HERODOTUS ON THE TROJAN WAR:
1.1.0-1.5.4 AND 2.112.1-2.120.5

Edward H Campbell
HERODOTUS ON THE TROJAN WAR:
1.1.0-1.5.4 AND 2.112.1-2.120.5

A new Translation, with Text, Commentary, and Preface by the author

By E. H. Campbell
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Preface

Proem

Prefaces for philological commentaries on classical works are typically conservative undertakings; just as the Classics is the bastion of conventional thinking, it is the most conservative of all intellectual pursuits, and it is for good reason. My readers, nevertheless, will permit of me no intellectual work which does not directly pertain to contemporary social praxis in a way that can be used.

Frequently scholars such as myself are asked why we, or for that matter they themselves, should devote themselves to a “dead language.” In the manner of: “Why do you want to study a dead language?” My reply to that is that the languages, both Latin and Greek, are only dead to those who do not know them. But the study of a classical language is more than the study of a language in itself, by itself, and for itself—it has no “intrinsic value;” for all value is a relation. The language itself is simply a tool for understanding the works that emanate from that period, each and every one of those works, far from being entertainment, are in fact the material for all philosophy and all history.

The interlocutor typically replies: “Haven’t these works been translated before?” Such a retort is a precessional excuse for their having utterly failed to engage civilization at its basis, it is also a tacit admission that thus far in their intellectual career that they are an admitted failure—and that you, the Classicist, have succeeded where
they, the supposed intellectual “success story,” would most certainly have crashed and burned. We reply in the words of the wiseman Thales: γνῶθι σεαυτόν, know it thy self.

Ερωτηθεὶς τί δύσκολον, ἔφη, ’τὸ ἑαυτὸν γνῶναι.’ τί δὲ εύκολον, ’τὸ ἄλλῳ ύποθέσθαι.’

When you would ask him, “What is difficult?” He said, “To know it himself; but what is easy, for it to be explained to another.” (Thales: 36)

Certainly someone has translated it, indeed these works have been translated if not hundreds of times, then thousands; but how do you know that any of them is right? How do you know that you have not through translation been deceived? To point to the back of the book, indicating that so-and-so has a Ph.D., taught at this or that university for x number of years, and so on, is really just a manner of suggesting that I succumb to a more or less veiled argumentum ad vericundiam.

Now I should not need to remind you that the wisest man in Athens at the time held that the “wisdom of the Agora” was, and therefore is, the best wisdom; and, in part, for that assertion he was executed. But also, inter alia, for the fact that he hated, and indeed reviled, the professional philosophers. Any fool can lift a phrase from a paperback Plato, or whosoever among the classical authors, and go on asserting the
most absurd and infuriating nonsense based on their interpretation of an author, e.g., Plato, that they themselves cannot even read. One of the most frequent, and baseless assertions that you hear is that the Republic was Plato’s idea of the ideal state. Another is that Socrates sought to prove the Oracle at Delphi wrong. Should we expect anything less from those who presuppose to capitalize God, but lowercase gods and goddesses, who render such blasphemy as thus: “the oracle at Delphi?”

With respect to the first assertion, the first thing the reader should note is that “The Republic” is not even the name of the book, secondly ought observe that Plato’s Republic is not about what ought to be, it is about what is. Moreover that the Republic was founded in Rome, and, so being, was not even a Greek concept. With respect to the second assertion you should note that if it were true, then Socrates was guilty as charged. This is really just a long hand way of making you understand that without the background to read these works, you are justifiably set aside from any and all serious debate. Plato, or for that matter Herodotus, said what? Prove it. If you can’t, you will be justifiably removed from the debate, for failing to adhere to the “know it thyself” principle, and set aside.

By manner of another example. One self described “professional philosopher,” Sidney Hook asserted that Nothing cannot be counterposed to Being, and he’s right. To assert Nothing, even if it is an empty set, is still to posit a Something.
Ἡ μὲν ὡς ἔστιν τε καὶ ως οὐκ ἔστι μὴ εἶναι,

πειθοῦς ἔστι κέλευθος ἀληθεὶς γὰρ ὁπῆδει,

ἡ δ’ ως οὐκ ἔστιν τε καὶ ως χρεῶν ἔστι μὴ εἶναι.

On the one hand the path of persuasion to truth in the manner is is

it follows not is is not to be

on the other hand not is, must not be.

But it’s all really, for him, disingenuous, because if he had had the proper background in Greek, he would have known that Parmenides had resolved that question more than two millennia ago. ‘Thus you cannot speak or even think of that which not is.’

τὸ γὰρ αὐτὸ νοεῖν ἔστιν τε καὶ εἶναι.

For it is the same to think it and it to be.¹

Now if (a), someone were to retort that Professor Hook did indeed have a background in Latin or Greek, he nowhere proves it. And (b), if he could not be convicted of plagiarism for relying on Parmenides without mentioning him. On account of the truth of both (a) and the truth of (b) he stands convicted of (c) sophistry.

Now the Classics department is by no means free of sophistry, far from it. Classics in higher education in fact provides sophistry its most fertile ground; but not being armed with the proper skills both in Latin and in Greek, you will in no way defeat it. Schopenhauer said somewhere that: ‘the fact that an author's writing is unintelligible stands as proof that he doesn’t know what he is talking about.’ If you don’t believe it, he suggested that you read Euclid in Greek. The point being, you don’t prove the proof; if you know what you are talking about, you just say it. Within the classical cannon, I found this passage to prove the same point.


[1] And with respect to the speech each of them gave, either being about to do battle, or being already in the very same, it was for me a difficult thing to remember the exact same of what was said, both of that which I myself heard and about those reported to me from one place or another, and so I resolved to say what each of them appeared to me needed to say so as to be about as close as possible to the things most needed to be said, so that it would hold as near, on the whole, the mark of truth of what was said, in the way it should be told.

[2] And of the deeds which passed in the war I

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2 And with respect to, καὶ ὅσα μὲν, the speech, λόγῳ, each of them gave, ἐπεὶν ἐκαστοί, either being about to do battle, ἢ μελλόντες πολεμήσειν, or being already in the very same, ἢ ἐν αὐτῷ ἢ ἐν αὐτῇ, it was, ἢν, for me, ἐμοὶ, a difficult thing, χαλεπὸν, to remember, διαμνημονεύον, the exact same of what was said, τὴν αἰκαθεῖαν αὐτὴν τῶν λεχθέντων, both of that which I myself heard, τε ὅν αὐτὸς ἠκούσα, and about those reported to me from one place or another, καὶ τοῖς ἀλλοθέν ποθέν ἐμοὶ ἀπαγγέλλον: And so, ὡς δ’, I resolved, ἐδόκομψ, to say, ἐπεῖν, what, ἢν, each of them appeared to me, ἐδόκομψ ἐμοὶ ἐκαστοί, needed, δεόντα, to say, ἐπεῖν, so as to be about as close as possible, τερί τῶν αἰεὶ παρόντων, to the things most needed, τὰ δεόντα μᾶλλον, to be said, ἐπεῖν, that, ὅτα, it would hold as near, ἐρωμένῳ ἐγγύτατα, on the whole, τῆς ἐξιμπασις, the mark of truth of what was said, γνώμης τῶν ἀληθῶς λεχθέντων, in the way it should be told, αὐτῶς εἶχεται.
deemed worthy to write, not from the first being learned, and not such as it seemed to me, but also to others, both the one near and the ones far, followed each one around to a great degree of exactness. [3] But it was painful searching, because they being near to each of the deeds were not saying the same things about them but such as each one might have some favor rather than memory. [4] And indeed with respect to the hearing to it equally, it not being Mythos may be declared joyless, but in as much as they should wish to contemplate the clear thing, both of what came to be and what is destined to be, at some time hereafter come down to man so as to be such as it is and nearly equal, that the hearing of it be both to be adjudged to have enough useful things, and to be possession into eternity rather than a conflict in the present.

(Peloponnesian War 1.22.1-4)

Now I must confess to you that aside from Parmenides, and some passages from Aristotle, this is just about the most difficult Greek I have ever translated. At the end of

---

3 I.e., ‘not the first one happening by’

4 And the deeds, τὰ δ᾽ ἔργα, which passed in the war, τῶν πραγμάτων ἐν τῷ πολέμῳ, I deemed worthy to write, ἠξίωσα γράφειν, not from, οὐκ ἐκ, what was first learned, τοῦ παρατυπώντος πυνθανόμενος, and not such as it appeared to me, οὐδ᾽ ὡς ἐμοὶ ἐδόκει, but to others, ἀλλ᾽ οἷς, both the one near and the ones far, τὲ αὐτὸς παρὲν καὶ παρὰ τῶν ἄλλων, followed each one around, περὶ ἑκάστου ἐπεξελθὼν, to a great degree of exactness, ὅσον δυνατὸν ἀκριβεία.

it, I found myself saying to myself the very thing R. G. Collingwood said about this author.

What is the matter with this man that he writes in this way?

Herodotus

The text we have of Herodotus is not perfect, but it is the only text we have, or will ever have: Thus, it is the text of Herodotus. That being said, it is still all of Herodotus we will ever have, and we will never know what language he actually spoke, nor what his History actually said, or what his dialect actually was.

When interest in Ionic literature revived during the Augustan age, the seeds of corruption had borne their fruit; and it was impossible to reconstitute the genuine tradition of Herodotus as the other Ionic prose writers...The language of Herodotus, as reconstructed upon the basis of the best MSS, consists of a mixture of early and late Ionic and a number of Attic forms. Doric forms appear in proper names. Much of what is genuine in Herodotus is likewise Attic, but some of the forms which appear to be found on Ionic soil alone readily admit of explanation by the laws of Greek morphology. Of the Ionic forms the greater part represents the dialect of the
historians time, but of the considerable remainder one part was
obsolescent, another obsolete in the fifth century.\(^6\)

The books of the Inquiry of Herodotus were at sometime or other named after
the Nine Muses.

\[\tau\nu\tau^7 \, \dot{a} \rhoa^8 \, \text{Μοῦσα}^9 \, \acute{\alpha} \epsilon \delta \nu \acute{\omicron} \ ^{10} \, \text{Ολύμπια}^{11} \, \dot{\delta} \omicron \mu \acute{\alpha} \tau^{12} \, \dot{\epsilon} \chi \omicron \omicron \omicron \alpha \iota \iota \,^{13} \]

\[\epsilon \nu \nu \eta \acute{\omicron}^{14} \, \dot{\theta} \nu \gamma \acute{\alpha} \tau \acute{\epsilon} \acute{r} \epsilon \acute{r} \epsilon \acute{r} \acute{e} \acute{c} \acute{e} \acute{s}^{15} \, \mu \epsilon \gamma \acute{\alpha} \lambda \omicron \acute{\upsilon}^{16} \, \Delta \acute{i} \omega^{17} \, \dot{\epsilon} \kappa \gamma \epsilon \gamma \alpha \nu \acute{\iota} \iota \acute{\alpha} \iota \iota \,^{18} \]

\[\Kappa \lambda \iota \acute{i} \acute{o} \pi \acute{\eta}^{19} \, \tau^\prime \, \dot{\acute{E}} \upsilon \acute{t} \acute{\rho} \acute{e} \acute{r} \acute{p} \acute{t} \acute{i}^{20} \, \tau^\prime \, \Theta \acute{\alpha} \lambda \epsilon \acute{i} \acute{a}^{21} \, \tau^\prime \, \text{Μελπομέ\acute{e}e\acute{n}n}^{22} \, \tau^\prime \]

\[\text{T}e\rho \pi \acute{\i} \acute{c} \acute{h} \acute{o} \acute{r} \acute{i} \acute{\acute{e}}^{23} \, \tau^\prime \, \dot{\acute{E}} \rho \acute{a} \tau \acute{\acute{t}} \acute{\acute{o}}^{24} \, \tau^\prime \, \text{Πο} \lambda \acute{\nu} \acute{m} \acute{i} \acute{a}^{25} \, \tau^\prime \, \dot{\text{Ο}} \acute{u} \acute{r} \acute{a} \acute{n} \acute{i} \acute{n}^{26} \, \tau^\prime \]

\[\text{Καλλιό} \pi \acute{\eta}^{27} \, \dot{\theta}^{28} \, \dot{\acute{h}}^\acute{e} \alpha^\acute{\nu} \acute{t} \acute{\acute{e}} \acute{\acute{t}} \acute{\acute{a}} \acute{\acute{t}} \acute{\acute{t}} \acute{\acute{h}}^{30} \, \acute{\acute{e}} \acute{\acute{t}} \acute{\acute{i}} \acute{n} \, \acute{\acute{a}} \acute{\acute{p} \acute{\acute{a}} \acute{s} \acute{\acute{e}} \acute{\acute{w}} \acute{o} \acute{n}^{31} \]

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7 neut. pl. of οὐτος, this.
8 Partic., always post-positive: particle denoting inference or a natural sequence of ideas, then, so then, so, naturally, as it appears, but for the most part untranslatable by word or phrase. (Op. Cit., Autenrieth).
9 fem. nom. pl. of Μοῦσα, music, song; Muse.
10 3rd pl. imperf. act. ind. of άείδω, sing.
11 Adj., neut. pl. of Ολύμπιος, Olympian, of Olympus, dwelling on Olympus.
12 neut. pl. of δώμα, house.
13 fem. nom. pl. of ἔχω, bear, carry, bring; to hold in guard, keep safe, protect.
14 The number nine.
15 fem. nom. pl. of θυγατήρ, daughter.
16 masc. gen. sing. of μέγας, big; great, strong, mighty.
17 masc. gen. sing., God.
18 fem. nom. pl. perf. act. part. of ἐγγίγνομαι, to be born of.
19 fem. nom. sing., Clio, the Muse of History.
20 fem. nom. sing., Euterpe, the Muse of Lyric Poetry.
21 fem. nom. sing., Thalia, the Muse of Idyllic Poetry.
22 fem. nom. sing., Melpomene, the Muse of Singing.
23 fem. nom. sing., Terpsichore, the Muse of Dance.
24 fem. nom. sing., Erato, the Muse of Erotic Poetry.
25 fem. nom. sing., Polyhymnia, the Muse of Sacred Poetry.
26 fem. nom. sing., Urania, the Muse of the Heavens.
27 fem. nom. sing., Calliope, the Muse of Epic Poetry.
So then, these things the Muses sang,

Guarding the Olympic house,

Nine daughters of the mighty God born:

History, and Lyric, and Idyll, and Song, and

Dance, and Erotic, and Sacred, and Heavenly, and

Epic—and she is most excellent of them all.\(^{32}\)

No matter how it is that it came to be that the books of the History came to bear the names of the Nine Muses, it indeed calling them by those names appears to have been an ancient practice—seeing that there is an anonymous epigram\(^ {33} \) thus saying:

\[
\text{Ἡρόδοτος Μούσας}\quad \text{ὑπεδέξατο:}\quad \text{τῷ ἀρίστῃ \ ἑκάστῃ}
\]

\[
\text{ἀντὶ φιλοξενίης βίβλον ἔδωκε μίαν.}\quad \text{\(\)}
\]

---

\(^{28}\) \(\text{τε... τε, both... and.}\)
\(^{29}\) \(\text{Pr} \text{on., fem. nom. sing. of ὥς, she.}\)
\(^{30}\) \(\text{Adj., fem. nom. sing. of προφερής, carried before, placed before, excelling.}\)
\(^{31}\) \(\text{Adj., fem. gen. pl. of ἅπας, the whole.}\)
\(^{32}\) \(\text{Op. Cit., Hesiod, Theogony: 75-80.}\)
\(^{33}\) \(\text{I.e., an inscription.}\)
\(^{34}\) \(\text{fem. acc. pl. of Μοῦσα, music, song; in pl. the Muses: nine in number, daughters of Zeus and Mnemosyne.}\)
\(^{35}\) \(\text{3rd sing. aor. mid. ind. of ὑποδέχομαι, receive into one’s house, welcome; or Ion., ὑποδείκνυμι, show, indicate.}\)
\(^{36}\) \(\text{Art., masc. dat. sing. of ὥ.}\)
\(^{37}\) \(\text{Part., inferential, there and then, straightway; consequently.}\)
\(^{38}\) \(\text{Adj., fem. nom. sing. of ἐκάστος, each.}\)
\(^{39}\) \(\text{Prep., over, against; in return.}\)
\(^{40}\) \(\text{fem. gen. sing. of φιλοξενία, hospitality.}\)
\(^{41}\) \(\text{fem. acc. sing. of βίβλος, the inner bark of the papyrus; book.}\)
\(^{42}\) \(\text{3rd sing. aor. act. ind. of δίδωμι.}\)
Herodotus himself received the Muses, and then each,
in return for hospitality, to him one book gave.\textsuperscript{44}

Having been compared to ‘bird song,’ the beauty of his writings being well
worthy of comparison having been by the Muses so inspired has testified too as well.
Elsewhere, in the Description of the Statues in the public gymnasium called the
Zeuxippos,\textsuperscript{45} a compendium of Christodorus of Thebes in Egypt:

\begin{quote}
Οὐδ’ Ἀλικαρνησσοῦ\textsuperscript{46} μὲ\textsuperscript{47} παρέδραμε\textsuperscript{48} θέσπις\textsuperscript{49} ἀηδῶν,\textsuperscript{50}

Ἡρόδοτός πολύδρις,\textsuperscript{51} ὃς ὑγιών\textsuperscript{52} κλέα\textsuperscript{54} φωτῶν,\textsuperscript{55}

ὁσσα\textsuperscript{56} περ\textsuperscript{57} ἡπείρων\textsuperscript{58} δυάς\textsuperscript{59} ἡγαγεν,\textsuperscript{60} ὃσσα περ αἰών\textsuperscript{61}

ἐδρακεν\textsuperscript{62} ἐρπύζων,\textsuperscript{63} ἐνάται\textsuperscript{64} ἀνεθήκατο\textsuperscript{65} Μούσαις,\textsuperscript{66}
\end{quote}

\textsuperscript{43} Adj., fem. acc. sing. of εἷς, one.
\textsuperscript{45} A.D. 532.
\textsuperscript{46} Ion., fem. gen. sing. of Ἀλικαρνασσός, Halicarnassus.
\textsuperscript{47} Pron., 1st masc. acc. sing. of ἐγώ, I.
\textsuperscript{48} 3rd sing. aor. act. ind. of παρατρέχω, outrun, overtake; escape notice, pass over, omit.
\textsuperscript{49} fem. nom. sing., filled with the words of God; divine, inspired.
\textsuperscript{50} fem. nom. sing., songstress; i.e., the nightingale, Hes., etc.; of the daughter of Pandareus, who was changed into a nightingale.
Or, masc. nom. sing. pres. act. part. of ἄειδω, sing.
\textsuperscript{51} masc. nom. sing. of πολύδρις, of much knowledge, wisdom, shrewdness.
\textsuperscript{52} Pron., who, which; also his, her, it.
\textsuperscript{53} Adj., masc./fem./neut. gen. pl. of Ὠγύγιος, Ogygian, of or from Ogyges, an Attic king of mythical times; hence generally primeval, primal.
\textsuperscript{54} neut. pl. of κλέος, rumour, report, news.
\textsuperscript{55} masc. gen. pl. of φῶς, man.
\textsuperscript{56} Adj., neut. pl. of ὁσοῦς, as great as, how great; how many.
\textsuperscript{57} Enclitic particle, giving emphasis or prominence to an idea, usually to what immediately precedes it. (Op. Cit. Autenrieth).
\textsuperscript{58} fem. gen. pl. of ἡπείρος, terra firma, land.
\textsuperscript{59} fem. nom. sing., the number two.
\textsuperscript{60} 3rd sing. aor. act. ind. of ἄγω.
\textsuperscript{61} masc. nom. sing., lifetime, life; age.
μίξαςευεπίησινἸωνίδος ἄνθεα φωνῆς.

Nor did the divine singer of Halicarnassus my notice escape,

wise Herodotus, who carried across news for Ogygian Men;

so much of two lands, so much a dragging age saw.

He dedicated himself to the Muses Nine,

mixing Ionic eloquence with bird song.

Lucian wrote that Herodotus, plotting to seize the hearts and minds of the Greeks all at one time, read from his works at Olympia, for which he was most highly praised, and where, so some say, the names of the Muses to his works were so ascribed.
Lucian, for his part, aside from noting that the books of History being at that time so named, claimed that after his reading in Greece the name of Herodotus was better known than the Olympic victors, not an achievement small.

Ἡροδότου εἰθεὶ75 μὲν καὶ τὰ ἄλλα μιμῆσαι76 δυνάτον77 ἦν;78 οὕτω79 φημὶ80 ὅσα81 προσῆν82 αὐτῷ, — μειζὸν83 γὰρ εὐχῆς84 τοῦτό85 — ἄλλα κἂν86 ἐν ἑκ τῶν ἀπάντων,87 οἶον88 ἡ κάλλος89 τῶν λόγων90 ἡ ἀρμονίαν91 αὐτῶν ἡ τὸ οἰκεῖον92 τῇ Ἰωνίᾳ93 καὶ προσφυὲς94 ἡ τῆς γνώμης95 τὸ περιττόν96 ἡ ὅσα97 μυρία98 ἐκεῖνος99 ᾧμα100 πάντα συλλαβῶν101 ἔχει102 πέρα103 τῆς εἰς...
μίμησιν ἐλπίδος. δὲ ἐποίησεν ἐπὶ τοῖς συγγράμμασι καὶ ώς πολλού ἄξιος τοῖς Ἐλλησιν ἀπασιν ἐν βραχεῖ κατέστη, καὶ ἐγὼ καὶ σὺ καὶ ἄλλος ἄν μιμησάμεθα.

If indeed it were only possible to copy the other things of Herodotus—I say not everything, for there are so many things to him it would, at any rate, be such a great thing to hope for—notwithstanding everything else, however—such as the beauty of his words, or harmony of them, or their inhabited dwelling and firmly-rooted growth from Ionia, or the strength of their wisdom, or the countless number of beautiful things that man gathered together at the same time that he carries across into art, for hope—but those things written on paper and thus of great value to the Greeks set down in such few words, and both you, and I, and everyone else, should imitate.

103 Adv., beyond, further.
104 fem. acc. sing. of μίμησις, imitation.
105 fem. gen. sing. of ἐλπίς, hope, expectation.
106 Pron., neut. pl. of ὅς.
107 3rd sing. aor. act. ind. of ποιέω, make.
108 neut. dat. pl. of συγγράμμα, writing, written paper; composition, work, book.
109 Adj., masc. nom. sing. of ἄξιος, counterbalancing; of equal weight, value, worth.
110 Adj., masc. dat. pl. of ἅπας.
111 Adj., masc./neut. dat. sing. of βραχύς, short; ἐν βραχεῖ = in few words.
112 3rd sing. aor. act. ind. of καθίστημι, set down.
113 1st pl. aor. mid./pass. opt. of μιμέομαι, imitate, represent, portray.
Πλεύσας γὰρ οίκοθεν ἐκ τῆς Καρίας εὐθὺ τῆς Ἑλλάδος ἐσκόπεῖτο πρὸς ἑαυτὸν ὡς ἂν τάχιστα καὶ ἀπραγμονέστατα ἐπίσημος καὶ περιβόητος γένοιτο καὶ αὐτὸς καὶ τὰ συγγραμμάτα.

For he, having sailed away from his home in Caria straight to Hellas, contemplated how he most quickly and painlessly could become both notorious and famous, both he and his works.

Τὸ μὲν οὖν περινοστοῦντα νῦν μὲν Ἀθηναῖοι, νῦν δὲ Κορινθίοις ἀναγιγνώσκειν ἡ Ἀργείοις ἡ Λακεδαιμονίοις ἐν τῷ μέρει, ἐργώδες καὶ μακρὸν ἡγεῖτο εἶναι καὶ

114 masc. nom. sing. aor. act. part. of πλέω, sail, go by sea.
115 Adv., from home.
116 fem. gen. sing., Caria.
117 Adv., εὐθὺς, straight.
118 3rd sing. imperf. mid./pass. ind. of σκοπέω, behold, contemplate; consider.
119 Conj., how.
120 Adj., superl. neut. pl. of ταχύς, quick, swift, fleet.
121 Adj., superl. neut. pl. of ἀπράγμα, free from business; of things, not troublesome or painful.
122 Adj., masc./fem. nom. sing., serving to distinguish; notable, remarkable.
123 Adj., masc./fem. nom. sing., famous.
124 3rd sing. aor. mid. opt. of γίγνομαι.
125 neut. pl. of συγγραμμα.
126 Part., now, then, certainly, in fact.
127 neut. pl. pres. act. part. of περινοστέω, go round, visit, inspect.
128 Adv., now; immediate sequence of one thing upon another, then, thereupon, thereafter
129 Adj., neut. dat. pl. of Ἀθηναίος, Athenian, of or from Athens.
130 Adj., neut. dat. pl. of Κορινθίος, Corinthian.
131 pres. act. inf. of ἀναγιγνώσκω, know well, know certainly
132 Adj., neut. dat. pl. of Ἀργείος, of Argos, Argive.
133 Adj., neut. dat. pl. of Λακεδαιμόνιος, Lacedaemonian, Spartan.
134 neut. dat. sing. of μῖκρος, share, portion; one's portion, heritage, lot; the part one takes in a thing.
135 Adj., neut. sing. of ἐργώδης, difficult, troublesome.
136 Adj., neut. sing. of μακρός, long.
137 3rd sing. imperf. mid./pass. ind. of ἡγεῖμαι, custom, prescription.
τριβήν ὑμικράν ἐν τῷ τοιούτῳ ἐσεσθαι: οὐκοῦν ἡξίον διασπάν τὸ πράγμα οὐδὲ κατὰ διαίρεσιν οὔτω κατ᾽ ὀλίγον ἄγείρειν καὶ συλλέγειν τὴν γνώσιν, ἐπεβούλευε δὲ, εἰ δυνάτον εἴη, ἀθρόους που λαβεῖν τοὺς Ἑλλήνας ἀπαντας.

At once going about, now to Athenians, and now to Corinthians, revisiting either Argives or Lacedaemonians in the part they take in the thing, it being customary, certainly would be both difficult and long and a matter of such kind as this being no small practice: accordingly he deemed it worthy to rip the matter apart,
but not by division calling together small gatherings for the inquiry, but he contrived, if he hoped to be mighty, to somewhere seize in crowds the whole of Hellas.

Ἐνίστανται ὁλύμπια τὰ μεγάλα, καὶ ὁ Ἡρόδοτος τοὺτό ἐκεῖνο ὁ νομίσας τὸν καιρὸν, οὗ μάλιστα ἐγλίκετο, πλήθουσαν τὴν πανήγυριν, ἀπανταχόθεν ἡδη τῶν ἀρίστων συνειλεγμένων, παρελθὼν ἐκεῖνος ἥκειν ἵστορίας καὶ κηλῶν τοὺς παρόντας, ἀχρί τοῦ καὶ

163 3rd pl. pres. mid./pass. ind. of ἐνίστημι, put, place in.
164 neut. pl., Ὀλύμπια τὰ μεγάλα = 'the great Olimpic games.'
165 Adj., neut. sing. of ἐκεῖνος, that person, that thing.
166 pres. act. inf. of ἦκος, to have come, be present.
167 masc. nom. sing. aor. act. part. of νομίζω, use customarily, practice; to deem, hold, believe that.
168 masc. acc. sing. of καιρός, due measure, portion, fitness.
169 Adv., superl. of μάλα, very, exceedingly.
170 3rd sing. imperf. mid./pass. ind. γλίχομαι, cling to, strive after, long for
171 fem. acc. sing. pres. act. part. of πλήθω, to be or become full of a thing.
172 masc. nom. sing. aor. act. part. of πανήγυρις, general or national assembly.
173 Adv., from all sides.
174 Adv., already, by this time.
175 masc./fem./neut. gen. pl. of ἀγωνιστής, combatant, competitor.
176 masc. acc. pl. pres. act. part. of πάρειμι, to be by or present; to arrive at, to have come to, a place.
Now then, the great Olympic games were being held, and Herodotus believed it would be important to be present at such a thing; he was exceeding hopeful for himself, and observing the general assembly was already becoming completely full, passed by the gathering of the best of men into the inner chamber, not as a spectator, but as a competitor offering himself as a singer of the history of the Olympiads, and captivated those present until the Muses were named for his books, they both being nine.

[2] Ἡδη οὖν ἄπαντες αὐτὸν ἡδεσαν πολλῷ μᾶλλον ἦ τοὺς Ὄλυμπιονίκας αὐτούς: καὶ οὐκ ἔστιν ὅστις ἀνήκοος ἦν τοῦ Ἡροδότου ονοματος, οἱ μὲν αὐτοὶ ἀκούσαντες ἐν Ὀλυμπίᾳ,
οι δε των εκ της πανηγυρεως ηκοντων πυθανομενοι και ει που γε φανει μονον εδεικνυτο αν τω δακτυλω ουτος εκεινος Ηροδοτος εστιν ο τας μαχας τας Περσικας Ιαστι συγγεγραφως ο τας νικας ημων υμνησας.

Certainly by this time, everyone knew him very more than the Olympic victors themselves and there was not anyone who had not heard the name of Herodotus, and if he was only seen somewhere, they would point him out with a finger: “This man Herodotus is he who wrote in Ionic about the battles against the Persians, he sang of our victories.”

Τοιαυτα εκεινος απελαυσε των ιστοριων, εν μια συνοδω πανδημον τινα και κοινη ψηφον της Ελλαδος λαβων.
καὶ ἀνακηρυχθείς ὑφ’ ἐνὸς μᾶλλ’ Δίας κήρυκος, ἐν ἀπάσῃ πόλει, δόθεν ἐκαστος ἤν τῶν πανηγυριστῶν.

Such as this he reaped the benefits of the Histories, with one public meeting and with one public vote he seized all the Greeks and was acclaimed abroad not under one, by God, herald, but in every city, where each man of the great assembly was.

Merriam, on the one hand, doubts this event took place, but, on the other hand, evidently relying on Eusebius, places Herodotus reading in Athens at B.C. 445. It is not known if the names of the Muses were bestowed upon his works as an honor within his lifetime, or, by his admirers sometime later, or merely, as some suggest, applied by scribes who divided the work into book as we now have them on account of the fact that it was easier to have works divided into equal size—it being widely believed that all most ancient Greek works were in fact composed in episodes—both the works of

221 Adj., fem. acc. sing. of πάνδημος, of or belonging to all the people, public, common.
222 Pron., fem. acc. sing. of τις, anyone, anything.
223 Adj., fem. acc. sing. of κοινός, common.
224 fem. acc. sing. of ψῆφος, a small round worn stone, pebble; a pebble used in voting.
225 masc. nom. sing. aor. act. part. of λαμβάνω, to take hold of, grasp, seize.
226 masc. nom. sing. aor. pass. part. of ἀνακηρύσσω, proclaim by voice of herald, publish abroad.
227 Prep., ὑπό, under.
228 masc./neut. gen. sing. of εἷς.
229 A Particle used in strong protestations and oaths, followed by acc. of the deity or thing appealed to; in itself neither affirmative nor negative. (Op. Cit., Liddell and Scott)
230 masc. acc. sing., God.
231 masc. gen. sing. of κήρυξ, herald.
232 Adj., fem. dat. sing. of ἄτας.
233 fem. dat. sing. of πόλις, city.
234 Adv., whence.
235 Adj., masc. nom. sing., each.
236 masc. gen. pl. of πανηγυριστής, one who attends a general assembly.
Herodotus and also of Homer, but also even the works of, as for instance, Plato’s Republic—hence the Iliad and Odyssey in twenty-four books, and Plato’s Republic thus rendered in ten. There is some support for this theory among contemporaries, including Desmond Lee, who translated Plato’s Republic, thus:

The *Republic* is traditionally divided into ten books, but this division, as has often been pointed out, was dictated rather by the technicalities of book-production in the ancient world, the amount that would go onto a papyrus roll, than by the sequence of the argument.238

Lee’s divisions of the Republic are both insightful and innovative, but they remain his. With respect to Herodotus himself, Augustus C. Merriam, who wrote a commentary on the sixth and seventh books of Herodotus, said.

Coupled with the story of his recitation at Olympia is the assertion that the multitude was so pleased with his work that they gave the names of the nine Muses to his nine books, on the spot. This, at least, must be apochryphal, for no such division into books was known to the author, as is plain from his manner of reference. The existing division was probably due to the Alexandrian

grammarians, and is first mentioned by Diodorus Siculus, about the beginning of our era. The order in which the names of the Muses appear is that of Hesiod, Theog. 77. Our MSS. Are all cursives, and the earliest belong to the tenth century.239

As for Herodotus’ “manner of reference,” Merriam is of no help to us; and we should keep in mind that Herodotus was an innovator, and it is, therefore, not completely out of the question that his work was indeed so divided. But even Herodotus himself testifies to the episodal nature of Homer by way of his remark about Homer’s Iliad, infra: Ἐπιμέμνηται δὲ αὐτοῦ ἐν Διομήδεος ἀριστείῃ: “And it may have been recollected by him, In his Prowess of Diomedes.” [2.116.3]

These lines are in the Iliad vi (298 seq.); only Bk. V is now called the ‘Prowess of Diomede;’ hence H. clearly did not know the present division into 24 books.240

Obviously these authors did not have one continuous scroll of these works for themselves, they therefore must have divided their works into parts as a matter of convenience for the same reasons the Alexandrian grammarians did. The question therefore being as to whether or not the books were divided then the same way that

they are divided now. The answer to that question is that they obviously were not. And it seems likely that those works, and in this case Herodotus in particular, were divided into episodes. I have decided to here present one episode from Herodotus for nearly the same reasons the author himself would have done so, namely, time. It is more convenient for me to choose an episode from the work as opposed to belaboring myself writing a philological, grammatical, and syntactical commentary for an entire book of the History. Herodotus was an admirer of Thales, the first of the Seven Wise Men of Athens.

Δοκεὶ δὲ κατὰ τινας πρώτος ἀστρολογήσαι καὶ ἥλιακὰς ἐκλείψεις καὶ τροπὰς προειπεῖν, ὡς φησιν Εὐθήμος ἐν τῇ περὶ τῶν ἀστρολογουμένων ἱστορίᾳ: θέν αὐτὸν καὶ Ξενοφάνης καὶ Ἡρόδοτος θαυμάζει.

To some, he seems first to study Astrology, and to have foretold solar eclipses and solstices, so says Eudemus in On the History of Astrology; wherefore he is admired by Xenophanes and Herodotus.241

There isn’t anything in Plutarch’s De Herodoti Malignitate particularly germane to the matter at hand, aside from a few remarks.

Toû Ἡροδότου ... πολλοίςους μὲν, ὦ Αλέξανδρε, καὶ ἡ λέξις ὡς ἀφελής καὶ δίχα πόνου καὶ ὀμίδως ἐπιτρέχουσα τοῖς πράγμασιν ἑξηπτάτηκε: πλείονες δὲ τοῦτο πρὸς τὸ ἥθος αὐτοῦ πεπόθασιν. Οὐ γὰρ μόνον. ὡς φησιν ὁ Πλάτων, τῆς ἐσχάτης ἀδικίας μὴ ὄντα δοκεῖν εἶναι δίκαιον: ἀλλὰ καὶ κακοθείας ἄκρας ἔργον εὐκολίαν μιμούμενον καὶ ἀπλότητα δυσφώρατον εἶναι.

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242 On the Malice of Herodotus.
243 Adj., masc. acc. pl. of πολὺς, many.
244 fem. nom. sing. of λέξις, speech.
245 Pron., 1st masc. acc. pl. of ὃς.
246 Adj., masc./fem. nom. sing., even, smooth; simple, plain, blunt.
247 Adv., in two ways.
248 masc. gen. sing. of πόνος, work; hard work, toil.
249 Adv., easy.
250 fem. nom. sing. of πράγμα, deed, act.
251 3rd sing. perf. act. ind. of ἐξαπατάω, deceive.
252 Adj., neut. dat. pl. of πρᾶγμα, deed, act.
253 3rd sing. perf. act. ind. of ἔξαπαταώ, deceive.
254 Adj., comp. masc./fem. nom. pl. of πλείων, more, larger, both of number and size; as Adv., more, rather.
255 Prep., towards, to + acc.
256 neut. sing., character.
257 3rd pl. perf. act. ind. of πάσχω, to receive an impression from without, to suffer; to be affected.
258 neut. sing. of μόνος.
259 3rd sing. pres. act. ind. of ἐσχατος, farthest, uttermost, extreme.
260 fem. gen. sing. of ἀδικία, wrongdoing, injustice.
261 neut. pl. pres. act. part. of ἐμέ, imitate, represent, portray.
262 fem. acc. pl. of κακοθείας, bad disposition, malignity; bad manners or habits; malignant character.
263 fem. acc. pl. of ἄκρα, highest.
264 fem. acc. sing. of εὐκολία, contentedness, good temper.
265 neut. sing. pres. mid./pass. part. of μιμέομαι, imitate, represent, portray.
266 fem. acc. sing. of ἀπλότητος, singleness; simplicity, frankness, sincerity.
The smooth speech of Herodotus, O’ Alexander,\textsuperscript{271} deceives many, and in two ways easily overcomes matters, but they have been more affected due to his character, for not only, as Plato says, of the most extreme injustice not being just to be thought it, but the worst character feigns both composure and sincerity while being angry and vexed.

With these remarks Plutarch ‘chiseled down his own condemnation as if on a tablet,’ since it it evident from not only this but also from the entire essay that follows it that it is Plutarch who feigns outward calm while stewing within. And I would add to this that the only thing worse that pretending to be just without being so, pretending to be sincere without being so, pretending to be objective without being so; it to do a whole lot of it, for, as we see, it would take more than one person to carry all of his lies. His statement: “though he spares no one, I think it proper that I should now stand up for the cause of my ancestors,” betrays his true intentions. His statement to the effect that Herodotus loved Barbarians more than Greeks is absurd, and his attack on the narrative in regard to the abduction of Io is down right ridiculous—as if we ourselves would have a hard time rationalizing a woman’s elopement on account of her learning that she was pregnant? In reality, Plutarch suggestion that the very idea that a Greek

\textsuperscript{269} neut. sing. pres. mid./pass. ind. of ἄνοιγμαι, to be impatient, angry, or vexed.  
\textsuperscript{271} Unknown.
woman could have sex with a Barbarian, and then depart with him, betrays his own, what could only be described as, racism. In fact, there isn’t anything difficult to believe in Herodotus’ analysis of the events regarding the absconding of the women. Plutarch’s criticism, we justifiably set aside, for it is εριστικὸς συλλογισμός, contentious reasoning—which is not reasoning at all.

**Barbarians**

I am not going to soft-pedal the fact that the Greeks referred to the Persians, and other people of Asia Minor, as ‘Barbarians’ by suggesting that the word barbarian was merely a generic term for all people who were not Greek as nearly all contemporary authors do, because it ignores the expansiveness of the meaning the term grew to hold over a long period of time.

The first instance of the use of the word ‘barbarian,’ in any ancient text, is in the Iliad of Homer. Initially the term, βαρβαροφωνών, was taken to mean ‘men of rough speech.’ Barbarian from βαρβαροφωνέω, speak bad Greek, speak Greek barbarously and βαρβαρόφωνος, speaking a foreign tongue.

Νάστης272 αὐ273 Καρῶν274 ἠγήσατο275 βαρβαροφώνων.276

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273 Adv., again, anew, afresh, once more.
275 3rd sing. aor. mid. ind. of ἠγέομαι, go before, lead the way.
276 Adj., masc./fem./neut. gen. pl. of βαρβαρόφωνος, speaking a foreign tongue; rude, outlandish, of speech or masc. nom. sing. pres. act. part. of βαρβαροφωνέω, speak Greek barbarously.
Nastes himself, once again, led the Carians, babbling.\textsuperscript{277}

What may have been a nominal, and generic term, in the earliest of the ancient writings, over time came to mean, particularly on account of the Persian Wars, very much, if not exactly, what contemporary readers would have it to mean today. There are a number of examples of the barbaric practices of non-Greek peoples, and several affirming our presupposition that the Greeks were intellectually and morally superior to the barbarians, in Herodotus.

Aside the other barbaric races,\textsuperscript{278} such as the Lydians and the Medes, the Persians take their name from Perseus, son of Danae and Zeus, and killer of the Medusa.

\begin{exe}
\begin{verbatim}
Ἐκαλέοντο \textsuperscript{279} δὲ πάλαι \textsuperscript{280} ύπὸ μὲν Ἑλλήνων Κηφήνες, \textsuperscript{281} ύπὸ μέντοι \textsuperscript{282} σφέων \textsuperscript{283} αὐτῶν καὶ τῶν περιοίκων \textsuperscript{284} Ἀρταίοι.\textsuperscript{285} [3]
Επεὶ δὲ Περσεύς \textsuperscript{286} ὁ Δανάης \textsuperscript{287} τε καὶ Διὸς \textsuperscript{288} ἀπίκετο \textsuperscript{289} παρὰ Κηφέα \textsuperscript{290} τὸν Βήλου \textsuperscript{291} καὶ ἔσχε \textsuperscript{292} αὐτοῦ τὴν θυγατέρα \textsuperscript{293}
\end{verbatim}
\end{exe}

\begin{exesubnotes}
\begin{enumerate}
\item Op. Cit., Iliad 2.867.
\item γένος.
\item 3rd pl. imperf. mid./pass. ind. of καλέω, call, summon.
\item Adv., long ago.
\item masc. nom. pl. of κηφήν, the Cephanes.
\item Partic., indeed, to be sure, however.
\item Pron., masc./fem. gen. pl. of σφές, they, them.
\item Adj., masc./fem./neut. gen. pl. of περίοικος, dwelling round.
\item Artaioi.
\item Perseus, the son of Zeus and Danae, and who killed the Medusa.
\item fem. gen. sing. of Δανίης, Danaë, daughter of Acrisius, and mother of Perseus.
\item masc. nom. sing., God, or Zeus—the Monad.
\item 3rd sing. aor. mid. ind. of ἀφικνέομαι, to come to one place from another; arrive at, come to, reach.
\item masc. acc. sing. of Κηφείς, Cepheus.
\end{enumerate}

Andromédon, γίνεται αὐτῷ παῖς τῷ οὖνομα ἔθετο Ἀνδρομέδην. 

Πέρσην, τούτων δὲ αὐτοῦ καταλείπει: ἐτύγχανε γὰρ ἂναι ἐὼν ὁ Κηφεὺς ἔρσενος γόνον. 

And, long ago, they were called, by the Greeks, Cephanes, they themselves, however, called themselves, and those dwelling around, Artaei. But when Perseus, son of Danaë and the Monad Zeus, came to Cepheus, son of Belus, and carried away his daughter Andromeda, a son was born to him was given the name Perses, and this one came to power, for it so happened Cepheus was devoid of male child. And from this, in fact, came to be called by that name.
[1.135.1] ξεινικά δὲ νόμαι Πέρσαι προσίενται ἀνδρῶν μάλιστα. καὶ γὰρ δὴ τὴν Μηδικὴν ἐσθήτα νομίζαντες τῆς ἑωτῶν εἶναι καλλίω φορέουσι, καὶ ἐς τοὺς πολέμους τοὺς Αἰγυπτίους θώρηκας: καὶ εὐπαθείας τε παντοδαπᾶς πυνθανόμενοι ἐπιτηδεύουσι, καὶ δὴ καὶ ἀπ' Ἐλλήνων μαθόντες παισὶ μίσονται. γαμέουσι δὲ ἐκαστὸς αὐτῶν πολλὰς μὲν κουριδίας γυναῖκας, πολλῷ δ' ἐτὶ πλεῦνας παλλακᾶς κτώνται.

[1.140.1] ταῦτα μὲν ἀπεκέεις ἔχω περὶ αὐτῶν εἰδὼς εἰπεῖν: τάδε μέντοι ὡς κρυπτόμενα λέγεται καὶ οὐ σαφηνέως περὶ τοῦ ἀποθανόντος, ὡς οὐ πρῶτον θάπτεται ἀνδρὸς Πέρσεω ὁ νέκυς πρὶν ἀν ὕπ' ὀρνιθὸς ἢ κυνὸς ἐλκυσθῇ.


And besides, to the Persians it is the biggest insult to hear oneself called ‘worse than a woman.’

If that were not enough to convince my readers the the term barbarian is the correct word for Xerxes, and his followers, let the fact that we are reading a Greek work and not a Barbarian work stand for itself.
Greeks

Fate

Τὴν πεπρωμένην ἀδύνατα ἐστὶ ἀποφυγεῖν καὶ θεῷ.

Escaping fated destiny is not possible, even for God.

Ἑς τοιαῦτα μὲν καὶ οὕτω ἐναργέως λέγοντι Βάκιδι ἀντιλογής χρησμῶν πέρι οὗτε αὐτὸς λέγειν τολμέω οὕτε παρ᾽ ἄλλων ἐνδέχομαι.
Women


Now, as for the other commanders I have not mentioned because it is not necessary; but for Artemisia, she amazes me exceedingly, for a woman served Greece in war. Who, since her man was dead,
Both held the Tyranny and took the initiative from her son, a young man, and served in war out of desire and manliness, not one of necessity.


Her name was Artemisia, and was the daughter of Lygdamis, and from the race of Halicarnassus on her father’s side, and her mother’s side was Cretan. And was the commander of both the Halicarnassians and the Coans, and Nisyrians, and Calydnosians; she herself furnished five ships.

347 neut. nom. sing. of ὄνομα.
348 3rd sing. imperf. act. ind. of εἰμί.
349 fem. nom. sing., Artemisia.
350 Lygdamis.
351 neut. sing., race, stock, kin.
352 Adv., from the mother, by the mother’s side.
353 fem. nom. sing., of Κρῆσσα, a Cretan.
354 3rd sing. imperf. act. ind. of ἡγεμόνευω, lead the way; to lead in war, to rule, command.
355 Adj., masc./fem./neut. gen. pl. of Κώμος, from the island Cos, Coan.
356 Adj., gen. pl., of Nisyrus.
357 Adj., gen. pl., of Calydnos.
358 The number five.
359 fem. acc. pl. of ναῦς, ship.
360 fem. nom. sing. pres. mid./pass. part. of παρέχω, furnish, supply.
[3] Καὶ συναπάσης τῆς στρατιῆς, μετὰ γε τὰς Σιδωνίων, νέας εὐδοξοτάτας παρείχε, πάντων τῶν συμμάχων γνώμας ἀρίστας βασιλεί ἀπεδέξατο. Τῶν δὲ κατέλεξα πολίων ἡγεμονεύειν αὐτήν, τὸ ἔθνος ἀποφαίνω πάν ἐν Δωρικόν, Ἀλικαρνησσέας μὲν Τροιζήνιους, τοὺς δὲ ἄλλους Ἐπιδαυρίους. Εἰς μὲν τοσόνδε ὁ ναυτικὸς στρατὸς εἰσηται.

And altogether, out of her command, the ships of the Sidonians were most honored, and of all of the allies, she gave the best advice to the King.
[7.153.2] ἀνά χρόνον δὲ αὐτοῦ οἱ ἀπόγονοι γενόμενοι ἵροφάνται τῶν χθονίων θεῶν διετέλεσαν ἑόντες, Ἱηλίνεω ἐνός τευ τῶν προγόνων κτισμένου τρόπῳ τοιῷδε. ἐς Μακτώριον πόλιν τὴν ὑπὲρ Γέλης οἰκημένην ἐφυγον ἄνδρες Γελών στάσι ἐσσωθέντες:

[3] τούτοις ὡς ὁ Ἱηλίνης κατήγαγε ἐς Γέλην, ἔχων οὐδεμίαν ἄνδραν δύναμιν ἀλλὰ ἱκανῶν τῶν θεῶν; οθεν δὲ αὐτὰ ἔλαβε ἢ αὐτὸς ἐκτήσατο, τούτῳ δὲ οὐκ ἔχω εἰπεῖν: τούτοις δ' ὡς πίσυνος ἔων κατήγαγε, ἐπ' ὃ τε οἱ ἀπόγονοι αὐτοῦ ἱροφάνται τῶν θεῶν ἔσονται.


[9.76.1] ὡς δὲ τοῖς Ἑλληνὶς ἐν Πλαταιῇς κατέστρωντο οἱ βάρβαροι, ἐνθαῦτα σφὶ ἐπήλθη γυνὴ αὐτόμολος: ἢ ἐπειδὴ ἐμαθὲ ἀπολωλότας τοὺς Πέρσας καὶ νικώντας τοὺς Ἑλληνὰς, ἐούσα
παλλακὴ Φαρανδάτεος τοῦ Τεάσπιος ἀνδρὸς Πέρσεως, κοσμησαμένη χρυσῷ πολλῷ καὶ αὐτῇ καὶ ἀμφίπολοι καὶ ἐσθήτι τῇ καλλιστῇ τῶν παρεουσέων, καταβᾶσα ἐκ τῆς ἄρμαμάξης ἑχώρεε ἐς τοὺς Δακεδαιμονίους ἕτε ἐν τῇς φονήσι ἐόντας, ὀρῶσα δὲ πάντα ἐκείνα διέποντα Παυσανίνην, πρῶτον τοῦ ὁυνόμα ἐξεπιστάμενη καὶ τὴν πάτρην ὡςτε πολλακῖς ἀκούσασα, ἐγνω τὸν Παυσανίνην καὶ λαβομένη τῶν γουνάτων ἐλεγε τάδε.


[3] γύναι, θάρσεε καὶ ὡς ἱκέτει καὶ εἰ δὴ πρὸς τοῦτῳ τυχόνεις ἀληθέα λέγουσα καὶ εἰς θυγάτηρ Ἡγητορίδεω τοῦ Κώου, ὃς ἐμοὶ ξέινος μάλιστα τυχόνει ἐὰν τῶν περὶ ἐκείνους τοὺς χώρους οἰκημένων. ταῦτα δὲ εἰπας τότε μὲν ἐπέτρεψε τῶν ἐφόρων τοίσι παρεοῦσι, ὦστερον δὲ ἀπέπεμψε ἐς Αἰγίναν, ἐς τὴν αὐτὴ ἑθελε ἀπικέσθαι.
Μυκάλης κατειληθέντων, ἕντων οὐ πολλῶν, ἐγίνετο κομιδή ἐς
Σάρδις. πορευομένων δὲ κατ᾽ ὁδὸν Μασίστης ὁ Δαρείου
παρατυχῶν τῷ πάθει τῷ γεγονότι τὸν στρατηγὸν Ἀρταύντην
ἐλεγε πολλά τε καὶ κακά, ἄλλα τε καὶ γυναικὸς κακῶν φᾶς
αὐτὸν εἶναι τοιαῦτα στρατηγήσαντα, καὶ ἄξιον εἶναι παντὸς
κακοῦ τὸν βασιλέος οἰκον κακώσαντα. παρὰ δὲ τοῖς Πέρσησι
γυναικὸς κακῶν ἀκούσαι δέννος μέγιστος ἐστί.

[9.112.1] ἐν δὲ τούτῳ διὰ μέσου χρόνῳ, ἐν τῷ Ξέρξης τῷ ἀδελφῷ
dιελέγετο, ἢ Αμηστρίς μεταπεμψαμένη τοὺς δορυφόρους τοῦ
Ξέρξεω διαλυμαίνεται τὴν γυναῖκα τοῦ Μασίστεω: τοὺς τε
μαζους ἀποταιμοῦσα κυσὶ προέβαλε καὶ ρίνα καὶ ἀτα καὶ χείλεα
καὶ γλώσσαν ἐκταιμοῦσα ἐς οἰκόν μιν ἀποστέμπει
dιαλελυμασμένην.

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I want thank the Perseus Project—without whom this work would not have been possible.
Κλειώ 1.1.0-1.5.4

[1.1.0] Ἡροδότου Ἀλικαρνησσέως ἱστορίς ἀπόδεξις ἂδε, ὡς τὰ γενόμενα ἐξ ἀνθρώπων τῷ χρόνῳ ἔξήτηλα γένηται, μῆτε ἔργα μεγάλα τε καὶ θωμαστά, τά τε ἄλλα καὶ δι᾽ ἣν αἰτίην ἐπολέμησαν ἀλλήλους.

386 masc. gen. sing., Ἡρόδοτος.
388 fem. gen. sing., ἱστορία, inquiry, knowledge so obtained, information, written account of one’s inquiries, narrative, history.
389 fem. nom. sing. of ἀπόδειξις, showing forth, making, setting forth, publication; acceptance. ἀπό + δέξις = from + reception; part of the liver observed in divination. Cf. δείκνυμι, bring to light, show forth; show point out; and δέχομαι, take, accept, receive. Thus, ‘from the things shown or received’ where δέξις = aor. i. inf. act and 1st or 3rd aor. act. ind.
390 fem. nom. sing. of ὅδε, this.
391 Conj. or Adv., as, how; so thus.
392 partic., ‘and not.’
393 Art., neut. nom. pl.
394 neut. nom. pl. aor. mid. part.of γίγνομαι, come into a new state of being; to be born; of things, to be produced; of events, take place, come to pass.
395 Prep., ἐκ, from out of + gen.
396 masc. gen. pl., ἄνθρωπος.
397 masc. dat. sing. of χρόνος, time.
398 Adj., neut. pl. of ἐξίτηλος, going out.
399 3rd sing.aor. mid. subj. of γίγνομαι.
400 neut. pl. of ἔργον, works, deeds.
401 Adj., neut. pl. of μέγας, great, big.
402 Adj., neut. pl. of θαυμαστός, wonderful, marvelous; admirable, excellent.
403 masc./fem. dat. pl., Ἑλλήνης, the Thessalian tribe of which Hellen was the reputed chief.
404 masc./fem. dat. pl. of βαρβάρος, barbarous.
405 neut. nom. pl. aor. pass.part. of ἀποδέχομαι, accept; approve, acknowledge; take or accept; or ἀποδείκνυμι, point away from; point out, display, make known.
406 Adj., fem. of ἀκλεής, ignominious.
407 Adj., neut. pl. ἄλλος, other, another.
408 Conj., διό, wherefore, on which account.
409 Pron., fem. acc. sing.of ὧς, her.
410 fem. acc. sing. of αἰτία, responsibility, mostly in bad sense, guilt, blame, or the imputation thereof, i.e. accusation.
411 3rd pl. aor. act.ind. of πολέμεω, to be at war.
412 Adj. masc.pl. of ἄλληλων, of one another, to one another, one another.
Clio 1.1.0-1.5.4

[1.1.0] From the Inquiry

Of Halicarnassian Herodotus

This is brought to light

So that the things

Which from men came to be,

For men be,

And should, on account of Time,

Leave men not;

Nor both the deeds,

Great, on the one, hand

For the Hellens,

And admirable

For the Barbarians,

On the other;

Pointing out both,

The coming to be

Of ignominious things,

And other things

Wherefore the reason

They were, with one another,

At war.

---

413 Great as in 'big,' as opposed to great as in 'good.'
Περσέων 414 μέννυν 415 οἰλόγιοι 416 Φοίνικας 417 αἰτίους 418 φασὶ 419 γενέσθαι 420 τῆς διαφορῆς. 421 Τούτους 422 γὰρ ἀπὸ τῆς Ἐρυθρῆς 424 καλεομένης θαλάσσης 425 αἰτίους 426 Φοίνικας 427 ἀπὸ τῆς διαφορῆς. 421 Τούτους γὰρ ἀπὸ τῆς Ἐρυθρῆς καλεομένης θαλάσσης ἀπικομένους ἐπὶ τῆν ἄλλην, καὶ οἰκήσαντας τὸν τὸν χῶρον τὸν καίνυνοικέουσι, αὐτίκα ναυτιλίας, μακρὸς ἀπαγινέοντας δὲ φορτία Αἰγύπτια τεκαὶ Ἀσσύρια τῇ ἄλλῃ ἐσαφικνέομαι, ἀπαγινέοντας τοὺς ἄλλους ἀλλ ἐπαγινέοντας φορτία Ἀιγύπτια τεκαὶ Ἀσσύρια τῇ ἄλλῃ ἐσαφικνέομαι. 421 Τούτους γὰρ ἀπὸ τῆς Ἐρυθρῆς καλεομένης θαλάσσης ἀπικομένους ἐπὶ τῆν ἄλλην, καὶ οἰκήσαντας τὸν τὸν χῶρον τὸν καίνυνοικέουσι, αὐτίκα ναυτιλίας, μακρὸς ἀπαγινέοντας δὲ φορτία Αἰγύπτια τεκαὶ Ἀσσύρια τῇ ἄλλῃ ἐσαφικνέομαι, ἀπαγινέοντας τοὺς ἄλλους ἀλλ ἐπαγινέοντας φορτία Ἀιγύπτια τεκαὶ Ἀσσύρια τῇ ἄλλῃ ἐσαφικνέομαι.
Even now those of the Persians

Versed in stories and in tales

Affirm blame

For the tit for tat

Phoenician;

For from the sea called Red

These men upon this Sea came.

And, in this country settling,

And now here dwelling,

At once,

Busied themselves with voyages long;

And Egyptian and Assyrian wares

Payed tribute,

Here and there,

Came to,

And indeed into

Argos.

---

I.e., Aegean.

450 masc. acc. sing. of χρόνος, time; a definite time, period; lifetime age.
451 3rd sing.imperf. act ind. of προέχω, hold before, hold out before oneself; to be possessed or informed of a thing beforehand.
452 Adj., masc./neut. dat. pl. of ἄπας, quite all, the whole; everyone, everything.
453 fem. dat. sing. of Ἑλλάς, Hellas, Greece; originally the name of the region round Dodona.
454 fem. dat. sing. pres. mid./pass. part. καλέω, call, summon.
455 fem. dat. sing. of χώρα, space, or room in which a thing is; place, spot; position.
456 masc. acc. p.l. aor. mid./pass. part. ἀφικνέομαι, arrive at, come to, reach.
457 masc./fem. acc. pl. of Φοίνιξ, a Phoenician.
458 pres. mid./pass. inf. of διατίθημι, arrange, manage; dispose of.
459 masc. acc. sing. of φόρτος, load, freight, cargo.
460 Adj., fem. dat. sing.of πέμπτος, fifth.
461 Conj., or.
462 Adj., fem. dat.sing.of ἐκτῶς, sixth.
463 fem. dat. sing. of ἡμέρα, day.
464 Prep., ἀπό, from, after.
465 Pron., fem. gen. sing.of ὅς.
466 3rd pl. aor. mid. ind. of ἀφικνέομαι.
467 masc./fem./neut. gen. pl. perf. mid./pass. part. ἐξεμπολάω, to traffic; to drive a gainful trade; to sell off.
468 Pron., masc./fem. dat. pl. of ὅπεις, they, them.
469 Adv., near; about, approximately, more or less, roughly speaking.
470 Adj., masc./neut. gen. pl. of πάς, all.
471 aor. act. inf. of ἔρχομαι, to come or go; start, set out.
472 fem. acc. pl. of γυνή, woman.
473 Adj., fem. acc. pl. of ἄλλος.
474 Adj., fem. acc. pl. of πολύς, many.
475 "In its primary significance (1), ἰκτή καὶ does not differ essentially from καὶ...δὴ; though perhaps there is a certain tendency to use καὶ...δὴ after light stops, καὶ δὴ καὶ after heavy ones. From (1) is easily developed the secondary meaning (2), ’and in particular.’ (Op. Cit., Denniston: 255). The secondary meaning is by Herodotus here intended.
476 masc. gen. sing. of βασιλεύς, King, chief.
477 fem. acc. sing. of θυγατήρ, daughter.
478 neut. sing., name.
479 Adj., neut. sing.of αὐτὸς.
480 masc./fem. nom. pl. of Ἱλιανή.
481 3rd pl. pres. act.ind. of λέγω, say, speak.
482 fem. acc. sing. of Ιοῦ, the Moon.
483 masc. gen. sing. of Ἰναχος, Inachus.
[1.1.2] And, at the time,

Argos was held to be everything

Of the place now called Hellas⁴⁸⁴

But the Phoenicians in fact

Coming to this Argos⁴⁸⁵

Disposed of their cargo.

[3] And on the fifth or sixth day,

After the day they came,

Having sold off nearly everything to them,

Departed upon the sea

With many other women,

But more importantly,

With the daughter of the King,

And they say,

And according to the Hellens themselves,

Her name,

Was Io,⁴⁸⁶

Daughter of Inachus.⁴⁸⁷

⁴⁸⁴ I.e., at the time Argos, on the Peloponnesus, was all of Greece.
⁴⁸⁵ I.e., the Argos which is now held to be Argos, not elsewhere in Hellas.
⁴⁸⁶ ‘The Moon.’

487 King of Argos.
488 Adj., fem. acc. pl. of οὗτος.
489 fem. acc. pl. aor. act.part. of ἵστημι, stand.
490 Prep., downwards.
491 fem. acc. sing. of πρύμνα, stern.
492 fem. gen. sing. of ναῦς, ship.
493 pres. mid./pass. inf. of ὤνεομαι, buy, purchase.
494 neut. gen. pl. of φορτίον, load, burden, freight.
495 Adv., suprl.of μᾶλα, very, exceedingly; most of all, above all.
496 masc. acc. pl. aor. mid./pass. part. of διακελεύομαι, exhort, give orders, direct.
497 aor. inf. act.of ὁρμάω, set in motion, urge on, cheer on.
498 Adj., fem. acc. pl. of αὐτός.
499 aor. inf. of ὀρμήσω, urge on, biologist.
500 adj., fem. acc. pl. of πλείων, more of number, size, extent, etc.
501 aor. act. inf. of ἀποφεύγω, flee from, escape.
502 Prep., with, along with, together; at the same time, at once; in company with, together with.
503 Adj., fem. dat. pl. of ἄλλος.
504 aor. pass. inf. of ἀποπλέω, snatch away, carry off; kidnapped.
505 masc. acc. pl. aor. mid. part.of εἰσῆλθον, throw into; begin.
506 Prep., εἰς, into.
507 fem. acc. sing. of ναῦς, ship.
508 pres. mid./pass. inf. of ἀποφεύγω, go, go away, go off; to have departed, be gone hence.
509 masc. acc. pl. pres. act. part. of ἀποπλέω, sail away, sail off.
510 masc./fem. gen. sing. of Αἰγύπτως, the river Nile; Egypt.
[4] These women

Down at the stern

Of the ship stood

From them, freight,

Most enthusiastically buying;

And the Pheonicians

Having been orders given

To urge them on.

Most of the women

Indeed fled,

But Io,

With some others along,

Was kidnapped.

And they,

Being into the ship thrown,

To the River Nile,

Departed;

Sailing away.
[1.2.1] Οὕτως 512 μὲν Ιοῦν 513 ἐς Αἴγυπτον ἀπικέσθαι 514 λέγουσι Πέρσαι, 515 οὐκ ἰκ 516 Ἐλληνες, καὶ τῶν ἀδικημάτων 517 πρῶτον 518 τούτο 519 ἀφέι. 520 Μετὰ 521 δὲ ταύτα 522 Ἐλλήνων τινάς οἱ 523 γὰρ ἔχουσι 524 τούνομα 525 ἀπηγήσασθαι 526 φασὶ 527 τής Φοινίκης ἐς Τύρον 528 προσσχόντας 529 ἀφάσαι 530 τοῦ βασιλέως τὴν θυγατέρα Εὐφώπην. 531 Εἴσον 532 δ᾽ ἀν 533 οὕτως 534 Κρήτες. 535 Ταύτα μὲν δήσα πρὸς 536 ἱσα 537 οὐ γενέσθαι, μετὰ δὲ ταύτα Ἐλληνας αἰτίους 538 τῆς δευτέρης 539 ἀδικίας 540 γενέσθαι:

512 Adv., οὕτως, in this way; to such an extent, so, so much, so very, so excessively.
513 fem. acc. sing. of Ιοῦ, the moon; Io, daughter of Inachus.
514 aor. mid. inf. of ἀφικνέομαι, arrive at, come to, reach.
515 masc. nom. pl. of Πέρσης, Persians, the descendants of Perseus.
516 Adv., so.
517 neut. gen.pl. of ἀδίκημα, intentional wrong done.
518 Adj., neut. sing., first.
519 Adj., neut. sing., οὕτος.
520 aor. act. inf. of ἄρχω, to be first; begin, make a beginning.
521 Prep. + acc. = into the middle of, coming into or among, esp. where a number of persons is implied; after, behind; after, according to. "Prepositions were originally free adverbs ("prepositional adverbs"). A preposition-adverb limited the meaning of the verb, but was not connected with it...Gradually the preposition-adverb was brought into closer connection (1) with the verb, making a compound...or (2) with the substantive, serving to define more closely the relation of the substantive to the verb." (Op. Cit., Smyth: 1005).
522 Adj., neut. pl. of οὕτος.
523 Adv., fact and statement, as μή of will and thought; οὐ denies, μὴ rejects; οὐ is absolute, μὴ relative; οὐ objective, μὴ subjective.
524 3rd pl. pres. act.ind. of ἔχω, bear, carry, bring.
525 neut. sing. of όνομα, name.
526 aor. mid. inf. of ἀφηγέομαι, lead the way from; lead the way, go first; tell, relate.
527 3rd pl. pres. act.ind. of φημί, say.
528 fem. acc. sing. of Τύρος, Tyre in Phoenicia.
530 aor. act. inf. of ἀρπάζω.
531 fem. acc. sing. of Εὐφώπη, Europa.
532 3rd pl. pres. act. opt. of εἰμί. "The optative is commonly a less distinct and direct form of expression than the subjunctive, imperative, or indicative, in constructions of the same general character as those in which these moods are used. This is seen especially in independent sentences, where the optative either expresses a wish or exhortation, or is used (regularly with ἄν or κέ) in a potential sense." (Op. Cit., Goodwin: 12-13).
533 "The optative with ἄν forms the apodosis of the less vivid future condition (like the English form with would or should), or has a potential sense." (Op. Cit., Goodwin: 200).
534 Adj., masc. nom. pl. of οὕτος.
535 masc. nom. pl. of Κρής, a Cretan.
536 Prep., on the side of, in the direction of; near; before, in the presence of.
537 Adj., neut. pl. of ἴσος, equal.
538 Adj., masc./fem. ac. pl. of αἰτίος, culpable, responsible.
539 Adj., fem. gen. sing. of δευτέρος, second.
540 fem. gen. sing. of ἀδικία, wrongdoing, injustice.
[1.2.1] Io came,

In such a way,

To Egypt,

So say the Persians;

Not so the Greeks;

And of the wrongs:

That first one

Was the beginning.

And after that, they say

Some of the Greeks,

And not naming who,

Put to shore at Tyre

In Phoenicia,

Kidnapping

The King’s daughter

Europa.

And those men

Would have been Cretans.

These events indeed begetting

Equal for equal,

But after this

Greeks became guilty

Of the second injustice:

542 Adj., fem. dat. sing. of μακρός, long.
543 fem. dat. sing. of νηῖς, ship.
544 fem. acc. sing. of Αἰα, ἡ, orig. name of Colchis.
545 fem. acc. sing. of Κόλχος, a Colchian.
546 masc. acc. sing. of Φάσις, River Phasis.
547 masc. acc. sing. of ποταμός, river, stream.
548 Adv., hence, hence forth.
550 Adv., hence, hence forth.
552 fem. acc. sing. of Μήδεια, Medea.
553 masc. acc. sing. aor. act. part. of πέμπω, send.
554 masc. gen. pl. of Κόλχος, a Colchian.
555 masc. acc. sing. of βασιλεύς.
556 masc. acc. sing. of κῆρυξ, herald, pursuivant.
557 pres. act. inf. of αἰτέω, ask, beg.
558 fem. gen. sing. of δίκη.
559 fem. gen. sing. of ἁρπαγή, seizure, robbery, rape.
560 pres. act. inf. of ἀπαίτεω, demand back, demand to have returned.
561 aor. mid. inf. of ὑποκρίνομαι, to reply, make answer, answer.
562 Part., οὐδὲ = neither…nor.
563 Adj., masc. nom. pl. of ἐκεῖνος, the person there, that person.
564 3rd pl. pluperf. mid./pass. ind. of ἀφυσάω, arrive at, come to, reach.
565 Adj., fem. nom. pl. of ἐκεῖνος, the person there, that person.
566 fut. act. inf. of δίδωμι.
567 Adj., masc. dat. pl. of ἐκεῖνος.
[1.2.2] For they sailed a long ship
Down to Aea
Of the Colchians
On River Phasis,
Hence forth,
Their things for the sake of coming
Being done,
Kidnapped the King’s daughter
Medea.

[3] And a King’s herald
From Colchis to Hellas
Was sent begging
For justice
For the kidnapping,
His daughter
Demanding back.
And they thus answered:
Io from the Argives taken
Was to them
Handed over not,
And shall they
To them
Hand her over not.

569 Adj., fem. dat. sing. of δεύτερος.
570 fem. dat. sing. of γενεά, race, family; generation.
571 masc. gen. sing. of Πρίαμος, Priam, King of Troy.
572 masc. acc. sing. perf. act. part. of ἀκούω, hear.
573 3rd sing. aor. act. opt. of ἐθέλω, to be willing; desire.
574 Pron., masc. dat. sing. of ἕ, himself.
575 fem. gen sing. of Ἑλλάς.
576 Prep., διὰ + Gen. of Manner = through, by means of.
577 fem. acc. sing. of γυνή.
578 masc. acc. sing. pres. mid./pass. part. of ἐπιστάμαι, know.
579 Adv., in all ways; in strong affirmations, at all events, at any rate.
580 Adv., that.
581 3rd sing.fut. act. ind. of δίδωμι, give, grant.
582 fem. acc. pl. of δίκη, custom, usage; judgment; the object or consequence of the action, atonement, satisfaction, penalty; justice.
583 Adj., masc. acc. pl. of εἰκίνος.
584 pres. act. inf. of δίδωμι.
585 masc. gen. sing. aor. act. part. of ἀρσαγώ.
586 fem. acc. sing. of Ἑλένη, Helen.
587 Art., masc. dat. pl. of ὅ.
588 aor. act. inf. of δοκεῖω, expect, hence, think, suppose, imagine.
589 masc. acc. pl. aor. act. part. of πέμπω.
590 masc./fem. acc. pl. of ἀγγέλος, messenger, envoy; Angel.
591 pres. act. inf. of ἀπαιτέω, demand back, demand to have returned.
592 fem. acc. pl. of δίκη.
593 pres. act. inf. of αἰτέω.
594 masc./fem./neut. gen pl. pres. mid./pass. part. of προσέχω, to hold before, hold out; in mid. to put forward, use as a pretext, allege, plead.
595 pres. act. inf. of προσέχω, to bring before one, bring to, present, offer; allege.
596 masc. dat. pl. of σφεῖς.
597 fem. gen. sing. of Μηδεία, Medea.
598 masc. nom. pl. aor. act. part. of δίδωμι.
599 masc. nom. pl. aor. act. part. of ἐκδίδωμι, give up.
600 masc. gen. pl. pres. act. part. of ἀπαιτέω.
[1.3.1] And in two, they say, Generations

After these things, Alexander,\(^602\) son of Priam,

Having these things heard,

Wanted out of Hellas,

By bringing about a kidnapping,

A woman for himself.

He himself knowing,

In any event,

That no justice would handed out be.

For not to those people was it given.

And so indeed,

For his kidnapping Helen,

The first thought for the Greeks

Was to send Angels\(^603\)

To demand both Helen back

And to demand,

For the kidnapping,

Justice.

But to them,

Using these things as a pretext,

Bringing up the kidnapping of Medea to them,

Whereas they gave no justice to the others,

Nor were they to them willing to give back;

For the others, there was,

No justice.

\(^{601}\) 3rd pl. pres. mid./pass. opt. of βούλομαι, will, wish, be willing,

\(^{602}\) Also known as Paris, viz. Judgment of Paris.

\(^{603}\) Although the Christians have violently mutilated the meaning of this word beyond recognition, originally an Angel was a special kind of messenger sent to a foreign land on official business. (ἀγγέλος—viz. two gammas (γγ) are pronounced like “ng,”)

604 Adv., so, as far as.
605 masc. nom. sing. pres. act.part. of εἰμί or Ion. οὖν, certainly, in fact.
606 Adv., masc./neut. gen. sing. οὕτως.
607 Adj., fem. gen. sing.or fem. acc. pl. of μόνος, alone, solitary.
608 Prep., παρά + gen., from the side of, from beside, from.
609 Adj., masc./fem./neut. gen. pl., of one another, to one another, one another.
610 Adj., masc. acc. pl. of μέγας, big.
611 Adj., masc. acc. pl. of αἴτιος, culpable, responsible.
612 Adj., comp., masc. acc. pl. of πρώτος, before, in front; earlier.
613 aor. act. inf. of ἄρχω, to be first.
614 pres. mid.pass. inf. of στρατεύω, advance with an army.
615 pres. act. inf. ἄρπαζω.
616 pres. act. inf. of νομίζω, use customarily, practice; own, acknowledge, consider as.
617 neut. sing. of ἔχω.
618 fem. gen. pl. aor. pass.part. of ἄρπαζω.
619 fem. acc. sing. of σπουδή, haste, speed.
620 aor. mid. inf. of ὠφελέω, make.
621 pres. act. inf. of τιμωρέω, to be an avenger, exact.
622 Adj., neut. of ἄνοητος, not thought on, unheard of; unthinkable.
623 Adj., fem. gen. pl. of μηδείς, not one, not even one, nobody.
624 fem. acc. sing. of ὑστα, care, concern.
625 pres. act. inf. of ἔχω.
626 Adj., fem. gen. pl. of αὐτός, not one, not even one, nobody.
627 fem. acc. sing. of ὑστα, care, concern.
628 Conj., if.
629 Adj., fem. nom. pl. of αὐτός.
630 3rd pl. imperf. mid./pass. ind. of βούλομαι.
631 3rd pl. imperf.mid.pass. ind. of ἄρπαζω.
[1.4.1] This was,
Thus far,
Kidnappings alone,
But on account of this thing
The Greeks,
In fact,
Most blame worthy
Became;
For it was first to march on Asia
Before they into Europe
Advanced.
[2] Now the act of kidnapping women
Is the practice of men
Unjust,
But making haste
To be, for kidnappings,
An avenger
Is a thing unthinkable,
And nobody in their right mind
Has concern for kidnappings:
Because it is clear that if they themselves
Were not the willing
Among,
There would be
No kidnappings.
[3] Σφέας 632 μὲν 633 δή τοὺς ἐκ τῆς Ασίης 634 λέγουσι 635 Πέρσαι 636 ἀρπαζομενέων 637 τῶν γυναικῶν 638 λόγον 639 οὐδένα 640 ποιήσασθαι, 641 Ἕλληνας 642 δὲ Λακεδαιμονίης 643 εἶνεκεν 644 γυναικὸς 645 στόλον 646 μέγαν 647 συναγείραι 648 καὶ ἔπειτα 649 ἐλθόντας 650 ἐς τὴν Ασίην τὴν Πριάμου 651 δύναμιν 652 κατελείν. 653

632 Pron., masc/fem. acc. pl., they, them.
633 Partic., indeed, of a truth.
634 fem. gen. sing.of Ασία.
635 3rd pl. pres. act. ind. of λέγω.
636 masc. acc. pl. of Πέρσης.
637 masc./fem. gen. pl. pres. mid./pass. part. of ἀρπάζω, snatch away, carry off.
638 fem. gen. pl. of γυνή, woman.
639 masc. acc. sing. of λόγος.
640 Adj., masc./fem. acc. sing. or neut. pl. of οὐδείς, not one.
641 aor. mid. inf. of ποιέω, make, produce; create, bring into existence.
642 masc./fem. acc. pl. of Ἕλλην.
643 Adj., fem. gen. sing. of Λακεδαιμόνιος, Lacedaemonian, Spartan.
644 Prep., ἐνεκα, on account of, because.
645 fem. gen. sing. of γυνή.
646 masc. acc. sing. of στόλος, equipment esp. for warlike purposes, expedition; journey, voyage; armament, army.
647 Adj., masc. acc. sing. of μέγας.
648 aor. act. inf. of συναγείρω, gather together, assemble; collect.
649 Adj., thereupon, thereafter, then.
650 masc. acc. pl. aor. act. part. of ἔρχομαι, start, set out; come, go.
651 masc. gen. sing. of Πρίαμος, Priam—"In Greek myth, son of Laomedon and the last king of Troy. Priam had fifty sons and fifty daughters by several wives. Hecuba, the best-known of these wives, bore him nineteen sons. The children of Priam most often referred to in Greek and Latin literature are Paris, Hector, Deiphobus, Troilus, Cassandra, and Polyxena. Priam appears in the Iliad and the Aeneid (II)." Op. Cit., Feder, PRIAM. Viz., 2nd sing.imperf. mid./pass. ind. or 2nd sing. pres. mid./pass. imper. of πριαμόομαι, to have one's head shaven, because Priam was represented on the stage with a bald head.
652 masc. acc. sing. of δύναμις, power, might; outward power, influence, authority; force for war, forces.
653 fut. act. inf. or aor. act. inf. of καταλείπω, take down; put down, put down by force, destroy; overpower, seize.
[1.4.3] The Persians said,

To them,

Nothing

About the kidnapping

Of women

Out of Asia,

But for the sake

Of a woman Spartan,

Hellas

A big army

Gathered

And into Asia

Thereafter

Came

To the power of Priam

Seize.
Ἀπὸ τούτου ἡγήσασθαι τὸ Ἑλληνικόν σφίσι εἶναι πολέμιον. Τὴν γὰρ Ἀσίην καὶ τὰ ἐνοικέοντα ἔθνεα βάρβαρα οἰκημένται οἱ Πέρσαι, τὴν δὲ Ἑλληνικήν καὶ τὸ Ἑλληνικόν ἤγηνται κεχωρίσθαι. [1.5.1] Οὕτω μὲν Πέρσαι λέγουσι γενέσθαι, καὶ διὰ τὴν Ἰλίου ἀλώσιν εὐρίσκουσι σφίσι ἐσκον ὑπῆρχην τῆς ἐχθρῆς τῆς ἐς τοὺς Ἑλληνας.
[1.4.4] Because of these things

They always believed themselves

To be at war with the Hellenic.

For the Persians and the barbarous

Dwell together in Asia,

But Europe and the Greeks

Believe themselves separate.

[1.5.1] In this way,

So say the Persians,

It began,

And through the capture of Illium,

They the pretext for hatred

Of the Greeks

Found.

678 It is often supposed that in Homer’s time the word barbarian meant a “man of rough of speech” on account of his use of the word βαρβαρόφωνον (Iliad 2.867). The idea that barbarian meant, or came to mean, foreigner was taken from the context of that usage of the word. But in light of that word’s connection to speech and reason’s connection to speech the term βαρβαρός could be taken to mean men perceived to be possessed of disordered thinking and what would be perceived by the Greeks as having been irrational.
[1.5.2] But the Phoenicians,

As the Persians,

Do not,

About Io,

The same things say:

For they in fact say

They did not kidnap her,

Carrying her off to Egypt,

But they say,

When they were in Argos,

She had sex

With the captain of the ship:

And when she found out

She was pregnant,

Being ashamed,

Voluntarily, in fact,

Sailed away

With the Phoenicians

So as not to be discovered

By her parents.
[1.5.3] Ταύτα ὑπὲρ τε καὶ Φοίνικες λέγουσι: Ἔγὼ δὲ περὶ μὲν τούτων οὐκ ἔρχομαι, ἐρέων ὡς οὕτως ἡ ἄλλως καὶ ταύτα ἐγένετο, τὸν δὲ οἶδα αὐτὸς πρῶτον ὑπάρξαντα ἀδίκων ἐργῶν ὡς τοὺς Ἑλλήνας, τούτον σημαίνας προβήσομαι ἐς τὸ πρόσω τοῦ λόγου, ὁμοίως καὶ μεγάλα ἀστεὰ ἀνθρώπων ἐπεξείμων.

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703 Adj., neut. pl. of οὕτος.
704 Adj., neut. gen. pl. of οὕτος.
705 1st sing. pres. mid./pass. ind. of ἔρχομαι, start, set out; come or go; come to, arrive at; depend upon or be concerned with; in Hdt. like an auxiliary Verb, ἔρχομαι ἐρέων, φράσων, I am going to tell.
706 masc. nom. sing. pres. act. part. of ἐρέω, ask, inquire; I will say or speak.
707 Adv., οὕτως, in this way; to such an extent, so, so much, so very, so excessively.
708 Conj., or.
709 Adv., otherwise.
710 Part., πῶς, in any way, at all, by any means.
711 3rd sing. aor. mid. ind. of γίγνομαι.
712 1st sing. perf. act. ind. of οἶδα, to know.
713 masc. acc. sing. aor. act. part. of ὑπάρχω, begin, the initiative; to be the beginning.
714 Adv., neut. gen. pl. of ἀδίκος, wrongdoing, unrighteous, unjust.
715 masc. nom. sing. aor. act. part. of σημαίνω, show by a sign, indicate, point out; signify, indicate, declare; interpret, explain.
716 1st sing. fut. mid. ind. of προβαίνω, step forward, advance.
717 1st sing. aor. subj. act. of προσίημι, let come to; undertake, venture to do.
718 masc. gen. sing. of λόγος.
719 Adv., ὁμοίως, similar; sic similarly.
720 Adv., neut. pl. of μικρός, small, little.
721 Adv., neut. pl. of μέγας, big.
722 neut. pl. of ἀστεῖον, town.
723 masc. nom. sing. pres. act. part. of ἐπεξείμω, in writing—traverse, go through in detail.
[1.5.3] Now those are the things

The Persians
And the Phoenicians
Say:
But I myself
Cannot tell,
Speaking about these things,
In this way or that,
So as to say,
How these things,
Came to be:
But I do know
He who,
Against the Greeks,
Began the first
Of the deeds unjust.
That being explained,
I shall set forth,
In writing,
The reason
I took up
Small and big
Towns alike.

225 Adv., long ago.
226 3rd pl. imperf. act. ind. of εἰμί.
227 Adv., neut. pl. of πολύς, many.
228 3rd sing. perf. act. ind. of γίγνομαι.
229 Pron., 1st. masc. gen. sing. of ἐγώ, I at least, for my part, indeed, for myself.
230 Adv., neut. sing. of πρότερος, before, in front; before, earlier.
231 Adv.., fem. acc. sing. of αὐθώπειος, human.
232 masc. nom. sing. pres. act. part. of εἰμί.
233 masc. nom. sing. pres. mid./pass. part. of ἑπιστάμει, know, understand.
234 fem. acc. sing. of εὐδαιμονία, prosperity, good fortune, opulence; happiness.
235 Adv., οὐδαμά, nowhere.
236 masc. nom. sing. fut. act. part. of αὐτός.
237 fem. acc. sing. fut. act. part. of μένω, stay, wait.
238 1st sing. fut. mid. ind. of ἑπιμνησκομαί, bethink oneself of, remember, think of; make mention of.
239 Adv., masc./fem. neut. gen. pl. of αμφότερος, either; both of two.
240 Adv., like, similar; alike.
[1.5.4] For long ago

Many of the big

Became small,

But, in my own time,

Those that were big

Became small.

I myself knowing

Human prosperity

In the same place

Shall never remain;

I shall make mention

Both alike.
Εὐτέρπη 2.112.1-2.120.5

[2.112.1] Τούτου 2.112.1 δὲ ἐκδέξασθαι τὴν βασιληὴν ἡλεγον ἀνδρα 2.120.5 Μεμφίτην, τῷ κατὰ τὴν Ἑλλήνων γλώσσαν οὖν οὐνομα 2.112.1 Πρωτέα εἶναι: τοῦ νῦν τέμενος ἔστι ἐν Μέμφι κάρτα καλόν τε καὶ εὖ ἐσκευασμένον, τοῦ Ἱφαιστείου πρὸς νότον ἀνεμον κείμενον. [2] Περιοικέουσι δὲ τὸ τέμενος τούτο Φοίνικες Τύριοι καλέται ὁ χῶρος ὁ συνάπας Τυρίων στρατόπεδον.
[2.112.1] And they used to say this man\textsuperscript{771}:

Received the kingdom

Of a man from Memphis,

For whom,

In the Greek language,

Was Proteus:

For whom the sacred district in Memphis

Is very beautiful

And is well furnished,

Situated south

Of the Temple of Hephaestus.

[2.112.2] And the Tyrian Phoenicians

Dwell around this sacred precinct,

And altogether

This place

Is called

The Tyrian Camp.

\textsuperscript{771} Pheros.
[2.112.2] Ἐστι δὲ ἐν τῷ τεμένει τοῦ Πρωτέος ἵρον τὸ καλεῖται ἑαυτὸς ἑαυτὸς Αφροδίτης συμβάλλομαι δὲ τούτῳ τὸ ἱρὸν εἰναι Ἑλένης τῆς Τυνδάρεω καὶ τὸν λόγον ἄκηκοις ὡς διαιτήθη Ἑλένη παρὰ Πρωτέ, καὶ δὴ καὶ ὅτι ξείνης Αφροδίτης ἐπώνυμον ἐστὶ ὅσα γὰρ ἄλλα Αφροδίτης ἵρα ἐστι, οὐδαμῶς ξείνης ἐπικαλεῖται.
[2.112.2] And there is

In the sacred district

Of Proteus

A divine power

Called the Foreign Aphrodite:

I reckon this divine power

To be Tyndareus

Of Helen,\textsuperscript{788}

And I heard

The reckoning

Helen lives beside Proteus,

And what is more,

That it is named after

The Strange Aphrodite,

Because so greatly is it filled

With other supernatural powers

Of Aphrodite,

No one calls upon the Stranger.

\textsuperscript{788} Helen—daughter of Tyndareus and wife of Menaleus, daughter of Zeus and Leda, II. 3.199, 426, and sister of Castor and Pollux, II. 3.238. Often w. the epithet Aγγείη, II. 2.161, Od. 4.184; II. 3.91, 121, Ω 761, Od. 4.12, 219, 279. Helen returned to her home in Sparta after the war, and in the Odyssey is seen living happily with Meneläus.
Ἐλεγον οἱ ιρές ἵστορέοντι τὰ περὶ Ἑλένην γενέσθαι ἠκολουθοῦν καὶ μιν, ὡς ἐγένετο ἐν τῷ Αἰγαῖῳ ἐξόστατο ἀνεμοὶ ἐκβάλλουσι ἐς τὸ Αἰγύπτιον πέλαγος ἐνθεύτεν δὲ, οὐ γὰρ ἀνείπτωσαι ἐν Αἰγύπτιον καὶ Αἰγύπτιον ἐς τὸ νῦν Καναβίκον καλεύμενον στόμα τοῦ Νείλου καὶ ἑς Ταριχείας.

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789 1st sing. imperf. act. ind. of λέγω.
790 Pron., 1st masc. dat. sing. of ἐγώ, I at least, for my part, indeed, for myself.
791 masc. nom. pl. of ἱερεύς, priest, sacrificer, diviner.
792 3rd pl. pres. act. ind. or masc./neut. sing. pres. act. part. of ἱστορέω.
793 aor. inf. of γίγνομαι.
794 Adv., in this wise, thus.
795 masc. acc. sing. of Ἀλέξανδρος, Alexander.
796 masc. acc. sing. aor. act. part. of ἁρπάζω.
797 fem. gen. sing. of Σπάρτη, from Sparta.
798 pres. act. inf. of ἀποπλέω, sail away, sail off.
799 Adj., masc. sing., of himself.
800 Pron., masc./fem./neut., him, her, it.
801 3rd sing. perf. mid./pass. ind. of ἐξωθέω, thrust out, force out; drive out of the sea, drive on shore.
802 masc. nom. pl. of ἀνεμος, wind.
803 3rd pl. pres. act. ind. of ἐκβάλλω, throw; throw ashore.
804 Adj., neut. sing. of Αἰγαῖος, the Aegean Sea.
805 neut. pl. of πνεῦμα, blast, wind; gust.
806 neut. sing., the sea; high sea, open sea.
807 Adv., hence or thence.
808 3rd sing. pres. act. ind. of ἀνιήμι, send up; let come up, give access to; let up or let go; slacken, relax.
809 neut. pl. of πνεῦμα, blast, wind; gust.
810 3rd sing. pres. mid. pass. ind. of ἀφρύνεω, arrive at, come to, reach.
811 neut. sing., mouth; the mouth as the organ of speech; mouth of a river.
812 masc. gen. sing. of Νείλος, Nile.
813 neut. sing., mouth; the mouth as the organ of speech; mouth of a river.
814 fem. acc. pl. of Ταριχεία, a preserving, pickling; in pl., αἱ Ταριχεῖαι factories for salting fish.
[2.113.1] The priests,  

Giving an account to me,  

Said how the things  

Concerning Helen  

Came to be.  

Alexander carried off  

Helen from Sparta  

Sailing away for that  

Of his own:  

And he himself  

Being thus in the Aegean,  

Was driven off-shore,  

Winds drove him to Egyptian Sea,  

And thence, on account of the slackening of the winds,  

Into Egypt came,  

And from Egypt to what is now called  

The Kanobicon Mouth of the Nile  

And to the Tarexia.\textsuperscript{817}  

\begin{footnotesize}
\textsuperscript{817} I.e., places for salting fish. 
\end{footnotesize}
[2.113.2] Ἡν 818 δὲ ἐπὶ τῆς ἡμόνος 819 τὸ καὶ νῦν ἐστὶ Ἡρακλέος 820 ἵφος, ἐς τὸ ἣν 821 καταφυγών 822 οἰκέτης 823 ὅτευ 824 ὁ ἄνθρωπον ἐπιβάλλει ἵφος 825 στίγματα 826 ἱρά, 827 ἔως τὸν ὁμοφόρος 828 δίδοις 829 τῷ θεῷ, 830 οὐκ ἔξεστι 831 τούτου ἁψασθαι. 832

818 3rd sing. imperf. act. ind. of εἰμί.
819 fem. gen. sing. of ἡμόν, a sea-bank, shore, beach.
820 masc. gen. sing. of Ἡρακλῆς, Heracles.
821 Conj., ἢν.
822 masc. nom. sing. aor. act. part. of καταφεύγω, flee for refuge.
823 masc. nom. sing., household slave.
824 Pron., masc./neut. gen. sing., that; any one who, anything which, whosoever, whichever.
825 3rd sing. aor. mid./pass. subj. of ἐπιβάλλω, throw or cast upon; in Pass. to be put upon.
826 neut. pl. of στίγμα, tattoo-mark.
827 Adj., neut. pl. of ἱερός.
828 Adj., masc. acc. sing. of ἑαυτοῦ, of himself.
829 masc. nom. sing. pres. act. part. of δίδωμι, give; of the Gods, grant, assign; offer to the Gods; hand over, deliver up; give oneself up, devote oneself.
830 masc. dat. sing. of θεός, God.
831 3rd sing. pres. act. ind., it is allowed, is possible.
832 aor. mid. inf. of ἅπτω, fasten; engage in, undertake; lay hands on.
[2.113.2] And there used to be,

And there still is,

On the beach

The temple of Heracles; 

If to it,

For refuge,

A slave of any man fled,

Sacred marks would

Upon him

Be put, 

Devoting himself to the God,

It was not allowed

To upon him hands lay.

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833 In a fit of madness caused by the Goddess Hera, Heracles murdered his wife and children. The God Apollo sentenced him to serve King Eurystheus for twelve years and to perform the famous Twelve Labors.

834 Ἦν δὲ, there used to be, καὶ νῦν ἐστὶ, and there still is, ἐπὶ τῆς ἡμέρας, on the beach, τὸ...Ἡρακλίους ἱρὸν, the temple of Heracles, ἐς τὸ ἦν, if to it, οἰκεῖος ὀτε... ὄν ἀνθρώπων καταφυγόν, for refuge, being a slave of any man, fled, στίγματα ἱρα, sacred marks, ἐπιβάληται, would upon him be put.
[2.113.3] ὁ νόμος ὡς διατελέει ἐὰν ὁμοίος μέχρι ἐμεῦ τῷ ἀπ' ἀρχῆς τοῦ ὄν ἀπετείαται θεράποντες πυθόμενοι τὸν περὶ τὸ ἔχοντα νόμον, ἰκέται δὲ ἰζόμενοι τοῦ θεοῦ κατηγόρεον τοῦ Αλεξάνδρου, βουλόμενοι βλάπτειν αὐτόν, πάντα λόγον ἐξηγεύμενοι ὃς εἰ ἐξ ἐν τῇ Ἐλένην τε καὶ την ἐς Μενέλεων ἀδικίην κατηγόρεον δὲ ταῦτα πρὸς τε τοὺς ἱέρας καὶ τὸν στόματος φύλακον, τῷ οὖνομα Θάνιος.
[2.113.3] This law, for anyone, continues,
From the beginning,
Up to my time;
Unchanging.862
Slaves, of Alexander,
He in fact being away,
The law hearing,
Round about
The temple,
Carried it.863
And the suppliants,
Being sat down,
Before the God,
Against Alexander spoke;
Hoping to him harm,
Told in full,
Holding forth about Helen,
And the injustice to Menaleus:
Against these things they spoke
Both to the priests
And to the guard,
Of the mouth of the river,
Whose name was Thonis.

862 Ὅ νόμος ὅτος... ἐὼν, this law continues, τῷ, for anyone, μέχρι ἐμεῦ, until me, διατελέει... ἀπ᾽ ἀρχῆς, unchanging from the beginning.
863 θεράποντες, slaves, τοῦ...Ἀλεξάνδρου, of Alexander, ὃν...ἀπιστεῖται, he in fact being away, πυθόμενοι τῶν νόμων, hearing the law, περὶ τὸ ἑδόν ἔχοντα, bore it to the temple.
Ἀκούσας δὲ τούτων ὁ Ὁλίς πέμπει τὴν ταχύτην ἐς Μέμφιν παρὰ Πρωτέα ἀγγελίην λέγουσαν τάδε. Ἡκεὶ ξείνος γένος Τευκρός ἐς Μέμφιν παρὰ Πρωτέα ἀγγελίην λέγουσαν τάδε. Οὐκ ἦσαν ἀνόσιοι ἐν τῇ Ἑλλάδι ἔξεργασμένοις: ξείνοι γὰρ τοῦ ἐωτοῦ ἐξαπατήσας τὴν γυναίκα τῇ Ἑλλάδι ταύτην τε ταύτην άγων ἦκει καὶ πολλὰ κάρτα χρήματα, ύπο ανέμων ἐς γῆν ταύτην ἀπενείχθεις.

864 masc. nom. sing. aor. act. part. of ἀκούω.
865 3rd sing. pres. act. ind. of πέμπω.
866 Adj., fem. acc. sing. of ταχύς, swift, fleet; quick.
867 fem. acc. sing. of ἀγγελία, message.
868 fem. acc. sing. pres. act. part. of λέγω.
869 Pron., neut. pl. of ὅδε.
870 3rd sing. pres. act. ind. of ἥκω, to have come, be present.
871 masc. gen. sing. of ξένος.
872 neut. sing., race, stock, kin; clan, house, family.
873 masc. nom. sing., Tucarian, Trojan.
874 Adj., neut. sing. of ἀνόσιος, unholy, profane.
875 masc. nom. sing. perf. mid./pass. part. of ἐξαπάτασαι, work out, bring to completion; accomplish, achieve.
876 masc. gen. sing. of ξένος.
877 masc. nom. sing. aor. act. part. of ἐξαπατάω, deceive or beguile, deceive thoroughly; seduce a woman.
878 fem. acc. sing. of γυνή.
879 Adj., fem. acc. sing. of αὐτός.
880 masc. nom. sing. pres. act. part. of ἄγω.
881 neut. pl. of πολύς.
882 neut. pl. of χρήμα, in pl. goods, property; money.
883 Prep., from under; with pass. verb of Cause or Agency.
884 masc. gen. pl. of ἀνέμος, wind.
885 fem. acc. sing. of γῆ.
886 masc. nom. sing. aor. pass. part. of ἀποφέρω, Pass., to be carried from one’s course.
[2.114.1] And, having of these things heard,

Thonis sent a fast message

Relating all this

To Proteus in Memphis:

[2.114.2] “A stranger has come,

And, in Hellas,

Carried out

An unholy deed;

For the wanderer

The wife of his host seduced

And, having been off-course blown,

Has brought her,

And a lot of money,

Here

To this land.
Κότερα ὁ πότερος, δήτα ταὐτά ἐστιν ἀσινέα ἐκπλεύειν ἡ ἀπελώμεθα τὰ ἔχων ἦλθεν [1.114.3] Ἀντιπέμπει πρὸς ταῦτα ὁ Πρωτεύς λέγοντα τάδε. Ἴνα ὁ πότερος, ὅστις κοτῆ ἐστὶ ἀνόσια ἐργασμένος ξεστὶ ἐστὶ ἀνόσια ἐργασμένος ἐχινος τὸν ἐκώτον, συλλαβόντες ἀπάγετε παρ᾽ ἐμέ, ἵνα εἰδάω ὁ τι κοτῆ καὶ λέξει."
“Indeed, which of the two

Ought we do?

Should we let him alone

To sail away?

Or should we expel him,

Taking away everything?”

Proteus sent back

An answer to all this

Say thus:

“Who is the one who

Once carried out

Profane acts

Against his host?

Bring him to me

So that I may know what

He will then say.”
[2.115.1] Ἀκούσας ἐκ ταύτα ὁ Ἡρώνις συλλαμβάνει τὸν Ἀλέξανδρον καὶ τὰς νέας αὐτοῦ κατίσχει, μετὰ δὲ αὐτὸν τε τοῦτον ἀνήγαγε ἐκ Μέμφιν καὶ τὴν Ἑλένην τε καὶ τὰ χρήματα, πρὸς δὲ καὶ τοὺς ἱκέτας.

[2.115.1] Having heard this,

Thonis,

Seizing Alexander,

Held back his ships,

And afterwards,

With this same man,

Both Helen and the money,

But before the suppliants,

Set sail for Memphis.

[2.115.2] And, having everything brought back,

Proteus asked Alexander

Who he was

And to where

He wished to sail.
Ὅ δὲ οἱ καὶ τὸ γένος κατέλεξεν ἐκεῖνοι ἐπεὶ τὸ οἴνομα, καὶ δὴ καὶ τὸν πλόον ἀπηγήσατο οὐκόθεν πλέοι. [2.115.3] Μετὰ δὲ ὁ Πρωτεύς εἰρώτα αὐτὸν ἀπὸ τὴν Ἑλένην λάβοι τὸν Ἀλεξάνδρον ἐν τῷ λόγῳ καὶ οὔ λέγοντος τὴν ἀληθείαν, ἠλεγχόν οἱ γενόμενοι ἱκέται, ἐξηγεύμενοι πάντα λόγον τοῦ ἀδικήματος.
And he spoke to them at length

About his fatherland,

Mentioning both his tribe

And its name,

And spoke, moreover,

About his voyage

And whence he wished to sail.

[2.115.3] But Proteus afterwards asked him

Where he might have received,

In marriage, Helen.

But Alexander was deceptive

In his logic,

And did not tell the truth;

The supplicants came

And refuted him

Telling the whole story of the injustice.
Τέλος ὁ Πρωτεύς, λέγων ὑπ᾽ ἀνέμων ἐκφαινεῖ τὸν ἔργασαο: παρὰ τοῦ σεωτοῦ ξείνου τὴν γυναῖκα ἡλθες.

938 neut. sing., the fulfilment or completion of anything. Lat. effectus, i.e. its consummation, issue, result, end.
939 Pron., masc. fem. dat. pl. of σφεῖς, they, them.
940 masc. acc. sing. of λόγος, computation, reckoning; the word or that by which the inward thought is expressed; a word, pl. words, i.e. language, talk; an assertion, promise; resolution, condition, command.
941 masc. acc. sing. of ὅδε.
942 3rd sing. pres. act. ind. of ἐκφαίνω, to shew forth, bring to light, disclose, reveal, make manifest.
943 masc. nom. sing. pres. act. part. of λέγω.
944 Adj., masc./neut. gen. sing. of πολύς.
945 1st sing. imperf. mid./pass. ind. of ἁγεμαίομαι, custom, prescription.
946 Adj., masc./fem. acc. sing. or neut. pl. of μηδένα, not one, not even one, nobody.
947 masc. gen. pl. of ξένος.
948 pres. act. inf. of κτείνω, kill, slay.
949 masc. nom. pl. of ὅσος, as great as, how great; as Adv., so far as, so much as.
950 masc. gen. pl. of ἄνεμος.
951 Adv., already, by this time.
952 masc. nom. pl. aor. pass. part. of ἀπολαμβάνω, take; receive what is one's due.
953 3rd pl. aor. ind. of ἔρχομαι.
954 fem. acc. sing. of χώρα.
955 fem. acc. sing. of ἔργον ἀνοσιώτατον.
956 Prep., over, above; for the sake of a person or thing; for, instead of, in the name of.
957 1st sing. aor. ind. of τίνω, pay a price; in Mid. to have a price paid one, make another pay for a thing, avenge oneself on him, to chastise, punish.
958 Pron., masc. nom. sing., who, which.
959 Exclam., O!
960 Adj., masc. voc. sing. of κακός, bad; mean, ugly; craven, cowardly, base; evil, wicked.
961 Adj., masc./fem./neut. gen. pl. of ξένιος, belonging to friendship and hospitality.
962 fem. gen. pl. of τύχη, the good which man obtains (τυγχάνει) by the favour of the Gods, good fortune, luck, success.
963 Adj. neut. sing. of ἀνόσιος.
964 2nd sing. aor. mid./pass. ind. of ἔρχομαι.
965 σεωτοῦ ξείνου = masc. gen. sing., your friend.
966 Exclam., O!
967 2nd sing. aor. act. ind. of ἔρχομαι.
And to them Proteus
Gave this final judgement.
Saying that:
“Since I am not
Much for the custom
Of killing strangers
In so far as they
Were by the winds carried
And has already
Been taken into my country
Already arrived:
I,
In the name of the Greeks,
Punish you!,
Who,
O!
You most wicked man!,
Worked a profane deed
Against the hospitality of a stranger,
And took his wife!
[2.115.4] And that wicked deed
Not being enough for you,
You gave her new wings,
And with her, departed;
Carrying her off!

[2.115.5] And that alone
Not being enough for you,
You plundered his palaces,
And came here?

[2.115.6] Now then, since I am not much for
The custom of killing strangers,
This woman and the treasure
I will not send away;
But I will guard her
For the Greek stranger
Until that man
Has come
Wanting to take her away.
And this I declare:
You and your shipmates
Are to weigh-anchor
Out of my land
Into another
In three days,
But if not,
Be treated like enemies.

999 fem. acc. sing of ἀφιξίς, arrival.
1000 3rd pl. imperf. act. ind. of λέγω.
1001 masc. nom. pl. of ἰρέες, priest, sacrificer, diviner.
1002 3rd sing. pres. act. ind. or 2nd sing. pres. mid./pass. ind. of δοκέω, to think, suppose, imagine, expect.
1003 Homer.
1004 aor. mid. inf. of τυπφάνομαι, learn.
1005 Adv. of ὀμοίως, similar.
1006 fem. acc. sing. of ἐποποίηα, epic poetry, or an epic poem.
1007 Adj., fem. nom. sing. of εὐπρεπής, well-looking, comely.
1008 1st sing. imperf. act. ind. of ἡμὶ, say or 3rd sing./pl. imperf. act. ind. or 1st sing. imperf. act. ind. of εἰμὶ; or Conji., εἶν, if.
1009 Adj., masc./neut. dat. sing. of ἐτέρος, one or the other of two.
1010 3rd sing. aor. mid. ind. of χαίδα, proclaim; mid. to consult a God or oracle, to inquire of a God or oracle, consult him or it.
1011 Adj., masc. nom. sing., willing, of free will, readily; wittingly, purposely.
1012 3rd sing. aor. act. ind. of μεθίημαι, to let go, let loose, release a prisoner; give up, abandon, throw aside.
1013 masc. nom. sing. aor. act. part. of δῆλος, to make visible or manifest, to show, exhibit.
1014 3rd sing. pres. mid./pass. opt. of ἔπισταμαι, know.
1015 Adj., neut. sing. of δῆλος, visible.
1016 3rd sing. aor. act. ind. of ποιέω, make.
1017 fem. dat. sing. of Ἰλαίς, Ilios, Troy, the Troad; the Iliad.
1018 Adv., nowhere, in no place or Adj., fem. dat. sing. of στόχως, not any one, no one.
1019 3rd sing. aor. act. ind. of αἵναποδίζομαι, make to step back, call back and question, cross-examine.
1020 fem. acc. sing. of πλανή, wandering, roaming or 3rd pl. imperf. act. ind. or pres. act. inf. of πλανάω, cause to wander.
1021 3rd sing. aor. pass. ind. of ἀποφέρω, to carry off or away.
1022 masc. nom. sing. pres. act. part. of ἀγώ, lead, carry, fetch, bring.
1023 masc. nom. sing. pres. mid./pass. part. of πλαζόμαι, to wander, rove, roam about.
1024 fem. acc. sing. of Σιδών, Sidon.
1025 3rd sing. aor. mid. ind. of ἀπακομέμεναι, to come to one place from another, to arrive at, reach.
On the one hand,

The priests say this coming of Helen

To Proteus came about:

But on the other hand,

It seems to me,

And Homer himself knew this story,

But it was in fact not suitable\(^{1026}\) to epic poetry,

So he chose\(^{1027}\) the other of the two.

Deliberately abandoning it,

Thus knowingly presenting this story.

\(^{2}\) And this is evident,

For he, in the Iliad, wrote;

And nowhere else questions it,

Makes Alexander wander about,

Having thus carried off Helen,

And with her, in fact, wandered,

And thus came to the Phoenician Sidon.

\(^{1026}\) I.e., 'good-looking' enough.

\(^{1027}\) I.e., 'consulted the Oracle of.'
[2.116.3] Ἐπιμέμνηται ἔσαν ν ἔριστεια λέγει

de τὰ ἐπεα ὡδε.

Ἐνθ’ ἐσαν οἱ πέπλοι παμποίκιλοι ἐργα

γυναικῶν

Σιδονίων, τὰς αὐτῶς Αλέξανδρος θεοειδὴς

ἡγαγε Σιδονίηθεν ἐπιπλῶς εὐρέα πόντον,

τὴν ὀδὸν ἤν Ἐλένη πέρ ἀνήγαγεν εὐπατέρειαν.

1028 3rd sing. perf. mid./pass. ind. or subj. of ἐπιμιμνήσκομαι, bethink oneself of, remember, think of.
1029 masc. gen. sing. of Διομήδης, Diomedes.
1030 fem. dat. sing. of αἰριστεία, excellence, prowess.
1031 3rd sing. pres. act. ind. of λέγω.
1032 neut. pl. of ἔπος, verses of epic poetry.
1033 Adv., thus.
1034 Adv., of place, there, or where.
1035 3rd pl. imperf. act. ind. of εἰμί
1036 masc. nom. pl. of πέπλος, any woven cloth.
1037 Adj., masc. nom. pl. of παμποίκιλος, all-variegated, of rich and varied work; embroidered all over.
1038 neut. pl. ἔργον, a work; a thing, matter.
1039 fem. gen. pl. of γυνή, woman; wife, spouse.
1040 Adj., gen. pl. Σιδόνιος, Sidonian.
1041 fem. acc. pl., ὥ
1042 Adj., masc. nom. sing., himself.
1043 masc. nom. sing., Alexander.
1044 Adj., masc. nom. sing., Godlike.
1045 3rd sing. aor. act. ind. of ἀγω, lead, carry, fetch, bring.
1046 Adv., from Sidon.
1047 2nd sing. aor. act. ind. or masc. nom. sing. aor. act. part. of ἐπιπλέω, sail upon, over or against; sail on board a ship; attack by sea.
1048 Adj., neut. pl. or fem. nom./acc. dual of εὐρύς, wide, broad; neut. pl of εὐρὸς, breadth, width.
1049 masc. acc. sing. of πόντος, sea.
1050 fem. acc. sing. of ὀδὸς, a way, path, track, road, highway; a travelling, journeying, whether by land or water, a journey or voyage; a way or manner; a way, method, system.
1051 Pron., fem. acc. sing. of ἥ, her.
1052 fem. acc. sing. of Ελένη, Helen.
1053 Partic., all.
1054 3rd sing. aor. act. ind. of ἀνήγαγω, lead up; lead up to the high sea, carry by sea; lift up rise.
1055 fem. acc. sing. or fem. gen. pl. of εὐπατέρεια, daughter of a noble sire.
[2.116.3] And it may have been recollected by him,

In his Prowess of Diomedes,

When he recites

The Epic verses thus:

“Where there were works,

Of the women of Sidon,

Whom the

Godlike Alexander,

Over the broad Sea,

Brought,

From Sidon,

On the journey,

She, Helen,

Daughter of a King,
By sea, was carried away.” (Iliad, 6.289-92)


Toía Διὸς θυγάτηρ ἔχει φάρμακα μητιόεντα, ἐσθλά τὴν Πολύδαμνα πόρεις Ἄθωνος παράκοιτος

Ἀγυπτίης τῇ πλείστας φέρει ζείδωρος ἄρουρα

φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιμένα, πολλὰ δὲ λυγρὰ.
[4] And were remembered

In these verses,

In the Odyssey:

“Such a daughter,

God protected,

With helpful things.

Here,

To life giving ground,

Medical things

Were brought;

Many liquids were mixed,

But much

Was mixed badly.” (Odyssey, 4.227-30)
[5] Καὶ τάδε ἔτερα πρὸς Τηλέμαχον Μενέλαος λέγει,

Αἰγύπτω τιμίῳ ἐτι δεύρῳ θεοὶ μεμαώτα νέεσθαι ἐσχον, ἔπει οὕς φιλοὶ ἐφεξα τεληέσσας ἐκατόμβας.

[5] And Menelaus says these other things

To Telemachus:

“Now,

As yet,

The Gods still wanted

Me, to Egypt, return,

Because I did not

Sacrifice

A complete hundred.” (Odyssey, 4.351-52)

In these verses,

It is clear that he knew

About the wandering of Alexander to Egypt;

For Syria borders Egypt,

And the Phoenicians,

For whom Sidon is,

Dwell in Syria.
[2.117.1] Κατὰ ταύτα δὲ τὰ ἔπεα καὶ τὸ γάρ τὸ χωρίον οὐκ ἢκιστα ἀλλὰ μάλιστα δήλοι ὅτι οὐκ Ὄμηρον τὰ Κύπρια ἔπεα ἐστὶ ἀλλ’ ἄλλου τινός. ἐν μὲν γὰρ τοὺς Κυπρίους εἰς τὸ Ἴλιον ἄγων Ἐλένην, εὐαί ὑπέματι ἀπίκετο ἐς τὸ Ἴλιον ἄγων λέγει ἐν δὲ Ἰλιάδι λέγει ὡς ἐπλάζετο καὶ θαλάσση λείη ἐν δὲ Ἰλιάδι λέγει ὡς ἐπλάζετο ἄγων αὐτὴν.
And this place in the verses
Is not least, but most, clear
That the Cyprian verses
Are not from Homer,
But someone else.
Those Cyprians
May themselves say
Three days thus from Sparta
Alexander, bringing Helen,
At Ilion arrived,
Being thus furnished with both
Favorable winds and a smooth sea,
When in the Iliad he says;
Carrying her,
He was turned aside.
[2.118.1] Ὡμηρός μὲν νυν καὶ τὰ Κύπρια ἑπεα χαίρετω. Ἐφομένου δὲ μὲν τοὺς ἱερὰς εἰ μᾶταις λόγον λέγουσιν οὓς Ἑλληνες τὰ ἔπεα χαιρέτω. 1134 Ἐδρομαίνει δὲ μεν γὰρ μετὰ τὴν Ἑλένην ἀρπαγήν ἐς τὴν Ἑλλήνων στρατιῆν πολλὴν βοηθεύσαν Μενέλεως, ἑκβάσαν δὲ ἐς γῆν καὶ ἱδρύεσαν τὴν στρατιὴν πέμπειν ἐς τὸ Ἱλιον ἀγγέλους, σὺν δὲ σφί ἱέναι καὶ αὐτὸν Μενέλεων.

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1134 3rd sing. pres. act. imper. of χαίρω, rejoice at, take pleasure in.
1135 masc./neut. gen. sing. pres. mid./pass. part. of ἐρωμαί, ask, inquire.
1136 Pron., 1st masc. gen. sing. of ἐγώ.
1137 masc. acc. pl. of ἱερεύς, priests.
1138 Adj., neut. sing. of μάταιος, vain, empty, idle.
1139 3rd pl. pres. act. ind. of λέγομαι.
1140 Artic., neut. pl. of ὁ.
1141 aor. mid. inf. of γίγνομαι.
1142 ἢ οὖ = 'or not.'
1143 3rd pl. imperf. act. ind. of φημί.
1144 fem. dat. pl. of ἱστορία.
1145 masc. nom. pl. pres. mid. part. of φημαί.
1146 pres. act. inf. of οἴδα.
1147 masc. gen. sing. of Μενέλαος, Menelaus.
1148 aor. act. inf. of ἐκβαίνω, step out of.
1149 Teucrian.
1150 fem. acc. sing. of στρατιά, and army.
1151 fem. acc. sing. pres. act. part. of βοηθέω, come to aid, succour, assist, aid.
1152 masc. dat. sing. of Μενέλαος.
1153 fem. acc. sing. aor. act. part. of ἐκβαίνω, step out of.
1154 fem. acc. sing. aor. pass. part. of ἱδρύω, make to sit down, seat.
1155 pres. act. inf. of πέμπω.
1156 masc. acc. pl. of ἄγγελος.
1157 masc./fem. dat. pl. of σφί.
1158 pres. act. inf. of εἴμαι.
1159 masc. acc. sing.
[2.118.1] Let Homer and the Cyprian verses now rejoice!

But the priests, being, by me, asked

If the things the Greeks say

About how things in Ilion

Came about

Are idle speech,

Or not?

They said they know it,

Through inquiry,

From Menelaus himself.

[2] After the capture of Helen

A large army of Greeks

Went to Teucarian land

To assist Menelaus,

But, having stepped out onto land,

And set down the army,

Sent Angels to Ilion;

And one of them was Menelaus himself.
Τούς δ’ ἐπείτε ἐσελθείν ἐς τὸ τεῖχος, ἀπαιτείν Ἐλένην τε καὶ τὰ χρήματα τὰ οί οίχετο κλέψαι Ἀλέξανδρος, τῶν τε ἀδικημάτων δίκαιν, αἰτεῖν; τοὺς δὲ Τευκροὺς τὸν αὐτὸν λόγον λέγειν τότε καὶ μετέπειτα και ὁμνύντας καὶ ἀνωμοτι, μὴ μὲν ἔχειν Ἐλένην μηδὲ τὰ ἐπικαλεύμενα χρήματα, ἀλλ’ εἶναι αὐτὰ πάντα ἐν Αἰγύπτῳ, καὶ οὐκ ἃν δίκαιος αὐτοὶ δίκας ὑπέχειν τῶν Πρωτεύς ὁ Αἰγύπτιος βασιλεὺς ἔχει.
[3] And after that
They went inside the walls
To demand Helen back
And the money,
Stolen by Alexander,
Hence taken,
And asked for justice
For the wrongs done.
And the Teucarians
Gave the same story then
And thereafter,
Both with and without
Oath,
Swearing to have neither Helen
Nor the money,
But that the self-same
In Egypt were
And whether or not
It was right for them
To call them to account
For what the Egyptian King
Proteus has?
[2.118.4] But the Greeks

Thinking they are,

By this,

Mocked;

In fact laid siege

To take it;

And having seized the wall

Helen did not thus appear.

But they themselves

Heard the same story

As before

Thus indeed

They relied upon

The story most old;

The Greeks send

Menelaus himself

To the side of Proteus.
[2.119.1] Ἀπικόμενος ὁ Μενέλεως ἐς τὴν Ἁἰγυπτικήν καὶ ἀναπλώσας ὁ Μενέλεως ἐς τὴν Μέμφιν, εἶπας τὴν ἀληθείην τῶν πρηγμάτων, καὶ ξενίων ἤντησε μεγάλων καὶ Ἐλένην ἀπαθέα κακών ἀπέλαβε, πρὸς δὲ καὶ τὰ ἐωυτοῦ χρήματα πάντα.
[2.119.1] And Menelaus

Reach the Nile

And sailed up to Memphis,

Having told the truth

About the matter

Both was received

With great hospitality

And took Helen,

Suffering no bad,

Away;

And all the money itself

Besides.
[2] Τυχόν \textsuperscript{1204} μέντοι \textsuperscript{1205} τούτων \textsuperscript{1206} ἔγένετο \textsuperscript{1207} Μενέλεως ἄνη ἀδικος ἐς Αἰγυπτίους. Ἀποπλέειν \textsuperscript{1208} γὰρ ὀρμημένον αὐτόν \textsuperscript{1209} ἱσχον \textsuperscript{1210} ἀπλοια: \textsuperscript{1211} ἐπειδή \textsuperscript{1212} δὲ τούτῳ \textsuperscript{1213} ἐπι \textsuperscript{1214} πολλὸν τοιοῦτον \textsuperscript{1215} ἦν, ἐπιτεχνάται \textsuperscript{1217} πρήγμα \textsuperscript{1218} οὐκ ὥσιον: \textsuperscript{1219} λαβὼν \textsuperscript{1220} γὰρ δύο παιδία \textsuperscript{1221} ἀνδρῶν ἐπιχωρίων \textsuperscript{1222} ἐντομὰ \textsuperscript{1223} σφέα \textsuperscript{1224} ἐποίησε. \textsuperscript{1225}

\textsuperscript{1204} fem. gen. pl. of τύχη, act or masc. nom. sing. aor. act. τυγχάνω, happen to be at.
\textsuperscript{1205} Part., indeed, to be sure, however; see μέν and τοί.
\textsuperscript{1206} Adj., masc./fem./neut. gen. pl. of οὐτός.
\textsuperscript{1207} 3rd sing. aor. mid. ind. of γίγνομαι.
\textsuperscript{1208} pres. act. inf. of ἀποπλέω, sail away, sail off.
\textsuperscript{1209} masc. acc. sing. pres. mid./pass. part. of ὁμάω, start.
\textsuperscript{1210} neut. sing. pres. act. part. of ἱσχον, keep back, restrain.
\textsuperscript{1211} fem. dat. sing. of ἀπλοα, impossibility of sailing, detention in port.
\textsuperscript{1212} Conj., ἐπεῖ, after that, since, when.
\textsuperscript{1213} Adj., neut. sing. of οὔτος.
\textsuperscript{1214} Prep., on or upon.
\textsuperscript{1215} Adj., masc. acc. sing. of πολλὸν τοιοῦτον, ‘many such as this.’
\textsuperscript{1216} 3rd sing. imperf./pl. act. ind. of ἔμι.
\textsuperscript{1217} 3rd sing. pres. mid./pass. ind./subj. of ἐπιτεχνάω, contrive for or against.
\textsuperscript{1218} neut. sing., deed, act.
\textsuperscript{1219} Adj., neut. sing. of ὥσιος, hallowed, sanctioned by the law of God, Holy; pious, devout, religious.
\textsuperscript{1220} masc. nom. sing. aor. act. part. of λαμβάνω.
\textsuperscript{1221} neut. pl. of παιδίον, child; little or young child.
\textsuperscript{1222} Adj., masc. gen. pl. of ἐπιχωρίος, of the country as opposed to the city.
\textsuperscript{1223} Adj., neut. pl. of ἐντομός, cut in pieces; in neut. pl. ἐντομα victims offered to the dead, i.e., sacrificed.
\textsuperscript{1224} Pron., neut. pl. of οφέις, they, them.
\textsuperscript{1225} 3rd sing. aor. act. ind. of ποιέω, to make, produce, create; to bring to pass, bring about, cause.

On account of these things

In fact became

To the Egyptians

An unjust man.

For he himself

Starting out

To sail away

Being prevented

From leaving port:¹²²⁶

And when this was

Many times,

He cooked up a profane act:

[3] For he seized two children

From the men of the countryside

And made a sacrifice

Of them.

¹²²⁶ I.e., by bad weather.
Μετά δὲ ὡς ἐπάιστος ἐγένετο τούτο ἐργασμένος, μισθείς τε καὶ διωκόμενος οἶχε τοῦ ἑπάγων τῇ νησί ἐπὶ Λιβύης. Τὸ ἐνθεύτευν δὲ ὅκου ἐτράπετο οὐκ εἶχον εἰπεῖν Αἰγύπτιοι. Τούτων δὲ τὰ μὲν ἱστορίησι ἐφασάν ἐπίστασθαι τὰ δὲ παρ’ ἑωυτοῖς γενόμενα ἀτρεκέως ἐπιστάμενοι λέγειν.
After this deed
Came to be known,
He was hated,
And having departed;
Was chased,
He took flight
In the ships
On to Libya.
And from thence
Turned
Being carried to where
The Egyptians did not say.
And they said they know
These things themselves
Through inquires
Also saying
These things themselves
They know for a fact.
[2.120.1] Ταύτα μὲν Αιγυπτίων οἱ ιρέες ἐλεγον: ἐγὼ δὲ τῷ λόγῳ τῶν περὶ Ἑλενής λεχθέντι καὶ αὐτὸς προστίθημαι, τάδε ἔπιλεγόμενος, εἶ ἦν Ἑλένη ἐν Ιλίῳ, ἀποδοθήναι ἀν αὐτήν τοις Ἐλλησί ήτοι ἐκόντος γε ἠ ἀέκοντος Αλέξανδρος. [2] Οὐ γὰρ δὴ οὕτω γε φρενοβλαβής ἦν ὁ Πρίαμος οὐδὲ οἱ ἄλλοι οἱ προσήκοντες αὐτῷ, ὡστε τοῖς σφέτεροις σώμασι καὶ τοῖς τέκνοις καὶ τῇ πόλι κινδυνεύειν ἔβουλοντο, ὅκως Ἐλένη συνοικεῖ.
[2.120.1] On the one hand,
These things by the Egyptian priests
Are said;
I, on the other hand,
Am in agreement with the story
Told by them
About Helen
And that one
I myself choose.
If Helen was in Ilion
Either willingly
Or unwillingly
She to the Greeks
From Alexander was
Handed over.
[2] For it would
In fact
Have been crazy
For him
In as much as
They would have been willing
To run the risk
To their own bodies,
To their own children,
To their own city
For Alexander
To with Helen
Live.
Εἰ δὲ τοι καὶ ἐν τοῖσι πρῶτοισι1277 χρόνοισι1278 ταῦτα ἐγίνωσκον,1279 ἐπεὶ πολλοὶ μὲν τῶν ἄλλων Τρώων,1280 ὅκότε1281 συμμίσγοιεν1282 τοῖσι Ἑλλησι, ἀπώληντο,1283 αὐτοῦ δὲ Πριάμου1284 οὐκ ἐστὶ ὅτε1285 οὐ1286 δῶ ἢ τρεῖς ἢ καὶ ἐτὶ1287 πλέουσι τῶν παῖδων1289 μάχης 1290 γινομένης1291 ἀπέθησικον,1292 εἰ χρή1293 τοίσι ἐποποιοίσι1294 χρεώμενον1295 λέγειν, τούτων1296 δὲ τοιούτων1297 συμβαίνοντων1298 ἐγὼ μὲν ἔλπομαι,1299 εἰ καὶ αὐτὸς Πρίαμος συνοίκεε 1300 Ἐλένη, ἀποδοῦναι 1301 ἀν αὐτὴν τοῖσι Ἀχαιοῖς, 1302 μέλλοντά 1303 γε δὴ τῶν παρεόντων 1304 κακῶν ἀπαλλαγήσεσθαι.1305

1277 Adj., masc. dat. pl. of πρότερος, before, in front.
1278 masc. dat. pl. of χρόνος, time.
1279 3rd pl. imperf. act. ind. of γιγνώσκω, come to know, perceive.
1280 masc. gen. pl. of Τρώς, Tros the mythic founder of Troy son of Erichthonius, father of Ilus, Assaracus, and Ganymēdes; pl. = Trojans.
1281 Adv., ὅπως, when.
1282 3rd pl. pres. act. opt. of συμμίγνυμι, to mix together, commingle; in Act., to have intercourse with, to associate or communicate with others.
1283 3rd pl. imperf. mid./pass. ind. of ἀπόλλυμι, destroy utterly, kill.
1284 masc. gen. sing. of Πρώμος.
1285 Pron., neut. sing. of ὅτε, who, which, or ὅτε : when, since.
1287 Adv., yet, still.
1288 Adj., masc. nom./acc. pl. of πλείων, more.
1289 masc./fem. gen. pl. of παις, child.
1290 fem. gen. sing. of μάχη, battle, combat.
1291 fem. gen. sing. pres. mid./pass. part. of γίγνομαι.
1292 3rd pl. imperf. act. ind. of ἀποθνῄσκω, die.
1293 3rd sing. pres. act. ind. of χρή, sum; εἰ χρή = ‘if it is necessary.’
1294 masc. dat. pl. of ἐποποιός, epic poet.
1295 neut. sing. of χράομαι, consulting; from the sense of consulting or using an oracle.
1296 Adv., masc./fem./neut. gen. pl. of ὕτος, such as this.
1297 Adj., masc./neut. gen. pl. of τοιοῦτος, such as this.
1298 masc./neut. gen. pl. pres. act. part. of συμβαίνω, stand with the feet together; come to agreement, come to terms, agree.
1299 1st pres. mid./pass. ind. of ἔλπω, cause to hope; to hope or expect, indulge hope.
1300 3rd sing. imperf. act. ind. of συμβαίνω, dwell.
1301 aor. act. inf. of ἀπωδιδώμι, give up.
1302 Adj., masc./neut. dat. pl. of Ἀχαίς, Achaeans.
1303 masc. acc. sing. or neut. pl. pres. act. part. of μέλλω, to be destined; to think of doing, intend to do, to be about to do.
1304 neut. gen. pl. pres. act. part. of πάμειμο, to be by or present; of things, to be by, to be ready or at hand.
1305 fut. pass. inf. of ἀπαλλαξέω or ἀπαλλάσσω, wish to be delivered from.
[3] But if they came to know

These things at an earlier time,

On account of the fact that many of the other Trojans,

When they came in contact with the Hellens,

Were killed,

But for Priam himself it is not which,

But two or three or even more

Of his children,

A battle coming to be,

Were killed.

If consulting the Epic poets is necessary,

I in fact hope for them,

They are in agreement

About things such as this:

If Priam himself

With Helen lived,

He would have given her up to the Achaeans,

Intending, at any rate,

To be delivered

From the evil matters

At hand.
[4] Οὔ μὲν ὀψ' ἡ βασιλεία ἐς Αλέξανδρον περιήμε, ὦστε γέροντος Πριάμου ἑόντος ἔπε' ἐκείνῳ τὰ πρῆγματα εἶναι, ἀλλὰ Ἔκτωρ καὶ πρεσβύτερος καὶ ἀνὴρ ἐκεῖνον μᾶλλον ἐὼν ἐμελλε νῦν Ἰλιὰν ἀποθανόντος παραλάμψεσθαι, τῶν οὐ προσήκε ἀδικέοντι τῷ ἀδελφῷ ἐπιτρέπειν, καὶ ταῦτα μεγάλων κακῶν δὴ αὐτὸν συμβαίνοντων ἑδή τε αὐτῷ καὶ τοῖς ἄλλοισι πάσι Τρώσι.
[4] No,

As a matter of fact,

Whereas Priam,

Being of a man of old,

The Kingdom

Was not to Alexander go,

Because Hector was both the older,

And the very man destined

For the self-same

Upon the death of Priam;

Not letting it to injustice turn,

For the son of the same mother, 1331

These things evil

Being great,

Wherefore, standing together,

For both his private interests,

And for all the other

Trojans.

1331 As opposed to being a son of the same father, but of a different mother.
[5] Ἀλλ' οὖ γὰρ εἶχον Ἐλένην ἀποδούναι, οὐδὲ λέγουσι αὐτοῖς τὴν ἀληθείαν ἐπίστευν οἱ Ἑλληνες, ὡς μὲν ἐγὼ γνώμην ἀποφαίνομαι, τοῦ δαμονίου παρασκευάζοντος, οἷς πανωλεθρίῃ ἀπολόμενοι καταφανὲς τούτο τούτων ἀνθρώπων ποιήσωσι, ὡς τῶν μεγάλων ἀδικημῶν μεγάλαι εἰσὶ καὶ αἱ τιμωρίαι παρὰ τῶν θεῶν. Καὶ ταύτα μὲν τῇ ἔμοι δοκεῖ εἰσηται.
[5] But in fact they
Did not have
Helen,
But when they spoke the truth.
To them
The Hellens did not believe them
And so in fact,
I do declare my opinion
For these things
Were prepared
By the Daimon,
As it were,
For utter destruction,
They killing themselves;
It should be made clear
To all mankind.
Thus, for great injustices,
The women were,
And the vengeance was
From the Gods.
Works Cited


