THE

ILIAD OF HOMER.

BOOKS I., II., III.

BY

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AND

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REVISED EDITION.

Boston:

JOHN ALLYN, PUBLISHER.

1882.
Some two years since, Mr. Arthur Sidgwick, then Assistant Master at Rugby School (within the last few months transferred to Corpus Christi College, Oxford), published a school edition of the First Two Books of the Iliad, the basis of the present volume.

Mr. Sidgwick gained distinction as a student at Trinity College, Cambridge, by the ease and correctness with which he wrote Greek, both in prose and in verse, and he has left a similar reputation behind him at Rugby.

He is the author of an Introduction to Greek Prose Composition, London, 1876, a most suggestive and helpful book, by no means unknown on this side of the Atlantic. His First Greek Writer, already announced as in preparation, will, there is reason to believe, be reproduced in this country immediately on its appearance in England.

Sidgwick's Homer is based upon the German editions of La Roche, Ameis, and Faesi. Among its attractive features, the lively Introduction on the authorship and history of the Homeric Poems, and
the extended account of Homeric Accidence and Syntax, will engage attention. Opinions will no doubt differ as to the most profitable way of using the Sketch of the Dialect, pp. 79–109. Certain parts will well repay the labor of learning by heart; while familiarity with certain other portions, lexical in their character, will best be gained by frequent reference.

The American editor has undertaken the preparation of the present volume at the request of the publisher, and by special arrangement with Mr. Sidgwick. He has added the Text of the Third Book, with the Notes; has supplied references to the Grammars of Hadley and Goodwin; and has made such changes in the language of Mr. Sidgwick as the difference between the grammatical terms in use in America and in England has seemed to require. He has endeavored to use with judgment the discretionary power entrusted to him, making no change unnecessarily, yet occasionally introducing radical modifications, omitting or supplying, condensing or expanding, as the needs of the young student seemed to demand.

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WILLISTON SEMINARY,
Easthampton, Mass., August, 1879.
CONTENTS.

Preface ........................................ iii
Introduction .................................... vii
  (1.) Homeric Poems; (2.) The Poet; (3.) Date; (4.) How transmitted; (5.) Critics of Homer; (6.) Wolf's Prolegomena; (7.) Conclusion; (8.) Outline of Story; (9.) The Gods.

Text—Book I. .................................. 1
   " Book II. .................................... 25
   " Book III. .................................. 59

The Language of Homer .......................... 79

The Dialect.


Notes—Book I. .................................. 111
   " Book II. .................................... 141
   " Book III. .................................. 182
(1.) Homeric Poems.

The two great poems which pass under the name of Homer are the earliest extant works of the incomparable Greek genius; incomparable for its fruitfulness and versatility, and its inborn artistic power, and working with an unique instrument, a language at once flexible, forcible, and melodious. They are the earliest and the greatest of what are called Epic poems,—stories, that is to say, of heroic deeds and adventures; and they are told in a grand and simple poetry, and give a rich and vivid picture of the life of the wonderful Greek people before the beginning of history.

The reasons why they have been such a delight to the world for twenty-five centuries are briefly these: their simplicity, their naturalness, their picturesqueness, their imaginativeness, their variety, their life, and, above all, the nobleness and force of the metre and language.

(2.) The Poet.

Of the poet nothing is known. The tradition of antiquity that he was blind and poor is a tradition,
and nothing more. Even in early times, an epigram records that seven cities claimed the honor of being his birthplace. The Greeks of classical times were all agreed in attributing to him the Iliad, the Odyssey, the Hymns to the Gods, and other poems. [See below, (6.) and (7.).]

(3.) Date.

Herodotus the historian (writing about 440 B.C.) puts the date of Homer about four centuries before himself. This would ascribe the composition of these poems to the ninth century B.C.; and all that can be said is, that in the absence of other evidence this is as likely a period as any other. [See below, (6.) and (7.).]

(4.) How transmitted.

It is disputed whether writing was known when the Iliad and Odyssey were composed: the evidence is rather against it. But anyhow, the poems (whether in their present shape or not — see below) were handed down for some centuries by minstrels, who learnt them from one another, and recited them at public festivals. These minstrels were called Rhapsodists (Ῥαψοδότης, 'stitchers of song'), and among the most famous of them were the Homeridae of Chios, as they called themselves, — a clan or school of bards who claimed descent from Homer himself. It is recorded that Peisistratos, tyrant of Athens, first collected (probably about B.C. 530) the Homeric poems and reduced them to writing.
INTRODUCTION.

(5.) CRITICS OF HOMER.

About 150 B.C. flourished Aristarchos of Alexandria, the greatest critic of antiquity. He studied Homer for years, made a careful recension of the text, rejecting what he considered spurious, and edited the poems to the best of his power in their genuine state. Our texts are based upon this recension.

(6.) WOLF'S PROLEGOMENA.

Even during the lifetime of Aristarchos, a party had arisen at Alexandria called Chorizontes or Separators (οἱ Χωρίζοντες), who maintained that the Iliad and Odyssey were written by different people at different epochs; but the old theory continued to be generally current till the question was raised in a more thorough way by a German Professor, F. A. Wolf of Halle, who, in 1795, published his Prolegomena to Homer. Arguing from the difficulty of composing poems of such length in days when there was no writing and reading, and from indications in the poems themselves that they were not originally whole compositions, but made in parts, he concluded that they arose out of short ballads of heroic adventure, afterwards combined. Those who took the other side replied that to transmit long poems by memory was not so hard, when the very want of writing made men cultivate memory more, when the minstrels devoted their lives specially to the work, and when several people combined, taking each a different portion of the poem to recite.
INTRODUCTION.

(7.) CONCLUSION.

The controversy is not decided, and perhaps never will be. It seems, however, to be generally felt now that the difficulty of oral transmission was exaggerated by Wolf. At the same time, it is generally acknowledged that the differences between the Odyssey and the Iliad (differences of tradition, of belief about gods, of the state of society, etc.) are so great as to make it unlikely that they were written by the same poet or poets, or even at the same epoch. There is much in the Iliad also to favor the view, advanced by Grote and others, that it was originally an epic about Achilles (as the opening lines indicate), and that it was afterwards enlarged to include a great deal more about the other Greeks who fought against Troy.

This theory accounts, as Grote argues, for one difficulty in the books before us. Zeus, in Book Second, promises Thetis to honor Achilles by making the Greeks worsted without him. He accordingly excites Agamemnon by a dream to attack the enemy, inspiring him with hopes of victory. But Agamemnon deludes the people by saying that Zeus is against them, and they are only encouraged to fight by Odysseus. Thus Agamemnon, while professing to obey the dream, does something quite different. Moreover, the result of the battle is favorable to the Greeks. Thus the story is confused and contradictory. Grote's explanation is, that the First Book is part of the original epic of Achilles, while
the larger *Iliad* begins in the Second Book; and that the part which does not quite fit is a primitive and not very successful attempt to piece the two together.

Below is given an outline of the story. The legend with which it begins is not found in the *Iliad* itself, but was the subject of another Epic, now lost, but composed probably about the same time as the *Iliad*. This Epic was called 'The Cyprian Story' (τὰ Κυπρια), and was afterwards ascribed to Stasinos of Cyprus.

This Cyprian story, with the *Iliad* and *Odyssey*, formed part of a vast collection of Epics, called the Epic Cycle. The poems of the Epic Cycle have come down to us only in fragments, and the poets who wrote them, in distinction from Homer, were called Cyclic poets.

(8.) **Outline of Story.**

When Peleus was wedded to the sea-goddess Thetis, the gods forgot to invite the terrible Eris, or goddess of strife; so she came in at the banquet and threw down an apple inscribed, 'To the Fairest.' A strife at once arose, as Here, Aphrodite; and Pallas each claimed the apple for herself. They referred the matter to Paris, who being promised the fairest wife in Greece by Aphrodite, the goddess of love, gave the apple to her. Under her protection he sailed to Greece, and was hospitably received by Menelaos, king of Sparta. He won the love of the queen, Helene, the most beautiful woman in the
world, and carried her off to Troy. The other Greek chieftains, many of whom had been suitors of Helene, agreed to revenge her abduction, and made war on Troy. This was the famous Trojan War, which lasted ten years, and in the last year of which the First Book (A) of the *Iliad* opens.

The leader of the host is Agamemnon, king of Mycenae, and brother of Menelaos. The great warrior Achilles has been offended by Agamemnon taking away from him Briseïs, a fair captive who has been assigned to him as part of the spoil. He withdraws himself and his forces from the war, he appeals to his goddess-mother Thetis, who pleads to Zeus for him, and raises dissension among the gods, till Hephaistos appeases the strife.

The Second Book (B) opens with a dream which Zeus sends to Agamemnon, bidding him lead out his forces to attack and take Troy, which is destined to fall. The king summons the host, but to try their temper advises them to return home; they all agree, and rush to their ships, but are detained by the skill of Odysseus; and the assembly being called a second time, Nestor advises a muster of the troops. The rest of the book is taken up with a catalogue of all the troops of the Greeks and Trojans.

The Third Book (T) relates the duel between Menelaos and Paris, wherein the latter is overcome, but rescued by Aphrodite.

A describes the beginning of the first battle; E, the heroism of the Greek warrior Diomedes; Z, his friendly converse with Glaucos, and the parting of
Hector and Andromache; and \( H \), the single combat of Hector and Aias. In \( \Theta \) the second battle begins; where the Greeks are defeated; so that in \( I \) they send an embassy to beg the return of Achilles, which is refused. In \( K \) Diomedes and Odysseus reconnoitre the Trojans by night. In \( \Lambda \) the third battle begins, and the exploits of Agamemnon and Hector are recounted. \( M \) describes the fourth battle at the Grecian wall. The fourth battle is continued in \( N \); and in \( \Xi \) Here skilfully lulls Zeus to sleep, and Poseidon helps the Greeks. In \( O \) there is another battle, in which Aias performs great deeds; and in \( \Pi \) Patroclus borrows the arms of Achilles, and after great exploits is killed. Round his body the battle rages in \( P \); and \( \Sigma \) describes the grief of Achilles, and the new armor which Hephaistos makes for him. In \( T \) Achilles is reconciled to Agamemnon, and in \( T \) and \( \Phi \) he fights with great havoc, till in \( X \) he slays Hector. \( \Psi \) describes the funeral honors of Patroclus; and the poem ends with the redemption and burning of the body of Hector in \( \Omega \).

The time of each event is carefully marked all through, though there are inconsistencies; and the whole narrative of the poem may be brought within fifty-seven days.

(9.) \textbf{The Gods.}

The following short account of the gods in Homer may be useful to the beginner.

The gods in Homer live in their home on Olym-
pos, where Hephaistos has made them a dwelling or chamber for each (A 608). They are all interested in the doings of men, and especially in the Trojan war. They are by no means all agreed, but on the contrary have a good many bickerings, and, particularly as regards the war, intrigue freely in favor of one side or the other. They are conceived as usually in human guise, though they can assume any other form when they please, or, if they like, be invisible; they can pass anywhere, and very rapidly, and have many other superhuman powers; but in many respects also they are very like men. There is a very vivid description of them at the end of the First Book, which shows this well. Thus they all leave Olympos to go and stay feasting with the blameless Æthiopians on the edge of the world (A 423). Zeus is afraid of the anger of Here (519); and Here sometimes reviles him (520). Thetis is told to retire quietly, lest Here should see her (522). They eat and drink, and laugh and weep, and sleep and walk, etc., just like men. The following is a brief list of the chief personages amongst them:

Zeus, son of Kronos, the king of gods and men; he has dethroned his father, and overcome rebellious monsters called Titans, sons of earth; he is lord of clouds, thunder, lightning, etc.

Poseidaon, brother of Zeus, lord of the sea, and shaker of the earth; he sends winds and storms.
Aïdes, brother of Zeus, god of the nether world, where the dead lie in darkness.

Here, sister and wife of Zeus, patroness of Argos and Sparta; jealousy makes her side with the Greeks in the war. See outline of story.

Ares, son of Zeus and Here, god of war.

Apollon, son of Zeus and Leto, god of the bow, whose shafts are deadly (A 43). Also god of light, hence called Phoibos; of prophecy (A 72); of music (A 603).

Artemis, his sister, also goddess of the bow, and a great huntress.

Hephaistos, son of Zeus and Here, god of fire; identified with fire (B 426). The great artificer, making the shield of Achilles, and the houses of the gods (A 608); and the sceptre of Zeus.

Hermeias, or Hermes, called the bright (B 103); the messenger of the gods.

Athenaie, or Athene, also called Pallas, perhaps 'the brandisher,' as she carries the ægis, or great shield of Zeus (B 447); she is accomplished both in the arts of peace and in war.

Aphrodite, daughter of Zeus, goddess of love and beauty. She is also called Kypris and Kythereia, from the places where she was worshipped.

Dionysos, son of Zeus and Semēle, called a delight to mortals (E 325); scarcely mentioned in the Iliad.

Demeter, goddess of the earth and its fruits; rarely mentioned in the Iliad.
Besides these there are several minor powers,—such as *Eos*, the dawn; *Eelios*, the sun, etc.,—which are scarcely more than personifications. Nearly all these gods have their conventional epithets,—some of them a great many; but these will be found in the course of reading.
BOOK I.

Sing, Muse, the Wrath of Achilles, fatal, but foreordained.

The cause: Apollo's priest, Chryses, came in state with gifts to redeem his daughter:

Τίς τ' ἄρ σφωε θεῶν ἐρίδι ἤπνηκε μάχεσθαι; "Απόλλωνος, λυσόμενός τε θύγατρα φέρων τ' ἀπερείσῃ ἀποινα, ἀτρείδα δὲ μάλιστα δύω, κοσμητορε λαῶν·
And thus addressed the Greeks:

'Ἀτρεΐδαι τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί, 
ὕμιν μὲν θεοὶ δότεν Ὀλύμπια δῶματ' ἔχοντες,
ἐκπέρσαι Πριάμου πόλιν, εὖ δ' οἶκαδ' ἰκέσθαι:
παῖδα δ' ἔμοι Λύσαλ τε φίλην, τὰ τ' ἄποινα δέχεσθαι,
ἀξόμενοι Δίος νῦν ἐκηβόλον Ἀπόλλωνα.

Most approve: not Agamemnon, who dismisses him scornfully.

'Ενθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί
αἰδεῖσθαι τʰ' ἱερῆ, καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρείδη Ἀγαμέμνον ἦνδαν θυμῷ,
ἀλλὰ κακῶς ἄφιει, κρατερὸν δ' ἐπὶ μῦθον ἐτέλλεν·

Μὴ σε, γέρων, κολήσην ἐγώ παρὰ νησὶ κιχείω,
ἡ νῦν δηθύνουτ', ἢ υστερον αὕτης ἱόντα,
μὴ νῦ τοι οὐ χραίσῃν σκῆπτρον καὶ στέμμα θεοῦ.
τὴν δ' ἐγὼ οὐ λύσω πρὶν μιν καὶ γῆρας ἐπεισων
ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης,
ἰστὸν ἐποιχομένην καὶ ἔμοι λέχος ἀντιώσαν·
ἀλλ' ἠθι, μὴ μ' ἑρέθιζε, σαώτερος ὃς κε νέαι.

Chryses departs sadly, and prays to Apollo for vengeance.

'Ὡς ἔφατ' ἔδεισεν δ' ὁ γέρων καὶ ἐπείθετο μῦθῳ.
βὴ δ' ἀκέων παρὰ θίνα πολυφλοιόσβοιο θαλάσσης·
πολλὰ δ' ἐπειτ' ἀπάνευθε κιῶν ἦραθ' ὁ γεραιὸς
Ἀπόλλωνι ἀνακτή, τὸν ἦκομος τέκε Αητῶ·

Κλῦθε μεν, Ἀργυρότοξ', ὅς Χρύσην ἀμφιβέβηκας,
Κλῖθαν τε ζαθένα, Τενέδοιο τε ὅφι ἀνάσσεις,
Σμυρνεῖ, εἶπότε τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
ἡ εἰ δὴ ποτὲ τοι κατὰ πίονα μηρὶ ἔκη.
Apollo hears: and begins to slay the Greeks with his bolts.

'Aνα κατ' ὲνυχόμενον τοῦ δ' ἔκλεψ Φόιβος 'Απόλλων. 

τούτων ὠμοιών ἔχων ἀμφηρεῖας τε φαρέτρην· τοῖς ἀρ' ὀδυστοὶ ἐπ' ὠμῶν χωμένου, 

ἀυτοῦ κυνηθέντος· ὥς ἔμενε νυκτὶ ἑοίκῳς. ἔξετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἵνα ἔηκεν· 

dei n δ' κλαγή γένετ' ἀργυρέοις βιοί. 

οὐρήμα μὲν πρῶτον ἐποχεῖτο καὶ κύνας ἄργους· 

αὐτὰρ ἐπειτ' αὐτοῖσι βέλος ἐχεπενεκές ἐφεις, 

βάλλ'· αἰεὶ δ' πυραὶ νεκύων καὶ τοντο ἐμεβαίλ.

Achilles calls a council, and proposes to ask advice of a prophet.

'Ἐννήμαρ μὲν ἀνὰ στρατόν ἄχετο κῆλα θεοῖο· 

τῷ δεκάτῃ δ' ἀγορηύδε καλέσσατο λαὸν Ἀχιλλεὺς· 

τῷ γὰρ ἐπὶ φρεσὶ θήκε θεὰ λευκόλενος Ἡρη· 

κήδετο γὰρ Δαναῶν, ὅτι μαθήσκοντας ὀρᾶτο. 

οἱ δ' ἐπεὶ οὖν ἤγερθεν, ὄμηγερες τ' ἐγένοντο, 

tούσι δ' ἀνιστάμενοι μετέφη πόδας ὦκεὶς Ἀχιλλεὺς· 

Ἀτρείδη, νῦν ἄμμε παλιμπλαγχέντας ὥιω 

ἄψ ἀπονοστῆσεις, εἰ κεν θάνατον γε φύγουμεν, 

εἰ δὴ ὀμοῦ πόλεμος τε δαμὴ καὶ λοιμὸς Ἀχαιῶς. 

ἀλλ' ἄγε δὴ τινα μάντιν ἐρείσαμεν, ἡ ἑρής, 

ἡ καὶ ὅνεροπόλον — καὶ γὰρ τ' ὀναρ ἐκ Διὸς ἔστιν — 

ὁς κ' εἴποι ὦ τ' τόσσον ἐχώσατο Φοῖβος Ἀπόλλων, 

εἴτ' ἀρ' ὦ ἡ εὐχωλὴς ἐπιμέμφεται, εἴθ' ἐκατόμηθης· 

αἳ κέν πως ἄρνῳν κυίσσης αἰγῶν τε τελείων 

βούλεται ἀντιάσας ἦμιν ἀπὸ λοιγὸν ἀμύναι.
Calchas, the soothsayer, asks leave to speak freely:

"Htov on' dws eivwv kat' ap' eixetv. tois 6 anesth
Kalchas Thestori'dhs, oivwvopólwv cx' 6ristos.
dw yd' t' eivnta, t' eivs'oména, pró t' eivnta,
kai v'ésso' iyf'sat 'Achaidwv 'Ilyou evsw,
hu dia mantosúnv, t'nu oí póre Foibos 'Apollwv
ó suiv év phronwv agoríswato kai metéiepen.
"W 'Achilew, kéléai me, diifile, muthsaswthai
ménwv 'Apollwvóns ekatíhlexetai anaktos.
tougár eivón éreó. sú dé suvtheo, kai moi ómossoin,
h mún mou prófrwv épstein kai xerstn ár'hexwv.
h gár ótoumai andra xolóssemen, ós méga pántovn
'Argeión kratei kai oi peíthontai 'Achail.
keríswon gár basileús, óte xhswtaí andrí xerhí.
eíper gár te xolov ge kai autímari kataptéphi,
allá te kai metópsiówn enche kóton, dptra teléssy,
en sththsewv eóswi. su dé frásai, eí me saósws.

And Achilles having reassured him, he announces that the daughter of Chryses must be restored.

Toú 6 apameibómenos proséphi pódas ókys 'Achilleús.
θarosýsas mála eítPè theopropíou o ti ouða.
oú mà gár 'Apollwvna diwfilon, òte su, Kalchav,
euvómenos Dvnavoi theopropías anafainveis,
oútis, èmev xóntos kai épí xhovn derkoménou,
soi koihs parr' hnuoi bareaías xeíras épologi
suumántov Dvnavón. oúd' òn' 'Agamémvona eýpths,
óswvn pollovn áristov 'Achaidwv eyxetai éyvat.
Kal tóte òn' tharsiye kai ò'n' kátis ámymov
óut' ap' ò g' evxolhís épiriméftpetai, oúth' ekatómbhs,
Agamemnon wrathfully consents, but insists on obtaining another gift in place of her.

"Htou oγ' δως εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη ἦρως Ἀτρείδης εὐρυκρέων Ἀγαμέμνων, ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμελαιναὶ πίμπλαντ', ὅσε δὲ οἱ πυρὶ λαμπτέωντι ἐξει. Κάλχαντα πρώτιστα κάκ' ὀσσόμενος προσέειπεν·

Μάντι κακών, οὗ πώτοτε μοι τὸ κρήγγον εἰπας· αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι, ἐσθλὸν δ' οὖτε τὶ πω εἰπας ἐπος, οὔτ' ἐτέλεσσας· καὶ νῦν ἐν Δαναοῖς θεοπροτέων ἀγορέευις ὡς δὴ τοῦδ' ἐνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει, οὖνεκ' ἐγὼ κούρης Χρυσήδος ἀγλα' ἁποινα οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν οἰκοι ἑχεις· καὶ γὰρ ἐν Κλυταμνήστρης προβέβουλα, κουριδῆς ἀλόχου, ἐπεὶ οὗ ἔθεν ἐστι χερείων, οὐ δέμας, οὔδε φυήν, οὔτ' ἄρ φρένας, οὔτε τὶ ἔργα.

Ἀλλὰ καὶ ὡς ἔθελω δόμεναι πάλιν, εἰ τὸ γ' ἀμεινον· βούλομ' ἐγὼ λαῦν σὸν ἐμμεναι ἡ ἀπολέσθαι. αὐτὰρ ἐμοὶ γέρας αὐτὶχ' ἐτοιμάσατ', ὅφρα μὴ οἶος Ἀργείων ἀγέραστος ἕω· ἐπεὶ οὐδὲ ἑοικεν.

λεύσσετε γὰρ τὸ γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.
Achilles says he shall have it when Troy is sacked: Agamemnon reviles and threatens him, yet orders Chryseis to be restored.

Τὸν δ' ἤμείβετ' ἐπεῖτα ποδάρκης δῖος Ἀχιλλεύς. Ατρείδη κύδιστε, φιλοκτενώτατε πάντων. πῶς γὰρ τοι δῶσουσι γέρας μεγάθυμοι Ἀχαιοὶ; οὐδὲ τί που ἴδμεν ξυνηία κείμενα πολλά. ἀλλὰ τὰ μὲν πολλῶν ἐξεπράθομεν, τὰ δὲ δέδασται, λαοὺς δ' οὐκ ἐπέουκε παλilléοια ταῦτ' ἐπαγέλρεων. ἀλλὰ σὺ μὲν νῦν τήνδε θεῖο πρόες αὐτάρ Ἀχαιοὶ τρύπῃ τετραπλῆ τ' ἀποτίσομεν, αὐτὸ κέ ποθι Ζεὺς δώσει πόλιν Τροίην εὐτείχεον ἐξαλατπάξαι.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων. μὴ δὴ οὕτως, ἀγαθὸς περ ἐὼν, θεοείκελ Ἀχιλλεύς, κλέπτε νόῳ, ἐπεὶ οὐ παρελεύσεαι, οὐδὲ με πείσεις. ἦ θέλεις ὁφ' αὐτὸς ἐχθς γέρας, αὐτάρ ἐμ' αὐτὸς ἴσθαι δενόμενον, κέλει δὲ με τήνδ' ἀποδοῦναι; ἀλλ' εἰ μὲν δῶσουσι γέρας μεγάθυμοι Ἀχαιοὶ, ἁρσαντες κατὰ θυμόν, ὁπως αὐτάξιον ἔσται— εἰ δὲ κε μὴ δώσων, ἐγὼ δὲ κεν αὐτὸς ἐλώμαι ἡ τευν ἡ Αἰαντος ίδων γέρας, ἡ Ὀδυσσῆος ἀξω ἐλών. δ' δὲ κεν κεχολώσεται, ὅν κεν ίκωμαι. ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς. νῦν δ' ἄγε νή μέλαιναν ἐρύσομεν εἰς ἄλα διαν, ἐς δ' ἐρέτας ἐπιτηδεῖς ἀγελρομεν, ἐς δ' ἐκατόμβην θελομεν, ἂν δ' αὐτὴν Χρυσηίδα καλλιπάρρον βήσομεν. εἰς δὲ τὶς ἄρχος ἀνήρ βουληφόροις ἐστω, ἡ Αιας, ἡ Ἰδομενεύς ἡ δῖος Ὀδυσσεύς, ἰε σὺ, Πηλείδη, πάντων ἐκπαγλότατ' ἀνδρῶν, ὀφρ' ἤμιν Ἐκάεργον ἠλάσσεαι ἱερὰ ρέγας.
Achilles replies: We have fought and toiled for you, and now you threaten to take our spoil from us: I will return to Phthia.

Τὸν δὲ ἄρ’ ὑπόδρα ἰδὼν προσέφη πόδας ὡκὺς Ἀχιλλεύς· ὃ μοι, ἀναλαμβήνων ἐπιειμένε, κερδαλεόφρον· πῶς τίς τοι πρόφρων ἔπεσει πειθητάι Ἀχαιῶν, ἢ ὠδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἰῃ μάχεσθαι; οὔ γάρ ἐγὼ Τρώων ἐνεκ’ ἡλθόνοι αἰχμητάων δεύτερο μαχητόμενος· ἔπει ὦ τι μοι ἀίτιοι εἰσίν· οὔ γάρ πάπτοτ’ ἐμάς βοὺς ἠλάσαν, οὐδὲ μὲν ἐπτούσ, οὔδε ποτ’ ἐν Φήλῃ ἐριβόλακι, βοστιαλείρῃ, καρπὸν ἐθηλίσαντ’· ἔπει ἦ μάλα πολλὰ μεταξὺ οὐρέα τε σκωντα, θάλασσα τε ἡχήσασα· ἀλλὰ σοι, ὃ μέγ’ ἀναιδεῖς, ἀμ’ ἐσπόμεθ’, ὅφρα σὺ χαίρῃς, τιμὴν ἄρνυμενος Μενελάῳ, σοὶ τε, κυνῶπα, πρὸς Τρώων—τῶν οὖ τι μετατρέπῃ, οὐδ’ ἀλεγίζεις· καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσῃσθαι ἀπειλεῖς, ἤ ἔπι πόλλ’ ἐμόγνησα, δόσαν δὲ μοι νῖες Ἀχαιῶν. οὐ μὲν σοὶ ποτὲ ἰδον ἐχω γέρας, ὅπποτ’ Ἀχαιοὶ Τρώων ἐκπέρσωσ’ εὐ ναϊόμενον πτολιθθερον· ἀλλὰ τὸ μὲν πλεῖον πολυνάικος πολέμου χειρας ἐμαλ διέπουσ’· ἀτὰρ ἄν ὄτε δασμός ἵκηται, σοι τὸ γέρας πολὺ μείζον, ἐγὼ δ’ ὀλύγον τε φίλον τε ἡρχομ’ ἐχων ἐπὶ νῆας, ἔπει κε κάμῳ πολεμίζων. νῦν δ’ εἰμι Φθιην’, ἔπει ἦ πολὺ φέρτερον ἐστίν, οἰκαδ’ ἴμεν σὺν νημοὶ κορωνίσων· οὐδὲ σ’ ὦ, ἐνθάδ’ ἄτιμος εῶν, ἄφενος καὶ πλοῦτον ἀφύξειν. 

Agamemnon answers with scorn, and vows to take Briseis, Achilles' captive, from him.

Τὸν δ’ ἡμείβετ’ ἐπείτα ἀναζ’ ἀνδρῶν Ἀγαμέμνων· φεῦγε μάλ’, εἰ τοὶ θυμὸς ἐπέσεσται, οὐδὲ σ’ ἐγωγε
Achilles, doubtful what to do in his wrath, is checked by Athena.

"Ως φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δὲ οἱ ἦτορ στῆθεσιν λασίους διάνδιξα μερμήριξεν, ἦ δ' ός φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρείδην ἐναρίζοι, ἦὲ χόλον παῦσειεν, ἐρητύσειε τε θυμόν. εἰς δ' ταῦθ' ὀρμαίες κατὰ φρένα καὶ κατὰ θυμὸν ἔλκετο δ' ἑκ κολεῖνο μέγα ξίφος, ἢλθε δ' Ἄθηνη οὐρανόθεν· πρὸ γὰρ ἤκε θεὰ λευκόλευνος Ἡρη, ἀμφω ὀμῶς θυμῷ φιλέουσά τε κηδομένη τε. στῇ δ' ὀπίθεν, ξανθῆς δὲ κόμης ἔλεε Πηλείωνα, οὕρ φαινομένῃ· τῶν δ' ἄλλων οὕτις ὁμάτο. θάμβησεν δ' Ἀχιλεύς, μετὰ δ' ἐτράπτητ'· αὐτίκα δ' ἐγὼ Παλλάδ' Ἀθηναίην· δεινῷ δὲ οἱ ὀσσε φάνανθεν. καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
Τίτ-τ' αὐτ', αϊγιόχοιο Διὸς τέκος, εἰλήλουθας;
ἡ ἵνα ύβριν ἵδη 'Αγαμέμνονος Ἀτρέιδαο;
ἄλλ' ἐκ τοῦ ἐρέω, τὸ δὲ καὶ τελέεσθαί ὦν·
ἡς ὑπερπλήσῃ τάχ' ἀν ποτε θυμῶν ὀλέσσῃ.

She bids him abate his anger; and he obeys.

Τὸν δ' αὐτὲ προσέειπτε θεὰ γλαυκώτης Ἀθηνη.
ἡλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἱ κε πίθαι,
οὐρανόθεν· πρὸ δὲ μ' ἤκε θεὰ λευκάλενος Ἡρη,
ἀμφώ ὦμῶς θυμόν πιλέουσά τε κηδομένη τε.
ἄλλ' ἄγε, λήγῃ ἔριδος, μηδὲ ξίφος ἐλκεο χειρι.
ἄλλ' ἥ τοι ἐπεσίν μὲν ὄνειδισον, ὡς ἑσταί περ.
ὡδ' γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἑσταί·
καὶ ποτὲ τοι τρίς τόσσα παρέσσεται ἀγλαὰ δόρα
ὕβριος εἴνεκα τῆςδε· σὺ δ' ἵσκεο, πείθεο δ' ἰμῖν.

Τὴν δ' ἀπαμεθόμενος προσέφη τόδας ὡκὺς Ἀχιλλεύς.
χρὴ μὲν σφωίτερόν γε, θεά, ἑπος εἰρύσσασθαι,
καὶ μάλα περ θυμὸν κεχολομένου· ὡς γὰρ ἁμεινον.
ὁς κε θεοῖς ἐπιπείθηται, μάλα τ' ἐκλυνον αὐτοῦ.

'Ἡ καὶ ἔπ' ἀργυρῇ κόστη σχέδε χείρα βαρείαν.
ἀψ' δ' ἐς κουλεῶν ὧσε μέγα ξίφος, οὐδ' ἀπίθησεν
μύθῳ Ἀθηναιής· ἡ δ' Οὐλυμπόνδε βεβηκει
δώματ' ἐσ αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Achilles charges Agamemnon with cowardice: and swears by his staff that the Greeks will one day find the want of him.

Πηλείδης δ' ἐξαύτις ἀπαρτηροὶς ἐπέεσσιν
'Ατρείδην προσέειπτε, καὶ οὐπω λήγε χόλοιο.
Οἶνοβαρές, κυνὸς ὀμματ' ἤχων, κραδίην δ' ἐλάφοιο.
οὔτε ποτ' ἐς πόλεμον ἁμα λαφ' θωρηκθήναι,
οὔτε λόχονδ' ἱέναι σὺν ἀριστήσεσιν Ἀχαίων
tέτληκας θυμῷ· τὸ δὲ τοῦ κήρ ἑιδεταί εἶναι.
ἡ πολὺ λῶιὸν ἐστὶ κατὰ στρατὸν εὐρὺν Ἀχαίων
δῶρ' ἀποαιρεῖσθαι, ὡστὶς σέθεν ἀντίλον εἶπῃ.
δημοβόρος βασιλεὺς, ἔπει οὐτιδανοῖσιν ἀνάσσεσιν·
ἡ γὰρ ἂν, Ἀτρείδης, νῦν ὑστατα λοβήσαιο.
ἀλλ' ἐκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὀμοῦμαι·
ναὶ μὰ τὸδε σκήπτρον, τὸ μὲν οὕποτε φύλλα καὶ ὄξος
φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὀρεσσὶ λέουσεν,
οὐδ' ἀναθηλήσει· περὶ γὰρ ρὰ ἐ χαλκὸς ἔλεψεν
φύλλα τε καὶ φλοιόν· νῦν αὐτὲ μὲν ύπὲς Ἀχαίων
ἐν παλάμης φορέονσι δικαστόλου, οὔτε θέμιστας
πρὸς Δῖος εἰρύσατο· ὁ δὲ τοι μέγας ἐσσεται ὄρκος·
ἡ ποτ' Ἀχιλλῆς ποθῇ ἱξεται ύπας Ἀχαίων
συμπαντας· τοῖς δ' οὗ τι δυνῆσει αἰχύμενος περ
χραίσμειν, εὐτ' ἀν πολλοὶ ὑφ' Ἐκτόρος ἀνδροφόνου
θυνῆσκοντες πῖπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις,
χαφύενος, ὁ τ' ἀριστον Ἀχαίων οὐδὲν ἔτισας.
"Ὡς φάτο Πηλείδης· ποτὶ δὲ σκήπτρον βάλε γαίη, χρυσεῖος ἡλοισι πεπαρμένου, ἐζετο δ' αὐτός·

The aged Nestor advises moderation: let them listen to him, as heroes of old have done, and lay aside wrath.
Τάδ′ Πότεν, ἂ μέγα πένθος Ἀχαίδα γαίαιν ἴκάνει· 
ἡ κεν γηθήσαι Πρίμοις, Πριάμοι τε παῖδες,
ἔλλοι γε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
ἑί τοῖς τάδε πάντα πυθοίατο μαρναμένοιν,
ἡα περὶ μὲν βουλὴν Δαναιῶν, περὶ δ᾽ ἐστὶ μάχεσθαι. 
ἴλλα πίθεσθ᾽ ἀμφῶ δὲ νεωτέρῳ ἐστὸν ἐμεῖον.
ἡδη γὰρ ποτ᾽ ἐγὼ καὶ ἀρείσσων, ἥπερ ὕμιν,
ἀνδράσιν ὄμιλησα, καὶ ὑπόπτε μ᾽ οἳ ἰ ἀθέριζον.
ὑ γὰρ πο τοῖον ἵδον ἀνέρας οὐδὲ ὑδαμάι,
οἶνον Πειρίθοον τε Δρῦαντα τε, ποιμένα λαῶν,
Καϊνεα τ᾽ Ἐξάδιον τε καὶ ἀντίθεου Πολύφημον. 
[Ἐνδεά τ᾽ Ἀιγείδην, ἐπιεἰκελον ἀθανάτοισιν.
κάρτιστοι δὴ κεῖνοι ἐπιχθομίων τράφεν ἀνδρῶν·
κάρτιστοι μὲν ἔσαν, καὶ καρτίστους ἐμάχοντο,
φήροιν ὅρεσκόιοι, καὶ ἐκπάγλως ἀπόλεσαν·
καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἔλθον,
τηλόθεν ἐξ ἀπίθα γαίας· καλέσαντο γὰρ αὐτοὶ: 
καὶ μαχόμεν κατ᾽ ἐμ’ αὐτῶν ἐγὼ· κεῖνοισι δὲ ἀν οὕτω
tῶν, οἱ νῦν βροτοὶ εἰσιν ἐπιχθοῖοι, μαχεῖτο. 
καὶ μὲν μεν βουλέων ξύνειεν, πειθόντο τε μῦθῳ.
ἀλλὰ πιθεσθε καὶ ὑμεῖς, ἐπεὶ πειθεσθαι ἀμεῖνον.
μήτε σὺ τοῦδ’, ἀγαθός περ ἐὼν, ἀποαιρεο κούρνην,
ἀλλ᾽ ἔα, ὅσ οῖ πρῶται δόσαν γέαρας νῖες Ἀχαῖον·
mήτε σὺ, Πηλείδη, ἐθελʾ εριξῆμεναι βασιλῇ ἀντιβήν· ἐπεὶ οὕτω ὄμοις ἐμμορε τιμῆς
σκηπτοῦχοις βασιλεύς, ὅτε Ζεὺς κῦδος ἐδωκεν.
εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δὲ σε γελαντὸ μήτηρ,
ἀλλ᾽ ὁ γε φέρτερός ἐστιν, ἐπεὶ πλευνέσσων ἀνάσσει.
Ἀτρείδη, σὺ δὲ παῦε τεῦν μένος· αὐτὰρ ἐγώγε
λίσσομ’ Ἀχιλῆι μεθέμεν χόλον, ὃς μέγα πᾶσιν
ἐρκός Ἀχαιοίσιν πέλεται πολέμουλ κακοῖο.
Agamemnon pleads that Achilles' pride is intolerable: and Achilles replies that he will not obey. As for the maiden, he will not resist her surrender: but he defies them to take any thing else.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείσσων Ἀγαμέμνων
ναὶ δὴ ταύτα γε πάντα, γέρον, κατὰ μοιρὰν ἔστησε.
ἀλλὰ δ' ἀνὴρ ἔθελε περὶ πάντων ἔμμεναι ἀλλοι,
πάντων μὲν κρατέειν ἔθελε, πάντεσσι δ' ἀνάσσεως,
pᾶσι δὲ σημαίνειν, ἀ τιν' οὖ πείσεσθαι δώ.
eἰ δὲ μων αἰχμητήν ἐθεσαν θεοὶ αἰὲν ἐόντες,
tούνεκά οἱ προδέουσιν δνείδεα μυθήσασθαι;
Τὸν δ' ἄρ' ὑποβλήθην ἡμεῖβετο δίος Ἀχιλλεύς
ἡ γάρ κεν δείλος τε καὶ οὕτιδανδος καλελήμην,
eἰ δὴ σοι πάν ἔργον ὑπεῖξομαι, ὅτι κεν ἐκτῆς,
ἀλλοιοι δὴ ταὐτ' ἐπιτέλλεο, μὴ γὰρ ἔµοιγε
σήμαν'. οὐ γὰρ ἐγὼ γ' ἔτι σοι πείσεσθαι δώ.
ἀλλο δὲ τοι ἐρέω, σὺ δ' ἐνι φρεσὶ βάλλειν σήσιν,
χερσὶ μὲν οὕτοι ἐγὼ γε μαχήσομαι εἶνεκα κούρης,
οὔτε σοι, οὔτε τῳ ἄλλῳ, ἔπει μ' ἀφέλεσθέ γε δόντες
τῶν δ' ἄλλων, ἀ μοι ἐστὶ θοῇ παρὰ νηθ' μελαίνη,
tῶν οὐκ ἂν τι φέρουσι ἄνελὼν ἀέκοντος ἐμείδο.
eἰ δ' ἄγε μὴν πείρησαι, ὕπα γυνώσι καὶ οἶδε
αἰφὰ τοι ἁμα κελαυνών ἐρωήσει περὶ δουρί.

Chryseis is sent away, and sacrifices are offered.

'Ως τὸ γ' ἀντιβίοις μαχησαμένων ἐπέέσσων,
ἀντετήν. λύσαν δ' ἀγορὴν παρὰ νηυσίν Ἀχαιῶν.
Πηλεῖδης μὲν ἐπὶ κλύσης καὶ νῆας ἐίσας
ἡμε σὺν τε Μενούτιάδη καὶ οἷς ἐτάρουσιν.
'Αττρείδης δ' ἀρα νῆα θοῇν ἀλαδε προέρυσσεν,
ἐς δ' ἐρέτας ἐκρύνεν ἐείκοσιν, ἐς δ' ἐκατόμβην
Agamemnon sends heralds to fetch Briseis from Achilles' tent.

"Ως οἱ μὲν τὰ πένωντο κατὰ στρατὸν· οὕδ' Ἀγαμέμνων λήγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆ. ἀλλ' ὁ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέεπεν, τὸ οί ἐσαν κήρυκε καὶ ὅτι ἔριδοθ' θέραποντε. Ἐρχεσθον κλισίνην Πηλημίάδεω Ἀχιλῆος· χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρρην· εἰ δὲ κε ἐδώκησιν, ἐγώ δὲ κεν αὐτὸς ἔλωμαι ἐλθὼν σὺν πλεόνεσσι· τὸ οἰ καὶ ρίγιον ἔσται. "Ως εἰπὼν προεί, κρατερὸν δ' ἐπὶ µύθον ἐτελλεν.

They go reluctantly: but Achilles welcomes them and gives them the maiden, making them witnesses of his wrongs.

tὸ δ' ἀκοντε βάτην παρὰ θίν' ἀλὸς ἀτρυγέτοιο, Μυρµιδόνων δ' ἐτί τε κλισίας καὶ νῆας ἱκέσθην. τὸν δ' εὑρον παρὰ τε κλισίη καὶ νῆτε μελανή ἦµενον· οὐδ' ἄρα τὼ γε ἱδὼν γῆθησεν Ἀχιλλεύς. τὸ µὲν ταρβήσαντε καὶ αἰδοµένῳ βασιλῆᾳ στήτην, οὐδὲ τὶ µιν προσεφώνεον, οὐδ' ἐρέοντο. αὐτὰρ ὁ ἐγὼ ἢσιν ἐνὶ φρεστ', φῶνησέν τε· Χαῖρετε, κήρυκες, Δίος ἀγγελοι ἥδε καὶ ἀνδρῶν,
άσσον ἵτ’· οὕ τι μοι ὑμίμες ἐπαίτιοι, ἀλλ’ Ἀγαμέμνων, 335. ὁ σφῶι προῖει Βρισηίδος εἶνεκα κούρης. ἀλλ’ ἄγε, Διογενεῖς Πατρόκλεις, ἡξαγη κούρην καὶ σφῳφί δός ἄγεων. τῷ δ’ αὐτῷ μάρτυροι ἐστῶν πρός τε θεῶν μακάρων, πρός τε θυντῶν ἀνθρώπων, καὶ πρὸς τοῦ βασιλῆς ἀπηνέος, εἶ ποτε δὴ αὕτε χρείω ἐμείο γένηται ἡεικέα λοιγὸν ἀμῦναι τοῖς ἄλλοις. ἥ γὰρ ὁ γ’ ὀλοίησι φρεσὶ θύει· οὔδε τι οἴδε νοῆσαι ἀμα πρόσσω καὶ ὑπισσω, ὀπτῶς οἱ παρὰ νησὶ σοῦ μαχέοιτο Ἀχαιόλ.

"Ως φάτο· Πάτροκλοις δὲ φίλω ἐπεπεθέθεθ’ ἐταίρῳ· ἐκ δ’ ἄγαγε κλισίῃς Βρισηίδα καλλιπάρην, δῶκε δ’ ἄγεων. τῷ δ’ αὐτίς ἵτην παρὰ νῆας 'Ἀχαιόων· ἥ δ’ ἀέκουσ’ ἀμα τοῦσι γυνή κλεν. 345

Achilles sits alone on the shore, and complains to his mother Thetis.

Αὐτὰρ Ἀχιλλεὺς

δακρύσας ἐτάρων ἀφαρ ἔξετο νόσφι λιασθέλις θῖν ἐφ’, ἄλος πολυής, ὁρώων ἐπὶ οἴνοπα πόντου· 350. πολλὰ δὲ μυτρὶ φίλῃ ἦρήσατο, χείρας ὀρεγνύς. Μήτερ, ἐπεὶ μ’ ἔτεκές γε μινυνθάδιον περ ἐόντα, τυμῆν πέρ μοι ὀθέλλεν 'Ολύμπιοι εὐγενάλξαι, Ζεὺς υψιβρεμέτης· νῦν δ’ οὔδε με τυτθὸν ἐτισεν. ἥ γὰρ μ’ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων ἡτίμησεν· ἐλὼν γὰρ ἐχει γέρας, αὐτὸς ἀπούρας.

She asks him of his grief.

"Ως φάτο δάκρυ χέων· τοῦ δ’ ἐκλυε πότνια μῆτηρ, 355. ἡμένη ἐν βεύθεσιν ἄλος παρὰ πατρὶ γέροντι. καρπαλήμως δ’ ἀνέδυ πολυῆς ἄλος, ἥντ’ ὀμίχλη.
καὶ ἐπὶ πάροιθ' αὐτοῖο καθέξετο δάκρυ χέοντος,
χειρὶ τε μιν κατέρεξεν, ἔπος τ' ἔφατ', ἐκ τ' ὄνόμαζεν.
Τέκνον, τί κλαίεις; τί δὲ σε φρένος ἵκετο πένθος;
ἐξαύδα, μὴ κεῦθε νῷς· ἵνα εἰδομεν ἁμφο.

He tells the tale, how Chryses took his daughter back, and
Agamemnon stole away Briseis.

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὁκὺς 'Αχιλλεύς·
οἰσθα· τὴν τοι ταῦτ' εἰδυὶ πάντ' ἀγορεύω;
φοίμεθ' εἰς Ὑβην, ἱερὴ πόλιν Ἡτείωνος,
τὴν δὲ διεπράθμεν τε, καὶ ἤγομεν ἐνθάδε πάντα·
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἷς 'Αχαίων,
ἐκ δ' ἔλον Ἀτρείδη Χρυσηθ' καλλιπάρρην.
Χρύςῃς δ' αὖθ', ἱερεύς ἐκατηβόλου Ἀπόλλωνος,
ἡλθε θόας ἐπὶ νήας 'Αχαιῶν χαλκοχιτῶνων,
λυσομενός τε θύγατρα, φέρων τ' ἀπερείσι' ἀποινα,
στέμματ' ἔχων εὖ χερσὶν ἔκηβολον Ἀπόλλωνος
χρυσέω ἀνὰ σκήπτρῳ, καὶ ἐλώσετο πάντας 'Αχαιοὺς,
Ἀτρείδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.
ἐνθ' ἄλλοι μὲν πάντες ἐπευφημεῖσαν 'Αχαιοῖ,
αἰδεῖσθαί θ' ἱερή, καὶ ἀγιὰ δέχθαι ἀποινα.
ἀλλ' οὐκ Ἀτρείδη 'Ἀγαμέμνον ἦνδανθυμῷ,
ἀλλὰ κακῶς ἄφιει, κρατερὸν δ' ἔπὶ μύθον ἐτελλεν.
χωρομενὸς δ' ὁ γέρων πάλιν ὄχετο· τοῖο δ' Ἀπόλλων
εὐξαμένου ἤκουσέν, ἐπεὶ μάλα οἱ φίλοι ἤν.
ἡκε δ' ἐπ' Ἀργείουι κακῶν βέλος: οἱ δὲ ναὶ λαοὶ
θυνῆσκον ἐπασσύτεροι· τὰ δ' ἐπὶ χεῖλα θεοῖο
πάντη ἀνὰ στρατόν εὐρῦν 'Αχαιῶν. ἀμμὶ δὲ μάντης
ἐν εἰδώς ἀγόρευε θεοπροπίας 'Εκάτου.
αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάςκεσθαι.
And bids her intercede with Zeus, by her former services to him, to aid the Trojans.

'Ατρείώνα δ' ἐπείτα χόλος λάβει· αἴψα δ' ἀναστὰς ἥπειλησεν μῦθον, ὅ δ' ἔκτελεσμένος ἔστιν. τὴν μὲν γὰρ σὺν υἱῇ θῷ έλίκωτες 'Αχαιοὶ ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ ὁμα κατεκτῶν τὴν δὲ νέον κλεσίηθεν ἔβαν κήρυκες ἄγουτες κούρην Βρισήν, τὴν μοι δόσαν νίες 'Αχαιών.

And bids her intercede with Zeus, by her former services to him, to aid the Trojans.

ἀλλὰ σὺ, εἰ δύνασαι ἅγε, περίσχεο παιδὸς ἔνος· ἐλθοῦσα Οὐλυμπόνδε Δία λίσαι, εἰ ποτε δὴ τι ἢ ἐπει ὄνησας κραδίν Διός, ἢ καὶ ἔργῳ. 390

πολλάκι γὰρ σεο πατρὸς ἐνι μεγάροισιν ἀκούσα εὐχομένης, ὃτ' ἐφησθα κελαίνειffι Κρονίων

οὐ ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι, ὀππότε μιν ἔυνησαι Ὄλυμπιοι ἥθελον ἄλλοι, 'Ηρη τ' ἢδε Ποσειδάων καὶ Παλλᾶς 'Αθήνη. 395

ἀλλὰ συ τὸν γ' ἐλθοῦσα, θεία, ὑπελύσαο δεσμών,

ἀχ' ἐκατόγχειρον καλέσας' ἐν μακρον Ὅλυμπον,

ὅν Βριάρεων καλέουσι θεοί, άνδρες δὲ τε πάντες Αἰγαίων — ὅ γὰρ αὕτε βίη οὗ πατρὸς ἀμελοῦν — ὅς ῥα παρὰ Κρονίων καθέζετο, κύδει γαίων.

τὸν καὶ ὑπέδεισαν μάκαρες θεοί, οὐδὲ τ' ἐδησαν. 400

tὸν νῦν μιν μυῆσασα παρέξεο, καὶ λαβε ἵπτινων, αἴ κέν πως ἔθελησιν ἐπὶ Τρώεσσιν ἀρήζαι,

tοὺς δὲ κατὰ πρύμνας τε καὶ ἁμφ' ἀλὰ ἐλσαι 'Αχαιῶς κτενομένους, ἵνα πάντες ἐπαύρονται βασιλῆς,

γνῷ δὲ καὶ Ἀτρείδης εὐρυκρείων 'Αγαμέμνον ἢν ἄτην, ὅ τ' ἁριστον 'Αχαιῶν οὐδὲν ἐτίσευ. 405

γνῷ δὲ καὶ Ἀτρείδης εὐρυκρείων 'Αγαμέμνον ἢν ἄτην, ὅ τ' ἁριστον 'Αχαιῶν οὐδὲν ἐτίσευ.
She grieves for him, but promises to pray Zeus, when he returns from his banqueting with the Aethioptians. Then she departs.

\[\text{Odysseus arrives at Chryse, and restores Chryseis.}\]

\[\text{Avtar 'Odysseus}\]

\[\text{es \textit{Xrúsei \i'kanev, ágwn ierìh ekatómbhnh.}}\]

\[\text{oì d' òste dè \textit{líménos polubevthéos ëntos \textit{íkonrto,}}\]

\[\text{ístíà mèn stelhantoro, thèsan d' ën \textit{vhl \textit{melaính'}} \]

\[\text{ístov d' ístotókh pélasag, protónoiwv ùfèntes,} \]

\[\text{karpalímwos; tìn d' eis órmwv proëreswv ërëtvoiw.} \]

\[\text{èk d' eunás ëßalwv, kàta dè prùmwnìs' ëðhsvn.}\]
Chryses receives her gladly, and prays Apollo to avert the plague.

"Ως εἰπὼν ἐν χερσὶ τίθειν· ὁ δὲ ἐδέξατο χαίρων παῖδα φίλην· τοι δ' ὥκα θεῖο κλειτὴν ἐκατόμβην ἐξεῖσθ' ἐστησαν ἐὗδμητον περὶ βωμόν·

χερνίσαντο δ' ἐπείτα καὶ οὐλοχύτας ἀνέλουντο.

τοῖσιν δὲ Χρύσης μεγάλ' εὔχετο, χεῖρας ἀνασχόν·

Κλῦθί μεν, 'Ἀργυρότοξ', ὅς Χρύσην ἀμφιβέβηκας, Κῆλλαν τε ξαθένην, Τενέδοιο τε ἣφι ἀνάσσεις!

ιμέν δὴ ποτ' ἐμεῦ πάρος ἐκλυνες εὐξαμένου, τίμησας μὲν ἐμὲ, μέγα δ' ἤψαν λαὸν 'Αχαιῶν·

ἡδ' ἔτι καὶ νῦν μοι τὸδ' ἐπικρήνην ἐέλθωρ·

ἡδ' νῦν Δαναοῖσιν άεικέα λοιγον ἀμμυνον.

"Ὡς ἐφατ' εὐχόμενος· τοῦ δ' ἐκλυνε Φοίβος Ἀπόλλων.

They sacrifice, feast, and go to rest.
λείβε· νέοι δὲ παρ’ αὐτὸν ἔχον πεμπτώβολα χερσίν. αὐτὰρ ἔπει κατὰ μὴρ ἐκάθι, καὶ σπλάγχνῳ ἐπάσαντο, μέστυλλόν τ’ ἄρα τάλλα, καὶ ἀμφ’ ὁ βελοῖσιν ἐπειραν, ἀπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.

αὐτὰρ ἔπει παῦσαντο πόνου, τετύκοντό τε δαιτα, δαινυντ’, οὐδὲ τι θυμὸς ἔδευσε γαϊτὸς έίσης. αὐτὰρ ἔπει πόσιος καὶ ἐδητύος εξ ἔρον ἐντο, κούροι μὲν κρητήρας ἐπεστέψαντο ποτοίν· νόμησαν δ’ ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν. οἱ δὲ πανημέριοι μολπῇ θεόν ἰλάσκοντο,
καλὸν ἀείδοντες παῖνον, κούροι Ἀχαίων,
μελποντες Ἐκάεργον‘ ὁ δὲ φρένα τέρπτετ’ ἀκούον.

Ἡμὸς δ’ ἡλίους κατέδυ, καὶ ἐπὶ κυέφας ἤλθεν,
δὴ τότε κοιμήσαντο παρὰ πρυμνῆσια νῆσ.

And at dawn return.

Ἅμος δ’ ἡρυγένεια φάνη ῥοδοδάκτυλος 'Ἡὼς,
καὶ τὸτ’ ἔπειτ’ ἀνύγοντο μετὰ στρατὸν εὑρὴν 'Ἀχαιῶν·
τοίσιν δ’ ἴκμενον υἱὸν ἰεὶ ἔκαεργος 'Ἀπόλλων.
οἱ δ’ ἱστὸν στήσαντ’, ἀνά θ’ ἱστία λευκὰ πέτασσαν.
ἐν δ’ ἀνεμοὺς πρῆσεν μέσον ιστίον, ἀμφὶ δὲ κύμα
στείρῃ πορφύρεον μεγάλ’ ἱαχε, νῆς ιούσης·

ἡ δ’ ἔθεεν κατὰ κύμα, διαπρήσουσα κέλευθον.

αὐτὰρ ἔπει ὡς ὕκοντο κατὰ στρατὸν εὑρὴν 'Ἀχαιῶν,
νῆα μὲν οὐ γε μέλαιναν ἐπ’ ἕπείροιο ἐρυσαν
ὑφοῦ ἐπὶ ψαμάθοις, υπὸ δ’ ἔρματα μακρὰ τάνυσαν.
αὐτὸι δ’ ἐσκίδνατο κατὰ κλισίας τε νέας τε.

Achilles pines in solitude.

Αὐτὰρ ὁ μήνιε, νησιὸ παρήμενος ὑκυπόροισιν,
Διογενῆς Πηλῆς νῆος, πόδας ὁκὺς 'Ἀχιλλεύς·
The gods return, and Thetis makes her prayer to Zeus.

'Alla' ote di' p' ek toio dudodekath yenev' h'wos, kal tote di' proso' Olymputon isan theoi a'ien e'ontes pantes am'a, Zeus' di' hi'chex. Theitos di' ou l'hetet' efe'time'w 495 pайдos eou', all' hi' anedysei to k'ima thalása'sh, h'rehi' di' anevbhi me'gan ou'ranon Oulymputon te' e'vhen di' eurítopa Krou'ihin ater' himenon all'wv, akrotatív koruphí poludeirádous Oulymputo.

kal ra páro unh' atutó kathèxeto, kal labe' goú'nwv skajh' dezi'terh' di' ár' up' antheréwvno' eloú'sa, lisisoménh proséieite Dia Krou'ihon anakta.'

Zeus pàter, e' i'no te d' se met' athanatósin dh'sa 500 hi' epie' hi' eragw, tode moi' kkh'nwv e'ldow: t'imshon moi' vi'nw, di' ókumórwtatos all'wv e'pltet' atár mi'n vi'n ye anax' anodrov' Aghamémwv' h'tinshen' el'ow tahr' e'xei' géras, atotús ápóúras.

all' sv' p' er mi'n tôsou, 'Olymputie mpteta Zeus' tòphra di' épi Trówsho ti'dei krátos, ófr' án' 'Akhaiol vi'nw emón tô'souin d'héllo'sivn te' e timhi.

He sits silent: and she prays him a second time to reply.

'Ωs phátō' thn' di' ou ti' proséfhi vefelhgeréta Zeus, all' ak'énov dh'n h'sto. Theitos di', ωs' h'psato goú'nwv, ωs' e'xhet' empefuvia, kal e'rieto deúteron atutis'.

Nhmerti's men' di' mi'o úpòscheo kai katánvesou, hi' a'póent', e'pete ou' to' e'pi' déos, ófr' euv' eíddw, óssou e'gò metá' pá'sivn atimotatí theóv eim.'
He in wrath bids her depart, for fear of Hera: yet assents to her prayer.

Τὴν δὲ μεγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεύς· ἦ δὴ λοίμα ἔργ’, ὅ τε μ’ ἐχθροδοπῆσαι ἐφήσεις Ἡρη, ὅτ’ ἂν μ’ ἐρέθησιν οὐειδείοις ἐπέέσσων. ἦ δὲ καὶ αὐτὸς μ’ αἰεὶ ἐν ἀθανάτους θεοῖς νεικεὶ, καὶ τέ μὲ φησὶ μάχῃ Τρώεσσων ἀρήγεν. ἀλλὰ σὺ μὲν νῦν αὐτὶς ἀπόστιχε, μὴ τι νοήῃ Ἡρη· ἐμοὶ δὲ κε ταῦτα μελήστει, ὄφρα τελέσσω. εἰ δ’ ἄγε τοι κεφαλὴ κατανεύσομαι, ὄφρα πεποίθης· τούτῳ γὰρ ἐξ ἐμέθεν γε μετ’ ἀθανάτους μέγιστον τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ’ ἀπατηλὸν, οὐδ’ ἀτελεύτητον, ὁ τι κεν κεφαλὴ κατανεύσω.

After he has nodded, and Thetis gone, he returns to his throne; but Hera, observant, asks him who has been in counsel with him.

''Ἡ, καὶ κυνανέσσων ἐπ’ ὄφρυσι νεῦσε Κρονίων· ἀμβρόσιαν δ’ ἀρα χαίται ἐπερρώσαντο ἀνακτὸς κρατὸς ἀπ’ ἀθανάτουοι μέγαν δ’ ἐλελίξεων Ὀλυμπον. 530

Τώ γ’ ὃς θουλεύσαντε διέτμαγεν· ἦ μὲν ἔπειτα εἰς ἀλα ἀλτὸ βαθεῖαν ἀπ’ αἰγλῆντος Ὀλυμπον, Ζεῦς δὲ ἐδὸν πρὸς δόμα. θεοὶ δ’ ἀμα πάντες ἀνέσταν εξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδὲ τις ἐτής μείναι ἐπερχόμενον, ἀλλ’ ἀντίοι ἔσταν ἀπαντες. 535 ὃς ὃ μὲν ἐνθα καθέζετ’ ἐπὶ θρόνον· οὐδὲ μιν Ἡρη ἡγνοίησεν ἴδοῦσ’, ὅτι οἱ συμφράσσατο βουλᾶς ἄργυροπεζὰ Θέτις, θυγάτηρ ἀλλοιο γέροντος. αὐτίκα κερτομίοιοι Δία Κρονίων προσηύδα.

Τίς δ’ αὐ τοῦ, δολομῆτα, θεῶν συμφράσσατο βουλᾶς; 540
Zeus rebukes her curiosity.

_Τὰν ὃ’ ἡμείλετ’ ἐπείτα πατήρ ἄνδρων τε θεὸν τε._

"Ἡρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους ἐιδήσευν: χαλεπότι τοι ἔσουν’, ἀλόχῳ περ ἐούσῃ. ἀλλ' ὅν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὕτως ἐπείτα οὕτε θεῶν πρότερος τὸν γ' εἰσεται, οὔτ' ἄνθρωποι·

ὅν δὲ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι, μὴ τι σὺ ταῦτα ἔκαστα διείρεσο, μὴ ὅτι μετάλλα. 550

She discloses her suspicions of Thetis.

_Τὸν δ' ἡμείλετ' ἐπείτα βοῶτις πότνια "Ἡρη· αἰνότατε Κρονίδη, ποίον τὸν μῦθον ἐείπες· καὶ λίπν σε πάρος γ' οὕτ' εἴρομαι οὕτε μεταλλὸ· ἀλλὰ μάλ' εὑκηλος τὰ φράζεαν ἁσο' ἐθέλησθα. νῦν δ' αἰνῶς δείδουκα κατὰ φρένα μὴ σε παρείπη ἀργυρόπεζα Θέτις, θυγάτηρ ἀλλοίοι γέροντος. ἥρπῃ γὰρ σοι γε παρέξετο καὶ λάβε γούνων· τῇ σ' οἴω κατανεύσαι ἐτήτυμον ὡς 'Αχιλῆα τιμήσης, ὀλέσθης δὲ πολέας ἐπὶ νυσίν Ὀξαϊών._

With angry threats he silences her.

_Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς· δαιμονίη, αἰεί μὲν ὅτει, οὐδὲ σε λήθω· πρὴξαι δ' ἐμπῆς οὐ τι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ μᾶλλον ἐμοὶ ἐσεαι· τὸ δὲ τοι καὶ ρίγουν ἐσται. εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι._
Hephaistos counsels submission:

Gives her the cup, and warns her by his own punishment to endure.

'Ως ἄρ' ἔφη· καὶ ἀναίξας δέτας ἀμφικύπτελλον
μητρὶ φίλῃ ἐν χερσὶ τίθει, καὶ μίν προσέειπεν.

Τέτλαθι, μήτερ ἐμῇ, καὶ ἀνάσχεο, κηδομένη περ,
μή σε φίλῃν περ ἑούσαν ἐν ὀφθαλμοῖς ἰδὼμαι
θειομένην· τότε δ' οὖ τι δυνήσομαι, ἀχνύμενός περ,
χαίρομεν· ἀργαλεός γὰρ ὀλύμπιος ἀντιφέρεσθαι.
The gods, with laughter at Hephaistos, banquet till sundown, and then retire to rest.

Avtàr ó tois allloi sou theois éndexia, pásin
Φνοχοëi, γλυκû vëktar ûpò krupthroû afúsoûnoù.
Aïbëstos ð' áp' énuðro gélos makáresi theîsîn,
oû ùdon "Hfaiostou dià dòmatà poumpòuonta.

'Ois tôte ìn periò perpro ð' ëkliou kàtaðùnta
daînnut', oude ti thumòs ëdedëtò daîtoû èisîs,
oû ìn fôrmuggos periakallh, ënu ì 'Apolìkou,
Mousiâùn ð', ai' ìeidoû ìmeisbòmenai òpî kalì.

Avtàr èpeti kàtedu lamproûn fàsò ëklioiou,
oû ìn kàkkelontes ìbetai oukînda ìkaßos,
'Hchi ekástou ðóma periaklûtòs 'Amphyughèi,
"Hfaiostos, poihsen ìduhjoi pràptîdèssuwn.
Zeus ìe proì ìn léchos ëi' 'Olampiou aÞteropptítìs,
énta pàròs koimàth', òste ìnnu glukûs ùppous ìkànuv.
énétho kathëû' ìnavasì: parà ìe xëruðhронos "Hrèn.
Zeus sends a false Dream to Agamemnon, encouraging him to attack Troy.

"Αλλοι μὲν ὑπὲρ τε καὶ ἀνέρες ἐπιτοκορυσταὶ εὕδουν παννύχιοι, Δία δ' οὐκ ἐχε νῆδυμοι ὑπνοι· ἀλλ' ὁ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλῆα τιμήσῃ, ὀλέσθ ἐδ' πολέως ἐπὶ νησίν Ἀχαιῶν. ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστῃ φαίνετο βουλή, πέμψαι ἐπ' Ἄτρείδη Αγαμέμνονι οὐλον Ὀνειρον· καὶ μν ὕφής ἐπεα πτερνέντα προςηῦδα·

Βάσκ' ἰθι, οὗτε Ὀνειρε, θοᾶς ἐπὶ νῆς Ἀχαιῶν· ἐλθὼν ἐς κλισῆν Ἀγαμέμνονος Ἀτρείδαις πάντα μάλ' ἀπεκάκεως ἀγορενέμεν, ὡς ἑπιτέλλω. θορῆξαι εἶ κέλευε κάρη κομόντας Ἀχαιόις πανσυδῆ· νῦν γὰρ κεν ἐλοι πόλων εὐρυάγυιον Τρώων· οὐ γὰρ ἐπὶ ἀμφὶς Ὀλύμπια δῶματ ἔχοντες ἀθάνατοι φράζονται· ἐπέγναυμεν γὰρ ἀπάντας Ἡρῆ λισομένη· Τρώεσσι δὲ κήδε' ἐφήτται. "Ως φάτο· βῆ δ' ἄρ', Ὀνειρος, ἐπεί τὸν μῦθον ἄκουσεν.

The Dream finds him asleep, and in the form of Nestor tells him the gods are now at one to aid the Greeks.

καρπαλίμως δ' ἰκάνε θοᾶς ἐπὶ νῆς Ἀχαιῶν· βῆ δ' ἄρ' ἐπ' Ἄτρείδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
εύδοντ' ἐν κλισθῇ, περὶ δ` ἀμβρόσιος κέχυθ' ὑπνος. στῇ δ` ἄρ' ὑπὲρ κεφάλῆς, Νηληνὶ τὶ ἐοικώς, Νέστορι, τὸν ρα μάλιστα γερόντων τι' Ἀγαμέμνων· τῷ μιν ἑισώμενος προσεφώνεε θείος ὁ Ουειρος.

Εὐδείς, Ἀτρέος ὑιὲ δαίφρονος ὑπποδάμοιον; οὐ χρὴ παννύχιοι εὔδειν βουληφόρον ἀνδρα, φι λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν. ὕπνον δ` ἐμέθεν εἴνες ὅκα. Διός δὲ τοι ἀγγελός εἶμι, ὃς σευ, ἀνευθεν ἔων, μέγα κήδεται ἥδ` ἐλεαίρει.

θωρήζαλ σ` ἐκέλευσε κάρη κομόωντας Ἀκαιός παναυδή. νῦν γὰρ κεν ἔλος πόλιν εὐρωάγιαν Ῥώων· οὐ γὰρ ἦτ' ἀμφὶς Ὀλυμπία δόματ' ἐχοντες ἀθάνατον φράζονται· ἐπέγναμφεν γὰρ ἀπαντάς Ἡρη νισσομἐνή. Ῥώουσι δὲ κηδέ' ἐφήπται ἐκ Διός. ἀλλὰ σὺ σή συν ἔχε φρεσί, μηδὲ σὲ λήθῃ αἴρειτω, εὐτ ἄν σε μελήφρων ὑπνος ἀνή.  

In false confidence, Agamemnon awakes, arms himself, and at dawn summons the host to council.

"Ὡς ἀρα φωνῆσας ὑπεβῆστε· τὸν δ` ἔλυπ` αὐτοῦ τὰ φρονέωντ' ἀνα θυμόν, ἂ` ἰ' οὐ τελέοσθαι ἐμελλον. φη γὰρ ὅ γ' αἱρῆσεν Πριάμου πόλιν ἡματι κεῖνο, νῆπιος· οὔδε τὰ ἱδή, ἂ ρα Ζεὺς μίδετο ἐργα. θῆσεν γὰρ ἦτ' ἐμελλεν ἐπ' ἀλγεά τε στουαχάς τε Τρωσι τε καὶ Δαναοίς διὰ κρατεράς υσμίας. ἔγρετο δ` ἦξ ὑπνοι· θείῃ δὲ μιν ἀμφεχυτ' ὀμφη. ἔξετο δ` ὀρθωθείς· μαλακὸν δ` ἐνυίν χιτῶνα, καλὸν, νηγάτεον· περὶ δὲ μέγα βάλλητο φαρος· ποσεῖ δ` ὑπὸ λυπαροῖσιν ἐδήσατο καλὰ πέδιλα· ἀμφὶ δ` ἄρ` ὁμοισιν βάλλητο ἕφος ἀργυρόηλον."
First, however, he calls a council of elders and tells them his dream.

Βουλὴ δὲ πρώτον μεγαθύμων ἦσαν γερόντων, Νεστορέη παρὰ νυνι Πυλοιγενέως βασιλῆς τοὺς ὁ γε συγκαλέσας πυκνῶν ἡρτύνετο βουλὴν.

Κλῦτε, φίλοι· θείος μου ἐνύπνιον ἔθεθεν ὁ Οὐνερος ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίω εἴδος τε μέγεθος τε φυῆν τ' ἀγχιστα ἐφίκει.

στῇ δ' άρ' ὑπὲρ κεφαλῆς, καὶ με πρὸς μύθον ἔειπεν· εὐδείς, 'Ατρέος υἱὲ δαίφρονος ἵπποδάμιον;

οὐ χρῆ παννύχιον εὐδεῖν βουληφόρον ἄνδρα, φ' λαοὶ τ' ἐπιτετράφαται, καὶ τόσσα μέμηλεν.

νῦν δ' ἔμεθεν ξύνες ὄικα· Δίως δὲ τοι ἀγγελός εἰμι, ὅς σεβ., ἀνευθέν εῶν, μέγα κηδεται ἦδ' ἐλεαίρει.

θωρῆξαι α' ἐκελευστε κάρῃ κομόωντας Ἀχαιόν πανσυδῆ· νῦν γὰρ κεν ἐλοῖς πόλιν εὐρυάγυναν Ἰρώων· οὗ γὰρ ἐτ' ἀμφίς Ὀλυμπία δόματ' ἔχοντες ἀθάνατοι φράζονται· ἐπέγνωμψεν γὰρ ἀπάντας Ἡρὴ λισσομένη. Τρώεσσι δὲ κήδε' ἐφήπται ἐκ Διώς· ἀλλὰ οὖ σήσθων ἔχε φρεσίν.—"Ως δ' μὲν εἴπων θ' ἀποττάμενος, ἐμὲ δὲ γλυκὺς ὕπνοις ἀνήκεν.
He will make trial of the Greeks' spirit, bidding them sail away, while the chiefs must restrain them.

Nestor replies: Another man we had doubted, but the King's dream must be obeyed.

The people swarm in like bees, and the heralds make silence; Agamemnon, with his sacred sceptre, stands up,
and speaks: Zeus will not let us win, as he promised, and we must return,—disgraced, for the Trojans are fewer than we.

'O filoi, ἥρωις Δαναοί, θεράποντες Ἀργος,
Zeús με μέγα Κρονίδης ἀτῆ ἐνέδησε βαρέθη·
σχέτλιος, δέ πρὶν μέν μοι ὑπέσχετο καὶ κατένευσεν
'Ιλιον ἐκπέρσαντ’ εὔτελχεον ἀτονέεσθαι·
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ με κελευεὶ
dυσκλέα Ἀργος ἴκέσθαι, ἐπεὶ πολὺν ὁλεσα λαὸν.
[οὗτο τοῦ Διὸ μέλλει ὑπερμενεῖ φίλον εἶναι,
δὲ δὴ πολλάων πολλῶν κατέλυσε κάρηνα,
ηὸ ἐτὶ καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσομένουσι πυθέσθαι.
μὰς οὔτω τοιόνδε τοσόνδε τε λαὸν 'Αχαιών
ἀπρηκτον πόλεμον πολεμίζειν ἧδε μάχεσθαι
ἀνδράσι παυροτέροισι, τέλος δ’ οὖν τι πέφαυται.
εὕτε γὰρ κ’ ἐθέλοιμεν 'Αχαιοὶ τε Τρῶες τε,
ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἁμφώ, Τρῶες μὲν λέγασθαί, ἑφέστιοι ὅσοι ἔσοντι,
ήμεις δ’ ἐσ τεκάδας διακοσμηθεῖμεν 'Αχαιοὶ,
Τρῶων δ’ ἀνδρα ἐκαστον ἐλοίμεθα οἰνοχοεύειν·
πολλαὶ κεν δεκάδες δενοίατε οἰνοχόιοι. 
τόσσον ἐγὼ φημὶ πλέας ἐμμεναι υἷς 'Αχαιῶν
Τρῶων, οἳ ναίονσι κατὰ πτῶλιν· ἀλλ’ ἐπίκουροι
πολλέων ἐκ πολιών ἐγχέσπαλοι ἀνδρές ἔσοντι,
οἳ μὲ μέγα πλάζουσι, καὶ οὐκ εἴσοδ’ ἐθέλοντα
'Ηλίου ἐκπέρσαι ἐν ναιόμενον πτολεόθρον.
ἐννέα δὴ βεβάασι Δίος μεγάλου ἐνιαυτοὶ,
καὶ δὴ δοῦρα σέσηπτε νεῶν καὶ σπάρτα λέλυνται·
αἴ δὲ ποὺ ἠμετερά τ’ ἄλοχοι καὶ νήπια τέκνα
εἰσ’ ἐνι μεγάροις ποτιδεημέναι· ἁμμὶ δὲ ἔργον
ἀυτός ἀκράπαντο, οὐ εἶνεκα δεῦρ’ ἰκόμεσθα.
ἀλλ’ ἄγεθ’, ὡς ἀν ἐγὼν εἴπω, πειθώμεθα πάντες·
φεῦγομεν σὺν νησὶ φίλην ἐς πατρίδα γαϊάν·
οὐ γὰρ ἐτι Τρόιν αἰρήσομεν εὐρυνάγμιαν.

The gathering is stirred, like waves or like heads of wheat by
the wind, and they rush to launch their ships.

‘Ὡς φάτο· τοῖσι δὲ θυμῶν ἐνι στήθεσσιν ὄρινεν
πάσι μετὰ πληθὺν, ὃσιοι οὐ βούλησ ἐπάκουσαν.
κινήθη δ’ ἀγορῇ, ὡς κύματα μακρὰ θαλάσσης
πῶντον 'Ικαρίοιο, τὰ μέν τ’ 'Εὔρος τε 'Νότος τε
ἀρορ’ ἐπαίξας πατρὸς Δίος ἐκ νεφελάων.
There might have been mischief; but Hera stirred up Athena to speak to Odysseus.

"Ενθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, εἰ μὴ Ἀθηναίην Ἑρῆ πρὸς μύθον ἔειπεν.

"Ω τόποι, αἰγιάλοιοι Δίως τέκος, ἀτρυπώνη, οὔτω δὴ οἰκόνοι, φίλην ἐς πατρίδα γαίαν,
'Αργείοι φεύξονται ἐπ' εὐρέα νότα θαλάσσης; 
καὶ δὲ κεν εὐχωλήν Πριάμῳ καὶ Τρῳδὶ λήποιεν
'Αργείην Ἐλένην, ἢς εἴνεκα πολλοὶ 'Αχαιῶν
ἐν Τρῳδῇ ἀπολογοῦσιν φίλης ἀπὸ πατρίδος αὐής;
ἀλλ' ἦθι νῦν κατὰ λαδὸν 'Αχαιῶν χαλκοχυτῶνοι· 
σοῖς ἁγανοίς ἐπέζεσσιν ἐρήτυνε φῶτα ἐκαστον.

μηδὲ ἐκ νῆας ἀλαδ' ἐλκεμέν ἀμφιελίσσασ.

"Ὡς ἔφατ· οὐδ' ἀπίθησε θεᾶ γλαυκώπτις Ἀθήνη.
βῆ δὲ κατ' Οὐλύμποιο καρήνων αἰέασα· καρπαλίμως δ' ἱκανε θοᾶς ἐπὶ νῆας 'Αχαιῶν· 
εὑρεν ἑπετ' Ὀδυσσῆα, Διῒ μῆτιν ἀτάλαντον,
ἔσταοτ'· οὐδ' ὁ γε νῆὸς ἐὔσελμοι μελαῖνης
ἀππετ', ἑπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἱκανεν.
ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκώπτις Ἀθήνη."
She bids him for shame restrain the men; he runs to obey.

Διογενεὶς Δαερτιάδη, πολυμήχαν’ Ὄδυσσευ, οὕτω δὴ ὦικώνδε, φίλην ἐς πατρίδα γαῖαν, φεύξεσθ’, ἐν νήσσι πολυκλήσι πεσόντες;

κάδ δὲ κεν εὐχωλὴν Πριάμῳ καὶ Τροᾷ λύποιτε Ἀργείην Ἐλένην, ἦς εἶνεκα πολλοὶ Ἀχαῖων ἐν Τροίῃ ἀπόλουτο, φίλης ἀπὸ πατρίδος αἰής; ἀλλ’ ἐδοὺ νῦν κατὰ λαὸν Ἀχαῖων, μηδὲ τ’ ἐρώει· σοὶς δ’ ἄγανοις ἐπέέσσιν ἐρήτουε φῶτα ἐκαστον, μηδὲ εά νῆας ἄλαδ’ ἐλκέμεν ἄμφιελίσσας.

"Ὤς φάθ’· οὶ δὲ ξυνήκε θεᾶς ὑπα φωνησάσης. βῆ δὲ θεέων, ἀπὸ δὲ χλαϊῶν βάλε· τὴν δ’ ἐκόμισσεν κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὄπηδει. αὐτὸς δ’ Ἀτρείδεω ’Ἀγαμέμνονος ἀντίος ἔλθων δέξατο οἱ σκήπτρον πατρώιον, ἀφθιτον αἰεὶ· σὺν τῷ ἐβή κατὰ νῆας Ἀχαϊῶν χαλκοχιτῶνων.

The chiefs he warns to beware lest they mistake Agamemnon, and make him wroth;

"Οὐτινα μὲν βασιλῆα καὶ εἰξοχον ἀνδρα κίχειν, τὸν δ’ ἄγανοις ἐπέέσσιν ἐρητύσασκε παραστάς·

Δαιμόνι, ὦ σε ἐοικε, κακὸν ὦς, δειδίσσεσθαι· ἀλλ’ αὐτὸς τε κάθησο, καὶ ἄλλους ἱδρυε λαοὺς· οὐ γάρ πω σάφα οἰσθ’, οἶος νόσο Ἀτρείδων· νῦν μὲν πειρᾶται, τάχα δ’ ὑφεται υίας Ἀχαϊῶν. ἐν βουλῇ δ’ οὐ πάντες ἀκούσαμεν οἶον ἑσπεν. μή τι χολωσάμενος βέζη κακὸν υίας Ἀχαιῶν· θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος· τιμὴ δ’ έκ Διὸς ἐστι, φιλεῖ δὲ ἐ μητίετα Ζεύς.
the people, more roughly, to be quiet and obey their betters.

"Ov δ' αὖ δήμου τ' ἀνδρα ίδοι, βοῶντα τ' ἐφεύροι, τὸν σκῆπτρῳ ἐλάσασκεν ὀμοκλήσασκέ τε μῦθος.

Δαμόνι, ἀτρέμας ἤσο, καὶ ἄλλων μῦθον ἄκουν, οὐ σέο φέρτεροι εἶσιν. οὐ δ' ἀπτόλεμος καὶ ἀναλκις, οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ. οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαῖοι, οὐκ ἀγαθὸν πολυκοιρανίη. εἰς κοίρανος ἐστῶ, εἰς βασιλεύσω, ὅ ἐδωκε Κρόνος παῖς ἀγκυλομῆτεω. [σκῆπτρόν τ' ἥδε θέμιστας, ἵνα σφίσῃ βουλεύσιν.]

The people return to the Agora, all but the hideous wretch Thersites,

"Ως ὁ γε κοιρανέων διέπε στρατόν. οἱ δ' ἀγορήνδε αὖτις ἐπεσσεύσωντο νεῶν ἀπὸ καὶ κλισίαν ἥχῳ, ὡς οτὲ κῦμα πολυφλοῖσθον θαλάσσης αἰγιαλῶν μεγάλῳ βρέμεται, σμαραγδεῖ δὲ τε πόντος.

'Ἀλλοι μὲν β' ἔξοντο, ἐρήτυθεν δὲ καθ' ἐδραῖ. Θερσίτης δ' ἐπὶ μοῦνος ἀμετροεῖς ἐκολῶ, ὡς β' ἐπεα φρεσίν ἦσιν ἀκοσμά τε πολλά τε ἂδη, μάφ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσω, ἀλλ' ὁ τι οἱ εἴσαιτο γελοίον Ἀργείοισιν ἐμμεναί. αἰσχιστος δὲ ἀνήρ ὑπὸ Ἰλιον ἤλθεν. πολκὸς ἦν, χωλὸς δ' ἐτερον πόδα. τὸ τε οἱ ὦμοι κυρτῶ, ἐπὶ στῆθος συνοχωκότε. αὐτὰρ ὑπερθεν φοῖδας ἦν κεφαλήν, ψευδή δ' ἐπευήνυθε λάχυν. ἐχθιστος δ' Ἀχιλῆι μάλιστ' ἦν ἦδ' Ὁδυσῆ. τὸ νάρ νεικείσθε. τὸτ' αὐτ' Ἀγαμέμνονι διώ δέξεα κεκληγὼς λέγ' ὅνειδεα. τῷ δ' ἂρ' Ἀχαιοὶ ἐκπάγλως κοτέοντο, νεμέσσθεν τ' ἐνὶ θυμῷ. αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μῦθῳ.
who reviles Agamemnon for his greed, and the people for their slavishness.

'Атрейдη, τέο δὴ αὐτ’ ἑπιμέμφεαι, ἤδε χατίζεις; πλειάλ τοι χαλκοῦ κλασίαι, πολλαι δὲ γυναῖκες εἰσὶν ἐνὶ κλοιόνῃς ἐξαἵρετοι, ἂς τοι 'Αχαιοί πρωτίστῳ δίδομεν, εὑτ’ ἄν πτολεθρὸν ἐλωμεν. ἦ ἐτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κε τις οἶσει Τρώων ἵπποδάμῳ εἰς Ἰλίον, ύδος ἄποινα, ὃν κεν ἐγὼ δῆσας ἀγάρῳ, ἣ ἄλλος 'Αχαίων; ἦ γυναῖκα νέην, ἵνα μίσγεαι ἐν φιλότητι, ἤπτ’ αὐτός ἀποιόσφι κατίσχει; — οὐ μὲν ἐοικεν, ἀρχὸν ἐόντα, κακῶν ἐπιβασκέμεν ὕπας 'Αχαίων. ὁ πέτωνες, κακ’ ἐλέγχε, 'Αχαίδες, οὐκέτ’ Ἀχαίοι.

οὐκαδὲ περ σὺν νυσοὶ νεώμεθα· τόνδε δ’ ἐώμεν αὐτοῦ ἐνὶ Τροίῃ γέρα πεσέμεν, ὥρα ἠδηταί, ἦ τὶ τί οἱ χήμεις προσαμύνομεν, ἡ καὶ οὐκι· ὃς καὶ νῦν 'Αχιλή, ἐο μέγ’ ἀμείνονα φώτα, τήμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. ἀλλὰ μᾶλ’ οὐκ 'Αχιλῆη χόλος φρεσίν, ἀλλὰ μεθῆμον· ἦ γὰρ ἄν, 'Ατρείδη, νῦν ὑστατα λαβῆσαι.

But Odysseus rebukes and threatens him;

'Ὠς φάτο νευκέλων 'Αγαμέμνονα, ποιμένα λαῶν, Θερσίθης· τῷ δ’ ὧν καπαρίστατο δῖος Ὄδυσσεύς, καὶ μν’ υπόδρα ὕδων χαλεπὸν ἥνιππαπε μύθω· Θερσίθ’ ἀκριτόμυθε, λυγὸς περ ἐὼν ἀγορητῆς, ἴσχεο, μηδ’ ἐθελ’ οίος ἐριζέμεναι βασίλευσιν. οὐ γὰρ ἐγὼ σέο φημὶ χερείστερον βροτὸν ἄλλον ἐμμεναι, ὅσσοι ἀμ’ 'Ατρείδης υπὸ Ἰλίων ἦλθον.
\[\text{οὐκ ἄν βασιλῆς ἀνὰ στόμ' ἔχων ἀγορεύοις, καὶ σφιν ὀνείδεα τε προφέρους, νόστον τε φυλάσσωσι. οὐδὲ τί πω σάφα ἵδε μεν ὅπως ἔσται τάδε ἔργα, ἦ εὔ ἦ ἦ κακῶς νοστήσομεν ὑπὲρ Ἀχαϊῶν. [τῷ νῦν Ἀτρεΐδη Ἀγαμέμνονι, ποιμένι λαῶν, ἦσαὶ ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν ἱρωές Δαναοί· σὺ δὲ κερτομένων ἀγορεύεις.] ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται· εἰ κ' ἐτι σ' ἀφραίνοντα κιχήσομαι, ὡς νῦ περ ὃδε, μηκέτ' ἐπειτ' Ὀδυσσῆι κάρῃ ὁμοίως ἐπείη, μηδ' ἐτι Τηλεμάχῳ πατήρ κεκλημένος εἰην, εἰ μὴ ἐγώ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω, χλαίναν τ' ἢδε χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει, αὐτόν δὲ κλαίοντα θοᾶς ἐτι νήσας ἀφήσω πεπληγὼς ἀγορήθεν ἀεικέσσι πληγήσωι.

and smites him, so that he sits silenced and weeping, while the others rejoice.

'Ὡς ἂρ' ἐφη· σκηπτρω δὲ μετάφρεουν ἣδε καὶ ὁμω

πληξεν· ὃ δ' ἱδνώθη, θαλερὸν δὲ οἱ ἐκπεσε δάκρυ· σμυδιξὶς δ' αἴματόεσσαι μεταφρέουν ἔξυπανέστη

σκηπτρω ύπο χρυσέου· ὃ δ' ἂρ' ἔξετο, τάρβησεν τε· ἀλγήσας δ', ἀχρείων ἰδῶν, ἀπομόρψατο δάκρυ.

οἱ δὲ καὶ ἀχυνύμενοι περ ἐπ' αὐτῷ ἦδ' γέλασσαν· ὃδε τις εἴπεσκεν, ἱδ'ν ἐς πλησίον ἄλλον·

'Ὡ πότου, ἦ δὴ μυρὶ' Ὀδυσσεάς ἐσθλὰ ἐφοργεν,

βουλάς τ' ἐξάρχων ἀγαθάς, πόλεμον τε κορύσσων· νῦν δὲ τάδε μέγ' ἀριστον ἐν Ἀργείοισιν ἔρεξεν,

ὅς τὸν λωβητηρὰ ἐπεσβόλουν ἐσχ' ἀγοράων.

οὐ θὴν μιν πάλιν αὐτὶς ἀνήσει θυμὸς ἀγήνωρ

νεικείειν βασιλῆς ὀνειδελοις ἐπέεσσιν.
Athena marshals the multitude to hear Odysseus.

‘Ὄς φάσαν ἡ πληθὺς· ἀνὰ δ’ ὁ πτολύπορθος Ὄδυσσεῦς ἔστη, σκῆπτρον ἐχὼν—παρὰ δὲ γλαυκώπτως Ἀθήνη, εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, ὡς ἀμα θ’ οἱ πρῶτοι τε καὶ ύστατοι υὲς Ἀχαίων μύθον ἀκούσειαν, καὶ ἐπιφρασσάιατο βουλήν· ὃ σφιν ἐὺ φρονέων ἀγορήσατο, καὶ μετέειπεν·

*He speaks, of the shame to return empty, and of the great sign of the snake that ate the sparrow and her brood.*

’Ατρείδη, νῦν δὴ σε, ἀναξ, ἐθέλουσιν Ἀχαιοὶ πᾶσιν ἐλεγχιστὸν θέμεναι μερόπεσι βροτοίσιν· οὐδὲ τοι ἐκτελέουσιν ὑπόσχεσιν, ᾧπερ ὑπέσται ἐνθάδ’ ἔτι στείχοντες ἀπ’ Ἀργείον ἰπποβότοιο, Ἰλιὸν ἐπέρσαντ’ εὐτείχεον ἀπονέεσθαι.

ὡστε γὰρ ἡ παῖδες νεαρὸι, χήραι τε γυναῖκες, ἀλλήλουσιν ὀδύρονται ὀϊκόνδε νέεσθαι.

ἡ μὴν καὶ πόνος ἔστιν ἀνιηθέντα νέεσθαι.

καὶ γὰρ τὸς θ’ ἔνα μὴν μένων ἀπὸ ἦς ἀλόχοιο ἀσχαλάσα σὺν νηὶ πολυζύγῳ, ὄνπερ ἄελλαι χειμέριαι εἰλέωσιν ὀρίνομένῃ τε θάλασσα· ἡμῖν δ’ εἰνατός ἔστι περιτροπέων ἐνιαυτός ἐνθάδε μιμόντεσσι. τὸ οὐ νεμεσίξου Ἀχαιόν ἀσχαλάσαν παρὰ νηυσὶ κορωνίσσιν· ἀλλὰ καὶ ἐμτῆς αἰσχρὸν τοι δηρόν τε μένων, κενεὸν τε νέεσθαι.

τλῆτε, φίλοι, καὶ μείνατ’ ἐπὶ χρόνου, ὧφρα δαὸμεν ἦ ἐτεὸν Κάλχας μαντεύεται ἥ ὡς καὶ οὐκι.

ἐν γὰρ δὴ τόδε οἶδε μὲν ἐνὶ φρεσίν· ἐστὲ δὲ πάντες μάρτυροι, οὐς μὴ κῆρες ἐβαν θανάτοιο φέρουσαί·
χθιζά τε καὶ πρωίζ', ὥτ' ἐσὶ Δυλίδα νήσε 'Αχαιών ἤγερθοντο, κακὰ Πριάμῳ καὶ Τρωῖκ φέρουσαι.

ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροῦς κατὰ βωμοὺς ἔρημους ἀθανάτους τελήσσασε ἐκατόμβας,

καλὴ ύπὸ πλατανίστωρ, ὅθεν ἤρεν ἀγλαίν ὑδωρ·

ἐνθ' ἐβανύ μέγα σῆμα· δράκων ἐπὶ νῦτα δαφνῶν, σμερδαλέως, τὸν ρ' αὐτὸς 'Ολύμπιος ἦκε φῶσθε, βωμοῦ ὑπαίξας, πρὸς ἡ πλατανίστον ὀροῦσεν.

ἐνθα δ' ἔσαν στρουθοῖο νεοσσοῖ, νῆπια τέκνα, ὃς ἐπὶ ἀκροτάτῳ, πετάλων ὑποπεπτητῶτες, ὁκτὼ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἦ τέκνα τέκνα·

ἐνθ' ὁ γε τοὺς ἐλεεινὰ κατήσθη τετριγώτας·

μήτηρ δ' ἀμφεποτάτο ὀδυρομένη φίλα τέκνα·

τὴν δ' ἐλειξάμενος πτέρυγος λάβεν ἀμφιαὐξαν. αὐτὰρ ἔτει κατὰ τέκν' ἐφαγε στρουθοῖο καὶ αὐτὴν, τὸν μὲν ἀρίζηλον θηκεν θεός, ὅσπερ ἐφηνεν·

λᾶν γὰρ μὲν ἔθηκε Κρόνου πάις ἀγκυλομήτεω·

ἡμεῖς δ' ἐστάστες θαυμάζομεν, οἶον ἐτύχθη.

Calchas thence prophesies success in the tenth year.

ὁς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας,

Κάλχας δ' αὐτίκ' ἐπειτα θεοπροπτέων ἀγόρευεν·

τιττ᾽ ἀνεω ἐγένεσθε, κάρη κομώντες Ἀχαιοί; ἡμῖν μὲν τὸδ' ἐφηνε τέρας μέγα μυτίεται Ζεὺς,

ὁψιμον, ὄψικτελεστον, δου κλέος οὐποτ' ὀλεῖται.

ὁς οὔτους κατὰ τέκν' ἐφαγε στρουθοῖο καὶ αὐτὴν,

ὁκτὼ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἦ τέκνα τέκνα·

ὁς ἡμεῖς τοσσαύτ' ἐτεα πτολεμίξομεν αὐθὶ,

τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγιμαν.

κεῖνος τῶς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
ἀλλ’ ἀγέ, μιμυνεῖ τάντες, ἐυκνήμιδες Ἀχαιοί, αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμου ἐλωμεν.

"Ως ἐφατ’ 'Ἀργείου δὲ μέγ’ Ίαχον—ἀμφὶ δὲ νῆες σμερδαλέον κοινάτησαν, ἀυσάντων ὑπ’ Ἀχαίων—

μύθον ἑπανήσαντες 'Οδυσσῆος θείου.

Nestor bids Atreides disregard the foolish agitators, and divide the host by tribes for battle.

τοῦς δὲ καὶ μετέειπε Γερήνιος ἵππότα Νέστωρ:

"Ω πότοι, ὥς ταῖς ἐνικότες ἀγοράσοτε νηπιάχοις, οὗ τι μέλει πολεμῆια ἔργα.

πή δὴ συνθείσαι τε καὶ ὀρκια βῆσται ἡμῖν; ἐν πυρὶ δὴ βουλαί τε γενοῖτα, μήδεα τ’ ἀνδρῶν, σπονδαί τ’ ἀκρητοῖ καὶ δεξιάλ, ὃς ἐπέπιθενεν. 

αὐτῶς γὰρ ὧ’ ἐπέσσο’ ἐριδαίνομεν, οὐδὲ τι μῆχος εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἑνθάδ’ ἐόντες.

'Ἀτρείδη, σὺ δ’ ἔθ’ ὥς πρὶν ἔχον ἀστεμφέα βουλήν, ἀρχεὺ’ 'Ἀργείοις κατὰ κρατερᾶς ὑψώνας:

τούσδε δ’ ἐὰν φθινύθειν, ἔνα καὶ δύο, τοῦ κεν Ἀχαίων νόσφιν βουλεύσω’—ἀννυσὶς δ’ οὐκ ἑσσεται αὐτῶν—

πρὶν Ἀργοσθ’ ἴεναι, πρὶν καὶ Διὸς αἰγιόχου γνώμεναι ἢ τε ψεῦδος ὑπόσχεσις, ἢ καὶ οὐκί.

φημὶ γὰρ οὖν κατανεύσαι ὑπερμενέα Κρονίωνα ἤματι τῷ, ὅτε ἁμαῖν ἐπ’ ὁκυπόροοισιν ἐβαίνων 'Ἀργείοι, Τρόωσι φόνον καὶ κήρα φεροῦτες, ἀστράπτων ἐπίδεξι’, ἐναίσιμα σήματα φαίνων. 

τῷ μὴ τις πρὶν ἐπειγέσθω οἶκονδε νέσσαι, πρὶν τινα πάρε Τρώων ἀλόχρῳ κατακοιμηθῆναι, 

τίσασθαί δ’ 'Ελένης ὀρμήματα τε στοναχάσ τε. 

εἰ δὲ τις ἐκπάγλωσ ἔθελεοι οἰκόνδε νέσσαι,
Agamemnon praises his counsel, and bids them prepare for battle, and eat.

Τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνον: ἥ μᾶν αὐτ’ ἀγορῇ νικᾶς, γέρουν, νίας Ἀχαίων.

αἰ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων,

tοιοῦτοι δέκα μοι συμφράδμονες εἶνεν Ἀχαιῶν.

τῷ κε τὰχ’ ἠμύσειε πόλις Πριάμῳ ἀνακτός,
cherσιν ύφ’ ἠμέτερησιν ἁλοῦσά τε περθομένη τε.

ἐλλὰ μοι ἀλγὸς Ἐκρονίδης Ζεὺς ἄλγε’ ἐδωκεν,

ὁς με μετ’ ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.

καὶ γὰρ ἐγὼν Ἀχιλέως τε μαχησάμεθ’ εἶνεκα κούρης

ἀντιβίοις ἐπέσσιν, ἐγὼ δ’ ἡρχον χαλεπαίων:

ei de pot’ es ge miain buoleusomey, oukét’ epeita

Tρωσιν ἀνάβλησις κακοῦ ἔσσεται, οὐδ’ ἤβαιων.

νῦν δ’ ἐρχεσθ’ έπὶ δείπνου, ὦν ξυνάγωμεν ”Ἀρηα.

ei meν tis dórum theξάσθω, ei δ’ ἀσπίδα θέσθω,

ei de tis iπποισιν δείπνου δότω ὁκυπόδεσσιν,

ei de tis ármatos ámfis idow polémoio medeñθω.
The Greeks stir like waves: Agamemnon prepares a sacrifice and calls the chiefs.

"Ὡς ἐφατ' Ἀργείων δὲ μέγ' ἱαχον, ὡς ὅτε κύμα ἀκτῇ ἐφ' ύψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν, προβλήτι σκοπέλῳ· τὸν δ' οὕποτε κύματα λείπει παντοῖον ἀνέμου, ὅτ' ἂν ἐνθ' ἢ ἔνθα γέγονται. ἀναστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας, κάπνισάν τε κατὰ κλίσιας, καὶ δεῦπτον ἔλοντο. ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰειγενετῶν, εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἅρης. αὐτάρ ὁ βοῦν ἴρευσεν ἀναξ ἀνδρῶν Ἀγαμέμνων πίονα, πενταέτηρον, ὑπερμενεῖ Κρονίων· κικλησκένει δὲ γέροντας ἀριστήν Παναχαίων, Νέστορα μὲν πρώτιστα καὶ Ἰδομένη ἀνακτα, αὐτάρ ἔπειτ' Ἀίαντε δῦω καὶ Τυδέος νῖον, ἕκτον δ' αὐτ' Ὀδυσσῆα, Διὸ μῆτιν ἀτάλαντον. αὐτόματος δὲ οἱ ἦλθε βοῦν ἀγαθὸς Μενέλαος· ἂν δ' ἔδει γὰρ κατὰ θυμὸν ἀδελφόν ὡς ἐπονεῖτο. 

βοῦν δὲ περιστησάν τε καὶ οὐλοχύτας ἀνέλοντο· τοῖσιν δ' εὐχόμενος μετέφη κρεῖων Ἀγαμέμνων.
Then prays this prayer.

Zeũ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναλων, μὴ πρὶν ἐπ’ ἤλιον δύναι καὶ ἐπὶ κνέφας ἐλθεῖν, πρὶν με κατὰ πρηνες βαλέειν Πριάμου μέλαθρον αἰθαλόειν, πρῆσαι δὲ πυρὸς δηίοιο θύρετρα, 'Εκτόρεον δὲ χυτώνα περὶ στῆθεσαι δαίξαι. χαλκῷ ρωγαλέου· πολέες δ’ ἁμφ’ αὐτὸν ἑταῖροι πρηνέες ἐν κοινήσαι ὡδὰξ λαξοῖατο γαῖαν.

They then sacrifice and feast.

"Ὡς ἐφατ’· οὐδ’ ἀρα πώ οί ἐπεκραίᾳνε Κρονίων· ἀλλ’ ὅγε δέκτο μὲν ἱρά, πόνον δ’ ἁμέγαρτον ὄφελλεν. αὐτὰρ ἐπεὶ ρ’ εὐξαντο, καὶ οὐλοχύτας προβάλοντο, αὐέρυσαν μὲν πρῶτα, καὶ ἐσφαξαν καὶ ἑδειραν, μηροὺς τ’ ἐξέταμον, κατὰ τε κυόση ἐκάλυψαν δίπτυχα ποιήσαντες, ἐπ’ αὐτῶν δ’ ἁμοθέτησαν. καὶ τὰ μὲν ἄρ σχίζησιν ἁφύλλωσιν κατέκαιον· σπλάγχνα δ’ ἀρ’ ἀμπελάυτας ὑπείρεχον Ἡφαίστουο. αὐτὰρ ἐπεὶ κατὰ μηρ’ ἐκάη καὶ σπλάγχν’ ἐπάσαντο, μίστυλλον τ’ ἄρα τάλλα, καὶ ἁμφ’ ὀβελοῖσιν ἐπειραν, ὑπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. αὐτὰρ ἐπεί παύσαντο πόνον τετύκοντο τε δαίτα, δαίνυντ’, οὐδὲ τι θυμὸς ἐδεύετο δαίτος ἐίσης. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἐρον ἔντο, Nestor bids Agamemnon linger not, but gather the host for fight.

toῖς ἀρα μύθων ἥρχε Γερήμιος ἵπποτα Νέστωρ·’ Ἀτρείδη κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον, μηκέτι νῦν δῆθ’ αὐθὶ λεγόμεθα μηδ’ ἐτι δηρὸν.
They assemble, Athena helping to incite them,

Like fire in a forest, or flocks of birds, or swarms of flies.
The leaders, like goatherds, order each his own flock: Agamemnon in the midst like a bull among the kine.

O Muses, aid me to tell the muster!

"Esstete vůn moí, Móusai 'Olymptia dótat' ěxousai. Ťmeis ěar theal ěste, párrestē te, ěste te pánta, Ťmeis dē kľeos oíon ākóúomev, oúde ti ědmev."
οἵτινες ἡγεμόνες Δαναῶν καὶ κοιρανοὶ ἤσαν. 
πληθὺν δ’ οὐκ ἄν ἐγὼ μυθήσομαι, οὐδ’ ὄνομήνων
οὐδ’ εἰ μοι δέκα μὲν γλῶσσαί, δέκα δὲ στόματ’ εἶνεν,
φωνή δ’ ἄρρηκτος, χάλκεον δὲ μοι ἢτορ ἐνείη.
εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Δίος αἰγιόχοιον
θυγατέρες, μνησαίαθ’, ὡσοὶ ὑπὸ Ἰλιον ἤλθον,
ἀρχοὺς αὐν νηῶν ἑρέω, νηὰς τε προπάσας.

The Boeotians.

Βοιωτῶν μὲν Πηνέλεως καὶ Δήιτος ἦρχον,
Ἀρκεσίλαος τε Προθοήωρ τε Κλονίος τε.
οἱ θ’ ’Τρήνη ἐνέμοντο καὶ Αὐλίδα πετρήσεσαν,
Σχοῖνον τε Σκώλον τε, πολύκυμμον τ’ Ἑτεωνόν,
Θέσπειαν, Γραίαν τε καὶ εὐρύχορον Μυκαλησόν,
οἱ τ’ ἄμφ’ ’Αρμ’ ἐνέμοντο καὶ Εἰλέσιου καὶ ’Ερύθρας,
οἱ τ’ Ἑλεών’ εἰχον ἥδ’ ’ UserId καὶ Πετεώνα,
’Ωκαλένυ, Μεδεώνα τ’, εὐκτίμενον πτολίθρον,
Κόπτας, Εὔτρηστών τε, πολυτρήρων τε Θίσβην,
οἱ τε Κορώνειαν καὶ ποιήσειν’ ’Αλλαρτον,
οἱ τε Πλάταταν ἔχον, ἦδ’ οἱ ’Γλύσαντ’ ἐνέμοντο,
οἱ θ’ ’Ὑποθήβας εἰχον, εὐκτίμενον πτολίθρον,
’Ογχηστόν θ’ ᾿ερόν, Ποσιδήνιον ἄγλαδν ἀλσος,
οἱ τε πολυστάφυλον ’Αρνην ἔχον, οἱ τε Μίδειαν,
Νίσαν τε ζαθένυ, ’Ανθηδόνα τ’ ἐσχατόωσαν
τῶν μὲν πευτήκοντα νέες κλών’ ἐν δὲ ἐκάστη
κούροι Βοιωτῶν ἐκατόν καὶ εἰκοσι ὁλών.

The Minyae-realm: their leaders sons of Ares.

Оἱ δ’ Ἀστιληδόνα ναίον ἤδ’ Ὄρχομενον Μινύειον,
τῶν ἦρχ’ Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἀρης,
οὗς τέκεν Ἀστυνόχη, δόμῳ Ἀκτορος Ἀξεῖδαο, παρθένοις αἰδοη, ὑπερῴου εἰσαναβᾶσα, Ἀρηί κρατερῷ· ὦ δέ οἱ παρελέξατο λάθρη· τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώντο.

The Phokians.

Αὐτὰρ Φοικῆων Σχεδίος καὶ Ἐπιστροφος ἦρχον, νιεῖς Ἰφίτου μεγαθύμου Ναυβολίδαοι· οὗ Κυπάρισσον ἦχον, Πυθώνα τε πετρήσαν, Κρισάν τε ζαθέν καὶ Δανίδα καὶ Πανοπῆα, οὗ τ᾽ Ἀνεμόρειαν καὶ Ἐπιπόλιν ἀμφενέμουντο, οὗ τ᾽ ἁρα πάρ ποταμὸν Κηφισόν δίου ἔναιον, οὗ τε Ἀιλιαῖαν ἦχον, πηγῆς ἐπὶ Κηφισοῦ· τοῖς δ᾽ ἀμα τεσσαράκοντα μέλαιαι νῆες ἐποντο. οἱ μὲν Φοικῆων στίχας ἱστᾶσαν ἀμφιεποντες· Βοιωτῶν δ᾽ ἐμπλην ἐπ᾽ ἀριστερὰ θωρήσοντο.

The Locrians.

Δακρῶν δ᾽ ἡγεμόνευεν Ὀἰλήος ταχὺς Αἰας, μείων, οὕτι τόσος γε ὁσος Τελαμώνιος Αἰας, ἀλλὰ πολὺ μείων· ὅλγος μὲν ἦν, λυινοθάρηκς, ἐγχείη δ᾽ ἐκέκαστο Πανέλληνα καὶ Ἀχαιοὺς· οὗ Κύνον τ᾽ ἐνέμουντ, Ὀπόντα τε Καλλίαρὸν τε, Βῆσσαν τε Σκάρφην τε καὶ Λύγειας ἐρατεινάς, Τάρφην τε Θρόνιον τε Βοαγρίῳ ἀμφὶ πέεθρα· τοῖς δ᾽ ἀμα τεσσαράκοντα μέλαιαι νῆες ἐποντο Δακρῶν, οὗ ναίουσι πέρην ἱερής Εὐβοίης.

The Euboeans.

Οἳ δ᾽ Εὐβοιαῖον ἦχον μένεα πνεύοντες Ἀβαντες, Χαλκίδα τ᾽ Εἰρέτριάν τε πολυστάφυλον θ᾽ Ἰστίαιαν,
Κύρινθίων τ' ἐφαλον, Δίου τ' αἰτή πτολεμέθρον, οἵ τε Κύριστον ἔχον, ἦδ' οἵ Στύρα ναιετάςκον· τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὦς Ἀρης, Χαλκωδοντιάδης, μεγαθύμων ἄρχος Ἀβάντων. τῷ δ' ἀμ' Ἀβαντες ἐποντο θοῦ, ὅπιθεν κομῶντες, αἰχμηταί, μεμαῶτες ὅρεκτήσιν μελῆσιν θώρηκας ῥήξειν δηήων ἀμφ' στήθεσιν. τῷ δ' ἀμα τεσσάρακοντα μέλαιναι νῆς ἐποντο.

Athens and Salamis.

Οἱ δ' ἀρ' Ἀθηναίας ἔχον, ἐυκτίμενον πτολεμέθρον, δήμου Ἐρεχθείος μεγαλήττορος, ὃν ποτ' Ἀθήνη θρέψε, Δίος θυγάτηρ, τέκε δὲ ζείδωρος Ἀρουρα, καδ' ἐν Ἀθήνης εἶσεν, ἕφ' ἐνὶ πώλαι νηῷ· ἐνθάδε μιν ταύροις καὶ ἀρνειοῖς ἠλάνται κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν· τῶν αὖθ' ἡγεμόνευ' νῖδος Πετεῶν Μενεσθέας. τῷ δ' οὐ πώ τις ὀμοῖος ἐπιχθόνιος γένετ' ἀνήρ, κοσμήσαι ἱπποις τε καὶ ἄνέρας ἀσπιδώτας. Νέστωρ οἰος ἐρίζεν· ὃ γὰρ προγενέστερος ἦν. τῷ δ' ἀμα πεντήκοντα μέλαιναι νῆς ἐποντο. Ἀλας δ' ἐκ Σαλαμίνος ἄγεν δυσκαλίδεκα νῆς. [στῆσε δ' ἄγων, ἐν' Ἀθηναίων ἱσταντο φάλαγγες.]

Argolis and the neighboring places.

Οἱ δ' Ἀργος τ' ἐχον, Τίρυνθα τε τειχόδεσεν, Ἐρμιόνην, Ἀσίνην τε, βασίνων κατὰ κόλπων ἔχουσας. Τροιζήν', Ἡθώνας τε καὶ ἄμπτελέουν Ἐπίδαυρον, οἱ τ' ἔχον Αἰγιναν, Μάσητα τε, κοῦροι Ἀχαιῶν· τῶν αὖθ' ἡγεμόνευ βοήν ἄγαθος Διομήδης,
καὶ Σθένελος, Καπανής ἀγακλεῖτον φίλος νίος:
tοῖσι δ᾽ ἀμ' Εὐρύμαλος τρίτατος κλεύ, ἴσοθεος φῶς,
Μηκιστέος νίος Ταλαιονίδαιο ἀνακτός.

συμπάντων δ᾽ ἣγεῖτο βοὴν ἀγαθὸς Διομήδης·
tοῖσι δ᾽ ἀμ' ὀγδώκοντα μέλαιναι νῆς ἔποντο.

Οἱ δὲ Μυκήνας εἶχον, ἐυκτῖμενον πτολεόθρον,
ἄφνειόν τε Κόρινθον, ἐυκτιμένας τε Κλεωνᾶς,
'Ορνείας τ᾽ ἐνέμοντο, 'Αραϊθυρήν τ᾽ ἐρατείνην,
καὶ Σικνῶν', ὅθ᾽ ἀρ' 'Δρηνῆς πρῶτ' ἐμβασίλευεν,
οἳ θ᾽ Ὑπερηψην τε καὶ αἰπεινὴν Γονόσεσαν,
Πελλήνην τ᾽ εἶχον, ἥδ' Αὐγιον ἀμφενέμοντο,
Αὐγιαλὸν τ᾽ ἀνὰ πάντα, καὶ ἀμφ᾽ 'Ελληνι εὐρείαν·
tῶν ἐκατόν νηὸν ἴρχε κρείων 'Αγαμέμνων
'Ατρείδης· ἀμα τῷ γε πολὺ πλείστοι καὶ ἀριστοὶ
λαιὶ ἔποντ᾽· ἐν δ᾽ αὐτὸς ἐδύσατο νόροπα χαλκὸν,
κυδίων, ὅτι πᾶσι μετέπρεπεν ἱράσεσιν,
οὔνεκ' ἀριστος ἐην, πολὺ δὲ πλείστους ἅγε λαοὺς.

Laconia, and the neighboring places.

Οἱ δ᾽ εἶχον κοίλην Δακεδαίμονα κητώσεσαν,
Φάριν τε Σπάρτην τε, πολυτρήρωνα τε Μέσσην,
Βρυσείας τ᾽ ἐνέμοντο καὶ Αὐγειᾶς ἐρατείνας,
oʻ t᾽ ἀρ' 'Αμύκλας εἶχον, 'Ελος τ᾽, ἐβαλον πτολεόθρον,
oʻ tε Λάαν εἶχον, ὅδ' Οἰνυλον ἀμφενέμοντο·
τῶν οἰ ἀδελφεὸς ἴρχε, βοὴν ἀγαθὸς Μενέλαος,
ἐξήκοντα νεῦν· ἀπάτερθε δὲ θωρῆσσοντο.
ἐν δ᾽ αὐτὸς κλεύ ἵσι προθυμήσῃ πεποιθῶς,
ὀτρύνων πόλεμονδε· μάλιστα δὲ ἔτο θυμῷ
tίσασθαι 'Ελεύσης ὀρμήματα τε στοναχάς τε.

Οἱ δὲ Πύλον τ᾽ ἐνέμοντο καὶ 'Αρήνην ἐρατείνην,
καὶ Ὁρύν, Ὁλφείωι πόρον, καὶ ἐκκτιτον Αἰτύ, καὶ Κυπαρισσάκειται καὶ Ἀμβεγέειειαν ἔναιον, καὶ Πτελεόν καὶ Ἐλος καὶ Δώριον, ἕνθα τε Μούσαι ἀντόμεια Θάμυρων τὸν Θρήκα παῦσαν ἀοιδής, Οἰχαλιῇθεν ἱοντα παρ' Εὔρυτον Οἰχαλιῆς· στεῖτο γὰρ εὐχόμενος νικησέμεν, εἰπερ ἄν αὐταὶ Μούσαι αἰείδοειν, κούραι Διὸς αἰγιόχοιο· αἰ δὲ χολωσάμεναι πήρον θέσαν, αὐτὰρ ἀοιδήν θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστῶν—τῶν αὐθ' ἡγεμόνειν Γερήνιος ἱππότα Νέστωρ· τῷ δ' ἐνενήκοντα γλαφυρὰ νέες ἑστιχώντο.

Arcadia.

Οἷ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰτύ, Αἰτύταιον παρὰ τύμβου, ἐν ἄνερες ἀγχιμαχηταί, οἷς Φεσεῦ τ' ἐνεμοντο καὶ Ὁρχομενῶν πολύμηλον, Ῥίππην τε, Στρατίην τε καὶ ἡμερόςσαν Ἐνιστὴν, καὶ Τεγέην εἶχον καὶ Μαντινέην ἑρατινήν, Στῦμφηλον τ' εἶχον, καὶ Παρράσιὴν ἐνέμοντο· τῶν ἤρχ' Ἀγκαίου πᾶίς, κρείων Ἀγαπῆνωρ, ἐξήκοντα νεῶν· πολέες δ' ἐν νηθ' ἑκάστῃ Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν· αὐτῶς γὰρ σφυ δῶκεν ἀναξ ἄνδρον Ἀγαμέμνον υῆς εὐσέλμους, περάαν ἐτὶ οἴνοπα πόντου, Ἀτρέιδης· ἐπεῖ οὐ σφι θαλάσσα τρέγα μεμήλει.

Elis and the islands.

Οἷ δ' ἀρα Βουτρασίον τε καὶ Ἡλιδα δίαιν ἔναιον, ὄσσον ἐφ' Ὑμίνη καὶ Μύρσινος ἐσχατόωσα, πέτρῃ τ' Ὀλενίῃ καὶ Ἀλείσιον ἐντός ἔτρεγει.
τῶν αὖ τέσσαρες ἀρχοί ἦσαν· δέκα δ' ἄνδρε ἐκάστῳ νήσες ἔποντο θεοὶ, πολέες δ' ἐμβαινον Ἐπειοὶ.

tàν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἤγγισάθην, νῖσε, ὁ μὲν Κτεάτον, ὁ δ' ἄρ' Ἐυρύτου Ἀκτόριῶνος·
tàn δ' Ἀμαργυκείδης ἦρχε κρατερῶς Διώρης·
tàn δὲ τετάρτων ἦρχε Πολύζεωνος θεοείδης,
νίδος Ἀγασθένεως Ἀγνηιάδαο ἀνακτός.

Οἱ δ' ἐκ Δουλιχίου, 'Εχινάων θ' ἱεράων
νήσου, αἱ ναίουσι πέρην ἀλός, 'Ἡλιδὸς ἄντα·
tàn αὖθ' ἤγγισονευ Μέγης, ἀτάλαντος Ἀρη, Φυλείδης,
ὅς ποτὲ Δουλιχίον ἀπενώσαστο, πατρὶ χολωθείς·
tὸ δ' ἀμα τεσσαράκοντα μέλαιναι νῆς ἐποντο.

Ἀυτάρ ὁδυσσεύς ἤγε Κεφαλλήνας μεγαβύμους,
οἱ δ' Ἰθάκην εἴχον καὶ Νήριτον εἰνοσίφυλλον, καὶ Κροκῦλει ἐνέμοντο καὶ Αἰγίλυπτα τρηχείαν,
oὶ τε Ζάκυνθου ἐχον, ἦδ' ὦ Σάμου ἀμφενέμοντο,
oὶ τ' ἦπειρον ἔχον, ἦδ' ἀντιπέρανα νέμοντο·
tàn μὲν ὁδυσσεύς ἦρχε, Δι' ὦυτων ἀτάλαντος·
tὸ δ' ἀμα νῆς ἐποντο δωδεκα μιλποπάρρου.

Aetolia.

Ἀίτωλῶν δ' ἦγείτο Θόας, Ἀνδραλίμωνος υῖος,
oὶ Πλευρών ἐνέμοντο καὶ Ὀλεουν ἤδ' Πυλὴν,
Χαλκίδα τ' ἀγχίαλον, Καλυδώνα τε πετρήσασαν—
oὐ γὰρ ἐτ' Οἰνὺνος μεγαλήττορος νῆες ἦσαν,
oὺδ' ἄρ' ἐτ' αὐτὸς ἐνη, θάνε δὲ ξανθὸς Μελέαγρος—
tὸ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσήμεν Ἀίτωλοισιν·
tὸ δ' ἀμα τεσσαράκοντα μέλαιναι νῆς ἐποντο.
Crete and Rhodes: with the story of Tlepolemos.

Kρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἤγεμόνευεν, 645
οἱ Κνωσῶν τ' εἱχον, Γόρτυνα τε τειχίδεσσαν,
Αὐκτόν, Μίλητόν τε καὶ ἀργυρόεντα Λύκαστον,
Φαιστόν τε 'Ῥύτινον τε, πόλεις εὕ ναιετάωσας,
ἀλλοι θ', οἱ Κρήτην ἐκατομπτολοι ἀμφενέμουτο.
τῶν μὲν ἀρ' Ἰδομενεὺς δουρικλυτὸς ἤγεμόνευεν, 650
Μηρίονης τ', ἀτάλαντος 'Ἐνυαλίῳ ἀνδρείφοντη·
τοίσι δ' ἀμ' ὤγοδωκοντα μέλαιναι νήσες ἐπορτο.

Τληπόλεμος δ' Ἡρακλείδης, ἦνς τε μέγας τε, 655
ἐκ 'Ῥόδου ἐννέα νησι ἄγεν 'Ῥόδιων ἀγερώχων·
οἱ 'Ῥόδου ἀμφενέμουτο διὰ τρίχα κοσμηθέντες,
Λίνδου, Ἰηλύσον τε καὶ ἀργυρόεντα Κάμειρον.
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἤγεμόνευεν, 660
ἐν τέκεν 'Αστυνόχεια βῆ Ἡρακληίη·
τὴν ἄγετ' εὖ 'Ἐφύρης, ποταμοῦ ἀπὸ Σελλήνητος,
πέρσας ἀστεα πολλὰ διοτρεφέων αἰξήνων.

Τληπόλεμος δ' ἐπεὶ οὐν τράφη ἐν μεγάρῳ εὔπηκτῳ,
aυτίκα πατρὸς ἐοίο φίλον μήτρωα κατέκτα,
ἡδη γηράσκοντα Δικύμινων, ὄξον Ἄρης. 665
αἶσα δὲ νῆας ἐπηξε, πολὺν δ' ὦ γε λαδν ἀγείρας,
βῆ φεύγων ἐπὶ πόντου· ἀπείλησαν γὰρ οἱ ἄλλοι
υἱὲς νινοῦ τε βῆς Ἡρακληίης.

αὐτὰρ Ὕ γ' ἐς 'Ῥόδον ἐξεν ἀλόμενος, ἄλγεα πάσχων·
τρικθὰ δὲ ὅκηθεν καταφυλαδόν, ἦδε εἵληθεν
ἐκ Διός, ὡστε θεοὶ καὶ ἀνθρώποιςν ἀνάσσει.
[kai σφίν θεσπέσιον πλούτον κατέχευε Κρονίων.] 670

The islands.

Νιρεύς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἶσας,
Νιρεύς, Ἀγιαῦθνοι νιός, Χαρόποιο τ' ἀνακτος.
Νιρεύς, ὃς κάλλιστος ἀνήρ ὑπὸ Ἰλιον ἤλθεν τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα· ἀλλ' ἀλαπαδύος ἦγιν, παῖδος δὲ οἱ εἶπετο λαὸς. 675

Οἱ δ' ἄρα Νίσυρον τ' εἶχον Κράπαθόν τε Κάσον τε, καὶ Κῶν, Εὐρυπύλου πόλιν, νήσους τε Καλύδνας· τῶν αὖ Φείδιππός τε καὶ Ἀντιφός ἡγησάθην, Θεσσαλὸν νιε δῦν 'Ἡρακλείδαο ἀνακτὸς· τοῖς δὲ τριήμοντα γλαφυραί νέες ἐστιχόωντο. 680

Northern Greece.

Νῦν αὖ τούς, οὗσι τὸ Πελασγικὸν Ἀργος ἕναιον, οἳ τ' Ἀλον, οἳ τ' Ἀλόπην, οἳ τ' Τρηχίν' ἐνέμοντο, οἳ τ' εἶχον Φῆλην ἢδ' Ἔλλαδα καλλιγύναικα. Μυρμιδόνες δὲ καλεῖντο καὶ Ἑλληνες καὶ Ἀχαιοι· τῶν αὖ πεντήκοντα νεῶν ἦν ἅρχος Ἀχιλλεύς. 685
ἀλλ' οἳ γ' οὗ πολέμου δυσηχέος ἐμνώσοντο· οὗ γὰρ ἦν, ὡστὶς σφιν ἐπὶ στίχας ἡγῆσαιτο. κεῖτο γὰρ ἐν νῆσσι ποδάρκης δίος Ἀχιλλεύς, κούρης χωόμενος Βρυσηῖδος ἥκομοιο, τὴν ἐκ Λυρηνησοῦ ἐξείλετο, πολλὰ μογῆσας, 690 Λυρηνησόν διαπορθῆσας καὶ τείχεα Θήβης· καὶ δὲ Μύην' ἐβαλεν καὶ Ἐπίστροφον ἐγχεσιμώρους, νίεας Εὐνοῦο Σεληνιάδαο ἀνακτος· τῆς ὅ γε κεῖτ' ἀχέων, τάχα δ' ἀνοσθέσθαι ἐμελλεν. 695

Οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμύεντα, Δήμητρος τέμενος, Ἰτωνᾶ τε, μητέρα μῆλων, ἀγχιάλων τ' Ἀντρών ἢδ' Πελεόν λεχεποίην· τῶν αὖ Πρωτεσλαος Ἀρηίους ἡγεμόνευν, ξώος ἔως· τότε δ' ἢδη ἔχειν κάτα γαῖα μέλαινα. 700
tοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέευστο,
καὶ δόμος ἡμιτελῆς· τὸν δ' ἔκτανε Δάρδανος ἀνήρ,

υῆς ἀποθρόσκοντα πολὺ πρῶτιστον Ἀχαίων.

οὔδε μὲν οὖν οἱ ἀναρχοὶ ἔσαν, πόθεον γε μὲν ἄρχον·

ἀλλὰ σφαῖρας κόσμησε Ποδάρκης, ὃς ἦν Ἀρης,

ἲφικλος νῦς πολυμήλοις Φυλακίδαο,

αὐτοκασάγγελος μεγαθύμοι Πρωτεσιλάου,

ὀπλότερος γενεῦ· ὃ δ' ἀμα πρότερος καὶ ἄρείων,

ἥρως Πρωτεσιλαος Ἀρήδος· οὔδε τι λαοὶ

dεύονθ' ἥγεομόνος, πόθεον δὲ μιν ἑσθλόν ἐόντα·

tῷ δ' ἀμα τεσσαράκοντα μέλαιναι νῆς ἔποντο.

Οἳ δ' Φεράς ἐνέμοντο παραλ Βοιβηδία λίμνην,

Βοίβην καὶ Γλαφύρας καὶ ἑὐκτιμένην Ἰαολκόν·

tὸν ἴρχ' Ἀδμήτου φίλος παῖς ἐνδέκα νηῶν,

Εὐμήλος, τὸν ὑπ' Ἀδμήτῳ τέκε δία γυναικῶν,

Ἀλκηστίς, Πελίαο θυγατρῶν εἰδος ἄριστη.

Οἳ δ' ἄρα Μηθώνην καὶ Θαυμακήν ἐνέμοντο,

καὶ Μελίβοιαν ἕχον καὶ Ὄλιζώνα τρηχείαν·

tὸν δὲ Φιλοκτήτης ἴρχεν, τόξων εὖ εἰδῶς,

ἐπτὰ νεῶν· ἐρέται δ' ἐν ἑκάστῃ πεντήκοντα

ἐμβέβασαν, τόξων εὖ εἰδότες ὑφι μάχεσθαι.

ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πᾶσχον,

Λήμνων ἐν ἡγαθή, ὃθι μιν λίπον ὑπὲ Ἀχαιῶν,

ἐξεῖ τοιχίζοντα κακῶ ὁλοφρόνους ὕδρον·

ἐνθ' ὁ γε κεῖτ' ἄχεων· τάχα δὲ μνήσεσθαι ἐμελλον

Ἀργείου παρὰ νησὶ Φιλοκτήταιο ἀνακτος.

οὔδε μὲν οὖν οἱ ἀναρχοὶ ἔσαν, πόθεον γε μὲν ἄρχον·

ἀλλὰ Μέδουν κόσμησεν, Ὅιλῆς νόθοις νῆς,

tὸν ὑπ' ἐτεκεν 'Ῥήνη ὑπ' Ὅιλῆτι πτολιπόρθω.

Οἳ δ' ἐχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,

οἳ τ' ἐχον Οἰχαλήν, πόλιν Εὐρύτου Οἰχαλήνος·
τῶν αὖθ᾽ ἤγελθην Ἄσκληπιοῦ δύο παιδε, ἵπτηρ' ἀγαθό, Ποδαλέριος ἦδὲ Μαχάων·
τοῖς δὲ τριήκοντα γλαφυραί νέες ἐστιχώντο.

Οἶ δὲ ἔχον Ὄμρέων, οἷ τε κρήνην 'Ὑπέρειαν, οἷς ἔχουν Ἀστέριον, Τιτάνοι τε λευκὰ κάρηνα·
tῶν ἱρχ᾽ Εὐρύπυλος, Ἐναίμωνος ἀγλαῖος νῦς·
tῷ δ᾽ ἁμα τεσσαράκοντα μέλαιναι νήσες ἔποντο.

Οἶ δ᾽ Ἀργισσαν ἔχουν, καὶ Γυρτώνην ἐνέμοντο, Ὅρδην, Ἡλώνην τε, πόλιν τ᾽ Ὀλυοσόνα λευκή·
tῶν αὖθ᾽ ἤγεμονευε μενεπτόλεμος Πολυποίτης, νῦὸς Πειριθόου, τὸν ἄθανατος τέκετο Ζεὺς —
tῶν ἤπ ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἰπποδάμεια ἥματι τῷ, ὅτε φύρας ἐτίσατο λαχυντας,
tοὺς δ᾽ ἐκ Πηλίου ὁς, καὶ Ἀἰδήκεσσι γέλασσεν—
οὐκ οἶος, ἁμα τῷ γε Δεοντεύς, ὦς Ἀρης,
νῦὸς ὑπερθύμιοι Κορώνων Καυνείδαι·
tοῖς δ᾽ ἁμα τεσσαράκοντα μέλαιναι νῆς ἔποντο.

Γονεὺς δ᾽ ἐκ Κύψου ἦγε δύο καὶ ἐίκοσι νῆς·
tῷ δ᾽ Ἐνυίνες ἐποντο, μενεπτόλεμοι τε Περαιβοί, οἷ περὶ Δωδώνην δυσχείμερον οἰκὶ ἔθεντο, οἷς ἔ ὁμφ᾽ ἱμερτὸν Τιταρήσιον ἔργ᾽ ἐνέμοντο·
ὅς ὑπὸς Πηνείδων προτεὶ καλλιρροοὺς ὕδωρ·
οὐδ᾽ ὅ γε Πηνειῷ συμμίσγεται ἀργυροδίνη, ἀλλὰ τε μιν καθώπερθεν ἐπιρρέει, ἡτ᾽ ἐλαιον·
ὁρκοῦ γὰρ δεινοῦ Στυγὸς ὑδατός ἐστὶν ἀπορρῶξ.

Μαγνήτων δ᾽ ἤρχε Πρόθοος, Τενθρηδόνος νῦὸς, οἷ περὶ Πηνείδων καὶ Πῆλιον εἰνοσίφυλλον
ναίεσκον· τῶν μὲν Πρόθοος θοὺς ἤγεμονευεν·
tῷ δ᾽ ἁμα τεσσαράκοντα μέλαιναι νῆς ἔποντο.
Which were the best horses, and which the best men.

Οὗτοι ἄρ' ἤγεμόνες Δαναῶν καὶ κόρανοι ἦσαν.

τίς τ' ἄρ τῶν ὄχ' ἄριστος ἦν, σὺ μοι ἐννεπε, μούσα,

ἀυτῶν, ἢδ' ἵππων, οὗ ἀμ' Ἀτρείδησιν ἔποντο.

"Ἰπποι μὲν μέγ' ἄρισταί ἦσαν Φηρητιάδαο,

τὰς Εὔμηλος ἔλαυνε, ποδώκεας, ὀρνίθας ὦς,

ὁτρίχας, οἱετας, σταφύλῃ ἐπὶ νότον ἐίσας.

τὰς ἐν Πηρείηθ' ἁρξ' ἀργυρότοξος 'Ἀπόλλων,

ἀμφω θηλείας, φόβου 'Ἀρης φορεοῦσας.

ἀνδρῶν αὐ μέγ' ἄριστος ἦν Τελαμώνιος Αἴας,

ὁφρ' 'Ἀχιλεὺς μήνιεν· ὃ γὰρ πολὺ φέρτατος ἦν,

ἲπποι θ', οὗ φορέεσκον ἀμύμωνα Πηλείωνα.

ἀλλ' ὃ μὲν ἐν νήσσι κορωνίσι ποντοπόροισι

κεῖτ', ἀπομνήσας 'Αγαμέμνοι, ποιμένι λαῶν,

'Ατρείδη· λαοὶ δὲ παρὰ ῥηγμῖν χαλάσσης

dιόσκουριν τέρποντο καὶ αἰγανέσιν ἕντεσ,

τόξοισιν θ'. ἢπποι δὲ παρ' ἄρμασιν οἶσιν ἔκαστος,

λωτοῦ ἑρεπτόμενοι, ἐλεόθρεπτόν τε σέλινων,

ἑστασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων

ἐν κλισίης· οἱ δ' ἄρχον 'Αρηφίλον ποδέουντες

φοίτων ἐνθα καὶ ἐνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

Οἱ δ' ἄρ' ἦσαν, ὡσεὶ τε πυρὶ χθὸν πᾶσα νέμουτο·

γαία δ' υπεστενάχιζε, Διὸ δὲς τερπικεραύνῳ

χωμένῳ, ὡτε τ' ἀμφὶ Τυφώει γαίαν ἰμάσση

eἰν 'Αρίμους, θὴο φαις Τυφώεος ἐμμέναι εὐνάς·

ὡς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαία

ἐρχομένων· μάλα δ' ὥκα διέπρησσον πεδίοιο.

Iris, disguised as Polites son of Priam, addresses the Trojans.

Τρωσίν δ' ἄγγελος ἤλθε ποδήνεμος ὥκεα 'Ἰρις

πὰρ Διὸς ἀλγιόχοιο σὺν ἄγγελῃ ἀλεγεινή.
οί δ' ἀγορᾶς ἀγόρευον ἐπὶ Πριάμου θύρησιν, πάντες ὀμηγερέες, ἥμεν νέοι ἢδὲ γέροντες.

ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὤκεά Ἰρις·

εἰσατό δὲ φθογγὴν ὑπὶ Πριάμου Πολίτη,

δὲ Τρώων σκοπὸς ἤ, ποδοκείησι πεποιθῶς,

τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήταο γέροντος,

δέγμενος ὀππότε ναῦφων ἀφορμηθεῖεν Ἀχαῖοι·

τῷ μιν ἐκεσαμένη προσέφη πόδας ὤκεά Ἰρις·

"Enough of words: — marshal the host by tribes."

'Ω γέρον, αἰεὶ τοι μυθοι φίλοι ἀκροτή εἰσιν,

ὡς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλλαστὸς ὄρωρεν.

ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσῆλθον ἀνδρῶν,

ἀλλ' οὖπτω τοῖονδε τοσόνδε τε λαὸν ὀπωπα·

λίθη γὰρ φύλλοισιν ἐοικότες ἡ ψαμάθοισιν

ἔρχονται πεδίοιν, μαχησόμενοι περὶ ἀστυ.

Εκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὅδε γε βέξαι·

πολλοὶ γὰρ κατὰ ἀστυ μέγα Πριάμου ἐπίκουροι,

ἀλλ' δ' ἀλλων γῆλώσα πολυσπερέων ἀνθρώπων·

τοῦσιν ἔκαστος ἀνὴρ σημαινέτω, οἴσι περ ἄρχει,

τῶν δ' ἔξηγεῖσθω, κοσμησάμενος πολιήτας.

They muster by the Tomb of Myrine.

'Ος ἐφαθ'· "Εκτορ δ' οὖ τι θεάς ἐπος ἁγιοίςεν,

αἰγα δ' ἐλυο' ἀγορήν· ἐπὶ τεῦχεα δ' ἐσσειόντο.

πᾶσαι δ' ὠξύνυστο πῦλαι, ἐκ δ' ἔσσυντο λαὸς,

πεζοὶ θ' ἰππην τε· πολὺς δ' ὄρμαγγὸς ὀρῷρει.

"Εστι δὲ τις προπάρουθε πόλιος αἰπεία κολώνη,

ἐν πεδίῳ ἀπάνευθε, περίδρομος ἐνθα καὶ ἐνθα·

τὴν ἦ τοι ἀνδρεσ Βατίειαν κικλῆσκουσιν,
άθανατοι δὲ τε σήμα πολυσκάρθμου Μυρίνης·
ἐνθα τότε Τρώες τε διέκριθεν ἥδ' ἐπίκουροι.

The muster.

Τρωσὶ μὲν ἤγεμόνευε μέγας κορυθαίολος Ἐκτωρ
Πριαμίδης· ἀμα τῷ γε πολὺ πλείστοι καὶ ἀριστοὶ
λαοὶ θωρήσατο, μεμαότες ἐγχείησιν.

Δαρδανίων αὐτ' ἤρχεν εὖς πάις ᾿Αγχίσαο,
Αἰνείας, τὸν ὑπ' ᾿Αγχίσῃ τέκε δι' ᾿Αφροδίτη,
᾿Ιδῆς εὖ κυνημοίσι θεᾶ βροτῷ εὐνηθεία.
οὐκ οἷος, ἀμα τῷ γε δῶ ό ᾿Αντήνορος ύλε,
Αρχέλοχος τ' ᾿Ακάμας τε, μάχης εὖ εἰδότε πάσης.

Οἳ δὲ Ζέλειαν ἔναιν ὑπαὶ πόδα νελατον ᾿Ιδῆς,
ἀφνειοί, πίνοντες ὕδωρ μέλαιν Αἰόσποιο,
Τρώες· τῶν αὐτ' ἤρχε Αυκάνων ἀγλαδος νῖός,
Πάνδαρος, ὃ καὶ τόξον ᾿Απόλλων αὐτὸς ἐδωκεν.

Οἳ δ' ᾿Αδρηστείαν τ' εἴχον καὶ δῆμον ᾿Ἀπαισοῦ,
καὶ Πιτύειαν ἔχον καὶ Τηρεία όρος αὐτῷ·
τῶν ἤρχ' ᾿Αδρήστος τε καὶ ᾿Αμφιος λυνθώρηξ,
ὑλε δῶ ό Μέροπος Περκωσίου, ὃς περὶ πάντων
ἡδε μαντοσύνας, οὐδὲ οὖς παῖδας ἐσκευ
πτείχειν ἐς πόλεμον φθισήνωρα· τῷ δὲ οἳ οὐ τι
πειθέσθην· κῆρες γὰρ ἄγον μέλαινος θανάτοιο.

Οἳ δ' ᾿ἄρα Περκώτηκαὶ Καὶ Πράκτιον ἀμφενέμοντο,
καὶ Σηστόν καὶ ᾿Αβυδον ἔχον καὶ δίαιν ᾿Αρισβην·
tῶν αὐθ' ᾿Ιρτακίδης ἤρχ' ᾿Ασιος, ὀρχαμοῦ ἀνδρῶν,
᾿Ασιος ᾿Ιρτακίδης, ὃν ᾿Αρισβηθεν φήρου ὑπτοι
αἰθωνε, μεγάλοι, ποταμοῦ ἀπο Σελλήντως.

ʼΙππόδοος δ' ἀγε φῦλα Πελασγῶν ἐγχεσιμώρων,
τῶν οἳ Λάρισσαν ῥιβωλακα ναιετάσσον.
τῶν ἥρων Ἱππόθοδος τε Πύλαιός τ', ὡς Ἄρης, νείς δύο Αἴθου Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Ὀρήκας ἤγα 'Ακάμας καὶ Πείροος ἥρως, ὡςοὺς Ἑλλησπόντους ἀγάρρους ἐντὸς ἑργεῖ.

Εὐφήμος δὲ ἄρχος Κυνόνων ἦν αἰχμητάων, νῦν Τροιζήνου Διοτρεφεός Κεάδαο.

Αὐτὰρ Πυραίμης ἄγε Παλονας ἀγκελοτόξους,

τηλόθεν εἷς Ἀμμιδώνος, ἀπ' Ἀξιοῦ εὐρὺ πέντος, Ἀξιοῦ, οὗ κάλλιστον ὑδωρ ἐπικίνδυναι αἶναν.

Παφλαγόνων δ' ἤγειτο Πυλαιμένεος λάσιον κήρ, εἷς Ἐνετῶν, ὅθεν ἦμον ἔνοος ἀγροτέρανον.

οἷς ἦν Κύτωρον ἑχον, καὶ Σήσαμον ἀμφενέμοντο, ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δῶματ' ἐναὶν

Κρώμιναν τ' Ἀγίαλόν τε καὶ ὑψηλοὺς 'Ερυθίνους.

Αὐτὰρ Ἀλιζώνων Ὀδίος καὶ Ἐπιστροφοῦ ἥρχον,

τηλόθεν εἷς Ἀλύβης, ὅθεν ἀγρύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἥρχε καὶ Ἐννομος οἰωνιστής.

ἀλλ' οὐκ οἰωνοίσσων ἐρύσσατο Κήρα μέλαιων,

ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδόκεος Ἀλακείδαο

ἐν ποταμῷ, οὗ περ Τρώας περαίζε καὶ φίλου.

Φόρκυς αὖ Φρύγας ἤγε καὶ Ἀτριμίν θεοεύθης,

τῇς εἷς Ἀσκανίης· μέματαν ὁ υσμίνι ὄργεθαι.

Μήσσων αὖ Μέσθλης τε καὶ Ἀμιθωνος ἡγησάσθην,

υἱὲ Ταλαίμενέος, τῷ Γυγαῖᾳ ἐκεὶ Δήμητρ,

οἷς καὶ Μήσσων ἦγον ὑπὸ Τμώλοι τὴν σάραγας.

Νάστης αὖ Καρῶν ἡγησάτο ἐπαγοραμμάκους,

οἷς Μίλητον ἑχον, Φθειρῶν τ' ὡς αἴρηταυλάκας.

Μαίανδρου τε ῥοάς, Μυκάλης τ' αὐτεινὰ κάρηνα.

τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην,

Νάστης Ἀμφίμαχος τε, Νομίων ἀγλαὰ τέκνα,
δι καὶ χρυσὸν ἔχων πόλεμόν τ' ἔνεν, ἥπτε κούρη·
nήπιος, οὐδὲ τί οἱ τῷ γ' ἐπήρκεσε λυγρὸν ὀλεθρον,
ἀλλὰ ἐδάμη ὑπὸ χερσὶ ποδώκεοι Αἰακίδαο
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλέως ἐκόμισε δαίφρων.

Σαρτηδών δ' ἤρχεται Λυκίων καὶ Γλαῦκος ἀμύμων,
τηλόθεν ἐκ Λυκίης, Ξάνθου ἀπὸ δινήντος.
THE ILIAD.

BOOK III.

Advance of both forces described.

Autar épel kóstýmthēn àµ' ἡγεμόνεσσιν ἔκαστοι,
Tródês méν kłlaγγήν τ' ἐνοτή τ' ἵσαν ὀριμθεὶς ὡς,
ἥπτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό,
αἲ τ' ἐπεὶ οὐν χειμώνα φύγων καὶ ἀθέσφατον ὄμβρον,
κλαγγὴ ταῖ γε πέτονται ἐπ' 'Ωκεανοῖο ροῶν
ἀνδράσι Πυγμαίοιοι φόνον καὶ κήρα φέρουσαι·
ἥριαί δ' ἄρα ταῖ γε κακῆν ἔριδα προφέρονται·
oi δ' ἄρ' ἵσαν συγῆ μένεα πνείοντες Ἀχαιοι,
ἐν θυμῷ μεμαώτες ἀλεξίεμεν ἀλλῆλοισιν.

Εὔτ' ὀρεος κορυφῆσι Νότος κατέχευεν ὁμίχλην,
ποιμέσιν οὐ τι φίλην, κλέπτη δὲ τε νυκτὸς ἀμείων,
τόσσον τὸς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λάαυν ἤσιν·
ὡς ἄρα τῶν ὑπὸ ποσοὶ κονίσαλος ὄρνυτ' ἀελλῆς
ἐρχομένων· μάλα δ' ὅκα διέπρησσον πεδίοιο.

Paris at first advances with show of boldness to the combat;
then recoils before Menelaos:

Oí δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλῆλοισιν ἱόντες,
Τρώσσων μὲν προμάχιζεν Ἀλέξανδρος θεοειδῆς,
παρδάλεην ὁμοιοιν ἔχοιν καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ ὁ δούρε δύω κεκορυθμένα χαλκῷ.
πάλλων Ἀργείων προκαλίζετο πάντας ἄριστοις ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηιοτῆτι.

Τὸν δ' ὅς οὖν ἐνόησεν ἀρηφίλος Μενέλαος ἐρχόμενον προπάροιθεν ὃμιλον, μακρὰ βιβώντα, ὦς τε λέων ἐχάρῃ μεγάλῳ ἐπὶ σῶματι κύρσας, εὐρῶν ἡ ἐλαφοῦς κεραδὺν ἡ ἄγριον ἀλγα, πεινῶν· μάλα γὰρ τε κατεσθίει, εἰ περ ἀν αὐτὸν σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰξηοί· ὦς ἐχάρῃ Μενέλαος Ἀλέξανδρον θεοειδέα ὀφθαλμοῖσιν ἰδῶν· φάτο γὰρ τίσεθαι ἀλείτην· αὐτίκα δ' ἐξ ὄχεων σὺν τεῦχεσιν ἄλτῳ χαμάζε.

Τὸν δ' ὅς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς ἐν προμάχουι φανέντα, κατεπλῆγῃ φίλον ἦτορ· ἄψ δ' ἔτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείων. ὦς δ' οτὲ τὶς τε δράκοντα ἓδὼν παλίνορσος ἀπέστη οὐρεος ἐν βήσησις, ὑπὸ τε τρόμοις ἐλλαβε γνία, ἄψ δ' ἀνεχώρησεν, ὥχρος τε μιν εἰλε παρειάς, ὡς αὐτίς καθ' ὀμιλοὺ ἐδυ Τρώων ἄγερώχων δείσας Ἀτρέος νῦν Ἀλέξανδρος θεοειδῆς.

τὸν δ' "Εκτωρ νείκεσθεν ἵδ'ων αἰδχροῖς ἐπέεσσι·

For which he is taunted by Hector:

Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἕπεροπεντά, αἴθ' ὀφελες ἀγνός τ' ἐμεναι ἀγαμός τ' ἀπολέσθαι. καὶ κε τὸ βουλομην, καὶ κεν πολὺ κέρδιον ἦν, ἢ οὔτω λάβην τ' ἐμεναι καὶ ὑπόψιον ἄλλων. ἢ ποὺ καγχαλώσι κάρη κομώντες Ἀχαιῶν
φάντες ἀριστὴ πρόμον ἐμμεναι, οὔνεκα καλὸν
eiδος ἐπ', ἀλλ' οὐκ ἔστι βίη φρεσίν οὔδε τις ἀλκη. ἢ τοιοῦτε ἐών ἐν ποντοπόρουισι νέεσσι.
πόντον ἐπιπλώσας, ἑτάρους ἐρήμας ἀγείρας, μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐείδε ἀνήγγες ἐξ ἀπίθης γαῖς, νῦν ἄνδρων αἰχμητάων, πατρί τε σφέ μέγα πῆμα πόλην τε παντὶ τε δῆμῳ, δυσμενείσιν μὲν χάρμα, κατηφείην δὲ σοι αὐτῷ; οὐκ ἂν δὴ μείνειας ἀρηφιλοὺ Μενέλαον; γνοίης χ' οίου φωτὸς ἐχεις θαλερήν παράκοιτων. οὐκ ἂν τοι χραίσμῃ κέθαρις τὰ τε δῶρ' Ἀφροδίτης, ἥ τε κόμη τό τε εἶδος, ὅτ' εὖ κοῦλησι μυγείς. ἀλλὰ μάλα Τρῶες δειδήμονες· ἥ τε κεν ἡδὴ λάινον ἔσσο χετῶνα κακῶν ἑνεχ' ὀστα ἔργας. 
Τὸν δ' αὐτὲ προσέειπεν Ἀλέξανδρος θεοειδής·

Whereupon he declares himself ready for the combat.

Εκτόρ, ἐπεί με κατ' αἰσθαν ἐνείκεσας οὐδ' ὑπὲρ αἰσθα, αἰεὶ τοι κραδίη πέλεκυς ὁς ἐστὶν ἀτειρῆς, ὡς τ' εἴσιν διὰ δούρος ὑπ' ἀνέρος, ὃς ὅτι τε τέχνη νηίου ἐκτάμυνσιν, ὃβόλει δ' ἄνδρος ἐρωτήν· ὡς σοι ἐνι στήθεσιν ἀτάρβητος νόος ἐστὶ. μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης· οὗ τοι ἀπόβλητ' ἐστὶ θεῶν ἐμικυδέα δῶρα, ὀσσα κατα αὐτοὶ δῶσιν, ἐκὼν δ' οὖν ἂν τις ἐλούτο. νῦν αὐτ', εἰ μ' ἐθέλεις πολεμίζειν ἥδε μάχεσθαι, ἀλλοις μὲν κάθισον Τρῶας καὶ πάντας Ἀχαίοις, αὐτάρ ἐμ' ἐν μέσῳ καὶ ἀρηφιλοῦ Μενέλαον συμβάλετ' ἀμφ' Ἔλευν καὶ κτήμασι πᾶσι μάχεσθαι. ὁππότερος δὲ κε νικήσῃ κρέισσων τε γένηται, κτήμαθ' ἔλων εὐ πάντα γυναῖκα τε οἰκαίδ' ἄγέσθω· οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες ναλοῖτε Τροῖν ἐριβώλακα, τοι δὲ νεέσθων
’Αργος ἐς ἵππωμον καὶ Ἀχαϊδα καλλιγύναικα. 75
‘Ως ἐφαθ’, "Εκτωρ δ’ αὐτ’ ἐχάρη μέγα μῦθον ἀκουότας, καὶ ἤ ἐς μέσουν ἱδὶ Τρώων ἀνέεργε φάλαγγας, μέσον δουρὸς ἑλὼν· τοὶ δ’ ἱδρύνθησαν ἀπαντείς. τῷ δ’ ἐπετοξάζοντο κάρη κομόντωτε Ἀχαιοὶ, ἱοῖσιν τε τιτυσκόμενοι, λάεσοι τ’ ἐβαλλον.
αὐτὰρ ὁ μακρὸν ἁυίσεν ἀναξ ἀνδρῶν Ἀγαμέμνων.

Hector calls for a parley and communicates Paris’s proposal, which is accepted by the Greeks.

’Ισχεσθ’, ’Αργείοι· μὴ βάλλετε, κοῦροι Ἀχαιῶν· στείται γάρ τι ἔπος ἐρέειν κορυθαῖολος ’Εκτωρ.
‘Ως ἐφαθ’, οἱ δ’ ἐσχοντο μάχης ἀνεώ τ’ ἐγένοντο ἐσσυμένως. ’Εκτωρ δὲ μετ’ ἀμφότεροισιν ἔειτε’ 85
 Kıκλυτέ μευ, Τρῶας καὶ εὐκνήμιδες Ἀχαιοὶ, μῦθον Ἀλεξανδροῦ, τοῦ εἰνεκα νείκος ὄρφεν. ἄλλος μὲν κέλεται Τρῶας καὶ πάντας Ἀχαίοις τεύχεα κάλ’ ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ, αὐτὸν δ’ ἐν μέσῳ καὶ ἀρηνίφιλον Μενέλαον οἴους ἀμφ’ Ἐλευθέρη καὶ κτῆμασι πάσι μάχεσθαι. ὅππότερος δὲ κε νικήσῃ κρείσσων τε γένυται, κτῆμαθ’ ἑλὼν εὐ πάντα γυναἰκά τε οἰκαὶ ἀγέσθω· οἱ δ’ ἄλλοι φιλότητα καὶ ὀρκία πιστὰ τάμωμεν.

’Ως ἐφαθ’, οἱ δ’ ἄρα πάντες ἀκῆν ἐγένοντο σιωπῇ. 95
tοῦσι δὲ καὶ μετέειπε βοήν ἀγαθὸς Μενέλαος.
 Kıκλυτε νῦν καὶ ἐμείο· μάλιστα γάρ ἄλγος ἰκάνει θυμὸν ἐμὼν· φρονέω δὲ διακρισθήμεναι ἰδῇ ’Αργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε εἶνεκ’ ἐμῆς ἐρίδος καὶ Ἀλεξανδροῦ ἐνεκ’ ἀρχῆς. ἡμέων δ’ ὅπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
Πριαμ is sent for to assist in ratifying the compact.

"Αξετε δε Πριάμοιο βίην, ὃφρ' ὄρκια τάμυν αὐτός, ἐπεὶ οἱ παίδες ὑπερφίαλοι καὶ ἀπιστοί, μή τις ὑπερβασίη Δίως ὄρκια δηλήσηται. αἰεὶ δ' ὁ πλοτέρων ἄνδρῶν φρένες ἑρέθουνται· οἷς δ' ὁ γέρων μετέχησιν, ἀμα πρόσω καὶ ὀπίσω λεύσει, ὅπως ὅχ' ἀριστα μετ' ἀμφοτέρουσι γένηται.

"Ὡς ἐφαθ', οἱ δ' ἐχάρησαν Ὁχαιοὶ τε Τρώες τε ἐκπόμενοι παύσασθαι οὐξυροῦ πολέμωι. καὶ β' ἄπτους μὲν ἐρυξαν ἐπὶ στίχας, ἕκ δ' ἔβαν αὐτῷ, τεῦχεα τ' ἐξεδύνοντο, τὰ μὲν κατέθεντ' ἐπὶ γαλη πλησίον ἄλληλων, ὀλίγη δ' ἴν ἀμφίς ἄρουρα.

"Εκτὸρ δὲ προτι ἀστυ δύω κήρυκας ἐπεμπτε καρπαλίμως ἄρνας τε φέρειν Πριάμοι τε καλέσσαι. αὐτάρ ὁ Ταλθύμιον προτεί κρεῖων Ἀγαμέμνον νήας ἐπὶ γλαφυράς ἱέναι, ἢδ' ἠρν' ἐκέλευεν οἰσέμεναι· ὀ δ' ἀρ' ὅκκ ἄπίθησο' Ἀγαμέμνονι δίφρ.
οὐς ἔθεν εἶνεκ’ ἔπασχον ὑπ’ Ἀρηνος παλαμάων, ἄγχοῦ δ’ ἱσταμένη προσέφη πόδας ὅκεα Ἰρισ·

Δεῦρ’ ὅθι, νύμφα φίλη, ἕνα θέσκελαι ἐργα ἓθηαι Ἱπποδάμων καὶ Ἀχαϊῶν χαλκοχιτῶνον· ὀι πρὶν ἔπ’ ἀλλήλους φέρον πολύδακρυν ἄρηα ἐν πεδίῳ, ὅλοοι λιλαιόμενοι πολέμοιο,

οἱ δὲ νῦν ἔσται συγγ (πόλεμος δὲ πέπαναι)

ἀσπίσι κεκλιμένοι, παρὰ δ’ ἐγχεα μακρὰ πέπηγεν.

αὐτὰρ Ἀλέξανδρος καὶ ἀρηφίλος Μενέλαος μακρῆς ἐγχεῖσι μαχῆσονται περὶ σεῖο·

τῷ δὲ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

who repairs, attended by her handmaidens, to the Scaean gates:

"Ὡς εὐποῦσα θεὰ γλυκὺν ἵμερον ἐμβάλε θυμῷ ἄνδρός τε προτέροιο καὶ ἄστεος ἦδε τοκήνων.

αὐτίκα δ’ ἀργεννῆσι καλυψαμένη θόνησιν ὀρματ’ ἐκ θαλάμῳ, τέρεν κατὰ δάκρυ χέουσα, οὐκ οἴη, ἀμα τῇ γε καὶ ἀμφύπολοι δῦ’ ἐποντο, Ἀθηρή, Πιτήθος θυγάτηρ, Κλυμένη τε βοώπις.

αὕρα δ’ ἐπειθ’ ἴκανον ὅθι Σκαιαὶ πῦλαι ἴσαν.

where she excites the admiration of the Trojan counsellors,

"Οι δ’ ἄμφι Πρλαμοῦ καὶ Πάνθοον ἓδε Θυμοῖτιν

Δάμπου τε Κλυτίον θ’ Ἰκετάονα τ’, ὃζου Ἀρηνος, ὕκαλέγων τε καὶ Ἀυτήνορ, πεπνυμένω ἄμφω, εἶατο δημογεροῦτες ἐπὶ Σκαῖσι πῦλησιν, 

γήραι δὴ πολέμῳ πεπαυμένοι, ἀλλ’ ἀγορηταλ ἐσθλοί, τεττύγεσιν ἐοικότες, οἴ τε καθ’ ὑλὴν 

dενδρεῖο ἐφεξόμενοι ὅπα λειρίεσσαν ἱεῖσιν. 

τοῖοι ἄφα Τρῶων ἤγητορες ἤντ’ ἐπὶ πῦργῳ.
οἱ δ’ ὃς οὖν εἶδονθ’ Ἐλένην ἐπὶ πῦργον ἑώσαν, ἥκα πρὸς ἀλλήλους ἔπεα πτεροεῖν’ ἀγόρευον. 155
Οὔ νέμεσις Τρῶας καὶ ἐγκνήμιδας Ἀχαιός
tοιῷ´ ἀμφὶ γυναικὶ πολὺν χρόνου ἀλγεὰ πάσχειν. 160
αῖνὼς ἀθανάτησι θεῆς εἰς ὄπτα ἐοίκεν.
ἀλλὰ καὶ ὃς, τοιῇ περ ἐοῦς’, ἐν νησὶ νεέσθω,
μηδ’ ἤμιν τεκέεσσι τ’ ὀπίσσω πῆμα λίποτο.

and, at Priam’s request, points out and calls by name the
bravest of the Greeks.

‘Ὡς ἄρ’ ἐφαν, Πρίαμος δ’ Ἐλένην ἐκαλέσσατο φωνῇ.
δεύρο πάροιθ’ ἐλθοῦσα, φίλον τέκος, ἵζεν ἐμεῖο,
ὄφρα ἢδη πρότερον τε πόσιν πηοὺς τε φίλους· τε·
οὗ τὶ μοι αἰτή ἔσσι, θεοὶ νῦ μοι αἴτιοι εἴσιν,
οἳ μοι ἐφόρμησαν πόλεμον πολυδακρυν Ἀχαιῶν.

First, Agamemnon;

ὥς μοι καὶ τόνδ’ ἄνδρα πελώριον ἔξονομὴν,
ὡς τις ὅδ’ ἐστὶν Ἀχαιὸς ἁνὴρ ἥς τε μέγας τε.
ἡ τοι μὲν κεφαλῇ καὶ μεῖζονες ἄλλοι ἔασι·
καλὼν δ’ οὖτῳ ἐγὼν οὗ πω ᾧδον ὀφθαλμοῖσιν,
οὐδ’ οὖτῳ γεραφόν· βασιλῆι γὰρ ἄνδρι ἐοίκε.

Τὸν δ’ Ἐλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν·
aιδοῖσ τὲ μοὶ ἔσσι, φίλη ἐκυρέ, δεῦν τε·
ὡς ὀφελευθάνατός μοι ἄδειν κακός, ὅππότε δεύρο
νιεὶ σῷ ἐπόμην θάλαμον γυνώσος τε λυποῦσα
παῖδα τε τηλυγέτην καὶ ὁμὴλικήν ἐρατείνην.
ἀλλὰ τὰ γ’ οὐκ ἐγένοντο· τὸ καὶ κλαῖονσα τέτηκα.

Atreidhes, eu ὄρυ κρεῖων Ἀγαμέμνων,
ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής:
δαχὴ αὖτ' ἐμὸς ἐσκε κυνῶπιδος, εἶ ποτ' ἐγν γε.

"Ὡς φάτο, τὸν δ' ὁ γέρων ἡγάσσατο φώνησέν τε·
ὁ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,
ἡ ρὰ νῦ τοι πολλοὶ δεδήματο κοῦροι Ἀχαιῶν.
ἡδὴ καὶ Φρυγίην εἰσήλθουν ἀμπελόσσαν,
ἐνθα ἵδων πλείστοις Φρύγας ἀνέρας αἰολοπώλους,
λαοὺς 'Οστῆος καὶ Μυγδόνος ἀντιθέου,
οἱ ρὰ τὸτ' ἐστρατῶντο παρ' ὀχθὰς Ὁσιαγρίων·
καὶ γὰρ ἐγὼν ἐπίκουρον ὑμῖν μετὰ τοῖς ἐλέξθην
ἡματι τῷ, ὅτε τ' ἡλθον Ἀμαζόνες ἀντιἀνεφιλέρᾳ·
ἀλλ' οὐδ' οἱ τόσοι ἤσαν ὅσοι ἐλκώπτες Ἀχαιῶλ.

Next, Odysseus;

Δεύτερον αὖτ' Ὅδυσσ' ἢδων ἐρέειν' ὁ γεραιός·
eὖτ' ἀγε μοι καὶ τόνδε, φίλου τέκους, ὡς τις ὅδ' ἐστὶν
μεῖων μὲν κεφαλῆ Ἀγαμέμνονος Ἀτρεΐδαο,
eὐρύτερον δ' ὦμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
tεῦχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πολυβοτείρη,
αὐτὸς δὲ κτίλος ὡς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνειῶδ μὴν ἐγώ γε ἐύσκω πηγεσιμάλλῳ,
ὡς τ' ὄτων μέγα πῶς διέρχεται ἀργεννών.

Τὸν δ' ἡμεῖς ἐπειδῷ 'Ελένη Δίως ἐκγεγανίω·
οὕτως δ' ἀθ' Δαερτίαδῆς, πολύμητις Ὅδυσσεύς,
ὡς τράφη ἐν δήμῳ Ίθάκης κραναῆς περ' ἐούσης,
eἰδὼς παντολούς τε δόλους καὶ μῆδεα πυκνά.

Τὴν δ' αὖτ' Ἀντίμωρ πεπυμένοις ἀντίλον ηῦδα·
ὡ γυναῖ, ἡ μάλα τοῦτο ἐπος νημερτές ἐειπές·
ηδὴ γὰρ καὶ δεύρο ποτ' ἡλυθε δῖος Ὅδυσσεύς
σεῦ ἕνεκ' ἀγγελῆς σὺν ἀρηφίλῳ Μενελάῳ.
τοὺς δ' ἐγὼ ἐξελύσασα καὶ ἐν μεγάροισι φίλησα, ἀμφοτέρων δὲ φυὴν ἔδαμν καὶ μήδεα πυκνά.

アルバム δ' ὅτε δὴ Τρώωσιν ἐν ἀγρομένοισιν ἐμικθεν, στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὄμοις, ἀμφοὶ δ' ἐξομένω γεραρώτερος ἦν Ὀδυσσεὺς. 

アルバム δ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον, ἦ τοι μὲν Μενέλαος ἑπιτροχάδην ἀγόρευεν παύρα μὲν, ἄλλα μάλα λυγέως, ἐπεὶ οὐ πολύμυθος οὐδ' ἀφαμαρτοπῆς, εἰ καὶ γένει ὑστερος ἦν.

アルバム δ' ὅτε δὴ πολύμητς ἀναίξειεν Ὀδυσσεύς, στάσκειν, ὑπαλ δὲ ἱδεσκε κατὰ χθονὸς ὄμματα πήξας, σκήπτρουν δ' οὔτ' ὁπίσω οὔτε προπρηνές ἐνώμα, ἄλλ' ἀστεμφές ἔχεσκεν, αἰδρεὶ φωτὶ ἐοικὼς· 

φαίης κε ζάκοτόν τε τιν' ἐμμεναι ἀφρονά τ' αὐτῶς· 

アルバム δ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἰς καὶ ἐπεα νιφάδεσσιν ἐοικότα χειμερήσιν, οὔκ ἄν ἐπείτ' Ὀδυσῆ' γ' ἐρίσσειε βροτός ἄλλος· 

οὐ τότε γ' ὅδ' Ὀδυσῆ' ἀγασσάμεθ' εἴδος ἰδώντες.

Third, Ajax.

Τὸ τρίτον αὖτ' Ἀιαντα ἰδὼν ἐρέειν ὁ γεραιός· 

tis t' ἄρ' οδ' ἄλλος Ἀχαιός ἀνήρ ήσ' τε μέγας τε, ἐξοχος Ἀργεῖον κεφαλὴν τε καὶ εὐρέας ὄμοις;

Τὸν δ' Ἐλένῃ τανύπέπλος ἀμείβετο, δία γυναίκων ὀυτος δ' Ἀίας ἐστὶ πελώριος, ἔρκος Ὁ Ἀχαιῶν· 

'Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσιν θεὸς ὃς ἐστηκ', ἀμφὶ δὲ μὲν Κρητῶν ἅγοι ἤγερθονται. 

πολλάκι μὲν ἐξίνεσσεν ἀρητίφιλος Μενέλαος οἶκοι ἐν ἡμετέρρῳ, ὁπότε Κρήτηθεν ἵκοιτο.
As her eyes run over the host, they fail to find Castor and Polydeukes.

The herald Idaios delivers the summons to Priam, who mounts his chariot, accompanied by Antenor, and drives out upon the plain, where the two armies are assembled.

The herald Idaios delivers the summons to Priam, who mounts his chariot, accompanied by Antenor, and drives out upon the plain, where the two armies are assembled.
"Ως φάτο, ῥύγησεν δ’ ὁ γέρων, ἐκέλευσε δ’ ἑταῖροι ῦπποις ζευγνύμεναι· τοι δ’ ὀτραλέως ἐπίθυοντο. 

ἀν δ’ ἄρ’ ἔβη Πρέμασ, κατὰ δ’ ἤνα τεῖνεν ὄπτισσω· 

πάρ δὲ οἱ Ἄντηνωρ περικαλλέα βήσετο δύφρον. 

τὸ δὲ διὰ Σκαιῶν πεδίουν’ ἔχου ὥκεας ῦπποις.

'Αλλ’ ὅτε δὴ ὑ’ ἱκοντο μετὰ Τρώας καὶ Ἀχαιῶν, 

ἐξ ῦππῶν ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 

ἐς μέσσουν Τρώων καὶ Αχαιῶν ἐστιχώντο. 

ἀρνυτο δ’ αὐτίκ’ ἐπειτὰ ἀναξ ἀνδρῶν Ἀγαμέμνων, 

ἀν δ’ Ὄδυσσεως πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ ὀρκία πιστὰ θεῶν σύναγον, κρητήρι δὲ οἰνον μίσγον, ἀτὰρ βασιλεύσων ὑδρῷ ἐπὶ χείρας ἔχευν. 

Ἀτρείδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν, 

ἡ οἱ πάρ ξίφεος μέγα κουλεόν αἷν ἄωρτο, 

ἀρμῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἐπειτὰ κήρυκες Τρώων καὶ Ἀχαιῶν νείμαν ἀρίστοιος. 

τοίσιν δ’ Ἀτρείδης μεγάλ’ εὐχετο χείρας ἀνασχῶν. 

Agamemnon prays to Zeus and sacrifices the lambs.

Ζεῦ πάτερ, Ἰδήθεν μεδέων, κύδιστε μέγιστε, 

ἡέλιος θ’, δς πάντ’ ἐφορᾶς καὶ πάντ’ ἐπακούεις, 

καὶ ποταμὸι καὶ γαία, καὶ οἱ ὑπένερθε καμόντας ἀνθρώπους τίνυσθον, ὅτις κ’ ἐπιόρκον ὦμόσῃ, 

ὕμεῖς μάρτυριν ἔστε, φυλάσσετε δ’ ὀρκία πιστά. 

ei μέν κεν Μενέλαοι Αλέξανδρος καταπέφυγ, 

αὐτὸς ἐπειθ’ Ἐλένην ἐχέτω καὶ κτήματα πάντα, 

ὕμεῖς δ’ ἐν νήσοι νεώγεθα Ποτοπόροις· 

ei δὲ κ’ Αλέξανδρον κτείνη ξανθὸς Μενέλαοι, 

Τρώας ἐπειθ’ Ἐλένην καὶ κτήματα πάντ’ ἀποδουναι, 

τιμὴν δ’ Ἀργεῖοις ἀποτινέμεν ἦν τιν’ ἕοικεν,
After which Priam returns to the city.

Κέκλυτε μεν, Τρώες καὶ εὐκνήμιδες Ἀχαιοὶ·

After which Priam returns to the city.

Κέκλυτε μεν, Τρώες καὶ εὐκνήμιδες Ἀχαιοὶ·
Hector and Odysseus measure off the lists, and shake the helmet until the lot of Paris leaps forth.

"Εκτωρ δὲ Πριάμου παῖς καὶ δίος 'Οδυσσεύς χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα κλήρους ἐν κυνέῃ χαλκῇ πάλλου ἐλόντες, ὅπποτέρος δὴ πρόσθεν ἀφεὶν χάλκεουν ἔγχος. λαοὶ δ' ἱρήσαυτο, θεοίς δὲ χεῖρας ἀνέσχουν· ὥδε δὲ τις εὔπεσκεν Ἀχαίων τε Τρώων τε.

Zeus, Ιδῆθεν μεθὲν, κύδιστε μέγιστε, ὅπποτέροις τάδε ἔργα μετ' ἀμφότεροις ἔθηκε, τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀἰδος εἴσω, ἡμῖν δ' αὖ φιλότητα καὶ ὀρκία πιστὰ γενέσθαι.

'Ὡς ἀρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρ ἀψ' ὅροιν. Πάριος δὲ θῶς ἐκ κλῆρος ὄρουσεν. οἱ μὲν ἐπειθ' ἔζοντο κατὰ στίχας, ἡχὶ ἐκάστῳ ὑπνοὶ ἀερσίποδες καὶ ποικίλα τεύχε ἐκεῖτο.

The champions arm themselves:

αὐτὰρ δ' ἦ' ἀμφ' ὀμοίωσιν ἐδύσετο τεύχεα καλὰ δῖος 'Αλέξανδρος, Ἐλένης πόσις Ἡυκάμοιοι. κυνηγίδας μὲν πρῶτα περὶ κυνήγοιν ἔθηκεν καλὰς, ἀργυρόιοι ἐπισφυρίος ἀραρυλιας· δεύτερον αὖ θώρηκα περὶ στιῆθεσιν ἔδυνεν οὐδ' ἑαυτόν ἐφ' ἐπειθὲν, ἀμφὶ δ' ἄρ' ὀμοίωσιν βάλετο ἐξόρροηλον χάλκεουν, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρὸν τε· κρατὶ δ' ἐπὶ ἐφ' ἰθήμορ κυνῆν εὐτυκτον ἔθηκεν, ὑπποτερω' δεινὸν δὲ λόφος καθύπηρθεν ἔνενεν. εἴλετο δ' ἄλκιμον ἔγχος, δ' οἱ παλάμηφιν ἁρῆβει· ὁς δ' αὖτως Μενέλαος ἀρίδος ἐντε' ἔδυνεν.
and stride into the lists.

Οἱ δὲ ἐπελ οὖν ἐκάτερθεν ὡμίλου θωρήχθησαν, ἐς μέσσουν Τρώων καὶ Ἀχαίων ἐστιχώντω ἄνω ἀνεμοῦν. θάμβος δὲ ἔχει εἰσορόωντας Τρώαις θ’ ἱπποδάμους καὶ ἑυκνήμιδας Ἀχαίους· καὶ ἄγγις στήνῃ διαμετρητῷ ἐνὶ χώρῳ σειοῦτ’ ἐγχειας ἀλλήλουσιν κοτέοντε.

πρόσθε δ’ Ἀλέξανδρος προῦει δολιχόσκιον ἐγχος, καὶ βάλεν Ἀτρείδατο κατ’ ἀσπίδα πάντοσ’ ἐίσην· οὐδ’ ἐρρήξεν χαλκός, ἀνεγνάμφηθε δέ οἱ αἰχμὴ ἀσπίδι ἐν κρατέρῃ. δ’ ὡς δεύτερος ὀρνύο χαλκῷ Ἀτρείδης Μενέλαος ἐπευξάμενος Δίῳ πατρὶ.

Ζεῦ ἄνα, δός τίσαοι δ’ με πρῶτος κάκ’ έοργη, διὸν Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χεροὶ δάμασον, ὁφρα τις ἐρρίγησαι καὶ ὄψιγνων ἀνθρώπων χεινοδόκον κακὰ δέξαι, δ’ κεν φιλότητα παράσχῃ.

"Η μὰ, καὶ ἀμπεπαλῶν προῦει δολιχόσκιον ἐγχος, καὶ βάλε Πριαμίδαν κατ’ ἀσπίδα πάντοσ’ ἐίσην. διὰ μὲν ἀσπίδος ἦλθε φαεύνης ὁβριμου ἐγχος, καὶ διὰ θώρηκος πολυδαίδαλον ἠρήκειστο· αὐτικρὺ δὲ παραλ λαπάρην διάμησε χιτώνα ἐγχος· ὁ δ’ ἐκλόθη καὶ ἀλεύστο κῆρα μέλαναν.

Ἀτρείδης δὲ ἐρυσάμενος ξῖφος ἀργυρόκλουν πληξεν ἀνασχόμενοι κόρυθος φάλου· ἀμφὶ δ’ ἄρ’ αὐτῷ τριχθά τε καὶ τετραχθά διατρυφὲν ἐκπεσε χειρός. Ἀτρείδης δ’ ὕμωξεν ἱδὸν εἰς οὐρανὸν εὐρύν.

Ζεῦ πάτερ, ὡς τις σεῖοι θεῶν ὀλούτερος ἄλλος· ᾦ τ’ ἐφάμην τίσαοι Ἀλέξανδρον κακότητος· νῦν δὲ μοι ἐν χερεσσίων ἀγν ξῖφος, ἕκ δὲ μοι ἐγχος.
Η γ' παλάμηφιν ἐτὼσιον, οὖδ' ἐβαλόν μιν.

"Ἡ, καὶ ἐπαιξας κόρυθος λάβεν ἵπποδασείης,
ζ' ἔπιστρέψας μετ' ἐὐκνήμιδας Ἀχαίους·
ἀγχ' δὲ μιν πολύκεστος ἰμᾶς ἀπαλὴν ὑπὸ δειρῆν,
οὐ' οἱ ὑπ' ἀνθερεώνος ὁχεῖς τέτατο τρυφαλεῖης.

The combat is already decided in favor of Menelaos, when Aphro-
dite interposes, rescues Paris from the victor, and transports
him to his own bed-chamber,

Καὶ νῦ κεῖν εὐρυσσέως τε καὶ ἄσπτετον ἠρατο κῦδος,
eἰ μὴ ἂρ οὖ νόσησε Διὸς θυγάτηρ Ἀφροδίτη,
ἡ οἱ ῥῆξεν ἱμάντα βοὸς ἵφι κταμένοιο.
κεῦῃ δὲ τρυφάλεια ἂμ' ἄσπτετο χειρὶ παχεῖῃ.
τὴν μὲν ἐπειδ' ἠρατος μετ' ἐὐκνήμιδας Ἀχαίους
ῥίψ' ἐπιδινήσας, κόμισαν δ' ἐρήμες ἐταῖροι.
αὐτὰρ δ' ἄψ' ἐπόρουσε κατακτάμεναι μενεαίων
ἐγχεὶ χαλκείῳ· τὸν δ' ἔξηρπας' Ἀφροδίτη
ῥεῖα μάλ' ὡς τε θεός, ἐκάλυψε δ' ἂρ' ἥρι πολλῆ,
καὶ δ' εἴσ' ἐν ταλάμῳ εὐώδει κηώετι.

whither she summons Helen,

αὐτῇ δ' αὐθ' Ἐλεύνη καλέουσ' ἵε· τὴν δ' ἐκίχανεν
πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τροιάλ ἄλις ἰσαν.
χειρὶ δὲ νεκταρέου ἐανοῦ ἐτίναξε λαβοῦσα,
γρη' δὲ μιν εἰκνία παλαιγενεί προσεέπτεν,
εἰροκόμφω, ἢ οἱ Δακεδαίμονι ναιετώσῃ
ἡσκεν εὐρία καλά, μάλιστα δὲ μιν φιλέσκευν·
τῇ μιν ἐεισαμένη προσεφώνεε δ' Ἀφροδίτη.

Δεύρ' ἰθ'· Ἀλέξανδρός σε καλεῖ οἰκονέ δέεσθαι.
κεῖνος δ' ἴ' ἐν ταλάμῳ καὶ δινωτοῖς λέχεσσιν,
κάλλει τε στιλβών καὶ εἶμασιν· οὐδὲ κε φαίης ἀνδρὶ μαχησάμενον τὸν γ’ ἐλθεῖν, ἀλλὰ χορὸν ἔρχεσθ’, ἥε χορὸν νέον λήγοντα καθίζειν.

‘Ὡς φάτο, τῇ δ’ ἀρα θυμὸν ἐνι στήθεσσιν ὁρίνεν·
καὶ ρ’ ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρῆν στήθεα θ’ ἰμερόετα καὶ ὄμματα μαρμαίροντα, θάμβησεν τ’ ἀρ’ ἐπείτα ἐπος τ’ ἐφατ’ ἐκ τ’ ὄνομαζε.

who at first resists, but is compelled to comply.

Δαίμονι, τί με ταῦτα λιλαίεϊ ἡπεροπεύειν;
ἡ π’ με προτέρῳ πολίον εὖ ναιμοενάων
ἀξεῖς ἡ Ἡρώγλη, ἡ Μηνῦνθ έρατενής,
εἰ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων;
οὔνεκα δ’ νῦν δίον Ἀλέξανδρον Μενέλαος
υικήσας ἑθέλει στυγιρὴν ἐμὲ οἴκαδ’ ἄγεσθαι,
τούνεκα δ’ νῦν δεύρῳ δολοφρονεύοσα παρέστης;
ἡσο παρ’ αὐτὸν ιοῦσα, θεῶν δ’ ἀπόεικε κελεύθουν,
μηδ’ ἐτι σοισί πόδεσσιν ὑποστρέψειας Ὀλυμποῖ,
ἀλλ’ αἰεὶ μερὶ κεῖνον οἶζυε καὶ ἐ φύλασσε,
εἰς δ’ κε σ’ ἡ ἄλοχον ποιήσεται, ἡ δ’ ὡς δούλην.
κείσε δ’ ἐγὼν οὐκ εἰμὶ (νεμεσσητὸν δὲ κεν εἰη’)
κεῖνον πορσανέουσα λέχος· Τρώαλ δὲ μ’ ὀπίσσω
πάσαι μωμήσονται· ἔχω δ’ ἀχε’ ἀκριτα θυμόφ.

Τ’ν δὲ χολωσαμένη προσεφώνει δ’ Ἄφροδίτῃ·
μή μ’ ἐρεθε, σχετλή, μὴ χωσαμένη σε μεθειῶ,
tῶς δὲ σ’ ἀπεχθήρῳ ὡς νῦν ἐκπαγαλ’ ἐφίλησα,
μέσσω δ’ ἀμφοτέρων μητίσομαι ἐχθεα λυγρά,
Τρώων καὶ Δαναών, σὺ δὲ κεν κακὸν οἴτων ὀλναι.

‘Ὡς ἐφατ’, ἐδεισεν ὡς Ἐλευθ., Δίὸς ἐκγεγαυνία,
βὴ δὲ κατασχομένη ἑαυτῷ ἄργητί φαιευό,
συγη, πάσας δὲ Τρώας λάθεν· ἕρχε δὲ δαίμων.
Aphrodite and Helen enter Paris's house.

Aδίδοτε Ἀλέξανδρε, δόμον περικάλλε ἱκοντο, ἀμφίπολοι μὲν ἐπείτα θοῦς ἐπὶ ἔργα τράποντο, ἢ δὲ εἰς ψυχόφοιν θάλαμον κίε δία γυναικῶν. τῇ δ' ἀρα δίφρον ἑλοῦσα φίλομμενή Ἀφροδίτη ἀντὶ Ἀλέξανδρε θεᾶ κατέθηκε φέρουσα. ἔνθα καθίζ' Ἑλένη, κούρη Δίδος αἰγώχοιο, ὀσσε πάλιν κλίνασα, πόσιν δ' ἦν ἐπατε μύθῳ.

Helen upbraids her husband with his cowardice.

'Ἡλυθες ἐκ πολέμου· ὡς ὀφελεῖς αὐτόθ' ὀλέσθαι ἀνδρὶ δαμεῖς κρατερῷ, ὡς ἐμὸς πρότερος πόσις ἦν. ἢ μὲν δὴ πρὶν γ' εὐχὲ ἄρηφιλον Μενελάον σῇ τε βῇ καὶ χερσὶ καὶ ἐγχεῖ φέρτερος εἶναι· ἀλλ' ἢιν νῦν προκάλεσαι ἄρηφιλον Μενελάον ἔξαυτὶς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἐγὼ γε παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ ἀντίβιον πόλεμον πολεμίζειν ἣδε μάχεσθαι ἀφραδέως, μή πως τάξ' ὑπ' αὐτοῦ δουρὶ δαμήης. Ἡν δὲ Πάρις μύθουσιν ἀμειβόμενοι προσέειπεν· μή με, γύναι, χαλεπῶσιν ὄνειδεσι θυμὸν ἐνιπτε. νῦν μὲν γὰρ Μενελάος ἐνίκησεν σὺν Ἀθηνῇ, κεῖνου δ' αὐτὶς ἑγὼ· παρὰ γὰρ θεοὶ εἰσὶ καὶ ἡμῖν. ἀλλ' ἄγε δὴ φιλότητι τραπείομεν εὐνηθέντε· οὐ γὰρ πώ ποτὲ μ' ὀδὲ γ' ἔρως φρένας ἀμφεκάλυψεν, οὐδ' ὅτε σε πρὸτον Δακέδαιμον ἐξ ἐρατεινῆς ἐπιλευν ἀρτάξας ἐν ποντοπόροις νέεσσιν, νήσιφ δ' ἐν Κρανάθ ἐμύγην φιλότητι καὶ εὐνή, ὡς σεο νῦν ἔραμαι καὶ με γλυκὺς ἵμερος αἴρει.
"Η ρα, καλ ἀρχε λέχοσδε κιών· ἀμα δ' εἵπετ' ἄκοιτις.
tω μὲν ἄρ' ἐν τρητοῖς κατεύνασθεν λεχέεσσιν.

Meanwhile Menelaos charges through the battle-field in search of Paris;

'Ατρείδης δ' ἄν' ὀμιλον ἐφοίτα θηρὶ ἐσικάς,
eι που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.

άλλ' οὗ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
deiξαι Ἀλέξανδρον τότ' ἀρηφιλλω Μενελάος.

οὗ μὲν γὰρ φιλότητι γ' ἐκεύθανον, εἰ τις ἰδούτω.

ίσον γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίη.

and Agamemnon claims that Helen be delivered up to the Greeks,
in compliance with the compact.

τοῖς δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν 'Ἀγαμέμνων.'

Κέκλυτέ μεν, Τρώες καὶ Δάρδανοι ἡδ' ἐπίκουροι·

νλκη μὲν δὴ φαίνετ' ἀρηφιλλου Μενελάου·

ὑμεῖς δ' Ἀργείην Ἐλένην καὶ κτήμαθ' ἀμ' αὐτῇ

ἐκδοτε, καὶ τιμὴν ἀποτινέμευν ἣν τιν' ἐοικὲν,

ἡ τε καὶ ἐσσομένουσι μετ' ἀνθρώποισι πέληται.

'Ως ἐφατ' 'Ατρείδης, ἐπὶ δ' ὑγεον ἀλλοι 'Ἀχαιοι.
THE LANGUAGE OF HOMER.
THE LANGUAGE OF HOMER.

THE DIALECT.

The dialect of Homer, called 'Epic' in the notes, is the older Ionic (as distinguished from the new Ionic of Herodotus). It contains, no doubt, and is mainly based on, the Greek which was spoken about the ninth century B.C. by the Greeks of Ionic race. The great variety of forms, however, suggests that the writer did not confine himself to one spoken dialect, but, for purposes of metre, did not reject other forms that came in conveniently. At the same time, there no doubt would be a considerable variety to choose from, in days when there was no writing, even in one dialect.

As this edition is intended for those not far advanced in Greek, we shall take it for granted that they are acquainted only with the Attic dialect, as set forth in the Greek accidence, and shall point out, with special reference to the first two books, the main differences between the language of Homer and that of the Athenians of the great literary epoch.

It will be easier for the learner to grasp these differences as a whole, and to find what he wants when using these notes for reference, if we follow the lines of the ordinary grammars, taking the parts of speech in their usual order. Only to save trouble, let us take the fem. adjectives in -a or -η with the A-declension, the masc. and neuter in -ος and -ον with the O-declension, to which they properly belong.

FORMS.

1. The Article.

There will be much to say about the Epic use of the article; but this had better be said in its place when we come to speak of Homeric syntax. See 11.
Much of the article (all, indeed, except the forms \( \dot{o}, \dot{\eta}, \tau\), \( o\iota \), and \( a\iota \)) naturally follows the A- and O-declensions, and is therefore included in what is said of them, and all that need be said in this place is that the forms \( \tau o\iota \) and \( \tau a\iota \) are found for the masc. and fem. of the nom. plur.: as \( \tau o\iota \), B 346.

2. The First, or A-Decension.

This includes the feminine forms of adjectives in \(-os\), of pronouns, and of the article.

a. In all cases of the sing., fem. forms have \( \eta \) for long \( a \):
   - as \( \dot{\eta}ep\iota \), A 497; \( \pi\acute{\alpha}r\rho\iota \), A 30; \( k\lambda\iota\iota\iota \), A 329; \( \acute{\alpha}n\iota-\delta\iota\iota\iota \), A 149.

b. Nom. Sing.—Some masc. forms have \( a \) short for \(-\eta\) as:
   - as \( νεφελγερέ\iota \a\iota \), A 511; \( Θυ\iota\iota\iota \), B 107, etc.

c. Gen. Sing. masc. for \(-ov\) has \(-\dot{\alpha}o\), \(-\dot{e}w\): as \( \dot{\alpha}τρε\iota\iota\iota \), B 9; \( \Pi\nu\eta\iota\iota\iota\iota \), A 1, etc.: also \(-\omega\), if a vowel precedes; as \( \beta\iota\rho\iota \).

d. Gen. Pl. for \(-\dot{\alpha}v\) has \(-\dot{\alpha}v\) or \(-\dot{\epsilon}v\): as \( \dot{\alpha}ι\chi\mu\iota\tau\dot{\alpha}o\a\iota \), A 152; \( \beta\o\iota\iota\iota \), A 273; \( πο\iota\iota\iota\iota \), B 117; \( πο\iota\iota\iota\iota \), B 131.

e. Dat. Pl. fem. for \(-\dot{\alpha}i\) has \(-\eta\iota\) or \(-\eta\iota\iota\iota\iota\), \(-\eta\iota\iota\iota\iota\iota\): as \( \kappa\rho\iota\iota\iota\iota\iota\iota \), B 456; \( κο\iota\iota\iota\iota \), A 26; \( \sigma\iota\iota\iota \), A 297.

3. The Second, or O-Decension,

Includes masc. and neut. forms of adjj. and ptcc. in \(-os\), pronn. in \(-os\), and article; see 1.

a. Gen. Sing.—\(-ov\) for \(-ov\): as \( Τε\iota\iota\iota \), A 38; \( \dot{\alpha}ρ\iota\iota\iota\iota \), A 49, etc.; \( τo\iota \), A 493. (The \(-ov\) form also common; as \( \dot{\epsilon}κ\nu\iota\iota\iota\iota \), A 14; \( τo\iota \), A 43, etc.)
   The original form was \(-os\dot{\alpha}o\iota \iota\iota \). then \(-ov\), \(-\dot{o}o\), \(-ov\).
   The \(-oo\) form perhaps remains in \( oo\), from \( o\iota\), B 325; see notes.

b. Dat. Pl.—\(-ov\) for \(-os\): as \( σo\iota\iota\iota \), A 42; \( o\iota\iota\iota\iota\iota \), A 5, etc.

c. Dual.—\(-ov\) for \( ov\): as \( μ\alpha\rho\iota\iota\iota\iota\iota\iota \), A 257.

d. Contracted words are usually left open: as \( ν\o\iota\iota \), A 132.

e. Special form is the gen. \( \Pi\eta\iota\iota\iota \) from \( \Pi\eta\iota\iota\iota \), B 552.

* The character \( j \), pronounce yot, represents \( i \) consonant, or English \( y \) iota consonans).
4. The Third Declension.

a. In the i-stems the i is retained: as πόλιος (dissyl.), B 811; ὑβρίος, A 214; πολίων, B 117. (So πολίας. Also are found πόλης, πόλες, etc.)

b. In the dat. we find κόνι, μητί for κόνι, μητί.

c. In the acc. often two forms, ἔμι, ἔμπη, etc.

d. In the dat. pl. the termination is often added to the stem and connected by ε, and the σ in all forms is constantly doubled (in adjectives also): as πάντεσσι, A 288; ἐπέεσσι, A 304; κηρύκεσσι, B 50; ἀεικέσσι, B 264. So participles μμόντεσσι (μμύνουσι) B 296.

   In this case there are great varieties of form, χείρεσσι, χείρεσσι, χερσί, πόδεσσι, ποσσί, ποσί, etc.; but the case is never doubtful.

e. Nouns in -ος and adjectives and names in -ης are usually left uncontracted: as μένεος, A 103; οὐρεα (ὁρη) A 157, ἄληθεα, etc. But γέρα, B 237.

f. Nouns in -έως take η before vowels: as Ἀχιλῆος, A 1; βασιλῆ, A 9; Ἀχιλῆ, B 3; βασιλῆων, A 176; οὐρήα, A 50.

g. Exceptional forms are: "Ἀρης from "Ἀρης, B 110; "Αἰδη from 'Αἰδης, A 3; γούνων from γόνυ, A 407; δίπτυχα, acc. as if from a nom. form, δίπτυξ, A 461; δώρα (δόρυ), B 135.

   Also the following irregular forms may be noticed:

   Stem, vio-. Stem, vi-. Stem, vie-.

   V. vié, B 23.
   G. viος, B 230.
   D. viη, B 20.
   Dual. viε, B 865.
   Plu. N. viές, A 162. viές, B 518.
   A. viας, B 193. viέας, B 693.

   So ναύς has both ε and η: νηός, B 358; νη, B 293; νέες, B 509; νηών, B 493, and νεών, B 587; νησσί, A 179; and νήσσι, A 71; νέας, A 487; and νήας, A 328.
THE LANGUAGE OF HOMER.

Again, from ἀνήρ we find the more regular form ἀνέρες, etc. A 262.

5. The Adjectives.

These have been to a great extent dealt with above: we may, however, notice a few peculiarities.

a. Fem. of -ός, -έα for -εία: as ὠκέα, B 790.


c. πολύς has both stems [πολυ- (πολεF-), and πολλο-] and shows a fuller inflection than in Attic: thus πολλόν, A 91; πολέες, B 610; πολέας, A 559. The fem. is, as in Attic, from stem πολλο- (πολλα-).

d. -έα for -ου sometimes: as εὑρέα.

e. Homer has several varieties of compar. and superl.: see notes.

Thus, in these books: γλυκίων, B 453; βίγιον, A 325; ἐλέγχιστος, B 285; πλέας (for πλέονας), B 129; χερείων, A 114; χερείστερος, B 248; ὄπλότερος, B 707; νείατος (νεότατος), B 824.

f. Adjj. have sometimes two instead of three terminations; thus, ἰθίμονος ψυχάς, A 3.

6. The Pronouns.

a. The varying forms of the Personal Pronouns will be best exhibited by a table, giving those which differ from the Attic:—

<table>
<thead>
<tr>
<th>N.</th>
<th>thou.</th>
<th>he.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐγών, B 73.</td>
<td>τύνη.</td>
<td>ἐο, B 239; ἐίο.</td>
</tr>
<tr>
<td>G.</td>
<td>σέο, σευ.</td>
<td>ἐθέν, A 114; ἐυ.</td>
</tr>
<tr>
<td>ἐμείο, ἐμεύν, A 88.</td>
<td>σενίο, σεθεν, A 180.</td>
<td></td>
</tr>
<tr>
<td>θεν, A 525.</td>
<td>τεού.</td>
<td></td>
</tr>
<tr>
<td>μευ, A 37 (enclitic.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>τοι, A 39.</td>
<td>ἐοῦ.</td>
</tr>
<tr>
<td>A.</td>
<td></td>
<td>ἐε, μν, A 201.</td>
</tr>
<tr>
<td>G. D.</td>
<td>σφοίν, A 257.</td>
<td>σφωίν, A 338.</td>
</tr>
</tbody>
</table>
THE LANGUAGE OF HOMER.

**Plural.**

<table>
<thead>
<tr>
<th>N.</th>
<th>ἄμμες.</th>
<th>ὑμμες, A 274.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>ἣμέων, ἣμείον.</td>
<td>ὑμέων, ὑμείον. σφεόν, σφείον, σφῶν.</td>
</tr>
<tr>
<td>D.</td>
<td>ἄμμι, A 384.</td>
<td>ὑμμι. σφν, A 73.</td>
</tr>
<tr>
<td>A.</td>
<td>ἣμεας, ἢμμε.</td>
<td>ὑμεας, ὑμμε. σφεας, σφάς, σφε.</td>
</tr>
</tbody>
</table>

b. Possessives:

τέος, 'thine,' A 138; ἄμος, 'ours;' ὑμός, 'yours;'' σφός, 'theirs;' also ἐός.

c. τίς and τις (indef. and interrog.) gen. τέο, B 225; τεν, 388; dat. τέῳ; gen. and dat. plur. τέων and τέωιος.

We find ὁστίς and ὠστίς; τηρίτις, A 294; gen. ὁστεο, ὁτεο; dat. ὁτέφ; acc. ὁτεα; and in plur. gen. ὁτέων; dat. ὁτείοσι; acc. ὁτεας; ntr. ἂσσα, A 554.

d. For article, demonstrative, and relative, see page 89.

e. ὁσος and τόσος (and the words formed from them) are written with double σ: as ὁσον, A 186; τόσα, B 25; τοσσαύτα, 328.


'one,' fem. ἱα, ἱη, ἱη. 'first,' πρώτιστος, A 105.
'two,' δύω, δούω, δοοι. 'second,' δεύτερος.
'four,' πίσυρες. 'third,' τρίτερος, A 252.
'twenty,' ἐκίκοσι, A 309. 'fourth,' τέτερος.

8. Verb.

**General Observations.**

a. The Augment is optional, being omitted or retained according as the metre requires it: as ἐθηκε, A 3; τεῦχε,
4. Words with digamma at the beginning had the syllabic augment, of course; and often kept it, as ἐάγη: see 16, on the Digamma, and note on Α 286.

The lengthening effect of the liquid on vowels (see Α 233) has caused the Augment to stand as a long syllable, when required, in such words as ἐλαβε, ἐμαθε: whence they are spelled with the liquid doubled, ἐλλαβε, ἐμμαθε.

b. Among the Personal Endings, we may notice in Homer -αται, -ατο for -νται, -ντο: as εἰρύστατι, Α 239; ἐφθιατο, 251; κεκαριατο, 256; σχοῖατο, Β 98; μνησοῖατο, 492; εἰςατ (ξνται), 137, etc.

-ev for -ησαν: as ἤγερθεν, Α 57; τράφεν, Α 251; ὑκηθεν, Β 668.

-ev for -εσαν: as ἧπνευν, Α 273

-αν for -ησαν, (from stems in -α-): ἔβαν, Α 391; ἔσταν, Β 286.

2d sing. midd. uncontracted: as κέλεαι, Α 74; δυνήσεαι, 241; νέηαι, 32; ἐπλεία, 418; σύνεθει, 76; γνώσεαι, Β 367, though it may remain contracted: as μετατρέπη, Α 160; γνώση, Β 365.

-σθα for -ς in 2d pers.: ἐφησθα, Α 397.

c. The σ of the 1 aor. and fut. is constantly doubled in all moods: as καλέσσατο, Α 54; ὁμοσσον, 76; τελέσσῃ, 82; Δασσάμενου, 100; ἀπόλεσσαν, 208; νεμέσσηθεν, Β 223; ἐσσόμενος, 119.

d. A constant tendency to Assimilation (also called Duplication*) of vowels; the most important cases are the following, chiefly occurring in verbs in -αω:—

Out of -αι: ἀσχαλά, Β 293; περάν, 613.

" " -αε: ἀγοράσθη, Β 337; φάνθεν, Α 200.

" " -αο: ἀντιώσσαν, Α 31; λαμπτετώντι, Α 104; ἐστιχώντο, Β 92; βοδώντες, 97.

" " -αω: ὁρῶ.

So when two long vowels or diphthongs are made out of one:—

For -η: κρήνον, A 41; ἀνή, B 34.
" -άι: ἐκραίανε, B 419.
" -ω: δώσω, A 137; γνώσω, 302.
Examples of Assimilation of consonants, subsequent to Apocope are: κάππεσον, A 593 (καταπ); κακ-κελοντες (κατακ-), A 606; and καδ δέ (κατα δέ), B 160.

e. Reduplicated 2d aorists are common; as, —
πιθ̣- πεπίθουμεν, A 100. ἐνιπ- ἧνιπατε, B 245.
tυκ- τετύκοντο, A 467. So also really, ὡντον, 
tαγ- τεταγών, A 591. (ἐpesto) A 286, B 283.
λαθ- ἐκλελαθον, B 600, and irregularly,

f. Syncopated 2d aorists are common: i.e. aorists formed by adding the termination immediately to the stem, without any connecting vowel; as, —
ἀλτο, A 532; δέκτο, B 420; δέχθαι, A 23; δέγμενος, B 137; ὥρτο, A 599; ἐτέπιθμεν, B 341.
The syncope (elision of vowel) may occur in the stem itself, —
ἐπλετό (πελ-), B 480; ἀγρόμενος (ἀγερ-), 481; ἐγρετο (ἐγερ-), 41.

g. Contract Verbs
in -έω are mostly left open, though the contractions are used when required: as κοτέοντος, A 181; ἄφαιρεῖται, 182; στυγῇ, 186; χραισμεῖν, 242; κρατεῖν, 288.
in -άω are either contracted, as ἢμάτο, A 35; ὥρατο, 198; or left open, and vowels assimilated. See (d.) in -όω are also generally contracted, though not always.
Other verbs, where contracted in Attic, are found open in Homer: as ἑρέω (fut.), A 76; μυγέω (aor. pass. subj.), B 475.

The Moods.
h The Imperative.

The old termination -θi (which in Attic is confined to Verbs in -μι and Passives) is in Homer found in many verbs: as κλῦθι, A 37; τέτλαθι, 586.
i. The Subjunctive: observe the following peculiarities:—

The suffix -μ (the older form) is found in the first person of some subjunctives: as ἐθέλωμι, A 549.

The Verbs in -μ make subjunctive in extended (expanded) forms with ε-, or assimilated (duplicated) forms with η- or ω-: as κωβιω, A 26; ἐρείομεν (for ἐρῶμεν), 62; δώσω, 137; γνώσω, 302; ἀνή (for ἀνη from ἀνήμι,) B 34.

The long η- or ω- of the subjunctive is often found short. This is very puzzling to the beginner, as the subjunctive thus loses its distinguishing mark; hence all the cases are given which occur in the first two books.

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>1st pers.</th>
<th>2d pers.</th>
<th>3d pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐρείομεν, A 62.</td>
<td>ἐγείρομεν, B 440; ἢμεν.</td>
<td>μέσωμα, A 141.</td>
<td>κηκήσωμα, B 258; μν-</td>
</tr>
<tr>
<td>εὐσαμομεν, A 363.</td>
<td>ἰδήσωμα, 488.</td>
<td>διασώμεθα, A 444.</td>
<td>μίσγεα, B 232.</td>
</tr>
<tr>
<td>θαρπήσομεν, B 72.</td>
<td>θεολεται, A 67.</td>
<td>προσαμίζομεν, B 238.</td>
<td>χώσεται, A 80.</td>
</tr>
</tbody>
</table>

To the third pers. sing. of the subjunctive is added sometimes the older suffix -σι (as -μι to 1st pers.): as δογί (3d sing.) A 129; δώσι, 324; ἐθέλησι, 408; νείκείσι, 579.

b. The Infinitive.

For inf. in -ειν we find in Homer -εμεν and -εμεναι:
as δικαζεμεν, A 542; ἐριζεμεναι, 277; ἀλεξεμεναι, 590; ἐλθεμεναι, 151.

For contracted inf. in -ειν is found, in one or two instances, -ήναι: as φορήναι, B 107.

For inf. in -ναι or -ναι are found -μεν and -μεναι: as ἔμμεναι (εμαι), A 117; γνώμεναι, B 349; ἵμεν, A 170; μεθέμεν, 283; ὄμοιοθήμεναι, 187.

l. Participles.

Perfect participles with -ω for -ο are sometimes found:
as τετραγώτας, B 314.

Second perfect participles are frequent: as πεφυσία, A 513.
Anomalous forms occur: as κεκληγός, B 222; ἄφιαξια, B 316.

m. It will be a help to the learner to set down some of the commoner Homeric forms of the irregular verbs which occur in the first two books.

eἰμί, 'to be.'

2d pres. ind. ἐσσί, A 176; 3d pl. ἑσσί, B 125.

ipf. ἐπη, B 217; 3d pl. ἑσαν, A 267.

inf. ἐμεναι, A II7.

eἰμι, 'go.'

ipf. ἵμι, A 307; 3 pl. ἵσαν, A 494 (also, ἤιν, ἦιςαι).

subj. ἵμεν, B 440.

inf. ἵμεν, A 170.

ἵμι, 'send.'

pres. 3d sing. ἵει, B 752; aor. ἱπκε, A 8.

ipf. 3d sing. ἵει, A 25.

βαίνω, 'go.'

3d sing. 1st aor. act. βῆσε (transitive), A 310; midd. ἐβῆέςετο, A 428.

3d pl. 2d pf. βέβαιασαι, B 134; plupf. βέβασαν, B 720.

3d pl. 2d aor. ἐβαν, A 391.

ἵστημι, 'set.'

3d pl. 2d aor. ἐςταν, B 286.

2 perf. ptc. ἐςταότες, B 170, 320.

οἶδα, 'know.'

1st pl. Ὠμεν, B 252; ptc. dat. fem. ὡνίη, A 365.

3d sing. plupf. ὠδεε, B 832.

ἐρχόμαι (ἐλθ-), 'come.'

2d aor. ἐλθομαι, A 152; perf. εἰλήλουθας, 202.

ἦμι (old verb), 'say.'

ipf. ἦ, A 219, etc

ὁιω, 'think,' A 558; ὦμαι, A 561.
And a few isolated forms: ἰξε (ἰκ-), B 667; ὁφελλε (ὁφελὼ), A 353; πτάμενος (πετ-), B 71; ὀχοκα, 218; μέμασαν (μα-), 863; τετρήχει, 95; ἐτμαγεν (τεμ-), A 531; αἴδομαι, 331.


The following peculiar forms appear in Homer: —

ἐν: εἰν, ἐϊ, εἰ. πρόσθε is also used as a preposition, B 359.

πρός: προτι, ποτι, A 245.

ὑπό: ὑπαι. These are all orig. locative forms.

παρά: παραί, B 711.

ὑπέρ: ὑπερ (=νπερι), B 426.

πέραν: πέρην, B 535 (orig. acc. = ‘to the farside of’).


-ει- for -ε- frequent: πνείοντες (πνε-), B 536; νεί-ατος, 824; τελεί-ω, A 5; νεικεί-ησι, 579; νεικεί-εσκε, B 221; εί-ρομαι, A 550; είάω, B 132; είνεκα, A 174.

η- for α- frequent: (1.) esp. where η is pure, and thus stands for Attic α: e.g., ἀρῆτηρ, A 11; πάτρη, etc.; ἰητηρ, B 732 πρηζαί, A 562; πείρησσαι, 302; B 73, etc.

(2.) As a heightened α (by vowel ‘strengthening’): as ἐμπης, A 562; ημαθοεις, B 77; ἣμεμοεις, 606; ἡγαθη, B 722.

-ε- added (1.) at beginning (before orig. F): ἐεικάσι, A 309; ἐεισάμενος, B 22; ἐείργει, 845; ἐσιας, A 306, etc. (2.) Before termination: ἀδελφε-ός, B 409; μαχ-ομαι, A 272; ἐρέ-ομαι, 332; κενε-ός, B 298.

-ηιον for -ειον: as B 506, Ποσιδηιον.

ου- for o-; as Οὐλυμπος, A 44; νοῦςος, A 10, etc.

All the other changes of any importance are remarked upon in the notes.
SYNTAX.

11. The Article, Demonstrative, and Relative.

In order to understand the Homeric use of the above parts of speech, it is necessary to go a little into the question of the order in which they naturally arise. The subject is interesting, and not really difficult even for the youngest learner to understand.

In the earliest stage of language, the demonstrative alone exists; it does the work of the article and of the relative as well as its own; and of the third personal pronoun also. In the primitive language, men say not 'the man,' but 'that man;' he is 'that one;' the article does not exist apart from the demonstrative.

Again, men do not say, 'I killed that man who struck me,' but 'I killed that one, that one struck me.' In other words, the two clauses are both of them independent statements; not one independent clause, and one relative or dependent. As time goes on, however, the connection of two such clauses becomes closer; the dependence of the second on the first gradually comes to be felt; and the demonstrative slowly acquires a secondary use and meaning; viz., that of a relative proper. In the same way, the emphasis of the demonstrative before nouns gets worn away; the strong 'that' becomes the slighter and weaker 'the;' and the demonstrative acquires another secondary meaning; viz., that of an article.

It is thus common to find in language that the Articles or Relatives are either the same words as Demonstrative, or developed out of them. In English, 'the' is from the same origin as 'that,' a worn-out form of it, in fact; while 'that' is still used as relative. Thus we say, 'that man that I met in the town is here;' or, to recur to our first example, 'I killed that man that struck me.' So, in German, 'der' is still used as art., demons., and rel. In French, the personal 'il' and the article 'le' both come from the Latin demonstrative 'ille.'
In the Homeric use of ὁ, ἦ, τὸ, we have an exact illustration of this fact of language. This word still retains its original demonstrative meaning, 'that one,' or 'he' (meanings not really distinct); and at the same time, the other uses of the simple articl, 'the,' and the relative 'that' or 'which,' have been added to it. In later Greek, as regularly happens in the progress of language, the distinctions are more clearly marked; the relative ὁ (also originally demonstrative, and existing in Homer as a relative, side by side with ὁ, ἦ, τὸ) is alone used for relative, and the demonstratives ὁδὸς, ὅς, and ἐκεῖνος usurp the place of ὁ, ἦ, τὸ for that purpose. But even in later Greek, as we shall see, there are traces still left of the original state of things.

All this will become quite clear with the aid of some illustrations.

(1.) We have, in A 407, τῶν νῦν μν ἡμισασα, 'of those things now putting him in mind;' where τῶν is clearly demonstrative.

(2.) A 36, . . . ἀνακτι, τὸν ἦκοψος τέκε Δητῶ, 'to the king whom fair-haired Leto bare;' where τὸν does the work of a relative.

A 125, ἄλλα τὰ μὲν πολλῶν ἑξεπράδομεν, τὰ δὲ διαστατεῖ (where relative and demonstrative use are combined), 'but what spoil we took from the cities, that has been divided.'

So again, with slightly less demonstrative emphasis, the word becomes a personal pronoun.

(3.) ὅ γάρ, 'for he, A 9; τὴν δ', 'and her,' A 29.

οἱ μὲν ἐκήρυσσον, τοῖ δ' ἡγεῖροντο μᾶλ' ὅκα, B 444.

'they proclaimed it, and they (the people) gathered quickly.'

(4.) Still more slight is the stress upon it when a substantive is added afterwards; as, —

τὰ δ' ἐπώχετο κῆλα θεοῖω, A 383,

'they came flying, shafts of the god.'

This is called the attributive use of the article; and from this to the proper article (τὰ κῆλα, 'the shafts,' is a very short step.
(5.) This we find, e.g. A 54, τῆ δεκάτη, 'on the tenth day.'

It is to be noticed that the usage (3.) is found even in later Greek familiarly. ὅ δὲ, 'but he,' at the beginning of clauses is extremely common; so is the antithetic use, οἱ μὲν . . . οἱ δὲ, for 'some . . . and others.' We find also other expressions in colloquial Greek of the later date, pointing to the same demonstrative origin; as, for example, τὸ καὶ τὸ, 'this, that, and the other.' The demonstrative meaning of ὅς is also retained in the phrases, ἦ δὲ ὅς, ὅς δὲ ἐφη, 'said he.'

The use of ὅς (usually relative in Homer) is really demonstrative in B 872; see note.

The Relative and Oblique Interrogative as Conjunctions.

It is easy to see that these pronouns may slip into a conjunction; as we say τί δρᾶς; for 'why do you do it?' ἀγανακτῶ δὲ, τί δρᾶς, 'I am angry why you do it,' naturally slipping into 'I am angry because you do it.' Hence we get the common conjunction, ὅτι, 'because,' or 'that.' Homer uses ὅ (or, what is the same, ὅ τε) in this way, χωμεθεσ ὅ τε, 'angry that,' A 244.

12. On the Use of ἄν or κε.

These two particles are exactly equivalent in meaning; and as they are used in Homer quite indifferently one for the other, we will treat of them together.

(1.) They are, no doubt, originally from demonstrative stems, used adverbially (like hic, ibi, ἐνταῦθα, τότε, and a host of other words), and mean 'there,' 'then,' and 'so.'

a. It is natural to all languages, when a conditional sentence is constructed, to have some such particle in the second part, or apodosis. Thus, suppose we say, 'If he were to hear, he would rejoice' (where the if-clause is called protasis, the other or principal clause the apodosis), it is natural in the apodosis to insert some adverb,

meaning 'then,' 'in that case,' to mark the connection of the conditional statement ('would rejoice') with the condition ('If... hear'). In English we might say, 'If he were to hear, then he would rejoice.' In Greek this would be εἰ πιθοντο, χαίροι ἄν; and the ἄν occupies exactly the place of the 'then' in English. (The Germans, again, use ſo in this way.)

In this way ἄν (and κε in Homer) came to be used as the common sign of conditional sentences; and naturally also in those sentences of the same form, which have no actual condition expressed, where the use is called potential.

b. Another and quite distinct use of ἄν is that in which it is added to all kinds of relative pronouns and conjunctions, to make them indefinite in meaning. If we say, 'he rejoices who hears it,' we refer to one definite person. But if we say, 'Whosoever hears it, he rejoices,' we refer to any of a number of people; the relative has become indefinite. Now, as we add -so, -ever to who in English to make it indefinite, the Greeks added ἄν or κε; and the two sentences would be: χαίρει, ὃς ἀκούει, and ὃς ἄν ἀκούῃ, χαίρει. (In the latter the Greeks used the subjunctive to denote the indefiniteness, just as in English we can also say, 'whosoever may hear it.') So exactly with conjunctions: 'when,' 'how,' are definite; 'whenever,' 'however,' indefinite; and in Greek we have ὅτε, ὃς for the first, ὃταυ, ὃς ἄν for the second.

Note. — We should note one point about the Greek usage in which a distinction was made that we do not make. When speaking of present or future, they used the relative with ἄν and the subjunctive, as above, — ὃς ἄν ἀκούῃ, χαίρει; when speaking of the past, they used the optative (regularly employed as the past subjunctive — see below), but did not use ἄν. Thus, 'whoever heard rejoiced' was, in Greek, ὃς ἀκούοι, ἔχαιρεν.

c. Another use of ἄν is the compound ἔαν (or εἰ κε) or ἃν in
the protasis of the condition. This is really a special case of (b.), for \( \text{el} \) is properly a relative word. (This is easily seen by looking at the sentence \( \chiαίροι \text{\ πωθοῦτο} \), which originally meant 'he would rejoice in-that-case in-which he might learn.') So \( \text{έπω} \) is originally the indefinite form of \( \text{el} \); and \( \text{έπω} \text{\ πωθηταυ}, \chiαίρει \) meant properly as we say, 'in case he hears, he rejoices.'

\( d. \) Another use we may mention, which stands by itself. In final sentences (expressing purpose, 'in order that'), just as in English we say, 'that perchance you may hear,' the Greeks sometimes added \( \text{άν} \) to the final conjunction. Thus, they would say, \( \omega δ \text{\ κωνύς}, \omega τος \text{\ αν} \text{\ κωνύς} \). Here, too, the \( \text{άν} \) is not used with optative.

(2.) So far, we have described the usage of the later or developed Greek syntax; and it remains to see how, in the primitive speech of Homer, the usage differed.

\( a. \) In the later Greek, in conditional sentences, there were only two uses of \( \text{άν} \): with the optative (\( \chiαίροι \text{\ αν}, \text{\ 'he would rejoice'} \)) and with the past indicative (\( \text{έχαρη} \text{\ αν}, \text{\ 'he would have rejoiced'} \)). Homer's use is much more varied: all uses will be given, and those which are not proper Attic usages will be marked \( \dagger \).

\( \dagger (1.) \) It is found with the future indicative —
\[
\text{Α} 139, \delta \text{\ δε} \text{\ κεν} \text{\ κεχολώσεται},
\text{\ 'and he will (or would) then be angry.'}
\]
So \( \text{Α} 175, 523; \text{Β} 229. \)

\( \dagger (2.) \) With the subjunctive (see below) —
\[
\text{Α} 137, \epsilonνω \text{\ δε} \text{\ κεν} \text{\ αυτος} \text{\ ελομαι},
\text{\ 'I myself would take it' (or 'will take it').}
\]
So \( \text{Α} 184, 205; \text{Β} 238, 488. \)

(3.) With the optative (as in later Attic) —
\[
\text{Α} 100, \tauοτε \text{\ κεν} \text{\ πεπίθομεν},
\text{\ 'then we should hearken.'}
A 255, ἢ μὲν γνῆθεσαι Πρίαμος,
'surely Priam would rejoice.'
So A 64, 232, 272, etc., see optative below.

(4.) With 

(b.) So again Homer uses 

(c.) And with 

(d.) And in final sentences: —

The learner will understand the subject more fully, when the next section — on the Moods — has been read. But it was thought that it would be easier and clearer to take 

13. Subjunctive and Optative.

Another respect in which the syntax of Homer differs from the later Greek is in the use of the subjunctive and optative moods. It will be seen that the same difference as before has been observed is here also to be found; namely, that the language being in its primitive state, there is greater variety and freedom in the usage, — less regularity and precision.

We will begin with the general remark that these two moods are really one; the optative being merely a remoter form of the
subjunctive, just in the same sense in which in English 'might' is used as a remoter form of 'may.'

It will be better to take the subjunctive first by itself, then the optative by itself; and then we will give, as a summary of what has been said, a general scheme of the moods, including them both.

It will tend to clearness, if we mark, as before, with a † those usages which are not found in the Attic or later literary Greek.

(i.) Hortative —

The subjunctive is used as the mood of advising, forbidding, etc.

A 26, μὴ σε κιχείω, 'let me not find thee.'
A 62, ἀγε μάντων ἐρείομεν, 'Come, let us ask a seer.'
So A 141; B 139, 436, 440.

In this use, ἀγε or φέρε is constantly (and naturally) prefixed.

† (2.) Potential —

The subjunctive is used also as a principal verb, with reference to something that is to come, in a sense very near the future, but expressing rather the possible or the likely than a confident prophecy of what will be. (Cf. potential use of subj. in Latin.)

In this use we find it sometimes with and sometimes without κε or ἄν.

† Without κε: A 262, οὐ γὰρ πῶς τοίον ἐδον ἀνέρας οὐδὲ ἔδωμαι,
'I never yet saw such men, nor can I see them.'

† With κε: A 184, ἐγὼ δέ κ' ἔγω Βρισηδα,
'I will (or may) take off Briseis.'
A 205, τάχ', ἄν ποτε θυμὸν ὀλέσοντι,
'perchance he may lose his life.'
So also A 137, 324; B 488.

It is clear that when a condition is added to this, as in A 137, etc., it becomes the apodosis of a conditional
sentence (see on āν, p. 93 (2.) a.), and need not, therefore, be classed separately for that.

(3.) *Deliberative* or *Dubitative* —

Another character is given to the subjunctive, closely allied to both the last two uses, when it is employed interrogatively. One may ask 'what may be,' either in the sense 'what ought to be,' as τὶ δράσω; 'what must I do?' [the interrogative of (1.)]; or in the sense 'what is likely to be?' as τὶ γένωμαι; 'what is to become of me?' [the interrogative of (2.).] These both occur in Homer, and are perhaps best classed together as Dubitative; but, strictly speaking, they differ as (1.) and (2.) differ, and only the first occurs in later Attic Greek.

A 150, πῶς τίς τοι πείθηται,

'how can any hearken to thee?'

B 3, μερμηρίζε ... ὡς Ἀχιλῆα τιμήσῃ,

'he pondered ... how to honor Achilles.'

(4.) *Final* —

The subjunctive is also used, as in most languages, to express purpose, both with and without, a κε or āν attached to the conjunction (only ὡς or ὑπὸς ever has it).

Without κε: A 118, ὁφρα μὴ ὡς ἄγέραστος ἐσώ,

'that I may not alone be without a gift.'

B 232, ἵνα μισγεαι ἐν φιλότητι,

'that thou mayest be wedded in love.'

With κε: A 32, σαῶτερος ὡς κε νέηαi,

'to go back safer.'

This is so common that it is not worth while to enumerate examples.

† *Note.* — One loose but natural use of the subjunctive occurs, — B 233 [ἵνα μισγεαι ἐν φιλότητι], ἕν τ’ αὐτὸς ἀπόνοσφ’ κατίσχεαι 'a woman, in order that thou
mayest be wedded in love to her, and whom thou mayest keep to thyself apart,'—where the relative clause κατισχει does not continue on the purpose from the principal clause, μισγει. The ἵνα in the first makes it quite natural to take the relative clause as final, though in Attic Greek this meaning in a relative sentence was always given by the future. See note on the passage.

(5.) Fear, Precaution, Misgiving, etc., with μή—

This is closely allied to the last, the notion of Purpose shading off into the notion of doing something lest, taking care lest, fearing lest.

A 522, ἀπόστισκε μή σε νοήσῃ Ἡρη, ‘depart, lest Hera see thee.’

A 587, ἀνάσχει μή σε ἰδωμαί, ‘bear it, lest I see thee.’

A 28, μή νῦ τοι οὗ χραῖσμη, ‘lest it avail thee not.’

So fear, A 555, δείδοικα ... μή σε παρείπη, ‘I fear lest she persuade thee.’

So without verb expressed: —

B 195, μή τι χολωσάμενος βέεν, ‘(I fear) lest in wrath he do.’

i.e. ‘perchance in wrath he may do something.’

(6.) Indefinite—

As explained above, the subjunctive is used with relatives and conjunctions (compounded with ἄν or κέ) to express, not a special case, but a general class of cases. Homer, however, unlike Attic Greek, often dispenses with the κέ. Thus,—

† Without κέ:

(Rel.) A 230, ὅστις σέθεν ἄντιον εἶπη, ‘whoever speaks before thee.’

A 543, ὅτι νοήσης, ‘whatsoever thou thinkest.’

And A 554.
THE LANGUAGE OF HOMER.

(Conj.) A 163, ὃποτ' Ἀχαιῶν ἐκπέρσωσιν,'whenever ... they sack.'
A 82, ὃφρα τελέσση, 'until he accomplish.'
And A 80, B 395, 782.

With κε:

(Rel.) A 218, ὃς κε ... ἐπιτείθητα, 'whoever obeys.'
A 139, ὅν κεν ἴκωμαι, 'whomsoever I meet.'
So B 229, 346, 391, A 294.

(Conj.) A 168, ἐπὶν κε κάμῳ, 'whenever I am weary.'
A 242, εὖτ' ἄν πίπτωσι, 'whenever they fall.'
B 139, ὃς ἄν ἐγὼν ἐπίω, 'according as I say.'
So A 510, 567, B 34, 228, 332, 397, 475.

† NOTE (a.) — A special case of the indefinite subjunctive occurs in B 366, where the form of the sentence is really oblique question: —

γνωσθῇ ἐπειδ' ὃς θ' ἡγεμόνων κακός, ὃς τέ νυ λαῶν, ἦδ'

ος κ' ἐσθλὸς ἐγαί,

'Thou shalt know then who of thy leaders and people is bad, and who may be good,' the indefiniteness being quite natural in the place.

NOTE (b.) — Another special use of the indefinite subjunctive is (also most naturally) in similes; as it describes a specimen case, chosen out of a number: —

B 475, ὃς τ' αἰτῶλα , . . ἰεία διακρίνωσιν,

'as the goatherds (may) easily separate the flocks.'

So B 147, which, however, has ἦτε.

(7.) Conditional (Protasis) —

It was explained above (note on ἀν, 12 (1), c.) how the conditional εἰ is naturally developed out of the relative; so that this class is really allied to (6.)

In Attic we have always εἰν with subj. Homer often dispenses with ἀν.

† Without κε or ἀν:
A 81, εἰπερ ... χόλον καταπεψη, 'if he nurse his wrath.'
A 340, εἰ ποτε χρειῶν ἐμεῖο γένηται, 'if need arise of me.'

With κε:
A 137, εἷ δὲ κε μὴ δῶσοι, 'if they do not give.'
A 207, αἱ κε πιθη, 'shouldst thou obey.'
A 166, ἢν ποτὲ δασμὸς ἴκηται, 'if a division come.'
So A 128, 324, 580, B 258.

Note.—Observe the natural use of this for 'if perchance,' 'in the hope that.'
A 66, αἳ κέν πὼς ... βούλεται (βούληται), 'if perchance he will.'
So A 408, 420, B 72, 83.

The Optative.

We shall find that the various uses of the optative correspond to those of the subjunctive; as follows, of course, from the connection between them, stated above.

(1.) With —

The optative, used by itself as a principal verb, expressed a wish (as in English we say, 'O might the earth open for me!')
A 18, ύμῖν μὲν θεοὶ δοιεν, 'may the gods give you!'
So A 42, B 259, 340, 372, 418.

(2.) Potential —

Optative the same as subjunctive, only expressing a more remote likelihood; instead of 'I may do it (or will),' meaning 'I might or should do it.'
A 100, τότε κεν πεπίθομεν, 'then we should hearken.'
A 64, ὅς κ' εἴποι, 'one who might tell us.'

(From this last instance, one sees at once how readily this use of the optative leads up to the indefinite.)

(3.) Dubitative or Deliberative —
Just as in the subjunctive; only when the principal verb is past the optative is used (as being remote), by the law of sequence.

B 687, οὐ γὰρ ἐν ... δότις ἡγήσατο,
‘There was no one who might lead.’
A 191, μερμήριξε ... ἢ ὅ γε ἀναστήσεις,
‘he pondered ... whether he should rouse them up.’

(4.) Final—
Optative instead of subjunctive, after past tenses in the principal verb.
B 280, σιωπᾶν ... ἀνώγει ... ὃς μῦθον ἄκούσειαν,
‘he bade them be silent to hear the word.’

(5.) Fear, etc.—
The usage is the same.

(6.) Indefinite—
As before, optative in past time.
B 188, δυτινὰ μὲν βασιλῆς κιχεῖν ... ἐρητύδοσκε,
‘whatsoever king he met, he checked him.’
So 198, 215, 794 (in the last case, ὅπωτε practically = ‘until’).

(7.) Conditional—
εἴ and optative means ‘if it should or might,’ rather more remote likelihood than subjunctive.
A 257, εἴ πυθοίατο, ‘if they should learn.’
So B 489, 780.

† But Homer also uses this same construction with εἴ κε (see ἄν).
B 123, εἴπερ γάρ κ’ ἐθέλομεν, ‘if we were willing.’
So A 60; B 597.

Note (a.)—Here also we have the other sense, ‘if perchance,’ ‘to see if.’
No ἄν: B 98, κῆρυκες ἐρήπτουν, εἴ ποτ’ ἀντῆς σχοιάτ’,
‘the heralds held them back, to see if they might refrain from the noise.’
† With κε: A 60, εἰ κεν θάνατον γε φύγομεν,
‘if per chance we might escape death.’

Note (b.) — It may be remarked that the sequence is often irregular, for the sake of expressing some particular change in the thought. The notes on these passages will make this point sufficiently clear.

A 293, 343; B 3, 80, 261, 488.


Subjunctive (near).

(1.) Desire or Advice —

άγε ἐρείομεν.

(2.) Potential —

† a. Νο ἄν: οὐδεὶς ἤδωμαι.
† b. ἄν: τάχ’ ἄν ὀλέσοη.

(3.) Dubitative —

a. direct: πῶς πείθεται;
b. indirect: μερμήριζε . . . ὃς τιμήη.

(4.) Final —

a. Νο ἄν: ίνα μίσγεαι.
b. ἄν: ὃς κε νέηαι.

(5.) Fear —

δείδοικα . . . μὴ παρεῖπη.

(6.) Indefinite —

† a. Νο ἄν: ὅτι νοήσης.
b. ἄν: ὅν κεν ἰκωμαῖ.

(7.) Conditional —

† a. Νο ἄν: εἰ τοτε γένηται.
b. ἄν: αἳ κε πίθηαι.
† εἰ κ’ ἐθέλομεν.

Those marked † are not according to Attic usage. Only one example of each is given.
15. PARTICLES AND CONJUNCTIONS.

Besides the important particle ἄν, there are other particles and conjunctions on which it may be useful to say a word. For ease in finding, they are arranged alphabetically:

αι, often found in Homer for εἰ, A 128, etc.

άλλα, 'but;' sometimes used in Homer after εἰ, in the apodosis, for 'even though . . . yet.'

γε, properly 'at least,' and often so used to individualize a word with emphasis (ἐγώγε, 'I at least'). See A 81, for a good instance of this. But, like other enclitics (espec. τε) in Homer, it is often divested of meaning, and its use is chiefly metrical or expletive.

This is certainly so in the common ὅ γε.

γε μέν: see μέν.

δέ, commonly used for 'and,' in continued narrative (τοῦ δ' αὖτε, etc.). Also, in antithesis to μέν: as A 191, τοὺς μὲν ἀναστήσειν ὅ δ' Ἀτρείδην ἑναρίζοι.

But we sometimes find δέ marking the principal verb, after a dependent clause: A 194,

eἰσος ὅ ταῦθ' ὄρμανε . . . ἡλθε δ' Ἀθηνή.

δὴ is a dramatic particle, and originally meant 'there,' but has a great variety of uses: ἄγε δὴ 'come then, come now;' ναὶ δὴ (A 286), 'yea, verily' (slightly ironical); ἀλλοιωμὶ δὴ ταῦτ' ἐπιτελλεῖο, 'go, bid others thus,' A 295 (scornful); with less meaning after some words: στε δὴ, τότε δὴ (493-4), etc. But one meaning especially should be observed, where it suggests the thoughts or words of others: A 109, . . . ἀγορεύεις, ὠς δὴ τοῦδ' ἐνεκα, 'Thou speakest, saying forsooth that,' etc.

εἰ δ' ἄγε, an elliptical but most natural phrase: 'but if thou wilt, then come,' A 302, 524.

εἰ περ, special form of εἰ: in later Greek, used in putting a case which is the fact (cf. Lat. sīquidem). In
Homer (sometimes), ‘even if,’ ‘even though,’ A 81; B 123, 597, etc.

eios, Epic form of εως, ‘until,’ ‘whilst;’ the short syllable lengthened and the long shortened.


ἡ, ἢ, ‘or,’ ‘than.’ Homer uses it also for ‘whether,’ ἢ μὲ σαώσεις, A 83; so where ‘whether’ is followed by ‘or,’ A 190, 192; B 238, etc. Also for μᾶλλον ἢ, ‘rather than;’ σῶν ἐμεναι ἢ ἀπολεσθαι, A 117.

The form ἢ is Homeric, and has only the meaning ‘or.’

ἡ, ‘surely,’ ‘verily;’ a common word.

ἡ δὴ, ‘verily, I trow,’ B 337; see δη.

ἡ μὴν, ἢ μὲν, ἢ μᾶν, used generally in oaths or very strong affirmations: A 77; B 291, 370. For the three forms, see μὲν.

καὶ μὲν, see μὲν.

καὶ . . . τερ, ‘even;’ used with participles as we use ‘though,’ A 217, καὶ μάλα τερ κεχολωμένον, ‘even though sore angered.’ Homer uses these words separate, as he does most compound particles; see τερ.

κε = ἄν, see above.

μὲν, μὴν. These two words are different forms of the same, originally meaning (like so many particles) ‘indeed,’ ‘verily.’ μὲν is the slighter form; and its common use in Homer, as else there is in antithesis: μὲν . . . δὲ (see δὲ). It is only used thus in later Greek (except in the compounds μὲν δὴ, μὲν ἢν, μὲν τοι). But in Homer, we find it in many phrases where afterwards only μὴν was used:—

ἡ μὲν for ἢ μὴν, see above.

καὶ μὲν for καὶ μὴν, ‘and indeed,’ ‘and again, A 269, 273.
ov μέν for ov μήν, ‘not indeed,’ A 163, 603; B 233. 
So oūδε μέν for oūδε μήν, A 154; B 703, 716. 
γε μέν for γε μήν, ‘however,’ B 703, 726. 
And simply sometimes μέν for μήν, A 267. 
A third form μᾶν is also found, B 370.

νν, enclitic and very slight in meaning, B 258, 365, etc.

δπως, Epic for δως, A 344; so δπωστε, etc.

θη, Epic for ο, ‘where,’ B 722.

περ, used just as καί . . . περ, above; ἀγαθός περ ἐὼν, A 275. 
(The original meaning of περ (allied to περί) is ‘very’; 
and, when joined to a ptc., it heightens its meaning. 
The concessive idea lies rather in the ptc. than in the 
particle.)

ποθι, Epic for ποι, A 128.

πρίν . . . πρίν, used, the one as adverb, the other as 
conjunction.

A 97, οὐδ ο γε πρίν ἀφέξει . . . πρίν δομεναι, 
‘Nor will he keep off . . . before giving.’ 
The later Greek uses πρότερον . . . πρίν in this sense. 
Other examples are B 348, 354, 413.

βα, ἀρ, ἀρα, demonstrative particle, meaning ‘then’ origi- 
nally; but in its enclitic form, its signification is very 
slight, and (fitting nearly anywhere in narrative) it is 
used when the metre wants it.

tε, properly ‘and ;’ but this enclitic, too, is often devoid of 
meaning, and seems merely to be metrical. We find 
δοτε (rel.) often: as A 86; ἀλλά τε, 82, etc.; καί γάρ 
tε, 63; εἴπερ γάρ τ’, 81; οδί εί τε, B 780; δέ τε, 456, 
etc. Compare A 218.

το (properly dative of ὁ), ‘therefore,’ B 296, etc. 
‘then,’ B 373, etc.

ος, ‘as,’ ‘when,’ ‘since.’ (Our word ‘as’ has all these mean-
ings): adverb of ὁς.

ος, used demonstratively (as ὁς is), ‘thus,’ A 68, 217, etc.
The digamma was a sound pronounced like our $w$ or the Latin $v$, and when it came to be written was written $F$; hence the name, as it was like a double $r$. It was evidently pronounced very slightly, and about the time the *Iliad* was written was dropping out of pronunciation, until later it altogether disappeared from the Greek language. All the other languages of the same family retain it, however, and thus it is easy to trace (compare ‘wine,’ *vinum*, *Fovos*; ‘wit,’ *video*, *Fideiv*, etc.). Two points require to be made clear: (1.) the traces of this letter in the language of Homer; (2.) the facts which show that even in Homer’s time it was often left out of pronunciation.

(1.) The evidence that the latter was often pronounced in Homer’s time is of two kinds: (a.) the existence of uncontracted vowels within a word: as ἀπὸ-εἴπε (A 515), ἐ-ἰκτην (104), ἐπι-εἰμένε (149). If there were no digamma, these words would be: ἀπεῖπε, ἐκτην, ἐφειμένε. For other examples, see list below. But also (b.) the numerous cases where hiatus is allowed between two words: —

A 7, Ἄπρειδῆς τε-ἀναξ (Fav-).
A 24, Ἄγαμέμνονι-ηνδανε (Fην), and an immense number of similar cases. (See list.)

(2.) But also, at the same period, it was often omitted in pronouncing; and its fluctuating character in this respect (which we have seen so much of in the speech of Homer) was naturally made use of for convenience in the metre.

Thus compare: —

ἀχρείον ἰδών B 269 with ὃφρα-ἔθηται (Fδ-), 237.
ὄττε κεν εἶπω (B 361) with πο-ἐιπασ (Fειν-), A 108.
ἡ καὶ ἔργω (A 395) with οὔτε τι-ἐργα (Fεργ-), 115.
The following are the most important digamma-words in Books A and B: —

άναξ, A 7, 36, 75, 172, 390, etc. So ἄνασσευν, B 108. Notice τ' ἄνακτος (no F), B 672.

ἀλις, B 90 (stem, Φέλ-).

ἀστν, B 801 (stem, ΒΑΣ-).

ἄνδανο, A 378 (stem, SVAD-; Lat. sua-vis, s becomes aspirate).

ἐικοσι, A 309 (vigin ti).

ἰσας, A 306.

ἐθνος, B 87.

ἐιλέω, B 294 (stem, Φέλ-).

εἰπ-, επ-, (ἔπος), A 108, 543; B 361, etc.; (ἐπεοβίλος), B 275; (ὁπί), A 604; (εἰπείν), 108, 515, 286, 543, B 361, etc.; (εἰπεοσκε), B 271. (Lat. voc-, stem, ΒΑΚ-).

εἰδ-, ἰδ-, (ἰδείν), B 237, 269, 271, etc.; (εἰδέναι), A 185, 70; B 38, 192, etc.; (εἰδασθαι), 22, 215; (ἰδνύ), A 365. (Lat. vid-, stem, VID-).

εἰκ-, ικ-, (ἐικτην), A 104; (ἔιοκε), 119.

εἰμαί, εσ-, (ἐπιειμένε), A 149; B 261.

ἐλικ-ἐπίς, A 98, 389.

ἐργ-, (ἐργον, work), A 115, 395; B 38, etc.; (ἔοργε), 272; (ἐκαέργον), A 474 (yet cf. Hom. Dict. sub voc).

οἰκος, A 606; but ὁκηδεῖν (not ε-οικη-, and so no F), B 668 (vic-us, Engl. term. -wich, -wick).

οἴνος, A 462; (οἴνοπα), 350; (οἶνοχο-), B 127 (vinum).

ὁπί, see εἰπ-.

οὗ, οί, ζ, (orig. σΟυ, Lat. sui, s becomes aspirate [see ἄνδανο] and F disappears), A 104, 114, 510 B 184, 197, 239.

οὐλος, B 6.
17. Other Lost Consonants.

It seems best to say one word here about other lost consonants, of which there are traces in Homer. It will have been observed above that, in ἄνδάνω and οὖ, not only the digamma is lost, but also σ, which changes to aspirate. This latter fact is familiar from the numerals εξ (sex), ἐπτά (septem). And there are other letters also which have, in isolated cases, disappeared. A few chief examples are given below:

- σ lost: δ (SA), A 342.
  ἔχω [σεχ], A 51.
  ἄλς (sal, salt), B 165, 181.
  ἄμα (σαμ-, same), A 226; B 745, 822.
  ἀλλομαι (salio), A 532. (In the form here cited, even the aspirate is lost.)

- j lost: * ἵμη (orig. ja-jami [pronounce j like English y]), B 154, 589.
  ὃς (orig. stem, ja-), B 190, 764, (vowel even long before it as before liquids) Δι ὃς, B 781.

Doubtful: ἐᾶω, B 165, 236. [* lost ?]
  ἐλάρια, A 4; αἱρέω, B 329. [* lost ?]
  ἀτάλαντος, B 169. [σα-ταλ-, 'one weight '?]

18. Metre.

A few notes on the metre may be useful: —

(1.) The metre is the Hexameter: it consists of six feet, each foot being either a dactyl (— 牾 〠) or spondee (— —), which may come anywhere in the verse, except that the last foot is always only two syllables (— ntax or — —) and usually the last but one a dactyl.

* Cf. note on p. 80.
When the fifth is a spondee, the line is called a spondaic; as A 11, 14, 74, etc. A curious line occurs (B 544), entirely spondees; see note on this passage.

(2.) The Caesura is the 'cutting' of the line, by a division between words occurring in the middle of a foot. This can occur in any foot: thus, 1, 2, 3, 5, are cut in A I; 4 is cut in A 3; 6 in A 128; and it must occur in 3 or 4.

(3.) A few of the most general rules of quantity are the following:

a. Long Syllables are those which contain ο, η, or any diphthong, or any vowel before double consonants; or those which are formed by contraction.

Except: short vowels before mute and liquid, which may remain short: as ἀμφί-βροτος, B 389; Πάτροκλος, δάκρυον, etc.; and long vowels or diphthongs at end of words before vowels at the beginning of the next: as ἐκη-βόλον Ἀπόλλωνος, A 14.

b. Short Syllables are those which contain ε, ο before one consonant; or those included in the exceptions to (a.)

c. a, i, υ are in some words short, in others long.

(4.) There are several irregularities in the primitive metre of Homer, and several more which appear to be so, but are accounted for by loss of consonants, etc.; see sections 16 and 17, pp. 106, 107. The main points are these:

a. Long syllables used short: before double consonants, προχέοντο Σκαμάνδριον, B 465; δὲ Ζέλειαν, 824: single vowels, δηίου (η short), 415, 544.

b. Short syllables used long: common when they occur in the first syllable of the foot,
so that stress comes upon them: ἀμφηρέφέα, A 45; μαχησομενος ἔπει, 153; γὰρ ἔτι, B 39; αὐτὸς ἀπονόσφι, 233; ἀπονέεσθαι, 113, 288; ἀγοράσσθε, 337; πρὶν "Ἀργος", 348; ἴομεν, 440; Ἄρει, 479.

Even in the second syllable of the foot, ὑπεροπλίησι, A 205; Ἀσκληπίον, B 731.

The lengthening of vowels before liquids is common, owing to the protracted pronunciation of the liquid (cf. Lat. reliquiae, religion): as ἐπὶ μέγαν (i long), A 233; Δία λίσαι (a long), 394; ἐπὶ ῥηγμῖν (i long), 437.

A special lengthening is found with δέος, 'fear,' and its derivatives. This is due to a lost digamma, A 33, 515: so with δήν, 416.

c. Hiatus ['yawning']: vowels left open without cutting off, or shortening long: αὐτὰρ ὥ—ἐγνω, A 333; ἐθνα ἑσὶ, B 87, etc.

d. Synizesis ['settling together']: two vowels without actual contraction pronounced as one syllable: δη οὕτως, A 131; Πηληπάδω, 1; Πηλεῖδη-ἔθελ, 277; Ἰστίαμιν, (trisyllable), B 537, etc.

e. Variable quantity in the same vowel: διω, i long, A 59, 289, etc.; i short, 558.
How the Homeric Verse was Recited.


Νοῦ - σον ἀ - νά στρα - τὸν δρ - σε κα - κήν, δ - λέ - κον - το δέ λα - οί.

"Ος ε̣̣-φατ· ευ̣-χό̣-μενος τοῦ δε̣-κλυ̣-ε Φοί̣-βος Ἄ - πόλ - λων.

The above examples, vv. 5, 10, 43 of Book A, may help to illustrate how the Homeric verse was recited, perhaps to a slight accompaniment of the lyre. An ictus or verse-stress came, no doubt, upon the first syllable of each foot; but the signs ‹› showed variations of pitch corresponding respectively to high, falling, and low tone: cf. Heinrich Schmidt's *Griechische Rhythmik*; compare also Hadley's *Philological and Critical Essays*, pp. 110–127; cf. also H. 92.
NOTES.

THE ILIAD, BOOK I.

[For convenience of reference, notes on Epic forms are always enclosed in brackets.]

1. Μήνυν ... 'Αχιλής, 'the wrath of Achilles,' in its origin and consequences, the subject of the entire Iliad, yet cf. Introduction, (7). Vergil's Junonis ob iram, Aen. i. 4, seems to be imitated from the first verse of the Iliad. θεά [ā not changed to ē, (H. 127 D. 2, a d f i n.), 'O goddess,' i.e. the Muse, not yet addressed by name, nor as one of the nine sisters. To call on the Muse is not a mere form, but she is regarded as the very source of inspiration, so that the words which the bard speaks are her words. For a modern invocation of the Muse, cf. Milton, Paradise Lost, Book I. v. 6.

[Πηληίδεω. Πηλέως has in Hom. two forms of gen., Πηλέος and Πηλής. The patronymic ending appears also in two forms, -idēs, -īdēs. Hence are explained the two forms Πηλείδης (best pronounced in four syllables) and Πηλή-ιδῆς (H. 466). The gen. sing. of masc. nouns of A- declension has three forms: -āo, -ēo (scanned as one long syllable), and -ō. The ending -ō is used after vowels (e.g. βορέας, gen. βωρέω), and the -ēo is regularly scanned as one syllable. 'Αχιλής, nouns in -eus have generally in Hom. ē instead of e before vowels.]

2. οὐλομένην, properly 2 aor. midd. ptc. from ὀλυμμ [= ὀλομένην], but with active meaning, 'destructive.' The 2d sing. opt. ὀλοω, is a form of imprecation, 'may you perish,' Lat. p e r e a s, and from the meaning 'accursed' the transition is easy to 'bringing a curse,' 'destructive.' μυρ' (notice accent, H. 257 a d f i n., G. 77, 2, Note 3) has, in Hom., only the indef. signif. 'numberless'; is not used as a numeral. ἔθηκε, lit. 'set,' i.e. 'caused,' 'decreed.'
3. "Aίδη, [this and 'Aιδος are irregular case forms, as if from a nom. Aḯs. Hom. also uses the forms 'Aίδης and 'Aιδονέβας. The Attic form is 'Aίδης, aίδης]. Hades, in Hom.], means 'the god of the world below'; later, it came to designate his realm, 'the lower world.' Cf. Verg. Aen. ii. 398,—multos Danaüm demittimus Orco.

4. αὐτοῦς. αὐτός, in the nom., when standing alone, means 'himself,' not 'he'; also when it stands in agreement with a substantive, except in the combination ὁ αὐτός, 'the same'; and thirdly, when it is emphatic, as it is here, coming first in the clause (H. 669, G. 145, 1). 'Themselves,' as opposed to their souls; for the ἔναχθ or disembodied spirit, in the Homeric idea, was a poor, feeble, shadowy thing, living a faint kind of life in the lower world. ἐλώρια (stem, ἐλα- 'take'), 'spoil,' 'prey.' óé does not lose its e, because a consonant originally stood at the beginning of ἐλώρια, cf. Language, 17. [ὑεύχε = ἔτευχε, augment optional with Hom.] The change of tense from προταψεν to ἐτευχε shows that the latter verb is subordinate. Translate: 'while it made.'

5. πᾶσι, join with both substantives. [τελεώ, Epic form of τελέω.]

6. τὰ πρῶτα, also τὸ πρῶτον and πρῶτον, adv. acc. (H. 552, a, G. 160, 2.

εκο ὅ δή, 'from the very time when.' δή is very commonly joined with advv., and adv. expressions of time, cf. ἐτείδη, A 235; δτε δή, I 15. Vv. 2–5, between οὐλομένην and εκο ὅ are sometimes enclosed in a parenthesis: this would connect the temporal clause closely with μὴν ἂδε ἀδε. διαστήτην, 'parted,' 2 aor. of ἔστημυ, generally implying motion.


8. ξυνέκε, [Epic aor. of συνήμυ, Attic σωνήκε], 'set them together,' connect ἐριδι (dat. of manner) with ξυνέκε, 'brought together in strife' (cf. διαστήτην ἐρισαντε, v. 6), upon which depends, as infin. of result, μάχεσθαι. ἄρ, by apocope (H. 73 D; G. 12, Note 3) for ἄρα, also enclitic ρα, orig. a demonstrative particle 'then,' is often used where it is only awkward to translate. It is naturally common in questions.

9. Δητοῦς καὶ Δίος νίός, i.e. Apollo, who, with his sister Artemis, was the child of Zeus and Leto. As god of Punishment, he sends the
pestilence [νοῦς, Attic νός]; he is armed with the bow, and sudden deaths come from his shafts. See Introduction, p. xv. For omission of article with υἱός, common in Hom. (cf. βουλή, v. 5; θύγατρα, v. 13; πόλω, v. 19), see H. 524, G. 140, Note 3. ὁ γὰρ, the first example of the demonstrative use of the article so frequent in Hom., cf. vv. 12, 29, 43; cf. Language, 11, (1) and (3). βασιλῆς, i.e. Agamemnon; for dat. (H. 602, 1, G. 186, Note 1).

10. ὀλέκοντο, here, as in v. 4, the change of tense shows that ὀλέκοντο is subordinated to ὁρεῖ, as its result.

11. τὸν Χρύσην... ἀρητῆρα. In Attic Greek, we should have Χρύσην τὸν ἀρητῆρα. The article with Χρύσην is employed for vividness, to bring him before the eyes as well-known. ἀρητῆρα [Attic ἄρητηρα, from ἄρησμαi, 'pray'], 'priest.' Notice the two spondees at the end of the line. Spondaic lines generally end in a proper name, or in some long word which fills out the last two feet, cf. vv. 14, 21, 74.

13. λυσόμενος, a good example of the indirect middle, where the subject of the verb gets the advantage of the act, though some one else may perform it; the middle, in such a case, often has a causative force, 'to get his daughter set free,' 'to ransom his daughter' (H. 689, b, G. 199, 3, Note 2). ἀπερέλω' (ἀ privative, and πέρας, 'end'), 'boundless.'

14. The 'chaplet (or fillet) of far-darting Apollo,' and the 'sceptre,' are the signs of Chryses's sacred profession, and of the god's favor. στέμματα, used indifferently in sing. and pl., (Lat. infusae,) were bands of wool ordinarily bound about the head of the priest, vid. Hom. Dict. sub voc. On this occasion, the priest carried them suspended upon the sceptre, because he came as a suppliant.

18. ἵππειν, opt. of desire, 'may they grant.' He means: 'I pray for your success, if you restore my daughter;' but he puts his prayer to the gods, and his request, as two separate things. θεόλ, pronounces as one syllable by synizesis (Language, 18, (4), d).

19. ἐκπέρσαι, from ἐκ-πέρσω. πόλων, i lengthened before the liquid (Language, 18, (4), d).

20. λύσαι τε, may be read as opt. λύσαιτε. Taking the word as inf., we have, in λύσαι and δέχεσθαι, two inf. used as imv. (H. 784, G. 269). For peculiar meaning of φίλην, vid. Hom. Dict. sub voc. φίλος.
21. ἀφίμενον, is in nom. case, just as it would be if the infinitive were the imperative, which they represent.

22. ἐπ-εὐφήμησαν, notice force of ἐπι, 'signified by applause their assent to his proposal (ἐπι), bidding him to.'

23. δέχθαι, shortened Homeric 2 aor., consisting simply of the stem and the infinitive ending -(σ)θαι.

24. θυμῷ, 'in his soul,' local dat. (H. 594 ad fin.).

25. κακός ἄφλει, 'was dismissing him harshly.' [The τ of ἄφλει shows that the infinitive is unaugmented. τεῖσ, τεί are more common than της, τη.] ἐπι... ἔτελλεν. In Homer's time, the prepositions in compound words were separable, as they are in some verbs in modern German. Even in Attic Greek, the augment and reduplication came regularly after the preposition. The actual separation of the verb and preposition, as here, is called τμεσίς (τμήσις, 'cutting'). Thus the preposition is adverbial, having no substantive (H. 616, G. 191, Note 3). κρατερὸν δ' κ. τ. λ., 'and laid a stern charge upon him.'

26. κίχεσ [Epic 2 aor. subj. for κίχω], subj. of command, or, with μὴ, of prohibition, 'Let me not find.' Cf. Language, 13 (1). (H. 720, d, G. 215, Note 1.) Others consider as pr. subj. from κίχημι.

28. [τοι = σοι.] Dat. of advantage with κραίσμῃ (H. 597, G. 184, 3).

μη... οὐ κραίσμῃ,'lest it avail thee not.' Cf. in Lat. ne non valeat (H. 720, d, G. 215, Note 1).

29. πρὶν, adv. 'sooner.' [μιν = αὐτήν.] πρὶν μιν ἐπείσω, 'sooner shall old age come upon her.'

30. ἐν Ἀργείᾳ, not to be taken literally, = in the Peloponnesus.

31. ἀντιώσαν [Epic for full form ἀντιδοσαν, first contracted ἀντιώσαν and then perhaps resolved ἀντιώσαν with assimilation (or duplication) of vowel], only in this phrase with acc.; it probably means 'coming to.'

32. ὡς κε (= ὡς ἄν), final, 'in order that,' cf. Language, 13 (4). [νέαν, Epic for νή, 2 sing. subj. pres. Full form was νέσαν, then νέαι, νή. Similarly 2 sing. indic. pres. is -εαν, cf. ν. 74.]

33. ἔδασεν. The stem was orig. ἔς, strengthened ἐς, whence ἔδασεν. Hence, that the first e may remain long by position, some texts print ἓδασεν (H. 409 D, 5). For the reduplication forms ἐδιδοκικά, v. 555, ἐδιδοσσομαί, v. 190, cf. H. 319 D, ad fin. In A 406 occurs another example of a vowel lengthened before ἑσσ-.
34. παρά, 'along.'

35. ὁ γεραῖος. Here the use of the article seems to approach the later Attic use; and yet, even here, the article is demonstr. and γεραῖος = γέρων has the force of an appositive, 'he, the old man.'

36. τὸν, example of article with force of relative. So in Engl. we use the word 'that' as demonstr. and rel., e.g. 'that man that I saw,' and 'the' is from the same root as 'that,' cf. Language, 11.

37. [κλόθη, 2 aor. inv. from κλῶ, formation without connecting vowel as if from an older pres. in -μ. μεν, Epic for μον], for gen. cf. H. 576, G. 171, 2. ἀμφιβεβηκας, 'protectest,' lit. 'bestridest.' Elsewhere in the Iliad (P 4), the same verb is employed of a cow protecting her calf by standing over it. Notice here, once for all, that perfects in Hom. generally denote a state, and are to be translated as presents. Chryse and Cilla were towns in the Troad.


39. Smintheus was a name given to Apollo. Some explained it as derived from σμίνθος, 'field-mouse,' the god once having brought deliverance from this pest; others, from Σμίνθη, the name of a place.

[toi = soi.] χαριέντα agrees with νην [Attic νεών]. Translate, 'if ever I roofed over a temple to give thee pleasure,' lit. 'a pleasing temple.' This use of the adj., describing the effect, is called proleptic. ἐπι... ἐρεψα, κατὰ... ἐκα, examples of tmesis, cf. v. 25.

41. ἡδή, ἡ δέ is properly the correlative of ἡ μέν = κατ. [κρήνων, lengthened (resolved form) aor. of κραίνω (η for α), cf. Language, 8, (d).]

44. Οὐλόμπωσ, in Hom. always the Thessalian Olympus, a mighty mountain rising more than 9,000 ft. in the air; its summits clad in perpetual snow. Some suppose the Mysian or Bithynian Olympus, of which Mt. Ida is an outlying range, to be here meant. κατὰ καρήνων, 'down from the summit,' where was the palace of the gods.

45. ἀμφηρεφέα, a long for the sake of the metre.

46. ἐκλαγξαν, notice that the full stem κλαγγ- shows itself in the aor., though not in pres. κλάξω.

47. αὐτοῦ κυνηγεῖντος, 'when he himself moved,' cf. v. 4, note. [ἡε, Attic ἰεϊ], notice the grand, simple picture of the god in his wrath: 'He went like the night.'
48. *metà ... ἢκεν* [= μεθήκεν], 'he let fly.'

49. Translate: 'and a dreadful twang began from the silver bow.' Observe the descriptive *twanging* sound of this line. Cf. Verg. *Aen.* xi. 875, where the trampling gallop of horses is imitated, — Quadrupedumque putrem cursu quatit ungula campum. Compare also Tennyson's lines, —

'The moan of doves in immemorial elms,
And murmur of innumerable bees.'

50. [*φηᾶς, Attic ὄρας, nom. ὄρεσ (from ὄρος, 'mountain,' because mules are chiefly used on mountains), cf. v. 1, note.] ἐπήχετο, 'was assailing.'

51. αὐτώις, 'the men themselves,' as opposed to the mules, cf. vv. 4, 47. ἑλος, notice the lengthening of ο. This is explained by the presence originally of a consonant σ before ἐχετευκές, cf. Language, 17. ἐχετευκές, lit. 'having a point,' 'sharp.'

52. θαμειαί, adj. with adv. force.

54. καλέσσατο [Epic doubling of σ common in fut. and 1 aor.], notice force of midd., cf. note on v. 13, 'caused to be called' (by heralds).

55. τῷ ἐπὶ φρέσον θήκε, 'for she put into his heart.' τῷ, dat. of obj. more remotely affected (H. 595, G. 184, 1).

56. The force of ṛα in a passage like this is like the Germ. ja in immediate connection with a verb. We suggest its meaning by inserting the phrase 'you know' or 'you see.'

57. [*γερθεν, shortened Epic form for ἱγερθησαν, cf. εἰεν for εἰησαν.]

58. τοῖς δε', 'then (δε) he spoke among them' (H. 601, G. 184, 3, Note 2). τόδας, acc. of respect (H. 549 a, G. 160, 1).

59. [*αμμε, Attic ἡμᾶ.] παλιμπλαγγχέντας (πάλων and πλάξω, stem πλαγγ-), 'driven back.'

60. εἰ κεν ... φύγομεν in Attic would be εἰ φύγομεν, since εἰ κεν = ἔαν is only found with subjunctive, cf. Language, 13.

61. ἄμαι, contracted fut.

62. [*ρελόμεν, Epic form for ἐρώμεν] from ἐρέω, 'to inquire of;' μάντις (stem μαν-, μανομαι), 'an inspired person,' 'seer,' 'prophet,' designates one who foretold by augury; λερεύς, by sacrifices to his god; ὄνειροπόλος, by dreams.
64. ὅ, τι, the indirect interrogative is employed in indirect questions, just as is τι in direct. ἐχώσατο, from pres. χώσαν.

65. εὐχωλῆς, gen. of cause (H. 577, a, G. 173, 1), anger 'for prayer or sacrifice' neglected, is meant.

66. τελευων, 'perfect,' 'unblemished,' cf. Language, 10.

67. αἱ κεν . . . βούλετα, 'if perchance he may be willing,' i.e. in that hope, cf. Language, 13, (7), Note. [βούλετα is subj. with shortened mood-sign; the first and second persons pl. may be thus shortened.] Curtius, however, as this shortening of the mood-sign does not regularly occur in the pres., would read βούλητ' ἀναίας. ἀναίας, lit. 'meeting,' i.e. 'accepting.'

68. ὃς, with accent, is demonstr. 'thus.'

69. δχ(a), cf. ἐξοχα (ἐχω), 'by far.'

70. ὅς, ὁ is here employed as long on account of the Φ which belongs before ὅν. ὅν (contracted from ἡδεα orig. ἡδεσατ = Lat. viderat, cf. Germ. wisse n, Engl. wit) is plupf. of οἶδα [Attic ἡδε(n)]. [ἐντα, for Attic ὑτα, ptc. of εἰμι] πρό τ(ε) ἐντα, 'what was before,' i.e. the past.

71. [νῆεσον, Epic dat. of ναύς.] ἡγεμον takes the dat. in the sense of 'to guide,' 'act as guide for;' the gen. in the sense, 'be leader of.' εἰσω, uniformly employed in Hom. with acc. if motion is implied; the Attic usage is with gen.

72. ἥν, poss. pron. from ὅς, 'his.' διά, 'by reason of,' a common meaning (H. 630, b). His prophetic art was the cause of his guiding the ships. οἱ, dat. of personal pron. οὗ [= Attic αὐτῷ].

73. σφιν [Attic form σφι, but, in Attic, not the reflexive but the emphatic aυτοὶς would be employed], connect with ἀγορῆσατο καλ μετέχειν, cf. v. 58. ἐν φρονέων, is capable of a twofold translation, 'wise,' or 'kind;' i.e. as it has here adv. force, 'wisely,' or 'kindly.' The first is preferable.

74. [κέλεω, 2 sing. from κέλων] ἀφιλε, often written as two words, Διφελε. μυθόωσθαι closes a spondaic line.

75. Notice lengthening of short syllable before έκατηβελέταο on account of initial consonant once present. [For gen. sing. in -αο cf. v. 1, note.]

76. [ἐρέω, σύνθεο, Epic uncontracted forms for ἐρω, σύν-θου. For δμοσον, cf. v. 54.] σύνθου, 'take heed.'
77. ἦ μὲν [Attic ἦ μὴν], the regular particle in oaths and strong assurances.

78. χολωσώμεν [Attic χολώσεων from χολόω], the subject being the same as that of ὀτόμαι, is not expressed. μέγα adv. acc. limiting κρατεῖι.

79. καὶ οἱ [Attic αὐτοὶ]. πείθοντα, the transition from rel. to demonstr. or pers. pron. in the second of two parallel clauses is common in Greek and in Latin (H. 818, Rem. d). ὅτε χώσεται [Attic χώσηται]. In Attic ἄν would be required with the conjunction, forming ὅταν (H. 759, G. 233). χεριν, nom. χέρης, old subst. meaning 'vassal' (prob. from χέλπ = one who is in the hand of his master'), from which χέρελων (Attic χέλρων) is comparative. In Hom., the heroes are every thing; the common men are nothing, cf. B 337.

80. εἴπερ, in Hom. often means, as here, 'even if,' cf. Language, 15. χόλων γε 'his wrath at least.' γε emphasizes χόλων as opposed to the persistent, abiding κότος. εἰ κατατέψῃ [in Attic, ἦν . . . κατατέψῃ], 'if he digest his anger,' stronger than our expression, 'swallow one's anger.'

81. κότος, 'spite,' 'grudge;' χόλος, 'fit of fury,' 'rage.'

82. Distinguish between act. of φράξω, 'to point out,' and subjective use of midd. 'ponder (point out to one's self).' (H. 690). εἰ, 'whether.'

83. 'Take courage and speak forth the divine message as you know it.'

84. ὅ μά, H. 545, G. 163. ὅτε, dat. after εἰχόμενος (H. 595, b, G. 184, 2).

85. εἶμι [Attic εἶμι] ἵων . . . δερκομένων. The gen. absol. 'while I live and see the light;' it is of course a threat intended for Agamemnon. 'To see the light' is the equivalent Greek phrase for 'living.'

86. [κολλησ, Epic for κολλαῖς.] ἐπολείβει, fut. from ἐπιφέρω.

87. 'Not even if thou speak'st of Agamemnon,' to whom Calchas has referred in his hint in v. 78.

88. [πολλόν. The Epic dialect has a nearly complete declension from each of the stems, πολλο- and πολυ- (H. 219 D). The Attic has a mixed declension made up from both.] εὐχεταὶ εἶναι, 'boasts to be.' The Homeric chiefs affect no false modesty.
92. Distinguish in translation the aor. \( \theta \dot{a} \rho \sigma \gamma \sigma e \), 'took courage;' and the ipf. \( \nu \dot{u} \dot{a} \), 'was speaking.

93. = 65.

94. With \( \epsilon \nu e k' \dot{a} \rho \eta \tau \dot{\eta} \rho o s \), sc. \( \epsilon \tau \mu \epsilon \mu \varepsilon \mu \varepsilon \tau e t a i \). Notice the use of the gen. with prep. instead of the simple gen. of cause as in v. 93.

95. In this line, as in v. 79, notice the transition from relative and hence subordinate, to an independent sentence. Had the sentence gone on regularly we should have had: 'whose daughter he did not release, and whose (offered) ransom he did not accept.'

96. For meaning of \( \dot{a} \rho \), cf. v. 56.

97. Observe \( \pi \rho i n \) repeated, employed first as adverb, then as conjunction. So in Attic \( \pi \rho \delta \tau e r o n . . . \pi \rho i n \).

98. The subj. of \( \dot{a} \pi o . . . \delta \mu e n e i [A t t i c \dot{a} \pi o \delta \delta \omega n a i] \) is 'A\( \chi \)ai\( o u s \).

100. \( \chi \rho \upsilon \tau \eta \nu \), the place has been mentioned, v. 37.

101. [\( \kappa a t' . . . \varepsilon \xi e t o \), tmesis, cf. v. 25.] \( \tau o i k e \), for dat. (H. 601, G. 184, 3, Note 2).

103. [\( m \u e \nu o s \), Epic uncontracted genitive.] \( \varphi \rho e n e s \ \dot{a} \mu \phi i \mu \varepsilon \lambda \varepsilon \varepsilon n a i \), 'dark-set heart' (literally 'midriff, ' diaphragm,' supposed the seat of feeling). The epithet is a constantly recurring one, and describes originally the actual \( \varphi \rho e n e s \), hidden in the body, and so, by natural transference, any hidden feeling, as here \( m \nu e n o s \), 'wrath.' Constant epithets, like \( \mu e \varepsilon n a i \) here, are common in the primitive style of Homer.

104. [\( \lambda a m \varepsilon \pi e t o \omega n t i \). Developed thus: \( -\dot{a} \nu t i \), \( -\omega t i \), \( -\dot{\omega} \nu t i \). The contraction is resolved, the \( \circ \) being assimilated to \( \omega \).] \( \varepsilon \iota \kappa \tau \nu \eta \rho \), originally \( F e F i k-\tau \nu \), simplest form of plupf. dual from stem \( -F i k- \), which is commonly strengthened into \( F e i k- \). The hiatus here indicates the presence of a letter afterward lost; cf. vv. 70, 79. The commoner form of this perfect is \( \varepsilon \omega i k a \). (Curtius gives the root as \( j i k k \). Then the original form would have been \( j e-j i k-\tau \nu \).

105. \( k a k' \ \dot{\omega} \sigma \delta \dot{o} \mu e n o s \), 'with ill-boding look.' Observe the double superlative \( \pi \rho \omega i t o t a \), like 'Most Highest;' so B 228.

107. \( \varphi r e s i \), 'in thy heart.' The dat. of place without prep. (orig. a special case, the locative) is common in Homer. \( \mu a n t e \varepsilon \varepsilon \sigma \theta a i \) depends upon the pred. adj. \( \phi i \lambda a \).

110. \( \delta \eta \) is scornful, 'forsooth;' he quotes their alleged reason, wrathfully incredulous. See Language, 15. [\( \sigma \nu \nu = \alpha \upsilon \tau o i s \).] \( t e i \chi e i \), machinatur. 'devises.'
111. [κούρης, Attic κόρης], for gen. H. 567, G. 178.

114. [ἐθνευ, Epic genitive for ὄο; so σεθένα, ἐμεθένα, for σοῦ, ἐμοῦ.] In Homer it need not be reflexive, as it is later; it is commonly (as here) ‘him,’ ‘her,’ ‘it.’ [χερείων Epic form for χείρων (≡ χερ-ίων), see v. 80.]

115. οὐ δέμας οὐδὲ φυήν, ‘not in stature (cf. μικρὸς δέμας) nor form.’

117. [ἐμμεναὶ (ἐ-μεναὶ), Epic infinitive from eḷμ.1.] ή, ‘rather than;’ yet βούλομαι cf. v. 112, often has comparative force.

119. [ἐο = Attic ὦ; cf. v. 70.] ἐοκεν. The hiatus shows that the initial consonant was not lost, cf. v. 104.

120. δ μοι . . . ἄλλος, ‘what (priceless) spoil I am losing’ (literally, ‘is going elsewhere’). μοι is what is called the Ethical dative; the person interested, rather than directly affected by and depending on the verb (H. 599, G. 184, 3, Note 5). Another explanation of v. 120 makes δ a conj., cf. Lat. quod, and would translate: ‘for ye all behold this, that my prize is going away from me.’

124. ξυνήμα κείμενα πολλά, ‘common store abundant.’ [ξυνήμα, formed from ξυνός, ‘common,’ connected with preposition ξύν (σύν, Lat. cum) = κοινός.] V. 124 may be also translated: ‘nor at all methinks do we know of many articles of common property lying here.’ This makes κείμενα a supplementary ptc. = δτι κείμαι.

125. τά μέν . . . τά. The first τά is relative, ‘which;’ the second demonstrative, ‘that;’ cf. v. 36 and Language, 11.

126. παλλάλλογα (πάλων, ‘again,’ and λεγ-, ‘gather’), ‘together again;’ the adjective is proleptic, cf. v. 39; cf. in English, ‘I drank the cup dry,’ ‘I shot him dead.’ It expresses the result of the verb.

128. [ἀλ, Epic for ἐλ; κε, Epic for ἄν; ποθ, Epic for πο, So αλ κε = ἔδυν.]

129. [δφστ, Epic for δφτ.] πόλων, though without the article, probably here refers to the city Troy.

130. Connect the acc. τῶν with προσέφη.

131. δή οὔτως. δή οὐ- scanned as one syllable; figure called synizesis, ‘settling together’ of two syllables. ἀγαθὸς περ ἕων, ‘brave though thou art.’ He uses the stately formality, as Achilles had κόδιστε, v. 122, with a certain bitterness. Cf., for περ, Language, p. 104, ll. 9–12.
132. κλέπτε νῶ [Epic uncontracted form, for νῷ], ‘cheat with thy craft.’ Or νῷ may be taken as local dat., ‘cheat in thy thought.’ [παρελεύσας, cf. vv. 74, 32.]

136. ἀρσαντες κατὰ θυμόν, ‘suiting to my mind.’ ὅπως ... ἔσται. ὅπως with the fut. indic. expresses purpose, like ὅπως with the subjunctive; but it is used after verbs of precaution and providing, an idea implied in ἀρσαντες κατὰ θυμόν. After this line nothing follows to answer to εἰ μὲν ... ; the answer is ‘Well and good,’ to be supplied from the sense. This sudden breaking off (where some such phrase is to be supplied) is common in Greek; it is called apopisopesis (ἀποσιώπησις, ‘becoming silent’).

137. [ὅσοι, Epic for ὅσι, vowel assimilated; cf. v. 104.] κεν ... ἐλαμαί, ‘I will take it.’ But the use of the subjunctive with κεν makes it a little less harsh than the future. In Attic Greek either the future is used, or optative with ἄν (‘I will,’ or ‘I would’): in Epic Greek there is a finer gradation,—Future, Subjunctive, Future with ἄν, Subjunctive with ἄν, Optative with ἄν. See Language, 13 (2).

138. [τεός, Epic for σός.]

139. κεν κεχολόσεται. See note on v. 137. ἄν κεν ἰκωμαί, the regular indefinite subjunctive (see Language, 12, (2), b), ‘whomsoever I come to.’

140. ἥτοι, properly ἥ τοι, ‘verily.’

141. [ἐρύσσομεν, Epic for ὑμεν, see v. 67.] It is the hortative subjunctive, ‘Let us draw,’ cf. v. 26.

142. ἐν ... ἐς ... ἄν (for ἄνα), prepositions separated from the verbs (tmesis, v. 25) and used adverbially. ἀγελρομεν ... θελομεν (cf. v. 26) ... βῆσομεν are all aorist subjunctives with shortened mood sign.

144. εἰς ... ἕστω, ‘and let one wise man be chief.’

148. ὅποδρα ἰδών, ‘with scowling glance.’ [ὅποδρα is from ὅποδρα,— ὅπορκομαι; and so is a most descriptive word, ‘looking under (one’s eye-brows).’]

149. ἀναδείκνυ ἐπιειμένε, ‘clothed with shamelessness.’ (ἐνωμι can take double accusative of the person and the dress; hence the passive can have accusative of the dress, as here, H. 553, a, G. 164). For form ἐπιειμένε, see Language, 16.

150. τοι—ἐπεσιν. A not unnatural double dative, the verb
'obey' having relation both to the command and the commander. The dat. ἔπεσον may perhaps also be explained as an appositive of τοι, 'to thee,' i.e. 'to thy words' (H. 500 b). Cf., in Latin, the phrase 'dicto audientes esse alicui.' πειθήσαι, 'how can a man obey?' The deliberative or dubitative subjunctive, common in Attic as well as in Homer. But see Language, 13.

151. ὄδόν, is cognate acc.
152. [ἤλυθον, Epic for ἤλθον.]
153. μαχησόμενος. [Epic varied form for μαχεσ-, in Attic contracted to μαχούμενος.] Observe -os long for metre's sake; see Language, 18 (4), b. μοι 'in my sight,' for dat., cf. H. 601, G. 184, 5.
154. οὐδὲ μὲν [in later Greek μὴν after οὐδὲ, cf. v. 77], 'nor indeed.'
155. Φθίη, part of Thessaly celebrated as Achilles' home.
156. ἐπελ ἔπελ, scan thus: ἐπέλει.(ἡ.
157. Notice spondaic line, with hiatus.
158. ὃφρα σὺ χαλρῆς, 'that thou mayest rejoice,' not 'mightest,' as one might expect after ἔστωμεθα, because the end was not yet attained. The sequence is thus varied for a clear purpose (χαλρῆς for χαλροίς), as is often the case.
159. 'To have the face (or eyes, v. 225) of a dog' is (in Homer) to be utterly shameless.
160. τὸν [Attic ὁν (ntr.), gen. of cause, cf. v. 65.
161. Connect μοι with ἀφαιρήσεσθαι, as dat. of disadv.
162. [νες, Epic parallel form with ὑδός (which scarcely appears except in nom. sing.), cf. Language, 4, g.]
163. οὐ μὲν = οὐ μὴν, cf. v. 154.
164. ὅπποτε [Epic for ὅποτε] πέρσωσθαι, 'whenever they plunder.' Indefinite subjunctive, without ὅν, as often in Homer. See Language, 13, (6). πτολεμέρου, 'a city.'
165. 'The most part of furious war my hands accomplish.'
166. ἐπελ κε κάμῳ, 'whene'er I am weary' (indefinite subjunctive, cf. v. 139).
169. Φθίην-δε. The δε is 'to,' expressing motion, cf. v. 54.
170. [Ιμεν. λ-μεν, Epic infinitive for λ-ναι.] ὀ', for σοι.
171. Subject of ἄφυξεν ( ἄφύσσω) is 'I.'
173. θυμὸς ἐπέσωυταί, 'thy heart is eager.' (ἐπέσωυταί, perfect passive of ἐπι-σεῦω.)

174. [ἐμεῖο, Epic varied form of genitive of ἐγὼ.]

175. κε τιμήσουσι. Note on v. 137. [μητίερα, Epic nominative for μητήτης. Compare, as regards loss of nom. ending, the Latin form poeta with ποιητής.] He says that Zeus will honor him; but he knows not what Zeus has in store for him afterwards.


180. [σέθεν, Epic form for σοῦ.] For gen. cf. v. 65.

183. σῶν νῃ τ' ἐμῆ, 'with a ship of mine.' The ship is thought of as accompaniment. This construction seems more natural in the pl., e.g. σῶν τριών ναυῶν.

184. κ' ἄγω, 'I will bring,' subjunctive; cf. 137.

187. 'To fancy himself my equal, and rival me openly.' φάσθαι is pres. inf. midd. [ὁμοωθήμεναι, Epic for ὁμοωθήραι.]

188. Πηλεών, another form of Πηλεόν. The dative is one of the possessor.

189. στήθεσσιν is governed by ἐν, ὦl being dative of interest (H. 596, 597, G. 184, 3, Note 4). λασίωσι, 'shaggy,' 'hairy;' a hairy breast being reckoned a mark of manly strength. φάσγανον, derived from σφάξω, prop. 'slaughter-knife,' but not differing in meaning from ἡφίς, ἄφις.

191. τοὺς μέν, 'the others.' ὁ δέ, 'but he,' with a slight emphasis, as otherwise the subject would not need to be expressed. The optatives are deliberative; the optative being used because μεριμ-πίξεν is historic, according to the regular sequence of moods. See Language, 13, (7), 3. ἀναστήσειεν, lit. 'make to start up,' i.e. 'scatter.'

193. εἶὼς, for ἐως, 'whilst.' (It is sometimes written ἐως here, but clearly the metre requires εἶως.)

194. ἔλεκτο, ipf. 'was drawing;' he never finished it, cf. v. 219. ἐλθέ δέ'. This δέ is sometimes added to mark the principal verb, after dependent sentences. See Language, 15.

195. πρὸ ... ἤκε, tmesis, cf. v. 25.

197. στῇ, 'stepped up,' implying motion, as does usually 2 aor. of ἐστημι. κῆμης, 'by the hair.' The genitive is that of part taken hold of, like ἔχομαι τῆς ἐλπίδος (H. 574, b, G. 171).
124 NOTES.


201. 'And lifting up his voice (φωνήσας), he spoke winged words to her.' Words are called 'winged' because they fly from the speaker to the hearer. [ἐν Epic personal pronoun, Attic αὐτόν.]

204. τελέσθαι, 'will be fulfilled.' Fut. midd. form, with passive meaning.

205. ἦσ [Attic al, cf. v. 179], from ὦ [Epic ἔσ], 'his own.' ἀν ὀλέσῃ, cf. v. 137. ἀπεροπλήσῃ, i long, for metre's sake. 'For his pride soon shall he die.'

207. [ἀ ε, cf. v. 128. πίθαι, cf. v. 32.]

211. 'But with words (not with deeds, μηδὲ ξίφος ἐλκεο), right well revile him (by telling him) how it shall come to pass.' [ἐσεταὶ, Epic for ἐσταὶ. ὦς ἐσεταὶ πεπ is a little obscure, but means 'Achilles may talk about the injustice, and protest in words, for justice shall be done him;' and so is practically explained in the next three lines. (The commoner explanation, 'however it may happen,' i.e. 'with what words you please,' the Greek will hardly admit.)

214. [ὑβριος, Epic for ὑβρεως; common decl. with -νouns.]

216. σφωτηρον ἔπος, 'the word of you two,' Athena and Hera. εἰρόσασθαι. There are three forms: — ῥόμαι, ἐρόμαι, εἰρόμαι, all meaning 'to guard,' 'to keep,' cf. Lat. servare.

217. καὶ... περ κεχολωμένον, lit. 'even being very (περ) wroth,' i.e. 'though wroth.' For ὦς, cf. v. 68.

218. ὦς κε — ἐπιπεθηταί, cf. v. 139, and Scheme of Moods. μάλα τ' ἐκλω. Sometimes, as in vv. 81, 82, the enclitic τε is found in both subordinate and principal sentence; here, only in the principal sentence. Its slight force may thus be given: 'they hearken also well to him.' ἐκλω. (1.) Form. — The present, κλω, does not occur in Homer, only this tense (with κλωθα and κέκλωθα), which is best parsed not as imperfect but as aorist. (2.) Meaning. — The aorist is often used where we should use the present, to describe a habit. It is called habitual or gnomic aorist (H. 707, G. 205).

219. Ἰ, 'he spake,' from old verb Ἰμ (which is also found), Lat. a. io. Ἰ is still found in Attic Greek in the Epic formula, Ἰ δ' ὦς, 'said he.' (H. 404, 1.) σχέθε [Attic ἔσχε], 'held.'

221. Οὐλυμπόνε, cf. v. 54. βεθήκε, pluperfect with signification of imperfect, 'was gone.'
225. κυνός, cf. v. 159. 'The heart of a deer' requires no comment; it is a comparison in the true simple style of Homer.

226. πόλεμον. o long from the stress of the foot (arsis) which comes on it. Also there is a lost consonant. See Language, 17.

228. τὸ δὲ τοι κῆρ εἶδεται εἶναι, 'that seems death to thee,' scornful.

230. 'To take (his) gifts away, whoso'er,' etc. The antecedent is easily supplied. εἰπῇ, indefinite subjunctive without ἄν, cf. v. 164.

231. δημοβόρος βασιλεύς is nom. in exclamation.

232. ἦ γὰρ, 'for surely else.' 'Else' has often to be supplied in Greek.

233. ἐπὶ μέγαν. Vowels are often lengthened in Homer before liquids. This happens because the voice can dwell so easily on liquids. See Language, 18, b.

235. ἐπεὶ δὴ πρῶτα, 'after it has once ... .' The simile is imitated by Vergil, Aen. xii. 206 sqq.

237. ἡ — φύλλα. The verb takes a double acc., as a verb of depriving.

238. οἱ τε ... εἰρύταται, 'who guard the laws by charge from Zeus.' For θέμιστες, see note on B 206. [εἰρύταται is perfect with pres. signif. (Autenrieth regards it as pres.) for εἰρύνταται ; the α for ν is regular in Ionic dialect (H. 355 D, e, G. 122, 2).]


244. ὅ τε; 'that.' ὅ for δτι, as Homer often uses it. The vowel cut off is ε, not ι; the ι of δτι is never elided; ὅ τε, like οἱ τε, v. 238. The τε is enclitic, and may be said to have no meaning. ἑτίσιας, from τίω.

245. ποτὶ = πρὸς, separated by tmesis from βάλε.

248. Pylos, on the west coast of Messenia, close to the island of Sphacteria, the scene of a famous incident in the Peloponnesian War, and also, in modern times, of the battle of Navarino.

250. 'For him (i.e. 'before his eyes') already had two generations of men perished, who before with him were born and reared, ... and he ruled among the third.' For dat., cf. H. 601, a, G. 184, 3, Note 1. μερότων, a doubtful word, probably means 'mortal' (according to others, 'greedy'). [The old derivation μερ-, stem of μελρομαῖ, and ὅτι, stem of εἰπόν, 'articulate-speaking,' is improbable, both in origin and meaning, and the best authorities now give it up.]
NOTES.

251. [ἔθλαθ', Epic for ἐθνύτο, or φθιμένοι ἱσαν, pluperfect passive from φθίων; cf. v. 238.] οτ, governed by ἀμα. τράφεν ἱδ' ἔγενυτο. In the wrong order. So in Od. ε 264 the poet says, 'having dressed and washed'; δ 208, 'at his marriage and birth;' μ 134, his mother having reared and borne him.' It is the right order to one looking back.

252. τρίτατος. So we find πρώτιστος, δεύτατος, ἐβδόματος, ὑγδάτος. See Language, 7.

256. [κε-χαρ-ολ-ατο, reduplicated 2 aorist optative; stem, χαρ-(χαλρω).] For termination -ατο for -ντο, see v. 238.

257. 'If they learned all this tale of your strife.' Genitive (dual) depends rather on τάδε than on πυθότο (cf. H. 582).

258. περι, in its adverbial and early sense, 'above;' 'above the Greeks in counsel and in war.' βαυλήν, accusative of respect, with which μάχεσθαι, the infinitive of explanation defining in what he was superior, is precisely parallel.

262. [ἀνέρας, Epic for ἀνέρας.] ἑωμαι, very like a future, — 'nor can I ever see.' See Language, 13.

263. ὁλον Πειρίθους, by attraction for ὁλος ἦν Πειρίθους.

266. κάρτιστοι = κράτιστοι. ῥ has a tendency to change places with its vowel; cf. βραδ- βαρδ-, θρας- θάρο- (metathesis).

272. φήρp [Aeolic form for θήρ, compare Latin fer-a]. 'a beast.' The 'mountain-beasts' were the Centaurs, who were so called from the wild life they were supposed to lead in the Thessalian hills. The story was that the Lapithae, a powerful tribe who lived near, under a king Pirithoos, invited the Centaurs to Pirithoos's wedding-feast; but the latter attempted to carry off the women, and so a battle arose in which the Centaurs were worsted and expelled from their homes. In later times they were conceived as half men and half horses, and are so represented in the sculpture on the frieze of the Parthenon, now in the British Museum. The heroes in vv. 263, 264 are all Lapithae.


271. κατ' ἐμ' αὐτόν, 'by myself,' i.e. in single combat. κεινοισι is clearly the Centaurs. For dat. cf. H. 602, G. 186, Note 1.

272. μαχευότο, there are two pres. forms, μαχε-ομαι and μαχεμαι, cf. v. 267.
273. [ἐυνευ for ἐν-λέον] ‘Listened to my counsels.’

274. [ὑμεῖς for ὑμεῖς.]

275. πέρ ἐὼν, ‘even being,’ i.e. ‘though thou art.’ In Attic καίτερ. See v. 217.

277. Πηλεῖ-δὴ ἰδεῖ τ' ἐριξ-. The -δὴ ἐ- becomes one syllable by synizesis; cf. βουλέων, v. 273, cf. also v. 131. [ἐριξέμεναι, Epic infinitive for ἐριξεῦν.]

278. ἐμορε, perfect of μείρομαι, root μερ-μαρ-, ‘has for his portion.’ Cf. μοίρα, v. 286. τιμής, for gen. cf. H. 574, c, G. 171. ‘A king’s portion is not equal honor,’ i.e. he must have more.

280. [ἐσσι, cf. v. 176.] κάρτερος, ‘mighty.’ The force of έ extends to γελνατο, and the apodosis begins in the next verse.

281. φερτερος means ‘superior,’ one who has right to, and takes, a higher place.

282. [τεόν, cf. v. 138.]

283. αὐτάρ, etc., ‘ay, I beg thee abate thy anger in favor of Achilles.’ This is one of the infrequent cases where αὐτάρ seems rather to be continuative than adversative. Ἀχιλλῆς is really dat. of remote obj. after μεθέμεν (H. 597, G. 184, 3). Ἀχιλλῆς-ι μεθέμεν, έ long, cf. v. 233. [μεθέμεν=μεθείναι, 2 aor. infin. from μεθίημι.]

284. ἔρκος πολέμου, ‘defence against’ combat (objective genitive)

286. [ἐπτες. The stem is -Feτ-, cf. v. 108. The aorist from this stem is reduplicated, ε-Fe-Feτ-ov; and, when the digammas disappeared, it became ε-ειτ-ov, two of the ε’s contracting. This is the only way of accounting for the ειτ- in the other moods than the indicative. κατὰ μοίραν, lit. ‘according to the portion,’ i.e. ‘according to what is fit,’ ‘duely.’

287. [ἐμεναι, cf. v. 117.] περ, in its early sense, ‘above.’

288. [κρατέενυ, uncontracted for κρατείν. πάντεσσι for πᾶσι, cf. v. 71.]

289. των, ‘some one,’ ‘many a one,’ meaning chiefly himself. [ὅω = ολομαί.]

290. [μν, cf. v. 201. ἐντες, cf. v. 70.]

291. τούνεκα, ‘therefore,’ = τοῦ ἐνεκα, ‘for the sake of that.’ προθέουσι ‘rush forward.’ Observe the plural προθέουσι, with neuter subject ὀνείδεα. The whole line then means: ‘(If the gods have made
him a warrior) on that account do taunts rush forth for him to utter?' i.e. 'Is he to insult us at his will, because he is a fighting man?' This is the explanation of Ameis. La Roche and others (cf. Hom. Dict. sub voc. προτίθημι) take προβέωνοι = προτίθεασι and translate: 'place before,' 'give into the hands of,' 'permit.'

293. ἂ, 'yes.' οὐριδανός, 'worthless' (οὐρις).
294. [εἴτε, Epic for ἦτε.] The subjunctive is indefinite, cf. v. 139.
295. [ἐπιτέλλεο, cf. v. 76.]
296. Achilles repeats this sarcastically from Agamemnon's mouth, cf. v. 289.
299. ἐπεὶ μί' ἀφέλεσθέ δὲ δόντες, 'since you have but taken away what you gave.'
302. εἰ δ' ἄγε μὴν περήσαι, 'or come now, try.' A common formula in Homer, the εἰ being probably elliptical. Lit. 'but if (you like, or you don't believe me, or, etc.), come now try.' Cf. v. 524. [γνώσοι cf. v. 137.]
303. ἐρωθησα (one of the numerous derivatives from a stem sru-, 'to gush'), 'shall flow forth.'
305. ἀν-οτῆτην [ἀνὰ loses its a by apocope], 'stood up.'
306. ἑσας, 'even-built.' [A peculiar Homeric feminine of ἵσος, 'equal,' with an additional vowel.] ε is often thus prefixed to words orig. beginning with F, cf. H. 23 D. Rem. a.
307. ὅς, from ὅς. [Originally σΦός (of which another form, σφός, is found, see v. 534) = Latin suus, F vanishing, σ becoming aspirate.] Possessive, 'his own.' Menoitiades is Achilles's friend Patroclus.
308. [ἄλαδε, cf. v. 169.]
309. ἐς — ἐκρίνε [tmesis, like ἐς-βησε), 'he chose twenty rowers into it.' ἐκατόμβη (ἐκατόν, 'a hundred,' βοῦς, 'ox,'), 'a sacrifice (originally) of a hundred oxen.' Often used for any large sacrifice; the largest number of oxen mentioned in Homer as actually sacrificed is eighty-one, Od. γ 7, 8.
310. βῆσε. Homer uses the 1 aorist of βάλων for 'made to go' (for which, later, the Greeks used another word βιβάζω), cf. H. 416, 2.
311. ἐν δέ, adverbial, 'and among them.' πολύ-μητυς, 'wily,' is a constant epithet, cf. v. 103.
313. ἀπολυμαίνεσθαι, 'to purify themselves' (λύ-μα, properly 'that which is washed,' 'washing,' 'filth'), for the people also were under the god's wrath for Agamemnon's trespass.

316. ἀτρυγήσεω, 'barren' (ἀ-, 'not,' τρύγη, 'ripe fruit'); constant epithet of sea, as opposed to the land. Cf. also Hom. Dict. sub voc. for a more probable signification of the word.

317. ἐλισσομένη περὶ καπνός seems to mean 'rolling round in the smoke,' the περὶ being used as adverb.


321. οἱ, 'to him.' Not confined to reflexive meaning (sibi) as it is in Attic. [ἔσαν, cf. v. 267.] Observe the mixture of dual and plural; and again v. 332. The verb may always be either. ὑπηρέτος (ὑπρόνω), 'active,' 'nimble.'

323. 'Take her by the hand and bring.' χειρός, for genitive, cf. v. 197. ἔλοντε, dual. ἀγ'μεν, infinitive for imperative, cf. v. 20 [for longer ending -μέναι, see v. 277.]

324. [δόμησι, longer form of δόσι, cf. v. 129. Epic 3d singular subjunctive aorist.] For the rest of this line, see v. 137.

325. ἐυγον, 'more terrible,' literally 'shuddering,' as though formed straight from noun-stem ἐγγ- (cf. Lat. frig-us). So we find in Homer κύδιστος, κύδιστος, ἐλέγχιστος, see B 285. The word gives a very vivid force to the line.

326. See v. 25.

327. ἀέκοντε, 'loth,' naturally, for it was an odious office.

331. αἰδομένω, 'ashamed,' takes accusative of the person before whom the shame is felt, like φοβοῦμαι (H. 544, a, G. 158, Note 2). [Epic for later form αἰδέομαι.]

332. [ἐρέοντο, Epic bye-form of ἔρ-ομαι, 'I ask,' cf. v. 272.]

333. ὁ ἔγγο. Observe a real case of hiatus, the two open vowels coming next each other. It seems commoner in Homer after first foot than elsewhere; see, however, v. 569. This is, of course, quite a different case from those where a consonant has been lost (v. 532).

334. Observe the royal courtesy of Achilles towards the heralds, who are both sacred in person (Δῶς ἄγγελος, also called Δίτ φίλοι) and innocent of offence toward him.
336. [8, Epic relative = ὥς. σφω, 'you two,' uncontracted.]

337. Πατροκλῆς and Πάτροκλος, two forms of the name, both used. He was the hero friend of Achilles, upon whose fate so much of the story turns. For voc. Πατρόκλεις, H. 180.

338. [σφωϊν, 'to them two,' uncontracted.]

339. πρός, in its early sense, 'before;' hence in adjurations, as here, πρός θεόν, 'by the gods.' (H. 653, a.)

340. τοῦ βασιλῆς ἀπηνέος, 'that king so cruel.' The article still with its old demonstrative force, so that the adjective and substantive can be inverted in order, cf. B 275. See Language, 11. ἀπηνῆς, 'harsh,' 'rough.' ὅθι αὐτε, cf. v. 130.

341. γένηται, after εί, cf. v. 81.

342. γάρ. Observe a lengthened for the sake of metre; but there is perhaps a trace of lost consonant, see Language, 17.

343. 'To look before and after.' A natural simple phrase for prudence.

344. μακέομαι. Observe the optative (remote) instead of subjunctive (near) in the final clause, after primary tense othé. Homer uses this when the principal verb is negative, and so the purpose imaginary and more remote. (Od. β 53.)

348. κλ-εν, 'went.'

349. νόσφι λιασθεῖλς, 'turning aside apart from.' Join with έτάρων.

351. ἡρήσατο, 'he prayed' [ἀράομαι]. His 'dear mother' was Thetis, the sea-goddess, who dwelt at the bottom of the sea with her father Nereus.

352. μινυυθάδιον, 'short-lived.' (μιν-, 'small,' cf. minor, μινύω, etc.)

353. 'Honor surely Olympian Zeus should have pledged to me.' [βελε, Epic for ἄφελε, from ἄφελο (H. 328, c).] ἐγγυαλίζω, from ἐγ-γυ, 'a pledge,' lit. 'that which is put into the hand.'

356. ἀπούρας, 1 aor. ptc., referred to a pres. ἀπανρᾶω.

359. ἱοτε, 'like,' ὀμλήλη, 'a mist.' A good comparison for the goddess rising swift and silent out of the sea.

361. κατερχεῖν, 'stroked,' 'pressed.' Cf. Hom. Dict. sub voc. καταρρέξω. ἐπος ῥ' ἐφατ' ἐκ τ' ὀνόμασε, 'and spoke, and called him.'
362. *σε φρένας*, double acc., the part and the whole (partitive apposition, H. 500, b), like *ποίνη σε ἔτος φόγεν ἔρκος οἴνων*.

363. [*εἴδουμεν*, for *εἴδωμεν*]. The common form shows a stem *εἴδε-*; this form the stem *εἴδ-,* cf. v. 141.] How human the sentiment, like a mother comforting her little child!

365. [*δύνη*, Epic varied form for *εἴδωλα*. The *δύ-* appears in the feminine (H. 338 D, 409, D 6), but it is also well known in *ἴδου, ἴδουα*.] Construe *ταῦτα πάντα* as obj. of *ἀγορέφω*.

366. *Θήβην*, Thebe, city of Eetion, father of Hector’s wife Andromache, probably in Mysia, not far from Ida.

368. *Οἱματία*, Thebe, city of Eetion, father of Hector’s wife Andromache, probably in Mysia, not far from Ida.

371. *εἰρήναστο* (<f>περπατόν), double comparative form, ‘one upon another.’ ῥά δέ is demonstrative, κήλα appositive, ‘and they, the missiles of the god.’

384. [*ἴμμι*, Epic for *ημίν*].

385. *θεοτροπίας*, ‘prophecies’ (derivation doubtful). ἐκάρων, ‘of the far-shooter,’ referring to Apollo. There are various forms of the word, ἐκήβολος, ἐκατηβελέτης, etc. For another etymology, which seems less probable, cf. Hom. Dict. sub voc.

386. *ιλά-σκ-εσθαι*, ‘to propitiate’ (*ιλαος*).

387. *Ἀπετέωνα*, another form of the patronymic *Ἀπετέδης*.


390. Of Chryse we have heard v. 37. *ἄναξ* is Apollo.

391. *νέων*, adverb, ‘but now.’ [*ἐ-βα-ν, simplest Epic form of third plural aorist, consisting of augment, stem (βα-), and pers. ending (ν).]*

393. *περίσχεο παιδός ἐγος*, ‘protect (lit. ‘hold thyself about,’ cf., for expl. of gen., v. 37) thy noble son.’ It is quite like the simplicity of the heroic times that the heroes should speak of themselves as heroes. [*ἐγος, gen. of ἐσ with peculiar rough breathing.*]

394. For long a see v. 233. Compare also *ἐνι μεγάρου*, v. 396.

396. *πατρός*, ‘my father,’ i.e. Peleus, whose kingdom was Phthia.

397. ‘I heard thee boasting, when thou saidst ....’ Observe
the fulness of expression in the primitive style. \[\varepsilon \phi \nu \sigma \theta \alpha . \] The ending of the 2d pers. sing. \(-\sigma \theta\) appears also in Attic in \(\varepsilon \sigma \theta\) and \(\omega \sigma \theta\).]

399. \(\delta \pi \tau \theta \epsilon\), 'when once on a time.' \([\mu \nu \nu, \text{cf. v. 201.}]

400. These three gods are now favoring the Greeks. So Achilles naturally mentions their rebellion when he wishes Thetis to pray for favor to the Trojans.

402. \(\delta \chi\) (before aspirate) is \(\delta \kappa a\) [Epic adverb from \(\delta \kappa \nu s\), cf. Lat. ocior, ocius], 'quickly.' \(\mu \alpha \kappa \rho \nu\), as applied to Olympos, 'lofty.'

403. The notion that the gods and men had different names for persons and things, which occurs several times in Homer, probably was a primitive attempt to account for the existence of two names, one the older and perhaps almost obsolete, the other current in common speech. (Ameis. \(O \delta . \kappa 305.\) See B 813.

404. \(\sigma \nu\), 'his,' reflexive possessive, cf. v. 307. \([I n \text{ Attic, } \tau o \nu \\alpha \nu \tau o \nu \pi \alpha \tau \rho \sigma s.\] \(\pi \alpha \tau \rho \sigma s\), i.e. Poseidon.

406. \(\tau o \nu\), 'him,' i.e. Briareus. \(\upsilon \pi \epsilon \delta \epsilon \iota \iota \sigma \nu \alpha\), for the quantity, see v. 33.

407. \([\gamma \omega \nu \nu \nu\), probably for \(\gamma \omega \nu \nu \omega \nu\), Epic form from simple stem, equivalent to Attic \(\gamma \omega \nu \alpha \tau \omega \nu\).\] For case, cf. v. 197.

408. \(\epsilon \pi l \ldots \alpha \rho \eta \zeta \alpha i\), 'to aid,' tmesis, cf. v. 25.

409. \(\tau o \nu s \; \delta e \ldots \; \' \Lambda \chi \alpha \iota \omega \iota \sigma s\). \(\text{Another case of apposition, cf. v. 335, 'and them, the Greeks.' See } \text{Language, 11. } \epsilon \lambda \sigma i, \text{ stem } \epsilon \lambda \iota -, \text{ 'pen,' 'drive into a corner.' } \kappa a \tau \alpha \pi \rho \beta \mu \nu \alpha s, \text{ 'by (} \kappa a \tau \alpha = \text{ passim in, per) the sterns,' i.e. on the shore, by the ships which were beached there prow outwards. } \text{[}\epsilon \lambda \sigma i, \text{ Epic 1 aorist with tense sign } \sigma, \text{ a rare formation with liquid verbs.]}\]

410. \(\epsilon \pi a \omega \rho \omega \nu \tau \alpha i\), 'have joy of their king,' in bitter irony (H. 574, a, G. 170, 2).

412. \(\eta \nu \alpha \tau \nu\), 'his folly.' \(\delta \; r\), cf. v. 244.

414. \(a i \nu \alpha\), adverb, 'terribly.' Translate: 'why did I bear and rear thee thus for woe?'

415. \(\delta \phi \epsilon \iota \sigma \nu s \; \eta \sigma \theta \alpha i\), lit. 'thou oughtest to have sat,' = the wish, 'would that thou wert sitting,' and hence introduced by \(a i \theta e\), 'O if . . . .' , cf. v. 353.

416. \(a i \sigma a\), 'thy portion' (\(\iota \sigma o\)). \(\mu \nu \nu \nu \theta \alpha\) (cf. v. 352), 'for a short while' (understand 'is'). \(\delta \nu, \text{ 'for long.' } \mu \alpha \lambda a. \text{ a long before } \delta \nu, \text{ because } \delta \nu \text{ was probably originally } \delta \varphi \nu\).
417. ὀγυρός, 'wretched.'

418. ἔπλεο, syncop. 2 aor. from stem πελ-. Differs little from ἔγεινε, 'hast come to be.' τῶ, 'therefore,' lit. 'by that.'

423. Oceanos, the fabled water that girds the earth, according to the simple conception of the Homeric times. The Aethiopians lived near the edge of the world, and therefore close to Oceanos. In Od. a 23, Homer calls them 'farthest of men,' and says they were 'divided into two, one tribe toward the setting, and one toward the rising sun.' They are 'blameless,' perhaps, because they live so far off. μετὰ with accusative, originally 'to the midst of,' hence 'after,' i.e. 'to join, 'to see,' as here, cf. v. 222.

424. χθόνις, 'yesterday' (adj. form = χθός). κατὰ, 'on ground of.'

426. χαλκο-βα-τής, 'brazen-paved.' δῶ, curious short form of δῶμα, 'house.'

428. [ἐβήσετο, anomalous Epic form with the e of the 2 aorist, and the σ of the 1 aorist. So we find δύσετο, ὄμε, etc.]

429. γυναικός, 'for a woman,' cf. v. 65.

430. βηγ άκοντος, 'in despite of him so loth.'

433. The parts of the ship were: — ἵστα, 'mast;' ἱστοδική, 'mast-crutch' (a saw-horse-like support for mast, when lowered); ἱστίον, sail; ἐπίστυνοι, 'fore-stays' (ropes supporting and fixing the mast); ἐναλ (lit. 'beds'), 'the stones for mooring;' ἐρυμήσσα, 'the stern cables,' by which the stern of the ship was made fast to the shore.

436. ἐκ- in these lines belongs to the verbs. The vessel was moored stern toward the shore. There it was made fast by ἐρυμῆσσα. The bow was kept from swinging round by the ἐναλ.

438. βήσαν, cf. v. 310. Ἄπόλλωνυ. a long.

444. ἱλασόμεσθα (ο for ω, cf. v. 141), 'propitiate.' (ἵλας, 'propitious."

449. The sacrificer took barley grains whole (οὖλαυ, prob. from ὄλως), roasted and mixed with salt (μοῖλας ἁλσα in Latin), and poured them (χέω) on the victim's head as a preliminary sacrifice. Hence this substance was called ὀὐλαχυταύ, lit. 'scattered whole corns.' Another explanation derives the first part of the compound from ἀλεω, 'to grind, which would give to the whole word the meaning 'scattered meal.'

450. For dat. τοῖς, cf. v. 58.
NOTES.


453. ἡμέν . . . ἡδέ, ‘as — so.’

454. ἐμέ, for ε long before liquid, cf. v. 233. ἐψαο (ἐπτομαί), ‘press hard.’

455. = 41.

459. The order of the sacrifice is:— (1.) They bring the beasts to the altar (447); (2.) They wash their hands, and sprinkle the salt and grain (449, 458); (3.) They draw back the victim’s head and cut the throat, and flay it (459); (4.) They cut out the thighs, cover them with double fold of fat, and lay slices of the meat over (461); (5.) The fire was then set ablaze to burn the thighs, and libations of wine poured on it (462). Then the rest of the meat was sliced and roasted and eaten. αἰβέρναω (formation doubtful, probably from ἀνά-ἐρνω, thus: ἀνα-ἐρνω, ἀνεφιλω, ἀεφιλω, αεφιλω). ‘They drew back’ the victim’s head, to cut its throat more comfortably.

461. δί-πτυχα, ‘two-fold.’ [It is an irregular accusative singular of δίπτυχος, as though from δίπτυξ, and agrees with κνίσην.]

462. σχίζως, Epic dative, cf. v. 179.] αἰθ-οψ, lit. ‘with burning face,’ ‘glowing.’ An imaginative word used frequently as epithet of ὀλνος, also of copper and smoke.

463. πεμπτώβολα (πέντε (Aeolic πέμπτε) and ὀβελός), ‘five-pronged forks.’

464. μήρ(α) and μήρα (v. 40) are parallel forms existing by the side of μηροι. D. B. Munro suggests that they may be conventional terms, designating, not the whole thigh, but the part actually offered to the gods and accepted by them as the equivalent of the whole.

465. μιστύλλω, ‘to slice.’

467. [τετύκουτο, reduplicated aorist of τεύξω, stem τυκ-, ‘make;’ cf. τέκτων, τίκτω, τόξον, etc.]

468. ἔση, ‘fair,’ all partaking equally.

469. εἰ ἔρων ἐντο [ἐξ-λημ], lit. ‘they had let go desire,’ i.e. ‘had sated their desire.’

470. The primitive meaning of ἐπιστέφουμαι is to ‘press,’ ‘fill full,’ as here; hence with gen. (H. 575, G. 172, 2). A later derivative meaning is ‘crown.’ From the word in this sense, is derived στέμματα, cf. v. 14.

471. ἐπάρσεσθαι is a technical term, describing the offering the first drop of wine to the gods before drinking. δεπάσσει is dat. after
ἐπάρχεσθαι, lit. 'having performed the initiatory rites for the cups,' which consisted (probably) in pouring a few drops of wine into every cup, to be poured out again as libations before the cups were filled for the draught.

473. καλόν is adverbial.
474. μελποντες, active,— 'hymning' the death-god Appolo. ἡρενα, acc. of seat of feeling (specification).
477. ἡμος, old adverb of time, 'when.' ἡργέμενα, 'early-born.
479. ικμενος, 'favorable.' (ικ-, 'come;' probably the primitive idea of the wind coming toward the ship. Cf. Lat. secundus.)
481. πρῆσεν (πρήθω, 'to blow out'). ἀμφί is to be taken as adv.
482. στείρη, the dat. may be compared with αἰγαλά, B 210, and is locative (H. 612, G. 190). Of course the idea of cause is here closely associated with that of place. 'The wave roared on the stem,' and 'the stem made the wave roar.'
483. διαπρῆσσω (for -πράσσ-) 'accomplishing,' cf. note on Г 14.
484. κατά στρατόν, 'opposite the encampment.'
486. ἐρματα, 'props.' ὑπό, adv., 'underneath.'
490. πωλέσκετο, 'go continually.' The addition of -σκ to the stem gives in Greek a notion either of 'habit,' as here, or of 'becoming,' as in γηρά-σκω, cf. in Latin vire-sco, rube-sco, etc. The formation is called iterative in the first use; inceptive or inchoative, in the second.
493. ἐκ τοῖς, 'from that,' i.e. since Thetis's interview with her son, cf. v. 425.
494. [λ-σαν, simple Epic form, composed of stem and termination, instead of full ᾧσαν.]
495. ἔφετρεων. Pronounced as three syllables, cf. v. 130.
496. ἀνεδύσετο. [Mixture of 1 and 2 aorist, see v. 428.] The verb properly means 'rose up,' and the construction with the accusative κύμα is rather loose: the sense is clear, 'she rose and left the wave.'
498. εὐρύστε (from δψ, 'voice'), 'wide thundering'; others from ὀπ-. δψομαι, 'seeing far and wide.'

505. ἄκυμοράτατος ἀλλον, 'swiftest of fate as compared with the others' (like the genitive with comparative), i.e. 'swifter to die than others.'

509. τόφρα . . . ὑφρα, 'so long . . . until.' ἐπι-τιθει, tmesis.

505. ὑκλάλλειν τιμή, 'to make great with honor.' ε. Not reflexive, cf. v. 321. For the seeming hiatus, τε ε, see Language, 16.

511. νεφεληγερέτα, 'cloud-gathering.' [The form is Epic nominative, having dropped the s and may be compared to poetα, pirata, the Latin forms of ποιηθής, πειρατής.]

512. ἀκέων, 'still.' (The stem appears in ἀκέομαι, ἦκα.)

513. ἐχετο, 'she clung.' ἐμπεφυύα [2 perfect ptc. from stem φυ-], lit. 'grown fast to,' 'clinging to,' a strong but quite simple metaphor.

514. νηµερτές (η, negative and ἀµαρτ-), 'without fail.' κατά-νευων, 'assent.' Lit. 'nod down.' The word of opp. signif. is ἀνα-νεύω, lit. 'to toss up and back the head,' still the sign of negation among Greeks and Italians.

515. ἀπό-ειπε (not ἀπειπε, for εἰπ = Φειπ), see Language, 16. So εὑ εἰδὼ indicates orig. F. οὐ τοι ἐπὶ δέος (ἐπὶ = ἐπεστι), 'there is no fear upon thee,' i.e. 'thou hast nought to fear' (H. 615, a, G. 191, Note 5.) For long i before δεός, see v. 33.

518. λοίγα ἔργα (verb understood), 'There will be sore trouble.' With λοίγα, cf. (in root) Lat. lug. ɵ τε, 'in that,' 'for that,' cf. v. 244. ἐφήσεως from ἐφίμα.

520. καλ αὐτῶς, 'even as it is,' 'even now.'

522. ἀπόστικε (aorist of στειχ-, stem στίχ-, cf. Germ. steigen), 'depart.'

523. μελήσεται, 'shall be my care;' usually active μελήσει. (For the use of future with κε, see v. 139; also note on v. 137.)

524. εἰ δ' ἀγε . . . κατανεόσομαι; cf. v. 302.

526. οὐ γάρ ἐμῦν, κ. τ. λ., 'for no (word) of mine can be recalled or can deceive, or fail of fulfilment,' etc. The substantive with ἐμῦν is wanting, but practically its place is supplied by the relative clause ὧ τι κεν . . . κατανεόσω.

528. ἐπι with νέουσε, tmesis.
529. ἐπερρόσαντο (ἐπιρρόσωμαι), 'flowed,' 'fell forward' (with the nod).

530. κρατός, genitive of κάρη, 'head.' κράτος, 'strength.'

531. [διέτραγεν, Epic aorist passive from διατρήγω, bye-form of διατέμνω, 'to part or separate.' The stem of τέμνω is ταμ- or τμα-, and from that a secondary stem, τμαγ-, is formed. For -εν instead of -σαν, see v. 57.] Observe dual nominative and plural verb; quite common also in Attic Greek.

532. ἄλα ἄλτο. Apparent hiatus; but the word originally began with ς, cf. Lat. salio, then the ς became aspirate, and now the aspirate is lost. The lost consonant accounts for the open vowel. See Language, 17. [ἄλτο, syncop. 2 aorist with changed breathing, from stem ἄλ- (ἄλλομαι).]

533. [ἴός, longer Epic form of possessive άς, see v. 307, where the origin is explained which accounts for ᾧ not being elided.] [άν-έσταν, simplest Epic form of 3d pl. aor.; consisting of the augment, the stem στα-, and the -ν, instead of the fuller form ἔστησαν.]

534. [σφού. See v. 307.]

536. οὐδέ μν ἡγνοηστο (ἔστ). Observe the simple style: 'Nor was she unaware of him, that Thetis,' etc., meaning, 'nor was she unaware of this respecting him that.' A case of prolepsis, H. 729.

537. συμφράσσατο, 'devised with him,' cf. v. 83.

538. ἄλκοο γέροντος, 'the old sea-god,' Nereus.

540. 8' αὖ, also written ἃ ἄ, and pronounced with synizesis, vv. 340, 180.

542. δικαζόμεν, in its simplest sense, 'to resolve,' 'decide.'

543. δύτω νοήσας. For construction see v. 164.

545. [εἴδησεν, Epic future of ἔδο. The regular form ἔσομαι also occurs, cf. v. 548.] χαλεπόλ τοι ἔσοντ', 'they shall be hard for thee (to know).' [Observe Epic elision of -αι.]

547. After ἐπιεικές, ὡ is readily supplied. 'Whatsoever (μῦθον, 'purpose') it (may be) fit for thee to hear.'

549. [ἐθέλωμι, Epic 1 sg. subj. with old personal suffix μι.]

553. Observe the Greek idiom (cf. the same usage in French and German) of the present, with πάρος (as with πάλαι, and some other adverbs of time), where we use the perfect — 'I have not ere now too much inquired nor asked.'
554. ἀσο- ἐθλησθα [ἀσσα, Epic form of ἄτωνα. For subjunctive, cf. v. 164; for -ο-κα, cf. v. 397.]

555. [δείδουκα, Epic perfect for δέδ-, see v. 33.]

558. ἀσ—πιμήσης, the subjunctive of purpose, used somewhat loosely after κατανεῦσαι, a verb of promising. So in Vergil, Aen. xi. 153.

559. [πολέας (two syllables by synizesis, cf. v. 130), Epic accusative of πολύς, instead of the other form πολλοῦς.]

561. δαμονή, lit. ‘under influence of a god,’ ‘possessed,’ ‘infatuated.’ [Observe the Epic variations — ὅ, v. 558, ἃ short, and active; ὀειαί, v. 561, ἂ long, and deponent.] ‘Thou art ever suspecting, and watching me.’ Notice the liquid, flowing line, made such by its many vowels.

562. πρήξαι, cf. v. 483. [ἐμπης, Epic for ἐμπας, ‘anyhow.’] ἀπὸ θυμὸν (= adj. ἀποθυμοσ), ‘from my heart,’ i.e. ‘displeasing.’

563. τὸ δὲ τοι, etc., cf. v. 325.

564. Notice all through this passage the simple primitive conception of an angry god, vexed like a human husband at his wife’s prying, and provoked to a very human stubbornness and ill-temper.

566. μή ... οὐ χραίσμωτι (χρῆσμος, χραΐματι). Both negatives required; ‘lest they avail you not against me,’ ‘lest they keep me not off from thee,’ see v. 28.

567. ἀσον ἱνθ’ (accusative after χραίσμειν, which, though often used, like ἀμύνω, with dative only, ‘to help,’ can also, like ἀμύνω, take accusative of the enemy warded off, against whom the aid is given), ‘coming near’ to smite or punish, a natural euphemism. ἱνθ’ therefore agrees with με understood. [ἐφείω, 2 aor. subjunctive, Attic ἐφό, cf. 26.] ἄππτοσ, ‘not to be touched,’ ‘resistless.’

569. καθήστοι ἐπιγνάμψασα. Observe the hiatus, cf. v. 333. ἐπιγνάμψασα, ‘bending,’ a vivid word for her reluctant endurance.

572. ἐπὶ ἱρα φέρων, tmesis (not ἐπίηρα, as some editions have it, for Od. γ 164, we have ἐπ’ Ἀτρείδη Ἀγαμέμνον ἱρα φέρνοντες), ‘showing kindness,’ ‘doing a pleasure.’ ἱρα an accusative neuter (perhaps from stem ἐρ-, cf. ἐρως, ἐρατεων, etc.) meaning ‘desirable.’

574. ἐριδ-αίνω, ‘strive,’ parallel form, from stem ἐριδ-, to the common ἐρίζω.

575. κολοφός, ‘brawling’ (from the fertile stem καλ-, ‘call,’ ‘shout’).
576. τὰ χρεόλονα (cf. v. 114) νυκτερινό, 'the worse prevails.' A primitive sort of euphemism, where the language is vague, shrinking, as it were, from the distinct word. By 'the worse' he means 'the god's quarrels.'

579. [νεκλέψυ, Epic form of νεκλές, subjunctive present of νεκλέω. ει- for ε-, see Language, 10.]

581. στυφελέξαι, 'to dash down,' from στυφελός, 'hard, solid.' After this word there is a pause, and the principal verb (apodosis) is omitted. 'If Zeus please to smite us from our seats,' — (he can easily do it): 'for he is mightiest.' They remembered how Zeus had dealt with the rebel Titans, and his father Kronos. This breaking off of the sentence (apostrophe, cf. v. 136) is effective: a blank left for the fearful fact.

582. καθάπτεσθαι (infinitive for imperative, cf. v. 20), 'touch him,' i.e. 'approach him' with soft words.

586. [τέτλαθι, 2 pf. inv. with pres. signif. from τλήραϊ.]

589. ἀντιφέρεσθαι, 'to cope with,' 'to resist.'

590. μεμάκαται, 2 perfect from stem μα-, 'eager,' 'forward.'

591. τεταγών, 'seizing' (reduplicated aorist from stem ταγ-, connected with Latin tango and probably English take). ποδός. For genitive see v. 197. βηλον (stem βα- 'go'), 'threshold.'

593. κατάπεσον (by apocope and assimilation) for κατά-πεσον, then και-πεσον, και-πεσον. Lemnos (Od. Θ 284) was the 'dearest of all lands to Hephaistos;' probably the volcanic hill Mosychlos gave rise to this old tradition. [ἡφ, Epic for ἱφ.]

594. Σιντίες, the old inhabitants of Lemnos; probably wild robbers (Σιντίες, from σιν-ομαι, 'to damage') from Thrace.

596. παιδός ἐδέξατο χειρί, 'took from her son in her hand.'

597. ἐνδέξεια, 'towards the right,' the regular custom at feasts. Accusative used adverbially.

599. [ἐν-ἀρ-το, syncopated aorist with passive meaning from ἀρνημάτει, 'raise.' Cf. Lat. or-ior.]

600. ποι-πνυ-ο, a strongly reduplicated present form (cf. δειδόσεω, B 190) from stem πνυ-, 'breathe,' meaning 'pant,' 'gasp.' Cf. H. 472, κ. The notion is that the limping Hephaistos, puffing about the halls in his eagerness to serve the wine, was a comic sight. The wine was usually handed by the lovely Hebe. The idea is very simple and naïve.
NOTES.

603. οὐ μὲν = οὐ μὴν. See v. 154.

604. ἀμειβόμεναι, 'alternating' (Verg. Ecl. iii. 59, a mant altern a Camenae). ὅτι, orig. with digamma, Φοτῖ = νος.

606. κακκελόντες (for κατα-κελ-; see v. 593), fut. with desiderative force (from stem κελ-, 'to lie') meaning 'going to lie,' 'wishing to lie.' For desiderative formation, cf. H. 472 Rem. k. For fut. of κείμαι, 405 D, 2, 378 D. ζήσω. The a is lengthened by reason of the digamma before οἰκόνομε

607. ἤξις, 'where' [Attic οὖ]; the same suffix appears in οὔξι, ναῦξι. ἀμφι-γυ-ηεῖσ, a regular epithet of Hephaistos, 'strong in either arm' (ἀμφι and γυνιν); a suitable description of the blacksmith-god. Notice the primitive simple notion of the gods' life all through this passage.

608. ιδωμεν, cf. v. 365.

610. ἄτε ... ικάνοι, the regular indefinite optative, used when the main verb (as here) is historic; see Language, 13, (6).
1. ἵπποκορυσταῖ, 'equipped with horses.'

2. νήσιμος (of doubtful derivation, but probably connected with the stem of δ-νη-σις, δ-νει-αρ), 'pleasant,' 'refreshing.'

3. ὡς ... τιμήσῃ. Best taken as not final ('in order that'), but deliberative ('how he may honor'). Observe the primary sequence τιμήσῃ (subjunctive) after historic verb μερμήριζε; very common in Greek, for the sake of vividness.

[πολέας, Epic accusative of πολός, scanned as two syllables by synizesis, cf. A 559.]

[νηστί, Epic dative of ναῦς, cf. A 179.]

ἡδε, subj. attracted from ntr. into the gender of pred. noun βουλή. (H. 513, c.)

6. οὐλός, a difficult word, used in many different senses, and perhaps containing several different stems, the derivatives happening to be spelt alike.

Here the best meaning seems to be 'evil,' 'fatal,' 'baneful,' like οὐλός "Ἀρν. The word has clearly the digamma, cf. A 70. It is probably allied to stem ολ-; compare οὐλομένη, A 2.


8. [βάσκ', from stem βα-, 'to go,' with inceptive or iterative termination -σκ, see A 490.] It is formed just like φάσκω. (H. 444 D. 11.)

9. ['Ἀτριτό-αο, for Epic genitive of Α-declension, see note on A 1.]

10. ἀτρεκέως, adverb of ἀ-τρεκ-ης (from stem τρεκ- = τρεπ-, cf. Latin tōrq-, 'to turn or twist'), 'unswerving,' 'true.'


11. κάρη κομώντας, 'long-haired.' κάρην, accusative of respect.

[kομώντας, by assimilation from κομάω, cf. A 104.]
It is better to print thus in two words, καρηκομάω being an unlikely word.

12. πανσυδῆ (πᾶs and συ-, pres. σεώ, 'go'), 'in full array'; it may also be translated, 'with all haste.'

13. ἀμφὶς ... φράζονταί, lit. 'take thought both ways,' i.e. 'are divided in counsel.'

ἐπέγναμψεν, 'has bent to (her wish),' precibus inflexit.

15. ἐφηπταί (ἀπτώ), lit. 'are fastened' on the Trojans, i.e. 'hang over,' 'impend upon.'

19. ἀμβρόσιος (ἀ-, βρότος, cf. Latin mors, mortalis) 'immortal,' 'divine' sleep.

22. τῷ = τοῦτῷ. μῦν (cf. v. 7) is governed by προσεφώνε. [ἐ-εισάμενος, aorist form from Hom. pres. εἴδομαί, 'seem,' with middle meaning, 'likening himself to.' For ε prefixed, cf. H. 23 D. Rem. a.]

23. δαίφρων, in Iliad always used of warriors, 'intrepid,' 'brave;' in Od. means 'skilful.' The best explanation is that of F. D. Allen (δαῖ-, δαῖς, and φρον-, φρήν). Thus the word would mean lit., 'flame-hearted.'

24. πανύχιον, with o lengthened for the sake of metre. See Language, 18, (4), b.

25. [ἐπιτετράφαται, Epic 3d pl. perf. pass. from ἀτεπ-, see A 238.]

Notice that τρέφω makes τέτραμμαι, but τρέφω — τέθραμμαι. (H. 424, 25 and 26.)

26. [ἐμέθεν, cf. A 236.]

ξύνες, 'hearken.' ἄνινημ proper means 'to put together,' and so 'perceive, understand, hearken.' For gen. cf. H. 576, G. 171, 2.

34. μελάφρων, 'honey-hearted' sleep. The word is an epithet first of wine, then, metaphorically, of other sweet things.

[ἀνήμ, Epic resolved form for ἄνη, 2 aor. subj. of ἄνημαι. Assimilated or duplicated vowel; see A 104.] Give synopsis of this aor. act.

35. [ἀπεβήσετο, cf. A 428.]

36. ἐμελλόν, plural verb with neuter subject; common in Homer.

37. ἄνή, 'he hoped,' 'he expected,' is the real meaning, though with Epic simplicity the poet says 'he said.' All long monosyllabic verbal forms in Hom. have circumflex.

38. [ἢ and ἔγρα have both lost the digamma; see A 70, 115, and
list of digammated words in *Language*, 16.] ἰα hints at the knowledge which the hearer possesses of the actual subsequent course of the war. Its force may be given by ‘as you know.’


ἔπ” belongs to θῆσεω; the rarer form of tmesis, where the preposition comes after the verb.

40. ύσπίνη, an old word meaning ‘fight.’ διά, probably ‘through,’ of extension, not of cause; an earlier and simpler notion, see v. 57.

41. [ξυρετο, syncopated 2 aor. from ἐγέλω, ‘to waken.’ (H. 432, 5).]

42-46. These lines describe how the Homeric hero dresses himself; he sleeps without clothing.

43. νηγάτευν, ‘new-made.’ Probably derived from νε- (νέος) and γα- (one stem of γίγνομαι).

δὲ μέγα and ὑπὸ λιπ. in the next line, with the vowels long before liquids, on the principle explained A 233.

46. The sceptre is immortal, as being made by the god Hephaistos; cf. v. 101 et sqq.

49. [φῶς Epic resolved form for φῶς, with assimilation; cf. A 104.] Lit. ‘to tell the light,’ ‘to announce the coming of day.’

50. Observe the dative after κελεύω. In Attic it always takes accusative.

52. [τοι, older form of article for οἷ.] Notice the force of ipfs. in this verse.

53. ἵπτε, ‘was holding its sitting.’

54. Nestor, king of Pylos, the aged and sage counsellor of the Grecian host.

Πυλογενῆς, ‘born at Pylos,’ an infrequent compound, containing the locative termination of the substantive, as in ὁδοτικος, χαμαιπετῆς. (H. 473, b, ad fin.)

βασιλῆς, genitive in apposition with Νεστόρος contained in Νεστορή. A common usage in both Greek and Latin. Cf. τὰμὰ δυστήνου κακά and ‘mea verba loquentis.’

55. πυκνῆν ἠρτύνετο βουλήν, callidum struebat consilium.

56. [κλοτε, cf. A 218.]

ἐνύπνιον. Probably best taken as accusative-neuter of adjective used adverbiaally, ‘in my sleep.’ (H. 552, G. 160, 2.)
57. διὰ νύκτα, ‘through the night,’ not necessarily all night, but implying a protracted vision. Accusative of extension; see v. 40.

58. εἰδὸς τε μέγεθος τε φυήν τε, ‘beauty and size and form,’ though the difference between the first and third is verbal rather than real.

Observe τε long before μ.; cf. v. 43.

71. [ἀπο-πτάμενος], irregular Epic aorist from πέτομαι. This form points to another stem πτα- instead of πτε- or πτε-.] (H. 424, 19.)

72. [θωρήξομεν, for -ωμεν, cf. A 141.]

73. [ἔγων, older Epic form for ἔγω.]

ἡ θέμις ἐστίν, ‘which’ or ‘as is right.’ The antecedent of the rel. is the idea contained in περιήγουμαι, and it is fem. rather than ntr. from the influence of the pred. noun. It was ‘right’ for the hero-king as a wise ruler to prove his army before making a final perilous effort.

74. πολυκλήσις. The κλης [Homeric form for κλείς] was properly a hook for drawing the bolt of a door; then, ‘row-lock,’ shaped like a hook. Translate adj. here: ‘with many row-locks.’

75. Infinitive for imperative; cf. v. 10.

76. τοίσι δ’ ἀνέστη. (H. 601, G. 184, 3, Note 2.)

77. ἡμαθεῖς [Epic for ἀμαθ- (a strengthened to η)], ‘sandy.’

80. ἐν-σπεν, unaugmented aorist from ἐν(ν)ἐπω = ἐν-σπε-ω (from stem σπ-, appearing in German ‘sag-en,’ our ‘say,’ and old Latin in-sec-e), ‘to tell.’ Cf. note on v. 484.

81. Observe the lack of correspondence in protasis and apodosis: ‘if any other had told us, we should say.’ (H. 750, fine print, G. 227, 1.)

νοσφιξομεθα, ‘turn away.’ A simple but graphic word to express contempt.

ἐπεσφεύντο. Note force of ἐπι, ‘were hurrying to the spot.’

87. ήύτε | ἐθνε | ἐσι. The first hiatus is only apparent, as ἐθνος has digamma, Language, 16; the second is a real one. See A 333.

ἐσι (here sing., but plur. in v. 36), ‘fly,’ literally ‘go.’ This verb has constantly in Homer a simple present meaning.

ἀδωνος, ‘thick,’ ‘swarming.’ The three recurring terminations -ἀων have been thought to suggest the hum of the bees.

89. βοτρυ-δόν, ‘like clusters,’ ‘clustering,’ (βότρυς, ‘a bunch of
grapes’); the termination -δ�� (or -δη) is regularly used for ‘in the manner of’ (βα-δη, ‘at a walk,’ πληθ-δﬁ, ‘like bricks,’ etc.)

90. πεποτήµατα [For the form, see v. 25.]

τε ἕβα. A real hiatus; that between ἕβα and ἄλις is only apparent, as ἄλις has digamma. This latter word comes from the stem Φλ-, ‘to press,’ and means ‘in swarms,’ ‘in quantities.’

’ἐβα . . . ἕβα, ‘on this side and on that.’

91. τὰν = αὐτῶν. Note the strong demonstr. force of the pron. ἄτο comes after its case, and therefore has accent thrown back. (H. 102 D, b. G. 191, 3, Note 5.)

92. ἡµῶν, ‘shore.’ βαθεῖς variously explained, perhaps best taken, ‘extending far into the land,’ and so = ‘hollow,’ ‘concave.’

στὶχά-οµαι, ‘to march on’ (στὶχ- ‘go,’ ‘march’). [For α-σσο-το, cf. A 104.]

93. ἰλα-δων, ‘in crowds’ (from ἰλη, ‘a troop,’ Φλ-, see v. 90.

δόσσα, ‘rumor,’ which, arising no man knows where or how, and growing so mighty and so fast, always impressed the ancients as divine, Δίος ἄγγελος. (Compare Vergil’s elaborate description of Fama, Aen. iv. 174.)

δεδήµει, pluperfect. ‘Spread like fire,’ literally ‘was ablaze’ (δαλω).

94. [ἀγέρ-οντο, simplest Epic form of aorist, consisting only of stem, connecting vowel, and ending.] (H. 432, D. 1.)

95. τετρῆκα [Epic irregular pluperfect, from ταράσσω (ταραχ-), intransitive in sense], ‘was in an uproar.’

97. [βοώντες, cf. A 104, B 92], ‘with shouts were trying to restrain.’ ἐλ ποτε, etc., literally ‘if they might,’ i.e. to try if they could. Compare v. 72.

98. [σχοιατ' for σχοιντο, A 238.]

99. [ἐρήµεν-θεν, for -θησαν, A 57.] Translate, ‘remained,’ lit ‘were held along’ the (rows of) seats.

103. διακτόρο όργειφόντη, ‘the leader gleaming bright,’ Hermes. διάκτορος (probably from διάγω). He was so called in his capacity as the ready, quick, nimble, skilful god, messenger and orator and schemer, and guide of souls to Hades. ἄργειφόντης (probably from ἄργ-, ‘bright,’ which appears in ἄργος, ἄργυρος, and φαν-), ‘bright shining.’

The later story,—how Hermes slew Argos, the hundred-eyed, whom the jealous Hera had set to watch Io, beloved of Zeus, was
certainly unknown to Homer, and perhaps grew out of a misunderstanding of this adjective. Cf. Liddell and Scott, sub voc.


106. πολύ-ἀρν-ι [Epic irregular dative, as though from another nom. instead of πολύ-ἀρνος], from ἀρν-, ‘lamb.’

The story of the quarrel between Atreus and Thyestes, out of which so many tragedies grew, is not known to Homer.

107. [Ἑβεστά, cf. A 511. φορήναι, Epic for φορεῖν, from φορ-έω.] The infinitive denotes mingled purpose and result. (H. 765, G. 265.)

108. "Ἀργαί, here means the entire realm of Agamemnon, including, probably, the larger part of the Peloponnesus.

110. ["Ἀρης, Epic genitive of "Ἀρης, also "Ἀρεος.]

113. ἀπο-νέεσθαι. a long for metre.

115. [δυσκλέα, Epic form with loss of ε, for Attic δυσκλεά.] 116-118. These three lines are marked with brackets, for they have been suspected as spurious. It is unlikely that, in relating how Zeus forbids him now to take Troy, he should speak of him as the destroyer of cities. The passage (and some more of this speech) occurs again I 17-28, where Agamemnon is genuinely desirous of giving up the attempt on Troy.

116. ὑπερμενεῖ. i long for the sake of the metre.

117. [Observe Epic forms πολλά-ων for πολλὰν, and πολλ-ων, according to the regular Homeric use of the ι-declension, for πόλεων.]

119. ἕσσομένοις may be explained as dat. of interest, ‘in the view of posterity.’ (H. 601, G. 184, 5.)

120. μάψ, ‘in vain.’

123. εἴπερ κ' ἑθελομεν. See note on κε in Language, 12, (2), c.

124. ταμώντες. The phrase ἥρκια τέμνειν, ‘to cut the oath-sacrifice,’ was originally applied to the act of striking the victim by which the vow or treaty was ratified; hence it came to mean simply ‘to make a treaty.’ The Latin foedus ferire has a similar origin.

125. λέξασθαι. Notice force of midd., ‘gather themselves together,’ ‘muster,’ Later writers use pass. of συλλέγειν in this sense. [Observe Epic forms δοσοί (cf. A 186), and ἔσσε for εἴπει.]

126. διακοσμηθείμεν, ‘were ordered, divided;’ connect with εἴπερ.
Strictly this should be infinitive (after ἐθέλομεν), to make the δὲ clause parallel to the μὲν-clause, but the irregularity is quite natural.


[δενοιατο, Epic for δέουντο.] Notice the quaint primitive elaborate way of saying, 'We are more than ten times the Trojans in number.'

129. [πλέας, Epic doubly syncopated form for πλέονας. The steps must have been thus: πλέονας, πλέοας (= πλέοις), πλέας. Here the term of the compar. is wholly lost.

130. [πτόλιν, poetical form for πόλιν. The τ has no right to be here etymologically, as it does not belong to the stem. Such letters are called parasitic. Cf. πτολιεθρον, v. 133.] See fuller explanation, v. 328.

131. [πολλέων, another Epic variation for πολλὸν; cf. v. 117.]

132. πλάξουσι, 'lead astray' from my purpose. (H. 328, b.) [ἐισώ', Epic for ἐσώ, from ἐσω.]

134. [βεβάσας for βεβάσι; 2 perfect from stem βα.-] Διὸς ἐνιαυτοῦ, 'years of Zeus,' for he presides over them and fixes their number, as he does of the hours (Od. ω 344), and of the days and nights (Od. ξ 93).

135. [δοῦρα (for δόρνα), irregular Epic plural of δόρν. λένυται. Notice plural verb with neuter subject, cf. v. 36.]

137. [ἐιατ', Epic for ἵπται, from ἵμαυ; see A 238. (H. 406 D. 2.). ποτίδέγγεμεναι, ποτί, orig. προτί, Epic for πρόσ. δέγ-μενος is syncopated aor. (containing simply stem and termination) from δέχομαι, 'receive,' the compound verb meaning 'expecting.']

[ἀμμι, cf. A 384.]

138. αὐτῶς, see v. 342.

[ἀκράντων, lengthened Epic form of ἄ-κραντον; cf. A 41.]

141. οὐ . . . ἕτε, i.e. 'there is no more chance.'

142. τοῖς, for dat., cf. H. 601, G. 184, 3, Note 4.

143. μετά πληθύν. Ordinarily μετά with genitive = 'with;'' μετά with accusative = 'after' (to the midst of); μετά with dative = 'among' (in the midst of) [only in Homer]. But in a few places the accusative is used with μετά in the sense of 'all over,' 'throughout.' Compare I 54, μετά πάντας ὀμήλικας ἄριστος.

145. Ἰκαρλοῦ. The name given to a portion of the Aegean Sea,
near the island of Icaria (west of Samos). The old tradition was that Daidalos escaped with Icaros his son from Crete, by means of wings fastened with wax; but Icaros, flying too near the sun which melted off his wings, was drowned and gave his name to the surrounding sea.

Euros, the south-east wind; Notos, the south wind.

146. [ὄροπ', Epic reduplicated aorist, from stem ὅρ-, present ὅρ-νυμι, Lat. orior, 'to rouse.]

147. κυνήσῃ. The indefinite subjunctive, used because the thing happens frequently. In Attic the conjunction δέ would have ἄν, and be written δῶν. See Language 13, (6), b.

Ζέφυροσ, the west wind.

λήυοεν, Epic word, 'growing grain.'

148. ἐπαγγελὼ, 'to rush violently on' (αγ-, cf. ἀδσω, ἀγίλς, of violent movement).

ἐπημίω, 'bow down,' the nominative being 'the growing grain.'

ἀςταχυς = σταχυς (with a- added at the beginning, from στα-), 'ear of corn,' called so from its standing sharply up. Dat. of means, 'with its ears.'

151. ἵστατ' ἀερομένη = 'rose and hung in the air.'

153. σφός, 'a trench' for hauling ships.

154. ἓμα, 'to rush.' Middle (intransitive) of ἐμμ. Observe the apparent hiatus -δε -εμμ; but ἐμμ is a transitive form from stem ἐ-, 'go,' and originally was ja-ja-mi, later ji-ja-mi, 'I make to go;' hence there is really no hiatus; see Language, 17.

155. υπέρμορα, adverb, 'beyond fate, i.e. 'contrary to fate.'

156. πρός . . . ἐκπεν, tmesis.

157. ἀτρυπάνη, 'unsubdued.' Regular epithet of Athena (τρώω, 'to wear,' or 'waste'). cf. also Hom. Dict. sub voc.

159. ἐπὶ, with accusative of extent, 'over the sea's broad back.'

160. καδ δέ (by apocope and assimilation, A 593), for κατὰ δέ. Katá belongs to λποιν. εἰχωλήν, pred. acc., = 'to glory over.'

162. ἐν Τρούη (cf. Hom. Dict. sub voc.). ἄπο, in its fuller sense, 'away from,' 'far from.'

164. ἐκαστος. Apparent hiatus, but the word originally began with F. So in the next line ἐλα, originally sal-, and ἡα, where the lost letter is more doubtful, prob. F.

165. Sc., as subj. of ἐλκέμεν, 'Ἄχαιοις. ἄμφιελλοςας, rather
variously understood; some translate, ‘curved at both ends;’ others, ‘curved on both sides.’

166. οὐδ’ ἀπίθηνε, litotes, or affirming by denying a contrary = ‘obeyed at once.’

167. Cf. A 44.

169. Διλ μὴν ἀτάλαντον, ‘equal in counsel to Zeus.’

 Observa long before μ, see A 233; for ὑ long before ἀτάλαντον, from the influence of a lost consonant, see Language, 17.

 ἀ-τάλαντος, lit. ‘equal in weight.’ (Stem ταλ-, cf. Lat. tul-i, tolerare, ‘to bear or lift.’)

170. [ἔστατ’; ‘standing.’ 2 perfect, consisting of redupl., stem στα-, and ptc. ending. Attic ἔστατα.]

173. ἐν . . . πεσόντες, tmesis, lit. ‘tumbling on board of.


184. Ἰθακήσιος, ‘of the island of Ithaca,’ west of Greece, of which Odysseus was king.

 ὁς οί. For οί has digamma, see Language, 16. So two lines further down. For dat. οί, cf. H. 602, 1, G. 186.

185. [Ἀπειδεῖω, cf. A 1.]

186. οἱ, ‘from him,’ the dative originally expressing the vaguer relation ‘received for him.’ (H. 597, G. 184, 3.)

188. κιχεῖ [Epic 2 aor. opt. from κιχάνω; others pres. opt., as if from pres. κιχήω].


189. ἐρητύ-σα-σκε, frequentative termination added here to the aorist, which is the tense used, because a repetition of single acts is spoken of, ‘would step up to and check;’ see A 400.

190. δαιμόνιε, a strange Homeric word, literally ‘touched or moved by the god;’ hence it came to be used in a variety of senses, good or bad, according to the tone: often stern reproach, ‘wretch,’ as in v. 200; sometimes pity or respect; sometimes mild expostulation, ‘good friend,’ as here. (The English phrase, ‘my dear Sir,’ is similarly capable of many meanings according to the tone.)

οὖς ἐκοικ. No hiatus, for digamma was there, cf. A 119.

κακὸν ὡς. -ov long before ὡς, because a letter is lost before it; see Language, 17. It is the same stem as that of the relative ὡς, originally jas, the spirant yot becoming corrupted into a mere
breathing. ὁ, here a comparative adv., has the accent because it follows the word it would regularly precede. (H. 104, a, G. 29, Note.)

Deiδισφερομαι, ‘to be afraid.’ Reduplicated form with intensive meaning from stem δφι, see A 33.

193. πεπάται, ‘he is proving them’ according to Agamemnon’s proposal, cf. v. 73.

Ὑπεται, ‘press,’ ‘crush.’

194. μή τι πέξῃ. An elliptical expression for ‘perchance he may do,’ originally ‘(I fear) lest . . .’ (H. 720, d, G. 218, Note 2.)

196. ‘For mighty is the wrath of a Zeus-nurtured king,’ etc.


[μητέτα, cf. A 511.]

198. [βούδωντα, cf. A 104.]

200. (ήπο, inv. of ἡμαί.)

201. σέο, accented because emphatic by virtue of the comparison.

202. ἐναρίθμος, — as we say, ‘of account.’

204. οὐκ ἄγαθον πολυκορανίη, ‘a multitude of rulers is no good thing.’ The neuter adjective in the predicate is not uncommon in such sentences as this. (ἀρδῆν ἄληθεια, Sophocles; μεταβολή γλυκά, Euripides; Triste lupus, Vergil.)

205. [παῖς, Epic for παῖς.] ἀγκυλο-μήτεω (synizesis, A 1, 130), ‘of crooked counsel,’ i.e. ‘inscrutable.’

206. This line the oldest mss. omit; it is taken from I 99. βουλευτής (varia lectione βασιλεύη), give counsel.

Θεμιστας [Epic plural of θεμις], stem θε- (τίθημι), lit. ‘that which is laid down,’ stands in the Homeric time for the king’s ‘ordinances,’ which he delivers with the authority of Zeus (A 238), and which the people have to carry out. They include even the taxes which the people pay him (λιπαράς τελέουσι θεμιστας, I 156).

207. διέπω, ‘to marshal, to order,’ cf. A 166. The simple ἔπω is very rare (common in midd. ἔπομαι), and means ‘to be busy about.’ (The stem is σεπ-, appearing also in Lat. sequ-or.)


210. αἰγαλῶ, ‘on the shore.’ Local dative; in later Greek a preposition would be required. (H. 612, G. 190.)

Σμαραγέω, word probably formed from sound, ‘to crash.’
211. Observe hiatus. ἐπητυθεν δε καθ' ἑδρας, cf. v. 99, also Γ 326.

212. ἀμετρο-επ-ής, 'of unmeasured words,' 'voluble.'

κολφάω, 'to rail,' 'scold;' see κολφός, cf. A 575.

213. ἀκοσμά τε πολλά τε. In English we join both adjj. to the subst. with no conjunction, 'many unbecoming words.'

214. μάψ, ἀτάρ οὖ κατὰ κόσμον, 'vainly, and not fitly.'

ἐριζεμεναι, 'to strive.' Infinitive expressing the result (consecutive) of the last line.

215. εἰσαῖντο [aor. opt. from Hom. pres. εἰδομαί], 'seemed.' Indefinite optative; see Language, 13.

216. αἰσχρός, 'ugly' (in the same sense in which people in the north of England say 'a foul fellow,' meaning merely 'ugly').

Thersites is the impersonation of all that is opposite to the hero: low birth, cowardice, hideousness, and impudence and spite; to the heroic age the very notion of a mob-orator was hateful, as of something impotent and repulsive at once.

217. φολκός, 'crooked.' Derivation obscure; perhaps allied to falx, 'sickle,' and to be translated 'bow-legged,' cf. Hom. Dict. sub voc.

[ἐνυ, Epic variation of ἄνυ.]

218. κυρτῶ, 'bent.' (From stem κυρ-; cf. κόκλος, circus, curvus, κυλίνδω, etc.)

συν-ὁχωκα [Epic perfect from ἐχω, H, 424 D. 11], 'drawn together.'

219. φοῖνις, 'pointed,' 'peaked.'

ψεδνή, 'scanty.' (ψέ-ω [Attic ψάω], 'rub.')

ἐπενήνοθε. An obscure word, perfect or redupl. aorist, from unknown present; used both with present and, as here, with past significance: it means 'to be upon.'

221. [νεικελ-εσκε, Epic imperfect; for form of verb, see A 579; for termination, see v. 8.]

222. [κεκληγώς, Epic 2 perfect, from κλάξ-ω, stem κλαγγ-, H. 328, b, Note; secondary stem from καλ-; 'screaming shrilly.']

τῷ is best referred to Agamemnon.

223. ἐκτάγλως, 'mightily' (usually derived from ἐκ- πλαγ-, 'strikingly'; yet see Hom. Dict. sub voc.)

κοτέοντο, 'were wroth.'
225. [πέο for τίνος, gen. of cause.]

δῆ αὔτε (synizesis), A 130.

χατίζεις, 'need' (from stem χα-, 'to gape,' whence the idea of 'openness,' 'emptiness,' 'need'; cf. χαίνω, χάος, etc.)

226. [πλεῖος, Epic for πλέως, 'full.' Example of metathesis quantitatis, cf. εἴος for ἕως, A 193.]

228. [πρωτὶ πρῶς, 'first of all.' Observe the double superlative; like our 'Most Highest' in old English; so A 105.

229. [δεῦ-ομαι, other Epic form of δέ-ομαι, 'to need,' 'crave,' δεύ-ομαι becoming, by loss of F between two vowels, δέ-ομαι.]

κε ... οἴσει, 'may bring.' See note on κε in Language, 12.

231. Being lame and a coward, Thersites is meant to show his baseness still more by this idle boast.

232. [ἡ, Epic form of ἧ.]

μίσγεαι, 'be united.' [For short mood sign in subj., see A 67.]

233. κατίσχεαι, subjunctive continued from the ἔνα-clause into this relative clause: 'and whom thou mayest keep to thyself apart.' This usage is like the Latin qui with subjunctive to express purpose (mitto qui nuntiet), and is quite natural with Homer's wider use of the subjunctive. In Attic the future indicative is alone used with relative in this sense. See Language, 13, (4), Note.

αὐτός ἄπο-. Observe  ὀ long, a metrical license.

οὐ μέν, for μην, A 154.

234. επι-βα-σκ-έμεν ('to make to go upon'), 'to bring into.' For gen. κακῶν, H. 583, G. 177.

235. 'Αχαϊδες, feminine termination, — 'Achaian women.'

237. [γέρα, a short, Epic for γέρα-α, γέρα-α, vowel lost instead of contracting.]

πέσσω, lit. 'to cook' or 'digest,' i.e. 'brood over.'


241. μεθήμων, i.e. 'he, Achilles, is forgiving.' Subject changed.

242. i.e. 'For else thou wouldst,' etc. So often in Greek 'else' has to be supplied.

245. ύπό-δρα (from same stem as δρακ-ῶν, ἐ-δρακ-ῶν, 'look,' perhaps an older form without κ, or κ has been dropped), 'fiercely,' 'glowering,' lit. 'glaring under' (one's eyebrows).
246. ἀ-κριτό-μυθε, 'reckless in word.'

248. Observe the form χερείβερον, a double comparative; cf. v. 228.

250. τῷ οὐκ ἄν ... ἄγορεύοις, 'therefore (being the basest, etc.) thou shalt not speak with kings' names on thy tongue.'

οὐκ ἄν, etc., potential opt. = a mild form of inv.; lit. 'thou wouldst, mayest, shouldst, not do it.' So in tragedy χωροῖς ἄν is used with the meaning, not 'you may go;' but 'Go!'

251. νόστων φυλάσσειν, 'watch for a return;' cf. French garder, regarder, cf. also I 408:

252. ιδ-μεν [Epic for ιο-μεν from οἶδα], the hiatus shows digamma.

254-256. These (and by some also the two previous lines) have been long suspected as spurious. They are weak repetition.

258. ἀ-φραίν-οντα, 'talking folly.'

261. εἴματα. From stem Fes-, orig. form Fέσμα, Latin ves-tis.

262. 'Cloak and vest, that cover thy shame.'

264. Connect ἄγορηθεν with ἄφησω.

265. μετάφρενον, 'back.'

267. σφόδρα, 'a weal.'

271. εἴπε-σκεν, cf. A 490. The iterative termination is added to the aorist as well as imperfect cf. v. 199.

272. "Ὥ πόσι, here an exclamation of joy. [εἰργεν, Epic perfect from stem ἔργ- with digamma, originally ΦεΦοργε.] (H. 423, 14.)

273. κορύσσω, lit. 'equip with κόρυς', 'to fit out, equip.'

275. λαβητήμα τεσβόλον, 'wordy ribald' (τεσσ. began with digamma). For order see A 340. έσχ γάρ ἀγοραίων, 'restrained from his speeches,' gen. of separation.

278. πτολε-, see v. 328. φάσαν ἡ πληθός (H. 514, a, G. 135, 3).

280. ἀνώγει, plupf. with force of ipf.

281. 'The first and last' in the meeting, i.e. 'near and far.'

282. ἐπι-φράξεσθαι, 'to ponder,' 'give heed to.'

283. ἐλέγχωστος, 'most shamed,' 'most contemptible.' [The word
is formed directly from the substantive stem ἐλεγχ- with the superlative termination, like ἀρ-ίστος, ἀλκ-ίστος; see A 325.]

285. βροτοί, for dat., H. 601, G. 184, 3, Note 2.
287. Ἄργος is here the whole district lying about Ἄργος, whence the chiefs came.
288. ἐπέρσαντα agrees with the understood subject σέ.
289. ὀδύρονται νέεσθαι. The infinitive expresses the purport of the lament. It is a kind of pregnant use of ὀδύρονται, including the notion of a wish or aim.
290. ἀπονέεσθαι. a long, cf. v. 113.
291. ‘Verily it is hard (for a man) to return wearied out.’ The sense is really not difficult if the drift of the speech is carefully followed, thus: ‘Atreides, thou wilt be disgraced (284, 285), the Greeks will break word, and even now are clamoring for return (286–290). Certainly their case is hard; it is hard to be wearied out and so return (291). For even a month’s absence is painful (292–294); much more nine years: I do not blame them (295–297). Still (hard though it is to bear more) it is disgraceful to fail, so try a little longer.’ The difficulty is, that in this line he seems to be pitying them for having to go back; when we should have expected him rather to pity them for having to stay; but the emphasis is really on the word ἀνυήθεντα, and what he pities them for is their sufferings, which will be even greater if they stay.
292. ἀπό, ‘away from.’ The ἀπό retains o, because of the consonant lost before ἦς; see A 307.
293. [ἀσχαλά, for ἀσχαλά, the vowel being resolved and assimilated; cf. vv. 49, 92, 297.] ἀσχαλάω is ‘to be impatient,’ probably from a negative and σεχ- (stem of ἔχω), ‘not to hold on,’ ‘not to endure’ (Curtius).
294. εἰλέωσι, εἰλέω (Feλ-), ‘to press, coop up,’ i.e. ‘detain.’ The subjunctive is indefinite (see A 164) because no particular case is meant, but any one, ‘whomsoever the winds,’ etc.
295. [μυμνόντεσσι, Epic dat. for μυμνοῦσι, cf. A 288, H. 601, a, G. 184, 3, Note 1.]
296. [νεμέσιγομαι. Observe that ai is cut off; not so in prose.]
With ἀλλὰ καὶ ἐμπιη comes the unexpected conclusion, 'But even despite that' it is not merely hard, but also 'disgraceful to remain a long time and after all to return empty-handed.'

298. κενεόν [Epic for κενόν], 'empty,' i.e. 'unsuccessful.'

299. ἐπὶ χρόνον, 'for a time.' ἐπὶ with accusative having its proper notion of extension over; cf. vv. 159, 308. δαώμεν is in form 2 aor. pass. from stem δα-. (H. 447 D. 10.)

301. [ἐμεν, Epic form for ἐμεν.]

302. μάρτυροι, Homer does not have the nom. form μάρτυς. οὖς μὴ κῆρες ἔβαν... φέρουσαι, 'whomsoever the fates... have not borne away.'

μὴ, not οὐ, because of condition implied in relative clause.

303. θητία τε καὶ πρώϊτα, 'the other day (it befell) when, etc. Observe that the Greeks say 'yesterday and the day before,' where we say 'or.' So μικρὸν καὶ οὐδὲν, πολλοὶ καὶ οἱ πλέωνες, πρεῖς καὶ δῶ; cf. v. 346.

Aulis was a town in Boeotia, situated near the narrowest point of the sheltered channel between Euboea and the mainland. The Greek fleet was detained there.

304. ἡγερέθοντο, from Hom. pres. ἡγερέθομαι from stem αγερ- with strengthened initial vowel and added θ; cf. H. 411 D. and v. 448.

305. ἀμφί, adverbial, so that ἀμφί πειπ is exactly 'round about.'

306. τεληέσσας, often taken as 'complete,' 'blemished;' but it suits the usage better to translate it 'bringing fulfilment,' 'sure.' Compare τεληέντες ολονοί, 'sure auguries,' Hymn to Hermes, 541: ἐπεα τελεέντα, 'sure prophecy,' Tyrt. ii. 2.

308. ἐπὶ νότα, cf. vv. 159, 299.

310. βαμοῦ ὑπαίξας, 'having darted forth from under the altar,' gen. of separation. For βα, see A 8. It is not uncommon to find it between preposition and substantive as here.

311. [ἔσαν, Epic for ἔσαν, A 267].

312. ὑποπεπτημώτες [Epic 2 perfect, with present πτήσωσ], 'crouching beneath.' πετάλοις, for dat. H. 605, G. 187.
314. ἐλεενῶν τετρηγώτας, ‘twittering piteously’ (accusative of adjective, adverbial). τριήω, word formed from sound. [τετρηγώτας, Epic for τετρηγώτας.]

315. (Observe hiatus.) Connect τέκνα as object with ἀμφεποτάτο.

316. ἔλελιξάμενος, ‘having coiled itself,’ i.e. so as to launch itself upon the mother-bird. πτέρνγος, ‘by the wing.’ For genitive, cf. A 197.

[ἀμφιαχυῖαν, irregular Epic perfect form from stem ἱαχ-, ‘shout,’ ‘scream.’]

317. κατὰ... ἔφαγε, tmesis.

318. ἄριζηλος (ἀρθ., ‘very,’ ἱηλ-, another form of ὅηλ-), ‘plain,’ i.e. ‘a sign,’ ‘a marvel.’ Translate the line: ‘the Deity, who also sent it, made it into a conspicuous sign.’

319. Cf. v. 205.

320. οἶον ἐτύχη, ‘at what a thing had happened.’

321. By ‘monsters entering the hecatombs,’ he means ‘disturbing the sacrifice.’

322. ἀνεώ. This word is best taken as adverb, ‘in silence;’ it may be so everywhere, and it must be so (ἡ δ’ ἀνεώ δῆν ἡστο) Od. ψ 93.

325. ὄμητελεστον, a little more precise than ὅμιοιω, ‘late, and of late fulfilment.’ The repetition of words with like sound is called Paronomasia; cf. τέκνα τέκνα, v. 327; also ἀπριάτην, ἀνάπωνον, A 99.

328. πτολεμίζομεν. The τ is a parasitic letter, as it is called, i.e. does not belong to the stem, but is inserted owing to incorrect pronunciation; and once there, it is used for convenience of metre when required, cf. v. 130.

329. ἀἰρῆσομεν has short vowel before it, for probably it has lost a consonant; see Language, 17.

332. εἰς ὅ κεῖν, lit. ‘up to whatever (time),’ i.e. ‘until.’ The subjunctive is accordingly indefinite.

334. σμερδαλέος, ‘terrible,’ adverbial accusative. ἀυσάντων ἐπ’ Ἀχαιῶν ‘under (because of) the shouts of the Achaian.' (H. 656, b & e.)

335. ἐπαινήσαντες, agrees with Ἀργείων, v. 333. [Observe Epic ἦ for ἐ.]
Notice the sneer at the common people and their folly, in the true spirit of the heroic times.

337. ἀγοράσθε, a long for metre; cf. v. 238.

338. νηπίαξος, other form of νήπιος (νη- negative, ἐπ-), 'infant.'

341. ἀκρητοι, 'unmixed,' because the libations accompanying an agreement were of undiluted wine; cf. Γ 270. στονδαν, here used in its literal sense of 'libations' (though accompanying a pledge), afterwards was used simply for a 'truce.'

The sense is, — To the fire with all your counsels and promises (to stand and fight and win, v. 236), since we get no nearer to our end.

[ἐπε-πιθ-μεν, Epic syncopated plupf. from πείθω, 'we trusted.'][

342. αὐτῶς, proper adverb from αὐτός, with changed accent, lit. 'in the very way;' then it comes to mean 'just so and no more,' as νῆπιος αὐτῶς, 'a mere child;' then by an easy transition, 'to no purpose,' 'vainly,' as here.

344. ἀστεμόφης, 'close pressed' (α-στεμπ-, 'press or tread,' from στα-: the a is not negative), and so, 'firm.'

346. A contemptuous line, — 'Let them perish, those few, who'er they be of the Achaeans, that hold counsel apart.' The subjunctive is indefinite.

348. ἵνα depends on βουλεύσοι: ἄνυσι—αὐτῶν is parenthetic. The first πρῶς is adverb, 'first,' 'sooner;' the second is a conjunction, 'before that;' in Attic we have usually πρῶτου πρῶς in this usage; it occurs again, v. 354. See also A 97.

'Courseto go back to Argos before that they learn,' etc.

(Observe πρῶς lengthened for the sake of the metre.)

353. ἀστράπτων, nominative, as though he had said κατένευσε. Such a change of construction happens easily in a long sentence when the poem is orally delivered.

This breach of grammar is called anacoluthon.

ἔπιθεξα. As the diviners in taking augury looked north (perhaps because Olympos was north, where the gods lived), the favorable quarter, east, was on the right.

354. τῷ, as frequently, dat. of cause. 'Therefore.'

356. The simple way of taking this must be right, — 'And avenge (on the Trojans) the cares and groans of Helene.' They
think of Helen here, not as a wicked cause of their troubles, but as a Greek woman ravished, whose sufferings must be paid back in kind.

ὁμώματα. Rather 'broodings' (ὁμοϊνω) than 'longings' (ὁμοῖω).  
358-9. Observe the primitive form of the threat. ἔνονθε is a standing epithet, and probably means 'well-decked.' 
πρόσθε, a preposition (= πρό), 'before.' 
362. φρήτρας, the 'clan,' the smaller division (as φῦλον or 'tribe' was the larger) according to blood-relationship. The word is the same as Lat. frater, Engl. brother. 
363. φρήτρη-φίν. In the declension of the original language from which Greek (Latin, German, English, etc.), are descended, there were several other oblique cases besides genitive, dative, accusative. One of these (called by grammarians instrumental) had a suffix -bhiam, which in Greek was worn into -φίν or -φι. When the cases became fewer, this suffix remained in a few places in Homer, sometimes in place of genitive (v. 794), sometimes, as here, of dative; cf. ἐ-φι A 38; cf. in Lat. mi-hi (for mi-bhi), ti-bi, si-bi, u-bi, i-bi. 
366. ἰς, 'who,' used frequently in Attic Greek for ὅς-τις. 
κε ... ἐντι, 'may be,' 'perchance is.' See Language, 13, (6), Note (a). 
σφέας, one syllable (synizesis), so γυνώσεαι next line is two syllables. 
370. ἵ μᾶν [rarer dialectic form for ἡ μὴν or ἡ μέν], 'verily.' 
371. αἱ γὰρ ... εἶναι, lit. 'For if ... there were,' i.e. 'Oh! if there were!' 'Would that there were!' 
373. τῷ, 'then,' cf. v. 354. 
ἡμῶ, 'to bow down,' 'sink;' used also of a wounded man, of a horse, of the ears in a field, etc. 
375. αἴγιλεχος. The shield of Zeus, son of Kronos, was called αἴγις. Derivation uncertain. 
376. μέτ' ... ἐρίδας, 'amongst feuds.' μέτα takes the accusative, because βάλλει is a verb of motion, lit. 'casts me into the midst of.'
ἀπρηκτος, 'without result,' 'fruitless,' 'endless;' compare v. 121.
377. [μαχησ— for μαχεσ;— cf. v. 335.]
378. ἕρχον χαλεπαίνων, 'began it by my wrath.'
379. εἰ δὲ ποτ,' 'so sure as ever.' ἐς μιλαν, i.e. βουλήπ, substantive
easily supplied from βουλεύσομεν.
380. κακού, obj. gen. after ἀνάβλησις, cf. v. 436. οὕτ' ἰβαίνω,
'not even a little.'
381. ξυνάγεν Ἀρηα, 'to engage in battle,' exactly the Latin
'committere.'
382. Note force of midd., 'whet his spear, set his shield.'
τις, for 'each one,' as often.
384. ἀρματος ἀμφὶς ιδὼν, 'having looked well around his chariot,'
. i.e. examined it well. ἀμφὶς for ἀμφὶ because F of ιδὼν is forgotten.
Observe the rhetorical repetition of ἐδ.
385. κρινώμεθα, κρίων, 'to decide,' 'fight decisive combat.' So
κρινεθαί, 'to be getting a decision,' 'to struggle for victory.' Cf. Lat.
certare.
386. μετέζεσται (the Epic use of μέτα, 'in the midst'), 'will'
come between, i.e. 'no respite will be given.'
387. μένος ἀνδρῶν, 'the might of men,' poetical for 'mighty men.'
388. τευ [Epic genitive of τις], 'of many a one.'
τελαμῶν, 'the band' or 'strap' (stem ταλ-, 'to bear'), 'that which
bears or holds.'
389. καμείται, 'he shall wax weary,' sc. subject τις. χείρα, accusa-
tive of respect. (H. 549, a, G. 160, 1.)
391, 'to linger.'
393. ἄρκιον ἐσσεταίν φυγέειν, κ. τ. λ., lit. 'It shall not be safe for
him to escape,' i.e. 'he shall find no safety from.'
ἄρκιος, adjective (from ἀλκ- or ἄρκ-, 'to fence or enclose.' Cf.
ἐρκ-ος, Lat. arx, arc- eo, etc.), properly 'defended,' so 'safe.'
[ἐσσεταίν, Doric form of future ἐσται.]
394. ὅτε, the verb ἱάχη is easily supplied from sense.
395. ὅτε κυνής, indefinite subjunctive of a constantly recurring
fact; naturally used in similes drawn from nature; cf. Language,
13, (6).
NOTES.

Nótos, the south wind; the stem vor- seems to have the meaning ‘wet.’ Cf. Germ. nass, Engl. nasty.

396. προβλήτηι σκοπέλω, ‘a projecting rock,’ appositive of ἀκτή.

397. γένωνται, for subj., cf. Language, 13, (6).

398. ὁφ-έοντο, best taken as imperfect from a form ὁφ-έομαι (from stem ὁφ-), variation of ὄφομαι, ‘rushed.’

κεδασθέντες [Epic form κεδά-ννυμι, ‘scatter,’ for σκεδ-, showing how easily the consonant at the beginning was dropped].

400. ἰδέω, lit. ‘to do,’ so (like Latin operari) ‘to sacrifice.’

401. μῶλος, ‘toil.’

404. Παναχαῖοι, ‘the gathered Greeks’ are sometimes called by this name, from πᾶς and Ἀχαῖοι.

406. Τυδέος νίον, Diomedes.


408. βοήν ἄγαθός, a constant epithet of Menelaos and Diomedes, and used occasionally of others; often taken to mean ‘good at the battle,’ as if βοή were used for the battle itself instead of the cries; but the simplest meaning, ‘good at the battle-cry,’ is the best, it being the part of the hero-leader to urge on his men with loud shouts.

409. ἀδελφεῖον, good example of prolepsis, natural in animated style. (H. 726.)


413. ἐπιδύναι (tmesis); the infin. (= inv.) is common in prayers, perhaps because the verb ‘I pray’ is so easily understood.

The ἐπι probably means in both cases ‘upon’ the earth, both sunset and darkness coming from heaven (apparently) upon earth.

414. πρήνης (from προ-; cf. Lat. pronus), ‘headlong.’

415. αἰθαλοεῖς (stem αἰθ-, ‘burn,’ cf. aed-es, aest-us), ‘smoky.’ πρήσας. πρήθω has twofold signif.: ‘blow,’ ‘fill with wind;’ and ‘burn.’ The first signif. may explain the use of the gen. after the word in its second meaning. πυρός, gen. seems best explained as of material.

δητοῦ (η short), ‘burning,’ probably its original meaning.

417. χαλκοὶ ρωγαλέον, ‘torn with the spear.’ The adjective is here proleptic; cf. v. 409, also A 39.
419. [ἐπε-κραλαίνε, lengthened form from κραλύω, cf. A 41.]

420. [δέκ-το, syncop. 2 aor., merely stem and termination.]

ἀμέγαρτος, lit. ‘unenviable,’ cf. μεγαλώ, so ‘unhappy.’

ὀφέλλω, ‘increase.’

421. et sqq. See for the sacrifice, with some differences, A 459.

426. [ἀμ-πείραντες, Epic form, with apocope and assimilation, for ἀνα-πείραντες ‘spitting thereon the parts.’] Cf. v. 436.

[ὑπερέχον, Epic form for ὑπερ-εἶχον, the aug. dropped and ὑπέρ lengthened (ὑπέρ is probably for ὑπερ, locative form from ὑπέρ).]

435. λεγώμεθα. λέγω is properly ‘to lay,’ then ‘to lay apart,’ ‘select,’ or again, ‘lay in order’ ‘recount.’ From this comes the later signification of the word (after Homer), ‘to speak.’ Here, as it has no accusative, La Roche (following Aristarchos) construes ‘lie idle.’ Zenodotos read δὴ νῦν ταῦτα λέγω, ‘let us no longer now talk over these things,’ and Naegelsbach and Ameis translate with the present reading, ‘we will now no longer be talking here a long while,’ but will proceed at once to action.


440. τομεν [Epic shortened subjunctive for τομεν. ι long for metre], hortative, ‘let us go.’

445. Ατρείων, another form of Ατρείδης; cf. Κρονίδης, v. 375, and Κρονίων, v. 403.

446. κρίνοντες, as Nestor had advised, v. 362. μετὰ δέ, ‘and in their midst,’ the verb ἔθνει being readily understood. For θύνω, see below, v. 448.

447. ἀλγίς, nom. ἀλγῆς. ἔπι, a common prefix meaning ‘very.’

448. θύσανος, ‘a tassel.’ This word, like θύνω, v. 446, and θύω, ‘to rush,’ and probably also θώ, ‘to burn or smoke,’ Latin fu-mus, etc., are all from stem θυ-, ‘to move quickly.’

[ἡρεθονται, Epic verb formed from ἄειρω, ‘to raise,’ meaning ‘to float,’ ‘hover ;’ for form compare ἄγελρω and ἡγερέθονται.]

449. ἐκατόμβοιος, ‘worth a hundred cattle.’ Primitive poetic description to denote great value.

450. ταυ-φάσ-σω (reduplicated intensive form from stem φα-, ‘shine’), ‘resplendent.’

452. ἐκάστῳ καρδίῃ, ‘in each in the heart,’ a case of nearer definition, otherwise called partitive apposition, cf. A 362. (H. 500, b.).
NOTES.

This is perhaps simpler than taking it ‘in the heart to each,’ which is possible.

453. [γλυκίων, Epic comparative for γλυκτέρος.]
455. ἀτέρνον, 'destructive;' derivation uncertain. ἄσπετος, cf. v. 484.
456. [κορυφής, Epic dative for -αῖς.]
457. ὡς, 'thus.'
τῶν (demonstrative), 'of them.' May be taken as gen. limiting χαλκοῦ, or as gen. absolute with ἐρχομένων.

θεσπέτος (θε- σεπ., 'say'), properly 'divinely-spoken;' so often of anything 'mighty,' 'marvellous;' cf. v. 484. Here the adj. seems to be suggested by the great numbers of the army and we may translate χαλκοῦ θεσπέτοιω, 'innumerable armored host.'

458. παμφανών (strongly reduplicated from stem φαν- 'bright;' cf. v. 450), 'brilliant.' (H. 472, Rem. k.)
459. τῶν ὅς, not necessary to the sense, and serving simply to anticipate the τῶν in v. 464.
460. 'Geese or cranes or long-necked (strong forms from δολιχ-, δερ-) swans.'
461. The river Caýster is in Lydia, flowing south of Tmolus into the Aegean a little north of Ephesus. The vale through which it flows is the original Asia, from which the name spread to a quarter of the globe.
463. κλαγγη-δόν, 'with cries.' For -δόν, see v. 89.
προ-καθ-ιόντων, agreeing with the genitives in v. 460. The word 'settling before each other' describes vividly the eager pushing forward of a flock of birds as they alight.
465. The vowel is allowed short before Σκαμάνδριος, else the word could not come in at all. The same is true of Ζάκυνθος, v. 634, also Ζέλεια, v. 824.
469. μυκα, 'fly.'
470. ἠλάσκω (ἄλα-, 'wander'), 'flit about.'
471. γλάγος, nom., variant form of γάλα (stem γαλακτ-), 'milk.'
ἀγγος, 'a pail' or vessel.
474. αἵπολος, 'a goatherd.'
475. δια-κρινωσι, 'part,' 'separate.' Subjunctive, as often in similes, to express indefinite frequency. See v. 147.
νομός, 'a pasture' (distinguish from νόμος, 'a law'), local dat.
479. Observe "Δρέι with A long, for metre. ζώνην, 'waist.'
480. βοῦς, common gender, designates the species; ταῦτος, definitive appositive, specifies the sex.

ἀγέλη-φι, 'in the herd,' local dat. See v. 363 for ending -φι.
ἐπλετό, syncop. gnomic aorist; cf. A 218. Translate: 'is.'

481. ἀγρ-ομένην [syncopated 2 aor. ptc. from ἀγείρω], 'gathered.'

484. ἔσπετε, 'say,' 'relate,' H. 450 D. 8. The form is an Epic aorist, and the stem is doubtless σεπ-, 'to say,' from which ἄ-σπε-τος, 'untold,' v. 455, and θε-σπέ-σως, 'divinely-spoken,' v. 457, are both derived. There is a pres. ἐν-ἐτω, and Hadley would make ἔσπετε 2 aor. inv. from this for ἐνσ(ε)πετε. Curtius, on the other hand, derives it from stem σεπ- alone, for σε-σπε-τε. What the relation of the stem σεπ- to the stem Φεπ- is, is not clear, but they appear to have been confounded by the Greeks.

Observe the formal appeal to the Muses, before the hard task of the enumeration (vv. 494–759) is entered upon.

486. κλέος οἶνον, 'only rumor.' (Distinguish oἶος, 'alone,' and οἶος, 'such as,' and οἶος, 'of a sheep.')

488. As ἀν in Homer may go with future and subjunctive, and as subjunctive may stand by itself for 'I may do it,' this line may be taken (with very little difference of sense), in different grammatical constructions: —

μυθήσομαι may be subjunctive or future;
ὀφορήσω may be with or without the ἀν.

Perhaps it is simplest to take both verbs as subjunctive, and both with ἀν.

'I could not tell, nor mention all the host.'

490. Χάλκεον. Scanned as two syllables (synizesis).

493. [νηῶν, Epic genitive for νεῶν.]

After this follows the famous Catalogue, or enumeration of all the Greek cities which took part in the Trojan War.

It is probable that many who read this book will omit the Catalogue, as its interest is geographical and antiquarian rather than poetic: moreover, for the student, who reads to learn the language, it is clear waste of time to wade through 250 lines of names.

But since some may go through it for the sake of completeness,
or as an introduction to the study of Greek geography, the notes are continued on such points of Greek as arise, and in addition a brief description of the position of the places is given.

494. The Boeotians are taken first, perhaps because Aulis, the place of assembling, was in Boeotia. The places mentioned, vv. 494–510, are as follows:—

_Hyrie_, about half way between Thebes and the coast, to the east.

_Aulis_, on the east coast, at the narrowest part of the channel, or Euripus.

_Schoinos_, on east shore of lake Hylica.

_Scolos_, south of the river Asopus, south-east of Thebes.

_Eteonos_, south-east of Scolus, near the Attic frontier.

_Thespeia_, west of Thebes, near Helicon.

_Graia_, in lower valley of Asopus.

_Mycalesos_, near Aulis, to the west.

_Haruma_, probably near Aulis, south-west.

_Eileios_, probably near Plataea.

_Erythrai_, between Asopus and Mount Cithaeron.

_Eteon_, south of Asopus, farther east, opposite Tanagra.

_Hylai_, north of lake Hylica.

_Peteon_, north-east of lake Hylica.

_Ocaleï_, on lake Copais, near Haliartus.

_Medon_, on south shore of lake Copais.

_Copai_, on north shore of lake Copais.

_Eutresis_, south-west of Thebes, toward the coast.

_Thisbe_, south-west of Thespia.

_Coronea_, west of Copais.

_Haliartos_, south of Copais.

_Plataia_, south of Thebes, under Cithaeron.

_Glisaæ_, north-east of Thebes.

_Hypothebais_, ‘lower Thebes,’ see note on v. 505.

_Onchestos_, south of Copais, near Haliartus.

_Arne_, near Coronea (?)

_Midea_, near Copais (?)

_Nisa_, unknown.

_Antheodon_, on the coast above Aulis.

497. _οί_ naturally refers to _Βοιωτίων_, v. 494. _πολύκνημος_, lit. ‘with many limbs or legs,’ i.e. ‘with many mountain-spurs.’ Hence also as the _ravines_ lie between the spurs, ‘with many ravines.’
498. Notice that Thespiai and Plataiai, the later forms, here appear as Thespeia and Plataia.

Graia is interesting as probably the spot whence the name afterwards was extended, by the Romans, and so universally, to all Hellas. See note on Asia above, v. 461.

505. Hypothebai alone is mentioned, as Thebes itself, the old seven-gated city whose acropolis was the Cadmea had at this time apparently never been restored after its destruction by the Epigoni. The story is briefly this:—Polynices, son of Oedipus, expelled from Thebes by Eteocles his brother, returned with six other warriors and an army; they were defeated, Polynices and Eteocles slaying each other. Some years after, the descendants of these seven (called Epigoni) returned and destroyed Thebes.

All this belongs of course to the mythical period. In the earliest historic times Thebes is again a flourishing city, with seven gates and Cadmea as of old.

506. Ποιούδήμον ἄγλανδον ἀλσος, 'splendid grove of Poseidon.' A rather strange appositive to the town; but probably the ἀλσος was more important than the town; cf. v. 592.

509. [vées, irregular Epic for νῆς]. ἐκάστη, hiatus only apparent, cf. v. 164.

511-516. The next contingent is the small kingdom of the Minyai, north of lake Copais, where the two places are situated.

The Minyai came originally from Thessaly, and it was by them that the story relates the Argonautic expedition to have been made.

513. Observe local dative, δῷμφ.

514. ἅπερώιον, 'the upper chamber' where the women slept.

516. ἐστιχώντο, cf. v. 92.

517-526. The Phocians. The places are as follows:—

Cyparissos, on Mount Parnassus.
Python, south of Parnassus; later Delphi.
Crisa, later Cirrha, on the Corinthian gulf.
Daulis, east of Parnassus, near Cephisus.
Panopeus, close to Daulis, south-east.
Anemoreia, south-east of Parnassus, east of Delphi.
Hyampolis, in north-east corner of Phocis.
Lilaia, north of Parnassus, near the source of Cephisus.

518. Ἰφίτου. ἦ long for the sake of metre.
[vées, nominative plural. For various forms, see Language, 4. g.]
525. oi μέν are clearly the leaders mentioned in v. 517.
526. ἐπιλην, 'near,' connected with πέλας, πλησίον.
527-535. The Locrians. The main chain of Oeta is continued along the north of the lake Copais; and, between these mountains and the sea lived the Locrians. Their towns here named are:—

Cynos, on a promontory, north of Opus.
Opoecis (Opus), near coast; north of Copais.
Calliaros, (?) in west corner, near Thermopylae.
Bessa, (?) near Calliarus.
Scarphe, a little east of Thermopylae.
Augeta, unknown.
Tarpe, near Scarphe, south-west.
Thronion, south-east of Scarphe.

The Locrians are divided into two groups by a projecting bit of Phocis, which runs down to the sea. The east group are Opuntians; the west, the Epicnemidians.

528–9. These two lines have been suspected; and they certainly are rather flat, with needless repetition.

γε δρόσος.] Hiatus.

λινοθώρης,] 'wearing a cuirass of flax.'

530. ἐκέκαστο (from stem καδ-, of uncertain meaning), 'surpassed.'

The present in use is κατυμαί. (H. 442 D. 17.)

Πανέλληνας, 'all the Hellenes.' Hellas (cf. v. 683) was a town in Phthiot Thessaly; also a district near it. The name seems to be used here by a loose extension (afterwards universal, and still further extended), for the Greeks north of the Peloponnesus.

'Ἀχαίοι is similarly the name for the most important Peloponnesian tribe; hence extended here to all Peloponnesus, and usually indeed in Homer to all the Greek host.

533. Boagrios, a little river flowing north from Mount Cnemis into the sea opposite the north-west corner of Euboea.

535. πέρην, properly accusative, 'to the end,' 'to the far side of, 'across; ' so here used loosely for 'opposite to.'

536–558. Euboea, Attica, and Salamis. The Abantes are mentioned as the tribe which had colonized Euboea. They are supposed to have been Thracians, who came from Thrace to Phocis, colonized Abae, and thence passed over to Euboea. The Euboean towns are:—
Chalcis and Eretria, near Euripus.
Histiaia, at north end.
Cerinthis, north, towards the Aegean.
Carystos and Styra, at south end, landwards.

It is remarkable that the only place mentioned in Attica is Athens itself. It is a safe assumption that there must have been lesser communities scattered over Attica, as in Boeotia and Phocis, but they are mostly not mentioned in the Epic poets. (Sunium and Marathon occur in the Odyssey.)

536. [πυκλ-οντες, Attic πυκέ-οντες. There is ι lost, however, the stem being πυκ-, heightened πυκF. Perhaps ι takes the place of ι.]

‘Breathing forth courage’ (as we say, ‘breathing defiance’). A forcible description of the fierce Thracian Abantes, as elsewhere of the Greek warriors.

537. 'Ιστίαιαν. Scanned as three long syllables, 'Ιστ-λα-αν (synizesis).

539. ναιετάσκον, ναι-ω, ‘dwell,’ with a lengthened present stem and the inceptive termination, cf. Α 490.

540. ὁγος'Αρηος, ‘off-shoot of Ares,’ characteristic Epic term for ‘warrior.’

542. ὀπιθεν κομοώντες, ‘with long hair behind.’ As the ’Αχαιοὶ are called κάρη κομόωντες, we may suppose that the Ἀβαντες had their hair shorn in front.

Observe hiatus θοιλ δτ.

543. ὀρεκτός, ‘outstretched’ [ὀρεγ- (o prothetic); Latin, reg-; English, ‘right,’ ‘reach’; German, ‘reichen’].

μελή, ‘ashen spear.’

544. Observe future ἰχεων after word of ‘desiring.’ Notice the spondaic line (every foot a spondee) suggesting the ‘tug of war,’ see Α 49. • As η in δήσος is short in ν. 415, the third foot in this line may be read as a dactyl.

547. δήμον, loosely, ‘the abode,’ ‘the district,’ so ν. 823.

548. ζειδώρος, ‘grain-giving’ (ζεία and δό- δωρον).

Erechtheus is called ‘the son of earth,’ as having sprung from the soil of Attica, whence the Athenians boasted that they were αὐτόκητονες, or the aborigines of their land. Erechtheus was worshipped (compare ν. 549) in the old temple of Athena Polias, called the Erechthéum, on the Acropolis.
NOTES.

549. κάδ, apocope and assimilation, cf. A 593. (κάδ ... εἰσεν, tmesis, from καθίσω.) εἰσεν = ε-σεδ-σεν (H. 431 D. 6).

πιων, lit. ‘fat,’ i.e. ‘rich’ with offerings.

550. ἱλά-ονται, ‘propitiate.’

The sacrifice was offered ‘as the years come round,’ i.e. was an offering of harvest-celebration, as Erechtheus’ mother was ἴειδωρος ἄρωμη.

552. [Πετῶ, Attic Πετεώ, Epic genitive of Πετεώς, like Ἀτρείδαι-o from Ἀτρείδης.]

555. ἐρίζεν, ‘vied’ with him. In the true spirit of the heroic age, Nestor, being extremely old, was more skilful than all in marshalling men and horses. This would only be true, of course, as far as knowledge and power are the result of experience.

558. ἵτησε δ' ἄγων, ‘led and placed (his men).’ This line is wanting in many of the manuscripts, and is said to have been added by Solon the Athenian lawgiver. It is plainly intended to establish a connection between Salamis and Athens; and according to Plutarch the biographer, Solon interpolated it for that end, as against the Megarians who also claimed Salamis.

ιόν, ‘where,’ its old meaning.

559-580. Argolis and the adjacent districts.

The north-east part of the Peloponnesus is a mountainous district, with a large promontory running out south-east into the Aegaean. At the head of the gulf formed by this promontory was the rich plain of Argos and Mycenae; and there was another fertile strip of land on the north coast, reaching from the isthmus to the hills of Achaia. The two chief rivers were the Asopus, flowing into the Corinthian gulf, and the Inachos in the vale of Argos. The following are the places mentioned:

Argos, Tiryns, in the valley of the Inachos.

Hermione, at the end of the promontory.

Asine, south-east of Tiryns.

Troizen and Epidauros, on the Saronic gulf.

Eiones (‘the beaches’), unknown: probably between the two latter.

Aigina, large island in centre of Saronic gulf.

Mases, near Hermione.

Mycenae, at head of vale of Argos.
Corinth, at the neck of the isthmus.

Cleone, south-west of Corinth on the road to Argos.

Orneai, inland, in the west hills.

Arethynie, north of Orneai, on the upper Asopos.

Sicyon, on Asopos.

Hypparesia and Gonoessa, small places on coast, west of Sicyon.

Pallene, on a height near the coast, in Achaia.

Aigio and Helice, farther west, on Achaian coast.

Aigialos ('the shore'), on the coast of Corinthian gulf.

559. *τεχνόσσα*, 'walled' Tiryns being remarkable for its massive walls of huge stones ('Cyclopean' walls), built in very early times.

560. *εχούσας*, join with *κατά*, 'including.' Both places lay on the shore and seemed to 'contain' the gulf lying between them.

564. Capaneus was one of the seven heroes who in the old story went against Thebes; hence he is *ἀγακλειτός* (*ἀγα-, κλε-*, κλει-), 'very famous.'

565. Observe the form *τριτατος*, with superl. ending.

566. Μηκις | τέσι | ὅς, the second foot being pronounced as two long syllables (by synizesis of *ε*.) The same occurs A 489.

570. Corinth was admirably situated to be 'wealthy,' even in the earliest beginnings of commerce; for as it occupied the neck of the isthmus, it had ports on two seas, and all the land-commerce between northern and southern Greece had to pass straight through it.

571. *ἐπατενή*, 'lovely,' common in Homer of places, meaning probably not 'picturesque' but 'rich,' 'fertile.' Gladstone remarks that this epithet is only applied to places situated in mountainous regions.

573. *αλπενή*, 'steep, for all along the coast here there are hills, difficult of access, safe spots for towns in those times.

575. 'And all along Aigialos, and round the wide Helice;' for Aigialos we must suppose to be the name of a strip of the shore, built upon for some distance.

Helice was destroyed 372 B.C., by a terrific earthquake in the night, which brought the sea flooding inland, and swamped the shipping moored in the harbor. — (Grote, ch. lxxvii.)

576. *τῶν*, 'of them,' either the men, or in agreement with *νῆν*.

578. *νοροτα*, 'bright,' 'flashing;' derivation unknown.

*ἐν*, adverbial, 'among them.'
581-602. The geography of Laconia is easy. Two parallel ranges, Parnon and Taygetos, make the two headlands, Malea and Tainaros, between which is the 'hollow' Lacedaemon, or vale of the Eurotas.

Pharis, Sparta, and Amyclai are near, on the river, inland. Bryseai, west of Amyclai. Helos, Augeiai, Las, on the gulf of Laconia. Oitylos and Messe, on the other sea, west of Taygetos.

Most of the places, vv. 591–600, are unknown. Thryon, 'the ford of Alpheios' was west of Olympia in Elis. As to Pylos, there are three (at least) of that name in Elis and Messenia, and which is meant is a disputed point.

581. κητώσεσθαν, 'full of caves' is the most probable meaning, the rocks being bent in all directions with the constant earthquakes.

582. πολυ-τρήρων-α. τρήρων (from τρε-, 'tremble,' 'flutter'), lit. 'a trembler.' In Homer always epithet of πελεία, 'a dove;' so here the adjective means 'abounding in doves.'

586. οί, 'for him,' 'his' brother, i.e. Agamemnon; cf. v. 576. (H. 597, G. 184, 3.)

588. προθυμισετ, 'his forward spirit.' Observe that ι is long.

589. δέ λέτο, cf. v. 154.

590. ὄρμηματα, κ. τ. λ., cf. v. 356.

595. Thamyris, a mythical Thracian bard, who rashly challenged the Muses to musical contest, and was deprived of sight and song by them as a punishment.

It is interesting to find this early trace of stories about Thrace, then only a mysterious country beyond Olympos.

596. cf. v. 730.

597. στεφθε, 'he vaunted,' a curious word, clearly from stem στα-, and originally used of attitude simply, 'he stood firm,' and then of confident demeanor and words. It is often used (without εὐχύμενος) with simple infinitive.

εἰ περ ἄν, with opt.; see Language, 13, (7).

599. πηρόν, properly 'maimed,' generally taken to mean 'blind,' in accordance with the later story.

600. ἐκλελαθον, transitive aorist from stem λαθ-, 'made him forget.' The redupl. form has transitive meaning, cf. v. 154. For double acc. (like verbs of depriving) see H. 554, G. 164.
603-614. Arcadia, a mountainous district, which presents the curious fact of streams and lakes in many places with no visible outlet. In the north-east lies the mountain, Cyllene, and the towns lie as follows:

- Pheneus and Stymphalos, close under Cyllene.
- Orchomenos, Mantinea, and Tegea, nearly in a line south of Cyllene.
- Parrhasia, a district to south-west of Arcadia.

The towns in v. 606 are unknown.

604. 'The tomb of Aipytos,' an Arcadian hero.

'The warriors that fight close' is supposed to mean, 'fighting with the sword,' and not with arrows or javelin.

606. ἥνεμδεσσαυ, for a lengthened to γ, cf. 77.

613. [περάων, Epic resolved assimilated form for περάω, 'to cross.]

614. For phrase cf. v. 338. 'They knew not life upon the sea.'

614-637. Elis, the district round the lower Peneios, and the islands:

- Bouprasion is the plain to the north-west of Elis.
- Hyrmime and Myrsinos are the furthest (ἐσχαρώσα) limits of this district on north-west, Hyrmime being on the sea; the 'rock of Olenos' is the northern hill range, and Aleision the frontier to the south.

The islands (v. 625 et sqq.) are as follows:

- Zacynthos, Cephallenia, Ithaca, and the Echinades (off mouth of Acheloos), are obvious on a glance at the map.
- Doulichion is one of the Echinades.
- Samos, usually Same in Homer, is the north part of Cephallenia.
- Neritos is the mountain in north of Ithaca.
- Crocycleia and Aigilips are villages in, or islands off, Ithaca.

616. δοσον ἕφ' . . . ἔργα, 'as far over as . . . contains; ' ἐπι may govern δοσον, or it may be adverbial.

624. Αὐγηιάσαο, 'son of Augeias,' the famous king who owned the (Augeian) stalls, which Heracles cleansed by letting the river into them.

625. Hiatus.

626. Observe ναλω, of a place, 'to lie;' may possibly be explained
by personification, the islands are thought of as things having life
and so are said to 'dwell.' Ἡλιὸς ἀντα probably means nothing
more than 'separated by the sea from Elis.' Literally taken, 'op-
posite Elis,' the statement is not correct.

627. ἀτάλαντος, cf. v. 169.
629. ἀπενάσσατο, from ἀποναλω. ὦ refers to Phyleus, who was
son of Augeias.
632. εἰνοστ-φυλλον, 'shaking its leaves.' The same stem appears
in the title of Earth-shaker, Ἔνοστ-χθων, given to the god Poseidon.
634. Observe ε short before Ζ.
635. ἡπειρόν, 'the mainland,' is conjectured to mean Leucas,
which was a peninsula in Homer's time, being converted into an
island by the Corinthians, who, in the seventh century, cut a canal
across the isthmus. ἀντιπέρας, 'the parts over against,' is taken to
mean the coast of Elis, which is probable from v. 626.
636. cf. v. 169.
637. μιλτοπάρρη, 'red-cheeked. μιλτς was a red earth, used
for painting or staining the timbers of ships. Herodotus (iii. 58)
tells us that in ancient times all ships were so colored. But Homer
usually calls ships μελαναί simply, and these red-cheeked ships are
peculiar.
638–644. Aetolia, a very mountainous country north of Achaia on
the Corinthian gulf. All these places lie (or lay) near the sea.
Chalcis near the mouth of Corinthian gulf.
Calydon and Pleuron, a little more west, and Olenos and Pylene
(destroyed), probably farther west still.
640. ἀγχ-αλων, ἀγχ, 'near,' ἄλς, 'salt' sea.
641. Homer tells (II. I 527 sqq.) how Meleagros, son of Oeneus
(king of Calydon), slew the boar which offended Artemis sent, how
in a quarrel he slew his mother's brother, and how his mother cursed
him. The later story of Atalanta, mingled with this old legend, is
well known from Swinburne's Atalanta in Calydon.
643. τῷ is governed by ἐπ-ετέταλτο (ἐπι-τέλλω, 'to charge')
(tmesis). πάντα adverbial, 'in all respects.'
645–670. Crete and Rhodes. Starting from Mount Ida in centre
of Crete, the two chief towns are Cnosos (also written Cnossos), north-
east, and Gortyna (in Homer Gortys or Gortyn), south. Lyctos, Miletos,
and Lycaustos (these two afterwards destroyed) lay east of Gortyna; Phaistos and Rhytion, near Gortyna.

In Rhodes, the poet names the three well-known towns: Lindos, east; Ialysos, north; and Cameiros, west.

647. áργυρωντα (from stem áργ-, bright, cf. áργυρος, v. 103), 'chalky.'

651. Ἡν ὑαλὴ ἐνδρέω | φῶντη. This is the best way of scanning this line, so that ἐνδρό- is one syllable by synizesis. Compare A 131, 340, 540; B 225.


655. διὰ with κοσμηθέντες. τρίχα, adverb (like δίχα), 'into three companies,' 'threelfold.'

658. 'The might of Heracles,' a primitive expression for 'the mighty Heracles.'

660. ἄλθης (derivation unknown), 'youth.'

663. Cf. v. 540.

667. ἑξεν, Epic aor., ἐκεί, 'come;' cf. A 423.]

668. τρίχα, same as τρίχα, v. 655.

669. ἐκ Διός. In prose the regular expression is ὑπὸ Διὸς, 'by Zeus.' In poetry this was varied with ἐκ and ἀπὸ.

671-680. The Sporades, or islands in the south-east of the Aegaean. They lie thus:—

Syme,
Nisyros,
| north-west of Rhodes.
Carpathos and Kasos, south-west of Rhodes.
Cos, north of Rhodes.
Calydnai, probably small islands near Cos.

672. Observe the fit names of the parents of Nireus (κάλλιστος ἀνήρ): Ἀγλαία, 'splendor;' and Χάρος, 'bright-faced.'

675. ἄλαπαθνός, 'weak.'

676. Carpathos gets changed into Crathathos; cf. θράσος, θάρσος, κράτος, καρπέρος. So in English, local dialects change curds into cruds, Birmingham into Brummagem.
681-759. There remains the district from the Maliac gulf to Mount Olympos. This, called by Homer Pelasgic Argos, corresponds broadly to what was afterwards known as Thessaly. It is a wide plain, drained by the Peneios (and its tributaries), which cuts its way, by the famous vale of Tempe, through the coast mountain-range. This range begins in Olympos, and runs out through Ossa and Pelion into the peninsula called Magnesia. The southern part of Thessaly is more hilly, and is known as Phthia, or Achaia Phthiotis. In this region, according to the belief of the Greeks, was the original Hellas (683), whence the name spread to the rest of Greece. Taking the places in their order, they are as follows:

- Alos and Alope (682), on north coast of Maliac gulf.
- Trachis, near Thermopylae.
- Phylace, near upper Enipeus, in Phthiotis.
- Pyrasos, on Pagasaean gulf.
- Iton, more inland, near Mount Othrys.
- Antron, opposite north end of Euboea.
- Pteleon, north of Antron.
- Pherai, near Lake Boibe, between Thessaly and Magnesia.
- Glaphyra and Iolcos, near head of Pagasaean gulf.
- Methone, Thaumakie, Meliboia, and Olizon, in Magnesian peninsula.
- Tricca, Ithome, and Oichalia, under Mount Pindus in west of Thessaly.
- Ormenion, in Magnesia, near head of Pagasaean gulf.
- Hyperia and Asterion, not known, but clearly in the same neighborhood.
- Titanos is a mountain projecting into north-west end of the Pagasaean gulf.
- Argissa, on Peneios, about centre of Thessaly.
- Gyrtone and Orthe, also on Peneios, nearer its mouth.
- Elone and Oloosson are north of Peneios in the Perrhoebian country.
- Cyphos, on border of Macedonia.
- Entenes dwelt later on the Spercheios; but they must have been farther north at this time.
- Dodona, the seat of the famous oracle, in Epirus. The Perrhoebians must have spread west of Thessaly.
- Titaresios is described in the text, and the Magnesians we have already dealt with.
683. The Myrmidons were the special followers of Achilles.

686. ἐμνῶ-οντο, (stem μνα-, 'to remember,' ) 'remembered war,' primitive phrase for 'to engage.' Resolved and assimilated ipf. from μνάομαι.

687. δοτις ... ἡγήσατο. The mood is really deliberative. See Language, 13. eti στίχας is used to mean 'in lines,' literally, 'over' or 'along lines.' ἡγέομαι governs dative, because it is strictly 'to lead the way for,' cf. A 71.

689. For genitive κοῦρης see A 68.

690. Lynnessos, in Mysia (in Asia Minor), near the head of the Adramyttian gulf.

691. Thebe, see A 366. ἐξελετο, 'chose out' of the spoil. In A 162, 299, etc., he says, 'The sons of the Greeks gave her to him.' A 'choice gift' for the general was called ἐμακρετον.

692. κάδ for κατά, A 593. ἐγχεσιμώρους. The second half of this word is of doubtful derivation: perhaps from root mar (cf. μαῖρα, μαρμαῖρω μάρμαρος), 'shine,' and so 'shining with the spear.' The meaning is: 'bold fighters.'

696. τέμενος (τεμ-, 'cut'), properly the sacred enclosure of a god; here the whole land of Pyrasos is called 'the holy land of Demeter.'

697. λέχε-πολην (λέχ-ος, 'bed,' and πολα, 'grass'), lit. 'making its bed in the grass.'

699. ἔχεν κάτα (κατεἰχεν), 'held him;' see v. 39.

700. ἀμφίδρυφής (δρυφ-, δρύπτω, 'tear'), 'with both cheeks torn' in sign of utter grief.

703. οὐδὲ μὲν οὐδὲ οἱ, 'nor indeed even they' (in Attic it would be οὐδὲ μὴν οὐδέ), so γε μὲν for γε μὴν, 'however;,' πόθεον, 'mourned,' 'longed for.'

707. ὀπλότερος, 'younger,' of doubtful origin; no positive. πρότερος, 'elder.'

709. [δεόμαι, Epic by-form of δέομαι, probably originally δέθομαι.]

711. [παρά, Epic (locative) form of παρά.]

720. ἐμβεβαιαν (2 pluperfect from -παλνω), 'were on board.'

721. ἰφι (from ἵς = v is, 'strength'; for termination -φι, see vv. 363, 480), 'mightily.' Infinitive μάχεσθαι is consecutive, 'so as to.'

722. ἡγάθει [Epic heightened form for ἡγαθός, cf. v. 77], 'good,' 'rich;' or (less likely) ἡγα (ἡγαν), 'very,' and θείος, 'divine,' so Lid-dell and Scott, following Buttman; cf. also Hom. Dict. sub voc.

723. 'Sick with an evil sore from the baneful watersnake.' (δλος, 'destroy,' φρον., 'devise'), 'bent on slaying.' ὑδρος, for the later ὑδρα, 'hydra.' The genitive is of origin.

724. τάχα δὲ μνήσεσθαι ἐμελλον, because Philoctetes had the bow and arrows of his friend Heracles, without which it was fated Troy could not be taken. So (according to the later stories) he was fetched from Lemnos in the tenth year of the war. It is noticeable that the event which ἐμελλον seems to point to is not mentioned in the Iliad.

726. = 703.

729. κλωμακόσσιαν, 'craggy,' 'rocky.'

731. 'Ασκληπιοῦ. Observe the long for the metre.

732. Ἰητήρ, 'a healer' (λάομαι).

741. For Peirithoos and the Centaurs, see note on A 263.

Peirithoos is also noted for his close friendship with Theseus, who helped him in his mad attempt to carry off Persephone from Hades. Theseus escaped, but Peirithoos remained in torture.

743. λαχνήεις, 'shaggy.' The 'shaggy beasts' were the Centaurs.

744. Αἰθίκεοσι, near Pindos.

751. ἔργα, 'tilled land,' 'fields,' cf. boun labores in Vergil.

752. [προτει, collateral form of ipf. of ἤμι, though the first person τον is not found.]

753. No doubt the Titaresios discolors the Peneios; and this may have given rise to this imaginative way of putting it, that the Titaresios flows over the other without mixing.

755. 'For 'tis a branch of the water of Styx, the dreadful oath (of the gods),' because the gods swore by the Styx (ὁστε μέγιστος ὀρκος ἐνυφτάτος τε πέλει μακάρεσσι θεόι, O 38).

757. εἰνοστιφυλλον, cf. v. 632.

758. Observe the repetition of sound, Πρόθοος θόδος.

761. δχα, 'far' the best. For deriv. cf. note on A 69.
764. Ὠς The as is long, because of the lost letter before Ὠς. See Language, 17.

765. Ὠς τριχαὶ ol-ετε-ας, ‘of one hair, of one age’ (the Ὠς being a relic of stem sa, ‘with’). olετεας = Ὠς-Feετας. σταφύλη, properly ‘a bunch of grapes,’ then, from similarity of shape, ‘a plummet.’ So here, literally: ‘equal over their backs with a plummet.’ But the word σταφύλη also means ‘level,’ so that the following translation may be given: ‘even (true) to the level over their backs,’ i.e. ‘matched to a hair.’

766. Apollo served as herdsman to Admetos (Πηρητίδης, v. 763), and so in Pereia (Thessaly) he reared these mares.

767. φόβον Ἀρης, ‘the rout of Ares (caused by Ares);’ φόβος being ‘flight’ rather than ‘fear’ in Homer.

773. ἰγμυλὸν, ‘beach’ (ἰγγ-, ‘break’; cf. ἄκτη, from ἄγ- νυμ). 774. δικός, ‘quit;’ a round flat stone or iron, sometimes with a hole in the middle, through which passed a thong. αἰγανή (derivation doubtful), ‘spear’ for hunting.

776. λωτός, ‘clover’ (or something like it). It must be distinguished from the famous African lotus (cf. Lotus-Eaters), and from the Egyptian lotus or water-lily. ἐλέθ-θρεπτον, ‘reared in the swamps.’ σέλυνον, ‘parsley’ (or some low thick plant of that appearance).

777. The ἄνακτες are the minor chiefs under Achilles, who ‘regret their leader and wander to and fro, and fight not.’

780. οἱ Ὠς are the other Greeks, now marshalled to the battle. νέμωτο, etc., ‘as if the earth were to be devoured.’ Opt. of simple conception, and an opt. with Ὠς may be supplied as the conclusion of the condition implied, ‘as would be the case,’ ὡς εἰὴ Ὠς, el νέμωτο. νέμωσθαι is ‘to graze,’ the passive of the verb in this sense.

781. Διῆ, with Ὠ long before the lost letter of Ὠς. Dat. of interest after ὲπεστενάξις (H. 596, 597, G. 184, 3).

Typhoeus, according to Homer, was a monster buried under the earth in the country of the Arimoi (said to be in Cilicia), whom Zeus lashes with the lightning.

The myth is clearly a volcanic myth, and the name is from stem Ὠϑ-, ‘to smoke,’ τυφῶς being actually ‘a hurricane.’ The fire-breathing monster is buried (volcano), and occasionally moves and rumbles uneasily (earthquake), and Zeus lashes ‘the earth about him’ with
lightning. Later stories made Typhoeus a fearful creature with a hundred heads and a fearful voice, and a terrible foe of the gods. Vergil (Aen. ix. 716) has 'Inarime' by mistake.

782. ὅτε ἰμάσσῃ, 'when he lashes' (sub junctive indefinite without ἀν, see Language, 13). Notice the splendidly imaginative description of the storm and lightning.

785. Διέπρησσον πεδίον. πρήσεω [Attic πράσεω], usually 'to work,' 'be active at,' 'accomplish,' here intransitive, 'sped across the plain.' For orig. meaning cf. Γ 14.

786. [ἄκεια, Epic for ὀκεῖα.]

791. εἰςατό (stem εἰδ-, 'look'), 'she likened herself.'

794. Δέγμενος, cf. v. 137. ναῦφιν, here genitive, cf. v. 363 (H. 206 D, G. 61, Note 3). ἀφορμηθείην, 'should start,' the ὀπποτε having final force and being practically equivalent to 'until.'

795. έεισαμένη, cf. v. 22. προσέφη must be read here, for μετέφη (which the mss. give) governs the dative and μν is accusative.

796. ἀκριτοί, lit. 'undistinguished,' 'indiscriminate;' translate 'idle.' It is attributive, and φίλοι predicate adj.

797. ἐπ' εἰρήνης, 'in time of peace;' a regular use of ἐπί with genitive. ἀλαστός, 'irresistible' (λιάξομαι, 'to bend').

800. ψαμάθουσι (referred by Curtius to the same stem with ἄμμος, Lat. sabulum, Engl. sand), 'sand.'

801. πεδίον, 'over the plain.' A genitive used to describe the sphere of movement. Perhaps the genitive in v. 785 is the same, though that may be due to δία (H. 590 a, G. 179, 2).

804. πολυπερής, 'wide-spread' (σπερ- stem of σπελφω, 'sow;' cf. spargo, etc.). The sense is, 'Let each one command his own troops, set them in order, and lead them out;' so that they are drawn up by tribes or cities, and are thus enumerated.

808. ἐπί τεύχεα, 'to get their arms.'

810. ὄρυμαγδός, 'uproar.'

811. πόλιος. The last two syllables coalesce into one (synizesis), and so it is long. κολ-ώνη, 'mound.' (The notion of the stem κολ- is something 'standing up:' cf. collis, culmen, columna, culmus, etc.)

812. περιδρομος ἐνθα καὶ ἐνθα, 'clear on this side and on that.'

813. Βατίεα (βάτος, 'bramble'), 'Thicket-hill,' apparently being left uncared for, so that the thorns grew on it.
814. Πολυσκάρθμοι (σκαρ-, 'leap'), 'nimble.'
For notion of the different language of gods and men, cf. A 403.

816-843. The Trojans.—We have Τρώες proper, who lived in Troy; Δαρδάνωι, who lived in the district of Dardania, near the lower end of the Hellespont; inhabitants of Ζελεά, north-east of Ida range, near Propontis. The four places in vv. 828-9, which were in the north of the Troad, near Lampsacus,—Arisbe, Percote, Sestos, and Abydos,—are all on the Hellespont, near together (Sestos on north side); Practios, a river flowing into Hellespont above Abydos.

816. κορυθ-αλόλος (κόρυς, 'helmet,' αλόλος, 'quick-moving,' 'glancing,' used of various things, snakes, armor, wasps, horse-hoofs, etc.), 'with glancing helm,' a constant or conventional epithet; cf. v. 408, and Introduction, ad fin.

818. μεμαότες ἔχειμνη, 'eager to ply their spears,' dative of instrument. μέμαα (from stem μα-, 'desire') has notion of 'pressing forward,' 'zealous,' 'keen.' The quantity of α varies according to convenience; we find μεμαότες and μεμαότες.

820. This is Aeneas, of whom Vergil's great poem treats.

821. κνήμος, properly 'leg,' 'limb,' as we say, 'spur' of a mountain.

824. νελατόν [Epic superlative from νέος = νέος], originally ' newest,' so 'latest' (cf. novissimus) or 'furthest,' as here. He is speaking of the northernmost end of Ida. (Observe ε short before Z.)

827. ὁ καλ. . . έσωκεν, an imaginative Epic way of saying that he was a great archer.

832. οὗς, possessive 'his;' for the original form, see A 307. The ε is lengthened before the digamma, much as it is before liquids.
(For ἐα-σκ-ε, see A 490).

833. φθοληνωρ, 'man-slaying,' constant epithet of combat (πολέμωσ).

836. Sestos and Abydos, well known from the famous story of Hero and Leander.

838. 'Αρίσβηθεν = ἐξ 'Αρίσβης.

839. The Selleis was a little river from the hills to the Hellespont.

840. Πελασγῶν. Who and what the Pelasgians really were is one of the vexed questions of scholars and antiquaries, into which
this is not the place to enter. The Greeks regarded them as an old race, once widely spread, of which, in historical times, only scattered remnants were left, as in places in Asia, in Lemnos, and Imbros, etc. Thucydides, iv. 109, speaks of them in Acte, a promontory of Chalcedice, and says they came from Tuscany, and at one time inhabited Lemnos and Athens. Herodotus, i. 57, says their language was 'barbarian,' i.e. not Greek. ἕγχεσι-μύρων, cf. v. 692.

841. ναυετάαρκον, cf. v. 539.

844-877. The Allies. — Thracians (844); Ciconians (846), on the coast of Thrace, west of Hebros; Paeonians (848), far away in the hills of Macedonia, on the upper Axios (849), which flows into the Thermaic gulf; Paphlagonians (851), on the Euxine. [The Parthenios (854) is a river dividing Paphlagonia from Bithynia, and the places mentioned in 853-5 all lie not far from each other on the coast.] Halizonians (856), unknown, probably farther east; Mysians (858) and Phrygians (862), in the north-west of Asia Minor; Maeonians (863), on the upper Hermus in Lydia, and the Carians (867) and Lycians, on the south and south-west coast.

845. ἀγά-ρροος ('very' flowing), 'swift.' ἐργεῖ, 'keeps,' 'contains.' ε- added at beginning, as in other words originally beginning with F, cf. ἐνας, ἐνίκος, ἐλδώρ.

848. ἀγκυλότοξος (ἀγκ-'bend,' τόξον, 'bow').

850. -κιδναμαί, 'to spread' (stem σκεδ-, 'scatter,' σ lost, as so often before consonant).

851. Πυλαμύνεος λάστον κῆρ. A strange expression, lit. 'the shaggy heart of Pylaemenes,' i.e. the rough-hearted, strong-hearted Pylaemenes. For 'shaggy,' see A 189. Such expressions as 'the might of men,' A 387, 'the strength of Heracles,' E 638, are common in the primitive poetry for 'the mighty men,' 'the strong Heracles.'

852. These 'Everol later settled on the north of the Adriatic, and became the Veneti (Venice). Their country produced 'wild-mules,' it seems (ἥυλ-ονος, 'half-ass,' being the Greek for a 'mule').

858. οιωνιστής (οἰωνός, 'bird'), 'augur.'

859. ἐρυσσατό. ἐρύσομαι, 'to draw to one's self,' so 'to protect;' then by a natural transition, 'to guard against,' 'ward off.' Compare 'Sed non augurio potuit depellere pestem, Verg. Aen. ix. 328.

861. κεραίῳ (derivation uncertain, cf. Hom. Dict.), 'to destroy.'
862. Ασκανίης, lake (and city) in Bithynia, not far from Propontis. The son of Aeneas in Vergil is hence called Ascanius.

866. Τμώλος, a high mountain near the Hermus.

867. Observe that ἡγέομαι means both 'to lead the way for' (with dative), and 'to be leader of' (with genitive), the latter construction being like ἄρχειν, cf. v. 687. βαρβαροφώνων, 'of rude speech.' Homer simply means that the Carian tongue was more outlandish and rough than others; not to distinguish the Carians as non-Greeks from the other Asiatic tribes on the Trojan side.

868. ἀκριτόφυλλος, 'of countless (lit. not to be distinguished) leaves.'

869. Μαλανδρός, the Carian river; whence the English word 'to meander.'

872. ὃς, 'he,' Nastes, as the sense requires; this shows the relative word in its original demonstrative use, and also shows how easy was the change to the true relative, cf. Language, 11. Our English relative 'that' is still used both relatively and demonstratively.

873. ἐπήρκεσε, its original sense (ἀρκ- = Latin arc-), 'ward off.'

875. ἐκόμισε, 'carried off.'

877. Ἐάνθου, one of the famous rivers of the Troad.
1. This verse refers back to B 476, 815. έκαστος means the 'separate divisions' in which, according to Nestor's counsel, Agamemnon had directed that the host should be marshalled. [ἡγεμόνεσθον, Attic ἡγεμόν.]

2. κλάγγη means the inarticulate sound, the 'roar' or 'din' of the advancing hosts, above which, at times, rose the ἐνοπί (ἐνέπιω, cf. B 80, 484) or 'battle-cry.' ὁς has accent because it follows the word which it would naturally precede (H. 104, a, G. 29, Note).

3. ἡὔτε περ = ὡσπέρ. This clause does not prepare the way for any thing which follows, but explains ὅρυθος ὁς. οὐρανόθε πρῆ, 'in and in front of the sky,' i.e. apparently just below the vault of the sky.

4. ὅν, 'once for all.' φῶν, gnomic aor. (H. 707, G. 205, 2). ἀθέσφατον, 'unending.'

5. The subj. of πέτονται is really αἱ γε (l. 4); ταὶ γε, demonstrative, repeats this subject. ἐπὶ ροάων, ἐπὶ is rarely used with gen. of place whither (H. 641 ad fin.). For Okeanos, vid. Hom. Dict. sub voc.

6. The Pygmies, men of the height of a πυγμή (the distance from the elbow to the knuckle-joints of the hand), were fabled to dwell in the south of the world, in India and Egypt. Their land was yearly invaded by the cranes, with whom they waged desperate but ineffectual warfare. For an interesting discussion of the origin of the myth, vid. L. von Sybel, Mythologie der Ilias (pp. 7-12), Marburg, 1877. φῶναὶ καὶ κηρα, cf. B 352.

7. ηέρια, 'at early morn'

8. οἰ ς', the antithesis to Τρῶες μὲν (l. 2). μένεα πτελντες, cf. note, B 536.

10. ἐτ' = ὡς, here adv. of comparison, 'as.' κορυφής, local dat. (H. 612, G. 190). κατέχενεν, cf. φύγον (l. 4). What would be the corresponding Attic form?

11. ἀμελνω, 'better' because in a fog the flock is not folded, as it would be at night.

12. τὸσσον and following ὅσσον, both depend upon ἐτ. τῇ (τῇ) really belongs to τὸσσον, and following τῇ to ὅσσον. Neither has perceptible weight in translation.

13. τῶν, good example of article with strong demonstr. force = αὐτῶν. [ποσὶ, Attic form?] κονισάλος ἀελλής, 'thick dust-whirl;' for etymologies of both words, vid. Hom. Dict. sub voce.

14. διέπρησσον, πρῆσσω (Attic πράττω) is from same root as περάω, πέρας, so that the meaning here, 'pass over,' is original rather than secondary, cf. B 785.

15. ἔπ᾽ ἄλληλοισιν ἔντες, 'as they advanced against each other.' πεδίον, gen. may be explained by διά in composition (H. 583, G. 177), or as gen. of place (H. 590, G. 179, 2).

16. προμάχίζεν, 'played the combatant in the fore-front of battle.' θεοείδης (cf. ἀμύμων), in external appearance alone.

17. παρδαλέην (sc. δορά) 'leopard-skin.' τόξα, cf. A 45, plural, because the bow consisted of three pieces.

18. αὐτάρ, not strongly adversative here, rather continuative = δέ. δοῦρε δῶ, one in each hand. κεκορυθμένα χαλκώ, lit. 'helmeted with bronze,' = 'with point of bronze.'

19. προκαλίζετο, 'was challenging,' more by his mien than by words.

20. ἔστ ὡς ὁν, 'and so when.'

21. ἄρηψιος, esp. common epithet of Menelaos in this book; not so elsewhere. For formation of compound, cf. H. 473, b, ad fin. προπάροιθεν ὄμλου = πρὸ ὄμλου.

22. μακρὰ βιβδώντα (μακρὰ cogn. acc. with βιβδώντα) explains ἔρχόμενον.

23. ὡς τῇ ... ἔχαρη (gnomic aor.) does not close the period begun with ὡς ἐνόησεν (l. 21), but rather forms a second protasis (in the form of a comparison) to ἔχαρη (l. 27), which is the conclusion of the whole sentence. κύρος έτ. = ἐπίτυχον.

25. γάρ, the greediness with which he devours shows his hunger. cf ἐπὶ ἄν, cf. B 597.
27. θεοειδέα, synizesis.

28. ὀφθαλμοστι, Homer has also, frequently, ἐν ὀφθαλμῷ τι, cf. Od. θ 459.

29. [ἀλτο, this 2 aor. (cf. A 532) shows smooth breathing, though the stem of verb is ἄλ- (H. 408 D. 33)]. He sprang to the ground, 'or Paris was on foot. ὀξέων, for derivation of this word (only used in pl.), vid. Hom. Dict. sub voc.

33. What slight force τε has goes to της, 'any one whatever'. παλινωροσ ἀπέστη, Vergil, imitating this simile Aen. ii. vv. 379–381 has trepidus refugit, 'recoiling steps away,' = 'gives place in terror,' the aorist is gnomic.

34. ὑπό is adv., 'seizes his limbs below,' i.e. 'his knees tremble under him.'

35. παρελας is acc. in partitive apposition with μν (H. 500, b). Notice how often the enclitic τε is repeated and how this repetition, which is called polysyndeton, adds vividness to the description.

37. δείσας. It is now established, by an inscription, that the stem of this word is δή, cf. note on A 33.

38. αἰσχροῖς is active in meaning, 'injurious.'


40. ἄγνως, Hom. Dict. 'unborn;' yet there are cases where the word is used in act. signif. 'without offspring,' and this signif. would make the imprecation a more terrible one. Yet Paris, acc. to Od. δ 12, had no children.

41. καὶ κε τὸ βουλομένη. 'I could wish even this.' The scholar should clearly recognize this optative as potential, and not be led by the signification of the verb βουλομαι to think the opt. one of desire. καὶ κε κέρδιον ἥν, sc., as protasis, εἰ ἀρτίλεο.

42. Sc., as subj. of ἐμεναι, σέ. ἄλλων, gen. seems to be the equivalent of a dat. of disadvantage. Cf., for the sense, Lat. ceteris invisum.

43. κάρη κομῶντες, cf. B 11, 323. The Achaians let their hair grow long; Asiatics and slaves shaved their heads.

44. φάντες, ptc. represents an ipf. tense, and should be translated 'who said (i.e. thought).' ἀρσή is subj. of εἶναι, 'that it was a hero who was combatant.'
45. ἐπ' = ἐπεστὶ, and hence has accent, cf. A 515. φρεστὶ is local dat. βίτη, 'might' for attack; ἀλκή, 'strength' for defence.

46. ἦ τοιοῦτον; 'Did you, though such a coward?'

47. ἄγελφας is subordinated to ἐπιτλώσας, which it precedes in time, 'having sailed upon the sea, after having collected,' etc.

49. ἀπιής, cf. A 270, of uncertain derivation. The meaning is probably 'remote.' ἀνδρὼν αἰχμητάων, pl. for sing., the reference being to Agamemnon.

50. Notice the alliteration in this line. δῆμῳ, 'nation.'

51. χάρμα and κατηφελν are best taken in apposition with the foregoing sentence, the most important word of which is ἀνήγες. κατηφελν, notice, in Hom. Dict., the derivation suggested.

52. οὐκ ἀν δὴ μελέναις; 'Could you not withstand?' = 'Withstand then!' A protasis and apodosis may be put into the form of two direct interrogative sentences. This interrogative form of the protasis is especially frequent in the German language.

54. οὐκ ἀν χραίσμη, the opt. would have been regular to correspond with γνωτῆς, cf. Language, 13, (2). τὰ δῶρα = ἵστα δῶνα, so ἴτε κόμῃ τό τε εἶδος, in follg. verse.

55. μυγεῖς, cf. Language, 12, (1), b, note.

56. ἵ, 'surely.' The protasis of this apodosis is easily supplied from preceding sentence, — εἶ μὴ δειδήμονες ἡσάν, cf. B 242.

59. "Εκτόρ, ἐπεὶ ... ἐνελκεσάς, the sense is completed at v. 64, μὴ πρόφερε.

60. ἀτερῆς, predicate of κραδῆς.

61. From the ntr. meaning of εἶστι, 'goes,' the transition is easy to 'is driven,' with which ῶτὸ with gen. of agent is in place.


63. ἀτάρβητος is attributive.

64. πρόφερε, 'bring before' as a reproach, 'reproach with.' χρυσῆς = 'resplendent.' Her temples, more than those of the other deities, shone with splendid gifts.

66. αὐτῷ, i.e. without request of the receiver, who is hence not responsible for them. ἐκών, 'by his own will,' 'of himself.'

68. κάθισον, 'bid sit down.'
70. άμφι. Two parties fight for the possession of an object which is thought of as lying between. Thus is explained the transition from the meaning 'around,' 'on both sides of,' to 'for,' 'in behalf of.' κτίμασι, for Paris had carried off treasure, as well as Helen, from Menelaos.

71. κρείσσον γένησαι, 'shall have proved himself the stronger,' amplifies the meaning of νικήσῃ.

72. εὖ πάντα, 'all without exception.'

73. οἱ δὲ ἄλλοι, 'but do you, the others.' ταμιότητες, joined, by zeugma, with two objects, though more appropriate with the second. Translate: 'Having concluded friendship, and having ratified (by slaughter of victims, τάμων) abiding oaths.'

74. ναόμετρον, opt. of wish, standing between two inve. τὸ δὲ, 'but let them' (the Achaeans).


76. ἀκούσας, the ptc. assigns the cause of ἐχάρη, cf. A 474.

77. μέσσον, freq. used as ntr. subst. ἀνέκρηγος, 'was forcing back' [Attic form, ἀνεκρήγος].

78. μέσσον may be taken as adj., 'grasping a spear at the middle,' i.e. holding it horizontally, and using the shaft as the means of forcing back the Trojans. ἔθραυσθησαν would naturally mean 'took their seats,' were it not that this is expressly related, ν. 326. Translate: 'were brought to order.'

79, 80. τῷ (="Εκτορὶ) is dat. after ἐπὶ in comp. Translate (vv. 79, 80) : 'But the long-haired Achaeans were bending their bows at him, nor were they only (τε) aiming arrows, but were also (τε) striving to hit him with stones.' By a kind of zeugma, ἐπετοξάγωντο includes the actions described more. accurately by τιτυσκόμενοι and ἐβαλλον. Had the construction been perfectly regular, we might have had τιτυσκόμενοι and βάλλοντες. [λάδεσθι, Attic form would be λάδεσθι.]

81. μακρὸν, strictly 'over a long distance.'

82. Agamemnon quickly comprehends Hector's purpose, and, in alarm lest injury should be done him, cries: 'Hold (restrain yourselves), Argives; throw no more, Achaeans.'


84. ἀνέῳ τε γένοντο, cf. note on B 328, 'became silent,' in expectation of words from Hector.
85. ἐσοφυμένως is adv. formed from pf. ptc. of σέβω, 'quickly.'
86. μεν is gen. of source (H. 582, G. 171, 2, Note 1, and 176, 1).
87. μόθον, lit. 'word,' here = 'proposal.'
88. Τρώας καὶ Ἀχαῖος are in partitive apposition with ἄλλοις.
89. αὐτόν, as referring to the same person as subj. of κέλεται, might have been in nom., but, being coupled with Μενέλαον by καὶ, follows this word in case.
90. φιλότητα and ὅρκα are accusatives of effect (H. 546, G. 159, Note 3). Translate (freely): 'Let us, the rest, conclude a league of friendship and ratify a firm treaty,' cf. v. 73.
91. This verse, which occurs fifteen times in Hom., is thus imitated by Verg., Aen. xi. 120, Dixerat Aeneas, illi obstupuere silentes.
92. ἔμον is emphatic by its position. διακρηνθήμεναι, aor. infin., denotes the single act, at its commencement, 'are parting.'
93. 'Ἀργεῖον καὶ Τρώας is a strong way of saying ἥμᾶς καὶ ἴμμᾶς. πέποσθε is 2 pl. pf. from πάσχω, without connecting vowel [πεπόνθατε, πέποσθε].
94. ἄρνας. Τράχας καὶ μοῖρα, Epic fulness of expression for which many parallels can be given, cf. v. 6, φόνον καὶ κῆρα. For μοῖρα, cf. H. 130, Exc. c. 3.
95. τεθναίη, 'may he lie dead' (H. 409, 4). διακρηνθεῖτε, the opt. expresses the wish more vividly than would the inv. διακρηνητε.
96. ἀρν' = ἄρνε, for which afterwards (v. 117) ἀρνας is found. ὀλετε and ἀξετε (v. 105) are aor. imvv. formed from fut. stem.
97. γι' τε καὶ ἱέλιφ, the black ewe-lamb was sacred to the Earth. οδομεν is fut.
98. Cf. βίην Πριάμοιο with Vergil's (Aen. iv. 133) odora canum vis. ὅρκια τάμνη, 'conclude the treaty.' It is Agamemnon who actually slays the victims, cf. vv. 273, 292.
99. αὐτός, 'in person,' refers back to βίην Πριάμοιο, as if it were κρατερόν Πριάμοιον. With pl. παῖδες (Πάρις), cf. αἰχμητάων (Ἀγαμέμνων) in v. 49.
100. δι' introduces the second reason for bringing Priam. Besides
the arrogance and faithlessness of Paris, ‘young men’s minds are flighty.’

109. As antecedent of ὀις (in Attic ὀις ἄν, cf. Language, 13, (6)), sc. τοῦτος (Homeric τοῖς) as dat. of advantage with λεύσει.

110. μετ’ ἀμφοτέρους, ‘among them both’ = ‘on both sides.’ μετά (cf. v. 85) hardly differs in force from ἐν.

112. παύσασθαι, varia lectio παύσεσθαι, refers to single event; cf. v. 28. τίσεσθαι, v. 1. τίσασθαι. For gen. (of separation), H. 580, G. 174.

113. ἐρυξαν, ἐρύκω is properly ‘hold,’ ‘detain.’ Here the word is joined with prepositional phrase implying motion. Translate: ‘drove into rows and held them there.’ ἐκ (ἐξ ἰππών) ἔβαπ, ‘descended from their chariots;’ ἰπποι = ἄρμα in Hom., cf. Hom. Dict. sub voc. ἰππος.

115. πλήσιον ἀλλήλων, ‘near each other,’ i.e. one suit of armor lay near another. ἀμφις, ‘on both sides,’ i.e. between the suits of armor as they lay on the ground.

117. Notice that the use of the conjunctions τε—τε is rare in prose [Attic τε—καὶ].

118. Ταλθύβιος was Agamemnon’s herald, and has been before mentioned, A 320.

120. οἰσέμεναι is Epic aor., cf. v. 103. οὐκ ἄπιθησε (litotes) takes the dat. like simple πείθεσθαι. Translate: ‘And he, I assure you, did not fail to obey divine Agamemnon.’

121. αὖθ’ = αὖτε. Iris is usually represented as conveying the messages of the gods (cf. B 786), but here she appears to act on her own impulse and brings Helen, who is the occasion and the prize of the impending combat, before our eyes.

124. Δαιδάκην, the dat. would be regular, in apposition with γαλῶ (v. 122), but the influence of the nearer εἰκε prevails over that of the more remote εἰδομένη.

126. δίπλακα, a mantle so large that, like a shawl, it was ‘doubled’ before being thrown upon the shoulders. [πολέας, Attic πολλούς, ἄθλος, Attic ἄθλοις.]

128. The special emphasis upon ἐθέν [Attic ὀθ] prevents its becoming enclitic.

130. [νύμφα for νυμφή]. The word νύμφη (cf. Lat. nūbō, nympha), prop. ‘bride,’ is also used of a married woman still young.
132. οὗ has for its antecedent οὐ in v. 134. ἐπὶ ἄλληλοις φέρον, 'were bringing war against one another;' prep. and verb are separated by tmesis.

134. [ἐκαται, Attic ἔκτα]. ἐκαται σιγῇ = 'remain quiet,' cf. v. 78.

135. ἀσπίδοι κεκλιμένοι, the ἀσπίς, as it rested upon the ground, came up to the breast of the warrior. παρά, adv., 'hard by.' The verse gives a picture of the Homeric warrior as he stands at rest.

138. τῷ δὲ κε νικήσαντι = ὡς δὲ κε νικήσῃ, i.e. κε belongs to the ptc. κεκλήσῃ, fut. pf. from καλέω, would regularly, in Hom., remain uncontracted (κεκλήσεαι), yet for other examples of contraction, cf. Language, 8, b. καλεῖσθαι, in Hom., has regularly the sense of 'be called,' hence 'be,' cf. A 293, B 260.

140. ἀνδρὸς προτέρου, Helen is regarded as no longer the wife of Menelaos. ἀστεός, Sparta; τοκῆων, Tyndareus and Leda, who are thought of as still living, yet Helen is called Δώς ἐκγεγαυά in v. 199.

141. ὀδόνησι, the 'veil' worn by women and maidens when they went out of the house or into the presence of men, is also called κρηδέμων καὶ καλύπτρη. Vid. su b voc. in Hom. Dict.

142. ἐκ θαλάμου. For the θάλαμος, which was in the rear of the house, vid. su b voc. in Hom. Dict.

144. This is the only passage in the Iliad where the names of the attendants of a noble lady are mentioned. Pittheus was a son of Peleus, and King of Troizen. His daughter Aethra became mother of Theseus by Aegeus. Later Aethra lived at Athens, and was put in charge of Helen when she was carried off by Theseus. But Kastor and Polydeukes rescued their sister, and with her brought Aethra as her slave to Sparta, and thence she seems to have accompanied her to Troy. Of Klymene, nothing more is to be said than that she also came from Sparta.

145. Σκαλάλα πύλαι, the only gates which are mentioned by name in Homer, vid. su b voc. in Hom. Dict.

146. οἱ Σ᾽ ἄμφι Πρλαμον, 'but Priam and his attendants.' The names that follow are mentioned on the same footing with those included in the phrase οἱ ἄμφι Πρλαμον, and might have been expected to be in the nom. case.

149. [ἐλάτο, Attic ἐμτο]. δημογέροντες, in apposition with the
subject of el'aro, 'as elders of the people,' i.e. in their function as elders they occupied this prominent place.

We see here what Helen's beauty was in its effect. As she simply approaches the tower, it so impresses these old men that they declare that they cannot 'blame Trojans and Greeks that they have endured woes a long time, for (to gain possession of) such a woman!'

150. τολέμοιο, 'from combat,' as always in Hom., not 'from war.'

151. The comparison of the cheery gossip and soft tones of the old men of Troy to the chirping of grasshoppers is not meant in a contemptuous spirit, for the ancients considered this chirping an especially pleasant sound.

152. λεωξεσσαν, properly 'lily-white,' when the epithet is transferred from things seen to things heard, comes to mean 'delicate,' 'tender.' [λεως, Attic λαως].

153. τοιοι, for construction, cf. δημογέροντες (v. 149).

155. ηκα, the admiration the deeper because expressed in 'hushed' tones.

158. ανως ξοκεν, somewhat as we say 'fearfully like.' Notice the force of eis in eis ὡςα, as one looks 'upon (into) her face.'

159. καλ ὡς, 'even thus,' 'despite that.' In this phrase and after ὡς(ε), the adverb is sometimes printed with the acute, sometimes with the circumflex, accent (H. 250 D).

160. ὧπλοςσο, 'for time to come.'

161. φωνη = φωνήσας.

162. ζεο πάροιηεν ἔμετο, 'sit down before me.'

163. [ενη, Attic ενης.] The word τέ may be repeated more than once, as here, cf. vv. 33-35.

164. μοι, 'in my eyes' (H. 601, G. 184, 3, Note 5).

166. ὡς . . . ἐλονομήνης, 'so that you may call by name,' is a second final clause dependent, like δφρα ενη (v. 163), upon ζευ.

167. στρίς, is predicate. Notice that τιε is the pron. constantly used in the question, and οτρος in the answer. Thus the distinction is observed, that τιε refers to something of which the description is to follow, οτρος to something already known.

168. κεφαλη, the dat., in this passage and in v. 193, may be taken as measure of difference, but, if it is considered dat. of respect, the
same explanation applies to these two instances and to ὁμοιωμ and στέρνομ (v. 194).

170. γεραρόν, 'stately.' βασιλῆ = pred. appositive.

172. Helen's answer is suggested by the beginning of Priam's address to her (v. 162 et sqq.). αἰσχόσ τε ... δευόσ τε = 'object of reverence and dread,' the first because of his kindness to Helen, the second because of her sense of guilt. For orig. forms of ἐκφεκτικ and δευόσ with F, which explain the metrical structure of the verse, v i d. Hom. Dict. sub vocc.

173. By κακὸς θάνατος, is meant 'suicide.'

174. γνωτοῦς (cf. for form Lat. n o t o s) = 'brothers.'

175. παιδα. Helen's only child was Hermione (by Menelaos). ὀμηλικήν, abstract noun, used for concrete = ὀμηλίκας, 'companions.'

176. τὸ = διὰ τοῦτο τά ĝ, i.e. my wished-for death.

179. This was the favorite verse of Alexander the Great. ἀμφότερον is in apposition with the following clause, βασιλεύς ... ἀλχυφής (H. 501).

180. αὖτ(ε), 'besides.' εἶ ποτ' ἔνν γε, 'if it was really he!'

183. ᾗ ἰά νυ, 'surely as I now see.'

184. ἡδὴ καλ, 'already once.' Φρυγλήν. The so-called 'Greater Phrygia,' an independent kingdom, lying to the east of the Troad. The Amazons (v. 189) lived yet farther east, on the banks of the Thermódon.

187. ἐστρατώντο, 'were encamped.' The Sangarios, next to the Halys (farther east and also emptying into the Pontos Euxinos), was the largest river in Asia Minor.

189. An allusion to the war of the Amazons with the Phrygians, in which Priam brought aid to the latter, may be found in B 814.

191. δευτερον belongs with ἔρθευε.

192. As τῶν ĝ is expressed, by prolepsis, in the main sentence, we should not expect ἴτε in the dependent clause.

194. ἴτε = ᾗ ἴτε = καλ.

195. ω, for explanation of dative (H. 597, G. 184, 3, Note 4).

197. ἐκπετο is probably for ἐκ-σκ-ω (ἐκελός, ἢκελός).

200. αὖ, 'in turn,' in contrast with Agamemnon (v. 178).

201. κρανάς περ ἔνυστες, περ shows here its proper intensive
force, 'very,' cf. A 352. The idea of concession lies wholly in the ptc.

203. ἀντίον ἡὔδα takes the acc. (την), like the compound verb προσέφη.

205. ἡδη καλ, cf. v. 184. δεῦρο ποτ' ἡλυθε. After the arrival of the Greeks before Troy, but before the actual declaration of hostilities, an effort was made to bring about a peaceful settlement of difficulties through an embassy, of which Odysseus was the head.

206. ἀγγέλης is probably best taken as a nom. masc. in apposition with 'Οδυσσεύς. Translate : 'as a messenger.'

207. φιλησα means a little less than ἔείνυσα, which is to discharge all the duties of ἐνος. φιλησα, 'entertained.'

208. [ἐδάνυ is in form a 2 aor. pass., though act. in meaning.]

209. [ἀγρομένουσιν, syncopated 2 aor. midd. ptc. from ἀγελω.]

210. στάντων, 'as they stood up (to speak),' ptc. may be taken as gen. absol., sc. αὐτῶν.

211. ἀμφω δ' ἐξομένω, κ.τ.λ., 'and both as they sat (were stately), (but) Odysseus was more stately.'

213. ἐπιτροχάδην, 'with impetuous haste.'

214, 215. Translate: 'Few words, but very clearly (with emphasis and decision), since he was not of many words nor apt to miss the point, though he was the younger.' The reason for his speaking few words (παῦρα) was twofold: 1st, he was not fluent (πολύμυθος); 2d, he spoke to the point.

215. γένει, used only here in the sense of γενεύ = natu.

216. ἀναίξειν, for mood, H. 760, c, G. 233.

217. For iterative forms στάσκεν, ιδέσκεν, and ἐχεσκεν (v. 219), vid. sketch of Dialect in Hom. Dict. p. xviii. κατὰ ἤθος δήματα πήκας describes more minutely ἵππα δὲ ιδέσκε.

218. Odysseus used no gesture in speaking. ἐνόμα from νομᾶω.

220. 'You would have taken him for a surly fellow, and for simply a blockhead.'

221. [ἐτη, varia lectio ἔει, 2 aor. opt. from ἤει], cf. v. 216. ἀλλ' ὅτε ἔδη, cf. vv. 209, 212, 216.

222. ἐπεά νιφάδεστι, the lengthened a before νιφ. is the evidence of a lost initial consonant, vid. Hom. Dict. sub voc. νιφάς.
224. οὐδὲ modifies ἀγασαμεθ', 'did we so wonder.'
226. τίς τ' ἄφ', cf. A 8, B 761.
227. κεφάλην, H. 549, a, G. 160, 1.
228. ταὐνύπεπλος, for twofold explanation of signif. vid. Hom. Dict. sub voc. ἀμεῖβετο takes the acc. of the person, with or without a dat. (μύθω, μύθωσι, ἐπέεσσι).
229. Αἴας, Ajax the son of Telamon, the brother of Teukros, from the island of Salamis.
230 et sqq. Helen’s eyes fall on Idomeneus, and, though Priam had not inquired his name, she goes on to speak of him and of how Menelaos had entertained him as he came from Crete in the 'happy days of old.' In a similar way, as her eyes ran over the host, she is reminded of her own brothers (vv. 234–244) who have died without her knowledge in Sparta.

The translation of vv. 234–244 by Dr. Hawtrey, a former Head-Master of Eton College, may here be given as one of the very best specimens of English hexameter version. Cf. Matthew Arnold, On Translating Homer, Lecture iii.

"Clearly the rest I behold of the dark-ey’d sons of Achaia; Known to me well are the faces of all; their names I remember. Two, two only remain, whom I see not among the commanders, Kastor fleet in the car—Polydeukes brave with the cestus—Own dear brethren of mine—one parent loved us as infants. Are they not here in the host, from the shores of loved Lacedaemon, Or, tho’ they came with the rest in ships that bound thro’ the waters, Dare they not enter the fight or stand in the council of Heroes, All for fear of the shame and the taunts my crime has awaken’d? So said she;—they long since in Earth’s soft arms were reposing, There, in their own land, their Father-land, Lacedaemon.”

231. Ἐγερέθονται, cf. v. 108, B 304.
235. γνοινη, for opt. (H. 722, G. 226, 2). καὶ τ’, 'and also.'
238. τὸ μοι μία γένατο μῆτηρ, μία μῆτηρ = ἡ αὐτὴ μῆτηρ. The literal translation would be, ‘the same mother brought them forth with me’ = ‘the same mother brought them forth who also brought me forth.’
242. δειδιότες, ει lengthened from the simple ε of the redupl. to produce the same effect which the F dropped after δ (δF) would have
had, if retained. 

244. ἀνθι, 'there,' cf. A 492. Notice the melodious close of this line:

245. θεῶν, the gods were Zeus, Helios, and Gaia. The narrative is here resumed from v. 120.

246. ἐὐφρονα, for other epithets of wine in Hom., vid. Hom. Dict. sub voc. οἶνος. Vid. also sub voc. ἄσκος.

248. Ἰδαῖός, o lengthened metri gratiā.

249. παριστάμενος, in order to 'stand by his side,' he had first to climb to the tower which rose above the Scaean Gates.


252. τάμητε, subjects are Priam and ἄριστοι Τρῶν καὶ Ἀχαιῶν.


254-258. Cf. vv. 73-75. The opts. ἐποτο and ναλόμεν, expressive of wish, differ little from the future; they are joined with νέωτας, which always has future meaning.

259. ἰδηγος, 'started with fright,' as he thought of Paris’s danger. ἐταῖρος, in Attic, κελεύω regularly governs acc. The king is constantly attended by his ἐταῖρος, in the same way as Helen (v. 143), by her ἀμφίπολοι.

260. ὀπαλέως, for etymology, vid. Hom. Dict. sub voc., 'hurriedly,' for it was necessary to hasten to the palace and return with the chariot (Ἰππος) to the Scaean gates.

261. κατ- ἐπεινευ, 'drew in the reins,' i.e. after untying them from the ἄντυς or rim of the chariot, to which they were made fast before mounting, vid. Hom. Dict., cut No. 10.

262. τὰρ δὲ οἱ, παρὰ is prep., 'and by his side.'

263. ἔχον, 'were guiding.'

264. ἐξ Ἰππων = ἐξ ὀχέων (v. 29).

266. ἐστιχώντος, 'strode.'

267. ἀρνυτο δ’ αὐτὶκ’ ἐπετα, 'and then straightway up rose, i.e. to bid them courteous welcome.

268. κῆρυκες, i.e. the heralds on both sides.
270. μίσγον, i.e. were uniting the wine, which had been brought by both parties, for a common libation. βασιλεύον, 'the leaders,' 'nobles,' of Trojans and Achaians. The libation might not be poured with unwashed hands.

271. μάχαραν, 'his (force of midd. voice) sacrificial knife,' v.id. Hom. Dict. sub voc.

272. οί (for dat. H. 597, G. 184, 3, Note 4). [alèv àwpro, plupf. 3 sing. from àelwō (for ἥρπο), Attic àel ἥρπο, cf. H. 432 D. 2, also 334, a.] alèv, for, as commander-in-chief, it was often Agamemnon's duty to offer sacrifice.

274. Distribution was made of the hair of the head, after it had been solemnly cut off, to each of the nobles, that they might each have a token, as sign of the obligation of each to aid in securing the fulfilment of the treaty.

275. μεγάλα, cf. A 450, 'aloud' or 'earnestly.' For attitude in prayer, cf. cut No. 14, Hom. Dict. The hands were held with the palms up, cf. Verg. Aen. iii. 176. Ad cælum cum voce manus tendoque supinas.

276. The summits of lofty mountains were particularly sacred to Zeus. Agamemnon here calls on Zeus as the god presiding over the region.

277. Helios is conceived of as daily traversing the earth from east to west, and hence as sure to notice any violations of plighted faith.

278. ποταμοί means the rivers of the plain of Troy. γαῖa is 'Gaia,' the Earth, as goddess. By οί τίνωσθον, are meant the two chief deities of the lower world, Hades and Persephone. Hence the dual.

279. [ὅτις κ’ ἐπίλορον ὀμόσση, Attic, ὃς ἐν ἐπιορκήσῃ.]

283: νεώμεθα is exactly equal to a 1st pl. imv., and strictly parallel with εἰχέτω (v. 282).

285. The acc. with inf. here represents an imv., as in B 413 it represented an opt. of desire. For the use of infin. for imv., H. 784, G. 269.

286. ἂν τίνα ἑοίκεν, repeat ἀποτυγκεῖν.

287. πέληται, cf. Language, 14, (2).

289. οὖκ ἔθεμος, the negative forms one idea with the verb = si re cusabun (H. 842).

292. ἀπὸ τάμε, ‘cut off,’ i.e. the upper part of the gullet from the lower. χαλκῷ = μάχαιρα (v. 271).


295. ὑπὲρ δρκία πημήνειαν, ‘work mischief by violating the oaths.’ The opt. is explained by the condition (with simple possibility) implied.

300. σφ(ι), dat. of disadvantage with βέοι. ὡς δὲ οἶνος, for similar symbolical actions, cf. Livius, i. 24, Exodus, xxi. 6.

301. αὕτων καὶ τεκέων, poss. gen. instead of dat. like σφ’ (v. 300). ἄλοχοι δ’ ἄλλοισι δάμειεν, for more explicit statement of the idea, cf. B 355.

302. Cf. B. 419. ᾧ ᾧ, ‘as we know.’ The poet assumes in his hearers a knowledge of the course of events.

303. μετὰ- ἐειπεν, tmesis. Δαρδανίδης, Priam was sixth in descent from Dardanos. The royal line ran thus: Dardanos, Erichthonios, Tros, Ilos, Laomedon, Priamos.

306. οὲ πῶ = οἔ πως, nullo modo. τλῆσομαι, ‘shall I have the heart.’ ἐν ὄφθαλμοισι, ‘before my eyes,’ differs little in meaning from instr. dat. ὄφθαλμοισι, ‘with my eyes,’ cf. v. 28.

307. Μενελάφ, for dat. H. 602, 1, G. 186, Note 1.

308. Ζεὺς μέν = μήν, κ. τ. λ. Priam means that Zeus knows the result of the impending combat, and that he is content to leave this knowledge with him. The relation of Zeus to the other Olympian deities, as their supreme ruler, is indicated in this line.

309. θανάτου τέλος = θάνατος. For gen. cf. H. 561. πεπρωμένον ἔστιν = πεπρωμεναι.

310. ἄρνας. The flesh of victims slain in ratifying an oath was not eaten, but buried or cast into the sea. Hence, in this case, Priam carried them back to Troy for burial.

312. βήσετο. For this 1 aor. with connecting vowel of 2 aor. cf. H. 349 D.
313. τῶ μὲν ... ἀπονέοντο, common combination of dual subject and pl. verb.

315. διεμέτρεον, 'measured across' (i.e. from side to side).

316. πάλλον, 'were shaking them' so that all knowledge of the place of either lot might be lost. πάλλε (v. 324), 'was shaking' until one lot should fly forth from the helmet.

317. τρόφοθεν (cf. v. 346) refers to time, præs. ἄφελη, opt. explained by the principle of oratio obliqua; it stands here in an indirect question.

318. During the preparations and while Hector was shaking the helmet, we are to imagine the prayer (vv. 320–323) to have been uttered.

319. τις, 'many a one.'

321. τάδε ἐγγα μετ' ἀμφοτέροισιν ἔθηκεν, 'has occasioned this war (lit. these doings) between both parties.' Both sides agree in recognizing Paris as the occasion of the war and in wishing his death.

322. Cf. Α 3.

324. κορυθαιλός, cf. B 816.

325. ἄψ ὀρῶν. Each chief had scratched his mark upon a lot, and Hector turned his face away that he might not appear to favor his brother.

326. Here, for the first time, the sitting-down of both hosts is mentioned, though they had long since dismounted from their chariots and laid down their armor, cf. vv. 78, 113, etc.

327. ἐκεῖ. This verb is extended by zeugma to apply to ἵπποι, though in number and signification it can only belong to τεῦχεα. The natural verb for ἵπποι would be ἵππαντο.

328. ἁμφὶ ὁμοι, 'about their shoulders.' This could be said with propriety of cuirass, sword (as suspended by the τελαμῶν), and shield. Both combatants had laid off their armor (v. 114).

Verses 330–338 are interesting as presenting a picture of the Homeric chief as he dons his armor. V i d. Hom. Dict. for representation of each article of armor named.

332, 333. Paris had appeared on the battle-field in light armor. Hence it was necessary for him to borrow his brother's cuirass. ἵμουσα ἀντὶ ἀντὶ, 'he fitted it to him' by drawing it up until it enclosed him tightly, cf. cut No. 59, Hom. Dict.
NOTES.

334. The epithet ἀργυρόδαλκου applies only to the hilt; χάλκεος, to the whole sword.

335. ἕγχως. Often warriors carried two spears, cf. Γ 18. οἱ is dat. joined with verb instead of poss. gen. limiting παλάμηθην.

339. ὃς δ’ αὐτῶς, adv. from ὁ αὐτός, eodem modo.

340. ἐκατέρθεν. It is the Greek idiom to use the adv. of place from whence, where, in English, the adv. of place where would be employed.

341. Τρώων καὶ Ἀχαιῶν, this gen. is best explained as gen. of place, depending upon ἐς μέσον after the analogy of the gen. after adverbs of place, cf. ὁμιλοῦ (v. 340), cf. H. 589, G. 182, 2.

342. ἐχεῖν, 'held in its possession,' ipf., not aor.

344. διαμετρητῶ, cf. διεμέτρεον (v. 315). καὶ β' ἔγγος στήτην, 'and then the two drew near.' κοτένουτε is subordinated to σέλουτε, 'shaking their spears in rage at each other.'

347. βάλειν κατ’ ἀπετίδα, κ.τ.λ., 'stuck full in the midst of Atreides's round shield,' βάλλω takes acc., not gen., of the object hit.

348. δὲ οἵ αἰχμή. Translate: 'But its point' (H. 597, G. 184, 3, Note 4).

349. ὁφυνυτό χαλκόφ, 'raised himself with his spear,' i.e. drew himself up to his full stature for a thrust. χαλκόφ is dat. of accompaniment.

350. ἐπευξάμενον, 'having breathed a prayer upon the thrust' (ἐπι).


352. διόν implies illustrious birth and beauty, but has no reference to character.

353. τὶς has the general meaning of 'many a one.' [ἐρρύγησ] (H. 361, D) is 2 pf. subj. from ῥυγέω.]

354. παρασχῆ, subjunctive on account of conditional force of relative (H. 757, 760, a, G. 232, 3).

357. διὰ μέν. The first foot of the tribrach is lengthened by the necessity of the verse. For derivation and meaning of δῖβρως, vid. Hom. Dict. sub voc.
ILIAD III. 199

358. ἥρησετο [Attic ἥρησετο], lit. 'had leaned against,' here 'had forced itself.'

359. ἀντικρύ παράλ (locative form = παράδ), 'right on past.' διάμνησ, 'cut (lit. mowed) through.'

362. ἀνασχόμενος, 'having raised himself,' to strike with greater force. For φάλος, the 'crest' of the helmet, the object of which was to make blows glance harmlessly off, v.d. Hom. Dict. cuts Nos. 20, 128. (ξήφος) διατρυφέω (διαβρύπτω) ἄμφι αὐτῷ (φάλῳ).

365. Such exclamations of vexation and disappointment do not imply, in the Homeric heroes, profanity or disrespect toward the gods.

366. For meaning of aor. infin. τίσασθαι, cf. v. 112. ἢ ῥ' (ἐ) ἐφάμην, 'and verily I believed that I was sure to take vengeance on Alexander for the injury to me.'

366. [Ἀγγ, Attic ἀγγ, 2 aor. pass. ἀγνυμι.]

367. μοι ... παλάμηφιν, cf. v. 338 = τῶν παλαμῶν μου. ἐκ ... ἡχθη, by tnesis from ἐκατσω.

368. οὖν ἐβαλὼν μν, 'nor did I strike him,' i.e. I only hit his shield and cut through his cuirass.

369. ἢ, cf. A 219. ἐπαιξας λάβεν, 'sprang upon and laid hold of him (sc. αὐτῶν) by the helmet' (κόρυθος).

370. ἐπιστρέψας ἐλκε, 'turned over and was dragging.'

372. ὠξ산 τέτατο τρυφαλεῖς, 'was stretched as a throat-strap (lit. holder) under his chin.'

373. [ἠρατο, 1 aor. midd. from ἀείρω.]

374. εἰ μὴ ἄρ' ὀξύ νόησε, 'unless at just that moment (ἄρα) had sharply discerned.'

375. βοὸς. The word βοὸς has sometimes in Homer the meaning of 'ox-hide.' Here the word seems, by a kind of zeugma, to mean 'ox' with reference to κταμένων and 'ox-hide' with reference to ιμάντα. Translate: 'the strap of the hide of an ox slain by violence.'

376. κεινή = κενή, 'empty;,' distinguish from κελνή = ἐκεινή. ἃμ 'ἐσπέτο, 'followed close after,' i.e. being empty, made no resistance.

380. ἔγκει χαλκεῖω, i.e. with his second lance, for, like Paris (cf. v. 18), he had two lances, one of which (v. 355) he had already hurled.

381. ἰεία μάλ', 'very easily.'
NOTES.

382. *κηόεντι, for meaning of this word, cf. Hom. Dict. sub voc.

383. *καλέονου' is fut. ptc. (H. 374, 1, G. 120, 2) [ℓε, Attic γεί].

385. *χειρι', dat. of instr, and *έανο, gen. of part taken hold of. *λαβώσα dwell upon and makes more vivid the idea of *έτιναξε, 'laid hold of and plucked.'

386. μιν, for constr., cf. B 22.

387. νοιεσαόνη agrees with οι (Attic αοὐα), which is dat. of advantage after ἁσκειν. ν movable is rarely appended to the contracted form of 3 sing. ipf.

388. μιν = χρην.

389. μιν, for constr. cf. v. 386.

390. *κεινος έ γ', 'there he is.' *κεινος differs little in meaning from δικι. δισωτῖα (from δινώ, 'to turn'), lit. 'rounded' or 'turned,' properly of posts and bars of a bedstead, then applied, with perhaps more general meaning, to the bedstead as a whole.

392. *καίρο, gen. of separation after λήγοντα.

393. The difference in tense between the aor. ἐλθεῖν and the press. ἐρχεσθαι, καθιεῖν, should be noticed in translation: μαχησμενον ἐλθεῖν, 'had just returned from combat,' as he has actually done; ἄλλα ἐρχεσθαι, κ. τ. λ., 'but was on his way,' to judge from his appearance, though it is not stated as a fact.

394. χοροῖο, gen. of separation after λήγοντα.

395. τῆ, cf. B 142, dat. of interest (H. 596, G. 184, 8, Note 4). θυμόν, 'wrath,' 'indignation.'

396. καίρ' ἡς, 'and so when.' ἐνήσε, the women about her (cf. v. 420) only saw the γρηθς παλαιγενῆς (v. 386).

396, 397. περικαλλέα δερῆν στήθεα θ' ἰμερόεντα καὶ δῆματα μαρμαιροντα, 'beauteous neck, lovely breasts, and sparkling eyes.' These characteristic marks the goddess allowed to show through her disguise. Cf. Verg. Aen. i. 402. Dixit et avertens rosea cervice refulsit.


400. η is simple interrogative particle, cf. Lat. ne (enclitic). The gen. πολιων [Attic πόλεων] is dependent upon the adv. πη, as gen. of the whole. προτέρω is best taken of place, 'farther away,' i.e. from Sparta.
401. Ἐρυγίς is gen. of designation limiting τὸλων.

402. καὶ κεῖθι, 'even there,' like Alexander at Troy. μερῶν, cf. A 250.

403. δὴ adds sarcastic force to the relative, and to the antecedent (v. 405) clause. διὸν, for use of word (cf. v. 352).

404. ἐθέλει, 'is resolved.'

405. παρέστης, 'hast thou come, cf. A 197.

406. 'Go and sit by him and withdraw from the path of the gods,' i.e. give up thy place among the gods.

408. 'Endure woes close by him and watch him' (that he may not forsake thee).

409. ποιήσεται is subjunctive (H. 877, 7, 760, a, G. 239, 2).

410. νεκεσσητόν, 'blameworthy,' because, by the result of the combat, Helen belongs to Menelaos.

411. ἀκριτα, 'countless,' lit. 'undistinguished.' Helen's expressions of penitence are frequent in her various appearances in the Iliad.

414. Aphrodite, in her turn, irritated at Helen's freedom of speech, threatens her with her displeasure, in her passion assuming more power than she really possessed. σχετλη, 'stubborn,' 'self-willed one.'

415. [ἀπεχθήσα, aor. subj. from ἀπεχθαίρω.]

416. μέσῳ δ' ἀμφοτέρων, 'and between both (peoples),' for gen. cf. H. 589, G. 182, 2. μπίσιομαι, cf. v. 409.

417. ὀλη [Attic ὀλη, 2 aor. subj.], cf. A 187, note. It seems better, on account of the τε, to explain this subjunctive as potential subjunctive in an independent sentence. For acc. ὀλῶν, H. 547, b, G. 159.

419. κατασχομένη, cf. v. 141, 'after she had drawn down over her head,' 'having veiled herself with.'

420. To δὲ may be given a causal force, 'for.'

422. ἀμφότολος, mentioned in v. 143. Tense of τράποντο;?

424. τῇ is dat. of advantage after κατέθηκε. διφρον is commonly explained as formed by syncopation from διφρόνον, 'a low seat (without back) for two.'

425. Ἀλέξανδροι, for gen., cf. H. 589.

427. ὄσε τᾶλιν κλίνασα, oculos avertens. [ὑπικατε, very peculiar redupl. 2 aor. from stem ἐνπ-, pres. ἐνπτω (H. 427 D. 20).]
428. ἡλιθες, κ. τ. λ., is indignant exclamation, 'Ah, there you are!' 'Back from the combat!'

429. δαμελς, 'having succumbed to.'

431. φήρτερος, 'superior.' βίη, dat. of respect.

432. προκάλεσσαί, 'call forth against yourself;' notice force of midd.

434. παύεσσαί, sc. μαχόμενος as supplementary ptc.

435. πόλεμον (H.547, a, G. 159).

436. τάχα, 'speedily,' it has never in Homer the meaning common in Attic, 'perhaps.' ὑπ' governs δουρι.

437. μύθουσι belongs with προσέειπεν.

438. μὲ ... θυμόν, cf. A 362, also v. 442.

439. σύν 'Ἀθήνη, i.e. the credit is not wholly his own.

440. ἡμῖν = Paris and the Trojans.

441. [παπελομεν, 2 aor. subj. pass. from τέρπω, regular form ἁρπᾶμεν.]

442. ἀμφεκάλυψεν, 'becloud,' 'take captive.' ὅδε = οὐτω, is antecedent to ὡς (v. 446).

445. Κρανάη. The adj. κράνας means 'rocky.' Hence the ancient rock-city at Athens (S. W. of Acropolis) is called Crana. The word is also an epithet of Ithaka, cf. v. 201: Pausanias sees in a little island between Sounion and Keos, Strabo in an island off Gytheion, the seaport of Sparta, the first stopping-place of Helen and Paris.

446. For distinction between ἐραμαι (also ἐράνομαι), φιλέω and (later) ἀγαπάω, v. i. d. L. and S. sub voc.

447. Von Naegelsbach, in a note on the passage vv. 380-447, remarks that Helen is the counterpart of Paris, with the same weaknesses. Like him, she can see the right, and deplore the wrong; and yet, though she has, in words of bitterest reproach, just painted Paris's character as coward and seducer, and has declared that, now that he has been vanquished by Menelaos, it would be a shame to go to him (cf. v. 410), she does not resist his allurements, and at the last follows him not unwillingly (v. 447). And thus before ever Pandaro's arrow had wounded Menelaos, the two original causes of the war, Helen and Paris, had broken the compact, cf. vv. 71, 72.

449. ἀν' δμιλον, sc. Τρώων.
453. οὐ . . . ἐκεῖθανον. This positive denial includes the qualified denial οὐκ ἄν κευθάνοιερ, which would form the regular conclusion to εἶ τις ἱδοντο.

454. σφιν, for dat. H. 595, b, G. 184, 2. ἵσον κηρὶ μελαίνη, ‘like bitter death;’ cf., with κηρὶ μελαίνη, Horace’s atra cura.

456. Τρώες means ‘the inhabitants of the plain of Troy.’ Δάρδανοι, ‘the inhabitants of Dardania,’ are one of the representatives of the numerous ἐπικουροί. For classification of Trojan host, cf. B 814, 819, et sqq.

457. φαλνεται, sc. οὔσα, ‘appears to be (and is),’ ‘declares for.’ Μενελάος is pred. gen. of possession.

459. ἀποτινέμεν, inf. coupled with the inv. ἐκδοτε, without any sensible difference of signification.

460. cf. v. 287.

461. ἐπὶ . . . ἤνεον, ‘shouted assent’ (while the Trojans admitted by their silence the justice of Menelaos’s demand).
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