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A POCULAN SYSTEM

OF  
CLASSICAL INSTRUCTION

FOR THE TEACHERS  
OF LOGIC, ASCHAM, MILTON, &c.

HOMER'S ILLIAD,

BOOK I.

IN GREEK AND ENGLISH, INTERLINEAR,

ON MR. LOCKE'S PLAN.

THE ORIGINAL TEXT

IN WHICH THE AUTHORITY OF THE EDITOR IS PROVED  
BY A HISTORY OF THE ORIGINAL

A NEW EDITION,

LONDON:

PRINTED FOR TAYLOR AND WALLIS,  
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1814.



THE  
FIRST BOOK  
OF  
HOMER'S ILIAD,

WITH A LITERAL  
INTERLINEAR TRANSLATION,

ILLUSTRATED WITH NOTES:

ON  
THE PLAN RECOMMENDED BY MR. LOCKE

A NEW EDITION.

LONDON:  
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# ADVERTISEMENT

TO THE

SECOND EDITION.

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**CONSIDERING** the very flattering encouragement which the former edition of this little volume has experienced, we have felt that it would be an unpardonable negligence on our part to spare any pains that might conduce to perfectionate the system, of which this Interlinear Translation forms the first Part. For the numerous communications with which we have been favoured since the first publication, we beg to express our sincere thanks ; as nothing can be more acceptable than any hint which may be given to ensure the

more effective operation of the method we propose. If some intimations from our friends should not appear from subsequent alterations to have received that consideration which was due to them, we beg leave to assure them that it should not be attributed to any insensibility to the value of such suggestions, but rather to the difficulty of combining in one compact mass the conflicting details which must always be expected from a variety of opinions on a new subject. At the same time we confess that some part of this difficulty is attributable solely to our own delay, in not having earlier presented to the public a more detailed explanation of the plan we have long since marked out for ourselves: and we trust that many reasonable queries have been answered in the remarks introductory to the **PARSING LESSONS** for the *Æneid*, now lately published; remarks in great measure applicable to the present volume; though we have not on this account deferred the appearance of similar Lessons for this Book of the *Iliad*. In an undertaking like the present, uniformity of design and execution must be allowed to be not so much an incidental ad-

vantage, as an indispensable requisite for its successful progress. And although we shall gladly adopt any improvement consistent with unity of method, we must endeavour to keep in view this important consideration throughout any slight changes that may seem expedient. Some alterations have indeed been made in this Part since the appearance of the first Edition, with a view to render it conformable to the more extended range of illustration we thought proper to assume in our subsequent publications. Much care has also been bestowed in reforming the language of the Translation, wherever it might seem deficient in perspicuity or force. We have, not, however, attempted to refine upon the diction of our Author, even in the rendering of phrases peculiarly adapted to the simplicity of ancient manners. Accordingly, many expressions will be found in the translation, which may sound harsh and unpoetical to modern ears: but we trust it is sufficient to repeat that the object of these publications is not, by means of translation, to provide for the English reader a substitute for the Poetry of the Classics, but to enable him to perceive



and appreciate their beauties without the aid of so imperfect a reflector. For the satisfaction of all those, who in the purchase of successive Editions might find inconvenience from continual alteration, we take this opportunity of stating that no further changes will be made in this respect: as the sheets will henceforth be preserved entire in *Stereotype* plates. The large demand which we have found for these little volumes has made such a measure absolutely necessary, in order to prevent the delay which would otherwise attend the reprinting of each work. The plan in its maturer state is now before the Public; and we are gratified to find that those very points, wherein it differs exclusively from other methods of the day professedly of similar intention—in combining close and perspicuous translation with discursive annotation and practical analysis—are generally considered as its highest recommendation. We need scarcely assure our friends we shall endeavour to merit a continuance of this preference by unremitting attention to the clear and satisfactory development of the further details of the system.

*December, 1827.*

# P R E F A C E

## TO THE FIRST EDITION.

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

### LOCKE'S EASY METHOD OF ACQUIRING LANGUAGES

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

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

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

7. Δὲ ὡς ἐπέμενον ἐρωτῶντες αὐτὸν, ἀνακύψας εἶπε  
 But when they did remain asking him, stooped-ing up he said  
 πρὸς αὐτούς· Ὁ ἀναμάρτητος ὑμῶν, πρῶτος βαλέτω τὸν λίθον  
 to them: The without sin of you, first casted he the stone  
 ἐπ' αὐτῇ.  
 upon to her.

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

9. Δὲ οἱ ἀκούσαντες, καὶ ἐλεγχόμενοι ὑπὸ τῆς συνειδήσεως,  
 But the heard-ing, and being charged by of the conscience;  
 ἐξήρχοντο εἰς καθ' εἷς, ἀρχάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως  
 did come out one after one, began-ning from of the elders until  
 τῶν ἰσχύτων· καὶ ὁ Ἰησοῦς κατελείφθη μόνος, καὶ ἡ γυνή  
 of the last: and the Jesus was left behind alone, and the woman  
 ἴστῳσα ἐν μέσῳ.  
 having stood in to middle.

10. Δὲ ὁ Ἰησοῦς ἀνακύψας, καὶ θεασάμενος μηδένα πλὴν  
 But the Jesus stooped-ing up, and saw-ing no one except  
 τῆς γυναικὸς, εἶπεν αὐτῇ· Ἡ γυνή, ποῦ εἰσιν ἐκεῖνοι οἱ  
 of the woman, he said to her: The woman, where are they the  
 κατηγοροὶ σου; οὐδεὶς κατέκρινεν σε;  
 accusers of thee? no one judged against thee?

are not to be found in any other versions. This little work of Locke's has been the model of our interlinear Translations, as his method is the basis of our system. We have copied even his way of denoting the pronunciation of the Latin, by means of which the learner is never in danger of speaking incorrectly; and, unless he were required to make Latin verses, would not have occasion to study Prosody. So also with regard to Grammar, it is taught already, by Locke's method of translation, to those who know English grammar; for every word, as far as possible, is rendered in its corresponding part of speech, even to the cases of nouns and the tenses of verbs; and where this cannot be done, the exception being noted, makes the rule the plainer: so that Syntax, that part of grammar which most perplexes a learner, is postponed in our system till a later period—and all that engages the pupil's attention in the earlier stage of his progress in the meaning of Latin words and their usual inflections. He is placed on the footing of a child learning its native tongue, to whom the sense of words' with their forms is alone a sufficient study, and by whom a knowledge of English Syntax is not attempted to be gained till this foundation is perfectly secured.

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

WHEN the foundation has been thus laid, and the learner is become generally acquainted with the nature and genius of the

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

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

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\* This *Preface*, being originally written as a *Prospectus* of the general System proposed, does not apply exclusively to any particular Part of our *Latin or Greek Series*.

enjoins ; but, by the aid of the Interlinear Translations and Parsing Lessons, all this is now done so completely for the pupil, that the old objection for the want of sufficient preparatory instruction is removed, and the plan is made capable of universal adoption. Conscious of its value, we gladly introduce it into our system, and esteem ourselves fortunate, that, by a combination of Locke's method with this, we have been able to render efficacious two of the most powerful instruments that ever were devised for the furtherance of education ; each of which, for want of some co-operative power, was useless, except in the hands of its inventor, and of a few other persons gifted with similar talent, and equally zealous in the beneficial employment of it.

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

We give no scope for such remarks as these in the species of composition required by our system. The student is not compelled to furnish worthy thoughts as well as fit language, " perplexing his brains," as Locke observes, " about invention of things to be said, not about the signification of words to be learned ; and when boys are making a theme" he truly says, " it is thoughts they search and sweat for, not language." An imitation, paraphrase, abridgement, or translation of the finest passages of our best English authors, is all that we ask ; if the pupil chooses to be original, he may, but there is no task of the kind imposed : all that is imperative on him is the expression of his own conceptions, or those of others, in the purest latinity ; and this is required that he may be the nicer judge of the power of the language when he reads it in the works of others, as well as that he may be himself capable of writing and speaking it elegantly and correctly. As for Versification, whether in Latin or English, it is nothing

but a more artful and pleasing way of arranging words, which by a certain degree of skill any one may attain, though this attainment may differ very much from Poetry: and when we speak of teaching *Versification*, we mean that art by which the scholar, in practising the various kinds of verse, is qualified to appreciate more correctly the verses of professed poets in their native language. The other use which is made of this art in public schools viz. to impress more deeply on the mind of the pupil the recollection of the *quantity* of Latin syllables, so that he may rightly pronounce each word, is not of any consequence in our system, where a correct pronunciation is taught at the commencement.

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

We pretend not to say, how easily or how soon, any one may become a good Latin or Greek scholar by our system: the authority of those eminent men, from whom we have derived it, supersedes the necessity of such declarations on our part. Locke affirms, "Whatever stir there is made about getting of Latin, as the great and difficult business, his mother may teach it him herself if she will spend two or three hours a day with him." But we carry this method farther, joining others with it, which perhaps may be thought to render it a more difficult and tedious study. Ascham, however, tells us, that in eight months, a young gentleman of his acquaintance arrived at so perfect a knowledge by the means he recommends, as to be able to translate the English which he gave him *into Latin*, "so choicely, so orderly, so without any great miss in the hardest points of grammar, that some in seven years in grammar schools, yea, and some in the University

too cannot do half so well." Another example he gives us in Queen Elizabeth, who, "in the space of a year or two attained to such a perfect understanding in both the tongues [Greek and Latin] and to such a ready utterance of the Latin [in conversation] and that with a judgment, as they be few in number in both Universities, or elsewhere in England, that be in both tongues comparable with her Majesty." More to the same effect might be added, but we shall conclude with Milton's memorable opinion which forms the motto for our system: "We do amiss to spend seven or eight years merely in scraping together so much miserable Latin and Greek, as might be learned otherwise easily and delightfully in ONE YEAR." That his view of the means to be employed in this case coincides with our own, his following words declare; for after speaking of the poor striplings at grammar schools, and "the ill habit which they get of wretched barbarizing against the Latin and Greek idiom, with their untutored Anglicisms, odious to be read, yet not to be avoided, without a well-continued and judicious conversing among prose authors digested, which they scarce taste" — he adds, "whereas if after some preparatory grounds of speech by their certain forms got into the memory, they were led to the *praxis thereof*, in some chosen *short book* LESSONED THOROUGHLY TO THEM, they might then forthwith proceed to learn the *substance* of good things and arts, in due order, which would bring the whole language quickly into their power." The short book lessoned thoroughly to them, is evidently such a work as we produce in our *Interlinear Translations*, and the *Parsing Lessons* make it a *praxis* of the grammar. — "This," he continues, "I take to be the *most rational and most profitable way of learning languages*, and whereby we may hope to give account to God of our youth spent herein."

But are we of opinion that the language may, by the means we prescribe, be learnt in one year? Yes; and we would affirm with Milton, *easily and delightfully* too. But let not the shortness of this term deceive any one into the expectation, that in one year the language is to be acquired, and all the best books in it read. Much remains to be done after the art of reading English is attained: and of course the mere understanding of the Latin or Greek language does not bring with it of necessity the comprehension of those subjects which are treated of by the greatest authors in either of those languages. We have been so



much accustomed to consider a knowledge of the language every thing, that we forget or do not reflect that this is only valuable as a means of arriving at a knowledge of things. It is true, that, by the variety of our initiatory books, we should lead the pupil to a practical acquaintance with the style of every author, by which he will obtain a thorough insight into the peculiarities of the whole language: but even this is but an introduction; if he would learn truly what is possible to be gained, he will apply himself to the complete mastery of the matter of each author, and endeavour to become skilled in the “substance of good things and arts in due order.” “A complete and generous education,” says the same great authority, “that which fits a man to perform justly, skilfully, and magnanimously, all the offices, both public and private, of peace and war, may be given a youth between twelve and one-and-twenty, less time than is now bestowed in pure trifling with grammar and sophistry;”—we put it in the power of every one to secure such an education; but upon his own exertions will depend the degree of his success.

*February 1st, 1827.*

THE FIRST BOOK\*

OF

HOMER'S ILIAD.

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ΑΕΙΔΕ, Θεα, ουλομενην μῆνιν Ἀχιλῆος†  
SING, O-Goddess, the destructive wrath of-Achilles

Πηληϊαδεω, ἣ εθηκε Ἀχαιοῖς μυρια  
Peleus'-son, which brought upon-the-Greeks innumerable  
αλγεα· ‡ δε προΐαψεν πολλας ιφθιμους ψυχας  
woes: and prematurely-sent many valiant souls

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

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

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

- ἥρωων Αἴδι,\* δε τεῦχε αὐτοὺς ἔλωρια κυνεσσιν,  
 of-heroes to-Hades, and made them preys to-dogs,  
 πᾶσι-τε οἰωνοῖσι· δε βουλη Διος ετελειετο·  
 and-to-all birds; but *the*-will of-Jove was-fulfilled:  
 5 ἐξ οὗ δη τα-πρῶτα Ατρείδης-τε, αναξ  
 from-what-time indeed at-first both-Atreus'-son, *the* king  
 ἀνδρῶν, και δῖος Ἀχιλλεύς ερισάντε διασ-  
 of-men, and divine Achilles having-contended stood-  
 τητην. Τις-τε † ἀρα θεῶν ξυνεηκε σφῶε  
 apart. And-who then of-*the*-gods set-together them  
 μαχεσθαι εριδι;  
 to-fight in-contention?  
 Ὕιος Λητοῦς και Διος· γαρ ὁ χολωθεις  
*The*-son of-Latona and of-Jove: for he being-enraged  
 βασιλῆϊ ὤρσε κακην νοῦσον ἀνα στρατον·  
 with-*the*-king excited an-evil disease throughout *the*-army;  
 10 δε λαοι ολεκοντο· οὔνεκα Ατρείδης  
 and *the*-people were-perishing: for-that Atreus'-son  
 ἠτιμησε τον, ‡ Χρυσην ἀρητῆρα· γαρ ὁ ἦλθε  
 dishonoured him, Chryses *the*-priest: for he came

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

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

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

ἐπι θοας νῆας Ἀχαιῶν, λυσομενος-τε\*  
 to *the*-swift ships of-*the*-Greeks, both-about-liberating  
 θυγατρα, φερων-τε απειρεια αποινα, εχων-τε εν  
*his* daughter, and-bearing boundless ransom, and-having in  
 χερσιν στεμματα ἐκηβολου Ἀπολλωνος, ανα† χρυσειν  
*his* hands fillets of-far-darting Apollo, on a-golden  
 σκηπτρω· και ελισσετο παντας Ἀχαιους, δε 15  
 sceptre: and he-entreated all *the*-Greeks, and  
 Ἀτρεϊδα μαλιστα, δυω κοσμητορε  
*the*-two-sons-of-Atreus especially, *the*-two leaders  
 λαῶν.  
 of-*the*-people,

“ Ἀτρεΐδαι-τε, και αλλοι εὔκνημιδες †  
 “ Both-*ye*-sons-of-Atreus, and *ye*-other well-greaved  
 Ἀχαιοι, θεοι εχοντες Ολυμπια δωματα δοῖεν  
 Greeks, may-*the*-Gods possessing Olympian domes grant  
 μεν ὑμῖν εκπερσαι πολιν Πριαμοιο, δε ἰκεσθαι 20  
 indeed to-you to-overthrow *the*-city of-Priam, and to-return  
 οικαδε εὔ· δε λυσαιτε μοι φιλην παῖδα,  
 home well: but liberate-*I*-pray to-me a-beloved child,

\* The middle voice is used whenever the passive object is any thing belonging to the subject of the verb. Thus, the active λυειν (above) signifying “to return something for a ransom”—the middle λυεσθαι, in this line, signifies “to have something returned which belongs to one,” or “to be paid one’s own.”

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

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

HOMER'S ILIAD.

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

Ενθα μὲν παντες ἄλλοι Ἀχαιοὶ ἐπευφημησαν,  
Then indeed all *the-other* Greeks shouted-approval,

δε ἱερῆα αἰδεῖσθαι, καὶ ἀγλαὰ  
both that-*the-priest* should-be-revered, and *the-splendid*  
ἀποινα δεχθαι· ἀλλὰ οὐχ-ἦνδανε Ἀγαμέμνονι  
ransoms be-received: but it-pleased-not Agamemnon

25 Ἀτρεΐδῃ θυμῷ, ἀλλὰ ἀφίει κακῶς,  
Atreus'-son in-*his-soul*, but he-dismissed-*him* disgracefully,

δε ἐπι ἐτέλλε κρατερον μῦθον.  
end besides enjoined a-harsh: command.

“ Ἐγὼ-μη-κιχίω σε, γέρον, παρὰ κοιλῆσιν νηυσί,  
“ Let-me-not-find thee, old-man, near *the-hollow* ships,

ἢ νῦν δηθνοντα, ἢ ἰοντα αὐτίς ὑστερον· μή  
either now delaying, or coming again a-second-time: lest

νῦ σκῆπτρον, καὶ στεμμά θεοῖο χραίσμη τοι οὐ.  
indeed *the-sceptre*, and *the-crown of-the-god* avail thee not.

Δὲ τὴν ἐγὼ οὐ-λύσω, πρὶν καὶ γῆρας ἐπίσιν  
But her I will-not-liberate, before even old-age comes-on

30 μιν, ἐνὶ ἡμετέρῳ οἴκῳ, ἐν Ἀργεῖϊ, τηλοθὶ πατρὸς,  
her, in our house, in Argos, far-from her-country,

ἐποικομένην ἴστον, καὶ ἀντιώσαν ἐμὸν λέχος. Ἀλλὰ  
traversing *the-web*, and partaking my bed. But

ἴθι, ἐρεθίζε με μή, ὥς κε-νεῖται· σῶτερος.”  
begone, provoke me not, that thou-mayest-return *the-safer*.”

ὣς ἔφατο· δε ὁ γέρον ἐδδῖσεν, καὶ ἐπειθετο  
Thus he-spoke: and the old-man feared, and obeyed

μυθῶ· δε βῆ· ἀκεῶν παρα θίνα πολυφλοισ-  
*the-word: and he-went silent along the-shore of-the-deeply-*  
 βοιο θαλασσης. Δε εἶτα ὁ γέραιος κίων  
 roaring sea. And then the aged-man going  
 ἀπανευθε ἤρατο πολλά ἀνακτι Ἀπολλωνι, τὸν ἠΰ- 35  
*far-away prayed much to-king Apollo, whom bright-*  
 κομος Λητώ τεκε·  
 haired Latōna bore:

“Κλῦθι μεν, Ἀργυροτοξε, ὅς ἀμφιβεβηκας\*  
 “Hear me, Silver-bow, who hast-ever-guarded  
 Χρυσην, Ζαθεην-τε Κιλλαν, ἴφι-τε ἀνασσεις  
 Chrysa, and-divine Cilla, and-powerfully reignest  
 Τενεδοιο, † Σμινθεῦ· εἰ ποτε τοι ἐπι-ερεψα †  
*at-Tenedos, O-Sminthian: if ever for-thee I-adorned*  
 χαριεντα νηον, ἢ εἰ ποτε δη τοι ἐκρα 40  
*the-beauteous temple, or if ever indeed for-thee I-consumed*  
 κατα † πιονα μηρια ταυρων ἠδε αἰγῶν, κρηνον  
 down fat thighs of-bulls or of-goats, accomplish

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

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

μοι τοδε ελδωρ· Δαναοι τισειαν εμα δακρυα  
for-me this desire: May-the-Danai atone-for my tears  
σοϊσι βελεσσιν.”  
by-thy arrows.”

Ὡς εφατο ευχομενος· δε Φοϊβος Απολλων εκλυε  
Thus he-spoke praying: and Phœbus Apollo heard  
του· δε βῆ κατα χωμενος κῆρ καρηνων  
him: and he-went down enraged at-heart from-the-tops  
45 Ουλυμποιο, εχων τοξα ωμοισιν, αμφη-  
of-Olympus, having his-bow on-his-shoulders, and-closely-  
ρεφρα-τε φαρετρην· Δε αρα οϊστοι εκλαγξαν επι  
covered quiver: And then the-arrows rattled on  
ωμων χωμενοιο, αυτοῦ κινηθεντος·\* δε δ  
the-shoulders of-him-enraged, he being-in-motion: and he  
ηιε εοικως νυκτι. Επειτα εζετο απανευθε  
went like to-the-Night. Then he-seated-himself far-away  
νεων, δε μεθ’-εηκε ιον· δε δεινη γενετο  
from-the-ships, and discharged an-arrow: and dread was  
κλαγγη αργυρειοιο βιοιο.† Πρωτον μεν επωχετο  
the-twang of-the-silver bow. First indeed he-assailed  
50 ουρηας,‡ και αργους κυνας· αυταρξ επειτα εφεις  
the-mules, and swift dogs: but then sending-upon

\* The construction of the participle with the *genitive absolute* often serves as a definition of *time*, in which case it may be resolved by a conjunction and the finite verb, as—*ὅτε αυτος εκινηθη*.

† This is the Ionic termination of the genitive case, for *αργυρειου βιον*; which form is very frequent in Homer.

‡ Aristotle says, in his *Poetic*, that, if objection be made to *ουρηας* in its *proper* sense of “mules,” the word may be interpreted in its *foreign* acceptance of “sentinels:” but perhaps we should gain but little by this importation.

§ The particle *δε* is the regular respondent to *μεν*, but Homer often employs this equivalent *αυταρ*.

αυτοῖσι εχεπευκες\* βελος, βαλλε· δε  
*the men themselves a-venomed dart, he-smote-them: and*

θαμειαι πυραι νεκυων αιει καιοντο. Εννημαρ  
*frequent pyres of-dead always were-burning. Nine-days*

μεν κῆλα θεοῖο ψχετο ανα στρατον. Δε  
*indeed the-shafts of-the-god went through the-army. And*

τῇ δεκατῇ, Αχιλλευς καλεσσατο λαον αγορηνδε·  
*on-the tenth Achilles called the-people to-council:*

γαρ τῷ θεα, λευκωλενος Ἴηρη, θῆκε επι φρεσι· 55  
*for to-him a-goddess, white-armed Juno, put-it in mind:*

γαρ κηδετο Δαναῶν, ὅτι ῥα ὄρατο  
*for she-grieved-for the-Danai, because indeed she-saw*

θνησκοντας. Δε επει οὔν οἱ ηγερθεν, εγε-  
*them-dying. And when then they were-assembled, and-*

νοντο-τε ὀμηγερες, Αχιλλευς ωκυς ποδας  
*were collected-together, Achilles swift of-feet*

ανισταμενος μετεφη τοῖσι-δε·  
*rising-up spoke-amongst them:*

“ Ατρειδη, † νῦν οἶω αμμε παλιμπλαγχθεντας  
 “ Atrides, now I-think that-we having-wandered-again

απονοστησειν αψ, ει γε κεν-φυγοιμεν † θανατον·  
*shall-return back, if at-least we-would-escape death:*

ει-δη πολεμος-τε και λοιμος ὀμοῦ δαμᾶ Αχαιους. 60  
*since both-war and plague together subdues the-Greeks.*

\* Εχεπευκες — “ having pitch or bitterness.”

† The particle *κε*, which is used in poetry for *αν*, frequently determines the force of the verb with which it is combined, without having any separate signification of its own. In this place it distinguishes the form from that of a *precatory* wish, which is expressed by the optative mood *without αν* or *κε* — as in lines 18, 42.

‡ The adoption of these patronymics seems preferable to the constant repetition of “ Atreus’ son,” &c.



Αλλα αγε δη ερειομεν\* τινα μαντιν, η ιερῆα, η και  
 But come now let-us-ask some prophet, or priest, or even  
 ονειροπολον, γαρ και τε-οναρ εστιν εκ Διος·  
 dream-interpret, for also the-dream is from Jove;  
 ος κε-ειποι, ο,τι Φοῖβος Απολλων εχωσατο  
 who might-tell, why Phœbus Apollo has-become-enraged  
 τοσσον· ειτε αρα ογε επιμεμφεται ευχωλῆς, ειτε  
 so-much: whether indeed he blames-us for-some-vow, or  
 65 ἑκατομβης† αι-κεν πως βουλεται αντιασας  
 hecatomb: if by-any-means he-wishes, having-met-with  
 κνισσης‡ αρνῶν τελειων-τε αιγῶν, απο-αμῦναι  
 the-fat of-lambs and-of-perfect goats, to-ward-off  
 λοιγον ἡμῖν.”  
 destruction from-us.”

Ὅγε ητοι ὡς ειπων, αρα ἐξετο κατα· δε  
 He truly thus having-spoken, then sat down: and  
 ανεστη τοῖσι Καλχας Θεστοριδης οχα αριστος  
 there-rose-up to-them Calchas Thestor's-son far the-best  
 70 οιωνοπολων, ος ηδη τα-τε εοντα, τα-τε εσομενα,  
 of-augurs, who knew both-the present, and-the future,  
 προ-τε-εοντα,§ και ἠγησατο Αχαιῶν νηεσι εισω  
 and-past, and had-guided the-Greeks in-ships to

\* In exhortation, the *subjunctive* mood in Greek is commonly put, without *αν*, in the first person plural, where in Latin the *imperative* is used. Sometimes, however, in Homer, as in this instance, the form of the *indicative* is substituted.

† Supply the word “neglected.” The preposition *ἐνεκα* is understood before these genitives— as expressed page 11.

‡ Verbs of obtaining and receiving often take a genitive case, as including the idea of participation, which regularly requires this form: this is equally observable in other languages.

§ Literally— “the things being, and about to be, and before-being.”

Ιλιον, δια ἣν μαντοσυνην, την Φοῖβος Απολλων  
 Πium, through his prophetic-art, which Phœbus Apollo  
 πορε οί. Ὅς\* εὐφρονεων αγορησατο σφιν, και  
 gave him. He well-minded harangued them, and  
 μετεειπεν.  
 spoke-amongst-them.

“ ὦ Αχιλεῦ, φιλε Διῖ, κελευαι με μυθησασθαι, 75  
 “ O Achilles, dear to-Jove, thou-desirest me to-declare,  
 μῆνιν Απολλωνος, ἐκατηβελεταο ανακτος. Τοιγαρ  
 the-wrath of-Apollo, the-far-darting king. Therefore  
 εγων ερεω· δε συ, συνθεο, και ομοσσον μοι, ἦ  
 I tell-it: but thou, covenant, and swear to-me, that-surely  
 μεν αρηξειν μοι προφρων επεσιν και  
 indeed thou-wilt-assist me readily with-words and  
 χερσιν. Γαρ ἦ οἶομαι ανδρα χολωσεμεν,  
 with-hands. For surely I-think that-a-man will-be-enraged,  
 ὃς μεγα κρατει παντων Αργειων, και οί †  
 who greatly is-mightier than-all Argives, and him  
 Αχαιοι πειθονται. Γαρ βασιλευς κρεισων ὅτε  
 the-Achæans obey, For a-king is-too-mighty when  
 χωσεται χερῆι ανδρι· γαρ ειπερ-τε 80  
 he-shall-be-enraged with-an-inferior man: for although  
 και αυτημαρ γε καταπειψη ‡ χολον,  
 even on-the-very-day indeed he-should-digest his-choler,

\* Ὅς is often put for αυτος in the Attic dialect.

† Οί “ him ” is here put for ὃ “ whom ; ” the pronoun demonstra-  
 tive being often used for the relative in a different case, in the continua-  
 tion of a proposition beginning with a relative.

‡ This metaphor is employed in like manner by *Shakspeare*—

“ You shall digest the venom of your spleen,  
 Though it do split you.”

αλλα-γε και μετοπισθεν εχει κοτον εν εοϊσι στηθεσιν,  
 yet-surely even afterwards he-has hatred in his breast,  
 οφρα τελεσση· δε συ, φρασαι, ει σαωσεις.  
 until he-fulfil-it: but thou, say, whether thou-wilt-save  
 με.”  
 me.”

Δε Αχιλλευς ωκυς ποδας απαιβομενος προσεφη  
 And Achilles swift of-feet answering addressed  
 τον· “Θαρσησας μαλα, ειπε  
 him: “ Having-taken-confidence by-all-means, declare  
 85 θεοπροπιον ο-τι οϊσθα. Γαρ ου, μα  
 the-divination whatever thou-knowest. For no, by  
 Απολλωνα φιλον Διϊ, ᾗ-τε συ, Καλχαν,  
 Apollo dear to-Jove, and-to-whom thou, Calchas,  
 ευχομενος, αναφαινεις θεοπροπιας Δαναοϊσι, ουτις  
 praying, shewest divinations to-the-Danai, no-one  
 συμπαντων Δαναων, εμευ ζωντος και δερκομενοιο  
 of-all the-Danai, I living and seeing  
 επι χθονι, ποισει σοι βαρειας χειρας παρα κοιλης  
 on earth, shall-lay-on thee heavy hands near the-hollow  
 90 νησι· ουδε ην\* ειπης Αγαμεμνονα, ος νυν  
 ships: not-even if thou-should-say Agamemnon, who now  
 ευχεται ειναι πολλον αριστος ενι στρατω.”  
 boasts to-be far the-chief in the-army.”  
 Και τοτε δη αμυμων μαντις· θαρσησε,  
 And then indeed the-blameless prophet took-confidence,

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\* In past actions, ει is put without αν or κε with the optative mood; in present or future actions, ει κε, εαν, or ην, is put with the subjunctive.

και ηυδα· “ ‘Ογε αρα ουτε επιμεμφεται ευχωλῆς  
 and spoke: “ He truly neither blames-you *for-a-vow*  
 ουτε ἑκατομβης· αλλα ἔνεκα αρητῆρος, ὄν  
 nor hecatomb; but on-account-of *the-priest*, whom  
 Αγαμεμνων ητιμησε, ουδε απελῦσε θυγατρα, και  
 Agamemnon dishonoured, nor released *his-daughter*, and  
 ουκ-απεδεξατο αποινα. Τούνεκα αρα Ἐκηβολος 95  
 received-not ransoms, For-this then *the-Far-darter*  
 εδωκεν αλγεα, ηδε ετι δωσει· ουδε ὄγε πριν  
 has-given woes, and still will-give: nor will-he [before]  
 αφεξει βαρειας χειρας λοιμοῖο, πριν\* γε  
 hold-off *the-heavy* hands of-*the-plague*, before at-least  
 απο-δομεναι φιλω πατρι ἑλικωπιδα κουρην  
 we-give-back to-*her-dear* father *the-dark-eyed* maid.  
 απριατην, αναποινον, αγειν-τε ιερην ἑκατομβην ες  
 unbought, unransomed, and-carry a-sacred hecatomb to  
 Χρυσην· τοτε ιλασάμενοι κεν-πεπιθοιμεν μιν.” 100  
 Chrysa: then having-suppliated we-might-persuade him.”

‘Ογε ητοι ὡς ειπων, αρα ἔζετο κατα· δε  
 He truly thus having-spoken, then sat down: and

τοῖσι ανεστη ἦρως Ατρειδης, ευρυκρειων Αγα-  
 to-them rose-up *the-hero* Atreus'-son, wide-ruling Αγα-  
 μεμνων, αχθυμενος· δε αμφιμελαιναι φρενες πιμ-  
 memnon, indignant: and *his-darkened* mind was-  
 πλαντο μεγα μενεος, δε οί οσσε εικτην λαμπε-  
 filled greatly with-rage, and his eyes were-like spark-

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\* The comparative adverb πριν is often repeated in a Greek sen-  
 tence, where the word “ before,” its equivalent in English, is com-  
 monly expressed but *once*.

τωντι πυρι\* πρωτιστα\* κακα οσσομενος Καλχαντα  
 ling fire: first-of-all fiercely eyeing Calchas

105 προσειπε  
 he-addressed-him:

“ Μαντι κακῶν, ου πωποτε εἶπας μοι  
 “ Prophet of-ills, not at-any-time hast-thou-spoken to-me

το κρηγυον\* αιει τα κακα εστι φιλα τοι  
 that-which-is grateful; always these ills are dear to-thee

φρεσι μαντευεσθαι· δε ουδε πω εἶπας τι  
 in-mind to-forebode: but neither ever hast-thou-spoken any

εσθλον επος, ουδε ετελεσσας. Και νυν θεοπροπειων  
 good word, nor fulfilled-it, And now divining

εν Δαναοῖσι αγορευεις, ως δη  
 amongst the-Danai thou-haranguest, as-if in-truth

110 ἐνεκα τούδε Ἐκηβολος τευχει αλγεα σφιν,  
 on-account-of this the-Far-darter works woes for-them,

οὔνεκα εγω ουκ-εθελον δεξασθαι αγλαα αποινα  
 for-that I was-not-willing to-receive the-splendid ransoms

κουρης· Χρυσηιδος· επει βουλομαι πολυ εχειν  
 of-the-damsel Chryseis: since I-wish much to-have

αυτην οικoi· και-γαρ ρα προβεβουλα Κλυταιμνηστρης  
 her at-home: for her indeed I-prefer-to Clytemnestra

<sup>LAWFUL</sup> κουριδιης αλοχου· επει εστι ου χειριων εθεν, ου  
 my-virgin<sup>(v)</sup> bride; since she-is not inferior to-her, neither

δεμας,† ουδε φυην, ουτε αρα φρενας, ουτε τι  
 in-person, nor in-native-grace, nor indeed in-mind, nor at-all

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

† An accusative case may always be put either with verbs or with adjectives in the sense of “with respect to,” the preposition *κατα* being understood.

εργα. Ἀλλὰ καὶ ὡς ἐθελῶ δομεναὶ 115  
*in-accomplishments. But even so I-am-willing to-give-her*  
 παλιν, εἰ τογέ ἀμεινον. Ἐγὼ βουλομαι λαον  
*back, if this-indeed is-better. I wish the-people*  
 ἐμμεναὶ σοον, ἢ ἀπολεσθαι. Ἀυτὰρ αὐτικά  
*to-be safe, or myself-to-perish, But-then immediately*  
 ἔτοιμασατε ἐμοὶ γερας, ὄφρα ἐγὼ μὴ οἶος  
*make-ready for-me a-reward, that I-may-be not alone*  
 Ἀργείων ἀγεραστος· ἐπεὶ οὐδε-εοικε. Γὰρ  
*of-the-Argives unrewarded; since it-is-not-fitting. For*  
 πάντες λεισσετε τογέ, ὃ μοι-γερας ἐρχεται ἀλλῆ." 120  
*you-all see this, that my-reward is-going elsewhere."*

Δε εἰπετα ποδαρκῆς δῖος Ἀχιλλεύς ἠμειβετο  
 And then swift-footed divine Achilles answered  
 τόν· "Κυδιστε Ἀτρεΐδῃ, πάντων φιλοκτεανω-  
 him: "Most-glorious son-of-Atreus, of-all-men most-fond of-  
 τατε, γὰρ\* πῶς μεγαθυμοὶ† Ἀχαιοὶ δωσουσι γερας  
 wealth, for how-will the-magnanimous Greeks give a-reward  
 τοι; οὐδε τι πῶ ἰδμεν πολλὰ  
 to-thee? neither by-any-means yet do-we-know-of many  
 ξυνηΐα κειμενα· ἀλλὰ τα‡ μὲν ἐξε-  
 common-treasures laid-up; but what-things indeed we-have-  
 πραθομεν πολιῶν, τὰ δεδασται· δε οὐκ-επεοικε 125  
 left-from cities, these are-divided: and it-is-not-meet

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

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

‡ In Ionic and Doric writers, the article is often put for the pronoun *relative*, as well as for the pronoun *demonstrative*: Thus τὸ μὲν is here put for ἃ μὲν, and the following τὰ for ταῦτα.

λαους επαγειρειν ταῦτα παλιλλογα.  
that-*the*-people bring-together these-*things* again-collected.

Αλλα νῦν συ μεν προες τηνδε θεῶ,  
But now do-thou indeed send-forth this-*maiden* to-*the*-God,

αυταρ Αχαιοι αποτισομεν τριπλη̄ τετραπλη̄-τε,  
and-then *we*-Greeks will-repay-*thee* threefold and-fourfold,

αικε ποθι Ζευς δῶσι εξαλαπαξαι ευτειχεον πολιν  
if ever Jove give-*us* to-lay-waste *the*-well-walled city

Τροην.”

Troy.”

130 Δε κρειων Αγαμεμνων απαιμβομενος προσεφη τον  
But king Agamemnon answering addressed him :

“ Μηδε οὔτως, περ εων αγαθος,\* θεοεικελε Αχιλλεῦ,  
“ Do-not thus, although being valiant, O-godlike Achilles,

κλεπτε νοψ' επει ου-παρελευσεαι,  
deceive in-thought, since thou-wilt-not-overreach-*me*,

ουδε πεισεις με. Η-εθελεις, οφρα αυτος†  
nor wilt-thou-persuade me. Dost-thou-wish, that thyself

εχης γερας, αυταρ εμε ἦσθαι αὔτως  
should-have a-reward, but that-I should-sit idly

δευομενον; δε κελεαι με αποδοῦναι τηνδε;  
wanting-*one*? and biddest-thou me to-give-back this-*maiden*?

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

† The pronoun *αυτος* has *three* significations : when coming *before* the verb, it signifies “ self,” as in this instance ; when *after* the verb, it signifies merely “ him, her, it,” as in line 112 ; when combined with the *article*, it signifies “ the same ;” but this last use of the pronoun is not so common in Homer as in Attic writers.

αλλα ει μεν μεγαθυμοι Αχαιοι δωσουσι 135  
but if indeed *the-magnanimous* Greeks will-give-me

γερας, αρσαντες κατα θυμον, οπως εσται  
a-prize, suiting-it to my-mind, so-that it-shall-be

ανταξιον.\* δε ει κε-δωωσιν  
worthy-as-recompence—'tis-well: but if they-give-it

μη, δε εγω ιων αυτος κεν-ελωμαι η τεον γερας, η  
not, then I going myself will-take either thy reward, or

ελων Αιαντος, η Οδυσηος αξω  
having-taken *that-of-Ajax*, or of-Ulysses, I-will-lead-it-away:

δε ο κεν-κεχολωσεται, ον κεν-ικωμαι. Αλλα  
and he will-be-enraged, on-whomsoever I-shall-come.. But

ητοι μεν ταυτα και αυτις μεταφρασομεσθα. 140  
truly indeed these-*things* even hereafter we-will-consider.

Δε νυν αγε, ερυσσομεν μελαιναν νηα εις διαν†  
And now come, let-us launch a-black ship into *the-divine*

αλα, δε αγειρομεν ερετας ες επιτηδες, δε θειο-  
sea, and let-us-collect rowers within suitably, and let-us-

μεν ες εκατομβην, δε βησομεν‡ ανα  
place within-it a-hecatomb, and let-us-put on-board

καλλιπαρηον Χρυσηιδα αυτην· δε εστω τις  
fair-cheeked Chryseis herself: and let-there-be some

\* This suppression of the *consequent*, καλῶς ἔξει "well and good," is a common ellipsis with Greek writers, when two propositions are opposed to one another, and the result of the *antecedent* of the former is too obvious to require explanation. The word omitted is about equivalent to Falstaff's "So."

† The frequency of this epithet in Homer may perhaps be offensive to modern fastidiousness; but considering that in ancient times every river had its tutelary deity, and every hero his paternal god, we can scarcely be surprised at the constant attribution of divinity to this "mirror of eternity."

‡ See the note to line 62.



εἷς ἄρχος, βουλευφορος ἀνὴρ, ἢ Αἴας, ἢ  
 one commander, a-counsel-bearing man, either Ajax, or  
 145 Ἰδομενεύς, ἢ δῖος Ὀδυσσεύς, ἢ εὖ σὺ, Πηλεΐδῃ,  
 Idomeneus, or divine Ulysses, or thou, Pelides,  
 ἐκπαγλοτάτῃ πάντων ἀνδρῶν, ὅφρα ἰλάσσειαι  
 most-terrible of-all, men, that thou-mayest-propitiate  
 ἡμῖν Ἐκαεργόν, ῥέξας ἱέρα.”  
 to-us *the*-Far-Smiter, having-performed *the*-sacred-rites.”

Δε ἀρὰ Ἀχιλλεύς ὤχους ποδᾶς ἰδὼν ὑπόδρα προσ-  
 But then Achilles swift of-feet looking sternly ad-  
 ἔφη τὸν· “ὦ μοι, ἐπιειμένε ἀναιδείην,  
 dressed him : “O me, *thou-man*-clothed-with shamelessness,  
 150 κερδαλεοφρον, πῶς τις Ἀχαιῶν προφρων  
 gainful-minded, how should-any-one of-*the*-Greeks readily  
 πειθῆται τοι ἐπεσιν, ἢ ἐλθεμεναὶ ὄδον, ἢ  
 be-persuaded by-thee in-words, either to-go a-march, or  
 μαχεσθαι ἰφί ἀνδράσιν; Γὰρ ἐγὼ οὐ-ἠλυθὸν δεῦρο  
 to-fight bravely with-men? For I came-not hither  
 ἔνεκα ἀιχμητᾶων Τρωῶν μαχησομένους· ἐπεὶ  
 on-account-of *the*-warrior Trojans about-fighting: since  
 εἰσιν οὐτι αἰτιοὶ μοι. Γὰρ οὐ πώποτε  
 they-are not-at-all blameable by-me.. For not at-any-time  
 ἤλασαν ἑμας βούς, οὐδὲ μὲν ἵππους, οὐτε  
 have-they-driven-off my kine, nor indeed *my*-horses, nor  
 155 ποτε ἐν ἐριβωλακί Φθίῃ, βωτιανείρῃ, ἐδηλησαντο  
 ever in deep-soiled Phthia, nurse-of-heroes, have-they-injured  
 καρπὸν· ἐπεὶ μετὰξυ τέ μαλα πολλὰ σκιοεντα  
*my*-fruit: since between-*us* are-both very many shady  
 οὐρεᾶ, ἠχηεσσα-τε θάλασσα· ἀλλὰ ἔσπομεθα  
 mountains, and-a-roaring sea: but we-followed

ἄμα σοι, ὦ μεγα αναιδες, οφρα συ χαιρης,  
 with thee, O very shameless-one, that thou mayest-rejoice,  
 αρνυμενοι τιμην Μενελαῶφ, σοι-τε, κυνῶπα,  
 gaining honour for-Menelaus, and-for-thee, dog-faced,  
 προς Τρωων· τῶν μετατρεπη ουτι, ουδε  
 from *the*-Trojans; which *benefits* thou-heedest not-at-all, nor  
 αλεγιζεις· και δη απειλεις αυτος αφαιρη- 160  
 carest-for: and indeed thou-threatenest thyself to-be-about-  
 σεσθαι μοι γερας, επι ᾧ εμογησα πολλα,  
 to-take from-me *the*-reward, for which I-toiled many-a-time,  
 δε υἱες Αχαιῶν δοσαν μοι. Ου ποτε  
 and-which *the*-sons of-*the*-Greeks gave to-me. Not ever  
 μεν εχω γερας ἴσον σοι, ὅποτε\* Αχαιοι  
 indeed have-I a-reward equal with-thee, whenever *the*-Greeks  
 εκπερσωσι εὔναιομενον πτολιεθρον Τρωων.† Αλλα 165  
 overthrow a-well-inhabited citadel of-*the*-Trojans. But  
 εμαι χεῖρες μεν διεπουσι το πλείον πολυαῖ-  
 my hands indeed go-through the greater-*share* of-*the*-  
 κος πολεμοιο· αταρ ην ποτε δασμος ἱκηται, σοι  
 rushing war; yet if ever a-division comes, to-thee  
 το πολυ μεῖζον γερας, δε εγω ερχομαι επι νῆας,  
 is-the much greater reward, and I come to *the*-ships,  
 εχων ολιγον-τε φιλον-τε, επην κεκαμω  
 having *one* both-little and-*that*-dear, when I-am-wearied-*with*

\* The particles *ὅτε*, *ὅποτε*, &c. when used with the *subjunctive* mood, are more regularly compounded with *αν*—becoming *ὅταν*, *ὅποταν*, &c.—The simple particle combined with this mood is only found in Homer.

† Before laying siege to the city of Troy, the Greeks had taken many inferior towns, dependent on that capital.

πολεμιζων. Δε νῦν εἶμι\* Φθιηνδε, επειη εστιν  
battling. But now I-shall-go to-Phthia, since . . it-is

πολυ φερτερον μεν οικαδε συν κορωνισιν νηυσι·  
much better to-go home with my-crook-beaked ships:

170 ουδε οἶω σε, εων† ενθαδε ατιμος, αφυ-  
nor do-I-think that-thou, being here dishonoured, wilt-  
ξειν αφενος‡ και πλουτον.”  
acquire gain and riches.”

Δε επειτα Αγαμεμνων αναξ ανδρων ημειβετο τον·  
But then Agamemnon king of-men answered him·

“ Φεῦγε μαλα, ει τοι-θυμος επεσυται· ουδε εγω-  
“ Fly by-all-means, if thy-mind is-so-incited: nor do-I-at-

γε λισσομαι σε μενειν εινεκα εμεῖο·  
least entreat thee to-remain on-account-of me: there are

παρα εμοιγε και αλλοι οί κε-τιμησουσι με· δε  
with me also others who will-honour me: but

175 μαλιστα μητιετα Ζευς. Δε εσσι εχθιστος  
especially provident Jove. But thou-art most-hateful

μοι Διοτρεφεων βασιληων· γαρ ερις-τε αιει  
to-me of-Jove-cherished kings; for strife is always

φιλη τοι, πολεμοι-τε, μαχαι-τε. Ει εσσι μαλα  
dear to-thee, and-wars, and-battles. If thou-art very

\* This form of the verb εἶμι serves both for the present and the future tense.

† The *nominative* case is here irregularly used, as the pronoun *σε* would seem to require the *accusative* *ατιμον εοντα*; unless this case be taken *absolutely* for the *genitive*.

‡ Sometimes in Homer two or more words of nearly the same signification are combined in a verse, where one of them might have been sufficiently expressive: but their respective senses may always be distinguished absolutely, if not with relation to the particular occasion. Thus *αφενος* means “a year’s revenue” (*αφ’ ενου*), and *πλουτος* “wealth in general.”

καρτερος, θεος-που\* εδωκεν τογε σοι. Ιων οικαδε  
 strong, some-god gave this to-thee Going home  
 συν-τε σῆς νηυσι, και σοῖς ἑταροισι, ανασσε  
 both-with thy ships, and thy companions, king-it  
 Μυρμιδονεσιν· δε εγω αλεγιζω ουκ σεθεν, ουδε οθο- 180  
 over-Myrmidons; but I care not for-thee, nor do-I-  
 μᾶι κοτεοντος· δε ὧδε απειλησω τοι· ὡς  
 heed thee-chafing:| but thus I-will-threaten thee| since  
 Φοῖβος Απολλων αφαιρεῖται μετ' Χρυσηιδα, την  
 Phœbus Apollo takes-from me Chryseis, her  
 μεν εγω πεμψω συν-τε εμῇ νηϊ, και εμοῖς  
 indeed I will-send both-with my-own ship, and my-own  
 ἑταροισι· δε εγω κε-αγω‡ καλλιπαρην Βρισηιδα,  
 companions; but I will-lead-away fair-cheeked Briseis,  
 το-σου γερας, αυτος ιων κλισιηνδε· οφρα 185  
 thy reward, myself going to-the-tent:; that  
 ειδῆς εὔ ὅσον εμι φερτερος σεθεν,§  
 thou-mayest-know well how-much I-am mightier than-thou,  
 δε· και αλλος στυγερη φασθαι ἴσον  
 and also another may-dread to-declare-himself equal  
 εμοι, και ὁμοιωθημεναι αυτην.”  
 with-me, and and-to-be-compared in-opposition.”

\* The particle *που* is of extensive use; serving to give an indefinite signification to person, time, or place.

† Greek verbs signifying “to take any thing from one” have a double accusative, admitting in the same case not only the immediate object, but also the more remote, which in most other languages is expressed by the dative.

‡ The subjunctive mood is sometimes put with *αν* or *κε* instead of the future indicative: in this place *κ'αγω* is equivalent to *αξω*. So again in line 205.

§ *σεθεν* is the poetic form for *σου*: the genitive case being used after the comparative degree when the conjunction *η* is omitted

- Ὡς φάτο· δε γενετο αχος Πηλειωνι,  
 Thus he-spoke; and there-arose pain to-Peleus'-son,  
 δε οί-ἦτορ μερμηριξεν διανδιχα εν λασιοισι\*  
 and his-heart meditated two-ways in his-rough  
 190 στηθεσσιν, η δγε ερυσσαμενος οξυ φασγανον  
 breasts, whether he having-drawn his-sharp sword  
 παρα μηροῦ, αναστησειεν τους† μεν, δε ο  
 from his-thigh, should-remove them indeed, and he  
 εναριξοι Ατρειδην, ηε παυσειεν χολον, ερη-  
 should-slay Atreus'-son, or should-check his-wrath, and-  
 τυσειε-τε θυμον. Ἐως ο ὠρμαινε ταῦτα  
 repress his-anger. Whilst he was-revolving these-things  
 κατα φρενα και κατα θυμον, δε ἔλκετο εκ  
 in his-thought and in his-soul, and was-drawing from  
 κολεοῖο μεγα ξιφος· δε Αθηνη ἦλθε ουρανοθεν·  
 the-sheath the-great sword; then Minerva came from-heaven:  
 195 γαρ λευκωλενος θεα . Ἡρη ἦκε προ, φιλε-  
 for the-white-armed goddess Juno sent-her forth, both-  
 λεουσα-τε, κηδομενη-τε αμφω ὁμῶς θυμῷ· δε  
 loving, and-caring-for them-both alike in-her-soul: and

\* Λασιοισι, rough, hairy. These *continual* epithets, common in Homer, referring to qualities unconnected with the subject in question, seem rather harsh in translation, as being remote from modern use: but such words were combined so constantly in Greek poetry, that they probably conveyed no idea of incongruity—being considered as a necessary accompaniment to the general term without reference to the particular occasion. Here indeed the epithet is not entirely without its relative force, as implying the quality of “manliness,” which was now in requisition: other passages, however, cannot be thus reconciled, as, for instance, (Book V. v. 375.) Venus is called “laughter-loving,” when crying with a wound inflicted by Diomed. But the truth is, the attribute and substance must be understood as forming but one term.

† The Greeks sitting between himself and Agamemnon.

στῆ ὀπιθεν, δε ἔλε Πηλειωνα ξανθῆς κομης,  
 she-stood behind, and took Peleus'-son by-his-yellow hair,  
 φαινομενη οἳ, δε ουτις τῶν αλλων  
 showing-herself to-him-alone, and no-one of-the others  
 ὄρατο· δε Αχιλευς θαμβησεν, δε τραπετο μετα·  
 saw-her: and Achilles startled, and turned-himself back:  
 δε αυτικα εγνω Παλλαδα Αθηναιην· δε οί-οσσε 200  
 and immediately he-knew Pallas Minerva: and her-eyes  
 φανθεν δεινω· και φωνησας προ-  
 shone terrible: and having-found-his-voice he-ad-  
 σηνδα μιν πτεροεντα επεα· “ Τιπτε αὔτε, τεκος  
 dressed-to her winged words; “ Why thus, child  
 Αιγιοχοιο Διος, ειληλουθας; η ινα  
 of-Ægis-bearing Jove, hast-thou-come? whether that  
 ιδης ὑβριν Αγαμεμνονος Ατρειδᾶο;  
 thou-mayst-see the-insolence of-Agamemnon Atreus'-son?  
 αλλα εξ-ερεω τοι δε το και οἷω τετελεσ-  
 but I-plainly-tell thee and this also I-think will-be-accom-  
 θαι, ποτε ταχα αν-ολεσση θυμον ἦς 205  
 plished, at-some-time soon he-will-lose his-life through-his  
 ὑπεροπλιησι.”\*  
 haughtiness.”

Δε γλαυκῶπις† θεα Αθηνη προσειπε τον  
 But the-blue-eyed goddess Minerva addressed him

\* The Ionic form for the dative plural αἷς ὑπεροπλιας.

† There has been some controversy respecting the precise colour here attributed to the eyes of this goddess. Some commentators give the preference to “ blue;” others favour a “ dark-grey;” and one late eminent critic strenuously advocates a “ green.”

αὔτε· “ Εγὼ ἦλθον οὐρανοθεν παυσουσα τεον μενος,  
 in-turn; “ I came from-heaven about-checking thy rage,  
 αἰ κε-πιθῆναι· δε λευκωλενος θεα Ἥρη  
 if thou-wilt-obey: and *the*-white-armed goddess Juno  
 ἤκε με προ, φιλεουσα-τε κηδομενη-τε ἀμφω ὁμῶς  
 sent me forth, both-loving and-caring-for-you both alike  
 θυμῶ. Ἀλλὰ ἀγε, λῆγε ἐριδος, μηδε ἔλκεο  
 in-soul. But come, cease-from contention, nor draw

210 ξίφος χειρὶ· ἀλλὰ ἦτοι οὐειδισον ἐπεσιν  
*the*-sword with-*thy*-hand: but yet reproach-*him* with-words  
 μεν ὡς-περ ἐσεται.\* Γὰρ ὧδε ἐξερῶ,  
 indeed just-as they-shall-be. For thus I-will-plainly-tell,  
 το-τε ἐσται καὶ τετελεσμενον· καὶ τοι  
 and-this will-be also accomplished: even to-thee  
 ποτε τρις τοσσα ἀγλαα δῶρα παρεσ-  
 at-some-time thrice so-many splendid gifts will-be-  
 σεται, εἴνεκα τῆσδε ὕβριος· δε συ,  
 presented, on-account-of this insolence: but thou,  
 ἴσχεο, δε πειθεο ἡμῖν.”  
 restrain-thyself, and be-obedient to-us.”

210 Δε Ἀχιλλεύς ὠκυς ποδας ἀπαμειβομένος προσεφῆ  
 And Achilles swift of-feet answering addressed  
 τὴν· “ Χρῆ μεν, θεα, εἰρυσασθαι σφωῖτερον ἐπος  
 her: “ It-is-fit indeed, O-goddess, to-observe thy word  
 γε, καὶ-περ μάλα κεχολωμένον θυμῶ· γὰρ  
 at-least, although much enraged in-soul: for

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\* As words shall present themselves.

ὥς αμεινον. Ὅσκει επιπειθεται θεοῖς, αὐτοῦ  
 so *it-will-be* better. Whoever obeys *the-gods*, him  
 τε μαλα εκλυον.\*  
 also readily they-hear."

Ἦ, και σχεθε βαρεΐαν χεΐρα επι αργυρευ  
 He-spoke, and pressed *his-heavy* hand upon *the-silver*  
 κωπη· δε ὦσε μεγα ξιφος αφ ες κουλεον, 220  
 hilt: and he-thrust *the-great* sword back into *the-sheath*,  
 ουδε απιθησε μυθω Αθηναιης· δε ἡ βεβηκει  
 nor disobeyed *the-word* of-Minerva: but she was-gone  
 Ουλυμπονδε,† ες δωματα αιγιοχοιο Διος, μετα  
 to-Olympus, to *the-domes* of-Ægis-bearing Jove, to  
 αλλους δαιμονας. Δε Πηλειδης εξαῦτις προσειπε  
*the-other* deities. But Peleus'-son forthwith addressed  
 Ατρειδην αταρτηροῖς επεεσσιν, και λῆγε ουπω  
 the-son-of-Atreus with-infuriate words, and ceased not-yet  
 χολοιο·  
 from-rage:

“ Οινοβαρες εχων ομματα κυνος, δε 225  
 “ Heavy-with-wine, having eyes of-hound, but  
 κραδιην ελαφοιο, ουτε ποτε τετληκας θυμῶ  
 heart of-deer, neither ever hast-thou-dared in-soul  
 θωρηχθῆναι ες πολεμον ἅμα λαῶ, ουτε  
 to-be-armed for war together with-*the-people*, nor  
 ιεναι λοχονδε συν αριστηεσσιν Αχαιῶν· τοδε  
 to-go to-ambush with *the-chiefs* of-*the-Achæans*: this

\* See note to line 37.

† The particle δε is thus attached to nouns in the sense of ες, when motion toward a place is signified; as the particle δε, in the sense of απο, when motion from a place is denoted — ουρανοθεν, line 209.



εἶδεται τοι εἶναι κηρ. Ἦ εστι πολυ λωῖον κατα  
 seems to-thee to-be death. Truly it-is much better through  
 ευρυν στρατον Αχαιῶν αποαιρεῖσθαι δῶρα,  
*the-wide army of-the-Achæans to-force-away gifts from*  
 230 ὅστις εἶπῃ αντιον σεθεν· βασιλευς  
 whoever may-speak against thee: *thou-art-a-king*  
 δημοβορος, επει ανασσεις ουτιδανοῖσιν·  
 devouring-*the-people*, because thou-rulest worthless-*men*:  
 γαρ ἦ, Ατρειδη, νῦν ὑστατα  
 for surely *otherwise*, Atrides, now for-the-last-time  
 αν-λωβησαιο. Αλλα εξ-ερεω τοι και  
 thou-wouldst-have-insulted. But I-plainly-tell thee, and  
 ομοῦμαι μεγαν ὄρκον επι· ναι μα τοδε σκῆπτρον,  
 I-will-swear a-great oath besides: yea by this sceptre,  
 το μεν ουποτε φυσει φυλλα και οζους,  
 which indeed never will-bring-forth leaves and branches,  
 235 επειδη πρῶτα λελοιπεν τομην\* εν ορεσσι, ουδε  
 since first it-left *its-trunk* on *the-mountains*, nor  
 αναθηλησει· γαρ ῥα χαλκος ελεψε  
 will-bud-again: for indeed brass hath-stripped  
 φυλλα-τε και φλοιον περι ἐ· νῦν αὔτε  
 both-leaves and bark around it: now in-turn  
 υἱες Αχαιῶν δικασπολοι φορευουσι μιν εν  
*the-sons of-the-Achæans* awarding-justice bear it in  
 παλαμης, οἱ τε ειρναται θεμιστας προς Διος· δε  
*their-hands*, who also hold laws from Jove: and  
 ὁ εσσεται μεγας ὄρκος τοι· ἦ ποτε  
 this shall-be *the-great* oath to-thee: \ surely at-some-time

\* Τομην, "the cutting," is here used to express the part whence it was cut.

ποθη Ἀχιλλῆος ἵξεται υἱας Ἀχαιῶν  
 regret for-Achilles shall-come-upon *the*-sons of-*the*-Achæans  
 ξυμπαντας· δε ουτι δυνησαι χρασμεῖν τοῖς, 240  
 all-together: and not-at-all shalt-thou-be-able to-avail them,  
 περ αχθυμενος, εὔτε πολλοι αν-πιπτωσι θνησκοντες  
 though anguished, when many shall-fall dying  
 ὑπο ανδροφονοιῳ Ἐκτορος\* δε συ χωμενος αμυξεις  
 by destroying Hector: and thou enraged wilt-fret  
 θυμον ενδοθι, οτι ετισας ουδεν  
 thy-soul within, because thou-honouredst not-at-all  
 αριστον ἰ Αχαιῶν.”  
 the-bravest of-*the*-Achæans.”

Ὡς φατο Πηλειδης· δε βαλε ποτι γαιη 245  
 Thus spoke Peleus'-son: and cast upon *the*-earth  
 σκῆπτρον πεπαρμενον χρυσειοις ἡλοισι· δε αυτος  
 his-sceptre pierced with-golden studs: and himself  
 ἐξετο. Δε Ατρειδης ἐτερωθεν εμηνιε·  
 sat-down, And Atreus'-son on-the-other-side was-wroth.:  
 δε ἠδυεπης Νεστωρ ανορουσε τοῖσι, λιγυς  
 but sweet-spoken Nestor rose-up to-them, *the*-high-toned  
 αγορητης Πυλιων, και απο τοῦ γλωσσης ῥεεν  
 orator of-*the*-Pylians, and from his tongue flowed  
 αυδη γλυκιων μελιτος. Δε τῷ μεν ηδη  
 a-voice sweeter than-honey. And with-him indeed already

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\* This epithet of “man-slaying” is not meant as a reproach, but as a praise of the prowess of this warrior.

250 δυο γενεαι μεροπων\* ανθρωπων εφθια-  
 two generations of-speech-gifted men had-passed-  
 το, οί προσθεν τραφεν άμα ηδε εγενοντο οί  
 away, who aforetime were-bred together and born with-him  
 εν ηγαθηρ Πυλω, δε ανασσεν μετα τριτατοισιν.  
 in sacred Pylos, and he-was-reigning amongst *the*-third.  
 ‘Ος εϋφρονεων αγορησατο σφιν, και μετεειπεν  
 He well-intentioned harangued them, and spoke-amongst  
 “ Ω ποποι,† η μεγα πενθος ικανει Αχαιϊδα  
 them: “O gods, surely a-mighty woe is-come-on *the*-Achæan  
 255 γαιαν. Ή Πριαμος κεν-γηθησαι, παϊδες-τε Πριαμοιο,  
 land. Surely Priam would-rejoice, and-*the*-sons of-Priam,  
 αλλοι-τε Τρωες κεν-κεχαροιατο μεγα θυμῳ, ει  
 and-*the*-other Trojans would-exult mightily in-soul, if  
 πυθοιατο σφῳιν μαρναμενοιϊν παντα ταδε,  
 they-should-hear of-you-two contending *in*-all these-*things*,  
 οί εστε μεν περι Δαναῶν βουλη, δε περι‡  
 who are indeed above *the*-Grecians in-counsel, and above-*them*  
 μαχεσθαι. Αλλα πιθεσθε· δε αμφω εστον  
 in-fighting. But be-ye-persuaded: and both-*of*-you are

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\* Μεροπων, “ voice-dividing ”—whose voice is resolvable into distinct sounds, from μειρω to divide, and οψ a voice.

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

‡ Prepositions, in composition with verbs, being always used *adverbially*—when the same word is to be repeated, the preposition is often used alone; particularly with the verb εμι, as in this passage.

νεωτερω εμείο. Γαρ εγω ποτε ηδη ὠμι-  
 younger than-I. For I-myself some-time ere-now have-  
 λησα ανδρασιν και αρειοσιν ηπερ ὑμῖν,\* 260  
 accompanied with-men even more-warlike than you,  
 και ουποτε οίγε-αθεριζον με.† Γαρ ου πω  
 and never did-they-contemn me. For not yet  
 ιδον, ουδε ιδωμαι τοιους ανερας, οἶον Πειρι-  
 have-I-seen, nor shall-I-see such men, as both-  
 θοου-τε, Δρυαντα-τε ποιμενα λαῶν, Και-  
 Pirithous, and-Dryas shepherd of-his-people, and-  
 νεα-τε, Εξαδιου-τε, και αντιθεον Πολυφημον, Θη-  
 Cæneus, and-Exadius, and god-like Polyphemus, and-  
 σεα-τε Αιγειδην, επιεικελον αθανατοισι. Δη 265  
 Theseus Ægeus'-son, like to-the-immortals. | Surely  
 κείνοι τραφεν καρτιστοι επιχθονιων ανδρῶν· εσαν  
 they were-bred the-bravest of-earthly men: they-were  
 μεν καρτιστοι, και εμαχοντο καρτιστοις, ορε-  
 indeed the-bravest, and fought with-the-bravest, with-  
 σκωοισι φηρσιν, και εκπαγλως απολεσσαν.  
 mountain-haunting centaurs, and terribly destroyed-them.  
 Και μεν εγω μεθομιλεον τοῖσι, ελθῶν εκ  
 And indeed I accompanied-with them, having-come from

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

† This construction of αθεριζον with the accusative is not very regular; as verbs signifying "to concern oneself about any thing," or their contraries, are generally joined with a genitive case. — See line 180.

- 270 Πυλου, ἐξ Απιδης γαιης τηλοθεν· γαρ αὐτὰ  
 Pylos, from *the*-Arian land far-off: for themselves  
 καλεσαντο· και εγω μαχομην κατα εμαυτον· \*  
 called-*me*-to-them: and I fought according-to myself:  
 δε ουτις τῶν, οί νῦν εἰσιν επιχθονιοι βροτοι  
 and no-one of-those, who now are earthly mortals  
 αν-μαχεοιτο κεινοισι· και μεν ξυνιον μευ  
 would-fight with-them: even *they* indeed considered my  
 βουλευων, πειθοντο-τε μυθῳ. Αλλα υμμες και  
 counsels, and-obeyed *my*-word. But ye also  
 πιθεσθε, επει πειθεσθαι αμεινον· μητε συ,  
 be-persuaded, since to-be-persuaded *is*-better: neither thou,
- 275 περ εων αγαθος, αποαιρεο τονδε κουρην,  
 although being noble, take-away-from him *the*-damsel,  
 αλλα εα, ὡς † υἱες Αχαιῶν πρῶτα δοσαν  
 but leave-*her*, since *the*-sons of-*the*-Achæans first gave-*her*  
 γερας οί· μητε συ, Πηλειδη, θελε εριζεμεναι  
 as-a-reward to-him: nor thou, Pelides, wish to-contend  
 βασιλῆϊ αντιβιην· επει ουποτε σκηπτουχος  
 with-*the*-king force-to-force: since never sceptre-bearing  
 βασιλευς, ὥτε Ζευς εδωκεν κῦδος, εμμορε ὁμοιης  
 king, to-whom-also Jove has-given glory, shared like
- 280 τιμῆς. Δε ει συ εσσι καρτερος, δε θεα μητηρ  
 honour. And if thou art brave, and a-goddess mother

---

\* Κατα εμαυτον — according to my best ability.

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

γεινατο σε, αλλα ογε εστιν φερτερος, επει ανασσει  
 bare thee, yet he is superior, since he-reigns-over  
 πλεονεσσιν. Δε συ, Ατρειδη, παυε τεον μενος·  
 greater-numbers. But thou, Atrides, check thy rage:  
 αυταρ εγωγε λισσομαι μεθεμεν χολον Αχιλλῆι,\*  
 yea I-myself intreat-*thee* to-remit *thy*-anger at-Achilles,  
 ος πελεται μεγα ερκος κακοιο πολεμοιο πασιν  
 who is a-great bulwark from-evil war to-all  
 Αχαιοισιν."  
*the*-Achæans."

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

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

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

‡ Verbs signifying mere superiority, or any way involving the idea of a comparative, commonly govern a genitive case; but if the reference is made to an object which is subject to the operation of the action, these verbs are constructed with a dative case.

πᾶσι' . . . ἅτινα οἷω . . . ου-πεισεσθαι. Δε εἰ  
 to-all: in-which-things I-think \* I-shall-not-obey-him. But if  
 290 αἰεν εἰοντες θεοὶ εθεσαν μιν αἰχμητην, προ-  
 the-ever existing gods have-made him a-warrior, do-they-  
 θεουσιν οἱ τουνεκα μυθησασθαι ονειδεα;"  
 permit him on-this-account to-utter reproaches?"

Δε τον αρα διος Αχιλλευς ὑποβληδην ημειβετο.  
 But him then divine Achilles abruptly answered:

“ Ἥ-γαρ κεν-καλειομην δειλος-τε και ουτιδανος,  
 “ Surely I-should-be-called both-timorous and worthless,

εἰ δη ὑπειξομαι σοι πᾶν εργον ὅ-τιτι  
 if indeed I-shall-yield-myself to-thee in-every work whatever

295 κεν-ειπης' επιτελλεο ταῦτα δη αλλοισιν, γαρ  
 thou-mayst-dictate: enjoin these-things indeed to-others, but

μη μοιγε σημαينه' γαρ εγωγε οἷω πεισεσθαι  
 not to-me-at-least give-command: for I think I-shall-obey

σοι ου ετι. Δε ερεω τοι αλλο, δε συ  
 thee no longer. But I-tell thee another-thing, and thou

βαλλεο ἐνι σῆσι φρεσι' εγωγε μεν μαχησομαι ουτι  
 ponder-it in thy mind: I indeed will-fight not-at-all

χερσι, εινεκα κουρης, ουτε σοι, ουτε  
 with-hands, on-account-of a-damsel,† neither with-thee, nor

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

† Achilles rests this distinction on the circumstance of the prize in question being reclaimed by the very army by whom it was bestowed. But even this expression serves to show the estimation in which the fair sex were held in these heroic ages. What would a “ fair-cheeked ladye” in the days of chivalry have thought of such a knight?

τῷ\* αλλῷ, ἐπεὶ γὰρ δόντες ἀφελῆσθε  
 with-any other, since at-least having-given ye-bereave  
 με· δε τῶν ἄλλων ἅ ἐστι μοι παρα 300  
 me-of-her : but of-the other-things which are mine near  
 θοῆ μελαινῇ νηϊ, τῶν οὐκ τι ἀν-φεροῖς,  
 my-swift black ship, of-these not one mayst-thou-carry-off,  
 ἀνελών, ἐμεῖο ἀέκοντος· δε εἰ, ἀγε  
 having-seized-it, I being-unwilling : but if-thou-wilt, come  
 μὴν, πειρησάτω, ἵνα καὶ οἶδε γινώσῃ· αἶψα τοι-  
 then, make-trial, that even these may-know : soon thy-  
 κελαινον αἷμα ἐρωήσει περὶ δούρι.”  
 black blood shall-flow upon my-spear.”

Ὡς τῷγε μαχεσσαμένῳ ἀντιβίοισι ἐπέεσσιν  
 Thus they having-contended with-adverse words  
 ἀνστήτην· δε λῦσαν ἀγορὴν παρα νηυσιν 305  
 stood-up : and they-dissolved the-council near the-ships

Ἀχαιῶν.  
 of-the-Achæans.

Πηλεΐδης μὲν ἦϊε ἐπὶ κλισίας καὶ εἴσας  
 Peleus'-son indeed went to his-tents and equal†  
 νῆας, συν-τε Μενόϊτιάδῃ καὶ οἷς ἑταροῖσιν.  
 ships, both-with Menætius'-son and his-own companions.

Δε ἀρὰ Ἀτρεΐδης προερυσσεν θοὴν νῆα  
 And then Atreus'-son launched-forth a-swift ship

\* τῷ without the accent is used for τινι, from the indefinite pronoun τις.

† This epithet is applied to ships, not as being equal in size to each other, but as being *well-poised* from the equality of their sides.



ἄλαδε,                   δε ἐκρίνεν ἐς εἰκοσιν ἐρετας, δε ἐς  
 on-to-*the*-brine, and chose for-*it* twenty rowers, and in-*it*  
 310 βῆσε                   ἐκατομβῆν θεῶ· δε ἀγων καλλι-  
 he-embarked a-hecatomb for-*the*-god : and leading *the*-fair-  
 παρῆον Χρυσῆϊδα εἶσεν ἀνα· δε πολυ-  
 cheeked Chryseis he-placed-*her* on-board : and much-coun-  
 μητις Οδυσσευς εβῆ ἐν ἀρχος. Οἱ μὲν  
 selling Ulysses went in-*it* as-commander. They indeed  
 ἐπεῖτα ἀναβαντες ἐπέπλεον ὕγρα κελυθα. Δε  
 then having-embarked sailed-on *the*-watery ways. And  
 Ἀτρεΐδης ἀνωγεν λαοὺς ἀπολυμῖναισθαι. Δε  
 Atreus'-son bade *the*-people to-purify-themselves. And  
 οἱ ἀπελυμῖνοντο, καὶ ἐβαλλον λυματα εἰς  
 they purified-themselves, and they-threw *the*-ablutions into  
 ἅλα· δε ἐρδον Ἀπολλωνι τεληεσσας ἑκα-  
*the*-sea : then they-sacrificed to-Apollo perfect heca-  
 315 τομβας ταυρων ἠδὲ αἰγῶν, παρὰ θῆνα ἀτρυ-  
 tombs of-bulls and of-goats, beside *the*-shore of-*the*-un-  
 γετοιο\* ἅλος· δε κνισση ἐλισσομενη περι καπνῶ  
 fruitful brine : and *the*-savour wreathed round *with*-smoke  
 ἴκεν οὐρανόν.  
 reached heaven.

Ὡς οἱ μὲν                   πενοντο                   τα  
 Thus they indeed employed-themselves-in these-*things*  
 κατα στρατόν· δε Ἀγαμέμνων λῆγε οὐ                   ερίδος,  
 about *the*-army : but Agamemnon ceased not from-*the*-strife,

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\* This epithet was natural in an age when navigation was little understood, and the sea was known chiefly by its dangers ; though even now we say " the waste of waters."

την πρῶτον ἐπηπειλήσε Ἀχιλλῆϊ· ἀλλὰ ὄγε προσ- 320  
with-which first he-threatened Achilles: but he ad-  
εἶπε Τάλθυβιον-τε καὶ Εὐρυβατην, τῷ εἶσαν οἱ  
dressed both-Talthybius and Eurybates, who were his  
κηρῦκε καὶ ὀτρηνῶ θεραποντεῖ  
heralds and active ministers:

“ Ἐρχισθὸν κλισίην Ἀχιλλῆος Πηληϊάδεω, ἀγεμεν\*  
“ Go-ye to-the-tent of-Achilles, Peleus'-son, to-bring  
καλλιπαρῆον Βρισηίδα ἔλοντε χεῖρος· δε  
the-fair-cheeked Briseis having-taken-her by-the-hand: but  
εἰ κε-δῶρσιν μὴ, δε ἐγὼ αὐτὸς κεν-ἔλωμαι, ἐλθὼν  
if he-give-her not, then I myself will-take-her, having-come  
σὺν πλεονεσσι· τὸ εἶσται καὶ ῥίγιον  
with more-attendants: which will-be even more-bitter  
οἶ.” 325  
for-him.”

Ὡς εἰπὼν, προΐει, δε ἐπι-ετέλλε  
Thus speaking, he-sent-them-forth, and enjoined  
κοατερόν μῦθον. Δε τῷ ἀέκοντε βατην παοα  
a-harsh word. And they unwilling went along  
θίνα ἀτρυγετοιο ἄλος· δε ἰκεσθην ἐπι-τε  
the-shore of-the-unfruitful brine: and they-arrived both-at  
κλισίας καὶ νῆας Μυρμιδόνων. Δε εὔρον τὸν  
the-tents and ships of-the-Myrmidons. And they-found him

\* ἀγεμεν the Doric form for ἀγειν. — This construction of the infinitive mood with a verb of motion is not uncommon in Greek, though rarely used in Latin. Virgil, however, adopts it in these lines (*Æn.* I. 527.)

“ Non nos aut ferro Libycos populare penates,  
Venimus, aut raptas ad litora vertere prædas.”

ἤμενον παρα κλισίῃ-τε και μελαινη νηϊ· ουδε αρα  
sitting near both-*the*-tent and black ship: nor then

Αχιλλευς γηθησεν ιδων τωγε. Τω μεν ταρ-  
did-Achilles -rejoice having-seen them. They indeed fear-

330 βησαντε, και αιδομενω βασιλῆα, στητην, ουδε προσε-  
ing, and venerating *the*-king, stood, nor did-they-

φωνεον\* μιν τι, ουδε ερεοντο· αυταρ ο εγνω· ενι  
address him at-all, nor did-they-ask-*him*: but he knew in

ἧσιν φρεσι, φωνησεν-τε.

his mind, and-called-to-*them*.

“ Χαιρετε, κηρῦκες, αγγελοι Διος,† ηδε και

“ Welcome, heralds, messengers of-Jove, and also

ανδρῶν· ιτε ἄσσον· ὑμμες ουτι επαιτιοι μοι,  
of-men; come near: ye-*are* not-at-all blameable by-me,

335 αλλα Αγαμεμνων, ος προϊει σφῶϊ εινεκα  
but Agamemnon, who sends-forth you on-account-of

κουρης Βρισηιδος. Αλλα αγε, διογενες Πατροκλεις,  
*the*-maiden Briseïs. But come, Jove-sprung Patroclus,

εξαγε κουρην, και δος σφῶϊν αγειν·  
lead-forth *the*-maid, and give-*her* to-them to-lead-*away*:

δε· τω αυτω εστων μαρτυροι, προς-τε μακαρων  
but they themselves be witnesses, both-before *the*-blessed

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

† The character of heralds was always held sacred, with the ancients; and any outrage offered to their persons was considered as an offence against the Gods.

θεῶν, προς-τε θνητῶν ανθρωπων, και προς του  
 gods, and-before mortal men, and before this  
 απηνεος βασιληος, ειποτε δε αυτε γενηται 340  
 ruthless king, if-ever indeed again there-should-be  
 χρειω εμεϊο αμυναι αεικεα λοιγον τοις  
 need of-me to-ward-off unseemly destruction from-the  
 αλλοις \*—γαρ η ογε θυει ολοιησι φρεσι,  
 rest — for surely he raves in-his-pernicious thoughts,  
 ουδε οϊδε τι νοησαι αμα προσω † και  
 nor knows-he at-all to-consider at-once the-future and  
 οπισσω, οπως Αχαιοι μαχεωνται σοοι οϊ παρα  
 the-past, how the-Achæans may-fight secure for-him beside  
 νηυσι."  
 the-ships."

Ὡε φατο· δε Πατροκλος επειθετο φιλω 345  
 Thus he-spoke : and Patroclus obeyed his-dear  
 εταιρω, δε αγαγε καλλιπαρμον Βρισηϊδα εκ  
 companion, and he-led the-fair-cheeked Briseis out-of  
 κλισιης, δε δωκε αγειν· δε τω ιτην αυτις  
 the-tent, and gave-her to-lead-away : and they went back  
 παρα νηας Αχαιων· δε η γυνη κεν  
 toward the-ships of-the-Achæans : and the maiden went  
 αεκουσα αμα τοισι· αυταρ Αχιλλευς δακρυσας, αφαρ  
 unwilling with them : and-then Achilles weeping, immediately  
 εζετο νοσφι λιασθεις εταρων, επι  
 seated-himself apart secluded from-his-companions, on

\* An *Aposiopēsis*, or sudden interruption of the course of speech, betokening strong emotion.

† This is *verbatim* the reverse of the peculiar attribute of *Reason*—“looking before and after.”

θίνα πολιῆς ἄλος, ὄρων ἐπὶ οἰνοπα ποντον.  
*the-shore of-the-foamy brine, looking on the-dark-blue\* sea.*

350 Δε ἠρησατο πολλὰ φίλην μητρὶ, ὀρεγνύς  
 And he-prayed much to-his-dear mother, stretching-out

χειρᾶς· “Μητὲρ, ἐπεὶ γὰρ ἔτεκες με  
*his-hands· “O-Mother, since at-least thou-hast-borne me*

περ εὐντα μινυθαδίων, Ὀλυμπίος-περ Ζεὺς  
*although being short-lived, Olympian Jove*

ὑψιβρεμέτης ὀφείλει ἐγγυαλιξάει † μοι τιμὴν· δε  
*high-thundering ought to-have-bestowed on-me honour: but*

νῦν ἐτίσεν με οὐδὲ τυτθόν. Γὰρ ἦ  
*now he-has-honoured me not-even in-the-least. For surely*

Ἀτρείδης εὐρυκρείων Ἀγαμέμνων ἠτιμήσεν με·  
*Atreus'-son wide-ruling Agamemnon has-dishonoured me:*

355 γὰρ ἔχει ‡ ἔλων γέρας αὐτὸς ἀπ-  
*for he-has taken my-reward himself having-reft-it-*

*ουρας.”*

*from-me.”*

ὣς φάτο δακρυχέων· δε τοῦ ποτνια  
*Thus he-spoke shedding-tears: and him his-revered*

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

† Εγγυαλιξάει, “to put into the hollow of the hand,” from γυαλον a cavity.

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

μητηρ εκλυε, ἤμενη εν βενθεσσιν ἄλος παρα  
 mother heard, sitting in *the*-depths of-*the*-sea beside  
 γεροντι πατρι· δε καρπαλιμως ανεδν πολιῆς  
 her-aged father: and quickly she-emerged from-*the*-foamy  
 ἄλος, ἠύτε ομιχλη· και ῥα καθεζετο παροιθε αυτοῖο  
 sea, like a-mist. and then she-sat-down before him  
 δακρυχεοντος, κατερεξεν-τε\* μιν χειρι, εφατο- 360  
 shedding-tears, and-caressed him with-*her*-hand, and-  
 τε επος, τε εξ-ονομαζε·  
 spoke a-word, and called-*him*-by-name :

“ Τεκνον, τι κλαιεις ; δε τι πενθος  
 “ *My*-son, why weepst-thou? and what woe  
 ἴκετο σε φρενας ; Εξαυδα, κεῦθε μη  
 has-come-upon thee *in*-mind? Tell-*it*-out, conceal-*it* not  
 νοφ, ἵνα αμφω ειδομεν.” †  
 in-thought, that both-*of*-us may-know.”

Δε Αχιλλευς ωκυσ ποδας βαρυστεναχων προσεφη  
 And Achilles swift of-feet heavily-sighing addressed  
 την· “ Οἶσθα· τη αγορευω ταῦτα τοι  
 her: “ Thou-knowest : why should-I-tell these-*things* to-thee  
 ειδυτη παντα ; Ωιχομεθα ες Θηβην ἱερην πολιν 365  
 knowing all? We-went to Theba *the*-sacred city  
 Ηετιῶνος, δε διεπραθομεν-τε την, και ηγομεν παντα  
 of-Eetion, and both-destroyed it, and brought all-*things*

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

† Sometimes in Homer the form of the *indicative* mood is substituted for the *subjunctive*—thus ειδομεν for ειδῶμεν :—unless we call this the *Ionic subjunctive*.

- ενθαδε' και τα μεν υἱες Αχαιῶν εὔ  
 hither: and these indeed *the-sons of-the-Achæans* fairly  
 δασσαντο μετα σφισιν, δε ἔλον εκ  
 divided amongst themselves, and they-chose out  
 Ατρειδῆ καλλιπαρρον Χρυσηίδα· δε αὔτε  
 for-Atreus'-son fair-cheeked Chryseis: but afterwards  
 370 Χρυσης, ἱερευς ἑκατηβολου Απολλωνος, ἦλθε επι  
 Chryses, priest of-far-darting Apollo, came to  
 θοας νῆας χαλκοχιτωνων Αχαιῶν, λυσομε-  
*the-swift* ships of-*the-brass-clad* Achæans, both-about-  
 νος-τε θυγατρα, φερων-τε απερεισια αποινα,  
 ransoming *his-daughter*, and-bringing boundless ransoms,  
 εχων-τε εν χερσιν στεμματα ἑκηβολου Απολλωνος,  
 and-having in *his-hands* fillets of-far-darting Apollo,  
 ανα χρυσεῳ σκηπτρῳ· και ελισσετο παντας Αχαιους,  
 on a-golden sceptre: and he-intreated all *the-Achæans*,  
 375 δε μαλιστα Ατρειδα, δυω κοσμητορε λαῶν.  
 and especially Atreus'-sons, *the-two* leaders of-*the-people*.  
 Ενθα μεν παντες αλλοι Αχαιοι επευφημησαν,  
 Then indeed all *the-other* Achæans shouted-approval,  
 ἱερῆα-τε αιδεῖσθαι, και αγλαα  
 both-that-*the-priest* be revered, and that-*the-splendid*  
 αποινα δεχθαι: αλλα ἦνδανε ουκ Αγαμεμνονι  
 ransoms be-received: but it-pleased not Agamemnon  
 Ατρειδῆ θυμῳ, αλλα αφιει κακῶς,  
 Atreus'-son in-*his-soul*, but he-sent-*him-away* disgracefully,  
 380 δε επι ετελλε κρατερον μῦθον. Δε ὁ γερων  
 and besides enjoined a harsh command. And the old-man  
 χωομενας, ψχετο παλιν· δε Απολλων ηκουσεν  
 enraged, went back: and Apollo heard

τοῖο εὐζήμενον, ἐπεὶ ἦεν μάλα φίλος οἱ. Δε  
 him praying, since he-was very dear to-him. And  
 ἤκε κακὸν βέλος ἐπὶ Ἀργείοισι· δε οἱ  
 he-sent an-evil arrow against *the*-Argives: and the  
 λαοὶ νυ θνήσκον ἐπασσύτεροι· δε τα  
 people indeed died heaped-on-one-another: and the  
 κῆλα θεοῖο ἐπώχετο παντὴ ἀνα εὐρυν  
 shafts of-*the*-god went. every-where through *the*-wide  
 στρατὸν Ἀχαιῶν· δε μαντις εὖ εἰδὼς ἀγο- 385  
 army of-*the*-Achæans: but a-prophet well knowing pro-  
 ρεὺε ἀμμι θεοπροπίας Ἑκατοιο. Ἄν  
 claimed to-us *the*-divinations of-*the*-Far-darter. Imme-  
 τικα ἐγὼ πρῶτος κελομένην ἱλασκεσθαι θεόν·  
 diately I first exhorted to-propitiate *the*-god;  
 δε ἐπεὶτα χολὸς λαβὲν Ἀτρεΐωνα· δε αἶψα ἀναστὰς  
 but then anger seized Atreus'-son: and quickly rising-up  
 ἠπειλήσεν μῦθον, ὃ δε ἐστὶ  
 he-uttered-a-threatening word, which indeed is  
 τετελεσμένος. Γὰρ τὴν μὲν ἐλικώπες Ἀχαιοὶ συν  
 performed. For her indeed dark-eyed Achæans with  
 θοῆ νηὶ πεμπουσιν εἰς Χρυσήν, δε ἀγοῦσι δῶρα 390  
 a-swift ship conduct to Chrysa, and they-bear presents  
 ἀνακτι. Δε κηρῦκες νεὸν ἔβαν κλισιῆθεν  
 to-*the*-king. And heralds lately have-gone from-*the*-tent  
 ἀγοντες τὴν κόουρην Βρισηῖος, τὴν υἱῆς Ἀχαιῶν  
 leading the daughter of-Brises, whom *the*-sons of-*the*-Achæans  
 ἔδωσαν μοι. Ἀλλὰ σὺ, εἰ δυνασθαί γε, περισχεο  
 had-given to-me. But thou, if thou-canst at-least, protect



- ἔῃος\* παιδος. Ελθοῦσα Οὐλυμπονδε λισαι Δια,  
 thy-own son. Going to-Olympus supplicate Jove,  
 εἵποτε δη τι ωνησας κραδιην Διος  
 if-ever indeed at-all thou-hast-delighted *the*-heart of-Jove  
 395 η επει, ηε και εργω. Γαρ πολλακι ακουσα  
 either in-word, or even in-deed. For oftentimes I-have-heard  
 σεο ευχομενης ενι μεγαροισιν πατρος, οτε  
 thee boasting in *the*-palace of-*my*-father, when  
 εφησθα οιη† εν αθανατοισιν αμῦναι  
 thou-saidst *that*-*thou*-alone amongst immortals warded-off  
 αιικεα λοιγον κελαινεφει Κρονιωνι,  
 unseemly destruction from-*the*-black-clouded son-of-Saturn,  
 οπποτε αλλοι‡ Ολυμπιοι ηθελον ξυνδησαι μιν,  
 when *the*-other Olympians would have-fettered him,  
 400 Ηρη-τε, ηδε Ποσειδᾶων, και Παλλας Αθηνη. Αλλα  
 both-Juno, and Neptune, and Pallas Minerva. But  
 συ-γε ελθοῦσα, θεα, υπελυσασ τον δεσμῶν, ωκα  
 thou having-come, goddess, didst-free him from-chains, quickly  
 καλεσᾱσα ες μακρον Ολυμπον Ἑκατογχειρον,  
 having-called to high Olympus *Him*-of-*the*-hundred-hands,

\* Ἐος, though properly a possessive of the *third* person, is sometimes put for the pronoun of the *first* and *second*. Thus ἔῃος is here used for σου.

† When the subject of the *infinitive* is also the subject of the preceding *finite* verb, in Greek it is put in the same case, whereas in Latin it would be changed to the accusative: the subject is here omitted as usual, but its case is shown by the adjective οἷη, which agrees with συ understood.

‡ In general, αλλοι means "others,"—οἱ αλλοι, "all others," or "the rest," like παντες αλλοι, line 376; but in poetry, this distinction is not always regarded.

ὄν θεοὶ καλεοῦσι Βριαρεῶν, δε πάντες ἀνδρες τε  
whom *the-gods* call Briareus, and all men also

Αἰγαιῶνα· γὰρ ὁ αὐτὲ ἀμείνων οὐ πατρὸς βίη·  
Ægeon: for he *is-even superior-to his father in-strength*:

ὅς ῥα καθέζετο γαίων κυδεῖ παρα Κρονίωνι· 405  
who indeed sat-down exulting in-glory near Saturn's-son·

τοῦν καὶ μακαρὲς θεοὶ ὑπέδδισαν, οὐδὲ  
him even *the-blessed gods* quailed-beneath, nor more

ἔδησαν. Τῶν νῦν μνησᾶσα  
bound-they-*Jove*. Of-these-things now having-reminded

μὲν παρεζεο, καὶ λαβε γούνων, αἰκεν πῶς  
him sit-near-*him*, and take-hold of-*his-knees*, if by-any-means

ἔθελθῃν ἐπι-αρῆξαι Τρῶεσσιν,\* δε εἶσαι τοὺς  
he-may-be-willing to-fight-for *the-Trojans*, and to-drive those

Ἀχαιοὺς κτεινομένους κατα-τε πρυμνας, καὶ ἀμφὶ  
Achæans slaughtered both-to *the-sterns*, and near

ἅλα, ἵνα πάντες ἐπαυρῶνται βασιλῆος, δε 410  
*the-brine*, that all may-enjoy *their-king*, and

καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων γνῶ  
even Atreus'-son wide-ruling Agamemnon may-know

ἦν αὐτὸν ὅτι οὐδὲν εἶσεν ἀριστον  
his-own error in-that *he-nothing* honoured *the-bravest*

Ἀχαιῶν."

of-*the-Achæans*."

Δε εἶπειτα Θετις χέουσα κατα δακρυ ἠμειβετο τόν·  
And then Thetis pouring down a-tear answered him:

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\* Although in Homer a preposition in composition may commonly be taken apart from its verb, yet it seems better to unite them, whenever, as in this case, the preposition might otherwise appear to govern the following substantive. Indeed, Homer elsewhere uses the combined form ἐπαρῆξαι.

“ Ω μοι, εμον τεκνον, τι νυ ετρεφον σε, τε  
 “ Oh me, my child, why indeed did-I-nourish thee, having-  
 415 κοῦσα αἶνα ; \* Αἶθε οφελεις †  
 brought-*thee*-forth unhappily? Would-that thou-couldst  
 ἦσθαι παρα νησιν αδακρῦτος και απημων· επε.  
 sit near *the*-ships tearless and uninjured: since  
 νυ τοι αἶσα περ μινυνθα, ουτι μαλα  
 indeed thy destiny *is*-but for-a-little-while, not very  
 δην· δε νῦν επλεο ἅμα ωκυμορος-τε και  
 long: but now thou-art at-once both-swift-fated and  
 οἰξῦρος περι παντων· τῶ τεκον σε κακῆ  
 wretched above all: thus did-I-bear thee by-evil  
 αιση εν μεγαροισι. Δε αυτη εἶμι προς  
 destiny in *my*-palace. But I-myself will-go to  
 420 αγαννιφον Ολυμπον ερεουσα τοῦτο επος τοι  
 snowy Olympus about-speaking this word for-thee  
 τερπικεραυνῳ Διῖ, αικε πιθηται. Αλλα  
 to-thunder-loving Jove, if he-may-be-persuaded. But  
 συ μεν νῦν παρημενος ωκυποροισι νησι,  
 thou indeed now seating-thyself-near *thy*-swift-going ships,  
 μηνιε Αχαιοῖσιν, δε παμπαν αποπαυεο πο-  
 be-wrathful with-*the*-Achaëans, and altogether cease from-

\* In Greek, as in Latin, *adjectives* are often put in the neuter, both singular and plural, in the sense of *adverbs*, as *αἶνα* for *αἰνῶς*; or with an article, as *τα πρῶτα*, line 6: also in the masculine and feminine, when referred to substantives, as *χθιζος* for *χθεις*, line 423. And *vice versa*, *adverbs* are sometimes put with the verb *εἶμι* instead of *adjectives*, as below, *μινυνθα περ, ουτι μαλα δην*.

† This form is often used in the expression of a *wish*, as “ If thou couldst but sit”—though the phrase might be rendered with more closeness “ thou shouldst rightly sit”—from *οφελω*, to owe, as in line 353. But the form is rather peculiar, and later writers use *ωφελον, ωφελει*, as conjunctions, like *utinam*.

λεμον. Γαρ Ζευς εβη χθιζος επι Ωκεανον μετα δαΐτα  
 war. For Jove went yesterday to Oceanus to a-banquet  
 μετα αμυμονας Αιθιοπῆας· δε παντες Θεοι  
 amongst *the*-blameless *Æ*thiopians: and all *the*-gods  
 έποντο άμα. Δε δωδεκατη ελευσεται  
 followed together. But on-the-twelfth-day he-will-come  
 αϋτις τοι\* Ουλυμπονδε· και τότε επειτα εϊμι 425  
 again for-thee to-Olympus; and then afterwards I-will-go  
 τοι····· ποτι χαλκοβατες δῶ Διος, και γουνασομαι-  
 for-thee to *the*-brazen-based dome of-Jove, and I-will-clasp-  
 μιν,····· και οϊω μιν πεισεσθαι.”  
 his-knees, and I-think that-he will-be-persuaded.”

‘Ως αρα φωνησασα απεβησατο· δε ελιπε τον  
 Thus then having-spoken she-went-away: and left him  
 αυτοϋ χωμενον κατα θυμον, ευζωνοιο γυναικοζ,  
 there enraged in soul, *for-the*-fair-zoned damsel,  
 την ρα απηυρων βιη αεκου-  
 whom indeed they-had-borne-away by-force from-him-  
 τος. Αυταρ Οδυσσευς ικανεν ες Χρυσην, αγων  
 unwilling. And-then Ulysses came to Chrysa, bringing  
 ιερην εκατομβην. Δε οϊ δη ότε ικοντο 430  
 a-sacred hecatomb. And they truly when they-were-come  
 εντος πολυβενθεοζ† λιμενος, στειλαντο μεν ιστια,  
 within *the*-very-deep haven, furred indeed *the*-sails,

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

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

δε θεσαν εν μελαινη νηϊ· δε ιστον  
 and laid-them on the-black ship: and the-mast  
 πελασαν ιστοδοκρη, υφεντες προτονοισιν  
 they-neared to-its-receptacle, letting-it-down by-the-shrouds  
 καρπαλιμως· δε την προερυσσαν ερεμοϊς  
 quickly: and the-ship they-pulled-onward with-oars  
 435 ες ορμον, δε εβαλον· εκ ευνας,\* δε εδησαν  
 into the-road, and threw out anchors, and bound  
 κατα πρυμνησια· δε και αυτοι βαινον εκ  
 down the-cables: and also they-themselves went out  
 επι ρηγμϊνι θαλασσης· δε εκβησαν εκατομβην  
 on the-shore of-the-sea: and they-disembarked the-hecatomb  
 εκηβολω Απολλωνι. Δε Χρυσηϊς εκβη  
 for-far-darting Apollo. And Chryseïs went-forth  
 440 ποντοποροιο νηος. Την μεν επειτα  
 from-the-sea-passing ship. Her indeed then  
 Οδυσσευς πολυμητις αγων επι βωμον,  
 Ulysses of-many-counsels leading to the-altar,  
 τιθει εν χερσι φιλω πατρι, και προσειπεν  
 placed in the-hands of-her-dear father, and addressed  
 μιν·  
 him:

“Ω Χρυση, Αγαμεμνων αναξ ανδρων επεμψεν με  
 “O Chryses, Agamemnon king of-men sent me  
 προ, αγεμεν-τε παιδα σοι, ρεξαι-τε ιερην  
 forth, both-to-bring thy-child to-thee, and-to-offer a-sacred  
 εκατομβην Φοιβω υπερ Δαναων, οφρα ιλασ-  
 hecatomb to-Phœbus for the-Danaï, that we-may-

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\* Ευνας, “beds:” this word is occasionally used by Homer for anchors, as anchors give the ship rest.

σωμεθα ανακτα, ὅς νῦν εφῆκεν Ἀργείοισι  
 propitiate *the-king*, who now has-sent-upon *the-Argives*  
 πολυστονα κηδεα.” 44ξ.  
 lamentable woes.”

Ὡς εἰπων, τιθεῖ ἐν χερσὶ δε ὁ  
 Thus having-spoken, he-placed-*her* in *his-hands*: and he  
 χαιρων εδεξάτο φιλην παῖδα· δε τοι ὦκα ἐστήσαν  
 rejoicing received his-dear child: and they quickly set  
 ἐξειης περι εὔδητον βωμον κλειτην ἑκατομβην  
 in-order round *the-well-built* altar *the-noble* hecatomb  
 Θεῶ. Δε ἐπεῖτα χερνιψαντο,\* και  
 to-*the-God*. And then they-washed-their-hands, and  
 ἀνελοντο ουλοχυτας.†  
 took-up *the-barley-cakes*.

Δε Χρῦσης εὐχετο μεγала τοῖσιν, ἀνασχων 450  
 And Chryses prayed much for-them, holding-up  
 χεῖρας· “Κλυθὶ μεν, Ἀργυροτοξε, ὅς ἀμφι-  
 his-hands: “Hear me, Silver-bow, who hast-ever-

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

† Ουλοχυται were cakes composed of *meal* and *salt*, which used to be crumbled on the head of the victim, before it was sacrificed. This word is sometimes understood to denote “the baskets from which the salted meal was poured.”

βεβηκας\* Χρυσην, ζαθεην-τε Κιλλαν, ανασσεις-τε  
 guarded Chrysa, and-divine Cilla, and-reignest  
 ἴφι Τενεδοιο. Ἡδη μεν ποτε παρος  
 mightily at-Tenedos. Already indeed once before  
 εκλυες εμεῦ ευξαμενοιο· τιμησας  
 thou-heardest me having-prayed; thou-honouredes\*  
 με μεν, δε μεγα ιψαο λαον  
 me indeed, and greatly didst-thou-harm the-people  
 Αχαιῶν· ηδε ετι και νῦν επικρηνον μοι τοδε  
 of-the-Achæans; but yet even now accomplish for-me this  
 455 εελδωρ, νῦν ηδη αμῦνον αεικεα λαιγον  
 desire, now already ward-off unseemly destruction  
 Δαναοῖσιν.”  
 from-the-Danai.”

Ὡς εφατο ευχομενος· δε Φοῖβος Απολλων  
 Thus he-spoke praying; and Phœbus Apollo  
 εκλυε τοῦ. Αυταρ επει ρα ευξαντο, και  
 heard him. But when then they-had-prayed, and  
 προβαλοντο ουλοχυτας, πρῶτα μεν ερυσαν  
 thrown-forth the-barley-cakes, first indeed they-drew  
 αῦ, και εσφαξαν, και εδειραν,  
 back the-necks-of-the-victims, and slew-them, and flayed-them,  
 460 εξεταμον-τε μηρους, εκαλυψαν-τε κατα κνισση,  
 and-cut-off the-thighs, and-covered-them down with-fat,  
 ποιησαντες διπτυχα, δε επι αυτῶν ωμοθετη-  
 having-made-it two-fold, and on them they-placed-raw-

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

“As the grim lion stalks around his prey.”

σαν.\* Δε ὁ γερων καῖε ἐπι σχιζῆς, δε  
 pieces. And the old-man burnt-*them* on cleft-wood, and  
 λείβε ἐπι αἰδοπα οἶνον· δε νεοὶ ἔχον χερσιν  
 poured on-*them* dark wine: and youths held in-*their*-hands  
 παρα αὐτον πεμπωβόλα. Αὐταρ ἐπεὶ μῆρα  
 near him five-pronged-spits. But when *the*-thighs  
 ἔκαη κατα, καὶ ἐπασαντο σπλαγχνα, ἀρα-  
 were-burnt down, and they-had-tasted *the*-entrails, then-  
 τε μιστυλλον-τε ἀλλὰ καὶ ἀμφι-ἐπειραν 465  
 also they-both-cut-up *the*-other-parts and pierced-*them*  
 ὀβελοῖσιν, ὠπτησαν-τε περιφραδεως, ἐρυσαντο-τε  
 with-spits, and-roasted-*them* nicely, and-drew-off-again  
 παντα. Αὐταρ ἐπεὶ παυσαντο πονου, τετυ-  
 the-whole. And when they-had-ceased from-toil, and-  
 κουντο-τε δαῖτα, δαινυντο· οὐδὲ θυμὸς  
 had-prepared *the*-banquet, they-feasted; nor did-*the*-soul  
 ἐδευετο τι εἴσης δαιτος.† Αὐταρ ἐπεὶ  
 want at-all due entertainment. And when  
 ἔντο ἐξ ἔρον ποσιος καὶ ἐδητυος,  
 they-had-taken away *the*-desire of-drinking and of-eating,

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

† *Εἴσης*—Homer applies this epithet to four very different substantives—*viz.* to *δαῖς*, *ναῦς*, *ασπις*, and *φρενες*: with *δαῖς*, it denotes that every one receives a proper portion of viands; with *ναῦς*, that the vessel is equal on each side, or well-balanced; with *ασπις*, that the shield is every where equal, on account of its circular form; with *φρενες*, that the mind is even and consistent with itself, corresponding to the idea of “equanimity.”



- 470 κούροι ἐπεστεψαντο μὲν κρητῆρας ποτοῖο· δε ἀρα  
 youths crowned indeed *the*-bowls with-drink; and then  
 νωμησαν πᾶσιν, ἐπαρξάμενοι\*  
 they-distributed to-all, having-made-the-first-offerings  
 δεπασσιν. Δε οἱ πανημεριοί† ἱλασκοντο  
 from-*the*-cups. And they all-day-long propitiated  
 θεον μολπῇ, κούροι Ἀχαιῶν αἰδοντες  
*the*-god with-melody, young-men of-*the*-Achæans singing  
 καλον παιηονα,‡ μελποντες Ἐκαεργον· δε ὁ  
 a-beautiful pæan, hymning *the*-Far-Smiter: and he  
 ακουων τερπετο φρενα. Δε ἦμος ηἰλιος,  
 hearing was-gratified in-mind. And when *the*-sun  
 κατεδν, και κνεφας ἦλθε ἐπι, τότε δη κοιμησαντο  
 went-down, and darkness came on, then truly they-slept
- 475 παρα πρυμνησια νηος. Δε ἦμος ηριγενεια§  
 near *the*-cables of-*the*-ship: And when *the*-early-risen

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\* It was customary with the ancients, at banquets, to make a libation to the gods before they began drinking, by pouring a small quantity of wine from the goblet on the earth or on the table, as fully expressed by Virgil—(*Æn.* I. v. 736). See also another parallel in v. 724 of the *Æneid*.

† The adjective *πανημεριοι* is here put for the adverb *πανημαρ*—as also *ηεριη* for *ηρι*, line 417. See the *note* to v. 414.

‡ The Pæan was a sacred hymn, chaunted in honour of Apollo, who was named *Παιων* (from *παιω* to strike), because he slew the dragon Python with his arrows. This Pæan was sung on various occasions of rejoicing by the later Greeks, particularly on obtaining a victory; but not exclusively in honour of Apollo, as there was also a peculiar Pæan addressed to Mars on joining battle.

§ *Ηριγενεια* is sometimes rendered “ Daughter of the Dawn;” but perhaps this matronymic scarcely distinguishes the persons of parent and offspring. The Morning is more commonly called by classic authors “ Daughter of the Night.”

ῥοδοδακτυλος Ἦως φανη, και τοτε επειτα  
 rosy-fingered Morn appeared, even then already  
 αναγοντο μετα ευρυν στρατον Αχαιῶν. Δε  
 they-were-weighing for *the*-wide army of-*the*-Achæans. And  
 έκαεργος Απολλων ίει τοϊσιν ικμενον οὔρον. Δε  
 far-smiting Apollo sent to-them a-favourable wind. Then  
 οί στησαντο ίστον, πετασσαν-τε ανα λευκα 480  
 they erected *the*-mast, and-spread upon-*it* *the*-white  
 ίστια· δε ανεμος πρῆσεν εν μεσον ίστιον, δε  
 sails; and *the*-wind blew into *the*-middle of-*the*-sail, and  
 αμφι στειρη πορφυρεον κῦμα ιαχε μεγαλα, νηος  
 around *the*-keel *the*-purple wave roared loud, *the*-ship  
 ιουσης· δε ἦ εθεεν κατα κῦμα, διαπρησουσα  
 going-along: and she ran through *the*-wave, cutting  
 κελευθα. Αυταρ επει ρα ικοντο κατα ευρυν  
*her*-way. And when then they-were-come to *the*-wide  
 στρατον Αχαιῶν, οίγε μεν ερυσσαν μελαιναν νῆα 485  
 army of-*the*-Achæans, they indeed drew *the*-black ship  
 επι ηπειροιο ύψοῦ επι ψαμαθοις, δε τανυσσαν ὑπο  
 on-to *the*-continent high on *the*-sands, and fixed under-*it*  
 μακρα έρματα· δε αυτοι εσκιδναντο κατα-τε  
 long props: and themselves were-dispersed both-amongst  
 κλισιας νεας-τε.  
*the*-tents and-ships.

Αυταρ ό, παρημενος ωκυποροισι νηυσι, μηνιε,  
 And-still he, seated-near *the*-swift-going ships, was-wrathful,  
 διογενης υίος Πηλεως, Αχιλλευς, ωκυς ποδας,  
*the*-Jove-sprung son of-Peleus, Achilles, swift of-feet,  
 ουτε ποτε πωλεσκετο εις κυδιανειραν αγορην, ουτε  
 nor ever went-he to *the*-illustrious council, nor

490 ποτέ ες πολέμον-γε· ἀλλὰ φθίνυθεσκε φίλον κῆρ,  
 ever to *the-war*; but he-wasted *his-dear* heart,  
 μένων αὔθι, δε ποθέεσκε αὐτην-τε πτολε-  
 remaining there, yet longed-for both-*the-battle-cry* and-  
 μόν-τε.  
 war.

Ἀλλὰ ὅτε δη-ῤα δωδεκατῆ ἠὼς ἐκ τοῖο γενέτο,  
 But when indeed *the-twelfth* morn from that was-come,

καί-δη τότε αἰὲν εὐντες θεοὶ ἴσαν πρὸς  
 truly then *the-ever* existing gods went to

495 Ὀλυμπον πάντες ἅμα, δε Ζεὺς ἦρχε· δε  
 Olympus all together, and Jove led-*the-way*: then

θετὶς οὐ-λήθετο ἐφετμεῶν ἐοῦ παιδός, ἀλλὰ ἦγε  
 Thetis forgot-not *the-injunctions* of-her son, but she

ἀνέδυσατο κῦμα θαλάσσης, δε ἠερὶ ἀνέβη μέγαν  
 emerged-from *the-wave* of-*the-sea*, and early ascended great

οὐρανὸν Ὀλυμπον-τε· δε εὖρεν εὐρυοπα  
 heaven and-Olympus; and she-found *the-far-seeing*

κρονίδην ἡμέρον ἀπερ ἄλλων, ἀκροτατῆ κορυφῇ  
 son-of-Saturn sitting apart-from others, on-*the-highest* top

500 πολυδείραδος Ὀλυμποιο. Καὶ ῤα καθέζετο παροίθε  
 of-many-peaked Olympus. And then she-sat-down before

αὐτοῖο, καὶ λαβὲ γούνων σκαίῃ· δε  
 him, and took-hold of-*his-knees* with-*her-left-hand*: and

δεξιτερῇ ἀρὰ ἔλουσα ὑπὸ ἀνθερέωνος,\*  
 with-*the-right* then taking-*him* under *the-chin*,

λίσσομένη προσεῖπε Δία Κρονίωνα ἀνακτα.  
 supplicating she-addressed Jove *the-Saturnian* king.

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\* ἀνθερέων signifies "the chin," as including the idea of *bloom* which applies to the growth of the beard—from the verb ἀνθεῖν to blossom.

“ Πάτερ Ζεῦ,\* εἰ ποτε δὴ ὄνησα σε μετα  
 “ Father Jove, if ever truly I-have-aided thee amongst  
 ἀθανάτοισιν, ἢ ἐπει, ἢ ἐργῶ, κρηρνον τοδε  
*the-immortals, either in-word, or in-work, accomplish this*  
 ἐελδῶρ μοι· τιμησον μοι υἱον, ὅς ἐπλετο ὠκυμορω- 505  
*wish for-me: honour my son, who was-made most-swift-*  
 τατος ἄλλων· ἀτὰρ νῦν γε Ἀγαμεμνων, ἀναξ  
*fated of-others: yet now indeed Agamemnon, king*  
 ἀνδρῶν ἠτιμησεν μιν· γὰρ εχει ἔλων  
*of-men, has-dishonoured him: for he-has taken*  
 γερας, αὐτος ἀπουρας. Ἀλλὰ σὺ  
*his-reward, himself having-reft-it-away. But thou*  
 περ τῖσον μιν, Ὀλυμπιε, μητιετα Ζεῦ· δε  
*however honour him, Olympian, provident Jove· and*  
 τοφρα τιθει κρατος ἐπι Τρωεσσι, ὄφρα Ἀχαιοι  
*for-a-while bestow power on the-Trojans, until the-Achæans*  
 ἀν-τισωσιν ἐμον υἱον, ὀφελλωσιν-τε ἔ τιμῆ.” 510  
*compensate my son, and-increase him in-honour.”*

Ὡς φητο· δε νεφεληγερετα† Ζεὺς προσεφη  
 Thus she-spoke: and cloud-collecting Jove addressed  
 τὴν οὐτι, ἀλλὰ ἤστο δὴν ἀκεων· δε Θετις ὡς  
 her not-at-all, but sat a-long-time silent: and Thetis still

---

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

† The *Æolians* substituted the termination of *a* for *ης* in the nominative of nouns of the first declension. Hence the termination of *Latin* nouns in *a*, the Roman language most resembling the *Æolic* dialect of the Greek; for, to use the expression of Athenæus—“the Romans imitated the *Æolians* in *all* things, even to the very tones of their voice.”

ηψατο γουνων,\* ὡς εχετο εμπεφυῖα, και  
 clasped *his-knees*, as she-were-held grown-to-*them*, and  
 ηρετο αὔθις δευτερον.  
 asked again a-second-time.

“ Νημερτες δη μεν ὑποσχεθ μοι, και κατα-  
 “ Without-fail then indeed promise me, and nod-

515 νευσον, η αποειπε· επει δεος ου επι† τοι· οφρα  
 assent, or deny-*me*: since fear *is-not* on thee: that  
 ειδῶ εὔ, ὅσον εγω ειμι θεος ατιμο-  
 I-may-know well, how-far I am a-deity most-dis-  
 τατη μετα πασιν.”  
 honoured amongst all.”

Δε νεφεληγερετα Ζευς οχθησας μεγα προσεφη  
 Then cloud-assembling Jove groaning greatly addressed

την· “ Ἡ δη εργα λοιγια, ὅτε εφη-  
 her: “ Surely then *thy-works are*-pernicious, when thou-  
 σεις εμε εχθοδοπησαι Ἑρη, ὅταν ερεθυσιν.  
 urgest me to-give-offence to-Juno, whilst she-provokes-*me*  
 ονειδειοις επεεσσιν. Δε ἡ και αὔτως αιει νεικεῖ  
 with-reproachful words. And she even thus ever is-chiding

520 με εν αθανatoiσι θεοῖσι, και φησι-τε με  
 me amongst *the-immortal* gods, and also-says that-I  
 αρηγειν Τρωεσσιν μαχη. Αλλα συ μεν νῦν  
 aid *the-Trojans* in-battle. But thou indeed now  
 αὔθις αποστιχε, μη Ἑρη νοηση σε·  
 immediately retire, lest Juno should-perceive thee:

\* Greek verbs signifying the action of any of *the senses*, commonly govern a genitive case.

† *επι* is here put for *επεστι*—see note to line 258.

δε ταῦτα κε-μελησεται εμοι, οφρα τε-  
 and these-*things* shall-be-a-care to-me, that I-may-per-  
 λεσω. Ει-δε\* αγε, κατανευσομαι τοι κε- 525  
 form-*them*. But come, I-will-nod-assent to-thee with-*my*-  
 φαλῆ, οφρα πεποιθης. Γαρ τουτο μεγαιστον  
 head, that thou-mayst-trust. For this is-*the*-greatest  
 τεκμωρ εξ εμεθεν γε μετα αθαναιοισι·  
 sign from myself at-least amongst *the*-immortals:  
 γαρ εμον ου παλιναγρετον, ουδε απατηλον,  
 for mine-*is* neither reversible, nor deceitful  
 ουδε ατελευτητον-γε,† οτι κειν-κατανευσω  
 nor unaccomplishable, whatever I-may-nod-assent-to  
 κεφαλῆ.”  
 with-*my*-head.”

“ Κρονῶν ἦ, και επι-νεῦσε κυανησιν οφρυσιν.

“ *The*-Saturnian spoke, and nodded with-*his*-dark brows:

δε αρα αμβροσiai χαῖται ανακτος επερρώσαντο απο  
 and then *the*-ambrosial locks of-*the*-king were-shaken ου

αθαναιοιο κρατος· δε ελελιξεν μεγαν Ολυμπον. 530  
 his-immortal <sup>στρεμῆτι</sup> head: and he-made-tremble great Olympus.

Τω-γε ὡς βουλευσαντε διετμαγεν· ἡ μεν επειτα  
 They thus having-consulted were parted: she indeed then

ἄλτο εις βαθειαν ἄλα απο αιγληεντος Ολυμπου· δε  
 leapt into *the*-deep sea from bright Olympus: and

\* *Ει δ'αγε* is a common form of exhortation, and has the force of Virgil's *ejā age* (*rumpē moras*), “come then,” in opposition to *απαγε*, “away:” otherwise *ει* may be understood as a *conjunction*, and the verb *βουλη* be supplied, as “if *thou wilt*, come,” &c.

† The three causes which might produce a violation of promise—*change of mind*, *deceit*, and *incapacity*, are severally denied in these three verbals.

Ζευς προς ἑὸν δῶμα· δε παντες θεοι ἅμα  
 Jove went-to his-own mansion: and all the-gods together  
 ανεσταν εξ ἔδεων, εναντιον σφοῦ πατρος· ουδε  
 rose-up from their-seats, in-presence-of their father: nor  
 ετλη τις μεῖναι επερχομενον, αλλα ἅπαντες  
 dared any-one seated-to-await him-coming, but all

535 εσταν αντιοι.  
 stood opposite.

Ὡς ὁ μεν καθεζετο ενθα επι θρονου· ουδε  
 Thus he indeed sat-down there on the-throne: nor  
 Ἴηρη ηγνοιησεν μιν, ιδουσα ὅτι  
 Juno was-ignorant-concerning him, having seen that  
 αργυροπεζα\* θετις, θυγατηρ ἁλιοιο γεροντος,  
 silver-footed Thetis, daughter of-the-ocean sage,  
 συμφρασσατο βουλας οἱ· αυτικα προσ-  
 had-been-devising plots with-him: immediately she-ad-  
 ηυδα Δια Κρονιωνα κερτομοιοσι.  
 dressed Jove the-Saturnian with-reproachful-words.

✓ “ Δε τις αὔ θεων, δολομητα, συμφρασ-  
 “ And who again of-the-gods, deceitful-one, has-been-  
 540 σατο βουλας τοι; εστιν αιει φιλον τοι,  
 devising plots with-thee? it-is always dear to-thee,  
 εοντα νοσφιν απο εμεῦ, φρονεοντα δικαζεμεν  
 being away from me, deliberating to-determine

---

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

κρυπταδια· ουδε πω τι προφρων τετληκας  
secret-things: nor ever at-all willing dost-thou-endure

ειπειν μοι επος, ο-τι νοησεις.”  
to-speak to-me a-word, whatever thou-shalt-think.”

Δε επειτα πατηρ ανδρων-τε θεων-τε ημειβετο  
And then *the*-father both-of-men and-of-gods answered  
την· “ Ηρη, δη επιελπεο μη ειδησειν παντας εμους  
her: “ Juno, indeed hope not to-know all my  
υψους· εσονται χαλεποι τοι, περ εουση 545  
counsels: they-will-be afflicting to-thee, although being  
αλοχω. Αλλα ον μεν κε [ειη] επιεικες  
*my*-wife. But whatever indeed *it*-be fitting  
ακουεμεν, επειτα ουτις ουτε θεων ουτε ανθρωπων  
*that*-thou-hear, then no-one either of-gods or of-men  
εισεται τουγε προτερος· δε ον εγων αν-εθε-  
will-know this before-*thee*: but whatsoever I should-  
λοιμι νοησαι απανευθε θεων, διειρεο συ  
wish to-deliberate apart-from *the*-gods, question thou  
μητι εкаστα ταυτα, μητι μεταλλα.” 550  
not-at-all each-of these-things, nor enquire.”

Δε επειτα βοωπις \* ποτνια 'Ηρη ημειβετο τον·  
And then ox-eyed venerable Juno answered him:

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

“By thy wild eyes like the roe,  
Ζωη μου, σας αγαπω.”



“ Αἰνοτάτε Κρονίδη, ποῖον τον-μῦθον  
 “ Most-dread son-of-Saturn, what-sort-of word  
 εἶπας ; παρος γε εἰρομαι σε ουτε και  
 hast-thou-spoken? aforetime at-least I-question thee not even  
 λην, ουτε μεταλλῶ· αλλα μαλα ευκηλος φραζει  
 at-all, nor enquire: but very quietly thou-advisest  
 τα ἄσσα εθελησθα. Δε νῦν δειδοικα  
 those-things whatever thou-wilt. But now I-fear  
 αινῶς κατα φρενα, μη αργυροπεζα θετις, θυγατηρ  
 terribly in my-mind, lest silver-footed Thetis, daughter  
 ἄλιιο γεροντος, παρειπη σε. Γαρ γε  
 of-the-Ocean sage, has-persuaded thee. For surely  
 555 παρεζετο σοι ηερη, και λαβε γουνων. Τῇ  
 she-sat-near thee early, and took-hold-of thy-knees. To-her  
 οἶω σε κατανεῦσαι ετητυμον, ὡς  
 I-surmise that-thou didst-nod-assent assuredly, that  
 τιμησης Αχιλῆα, δε ολεσης πολεας  
 thou-wouldst-honour Achilles, and wouldst-destroy many  
 επι νηυσιν Αχαιῶν.”  
 at the-ships of-the-Achæans.”

560 Δε νεφεληγερετα Ζευς απαιμβομενος προσεφη  
 But cloud-compelling Jove answering addressed  
 την· “ Δαιμονιη,\* αιει μεν οἶεαι, ουδε  
 her: “ Wretched-one, always indeed art-thou-surmising, nor  
 ληθω σε· δε εμπης ουτι δυνησαι  
 can-I-escape thee: but withal not-one-thing wilt-thou-be-able

---

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

πρῆξαι, ἀλλὰ ἐσεαὶ ἐμοὶ μᾶλλον ἀπο θυμοῦ·  
to-perform, but thou-wilt-be to-me more out-of thought :

δε τοῦτο ἔσται καὶ ῥίγιον σοὶ. Δε εἰ τοῦτο ἔστιν  
and this will-be yet more-bitter to-thee. Yea if this be

οὕτω, μέλλει εἶναι φίλον ἐμοὶ. Ἀλλὰ καθῆσο  
so, it-will be grateful to-me. But sit-down

ἀκουσα, δε ἐπιπειθεο ἐμῷ μύθῳ· μὴ νυ θεοὶ 565  
silent, and obey my word; lest indeed *the-gods*

ὅσοι εἰσι ἐν Ὀλυμπῳ χραϊσμῶσιν τοὶ οὐ, ἰοντε  
all-who are in Olympus avail thee not, coming

ἄσσον, ὅτε κεν-ἐφείω τοὶ ἀαπτῶσ χεῖρας·”  
forward, when I-lay-on thee *my-irresistible hands.*”

Ὡς ἔφατο· δε βοῶπις ποτνια Ἥρῃ ἐδδῆσεν·  
Thus he-spoke· and ox-eyed venerable Juno feared:

καὶ ῥα καθῆστο ἀκουσα, ἐπιγναμψᾶσα φίλον  
and then she-sat-down silent, having-curbed *her-dear*

κῆρ. Δε οὐρανωνας θεοὶ ὠχθησαν ἀνα 570  
heart. And *the-heavenly* gods were-grieved. through

δῶμα Διός. Δε κλυτοτεχνης Ἥφαιστος  
*the-dome* of-Jove. Then *the-noble-artist* Vulcan

ἤρχε ἀγορευεῖν τοῖσιν, φερων ἐπίηρα φίλη  
began to-harangue them, offering grateful-words to-*his-dear*

μητρὶ, λευκωλενω Ἥρῃ.  
mother, white-armed Juno.

“ Ἡ δὴ ταδε ἐσσεταὶ λοιγία ἐργα, οὐδε ἐτι  
“ Surely then these will-be pernicious works, nor longer

ἀνεκτα, εἰ δὴ σφω ἐριδαινετον ὧδε ἐνεκα  
tolerable, if truly ye-two contend thus on-account

θνητῶν, δε ἐλαυνετον κολῶον ἐν θεοῖσι· οὐδε  
of-mortals, and excite tumult amongst gods: nor

- 575 εσσεται τι ἡδος εσθλῆς δαιτος, επει  
will-there-be any pleasure from-a-godly banquet, since  
τα χερειονα νικᾶ. Δε εγω παραφημι μητρι,  
the worse-course prevails. But I exhort my-mother,  
και-περ αυτη νοεουση, φερειν επιηρα φιλω  
although herself considerate, to-offer grateful-words to-my-dear  
πατρι Διῖ, οφρα πατηρ μη-νεικειησι αὔτε, δε  
father Jove, that the-father may-not-chide again, and  
συν-ταραξη δαῖτα ἡμῖν. Γαρ ειπερ Ολυμπιος  
disturb the-banquet for-us. For if the-Olympian  
580 αστεροπητης κε-εθελησιν, στυφελιξαι εξ εδρων  
lightener should-wish, he-would-hurl-us from our-seats ;  
γαρ ο εστιν πολυ φερτατος. Αλλα συ καθαπτεσθαι\*  
for he is far the-mightiest. But thou soothe  
τονγε μαλακοῖσιν επεεσσιν· επειτα αυτικα Ολυμ-  
him with-soft words : then immediately the-Olym-  
πιος εσσεται ιλαος ἡμῖν.”  
pian will-be propitious to-us.”

Ὡς ρα εφη· και αναῖξας, τιθει  
Thus then he-spoke : and having-started-up, he-placed  
-αμφικυπελλον† δεπας εν χερσι φιλη μητρι,  
a-double-chaliced goblet in the-hands of-his-dear mother,

- 585 και προσειπε μιν·  
and addressed her :

\* Καθαπτεσθαι, the *infinitive* mood is here used for the *imperative*. This substitution is not uncommon, particularly in poetry, and is most observable in the Ionic dialect, where we sometimes find the two moods coupled together in the same sentence. — (See Book III. l. 459. — Εκδοτε, και τιμην αποτινουμεν). — The expression appears to be elliptical, as the verb θελει is in some passages expressed before this infinitive — as in line 277.

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

“ Τετλαθι, εμη μῆτερ, και ανασχεο, περ κηδομενη,  
 “ Endure, my mother, and hold-up, through sorrowing,  
 υη ιδωμαι σε εν οφθαλμοῖσιν, περ εοῦσαν  
 .ast I-see thee with my-eyes, though being  
 φιλην, θεινομενην· δε τοτε δυνασομαι ουτι,  
 dear-to-me, afflicted: for then I-shall-be-able not-at-all,  
 περ αχθυμενος, χραισμεῖν· γαρ Ολυμπιος αργαλεος  
 however pained, to-avail-thee: for the-Olympian is-difficult  
 αντιφερεσθαι. Γαρ ηδη και με, μεμαῶτα αλεξεμε- 690  
 to-oppose. For lately even me, desiring to-assist-  
 ναι αλλοτε, ριψε, τεταγων ποδος  
 thee once-before, he-threw, having-seized-me by-the-foot,  
 απο θεσπεσιοιο βηλου. Δε φερομην παν ημαρ,  
 from the-divine threshold. And I-was-carried all day,  
 δε αμα ηελιω καταδυντι καππεσον εν Λημνω·  
 and together with-the-sun setting fell-down in Lemnos:  
 δε ολιγος θυμος ετι ενηεν· ενθα Σιντιες ανδρες  
 and little life yet was-in-me: there Sintian men  
 αφαρ κομισαντο με πεσοντα.”  
 soon recovered me having-fallen.”

Ὡς φατο, δε θεα λευκωλενος Ἥρη 695  
 Thus he-spoke, and the-goddess white-armed Juno  
 μειδησεν· δε μειδησασα, εδεξατο χειρι κυπελλον  
 smiled: and smiling, she-received in-her-hand the-cup  
 παιδος. Αυταρ ο ενδεξια φνοχοει πασιν  
 of-her-son. Then he dextrously poured-wine for-all  
 τοῖς αλλοισι θεοῖς, αφυσσων γλυκυ νεκταρ απο  
 the other gods, drawing sweet nectar from  
 κρητηρος. Δε αρα ασβεστος γελως ενωρτο  
 the-vase. And then irrepressible laughter rose-amongst

600 μακαρεσσι Θεοῖσιν, ὡς ἰδὸν Ἑφαιστον ποιπνυοντα  
*the-blessed gods, when they-saw Vulcan ministering*  
 δια δωματα.  
*through the-halls.*

Ὡς τότε μὲν προπαν ἡμᾶρ ες καταδυντα ἡλιον  
 Thus then indeed *the-whole* day to *the-setting* sun  
 δαινυντο· οὐδε ἐδευετο θυμος τι εἴσης  
 they-banqueted: nor wanted *the-mind in-any-thing* due  
 δαιτος· οὐ μὲν περικαλλεος φορμιγγος, (ἦν  
 entertainment: not indeed *the-all-beautiful* harp, (which  
 Ἀπολλων ἔχε), Μουσᾶων-τε, αἱ αἰδὸν ἀμειβομεναι  
 Apollo held), and-*the-Muses*, who sang responsive  
 καλῆ ὀπι.  
 with-beautiful voice.

605 Ἀυτὰρ ἐπεὶ λαμπρὸν φᾶος ἡλιοιο κατεδυ,  
 And-then when the-shining light of-*the-sun* sunk-down,  
 οἱ μὲν ἔβαν ἕκαστος οἶκονδε κακκειοντες, ἧχι  
 they indeed went each homeward rest-desiring, where  
 περικλυτος Ἑφαιστος ἀμφιγυηεις ποιησε δῶμα  
 illustrious Vulcan doubly-lame had-made a-palace  
 ἕκαστῳ ἰδυῖησι πρᾶπιδεσσι.  
 for-each with-artful skill.

Δε Ζεὺς Ὀλυμπιος ἀστεροπητης ἦε πρὸς δὺ λεχος,  
 And Jove *the-Olympian* lightener went to his-own bed,  
 ἐνθα παρος κοιμᾶτο ὅτε γλυκὺς ὕπνος  
 where before he-used-to-lull-himself when sweet sleep

610 ἱκᾶνοι μιν· ἐνθα, ἀναβας, καθευδε·  
 might-come-upon him: there, having-gone-up, he-slumbered:  
 δε παρα, χρυσοθρονος Ἡρη.  
 and near-him, golden-throned Juno.

ΤΗΣ

ὍΜΗΡΟΥ ΙΛΙΑΔΟΣ

Α.

ΜΗΝΙΝ αειδε, Θεά, Πηληϊάδεω Αχιλῆος  
Ουλομενην, ἢ μυρί' Αχαιοῖς αλγέ' εθηκε·  
Πολλας δ' ιφθιμους ψυχας Αἴδι προΐαψεν  
Ἕρωων, αυτοὺς δ' ἔλωρια τεύχε κυνεσσιν,  
Οιωνοῖσι τε πᾶσι· Διὸς δ' ετελειετο βουλή· 5  
Ἐξ οὗ δη τα πρῶτα διαστητην ερισαντε  
Ἀτρείδης τε, ἀναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.  
Τίς τ' ἀρ σφῶε θεῶν εριδι ξυνεηκε μαχεσθαι;  
    Ἀητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς  
Νοῦσον ἀνα στρατον ὤρσε κακῆν· ολεκοντο δε λαοί· 10  
Ούνεκα τον Χρῦσην ητιμησ' ἀρητῆρα\*  
Ἀτρείδης· ὁ γὰρ ἦλθε θοας ἐπι νῆας Ἀχαιῶν,

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\* For the fifth foot of this verse, a *spondee* is substituted for the regular *dactyl*; which change is more frequent in Greek than in Latin poetry.

Αυσομενος τε θυγατρα, φερων τ' απερεισι' αποινα,  
 Στεμματ' εχων εν χερσιν ἐκηβολου Απολλωνος,  
 Χρυσεω ανα σκηπτρω· και ελισσετο παντας Αχαιους, 15  
 Ατρειδα δε μαλιστα, δυω κοσμητορε λαῶν·

Ατρεΐδαι τε, και αλλοι εϋκνημιδες Αχαιοι,  
 Ὑμῖν μεν θεοι\* δοῖεν, Ολυμπια δωματ' εχοντες,  
 Εκπερσαι Πριαμοιο πολιν, εϋ δ' οικαδ' ἰκεσθαι·  
 Παῖδα δε μοι λυσαιτε φιλην, τα δ' αποινα δεχεσθε, 20  
 Αζομενοι Διος υἱον, ἐκηβολον Απολλωνα.

Ενθ' αλλοι μεν παντες επευφημησαν Αχαιοι,  
 Αιδεῖσθαι θ' ἱερῆα, και αγλαα δεχθαι αποινα·  
 Αλλ' ουκ Ατρειδη Αγαμεμνονι ἠνδανε θυμω,  
 Αλλα κακῶς αφιει, κρατερον δ' επι μῦθον ετελλε· 25

Μη σε, γερον, κοιλησιν εγω παρα νηυσι κιχειω,  
 Η νῦν δηθυνοντ', η ὑστερον αὔτις ιοντα·  
 Μη νυ τοι ου χραισμη σκῆπτρον, και στεμμα θεοῖο.  
 Την δ' εγω ου λυσω, πριν μιν και γῆρας επεισιν,  
 Ἐμετερω ενι οικω, εν Αργεῖ, τηλοθι πατρης, 30  
 Ἴστον εποιχομενην, και εμον λεχος αντιωσαν.  
 Αλλ' ἴθι, μη μ' ερεθιζε, σωτερος ὡς κε νεηαι.

Ὡς εφατ'. εδδεισεν δ' ὁ γερων, και επειθετο μυθω·  
 Βῆ δ' ακεων παρα θῖνα πολυφλοισβοιο θαλασσης.  
 Πολλα δ' επειτ' απανευθε κιων ηρᾶθ' ὁ γεραιος 35  
 Απολλωνι ανακτι, τον ηϋκομός τεκε Αητω·

Κλυθι μεν, Αργυροτοξ', ὡς Χρυσην αμφιβεβηκας,  
 Κιλλαν τε ζαθην, Τενεδοιο τε ἴφι ανασσεις,  
 Σμινθεῦ· ει ποτε τοι χαριεντ' επι νηον ερεψα,  
 Η ει δη ποτε τοι κατα πιονα μηρι' εκγα 40

\* θεοι is a monosyllable, forming half of a spondaic foot.

Ταυρων ἠδ' αἰγῶν, τοδε μοι κρηνον εελδωρ·  
Τισειαν Δαναοι εμα δακρυα σοῖσι βελεσσιν.

Ὡς εφ'ατ' ευχομενος· τοῦ δ' εκλυε Φοῖβος Απολλων  
Βῆ δε κατ' Ουλυμποιο. καρηνων χωμενος κῆρ,

Τοξ' ωμοισιν εχων, αμφηρεφεια τε φαρετρην· 45

Εκλαγξαν δ' αρ' οῖστοι επ' ωμων χωμενοιο,

Αυτοῦ κινηθεντος· ο δ' ηῖε νυκτι εοικως·

Ἐζετ' επειτ' απανευθε νεῶν, μετα δ' ιον ἔηκε·

Δεινη δε κλαγγη γενετ' αργυρευοιο βιοῖο.

Ουρῆας μεν πρῶτον επωχετο, και κυνας αργους· 50

Αυταρ επειτ' αυτοῖσι βελος εχεπευκες εφειεις,

Βαλλ'· αιει δε πυραι νεκυων καιοντο θαμειαι.

Εννημαρ μεν ανα στρατον ψχετο κῆλα θεοῖο·

Τῆ δεκατη δ' αγορηνδε καλεσσατο λαον Αχιλλευς·

Τῷ γαρ επι φρεσι θῆκε θεα λευκωλενος Ἥρη· 55

Κηδετο γαρ Δαναῶν, οτι ρα θνησκοντας ορατο.

Οἱ δ' επει οὔν ηγερθεν, ομηγερεες τ' εγενοντο,

Τοῖσι δ' ανισταμενος μετεφη ποδας ωκυς Αχιλλευς·

Ατρειδη, νῦν αμμε παλιμπλαγχθεντας οῖω

Αψ απονοστησειν, ει κεν θανατον γε φυγοιμεν· 60

Ει δη ομοῦ πολεμος τε θαμᾶ και λοιμος Αχαιους.

Αλλ' αγε δη τινα μαντιν ερειομεν, η ιερῆα,

Η και ονειροπολον, (και γαρ τ' οναρ εκ Διος εστιν·)

Ὅς κ' ειποι, οτι τοσσον εχωσατο Φοῖβος Απολλων·

Ει τ' αρ' ογ' ευχωλῆς επιμεμφεται, ει θ' ἑκατομβης· 65

Αι κεν πως αρνῶν κνισσης αἰγῶν τε τελειων

Βουλεται αντιασας ἡμῖν απο λοιγον αμῦναι.

Ητοι ογ' ως ειπων, κατ' αρ' ἔζετο· τοῖσι δ' ανεστη

Καλχας θεστοριδης οiwνοπολων οχ' αριστος,



Ὅς ἦδη τα τ' εοντα, τα τ' εσσομενα, προ τ' εοντα, 70  
 Και νηεσσ' ἠγησατ' Αχαιῶν Ἰλιον εισω,  
 Ἐν δια μαντοσυνην, την οί πορε Φοῖβος Απολλων·  
 Ος σφιν εϋφρονεων αγορησατο, και μετεειπεν·  
 ὦ Αχιλευ, κελευαι με, Διῖ φιλε, μυθησασθαι  
 Μῆνιν Απολλωνος, ἐκατηβελεταο ανακτος. 75  
 Τοιγαρ εγων ερευω· συ δε συνθεο, και μοι ομοσσουν,  
 Ἦ μεν μοι προφρων επεσιν και χερσιν αρηξειν·  
 Ἦ γαρ οἶομαι ανδρα χολωσεμεν, ὅς μεγα παντων  
 Αργειων κρατει, και οί πειθονται Αχαιοι.  
 Κρεισων γαρ βασιλευς, ὄτε χωσεται ανδρι χερηῖ· 80  
 Ειπερ γαρ τε χολον γε και αυτημαρ καταπεψη,  
 Αλλα γε και μετοπισθεν εχει κοτον, οφρα τελεσση,  
 Εν στηθεσσιν ἐοῖσι· συ δε φρασαι, ει με σωσεις.  
 Τον δ' απαμειβομενος προσεφη ποδας ωκυς Αχιλλευς·  
 Θαρσησας μαλα, ειπε θεοπροπιον, ὄ τι οἶσθαθα. 85  
 Ου μα γαρ Απολλωνα, Διῖ φιλον, ὦτε συ, Καλχαν,  
 Ευχομενος Δαναοῖσι θεοπροπιας αναφαινεις,  
 Ουτις, εμεϋ ζῶντος και επι χθονι δερκομενοιο,  
 Σοι κοιλης παρα νησι βαρειας χεῖρας εποισει,  
 Συμπαντων Δαναῶν· ουδ' ην Αγαμεμνονα ειπης, 90  
 Ὅς νῦν πολλον αριστος ενι στρατῶ ευχεται εἶναι.  
 Και τοτε δη θαρσησε, και ηυδα μαντις αμυμων·  
 Ουτ' αρ' ὄγ' ευχωλης επιμεμφεται, ουθ' ἐκατομβης·  
 Αλλ' ἐνεκ' ἀρητηρος, ὄν ητιμησ' Αγαμεμνων,  
 Ουδ' απελῦσε θυγατρα, και ουκ απεδεξατ' αποινα. 95  
 Τουνεκ' αρ' αλγε' εδωκεν Ἐκηβολος, ηδ' ετι δωσει·  
 Ουδ' ὄγε πριυ λοιμοῖο βαρειας χεῖρας αφεξει,  
 Πριυ γ' απο πατρι φιλω δομεναι ἐλικωπιδα κουρην  
 Απριατην, αναποινον, αγειν θ' ἱερην ἐκατομβην·

Ες Χρυσην. τότε κεν μιν ἰλασσαμενοι πεπιθοιμεν. 100

Ἦτοι ὄγ' ὡς εἰπων, κατ' ἀρ' ἔζετο· τοῖσι δ' ἀνεστη

Ἥρωσ Ἀτρείδης ευρυκρείων Ἀγαμεμνων

Ἀχνημενος· μενεος δε μεγα φρενες ἀμφιμελαιναί

Πιμπλαντ', ὅσσε δε οἱ πυρὶ λαμπετοῶντι εἶκτην·

Καλχαντα πρωτιστα κακ' ὀσσομενος προσεειπε· 105

Μαντι κακῶν, οὐ πωποτε μοι τὸ κρηγυον εἶπας.

Αἰεὶ τοι τὰ κακ' ἐστὶ φίλα φρεσὶ μαντευεσθαι·

Ἐσθλον δ' οὐδε τι πω εἶπας ἐπος, οὐδ' ἐτελεσσας.

Καὶ νῦν ἐν Δαναοῖσι θεοπροπεων ἀγορευεῖς,

Ἵς δὴ τοῦδ' ἔνεκα σφιν Ἐκηβόλος ἀλγεα τευχέι, 110

Οὐνεκ' ἐγὼ κούρης Χρυσήϊδος ἀγλα' ἀποινα

Οὐκ ἐθέλον δεξασθαι· ἐπεὶ πολὺ βουλομαι αὐτην

Οἰκοὶ εἶχειν· καὶ γὰρ ῥά Κλυταιμνήστρης προβεβουλα,

Κουριδῆς ἀλοχου· ἐπεὶ οὐ ἔθεν ἐστὶ χερειῶν,

Οὐ δεμας, οὐδε φύην, οὐτ' ἀρ' φρενας, οὔτε τι ἐργα. 115

Ἀλλὰ καὶ ὡς ἐθέλω δομεναὶ παλιν, εἰ τογ' ἀμεινον·

Βουλομ' ἐγὼ λαὸν σοῦν ἐμμεναί, ἢ ἀπολεσθαι.

Ἀυτὰρ ἐμοὶ γέρας ἀντιχ' ἔτοιμασατ', ὄφρα μὴ οἶος

Ἀργείων ἀγεραστός εἴω· ἐπεὶ οὐδε εἰοικε.

Ἀευσσετε γὰρ τογε πάντες, ὃ μοι γέρας ἐρχεται ἀλλῆ. 120

Τὸν δ' ἠμειβετ' ἐπειτα ποδαρκῆς δῖος Ἀχιλλεύς·

Ἀτρείδῃ κύδιστε, φιλοκτεανώτατε πάντων,

Πῶς γὰρ τοὶ δώσουσι γέρας μεγαθύμοι Ἀχαιοί·

Οὐδε τι πω ἰδμεν ξῦνήϊα κείμενα πολλὰ·

Ἀλλὰ τὰ μὲν πόλιων ἐξεπραθομεν, τὰ δεδασται· 125

Λαοὺς δ' οὐκ ἐπεοικε παλιλλογα ταῦτ' ἐπαγείρειν.

Ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ προεσ'· αὐτὰρ Ἀχαιοὶ

Τριπλῆ τετραπλῆ τ' ἀποτίσομεν, αἰ κε ποθὶ Ζεὺς

Δῶσι πόλιν Τροίην εὐτειχεῖον ἐξάλαπαξαι.

Τον δ' απαμειβομενος προσεφη κρειων Αγαμεμνων· 130  
 Μηδ' οὕτως, αγαθος περ εων, θεοεικελ' Αχιλλεῦ,  
 Κλεπτε νοψ' επει ου παρελευσεαι, ουδε με πεισεις.  
 Η εθελεις, οφρ' αυτος εχης γερας, αυταρ εμ' αὕτως  
 Ἕσθαι δενομενον; κελευαι δε με τηνδ' αποδοῦναι;  
 Αλλ' ει μεν δωσουσι γερας μεγαθυμοι Αχαιοι, 135  
 Αρσαντες κατα θυμον, ὅπως ανταξιον εσται·  
 Ει δε κε μη δωσιν, εγω δε κεν αυτος ἔλωμαι  
 Η τεον, η Αιαντος ιων γερας, η Οδυσηος  
 Αξω ἔλων· ὁ δε κεν κεχολωσεται, ὄν κεν ἱκωμαι.  
 Αλλ' ητοι μεν ταῦτα μεταφρασομεσθα και αὔτις. 140  
 Νῦν δ' αγε, νῆα μελαιναν ερυσσομεν εις ἅλα δῖαν,  
 Ες δ' ερετας επιτηδες αγειρομεν, ες δ' ἑκατομβην  
 Θειομεν, αν δ' αυτην Χρυσηῖδα καλλιπαρην  
 Βησομεν· εἰς δε τις αρχος ανηρ βουληφορος εστω,  
 Η Αιας, η Ἴδομενευς, η δῖος Οδυσσευς, 145  
 Ηε συ, Πηλειδη, παντων εκπαγλοτατ' ανδρῶν,  
 Οφρ' ἡμῖν Ἐκαεργον ἱλασσαι ιερα ῥεξας.  
 Τον δ' αρ' ὑποδρα ιδων προσεφη ποδας ωκυς Αχιλλευσ·  
 Ω μοι, αναιδειην επιειμενε, κερδαλεοφρον,  
 Πῶς τις τοι προφρων επεσιν πειθηται Αχαιῶν, 150  
 Η ὄδον ελθεμεναι, η ανδρασιν ἴφι μαχεσθαι;  
 Ου γαρ εγω Τρωων ἔνεκ' ηλυθον αιχηητων  
 Δεῦρο μαχησομενος· επει ουτι μοι αιτιοι εισιν.  
 Ου γαρ πωποτ' εμας βοῦς ηλασαν, ουδε μεν ἵππους,  
 Ουδε ποτ' εν Φθιη εριβωλακι, βωτιανειρη, 155  
 Καρπον εδηλησαντ'· ἐπειη\* μαλα πολλα μεταξυ

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

Ουρεα τε σκιοεντα, Ξαλασσα τε ηχηεσσα·  
 Αλλα σοι, ὦ μεγ' αναιδες, ἀμ' ἔσπομεθ', οφρα συ χαιρης,  
 Τιμην αρνυμενοι Μενελαω, σοι τε, κυνῶπα,  
 Προς Τρωων· τῶν ουτι μετατρεπη, ουδ' αλεγιζεις· 160  
 Και δη μοι γερας αυτος αφαιρησεσθαι απειλεις,  
 Ωι επι πολλ' εμογησα, δοσαν δε μοι υἱες Αχαιῶν.  
 Ου μεν σοι ποτε ἴσον εχω γερας, ὅπποτ' Αχαιοι  
 Τρωων εκπερσωσ' εὔ ναιομενον πτολιεθρον.  
 Αλλα το μεν πλειῖον πολυαἶκος πολεμοιο 165  
 Χεῖρες εμαι διεπουσ'· αταρ, ην ποτε δασμος ἰκηται,  
 Σοι το γερας πολυ μεῖζον, εγω δ' ολιγον τε φιλον τε  
 Ερχομ' εχων επι νῆας, επην κεκαμω πολεμιζων.  
 Νῦν δ' εἴμι Φθιηνδ', επζειη πολυ φερτερον εστιν  
 Οικαδ' ιμεν συν νηυσι κορωνισιν· ουδε σ' οἶω, 170  
 Ενθαδ' ατίμος εων, αφενος και πλοῦτον αφυξειν.  
 'Τον δ' ημειβετ' επειτα αναξ ανδρῶν Αγαμεμνων·  
 Φεῦγε μαλ', ει τοι θυμος επεσσυται. ουδε σ' εγωγε  
 Δισσομαι εἴνεκ' εμεῖο μενειν· παρ' εμοιγε και αλλοι,  
 Οί κε με τιμησουσι· μαλιστα δε μητιετα Ζευς. 175  
 Εχθιστος δε μοι εσσι Διοτρεφειων βασιληων.  
 Αιει γαρ τοι ερις τε φιλη, πολεμοι τε, μαχαι τε.  
 Ει μαλα καρτερος εσσι, θεος που σοι τογ' εδωκεν.  
 Οικαδ' ιων, συν νηυσι τε σῆς, και σοῖς ἑταροισι,  
 Μυρμιδονεσσιν ανασσε· σεθεν δ' εγω ουκ αλεγιζω, 180  
 Ουδ' οθομαι κοτεοντος· απειλησω δε τοι ὤδε·  
 'Ως εμ' αφαιρεῖται Χρυσηῖδα Φοῖβος Απολλων,  
 Την μεν εγω συν νηῖ τ' εμῆ και εμοῖς ἑταροισι  
 Πεμψω· εγω δε κ' αγω Βρισηῖδα καλλιπαρην  
 Αυτος ιων κλισιηνδε, το στον γερας. οφρ' εὔ ειδῆς, 185  
 'Οσσον φερτερος ειμι σεθεν, στυγεη δε και αλλος

Ἴσον εμοὶ φασθαι, καὶ ὁμοιωθημεναι αὐτην.

Ὡς φάτο· Πηλειῶνι δ' ἀχος γενετ'· ἐν δὲ οἱ ἦτορ  
 Στηθεσσιν λασιόισι διανδιχα μερμηριξεν,  
 Ἡ ὄγε, φασγανὸν ὄξυ ἐρυσσαμενός παρα μηροῦ, 190  
 Τους μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναριξοί,  
 Ἡὲ χολὸν παύσειεν, ἐρητύσειε τε θυμόν.

Ἔως δ\* ταῦθ' ὠρμῖνε κατὰ φρένα καὶ κατὰ θυμόν,  
 Ἐλκετο δ' ἐκ κολεοῖο μέγα ξίφος· ἦλθε δ' Ἀθηνη  
 Ουρανοθεν· προ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195  
 Ἀμφω ὁμῶς θυμῷ φιλεουσα τε, κηδομένη τε·  
 Στῆ δ' ὀπιθεν, ξανθῆς δὲ κομῆς ἔλε Πηλειῶνα,  
 Οἷω φαινομένη, τῶν δ' ἄλλων οὐτις ὄρατο.

Θαμβήσεν δ' Ἀχιλλεύς, μετὰ δὲ τραπέτ'· αὐτίκα δ' ἐγνώ  
 Παλλάδ' Ἀθηναίην· δεινῷ δὲ οἱ ὅσσε φαάνθεν· 200  
 Καὶ μὴν φωνήσας ἐπέα πτεροεντὰ προσηύδα·

Τίπτ' αὐτ', Αἰγιοχόιο Δίος τέκος, εἰληλούθας;  
 Ἡ ἵνα ὑβρίν ἰδῆς Ἀγαμέμνωνος Ἀτρεΐδαο;  
 Ἀλλ' ἐκ τοῖ ἐρέω, τὸ δὲ καὶ τετελεσθαι οἷω  
 Ἕϊς† ὑπεροπλήσει τάχ' ἂν ποτε θυμόν ὀλεσση. 205

Τὸν δ' αὐτὲ προσεεῖπε θεὰ γλαυκῶπις Ἀθηνη·  
 Ἦλθον ἐγὼ παύσουσα τέον μένος, αἰ κε πίθηαι,  
 Ουρανοθεν· προ δὲ μ' ἦκε θεᾶ λευκώλενος Ἥρη,  
 Ἀμφω ὁμῶς θυμῷ φιλεουσα τε, κηδομένη τε.  
 Ἀλλ' ἀγε, λῆγ' ἐρίδος, μῆδε ξίφος ἔλκεο χεῖρι· 210  
 Ἀλλ' ἦτοι ἐπεσὶν μὲν οὐειδίσον, ὥς ἐσεται περ.  
 Ὡδε γὰρ ἐξέρω, τὸ δὲ καὶ τετελεσμένον ἐσται·

\* Ἔως δ is a *spondee*; the two vowels in the former word being contracted into one, and the latter word being made long.

† The *iota*, which is written under a small letter, is written after a capital.

ΙΛΙΑΔΟΣ Α.

Και ποτε τοι τρις τοσσα παρεσσεται αγλαα δῶρα,  
 ὕβριος εἴνεκα τῆσδε. συ δ' ισχεο, πειθεο δ' ἡμῖν.

Την δ' απαμειβομενος προσεφη ποδας ωκυς Αχιλλευσ·  
 Χρν μεν σφωῖτερον γε, Θεᾶ, επος ειρυσασθαι, 216  
 Και μαλα περ θυμῷ κεχολωμενον· ὥς γαρ αμεινον.  
 Ὅσκε θεοῖς επιπειθηται, μαλα τ' εκλυον αυτοῦ.

Ἦ, και επ' αργυρεη κωπη σχεθε χεῖρα βαρεῖαν·  
 Αψ δ' ες κουλεον ὦσε μεγα ξιφος, ουδ' απιθησε 220  
 Μυθω Αθηναιης· ἢ δ' Ουλυμπονδε βεβηκει,  
 Δωματ' ες αιγιοχοιο Διος, μετα δαιμονας αλλους.  
 Πηλειδης δ' εξαῦτις αταρτηροῖς επεεσσιν  
 Ατρειδην προσεειπε, και ουπω λῆγε χολοιο·

Οινοβαρες, κυνος ομματ' εχων, κραδιην δ' ελαφοιο,  
 Ουτε ποτ' ες πολεμῶν ἅμα λαῖψ θωρηχθῆναι, 226  
 Ουτε λοχονδ' ιεναι συν αριστηεσσιν Αχαιῶν,  
 Τετληκας θυμῷ· τοδε τοι κηρ ειδεται εἶναι.

Ἦ πολυ λωῖον εστι, κατα στρατον ευρυν Αχαιῶν  
 Δῶρ' αποαιρεῖσθαι, ὅστις σεθεν αντιον ειπη· 230  
 Δημοβορος βασιλευς, επει ουτιδανοῖσιν ανασσεις·  
 Ἦ γαρ αν, Ατρειδη, νῦν ὑστατα λωβησαιο.

Αλλ' εκ τοι ερεω, και επι μεγαν ὄρκον ομοῦμαι,  
 Ναι μα τοδε σκῆπτρον, το μεν ουποτε φυλλα και οζους  
 Φυσει, επειδη πρῶτα τομην εν ορεσσι λελοιπεν. 235

Ουδ' αναθηλησει· περι γαρ ῥα ε χαλκος ελεψε  
 Φυλλα τε και φλοιον· νῦν αὔτε μιν υἱες Αχαιῶν  
 Εν παλαμης φορεουσι δικασπολοι, οἱ γε θεμιστας  
 Προς Διος ειρναται· ὁ δε τοι μεγας εσσεται ὄρκος·

Ἦ ποτ' Αχιλλῆος ποθη ἴξεται υἱας Αχαιῶν 240  
 Ξυμπαντας· τοῖς δ' ουτι δυνησεαι, αχνυμενος περ,  
 Χραιομεῖν, εὔτ' αν πολλοι ὑφ' Ἐκτορος ανδροφονοιο

Θνησκοντες πιπτωσι· συ δ' ενδοθι θυμον αμυξεις  
 Χωμενος, ότ' αριστον Αχαιών ουδεν ετισας.

'Ως φατο Πηλειδης· ποτι δε σκῆπτρον βαλε γαιη 245  
 Χρυσειοις ἠλοισι πεπαρμενον· ἔζετο δ' αυτος.

Ατρειδης δ' ἔτερωθεν εμνηιε· τοῖσι δε Νεστωρ  
 Ἕδυεπης ανορουσε, λιγυς Πυλιων αγορητης,  
 Τοῦ γαρ απο γλωσσης μελιτος γλυκιων ῥεεν αυδη.

Τῷ δ' ηδη δυο μεν γενεαι μεροπων ανθρωπων 250  
 Εφθιαθ', οἱ οἱ προσθεν ἅμα τραφεν ηδ' εγενοντο  
 Εν Πυλω ηγαθη, μετα δε τριτατοισιν ανασσεν.

'Ως σφιν εὔφρονεων αγορησατο, και μετεειπεν·

ᾠ ποποι, ἦ μεγα πενθος Αχαιῖδα γαῖαν ικανει.

Ἦ κεν γηθησαι Πριαμος, Πριαμοιο τε παῖδες, 255

Αλλοι τε Τρῶες μεγα κεν κεχαροιατο θυμῷ,  
 Ει σφῶϊν ταδε παντα πυθιοιατο μαρναμενοιῖν,  
 Οἱ περι μεν βουλή Δαναῶν, περι δ' εστε μαχεσθαι.  
 Αλλα πιθεσθ'· αμφω δε νεωτερω εστον εμεῖο.

Ηδη γαρ ποτ' εγω και αρειοσιν ηπερ ὑμῖν 260

Ανδρασιν ὠμιλησα, και ουποτε μ' οἴγ' αθεριζον.

Ου γαρ πω τοιους ιδον ανερας, ουδε ιδωμαι,  
 Οἶον Πειριθοον τε, Δρυαντα τε ποιμενα λαῶν,  
 Καινεα τ', Εξαδιον τε, και αντιθεον Πολυφημον,  
 Θησεα τ' Αιγειδην, επιεικελον αθανατοισι. 265

Καρτιστοι δη κείνοι επιχθονιων τραφεν ανδρῶν·

Καρτιστοι μεν εσαν, και καρτιστοις εμαχοντο,

Φηρσιν ορεσκῶοισι, και εκπαγλωσ απολεσσαν.

Και μεν τοῖσιν εγω μεθομιλεον, εκ Πυλου ελθῶν,

Τηλοθεν εξ Απιης γαιης· καλεσαντο γαρ αυτοι· 270

Και μαχομην κατ' εμαυτον εγω· κεινοισι δ' αν ουτις

Τῶν, οἱ νῦν βροτοι εισιν επιχθονιοι, μαχεοιτο·

Και μεν μεῦ βουλευων\* ξυνιον, πειθοντο τε μυθω.  
 Αλλα πιθεσθε και υμμες, επει πιθεσθαι αμεινον·  
 Μητε συ τουδ', αγαθος περ εων, αποαιρεο κουρην, 275  
 Αλλ' εα, ὡς οἱ πρῶτα δοσαν γερας υἷες Αχαιῶν·  
 Μητε συ, Πηλειδη, θελ' εριζεμεναι βασιλῆϊ  
 Αντιβιην· επει ουποθ' ὁμοιης εμμορε τιμῆς.  
 Σκηπτοῦχος βασιλευς, ὧτε Ζευς κῦδος εδωκεν.  
 Ει δε συ καρτερος εσσι, θεα δε σε γεινατο μητηρ, 280  
 Αλλ' ὄγε φερτερος εστιν, επει πλεονεσσιν ανασσει.  
 Ατρειδη, συ δε παῦε τεον μενος· αυταρ εγωγε  
 Δισσομ' Αχιλλῆϊ† μεθεμεν χολον, ὅς μεγα πᾶσιν  
 Ἐρκος Αχαιοῖσιν πελεται πολεμοιο κακοῖο.  
 Τον δ' απαμειβομενος προσεφη κρειων Αγαμεμνων· 285  
 Ναι δη ταῦτα γε παντα, γερον, κατα μοῖραν ειπες.  
 Αλλ' ὄδ' ανηρ εθελει περι παντων εμμεναι αλλων·  
 Παντων μεν κοατεειν εθελει, παντεσσι δ' ανασσειν,  
 Πᾶσι δε σημαινειν· ἄτιν' ου πεισεσθαι οἷω.  
 Ει δε μιν αιχημητην εθεσαν θεοι αιεν εοντες, 290  
 Τουνεκα οἱ προθεουσιν ονειδεα μυθησασθαι ;  
 Τον δ' αρ' ὑποβληδην ημειβετο διος Αχιλλευς·  
 Ἥ γαρ κεν δειλος τε και ουτιδυνος καλειοιμην,  
 Ει δη σοι πᾶν εργον ὑπειξομαι, ὅ ττι κεν ειποις·

\* The last two syllables in βουλευων are to be pronounced as one; like the final vowels in the word Πηληϊαδew, in the first line of this Book.

† In the Homeric hexameter, a short syllable is often used long in the cæsura, even when followed only by one consonant, if this consonant be of such kind as to be easily doubled in pronunciation: thus particularly when the next word begins with a liquid, as in this instance. Generally in old Ionic writers we find greater licence taken in Prosody than in the Attic Poets.



Ἀλλοισιν δὴ ταῦτ' ἐπιτελλεο, μὴ γὰρ ἐμοιγε 295  
 Σημαιν'· οὐ γὰρ ἐγωγ' ἐτι σοι πεισεσθαι οἶω.  
 Ἄλλο δὲ τοι ἐρεω, σὺ δ' ἐνὶ φρεσὶ βαλλεο σῆσι·  
 Χερσὶ μὲν οὐτι ἐγωγε μαχησομαι, εἵνεκα κούρης,  
 Οὐτε σοι, οὐτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφελεσθε γέ δοντες·  
 Τῶν δ' ἄλλων, ἃ μοι ἐστὶ θοῆ παρα νηὶ μελαινῇ, 300  
 Τῶν οὐκ ἂν τι φεροῖς ἀνέλων, ἀέκοντος ἐμεῖο.  
 Εἰ δ', ἀγε μὴν, πειρησαι, ἵνα γνῶσσι καὶ οἶδε·  
 Αἴψα τοι αἶμα κελαινον ἐρωήσει περὶ δούρι.  
 Ὡς τῷ γ' ἀντιβιοῖσι μαχεσσαμένῳ ἐπέεσσιν  
 Ἀνστήτην· λῦσαν δ' ἀγορῆν παρα νηυσὶν Ἀχαιῶν. 305  
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἶσας  
 Ἡῖε, σὺν τε Μενoitιαδῇ καὶ οἷς ἑταροῖσιν.  
 Ἀτρεΐδης δ' ἀρα νῆα θοῆν ἄλαδε προερυσσεν,  
 Ἐς δ' ἐρετας ἐκρινεν εἴκοσιν, ἐς δ' ἔκαυομβῆ  
 Βῆσε Θεῶ· ἀνα δὲ Χρῦσηΐδα καλλιπαρῆον 310  
 Εἶσεν ἀγων· ἐν δ' ἀρχος ἐβῆ πολυμητις Ὀδυσσεύς.  
 Οἱ μὲν ἐπειτ' ἀναβάντες ἐπέπλεον ὕγρα κελευθα.  
 Ἄαους δ' Ἀτρεΐδης ἀπολυμαινέσθαι ἀνωγεν.  
 Οἱ δ' ἀπελυμαινόντο, καὶ εἰς ἄλα λυματ' ἐβαλλον·  
 Ἐρδον δ' Ἀπολλῶνι τελεσσας ἑκατομβας 315  
 Ταυρων ἠδ' αἰγῶν, παρα θῖν' ἄλος ἀτρυγεταιιο·  
 Κνίσση δ' οὐρανὸν ἴκεν ἔλισσομένη περὶ καπνῶ.  
 Ὡς οἱ μὲν τα πένοντο κατὰ στρατὸν· οὐ δ' Ἀγαμέμνων  
 Λῆγ' ἐρίδος, τὴν πρῶτον ἐπηπειλήσ' Ἀχιλλῆϊ.  
 Ἄλλ' ὄγε Τάλθυβιον τε καὶ Εὐρυβατην προσεεῖπε, 320  
 Τῷ οἱ ἔσαν κηρῦκε καὶ στήρω θεραπυτε·  
 Ἐρχεσθον κλισίην Πηληϊάδew Ἀχιλλῆος,  
 Χείρως ἔλονται ἀγεμὲν Βρῖσηΐδα καλλιπαρῆον·  
 Εἰ δὲ κε μὴ δῶψιν, ἐγὼ δὲ κεν αὐτὸς ἔλωμαι,

λεονεσσι· το οί και ρίγιον εσται. 325

Ὡς εἰπων, προΐει, κρατερον δ' ἐπι μῦθον ετελλε.  
 Ἔω δ' αεκοντε βατην παρα θῖν' ἄλος ατρυγετοιο·  
 Μυρμιδωνων δ' ἐπι τε κλισιας και νῆας ἱκεσθην.  
 Τον δ' εὔρον παρα τε κλισιη και νηϊ μελαινη  
 Ἕμενον· ουδ' ἀρα τωγε ιδων γηθησεν Αχιλλευς. 330

Ἔω μεν ταρβησαντε, και αἰδομενω βασιλῆα,  
 Στητην, ουδε τι μιν προσεφωνεον, ουδ' ἐρεοντο.  
 Αὐταρ ὁ εγνω ἧσιν ἐνι φρεσι, φωνησεν τε·  
 Χαιρετε, κηρυκες, Διος ἀγγελοι, ηδε και ἀνδρῶν·  
 Ἄσπον ἰτ'· ουτι μοι υμμες ἐπαιτιοι, ἀλλ' Αγαμεμνων, 335

Ὅς σφῶϊ προΐει Βρισηΐδος εἶνεκα κουρης.  
 Αλλ' ἀγε, Διογενες Πατροκλεις, ἐξαγε κουρην,  
 Και σφῶϊν δος ἀγειν· τω δ' αὐτω μαρτυροι εστων  
 Προς τε θεῶν μακαρων, προς τε θνητῶν ἀνθρωπων,  
 Και προς τοῦ βασιλῆος ἀπηνεος· εἶποτε δ' αὔτε 340  
 Χρειω ἐμεῖο γένηται αεικεα λοιγον ἀμῦναι  
 Τοῖς ἀλλοις· — ἦ γαρ ὄγ' ολοιῆσι φρεσι θυει,  
 Ουδε τι οἶδε νοῆσαι ἅμα προσσω και οπισσω,  
 Ὅππως οἱ παρα νηυσι σοοι μαχεωνται Αχαιοι.

Ὡς φατο· Πατροκλος δε φιλω ἐπεπειθεθ' ἑταίρω, 345  
 Ἐκ δ' ἀγαγε κλισιης Βρισηΐδα καλλιπαρην,  
 Δῶκε δ' ἀγειν· τω δ' αὔτις ἰτην παρα νῆας Αχαιῶν·  
 Ἕ δ' αεκουσ' ἅμα τοῖσι γυνη κίεν. Αὐταρ Αχιλλευς  
 Δακρυσας, ἑταρων ἀφαρ ἔζετο νοσφι λιασθεις,  
 Θῖν' ἐφ' ἄλος πολιῆς, ὄρων ἐπι οἰνοπα ποντον. 350

Πολλα δε μητρι φιλη ηρησατο, χεῖρας ορεγνυς·  
 Μητερ, ἐπει μ' ἐτεκες γε μινυνθαδιον περ εοντα,  
 Τιμην περ μοι οφελλεν Ολυμπιος ἐγγυαλιξαι

Ζεὺς ὑψιβρεμετῆς· νῦν δ' οὐδὲ με τυτθὸν εἴσειεν.  
 Ἦ γὰρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355  
 Ἡτῆμῆσεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.  
 Ὡς φάτο δακρυχέων· τοῦ δ' ἐκλυε ποτνία μητῆρ,  
 Ἡμῆνη ἐν βενθεσσίην ἄλος παρὰ πατρὶ γέροντι·  
 Καρπαλιμῶς δ' ἀνεδύ πολιῆς ἄλος, ἠὺτ' ὀμιχλῆ·  
 Καὶ ῥά παροῖθ' αὐτοῖο καθέζετο δακρυχέοντος, 360  
 Χεῖρι τε μὴν κατερέξεν, ἐπὸς τ' ἔφατ', ἐκ τ' ὀνομαζέ·  
 Τέκνον, τί κλαίεις ; τί δέ σε φρένας ἴκετο πένθος ;  
 Ἐξαυδά, μὴ κεῦθε νόω, ἵνα εἶδομεν ἀμφῶ.  
 Τὴν δὲ βαρυστεναχῶν προσεφῆ ποδάσ ωκύς Ἀχιλλεύς·  
 Οἴσθα· τίη τοι ταῦτ' εἰδυῖη παντ' ἀγορεύω ; 365  
 Ωιχομέθ' ἐς Θηβῆν ἱερὴν πόλιν Ἡετιωνός,  
 Τὴν δὲ διεπραθομένω τε, καὶ ἠγομένω ἐνθαδὲ πάντα·  
 Καὶ τὰ μὲν εὔ δασσαντο μετὰ σφίσιν υἴες Ἀχαιῶν,  
 Ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσῆϊδα καλλιπαρῆον·  
 Χρυσῆς δ' αὖθ', ἱερεὺς ἑκατηβόλου Ἀπολλωνός, 370  
 Ἦλθε θοῆς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,  
 Λυσομένος τε θυγάτρα, φέρων τ' ἀπερείσι' ἀποινα,  
 Στεμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπολλωνός,  
 Χρυσεῶ ἀνα σκηπτρῶ· καὶ ἐλίσσετο πάντας Ἀχαιοὺς,  
 Ἀτρεΐδα δὲ μάλιστα, δὴ κοσμητορὸς λαῶν. 375  
 Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ,  
 Αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δεχθαι ἀποινα·  
 Ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἠνδάνε θυμῶ,  
 Ἀλλὰ κακῶς ἀφίει, κρατερόν δ' ἐπὶ μῦθον ἐτέλλε.  
 Χωόμενος δ' ὁ γέρον παλιν ψάχετο· τοῖο δ' Ἀπολλων 380  
 Εὐξάμενον ἠκούσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.  
 Ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δὲ νύ λαοὶ

Θνησκον επασσυτεροι· τα δ' επωχετο κῆλα θεοῖο  
 Παντη ανα στρατον ευρυν Αχαιῶν· αμμι δε μαντις  
 Εὔειδως αγορευε θεοπροπιας Ἐκατοιο. 385

Αυτικ' εγω πρώτος κελομην θεον ἰλασκεσθαι·  
 Ατρειωνα δ' επειτα χολος λαβεν· αἴψα δ' αναστας  
 Ηπειλησεν μῦθον, ὁ δη τετελεσμενος εστι.

Την μεν γαρ συν νηῖ θεῶν ἔλικωπες Αχαιοι  
 Ες Χρυσην πεμπουσιν, αγουσι δε δῶρα ανακτι· 390  
 Την δε νεον κλισιηθεν εβαν κηρυκες αγοντες  
 Κουρην Βρισηος, την μοι δοσαν υἱες Αχαιῶν.

Αλλα συ, ει δυνασαι γε, περισχεο παιδος ἔηος.  
 Ελθοῦσ' Ουλυμπουδε Δια λισαι, εἴποτε δη τι  
 Η επει ωνησας κραδιην Διος, ηε και εργῶ. 395

Πολλακι γαρ σεο, πατρος ενι μεγαροισιν, ακουσα  
 Ευχομενης, ὄτ' εφησθα κελαινεφεῖ Κρονιωνι  
 Οιη εν ἄθανατοισιν αεικεα λοιγον αμνυαι,  
 Ὅποτε μιν ξυνδῆσαι Ολυμπιοι ηθελον αλλοι,  
 Ηρη τ', ηδε Ποσειδᾶων, και Παλλας Αθηνη. 400

Αλλα συ τον γ' ελθοῦσα, θεα, ὑπελυσασ δεσμῶν,  
 Ὡχ' Ἐκατογχειρον καλεσασ' ες μακρον Ολυμπον,  
 Ὅν Βριαρων καλευουσι θεοι, ανδρες δε τε παντες  
 Αιγαιων· ὁ γαρ αὔτε βιη οὔ πατρος αμεινων·  
 Ὅς ῥα παρα Κρονιωνι καθεζετο κυδεῖ γαιων· 405

Τον και ὑπεδδεισαν μακαρες θεοι, ουδ' ετ' εδησαν.  
 Τῶν νῦν μιν μνησασα παρεζεο, και λαβε γουνων,  
 Αι κεν πως εθελησιν επι Τρωεσσιν αρῆξαι,  
 Τους δε κατα πρυμνας τε και αμφ' ἄλα ελσαι Αχαιους  
 Κτεινομενους, ἵνα παντες επαυρωνται βασιλῆος, 410  
 Γνωῖ δε και Ατρειδης ευρυκρειων Αγαμεμνων

Ἦν ἄτην, ὄτ' ἀριστον Ἀχαιῶν οὐδεν ἐτίσει.

Τον δ' ἠμειβετ' ἐπεὶτα Θέτις, κατὰ δακρυ χεουσα·  
ὦ μοι, τέκνον ἐμόν, τί νυ σ' ἐτρέφον, αἶνα τεκοῦσα ;  
Αἰθ' ὀφελές παρα νηυσὶν ἀδακρῦτος καὶ ἀπημῶν 415

Ἦσθαι· ἐπεὶ νυ τοὶ αἶσα μιννυθα περ, οὐτι μάλα δην·

Νῦν δ' ἅμα τ' ὠκυμορος καὶ οἴζυρος περὶ πάντων

Ἐπλεο· τῷ σε κακῇ αἰσῇ τέκον ἐν μεγάροισι.

Τοῦτο δὲ τοὶ ἐρεουσα ἐπος Διὶ τερπικεραυνῷ

Εἶμ' αὐτῇ πρὸς Ὀλυμπον ἀγαννίφον, αἰ κε πίθηται. 420

Ἀλλὰ σὺ μὲν νῦν, νηυσὶ παρημένος ὠκυποροῖσι,

Μηνὶ Ἀχαιοῖσιν, πολέμου δ' ἀποπαυεὸ παμπαν.

Ζεὺς γὰρ ἐπ' Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας

Χθίζος ἐβῆ μετὰ δαῖτα· θεοὶ δ' ἅμα πάντες ἔποντο.

Δωδεκατῇ δὲ τοὶ αὔθις ἐλευσεται Οὐλυμπονδε· 425

Καὶ τότε· ἐπεὶτα τοὶ εἶμι Δίος ποτὶ χαλκοβατές δῶ,

Καὶ μιν γούνασομαι, καὶ μιν πείσεσθαι οἴω.

Ὡς ἀρα φωνήσασ' ἀπεβήσατο· τὸν δ' ἐλίπ' αὐτοῦ

Χωόμενον κατὰ θυμὸν, εὐζῶνοιο γυναικός,

Τὴν ῥά βεβηκεντοσ ἀπηρῶν. Αὐτὰρ Ὀδυσσεὺς 430

Ἐς Χρῦσῃν ἴκανε, ἀγῶν ἱερὴν ἑκατομβῆν.

Οἱ δ' ὄτε δὴ λιμένος πολυβενθεὸς ἐντὸς ἴκοντο,

Ἴστια μὲν στείλαντο, θῆσαν δ' ἐν νηϊ μελαινῇ·

Ἴστον δ' ἰστοδοκῆ πελάσαν, προτονοῖσιν ὑφέντες

Καρπαλιμῶς· τὴν δ' εἰς ὄρμον προερυσσαν ἐρετμοῖς· 435

Ἐκ δ' εὐνας ἐβάλον, κατὰ δὲ πρυμνησί' ἐδησαν·

Ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥήγμινι θαλάσσης·

Ἐκ δ' ἑκατομβῆν βῆσαν ἐκηβολῷ Ἀπολλωνί·

Ἐκ δὲ Χρῦσῆς νηὸς βῆ ποντοποροῖο.

Τὴν μὲν ἐπεὶτ' ἐπὶ βῶμον ἀγῶν πολυμητὶς Ὀδυσσεὺς, 440

Πατρι φίλῳ ἐν χερσὶ τιθεὶ, καὶ μιν προσεειπεν·  
 ὦ Χρῦση, προ μ' ἐπεμψεν ἀναξ ἀνδρῶν Ἀγαμεμνων,  
 Παῖδα τε σοὶ ἀγεμεν, Φοῖβῳ δ' ἱερὴν ἑκατομβὴν  
 ῥεξαι ὑπὲρ Δαναῶν, ὄφρ' ἰλασσωμεθ' ἀνακτα,  
 Ὅς νῦν Ἀργεῖοισι πολυστονα κηδε' ἐφῆκεν. 445

ὦς εἰπων, ἐν χερσὶ τιθεὶ· ὁ δ' ἐδεξάτο χαιρων  
 Παῖδα φίλην· τοὶ δ' ὦκα Θεῶ κλειτὴν ἑκατομβὴν  
 Ἐξείης ἐστήσαν εὐδμητον περὶ βῶμον.  
 Χερνιψαντο δ' ἐπειτα, καὶ οὐλοχυτας ἀνελοντο.

Τοῖσιν δὲ Χρῦσης μεγαλ' εὐχετο, χεῖρας ἀνασχων· 450  
 Κλυθὶ μεν, Ἀργυροτοξ', ὅς Χρῦσην ἀμφιβεβηκας,  
 Κίλλαν τε Ζαθεην, Τενεδοιο τε ἴφι ἀνασσεις,  
 Ἦδη μὲν ποτ' ἐμεῦ παρος ἐκλυες εὐξαμενοιο·  
 Τιμησας μὲν ἐμε,\* μεγα δ' ἴψαο λαον Ἀχαιῶν·  
 Ἦδ' ἐτι καὶ νῦν μοι τοδ' ἐπικρηνηνον ἐελδωρ, 455  
 Ἦδη νῦν Δαναοῖσιν ἀεικεα λοίγον ἀμυνον.

ὦς ἐφάτ' εὐχομενος· τοῦ δ' ἐκλυε Φοῖβος Ἀπολλων.  
 Ἀνταρ ἐπεὶ ῥ' εὐξάντο, καὶ οὐλοχυτας προβαλοντο,  
 Αὔ ἐρυσαν μὲν πρῶτα, καὶ ἐσφαξαν, καὶ ἐδειραν,  
 Μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκαλυψαν, 460  
 Διπτύχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθετησαν.  
 Καῖε δ' ἐπὶ σχιζῆς ὁ γερῶν, ἐπὶ δ' αἰθοπα οἶνον  
 Λεῖβε· νεοὶ δὲ παρ' αὐτον ἔχον πεμπῶβολα χερσιν.  
 Ἀνταρ ἐπεὶ κατὰ μῆρ' ἔκαη, καὶ σπλαγχν' ἐπασαντο,  
 Μιστυλλον τ' ἀρὰ τ' ἄλλα, καὶ ἀμφ' ὀβελοῖσιν ἐπειραν, 465  
 Ὡπτησαν τε περιφραδεως, ἐρυσαντο τε πάντα.

\* See the note to line 283.

Αὐταρ ἐπεὶ παύσαντο πόνου, τετυκόντο τε δαΐτα,  
 Δαινυντ'· οὐδὲ τι θυμὸς ἐδευετο δαιτός εἴσης.  
 Αὐταρ ἐπεὶ ποσιὸς καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 Κοῦροι μὲν κρητῆρας ἐπεστεψάντο ποτοῖο· 470  
 Νωμήσαν δ' ἀρα πᾶσιν, ἐπαρξάμενοι δεπαεσσιν.  
 Οἱ δὲ πανημεριοὶ μολπῇ Θεὸν ἰλασκόντο,  
 Καλὸν αἰδόντες παιήονα, κοῦροι Ἀχαιῶν,  
 Μελποντὲς Ἑκαεργόν· ὁ δὲ φρένα τερπετ' ἀκουῶν.  
 Ἦμος δ' ἠέλιος κατέδου, καὶ ἐπὶ κνέφας ἦλθε, 475  
 Δὴ τότε κοιμήσαντο παρὰ πρυμνησίᾳ νηός.  
 Ἦμος δ' ἠριγενεῖα φανῆ ῥόδοδακτύλος Ἡώς,  
 Καὶ τότε ἐπειτ' ἀναγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν.  
 Τοῖσιν δ' ἰκμενὸν οὔρον ἰεὶ ἑκαεργὸς Ἀπολλῶν.  
 Οἱ δ' ἴστον στήσαν τ', ἀνα θ' ἴστια λευκά πετάσσαν· 480  
 Ἐν δ' ἀνεμὸς πρῆσεν μέσον ἴστιον, ἀμφὶ δὲ κῦμα  
 Στεῖρῃ πορφυρεὸν μεγαλ' ἰαχε, νηὸς ἰουσιῆς·  
 Ἢ δ' ἐθεέν κατα κῦμα διαπρησσουσα κελευθα.  
 Αὐταρ ἐπεὶ ῥ' ἴκοντο κατα στρατὸν εὐρὺν Ἀχαιῶν,  
 Νῆα μὲν οἴγε μελαινὰν ἐπ' ἠπειροῖο ἐρυσσαν 485  
 Ὑψοῦ ἐπὶ ψαμαθοῖς, ὑπὸ δ' ἔρματα μακρὰ τανυσσαν·  
 Αὐτοὶ δ' ἐσκιδνάντο κατα κλισίας τε νεᾶς τε.  
 Αὐταρ ὁ μῆνιε, νηῦσι παρημένος ὠκυποροῖσι,  
 Διογενὴς Πηλεὸς\* υἱὸς ποδᾶς ὠκύς Ἀχιλλεύς,  
 Οὔτε ποτ' εἰς ἀγορὴν πωλεσκετο κυδιανείραν, 490  
 Οὔτε ποτ' ἐς πόλεμον γ'· ἀλλὰ φθίνυθεσκε φίλον κῆρ,

\* Another instance of *Synæresis*, or taking together of two vowels as one in the metre: see also line 495, 559, &c.

Αὔθι μενων, ποθεεσκε δ' αὐτην τε πτολεμον τε.

Αλλ' ὅτε δη ῥ' ἐκ τοῖο δυωδεκατη γενετ' ηως,  
 Και τοτε δη προς Ολυμπον ισαν θεοι αιεν εοντες  
 Παντες ἅμα, Ζευς δ' ἦρχε· θετις δ' ου ληθετ' εφετμεων  
 Παιδος 'εοῦ, αλλ' ἦγ' ανεδύσατο κῦμα θαλασσης, 496

Ἡερη δ' ανεβη μεγαν ουρανον Ουλυμπον τε·  
 Εὔρεν δ' ευρυοπα Κρονιδην ατερ ἡμενον αλλων,  
 Ακροτατη κορυφῇ πολυδειραδος Ουλυμποιο.  
 Και ῥα παροιθ' αυτοῖο καθεζετο, και λαβε γουνων 500  
 Σκαιῆ· δεξιτερῇ δ' αρ' ὑπ' ανθερεῶνος ἐλοῦσα,  
 Λισσομενη προσεειπε Δια Κρονιωνα ανακτα.

Ζεῦ πατερ, ει ποτε δη σε μετ' ἀθανάτοισιν ονησα,  
 Η επει, η εργω, τοδε μοι κρηνον εελδωρ·  
 Τιμησον μοι υἱον, ὅς ωκυμορωτατος αλλων 505  
 Επλετ'· αταρ μιν νῦν γε αναξ ανδρῶν Αγαμεμνων  
 Ητῆμησεν· ἔλων γαρ εχει γερας, αυτος απουρας.  
 Αλλα συ περ μιν τίσον, Ολυμπιε, μητιετα Ζεῦ·  
 Τοφρα δ' επι Τρωεσσι τιθει κρατος, οφρ' αν Αχαιοι  
 Ὑιον εμον τισωσιν, οφελλωσιν τε ἔ τιμῆ. 510

Ὡς φατο· την δ' ουτι προσεφη νεφεληγερετα Ζευς,  
 Αλλ' ακεων δην ἦστο· θετις δ', ὡς ἠψατο γουνων,  
 Ὡς εχετ' εμπεφυῖα, και ειρετο δευτερον αὔθις·

Νημερτες μεν δη μοι ὑποσχεο, και κατανευσον,  
 Η αποειπ'· επει ου τοι επι δεος· οφρ' εὔ ειδῶ, 515  
 Ὅσσον εγω μετα πᾶσιν ατιμοτατη θεος ειμι.

Την δε μεγ' οχθησας προσεφη νεφεληγερετα Ζευς·  
 Ἦ δη λοιγια εργ', ὅτ' ἐμ' εχθοδοπῆσαι εφησεις  
 Ἦρη, ὅταν μ' ερεθησιν ονειδειοις επεεσσιν.  
 Ἦ δε και αὐτως μ' αιει εν αθανατοισι θεοῖσι 520



Νεικεῖ, και τε με φησι μαχη Τρωεσσιν αρηγειν.  
 Αλλα συ μεν νῦν αὔτις αποστιχε, μη σε νοηση  
 ἼΗρη· εμοι δε κε ταῦτα μελησεται, οφρα τελεσσω.  
 Ει δ' αγε, τοι κεφαλή κατανευσομαι, οφρα πεποιθης.  
 Τοῦτο γαρ εξ εμεθεν γε μετ' ἀθανατοισι μεγιστον 525  
 Τεκμωρ· ου γαρ εμον παλιναγρετον, ουδ' απατηλον,  
 Ουδ' ατελευτητον γ', ὁ τι κεν κεφαλή κατανευσω.

Ἦ, και κῦανερσιν επ' οφρυσι νεῦσε Κρονιων·  
 Αμβροσiai δ' αρα χαῖται επερρώσαντο ανακτος  
 Κρατος απ' αθανατοιο· μεγαν δ' ελελιξεν Ολυμπον. 530

Τω γ' ὡς βουλευσαντε διετμαγεν· ἦ μεν επειτα  
 Εις ἄλα ἄλτο βαθείαν απ' αιγληεντος Ολυμπου,  
 Ζευς δε ἔον προς δῶμα. Θεοι δ' ἄμα παντες ανεσταν  
 Εξ ἔδεων, σφοῦ πατρος εναντιον· ουδε τις ετλη  
 Μείναι επερχομενον, αλλ' αντιοι εσταν ἅπαντες, 535

Ὡς ὁ μεν ενθα καθεζετ' επι θρονου· ουδε μιν ἼΗρη  
 Ηγνοιησεν, ιδουσ' ὅτι οἱ συμφρασσατο βουλας  
 Αργυροπεζα Θετις, θυγατηρ ἄλιοιο γεροντος·  
 Αυτικα κερτομοιοσι Δια Κρονιωνα προσηυδα·

Τις δ' αὔ τοι, δολομῆτα, Θεῶν συμφρασσατο βουλας; 540  
 Αιει τοι φίλον εστιν μεῦ απο νοσφιν εοντα,  
 Κρυπταδια φρονεοντα δικαζεμεν· ουδε τι πω μοι  
 Προφρων τετληκας ειπεῖν επος, ὁ ττι νοησεις.

Την δ' ημειβετ' επειτα πατηρ ανδρῶν τε Θεῶν τε·  
 ἼΗρη, μη δη παντας εμους επιελπετο μυθους 545  
 Ειδησειν· χαλεποι τοι εσοντ', αλοχψ περ εουση.  
 Αλλ' ὄν μεν κ' επιεικες ακουεμεν, ουτις επειτα  
 Ουτε Θεῶν προτερος τονγ' εισεται, ουτ' ανθρωπων·  
 Ὅν δ' αν εγων απανευθε Θεῶν εθελοιμι νοῆσαι,

Μητι συ ταῦτα ἕκαστα διειρεο, μηδε μεταλλα. 550

Τον δ' ημειβετ' επειτα βοῶπις ποτνια Ἥρη·  
 Αινοτατε Κρονιδη, ποῖον τον μῦθον ειπας ;  
 Και λιην σε παρος γ' ουτ' ειρομαι, ουτε μεταλλῶ·  
 Αλλα μαλ' ευκηλος τα φραζεαι, ἄσσ' εθελησθα.

Νῦν δ' αινώς δειδοικα κατα φρενα, μη σε παρειπη 555  
 Αργυροπεζα Θετις, θυγατηρ ἄλιοιο γεροντος.

Ηερη γαρ σοι γε παρεζετο, και λαβε γουνων.  
 Τῇ σ' οἶω κατανεῦσαι ετητυμον, ὡς Αχιλῆα  
 Τιμησης, ολεσης δε πολεας επι νηυσιν Αχαιῶν.

Την δ' απαμειβομενος προσεφη νεφεληγερετα Ζευς· 560  
 Δαιμονιη, αιει μεν οἶεαι, ουδε σε ληθω·

Πρῆξαι δ' εμπης ουτι δυνησεαι, αλλ' απο θυμοῦ  
 Μᾶλλον εμοι εσεαι· το δε τοι και ρίγιον εσται.  
 Ει δ' οὔτω τοῦτ' εστιν, εμοι μελλει φιλον εἶναι.

Αλλ' ακεουσα καθησο, εμῶ δ' επιπειθεο μυθῶ· 565  
 Μη νυ τοι ου χραισμωσιν ὄσοι θεοι εισ' εν Ολυμπῳ,  
 Ἄσσον ιονθ', ὄτε κεν τοι ααπτους χεῖρας εφειω.

Ὡς εφατ'· εδδεισεν δε βοῶπις ποτνια Ἥρη·  
 Και ῥ' ακεουσα καθῆστο, επιγναμψασα φιλον κῆρ.  
 Ωχθησαν δ' ανα δῶμα Διος θεοι ουρανωνες. 570

Τοῖσιν δ' Ἥφαιστος κλυτοτεχνης ἦρχ' αγορευειν,  
 Μητρι φιλη επιηρα φερων, λευκωλενω Ἥρη.

Ἦδη λοιγια εργα ταδ' εσσεται, ουδ' ετ' ανεκτα,  
 Ειδη σφω ἔνεκα θυητῶν εριδαινετον ὦδε,  
 Εν δε θεοῖσι κολων ελαυνετον· ουδε τι δαιτος 575

Ἐσθλῆς εσσεται ἦδος, επει τα χερειονα νικᾶ.  
 Μητρι δ' εγω παραφημι, και αυτῇ περ νοεουση,  
 Πατρι φιλω επιηρα φερειν Διῖ, οφρα μη αὔτε

Νεικειρσι πατηρ, συν δ' ἡμῖν δαῖτα ταραξῆ.  
 Εἴπερ γὰρ κ' ἐθελῆσιν Ολυμπιος ἀστεροπητης, 580  
 Εξ ἔδεων στυφελίζαι· ὁ γὰρ πολὺ φερτατός ἐστιν.  
 Ἀλλὰ σὺ τονγ' ἐπέεσσι καθαπτέσθαι μαλακοῖσιν·  
 Αὐτικ' ἐπειθ' ἴλαος Ολυμπιος ἐσσεταὶ ἡμῖν.

Ὡς ἀρ' εἶπε· καὶ ἀναΐξας, δεπας ἀμφικυπελλον  
 Μητρι φίλῃ ἐν χερσὶ τίθει, καὶ μιν προσεεῖπε· 585

Τετλαθι, μήτηρ ἐμη, καὶ ἀνασχεο, κηδομένη περ,  
 Μη σε, φίλην περ εοῦσαν, ἐν ὀφθαλμοῖσιν ἰδῶμαι  
 Θεινομένην· τότε δ' οὐτι δυνήσομαι, ἀχνυμένος περ,  
 Χραιομεῖν· ἀργαλεός γὰρ Ολυμπιος ἀντιφερέσθαι.  
 Ἦδη γὰρ με καὶ ἀλλοτ' ἀλεξέμεναι μεμαῶτα 590

Ῥίψε, ποδὸς τεταγῶν, ἀπο βηλοῦ θροσπεσιοιο.  
 Πᾶν δ' ἤμαρ φερομένην, ἅμα δ' ἠελίῳ καταδύντι  
 Καππέσον ἐν Δημνῷ· ὀλίγος δ' ἐτι θυμός ἐνῆεν·  
 Ἐνθα με Σιντιες ἀνδρες ἀφάρ κομισαντο πέσοντα.

Ὡς φάτο· μείδησεν δὲ θεῶν λευκῶλενος Ἥρη· 595  
 Μείδησάσα δὲ, παῖδος ἐδεξάτο χεῖρι κυπελλον.  
 Αὐτὰρ ἵ τοῖς ἀλλοῖσι θεοῖς ἐνδεξία πᾶσιν  
 Ωἰνοχοεῖ, γλυκὺ νεκτάρ ἀπο κρητῆρος ἀφυσσῶν.  
 Ἀσβεστός δ' ἀρ' ἐνώρτο γέλως μακαρεσσι θεοῖσιν,  
 Ὡς ἰδὼν Ἥφαιστον διὰ δῶματα ποῖπνυοντα. 600

Ὡς τότε μὲν προπᾶν ἤμαρ ἐς ἠέλιον καταδύντα  
 Δαινύντ'· οὐδὲ τι θυμός ἐδευέτο δαίτος εἴσης·  
 Οὐ μὲν φορμιγγὸς περικαλλέος, ἣν ἐχ' Ἀπολλῶν,  
 Μουσαῶν θ', αἰ αἰδὼν, ἀμειβομέναι ὅπι καλῆ.

Αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἠελίοιο, 605  
 Οἱ μὲν κακκείοντες ἐβᾶν οἴκονδε ἕκαστος,  
 Ἴχι ἐκαστῷ δῶμα περικλυτός ἀμφιγυθεις

Ἡφαιστος ποιησ' εἰδυίησι πραπίδεσσι.

Ζεὺς δὲ πρὸς δὴν λέχος ἠΐ' Ὀλυμπίος ἀστεροπητῆς,  
 Ἐνθα παρὸς κοιμᾶσθ', ὅτε μιν γλυκὺς ὕπνος ἴκανοι· 610  
 Ἐνθα καθευδ' ἀναβας· παρα δὲ, χρυσοθρόνος Ἥρη.

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