. part. of παρα-ίστημι, “standing by”  
ἀνω: adv., “communicates (the names) up”  
δεξάμενος: ao. part., “having received”  
ἐς ἐκαστον: “for each one”  
ποίημα χάλκεον: “a bronze implement”  
κινεόμενον: pr. part. pas., “being moved”  
ἡν ... ἐλη: ao. subj. in pr. gen. cond., “if ever sleep takes him, a scorpion wakes”  
tὰ ... μυθέονται: “what they say is sacred”
On the Syrian Goddess

ἐρέειν. δοκέει δὲ μοι, μέγα εἰς ἀγρυπνίην συμβάλλει καὶ τῆς πτώσιος ἡ ὀρρωδίη. φαλλοβατέων μὲν δὴ πέρι τοσάδε ἀρκέει.

Layout of the temple

[30] ὁ δὲ νηὸς ὁρέει μὲν ἐς ἠέλιον ἀνιόντα, εἶδος δὲ καὶ ἔργασίην ἐστίν ὁκοίους νηοῦς ἐν Ἰωνίῃ ποιέουσιν. ἐδρη μεγάλη ἀνέχει ἐκ γῆς μέγαθος ὀργυιέων δυοῖν, ἐπὶ τῆς ὁ νηὸς ἐπικέαται. ἄνοδος ἐς αὐτὸν λίθου πεποίηται, οὐ κάρτα μακρή. ἀνελθόντι δὲ θωῦμα μὲν καὶ ὁ πρόνηος μέγα παρέχεται θύρησι

| ἅγαρβανίη, ἡ: sleeplessness, waking | λίθος, ὁ: a stone |
| ἀνέρχομαι: to go up, rise | μακρός, ὁ, ὁν: long |
| ἀνέχω: to hold up | μέγαθος, ὁ, ὁν: greatness, magnitude, size |
| ἀνόδος, ὁ: a way up, ascent | νηὸς, ὁ: the dwelling of a god, a temple |
| ἀρκέω: to be enough, suffice | ὀργυία, ἡ: a fathom |
| γῆ, ἡ: earth, ground | ὅρω: to see |
| δύο: two | ὀρρωδίη, ἡ: terror, fear |
| ἔδρη, ἡ: a sitting place, foundation | παρέχω: to furnish, provide, supply |
| εἶδος, -eos, τό: form, shape, appearance | ποιέω: to make, do |
| ἐπίκειμαι: to be laid upon | πρόνηος, ὁ: a front hall |
| ἐργασίη, ἡ: work, workmanship | πτώσις, -ιος, ἡ: a fall, falling |
| ἡλίος, ὁ: the sun | συμβάλλω: to throw together, conjecture |
| θόρυβος, ὁ: a door | τοσάδε, -ήδε, -όνδε: so much |
| θωῦμα, -ατος, τό: a wonder, marvel | φαλλοβάτης, -ου, ὁ: one who mounts on |
| Ἰωνίη, ἡ: Ionia | a phallus, phallic priest |
| κάρτα: very, much | ἐχω ἐρέειν: “I am not able to say” |

μέγα: acc. adverbial, “greatly”

φαλλοβατέων πέρι: “about the phallus-walkers”

ὄρεει: pr. of ὄρεῳ (= ὄραω), “looks toward,” i.e. faces

ἀνέρτι σις: pr. part. of ἀνα-ἐρχομαι, “rising”

εἶδοι καὶ ἔργασίην: acc. resp., “in appearance and workmanship”

ὅκοιοις ... ποιέουσιν: “such as they make”

μέγαθος: “in height”

ἐπὶ τῆς: “upon which”

παρέχεται: perf., “is made of” + gen.

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

παρέχεται: “furnishes a great wonder”
Lucian

te ἕσκηται χρυσέσιν: ἐνδοθεν δὲ ὁ νηὸς χρυσὸς, τε πολλοῦ ἀπολάμμεται καὶ ἡ ὀροφὴ πάσα χρυσές. ἀπόζει δὲ αὐτοῦ ὀδμὴ ἀμβροσία ὥστε λέγεται τῆς χώρης τῆς Ἀραβίης, καὶ σοι τηλόθεν ἀνιόντι προσβάλλει πνοιὴν κάρτα ἀγαθὴν: καὶ ἂν αὕτης ἄπιης, οὐδαμὰ λείπεται, ἀλλά σεν τὰ τε εἴματα ἐς πολλὸν ἐχει τὴν πνοιὴν καὶ σὺ ἐς πάμμαν αὐτῆς μνήσεαι.

[31] Ἐνδοθεν δὲ ὁ νηὸς οὐκ ἀπλόος ἔστιν, ἀλλὰ ἐν αὐτῷ θάλαμος ἄλλος πεποίηται. ἀνοδὸς καὶ ἐς τούτον ὀλίγη: θύρησι δὲ οὐκ ἕσκηται, ἀλλὰ ἐς ἀντίον ἄπας ἀνάπεπταται. ἐς

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<td></td>
</tr>
</tbody>
</table>
μὲν ὃν τὸν μέγαν νηὸν πάντες ἐσέρχονται, ἐς δὲ τὸν θάλαμον οἱ ἱρέες μοῦνον, οὐ μέντοι πάντες οἱ ἱρέες, ἀλλὰ οἱ μάλιστα ἀγχίθεοι τὲ εἰσὶν καὶ οἴσι πάσα ἐς τὸ ἱρὸν μέλεται θεραπητής. ἐν δὲ τῶδε εἶσαι τὰ ἔδεα, ἣ τε Ἡρη καὶ τὸν αὐτοὶ Δία ἐόντα ἐτέρῳ οὖνόματι κληίζουσιν. ἀμφω δὲ χρύσεοι τὲ εἰσὶν καὶ ἀμφω ἐζονται: ἀλλὰ τὴν μὲν Ἡρην λέοντες φέρουσιν, ὁ δὲ ταῦροις ἐφεζομαι.

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

ἄγχιθεος, -ον: near the gods
ἀμφω: both
ἐζομαι: to sit
ἐσέρχομαι: to go in, enter
ἐφεζομαι: to sit upon
Ζεὺς, Διὸς, ὁ: Zeus
Ἢηρη, ἡ: Hera
θάλαμος, ὁ: an inner room
θεραπείη, ἥ: a waiting on, service
ἱερεύς, ὁ: a priest
ἱρόν, τὸ: a sacred place, temple
κλῆς: to name, call
λέων, -οντος, ὁ: a lion
μέλο: to be a care
μοῦνος, -ον, -ον: alone, only
νῆος, ὁ: the dwelling of a god, a temple
οὐνόμα, -ματα, τὸ: a name
ταῦρος, ὁ: a bull
φέρω: to bear
χρύσεος, -ης, -ον: golden, of gold

ἀλλὰ οἱ εἰσὶν: “but (those) who are”
καὶ οἴσι: dat. pl. after μέλεται, “and to whom is a care”
ἐν δὲ τῶδε: “and in this,” i.e. the inner chamber
εἶσαι: perf. of ἐζομαι, “are placed”
καὶ τὸν: “and (he) whom”
Δία ἐόντα: “although being Zeus”
ἐτέρῳ οὖνόματι: namely, Hadad, the consort of Atargatis
Lucian

The iconography

[32] Καὶ δῆτα τὸ μὲν τοῦ Διὸς ἄγαλμα ἐς Δία πάντα ὀρη καὶ κεφαλὴν καὶ εἵματα καὶ ἐδρῆν, καὶ μιν οὐδὲ ἐθέλων ἄλλως εἰκάσεις. ἡ δὲ Ἁρη σκοπέοντι τοι πολυειδεὰ μορφὴν ἐκφανέει: καὶ τὰ μὲν ξύμπαντα ἀτρεκέω λόγῳ Ἁρη ἐστίν, ἔχει δὲ τι καὶ Ἀθηναίης καὶ Ἀφροδίτης καὶ Σεληναίης καὶ Ρέης καὶ Ἀρτέμιδος καὶ Νεμέσιος καὶ Μοιρέων. χειρὶ

The Phrygian goddess Kybele (from a Roman lamp)

The iconography

dãoλαμα, -atos, τό: a glory, delight, honor
ἄλλως: in another way, otherwise
ἀτρεκής, -ές: real, genuine
ἐθέλων: to wish
eικάζω: to make like, portray
eἴμα, -atos, τό: a garment
ἐκφαίνω: to show, reveal
Zeüs, Διός, ὁ: Zeus

"Ἡρῃ, ἡ: the goddess Hera
κεφαλή, ἡ: a head
μορφή, ἡ: form, shape
ζύμπας, -πασσα, -παν: all together, all at once
ὀρέω: to see
πολυειδής, -ές: of many kinds
σκοπέω: to look at
χειρ., χειρός, ἡ: a hand

πάντα καὶ κεφαλὴν etc.: acc. of resp., “in every way, in head, clothes, etc.”
ἐς ... ὀρῇ (≡ ὀρῇ): “looks to” + acc., i.e. “resembles”
ἐθέλων: pr. part. conc., “although wishing”
ἄλλως εἰκάσεις: fut. of εἰκάζω, “you will not identify it otherwise”
σκοπέοντι τοι: dat. ind. obj. of ἐκφανέει, “to you examining”
ἐκφαίνει: fut. of ἐκφαίνω, “Hera will show”
μορφήν: acc. of resp., “in manifold form”
τὰ μὲν ξύμπαντα: “while overall”
ἔχει δὲ τί: “yet she has something of” + gen.
Ἀθηναίης: Athena is sometimes linked with Atargatis, the Arabian equivalent of

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.
Ρέης: 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.
δὲ τῇ μὲν ἑτέρῃ σκῆπτρον ἔχει, τῇ ἑτέρῃ δὲ ἄτρακτον, καὶ ἐπὶ τῇ κεφαλῇ ἀκτίνας τε φορέει καὶ πύργον καὶ κεστὸν τῷ μοῦνῃ τὴν Οὐρανίην κοσμέουσιν. ἐκτοσθεν δὲ οἱ χρυσὸς τε ἄλλος περικέαται καὶ λίθοι κάρτα πολυτελέες, τῶν οἱ μὲν λευκοί, οἱ δὲ ύδατώδεες, πολλοὶ δὲ οἰνώδεες, πολλοὶ δὲ πυρώδεες, ἔτι δὲ όνυχες οἱ Σαρδῷοι πολλοὶ καὶ ύάκινθοι καὶ σμάραγδοι, τὰ φέρουσιν Διόγυπτιοι καὶ

The spindle is associated with the Moirae and Athena.

κεστός, ὃς, ἡ: a ray, beam

κεστοθέν: to arrange, adorn

λευκός, ὁ, ἡ, ὁν: bright, white

λίθος, ὁ: a stone

μοῦνος, ὁ, ὁν: alone, only

οἴνωδης, ἡ, ἔς: wine-colored

ὄνυξ, ὁ, ὁνυ: onyx

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

κεστός: from κεντέω, “something woven,” is used of a girdle or breastband of Aphrodite (= Urania), but here is something worn on the head

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

tῶν οἱ μὲν: “jewels of which some...”

tὰ φέρουσιν: “things which they bring”

On the Syrian Goddess
Lucian

Ἰνδοὶ καὶ Αἰθιόπες καὶ Μῆδοι καὶ Ἀρμένιοι καὶ Βαβυλώνιοι. τὸ δὲ δὴ μέζονος λόγον ἄξιον, τοῦτο ἀπηγήσομαι: λίθον ἐπὶ τῇ κεφαλῇ φορέει: λυχνίς καλέται, οὐνόμα δὲ οἱ τοῦ έργου ἡ συντυχίη. ἀπὸ τοῦτου ἐν νυκτὶ σέλας πολλὸν ἀπολάμπεται, ὕπο δὲ οἱ καὶ οὐ νῆς ἄπας οἶον ὑπὸ λύχνουι φαείνεται. ἐν ἦμερή δὲ τὸ μὲν φέγγος ἀσθενεῖ, ἰδέν θῇ ήχει κάρτα πυρώδεα. καὶ ἄλλο θωμαστόν ἐστιν ἐν τῷ ξόανῳ. ἦν ἔστεως ἄντιος ἐσορέῃς, εἰ σὲ ὀρὴ καὶ μεταβαίνοντι τὸ βλέμμα ἀκολουθεῖ: καὶ ἦν ἄλλος ἐτέρωθεν ἱστορεῖ, ἵσα καὶ ἐς ἐκεῖνον ἐκτελεῖ.

Αἰθιόψ, -οπος, ὁ: Aethiopian
ἀκολουθεὶς: to follow
ἀντίος, -ία, -ίου: against, opposite
ἄξιος, -ίη, -ον: worthy
ἀπηγήσομαι: fut. of ἀπο-ἡγέομαι, “I will explain”
φορέω: “she (the goddess) carries”
λυχνί: The stone’s name is connected with the properties of a λύχνος, “a lamp.”
ὑπὸ δὲ οἰ: “and from it”
οἶον ὑπὸ λύχνουι: “as though from lamps”
ἀσθενεῖ: “weakens”
ἡν ... ἐσορέῃς: pr. subj. of ἐς-ὁρέω in pr. gen. cl., “if you look at it directly”
κάρτα: very, much
κεφαλῆ, η: a head
λίθος, ο: a stone
λυχνίς, -ίδος, η: lychnis
λύχνος, ο: a lamp
μείζων, -ον: larger
μεταβαίνω: to pass over, change position
Μῆδος, ο: a Mede, Median
νῆς, ο: the dwelling of a god, a temple
νυξ, νυκτός, η: night
ξόανος, το: a statue
ὄρεω: to see
συντυχίη, η: an occurrence, incident
πυρώδης, -ες: like fire, fiery
σέλας, -ας, το: a bright flame, blaze, light
圜νομα,-ματα, το: a name
θαυμαστός, -ή, -όν: wonderful, marvelous
ἰδέη, ἡ: a form
Ἰνδός, -ή, -όν: Indian
ἴσος, -η, -ον: equal to, the same
ἰστημι: to make to stand
ἰστορεῖ: to inquire into, seek
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τὸ ... ἄξιον: “that which is worthy of” + gen.
ἀπηγήσομαι: fut. of ἀπο-ἡγέομαι, “I will explain”
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The “standard” between the deities of Hierapolis (3rd C. CE coin)

On the Syrian Goddess

The Semeion (Standard)

[33] Ἑν μέσῳ δὲ ἀμφότερων ἐστηκεν ξόανον ἄλλο χρύσεον, οὐδαμὰ τοίσι ἄλλοισι ξοάνοισι εἰκελον. τὸ δὲ μορφὴν μὲν ἰδίην οὐκ ἔχει, φορέει δὲ τῶν ἄλλων θεῶν εἴδεα. καλεῖται δὲ σημήνοι καὶ ύπ’ αὐτῶν Ἀσσυρίων, οὐδὲ τι σύνομα ἰδιον αὐτῷ ἐθεντο, ἀλλ’ οὐδὲ γενέσιος αὐτοῦ καὶ εἴδεος λέγουσιν. καὶ μιν οἱ μὲν ἐς Διόνυσον, ἄλλοι δὲ ἐς Δευκάλιώνα, οἱ δὲ ἐς Σεμίραμιν ἄγουσιν: καὶ γὰρ δὴ ὃν ἐπὶ τῇ κορυφῇ αὐτοῦ

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

περιστερὴ χρυσέη ἐφέστηκ εν, τούνεκα δὴ μυθέονται Σεμιράμιος ἐμμεναι τόδε σημήιον. ἀποδημεῖε δὲ δίς ἐκάστον ἐτεος ἐς θάλασσαν ἐς κομιδὴν τοῦ εἶπον ὕδατος.

The throne of the sun

[34] Ἐν αὐτῷ δὲ τῷ νηῷ ἐσιόντων ἐν ἀριστερῷ κέαται πρώτος μὲν θρόνος Ἡελίου, αὐτοῦ δὲ ἔδος οὐκ ἐνι: μοῦνος γὰρ Ἡελίου καὶ Σεληναίης ξόανα οὐ δεικνύουσι. οτεν δὲ εἰνεκα ὅδε νομίζουσιν, ἐγὼ καὶ τόδε ἔμαθον. λέγουσι τοῖσι μὲν ἄλλοισι θεοῖσι οὐσίαν ἐμμεναι ξόανα ποιέεσθαι, οὐ γὰρ σφέων ἐμφανέα πάντεσι τὰ εἴδεα: Ηέλιος δὲ καὶ Σεληναίη πάμπαν
Lucian

ἐναργέες καὶ σφέας πάντες ὀρέουσι. κοίν ὃν αἰτίη 
ξοανουργίης τοῦσὶ ἐν τῷ ἥερι φαινομένοις;

The statue of Apollo

[35] Μετὰ δὲ τὸν θρόνον τοῦτον κέαται ξόανον Ἀπόλλωνος, οὐκ οἶον ἐώθεε ποιέοντε: οἱ μὲν γὰρ ἄλλοι πάντες Ἀπόλλωνα νέον τε ἕγηνται καὶ πρωθήβην ποιέοντιν, μοῦνοι δὲ σχίσοι Ἀπόλλωνος γενειήτεω ξόανον δεικνύοσιν. καὶ τάδε ποιέοντες ἐωτοὺσ μὲν ἐπαινέοσιν, Ἐλλήνων δὲ κατηγορέοσιν καὶ ἄλλων ὁκόσοι Ἀπόλλωνα παῖδα θέμενοι ἱλάσκονται. αἰτίη δὲ ἦδε. δοκεῖ καὶ οὐτέοις ἀσοφίῃ μεγάλῃ

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<table>
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<tr>
<th>Term</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>αἰτίη, ἦ:</td>
<td>a cause, reason</td>
</tr>
<tr>
<td>Ἀπόλλωνος, -ωνος, ὁ:</td>
<td>Apollo</td>
</tr>
<tr>
<td>ἀσοφίη, ἦ:</td>
<td>stupidity</td>
</tr>
<tr>
<td>γενειήτης, -ου:</td>
<td>bearded</td>
</tr>
<tr>
<td>δεῖκνυμι:</td>
<td>to display, exhibit</td>
</tr>
<tr>
<td>ἐθω:</td>
<td>to be accustomed</td>
</tr>
<tr>
<td>Ἐλλην:</td>
<td>Greek</td>
</tr>
<tr>
<td>ἐναργής, -ἔς:</td>
<td>visible, palpable, in bodily shape</td>
</tr>
<tr>
<td>ἐπαινέω:</td>
<td>to approve, commend</td>
</tr>
<tr>
<td>ἡγέομαι:</td>
<td>to believe, hold</td>
</tr>
<tr>
<td>ἡρῆρ, ἡρός, ὁ:</td>
<td>air</td>
</tr>
<tr>
<td>θρόνος, ὁ:</td>
<td>a seat, throne</td>
</tr>
<tr>
<td>ἱλάσκομι:</td>
<td>to appease</td>
</tr>
<tr>
<td>κατηγορέω:</td>
<td>to accuse, criticize</td>
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<tr>
<td>keίμαι:</td>
<td>to be laid</td>
</tr>
<tr>
<td>κοῖος, -ης, -ον:</td>
<td>of what nature? of what sort?</td>
</tr>
<tr>
<td>μοῦνος, -ης, -ον:</td>
<td>alone, only</td>
</tr>
<tr>
<td>νέος, νέη, νέον:</td>
<td>young, youthful</td>
</tr>
<tr>
<td>ξόανον, τῷ:</td>
<td>a statue</td>
</tr>
<tr>
<td>ξοανουργία:</td>
<td>a carving of images, statue-making</td>
</tr>
<tr>
<td>ὁκόσος, -ης, -ον:</td>
<td>as many as</td>
</tr>
<tr>
<td>ὀρέω:</td>
<td>to see</td>
</tr>
<tr>
<td>παῖς, παιδός, ὁ:</td>
<td>a boy, child</td>
</tr>
<tr>
<td>ποιέω:</td>
<td>to make</td>
</tr>
<tr>
<td>πρωθήβης, -ου:</td>
<td>in the prime of youth</td>
</tr>
<tr>
<td>τίθημι:</td>
<td>to set, put, place</td>
</tr>
<tr>
<td>φαίνω:</td>
<td>to show, reveal</td>
</tr>
</tbody>
</table>

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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 Babylonia god of wisdom.
ἐώθεε: impf., “not as he usually was” + inf.
νέον: pred. acc., “think him young”
κατηγορέοσιν: “they find fault with” + gen.
θέμενοι: ao. part. of τίθημι, “by supposing”
On the Syrian Goddess

ἔμμεναι ἀτελέα ποιέεσθαι τοῖσι θεοῖσι τὰ εἴδεα, τὸ δὲ νέον ἀτελές ἐτι νομίζουσιν. ἐν δὲ καὶ άλλο τῷ σφετέρῳ Ἀπόλλωνι καινουργέουσι: μοῦνοι Ἀπόλλωνα εἴμασι κοσμέουσιν.

Apollo’s oracle at Hierapolis

[36] ἕργων δὲ αὐτοῦ πέρι πολλὰ μὲν ἕχω εἰπεῖν, ἐρέω δὲ τὸ μάλιστα θωμάζειν ἀξίον. πρῶτα δὲ τοῦ μαντήιον ἐπιμνήσομαι. μαντήια πολλὰ μὲν παρ’ Ἕλλησι, πολλὰ δὲ καὶ παρ’ Ἁγιντίσι, τὰ δὲ καὶ ἐν Διβύῃ, καὶ ἐν τῇ δὲ Ἄσιῃ πολλά ἔστιν. ἀλλὰ τὰ μὲν οὕτε ἱρέων ἀνευ ὀὕτε προφητέων φθέγγονται, ὅδε δὲ αὐτὸς τε κινέται καὶ τὴν μαντηίην ἐς

| Αἰγύπτιος, -η, -ον: Egyptian | καινουργέω: to begin something new |
| ἄνευ: without | κινέω: to move |
| ἄξιος, -ή, -ον: worthy | κοσμέω: to arrange, adorn |
| Ἀπόλλων, -ωνος, ὁ: Apollo | Διβύη, ἡ: Libya |
| Ἀσίη, ἡ: Asia | μαντήιον, τὸ: an oracle |
| ἀτελής, -ές: incomplete, imperfect | μαντήιος, -η, -ον: oracular, prophetic |
| εἴδος, -εως, τό: form, shape, figure | μόνος, -η, -ον: alone, only |
| εἷμα, -ατος, τό: a garment | νέος, νή, νέον: young, youthful |
| Ἐλλήν: Greek | νομίζω: to think, believe |
| ἐπιμνήσκωμαι: to remember, think of | ποιέω: to make |
| ἔργον, τό: a deed, work | προφήτης, ὁ: an interpreter |
| θαυμάζω: to wonder, marvel, | πρῶτος, -η, -ον: first |
| θεός, ὁ: a god | σφέτερος, -η, -ον: their own, their |
| ιερεύς, ὁ: a priest | φθέγγομαι: to utter, speak |
| ἱρός, -η, -ον: sacred, holy | |
Lucian

τέλος αὐτουργεύει. τρόπος δὲ αὐτῆς τοιόσδε. εὖτ' ἂν ἐθέλη χρησμηγορέειν, ἐν τῇ ἔδρη πρώτα κινεῖται, οἱ δὲ μν ἱρέες αὐτίκα ἀείροσιν: ἢν δὲ μὴ ἀείρωσιν, ὁ δὲ ἴδρωε καὶ ἐς μέζον ἐτι κινεῖται. εὖτ' ἂν δὲ ὑποδύντες φέρωσιν, ἄγει σφέας πάντῃ περιδινέων καὶ ἐς ἄλλον ἐξ ἐτέρου μεταπηθέων. τέλος ὁ ἀρχιερεὺς ἀντίασας ἐπερείται μιν περὶ ἀπάντων πρηγμάτων: ὁ δὲ ἦν τι μὴ ἐθέλη ποιεσθαι, ὀπίσω ἀναχωρεῖε, ἦν δὲ τι ἐπαινέῃ, ἄγει ἐς τὸ πρόσω τοὺς προφέροντας ὀκωσπερ ἡνιοχέων. οὕτως μὲν συναγείρουσι τὰ θέσφατα, καὶ οὕτε ἱρὸν

ἀγω: to lead
ἀείρω: to lift, raise up
ἀναχωρέω: to go back
ἀντιάζω: to meet face to face
ἀρχιερεύς, -eos, ὁ: a high priest
αὐτίκα: straightway, at once
αὐτουργεύει: to act directly, do one's own work
ἔδρη, ἦ: a seat
ἔθελο: to wish
ἐπαινέω: to approve
ἐπερέομαι: to question
ἐντρίζομαι: to question
ἡνιοχέω: to drive a chariot
θέσφατος, -ον: spoken by a god
ἵδρωμα: to sweat, perspire
ἱερεύς, ὁ: a priest
ἱρός, -ής, -όν: sacred, holy
κινέω: to move
κινούμα: to move
κινεύω: to move
μεταπηθέω: to jump about
ὀκωσπέρ: just as
ὄπισω: backwards
πάντῃ: every way, on every side
περιδινέω: to whirl around
ποιέω: to make
πρήγμα, -ατος, τό: a matter
πρόσω: forwards
προφέρω: to bring before
πρῶτος, -η, -ον: first
συναγείρω: to gather together, assemble
τέλος: a fulfillment, end
τοιόσον, -άδε, -όνδε: such
τρόπος, ὁ: a course, way
ὑποδύω: to put beneath
χρησμηγορέω: to utter oracles

εὖτ' ἂν ἐθέλη: pr. subj. in pr. gen. cl., “whenever he (the god) wishes” + inf.
ἡν δὲ μὴ ἀείρωσιν: pr. subj. in pr. gen. cond., “unless they raise it”
ἐς μέζον: “to a greater degree”
εὖτ' ἂν ... φέρωσιν: 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”
ἡν 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”
ὀκωσπέρ ἡνιοχέων: “as though he were charioteering”
On the Syrian Goddess

πρήγμα οὐδὲν οὔτε ἴδιον τοῦτον άνευ ποιέουσιν. λέγει δὲ καὶ τοῦ ἔτεος πέρι καὶ τῶν ώρέων αὐτοῦ πασέων, καὶ ὁκότε οὐκ ἐρονται. λέγει δὲ καὶ τοῦ σημηίου πέρι, κότε χρή μιν ἀποδημέειν τὴν εἶπον ἀποδημίην.

[37] ἔρεω δὲ καὶ ἄλλο, τὸ ὡς παρεόντος ἐπρήξεν. οἱ μὲν μιν ἱρέεις ἀείρον τες φέρον, ὁ δὲ τοὺς µὲν ἐν γῆ κάτω ἐλιπεν, αὐτός δὲ ἐν τῷ ἥρι μοῖνος ἐφορέετο.

Other statues and the courtyard

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

---

άείρω: to lift, raise up
ἀποδημέω: to be away from home, travel
ἀποδημίη, ἥ: a being away, expedition
Ἄτλας, -αντός, ὁ: Atlas
gῆ, ἥ: earth
Εἰλειθυίη, ἥ: Elithyia
Ἑρμῆς, -οῦ, ὁ: Hermes
ἔτος, -eos, τό: a year
ἡῆρ, ἡέρος, ὁ: air
ἴδιος, -η, -ον: one’s own, private
ἱερεύς, ὁ: a priest
κάτω: down, below
κότε: when? at what time?
λείπω: to leave
μοῖνος, -η, -ον: alone, only
ξόανον, τό: a statue
ὁκότε: when
πάρειμι: to be present
ποιέω: to make, do
πρήγμα, -ατός, τό: a deed, matter
πρῆσω: to make, do
σημήιον, τό: a sign, a mark, symbol
φέρω: to bear, carry
φορέω: to bear, carry
χρή: it is necessary
ὥρη, ἥ: a period of time, season

τοῦτον ἀνεν: “without this,” i.e. without a consultation
αὐτοῦ: gen. “all by himself,” i.e. spontaneously
καὶ ὁκότε: “even when”
σημήιον πέρι: “about the ‘standard,’” see sec. 32 above
tὴν εἶπον: rel. cl., “the journey which I mentioned”
tὸ ... ἐπρήξεν: ao. of πρᾶσσω, “which it did”
ἐμεῦ παρεόντος: gen. abs., “me being present”
ἐλιπεν: ao. of λείπω, “(the god) left them”
ἐφορέετο: impf. mid., “he himself was carrying himself”
Ἄτλαντος: gen., “a statue of Atlas”
Lucian

[39] τὰ μὲν ἄν ἐντὸς τοῦ νηοῦ ὡδε κεκοσμέαται: ἔξω δὲ βωμός τε κέαται μέγας χάλκεος, ἐν δὲ καὶ ἄλλα ξόανα μυρία χάλκεα βασιλέων τε καὶ ἱερέων: καταλέξω δὲ τῶν μάλιστα ἄξιον νομίσαι. ἐν ἀριστερῇ τοῦ νεὼ Σεμιράμιος ξόανον ἐστηκεν ἐν δεξιῇ τὸν νηὸν ἐπιδεικνύουσα. ἀνέστη δὲ δι’ αἰτίην τοιήν. ἀνθρώποισιν ὁκόσοι Συρίην οἰκέουσι νόμον ἐποιέετο ἐαυτὴν μὲν ὁκώς θεῶν ἰλάσκεσθαι, θεῶν δὲ τῶν ἄλλων καὶ αὐτῆς Ἡρης ἀλογέειν. καὶ ὡδὲ ἐποίεον. μετὰ δὲ ὡς οἱ θεόθεν ἀπίκοντο νοῦσοί τε καὶ συμφοραί καὶ ἀλγεία, μανίης μὲν

κεκοσμέαται: perf., “are so adorned”
ἐν δὲ καὶ: “in addition”
μνήσασθαι: ao. inf. epexegetic after ἄξιον, “worth remembering”
ἐστηκεν: 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 ἰστημι, “it was set up”
νόμον ἐποιέετο: “she made a law that” + acc. + inf.
ἀλογέειν: “that they deny” + gen.
καὶ αὐτῆς Ἡρης: “even Hera herself”
oἱ: dat., “to him”
On the Syrian Goddess

ἐκείνης ἀπεπαύσατο καὶ θυντὴν ἐωτὴν ὁμολόγειν καὶ τοῖσιν ὑπηκόοισιν αὐτὶς ἐκέλευεν ἐς Πηρην τρέπεσθαι. τοῦνεκα δὴ ἔτι του ἀνέστηκεν, τοῖσιν ἀπικνεομένοισι τὴν Ἱρην ἱλάσκεσθαι δεικνύουσα, καὶ θεὸν οὐκέτι ἐωτὴν ἄλλ' ἐκείνην ὁμολογέουσα.

[40] εἶδον δὲ καὶ αὐτόθι Ἐλένης ἁγαλμα καὶ Ἕκάβης καὶ Ἀνδρομάχης καὶ Πάριδος καὶ Ἐκτορος καὶ Ἀχιλλέως. εἶδον δὲ καὶ Νειρέος εἴδος τοῦ Ἀγλαίης, καὶ Φιλομήλην καὶ Πρόκυνην ἄνει γυναῖκας, καὶ αὐτὸν Ῥηρεά ὄρνιθα, καὶ ἄλλο ἁγαλμα Σεμιράμιος, καὶ Κομβάβου τὸ κατέλεξα, καὶ Στρατονίκης

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ἐκείνης ἀπεπαύσατο: ao. mid., “she ceased from” + gen. of sep.
θυντὴν: acc. pred., “herself to be mortal”
ἀνέστηκεν: perf. of ἀνα-ιστημι, “she still stands”
ἀπικνεομένοισι: pr. part. dat., “to those arriving”
ἱλάσκεσθαι: ind. com., “to honor Hera”
οὐκέτι έωτὴν ἄλλ' ἐκείνην: ind. st., “that no longer she (Semiramis), but that one (Hera) is a god”
eἶδον: ao., “I saw”

Ἐλένης... Ἀγλαίης: 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 Ἀγλαίης: “the son of Aglaie”
αὐτόθι: loc., “in the same place”
ἐτι γυναῖκας: “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 ἐκείνῳ ἐκείλον, παρά δὲ οἱ Σαρδανάπαλλος ἐστηκεν ἄλλη μορφῇ καὶ ἄλλη στολῇ.

The Sacred Grove

[41] ἐν δὲ τῇ αὐλῇ ἄφετοι νέμονται βόες μεγάλοι καὶ ἵπποι καὶ ἄρκτοι καὶ λέοντες, καὶ ἄνθρώπους οὕδαμα σίνονται, ἄλλα πάντες ἵροι τέ εἰσι καὶ χειροήθεες.

Priests and Sacrifices

[42] ἱρέες δὲ αὐτοῖσι πολλοὶ ἀποδεδέχαται, τῶν οἱ μὲν τὰ ἱρήμα σφάζουσιν, οἱ δὲ σπονδηφορέουσιν, ἄλλοι δὲ πυρφοροὶ καλέονται καὶ ἄλλοι παραβώμιοι. ἐπ’ ἐμεῦ δὲ πλείονες καὶ τριηκοσίων ἐς τὴν θυσίην ἀπικνέοντο. ἐσθῆς δὲ αὐτέοισι πάσι λευκῆ, καὶ πῖλον ἐπὶ τὴ κεφαλῆ ἐχουσιν.

---

<table>
<thead>
<tr>
<th>Ancient Greek</th>
<th>English</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀετός, -οῦ, ὁ:</td>
<td>an eagle</td>
<td>καλέω: to call</td>
</tr>
<tr>
<td>Ἀλεξάνδρος, ὁ:</td>
<td>Alexander, i.e. the Great</td>
<td>κάρτα: very, much</td>
</tr>
<tr>
<td>ἄνθρωπος, ὁ:</td>
<td>a man</td>
<td>κεφαλή: a head</td>
</tr>
<tr>
<td>ἀπικνέομαι:</td>
<td>to come to</td>
<td>λευκός, -ῆς, -ῶν: light, white</td>
</tr>
<tr>
<td>ἀποδέχομαι:</td>
<td>to accept, admit, approve</td>
<td>λέων, -ουτος, ὁ: a lion</td>
</tr>
<tr>
<td>ἄρκτος, ἡ:</td>
<td>a bear</td>
<td>μορφή, ἡ: form, shape</td>
</tr>
<tr>
<td>αὐλή, ἡ:</td>
<td>a courtyard</td>
<td>νέμομαι: to graze</td>
</tr>
<tr>
<td>ἄφετος, -ον:</td>
<td>let loose, ranging, roaming</td>
<td>παραβώμιος, -ον: altar-attending</td>
</tr>
<tr>
<td>βοῦς, βοῦς, ὁ:</td>
<td>a bull, ox</td>
<td>πῖλος, ὁ: a felt cap</td>
</tr>
<tr>
<td>εἰκέλος, -ης, -ον:</td>
<td>like</td>
<td>πύρφορος, -ον: fire-bearing</td>
</tr>
<tr>
<td>ἑσθῆς, -ῆτος, ἡ:</td>
<td>dress, clothing</td>
<td>σίνομαι: to harm</td>
</tr>
<tr>
<td>θυσία, ἡ:</td>
<td>an offering, sacrifice</td>
<td>σπονδηφορέω: to bear libations</td>
</tr>
<tr>
<td>ἱερέες, ὁ:</td>
<td>a priest</td>
<td>στολή, ἡ: a equipment, dress</td>
</tr>
<tr>
<td>ἵππος, ὁ:</td>
<td>a horse</td>
<td>σφάζω: to slay, slaughter</td>
</tr>
<tr>
<td>ἱριόν, το:</td>
<td>a victim, sacrificial animal</td>
<td>τριακόσιοι, -αι, -α: three hundred</td>
</tr>
<tr>
<td>ἱρός, -ῆς, -ῶν:</td>
<td>sacred, holy</td>
<td>χειροήθης, -ες: manageable, tame</td>
</tr>
<tr>
<td>ἱστήμι:</td>
<td>to make to stand</td>
<td></td>
</tr>
</tbody>
</table>
On the Syrian Goddess

ἀρχιερεύς δὲ ἄλλος ἑκάστου ἔτεος ἐπιγίγνεται, πορφυρέην τε μοῦνος φορέει καὶ τιάρῃ χρυσέῃ ἀναδέεται. [43]ἔστι δὲ καὶ ἄλλο πλήθος ἀνθρώπων ἱρῶν αὐλητέων καὶ συριστέων καὶ Γάλλων, καὶ γυναῖκες ἐπικροτέει τε καὶ φρενοβλαβέει.

[44] θυσία δὲ δίς ἑκάστης ἡμέρης ἐπιτελεῖται, ἐς τὴν πάντες ἀπικνέονται. Διὶ μὲν ὁν κατ᾽ ἡσυχίην θύουσιν οὔτε ἀείδοντες οὔτε αὐλέοντες: ἐντ' ἄν δὲ τῇ Ἑρα κατάρχωνται, ἀείδουσίν τε καὶ αὐλέουσιν καὶ κρόταλα ἐπικροτέουσιν. καὶ μοι τούτου πέρι σαφὲς οὐ δὲν εἰπεῖν ἐδύναντο.

### Vocabulary

<table>
<thead>
<tr>
<th>Greek</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀρχιερεύς</td>
<td>a chief priest</td>
</tr>
<tr>
<td>ἀναδέω</td>
<td>to sing</td>
</tr>
<tr>
<td>ἀνθρώπως</td>
<td>a man</td>
</tr>
<tr>
<td>ἀπικνέω</td>
<td>to come to, arrive</td>
</tr>
<tr>
<td>ἀρχιερεύς</td>
<td>a chief priest</td>
</tr>
<tr>
<td>αὐλέω</td>
<td>to play the flute</td>
</tr>
<tr>
<td>αὐλητής</td>
<td>a flute-player</td>
</tr>
<tr>
<td>Γάλλος</td>
<td>a priest of Cybele</td>
</tr>
<tr>
<td>γυνή</td>
<td>a woman, wife</td>
</tr>
<tr>
<td>δίς</td>
<td>twice, doubly</td>
</tr>
<tr>
<td>δύναμαι</td>
<td>to be able</td>
</tr>
<tr>
<td>ἐκαστός</td>
<td>gen. of time within which, “twice in the course of each day”</td>
</tr>
<tr>
<td>ἐπιγίγνομαι</td>
<td>to happen after, come in after</td>
</tr>
<tr>
<td>ἐπικροτέω</td>
<td>to rattle, clash</td>
</tr>
<tr>
<td>ἐπιμανής</td>
<td>mad, raving</td>
</tr>
<tr>
<td>ἐπιτελέω</td>
<td>to finish, accomplish, perform</td>
</tr>
<tr>
<td>ἑτος</td>
<td>a year</td>
</tr>
<tr>
<td>ἐντ'</td>
<td>when</td>
</tr>
<tr>
<td>πορφύρεος</td>
<td>purple</td>
</tr>
<tr>
<td>σαφῆς</td>
<td>clear</td>
</tr>
<tr>
<td>συριστής</td>
<td>a piper</td>
</tr>
<tr>
<td>τιάρη</td>
<td>a tiara</td>
</tr>
<tr>
<td>φορέω</td>
<td>to bear, wear</td>
</tr>
<tr>
<td>φρενοβλαβής</td>
<td>deranged, frantic</td>
</tr>
<tr>
<td>χρύσεος</td>
<td>golden, of gold</td>
</tr>
</tbody>
</table>

### Notes

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ζεὺς, Διὸς, ὦ:</td>
<td>Zeus</td>
</tr>
<tr>
<td>ἡμέρη, ἦ:</td>
<td>a day</td>
</tr>
<tr>
<td>Ἑρα, ἦ:</td>
<td>Hera</td>
</tr>
<tr>
<td>ἡσυχίη, ἦ:</td>
<td>silence, stillness</td>
</tr>
<tr>
<td>θυσία, ἦ:</td>
<td>an offering, sacrifice</td>
</tr>
<tr>
<td>θύω:</td>
<td>to sacrifice</td>
</tr>
<tr>
<td>Ἰρός, -ή, -όν:</td>
<td>sacred, holy</td>
</tr>
<tr>
<td>κατάρχω:</td>
<td>to beginning sacrifices</td>
</tr>
<tr>
<td>κρόταλον, τό:</td>
<td>a rattle, castanet</td>
</tr>
<tr>
<td>μοῦνος, -ην, -όν:</td>
<td>alone, only</td>
</tr>
<tr>
<td>πλήθος, -εος, τό:</td>
<td>a great number, crowd, multitude</td>
</tr>
<tr>
<td>πορφύρεος, -ή, -όν:</td>
<td>purple</td>
</tr>
<tr>
<td>σαφῆς, -ές:</td>
<td>clear</td>
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<tr>
<td>συριστής, -οῦ, ὦ:</td>
<td>a piper</td>
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</tr>
</tbody>
</table>

### Greek Words

- **ἀρχιερεύς**: to sing
- **ἀναδέω**: to tie up, crown
- **ἀνθρώπως**: a man
- **ἀπικνέω**: to come to, arrive
- **ἀρχιερεύς**: a chief priest
- **αὐλέω**: to play the flute
- **αὐλητής**: a flute-player
- **Γάλλος**: a priest of Cybele
- **γυνή**: a woman, wife
- **δίς**: twice, doubly
- **δύναμαι**: to be able
- **ἐκαστός**: each, every
- **ἐπιγίγνομαι**: to happen after, come in after
- **ἐπικροτέω**: to rattle, clash
- **ἐπιμανής**: mad, raving
- **ἐπιτελέω**: to finish, accomplish, perform
- **ἐτος**: a year
- **ἐντ'**: when

### Greek Words

- **ἡμέρη**: dat. of means, “with a tiara”
- **ἀναδέω**: “(his hair) is bound”
- **καὶ γυναῖκες**: “there are also women”
- **δίς ἑκάστης ἡμέρης**: gen. of time within which, “twice in the course of each day”
- **ἐν τῇ**: “for which”
- **κατ' ἡσυχίην**: “in silence”
- **ἐντ' ἄν κατάρχωνται**: pr. subj. in gen. temp. cl., “when they make offerings”
- **κρόταλα**: cogn. acc., “they rattle rattles”
- **τοῦτον πέρι**: “about this”
The sacred lake

[45] ἐστι δὲ καὶ λίμνη αὐτόθι, οὐ πολλὸν ἐκάς τοῦ ῥοῦ, ἐν τῇ ἰχθύες ῥοῖ τρέφονται πολλοὶ καὶ πολυειδέες, γίγνονται δὲ αὐτῶν ἐνιοὶ κάρτα μεγάλοι: οὗτοι δὲ καὶ οὐνόματα ἔχουσιν καὶ ἔρχονται καλεόμενοι: ἐν τῇ πτέρυγι ποίημα χρύσεον αὐτέω ἀνακέατο, καὶ μιν ἐγὼ πολλάκις ἔθεησάμην, καὶ ἐγὼ τὸ ποίημα.

[46] βάθος δὲ τῆς λίμνης πολλὸν. ἐγὼ μὲν οὐκ ἐπειρήθην, λέγουσι δὲ ἐνιοὶ καὶ διηκοσίων ὀργυίων πλέον ἔμμεναι. κατὰ μέσον δὲ αὐτῆς βωμὸς λίθον ἀνέστηκεν. δοκεῖοι

| ἀνάκεμας: to be laid up, be devoted | λίθος, ὁ: a stone |
| ἀνίστημι: to make to stand up | λίμνη, ἡ: a pool, lake |
| αὐτόθι: on the spot | μέσος, η,-ον: middle |
| βάθος, τό: depth | ὀργυία, ἡ,-ος, ὡ: a fathom |
| βωμός, ὁ: an altar | οὖνομα, ματα, τό: a name |
| διακόσιοι, -αι, -α: two hundred | πειράω: to attempt, test |
| ἔρχομαι: to go, come | ποίημα, -ατος, τό: something make, a work |
| θεάωμα: to look on, view, behold | πολυειδής, -ές: of many kinds |
| ἱρόν, τό: a sacred place, temple | πτέρυξ, -υος, ὡ: a fin |
| ἱρός, -η,-ον: sacred, holy | τρέφω: to raise, rear |
| ἰχθύς, -ύος, ὁ: a fish | χρύσεος, -η,-ον: golden, of gold |
| καλέω: to call | χρυσοφορέω: to wear golden ornaments |
| κάρτα: very, much | ἐγὼ μὲν οὐκ ἐπειρήθην, λέγουσι δὲ ἐνιοὶ καὶ διηκοσίων ὀργυίων πλέον ἔμμεναι. κατὰ μέσον δὲ αὐτῆς βωμὸς λίθον ἀνέστηκεν. δοκεῖοι

| ἐκάς τοῦ ῥοῦ: gen. of sep., “far from the sanctuary” | ἐκάς τοῦ ῥοῦ: gen. of sep., “far from the sanctuary” |
| ἐν τῇ: “in which” | ἐν τῇ: “in which” |
| αὐτῶν ἐνιοί: “of them some” | αὐτῶν ἐνιοί: “of them some” |
| ἔρχονται καλεόμενοι: “they come when the are called” | ἔρχονται καλεόμενοι: “they come when the are called” |
| ἐν τῇ πτέρυγι: “in my time” | ἐν τῇ πτέρυγι: “in my time” |
| ἐπι: ἐμέο: “in my time” | ἐπι: ἐμέο: “in my time” |
| ἐν τῇ πτέρυγι: “on its fin” | ἐν τῇ πτέρυγι: “on its fin” |
| αὐτέω: dat. with comp. verb, “was dedicated to it” | αὐτέω: dat. with comp. verb, “was dedicated to it” |
| ἐγὼ τὸ ποίημα. | ἐγὼ τὸ ποίημα. |
| ἐγὼ μὲν οὐκ ἐπειρήθην, λέγουσι δὲ ἐνιοὶ καὶ διηκοσίων ὀργυίων πλέον ἔμμεναι. κατὰ μέσον δὲ αὐτῆς βωμὸς λίθον ἀνέστηκεν. δοκεῖοι |

| ἐκάς τοῦ ῥοῦ: gen. of sep., “far from the sanctuary” | ἐκάς τοῦ ῥοῦ: gen. of sep., “far from the sanctuary” |
| ἐγὼ μὲν οὐκ ἐπειρήθην, λέγουσι δὲ ἐνιοὶ καὶ διηκοσίων ὀργυίων πλέον ἔμμεναι. κατὰ μέσον δὲ αὐτῆς βωμὸς λίθον ἀνέστηκεν. δοκεῖοι |
| ἔγω τὸ ποίημα. | ἔγω τὸ ποίημα. |
| ἐγὼ μὲν οὐκ ἐπειρήθην, λέγουσι δὲ ἐνιοὶ καὶ διηκοσίων ὀργυίων πλέον ἔμμεναι. κατὰ μέσον δὲ αὐτῆς βωμὸς λίθον ἀνέστηκεν. δοκεῖοι |

| ἐκάς τοῦ ῥοῦ: gen. of sep., “far from the sanctuary” | ἐκάς τοῦ ῥοῦ: gen. of sep., “far from the sanctuary” |
| ἐγὼ τὸ ποίημα. | ἐγὼ τὸ ποίημα. |
| ἐγὼ μὲν οὐκ ἐπειρήθην, λέγουσι δὲ ἐνιοὶ καὶ διηκοσίων ὀργυίων πλέον ἔμμεναι. κατὰ μέσον δὲ αὐτῆς βωμὸς λίθον ἀνέστηκεν. δοκεῖοι |

| ἐγὼ τὸ ποίημα. | ἐγὼ τὸ ποίημα. |
| ἐγὼ μὲν οὐκ ἐπειρήθην, λέγουσι δὲ ἐνιοὶ καὶ διηκοσίων ὀργυίων πλέον ἔμμεναι. κατὰ μέσον δὲ αὐτῆς βωμὸς λίθον ἀνέστηκεν. δοκεῖοι |

| ἐγὼ τὸ ποίημα. | ἐγὼ τὸ ποίημα. |
| ἐγὼ μὲν οὐκ ἐπειρήθην, λέγουσι δὲ ἐνιοὶ καὶ διηκοσίων ὀργυίων πλέον ἔμμεναι. κατὰ μέσον δὲ αὐτῆς βωμὸς λίθον ἀνέστηκεν. δοκεῖοι |

| ἐγὼ τὸ ποίημα. | ἐγὼ τὸ ποίημα. |
| ἐγὼ μὲν οὐκ ἐπειρήθην, λέγουσι δὲ ἐνιοὶ καὶ διηκοσίων ὀργυίων πλέον ἔμμεναι. κατὰ μέσον δὲ αὐτῆς βωμὸς λίθον ἀνέστηκεν. δοκεῖοι |
On the Syrian Goddess

ἂν ἄφνω πλώειν τέ μιν καὶ τῷ ὕδατι ἐποχέεσθαι, καὶ πολλοὶ ὧδε νομίζουσιν: ἐμοὶ δὲ δοκέει στῦλος ὑφεστεὼς μέγας ἀνέχειν τὸν βωμόν. ἔστεπται δὲ ἄει καὶ θυώματα ἔχει, πολλοὶ δὲ καὶ ἐκάστης ἡμέρης κατ’ εὐχὴν ἐς αὐτὸν νηχόμενοι στεφανηφορέοισιν.

[47] γίγνονται δὲ αὐτόθι καὶ πανηγυρίες τε μέγισται, καλέονται δὲ ἐς τὴν λίμνην καταβάσιες, ὅτι ἐν αὐτῇ ἐς τὴν λίμνην τὰ ἰρὰ πάντα κατέρχεται. ἐν τοῖσιν ἡ Ἡρη πρώτη ἀπικνέεται, τῶν ἰχθύων εἰνεκα, μὴ σφέας ὁ Ζεύς πρῶτος ἤδηταί: ἦν γὰρ τόδε γένηται, λέγουσιν ὅτι πάντες ἀπόλλυνται.
Lucian

καὶ δῆτα ὁ μὲν ἔρχεται ὄψομενος, ἢ δὲ πρόσω ἱσταμένη ἀπείργει τε 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 ἢλθον αὐτὸς οὐδὲ ἐπειρήθην ταύτης τῆς ὁδοιπορίης. τὰ δὲ ἐλθόντες ποιέουσιν, ἐλθον καὶ ἀπηγήσομαι. ἀγγήλιον ἐκαστὸς ὑδατι σεσαγμένον φέρουσιν, κηρῷ δὲ τάδε σεσήμανται. καὶ μιν οὐκ αὐτοὶ λυσάμενοι χέονται, ἀλλ' ἔστιν ἀλεκτρυῶν ἱρός, οἰκέει δὲ ἐπὶ τῇ λίμνῃ, ὅς ἐπει σφέων δέξηται τὰ ἀγγήλια, τὴν

| ὄψομενος | fut. part. of ἔρχομαι, ἐπείρω expressing purpose, “in order to see them” |
| ἰσταμένη | pr. part., “setting herself before him” |
| λιπαρέουσα | pr. part. instrumental, “by persisting” |
| αἱ θάλασσαν νομίζονται | “which are celebrated at the sea” |
| ἐξω εἰπεῖν | “I am not able to say” |
| ἢλθον | ao. of ἔρχομαι, “I went” |
| ἐπειρήθην | ao. pas. with mid. sense, “I tried for myself” + gen. |
| ἐλθόντες | ao. part., “those who have gone” i.e. upon their return |
| ἐκαστὸς ... φέρουσιν | “each one carries” |
| σεσαγμένον | perf. part. of σασσάω, “having been filled” |
| σεσήμανται | perf. of σημαίνω, “these have been sealed” |
| μιν | “it,” i.e. the seal |
| ἐπει ... δέξηται | pr. subj., “after he receives it” the lack of the expected ἄν is common in Herodotus |
On the Syrian Goddess

τε σφρηγίδα ὁρῇ καὶ μισθὸν ἀρνύμενος ἀνά τε λύει τὸν δεσμὸν καὶ τὸν κηρὸν ἀπαίρεται: καὶ πολλαὶ μνέες ἐκ τουτέου τοῦ ἐργοῦ τῷ ἀλεκτρυώνι ἀγείρονται. ἐνθὲν δὲ ἐς τὸν νηὸν αὐτοὶ ἐνείκαντε σπένδουσι τε καὶ θύσαντε ὀπίσώ ἀπονοστέουσιν.

The spring festival

[49] ὅρτέων δὲ πασέων τῶν οἶδα μεγίστην τοῦ ἔαρος ἀρχομένου ἐπιτελέουσιν, καὶ μιν οἱ μὲν πυρῆν, οἱ δὲ λαμπάδα καλέουσιν. θυσίην δὲ ἐν αὐτῇ τοιήνδε ποιέουσιν. δένδρεα μεγάλα ἐκκόψαντες τῇ αὐλῇ ἑστᾶσι, μετὰ δὲ ἀγινέοντες αἴγας τε καὶ ὄιας καὶ ἄλλα κτήνεα ζωὰ ἐκ τῶν δενδρέων

ἀγείρω: to bring together, collect
ἀγινέω: to lead, bring, carry
αἴξ: a goat
ἀλεκτρυνῶν, -όνος, -ό: a cock, rooster
ἀπαιρέω: to take from, take away from
ἀπονοστέω: to return, come home
ἀρνυμαι: to receive, gain, earn
ἀρχω: to begin
αὐλή, ἡ: a courtyard
dεσμός, ὁ: a band, bond
ejaros, τό: spring
ἐκκόπτω: to cut down
ἐνθὲν: thereupon
ἐπιτελέω: to complete, accomplish, perform
ἐργον, τό: a deed, work
ζῷον, τό: a living being, animal
θυσίη, ἡ: an offering, sacrifice
θύω: to sacrifice

Ιστημι: to make to stand
κηρός, ὁ: beeswax
κτήνος, -εος, τό: cattle
λαμπάς, -άδος, ἡ: a lamp, torch
λύω: to loose
μισθός, ὁ: wages, pay
μνέες, αἱ: minae
νηός, ὁ: the dwelling of a god, a temple
ὁρχή, ἡ: a feast, holiday
ποιέω: to make, do
πολύς, πολλή, πολύ: many
πυρή, Ὅς, ἡ: a pyre, fire
σφραγίς, -ίδος, ἡ: a seal, signet
φέρω: to bear

μισθὸν ἀρνύμενος: “demanding pay”
tῷ ἀλεκτρυωνί: dat. of agent, “by the cock”
ἐνθὲν: “from that point,”
ἐνείκαντες: ao. part. of φέρω, “having carried”
tῶν οἶδα: “which I know,” with the pron. attracted into the case of the antecedent
tοῦ ἔαρος ἀρχομένου: gen. abs., “when spring begins”
οἱ μὲν οὶ δὲ: “some call it ... others call it”
τοιήνδε: “the following sacrifice”
ἐκκόψαντες: ao. part. of ἐκ-κόπτω, “having cut down”
ἐστάσι: perf. of Ιστημι, “they are stood up”
Lucian

ἀπαρτέουσιν: ἐν δὲ καὶ ὄρνιθες καὶ εἵματα καὶ χρύσα καὶ ἀργύρεα ποιήματα. ἐπεάν δὲ ἐντελέα πάντα ποιήσωνται, περιενείκαντες τὰ ἱρὰ περὶ τὰ δένδρα πυρὴν ἐνιᾶσιν, τὰ δὲ αὐτίκα πάντα καίονται. ἐς ταύτην τὴν ὀρτήν πολλοὶ ἄνθρωποι ἀπικνέονται ἐκ τε Συρίης καὶ τῶν πέριξ χωρέων πασέων, φέρουσιν τε τὰ ἐωτῶν ἱρὰ ἐκαστοι καὶ τὰ σημήια ἐκαστόι ἐχοῦσιν ἐς τάδε μεμιμημένα.

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

| ἀγείρω: to gather together | ὄρνις, ὄρνιθος, ὁ: a bird |
| ἀνθρωπος, ὁ: a man | ὅρτη, ἡ: a feast, festival |
| ἀπαρτάω: to hang up from | πέριξ: all around |
| ἀπικνέομαι: to come to, arrive | περιφέρω: to carry round |
| ἀργύρεος, -η, -ον: silver, of silver | πήχεος, πήχεος, ὁ: a forearm |
| αὐτίκα: straightway, at once | πλῆθος, -εος, τό: a great number, crowd, multitude |
| Γάλλος, ὁ: a priest of Cybele | ποιέω: to make, do |
| δένδρεον, τα: a tree | ποίημα, -ατος, τό: something made, a work |
| εἶμα, -ατος, τό: a garment | πυρή, -ης, ἡ: a pyre, fire |
| ἐκαστος, -η, -ον: each, every | ρήτος, -ης, -ον: stated, specified |
| ἐνίημι: to send in, introduce | σημήιον, τό: a sign, a mark, symbol |
| ἐντελής, ἐς: complete, full | Συρίη, ἡ: Syria |
| ἐπεάν: whenever (+ subj.) | τάμνω: to cut |
| ἡμέρη, ἡ: a day | τελέω: to complete, accomplish, perform |
| ἱρὸν, τό: a sacred place, temple | φέρω: to bear |
| ἱρός, -η, -ον: sacred, holy | χρύσεος, -ης, -ον: golden, of gold |
| καϊω: to light, kindle | χώρη, ἡ: a place, land |
| μιμέομαι: to imitate, represent | μεμιμημένα: perf. part., “having been made in imitation” |
| ὀργια, -ίων, τα: orgies, sacred rites | τοὺς ἔλεξα: ao. of λέγω, “whom I have mentioned” |

ἐν δὲ καὶ: “in addition (there are),” a phrase from Herodotus
ἐπεάν ... 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”
tοὺς ἔλεξα: ao. of λέγω, “whom I have mentioned”
On the Syrian Goddess

tοῖσι νώτοις πρὸς ἀλλήλους τύπτονται. πολλοὶ δὲ σφίσι
παρεστεώτες ἐπαυλέουσιν, πολλοὶ δὲ τύμπανα παταγέουσιν,
ἀλλοὶ δὲ ἀείδουσιν ἐνθεὰ καὶ ἱρά ἀσματα. τὸ δὲ ἔργον ἔκτος
τοῦ νηῶν τόδε γίγνεται, οὕτε ἐσέρχονται ἐς τὸν νηῶν ὁκόσοι
τόδε ποιέουσιν.

[51] ἐν ταύτησι τῇσι ἡμέρησι καὶ Γάλλοι γίγνονται.
ἐπεὰν γὰρ οἱ ἄλλοι αὐλέωσί τε καὶ ὄργια ποιέωνται, ἐς
πολλοὺς ἣδη ἡ μανίη ἀπικνέεται, καὶ πολλοὶ ἐς βένη
ἀπικόμενοι μετὰ δὲ τοιάδε ἔπρηξαν. καταλέξω δὲ καὶ τὰ
ποιέουσιν. ὁ νεηνίης ὅτῳ τάδε ἀποκέαται ῥίψας τὰ εἵματα

τοῖσι νώτοισι πρὸς ἀλλήλους τύπτονται: dat., “on their backs”
παρεστεώτες: perf. part., “standing by” + dat.
ἔνθεα καὶ ἱρά: “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 βένη: “just for the sight”
ἀπικόμενοι: ao. part. of ἀπο-ικνέομαι, “having come”
ἔπρηξαν: ao. of πράσσω, “they did these things later”
ὁκόσοι: dat., “those who do these things,” the phrase is the subj. of
ποιέωνται
τὸν νηῶν: dat., “the temple”
τόδε: gen., “such”
ἐπαυλέω: to play the flute
ἐπεὰν: whenever (+ subj.)
ἔργον, τό: a deed, work
ἐσέρχομαι: to go in, enter
ἡμέρη, η: a day
θέη, η: a seeing, looking at, view
θάλα: out, sea
παρίστημι: to make to stand beside
παταγέω: to clash, beat
ποιέω: to make, do
πρήσσω: to make, do
ῥίπτω: to throw, cast, hurl
τοιόσοι, -ὴς, -όν: such
τύμπανον, τό: a kettledrum
τύπτω: to beat, strike

ἀείδω: to sing
ἀτικνόμαι: to come to, arrive
ἀπόκειμαι: to be laid away
ἀσμα, -ατος, τό: a song
ἀὐλέω: to play the flute
Γάλλος, ὁ: a priest of Cybele
εἷμα, -ατος, τό: a garment, clothing
ἐκτός: outside
ἐνθεός, -ος, -ον: inspired, divine
ἐπαυλέω: to play the flute
ἐπεάν: whenever (+ subj.)
ἔργον, τό: a deed, work
ἐσέρχομαι: to go in, enter
ἡμέρη, η: a day
θέη, η: a seeing, looking at, view

ἱρός, -ῆς, -ῆν: sacred, holy
καταλέγω: to lay down
μανίη, ἡ: madness, frenzy
νεηνίς, ὁ: a young man
νηῶς, ὁ: the dwelling of a god, a temple
νώτον, τό: the back
ὁργια, -ων, τά: orgies, sacred rites
παρίστημι: to make to stand beside
παταγέω: to clash, beat
ποιέω: to make, do
πρήσσω: to make, do
ῥίπτω: to throw, cast, hurl
τοιόσοι, -ης, -ον: such
τύμπανον, τό: a kettledrum
τύπτω: to beat, strike
μεγάλῃ βοῇ ἐς μέσον ἔρχεται καὶ ξίφος ἀναιρέεται: τὸ δὲ πολλὰ ἐτη, ἐμοὶ δοκεῖ, καὶ τοῦτο ἔστηκε. λαβὼν δὲ αὐτίκα τάμνει ἐως θέει τε διὰ τῆς πόλεως καὶ τῆς χερσὶ φέρει τὰ ἔταμεν. ἐς ὁκοίνθει δὲ οἰκίνθει τάδε ἀπορρίψει, ἐκ ταύτης ἔστηλτά τε θηλέν καὶ κόσμου τὸν γυναικῆν λαμβάνει. τάδε μὲν ἐν τῇσι τομῆσι ποιεόνσιν.

Lucian

Cultic regulations

[52] ἀποθανόντες δὲ Γάλλοι οὐκ ὁμοίην ταφὴν τοῖσιν ἀλλοισι θάπτονται, ἀλλ' ἐὰν ἀποθάνῃ Γάλλος, ἑταῖροι μιν ἀείραντες ἐς τὰ προάστεια φέρουν, θέμενοι δὲ αὐτὸν καὶ τὸ
On the Syrian Goddess

φέρτρον τῷ ἐκόμισαν, ὑπερθε λίθοις βάλλουσιν, καὶ τάδε πρήξαντες ὀπίσω ἀπονοστέουσιν. φυλάξαντες δὲ ἐπτά ἴμερέων ἁριθμὸν οὖτως ἐς τὸ ἱρων ἐσέρχονται: πρὸ δὲ τουτέων ἶν ἔσέλθωσιν, οὐκ ὅσια ποιέουσιν. [53] νόμοισι δὲ ἐς ταῦτα χρέωνται τουτέως. ἦν μὲν τις αὐτῶν νέκυν ἴδηται, ἐκείνην τὴν ἴμερην ἐς τὸ ἱρῶν οὐκ ἀπικνέεται, τῇ ἐτέρῃ δὲ καθήρας ἐωντὸν ἐσέρχεται. αὐτῶν δὲ τῶν οἰκείων τοῦ νέκυνος ἐκαστοι φυλάξαντες ἁριθμὸν ἴμερέων τριήκοντα καὶ τὰς κεφαλὰς

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ἀπικνέομαι: to come to
ἀπονοστέω: to return, come home
ἁριθμός, ὁ: number
βάλλω: to throw
ἐκαστος, -η, -ον: each, every
ἐπτά: seven
ἐσέρχομαι: to go in, enter
ἡμέρη, ἡ: a day
ἱρόν, τὸ: a sacred place, temple
καθαίρω: to purify, cleanse
κεφαλή, ἡ: a head
κομίζω: to take care of, carry
λίθος, ὁ: a stone
νέκυς, -νος, ὁ: a dead body, corpse
νόμος, ὁ: a custom, law
οἰκεῖος, -η, -ον: of the house, related
ὀπίσω: backwards, back
ὁςιος, -η, -ον: pious, permitted by the gods
ποιέω: to make, do
πρήσσω: to make, do
πρὸ: before
τριάκοντα: thirty
ὑπερθεν: from above
φέρτρον, τὸ: a bier, litter
φυλάσσω: to keep watch, guard
χράομαι: 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”
ἁριθμὸν: acc. of dur., “for a period of” + gen.
 HttpServletResponse: ao. subj. of ἐσ-ἐρχομαι 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
 HttpServletResponse: ao. subj. in pr. gen. cond. “if anyone sees”
ἡμέρην: acc. of dur. “for the length of that day”
τῇ ἐτέρῃ (sc. ἴμερῃ): dat. of time when “on the next day”
καθαίρας: ao. part. of καθαίρω “having cleansed”
tῶν οἰκείων: gen. with ἐκαστοι “each of his relatives”
ἁριθμὸν: acc. of dur. “for a period of” + gen.
Lucian

ξυράμενοι ἐσέρχονται: πρὶν δὲ τάδε ποιῆσαι, οὐ σφίσι ἐσίέναι ὁσιον.

Sacrificial animals

[54] θύουσιν δὲ βόας ἀρσένας τε καὶ θήλεας καὶ αἴγας καὶ σίας. οὐς δὲ μοῦνον ἐναγέας νομίζοντες οὐτε θύουσιν οὔτε σιτέονται. άλλοι δ' οὐ σφέας ἐναγέας, άλλα ἱροὺς νομίζουσιν. ὀρνίθων τε αὐτέοις περιστερή δοκεῖ εἰρήμα ἱρότατον καὶ οὐδὲ ψαύειν αὐτέων δικαιέουσιν: καὶ ἢν ἄέκοντες ἄψωνται, ἐναγέας ἐκείνην τὴν ἡμέρην εἰσί. τοῦνεκα δὲ αὐτέοις σύννομοι τέ εἰσι καὶ ἐς τὰ οἰκεία ἐσέρχονται καὶ τὰ πολλὰ ἐν γῇ νέμονται.

άέκων, -ουσα, -ουν: unwilling
αἴξ, αίγός, ὁ: a goat
ἀπτω: to fasten, (mid.) to touch
ἀρην, -ενος, -ον: male
βοῦς, βοῦς, ὁ: a bull, ox
γῆ, ἡ: earth, ground
δικαιών: to think right, condone
ἐναγέας: cursed, polluted
ἐσέρχονται: πρὶν δὲ τάδε ποιῆσαι, οὐ σφίσι ἐσίέναι ὁσιον.

ἔναγης, -ης: of the house, domestic
δῖς, δῖος, ὁ: a sheep
ὄρνις, ὄρνιθος, ὁ: a bird
δαῖος, -ῆς, -ον: permitted by the gods
περιστερή, ἡ: a pigeon, dove
ποιέω: to make, do
πρίν: before
σιτέω: to eat
σύννομοι: to think, believe
ψαύω: to touch

ξύρω: to shave
οἰκείος, -ῆς, -ον: of the house, domestic
δῖς, δῖος, ὁ: a sheep
ὄρνις, ὄρνιθος, ὁ: a bird
δαῖος, -ῆς, -ον: permitted by the gods
περιστερή, ἡ: a pigeon, dove
ποιέω: to make, do
πρίν: before
σιτέω: to eat
σύννομοι: to think, believe
ψαύω: to touch
On the Syrian Goddess

Pilgrimage

[55] λέξω δὲ καὶ τῶν πανηγυριστέων τὰ ἐκαστοι ποιέονται. ἀνήρ εὖτ’ ἂν ἐς τὴν ἱρὴν πόλιν πρῶτον [ἂν ἐς τὴν ἱρὴν πόλιν πρῶτον \( \text{πανηγυριστής} \), κεφαλὴν μὲν ὁδὲ καὶ ὄφρυας ἐξύρατο, μετὰ δὲ ἱερεύσας διὸν τὰ μὲν ἄλλα κρεουργεῖ τε καὶ εὐωχέεται, τὸ δὲ νάκος χαμαὶ θέμενος ἐπὶ τοῦτον ἐς γόνυ ἔζεται, πόδας δὲ καὶ κεφαλὴν τοῦ κτήνεος ἐπὶ τὴν ἔως τὸ κεφαλήν ἁναλαμβάνει: ἁμα δὲ εὐχόμενος αἰτέει τὴν μὲν παρεοῦσαν θυσίην δέκεσθαι, μέζω δὲ ἐςαύτις υπισχνέεται. τελέσας δὲ ταὐτα, τὴν κεφαλὴν

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**aἰτέω:** to ask  
**ἀναλαμβάνω:** to take up  
**ἀνήρ,** ἀνδρός, ὁ: a man  
**ἀπικνέομαι:** to come to  
**γόνυ,** γούνατος, τό: a knee  
**δέκομαι:** to take, accept, receive  
**ἐξομαι:** to sit  
**ἐκαστος,** -η, -ον: each, every  
**ἐνωχέω:** to feast sumptuously  
**θυσίη,** ἡ: an offering, sacrifice  
**ἵερων:** to sacrifice  
**ἱερεύω:** to slaughter  
**ἱερός,** -ή, -όν: sacred, holy  
**κεφαλή,** ἡ: a head  
**κρεουργεῖω:** to cut up, butcher  
**κτήνος,** -εος, τό: cattle  

**νάκος, τό:** fleece  
**ξύρω:** to shave  
**δίς,** δίος, ὁ: a sheep  
**ὀφρύς,** ἡ: an eyebrow  
**πανηγυριστής,** -ου, ὁ: one who attends an assembly  
**πάρειμι:** to be present  
**ποιέω:** to make, do  
**πόλις,** -ος, ἡ: a city  
**πούς,** ποδός, ὁ: a foot  
**πρῶτος,** -η, -ον: first  
**τελέω:** to complete, accomplish, perform  
**τίθημι:** to set, put, place  
**ὑπισχνέομαι:** to promise  
**χαμαί:** on the ground

**τὰ ἐκαστοι ποιέονται:** “which each of the festival-goers does”  
**εὖτ’ ἂν ... ἀπέρχηται:** pr. subj. in gen. temp. cl. “whenever a man is setting out”  
**ἐξύρατο:** aor. of ἔχυραω “he shaves” the aorist is timeless  
**ἱερεύσας:** aor. part. “having sacrificed”  
**τὰ μὲν ἄλλα ... τὸ δὲ νάκος:** “the rest of it ... but the fleece”  
**θέμενος:** aor. 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:** aor. 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 ἀπικνέονται, ἀρας δὲ ἀπὸ τῆς ἑωυτοῦ ὁδοιπορέει, ὡδαί τε ψυχροῖσι χρεόμενοι λουτρῶν τε καὶ πόσιος εἰνεκα καὶ ἐς πάμπαν χαμοκοιτέων: οὐ γὰρ οἱ εὐνὴς ἐπιβήναι ὁσιον πρὶν τὴν τε ὁδὸν ἐκτελέσαι καὶ ἐς τὴν ἑωυτοῦ αὐτῆς ἀπικέσθαι. [56] ἐν δὲ τῇ ἱρῇ πόλει ἐκδεκεται μιν ἄνηρ ξεινοδόκος ἄγνοεοντα: ῥητοί γὰρ δὴ ὁν ἐκάστης πόλιος αὐτόθι ξεινοδόκοι εἰσίν, καὶ

γὰρ δὴ ὁν ἐπιβῆναι ὅσιον πρὶν τὴν τε ὁδὸν ἐκτελέσαι καὶ ἐς τὴν ἑωυτοῦ αὐτῆς ἀπικέσθαι.

ἐν δὲ τῇ ἱρῇ πόλει ἐκδεκεται μιν ἄνηρ ξεινοδόκος ἄγνοεοντα: ῥητοί γὰρ δὴ ὁν ἐκάστης πόλιος αὐτόθι ξεινοδόκοι εἰσίν, καὶ

τὴν αὐτὴν ὁδὸν: “the same road”

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

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


ἐπιβήναι: ao. inf. of ἐπι-βαίνω epexegetical after ὁσιον “pious to mount” + gen.

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

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

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

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

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

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<tr>
<th>Greek</th>
<th>English</th>
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</thead>
<tbody>
<tr>
<td>ἄγνοεο:</td>
<td>not to know</td>
</tr>
<tr>
<td>αἴρω:</td>
<td>to take up, lift up</td>
</tr>
<tr>
<td>ἀνήρ, ἀνδρός, ὁ:</td>
<td>a man</td>
</tr>
<tr>
<td>ἀπικνέομαι:</td>
<td>to come to</td>
</tr>
<tr>
<td>αὐτῆς:</td>
<td>back, again</td>
</tr>
<tr>
<td>αὐτόθι:</td>
<td>on the spot</td>
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<tr>
<td>εἶνεκα:</td>
<td>on account of, for the sake of (+ gen.)</td>
</tr>
<tr>
<td>ἐκαστος, -η, -ον:</td>
<td>each, every</td>
</tr>
<tr>
<td>ἐκδεκομαι:</td>
<td>to receive</td>
</tr>
<tr>
<td>ἐκτελεω:</td>
<td>to bring to an end, accomplish</td>
</tr>
<tr>
<td>ἐπιβαίνomega:</td>
<td>to go upon</td>
</tr>
<tr>
<td>εὐνη, ἡ:</td>
<td>a bed</td>
</tr>
<tr>
<td>ἱρός, -η, -όν:</td>
<td>sacred, holy</td>
</tr>
<tr>
<td>λουτρων, τό:</td>
<td>a bath</td>
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<tr>
<td>ξεινοδόκος, ὁ:</td>
<td>one who receives strangers, a host</td>
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<tr>
<td>οἶ:</td>
<td>dat. of ref., “for him”</td>
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<td>ἐπιβήναι:</td>
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</tbody>
</table>
On the Syrian Goddess

tόδε πατρόθεν οίκοι δέκονται. καλέονται δὲ ὑπὸ Ἀσσυρίων
οίδε διδάσκαλοι, ὅτι σφίσι πάντα ὑπηγέονται.

[57] θύουσι δὲ οὐκ ἐν αὐτῷ τῷ ἱρῷ, ἀλλ' ἐπεὰν
παραστήσῃ τῷ βωμῷ τὸ ἱρήιον, ἐπισπείσασ αὐτίς ἄγει ἕτων ἐς
τὰ οἰκεῖα, ἐλθὼν δὲ κατ' ἑωτὸν θύει τε καὶ εὔχεται.

Sacrifice from the propylaea

[58] ἔστιν δὲ καὶ ἄλλης θυσίης τρόπος τοιόσδε.
στέψαντες τὰ ἱρήια, ζωὰ ἐκ τῶν προπυλαίων ἄπιᾶσιν, τὰ δὲ
κατενεχθέντα θνήσκουσιν. ἔνιοι δὲ καὶ παῖδας ἑωτῶν ἐντεῦθεν
ἀπιᾶσιν, οὐκ ὀμοίως τοῖς κτῆσισιν, ἀλλ' ἐς πήρην ἐνθέμενοι

=̣γω: to lead, bring
ἀπίημι: to send forth, throw
ἀδτις: back, again
βωμός, ὁ: an altar
dékomaı: to take, accept, receive
didáskalos, ὁ: a teacher, master
ένας, -α, -α: some
ἐντεῦθεν: thence, from there
ἐπισπένδω: to pour a libation
ἐρχομαι: to go, come
ἐὔχομαι: to pray
ζωόν, τό: an animal
ζωός, ἡ, ὁν: alive, living
θνήσκω: to die
θυσίη, ἡ: an offering, sacrifice
θύω: to sacrifice
ἱερήιον, τό: a victim, animal sacrifice
ἱρόν, τό: a sacred place, temple
καλέω: to call
καταφέρω: to bring down
κτῆνος, -εος, τό: cattle
οἰκεῖος, ἡ, ὁ: of the house, domestic
doimos, ἡ, -ον: like, resembling
πάῖς, παιδός, ὁ: a boy, child
πράσημι: to place beside
πατρόθεν: from a father
πήρη, ἡ: a sack
προπύλαιαι, τα: an entrance, gateway
στέφω: to garland, crown
τοιόσδε, -ηδε, -όνδε: such
tρόπος, ὁ: a course, way
ὑπηγέομαι: to lead, guide, teach

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

χειρὶ κατάγουσιν, ἀμα 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 στιγματηφορέουσιν.

Hair-cutting

[60] ποιέουσι δὲ καὶ ἄλλο μούνοις Ἐλλήνων Τροιζήνιοι ὁμολογέοντες. λέξω δὲ καὶ τὰ ἐκείνοι ποιέουσιν. Τροιζήνιοι τῆς παρθένοις καὶ τοῖς ἠιθέοις νόμον ἐποιήσαντο μή μιν ἄλλως γάμον ἰέναι, πρὶν Ἰππολύτῳ κόμας

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**Greek Words and Phrases**

- ἀλλως: otherwise
- αὐχήνι, -ένος: a neck
- βοῦς, βόδος: a bull, cow
- γάμος: a wedding, marriage
- ἔπικερτομέω: to mock
- ἠιθέος: a youth, young man
- Ἰππόλυτος: Hippolytus
- καρπός: a wrist
- κατάγω: to lead down
- κόμη: hair

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**Latin Equivalents**

- μοῦνος, -η, -ον: alone, only
- νόμος, ὁ: a custom, law
- ὁμολογέω: to agree
- παῖς, παῖδος, ὁ: a boy, child
- ποιέω: to make, do
- πρίν: before
- στιγματηφορέω: to bear tattoo-marks
- στίζω: to tattoo
- Τροιζήνιος, -η, -ον: of Troezen
- χείρ, χειρός, ἡ: a hand

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**Greek Phrases**

- χειρὶ κατάγουσιν, ἀμα δὲ αὐτέοισιν ἐπικερτομέοντες λέγουσιν ὅτι οὐ παῖδες, ἀλλὰ βόες εἰσίν.
- Τά ἐκείνοι ποιέουσιν: “what they (the Troezens) do”
- Τῆς παρθένοις καὶ τοῖς ἠιθέοις: dat. pl. of reference “for the maids and young men”; a Homeric expression
- μή ... ἰέναι: ind. com. implied after νόμον “not to enter”
- πρὶν ... κείρασθαι: aor. part., “before shearing”
- Ἰππολύτῳ: dat. of ref. “for Hippolytus”
On the Syrian Goddess

κείρασθαι: καὶ ὠδε ποιέουσιν. τοῦτο καὶ ἐν τῇ ἱρῇ πόλει γίγνεται. οἱ μὲν νεηνίαι τῶν γενεών ἀπάρχουνται, τοῖς δὲ νέοις πλοκάμους ἱροὺς ἐκ γενετῆς ἀπιᾶσιν, τοὺς ἐπεὰν ἐν τῷ ἱρῷ γένωνται, τάμνουσιν τε καὶ ἐς άγγεα καταθέντες οἱ μὲν ἀργύρεα, πολλοὶ δὲ χρύσεα ἐν τῷ νηῷ προσηλώσαντες ἀπίασιν ἐπιγράφαντες ἐκαστοὶ τὰ οὖνομα. τοῦτο καὶ ἐγὼ νέος ἔτι ὢν ἐπετέλεσα, καὶ ἔτι μευ ἐν τῷ ἱρῷ καὶ ὁ πλόκαμος καὶ τὸ οὖνομα.

άγγος, -eos, τό: a vessel  
ἀπάρχω: lead the way  
ἀπέρχομαι: to go away, depart  
ἀπίσμι: to send forth, let down  
ἀργύρεος, -η, -ον: silver, of silver  
γένειον, τό: a beard  
γενετή, ἥ: birth  
ἐκαστος, -η, -ον: each, every  
ἐπιγράφω: to write on, inscribe  
ἐπιτελέω: to complete, perform  
ἱρόν, τό: a sacred place, temple  
ἱρός, -η, -ον: sacred, holy  
κατατίθημι: to place, put  
κείρω: to cut  
νεηνίς, ὁ: a youth, young man  
νέος, νέη, νέον: young  
νηός, ὁ: the dwelling of a god, a temple  
οὖνομα, -ματα, τό: a name  
πλόκαμος, ὁ: a lock of hair  
ποιέω: to make, do  
πόλις, -οις, ἡ: a city  
προσηλόω: to nail, fix  
τάμνω: to cut  
χρύσεος, -η, -ον: golden, of gold  
ὡδε: 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”  
τοῖς ... τάμνουσιν: “which they cut”  
ἐπεὰν ... γένουσι: ao. subj. of γίγνομαι in pr. gen. temp. cl. “whenever they are”  
καταθέντες: ao. part. of κατα-τίθημι “having deposited”  
οἶ μὲν ... πολλοὶ δὲ: “some (in) silver caskets ... many in gold ones”  
προσηλώσαντες: ao. part. of προσ-ηλόω “having fixed to”  
ἀπάσις: pr. of ἀπο-ἐπχομαι, “they go away”  
ἐπιγράφαντες: 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. ὁρέω rather than ὁράω). 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 ἄγγελω, ἤγγειλα, ἤγγελκα, ἤγγελμαι, ἤγγέλθην
ἀγείρω: to bring together, collect ἄγειρα, ἤγειρα, ἤγερθην: to gather together, assemble
ἀγώ: to lead, carry ἄξω, 2 aor. ἄγαγον, ἄχα, ἄγμαι, ἄχθην
ἀπάγω: to lead away, carry off
κατάγω: to lead down
παράγω: to lead by, bring beside
ἀείδω: to sing ἀείσω, 2 aor. ἀείλον, ἀείκα, ἀείμαι, ἀείθην
ἀείρω: to lift, raise up ἀερῶ, ἤειρα, ἠερθην (Ion. for αἴρω)
αἱρέω: to take ἀἱρήσω, 2 aor. ἐλλον, ἐρηκα, ἐρημαι, ἐρέθην
ἀναιρέω: to raise, destroy
ἀπαιρέω: to take from, take away from
ἀρῶ: to lift ἀρῶ, ἥρα, ἥρκα, ἥρμαι, ἥρθην
ἀκούω: to hear ἀκούσομαι, ἀκουσα, 2 perf. ἀκήκοα, ἀκούσθην
ἀλλάσσω: to change ἀλλάξω, ἅλλαξα, ἅλλαχα, ἅλλαγμαι
ἀμείβω: to change ἀμείψω, ἀμείψα
ἀπτω: to fasten, (mid.) to touch ἀψω, ἄψα, ἂμαι, ἂθην
ἀρπάζω: to snatch away ἀρπάσομαι, ἀρπάσα, ἀρπακα, ἀρπαμαι, ἀρπάσθην
ἀρχω: to be first, begin ἀρχω, ἢρξα, ἢρμαι, ἢρθην
ἀπάρχω: lead the way
κατάρχω: to make beginning of
βαίνω: to step βήσομαι, 2 aor. βέβην, βέβηκα
ἀναβαίνω: to go up
ἀποβαίνω: to step off, result, go away, depart
Lucian

eἰσβαίνω: to go into
ἐπιβαίνω: to go upon
μεταβαίνω: to pass over, change position

βάλλω: to throw  βαλὼ, 2 aor. ἐβαλον, 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 βλέψαι, ἐβλέψα
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 γινώσκειν, ἔβλεψα, ἐβλέψα, ἐβλέψα, ἐβλέψα

δείδω: to fear δεῖσθαι, ἐδείκτησα, δέσκισα

δείκνυμι: to show δεῖξε, ἐδείξα, ἐδείκτης, ἐδείξα, ἐδείκτης, ἐδείκτης
ἀποδείκνυμι: to appoint, proclaim
περιδείκνυμι: to show, reveal

δεκομαι: to take, accept, to receive δέκομαι, ἐδεκάμην, ἐδεκάμην, ἐδεκάμην
ἀποδέκομαι: to accept, receive
ἐκδέκομαι: to receive
καταδέκομαι: to receive, admit
ὑποδέκομαι: to undertake

δέομαι to want, ask: δέομαι, δέομαι, ἐδέθην (from δέω 2)

δέω (1): to bind δῆσω, ἔδησα, ἔδεκα, ἔδεκα, ἐδέθη
ἀναδέω: to tie up, crown
συνδέω: to bind together

δέω (2): to need, lack (mid.) ask: δήσω, ἐδήσα, ἐδέεικα, ἐδείκτης

διδάσκω: to teach, (mid.) learn διδάξω, ἔδιδαξα, ἔδεδεικα, ἔδεδεικτης

δίδωμι: to give, grant δώσω, ἔδωκα, ἔδεκα, ἔδεκα, ἐδέθην
ἐκδίδωμι: to give up, discharge
On the Syrian Goddess

δοκέω: to deem, seem δόξω, ἐδοξά, δέδογμαι

ἐγείρω: to rouse, erect ἐγειρώ, ἡγειρά, 2 perf. ἐγρήγορα, ἐγήγερμαι, ἡγέρθην ἄνεγείρω: to wake up, rouse

ἐζομαι: sit, -εδούμαι, εἰςάμην ἐφέζομαι: to sit upon

ἐθέλω: to wish ἡθέλησω, ἡθέλησα, ἡθέληκα

ἐίδον I saw (ao.) see ὅρεω

eικάζω: to make like ικάσω, ἴκασα, ἴκασμαι, ἴκάσθην

ἐλλον: I took (ao.) see αἱρέω

ἐιμί to be: ἔσομαι πάρειμι: to be present σύνειμι: to be together, be with

ἐιμι: I will go (fut.) see ἔρχομαι

ἐλον: I said (ao.) see λέγω

ἐλέγχω: refute, disgrace, expose ἐλέγξω, ἡλέγξα, ἠλέγξησαι, ἡλέγχθην

ἐφημαι: to follow ἔψομαι, 2 aor. ἑσπόμην

ἐργάζομαι: to work, bring about ἐργάσομαι, ἐργασάμην, ἐργάσησαι, ἐργάσθην

ἐρέω: to say, fut. of λέγω

ἐρχομαι: to come or go to: fut. ἐλομι, 2 aor. ἤλθον, 2 perf. ἐλήλυθα ἄνερχομαι: to go up, ascend ἀπερχομαι: to go away, depart ἐσέρχομαι: to go in, enter κατέρχομαι: to go down, descend

ἐνχομαι: to pray ένχομα, ἱνάζομαι, ἰδομαι

ἐχω: to have, be able (w/ inf.) ἐξω, 2 aor. ἐσχον, ἐσχήκα, impf. ἐχον ἄνέχω: to hold up, suffer παρέχω: to furnish, provide, supply
Lucian

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

ἡλθον: I went (ao.) see ἔρχομαι

θάπτω: to bury, honor with funeral rites θάψω, ἔθαψα, τέθαμαι, ἑτάφην

θεάομαι: to look on, view, behold ao. ἑθεήσαμην

θνήσκω: to die -θανοῦμαι, 2 aor. -ἔθανον, τέθνηκα am dead

ἀποθνήσκω: to die

ἰαομαι: to heal, cure ἰήσομαι, ἰησάμην

ἰω: to seat, found, establish, ao. εἶσα, pf. ἵηκα
κατίω: to make to sit, seat

ἰημι: to let go, relax, to send forth ἤσω, ἤκα, εἰκα, εἴμαι, εἴθην
ἀνιημι: to let go, relax
ἀπίημι: to send forth, throw
ἐνιημι: to send in, introduce
κατίημι: to place down
μετιημι: to let go

ἰκνέομαι: to come, arrive, -ἰξομαι, 2 aor. -ἰκόμην, -ἰγμαι
ἀπικνέομαι: to come to, arrive
ἐπικνέομαι: to come upon

ἰλάσκομαι: to appease ἱλάσομαι, ἱλασάμην, ἱλάσθην

ἰστημι: to make to stand, set στῆσω shall set, ἐστησα set, caused to stand, 2 aor.
ἐστησα, 1 perf. ἐστησα, ἐστάθην
ἀνιστημι: to make to stand up, raise up
ἐφιστημι: to set or place upon
παριστημι: 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 καθαρῶ, ἐκάθηρα, κεκάθαρμαι, ἐκαθάρθην

κείρω: to cut κερῶ, ἐκείρα

κελεύω: to bid, command, order κελεύω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην
On the Syrian Goddess

κλαίω: to weep, lament κλαίσα, ἐκλαύσα
ἀποκλαίω: to weep aloud

κλείω: to shut κλείσα, ἐκλείσα, -κέκληκα, κέκλειμαι, ἐκλείσθην

κλήςω: to name, call κλήσα, ἐκλῆσα

κομίζω: to take care of, carry κομιῶ, ἐκομιῶσα, κεκόμισα, κεκόμισμαι, ἐκομισθῆν

κόπτω: to strike κόψω, ἐκόψα, -κέκοφα, κέκομαι, -κέκοφθαι, ἐκκόπην

κρίνω: to decide κρινῶ, ἐκρινα, κέκρικα, κέκριμαι, ἐκριθήν
ἀποκρίνω: to separate, set apart; answer

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

λαμβάνω: to take, receive λήψω, ἐλαβον, εἴληψα, εἴλημαι, ἐλήφθην
ἀναλαμβάνω: to take up, take into one's hands καταλαμβάνω: to seize upon, lay hold of

λάμπω: to shine λάμψω, ἐλάμψα, λέλαμπα, -λέλησμαι
ἀπολάμπω: to shine, glitter

λανθάνω: to escape notice λήσω, ἐλαθον, λέληθα

λέγω: to speak ἐρέω, εἶπον, εἴρηκα, λέλεγμαι, ἐλεχθῆν
καταλέγω: to recount

λείπω: to leave, quit λείψω, ἐλείσα, λέλειπα, λέλειμα, ἐλείφθην
ἀπολείπω: to leave behind

μαίνομαι: to rage μανδόμαι 2 aor. pass. ἐμάνην
ἐπιμαίνομαι: to be mad about

μαθάνω: to learn μαθήσω, ἐμαθον, μεμάθηκα

μαραίνω: to waste, wither ἐμάρανα, ἐμαράνθην

μεθύσκω: to make drunk ἐμέθυσα, ἐμεθύσθην

μένω: to stay μενῶ, ἐμεινα, μεμένηκα

μιμνήσκομαι: to remember μνήσω, -μνήσα, perf. μέμνησι, ἐμνήσθην ἐπιμιμνήσκομαι: to remember, think of

μίμω: to stay (poetic for μένω)
νομίζω: to believe, practice  

νομιῶ, ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην

οἶδα: to know (ao.); see ὅρεω

ἄλλωμι: to destroy  ἀλ, ὁλεσα, ὠλελεκα, ὠλωλα

ἄπολλωμι: to destroy, kill

ὁ πνε: to see (fut.)  ὁφωμαι, (perf.) ὁπωπα, (ao. pass.) ὠφθην. See ὅρεω.

ὁρέω: to see  ὁφωμαι, 2 aor. ἐλθον, ὁπωπα, ὠφθην  

eἰσορέω: to look upon, view

πάσχω: to experience  πείσομαι, 2 aor. ἐσαθων, 2 perf. πέπονθα

πείθω: persuade  πείσω, ἐπείσα, 2 perf. πέποιθα, πέπεισαι, ἐπείσθην

πέμπω: to send, dispatch  

πέμψω, ἐπέμψα, 2 perf. πέπομφα, πέπεμμαι, ἐπέμφθην

ἀποπέμπω: to send away, to dismiss

ἐκπέμπω: to send out, dispatch

πετάννυμι: expand  ὁπτω, ἐπέτασα, ἐπεταμαί  

ἀναπετάννυμι: to spread out

πίπτω: to fall  

πεσοῦμαι, 2 aor. ἐπεσον, πέπτωκα  

eἰσπίπτω: to fall into

πρήσσω: to make, do  

πράξω, ἐπραξα, 2 perf. πέπραχα, πέπραγμαι, ἐπράχθην

πυνθάνομαι: to learn  

πεύσομαι, 2 aor. ἐπυθόμην, πέπυσμαι

ῥιπτω: to throw  

ῥίψω, ἔρριψα, 2 perf. ἔρριφα, ἔρριμαι, ἔρρίφην  

ἀπορρίπτω: to throw away

σάττω: to load, fill  

σέσαξα, σέσαγμαι

σπένδω: to pour a drink-offering  

σπείσω, ἐσπείσα, ἐσπεισμαι  

ἐπισπένδω: to pour a libation

στέλλω: to send, arrange  

στελῶ, ἔστειλα, ἐσταλκα, ἐσταλμαι, 2 aor. pass.  

ἔσταλται  

ἀποστέλλω: to send off

στέφω: to wreathe, garland  

στέψω, ἔστεψα, ἕστεμμαι, ἐστέφην

τάμων: to cut  

2 aor. ἔτεμον and ἔταμον

τελέω: to complete, perform  

telω, ἐτέλεσα, τετέλεκα, τετέλεσαι, 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-ἐτειλάμην, ἐν-τέταλμαι

τέμνω: to cut 2 aor. ἐτειλὼν and ἐταμὼν

τίθημι: to set, place θήσω, ἔθηκα, τέθηκα, τέθειμαι (but usu. instead κεῖμαι),
 ἐντίθημι: to put in
 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, τέτυχον,
 ἐτύχον, τετύχηκα
 ἀποτυγχάνω: to fail, mistake

υπισχνέομαι: to undertake, promise 2 aor. ὑπ-εσχόμην

φαίνω: to bring to light, show φανέω, ἔφησα, πέφησα, πέφασμαι, ἐφάνην
 ἔκφαίνω: to show, reveal

φείδομαι: to spare φείσομαι, ἐφεισάμην

φέρω: to bear, carry οἰσώ, 1 aor. ἤνεγκα, 2 aor. ἤνεγκον, 2 perf. ἐνήνοχα,
 ἰσῶ, 1 aor. ἰσῆ, 2 aor. ἰσῆκον, 2 perf. ἰσῆκη, ἰσῆκα
 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 φῆσω, ἔφησα

φυλάσσω: to keep watch, guard φυλάξω, ἔφυλαξα, πεφύλαξα, πεφύλαγμαι, ἔφυλάχθην

χράομαι: to use; DDS has present forms in χρεο- and χρεω-
Glossary
Glossary

**A a**

άγαθός, -ή, -όν: good
άγαλμα, -ατος, τό: a glory, honor; a statue
άγγελίη, -η: a message, news
άγγίσω, τό: a vessel
άγγέλλω: to report
άγγειον, τό: a vessel
άγορή, -η: the marketplace
άγχίθεος, -ον: near the gods
άγχόθεν: from nearby
άγω: to lead, bring, carry
άδελφή, -η: a sister
άδικεω: to do wrong, be unjust
άδικία, -η: wrongdoing, injustice
άδειος, -η, -όν: always, forever
άείδω: to sing, praise with song
άεικέλιος, -η, -όν: unseemly, shameful
άεικής, -ές: unseemly, shameful
άείρω: to lift, raise up
άεκούσιος, -η, -όν: involuntary
άεκνω, -ουσά, -ον: unwilling
άετός, -οῦ, -όν: an eagle
άεθέριος, -ον: lawless, without law
άεθεμέω: to be disheartened
αίδεομαί: to be ashamed (to)
αίδοια, τά: genitals
αίμα, -ατος, τό: blood
αίμασσω: to bloody, stain with blood
αίμαδης, -ες: bloody, blood red
αίξ, αῖγος, -όν: a goat
αίρεω: to take up, take hold of, grasp
αἰρω: to take up, lift up

αισχρός, -ή, -όν: shameful, abusive
αιτέω: to ask, beg
αιτίη, -η: a cause, reason, accusation
ακολαιή, -η: licentiousness
ακολουθεω: to follow
ακούω: to hear
ακρος, -η, -όν: furthest, highest
ακτίς, -ίνος, -ον: a ray, beam
αλγεω: to feel pain, suffer
αλγος, -εος, τό: pain
αλκτρωνών, -όνος, -ον: a cock, rooster
αληθής, -ές: true, genuine
αλλά: but
αλλάσσω: to change, alter
αλλήλαιον: one another
αλλοθι: elsewhere, in another place
αλλος, -η, -όν: another, other
αλλως: in another way, otherwise
αλογεω: to pay no regard, deny
αλς, άλς, -η, -ον: the sea
αμα: at the same time, together with (+ dat.)
αμβροσιος, -η, -ον: immortal, divine
αμείβω: to change, exchange, answer
αμηχανάω: to be at a loss, be helpless
αμφί: on both sides
αμφότερος, -η, -ον: each, both
αμφοτέρωθεν: from both sides
αμφω: both
αν: (indefinite particle; generalizes dependent clauses with subjunctive; indicates contrary-to-fact with independent clauses in the indicative; potentiality with the optative)
ανά: up, upon (+ acc.)
αναβάλλω: to throw up
αναβάω: to shout aloud, cry out
ανάγκη, η: force, necessity
αναδέω: to tie up, crown
ανάθημα, -ατος, τό: a votive offering
αναίνωμαι: to reject, spurn
αναρεω: to take up, raise, destroy
Glossary

архалево: to call up, call out for
аркевмай: to be laid up, be ascribed, be devoted
аравалбво: to take up
аранспалл: to dance, beat
аранетануми: to spread out
аранитим: to set up, dedicate
аранфадо: visibly, openly
аранхорево: to go back, withdraw
арандво: to please
арандреисо, -η, -ов: of a man, manly
арандрис, -η, -ον: manliness, manhood
арандрисо, -η, -ов: of a man, manly
арангио, ро: a man
аранистимо: to make to stand up, set up
арандо, η: a way up, ascent
араноАсо, -ου: unholy, profane
арантаисо, -η, -ов: worth just as much as
арантио, -ια, -ιον: against, opposite
арано, ο: to achieve, accomplish, complete
аро: upwards
ароисо, -η, -ов: worthy
ароисо, -ου: without images
арапано: to lead away, carry off
арапирево: to take from, take away from
арас: ον: once
арартао: to hang up from
арархо: lead the way
арас, араса, арапа: all, every, whole
аравиво: to be disobedient, refuse
аравиво: to threaten
арарго: to keep away
арархомай: to go away, depart
арархомай: to lead from, relate, narrate
арархис, -ης, -ες: harsh, rough, hard
арархимо: to send forth, let down, throw
аптидво, -ου: incredible, unlikely, improbable
апикневамо: to come to, arrive
аплето, -ов: boundless, immense
аплос, -η, -ов: simple
апо: from, away from (+ gen.)
апобаинов: to step off, result
аподекамо: to accept, approve, make known
аподемо: to be away from home, travel
аподеми, η: a being away, expedition
апою: to smell of
апояноско: to die
апокемай: to be laid away
апоклабо: to break off
апокрино: to separate, set apart, render
аполампо: to shine, glitter
аполейпво: to leave behind
аполлуми: to destroy, kill
апологи, η: a defense
апоностево: to return, come home
апопаево: to stop, cause to cease from
апопепмов: to send away, to dismiss
апоррипво: to throw away
апостелпво: to send off
апотево: to stretch out, extend
апотелево: to complete, accomplish
апотихимо: to put away, remove
апотукипво: to cease beating
апотухи, η: failure
апофево: to return; (mid.) to take back
априктомо, -ου: unavailing, unprofitable
аптво: to fasten, (mid.) to touch
аргурос, -η, -ов: silver, of silver
аргурос, ο: silver
арети, η: virtue, excellence
аридомо, ο: number
аристеро, -η, -ον: left, on the left
аркево: to be enough, suffice
аркто, η: a bear
арнмай: to receive, gain, earn
GLOSSARY

ἁρπάζω: to snatch away, carry off
ἀρρωστέω: to be sick
ἀρχαῖος, -η, -ον: ancient, original
ἀρχή, ἡ: a beginning, origin
ἀρχιερεύς, -εως, ὁ: 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
ᾆσμα, -ατος, τό: a song
ἀσοφίη, ἡ: stupidity
ἀσφαλές, -έος, τό: security, safety
ἀσφαλής, -ές: steadfast, firm, safe
ἀτελής, -ές: incomplete, imperfect, without end, unfinished
ἄτρακτος, ἡ: a spindle
ἄτρεκής, -ές: real, genuine
ἀτυχής, -ές: luckless, unfortunate
αὐλέω: to play the flute
αὐλή, ἡ: a courtyard
αὐλητής, -ου, ὁ: a flute-player
αὐλίζομαι: to lie (in the court-yard), live
αὖτις: back, again
αὐτόθι: on the spot
αὐτός, -η, -ό: he, she, it; self, same
αὐτοφιή, ἡ: a seeing with one’s own eyes
αὐχήν, ἡνός, ὁ: a neck
ἄφετος, -ον: let loose, ranging, roaming
ἄφιημι: to send forth, let go
ἄφνω: suddenly

Β Β

βάθος, τό: depth
βάλλω: to throw
βάρβαρος, -ων: barbaric, barbarous
βασιλεύς, -έως, ὁ: a king, chief
βασιληίος, -η, -ον: kingly, royal
βέλτερος, -εως, ὁ: better, more excellent
βιάω: to force
βιος, ὁ: life
βλέμμα, -ατος, τό: a look, glance
βοη, ἡ: a loud cry, shout
βορῆς: north
βοῦς, βοός, ὁ: a bull, ox
βωμός, ὁ: an altar

Γ γ

γαμετή, ἡ: a wife
γάμος, ὁ: a wedding, marriage
γάρ: for
γε: especially (postpositive)
γενεή, ἡ: a race, family
γενειήτης, -ου: bearded
γένειος, -εως, ἡ: a kingdom, dominion
γένετή, ἡ: birth
γένος, -εως, τό: a race, family
γῆ, ἡ: earth
γίγνομαι: to become, happen, occur
γυναικηῖος, -η, -ον: of a woman, feminine
γυναικός, ἡ: a woman, wife

Δ δ

δαίμων, -ον: a spirit, fortune
δάκρυον, τό: a tear
δακρύω: to weep
δάω: to learn
δέ: and, but, on the other hand (preceded by μέν)
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
δέκομαι: to take, accept, receive
δέκομαι: to take, accept, receive
δένδρεον, τό: a tree
δεξιά, η: the right hand
δεξιός, -ή, -όν: right, on the right
δέομαι: to ask, beg
δέρκομαι: to see clearly
δεσμός, ὁ: a band, bond
δεσπότης, -ου, ὁ: a master, lord
Δευκαλίων, ὁ: Deucalion
δεύτερος, -η, -ον: second
δέω (1): to bind
δέω (2): to lack, need
δῆτα: certainly, indeed
diá: through (+ gen.); with, by means of (+ acc.)
díaita, η: a way of living
diaitódai: to lead a life, live
diakósiοι, -αι, -α: two hundred
didáskalos, ὁ: a teacher, master
didáskaw: to teach
dídωμι: to give, grant
diergázōmái: to make an end of, kill
dízημαι: to seek out, look for
dikaiów: to think right, condone
dióθεν: sent from Zeus
díz: twice, doubly
doiοί, -αι, -ά: two, double
dókeω: to deem, suppose; to seem
dúnámai: to be able
dύο: two
dòre, η: a gift, present
dóron, τό: a gift, present

Εε

ei: if
eán: = ei + án
éar, eiaros, τό: spring
égeíro: to raise, erect, awaken
éγκαλεώ: to call in, accuse
éγώ, μου: I, my
édos, -eos, τό: a sitting-place, foundation
édrη, η: a seat, sitting place, foundation
ézōmái: to sit
ébēlw: to wish
édos, -eos, τό: custom, habit
éthow: to be accustomed
ébdos, -eos, τό: a form, shape, figure, appearance
eikázw: to make like, portray
eikelsos, -η, -ον: like, equal to (+ dat.)
elma, -atos, τό: a garment, clothing
eimi: to be
eimi: to go (fut.)
eínēka: on account of, for the sake of (+ gen.)
eipow: to say (aor.)
eis, es: into, to (+ acc.)
el, μία, εν: one
eisagagnelous, -ēs, ο: one who announces
eisbainow: to go into
eisbibiázow: to put on board
eisérχomai: to go in, enter
eisorphω: to look upon, view
eisppitw: to fall into
eíte...éíte: either...or
ék, ēx: from, out of, after (+ gen.)
ékas: far, far off
ékastos, -η, -ον: each, every
ékaton: a hundred
ékugynomai: to be born, (time) to go by
ékdeknomai: to receive
ékdiðomai: to give up, discharge
GREEK 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
ἐλπω: 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
ἐνδύω: to go into, put on (clothes)
ἐνθα: there
ἐνθεν: thereupon
ἐνθεος, -ον: inspired, divine
ἐνίημι: to send in, introduce
ἐνιοι, -αι, -α: some
ἐννοιη, 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
ἐξω: out, outside
ἐπαινέω: to approve, commend
ἐπαίω: to listen, attend
ἐπαυλέω: to play the flute
ἐπεάν: whenever (+ subj.)
ἐπειτα: thereupon, then
ἐπέρεομαι: to question
ἐπι: at (+ gen.); on, upon (+ dat.); on to, against (+ acc.)
ἐπιβαίνω: to go upon
ἐπιγίγνομαι: to happen after, come in after
ἐπιγράμμα, -ατος, τό: an inscription
ἐπιγράφω: to mark, write upon, inscribe
ἐπιδείκνυμι: to point out, show, reveal
ἐπιθυμέω: to desire
ἐπικυρέω: to call upon, invoke
ἐπίκειμαι: to be laid upon, be placed
ἐπικερτομέω: to mock
ἐπικράτεω: to rule, command
ἐπικροτέω: to rattle, clash
ἐπιμαίνω: to be mad about
ἐπιμανής, -ές: mad, raving
ἐπιμιμνήσκομαι: to remember, think of
ἐπινοέω: to think of, contrive
ἐπινοη, ἡ: though, attention
ἐπισπένδω: to pour a libation
ἐπιτελέω: to accomplish, complete, perform
ἐπιφέρω: to bring upon
ἐπιχειρέω: to attempt, enact
ἐπομαι: to follow
ἐποχέομαι: to be carried upon, ride upon
ἐπτά: seven
ἐπωνυμίη, ἡ: a name, title
ἐπόνυμος, -ον: named
ἐράμαι: to love
ἐργάζομαι: to work, bring about
ἐργασίη, ἡ: work, workmanship
ἐργον, τό: a deed, work
ἐρχομαι: to go, come
ἐρως, -ωτος, ὁ: love
ἐσέρχομαι: to go in, enter
ἐσθής, -ῆτος, ἡ: dress, clothing
ἐσθλός, -ή, -όν: good
ἐστε: while, until
ἐταῖρος, ὁ: a companion
ἐτέρωθεν: from the other side
ἐτι: still
ἐτος, -εος, τό: a year
ἐυβουλία, ἡ: good counsel, prudence

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Glossary

εὐδαιμονίη, ἦ: good fortune, happiness
εὕδω: to sleep
εὕρεγον, ἦ: well-doing, good work
εὐνάξω: to put to bed
εὐνή, ἦ: a bed
εὐνοέω: to be well-inclined
εὐνοίη, ἦ: good-will, kindness
εὐπρεπής, -ές: decent, suitable, specious, plausible
εὐσεβής, -ές: righteous, pious
εὖτε: when
εὐτυχής, -ές: lucky, fortunate, prosperous
εὐχή, ἡ: a prayer
εὔχομαι: to pray
εὐωχέω: to feast sumptuously
ἐφέζομαι: to sit upon
ἐφίστημι: to set or place upon
ἔχω: to have; to be able (+ inf.)
Ζζ
ζεῦγος, -εος, τό: a yoke, pair
ζηλοτυπέω: to be jealous
ζηλοτυπίη, ἡ: jealousy, rivalry
ζημίη, ἡ: a damage, penalty
ζῷον, τό: a living being, animal
ζώω: to live
Hη
ή: or; than
ήγερμαι: to believe, hold
ήξιος, ὁ: the sun
ήρ, ἡρός, ὁ: the air
ήθεος, ὁ: a youth, young man
ἥλικη, ἡ: stature
ἥλιος, ὁ: the sun
ἡμέρη, ἡ: a day
ἡμέτερος, ἦ, -ον: our
ἡμισυσ, -ειν, -ν: half

ήνοιχω: to drive a chariot, hold reins
ἡμέρη, ἦ: rest, quietude
ἡρως, ὁ: a warrior, hero
ἡσυχίη, ἦ: stillness, silence, rest

Θθ
θάλαμος, ὁ: an inner room
θάλασσα, ἡ: a sea
θάνατος, ὁ: death
θάρσω: 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
θεία, ἡ: a goddess
θέμα, -ατος, τό: a sight, show, spectacle
θεῖος, -ή, -ον: divine, supernatural
θεός, ὁ: a god
θεότικος, -η, -ον: spoken by a god
θέω: to run
θηλύνω: to make womanish, emasculate
θῆλυς, θήλεα, θῆλυ: female
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, -ατος, τό: an offering, sacrifice
θύω: to sacrifice
θύωμα, -ατος, τό: incense
θωῦμα, -ατος, τό: a wonder, marvel

Ζζ
Glossary

Ιι

ιάομαι: to heal, cure
ιδέη, ἥ: a form
ιδίος, -ῆ, -ον: one’s own, private, proper (name)
ιδρόω: to sweat, perspire
ιδρύω: to seat, situate
ιερεύς, ὁ: a priest
ιερεύω: to slaughter
ἱερεύιον, τό: a victim, animal sacrifice
ἱζάνω: to make to sit
ἵζω: to place, establish, found
ἰητρική, ἡ: medicine
ἰητρός, ὁ: a physician
ἱκεσίη, ἡ: the prayer of a suppliant
ἱκέσιος, -ῆς, -ον: suppliant
ἱκέτης, -οῦ, ὁ: a suppliant, fugitive
ἱκνέομαι: to come
ἱλάσκομαι: to appease
Ἰνδός, -ῆς, -όν: Indian
Ἱππόλυτος, ὁ: Hippolytus
ἵππος, ὁ: a horse
ἱρά, -ῶν, τά: sacred rites, sacrifices
ἱρεύς, ὁ: a priest
ἱρηίον, τό: a victim, sacrificial animal
ἱρολογέω: to speak of sacred matters
ἱρόν, τό: a sacred place, temple
ἱρός, -ῆ, -ῶν: sacred, holy
ἱσοχρονέω: to be as old as, rival in age
ἱστημί: to make to stand, set up
ἱστορέω: to inquire into, seek
ἱστορίη, ἡ: an inquiry, history
ἰχθύς, -ῦος, ὁ: a fish

Κκ

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
καλιή, ἡ: a nest
καλός, -ῆ, -ῶν: beautiful
καρδίη, ἡ: a heart
καρπός, ὁ: a wrist
κάρτα: very, extremely, much
κατά: down (+ acc.)
καταβαίνω: to come down
κατάβασις, -εως, ἡ: 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 begin offerings
κατάτιθμη: to place, put
κατάφέρω: 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
κειμηλίον, τό: a treasure, heirloom
κείρω: to cut
κείρω: to cut
κελεύω: to bid, command, order
κέρας, τό: a horn, tusk
κεστός, -ῆς, -όν: stitched, embroidered
κεφαλή, ἡ: a head
κηρός, ὁ: beeswax
Κίλιξ, -ικός, ὁ: a Cilician
κινέω: to move
κλαίω: to weep, lament, wail
κλῄζω (1): to name, call
κλῄζω (2): to shut
κοινωνίη, ἡ: communion, fellowship, share
κοίος, -ῆς, -ῶν: of what nature? of what sort?
κόμη: hair
κοιμία: attendance, care
κομίζω: to take care of, carry
Glossary

κορυφή, ἡ: the head, top
κοσμέω: to order, arrange, adorn
κόμος, 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
κτῆνος, -εος, τό: cattle

λάθρῃ: secretly
λαμβάνω: to take
λαμπάς, -άδος, ἡ: a lamp, torch
λανθάνω: to escape notice
λάρναξ, -ακος, ἡ: an ark
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

μάκρος, -ή, -όν: long
μανθάνω: to learn
μανιή, ἡ: madness, frenzy
μαντήιος, τό: an oracle
μαντήιος, -η, -ον: oracular, prophetic
μαρίνω: 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
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
μέτα: with (+ gen.); after (+ acc.)
μεταβαίνω: to pass over, change position
μετακαλέω: to call away
μεταξύ: between
μεταπηδέω: to jump about
μετήμι: to let go
μη: not; lest; don’t (+ ao. subj. or imper.)
μηδαμός, -ή, -όν: none
μηκέτι: no more, no longer, no further
μηρός, ὁ: the thigh
μήτηρ, μητερος, ἡ: a mother
μικρός, -ή, -όν: small, little
μιλτώδης, -ες: red, reddish
μιμέομαι: to imitate, represent
μιμήσις, -εως, ἡ: an imitation
μιμνήσκω: to remind
μιμνήσκω: 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
μοῖνος, -η, -ον: alone, only
μυθέομαι: to speak, tell
Glossary

μυθολογέω: to tell tales or legends
μῦθος, ο: a story, tale
μυθώδης, -ος: legendary, fabulous
μυρίος, -ον: numberless, countless

ναι: yes, truly
νάκος, τό: fleece
ναυτιλίη, η: sailing, seamanship
νεηνίης, -ους, ο: a youth
νεηνίσκος, ο: a youth, young man
νεώς, νέη, νέον: young, youthful
νέκυς, νέος, νέον: a dead body, corpse
νέμομαι: to graze, feed, dwell
νέος, νέη, νέον: young, youthful
νευρόσπαστον, τό: a puppet
νηός, ο: a shrine, a temple
νήχω: to swim
νομίζω: to believe, practice, think
νόμισμα, -ατος, τό: a coin, currency
νόμος, ο: a law, custom
νοος, ο: a mind
νοσέω: to be sick
νοσέως, η, ον: a sickness, disease, illness
νῦν: now, at this moment
νύξ, νυκτός, η: night
νῦτον, τό: the back

Ξ ξ

ξανθόγεώς: of yellow earth
ξείνος, -ης, ον: foreign, strange
ξείνος, ο: a foreigner, stranger
ξεινοδόκος, ο: one who receives strangers, a host
ξίφος, -ος, τό: a sword
ξάνθο, τό: a carved image, statue
ξανθορργία: a carving of images, statue-making
ξύλινος, -ης, ον: of wood, wooden
ξύλον, τό: wood
Glossary

ὄργιον, τό: a rite
ὄργυια, -ῆς, ἥ: a fathom
ὁρέω: to see
ὁρέω: to see
ὅρκιον, τό: an oath
ὄρνις, ὦρνιθος, ὁ: a bird
ὄρνις, ὦρνιθος, ὁ: a bird
ὁροφή, ἡ: a roof, ceiling
ὁρωδέω: to fear, dread
ὁρωδέω: to fear, dread
ὁρτή, ἡ: a feast, holiday
ὁσιος, -ης, -ον: pious, permitted by the gods
ὅστις, ὅτι: anyone who, anything which
ὅτι: that, because
οὐ: not
οὐδαμός, -ής, -όν: no one, nothing
οὐδείς, οὐδεμία, οὐδέν: no one
οὐκέτι: no more, no longer
οὖν: therefore
οὐρή, ἡ: the tail
οὔρος, -εος, τό: a mountain
οὔπω: therefore
οὔτε: and not
οὗτος, αὕτη, τοῦτο: this
οὔτως: this way
ὁφεῖλω: to owe, ought
ὁφαλμός, -ής, -όν: an eye
ὁφίς, -εως, ὁ: a serpent, snake
ὁφρύη, ἡ: an eyebrow
ὁψις, -ιος, ἡ: an appearance, sight

Π π

πάθη, ἡ: a misfortune
πάθος, -εος, τό: an incident, occurrence
παῖς, παῖδος, ὁ: a boy, child
πάλαι: long ago
παλαιός, -ής, -όν: old, ancient
πάμπαν: quite, wholly, altogether
πανήγυρις, -ης, ἡ: an assembly, festival
πανηγυριστής, -ου, ὁ: one who attends an assembly
πάντῃ: 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
παραμυθίη, ἡ: encouragement, consolation
παρατίθημι: to put away, deposit
πάρειμι: to be present
παρέχω: to furnish, provide, supply
παρθένος, ἡ: a maiden, virgin
παρίστημι: to make to stand around
παρρησία, ἡ: openness, frankness
πάσα, πᾶσα, πᾶν: all, every, whole
πάσχω: to suffer
παταγέω: to clash, beat
πατήρ, ὁ: a father
πατρόθεν: from a father
πείθω: to win over, persuade
πειράω: to attempt, test, try
πελάγος, -εος, τό: a sea
περίδινεω: to whirl around
περίκειμαι: to lie around
περιφέρω: to carry round
πηγή, ἡ: a spring, fountain
πήρη: ἡ: a sack
πῆχυς, πῆχεος, ὁ: a forearm
πῖλος, ὁ: a felt cap
πίπτω: to fall
πιστεύω: to trust, put faith in
πιστις, -ιος, ἡ: faith, assurance, trust
πιστός, -ης, -όν: to be trusted, believable
πλεῖστος, -ης, -ον: most, largest

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Glossary

πλέω: to sail, float
πλῆθος, -εος, τό: a great number, crowd, multitude
πληθύς, -ύος, η: 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 make, a work
ποιητής, -ου, 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
πολυειδής, -ές: 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, -όν: older, elder
πρῆσις, -ιος, ἡ: a selling, sale
πρήσσω: to make, do, act
πρό: before
πρό: before
προάστειον, τό: a suburb
πρόβατος, τό: a stepson
πρόνυμος, 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
προφέρω: to bring before
προφήτης, ὁ: an interpreter
πρωθήβης, -ος, τό: in the prime of youth
πρωτός, -η, -ον: first, primary
πτέρνξ, -υγος, ἡ: a fin
πτώσις, -ιος, ἡ: a fall, falling
πυρόνομα: to learn
πύργος, ὁ: a tower
πυργοφορέω: to carry a tower
πυρή, -ης, ἡ: a pyre, fire
πύρφορος, -ον: fire-bearing
πυρώδης, -ες: like fire, fiery

Ρ ρ
ρηίδιος, -η, -ον: easy, ready
ρητός, -η, -ον: 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
σήμα, -ατος, τό: a sign, mark, token
σημαίνω: to make a sign of, indicate, mark with a sign
σημείον, τό: a sign, a mark, symbol
σίνομαι: to do harm, hurt
σιτέω: to take food, eat
σκεῦος, -εος, τό: a vessel, vase
σκῆπτρον, τό: a staff, scepter
σκοπέω: to look at
σκορπίος, ὁ: a scorpion
σμάραγδος, ὁ: emerald
σμύρνα, ἡ: myrrh
σόος, -η, -ον: safe
σοφίη, ἡ: wisdom, skill
Glossary

σοφός, -ή, -όν: wise
σπένδω: to pour out an offering
σπεύδω: to urge on, hasten
σπονδηφορέω: to bear libations
σπουδή, η: haste, speed
στεφανηφορέω: to wear a garland or crown
στέφω: to garland, crown, wreathe
στιγματηφορέω: to bear tattoo-marks
στίζω: to tattoo
στολή, η: a equipment, dress
στρατιή, η: an army
σύ, σον: you
συκοφάντης, -ου, ο: a false accuser, slanderer
συμβάλλω: to throw together, conjecture
σύμπας, -πασα, -παν: all together, all at once
συμφέρω: to bring together, gather
συμφορή, η: an event, circumstance, misfortune
συναγείρω: to gather together, assemble
συνδέω: to bind together
σύνειμι: to be with, be together
σύννομος, ο: a partner
συνοικέω: to dwell together
συντυχίη, η: an occurrence, event, incident
συριστής, -ού, ο: a piper
σύς, σώς, ο: a boar, pig
σφάξω: to slay, slaughter
σφέτερος, -η, -ον: their own, their
σφραγίς, -ίδος, η: a seal, signet, ring
σχέτλιος, -εις, -ον: unwearying, unflinching
σώμα, -ατος, το: a body
σωτηρίη, η: salvation, deliverance, safety
σωφρονέω: to be sound of mind, be prudent

Ττ
τάμιας, -ου, ο: a steward, treasurer
τάμνω: to cut
tαῦρος, ο: a bull
ταφή, η: a burial, funeral
tάχα: quickly, forthwith
tε: and (postpositive)
tεῖχος, -εος, τό: a wall
tελευτή, η: a finishing, end, death
tελέω: to complete, accomplish, finish, perform
tέλος, -εος, τό: a completion, end
tέμενος, -εος, τό: a sacred precinct, dedicated land
τέμνω: to cut
tέως: so long, meanwhile
τηλόθεν: from afar
tιάρη, -εω, ο: a tiara
tίθημι: to set, put, place
tιμάω: to honor
τιμή, η: honor
tίνω: to punish
tις, τι: someone, something (indefinite)
tίς, τί: who? which? (interrogative)
tίσις, -ιος, η: recompense, retribution
τιτρώσκω: to wound
τλάω: to bear, suffer, undergo
τοιόσος, -όδε, -όνδε: such
tοιούτος, -αύτη, -αύτο: such as this
tομή, η: a cutting, castration
tοσούτος, -άυτη, -άυτο: so much
tοτίς: for that reason, therefore
τραύμα, -ατος, τό: a wound
τρέπω: to turn, change
τρέφω: to raise, rear
τρηχύς, -εια, -υ: rough, strong
τρία: three
τριάκοντα: thirty
τριακόσιοι, -ατος, α: three hundred
τρισσός, -η: threefold
Glossary

Τροίζηνιος, -η, -ον: of Troezen
τρόμος, ὁ: a trembling, quivering
tρόπος, ὁ: a course, way
tρύχω: to consume, spend (time)
tυγχάνω: to hit upon, happen
tύμπανον, τό: a kettledrum
tύπτω: to beat, strike

Υ
υάκινθος, ὁ: hyacinth
ὑβρίζω: to outrage, insult
ὑβρίς, -ιος, -ὴ: wantonness, insolence
ὑβριστής, -ές, ὁ: an insolent man
ὑγίης, -ές: healthy
ὑδατώδης, -ες: watery, sea-colored
ὕδωρ, ὕδατος, τό: water
ὑπηκοός, -ον: listening
ὑπισχνέομαι: to promise, undertake
ὕπνος, ὁ: sleep, slumber
ὑπό: from under, by (+ gen.); under (+ dat.); toward (+ acc.)
ὑποδέκομαι: to undertake
ὑποδύω: to put beneath
ὑπόδεικνύομαι: to guide, lead, teach
ὑπήκοος, -ον: listening
ὑπηγέομαι: to guide, lead, teach
ὑπήκοος, -ον: listening

Φ φ
φαινώ: to bring to light, show, reveal
φαλλός, ὁ: a phallus
φέγγος, -εος, τό: light, splendor
φέρτρον, τό: a bier, litter
φέρω: to bear, carry, bring
φημι: to say
φιλέω: to love
φιλίη, ἡ: affection, friendship
φίλος, ὁ: a friend
φόβος, ὁ: a fear
φοινικοβατέω: to climb palms
φοινίσσω: to make red
φοιτέω: to wander
φάνος, ὁ: murder, execution
φορέω: to bear, carry, wear
φρενοβλαβής, ἡ: madness, folly
φρενοβλαβής, -ές: deranged, frantic
φρουρά, ἡ: a watch, guard
φρουρέω: to keep watch, guard
φυλάσσω: to keep watch, guard
φωνή, ἡ: a sound, tone

Χ χ
χάλκεος, -η, -ον: of bronze, brazen
χαλκός, ὁ: bronze
χαμάζε: to the ground
χαμάζε: to the ground
χαμάζε: to the ground
χαμάζε: to the ground
χαμάζε: to the ground
χαμάζε: to the ground
χαμάζε: to the ground
χασμα, -ατος, τό: a chasm, gulf
χαρίζω: to gratify, favor
χάσμα, -ατος, τό: a chasm, gulf
χασμα, -ατος, τό: a chasm, gulf
χέω: to pour
χάσμα, -ατος, τό: a chasm, gulf
χάσμα, -ατος, τό: a chasm, gulf
χάσμα, -ατος, τό: a chasm, gulf
χάσμα, -ατος, τό: a chasm, gulf
χάσμα, -ατος, τό: a chasm, gulf
Glossary

Ψ ψ

ψαύω: to touch
ψεῦδος, -εος, τό: a falsehood, lie
ψεῦδω: to lie, trick
ψυχή, ἡ: soul, life
ψυχρός, -ή, -όν: cold

Ω ω

ὦδε: so, thus
ὦρη, ἡ: a period of time, season
ὦρη, ἡ: care, concern
ὡς: 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*
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