

**THE ILIAD OF HOMER,  
THE FIRST, SECOND,  
AND THIRD CANTOS**

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The Iliad of Homer, the first, second, and third cantos by Homer

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**HOMER**

**THE ILIAD OF HOMER,  
THE FIRST, SECOND,  
AND THIRD CANTOS**



THE  
ILIAD OF HOMER,

THE  
FIRST, SECOND, AND THIRD CANTOS:

TRANSLATED

WITH A VIEW TO RENDER A LITERAL INTERPRETATION, AS NEAR AS MAY BE,  
IN A METRICAL VERSION MOST CONFORMABLE, THOUGH  
NOT IDENTICAL IN CONSTRUCTION, WITH THE  
ORIGINAL GREEK HEXAMETER.

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"That they may read who never read before,  
And they who read before, now read the more."

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LONDON:  
FRANCIS AND JOHN RIVINGTON,  
ST. PAUL'S CHURCH-YARD, AND WATERLOO PLACE.

1850.

*Price Five Shillings.*



LONDON:  
SPOTTISWOODES AND SHAW,  
New-street-Square.

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## TO THE READER.

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THE *Iliad*, so universally adopted as the foundation of a Classical education, has no need of either preface or apology :

*" Non tali auxilio nec defensoribus istis  
Tempus eget."*

But as a general observation it may be well to remind the reader that the manners and usages therein described are those of the barbarous ages antecedent above a thousand years to the æra of Christianity; when Heathenism, with all its preposterous superstitions and practical absurdities, was the religion of the so-called civilised nations. They were addicted to predatory warfare, familiarised with the coarsest personalities, exacted ransom, or put to death their captives, and made slaves and concubines of their wives and daughters. The occupation of monarchs, and princes, and princesses in servile and menial offices, was also in accordance with the primitive simplicity of those remote ages. The *Iliad* contains an interesting and animated description of the manners and usages of that period, and, to repeat the words of Aristotle, "breathes the soul of poetry." The merit of the translation, whatever it may be, will of course depend upon the judgment and taste of the readers who have competent learning to understand it.

1. The first part of the document is a list of names and titles, including the names of the authors and the titles of the papers. This list is organized alphabetically by the last name of the author.



# THE I L I A D.

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## CANTO I.

THE wrath of the valiant Achilles of Pelæus the son and of Thetis,  
Aid me, O Muse, to relate ; how, pregnant with woes to the Grecians,  
It sent to the regions of Pluto the souls untimely of warriors  
Numberless, them to the dogs it abandoned unburied for carnage,  
To vultures and all birds of prey ; so Jove and the fates had decreed it,  
From the time and the prime cause of woe when first contended together  
Atrides the wide-ruling king and the valiant and noble Achilles.  
Who set the two heroes at variance, what God to contention incited ?  
Latona's and Jove's divine son ; for he with the king much offended,  
A pestilence raised in the camp, and the people contagiously perished ;      10  
And why, but for Chryses the priest, by the king Agamemnon dishonoured ?  
A suppliant he came to the camp where the ships of the Grecians were stationed,  
His daughter a captive to ransom ; and choice were the gifts he presented ;  
His hands with the chaplets were filled from the fane of Apollo collected,  
And the sceptre of burnished gold ; to his aid he implored the Achæans,  
But chiefly the two Atrides, the rulers elect of the people ;

" O monarchs! from Atræus descended, and all ye respectable warriors,  
" May the gods of Olympus befriend ye, that soon o'er the city of Priam  
" Your banners victorious may wave, and yourselves may in safety return home ;  
" But to me my lost daughter restore, and the gifts which I proffer accepting 20  
" Your piety so may you prove, and respect for far-darting Apollo."  
This he said ; and the chiefs all around consentingly heard and applauded,  
That grace should be shown to the priest, and his ransoming gifts be accepted ;  
Not so the king Agamemnon, but discontented and angry  
Abruptly the priest he dismissed, these menacing words superadding :  
" Not again let me find you, old man, nor again let me hear of your coming ;  
" If loitering here in our ships, whether now or hereafter returning,  
" Your chaplets of no use may prove nor the sceptre you bring, to protect you ;  
" The maiden I will not let go, till from youth to old age she approaches ;  
" In my palace at Argos till then, and her captive condition fulfilling ; 30  
" The loom her employment by day, and at night to my bed to attend me ;  
" But away now, begone while you may, and no further provoke me to anger."  
He said ; and with fear and confusion the priest from his presence retreated ;  
Silent he went and alone to the shore of the loud-sounding ocean,  
There in his heartfelt grief on deep thoughts pondered and various,  
And thus breathed a fervent prayer to Apollo, Jove's son by Latona :  
" O thou who with silver bow splendid, to Chrysa thy sovereign protection  
" Hast deigned to extend, and to Cilla, and bravely o'er Tenedos reignest,  
" Smintheus, give ear to my prayer ; and if e'er in thy temple attending  
" Not in vain I have served and have oft sacrificially burnt on thine altar 40  
" The fat limbs of bullocks and goats, now hear, and my prayer accomplish ;  
" Struck by thy vengeful darts may the Greeks for my tears make atonement."  
Thus he prayed, and his prayer not unheard up to Phœbus Apollo ascended.

Down from the heights of Olympus with indignation he hastened,  
Armed with his silver bow, and his quivers replete with his arrows;  
The quivers they hung from his shoulders, and clattered with clang that resounded  
From the silver bow as he moved. Like a cloud in the night he alighted  
In view of the camp on a mount, and from thence shot swiftly an arrow;  
The silver bow clanged in recoil, and away rushed hurtling the arrow:  
First at the cattle he aimed, and the mules and the dogs fall attainted; 50  
The men thro' the camp surveying he next with his death-dealing arrows  
Struck; then the funeral piles with the heaps of the slain were incumbered.  
Nine whole days enduring in ceaseless contagion they perished;  
On the tenth, by Achilles exhorted the chiefs were in council assembled,  
For this to the warrior's mind had white-armed Juno suggested,  
For to pity and grief she was moved at the sight of the perishing Grecians;  
When therefore in council assembled they all sat expectant and silent,  
From his seat uprose and thus spoke the swift-footed warrior Achilles;  
"Atrides, what best to be done is, methinks, with all speed re-embarking  
"Home to return, if indeed we may hope yet to find any refuge 60  
"From the wide devastating plague to the perils of war superadded.  
"But come, let us call for some prophet or well-informed priest to our council,  
"Or expounder of dreams peradventure (for dreams are from Jove's inspiration),  
"The cause to explain of our woes and the vengeance of Phœbus Apollo;  
"Perhaps for some unredeemed vow, or a hecatomb due and withholden,  
"Or with bullocks, it may be, and rams, and with incense of sweet-smelling odours  
"Appeased, he may cease from his wrath, and the pestilence thus be averted."  
He said, and his seat he resumed; uprose then the high-priest and augur  
Calchas, Thestor's son, of expounders of dreams the most famous:  
He knew all things present and past, and the future he wisely predicted. 70