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THE

ILIAD OF HOMER.

BOOKS I., II., III.

BY

ARTHUR SIDGWICK

AND

ROBERT P. KEEP.

REVISED EDITION.

Boston:

JOHN ALLYN, PUBLISHER.

1882.

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1882s

LIAD OF HOMER.

BOOKS & M. M.

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ARTHUR SIDGWICK

AND

ROBERT P. KEHR.

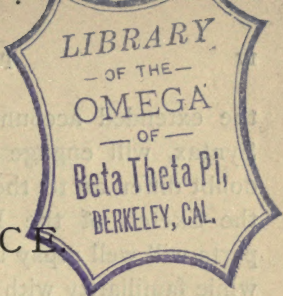
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PREFACE



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

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

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

Sidgwick's *Homer* is based upon the German editions of La Roche, Ameis, and Faesi. Among its attractive features, the lively Introduction on the authorship and history of the Homeric Poems, and

the extended account of Homeric Accidence and Syntax, will engage attention. Opinions will no doubt differ as to the most profitable way of using the Sketch of the Dialect, pp. 79-109. Certain parts will well repay the labor of learning by heart; while familiarity with certain other portions, lexical in their character, will best be gained by frequent reference.

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

ROBERT P. KEEP.

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

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INTRODUCTION.



(I.) HOMERIC POEMS.

THE two great poems which pass under the name of Homer are the earliest extant works of the incomparable Greek genius ; incomparable for its fruitfulness and versatility, and its inborn artistic power, and working with an unique instrument, a language at once flexible, forcible, and melodious.

They are the earliest and the greatest of what are called Epic poems, — stories, that is to say, of heroic deeds and adventures ; and they are told in a grand and simple poetry, and give a rich and vivid picture of the life of the wonderful Greek people before the beginning of history.

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

(2.) THE POET.

Of the poet nothing is known. The tradition of antiquity that he was blind and poor is a tradition,

and nothing more. Even in early times, an epigram records that seven cities claimed the honor of being his birthplace. The Greeks of classical times were all agreed in attributing to him the *Iliad*, the *Odyssey*, the *Hymns to the Gods*, and other poems. [See below, (6.) and (7).]

(3.) DATE.

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

(4.) HOW TRANSMITTED.

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

(5.) CRITICS OF HOMER.

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

(6.) WOLF'S PROLEGOMENA.

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

(7.) CONCLUSION.

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

This theory accounts, as Grote argues, for one difficulty in the books before us. Zeus, in Book Second, promises Thetis to honor Achilles by making the Greeks worsted without him. He accordingly excites Agamemnon by a dream to attack the enemy, inspiring him with hopes of victory. But Agamemnon deludes the people by saying that Zeus is against them, and they are only encouraged to fight by Odysseus. Thus Agamemnon, while professing to obey the dream, does something quite different. Moreover, the result of the battle is favorable to the Greeks. Thus the story is confused and contradictory. Grote's explanation is, that the First Book is part of the original epic of Achilles, while

the larger *Iliad* begins in the Second Book; and that the part which does not quite fit is a primitive and not very successful attempt to piece the two together.

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

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

(8.) OUTLINE OF STORY.

When Peleus was wedded to the sea-goddess Thetis, the gods forgot to invite the terrible Eris, or goddess of strife; so she came in at the banquet and threw down an apple inscribed, 'To the Fairest.' A strife at once arose, as Here, Aphrodite, and Pallas each claimed the apple for herself. They referred the matter to Paris, who being promised the fairest wife in Greece by Aphrodite, the goddess of love, gave the apple to her. Under her protection he sailed to Greece, and was hospitably received by Menelaos, king of Sparta. He won the love of the queen, Helene, the most beautiful woman in the

world, and carried her off to Troy. The other Greek chieftains, many of whom had been suitors of Helene, agreed to revenge her abduction, and made war on Troy. This was the famous Trojan War, which lasted ten years, and in the last year of which the First Book (*A*) of the *Iliad* opens.

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

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

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

A describes the beginning of the first battle; *E*, the heroism of the Greek warrior Diomedes; *Z*, his friendly converse with Glaucos, and the parting of

Hector and Andromache; and *H*, the single combat of Hector and Aias. In *Θ* the second battle begins, where the Greeks are defeated; so that in *I* they send an embassy to beg the return of Achilles, which is refused. In *K* Diomedes and Odysseus reconnoitre the Trojans by night. In *Λ* the third battle begins, and the exploits of Agamemnon and Hector are recounted. *M* describes the fourth battle at the Grecian wall. The fourth battle is continued in *N*; and in *Ξ* Here skilfully lulls Zeus to sleep, and Poseidon helps the Greeks. In *O* there is another battle, in which Aias performs great deeds; and in *Π* Patroclos borrows the arms of Achilles, and after great exploits is killed. Round his body the battle rages in *P*; and *Σ* describes the grief of Achilles, and the new armor which Hephaistos makes for him. In *T* Achilles is reconciled to Agamemnon, and in *Υ* and *Φ* he fights with great havoc, till in *X* he slays Hector. *Ψ* describes the funeral honors of Patroclos; and the poem ends with the redemption and burning of the body of Hector in *Ω*.

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

(9.) THE GODS.

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

The gods in Homer live in their home on Olym-

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

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

Poseidaon, brother of Zeus, lord of the sea, and shaker of the earth; he sends winds and storms.

Aïdes, brother of Zeus, god of the nether world, where the dead lie in darkness.

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

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

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

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

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

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

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

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

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

Demeter, goddess of the earth and its fruits; rarely mentioned in the *Iliad*.

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



THE ILIAD.

BOOK I.

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

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
οἰωνοῖσί τε πᾶσι — Διὸς δ' ἐτελείετο βουλή —
ἔξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἄτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

5

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

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς
νοῦσου ἀνὰ στρατὸν ὦρσε κακῆν, ὀλέκοντο δὲ λαοί,
οὐνεκα τὸν Χρῦσῆν ἠτίμασεν ἀρητῆρα
Ἄτρεΐδης. ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν,
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέφῳ ἀνὰ σκήπτρῳ, καὶ λίσσεται πάντα Ἀχαιοῦς,
Ἄτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.

10

15

And thus addressed the Greeks :

Ἄτρείδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες,
 ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·
 παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τὰ τ' ἄποινα δέχεσθαι, 20
 ἀζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

Most approve : not Agamemnon, who dismisses him scornfully.

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί
 αἰδεῖσθαι θ' ἱεῖρα, καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν· 25

Μή σε, γέρον, κοίλησιν ἐγὼ παρὰ νηυσὶ κιχείω,
 ἢ νῦν δηθύνοντ', ἢ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.
 τὴν δ' ἐγὼ οὐ λύσω πρὶν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
 ἰστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιόωσαν·
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερός ὣς κε νέηαι.

Chryses departs sadly, and prays to Apollo for vengeance.

Ὡς ἔφατ'· ἔδεισεν δ' ὁ γέρον καὶ ἐπείθετο μῦθῳ.
 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης·
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἠρᾶθ' ὁ γεραιὸς 35
 Ἀπόλλωνι ἄνακτι, τὸν ἠὔκομος τέκε Δητῷ·

Κλυθί μιν, Ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας,
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἴφι ἀνάσσεις,
 Σμινθεῦ, εἴποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πῖονα μηρί' ἔκηα 40

ταύρων ἠδ' αἰγῶν, τόδε μοι κρήνον ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Apollo hears: and begins to slay the Greeks with his bolts.

᾽Ως ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος ᾽Απόλλων.
βῆ δὲ κατ' Οὐλύμποιο καρήνων, χωόμενος κῆρ,
τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45
ἔκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμῳ χωομένοιο,
αὐτοῦ κινήθέντος· ὁ δ' ἦϊε νυκτὶ εἰοικώς.
ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' Ἴον ἔηκεν·
δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.
οὐρῆας μὲν πρῶτον ἐπ' ὄχετο καὶ κύνας ἀργούς· 50
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις,
βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

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

Ἐννήμαρ μὲν ἀνὰ στρατὸν ὄχετο κῆλα θεοῖο·
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55
κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο.
οἱ δ' ἐπεὶ οὖν ἠγερθεν, ὀμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
Ἄτρεΐδη, νῦν ἄμμε παλιμπλαγχθέντας ὅτω
ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοῦς.
ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἣ ἱερῆα,
ἣ καὶ ὄνειροπόλον — καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν —
ὅς κ' εἴποι ὅ τι τόσσον ἐχώσατο Φοῖβος ᾽Απόλλων,
εἴτ' ἄρ' ὅ γ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἑκατόμβης· 65
αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

Calchas, the soothsayer, asks leave to speak freely :

Ἦτοι ὄγ' ὡς εἰπὼν κατ' ἄρ' ἔζετο. τοῖσι δ' ἀνέστη
 Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος·
 ὃς ἤδη τά τ' εἶοντα, τά τ' ἐσσόμενα, πρό τ' εἶοντα, 70
 καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἶσω,
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 ὦ Ἀχιλεῦ, κέλεαί με, δίφιλε, μυθήσασθαι 75
 μῆνιν Ἀπόλλωνος ἑκατηβελέταο ἄνακτος.
 τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καὶ μοι ὄμοσον,
 ἦ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
 ἦ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί. 80
 κρείστων γὰρ βασιλεύς, ὅτε χῶσεται ἀνδρὶ χέρηϊ·
 εἶπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
 ἐν στήθεσσιν ἐοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.

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

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 θαρσῆσας μάλα εἰπέ θεοπρόπιον ὃ τι οἶσθα· 85
 οὐ μὰ γὰρ Ἀπόλλωνα δίφιλον, ὅτε σὺ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
 σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἶπης, 90
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.

Καὶ τότε δὴ θάρσησε καὶ ἠὔδα μάντις ἀμύμων·
 οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται, οὔθ' ἑκατόμβης,

ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,
 οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95
 τοῦνεκ' ἄρ' ἄλγέ' ἔδωκεν Ἐκηβόλος, ἧδ' ἔτι δώσει·
 οὐδ' ὃ γε πρὶν λοιμοῖο βαρείας Κῆρας ἀφέξει,
 πρὶν γ' ἀπὸ πατρὶ φίλω δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην
 ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθωμεν. 100

Agamemnon wrathfully consents, but insists on obtaining another gift in place of her.

Ἦτοι ὄγ' ὡς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη
 ἦρωσ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαινοι
 πῖμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην.
 Κάλχαντα πρότιστα κάκ' ὀσσόμενος προσέειπεν· 105
 Μάντι κακῶν, οὐ πρόποτέ μοι τὸ κρήγνου εἶπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος, οὔτ' ἐτέλεσσας·
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
 ὡς δὴ τοῦδ' ἔνεκά σφιν Ἐκηβόλος ἄλγεια τεύχει, 110
 οὔνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 κουριδίης ἀλόχου, ἐπεὶ οὐ ἔθέν ἐστι χερείων,
 οὐ δέμας, οὐδὲ φυήν, οὔτ' ἄρ φρένας, οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὡς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραστος ἔω· ἐπεὶ οὐδὲ ἕοικεν.
 λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη. 120

Achilles says he shall have it when Troy is sacked: Agamemnon reviles and threatens him, yet orders Chryseis to be restored.

Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 Ἀτρεΐδῃ κύδιστε, φίλοκτεανώτατε πάντων·
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἔπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ
 τριπλῆ τετραπλῆ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130
 μὴ δὴ οὕτως, ἀγαθός περ ἑών, θεοείκελ' Ἀχιλλεῦ,
 κλέπτε νόῳ, ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
 ἦ ἐθέλεις ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς
 ἦσθαι δευόμενον, κέλευι δέ με τήνδ' ἀποδοῦναι;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται —
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἦ τεὸν ἦ Αἴαντος ἰὼν γέρας, ἦ Ὀδυσῆος
 ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς. 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείλομεν, ἂν δ' αὐτὴν Χρυσηίδα καλλιπάρηον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 ἦ Αἴας, ἦ Ἰδομενεὺς ἦ δῖος Ὀδυσσεύς, 145
 ἦ ἐ σὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν Ἐκάεργον ἰλάσσειαι ἱερὰ ρέξας.

Achilles replies: We have fought and toiled for you, and now you threaten to take our spoil from us: I will return to Phthia.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκύς Ἀχιλλεύς·
 ὦ μοι, ἀναιδείην ἐπιειμένη, κερδαλέοφρον·
 πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν, 150
 ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος· ἐπεὶ οὐ τι μοι αἴτιοί εἰσιν·
 οὐ γὰρ πώποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίῃ ἐριβόλακι, βωτιανείρῃ, 155
 καρπὸν ἐδηλήσαντ'· ἐπεὶ ἦ μάλα πολλὰ μεταξὺ
 οὔρεά τε σκιόεντα, θάλασσά τε ἠχῆεσσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάῳ, σοί τε, κυνώπα,
 πρὸς Τρώων — τῶν οὐ τι μετατρέπη, οὐδ' ἀλεγίζεις· 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὐ ναιόμενον πτολίεθρον·
 ἀλλὰ τὸ μὲν πλεῖον πολυαἰικός πολέμοιο 165
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν,
 οἴκαδ' ἴμεν σὺν ἠηυσὶ κορωνίσιν· οὐδέ σ' ὄτω, 170
 ἐνθάδ' ἄτιμος ἐών, ἄφενος καὶ πλοῦτον ἀφύξειν.

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

Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἔγωγε

λίσσομαι εἵνεκ' ἐμεῖο μένειν· πᾶρ' ἔμοιγε καὶ ἄλλοι,
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοι ἔσσι Διοτρεφῶν βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.
 εἰ μάλα καρτερός ἔσσι, θεός που σοὶ τό γ' ἔδωκεν.
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 Μυρμιδόνεσσιν ἄνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὦδε·
 ὡς ἔμ' ἀφαιρείται Χρυσηίδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηρον,
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας· ὄφρ' ἐὺ εἰδῆς 185
 ὅσσον φέρτερός εἰμι σέθεν, στυγῆ δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην.

Achilles, doubtful what to do in his wrath, is checked by Athena.

Ὡς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
 ἢ ὅ γε φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ 190
 τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,
 ἠὲ χόλου παύσειεν, ἐρητύσειέ τε θυμόν.
 εἶος ὁ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στή δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἷω φαινομένη· τῶν δ' ἄλλων οὔτις ὄρατο.
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω
 Παλλάδ' Ἀθηναίην· δεινὰ δέ οἱ ὅσσε φάανθεν. 200
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ;
 ἢ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο ;
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἴω·
 ἣς ὑπεροπλήσι τάχ' ἄν ποτε θυμὸν ὀλέσση.

205

She bids him abate his anger ; and he obeys.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 ἀλλ' ἄγε, λήγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρὶ·
 ἀλλ' ἢ τοι ἔπεσιν μὲν ὄνειδισον, ὡς ἔσεται περ.
 ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.

210

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 χρῆ μὲν σφωῖτερόν γε, θεά, ἔπος εἰρύσασθαι,
 καὶ μάλα περ θυμῷ κεχολωμένον· ὡς γὰρ ἄμεινον.
 ὅς κε θεοῖς ἐπιτιπείθῃται, μάλα τ' ἔκλυον αὐτοῦ.

215

Ἦ καὶ ἐπ' ἀργυρῆ κώπη σκέθε χεῖρα βαρεῖαν·
 ἄψ δ' ἐς κουλεὸν ὧσε μέγα ξίφος, οὐδ' ἀπίθησεν
 μύθῳ Ἀθηναίης· ἢ δ' Οὐλυμπόνδε βεβήκει
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

220

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

Πηλεΐδης δ' ἐξαὐτίς ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε, καὶ οὐπω λῆγε χόλοιο·

Οἴνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο·
 οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι,

225

οὔτε λόχουδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ἦ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἶπη. 230
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
 φύσει, ἐπειδὴ πρῶτα τομῆν ἐν ὄρεσσι λέλοιπεν, 235
 οὐδ' ἀναθλήσει· περὶ γὰρ ῥά ἐ χαλκὸς ἔλεψεν
 φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῆες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπόλοι, οὔτε θέμιστας
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 ἦ ποτ' Ἀχιλλῆος ποθὴ ἴξεται νῆας Ἀχαιῶν 240
 σύμπαντας· τοῖς δ' οὔ τι δυνήσεται ἀχνύμενός περ
 χραιομεῖν, εὖτ' ἄν πολλοὶ ὑφ' Ἐκτορος ἀνδροφόνουιο
 θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις,
 χωόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.
 Ὡς φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ, 245
 χρυσεῖοις ἤλοισι πεπαρμένον, ἔζετο δ' αὐτός·

The aged Nestor advises moderation: let them listen to him, as heroes of old have done, and lay aside wrath.

Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
 ἠδυεπῆς ἀνόρουσε, λιγύς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδῆ—
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
 ἐν Πύλῳ ἠγαθήῃ, μετὰ δὲ τριτάτοισιν ἀνασσειν—
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·

Ἔπειτα πόποι, ἧ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει·
 ἧ κεν γηθήσαι Πρίαμος, Πριάμοιό τε παῖδες, 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
 εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοισιν,
 οἷ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι.
 ἰλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρῳ ἔστων ἐμεῖο.
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν, ἥεπερ ὑμῖν, 260
 ἰνδράσιν ὠμίλησα, καὶ οὔποτε μ' οἷ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
 οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον. 265
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.]
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὄρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσαν·
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
 καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις
 τῶν, οἷ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
 καὶ μὲν μεν βουλέων ξύνιεν, πείθοντό τε μύθῳ.
 ἀλλὰ πίθεσθε καὶ ὑμμες, ἐπεὶ πείθεσθαι ἄμεινον.
 μήτε σὺ τόνδ', ἀγαθός περ ἐὼν, ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὡς οἱ πρῶτα δόσαν γέρας υἷες Ἀχαιῶν·
 μήτε σύ, Πηλεΐδην, ἔθειλ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην· ἐπεὶ οὔποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτοῦχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.
 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ' ὅ γε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἄτρεΐδην, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

Agamemnon pleads that Achilles' pride is intolerable: and Achilles replies that he will not obey. As for the maiden, he will not resist her surrender: but he defies them to take any thing else.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285
ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἄλλ' ὄδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι οἴω.
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290
τοῦνεκά οἱ προθέουσιν ὄνειδεα μυθήσασθαι;

Τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς·
ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλοῖμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπέιξομαι, ὅττι κεν εἴπῃς·
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295
σήμαιν'· οὐ γὰρ ἐγὼ γ' ἔτι σοι πείσεσθαι οἴω.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
χερσὶ μὲν οὔτοι ἐγὼ γε μαχήσομαι εἵνεκα κούρης,
οὔτε σοί, οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
τῶν δ' ἄλλων, ἅ μοι ἐστι θοῆ παρὰ νηὶ μελαίνῃ, 300
τῶν οὐκ ἂν τι φέροις ἀνελῶν ἀέκοντος ἐμεῖο.
εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνώωσι καὶ οἶδε·
αἰψά τοι αἶμα κελαινὸν ἐρωήσει περὶ δουρί.

Chryseis is sent away, and sacrifices are offered.

Ὡς τὼ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν,
ἀποστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἵσας
ἦϊε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
Ἄτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
ἔς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἔς δ' ἑκατόμβην

βῆσε θεῶ· ἀνὰ δὲ Χρυσηΐδα καλλιπάρηον 310
εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρά κέλευθα, *
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἄλα λύματ' ἔβαλλον·
ἔρδον δ' Ἀπόλλωνι τεληέσσας ἑκατόμβας 315
ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἄλὸς ἀτρυγέτοιο·
κνίσῃ δ' οὐραυὸν ἴκεν, ἐλισσομένη περὶ καπνῶ.

Agamemnon sends heralds to fetch Briseis from Achilles' tent.

ὦς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ.
ἀλλ' ὅ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν, 320
τῶ οἱ ἔσαν κήρυκε καὶ ὀτρηρῶ θεράποντε·

Ἔρχεσθον κλισίην Πηληιάδew Ἀχιλλῆος·
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται. 325

ὦς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

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

τῶ δ' ἀέκοντε βάτην παρὰ θῖν' ἄλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
ἤμενον· οὐδ' ἄρα τῶ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
τῶ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
στήτην, οὐδέ τί μιν προσεφώνεον, οὐδ' ἐρέοντο.
αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε·

Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,

ἄσπον ἴτ'· οὐ τι μοι ὑμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335.
ὁ σφῶϊ προτεῖ Βρισηΐδος εἵνεκα κούρης.

ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἕξαγε κούρη
καὶ σφωῖν δὸς ἄγειν. τῷ δ' αὐτῷ μάρτυροι ἔστων
πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,
καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτε 340.
χρειῶ ἐμείο γένηται ἀεικέα λοιγὸν ἀμῦναι

τοῖς ἄλλοις. ἦ γὰρ ὅ γ' ὀλοιῆσι φρεσὶ θύει·
οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
ὄππως οἱ παρὰ νηυσὶ σοοὶ μαχέοιντο Ἀχαιοί.

Ἦς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπειθεῖθ' ἑταίρῳ· 345.
ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηρον,
δῶκε δ' ἄγειν. τῷ δ' αὐτίς ἴτην παρὰ νῆας Ἀχαιῶν·
ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν.

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

Αὐτὰρ Ἀχιλλεὺς

δακρύσας ἐτάρων ἄφαρ ἕζετο νόσφι λιασθεῖς
θίν' ἐφ' ἀλὸς πολιῆς, ὀρώων ἐπὶ οἴνοπα πόντον· 350
πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο, χεῖρας ὀρεγνύς·

Μήτηρ, ἐπεὶ μ' ἔτεκές γε μινυρθάδιόν περ ἑόντα,
τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
ἦ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355.
ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας·

She asks him of his grief.

Ἦς φάτο δάκρυ χέων· τοῦ δ' ἔκλυε πότνια μήτηρ,
ἠμένῃ ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι.
καρπαλίμως δ' ἀνέδου πολιῆς ἀλός, ἠΰτ' ὀμίχλη·

καί ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος,
 360
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
 Τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;
 ἔξαύδα, μὴ κεῦθε νόω· ἵνα εἶδομεν ἄμφω.

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

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκύς Ἀχιλλεύς·
 οἴσθα· τίη τοι ταῦτ' εἰδυῖη πάντ' ἀγορεύω ; 365
 ὦχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιβι υἱὲς Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρῦσηϊδα καλλιπάρηον.
 Χρῦσης δ' αὖθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος, 370
 ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
 λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσέῳ ἀνὰ σκῆπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375
 ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
 αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἠῦδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 χῳόμενος δ' ὁ γέρων πάλιν ὦχετο· τοῖο δ' Ἀπόλλων 380
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δὲ νυ λαοὶ
 θνήσκον ἐπασσύτεροι· τὰ δ' ἐπῶχετο κῆλα θεοῖο
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἐκάτοιο· 385
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·

Ἄτρεΐωνα δ' ἔπειτα χόλος λάβεν· αἴψα δ' ἀναστὰς
 ἠπέιλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 τὴν μὲν γὰρ σὺν νηϊ̄ θοῇ ἐλίκωπες Ἀχαιοὶ
 ἐς Χρῦσσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηῆος, τὴν μοι δόσαν υἴες Ἀχαιῶν.

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

ἀλλὰ σὺ, εἰ δύνασαι γε, περίσχεο παιδὸς ἔηος·
 ἐλθοῦσ' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
 ἦ ἔπει ὤνησας κραδίην Διός, ἥε καὶ ἔργῳ. 395
 πολλάκι γὰρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίῳ
 οἷη ἐν ἀθανάτοισιν ἀεικέα λαιγὸν ἀμῦναι,
 ὅππότε μιν ξυυδῆσαι Ὀλύμπιοι ἠθέλον ἄλλοι,
 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
 ὧχ' ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων' — ὃ γὰρ αὐτε βίη οὐ πατρὸς ἀμείνων —
 ὃς ῥα παρὰ Κρονίῳ καθέζετο, κύδεϊ γαίων· 405
 τὸν καὶ ὑπέδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέζεο, καὶ λαβὲ γούνων,
 αἶ κέν πως ἐθέλησιν ἐπὶ Τρώεσσιν ἀρήξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνῶ δὲ καὶ Ἄτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.

She grieves for him, but promises to pray Zeus, when he returns from his banqueting with the Aethiopians. Then she departs.

Τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκούσα ;
αἴθ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
ἦσθαι· ἐπεὶ νύ τοι αἴσα μίνυθ' ἀπερ, οὐ τι μάλα δῆν·
νῦν δ' ἄμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων
ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.

τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
εἶμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἴ κε πίθηται. 420
ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
χθιζὸς ἔβη κατὰ δαίτα, θεοὶ δ' ἄμα πάντες ἔποντο·
δωδεκάτῃ δέ τοι αὐτίς ἐλεύσεται Οὐλύμπόνδε. 425
καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατῆς δῶ,
καὶ μιν γουνάσομαι, καὶ μιν πείσεσθαι οἴω.

Ὡς ἄρα φωνήσασ' ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ
χωόμενον κατὰ θυμὸν ἐϋζώνιοι γυναικός,
τὴν ῥα βίη ἀέκοντος ἀπηύρων. 430

Odysseus arrives at Chryse, and restores Chryseis.

Αὐτὰρ Ὀδυσσεὺς
ἐς Χρύσην ἴκανε, ἄγων ἱερὴν ἑκατόμβην.
οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο,
ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ·
ἰστὸν δ' ἰστοδόκῃ πέλασαν, προτόνοισιν ὑφέντες,
καρπαλίμως· τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς. 435
ἐκ δ' εὐνάς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·

ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
 ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλω Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο.

τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·

ᾠ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἑκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἴλασόμεσθα ἄνακτα,
 ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν. 445

Chryses receives her gladly, and prays Apollo to avert the plague.

ᾠς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων
 παῖδα φίλην· τοὶ δ' ὦκα θεῶ κλειτὴν ἑκατόμβην
 ἐξεῖς ἔστησαν εὐδμητον περὶ βωμόν·

χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
 τοῖσιν δὲ Χρῦσης μεγάλ' εὐχετο, χεῖρας ἀνασχών· 450

Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας,
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἴφι ἀνάσσεις!

ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἴψασα λαὸν Ἀχαιῶν·
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455
 ἦδη νῦν Δαναοῖσιν ἀεικέα λουγὸν ἄμυνον.

ᾠς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.

They sacrifice, feast, and go to rest.

αὐτὰρ ἐπεὶ ῥ' εὐξαντο καὶ οὐλοχύτας προβάλοντο,
 ἀνέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυψαν,
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον

λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τ' ἄλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κούροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο· 470
 νόμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,
 καλὸν ἀεῖδοντες παιήονα, κούροι Ἀχαιῶν,
 μέλποντες Ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
 Ἥμος δ' ἠέλιος κατέδου, καὶ ἐπὶ κνέφας ἦλθεν, 475
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.

And at dawn return.

ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
 τοῖσιν δ' ἴκμενον οὖρον ἴει ἐκάεργος Ἀπόλλων.
 οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστίαι λευκὰ πέτασσαν. 480
 ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα
 στεῖρην πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·
 ἢ δ' ἔθεεν κατὰ κῦμα, διαπρήσσουσα κέλευθον.
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 νῆα μὲν οἷ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Achilles pines in solitude.

Αὐτὰρ ὁ μήνιε, νησὶ παρήμενος ὠκυπόροισιν,
 Διογενῆς Πηληγὸς υἱός, πόδας ὠκὺς Ἀχιλλεύς·

οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν,
οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ,
αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

49C

The gods return, and Thetis makes her prayer to Zeus.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἠώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθεται ἔφετμέων 495
παιδὸς ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσετο κῦμα θαλάσσης,
ἠερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε·
εὔρεν δ' εὐρύσπα Κρονίδην ἄτερ ἡμενον ἄλλων,
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
καὶ ῥα πάροισ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
σκαίῃ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλούσα,
λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
ἦ ἔπει ἦ ἔργω, τόδε μοι κρήνην ἐέλδωρ·
τίμησόν μοι υἱόν, ὃς ὠκυμωρότατος ἄλλων 505
ἔπλετ'· ἀτάρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σὺ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
υἱὸν ἐμὸν τίσωσιν ὀφέλλωσίν τέ ἐ τιμῇ.

510

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

Ὡς φάτο· τὴν δ' οὔ τι προσέφη νεφεληγερέτα Ζεὺς,
ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ', ὡς ἤψατο γούνων,
ὡς ἔχετ' ἐμπεφυυῖα, καὶ εἴρετο δεύτερον αἴτις·

Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
ἦ ἀπόειπ', ἐπεὶ οὔ τοι ἔπι δέος, ὄφρ' ἐὺ εἰδῶ,
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι.

515

He in wrath bids her depart, for fear of Hera: yet assents to her prayer.

Τὴν δὲ μεγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 ἦ δὴ λoίγια ἔργ', ὅ τε μ' ἐχθοδοπήσαι ἐφήσεις
 Ἡρη, ὅτ' ἄν μ' ἐρέθησιν ὄνειδείοις ἐπέεσσιν.
 ἦ δὲ καὶ αὐτῶς μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν
 νεικεῖ, καὶ τέ μέ φησι μάχη Τρώεσσιν ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὐτίς ἀπόστιχε, μή τι νοήση
 Ἡρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.
 εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποιθήης·
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
 τέκμων· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
 οὐδ' ἀτελεύτητον, ὅ τι κεν κεφαλῇ κατανεύσω. #

unavoidable, inevitable, not to be accomplished
After he has nodded, and Thetis gone, he returns to his throne; but
Hera, observant, asks him who has been in counsel with him.

Ἡ, καὶ κυανέησιν ἐπ' ὀφρύσι νεύσε Κρονίων·
 ἀμβρόσια δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλύμπου.
 530

Τῷ γ' ὡς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα
 εἰς ἄλλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ εὐνὴν πρὸς δῶμα· θεοὶ δ' ἅμα πάντες ἀνέσταν
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 μῆναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.
 535
 ὡς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἡρη
 ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
 ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσήδα·

Τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλὰς; 540

αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπονούσφιν ἔοντα,
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.

Zeus rebukes her curiosity.

Τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
"Ἥρη, μὴ δὴ πάντα ἐμοὺς ἐπιέλπεο μύθους 545
εἰδήσειν· χαλεποί τοι ἔσονται, ἀλόχῳ περ εἰούσῃ.
ἀλλ' ὄν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα
οὔτε θεῶν πρότερος τόν γ' εἴσεται, οὔτ' ἀνθρώπων·
ὄν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μή τι σὺ ταῦτα ἕκαστα διεύρο, μηδὲ μετάλλα. 550

She discloses her suspicions of Thetis.

Τὸν δ' ἠμείβετ' ἔπειτ' ἀβοῶπις πότνια "Ἥρη·
αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες·
καὶ λήν σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ·
ἀλλὰ μάλ' εὐκηλος τὰ φράζεις ἄσσο' ἐθέλησθα.
νῦν δ' αἰνώως δεῖδοικα κατὰ φρένα μή σε παρείπη 555
ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.
ἠερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·
τῇ σ' οἶω κατανεῦσαι ἐτήτυμον ὡς Ἀχιλλῆα
τιμῆσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

With angry threats he silences her.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560
δαιμονίη, αἰεὶ μὲν ὄτεις, οὐδέ σε λήθω·
πρῆξαι δ' ἔμπης οὔ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσειαι· τὸ δέ τοι καὶ ῥύγιον ἔσται.
εἰ δ' οὔτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπέιθεο μύθῳ· 565
 μὴ νύ τοι οὐ χραίσμωσιν, ὅσοι θεοί εἰς' ἐν' Ὀλύμπῳ,
 ἄσسون ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω. †

* Ὡς ἔφατ'· ἔδεισεν δὲ βοῶπις πότνια Ἥρη·
 καί ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·
 ὄχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες. 570

Hephaistos counsels submission :

† τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 † μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρη·
 Ἥ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ᾧδε,
 ἐν δὲ θεοῖσι κολφὸν ἐλαύνετον· οὐδέ τι δαιτὸς 575
 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
 πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Διί, ὄφρα μὴ αὐτε
 νεικείησι πατήρ, σὺν δ' ἡμῖν δαῖτα τaráξη.
 εἴπερ γάρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπητῆς 580
 ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺν φέρτατός ἐστιν.
 ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
 αὐτίκ' ἔπειθ' ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν.

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

* Ὡς ἄρ' ἔφη· καὶ ἀναίξας δέπας ἀμφικύπελλον
 μητρὶ φίλῃ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν· 585
 † Τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
 μὴ σε φίλην περ εἰούσαν ἐν ὀφθαλμοῖσιν ἴδωμαι
 θεινομένην· τότε δ' οὐ τι δυνήσομαι, ἀχνύμενός περ,
 χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590
 ῥίψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίῳ.
 πᾶν δ' ἡμᾶρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
 κάππεσον ἐν Δήμῳ, ὀλίγος δ' ἔτι θυμὸς ἐνήεν·
 ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα. #
 Ὡς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη· 595
 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

*The gods, with laughter at Hephaistos, banquet till sundown,
 and then retire to rest.*

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 ὦνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλωσ μακάρεσσι θεοῖσιν,
 ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600

Ὡς τότε μὲν πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,
 οὐ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἰ ἄειδον ἀμειβόμεναι ὀπὶ καλῆ.

Αὐτὰρ ἐπεὶ κατέδου λαμπρὸν φάος ἥελιοιο, 605
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 ἦχι ἐκάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις,
 Ἥφαιστος, ποίησεν ἰδυίησι πραπίδεσσιν.
 Ζεὺς δὲ πρὸς ὄν λέχος ἦϊ Ὀλύμπιος ἀστεροπητής,
 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι. 610
 ἔνθα καθεῦδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

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THE ILIAD.

BOOK II.

Zeus sends a false Dream to Agamemnon, encouraging him to attack Troy.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταὶ
 εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
 ἀλλ' ὅ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλλῆα
 τιμῆσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
 ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλον Ὀνειρον·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Βάσκ' ἴθι, οὐλε Ὀνειρε, θεὰς ἐπὶ νῆας Ἀχαιῶν·
 ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
 πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω.
 θωρήξαι ἔκέλευε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρύαγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας

Ἡρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται.

Ὡς φάτο· βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.

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

καρπαλίμως δ' ἴκανε θεὰς ἐπὶ νῆας Ἀχαιῶν·
 βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν

εὔδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
 στη δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊῶ νῆϊ εἰκώς, 20
 Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων·
 τῷ μιν εἰσάμενος προσεφώνεε θεῖος Ὀνειρος·

Εὔδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο;
 οὐ χρὴ παννύχιον εὔδειν βουλευφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν. 25
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ, ἄνευθεν ἑὼν, μέγα κήδεται ἠδ' ἐλαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαυτιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδ' ἐφήπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη
 αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήη.

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

Ὡς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 φῆ γὰρ ὅ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,
 νήπιος· οὐδὲ τὰ ἤδη, ἃ ῥα Ζεὺς μῆδετο ἔργα.
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40
 ἔγρετο δ' ἐξ ὕπνου· θεΐη δέ μιν ἀμφέχυτ' ὀμφή.
 ἔζετο δ' ὀρθωθείς· μαλακὸν δ' ἔνδυνε χιτῶνα,
 καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
 ἀμφὶ δ' ἄρ' ὦμοισιν βάλετο ξίφος ἀργυρόηλου. 45

εἶλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἦὼς μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,
Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν,
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.

50

*First, however, he calls a council of elders and tells them
his dream.*

Βουλὴ δὲ πρῶτον μεγαθύμων ἴξε γερόντων,
Νεστορέη παρὰ νηῖ Πυλοιογενέος βασιλῆος·
τοὺς ὃ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·

55

Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίῳ
εἶδός τε μέγεθός τε φύην τ' ἀγχιστα ἐφόκει.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
εὔδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο ;
οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,
ᾧ λαοὶ τ' ἐπιτετράφεται, καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὤκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ, ἄνευθεν ἐών, μέγα κήδεται ἠδ' ἐλεαίρει.

60

θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
πανσυδίη· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται
ἐκ Διός· ἀλλὰ σὺ σῆσις ἔχε φρεσίν.— Ὡς ὁ μὲν εἰπὼν
ᾧχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.

65

70

He will make trial of the Greeks' spirit, bidding them sail away, while the chiefs must restrain them.

ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.

75

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

Ἦτοι ὃ γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
 Νέστωρ, ὅς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
 ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν,
 ψεύδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ' ἴδεν, ὅς μὲγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 ὣς ἄρα φωνήσας βουλῆς ἐξ ἦρχε νέεσθαι.

80

*The people swarm in like bees, and the heralds make silence;
 Agamemnon, with his sacred sceptre, stands up,*

οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν,
 σκηπτούχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
 ἦύτε ἔθνεα εἴσι μελισσάων ἀδινάων
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
 βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν·
 αἶ μὲν τ' ἔνθα ἄλις πεποτήγεται, αἶ δέ τε ἔνθα·
 ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἠΐονος προπάρειθε βαθείης ἐστιχώοντο

85

90

ἰλαδὸν εἰς ἀγορὴν· μετὰ δέ σφισιν ὅσσα δεδήει,
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 τετρήχει δ' ἀγορῇ, ὑπὸ δέ στεναχίζετο γαῖα, 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δέ σφεας
 κήρυκες βοόωντες ἐρήτυον, εἶποτ' αὐτῆς
 σχοιάτ', ἀκούσειαν δὲ Διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔξετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας,
 παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἡφαιστος κάμε τεύχων·
 Ἡφαιστος μὲν δῶκε Διὶ Κρονίῳνι ἄνακτι·
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρεΐ, ποιμένι λαῶν· 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῆσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ ὃ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα· †

*and speaks: Zeus will not let us win, as he promised, and we must
 return, — disgraced, for the Trojans are fewer than we.*

ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἀρης, 110
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρείῃ·
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ με κελεύει
 δυσκλέα Ἀργος ἰκέσθαι, ἐπεὶ πολὺν ὄλεσα λαόν. 115
 [οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
 ὃς δὴ πολλάων πολιῶν κατέλυσε κάρηνα,
 ἢ δ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
 αἰσχροὺς γὰρ τότε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι.

μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 128
 ἄπρηκτον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐπω τι πέφανται.
 εἵπερ γάρ κ' ἐθέλοιμεν Ἀχαιοὶ τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῶες μὲν λέξασθαι, ἐφέστιοι ὅσσοι ἔασιν, 125
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθήμεν Ἀχαιοί,
 Τρώων δ' ἀνδρα ἕκαστον ἐλοίμεθα οἰνοχοεῦεν·
 πολλὰί κεν δεκάδες δευοίατς οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱας Ἀχαιῶν
 Τρώων, οἷ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130
 πολλέων ἐκ πολίων ἐγχέσπαλοι ἀνδρες ἔασιν,
 οἷ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλίου ἐκπέρσαι ἐὺ ναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται· 135
 αἱ δέ που ἡμέτερά τ' ἄλοχοι καὶ νήπια τέκνα
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτως ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἶπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν· 140
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.

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

Ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι ὄριεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορή, ὡς κύματα μακρὰ θαλάσσης
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 ὄρορ' ἐπαίξας πατρὸς Διὸς ἐκ νεφελῶν.

ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμίει ἀσταχέεσσιν·
 ὡς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῶ
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κούρη
 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἠδ' ἐλκέμεν εἰς ἄλα δῖαν,
 οὐρούς τ' ἐξεκάθειρον· αὐτὴ δ' οὐρανὸν ἴκεν
 οἴκαδε ἰεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.

150

*There might have been mischief; but Hera stirred up Athena
 to speak to Odysseus.*

Ἐνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

155

Ἦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
 Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιεν
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο φίλης ἀπὸ πατρίδος αἴης;
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον.
 μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.

160

165

Ὡς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἴξασα·
 καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
 εὖρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 ἔσταότ'· οὐδ' ὅ γε νηὸς εὖσσέλμοιο μελαίνης
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανε.
 ἀγχοῦ δ' ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη·

170

She bids him for shame restrain the men; he runs to obey.

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὔτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
 φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες; 175
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης;
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει·
 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
 μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας. ✕

Ὡς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης.
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὀπήδει.
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἐλθὼν 185
 δέξατό οἱ σκῆπτρον πατρῷον, ἀφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

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

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
 Δαιμόνι', οὐ σε ἔοικε, κακὸν ὧς, δειδίσεσθαι· 190
 ἀλλ' αὐτὸς τε κάθησο, καὶ ἄλλους ἴδρυσε λαούς·
 οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·
 νῦν μὲν πειρᾶται, τάχα δ' ἴψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἶον ἔειπεν.
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν· 195
 θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
 τιμὴ δ' ἐκ Διός ἐστι, φιλεῖ δὲ ἐμητίετα Ζεὺς.

the people, more roughly, to be quiet and obey their betters.

Ἄου δ' αὖ δῆμου τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι,
τὸν σκήπτρῳ ἐλάσασκεν ὀμοκλήσασκέ τε μύθῳ·

Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε, 200
οἱ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.

οὐ μὲν πῶς πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω. 205
[σκήπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλευῆσι.]

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

Ὡς ὃ γε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε
αὐτίς ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
ἠχῆ, ὡς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας.
Θερσίτης δ' ἔτι μῦθος ἀμετροεπῆς ἐκολῶα,
ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἤδη,
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσιν,
ἀλλ' ὃ τι οἱ εἴσαιτο γελοίοιον Ἀργείοισιν 215

ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἰλίου ἦλθεν· †
φολκὸς ἔην, χλωλὸς δ' ἕτερου πόδα· τῷ δέ οἱ ὤμῳ
κυρτώ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθευ
φοξὸς ἔην κεφαλῆν, ψεδυῆ δ' ἐπενήνοθε λάχνη.
ἔχθιστος δ' Ἀχιλλῆϊ μάλιστ' ἦν ἠδ' Ὀδυσῆϊ· † 220
τῷ γὰρ νεικείεσκε· τὸτ' αὖτ' Ἀγαμέμνονι δίῳ
ὀξέα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ
ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·

who reviles Agamemnon for his greed, and the people for their slavishness.

Ἄτρεΐδῃ, τέο δὴ αὐτ' ἐπιμέμφεαι, ἠδὲ χατίζεις; 225
 πλείαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἢ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου, υἱὸς ἄποινα, 230
 ὃν κεν ἐγὼ δήσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν;
 ἢ ἐ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃ,
 ἦντ' αὐτὸς ἀπονόσφι κατίσχει; — οὐ μὲν ἔοικεν,
 ἀρχὸν ἔοντα, κακῶν ἐπιβασκέμεν υἱας Ἀχαιῶν.
 ὦ πέπoues, κάκ' ἐλέγχέ', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί· 235
 οἴκαδέ περ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐώμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται,
 ἢ ρά τί οἱ χῆμεῖς προσαμύνομεν, ἢ ἐ καὶ οὐκί·
 ὃς καὶ νῦν Ἀχιλῆα, ἕο μέγ' ἀμείνονα φῶτα,
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσίν, ἀλλὰ μεθήμων·
 ἢ γὰρ ἄν, Ἄτρεΐδῃ, νῦν ὕστατα λωβήσαιο.

But Odysseus rebukes and threatens him;

Ἦς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245

Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχεο, μῆδ' ἔθειλ' οἶος ἐριζέμεναι βασιλεῦσιν.
 οὐ γὰρ ἐγὼ σέο φημὶ χειριότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσοι ἄμ' Ἀτρεΐδῃς ὑπὸ Ἰλιον ἦλθον.

τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250
καί σφιν ὄνειδέα τε προφέροισ, νόστον τε φυλάσσοις.
οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
ἢ εὔ ἢ ἐκ κακῶς νοστήσομεν νῆες Ἀχαιῶν.

[τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
ἦσαι ὄνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]

ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὦδε,
μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπέειη,
μηδ' ἔτι Τηλεμάχοιο πατῆρ κεκλημένος εἶην, 260
εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
πεπληγῶς ἀγορήθην ἀεικέσσι πληγῆσιν.

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

Ἦς ἄρ' ἔφη· σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμῳ 265
πλήξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ·
σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
σκήπτρου ὑπο χρυσεύου· ὁ δ' ἄρ' ἔζετο, τάρβησέν τε·
ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὺ γέλασαν· 270
ὦδε δέ τις εἶπεσκεν, ἰδὼν ἐς πλησίον ἄλλον·

Ἦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν,
βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσων·
νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
οὐ θῆν μιν πάλιν αὐτίς ἀνήσει θυμὸς ἀγήνωρ
νικκίειν βασιλῆας ὄνειδείοις ἐπέεσσιν.

Athena marshals the multitude to hear Odysseus.

Ὡς φάσαν ἢ πληθύς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
 ἔστη, σκῆπτρον ἔχων — παρὰ δὲ γλαυκῶπις Ἀθήνη,
 εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280
 ὡς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἱες Ἀχαιῶν
 μῦθον ἀκούσειαν, καὶ ἐπιφρασσάτα βουλήν
 ὃ σφιν εὖ φρονέων ἀγορήσατο, καὶ μετέειπεν·

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

Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν· 285
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἦνπερ ὑπέσταν
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
 ὥστε γὰρ ἦ παῖδες νεαροί, χῆραί τε γυναῖκες,
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
 ἦ μὴν καὶ πόνος ἐστὶν ἀνηθέντα νέεσθαι.
 καὶ γὰρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάα σὺν νηϊ πολυζύγῳ, ὄνπερ ἄελλαι
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχρὸν τοι δηρὸν τε μένειν, κενεὸν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν
 ἢ ἔτεον Κάλχας μαντεύεται ἢ ἐ καὶ οὐκί. 300
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν· ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·

χθιζά τε καὶ πρώϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἤγγερέθοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς
 305 ἔρδομεν ἀθανάτοισι τεληέσσας· ἑκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα *δαφουίνος,*
σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φώωσδε,
 βωμοῦ ὑπαίξας, πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὄζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
 ἔνθ' ὁ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
 315 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα·
 τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυίαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅσπερ ἔφηνεν·
 λᾶαν γάρ μιν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω·
 ἡμεῖς δ' ἔσταότες θαυμάζομεν, οἶον ἐτύχθη. 320

Calchas thence prophesies success in the tenth year.

ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
 τίπτ' ἄνεω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον, ὄψιτέλεστον, ὅου κλέος οὔποτ' ὀλεῖται. 325
 ὡς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
 ὧς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὐθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγυιαν.
 κείνος τῶς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330

ἀλλ' ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν.

Ἦς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον — ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν, ἀϋσάντων ὑπ' Ἀχαιῶν —
μῦθον ἐπαινήσαντες Ὀδυσσῆος θελίοιο.

335

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

τοῖσι δὲ καὶ μετέειπε Γερῆνιος ἱππότα Νέστωρ·

Ἦ πόποι, ἦ δὴ παισὶν εἰκότες ἀγοράασθε
νηπιάχοις, οἷς οὐ τι μέλει πολεμηῖα ἔργα.

πῆ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν;
ἐν πυρὶ δὴ βουλαί τε γενοῖατο, μήδεά τ' ἀνδρῶν,
σπονδαί τ' ἄκρητοι καὶ δεξιά, ἧς ἐπέπιθμεν.

340

αὐτως γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.

Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν,
ἄρχει' Ἀργεῖοισι κατὰ κρατερὰς ὑσμίνας·

345

τούσδε δ' ἔα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν
νόσφιν βουλεύσῃ — ἄνυσις δ' οὐκ ἔσσεται αὐτῶν —

πρὶν Ἄργοςδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
γνώμεναι ἢ τε ψεῦδος ὑπόσχεσις, ἠὲ καὶ οὐκί.

φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον

350

Ἀργεῖοι, Τρώεσσι φόνον καὶ κῆρα φέροντες,
ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.

τῷ μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
πρὶν τινα πὰρ Τρώων ἀλόχῳ κατακοιμηθῆναι,

355

τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχὰς τε.
εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,

ἄπτεισθω ἧς νηὸς εὐσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπη.
 ἀλλά, ἄναξ, αὐτός τ' ἐὺ μῆδεο, πείθεό τ' ἄλλω· 360
 οὔτοι ἀπόβλητον ἔπος ἔσσεται ὅττι κεν εἴπω·
 κρίν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
 εἰ δέ κεν ὡς ἔρξης, καὶ τοι πείθονται Ἀχαιοί,
 γνώση ἔπειθ', ὅς θ' ἠγεμόνων κακός, ὅς τέ νυ λαῶν, 365
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 γνώσεαι δ', ἣ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
 ἣ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

Agamemnon praises his counsel, and bids them prepare for battle, and eat.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 ἦ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, υἱας Ἀχαιῶν. 370
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλου,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος,
 χερσὶν ὑφ' ἠμετέρησιν ἀλοῦσά τε περθομένη τε. ✕
 ἐλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375
 ὃς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
 εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν. 380
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισιν δεῖπνον δότῳ ὠκνυπόδεσσι,
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω·

ὥς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηϊ. 385
 οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἠβαιόν,
 εἰ μὴ νύξ ἔλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσιν
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμεῖται·
 ἰδρώσει δέ τευ ἵππος, εὖξοον ἄρμα τιταίνων. 390
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάξειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα
 ἄρκιον ἐσσεῖται φυγέειν κύνας ἠδ' οἰωνούς.

*The Greeks stir like waves: Agamemnon prepares a sacrifice
 and calls the chiefs.*

ᾠς ἔφατ'· Ἄργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα 395
 ἀκτῆ ἐφ' ὑψηλῆ, ὅτε κινήσῃ Νότος ἐλθῶν,
 προβλήτι σκοπέλω· τὸν δ' οὐποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
 ἀνστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 ἄλλος δ' ἄλλω ἔρεξε θεῶν αἰειγενετάων, 400
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
 αὐτὰρ ὁ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἄγαμέμνων
 πῖονα, πενταέτηρον, ὑπερμενεί Κρονίω·
 κίκλησκει δὲ γέροντας ἀριστήας Παναχαιῶν,
 Νέστορα μὲν πρότιστα καὶ Ἰδομενῆα ἄνακτα, 405
 αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
 ἕκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοῆν ἀγαθὸς Μενέλαος·
 ἦδδε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο.
 βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο· 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἄγαμέμνων·

Then prays this prayer.

Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθήρι ναίων,
 μὴ πρὶν ἐπ' ἥλιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,
 πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πρήσαι δὲ πυρὸς δηϊοιο θύρετρα,
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
 πρηνέες ἐν κονίησιν ὁδᾶξ λαζοίατο γαίαν.

415

They then sacrifice and feast.

Ὡς ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπεκραίαινε Κρονίων·
 ἀλλ' ὄγε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὄφελλεν.
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο, καὶ οὐλοχύτας προβάλοντο,
 ἀέρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καὶ τὰ μὲν ἄρ' σχίζῃσιν ἀφύλλοισιν κατέκαιον·
 σπλάγχνα δ' ἄρ' ἀμπίραντες ὑπείρεχον Ἡφαίστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὄπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

420

425

430

Nestor bids Agamemnon linger not, but gather the host for fight.

τοῖς ἄρα μύθων ἦρχε Γερῆνιος ἱππότα Νέστωρ·
 Ἄτρεΐδη κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δήθ' αὐθι λεγώμεθα μηδ' ἔτι δηρὸν

435

ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
 ἡμεῖς δ' ἀθροοὶ ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρηα. 440
 # Ὡς ἔφατ'· οὐδ' ἀπίθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν,
 κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιοῦς.

They assemble, Athena helping to incite them,

οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445
 θῦνον κρίνοντες· μετὰ δὲ γλαυκῶπις Ἀθήνη,
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε·
 τῆς ἑκατὸν θύσανοι παγχρύσειο ἠερέθονται,
 πάντες εὐπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος.
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν, 450
 ὄτρύνουσ' ἰέναι· ἐν δὲ σθένος ὤρσεν ἑκάστῳ
 καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ', ἠὲ νέεσθαι
 ἐν νηυσὶ γλαφυρῆσι φίλην ἐς πατρίδα γαίαν.

Like fire in a forest, or flocks of birds, or swarms of flies.

Ἡὔτε πῦρ αἰδήλου ἐπιφλέγει ἄσπετον ὕλην 455
 οὔρεος ἐν κορυφῆς, ἕκαθεν δέ τε φαίνεται αὐγὴ·
 ὡς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
 αἰγλή παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκεν.

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
 Ἀσίῳ ἐν λειμῶνι Καῦστρίου ἀμφὶ ρέεθρα

ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
 κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμών·
 ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 εἰς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 μυρίοι, ὅσα τε φύλλα καὶ ἄνθεα γίγνεται ὄρη.

Ἦύτε μυιάων ἀδινάων ἔθνεα πολλά,
 αἶτε κατὰ σταθμὸν ποιμνήϊον ἠλάσκουσιν, 470
 ὄρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

*The leaders, like goatherds, order each his own flock: Agamemnon
 in the midst like a bull among the kine.*

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἀνδρες
 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν· 475
 ὡς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
 ὑσμίνηνδ' ἰέναι· μετὰ δέ, κρείων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
 Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
 ἦύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένῃσιν·
 τοῖον ἄρ' Ἀτρεΐδην θήκε Ζεὺς ἡματι κείνῳ,
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

O Muses, aid me to tell the muster!

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι·
 ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα, 485
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·

οὔτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·
 οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνεΐη· 490
 εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ', ὅσοι ὑπὸ Ἴλιον ἦλθον.
 ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας.

The Boeotians.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον,
 Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε· 495
 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσαν,
 Σχοῖνόν τε Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησόν,
 οἳ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἐλεῶν εἶχον ἠδ' Ὑλην καὶ Πετεῶνα, 500
 Ὠκαλέην, Μεδεῶνά τ', εὐκτίμενον πτολίεθρον,
 Κώπας, Εὐτρησίν τε, πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλίαρτον,
 οἳ τε Πλάταιαν ἔχον, ἠδ' οἳ Γλίσαντ' ἐνέμοντο,
 οἳ θ' Ὑποθήβας εἶχον, εὐκτίμενον πτολίεθρον, 505
 Ὀγχηστόν θ' ἱερόν, Ποσιδήϊον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν,
 Νισάν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατόωσαν·
 τῶν μὲν πεντήκοντα νέες κίων· ἐν δὲ ἐκάστη
 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

The Minyae-realm: their leaders sons of Ares.

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
 τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρης,

οὐς τέκεν Ἀστυόχη, δόμῳ Ἄκτορος Ἀζειίδαο,
 παρθένος αἰδοίη, ὑπερώϊον εἰσαναβᾶσα,
 Ἄρῆ κρατερῶ· ὁ δέ οἱ παρελέξατο λάθρη·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

515

The Phokians.

Αὐτὰρ Φωκίων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
 υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·
 οἱ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσαν,
 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπήα,
 οἳ τ' Ἄνεμώρειαν καὶ Τάμπολιν ἀμφενέμοντο,
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 οἳ τε Δίλαιαν ἔχον, πηγῆς ἐπι Κηφισοῖο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.
 οἱ μὲν Φωκίων στίχας ἴστασαν ἀμφιέποντες·
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσαντο.

520

525

The Locrians.

Λοκρῶν δ' ἠγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
 μείων, οὔτι τόσος γε ὅσος Τελαμώνιος Αἴας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,
 ἐγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς·
 οἱ Κύνον τ' ἐνέμοντ', Ὀπόεντά τε Καλλιάρον τε,
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγείας ἐρατεινάς,
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα·
 τῶ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο
 Λοκρῶν, οἱ ναίουσι πέρην ἱερῆς Εὐβοίης.

530

535

The Euboeans.

Οἱ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἀβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαιαν,

Κήριρθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολίεθρον,
οἷ τε Κάρυστον ἔχον, ἠδ' οἷ Στύρα ναιετάασκον·
τῶν αὖθ' ἠγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος, 540
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
τῷ δ' ἄμ' Ἀβαντες ἔποντο θοοί, ὄπιθεν κομόωντες,
αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελίησιν
θώρηκας ῥήξειν δηῖων ἀμφὶ στήθεσσι·
τῷ δ' ἄμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545

Athens and Salamis.

Οἷ δ' ἄρ' Ἀθήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
δῆμον Ἐρεχθῆος μεγαλήτορος, ὅν ποτ' Ἀθήνη
θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος Ἄρουρα,
κὰδ δ' ἐν Ἀθήνης εἶσεν, ἐφ' ἐνὶ πίοι νηῶ·
ἐνθάδε μιν ταύροισι καὶ ἀρνειοῖς ἰλάονται 550
κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν·
τῶν αὖθ' ἠγεμόνευ' υἱὸς Πετewώ Μενεσθεύς.
τῷ δ' οὐ πώ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ,
κοσμησαὶ ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν. 555
τῷ δ' ἄμα πεντήκοντα μέλαινα νῆες ἔποντο.
Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.
[στῆσε δ' ἄγων, ἵν' Ἀθηναίων ἴσταντο φάλαγγες.]

Argolis and the neighboring places.

Οἷ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
Ἐρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἔχούσας. 560
Τροιζῆν', Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπιδαυρον,
οἷ τ' ἔχον Αἴγιναν, Μάσητά τε, κοῦροι Ἀχαιῶν·
τῶν αὖθ' ἠγεμόνευε βοὴν ἀγαθὸς Διομήδης,

καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
 τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς, 565
 Μηκιστέος υἱὸς Ταλαϊονίδαο ἀνακτος.

συμπάντων δ' ἠγείτο βοὴν ἀγαθὸς Διομήδης·
 τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναὶ νῆες ἔποντο.

Οἱ δὲ Μυκήνας εἶχον, εὐκτίμενον πτολίεθρον,
 ἄφνειόν τε Κόρινθον, εὐκτιμένας τε Κλεωνάς, 570

᾽Ορνειάς τ' ἐνέμοντο, ᾽Αραιθυρέην τ' ἐρατεινήν,
 καὶ Σικυῶν', ὅθ' ἄρ' ᾽Αδρηστος πρῶτ' ἐμβασίλευεν,

οἳ θ' ᾽Υπερησίην τε καὶ αἰπεινὴν Γουόεσσαν,
 Πελλήνην τ' εἶχον, ἠδ' Αἴγιον ἀμφενέμοντο,

Αἰγιαλόν τ' ἀνὰ πάντα, καὶ ἀμφ' ᾽Ελίκην εὐρείαν· 575
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων

᾽Ατρεΐδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσατο νόροπα χαλκόν,

κυδιῶων, ὅτι πᾶσι μετέπρεπεν ἠρώεσσιν,
 οὐνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580

Laconia, and the neighboring places.

Οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
 Φᾶρίν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,

Βρυσειάς τ' ἐνέμοντο καὶ Αὐγειαὶς ἐρατεινάς,
 οἳ τ' ἄρ' ᾽Αμύκλας εἶχον, ᾽Ελος τ', ἔβαλον πτολίεθρον,

οἳ τε Λάαν εἶχον, ἠδ' Οἴτυλον ἀμφενέμοντο· 585
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,

ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
 ἐν δ' αὐτὸς κίεν ἦσι προθυμίησι πεποιθώς,

ὄτρύνων πόλεμόνδε· μάλιστα δὲ ἴετο θυμῷ
 τίσασθαι ᾽Ελένης ὀρμήματά τε στοναχάς τε. 590

Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ ᾽Αρήνην ἐρατεινήν,

καὶ Θρύον, Ἄλφειοιο πόρον, καὶ εὐκτιτον Αἰπύ,
καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἔνθα τε Μοῦσαι
ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
στεύτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ
Μοῦσαι ἀεῖδοιεν, κούραι Διὸς αἰγιόχοιο·
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν — 600
τῶν αὐθ' ἠγεμόνευε Γερήνιος ἱππότα Νέστωρ·
τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Arcadia.

Οἱ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπύτιον παρὰ τύμβον, ἵν' ἀνέρες ἀγχιμαχηταί,
οὐ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον, 605
Ῥίπην τε, Στρατίην τε καὶ ἠνεμόεσσαν Ἐνίσπην,
καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινὴν,
Στύμφηλόν τ' εἶχον, καὶ Παρρασίην ἐνέμοντο·
τῶν ἦρχ' Ἀγκαίιοι πάϊς, κρείων Ἀγαπήνωρ,
ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ' ἐκάστη 610
Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
αὐτὸς γὰρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
νῆας εὐσσέλμους, περᾶαν ἐπὶ οἴνοπα πόντον,
Ἀτρεΐδης· ἐπεὶ οὐ σφι θαλάσσια ἔργα μεμήλει.

Elis and the islands.

Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δίαν ἔναιον, 615
ὄσσον ἐφ' Ὑρμίνη καὶ Μύρσινος ἐσχατόωσα,
πέτρη τ' Ὠλενίη καὶ Ἀλείσιον ἐντὸς ἔεργει·

τῶν αὖ τέσσαρες ἄρχοι ἔσαν· δέκα δ' ἀνδρὶ ἐκάστῳ
νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.

τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἠγησάσθην,
υἱες, ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·

620

τῶν δ' Ἀμαρυγκεΐδης ἦρχε κρατερὸς Διώρης·

τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
υἱὸς Ἀγασθένης Αὐγυηΐάδαο ἄνακτος.

625

Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων
νήσων, αἰ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα·

τῶν αὖθ' ἠγεμόνευε Μέγης, ἀτάλαντος Ἀρηϊ,
Φυλεΐδης, ὃν τίκτε διΐφιλος ἵππότης Φυλεύς,

* ὅς ποτε Δουλίχιόνδ' ἀπενάσσατο, πατρὶ χολωθεῖς·

τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

630

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,

οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,

καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεΐαν,

οἳ τε Ζάκυνθον ἔχον, ἠδ' οἱ Σάμον ἀμφενέμοντο,

οἳ τ' ἠπειρον ἔχον, ἠδ' ἀντιπέραια νέμοντο·

635

τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος·

τῷ δ' ἅμα νῆες ἔποντο δώδεκα μιλτοπάρηοι.

Aetolia.

Αἰτωλῶν δ' ἠγεῖτο Θόας, Ἀνδραίμονος υἱός,

οἱ Πλευρῶν ἐνέμοντο καὶ Ὠλενον ἠδὲ Πυλήνην,

Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσαν —

640

οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,

οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνα δὲ ξανθὸς Μελέαγρος —

τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασέμεν Αἰτωλοῖσιν·

τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Crete and Rhodes : with the story of Tlepolemos.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
οἱ Κνωσὸν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν,
Δύκτον, Μίλητόν τε καὶ ἀργινόεντα Δύκαστον,
Φαιστόν τε Ῥύτιόν τε, πόλεις ἐὺ ναιεταώσας,
ἄλλοι θ', οἱ Κρήτην ἑκατόμπολιν ἀμφεμένοντο.
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 650
Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντη·
τοῖσι δ' ἄμ' ὀγδώκοντα μέλαιναί νῆες ἔποντο.

Τληπόλεμος δ' Ἑρακλεΐδης, ἡϋς τε μέγας τε,
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων·
οἱ Ῥόδον ἀμφεμένοντο διὰ τρίχα κοσμηθέντες, 655 *
Δίνδον, Ἰηλυσόν τε καὶ ἀργινόεντα Κάμειρον.
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
ὄν τέκεν Ἀστυόχεια βίη Ἑρακληεῖη·
τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν. 660

Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ ἐϋπήκτῳ,
αὐτίκα πατρὸς ἐοῖο φίλον μήτρῳα κατέκτα,
ἥδη γηράσκοντα Δικύμνιον, ὄζον Ἄρηος.
αἶψα δὲ νῆας ἔπηξε, πολλὴν δ' ὅ γε λαὸν ἀγείρας,
βῆ φεύγων ἐπὶ πόντον· ἀπέλιθσαν γάρ οἱ ἄλλοι 665
υἱέες υἰωνοὶ τε βίης Ἑρακληεῖης.

αὐτὰρ ὃ γ' ἐς Ῥόδον ἴξεν ἀλώμενος, ἄλγεα πάσχων·
τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν
ἐκ Διός, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
[καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.] 670

The islands.

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἶσας,
Νιρεὺς, Ἀγλαΐης υἱός, Χαρόποιό τ' ἀνακτος.

Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
 ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε,
 καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας·
 τῶν αὖ Φεΐδιππὸς τε καὶ Ἄντιφος ἠγησάσθην,
 Θεσσαλοῦ υἱε δύω Ἑρακλεΐδαο ἄνακτος·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχῶντο. 680

Northern Greece.

Νῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
 οἳ τ' Ἄλουν, οἳ τ' Ἀλόπην, οἳ τε Τρηχῖν' ἐνέμοντο,
 οἳ τ' εἶχον Φθίην ἠδ' Ἑλλάδα καλλιγύναικα·

Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί·
 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685
 ἀλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·

οὐ γὰρ ἔην, ὅστις σφιν ἐπὶ στίχας ἠγήσαιτο.
 κείτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
 κούρης χωόμενος Βρισηΐδος ἠῦκόμοιο,

τὴν ἐκ Λυρνησοῦ ἐξείλετο, πολλὰ μογήσας,
 Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης· 690
 καδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,

υἱέας Εὐηνοῖο Σεληπιάδαο ἄνακτος·
 τῆς ὅ γε κείτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν. 695

Οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,
 Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μήλων,
 ἀγχιάλόν τ' Ἀντρῶν ἠδὲ Πτελεὸν λεχεποίην·

τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἠγεμόνευεν,
 ζωὸς ἐών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.
 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο, 700

καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ,
 νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ σφεας κόσμησε Ποδάρκης, ὄζος Ἄρηος,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο,
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
 ὀπλότερος γενεῆ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,
 ἦρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
 δεύουθ' ἠγεμόνος, πόθεον δέ μιν ἐσθλὸν ἔοντα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.

705

710

Οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβηίδα λίμνην,
 Βοίβην καὶ Γλαφύρας καὶ εὐκτιμένην Ἰαωλκόν·
 τῶν ἦρχ' Ἀδμήτιο φίλος πάϊς ἔνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δια γυναικῶν,
 Ἄλκηστις, Πελῖαο θυγατρῶν εἶδος ἀρίστη.

715

Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν·
 τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων εὖ εἰδῶς,
 ἑπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστη πεντήκοντα
 ἐμβέβασαν, τόξων εὖ εἰδότες ἴφι μάχεσθαι.

720

ἀλλ' ὁ μὲν ἐν νήσῳ κείτο κρατέρ' ἄλγεα πάσχων,
 Δήμνω ἐν ἠγαθέῃ, ὅθι μιν λίπον υἱεὶς Ἀχαιῶν,
 ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
 ἔνθ' ὃ γε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἀνακτος.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ Μέδων κόσμησεν, Οἰλῆος νόθος υἱός,
 τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Οἰλῆϊ πτολιπόρθῳ.

725

Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
 οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος·

730

τῶν αὐθ' ἠγείσθην Ἀσκληπιοῦ δύο παῖδε,
 ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἠδὲ Μαχάων·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἳ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
 οἳ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα· 735
 τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.

Οἳ δ' Ἀργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν·
 τῶν αὐθ' ἠγεμόνευε μενεπτόλεμος Πολυποίτης, 740
 υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς —
 τὸν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
 ἦματι τῷ, ὅτε φῆρας ἐτίσατο λαχνήεντας,
 τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασσεν —
 οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὄζος Ἀρης, 745
 υἱὸς ὑπερθύμοιο Κδρώνου Καινεΐδαο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύο καὶ εἴκοσι νῆας·
 τῷ δ' Ἐνιῆνες ἔποντο, μενεπτόλεμοί τε Περαιβοί,
 οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, 750
 οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο·
 ὅς ῥ' ἐς Πηνειὸν προῖει καλλίρροον ὕδωρ·
 οὐδ' ὅ γε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,
 ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει, ἧῦτ' ἔλαιον·
 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος, Τευθρηδόνοσ υἱός,
 οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
 ναίεσκον· τῶν μὲν Πρόθοος θεὸς ἠγεμόνευεν·
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.

Which were the best horses, and which the best men.

Οὔτοι ἄρ' ἠγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
 τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, μούσα,
 αὐτῶν, ἦδ' ἵππων, οἱ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 τὰς Εὐμηλος ἔλαυνε, ποδώκεας, ὄρνιθας ὄς,
 ὄτριχας, οἰέτεας, σταφύλη ἐπὶ νῶτον εἶσας. 765

τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἅμφω θηλείας, φόβον Ἄρηος φορούσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολὺν φέρτατος ἦεν,
 ἵπποι θ', οἱ φορέεσκον ἀμύμονα Πηλεΐωνα. 770

ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
 κεῖτ', ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες,
 τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἴσιν ἕκαστος, 775
 λωτὸν ἐρεπτόμενοι, ἐλεόθρεπτόν τε σέλινον,
 ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων
 ἐν κλισίῃσιν· οἱ δ' ἀρχὸν Ἀρηΐφιλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

Οἱ δ' ἄρ' ἴσαν, ὡσεὶ τε πυρὶ χθῶν πᾶσα νέμοιτο· 780
 γαῖα δ' ὑπεστενάχιζε, Διὶ ὡς τερπικεραύνῳ
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἰμάσση
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·
 ὡς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο. 785

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

Τρωσὶν δ' ἄγγελος ἦλθε ποδῆνεμος ὠκέα Ἴρις
 παρ Διὸς ἀγιοχόιο σὺν ἀγγελίῃ ἀλεγεινῇ.

οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,
πάντες ὀμηγερέες, ἡμὲν νέοι ἠδὲ γέροντες.

ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·

790

εἶσατο δὲ φθογγὴν νύϊ Πριάμοιο Πολίτη,

ὃς Τρώων σκοπὸς ἴζε, ποδωκείησι πεποιθώς,

τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,

δέγμενος ὅππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·

τῷ μιν εἴισαμένη προσέφη πόδας ὠκέα Ἴρις·

795

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

ᾠ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,
ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίσστος ὄρωρεν.

ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,

ἀλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·

λίην γὰρ φύλλοισιν εἰοκότες ἢ ψαμάθοισιν

800

ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστυ.

Ἐκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι·

πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,

ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·

τοῖσιν ἕκαστος ἀνὴρ σημερινέτω, οἷσί περ ἄρχει,

805

τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.

They muster by the Tomb of Myrine.

ᾠς ἔφαθ'· "Ἐκτωρ δ' οὐ τι θεᾶς ἔπος ἠγνοίησεν,

αἶψα δ' ἔλυσ' ἀγορῆν· ἐπὶ τεύχεα δ' ἐσσεύοντο.

πᾶσαι δ' ὠἴγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,

πεζοὶ θ' ἰππῆές τε· πολὺς δ' ὄρυμαγδὸς ὀρώρει.

810

"Ἔστι δὲ τις προπάρουθε πόλιος αἰπεῖα κολώνη,

ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα·

τὴν ἦ τοι ἄνδρες Βατίειαν κικλήσκουσιν,

ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 ἔνθα τότε Τρῶές τε διέκριθεν ἠδ' ἐπίκουροι.

815

The muster.

Τρωσὶ μὲν ἠγεμόνευε μέγας κορυθαίολος Ἐκτωρ
 Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.

Δαρδανίων αὐτ' ἦρχεν εὔς πάϊς Ἀγχίσαο,
 Αἰνεΐας, τὸν ὑπ' Ἀγχίση τέκε δι' Ἀφροδίτη,
 Ἰδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεΐσα·
 οὐκ οἶος, ἅμα τῷ γε δύω Ἀντήνορος υἱε,
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

820

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νεύατον Ἰδης,
 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσῆπιοιο,
 Τρῶες· τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.
 Οἱ δ' Ἀδρηστεϊάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
 καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ·

825

τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφιος λινοθώρηξ,
 υἱε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων
 ἦδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν
 στείχειν ἐς πόλεμον φθισήνορα· τῶ δέ οἱ οὐ τι
 πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

830

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο,
 καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην·
 τῶν αὐθ' Ὑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,
 Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
 αἰθωνες, μεγάλοι, ποταμοῦ ἀπο Σελλήεντος.

835

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων,
 τῶν οἱ Λάρισσαν ἐριβῶλακα ναιετάασκον·

840

τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὄξος Ἄρηος,
 υἱε δὺν Ἀθήοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρηϊκάς ἦγ' Ἀκάμας καὶ Πείροος ἦρωσ,
 ὄσσοις Ἑλλήσποντος ἀγάρροοι ἐντὸς ἑέργει. 845

Εὐφημος δ' ἀρχὸς Κινόνων ἦν αἰχμητῶν,
 υἱὸς Τροιζήνοιο Διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
 τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,
 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν. 850

Παφλαγόνων δ' ἠγείτο Πυλαιμένεος λάσιον κῆρ,
 ἐξ Ἐνετῶν, ὅθεν ἠμιόνων γένος ἀγροτεράων·
 οἳ ῥα Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
 ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον
 Κρῶμνάν τ' Αἰγιάλόν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον,
 τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστῆς·
 ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,
 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860

ἐν ποταμῷ, ὅθι περ Τρῶας περῆξε καὶ ἄλλοι.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκανῖος θεοειδής,
 τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑπὲρ ἡμῶν μάχεσθαι.

Μήοισιν αὖ Μέσθλης τε καὶ Ἀμφίποιο ἠγησάσθην,
 υἱε Ταλαίμενεος, τῷ Γυγαίῃ τέκε Δίμνη,
 οἳ καὶ Μήονας ἦγον ὑπὸ Τρωῶν γενεάων. 865

Νάστης αὖ Καρῶν ἠγήσατο βαρβαροφρονῶν,
 οἳ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον
 Μαιάνδρου τε ροάς, Μυκάλης τ' αἰπεινὰ κάρηνα·
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἠγησάσθην, 870
 Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,

ὅς καὶ χρυσὸν ἔχων πόλεμόνδ' ἔειπεν, ἥϊ τε κούρη·
 νήπιος, οὐδὲ τί οἱ τό γ' ἐπήκεσε λυγρὸν ὄλεθρον,
 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
 ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.

875

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
 τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήεντος.

THE ILIAD.



BOOK III.

Advance of both forces described.

Αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἠγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄριμιθες ὧς,
ἠΰτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῖο ῥοάων 5
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
ἠέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρουται·
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνεύοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὐτ' ὄρεος κορυφῆσι Νότος κατέχευεν ὀμίχλην,
ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴησιν·
ὧς ἄρα τῶν ὑπὸ ποσσὶ κούισαλος ὄρνυτ' ἀελλῆς
ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο.

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

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
παρδαλέην ὄμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ ὁ δούρε δύω κεκορυθμένα χαλκῷ

5

10

15

πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι. 20

Τὸν δ' ὡς οὖν ἐνόησεν ἀρηϊφίλος Μενέλαος
ἐρχόμενον προπάρουθεν ὀμίλου, μακρὰ βιβῶντα,
ὡς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
εὐρῶν ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα,
πεινάων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν 25
σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
ὡς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

Τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς 30
ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
ἄψ δ' ἀνεχώρησεν, ὠχρὸς τέ μιν εἶλε παρειάς, 35
ὡς αὐτίς καθ' ὄμιλον ἔδν Τρώων ἀγερώχων
δείσας Ἀτρείος υἱὸν Ἀλέξανδρος θεοειδῆς.
τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσι·

For which he is taunted by Hector :

Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,
αἰθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι. 40
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
ἢ οὔτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
ἢ που καγχαλώωσι κάρη κομόωντες Ἀχαιοὶ
φάντες ἀριστήη πρόμον ἔμμεναι, οὔνεκα καλὸν
εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45
ἢ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσι

πόντον ἐπιπλώσας, ἑτάρους ἐρήρας ἀγείρας,
 μιχθεὶς ἄλλοδαποῖσι γυναῖκ' εὐειδέ' ἀνήγες
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶ μέγα πῆμα πόλῃ τε παντί τε δήμῳ, 50
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ ;
 οὐκ ἂν δὴ μείνειας ἀρηΐφιλον Μενέλαον ;
 γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,
 ἧ τε κόμη τό τε εἶδος, ὅτ' ἐν κούρησι μιγείης. 55
 ἀλλὰ μάλα Τρῶες δεידήμονες· ἧ τέ κεν ἦδη
 λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.
 Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·

Whereupon he declares himself ready for the combat.

Ἐκτορ, ἐπεὶ με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν,
 αἰεὶ τοι κραδίη πέλεκυς ὡς ἐστὶν ἀτειρής, 60
 ὅς τ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
 νῆϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 ὡς σοὶ ἐνὶ στήθεσσι ἀτάρβητος νόος ἐστί.
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 οὗ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65
 ὅσσα κεν αὐτοὶ δῶσι, ἐκῶν δ' οὐκ ἂν τις ἔλοιτο.
 νῦν αὖτ', εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντα Ἀχαιοῦς,
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηΐφιλον Μενέλαον
 συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70
 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἔλων εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων

Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα. 75

Ἦς ἔφαθ', "Ἐκτωρ δ' αὐτ' ἐχάρη μέγα μῦθον ἀκούσας,
καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
μέσσου δουρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.

τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
ιοῖσιν τε τιτυσκόμενοι, λάεσσί τ' ἔβαλλον. 80

αὐτὰρ ὁ μακρὸν ἄυσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

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

"Ἴσχεσθ', Ἀργεῖοι· μὴ βάλλετε, κούροι Ἀχαιῶν·
στευῖται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.

Ἦς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἄνεώ τ' ἐγένοντο
ἐσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε· 85

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.

ἄλλους μὲν κέλεται Τρῶας καὶ πάντα Ἀχαιοὺς
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,

αὐτὸν δ' ἐν μέσσω καὶ ἀρηΐφιλον Μενέλαον
οἴους ἀμφ' Ἐλένη καὶ κτήμασι πᾶσι μάχεσθαι. 90

ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτῆμαθ' ἐλών εὖ πάντα γυναικῶν τε οἴκαδ' ἀγέσθω·

οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν.

Ἦς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·

Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
θυμὸν ἐμόν· φρονέω δὲ διακριθήμεναι ἤδη

Ἀργεῖους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς.

ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται, 100

τεθναίη· ἄλλοι δὲ διακρυβθεῖτε τάχιστα.
οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
γῆ τε καὶ ἡλίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.

Priam is sent for to assist in ratifying the compact.

Ἄξετε δὲ Πριάμοιο βῆν, ὄφρ' ὄρκια τάμνη
αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι, 105
μή τις ὑπερβασίη Διὸς ὄρκια δηλήσεται.
αἰεὶ δ' ὄπλοτέρων ἀνδρῶν φρένες ἡρέθονται·

οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται. 110

Ὡς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε
ἐλπόμενοι παύσασθαι οὐζυροῦ πολέμοιο.
καὶ ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 115

Ἐκτωρ δὲ προτὶ ἄστυ δύο κήρυκας ἔπεμπε
καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.
αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
νῆας ἐπι γλαφυρὰς ἰέναι, ἡδ' ἄρν' ἐκέλευεν
οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ. 120

Iris carries the tidings to Helen,

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
εἰδομένη γαλόῳ, Ἀνηνορίδαο δάμαρτι,
τὴν Ἀνηνορίδης εἶχε κρείων Ἑλικάων,
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἰστὸν ὕφαινε 125
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,

οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων,
ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·

Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν ἄρῃα
ἐν πεδίῳ, ὄλοοιο λιλαιόμενοι πολέμοιο,
οἱ δὴ νῦν ἕαται σιγῇ (πόλεμος δὲ πέπανται)
ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.
αὐτὰρ Ἄλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
μακρῆς ἐγχείησι μαχήσονται περὶ σείῳ·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

130

135

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

Ὡς εἰποῦσα θεὰ γλυκὺν ἕμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκήων.
αὐτίκα δ' ἀργεννῆσι καλυψαμένη ὀθόνησιν
ὠρμᾶτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο,
Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
αἴψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν.

140

145

where she excites the admiration of the Trojan counsellors,

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Δάμπον τε Κλυτίον θ' Ἴκετάονά τ', ὄζον Ἄρηος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
εἶατο δημογέροντες ἐπὶ Σκαιῆσι πύλῃσιν,
γῆραϊ δὴ πολέμοιο πεπανμένοι, ἀλλ' ἀγορηταὶ
ἔσθλοί, τεττίγεσσιν εὐοικότες, οἳ τε καθ' ὕλην
δενδρέω ἐφεζόμενοι ὄπα λειριόεσσαν ἰεῖσιν.
τοῖοι ἄρα Τρώων ἠγήτορες ἦντ' ἐπὶ πύργῳ.

150

οἱ δ' ὡς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰούσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·

155

Οὐ νέμεσις Τρῶας καὶ εὐκνήμιδας Ἀχαιοὺς
τοιγῆδ' ἀμφὶ γυναικὶ πολλὸν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἕοικεν.
ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέεσθω,
μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.

160

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

ὣς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῆ·
δεῦρο πάροιθ' ἐλθούσα, φίλον τέκος, ἕξου ἐμεῖο,
ᾧφρα ἴδη πρότερόν τε πόσιν πηούς τε φίλους τε·
οὐ τί μοι αἰτίη ἐσσί, θεοὶ νύ μοι αἰτιοὶ εἰσιν,
οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν·

165

First, Agamemnon;

ὧς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
ὅς τις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε.
ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι·
καλὸν δ' οὐτῶ ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,
οὐδ' οὐτῶ γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἕοικε.

170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·
αἰδοῖός τέ μοι ἐσσι, φίλε ἐκυρέ, δεινός τε·
ὡς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο
υἱεὶ σῶ ἐπόμην θάλαμον γνωτούς τε λιπύουσα
παῖδά τε τηλυγέτην καὶ ὀμηλικὴν ἐρατεινήν.
ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνεῖρει ἠδὲ μεταλλᾶς·
οὗτός γ' Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων,

175

ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερὸς τ' αἰχμητής·
δαῖρ' αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε. 180

ὦς φάτο, τὸν δ' ὁ γέρον ἠγάσσατο φώνησέν τε·
ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,
ἦ ρά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσιν,
ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους, 185
λαοὺς Ὀτρῆος καὶ Μυγδόνοιο ἀντιθέοιο,
οἳ ρά τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
καὶ γὰρ ἐγὼν ἐπικούρος ἐὼν μετὰ τοῖσιν ἐλέχθην
ἤματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
ἄλλ' οὐδ' οἳ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί. 190

Next, Odysseus ;

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραιός·
εἶπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὄδ' ἐστί·
μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
εὐρύτερος δ' ὄμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
τεύχεα μὲν οἳ κείται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
αὐτὸς δὲ κτίλος ὡς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνεῖω μιν ἐγὼ γε ἔϊσκω πηγεσιμάλλῳ,
ὅς τ' οὔτων μέγα πῶϋ διέρχεται ἀργεννάων.

Τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
οὔτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς, 200
ὃς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ' εἰούσης,
εἰδὼς πάντολους τε δόλους καὶ μῆδεα πυκνά.

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἠΐδα·
ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
ἤδη γὰρ καὶ δευρό ποτ' ἤλυθε δῖος Ὀδυσσεύς 205
σεῦ ἔνεκ' ἀγγελίης σὺν ἀρηϊφίλῳ Μενελάῳ.

τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210
 ἄμφω δ' ἐξομένω γεραρώτερος ἦεν Ὀδυσσεύς.
 ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος
 οὐδ' ἀφαρματοεπής, εἰ καὶ γένει ὕστερος ἦεν. 215
 ἀλλ' ὅτε δὴ πολὺμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,
 σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκειν, ἀτδρεῖ φωτὶ εἰκώς·
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως· 220
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἴη
 καὶ ἔπεα νιφάδεσσιν εἰκότα χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

Third, Ajax.

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραῖός· 225
 τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠὺς τε μέγας τε,
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους;
 Τὸν δ' Ἐλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·
 οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·
 Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὧς 230
 ἔστηκε, ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
 πολλάκι μιν ξείνισσεν ἀρηΐφίλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἴκοιτο.

As her eyes run over the host, they fail to find Castor and Polydeukes.

Νῦν δ' ἄλλους μὲν πάντας ὄρῳ ἐλίκωπας Ἀχαιοῦς,
 οὓς κεν εὖ γνοιῖν καὶ τ' οὖνομα μυθησαίμην· 235
 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Καστορά θ' ἵπποδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ·
 ἢ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἑρατεινῆς,
 ἢ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν, 240
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν
 αἴσχρα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοί ἐστιν.

Ὡς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρὶδι γαίῃ.

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

Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὄρκια πιστά, 245
 ἄρνε δύω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
 ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
 κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
 ὠτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·

Ὅρσοε, Λαομεδοντιάδῃ· καλέουσιν ἄριστοι 250
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδίου καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε.
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσοντ' ἀμφὶ γυναικί·
 τῶ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβόλακα, τοὶ δὲ νέονται

Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα.

ὦς φάτο, ῥίγησεν δ' ὁ γέρον, ἐκέλευσε δ' ἑταίροις
ἵππους ζευγνύμεναι· τοὶ δ' ὄτραλέως ἐπίθοντο. 260
ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἠνία τείνειν ὀπίσσω·
πὰρ δέ οἱ Ἄντήνωρ περικαλλέα βήσετο δίφρου.
τῷ δὲ διὰ Σκαιῶν πεδίουδ' ἔχον ὠκέας ἵππους.

Ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
ὄρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270
Ἄτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
ἀρνῶν ἐκ κεφαλῆων τάμνε τρίχας· αὐτὰρ ἔπειτα
κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
τοῖσιν δ' Ἄτρεΐδης μεγάλ' εὔχετο χεῖρας ἀνασχών· 275

Agamemnon prays to Zeus and sacrifices the lambs.

Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
ἠέλιός θ', ὃς πάντ' ἐφορᾶς καὶ πάντ' ἐπακούεις,
καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,
ὕμεῖς μάρτυροὶ ἔστε, φυλάσσετε δ' ὄρκια πιστά. 280
εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
ἡμεῖς δ' ἐν νήεσσι νεώμεθα πουτοπόροισιν·
εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
Τρώας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
τιμὴν δ' Ἀργείοις ἀποτινέμεν ἢν τιν' ἔοικεν,

ἦ τε καὶ ἔσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποιῆς 290
 αὐθι μένων, εἴως κε τέλος πολέμοιο κιχέω.

Ἦ, καὶ ἀπὸ στομάχου ἀρνῶν τάμε νηλεῖ χαλκῶ·
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
 οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν 295
 ἔκχεον, ἦδ' εὐχοντο θεοῖς αἰειγενέτησιν·
 ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὄπποτεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
 ὦδέ σφ' ἐγκέφαλος χαμάδις ῥέει ὡς ὄδε οἶνος, 300
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.

Ἦς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράϊαινε Κρονίων.
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

After which Priam returns to the city.

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
 ἦ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν 305
 ἄψ, ἐπεὶ οὐ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὀράσθαι
 μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
 Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὄπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς, 310
 ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἠγία τεῖνευ ὀπίσσω·
 παρ δέ οἱ Ἀυτήνωρ περικαλλέα βῆσετο δίφρον.
 τῷ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

Hector and Odysseus measure off the lists, and shake the helmet until the lot of Paris leaps forth.

Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
 κλήρους ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,
 ὀπότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε.

Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε, 320
 ὀπότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
 τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἀῖδος εἴσω,
 ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.

Ὡς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρ 325
 ἄψ ὀρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.
 οἱ μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἦχι ἐκάστω
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

The champions arm themselves;

αὐτὰρ ὁ γ' ἀμφ' ὤμοισιν ἐδύσето τεύχεα καλὰ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠῦκόμοιο.
 κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 330
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεῦτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν
 οἷο κασιγνήτιο Λυκάονος, ἦρμοσε δ' αὐτῷ.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἴλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.
 ὧς δ' αὐτῶς Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.

and stride into the lists.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχειν εἰσορόωντας
 Τρώας θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοῦς·
 καὶ ῥ' ἐγγὺς στήτην διαμετρητῶ ἐνὶ χώρῳ
 σείοντ' ἐγχείας ἀλλήλοισιν κοτέοντε. 345

πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἴσην·
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμῇ
 ἀσπίδι ἐν κρατερῇ. ὁ δὲ δεύτερος ὤρνυτο χαλκῶ
 Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διὶ πατρί· 350

Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργε,
 δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
 ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
 ξεινοδόκου κακὰ ῥέξαι, ὃ κεν φιλότητα παράσχη.

Ἦ ῥα, καὶ ἀμπεπαλὸν προΐει δολιχόσκιον ἔγχος, 355
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἴσην.
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·
 ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360

Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
 πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῶ
 τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
 Ἀτρεΐδης δ' ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

Ζεῦ πάτερ, οὐ τις σεῖο θεῶν ὀλοώτερος ἄλλος· 365
 ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
 νῦν δέ μοι ἐν χεῖρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος

ἤϊχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.

Ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
 ἔλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοῦς· 370
 ἄγχε δέ μιν πολύκεστος ἰμὰς ἀπαλὴν ὑπὸ δειρήν,
 ὅς οἱ ὑπ' ἀνθερεῶνος ὄχευς τέτατο τρυφαλείης.

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

Καὶ νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
 εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 ἣ οἱ ῥῆξεν ἰμάντα βοῶς ἴφι κταμένοιο· 375

κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.
 τὴν μὲν ἔπειθ' ἦρωσ μετ' εὐκνήμιδας Ἀχαιοῦς
 ῥύψ' ἐπιδιμήσας, κόμισαν δ' ἐρήρηες ἐταῖροι.
 αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων
 ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
 καδ δ' εἶσ' ἐν θαλάμῳ εὐώδει κηῶεντι.

whither she summons Helen,

αὐτὴ δ' αὐθ' Ἑλένην καλέουσ' ἴε· τὴν δ' ἐκίχανεν
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ ἄλις ἦσαν.
 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα, 385

γρηῆ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν,
 εἰροκόμῳ, ἣ οἱ Λακεδαίμονι ναιετοώσῃ
 ἦσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν·
 τῇ μιν ἔεισαμένη προσεφώνεε δι' Ἀφροδίτη·

Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 κείνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,

κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόν γ' ἔλθειν, ἀλλὰ χορόνδε
 ἔρχεσθ', ἢ ἐ χοροῖο νέον λήγοντα καθίζειν.

Ὡς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄριεν·
 καὶ ῥ' ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζε.

395

who at first resists, but is compelled to comply.

Δαιμόνιη, τί με ταῦτα λιλαίεαι ἠπεροπεύειν ;

ἢ πῆ με προτέρω πολίων εὖ ναιομενάων

400

ἄξις ἢ Φρυγίης, ἢ Μηουίης ἐράτεινῆς,

εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων ;

οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος

νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,

τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέσθης ;

405

ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου,

μηδ' ἔτι σοῖσι πόδεσσι νύποστρέψειας Ὀλυμπον,

ἀλλ' αἰεὶ περὶ κείνον οἴζυε καὶ ἐ φύλασσε,

εἰς ὃ κέ σ' ἢ ἄλοχον ποιήσεται, ἢ ὃ γε δούλην.

κείσε δ' ἐγὼν οὐκ εἶμι (νεμεσσητὸν δέ κεν εἶη)

410

κείνου πορσανέουσα λέχος· Τρῶαί δέ μ' ὀπίσσω

πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῶ.

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·

μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,

τῶς δέ σ' ἀπεχθήρω ὡς νῦν ἔκπαυλ' ἐφίλησα,

415

μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,

Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄλθαι.

Ὡς ἔφατ', ἔδεισεν δ' Ἑλένη, Διὸς ἔκγεγαυῖα,

βῆ δὲ κατασχομένη ἐανῶ ἀργῆτι φαεινῶ,

σιγῇ, πάσας δὲ Τρῶας λάθην· ἦρχε δὲ δαίμων.

420

Aphrodite and Helen enter Paris's house.

Αἶ δ' ὄτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἴκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἢ δ' εἰς ὑψόροφον θάλαμον κίε δία γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·
 ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·

425

Helen upbraids her husband with his cowardice.

Ἦλυθες ἐκ πολέμου· ὡς ὄφελες αὐτόθ' ὀλέσθαι
 ἀνδρὶ δαμείς κρατερῶ, ὃς ἐμὸς πρότερος πόσις ἦεν.
 ἦ μὲν δὴ πρὶν γ' εὐχέ' ἀρηϊφίλου Μενελάου
 σῆ τε βίη καὶ χερσὶ καὶ ἔγχει φέρτερος εἶναι·
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλου Μενέλαου
 ἐξαῦτις μαχέσασθαι ἐναντίον. ἀλλά σ' ἐγὼ γε
 παύεσθαι κέλομαι, μηδὲ ξανθῶ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήης.

430

435

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
 μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἔνιπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
 κείνουν δ' αὐτίς ἐγώ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.
 ἀλλ' ἄγε δὴ φιλότῃτι τραπέιομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ' ὦδέ γ' ἔρωσ φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἔρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ,
 ὥς σεο νῦν ἔραμαι καί με γλυκὺς ἴμερος αἰρεῖ.

440

445

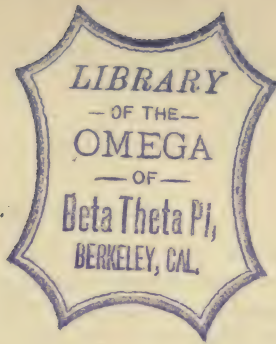
Ἦ ῥα, καὶ ἄρχε λέχουσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.
τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

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

Ἄτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα θηρὶ ἑοικώς,
εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
δεῖξαι Ἀλέξανδρον τότε ἄρηϊφίλῳ Μενελάῳ.
οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἴ τις ἴδοιτο·
ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.

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

τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455
Κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπικούροι·
νίκη μὲν δὴ φαίνεται ἄρηϊφίλου Μενελάου·
ὕμεῖς δ' Ἀργεῖήν Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἣν τιν' ἔοικεν,
ἣ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. 460
ἌΩς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.



THE LANGUAGE OF HOMER.

THE LANGUAGE OF HOMER.



THE DIALECT.

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

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

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

FORMS.

1. THE ARTICLE.

There will be much to say about the Epic *use* of the article; but this had better be said in its place. when we come to speak of Homeric syntax. See 11.

Much of the article (all, indeed, except the forms \acute{o} , $\acute{\eta}$, $\tau\acute{o}$, $\acute{o}\acute{i}$, and $\acute{a}\acute{i}$) naturally follows the A- and O-declensions, and is therefore included in what is said of them, and all that need be said in this place is that the forms $\tau\acute{o}\acute{i}$ and $\tau\acute{a}\acute{i}$ are found for the masc. and fem. of the nom. plur. : as $\tau\acute{o}\acute{i}$, B 346.

2. THE FIRST, OR A-DECLENSION.

This includes the feminine forms of adjectives in *-os*, of pronouns, and of the article.

- a. In all cases of the sing., fem. forms have η for long a : as $\acute{\eta}\epsilon\rho\acute{\iota}\eta$, A 497 ; $\pi\acute{\alpha}\tau\rho\eta\varsigma$, A 30 ; $\kappa\lambda\iota\sigma\acute{\iota}\eta$, A 329 ; $\acute{\alpha}\nu\alpha\delta\acute{\epsilon}\iota\eta\nu$, A 149.
- b. *Nom. Sing.* — Some masc. forms have a short for *-ης* : as $\nu\epsilon\phi\epsilon\lambda\eta\gamma\epsilon\rho\acute{\epsilon}\tau\alpha$, A 511 ; $\Theta\acute{\upsilon}\acute{\epsilon}\sigma\tau\alpha$, B 107, etc.
- c. *Gen. Sing. masc.* for *-ου* has *-ᾶο*, *-εω* : as $\acute{\alpha}\tau\rho\epsilon\acute{\iota}\delta\alpha\omicron$, B 9 ; $\Pi\eta\lambda\eta\acute{\iota}\acute{\alpha}\delta\epsilon\omega$, A 1, etc. : also *-ω*, if a vowel precedes ; as $\beta\omicron\rho\acute{\epsilon}\omega$.
- d. *Gen. Pl.* for *-ῶν* has *-άων* or *-έων* : as $\alpha\acute{\iota}\chi\mu\eta\tau\acute{\alpha}\omicron\nu$, A 152 ; $\beta\omicron\upsilon\lambda\acute{\epsilon}\omicron\nu$, A 273 ; $\pi\omicron\lambda\lambda\acute{\alpha}\omicron\nu$, B 117 ; $\pi\omicron\lambda\lambda\acute{\epsilon}\omicron\nu$, B 131.
- e. *Dat. Pl. fem.* for *-αις* has *-ης* or *-ησι*, *ησιν* ; as $\kappa\omicron\rho\upsilon\phi\acute{\eta}\varsigma$, B 456 ; $\kappa\omicron\acute{\iota}\lambda\eta\sigma\iota\nu$, A 26 ; $\sigma\acute{\eta}\sigma\iota$, A 297.

3. THE SECOND, OR O-DECLENSION,

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

- a. *Gen. Sing.* — *-οιο* for *-ου* : as $\tau\epsilon\nu\acute{\epsilon}\delta\omicron\iota\omicron$, A 38 ; $\acute{\alpha}\rho\gamma\upsilon\rho\acute{\epsilon}\omicron\iota\omicron$, A 49, etc. ; $\tau\acute{o}\iota\omicron$, A 493. (The *-ου* form also common ; as $\acute{\epsilon}\kappa\eta\beta\acute{o}\lambda\omicron\nu$, A 14 ; $\tau\omicron\upsilon$, A 43, etc.)

The original form was *-οςιο*,* then *-οιο*, *-οο*, *-ου*. The *-οο* form perhaps remains in $\acute{\omicron}\omicron$, from $\acute{\omicron}\varsigma$, B 325 ; see notes.

- b. *Dat. Pl.* — *-οισι* for *-οις* : as $\sigma\acute{o}\iota\sigma\iota$, A 42 ; $\acute{o}\acute{\iota}\omega\nu\acute{o}\iota\sigma\iota$, A 5, etc.
- c. *Dual.* — *-οιῖν* for *οιν* : as $\mu\alpha\rho\nu\alpha\mu\acute{\epsilon}\nu\omicron\iota\upsilon\nu$, A 257.
- d. *Contracted* words are usually left open : as $\nu\acute{o}\omega$, A 132.
- e. Special form is the gen. $\Pi\epsilon\tau\epsilon\acute{\omega}\omicron$ from $\Pi\epsilon\tau\epsilon\acute{\omega}\varsigma$, B 552.

* The character j , pronounce yot, represents ι consonant, or English y (iota consonans).

4. THE THIRD DECLENSION.

- a. In the *ι*-stems the *ι* is retained: as *πόλιος* (dissyl.), B 811; *ὑβριος*, A 214; *πολίων*, B 117. (So *πόλιος*. Also are found *πόλῆος*, *πόλῆες*, etc.)
- b. In the dat. we find *κόνι*, *μήτι* for *κόνιι*, *μήτιι*.
- c. In the acc. often two forms, *ἔριν*, *ἔριδα*, etc.
- d. In the dat. pl. the termination is often added to the stem and connected by *ε*, and the *σ* in all forms is constantly doubled (in adjectives also): as *πάντεσσι*, A 288; *ἐπέεσσι*, A 304; *κηρύκεσσι*, B 50; *ἀεικέσσι*, B 264. So participles *μιμνόντεσσι* (*μίμνουσι*) B 296. In this case there are great varieties of form, *χείρεσσι*, *χείρεσι*, *χερσί*, *πόδεσσι*, *ποσσί*, *ποσί*, etc.; but the case is never doubtful.
- e. Nouns in *-ος* and adjectives and names in *-ης* are usually left uncontracted: as *μένεος*, A 103; *οὔρεα* (*ὄρη*) A 157, *ἀληθέα*, etc. But *γέρα*, B 237.
- f. Nouns in *-εύς* take *η* before vowels: as *Ἀχιλλῆος*, A 1; *βασιλῆι*, A 9; *Ἀχιλλῆα*, B 3; *βασιλῆων*, A 176; *οὔρηας*, A 50.
- g. Exceptional forms are: **Αρηος* from **Αρης*, B 110; **Αἴδι* from **Αίδης*, A 3; *γούνων* from *γόνου*, A 407; *δίπτυχα*, acc. as if from a nom. form, *δίπτυξ*, A 461; *δοῦρα* (*δόρυ*), B 135.

Also the following irregular forms may be noticed:—

| | Stem, <i>υιο-</i> . | Stem, <i>υι-</i> . | Stem, <i>υιε-</i> . |
|---------|---------------------|-----------------------|-----------------------|
| V. | <i>υιέ</i> , B 23. | | |
| G. | | <i>υίος</i> , B 230. | |
| D. | | <i>υιῖ</i> , B 20. | |
| Dual. | | <i>υιέ</i> , B 865. | |
| Plu. N. | | <i>υιέες</i> , A 162. | <i>υιέες</i> , B 518. |
| A. | | <i>υίας</i> , B 193. | <i>υιέας</i> , B 693. |

So *ναῦς* has both *ε* and *η*: *νηός*, B 358; *νηί*, B 293; *νέες*, B 509; *νηῶν*, B 493, and *νεῶν*, B 587; *νηυσί*, A 179; and *νήεσσι*, A 71; *νέας*, A 487; and *νηας*, A 328.

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

5. THE ADJECTIVES.

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

- a.* Fem. of -ύς, -έα for -εία : as ὠκέα, B 790.
b. Acc. masc. of -είης, -έα (contracted) : as δυσκλέα, B 115.
c. πολύς has both stems [πολυ- (πολεF-), and πολλο-] and shows a fuller inflection than in Attic : thus πολλόν, A 91 ; πολέες, B 610 ; πολέας, A 559. The fem. is, as in Attic, from stem πολλο- (πολλα-).
d. -εα for -υν sometimes : as εὐρέα.
e. Homer has several varieties of compar. and superl. : see notes.
 Thus, in these books : γλυκίων, B 453 ; ῥίγιον, A 325 ; ἐλέγχιστος, B 285 ; πλέας (for πλέουας), B 129 ; χερείων, A 114 ; χερειότερος, B 248 ; ὀπλότερος, B 707 ; νείατος (νεότατος), B 824.
f. Adjj. have sometimes two instead of three terminations ; thus, ἰφθίμους ψυχάς, A 3.

6. THE PRONOUNS.

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

| | SINGULAR. | | |
|--------------|--|---|---|
| | <i>I.</i> | <i>Thou.</i> | <i>He.</i> |
| <i>N.</i> | ἐγών, B 73. | τύνη. | εὖ, B 239 ; εἶο. |
| <i>G.</i> | ἐμέο, ἐμεῦ, A 88. ἐμεῖο, A 174 ; ἐμέ- θεν, A 525. μεν, A 37 (enclitic.) | σέο, σεῦ. σεῖο, σέθεν, A 180. τεοῖο. | ἐθεν, A 114 ; εἶ. εἶοι. ἐέ, μιν, A 201. |
| <i>D.</i> | | τοι, A 39. | |
| <i>A.</i> | | | |
| | | DUAL. | |
| <i>N. A.</i> | | σφῶϊ, A 336. | σφωε, A 8. |
| <i>G. D.</i> | | σφῶϊν, A 257. | σφωῖν, A 338. |

PLURAL.

| | | | |
|-----------|----------------|----------------|---------------------------------------|
| <i>N.</i> | ἄμμες. | ὑμμες, A 274. | |
| <i>G.</i> | ἡμέων, ἡμείων. | ὑμέων, ὑμείων. | σφέων, σφείων, σφῶν. |
| <i>D.</i> | ἄμμι, A 384. | ὑμμι. | σφιν, A 73. |
| <i>A.</i> | ἡμέας, ἄμμε. | ὑμέας, ὑμμε. | σφεας, B 96; σφείας, σφᾶς, σφε. |

b. Possessives:

τέός, 'thine,' A 138; ἄμός, 'ours;' ὑμός, 'yours;
σφός, 'theirs;' also εἰός.

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

We find ὄστις and ὄτις, ntr. ὄττι, A 294; gen. ὄττεο,
ὄτεο; dat. ὄτέῳ; acc. ὄτινα; and in plur. gen.
ὄτέων; dat. ὄτέοισι; acc. ὄτινας; ntr. ἄσσα, A 554.

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

e. ὄσος and τόσος (and the words formed from them) are
written with double σ: as ὄσσον, A 186; τόσσα, B 25;
τοσσαῦτα, 328.

7. NUMERALS: PECULIAR FORMS.

| | |
|--------------------------|----------------------------|
| 'one,' fem. ἓα, ἱῆς, ἱῆ. | 'first,' πρῶτιστος, A 105. |
| 'two,' δύο, δοιῶ, δοιοί. | 'second,' δεύτατος. |
| | 'third,' τρίτατος, A 252. |
| 'four,' πίσυρες. | 'fourth,' τέτρατος. |
| | 'seventh,' ἑβδόματος. |
| 'twenty,' εἰκοσι, A 309. | 'eighth,' ὀγδόατος. |
| | 'ninth,' ἕνατος, B 295. |
| | ἔνατος, B 313. |

8. VERB.

General Observations.

a. The *Augment* is optional, being omitted or retained ac-
cording as the metre requires it: as ἔθηκε, A 3; τεύχε,

4. Words with digamma at the beginning had the syllabic augment, of course; and often kept it, as *εάγη*: see 16, on the Digamma, and note on A 286.

The lengthening effect of the liquid on vowels (see A 233) has caused the Augment to stand as a long syllable, when required, in such words as *ελαβε*, *εμαθε*: whence they are spelled with the liquid doubled, *ελλαβε*, *εμμαθε*.

b. Among the *Personal Endings*, we may notice in Homer *-αται*, *-ατο* for *-νται*, *-ντο*: as *ειρύαται*, A 239; *εφθίατο*, 251; *κεχαροίατο*, 256; *σχοίατο*, B 98; *μνησαίατο*, 492; *εΐατ'* (*ἦνται*), 137, etc.

-εν for *-ησαν*: as *ἤγερθεν*, A 57; *τράφεν*, A 251; *φῆκθεν*, B 668.

-εν for *-εσαν*: as *ξύνιεν*, A 273

-αν for *-ησαν*, (from stems in *-a*): *εβαν*, A 391; *εσταν*, B 286.

2d sing. midd. uncontracted: as *κέλειαι*, A 74; *δυνήσεται*, 241; *νέηαι*, 32; *επλεο*, 418; *σύνθεο*, 76; *γνώσεται*, B 367, though it may remain contracted: as *μετατρέπη*, A 160; *γνώση*, B 365.

-σθα for *-ς* in 2d pers.: *εφησθα*, A 397.

c. The *σ* of the 1 aor. and fut. is constantly doubled in all moods: as *καλέσσατο*, A 54; *ἄμοσσον*, 76; *τελέσση*, 82; *ιλασσάμενοι*, 100; *ἀπόλεσαν*, 268; *νεμέσσηθεν*, B 223; *εσόμενος*, 119.

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

Out of *-αι*: *ασχαλάα*, B 293; *περάαν*, 613.

„ „ *-αι*: *αγοράασθε*, B 337; *φάανθεν*, A 200.

„ „ *-αο*: *αντιώωσαν*, A 31; *λαμπετόωντι*, A 104; *εστιχώωντο*, B 92; *βοόωντες*, 97.

„ „ *-αω*: *όρώω*.

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

* Cf. Hom. Dict., Sketch of Hom. Dialect, p. xviii.

For -η: κρήνον, A 41; ἀνήη, B 34.

„ -αι: ἐκράαινε, B 419.

„ -ω: δώωσι, A 137; γνώωσι, 302.

Examples of *Assimilation* of consonants, subsequent to *Apocope* are: κάππεσον, A 593 (καταπ); κακείοντες (κατακ-), A 606; and κὰδ δέ (κατὰ δέ), B 160.

e. *Reduplicated* 2d aorists are common; as, —

πιθ- πεπίθοιμεν, A 100.

ἐνιπ- ἠνίπαπε, B 245.

τυκ- τετύκοιτο, A 467.

So also really, ἔειπον,

ταγ- τεταγών, A 591.

(ἐφέφεπον) A 286, B 283.

λαθ- ἐκλέλαθον, B 600,

and irregularly,

f. *Syncopated* 2d aorists are common: *i.e.* aorists formed by adding the termination immediately to the stem, without any connecting vowel; as, —

ἄλτο, A 532; δέκτο, B 420; δέχθαι, A 23; δέγμενος, B 137; ὄρτο, A 599; ἐπέπιθμεν, B 341.

The syncope (elision of vowel) may occur in the stem itself, —

ἔπλετο (πελ-), B 480; ἀγρόμενος (ἀγερ-), 481; ἔγρετο (ἐγερ-), 41.

g. *Contract Verbs*

in -έω are mostly left open, though the contractions are used when required: as κοτέοντος, A 181; ἀφαιρείται, 182; στυγέη, 186; χραισμέϊν, 242; κρατέειν, 288.

in -άω are either contracted, as ἠῤῥατο, A 35; ὄρᾶτο, 198; or left open, and vowels assimilated. See (d.)

in -όω are also generally contracted, though not always.

Other verbs, where contracted in Attic, are found open in Homer: as ἐρέω (fut.), A 76; μιγέωσι (aor. pass. subj.), B 475.

The Moods.

h The Imperative.

The old termination -θι (which in Attic is confined to Verbs in -μι and Passives) is in Homer found in many verbs: as κλῦθι, A 37; τέτλαθι, 586.

z. The Subjunctive: observe the following peculiarities:—

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

The Verbs in *-μι* make *subjunctive* in extended (expanded) forms with *ει-*, or assimilated (duplicated) forms with *η-* or *ω-*: as *κίχαιω*, A 26; *ἐρείομεν* (for *ἐρῶμεν*), 62; *δώωσι*, 137; *γνώωσι*, 302; *ἀνήη* (for *ἀνῆ* from *ἀνίημι*), B 34.

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

1st pers. *ἐρείομεν*, A 62.

ἐρύσσομεν, A 141.

εἶδομεν, A 363.

Ἰλασόμεσθα, A 444.

θωρήξομεν, B 72.

προσαμύνομεν, B 238.

1st pers. *ἐγείρομεν*, B 440; *ἴομεν*.

κικήσομαι, B 258; *μυ-*

θήσομαι, 488.

2d pers. *μίσγεται*, B 232.

3d pers. *βούλεται*, A 67.

χῶσεται, A 80.

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

z. The Infinitive.

For inf. in *-ειν* we find in Homer *-εμεν* and *-έμεναι*: as *δικάζεμεν*, A 542; *ἐριζέμεναι*, 277; *ἀλεξέμεναι*, 590; *ἐλθέμεναι*, 151.

For contracted inf. in *-εῖν* is found, in one or two instances, *-ῆναι*: as *φορῆναι*, B 107.

For inf. in *-ναι* or *-έναι* are found *-μεν* and *-μεναι*: as *ἔμμεναι* (*εῖναι*), A 117; *γνώμεναι*, B 349; *ἴμεν*, A 170; *μεθέμεν*, 283; *ὁμοιωθήμεναι*, 187.

l. Participles.

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

Second perfect participles are frequent: as *πεφνυῖα*, A 513.

Anomalous forms occur: as *κεκληγώς*, B 222; *ἀφιαχῦῖα*, B 316.

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

εἶμι, 'to be.'

| | | | |
|---------------|--------------------------|------------|---------------------------|
| 2d pres. ind. | <i>ἔσσί</i> , A 176; | 3d pl. | <i>ἔασι</i> , B 125. |
| ipf. | <i>ἔην</i> , B 217; | 3d pl. | <i>ἔσαν</i> , A 267. |
| | <i>ἦεν</i> , A 593; | inf. | <i>ἔμμεναι</i> , A 117. |
| tut. | <i>ἔσεται</i> , A 211; | subj. | <i>ἔω</i> , A 119. |
| | <i>ἔσσεῖται</i> , B 393; | pres. ptc. | <i>έών</i> , A 70. |
| | <i>ἔσσεται</i> , A 573. | fut. ptc. | <i>έσσόμενος</i> , B 119. |

εἶμι, 'go.'

ipf. *ἦιε*, A 307; 3 pl. *ἴσαν*, A 494 (also, *ἦιον*, *ἦισαν*).
 subj. *ἴομεν*, B 440.
 inf. *ἴμεν*, A 170.

ἴημι, 'send.'

pres. 3d sing. *ἴει*, B 752; aor. *ἔηκε*, A 8.
 ipf. 3d sing. *ἴει*, A 25.

βαίνω, 'go.'

3d sing. 1st aor. act. *βῆσε* (transitive), A 310; midd.
έβήσετο, A 428.
 3d pl. 2d pf. *βεβάασι*, B 134; plupf. *βέβασαν*, B 720.
 3d pl. 2d aor. *ἔβαν*, A 391.

ἴστημι, 'set.'

3d pl. 2d aor. *ἔσταν*, B 286.
 2 perf. ptc. *έσταότες*, B 170, 320.

οἶδα, 'know.'

1st pl. *ἴδμεν*, B 252; ptc. dat. fem. *ιδυῖη*, A 365.
 3d sing. plupf. *ἦδεε*, B 832.

ἔρχομαι (*έλθ-*), 'come.'

2d aor. *ἦλυθον*, A 152; perf. *ειλήλουθας*, 202.

ἦμι (old verb), 'say.'

ipf. *ἦ*, A 219, etc

οἶω, 'think,' A 558; *οἶομαι*, A 561.

And a few isolated forms: ἴξε (ικ-), B 667; ὄφελλε (ὄφείλω), A 353; πτάμενος (πετ-), B 71; ὄχωκα, 218; μέμασαν (μα-), 863; τετρήχει, 95; ἔτμαγεν (τεμ-), A 531; αἶδομαι, 331.

9. PREPOSITIONS.

The following peculiar forms appear in Homer: —

| | | |
|--------|--|--|
| ἐν: | εἰν, ἐνί, εἰνί. | πρόσθε is also used as a preposition, B 359. |
| ἔνεκα, | A 152; εἶνεκα, 174. | } These are all orig. locative forms. |
| πρός: | πρωτί, ποτί, A 245. | |
| ὑπό: | ὑπαί. | |
| παρά: | παραί, B 711. | |
| ὑπέρ: | ὑπείρ (= υπερι), B 426. | |
| πέραν: | πέρην, B 535 (orig. acc. = 'to the farside of'). | |

10. CHANGES OF SOUND IN HOMERIC DIALECT.

-ει- for -ε- frequent: πνεύοντες (πνε-), B 536; νεί-ατος, 824; τελεί-ω, A 5; νεικί-ησι, 579; νεικί-εσκε, B 221; εἶ-ρομαι, A 550; εἰάω, B 132; εἶνεκα, A 174.

η- for α- frequent: (1.) esp. where η is pure, and thus stands for Attic \bar{a} : e.g., ἀρήτηρ, A 11; πάτρη, etc.; ἰητήρ, B 732 πρῆξαι. A 562; πείρησαι, 302; B 73, etc.

(2.) As a heightened α (by vowel 'strengthening'): as ἔμπης, A 562; ἡμαθοίς, B 77; ἡνεμόεις, 606; ἡγαθή, B 722.

-ε- added (1.) at beginning (before orig. F): εἰκόσι, A 309; εἰσιάμενος, B 22; ἔργει, 845; εἴσας, A 306, etc. (2.) Before termination: ἀδελφε-ός, B 409; μαχέ-ομαι, A 272; ἐρέ-ομαι, 332; κενε-ός, B 298.

-ήϊον for -εῖον: as B 506, Ποσιδήϊον.

ου- for ο-; as Οὐλυμπος, A 44; νοῦσος, A 10, etc.

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

SYNTAX.

11. THE ARTICLE, DEMONSTRATIVE, AND RELATIVE.

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

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

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

It is thus common to find in language that the Articles or Relatives are either the same words as Demonstrative, or developed out of them. In English, 'the' is from the same origin as 'that,' a worn-out form of it, in fact; while 'that' is still used as relative. Thus we say, '*that* man *that* I met in the town is here;' or, to recur to our first example, 'I killed that man that struck me.' So, in German, 'der' is still used as art., demons., and rel. In French, the personal 'il' and the article 'le' both come from the Latin demonstrative 'ille.'

In the Homeric use of $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$, $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$, we have an exact illustration of this fact of language. This word still retains its original demonstrative meaning, 'that one,' or 'he' (meanings not really distinct); and at the same time, the other uses of the simple article 'the,' and the relative 'that' or 'which,' have been added to it. In later Greek, as regularly happens in the progress of language, the distinctions are more clearly marked; the relative $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ (also originally demonstrative, and existing in Homer as a relative, side by side with $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$, $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$) is alone used for relative, and the demonstratives $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$, $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$, and $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ usurp the place of $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$, $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ for that purpose. But even in later Greek, as we shall see, there are traces still left of the original state of things.

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

(1.) We have, in A 407, $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$, 'of *those* things now putting him in mind;' where $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ is clearly *demonstrative*.

(2.) A 36, . . . $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$, $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$, 'to the king *whom* fair-haired Leto bare;' where $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ does the work of a *relative*.

A 125, $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ (where relative and demonstrative use are combined), 'but *what* spoil we took from the cities, *that* has been divided.'

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

(3.) $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$, 'for *he*, A 9; $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$, 'and *her*,' A 29.

$\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$, B 444.

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

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

$\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$, A 383,

'they came flying, shafts of the god.'

This is called the attributive use of the article; and from this to the proper article ($\acute{\alpha}\nu\tau\acute{\omega}\varsigma$ $\acute{\alpha}\nu\tau\acute{\omega}\varsigma$, 'the shafts,' is a very short step.

(5.) This we find, *e.g.* A 54, τῆ δεκάτῃ, 'on the tenth day.'

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

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

The Relative and Oblique Interrogative as Conjunctions.

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

12. ON THE USE OF ἄν OR κε.

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

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

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

* For ὅ, τι, cf. H. 113, Rem. a.

† Yet cf. Hom. Dict., sub. voc. κε.

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

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

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

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

- c. Another use of ἄν is the compound ἐάν (or εἴ κε) or ἤν in

the protasis of the condition. This is really a special case of (*b.*), for *εἰ* is properly a relative word. (This is easily seen by looking at the sentence *χαίροι ἄν, εἰ πύθοιτο*, which originally meant 'he would rejoice *in-that-case in-which* he might learn.') So *εἰάν* is originally the indefinite form of *εἰ*; and *εἰάν πύθηται, χαίρει* meant properly as we say, 'in case he hears, he rejoices.'

- d.* Another use we may mention, which stands by itself. In *final* sentences (expressing purpose, 'in order that'), just as in English we say, 'that perchance you may hear,' the Greeks sometimes added *ἄν* to the final conjunction. Thus, they would say, *ὡς ἂν ἀκούης, ὅπως ἂν ἀκούης*. Here, too, the *ἄν* is not used with optative.

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

- a.* In the later Greek, in conditional sentences, there were only two uses of *ἄν*: with the optative (*χαίροι ἄν*, 'he would rejoice') and with the past indicative (*ἐχάρη ἄν*, 'he would have rejoiced').

Homer's use is much more varied: all uses will be given, and those which are not proper Attic usages will be marked †.

- † (1.) It is found with the *future indicative* —

A 139, *ὁ δέ κεν κεχολώσεται,*

'and he will (or would) then be angry.'

So A 175, 523; B 229.

- † (2.) With the *subjunctive* (see below) —

A 137, *ἐγὼ δέ κεν αὐτὸς ἔλωμαι,*

'I myself would take it' (or 'will take it').

So A 184, 205; B 238, 488.

- (3.) With the *optative* (as in later Attic) —

A 100, *τότε κεν πεπίθοιμεν,*

'then we should hearken.'

A 255, ἡ μὲν γηθήσαι Πρίαμος,
 'surely Priam would rejoice.'

So A 64, 232, 272, etc., see optative below.

(4.) With *past indicative* (as in later Attic) —

B 155, ἔνθα κεν . . . νόστος ἐτύχθη,
 'Then the return would have been accomplished.'

(b.) So again Homer uses κεν with relatives and conjunctions, exactly as ἄν is used in Attic: —

A 139, ὄν κεν ἴκωμαι; 294, ὅτι κεν εἴπης.

So εὖτ' ἄν, A 242; ἐπήν, 168; ὡς ἄν, B 139; εἰς ὄ κεν, 332, etc.

(c.) And with εἰ: εἴ κε μὴ δώωσι, A 137. So A 128, 166, 207, etc. But also † Homer uses εἴ κε with *optative*: —

B 123, εἴπερ γάρ κ' ἐθέλομεν,
 'even if we were willing.'

B 597, εἴπερ ἂν αὐταὶ Μοῦσαι ἀείδοιεν,
 'even if the Muses themselves were to sing.'

(d.) And in final sentences: —

A 32, σαώτερος ὥς κε νέηαι,
 'that thou mayst go more safe.'

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

13. SUBJUNCTIVE AND OPTATIVE.

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

We will begin with the general remark that these two moods are really one; the optative being merely a remoter form of the

subjunctive, just in the same sense in which in English 'might' is used as a remoter form of 'may.'

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

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

(1.) *Hortative* —

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

A 26, μή σε κηείω, 'let me not find thee.'

A 62, ἄγε μάντιν ἐρείομεν, 'Come, let us ask a seer.'

So A 141; B 139, 436, 440.

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

† (2.) *Potential* —

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

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

† Without κε: A 262, οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,

'I never yet saw such men, nor can I see them.'

† With κε: A 184, ἐγὼ δέ κ' ἄγω Βρισηίδα,

'I will (or may) take off Briseis.'

A 205, τάχ' ἄν ποτε θυμὸν ὀλέσση,

'perchance he may lose his life.'

So also A 137, 324; B 488.

It is clear that when a condition is added to this, as in A 137, etc., it becomes the apodosis of a conditional

sentence (see on ἄν, p. 93 (2.) a.), and need not, therefore, be classed separately for that.

(3.) *Deliberative or Dubitative* —

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

A 150, πῶς τίς τοι πείθεται,

'how can any hearken to thee?'

B 3, μερμήριξε . . . ὡς Ἀχιλλῆα τιμήσει,

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

(4.) *Final* —

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

Without *κε*: A 118, ὄφρα μὴ οἶος ἀγέραστος ἔω,

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

B 232, ἵνα μίσγεται ἐν φιλότῃτι,

'that thou mayest be wedded in love.'

With *κε*: A 32, σαώτερος ὧς *κε* νέηαι,

'to go back safer.'

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

† NOTE.— One loose but natural use of the subjunctive occurs, — B 233 [ἵνα μίσγεται ἐν φιλότῃτι], ἦν τ' αὐτὸς ἀπόνοσφι κατίσχει 'a woman, in order that thou

mayest be wedded in love to her, and whom thou mayest keep to thyself apart,'—where the relative clause *κατίσχειαι* continues on the *purpose* from the principal clause, *μίσγεται*. The *ἵνα* in the first makes it quite natural to take the relative clause as final, though in Attic Greek this meaning in a relative sentence was always given by the future. See note on the passage.

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

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

A 522, ἀπόστιχε μή σε νοήσῃ Ἥρη,
'depart, lest Hera see thee.'

A 587, ἀνάσχεο μή σε ἴδωμαι,
'bear it, lest I see thee.'

A 28, μή νύ τοι οὐ χραίσμη, 'lest it avail thee not.'
So *fear*, A 555, δείδοικα . . . μή σε παρείπη,
'I fear lest she persuade thee.'

So without verb expressed:—

B 195, μή τι χολωσάμενος ῥέξῃ,
'(I fear) lest in wrath he do.'

i.e. 'perchance in wrath he may do something.'

(6.) *Indefinite*—

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

† Without *κε*:

(*Rel.*) A 230, ὅστις σέθεν ἀντίον εἶπη,
'whoever speaks before thee.'

A 543, ὅπτι νοήσῃς, 'whatsoever thou thinkest.'
And A 554.

- (*Conj.*) A 163, ὅπποτ' Ἀχαιοὶ ἐκπέρσωσι,
 'whenever . . . they sack.'
 A 82, ὄφρα τελέσση, 'until he accomplish.'
 And A 80, B 395, 782.

With *κε* :

- (*Rel.*) A 218, ὅς κε . . . ἐπιπέιθηται, 'whoever obeys.'
 A 139, ὃν κεν ἴκωμαι, 'whomsoever I meet.'
 So B 229, 346, 391, A 294.
 (*Conj.*) A 168, ἐπὴν κε κάμω, 'whenever I am weary.'
 A 242, εὖτ' ἂν πίπτωσι, 'whenever they fall.'
 B 139, ὡς ἂν ἐγὼν εἴπω, 'according as I say.'
 So A 510, 567, B 34, 228, 332, 397, 475.

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

γνώσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν, ἦδ'
 ὅς κ' ἐσθλὸς ἔησι,

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

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

- B 475, ὡς τ' αἰπόλια, . . . ῥέϊα διακρίνωσι,
 'as the goatherds (may) easily separate the flocks.'

So B 147, which, however, has *στε*.

(7.) *Conditional* (Protasis) —

It was explained above (note on *ἄν*, 12 (1), *c.*) how the conditional *εἰ* is naturally developed out of the relative; so that this class is really allied to (6.) In Attic we have always *εἰάν* with subj. Homer often dispenses with *ἄν*.

† Without *κε* or *ἄν* :

A 81, εἴπερ . . . χόλον καταπέψῃ,
‘if he nurse his wrath.’

A 340, εἴ ποτε χρεῖῳ ἐμείω γένηται,
‘if need arise of me.’

With κε :

A 137, εἰ δέ κε μὴ δώωσι, ‘if they do not give.’

A 207, αἶ κε πίθηαι, ‘shouldst thou obey.’

A 166, ἣν ποτε δασμὸς ἴκηται, ‘if a division come.’

So A 128, 324, 580, B 258.

NOTE. — Observe the natural use of this for ‘if perchance,’ ‘in the hope that.’

A 66, αἶ κέν πως . . . βούλεται (βούληται),
‘if perchance he will.’

So A 408, 420, B 72, 83.

The Optative.

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

(1.) *Wish* —

The optative, used by itself as a principal verb, expressed a wish (as in English we say, ‘O might the earth open for me !’)

A 18, ὑμῖν μὲν θεοὶ δοῖεν, ‘may the gods give you !’

So A 42, B 259, 340, 372, 418.

(2.) *Potential* —

Optative the same as subjunctive, only expressing a more remote likelihood ; instead of ‘I may do it (or will),’ meaning ‘I might or should do it.’

A 100, τότε κεν πεπιθοίμεν, ‘then we should hearken.’

A 64, ὅς κ’ εἴποι, ‘one who might tell us.’

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

(3.) *Dubitative or Deliberative* —

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

B 687, οὐ γὰρ ἔην . . . ὅστις ἠγήσαιο,
‘There was no one who might lead.’

A 191, μερμήριξε . . . ἦ ὅ γε ἀναστήσειε,
‘he pondered . . . whether he should
rouse them up.’

(4.) *Final*—

Optative instead of subjunctive, after past tenses in the principal verb.

B 280, σιωπᾶν . . . ἀνώγει . . . ὡς μῦθον ἀκούσειαν,
‘he bade them be silent to hear the word.’

(5.) *Fear, etc.*—

The usage is the same.

(6.) *Indefinite*—

As before, optative in past time.

B 188, ὅτινα μὲν βασιλῆα κιχείη . . . ἐρητύσασκε,
‘whatsoever king he met, he checked
him.’

So 198, 215, 794 (in the last case, ὅποτε practically = ‘until’).

(7.) *Conditional*—

εἰ and optative means ‘if it should or might,’ rather more *remote* likelihood than subjunctive.

A 257, εἰ πυθοίαιτο, ‘if they should learn.’

So B 489, 780.

† But Homer also uses this same construction with εἴ κε (see ᾄν).

B 123, εἴπερ γάρ κ' ἐθέλομεν, ‘if we were willing.’

So A 60; B 597.

NOTE (a.)—Here also we have the other sense, ‘if perchance,’ ‘to see if.’

No ᾄν : B 98, κήρυκες ἐρήτυον, εἴ ποτ' αὐτῆς σχοίαιτ',

‘the heralds held them back, to see if
they might refrain from the noise.’

† With $\kappa\epsilon$: A $\beta\omicron$, εἴ κεν θάνατόν γε φύγοιμεν,
‘if perchance we might escape death.’

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

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

14. SCHEME OF MOODS.

| <i>Subjunctive</i> (near). | <i>Optative</i> (remote). |
|---|---|
| (1.) Desire or Advice — ἀγε ἐρείοιμεν. | θεοὶ δοῖεν. |
| (2.) Potential — † <i>a.</i> No ἄν: οὐδὲ ἴδωμαι. † <i>b.</i> ἄν: τάχ' ἄν ὀλέσση. | † ῥεῖα σαώσαι. τότε κεν πεπίθοιμεν. |
| (3.) Dubitative — <i>a.</i> direct: πῶς πείθηται; <i>b.</i> indirect: μερμήριζε . . . ὡς τιμήσῃ. | _____ μερμήριζε . . . ἢ ἀνα- στήσειε. |
| (4.) Final — <i>a.</i> No ἄν: ἵνα μίσγεται. <i>b.</i> ἄν: ὥς κε νέηται. | ἀνώγει . . . ὡς ἀκού- σειαν. _____ |
| (5.) Fear — δεῖδοικα . . . μὴ παρείπη. | (No instance in A, B.) |
| (6.) Indefinite — † <i>a.</i> No ἄν: ὅττι νοήσῃς. <i>b.</i> ἄν: ὅν κεν ἴκωμαι. | ὄντινα κιχείη. _____ |
| (7.) Conditional — † <i>a.</i> No ἄν: εἴ ποτε γένηται. <i>b.</i> ἄν: αἶ κε πίθηται. | εἰ πυθοῖατο. † εἴ κ' ἐθέλοιμεν. |

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

15. PARTICLES AND CONJUNCTIONS.

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

αἶ, often found in Homer for *εἰ*, A 128, etc.

ἄλλά, ‘but;’ sometimes used in Homer after *εἰ*, in the apodosis, for ‘even though . . . yet.’

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

This is certainly so in the common *ὄ γε*.

γε μὲν: see *μὲν*.

δέ, commonly used for ‘and,’ in continued narrative (*τὸν δ’ αὖτε*, etc.). Also, in antithesis to *μὲν*: as A 191, *τοὺς μὲν ἀναστήσειεν ὁ δ’ Ἀτρεΐδην ἐναρίζοι*.

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

εἶος ὁ ταυῖθ’ ὄρμαυε . . . ἦλθε δ’ Ἀθήνη.

δή is a *dramatic* particle, and originally meant ‘there,’ but has a great variety of uses: *ἄγε δή* ‘come then, come now;’ *ναὶ δή* (A 286), ‘yea, verily’ (slightly ironical); *ἄλλοισιν δή ταυτ’ ἐπιτέλλεο*, ‘go, bid others thus,’ A 295 (scornful); with less meaning after some words: *ὄτε δή, τότε δή* (493–4), etc. But one meaning especially should be observed, where it suggests the *thoughts* or *words* of others: A 109, . . . *ἀγορεύεις, ὡς δή τοῦδ’ ἔνεκα*, ‘Thou speakest, *saying forsooth* that,’ etc.

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

εἰ περ, special form of *εἰ*: in later Greek, used in putting a case *which is the fact* (cf. Lat. *siquidem*). In

Homer (sometimes), 'even if,' 'even though,' A 81; B 123, 597, etc.

εἶος, Epic form of ἕως, 'until,' 'whilst;' the short syllable lengthened and the long shortened.

ἔμπης, 'in any case,' 'anyhow,' 'nevertheless,' B 297.

ἤ, ἤέ, 'or,' 'than.' Homer uses it also for 'whether,' ἤ με σαώσεις, A 83; so where 'whether' is followed by 'or,' A 190, 192; B 238, etc. Also for μᾶλλον ἤ, 'rather than;' σόον ἔμμεναι ἢ ἀπολέσθαι, A 117.

The form ἤέ is Homeric, and has only the meaning 'or.'

ἦ, 'surely,' 'verily;' a common word.

ἦ δῆ, 'verily, I trow,' B 337; see δῆ.

ἦ μήν, ἦ μέν, ἦ μάν, used generally in oaths or very strong affirmations: A 77; B 291, 370. For the three forms, see μέν.

καὶ μέν, see μέν.

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

κε = ἄν, see above.

μέν, μήν. These two words are different forms of the same, originally meaning (like so many particles) 'indeed,' 'verily.' μέν is the slighter form; and its common use in Homer, as else where, is in antithesis: μέν . . . δέ (see δέ). It is only used thus in later Greek (except in the compounds μέν δῆ, μέν ἄν, μὲν ἄν). But in Homer, we find it in many phrases where afterwards only μήν was used:—

ἦ μέν for ἦ μήν, see above.

καὶ μέν for καὶ μήν, 'and indeed,' 'and again,' A 269, 273.



οὐ μὲν for οὐ μὴν, 'not indeed,' A 163, 603; B 233.

So οὐδὲ μὲν for οὐδὲ μὴν, A 154; B 703, 716.

γε μὲν for γε μὴν, 'however,' B 703, 726.

And simply sometimes μὲν for μὴν, A 267.

A third form μάν is also found, B 370.

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

ὄππως, Epic for ὄπως, A 344; so ὄπποτε, etc.

ῥθι, Epic for οὐ, 'where,' B 722.

περ, used just as καί . . . περ, above; ἀγαθός περ ἑών, A 275.

(The original meaning of περ (allied to περί) is 'very'; and, when joined to a ptc., it heightens its meaning. The concessive idea lies rather in the ptc. than in the participle.)

ποθι, Epic for που, A 128.

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

A 97, οὐδ' ὃ γε πρὶν ἀφέξει . . . πρὶν δόμεναι,
'Nor will he keep off . . . before giving.'

The later Greek uses πρότερον . . . πρὶν in this sense. Other examples are B 348, 354, 413.

ῥα, ᾄρα, ἄρα, demonstrative particle, meaning 'then' originally; but in its enclitic form, its signification is very slight, and (fitting nearly anywhere in narrative) it is used when the metre wants it.

τε, properly 'and;' but this enclitic, too, is often devoid of meaning, and seems merely to be metrical. We find ὅστε (rel.) often: as A 86; ἀλλά τε, 82, etc.; καὶ γάρ τε, 63; εἴπερ γάρ τ', 81; ὡς εἴ τε, B 780; δέ τε, 456, etc. Compare A 218.

τῷ (properly dative of ὅ), 'therefore,' B 296, etc.
'then,' B 373, etc.

ὡς, 'as,' 'when,' 'since.' (Our word 'as' has all these meanings): adverb of ὅς.

ὥς, used demonstratively (as ὅς is), 'thus,' A 68, 217, etc.

GENERAL.

16. THE DIGAMMA.

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

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

A 7, Ἄτρεΐδης τε-ἄναξ (*Fav*).

A 24, Ἀγαμέμνονι-ἦνδανε (*Fην*), and an immense number of similar cases. (See list.)

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

Thus compare: —

ἀχρεῖον ἰδῶν B 269 with *ᾄφρα-ἴδηται* (*Fιδ*-), 237.

ὅττι κεν εἶπω (B 361) with *πω-εἶπας* (*Fειπ*-), A 108.

ἦὲ καὶ ἔργω (A 395) with *οὔτε τι-ἔργα* (*Fεργ*-), 115.

The following are the most important digamma-words in Books A and B: —

- ἀναξ, A 7, 36, 75, 172, 390, etc. So ἀνάσσειν, B 108.
Notice τ' ἀνακτος (no F), B 672.
- ἄλις, B 90 (stem, Fελ-).
- ἄστυ, B 801 (stem, VAS-).
- ἀνδάνω, A 378 (stem, SVAD-; Lat. sua-vis, s becomes aspirate).
- εἴκοσι, A 309 (viginti).
- ἴσας, A 306.
- ἔθνος, B 87.
- εἰλέω, B 294 (stem, Fελ-).
- εἶπ-, ἐπ-, (ἔπος), A 108, 543; B 361, etc.; (ἔπεισβόλος), B 275; (ὀπί), A 604; (εἶπεῖν), 108, 515, 286, 543, B 361, etc.; (εἶπεσκε), B 271. (Lat. voc-, stem, VAK-.)
- εἶδ-, ἰδ-, (ιδεῖν), B 237, 269, 271, etc.; (εἰδέναι), A 185, 70; B 38, 192, etc.; (εἴσασθαι), 22, 215; (ιδυίη), A 365. (Lat. vid-, stem, VID-).
- εἶκ-, ἰκ-, (εἶκτην), A 104; (ἔοικε), 119.
- εἶμαι, ἐσ-, (ἐπιειμένε), A 149; B 261.
- ἔλικ-ῶπις, A 98, 389.
- ἐργ-, (ἔργον, work), A 115, 395; B 38, etc.; (ἔοργε), 272; (ἐκάεργον), A 474 (yet cf. Hom. Dict. sub voc).
- οἶκος, A 606; but ῥῆκτηεν (not ἐ-οικη-, and so no F), B 668 (vic-us, Engl. term. -wich, -wick).
- οἶνος, A 462; (οἶνοπα), 350; (οἶνοχο-), B 127 (vinum).
- ὀπί, *see εἶπ-.
- οὔ, οἶ, εἶ, (orig. σFου, Lat. sui, s becomes aspirate [see ἀνδάνω] and F disappears), A 104, 114, 510 B 184, 197, 239.
- οὔλος, B 6.

17. OTHER LOST CONSONANTS.

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

—*σ* lost: *ὀ* (SA), A 342.

ἔχω [*σεχ*], A 51.

ἄλς (sal, salt), B 165, 181.

ἄμα (*σαμ*-, same), A 226; B 745, 822.

ἄλλομαι (salio), A 532. (In the form here cited, even the aspirate is lost.)

j lost: * *ἦμι* (orig. ja-jami [pronounce *j* like English *y*]), B 154, 589.

ῶς (orig. stem, ja-), B 190, 764, (vowel even long before it as before liquids) *Διὸς ῶς*, B 781.

Doubtful: *ἔάω*, B 165, 236. [*F* lost?]

ἐλώρια, A 4; *αἰρέω*, B 329. [*F* lost?]

ἀτάλαντος, B 169. [*σα-ταλ*-, 'one weight' ?]

18. METRE.

A few notes on the metre may be useful:—

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

* Cf. note on p. 80.

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

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

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

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

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

c. α , ι , υ are in some words short, in others long.

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

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

b. Short syllables used long: common when they occur in the first syllable of the foot,

so that stress comes upon them: ἀμφηρεφέᾱ, A 45; μαχησόμενός ἐπέι, 153; γὰρ ἔτι, B 39; αὐτὸς ἀπονόσφι, 233; ἀπονέεσθαι, 113, 288; ἀγοράασθε, 337; πρὶν Ἄργοςδ', 348; ἴομεν, 440; Ἄρει, 479.

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

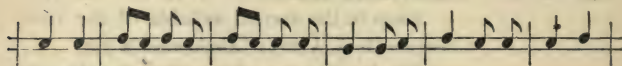
The lengthening of vowels before liquids is common, owing to the protracted pronunciation of the liquid (cf. Lat. *reliquiae*, *relligio*): as ἐπὶ μέγαν (*i* long), A 233; Δία λίσαι (*a* long), 394; ἐπὶ ῥηγμῖνι (*i* long), 437.

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

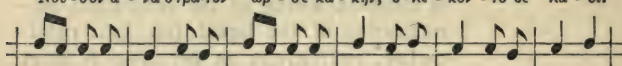
- c. Hiatus ['yawning']: vowels left open without cutting off, or shortening long: αὐτὰρ ὁ—ἔγνω, A 333; ἔθνεα εἴσι, B 87, etc.
- d. Synizesis ['settling together']: two vowels without actual contraction pronounced as one syllable: δὴ οὕτως, A 131; Πηληιάδεω, I; Πηλεῖδῃ-ἔθει, 277; Ἰστίαν, (trissyllable), B 537, etc.
- e. Variable quantity in the same vowel: οἶω, *i* long, A 59, 289, etc.; *i* short, 558.

How the Homeric Verse was Recited.


Οἰ - ω - νοῖ - σί τε πᾶ - σι Δι - ὄς δὲ τε - λεί - ε - το βου - λή.



Νοῦ - σον ἄ - γὰ στρα - τὸν ὤρ - σε κα - κήν, ὀ - λέ - κον - το δὲ λα - οί.



*Ὠς ἔ - φατ' εὐ - χό - με - γος τοῦ δ' ἔ - κλυ - ε Φοῖ - βος Ἄ - πόλ - λων.



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

NOTES.



THE ILIAD, BOOK I.

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

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

[Πηληϊάδεω. Πηλεύς has in Hom. two forms of gen., Πηλέος and Πηλῆος. The patronymic ending appears also in two forms, -ίδης, -ιάδης. Hence are explained the two forms Πηλείδης (best pronounced in four syllables) and Πηλη-ιάδης (H. 466). The gen. sing. of masc. nouns of A-declension has three forms: -ᾶο, -εω (scanned as one long syllable), and -ω. The ending -ω is used after vowels (e.g. βορέας, gen. βορέω), and the -εω is regularly scanned as one syllable. Ἀχιλῆος, nouns in -εως have generally in Hom. η instead of ϵ before vowels.]

2. οὐλομένην, properly 2 aor. midd. ptc. from ἔλλυμι [= δλομένην], but with active meaning, 'destructive.' The 2d sing. opt. ἔλοιο, is a form of imprecation, 'may you perish,' Lat. *pereas*, and from the meaning 'accursed' the transition is easy to 'bringing a curse,' 'destructive.' μυρῖ (notice accent, H. 257 ad fin., G. 77, 2, Note 3) has, in Hom., only the indef. signif. 'numberless'; is not used as a numeral. ἔθηκε, lit. 'set,' i.e. 'caused,' 'decreed.'

3. Ἄϊδι, [this and Ἄϊδος are irregular case forms, as if from a nom. Ἄϊς. Hom. also uses the forms Ἄϊδος and Ἄϊδονεύς. The Attic form is Ἄϊδος, ἔϊδος]. Hades, in Hom., means 'the god of the world below'; later, it came to designate his realm, 'the lower world.' Cf. Verg. *Aen.* ii. 398, — multos Danaûm demittimus Orco.

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

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

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

ἔξ οὗ δῆ, 'from the very time when.' δῆ is very commonly joined with advn., and adv. expressions of time, cf. ἐπειδή, A 235; ὅτε δῆ, Γ 15. Vv. 2-5, between οὐλομένην and ἔξ οὗ are sometimes enclosed in a parenthesis: this would connect the temporal clause closely with μῆην ἀειδε. διαστήτην, 'parted,' 2 aor. of ἵστημι, generally implying motion.

7. Ἀτρέϊδος, cf. Πηληϊάδεω, v. 1 and note. Why is ε not elided in τε? Cf. v. 4.

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

9. Διτροῦς καὶ Διὸς υἱός, i.e. Apollo, who, with his sister Artemis, was the child of Zeus and Leto. As god of Punishment, he sends the

pestilence [*νοῦσος*, Attic *νόσος*]; he is armed with the bow, and sudden deaths come from his shafts. See *Introduction*, p. xv. For omission of article with *νίός*, common in Hom. (cf. *βουλή*, v. 5; *θύγατρα*, v. 13; *πόλις*, v. 19), see H. 524, G. 140, Note 3. *ὁ γάρ*, the first example of the demonstrative use of the article so frequent in Hom., cf. vv. 12, 29, 43; cf. *Language*, 11, (1) and (3). *βασιλῆϊ*, i.e. Agamemnon; for dat. (H. 602, 1, G. 186, Note 1).

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

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

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

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

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

19. *ἐκπέραςαι*, from *ἐκ-πέρθω*. *πόλις*, *ι* lengthened before the liquid (*Language*, 18, (4), *b*).

20. *λύσαί τε*, may be read as opt. *λύσαιτε*. Taking the word as inf., we have, in *λύσαι* and *δέχεσθαι*, two inff. used as imvv. (H. 784, G. 269). For peculiar meaning of *φίλην*, vid. Hom. Dict. sub voc. *φίλος*.

21. ἀζόμενοι, is in nom. case, just as it would be if the inf. were the imv. which they represent.

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

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

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

25. κακῶς ἀφίει, 'was dismissing him harshly.' [The ι of ἀφίει shows that the ipf. is unaugmented. ζεις, ζει are more common than ζης, ζη.] ἐπὶ . . . ἔτελλεν. In Homer's time, the prepositions in compound words were separable, as they are in some verbs in modern German. Even in Attic Greek, the augment and reduplication came regularly after the preposition. The actual separation of the verb and preposition, as here, is called *epesis* (τμήσις, 'cutting'). Thus the preposition is adverbial, having no substantive (H. 616, G. 191, Note 3). κρατερὸν δ' κ. τ. λ., 'and laid a stern charge upon him.'

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

28. [τοί = σοί.] Dat. of advantage with χραίσμη (H. 597, G. 184, 3).

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

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

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

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

32. ὡς κε (= ὡς ἄν), final, 'in order that,' cf. *Language*, 13 (4). [νέηαι, Epic for νέη, 2 sing. subj. pres. Full form was νέησαι, then νέηαι, νέη. Similarly 2 sing. indic. pres. is -εαι, cf. v. 74.]

33. ἔδεισεν. The stem was orig. δφι, strengthened δφει, whence ἔδφεισεν. Hence, that the first ε may remain long by position, some texts print ἔδδεισεν (H. 409 D, 5). For the redupl. forms δειδοικα, v. 555, δειδίσσομαι, v. 190, cf. H. 319 D, ad fin. In A 406 occurs another example of a vowel lengthened before δεισ-.

34. παρά, 'along.'

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

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

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

38. [Τενέδοιο, Epic form of gen. in O- decl.], for gen. (H. 563, a, 581, a, G. 171, 3). ἰφι, 'mightily,' cf. note on B 363, also Hom. Dict., sub voc. Notice apparent hiatus before ἰφι, orig. *Φιφι*.

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

[τοι = σοι.] χαριέντα agrees with νηόν [Attic νεών]. Translate, 'if ever I roofed over a temple to give thee pleasure,' lit. 'a pleasing temple.' This use of the adj., describing the effect, is called *proleptic*. ἐπι . . . ἔρεψα, κατὰ . . . ἔκησα, examples of tmesis, cf. v. 25.

41. ἦδ', ἦ δέ is properly the correlative of ἦ μὲν = καί. [κρήνον, lengthened (resolved form) aor. of κραίνω (η for α), cf. *Language*, 8, (d).]

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

45. ἀμφηρεφέᾱ, *ā* long for the sake of the metre.

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

47. αὐτοῦ κινήεντος, 'when he himself moved,' cf. v. 4, note. [ἦι, Attic ἦει], notice the grand, simple picture of the god in his wrath: 'He went like the night.'

48. μετὰ . . . ἔηκεν [= μεθῆκεν], 'he let fly.'

49. Translate: 'and a dreadful twang began from the silver bow.' Observe the descriptive *twanging* sound of this line. Cf. Verg. *Aen.* xi. 875, where the trampling gallop of horses is imitated, —

Quadrupedumque putrem cursu quatit ungula campum.
Compare also Tennyson's lines, —

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

50. [οὐρήās, Attic δρεās, nom. δρεύς (from ὄρος, 'mountain,' because mules are chiefly used on mountains), cf. v. 1, note.] ἐπέχετο, 'was assailing.'

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

52. θαμειαί, adj. with adv. force.

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

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

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

57. [ἤγερθεν, shortened Epic form for ἠγέρθησαν, cf. εἶεν for εἴησαν.]

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

59. [ἄμμε, Attic ἡμᾶς.] παλιμπλαγχθέντας (πάλιν and πλάζω, stem πλαγγ-), 'driven back.'

60. εἴ κεν . . . φύγοιμεν in Attic would be εἰ φύγοιμεν, since εἴ κεν = εἰάν is only found with subjunctive, cf. *Language*, 13.

61. δαμῶ, contracted fut.

62. [ἐρελομεν, Epic form for ἐρώμεν] from ἐρώω, 'to inquire of.' μάντις (stem μαν-, μαινομαι), 'an inspired person,' 'seer,' 'prophet,' designates one who foretold by augury; ἱερεύς, by sacrifices to his god; ὄνειροπόλος, by dreams.

64. **ὅ, τι**, the indirect interrogative is employed in indirect questions, just as is **τί** in direct. **ἐχώσατο**, from pres. **χώομαι**.

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

66. **τελείων**, 'perfect,' 'unblemished,' cf. *Language*, 10.

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

68. **ὤς**, with accent, is demonstr. 'thus.'

69. **ἄχ(α)**, cf. **ἐξοχα** (**έχω**), 'by far.'

70. **ὄς, ο** is here employed as long on account of the **F** which belongs before **ῆδη**. **ῆδη** (contracted from **ῆδεα** orig. **Φηδεσσι** = Lat. *viderat*, cf. Germ. *wissen*, Engl. *wit*) is plupf. of **οἶδα** [Attic **ῆδει(ν)**]. [**ἔοντα**, for Attic **δντα**, ptc. of **εἰμί**.] **πρό τ'(ε) ἔδντα**, 'what was before,' i.e. the past.

71. [**νῆεσσι**, Epic dat. of **ναῦς**.] **ἡγέομαι** takes the dat. in the sense of 'to guide,' 'act as guide for;' the gen. in the sense, 'be leader of.' **εἶσω**, uniformly employed in Hom. with acc. if motion is implied; the Attic usage is with gen.

72. **ἦν**, poss. pron. from **ὄς**, 'his.' **διά**, 'by reason of,' a common meaning (H. 630, b). His prophetic art was the cause of his guiding the ships. **οἱ**, dat. of personal pron. **οὐ** [= Attic **αὐτῶ**].

73. **σφιν** [Attic form **σφισί**, but, in Attic, not the reflexive but the unemphatic **αὐτοῖς** would be employed], connect with **ἀγορήσατο καὶ μετέειπεν**, cf. v. 58. **ἐὺ φρονέων**, is capable of a twofold translation, 'wise,' or 'kind;' i.e. as it has here adv. force, 'wisely,' or 'kindly.' The first is preferable.

74. [**κέλευαι**, 2 sing. from **κέλομαι**, Epic for **κελεύω**, cf. v. 32, note.] **δίφιλε**, often written as two words, **Διτ φίλε**. **μυθήσασθαι** closes a spondaic line.

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

76. [**ἔρέω, σύνθεο**, Epic uncontracted forms for **ἐρῶ, σύνθου**. For **ἄμοσσον**, cf. v. 54.] **σύνθου**, 'take heed.'

77. ἦ μὲν [Attic ἦ μὴν], the regular particle in oaths and strong assurances.

78. χολωσέμεν [Attic χολώσσειν from χολῶω], the subject being the same as that of ὀδομαι, is not expressed. μέγα adv. acc. limiting κρατέει.

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

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

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

83. Distinguish between act. of φράζω, 'to point out,' and subjective use of midd. 'ponder (point out to one's self).' (H. 690). εἴ, 'whether.'

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

86. οὐ μά, H. 545, G. 163. ᾗτε, dat. after εὐχόμενος (H. 595, b, G. 184, 2).

88. ἐμεῦ [Attic ἐμοῦ] ζῶντος . . . δερκομένοιο. The gen. absol. 'while I live and see the light;' it is of course a threat intended for Agamemnon. 'To see the light' is the equivalent Greek phrase for 'living.'

89. [κόλῃς, Epic for κόλαις.] ἐποίσει, fut. from ἐπιφέρω.

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

91. [πολλόν. The Epic dialect has a nearly complete declension from each of the stems, πολλο- and πολυ- (H. 219 D). The Attic has a mixed declension made up from both.] εὐχεται εἶναι, 'boasts to be.' The Homeric chiefs affect no false modesty.

92. Distinguish in translation the aor. *θάρασηε*, 'took courage;' and the ipf. *ἤδα*, 'was speaking.'

93. = 65.

94. With *ἐνεκ' ἀρητῆρος*, sc. *ἐπιμέμφεται*. Notice the use of the gen. with prep. instead of the simple gen. of cause as in v. 93.

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

96. For meaning of *ἄρ*, cf. v. 56.

97. Observe *πρὶν* repeated, employed first as adverb, then as conjunction. So in Attic *πρότερον . . . πρὶν*.

98. The subj. of *ἀπὸ . . . δόμεναι* [Attic *ἀποδοῦναι*] is *Ἀχαιοῦς*.

100. *Χρύσην*, the place has been mentioned, v. 37.

101. [*κατ' . . . ἔξετο*, tmesis, cf. v. 25.] *τοῖσι*, for dat. (H. 601, G. 184, 3, Note 2).

103. [*μένεος*, Epic uncontracted genitive.] *φρένες ἀμφιμέλαιναι*, 'dark-set heart' (literally 'midriff,' 'diaphragm,' supposed the seat of feeling). The epithet is a constantly recurring one, and describes originally the actual *φρένες*, hidden in the body, and so, by natural transference, any hidden feeling, as here *μένος*, 'wrath.' Constant epithets, like *μέλαιναι* here, are common in the primitive style of Homer.

104. [*λαμπετόωντι*. Developed thus: *-άοντι, -ῶντι, -ῶντι*. The contraction is resolved, the *ο* being assimilated to *ω*.] *ἔκτην*, originally *Ἔετικ-την*, simplest form of plupf. dual from stem *-Ἔικ-*, which is commonly strengthened into *Ἔεικ-*. The hiatus here indicates the presence of a letter afterward lost; cf. vv. 70, 79. The commoner form of this perfect is *ἔοικα*. (Curtius gives the root as *ζικ*. Then the original form would have been *ζε-ζικ-την*.)

105. *κάκ' ὀσόμενος*, 'with ill-boding look.' Observe the double superlative *πρώτιστα*, like 'Most Highest;' so B 228.

107. *φρεσί*, 'in thy heart.' The dat. of place without prep. (orig. a special case, the locative) is common in Homer. *μαντεύεσθαι* depends upon the pred. adj. *φίλα*.

110. *δή* is scornful, 'forsooth;' he quotes their alleged reason, wrathfully incredulous. See *Language*, 15. [*σφω* = *αὐτοῖς*.] *τεύχει*, *machinatur*, 'devises.'

111. [κούρης, Attic κόρης], for gen. H. 567, G. 178.

114. [έθεν, Epic genitive for οδ; so σέθεν, έμέθεν, for σοῦ, έμοῦ.] In Homer it need not be reflexive, as it is later; it is commonly (as here) 'him,' 'her,' 'it.' [χερείων Epic form for χείρων (= χερ-ίων), see v. 80.]

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

117. [έμμεναι (ές-μεναι), Epic infinitive from εἰμί.] ἤ, 'rather than;' yet βούλομαι cf. v. 112, often has comparative force.

119. [ζῶ = Attic ῶ; cf. v. 70.] ζοικεν. The hiatus shows that the initial consonant was not lost, cf. v. 104.

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

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

125. τὰ μέν . . . τὰ. The first τὰ is relative, 'which;' the second demonstrative, 'that;' cf. v. 36 and *Language*, 11.

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

128. [αι, Epic for εἰ; κε, Epic for ἄν; ποθι, Epic for που. So αἴ κε = ἔάν.]

129. [δῶσι, Epic for δῶ.] πόλιν, though without the article, probably here refers to the city Troy.

130. Connect the acc. τόν with προσέφη.

131. δῆ οὔτως. δῆ οὐ- scanned as one syllable; figure called synizesis, 'settling together' of two syllables. ἀγαθός περ έών, 'brave though thou art.' He uses the stately formality, as Achilles had κῦδιστε, v. 122, with a certain bitterness. Cf., for περ, *Language*, p. 104, ll. 9-12.

132. κλέπτε νόφ [Epic uncontracted form, for νόφ], 'cheat with thy craft.' Or νόφ may be taken as local dat., 'cheat in thy thought.' [παρελύσσει, cf. vv. 74, 32.]

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

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

138. [τέός, Epic for σός.]

139. κεν κεχολώσεται. See note on v. 137. ὅν κεν ἴκωμαι, the regular indefinite subjunctive (see *Language*, 12, (2), δ), 'whomsoever I come to.'

140. ἦτοι, properly ἦ τοι, 'verily.'

141. [ἐρύσσομεν, Epic for -ωμεν, see v. 67.] It is the hortative subjunctive, 'Let us draw,' cf. v. 26.

142. ἐν . . . ἐς . . . ἄν (for ἀνά), prepositions separated from the verbs (tmesis, v. 25) and used adverbially. ἀγείρομεν . . . θείρομεν (cf. v. 26) . . . βήσομεν are all aorist subjunctives with shortened mood sign.

144. εἰς . . . ἔστω, 'and let one wise man be chief.'

148. ὑπόδρα ἰδών, 'with scowling glance.' [ὑπόδρα is from ὑπόδρα = δρακ- (δέρκομαι); and so is a most descriptive word, 'looking under (one's eye-brows).']

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

150. τοι — ἔπειν. A not unnatural double dative, the verb

'obey' having relation both to the command and the commander. The dat. *ἔπεισω* may perhaps also be explained as an appositive of *τοί*, 'to thee,' i.e. 'to thy words' (H. 500 b). Cf., in Latin, the phrase 'dicto audientes esse alicui.' *πείθεται*, 'how can a man obey?' The deliberative or dubitative subjunctive, common in Attic as well as in Homer. But see *Language*, 13.

151. *ὀδόν*, is cognate acc.

152. [*ἦλυθον*, Epic for *ἦλθον*.]

153. *μαχησόμενος*. [Epic varied form for *μαχεσ-*, in Attic contracted to *μαχούμενος*.] Observe -os long for metre's sake; see *Language*, 18 (4), b. *μοι* 'in my sight,' for dat., cf. H. 601, G. 184, 5.

154. *οὐδὲ μὲν* [in later Greek *μήν* after *οὐδέ*, cf. v. 77], 'nor indeed.'

155. *Φθίη*, part of Thessaly celebrated as Achilles' home.

156. *ἐπεὶ ἦ*, scan thus: *ἐπῆ|ιῆ*.

157. Notice spondaic line, with hiatus.

158. *ὄφρα σὺ χαίρης*, 'that thou mayest rejoice,' not 'mightest,' as one might expect after *ἐσπόμεθα*, because the end was not yet attained. The sequence is thus varied for a clear purpose (*χαίρης* for *χαίροις*), as is often the case.

159. 'To have the face (or eyes, v. 225) of a dog' is (in Homer) to be utterly shameless.

160. *τῶν* [Attic *ῶν* (ntr.)], gen. of cause, cf. v. 65.

161. Connect *μοι* with *ἀφαιρήσασθαι*, as dat. of disadv.

162. [*ύιες*, Epic parallel form with *υίος* (which scarcely appears except in nom. sing.), cf. *Language*, 4, g.]

163. *οὐ μὲν* = *οὐ μήν*, cf. v. 154.

164. *ὀππότε* [Epic for *ὀπότε*] *πέρσωσι*, 'whenever they plunder.' Indefinite subjunctive, without *ἄν*, as often in Homer. See *Language*, 13, (6). *πτολίεθρον*, 'a city.'

165. 'The most part of furious war my hands accomplish.'

168. *ἐπεὶ κε κάμω*, 'whene'er I am weary' (indefinite subjunctive, cf. v. 139).

169. *Φθίην-δε*. The *δε* is 'to,' expressing motion, cf. v. 54.

170. [*ιμεν*. *ι-μεν*, Epic infinitive for *ι-έναι*.] *σ'*, for *σοι*.

171. Subject of *ἀφύξεν* (*ἀφύσσω*) is 'I.'

173. θυμὸς ἐπέσσυται, 'thy heart is eager.' (ἐπέσσυται, perfect passive of ἐπι-σεύω.)

174. [ἐμείο, Epic varied form of genitive of ἐγώ.]

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

176. [έσσι, Epic for εἰ.] For dat. μοι, cf. H. 601, G. 184, 3.

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

183. σὺν νηϊ τ' ἐμῇ, 'with a ship of mine.' The ship is thought of as accompaniment. This construction seems more natural in the pl., e.g. σὺν τρισὶ ναυσίν.

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

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

188. Πηλεΐων, another form of Πηλεΐδης. The dative is one of the possessor.

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

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

193. εἰος, for ἔως, 'whilst.' (It is sometimes written ἔως here, but clearly the metre requires εἰος.)

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

195. πρὸ . . . ἦκε, tmesis, cf. v. 25.

197. στή, 'stepped up,' implying motion, as does usually 2 aor. of ἵστημι. κόμης, 'by the hair.' The genitive is that of part taken hold of, like ἐχομαι τῆς ἐλλπίδος (H. 574, b, G. 171).

200. φάανθεν [Epic for ἐφάνθησαν], 'shone,' cf. v. 57. . For dat. οἱ, cf. H. 597, G. 184, 3, Note 4.

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

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

205. ἦς [Attic αἷς, cf. v. 179], from ὅς [Epic ἐός], 'his own.' ἀν δλέσση, cf. v. 137. ὑπεροπλιησι, ι long, for metre's sake. 'For his pride soon shall he die.'

207. [αἶ κε, cf. v. 128. πίθηαι, cf. v. 32.]

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

214. [ὔβριος, Epic for ὕβρεως ; common decl. with ι-nouns.]

216. σφώϊτερον ἔπος, 'the word of you two,' Athena and Hera. εἰρύσασθαι. There are three forms: — ῥύομαι, ἐρύομαι, εἰρύομαι, all meaning 'to guard,' 'to keep,' cf. Lat. servare.

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

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

219. ἦ, 'he spake,' from old verb ἦμι (which is also found), Lat. aio. ἦ is still found in Attic Greek in the Epic formula, ἦ δ' ὅς, 'said he.' (H. 404, 1.) σχέθε [Attic ἔσχε], 'held.'

221. Οὐλυμπόνδε, cf. v. 54. βεβήκει, pluperfect with signification of imperfect, 'was gone.'

225. *κυνός*, cf. v. 159. 'The heart of a deer' requires no comment; it is a comparison in the true simple style of Homer.

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

228. τὸ δέ τοι κήρ εἶδεται εἶναι, 'that seems death to thee,' scornful.

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

231. *δημοβόρος βασιλεύς* is nom. in exclamation.

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

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

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

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

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

243. *πίπτωσι*, indefinite. See *Language*, 13, (6).

244. ὃ τ', 'that.' ὄ for *δοι*, as Homer often uses it. The vowel cut off is ε, not ι; the ι of *δοι* is never elided; ὄ τε, like οἳ τε, v.

238. The τε is enclitic, and may be said to have no meaning. *ἔτισας*, from *τίω*.

245. *ποτί* = *πρός*, separated by tmesis from *βάλε*.

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

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

251. [ἐφθίαθ', Epic for ἐφθιντο, or φθιμένοι ἦσαν, pluperfect passive from φθίνω; cf. v. 238.] οἱ, governed by ἄμα. τράφεν ἡδ' ἐγένοντο. In the wrong order. So in *Od.* ε 264 the poet says, 'having dressed and washed;' δ 208, 'at his marriage and birth;' μ 134, his mother having reared and borne him.' It is the right order to one *looking back*.

252. τρίτατος. So we find πρώτιστος, δεύτερος, ἐβδόματος, ὄγδοατος. See *Language*, 7.

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

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

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

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

263. οἶον Πειρίθοον, by attraction for οἶος ἦν Πειρίθοος.

266. κάρτιστοι = κράτιστοι. ρ has a tendency to change places with its vowel; cf. βραδ-βαρδ-, θρασ-θάρασ- (metathesis).

267. [ἔσαν. Simply unaugmented ἦσαν.] μέν = μήν, v. 154.

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

269. καὶ μέν = καὶ μήν. So again, v. 273.

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

272. μαχέοιτο, there are two pres. forms, μαχέ-ομαι and μάχομαι, cf. v. 267.

273. [ξύνιεν for ξυν-λεσαν] ‘Listened to my counsels.’
274. [ὔμμες for ὑμεῖς.]
275. περ ἐών, ‘even being,’ i.e. ‘though thou art.’ In Attic *καίπερ*. See v. 217.
277. Πηλεΐ-δη ἔθελ’ ἐ-ριζΐ-. The -δη ἔ- becomes one syllable by synizesis; cf. βουλέων, v. 273, cf. also v. 131. [ἐριζόμεναι, Epic infinitive for ἐρίζειν.]
278. ἔμμορε, perfect of μείρομαι, root μερ-μαρ-, ‘has for his portion.’ Cf. μοῖρα, v. 286. τιμῆς, for gen. cf. H. 574, c, G. 171. ‘A king’s portion is not equal honor,’ i.e. he must have more.
280. [ἔσσι, cf. v. 176.] κάρτερος, ‘mighty.’ The force of εἰ extends to γείνατο, and the apodosis begins in the next verse.
281. φέρτερος means ‘superior,’ one who has right to, and takes, a higher place.
282. [τέόν, cf. v. 138.]
283. αὐτάρ, etc., ‘ay, I beg thee abate thy anger in favor of Achilles.’ This is one of the infrequent cases where αὐτάρ seems rather to be continuative than adversative. Ἀχιλλῆι is really dat. of remote obj. after μεθέμεν (H. 597, G. 184, 3). Ἀχιλλῆ-ι μεθέμεν, ι long, cf. v. 233. [μεθέμεν = μεθεῖναι, 2 aor. infin. from μεθήμι.]
284. ἔρκος πολέμοιο, ‘defence against’ combat’ (objective genitive)
286. [ἔειπες. The stem is -Feπ-, cf. v. 108. The aorist from this stem is reduplicated, ε-Fe-Feπ-ον; and, when the digammas disappeared, it became ἔ-ειπ-ον, two of the ε’s contracting. This is the only way of accounting for the εἰπ- in the other moods than the indicative. κατὰ μοῖραν, lit. ‘according to the portion,’ i.e. ‘according to what isfit,’ ‘duly.’
287. [ἔμμεναι, cf. v. 117.] περί, in its early sense, ‘above.’
288. [κρατέειν, uncontracted for κρατεῖν. πάντεσσι for πᾶσι, cf. v. 71.]
289. τιν’, ‘some one,’ ‘many a one;’ meaning chiefly himself. [ὄτω = οἶομαι.]
290. [μιν, cf. v. 201. ἐόντες, cf. v. 70.]
291. τοῦνεκα, ‘therefore,’ = τοῦ ἔνεκα, ‘for the sake of that.’ προθέουσι ‘rush forward.’ Observe the plural προθέουσι, with neuter subject ὀνειδεα. The whole line then means: ‘(If the gods have made

him a warrior) on that account do taunts rush forth for him to utter?' i.e. 'Is he to insult us at his will, because he is a fighting man?' This is the explanation of Ameis. La Roche and others (cf. Hom. Dict. sub voc. *προτίθημι*) take *προθέουσι* = *προτιθέασι* and translate: 'place before,' 'give into the hands of,' 'permit.'

293. *ἦ*, 'yes.' *οὐτιδανός*, 'worthless' (*οὔτις*).

294. [*ῥτι*, Epic for *στι*.] The subjunctive is indefinite, cf. v. 139.

295. [*ἐπιτέλλω*, cf. v. 76.]

296. Achilles repeats this sarcastically from Agamemnon's mouth, cf. v. 289.

299. *ἐπεὶ μ' ἀφέλεσθέ δε δόντες*, 'since you have but taken away what you gave.'

302. *εἰ δ' ἄγε μὴν πειρήσαι*, 'or come now, try.' A common formula in Homer, the *εἰ* being probably elliptical. Lit. 'but if (you like, or you don't believe me, or, etc.), come now try.' Cf. v. 524. [*γνώσι* cf. v. 137.]

303. *ἐρώησαι* (one of the numerous derivatives from a stem *sru-*, 'to gush'), 'shall flow forth.'

305. *ἀν-στήτην* [*ἀνά* loses its *a* by apocope], 'stood up.'

306. *ἔισας*, 'even-built.' [A peculiar Homeric feminine of *ἴσος*, 'equal,' with an additional vowel.] *ε* is often thus prefixed to words orig. beginning with *F*, cf. H. 23 D. Rem. a.

307. *οἷς*, from *ὄς*. [Originally *σFος* (of which another form, *σφός*, is found, see v. 534) = Latin *suus*, *F* vanishing, *σ* becoming aspirate.] Possessive, 'his own.' Menoitiades is Achilles's friend Patroclus.

308. [*ἄλαδε*, cf. v. 169.]

309. *ἔς* — *ἔκρινε* [tmesis, like *ἔς-βῆσε*], 'he chose twenty rowers into it.' *ἐκατόμβη* (*ἐκατόν*, 'a hundred,' *βοῦς*, 'ox,') 'a sacrifice (originally) of a hundred oxen.' Often used for any large sacrifice; the largest number of oxen mentioned in Homer as actually sacrificed is eighty-one, *Od.* γ 7, 8.

310. *βῆσε*. Homer uses the 1 aorist of *βαίνω* for 'made to go' (for which, later, the Greeks used another word *βιβάζω*), cf. H. 416, 2.

311. *ἐν δέ*, adverbial, 'and among them.' *πολύ-μητις*, 'wily,' is a constant epithet, cf. v. 103.

313. ἀπολυμαίνεσθαι, 'to purify themselves' (λυ-μα, properly 'that which is washed,' 'washing,' 'filth'), for the people also were under the god's wrath for Agamemnon's trespass.

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

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

320. Ταλθύβιον. Hdt. tells us, vii. 134, that in historical times a family of heralds existed in Sparta claiming descent from Talthybios.

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

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

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

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

326. See v. 25.

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

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

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

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

334. Observe the royal courtesy of Achilles towards the heralds, who are both sacred in person (Διὸς ἀγγελοὶ, also called Διὶ φίλοι) and innocent of offence toward him.

336. [ὄ, Epic relative = ὅs. σφῶι, 'you two,' uncontracted.]

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

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

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

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

341. γένηται, after εἰ, cf. v. 81.

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

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

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

348. κί-εν, 'went.'

349. νόσφι λιασθείς, 'turning aside apart from.' Join with ἐτάρων.

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

352. μινυνθάδιον, 'short-lived.' (μιν-, 'small,' cf. minor, μινύθω, etc.)

353. 'Honor surely Olympian Zeus should have pledged to me.' [ὄφελλε, Epic for ὄφειλε, from ὀφείλω (H. 328, c).] ἐγγυαλίζω, from ἐγ-γυή, 'a pledge,' lit. 'that which is put into the hand.'

356. ἀπούρας, 1 aor. ptc., referred to a pres. ἀπανράω.

359. ἥντε, 'like,' ὀμίχλη, 'a mist.' A good comparison for the goddess rising swift and silent out of the sea.

361. κατέρεξεν, 'stroked,' 'pressed.' Cf. Hom. Dict. sub voc. καταρρέξω. ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε, 'and spoke, and called him.'

362. σε φρένας, double acc., the part and the whole (partitive apposition, H. 500, b), like ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.

363. [εἶδομεν, for εἰδῶμεν. The common form shows a stem εἶδε-; this form the stem εἶδ-, cf. v. 141.] How human the sentiment, like a mother comforting her little child!

365. [ἰδυίη, Epic varied form for εἰδυία. The ἰδ- appears in the ptc. only in the feminine (H. 338 D, 409, D 6), but it is also well known in ἰδμεν, ἰδμεναι.] Construe ταῦτα πάντα as obj. of ἀγορεύω.

366. Θήβην, Thebe, city of Eetion, father of Hector's wife Andromache, probably in Mysia, not far from Ida.

368. δάσσαντο, from stem δαι-, 'divide.'

371. From here to v. 380 is repetition. See vv. 12 sqq., 22 sqq.

383. ἐπασσύτεροι (ἄσσον, 'nearer'), double comparative form, 'one upon another.' τὰ δέ is demonstrative, κῆλα appositive, 'and they, the missiles of the god.'

384. [ἄμμι, Epic for ἡμῖν.]

385. θεοπροπίας, 'prophecies' (derivation doubtful). ἐκάτοιο, 'of the far-shooter,' referring to Apollo. There are various forms of the word, ἐκήβολος, ἐκατηβελέτης, etc. For another etymology, which seems less probable, cf. Hom. Dict. sub voc.

386. ἰλά-σκ-εσθαι, 'to propitiate' (ἴλαος).

387. Ἀτρεΐωνα, another form of the patronymic Ἀτρεΐδης.

388. ὄ, masculine relative, cf. v. 336, cf. also *Language*, 11. Perhaps the heavy rhythm ἠπέλιησεν μῦθον is intentional, to suggest his wrath and sullenness. μῦθον, cogn. acc.

389. σὺν νηϊ̄ θοῆ̄, 'on board of a swift ship.' ἐλικῶπες, cf. v. 98.

390. Of Chryse we have heard v. 37. ἀναξ is Apollo.

391. νέον, adverb, 'but now.' [ἔ-βα-ν, simplest Epic form of third plural aorist, consisting of augment, stem (βα-), and pers. ending (ν).]

393. περίσχεο παιδὸς ἐῆος, 'protect (lit. 'hold thyself about,' cf., for expl. of gen., v. 37) thy noble son.' It is quite like the simplicity of the heroic times that the heroes should speak of themselves as heroes. [ἐῆος, gen. of ἐῖς with peculiar rough breathing.]

394. For long *a* see v. 233. Compare also ἐν μεγάροισι, v. 396.

396. πατρός, 'my father,' i.e. Peleus, whose kingdom was Phthia.

397. 'I heard thee boasting, when thou saidst . . .' Observe

the fulness of expression in the primitive style. [ἔφησθα. The ending of the 2d pers. sing. -σθα appears also in Attic in ἦσθα and οἶσθα.]

399. ὀππότε, 'when once on a time.' [μιν, cf. v. 201.]

400. These three gods are now favoring the Greeks. So Achilles naturally mentions their rebellion when he wishes Thetis to pray for favor to the Trojans.

402. ὦχ' (before aspirate) is ὦκα [Epic verb from ὠκύς, cf. Lat. ocior, ocius], 'quickly.' μακρόν, as applied to Olympos, 'lofty.'

403. The notion that the gods and men had different names for persons and things, which occurs several times in Homer, probably was a primitive attempt to account for the existence of two names, one the older and perhaps almost obsolete, the other current in common speech. (Ameis. *Od.* κ 305.) See B 813.

404. οὖ, 'his,' reflexive possessive, cf. v. 307. [In Attic, τοῦ αὐτοῦ πατρός.] πατρός, i.e. Poseidon.

406. τόν, 'him,' i.e. Briareus. ὑπέδεισαν, for the quantity, see v. 33.

407. [γούνων, probably for γουυ-ων, Epic form from simple stem, equivalent to Attic γονάτων.] For case, cf. v. 197.

408. ἐπὶ . . . ἀρήξαι, 'to aid,' tmesis, cf. v. 25.

409. τοὺς δὲ . . . Ἀχαιοὺς. Another case of apposition, cf. v. 383, 'and them, the Greeks.' See *Language*, 11. ἔλσαι, stem *Feλ-*, 'pen,' 'drive into a corner.' κατὰ πρύμνας, 'by (κατὰ = passim in, per) the sterns,' i.e. on the shore, by the ships which were beached there prow outwards. [ἔλσαι, Epic 1 aorist with tense sign σ, a rare formation with liquid verbs.]

410. ἐπαύρωνται, 'have joy of their king,' in bitter irony (H. 574, a, G. 170, 2).

412. ἦν ἄτην, 'his folly.' ὅτ', cf. v. 244.

414. αἰνά, adverb, 'terribly.' Translate: 'why did I bear and rear thee thus for woe?'

415. ὄφελος ἦσθαι, lit. 'thou oughtest to have sat,' = the wish, 'would that thou wert sitting,' and hence introduced by αἶθε, 'O if . . .', cf. v. 353.

416. αἶσα, 'thy portion' (*ἴσος*). μίνυθα (cf. v. 352), 'for a short while' (understand 'is'). δῆν, 'for long.' μάλα. a long before δῆν, because δῆν was probably originally δFῆν.

417. δῖζυρός, 'wretched.'

418. ἔπλεο, syncop. 2 aor. from stem πελ-. Differs little from ἐγένεο, 'hast come to be.' τῷ, 'therefore,' lit. 'by that.'

423. Oceanos, the fabled water that girds the earth, according to the simple conception of the Homeric times. The Aethiopians lived near the edge of the world, and therefore close to Oceanos. In *Od.* a 23, Homer calls them 'farthest of men,' and says they were 'divided into two, one tribe toward the setting, and one toward the rising sun.' They are 'blameless,' perhaps, because they live so far off. μετά with accusative, originally 'to the midst of,' hence 'after,' i.e. 'to join, 'to see,' as here, cf. v. 222.

424. χθιζός, 'yesterday' (adj. form = χθές). κατά, 'on ground of.'

426. χαλκο-βα-τής, 'brazen-paved.' δῶ, curious short form of δῶμα, 'house.'

428. [ἐβήσετο, anomalous Epic form with the ε of the 2 aorist, and the σ of the 1 aorist. So we find δύσετο, οἶσε, etc.]

429. γυναικός, 'for a woman,' cf. v. 65.

430. βίη ἀέκοντος, 'in despite of him so loth.'

433. The parts of the ship were:—ιστός, 'mast;' ιστοδόκη, 'mast-crutch' (a saw-horse-like support for mast, when lowered); ιστίον, sail; πρότονοι, 'fore-stays' (ropes supporting and fixing the mast); εἰναί (lit. 'beds'), 'the stones for mooring;' πρυμνήσια, 'the stern cables,' by which the stern of the ship was made fast to the shore.

436. ἐκ- in these lines belongs to the verbs. The vessel was moored stern toward the shore. There it was made fast by πρυμνήσια. The bow was kept from swinging round by the εἰναί.

438. βήσαν, cf. v. 310. Ἀπόλλωνι. a long.

444. ἱλασόμεσθα (ο for ω, cf. v. 141), 'propitiate.' (Ἰλαος, 'propitious.')

449. The sacrificer took barley grains whole (οὔλαι, prob. from ὀλος), roasted and mixed with salt (mola salsa in Latin), and poured them (χέω) on the victim's head as a preliminary sacrifice. Hence this substance was called οὔλοχυσται, lit. 'scattered whole corns.' Another explanation derives the first part of the compound from ἀλέω, 'to grind,' which would give to the whole word the meaning 'scattered meal.'

450. For dat. τοῖσι, cf. v. 58.

451-2. = 37-8.

453. ἡμὲν . . . ἡδέ, 'as — so.'

454. ἐμέ, for ε long before liquid, cf. v. 233. ἔψαο (ἔπτουμαι), 'press hard.'

455. = 41.

459. The order of the sacrifice is :— (1.) They bring the beasts to the altar (447); (2.) They wash their hands, and sprinkle the salt and grain (449, 458); (3.) They draw back the victim's head and cut the throat, and flay it (459); (4.) They cut out the thighs, cover them with double fold of fat, and lay slices of the meat over (461); (5.) The fire was then set ablaze to burn the thighs, and libations of wine poured on it (462). Then the rest of the meat was sliced and roasted and eaten. ἀνέρυσαν (formation doubtful, probably from ἀνά-έρω, thus: ἀνα-φέρω, ἀνφέρω, ἀφέρω, ἀερώ). 'They drew back' the victim's head, to cut its throat more comfortably.

461. δι-πτυχα, 'two-fold.' [It is an irregular accusative singular of δίπτυχος, as though from δίπτυξ, and agrees with κίσην.]

462. [σχίζης, Epic dative, cf. v. 179.] αἶθ-οψ, lit. 'with burning face,' 'glowing.' An imaginative word used frequently as epithet of οἶνος, also of copper and smoke.

463. πεμπύβολα (πέντε (Aeolic πέμπε) and ὀβελός), 'five-pronged forks.'

464. μῆρ(α) and μῆρια (v. 40) are parallel forms existing by the side of μηροί. D. B. Munro suggests that they may be conventional terms, designating, not the whole thigh, but the part actually offered to the gods and accepted by them as the equivalent of the whole.

465. μιστύλλω, 'to slice.'

467. [τετύκοντο, reduplicated aorist of τεύχω, stem τυκ-, 'make;'] cf. τέκτων, τίκτω, τόξον, etc.]

468. ἔιση, 'fair,' all partaking equally.

469. ἐξ ἔρον ἔντο [ἐξ-ίημι], lit. 'they had let go desire,' i.e. 'had sated their desire.'

470. The primitive meaning of ἐπιστέφομαι is to 'press,' 'fill full,' as here; hence with gen. (H. 575, G. 172, 2). A later derivative meaning is 'crown.' From the word in this sense, is derived στέμματα, cf. γ. 14.

471. ἐπάρχεσθαι is a technical term, describing the offering the first drop of wine to the gods before drinking. δεπάεσσι is dat. after

ἐπάρχεσθαι, lit. 'having performed the initiatory rites for the cups,' which consisted (probably) in pouring a few drops of wine into every cup, to be poured out again as libations before the cups were filled for the draught.

473. καλόν is adverbial.

474. μέλποντες, active, — 'hymning' the death-god Appolo. φρένα, acc. of seat of feeling (specification).

477. ἦμος, old adverb of time, 'when.' ἠριγένεια, 'early-born.

479. ἔκμενος, 'favorable.' (ἐκ-, 'come;,' probably the primitive idea of the wind coming toward the ship. Cf. Lat. secundus.)

481. πρήσεν (πρήθω, 'to blow out'). ἀμφί is to be taken as adv.

482. αἰετῆρη, the dat. may be compared with αἰγιαλῶ, B 210, and is locative (H. 612, G. 190). Of course the idea of cause is here closely associated with that of place. 'The wave roared on the stem,' and 'the stem made the wave roar.'

483. διαπρήσσω (for -πρασσ-), 'accomplishing,' cf. note on Γ 14.

484. κατὰ στρατόν, 'opposite the encampment.'

486. ἔρματα, 'props.' ὑπό, adv., 'underneath.'

υἴος: υἷ is to be scanned short; υἴος is often found in inscriptions for υἴος.

490. πωλέσκετο, 'go continually.' The addition of -σκ to the stem gives in Greek a notion either of 'habit,' as here, or of 'becoming,' as in γηρά-σκω, cf. in Latin vire-sco, rube-sco, etc. The formation is called iterative in the first use; inceptive or inchoative, in the second.

493. ἐκ τοῦτο, 'from that,' i.e. since Thetis's interview with her son, cf. v. 425.

494. [ἔ-σαν, simple Epic form, composed of stem and termination, instead of full ἦσαν.]

495. ἐφετμέων. Pronounced as three syllables, cf. v. 130.

496. ἀνεδύσето. [Mixture of 1 and 2 aorist, see v. 428.] The verb properly means 'rose up,' and the construction with the accusative κύμα is rather loose: the sense is clear, 'she rose and left the wave.'

498. εὐρύοπα (from δψ, 'voice'), 'wide thundering'; others from ὄπ-: δψομαι, 'seeing far and wide.'

501. [δεξιτερῆ, Attic δεξιᾶ.] ἀνθεραῶν, 'chin.' The gesture was a primitive sign of entreaty, cf. Hom. Dict., cut No. 26.

505. ὠκυμωρότατος ἄλλων, 'swiftest of fate as compared with the others' (like the genitive with comparative), i.e. 'swifter to die than others.'

509. τόφρα . . . ὄφρα, 'so long . . . until.' ἐπι-τίθει, tmesis.

510. ὀφέλλειν τιμῆ, 'to make great with honor.' ξ. Not reflexive, cf. v. 321. For the seeming hiatus, τέ ἐ, see *Language*, 16.

511. νεφεληγερέτα, 'cloud-gathering.' [The form is Epic nominative, having dropped the s and may be compared to poeta, pirata, the Latin forms of ποιητής, πειρατής.]

512. ἀκέων, 'still.' (The stem appears in ἀκέομαι, ἦκα.)

513. ἔχετο, 'she clung.' ἐμπεφυῖα [2 perfect ptc. from stem φυ-], lit. 'grown fast to,' 'clinging to,' a strong but quite simple metaphor.

514. νημερτές (νη, negative and ἀμαρτ-), 'without fail.' κατάνευσον, 'assent.' Lit. 'nod down.' The word of opp. signif. is ἀνανεύω, lit. 'to toss up and back the head,' still the sign of negation among Greeks and Italians.

515. ἀπό-εἶπε (not ἀπειπε, for εἶπ = *Feip*), see *Language*, 16. So εὐ εἰδῶ indicates orig. *F*. οὐ τοι ἐπι δέος (ἐπι = ἐπεστι), 'there is no fear upon thee,' i.e. 'thou hast nought to fear' (H. 615, a, G. 191, Note 5.) For long ι before δέος, see v. 33.

518. λοίγια ἔργα (verb understood), 'There will be sore trouble.' With λοίγια, cf. (in root) Lat. lugeo. ὃ τε, 'in that,' 'for that,' cf. v. 244. ἐφήσεις from ἐφήμη.

520. καὶ αὐτως, 'even as it is,' 'even now.'

522. ἀπόστιχε (aorist of στείχ-, stem στιχ-, cf. Germ. steigen), 'depart.'

523. μελήσεται, 'shall be my care;' usually active μελήσει. (For the use of future with κε, see v. 139, also note on v. 137.)

524. εἰ δ' ἄγε . . . κατανεύσομαι, cf. v. 302.

526. οὐ γὰρ ἐμόν, κ. τ. λ., 'for no (word) of mine can be recalled or can deceive, or fail of fulfilment,' etc. The substantive with ἐμόν is wanting, but practically its place is supplied by the relative clause ὃ τι κεν . . . κατανεύσω.

528. ἐπί with νεῦσε, tmesis.

529. ἐπερρώσαντο (ἐπιρρώομαι), 'flowed,' 'fell forward' (with the nod).

530. κρᾶτός, genitive of κάρη, 'head.' κρᾶτος, 'strength.'

531. [διέτμαγεν, Epic aorist passive from διατμήγω, bye-form of διατέμνω, 'to part or separate.' The stem of τέμνω is ταμ- or τμα-, and from that a secondary stem, τμαγ-, is formed. For -εν instead of -ησαν, see v. 57.] Observe dual nominative and plural verb; quite common also in Attic Greek.

532. ἄλα ἄλτο. Apparent hiatus; but the word originally began with σ, cf. Lat. salio, then the σ became aspirate, and now the aspirate is lost. The lost consonant accounts for the open vowel. See *Language*, 17. [ἄλτο, syncop. 2 aorist with changed breathing, from stem ἄλ- (ἄλλομαι).]

533. [ἑός, longer Epic form of possessive ὅς, see v. 307, where the origin is explained which accounts for δέ not being elided.] [ἀνέστησαν, simplest Epic form of 3d pl. aor.; consisting of the augment, the stem στα-, and the -ν, instead of the fuller form ἔστησαν.]

534. [σφοῦ. See v. 307.]

536. οὐδέ μιν ἠγνοίησ' ὄτι. Observe the simple style: 'Nor was she unaware of him, that Thetis,' etc., meaning, 'nor was she unaware of this respecting him that.' A case of prolepsis, H. 729.

537. συμφράσσατο, 'devised with him,' cf. v. 83.

538. ἀλίοιο γέροντος, 'the old sea-god,' Nereus.

540. δ' αὔ, also written δὴ αὔ, and pronounced with synizesis, v. 340, 130.

542. δικαζέμεν, in its simplest sense, 'to resolve,' 'decide.'

543. ὅτι νοήσης. For construction see v. 164.

546. [εἰδήσειν, Epic future of οἶδα. The regular form εἶσομαι also occurs, cf. v. 548.] χαλεποὶ τοι ἔσοντ', 'they shall be hard for thee (to know).' [Observe Epic elision of -αι.]

547. After ἐπιεικές, ἦ is readily supplied. 'Whatsoever (μῦθον, 'purpose') it (may be) fit for thee to hear.'

549. [ἑέλωμι, Epic 1 sg. subj. with old personal suffix μι.]

553. Observe the Greek idiom (cf. the same usage in French and German) of the *present*, with πάρος (as with πάλαι, and some other adverbs of time), where we use the *perfect* — 'I have not ere now too much inquired nor asked.'

554. ἄσσι' ἐθέλησθα [ἄσσα, Epic form of ἄπινα. For subjunctive, cf. v. 164; for -σθα, cf. v. 397.]

555. [δαίδοικα, Epic perfect for δέδ-, see v. 33.]

558. ὥς — τιμήσῃς, the subjunctive of purpose, used somewhat loosely after κατανεύσαι, a verb of promising. So in Vergil, *Aen.* xi. 153.

559. [πολέας (two syllables by synizesis, cf. v. 130), Epic accusative of πολὺς, instead of the other form πολλούς.]

561. δαιμονίη, lit. 'under influence of a god,' 'possessed,' 'infatuated.' [Observe the Epic variations — δέω, v. 558, ι short, and active; δέαι, v. 561, ι long, and deponent.] 'Thou art ever suspecting, and watching me.' Notice the liquid, flowing line, made such by its many vowels.

562. πρήξαι, cf. v. 483. [ἔμπης, Epic for ἔμπας, 'anyhow,'] ἀπὸ θυμοῦ (= adj. ἀποθύμιος), 'from my heart,' i.e. 'displeasing.'

563. τὸ δέ τοι, etc., cf. v. 325.

564. Notice all through this passage the simple primitive conception of an angry god, vexed like a human husband at his wife's prying, and provoked to a very human 'tubbornness and ill-temper.

566. μὴ . . . οὐ χραίσμωσι (χρήσιμος, χράομαι). Both negatives required; 'lest they avail you not against me,' 'lest they keep me not off from thee,' see v. 28.

567. ἄσσον ἰόνθ' (accusative after χραίσμεῖν, which, though often used, like ἀμύνω, with dative only, 'to help,' can also, like ἀμύνω, take accusative of the enemy ward off, *against* whom the aid is given), 'coming near' to smite or punish, a natural euphemism. ἰόντα therefore agrees with με understood. [ἐφείω, 2 aor. subjunctive, Attic ἐφῶ, cf. 26.] ἀάπτους, 'not to be touched,' 'resistless.'

569. καθήστο ἐπιγνάμψασα. Observe the hiatus, cf. v. 333. ἐπιγνάμψασα, 'bending,' a vivid word for her reluctant endurance.

572. ἐπὶ ἦρα φέρων, tmesis (not ἐπίηρα, as some editions have it, for *Od.* γ 164, we have ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες), 'showing kindness,' 'doing a pleasure.' ἦρα an accusative neuter (perhaps from stem ἐρ-, cf. ἔρως, ἐρατεινός, etc.) meaning 'desirable.'

574. ἐριδ-αίνω, 'strive,' parallel form, from stem ἐριδ-, to the common ἐρίζω.

575. κολῳός, 'brawling' (from the fertile stem καλ-, 'call,' 'shout').

576. τὰ χερείονα (cf. v. 114) νικῶ, 'the worse prevails.' A primitive sort of euphemism, where the language is vague, shrinking, as it were, from the distinct word. By 'the worse' he means 'the god's quarrels.'

579. [νικέησι, Epic form of νικέ-η, subjunctive present of νικέω. ει- for ε-, see *Language*, 10.]

581. στυφελίζαι, 'to dash down,' from στυφελός, 'hard, solid.' After this word there is a pause, and the principal verb (apodosis) is omitted. 'If Zeus please to smite us from our seats,' — (he can easily do it): 'for he is mightiest.' They remembered how Zeus had dealt with the rebel Titans, and his father Kronos. This breaking off of the sentence (aposiopesis, cf. v. 136) is effective: a blank left for the fearful fact.

582. καθάπτεισθαι (infinitive for imperative, cf. v. 20), 'touch him,' i.e. 'approach him' with soft words.

586. [τέτλαθι, 2 pf. inv. with pres. signif. from τλήναι.]

589. ἀντιφέρεσθαι, 'to cope with,' 'to resist.'

590. μεμαῶτα, 2 perfect from stem μα-, 'eager,' 'forward.'

591. τεταγών, 'seizing' (reduplicated aorist from stem ταγ-, connected with Latin tango and probably English take). ποδός. For genitive see v. 197. βηλοῦ (stem βα- 'go'), 'threshold.'

593. κάππεσον (by apocope and assimilation) for κατά-πεσον, then κατ-πεσον, καπ-πεσον. Lemnos (*Od.* θ 284) was the 'dearest of all lands to Hephaistos; ' probably the volcanic hill Mosychlos gave rise to this old tradition. [*ἦεν*, Epic for *ἦν*.]

594. Σίντιες, the old inhabitants of Lemnos; probably wild robbers (Σίντιες, from σίν-ομαι, 'to damage') from Thrace.

596. παιδὸς ἐδέξατο χερί, 'took from her son in her hand.'

597. ἐνδέξια, 'towards the right,' the regular custom at feasts. Accusative used adverbially.

599. [ἐν-ῶρ-το, syncopated aorist with passive meaning from ὀρνυμι, 'raise.' Cf. Lat. or-ior.]

600. ποι-πνύ-ω, a strongly reduplicated present form (cf. *δειδίσσω*, B 190) from stem πνυ-, 'breathe,' meaning 'pant,' 'gasp.' Cf. H. 472, k. The notion is that the limping Hephaistos, puffing about the halls in his eagerness to serve the wine, was a comic sight. The wine was usually handed by the lovely Hebe. The idea is very simple and naïve.

603. οὐ μὲν = οὐ μήν. See v. 154.

604. ἀμειβόμεναι, 'alternating' (Verg. *Ecl.* iii. 59, a *mant alterna Camenae*). *δπι*, orig. with digamma, *Forpi* = *νoci*.

606. *κακκείοντες* (for *κατα-κει-*; see v. 593), fut. with desiderative force (from stem *κει-*, 'to lie') meaning 'going to lie,' 'wishing to lie.' For desiderative formation, cf. H. 472 Rem. k. For fut. of *κείμαι*, 405 D, 2, 378 D. *έβαν*. The *a* is lengthened by reason of the digamma before *οκόνδε*.

607. *ήχι*, 'where' [Attic *οδ*]; the same suffix appears in *ούχι*, *ναίχι*. *άμφι-γυ-ηέις*, a regular epithet of Hephaistos, 'strong in either arm' (*άμφι* and *γυίον*); a suitable description of the blacksmith-god. Notice the primitive simple notion of the gods' life all through this passage.

608. *ιδυίησι*, cf. v. 365.

610. *ότε . . . ικάνοι*, the regular indefinite optative, used when the main verb (as here) is historic; see *Language*, 13, (6).

THE ILIAD, BOOK II.



1. ἱπποκορυσταί, 'equipped with horses.'

2. νήδυμος (of doubtful derivation, but probably connected with the stem of δ-νη-σις, δ-νει-αρ), 'pleasant,' 'refreshing.'

3. ὡς . . . τιμήσῃ. Best taken as not final ('in order that'), but deliberative ('how he may honor'). Observe the primary sequence τιμήσῃ (subjunctive) after historic verb μερμήριζε; very common in Greek, for the sake of vividness.

[πολέας, Epic accusative of πολύς, scanned as two syllables by synizesis, cf. A 559.]

[νηυσί, Epic dative of ναῦς, cf. A 179.]

ἦδε, subj. attracted from ntr. into the gender of pred. noun βουλή. (H. 513, c.)

6. οὔλος, a difficult word, used in many different senses, and perhaps containing several different stems, the derivatives happening to be spelt alike.

Here the best meaning seems to be 'evil,' 'fatal,' 'baneful,' like οὔλος Ἄρης. The word has clearly the digamma, cf. A 70. It is probably allied to stem ολ-; compare οὔλομένη, A 2.

7. [μιν, Epic pers. pron. = αὐτήν, cf. A 201.] Connect μιν with προσήυδα.

8. [βάσκ', from stem βα-, 'to go,' with inceptive or iterative termination -σκ, see A 490.] It is formed just like φάσκω. (H. 444 D. 11.)

9. [Ἄτρεϊδ-αο, for Epic genitive of A-declension, see note on A 1.]

10. ἀτρεκέως, adverb of ἀ-τρεκ-ής (from stem τρεκ- = τρεπ-, cf. Latin torq-, 'to turn or twist'), 'unswerving,' 'true.'

ἀγορευέμεν. Infinitive for imperative, cf. A 20.

11. κάρη κομόωντας, 'long-haired.' κάρη, accusative of respect. [κομόωντας, by assimilation from κομάω, cf. A 104.]

It is better to print thus in two words, *καρηκομάω* being an unlikely word.

12. *πανσυδίη* (*πάς* and *συ-*, pres. *σεύω*, 'go'), 'in full array'; it may also be translated, 'with all haste.'

13. *ἀμφὶς . . . φράζονται*, lit. 'take thought both ways,' i.e. 'are divided in counsel.'

ἐπέγναμψεν, 'has bent to (her wish),' *precibus inflexit*.

15. *ἐφήπται* (*ἄπτω*), lit. 'are fastened' on the Trojans, i.e. 'hang over,' 'impend upon.'

19. *ἀμβρόσιος* (*ἀ-*, *βρότος*, cf. Latin *mors*, *mortalis*), 'immortal,' 'divine' sleep.

22. *τῷ = τούτῳ*. *μιν* (cf. v. 7) is governed by *προσεφώνεε*.

[*ἐ-εισάμενος*, aorist form from Hom. pres. *εἶδομαι*, 'seem,' with middle meaning, 'likening himself to.' For *ε* prefixed, cf. H. 23 D. Rem. a.]

23. *δαίφρων*, in *Il.* always used of warriors, 'intrepid,' 'brave;' in *Od.* means 'skilful.' The best explanation is that of F. D. Allen (*δαι-*, *δαῖς*, and *φρον-*, *φρήν*). Thus the word would mean lit., 'flame-hearted.'

24. *παννύχιον*, with *ο* lengthened for the sake of metre. See *Language*, 18, (4), *b*.

25. [*ἐπιτετράφαται*, Epic 3d pl. perf. pass. from *-τρεπ-*, see A 238.]

Notice that *τρέπω* makes *τέτραμμαι*, but *τρέφω* — *τέθραμμαι*. (H. 424, 25 and 26.)

26. [*ἐμέθεν*, cf. A 236.]

ξύνες, 'hearken.' *ξυνίημι* properly means 'to put together,' and so 'perceive, understand, hearken.' For gen. cf. H. 576, G. 171, 2.

34. *μελίφρων*, 'honey-hearted' sleep. The word is an epithet first of wine, then, metaphorically, of other sweet things.

[*ἀνήη*, Epic resolved form for *ἀνήη*, 2 aor. subj. of *ἀνίημι*. Assimilated or duplicated vowel; see A 104.] Give synopsis of this aor. act.

35. [*ἀπεβήσето*, cf. A 428.]

36. *ξεμλλον*, plural verb with neuter subject; common in Homer.

37. *φῆ*, 'he hoped,' 'he expected,' is the real meaning, though with Epic simplicity the poet says 'he said.' All long monosyllabic verbal forms in Hom. have circumflex.

38. [*ἤδη* and *ἔργα* have both lost the digamma; see A 70, 115, and

list of digammated words in *Language*, 16.] $\rho\alpha$ hints at the knowledge which the hearer possesses of the actual subsequent course of the war. Its force may be given by 'as you know.'

39. γάρ. a long in arsis, cf. A 342.

ἐπ' belongs to θήσειν; the rarer form of tmesis, where the preposition comes after the verb.

40. ἰσμήνη, an old word meaning 'fight.' διὰ, probably 'through,' of extension, not of cause; an earlier and simpler notion, see v. 57.

41. [ἔγρευτο, syncopated 2 aor. from ἐγείρω, 'to waken.' (H. 432, 5).]

42-46. These lines describe how the Homeric hero dresses himself; he sleeps without clothing.

43. νηγάτεον, 'new-made.' Probably derived from νε- (νέος) and γα- (one stem of γίγνομαι).

δὲ μέγα and ὑπὸ λιπ. in the next line, with the vowels long before liquids, on the principle explained A 233.

46. The sceptre is immortal, as being made by the god Hephaistos; cf. v. 101 et sqq.

49. [φῶς Epic resolved form for φῶς, with assimilation; cf. A 104.] Lit. 'to tell the light,' 'to announce the coming of day.'

50. Observe the dative after κελεύω. In Attic it always takes accusative.

52. [τοί, older form of article for οί.] Notice the force of ipfs. in this verse.

53. ἴξε, 'was holding its sitting.'

54. Nestor, king of Pylos, the aged and sage counsellor of the Grecian host.

Πυλοιογενής, 'born at Pylos,' an infrequent compound, containing the locative termination of the substantive, as in ὀδοίπορος, χαμαιπετής. (H. 473, b, ad fin.)

βασιλῆος, genitive in apposition with Νέστορος contained in Νεστορέη. A common usage in both Greek and Latin. Cf. τὰμὰ δυστήνου κακά and 'mea verba loquentis.'

55. πυκινὴν ἠρτόνετο βουλήν, callidum struebat consilium.

56. [κλύτε, cf. A 218.]

ἐνύπνιον. Probably best taken as accusative-neuter of adjective used adverbially, 'in my sleep.' (H. 552, G. 160, 2.)

57. διὰ νύκτα, 'through the night,' not necessarily *all* night, but implying a protracted vision. . Accusative of extension ; see v. 40.

58. εἶδος τε μέγεθος τε φύην τε, 'beauty and size and form,' though the difference between the first and third is verbal rather than real.

Observe τε long before μ ; cf. v. 43.

71. [ἀπο-πτάμενος, irregular Epic aorist from πέτομαι. This form points to another stem πτα- instead of πετ- or πτε-.] (H. 424, 19.)

72. [θωρήξομεν, for -ωμεν, cf. A 141.]

73. [ἐγών, older Epic form for ἐγώ.]

ἦ θέμις ἐστίν, 'which' or 'as is right.' The antecedent of the rel. is the idea contained in πειρήσομαι, and it is fem. rather than ntr. from the influence of the pred. noun. It was 'right' for the hero-king as a wise ruler to prove his army before making a final perilous effort.

74. πολυκλήϊσι. The κληῖς [Homeric form for κλείς] was properly a hook for drawing the bolt of a door ; then, 'row-lock,' shaped like a hook. Translate adj. here : 'with many row-locks.'

75. Infinitive for imperative ; cf. v. 10.

76. τοῖσι δ' ἀνέστη. (H. 601, G. 184, 3, Note 2.)

77. ἡμαθοεῖς [Epic for ἀμαθ- (a strengthened to η)], 'sandy.'

80. ἐνι-σπεν, unaugmented aorist from ἐν(ν)έπω = ἐν-σπεν-ω (from stem σπεν-, appearing in German 'sag-en,' our 'say,' and old Latin in-sec-e), 'to tell.' Cf. note on v. 484.

81. Observe the lack of correspondence in protasis and apodosis : 'if any other *had* told us, we *should* say.' (H. 750, fine print, G. 227, 1.)

νοσφιζόμεθα, 'turn away.' A simple but graphic word to express contempt.

ἐπεσσεύοντο. Note force of ἐπί, 'were hurrying to the spot.'

87. ἦντε | ἔθνεα | εἰσι. The first hiatus is only apparent, as ἔθνος has digamma, *Language*, 16 ; the second is a real one. See A 333.

εἰσι (here sing., but plur. in v. 36), 'fly,' literally 'go.' This verb has constantly in Homer a simple *present* meaning.

ἀδινός, 'thick,' 'swarming.' The three recurring terminations -άων have been thought to suggest the hum of the bees.

89. βοτρυ-δόν, 'like clusters,' 'clustering,' (βότρυς, 'a bunch of

grapes'); the termination *-δόν* (or *-δην*) is regularly used for 'in the manner of' (*βά-δην*, 'at a walk,' *πλωθη-δόν*, 'like bricks,' etc.)

90. *πεποτήγαι* [For the form, see v. 25.]

τε | *ἔνθα*. A real hiatus; that between *ἔνθα* and *ἄλλης* is only apparent, as *ἄλλης* has digamma. This latter word comes from the stem *Feλ-*, 'to press,' and means 'in swarms,' 'in quantities.'

ἔνθα . . . ἔνθα, 'on this side and on that.'

91. *τῶν = αὐτῶν*. Note the strong demonstr. force of the pron. *ἄπο* comes after its case, and therefore has accent thrown back. (H. 102 D, b, G. 191, 3, Note 5.)

92. *ἡϊών*, 'shore.' *βαθείης* variously explained, perhaps best taken, 'extending far into the land,' and so = 'hollow,' 'concave.'
στιχά-ομαι, 'to march on' (*στιχ-* 'go,' 'march').

[For *-οων-το*, cf. A 104.]

93. *ἰλα-δόν*, 'in crowds' (from *ἴλη*, 'a troop,' *Feλ-*, see v. 90).

ῥσσα, 'rumor,' which, arising no man knows where or how, and growing so mighty and so fast, always impressed the ancients as divine, *Δῶς ἄγγελος*. (Compare Vergil's elaborate description of *Fama*, *Aen.* iv. 174.)

δεδήει, pluperfect. 'Spread like fire,' literally 'was ablaze' (*δαλω*).

94. [*ἀγέρ-οντο*, simplest Epic form of aorist, consisting only of stem, connecting vowel, and ending.] (H. 432, D. 1.)

95. *τετρήχει* [Epic irregular pluperfect, from *ταράσσω* (*ταραχ-*), intransitive in sense], 'was in an uproar.'

97. [*βοῶντες*, cf. A 104, B 92], 'with shouts were trying to restrain.' *εἰ ποτε*, etc., literally 'if they might,' *i.e.* to try if they could. Compare v. 72.

98. [*σχολίατ'* for *σχοῖντο*, A 238.]

99. [*ἐρήτυ-θεν*, for *-θησαν*, A 57.] Translate, 'remained,' lit 'were held along' the (rows of) seats.

103. *διακτόρῳ ἀργεῖφόντη*, 'the leader gleaming bright,' *Hermes*. *διάκτορος* (probably from *διάγω*). He was so called in his capacity as the ready, quick, nimble, skilful god, messenger and orator and schemer, and guide of souls to Hades. *ἀργεῖφόντης* (probably from *ἀργ-*, 'bright,' which appears in *ἀργός*, *ἄργυρος*, and *φαν-*), 'bright shining.'

The later story, — how *Hermes* slew *Argos*, the hundred-eyed, whom the jealous *Hera* had set to watch *Io*, beloved of *Zeus*, was

certainly unknown to Homer, and perhaps grew out of a misunderstanding of this adjective. Cf. Liddell and Scott, sub voc.

105, 107. αὐτὰρ ὁ αὖτε. Hiatus.

106. πολύ-αρν-ι [Epic irregular dative, as though from another nom. instead of πολύαρνος], from ἀρν-, 'lamb.'

The story of the quarrel between Atreus and Thyestes, out of which so many tragedies grew, is not known to Homer.

107. [Θυεστά, cf. A 511. φορήναι, Epic for φορεῖν, from φορ-έω.] The infinitive denotes mingled purpose and result. (H. 765, G. 265.)

108. Ἄργεῖ, here means the entire realm of Agamemnon, including, probably, the larger part of the Peloponnesus.

110. [Ἄρηος, Epic genitive of Ἄρης, also Ἄρεος.]

113. ἀπο-νέεσθαι. a long for metre.

115. [δυσκλέα, Epic form with loss of ε, for Attic δυσκλεᾶ.]

116-118. These three lines are marked with brackets, for they have been suspected as spurious. It is unlikely that, in relating how Zeus forbids him now to take Troy, he should speak of him as the destroyer of cities. The passage (and some more of this speech) occurs again I 17-28, where Agamemnon is genuinely desirous of giving up the attempt on Troy.

116. ὑπερμενεί. ι long for the sake of the metre.

117. [Observe Epic forms πολλά-ων for πολλῶν, and πολι-ων, according to the regular Homeric use of the ι-declension, for πόλεων.]

119. ἐσσομένοισι may be explained as dat. of interest, 'in the view of posterity.' (H. 601, G. 184, 5.)

120. μάψ, 'in vain.'

123. εἴπερ κ' ἐθέλομεν. See note on κε in *Language*, 12, (2), c.

124. ταμόντες. The phrase δρκια τέμνειν, 'to cut the oath-sacrifice,' was originally applied to the act of striking the victim by which the vow or treaty was ratified; hence it came to mean simply 'to make a treaty.' The Latin foedus ferire has a similar origin.

125. λέξασθαι. Notice force of midd., 'gather themselves together,' 'muster,' Later writers use pass. of συλλέγειν in this sense. [Observe Epic forms ὄσσοι (cf. A 186), and ἔασι for εἰσί.]

126. διακοσμηθεῖμεν, 'were ordered, divided;' connect with εἴπερ.

Strictly this should be infinitive (after *ἐθέλομεν*), to make the *δέ* clause parallel to the *μέν*-clause, but the irregularity is quite natural.

128. *οἰνοχόοιο*. The original digamma explains apparent hiatus, cf. A 462.

[*δουοῖατο*, Epic for *δέοιντο*.]

Notice the quaint primitive elaborate way of saying, 'We are more than ten times the Trojans in number.'

129. [*πλέας*, Epic doubly syncopated form for *πλέονας*. The steps must have been thus: *πλέονας*, *πλέοας* (= *πλέους*), *πλέας*. Here the term. of the compar. is wholly lost.

130. [*πτόλιν*, poetical form for *πόλιν*. The *τ* has no right to be here etymologically, as it does not belong to the stem. Such letters are called parasitic. Cf. *πτολιεθρον*, v. 133.] See fuller explanation, v. 328.

131. [*πολλέων*, another Epic variation for *πολλῶν*; cf. v. 117.]

132. *πλάζουσι*, 'lead astray' from my purpose. (H. 328, b.)

[*εἰῶσ'*, Epic for *έῶσι*, from *έάω*.]

134. [*βεβᾶσι* for *βεβᾶσι*; 2 perfect from stem *βα-*.]

Διὸς ἐνιαυτοί, 'years of Zeus,' for he presides over them and fixes their number, as he does of the hours (*Od.* ω 344), and of the days and nights (*Od.* ξ 93).

135. [*δοῦρα* (for *δορυα*), irregular Epic plural of *δῶρον*.

λέλυνται. Notice plural verb with neuter subject, cf. v. 36.]

137. [*εἶατ'*, Epic for *ἦνται*, from *ἦμαι*; see A 238. (H. 406 D. 2.).

ποτιδέγμεναι, *ποτί*, orig. *προτί*, Epic for *πρός*. *δέγ-μενος* is syncopated aor. (containing simply stem and termination) from *δέχομαι*, 'receive;' the compound verb meaning 'expecting.')

[*ἄμμι*, cf. A 384.]

138. *αὔτως*, see v. 342.

[*ἀκράαντον*, lengthened Epic form of *ἀ-κραντον*; cf. A 41.]

141. *οὐ . . . ἔτι*, i.e. 'there is no more chance.'

142. *τοῖσι*, for dat., cf. H. 601, G. 184, 3, Note 4.

143. *μετὰ πληθύν*. Ordinarily *μετά* with genitive = 'with;' *μετά* with accusative = 'after' (*to* the midst of); *μετά* with dative = 'among' (*in* the midst of) [only in Homer]. But in a few places the accusative is used with *μετά* in the sense of 'all over,' 'throughout.' Compare I 54, *μετὰ πάντας ὀμήλικας ἄριστος*.

145. *Ἰκαρίοιο*. The name given to a portion of the Aegean Sea,

near the island of Icaria (west of Samos). The old tradition was that Daidalos escaped with Icaros his son from Crete, by means of wings fastened with wax ; but Icaros, flying too near the sun which melted off his wings, was drowned and gave his name to the surrounding sea.

Euros, the south-east wind ; Notos, the south wind.

146. [ᾠρορ', Epic reduplicated aorist, from stem ὀρ-, present ὀρ-νυμι, Lat. orior, 'to rouse.']

147. κινήση. The indefinite subjunctive, used because the thing happens frequently. In Attic the conjunction ὅτε would have ἄν, and be written ὅταν. See *Language* 13, (6), b.

Ζέφυρος, the west wind.

λήϊον, Epic word, 'growing grain.'

148. ἐπαιγίζω, 'to rush violently on' (αιγ-, cf. ἀτσω, αἰγίς, of violent movement).

ἐπημύω, 'bow down,' the nominative being 'the growing grain.'

ἄσταχυς = σταχύς (with α- added at the beginning, from στα-), 'ear of corn,' called so from its *standing* sharply up. Dat. of means, 'with its ears.'

151. ἴστατ' ἀειρομένη = 'rose and hung in the air.'

153. οὐρός, 'a trench' for hauling ships.

154. ἔμαι, 'to rush.' Middle (intransitive) of ἔμι.

Observe the apparent hiatus -δε -ιμι ; but ἔμι is a transitive form from stem ι-, 'go,' and originally was ja-ja-mi, later ji-ja-mi, 'I make to go ;' hence there is really no hiatus ; see *Language*, 17.

155. ὑπέρμορα, adverb, 'beyond fate, i.e. 'contrary to fate.'

156. πρὸς . . . ἔειπεν, tmesis.

157. ἀτρυνώνη, 'unsubdued.' Regular epithet of Athena (τρύω, 'to wear,' or 'waste'). cf. also Hom. Dict. sub voc.

159. ἐπί, with accusative of extent, 'over the sea's broad back.'

160. καὶ δέ (by apocope and assimilation, A 593), for κατὰ δέ. Κατὰ belongs to λίποιεν. εὐχολήν, pred. acc., = 'to glory over.'

162. ἐν Τροίῃ (cf. Hom. Dict. sub voc.). ἀπό, in its fuller sense, 'away from,' 'far from.'

164. ἔκαστος. Apparent hiatus, but the word originally began with F. So in the next line ἄλλα, originally sal-, and ἔα, where the lost letter is more doubtful, prob. F.

165. Sc., as subj. of ἐλκέμεν, Ἀχαιοῦς. ἀμφιελίσσας, rather

variously understood ; some translate, 'curved at both ends ;' others, 'curved on both sides.'

166. οὐδ' ἀπίθησε, litotes, or affirming by denying a contrary = 'obeyed at once.'

167. Cf. A 44.

169. Δὺ μῆτιν ἀτάλαντον, 'equal in counsel to Zeus.'

Observe *ι* long before *μ*, see A 233 ; for *ω* long before ἀτάλαντον, from the influence of a lost consonant, see *Language*, 17.

ἀ-τάλαντος, lit. 'equal in weight.' (Stem *ταλ-*, cf. Lat. *tul-i*, *tol-erare*, 'to bear or lift.')

170. [ἔσταότ', 'standing.' 2 perfect, consisting of redupl., stem *στα-*, and ptc. ending. Attic ἔστῶτα.]

175. ἐν . . . πεσόντες, tmesis, lit. 'tumbling on board of.'

182. Construe *ἄπα* as object of *ξυνέηκε*, yet cf. v. 26.

184. Ἰθακήσιος, 'of the island of Ithaca,' west of Greece, of which Odysseus was king.

ὄς οἱ. For *οι* has digamma, see *Language*, 16. So two lines further down. For dat. *οι*, cf. H. 602, 1, G. 186.

185. [Ἀτρείδεω, cf. A 1.]

186. οἱ, 'from him,' the dative originally expressing the vaguer relation 'received for him.' (H. 597, G. 184, 3.)

188. κίχελῃ [Epic 2 aor. opt. from *κίχάνω* ; others pres. opt., as if from pres. *κίχημι*].

Indefinite optative, 'whomsoever he met.' See *Language*, 13, (7), 6.

189. ἐρητύ-σα-σκε, frequentative termination added here to the aorist, which is the tense used, because a repetition of single acts is spoken of, 'would step up to and check ;' see A 400.

190. δαιμόνιε, a strange Homeric word, literally 'touched or moved by the god ;' hence it came to be used in a variety of senses, good or bad, according to the tone: often stern reproach, 'wretch,' as in v. 200 ; sometimes pity or respect ; sometimes mild expostulation, 'good friend,' as here. (The English phrase, 'my dear Sir,' is similarly capable of many meanings according to the tone.)

σε ἔοικε. No hiatus, for digamma was there, cf. A 119.

κακὸν ὥς. -ον long before ὥς, because a letter is lost before it ; see *Language*, 17. It is the same stem as that of the relative *ὄς*, originally *jas*, the spirant *yot* becoming corrupted into a mere

breathing. ὤs, here a comparative adv., has the accent because it follows the word it would regularly precede. (H. 104, a, G. 29, Note.)

δειδίσσεσθαι, 'to be afraid.' Reduplicated form with intensive meaning from stem δFi, see A 33.

193. πειράται, 'he is proving them' according to Agamemnon's proposal, cf. v. 73.

ἴψεται, 'press,' 'crush.'

194. μή τι ῥέξη. An elliptical expression for 'perchance he may do,' originally '(I fear) lest . . .' (H. 720, d, G. 218, Note 2.)

196. 'For mighty is the wrath of a Zeus-nurtured king,' etc.

197. δέ ἐ, cf. A 510.

[μητιέτα, cf. A 511.]

198. [βοόωντα, cf. A 104.]

200. (ἦσο, imv. of ἦμαι.)

201. σέο, accented because emphatic by virtue of the comparison.

202. ἐναρίθμιος, — as we say, 'of account.'

204. οὐκ ἀγαθόν πολυκοιρανίη, 'a multitude of rulers is no good thing.' The neuter adjective in the predicate is not uncommon in such sentences as this. (ὄρθον ἀλήθεια, Sophocles; μεταβολή γλυκύ, Euripides; Triste lupus, Vergil.)

205. [παῖς, Epic for παῖs.] ἀγκυλο-μήτρω (synzesis, A 1, 130), 'of crooked counsel,' i.e. 'inscrutable.'

206. This line the oldest MSS. omit; it is taken from I 99. βουλευήσι (varia lectio βασιλεύη), give counsel.'

θέμιστας [Epic plural of θέμις], stem θε- (τίθημι), lit. 'that which is laid down,' stands in the Homeric time for the king's 'ordinances,' which he delivers with the authority of Zeus (A 238), and which the people have to carry out. They include even the taxes which the people pay him (λιπαρὰς τελέουσι θέμιστας, I 156).

207. διέπω, 'to marshal, to order,' cf. A 166. The simple ἔπω is very rare (common in midd. ἔπομαι), and means 'to be busy about.' (The stem is σεπ-, appearing also in Lat. sequ-or.)

209. πολυφλοίσβοιο (φλοῖσβος, 'noise,' stem φλε-, 'pour,' of a confused noise), 'roaring,' — regular epithet of the sea.

210. αἰγιαλῶ, 'on the shore.' Local dative; in later Greek a preposition would be required. (H. 612, G. 190.)

σμαραγέω, word probably formed from sound, 'to crash.'

211. Observe hiatus. ἐρήτυθεν δὲ καθ' ἕδρας, cf. v. 99, also Γ 326.

212. ἀμετρο-επ-ής, 'of unmeasured words,' 'vulnerable.'
κολωάω, 'to rail,' 'scold;' see κολωός, cf. A 575.

213. ἄκοσμά τε πολλά τε. In English we join both adj. to the subst. with no conjunction, 'many unbecoming words.'

214. μάψ, ἀτὰρ οὐ κατὰ κόσμον, 'vainly, and not fitly.'
ἐριζέμεναι, 'to strive.' Infinitive expressing the result (consecutive) of the last line.

215. εἴσαιτο [aor. opt. from Hom. pres. εἶδομαι], 'seemed.' Indefinite optative; see *Language*, 13.

216. αἰσχρός, 'ugly' (in the same sense in which people in the north of England say 'a foul fellow,' meaning merely 'ugly').

Thersites is the impersonation of all that is opposite to the hero: low birth, cowardice, hideousness, and impudence and spite; to the heroic age the very notion of a mob-orator was hateful, as of something impotent and repulsive at once.

217. φολκός, 'crooked.' Derivation obscure; perhaps allied to falx, 'sickle,' and to be translated 'bow-legged,' cf. Hom. Dict. sub voc.

[ἔην, Epic variation of ἦν.]

218. κυρτώ, 'bent.' (From stem κυρ-; cf. κύκλος, circus, curvus, κυλινδω, etc.)

συν-όχωκα [Epic perfect from ἔχω, H, 424 D. 11], 'drawn together.'

219. φοξός, 'pointed,' 'peaked.'

ψεδνή, 'scanty.' (ψέ-ω [Attic ψάω], 'rub.')

ἐπενήροθε. An obscure word, perfect or redupl. aorist, from unknown present; used both with present and, as here, with past signification: it means 'to be upon.'

221. [νικέει-εσκε, Epic imperfect; for form of verb, see A 579; for termination, see v. 8.]

222. [κεκληγώς, Epic 2 perfect, from κλάζ-ω, stem κλαγγ-, H. 328, b, Note; secondary stem from καλ-; 'screaming shrilly.')

τῶ is best referred to Agamemnon.

223. ἐκπάγλως, 'mightily' (usually derived from ἐκ- πλαγ-, 'strikingly;' yet see Hom. Dict. sub voc.)

κοτέοντο, 'were wroth.'

225. [τέο for τίνος, gen. of cause.]
 δὴ αὐτε (synizesis), A 130.
 χαρίζεις, 'need' (from stem χα-, 'to gape,' whence the idea of 'openness,' 'emptiness,' 'need;' cf. χάλω, χάος, etc.)
226. [πλείος, Epic for πλέως, 'full.' Example of metathesis quantitatis, cf. εἶος for ἔως, A 193.]
228. πρωτίστῳ, 'first of all.' Observe the double superlative; like our 'Most Highest' in old English; so A 105.
229. [δέυ-ομαι, other Epic form of δέ-ομαι, 'to need,' 'crave,' δεF-ομαι becoming, by loss of F between two vowels, δέ-ομαι.]
 κε . . . οἶσει, 'may bring.' See note on κε in *Language*, 12.
231. Being lame and a coward, Thersites is meant to show his baseness still more by this idle boast.
232. [ἦέ, Epic form of ἦ.]
 μίσγεται, 'be united.' [For short mood sign in subj., see A 67.]
233. κατίσχει, subjunctive continued from the ἵνα-clause into this relative clause: 'and whom thou mayest keep to thyself apart.' This usage is like the Latin qui with subjunctive to express purpose (mitto qui nuntiet), and is quite natural with Homer's wider use of the subjunctive. In Attic the future indicative is alone used with relative in this sense. See *Language*, 13, (4), Note.
- αὐτός ἀπο-. Observe o long, a metrical license.
 οὐ μὲν, for μὴν, A 154.
234. ἐπι-βα-σκ-έμεν ('to make to go upon'), 'to bring into.'
 For gen. κακῶν, H. 583, G. 177.
235. Ἀχαιίδες, feminine termination, — 'Achaian women.'
237. [γέρα, a short, Epic for γέρα = γέρα-a, vowel lost instead of contracting.]
 πέσσω, lit. 'to cook' or 'digest,' i.e. 'brood over.'
239. ἔο [Epic genitive = οῦ]. See *Language*, 16, o long before μ; cf. A 233.
241. μεθήμων, i. e. 'he, Achilles, is forgiving.' Subject changed.
242. i. e. 'For else thou wouldst,' etc. So often in Greek 'else' has to be supplied.
245. ὑπό-δρα (from same stem as δρακ-ών, ξ-δρακ-ον, 'look,' perhaps an older form without κ, or κ has been dropped), 'fiercely,' 'glowering,' lit. 'glaring under' (one's eyebrows).

[*ἤνιπαπε*, Epic. redupl. 2 aorist from *ἐνίπτω*, 'to chide.' (H. 427 D, 20.)]

246. *ἀ-κριτό-μυθε*, 'reckless in word.'

248. Observe the form *χεριώτερον*, a double comparative; cf. v. 228.

250. *τῷ οὐκ ἄν . . . ἀγορεύοις*, 'therefore (being the basest, etc.) thou shalt not speak with kings' names on thy tongue.'

οὐκ ἄν, etc., potential opt. = a mild form of inv. ; lit. 'thou wouldst, mayest, shouldst, not do it.' So in tragedy *χωροῖς ἄν* is used with the meaning, not 'you may go;' but 'Go!'

251. *νόστον φυλάσσειν*, 'watch for a return;' cf. French *garder*, *regarder*, cf. also Γ 408:

252. *ἴδ-μεν* [Epic for *ἴσ-μεν* from *οἶδα*], the hiatus shows digamma.

254-256. These (and by some also the two previous lines) have been long suspected as spurious. They are weak repetition.

258. *ἀ-φραίν-οντα*, 'talking folly.'

[*κιχήσομαι*, aorist subjunctive with shortened vowel, cf. A 141.]

261. *εἴματα*. From stem *Fes-*, orig. form *Fέσμα*, Latin *ves-tis*.

262. 'Cloak and vest, that cover thy shame.'

264. Connect *ἀγορήθεν* with *ἀφήσω*.

265. *μετάφρενον*, 'back.'

267. *σμῶδιξ*, 'a weal.'

271. *εἶπε-σκειν*, cf. A 490. The iterative termination is added to the aorist as well as imperfect cf. v. 199.

272. "Ω πόποι, here an exclamation of joy. [*ἔοργεν*, Epic perfect from stem *έργ-* with digamma, originally *FεFοργε*.] (H. 428, 14.)

273. *κορύσσω*, lit. 'equip with *κόρυς*', 'to fit out, equip.'

275. *λωβητήρα ἔπεσβόλον*, 'wordy ribald' (*ἔπεσ*. began with digamma). For order see A 340. *ἔσχ' ἀγοράων*, 'restrained from his speeches,' gen. of separation.

278. *πτολι-*, see v. 328. *φάσαν ἢ πληθύς* (H. 514, a, G. 135, 3).

280. *ἀνώγει*, plupf. with force of ipf.

281. 'The first and last' in the meeting, i.e. 'near and far.'

282. *ἐπι-φράξασθαι*, 'to ponder,' 'give heed to.'

283. *ἐλέγχιστος*, 'most shamed,' 'most contemptible.' [The word

is formed directly from the substantive stem ἐλεγχ- with the superlative termination, like ἄρ-ιστος, ἀσχ-ιστος; see A 325.]

μέροψ, cf. A 250.

285. βροτοῖσι, for dat., H. 601, G. 184, 3, Note 2.

286. [ὕπ-έ-στα-ν, cf. A 391, ἔ-βα-ν, a similar form of 2 aorist.

287. Ἄργος is here the whole district lying about Ἄργος, whence the chiefs came.

288. ἐκπέρσαντα agrees with the understood subject σέ.

ἀπονέεσθαι. a long, cf. v. 113.

290. ὀδύρονται νέεσθαι. The infinitive expresses the purport of the lament. It is a kind of pregnant use of ὀδύρονται, including the notion of a wish or aim.

291. 'Verily it is hard (for a man) to return wearied out.' The sense is really not difficult if the drift of the speech is carefully followed, thus: 'Atreides, thou wilt be disgraced (284, 285), the Greeks will break word, and even now are clamoring for return (286-290). Certainly their case is hard; it is hard to be wearied out and so return (291). For even a month's absence is painful (292-294); much more nine years: I do not blame them (295-297). Still (hard though it is to bear more) it is disgraceful to fail, so try a little longer.' The difficulty is, that in this line he seems to be pitying them for having to go back, when we should have expected him rather to pity them for having to stay; but the emphasis is really on the word ἀνηθέντα, and what he pities them for is their *sufferings*, which will be even greater if they stay.

292. ἀπό, 'away from.' The ἀπό retains ο, because of the consonant lost before ης; see A 307.

293. [ἀσχαλάα, for ἀσχαλαᾶ, the vowel being resolved and assimilated; cf. vv. 49, 92, 297.] ἀσχαλάω is 'to be impatient,' probably from a negative and σεχ- (stem of ἔχω), 'not to hold on,' 'not to endure' (Curtius).

294. εἰλέωσι, εἰλέω (Fελ-), 'to press, coop up,' i.e. 'detain.'

The subjunctive is indefinite (see A 164) because no particular case is meant, but ἀνυ ονε, 'whomsoever the winds,' etc.

296. [μῆμνόντεσσι, Epic dat. for μῆμνουσι, cf. A 288, H. 601, a, G. 184, 3, Note 1.]

τῷ, 'therefore.'

[νεμεσίζομαι. Observe that αι is cut off; not so in prose.]

297. With *ἀλλὰ καὶ ἔμπης* comes the unexpected conclusion, 'But even despite that' it is not merely hard, but also 'disgraceful to remain a long time and after all to return empty-handed.'

298. *κενεόν* [Epic for *κενόν*], 'empty,' i.e. 'unsuccessful.'

299. *ἐπὶ χρόνον*, 'for a time.' *ἐπὶ* with accusative having its proper notion of extension over; cf. vv. 159, 308. *δαῶμεν* is in form 2 aor. pass. from stem *δα-*. (H. 447 D. 10.)

301. [*ἴδμεν*, Epic form for *ἴσμεν*.]

302. *μάρτυροι*, Homer does not have the nom. form *μάρτυς*. *οὐδὲ μὴ κῆρες ἔβαν . . . φέρονσαι*, 'whomsoe'er the fates . . . have not borne away.'

μή, not *οὐ*, because of condition implied in relative clause.

303. *χθιζά τε καὶ πρῶϊζα*, 'the other day (it befell) when, etc.'

Observe that the Greeks say 'yesterday and the day before,' where we say 'or.' So *μικρὸν καὶ οὐδέν, πολλοὶ καὶ οἱ πλείονες, τρεῖς καὶ δύο*; cf. v. 346.

Aulis was a town in Bœotia, situated near the narrowest point of the sheltered channel between Eubœa and the mainland. The Greek fleet was detained there.

304. *ἡγερέθοντο*, from Hom. pres. *ἡγερέθομαι* from stem *αγερ-* with strengthened initial vowel and added *θ*; cf. H. 411 D. and v. 448.

305. *ἀμφί*, adverbial, so that *ἀμφὶ περὶ* is exactly 'round about.'

306. *τεληέσσας*, often taken as 'complete,' 'unblemished;' but it suits the usage better to translate it 'bringing fulfilment,' 'sure.' Compare *τεληέντες οἰωνοί*, 'sure auguries,' *Hymn to Hermes*, 541: *ἔπεα τελεέντα*, 'sure prophecy,' *Tyrt. ii. 2*.

308. *ἐπὶ νῶτα*, cf. vv. 159, 299.

δαφινός, 'blood-red.' (*δα-* like *ζα-*, variant form for *διά*, 'thoroughly,' 'very,' cf. *per* in *permagnus*, and *φον-*, 'blood,' 'murder.')

310. *βωμοῦ ὑπαΐξας*, 'having darted forth from under the altar,' gen. of separation. For *ῥα*, see A 8. It is not uncommon to find it between preposition and substantive as here.

311. [*ἔσαν*, Epic for *ἦσαν*, A 267].

**στροῦθος*, 'sparrow.' *νεοσσοί*, 'young,' 'brood.' *νήπια τέκνα*, 'callow nestlings,' 'infant brood.'

312. *ὑποπεπηῶτες* [Epic 2 perfect, with present *πηήσσω*], 'crouching beneath.' *πετάλοισ*, for dat. H. 605, G. 187.

314. ἔλεινὰ τετριγῶτας, 'twittering piteously' (accusative of adjective, adverbial). τριζῶ, word formed from sound. [τετριγῶτας, Epic for τετριγῶτας.]

315. (Observe hiatus.) Connect τέκνα as object with ἀμφεποῦατο.

316. ἐλελιξάμενος, 'having coiled itself,' i.e. so as to launch itself upon the mother-bird. πτέρυγος, 'by the wing.' For genitive, cf. A 197.

[ἀμφιαχῦαν, irregular Epic perfect form from stem λαχ-, 'shout,' 'scream.']

317. κατὰ. . . ἔφαγε, tmesis.

318. ἀρίζηλος (ἀρι-, 'very,' ζηλ-, another form of δηλ-), 'plain,' i.e. 'a sign,' 'a marvel.' Translate the line: 'the Deity, who also sent it, made it into a conspicuous sign.'

319. Cf. v. 205.

320. οἶον ἐτύχθη, 'at what a thing had happened.'

321. By 'monsters entering the hecatombs,' he means 'disturbing the sacrifice.'

323. ἀνεῶ. This word is best taken as adverb, 'in silence;' it may be so everywhere, and it must be so (ἦ δ' ἀνεῶ δὴν ἦστο) *Od.* ψ 93.

325. ὀψιτέλεστον, a little more precise than ὀψιμον, 'late, and of late fulfilment.' The repetition of words with like sound is called Paronomasia; cf. τέκε τέκνα, v. 327; also ἀπριάτην, ἀνάποιον, A 99.

δοῦ, peculiar resolved form for οἶ. Very likely δο (= οἶ) is the right form here, the ο being long before κλ.]

328. πτολεμίζομεν. The τ is a parasitic letter, as it is called, i.e. does not belong to the stem, but is inserted owing to incorrect pronunciation; and once there, it is used for convenience of metre when required, cf. v. 130.

329. αἰρήσομεν has short vowel before it, for probably it has lost a consonant; see *Language*, 17.

332. εἰς ὃ κεν, lit. 'up to whatever (time),' i.e. 'until.' The subjunctive is accordingly indefinite.

334. σμερδαλέος, 'terrible,' adverbial accusative. ἀυσάντων ἔπ' Ἀχαιῶν 'under (because of) the shouts of the Achaians.' (*H.* 656, b & c.)

335. ἐπαινῆσαντες, agrees with Ἀργεῖοι, v. 333. [Observe Epic ἦ for ε.]

Notice the sneer at the common people and their folly, in the true spirit of the heroic times.

337. ἀγοράασθε, a long for metre ; cf. v. 288.

338. νηπίαχος, other form of νήπιος (νη- negative, ἐπ-), 'infant.' οἷς, for dat. of indirect obj., H. 595, b, G. 184, 2, Note 1.

341. ἄκρητοι, 'unmixed,' because the libations accompanying an agreement were of undiluted wine; cf. Γ 270. σπονδαί, here used in its literal sense of 'libations' (though accompanying a pledge), afterwards was used simply for a 'truce.'

The sense is, — To the fire with all your counsels and promises (to stand and fight and win, v. 286), since we get no nearer to our end.

[ἐπέπιθμεν, Epic syncopated plupf. from πείθω, 'we trusted.']

342. αὐτως, proper adverb from αὐτός, with changed accent, lit. 'in the very way ;' then it comes to mean 'just so and no more,' as νήπιος αὐτως, 'a mere child ;' then by an easy transition, 'to no purpose,' 'vainly,' as here.

344. ἀστεμφής, 'close pressed' (α-στεμπ-, 'press or tread,' from στα- : the α is not negative), and so, 'firm.'

346. A contemptuous line, — 'Let them perish, those few, whoe'er they be of the Achaeans, that hold counsel apart.' The subjunctive is indefinite.

348. ἰέναι depends on βουλεύοσι : ἄνοις — αὐτῶν is parenthetical. The first πρὶν is adverb, 'first,' 'sooner;' the second is a conjunction, 'before that ;' in Attic we have usually πρότερον πρὶν in this usage ; it occurs again, v. 354. See also A 97.

'Counsel to go back to Argos before that they learn,' etc.

(Observe πρὶν lengthened for the sake of the metre.)

353. ἀστράπτων, nominative, as though he had said κατένευσε. Such a change of construction happens easily in a long sentence when the poem is orally delivered.

This breach of grammar is called anacoluthon.

ἐπιδέξια. As the diviners in taking augury looked north (perhaps because Olympus was north, where the gods lived), the favorable quarter, east, was on the right.

354. τῷ, as frequently, dat. of cause. 'Therefore.'

356. The simple way of taking this must be right, — 'And avenge (on the Trojans) the cares and groans of Helene.' They

think of Helen here, not as a wicked cause of their troubles, but as a Greek woman ravished, whose sufferings must be paid back in kind.

ὄρμήματα. Rather 'broodings' (*ὄρμαινω*) than 'longings' (*ὄρμᾶω*).

358-9. Observe the primitive form of the threat. **εὔσσελμοιο** is a standing epithet, and probably means 'well-decked.'

πρόσθε, a preposition (= *πρό*), 'before.'

360. **ἀναξ**, with digamma, cf. A 7.

361. **ἔπος**, with digamma, cf. A 108.

362. **φρήτρας**, the 'clan,' the smaller division (as *φῶλον* or 'tribe' was the larger) according to blood-relationship. The word is the same as Lat. *frater*, Engl. brother.

363. **φρήτρη-φιν**. In the declension of the original language from which Greek (Latin, German, English, etc.), are descended, there were several other oblique cases besides genitive, dative, accusative. One of these (called by grammarians instrumental) had a suffix *-bhiam*, which in Greek was worn into *-φιν* or *-φι*. When the cases became fewer, this suffix remained in a few places in Homer, sometimes in place of genitive (v. 794), sometimes, as here, of dative; cf. *ἱ-φι* A 38; cf. in Lat. *mi-hi* (for *mi-bhi*), *ti-bi*, *si-bi*, *u-bi*, *i-bi*.

366. **ὄς**, 'who,' used frequently in Attic Greek for *ὄστις*.

κε . . . ἔησι, 'may be,' 'perchance is.' See *Language*, 13, (6), Note (a).

σφέας, one syllable (synizesis), so *γνώσσαι* next line is two syllables.

370. **ἦ μὰν** [rarer dialectic form for *ἦ μήν* or *ἦ μέν*], 'verily.'

371. **αἶ γὰρ . . . εἴεν**, lit. 'For if . . . there were,' i.e. 'Oh! if there were!' 'Would that there were!'

373. **τῷ**, 'then,' cf. v. 354.

ἡμῶ, 'to bow down,' 'sink;' used also of a wounded man, of a horse, of the ears in a field, etc.

375. **αἰγίοχος**. The shield of Zeus, son of Kronos, was called *αἰγίς*. Derivation uncertain.

376. **μετ' . . . ἔριδας**, 'amongst feuds.' *μετά* takes the accusative, because *βάλλει* is a verb of motion, lit. 'casts me into the midst of.'

ἄπρηκτος, 'without result,' 'fruitless,' 'endless;' compare v. 121.

377. [μαχησ- for μαχεσ-; cf. v. 335.]

378. ἦρχον χαλεπαίνων, 'began it by my wrath.'

379. εἰ δέ ποτ', 'so sure as ever.' ἐς μίαν, i.e. βουλῆν, substantive easily supplied from βουλευσομεν.

380. κακοῦ, obj. gen. after ἀνάβλησις, cf. v. 436. οὐδ' ἠβαιόν, 'not even a little.'

381. ξυνάγειν Ἄρηα, 'to engage in battle,' exactly the Latin 'committere.'

382. Note force of midd., 'whet *his* spear, set *his* shield.'

τις, for 'each one,' as often.

384. ἄρματος ἀμφὶς ἰδών, 'having looked well around his chariot,' i.e. examined it well. ἀμφὶς for ἀμφί because *F* of ἰδών is forgotten.

Observe the rhetorical repetition of εἶ.

385. κρινόμεθα, κρίνω, 'to decide,' 'fight decisive combat.' So κρίνεσθαι, 'to be getting a decision,' 'to struggle for victory.' Cf. Lat. certare.

386. μετέσσειται (the Epic use of μετά, 'in the midst'), 'will come between, i.e. 'no respite will be given.'

387. μένος ἀνδρῶν, 'the might of men,' poetical for 'mighty men.'

388. τευ [Epic genitive of τις], 'of many a one.'

τελαμών, 'the band' or 'strap' (stem ταλ-, 'to bear'), 'that which bears or holds.'

389. καμείται, 'he shall wax weary,' sc. subject τις. χεῖρα, accusative of respect. (H. 549, a, G. 160, 1.)

392. μιμνάζω, intensive form of μένω, cf. redupl. form μίμνω, v. 331, 'to linger.'

393. ἄρκιον ἐσσεῖται φυγέειν, κ. τ. λ., lit. 'It shall not be safe for him to escape,' i.e. 'he shall find no safety from.'

ἄρκιος, adjective (from αλκ- or αρκ-, 'to fence or enclose.' Cf. ἔρκ-os, Lat. arx, arc-eo, etc.), properly 'defended,' so 'safe.'

[ἐσσεῖται, Doric form of future ἔσται.]

394. ὅτε, the verb λάχῃ is easily supplied from sense.

395. ὅτε κινήσῃ, indefinite subjunctive of a constantly recurring fact; naturally used in similes drawn from nature; cf. *Language*, 13, (6).

Νότος, the south wind ; the stem νοτ- seems to have the meaning 'wet.' Cf. Germ. nass, Engl. nasty.

396. προβλήτι σκοπέλω, 'a projecting rock,' appositive of ἀκτῆ.

397. γίνονται, for subj., cf. *Language*, 13, (6).

398. ὀρ-έοντο, best taken as imperfect from a form ὀρ-έομαι (from stem ορ-), variation of ὀρννμαι, 'rushed.'

κεδασθέντες [Epic form κεδά-νννμι, 'scatter,' for σκεδ-, showing how easily the consonant at the beginning was dropped].

400. ῥέζω, lit. 'to do,' so (like Latin operari) 'to sacrifice.'

401. μῶλός, 'toil.'

404. Παναχαιοί, 'the gathered Greeks' are sometimes called by this name, from πᾶς and Ἀχαιοί.

406. Τυδέος υἱόν, Diomedes.

407. Cf. v. 169.

408. βοῆν ἀγαθός, a constant epithet of Menelaos and Diomedes, and used occasionally of others ; often taken to mean 'good at the battle,' as if βοή were used for the battle itself instead of the cries ; but the simplest meaning, 'good at the battle-cry,' is the best, it being the part of the hero-leader to urge on his men with loud shouts.

409. ἀδελφεόν, good example of prolepsis, natural in animated style. (H. 726.)

410. περίστησαν : How distinguish the unaugm. aor. (used here) from the ipf. ? οἴλοχύτας, cf. A 449.

413. ἐπιδύναι (tmesis) ; the infin. (= imv.) is common in prayers, perhaps because the verb 'I pray' is so easily understood.

The ἐπί probably means in both cases 'upon' the earth, both sunset and darkness coming from heaven (apparently) upon earth.

414. πρήνης (from προ-; cf. Lat. pronus), 'headlong.'

415. αἰθαλοεῖς (stem αἰθ-, 'burn,' cf. aed-es, aest-us), 'smoky.'

πρήσαι. πρήθω has twofold signif. : 'blow,' 'fill with wind ;' and 'burn.' The first signif. may explain the use of the gen. after the word in its second meaning. πυρός, gen. seems best explained as of material.

δηΐοιο (η short), 'burning,' probably its original meaning.

417. χαλκῷ ῥωγαλέον, 'torn with the spear.' The adjective is here proleptic ; cf. v. 409, also A 39.

419. [ἔπε-κραίαινε, lengthened form from *κραίνω*, cf. A 41.]

420. [δέκ-το, syncop. 2 aor., merely stem and termination.]

ἀμέγαρτος, lit. 'unenviable,' cf. *μεγαίρω*, so 'unhappy.'

ὀφέλλω, 'increase.'

421. et sqq. See for the sacrifice, with some differences, A 459.

426. [ἀμ-πέιραντες, Epic form, with apocope and assimilation, for ἀνα-πέιραντες 'spitting thereon the parts.'] Cf. v. 436.

[ὑπέιρεχον, Epic form for ὑπερ-εἶχον, the aug. dropped and ὑπέρ lengthened (ὑπείρ is probably for *υπερι*, locative form from ὑπέρ).]

435. λεγώμεθα. λέγω is properly 'to lay,' then 'to lay apart' 'select,' or again, 'lay in order' 'recount.' From this comes the later signification of the word (after Homer), 'to speak.' Here, as it has no accusative, La Roche (following Aristarchos) construes 'lie idle.' Zenodotos read δὴ νῦν ταῦτα λεγ., 'let us no longer now talk over these things,' and Naegelsbach and Ameis translate with the present reading, 'we will now no longer be talking here a long while,' but will proceed at once to action.

436. ἀμβαλλώμεθα, cf. ἀνάβλησις, v. 380. ἐγγυαλιζώ, cf. A 353.

440. ἴομεν [Epic shortened subjunctive for ἴωμεν. ι long for metre], hortative, 'let us go.'

445. Ἀτρεΐων, another form of Ἀτρεΐδης; cf. Κρονίδης, v. 375, and Κρονίων, v. 403.

446. κρίνοντες, as Nestor had advised, v. 362. μετὰ δέ, 'and in their midst,' the verb ἔθνε being readily understood. For θύνω, see below, v. 448.

447. αἰγίδ', nom. αἰγίς. ἐρι, a common prefix meaning 'very.'

448. θύσανος, 'a tassel.' This word, like θύνω, v. 446, and θύω, 'to rush,' and probably also θύω, 'to burn or smoke,' Latin *fu-mus*, etc., are all from stem *θυ-*, 'to move quickly.'

[ἠερέθονται, Epic verb formed from ἀείρω, 'to raise,' meaning 'to float,' 'hover;,' for form compare ἀγείρω and ἠγερέθονται.]

449. ἑκατόμβοιός, 'worth a hundred cattle.' Primitive poetic description to denote great value.

450. παι-φάσ-σω (reduplicated intensive form from stem φα-, 'shine'), 'resplendent.'

452. ἐκάστῳ καρδίῃ, 'in each in the heart,' a case of nearer definition, otherwise called partitive apposition, cf. A 362. (H. 500, b.).

This is perhaps simpler than taking it 'in the heart to each,' which is possible.

453. [γλυκίων, Epic comparative for γλυκύτερος.]

455. ἀτθῆλον, 'destructive;' derivation uncertain. ἄσπετος, cf. v. 484.

456. [κορυφῆς, Epic dative for -αῖς.]

457. ὥς, 'thus.'

τῶν (demonstrative), 'of them.' May be taken as gen. limiting χαλκοῦ, or as gen. absolute with ἐρχομένων.

θεσπέσιος (θε-σεπ., 'say'), properly 'divinely-spoken;' so often of any thing 'mighty,' 'marvellous;' cf. v. 484. Here the adj. seems to be suggested by the great numbers of the army and we may translate χαλκοῦ θεσπεσίω, 'innumerable armored host.'

458. παμφανόνων (strongly reduplicated from stem φαν- 'bright;' cf. v. 450), 'brilliant.' (H. 472, Rem. k.)

459. τῶν δε, not necessary to the sense, and serving simply to anticipate the τῶν in v. 464.

460. 'Geese or cranes or long-necked (strong forms from δολιχ-, δερ-) swans.'

461. The river Caÿster is in Lydia, flowing south of Tmolus into the Aegean a little north of Ephesus. The vale through which it flows is the original Asia, from which the name spread to a quarter of the globe.

463. κλαγγη-δόν, 'with cries.' For -δόν, see v. 89.

προ-καθ-ιζόντων, agreeing with the genitives in v. 460. The word 'settling before each other' describes vividly the eager pushing forward of a flock of birds as they alight.

465. The vowel is allowed short before Σκαμάνδριος, else the word could not come in at all. The same is true of Ζάκυνθος, v. 634, also Ζέλεια, v. 824.

469. μυία, 'fly.'

470. ἠλάσκω (άλα-, 'wander'), 'flit about.'

471. γάγος, nom., variant form of γάλα (stem γαλακτ-), 'milk.' ἄγγος, 'a pail' or vessel.

474. αἵπολος, 'a goatherd.'

475. δια-κρίνωσι, 'part,' 'separate.' Subjunctive, as often in similes, to express indefinite frequency. See v. 147.

νομός, 'a pasture' (distinguish from νόμος, 'a law'), local dat.

479. Observe Ἄρει with A long, for metre. ζώνην, 'waist.'

480. βούς, common gender, designates the species; ταῦρος, definitive appositive, specifies the sex.

ἀγέλη-φι, 'in the herd,' local dat. See v. 363 for ending -φι.

ἔπλετο, syncop. gnomic aorist; cf. A 218. Translate: 'is.'

481. ἀγρ-ομένησι [syncopated 2 aor. ptc. from ἀγείρω], 'gathered.'

484. ἔσπετε, 'say,' 'relate,' H. 450 D. 8. The form is an Epic aorist, and the stem is doubtless σεπ-, 'to say,' from which ἀ-σπε-τος, 'untold,' v. 455, and θε-σπέ-σιος, 'divinely-spoken,' v. 457, are both derived. There is a pres. ἐν-έπω, and Hadley would make ἔσπετε 2 aor. inv. from this for ἔνσ(ε)πετε. Curtius, on the other hand, derives it from stem σεπ- alone, for σέ-σπε-τε. What the relation of the stem σεπ- to the stem Ἔσπ- is, is not clear, but they appear to have been confounded by the Greeks.

Observe the formal appeal to the Muses, before the hard task of the enumeration (vv. 494-759) is entered upon.

486. κλέος οἶον, 'only rumor.' (Distinguish οἶος, 'alone,' and οἶος, 'such as,' and οἶός, 'of a sheep.')

488. As ἄν in Homer may go with future and subjunctive, and as subjunctive may stand by itself for 'I may do it,' this line may be taken (with very little difference of sense), in different grammatical constructions:—

μυθήσομαι may be subjunctive or future;

ὀνομήνω may be with or without the ἄν.

Perhaps it is simplest to take both verbs as subjunctive, and both with ἄν.

'I could not tell, nor mention all the host.'

490. χάλκεον. Scanned as two syllables (synizesis).

493. [νηῶν, Epic genitive for νεῶν.]

After this follows the famous Catalogue, or enumeration of all the Greek cities which took part in the Trojan War.

It is probable that many who read this book will omit the Catalogue, as its interest is geographical and antiquarian rather than poetic: moreover, for the student, who reads to learn the language, it is clear waste of time to wade through 250 lines of names.

But since some may go through it for the sake of completeness,

or as an introduction to the study of Greek geography, the notes are continued on such points of Greek as arise, and in addition a brief description of the position of the places is given.

494. The Boeotians are taken first, perhaps because Aulis, the place of assembling, was in Boeotia. The places mentioned, vv. 494-510, are as follows:—

Hyrie, about half way between Thebes and the coast, to the east.

Aulis, on the east coast, at the narrowest part of the channel, or Eurīpus.

Schoinos, on east shore of lake Hylica.

Scolos, south of the river Asopus, south-east of Thebes.

Eteonos, south-east of Scolus, near the Attic frontier.

Thespeia, west of Thebes, near Helicon.

Graia, in lower valley of Asopus.

Mycalesos, near Aulis, to the west.

Harma, probably near Aulis, south-west.

Eilesios, probably near Plataea.

Erythrai, between Asopus and Mount Cithaeron.

Eteon, south of Asopus, farther east, opposite Tanagra.

Hylai, north of lake Hylica.

Peteon, north-east of lake Hylica.

Ocaleai, on lake Copais, near Haliartus.

Medeon, on south shore of lake Copais.

Copai, on north shore of lake Copais.

Eutresis, south-west of Thebes, toward the coast.

Thisbe, south-west of Thespia.

Coronea, west of Copais.

Haliartos, south of Copais.

Plataia, south of Thebes, under Cithaeron.

Glisas, north-east of Thebes.

Hypothebai, 'lower Thebes,' see note on v. 505.

Onchestos, south of Copais, near Haliartus.

Arne, near Coronea (?).

Midea, near Copais (?).

Nisa, unknown.

Anthedon, on the coast above Aulis.

497. οἶ naturally refers to Βοιωτῶν, v. 494. πολύκνημος, lit. 'with many limbs or legs,' i.e. 'with many mountain-spurs.' Hence also as the *ravines* lie between the spurs, 'with many ravines.'

498. Notice that Thespiæ and Plataiæ, the later forms, here appear as Thespeia and Plataia.

Graia is interesting as probably the spot whence the name afterwards was extended, by the Romans, and so universally, to all Hellas. See note on Asia above, v. 461.

505. *Hypothebai* alone is mentioned, as Thebes itself, the old seven-gated city whose acropolis was the Cadmæa had at this time apparently never been restored after its destruction by the Epigoni. The story is briefly this: — Polynices, son of Oedipus, expelled from Thebes by Eteocles his brother, returned with six other warriors and an army; they were defeated, Polynices and Eteocles slaying each other. Some years after, the descendants of these seven (called Epigoni) returned and destroyed Thebes.

All this belongs of course to the mythical period. In the earliest historic times Thebes is again a flourishing city, with seven gates and Cadmea as of old.

506. Ποσιδηϊὸν ἀγλαὸν ἄλσος, 'splendid grove of Poseidon.' A rather strange appositive to the *town*; but probably the *ἄλσος* was more important than the town; cf. v. 592.

509. [νέες, irregular Epic for νῆες]. ἐκάστη, hiatus only apparent, cf. v. 164.

511-516. The next contingent is the small kingdom of the Minyai, north of lake Copais, where the two places are situated.

The Minyai came originally from Thessaly, and it was by them that the story relates the Argonautic expedition to have been made.

513. Observe local dative, δόμῳ.

514. ὑπερώϊον, 'the upper chamber' where the women slept.

516. ἐστιχόωντο, cf. v. 92.

517-526. The Phocians. The places are as follows:—

Cyparissos, on Mount Parnassus.

Python, south of Parnassus; later Delphi.

Crisa, later Cirrha, on the Corinthian gulf.

Daulis, east of Parnassus, near Cephissus.

Panopeus, close to Daulis, south-east.

Anemoreia, south-east of Parnassus, east of Delphi.

Hyampolis, in north-east corner of Phocis.

Lilaia, north of Parnassus, near the source of Cephissus.

518. Ἰφίτου. ι long for the sake of metre.

[νίees, nominative plural. For various forms, see *Language*, 4. g.

525. οἱ μὲν are clearly the leaders mentioned in v. 517.

526. ἔμπλην, 'near,' connected with πέλας, πλησίον.

527-535. The Locrians. The main chain of Oeta is continued along the north of the lake Copais; and between these mountains and the sea lived the Locrians. Their towns here named are:—

Cynos, on a promontory, north of Opus.

Opoëis (Opus), near coast; north of Copais.

Calliaros, (?) in west corner, near Thermopylae.

Bessa, (?) near Calliarus.

Scarphe, a little east of Thermopylae.

Augeia, unknown.

Tarphe, near Scarphe, south-west.

Thronion, south-east of Scarphe.

The Locrians are divided into two groups by a projecting bit of Phocis, which runs down to the sea. The east group are Opuntians; the west, the Epinemidians.

528-9. These two lines have been suspected; and they certainly are rather flat, with needless repetition.

γε ὄσος.] Hiatus.

λινοθώραξ,] 'wearing a cuirass of flax.'

530. ἐκέκαστο (from stem καδ-, of uncertain meaning), 'surpassed.' The present in use is *καίνυμαι*. (H. 442 D. 17.)

Πανέλληνας, 'all the Hellenes.' Hellas (cf. v. 683) was a town in Phthiot Thessaly; also a district near it. The name seems to be used here by a loose extension (afterwards universal, and still further extended), for the Greeks north of the Peloponnesus.

'Αχαιοὺς similarly is the name for the most important Peloponnesian tribe; hence extended here to all Peloponnesus, and usually indeed in Homer to all the Greek host.

533. Boagrius, a little river flowing north from Mount Cnemis into the sea opposite the north-west corner of Euboea.

535. πέρην, properly accusative, 'to the end,' 'to the far side of,' 'across;,' so here used loosely for 'opposite to.'

536-558. Euboea, Attica, and Salamis. The Abantes are mentioned as the tribe which had colonized Euboea. They are supposed to have been Thracians, who came from Thrace to Phocis, colonized Abae, and thence passed over to Euboea. The Euboean towns are:—

Chalcis and *Eretria*, near Euripus.

Histiäia, at north end.

Cerinthos, north, towards the Aegean.

Carystos and *Styra*, at south end, landwards.

It is remarkable that the only place mentioned in Attica is Athens itself. It is a safe assumption that there must have been lesser communities scattered over Attica, as in Boeotia and Phocis, but they are mostly not mentioned in the Epic poets. (Sunium and Marathon occur in the *Odyssey*.)

536. [πνέ-οντες, Attic πνέ-οντες. There is *F* lost, however, the stem being πνυ-, heightened πνε*F*. Perhaps ι takes the place of *F*.]

'Breathing forth courage' (as we say, 'breathing defiance'). A forcible description of the fierce Thracian Abantes, as elsewhere of the Greek warriors.

537. Ἴστῆαιαν. Scanned as three long syllables, Ἴστ-ῆαι-αν (synthesis).

539. ναιετάσκον, ναι-ω, 'dwell,' with a lengthened present stem and the inceptive termination, cf. A 490.

540. ὄξος Ἄρηος, 'off-shoot of Ares,' characteristic Epic term for 'warrior.'

542. ὄπιθεν κομόωντες, 'with long hair behind.' As the Ἀχαιοί are called κάρη κομόωντες, we may suppose that the Ἄβαντες had their hair shorn in front.

Observe hiatus θοοί ὄπ.

543. ὄρεκτός, 'outstretched' [ὄρεγ-(ο prothetic); Latin, *reg-*; English, 'right,' 'reach'; German, 'reichen'].

μελίη, 'ashen spear.'

544. Observe future ῥήξειν after word of 'desiring.'

Notice the spondaic line (every foot a spondee) suggesting the 'tug of war,' see A 49. As η in δῆμος is short in v. 415, the third foot in this line may be read as a dactyl.

547. δῆμον, loosely, 'the abode,' 'the district,' so v. 828.

548. ζειδωρος, 'grain-giving' (ζειά and δο-, δῶρον).

Erechtheus is called 'the son of earth,' as having sprung from the soil of Attica, whence the Athenians boasted that they were αὐτόχθονες, or the aborigines of their land. Erechtheus was worshipped (compare v. 549) in the old temple of Athena Polias, called the Erechthēum, on the Acropolis.

549. *κάδ*, apocope and assimilation, cf. A 593. (*κάδ . . . εἶσεν*, tmesis, from *καθίζω*.) *εἶσεν* = *ε-σεδ-σεν* (H. 431 D. 6).

πίων, lit. 'fat,' i.e. 'rich' with offerings.

550. *ιλά-ονται*, 'propitiate.'

The sacrifice was offered 'as the years come round,' i.e. was an offering of harvest-celebration, as Erechtheus' mother was *ζείδωρος ἀρούρη*.

552. [*Πετώ*, Attic *Περεώ*, Epic genitive of *Περεώς*, like *Ἀτρεΐδα-ο* from *Ἀτρεΐδα-ς* (*Ἀτρεΐδης*).]

555. *ἔριζεν*, 'vied' with him. In the true spirit of the heroic age, Nestor, being extremely old, was more skilful than all in marshalling men and horses. This would only be true, of course, as far as knowledge and power are the result of experience.

558. *στήσε δ' ἄγων*, 'led and placed (his men).' This line is wanting in many of the manuscripts, and is said to have been added by Solon the Athenian lawgiver. It is plainly intended to establish a connection between Salamis and Athens; and according to Plutarch the biographer, Solon interpolated it for that end, as against the Megarians who also claimed Salamis.

ἴνα, 'where,' its old meaning.

559-580. Argolis and the adjacent districts.

The north-east part of the Peloponnesus is a mountainous district, with a large promontory running out south-east into the Aegæan. At the head of the gulf formed by this promontory was the rich plain of Argos and Mycenæ; and there was another fertile strip of land on the north coast, reaching from the isthmus to the hills of Achaia. The two chief rivers were the Asopos, flowing into the Corinthian gulf, and the Inachos in the vale of Argos. The following are the places mentioned:—

Argos,
Tiryns, } in the valley of the Inachos.*

Hermione, at the end of the promontory.

Asine, south-east of Tiryns.

Troizen and *Epidaurus*, on the Saronic gulf.

Eiones ('the beaches'), unknown: probably between the two latter.

Aigina, large island in centre of Saronic gulf.

Mases, near Hermione.

Mycenæ, at head of vale of Argos.

Corinth, at the neck of the isthmus.

Cleonae, south-west of Corinth on the road to Argos.

Orneai, inland, in the west hills.

Araithyrie, north of Orneai, on the upper Asopos.

Sicyon, on Asopos.

Hyparesia and *Gonoessa*, small places on coast, west of Sicyon.

Pallene, on a height near the coast, in Achaia.

Aigion and *Helice*, farther west, on Achaian coast.

Aigialos ('the shore'), on the coast of Corinthian gulf.

559. *τειχίεσσα*, 'walled' Tiryns being remarkable for its massive walls of huge stones ('Cyclopean' walls), built in very early times.

560. *ἐχούσας*, join with *κατά*, 'including.' Both places lay on the shore and seemed to 'contain' the gulf lying between them.

564. Capaneus was one of the seven heroes who in the old story went against Thebes; hence he is *ἀγακλειπός* (*ἀγα-* κλει-*F*, κλει-), 'very famous.'

565. Observe the form *τρίτατος*, with superl. ending.

566. *Μηκίς | τέος υἱ | ός*, the second foot being pronounced as two long syllables (by synizesis of *εο*.) The same occurs A 489.

570. Corinth was admirably situated to be 'wealthy,' even in the earliest beginnings of commerce; for as it occupied the neck of the isthmus, it had ports on two seas, and all the land-commerce between northern and southern Greece had to pass straight through it.

571. *ἐρατεινήν*, 'lovely,' common in Homer of places, meaning probably not 'picturesque' but 'rich,' 'fertile.' Gladstone remarks that this epithet is only applied to places situated in mountainous regions.

573. *αἰπεινήν*, 'steep, for all along the coast here there are hills, difficult of access, safe spots for towns in those times.

575. 'And all along Aigialos, and round the wide Helice;' for Aigialos we must suppose to be the name of a strip of the shore, built upon for some distance.

Helice was destroyed 372 B.C., by a terrific earthquake in the night, which brought the sea flooding inland, and swamped the shipping moored in the harbor. — (Grote, ch. lxxvii.)

576. *τῶν*, 'of them,' either the men, or in agreement with *νηῶν*.

578. *νῶροπα*, 'bright,' 'flashing;' derivation unknown.

ἐν, adverbial, 'among them.'

581-602. The geography of Laconia is easy. Two parallel ranges, Parnon and Taÿgetos, make the two headlands, Malea and Tainaros, between which is the 'hollow' Lacedaemon, or vale of the Eurotas.

Pharis, Sparta, and Amyclai are near, on the river, inland.

Bryseai, west of Amyclai.

Helos, Augeiai, Las, on the gulf of Laconia.

Oitylos and *Messe*, on the other sea, west of Taÿgetos.

Most of the places, vv. 591-600, are unknown. *Thryon*, 'the ford of Alpheios' was west of Olympia in Elis. As to Pylos, there are three (at least) of that name in Elis and Messenia, and which is meant is a disputed point.

581. *κητώεσσαν*, 'full of caves' is the most probable meaning, the rocks being bent in all directions with the constant earthquakes.

582. *πολυ-τρήρων-α*. *τρήρων* (from *τρε-*, 'tremble,' 'flutter'), lit. 'a trembler.' In Homer always epithet of *πελειά*, 'a dove;' so here the adjective means 'abounding in doves.'

586. *οί*, 'for him,' 'his' brother, i.e. Agamemnon; cf. v. 576. (H. 597, G. 184, 3.)

588. *προθυμίησι*, 'his forward spirit.' Observe that *ι* is long.

589. *δὲ ἔτεο*, cf. v. 154.

590. *ὀρμήματα*, κ. τ. λ., cf. v. 356.

595. *Thamyris*, a mythical Thracian bard, who rashly challenged the Muses to musical contest, and was deprived of sight and song by them as a punishment.

It is interesting to find this early trace of stories about Thrace, then only a mysterious country beyond Olympos.

596. cf. v. 730.

597. *στεῦτο*, 'he vaunted,' a curious word, clearly from stem *στα-*, and originally used of attitude simply, 'he stood firm,' and then of confident demeanor and words. It is often used (without *εὐχόμενος*) with simple infinitive.

εἰ περ ἄν, with opt. ; see *Language*, 13, (7).

599. *πηρόν*, properly 'maimed,' generally taken to mean 'blind,' in accordance with the later story.

600. *ἐκλέλαθον*, transitive aorist from stem *λαθ-*, 'made him forget.' The redupl. form has transitive meaning, cf. v. 154. For double acc. (like verbs of depriving) see H. 554, G. 164.

603-614. Arcadia, a mountainous district, which presents the curious fact of streams and lakes in many places with no visible outlet. In the north-east lies the mountain, *Cyllene*, and the towns lie as follows :—

Pheneus and *Stymphalos*, close under *Cyllene*.

Orchomenos, *Mantineia*, and *Tegea*, nearly in a line south of *Cyllene*.

Parrhasia, a district to south-west of Arcadia.

The towns in v. 606 are unknown.

604. 'The tomb of *Aipytos*,' an Arcadian hero.

'The warriors that fight close' is supposed to mean, 'fighting with the sword,' and not with arrows or javelin.

606. ἡνεμέεσσαν, for a lengthened to η, cf. 77.

613. [περάαν, Epic resolved assimilated form for περᾶν, 'to cross.']

614. For phrase cf. v. 338. 'They knew not life upon the sea.'

614-637. Elis, the district round the lower *Peneios*, and the islands :—

Bouprasion is the plain to the north-west of Elis.

Hyrmine and *Myrsinos* are the furthest (ἐσχατῶσα) limits of this district on north-west, *Hyrmine* being on the sea; the 'rock of *Olenos*' is the northern hill range, and *Aleision* the frontier to the south.

The islands (v. 625 et sqq.) are as follows :—

Zacynthos, *Cephallenia*, *Ithaca*, and the *Echinades* (off mouth of *Acheloos*), are obvious on a glance at the map.

Doullichion is one of the *Echinades*.

Samos, usually *Same* in Homer, is the north part of *Cephallenia*.

Neritos is the mountain in north of *Ithaca*.

Crocyleia and *Aigilips* are villages in, or islands off, *Ithaca*.

616. ὄσσον ἐφ' . . . ἔργει, 'as far over as . . . contains;' ἐπι may govern ὄσσον, or it may be adverbial.

624. Αὐγηΐάδαο, 'son of *Augeias*,' the famous king who owned the (*Augeian*) stalls, which *Heracles* cleansed by letting the river into them.

625. Hiatus.

626. Observe *νατω*, of a place, 'to lie;' may possibly be explained

by personification, the islands are thought of as things having life and so are said to 'dwell.' "Ἠλιδος ἄντα probably means nothing more than 'separated by the sea from Elis.' Literally taken, 'opposite Elis,' the statement is not correct.

627. ἀτάλαντος, cf. v. 169.

629. ἀπενάσσατο, from ἀποναιω. δε refers to Phyleus, who was son of Augeias.

632. εἰνοσί-φυλλον, 'shaking its leaves.' The same stem appears in the title of Earth-shaker, Ἐνοσί-χθων, given to the god Poseidon.

634. Observe ε short before Ζ.

635. ἡπειρον, 'the mainland,' is conjectured to mean Leucas, which was a peninsula in Homer's time, being converted into an island by the Corinthians, who, in the seventh century, cut a canal across the isthmus. ἀντιπέραια, 'the parts over against,' is taken to mean the coast of Elis, which is probable from v. 626.

636. cf. v. 169.

637. μυλοπάρηοι, 'red-cheeked. μίλος was a red earth used for painting or staining the timbers of ships. Herodotus (iii. 58) tells us that in ancient times all ships were so colored. But Homer usually calls ships μέλαιναι simply, and these red-cheeked ships are peculiar.

638-644. Aetolia, a very mountainous country north of Achaia on the Corinthian gulf. All these places lie (or lay) near the sea.

Chalcis near the mouth of Corinthian gulf.

Calydon and *Pleuron*, a little more west, and *Olenos* and *Pylene* (destroyed), probably farther west still.

640. ἀγγί-αλον, ἀγγί, 'near,' ἄλς, 'salt' sea.

641. Homer tells (*Il.* I 527 sqq.) how Meleagros, son of Oeneus (king of Calydon), slew the boar which offended Artemis sent, how in a quarrel he slew his mother's brother, and how his mother cursed him. The later story of Atalanta, mingled with this old legend, is well known from Swinburne's *Atalanta in Calydon*.

643. τῶ is governed by ἐπ-ετέταλτο (ἐπι-τέλλω, 'to charge') (tnesis). πάντα adverbial, 'in all respects.'

645-670. Crete and Rhodes. Starting from Mount Ida in centre of Crete, the two chief towns are *Cnosos* (also written *Cnossos*), north-east, and *Gortyna* (in Homer *Gortys* or *Gortyn*), south. *Lyctos*, *Miletos*,

and *Lycaestos* (these two afterwards destroyed) lay east of Gortyna; *Phaistos* and *Rhytion*, near Gortyna.

In Rhodes, the poet names the three well-known towns: *Lindos*, east; *Ialysos*, north; and *Cameiros*, west.

647. ἀργ-ινόντα (from stem ἀργ-, bright, cf. ἀργυρος, v. 103), 'chalky.'

651. Ἐν | ναλί | φ ἀνδρεί | φόντη. This is the best way of scanning this line, so that φ-ανδρ- is one syllable by synizesis. Compare A 131, 340, 540; B 225.

654. ἀγέρωχος, 'mighty warriors.' For another explanation, cf. Hom. Dict. sub voc.

655. διά with κοσμηθέντες. τριχα, adverb (like δέχα), 'into three companies,' 'threefold.'

658. 'The might of Heracles,' a primitive expression for 'the mighty Heracles.'

660. αἰζηός (derivation unknown), 'youth.'

663. Cf. v. 540.

667. [ἴξεν, Epic aor., ἴκω, 'come;'] cf. A 428.]

668. τριχθά, same as τριχα, v. 655. -

ῥῆκηθεν, 'they were settled' (observe the hiatus: the F has vanished, else it would be εἰοκήθεν).

καταφυλαδόν, 'by tribes; ' for termination -δόν see v. 89.

669. ἐκ Διός. In prose the regular expression is ὑπὸ Διός, 'by Zeus.' In poetry this was varied with ἐκ and ἀπό.

671-680. The Sporades, or islands in the south-east of the Aegaeon. They lie thus:—

Syme, } north-west of Rhodes.
Nisyros, }

Carpathos and *Casos*, south-west of Rhodes.

Cos, north of Rhodes.

Calydnaei, probably small islands near Cos.

672. Observe the fit names of the parents of Nireus (κάλλιστος ἀνὴρ): Ἀγλατά, 'splendor; ' and Χάροπος, 'bright-faced.'

675. ἀλαπαδνός, 'weak.'

676. Carpathos gets changed into Crapathos; cf. θράσος, θάρσος, κράτος, καρτερός. So in English, local dialects change curds into cruds, Birmingham into Brummagem.

681-759. There remains the district from the Maliac gulf to Mount Olympos. This, called by Homer Pelasgic Argos, corresponds broadly to what was afterwards known as Thessaly. It is a wide plain, drained by the Peneios (and its tributaries), which cuts its way, by the famous vale of Tempe, through the coast mountain-range. This range begins in Olympos, and runs out through Ossa and Pelion into the peninsula called Magnesia. The southern part of Thessaly is more hilly, and is known as Phthia, or Achaia Phthiotis. In this region, according to the belief of the Greeks, was the original Hellas (683), whence the name spread to the rest of Greece. Taking the places in their order, they are as follows:—

Alos and *Alope* (682), on north coast of Maliac gulf.

Trachis, near Thermopylae.

(695.) *Phylace*, near upper Enipeus, in Phthiotis.

Pyrasos, on Pagasaeon gulf.

Iton, more inland, near Mount Othrys.

Antron, opposite north end of Euboea.

Pteleon, north of Antron.

(711.) *Pherai*, near Lake Boibe, between Thessaly and Magnesia.

Glaphyrai and *Iolcos*, near head of Pagasaeon gulf.

(716.) *Methone*, *Thaumakie*, *Meliboia*, and *Olizon*, in Magnesian peninsula.

(729.) *Tricca*, *Ithome*, and *Oichalia*, under Mount Pindus in west of Thessaly.

(734.) *Ormenion*, in Magnesia, near head of Pagasaeon gulf.

Hyperia and *Asterion*, not known, but clearly in the same neighborhood.

Titanos is a mountain projecting into north-west end of the Pagasaeon gulf.

(738.) *Argissa*, on Peneios, about centre of Thessaly.

Gyrtone and *Orthe*, also on Peneios, nearer its mouth.

Elone and *Oloosson* are north of Peneios in the Perrhoebian country.

(748.) *Cyphos*, on border of Macedonia.

Enienes dwelt later on the Spercheios; but they must have been farther north at this time.

Dodona, the seat of the famous oracle, in Epirus. The Perrhoebians must have spread west of Thessaly.

Titaresios is described in the text, and the *Magnesians* we have already dealt with.

683. The Myrmidons were the special followers of Achilles.

686. ἐμνώ-οντο, (stem μνα-, 'to remember,') 'remembered war,' primitive phrase for 'to engage.' Resolved and assimilated ipf. from μνάομαι.

687. ὄστις . . . ἡγήσασατο. The mood is really deliberative. See *Language*, 13. ἐπὶ στίχας is used to mean 'in lines,' literally, 'over' or 'along lines.' ἡγέομαι governs dative, because it is strictly 'to lead the way for,' cf. A 71.

689. For genitive κούρης see A 68.

690. Lyrnessos, in Mysia (in Asia Minor), near the head of the Adramyttian gulf.

691. Thebe, see A 366. ἐξελετο, 'chose out' of the spoil. In A 162, 299, etc., he says, 'The sons of the Greeks gave her to him.' A 'choice gift' for the general was called ἐξάιρετον.

692. κάδ for κατά, A 593. ἐγχεσιμύρους. The second half of this word is of doubtful derivation: perhaps from root mar (cf. μαίρω, μαρμαίρω μάρμαρος), 'shine,' and so 'shining with the spear.' The meaning is: 'bold fighters.'

696. τέμενος (τεμ-, 'cut'), properly the sacred enclosure of a god; here the whole land of Pyrasos is called 'the holy land of Demeter.'

697. λεχε-ποίην (λέχ-ος, 'bed,' and ποία, 'grass'), lit. 'making its bed in the grass.'

699. ἔχεν κάτα (κατεῖχεν), 'held him;,' see v. 39.

700. ἀμφιδρυφής (δρυφ-, δρύπτω, 'tear'), 'with both cheeks torn' in sign of utter grief.

703. οὐδὲ μὲν οὐδὲ οἱ, 'nor indeed even they' (in Attic it would be οὐδὲ μὴν οὐδέ), so γε μὲν for γε μὴν, 'however;,' πόθειον, 'mourned,' 'longed for.'

707. ὀπλότερος, 'younger,' of doubtful origin; no positive. πρότερος, 'elder.'

709. [δέομαι, Epic by-form of δέομαι, probably originally δέφομαι.]

711. [παρά, Epic (locative) form of παρά.]

715. Alcestis, famous for the story of her death for Admetos. The story is best known in the beautiful drama of Euripides, cf. Brown-ing's translation in *Balaustion's Adventure*.

720. ἐμβέβασαν (2 pluperfect from -βαλνω), 'were on board.'

ἴφι (from ἰς = vis, 'strength'; for termination -φι, see vv. 363, 480), 'mightily.' Infinitive μάχεσθαι is consecutive, 'so as to.'

722. ἡγαθέη [Epic heightened form for ἀγαθός, cf. v. 77], 'good,' 'rich;' or (less likely) ἄγα (ἄγαν), 'very,' and θεῖος, 'divine,' so Liddell and Scott, following Buttman; cf. also Hom. Dict. sub voc.

723. 'Sick with an evil sore from the baneful watersnake.' δλοόφρων (δλ-, 'destroy,' φρον-, 'devise'), 'bent on slaying.' ὕδρος, for the later ὕδρα, 'hydra.' The genitive is of origin.

724. τάχα δὲ μνήσεσθαι ἔμελλον, because Philoctetes had the bow and arrows of his friend Heracles, without which it was fated Troy could not be taken. So (according to the later stories) he was fetched from Lemnos in the tenth year of the war. It is noticeable that the event which ἔμελλον seems to point to is not mentioned in the Iliad.

726. = 703.

729. κλωμακόεσσαν, 'craggy,' 'rocky.'

731. Ἀσκληπιοῦ. Observe the ι long for the metre.

732. ἰητήρ, 'a healer' (ἰάομαι).

741. For Peirithoos and the Centaurs, see note on A 268.

Peirithoos is also noted for his close friendship with Theseus, who helped him in his mad attempt to carry off Persephone from Hades. Theseus escaped, but Peirithoos remained in torture.

743. λαχνήεις, 'shaggy.' The 'shaggy beasts' were the Centaurs.

744. Αἰθίκεσσι, near Pindos.

751. ἔργα, 'tilled land,' 'fields,' cf. boum labores in Vergil.

752. [προίει, collateral form of ipf. of ἔημι, though the first person ἴουν is not found.]

753. No doubt the Titaresios discolors the Peneios; and this may have given rise to this imaginative way of putting it, that the Titaresios flows over the other without mixing.

755. 'For 'tis a branch of the water of Styx, the dreadful oath (of the gods),' because the gods swore by the Styx (δοτε μέγιστος ὄρκος δειντάτος τε πέλει μακάρεσσι θεοῖσι, O 38).

757. εἰνοσίφυλλον, cf. v. 632.

758. Observe the repetition of sound, Πρόθοος θοός.

761. ὄχα, 'far' the best. For deriv. cf. note on A 69.

764. ὄρνιθας ὤς. The *as* is long, because of the lost letter before *ῶς*. See *Language*, 17.

765. ὀ-τριχας οἰ-έτε-ας, 'of one hair, of one age' (the *ὀ-* being a relic of stem *sa*, 'with'). *οἰέτεας* = *ὀ-φέτεας*. *σταφύλη*, properly 'a bunch of grapes,' then, from similarity of shape, 'a plummet.' So here, literally: 'equal over their backs with a plummet.' But the word *σταφύλη* also means 'level,' so that the following translation may be given: 'even (true) to the level over their backs,' i.e. 'matched to a hair.'

766. Apollo served as herdsman to Admetos (Φηρητιάδης, v. 763), and so in Perea (Thessaly) he reared these mares.

767. φόβον Ἄρης, 'the rout of Ares (caused by Ares);' φόβος being 'flight' rather than 'fear' in Homer.

773. ῥήγγιν, 'beach' (*ῥήγ-*, 'break;'; cf. *ἀκτὴ*, from *ῥγ-νυμι*).

774. δίσκος, 'quoit;'; a round flat stone or iron, sometimes with a hole in the middle, through which passed a thong.' *αἰγανέη* (derivation doubtful), 'spear' for hunting.

776. λωτός, 'clover' (or something like it). It must be distinguished from the famous African lotus (cf. Lotus-Eaters), and from the Egyptian lotus or water-lily. *ἐλεό-θρεπτον*, 'reared in the swamps.' *σέλινον*, 'parsley' (or some low thick plant of that appearance).

777. The *ἄνακτες* are the minor chiefs under Achilles, who 'regret their leader and wander to and fro, and fight not.'

780. οἱ δ' are the other Greeks, now marshalled to the battle.

νέμοιτο, etc., 'as if the earth were to be devoured.' Opt. of simple conception, and an opt. with *ἄν* may be supplied as the conclusion of the condition implied, 'as would be the case,' *ὡς εἴη ἄν, εἰ νέμοιτο*. *νέμεσθαι* is 'to graze,' the passive of the verb in this sense.

781. Διῖ, with *ι* long before the lost letter of *ῶς*. Dat. of interest after *ὑπεσπενάχιζε* (H. 596, 597, G. 184, 3).

Typhoeus, according to Homer, was a monster buried under the earth in the country of the Arimoi (said to be in Cilicia), whom Zeus lashes with the lightning.

The myth is clearly a volcanic myth, and the name is from stem *θυ-*, 'to smoke,' *τυφώς* being actually 'a hurricane.' The fire-breathing monster is buried (volcano), and occasionally moves and rumbles uneasily (earthquake), and Zeus lashes 'the earth about him' with

lightning. Later stories made Typhoeus a fearful creature with a hundred heads and a fearful voice, and a terrible foe of the gods. Vergil (Aen. ix. 716) has 'Inarime' by mistake.

782. *δτε ἰμάσση*, 'when he lashes' (subjunctive indefinite without *ἄν*, see *Language*, 13). Notice the splendidly imaginative description of the storm and lightning.

785. *διέπρησσον πεδίλιο*. *πρήσσω* [Attic *πράσσω*], usually 'to work,' 'be active at,' 'accomplish;' here intransitive, 'sped across the plain.' For orig. meaning cf. Γ 14.

786. [*ώκέα*, Epic for *ώκελα*.]

791. *είσατο* (stem *είδ-*, 'look'), 'she likened herself.'

794. *δέγμενος*, cf. v. 137. *ναῦφιν*, here genitive, cf. v. 363 (H. 206 D, G. 61, Note 3). *ἀφορμηθεῖεν*, 'should start,' the *δποτε* having final force and being practically equivalent to 'until.'

795. *ἔισαμένη*, cf. v. 22. *προσέφη* must be read here, for *μετέφη* (which the mss. give) governs the dative and *μν* is accusative.

796. *ἄκριτοι*, lit. 'undistinguished,' 'indiscriminate;' translate 'idle.' It is attributive, and *φίλοι* predicate adj.

797. *ἐπ' εἰρήνης*, 'in time of peace;' a regular use of *ἐπί* with genitive. *ἀλυστος*, 'irresistible' (*λιάζομαι*, 'to bend').

800. *ψαμάθοισι* (referred by Curtius to the same stem with *ἄμμος*, Lat. *sabulum*, Engl. *sand*), 'sand.'

801. *πεδίλιο*, 'over the plain.' A genitive used to describe the sphere of movement. Perhaps the genitive in v. 785 is the same, though that may be due to *διά* (H. 590 a, G. 179, 2).

804. *πολυσπερής*, 'wide-spread' (*σπερ-* stem of *σπείρω*, 'sow;' cf. *spargo*, etc.). The sense is, 'Let each one command his own troops, set them in order, and lead them out;' so that they are drawn up by tribes or cities, and are thus enumerated.

808. *ἐπὶ τεύχεα*, 'to get their arms.'

810. *ὄρυμαγδός*, 'uproar.'

811. *πόλιος*. The last two syllables coalesce into one (synizesis), and so it is long. *κολ-ώνη*, 'mound.' (The notion of the stem *κολ-* is something 'standing up:' cf. *collis*, *culmen*, *columna*, *culmus*, etc.)

812. *περίδρομος ἔνθα καὶ ἔνθα*, 'clear on this side and on that.'

813. *Βατίεα* (*βάτος*, 'bramble'), 'Thicket-hill,' apparently being left uncared for, so that the thorns grew on it.

814. πολυσκάρθμοιο (σκαρ-, 'leap'), 'nimble.'

For notion of the different language of gods and men, cf. A 403.

816-843. THE TROJANS.—We have Τρῶες proper, who lived in Troy; Δαρδάνιοι, who lived in the district of Dardania, near the lower end of the Hellespont; inhabitants of Ζελεα, north-east of Ida range, near Propontis. The four places in νν. 828-9, which were in the north of the Troad, near Lampsacus, — Arisbe, Percote, Sestos, and Abydos, — are all on the Hellespont, near together (Sestos on north side); Practios, a river flowing into Hellespont above Abydos.

816. κορυθ-αίολος (κόρυς, 'helmet,' αἶολος, 'quick-moving,' 'glancing,' used of various things, snakes, armor, wasps, horse-hoofs, etc.), 'with glancing helm,' a constant or conventional epithet; cf. v. 408, and *Introduction*, ad fin.

818. μεμαότες ἐγγείησι, 'eager to ply their spears,' dative of instrument. μέμαα (from stem μα-, 'desire') has notion of 'pressing forward,' 'zealous,' 'keen.' The quantity of α varies according to convenience; we find μεμᾶότες and μεμᾶότες.

820. This is Aeneas, of whom Vergil's great poem treats.

821. κνήμος, properly 'leg,' 'limb,' as we say, 'spur' of a mountain.

824. νεύατον [Epic superlative from νεῖος = νέος], originally 'newest,' so 'latest' (cf. novissimus) or 'furthest,' as here. He is speaking of the northernmost end of Ida. (Observe ε short before Ζ.)

827. ᾧ καὶ . . . ἔδωκεν, an imaginative Epic way of saying that he was a great archer.

832. οὓς, possessive 'his;' for the original form, see A 307. The ε is lengthened before the digamma, much as it is before liquids.

(For ξα-σκ-ε, see A 490).

833. φθισήνωρ, 'man-slaying,' constant epithet of combat (πόλεμος).

836. Sestos and Abydos, well known from the famous story of Hero and Leander.

838. Ἄρισβηθεν = ἐξ Ἄρισβης.

839. The Selleis was a little river from the hills to the Hellespont.

840. Πελασγῶν. Who and what the Pelasgians really were is one of the vexed questions of scholars and antiquaries, into which

this is not the place to enter. The Greeks regarded them as an old race, once widely spread, of which, in historical times, only scattered remnants were left, as in places in Asia, in Lemnos, and Imbros, etc. Thucydides, iv. 109, speaks of them in Acte, a promontory of Chalcidice, and says they came from Tuscany, and at one time inhabited Lemnos and Athens. Herodotus, i. 57, says their language was 'barbarian,' i.e. not Greek. ἐγγεσι-μῶρων, cf. v. 692.

841. **ναιετάσκειν**, cf. v. 539.

844-877. THE ALLIES. — *Thracians* (844); *Ciconians* (846), on the coast of Thrace, west of Hebros; *Paeonians* (848), far away in the hills of Macedonia, on the upper Axios (849), which flows into the Thermaic gulf; *Paphlagonians* (851), on the Euxine. [The *Parthenios* (854) is a river dividing Paphlagonia from Bithynia, and the places mentioned in 853-5 all lie not far from each other on the coast.] *Halizonians* (856), unknown, probably farther east; *Mysians* (858) and *Phrygians* (862), in the north-west of Asia Minor; *Maeonians* (863), on the upper Hermus in Lydia, and the *Carians* (867) and *Lycians*, on the south and south-west coast.

845. **ἀγά-ρροος** ('very' flowing), 'swift.' ἐέργει, 'keeps,' 'contains.' ἐ- added at beginning, as in other words originally beginning with *F*, cf. ἔσας, ἐέικοσι, ἐέλωρ.

848. **ἀγκυλότοξος** (ἀγκ-, 'bend,' τόξον, 'bow').

850. **-κιδναμαι**, 'to spread' (stem σκεδ-, 'scatter,' σ lost, as so often before consonant).

851. **Πυλαιμένεος λάσιον κῆρ**. A strange expression, lit. 'the shaggy heart of Pylaemenes,' i.e. the rough-hearted, strong-hearted Pylaemenes. For 'shaggy,' see A 189. Such expressions as 'the might of men,' A 387, 'the strength of Heracles,' E 638, are common in the primitive poetry for 'the mighty men,' 'the strong Heracles.'

852. These Ἐνετοί later settled on the north of the Adriatic, and became the Veneti (Venice). Their country produced 'wild-mules,' it seems (ἡμί-ονος, 'half-ass,' being the Greek for a 'mule').

858. **οἰωνιστής** (οἰωνός, 'bird'), 'augur.'

859. **ἐρύσσατο**. ἐρύομαι, 'to draw to one's self,' so 'to protect;' then by a natural transition, 'to guard against,' 'ward off.'

Compare 'Sed non augurio potuit depellere pestem, Verg. *Aen.* ix. 328.

861. **κεφαίῳ** (derivation uncertain, cf. Hom. *Diet.*), 'to destroy.'

862. Ἄσκανίης, lake (and city) in Bithynia, not far from Propontis. The son of Aeneas in Vergil is hence called Ascanius.

866. Τρώλω, a high mountain near the Hermus.

867. Observe that ἡγέομαι means both 'to lead the way for' (with dative), and 'to be leader of' (with genitive), the latter construction being like ἀρχεῖν, cf. v. 687. βαρβαροφώνων, 'of rude speech.' Homer simply means that the Carian tongue was more outlandish and rough than others; not to distinguish the Carians as non-Greeks from the other Asiatic tribes on the Trojan side.

868. ἀκρίτόφυλλος, 'of countless (lit. not to be distinguished) leaves.'

869. Μαίανδρος, the Carian river; whence the English word 'to meander.'

872. ὅς, 'he,' Nastes, as the sense requires; this shows the relative word in its original demonstrative use, and also shows how easy was the change to the true relative, cf. *Language*, 11. Our English relative 'that' is still used both relatively and demonstratively.

ἡὔτε κούρη. Observe the true Greek contempt for finery in war, as effeminate, a feeling which the Persian wars brought into great prominence.

873. ἐπήρκεσε, its original sense (αρκ- = Latin arc-), 'ward off.'

875. ἐκόμισσε, 'carried off.'

877. Ξάνθου, one of the famous rivers of the Troad.

THE ILIAD, BOOK III.



1. This verse refers back to B 476, 815. *ἐκαστοι* means the 'separate divisions' in which, according to Nestor's counsel, Agamemnon had directed that the host should be marshalled. [*ἡγεμόνεσσιν*, Attic *ἡγεμόσι*.]

2. *κλαγγή* means the inarticulate sound, the 'roar' or 'din' of the advancing hosts, above which, at times, rose the *ἐνοπή* (*ἐνέπω*, cf. B 80, 484) or 'battle-cry.' *ὡς* has accent because it follows the word which it would naturally precede (H. 104, a, G. 29, Note).

3. *ἢ ὅτε περ* = *ὥσπερ*. This clause does not prepare the way for any thing which follows, but explains *ἄρνηθες ὡς*. *οὐρανόθι πρό*, 'in and in front of the sky,' i.e. apparently just below the vault of the sky.

4. *οὖν*, 'once for all.' *φύγον*, gnomic aor. (H. 707, G. 205, 2). *ἀθέσφατον*, 'unending.'

5. The subj. of *πέτονται* is really *αἷ γε* (l. 4); *ταί γε*, demonstrative, repeats this subject. *ἐπὶ ῥοάων*, *ἐπὶ* is rarely used with gen. of place whither (H. 641 ad fin.). For Okeanos, vid. Hom. Dict. sub voc.

6. The Pygmies, men of the height of a *πυγμή* (the distance from the elbow to the knuckle-joints of the hand), were fabled to dwell in the south of the world, in India and Egypt. Their land was yearly invaded by the cranes, with whom they waged desperate but ineffectual warfare. For an interesting discussion of the origin of the myth, vid. L. von Sybel, *Mythologie der Ilias* (pp. 7-12), Marburg, 1877. *φόνον καὶ κῆρα*, cf. B 352.

7. *ἠέριαι*, 'at early morn'

8. *οἱ δ'*, the antithesis to *Τρῶες μὲν* (l. 2). *μένεα πνελοντες*, cf. note, B 536.

9. *μεμαῶτες*, cf. note, A 590. *ἀλλήλοισι*, for dat. cf. H. 597, 1, G. 184, 3, Note 3.

10. εὐτ' = ὡς, here adv. of comparison, 'as.' κορυφῆσι, local dat. (H. 612, G. 190). κατέχευεν, cf. φύγον (l. 4). What would be the corresponding Attic form?

11. ἀμείνω, 'better' because in a fog the flock is not folded, as it would be at night.

12. τόσσον and following ὄσον, both depend upon ἐπί. τ' (τε) really belongs to τόσσον, and following τε to ὄσον. Neither has perceptible weight in translation.

13. τῶν, good example of article with strong demonstr. force = αὐτῶν. [ποσσί, Attic form?] κονισάλος ἀελλῆς, 'thick dust-whirl;' for etymologies of both words, vid. Hom. Dict. sub voce.

14. διέπρησσον, πρήσσω (Attic πράττω) is from same root as περάω, πέρασ, so that the meaning here, 'pass over,' is original rather than secondary, cf. B 785.

15. ἐπ' ἀλλήλοισιν ἰόντες, 'as they advanced against each other.' πεδίω, gen. may be explained by διά in composition (H. 583, G. 177), or as gen. of place (H. 590, G. 179, 2).

16. προμάχιζεν, 'played the combatant in the fore-front of battle.' θεοειδῆς (cf. ἀμύμων), in external appearance alone.

17. παρδαλήν (sc. δορά) 'leopard-skin.' τόξα, cf. A 45, plural, because the bow consisted of three pieces.

18. αὐτάρ, not strongly adversative here, rather continuative = δέ. δοῦρε δύω, one in each hand. κεκορυθμένα χαλκῶ, lit. 'helmeted with bronze,' = 'with point of bronze.'

19. προκαλίζετο, 'was challenging,' more by his mien than by words.

20. δ' ὡς οὖν, 'and so when.'

21. ἀρητίφιλος, esp. common epithet of Menelaos in this book; not so elsewhere. For formation of compound, cf. H. 473, b, ad fin. προπάραιθεν ὀμίλου = πρὸ ὀμίλου.

22. μακρὰ βιβῶντα (μακρὰ cogn. acc. with βιβῶντα) explains ἐρχόμενον.

23. ὡς τε . . . ἐχάρη (gnomic aor.) does not close the period begun with ὡς ἐνόησεν (l. 21), but rather forms a second protasis (in the form of a comparison) to ἐχάρη (l. 27), which is the conclusion of the whole sentence. κύρσας ἐπί = ἐπιτυχῶν.

25. γάρ, the greediness with which he devours shows his hunger. εἴ τερ ἄν, cf. B 597.

27. **θεοειδέα**, synzesis.
28. **ὀφθαλμοῖσι**, Homer has also, frequently, *ἐν ὀφθαλμοῖσι*, cf. *Od.* θ 459.
29. [**ἄλτο**, this 2 aor. (cf. A 532) shows smooth breathing, though the stem of verb is ἀλ- (H. 408 D. 33)]. He sprang to the ground, 'or Paris was on foot. *ὀχέων*, for derivation of this word (only used in pl.), vid. Hom. Dict. sub voc.
33. What slight force *τε* has goes to *τις*, 'any one whatever.' *παλινορροσος ἀπέστη*, Vergil, imitating this simile *Aen.* ii. vv. 379-381 has *trepidus refugit*, 'recoiling steps away,' = 'gives place in terror;' the aorist is gnomic.
34. **ὑπό** is adv., 'seizes his limbs below,' i.e. 'his knees tremble under him.'
35. **παρείας** is acc. in partitive apposition with *μυ* (H. 500, b). Notice how often the enclitic *τε* is repeated and how this repetition, which is called polysyndeton, adds vividness to the description.
37. **δέσας**. It is now established, by an inscription, that the stem of this word is **δφι**, cf. note on A 33.
38. **αισχροῖς** is active in meaning, 'injurious.'
39. **Δύσπαρι**, cf. Hom. Dict. sub voc. *εἶδος ἄριστε*, 'a hero in beauty (alone).'
40. **ἄγονος**, Hom. Dict. 'unborn;' yet there are cases where the word is used in act. signif. 'without offspring,' and this signif. would make the imprecation a more terrible one. Yet Paris, acc. to *Od.* δ 12, had no children.
41. **καί κε τὸ βουλοίμην**. 'I could wish even this.' The scholar should clearly recognize this optative as potential, and not be led by the signification of the verb *βούλομαι* to think the opt. one of desire. *καί κε κέρδιον ἦεν*, sc., as protasis, *εἰ ἀπώλεο*.
42. Sc., as subj. of *εἶμεναι*, *σέ. ἄλλων*, gen. seems to be the equivalent of a dat. of disadvantage. Cf., for the sense, Lat. *ceteris in visum*.
43. **κάρη κομόωντες**, cf. B 11, 323. The Achaians let their hair grow long; Asiatics and slaves shaved their heads.
44. **φάντες**, ptc. represents an ipf. tense, and should be translated 'who said (i.e. thought).' *ἄριστῆα* is subj. of *εἶναι*, 'that it was a hero who was combatant.'

45. $\xi\pi'$ = $\xi\pi\epsilon\sigma\iota$, and hence has accent, cf. A 515. $\phi\rho\epsilon\sigma\iota$ is local dat. $\beta\iota\eta$, 'might' for attack; $\acute{\alpha}\lambda\kappa\acute{\eta}$, 'strength' for defence.

46. $\eta\ \tau\omicron\iota\delta\omicron\sigma\delta\epsilon\ \acute{\epsilon}\omega\nu$; 'Did you, though such a coward?'

47. $\acute{\alpha}\gamma\epsilon\lambda\rho\alpha\varsigma$ is subordinated to $\acute{\epsilon}\pi\iota\pi\lambda\acute{\omega}\sigma\alpha\varsigma$, which it precedes in time, 'having sailed upon the sea, after having collected,' etc.

49. $\acute{\alpha}\pi\lambda\eta\varsigma$, cf. A 270, of uncertain derivation. The meaning is probably 'remote.' $\acute{\alpha}\nu\delta\rho\acute{\omega}\nu\ \acute{\alpha}\iota\chi\mu\eta\tau\acute{\alpha}\omega\nu$, pl. for sing., the reference being to Agamemnon.

50. Notice the alliteration in this line. $\delta\acute{\eta}\mu\omega$, 'nation.'

51. $\chi\acute{\alpha}\rho\mu\alpha$ and $\kappa\alpha\tau\eta\phi\acute{\epsilon}\lambda\eta\nu$ are best taken in apposition with the foregoing sentence, the most important word of which is $\acute{\alpha}\nu\acute{\eta}\gamma\epsilon\varsigma$. $\kappa\alpha\tau\eta\phi\acute{\epsilon}\lambda\eta\nu$, notice, in Hom. Dict., the derivation suggested.

52. $\omicron\upsilon\kappa\ \acute{\alpha}\nu\ \delta\acute{\eta}\ \mu\acute{\epsilon}\lambda\epsilon\iota\alpha\varsigma$; 'Could you not withstand?' = 'Withstand then!' A protasis and apodosis may be put into the form of two direct interrogative sentences. This interrogative form of the protasis is especially frequent in the German language.

54. $\omicron\upsilon\kappa\ \acute{\alpha}\nu\ \chi\rho\alpha\iota\sigma\mu\eta$, the opt. would have been regular to correspond with $\gamma\upsilon\lambda\eta\varsigma$, cf. *Language*, 13, (2). $\tau\acute{\alpha}\ \delta\acute{\omega}\rho\alpha$ = *ista dona*, so $\acute{\eta}\tau\epsilon\ \kappa\acute{\omicron}\mu\eta\ \tau\acute{\omicron}\ \tau\epsilon\ \acute{\epsilon}\iota\delta\omicron\varsigma$, in follg. verse.

55. $\mu\iota\gamma\acute{\epsilon}\lambda\eta\varsigma$, cf. *Language*, 12, (1), *b*, note.

56. $\acute{\eta}$, 'surely.' The protasis of this apodosis is easily supplied from preceding sentence, — $\epsilon\iota\ \mu\acute{\eta}\ \delta\epsilon\iota\delta\acute{\eta}\mu\omicron\nu\epsilon\varsigma\ \acute{\eta}\sigma\alpha\nu$, cf. B 242.

59. "Ἐκτορ, $\acute{\epsilon}\pi\acute{\epsilon}\iota$. . . $\acute{\epsilon}\nu\acute{\epsilon}\lambda\kappa\epsilon\sigma\alpha\varsigma$, the sense is completed at v. 64, $\mu\acute{\eta}\ \pi\rho\acute{\omicron}\phi\epsilon\rho\epsilon$.

60. $\acute{\alpha}\tau\epsilon\iota\rho\acute{\eta}\varsigma$, predicate of $\kappa\rho\alpha\delta\iota\eta$.

61. From the ntr. meaning of $\acute{\epsilon}\iota\sigma\iota$, 'goes,' the transition is easy to 'is driven,' with which $\acute{\upsilon}\pi\acute{\omicron}$ with gen. of agent is in place.

62. In prose $\acute{\alpha}\nu$ would be required with $\acute{\epsilon}\kappa\tau\acute{\alpha}\mu\eta\nu\eta\sigma\iota$ (H. 757, G. 233), *Language*, 13, (6). Sc., as subj. of $\delta\phi\acute{\epsilon}\lambda\lambda\epsilon\iota$, $\pi\acute{\epsilon}\lambda\epsilon\kappa\upsilon\varsigma$.

63. $\acute{\alpha}\tau\acute{\alpha}\rho\beta\eta\tau\omicron\varsigma$ is attributive.

64. $\pi\rho\acute{\omicron}\phi\epsilon\rho\epsilon$, 'bring before' as a reproach, 'reproach with.' $\chi\rho\upsilon\sigma\acute{\epsilon}\eta\varsigma$ = 'resplendent.' Her temples, more than those of the other deities, shone with splendid gifts.

66. $\acute{\alpha}\upsilon\tau\acute{\omicron}\iota$, i.e. without request of the receiver, who is hence not responsible for them. $\acute{\epsilon}\kappa\acute{\omega}\nu$, 'by his own will,' 'of himself.'

68. $\kappa\acute{\alpha}\theta\iota\sigma\omicron\nu$, 'bid sit down.'

70. ἀμφί. Two parties fight for the possession of an object which is thought of as lying between. Thus is explained the transition from the meaning 'around,' 'on both sides of,' to 'for,' 'in behalf of.' κτήμασι, for Paris had carried off treasure, as well as Helen, from Menelaos.

71. κρείσσων γένηται, 'shall have proved himself the stronger,' amplifies the meaning of νικήση.

72. εὖ πάντα, 'all without exception.'

73. οἱ δ' ἄλλοι, 'but do you, the others.' ταμόντες, joined, by zeugma, with two objects, though more appropriate with the second. Translate: 'Having concluded friendship, and having ratified (by slaughter of victims, τάμνω) abiding oaths.'

74. ναίετε, opt. of wish, standing between two ἰμνν. τοὶ δέ, 'but let them' (the Achaians).

75. Ἄργος = Peloponnesus, cf. A 30. Ἀχαιίδα = Northern Greece.

76. ἀκούσας, the ptc. assigns the cause of ἐχάρη, cf. A 474.

77. μέσσον, freq. used as ntr. subst. ἀνέεργε, 'was forcing back' [Attic form, ἀνείργε].

78. μέσσου may be taken as adj., 'grasping a spear at the middle,' i.e. holding it horizontally, and using the shaft as the means of forcing back the Trojans. ἰδρύνθησαν would naturally mean 'took their seats,' were it not that this is expressly related, v. 326. Translate: 'were brought to order.'

79, 80. τῷ (= Ἐκτορι) is dat. after ἐπί in comp. Translate (vv. 79, 80): 'But the long-haired Achaians were bending their bows at him, nor were they only (τε) aiming arrows, but were also (τε) striving to hit him with stones.' By a kind of zeugma, ἐπετοξάζοντο includes the actions described more accurately by τιτυσκόμενοι and ἔβαλλον. Had the construction been perfectly regular, we might have had τιτυσκόμενοι and βάλλοντες. [λάεσι, Attic form would be λάεσι.]

81. μακρόν, strictly 'over a long distance.'

82. Agamemnon quickly comprehends Hector's purpose, and, in alarm lest injury should be done him, cries: 'Hold (restrain yourselves), Argives; throw no more, Achaians.'

83. στεῦται, cf. B 597, and Hom. Dict. κορυθαίολος, cf. B 816.

84. ἀνῶ τε γέγοντο, cf. note on B 323, 'became silent,' in expectation of words from Hector.

85. ἔσσυμένως is adv. formed from pf. ptc. of *σεύω*, 'quickly.'

86. *μεν* is gen. of source (H. 582, G. 171, 2, Note 1, and 176, 1).

87. *μῦθον*, lit. 'word,' here = 'proposal.'

88. *Τρῶας καὶ Ἀχαιοὺς* are in partitive apposition with *ἄλλους*.

90. *αὐτόν*, as referring to the same person as subj. of *κέλεται*, might have been in nom., but, being coupled with *Μενέλαον* by *καί*, follows this word in case.

94. *φιλότητα* and *ῥοκία* are accusatives of effect (H. 546, G. 159, Note 3). Translate (freely): 'Let us, the rest, conclude a league of friendship and ratify a firm treaty,' cf. v. 73.

95. This verse, which occurs fifteen times in Hom., is thus imitated by Verg., *Aen.* xi. 120, *Dixerat Aeneas, illi obstupuerent silentes.*

98. *ἔμόν* is emphatic by its position. *διακρινθήμεναι*, aor. infin., denotes the single act, at its commencement, 'are parting.'

99. *Ἀργείους καὶ Τρῶας* is a strong way of saying *ἡμᾶς καὶ ὑμᾶς*. *πέποσθε* is 2 pl. pf. from *πάσχω*, without connecting vowel [*πεπόνθατε, πέπονθε, πέποσθε*].

100. 'On account of my strife (with the Trojans) and the beginning (of that strife) made by Alexander,' cf. verse 87, *τοῦ εἵνεκα νέϊκος ὄρωρεν*.

101. *θάνατος καὶ μοῖρα*, Epic fulness of expression for which many parallels can be given, cf. v. 6, *φόνον καὶ κῆρα*. For *μοῖρᾶ*, cf. H. 130, Exc. c. 3.

102. *τεθναίη*, 'may he lie dead' (H. 409, 4). *διακρινθεῖτε*, the opt. expresses the wish more vividly than would the imv. *διακρινθητε*.

103. *ἄρν'* = *ἄρνε*, for which afterwards (v. 117) *ἄρνας* is found. *οἴσετε* and *ἄξετε* (v. 105) are aor. imvv. formed from fut. stem.

104. *γῆ τε καὶ ἡλίω*, the black ewe-lamb was sacred to the Earth. *οἴσομεν* is fut.

105. Cf. *βίην Πριάμοιο* with Vergil's (*Aen.* iv. 133) *odora canum vis*. *ῥοκία τάμνη*, 'conclude the treaty.' It is Agamemnon who actually slays the victims, cf. vv. 273, 292.

106. *αὐτός*, 'in person,' refers back to *βίην Πριάμοιο*, as if it were *κρατερὸν Πριάμον*. With pl. *παῖδες* (= *Πάρις*), cf. *αἰχμητῶν* (= *Ἀγαμέμνων*) in v. 49.

108. *δ'* introduces the second reason for bringing Priam. Besides

the arrogance and faithlessness of Paris, 'young men's minds are flighty.'

109. As antecedent of *οἷς* (in Attic *οἷς ἄν*, cf. *Language*, 13, (6)), sc. *τούτοις* (Homeric *τοῖς*) as dat. of advantage with *λεύσσει*.

110. *μετ' ἀμφοτέροισιν*, 'among them both' = 'on both sides.' *μετά* (cf. v. 85) hardly differs in force from *έν*.

112. *παύσασθαι*, varia lectio *παύσεσθαι*, refers to single event; cf. v. 28. *τίσεσθαι*, v. l. *τίσασθαι*. For gen. (of separation), H. 580, G. 174.

113. *ἔρυσαν*, *έρύκω* is properly 'hold,' 'detain.' Here the word is joined with prepositional phrase implying motion. Translate: 'drove into rows and held them there.' *έκ* (*έξ ἵππων*) *έβαν*, 'descended from their chariots; ' *ἵπποι* = *άρμα* in Hom., cf. Hom. Dict. sub voc. *ἵππος*.

115. *πλήσιον ἀλλήλων*, 'near each other,' i.e. one suit of armor lay near another. *ἀμφις*, 'on both sides,' i.e. between the suits of armor as they lay on the ground.

117. Notice that the use of the conjunctions *τε—τε* is rare in prose [Attic *τε—καί*].

118. *Ταλθύβιος* was Agamemnon's herald, and has been before mentioned, A 320.

120. *οἰσέμεναι* is Epic aor., cf. v. 103. *οὐκ ἀπλήθησε* (litotes) takes the dat. like simple *πείθεσθαι*. Translate: 'And he, I assure you, did not fail to obey divine Agamemnon.'

121. *αὐθ'* = *αὐτε*. Iris is usually represented as conveying the messages of the gods (cf. B 786), but here she appears to act on her own impulse and brings Helen, who is the occasion and the prize of the impending combat, before our eyes.

124. *Λαοδίκην*, the dat. would be regular, in apposition with *γαλόω* (v. 122), but the influence of the nearer *είχε* prevails over that of the more remote *είδομένην*.

126. *δίπλακα*, a mantle so large that, like a shawl, it was 'doubled' before being thrown upon the shoulders. [*πολέας*, Attic *πολλούς*, *άέθλους*, Attic *άθλους*.]

128. The special emphasis upon *έθεν* [Attic *οὐ*] prevents its becoming enclitic.

130. [*νύμφα* for *νύμφη*]. The word *νύμφη* (cf. Lat. *nubo*, *nympha*), prop. 'bride,' is also used of a married woman still young.

132. οἷ has for its antecedent οἱ in v. 134. ἐπ' ἀλλήλοισι φέρον, 'were bringing war against one another;' prep. and verb are separated by tmesis.

134. [ἔαται, Attic ἤνται]. ἔαται σιγῇ = 'remain quiet,' cf. v. 78.

135. ἀσπίσι κεκλιμένοι, the ἀσπίς, as it rested upon the ground, came up to the breast of the warrior. παρά, adv., 'hard by.' The verse gives a picture of the Homeric warrior as he stands at rest.

138. τῷ δέ κε νικήσαντι = ὅς δέ κε νικήσῃ, i.e. κε belongs to the ptc. κεκλήσῃ, fut. pf. from καλέω, would regularly, in Hom., remain uncontracted (κεκλήσεαι), yet for other examples of contraction, cf. *Language*, 8, b. καλείσθαι, in Hom., has regularly the sense of 'be called,' hence 'be,' cf. A 293, B 260.

140. ἀνδρὸς προτέριοιο, Helen is regarded as no longer the wife of Menelaos. ἄστεος, Sparta; τοκῶν, Tyndareus and Leda, who are thought of as still living, yet Helen is called Διὸς ἐκγεγαυῖα in v. 199.

141. ὀθόνησι, the 'veil' worn by women and maidens when they went out of the house or into the presence of men, is also called κρήδεμνον and καλύπτρη. Vid. sub voc. in Hom. Dict.

142. ἐκ θαλάμοιο. For the θάλαμος, which was in the rear of the house, vid. sub voc. in Hom. Dict.

144. This is the only passage in the Iliad where the names of the attendants of a noble lady are mentioned. Pittheus was a son of Peleus, and King of Troizēn. His daughter Aethra became mother of Theseus by Aegeus. Later Aethra lived at Athens, and was put in charge of Helen when she was carried off by Theseus. But Kastor and Polydeukes rescued their sister, and with her brought Aethra as her slave to Sparta, and thence she seems to have accompanied her to Troy. Of Klymene, nothing more is to be said than that she also came from Sparta.

145. Σκαίαι πύλαι, the only gates which are mentioned by name in Homer, vid. sub voc. in Hom. Dict.

146. οἱ δ' ἀμφὶ Πρίαμον, 'but Priam and his attendants.' The names that follow are mentioned on the same footing with those included in the phrase οἱ ἀμφὶ Πρίαμον, and might have been expected to be in the nom. case.

149. [ἔιατο, Attic ἤντο]. δημογέροντες, in apposition with the

subject of *εἶπτο*, 'as elders of the people,' i.e. in their function as elders they occupied this prominent place.

We see here what Helen's beauty was in its *effect*. As she simply approaches the tower, it so impresses these old men that they declare that they cannot 'blame Trojans and Greeks that they have endured woes a long time, for (to gain possession of) such a woman !'

150. *πολέμοιο*, 'from combat,' as always in Hom., not 'from war.'

151. The comparison of the cheery gossip and soft tones of the old men of Troy to the chirping of grasshoppers is not meant in a contemptuous spirit, for the ancients considered this chirping an especially pleasant sound.

152. *λειριόεσσαν*, properly 'lily-white,' when the epithet is transferred from things seen to things heard, comes to mean 'delicate,' 'tender.' [*λείσι*, Attic *ἰάσι*].

153. *τοῖοι*, for construction, cf. *δημογέροντες* (v. 149).

155. *ἦκα*, the admiration the deeper because expressed in 'hushed' tones.

158. *αἰνῶς ἕοικεν*, somewhat as we say 'fearfully like.' Notice the force of *εἰς* in *εἰς ὤπα*, as one looks 'upon (into) her face.'

159. *καὶ ὦς*, 'even thus,' 'despite that.' In this phrase and after *οἰδ(έ)*, the adverb is sometimes printed with the acute, sometimes with the circumflex, accent (H. 250 D).

160. *ὀπίσσω*, 'for time to come.'

161. *φωνῆ* = *φωνήσας*.

162. *ἕξω πάροιθεν ἐμείο*, 'sit down before me.'

163. [*ἕδη*, Attic *ἕδης*.] The word *τέ* may be repeated more than once, as here, cf. vv. 33-35.

164. *μοι*, 'in my eyes' (H. 601, G. 184, 3, Note 5).

166. *ὥς . . . ἐξονομήνης*, 'so that you may call by name,' is a second final clause dependent, like *ἄφρα ἕδη* (v. 163), upon *ἕξεν*.

167. *ἴσθις*, is predicate. Notice that *ἴδε* is the pron. constantly used in the question, and *οὗτος* in the answer. Thus the distinction is observed, that *ἴδε* refers to something of which the description is to follow, *οὗτος* to something already known.

168. *κεφαλῆ*, the dat., in this passage and in v. 193, may be taken as measure of difference, but, if it is considered dat. of respect, the

same explanation applies to these two instances and to *ᾠμοισιν* and *στέρνοισιν* (v. 194).

170. *γεραρόν*, 'stately.' *βασιλῆι* = pred. appositive.

172. Helen's answer is suggested by the beginning of Priam's address to her (v. 162 et sqq.). *αἰδοῖός τε . . . δεινός τε* = 'object of reverence and dread,' the first because of his kindness to Helen, the second because of her sense of guilt. For orig. forms of *έκυρέ* and *δεινός* with *F*, which explain the metrical structure of the verse, vid. Hom. Dict. sub *ν ο c c*.

173. By *κακός θάνατος*, is meant 'suicide.'

174. *γνωτούς* (cf. for form Lat. *notos*) = 'brothers.'

175. *παῖδα*. Helen's only child was Hermione (by Menelaos). *δηλικίην*, abstract noun, used for concrete = *δηλίκας*, 'companions.'

176. *τό* = *διὰ τοῦτο* · *τάγ'*, i.e. my wished-for death.

179. This was the favorite verse of Alexander the Great. *ἀμφοτέρον* is in apposition with the following clause, *βασιλεὺς . . . ἀλχημητής* (H. 501).

180. *αὐτ(ε)*, 'besides.' *εἴ ποτ' ἔην γε*, 'if it was really he!'

183. *ἦ ῥά νυ*, 'surely as I now see.'

184. *ἤδη καί*, 'already once.' *Φρυγίην*. The so-called 'Greater Phrygia,' an independent kingdom, lying to the east of the Troad. The Amazons (v. 189) lived yet farther east, on the banks of the Thermōdon.

187. *ἔστρατόωντο*, 'were encamped.' The Sangarios, next to the Halys (farther east and also emptying into the Pontos Euxeinos), was the largest river in Asia Minor.

189. An allusion to the war of the Amazons with the Phrygians, in which Priam brought aid to the latter, may be found in B 814.

191. *δεύτερον* belongs with *ἔρέεωε*.

192. As *τόνδε* is expressed, by prolepsis, in the main sentence, we should not expect *δδε* in the dependent clause.

194. *ἰδέ* = *ἦ δέ* = *καί*.

195. *οἱ*, for explanation of dative (H. 597, G. 184, 3, Note 4).

197. *ἔϊσκω* is probably for *εἶκ-σκ-ω* (*εἶκελος*, *ἴκελος*).

200. *αὐ*, 'in turn,' in contrast with Agamemnon (v. 178).

201. *κραναῆς περ* *εἰούσης*, *περ* shows here its proper intensive

force, 'very,' cf. A 352. The idea of concession lies wholly in the ptc.

203. **ἀντίον ἦυδα** takes the acc. (τήν), like the compound verb **προσέφη**.

205. **ἦδη καί**, cf. v. 184. **δεῦρο ποτ' ἤλυθε**. After the arrival of the Greeks before Troy, but before the actual declaration of hostilities, an effort was made to bring about a peaceful settlement of difficulties through an embassy, of which Odysseus was the head.

206. **ἀγγελίης** is probably best taken as a nom. masc. in apposition with Ὀδυσσεύς. Translate: 'as a messenger.'

207. **φίλησα** means a little less than **ἐξείνισσα**, which is to discharge all the duties of **ξένος**. **φίλησα**, 'entertained.'

208. [**ἔδάην** is in form a 2 aor. pass., though act. in meaning.]

209. [**ἀγρομένοισιν**, syncopated 2 aor. midd. ptc. from **ἀγείρω**.]

210. **στάντων**, 'as they stood up (to speak),' ptc. may be taken as gen. absol., sc. **αὐτῶν**.

211. **ἄμφω δ' ἔζομένω, κ.τ.λ.**, 'and both as they sat (were stately), (but) Odysseus was more stately.'

213. **ἐπιτροχάδην**, 'with impetuous haste.'

214, 215. Translate: 'Few words, but very clearly (with emphasis and decision), since he was not of many words nor apt to miss the point, though he was the younger.' The reason for his speaking few words (**παῦρα**) was twofold: 1st, he was not fluent (**πολύμυθος**); 2d, he spoke to the point.

215. **γένει**, used only here in the sense of **γενεῆ** = **natu**.

216. **ἀναίξειεν**, for mood, H. 760, c, G. 233.

217. For iterative forms **στάσκειν**, **ἰδεσκειν**, and **ἔχεσκειν** (v. 219), vid. sketch of Dialect in Hom. Dict. p. xviii. **κατὰ χθονὸς ὄμματα πῆξας** describes more minutely **ὑπαι δὲ ἰδεσκε**.

218. Odysseus used no gesture in speaking. **ἐνώμα** from **νωμάω**.

220. 'You would have taken him for a surly fellow, and for simply a blockhead.'

221. [**εἶη**, varia lectio **λει**, 2 aor. opt. from **ἴησι**], cf. v. 216. **ἀλλ' ὅτε δῆ**, cf. vv. 209, 212, 216.

222. **ἔπεᾶ νιφάδεσσι**, the lengthened **a** before **νιφ.** is the evidence of a lost initial consonant, vid. Hom. Dict. sub voc. **νιφάς**.

224. ὄδε modifies ἀγασσάμεθ', 'did we so wonder.'

226. τίς τ' ἄρ', cf. A 8, B 761.

227. κεφαλῆν, H. 549, a, G. 160, 1.

228. πανύπεπλος, for twofold explanation of signif. vid. Hom. Dict. sub voc. ἀμείβετο takes the acc. of the person, with or without a dat. (μύθῳ, μύθοισι, ἐπέεσσι).

229. Ἄλας, Ajax the son of Telamon, the brother of Teukros, from the island of Salamis.

230 et sqq. Helen's eyes fall on Idomeneus, and, though Priam had not inquired his name, she goes on to speak of him and of how Menelaos had entertained him as he came from Crete in the 'happy days of old.' In a similar way, as her eyes ran over the host, she is reminded of her own brothers (vv. 234-244) who have died without her knowledge in Sparta.

The translation of vv. 234-244 by Dr. Hawtrey, a former Head-Master of Eton College, may here be given as one of the very best specimens of English hexameter version. Cf. Matthew Arnold, *On Translating Homer*, Lecture iii.

“Clearly the rest I behold of the dark-ey'd sons of Achaia ;
Known to me well are the faces of all ; their names I remember.
Two, two only remain, whom I see not among the commanders,
Kastor fleet in the car — Polydeukes brave with the cestus —
Own dear brethren of mine — one parent loved us as infants.
Are they not here in the host, from the shores of loved Lacedaemon,
Or, tho' they came with the rest in ships that bound thro' the waters,
Dare they not enter the fight or stand in the council of Heroes,
All for fear of the shame and the taunts my crime has awaken'd ?

So said she ; — they long since in Earth's soft arms were reposing,
There, in their own land, their Fäther-land, Lacedaemon.”

231. ἡγερέθονται, cf. v. 108, B 304.

235. γνóιν, for opt. (H. 722, G. 226, 2). καί τ', 'and also.'

238. τῷ μοι μία γέινατο μήτηρ, μία μήτηρ = ἡ αὐτῆ μήτηρ. The literal translation would be, 'the same mother brought them forth with me' = 'the same mother brought them forth who also brought me forth.'

242. δειδιότες, εἰ lengthened from the simple ε of the redupl. to produce the same effect which the F dropped after δ (δFε) would have

had, if retained. *ἄ μοι ἔστιν*, 'which lie upon me.' Observe that the myth representing Kastor and Polydeukes, the one as immortal, the other as mortal, is later than Homer.

244. *αἰθοί*, 'there,' cf. A 492. Notice the melodious close of this line:

245. *θεῶν*, the gods were Zeus, Helios, and Gaia. The narrative is here resumed from v. 120.

246. *εὐφρονα*, for other epithets of wine in Hom., vid. Hom. Dict. sub voc. *οἶνος*. Vid. also sub voc. *ἀσκός*.

248. *Ἰδαϊῶς*, ο lengthened metri gratiā.

249. *παριστάμενος*, in order to 'stand by his side,' he had first to climb to the tower which rose above the Scaean Gates.

250. *καλέουσι*, 'summon,' cf. v. 390. For the asyndeton *ἄρσεο, καλέουσιν*, cf. H. 854.

252. *τάμητε*, subjects are Priam and *ἄριστοι Τρώων καὶ Ἀχαιῶν*.

255. *τῷ κε νικήσαντι*, cf. v. 138.

256-258. Cf. vv. 73-75. The opts. *ἔποιτο* and *ναίομεν*, expressive of wish, differ little from the future; they are joined with *νέονται*, which always has future meaning.

259. *ρίγησεν*, 'started with fright,' as he thought of Paris's danger. *ἑταίροις*, in Attic, *κελεύω* regularly governs acc. The king is constantly attended by his *ἑταῖροι*, in the same way as Helen (v. 143), by her *ἀμφίπολοι*.

260. *ὄτραλέως*, for etymology, vid. Hom. Dict. sub voc., 'hurriedly,' for it was necessary to hasten to the palace and return with the chariot (*ἵπποι*) to the Scaean gates.

261. *κατ-έτεινεν*, 'drew in the reins,' i.e. after untying them from the *ἀντυξ* or rim of the chariot, to which they were made fast before mounting, vid. Hom. Dict., cut No. 10.

262. *παρ δέ οἱ*, *παρά* is prep., 'and by his side.'

263. *ἔχον*, 'were guiding.'

265. *ἐξ ἵππων* = *ἐξ ὀχέων* (v. 29).

266. *ἔστιχόωντο*, 'strode.'

267. *ᾠρυντο δ' αὐτίκ' ἔπειτα*, 'and then straightway up rose, i.e. to bid them courteous welcome.

268. *κήρυκες*, i.e. the heralds on both sides.

270. **μίσγον**, i.e. were uniting the wine, which had been brought by both parties, for a common libation. **βασιλευσι**, 'the leaders,' 'nobles,' of Trojans and Achaians. The libation might not be poured with unwashed hands.

271. **μάχαιραν**, 'his (force of midd. voice) sacrificial knife,' vid. Hom. Dict. sub voc.

272. **οι** (for dat. H. 597, G. 184, 3, Note 4). [*alèn áωρο*, plupf. 3 sing. from *áειρω* (for *ήορο*), Attic *áει ήρο*, cf. H. 432 D. 2, also 334, a.] *alèn*, for, as commander-in-chief, it was often Agamemnon's duty to offer sacrifice.

274. Distribution was made of the hair of the head, after it had been solemnly cut off, to each of the nobles, that they might each have a token, as sign of the obligation of each to aid in securing the fulfilment of the treaty.

275. **μεγάλα**, cf. A 450, 'aloud' or 'earnestly.' For attitude in prayer, cf. cut No. 14, Hom. Dict. The hands were held with the palms up, cf. Verg. *Aen.* iii. 176. *Ad caelum cum voce manus tendo que supinas.*

276. The summits of lofty mountains were particularly sacred to Zeus. Agamemnon here calls on Zeus as the god presiding over the region.

277. Helios is conceived of as daily traversing the earth from east to west, and hence as sure to notice any violations of plighted faith.

278. **ποταμοί** means the rivers of the plain of Troy. **γαία** is 'Gaia,' the Earth, as goddess. By **οι τίνυσθον**, are meant the two chief deities of the lower world, Hades and Persephone. Hence the dual.

279. [**ὅστις κ' ἐπιόρκον ὁμόσση**, Attic, *ὅς ἂν ἐπιορκήσῃ*.]

283. **νεώμεθα** is exactly equal to a 1st pl. imv., and strictly parallel with **ἐχέτω** (v. 282).

285. The acc. with inf. here represents an imv., as in B 413 it represented an opt. of desire. For the use of infin. for imv., H. 784, G. 269.

286. **ήν τινα ἕοικεν**, repeat *ἀποτινέμεν*.

287. **πέληται**, cf. *Language*, 14, (2).

289. **οὐκ ἐθέλωσι**, the negative forms one idea with the verb = *si recusabunt* (H. 842).

291. τέλος πολέμοιο = victory and the destruction of Troy, cf. B 122. κειρίω, (H. 760, a, G. 239, 2).

292. ἀπὸ-τάμε, 'cut off,' i.e. the upper part of the gullet from the lower. χαλκῶ = μάχαιρα (v. 271).

294. θυμοῦ δευομένους, 'because bereft of life,' explains ἀσπαίροντας.

295. οἶνον . . . ἔκχεον, 'but they were drawing off wine (with the πρόχοος) from the mixing-bowl into the cups (δεπάεσσι), and were pouring it out.' The libations were poured from each cup, as it was filled, upon the ground.

299. ὑπὲρ ὄρκια πημήνειαν, 'work mischief by violating the oaths.' The opt. is explained by the condition (with simple possibility) implied.

300. σφ(ι), dat. of disadvantage with ῥέοι. ὡς ὄδε οἶνος, for similar symbolical actions, cf. Livius, i. 24, Exodus, xxi. 6.

301. αὐτῶν καὶ τεκέων, poss. gen. instead of dat. like σφ' (v. 300). ἄλοχοι δ' ἄλλοισι δάμειεν, for more explicit statement of the idea, cf. B 355.

302. Cf. B. 419. ἄρα, 'as we know.' The poet assumes in his hearers a knowledge of the course of events.

303. μετὰ-ἔειπεν, tmesis. Δαρδανίδης, Priam was sixth in descent from Dardanos. The royal line ran thus: Dardanos, Erichthonios, Tros, Ilos, Laomedon, Priamos.

306. οὐ πω = οὐ πως, nullo modo. τλήσομαι, 'shall I have the heart.' ἐν ὀφθαλμοῖσιν, 'before my eyes,' differs little in meaning from instr. dat. ὀφθαλμοῖσι, 'with my eyes,' cf. v. 28.

307. Μενελάω, for dat. H. 602, 1, G. 186, Note 1.

308. Ζεὺς μὲν = μήν, κ. τ. λ. Priam means that Zeus knows the result of the impending combat, and that he is content to leave this knowledge with him. The relation of Zeus to the other Olympian deities, as their supreme ruler, is indicated in this line.

309. θανάτοιο τέλος = θάνατος. For gen. cf. H. 561. πεπρωμένον ἐστίν = πέπρωται.

310. ἄρνας. The flesh of victims slain in ratifying an oath was not eaten, but buried or cast into the sea. Hence, in this case, Priam carried them back to Troy for burial.

312. βήσετο. For this 1 aor. with connecting vowel of 2 aor. cf. H. 349 D.

313. τὼ μὲν . . . ἀπονέοντο, common combination of dual subject and pl. verb.

315. διεμέτρεον, 'measured across' (i.e. from side to side).

316. πάλλον, 'were shaking them' so that all knowledge of the place of either lot might be lost. πάλλε (v. 324), 'was shaking' until one lot should fly forth from the helmet.

317. πρόσθεν (cf. v. 346) refers to time, prius. ἀφείη, opt. explained by the principle of oratio obliqua; it stands here in an indirect question.

318. During the preparations and while Hector was shaking the helmet, we are to imagine the prayer (vv. 320-323) to have been uttered.

319. τις, 'many a one.'

321. τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν, 'has occasioned this war (lit. these doings) between both parties.' Both sides agree in recognizing Paris as the occasion of the war and in wishing his death.

322. Cf. A 3.

324. κορυθαίολος, cf. B 816.

325. ἄψ ὀρώων. Each chief had scratched his mark upon a lot, and Hector turned his face away that he might not appear to favor his brother.

326. Here, for the first time, the sitting-down of both hosts is mentioned, though they had long since dismounted from their chariots and laid down their armor, cf. vv. 78, 113, etc.

327. ἔκειτο. This verb is extended by zeugma to apply to ἵπποι, though in number and signification it can only belong to τεύχεα. The natural verb for ἵπποι would be ἕστατο.

328. ἀμφ' ὤμοισι, 'about their shoulders.' This could be said with propriety of cuirass, sword (as suspended by the τελαμών), and shield. Both combatants had laid off their armor (v. 114).

Verses 330-338 are interesting as presenting a picture of the Homeric chief as he dons his armor. Vid. Hom. Dict. for representation of each article of armor named.

332, 333. Paris had appeared on the battle-field in light armor. Hence it was necessary for him to borrow his brother's cuirass. ἤρμοσε δ' αὐτῷ, 'he fitted it to him' by drawing it up until it enclosed him tightly, cf. cut No. 59, Hom. Dict.

334. The epithet ἀργυρόηλον applies only to the hilt; χάλκεον, to the whole sword.

338. ἔγχος. Often warriors carried two spears, cf. Γ 18. οἱ is dat. joined with verb instead of poss. gen. limiting παλάμηφιν.

339. ὡς δ' αὐτως, adv. from ὁ αὐτός, eodem modo.

340. ἐκότερον. It is the Greek idiom to use the adv. of place *from whence*, where, in English, the adv. of place *where* would be employed.

341. Τρώων καὶ Ἀχαιῶν, this gen. is best explained as gen. of place, depending upon ἐς μέσσον after the analogy of the gen. after adverbs of place, cf. ὁμίλου (v. 340), cf. H. 589, G. 182, 2.

342. ἔχεν, 'held in its possession,' ipf., not aor.

344. διαμετρητῶ, cf. διεμέτρεον (v. 315). καὶ ῥ' ἐγγὺς στήτην, 'and then the two drew near.' κοτέοντε is subordinated to σείοντε, 'shaking their spears in rage at each other.'

347. βάλεν κατ' ἄσπιδα, κ.τ.λ., 'stuck full in the midst of Atreides's round shield,' βάλλω takes acc., not gen., of the object hit.

348. δέ οἱ αἰχμή. Translate: 'But its point' (H. 597, G. 184, 3, Note 4).

349. ὦρνετο χαλκῶ, 'raised himself with his spear,' i.e. drew himself up to his full stature for a thrust. χαλκῶ is dat. of accompaniment.

350. ἐπευξάμενος, 'having breathed a prayer upon the thrust' (ἐπί).

351. ἀνα, H. 158 D. c. For δ, cf. H. 243 D.; its antecedent τοῦτον is omitted, cf. A 230. κάκ(α), H. 555, G. 165. ἔοργεν, cf. ῥέξαι (v. 354), H. 428, 14.

352. διον implies illustrious birth and beauty, but has no reference to character.

353. τις has the general meaning of 'many a one.' [ἐρρίγησι (H. 361, D) is 2 pf. subj. from ῥιγέω.]

354. παρασχῆ, subjunctive on account of conditional force of relative (H. 757, 760, a, G. 232, 3).

357. διὰ μέν. The first foot of the tribrach is lengthened by the necessity of the verse. For derivation and meaning of ὄβριμος, vid. Hom. Dict. sub voc.

358. ἤρῃριστο [Attic ἐρήριστο], lit. 'had leaned against,' here 'had forced itself.'

359. ἀντικρὺ παραί (locative form = παρά), 'right on past.' διάμησε, 'cut (lit. mowed) through.'

362. ἀνασχόμενος, 'having raised himself,' to strike with greater force. For φάλος, the 'crest' of the helmet, the object of which was to make blows glance harmlessly off, vid. Hom. Dict. cuts Nos. 20, 128. (ξίφος) διατρυφέν (διαθρύπτω) ἀμφὶ αὐτῷ (φάλω).

365. Such exclamations of vexation and disappointment do not imply, in the Homeric heroes, profanity or disrespect toward the gods.

366. For meaning of aor. infin. τίσασθαι, cf. v. 112. ἦ τ' (ε) ἐδάμην, 'and verily I believed that I was sure to take vengeance on Alexander for the injury to me.'

366. [ἄγη, Attic ἐάγην, 2 aor. pass. ἄγνυμι.]

367. μοι . . . παλάμηφιν, cf. v. 338 = τῶν παλαμῶν μου. ἐκ . . . ἤλχθη, by tnesis from ἐξαίτσω.

368. οὐδ' ἔβαλόν μιν, 'nor did I strike him,' i.e. I only hit his shield and cut through his cuirass.

369. ἦ, cf. A 219. ἐπαίξας λάβεν, 'sprang upon and laid hold of him (sc. αὐτόν) by the helmet' (κόρυθος).

370. ἐπιστρέψας ἔλκε, 'turned over and was dragging.'

372. ὄχεὺς τέτατο τρυφαλείης, 'was stretched as a throat-strap (lit. holder) under his chin.'

373. [ἦρατο, 1 aor. midd. from αἰρω.]

374. εἰ μὴ ἄρ' ὄξν νόησε, 'unless at just that moment (ἄρα) had sharply discerned.'

375. βοός. The word βοῦς has sometimes in Homer the meaning of 'ox-hide.' Here the word seems, by a kind of zeugma, to mean 'ox' with reference to κταμένοιο and 'ox-hide' with reference to ἱμάντα. Translate: 'the strap of the hide of an ox slain by violence.'

376. κενή = κενή, 'empty;' distinguish from κείνη = ἐκείνη. ἄμ' ἔσπετο, 'followed close after,' i.e. being empty, made no resistance.

380. ἔγχεῖ χαλκείῳ, i.e. with his second lance, for, like Paris (cf. v. 18), he had two lances, one of which (v. 355) he had already hurled.

381. ῥεῖα μάλ', 'very easily.'

382. **κηώντι**, for meaning of this word, cf. Hom. Dict. sub voc.
383. **καλέουσ'** is fut. ptc. (H. 374, 1, G. 120, 2) [*λε*, Attic *ζει*].
385. **χειρί**, dat. of instr, and **έανού**, gen. of part taken hold of. *λαβούσα* dwells upon and makes more vivid the idea of *έτιναξε*, 'laid hold of and plucked.'
386. **μιν**, for constr., cf. B 22.
387. **ναιεταώση** agrees with *οι* (Attic *αυτη*), which is dat. of advantage after *ησκειν*. *ν* movable is rarely appended to the contracted form of 3 sing. ipf.
388. **μιν** = *γρηθν*.
389. **μιν**, for constr. cf. v. 386.
391. **κείνος δ' γ'**, 'there he is.' *κείνος* differs little in meaning from *έκει*. *δινωτοίσι* (from *δινώ*, 'to turn'), lit. 'rounded' or 'turned,' properly of posts and bars of a bedstead, then applied, with perhaps more general meaning, to the bedstead as a whole.
392. **οὐδέ κε φαίης**, cf. v. 220.
393. The difference in tense between the aor. *έλθειν* and the press. *ερχεσθ(αι)*, *καθίσειν*, should be noticed in translation: *μαχησόμενον έλθειν*, 'had just returned from combat,' as he has actually done; *άλλα ερχεσθαι, κ. τ. λ.*, 'but was on his way,' to judge from his appearance, though it is not stated as a fact.
394. **χοροῖο**, gen. of separation after *λήγοντα*.
395. **τη**, cf. B 142, dat. of interest (H. 596, G. 184, 3, Note 4). *θυμόν*, 'wrath,' 'indignation.'
396. **καί ρ' ώς**, 'and so when.' *ένβησε*, the women about her (cf. v. 420) only saw the *γρηθς παλαιγενής* (v. 386).
- 396, 397. **περικαλλέα δειρήν στήθεά θ' ήμερόεντα και δμματα μαρμαίροντα**, 'beauteous neck, lovely breasts, and sparkling eyes.' These characteristic marks the goddess allowed to show through her disguise. Cf. Verg. *Aen.* i. 402. *Dixit et avertens roseâ cervicē refulsit.*
398. **θάμβησεν**, 'amazement (and dread at what the goddess might intend) seized her.' *έπος τ' έφατ' εκ τ' όνόμαζε*, cf. A 361, cf. Hom. Dict. sub voc. *φημί*.
400. **η** is simple interrogative particle, cf. Lat. *ne* (enclitic). The gen. *πολλων* [Attic *πόλων*] is dependent upon the adv. *πη*, as gen. of the whole. *προτέρω* is best taken of place, 'farther away,' i.e. from Sparta.

401. Φρυγίης is gen. of designation limiting πολλῶν.
402. καὶ κείθι, 'even there,' like Alexander at Troy. μερόπων, cf. A 250.
403. δὴ adds sarcastic force to the relative, and to the antecedent (v. 405) clause. δῖον, for use of word (cf. v. 352).
404. ἐθέλει, 'is resolved.'
405. παρέστης, 'hast thou come, cf. A 197.
406. 'Go and sit by him and withdraw from the path of the gods,' i.e. give up thy place among the gods.
408. 'Endure woes close by him and watch him' (that he may not forsake thee).
409. ποιήσεται is subjunctive (H. 877, 7, 760, a, G. 239, 2).
410. νεμεσσητόν, 'blameworthy,' because, by the result of the combat, Helen belongs to Menelaos.
411. ἀκριτα, 'countless,' lit. 'undistinguished.' Helen's expressions of penitence are frequent in her various appearances in the Iliad.
414. Aphrodite, in her turn, irritated at Helen's freedom of speech, threatens her with her displeasure, in her passion assuming more power than she really possessed. σχετλιη, 'stubborn,' 'self-willed one.'
415. [ἀπεχθήρω, aor. subj. from ἀπεχθαίρω.]
416. μέσσω δ' ἀμφοτέρων, 'and between both (peoples),' for gen. cf. H. 589, G. 182, 2. μητίσσομαι, cf. v. 409.
417. δλῃαι [Attic δλῃ, 2 aor. subj.], cf. A 137, note. It seems better, on account of the κε, to explain this subjunctive as potential subjunctive in an independent sentence. For acc. οἶτον, H. 547, b, G. 159.
419. κατασχομένη, cf. v. 141, 'after she had drawn down over her head,' 'having veiled herself with.'
420. Το δέ may be given a causal force, 'for.'
422. ἀμφίπολοι, mentioned in v. 143. Tense of τράποντο ?
424. τῇ is dat. of advantage after κατέθηκε. δίφρον is commonly explained as formed by syncopation from δίφορον, 'a low seat (without back) for two.'
425. Ἀλεξάνδροιο, for gen., cf. H. 589.
427. ὄσσε πάλιν κλίνασα, oculos avertens. [ἤνικαπε, very peculiar redupl. 2 aor. from stem ἐνιπ-, pres. ἐνίπτω (H. 427 D. 20).]

428. ἤλυθες, κ. τ. λ., is indignant exclamation, 'Ah, there you are!' 'Back from the combat!'

429. δαμείς, 'having succumbed to.'

431. φέρτερος, 'superior.' βίη, dat. of respect.

432. προκάλεσσαι, 'call forth against yourself;' notice force of midd.

434. παύεσθαι, sc. μαχόμενος as supplementary ptc.

435. πόλεμον (H. 547, a, G. 159).

436. τάχα, 'speedily,' it has never in Homer the meaning common in Attic, 'perhaps.' ὑπ' governs δουρί.

437. μύθοισι belongs with προσέειπεν.

438. μέ . . . θυμόν, cf. A 362, also v. 442.

439. σὺν Ἀθήνῃ, i.e. the credit is not wholly his own.

440. ἡμῖν = Paris and the Trojans.

441. [τραπέλομεν, 2 aor. subj. pass. from τέρω, regular form : αρπῶμεν.]

442. ἀμφεκάλυψεν, 'becloud,' 'take captive.' ὧδε = οἴτω, is antecedent to ὡς (v. 446).

445. Κρανάη. The adj. κράναος means 'rocky.' Hence the ancient rock-city at Athens (S. W. of Acropolis) is called Cranaea. The word is also an epithet of Ithaka, cf. v. 201: Pausanias sees in a little island between Sounion and Keos, Strabo in an island off Gytheion, the seaport of Sparta, the first stopping-place of Helen and Paris.

446. For distinction between ἐραμαι (also ἐράομαι), φιλέω and (later) ἀγαπάω, vid. L. and S. sub voc.

447. Von Naegelsbach, in a note on the passage vv. 380-447, remarks that Helen is the counterpart of Paris, with the same weaknesses. Like him, she can see the right, and deplore the wrong; and yet, though she has, in words of bitterest reproach, just painted Paris's character as coward and seducer, and has declared that, now that he has been vanquished by Menelaos, it would be a shame to go to him (cf. v. 410), she does not resist his allurements, and at the last follows him not unwillingly (v. 447). And thus before ever Pandaros's arrow had wounded Menelaos, the two original causes of the war, Helen and Paris, had broken the compact, cf. vv. 71, 72.

449. ἀν' ἑμίλον, sc. Τρώων.

453. οὐ . . . ἐκέθανον. This positive denial includes the qualified denial οὐκ ἂν κευθάνοιεν, which would form the regular conclusion το εἴ τις ἴδοιτο.

454. σφιν, for dat. H. 595, b, G. 184, 2. ἴσον κηρι μελαίνη, 'like bitter death;' cf., with κηρι μελαίνη, Horace's *atra cura*.

456. Τρῶες means 'the inhabitants of the plain of Troy.' Δάρδανοι, 'the inhabitants of Dardania,' are one of the representatives of the numerous ἐπίκουροι. For classification of Trojan host, cf. B 814, 819, et seq.

457. φαίνετ(αι), sc. οὔσα, 'appears to be (and is),' 'declares for.' Μενελάου is pred. gen. of possession.

459. ἀποτινέμεν, inf. coupled with the inv. ἔκδοτε, without any sensible difference of signification.

460. cf. v. 287.

461. ἐπὶ . . . ἤνεον, 'shouted assent' (while the Trojans admitted by their silence the justice of Menelaos's demand).



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