A MODERN SYSTEM
OF
CLASSICAL INSTRUCTION.
INCLUDING THE PHILOSOPHY
OF LOGIC, ASCIPI, MILTON, 

HOMER'S ILIAD.
BOOK I.
IN GREEK AND ENGLISH, INTERLINEAR;
ON MR. DODGE'S PLAN;
THE ORIGINAL TEXT,
IN WHICH THE ALPHABET OF THE ENGLISH TONGUE
IS INTRODUCED.

A NEW EDITION.

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THE

FIRST BOOK

OF

HOMER'S I LIAD,

WITH A LITERAL

INTERLINEAR TRANSLATION,

ILLUSTRATED WITH NOTES:

ON

THE PLAN RECOMMENDED BY MR. LOCKE

A NEW EDITION.

LONDON:
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ADVERTISEMENT

TO THE

SECOND EDITION.

Considering the very flattering encouragement which the former edition of this little volume has experienced, we have felt that it would be an unpardonable negligence on our part to spare any pains that might conduce to perfect this Interlinear Translation forms the first Part. For the numerous communications with which we have been favoured since the first publication, we beg to express our sincere thanks; as nothing can be more acceptable than any hint which may be given to ensure the
more effective operation of the method we propose. If some intimations from our friends should not appear from subsequent alterations to have received that consideration which was due to them, we beg leave to assure them that it should not be attributed to any insensitivity to the value of such suggestions, but rather to the difficulty of combining in one compact mass the conflicting details which must always be expected from a variety of opinions on a new subject. At the same time we confess that some part of this difficulty is attributable solely to our own delay, in not having earlier presented to the public a more detailed explanation of the plan we have long since marked out for ourselves: and we trust that many reasonable queries have been answered in the remarks introductory to the Parsing Lessons for the Æneid, now lately published; remarks in great measure applicable to the present volume; though we have not on this account deferred the appearance of similar Lessons for this Book of the Iliad. In an undertaking like the present, uniformity of design and execution must be allowed to be not so much an incidental ad-
vantage, as an indispensable requisite for its successful progress. And although we shall gladly adopt any improvement consistent with unity of method, we must endeavour to keep in view this important consideration throughout any slight changes that may seem expedient. Some alterations have indeed been made in this Part since the appearance of the first Edition, with a view to render it conformable to the more extended range of illustration we thought proper to assume in our subsequent publications. Much care has also been bestowed in reforming the language of the Translation, wherever it might seem deficient in perspicuity or force. We have, not however, attempted to refine upon the diction of our Author, even in the rendering of phrases peculiarly adapted to the simplicity of ancient manners. Accordingly, many expressions will be found in the translation, which may sound harsh and unpoeetical to modern ears: but we trust it is sufficient to repeat that the object of these publications is not, by means of translation, to provide for the English reader a substitute for the Poetry of the Classics, but to enable him to perceive
and appreciate their beauties without the aid of so imperfect a reflector. For the satisfaction of all those, who in the purchase of successive Editions might find inconvenience from continual alteration, we take this opportunity of stating that no further changes will be made in this respect: as the sheets will henceforth be preserved entire in Stereotype plates. The large demand which we have found for these little volumes has made such a measure absolutely necessary, in order to prevent the delay which would otherwise attend the reprinting of each work. The plan in its maturer state is now before the Public; and we are gratified to find that those very points, wherein it differs exclusively from other methods of the day professedly of similar intention—in combining close and perspicuous translation with discursive annotation and practical analysis—are generally considered as its highest recommendation. We need scarcely assure our friends we shall endeavour to merit a continuance of this preference by unremitted attention to the clear and satisfactory development of the further details of the system.

December, 1827.
PREFACE

TO THE FIRST EDITION.

We need not add our voice to the many by which the present School System of Classical instruction is condemned. Sufficient has been said to create a general wish for its improvement, and the age is now too forward in every other department of knowledge to suffer its advance in this to be much longer retarded. The wonder is that some change has not been made long ago, seeing that for centuries the same charges have been brought against it which are now so prevalent, and some of the same corrections have been proposed which are now offered as modern discoveries. But perhaps the course of instruction having been prescribed in many of our endowed grammar schools, by the deed of their foundation, may account for this. With others, however, that could be no argument; and yet in these the system is the same. Our earnest wish is, that in all which are free to change, a change may be made; the rest will follow in time. But the question is, what change would we propose? We are almost tempted to reply, that any alteration must be for the better; but being sincerely desirous to effect a real improvement in our present school system; and for that purpose having given the subject a long and anxious consideration, we shall state in express terms the methods by which we conceive so important an object may be attained.

LOCKE'S EASY METHOD OF ACQUIRING LANGUAGES

forms the groundwork of our system. Locke was a member of the University of Oxford, and, we need not add, one of its greatest ornaments: he knew well the errors of the old system, and, with Herculean vigour, attempted to remove them. His object was to initiate the pupil generally into the knowledge of a language before he troubled him with the Rules of Syntax and

a 3
Prosody; and the medium by which he proposed to give him this initiatory knowledge, was that of Interlinear Translations. He recommended “taking some easy and pleasant book, such as Æsop’s Fables, and writing the English Translation, made as literal as it can be, in one line and the Latin words which answer each of them just over it in another;” and he appears to have executed such a translation; for soon after his death, appeared Æsop’s Fables, in Latin and English, Interlineary, for the benefit of those who not having a master would learn either of these tongues. By John Locke, Gent. The second edition of this curious work is now before us: it is strictly literal as he enjoins, but never sacrifices English sense or grammar to express a foreign idiom; and in this respect, therefore, it differs essentially from Mr. Hamilton’s translations, the hint for which might otherwise have been thought to be borrowed from Locke. But Mr. Hamilton very properly challenges to himself originality, because of those barbarisms* which he makes use of, and which, as he justly observes,

* To shew what we mean by this word, we subjoin a specimen from the Greek and English Gospel of St. John.

7. Δι οίκεμεν ισωτόν τε αυτών, ἀνακαίνας αὐτοῖς.
   But when they did remain asking him, stooping up he said
   πρὸς αὐτούς: ἦ οἱ αὐτής ὑμῶν, πρῶτος βαλεῖν τὸν λείον
   to them: The without sin of you, first casted he the stone
   ἐπ᾽ αὐτῷ,
   upon her.

8. Καὶ πάλιν, κύψας κάτω, ἔγραφεν εἰς τὴν γῆν.
   And again, stooping downwards, he did write into the land.

9. Δι οἱ ἀκούσαντες, καὶ ἔλεγχον ὑπὸ τῆς συνειδήσεως.
   But the heard-ing, and being charged by of the conscience;
   ὑζήχυσαν ἐς καθ᾽ ἐς, ἀράμανοι ἀπὸ τῶν προσβυτίων ἔσω
   did come out one after one, began-ning from of the elders until
   τῶν ἱσχατόν: καὶ ἦ Ἰησοῦς κατελίθην μόνος, καὶ ἦ γυνὴ
   the last: and the Jesus was left behind alone, and the woman
   ἵππωσα ἐν μίσοι.
   having stood in to middle.

10. Δι οἱ Ἰησοῦς ἀνακάινας, καὶ ἔσωσίμονος μὴ δέναι πλῆν.
   But the Jesus stooped-ing, and saw-ing no one except
   τῆς γυναικὸς, ἐδεῖν αὐτῷ: Ἡ γυνὴ, ποῦ ἐσούς ἐκέπερον οἱ
   of the woman, he said to her: The woman, where are they the
   ὀμηγοί σου; οὐδεὶς κατελίθην σε;
   accusers of thee? no one judged against thee?
are not to be found in any other versions. This little work of Locke's has been the model of our interlinear Translations, as his method is the basis of our system. We have copied even his way of denoting the pronunciation of the Latin, by means of which the learner is never in danger of speaking incorrectly; and, unless he were required to make Latin verses, would not have occasion to study Prosody. So also with regard to Grammar, it is taught already, by Locke's method of translation, to those who know English grammar; for every word, as far as possible, is rendered in its corresponding part of speech, even to the cases of nouns and the tenses of verbs; and where this cannot be done, the exception being noted, makes the rule the plainer: so that Syntax, that part of grammar which most perplexes a learner, is postponed in our system till a later period—and all that engages the pupil's attention in the earlier stage of his progress in the meaning of Latin words and their usual inflections. He is placed on the footing of a child learning its native tongue, to whom the sense of words with their forms is alone a sufficient study, and by whom a knowledge of English Syntax is not attempted to be gained till this foundation is perfectly secured.

We differ, however, in one point, from our great authority. Locke, no doubt, chose the low-Latin *prōse* Ἐsop, because the English translation was a familiar book to the young learner; we prefer taking such works only as are purely classical. If one is too hard in the subject-matter, or style, for the pupil, let him begin with another which may be easier—our object is to give him the opportunity of reading all the best works in every language, and for that purpose we shall present him with a portion of each author; but having done this, we do not mean to leave him without the option of going further with us if he desires it. We shall publish, in all probability, more than one part of most authors: the extent, in fact, of our proceedings in this way, will depend upon the encouragement we meet with: and if our friends will communicate to us, through our publishers, any hints by which the details of the system may be better accommodated to their wishes, we shall be happy to give them due attention.

When the foundation has been thus laid, and the learner is become generally acquainted with the nature and genius of the
Latin tongue,* as well as tolerably familiar with the meaning of most Latin words, we next introduce him to a method of construing, without the aid of any English Translation. His previous knowledge was merely that of acquisition: here he begins to put forth power. He had his guide continually by his side in the Interlinear translations: here he goes alone. But while he remained in that state of pupilage, he would naturally depend so much on the assistance he was able to command, that his own strength never could be ascertained or relied on; like a boy swimming with bladders, who sinks from fear when he tries to do without them, he would fancy himself a good scholar until he saw a Latin sentence without any corresponding English, and then he would feel doubts of his ability to translate it correctly. This which is one of the great inconveniences and disadvantages of knowledge implicitly received, must be obviated, or the apparent scholar will never be a real one. To give him a requisite feeling and capability of independence, is the object of this second part of our system. It supposes nothing learnt as yet, because it is not learnt thoroughly, and therefore now commences the study of the language. But all is made easy of attainment from the previous preparation; and though more actual exertion is demanded from the pupil than before, it is so little beyond what he has been accustomed to, that he can give it not only without pain, but with pleasure.

To this important exercise of Construing succeeds that of Double Translation; the method which Cicero and the younger Pliny recommended to those who desired to acquire the Greek language; and which Ascham, the enlightened preceptor of Queen Elizabeth, employed with so much success in the education of that learned princess. Heretofore his example could not well be pleaded, so much depending on that previous grounding of the pupil, first in “the cause and matter of the lessons;” secondly, “the construing it into English so oft as the child may easily carry away the understanding of it;” lastly, “the parsing it over perfectly,” which he personally attended to, and strictly

* This Preface, being originally written as a Prospectus of the general System proposed, does not apply exclusively to any particular Part of our Latin or Greek Series.
enjoins; but, by the aid of the Interlinear Translations and Parsing Lessons, all this is now done so completely for the pupil, that the old objection for the want of sufficient preparatory instruction is removed, and the plan is made capable of universal adoption. Conscious of its value, we gladly introduce it into our system, and esteem ourselves fortunate, that, by a combination of Locke’s method with this, we have been able to render efficacious two of the most powerful instruments that ever were devised for the furtherance of education; each of which, for want of some cooperative power, was useless, except in the hands of its inventor, and of a few other persons gifted with similar talent, and equally zealous in the beneficial employment of it.

But we do not rest here: our system proceeds to accomplish the pupil in Latin composition, both in prose and verse, though not the way usually practised in public schools, which Locke censures as “a sort of Egyptian tyranny, to bid them make bricks who have not yet any of the materials;” and Milton condemns, as “a preposterous exaction, forcing the empty wits of children to compose themes, verses, and orations, which are the acts of ripest judgment, and the final work of a head filled, by long reading and observing, with elegant maxims and copious invention. These are not matters,” he adds, “to be wrung from poor striplings, like blood out of the nose, or the plucking untimely of fruit.”

We give no scope for such remarks as these in the species of composition required by our system. The student is not compelled to furnish worthy thoughts as well as fit language, “perplexing his brains,” as Locke observes, “about invention of things to be said, not about the signification of words to be learned; and when boys are making a theme” he truly says, “it is thoughts they search and sweat for, not language.” An imitation, paraphrase, abridgement, or translation of the finest passages of our best English authors, is all that we ask; if the pupil chooses to be original, he may, but there is no task of the kind imposed: all that is imperative on him is the expression of his own conceptions, or those of others, in the purest Latinity; and this is required that he may be the nicer judge of the power of the language when he reads it in the works of others, as well as that he may be himself capable of writing and speaking it elegantly and correctly. As for Versification, whether in Latin or English, it is nothing
but a more artful and pleasing way of arranging words, which by a certain degree of skill any one may attain, though this attainment may differ very much from Poetry: and when we speak of teaching Versification, we mean that art by which the scholar, in practising the various kinds of verse, is qualified to appreciate more correctly the verses of professed poets in their native language. The other use which is made of this art in public schools viz. to impress more deeply on the mind of the pupil the recollection of the quantity of Latin syllables, so that he may rightly pronounce each word, is not of any consequence in our system, where a correct pronunciation is taught at the commencement.

Latin conversation flows naturally from the course of instruction we pursue. Its elements are acquired in the earlier stage of our proceedings, and the phraseology thus imbibed insensibly takes the form adapted to the expression of our thoughts, as we advance in our acquaintance with the language; so that the power of conversing in Latin is not so much an effort as an impulse of the learner’s mind. He begins to think in the words that spring up, as it were spontaneously, to convey his thoughts to others. His tongue incontinently utters “in good set terms” whatever his mind conceives; and though these common-place forms of expression are by no means desirable as the characteristic of an English style, they are undoubtedly the most proper, because the most classical modes, in which it is possible to use a dead language.

We pretend not to say, how easily or how soon, any one may become a good Latin or Greek scholar by our system: the authority of those eminent men, from whom we have derived it, supersedes the necessity of such declarations on our part. Locke affirms, “Whatever stir there is made about getting of Latin, as the great and difficult business, his mother may teach it him herself if she will spend two or three hours a day with him.” But we carry this method farther, joining others with it, which perhaps may be thought to render it a more difficult and tedious study. Ascham, however, tells us, that in eight months, a young gentleman of his acquaintance arrived at so perfect a knowledge by the means he recommends, as to be able to translate the English which he gave him into Latin, “so choicely, so orderly, so without any great miss in the hardest points of grammar, that some in seven years in grammar schools, yea, and some in the University
too cannot do half so well." Another example he gives us in Queen Elizabeth, who, "in the space of a year or two attained to such a perfect understanding in both the tongues [Greek and Latin] and to such a ready utterance of the Latin [in conversation] and that with a judgment, as they be few in number in both Universities, or elsewhere in England, that be in both tongues comparable with her Majesty." More to the same effect might be added, but we shall conclude with Milton's memorable opinion which forms the motto for our system: "We do amiss to spend seven or eight years merely in scraping together so much miserable Latin and Greek, as might be learned otherwise easily and delightfully in one year." That his view of the means to be employed in this case coincides with our own, his following words declare; for after speaking of the poor striplings at grammar schools, and "the ill habit which they get of wretched barbarizing against the Latin and Greek idiom, with their untutored Anglicisms, odious to be read, yet not to be avoided, without a well-continued and judicious conversing among prose authors digested, which they scarce taste"—he adds, "whereas if after some preparatory grounds of speech by their certain forms got into the memory, they were led to the praxis thereof, in some chosen short book lessened thoroughly to them, they might then forthwith proceed to learn the substance of good things and arts, in due order, which would bring the whole language quickly into their power." The short book lessened thoroughly to them, is evidently such a work as we produce in our Interlinear Translations, and the Parsing Lessons make it a praxis of the grammar. —"This," he continues, "I take to be the most rational and most profitable way of learning languages, and whereby we may hope to give account to God of our youth spent herein."

But are we of opinion that the language may, by the means we prescribe, be learnt in one year? Yes; and we would affirm with Milton, easily and delightfully too. But let not the shortness of this term deceive any one into the expectation, that in one year the language is to be acquired, and all the best books in it read. Much remains to be done after the art of reading English is attained: and of course the mere understanding of the Latin or Greek language does not bring with it of necessity the comprehension of those subjects which are treated of by the greatest authors in either of those languages. We have been so
much accustomed to consider a knowledge of the language every thing, that we forget or do not reflect that this is only valuable as a means of arriving at a knowledge of things. It is true, that, by the variety of our initiatory books, we should lead the pupil to a practical acquaintance with the style of every author, by which he will obtain a thorough insight into the peculiarities of the whole language: but even this is but an introduction; if he would learn truly what is possible to be gained, he will apply himself to the complete mastery of the matter of each author, and endeavour to become skilled in the “substance of good things and arts in due order.” “A complete and generous education,” says the same great authority, “that which fits a man to perform justly, skilfully, and magnanimously, all the offices, both public and private, of peace and war, may be given a youth between twelve and one-and-twenty, less time than is now bestowed in pure triftng with grammar and sophistry;”—we put it in the power of every one to secure such an education; but upon his own exertions will depend the degree of his success.

February 1st, 1827.
AEIDE, Θεα; ουλομενην μηνυν Αχιληος†
SING, Ο-Goddess, the destructive wrath of Achilles
Πηλιαδεω, ἡ εθηκε Αχαιοις μυρια
Peleus's-son, which brought upon-the-Greeks innumerable
αλγεα ‡ δε πτοιαζεν πολλας υφιμους ψυχας
woes: and prematurely-sent many valiant souls

* The Iliad is divided into twenty-four books, severally named from the letters of the Greek alphabet. This methodical division seems to have been made some time after the age of Homer, who sung his own Poetry in detached parts, probably without committing it to writing. The parts being subsequently connected in due order, the reciters of these were called ραψφδοι (from ραςφων to sew together, and φδη a song), and the poem itself was called ραψφδαι.

† This is the Ionic form of the genitive for Πηλιαδου Αχιλεως. The language of the Iliad abounds chiefly in Ionicisms, though by no means to the exclusion of the other Greek dialects.

‡ Homer uses the word μύρια in an indefinite sense; though when accented on the first syllable, μύρια signifies the determinate number of "ten thousand."
HOMER'S ILIAD.

ήρωων Αἰδι, de teύχε αυτούς ἔλωρια κυνεσσιν, of-heroes to-Hades, and made them preys to-dogs, πάσι-τε οἰωνούσι: de βουλη Δίως εὐελειτο: and-to-all birds; but the-will of-Jove was-fulfilled:

εξ οὖν de τα-πρώτα Ατρείδης-τε, ανάζ from-what-time indeed at-first both-Atreus'-son, the-king ανδρῶν, και διὸς Αχιλλευς ερισάντε διασ- of-men, and divine Achilles having-contended stood-

την. Τις-τε † αρα άεὼν ξυνείκε σφώε apart. And-who then of-the-gods set-together them μαχεσθαι εριδί; to-fight in-contention?

'Ὑιος: Διηνος και Διος: γαρ ὁ χολωθείς The-son of-Latona and of-Jove: for he being-enraged βασιλῆι ὤρας κακῆς νούσον ανα στρατον' with-the-king excited an-evil disease throughout the-army;

de λαοι ολεκοντο: οὖνεκα Ατρείδης and the-people were-perishing: for-that Atreus'-son ὑγμησε τον, † Χρυσην αρητῆρα γαρ ὁ ἠλθε dishonoured him, Chryses the-priest: for he came

* The name of Hades or Orcus, king of the infernal regions, is often used by poets to express the place itself; and that without reference to its division into Tartarus and Elysium, the respective mansions of the wicked and the virtuous.

† Another invocation to the Muses, intreating inspiration of the truth; according to their attribute of omniscience expressed in Iliad II. 484.

‡ The article, as used by Homer, must be rendered in the sense of the demonstrative pronoun.
BOOK I.

ἐπὶ δόας νῆς Ἀχαιῶν, λυσομενος-τε* to the-swift ships of the-Greeks, both-about-liberating
Συγατρα, φερον-τε απερεισια αποινα, εχων-τε έν his daughter, and-bearing boundless ransom, and-having in
χερσιν στεμματα ἐκπολου Απολλωνος, ανα† χρυσειν his hands fillets of far-darting Apollo, on a-golden
σκηντρωτ' και ελισετο παντας Ἀχαιους, δε 15 sceptre: and he-entreated all the-Greeks, and
Ατρειδα μαλιστα, δυω κοσμητορε the-two-sons-of-Atreus especially, the-two leaders
λαων.
of-the-people. 61|

"Ατρειδαι-τε, και αλλοι ευκνημιδες ‡ "Both-yee-sons-of-Atreus, and yee-other well-greaved
Ἀχαιοι, άδι έχοντες Ολυμπια δωματα δοιεν Greeks, may-the-Gods possessing Olympian domes grant
μεν ύμιν εκπεσαι πολιν Πριαμου, δε ικεθαι 20 indeed to you to-overthrow the-city of-Priam, and to-return
οικας ευ' δε λυσατε μοι φιλην παιαδα, home well: but liberate-I-pray to-me a-beloved child.

* The middle voice is used whenever the passive object is anything belonging to the subject of the verb. Thus, the active λυσώ (above) signifying "to return something for a ransom"—the middle λυσθαι, in this line, signifies "to have something returned which belongs to one," or "to be paid one's own."

† The preposition ἀνά, here put for εν, takes a dative case in Ionic and Doric poets only; elsewhere requiring an accusative.

‡ The greaves of the ancients were a defensive armour for the legs: here used to express armour in general, the part for the whole.
HOMER’S ILIAD.

δε δεχεσθε τα αποινα, ἄζομενοι νιον Διος,
and receive ye these ransoms, reverencing the-son of Jove,
ἐκηβολον Απόλλωνα.”
far-darting Apollo.”

Ενθα μεν παντες αλλοι Αχαιοι επευφημησαν,
Then indeed all the-other Greeks shouted-approval,
δε ιερη αιδεισθαι, και αγλαα
both that the-priest should be-revered, and the-splendid
αποινα δεχθαι αλλα ουχ-ὑνδανε Αγαμέμνον
ransoms be-received: but it-pleased not Agamemnon

25 Ατρειδη θυμψ, αλλα αφει κακως,
Atreus’-son in his-soul, but he-dismissed him disgracefully,
δε επι ετελλε κρατερων μυθον.
end besides enjoined a-harsh: command.

“Ἐγὼ-μη-κιχεω σε, γερον, παρα κοιλησαι νυσι,
“Let me not find thee, old-man, near the-hollow ships,
νυν δηθυνοντα, η ιοντα αυτως υστερον’ μη
either now delaying, or coming again a-second-time: lest
νυν σκηπτρον, και στεμμα θεοι χραιμψ τοι ου.
indeed the-sceptre, and the-crown of the-god avail thee not:

Δε την εγω ου-λυσω, πριν και γηρας επεισαι
But her I will-not-liberate, before even old-age comes-on

30 μιν, ειν ἡμετερω οικω, εν Ἀργει, τηλαθι πατρης,
her, in our house, in Argos, far-from her-country,
εποιχομενην Ιστον, και αντιωσαν εμον λεχος. Ἀλλα
traversing the-web, and partaking my bed. But
θι, ερεθεις με μη, ως κε-νεαι σαυτερος.”
begone, provoke me not, that thou-mayest-return the-safer.”

'Ως εφατο δε ο γερων εδδεισεν, και επειθετο
Thus he-spoke: and the old-man feared, and obeyed
μνήμης δὲ βῆς ακευν παρὰ Θίνα πολυφλοιο- 
the-word: and he went silent along the-shore of the-deeply-
βοιο Σαλασσῆς. Δὲ επειτα ὁ γεραυς κιον 
roaring sea. And then the aged-man going 
απανευθε νράτῳ πολλα ανακτί Απολλωνι, τον ηὗ-35 
far-away prayed much to-king Apollo, whom bright-
κομος Λητώ τεκε 
haired Latôna bore:

"Κληθε μεν, Ἀργυροτέξ, οὐς ἀμφιβεβηκας* 
"Hear me, Silver-bow, who hast-ever-guarded 
Χρυσῆς, ζαθεν-τε Κόλπαν, ἰψ-τε ανασαςις 
Chrysa, and-divine Cilla, and-powerfully reignest 
Τένεδοιο.† Σμυμυθεῖν εἰ ποτε τοι επι-ερέψα † 
at-Tenedos, O-Sminthian: if ever for-thee I-adorned 
χαριεύτα νησον, η ει ποτε δη τοι εκρα 
the-beauteous temple, or if ever indeed for-thee I-consumed 
κατα † πιονα μηρια ταυρων ἡδε αιγῶν, κρηγνου 
down fat thighs of-bulls or of-goats, accomplish

* Past tenses have sometimes the sense of an action frequently repeated, for which the present might be used. This instance, however, is not so irregular as many others, as the perfect tense in Greek is most properly used when the effect of the past action still continues.

† A preposition in composition is always used adverbially, and may be taken apart from the verb. Hence in old writers we often find the preposition and the verb separated by other words, and the preposition sometimes coming immediately after the verb: In such cases this is not properly a tmesis, i.e. the separation of the parts of a word commonly used in its compounded form; but the prepositions at that time served really as adverbs, which might be put either before or after the verbs. Latterly, however, particularly in Attic, the composition became more close, and the prepositions were considered as a part of the verb, as κατερχα.
HOMER'S ILIAD.

μοι τοδε ειλδωρ. Δαναις τοισιαν εμα δακρυα
for-me this desire: May-the-Danai atone-for my tears
σοις βελεσσιν."
by-thy arrows."

'Ως εφατο ευχομενος: δε Φοίβος Απόλλων εκλυς
Thus he-spoke praying: and Phoebus: Apollo heard
tου δε βη κατα χωμενος κηρ καρηνων
him: and he-went down enraged at-heart from-the-tops

45 Ουλυμποιοι, εχων τοξα ωμοισιν, αμφη-
of-Olympus, having his-bow on-his-shoulders, and-closely-
ρεφεσα-τε φαρέτρην. Δε αρα οιστοι εκλαγξαν επι
covered quiver: And then the-arrows rattle on
ωμων χωμενου, αυτοι κινηθεντος* δε η
the-shoulders of-him-enraged, he being-in-motion: and he
ηε εοικος νυκτι. Επειτα έξενο απανευθε
went like to-the-Night. Then he-seated-himself far-away
νεων, δε μεθ'-ηκε ιον. δε δεινη γενετο
from-the-ships, and discharged an-arrow: and dread was
κλαγη άργυρεοι βιοι.† Πρωτον μεν επωχετο
the-twang of-the-silver bow. First indeed he-assailed

50 ουρηας; και αργων κυνας: αυταρδ§ επειτα εφεις
the-mules, and swift dogs: but then sending-upon

* The construction of the participle with the genitive absolute
often serves as a definition of time, in which case it may be resolved
by a conjunction and the finite verb, as—οτε αυτος εκυμενη.
† This is the Ionic termination of the genitive case, for αργυρων
βων; which form is very frequent in Homer.
‡ Aristotle says, in his Poetic, that, if objection be made to ουρηας
in its proper sense of "mules," the word may be interpreted in its
foreign acceptation of "sentinels:" but perhaps we should gain but
little by this importation.
§ The particle δε is the regular respondent to μεν, but Homer often
employs this equivalent αυταρ.
BOOK I.

αυτοίσι ἐχεπευκεῖς* Ὑελός, βαλλε. δὲ the men themselves a-venomed dart, he-smote-them: and Σαμειαὶ πυραὶ νεκρῶν αἰεὶ καίνοτο. Ἐννύμαρ frequent pyres of-dead always were-burning. Nine-days μὲν κῆλα Ξεόιο ψχετο ανα στρατον. Δὲ indeed the-shafts of-the-god went through the-army. And τῷ ἰδικαὶ, Ἀχιλλεὺς κάλεσατο λαὸν αγορηυδέ on-the tenth Achilles called the-people to-council:

γαρ τῷ Σεά, λευκώλευνος Ἡρῆ, Ἰήκε επὶ φρεσί 55 for to-him a-goddess, white-armed Juno, put-it in mind:

γαρ κηδεὶς Δαναῶν, ὥστε ρὰ ὀράτω for she-grieved-for the-Danai, because indeed she-saw ἰσησκοντας. Δὲ επεὶ οὖν οἱ ἤγερθεν, εγε- them-dying. And when then they were-assembled, and νοντο-τε ὕψηρενες, Ἀχιλλεὺς ωκὺς πόδας were collected-together, Achilles swift of-foot ανισταμένος μετῆφ τοις-δέ rising-up spoke-amongst them:

"Ἀτρείδης, ἵτεν οὖν ἃμμε παλιμπλαγχεντας "Atrides, now I-think that-we having-wandered-again ἀπονοστήσειν αὑ, εἰ γε κεν-φυγομεν† Δαναον’ shall-return back, if at-least we-would-escape death:

εἰ δὴ πολέμος-τε καὶ λοιμὸς ὅμοι δαμὴ Αχαιους. 60 since both-war and plague together subdues the-Greeks.

* Ἐχεπευκεῖς — “having pitch or bitterness.”
† The particle εἰ, which is used in poetry for αὖ, frequently deter-
mines the force of the verb with which it is combined, without having any separate signification of its own. In this place it distin-
guishes the form from that of a precatory wish, which is expressed by
the optative mood without αὖ or εἰ — as in lines 18, 42.
‡ The adoption of these patronymics seems preferable to the con-
stant repetition of “Atreus’ son,” &c.
Αλλα ἄγε δὴ ερειμένεν τινα μαντιν, η ιερή, η και
But come now let-us-ask some prophet, or priest, or even
οὐνειροσκολοῦν, γαρ καὶ τε-οναρ εστιν εκ Διος'
dream-interpreter, for also the-dream is from Jove;
δὲ κε-εἰποι, δὲ Φοίβος Απόλλων εὐχωσάρι
who might-tell, why Phoebus Apollo has-become-enraged
tὸσσον' εἰτε ἀρα δύνει επιμεμφεται εὖχωλῆς, εἰτε
so-much: whether indeed he blames-us for-some-vow, or
65 ἐκατομβής τ᾽ αὐ-κεν πῶς διολείται αὐτίσας
hecatoomb: if by-any-means he-wishes, having-met-with
κυνισῆς ἄρνων τέλειων-τε αἰγῶν, ἀπο-ἀμυναι
the-fat of-lambs and-of-perfect goats, to-ward-off
λοιγον ἡμῖν." destruction from-us."
'Ογε ητοι ὡς εἴπων, ἀρα ἔξερο κατα' δὲ
He truly thus having-spoken, then sat down: and
ἀνεστη τοῖς Καλχας Θεστόριθς οχα αριστος
there-rose-up to-them Calchas Thstor's-son far the-best
70 οἰωνοπολῶν, δὲ γὰρ τα-τε εἰοντα, τα-τε εἰσομένα,
of-augurs, who knew both-the present, and-the future,
προ-τε-εἰοντα,§ καὶ ἧγησατο Αχαίων νησοί εἰσω
and-past, and had-guided the-Greeks in-ships to

* In exhortation, the subjunctive mood in Greek is commonly put, without ἀν, in the first person plural, where in Latin the imperative is used. Sometimes, however, in Homer, as in this instance, the form of the indicative is substituted.
† Supply the word "neglected." The preposition ἄνερ is understood before these genitives — as expressed page 11.
‡ Verbs of obtaining and receiving often take a genitive case, as including the idea of participation, which regularly requires this form: this is equally observable in other languages.
§ Literally—" the things being, and about to be, and before-being."
BOOK I.

IIion, διὰ ἂν μαντοσύνην, τὴν Φοῖβος Απόλλων Ιιίων, through his prophetic-art, which Phoebus Apollo
πορε ὦι. Ὁς* εὐφρονεὼν αγορησάτο σφιν, καὶ gave him. He well-minded harangued them, and
μετεειπεν. spoke-amongst-them.

"Ω Αχιλεῦ, φιλε Διί, κελευ με μνήσασθαι,
"Ο Αχιλλε, dear to-Jove, thou-desirest me to-declare,
μὴν Απόλλωνος, ἐκατηβελεῖν ανακτος. Τοιγαρ the-wrath of-Apollo, the-far-darting king. Therefore
ἐγων ερευς' δε συ, συνθεο, καὶ ομοσσον μοι,
η I tell-it: but thou, covenant, and swear to-me, that-surely
μεν ἀρηζειν μοι προφρων επεσιν καὶ indeed thou-wilt-assist me readily with-words and
χερσον. Γαρ ἦν οἴομαι ανδρα χολωσεμεν,
with-hands. For surely I-think that-a-man will-be-engaged,
δε μεγα κρατει παντων Αργεων, και οἴ τι who greatly is-mightier than-all Argives, and him
Αχαιοι πειθονται. Γαρ βασιλευς κρεισσων ότε the-Acheans obey. For a-king is-too-mighty when
χωσει τις Χερῆ ανδρ' γαρ ειπερ-τε he-shall-be-engaged with-an-inferior man: for although
και αὐτῆμαρ γε καταπεψης Χολον,
even on-the-very-day indeed he-should-digest his-choler,

* 'Oς is often put for αὐτὸς in the Attic dialect.
† Oi "him" is here put for δ "whom;" the pronoun demonstrative being often used for the relative in a different case, in the continuation of a proposition beginning with a relative.
‡ This metaphor is employed in like manner by Shakespeare—
"You shall digest the venom of your spleen,
Though it do split you."
алла—ге καὶ μετοπισθεὶν εἴη κόρον εὐ έοισί σπηθεσίν, yet-surely even afterwards he-has hatred in his breast,
οφρα τέλεσσιν ἔσε, φρασαί, εἰ σαώσεις until he-fulfil-it: but thou, say, whether thou-wilt-save
με.” me.”

Δὲ Αχιλλεὺς ὁκνὸς ποδας απαιμεθόμενος προσεβή And Achilles swift of-feet answering addressed
τόν: "Θαρσησάς μᾶλα, εἰπὲ him: "Having-taken-confidence by-all-means, declare

85 ἔσπορπίον ὁ-τι οἴσθα. Γὰρ ὦν, μὰ the-divination whatever thou-knowest. For no, by
Ἀπολλωνα φίλον Δαν, ὁ-τε σὺ, Καλχαυ, Apollo dear to-Jove, and-to-whom thou, Calchas,
ἐνχομενος, αναφαινεις ἔσπορπίας Δαναίσι, οὕτωs praying, shewest divinations to-the-Danai, no-one
συμπάντων Δανάων, εμῆ ζώντως καὶ δερκόμενοι of-all the-Danai, I living and seeing
ἐπὶ χθονί, ἔποιεί σοι βαρείας χείρας παρὰ κολῆς on earth, shall-lay-on thee heavy hands near the-hollow

90 νησαί’ οὐδὲ ἦν* εἰπῆς Αγαμέμνονα, δὲ νῦν ships: not-even if thou-should-say Agamemnon, who now
ἐνοχεταί εἰναι πολλὸν αριστος ενι στρατῷ.” boasts to-be far the-chief in the-army;

Καὶ τοτε ἐν ἀμφωμοι μαντις Θαρσησε, And then indeed the-blameless prophet took-confidence,
καὶ ηὗτα: "'Ογε ἀρα οὔτε ἐπιμεμφεται εὐχωλῆς and spoke: "He truly neither blames-you for-a-vow οὔτε ἐκατομβῆς αλλὰ ένεκα αρητήρος, ὅν nor hecatomb; but on-account-of the-priest, whom Ἀγαμέμνων ητμῆαι, οὔ& απελύσε Διηγαρα, καὶ Agamemnon dishonoured nor released his-daughter, and οὐκ-απεδέχατο αὐτοῖν. Τούτεκα ἀρα Ἐκηβολος 95 received-not οὐκ-ransoms. For-this then the-Far-darter εὖκεν αλγεα, ἢδε ἔτε δωσει οὔ& ὦγε πρὶν has-given woes, and still will-give: nor will-he [before] αφέξει βαρειας χειρας λοιμοῖο, πρὶν* γε hold-off the-heavy hands of-the-plague, before at-least απο-δομεναι φιλη πατρι έλικωπιδα κούρην we-give-back to-her-dear father the-dark-eyed maid. απριατην, αναποιον, αγειν-τε λερην ἐκατομβην ες unbought, unransomed, and-carry a-sacred hecatomb to Χρυσην οτο ελασσάμενοι κεν-πεπέθωμεν μν." 100 Chrysta: then having-suppllicated we-might-persuade him."

'Ογε ἡτοι ώς εἰτων, ἀρα ἦ&ετο κατα: δὲ He truly thus having-spoken, then sat down: and τοις ανεστη ἰρως Ατρειδῆς, ευρυκρεων Ἀγα- to-them rose-up the-hero Atreus'-son, wide-ruling Aga- μεμνων, αχυμενος δὲ αμφιμελαίναι φρενες πιμ- memnon, indignant: and his-darkened mind was- πλανύντο μεγα μενεος, δε οι οσα εὐκτην λαμπρε- filled greatly with-rage, and his eyes were-like spark----

* The comparative adverb πρὶν is often repeated in a Greek sentence, where the word "before," its equivalent in English, is commonly expressed but once.
105 ἔρρησεν ἐπὶ τὸν καλλονὸν ἵππους· πρῶτος, πρώτος, κακομενος, καλκανταλὶ

first-of-all fiercely eyeing Calchas

he-addressed-him:

"Μαντὶ κακῶν, ὑπὸ πωτὸς ἐπίπας μοι
Prophet of-ills, not at-any-time hast-thou-spoken to-me

τὸ κρητικὸν αἰεὶ τὰ κακὰ εστὶ φίλα τοῖς
that-which-is grateful: always these ills are dear to-thee

φρεσὶ μαντευοῦσαι δὲ οὐδὲ πῶ εἴπας τί
in-mind to-forebode: but neither ever hast-thou-spoken any

ἐσθλοῦ ἐπος, οὐδὲ ετελέσσας. Καὶ νῦν ἰεπροτεῦν
good word, nor fulfilled-it. And now divining

ἐν Ἀνασίαις αγορευεῖς, ὡς δὴ
amongst the-Danai thou-haranguest, as-if in-truth

110 ἐνεκὰ τοῦτο "Εκβολοὶ τευχεῖς ἀλγεὰ σφιν,
on-account-of this the-Far-darter works woes-for-them,

οὐνεκὰ εἰγὼ οὐκ-ἐθελον δεξασθαι αγλαα ἀποινά
for that I was-not-willing to-receive the-splendid ransoms

κοσμηῆς. Ἡρωσηίδος' ετει βουλομαι πολὺ εχεῖν
of-the-damsel Chryseis: since I-wish much to-have

αὐτῆν οἰκοι' καὶ-γαρ ὅσα προβηθοῦλα Κλυταιμνηστρῆσι
her at-home: for her indeed I-prefer-to Clytemnestra

κοιμίσῃς ἀλοχοῦ ετει εστὶ οὐ χερεῖσιν έθενιν, οὐ
bride: since she is not inferior to-her, neither

δεμας,† οὐδὲ φυγῆν, ουτέ ἁρα φρενας, ουτέ τι
in-person, nor in-native-grace, nor indeed in-mind, nor at-all

---

* Greek adjectives and adverbs sometimes admit a *double comparison*; as, in this instance, a *superlative of the superlative πέρας.*

† An accusative case may always be put either with verbs or with adjectives in the sense of "with respect to," the preposition *σαρα* being understood.
BOOK I.

εργα. Ἀλλα καὶ ώς εθελω δομεναι in-accomplishments. But even so I-am-willing to-give-her 
παλιν, ει τογε αμεινον. Εγω βουλομαι λαον back, if this-indeed is-better. I wish the-people 
εμεναι σοον, η απολεσθαι. Αυταρ αυτικα to-be safe, or myself-to-perish, But-then immediately 
etoomasaste εμοι γερας, οφρα εω μη οιος make-ready for-me a-reward, that I-may-be not alone 
Αργειων αγεραστος επει ουδε-εοικε. Γαρ of-the-Argives unrewarded; since it-is-not-fitting. For 
pantes λευσσετε τογε, δ μοι-γερας ερχεται αλλη." 120 
you-all see this, that my-reward is-going elsewhere."

Δε επειτα ποδαρκης διος Αχιλλευς ημειβετο And then swift-footed divine Achilles answered 
τον. "Κυνιστε Ατρειδη, παντων φιλοκταιων-him. "Most-glorious son-of-Atreus, of-all-men most-fond of- 
tate, γαρ* πως μεγαθυμοι; Αχαιοι δωσουσι γερας wealth for how-will the-magnanimous Greeks give a-reward 
τοι; ουδε τι πω ιδμεν πολλα to-thee? neither by-any-means yet do-we-know-of many 
ξυνηια κειμενα αλλα ταμεν εξε-common-treasures laid-up; but what-things indeed we-have-
πραθομεν πολιων, τα δεδασται; δε ουκ-επεικε 125 
reft-from cities, these are-divided: and it-is-not-meet

* The use of the particle γαρ is rather peculiar, and frequently appears to imply the ellipsis of a previous sentence. In this instance it seems to presuppose the retort, "unreasonable condition!"

† If the epithet magnanimous, the literal translation of this word, should offend as obsolete, it may be rendered "high-spirited."

‡ In Ionic and Doric writers, the article is often put for the pronoun relative, as well as for the pronoun demonstrative: Thus το μεν is here put for Δ μεν, and the following τα for ταυτα.


λαοὺς ἐπαγείρειν ταύτα παλιλλωγα.
that-the-people bring-together these-things again-collected.

Αλλα νῦν σὺ μεν προες τηνδὲ θεῷ,
But now-thou indeed send-forth this-maiden to-the-God,

αυτὰς Αχαῖοι ἀποτισομεῖν τριπλῆ τετραπλῆ-τε,
and-then we-Greeks will-repay-thee threefold and-fourfold,

αικε ποθῦ Ζεὺς δῷ σι εξαλαταξαὶ εὐειχεον πολιν
if ever Jove give-us to-lay-waste the-well-walled city

Τροιῆν."

Τρο."

130 Δὲ κρείων Ἀγαμεμνῶν απαμείβομενος προσεφή τον.
But king Agamemnon answering addressed him:

"Μὴ δὲ οὕτως, περ εὐν αγαθὸς, ᾿Σειείκελε Ἀχιλλεῦ,
"Do-not thus, although being valiant, O-godlike Achilles,

κλεπτε νοῦν ἑπὶ ὦ-παρελευσαι,
deceive in-thought, since thou-wilt-not-overreach-me,

οὐδὲ πεισεῖς με. Ἡ-εθέλεις, οφρα αυτοῦ, nor wilt-thou-persuade me. Dost-thou-wish, that thyself

ἐχρεῖ γερας, αυτὰς εἴμε ᾧσθαι αὐτῶς
should-have a-reward, but that-I should-sit idly

δειομενον; ὡς κελέω με ἀποδοῦναι τηνδὲ;
wanting-one? and biddest-thou me to-give-back this-maiden?

---

* In the heroic ages, when courage was the highest praise, its proper term, *arete*, came to be synonymous with excellence in general; and *agathos* in Greek signified at once *valiant* and *good*, as afterwards *virtus* in Latin expressed equally *valour* and *virtue*.

† The pronoun *autoc* has *three* significations: when coming *before* the verb, it signifies "self," as in this instance; when *after* the verb, it signifies merely "him, her, it," as in line 112; when combined with the *article*, it signifies "the same;" but this last use of the pronoun is not so common in Homer as in Attic writers.
αλλα ει μεν μεγαθυμοι Αχαιοι δωσουσί
but if indeed the-magnanimous Greeks will-give-me
γερας, αρσαντες κατα θυμον, ópως εσται
a-prize, suiting-it to my-mind, so-that it-shall-be
αυταξιον*
worthy-as-recompence—tis-well: but if they-give-it
μη, δε εγω ιων αυτος κεν-ελωμαι η τευν γερας, η
not, then I going myself will-take either thy reward, or
ελων Αιαντος, η Οδυσσης αξω
having-taken that-of-Ajax, or of-Ulysses, I-will-lead-it-away:
δε ό κεν-κεχωλωσεται, δν κεν-ικωμαι. Αλλα
and he will-be-enraged, on-whomsoever I-shall-come. But
ητοι μεν ταυτα και αυτις μεταφρασομεθα. 140
truly indeed these-things even hereafter we-will-consider.
Δε νυν αγε, ερνασαμεν μελαιαν νηα εις διαν†
And now come, let-us launch a-black ship into the-divine
αλα, δε αγερομεν ερετας ες επιγηδες, δε θειοςεα,
a, and let-us-collect rowers within suitably, and let-us-
μεν ες ικανομην, δε βησομεν‡ ana
place within-it a-hecatomb, and let-us-put on-board
καλλιταργον Χρυσηδα αυτην δε εστω τις
fair-checked Chryseis herself: and let-there-be some

* This suppression of the consequent, καλος ἰκανομην “well and good,”
is a common ellipsis with Greek writers, when two propositions are
opposed to one another, and the result of the antecedent of the former
is too obvious to require explanation. The word omitted is about
equivalent to Falstaff’s “So.”
† The frequency of this epithet in Homer may perhaps be offensive
to modern fastidiousness; but considering that in ancient times every
river had its tutelary deity, and every hero his paternal god, we can
scarcely be surprised at the constant attribution of divinity to this
“mirror of eternity.”
‡ See the note to line 62.
εἰς ἀρχος, θουληφορος αὐρη, η Αιας, η one commander, a-counsel-bearing man, either Ajax, or

145 Ἰδομενευς, η διος Οδυσσευς, ης αυ, Πηλειδη, Ἰδομενευς, or divine Ulysses, or thou, Pelides,

ἐκπαγιλοτατε παντων αὑρων, ὀφρα ὀλασααι most-terrible of-all., men, that thou-mayest-propitiate

ἡμιν Ἐκαργον, ἤκας ἱέρα.
to-us the-Far-Smiter, having-performed the-sacred-rites.”

Debe ara Ἀχιλλευς ὠχυς ποδας ἱδων ὑποδρα προφ-

But then Achilles swift of-feet looking sternly ad-

εφη τον "Ω μοι, επειμενε αναιδειην, dressed him: "O me, thou-man-clothed-with-shamelessness,

150 κερδαλεοφον, πῶς της Αχαιων προφων gainful-minded, how should-any-one of-the-Greeks readily

πειθησα τοι επεισιν, η ελθεμεναι ὄδων, η be-persuaded by-thee in-words, either to-go a-march, or

μαχεσθαι ἃι αὑρασιν; Γαρ εγω υπ-ηλυθον δευρο to-fight bravely with-men? For I came-not hither

ένεκα αιχμητῶν Τρωων μαχησομενος επει on-account-of the-warrior Trojans about-fighting: since

εισιν ουτι αιτιοι μοι. Γαρ ου πωποτε they-are not-at-all blamable by-me,. For not at-any-time

ηλασαν ειμας βους, ουδε μεν ἵππους, ουτε have-they-driven-off my kine, nor indeed my-horses, nor

155 ποτε εν ερυβωλακι Φθηρ, βωτιανερῃ, εδηλησαντο ever in deep-soiled Phthis, nurse-of-heroes,have-they-injured

καρπων επιη μεταξιν τε μαλα πολλα σκιοεντα my-fruit: since between-us are-both very many shady

ουρεα, ηχησασα-τε Σαλασσα αλλα ἐσπομεθα mountains, and-a-roaring sea; but we-followed
BOOK I.

άμα σοι, ὡ μεγά αναίδες, ὁφρα σὺ χαιρής, with thee, O very shameless-one, that thou mayest-rejoice,
arνυμενοι τιμην Μενελάφ, σοι-τε, κυνώπα, gaining honour for Menelaus, and-for-thee, dog-faced,
πρὸς Τρων τῶν μετατρῆς ουτι, οὐδὲ from the-Trojans; which benefits thou-needest not-at-all, nor
αλεγξζεις καὶ δὴ απελείς αυτος αφαιρη-160
carest-for: and indeed thou-threatenest thyself to-be-about-
σεθαι μοι γερας, ἐπι ς ἐμογησα πολλα, to-take from-me the-reward, for which I-toiled many-a-time,
de νίς Αχαιῶν δοσαν μοι. On ποτε and-which the-sons of-the-Greeks gave to-me. Not ever
μεν ἐχω γερας ἵσον σοι, ὅππορτε* Αχαιοι indeed have-I a-reward equal with-thee, whenever the-Greeks
ἐκπέρσωσι εὐναιομενον πτολεβρον Τρων.† Άλλα 165
overthrow a-well-inhabited citadel of-the-Trojans. But
ἐμαι χεῖρες μεν διπονοι το πλείον πολυαϊ-
my hands indeed go-through the greater-share of-the-
κός πολεμου’ ἀταρ ἦν ποτε δαιμος ἱκηται, σοι rushing war; yet if ever a-division comes, to-thee
το πολυ μεῖζον γερας, δε εγω ερχομαι επι νηας,
is-the much greater reward, and I come to the-ships,
ἐχων ολιγου-τε φιλου-τε, ἐπιν εκαμω having one both-little and-that-dear, when I-am-wearied-with

* The particles ὅρε, ὅποτε, &c. when used with the subjunctive mood, are more regularly compounded with ἅν—becoming ἅν, ὅποταν, &c.—The simple particle combined with this mood is only found in Homer.
† Before laying siege to the city of Troy, the Greeks had taken many inferior towns, dependent on that capital.
πολεμίζων. Δε νῦν εἴμι* Φθινωπε, επειδή εστίν battling. But now I-shall-go to-Pthia, since it-is
πολὺ φερτερον μεν οὐκαδε σον κορυνοιν νηςιν much better to-go home with my-crook-beaked ships:
170 οὖν οἰω σε, εινώνειν έπιθα δε ατιμος, αφι-
nor do-I-think that-thou, being here dishonoured, wilt-
ξειν αφενος και πλούτου." acquire gain and riches."

Δε επειτα Αγαμεμνων αναξ ανδρών ημείβετο τουν But then Agamemnon king of-men answered him:
" Φεῦγε μαλα, ει το-θύμος επεσονται οὖν εγώ-
"Fly by-all-means, if thy-mind is-so-incited: nor do-I-at-
γε λιασομαι σε μενειν εἶνεκα εμέοι least entreat thee to-remain on-account-of me: there are
παρα εμοιγε και ἄλλοι οἱ κε-τιμήσουσι με. de with me also others who will-honour me: but
175 μαλιστα μητιται Ζευς. Δε εσι κεχίστος especially provident Jove. But thou-art most-hateful
μοι Διοςρεφων βασιλην γαρ ερις-τε αιει to-me of-Jove-cherished kings; for strife is always
φιλη τοι, πολεμοι-τε, μαχαι-τε. Ει εσι μαλα dear to-thee, and-wars, and-battles. If thou-art very

* This form of the verb εἴμι serves both for the present and the future tense.
† The nominative case is here irregularly used, as the pronoun σε would seem to require the accusative ατιμον σου; unless this case be taken absolutely for the genitive.
‡ Sometimes in Homer two or more words of nearly the same significance are combined in a verse, where one of them might have been sufficiently expressive: but their respective senses may always be distinguished absolutely, if not with relation to the particular occasion. Thus αφενος means "a year’s revenue" (αφ’ ένου), and πλούτος "wealth in general."
καρτερος, ζεος-που* εδωκεν τογε σοι. Ιων ουκαδε strong, some-god gave this to-thee Going home
συν-τε σης νυσι, και σοις έταροισ, ανασαε both-with thy ships, and thy companions, king-it
θυσαιν, εν δε εγω αλεγιζω ουκ σεθεν, ουδε οθο-180
ον ευ-μεναι κοτεντος; de οδε δε θεεηνω τοι, οθο-180
heed thee-oh-ringing; but thus I-will-threaten thee; since
μεν εγω πεμψω συν-τε εμη νη, και εμως indeed I will-send both-with my-own ship, and my-own
εταροις; de εγω κε-αγωζ καλλιπαρην Βρισηδα, companions; but I will-lead-away fair-cheeked Briseis,
το-σου γερας, αυτος ιων κλισινυδε οφρα 185
thy reward, myself going to-the-tent; that
ειδης ευ δασον εμι φερτερος σεθεν,ξ thou-mayest-know well how-much I-am mightier than-thou.
de και αλλος στυνει ϕασηα ισον and also another may-dread to-declare-himself equal
εμοι, και διουωθημεναι αυτην.” with-me, and and-to-be-compared in-opposition.”

* The particle που is of extensive use; serving to give an indefinite signification to person, time, or place.
† Greek verbs signifying “to take any thing from one” have a double accusative, admitting in the same case not only the immediate object, but also the more remote, which in most other languages is expressed by the dative.
‡ The subjunctive mood is sometimes put with ἄν or κε instead of the future indicative: in this place κε-αγωζ is equivalent to αξω. So again in line 205.
§ σετην is the poetic form for σου: the genitive case being used after the comparative degree when the conjunction η is omitted.
HOMER'S Iliad.

'Ως φατο' δε γενεω αχος Πηλεωνι,
Thus he spoke; and there arose pain to-Peleus'-son,
δε οι-ητορ μεριμνεξεν διανιξα εν λασιοια*
and his-heart meditated two-ways in his-rough

190 στησεσιν, η μυε ερυσαμενος οξυ φασαγανον
breasts, whether he having-drawn his-sharp sword
παρα μηρου, ανασησιεν τους τε μεν, δε ρ
from his-thigh, should-remove them indeed, and he
εμαριξου Ατρειδην, πε παυσιεν χολου, ερη
should-slay Atreus'-son, or should-check his-wrath, and-
tουσει-τε θυμου. 'Εσω δ ουρμαινε ταυτα
repress his-anger. Whilst he was-revolving these-things
κατα φρεσα και κατα θυμον, δε ιλκετο εκ
in his-thought and in his-soul, and was-drawing from
κολεοιο μεγα ξιφος δε Αθηνη ηλθε ουρανοθεν
the-sheath the-great sword; then Minerva came from-heaven:

195 γαρ λευκωλενος θεα. 'Ηρη ηκε προ, φιλε-
for the-white-armed goddess Juno sent-her forth, both-
λεοντα-τε, κηδομενη-τε αμφω ομως θυμω
loving, and-caring-for them-both alike in her-soul: and

* Λασιοια, rough, hairy. These continual epithets, common in Homer, referring to qualities unconnected with the subject in question, seem rather harsh in translation, as being remote from modern use: but such words were combined so constantly in Greek poetry, that they probably conveyed no idea of incongruity—being considered as a necessary accompaniment to the general term without reference to the particular occasion. Here indeed the epithet is not entirely without its relative force, as implying the quality of "manliness," which was now in requisition: other passages, however, cannot be thus reconciled, as, for instance, (Book V. v. 376.) Venus is called "laughter-loving," when crying with a wound inflicted by Diomed. But the truth is, the attribute and substance must be understood as forming but one term.

† The Greeks sitting between himself and Agamemnon.
BOOK I.

στῇ σπουδῇ, δὲ Εἰλειωνά ξανθῆς κομῆς, she-stood behind, and took Peleus'-son by-his-yellow hair,  
φαινομενὴ οὐ, δὲ οὕτως τῶν αλλῶν shewing-herself to-him-alone, and no-one of-the others  
ὁρᾶτο. δὲ Αἴτηεν θαμβήσει, δὲ τραπετού μετα- saw-her: and Achilles startled, and turned-himself back:  
δὲ αὐτοκε αἰγῶν Πάλλαδα Ἀθηναῖη δὲ οἰ-οσεῖ 200 and immediately he-knew Pallas Minerva: and her-eyes  
φανθεύν δεινῶν καὶ φωνῆσας προ- shone terrible:, and having-found-his-voice he-ad-  
σημα ἐν πτεροεντα ἑπει “Τιπτε αὕτε, τεκοὶ dressed-to her winged words: “Why thus, child  
Ἄγιοχοο Βεος, εἰληλυθάς; η ἕνα of-Ægis-bearing Jove, hast-thou-come? whether that  
ὑγη θῆρῳ Αγαμέμνονος Ἀτρειδᾶο; thou-mayst-see the-insolence of-Agamemnon Atreus'-son?  
αλλὰ εἰ-ερεω τοι δὲ το καὶ οἷῳ τετελει- but I-plainly-tell thee and this also I-think will-be-accom-  
θει, ποτε ταχα αἰ-ολεσθι θύμον εἶ 205 plished, at-some-time soon he-will-lose his-life through-his  
ὑπεροπλιστ.”* haughtiness.”

Δὲ γλαυκώπισς† Ἡς Αθηνὴ προσειπε τον But the-blue-eyed goddess Minerva addressed him

* The Ionic form for the dative plural αἷς ὑπεροπλιστ.
† There has been some controversy respecting the precise colour here attributed to the eyes of this goddess. Some commentators give the preference to “blue;” others favour a “dark-grey;” and one late eminent critic strenuously advocates a “green.”
aute: "Eγω ἠλθὼν ουρανοθεν παυσόμενα τευν μενος, in-turn; "I came from-heaven about-checking thy rage,
in keπιθηαι δε λευκωλενος δε α Ἰρη if thou-wilt-obey: and the-white-armed goddess Juno
ηκε με προ, φιλεουσαιτε κηδομενητε αμφω δμως
ten me forth, both-loving and-caring-for-you both alike
Συμφ. Αλλα αγε, ληγε εριδος, μηδε Ελκεο in-soul. But come, ceese-from contention, nor draw
210 ξιφος χιρι δε αλλα πτοι ουνιδιον επεσιν the-sword with-thy-hand: but yet reproach-him with-words
μεν ως-περ εσεται.* Γαρ οδε εξετεω, indeed just-as they-shall-be. For thus I-will-plainly-tell,
το-τε εσται και τετελεσμενον' και τοι and-this will-be also accomplished: even to-thee
ποτε τρις τοσα αγλαα δωρα παρεσ- at-some-time thrice so-many splendid gifts will-be-
σεται, ελεγκα τησδε υβριος' δε συ, presented, on-account-of this insolence: but thou,
ισχεο, δε πειθεο ημιν." restrain-thyself, and be-obedient to-us."

210 Δε Αχιλλευς ωκυς ποδας απαμειβομενος προσεφη And Achilles swift of-feet answering addressed
την: "Χρη μεν, ζεα, ειρυσασθαι σωφιτερον επος her: "It-is-fit indeed, O-goddess, to-observe thy word
γε, και-περ μαλα κεχολωμενον Συμφ. γαρ at-least, although much enraged in-soul: for

* As words shall present themselves.
BOOK I.

The particle 

also readily they-hear.""

"H, 

He-spoke, and pressed his-heavy hand upon the-silver

wound: and he-thrust the-great sword back into the-sheath,

nor disobeyed the-word of Minerva; but she was-gone

Olympos, to Olympos, to the-domes of Aegis-bearing Jove, to

other deities. But Peleus' son forthwith addressed

Atrides, and spoke of the other gods: and he spoke to the

the-sword of Minerva: but she was-gone

from-rage:

"-heavy-with-wine, having eyes of-hound, but

heart of-deer, neither ever hast-thou dared in-soul

the other gods: and he spoke to the

of the-men; nor

to-go: to ambush with the-chiefs of the-Achaeans: this

\* See note to line 37.

† The particle \( \delta \) is thus attached to nouns in the sense of \( \epsilon \), when motion toward a place is signified; as the particle \( \delta \), in the sense of \( \alpha \), when motion from a place is denoted—\( \delta \), line \( ? \).
eidesai toi einai kph. "H esti polu lwoiyou kata seems to-thee to-be death. Truly it is much better through eiroun stratoun Achaion apoaireita poi dorca, the-wide army of-the-Achaeans to-force-away gifts from

230 ostitis eirp aution selev basileus whoever may-speak against thee: thou-art-a-king dmmoboros, epe anasais ouvianoisa devouring-the-people, because thou-rulest worthless-men:
gar ἡ, Atridh, vun ustara for surely otherwise, Atrides, now for-the-last-time av-lwphsan. Alla e'ereu toi kai thou-wouldst-have-insulted. But I plainly-tell thee, and omoima megal orkou epi vai ma tode skpptron, I-will-swear a-great oath besides: yea by this sceptre,
to mev ouposte fusesi fulla Kai o'ous, which indeed never will-bring-forth leaves and branches,

235 epieidh prwta leloivev tonyn* en orresi, oude since first it-left its-trunk on the-mountains, nor anathlhsei gar ra xalkos eliph will-bud-again: for indeed brass hath-stripped fulla-te kai floyon peri e vun ante both-leaves and bark around it: now in-turn

vies Achaion dikaspoloi forousai min en the-sons of-the-Achaeans awarding-justice bear it in palamhcs, o te eirnatai hemistas proz Diou de their-hands, who also hold laws from Jove: and

δ εσσεται μεγας όρκος του ἡ ποτε this shall-be the-great oath to-thee: surely at-some-time

* Tomyn, "the cutting," is here used to express the part whence it was cut.
BOOK I.

ποθεν Αχιλληος ἐξεταί υπας Αχαιων regret for Achilles shall-come-upon the-sons of the Achaeans
ξυμπαντας· δε ουτι δυνησαι χρασειν τοις, 240 all-together: and not-at-all shalt-thou-be able to avail them,
περ αχυρομενος, ευτε πολλοι αυ·πιπτωσι θυνησκοντες though anguish-ed, when many shall-fall dying
ὑπο ανδροφόνοιω 'Εκτορος·* δε συ χωρομενος αμυξεις by destroying Hector: and thou enraged wilt-fret
θυμον ευδοθι, ὦτι ετισας ουδεν thy-soul within, because thou-honouredst not-at-all
αριστον 'Αχαιων." 
the-bravest of the Achaeans."

'Ως φατο Πηλειδης· δε βαλε ποτι γαϊρ Thus spoke Peleus'-son: and cast upon the-earth
σκηπτρον πεπαρμενον χρυσειοις ἥλωσιν· δε αυτος his-sceptre pierced with-golden studs: and himself
ἐξετο. Δε Ατρειδης ἐτερωθεν εμνηνε· sat-down. And Atreus'-son on the other-side was-wroth:
δε ἡνυπης Νεστωρ ανορουσε τοιαι, λυγις but sweet-spoken Nestor rose-up to-them, the-high-toned
αγορητης Πυλιων, και απο του γλωσσης ρεει orator of the Pylians, and from his tongue flowed
αυδη γλυκων μελητος. Δε τη μεν ηδη a-voice sweeter than honey. And with-him indeed already

* This epithet of "man-slaying" is not meant as a reproach, but as a praise of the prowess of this warrior.
250 δυο γενεαὶ μεροσων * ανθρωπων ἐφθια- two generations of-speech-gifted men had-passed-
to, οι προσθεν τρυφεν ἀμα ηδε γεγονοντο οι away, who aforetime were-bred together and born with-him εν ηγαθεν Πυλω, δε αναασεν μετα τριτατοιςιν. in sacred Pylos, and he-was-reigning amongst the-third. 
'Ος εὐφρονεων αγορησατο σφων, και μετεειπεν' He well-intentioned harangued them, and spoke-amongst "Ω ποποι, ἡ μεγα πενθος ικανει Ἀchaiida them: "O gods, surely a-mighty woe is-come-on the-Achaeans

255 γαϊαν. Ἡ Πριαμος κεν-γηθησαι, παιδες-τε Πριαμοιο, land. Surely Priam would-rejoice, and-the-sons of-Priam, αλλοι-τε Τρωες κεν-κεξαρισατο μεγα Συμω, ει and-the-other Trojans would-exult mightily in-soul, if πυθοιατο σφων μαρναμενοιν παντα ταδε, they-should-hear of-you-two contending in-all these-things, οι εστε μεν περι Δαναων βουλη, δε περι† who are indeed above the-Grecians in-counsel, and above-them μαχεσθαι. Αλλα πιθεσθε· δε αμφω εστον in-fighting. But be-ye-persuaded: and both-of-you are

* Μεροςων, "voice-dividing"—whose voice is resolvable into dis-
tinct sounds, from μερω to divide, and ω a voice.

† Ποποι, as an interjection, has a very indefinite signification, being used to betoken any strong emotion: but it may sometimes be considered as a substantive in the vocative case.

‡ Prepositions, in composition with verbs, being always used adverbiaially—when the same word is to be repeated, the preposition is often used alone; particularly with the verb εἰμι, as in this passage.
νεώτερω εμείο. Γαρ εγώ ποτε ηδη ώμι-
younger than-I. For I-myself some-time ere-now have-
λησα ανδρασιν καὶ αρείσιν ηπερ ύμιν, * 260
companied with-men even more-warlike than you,
και ουποτε οἶγε-αθερίζον με.† Γαρ ου πω
and never did-they-contemn me. For not yet
ιδον, ουδε ιδωμαι τοιους ανερας, οιον Πειρ-
have-I-seen, nor shall-I-see such men, as both-
θοον-τε, Δρυαντα-τε πομενα λαιων, Και-
those that used to be, Pirithous, and-Dryas shepherd of-his-people, and-
νεα-τε, Εξαδιον-τε, και αντιθεον Πολυφημον, Θη-
nea-te, Exadius-te, and antithen Poliphemus, Tho-
ςεα-τε Αιγείδην, επεικελον αξιανατοια.
sea-te Aigeidon, epieikelon axiosanatoia.
Δη 265
Theseus Δεισ-son, like to-the-immortals. / Surely
κεινοι τραφεν καρτιστοι επιχθεισιν ανδρων εσαν
they were-bred the-bravest of-earthly men: they-were
μεν καρτιστοι, και εμαχου τοις καρτιστοις, ορε-
indeed the-bravest, and fought with-the-bravest, with-
σκωις φηραις, και εκπαγιλως απολεσαν.
mountain-haunting centaurs, and terribly destroyed-them.
Kai μεν εγω μεθομιλεον τοις, ελθων έκ
And indeed I companied-with them, having-come from

* When the comparative of an adjective compares two things
with each other by means of the conjunction η, the word with
which another is compared is usually put in the same case as the
subject of the comparison.

† This construction of αθερίζον with the accusative is not very
regular; as verbs signifying "to concern oneself about any thing;"
or their contraries, are generally joined with a genitive case.— See
line 180.
270 Πυλον, ἐξ Ἀτινας γαῖας τῆλθέν, γαρ αυτα Ρυλος, from the-Apian land far-off: for themselves καλεσαντο' καὶ εγὼ μαχομην κατα ἐμαυτον. * called-me-to-them: and I fought according-to myself:

δὲ ουίς τῶν, οἱ νῦν εἰσιν επιχθονιοι βροτοι and no-one of-those, who now are earthly mortals αὐ-μαχεσκοτ κενοισι' καὶ μεν ξυνοιν μεν would-fight with-them: even they indeed considered my βουλεων, πειθοντο-τε μνθψ. Ἀλλὰ υμες καὶ counsels, and-obeyed my-word. But ye also πιθεσθε, επει πειθεσθαι αμεινον μητε συ, be-persuaded, since to-be-persuaded is-better: neither thou,

275 περ εων αγαθος, αποαιρετο τονδε κουρην, although being noble, take-away-from him the-damsel, ἀλλα εα, ὡς τοις Αχαιων πρωτα δοσαν but leave-her, since the-sons of the-Achæans first gave-her γερας οι μητε συ, Πηλειδη, Θελε οριζεμεναι as-a-reward to-him: nor thou, Pelides, wish to-contend βασιληι αντιβιν' επει ουποτε σκηπτοýχος with-the-king force-to-force: since never sceptre-bearing βασιλευς, άτε Ζευς εδωκεν κύδως, εμορε δομοις king, to-whom-also Jove has-given glory, shared like

280 τιμῆς. Δε ει συ εσσι καρτερος, δε Θεαι μητηρ honour. And if thou art brave, and a-goddess mother

---

* Κατα εμαυτον — according to my best ability.

† In poetry the particle ὡς is sometimes put for the relative pro-
noun; the expression being equivalent to “whom the Greeks first
gave to him.”
BOOK I.

γεινατο σε, αλλα όγε εστιν φερτερος, επει ανασσει bare thee, yet he is superior, since he reigns over πλεονεσσιν. Δε συ, Ατρειδη, παυε τευν μενος' greater-numbers. But thou, Atrides, check thy rage:

αυταρ εγω γε λιασομαι μεθεμεν χολου Αχιλληι,* yea I myself intreat thee to remit thy anger at Achilles,

ός πελεται μεγα έρκος κακοίο πολεμου πασιν who is a great bulwark from evil war to all Αχιλληισιν." the Achaeans."

Δε κρειων Αγαμεμνων απαμειθομενος προσεφη 285
But king Agamemnon answering addressed
tou, "Ναι δη, γεραν, εειτες παντα him: "Of a truth indeed, old man, thou hast spoken all ταυτα-γε κατα-μοιραν.† Αλλα όδε ανηρ εθελει these things fitly. But this man wishes εμμεναι περι παντων αλλων εθελει μεν κρατειν † to be above all others: he wishes indeed to be superior παντων, δε ανασσειν παντεσσι, δε σημαινειν to all, and to reign over all, and to give signal

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* Αχιλληι, "thy anger with regard to Achilles." The use of the dative is very extensive, this case being sometimes employed even when the relation of the verb is so remote as apparently to have no effect upon the substantive.

† Κατα μοιραν, "according to thy just part."

† Verbs signifying mere superiority, or any way involving the idea of a comparative, commonly govern a genitive case; but if the reference is made to an object which is subject to the operation of the action, these verbs are constructed with a dative case.
πάσι· ἀτινα οἶω· οὐ-πεισεσθαί. Δὲ εἰ
to-all: in-which-things I-think. I-shall-not-obey-him. But if
290 αἰεν· εντες θεοὶ εθέσαν μν.αἰχμητήν, προ-
the-ever existing gods have-made him a-warrior, do-they-
θεουσιν οἱ τουνεκα μνθησασθαί ονείδα;”
permit him on-this-account to-utter reproaches?”

Δὲ τὸν αρὰ δῖος Αχιλλεὺς ὑποσβληθὺν ἡμείσθεν.
But him then divine Achilles abruptly answered:

"Ὦ-γαρ κεν-καλεομὴν δειλὸς-τε καὶ ουτιδανος,
"Surely I-should-be-called both-timidous and worthless,
εἰ δὴ ὑπεξομαι σοι πᾶν εργον δ-ττι
if indeed I-shall-yield-myself to-thee in-every work whatever
295 κεν-εἰπὼς· επιτέλλει ταῦτα δὴ αλλοισιν, γαρ
thou-mayst-dictate: enjoin these-things indeed to-others, but
μὴ εμοιγε σημαίνει· γαρ εγωγε οἰω πεισεσθαί
not to-me-at-least give-command: for I think I-shall-obey
σοι οὐ ετι. Δὲ ερεω τοι ἀλλο, δὲ συ
thee no longer. But I-tell thee another-thing, and thou
βαλλεο ενι σοι φρεσι· εγωγε μεν μαχησομαι ουτι
ponder-it in thy mind: I indeed will-fight not-at-all
χερσι, ἕνεκα κοιρης, ουτε σοι, ουτε
with-hands, on-account-of a-damsel,† neither-with-thee, nor

* This form seems to represent the Transatlantic expression “I guess,” or our old English phrase “I trow:” but perhaps its real force might be conveyed by “I mean to obey him no more.”

† Achilles rests this distinction on the circumstance of the prime in question being reclaimed by the very army by whom it was bestowed. But even this expression serves to show the estimation in which the fair sex were held in these heroic ages. What would a “fair-cheeked ladyo” in the days of chivalry have thought of such a knight?
τω' αλλα, επει γε δοντες αφελεσθε
with-any other, since at-least having-given ye-bereave
με' δε των αλλων α εστι μοι παρα 300
me-of-her: but of-the other-things which are mine near
μελαινη νη, των ουκ τι αυν-φεροισ,
my-swift black ship, of-these not one mayst-thou-carry-off,
ανελων, εμειο αεκοντος' δε ει, αγε
having-seized-it, I being-unwilling: but if-thou-wilt, come
μην, περησαι, ινα και οιδε γνωσι τι σοι
then, make-trial, that even these may-know: soon thy-
κελαινον αλμα ερωσει περι δουρι.'
black blood shall-flow upon my-spear.'

'Ως των ο μαχασαμενω αντιβιοισ επεεαυν
Thus they having-contended with-adverse words
ανστησιν δε λυσαν αγορην παρα νησιν 305
stood-up: and they-dissolved the-council near the-ships

Αχαιων.
of-the-Achaeans.

Πηλειδης μεν ηις επι κλισιας και ειςας
Peleus'-son indeed went to his-tents and equal†

νηας, συν-τε Μενοιταδη και οις εταροισιν.
ships, both-with Menestius'-son and his-own companions.

Δε αρα Ατρειδης προερυσεν θον νηα
And then Atreus'-son launched-forth a-swift ship

* τω without the accent is used for των, from the indefinite pronoun των.

† This epithet is applied to ships, not as being equal in size to each other, but as being well-poised from the equality of their sides.
310 ἐκατομβὴν ἥθεν, δὲ αὐγῷ καλλι-
παρρὸν Χρυσῆδα ἔσεν ἀνα', δὲ πολυ-
κάλες Οὐδεσσεῖς εἶνεν ἀρχοῖ. Οἱ μὲν
σελίνιει Οὐλέσσας ἐπέλευσαν ἐν-τὸς καρ-
καὶ αὐξανές επεπλεον ὑγρα κελεύθα. δὲ
.drawRect(187,644,927,828)

And Ατρείδης αὐγήν λαοὺς ἀπολυμαίνεσθαι. δὲ
Ἄτρευς'-σον ἔθεσιν ἀνθρώπων ἰόνια ἑαυτῶν ἐν-

315 τοµβὰς ταυρῶν ἦδε αἰγῷν, παρὰ δίνα ἀτρυ-
πάρκτως ὀφθαλμῶς, καὶ τιμήτως ἑλθεῖν περὶ καπνῷ

Thus they indeed employed-themselves in these-things

κατὰ στρατον' δὲ Ἄγαμμουν λῆγεν οὐ εὐδοκ,

about the-army: but Agamemnon ceased not from-the-strife,

* This epithet was natural in an age when navigation was little understood, and the sea was known chiefly by its dangers; though even now we say "the waste of waters."
ἐρυθείτις ἀλλὰ δόγμα προσ-, 320
with-which first he-threatened Achilles: but he ad-
εύπτε ῥαλθυβιόν-τε καὶ Ἐυρυβατην, τω εσαν οἱ
dressed both Thalynthius and Burybates, who were his
ἐνρυκε καὶ στρηνω ψεραποντε
heralds and active ministers:

"Ερχεσθον κλασιν Αχιλλος Πηληϊάδεω, αγεμεν*
" Go ye to the tent of Achilles, Paleus son, to-bring
καλλιπαρρον Βρισηϊα Ἕλωτε χριος, δε
the fair-cheeked Briseis having taken her by the hand: but
ει κε δωρυν μη, δε εγω αυτος κεν ἐλωμαι, ελθων
if he give her not, then I myself will take her, having-come
συν πλεονεσσι το εσται και ριγιον
with more attendants: which will be even more bitter
οι." 325

for him."

Ως επων, προῖει, δε επι-ετέλλε
Thus speaking, he sent them forth, and enjoined
κατεοδον μῦδον. Δε τω αεκοιντε βατην παοα
a harsh word. And they unwilling went along
Σίνα ατρυγετοι άλος, δε ἱκεσθην επι-τε
the shore of the unfruitful brine: and they arrived both at
κλισιας και νηας Μυρμιδων. Δε ευρου του
the tents and ships of the Myrmidons. And they found him
\[\text{Homer's Iliad.}\]

\[\text{ Hermes para klyson-tn kai melainh nny, oude ara sitting near both-the-tent and black ship: nor then}\]

\[\text{Achilles ynothen idwv twge. Tn mn tep- did- Achilles -rejoice having-seen them. They indeed fear-}\]

\[\text{330 betaante, kai idoumenw basilika, sthnv, oude prose- ing, and venerating the-king, stood, nor did-they-}\]

\[\text{phwnev* mn t, oude ereto auctar et evn- envi address him at-all, nor did-they-ask-him: but he knew in}\]

\[\text{ynv fressi, phwsev-te. his mind, and-called-to-them.}\]

"\text{Xairete, khrvkes, aggeloi Dios, nede kai}\"

"\text{Welcome, heralds, messengers of-Jove, and also}\"

\[\text{avdrwv ipe asouv, hymes outr etaiou moi, of-men; come near: ye-are not-at-all blameable by-me,}\]

\[\text{335 alla Agamemnon, os proiei sfoi eineka but Agamemnon, who sends-forth you on-account-of}\]

\[\text{kouphs Briasidocos. Alla aye, dioyene, Patrokles, the-maiden Briseis. But come, Jove-sprung Patroclus,}\]

\[\text{ekaxe kouph, kai dos sfoin agion lead-forth the-maid, and give-her to-them to-lead-away:}\]

\[\text{de tw autw estwv martrwv, pros-te makarwv but they themselves be witnesses, both-before the-blessed}\]

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* In Homer the imperfect is sometimes put for the aorist; the signification of these two tenses not being accurately distinguished from each other in old writers.

† The character of heralds was always held sacred, with the ancients; and any outrage offered to their persons was considered as an offence against the Gods.
Δεῦν, προς-τε ὑμητῶν αὐθρωπῶν, καὶ πρὸς τοὺς
gods, and-before mortal men, and before this
απηνεος βασιλήος, εἰποτε δὲ αὐτὲ 
ruthless king, if-ever indeed against there-should-be
χρειῶν εμεῖο αμῦναι αείκεα λοιγον τοῖς
need of-me to-ward-off unseemly destruction from-the
ἀλλοις*—γαρ ἢ ὅγε ὧνε ὁλοίρησι φρεσίν,
rest— for surely he raves in-his-pernicious thoughts,
οὐδὲ οἶδε τι νοὴσαι ἁμα προσας † καὶ
nor knows-he at-all to-consider at-once the-future and
οπίσω, ὡπως Ἀχαιοὶ μαχεσωται σουοι οἱ παρὰ
the-past, how the-Achaeans may-fight secure for-him beside
νησι,”
the-ships.”

'Ωκε φατο' δὲ Πατροκλος ἔπετειστα χιλε 345
Thus he-spoke: and Patroclus obeyed his-dear
ἐπαιρφ, δὲ αγαγε καλλιπαραφον Βρισιδα ἐκ
companion, and he-led the-fair-cheeked Briseis out-of
κλισις, δὲ δῶκε αγεν' δὲ τω ιτην αὔτης
the-tent, and gave-her to-lead-away: and they went back
παρα νήας Ἀχαιῶν δὲ ἡ γυνὴ κιεν
toward the-ships of-the-Achaeans: and the maiden went
αεκουσα ἁμα τοις αυταρ Ἀχιλλευς δακρῦσας, ἀφαρ
unwilling with them: and-then Achilles weeping, immediately
ἐζηο νοσφι βισθεις ἐπαρων, ετι
seated-himself apart secluded from-his-companions, on

* An Αποζένησες, or sudden interruption of the course of speech,
betokening strong emotion.
† This is verbatim the reverse of the peculiar attribute of Reason—
“‘looking before and after.”
And he prayed much to his dear mother, stretching out his hands. "Mother, give me wine—high-thundering ought to have been bestowed on me!" For surely he has not even in the least. For surely Agamemnon has dishonoured me:

"Yes, Father, I weep. Do not weep for him, who has taken my reward himself having reft it from me."

Thus he spoke, shedding tears: and him his revered.

* oinoi—literally "wine-coloured," which hue would probably resemble a deep purple, the wave being elsewhere called porphyros; though we can scarcely define the colour either of the water or the wine by this analogy, as the question is not yet determined, whether the sea is green or blue. Homer, however, used the epithet generally to express any dark colour.

† ἐγγυαλιζαι, "to put into the hollow of the hand," from γυαλων a cavity.

‡ The verb ἔχω is often joined with the participle active of another verb, when the latter as a finite verb would alone have been sufficient. This combination nearly corresponds to the Latin capitum habet, and to our English expression, "he has taken."
BOOK I.

μητηρ εκλυε, ἥμενη ἐν βενθεσσιν ἄλος παρα mother heard, sitting in the-depths of-the-sea beside
γεροντὶ πατρὶ δὲ καρπαλιμως ανεδὶν πολιῆς her-aged father: and quickly she-emerged from-the-foamy
ἄλος, ηὔτε ομυχλη καὶ ρὰ καθεζετο παραθεί αὐτοῖο sea, like a-mist. and then she-sat-down before him
δακρυθευνοτος, κατερεξεν-τε* μιν χειρὶ, ἐφατο—360 shedding-tears, and-caressed him with-her-hand, and-
tε ἐπος, τε εξ-ονομαζε: spoke a-word, and called-him-by-name:

"Τεκνον, τι κλαιεις; δε τι πενθος "My-son, why weepest-thou? and what woe
λεγε σε φρενας; Εξαυδα, κεφθε μι has-come-upon thee in-mind? Tell-it-out, conceal-it not
νος, ίνα αμφω ειδομεν."† in-thought, that both-of-us may-know."

Δε Αχιλλευς ωκυς ποδας βαρυστεναχων προσεφη And Achilles swift of-feet heavily-sighing addressed
tην: "Οἰσθα· τιν αγορευω ταυτα τοι her: "Thou-knowest: why should-I-tell these-things to-thee
ειδυη παντα; Οιχομεθα ες Θηβην ιερην πολιν 365 knowing all? We-went to Theba the-sacred city
Ηετιωνος· δε διεπραδομεν-τε την, και ηγομεν παντα of-Eetion, and both-destroyed it, and brought all-things

* The verb καταρεξεω, "to stroke soothingly with the hand" is elsewhere (as in Book V. line 424) written καρπεξεω; — whence probably own word "caress," of the same signification.

† Sometimes in Homer the form of the indicative mood is sub-
stituted for the subjunctive—thus ειδομεν for ειδομεν:—unless we call this the Ionic subjunctive.
ενθαδε' και τα μεν νιες Αχαιῶν εὖ hither: and these indeed the-sons of-the-Achaeans fairly
dασαντὸ μετα σφισιν, δὲ ἔλον εκ divided amongst themselves, and they-chose out
Ἀτρείδη καλλιπαρρὸν Χρυσῆδα' δὲ αὐτὲ for-Atreus'-son fair-cheeked Chryseis: but afterwards
370 Χρυσῆς, ἱερεὺς ἐκσηθμολοῦ Ἀπολλῶνος, ἤλθε επὶ Chryses, priest of-far-darting Apollo, came to
Σοας νῆς χαλκοχιτωνίων Αχαιῶν, λυσομε- the-swift ships of-the-brass-clad Achaeans, both-about-
νος-τε Συγατρα, φερὼν-τε απερεισια αποινα, ransoming his-daughter, and-bringing boundless ransoms,
ἐξων-τε εὖ χερσιν στεμματα ἐκσῃσιλοῦ Ἀπολλῶνος, and-having in his-hands fillets of-far-darting Apollo,
ἀνα χρυσεω σκηπτρῳ καὶ ἐλισπετο παντας Αχαιους, on a-golden sceptre: and he-intreated all the-Achaeans,
375 δὲ μαλιστα Ἀτρείδα, δυω κοσμητορε λαῶν. and especially Atreus'-sons, the-two leaders of-the-people.
Ενδα μεν παντες αλλοι Αχαιοι επενυησαν, Then indeed all the-other Achaeans shouted-approval,
ἱερῆ-τε αἰδεῖσθαι, καὶ αγγαλα both-that-the-priest be revered, and that-the-splendid
αποινα δεχθαι: αλλα ἧναν υ νια ωνικ Ἀγαμεμνον ransoms be-received: but it-pleased not Agamennon
Ἀτρείδη Συμῆ, αλλα αφιει κακῶς, Atreus'-son in-his-soul, but he-sent-him-away disgracefully,
380 δὲ επι ετελλε κρατερον μῦθον. Δὲ ὃ γερων and besides enjoined a harsh command. And the old-man
χωμενας, φχετο παλιν' δὲ Ἀπολλὼν ηκουσεν enraged, went back: and Apollo heard
BOOK I.

τοῦ διενεμον, επει ήν μαλα φιλος οι. Δε him praying, since he was very dear to him. And ἦκε κακον βελος επι Αργειους: and he sent an evil arrow against the Argives: and the λαοι νυ θυσκον επασυνεργοι, τα people indeed died hapsed-on-one-another: and the κηλα θεοι επωχετο πανη ανα ευρυν shafts of-the-god went every-where through the-wide στρατον Αχαιων: but a prophet well knowing pro- ρευς αμμυ θεσπροσιας Ἃ Εκατοι. Aν claimed to-us the-divinations of-the-Fur-darter. Imme-

τικα εγω πρωτος κελομη νασκεσθαι θεουν disately I first exorted to-propitiate the-god;

de επειτα χολος λαβεν Ατρειωνα: δε αιφα αναστας but then anger seized Atreus'-son: and quickly rising-up ηπειλησεν μυθουν, δε εστι he-uttered a-threatening word, which indeed is τετελεσμενος. Γαρ την μεν ελικωπες Αχαιου συν performed. For her indeed dark-eyed Achaeans with ἣι νη πεπουσιν ες Χρυσην, δε αγουσι δώρα a-swift ship conduct to Chrysa, and they-bear presents 

ανακτη. Δε κηρυκες νεον εβαι κλισιθεν to-the-king. And heralds lately have-gone from-the-tent 

gaουτες την κουρπην Βρισηος, την οις Αχαιων leading the daughter of Brises, whom the sons of the Achaeans 

δοσαν μοι. Αλλα συ, ει δυνασι γε, περισχεο had-given to-me. But thou, if thou-canst at-least, protect
Homer's Iliad.

ἐξος* παιδὸς. Ἐλθοῦσα Ουλυμποῦνθε λιαὶ Δια, thy-own son. Going to-Olympus supplicate Jove,
eἰπὼτε ὡς τι ῥεμασάς κραδίνυ Διος if-ever indeed at-all thou-hast-delighted the-heart of-Jove

395 ἦ επει, ἦ καὶ εργψ. Γὰρ πολλάκι ακουσά either in-word, or even in-deed. For oftentimes I-have-heard
σε εὐχομενής εἰ μεγαροις πατρος, ὅτε thee boasting in the-palace of-my-father, when
ἐφησθα οὐγ† εἰ οἴκαροις αἰμυναι thou-saidst that-thou-alone amongst immortals warded-off
αἰκεα λογον κελαινεφεὶ Κρονιωνι, unseemly destruction from-the-black-clouded son-of-Saturn,
ὀπτοτε ἀλλοι‡ Οὐλυμπιοι ηθελον ξυνδησαι μν, when the-other Olympians would have-fettered him,

400 Ἑρη-τε, ἦδε Ποσειδᾶων, καὶ Πάλλας Αθηνη. Αλλα both-Juno, and Neptune, and Pallas Minerva. But
συ-γε ελθοῦσα, θεα, ὑπελυγα τον δεσμῶν, ώκα thou having-come, goddess, didst-free-him-from-chains, quickly
καλεσάσα εἰς μακρον Οὐλυμποῦν 'Εκατογχειρον, having-called to high Olympus Him-of-the-hundred-hands,

* ἔος, though properly a possessive of the third person, is sometimes put for the pronoun of the first and second. Thus ἔος is here used for σου.
† When the subject of the infinitive is also the subject of the preceding finite verb, in Greek it is put in the same case, whereas in Latin it would be changed to the accusative: the subject is here omitted as usual, but its case is shown by the adjective οὐ, which agrees with συ understood.
‡ In general, ἀλλοι means " others,"—οἱ ἄλλοι, " all others," or " the rest," like παντες ἄλλοι, line 376; but in poetry, this distinction is not always regarded.
δὲν Θεοί καλεούσι Βριαρεών, δὲ πάντες ἀνδρεῖς τῷ whom the-gods call Briareus, and all men also
Ἀγαίωνα γαρ ὁ αὐτὲ ἀμείνων οὐ πατρὸς but Aegaeon : for he is-even superior-to his father in-strength:
ὁ δὲ καθέζετο γαϊῶν κυδεὶ παρὰ Κρονίωνι 405 who indeed sat-down exulting in-glory near Saturn’s-son
τοῦ καὶ μακαρεῖς θεοὶ ὑπεδέδεον, οὐδὲ him even the-blessed gods quailed-beneath, nor more
ἐδησαν. Τῶν νῦν μυησάσα bound-they-Jove. Of-these-things now having-reminded
μὲν παρεξεό, καὶ λαβὲ γονισάν, αἰκεν πως him sit-near-him, and take-hold of-his-knees, if by-any-means
ἐθέλησιν ἐπι-ἀρήξαι Τρωσῶν,* de elsan touς he-may-be-willing to-fight-for the-Trojans, and to-drive those
Ἀχαιόνς κτεινομένους κατα-τε πρυμνάς, καὶ amphi Achaeans slaughtered both-to the-sterns, and near
ἄλα, ἵνα παντες επαυρωνται βασιλῆς, δὲ 410 the-brine, that all may-enjoy their-king, and
καὶ Ἀτρείδης ἐυρυκρεῖσσον Ἀγαμεμνόν γυνὴ even Atreus’-son wide-ruling Agamemnon may-know
ἡν αὖν ὅτι οὐδὲν εἴσεν αριστον his-own error in-that he-nothing honoured the-bravest
Ἀχαίων.” of-the-Achaeans.”

Δὲ εὐετεῖ τὴν χεῖουσα κατα δακρὺν ἡμεῖθεν τοῦ. And then Thetis pouring down a-tear answered him:

*Although in Homer a preposition in composition may commonly be taken apart from its verb, yet it seems better to unite them, whenever, as in this case, the preposition might otherwise appear to govern the following substantive. Indeed, Homer elsewhere uses the combined form ἐπαρήξατι.
"Ω μοι, εμον τεκνον, τι νυ ετρεφον σε, τε
"Oh me, my child, why indeed did-I-nourish thee, having-
415 κοῦσα αινα; * Αδης οφελες†
brought-thee-forth unhappily? Would-that thou-couldst
ζωαι παρα νησαυν αδακρυτος και απημων επε.
sit near the-ships tearless and uninjured: since
νυ τοι αισα περ μινυνθα, ουτ μαλα
indeed thy destiny is—but for-a-little-while, not very
δην δε νυν επλεο άμα ωκυμορος τε και
long: but now thou-art at-once both-swift-fated and
οιζυρος περι παντων τω τεκνο σε κακη
wretched above all: thus did-I-bear thee-by-evil
αιση εν μεγαροισι. Δε ανη. ειμι προς
destiny in my-palace. But I-myself will-go to
420 αγαννυφον Ολυμπον ερεουσα τουτο επος τοι
snowy Olympus about-speaking this word for-thee
τερπικερανυς Διι, αικε πιγηται. Αλλα
to-thunder-loving Jove, if he-may-be-persuaded. But
συ μεν νυν παρημνος ωκυποροισι νυσι,
thou indeed now seating-thyself-near thy-swift-going ships,
μηνιε Αχαιοιαιν, δε παμταυ αποπαυει πο-
be-wrathful with-the-Acheans, and altogether cease from-

* In Greek, as in Latin, adjectives are often put in the neuter, both
singular and plural, in the sense of adverbs, as αινα for αινως; or
with an article, as τα προτα, line 6: also in the masculine and
feminine, when referred to substantives, as χειρος for χεις, line 423
And vice versd, adverbs are sometimes put with the verb ειμι instead of
adjectives, as below, μινυνθα περ, ουτ μαλα δην.
† This form is often used in the expression of a wish, as "If thou
couldst but sit"—though the phrase might be rendered with more close-
ness "thou shouldst rightly sit"—from οφελω, to owe, as in line 363.
But the form is rather peculiar, and later writers use οφελων, οφελε, as
conjunctions, like utinam.
GREEK

BOOK I.

λέμου. Γαρ Ζεὺς ἐβη Χθῖνος ἐπὶ Ὀκεανοῦ μετὰ Δαίμων
war. For Jove went yesterday to Oceanus to a-banquet
μετὰ αμυμονας Ἀιδιοπῆς δὲ παντες Θεοι
amongst the-blameless Æthiopians: and all the-gods
ἐποντο ἀμα. Δε δεκατη εἰλευσεται
followed together. But on-the-twelfth-day he-will-come
αὐτις τοι* Ὀλυμπονδε καὶ τοτε επειτα εἰμι 425
again for-thee to Olympus; and then afterwards I-will-go
tou ἐν τοι χαλκοβατας δῶ Διος, καὶ γουνασμαι-
for-thee to the-brazen-based dome of Jove, and I-will-clasp-
μν, και οἷοι μιν πεισεσθαι."
his-knees; and I-think that he will-be-persuaded.”

'Ως αρα φωνησάσα απεβησατο δε ελπις του
Thus then having-spoken she-went-away: and left him
αυτον χωμενον κατα Συμον, εὐξωνοι γυναικος,
there enraged in soul, for-the-fair-zoned damsel,
την ῥα απηνων βιρ αεκου- whom indeed they-had-borne-away by-force from-him-
τος. Αυται Οδυσσεως Ικάνεν ες Χρυσου, αγων
unwilling. And then Ulysses came to Chrysa, bringing
λευθ ἐκατομβην. Δε οἰ δη ὅτε Ικουτο
a-sacred hecatomb. And they truly when they-were-come
ευτος πολυβενθεος ἄμενος, στειλαντο μεν ῥοτα,
even the-very-deep haven, furled indeed the-sails,

* Though τοι is often used as an enclitic particle, it may here be
considered as the Doric form of the pronoun σοι, an elegant redund-

† Our poet Cowper supposes this word to express “variety of
soundings,” which idea could scarcely be conveyed in an English
epithet. But we often find πολυς, in composition, expressive of the
magnitude of the whole, without exclusive reference to the multitude
of the parts.
HOMER'S ILIAD.

δε Ἐσαν εν μελανῇ νυί; δε ἰστον and laid-them on the-black ship: and the-mast
πέλασαν ἱστοδοκῆ, ὑφεντες προτονοιαν they-neared to-its-receptacle, letting-it-down by-the-shrouds
καρπαλιμῶς· δε τὴν προερυσαν ερεμοῖς quickly: and the-ship they-pulled-onward with-oars
435 ες ὄρμου, δε εβαλον· εκ ευνας,* δε εδησαν into the-road, and threw out anchors, and bound
κατα πρωμησια· δε και αυτοι βαίνον εκ down the-cables: and also they-themselves went out
ἐπι ρηγμίνι Σαλασης· δε εκβησαν ἐκατομβην on the-shore of-the-sea: and they-disembarked the-hecatomb
ἐκηβολω Ἀπόλλωνι. Δε Χρυσηις εκβη for-far-darting Apollo. And Chryseis went-forth
440 ποντοποροιοι νησ. Την μεν επειτα from-the-sea-passing ship. Her indeed then
Οδυσσευς πολυμητις αγων επι βωμουν, Ulysses of-many-counsels leading to the-altar,
τιδει εν χερσι φιλω πατρι, και προσεειπεν placed in the-hands of-her-dear father, and addressed
μεν· him:

"Ω Χρυση, Αγαμεμνων αναξ ανδρῶν επεμψεν με "O Chryses, Agamemnon king of-men sent me
προ, αγεμεν-τε παίδα σοι, βεκαί-τε ἱερην forth, both-to-bring thy-child to-thee, and-to-offer a-sacred
ἐκατομβην Φοβῆυ υπερ Δαναων, οφρα ιλασ- hecatomb to-Phœbus for the-Danaï, that we-may-

* Ευνας. "beds": this word is occasionally used by Homer for anchors, as anchors give the ship rest.
BOOK I.

σωμεθα ανακτα, ος νυν εφηκεν Αργειους propitiate the-king, who now has-sent-upon the-Argives
πολυστωνα κηδεα." 44f. lamentable woes."

'Ως ειπων, τις ει με χερσι' δε ο
Thus having-spoken, he-places-her in his-hands: and he
χαιρων εδεξατο φιλην παιδα' δε τοι ουκ εςησαν rejoicing received his-dear child: and they quickly set
εξειης περι ευδητου βωμον κειςην ικατομβην in-order round the-well-built altar the-noble hecatomb
Θευ. Δε επειτα χερναντο,∗ και to-the-God. And then they-washed-their-hands, and
ανελοντο ουλοχυτας.† took-up the-barley-cakes.

Δε Χρυσεις ευχετο μεγαλα τοιςιν, ανασχων 450 And Chryses prayed much for-them, holding-up
χειρας. "Κλοθι μεν, Αργυροτζε, ος αμφι- his-hands: "Hear me, Silver-bow, who hast-ever-

∗ It will be observed in the translation that sometimes pronouns combined with verbs are not printed in Italic, although the Greek does not appear to give any particular equivalent: but it will in these places be found that the Greek verb has a middle signification, which form fully expresses that the subject acts on or for itself. Thus χερναντομαι does not signify merely "to wash hands"—but properly "to wash one's own hands."

† Ουλοχυτας were cakes composed of meal and salt, which used to be crumbled on the head of the victim, before it was sacrificed. This word is sometimes understood to denote "the baskets from which the salted meal was poured."
guarded Chrysa, and-divine Cilla, and-reignest

thy Tenedos. Had me not have had me in

mightily at-Tenedos. Already indeed once before

thou-hearest me having-prayed; thou-honouredes,

me indeed, and greatly didst-thou-harm the-people

but yet ever now accomplish for-me this
desire, now already ward-off unseemly destruction.

from-the-Danai.

Thus he-spoke praying; and Phoebus Apollo

heard him. But when then they-had-prayed, and

thrown-forth the-barley-cakes, first indeed they-drew

back the-necks of the-victims, and slew-them, and slayed-them,

having-made it two-fold, and on them they-placed raw-

* From αμφίβατων “to walk round,” comes by any easy metaphor the sense of “to protect;” the same term is applied to Aeneas guarding the body of his friend, (Book V. v. 299.)

“As the grim lion stalks around his prey.”
BOOK I.

47

σαν.* Δε ὃ γερων καὶ επὶ σχίζεσθ, . . . de pieces. And the old-man burnt-them on cleft-wood, and λείβε ἐπὶ αἴδοπα οἴνον ὃ νεοὶ εχοῦν χερᾶιν poured on-them dark wine: and youths held in-their-hands παρὰ αὐτὸν πεμπῳβολα. Αὐτὰρ ἔτει μῆρα near him five-pronged-spits. But when the-thighs ἐκαὶ κατὰ, καὶ ἐπάσαντο σκλαγχνα, ἀρα— were-burnt down, and they-had-tasted the-entraile, then— τε μιστοῦλλον—τε αλλὰ καὶ αμφι—επεραν 465 also they-both-cut-up the-other-parts and pierced-them ὀβελοῖσιν, ὕπτησαν—τε περιφράδεως, ερυσαντο—τε with-spits, and-roasted-them nicely, and-drew-off—again παντα. Αὐτὰρ ἔτει πανσαντο πονου, τετυ— the-whole. And when they-had-ceased from-toil, and— κοῦτο—τε δαίτα, δαινυντο. οὐ δὲ ἡμὸς ἑδενετο τι ἔσης δαυτος.† Αὐτὰρ ἔτει want at—all due entertainment. And when ἐντο ἐξ ερον ποσιος καὶ ἑθηνος, they-had—taken away the-desire of-drinking and of—eating,

* After covering with fat, above and below, the flesh which was to be burnt in sacrifice, they cut off small pieces of raw flesh from all the other parts of the victim, in order that the whole might appear to be offered to the gods, and spread them in slices over the thighs thus cased in fat; which last process is denoted by the verb ὑμοθησαν.

† Ἐισής—Homer applies this epithet to four very different substantives—viz. to δαίς, ναυς, σως, and φρενες: with δαίς, it denotes that every one receives a proper portion of viands; with ναυς, that the vessel is equal on each side, or well-balanced; with σως, that the shield is every where equal, on account of its circular form; with φρενες, that the mind is even and consistent with itself, corresponding to the idea of "equanimity."
470 κούροι επεστέφαντο μεν κρητηρας ποτοίον ἰδα υοths crowned indeed the-bowls with-drink; and then
νεμησαν πᾶσιν, εἴπαρξαμενοι* they-distributed to-all, having-made-the-first-offerings
δεσπασσιν. Δε οἱ πανημεροι† δακτυλοτο from-the-cups. And they all-day-long propitiated
θεον μολπη, κούροι Ἀχαϊῶν αἰωνίοις the-god with-melody, young-men of-the-Achaians singing
καλὸν παινονα.‡ μελποτες 'Εκαεργον' δε ὅ a-beautiful pean, hymning the-Far-Smiter: and he
ακουὀν τερπετο φρένα. Δε ἦμος ηλιος, hearing was-gratified in-mind. And when the-sun
κατεῖν, καὶ κυής ἔλθε ἐπι, τοτε δὴ κοιμησαντο went-down, and darkness came on, then truly they-slept
475 παρὰ προμνησία νυκτος. Δε ἦμος ηρεγενεια§ near the-cables of-the-ship. And when the-early-risen

* It was customary with the ancients, at banquets, to make a libation to the gods before they began drinking, by pouring a small quantity of wine from the goblet on the earth or on the table, as fully expressed by Virgil—(Æn. i. v. 736). See also another parallel in v. 724 of the Æneid.
† The adjective πανημερος is here put for the adverb πανημερο—as also περη for ἐρε, line 417. See the note to v. 414.
‡ The Pean was a sacred hymn, chaunted in honour of Apollo, who was named Παυσαν (from παυω to strike), because he slew the dragon Python with his arrows. This Pean was sung on various occasions of rejoicing by the later Greeks, particularly on obtaining a victory; but not exclusively in honour of Apollo, as there was also a peculiar Pean addressed to Mars on joining battle.
§ Ηρεγενεια is sometimes rendered “Daughter of the Dawn;” but perhaps this matronymic scarcely distinguishes the persons of parent and offspring. The Morning is more commonly called by classic authors “Daughter of the Night.”
ροδοδακτυλος Ηως φανη, και τοτε επειτα ροσι-γινγος Μορν appeared, even then already αναγωντο μετα ευρυν στρατον Αχαιων. Δε they-were-weighing for the-wise army of-the-Acheans. And ἐκαεργος Απολλων ιε τοις νυμον οὐρον. Δε far-smiting Apollo sent to-them a-favourable wind. Then οι στησαντο λιστον, πετασαν-τε ανα λευκα they erected the-mast, and-spread upon-it the-white λισταν. Δε ανεμος πρησεν εν μεσον λιστον, δε sails; and the-wind blew into the-middle of-the-sail, and αμφι στειρη πορφυρον κυμα ιαχε μεγαλα, νησις around the-keel the-purple wave roared loud, the-ship ιουςης δε εσεν κατα κυμα, διαπρησουσα going-along: and she ran through the-wave, cutting κελευθα. Αυταρ ηπει ρα ικνον κατα ευρυν her-way. And when then they-were-come to the-wide στρατον Αχαιων, οι γε μεν ερυσαν μελαιαν νηα army of-the-Acheans, they indeed drew the-black ship επι ηηπειρου υψου επι ψαμθοις, δε τανυσαν υπο on-to the-continent high on-the-sands, and fixed under-it μακρα ξυματα δε αυτοι εσκιναντο κατα-τε long props: and themselves were-dispersed both-amongst κλισιας νεας-τε. the-tents and-ships.

Αυταρ δε, παρημενος ωκυποροισι νυσι, μηνιε, And-still he, seated-near the-swift-going ships, was-wrathful, διογενης υλος Πηλως, Αχιλλως, ωκυς ποδας, the-Jove-sprung son of-Peleus, Achilles, swift of-feet, ουτε ποτε πωλεσκετο εις κυδιανειραν αγορην, ουτε nor ever went-he to the-illustrious council, nor
490 potê eis polemon-ge' alla phinutheske filon kēr, ever to the-war; but he-wasted his-dear heart, meunōn aūthi, de poleseke āŭthn-te pole-
remaining there, yet longed-for both-the-battle-cry and-
muon-te.

war.

Alle δε ὑρ η-ρα δυωδεκατη ἡως εκ τοιο γενέτο,
But when indeed the-twelfth morn from that was-come,
καὶ-δε τοτε αιεν ευντες Θεοι ισαν προς
truly then the-ever existing gods went to

495 Olumpov pantes áma, de Zeus ἤρξε' de
Olympus all together, and Jove led-the-way: then
Θετις ου-ληθετο εφερμεν ἐων παιδος, αλλα ἦγε
Thetis forgot-not the-injunctions of-her son, but she
ενδυσατο κυμα ϊλασςης, de ηερη ανεβη μεγαν
emerged-from the-wave of-the-seas, and early ascended great
ουρανον Ολυμπων τε de eúren europsa
heaven and-Olympus; and she-found the-far-seeing

Krovidh ōmuov ater allos, akrotath koruph
son-of-Saturn sitting apart-from others, on-the-highest top

500 poledeiroadoς Olumpoio. Kai ρα καθεζετο παροιδη
of-many-peaked Olympus. And then she-sat-down before
autoio, kai larbe γουνων skaih' de
him, and took-hold of-his-knees with-her-left-hand: and
dekterh' ara elouh sa upo antherernocos,*
with-the-right then taking-him under the-chin,
λεσσομενη προσεειτε Δia Kroneia anacketa.
supplicating she-addressed Jove the-Saturnian king.

* antherewn signifies "the chin," as including the idea of bloom which applies to the growth of the beard—from the verb anthein to blossom.
BOOK I.

"Πατέρ Ζεὺς,"* εἰ ποτὲ δὴ οὐνασα σε μετα
"Father Jove, if ever truly I-have-aided thee amongst
ἀθανατοιον, ἡ ἐπεὶ, ἡ ἐργη, κρηνον τοδὲ
the-immortals, either in-word, or in-work, accomplish this
εἰδῶρ μοι τιμησον μοι νῖνον, ὅς ἐπετε ὕκημορω-
wish for-me: honour my son, who was-made most-swift-
τατος ἀλλων ἀγαρ νῦν γε Αγαμέμνων, ἀναξ
fated of-others: yet now indeed Agamemnon, king
αὐδρῶν ημιμησεν μιν γαρ εἰς ἐλων
of-men, has-dishonoured him: for he has taken
γερας, αυτος ἀπουρας. Αλλα συ
his-reward, himself having-reft-it-away. But thou
περ τίςον μιν, Ολυμπιε, μητετα Ζεὺς δὲ
however honour him, Olympian, provident Jove: and
τοφρα τιθει κρατος επι Τρωςας, οφρα Αχαιοι
for-a-while bestow power on the-Trojans, until the-Achaeans
αντισωσιν εμον νῖνον, οφελλωσιν-τε ἐ τιμῇ." 510
compensate my son, and-increase him in-honour."

'Ὄς φατο. δὲ νεφεληγερεταί Ζεὺς προσεθη
Thus she-spoke: and cloud-collecting Jove addressed
την ουτι, ἀλλα ἵστο δην ακεων. δὲ Θετίς ώς
her not-at-all, but sat a-long-time silent: and Thetis still

* These words Ζεὺς wasp were so frequently combined, that they
came at length to coalesce into one title; whence in Latin we have
the name of Jupiter.

† The Ἑολιανοι substituted the termination of α for ης in the
nominate of nouns of the first declension. Hence the termination of
Latin nouns in α, the Roman language most resembling the Ἑολιος
dialect of the Greek; for, to use the expression of Athenæus—"the
Romans imitated the Ἑολιοι in all things, even to the very tones of
their voice."
HOMER'S ILIAD.

ηψατο γουνων, * ως εχετο εμπεφυμα, και clasped his-knees, as she-were-held grown-to-them, and ηνερο αυθις δευτερον. asked again a-second-time.

"Νημερτες δη μεν υποσχεο μου, και κατα- "Without-fail then indeed promise me, and nod-

515 νευσον, η απειειγε επει δεος ου επι† τοι' οφρα assent, or deny-me: since fear is-not on thee: that ειδω ευ, δοσον εγω ειμι θεος αυτιμο- I-may-know well, how-far I am a-deity most-di-

τατη μετα πασιν." honoured amongst all.”

Δε νεφεληγερεα Ζευς οχθησας μεγα προσεφη Then cloud-assembling Jove groaning greatly addressed την. "Η δη εργα λογια, δτε εφη- her: “Surely then thy-works are-pernicious, when thou-

σεις εμε εχθοδοπησαι Ἡρη, ώταν ερεθησιν urgest me to-give-offence to-Juno, whilst she-provokes-me

ουειδειους επεεσιν. Δε η και αυτως ετε νεικει with-reproachful words. And she even thus ever-is-chiding

520 με εν αθανατωις Θεοισι, και φησι-τε με me amongst the-immortal gods, and also-says that-I αρηγειν Τρωεσιν μαχη. Αλλα σα μεν νυν aid the-Trojans in-battle. But thou indeed now αυθις αποστιχε, μη Ἡρη νοθῃ σε` immediately retire, lest Juno should-perceive thee:

* Greek verbs signifying the action of any of the senses, commonly govern a genitive case.
† εις is here put for ετεσι—see note to line 258.
BOOK I.

δε ταύτα κε-μελησεται εμοι, οφρα τε-
and these-things shall-be-a-care to-me, that I-may-per-
λεσσω. Ει-δε* αγε, κατανευσομαι τοι. ke-
form-them. But come, I-will-nod-assent to-these with-my-
φαλή, οφρα πεποιήθης. Γαρ τούτο μεγιστων
head, that thou-mayst-trust. For this is-the-greatest
τεκμωρ εξ εμεθεν γε μετα αθανατοισι
sign from myself at-least amongst the-immortals:
γαρ εμοι ου παλιναγρετουν, ουδε απαγηλον,
for mine-is neither reversible, nor deceitful
ουδε ατελευητου-γε,† οτι κεν-κατανευσω
or unaccomplishable, whatever I-may-nod-assent-to
κεφαλή." with-my-head."

"Κρονιῶν ἤ, καί επι-νεύσε κυανησιν οφρυσι.
"The-Saturn speak, and nodded with-his-dark brows:
δε αρα εμβροσιαι χαίται ανακτος επερωσατο απο
and then the-ambrosial locks of-the-king were-shaken on
αθανατοι κρατος, δε ελελιξεν μεγαν Ολυμπων. 530
his-immortal hands: he-made-tremble great Olympus.

Τω-γε ὡς βουλευσαντε διετμαγεν' η μεν επειται.
They thus having-consulted were parted: she indeed then
αλτο εις βασειαν ἄλα απο αιγληντος Ολυμπων δε
leapt into the-deep sea from bright Olympus: and

* Ει δ' αγε is a common form of exhortation: and has the force of
Virgil's εος αγε (rumpe moras), "come then," in opposition to
απαγε, "away:" otherwise ει may be understood as a conjunction,
and the verb δουλη be supplied, as "if thou wilt, come," etc.

† The three causes which might produce a violation of promise—
change of mind, deceit, and incapacity, are severally denied in these
three verbals.
Zeus proet 'Iou de pantet THEOS AMA
Jove went-to his-own mansion: and all the-gods together
anastav eiz ideon, evantron sofou patroso' oude
rose-up from their-seats, in-presence-of their father: nor
eti tis meiav epexomenuv, alla pantetes
dared any-one seated-to-await him-coming, but all

535 estav antioi.
stood opposite.

'Wes o mev kathetevo evtha epi thronov oude
Thus he indeed sat-down there on the-throne: nor
'Hepi penoiesen mun, idousa oni
Juno was-ignorant-concerning him, having seen that
argonostia* Theis, thuyatnu alloi thes erenots,
silver-footed Thetis, daughter of the-ocean sage,
sumfrosato boulae o: antika proes-
had-been-devising plots with-him: immediately she-ad-
eta dva Kronowa kertomouai.
dressed Jove the-Saturnian with-reproachful-words.

"De tis au theon, dolometa, sumfrosas-
"And who again of the-gods, deceitful-one, has-been-

540 sato boulae to; estiv aei philon to,
devising plots with-thee? it is always dear to-thee,
eventh vosphi apot emeuv, phonouna dikazevev
being away from me, deliberating to-determine

* It is not necessary to adopt the interpretation of early commen-
tators, who refer this epithet of Thetis to the silver fringe of her robe:
for argouriolaos seems rather to intend the radiant whiteness of her
feet— as xronokoomos expresses the colour and brightness of the hair.
The curious in allegorical lore give the prose version of this epithet,
by reminding us that Thetis personifies the sea, which on its extreme
borders, (i.e. the shore), is white with foam: whence the poet styles
the sea near the shore polion—but in the deeps, oinoe or melana.
BOOK I.

κρυπταίας ουδέ πω τι προφρων τετληκας
secret-things; nor ever at-all willing dost-thou-endure
εἰπεῖν μοι επος, ὅτι νοησεῖς."
to-speak to-me a-word, whatever thou-ahalt-think."

Δε επειτα πατηρ ανδρῶν-τε Θεῶν-τε ἡμείβετο
And then the-father both-of-men and-of-gods answered
γην. "Ἡρη, δια επιείλετο μη εἰδῆσειν παντας εμους
her: "Juno, indeed hope not to-know all my
μους" εσονται χαλεποι τοι, περ ευσωρ
counsels: they-will-be afflicting to-thee, although being
αλοχει. Αλλα ὅν μεν κε [ειν] επιεικες
my-wife. But whatever indeed it-be fitting
ακοιμεν, επειτα ουτε ουτε Θεῶν ουτε ανθρωπῶν
that-thou-hear, then no-one either of-gods or of-men
eiπεται τονε προτερος. δε ὅν εγων αν-εθε
will-know this before-thee: but whatsoever I should-
λομι νοῆσαι απανεῳθε Θεῶν, διειρεο συ
wish to-deliberate apart-from the-gods, question thou
μητε ἐκαστα ταῦτα, μητε μεταλλα."
not-at-all each-of these-things, nor enquire."

Δε επειτα βοῶπις * ποτεια 'Ἡρη ἡμείβετο τον.
And then ox-eyed venerable Juno answered him:

* Βοῶπις — this epithet, derived from an animal not remarkable
for sagacity, may perhaps sound rather harsh "to ears polite;"
but the ox was far more respected in days of yore, and even
modern bards condescend to borrow the attribute of a respectable
brute, as a compliment for the fair, in the eastern epithet "gazelle-
eyed:"—or, with still less disguise,

"By thy wild eyes like the roe,
Ὡς μου, σας αγαπω."
"Aionatai Kronidh, poioun ton-mubon
"Most-dread son-of-Saturn, what-sort-of word
exites; paros ge eiremai se oukei kai
hast-thou-spoken? aforetime at-least I-question thee not even
liven, ouve metallew alla mala eukllos phiaceai
at-all, nor enquire: but very quietly thou-advisest
ta aisa eselygtha. De vuln deidouka
those-things whatever thou-wilt. But now I-fear
aiwos kata phena, mhe argovopexa thetis,
tragathr terribly in my-mind, lest silver-footed Thetis, daughter
alioo gerosutos, paroiv ge se. Gar ge
of-the-Ocean sage, has-persuaded thee. For surely

555 paroiv ge se nery, kai labhe gounyn.
Tup she-sat-near thee early, and took-hold-of thy-knees. To-her
ouw se kataneusai etnymon, ws
I-surmise that-thou didst-nod-assent assuredly, that
timia Achiha, de olodos polias
thou-wouldst-honour Achilles, and wouldst-destroy many
epi nysiv Achaiwn."
at the-ships of the-Acheans."

560 De nfelelyereta Zeus apamebomenos prosfey
But cloud-compelling Jove answering addressed

"Daimonii,* aiei mev ovei, oude her:
"Wretched-one, always indeed art-thou-surmising, nor


* It will be observed that daimonos is used in very different senses—at some times as an epithet of respect, at others of reproach. This discrepancy proceeds from the indefinite meaning of the substantive daimon, whence it is derived, which signifies generally a genius, deity, or fortune, either good or evil.
BOOK I.

πρῆξαι, ἀλλὰ εσεῖ μᾶλλον απὸ Ἐμοῦ\ to-perform, but thou-wilt-be to-me more out-of thought:
δὲ τὸ εστὶ καὶ ὑμῖν σοι. Δὲ εἰ τοῦτο εστὶν
and this will-be yet more-bitter to-thee. Yea if this be
σῶτω, μελλεί εἶναι φιλὸν εμοῖ. Ἀλλὰ καθῆσο
so, it-will be grateful to-me. But sit-down
ἀκεουσα, δὲ εἰπεῖ ἐμῷ μυΤη μη νῦν Ὑσοὶ
silent, and obey my word; lest indeed the-gods
ὁσι εἰσὶ εἰς Ὀλυμπῷ σχαιμοσιν τοι ὑμῖν, οἷοὶ
all-who are in Olympus avail thee not, coming
κάκου, ὅτε κεῖνοι καὶ ποιῆσιν τοις συντονοὶ χεῖρας·
forward, when I-lay-on thee my-irresistible hands."

"Ως εὐθεῖα· δὲ βοώπις σπονδαὶ Ἠρη ἐδείησεν·
Thus he-spoke· and ex-eyed venerable Juno feared:
καὶ ἡ καθῆσο ἀκεουσα, εὐγναμφάσα φίλον
and then she-sat-down silent, having-curbed her-dear
κήρ. Δὲ οὐρανωνεῖς Θεοὶ ὑχῆσαι αὐτοὶ 570
heart. And the-heavenly gods were-grieved through
δῶμα Διὸς. Δὲ κλυτοτεχνῆς Ἡφαιστος
the-dome of Jove. Then the-noble-artist Vulcan
ἦρχε αγορευμένοι τοῖς, φερων εὔπηρα
began to-harangue them, offering grateful-words to-his-dear
μητρί, λευκωλεἰν η Ἑρη.
mother, white-armed Juno.

""Ἡ δὲ ταῦτα ἐσεῖτα λογία εργα, οὐδὲ εἰς
""Surely then these will-be pernicious works, nor longer
ἀνεκτα, εἰ δὲ σφὼ ερείδαιτεν ὡς ἐνεκα
tolerable, if truly ye-two contend thus on-account
συντῶν, δὲ ελαυνεῖτο κολών εν Θεοῖσιν οὖδε
of-mortals, and excite tumult amongst gods: nor

D 5
575 esoetai ti hedos evelis datos, etei will-there-be any pleasure from-a-godly banquet, since ta xereionova vika. De egw parafymi metri, the worse-course prevails. But I exhort my-mother, kai-per autn voseous thy, ferein etiara filw although herself considerate, to-offer grateful-words to-my-dear patri Dii, ofra pathe mu-venikeusi auve, de father Jove, that the-father may-not-chide again, and sun-para keti daiva hymn. Gav etiwer Olympios disturb the-banquet for-us. For if the-Olympian

580 asteroptotis ke-thelaosin, suphelizai ex edeou lightener should-wish, he-would-hurl-us from our-seats; gar o estin polu ferepato. Alla su kathapteosei* for he is far the-mightiest. But thou soothe touge malakosin epesoisin eteita autika Olymp him with-soft words: then immediately the-Olymp vio esoetai iaoos hymn." plan will-be propitious to-us."

Omega xra ephi kai anaikas, tihe.
Thus then he-spoke: and having-started-up, he-placed

-afimvounov† depan eiv xerai filw metri, a-double-chaliced goblet in the-hands of his-dear mother,

585 kai prosdetei min'
and addressed her:

* Ka3swteosai, the infinitive mood is here used for the imperative. This substitution is not uncommon, particularly in poetry, and is most observable in the Ionic dialect, where we sometimes find the two moods coupled together in the same sentence. — (See Book III. l. 469. —Eterei, kai vmen emen). —The expression appears to be elliptical, as the verb Stel is in some passages expressed before this infinitive — as in line 277.

† The afimvounov appears to have been "a double cup," like an hour-glass, adapted for inversion; being of the same figure and use both above and below.
BOOK I.

"Τετλαδί, εμη μητέρ, και ανασχεο, περ κηδομενν, "Endure, my mother, and hold-up, through sorrowing,

ιη ιδωμαι σε εν οφθαλμοίσιν, περ εούσαν I see thee with my eyes, though being

φιλην, θειομενην' δε τοτε δυνησομαι ουτι, dear-to-me, afflicted: for then I shall-be-able not-at-all,

περ αχινυνενος, χραιμειν' γαρ Ολυμπιος αργαλος however pained, to-avail-thee: for the-Olympian is-difficult

αντιφερεσθαι. Γαρ ηδη και με, μεμαωτα αλεξεμε- to-oppose. For lately even me, desiring to-assist-

ναι αλλοτε, ρηση, τεταγων ποδος to thee once-before, he-threw, having-seized-me by-the-foot,

απο Θεσπειοιο βηλου. Δε φερομην παν ημαρ, from the-divine threshold. And I was-carried all day,

αδι αμα ηηλιω καταδυντι καππεσουν εν Αημνισ and together with the-sun setting fell-down in Lemnos:

δε ολιγος θυμος ετι ενηην' ενθα Σιντιες ανδρες and little life yet was-in-me: there Sintian men

αφαρ κομισαντο με πεσοντα." soon recovered me having-fallen."

'Ως φατο, δε Θηα λευκωλενος Ηρη 595
Thus he-spoke, and the-goddess white-armed Juno

μειδησεν' δε μειδησα, εδεξατο χειρι κυπελλον smiled: and smiling, she-received in her-hand the-cup

παιδος. Αυταρ δ ενδεξα ψυχει τασιν of her son. Then he dextrously poured-wine for all

τοις αλλοις Θεοις, αφυσαν γλυκν νεκταρ απο the other gods, drawing sweet nectar from

κρημηρος. Δε αρα ασβεστος γελως ενωρτο the-vase. And then irrepressible laughter rose-amongst
600 μακάρεσσι Θεοίσιν, ὃς ἴδον Ἡφαίστον ποιηνῦντα
the-blessed gods, when they-saw Vulcan ministering
dia ὅματα.
through the-halls.

'Ως τοτε μὲν προσαν ἠμαρ εἰς κατάδυντα ἥλιον
Thus then indeed the-whole day to the-setting sun
dαινυντο· οὖν ἐδευτο Ὑμος τι εἴσης
they-banqueted: nor wanted the-mind in-any-thing due
dαιτος· οὖ μὲν περικάλλεος φορμίγγος, (ἡν
entertainment: not indeed the-all-beautiful harp, (which
Ἀπολλών εχε), Μουσάων-τε, αἰ σειδον αμεθομεναι
Apollo held), and-the-Muses, who sang responsive
καλὴ ὁπι.
with-beautiful voice.

605 Αὐτὰρ επει λαμπρὸν φαιον ἥλιοο κατέδυ,
And-then when the-shining light of-the-sun sunk-down,
οἱ μὲν ἐβαν ἐκαστος οἴκουντες κακκειοντες, ὢχι
they indeed went each homeward rest-desiring, where
περικλυτος Ἡφαίστος αμφίγνυεις ποιησε δῶμα
illustrious Vulcan doubly-lame had-made a-palace
ἐκαστην ἰδυησι πραπιδιεσσι.
for-each with-artful skill.

Δε Ζευς Ολυμπιος αστεροπητης γει προς δν λεχος,
And Jove the-Olympian lightener went to his-own bed,
ἐνθα παρος κομιατο ὅτε γλυκως ύπνος
where before he-used-to-lull-himself when sweet sleep

610 ἵκανοι μιν ἐνθα, αναβας, καθεῦδε·
might-come-upon him: there,having-gone-up,he-slumbered:
δε παρα, χρυσόθρονος Πη.
and near-him, golden-throned Juno.
ΤΗΣ

'ΟΜΗΡΟΥ ΙΔΙΑΔΟΣ

Α.

ΜΗΝΙΝ αείδε, Θεά, Πηληϊάδεω Αχιλῆος
Ουλομενην, ἡ μυρὶ' Αχαιοῖς αλγε' ἐθηκε'
Πολλαὶ δ' ἵφθιμοις ψυχαῖς Αἴδι προίαφεν
'Ἡρωῖν, αὐτοὺς δ' ἑλωρία τέυχε κυνεσσίν,
Οἰωνοῖσι τε πᾶσι' Διὸς δ' ετελευτο βουλή'
Εξ οὗ δὴ τα πρώτα διαστημήν ερισαντε
Ατρείδης τε, αναξ ἀνδρῶν, καὶ δίος Αχιλλευς.
Τις τ' ἀρ σφῶε Ἱεών ερίδι ξυνεκῆ μαχεσθαι;
Ἀττικὸς καὶ Διὸς νίος' ὀ γαρ βασιλῆϊ χολωθείς
Νοῦσου ανα στρατον ὡρσε κακὴν' ολεκοῦντο δὲ λαοί'
Οὐνεκα τοῦ Ἐρυσῆν πτιμῆ' ἀρητῆρα*
Ατρείδης' ὀ γαρ ἡλθε θεοὶ επὶ νῆας Αχαιῶν,

* For the fifth foot of this verse, a spondees is substituted for the regular dactyl; which change is more frequent in Greek than in Latin poetry.
Ἀυσσομένος τε ἰναγατρα, φέρων τ' ἀπερεισι' ἄποινα,
Στεμματ' εχων εν χερσιν ἐκηβολου Ἀπολλωνος,
Χρυσερ' ανα σκηπτρω' και ελισσετο παντας Ἀχαιους, 15
Ἀτρείδα δε μαλιστα, δυω κοσμητορε λαῶν'
Ἀτρείδαι τε, και αλλοι εὐκνημίδες Ἀχαιοι,
'Τυμίν μεν θει* δοειν, Ὀλυμπια δωματ' εχοντες,
Εκπερσαι Πριαμοιο πολιν, ευ δ' οικαδ' ἤκεσθαι.'
Παῖδα δε μοι λυσαιτε φιλην, τα δ' ἀποινα δεχεσθε, 20
Ἀξομενοι Διος νιον, ἐκηβολου Ἀπολλωνα.
Ενθ' αλλοι μεν παντες επευφημησαν Ἀχαιοι,
Αἰδείσθαι δ' ἢ ἱρη, και αγλαα δεχθαι αποινα·
Ἀλλ' ουκ Ἀτρείδη Αγαμεμνον ἦνδαν ἤμως,
Ἀλλα κακως αφιε, κρατερον δ' επι μύθον ετελλε· 25
Μη σε, γερον, κοιλησιν εγω παρα νησι κιχειω,
Η νυν δηθυνοντ', η ύστερον αὐτις ιουντα·
Μη νυ τοι ου χραισμη σκηπτρουν, και στεμμα θεοιο.
Την δ' εγω ου λυσω, πριν μιν και γήρας επεισιν,
'Ημετερφ ειν οικιφ, εν Αργει, τηλοθι πατρης, 30
'Ιστον εποιχομενην, και εμον λεχος αντιωσαν.
Ἀλλ' ιθι, μη μ' ερεθηςι', σαωτερος ως κε νεαι.
'Ὀς εφατ'. εδεισεν δ' ὁ γερων, και επεισεω μυθω·
Βη δ' ακεων παρα Σίνα πολυφλοιβοιο θαλασσης.
Πολλα δ' επειτ' ἀπανευθε κιων πραθ' ὁ γεραιος 35
Ἀπολλωνι ανακτη, τον ηυκομος τεκε Ἄητω·
Κλυθι μεν, Ἀργυροτοξ', ως Χρυσην αμφιβεβηκας,
Κηλλαν τε ζαθεν, Τενεδοιο τε ἢφι ανασσεις,
Σμινθευ' ει ποτε τοι χαριεντ' επι νην ερευα,
Η ει δη ποτε τοι κατα πιονα μπρι' εκμα 40

* θει is a monosyllable, forming half of a spondaic foot.
Ταυρών μη' αἰγῶν, τοδε μοι κρητηνον εκλιώρ' 
Τισειαν Δαναιο εμα δακρυα σοίσι βελέσαιν.
 'Ὡς εφα' ευχομενος τοῦ δ' ειλυε Φοίβος Απολλών'
Βη δε κατ' Ουλυμποιο καρηνων χωμενος κήρ,
Τοκ' ψμοισιν εχων, αμφηρεφεα τε φαρετρην'
Εκλαγξαν δ' αρ' οίστοι επ' ωμων χωμενοιο,
Αυτοι κινηθεντος δ' δ' ηιε νυκτι εοικως'
'Εξετ' επειτ' απανευθε νεων, μετα δ' ιουν εηκε'
Δειν' δε κλαγη γεανετ' αργυρειον βειοί.
Ουρήας μεν πρωτον επωχετο, και κυνας αργους'
Αυται επειτ' αυτοίς ιελός εχεπευκες εφειες,
Βαλλ'· αιε δε πυραι νεκυων καιοντο σαμειου.
Εννίμαρ μεν ανα στρατον ψεχετο κηλα Σειοι'
Τη δεκατη δ' αγορηνδε καλεσσατο λαον Αχιλλευς'
Τη γαρ επι φρειν Θηκε θεα λευκωλενος Ηρη'
Κηδετο γαρ Δαναων, διε δα Συντοντας ορατο.
Οι δ' επει ουν νηρεθεν, όμηρενες τ' εγεννοτο,
Τοις δ' ανισαμενος μετεφη ποδας ωκες Αχιλλευς'
Αμειδη, νυν αμμε παλιμπαλαγχηντας οιω
Αψ απονοσησειν, ει κεν Δανατον γε φυγοιμεν' 
Ει δη όμοι πολεμος τε δαμαι και λοιμος Αχαιους.
Αλλ' αγε δη τυα ματην ορειμεν, η λεπη,
Η και ονειροπολον, (και γαρ τ' οναρ εκ Διος εστιν')
'Ος κ' ειτοι, δ' τι τοσον εχωσατο Φοίβος Απολλων'
Ει τ' αρ' όγ' ευχολης επιμεμφεται, ει θ' έκατομβης.
Αι κεν πως αρνων κυνισης αιγων τε τελευν
Βουλεται αντιασας ημιν απο λοιγον αμωναι.

Ητοι όγ' ώς ειτων, κατ' αρ' εξετο· τοις δ' ανεση
Καλχας Θεστοριδης οιωνοπολων οχ' αριστος,
'Ομηρος

"Ος ρήτη τα τ' ευντα, τα τ' εσομενα, προ τ' ευντα, 70
Και νησσι' ἠγησατ' Ἀχαϊων Ἰλιον εἰσω,
'Ην δια μαντοσκυννη, την οί πορε Φοίβος Απολλων'
Ος σφιν εὑφονεων αγορησατο, και μετεειπεν'.

"Ὡς Ἀχιλειν, κέλεαι με, Δίι φίλε, μυθησασθαι 75
Μήνιν Απολλώνος, έκατηβελεασ ανακτος.
Τοιγαρ εγών ερεβι' συ δε συνθεο, και μοι ομοσσων,
'Η μεν μοι προφρων επεσιν και χερσιν αρηξεν'.
'Η γαρ οίωναι ανδρα χολωσεμεν, ος μεγα παντων 80
Ἀργεων κρατεει, και οι πειθονται Ἀχαιοι.
Κρεισσων γαρ βασιλευς, ότε χωσεται ανδρι χερη:
Ειπερ γαρ τε χολον γε και αυτήμαρ καταπέφη,
Ἀλλα γε και μετοπιοζεν εχει κοτον, φρα τελεσηρ,
Ἐν στηθεσσιν έοίσι' αυ δε φρασαι, ει με σασεις.

Τον δ' απαμειβομενος προσεφη ποδας ωκυς Ἀχιλλευς:
Θαρσησας μαλα, ειπε Θεσπροποιου, οτι οίσιβαθα. 85
Ου μα γαρ Απολλωνα, Διι φιλον, φτε συ, Καλχαν,
Ἐυχομενος Δαναοις Θεσπροπιας αναφαινεις,
Ουτις, εμεϋ ζωντος και επι χθονι δερκομενων,
Σοι κολης παρα νησει βαρειας χειρας εποιει,
Συμπαντων Δαναων' ουδ' ην Αγαμεμνονα ειπης.
'Ος νυν πολλων αριστος εινι στρατι substring ευχεται ειναι.
Και τοτε δη Θαρσησε, και πυδα μαντις αμυμων'
Ουτ' αρ' ογ' ευχωλης επιμεμφεται, ουθ' έκατομβις· 90
Ἀλλ' ἐνεκ' ἀρητήρος, ὅν ητιμησ' Αγαμεμνων,
Ουδ' απελώσε Συγατρα, και ουκ απεδεξατ' αποια.
Τουνκε' αρ' αλγε' εδωκεν 'Εκηβολος, ἥδ' ετι δωσει'
Ουδ' όγε πριν λοιμοι βαρειας χειρας αφεξει,
Πριν γ' απο πατρι φιλο δομεναι ελικωπιδα κουρην
Ἀπριατην, αναποινου, αγειν 9' ιερην ἐκατομβην.
Η Χρυσήν, τοτε κεν μιν ἔλασσαμενοι πεπίθομεν. 100
Ητοι δε' ὡς εἰπὼν, κατ' ἄρ' ἵππον τούτο δ' ἀνεστη
Ηρως Ἀτρείδης εὐρυκρείων Ἀγαμεμνών
Ἀχιλλεύς δε' μενεσθ' ἐν μεγα πρενές ἀμφιμελαίαι
Πιπλαν', οοσί δ' οἱ πυρὶ λαμπτερωτὲ τείχην
Καλχαία πρωτίστα κακ' ὀσομενος προσεειπε' 105
Μαντίς παλών, ου πώποτε μοι το κρήγυον εἶπας.
Αἰεὶ τοι τα κακ' εστι φίλα φρεσει μαντευεσθαι:
Ἐσθλον δ' οοδε τι πω εἰπάς επος, οοδ' ετελεσσας.
Και νῦν εν Δαναοῖς δεσπροπεων αγορευεις,
Ὡς δή τουδ' ἑνεκα σφιν 'Ἐκηβολος ἀλγα τευχει,
Οὖνε' εγω κουρης Χρυσῆδος εγλα' αποινα
Ουκ εθελον δεξασθαι' επι πολυ βουλοια αντήν
Οικο εχειν' και γαρ ρα Κλυταμνηστρης προβεβουλα,
Κουρίδης αλοχου' επει ου έθεν εστι χερειν,
Ου δεμας, οοδε φυνη, ουτ' αρ' φρενας, ουτε τι εργα. 115
Ἀλλα και ως εθελω δομεναι ταλιν, ει τογ' αμεινον'
Βουλομ' εγοι λαιοι σουν εμμεναι, η απολεσθαι.
Ἀνταρ εμοι γερας αντιχ' άτομασται', οφρα μη οίος
Ἀργεων αγεραστος εσ' επει ουδε εοικε.
Ἀνεστετε γαρ τογε παντες, δ' μοι γερας ερχεται αλλη. 120
Τον δ' ἡμειβε' επειτα ποδαρκης διος Αχιλλευς'
Ἀτρειδη κυδιστε, φιλοκτενωτε παντων,
Πως γαρ τοι δαισουι γερας μηλαμουι Αχαιοι;
Ουδε τι πω ερμην ξυνηα κειμενα πολλα'
Ἀλλα τα μεν πολιων εξεπραβομεν, τα δεδασται' 125
Λαώνι το που ταφυς ταυτ' επαγερειν.
Ἀλλα ου μεν νύν τηνδε θεω προες' ανταρ Αχαιοι
Τριπλη τετραπλη τ' αποσισμεν, αι κε ποθε Ζευς
Δυσι πολιν Τροιην ευτειχεον εξαλαπαξαι.
Τον δ’ απαμείβομενος προσέφη κρείων Αγαμεμνών’ Ἡμοὶ οὖν, αγαθὸς περ ἐων, θεοεκλέ’ Ἀχιλλεῦ,
Κλεπτε νου’ επει ου παρελευσει, οὐδὲ με πεισεις.
Ἡ εὐθελὴς, ὁφ’ αυτὸς εὐχὶ γερας, αυταρ εμ’ αὐτώς
’Ησθαί δενομενον; κελει δε με την’ αποδούναι;
Αλλ’ ει μεν δώσουσι γερας μεγαθυμοι Αχαιοι,
Αρσαντες κατα Σιμων, ὅπως αυταξιον εσται’
Ει δε κε μη δωσωιν, εγω δε κεν αυτος ἐλωμαι
Η γεον, η Αιαντος ιων γερας, η Ὀδυσσῆς
Αξω ἔλων’ δ’ δε κεν κεχολωσται, ον κεν ἱκωμαι.
Αλλ’ ητοι μεν ταυτα μεταφρασομεσθα και αυτις.
Νυν δ’ αγε, νηα μελαιαν ερυσομεν εις ἀλα διαν,
Ες δ’ ερετας επιτηδες αγειρομεν, ες δ’ ηκατομβην
Θειομεν, αν δ’ αυτην Χρυσηιδα καλλιπαρρου
Βησομεν’ εις δε τις αρχος ανηρ βουληφορος εστω,
Η Αιας, η ίδομενες, η διος Οδυσσευς,
Η ε συ, Πηλειδη, παντων εκπαγλωται’ ανδρων,
Οφ’ ημιν Ἐκαργον ἱλασσει ιερα βεξας.
Τον δ’ αρ’ ὑποδρα ιδων προσεφη ποδας ὦκυς Αχιλλευς
Ω μοι, αναιδειν επειμενε, κερδαλεοφρον,
Πως τις τοι προφρων εσειν πειθεια Αχαιων,
Η οδον ελθεμεναι, η ανδρασιν ιφι μακεσθαι ;
Ου γαρ εγω Τρωων ἐνεκ’ ἡλθον αιχμηταων
Debeρο μαχησομενον επει ουτι μοι αιτιο εισιν.
Ου γαρ πωπτοτ’ εμας βούς ηλασαν, ουδε μεν Ἰππος,
Ουδε ποτ’ εν Ψιθ εριβωλακι, βωτιανεργ,
Καρπον εθηλησαν’ επει* μαλα πολλα μεταξι

* Though long vowels and diphthongs are often used short at the end of a word when another vowel follows, yet, the same license in the middle of a word is less frequent in Homer than in Attic writers.
ΙΔΙΑΔΟΣ Α.

Ουρεα τε σκιοντα, σαλασσα τε νεπεσαν
 Αλλα σοι, ὤ μεγ' αναιδες, ἀμ' ἵστομεθ', ωφρα σι χαρης,
 Τμην αρνιμένοι Μενέλαω, σοι τε, κυνώσα,
 Προς Τρωων' των υπυ τεταρτηη, ουδ' αλεγιζεις' 160
 Και δη μοι γερας αυτος αφαιρησθαι απελεις,
 Οι επι πολλ' εμογνα, δοσαν δε μοι υλος Αχαιων.
 Ου μεν σοι ποτε ίσον εχω γερας, ὄπποι Αχαιοι
 Τρωων εκπερσω' ει ναιομενον πτολιθρον.
 Αλλα τε μεν πλειον πολυαίκος πολεμου 165
 Χειρες εμα διεσουν' αταρ, ἵνα τοτε δασμος ίκηται,
 Σοι το γερας πολυ μειζον, εγω δ' ολίγον τε φιλον τε
 Ερχομ' εχων επι νήας, επην κεκαμω πολεμιζων.
 Νυν δ' ειμι Φθινηδ', επεις πολυ φερτερον εστιν
 Οικαδ' μεν συν νησι κορωνισιν' ουδε σ' οίω,
 Ενθαδ' ατήμος εων, αφενος και πλούτουν αφυξειν. 170
 Τον δ' ημειβετ' επειτα αναξ ανδρων Αγαμεμνων'
 Φεύγε μαλ', ει τοι θυμος επεσωται. ουδε σ' εγωγε
 Δισσομαι εινεκ' εμειο μενειν' παρ' εμοιγε και αλλοι,
 Οι κε με τιμησουσι' μαλιστα δε μηπειτα Ζευς.
 Εξθιστος δε μοι εσσι Διοτρεφεων βασιληων. 175
 Αιε γαρ τοι ερως τε φιλη, πολεμοι τε, μαχαι τε.
 Ει μαλα καρτερος εσσι, Θεος που σοι τογ' εδωκεν.
 Οικαδ' ιων, συν νησι τε σής, και σοις έταροιαι,
 Μυρμιδονεσαν ανασσει σεθεν δ' εγω ουκ αλεγιζω.
 Ουδ' οθομαι κοτευντος' απειλησω δε τοι άδη' 180
 'Ως εμ' αφαρειται Χρυσηδα Φοίβος Απόλλων,
 Την μεν εγω συν νητ' εμη και εμοις έταροισι
 Πεμψω' εγω δ' Αγω Βρισηδα καλλιπαρρων
 Αυτος ιων κλισινδε, το σου γερας. οφρ' ευ ειδης,
 'Οσσουν φερτερος ειμι σεθεν, στυγη δε και αλλος

Τοιον εμοι φασθαι, και δομιωθημεναι αντιν.

'Ως φατο' Πηλεωνι δ' αχος γενετ' εν δε οι ήτορ
Σηθεσαιν λαισιαι διανδιξα μερμεριξεν,
Η διη, φασγαινο ποιε ερυσαμενος παρα μηρου,
Τους μεν αναστησειν, δ' Ατρειδην εναριξοι,
Ηε χολον πανσειν, ερητυσει ντ ζυμον.

'Εως δ* ταυθ' ορμαινε κατα φρενα και κατα ζυμον,
'Ελκετο δ' εκ κολεοτο μεγα ξιφος· ήλθε δ' Αθηνη
Ουρανοθεν· προ γαρ ήκε θεα λευκωλενος Ηηρ,
Αμφω δομως θυμω φιλεουσα τε, κηδομενη τε'
Στη δ' οπιθεν, ξανθης δε κομης ελε Πηλεωνα,
Οισ φαινουμεν, των δ' αλλων ουτως δρατο.
Θαμβησεν δ' Αχιλευς, μετα δε τραπετ'· αυτικα δ' εγνω
Παλλαδ' Αθηναιν· δεινω δε οι οση φαιανθεν·
Και μιν φωνησας επεα πτεροευνα προσνιδα·

Τιττ' αυτ', Αιγιοχοιο Διος τεκος, ειληλουθας;
Η ίνα υβριν ιδης Αγαμεμνονος Ατρειδαο;
Αλλ' εκ τοι ερεω, το δε και τετελεσθαι οιω
'Ημετ' υπερπληρης ταχ' αν ποτε θυμον ολεσορ.

Του δ' αυτε προσεειπε θεα γλαυκωπις Αθηνη·
'Ηλθθον εγω πανουσα τουν μενος, αι κε πιθαι,
Ουρανοθεν· προ δε μ' ήκε θεαι λευκωλενος Ηηρ,
Αμφω δομως θυμω φιλεουσα τε, κηδομενη τε.
Αλλ' αγε, ληγ' εριδος, μηδε ξιφος έλκεω χειρι
Αλλ' ητοι επεσιν μεν ουειδισον, ως εσεται περ.
Ωδε γαρ έξερεν, το δε και τετελεσμενον εσται·

* 'Εως δ is a spondee; the two vowels in the former word being contracted into one, and the latter word being made long.
† The iota, which is written under a small letter, is written after a capital.
ΙΛΙΑΔΟΣ Α.

Καὶ ποτὲ τοι τρίς τοσσὰ παρεσσέται αγλαὰ δῶρα,
'研究成果 εἶνεκα τῆς. συ δὲ ἵσχεο, πείθος δ' ἡμῖν.
Τὴν δ’ απαμειβομενὸς προσεφη ποδας ὑκῖς Ἀχιλλεινὸς.
Χρυ μεν σφωτερον γε, Θεὰ, επος ειρυσασθαι, 216
Και μαλα περ Ἱμηρί κεχολωμενον’ ὡς γαρ αιμενον.
'Οσκε Θεοῖς επιπειθῆται, μαλα τ’ εκλυον αυτοῦ.

"Η, και επ’ ἀργυρῆς κωπη σχεΐς χείρα βαρεῖαν:
Αψ δ’ ες κουλεον ὡς μεγά ξιφος, ουδ’ απίκησε 220
Μυθω Αθηναῖης’ ἢ δ’ Ουλυμπονδε βεβηκει,
Δωματ’ ες αιγιοχοιο Διος, μετα δαιμονας αλλους.
Πηλειδος δ’ εξαιτις ασταρηροις επεσσιν
Ατρειδην προσεαπτε, και ουπω λήγε χολοιο’

Οινοβαρες, κυνος ομματ’ εχων, κραδην δ’ ελαφοιο,
Ουτε ποτ’ ες πολεμων ἃμα λαοὶ Ψυρχθηναι, 226
Ουτε λοχουδ’ ειναι συν αριστηεσσιν Ἀχαιων,
Τεστηκας θωμ’ τοδε τοι κηρ ειδεται ειναι.

"Η πολυ λωιον εστι, κατα στρατον ευρν Αχαιων
Δωρ’ αποαιρεισθαι, ὡστις σεθεν αυτων ειπη’ 230
Δημοσορος βασιλευς, επει ουτιδανοισιν ανασεεις.
"Η γαρ αν, Ατρειδη, νῦν υστατα λωβησιαο.
Αλλα’ εκ τοι ερευ, και επι μεγαν ὅρκον ομοιμαι,
Ναι μα τοδε σκιπτρον, το μεν ουποτε φυλλα και οξους
Φυσει, επειδη πρωτα τομην εν ορεσσι λελοιπεν. 235
Ουδ’ αναθηλησει’ περι γαρ ρα ε χαλκος ελεψ
Φυλλα τε και φλοιον’ νῦν αυτε μιν υις Ἀχαιῶν
Εν παλαμης φορεουσι δικαστολοι, οι τε Ξεμωτας
Προς Διος ειρυναται’ ὡ δε τοι μεγας εσσεται ὅρκος.

"Η ποτ’ Ἀχιλλῆος ποθὴ ἱξεται νιας Ἀχαιῶν
Συμπανται’ τοῖς δ’ ουτι δυνησεαι, αχυμενος περ,
Χραισμειν, ευπ’ αν πολλοι υφ’ Ἐκτορος ανδροφονοιο

216
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230
235
'ΟΜΗΡΟΥ

Θυσικοτευς πιπτωσι' συ δ' ενδοθι ζυμον αμμεις
Χωμενος, ότ' αριστον Αχαϊων ουδεν επισας.

'Ως φατο Πηλειδης'- ποτι δε σκηπτρον βαλε γαϊη
Χρυσιεις ήλοι απο πεπαρμενον' έξετο δ' αυτος.
Ατρειδης δ' ετερωθεν εμηνε'- τοισ' δε Νεστωρ
'Ηδυεις ανορουσε, λιγυς Πυλων αγορης.
Του γαρ απο γλωσας μελιτος γλυκων ρεεν αυδη.
Τω δ' ηδη δυο μεν γενεια μεροτων ανθρωπων
Εφθιαθ', οι οι προσθεν άμα τραφεν ηδ' εγενοντο
Εν Πυλω ηγαθε, μετα δε τριταοισιν ανασε σεν.
'Ως σφιν ευφρονεων αγορησατο, και μετεειπεν'

'Ο ποτοι, η μεγα πενθος Αχαιδα γαιαν ικανει.

'Η κεν γηθησαι Πριαμος, Πριαμοι τε παϊδεσ.
Αλλοι τε Τρωες μεγα κεν κεχαριατο ζυμη.
Ει σφωην ταδε παντα πυθοιατο μαραμενοιν,
Οι περι μεν βουλη Δαναιων, περι δ' εστε μαχεσαι.
Αλλα πεθεσθ' αμφω δε νεωτερω εστον εμειδο.
Ηδη γαρ ποτ' εγω και αρειοισιν ηπερ υμιν
Ανδρασιν ωμιλησι, και ουπτοτε μ' οιγ' αθεριζον.
Ου γαρ πε τοιους ιδον ανερας, ουδε ιδομαι,
Ολον Πειρηθοον τε, Δρανατα τε ποιμενα λαον,
Καινε τ', Εξαδιον τε, και αντιθεον Πολυμηθον,
Θησαι τ' Αγειδηη, επεικελον αθανασι.

Καρπισοι δη κεινοι επιχθονων τραφεν ανθρων.
Καρπισοι μεν εσαν, και καρπισοι εμαχοντο,
Φηρσιν ορεσκοις, και εκπαγλως απολεσαν.
Και μεν τοισιν εγω μεθομιλεον, εκ Πυλων ελθων,
Τηλοθεν εξ Απις γαιης' καλεσαντο γαρ αυτοι.

Και μαχομην κατ' εμαυτον εγω' κεινοις δ' αυν ουτις
Των, οι ουν βροτοι εισιν επιχθονοι, μαχειτο.
Καὶ μὲν μὲν βούλεσθν* ἔνιοι, πειθοῦν τε μνῆφ.
Αλλα πιθεσθε καὶ ὑμεῖς, ετεὶ πειθεσθαί αμείνων
Μητὲ σὺ τούδ', αγαθός περ εὼν, αποαίρεο κοινήν,
Αλλ' εα, ὡς οἱ πρῶτα δοσαν γερας υἱς Αχαϊών.
Μητὲ σὺ, Πηλείδη, Ἑλ' εριζεμεναι βασιλῆι
Ἀντίθεν· ετεὶ ουποθ' ὁμοίας εμμορε τιμῆς.
Σκηπτούχοις βασιλεῦς, ἵντε Ζεὺς κύδος εδωκεν.
Εἰ δὲ σὺ καρτερὸς εσσι, Ἡσα ας σε γεινατο μητηρ,
Αλλ' ὅγε φερτερὸς εστιν, ετεὶ πλεονεσσιν ανασει.
Ἀτρείδη, σὺ δὲ παῦε τεοι μενος· αυτὰρ εγώγε
Λισσομ' Ἀχιλλῆι μεθέμεν χολον, ὄς μέγα πάσιν
Ἑφκος Αχαιῶσιν πελεται πολεμοι κακοίο.
Τὸν δ' ἀπαμειβομένος προσεφη κρεῖων Ἀγαμεμνών·
Ναι δὴ ταῦτα γε παντα, γερον, κατα μοίραν εἰπτες.
Αλλ' ὅδ, ανηρ εθελε περι παντων εμμεναι αλλων.
Παντων μεν κοσαίειν εθελε, παντέσσι δ' ανασειν,
Πάσι δε σημαίνειν ἄτιν' ου πεισεσθαι οἰω.
Εἰ δὲ μιν αἰχμητὴν εθέσαν θεοι αιεν ευντες,
Τούνεκα οἱ προσκούσιν ονείδεα μυθησάσθαι;
Τὸν δ' αρ' ὑποβληθην ημείβετο δίος Ἀχιλλευς·
"Η γαρ κεν δελος τε και ουτιδανος καλεομην,
Εἰ δὴ σοι πὰν εργον ὑπεξομαι, ὁ ττι κεν ειποις."

* The last two syllables in βούλεσθν are to be pronounced as one; like the final vowels in the word Πηλείαδεω, in the first line of this Book.
† In the Homeric hexameter, a short syllable is often used long in the caesura, even when followed only by one consonant, if this consonant be of such kind as to be easily doubled in pronunciation: thus particularly when the next word begins with a liquid, as in this instance. Generally in old Ionic writers we find greater licence taken in Prosody than in the Attic Poets.
ΟΜΗΡΟΥ

Αλλοιωσιν δὴ ταῦτ’ επιτελλεο, μη γαρ εμοιγε
Σημαιν’ ου γαρ εγωγε’ ετι σοι πεισαθαί οίω.
Αλλο δε τοι ερεω, συ δ’ ενι φρεσι βαλλεο σήσι.
Χερσι μεν ουτε εγωγε μαχησομαι, εἰνεκα κούρης,
Ουτε σοι, ουτε τῷ αθλῷ, ετει μ’ αφελεσθε γε δοντες.
Τῶν δ’ αλλων, ἀ μοι εστι θοῇ παρα νηὶ μελαινη,
Τῶν ουκ αν τι φεροις ανελων, αεκοντος εμείο.
Ει δ’, αγε μην, πειρησαι, ἵνα γγωσαι και οἰδε’
Δίψα τοι αἷμα κελαινον ερωσει περί δουρι.
‘Ως τῳ γ’ αντιβιοισι μαχεσαιμεν επεεσιν
Ανστητην’ λύσαν δ’ αγορην παρα νηςαιν Ἀχαιων.

Πηλειδης μεν επι κλίσιας και νῆςεις εἰσας
Ηἰε, συν τε Μενοιειδη και οἴς ἐταροισιν.
Ατρειδης δ’ αρα νηα δοην ἁλαδε προερυσεν,
Ες δ’ ερητας εκρινεν εικοσιν, ες δ’ ἐκανομβη
Βησε Θεφ’ ανα δε Χρυσιῆδα καλλιπαρρον
Εἰςεν αγων’ εν δ’ αρχος εβη πολυμητις Οδυσευς.
Οι μεν επει’ αναβαντες επεπλεον ύγρα κελευθα.
Ααους δ’ Ατρειδης απολυμαινεσθαι ανωγεν.
Οι δ’ απελυμαινοτο, και εις ἀλα λυμαι’ εβαλλον
Ερδον δ’ Ἀπολλωνι τελησεςας ἐκατομβας
Ταυρων ηδ’ αγων’, παρα θιν’ ἀλος ατρυγεταιο.
Κυιση δ’ ουρανον ἰκεν ἐλισσουμεν περι καπνη.
‘Ως οι μεν τα πενοντο κατα στρατου’ ου δ’ Ἀγαμεμνων
Δην’ εριδος, την πρῶτον επηπειλησ’ Αχιληι.
Αλλ’ όγε Ταλθυβιον τε και Ευρυβατην προσεεπτε,
Τω οι εσαν κηρυκε και οτρηςω Θεραποτε’
Ερχεσθων κλισην Πηλειαδεω Αχιληος,
Χειρος έλοντ’ αγεμεν Βρισηδα καλλιπαρρον’
Ει δε κε μη δωσειν, εγω δε κεν αυτος ἐλωμαι,
ΙΔΙΑΔΟΣ Α.

λευνέσσι το οί και ρίγιον εσται.

'Ως ειπ'ων, προϊε, κρατερον δ' επι μύθον ετέλλε.
Τω δ' αεκοντε βατην παρα ζίν' ἄλος ατρυγετοιο'
Μυρμιδονων δ' επι τε κλισιας και νης ίκεσθην.
Τον δ' εύρον παρα τε κλισιφ και νηι μελαινη
'Ημενον' ουδ' αρα τωγε ιδων γνησθησεν Αχιλλευς.
Τω μεν ταρβησαντε, και αιδομενω βασιλικα,
Στηθην, ουδε τε μιν προσέφωνεον, ουδ' ἐρεντο.
Αυταρ δ' εγων ζησιν ενι φρεσι, φωνησεν τε

Χαιρετε, κηρυκες, Διος αγγελοι, ηδε και αινρων'
'Ασσον ιτ' ουτι μοι χμμες εσπαιτοι, αλλ' Αγαμεμνων, 335
'Ος σφω'ι προϊε Βρισηδος εινεκα κουρης.
Αλλ' αγε, Διογενες Πατροκλεις, εξαγε κουρην,
Και σφωιν δος αγειν' τω δ' αυτω μαρτυροι εστων
Προς τε ζεων μακαρων, προς τε ζυπτων ανθρωπων,
Και προς του βασιλης απηνεος' ειπο τε δ' αυτε 340
Χρειω εμειο γεινηται αεικεα λογων αμυναι
Τοις αλλοις' — ἦ γαρ ὅγ' ολοιμησι φρεσι ζυει,
Ουδε τε οιδε νοησαι ἁμα προσσον και σπισσον,
'Οπως οι παρα νησι σοι μαχευναι Αχαιοι.

'Ως φατο' Πατροκλος δε φιλω επετειθεθ' ἐταρφ, 345
Εκ δ' αγανε κλασις Βρισηδια καλλιταρρον,
Δωκε δ' αγειν' τω δ' αυτις ειπη παρα νης Αχαιων'
'Η δ' αεκουν' ἁμα τοις γυνη κιεν. Αυταρ Αχιλλευς
Δακρυσας, ἐταρων αφαιρ εξετο νοση λιασθεις,
Θιν' εφ' ἄλος πολης, ὁρον επι οινοπα ποντον.

Πολλα δε μητρι φιλη ηρησατο, χειρας ορεγνυς'
Μητερ, επει μεεκες γε μινυνθαδιον περ ευντα,
Την περ μοι οφελεν Ολυμπιος εγγυαλιζαι

Ε
ΟΜΗΡΟΥ

Ζευς ύψιβρεμέτης· νῦν δ' ουδε με τυθον ετισεν.
*Η γαρ μ' Ατρείδης ευρυκρειων Αγαμεμνων
Νητύμησεν ἔλων γαρ εχει γερας, αυτος αποιρας.
Ως φατο δακρυεων' του δ' εκλε ποτηνια μητηρ,
Ημενεν εν βενθεσιιιι αλος παρα πατρι γεροντι.
Καρπαλιμως δ' ανεδυ πολιης αλος, ἕων ομιχλη
Και ρα παροιθ' αυτοι καθεζετο δακρυεοντος,
Χειρι τε μιν κατερεξεν, επος τ' εφαι, εκ τ' ουομαζε
tεκνου, τι κλαιεις; τι δε σε φρενας ίκετο πενθος;
Εξαινα, μη κευθε νοι, ίνα ειδομεν αμφω.
Την δε βαρυστεναχων προσεφη ποδας ωκες Αχιλλεως·
Οιδα' τη τοι ταυτ' ειδυη παντ' αγορευω;
Ωιχομεθ' ες Θηβην ίερην πολιν Ήτειωνος,
Την δε διεπραθομεν τε, και ηγομεν ενθαδε παντα
cαι τα μεν εν δασσαντο μεγα σφισιν υλες Αχαιων,
Ek δ' ίλων Ατρειδη Χρυσηιδα καλλιπαρην,
Χρυσης δ' αυθ', ίερευς ικατηβολου Απολλωνος,
*Ηλθε θοας επι νηας Αχαιων χαλκοιτωνων,
Αυσομενος τε θυγατρα, φερων τ' απερεισι αποινα,
Στεμμαη' εχων εν χερσιν έκηβολου Απολλωνος,
Χρυσηω ανα σκππρωρ' και ελισετο παντας Αχαιους,
Ατρειδα δε μαλιστα, δυω κοσμητορε λαων.

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380

Ενθ' αλλοι μεν παντες επευφημησαν Αχαιοι,
Αιδειεδαι δ' ιερηα, και αγλαα δεχθαι αποινα,
Αλλ' ουκ Ατρειδη Αγαμεμνονι ήνδανε Θυμη,
Αλλα κακως αφιει, κρατερον δ' επι μυθου ετελε.
Χωμομενος δ' δ' γερων παλιν ψηετο τοιο δ' Απολλων
Ενξαμενον ηκουσεν, ετει μαλα οι φιλος ήν.
''Ηκε δ' επ' Αργειοις κακον βελος· οι δε νυ λαοι
Θνήσκον επασσυτεροι τα δ’ επιχείτα κήλα Θεοί
Παντ’ ανά στρατον ευρνυ Αχαίων’ αμι με μαντικ
Ευ είδως αγορευε θεοπροπιας ’Εκατοι.
Αυτικ’ εγώ πρώτος κελομήν Θεον Ιλαςκεσθαι
Ατρεώνα δ’ επείτα χολος λαβεν’ αίξα δ’ αναστας
Πειλήσεν μύθον, ὁ δ’ τετελεσμένος εστί.
Την μεν γαρ συν νη θοὶ ἐλικωπεὶς Αχαιοι
Ες Χρυσην πεμπουσίν, αγούσι δι’ ὅρα ανακτι
Την δε νεον κλιοιθεν εβαν κηρυκες αγοντες
Κουρην Βρισῆν, την μοι δοσαν ύλες Αχαιων.
Ἀλλα συν, εἰ δυνασαι γε, περισχει παιδος ἐξος.
Ἐλθωσ’ Ουλυμποῦδε Δια λισαι, εἴποτε δι τι
Ἡ επει φωησας κραδιν Διος, πε και εργω.
Πολλαι γαρ σεο, πατρος ευ μεγαροισιν, ακουσα
Ἐυχομενης, δι’ εφηςα κελαινεβει Κροιωνι
Οιῃ εν ἄθανατοις αεικελ λοιγον αμιναι,
‘Οσποτε μην ξυνιδῃσαι Ολυμπιοι ηθελον αλλοι,
Ἡρη τ’, ηδε Ποσειδαν, και Πολλας Αθηνη.
Ἀλλα συ τον γ’ ελθωσα, θεα, ὑπελυσαο δεσμων,
’ Ὄχ’ Ἐκατογχειρον καλεσας’ ες μακρον Ολυμποι,
‘Ον Βριαρων καλεουσι Θεοι, ανδρες δε τε παντες
Ἀγαγων’ δ’ γαρ αὑτε βιη ου πατρος αμεινων
‘Ος ρα παρα Κροιωνι καθεζετο κυδει γαιων’
Τον και ὑπεδδεισαν μακαρες Θεοι, ουδ’ ετ’ εδησαν.
Των νυν μην μνησασα παρεξεω, και λαβε γουσων,
Αι κεν πως εθελροιν επι Τρωεσαιν αρηξαι,
Τους δε κατα προμιας τε και αμφ’ ἀλα ελσαι Αχαιους
Κτεινομενους, ἵνα παντες επαυρωνται βασιλῆος,
Γνως δε και Ατρειδης ευρυκρειων Αγαμεμνων

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410
'Ην ἄτην, ὅτ' ἀριστον Ἀχαίων οὐδὲν εἶσα.
Τὸν δ' ἡμεῖς εἴπετα Θεῖς, κατὰ δακρὺν χεύοσα:
Ω μοι, τεκνὸν εμον, τι νυ σ' ετρέφον, αἰνα τεκουσα;
Ἄιθ' οφέλες παρά νυσιν αδακρύος και απήμων
415
'Ἡσθαί' ετεί νυ τοι αἴσα μινυτα περ, ουτί μαλα δὴν
Νῦν δ' ἀμα τ' ωκυμορός και οἰζυρός περι παντων
Επλεο' τῷ σ' κακῇ αισθ' τεκον εν μεγαροισ.
Τοῦτο δε τοι ερεουσα επος Διὶ τερπικεραυνψ
Εἴμ' αυτὴ προς Ὀλυμπὸν αγαννιφον, αι κε πιθηται.
420
Αλλα συ μεν νῦν, νυσι παρημενος ωκυποροισι,
Μην' Ἀχαιοίσιν, πολεμὸν δ' αποσαυεο παμπαν.
Ζευς γαρ επ' Ὀκεανὸν μετ' αμύμονας Άιθιοπῆς
Χθίζος εβη μετα δαίτα' Θεοι δ' ἄμα παντες ἔποντο.
Δωδεκατη δε τοι αὐθις ελευσεται Οὐλυμπονδε'
425
Και τοτ' επειτα τοι εἴμι Διὸς ποτε χαλκοβατες δὼ,
Και μνι γονασομαι, και μνι πεισεσθαι οἰω.
'Ώς ἀρα φωνησα' απεβησατο' τον δ' ειπ' αυτοῦ
Χωμενον κατα Δυμον, εἰζωνοιο γυναικος,
Την μὲ βην αεκνοτος απηνων. Αυταρ Οδυσσευς
430
Ες Χρυσην ἰκαινεν, αγων ιερην ἐκατομβην.
Οἰ δ' ὅτε δὴ λιμενος πολυβενθεος εντος ἱκιντο,
'Ιστια μεν στελαντο, ἰςαν δ' εν νηὶ μελαινη'
'Ἰστον δ' ἱστοδοκρ πελασαν, προτονοισιν ύφεντες
Καρπαλιμως' την δ' εἰς ὰρμον προερυσαν ερημωἶς'
435
Εκ δ' ενας εβαλον, κατα δ' πρυμνησι εδησαν.
Εκ δ' και αυτοὶ βαίνον επι ῥηγμιν ἡλασσης'
Εκ δ' ἐκατομβην βήσαν ἐκβολω Απολλωνί
eκ δ' Ἰχυρης νης βη ποντοπορου.
Την μεν επειτ' επι βωμον αγων πολυμητες Οδυσσευς, 440
Πατρι φιλε εν χερσι τιθει, και μιν προσεειπεν'  
'Ω Χρυση, προ μ' οπεμψεν αναξ αυδρων Αγαμεμνων,  
Παιδα τε σοι αγεμεν, Φοιβη δ' ιερην έκατομβην  
'Ρεξαί άπερ Δαναών, οφρ' ιλασσωμεθ' ανακτα,  
'Ος νυν Αργειοις πολυστονα κηδε' εφηκεν.  
445  
'Ως εισων, εν χερσι τιθει' δ' έδεξατο χαιρων  
Παιδα φιλην' τοι δ' ώκα Θει' κλειτην έκατομβην  
'Εξεις εστησαν ευδημην περι βωμον.  
Χερεψαντο δ' επειτα, και ουλοχυτας ανελοντο.  
Τοιςιν δε Χρυσης μεγαλ' ευχετο, χειρας ανασχων.  
450  
Κλθη μεν, Αργυροτοξ', δε Χρυσην αμφιβεβηκας,  
Κελλαν τε θαθην, Τενεθοι τε ζη νασης.  
Ηδη μεν ποτ' εμευ παρος εκλυες ευξαμενωιον.  
Γιμησας μεν εμε, δ' εμαυ λαου Αχαιων.  
455  
Ηδ' ετι και νυν μοι τοδ' επικρηθην έελαθωρ,  
Ηδη νυν Δαναοις οικεια λογου αμυνον.  
'Ως εφαν' ευχομενοι' τοι δ' εκλυε Φοιβος Απολλων.  
Αυταρ επει ρ' ευξαντο, και ουλοχυτας προβαλοντο,  
Αυ ερυσαν μεν πρωτα, και εσφαξαν, και εδειραν,  
Μιρους τ' εξημουν, κατα τα κνυσθ' εκαλυπαν,  
460  
Διπτυξα ποιηαντες, επ' αυτων δ' ωμοθεθησαν.  
Και δ' ετι σχεζες δ' γερων, επι δ' αιθοσα οινον  
Λειβε' νεοι δε παρ' αυτων εχον πεμπωβολα χερην.  
Αυταρ επει κατα μηρ' εκαν, και σπλαγχν' επασαντο,  
Μιστυλλον τ' αρα τ' αλλα, και αμθ' οβελοις επειραν,  
465  
Ωπτησαν τε περιφραδεως, ερυσαντο τε παντα.

* See the note to line 283.
'ΟΜΗΡΟΥ

Αυταρ επει παυσαντο πονου, τετυκοντο τε δαίτα,
Δαινυντ' ουδε τι ήμοις εδενετο δαιτος εύσης.
Αυταρ επει ποσιος και εδητυνος εξ ερον έντο,
Κούροι μεν κρητήρας επεστείαντο ποτοίον
Νωμηςαν δ' αρα πάσιν, επαρξαμενοι δεπαεσσιν.
Οι δε πανημεριοι μολπ' Θεον ίλασκοντο,
Καλον αειδοντες παηναν, κούροι Αχαιων,
Μελποντες 'Εκαργον' ο δε φρενα τερπετ' ακουων.
'Ημος δ' ηλιος κατεδυ, και επι κνεφας ἤλθε,
Δη τοτε κοιμησαντο παρα πρυμνησια νπος.
'Ημος δ' πριγενεια φανη ροδοδακτυλος Ησις,
Και τοτ' επει' αναγοντο μετα στρατον ευρυν Αχαιων.
Τοισιν δ' ικεμενον ουρον ιεi έκαργος Απολλων.
Οι δ' ίστον στησαν τ', ανα δ' ίστια λευκα πετασαν
Εν δ' ανεμος πρήσεν μεσον ίστιον, αμφε δε κύμα
Στερη πορφυρεον μεγαλ' ιαχε, νπος ιουςης.
'Η δ' εθεεν κατα κύμα διαπρησουσα κελευθα.
Αυταρ επει δ' ίκοντο κατα στρατον ευρυν Αχαιων,
Νηα μεν οι γε μελαιαν επ επερουιο ερυσαν
'Υψοι επι ψαμαθοις, ύπο δ' ίρματα μακρα ταυνσαν.
Αυτοι δ' εσκιδαντο κατα κλισιας τε νεας τε.

Αυταρ δ' μηνε, νησι παρημενος ωκυποροισι,
Διογενης Πηλεος* νίος ποδας ωκυς Αχιλλεος,
Ουτε ποτ' εις αγορην πωλεσκετο κυδιαβιαν,
Ουτε ποτ' εις πολεμον γ' ἀλλα φθινωθεσκε φιλον κηρ.

* Another instance of Synizesis, or taking together of two vowels as one in the metre: see also line 495, 559, &c.
Αὔθι μενων, ποθεσακε δ’ αὐτην τε πτολεμον τε.

Αλλ’ ὅτε δὴ ρ’ ἐκ τοῦ δυσδεκατη γενετ’ ἦνος,
Καὶ τοτε δὴ προς Ὀλυμπον ἵσαν Θεοι αἰεν ευτε
Παντες ἁμα, Ζεὺς δ’ ἢρχε. Θετις δ’ οὐ ληθετ’ εφεμεων
Παιδος ‘εου, αλλ’ ἥγ’ ανεδύσατο κύμα Ἀλασσης, 496
Ἡρητ δ’ ανεβη μεγαν ουρανου Ὀλυμπον τε.
Εὔρεν δ’ ευρυστα Κρονιδην ατερ ήμενον ἁλλων,
Ἀκροτατῃ κυριφῃ πολυδειραδος Ὀλυμποιο.
Καὶ ρ’ παροιδ’ αυτοιο καθεζετο, και λαβε γουνων
Σκαιη’ δεξιερη δ’ αρ’ ὑπ’ ανθερεων έλούσα,
Λισσομενη προσεειπη Δια Κρονιωνα ανακτα.

Ζευ πατερ, ει ποτε δὴ σε μετ’ άθανατοισιν ουησα,
Η επει, η εργα, τοδε μοι κρησθον εελδωρ.
Τιμησον μοι υιον, δς ωκυμορωτατος αλλων 506
Επλετ’, αταρ μιν υν γε αναξ ανδρων Αγαμεμνων
Ητιμησεν’ έλων γαρ εχει γερας, αυτος απουρας.
Αλλα συ περ μιν τίσον, Ὀλυμπιε, μητιετα Ζευ.
Τοφρα δ’ επι Τρωσαι τιθει κρατος, οφρ’ αν Αχαιοι
'Υιον εμον τισωσιν, οφελλωσιν τε τε τιμη.

'Ως φατο’ την δ’ ουτε προσεβη νεφεληγερετα Ζευς,
Αλλ’ ακεων δην ήςτο’ Θετις δ’, ως ήςτο γουνων,
'Ως εχει’ εμπειφυα, και ειρετο δευτερον αύθις’
Νημερτες μιν δη μοι ύποσχεο, και κατανευσον,
Η αποει’ επει ου τοι επι δεος’ οφρ’ ευ ειδω, 515
Οσσον εγω μετα πάσιν αγιμωτατη Θεως ειμι.

Την δε μεγ’ οχησας προσεβη νεφεληγερετα Ζευς’
’Η δη λογια σργ’, ότ’ εμ’ εκθοδοπησαι εφησεις
’Ηρη, όταν μ’ ερεθησιν ονειδειοις επεεσιν.
’Η δε και αυτως μ’ αιει εν αθανατοις Θεοις 520
'ΟΜΗΡΟΥ

Νεικεί, καὶ τε με φησι μαχῇ Τρωεσίν αρηγειν.
Άλλα συ μεν ύπν αὐτίς αποστίχει, μη σε νοσήρ
'Ηρησ' εμοῖ δε κε ταύτα μελησται, οφρα τελεσσω.
Ει δ' αγε, τοι κεφαλῇ κατανευσομαι, οφρα πεποιθης.
Τοῦτο γαρ εξ εμεθεν γε μετ' ἀθανατοίοι μεγιστον
Τεκμωρ' ου γαρ εμοί παλιναγαρετον, ουδ' απαθηλον,
Ουδ' ατελευτητον γ', δ τε κεν κεφαλῇ κατανευσω.

'Η, καὶ κυανεσσιν επ' οφρυι νείσει Κρονινων'
Αμπροσαι δ' αρα χαίται επερώσαντο ανακτος
Κρατος απ' αθανατοιο μεγαν δ' ελελιεν Ολυμπουν.

Τω γ' ώς βουλευσαντε διετμαγεν' ό μεν επείτα
Εις ἁλα ἀλτο βαθειαν απ' αιγληντος Ολυμπουν,
Ζευς δε ένον προς δώμα. Θεοι δ' άμα παντες ανεσταν
Εξ εδεων, σφοι πατρος εναντιου' ουδε τες ετη
Μείναι επερχομενον, αλλ' αντίοι εσταν ἀπαντες,

'Ως δ' μεν ενθα καθεζετ' επι Θρονου' ουδε μην 'Ηρη
Ηγυοισεν, ιδου' δι οι συμφρασσατο βουλασ
Αργυροπεζα Θετις, ἄνγατη ἀλιοι γεροντος'
Αυτικα κερημοιασι Δια Κρονωνα προσνυδα

Τες δ' αυ τοι, δολομήτα, Θεων συμφρασσατο βουλασ; 540
Αιει τοι φιλον εστιν εμευ απο νοσφιν εοντα,
Κρυπταδια φρονουντα δικαζεμεν' ουδε τι πω μοι
Προφρων τετληκας ειπειν επος, δ τε νοηςεις.

'Tην δ' ημειβεν' επείτα πατηρ ανδρων τε Θεων τε'
'Ηρη, μη δη παντας εμους επιελπετο μυθους
Ειδησειν' χαλεποι τοι εσοντ', αλοχψ περ εουση.
Αλλ' ον μεν κ' επιεικες ακουμεν, ουτις επείτα
Ουτε Θεων προτερος τονγ' εισεται, ουτ' ανθρωπων
'Ον δ' αν εγων απανευθε Θεων εθελοιμι νοησαι,
Μητί συ ταῦτα ἐκαστα δείρεο, μηδὲ μεταλλα. 550
Τοὺν δ’ ημιβετ’ επείτα βοῶτις ποτνια 'Ἡρη' Αινωτατε Κροῦιδη, ποίον τον μῦθον εἰπτας;
Καὶ λίπη σε παρος γ’ ουτ’ εἰρομαι, ουτε μεταλλω’ Αλλα μαλ’ ευκήλος τα φραζει, ἀσο’ εθελρα’
Νῦν δ’ αἰνῶς δειδοικα κατα φρενα, μη σε παρείπη
Ἀργυροπέζα Θετις, Θυγατηρ ἀλιοι γεροντος.
Ἡρην γαρ σοι γε παρεζετο, και λαβε γουνων.
Τῇ σ’ οἰω κατανεύεισαι εἰπτυμουν, ως Αχιλη
Τιμησης, ολεσης δε πολεας επι νυσιν Ἀχαιων.
Την δ’ απαμειβομενος προσεφη νεφεληγερετα Ζευς’ 560
Δαιμονιη, αει μεν οιει, ουδε σε ληθω’
Πρήξαι δ’ εμπς ουτι δυνησει, αλλ’ απο Θυμοι
Μᾶλλον εμοι εσει’ το δε τοι και ρηγιον εσται.
Ει δ’ ουτω τουτ’ εστιν, εμοι μελλει φιλον ειναι.
Αλλ’ ακεουσα καθησο, εμφ’ δ’ επιπεθεο μυθω’
Μη νυ τοι ου χραισμωσιν όσοι Θεοι ειο’ εν Ολυμπω,
"Ασσον ιονθ’, ότε κεν τοι ασπτοσ χειρας εφεω.
’Ὡς εφατ’ εδδεισεν δε βοῶτις ποτνια 'Ἡρη’
Και ρ’ ακεουσα καθησο, επιγναμψασα φιλον κηρ.
Ωχθησαι δ’ ανα δωμα Διος Θεοι ουρανωνες. 570
Τοδιν δ’ 'Ἡφαιστος κλυτοτεχνης ἤρχ’ αγορευειν,
Μητρι φιλη επιπρα φερων, λευκωλεν ς Ήρη.
"Η δη λοιγια εργα ταδ’ εσσεται, ουδ’ ετ’ ανεκτα,
Ει δη σφω εινεκα θυτων εριδαινετον ύβε,
Εν δε Θεοις κολων ελαυνετον’ ουδε τι δαιτος
Εσθλης εσσεται ηδος, επει τα χερεώνα νικη.
Μητρι δ’ εγω παραφημι, και αυτη’ περ νοεουσιν,
Πατρι φιλω επιπρα φερειν Διι, οφρα μη αυτε
Ε 5
'ΟΜΗΡΟΥ

Νεικεύσι πατήρ, σὺν δ' ἡμῖν δαίτα ταραξᾷ.
Εὐπερ γαρ κ' ἐθέλησιν Ὀλυμπιὸς αστεροπητῆς,
Εξ ἱδεῶν στυφελίζασιν ὁ γαρ πολὺ φερτατος εστιν.
Αλλα συ τοις' επεσεισι καθάπτεσθαι μαλακοῖς
Ἀυτικ' επείθ' Ὡλος Ὀλυμπιὸς εσσεται ἡμῖν.

'Ὡς αρ' εφ' και αναίξασι, δεπας αμφικυπελλον
Μητρί φίλη εν χερσὶ τιθεὶ, καὶ μιν προσείπε
Τετλαθί, μήτερ εμή, καὶ ανασχεο, κηδομενὴ περ,
Μὴ σὲ, φιλὴν περ εὐσάει, εν ὑφαλμοῖς ἰδωμαί
Θεινομενήν τὸτε δ' οὔτι δυνησομαι, ἀχυμενος περ,
Χρισαμενὴν ἀργολος γαρ Ὀλυμπιὸς αντιφερεσθαι.
Ἡδ' γαρ με και ἀλλοτ' ἀλεξεμεναι μεμαώτα

'Ῥιφε, ποδὸς τεταγων, ἀπὸ βηλοῦ δεσπεσιο.
Πάν δ' ἡμαρ φερομην, ἁμα δ' ηλιως καταδυντι
Καππεσον εν Δημνῷ· ὁλεγος δ' ετι θυμος ενην
Ἐνθα με Σιντις ανδρες αφρ κομισαντο πεσοντα.

'Ὡς φατο· μειδησεν δε θεα λευκολενὸς Ἦρη`
Μειδησας δε, παιδος εδεξατο χειρι κυπελλον.
Αυταρ ὦ τοις αλλοις θεῖος ενδεξια πάσιν
Μινοχοει, γλυκυ νεκταρ απο κρηπήρος αφυσων.
Ασβεστος δ' αρ' ενώθῃ γέλως μακαρεσι Θεοίν,

'Ὡς ίδον Ἡφαιστον δια δωματα ποιννυοντα.

'Ὡς τοτε μεν προσαν ἡμαρ ες θελιων καταδυντα
Δαιννυντ'· ουδε τι θυμος εδενετο δαιτος εἰςης
Ου μεν φορμυγγος περικαλλεος, ἴν εχ' Ἄπολλων,
Μουσᾶων Ἐ', αι αειδον, αμειβομεναι οτι καλῆ.

Αυταρ επει κατεδυ λαμπρον φαος θελιοιο,
Οι μεν κακκειουτες εβαιν οίκουνε ἐκαστος,

'Ἡχὶ ἐκαστῳ δώμα περικυλτος αμφιγυνεις
'Ἡφαιστος ποιησε ειδυφισε πραπιδεσει.
Ζευς δὲ πρὸς ὑν λεχος ἕι' Ὀλυμπιος αστεροπητης,
Ενθα παρος κομμὰς', ὅτε μιν γλυκυς ὑπνος ἱκανος· ἔνθα καθε νῦν ἀνάβαις· παρὰ δὲ, χρυσοθροιος Ἦρη.

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