

## Quiz Quote. Ch10

### INTRODUCTION, TEXT, NOTES

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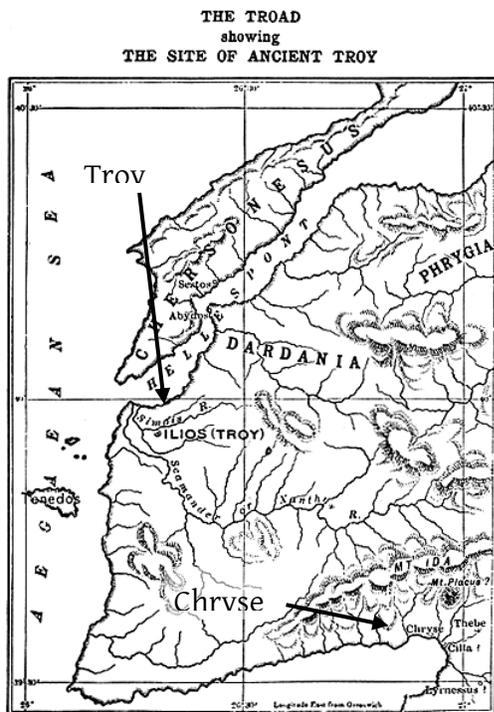
#### **Homer *Iliad* Book 1 Lines 458–61. Chryses Sacrifices to the god Apollo**

The following sets up the quiz-quote for the next quiz. Then it supplies the (this time, rather substantial) quote itself. Finally, it supplies notes to help you translate the quote.

Please read the introductory material in its entirety. Then, *with the help of the notes supplied below*, translate the quote ON PAPER. It will be important that you go about this carefully and methodically; we'll obviously also work on it in class.

#### **Introduction**

The situation is this: While the Greeks have been at Troy (northwestern Anatolia, modern Turkey), they haven't just been laying siege to the city itself; they've also been sacking and plundering the surrounding area (the "Troad").



Now, Agamemnon, commander of the Greeks, amid all that plundering has taken as a prize a girl named Chryseis, from the nearby town of Chryse. Her father, Chryses, a priest of Apollo, accordingly seeks redress with the god's aid. In answer to the priest's prayers, Apollo agrees to rain disease and death upon the Greeks until such time as Agamemnon makes restitution, which he reluctantly agrees to do. Upon getting his daughter back, Chryses prays Apollo to cause the plague to cease. He then sacrifices a hundred head of cattle — a "hecatomb" — supplied by the Greeks to atone for the wrong.

Turning now to the quote itself, Chryses has just prayed that Apollo to end the plague. (As Homer puts it, "Apollo heard his prayer," that is, ended the plague as requested.) Chryses then attends to the sacrifice, as described in the text of the quote:

**Text**

αὐτὰρ ἐπεὶ ῥ' εὕξαντο καὶ οὐλοχύτας προβάλοντο,  
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον κατὰ τε κνίση ἐκάλυψαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

So the plague ends, but Agamemnon finds himself without a girl. Agamemnon has, however, coerced Achilles, “best of the Greeks,” to hand over to Agamemnon a girl he has won, namely, Briseis, an arrangement that has aroused the young hero’s wrath and caused him to withdraw from the fighting.

“Sing, O Goddess, of the wrath of Achilles, son of Peleus” — that’s the first line of the *Iliad*. Achilles’ disastrous wrath thus becomes the central theme of this poem and thus of the first surviving work of Western literature.

The passage quoted above and others connected with it are important for illustrating the role of prayer, sacrifice, and sociality in Greek religion generally and in the kind of religious festival Dicaeopolis & Co. attend specifically.

**Notes**

In what follows, “aorist” = either simple past tense (“I did it”) or “past perfect” (“I had done it”), as per usual for ancient Greek. (Aorist = past perfect often in subordinate time clauses to indicate action prior to that of main clause: “He wandered much after he had sacked the holy citadel of Troy.”)

αὐτὰρ *but..*

ῥ' so (but don't translate!).

εὕξαντο, 3<sup>rd</sup> person plural active aorist, “they (had) prayed,” from εὕχομαι.

οὐλοχύτας, from ὀλοχύτη, -ης, ἡ, *barley grain*.

προ-βάλοντο, 3<sup>rd</sup> person plural active aorist of προ-βάλλω *to sprinkle*.

αὐέρυσαν, 3<sup>rd</sup> person plural active aorist of αὐερεύω, from ἀνά + φερεύω (*weruō*). The final α of ἀνά is dropped, the ν is assimilated to the “w” sound of φερεύω. Verb means *to draw back (a) sacrificial victim's head*. The letter φ is “digamma”; it represents the “w” sound.

πρῶτα *first*.

ἔσφαξαν, 3<sup>rd</sup> person plural active aorist of σφάζω *to stab, slay*.

ἔδειραν, 3<sup>rd</sup> person plural active aorist of δείρω *to flay (= cut the skin off of)*.

μηρούς, from μηρός, μηροῦ, ὄ. In plural = *thigh-pieces*, i.e., thigh-bones with the adhering flesh, the part of the animal usually offered to the gods (the meat mostly being reserved for human consumption).

τ' (τε) understand as καί in front of μηρούς.

ἐξ-έταμον, 3<sup>rd</sup> person plural active aorist of ἐκτέμνω *to cut off*.

κατά = separable prefix of ἐκάλυψαν, see below.

κνίση (dat.) *with fat*.

ἐκάλυψαν, actually picks up previous κατά, so = κατ-ἐκάλυψαν, 3<sup>rd</sup> person plural active aorist of κατα-καλυπτω, *to hide underneath*.

δίπτυχα ποιήσαντες (adverb + aorist ptc) “making it (the fat) double” (= using a double layer of fat).

ἐπ', ἐπί + genitive = *on*.

ὠμοθέτησαν, 3<sup>rd</sup> person plural active aorist of ὠμοθετέω *to lay (on) raw pieces of flesh*.