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3 Exercises

Greek to English

1. Good and bad plans
2. Who has a good plan?
3. What do they have?
4. Good plans were lovely.
5. Who was brave?
6. A terrible noise was in fair Chrysa.
7. They have good and lovely plans.
8. What was the terrible noise in fair Chrysa?
9. of a bad plan
10. to | for bad plans
11. of bad plans
12. bad plan; to|for a bad plan; bad plan (accusative sg.); bad plans (accusative pl.)

English to Greek

1. βουλάων καλάων καὶ κακάων
2. καλῆ βουλῆ
3. τίς κακὴν βουλήν ἔχει;
4. δεινὴ κλαγγὴ ἦν ἐν καλῇ Χρύσει.
5. ἦν βουλή καλή;
6. βουλαὶ ἦσαν κακαί.

Notes

970. A **finite** verb is one that is 'limited' (Latin **finitus**) by person and number. In **He read the book**, the verb **read** is in the third person, singular number.

Verbs can also be **nonfinite**. Such verbs do not show both person and number. In ancient Greek, **participles** and **infinitives** are nonfinite. Participles have number - singular or plural - but neither participles nor infinitives have person.

1011. A **direct object** denotes the 'target' of the verb's action. This target can actually 'suffer' the action of the verb, e.g., **ball** in **He hit the ball**. It can also refer to the result or content of the action, e.g., **war** in **The army wages war**.

What is a case?

Words that serve as nouns or pronouns can have different grammatical functions depending on how they are used in a sentence. These functions are described by the term **case**. Consider the word **book** in these sentences:

1. **The book fell to the floor.**
2. **She burned the book.**
3. **The book's cover is damaged.**

The word **book** has a different function in each sentence. It acts as **subject** in the first sentence; and as direct object in the second sentence. In the third sentence it delimits **cover**. To put this differently, **book's cover** conveys the idea of a cover that is limited or 'surrounded' by the idea 'book'.

These different grammatical functions, or cases, have different names. As described by English grammar, in the first sentence **book** is in the **subjective** case; in the second sentence it is in the **objective** case; in the third sentence it is in the **possessive** case.

Greek has 5 cases: **nominative**, **genitive**, **dative**, **accusative**, and **vocative**. The nominative, accusative, and genitive correspond respectively to the English subjective, objective, and possessive.

The dative case denotes that the noun is in some way involved or interested in the action of the verb, yet is not the 'direct object'. Consider the word **teacher** in the sentence:

He gave the book to the teacher.

Here **teacher**, although clearly involved in the action of giving, is not the direct object (**book** is the direct object). So used, we call **teacher** an **indirect object**. In Greek it takes the dative case.

The vocative is the case of the person addressed. It is used in direct address, e.g., **Socrates** in:

"O Socrates, you talk too much!"

5 Exercises

Greek to English

1. We are singing the plans of many goddesses.
2. The terrible roar of the cruel sea is not pleasing to the soul of the goddess.
3. Who is dishonoring the beautiful goddesses?
4. We are not dishonoring the fatherland, for it is dear.
5. They are going from Cilla to Chrysa.
6. Are they burning many pyres in Chrysa by the sea?
7. We have many good plans.
8. Are you burning pyres in the fatherland?
9. You two loose; you (sg.) loose; we loose; they loose; you (pl.) loose
10. We are destroying many wicked souls in the dear fatherland.
11. Who sends goddesses into Chrysa?
12. You are fulfilling the beautiful plans for the dear fatherland.
13. We are fulfilling the will of the lovely goddess.
14. We are making a funeral pyre.
15. What do you bring? What do they bring?

English to Greek

1. τίς ἀεῖδει κακὰς βουλὰς καλάων θεάων;
2. κλαγγή θαλάσσης ἀνδάνει ψυχῆ θεᾶς ἐν Κίλλῃ.
3. οὐκ ἀτιμάζομεν θεὰς πάτρης φίλης.
4. βαίνετε ἐκ Χρύσης εἰς Κίλλαν ἐπὶ θαλάσσει;
5. θεὰ βαίνετον ἐκ θαλάσσης ἐς Κίλλαν.
6. καίουσι πυρὰ ἐν πάτρῃ.
7. ἔχουσι πολλὰς καλὰς βουλὰς.

8. λύομεν; λύεις; λύετον; λύει
 9. θεὰ ὀλέκει πολλὰς κακὰς ψυχάς.
 10. πέμπομεν θεὰς εἰς πάτρην φίλην.
 11. τελείουσι βουλήν πάτρης.
 12. πυρὴν τεύχει.
 13. τί φέρει;
-

6 Exercises

Greek to English

1. The Achaeans are bringing the splendid ransoms into the encampment.
2. We carry the boundless ransoms throughout the Achaean encampment.
3. The god makes many Achaeans spoils for birds.
4. Were the Achaeans wicked?
5. They were not bad, but good. The evil plague is killing the brave host.
6. The Achaeans do send countless ransoms to the fatherland.
7. The god goes to the encampment, and he kills the Achaean host.
8. Who dishonors the noble gods?
9. An evil host is dishonoring the gods of the fatherland.
10. A god is sending an evil plague throughout the Achaean encampment, for they do not fulfill the will of the gods of the fatherland.
11. He walks by the awful sea and makes many pyres throughout the Achaean encampment.
12. They keep the boundless ransoms of the Achaeans in the camp.
13. The army's plan is not pleasing to the heart of the god.
14. The host of Cilla was dear to the soul of the sea goddess.
15. We do not sing the beautiful plans of the gods for the army, because it is not pleasing to the Achaean heart.

English to Greek

1. δεινὴ κλαγγὴ θαλάσσης ἀνδάνει θεᾶ θυμῷ.
 2. φέρομεν πολλὰς ἀγλαὰ ἄποινα ἐς στρατὸν Ἀχαιῶν.
 3. οὐκ ὀλέκει θεὸς λαὸν Ἀχαιῶν, οὐ γὰρ ἀτιμάζουσι θεοὺς πάτρης.
 4. νοῦσος κακὴ τεύχει μυρίους Ἀχαιοὺς ἐλώρια πολλοῖσιν οἰωνοῖσιν.
 5. λαοὶ Ἀχαιῶν πέμπουσι μυρὶ' ἀγλαὰ ἄποινα θεᾶ θαλάσσης ἐν Κίλλῃ.
 6. Ἀχαιοὶ βαίνουσιν ἐς θάλασσαν καὶ αἰείδουσι, οὐ δὲ κλαγγὴ ἀνδάνει θεᾶ θυμῷ.
 7. νοῦσος ὀλέκει λαόν, θεὸν γὰρ ἀτιμάζουσι Χρύσης.
-

7 Exercises

Greek to English

1. We sing the goddess of the terrible sea with much noise.
2. They are not dishonoring the gods.
3. The plans of the Achaeans are not pleasing to the beautiful goddess in her heart.
4. He goes from the Achaean encampment to Cilla and brings boundless ransoms for the god.
5. The evil plague goes throughout the encampment and makes many Achaeans spoils for birds.
6. Both gods and goddesses are destroying the Achaean host.
7. Which of the Achaeans has a cowardly heart?
8. Were there many goddesses in the sea?
9. He is burning pyres by the sea.
10. You (pl.) are destroying the Achaean army.
11. The fatherland is dear to the soul of countless Achaeans.
12. Who sends the army out of Cilla into Chrysa?
13. The plan is evil, but it pleases the goddess in her heart.
14. What are you (pl.) singing?

English to Greek

1. Ἀχαιοὶ ἀείδουσι θεὰν καλὴν δεινῆς θαλάσσης.
 2. οὐκ ἀτιμάζομεν θεούς, φιλοὶ γάρ εἰσι θυμοῖσιν.
 3. βουλαὶ στρατοῦ ἀνδάνουσι θεᾶ καλῶ θυμῷ.
 4. πολλοὶ Ἀχαιοὶ βαίνουσιν ἐκ στρατοῦ καὶ φέρουσι μυρὶ' ἀγλαὰ ἄποινα θεοῖσιν.
 5. νοῦσος κακὴ ὀλέκει λαὸν καὶ τεύχει στρατὸν ἐλώριον μυρίοισιν οἰωνοῖσιν.
 6. οὐκ ἀείδομεν, οὐ γὰρ ἀνδάνει θυμῷ θεᾶς.
-

8 Exercises

Greek to English

1. The divine free-shooter himself is singing, but it is not pleasing to the other gods in their heart.
2. Those Achaeans dishonor these gods.
3. This free-shooter is sending an evil plague throughout the Achaean army and evilly destroys that host, because they are dishonoring him.
4. We do not dishonor these gods, who hold golden scepters.
5. Both this free-shooter and these other gods carry beautiful golden scepters.
6. Who makes these golden scepters for these gods of the sea?
7. Does the free-shooter himself sing the plans of the other gods for those Achaeans?
8. Are these Achaeans noble, who destroy this army and burn these pyres?
9. This goddess of that terrible sea has this golden scepter.
10. These pyres are in this fatherland.
11. Who makes this army booty for these birds?

English to Greek

1. ἀείδει δῖος ἐκηβόλος αὐτὸς τὰς καλὰς βουλάς θεῶν;
2. τί οὐχ ἀνδάνει τοῖσιν ἄλλοισιν θεοῖσιν οἱ ἐν θαλάσῃ εἰσίν;

3. ἐκεῖνος Ἀχαιὸς ἀτιμάζει τοὺς θεοὺς πάτρης οἱ ἔχουσι τὰ σκῆπτρα χρύσεια.
 4. ὁ ἐκηβόλος πέμπει πολλὰς νούσους κακὰς ἀνὰ τὸν στρατὸν Ἀχαιῶν καὶ ὀλέκει μυρίους λαοὺς, οὐνεκα τὸν ἀτιμάζουσιν.
 5. τίς καίει τὰς πυρὰς Ἀχαιῶν ἐπὶ δεινῇ θαλάσσει;
 6. ὁ ἐκηβόλος τεύχει μυρίους Ἀχαιοὺς ἐλώριον οἰωνοῖσι, οὐνεκα ἀτιμάζουσι τὰς καλὰς θεὰς θαλάσσης.
-

9 Exercises

Greek to English

1. Through the gift of prophecy this free-shooter tells the plans of these gods to the Argives.
2. These Olympian gods had houses in Olympus.
3. This free-shooter dear to Zeus was making these Argives and Achaeans booty for birds.
4. The Achaeans and Argives were doing evil deeds through the plan of the goddess.
5. Clytaemestra did these terrible deeds because of this passion.
6. Priam and Priam's soldiery killed many Argives.
7. Who is telling these your evil deeds to Priam?
8. These my works are good, because they performed the plans of the gods and goddesses by means of this gift of prophecy.
9. We were sending these golden scepters to the house for Priam.
10. Were you (pl.) burning these pyres with a terrible noise?
11. Was this plan not pleasing to the goddess of the sea in her heart?
12. These goddesses are singing those beautiful deeds of those gods, but the far-shooter goes elsewhere.
13. Priam had a splendid and beautiful house.

English to Greek

1. τίς ἔφερε τὰ μυρὶ' ἀγλαὰ ἄποινα εἰς καλὸν οἶκον Πριάμου;

2. Ἀχαιοὶ καὶ Ἀργεῖοι ἕκαιον πολλὰς πυρὰς ἐν σῆ φιλῆ πατρη.
 3. Κλυταιμῆστρη ἦν κακὴ καὶ ἔτευχε πολλὰ δεινὰ ἔργα.
 4. εἶρομεν πολλὰ ἀγλαὰ ἔργα διὰ μαντοσύνην θεῶν καὶ θεάων οἱ ἔχουσιν οἴκους ἐν Ὀλύμπῳ.
 5. ἐμὰ ἔργα ἐστὶ καλά, σὰ δὲ κακά.
 6. θεοὶ ἔπεμπον νοῦσον κακὴν ἀνὰ στρατὸν καὶ ὄλεκον πολλοὺς Ἀχαιοὺς, οὐνεκα ἠτίμαζον ἐκηβόλον.
 7. οὐχ ἦνδανε Κλυταιμῆστρη θυμῷ κακῷ;
-

10 Exercises

Greek to English

1. Who was by far best of the Danaans?
2. Great-souled Priam was ruling Ilium.
3. The great-souled Danaans will not again lead many hecatombs to Chrysa.
4. They didn't persuade the free-shooter with many fair hecatombs.
5. Will we not love the gods, because they are beautiful?
6. The Danaans will prepare death for Priam in Ilium.
7. I loved the goddess of the sea, but it was not pleasing to the free-shooter in his heart.
8. We will sing and persuade the gods.
9. The best by far in Ilium said these things to Priam, but he dishonored them.
10. Priam sent this best army against the Argives.
11. Again the Danaans went to Ilium, but they didn't persuade Priam.
12. We will sing the free-shooter, by far the best of the gods, because he led the Danaans to Ilium.

English to Greek

1. μεγάθυμοι Ἀχαιοὶ οὐ πείσουσιν ἐκηβόλον καλῆσιν ἑκατόμβησι, ἀλλὰ τεύξει κακὸν θάνατον λαῷ.

2. ἄριστοι Ἀχαιῶν ἔβησαν ἐς Ἴλιον, ἀλλ' οὐκ ἔπεισαν ψυχὴν Πριάμου.
 3. ἀείσομεν, οὐνεκα θεοὶ ἤγαγον λαὸν ἐς Ἴλιον.
 4. ἔξομεν πολλὰ ἀγλαὰ σκῆπτρα καὶ χρύσεια.
 5. οὐκ ἐφίλησας θεοὺς οἳ ἔχουσιν οἴκους Ὀλυμπίους;
 6. Πριάμος οὐκ αὐτίς ἀνάξει Ἰλίου, Ἀχαιοὶ γὰρ τεύξουσι κακὸν θάνατον τῷ.
 7. εἶπε καλῆ θεᾷ θαλάσσης·
 8. πείσουσι ψυχὰς θεῶν πολλῆσιν ἑκατόμβησιν.
-

11 Exercises

Greek to English

1. The beautiful gods fashioned evil death for the glorious son of Peleus, and he ascended the pyre.
2. The free-shooter was destroying the Achaean host, because the glorious son of Atreus dishonored Chryses.
3. I burned many hecatombs.
4. The free-shooter did not hear the son of Atreus, because he dishonored Chryses.
5. Chryses spoke among the Achaeans, but it was not pleasing to the son of Atreus in his heart.
6. When the son of Atreus addressed Chryses harshly, he then enraged the free-shooter.
7. We released Chryses, because we loved him.
8. Chryses brought boundless splendid ransoms for the son of Atreus.
9. We will bring many ransoms and we will free Chryses, because we loved him, and he is dear to the free-shooter.
10. Who brings the ransom of Chryses for the son of Atreus?
11. The glorious son of Peleus enraged the son of Atreus.
12. When we burned many fine hecatombs, then we persuaded the hearts of the gods.
13. Through the prophetic gift Chryses told the plans of the gods to the son of Atreus and the son of Peleus.

English to Greek

1. Ἀχαιοὶ ἀνέβησαν εἰς Ἴλιον καὶ ὄλεκον καλὸν Πρίαμον.
 2. κατεκήαμεν ἑκατόμβας πολλὰς καὶ καλὰς θεοῖσιν Ὀλυμπίοισιν.
 3. Χρύσης μετεῖπε Ἀχαιοῖσι, ἀλλ' Ἀτρεΐδης οὐκ τοῦ ἔκλυε.
 4. Ἀχαιοὶ προσεῖπον Ἀτρεΐδην, ἀλλ' οὐκ ἀπέλυσε Χρύσην.
 5. Ἀτρεΐδης οἴσει πολλὰ ἄποινα ἐς στρατὸν Ἀχαιῶν.
 6. τίς πείσει θεοὺς ἑκατόμβησι πολλῆσι καὶ καλῆσι;
-

12 Revision

13 Exercises

Greek to English

1. The wrath of Achilles son of Peleus was accursed, because it caused countless woes for these Achaeans, and hurled forth to Hades many valiant souls of heroes, and was making their bodies booty and feasts for dogs and birds, and it accomplished the will of Zeus.
2. The goddess sings the accursed wrath of Achilles, which caused countless woes for the Achaeans.
3. The gods are destroying this army, and are hurling forth to Hades many souls of heroes.
4. We will make countless Achaeans booty for dogs and banquets for these birds, because they dishonored Chryses.
5. Beautiful was this plan of Zeus.

Iliad 1 - 5

Μῆνιν ἄειδε θεὰ, Πηληϊάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἠρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν

οἰωνοῖσί τε δαῖτα, Διὸς δ' ἐτελείετο βουλή,

14 Prosody

15 Exercises

Greek to English

1. The goddess will sing the wrath of Achilles, from when first glorious Achilles and the son of Atreus king of men quarrelled and stood apart.
2. Which of the gods threw together both glorious Achilles and the son of Atreus to battle in strife?
3. The son of Leto and Zeus, the free-shooter, threw these two together to battle in strife, because the king, son of Atreus, enraged him, and he stirred up an evil plague throughout the Achaean army, and he was killing the people.

Iliad 1 - 10

Μῆνιν ἄειδε θεὰ, Πηληϊάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἠρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
οἰωνοῖσί τε δαῖτα, Διὸς δ' ἐτελείετο βουλή,
ἔξ οὔ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.
τίς τ' ἄρ' σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός· ὃ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὄρσε κακὴν, ὀλέκοντο δὲ λαοί,

16 Exercises

Greek to English

1. Free-shooter Apollo is enraged by the king, the son of Atreus, and sends an evil plague throughout the camp of the Achaeans, and the peoples are being destroyed, because the glorious son of Atreus dishonored the priest Chryses.
2. For Chryses priest of the free-shooter is going to the swift ships of the Achaeans, and he brings boundless ransoms for his daughter, whom the son of Atreus keeps in the camp.
3. And this priest has the fillets of Apollo free-shooter in his hands upon a golden scepter and he entreats all the Achaeans, but especially the two sons of Atreus marshalls of the peoples.
4. Apollo will be enraged by the king and will stir up an evil plague throughout the encampment.
5. They will go to the swift ships of the Achaeans and will bring boundless ransoms for the king.
6. They entreat all the Achaeans.
7. The son of Atreus dishonored the priest and did not free his daughter.

Iliad 11 - 16

οὐνεκα τὸν Χρῦσην ἠτίμασεν ἀρητῆρα
Ἀτρείδης· ὃ γὰρ ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκῆπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·

17 Exercises

Greek to English

1. The gods have Olympian homes, and they granted to the sons of Atreus and to the other well-greaved Achaeans to devastate the city of Priam, and then they returned to home happily, because they freed the priest's dear child.

2. The well-greaved Achaeans freed the priest's dear daughter, and they accepted the splendid ransoms, because they revered free-shooting Apollo son of Zeus.
3. He reverences the free-shooter.
4. The son of Atreus did not accept these splendid ransoms.
5. The priest Chryses gave many ransoms to the king, the son of Atreus.
6. All the gods and goddesses had Olympian homes.
7. The well-greaved Achaeans will devastate Priam's city, and they will return to home happily.
8. The priest's dear child was released, and she returned to home safely.

Iliad 17 - 21

"Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
ὕμῃν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·
παῖδα δ' ἐμοὶ λύσαί τε φίλην, τὰ τ' ἄποινα δέχεσθαι
ἄζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα."

18 Exercises

Greek to English

1. The son of Atreus has not freed the priest's beloved daughter.
 2. We have walked from the assembly.
 3. The old man burned many thigh-pieces of bulls and goats for lord Apollo.
 4. Old age held the priest.
 5. Old age did not come to the king, the son of Atreus, for he died cruelly in his home in Argos, because Clytaemestra killed him.
 6. Swift-footed Achilles has died in Ilium.
 7. This old man has fled to that assembly.
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19 Exercises

Greek to English

1. When the old man was entreating all the Achaeans and especially the two sons of Atreus, all the other Achaeans said to reverence this priest and to accept the splendid ransoms, but it was not pleasing to Agamemnon son of Atreus in his heart, but he harshly dismissed the old man, and was enjoining on him a harsh order.
2. Agamemnon will not overtake the old man by the hollow ships, because he is not tarrying in the Achaean camp.
3. To tarry, to reverence, to go, to go, to go, to shout assent, to have shouted assent, to intend to shout assent, to command, to command oneself, to overtake, to be overtaken, to intend to overtake for oneself, to have been overtaken, to fight, to devastate, to intend to devastate, to have devastated, to have devastated for oneself, to reach, to accept, to have accepted, to reverence.

Iliad 22 - 27

ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερόν δ' ἐπὶ μῦθον ἔτελλεν·
"μή σε, γέρον, κοίλησιν ἐγὼ παρὰ νηυσὶ κινήω
ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,

20 Exercises

Greek to English

1. The scepter and fillet of the god will not avail this old man, because whether tarrying now or coming again later, he will die by the ships of the Achaeans.
2. He will not free the dear girl, but sooner old age will come upon her in Agamemnon's house in Argos far from the native land of the old man.
3. There she shares the bed of Agamemnon and plies the loom.
4. Having vexed Agamemnon the old man will not return safer.

5. Both the son of Atreus, king of men, and glorious Achilles, the two having quarreled, stood apart.
6. The old man came upon the swift ships of the Achaeans bringing boundless ransoms, and holding in his hands the fillets of free-shooting Apollo.
7. The gods who have Olympian homes will grant the Achaeans to devastate the city of Priam, and to return home happily.

Iliad 28 - 32

μή νύ τοι οὐ χραΐσμη σκῆπτρον καὶ στέμμα θεοῖο·
τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν
ἡμετέρω ἐνὶ οἴκῳ ἐν Ἄργεϊ τηλόθι πάτρης,
ἰστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιώσαν·
ἀλλ' ἴθι, μή μ' ἐρέθιζε σαώτερος ὧς κε νέηαι."

21 Exercises

Greek to English

1. Thus spoke Agamemnon, and this frightened old man obeyed the harsh command, and in silence he walked along the shore of the thundering sea, and then going apart the old man was praying much to lord Apollo, whom fair-haired Leo bore.
2. King Apollo hearkened to the praying priest, because he loved him.
3. The free-shooting god protects beloved Chrysa.
4. While the wrath of Achilles hurled forth to Hades many souls of heroes and made their bodies booty for dogs and a banquet for birds, the plan of Zeus was being accomplished.
5. Making for oneself, intending to make for oneself, having made for ourselves, of fighting
6. The old man came up to the swift ships of the Achaeans intending to free his daughter.
7. All the Achaeans will free the old man's beloved child, reverencing the son of Zeus, Apollo free-shooter.
8. Old age comes upon her, plying the loom, in the house of Agamemnon and Clytaemestra.

Iliad 33 - 37

ὣς ἔφατ', ἔδεισεν δ' ὁ γέρον καὶ ἐπέιθετο μύθῳ·
βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἠρᾶθ' ὁ γεραῖος
Ἀπόλλωνι ἄνακτι, τὸν ἠύκομος τέκε Λητώ·
"κλυθὶ μευ ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας

22 Exercises

Greek to English

1. King Apollo protects Chrysa and sacred Cilla.
2. Smintheus rules mightily over beloved Tenedos.
3. They built a pleasing temple for Smintheus and burned fat thigh pieces of bulls and goats.
4. If ever the king accomplishes the priest's wish, the Danaans will requite the old man's tears by the god's arrows.

Iliad 38 - 42

Κίλλάν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,
Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
ἢ εἰ δὴ ποτέ τοι κατὰ πίονα μηρί' ἔκκη
ταύρων ἠδ' αἰγῶν, τόδ' ἐμοὶ κρήηνον ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν."

23 Exercises

Greek to English

1. This old man was praying much and Phoebus Apollo heard him.
2. And the gods heard the praying Achaeans.
3. All the gods are coming down from the peaks of Olympus raging in heart.

4. They carry on their shoulders bows and quivers covered at both ends.
5. The arrows are clanging on the shoulders of raging Apollo.
6. The raging god was coming like night down from the peaks of Olympus.
7. Do not let me come upon you by the hollow ships, lest indeed the scepter does not help you.
8. After vexing Agamemnon the old man may not return more safely.
9. You may thus return more safely.

Iliad 43 - 47

ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
τόξ' ὅμοισιν ἔχων ἀμφοτεφέα τε φαρέτρην·
ἔκλαγξαν δ' ἄρ' ὀιστοὶ ἐπ' ὤμων χωομένοιο,
αὐτοῦ κινηθέντος· ὃ δ' ἦιε νυκτὶ ἐοικώς.

24 Exercises

Greek to English

1. This old man was praying much and Phoebus Apollo heard him.
2. And the gods heard the praying Achaeans.
3. All the gods are coming down from the peaks of Olympus raging in heart.
4. They carry on their shoulders bows and quivers covered at both ends.
5. The arrows are clanging on the shoulders of raging Apollo.
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7. Do not let me come upon you by the hollow ships, lest indeed the scepter does not help you.
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Πιάδ 43 - 47

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
βῆ δὲ κατ' Οὐλύμποιο καρῆνων χωόμενος κῆρ,
τόξ' ὄμοισιν ἔχων ἀμφορηφέα τε φαρέτρην·
ἔκλαγξαν δ' ἄρ' οἴστοι ἐπ' ὤμων χωομένοιο,
αὐτοῦ κινηθέντος· ὃ δ' ἦε νυκτὶ ἐοικώς.

25 Exercises

Greek to English

1. Go throughout the camp of the Achaeans.
2. Let him go throughout the camp.
3. The arrows of the god Apollo go throughout the camp of the Achaeans.
4. Swift-footed Achilles summoned the Achaean host to the assembly.
5. The white-armed goddess Hera put this plan in the heart of Achilles.
6. Hera was distressed for the Danaans because she kept seeing them dying.
7. These Achaeans assembled, and became gathered together.
8. Swift-footed Achilles stood up among the Achaeans, and spoke among them.

Πιάδ 53 - 58

ἐννήμαρ μὲν ἀνὰ στρατὸν ὄχετο κῆλα θεοῖο,
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο.
οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τε γέγοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

26 Exercises

Greek to English

1. Achilles thinks these Achaeans will return to home.
2. The Achaeans did not escape death, because war and plague crushed them at the same time.
3. Let us ask this seer, for he is dear to Apollo.
4. May the free-shooter shoot many arrows throughout the Achaean camp.
5. We may fulfill the will of Zeus.
6. May evil war harshly kill the Danaans, because they dishonored Apollo.
7. May the great fire burn hecatombs of bulls and goats.
8. May the free-shooting lord accomplish the plan.
9. May the gods who have Olympian homes grant you to devastate Priam's city, and to return home safely, but may you release my dear child for me.
10. May the Danaans atone for my tears by your arrows.

Iliad 59 - 63

"Ἄτρείδη, νῦν ἄμμε πάλιν πλαγχθέντας οἴω
ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοῦς·
ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα
ἢ καὶ ὄνειροπόλον, καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν,

27 Exercises

Greek to English

1. May the dream-interpreter say why Phoebus Apollo is so greatly enraged.
2. The daughter of the priest was not freed.
3. The children of the Achaeans were freed by Agamemnon.

4. You were freed, Danaans, by the old man.
5. The Achaeans were gathered.
6. The Achaeans were crushed by both war and plague at once.
7. All the heroes were beaten back.
8. The gods will blame the Achaeans, because they did not fulfill these vows and they did not burn perfect hecatombs of lambs and goats.
9. Apollo desires to partake of the savor of perfect lambs and goats and to avert our destruction.
10. May Calchas son of Thestor, by far the best of the bird-readers, speak the wrath of Apollo.

Πiad 64 - 69

ὅς κ' εἶποι ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴ τ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται εἴ θ' ἑκατόμβης,
αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι."
ἦ τοι ὃ γ' ὣς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,

28 Exercises

Greek to English

1. Swift-footed Achilles spoke thus and sat down, and Calchas stood up among the Achaeans, because he was by far best of the bird-interpreters and he knew all things, but especially all the plans of the gods.
2. Calchas led the swift ships of the Achaeans to Ilium.
3. The gods bestowed the prophetic gift on Calchas, through which he led the Achaean ships into Ilium.
4. Thinking carefully, the seer addressed the Achaeans and spoke among them.

Iliad 70 - 75

ὄς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,
καὶ νήεσς' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω
ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
"ὦ Ἀχιλεῦ, κέλεαί με δίφιλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος, ἐκατηβελέταο ἄνακτος·

29 Exercises

Greek to English

1. Beloved of Zeus Agamemnon was urging this seer to declare these plans of all the gods.
2. I will declare to the Achaeans the wrath of Apollo.
3. The wrath of free-shooting lord Apollo was accursed to the Achaeans, because it kept making them spoils for all the dogs.
4. I indeed will speak, if you will heed me and will be eager to assist with words and arms.
5. If Calchas will speak, he will enrage Agamemnon, who mightily rules all the Argives.
6. These Achaeans obey Agamemnon.
7. The king is better than another man, and when he is enraged by a meaner man, he kills him harshly.
8. King Agamemnon was enraged by Calchas, a meaner man, because he declared the wrath of Apollo.

Iliad 76 - 80

τοιγὰρ ἐγὼν ἐρέω, σὺ δὲ σύνθεο καὶ μοι ὄμοσσον
ἦ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν·
ἦ γὰρ οἴομαι ἄνδρα χολωσέμεν, ὄς μέγα πάντων
Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί·

κρείσσων γὰρ βασιλεὺς, ὅτε χῶσεται ἀνδρὶ χέρηι·

30 Exercises

Greek to English

1. Agamemnon, king of men, represses his rage today, but afterwards he will hold a grudge in his chest, until it may be fulfilled.
2. Swift-footed Achilles will consider if he will save Calchas, the best seer by far.
3. Calchas will take heart and will question Apollo's oracle.
4. The seer knows all oracles.

Iliad 81 - 85

εἶ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψη,
ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσση,
ἐν στήθεσσιν ἑοῖσι· σὺ δὲ φράσαι, εἶ με σαώσεις."
τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"θαρσῆσας μάλα εἰπέ θεοπρόπιον, ὅτι οἶσθα·

31 Exercises

Greek to English

1. Swift-footed Achilles spoke to the blameless seer: "I swear by the god Apollo, beloved of Zeus, that Agamemnon, best of the Achaeans, will not bear heavy hands against you by the hollow ships."
2. The blameless seer Calchas, praying to Apollo, reveals the oracles to the Danaans.
3. While Achilles lives and looks upon the earth, no one of all the Danaans will bear heavy hands against the seer Calchas.
4. Brilliant Achilles will protect the seer Calchas, even if he says Agamemnon, who boasts to be much the best of the Achaeans.

5. If Achilles will protect the seer, he will take heart and declare the oracles of the free-shooting lord.
6. Apollo is the god to whom Calchas prays.

Iliad 86 - 92

οὐ μὰ γὰρ Ἀπόλλωνα δίφιλον, ᾧ τε σὺ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
οὔ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
σμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἶπης,
ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι."
καὶ τότε δὴ θάρσησε καὶ ἠὔδα μάντις ἀμύμων·

32 Exercises

Greek to English

1. Apollo blames us because of a prayer and hecatomb.
2. The gods find fault with the Achaeans because of the priest, dear to Apollo, for they dishonored him.
3. Apollo gave sufferings to the Achaeans and he will give still more, because Agamemnon dishonored the priest, he was not willing to free the daughter and to accept the splendid ransom.
4. If the far-shooter drives off shameful destruction for the Danaans, they will give the flashing-eyed maiden unpaid for, unransomed, to her beloved father, and they will lead a sacred hecatomb to Chrysa; then propitiating they will persuade the god.

Iliad 93 - 100

"οὔτ' ἄρ' ὅ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἑκατόμβης,
ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,

οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα,
τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἠδ' ἔτι δώσει·
οὐδ' ὅ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
πρὶν γ' ἀπὸ πατρὶ φίλω δόμεναι ἐλικώπιδα κούρην
ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην
ἔς Χρῦσιν· τότε κέν μιν ἰλασσάμενοι πεπίθοιμεν."

33 Exercises

Greek to English

1. And standing up broadly ruling Agamemnon addressed them.
2. King Agamemnon is greatly enraged, and his black-all-around heart is filling with evil fury.
3. The eyes of the king were like flashing fire.
4. The Achaeans look evilly at the seer.
5. Calchas, seer of evils, never spoke favorably for lord Agamemnon.
6. To prophesy evil things is always dear to the seer.
7. Achilles spoke many brave words and fulfilled them.

Πιάδ 101 - 108

ἦ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
ἦρωσ Ἀτρεΐδης εὐρὸν κρείων Ἀγαμέμνων
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαινοι
πίμπλαντ', ὅσσε δὲ οἱ πυρὶ λαμπετόωντι εἴκτην.
Κάλχαντα πρότιστα κάκ' ὀσσόμενος προσέειπε·
"μάντι κακῶν, οὐ πώ ποτέ μοι τὸ κρήγυον εἶπας·
αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
ἔσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτε τέλεσσας.

34 Exercises

Greek to English

1. Propheying among the Achaeans the seers are saying, how indeed the free-shooter gives pains because of Agamemnon, because he didn't want to accept the splendid ransoms for the maiden Chryseis.
2. Agamemnon did not want to accept the ransoms, because he much prefers to have this maiden herself in his home.
3. Will Agamemnon prefer Chryseis to Clytaemestra, his lawful wife?
4. Chryseis is not inferior to Clytaemestra, neither in body nor beauty and neither in disposition nor any deeds.
5. The Achaeans are willing to give back the flashing-eyed maiden, if this is indeed better, because they wish the army be safe rather than to be destroyed.
6. This maiden may be given to her dear father.
7. The priest Chryses stood in the Achaean camp and was entreating Agamemnon, but even so the dear child was not placed in the arms of her father.

Iliad 109 - 117

καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
ὡς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει,
οὔνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἄποινα
οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτήν
οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
κουριδίης ἀλόχου, ἐπεὶ οὐ ἔθέν ἐστι χερείων,
οὐ δέμας οὐδὲ φυήν, οὔτ' ἄρ φρένας οὔτε τι ἔργα.
ἀλλὰ καὶ ὣς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι·

35 Exercises

Greek to English

1. We will immediately prepare the prize for Agamemnon, in order that he alone among the Achaeans may not be without prize, for surely that is not seemly.
2. All the Achaeans see that the prize of Agamemnon goes elsewhere.
3. We answered the king and we spoke.
4. Able-footed brilliant Achilles spoke a harsh word to Agamemnon most glorious, but most avaricious of all men.
5. The Achaeans will sack much from the cities of the hosts and will divide all for the people.
6. We will not give a prize to Agamemnon, for we don't anywhere have a common store.

Iliad 118 - 125

αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ' ὄφρα μὴ οἴος
Ἀργείων ἀγέραστος ἔω, ἐπεὶ οὐδὲ ἔοικεν·
λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη."
τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
"Ἄτρείδη, κύδιστε, φιλοκτεανώτατε πάντων,
πῶς γὰρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
οὐδέ τί που ἴδμεν ξυνήια κείμενα πολλά,
ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,

36 Exercises

Greek to English

1. Is it seemly to collect for the king the gathered together again Achaean prizes?
2. Now Agamemnon will send forth the flashing-eyed girl Chryseis to the free-shooting god, but later the Achaeans will repay him.
3. Zeus will grant to the Achaeans at any time to devastate the well-walled city Troy.

4. The Achaeans addressed able-footed Achilles.
5. God-like Achilles is brave, but he conceals his purpose and wants to overtake Agamemnon king of men.

Iliad 126 - 132

λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.

ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες, αὐτὰρ Ἀχαιοὶ

τριπλῆ τετραπλῆ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς

δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

"μῆ δὴ οὕτως, ἀγαθός περ ἔὼν θεοείκελ' Ἀχιλλεῦ,

κλέπτε νόφ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.

37 Exercises

Greek to English

1. Achilles does not wish Agamemnon to remain wanting, in order that he himself may have a prize.
2. As matters stand, Agamemnon remains wanting, but he is commanding Achilles to give away his prize.
3. Great-souled Achilles will not give Agamemnon many prizes, having suited them according to his heart, in order that they will be of equal value.
4. But if the great-souled Achaeans will not give a prize to Agamemnon, having suited it according to his heart, so that things will be equal, he himself may choose the prize of Achilles or Ajax or Odysseus.
5. Coming, Agamemnon may take his prize, and taking he may lead this away, but Achilles will then be enraged, should Agamemnon come upon him.
6. All the Achaeans were later considering these things anew.
7. They dragged the black ships to the divine sea.

Πιάδ 133 - 141

ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς
ἦσθαι δευόμενον, κέλει δέ με τήνδ' ἀποδοῦναι;
ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
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, ὄν κεν ἴκωμαι.
ἀλλ' ἦ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις,
νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,

38 Exercises

Greek to English

1. The great-souled Achaeans gathered sailors in sufficient number in the black ship.
2. Agamemnon put into the ships the sacred hecatomb for the god.
3. Agamemnon caused fair-cheeked Chryseis herself to go on this swift black ship.
4. One counsel-bearing man will be leader of the Achaean ships.
5. The son of Peleus, most awful of men, will be leader of this ship.
6. Achilles will perform the sacred rites and will appease free-working Apollo for the Achaeans.
7. Not one of the eager Achaeans will obey the words of Agamemnon clad in shamelessness and mindful of gain.
8. No one wants to go on a mission or to battle mightily with men.

Πιάδ 142 - 151

ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἑκατόμβας
θήομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηον

βήσομεν. εἷς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,
ἢ Αἴας ἢ Ἴδομενεὺς ἢ δῖος Ὀδυσσεὺς
ἢ σὺ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
ὄφρ' ἡμῖν ἐκάεργον ἰλάσσαι, ἱερὰ ρέξας."
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλέοφρον,
πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν
ἢ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν ἴφι μάχεσθαι;

39 Exercises

Greek to English

1. The Achaeans desiring to fight came here because of the Trojan warriors.
2. Are the Trojans guilty to the Achaeans?
3. We drove away both the bulls and horses of Achilles, and ruined the harvest in fertile Phthia.
4. The Trojans are far from man-nourishing Phthia, and very many shadowy mountains and a thundering sea are between.

Iliad 152 - 157

οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἰτιοί εἰσιν·
οὐ γὰρ πῶ ποτ' ἐμᾶς βοῦς ἤλασαν οὐδὲ μὲν ἵππους,
οὐδέ ποτ' ἐν Φθίῃ ἐριβόλακι βωτιανείρῃ
καρπὸν ἐδηλήσαντ', ἐπεὶ ἦ μάλα πολλὰ μεταξὺ,
οὔρεά τε σκιόεντα θάλασσά τε ἠχίεσσα·

40 Exercises

Greek to English

1. Achilles followed greatly shameless king of men Agamemnon in order that he might rejoice.
2. The Achaeans followed along with Agamemnon, striving to acquire honor for him and Menelaus.
3. Was Agamemnon dog-eyed?
4. We acquire wealth for Menelaus from the Trojans.
5. Agamemnon neither heeds nor cares for these things.
6. The king himself threatened to take away Achilles' prize.
7. Achilles toiled greatly for this prize.
8. All will have prizes equal to the king's, whenever we plunder Trojan cities.

Iliad 158 - 164

ἀλλὰ σοὶ, ὦ μέγ' ἀναιδὲς, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
τιμὴν ἀρνύμενοι Μενελάῳ σοὶ τε, κυνῶπα,
πρὸς Τρώων. τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις·
καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ὅ ἔπι πολλὰ μόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.
οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
Τρώων ἐκπέρσωσ' ἐν ναιόμενον πτολίεθρον·

41 Exercises

Greek to English

1. We wage onrushing war by means of arms.
2. When the division of spoils comes, Agamemnon has the much greater prize, and Achilles has a prize little but dear.
3. Having a prize both little and dear, Achilles goes to the ships when, battling, he grows weary.

4. Achilles goes now to Phthia.
5. Truly it is much better to go home with the curved ships.
6. Being dishonored, Achilles will not heap up riches and treasure for Agamemnon in this place.

Iliad 165 - 172

ἀλλὰ τὸ μὲν πλεῖον πολυάικος πολέμοιο
χειρες ἐμαὶ διέπους', ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' ὀΐω
ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."
τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·

42 Exercises

Greek to English

1. By all means I will flee, since my heart urges this.
2. We are begging the son of Peleus to remain because of Agamemnon.
3. Others are with Agamemnon, who will honor him, but especially counselor Zeus.
4. Of all the Zeus-nourished kings, Achilles is most hateful to Agamemnon.
5. Strife and wars and battles are always dear to Achilles.
6. Achilles is very strong, but perhaps a god gave this to him.
7. Achilles is going home with ships and comrades, and he will rule over the Myrmidons
8. Agamemnon neither cares for nor considers the vengeful Achilles.

Πιάδ 173 - 181

"φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσεται, οὐδέ σ' ἐγὼ γε
λίσσομαι εἵνεκ' ἐμεῖο μένειν· πάρ' ἐμοί γε καὶ ἄλλοι
οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς.
ἔχθιστος δέ μοι ἔσσι διοτρεφῶν βασιλῆων·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε·
εἰ μάλα καρτερός ἔσσι, θεὸς που σοὶ τό γ' ἔδωκεν·
οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὄδε·

43 Exercises

Greek to English

1. We are depriving the king of this beautiful prize Chryseis.
2. Agamemnon will send Chryseis to Chrysa with a ship and his comrades.
3. The king himself coming to the tent will lead away fair-cheeked Briseis, this prize of Achilles, in order that Achilles may know well how much mightier Agamemnon is.
4. Others hate to say that they are equal to Agamemnon and to liken themselves to him openly.
5. The heart of the son of Peleus pondered two ways, whether he would cause the Achaeans to stand up, and drawing the sharp sword from along his thigh he would slay the son of Atreus, or restrain his fury and check his spirit.
6. Great grief arose among these Achaeans, because Agamemnon took fair-cheeked Briseis from Achilles.

Πιάδ 182 - 192

ὥς ἔμ' ἀφαιρεῖται Χρυσηίδα Φοῖβος Ἀπόλλων,
τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν

πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον
αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὄφρ' ἐὺ εἰδῆς
ὄσσον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος
ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην."
ὣς φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
στήθεσσι λασίοισι διάνδιχα μερμήριζεν,
ἦ ὅ γε φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ
τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.

44 Exercises

Greek to English

1. These Achaeans were pondering these things in their minds and in their hearts.
2. We may draw great swords from sheaths and we may slay Agamemnon.
3. Athena came from heaven, for white-armed Hera sent her.
4. White-armed Hera loves both Achilles and Agamemnon equally in her heart, and she is concerned for them both.
5. Athena came from heaven, and stood behind, and seized Achilles by his yellow hair.
6. Athena revealed herself to Achilles only, for none of these other Achaeans saw this goddess.
7. When the goddess seized Achilles by the hair, he marveled, and after turning toward her, he at once recognized Pallas Athena.
8. Athena's terrible eyes gleamed at Achilles.

Iliad 193 - 200

ἦος ὃ ταῦθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ, λευκώλενος Ἥρη,

ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε·
στῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
οἷφ φαινομένη, τῶν δ' ἄλλων οὔ τις ὄρᾳτο.
θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
Παλλάδ' Ἀθηναίην· δεινὸν δέ οἱ ὄσσε φάανθεν·

45 Exercises

Greek to English

1. Having lifted his voice Achilles addressed gleaming-eyed Athena with winged words.
2. Why ever came again Pallas Athena, child of aegis-bearing Zeus?
3. Gleaming-eyed Athena came so that she may see the hubris of Agamemnon son of Atreus.
4. Achilles will speak to Athena, and this can be accomplished. I think these things will be fulfilled.
5. Someday soon Agamemnon will lose his life by his arrogant deeds.
6. Gleaming-eyed Athena came wanting to check this wrath of Achilles, if he will yield.
7. Was Achilles was ceasing from strife, and not drawing his sword by hand?
8. He reviles Agamemnon with words, how indeed it will be.

Iliad 201 - 211

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρείδαι;
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἴω·
ἦς ὑπεροπλήσι τάχ' ἄν ποτε θυμὸν ὀλέσση."
τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθηαι,

οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί·
ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνειδίσον, ὡς ἔσεται περ·

46 Exercises

Greek to English

1. For the gods who have Olympian homes will accomplish all these things, as I will declare to you.
2. And Achilles someday will thrice so many splendid gifts because of this hybris of Agamemnon son of Atreus.
3. Achilles restrains himself, and obeys the two goddesses, white-armed Hera and gleaming-eyed Athena.
4. It is necessary that Achilles, although even very enraged in his heart, observe the command by the two fair goddesses, for this is better.
5. The gods were hearing Achilles much, because he obeys them.
6. The Achaeans kept heavy hands on the silver hilts of their great swords.
7. Achilles pushed the great sword back into its sheath.
8. Evil Achaeans disobeyed the commands of Athena.
9. Goddess gleaming-eyed Athena had gone to Olympus into the houses of Zeus.

Iliad 212 - 222

ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καὶ ποτέ τοι τρὶς τόσσα παρέσσειται ἀγλαὰ δῶρα
ὔβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν."
τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"χρὴ μὲν σφωίτερόν γε, θεὰ, ἔπος εἰρύσσασθαι,

καὶ μάλα περ θυμῷ κεχολωμένον· ὧς γὰρ ἄμεινον·
ὅς κε θεοῖς ἐπιπέιθεται, μάλα τ' ἔκλυον αὐτοῦ."
ἦ καὶ ἐπ' ἀργυρῆ κώπη σθέθε χειρα βαρεῖαν,
ἄψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν
μύθῳ Ἀθηναίης· ἠ δ' Οὐλύμπόνδε βεβήκειν
δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

47 Exercises

Greek to English

1. The winged words of Achilles were harsh.
2. Speaking to the son of Atreus, Achilles slackened his wrath.
3. Agamemnon is not drunk, nor has he a dog's face and deer's heart, but he has the courage in his heart to arm himself together with the soldiers in battle, and to go in ambush with the leaders of the Achaeans.
4. And this seems to be death to other men.
5. Verily it is much better to seize the gifts of all, whosoever may speak against you.
6. Agamemnon is a people-devouring king, since he rules cowardly men; for surely now he would insult for the last time, and soon would perish his spirit.

Iliad 223 - 232

Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
Ἀτρεΐδην προσέειπε, καὶ οὐ πῶ λῆγε χόλοιο·
"οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,
οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι
οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
ἦ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν

δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν ἀντίον εἶπη·
δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
ἦ γὰρ ἂν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.

48 Exercises

Greek to English

1. Achilles spoke bitter words to these Achaeans and swore a great oath.
2. Yea verily I swear by this scepter, this will be a great oath to you.
3. This scepter will never grow leaves and branches, nor will it bud again, for we stripped it round of both its leaves and bark with a bronze axe.
4. This scepter of Achilles left a stump in the mountains.
5. And now in turn the sons of the Achaeans, judges, who preserve the laws before Zeus, carry this scepter in their hands.

Iliad 233 - 239

ἀλλ' ἔκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους
φύσει, ἐπεὶ δὴ πρῶτα τομῆν ἐν ὄρεσσι λέλοιπεν,
οὐδ' ἀναθλήσει· περὶ γὰρ ῥά ἐ χαλκὸς ἔλεψεν
φύλλά τε καὶ φλοιόν· νῦν αὖτέ μιν υἷες Ἀχαιῶν
ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας
πρὸς Διὸς εἰρύαται· ὃ δέ τοι μέγας ἔσσεται ὄρκος·

49 Exercises

Greek to English

1. Longing for Achilles will overtake all the sons of the Achaeans, but then Agamemnon, although grieving, will not be able to help the host, when many men dying will fall under man-slaughtering Hector.

2. Raging, Agamemnon will gnaw his heart within because no one honored Achilles, best of the Achaeans.
3. The scepter is revered, for it is golden, but Achilles threw it on the ground, and sat himself down.
4. Hector will kill many Achaeans in battle, while Achilles is not there.

Iliad 240 – 244

ἦ ποτ' Ἀχιλλῆος ποθὴ ἴξεται υἱὰς Ἀχαιῶν
σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ
χραιομεῖν, εἴτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο
θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
χωόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."

50 Exercises

Greek to English

1. Glorious Achilles sat down raging, but Agamemnon was raging from the other side.
2. And the clear-toned Pylian orator Nestor jumped up among the Achaeans.
3. Speech sweeter than honey flowed from the tongue of Nestor.
4. This scepter is studded with golden nails, but Achilles threw it on the earth, and sat himself down.

Iliad 245 - 249

ὣς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ
χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·
Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
ἠδυεπῆς ἀνόρουσε, λιγύς Πυλίων ἀγορητής,
τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδὴ·

51 Exercises

Greek to English

1. Already two generations of mortal men had perished in Nestor's day.
2. The generations of mortal men before were nourished and born while Nestor was in sacred Pylos, but among the third generation this old man then ruled.
3. Many great sorrows will come up Achaean land.
4. Priam and the children of Priam would rejoice, and other Trojans would be glad in their hearts, if they should discover all these things about Achilles and Agamemnon fighting, for these two are above other Danaans in council, and in battle.
5. Achilles and Agamemnon were younger than Nestor, but despite this they did not obey the old man.

Iliad 250 - 259

τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἠδὲ γένοντο
ἐν Πύλῳ ἠγαθέη, μετὰ δὲ τριτάτοισιν ἄνασσαν·
ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
"ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει·
ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες,
ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ
εἰ σφῶν τάδε πάντα πυθοῖατο μαρναμένοιιν,
οἳ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο·

52 Exercises

Greek to English

1. Nestor associated with men better than Agamemnon and Achilles, and they never disregarded him.
2. No one ever saw such men, nor will see them, men such as both Pirithous and Dryas, protectors of the people.
3. Those beasts were strongest of all mountain-dwelling beasts, but these heroes grew up the bravest of all earth-born men, and they battled the beasts and slaughtered them terribly.

Iliad 260 - 268

ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἠέ περ ὑμῖν
ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἷ γ' ἀθέριζον.
οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
οἷον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν
Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον
[Θησέα τ' Αἰγεΐδην, ἐπιείκελον ἀθανάτοισιν.]
κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
φηρσὶν ὄρεσκῶοισι, καὶ ἐκπάγλως ἀπόλεσσαν.

53 Exercises

Greek to English

1. And Nestor was consorting with these men, for they themselves summoned him out of Pylos, out of a distant land.
2. And Nestor by himself was fighting with the beasts.
3. Of all those mortals who are now on the earth, no one would fight these evil beasts.
4. And these men heeded the counsel of Nestor and obeyed his word.

5. It is better to obey, but it was not pleasing to the heart of Agamemnon, son of Atreus, but even though he is brave, he deprived Achilles of his girl, and did not allow him to keep her, so the sons of the Achaeans gave her the prize to him first.
6. Achilles was wishing to contend with the king with opposing might.
7. Never has any other scepter-bearing king, to whom Zeus gave glory, received honor equal to the honor of Agamemnon.

Iliad 269 - 289

καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,
τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·
καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὐ τις
τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
καὶ μὲν μευ βουλέων ζύνιεν πείθοντό τε μύθῳ.
ἀλλὰ πίθεσθε καὶ ὑμεῖς, ἐπεὶ πείθεσθαι ἄμεινον.
μήτε σὺ τόνδ' ἀγαθὸς περ ἐὼν ἀποαίρεο κούρην,
ἀλλ' ἔα, ὡς οἱ πρῶτα δόσαν γέρας υἷες Ἀχαιῶν·
μήτε σὺ, Πηλεΐδη, θέλ' ἐριζέμεναι βασιλῆι
ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς
σκηπτοῦχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.
εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ,
ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
Ἄτρεΐδη, σὺ δὲ παῦε τεδὸν μένος· αὐτὰρ ἐγὼ γε
λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."
τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
"ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες
ἀλλ' ὅδ' ἀνήρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,

πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι οἶω.

54 Iliad 290 - 303

εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες,
τούνεκά οἱ προθέουσιν ὄνειδεα μυθήσασθαι;"
τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς·
"ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπεῖξομαι, ὅττι κεν εἵπης·
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοί γε
σήμαιν'· οὐ γὰρ ἐγὼ γ' ἔτι σοὶ πείσεσθαι οἶω.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
χερσὶ μὲν οὐ τοι ἐγὼ γε μαχήσομαι εἵνεκα κούρης
οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
τῶν δ' ἄλλων, ἅ μοί ἐστι θεῶν παρὰ νηὶ μελαίνῃ,
τῶν οὐκ ἂν τι φέροις ἀνελῶν ἀέκοντος ἐμεῖο·
εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε.
αἰψά τοι αἶμα κελαινὸν ἐρωήσει περὶ δουρί."

55 Iliad 304 - 314

ὥς τῷ γ' ἀντιβίοισι μαχεσσαμένῳ ἐπέεσσιν
ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν·
Πηλείδης μὲν ἐπὶ κλισίας καὶ νῆας εἵσας
ἦε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν,
Ἀτρεΐδης δ' ἄρα νῆα θεὸν ἄλαδε προέρυσσεν,
ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἑκατόμβην

βῆσε θεῶ, ἀνά δὲ Χρυσηίδα καλλιπάρηον
εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
λαοὺς δ' Ἀτρείδης ἀπολυμαίνεσθαι ἄνωγεν.
οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἄλλα λύματ' ἔβαλλον,

56 Πιὰδ 315 - 333

ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας
ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἄλὸς ἀτρυγέτιο·
κνίση δ' οὐρανὸν ἴκεν ἐλίσσομένη περὶ καπνῶ.
ᾧς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλης' Ἀχιλῆι,
ἀλλ' ὅ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν,
τῶ οἱ ἔσαν κήρυκε καὶ ὀτρηρῶ θεράποντε·
"ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρηον·
εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
ἐλθῶν σὺν πλεόνεσσι· τό οἱ καὶ ρίγιον ἔσται."
ᾧς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
τῶ δ' ἀέκοντε βάτην παρὰ θῖν' ἄλὸς ἀτρυγέτιο,
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
ἦμενον· οὐδ' ἄρα τῶ γε ἰδὼν γήθησεν Ἀχιλλεύς.
τῶ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·

57 Πιάδ 334 - 347

"χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν·
ἄσσον ἴτ'· οὐ τί μοι ὑμεῖς ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
ὃ σφῶι προΐει Βρισηίδος εἵνεκα κούρης.
ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην
καὶ σφῶϊν δὸς ἄγειν. τῷ δ' αὐτῷ μάρτυροι ἔστων
πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὖτε
χρειῶ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι
τοῖς ἄλλοις. ἦ γὰρ ὃ γ' ὀλοῖησι φρεσὶ θύει,
οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
ὅπως οἱ παρὰ νηυσὶ σόοι μαχεοῖατ' Ἀχαιοί."
ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ,
ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηρον,
δῶκε δ' ἄγειν. τῷ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν,

58 Πιάδ 348 – 358

ἠ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεὺς
δακρῦσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς
θῖν' ἔφ' ἀλὸς πολιῆς, ὀρόων ἐπ' ἀπεῖρονα πόντον·
πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·
"μηῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα,
τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι
Ζεὺς ὑπιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν·
ἦ γὰρ μ' Ἀτρείδης εὐρὺ κρείων Ἀγαμέμνων

ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας."
ὥς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ
ἡμένη ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι.

59 Iliad 359 - 379

καρπαλίμως δ' ἀνέδου πολιῆς ἀλὸς ἠὺτ' ὀμίχλη,
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος,
χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"τέκνον, τί κλαίεις; τί δέ σε φρένας ἴκετο πένθος;
ἐξαύδα, μὴ κεῦθε νόω, ἵνα εἶδομεν ἄμφω."
τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"οἴσθα· τί ἦ τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω;
ὠχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἴες Ἀχαιῶν,
ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον.
Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος
ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέω ἀνὰ σκῆπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.
ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα.
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

60 Πιάδ 380 - 400

χωόμενος δ' ὁ γέρων πάλιν ὄχετο· τοῖο δ' Ἀπόλλων
εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
θνησκον ἐπασσύτεροι, τὰ δ' ἐπώχετο κῆλα θεοῖο
πάντη ἀνά στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο.
αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἴψα δ' ἀναστὰς
ἠπέιλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
τὴν μὲν γὰρ σὺν νηὶ θοῆ ἑλίκωπες Ἀχαιοὶ
ἔς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
κούρην Βρισηῆος, τὴν μοι δόσαν υἴες Ἀχαιῶν.
ἀλλὰ σὺ, εἰ δύνασαι γε, περισχεο παιδὸς ἔηος·
ἐλθοῦς' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δὴ τι
ἦ ἔπει ὄνησας κραδίην Διὸς ἠὲ καὶ ἔργω.
πολλάκι γὰρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
εὐχομένης, ὅτ' ἔφησθα κελαινεφεὶ Κρονίωνι
οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
ὀπότε μιν ξυνδῆσαι Ὀλύμπιοι ἠθελον ἄλλοι,
Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.

61 Πιάδ 401 - 412

ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεὰ, ὑπελύσαο δεσμῶν.

ὄχ' ἑκατόγχειρον καλέσας' ἐς μακρὸν Ὀλυμπον,
ὄν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
Αἰγαίων· ὁ γὰρ αὖτε βίην οὐ πατρὸς ἀμείνων·
ὅς ῥα παρὰ Κρονίῳνι καθέζετο κύδει γαίων·
τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ οὐδ' ἔτ' ἔδησαν.
τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,
αἷ κέν πως ἐθέλησιν ἐπὶ Τρώεσσι ἀρῆξαι,
τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλλα ἔλσαι Ἀχαιοὺς
κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
γυνῶ δὲ καὶ Ἀτρείδης εὐρὺ κρείων Ἀγαμέμνων
ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

62 Πιὰδ 413 - 424

τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
"ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;
αἴθ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων
ἦσθαι, ἐπεὶ νύ τοι αἴσα μίνυνθά περ, οὐ τι μάλα δὴν·
νῦν δ' ἅμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων
ἔπλεο· τὼ σε κακῆ αἴση τέκον ἐν μεγάροισιν.
τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
εἶμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἷ κε πίθηται.
ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·

63 Iliad 425 - 435

δωδεκάτη δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε,
καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατῆς δῶ,
καὶ μιν γουνάσομαι, καὶ μιν πείσεσθαι οἴω."
ὥς ἄρα φωνήσας' ἀπεβήσετο, τὸν δὲ λίπ' αὐτοῦ
χωόμενον κατὰ θυμὸν ἐυζώνοιο γυναικὸς,
τὴν ῥα βίη ἀέκοντος ἀπηύρων· αὐτὰρ Ὀδυσσεὺς
ἔς Χρύσην ἵκανε νῆα γαίη ἱερὴν ἑκατόμβην.
οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,
ἱστὸν δ' ἱστοδόκη πέλασαν προτόνοισιν ὑφέντες
καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς.

64 Iliad 436 - 449

ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.
τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς
πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·
"ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἑκατόμβην
ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἰλασόμεσθα ἄνακτα,
ὅς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν."
ὥς εἰπὼν ἐν χερσὶ τίθει, ὃ δὲ δέξατο χαίρων
παῖδα φίλην. τοὶ δ' ὦκα θεῶ ἱερὴν ἑκατόμβην

ἐξείης ἔστησαν εὐδμητον περι βωμόν,
χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.

65 Πιάδ 450 - 461

τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο χεῖρας ἀνασχών·
"κλυθί μευ ἀργυρότοξ', ὅς Χρύσην ἀμφιβέβηκας
Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις·
ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·
ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ·
ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον."
ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλλοντο,
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατὰ τε κνίση ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

66 Πιάδ 462 - 470

καῖε δ' ἐπὶ σχίζης ὁ γέρον, ἐπὶ δ' αἶθοπα οἶνον
λειῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μῆρα κάη καὶ σπλάγγνα πάσαντο,
μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο,

67 Πιᾶδ 471 - 479

νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,
καλὸν ἀείδοντες παιήονα, κοῦροι Ἀχαιῶν,
μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
τοῖσιν δ' ἴκμενον οὖρον ἴει ἐκάεργος Ἀπόλλων.

68 Πιᾶδ 480 - 489

οἱ δ' ἰστὸν στήσαντ' ἀνά θ' ἰστία λευκὰ πέτασσαν·
ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα
στεῖρη πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἦ δ' ἔθειεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἱ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.
αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισιν
διογενῆς Πηληϊὸς υἱὸς πόδας ὠκὺς Ἀχιλλεύς·

69 Πιαδ 490 - 499

οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.
ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτη γένητ' ἠώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἐόντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθητ' ἐφετμέων
παιδὸς ἐοῦ, ἀλλ' ἢ γ' ἀνεδύσετο κῦμα θαλάσσης,
ἠερίη δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.
εὔρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων
ἀκροτάτη κορυφῇ πολυδειράδος Οὐλύμποιο.

70 Πιαδ 500 - 516

καὶ ῥα πάροισ' αὐτοῖο καθέζετο καὶ λάβε γούνων
σκαίῃ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα
λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·
"Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
ἢ ἔπει ἢ ἔργω, τόδε μοι κρήνην ἐέλδωρ·
τίμησόν μοι υἱὸν, ὃς ὠκυμορώτατος ἄλλων
ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σύ πέρ μιν τῖσον, Ὀλύμπιε μητίετα Ζεῦ·
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσίν τέ ἐ τιμῇ."
ὣς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ' ὡς ἤψατο γούνων,

ὣς ἔχετ' ἐμπεφυῖα, καὶ εἶρετο δεῦτερον αὖτις·
"νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
ἢ ἀπόειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ' ἐν εἰδῶ,
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι."

71 Πιὰδ 517 - 527

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
"ἦ δὴ λοίγια ἔργ', ὃ τέ μ' ἐχθοδοπῆσαι ἐφήσεις
Ἥρη, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν.
ἢ δὲ καὶ αὐτῶς μ' αἰεν ἐν ἀθανάτοισι θεοῖσιν
νεικεῖ, καὶ τέ μέ φησι μάχη Τρώεσσιν ἀρήγειν.
ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μὴ τι νοήσῃ
Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω.
εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς·
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν
οὐδ' ἀτελεύτητον, ὃ τί κεν κεφαλῇ κατανεύσω."

72 Πιὰδ 528 - 535

ἦ καὶ κυανέησιν ἐπ' ὄφρῦσι νεῦσε Κρονίων·
ἀμβρόσια δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὀλύμπου.
τό γ' ὣς βουλευσάντε διέτμαγεν· ἢ μὲν ἔπειτα
εἰς ἄλλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν
ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη

μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσαν ἅπαντες.

73 Iliad 528 - 535

ἦ καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
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Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν
ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσαν ἅπαντες.

74 Iliad 551 - 572

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
"αἰνότετε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
καὶ λίην σε πάρος γ' οὔτ' εἴρομαι οὔτε μεταλλῶ,
ἀλλὰ μάλ' εὐκηλος τὰ φράζεις, ἄσς' ἐθέλησθα·
νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα, μή σε παρείπη
ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος·
ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·
τῆ σ' οἶω κατανεῦσαι ἐτήτυμον, ὡς Ἀχιλῆα
τιμήσεις, ὀλέσεις δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν."
τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
"δαιμονίη, αἰεὶ μὲν οἶεαι, οὐδέ σε λήθω,
πρῆξαι δ' ἔμπης οὔ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ρίγιον ἔσται.

εἰ δ' οὕτω τοῦτ' ἐστὶν, ἐμοὶ μέλλει φίλον εἶναι·
ἀλλ' ἀκέουσα κάθησο, ἐμῶ δ' ἐπιπείθεο μύθῳ,
μή νύ τοι οὐ χραίσμωσιν, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
ἄσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω."
ὣς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,
καὶ ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
ῶχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες·
τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρη·

75 Πιαδ 551 - 572

τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
"αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
καὶ λίην σε πάρος γ' οὔτ' εἴρομαι οὔτε μεταλλῶ,
ἀλλὰ μάλ' εὐκηλὸς τὰ φράζεις, ἄσς' ἐθέλησθα·
νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα, μή σε παρείπη
ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίιο γέροντος·
ἠερίη γὰρ σοὶ γε παρέζετο καὶ λάβε γούνων·
τῆ σ' οἴω κατανεῦσαι ἐτήτυμον, ὡς Ἀχιλῆα
τιμήσεις, ὀλέσεις δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν."
τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
"δαιμονίη, αἰεὶ μὲν οἶεαι, οὐδέ σε λήθω,
πρῆξαι δ' ἔμπης οὔ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσειαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
εἰ δ' οὕτω τοῦτ' ἐστὶν, ἐμοὶ μέλλει φίλον εἶναι·
ἀλλ' ἀκέουσα κάθησο, ἐμῶ δ' ἐπιπείθεο μύθῳ,

μή νύ τοι οὐ χραίσμωσιν, ὅσοι θεοί εἰς' ἐν Ὀλύμπῳ,
ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφεΐω."
ὣς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,
καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
ῶχθησαν δ' ἀνά δῶμα Διὸς θεοὶ Οὐρανίῳνες·
τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρη·

76 Πιᾶδ 590 - 598

ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
ῥῖψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίῳιο,
πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἐνθά με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα."
ὣς φάτο, μείδησεν δὲ θεὰ, λευκώλενος Ἥρη,
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οἶνοχόει γλυκὴ νέκταρ, ἀπὸ κρητῆρος ἀφύσσω.

77 Πιᾶδ 599 - 611

ἄσβεστος δ' ἄρ' ἐνῶρτο γέλωσ μακάρεσσι θεοῖσιν,
ὡς ἴδον Ἥφαιστον διὰ δῶματα ποιπνύοντα.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ' Ἀπόλλων,
Μουσάων θ', αἱ ἄειδον ἀμειβόμεναι ὀπι καλῆ.

αὐτὰρ ἐπεὶ κατέδου λαμπρὸν φάος ἡέλιου,
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
ἦχι ἕκαστῳ δῶμα περικλυτὸς ἀμφιγυήεις
Ἥφαιστος ποίησεν ἰδυίησι πραπίδεςσιν,
Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητῆς,
ἔνθα πάρος κοιμᾶθ' ὄτε μιν γλυκὺς ὕπνος ἰκάνοι·
ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.