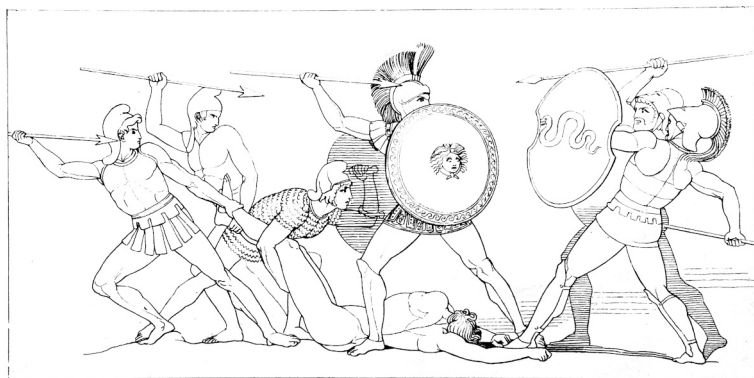


ΟΜΗΡΟΥ ΙΛΙΑΣ



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Source code: <https://github.com/bcrowell/ransom>

Cover art: Piroli (1795), after Flaxman.

English translation by T.A. Buckley, 1873.

Most glosses are abbreviations of entries in Wiktionary, CC-BY-SA.

Many notes are based on Anthon, 1869.

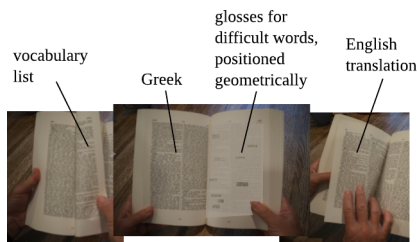
Purpose and use of this book

Purpose

This book is my attempt to present the text of the Iliad in an innovative format for English speakers who are at an intermediate level in reading ancient Greek. The goal is to have a paper version that you can read while sitting on the couch with your terrier, without having to frequently consult a dictionary.

Layout

Below is a photo mockup of the idea. We have about 18 lines of Homer, in a large font, on a left-hand page. There are aids surrounding this page: one page preceding it and two pages following.



In this four-page sequence, the first page is a vocabulary list. It contains every dictionary form (lemma) corresponding to the inflected forms in the Greek text, except for the 100 most common lemmas in Homeric Greek. The idea is that you may want to scan the vocabulary list before you try to read the actual text, locking some of the less common words into your short-term memory and priming your brain to recognize inflected forms.

Next you turn the page and you have a two-page spread, in which the left-hand page is Homer, and the right-hand page is the “ransom note.” The

idea of the ransom note is that for the ten or twelve least common words in the text, a translation is provided at a location that is at the same geometrical position as the corresponding Greek word in the actual text. These glosses are superimposed on top of a very light gray copy of the actual text, to make it easier to see where the lines lie and where the translation sits on its line. These words have also already been listed on the vocab page. A reader who is highly proficient and doesn't need much help may find that these words are all they need, and they never need to look at the vocab page.

Finally, the fourth page is the English translation by Buckley, which you can flip to for help.

What this book is not

This is not an introduction to ancient Greek for beginners, and it isn't a grammar textbook. Absolute beginners may want to look at introductory books that were written using the Homeric dialect, the best known text of this type being Pharr, *Homeric Greek: A book for beginners*.

This is not a substitute for a dictionary or a way to learn all the vocabulary for the first time. The format I'm using here only allows enough space for very brief *reminder* of the basic definition of a word that you've already learned, or an indication that you *need* to learn certain words using a dictionary. For example, the first word of the Iliad is μῆνις, which is glossed simply as "rage." You will need a dictionary to learn that it's feminine, that its genitive is μῆνιός, and what are its connotations and shades of meaning. Most of my glosses are abbreviated from the English wiktionary.

common

αείδω sing
ἄλγος woe, grief
ἄναξ lord, prince
ἄνδρῶν < ἀνήρ, man
βασιλῆϊ < βασιλεύς, king
βουλή will, plan
ἔριδι < ἔρις, strife
ἥρως hero
θεά goddess
θοός swift
θύγατρα < θυγάτηρ, daughter
ἰφθίμος strong
κύνεσσιν < κύων, dog
λίσσομαι beg, beseech
λύω loosen, free
μάλιστα greatly
μάχομαι fight, contend
νήας < ναῦς, ship
οὕνεκα because
πρῶτος first, foremost
στρατός army
σφεῖς they (dual)
τελέω accomplish
τεύχω make
χολόω anger, provoke

χρύσεος golden
ψυχή soul
ῥοσε < ῥορνυμι, stir up

uncommon

ἄπερείσιος boundless
ἄποινα ransom, compensation
ἄρητῆρα < ἀρητήρ, priest
ἀτιμάζω insult, dishonor
διαστήτην < δίστημι, separate
ἐκηβόλος sharpshooter
ἐλῶριον booty
ἐρίζω struggle
κοσμήτωρ commander
μῆνιν < μῆνις, rage
μυρτίος immense, myriad
νόσος (f.) disease
ξυνέηκε < συνίημι, bring together
οἰωνός vulture, omen
ὀλέκω destroy, kill
οὐλόμενος ruinous
προιάπτω throw
σκῆπτρον scepter
στέμμα headband or wreath

1

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος
 οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε,
 πολλὰς δ' ἰφθίμους ψυχὰς Ἴδι προΐαψεν
 ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
 5 οἶωνοῖσί τε πᾶσι· Διὸς δ' ἐτελείετο βουλή·
 ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
 Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.
 Τίς γάρ σφωε θεῶν ἕριδι ξυνέηκε μάχεσθαι;
 Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς
 10 νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί,
 οὔνεκα τὸν Χρῦσιν ἠτίμασεν ἀρητῆρα
 Ἀτρεΐδης· ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 15 χρυσέῳ ἀνὰ σκῆπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·

1

rage ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος

ruinous , ἥ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε,

πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι throw

ἡρώων, αὐτοὺς δὲ booty τεῦχε κύνεσσιν

vulture, τε πάσι· Διὸς δ' ἐτελείετο βουλή·
omen

5

ἐξ οὗ δὴ τὰ πρῶτα separate struggle

Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

Τίς γάρ σφωε θεῶν ἔριδι join μάχεσθαι;

Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς

disease ἀνὰ στρατὸν ὥρσε κακὴν, destroy δὲ λαοί,

10

οὔνεκα τὸν Χρῦσιν insult, dis- priest
honor

Ἀτρεΐδης· ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν

λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ransom ,

στέμματ' ἔχων ἐν χερσὶν sharpshooter Ἀπόλλωνος

χρυσέῳ ἀνὰ scepter , καὶ λίσσετο πάντα Ἀχαιοὺς,

15

Ἀτρεΐδα δὲ μάλιστα δύω, commander λαῶν·

1

Sing, O goddess, the destructive wrath of Achilles, son of Peleus, which brought countless woes upon the Greeks, and hurled many valiant souls of heroes down to Hades, and made themselves a prey to dogs and to all birds [but the will of Zeus was being accomplished], from the time when Atreides, king of men, and noble Achilles, first contending, were disunited.

Which, then, of the gods, engaged these two in strife, so that they should fight? The son of Leto and Zeus; for he, enraged with the king, stirred up an evil pestilence through the army [and the people kept perishing]; because the son of Atreus had dishonoured the priest Chryses: for he came to the swift ships of the Greeks to ransom his daughter, and bringing invaluable ransoms, having in his hands the fillets of far-darting Apollo on his golden sceptre. And he supplicated all the Greeks, but chiefly the two sons of Atreus, the leaders of the people:

notes

1.3 Ἄϊδϋ: referring to the god, not the place

1.6 δῆ: a specific moment in time

1.9 Ἀητοῦς καὶ Διὸς υἱός: Apollo

1.10 ἀνὰ: +acc, here meaning throughout

common

ἀγλαός splendid, shining
αἰδέομαι be ashamed
αὔθις back, again, moreover
γέρων old; old man
δέχομαι accept, receive
δίδωμι give; permit
δῶμα hall, house
ἐνθα there, where, when
ἐποίχομαι go to
ἡμέτερος our, ours
ἰκνέομαι reach, arrive at
ἱστός mast, loom
κιχάνω overtake, encounter
κοῖλος hold of a ship
κρατερός strong, steadfast
λέχος couch, marriage bed
λύω loosen, free
μῦθος word, speech, tale
νηυσὶ < ναῦς, ship
νέομαι go; come home
οἴκαδε homeward
οἶκος house
παῖδα < παῖς, child
πόλις city
πρίν before

uncommon

ἄζομαι dread, revere
ἀνδάνω please
ἀντιάω approach, prepare,
 share
ἄποινα ransom, compensation
ἀφήμι let go, allow
γῆρας old age
δηθύνω delay
ἐκηβόλος sharpshooter
ἐκπέρθω sack, plunder
ἔπειμι lie upon
ἐπευφημέω assent
ἐρεθίζω annoy
ἐνκνήμις well-greaved
ἱερῆα < ἱερεῖς, priest
πάτρη fatherland
σκήπτρον scepter
στέμμα headband or wreath
σῶς safe, alive
τηλόθι distant
ὕστερος later, next
χραιοσμέω ward off; defend
 (+dat)

«Ἄτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
 υἱὸν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
 ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·

20 παῖδα δ' ἐμοὶ λύσαιτε φίλην, τὰ δ' ἄποινα δέχεσθαι,
 ἀζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.»

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῇα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,

25 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·

«Μή σε, γέρον κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω
 ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο·

τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν

30 ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἄργεϊ, τηλόθι πάτρης,
 ἰστὸν ἐποικομένην καὶ ἐμὸν λέχος ἀντιώωσαν·
 ἀλλ' ἴθι μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.»

«Ἀτρεΐδαι τε καὶ ἄλλοι well-greaved Ἀχαιοί,

ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες

sack, plun- Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·
der

παῖδα δ' ἐμοὶ λύσαιτε φίλην, τὰ δ' ransom δέχεσθαι,

20

dread, re- Διὸς υἱὸν sharpshooter Ἀπόλλωνα.»
vere

Ἐνθ' ἄλλοι μὲν πάντες assent Ἀχαιοὶ

αἰδεῖσθαι θ' priest καὶ ἀγλαὰ δέχθαι ransom ·

ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι please θυμῷ,

ἀλλὰ κακῶς let go., κρατερόν δ' ἐπὶ μῦθον ἔτελλε·
allow

25

«Μή σε, γέρον κοίλησιν ἐγὼ παρὰ νηυσὶ κιχέω

ἢ νῦν δηθύνοντ' ἢ later, next αὖτις ἰόντα,

μή νύ τοι οὐ ward off scepter καὶ wreath θεοῖο·

τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ old age lie upon

ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἄργεϊ, distant fatherland

30

ἰστὸν ἐποιχομένην καὶ ἐμὸν λέχος approach, ·
prepare,

ἀλλ' ἴθι μή μ' annoy , safe ὥς share νέηαι.»

“Ye sons of Atreus, and ye other well-greaved Greeks, to you indeed may the gods, possessing the heavenly dwellings, grant to destroy the city of Priam, and to return home safely: but for me, liberate my beloved daughter, and accept the ransoms, reverencing the son of Zeus, far-darting Apollo.”

Upon this, all the other Greeks shouted assent, that the priest should be revered, and the splendid ransoms accepted; yet was it not pleasing in his mind to Agamemnon, son of Atreus; but he dismissed him evilly, and added a harsh mandate:

“Let me not find thee, old man, at the hollow barks, either now loitering, or hereafter returning, lest the staff and fillet of the god avail thee not. For her I will not set free; sooner shall old age come upon her, at home in Argos, far away from her native land, employed in offices of the loom, and preparing my bed. But away! irritate me not, that thou mayest return the safer.

notes

1.25 ἐπὶ ...ἔτελλε: ἐπὶ τέλλω: to command (lit. “accomplish on”)

1.28 νό: =νον

1.28 χροαίσμῃ: singular verb whose subject is “staff and fillet”

1.32 ἴθι: imperative of εἶμι, come, go

common

αἶξ goat
ἀνάσσω rule, be lord
ἀπάνευθε from afar; without
 (+gen)
βέλος missile
δάκρυον tear
δεῖδω to fear
δεινός terrible, great
ἔζομαι sit
ἔοικα seem, seem likely, beseem
εὔχομαι pray, pray for
θάλασσα sea
ἔημι release, throw, utter
καίω burn
κῆρ heart
κίω go
κλύω hear, listen to
νυκτὶ < νύξ, night
πίων fat, rich, fertile
τίκτω beget
τίνω pay, pay a penalty
τόξον bow
Φοῖβος pure, radiant
χάομαι be troubled, angered
ὤμος shoulder

uncommon

ἀκέων softly, silently
ἀμφορεφής close-covered
ἀμφιβαίνω surround, protect
ἀράομαι pray
ἀργύρεος silver
ἀργυρότοξος bearer of a silver
 bow
βίος bow, bow-string
γεραιός old
ἔλδωρ wish
ἐρέφω cover
εὔκομος lovely-haired
ζάθεος holy
θῖνα < θίς, heap, beach
ἰός selfsame
ἱφι by force, mightily
κάρηνον head, mountaintop
κινέω set in motion, move,
 remove
κλαγγή clang
κλάζω scream
κραίνω accomplish
μηρία thigh bones wrapped in
 fat
ναός temple
πολύφλοιστος roaring
ταῦρος bull
φαρέτρα quiver
χαρίεις graceful

ᾯΩς ἔφατ'· ἔδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ·

βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης·

35

πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἡρᾶθ' ὁ γεραιὸς

Ἀπόλλωνι ἄνακτι, τὸν ἡύκομος τέκε Λητώ·

«Κλυθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας

Κίλλάν τε ζαθέην Τενέδοιό τε ἱφι ἀνάσσεις,

Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρειψα,

40

ἢ εἰ δὴ ποτέ τοι κατὰ πύονα μηρὶ ἔκηα

ταύρων ἡδ' αἰγῶν, τὸδε μοι κρήνηνον ἐέλδωρ·

τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.»

ᾯΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,

βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,

45

τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·

ἔκλαγξαν δ' ἄρ' ὀιστοὶ ἐπ' ὥμων χωομένοιο,

αὐτοῦ κινηθέντος· ὁ δ' ἦιε νυκτὶ ἐοικώς·

ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὼν ἔηκε·

δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο·

ᾠς ἔφατ'· ἔδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ·

βῆ δ' softly, παρὰ heap, roaring
silently beach θαλάσσης·

πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἡρᾶθ' ὁ old

35

Ἀπόλλωνι ἄνακτι, τὸν lovely-
haired τέκε Λητώ·

«Κλυθί μεν, Ἀργυρότοξ', ὃς Χρύσην surround, pro-
tect

Κιλλάν τε holy Τενέδοιό τε by ἀνάσσεις,
force

Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ temple^{cover} ,

ἢ εἰ δὴ ποτέ τοι κατὰ πίονα μηρὶ ἔκηα

40

bull ἦδ' αἰγῶν, τὸδε μοι accomplish^{wish} ·

τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.»

ᾠς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,

βῆ δὲ κατ' Οὐλύμποιον head, χωόμενος κῆρ,
mountain-

τόξ' ὥμοισιν ἔχων close^{top}-covered τε quiver ·

45

scream δ' ἄρ' οἴστοι ἐπ' ὤμων χωομένοιοι,

αὐτοῦ set in mo-· ὁ δ' ἦε νυκτὶ ἐοικώς·
tion, move,

ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' selfsame^{same}·

δεινὴ δὲ clang γένετ' silver bow, ·
bow-
string

”

Thus he spoke; but the old man was afraid, and obeyed the command. And he went in silence along the shore of the loud-resounding sea; but then, going apart, the aged man prayed much to king Apollo, whom fair-haired Leto bore:

“Hear me, god of the silver bow, who art wont to protect Chrysa and divine Cilla, and who mightily rulest over Tenedos: O Sminthius, if ever I have roofed thy graceful temple, or if, moreover, at any time I have burned to thee the fat thighs of bulls or of goats, accomplish this entreaty for me. Let the Greeks pay for my tears, by thy arrows.”

Thus he spoke praying; but to him Phoebus Apollo hearkened. And he descended from the summits of Olympus, enraged in heart, having upon his shoulders his bow and quiver covered on all sides. But as he moved, the shafts rattled forthwith upon the shoulders of him enraged; but he went along like unto the night. Then he sat down apart from the ships, and sent among them an arrow, and terrible arose the clang of the silver bow.

notes

1.34 πολυφλοίσβοιο: 2-2 adjective, archaic form of the genitive

1.39 Σμινθεῦ: The meaning of this epithet for Apollo is unknown, and traditional interpretations such as “mouse-killer” are attempts to explain this verse in Homer. Σμίνθος=mouse, Σμίνθη=place name. The suffix -εϋς indicates a person related to a thing.

1.40 ἢ εἰ δὴ ποτέ: or if ever, before this time

1.40 κατὰ: completely

common

ἄγε come on!
ἀγείρω gather
ἀγορά assembly
ἀνίστημι stand up; arouse
ἄψ back, again, in return
βέλος missile
δαμάζω tame, subdue
ἐπιίχομαι go to
θάνατος death
θεά goddess
θνήσκω die
καίω burn
καλέω call
κῆδω distress, care for
κύνας < κύων, dog
λευκώλενος white-armed
νεκύων < νέκυς, corpse
οἶομαι suppose, hope
ὁράω see
οὖν then
πόδας < πούς, foot, leg
ῥα < ἄρα, therefore (epic)
στρατός army
τόσος so much, so great
φεύγω flee
Φοῖβος pure, radiant
χόομαι be troubled, angered
ὤκυσ swift

ᾤχετο < οἶχομαι, kept going

uncommon

ἀπονοστέω go home
ἀργός fallow, lazy
δέκατος tenth
ἐκατόμβη hecatomb
ἐννῆμαρ for nine days
ἐπιμέμφομαι blame
ἐρέω ask; will say
εὐχολή prayer, offering, boast
ἐφίτημι send to, let fly
έχεπευκής piercing
θαμέες crowded
ἱερεὺς priest
κῆλον arrow shaft
λοιμός plague
μάντιν < μάντις, seer
μετάφημι speak among/to
ὀμηγερέης gathered
ὁμοῦ together
ὄναρ dream
ὄνειροπόλος interpreter of dreams
οὐρῆας < ὄρεϋς, mule
παλιμπλάζομαι wander away from
πυρή area of fire

- 50 οὐρήας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς,
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφίεις
 βάλλ'. αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.
 Ἐννημαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο,
 τῇ δεκάτῃ δ' ἀγορὴν δὲ καλέσσατο λαὸν Ἀχιλλεύς·
 55 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο·
 οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
 «Ἄτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἶω
 60 ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
 εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοὺς·
 ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα,
 ἢ καὶ ὄνειροπόλον, καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν,
 ὅς κ' εἴποι ὅ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 65 εἴ ταρ ὃ γ' εὐχολῆς ἐπιμέμφεται ἢ δ' ἐκατόμβης,

mule μέν πρῶτον ἐπώχετο καὶ κύνας fallow, lazy 50

αὐτὰρ ἔπειτ' αὐτοῖσι βέλος piercing send to,
let fly

βάλλ'· αἰεὶ δὲ area of νεκύων καίοντο crowded·
fire

for nine μέν ἀνὰ στρατὸν ὥχετο arrow θεοῖο,
days shaft

τῇ tenth δ' ἀγορὴν δὲ καλέσσατο λαὸν Ἀχιλλεύς·

τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55

κήδετο γὰρ Δαναῶν, ὅτι ῥά θνήσκοντας ὀράτο·

οἱ δ' ἐπεὶ οὖν ἤγερθεν gathered τ' ἐγένοντο,

τοῖσι δ' ἀνιστάμενος speak πόδας ὠκὺς Ἀχιλλεύς·
among/to

«Ἀτρεΐδῃ, νῦν ἄμμε wander away from οἴω

ἄψ go home , εἴ κεν θάνατόν γε φύγοιμεν, 60

εἰ δὴ together ὀλέμος τε δαμῶ καὶ plague Ἀχαιούς·

ἀλλ' ἄγε δὴ τινα seer ask; will ἥ priest ,
say

ἥ καὶ seer , καὶ γάρ τ' dream ἐκ Διός ἐστιν,

ὅς κ' εἴποι ὅ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,

εἴ ταρ ὅ γ' prayer blame ἥδ' hecatomb , 65

First he attacked the mules, and the swift dogs; but afterwards despatching a pointed arrow against [the Greeks] themselves, he smote them, and frequent funeral-piles of the dead were continually burning. Nine days through the army went the arrows of the god; but on the tenth, Achilles called the people to an assembly; for to his mind the white-armed goddess Hera had suggested it; for she was anxious concerning the Greeks, because she saw them perishing. But when they accordingly were assembled, and were met together, swift-footed Achilles, rising up amidst them, [thus] spoke:

“O son of Atreus! now do I think that we would consent to return, having been defeated in our purpose, if we should but escape death, since at the same time war and pestilence subdue the Greeks. But come now, let us consult some prophet, or priest, or even one who is informed by dreams (for dream also is from Zeus), who would tell us on what account Phoebus Apollo is so much enraged with us: whether he blames us on account of a vow [unperformed], or a hecatomb [unoffered];

notes

1.56 ὄτι ῥα: epic form of ὅτι ἄρα, because

1.60 εἴ κεν ...γε: if perchance ...at least

common

αἰγῶν < αἶξ, goat
ἀμύνω ward off, help, withstand
ἄναξ lord, prince
ἄνδρα < ἀνήρ, man
ἀνίστημι stand up; arouse
ἄριστος best
ἕζομαι sit
εἶσω < εἶσω, be seen
ἔπεσιν < ἔπος, speech, story
ἑρῶ ask; will say
ἡγέομαι go before, lead
ἦτοι truly; either, or
κέλομαι command, urge
μετείπον speak among
μυθέομαι say, tell
οἶομαι suppose, hope
πείθω convince
πύρῳ offer
πρό before, in front, forth,
 forward, before, beforehand
σφεῖς they, themselves
Φοῖβος pure, radiant
φρονέω think, be wise

χολόω anger, provoke

uncommon

ἀγοράομαι assemble, debate
ἀντιᾶώ approach, prepare,
 share
ἀρήγω succor; prevent
ἄρνός wool
βούλομαι wish, want
ἐκατηβέλεται < ἐκατηβελέτης,
 sharpshooter
κνῖσα smell of burned fat
κρατέω rule
λοιγός pestilent
μαντοσύνη gift of prophecy
μῆνιν < μῆνις, rage
οἰωνοπόλος augur
ὄμνυμι swear
ὄχα by far
πρόφρων eager
συντίθημι assemble
τέλειος finished

αἶ κέν πως ἀρνῶν κνίσῃς αἰγῶν τε τελείων
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.»
 Ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη
 Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
 70 ὃς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,
 καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
 ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν·
 «ᾧ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι
 75 μῆνιν Ἀπόλλωνος ἐκατηβέλεταο ἄνακτος·
 τοὶ γὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καὶ μοι ὅμοσον·
 ἦ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν·
 ἦ γὰρ οἴομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί·

αἶ κέν πως wool smell of αἰγῶν τε finished
burned

wish, want approach, fat μῆμιν ἀπὸ pestilent ἀμῦναι.»
prepare,

Ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη
share

Κάλχας Θεστορίδης, augur ὅχ' ἄριστος,

ὅς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,

70

καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω

ἦν διὰ gift of, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
prophecy

ὃ σφιν ἐν φρονέων assemble, de- καὶ μετέειπεν·
bate

«ᾠ Ἀχιλεῦ, κέλεαί με, Δῦ φίλε, μυθήσασθαι

rage Ἀπόλλωνος sharpshooter ἄνακτος·

75

τοὶ γὰρ ἐγὼν ἐρέω· σὺ δὲ assemble καί μοι swear

ἦ μέν μοι eager ἔπεσιν καὶ χερσὶν succor; ·
prevent

ἦ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων

Ἀργείων rule καὶ οἱ πείθονται Ἀχαιοί·

and whether haply he may be willing, having partaken of the savour of lambs and unblemished goats, to avert from us the pestilence.”

He indeed, thus having spoken, sat down; but to them there arose by far the best of augurs, Calchas, son of Thestor, who knew the present, the future, and the past, and who guided the ships of the Greeks to Ilium, by his prophetic art, which Phoebus Apollo gave him, who, being well disposed, addressed them, and said:

“O Achilles, dear to Zeus, thou biddest me to declare the wrath of Apollo, the far-darting king. Therefore will I declare it; but do thou on thy part covenant, and swear to me, that thou wilt promptly assist me in word and hand. For methinks I shall irritate a man who widely rules over all the Argives, and whom the Greeks obey.

notes

1.67 ἡμῖν ἀπὸ: ἀπὸ is an adverb modifying ἡμῖν, not a preposition modifying λογὸν

common

ἀμύμων blameless
ἀνδρὶ < ἀνήρ, man
ἀπαμείβομαι answer
ἄριστος best
αὐδάω speak
βασιλεύς king
ἐνεκα because, that
ἑός his/her own
εὔχομαι pray, pray for
θύγατρα < θυγάτηρ, daughter
κοῖλος hold of a ship
νηυσὶ < ναῦς, ship
οἶδα know, know of (+acc)
ὅφρα so that; until
πόδας < πούς, foot, leg
πρόσφημι speak to
στήθεσιν < στῆθος, breast
σώζω save
τελέω accomplish
φράζω point out; consider (MP)
χθονὶ < χθών, ground
χόλος gall, anger
χόομαι be troubled, angered
ὤκυσ swift

uncommon

ἀναφαίνω ignite
ἀποδέχομαι accept
ἄποινα ransom, compensation
ἀπολύω loose, free from
ἀρητήρ priest
ἀτιμάω dishonor
αὐτῆμαρ the same day
βαρὺς heavy
δέρκομαι see, watch
ἐκατόμβη hecatomb
ἐπιμέμφομαι blame
ἐπιφέρω bestow
εὐχολή prayer, offering, boast
ζάω live
θαροσέω dare
θεοπροπία prophecy
θεοπρόπιον prophecy
καταπέσσω boil down; digest
κότος grudge
κρείσσω more powerful
μάντις seer
μετόπισθε back, from behind
σύμπας all together

- 80 κρείσσων γὰρ βασιλεὺς ὅτε χώσεται ἀνδρὶ χέρῃ·
 εἴ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
 ἐν στήθεσσι ἐοῖσι· σὺ δὲ φράσαι εἴ με σαώσεις.»
 Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
- 85 «Θαρσήςσας μάλα εἰπὲ θεοπρόπιον ὅ τι οἶσθα·
 οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ᾧ τε σὺν, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὗ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποιήσει
- 90 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπῃς,
 ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὖχεται εἶναι.»
 Καὶ τότε δὴ θάρσῃσεν καὶ ἠῦδα μάντις ἀμύμων·
 «Οὐ τ' ἄρ' ὅ γ' εὐχολῆς ἐπιμέμφεται οὐδ' ἐκατόμβης,
 ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,
- 95 οὐδ' ἀπέλυσεν θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα·

more pow- γὰρ βασιλεὺς ὅτε χώσεται ἀνδρὶ χέρι· 80
erful

εἴ περ γάρ τε χόλον γε καὶ the same boil down;,
day digest
ἀλλά τε καὶ back ἔχει grudge, ὄφρα τελέσση,

ἐν στήθεσιν ἐοῖσι· σὺ δὲ φράσαι εἴ με σαώσεις.»

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

«dare μάλα εἰπέ prophecy ὅ τι οἶσθα· 85

οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ᾧ τε σὺν, Κάλχαν,

εὐχόμενος Δαναοῖσι prophecy ignite ,

οὗ τις ἐμεῦ live καὶ ἐπὶ χθονὶ see, watch

σοὶ κοίλης παρὰ νηυσὶ heavy χεῖρας bestow

all together Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἵπης, 90

ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὖχεται εἶναι.»

Καὶ τότε δὴ dare καὶ ἡῦδα seer ἀμύμων·

«Οὗ τ' ἄρ' ὅ γ' prayer blame οὐδ' hecatomb ,

ἀλλ' ἔνεκ' priest , ὃν ἡτίμησ' Ἀγαμέμνων,

οὐδ' loose, free θύγατρα καὶ οὐκ ἀπεδέξατ' ransom · 95
from

For a king is more powerful when he is enraged with an inferior man; for though he may repress his wrath for that same day, yet he afterwards retains his anger in his heart, until he accomplishes it; but do thou consider whether thou wilt protect me.”

But him swift-footed Achilles, answering, addressed: “Taking full confidence, declare the divine oracle, whatsoever thou knowest. For, by Apollo, dear to Zeus, to whom thou, praying, O Calchas, dost disclose predictions to the Greeks, no one of all the Greeks, while I am alive and have sight upon the earth, shall lay heavy hands upon thee at the hollow ships; not even if thou wast to name Agamemnon, who now boasts himself to be much the most powerful of the Greeks.”

And upon this, the blameless prophet then took confidence, and spoke: “Neither is he enraged on account of a vow [unperformed], nor of a hecatomb [unoffered], but on account of his priest, whom Agamemnon dishonoured; neither did he liberate his daughter, nor did he receive her ransom.

notes

1.82 **καταπέψη**: Literally, digest. Metaphorically, to keep down one’s resentment.

common

ἀγλαός splendid, shining
ἀγορεύω speak in assembly
ἀεικής shameful, unseemly
ἄλγος woe, grief
ἀνίστημι stand up; arouse
ἀχεύω grieve, vex
δέχομαι accept, receive
ἕζομαι sit
ἐνεκα because, that
ἔοικα seem, seem likely, beseem
ἐσθλός good
εὐρύς wide
ἥρως hero
ἥτοι truly; either, or
ἱερός holy
κόρη girl
κρείων lord
μένεος < μένος, mental force
οὔνεκα because
πείθω convince
ποτέ at some time, whoever,
 whatever
πρίν before
προσεῖπον speak to
πυρὶ < πῦρ, fire, pyre
πω until now, (not) yet
τελέω accomplish

τεύχω make

φρένες < φρήν, torso

uncommon

ἀμφιμέλας black all around
ἀνάποινος unransomed
ἄποινα ransom, compensation
ἀπρίατος unpurchased
ἀπωθέω repel, reject
βούλομαι wish, want
ἐκατόμβη hecatomb
ἐκηβόλος sharpshooter
ἐλικῶπις quick-eyed
θεοπροπέω prophesize
ἰλάομαι appease
κρήγνυς good, useful, agreeable
λαμπετάω shine
λοιγός pestilent
μαντεύομαι to divine
μάντις seer
ὄσσε eyes (dual)
ὄσσομαι see with the mind's
 eye, forebode
πίμπλημι fill, glut
πρώτιστος the very first
τοὔνεκα therefore

τούνεκ' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἦδ' ἔτι δώσει,
 οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην ἀνάποιον, ἄγειν θ' ἱερὴν ἐκατόμβην
 100 ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπιθούμεν.»
 Ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
 ἦρως Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἵκτην·
 105 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπε·
 «Μάντι κακῶν οὐ πώ ποτέ μοι τὸ κρήγυνον εἶπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτέ τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας·
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
 110 ὥς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει,
 οὔνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺν βούλομαι αὐτὴν

τοὔνεκ' ἄρ' ἄλγε' ἔδωκεν sharpshooter ἦδ' ἔτι δώσει,
οὐδ' ὅ γε πρὶν Δαναοῖσιν ἀεικέα pestilent repel, reject
πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι quick-eyed κούρην
unpurchasedunransomed, ἄγειν θ' ἱερὴν hecatomb

ἐς Χρύσην· τότε κέν μιν appease πεπύθοιμεν.»

100

Ἦτοι ὅ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη

ἥρως Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων

ἀχνύμενος· μένεος δὲ μέγα φρένες black all around

πίμπλαντ', eyes δέ οἱ πυρὶ shine εἵκτην·
(dual)

Κάλχαντα the very first κάκ' foresee προσέειπε·

105

«seer κακῶν οὐ πώ ποτέ μοι τὸ good εἶπας·

αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ to divine ,

ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας·

καὶ νῦν ἐν Δαναοῖσι prophesize ἀγορεύεις

ὥς δὴ τοῦδ' ἔνεκά σφιν sharpshooter ἄλγεα τεύχει,

110

οὔνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλάν ransom

οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ wish, want αὐτήν

Wherefore has the Far-darter given woes, and still will he give them; nor will he withhold his heavy hands from the pestilence, before that [Agamemnon] restore to her dear father the bright-eyed maid, unpurchased, unransomed, and conduct a sacred hecatomb to Chrysa; then, perhaps, having appeased, we might persuade him.”

He indeed, having thus spoken, sat down. But to them arose the hero, the son of Atreus, wide-ruling Agamemnon, agitated; and his all-gloomy heart was greatly filled with wrath, and his eyes were like unto gleaming fire. Sternly regarding Calchas most of all, he addressed [him]:

“Prophet of ills, not at any time hast thou spoken anything good for me; but evils are always gratifying to thy soul to prophesy, and never yet hast thou offered one good word, nor accomplished [one]. And now, prophesying amongst the Greeks, thou haranguest that forsooth the Far-darter works griefs to them upon this account, because I was unwilling to accept the splendid ransom of the virgin daughter of Chryses, since I much prefer

notes

1.100 **πεπίθοιμεν**: Epic reduplicated form of **πείθω**, optative.

1.104 **ἔϊκτην**: Pluperfect dual of **ἔοικα**. The perfect and pluperfect of this verb mean “to be like” (here) or “to beseem.”

1.104 **ἔλωμαι**: Middle voice of **εἶλον**, aorist of **αἰρέω**, to take, seize. The middle suggests that the taking is a personal choice or for oneself. Cognate with **ἐλώριον**, booty, spoils.

common

ἄλοχος	unwed woman
ἀμείβω	answer, exchange
ἀμείνων	comparative of ἀγαθός, noble
ἀπόλλυμι	destroy
αὐτίκα	at once
γέρας	gift, reward
δέμας	body
δίδωμι	give; permit
ἐθέλω	consent, be willing
ἔοικα	seem, seem likely, beseem
ἔργον	work
ἶδμεν	~ οἶδα, know, epic perfect functioning as present
κείμει	lie
λαός	people, army
μεγάθυμος	great-hearted
οἶος	only, single
ὅφρα	so that; until
πάλιν	back, again
πολίων	~ πόλις, city
προτίημι	send forth, abandon
ῥα	~ ἄρα, therefore (epic)
φρένας	~ φρήν, torso

uncommon

ἀγέραςτος	unrewarded
ἀποτίνω	pay back
βούλομαι	wish, want
δατέομαι	divide into portions
ἐκπέρθω	sack, plunder
ἐξάλαπάζω	sack, destroy
ἐπαγείρω	gather
ἐπέοικε	be like, be proper
ἐτοιμάζω	get ready
εὐτείχεος	well-walled
κουρίδιος	wedded, nuptial
κύδιστος	most glorious, most honored
λεύσσω	look
ξυνήιος	common property
οἴκοι	at home
παλίλλογος	collected again
ποδαρκής	running to the rescue
ποθι	somewhere, anywhere, ever, perhaps
προβέβουλα	prefer
τετραπλός	fourfold
τριπλός	threefold
φιλοκτέανος	greedy
φύη	stature, flowering
χερείων	inferior

οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα
κουριδῆς ἀλόχου, ἐπεὶ οὐκ ἔθ' ἐστὶ χερσίων,

115

οὐ δέμας οὐδὲ φυήν, οὐτ' ἄρ' φρένας οὔτε τι ἔργα.

ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν εἰ τό γ' ἄμεινον·

βούλομ' ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἀπολέσθαι·

αὐτὰρ ἐμοὶ γέρας ἀντίχ' ἐτοιμάσατ' ὄφρα μὴ οἶος

Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικε·

120

λεύσσετε γὰρ τό γε πάντες ὅ μοι γέρας ἔρχεται ἄλλη.»

Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·

«Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,

πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;

οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·

125

ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,

λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.

ἀλλὰ σὺ μὲν νῦν τῇνδε θεῶι πρόσ· αὐτὰρ Ἀχαιοὶ

τριπλῇ τετραπλῇ τ' ἀποτείσομεν, αἳ κέ ποθι Ζεὺς

δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.»

at ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης prefer
home

wedded ἀλόχου, ἐπεὶ οὐκ ἔθελον ἐσθι inferior ,

οὐ δέμας οὐδὲ stature, οὐτ' ἄρ φρένας οὐτέ τι ἔργα. 115
flow-

ἀλλὰ καὶ ὥς ἐπὶ δόμεναι πάλιν εἰ τό γ' ἄμεινον·
ering

βούλομ' ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἀπολέσθαι·

αὐτὰρ ἐμοὶ γέρας ἀντίχ' ἐτοιμάσατ' ὄφρα μὴ οἶος

Ἀργείων unrewarded ἔω, ἐπεὶ οὐδὲ ἔοικε·

look γὰρ τό γε πάντες ὅ μοι γέρας ἔρχεται ἄλλη.» 120

Τὸν δ' ἡμίβετ' ἔπειτα rescuing δῖος Ἀχιλλεύς·

«Ἀτρεΐδῃ most , greedy πάντων,
glorious

πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;

οὐδέ τί που ἴδμεν common κείμενα πολλά·
prop-

ἀλλὰ τὰ μὲν πολίων sack, plunder , τὰ divide into,
portions 125

λαοὺς δ' οὐκ be collected ταῦτ' gather .
like, be again

ἀλλὰ σὺ μὲν proper ἤνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ

threefold fourfold τ' pay back , αἶ κέ somewhere, anywhere,
ever, perhaps

δῶσι πόλιν Τροίην well- sack, destroy .»
walled

to have her at home; and my reason is, I prefer her even to Clytemnestra, my lawful wife; for she is not inferior to her, either in person, or in figure, or in mind, or by any means in accomplishments. But even thus I am willing to restore her, if it be better; for I wish the people to be safe rather than to perish. But do thou immediately prepare a prize for me, that I may not alone, of the Argives, be without a prize; since it is not fitting. For ye all see this, that my prize is going elsewhere.”

But him swift-footed godlike Achilles then answered: “Most noble son of Atreus, most avaricious of all! for how shall the magnanimous Greeks assign thee a prize? Nor do we know of many common stores laid up anywhere. But what we plundered from the cities, these have been divided, and it is not fitting that the troops should collect these brought together again. But do thou now let her go to the God, and we Greeks will compensate thee thrice, or four-fold, if haply Zeus grant to us to sack the well-fortified city of Troy.”

common

ἀγαθός brave, noble
ἄγε come on!
ἀγείρω gather
ἄγω lead, bring
ἅλα < ἅλς, salt (masc.), sea
 (fem.)
ἀπαμείβομαι answer
ἀραρίσκω join together
αὖθις back, again, moreover
αὕτως just so, merely, in vain
βαίνω walk, stand
γέρας gift, reward
δίδωμι give; permit
ἐθέλω consent, be willing
ἐλωμαι < αἰρέω, seize
ἐρύω pull
ἦμαι sit, lie
ἦτοι truly; either, or
ἰκνέομαι reach, arrive at
κέλομαι command, urge
κεχολώσεται < χολόω, to anger,
 future perfect middle
κρείων lord
μεγάθυμος great-hearted
μέλας dark

νῆα < ναῦς, ship

νόος mind
οὕτως thus
ὅφρα so that; until
πείθω convince
πρόσφημι speak to
τεός =σός (epic)
τίθημι put, place

uncommon

ἀντάξιος worth just as much as
ἀποδοῦναι < ἀποδίδωμι, give back
ἄρχος ruler
βουληφόρος counselling
δεύω need
ἐκατόμβη hecatomb
ἐκπαγλος terrible, violent,
 wondrous
ἐπιτηδές purposely
ἐρέτας < ἐρέτης, rowers, oars
θεοείκελος godlike
καλιπάρης beautiful-cheeked
κλέπτω steal
μεταφράζω consider after
παρέρχομαι pass, escape

- 130 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 «Μὴ δ' οὕτως ἀγαθός περ ἐὼν θεοεΐκελ' Ἀχιλλεῦ,
 κλέπτε νόω, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
 ἦ ἐθέλεις ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως
 ἦσθαι δευόμενον, κέλεαι δέ με τῇνδ' ἀποδοῦναι;
- 135 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ
 ἄρσαντες κατὰ θυμὸν ὅπως ἀντάξιον ἔσται·
 εἰ δέ κε μὴ δώωσιν ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἦ τεὸν ἦ Αἴαντος ἰὼν γέρας, ἦ Ὀδυσῆος
 ἄξω ἐλών· ὃ δέ κεν κεχολώσεται ὃν κεν ἵκωμαι.
- 140 Ἄλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις,
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,
 ἐν δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἃν δ' αὐτὴν Χρυσηΐδα καλλιπάρηον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
- 145 ἦ Αἴας ἦ Ἰδομενεὺς ἦ διὸς Ὀδυσσεὺς
 ἦε σὺ Πηλεΐδῃ πάντων ἐκπαγλότατ' ἀνδρῶν,

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

130

«Μὴ δ' οὕτως ἀγαθός περ ἔων θεοείκελ' Ἀχιλλεῦ,

steal νόω, ἐπεὶ οὐ pass, escape οὐδέ με πείσεις.

ἦ ἐθέλεις ὅφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως

ῆσθαι need , κέλει δέ με τῇνδ' give back ;

ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ

135

ἄρσαντες κατὰ θυμὸν ὅπως worth just ἔσται·
as much as

εἰ δέ κε μὴ δώωσιν ἐγὼ δέ κεν αὐτὸς ἔλωμαι

ἦ τεὸν ἦ Αἴαντος ἰὼν γέρας, ἦ Ὀδυσῆος

ἄξω ἐλών· ὃ δέ κεν κεχολώσεται ὅν κεν ἵκωμαι.

Ἄλλ' ἤτοι μὲν ταῦτα consider after καὶ αὖτις,

140

νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,

ἐν δ' rowers, purposely ἀγείρομεν, ἐς δ' hecatomb
oars

θείομεν, ἂν δ' αὐτὴν Χρυσήϊδα beautiful-
cheeked

βήσομεν· εἰς δέ τις ruler ἀνὴρ counselling ἔστω,

ἦ Αἴας ἦ Ἰδομενεὺς ἦ δῖος Ὀδυσσεὺς

145

ἦε σὺ Πηλεΐδῃ πάντων ἐκπαγλότατ' ἀνδρῶν,

But him answering, king Agamemnon addressed: “Do not thus, excellent though thou be, godlike Achilles, practise deceit in thy mind; since thou shalt not overreach, nor yet persuade me. Dost thou wish that thou thyself mayest have a prize, whilst I sit down idly, wanting one? And dost thou bid me to restore her? If, however, the magnanimous Greeks will give me a prize, having suited it to my mind, so that it shall be an equivalent, [it is well]. But if they will not give it, then I myself coming, will seize your prize, or that of Ajax, or Odysseus, and will bear it away; and he to whom I may come shall have cause for anger. On these things, however, we will consult afterwards. But now come, let us launch a sable ship into the boundless sea, and let us collect into it rowers in sufficient number, and place on board a hecatomb; and let us make the fair-cheeked daughter of Chryses to embark, and let some one noble man be commander, Ajax or Idomeneus, or divine Odysseus; or thyself, son of Peleus, most terrible of all men

common

ἀνδράσιν < ἀνήρ, man
βοῦς cow, ox; shield
γέρας gift, reward
δεῦρο here, come here!
ἐνεκα because, that
ἔπεσιν < ἔπος, speech, story
ἐσπόμεθ' < ἔπομαι, follow, obey
ἤλασαν < ἐλαύνω, drive
θάλασσα sea
μάχομαι fight, contend
ὁδός (f.) threshold, road,
 journey
οὔρεά < ὄρος, mountain, hill
ὄφρα so that; until
πείθω convince
ποτέ at some time, whoever,
 whatever
πόδας < πούς, foot, leg
πρόσφημι speak to
ῥέζω do, make, perform
 sacrifices
υῖες < υἱός, son, child
χαίρω rejoice
ὤκυσ swift

uncommon

αἷτιος one accused, a culprit

αἰχμητῶν < αἰχμητής, spearman
ἀλεγίζω care about, heed
ἀναιδεια shamelessness
ἀναιδής shameless, ruthless
ἀπειλέω threaten
ἄρυνμαι get, win
ἀφαιρέω take away
βωτιάνειρα man-feeding, nurse
 of heroes
δηλέομαι hurt, spoil
Ἐκάεργος far-working (epithet
 of Apollo)
ἐπιέννυμι put on as well
ἐριβῶλαξ fertile
ἡχῆεις roaring, echoing
ἱερόν shrine
ἰλάσκομαι appease
ἱφι by force, mightily
καρπός wrist; fruit
κερδαλεόφρων crafty-minded
κυνώπης dog-eyed
μεταξύ between
μετατρέπομαι care about
μογέω toil, suffer
πρόφρων eager
πώποτε never
σκιόεις shade-giving
τιμή honor, value
ὑπόδρα scowlingly

ὄφρ' ἤμιν ἐκάεργον ἰλάσσαι ἱερὰ ῥέξας.»

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·

«ὦ μοι, ἀναιδείην ἐπιειμένε κερδαλεόφρον

150

πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν

ἢ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν ἱφι μάχεσθαι;

οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν

δεῦρο μαχισόμενος, ἐπεὶ οὐ τί μοι αἵτιοί εἰσιν·

οὐ γὰρ πώποτ' ἐμὰς βούς ἤλασαν οὐδὲ μὲν ἵππους,

155

οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ

καρπὸν ἐδηλήσαντ', ἐπεὶ ἡ μάλα πολλὰ μεταξὺ

οὔρεά τε σκιόεντα θάλασσά τε ἡχέεσσα·

ἀλλὰ σοὶ ὦ μέγ' ἀναιδὲς ἄμ' ἐσπόμεθ' ὄφρα σὺ χαίρης,

τιμὴν ἀρνύμενοι Μενελάῳ σοὶ τε κυνῶπα

160

πρὸς Τρώων· τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις·

καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,

ὦ ἔπι πολλὰ μόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.

ὄφρ' ἤμιν ἐκάεργον appease shrine ῥέξας.»

Τὸν δ' ἄρ' scowlingly ὁδὸν προσέφη πόδας ὠκὺς Ἀχιλλεύς·

«ὦ μοι, shamelessness put on as crafty-minded
well

πῶς τίς τοι eager ἔπεσιν πείθεται Ἀχαιῶν 150

ἢ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν by μάχεσθαι;
force

οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἦλυθον spearman

δεῦρο μαχισόμενος, ἐπεὶ οὐ τί μοι one εἰσιν·
ac-

οὐ γὰρ πάποτ' ἐμὰς βούς ἤλασαν οὐδὲ μὲν ἵππους,
cused, a

οὐδέ ποτ' ἐν Φθίῃ fertile culprits man-feeding 155

wrist; ἐδηλήσαντ', ἐπεὶ ἡ μάλα πολλὰ between
fruit

οὐρεά τε shade- θάλασσά τε roaring
giving

ἀλλὰ σοὶ ὦ μέγ' shameless, ἵμ' ἐσπόμεθ' ὄφρα σὺ χαίρης,
ruthless

honor, get, win Μενελάω σοί τε dog-eyed
value

πρὸς Τρώων· τῶν οὐ τι care about οὐδ' care about, heed 160

καὶ δὴ μοι γέρας αὐτὸς take away threaten ,

ὦ ἔπι πολλὰ toil, suf-, δόσαν δέ μοι νῆες Ἀχαιῶν.
fer

, that thou mayest appease for us the Far-darter, having offered sacrifices.”

But him swift-footed Achilles sternly regarding, addressed: “Ha! thou clad in impudence, thou bent on gain, how can any of the Greeks willingly obey thy orders, either to undertake a mission, or to fight bravely with men? For I did not come hither to fight on account of the warlike Trojans, seeing that they are blameless as respects me. Since they have never driven away my oxen, nor my horses either nor ever injured my crops in fertile and populous Phthia: for very many shadowy mountains, and the resounding sea, are between us. But thee, O most shameless man, we follow, that thou mayest rejoice; seeking satisfaction from the Trojans for Menelaus, and for thy pleasure, shameless one! for which things thou hast neither respect nor care. And now thou hast threatened that thou wilt in person wrest from me my prize, for which I have toiled much, and which the sons of the Greeks have given me.

common

ἀεί always, forever
ἀμείβω answer, exchange
ἄναξ lord, prince
ἄνδρῶν < ἀνήρ, man
βασιλεύς king
γέρας gift, reward
δίδωμι give; permit
Διοτρεφής nourished by Zeus
ἐνεκα because, that
ἐνθάδε thither
ἔπειτα thereupon
ἔρις strife
ἐταῖρος companion
ἰκνέομαι reach, arrive at
ἴσος equal
κάμνω exert oneself
λίσσομαι beg, beseech
μάλα very
μάλιστα greatly
μάχη battle
μένω stay, wait
ναίω flow
οἴκαδε homeward
οἶμαι suppose, hope
ὅποτε when
πάρειμι be present

πολεμίζω make war
πόλεμος war, battle
ποτέ at some time, whoever,
 whatever
φέρτατος bravest
φεύγω flee

uncommon

ἄτιμος without honor
ἄφρονος riches
ἀφύσσω decant
δασμός division of a spoil
διέπω manage, conduct
ἐκπέρθω sack, plunder
ἐπισεύω rush at
ἔχθιστος most hated
καρτερός strong, staunch
κορωνίς something
 crook-beaked or curved
μητίετα counselor (epithet of
 Zeus)
ὀλίγος few, little
πλέως full
πλοῦτος wealth
πτολίεθρον city
τιμάω honor

οὐ μὲν σοί ποτε ἶσον ἔχω γέρας ὁππότε Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·

165

ἀλλὰ τὸ μὲν πλείον πολυαῖκος πολέμοιο
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἵκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.

170

νῦν δ' εἶμι Φθίην δ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' οἴω
 ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν.»
 Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·

175

«Φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσεται, οὐδέ σ' ἔγωγε
 λίσσομαι εἵνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς.
 ἔχθιστος δέ μοι ἐσσι διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε·
 εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν·
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισι

οὐ μὲν σοί ποτε ἴσον ἔχω γέρας ὁππότε Ἀχαιοὶ

Τρώων ἐκπέρσωσ' εὖ ναιόμενον city

ἀλλὰ τὸ μὲν full πολυαῖκος πολέμοιο

165

χεῖρες ἐμαὶ διέπουνσ' ἀτὰρ ἦν ποτε division ἵκηται,
of a spoil

σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' few τε φίλον τε

ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.

νῦν δ' εἴμι Φθίην δ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν

οἴκαδ' ἵμεν σὺν νηυσὶ curved , οὐδέ σ' οἴω

170

ἐνθάδ' without ἐὼν riches καὶ wealth decant .»
honor

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·

«Φεῦγε μάλ', εἴ τοι θυμὸς rush at , οὐδέ σ' ἔγωγε

λίσσομαι εἵνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι

οἳ κέ με honor , μάλιστα δὲ counselor Ζεὺς.

175

most δέ μοί ἐσσι διοτρεφέων βασιλῆων·
hated

αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε·

εἰ μάλα strong, ἐσσι, θεός που σοὶ τό γ' ἔδωκεν·
staunch

οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισι

Whenever the Greeks sacked a well-inhabited city of the Trojans, I never have had a prize equal to thine; although my hands perform the greater portion of the tumultuous conflict, yet when the division [of spoil] may come, a much greater prize is given to thee, while I come to my ships, when I am fatigued with fighting, having one small and agreeable. But now I will go to Phthia, for it is much better to return home with our curved ships; for I do not think that thou shalt amass wealth and treasures while I am dishonoured here.”

But him, the king of men, Agamemnon, then answered: “Fly, by all means, if thy mind urges thee; nor will I entreat thee to remain on my account: there are others with me who will honour me, but chiefly the all-wise Zeus. For to me thou art the most odious of the Zeus-nourished princes, for ever is contention agreeable to thee, and wars and battles. If thou be very bold, why doubtless a deity has given this to thee. Going home with thy ships and thy companions

common

ἀνάσσω rule, be lord
ἀνίστημι stand up; arouse
ἄχος mental distress, anguish;
 pain, ache
γέρας gift, reward
ἔλκω drag
ἐρύω pull
ἦτορ heart
θεά goddess
ἔημι release, throw, utter
ἴσος equal
κῆδω distress, care for
κλισία hut
λευκώλενος white-armed
μερμηρίζω ponder
νηΐ < ναῦς, ship
ξίφος sword
ὄξύς sharp
παύω stop something
πέμπω send
πρό before, in front, forth,
 forward, before, beforehand
στήθεσιν < στήθος, breast
φέρτατος bravest
φιλέω love
Φοῖβος pure, radiant

φρένα < φρήν, torso
χολος gall, anger

uncommon

ἀλεγίζω care about, heed
ἄντην opposite, in front
ἀπειλέω threaten
ἀφαιρέω take away
διάνδιχα two ways
ἐναρίζω strip of armor, despoil,
 kill
ἐρητύω hold back
ἕως for a time, like τέως (téōs)
καλλιπάρης beautiful-cheeked
κολεόν sheath
κοτέω hold a grudge against
λάσιος shaggy, overgrown
μηρός thigh, femur
ὄθομαι heed
ὁμοιόω assimilate, liken
ὁμῶς together, equally, alike
ὀρμαίνω debate, ponder
οὐρανόθεν from heaven
στυγέω hate
φάσγανον sword

- 180 Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω,
οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὦδε·
ὥς ἔμ' ἀφαιρείται Χρυσηίδα Φοῖβος Ἀπόλλων,
τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισι
πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον
185 αὐτὸς ἰὼν κλισίην δὲ τὸ σὸν γέρας ὄφρ' εὖ εἰδῆς
ὅσσον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος
ἶσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην.»
Ὡς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
στήθεσσιν λασίοισι διάνδιχα μερμήριζεν,
190 ἦ ὅ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.
ἦος ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
195 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε·

Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ	care about, heed	180
οὐδ' ^{heed} ^{hold} ^{a* threaten} ^{δέ τοι ὦδε*}		
^{grudge} ^{against} ^{take away} ὥς ἔμ' Χρυσήϊδα Φοῖβος Ἀπόλλων,		
τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισι		
πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα ^{beautiful-} ^{cheeked}		
αὐτὸς ἰὼν κλισίην δὲ τὸ σὸν γέρας ὄφρ' εὖ εἰδῆς		185
ὅσσον φέρτερός εἰμι σέθεν, ^{hate} δὲ καὶ ἄλλος		
ἶσον ἐμοὶ φάσθαι καὶ ^{liken} ^{opposite;>} ^{in front}		
ᾧ φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ		
στήθεσσιν ^{shaggy} ^{two ways} μερμήριζεν,		
ἣ ὅ γε ^{sword} ὅξ' ἐρυσσάμενος παρὰ ^{thigh}		190
τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ^{despoil} ,		
ἧε χόλον παύσειεν ^{hold back} τε θυμόν.		
for ὃ ταῦθ' ^{debate,} ^a ^{ponder} κατὰ φρένα καὶ κατὰ θυμόν,		
^{time} ^{like} ^{εἴκετο} δ' ἐκ ^{sheath} μέγα ξίφος, ἦλθε δ' Ἀθήνη		
^{τέως} ^{heavenly} ^(teos) * πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη		195
ἄμφω ^{together,} ^{equally,} ^{alike} ἡμιῶ φιλέουσά τε κηδομένη τε·		

, rule over the Myrmidons; for I do not regard thee, nor care for thee in thy wrath; but thus will I threaten thee: Since Phoebus Apollo is depriving me of the daughter of Chryses, her indeed I will send, with my own ship, and with my own friends; but I myself, going to thy tent, will lead away the fair-cheeked daughter of Brises, thy prize; that thou mayest well know how much more powerful I am than thou, and that another may dread to pronounce himself equal to me, and to liken himself openly [to me].”

Thus he spoke, and grief arose to the son of Peleus, and the heart within, in his hairy breast, was pondering upon two courses; whether, drawing his sharp sword from his thigh, he should dismiss them, and should kill the son of Atreus, or should put a stop to his wrath, and restrain his passion. While he was thus pondering in his heart and soul, and was drawing his mighty sword from the scabbard, came Athena from heaven; for her the white-armed goddess Hera had sent forward, equally loving and regarding both from her soul.

common

ἄγε come on!
 ἀγλαός splendid, shining
 αἰγίοχος aegis-bearing (epithet of Zeus)
 αὐτίκα at once
 γινώσκω know, perceive
 γλαυκῶπις bright-eyed
 δεινός terrible, great
 δῶρον gift
 ἔλκω drag
 ἔπεα < ἔπος, speech, story
 ἐρῶ ask; will say
 ἔρις strife
 ἦτοι truly; either, or
 ἔημι release, throw, utter
 κήδω distress, care for
 λευκώλενος white-armed
 μένος mental force
 ξανθός yellow
 ξίφος sword
 οἶομαι suppose, hope
 οἶος only, single
 ὀλνυμι destroy
 ὀπισθεν behind, hereafter
 ὁράω see
 πάρειμι be present
 παύω stop something
 πρό before, in front, forth,

forward, before, beforehand
 προσανδάω speak to, about
 προσεῖπον speak to
 πτερόεις feathered
 τάχα quickly, soon
 τέκος child
 τελέω accomplish
 τίπτε how?, why?
 τόσος so much, so great
 τρέπω turn
 φαίνω show, happen, appear
 φιλέω love
 φωνέω sound, speak

uncommon

ἐξερέω < ἐξερέω, declare
 θαμβέω be amazed
 κόμη hair
 λήγω cease
 ὁμῶς together, equally, alike
 ὀνειδίζω upbraid, reproach
 ὄσσε eyes (dual)
 οὐρανόθεν from heaven
 ὕβριν < ὕβρις, pride, insolence, outrage
 ὑπεροπλία overweening confidence

στῇ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα
 οἷω φαινομένη· τῶν δ' ἄλλων οὔ τις ὀράτο·
 θάμβησεν δ' Ἀχιεύς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
 Παλλάδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάανθεν·
 200 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 «Τίπτ' αὐτ' αἰγιόχοιο Διὸς τέκος εἰλήλουθας;
 ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαι;
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οὔω·
 205 ἥς ὑπεροπλήσι τάχ' ἄν ποτε θυμὸν ὀλέσσει.»
 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·
 210 ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί·
 ἀλλ' ἥτοι ἔπεσιν μὲν ὀνειδισον ὥς ἔσεται περ·
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα

στη δ' ὄπιθεν, ξανθῆς δὲ hair ἔλε Πηλεΐωνα

οἷω φαινομένη· τῶν δ' ἄλλων οὔ τις ὀράτο·

be amazed δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω

Παλλάδ' Ἀθηναίην· δεινὸν δέ οἱ eyes φάανθεν·
(dual)

200

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

«Τίπτ' αὐτ' αἰγιόχοιο Διὸς τέκος εἰλήλουθας;

ἦ ἵνα hubris ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαι;

ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἷω·

ἧς overweening
confidence τάχ' ἂν ποτε θυμὸν ὀλέσσει.»

205

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

«Ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,

heavenly · πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη

ἄμφω θυμῷ φιλέουσά τε κηδομένη τε·

ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί·

210

ἀλλ' ἦτοι ἔπεσιν μὲν reproach ὥς ἔεταί περ·

ὦδε γὰρ declare , τὸ δὲ καὶ τετελεσμένον ἔσται·

καί ποτ' together, τρις τόσσα παρέσσεται ἀγλαὰ δῶρα
equally,
alike

And she stood behind, and caught the son of Peleus by his yellow hair, appearing to him alone; but none of the others beheld her. But Achilles was amazed, and turned himself round, and immediately recognized Pallas Athena; and awe-inspiring her eyes appeared to him. And addressing her, he spoke winged words:

“Why, O offspring of ægis-bearing Zeus, hast thou come hither? Is it that thou mayest witness the insolence of Agamemnon, the son of Atreus? But I tell thee, what I think will be accomplished, that he will probably soon lose his life by his haughtiness.”

But him in turn the azure-eyed goddess Athena addressed: “I came from heaven to assuage thy wrath, if thou wilt obey me; for the white-armed goddess Hera sent me forward, equally loving and regarding both from her soul. But come, cease from strife, nor draw the sword with thine hand. But reproach by words, as the occasion may suggest; for thus I declare, and it shall be accomplished, that thrice as many splendid gifts

*common***αἰγίοχος** aegis-bearing (epithet of Zeus)**ἀμείνων** comparative of ἀγαθός, noble**ἀντίος** opposite, facing**ἀπαμείβομαι** answer**ἄψ** back, again, in return**δαίμονας** < δαίμων, god, spirit**δῶρον** gift**εἶδομαι** be seen, seem, seem like**ἐνεκα** because, that**ἐρύω** pull**εὐρύς** wide**θεά** goddess**θωρήσσω** arm with a breastplate**κῆρ** heart**κλύω** hear, listen to**κυνός** < κύων, dog**ξίφος** sword**πείθω** convince**ποτέ** at some time, whoever, whatever**πόδας** < πούς, foot, leg**προσεῖπον** speak to**πω** until now, (not) yet**στρατός** army**τλάω** bear**χόλος** gall, anger**χολόω** anger, provoke**χρή** it is necessary (χράω)**ὠθέω** push**ὠκύς** swift*uncommon***ἀπιθέω** disobey**ἀργύρεος** silver**ἀριστήεσσιν** < ἀριστεύς, chief**ἀταρτηρός** mischievous**ἀφαιρέω** take away**βαρὺς** heavy**ἐλαφος** deer**ἐξαὔτις** again, anew**ἐπιπείθομαι** be persuaded, obey**ἴσχω** hold back**κολεόν** sheath**κώπη** handle**λήγω** cease**λόχος** ambush**λωίων** more desirable**οἰνοβαρής** heavy with wine**ὄμμα** eye**σφωίτερος** of you two**ὑβρις** < ὕβρις, pride, insolence, outrage

ὔβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.»

215 Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

«Χρὴ μὲν σφωῖτερόν γε θεὰ ἔπος εἰρύσασθαι

καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον·

ὅς κε θεοῖς ἐπιπείθεται μάλα τ' ἔκλυον αὐτοῦ.»

Ἦ καὶ ἐπ' ἀργυρέῃ κώπῃ σκέθε χεῖρα βαρεῖαν,

220 ἂψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθῃσε

μύθῳ Ἀθηναίης· ἦ δ' Οὐλύμπον δὲ βεβήκει

δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ' ἐξαὔτις ἀταρτηροῖς ἐπέεσσιν

Ἀτρεΐδην προσέειπε, καὶ οὐ πῶ λῆγε χόλοιο·

225 «Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,

οὔτέ ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι

οὔτε λόχον δ' ἶναι σὺν ἀριστήεσσιν Ἀχαιῶν

τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.

ἦ πολὺ λωϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν

230 δῶρ' ἀποαιρεῖσθαι ὅς τις σέθεν ἀντίον εἴπῃ·

hubris εἵνεκα τῆσδε· σὺ δ' hold , πείθεο δ' ἡμῖν.»
back

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

215

«Χρὴ μὲν of you two γε θεὰ ἔπος εἰρύσασθαι

καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον·

ὅς κε θεοῖς be persuaded, μάλα τ' ἔκλυνον αὐτοῦ.»
obey

Ἦ καὶ ἐπ' silver handle σχέθε χεῖρα heavy ,

ἄψ δ' ἐς sheath ὥσε μέγα ξίφος, οὐδ' disobey

220

μύθῳ Ἀθηναίης· ἦ δ' Οὐλύμπον δὲ βεβήκει

δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλείδης δ' again, mischievous ἐπέεσσιν
anew

Ἀτρεΐδην προσέειπε, καὶ οὐ πῶ cease χόλοιο·

«wine-heavy , κυνὸς ὄμματ' ἔχων, κραδίην δ' deer ,

225

οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι

οὔτε ambush δ' ἵεναι σὺν chief Ἀχαιῶν

τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.

ἦ πολὺ more ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
desir-

δῶρ' able take away ὅς τις σέθεν ἀντίον εἶπη·

230

shall be presented to thee, because of this insolent act; only restrain thyself, and obey us.”

But her answering, swift-footed Achilles addressed: “It behoves me to observe the command of you both, O goddess, although much enraged in my soul; for so it is better. Whosoever obeys the gods, to him they hearken propitiously.”

He spoke, and held still his heavy hand upon the silvery hilt, and thrust back the great sword into the scabbard, nor did he disobey the mandate of Athena; but she had gone to Olympus, to the mansions of ægis-bearing Zeus, amongst the other deities. But the son of Peleus again addressed Atreides with injurious words, nor as yet ceased from anger:

“Wine-bibber, having the countenance of a dog, but the heart of a stag, never hast thou at any time dared in soul to arm thyself with the people for war, nor to go to ambushade with the chiefs of the Greeks; for this always appears to thee to be death. Certainly it is much better through the wide army of the Achæans, to take away the rewards of whoever may speak against thee.

common

ἀνάσσω rule, be lord
ἄριστος best
ἀχεύω grieve, vex
βασιλεύς king
δύναμαι be able
ἕζομαι sit
ἑρῶ ask; will say
ἐρύω pull
θνήσκω die
ἰκνέομαι reach, arrive at
λείπω leave
ὄρεσσι < ὄρος, mountain, hill
πίπτω fall
ποτέ at some time, whoever,
 whatever
πρῶτος first, foremost
ῥά < ῥα, therefore (epic)
τίνω pay, pay a penalty
υῖες < υἱός, son, child
φορέω frequentative of φέρω, to
 carry
χαλκός copper, arms
χρύσεος golden
χώομαι be troubled, angered

uncommon

ἀμύσσω scratch, tear

ἀναθηλέω sprout afresh
ἀνδροφόνος murderous
δημοβόρος people-devourer
δικασπόλος lawgiver
ἐνδοθι within, at home
εὔτε when, as, since
ἦλος nailhead
θέμιστας < θέμις, established law
λέπω peel
λωβάομαι maltreat
ναί yea
ὄζος branch
ὄμνυμι swear
ὄρκος what is sworn by,
 witness, oath
οὐδείς no one
οὐτιδανός worthless
παλάμη palm, handiwork
πείρω pierce
ποθή longing, desire
σκῆπτρον scepter
σύμπας all together
τομή intersection
ὔστερος later, next
φλοιός tree bark
φύλλον leaf
φυσάω blow, puff, blow out
χραιοσμέω ward off; defend
 (+dat)

δημοβόρος βασιλεὺς ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·

ἦ γὰρ ἂν Ἀτρεΐδῃ νῦν ὕστατα λωβήσαιο.

ἀλλ' ἔκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·

ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους

235

φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,

οὐδ' ἀναθιγήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλειψε

φύλλά τε καὶ φλοιόν· νῦν αὐτέ μιν νῖες Ἀχαιῶν

ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας

πρὸς Διὸς εἰρύαται· ὃ δέ τοι μέγας ἔσσεται ὄρκος·

240

ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῖας Ἀχαιῶν

σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ

χραιομεῖν, εἴτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνιοιο

θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις

χωόμενος ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.»

245

ὣς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ

χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·

people- βασιλεὺς ἐπεὶ worthless ἀνάσσεις·
devourer

ἦ γὰρ ἂν Ἀτρεΐδῃ νῦν later, maltreat
next

ἀλλ' ἐκ τοι ἐρέω καὶ ἐπὶ μέγαν what is swear
sworn

yea μὰ τόδε scepter , τὸ μὲν οὐ ποτε leaf καὶ branch

blow, , ἐπεὶ δὴ πρῶτα intersection ὄρεσσι λέλοιπεν,
puff,
blow sprout afresh · περὶ γάρ ρά ἐ χαλκὸς peel
out

235

leaf τε καὶ tree · νῦν αὐτέ μιν νῖες Ἀχαιῶν
bark

ἐν palm, φορέουσι lawgiver , οἳ τε established law
handiwork

πρὸς Διὸς εἰρύεται· ὃ δέ τοι μέγας ἔσσεται what is sworn by

ἦ ποτ' Ἀχιλλῆος longing, ἔξεται νῖας Ἀχαιῶν
desire

240

all together · τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ

ward off , εὔτ' ἂν πολλοὶ ὑφ' Ἑκτορος murderous

θνήσκοντες πίπτωσι· σὺ δ' within, θυμὸν scratch, tear
at

χωόμενος ὅ τ' ἄριστον Ἀχαιῶν homeno ἔτισας.»
one

ὣς φάτο Πηλεΐδης, ποτὶ δέ scepter βάλε γαίῃ

245

χρυσείοις nailhead pierce , ἔζετο δ' αὐτός·

A people-devouring king [art thou], since thou rulest over fellows of no account; for assuredly, son of Atreus, thou [otherwise] wouldst have insulted now for the last time. But I will tell thee, and I will further swear a great oath: yea, by this sceptre, which will never bear leaves and branches, nor will bud again, after it has once left its trunk on the mountains; for the axe has lopped it all around of its leaves and bark; but now the sons of the Greeks, the judges, they who protect the laws [received] from Zeus, bear it in their hands; and this will be a great oath to thee; surely will a longing desire for Achilles come upon all the sons of the Achæans at some future day, and thou, although much grieved, wilt be unable to assist them, when many dying shall fall by the hand of man-slaying Hector. Then enraged, wilt thou inwardly fret thy soul, that thou didst in no way honour the bravest of the Greeks.”

Thus spoke the son of Peleus; and he cast upon the earth his sceptre studded with golden nails, and sat down.

common

ἀνάσσω rule, be lord
ἀνδράσιν < ἀνήρ, man
ἄνθρωπος human being
βουλή will, plan
γαῖα land, earth
γενεά birth, race
γηθέω rejoice, exult
γλυκύς sweet
ἱκάνω arrive
μάρναμαι fight
μάχομαι fight, contend
μετείπον speak among
νέος young
παῖδες < παῖς, child
πείθω convince
πόποι oh! ow!
ποτέ at some time, whoever,
 whatever
πρόσθεν before
πυνθάνομαι learn, (+acc) learn
 from
πω until now, (not) yet
ρέω flow
σφεῖς they, themselves

τρέφω nourish, raise
φρονέω think, be wise
χαίρω rejoice

uncommon

ἀγοράομαι assemble, debate
ἀγορητής lit. speaker, epithet of
 Nestor
ἀθερίζω slight, make light of
ἀνορούω leap up
ἀρείων more excellent
αὐδή voice, report
γλῶσσα tongue, language
ἐτέρωθεν from/on the other side
ἡγάθεος most holy
ἡδυεπής sweet-speaking
λιγύς clear, shrill
μέλιτος < μέλι, honey, a sweet
μερόπων < μέροψ, bee-eater
μηνίω be enraged at
ὀμιλέω associate with
πένθος grief, misfortune
τρίτατος third
φθίω wane

Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
 ἡδυεπὴς ἀνόρουσε λιγύς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή·
 250 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο
 ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσαν·
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
 «ᾠ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει·
 255 ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ
 εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοιν,
 οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμείο·
 260 ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἡέ περ ὑμῖν
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἳ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,

Ἀτρεΐδης δ' from/on be en-· τοῖσι δὲ Νέστωρ
the other raged
sweet- leap side clear, Πυλίων speaker ,
speaking shrill
τοῦ καὶ ἀπὸ tongue, honey γλυκίων ῥέεν voice, report
language

τῷ δ' ἤδη δύο μὲν γενεαὶ bee-eater ἀνθρώπων

250

ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο

ἐν Πύλῳ most , μετὰ δὲ third ἄνασσειν·
holy

ὃ σφιν ἐν φρονέων καὶ μετέειπεν·

«ᾧ πόποι, ἦ μέγα ἀσSEMBLE, ἀχαιῖδα γαῖαν ἰκάνει·
bate

ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες

255

ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ

εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοϊν,

οἳ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.

ἀλλὰ πίθεσθ' ἄμφω δὲ νεωτέρω ἐστὸν ἐμείο·

ἤδη γάρ ποτ' ἐγὼ καὶ more ex- ἡέ περ ὑμῖν
cellent

260

ἀνδράσιν associate , καὶ οὐ ποτέ μ' οἳ γ' slight, make light of
with

οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,

But on the other hand, the son of Atreus was enraged; therefore to them arose the sweet-voiced Nestor, the harmonious orator of the Pylians, from whose tongue flowed language sweeter than honey. During his life two generations of articulately-speaking men had become extinct, who, formerly, were reared and lived with him in divine Pylus, but he was now ruling over the third; who, wisely counselling, addressed them, and said:

“O gods! surely a great sorrow comes upon the Grecian land. Verily, Priam would exult, and the sons of Priam, and the other Trojans, would greatly rejoice in their souls, if they were to hear these things of you twain contending: you who in council and in fighting surpass the Greeks. But be persuaded; for ye are both younger than I am. For already, in former times, I have associated with men braver than you, and they never disdained me. I never saw, nor shall I see, such men as

common

ἀγαθός brave, noble
ἀθάνατος undying
ἀμείνων comparative of ἀγαθός,
 noble
ἀντίθεος godlike
ἀπόλλυμι destroy
βασιλῆϊ < βασιλεύς, king
βουλή will, plan
βροτός mortal
γαῖα land, earth
γέρας gift, reward
δίδωμι give; permit
έάω permit, allow, let go
καλέω call
κόρη girl
κῦδος renown
λαός people, army
μάχομαι fight, contend
μῦθος word, speech, tale
οἶος only, single
πείθω convince
ποιμένα < ποιμήν, shepherd
ποτέ at some time, whoever,
 whatever

πρῶτος first, foremost

τρέφω nourish, raise

υἷες < υἱός, son, child

uncommon

ἀντιβῆν face to face

ἀπαίρω lift off

ἄπιος pear tree; distant

ἐκπαγλος terrible, violent,
 wondrous

ἐπιείκελος resembling

ἐπιχθόνιος earthly

ἐρίζω struggle

κράτιστος best

μεθομιλέω converse with

μείρομαι receive as a portion

όμοιος like

όρεσκῶς mountain-born

σκηπτουῆχος scepter-bearer

συμμαχέω be an ally

συνήημι send together

τηλόθεν from far away

τιμή honor, value

φηρσίν < φήρ, centaur

οἶον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν

Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον

265

Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισι·

κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·

κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο

φηρσὶν ὀρεσκώοισι καὶ ἐκπάγλως ἀπόλεσσαν.

καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν

270

τηλόθεν ἐξ ἀπῆς γαίης· καλέσαντο γὰρ αὐτοί·

καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὐ τις

τῶν οἱ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο·

καὶ μὲν μευ βουλέων ξύνιεν πείθοντό τε μύθῳ·

ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον·

275

μήτε σὺ τόνδ' ἀγαθὸς περ ἐὼν ἀποαίρεο κούρην,

ἀλλ' ἔα ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·

μήτε σὺ Πηλεΐδῃ ἑλ' ἐριζέμεναι βασιλῆϊ

ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς

σκηπτουῆχος βασιλεύς, ᾧ τε Ζεὺς κῶδος ἔδωκεν.

οἶον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν

Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον

Θησέα τ' Αἰγείδην, resembling ἀθανάτοισι·

265

best δὴ κείνοι earthly τράφεν ἀνδρῶν·

best μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο

centaur mountain-born καὶ terrible ἀπόλεσσαν.

καὶ μὲν τοῖσιν ἐγὼ converse with ἐκ Πύλου ἐλθὼν

from far ἐξ pear γαίης· καλέσαντο γὰρ αὐτοί·
away tree;

270

καὶ μαχόμεν· καὶ ἔμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὐ τις

τῶν οἱ νῦν βροτοὶ εἰσιν earthly be an ally ·

καὶ μὲν μεν βουλέων send πείθοντό τε μύθῳ·
to-

ἀλλὰ πείθεσθε καὶ ὕμεις, ἐπεὶ πείθεσθαι ἄμεινον·
gether

μήτε σὺ τόνδ' ἀγαθὸς περ ἐὼν lift off κούρην,

275

ἀλλ' ἔα ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·

μήτε σὺ Πηλεΐδῃ ἢ θελ' struggle βασιλῆϊ

face to, ἐπεὶ οὐ ποθ' like receive honor,
face as a value

scepter-bearer βασιλεύς, ᾧ τε Zeus κοδος ἔδωκεν.
portion

Pirithous, and Dryas, shepherd of the people, and Cæneus, and Exadius, and god-like Polyphemus, and Theseus, the son of Ægeus, like unto the immortals. Bravest indeed were they trained up of earthly men; bravest they were, and they fought with the bravest Centaurs of the mountain caves, and terribly slew them. With these was I conversant, coming from Pylus, far from the Apian land; for they invited me, and I fought to the best of my power; but with them none of these who now are mortals upon the earth could fight. And even they heard my counsels, and obeyed my words. But do ye also obey, since it is better to be obedient; nor do thou, although being powerful, take away the maid from him, but leave it so, seeing that the sons of the Greeks first gave [her as] a prize on him. Nor do thou, O son of Peleus, feel inclined to contend against the king; since never yet has any sceptre-bearing king, to whom Zeus has given glory, been allotted an equal share of dignity.

common

ἀεί always, forever
ἀμείβω answer, exchange
ἀνάσσω rule, be lord
ἀπαμείβομαι answer
γέρων old; old man
ἐθέλω consent, be willing
ἐπιτέλλω order
ἔργον work
θεά goddess
καλέω call
κρείων lord
λίσσομαι beg, beseech
μεθίτημι allow
μένος mental force
μήτηρ mother
μοῖρα portion, fate
μυθέομαι say, tell
οἶμαι suppose, hope
παύω stop something
πείθω convince
πέλω be in motion
πόλεμος war, battle

πρόσφημι speak to
τέος =σός (epic)
τίθημι put, place
φέρτατος bravest
χόλος gall, anger

uncommon

αἰχμητήν < αἰχμητής, spearman
γείνομαι be born, regret
δειλός cowardly
ἔρκος fence
καρτερός strong, staunch
κρατέω rule
ναί yea
ὀνειδέα < ὀνειδος, blame
οὐτιδανός worthless
πλείων more
προτίθημι set before
σημαίνω show, mark, predict
τοὔνεκα therefore
ὑπέκω withdraw
ὑποβλήδην interrupting

- 280 εἰ δὲ σὺ καρτερός ἐσσι θεὰ δέ σε γείνατο μήτηρ,
 ἀλλ' ὃ γε φέρτερός ἐστιν ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ σὺ δὲ παῦε τεδὸν μένος· αὐτὰρ ἔγωγε
 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.»
- 285 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 «Ναὶ δὴ ταῦτά γε πάντα γέρον κατὰ μοῖραν ἔειπες·
 ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 πάντων μὲν κρατεῖν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι οὔω·
- 290 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες
 τοῦνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;»
 Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς·
 «Ἥ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην
 εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι ὅττι κεν εἵπης·
- 295 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε
 σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι οὔω.

εἰ δὲ σὺ **strong,** ἔσσι θεὰ δέ σε **be born,** μήτηρ, 280
staunch **regret**

ἀλλ' ὅ γε φέρτερός ἐστιν ἐπεὶ **more** ἀνάσσει.

Ἀτρεΐδῃ σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε

λίσσομ' Ἀχιλλῇι μεθέμεν χόλον, ὃς μέγα πᾶσιν

fence Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.»

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285

«**yea** δὴ ταῦτά γε πάντα γέρον κατὰ μοῖραν ἔειπες·

ἀλλ' ὃδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,

πάντων μὲν **rule** ἐθέλει, πάντεσσι δ' ἀνάσσειν,

πᾶσι δὲ **show,** , ἅ τιν' οὐ πείσεσθαι οὔω·

mark, pre-

εἰ δέ μιν **disparman** ἔθεσαν θεοὶ αἰὲν ἐόντες 290

therefore οἱ **set before** **blame** μυθήσασθαι;»

Τὸν δ' ἄρ' **interrupting** ἡμείβετο διὸς Ἀχιλλεύς·

«Ἥ γάρ κεν **cowardly** γε καὶ **worthless** καλεοίμην

εἰ δὴ σοὶ πᾶν ἔργον **withdraw** ὅττι κεν εἵπης·

ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295

σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι οὔω.

But though thou be of superior strength, and a goddess mother has given thee birth, yet he is superior in power, inasmuch as he rules more people. Do thou, son of Atreus, repress thine anger; for it is I that entreat thee to forego thy resentment on behalf of Achilles, who is the great bulwark of destructive war to all the Achæans.”

But him king Agamemnon answering addressed: “Of a truth thou hast said all these things, old man, according to what is right. But this man is desirous to be above all other men; he wishes to have the mastery, and lord it over all, and to prescribe to all; with which his desires I think some one will not comply. But if the ever-existing gods have made him a warrior, do they therefore give him the right to utter insults?”

But him noble Achilles interruptingly answered: “Yea, forsooth, I may be called a coward and a man of no worth, if now I yield to thee in everything, whatever thou mayest say. Enjoin these things to other men; for dictate not to me, for I think that I shall no longer obey thee.

common

ἄγε come on!
 ἀγορά assembly
 ἄγω contest
 ἀέκων javelin
 αἷμα blood
 αἴψα suddenly
 ἅλα < ἅλς, salt (masc.), sea
 (fem.)
 ἀναβαίνω go up, embark
 ἀνίστημι stand up; arouse
 ἄνωγα to command, order
 γινώσκω know, perceive
 δόρυ spear shaft, plank
 ἔνεκα because, that
 ἐός his/her own
 ἐπέεσσιν < ἔπος, speech, story
 ἐρῶ ask; will say
 θοός swift
 ἕζω to seat
 ἕσος equal
 κέλευθος (f.) road
 κλισία hut
 κόρη girl
 λαός people, army

λύω loosen, free
 μάχομαι fight, contend
 μέλας dark
 νηῖ < ναῦς, ship
 πειράω try, test
 πολύμητις of many counsels
 φρήν torso

uncommon

ἀναιρέω take up
 ἀντίβιος hostile
 ἀπολυμαίνομαι cleanse oneself
 ἀρχός ruler
 ἀφαιρέω take away
 εἴκοσι twenty
 ἐκατόμβη hecatomb
 ἐπιπλέω sail on, over
 ἐρέτας < ἐρέτης, rowers, oars
 ἐρώεω rush
 καλλιπάρης beautiful-cheeked
 κελαινός black
 κρίνω distinguish
 προερίω drag forward
 ὕγρός wet

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 χερσὶ μὲν οὗ τοι ἔγωγε μαχήσομαι εἵνεκα κούρης
 οὔτε σοὶ οὔτέ τω ἄλλω, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
 300 τῶν δ' ἄλλων ἅ μοί ἐστι θοῇ παρὰ νηϊ̣ μελαίνῃ
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμείω·
 εἰ δ' ἄγε μὴν πείρησαι ἵνα γνῶωσι καὶ οἶδε·
 αἰψά τοι αἶμα κελαινὸν ἐρωήσει περὶ δουρί. »
 Ὡς τῷ γ' ἀντιβίοισι μαχессαμένῳ ἐπέεσσιν
 305 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν·
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἔϊσας
 ἥϊε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
 Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἅλα δὲ προέρυσσεν,
 ἐν δ' ἐρέτας ἔκρινεν εἰκόσιν, ἐς δ' ἐκατόμβην
 310 βῆσε θεῶ, ἀνὰ δὲ Χρῡσηΐδα καλλιπάρηον
 εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
 Οἳ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρά κέλευθα,
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν·

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 χερσὶ μὲν οὐ τοι ἔγωγε μαχήσομαι εἵνεκα κούρης
 οὔτε σοὶ οὔτέ τω ἄλλω, ἐπεὶ μ' take away γε δόντες·

τῶν δ' ἄλλων ἅ μοί ἐστι θοῇ παρὰ νηϊ̣ μελαίνῃ 300

τῶν οὐκ ἂν τι φέροις take up ἀέκοντος ἐμέϊο·

εἰ δ' ἄγε μὴν πείρησαι ἵνα γνῶωσι καὶ οἶδε·

αἰψά τοι αἶμα black rush περὶ δουρί.»

Ὡς τώ γ' hostile μαχессαμένω ἐπέεσσιν

ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν· 305

Πηλείδης μὲν ἐπὶ κλισίας καὶ νῆας ἕϊσας

ἦϊε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·

Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἅλα δὲ drag forward ,

ἐν δ' rowers, distinguish twenty , ἐς δ' hecatomb
 oars

βῆσε θεῶ, ἀνὰ δὲ Χρυσήϊδα beautiful- 310
 cheeked

εἶσεν ἄγων· ἐν δ' ruler ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες sail on, wet κέλευθα,
 over

λαοὺς δ' Ἀτρεΐδης cleanse oneself ἄνωγεν·

But another thing will I tell thee, and do thou store it in thy mind: I will not contend with my hands, neither with thee, nor with others, on account of this maid, since ye, the donors, take her away. But of the other effects, which I have at my swift black ship, of those thou shalt not remove one, taking them away, I being unwilling. But if [thou wilt], come, make trial, that these also may know: quickly shall thy black blood flow around my lance.”

Thus these twain, striving with contrary words, arose, and they broke up the assembly at the ships of the Greeks. The son of Peleus on his part repaired to his tents and well-proportioned ships, with the son of Menoetius, and his companions. But the son of Atreus launched his swift ship into the sea, and selected and put into it twenty rowers, and embarked a hecatomb for the god. And he led the fair daughter of Chryses and placed her on board, and the very wise Odysseus embarked as conductor.

*common***ἄγω** lead, bring**ἀέκων** javelin**αἰγῶν** < αἶξ, goat**αἰρέω** take, grasp**ἅλα** < ἅλς, salt (masc.), sea
(fem.)**βαίνω** walk, stand**βάλω** throw, put, drop, strike,
fall**γηθέω** rejoice, exult**δίδωμι** give; permit**εἶδον** see**ἔρδω** do**ἔριδος** < ἔρις, strife**εὕρισκω** find**ἦμαι** sit, lie**θεράπων** companion**ἰκνέομαι** reach, arrive at**κῆρυξ** herald**κλισία** hut**κρατερός** strong, steadfast**μέλας** dark**μῦθος** word, speech, tale**νῆας** < ναῦς, ship**οὐρανός** sky**προτίημι** send forth, abandon**προσείπον** speak to**πρῶτος** first, foremost**στρατός** army*uncommon***ἀπολυμαίνομαι** cleanse oneself**ἀτρύγετος** barren**ἐκατόμβη** hecatomb**ἐλίσσω** turn**ἐπαπειλέω** threaten**θῖς** heap, beach**καλλιπάρης** beautiful-cheeked**καπνός** smoke**κνῖσα** smell of burned fat**λήγω** cease**λύματα** < λῦμα, ablution**ὀτρηρός** quick, nimble**πένομαι** toil**πλείων** more**ῥύγιον** more miserable, colder**ταῦρος** bull**τελής** complete**τέλλω** accomplish

οἷ δ' ἀπελυμαίνοντο καὶ εἰς ἄλλα λύματα βάλλον,
 315 ἔρδον δ' Ἀπόλλωνι τελεέσσας ἐκατόμβας
 ταύρων ἡδ' αἰγῶν παρὰ θῖν' ἀλὸς ἀτρυγέτοιο·
 κνίσῃ δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῶ.
 Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
 λῆγ' ἔριδος τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ,
 320 ἀλλ' ὅ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπε,
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·
 «Ἐρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
 εἰ δέ κε μὴ δώῃσιν ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 325 ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ρίγιον ἔσται.»
 Ὡς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
 τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἀλὸς ἀτρυγέτοιο,
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην,
 τὸν δ' εὔρον παρά τε κλισίῃ καὶ νηϊ̑ μελαίνῃ
 330 ἦμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς.

οἱ δ' cleanse oneself καὶ εἰς ἅλα ablution βάλλον,

ἔρδον δ' Ἀπόλλωνι complete hecatomb 315

bull ἥδ' αἰγῶν παρὰ θῖν' ἄλως barren .

smell δ' οὐρανὸν ἵκειν turn περὶ smoke .

of

burned of μὲν τὰ toil κατὰ στρατόν· οὐδ' Ἀγαμέμνων
fat

λῆγ' ἔριδος τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ,

ἀλλ' ὅ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε, 320

τῷ οἱ ἔσαν κήρυκε καὶ quick, θεράποντε·
nimble

«Ἐρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·

χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα beautiful-
cheeked .

εἰ δέ κε μὴ δώησιν ἐγὼ δέ κεν αὐτὸς ἔλωμαι

ἐλθὼν σὺν more . τό οἱ καὶ more ἔσται.» 325

ὣς εἰπὼν προΐει, κρατερὸν δ' ἐπιγυῖον accomplish
colder

τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἄλως barren ,

Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην,

τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηϊ μελαίνῃ

ἤμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330

They then embarking, sailed over the watery paths. But the son of Atreus ordered the armies to purify themselves; and they were purified, and cast forth the ablutions into the sea. And they sacrificed to Apollo perfect hecatombs of bulls and goats, along the shore of the barren sea; and the savour involved in smoke ascended to heaven. Thus were they employed in these things through the army. Nor did Agamemnon cease from the contention which at first he threatened against Achilles. But he thus addressed Talthybius and Eurybates, who were his heralds and zealous attendants:

“Going to the tent of Achilles, the son of Peleus, lead away fair Brisëis, having taken her by the hand; but if he will not give her, then I myself, coming with great numbers, will take her, and this will be more grievous to him.”

Thus speaking, he despatched them, having added a harsh command. But they reluctantly went along the shore of the barren sea, and came to the tents and ships of the Myrmidons. And they found him sitting at his tent and his black ship: nor did Achilles, seeing them, rejoice.

common

ἄγε come on!
 ἄγω lead, bring
 αἰκίης shameful, unseemly
 αἰδέομαι be ashamed
 ἀμύνω ward off, help, withstand
 ἄνθρωπος human being
 αὐθις back, again, moreover
 αὐτε again; on the contrary
 βασιλῆα < βασιλεύς, king
 γίγνομαι become, happen
 γινώσκω know, perceive
 διογενής born of Zeus
 ἔνεκα because, that
 ἐός his/her own
 ἔρομαι ask
 ἐταῖρος companion
 θνητός mortal
 ἵστημι stand
 κῆρυξ herald
 κλισία hut
 κόρη girl
 μάχομαι fight, contend
 νηυσὶ < ναῦς, ship
 νοέω perceive, think
 οἶδα know, know of (+acc)
 ὀλοός destructive

ὀπίσω after, back
 ποτέ at some time, whoever,
 whatever
 προτίημι send forth, abandon
 προσφωνέω speak to
 σφεῖς they, themselves
 φρήν torso
 φωνέω sound, speak
 χαίρω rejoice

uncommon

ἄγγελος messenger
 ἀπηνής harsh
 ἄσσον nearer
 ἐξάγω lead out
 ἐπαίτιος blameworthy
 ἐπιπείθομαι be persuaded, obey
 θύω rush in, storm
 καλλιπάρης beautiful-cheeked
 λοιγός pestilent
 μάκαρος happy
 μάρτυρος witness
 πρόσω forward, in the future
 σῶς safe, alive
 ταρβέω be afraid
 χρεῖω < χρεώ, a need

τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
 αὐτὰρ ὃ ἔγνω ᾗσιν ἐνὶ φρεσὶ φώνησέν τε·
 «Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,
 335 ἄσπον ἴτ'· οὐ τί μοι ὕμμες ἐπαίτιοι ἀλλ' Ἀγαμέμνων,
 ὃ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.
 ἀλλ' ἄγε διογενὲς Πατρόκλεες ἔξαγε κούρην
 καὶ σφῶϊν δὸς ἄγειν· τὼ δ' αὐτὼ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
 340 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος εἴ ποτε δ' αὖτε
 χρειῶ ἐμέϊο γένηται ἀεικέα λοιγὸν ἀμῦναι
 τοῖς ἄλλοις· ἦ γὰρ ὅ γ' ὀλοιῇσι φρεσὶ θύει,
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 ὅππως οἱ παρὰ νηυσὶ σόοι μαχέονται Ἀχαιοί.»
 345 ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ,
 ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,
 δῶκε δ' ἄγειν· τὼ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν·

τὼ μὲν *be afraid* καὶ αἰδομένω βασιλῆα
 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
 αὐτὰρ ὃ ἔγνω ᾗσιν ἐνὶ φρεσὶ φώνησέν τε·
 «Χαίρετε, κήρυκες, Διὸς *messenger* ἡδὲ καὶ ἀνδρῶν,
nearer ἵτ'· οὐ τί μοι ὑμῖς *blameworthy* ἄλα μένων, 335
 ὃ σφωῖ προΐει Βρισηΐδος εἵνεκα κούρης.
 ἀλλ' ἄγε διογενὲς Πατρόκλεες *lead out* κούρην
 καὶ σφωῖν δὸς ἄγειν· τὼ δ' αὐτὼ *witness* ἔστων
 πρὸς τε θεῶν *happy* πρὸς τε θνητῶν ἀνθρώπων
 καὶ πρὸς τοῦ βασιλῆος *harsh* εἴ ποτε δ' αὔτε 340
a need ἐμείο γένηται ἀεικέα *pestilent* ἀμῦναι
 τοῖς ἄλλοις· ἦ γὰρ ὅ γ' ὀλοῖησι φρεσὶ *rush, in, storm*
 οὐδέ τι οἶδε νοῆσαι ἅμα *forward, in the* καὶ ὀπίσσω,
 ὅππως οἱ παρὰ νηυσὶ *safe future* μαχέοντο Ἀχαιοί.»
 ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ, 345
 ἐκ δ' ἄγαγε κλισίης Βρισηΐδα *beautiful-cheeked*,
 δῶκε δ' ἄγειν· τὼ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν·

But they, confused, and reverencing the king, stood still, nor addressed him at all, nor spoke [their bidding]. But he perceived [it] in his mind, and said:

“Hail, heralds, messengers of Zeus, and also of men, come near, for ye are not blamable to me in the least, but Agamemnon, who has sent you on account of the maid Brisëis. However, come, noble Patroclus, lead forth the maid, and give her to them to conduct; but let these be witnesses [of the insult offered me], both before the blessed gods, and before mortal men, and before the merciless king. But if ever again there shall be need of me to avert unseemly destruction from the rest, [appeal to me shall be in vain], for surely he rages with an infatuated mind, nor knows at all how to view the future and the past, in order that the Greeks may fight in safety at their ships.”

Thus he spoke. And Patroclus obeyed his dear companion, and led forth fair-cheeked Brisëis from the tent, and gave her to them to conduct; and they returned along by the ships of the Greeks.

common

ἀέκων javelin
ἄλς < ἄλς, salt (masc.), sea (fem.)
γέρας gift, reward
δάκρυ < δάκρυον, tear
εἶσομαι sit
ἦμαι sit, lie
καρπάλιμος quick
κίω go
κλαίω weep
κλύω hear, listen to
κρείων lord
μητρὶ < μήτηρ, mother
νόος mind
νόσφι far from
ὀνομάζω to name
ὀράω see
πολιός rock
πόντος sea
πότνια lady
πόδας < ποῦς, foot, leg
ῥα < ἄρα, therefore (epic)
στενάχω sigh, groan
τέκνον child
τίκτω beget
τίνω pay, pay a penalty
φρένας < φρήν, torso
χέω pour
ὤκύς swift

uncommon

ἀναδύνω resurface
ἀπαυράω wrest, rob
ἀπείρων boundless
ἀράομαι pray
ἀτιμάω dishonor
ἄφαρ quickly
βαρύς heavy
βένθεσιν < βένθος, depth
δακρύω weep
ἐγγυαλίζω to palm
ἐξανδάω speak out
ἥντε like
θίς heap, beach
καθέζομαι sit down
καταρρέζω pat, stroke
κεύθω cover, hide
λιάζομαι recoil
μινυνθάδιος brief
ὀμίχλη fog
ὀρέγνυμι reach out
ὀφέλλω heap up, sweep
πάροιθε before, in the presence of
πένθος grief, misfortune
τιμή honor, value
τυτθός small, young
ὕψιβρεμέτης high-thundering
 one

ἥ δ' ἀέκουσ' ἄμα τοῖσι γυνὴ κίεν· αὐτὰρ Ἀχιλλεὺς
 δακρύσας ἐτάρων ἄφαρ ἔξετο νόσφι λιασθείς,
 350 θῖν' ἔφ' ἀλὸς πολιῆς, ὀρόων ἐπ' ἀπείρονα πόντον·
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·
 «Μῆτερ ἐπεὶ μ' ἔτεκές γε μιννυθάδιόν περ ἑόντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν·
 355 ἦ γάρ μ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας αὐτὸς ἀπούρας.»
 ὣς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ
 ἡμένῃ ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι·
 καρπαλίμως δ' ἀνέδυ πολιῆς ἀλὸς ἡὔτ' ὀμίχλη,
 360 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος,
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 «Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
 ἐξαύδα, μὴ κεῖθε νόω, ἵνα εἶδομεν ἄμφω.»
 Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·

ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν· αὐτὰρ Ἀχιλλεὺς

weep ἐτάρων quickly ἔξετο νόσφι recoil ,

θῖν' ἔφ' ἄλὸς πολιῆς, ὀρόων ἐπ' boundless πόντον· 350

πολλὰ δὲ μητρὶ φίλη pray χεῖρας reach out·

«Μῆτερ ἐπεὶ μ' ἔτεκές γε brief περ ἑόντα,

honor, πέρ μοι heap up, Ὀλύμπιος to palm
value sweep

Ζεὺς high- · νῦν δ' οὐδέ με small, ἔτισεν·
thundering young

ἦ γάρ οἱ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων 355

dishonor · ἐλὼν γὰρ ἔχει γέρας αὐτὸς wrest, rob .»

ὧς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ

ἡμένῃ ἐν depth ἄλὸς παρὰ πατρὶ γέροντι·

καρπαλίμως δ' resurface πολιῆς ἄλὸς ἡὕτ' fog ,

καί ῥα πάροιθ' αὐτοῖο sit down δάκρυ χέοντος, 360

χειρὶ τέ μιν pat, stroke ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

«Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο grief ;

speak , μὴ cover, νόω, ἵνα εἶδομεν ἄμφω.»
out hide

Τὴν δὲ heavy στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·

But the woman went with them reluctantly, whilst Achilles, weeping, immediately sat down, removed apart from his companions, upon the shore of the hoary sea, gazing on the darkling main; and much he be sought his dear mother, stretching forth his hands:

“O mother, since thou hast borne me, to be but short-lived, at least then ought high-thundering Olympian Zeus to have vouchsafed honour to me; but now he has not honoured me ever so little; for the son of Atreus, wide-ruling Agamemnon, has dishonoured me; for he, taking away my prize, possesses it, himself having wrested it [from me].”

Thus he spoke, weeping. But to him his venerable mother hearkened, sitting in the depths of the ocean beside her aged sire. And immediately she rose up from the hoary deep, like a mist. And then she sat before him weeping, and soothed him with her hand, and addressed him, and spoke aloud:

“Son, why weepest thou—on account of what has grief come upon thy mind? Declare it, nor hide it in thy soul, that we both may know it.”

But her, sighing deeply, swift-footed Achilles addressed:

common

ἀγλαός splendid, shining
ἀγορεύω speak in assembly
ἄγω lead, bring
αἰδέομαι be ashamed
ἀκούω hear
αὔτε again; on the contrary
γέρων old; old man
δέχομαι accept, receive
ἐνθάδε thither
εὔχομαι pray, pray for
θοός swift
θύγατρα < θυγάτηρ, daughter
ἱερός holy
κρατερός strong, steadfast
λαός people, army
λίσσομαι beg, beseech
λύω loosen, free
μάλιστα greatly
μῦθος word, speech, tale
νῆας < ναῦς, ship
οἶδα know, know of (+acc)
οἶχομαι be gone
πάλιν back, again

πόλιν < πόλις, city
σφεῖς they, themselves
υἷες < υἱός, son, child
φέρω bring, carry
χρύσεος golden
χόωμαι be troubled, angered

uncommon

ἀνδάνω please
ἀπερείσιος boundless
ἄποινα ransom, compensation
ἀφίημι let go, allow
δατέομαι divide into portions
διαπέρθω destroy
ἐκηβόλος sharpshooter
ἐπευφημέω assent
ἱερεύς priest
καλλιπάρης beautiful-cheeked
κοσμήτωρ commander
σκήπτρον scepter
στέμμα headband or wreath
τέλλω accomplish
χαλκοχίτων bronze-clad

- 365 «Οἶσθα· τί ἥ τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω;
 ὥχόμεθ' ἐς Θήβην ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα·
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσηΐδα καλλιπάρηον.
- 370 Χρύσης δ' αὖθ' ἱερεὺς ἐκατηβόλου Ἀπόλλωνος
 ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσέῳ ἀνὰ σκίηπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς,
 375 Ἀτρεΐδα δὲ μάλιστα δύω κοσμήτορε λαῶν.
 ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδέεσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
 380 χωόμενος δ' ὁ γέρων πάλιν ὥχετο· τοιοῦ δ' Ἀπόλλων
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,

«Οἶσθα· τί ἥ τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω;

365

ὥχόμεθ' ἐς Θήβην ἱερὴν πόλιν Ἡετίωνος,

τὴν δὲ destroy τε καὶ ἤγομεν ἐνθάδε πάντα·

καὶ τὰ μὲν εὖ divide into μετὰ σφίσιν υἷες Ἀχαιῶν,
portions

ἐκ δ' ἔλον Ἀτρεΐδῃ Χρῦσηΐδα beautiful-
cheeked .

Χρῦσης δ' αὖθ' priest ?? Ἀπόλλωνος

370

ἦλθε θοὰς ἐπὶ priestas Ἀχαιῶν bronze-clad ransom

λυσόμενός τε θύγατρα φέρων please ερεῖσι· ,

στέμματ' ἔχα let go, χερσὶν Ἀπόλλωνος
allow

χρυσέῳ ἀνὰ , καὶ λίσσετο πάντας Ἀχαιοὺς,

Ἀτρεΐδα δὲ μάλιστα δύνω commander λαῶν.

375

ἔνθ' ἄλλοι μὲν πάντες assent Ἀχαιοὶ

αἰδεῖσθαι θ' καὶ ἀγλαὰ δέχθαι .

ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι θυμῷ, ransom

ἀλλὰ κακῶς , κρατερὸν δ' ἐπὶ μῦθον accomplish
sharpshooter

χωόμενος δ' ὁ γέρων πάλιν ὥχετο· τοιοῦ δ' Ἀπόλλων
scepter

380

εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,

“Thou knowest; why should I tell all these things to thee, already knowing [them]? We went against Thebe, the sacred city of Eëtion; and this we plundered, and brought hither all [the spoil]. And these things indeed the sons of the Greeks fairly divided among themselves, and selected for Agamemnon the fair-cheeked daughter of Chryses. But Chryses, priest of the far-darting Apollo, came afterwards to the fleet ships of the brazen-mailed Greeks, about to ransom his daughter, and bringing invaluable ransoms, having in his hand the fillets of far-darting Apollo, on his golden sceptre. And he supplicated all the Greeks, but chiefly the two sons of Atreus, the leaders of the people. Upon this all the other Greeks shouted assent, that the priest should be revered, and the splendid ransoms accepted: yet it was not pleasing to Agamemnon, son of Atreus, in his mind; but he dismissed him evilly, and added a harsh mandate. The old man therefore went back enraged; but Apollo hearkened to him praying, for he was very dear to him.

notes

1.371 : Nine lines are repeated verbatim from 1.12-25.

common

ἀγορεύω speak in assembly
 αἰκίης shameful, unseemly
 ἀθάνατος undying
 αἶψα suddenly
 ἀκούω hear
 ἀμύνω ward off, help, withstand
 ἀνίστημι stand up; arouse
 αὐτίκα at once
 βέλος missile
 δύναμαι be able
 δῶρον gift
 ἐποίχομαι go to
 ἔπει < ἔπος, speech, story
 εὐρύς wide
 εὔχομαι pray, pray for
 θνήσκω die
 θοός swift
 ἵημι release, throw, utter
 κέλομαι command, urge
 κῆρυξ herald
 κόρη girl
 λαμβάνω take, grasp
 λίσσομαι beg, beseech
 νηῖ < ναῦς, ship
 νέος young

οἶος only, single
 παῖδός < παῖς, child
 πέμπω send
 στρατός army
 τελέω accomplish
 υἱές < υἱός, son, child
 χόλος gall, anger

uncommon

ἀπειλέω threaten
 ἔκατος far-shooting
 ἐλίκωψ quick-glancing
 ἐπασσύτερος one after another
 θεοπροπία prophecy
 ἰλάσκομαι appease
 κελαινεφής black with clouds
 κῆλον arrow shaft
 κλισίηθεν hut+from
 λοιγός pestilent
 μάντις seer
 ὀνίνημι help, please
 πάντη everywhere
 περιέχω encompass
 πολλάκις often

ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἳ δέ νυ λαοὶ
 θνητῶν ἐπασσύτεροι, τὰ δ' ἐπ' ὤχετο κῆλα θεοῖο
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν· ἄμμι δὲ μάντις
 385 εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο.

αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς
 ἠπέλιψεν μῦθον ὃ δὴ τετελεσμένος ἐστί·
 τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
 390 εἰς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
 τὴν δὲ νέον κλισίῃθην ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηΐδος τήν μοι δόσαν υἱὲς Ἀχαιῶν.

ἀλλὰ σὺ εἰ δύνασαί γε περισχέο παιδὸς ἐήως·
 ἐλθοῦς· Οὐλύμπων δὲ Δία λίσαι, εἴ ποτε δὴ τι

395 ἢ ἔπει ὤνησας κραδίην Διὸς ἢ καὶ ἔργω.
 πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,

ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ

θνησκον one after an-, τὰ δ' ἐπώχετο arrow θεοῖο
other shaft

everywhere· στρατὸν εὐρὺν Ἀχαιῶν· ἄμμι δὲ seer

εὖ εἰδὼς ἀγόρευε prophecy far-
shooting

385

αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν appease

Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς

threaten μῦθον ὃ δὴ τετελεσμένος ἐστί·

τὴν μὲν γὰρ σὺν νηϊ θοῇ quick- Ἀχαιοὶ
glancing

εἰς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἀνακτι·

390

τὴν δὲ νέον hut+from ἔβαν κήρυκες ἄγοντες

κούρην Βρισηῆος τὴν μοι δόσαν νῆες Ἀχαιῶν.

ἀλλὰ σὺν εἰ δύνασαι γε encompass παιδὸς ἐῆος·

ἐλθοῦς· Οὐλύμπων δὲ Δία λίσαι, εἴ ποτε δή τι

ἢ ἔπει help, καρδίην Διὸς ἡὲ καὶ ἔργω.
please

395

often γάρ σεο πατρός ἐνὶ μεγάροισιν ἄκουσα

εὐχομένης ὅτ' ἔφησθα black with Κρονίωνι
clouds

οἷη ἐν ἀθανάτοισιν αἰκεία pestilent ἀμῦναι,

And he sent a destructive arrow against the Greeks; and the forces were now dying one upon another, and the shafts of the god went on all sides through the wide army of the Greeks. But to us the skilful seer unfolded the divine will of the Far-darter. Straightway I first exhorted that we should appease the god; but then rage seized upon the son of Atreus, and instantly rising, he uttered a threatening speech, which is now accomplished; for the rolling-eyed Greeks attend her to Chrysa with a swift bark, and bring presents to the king; but the heralds have just now gone from my tent, conducting the virgin daughter of Brisëis, whom the sons of the Greeks gave to me. But do thou, if thou art able, aid thy son. Going to Olympus, supplicate Zeus, if ever thou didst delight the heart of Zeus as to anything, by word or deed; for I frequently heard thee boasting in the palaces of my sire, when thou saidest that thou alone, amongst the immortals, didst avert unworthy destruction from the cloud-collecting son of Saturn

common

αἰνός horrible
ἅλα < ἅλς, salt (masc.), sea
 (fem.)
ἀμείβω answer, exchange
ἀμείνων comparative of ἀγαθός,
 noble
ἄνδρες < ἀνήρ, man
βασιλεύς king
βία strength, force
γινώσκω know, perceive
γούνων < γόνυ, knee
δάκρυ < δάκρυον, tear
δέω bind
εὐρύς wide
θεά goddess
καλέω call
κρείων lord
κτείνω kill
κύδεϊ < κύδος, renown
λαμβάνω take, grasp
μακρός long, tall
μιμνήσκω remind
όποτε when
ῥα < ἄρα, therefore (epic)

τέκνον child
τίκτω beget
τίνω pay, pay a penalty
τρέφω nourish, raise
χέω pour
ᾄκα quickly

uncommon

ἀρήγω succor; prevent
ἄτη bewilderment, folly
γαίω celebrate
δεσμός bond, latch, strap
εἶλω to pack
ἐκατόγχειρος hundred-handed
ἐπαυρέω partake
καθέζομαι sit down
μάκαρ blessed
οὐδείς no one
παρέζομαι sit beside
πρύμνα stern
συνδέω bind together
ὑποδείδω cower before
ὑπολύω free from

όππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι

400

Ἦρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη·

ἀλλὰ σὺ τόν γ' ἐλθοῦσα θεὰ ὑπελύσαιο δεσμῶν,

ὧχ' ἐκατόγχειρον καλέσας ἔς μακρὸν Ὀλυμπον,

ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες

Αἰγαίων—ὃ γὰρ αὖτε βίην οὐ πατρὸς ἀμείνων—

405

ὅς ῥα παρὰ Κρονίῳνι καθέζετο κύδεϊ γαίων·

τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ οὐδ' ἔτ' ἔδησαν.

τῶν νῦν μιν μνήσασα παρέξο καὶ λαβὲ γούνων

αἵ κέν πως ἐθέλησιν ἐπὶ Τρώεσσιν ἀρῆξαι,

τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς

410

κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,

γνῶ δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων

ἦν ἄτην ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.»

Τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·

«ὦ μοι τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;

όππότε μιν bind to- Ὀλύμπιοι ἤθελον ἄλλοι
gether

Ἦρη τ' ἡδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη·

400

ἀλλὰ σὺ τόν γ' ἐλθοῦσα θεὰ free from bond, ,
latch,

ὥχ' hundred- καλέσας' ἐς μακρόν strap μιν,
handed

ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες

Αἰγαίων—ὁ γὰρ αὖτε βίην οὗ πατρὸς ἀμείνων—

ὅς ῥα παρὰ Κρονίῳνι sit down κύδει celebrate

405

τὸν καὶ cower be- blessed θεοὶ οὐδ' ἔτ' ἔδρσαν.
fore

τῶν νῦν μιν μνήσασα sit beside καὶ λαβὲ γούνων

αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν succor; ,
prevent

τοὺς δὲ κατὰ stern τε καὶ ἀμφ' ἄλα to pack Ἀχαιοὺς

κτεινομένους, ἵνα πάντες partake βασιλῆος,

410

γνῶ δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων

ἦν bewilderment, ἵριστον Ἀχαιῶν no ἔτισεν.»
folly one

Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·

«ὦ μοι τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;

, when the other Olympian inhabitants, Hera, and Neptune, and Pallas Athena, wished to bind him. But thou, O goddess, having approached, freed him from his chains, having quickly summoned to lofty Olympus, the hundred-handed, whom the gods call Briareus, and all men Ægeon, because he was superior to his father in strength, who then sat by the son of Saturn, exulting in renown. Him then the blessed gods dreaded, nor did they bind [Zeus]. Of these things now reminding him, sit beside him, and embrace his knees, if in anywise he may consent to aid the Trojans, and hem in at their ships, and along the sea, the Greeks [while they get] slaughtered, that all may enjoy their king, and that the son of Atreus, wide-ruling Agamemnon, may know his baleful folly, when he in no wise honoured the bravest of the Greeks.”

But him Thetis then answered, shedding down a tear: “Alas! my son, wherefore have I reared thee, having brought thee

common

ἄγω contest
 ἀέκων javelin
 ἀμύμων blameless
 ἀποβαίνω leave, get off
 αὖθις back, again, moreover
 βία strength, force
 γυναικὸς < γυνή, woman
 δαίς feast, banquet
 δὴν long time
 δῶμα hall, house
 ἔπομαι follow, support
 ἔρῳ say
 ἦμαι sit, lie
 ἱερός holy
 ἰκάνω arrive
 μέγαρον large hall
 νηυσὶν < ναῦς, ship
 οὔμαι suppose, hope
 πείθω convince
 πέλω be in motion
 πόλεμος war, battle
 τίκτω beget
 φωνέω sound, speak
 χόομαι be troubled, angered

uncommon

ἀγάννιφος snow-capped
 ἀδάκρυτος without tears
 Αἶσα share, fate
 ἀπαυράω wrest, rob
 ἀπήμων unhurt
 ἀποπαύω stop
 γοννάζομαι clasp by the knees
 δωδέκατος twelfth
 εἴθε if only
 ἑκατόμβη hecatomb
 εὖζωνος well-girded
 λίπα richly
 μηνίω be enraged at
 μίνυνθα momentarily
 ὀϊζυρός miserable
 ὀφείλω owe, should
 πάμπαν wholly, quite
 πάρημαι sit beside
 τερπικέρανος thunder-lover
 χαλκοβατής standing on bronze
 χθιζός yesterday's
 Ὠκεανός ocean
 ὠκύμορος quick-dying
 ὠκύπορος quick-traveling

- 415 αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ οὔ τι μάλα δῆν·
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.
 τοῦτο δέ τοι ἐρέουσα ἔπος Δὺ τερπικεραύνῳ
 420 εἶμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον αἶ κε πίθηται.
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισι
 μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 425 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλύμπον δέ,
 καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καί μιν γονάσομαι καί μιν πείσεσθαι οἴω.»
 Ὡς ἄρα φωνήσας ἀπεβήσετο, τὸν δὲ λίπ' αὐτοῦ
 χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικὸς
 430 τήν ρα βίη ἀέκοντος ἀπηύρων· αὐτὰρ Ὀδυσσεὺς
 ἐς Χρύσην ἵκανε νύκτα ἱερὴν ἐκατόμβην.

αἴθ' owe, παρὰ νηυσὶν without tears καὶ unhurt 415
should

ῆσθαι, ἐπεὶ νύ τοι αἶσα momentarily ἔρ οὔ τι μάλα δῆν·

νῦν δ' ἄμα τ' quick-dying καὶ miserable περὶ πάντων

ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.

τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ thunder-lover

εἴμ' αὐτὴ πρὸς Ὀλυμπον snow-capped αἶ κε πίθηται. 420

ἀλλὰ σὺ μὲν νῦν νηυσὶ sit beside quick-traveling

μήνι Ἀχαιοῖσιν, πολέμον δ' stop wholly, quite

Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας

yesterday ἦν κατὰ δαῖτα, θεοὶ δ' ἄμα πάντες ἔποντο·

twelfth δέ τοι αὖτις ἐλεύσεται Οὐλύμπον δέ, 425

καὶ τότε ἔπειτά τοι εἴμι Διὸς ποτὶ standing on δῶ,
bronze

καί μιν clasp by the καί μιν πείσεσθαι οἴω.»
knees

Ὡς ἄρα φωνήσας ἀπεβήσετο, τὸν δὲ λίπ' αὐτοῦ

χωόμενον κατὰ θυμὸν well-girded γυναικὸς

τήν ρα βίη ἀέκοντος wrest, rob αὐτὰρ Ὀδυσσεὺς 430

ἐς Χρύσην ἵκανε ἄγων ἱερὴν hecatomb .

forth in an evil hour. Would that thou wert seated at the ships tearless and uninjured; for thy destined life is but for a very short period, nor very long; but now art thou both swift-fated and wretched above all mortals: therefore have I brought thee forth in my palace under an evil fate. However, to tell thy words to thunder-delighting Zeus, I myself will go to snow-clad Olympus, if by chance he will be persuaded. But do thou, now sitting at the swift ships, wage resentment against the Greeks, and totally abstain from war. For yesterday Zeus went to Oceanus, to the blameless Æthiopians, to a banquet, and with him went all the gods. But on the twelfth day he will return to Olympus; and then will I go to the brazen-floored palace of Zeus, and suppliantly embrace his knees, and I think that he will be persuaded.”

Thus having said, she departed, and left him there wrathful in his soul for his well-girded maid, whom they had taken from him against his will. But Odysseus, meantime, came to Chrysa, bringing the sacred hecatomb.

Field guide to Homeric grammar

Pronouns

Homer has about 209 pronouns:

ἄ αἰ αῖ αἶδε ἄμμε ἄμμες ἄμμι ἄμμιν ἄς ἄσσα ἄσσα ἐ ἔ ἐγώ ἐγωγε ἐγών ἐέ ἐης
 ἐθέν ἐθεν ἐθεν εἶο ἐμέ ἐμέθεν ἐμεῖο ἐμέο ἐμεῦ ἐμοί ἐμοιγε ἐο ἐο ἐοῖ εὖ ἦ ἦδε
 ἦμας ἦμέας ἦμεῖς ἦμείων ἦμέων ἦμῖν ἦμιν ἦμιν ἦν ἦς ἦς κείνος μέ με μευ μίν μιν
 μοί μοι νώ νῶϊ νῶι νῶϊ νῶιν νῶν ὃ ὃδε οἰ οἶ οἶδε οἰσί οἶσι οἰσίν οἶσιν ὄν ὄου
 ὅς ὅστις ὁτέοισιν ὅτευ ὅτεω ὅτινα ὅτινας ὅτις ὅττευ οὐ οὕς σέ σε σέθεν σεῖο σέο
 σεο σευ σεῦ σοί σοι σοῦ σύ σφας σφε σφέας σφεας σφείων σφέων σφεων σφι
 σφιν σφίσι σφισι σφίσιν σφισιν σφῶ σφωε σφῶϊ σφῶϊ σφωιν σφῶϊν σφῶν
 σφῶν τά τάδε ταί τάς τάσδε τᾶων τείν τέο τεο τεοῖο τευ τεῦ τέων τῆδὲ τήν
 τήνδε τῆς τῆς τῆσδὲ τῆσδε τῆσι τῆσιν τῆσιν τί τι τίνα τινά τινα τινάς τινας τινε
 τίνες τινές τινες τινι τίς τις τό τόδε τοί τοι τοιάδε τοιαῖδε τοιήδε τοῖν τοῖν τοῖο
 τοιοῖδε τοιόνδε τοιόσδε τοιούσδε τοῖσδε τοῖσδεσσι τοῖσδεσσι τοῖσδεσσι τοῖσδεσσιν
 τοῖσί τοῖσι τοῖσιν τοῖσιν τόν τόνδε τοσόνδε τοσσάδε τοσσόνδε τοῦ τοῦδὲ τοῦδε
 τούς τούσδε τύνη τῷ τῷ τῷ τῷδε τῷδε τῶν τῶνδε ὑμέας ὑμεῖς ὑμείων ὑμῖν ὕμιν
 ὕμμε ὕμμες ὕμμι ὕμμιν χῆμεῖς ὦ ῶ ὦν

They proliferate because (1) Homer mixes Aeolic and Ionian words, (2) some pronouns come in both emphatic and unemphatic forms, and (3) sometimes there are contractions of ε.

Personal pronouns

The most common Ionian personal pronouns are:

N	ἐγώ σύ εἶο	ἡμεῖς ὑμεῖς –
G	ἐμεῖο σεῖο εἶο	ἡμείων ὑμείων σφείων
D	ἐμοί σοί ἐοί	ἡμῖν ὑμῖν σφίσι
A	ἐμέ σέ ἐέ	ἡμέας ὑμέας σφέας

These forms are used for emphasis and with prepositions. Contractions happen mainly in the genitive. They take -εῖο to -έο and -εῦ (both occur), and -είων to -έων. A few other contractions exist, such as ἔ=ἐέ and σφάξ=σφέας. Τεῖν=σοί.

The older Aeolic forms that differ are:

N	---	ἄμμες ὕμμες	—
G	ἔμεθεν σέθεν ἔθεν	---	
D	---	ἄμμιν ὕμμιν	—
A	---	ἄμμε ὕμμε	—

The third-person pronouns, where they exist, are actually not personal but rather refer to other words or phrases, although like the true personal pronouns they are not inflected for gender. Sometimes they are used as reflexives. They are uncommon in Homer, and more frequently he uses forms of *ὁ, ἡ, τό*, which can be used for this purpose as well as being demonstrative and relative pronouns. Example: *τὴν δ' ἐγὼ οὐ λύσω*, “but I will not release her” (Iliad 1.29).

The unemphatic forms are:

G	μευ σεο+σευ ἐο+έυ	— σφρων
D	μοι τοι ὀι	— σφισι
A	με σε ἐ+μιν	— σφρας

These are enclitic. The distinction between emphatic and unemphatic pronouns is usually reinforced by word order: “*δοκεῖ μοι*,” but “*ἐμὸν δοκεῖ*.” As in English, the pronoun’s normal position is after the verb (the dog bit me), and fronting it is for emphasis (it’s me that the dog bit). For stronger emphasis, *-γε* can be added: *ἔγωγε*.

Duals are formed with *νῶι-* (1p) and *σφωι-* (2+3p), and end in *-ν* for the genitive and dative.

Correlatives

<i>interrog.</i>	<i>some+X</i>	<i>demonstr.</i>	<i>rel.</i>	<i>X+ever</i>
τίς	τις		ὅς	ὅστις
ποῦ	που		οὗ	ὅπου
πότε	ποτέ	τότε	ὅτε	ὁπότε
πῶς	πως	οὕτως	ὥς	ὅπως
ποῖος	ποιός	τοιούτος	οἷος	ὁποῖος
πόσος	ποσός	τοσοῦτος	ὅσος	ὁπόσος

Itty bitties

What I mean by an “itty bitty” is a short word that contributes disproportionately to confusion. Many of the following words are two or three letters, and many are among the ten or twenty the most common words in the Homeric dialect. Many are verbal particles, clitics, or postpositives.

A *particle* is a word that has no meaning of its own and changes the meaning of other words. A *clitic* is a word that gets controlled phonologically by other words, leaning (κλίνω) on them. In Greek, clitics lack an accent, although they are listed with one in dictionary entries. They consist of *proclitics* that lean on the following word, and *enclitics* that lean on the preceding word. Articles and prepositions are enclitics. A *postpositive* is a word that comes after the word that it modifies, as in “someone nice.”

Conjunctions

καί - and

ἀλλά - but

γάρ - for; postpositive

δέ - and, but (not a negative like modern δεν)

ὅμως - nevertheless

Negation

οὐ(κ), οὐχ - not; proclitic

μή - negative form used in imperatives

List of itty bitties

κε(ν) - used like “if” to limit verbs

αν - like κε; in Homer, may be more emphatic or used more often for negative clauses

εἰ - “if;” can be used, e.g., as εἰ κεν + verb; proclitic

αἰ - Aeolic form of εἰ; may imply a wish or purpose

αἰ̣̂ κε(ν) - if only, so that

αἰ̣̂ γάρ - oh, that ...!

ἦν = εἰ ἄν; also an interjection, “see there!;” cf. epic pronoun ἦν

γε - used before or after a word to mark or emphasize it; often “at least;” postpositive, enclitic

ἄρ(α)/ῥα - time or causation: then/next, therefore; postpositive; in later dialects, can introduce a question, as in “Who, then, will fight?”

γάρ = γε ἄρ “for;” postpositive

δέ - but, and, or supplying the reason for something; cf. postposition -δε, “to”

αὐτάρ, ἀτάρ - similar to δέ, poetic

τε - correlative/connecting particle; always postpositive?; enclitic

μέν, μὴν - affirmative particles; the difference depends on prose/verse and meter

τοι - (1) synonym for dative pronoun σοι; (2) affirmative particle; both enclitic

Oaths, emphasis, and emphatics

δῆ - indeed, truly; postpositive

ῆ̣̂ μέν - used in oaths

ῆ̣̂τοι - indeed, truly (also used in either/or constructions)

Time, causation, and temporal order

ἤδη - already, now

νῦ(ν) - adverb; now, just now, presently; cf. enclitic νυν (rare in Homer)

οὔν - postpositive adverb; so, then

ἄρ(α)/ῥα - so, then, after all

ὥστε - so that; adverb+inf; conjunction

ἅμα - at the same time with, together with

εὔτε - when, as, since

τέως/ἔως - meanwhile, for a time

ἵνα - so that

Correlatives

In later dialects, where articles are common, one often has the postpositive between the article and the noun, e.g., ὁ τ' ἥλιος καὶ τὴν σελήνην.

τε ...καὶ - A τε ...καὶ B, both A and B

μέν ...δέ ...- contrasting, “and on the other hand”

οὔτε ...οὔτε - neither ...nor

Verbs

Active, middle, active infinitive, and active participles of a thematic verb:

present (1ο)

διδάσκω διδάσκεις διδάσκει

διδάσκομεν διδάσκετε διδάσκουσιν

διδάσκομαι διδάσκεαι διδάσκεται

διδασκόμεθα διδάσκεσθε διδάσκονται

διδάσκειν

διδάσκων διδάσκουσα διδάσκον

imperfect (+1ο)

ἐδίδασκον ἐδίδασκες ἐδίδασκε

ἐδιδάσκομεν ἐδιδάσκετε ἐδίδασκον

ἐδιδασκόμην ἐδιδάσκεω ἐδιδάσκετο

ἐδιδασκόμεθα ἐδιδάσκεσθε ἐδιδάσκοντο

future (1σo)

διδάξω διδάξεις διδάξει

διδάξομεν διδάξετε διδάξουσιν

διδάξομαι διδάξεαι διδάξεται

διδάξομεθα διδάξεσθε διδάξονται

διδάξειν

διδάξων διδάξουσᾱ διδάξον

aorist (+1σa)

ἐδίδαξα ἐδίδαξας ἐδίδαξε

ἐδιδάξαμεν ἐδιδάξατε ἐδίδαξαν

ἐδιδάξαμην ἐδίδαξω ἐδιδάξατο

ἐδιδάξασθον ἐδιδάξασθην ἐδιδάξαμεθα ἐδιδάξατο

αδίδαξαι

διδάξας διδάξασα διδάξαν

Common irregular verbs:

<i>present</i>	<i>future</i>	<i>aorist</i>	<i>perfect</i>	<i>perf. mid.</i>	<i>aor. pass.</i>
ἄγω	ἄξω	ἤγαγον		ἤγμαι	ἤχθην
αἰρέω	αἰρήσω	εἶλον	ἤρηκα	ἤρημαι	ἤρέσθην
ἀκούω	ἀκούσω	ἤκουσα	ἀκήκοα		ἤκούσθην
ἄρχω				ἄρξομαι	ἤρξάμην
βαίνω	βήσω	ἔβησα	βέβηκα		
βάλλω	βαλέω	ἔβαλον	βέβλήκα	βεβλήμαι	ἐβλήθην
διώκω	διώξω	ἐδίωξα		δεδίωγμαι	ἐδιώχθην
ἐσθίω	φάγομαι	ἔφαγον			
ἔχω	ἔξω	ἔσχον	ἔσχηκα		
ἐθέλω	ἐθελήσω	ἠθέλησα			
θνήσκω	θανοῦμαι	εθάνον	τεθνήκα		
καίω	καύσω	ἔκηκα		κέκαυμαι	ἐκαύθην
καλέω	καλέω	ἐκάλεσα	κέκληκα	κέκλημαι	ἐκλήθην
κρίνω	κρινέω	ἔκρινα	κέκρικα	κέκριμαι	ἐκρίθην
λαμβάνω	λάφωμαι	ἔλαβον	εἵληφα	εἵλημμαι	ἐλήφθην
λείπω	λείψω	ἔλιπον	λέλοιπα	λέλειμμαι	ἐλείφθην
λύω	λύσω	ἔλυσα	λέλυκα	λέλυμαι	ἔλύθην
μέλλω	μελλήσω	ἐμέλλησα			
μένω	μενέω	ἔμεινα	μεμένηκα		
μιμνήσκω	μνήσω	ἔμνησα	μέμνημαι		ἐμνήσθην
ὁράω	ὄψομαι	εἶδον	ὄπωπα		
πείθω	πείσω	ἔπεισα	πέποιθα	πέπιεσμαι	ἐπείσθην
πίνω	πίομαι	ἔπιον	πέπωκα	ἐπόθην	
πίπτω	πεσέομαι	ἔπεσον	πέπτηκα		
τελείω	τελέσω	ἐτέλεσα	τετέλεκα	τετέλεσμαι	ἐτελέσθην
φαίνω	φανεύω	ἔφηνα	ἐφάνην		
φέρω	οἴσω	ἤνεγκα	ἐνήνοχα		ἠνέχθην
φεύγω	φεύξομαι	ἔφυγον	πέφευγα		