HOMER

ILIAD, BOOKS I–XII

WITH AN INTRODUCTION, A BRIEF HOMERIC GRAMMAR, AND NOTES

BY

D. B. MONRO, M.A.

Provost of Oriel College, Oxford
Honorary Doctor of Laws in the University of Glasgow

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PREFACE TO THE FIRST EDITION.

The aim of this book is to furnish a companion volume to Mr. Merry's school edition of the Odyssey.

The text is based upon that of W. Dindorf (Oxford, 1856), but several changes have been made, chiefly from the critical edition of La Roche. The introductory sketch of Homeric grammar and the notes on the first book have been reprinted (with a few corrections) from the edition of the first book already published in the Clarendon Press Series.

In commenting upon the simple and polished language of Homer there are few temptations to forget the natural limits of a school-book. It may be thought that these limits have been transgressed in the part of the Introduction which treats of the date and composition of the poems. The defence must be that the subject is one to which thoughtful students are sure to be attracted; that it is also one in which, amid much doubtful speculation, they are especially in need of guidance; and that the few points which rest upon definite and solid evidence admit of being stated within a very moderate compass.

The Editor is under deep obligations to two friends, Mr. R. W. Raper, of Trinity, and Mr. W. H. Forbes, of Balliol, both of whom read through the Notes in proof, and made very many valuable criticisms and additions.

D. B. M.

Oxford, June 17, 1884.
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INTRODUCTION.

DATE AND COMPOSITION OF THE HOMERIC POEMS.

Date of Homer. It is maintained by Herodotus (2. 53) that Hesiod and Homer were the most ancient Greek poets, and that they were not more than 400 years older than himself. It is evident from the controversial tone in which this is said that the general belief in the time of Herodotus inclined to an earlier date, and that there were other poets—probably the fabulous Orpheus, Linus, &c.—who were supposed to be of still higher antiquity. It is certain, however, that neither Herodotus nor his contemporaries had access to any trustworthy records of the matter in dispute. The many rival opinions about the date and native place of Homer have no value to us beyond the light which they throw on the position occupied by the Homeric poems in the Greece of historical times.

Fame and authority of Homer. Evidence of the early importance and popularity of Homer may be found in various notices, chiefly in Herodotus and Thucydides.

Cleisthenes, tyrant of Sicyon (600–560 B.C.), having been at war with Argos, put down the contests of rhapsodists in Sicyon ‘on account of the poetry of Homer, because it is all about Argos and the Argives’ (Hdt. 5. 67). As Sicyon had become a Dorian city before the time of Cleisthenes, the fact that part of the entertainment at its public festivals consisted of the recitation of an Ionic poet is of the greatest significance.

When the Spartan and Athenian envoys went to ask Gelon of Syracuse to join them against the Persians, and he offered his aid on condition of holding the chief command, the Spartan is said to have answered in Homeric language, and with an appeal to the Homeric tradition: ἦ δὲ μέγ' ὦλμοξεῖν ὦ Πελοπίδης
DATE AND COMPOSITION OF POEMS.

'Ἀγαμέμνων πυθόμενος κ.τ.λ. (Hdt. 7. 159). The Athenian similarly rested his claim on the verses of the Iliad (2. 553 f.), in which Menestheus is said to have been the 'best of all who came against Troy in setting an army in battle array' (Hdt. 7. 161). With these passages may be compared the mention in Aristotle (Rhet. i. 15, 13) of the dispute between Athens and Megara for the possession of Salamis, in which the Athenians appealed to the testimony of Homer. The passage quoted was of course the verse (Il. 2. 558) in which it is said that Ajax 'placed his ships where the ranks of the Athenians had their station.'

In support of the theory that Helen never was in Troy, but remained all the time in Egypt, Herodotus endeavours to show that this version was known to Homer, though not adopted by him. In the course of his argument he quotes three passages, Il. 6. 289-292, Od. 2. 227-230, and Od. 2. 351-2. Both poems are named, and the quotation from the Iliad is said to be ἐν Διομήδεος ἀριστείᾳ, i.e. in the part where Diomede holds the chief place. This is a form of reference which presumes a knowledge, not only of the Iliad as a whole, but also of the characteristic features by which a particular episode is distinguished from the rest of the poem.

The attitude of Thucydides towards Homer is somewhat more critical, at least in regard to the details of the narrative. Thus in quoting Homer for the statements that Agamemnon had the largest number of ships (Il. 2. 576), and moreover furnished the Arcadians with ships (Il. 2. 612 ff.), he adds the caution εἶ τῷ ἱκανῷ τεκμηρίωσαι. Nevertheless the sketch of pre-historic Greece with which Thucydides begins his history is mainly founded on the indications of the Iliad and Odyssey.

Homer and mythology. The importance of Homer for mythology is especially insisted upon by Herodotus. 'It was
Hesiod and Homer;' he tells us emphatically, 'who made the theogony of the Greeks, gave the gods their names and titles, assigned their functions and privileges, and indicated their form' (Hdt. 2. 53). We cannot suppose, indeed, that Homer and Hesiod did more than give artistic shape to the beliefs and traditions of their countrymen; but it is clear that, having done this, they came to be looked upon as the sources of all mythological knowledge. And when thoughtful men began to be dissatisfied with the conception of the gods implied in the popular creed, it was against Homer that they mainly directed their attacks. This conflict—the 'ancient quarrel of poetry and philosophy'—can be traced back as far as Xenophanes, who flourished about 540-500 B.C. His verse—

εἰς ἀρχῆς καθ’ Ὀμηρον ἐπεὶ μεμαθήκασι πάντες

is probably the oldest extant mention of Homer by name: it is also the first known signal of revolt against his authority.¹

The earliest instance of quotation from Homer is to be found in Simonides (born 556 B.C.), in an elegiac poem (fr. 85 Bergk):—

ἐν δὲ τῷ καλλιστῷ Χίῳ ξίπτειν ἀνήρ,

'οἷη περὶ φύλλων γενέθη, τοῖη δὲ καὶ ἀνδρῶν.'

There is however a passage of Pausanias (ix. 9, 5) where we are told that the elegiac poet Callinus mentioned the ancient epic called the Thebais, and said that Homer was the author of it. Callinus flourished in the first half of the seventh century, and marks the earliest point to which the knowledge of Homer can be traced in Greek literature.

Study of Homer. With the quarrel came attempts to reconcile the old and the new ideas. The earliest of these, so far as our evidence extends, was the system of allegorical explanation put forward by Theagenes of Rhegium, a specimen of which is given by the Scholiasts on II. 20. 67. We are told that he was the first who 'wrote about Homer;' and that he lived in the time of Cambyses (529-521 B.C.). He may therefore be regarded as the founder of the critical study of Homer.

¹ Similar references to Homer are found in Heraclitus (end of the 6th cent.): see fr. 43 and 119 (Bywater).
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It is needless to point out that the fact of such a study coming into existence with the first beginnings of prose literature is the strongest proof of the high and established position of Homer in the earliest times of which we have any record.

Recitation by rhapsodists. Some additions to our knowledge of the earlier history of the Homeric poems may be derived from the notices that remain of the reciters or 'rhapsodists' (ραψφδοι),—a class of persons who stood to the epic poet in the relation in which a company of actors stands to the author of a play.

The profession of rhapsodist, or reciter of Homeric poetry, was clearly one of considerable antiquity. The word is alluded to in two passages of Pindar. In Nem. 2. 1 reciters (or poets, for perhaps there was then no clear distinction) are spoken of as 'sons of Homer, singers of stitched verses' (Ομηρίδαι ραπτῶν ἐπέων δοιδοί). In Isth. 3. 56 it is said that 'Homer has given honour among all men to Ajax, having taught succeeding generations to celebrate him to the wand of divine verse' (κατὰ ραβδὸν θεσπεσίων ἐπέων). Of the two derivations thus suggested the former is the more correct. It gives as the original meaning of ραψ-φδος, 'a singer of stitched things,' i.e. (according to the most probable account of the term) of words 'woven' into metre: δάπτω being used as in a passage attributed to Hesiod:—

εν Δήλῳ τότε πρωτὸν ἐγὼ καὶ θείος ὁ Ομηρὸς
μέλπομεν, εν νεαροῖς ὑμνοῖς ράφαντες δοιδήν.

But in the popular mind the word ραψφδος was doubtless connected with the wand (ραβδός), or branch of laurel, which the reciters bore as the emblem of their calling.

In historical times it appears that recitation of Homer was generally part of the entertainment at the great religious festivals of Greece. From the Ion of Plato, which draws a vivid picture of one of the contemporary rhapsodists, we learn that they went about from one festival to another, and contended for the prize which was given for the best performance. The first example of recitation of this kind is met with in Delos. It is referred to in a famous passage of
the Hymn to the Delian Apollo, which was evidently composed for the great πανήγυρις or religious gathering of the whole Ionic race in that sacred island. The Hymn is doubtless of post-Homeric date, but is old enough to be attributed to Homer by Thucydides (3. 104). In the concluding lines the poet (or rhapsodist speaking in the name of the poet) addresses the maidens assembled at the festival, and bids them remember him in time to come. When any stranger enquires who is the best singer of all that come thither, they are to answer with one voice, 'A blind man, and he dwells in rocky Chios: his songs are the best for all time to come.' 'And we too,' he adds, 'in our turn will carry your fame wherever we go among the cities of men.'

With regard to the recitation of Homer at Athens, the earliest evidence, and (we may add) the only good evidence, is that of the orators Lycurgus and Isocrates. 'Our fathers,' says Lycurgus, 'thought him so good a poet that they made a law for him alone among poets, that his poems should be recited by rhapsodists (ῥαψῳδίσθαι) at every quinquennial holding of the Panathenaea' (Leocr. p. 209). Isocrates says more generally that 'our ancestors desired to make his art honoured, both in contests of music (i.e. of the rhapsodists), and in the education of the young' (Panegyr. c. 42). Neither of these orators says anything of the date or authorship of this law; and later authorities are divided on the point. According to Diogenes Laertius Solon made a law prescribing that the poems should be recited in regular succession, so that where the first rhapsodist left off the next should begin. The same regulation is attributed to Hipparchus by the author of the pseudo-Platonic Hipparchus (p. 228). From this disagreement, coupled with the silence of the Orators, it may be gathered that the date of the law was unknown. It cannot, however, be later than the fifth century B.C., and the practice of recita-

1 That the rhapsodists contended for a prize is evident from passages in other hymns: cp. V. 19, 20 (to Aphrodite)—
χαίρε, ἐλικοβλέφαρε, γυμνομελίρε, δῶσ ὤ ἐν ἀγώνι
νῖκην τῷδε φέρεσθαι, ἐμὴν ὦ ἐντυνον δωδήν.

2 Plato also refers to the recitation of ῥαψῳδία at festivals as a matter for state regulation (Leg. p. 834 E).
tion which it was designed to regulate must be still more ancient.

The notice in Herodotus of the contests of rhapsodists at Sicyon in the time of Cleisthenes has been already quoted.

The Homeridae of Chios. In the passage quoted above from the second Nemean Ode of Pindar the rhapsodists are styled ὸμηρίδαι; and the scholia a. l. tell us that the word was applied originally to the actual descendants of Homer, afterwards to the rhapsodist Cynaethus and his followers (οἱ περὶ Κύναεθοῦ). From another source (Harpocration s. v. ὸμηρίδαι) we learn that there was a 'kindred' (γένος, = the Latin gens) of Homeridae in Chios. From these notices, and from the analogy of such kindreds as the Eumolpidae at Athens, the Talthybiadae (hereditary heralds) at Sparta, &c., it has been inferred that the recitation of Homeric poetry was at one time confined to a sort of hereditary guild, claiming descent from the supposed author of the poems.

This hypothesis has played an important part in Homeric controversy, both as supplying a possible mode of transmission of the poems, and as carrying back the recitation by rhapsodists to pre-historic times. Unfortunately the evidence for it is far from being satisfactory. The authorities quoted by Harpocration agree that there was a gens of 'Homeridae' in Chios, but do not agree about their descent from the poet. This seems to show that these Homeridae were not known or remembered as rhapsodists. Had they been so their claim to Homeric descent could hardly have been doubted. The scholia on Pindar confirm this inference; for they distinguish the original Homeridae, as real 'children of Homer,' from the later rhapsodists,—at the head of whom they put Cynaethus of Chios. That is to say, if the Scholiast was rightly informed, the most famous of the rhapsodists, who was a native of Chios, did not claim to be a descendant of Homer. But if so, the passage in Pindar cannot refer to a Chian gens that did make this claim.

What then, we may ask, does ὸμηρίδαι signify in Pindar? The answer seems to be that the term has a wide sense, and includes all who busy themselves with Homer—students, admirers, followers and the like. Thus Plato makes the
rhapsoïdist Ion say that he has spoken so well about Homer that he deserves to be crowned with a golden crown by the Homeridae (Ion, p. 530). So in the Republic (p. 599) Socrates asks if any state can point to Homer as its legislator, and the answer is, 'No, that is not so said even by Homeridae.' It is in this vague sense, then, that Pindar calls rhapsodists 'sons of Homer.' The statement of the scholiast, so far as it is more definite, is a mere inference from the poet's language.

The scholiast adds that Cynaethus first recited Homer at Syracuse, in the 69th Olympiad (504 B.C.). The statement has been doubted, on the ground that Homer must have been known at Syracuse at a much earlier time. But if it refers to recitation at a festival it is not intrinsically improbable.

Date of 'rhapsody.' The result of the foregoing considerations seems to be that the ἰαψφία of historical times—the essential features of which were that several competing ἱαψφοῖ declaimed portions of Homer at a great religious festival—may be traced with certainty up to the sixth century B.C., but not much higher. We have found it in existence about that time in Delos, at Athens, at Sicyon, and (probably) at Syracuse. If we could accept the common belief in hereditary recitation by the Homeridae, we should be able to add Chios, and to carry the practice back for some generations. But here, as has been shown, the evidence fails us.

To fill up this blank in our knowledge—to carry us back over the space which separates Homer from the Delian festival—we must have recourse to evidence of a different kind. We must compare these historical rhapsodists with such corresponding forms of art as we find in Homeric times. How far (we have to ask) can the rhapsodists be thought to represent the manner in which the immortal song of Homer first fell upon the ears of Greek listeners?

1 Cp. also Plato, Phaedr. p. 252; and Isocrates, p. 218 F.

It may be added that the stories about Creophylus as the companion of Homer, from whose descendants the poems passed to Lycurgus, &c., are inconsistent with the belief in a family sprung from Homer himself, and retaining the poems as a kind of heirloom. And these stories go back to the time of Plato.
HOMERIC SINGERS. In order to understand the form and the external conditions of epic poetry in its early prime, it is only necessary to study the vivid pictures of the Odyssey. Two of the most prominent figures in the poem are professional 'singers' (àōiǫòi), and there are many incidental references to the calling. What, then, is the result of comparing these Homeric singers and their songs with the rhapsodists and 'rhapsody' of the sixth and succeeding centuries? It is that the two things are unlike in almost every circumstance. The word ραψοδός cannot be traced in Homer: the symbol of their calling is not the wand of laurel, but the lyre (κιθάρις, φόρμιγξ), which serves to accompany the voice. Great religious gatherings are unknown: the Homeric audience is not the crowd at a festival, but the company of guests in the palace of a king or chieftain. Accordingly there is nothing analogous to the competitive displays of skill which were so familiar afterwards. Only one singer appears at a time, and the plan of distributing a poem between several performers has evidently not been thought of. Above all, the style and manner of the performance are profoundly different ¹. The epic song of Homeric times was the ideal of narrative: as Alcinous says to Ulysses (Od. 11. 368)—

\[ \muóðoν \delta \ ως \ δτ' \ δοιδος \ επισταμένος \ κατέλεξαι. \]

Hence it is characterised by simplicity, repose, evenness of movement, with a certain diffuseness, and especially a fondness for repeating stock passages and conventional turns of expression. The interest is not intense or concentrated, as in the drama. The recitation of the rhapsodists, on the other hand, was markedly dramatic and sensational. The mere circumstance that it was addressed to a vast open-air gathering called for tones and gestures which would have been out of place at an ancient Homeric banquet. But the character of the audience had undergone further changes, part of the general change from the quasi-feudal to the industrial and

¹ This point is brought out by Nutzhorn, with the combination of knowledge and literary judgment which distinguishes his treatment of Homeric matters: see pp. 74–99 (Die Unzulänglichkeit der Rhapsodenvorträge).
democratic condition of Greek society. The Homeric singer had to amuse the abundant leisure enjoyed in time of peace by a warlike and aristocratic class: the rhapsodist furnished entertainment for the few days of a popular holiday. Homeric poetry, in short, belongs to an age in which the art of the rhapsodist—which we find everywhere in the 6th century—was still unknown.

Poems attributed to Homer. Besides the Iliad and Odyssey, which ancient scholars (with one or two exceptions) agreed in regarding as the work of Homer, various poems were at one time or another ascribed to him.

Herodotus, in a passage already referred to (2. 117), argues against the Homeric authorship of the Cypria, on the ground of a contradiction which he finds between it and the Iliad. In another place he quotes 'Homer in the Epigoni' (4. 32), but implies a doubt whether that poem was really Homer's. We have already seen that the poet Callinus attributed the Thebais to Homer: and Pausanias, who gives us this information, adds that many high authorities agreed with him.

In the case of other epics there were stories current which connected them in some secret way with Homer. Thus the Capture of Æchalia passed under the name of Creophylus of Samos; but according to a story which is at least as old as Callimachus, it was composed by Homer and given to Creophylus in return for hospitality (Strab. xiv. p. 638). Similarly the Little Iliad and the Phocais were said to have been given by Homer to Thestorides of Phocaea, with whom (according to the Phocæans) he lived for some time. And Stasinus, the reputed author of the Cypria, was said to have received the poem from Homer as the dowry of his daughter.

Of the minor poems the most celebrated was the Margites, which is treated by Aristotle (Poet. 4) as undoubtedly Homeric. Several other light or sportive pieces (παιγνία) are ascribed to him by ancient Grammarians—among them the extant Batracomyomachia, and the so-called Epigrams. These last are of considerable interest as popular rhymes, or folk-lore in verse, connected for the most part with different Ionian cities. Finally, the Hymns, or προοίμια, if we may judge from the
DATE AND COMPOSITION OF POEMS.

Reference of Thucydides (3. 104) to the Hymn to Apollo, were ancantly supposed to be the work of Homer.

From these facts it has been inferred by modern scholars that the name "Oμηρος did not originally denote an individual, but an 'eponymous' or representative personage, standing for the class of poetry of which the Iliad and Odyssey are the great examples. The evidence, however, does not carry us so far as this. It is true that numerous poems were, at different times and places, ascribed to Homer; but this is only the natural result of the attraction of a great name. To say that at one time all epic poetry was regarded indiscriminately as 'Homeric' is a great exaggeration. The real representatives of ancient opinion—Aristotle and the Alexandrian critics—give no countenance to such a view 1.

Cyclic poems. Since the Iliad covers a very small part of the War of Troy—not including the actual taking of the city,—and the Odyssey deals with the fortunes of one only of the heroes, there was ample room left for other poets who desired to take their subjects from the Trojan history. Accordingly Arctinus of Miletus was the author of two poems, the Ἀθηνίη (which related the last exploits and death of Achilles), and the Sack of Troy (Ἰλιου πέροις). The last part of the siege was also the subject of the Little Iliad, generally attributed to Lescha of Mytilene, of which Ulysses appears to have been the hero. The Cypria related the earlier part of the story, beginning with the origin of the war, and dwelling especially on the adventures of Paris and Helen. It brought down the narrative to the point where it is taken up by the Iliad. Parallel to the Odyssey, again, but beginning

1 Much has been made in this connection of the statement of Proclus (in his Life of Homer) that 'the ancients ascribe the κύκλος also to him'; which has been understood to mean that all the poems of the so-called 'Epic Cycle' were thought at one time to be Homeric. This however is open to manifold objections. The 'ancients' referred to by Proclus—doubtless the Alexandrian critics—invariably assume that the 'Cyclic' poems are later than Homer; and the κύκλος intended is in all probability not the Epic Cycle, but one of the short pieces commonly believed to be Homeric (see the Journal of Hellenic Studies, vol. iv. p. 325).
at an earlier point, the *Nostoi* described the 'returns' of the other heroes, especially Agamemnon and Menelaus. Finally the *Telegonia* of *Eugammon* formed a sequel to the *Odyssey*, and closed the heroic order of things.

In comparatively late times—probably long after the period of the Alexandrian critics—a number of poems, and extracts from poems, were arranged in the form of a versified chronicle, embracing the whole mythical history, from the beginning of the world to the death of Ulysses. This compilation was known as the Epic Cycle (*ἐπικὸς κύκλος*), perhaps because it had a place in the round of subjects (*τὰ ἐγκυκλία*) which were the staple of education. For the Trojan part of the history the poems just mentioned were laid under contribution; and indeed it is to this fact that our knowledge of them is chiefly due. The *Iliad* and *Odyssey* were taken into the Cycle in their entirety. The fact that the other six epics of the Trojan part furnished together only 29 Books, as against the 48 of Homer, will give an idea of the relative estimation in which the poets were held by the ancients.

Scanty as is our knowledge of these ancient poems, there is enough to show, both that they followed the lines laid down in the *Iliad* and *Odyssey*, and also that they contained much matter of a distinctly post-Homeric character. Under the latter head may be mentioned the Attic legends of Theseus, his grandsons Demophon and Acamas, and Ariadne; the legends (probably local in the Troad) of the Judgment of Paris, and the escape of *Æneas* from Troy; the stories of Iphigenia, Telephus, Palamedes, Medea, Penthesileia, Memnon, Laocoon, Cassandra; the wider geography, especially the acquaintance with the northern shores of the Euxine; the appearance of usages and beliefs unknown to Homer, such as purification from homicide, the resort to oracles, and (above all) the worship of heroes as beings of a semi-divine nature.

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1 It does not follow that the poetical value of these ancient poems was small. Indeed the fact that they were preserved for so many centuries is a sufficient testimony to their merit. The *scriptor cyclicus* of Horace (*A. P. 136*) is not one of them, and has nothing to do with the Epic Cycle. If any single poet is meant by the phrase, it is either Antimachus or one of the later Alexandrian school.
In these and other points the 'cyclic' poems help to bridge over the gulf which separates the age of Homer from the earliest records, and thus furnish indirect evidence of the antiquity of the Homeric poems.

Wolf's theory of Homer. The 'higher criticism' of Homer—by which is meant the modern series of enquiries into the history and structure of the poems—owes its origin to the illustrious scholar Friedrich August Wolf, whose treatise entitled Prolegomena ad Homerum was published at Halle in the year 1795.

In this work—one of the few to which the term 'epoch-making' may be unreservedly given—Wolf maintained that the Iliad and Odyssey were not composed at once, or by a single hand, but reached their present form by means of numerous additions and developments, the work of successive 'Homeridae' and rhapsodists. The period of formation, in his view, was brought to a close by the collection and arrangement of the scattered rhapsodies, which is said to have been carried out under the direction of Pisistratus. Thenceforth minor improvements were made by 'arrangers' (διασκευ-ασται), until the time of the Alexandrian grammarians; after whom the text remained unaltered except by the minute emendations of critical scholars.

It is to be observed that Wolf did not abandon the belief in a great individual poet. He supposed an 'author' of the poems, by whom the thread of the story was carried down a certain way (p. cxxiii). He even allows the name 'Homer' to stand for the composer of the 'greater part of the rhapsodies' (p. cxxxv). Very little, indeed, is said in the Prolegomena on this part of the question; but in the Preface to an edition of the Iliad published in the same year he expresses the opinion that in both Iliad and Odyssey 'the web was started and the weaving carried on for some way' by the original poet; but 'where the new threads of the woof begin, perhaps will never be determined.' In any case, he adds, it is clear that Homer is the author of nothing beyond the greater part of the poems; the rest is due to Homeridae, Pisistratidae, διασκευασται, and critici.
The reasoning by which Wolf was led to these conclusions, after many years of study, was not founded in any large measure upon internal evidence. Indeed he speaks in enthusiastic language of the unity and artistic structure of the poems (especially of the *Odyssey*), of their even flow of narrative, uniformity of style, and consistency in circumstances and details. The decisive grounds, to his mind, were those which he calls ‘historical’; meaning by the term, not the statements of ancient writers about Pisistratus, the Homeridae, &c., but considerations drawn from the character of early popular poetry, and the necessary conditions of civilisation in times when popular poetry forms the chief or the only literature. The arguments on which he insisted were mainly the two following:—

(1) The art of writing was unknown in the time of Homer, or at least had not been brought into general use. Without writing it is impossible that poems so long and so highly finished as the *Iliad* and *Odyssey* could have been either composed in the first instance, or transmitted through several generations.

(2) In an age when poetry was only enjoyed by oral recitation, a long and artistically constructed poem would be without meaning or object. It would be like a great ship built in a place from which there were no means of launching it. There is always a relation between the form of a work of art and the manner in which it is to be enjoyed by the audience or spectators. Recitation necessitates short pieces, such as can be produced at a single sitting. A long poem, or long work of any kind, implies a *reader*, one who can return to his book time after time till it is finished. Hence the artistic structure of the Homeric poems is really a circumstance which tells *against* the antiquity of their present form. The argument is further confirmed by the practice of the rhapsodists, who did not attempt to recite the whole of a poem, but gave only a comparatively short portion (whence the use of the term ‘rhapsody’ for the books of the *Iliad* and *Odyssey*). Moreover, the ‘cyclic’ poets, who would naturally keep to the Homeric type, do not seem to have imitated the artistic unity of the *Iliad* and *Odyssey*. 
The first of these arguments is generally regarded now as inconclusive. It is probable enough that writing, even if known in the time of Homer, was not used for literary purposes. On this point the case is stated by Wolf with wonderful force. But it by no means follows that a poem as long as the Iliad could not be composed and transmitted. The old German Parzival, a poem of more than 24,000 verses, was the work of a man who could neither read nor write; yet every detail in it is consistent. Many other examples may be given of the same kind; and indeed Wolf himself allowed that the power of memory in unlettered times cannot be judged of from our experience.

The second argument was the true corner-stone of Wolf’s theory, and probably had the largest share in the extraordinary success of the Prolegomena. It appealed to ideas which greatly influenced the thought of his contemporaries—the ideas which find their chief expression in the word ‘nature.’ There was an ancient distinction between ‘natural law,’ and that which is created by convention and positive enactment in particular states. The eighteenth century philosophers made much use of this distinction, and of the derived ideas of ‘natural rights’ and the natural condition of society. Rousseau, in particular, imagined that in uncivilised countries he had found a natural and simple happiness, which the complexity and restraints of artificial (i.e. civilised) life had made impossible. A similar vein of speculation was carried into art and literature. ‘Naturalness’ was a quality much valued, and was found especially in popular poetry, the study of which had been stimulated by the publication of the Nibelungenlied, and by the supposed parallel discovery of very ancient Celtic epics, the pretended ‘poems of Ossian.’ The tendency of criticism was to find in such poetry a simple vigour, an originality and spontaneity of genius, which cultivated poetry, with its traditional models and rules of art, could no longer attain to. These qualities were especially admired in Ossian, who was regarded as a type of the literature characteristic of a highly gifted but primitive and unlettered people.

The application of these ideas to Homer had been attempted before the time of Wolf; especially in Robert Wood’s Essay
on the Original Genius and Writings of Homer, a book which
was enthusiastically praised in Germany. It was Wolf,
however, who first showed the difficulty of reconciling
them with the common opinion about the antiquity of
Homer. He pointed out with unanswerable force (as
it then seemed) that a poem of the length and artistic
character of the Iliad or Odyssey could not be assigned to
an age of primitive unwritten poetry—an age which was
one of Homeridae and rhapsodists, not of books and literary
cultivation.

The progress that has been made since Wolf's time in
knowledge of the various groups of literature that may be
classed together as 'popular,' has deprived these arguments of
most of their force. The difference between 'popular' and
'cultivated' poetry is one of degree; and the importance of it
depends upon the circumstances of the particular case. That
the epics of an early civilisation must necessarily be short
pieces—'lays' or 'ballads'—would hardly be maintained: and
in any case there is no ground for the assumption that Homer
is the poet of a civilisation incapable of sustained or artistic
poetry. Mr. Matthew Arnold has most justly said that 'as a
poet he belongs—narrative as is his poetry, and early as is his
date—to an incomparably more developed spiritual and intel-
lectual order than the balladists'. The difficulty of such a
poet arising at so early a date is not at all met by breaking up
the Iliad and Odyssey into lays or ballads; for the disjecta
membra still exhibit the superiority of which Mr. Arnold
speaks. But in fact all such reasoning fails, because we have
no sufficient knowledge of the period in question. We cannot
fix upon the century when Greece had emerged so far from
the condition of barbarism as to be able to produce the
Homerian poems. The argument that an Iliad was impossible
in the rude times of the ninth or the tenth century B.C. is a
mere argument ad ignorantiam.

The true ground, then, of Wolf's scepticism was the im-
possibility to his mind of producing long connected poems in
the time of Homer—an impossibility which, as he emphatically

\[1 \text{ On translating Homer, Last words, p. 63.}\]
said, outweighed the many other difficulties of his case. It was only by way of supplement and confirmation that he resorted to the slender evidence (tenues et obscuras per se reliquias) furnished by ancient writers. But when he found a number of statements attributing to Pisistratus the work of collecting the scattered portions of the Homeric text, and restoring from them the existing Iliad and Odyssey, he was naturally led to suggest, in accordance with his theory, that these statements represented an imperfectly understood tradition of the real facts:—that the supposed restoration or re-arrangement of the poems was in truth their first arrangement, at least in their present form;—in short, that Pisistratus created an order which, if not wholly new, was at least far beyond the design of the original poet.

The prima facie evidence for this story is not such as to give it serious importance. Cicero, who is the earliest authority, lived just five centuries after the time in question. The first Greek authority for it is Pausanias, who was contemporary with

1 'Saepius eadem repeti, sed identidem repetendum est illud posse, cujus ex ipsa humana natura vis tanta est et firmamentum causae nostrae, ut nisi illud tollatur, nemo aliiis difficultatibus, quibus ea fortasse laborat plurimis, angi et sollicitari debeat' (p. cxxi).

2 The series of authorities begins with Cicero, who says, by way of proof of the learning of Pisistratus, that he 'is said to have been the first who arranged the books of Homer, which were previously in disorder, as we now have them' (primus Homeri libros, confusos antea, sic dispositisse dicitur ut nunc habemus). So Pausanias (vii. 26), Πεισίστρατος ἐπὶ τὰ Ομηρον διεσπασμένα τε καὶ ἄλλα ἀλλαχικὰ μυθωνενόμενα ἡροϊτε. It is needless to quote the later writers who repeat this story; but one of the biographies of Homer gives an epigram, said to have been inscribed on the statue of Pisistratus at Athens, which is worthy of notice. In it he calls himself—

τὸν μέγαν ἐν βουλαὶς Πεισίστρατον, διὸ τὸν Ὀμηρον ἡροὺς, σποράδην τὸ πρὶν ἀειδόμενον.

It may be regarded as certain that there was no ancient statue of Pisistratus at Athens, and therefore that the epigram is a mere literary exercise, going back at furthest to Alexandrine times. It seems probable, however, that it is the source from which the other statements are derived. See Nutzhorn, p. 15 ff.
the Antonines. It is not referred to in the older scholia on Homer (i.e. in those which we know to be based on the writings of Aristarchus), but only in the later scholia, Eustathius, Suidas, &c. It is therefore unknown (so far as we can gather) to Herodotus and Thucydides, who are the sources of our information about Pisistratus, and to the great Alexandrine grammarians, by whom everything that bore on the text of Homer was brought together and recorded. When we add the silence of the Orators, of Aristotle, and (above all) of Strabo, it seems hardly necessary to say more.

But the story is inconsistent with other accounts, some of which rest on much better authority. Two writers of the fourth century B.C., Ephorus and Heraclides Ponticus, related that the Homeric poems were brought to the Peloponnesus by Lycurgus. Plutarch repeats this with the addition that till then the poems were only known here and there in fragments (σποράδη). Again, we have seen that, according to Diogenes Laertius, there was a law of Solon providing for the recitation of Homer in proper order, so that the whole of each poem should be recited by a succession of rhapsodists. Finally, the author of the pseudo-Platonic Hipparchus says that his hero, Hipparchus, son of Pisistratus, first brought the poems of Homer to 'this land' (viz. Attica), and made the regulation which Diogenes Laertius ascribes to Solon.

Modern scholars have sought to harmonise these notices, and to assign to Lycurgus, Solon, Pisistratus, and Hipparchus their several shares in the service done to Homer. This would be legitimate if there were reason to regard any of them as historical. But in fact they are mere mythical anecdotes, supplemented by the guesses of scholars. This is plain (1) from their late date, and (2) from their internal contradictions, especially the way in which the same fact is asserted of two or three different persons. It is hardly too much to say that they are versions of a single story, told in turn of the chief statesmen of early Greek history. Moreover (3) the best attested of the accounts, that of which Lycurgus is the hero, is not only inconsistent with the Pisistratus story (for it is not likely that complete copies of Homer were known in the Peloponnesus before they reached Athens), but is prima facie
DATE AND COMPOSITION OF POEMS.

unhistorical. Lycurgus is probably not a historical person: and in any case his meeting with Homer (as related by Ephorus) is the very type of a literary myth. But if the stories about Lycurgus are mythical, so a fortiori are the later versions which have been transferred to Pisistratus and Hipparchus. Finally, (4) the Pisistratus story bears the stamp of the Alexandrine age—an age of reaction in favour of tyrants, especially for their patronage of letters; an age also of book-collecting, as at Alexandria and Pergamus, and of attention to the texts of the chief poets. Like the studied rehabilitation of Hipparchus in the dialogue Hipparchus, it is evidently little more than a piece of flattery (conscious or unconscious) of the reigning Ptolemy.

Hermann's theory. It is remarkable that for more than thirty years from the publication of Wolf's Prolegomena no considerable progress was made in the Homeric question. After this period of barrenness the discussion revived, and the decade 1830–1840 was marked by numerous and important writings, especially those of Hermann and Lachmann on the one side, and of Nitzsch, Welcker, K. O. Müller, and Bernhardt on the other.

G. Hermann, who was beginning to be known as a rising scholar when the Prolegomena appeared, was one of those who most decidedly accepted the new views. In the preface to his edition of the Homeric Hymns (1806) he endeavoured to carry out Wolf's conception of the growth of poems in the hands of the rhapsodists, and to show how it may be applied to textual criticism. The object of his later papers was to modify the Wolfian theory in such a way as to meet objections which had occurred to his own mind, or had been recently put forward by Nitzsch. The chief of these was the difficulty of under-

1 The following list of the chief publications will show the activity of this period of the controversy:—G. W. Nitzsch, De Historia Homerii, 1830–39; G. Hermann, Ueber Homer und Sappho, 1831; De Interpolationibus Homeri, 1832; De Iteratis apud Homerum, 1840; F. G. Welcker, Der epische Cycrus (first part), 1835; G. Bernhardt, Grundriss der griechischen Literatur, 1836; K. Lachmann, Betrachtungen über Homers Ilias, 1837–41.
standing why the supposed Homeridae &c. should have confined themselves to the singularly narrow limits within which the action of the Iliad moves. Even if we imagine successive additions to a comparatively short poem,—not the aggregation of originally independent songs,—it is hard to believe that such additions would have all related to the few days within which the action of the Iliad is confined, to the exclusion of such events as the death of Achilles, or the taking of Troy. And (as Hermann observes) it is no answer to say that other poems on these themes may have been lost. That could only happen if the poems on the ‘Wrath' had been distinguishable from the rest, by merit or otherwise: whereas it is of the essence of Wolf’s theory that the Homeridae were a school working in a common spirit and with nearly equal art.

Hermann meets this difficulty by ascribing to the original poet not merely the beginning of each poem—the ‘starting of the web,’ as Wolf expressed it,—but also the plan and outline. He assumes that the primitive poetry of Greece was a simple kind of narrative, in the Hesiodic vein: that in very early times a ‘Homer’ arose, who sang of the Wrath of Achilles and the Return of Ulysses in two poems of no great compass, but with more genius, force, and art than the others; that former poets who may have sung of the Trojan story were eclipsed and forgotten: and that later singers were obliged to confine themselves to the two Homeric subjects—improving, adorning, adding as much as they could, but leaving the original nucleus, with the outline of the story, unaltered. His method, accordingly, consisted in the discovery of interpolations of various kinds. He gives several examples, but does not seem to have thought it possible to restore the original Homeric kernel.

Thus stated, Hermann’s theory may appear to be no more than a slightly modified form of Wolf’s. In reality it involves a significant change from the Wolfian point of view, in so far as it gives up the assumption that the original ‘Homeric’ poems were of a primitive and inartistic type. Indeed it is characteristic of Hermann that he does not resort to general and a priori considerations, such as those derived from the nature of popular poetry, its relation to legend, and the like,
but rests his view upon contradictions and other traces of want of unity. Thus his method is critical, and free from the ruling ideas of the century. Perhaps for that reason he exercised comparatively little influence on the subsequent discussion.

Lachmann's eighteen lays. Lachmann belongs to the generation following Wolf: he was born in 1793, just two years before the date of the Prolegomena. He began his work in the field of epic poetry by an attempt to apply the Wolfian method to the mediaeval German Nibelungenlied, which he dissected into twenty 'lays'. His two Homeric dissertations appeared in 1837 and 1841; but previously he had discussed the question in a series of letters to K. Lehrs, an account of which (with some extracts) has been given by Friedländer. Although Hermann and Lachmann were both followers of Wolf, it would be difficult to imagine a greater contrast than that which they present, alike in method and in results. Lachmann was above all things a student of popular literature and legend, and found in them the criteria which he applied to Homer. He pronounced Hermann's method of 'interpolations' to be insufficient; and he absolutely rejected the notion of a great poet to whom the plan of the Iliad and Odyssey might be ascribed. Indeed he went considerably beyond Wolf in this direction: for he left no room for a 'Homer;' or for such a 'starting of the web' (orsam telam) as Wolf admitted. Hence the lays into which he dissected the Iliad are much shorter, more distinct in character, and more independent of each other, than Wolf supposed possible. The unity of the story, in his view, could not be the work of a single mind. 'The choice of subjects like the Wrath of Achilles or the Return of Ulysses shows the artistic intelligence of a fully formed poetry, such as had not been attained in the time of the Cyclopes. In the simpler epic times it is not the individual poet that creates these unities, but the legend, working unconsciously, as in the formation of language.' This

1 In his book Ueber die ursprüngliche Gestalt des Gedichts von der Nibelungen Noth, Berlin, 1816—just twenty-one years after the Prolegomena, and twenty-one years before his own Homeric work.

2 Die homerische Kritik von Wolf bis Grote, pref.
is the corner-stone of his theory. 'Saga'—the legend that passes from mouth to mouth in a prose form—is prior to the lays of the singer, but is developed with and through the lays.  

The resolution of the Iliad into its component lays is effected by Lachmann by means of the discrepancies and inequalities which he finds in the existing text. In estimating these his standard is professedly that of the popular singer. In the ages of simple 'uncorrupted' poetry he finds that the circumstances are always thought out clearly by the poet, so that inconsistencies of detail are impossible. 'The Parzival,' he says, 'is a poem of 24,810 verses; its author, Eschenbach, could neither read nor write: yet you could offer a prize for the smallest contradiction.' Accordingly, in the first book of the Iliad, when we know that Apollo has been sending his darts upon the Greeks, and that Athene has come down to stay the hand of Achilles at the height of his quarrel with Agamemnon, and we then read in the speech of Thetis to Achilles that the gods had all gone the day before to visit the Ethiopians (i. 424),—this is a contradiction of which the primitive poet could not be guilty. Hence the speech of Thetis is not by the same hand as the earlier part of the book. By arguments no stronger than this—often indeed much weaker—Lachmann resolves the Iliad into eighteen lays, with a very large number of additions, interpolations, and connecting passages, due partly to successive poets, and partly to the arrangement and fusion of the whole in the time of Pisisstratus.

As the validity of Lachmann's method of dealing with the Iliad depends in great part on analogies drawn from the ancient German epics, it is important to observe that his theory of the Nibelungenlied is not now generally accepted by scholars. Jacob Grimm himself, in his funeral address on

1 'Wer nicht begreifst wie die Sage sich vor mit und durch Lieder bildet, der thut am besten sich um meine Untersuchungen eben so wenig zu bekümmern als um epische Poesie, weil er zu schwach ist etwas davon zu verstehen' (Betrachtungen, xxiii).

2 'In unschuldiger Zeit, die auf bestimmte Anschauung hält' (Betr. ii).
Lachmann\textsuperscript{1}, expresses dissatisfaction with his treatment both of the \textit{Nibelungen} and of Homer: saying that with longer reflection he had ceased to share his point of view. It has now been shown by Professor K. Bartsch that the \textit{Nibelungenlied}, in the form which we arrive at by comparison of the MSS., is the work of a single author,—an author who had a stanza of his own, and if he used older matter, at least recast it in that stanza\textsuperscript{2}. Hence the notion of an aggregation of lays has been given up: and so far as the analogy of the \textit{Nibelungenlied} tells upon the Homeric controversy, it is on the side opposed to Lachmann.

The case against Lachmann's Homeric theory has been put with great force by Mr. Grote in his well-known chapter. In truth the \textit{a priori} improbability of the theory is so great as to outweigh almost any arguments in its favour. As Schiller said of Wolf's own view, immediately after the appearance of the \textit{Prolegomena}, it is an essentially 'barbarous' theory. There is a characteristic passage in which Lachmann pours contempt upon those who complain of being deprived of 'their Iliad,' and will not accept the much more splendid single lays which he offers them in its stead. But if Lachmann's 'lays' existed separately, and were more splendid, and were known and admired in this form down to the time of Pisistratus, what Greek would ever have thought of fusing them together into a new whole? Such a process would be repugnant to artistic feeling; in short, as Schiller said, barbarous. And if we look to the convenience of recitation which would chiefly influence a statesman like Pisistratus, the case is still stronger. The custom of the time was that the rhapsodists recited short pieces only. Hence a series of short poems was as well suited for their performances as a single long poem was inconvenient and a source of difficulty.

\textbf{Apologetic of Nitzsch.} The revival of Wolfian criticism in the hands of Hermann and Lachmann was primarily due to

\begin{itemize}
\item \textit{Rede auf Lachmann.} in J. Grimm's \textit{Kleinere Schriften}, vol. i. See especially pp. 156, 157.
\item Hermann Fischer, \textit{Die Forschungen über das Nibelungenlied seit Karl Lachmann}, p. 218.
\end{itemize}
a series of attacks made upon Wolf's theory by Gregor Wilhelm Nitzsch, of the University of Kiel, most of which appeared as instalments of his work entitled De historia Homeri maximeque de scriptorum carminum aetate Melemata (1830–37). Though somewhat desultory in character, and not to be compared in finish and attractiveness with the writings of Welcker and O. Müller, these papers are rich in material, and indeed will be found to contain most of the reasoning that has been used in defence of the old view of Homer.

It is the especial merit of Nitzsch to have perceived the importance to the Homeric controversy of the so-called 'Cyclic' poets (see p. xxi.). By showing that they were influenced, not only by the narrative of Homer, but also by the form and compass of the Iliad and Odyssey, he proved that these two poems must have reached something like their present state in quite pre-historic times—the Iliad before the time of Arctinus (who was of the eighth century B.C.), the Odyssey before the Nostoi, i.e. not later than the seventh century.

In dealing with Wolf's arguments from the ignorance of writing in Homeric times, and from the manner in which epic poetry was recited by rhapsodists, Nitzsch did not refuse to admit the general doctrine according to which epic literature began with short unwritten pieces, and advanced by degrees to poems of more artistic structure. His first efforts were directed to showing that the use of writing in Greece was much more ancient than Wolf had maintained, and might go back to the time of Homer. The Homeric poems, therefore, need not belong to the supposed primitive stage of epic poetry: but Nitzsch went so far in the direction of Wolf's theory as to believe them to represent the first great advance from that stage. 'Homer' was no longer, as with Wolf, the author of

1 'Ergo, ut dicam quod mihi nunc maxime probatur, Homerus interpretor eum qui ex variis antiquiorum carminibus, quae de rebus Trojanis fuerint minora, multum profecerit, et qui Iliadem, quae antea de sola Jovis βουλὴ fuisset, conformaverit in hanc quam legimus de ira Achillis, primum Graecis gravi, deinde in ipsum vertente; donec, Priami maxime admonitione, in temperantiam humanaeque sortis conscientiam vocatur. In hoc carmine plurima
a short unwritten poem on the anger of Achilles, out of which
the Iliad ultimately grew: he was the poet who first made use
of short poems of this kind as the materials of a great epic, of
which the anger of Achilles formed the cardinal subject. Both
theories, it will be seen, recognise a process of forming epics
out of pre-existing material; the difference is that on one
theory this process is attributed to various subordinate agen-
cies, 'Homeridæ,' Pisistratus, and the like, who carry on
(more or less unconsciously) the Homeric beginnings; while
on the other it is the work of 'Homer' himself, using the
pre-Homeric 'lays' as mere materials for a great poetical
creation. And this, it should be observed, is not a difference
of detail. It is characteristic of the Wolfian theory, and indeed
of the general tendency in criticism out of which the Wolfian
theory sprang, that the name of Homer, with all its associa-
tions, should be refused to a work of art on a great scale, like
the Iliad and Odyssey, and reserved for the supposed shorter
pieces in which a simple and primitive and therefore truly
Homeric character was thought to reside.

Grote's theory of the Iliad. Of the many solutions of
Homeric problems which have been given to the world since
the times of Nitzsch and Lachmann, the most important is
undoubtedly the theory as to the composition of the Iliad
proposed by Mr. Grote in his History of Greece (Part I,
ch. xxi).

In his general views of Homer Mr. Grote may be said to
be a follower of Nitzsch. Like Nitzsch he rejected Lach-
mann's manner of analysis, and regarded the poems as repre-
senting an advance from an earlier period of epic 'lays.' The
Iliad, however, seemed to him to be a work in which the
poet's original plan had been interfered with by later additions
from the same or a different hand. This plan, he argued, is
indicated in the first book, where Zeus consents to honour
Achilles by the defeat of the Greeks, and is not carried out

ex antiquioribus retenta suspicor: Odysseam vero ab eodem fortasse
poeta simili quidem antiquiorum usu, sed tamen ita compositam ut
non solum hanc operis descriptionem primus invenerit, sed etiam
singula ipse exornaverit pleraque omnia' (Hist. Hom. I. p. 112).
till the eighth book, when the Greeks for the first time suffer a reverse. Consequently Books II–VII and Book X must be later additions, designed to give a more general picture of the war than the story of the anger of Achilles could furnish—in Mr. Grote's language, to convert the 'Achilleis' into a true 'Iliad.' The ninth book, on the other hand, he condemns as inconsistent with the plan of the poem, chiefly because it represents Achilles as obtaining from the Greeks all the honour that he desired, or that Zeus had promised, and yet refusing to be appeased. The last two books he regarded as continuations of a story which had reached its proper end by the reconciliation of Achilles and the death of Hector.

Although Mr. Grote supposes the Homeric poems to have been based to some extent upon pre-existing 'lays,' he makes no use of the hypothesis. He does not connect any episodes of the Iliad with this earlier condition of epic poetry; and he does not admit that the interpolated parts can have been originally distinct poems. His theory is strictly a theory of 'interpolations,' i.e. of passages composed with a view to the place which they hold in the entire work. Hence it is not open to the objections which theories of independent authorship have to meet: the objection, for example, that independent poets would not agree to describe the few days during which Achilles was absent from the war. The issue which we have to deal with in criticising it is simply whether the sequence of the narrative is sufficiently in accordance with the general design of the poem. If Zeus has promised to cause the Greeks to fly before Hector, can they be represented as at first victorious? If Achilles holds aloof in anger because he has not been honoured, must he return as soon as sufficient honour is offered?

In attempting to answer these questions, we must remember that perfect logical consistency in a work of fiction may be, and indeed generally is, unattainable. It is the art of the poet that disguises from us the improbabilities or impossibilities that lurk in his story. In the case of the Iliad, for instance, there is at the outset the improbability that a prince of the temper and prowess of Achilles should allow such an outrage as the taking away of Briseis to be inflicted upon him.
DATE AND COMPOSITION OF POEMS.

The poet, however, evidently had no choice: and similarly it may be that episodes such as the Duel of Paris and Menelaus, or the Aristeia of Diomede, owe their place in the Iliad to a poetical necessity—a necessity which may lie in the traditional form of the story, or in the need of contrast to the subsequent Greek defeats. Some further remarks on Mr. Grote's criticism will be found in the introductions to the eighth and ninth books (pp. 328, 339).

The Chorizontes. The question whether the Iliad and Odyssey are works of the same author or not is little connected with the rest of the Homeric controversy. It is the only part of the subject which was discussed by the ancients, among whom the term of ἐριζοντες was applied to those who 'separated' the Odyssey from the Iliad. The chief representatives of this view appear to have been Χενον (from whom it is sometimes called τὸ Ἑμωνος παράδοτον) and Ἡλλανικος—both of them probably grammarians of the early Alexandrine time. The scholia contain several of their arguments, with the replies made by Aristarchus.

It has been already noticed that there was a tendency to attribute epic poems somewhat indiscriminately to Homer, and accordingly the fact that the Odyssey continued to be regarded as Homeric hardly proves more than the want of an obvious ground for thinking otherwise. In the absence of other literature of the same period it is hardly possible to say whether the likeness between the two poems is greater than would be found to subsist between any two early epic poems taken at hazard. Most scholars have thought the Odyssey later than the Iliad: and this view is supported by the following among other considerations.

1. The subject of the Iliad must have received poetical treatment before that of the Odyssey: for the Iliad deals with the main story of the Trojan war, of which the Odyssey is a mere sequel.

2. The narrative of the Iliad (whatever may be the proportion of fact which it contains) is historical in character and tone; while the Odyssey is made up to a large extent of mere fairy tales. Originally these two elements were distinct: hence
THE CHORIZONTES.

the combination of them in the Odyssey must have been the work of time. The Ulysses of the Iliad—one of the leaders in a great national war—belongs to a wholly different sphere from the Ulysses of a popular tale (Mährchen) like that of the Cyclops. The fact that he is found as the hero of stories of the latter kind shows that the traditions of the Trojan warriors must have been long familiar to the people—so long as to have in great measure lost the character which they bear in the Iliad.

3. The Odyssey shows traces of the growth of legend. The incident of the Wooden Horse is nowhere alluded to in the Iliad, and is quite alien to its spirit. The quarrel of Ajax and Ulysses, the wanderings of Menelaus, the murder of Agamemnon, with other important events in the same part of the history, seem to be unknown to the poet of the Iliad.

4. The frequent references to 'singers' (ἀοιδοί) in the Odyssey, and to the Trojan war as the chief subject of song (cp. Od. 12. 189–191), compared with the almost total silence of the Iliad, lead us to think that a considerable development of epic poetry had taken place in the interval, and that in this development the example of the Iliad had exercised a decisive influence.

5. The theology of the Odyssey is different from that of the Iliad, both in its general character and in details. The contests between opposing gods—which were a kind of reflexion of the battles of Greeks and Trojans—have now ceased, and something like a moral government of the world is established. Olympus, the seat of the gods, is no longer the actual mountain, but a supra-mundane place, undisturbed by storms and always bright (Od. 6. 42 ff.). The messages of the gods are sent by Hermes (instead of Iris). Aphrodite has become the wife of Hephaestus. A species of immortality is promised to Menelaus (Od. 4. 561 ff.),—an anticipation of the later system of hero-worship1. Delos occurs in connexion with the worship of Apollo (Od. 6. 162), and Pytho (i.e. Delphi) is the seat of

1 The alternate immortality of the Dioscuri (Od. 11. 298 ff.) and the apotheosis of Heracles (Od. 11. 601 ff.) might be added here: but the passages are probably interpolated.
an oracle (Od. 8. 8o). The Odyssey is further distinguished by the number of subordinate (non-Olympian) divine, or at least superhuman, beings—Aeolus the lord of the winds, Circe, Calypso, the Cyclops, &c.—and of objects such as the girdle of Leucothea, the magic ships of the Phaeacians, the trident of Poseidon.

6. It is dangerous to lay much stress upon the vocabulary, which depends very much upon the subject. It is worth noticing however that the adverb εἶθα, the form τύη (for νῦ), the verbs χραισμέω, χωρέω, μαρμαίρω, παμφαίνω, the nouns ἀποινα, γέφυρα, κασσίτερος, λογός, νόδος, φηγός, λαίψηρός, ζάθεος, ἐκβόλος, ἐκατός, are peculiar to the Iliad; the nouns ἕλεκτρον, γείτων, βασίλεια, ἑστίη, πτωχός (πτωχεύω), χρήματα, δέσποινα, ἐλπίς, ἐλπωρή, ἑοθής, ἀγνός, θεουδής, to the Odyssey.
PECULIARITIES OF HOMERIC GRAMMAR.

FORMS OF THE VERB.

§ 1. Introductory—Definitions.

1. A Greek Verb consists in general of—

   (1) The Stem, giving the Predicate, i.e. the thing asserted (commanded, wished, &c.).

   (2) The Person-Ending, giving the Subject, about which the assertion (command, wish, &c.) is made.

   E. g. φα-μέν ὦσι say consists of φα-, the stem which denotes saying, and -μέν, an ending = the Pronoun ὦσι.

2. In certain Verbs the quantity of the Stem varies: thus—

   (a) φη- is the Stem of φη-μέν I say, φη-ς, φη-σι, ἐ-φη-ν, ἐ-φη-ς, ἐ-φη— the forms of the Sing. Indic. Active.

   (b) φα- is the Stem in all other parts of the Verb.

   So in the regular Verbs in -μέν, as ἴστη-μέν, Plur. ἴστα-μέν, &c.: also ἐλ-μέν I go, Plur. ἐλ-μέν, &c.; ἐ-βη-ν I went, 3 Dual βά-την.

   A similar variation appears in οἶδα, Plur. ἰδ-μέν; and other examples will be noted under the several Tenses. The general rule evidently is, that the longer Stem goes with the shorter Endings, and vice versa; and accordingly the Person-Endings are divided into Light Endings—mainly those of the Sing. Indic. Active—and Heavy Endings—those of the Dual and Plural, the Imper., Inf., and Part., and the Middle.

3. In the Tenses characteristic of Verbs in -ω (the Pres., the Impf., the Second Aor., and the Fut.), the Ending is preceded by the vowel ε or ο (in the Subj. η or ω), the rule being that ο is found before μ and ν, and ε in other cases: e. g. λέγω-μεν, λέγω-μαι, λέγω-νται, Subj. λέγω-μαι, λέγω-νται, but λέγε-τε, λέγε-ται, Subj. λέγη-τε, λέγη-ται, &c. This variable vowel is
called the **Thematic Vowel**, and the Tenses or forms in
which it occurs are called **Thematic**.

The distinctions between longer and shorter forms of the
Stem, and between Thematic and Non-Thematic forms, are
especially important for the Homeric Verb.

§ 2. **Person-Endings.**

1 **Sing.** The Ending -μι occurs in the Subj. of some Thematic Tenses: ἐθέλω-μι, τύχω-μι, ἴδω-μι, ἕπω-μι, ἀγάγω-μι.

2 **Sing.** -οι occurs in ἐσ-οι thou art.

The ending -σθά is found in the Subj., as ἐθέλη-σθα, ἐχεῖ-σθα, ἔπη-σθα, πάνη-σθα, &c.; the Impf. ἱσθα thou wast, ἐφή-σθα thou didst say: the Pf. οἴσθα: and a few other forms.

3 **Sing.** -οι (ν) appears in the Subj., chiefly where the 1 Sing. takes -μι, ἐθέλη-σι, τύχη-σι, ἐπη-σι, ἀγάγη-σι, εὐθη-σι, βάλη-σι, πάνη-σι; also ἔη-σι (ἐσ-), ἵη-σι, δώη-σι and δῷ-σι.

3 **Plur.** The Verbs in -μι form in the Pres. Indic. ἱστάσι (for ἱστα-ντι, ἱστα-νσι), τιθεῖσι, διδοῦσι, λεγοῦσι; (not, as in Attic, τιθε-άσι, διδό-άσι, λεγούν-άσι).

Non-Thematic Past Tenses often take -ν (for -ντ), as ἐ-φᾶ-ν, ἐ-τιθε-ν, ἐ-βᾶ-ν, ἰγγερθε-ν; but the form in -σαν is also common in Homer. Note that the vowel before this -ν is always short: ἐβη-σαν, but ἐβα-ν, &c.

The 3 Plur. Middle ends in -άται, -άτο after consonants and τ, as τετεύχ-άται, δεδαι-άται, πυθο-άτο: sometimes after υ, η, as εἰρύ-άται, βεβλή-άται. After α, ε, ο, we find only -νται, -ντο.

The Imper. Endings -τωσαν, -σθωσαν are post-Homeric.

§ 3. **The Second Aorist.**

**A. Without Thematic Vowel.**

The Active forms of this Tense are mostly the same in Homer as in Attic; ἔβη-ν &c. Note the Imper. κλů-θι bear (the Indic. ἐκλυ-ν being Thematic): also (with a peculiar short vowel) ἐ-κτά be slew, and οὐτά be wounded.

Non-Thematic forms of the Middle are common in Homer; e.g. ἐ-πτά-το belew, ἐ-φθι-το perished, ἐ-χι-το was sbed, ἐ-βλη-το was struck, ἐ-στρω-το was strewed, πλη-το drew near, ἀλ-το
leaped, ὄρ-το was roused, δέκ-το received (Inf. δέχθαι), μικ-το was mixed, πέρθαι to sack, φθά-μενος coming beforehand, κτ-μενος built, ἄρ-μενος fitted, ἴκ-μενος coming, i.e. favourable. In later Greek such forms are almost unknown.

B. With Thematic Vowel (the ordinary Second Aorist).

Aorists of this kind are much commoner in Homer than in Attic.

§ 4. The Reduplicated Second Aorist.

E.g. πέ-φρασε showed, set forth, κε-χάρ-ντο rejoiced, πε-πιθεῖν to persuade, τε-τύκο-ντο made for themselves, τε-ταγών grasping, ἐξ-ὁπαφε deceived, ἢρ-άρε made to sit, ἀλ-ἀλκε awarded off, ἴκ-ἀκε vexed, &c. ἐ-ἐπο-ν (also εἰπο-ν) said is of this kind, contracted from ἐ-ἐπο-ν (ἐ-ἐπο-ν, § 54). The only other Attic example is ἤγγ-ἀγο-ν led. For the meaning of these tenses see § 28, 2.

A peculiar Reduplication is found in ἠρύκ-ἀκε checked (Pres. ἐρύκω) and ἡνίπ-ἀρε rebuked (ἐνιπή rebuke).

§ 5. The Aorists in ἀ and κά.

The endings -ἀ, -ᾶς &c., are found in—


2. The three forms ἐ-κα (also ἢκα) sent forth, ἐ-θηκα placed, ἐ-δώκαγαν, used in the Sing. Indic., occasionally in the 3 Plur. Thus—

<table>
<thead>
<tr>
<th>Sing. ἐ-κα</th>
<th>1 Plur. ἐ-θε-μεν</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐ-κα-σ</td>
<td>ἐ-θε-τον</td>
</tr>
<tr>
<td>ἐ-κα-(ν)</td>
<td>ἐ-θε-την</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It will be seen that the forms in -κά, as longer forms of the Stem, are used only with light Person-Endings § 1, 2.

3. The forms ἐπιστὰ (ἐπιστὰ) said, ἤπεικα brought. Cp. § 8, A, 3.

1 So in English the ‘strong Verbs’ are constantly diminishing in number: see Earle, Philology of the English Tongue, p. 228 (ed. 1),
§ 6. The Perfect.

1. Most Homeric Perfects are conjugated (like ὀμα) with varying Stem (§ 1, 2). Thus—

έοικα I am like, Dual εἰκ-τον, εἰκ-την, Part. εἰκ-ώς, εἰκ-νία;
πέσονθα I trust, 1 Plur. Plpf. ἐ-πέπιθ-μεν;
ἀρπη χε, Part. Fem. ἀρπ-νία;
τεθηλ-ώς blooming, Fem. τεθηλ-νία;
πέφευγα I have escaped, Part. Mid. πεφυ-μένος;
δι-ἐφθορας thou art destroyed, 3 Sing. Mid. ἐφθαρ-ται.

2. When the shorter Stem ends in a vowel, the longer Stem is formed either (1) as in μέμονα, or (2) as in τέτληκα. Thus—

μέμονα I am eager, Short Stem μεμα- (cp. αὐτό-μα-τος).


Imper. 2 Sing. μέμα-θι. 3 Sing. μεμά-τω.
Part. μεμα-ώς, Plur. μεμα-ότες, μεμα-ότες, Fem. μεμα-νία.

So γέγονα (γεγά-) I am born, πέσονθα (πεπάθ-) I have suffered.

τέτληκα I dare, Short Stem τετλά-.


Imper. 2 Sing. τετλά-θι. 3 Sing. τετλά-τω.
Inf. τετλά-μεναι, τετλά-μεν.
Part. τετλά-ώς, Plur. τετλά-ότες, Fem. τετλά-νια.

So έστηκα (έστά-) I stand, θέβηκα (θεβᾶ-) I stride, τέθυκα (τεθνά-)
I am dead, πέφυκα (πεφύ-) I am born, δείδουκα (δείδι-) I fear;
κέκλυ-θι listen stands to the 2 Aor. κλυ-θι as τετλά-θι to τλη-θι.

3. The 3 Plur. is formed in three ways:—

(1) in -άοι, with long Stem: in λελόγχ-άοι, πεφύκ-άοι.
(2) In -άοι (for -α-ντι), with long Stem, as πεποίδαι, ἐστή-κασι. This formation is comparatively rare in Homer.
TENSES.

(3) In -(σ)argi (for -sarvi), with the short Stem, as ἵσας,
(properly ἴσασαι, for ἰδ-σαι), μεμά-ῶς, βεβά-ς, πεφύ-ς, also
(with contraction) ἐστάς, τεθύς.

4. The shorter Stem is used in the Middle, except with
the 3 Plur. Ending -άται, ἄτο, as τετεύχ-άται are made,
Plpf. ἐ-τετεύχ-άτο.

§ 7. The Pluperfect.

The Pluperfect is formed in two different ways:

(1) In the Dual and Plural (as in the Passive) by the Aug-
ment (which may be dropped), and the Endings of Past Tenses:
ἐ-πέμθ-μεν, ἐ-δείδ-μεν, ἐ-δείδ-σαν; ἐκ-τήν, ἐκ-γεγά-την, ἐστα-
σαν, βέβα-ς, ἐ-τεθύμ, &c. This form is rarely found in the Singular;
ἐπ-ἐνήποθε (II. 2. 219), ἀνήποθε (II. 11. 266), δείδε (II. 18. 34).

(2) In the Singular, by the Augment and the Suffix -ea, as
ἐ-τεθήπ-εα, ἣνώγ-εα, ἔδε-εα. In the 2 and 3 Sing. -eas, -ee(ν) are

§ 8. The Present and Imperfect.

A. Non-Thematic Formations.

1. The Presents formed by the Suffixes -vā- and -vū- (with
Light Endings -νη- and -νο-) are mostly peculiar to Homer:
e.g. δάμ-νη-μι I subdue, περ-νάς selling, κίρ-νη mixed; Mid. μάρ-
vā-tai fights, σκιδ-να-tai is scattered, πιλ-να-tai comes near;
ἄγνυ-ταν (Dual) they break, ὑρ-νῦ-θι arouse, ἀπ-ομόρφ-νυ wiped
away, ἰγνυ-νῦ are they break, δαι-νῦ be feasted, ἔγρυ-νυ be shut in;
Mid. γά-νυ-ταν is gladdened, τά-νῦ-τα επερημονεσ ερνῦ-μαι I
am vexed, ἀρ-νῦ-μενοι earning, τί-νυ-ται they punish, ἐννυ-τό (for
ἐννυ-τό) be put on, ὁὖγ-νῦ-τα επέρημονεσ ερνῦ-μενοι.

The forms in -αννυ-μι, -εννυ-μι, are post-Homeric.

2. Other Non-Thematic forms are: ἦ be said, ὑρά-μαι I love,
δίη be bound, βιβάσ striding; with unvarying vowel, ἴη-θι be
appeared, ἄη-μεναί to bliss (Dual ἄη-τον, Mid. ἄη-το, ἄη-μεναί),
κιχή-την (Dual) they caught (Inf. κιχή-μεναι, Part. κιχή-μενοι).

Some forms of Verbs in -aw, -ew, -ow belong to this Non-
Thematic group: συλῆ-την despoiled, φορῆ-μεναι (also φορῆμαι)
to carry, φιλῆ-μεναι to love, βιῶ-ναι to live, and a few others.
3. Two Verbs form an Impf. in -ά:—

εἰμί (ἔσ-) I am, Impf. ἦα, ἐα, 3 Sing. ἤν (also ἤν, ἤν), ἤν.
εἰμί (ἰ-) I go, Impf. ἤ-ια, 3 Sing. ἤ-ίν, ἤν (also ἤι).

B. Thematic Formation.

1. Presents in -ω, -αιω, -εω, -υω, are much commoner in Homer than in later Greek; thus we have—

In -ω, τίω I honour, ἵδω-v I sweated, μῦμε be angry, μάστιε whip, κονίο-vtes raising dust.

In -αιω, ἀγαί-μαι I am amazed, δαίε kindled, δαίε-το divided, κίραε mix, μαί-σθαι to feel one’s way, γαίων rejoicing, λιλαίε-αι dost desire.

In -εω, τελείω I bring to pass, ὁκνείω I shrink, νεκέσ-τι shall quarrel, ἀκεί-μενοι being healed, μαχεί-μενοι fighting, οἰνοθείων drunken; also (from Roots in ὑ) πνείω I breathe, θείω I run, πλείω I sail, χείω I pour, κλείω I celebrate.

In -υω, ὁπνείω I have to wikt.

When the diphthong comes before a vowel there is a tendency to drop the ι: thus we have τελευν as well as τελευν: ἀγά-σθε (for ἀγά-σθε) from ἀγαί-μαι; κερά-σθε from κεραλω. Similarly τ before a vowel is shortened: as τίω, also τίω.

2. The name Assimilation has been given to a process found in the Verbs in -αιω. Instead of contraction, one of the vowels is assimilated to the other; and this assimilation follows the rule of contraction, that α prevails over a following ε or η, but is changed by ο or ο; e.g. ὁραω becomes ὁραω, but ὁραεις becomes ὁρας. In the Inf. the ι is lost: ὁραν (not ὁριαν).

The α (which is originally long, as in πενδων hungering, διψδων thirsting, ἀναραμικες rages through) sometimes becomes ω, as μεσυνω I am eager, μνων-το they betought themselves, ἔθων-τες vigorous.

When the first vowel is short, the second is usually lengthened, as ὁρων-τες, ὁρω-τε, ὁρας (not ὁρας). In one or two cases both vowels are long, as ὁρωσι (for ὁροουσι), ἔθωσσα.

3. A few traces remain of a group of Verbs in -ω; ὑπεί be.
lives, ἰδρῶ-ντας sweating, ὑπνῶ-ντας sleeping. Verbs in -οω sometimes lengthen the second vowel, as δηιῶ-ντο, δηιῶ-ντες, δηιῶ-εν (like ὄρω-ντες, ὄρω-εν &c).


1. When the vowel before the -σα is short, the σ is often doubled; φράσσα-το and φράσσα-το be considered, ἐ-κόμισα and κόμισεν be brought, ἐρύσαται and ἐρύσαν to draw, &c.

This σσ arises, in some cases at least, from assimilation of a dental in the Stem; e. g. φράσσα-το is for *φραδ-σα-το.

2. A few Stems in λ and ρ form Aorists in -λσα, -ρσα, viz. ὄρ-σα I roused, ἐλ-σαν they pressed, κέλ-σατο to run aground, ἀρσας having fitted, ἐ-κερ-σα I shone (Att. ἐκείρα), κύρ-σασ meeting, φύρ-σω (Subj.) I will mix.

On the Aorists formed by -ά alone see § 5.

3. Some Aorists are formed with the Thematic Vowel in place of ἂ, as ἰξο-ν came, ἐ-βησε-το stepped, ἐ-ὔσε-το sank down, ἀγε-μεναί to bring, and the Imperatives λέξε-ο lie down, ὄρσε-ο arise, perhaps οἰσε-ε τε bring.

§ 10. Iterative Tenses.

The Suffix -σκ- or -ισκ- (with Thematic Vowel) is used to form ordinary Presents, as φά-σκω, βά-σκε, ἀπασ-ισκω, and also to form the Iterative or Frequentative Tenses. It is attached to the Stem of the Present or Aorist: thus we have—

From the Present, ἐσκε (for ἐσ-σκε) used to be, ἐκε-σκε used to hold, καλέ-σκε, ὅθε-σκε, ἰππα-σκε, &c. Note that Verbs in -ιω form -εσκε or -εσκε, according to metrical convenience.

From the Aorist, ἐπε-σκε used to say, ἐρητύσα-σκε used to check, ὀσα-σκε, δασά-σκε-το, &c.

Iteratives from the First Aor. are only found in Homer.

§ 11. Reduplication and Augment.

1. Many seeming irregularities are due to loss of consonants: e. g. ἐ-ελ-μένιον cooped in (for ἐ-ελ-μένιον), ἐδίον (for ἐ-δίδον), εἴγον (for ἐ-εἰγοῦν), ἐθήκα I sent (for ἐ-γηκα), ἐ Plur. εἴμεν (for ἐ-γε-μεν). On ἐ see § 54.
2. Verbs beginning with the Liquids and σ offer varieties of which one or two examples may be noticed.

Reduplication:—ἐμυρος has as bis share, ἐμυρ-ται is given as share (perhaps for σε-σμορε, σε-σμαρ-ται); ἔσων-ται is eager, Part. ἔσων-μένος; ἱππωμένα (instead of ἱπρ-) befouled.

Augment:—ἐρεξα I did, as well as ἐρρεξα (for ἐ-ἐρεξα); ἐλλίσσετο entreated; ἦλαβε took; ἐννευ swam (νεω, perhaps originally σνεω); ἐσσευ I urged on.

3. The Augment is η in η-ia I went.

4. Initial ε is often lost before another vowel; thus ἐννυμι I put on (Stem Feo-), Pf. Mid. ειμαι, ἐσ-σαι, Plpf. ἐσ-σο, ἐσ-το, Part. ειμένος. Except in this way the Reduplication is hardly ever lost: cp. § 51, 7.

5. Loss of the Augment is common in Homer.

In the Impf. and the Aorists the forms without the Augment are nearly as numerous as those which retain it. In the Plpf. it is more commonly wanting.

The Augment is never found with the Iterative Tenses.

§ 12. The Future.

1. Liquid Verbs (i.e. Verbs of which the Stem ends in λ, ρ, μ, ν) form the Future in -ω, as μεν-εω I will remain; so βαλ-έω, ἀγγελ-έω, ἐρ-έω, κερ-έω, κτάρ-έω, ὀτριν-έω, &c. Contraction occasionally takes place, as ἐβαλ-δε, ὀρ-ει-ται will be roused, καμ-ει-ται will be weary.

2. Some Stems in ρ form -ρω, as δια-φθερ-σει will destroy, ὑρ-σουσα (ll. 21, 335), βερ-σό-μενος (Od. 15. 507).

3. The Stems which take σ in the First Aorist sometimes form the Future in the same way; thus we have ἔσσομαι and ἔσσομαι I shall be, φράσσο-μαι and φράσσο-μαι I shall consider, χάσσο-νται they will yield, δάσσο-νται they will divide.

More commonly, especially in dissyllabic stems, the Future is formed without σ. Thus we have:—

1 Aor. τελέσσα to finish, Fut. τελέ-ω;
δλεσα I destroyed, Fut. δλέ-ε-σθε, contr. δλει-ται;
ἐ-τάνσσα stretched, Fut. τανῦ-ω;
ἀμοσα I swore, Fut. ἄμοιμαι;
ἐρνισα I drew, Fut. ἐρύ-ω, ἐρύ-ε-σθαι;
Moods.

ἐκόμισα I brought, Fut. κομῖ (and so ἀεικῖ, κτεριοῦσι, ἀγκαίεισθαι, from Verbs in -ιςω);
ἐδάμασα I subdued, Fut. δαμῶ (for δαμᾶ-ω, § 8, B, 2), δαμᾶ;
ἀντίάσας meeting, Fut. ἀντίω, Inf. ἀντίας;
ἐβλασα I drove, Fut. ἐλῶ, Inf. ἐλᾶαν;
κρεμάσας hanging, Fut. κρεμῶ;
ἐπέρασα I sold, Fut. περᾶαν.
4. A Future in -σεω (-σεο-μαι) appears in ἐσ-σεί-ται will be (Il. 2. 393, 13. 317); and πεσεό-νται will fall.

5. One or two Futures seem to be formed from the stem of the Reduplicated Second Aorist: κεχαρή-σε-ται will be gladdened (κεχάρα-ντο), κεκαθή-σό-μεθα we will give away (κεκάθο-ντο), πεφιδή-σε-ται will spare (πεφιδέ-σθαι).

6. Of the Second Future Passive there are two examples (at most), viz. μυγή-σε-σθαι (Il. 10. 365), and δαή-σεαι (Od.). The First Future Passive is unknown in Homer.

§ 13. The Subjunctive.

A. Tenses which are non-Thematic in the Indicative form the Subj. by inserting the Thematic Vowel after the Stem:—

ι-μεν we go, Subj. ι-ο-μεν let us go;
φη-οι he says, Subj. φη-γ;
ἐ-στη-τε ye stood, Subj. στη-ε-τε;
ἐ-φθι-το perished, Subj. φθι-ε-ται;
ἐ-πελάσα-σι-μεν we brought near, Subj. πελάσσο-σι-μεν;
ἐ-πεπιθ-μεν we trusted, Subj. πεποιθ-μεν.

But the forms of the Sing. and 3 Plur. Active, and those of the 2 and 3 Dual and Plur. Middle take η or ω, as in Attic. Hence the paradigm is—

Second Aorist Subj. of ἵ-στη-μι I set.

1 Sing. στη-ω  1 Plur. στη-ο-μεν
2 ἵ στη-ης    2 Dual στη-ε-τον  2 ἵ στη-ε-τε
3 ἵ στη-η  3 ἵ στη-ε-τον  3 ἵ στη-ωσι.

The 1 Plur. is also στεω-μεν (so φθεω-μεν &c.), by ' Metathesis of Quantity' (§ 51, 4). Contraction occurs when -ω follows a vowel, as in δαω-μεν (ἐ-δαη-ν), for δα-εω-μεν.
HOMERIC GRAMMAR.

First Aorist Subj. of τίω I honour.

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Sing.</td>
<td>τίσ-ω</td>
<td>τίσ-α-μαι</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>τίσ-ης</td>
<td>τίσ-ε-αι</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>τίσ-η</td>
<td>τίσ-ε-ται</td>
<td></td>
</tr>
<tr>
<td>2 Dual</td>
<td>τίσ-ε-τον</td>
<td>τίσ-η-σθον</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>τίσ-ε-τον</td>
<td>τίσ-η-σθον</td>
<td></td>
</tr>
</tbody>
</table>

- Plur. τίσ-ο-μεν Mid. τίσ-ά-μεθά
- τίσ-ε-τε τίσ-η-σθε
- τίσ-ωσι τίσ-ω-νται.

When the Stem varies the long form is generally used in the Subj., as φη-η, βη-ομεν, Pf. πεποίθ-ομεν, ἔστηκ-η, πεφύκ-η. But the three Aorists in -κά (§ 5, 2) form the Subj. with a long vowel only (without κ), as (ἀ-ν-)η-η, θη-ης, δω-ομεν, δω-ωσι.

Verbs conjugated like τίθημι (Stems in ε) form the 1 Sing. Subj. in -ειω, Plur. -ειομεν: as θει-ω, θει-ομεν; so κιχει-ω (Ind. ε-κίχη-ν), τραπει-ομεν (Ind. ε-τράπη-ν). But see Curt. Verb. II. 60-63.

eιμι (Stem εσ-) forms εω (for εσ-ω), 3 Sing. εσι and ει.

B. Thematic Tenses form the Subj. by lengthening the Thematic Vowel. The 2 Sing. Mid. has -ηαι, rarely shortened to -εαι (μίσγ-εαι, II. 2. 232), contracted -η (II. 1. 203.)

The forms in -μι, -σθα, -σι(υ) are noticed in § 2.

§ 14. The Optative.

1. Non-Thematic Tenses usually form the Optative by inserting -η before Light Endings, -ι before Heavy Endings: e.g. φα-ιν-υ I would say, 1 Plur. φα-ι-μεν; θε-ιν-υ I would place, 2 Plur. ἥπι-θε-ι-τε; τεθνα-ιν-οι mayest thou die.

2. The Aorist in -σα forms the Optative in two ways—
   (1) In -σεια, only 2 and 3 Sing. and 3 Plur. Active.
   (2) In -σαι-μυ.

3. ειμι forms ειν-υ (εσ-ιν-υ); also εις-υ, εις (II. 9. 142, 284).
   ει-μι forms ει-ι (II. 19. 209), and ιοι (II. 14. 21).

§ 15. The Infinitive.

A. Non-Thematic Tenses form the Infinitive with the Endings -μεναι (also -μεν) and -έναι.
CASES.

Of these -μεναι is the most usual: -μεν is only found after short vowels, as ἵ-μεν to go, τεβνά-μεν to die; the accent is the same as in the corresponding forms in -μεναι.

The Ending -έναι occurs in ἵ-έναι to go, and, under the form -ναι (i.e. with loss of ε by contraction) in στῆ-ναι, θεί-ναι, δοῦ-ναι, βιδ-ναι, ἄν-ναι, φορή-ναι, &c.

The Inf. in -ναι with a preceding short vowel, as ἵστα-ναι, τίθε-ναι, and the Perfect Inf. in -έναι, are unknown in Homer.


DECLENSION.

§ 16. The Vocative.

Note the ἄ in νύμφα, and in some Homeric words only used as Vocatives, πάππα, ἄττα, τέττα, μαία.

Note also Αἶαν, Κάλξαν, and ἄνα lord! (in prayers).

§ 17. The Nominative.

Some Nouns of the first Decl. have -ά for -ης, viz. ἵπποτα borersean, ἡπότα loud-calling, ἵππηλάτα drer of horses, αἰχμητά spearman, νεφεληγερέτα, μητίετα, εὐρύσα, ἄκακτα, κυνοχαῖτα, and one Proper Name, Θεόστα. Except Θεόστα, these words are titular epithets: ἵπποτα Πηλεύς, μητίετα Ζεύς &c. Probably they are originally Vocatives, though they have come to be used as Nominatives.

§ 18. The Accusative.

1. Nouns in -ις, Gen. -ιθ-ος (Stem -ιθ-) sometimes form the Acc. Sing. in -ν as well as -ιθα; as Κύπριθος and Κύπρ-νυ, ἕριθα and ἕρ-νυ: always ἴριν, Θέτιν, θοῦριν. Note that no oxytones form the Acc. in -ν.

2. Nouns in -ις and -ις (Stem -ι-, -ι-) with an Acc. Sing. in -ν often form the Acc. Plur. in -ις, -ις (for -ις, -ις); τόλις (as well as τόλι-ας and τόλη-ας), δις, ἀκοίτις, σῦς, ἵχθυς, ὀφρύς, νέκυς (as well as σῦ-ας &c.); and so βοῦς as well as βό-ας.
3. But Nouns in -us, Gen. -eos, and Nouns in -eüs, Ñus have only -ea-s and -ηα-s in Homer. For the Personal Pronouns see § 23.

§ 19. The Genitive.

1. Nouns in -is, -us (Stems in -i, -u) form the Genitive either in -i-os, -u-os, or in -e-os, sometimes -η-os, as πολυ-ς, Gen. πολυ-os and πολη-os; πολυ-ς, Gen. πολε-os.

2. Nouns in -ε-ς form -η-os, sometimes also -e-os, as βασιλευ-ς, βασιλη-ς; Τυδευς, Τυδε-ος; so those in -ηυ-ς, as νηυ-ς, νη-ός and (less commonly) νε-ός.

3. Nouns in -ο-ς (Stems in -ο) form the Gen. in -οo, -ou; probably also in -oo, since we should read Ῥιφίωο (Il. 2. 518), Ἡλιοο (Il. 15. 66, 21. 104), ὀμοίωο (Il. 9. 44ο &c.), ἄγριωο (Il. 22. 313), δο (for δου, Il. 2. 325, Od. 1. 70) &c. Cp. the three forms of the Gen. of Pronouns in -εω, -εο, -ευ.

4. Masc. Stems in -α form -αο, less commonly -εω, or (after another vowel) -ω, as Βορε-ω, Ερμει-ω, έμμελι-ω.

5. Similarly stems in -α form the Gen. Plur. in -άων, -έων, and (after a vowel) -ών, as κλισι-ών, Σκαιών.

§ 20. The Dative.

1. The Dat. Sing. generally follows the Gen., as βασιλευ-ς, βασιλη-ι; νηυ-ς, νη-ι, γρηυ-ς, γρη-ι; Τυδευ-ς, Τυδε-ι. So πολυ-ς forms πολι (for πολυ), πτολε-ι, and πολη-ι.

2. Nouns in -us, Gen. -u-os, form the Dat. in -ui, as πληθυ-ι, νέκυι. In later Greek this diphthong can only occur before a vowel.

3. Stems in -o sometimes form a 'Locative' in -οι (as well as the Dat. in -οι), as οικοι at home; cp. χαμα-ι.

4. Of the Dat. Plur. there are two main varieties, viz. in -οι(ν) and -εοι(ν), both often used for the same word, as βοι-ι and βο-εοι, άνδρα-οι and άνδρ-εοι, μυστηρ-οι and μυστηρη-εοι, ποσι or ποσι (for ποδ-οι) and πόδ-εοι. Note that all forms in -εοι are proparoxytone.

5. Stems in -es, -as generally form three varieties: thus we have ἑπε-εοι, ἑπε-οι, ἑπε-ι; δεπα-εοι, δεπασ-οι, δεπασι— the third being a subordinate variety of the second.
CASES.

6. Stems in -ο form -οσι(ν), and Stems in -α form -ησι(ν). These become -οις and -ης, but chiefly before a vowel, where the loss of ι may be due to elision: e. g. σοίς ἐτάροις.

7. The second and third Declensions form the Gen. and Dat. Dual in ὀοιν, as ποδ-οιν, ἵππ-οιν.

§ 21. Forms in φι(ν).

The Homeric dialect has also certain Cases formed by suffixing φι(ν) to the Stem, as ἵγο-φι, βίη-φι, δρεο-φι, στήθεο-φι, ναί-φιν, κοτυληδόν-ά-φιν, &c. The use of these forms is explained in § 40.

§ 22. Irregular Declension of Nouns.

1. The α of the First Declension is retained in θεια a goddess, Gen. θείας, Acc. θείαν, Dat. Plur. θείαις. Similarly α is retained in a few Proper Names: Nom. Ερμειας, Αινειας, Ρεια, Ναυσικας: Gen. Φειας, Όπειας.

2. Heteroclitic forms are those which are declined from different Stems: e. g.

ερήπο-ς (Second Declension), Plur. ερής-ες, ερής-ας;
διπτυχο-ς, Acc. διπτυχ-α;
δάλκη, Dat. δάλκ-ι (only in the phrase δάλκη πεποιθώς);
υσμίη, Dat. υσμίη-ι; ιωκή, Acc. ιωκ-α;
’Αιδη-ς, Gen. ’Αιδα-ο and ’Αιδο-ς, Dat. ’Αιδ-ι.

So we have forms of φύλακο-ς and φύλαξ, μάρτυρο-ς and μάρτυς, δάκρυν-ν and δάκρυ, πολλό-ς and πολύ-ς. Note also "Αρης, Gen. "Αρη-ος and "Αρε-ος, Voc. "Αρες, Acc. "Αρηα and "Αρη-ν.

In the Cases of υϊος son, we have three Stems—

υιο-: Nom. υιο-ς, Voc. υιε (υιοῦ, υιι, are very rare).
υι-: υι-ος, υι-ι, υι-α, Plur. υι-ες, υι-άς, υι-ας, Dual υι-ε.
υιι- υιε-ος, υιε-ι, υιε-α, Plur. υιε-ες, υιε-αι.

It is especially common to find Neuter Stems with alternative forms in -ατ, as in Attic γονυ, δόρυ, δδωρ, &c. So in Homer, πρόσωπο-ν, Plur. προσώπατ-α; δεσμό-ς, δεσματ-α; πειραρ, πειρατ-α; ἴμμαρ, ἴμματ-α, &c. Also κάρη, Gen. καρη-αν, κάρη-ος, κράτ-ος, and κρατ-ός.

1. The forms of the Personal Pronouns in use are:—

<table>
<thead>
<tr>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong> éγών, éγώ</td>
<td>τοῦν, σῦ</td>
<td>—</td>
</tr>
<tr>
<td><strong>Acc.</strong> éμέ, encl. με</td>
<td>σέ</td>
<td>éέ, ἐ; μῦν</td>
</tr>
<tr>
<td><strong>Gen.</strong> éμεῖν, éμέο, éμευ, éμε-θεν: encl. μευ</td>
<td>σείο, σεό, σεύ</td>
<td>εῖο, εό, εῦ</td>
</tr>
<tr>
<td><strong>Dat.</strong> éμοι, encl. μοι</td>
<td>σοί, τοί; τεύ</td>
<td>εοί, οῖ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong> ἂμµες, ἂµεῖς</td>
<td>ὑµµες, ὑµεῖς</td>
<td>σφε, σφε-ας, σφας</td>
</tr>
<tr>
<td><strong>Acc.</strong> ἂµµε, ἂµε-ας</td>
<td>ὑµµε, ὑµέας</td>
<td>σφείων, σφέων</td>
</tr>
<tr>
<td><strong>Gen.</strong> ἂµεῖων, ἂµείων</td>
<td>ὑµµεῖων, ὑµέιων</td>
<td>σφί-σι(ν), σφι(ν)</td>
</tr>
<tr>
<td><strong>Dat.</strong> ἂµµι(ν), ἂµιν</td>
<td>ὑµµί(ν), ὑµῖν</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong> νοῦ, νό</td>
<td>σφοῦ, σφό</td>
<td>Acc. σφωὲ</td>
</tr>
<tr>
<td><strong>Acc.</strong> νοῦ, νό</td>
<td>σφοῦ, σφό</td>
<td></td>
</tr>
<tr>
<td><strong>Gen.</strong> νοῦ</td>
<td>σφοῦ, σφό</td>
<td></td>
</tr>
<tr>
<td><strong>Dat.</strong> νοῦ</td>
<td>σφοῦ, σφό</td>
<td></td>
</tr>
</tbody>
</table>

Note the Gen. in -θεν, and the Acc. Plur. ἂµµε, ὑµµε, σφέ, forms which, like the Acc. Sing., are without Case-Ending.

2. The Pronoun τίς is declined from two stems, τι- and τιν- The forms in use, with those of the compound Rel. ὁσ-τίς (for which Homer has also ὁσ-τίς, formed like ὁσ-πος, &c.) are as follows:—

<table>
<thead>
<tr>
<th><strong>Singular.</strong></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong> τι-ς; Neut. τί</td>
<td>ὁσ-τίς, ὅτις; ἦτις; ὅτι, ὅττι</td>
<td></td>
</tr>
<tr>
<td><strong>Acc.</strong> τιν-ά (encl.); Neut. τί</td>
<td>ὅτινα, ὅτινα; ἦντινα; ὅτι, ὅττι</td>
<td></td>
</tr>
<tr>
<td><strong>Gen.</strong> τεό, τεύ</td>
<td>ὅτεο, ὅτευ, ὅτευ</td>
<td></td>
</tr>
<tr>
<td><strong>Dat.</strong> τεφ, τφ (encl.)</td>
<td>ὅτεφ, ὅτφ</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Plural.</strong></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong> τιν-ες</td>
<td>ὅτινες; ὁσα (for ὁ-τι-α)</td>
<td></td>
</tr>
<tr>
<td><strong>Acc.</strong> τιν-άς (encl.)</td>
<td>ὅτινας, ὅτινα; ἦσινα; ὅταν</td>
<td></td>
</tr>
<tr>
<td><strong>Gen.</strong> τένιον</td>
<td>ὅτεών</td>
<td></td>
</tr>
<tr>
<td><strong>Dat.</strong> —</td>
<td>ὅτεωσι</td>
<td></td>
</tr>
</tbody>
</table>
ADVERBS.

Homer also uses ὡς τε, which may be regarded as ὅσ-τε with the second stem undeclined: see § 49, 9.

3. In the Art. we find Nom. Plur. τοῖ, ταῖ, as well as ὣ, ὠ, ὡ.

4. The second part of the Demonstrative ὃδε is sometimes declined, viz. in the Dat. Plur. τοίοσ-δεσων or τοίοσ-δεσω.


The chief Suffixes used to form Adverbs in Homer are as follows:


-θεν, place whence, used with nearly the same Stems as -θε; as δ-θεν, πό-θεν, κεῖ-θεν, ἑτέρω-θεν, ἴψο-θεν, ἡδ-θεν, &c. It is often used after ἐσ and ἀπό, as εἰ Διώ-θεν, ἀπό οὐραν-θεν. There is also a Suffix -θε(ν); πρῶσο-θε(ν) in front, ὅπισο-θε, ὅπι-θεν behind, ὑπερ-θε(ν), ἐνερ-θε(ν), πάροι-θε(ν).

-σε, place whither, πό-σε, κεῖ-σε, ἑτέρω-σε, ὁμό-σε, πάντο-σε.

-τοι, place, ἐν-τοι, ἐκ-τοι.

-χι, in ἓ-χι where (lit. which way, like Lat. quâ).

-χα, ἕθα, with Numerals; δι-χα τῶν ὄγοι, τρί-χα, πέντε-χα, and τρι-χά, τετρα-χά.

-δε, place whither, suffixed to the Acc., as οἵκο-δε, πόλεμόνδε, ἀλαδε, &c.

-δις, direction or manner; χαμά-δις to the ground, ἅμι-δις together, ἀλλι-δις in other directions.


-ά, manner; ἅρ-α (lit. fittingly), ἅμ-α, μάλ-α, θάμ-α thickly, τάχ-α, σάρ-α, κάρπ-α, μεῖ-α, δάκ-α, ἠκ-α, αἰν-α, λίγ-α, σίγ-α, δριμ-α, πύκ-α, κρύφ-α.

-η, way, direction; πάντη every way.

-ετ, -ετ, time, manner; αὐτο-νυξ-εί that very night, τρι-στοιχ-εί in three rows, ἀναιμωτ-εί (τ) bloodlessly, ἀμογητ-εί without effort.

-ου, place, πού, ὁμ-ου, ἁγχ-ου, τηλ-ου, ἴψου, αὐτ-ου, in mean-
ing like the Adverbs in -ότι, which are more common in Homer.

-ως, manner; a Suffix of which there are comparatively few examples in Homer: ὁς, τῶς, πῶς, ὁμός, φίλως, αἰνῶς, κακῶς and some others from Stems in -ο. From other Stems, ἀφραδέ-ως, περιφραδέ-ως, προφρονέως.

-ω, chiefly from Prepositions; εἰς-ω towards, ἔξ-ω outwardly, πρός-ω forwards, ὀπίσω-ω backwards, προτέρ-ω farther on, ἕκαστέρ-ω, ἕκαστάτ-ω farther, farthest, ἀσυστέρ-ω nearer: ὡ-δε, οὐτ-ω are exceptional.

Many Adjectives are used adverbially in the Acc. Neut.: see § 37, 1.

Variations in the endings of Adverbs to be noted:—

1. Moveable final -ς; ἀμφίς and ἀμφί, μέχρις and μέχρι, μεσοτήνως and μεσοτήν, ἄθος and ἄθο, πόλικες and πόλικε, &c.

2. The Prepositions παραί, κατά, ὑπά (perhaps locatives, like χαμαί); προτι and ποτι (fuller forms of πρός); ἐν (ἐν). Cp. αἰεί and αἰέν.

3. Apocope or loss of a final vowel occurs in ἀνά (ἀν δέ, ἰμ πεδίον, &c.), κατά (καθ δέ, κατ πεδίον, καββαλε, &c.), and παρά; also in the Particle ἀρα.

MEANINGS OF THE TENSES.

The meanings of the chief Tenses may be shortly summed up as follows:—

The Aorist is used of a single action or event (or of any series of events regarded as a single fact).

The Perfect is used of a state of things.

The Present is used of progressive or repeated action—an event or series of events regarded as a process.

These meanings have nothing to do with the distinctions of past, present, and future Time. The notion of past Time is given by the Augment; accordingly it is only found in the augmented forms of the Indicative, in which it is combined with the general meaning of the Tense. Thus the Pluperfect (Pf. with Augm.) denotes a past state, the Imperfect (Pres. with Augm.) a process going on in the past. The Aorist is peculiar in having no Indicative form for present time; but the
general meaning above assigned to it appears sufficiently in the other Moods—most clearly, perhaps, in the Imperative and Infinitive.

§ 25. The Aorist.

It is only necessary to mention uses of the Aorist in which it does not answer to the English Past Tense.

1. The Aorist is used of an action just completed, where we should use the Perfect with 'have'; as Il. 1. 362 τι κλαίεις; τί δέ σε φρένας ἱκετο πένθος; why dost thou weep (Pres.), and what sorrow has touched thy heart? 2. 114 νῦν δέ κακὴν ἀπάτην Βουλεύσατο now he has resolved on a wicked deceit: 22. 393 ἤραμεθα μέγα κόδος, ἐπέφωνεν Ἐκτόρα δίον we have gained great glory, we have slain Hector.

In a context relating to past time this Aorist is equivalent to the English Pluperfect, as αὐτῷ ἐπείρησεν ἡ ἡμέρα when they had made their prayer: 2. 642 οὖν ἀπ' ἐν αὐτῶς ἡμῖν, θάνε δὲ ἡμέρας Μέλεαγρος nor was he himself still living, and Meleager had died.

2. The Aorist is used (as well as the Pres.) when no particular time is thought of, where we can only use the Present. Thus it is found—

(a) in general sayings; as Il. 1. 218 ὡς κε θεοῖς ἐπιστείδηται μᾶλα τ' ἐκλογον αὐτῶν ὅσον obeys the gods, bim surely they bear. This is the 'Gnomic Aorist,' or Aor. of maxims.

(b) in similes, as Il. 3. 23 ὡστε λέων ἐχάρη as a licn rejoices.

§ 26. The Perfect.

1. The Perfect in Homer ought to be translated, if possible, by a Present Tense;—such instances as ἐστινα I stand, γέγηθα I rejoice, μέμνημαι I remember, are not exceptional, but the contrary. Accordingly—

ἐμφορε is not 'has divided,' but has for his share;
ἐλρύναι is not 'have saved,' but keep safe;
προ-βῆσουλα is not 'I have wished rather,' but I prefer.

2. Note the number of Homeric Perfects, expressing states of mind or body, temper, attitude, &c.; κέκεμα I am weary, ἔρρυνε sbudders, ἔτηνα I waste away, ὅρωε is astir, ἔσκαπα I
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hope, μέμονα I am eager, τέθητα I am in amazement, σέσπε is rotten, δεδεγμένος in waiting, πεποιηται are on the wing, δεδορκε is gazing, ἵσυμαι I am in hot haste, δεδάκρυς thou art in tears, τέτληκας thou hast the heart, πεφυξίτες in flight.

3. Verbs expressing sustained sounds, especially the cries of animals, are usually in the Perfect: e.g. βέβρυχε roars, γέγονε shouting aloud; κεκληγώς, μεμηκὼς, τετριγώς, λεληκώς, ἀμφι-αχυία.

§ 27. The Present and Imperfect.

The Imperfect is used of an action the time of which is fixed by reference to some other event, as in II. 1. 424 χθιδός ἔβη κατὰ δαίτα, θεοὶ δ' αμα πάντες ἔποντο (= while the gods all followed). So in I. 495 Θείας δ' οὐ λήθετε' ἐφετεύων Thetis meanwhile did not forget: 2. 85 οἱ δ' ἐπανέστησαν πείθοντο τε they rose up in obedience to &c.

Homer constantly uses the Imperfect in this way where the later language would use a Participle, or a subordinate clause; e.g. II. 22. 277 ἄψ δ' Ἀχιλῆ ἔσεθ' ἐκτορά (= ἔδοσα ἔλαβε): 15. 372 εἴ ποτὲ τίς τοι εὔχετο νοστῆσαι, σὺ δ' ἐπέσχεο = 'if, when any one prayed to thee, thou didst promise.'

§ 28. Transitive and Intransitive Tenses.

1. The Present is often Transitive in meaning, when the Second Aorist and Perfect are Intransitive, as in ἵστημι, φῶ, &c. Homeric instances of this are—

ἐλπὶ I encourage, Pf. ἐλπίζα I am in hope.

τεύχω I make, Pf. τείρευε is made, subsists.

ὁρνυμ I rouse, Pf. ὀρωρεῖν is astir.

So several Verbs are Middle in the Present, and Active in the Second Aorist and Perfect; βούλομαι, βέβουλα: δέρκομαι, ἔδρακον, δέδορκα: ἔρχομαι, ἐλθοῦν, ἐληλυθα, &c.

2. The Reduplicated Aorist is nearly always Transitive or Causative: ἔκ-λάλαθον made to forget (II. 2. 600), ἱπατε was fitted, ἴκαστε vexed, πέφραδε showed, set forth, δέδαξε taught, πεπιθεῖν to persuade. Sometimes it is intensive, as ἐκέκλελα shouted, τεταγών seizing, λελαβέω to seize bold of.
3. The *First Aorist* is usually Transitive: ἔδησα, ἔστησα, ὄλεσα, ἔρα. Hence the Middle in εἰσάρα be made himself like, ἐεισάρα be went, &c.

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§ 29. The Subjunctive in Principal Clauses.

The Subj. in independent or Principal Clauses expresses either (1) what the speaker *wills* or *purposes*, or (2) what he *insists upon* as sure to happen.

1. Simple will is expressed by the 1 Sing., as ἀλλ' ἀγε... ἀφίη αὐτέσα δῶω come, I will put on my armour: (εἰ δε κε μὴ δῶῃσιν) έγω δε κεν αὑτὸς ἐλῶμαι (if he do not give her) I will take her myself. This Subj. stands to the Fut. Indic. nearly as the English *I will* to *I shall*.

2. In the 1 Plur. the Subj. acquires a 'Hortatory,' and quasi-Imperative force, as in Attic.

3. With an interrogative tone it becomes 'Deliberative,'—'shall I,' or 'shall we,' do so and so?—and this is also an Attic use.

4. In the Second and Third Person the Subj. generally takes the second meaning, that of *insistance* or *confident expectation*, especially as to events in which the speaker has a share or interest; thus answering to the English *thou shalt, be shall, &c.*; as II. 1. 205 τάχ' ἀν ποτε θυμὸν ὀλέσῃς quickly shall be lose his life (a threat of what the speaker will do). So in the phrase καὶ ποτε τις εἰπησαι men shall one day say, used in sanguine anticipations. These uses are Homeric.

5. With μή the Subj. expresses either *Prohibition* (as in Attic) or *Fear*, warning, &c., as II. 2. 197 μή τι χολώσαμενος ἔξη κακῶν I will not have him work a mischief (= I fear he may).

6. With οὗ the Subj. has the emphatic Fut. meaning, as II. 1. 262 οὗ γὰρ πω τοῖς ἰδοὺ άνέρας οὔδε ἰδῶμαι I never saw, and never may see, such men. This is a distinctively Homeric use.
§ 30. The Optative in Principal Clauses.

1. The Opt. without ἄν or κεν (i.e. in unconditional sentences, see § 31) usually expresses a Wish or Prayer.

2. In the Second Person it is equivalent to a gentle or respectful Imperative; as in Il. 11. 891 ταύτ’ εἰποις Ἀχιλῆι suppose you say this to Achilles: Od. 4. 192 πιθοῖο μοι I pray you listen.

3. The Opt. of Wish is also found with εἰ or αἰ (more commonly εἴθε, αἴθε, εἶ γάρ, αἰ γάρ): e.g. Il. 24. 74 ἄλλ’ εἰ τις καλέσει κ.τ.λ. would that some one would call.

Note that εἴθε (or αἴθε) is generally used in hopeless wishes, as Il. 11 670 εἰθ’ ὦ ἡβόωμι κ.τ.λ.

4. Sometimes the Opt. expresses not so much wish as Concession, willingness that something should take place; as Il. 4. 18 ἦ τοι μὲν οἰκέουτο πόλις κ.τ.λ. the city may as well continue to be inhabited. So in the First Person, Il. 23. 151 Πατρόκλῳ ἤρωι κόμην ὑπάσαμι φέρεσθαι I am ready to give the lock of hair as a gift to Patroclus.

5. Lastly, the Opt. with ἄν or κεν (see § 31, 4) usually expresses Supposition, willingness to admit something to be true, as Il. 1. 100 τότε κεν μν ἰλασσάμενοι πεπίδοιμεν then we may hope to appease him.

6. Homer sometimes has the Opt. with ἄν or κεν to express what would have taken place in an event which has not happened (where an Attic writer would use the Indicative with ἄν), as Il. 5. 311 καὶ νῦ κεν ἐνθ’ ἀπόλοιπο ... εἰ μὴ ἄρ’ ὅξο νόηστε would then have perished, if; &c.; 17. 70 ἐνθα κε βεία φέροι ... εἰ μὴ κ.τ.λ.

7. With μὴ the Opt. expresses Deprecation: with οὔ it expresses negative Supposition or Expectation.

§ 31. Use of ἄν and κεν in Principal Clauses.

The general rule is that ἄν or κεν is used in order to show that a particular occasion or state of things is contemplated.

1. The Subj. of Purpose in an independent clause takes κεν when the purpose is coupled in any way with a future event, as Il. 16. 129 δύσεο τεύχεα βάσσον ἐγὼ δὲ κε λαὸν ἄγειρω
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put on your armour and (while you do so) I will collect the people: so II. 1. 137, 183, &c.

2. The Subj. of emphatic prediction usually takes ἄν or κεῖν, as II. 3. 54 οὐκ ἄν τοι χρɑίση (when you meet Menelaus) it shall not avail you. But the Subj. is unqualified whenever the speaker wishes to avoid confining himself to a particular occasion: as in καὶ ποτέ τις εἰπήσει, and the use with οὐ, § 29, 6.

3. The Opt. of pure Wish never takes ἄν or κεῖν—a wish as such being unconditional.

4. The Opt. of Supposition generally takes ἄν or κεῖν, as an assertion about the likelihood of an event is almost necessarily made in view of particular circumstances. Occasionally however Homer expresses the unconditional possibility of an event by the unqualified Opt.: as Od. 3. 231 ἤεια θεός γ' ἐθέλων καὶ τηλόθεν ἀνδρὰ σαώσαι, where ἐθέλων expresses the only condition. So with οὐ, II. 19. 321 οὐ μὲν γάρ τι κακώτερον ἄλλο πάθομι I do not suppose I can suffer a worse ill; and so II. 5. 303; 20. 286; Od. 14. 121. This last use is the counterpart of the Subj. with οὐ (§ 29, 6).

§ 32. Subordinate Clauses.

The Subordinate Clauses which contain a Subj. or Opt. may generally be assigned to one of two groups, viz.—

1. Conditional Clauses, together with such Relatival and Temporal Clauses (i. e. Clauses with ὅς, δέ, ἦς, &c.) as have the effect of imposing a condition or limitation upon the Principal Clause.

2. Final Clauses, viz. those which give the end or aim of the action expressed by the Principal Clause.

The difference between these two kinds of Clauses is not generally shown by the form of the Clause: thus—

(i) A Clause introduced by a Relative may express

(a) a condition, as ξεινοθοκον κακὰ ἰδέαι δ. κεῖν φιλότητα παρασχεῖ to do evil to a host who (i. e. when he) has given friendly treatment.

(b) an end, as ἥ ἄλλου πέμπωμεν ἰκανόμεν ὃς κε φιλήσῃ shall we send him to another who shall (i. e. in order that he may) entreat him well?
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(2) ὡς ἐκτὸς and ἐκτὸς sometimes express a condition (so long as), sometimes a purpose (until, to the end that).

(3) ὡς with the Subj. most commonly expresses purpose, but has the force of a limitation in sentences like ὡς ἀν ἔγων εἰπώ πειθόμεθα πάντες.

(4) Clauses with εἰ are commonly conditional, but may also express purpose, or at least expectation, as εἰ μ' αὐτή πρὸς ὁλμυτον ἀγάνυφον αἰ κε πιῆθαι (not if he has listened, but) in the hope that he will listen.

§ 33. The Subjunctive in Subordinate Clauses.

The general rule regarding ἀν or κεν is the same as for independent Clauses: accordingly—

1. Conditional and Temporal Clauses take the Subj. without ἀν or κεν when the reference is meant to be general or indefinite: viz.—

   (a) in maxims and sayings of general application; as Il. 1. 80 κρείσσων γὰρ βασιλέως ὅτε χυστᾶν ἄνδρι χερῆν εἰπὲρ γὰρ τε χύλον γε καὶ αὐτήμαρ καταπέψη κ.τ.λ. a king has the best of it when he has been a quarrel with a common man: for even if he has swallowed his rage for the day, &c.

   (b) in similes, with ὅτε and ὡς ὅτε (passim).

   (c) of events happening repeatedly, or at an indefinite time, as Il. 1. 163 οὐ μὲν σοὶ ποτε ἵσον ἔχω γέρας ὑπὸ τῆς Ἀχαιοι Τρώων ἑκτέρωσω εὖ ναύμενον πτολειβρων when the Greeks take one of the Trojan towns: i. 230 δῶρ᾿ ἀπολειτοῦσαν ὅσις σέθεν ἄντιον εἶπη, i.e. from any man who speaks against thee.

   (d) after a negative Principal Clause, as Od. 1. 206 οὐδ᾿ εἰπὲρ τε σιδήρεα δεσμὰρ ἔχοσιν (he will not be long away) even if iron bonds hold him; so Il. 5. 258; 20. 363., 21. 323.

But ἀν or κεν is used in these Clauses—

   (e) when a particular event is in view; as Il. 1. 128 ἀποτί-σομεν αἰ κε ποιεῖ Ζεῦς δῆσι πόλιν Τροίην . . ἐξαλατάξαι we will repay you if ever Zeus gives us Troy to sack (contrast Il. 1. 163, quoted above).

2. The Subj. of Purpose generally takes ἀν or κεν when the Principal Clause refers to a future time: e.g. Il. 2. 440 ὅμεν ὥφρα κε θᾶσσον κ.τ.λ. let us go, that we may (by our going) &c.
Note however that ἵνα does not take ἄν or κεῖν, and ὡφρα only in a few places.

The Subj. with μὴ = 'lest' does not take ἄν or κεῖν: cp. § 29. 5.

3. The Dependent 'Deliberative' Subj., referring to a future deliberation between alternatives, takes κεῖν: as II. 9. 619 φραστομεθ' ἦ κε νεὼμεθ' ἐφ' ἡμέτερ' ἦ κε μένωμεν we shall consider, are we to return or to stay.

§ 34. The Optative in Subordinate Clauses.

The general principle which determines the choice between the Subj. and the Opt. is that the Opt. indicates an event not regarded in any way as coming within the speaker's agency. The use of the Opt. in reference to the past is the commonest application of this principle, but not the only one.

1. The Opt. is used in Conditional and Temporal Clauses—
(a) when the case to which the condition applies is matter of mere supposition: II. 9. 125 οἴ κεῖν ἀλήθες εἶναι ἄνηρ οὗ τόσσα γένοιτο be were no empty-handed man to whom such things come.
(b) after a Past Tense: II. 1. 610 ἐνθα πάρος κοιμᾶθ' ὦτε μὲν γλυκὸς ὑπνὸς ικάνοι there be slept whenevery sweet sleep came to him; cp. the Subj. of indefinite frequency, § 33, i (c).

It takes ἄν or κεῖν in a few instances of Clauses with εἰ and ἐπεῖ. The context generally shows what is the particular event in view of which the supposition is made; e.g. II. 1. 60 άφ' ἀπονοστήσεων εἰ κεῖν βάνατον γε φύγοιμεν if (by returning) we may escape death: cp. 5. 273.

1 The use of the Subj. and Opt. in Conditional Clauses does not depend upon the greater or less probability of the event. A condition is a kind of requirement, and the Mood to be used is determined by the spirit in which the requirement is made. Thus it may be made by the Imperative, as ἐστω ταῦτα let this be so, i.e. let us suppose this to be so. Or by the Indicative, εἰ εστιν ταῦτα (suppose) this is so, where the Ind. does not in the least imply that the supposition is true. Or by the Subj., which is akin to the Imperative. Or, finally, by the Opt., which makes the supposition in the tone of a wish or a concession.

The use of μὴ instead of οὐ in stating a condition is evidently due to the quasi-imperative character of such Clauses.
2. The Optative of End is used—
(a) with κεν, when the Clause expresses something expected to follow, but which the speaker does not adopt as his purpose; as II. 1. 64 ἀλλ' ἂγε δὴ τινα μάντιν ἐρείσων ἢ λεπά, δὲς κ' εἴποι κ.τ.λ. let us ask a prophet who may tell us,—where the immediate purpose of asking is contrasted with the mere expectation as to the answer.
(b) when the Principal Clause expresses a wish or supposition only, as II. 14. 107 νῦν δ' εἶδη δὲ τῆς δέ γ' ἀμένου μητιν ἐνίσποι may there be (one) who will tell us a better plan than this.
(c) after a Past Tense in the Principal Clause (passim). But if the thing intended is future at the time of speaking, the Subj. may be used after a Past Tense, as II. 5. 127 ἀχλὼν δ' αὖ τοι ἀπ' ὀφθαλμῶν ζειν ἡ πρὶν ἐπηγίν ὃφρε' εὖ γιγνόσκης κ.τ.λ. I have taken away the dimness from thine eyes, so that thou shalt know, &c.

3. Clauses with ἦ... ἦ of Deliberation, depending upon a Past Tense, have the Opt. without ἄν or κεν.

§ 35. ἄν and κεν with the Future Indicative.

This use is found both in Independent and in Subordinate Clauses. The force of the Particle is generally obvious: II. 1. 139 δ' δε κεν κεχολῶσται ὅν κεν ἰκώμαι (I will do so and so) and be (for his part) will be angry to whom I shall come: so II. 1. 174, 523; 2. 229, 258.

§ 36. The Infinitive.

1. The Infinitive expresses aim, direction, or consequence: as ἔγνεκε μάχεσθαι brought together to fight (for fighting), λέειν φορίηαι left to him to bear, τὴν δὲς ἄγεω give her for taking away, &c.

2. It is often used after a Noun or Adverb, to limit or explain its application; as II. 2. 553 τῶ δ' ὅ τις ὄμοιος ἐπι-χθονίων γένετ' ἀνδρῶν κοσμήσαι no one was like him for ordering; II. 4. 510 ἐπεὶ οὖσ' λίθος χρώς οὐδὲ σιδήρος χαλκὸν ἀνα-σχέσθαι their flesh is not stone or iron for withstanding, i.e. so as to withstand: II. 4. 345 ἔνθα φίλ' ὄπταλε κρέα ἐδεικνύει there
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roast meat is liked for eating, i.e. ‘you like to eat roast meat there’.

3. The Inf. is often found in Homer with the force of an Imperative, but chiefly where an Imperative precedes, the Inf. serving to carry on or complete the command, e.g.—

II. 1. 322 ἔρχομαι κλωτήν Ἀγαμέμνονος Ἀτρέιδαο, χειρὸς ἐλοντ' ἀγέμεν Βρισῆδα κ.τ.λ.

3. 458 ὄμεις ẞ Ὁρμήν Ἑλένην καὶ κτήμαθ' ἀμ' αὐτή ἐκδοτε, καὶ τιμήν ἀποτυγώμεν.

So in other cases where the context prepares us for a request or command: especially in prayers after an invocation, as II. 2. 412 Ζεῦ κύδιστε . . μὴ πρὶν ἐπ' ἥλιον δύναι κ.τ.λ.

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The Case-endings serve in general to show the relation in which a Noun stands to the Verb of the sentence. The Genitive Ending is an exception, as it usually serves to show the relation of the Noun to another Noun.

§ 37. The Accusative.

A Noun in the Accusative serves to define or complete the notion given by the Verb. The following are the chief Homeric uses:—

1. Neuter Pronouns and Adjectives; as τὸ δ᾿ ἰκάνω I come this time, τάδε μαίνεται he is thus mad, πάντα ἐνίκα he was victorious in all, ἢδυ γέλασαν they laughed a sweet laugh, ἀλληκτον πολεμίζειν to war unceasingly: so πολύ and πολλά, μέγα and μεγάλα, τυτόν, νέον, πρῶτον and πρῶτα (also τὸ πρῶτον, τὰ πρῶτα), ὑποτά, ἔξοχα, ἐνθέξα, ἐξύ, βαρύ, καλόν, δεινόν, σμέραλδέον, ἐπέλει, ἐπιτυγίδες, and very many more. This may be regarded as the usual Homeric way of forming Adverbs—the Adverbs in -ως being comparatively rare.

1 Note that this is grammatically simpler than the regular construction φίλον ἐστὶ κρέα (Acc.) ἐδέμασι (lit. there is pleasure for eating meat).
Similarly πάν ἔργον ὑπείξομαι I will yield in everything (πάν ἔργον being = πάντα).

2. A Noun of cognate meaning to the Verb, as ἐμάχωντο μάχην, βουλᾶς βουλεύειν, ὑπόσχεσιν ἦν περ ὑπέσται, &c.

Similarly when the Acc. is sufficiently distinct in meaning to serve as a qualification to the Verb, as ἡπείλησεν μῦθον uttered a word of threatening, βουλᾶς ἐξάρχων taking the lead in counsel, οὐ τι ψεύδος ἐμᾶς ἄτας κατέλεξας no false tale hast thou told of my folly.

3. Some Accusatives are used to qualify the whole fact expressed by a Clause; as Il. 4. 155 θάνατον νῦ τοι ὄρκε' ἔταμνον my making a treaty proves to be death to thee. Hence the use of ἐπικλησιν in name, πρόφασιν professedly, δεμας πυρὸς in the likeness of fire.

4. The seat of an action or feeling is often expressed by the Acc., as χείρα καμείταν his hand will be weary, ἐκσαθο δὲ φθόγγυν he made himself like in voice, φρένα τέρπετ' ἀκοῦν was pleased in his soul, βέβλησι κενεῶν thou are smitten in the flank. This usage extends to Adjectives expressing qualities, as πόδας ἄργος, βοὴν ἀγαθός, χερείων οὐ δέμας οὐδὲ φυῖν.

5. An ordinary Acc. of the Person with a limiting Acc. of the 'part affected' produces the double Acc. of the Whole and Part (σχῆμα καθ' ὅλον καὶ μέρος), which is very common in Homer: see II. 1. 362.

6. The Acc. of the point to which motion is directed is very common with ἰκνέομαι (ἴκω, ἰκάνω), but rare with other Verbs of motion.

7. Many Verbs that ordinarily take an Acc. of the Thing may be construed with an Acc. of the Person when the real Object of the Verb is some fact about the person. The fact is often given by a Participle following, as Il. 7. 129 τοὺς νῦν εἶ πτώσσοντας ὃς ἐκτοι πάντας ἄκουσαι if he were to hear of their all cowering before Hector: 13. 352 ἢχθετο γὰρ ἡ λέον δαμαμένος he was vexed at their being subdued (cp. ἄχθομαι ἒκκος I feel the pain of the wound).

Or it is given by a distinct Clause, as Il. 2. 409 ἤδεε γὰρ κατὰ θυμὸν ἄδελφεϊν ὃς ἐπονείτο he knew of his brother how he laboured. This is the so-called 'Accusativus de quo.'
§ 38. The Dative.

The Dative in Greek does the work of three distinct Cases; (1) the Dative proper (answering to the Latin Dative), (2) the Locative—'place (or time) at which,' and (3) the Instrumental or Comitative. The two latter cases are amalgamated in Latin with the Ablative.

1. Dative Proper. Under this head notice the free use made of the 'Ethical Dative' in Homer: as II. 1. 104 δοσε δε οι πυρι λαμπτετων εικην his eyes were like fire; 1. 250 το δ' ηδη δυο μεν γενεαi . . . εφθαβη' he had seen two generations pass.

2. Locative. Nearly all words of place may be in the Dative; especially names of towns and countries (passim), of the parts of the body (as κεφαλη, ὁμοφ and ὁμοιος, φρεις, θυμω, &c.), and words like μεσοφ in the middle, ἐσχατη at the extremity: note also the use with the familiar distinctions of place, as δομω in the house, ἄγροφ a field, νομω, χορω, ἄγορη, βουλη, μάχη, τραπέζη, ἄγων, ϊπνω.

The true Locative form survives in οικοι at home, χαμαι on the ground.

3. Instrumental or Comitative. This group of uses includes the Dat. of manner or circumstance, as συγη in silence, ἀληθη with a shout, σπουδη with zeal, καη αιση with an evil fate, τρυπη threefold; also the idiom ανη ιαη ερυσαμι I would drag them earth and all.

The Comitative sense prevails in the Plural, used of the parts or adjuncts of an object: as επι τ' ἡμυει ασταχυσουν the field bends with the ears of corn (cp. κεφαλη κατανευομαι); ξεσης αιθουσοι τετυμένου built with porticoes; so έθειρμοιν κομώντε, έποιοι δισσων, &c.

§ 39. The Genitive.

The Greek Genitive is sometimes a Genitive Proper, serving mainly (like the Latin Gen.) to connect a Noun with another Noun which it limits or qualifies; sometimes an Ablative denoting the terminus a quo of the action.

The following are the chief points to be noticed:—

1. After Nouns denoting anger, sorrow, &c. the Genitive expresses either the person who has the feeling, as θεων μηνις.
the wrath of the gods; or (as very frequently in Homer) the person or thing which is the object or cause of the feeling, as Il. 6. 335 Τῷ ὥν χάλω from anger against the Trojans; 15. 138 χάλων υἱός ἔνος anger on account of his noble son; so with ἄχως, &c.; cp. σῇ ποθῇ regret for thee.

2. The Gen. denotes the Time in the course of which something happens: as ἐν τῷ δόμῳ in the morning, νυκτίνησις in calm weather; τῶν προτέρων ἔτεοι in former years; τοῦδε ἀντίων λυκάβαντος this very year.

3. A Gen. of Place is found—

(a) After a Negative, as Il. 17. 372 νέφος δ' ὃν φαίνετο πάσης γαῖς (= nowhere in the whole country); Od. 3. 251 ὁυκ Ἀργεῶν ἥν he was not (anywhere) in Argos (cp. 21. 108 οὖτε Πύλου κτ.λ., and 14. 97).

(b) To denote the space within which motion takes place; often with πεδίον (διωκέμεν, θείεμ, ἱών, ἔρχονται, &c.).

4. The Gen. is used of anything that is regarded as a stock from which we draw: πάσης δ' ἄλος he sprinkled with salt, ἑπεστέψαντο ποτόιο they filled with liquor, χαριζομένη παρεόντων gratifying him from the store; on the same principle πυρὸς πρήσατο to burn with fire.

5. The general rules for the use of the Gen. with Verbs are the same as in Attic: note that it is used—

With Verbs of anger, grief, &c.: as ἐτάρων χολόσαμενος enraged on account of his comrade, τῆς δ' γε κεῖτ' ἄχεων grieved on account of her be lay.

With Verbs of aiming, as ἀκοντίζω, ἱδύομαι, ἄρμήθη.

With Verbs of bearing, telling, knowing, esp. bearing from or about a person, knowing or telling about a thing. Thus οἶδα with a Gen. means to be acquainted with, skilled in; and so ἐπιστάμενος πολέμοιο, &c.

§ 40. The Case-forms in -φι(ν).

The forms in -φι(ν) are evidently not part of the living language of Homer, but have survived as part of a traditional poetic style. They are confined for the most part to certain often recurring words and phrases. They are found with the following Case-meanings:—
USE OF CASES—PREPOSITIONS.

The Instrumental Dative, the commonest use; as βηστι by might, ἀναγκαίης by necessity, ἐτέρης with the other hand: ἀγαλαίης πεποιθός, γενεῖφι νεώτατος, σὺν ὅχεσφι, ἂμ' ἥν φαινομέ-

The Locative, as ὄρσεφι on the mountains, θύρης at the door, κλωσίης in the tent, ἐπὶ δεξιόφι—ἐπὶ ἀριστερόφι, &c.

The Ablative Genitive, especially with Prepositions, as ἀπὸ χαλκόφι, ἀπὸ ψυρῆφιν, ἐκ στήθεσφιν, ἀπὸ ναύφιν, ἐκ θεόφιν: also δακρυοφι πλησθέν, ναύφιν ἀμμυκμενοι, &c.

These uses, it will be seen, answer very nearly to those of the Latin Ablative. Note that the ending -φι(ν) is not found with a word denoting a person, except in θεόφιν.

§ 41. Prepositions—Tmesis.

Two uses of the Prepositions are almost confined to Homer:—

1. The purely Adverbial use; πέρι in πέρι μὲν θείων ταχύν exceedingly quick in running; ὑπὸ in II. 3. 34 ὑπὸ τε τρόμος ἐλλαβε γυνα trembled his limbs beneath; πρὸ and ἐπὶ in II. 13. 800 πρὸ μὲν ἄλλοι ἄρηδα, αὐτῶ ἐπὶ ἄλλοι some in front, some after them: and so often with ἀμφι, ἐνι, &c.

Under this head may be placed the use with ellipse of the Verb εἰμι, as II. 1. 174 πάρ᾽ ἐμοιγε καὶ ἄλλοι others are at my command: 1. 515 οὗ τοι ἐπὶ δέος no fear lies upon thee; 14. 141 οὗ οἱ ἐν φρήνεσ understanding is not in him. So ἄνα as an ex-

Anastrophe, or throwing back the accent to the first syllable, takes place in the last-mentioned use, and in some other Adverbial uses, as πέρι = exceedingly. It is also found with certain Prepositions when they follow the Noun governed, as πόλεμον κατα, &c. Probably this represents the original accent, which the Preposition lost when it was joined in pronunciation to a following Noun or Verb.

2. Tmesis, or separation of the Preposition from the Verb —a term applied to the cases in which the Preposition coa-

esces in sense with the Verb, but is separated by position; as ὑπὸ δ᾽ ἐκχετο μισθόν be promised (ὑπειχετο) wages; ἐκ τε καὶ ὁψε τελει be accomplishes it (ἐκτελει) late; οὓς ποτ᾽ ἀν᾽ Δίνειαν

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HOMERIC GRAMMAR.

ἐνέμην which I once took from Aeneas. We must not suppose (as the name Tmesis would imply) that a compound already formed was divided again into its elements. The usage represents a stage in the formation of Compound Verbs at which the meaning of the Preposition and the Verb had blended into the meaning of the compound, but the place of the Preposition was not yet fixed.

§ 42. Prepositions with Nouns.

In the uses of Prepositions with the oblique Cases of Nouns there are many differences between Homer and later Greek.

1. The Dative is used in Homer—

with ἀνά, as χρυσέω ἀνά σκήπτρῳ upon a golden staff; with μετά, in two senses, (1) 'between,' as μετὰ ποσοῖ between the feet, μετὰ ἀμφοτέρουι between the two sides; (2) 'among,' as μετὰ τρισάτουι among the men of the third generation. The Gen. with μετά is post-Homeric.

The Dat. with some other Prepositions, as ὑπό, παρά, ἀμφί, περί, is much commoner in Homer than in later Greek. Thus παρά with the Dat.—only found in most authors with words denoting persons—is used of things, as παρὰ νησίδ beside the ships, &c. And the Gen. is hardly ever found in Homer with ἀμφί, or with περί in the local sense.

2. The Genitive with Prepositions denotes either (1) 'motion from,' as with ἐξ, ἀπό, παρά, or (2) 'place with respect to,' as with πρό, ἐπέρ, ἐν, ἄντι. There are few derivative meanings in Homer, and these mostly of an obvious kind; as πρό in defence of, ἄντι instead of.

κατά with the Gen. means either (1) 'down from,' as κατ' οὐρανοῦ down from heaven, or (2) 'down on,' as κατὰ χθόνος ὄμματα πῆξας fixing his eyes on the ground.

περί with the Gen. most commonly means 'beyond,' 'surpassing,' as περὶ πάντων above all men: also 'concerning,' 'on account of,' as μαχησόμενοι περὶ σείο.

3. The Accusative with Prepositions generally denotes either the object to which motion is directed, or the space over which it takes place. Thus—

παρά is used (1) of 'motion to,' as στῆ δὲ παρ' αὐτὸν ἱὼν he
PREPOSITIONS—PRONOUNS.

awent and took his stand beside him; (2) of space, as παρὰ θηβὸς ἄλος along the shore.

So ὕπω: (1) of motion, ὑπὸ Ἴλιον ἦλθεν he came to (under) Ilium; (2) of space, ὑπὸ Κυλλήνης ὄρος αἰὲν, of the district under Mount Cyllene; ἄγχε δὲ μὲν πολύκεστος ημᾶς ἀπαλήν ὑπὸ δεῖρην the thong galled him (where it passed) under his neck.

With ἀνὰ and κατὰ the Acc. is one of space; as ἀνὰ στόμα καὶ κατὰ ῥίνας, up through the mouth and down through the nostrils.

διὰ takes the Acc. in Homer (as well as the Gen.) in the local meaning ‘through.’ With the Gen. the notion is usually that of making way through an obstacle: δὲ ὀμλων through the thong; so δὲ αἰθέρος οὐρανὸν ὑπει, &c. With the Acc. the space traversed is more prominent, as διὰ δώματα ποινύοντα bustling through the palace.

§ 43. Compound Prepositions.

Two Prepositions are sometimes combined in one word; thus παρ-ἐκ (παρέκ), ὑπ-ἐκ, δι-ἐκ, ἀπο-πρό, δια-πρό, περι-πρό, ἀμφί περί (better ἀμφιπερί). In such cases the first is the more important, and determines the construction: e.g. παρέκ generally takes the Acc., as II. 9. 7 παρέκ ὁλα φύκος ἔχευε washes up the sea-weed along (the shore of) the sea; and διέκ προθύρον through the porch (and so οὔτ).

USES OF THE PRONOUNS.

§ 44. The Personal Pronouns.

1. In the Pronoun ἐγὼ the forms με, μοι, με are enclitic.

2. In the Pronoun σοῦ the Dat. σοί is emphatic, τοί is unemphatic and enclitic: in the other Cases the emphatic and unemphatic uses are distinguished by the accent only. These two Pronouns are often made still more emphatic by γε, as ἐγώγε (or ἐγώ γε), σύ γε, &c.

3. The Pronoun σο ὦ of ἐ also has its emphatic and its unemphatic uses, distinguished throughout by the accent. The emphatic forms, however, have a special meaning:—

a. When orthotone ἐσ is Reflexive (= Lat. sui, sibi, se).
This use is not very common except with Prepositions (άμφι ἐ, ἄντω ἢ, ἐπὶ of, &c.).

b. Much more frequently it is enclitic, and is an unemphatic Pronoun of the Third Person, standing for a person just mentioned; sometimes also for a thing, as Il. 1. 236 περὶ γάρ ῥά ἐ χαλκός ἐλεψε (of the sceptre).

The Possessive Adj. ἐνς or ὅς is nearly always Reflexive (= Lat. suus).

§ 45. ὅς, κεῖνος, οὖτος.

Of these Pronouns ὅς and κεῖνος (rarely in Homer ἐκεῖνος) are chiefly used to distinguish objects as here or yonder, present or remote: οὖτος generally denotes what has been spoken of, or is supposed to be known.

But οὖτος sometimes answers to Lat. iste, ‘that of yours’ (II. 1. 131; 4. 37; 7. 110, &c.); and (like iste) often implies hostility or contempt, as II. 6. 352 τούτῳ δ’ οὖτ’ ὁρ νῦν φρένες ἐμπεδοὶ κ.τ.λ.

§ 46. οὖτος.

The proper meaning of οὖτος seems to be the very one, that and no other. It can only be used of an object already mentioned or implied. Note the uses:—

1. To distinguish a person from adjuncts or surroundings (αὐτὸς καλ τοῦ ἰδία the man and his gifts); hence in II. 1. 4 to distinguish the body, as the actual person, from the soul or life. So = alone, as II. 1. 356 αὐτὸς ἀυξόρας ‘taking it by himself,’ without the usual concurrence.

2. ‘Without change,’ ‘the same as before,’ as αὐτὰ κέλευθα = the way we came. Thus the Adverb αὐτῶς means ‘as before,’ and hence, in a bad sense, ‘without mending matters,’ ‘uselessly.’ Similarly αὐθί = in the same place, hence ‘without stirring,’ ‘idly.’

Besides these uses of αὐτὸς in its full meaning, it is used—

3. In an unemphatic sense, to denote a person or thing already mentioned. But it is not so used in the Nom., or at the beginning of a Clause.
§ 47. The Article.

The Pronoun ὁ ἢ τὸ is used in three ways; (1) as a Substantive Pronoun, = be, she, it; (2) as an Article with a Noun; (3) as a Relative.

1. The Substantival use:—

In this use—which is by far the commonest in Homer—ὁ ἢ τὸ stands to the enclitic forms of ὁ as the emphatic to the unemphatic Pronoun (as ἐμεῖ to με, &c.). It is most frequently placed at the beginning of the Clause, and marks a change of Subject or some other contrast. When the Subject is the same, e.g. in Il. 1. 191 τοὺς μὲν ἀναστήσειν ὁ δ’ Ἀτρείδης ἐναρείζοι, the contrast is between two acts of the same person, should drive away the others and (thereupon) slay Agamemnon.

The Art. is often strengthened by γε, especially in the Nom., so that οὖ γε, ή γε, τὸ γε is almost a distinct Pronoun. Thus there are three grades of emphasis in the oblique Cases, e.g. τὸν γε, τὸν, μιν (answering to ἐμεῖ γε, ἐμεῖ, με).

2. The 'Attributive use; of which several varieties may be distinguished:—

(a) With the Noun following as a kind of explanation, as Il. 1. 348 ὁ δ' ἀέκουσα ἀμα τοῖσι γυνῃ κίεν; where the Art. alone would suffice for the sense, and therefore might still be regarded as substantival: cp. 1. 488; 2. 105.

(b) When the Noun follows more closely, the Art. serving to usher it in, as it were, and give it prominence: as Il. 1. 382 ἢκε δ' ἐπ’ Ἀργείουσι κακὸν βέλος’ οἱ δ' νυ λαοι θυῇσκν ἐπασσύτεροι, τὰ δ' ἐπόχετο κῆλα θεοίο. ‘Apollo shot his dart—the army kept perishing—the shafts ceased not.’

This use is chiefly found with adversative Particles, δὲ, αὐτάρ, ἀλλά, &c.; sometimes with καὶ and τε, as Il. 1. 340 καὶ πρὸς τοῦ βασιλῆος, lit. and before him, too, the king.

(c) As antecedent to a Relatival Clause, e.g. ἡματε τῷ ὅτε κ.τ.λ. In this use the Art. generally follows the Noun, often after a slight pause. The later position of the Art. appears in Il. 6. 292 τήν ὀθὸν ἦν κ.τ.λ.

(d) With Comparatives and Superlatives, Ordinal Numerals, the Possessive Pronouns, ἀλλος, ἐτερος, αὐτός, and a few other Adjectives that imply contrast or comparison, as Ἀλας ὁ μέγας
Ajax the greater, τὸ χρυσὸν that of yesterday, τὸ κρήνου—τὰ
kaká good and bad fortune: also with Cardinal Numerals, when
two or more are mentioned as parts of a whole, as Il. 5. 271
tous μὲν τέσσαρας αὐτῶς ἔχων ἀντίταλλ’ ἐπὶ φάτην, τὸ δὲ δὲν Ἀινεία
four (not the four) be kept, the other two he gave to Aeneas.

Note that Homer uses the Art. when a particular contrast
is intended, as in Il. 1. 107 τὰ kaká, when he had mentioned τὸ
κρήνου. This is quite different from the later use of τὸ
kakón or τὰ kaká for 'evil' or 'evils' in general.

(e) With the words γέρων, ἀναξ, ἡρως. In this combination
the Art. is the important word, the Noun being a mere title
added; somewhat as in English, 'his majesty' = 'he' (the king),
i.e. a Pronoun + a title.

(6) With ἔπος and μύθος, as ποίον τὸν μύθον ἔπος. Here
also the Noun has little to add to the meaning; e.g. ἔπει τὸν
μύθον ἄκουσε is nearly = ἔπει τὸ γ’ ἄκουσε. Cp. 'thing' in
'something,' 'anything.'

(g) Sometimes to express dislike or contempt; as Il. 2. 275
tὸν λωβητήρα ἐπεσβάλον that scurrilous brailer. This answers
to the later use of οὖτος = iste.

3. The Relatival use:—

This use arises from the habit of placing the Art. at the
beginning of a new Clause, and often can hardly be distinguis-
ghished from the Demonstrative use: e.g. in Il. 1. 320
Ταλθυβίτων τε καὶ Εὐρυβάτην προσέειπε, τὸ οί ἐσσαν κήρυκε, we
may translate who were his heralds, or (parenthetically) they
were his heralds.

The Relatival use of ὅ ἡ ὁ τὸ is much more limited than that
of ὅς ἡ ὅ. Thus (1) the Art. always refers to a definite anteced-
cent: it does not mean whoever, or introduce a condition or
limitation of the Principal Clause, as ὅς ἡ ὅ often does. Also
(2) it almost always comes after the Principal Clause. The
line usually quoted for the Relatival Art., Il. 1. 125 ἄλλα τὰ
μὲν τολίων ἐξεπράθομεν τὰ δέδασται, is almost the only instance
to the contrary.

The Acc. Neut. τὸ is used adverbially (§ 37, 1), to mean on
which account, wherfore, as Il. 3. 176 τὸ καὶ κλαίουσα τήνηκα.
§ 48. The Relative ὃς ἦς ὃ.

1. The Pronoun ὃς ἦς ὃ, and some of the Adverbs derived from it, are occasionally used in a Demonstrative sense:—

῾ὅς = thus is common, especially at the beginning of a Clause, and in the phrases καὶ ὃς, οὐδ’ ὃς, ἔτει ὃς, and the correlative ὃς—ὁς as—so.

῾ὅς = be, in καὶ ὃς even be, οὐδ’ ὃς, μηδ’ ὃς.

῾ὅτε and ἐὼς are Demonstrative when used with μέν and ὅ; thus ὅτε μέν sometimes, ἐὼς μέν for a time.

2. The Neuter of the Relative, used adverbially, furnishes the Conjunctions ὅτι (from ὅστις or ὅτις), ὅ τε (from ὅς τε, not always easily distinguished from ὅτε ὅτε when), and the simple ὅ. The meaning is either (1) because, in that, or (2) that (after Verbs of knowing, telling, &c.). Thus—

῾ὅ = because. II. 9. 534 χωσαμένη ὅ ὦς ὦ τι κ.τ.λ.

῾ὅ = that. II. 5. 433 γιγνώσκων ὅ ὦς ὄντως ὑπείρεξε χείρας Ἀπόλλων.

῾ὅ τε = because. II. 1. 244 χωόμενος ὅ τ’ κ.τ.λ.

῾ὅ τε = that. II. 5. 331 γιγνώσκων ὅ τ’ ἀναλκεῖς ἔνθεος.

§ 49. The Particles.

The commonest of the Particles used to connect Clauses (καὶ, μέν, ὅτε, ἀλλά) are the same in Homer as in later Greek. One or two are peculiar to Homer, viz. ἦ ὃ καὶ ὃ ( βοθ—ὀβοθ); αὐτάρκη, αὐτάρκη but; αἰ, used as well as εἰ, ἢ.

There is greater difference between the two dialects in the Illative Particles, and the numerous little words which serve to mark various shades of emphasis, &c. The following seem to require notice, on the ground either of form or usage:—

1. ἢ is affirmative; sometimes used interrogatively, as ἢ ἐθέλεις dost thou indeed wish? In the affirmative use it is combined with various other Particles: thus we have ἢ μῆν (or ἢ μέν, see below), ἢ τοι, ἢ τε, ἢ ῥα, ἢ νῦ τοι, ἢ ῥά νῦ.

The combinations ἢ μῆν and ἢ καὶ are sometimes—and yet, and that though (= καὶ τοι, which is not Homeric).

2. ἢ ἢ or ἢ ἢ has the meanings or and than; in correlation either—or, for which we find ἢ τοι—ἠ ἢ (ἡ). In the meaning than we have also the combinations ἢ ἢ τε and ἢ ἢ περ.
3. ἀφα, ἀφ, ἀ (encl.) accordingly, so; often used with Clauses that express alternatives, especially with the first of the two, as εἰτ' ἀφ—εἰτε, οὔτ' ἀφ—οὔτε: also in ἐπει ἐκα, ὅτι ἐκα, γάρ ἐκα.

The combination τ' ἀφα (τ' ἀφ, sometimes written τάφ) is used with interrogatives, as τίς τ' ἀφα, πῶς τ' ἀφα.

4. μήν is a Particle of strong affirmation, for which Homer often uses μέν (ἡ μέν, καὶ μέν, οὐδὲ μέν), sometimes (in the Iliad) μάν.

5. ἕν ποτε, at last, really, may come at the beginning of a Clause in the combinations ἕν τότε, ἕν γάρ.

6. τοι then, surely, usually enclitic, but comes first in τοι γάρ so then. Homer never has τοι ὁνν or καί τοι.

7. θεν (encl.) I suppose, ironically, (= Attic δήσεν).

8. περ (encl.) very, certainly, placed after the word which it strengthens, as καὶ ἀρχιμένος περ even being so grieved, ὡς εἰσαί περ even as it shall be (not καί περ, ὡς περ, as in Attic). It may often be translated although, but not regularly (like καί περ in Attic).

9. τε has two quite distinct uses in Homer:—

(1) It is a connecting Particle (as in Attic).

(2) It serves to mark a statement as general; as II. 1. 218 ὅσ κε θεῖος ἐπιπείθεται, μάλα τ' ἐκλεινον αὐτοῦ.

This latter use of τε is rare except in combination with ὅσ, ὅσος, ὅς, the corresponding Adverbs ὅσ, ὅθι, ὅτε, ἣν, the Art. when used as a Relative (as II. 7. 112 τοῦ τε στηγέουσιν καὶ ἄλλοι), the Indefinite τοις, and the Particles καὶ, μέν, δὲ, ἀλλά, γάρ. It is chiefly found in similes, proverbial sayings, or maxims, &c.: see II. 1. 63, 81, 82, 238, 2. 90, 145, 292, &c.

**METRE AND QUANTITY.**

§ 50. Caesura.

The two main rules of the Homeric Hexameter are:—

1. The third foot must not end with a word: that is to say, the pause or break which separates one word from the next must not be so placed as to divide the line into two equal parts.

Such a break in the middle of the line is prevented by a
Caesura (τομή, i.e. the division between words not coinciding with the end of a foot, and therefore ‘cutting’ the foot).

The commonest Caesura is that ‘at the third trochee’ (τομή κατὰ τρίτον τροχαῖον), as in—

οὐλομέ- | νην ᾦ | μυρί- Α- | χαιόις ἀλγε’ ἕθηκε,

so called because it divides the third foot into a trochee (μυρί-) and a short syllable. In the first book of the Iliad, out of 611 lines, 356 have this Caesura.

Somewhat less common is the Caesura ‘after five half-feet’ (τομή πενθ-ημι-μερής) as μήνιν ἄ- | εἰδεθ- | ἀ Α- | .

Occasionally the principal Caesura comes after the middle of the line, in the fourth foot (τομή ἕθθ-ημι-μερής) as :

ὁς κε θε- | οῖς ἐπί- | πείθη- | ται, Α- | μάλα | τ’ ἔκλυνον αυτοῦ.

2. There must be no Caesura at the fourth trochee:
e.g. we cannot have such a line as—

Πηλεύς θήν μοι ἐπείτα γυ- | ναίκα Α- | μέσσεται αὐτός,

the reading of all the MSS. in Il. 9. 294; where Aristarchus gives—

Πηλεύς θήν μοι ἐπείτα γυ- | ναίκα γε Α- | μάσσεται αὐτ.:s.

The division after the fourth foot, as in—

ἡρῶν, αὐτοῦ δέ ἔλωρα | τεῖξε κύνεσσι

is called the Bucolic Diæresis. This is the most rhythmical division, and consequently the best place for a pause in the sense.

§ 51. Hiatus, Elision, Contraction, &c.

Hiatus is not forbidden in Homer (as it is in Attic poetry), but a vowel or diphthong before another vowel is affected in various ways.

1. A long vowel or diphthong at the end of a word is usually shortened before hiatus, as τὴν δ’ ἐγώ | οὐ λύσω.

2. If however the syllable is in arsis (i.e. in the first half of the foot, on which the ictus or rhythmical stress falls), it may remain long, as ἡμετέ | ρφ ἐνλ | οἰκφ. In thesis (the second or unaccented half of the foot), a vowel followed by hiatus is almost always shortened.

3. The principle of these rules applies to many cases in
which a long vowel or diphthong comes before another vowel in the same word: thus—

(a) The vowels α, ionic, υ before another vowel are often ‘doubtful’ in quantity; as ἡλός and ἡλός, κοῦν and κοῦν, ἴομεν (but ἄλλ' ἴομεν); so in most Verbs in -ω and -ωι, Comparatives in -ων, Nouns in -η, &c.

(b) η and ε are interchanged, as ἦς and ἵς, ἄν-ής and ἄν-ή (Subj., § 13), νήσ and νεός (Gen. of νῆς).

(c) Diphthongs interchanges with short vowels, viz. αι, ει, οι with α, ε, ο; as in the Verbs in -αιω and -αι (§ 8, B, 1), νειαντος and νέος, ἴμειων and ἴμέων, βαίης and βαίης, ὀλοίδος and ὀλοίδος, &c. Instances of a less common kind are δείομαι and δείομαι, ὅχενα and ὅχεα, λοίεσαται with τοι Αor. λοίεσατο, and the shortening of the first syllable in νίδος.

4. The shortening of the first of two vowels is sometimes accompanied by the lengthening of the second, as in the Genitives in -εω for -αιο (through an intermediate -ηο), and the Subj. στει-μεν, φθει-μεν, &c. (for στή-μεν, φθή-μεν, see § 13, A). This is called ‘Metathesis of Quantity.’

5. The diphthong -αι may be elided in the Verbal Endings -μαι, -ται, -νται, -θαι, as βουλομ' ἐγώ, &c. οι is occasionally elided in μοι, σοι.

ι is seldom elided in the Dat. Sing., never in περι', τί, δη.

6. Sometimes a final long vowel forms one syllable with the initial vowel of the next word. This is found with δῆ αύθ', δῆ ὄντω, ἐπεί οὐ, ἡ οὐ, and a few other cases.

7. The combinations εαι, εαι, εο, εοι, εω, οι may be scanned as one syllable.

8. Initial ε followed by a vowel may often be dropped, as ε-ἀπομαι and ἀπομαι, ε-εἰκοσι and εἰκοσι, ε-ἐδνα and ἐδνα: so in the Pf., ἐρχαται (for ἐ-ἐρχαται, i.e. ἐ-ἐρχαται), ἐστο and ἐ-στο (ἐ-στο-).  

9. Contraction is comparatively rare: the rules are the same as in Attic, except that εο is contracted to ευ. On Assimilation see § 8, B, 2.

§ 52. Position.

When a short vowel is followed by two consonants, the syllable is long. This holds for all consonants: e.g. τρ in
METRE, ETC.

πατρός, ἐπὶ Τρώεσσι; πρ ῞ in ἕσσομενα πρό τ’ ἐόντα; φρ in περιφραδέως, ἐπὶ φρεσί, &c.

Exceptions sometimes occur before τρ, πρ, κρ, πλ, κλ, rarely before other combinations of Mute and Liquid. But they are chiefly found in words which could not otherwise be brought into the verse: as τράπετα, προσηύδα, γραταιός, βροτῶν, Ἀφροδίτη, Κλυταμνήστρη, πλέων, &c. The same excuse applies to the short vowel before Ἐκάμανδρος, Ζέλεια, Ζάκυνθος, σκέπαρνον —words which the poet could not altogether avoid using.

§ 53. Doubtful Vowels.

1. The number of vowels which may be made either long or short, as suits the metre, is somewhat larger in Homer than in Attic poetry. Besides the instances explained in § 51, 3, we have (e. g.) ἄνηρ (ἄ), Ἀρης (Voc. Ἀρης Ἀρες), Ἰσαι (ἐ - ὦ and ὄ - ο); φίλος, but φιλε κα- | σίγνητε; δύω and δύω; also interchange between ε and ει, ο and ου, as ἐνεκα and ἐνεκα, πολύς and πονύλις, &c.

These cases, in which the vowel is doubtful in the usage of Homer, may be compared with those in which the Homeric quantity is fixed, but differs from the Attic. Thus we find in Homer, καλός, φάρος, φθαῖνω, ίσος, τίω, φθίνω, ξείνος, πείραρ, μούνος, κούρος, νοῦσος, &c., while the vowel of the corresponding Attic forms is regularly short.

2. In a few instances vowels are lengthened to suit the metre, e. g. the first α of ἀδανατος, ἀκάματος, Ἀπόλλωνος, ἀπονεσθαί, the ι of βυγατέρες (ι in trisyllabic forms, βύγαρα, &c.), the ι of Πριαμίδης, &c.; also final α in ἀμφηρεφέα (II. i. 45), and a few others.

3. Sometimes, also, a short syllable followed by a caesura is allowed to count as long; as II. i. 153 δεύρο μαχησόμενος, ἐπεὶ κ.τ.λ.; 2. 228 πρωτίστω διδομεν, εὐτ’ ἀν κ.τ.λ. This is hardly ever found except before a pause in the sense.

§ 54. Digamma.

The alphabets used in some parts of Greece (especially the Peloponnesus) contained the letter Ψ, called the digamma,
HOMERIC GRAMMAR.

answering in form to the Latin F, in sound (probably) to the V, our u or w. In Ionia neither the character nor any sound answering to it were known in historical times. In all probability, indeed, the letter never was used for writing the Ionic dialect.

In Homer many words that begin with a vowel are regularly treated, for the purpose of the metre, as words beginning with a consonant; and the same words are either actually found written in other dialects with an initial F, or may be shown from the cognate languages to have had the sound which the F was used to denote. From these facts it is inferred that the sound existed in the language at the time when the Homeric poems were composed. This is not indeed quite certain: for (1) there are many passages which resist the restoration of an initial consonant, and (2) the habit of allowing hiatus before certain words might be a piece of poetical tradition, handed down from an earlier time. At all events, however, the traces in the Homeric poems are sufficient to show that the sound in question existed at the time when Epic poetry was first composed in Greece. Whether the F was ever used in the written text of Homer is a wholly different question.

The chief words which show clear traces of initial F are—

ἀγ-νυμ, ἀναξ, ἀστυ, ἀρ, ἀκάς, ἀκαστος, εἰκοσι, ἐλπω, ἐνυμι (Feσ-), ἔποι (εἰπεῖν), ἔργων (ἔρω), ἔπερες, ἔτοι, ἑδεῖν and ὦδα (Feδ-), εἰκω and ἔοικα (Feκ-), ἱάχω (ἱαχῆ, ἥχῆ), ἱσοι, ἰφι, ὦκος, ὦνος.

Initial F (for an older σF) appears in ᾱνδάνω (σFάν-), ἱδύς, &c., ἐθω (ἐἰωθα), ἐκυρω, and the Pronoun ἐο, οἰ, έ. We even find οὐ οί, οὐ εἶθεν (instead of οὐχ οί, &c.) in the text of Homer.

Initial Fp may be traced in ἡρέω (cp. Φέργον), ἡρήν-νυμ, perhaps ἡρτός, ἡρύμμαι, &c.

Initial δF in δφεός (δείδα for δε-δφια, &c.) and δφήν.

§ 55. Doubling of Consonants.

1. σ and σσ interchange in the 1 Aor. (§ 9, 1), the Dat. Plur. (§ 20, 4), also in δσος, τόσος, μέσος, ὡθυσεύς: λ and λλ in Ἀχιλλεύς; τ and ττ, π and ππ in the Indefinite Rel., δττ, δτπως, &c.

2. Certain initial consonants have the value of double
DIALECT AND STYLE.

§ 56. The Epic Dialect.

1. The dialect of the Iliad and Odyssey—called by the ancient Grammarians the 'Epic'—is best described by the term Old Ionic, as being an older form of the Ionic which was spoken in historical times, and was adopted by Herodotus as the language of his history. The differences between Homeric and Herodotean or 'New Ionic' grammar are not slight, either in the inflexions or the syntax: but they are precisely the differences which are found to grow up between the earlier and the later stages of the same language. The Homeric poems, therefore, are monuments of an early Ionic literature. At what time they were composed—whether before or after the colonisation of Ionia, whether in Europe, or the islands of the Aegean, or the Asiatic coast, or by a poet equally at home in all Ionian cities—are questions which the language does not enable us to decide.

2. The most striking characteristic, and the main difficulty, of the Epic dialect is the variety of forms which it employs—a variety greater than we can suppose possible in any single spoken language.

3. The forms in actual use, however, are not quite so
numerous as they appeared to be in the old grammars. For instance, γέγονα and γέγα-μεν, the regular Homeric 1 Sing. and 1 Plur. Pf. of γέγονα, were treated as forms of two distinct Perfects, γέγονα and *γέγαα. And the same grammarians tell us in general terms that η and ο in the Endings of the Subj. might be shortened to ε, ο: not observing that the short vowel is regularly found in the Non-Thematic Tenses, and in no others. In these two instances, and in others of the same kind, the seeming variety and 'irregularity' were really the working of older rules.

4. Much of the Epic variety, again, is due to doubtful vowels (§ 53), the doubling of certain consonants, especially σ (§ 55), Metathesis (as καρδίη, κραδίη) and other phonetic influences, (see § 51). In such cases we may suppose that the ordinary pronunciation was intermediate or fluctuating, so that there was no consciousness of the use of two distinct forms.

5. But after due allowance has been made for these causes of variety, the main difficulty remains, viz. the existence of palpably distinct forms of the commonest inflexions. Such are—

In the Verb,—the forms with and without Augment; the 3 Plur. in -ν and -σαν; the Subj. in -ω and -ωμι, -η and -ησι; the 2 Sing. in -θα and -σθα; the Inf. in -ειν and -εμεναι (-εμεν).

In Declension,—the Gen. in -αο and -εω, -αοι, -αι, in -οιω and -ου, and (in the Pronouns) -εθ, -εο, -ευ and -εθεν; the Dat. Plur. in -σι and -εσί; the Acc. Plur. in -ος, -οσι, and -ος; the Pronominal forms ἀμιμεις, ἁμιμεις, ἁμιμιν, ἀμιμεΣ, ἀμιμες, ἀμιμικ, along with ἀμείς, ἀμείς, &c.; the Prepositions παρά and παρά, πρός προς and προς.

In the forms of Stems,—πολύς and πολλός, Compar. πλέεις and πλέεστε, ἄλειων and ἄλειών (besides Acc. γέρεια, Dat. γερεῖα), δοτις and δος, ὅς (σους) and ἔος, πόλεις and πτόλεις, πόλεμος and πτόλεμος, ἦς and εἰς, ὑμοῖος and ὑμοῖος.

6. Such a multiplicity of grammatical forms is best explained by the consideration that the language of Epic poetry was more than a dialect: it was a highly cultivated and consequently in some degree a conventional style, in which older forms were preserved by the force of poetical tradition. The
use of archaic inflexion in such a style is not unknown in English: we retain in this way the 3 Sing. in -eth, many Past Tenses in -ed, the Pronoun ye, the Possessives mine and thine for my and thy, &c. The Homeric richness of inflexion is probably a phenomenon of the same kind, only on a much larger scale.

7. This character of the dialect appears also in the vocabulary, especially in the 'fixed epithets,' and in conventional phrases and turns of expression, evidently used, in many cases, without any distinct meaning. Such are the epithets ἀμύων, γλαυκώτις, αἰγίοχος, ἀργίενεια, the phrases μερόπων ἀνθρώπων, πολέμου γέφυρα, ἀδρόπητα καὶ ἴβην, and the like. Sometimes an older form of a word survives in a group of fixed phrases, while a later form is found in ordinary use: as in the case of ἵσος and ἴσος (see on II. 1. 306), ὁμοίος and ὁμοῖος (II. 4. 315).

§ 57. Parataxis.

It is characteristic of the style of Homer that παράταξις, 'co-ordination' of Clauses, is often found where the connexion of the thought would require a 'subordinate' or dependent clause: as—

II. 3. 134 οἵ δὴ νῦν έσται στigmoid, πολέμος δέ πέπανται, 

άσπιαί κεκλιμένοι.

Here a later writer would say ἐπεὶ ὁ πολέμος πέπανται, οὔ τοῦ πολέμου πεπαυμένου.

II. 9. 118 ὣς νῦν τοῦτον έτίσε, δάμασκε δὲ λαὸν 'Αχαίων, i.e. 'as he has honoured him by subduing the Greeks.'

II. 11. 126 τοῦ περ δὴ δύο παῖδε λάβε κρείαν 'Αγαμέμνων 

ἐπὶ ἐνὶ δίφροι ἐδώτας, ὂμοῦ δ' ἔχον ὁκέας ἵππους'

= 'who were in one chariot, together guiding the swift horses.'

II. 17. 30 ἀλλὰ σ' ἔγγυ' ἀναχωρήσαντα κελεύω 

ἐς πλῆθον ἴέναι, μὴ' ἀντίος ἱσταοί ἔμειο,

= 'to retire into the crowd instead of standing up against me.'

It is somewhat less common for the first of two clauses to be subordinate in sense: but cp.—

II. 8. 1 ἦς μὲν κρωκότεπλος ἐκίδνατο πᾶσαν ἐπ' αἰλαν, 

Zeus ἐπὶ θεῶν ἀγορὴν ποιήσατο

= 'as dawn began to spread, Zeus called an assembly.'
Il. 9. 334 ἄλλα δ᾽ ἀριστήσσει δίδον γέρα καὶ βασιλεύσι,
τοις μὲν ἔμπεδα κεῖται
i.e. 'the other prizes which he has given to chiefs and kings
remain undisturbed with them.'

As was observed in § 27, the use of the Imperfect often
shows that a clause is subordinate in thought: see the ex-
amples quoted there.

§ 58. Anacoluthon.

The term ἀνακόλουθον, 'want of sequence,' includes every
case in which a sentence is not ended in the way that the be-
ginning has led us to expect. The language of Homer is too
regular and finished in its character to admit many real
changes of construction. With a few exceptions the cases of
so-called Anacoluthon are found in sentences which may be
explained on general principles of Homeric construction.

1. Anacoluthon sometimes appears in the shape of Para-
taxis, in the second of two clauses that are properly both
subordinate: as—

Il. 3. 79 τῷ δ᾽ επετοξᾶσιντο κάρη κομόωντες Ἀχαιοὶ
λοίσιν τε τιτυσκόμενοι λάσσοι τ᾽ ἔμπλαλλον.
The correlative τε—τε leads us to expect something parallel
in form to λοίσιν τιτυσκόμενοι.

Il. 20. 48 αὖθις Ἀθηνὴ
οτᾶοφ οτι μὲν παρὰ τάφρον ὀρυκτὴν τείχεος εκτὸς,
ἄλλωστ᾽ επ᾽ ακτῶν ἐρείδουτοι μακρῶν αὕτης.
Here we expect simply οται δὲ ἐπ’ ακτῶν. Cr. 6. 478., 7.
418, 433., 8. 346.

2. Similarly, a Relative is not generally construed with
more than one clause:—

Il. 1. 162 ὧ τι πᾶλιν ἐμόγγησα, δόσαν δὲ μοι ὕσσε Ἀχαιῶν,
= 'and which the Greeks gave me.'

Il. 3. 387 ή οἱ Δακεδαῖμοι ναιστάσον
ήκεοι εἰρία καλά, μάλιστα δὲ μν ψιλέσσεκε,
'and whom she chiefly loved.' The second clause is parallel
in thought to the Relativial clause, but reverts to an inde-
pendent construction.

3. On the same principle, when a Dual or Plural subject is
distributed between the two clauses (as II. 7. 306 τώ δ' διακριν-θέντε ό μεν,—, ό δε—), the second sometimes takes an independent form: as II. 16. 317 Νεστορίδαι δ' ό μεν οὕτας Ἄτυμ-νιον ὄξει δουρὶ Ἀντίλοχος . . . τοῦ δ' ἀντίθεος Θρασυμήδης κ.τ.λ. (instead of the regular ό δε Θρασυμήδης—). So with further change of construction,—

Od. 9. 462 ἀλθώντες [sc. εγώ καὶ οἱ έταϊροι]

πρώτος ὑπ' ἀρνετοῦ λυόμην, ὑπέλυσα δ' έταϊρον·

(instead of ἐπείτα δ' έταϊροι ὑπ' ἐμοῦ).

Occasionally the second clause disappears altogether: as—

II. 3. 211 ἀμφω δ' ἐξομένω γεραρότερος ἦν Ὄδυσσεύς, where a clause such as Μενέλαος δ' ἦττον γεραδός ἦν is implied by the Comparative.

II. 10. 224 σὺν τε δ' ἐρχομένω καὶ τε πρὸ δ' τοῦ ἐνόητε

(= ‘one is beforehand, the other behind him ’).

4. When a Noun or Pronoun is separated by a subordinate clause from the rest of the sentence it is apt to follow the construction of the intervening clause:—

II. 4. 433 Τρώες δ' ὡς τ' δίες . . .

436 ὡς Τρώων ἄλανθος κ.τ.λ.


II. 11. 624 τοιοὶ δὲ τεῦχε κυκεῖω ἐυπλόκαμος 'Εκαμήδη,

τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν 'Αχιλλεύς,

θυγατέρα 'Αρεσπόνου κ.τ.λ.

Here θυγατέρα follows the Case of the Relative τὴν, instead of the original subject: cp. II. 2. 232., 7. 186., 13. 258.

5. The chief example of real anacoluthon in Homer is II. 6. 510 δ' ἄγλαϊησι πεποθῶς—βίμφα ἐ γοῦνα φέρει κ.τ.λ., where the effect of abrupt change seems to be intended: and so perhaps II. 9. 356–360.

§ 59. Litotes.

The ‘figures of speech’ to which we now proceed do not properly belong to grammar. Their essence lies in a difference between the literal meaning of a phrase or sentence and the meaning which it is intended to convey: and such a difference
does not appear in the form of the sentence, but in the tone of the speaker, or the general drift of the context.

The term λυτότης, lit. ‘smoothness’ or ‘plainness,’ denotes an ironical understatement of the speaker’s meaning: as when we say ‘not a little’ for ‘a great deal.’ This particular form of Litotes—in which we affirm something strongly by denying its opposite—is common in Homer: e.g. οὐ κόσμω = ‘in great disorder,’ οὐ τι κάκιστος ἄνηρ = ‘one of the bravest,’ οὐ νέμεσις, ‘small blame,’ &c. So οὐ φημι, οὐκ δίω (ἔσεσθαι), lit. ‘I do not think it will be so,’ really meaning ‘I am sure it will not be so.’

§ 60. Oxymoron.

The peculiarity called τὸ ὀξύμωρον—‘sharply foolish’—arises when the ironical use of a word is shown by some contradiction or impossible juxtaposition of ideas. Thus ‘to fight shy’ means ‘not to fight’; the qualification ‘shy’ being inconsistent with the literal sense of the word ‘fight.’

The figure is not uncommon in Homer. The phrase just given as an instance has more than one parallel: ἀλυσώκοσμοι μάχεσθαι (II. 5. 253), ἕκας ἱστάμενος πολεμίζεων (II. 13. 263), ἀποσταθὸν μάρνασθαι (II. 15. 556). Another favourite form is the application to war of words appropriate to social pleasure: μελπεσθαι Ἀρηί, πολέμον δαριστίς, ὄμιλόμεν Δαναόις, &c.

A good example is the word ἀλαστροκόσμη, ‘blind watch.’ Evidently a blind watch is not a kind of watch, but the negation of one: just as ‘fighting shy’ is the failure to fight.

Somewhat similarly in the story of Rhesus, II. 10. 496 κακὸν γὰρ διαρ κεφαλῆφιν ἐπέστη τὴν νύκτι Οἰλείδαο πᾶσι, the meaning is not that he had a bad dream in which he saw Diomede, but that a ‘bad kind of dream’ (i.e. something worse than a dream), viz. Diomede, stood over him.
ΙΔΙΑΔΟΣ Α.

Δοιμός. Μήνις.

Μήνιν δείδε, θεά, Πηληιάδεω 'Αχιλήν
οὐλομένην, ἕ μυρ' 'Αχαϊός ἀλγε' ἐθηκε,
pολλὰς δ' ἰφθίμους ψυχὰς 'Αἴδη προταψεν
ήρων, αὐτοὺς δὲ ἐλώρια τεῖχε κύνεσσων
οἰνωνίσθε τε πᾶσι, Διὸς δ' ἐτελείτο βουλή,
ἐξ οὖ δὴ τὰ πρῶτα διαστήτην ἐράσατε
'Ατρείδης τε ἀναξ ἀνδρῶν καὶ δίος 'Αχιλλεύς.

Τὸς τ' ἀρ σφω νθεόν ἔριδι ἐφενήκε μάχεσθαι;
Λητοῦς καὶ Δίος νίος· ὃ γὰρ βασιλῆι χολωθείς
νυσσον ἀνὰ στρατὸν ἄρσε κακὴν, ὀλέκουτο δὲ λαοί,
οὐνεκά τὸν Χρύσην ἤτιμασεν ἄρητήρα
'Ατρείδης· ὃ γὰρ ἠλθε θοᾶς ἐπὶ νήσα 'Αχαιῶν
λυσόμενος τε θύγατρα φέρων τ' ἀπερείσι ἀποίνα,
στέμματ' ἐκεὶν ἐπὶ χερσὶν ἐκβολοῦν 'Απόλλωνος
χρυσέω ἀνὰ σχῆματα, καὶ λισσετο πάντας 'Αχαιῶν,
'Ατρείδα δὲ μάλιστα δῶ, κοσμήτορε λαῶν.

"'Ατρείδαι τε καὶ ἄλλοι ἑυκνήμιδες 'Αχαιοί,
ὑμῖν μὲν θεοὶ δοὺς Ὀλυμπία δώματ' ἔχοντες
ἐκπέφασαν Πριάμοιο πόλιν, εὖ δ' οἶκαὶ ἤκησαί·
παῖδα δ' ἐμοὶ λύσατε φίλην, τὰ δ' ἀποίνα δέχεσθαι,
ἀξόμενοι Δίδι νῦν ἐκβολοῦν 'Απόλλωνα."

"Ενθ' ἄλλοι μὲν πάντες ἐπενφήμησαν 'Αχαιοὶ
αἴδεισθαί θ' ἰερὰ καὶ ἀγλαὰ δέχθαι ἀποίνα."
Δαλάος Ά. 1. ΙΔΙΑΔΟΣ Α.

αλλ’ οὐκ Ἀτρεΐδη Ἀγαμέμνονι ἔμαθεν θυμῷ,
αλλὰ κακῶς ἀφίει, κρατερὸν δ’ ἐπὶ μύθου ἔτηλε.

"μή σε, γέρων, κολῆσαι ἐγὼ παρὰ νησί kιχέω
ἡ νῦν δηθύνουτ’ ἢ υστερον αὐτος ἴωντα,
μή νῦ τοι οὐ χραίσημη σκῆπτρον καὶ στέμμα θεοῦ,
τὴν δ’ ἐγὼ οὐ λύσω τρίν μιν καὶ γῆρας ἐπεισῶν
ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργείῳ, τηλῶθι πάτρης,
ἰστὸν ἐποιχομένην καὶ ἔμοι λέχος αὐτιώσαν
αλλ’ ίδι, μή μ’ ἐρέθιζε, σαφέτερος ως κε νέαι.

"Ὡς ἐφατ’, ἐδείσεν δ’ ο γέρων καὶ ἐπέλθετο μύθῳ.
βῆ δ’ ἀκέων παρὰ θύια πολυφλοίσβοιο θαλάσσης.
πολλὰ δ’ ἐπειτ’ ἀπάνευθε κιὼν ἦραθ’ ὁ γεραιός
'Απόλλωνι ἀνακτή, τὸν ἥκουμος τέκε Δητώ.

"κλαύθι μεν, ἀργυρότοις, ὃς Χρύσην ἀμφιβεβηκας
Κίλλαν τε ζαθῆν Τενέδοιο τε ἱφί ἀνάσσεις,
Σμινθεύ, εἰ ποτὲ τοι χαρίειτ’ ἐπὶ νηὺν ἔρευα,
ἡ εἰ δὴ ποτὲ τοι κατὰ πίωνα μηρ’ ἤκη,
tαῦρων ἦδ’ αἰγῶν, τόδε μοι κρῆνον ἔλεώρη
τίσειν Δαναοῖ ἐμὰ δάκρυς σοῖς βέλεσσιν."

"Ὡς ἐφατ’ εὐχόμενος, τοῦ δ’ ἐκλυε Φοῖβος 'Απόλλων,
βῆ δὲ κατ’ Οὐλύμποιο καρῆνων χώμενος κήρ
τός’ ὠμοίων ἔκων ἀμφιρεφέα τε φαρέτρην
ἐκλαγχαῖν δ’ ἅρ’ διόητοι ἐπ’ ὀμοῦ χωμένου,
αὐτοῦ κιβερέυτος’ δ’ ἦ γε νυκτὶ έοικός.

ἐξετ’ ἐπειτ’ ἀπάνευθε νεών, μετὰ δ’ ἱὸν ἑκε
δειν’ δὲ κλαγῆ γένετ’ ἀργυρέου βιοῖο
σύρης μὲν πρωτὸν ἐπόχειτο καὶ κύνας ἀργοῦς,
αὐτὰρ ἐπειτ’ αὐτοῖς βέλος ἐχεπευκὲς ἐφιεῖς
βάλλ’’ αἰεὶ δὲ πυραὶ νεκύων καλοῦτο θαμεια.

｣Ἐνυχμαρ μὲν ἀνὰ στρατᾶν ἤχειτο κῆλα θεοῖ,
τῇ δεκατῇ δ’ ἀγορήνει καλέσσατο λαὸν 'Αχιλλεῦς
τῷ γαρ ἐπὶ φρεσι θῆκε θεὰ λευκάλλων "Ἡρ."
κήδετο γὰρ Δαναῶν, δὴ πα θυσίκουτας ὃρᾶτο.
oi δ' ἐπεὶ οὖν ἤγερθεν ὄμηγερείς τ᾽ ἐγένοιτο,
tοῖς δ' ἀνιστάμενος μετέφη πόδας ὡκὺς Ἀχιλλεὺς·
"Ἀτρείδη, νῦν ἄμμε παλιμπλαγχθέντας δῶ
ἀψ ἀπονοστήσει, εἰ κεν θάνατον γε φύγομεν,
eἰ δὴ ὕμοι τόλεμος τε δαμὴ καὶ λοιμὸς Ἀχαιῶν·
ἀλλ' ἄγε δὴ τινὰ μάντιν ἐρείομεν ἦ ἱερὰ,
ἄρα καὶ ὅνειροπόλον—καὶ γὰρ τ' ὄναρ ἐκ Δίως ἔστιν—
δὲ κ' εἴποι δ' τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
eἰτ' ἄρ' δ' ἡ εὐχωλής ἑπιμέμφεται εἰθ' ἐκατόμβης,
aι κέν πως ἄρνων κύσης αἰγῶν τε τελεῖων
βούλεται αὐτίκας ἡμῖν ἀπὸ λοιγὸν ἀμώναι·"
"Η τοι δ' γ' ὃς εἰπὼν κατ' ἄρ' ἔζετο· τοῖς δ' ἀνέστη
Κάλχας Θεστρίδης, οἰωνοπόλων ὅχ' ἀριστος,
δὲ ἤδη τὰ τ' ἐόντα τὰ τ' ἔσσομένα πρὸ τ' ἐόντα,
καὶ νήσσο' ἤγησατ' Ἀχαιῶν Ἰλιον εἰσο
ἡν διὰ μαντοσύνην, τὴν οί πόρε Φοῖβος Ἀπόλλων
ὁ σφιν εὐφρονέων ἄγορήσατο καὶ μετέειπεν·
"ὁ Ἀχιλλεύ, κέλεια με, Δίς φίλε, μνησάσονται
μὴν Ἀπόλλωνος ἔκατηβελέται ἄνακτος·
τοιγὰρ ἐγὼν ἔρεω· σοὶ δὲ σύνθεο καὶ μοι ὁμοσόν
ἡ μὲν μοι πρόφρων ἔπεσιν καὶ χερσίν ἀρήξειν,
ἡ γὰρ ὄτομαι ἄνδρα χολωσέμεν, δς μέγα πάντων
Ἀργείων κρατεῖε καὶ οἱ πελθοῦντα Ἀχαιοί·
κρέισσων γὰρ βασιλεὺς ὁτε χώσεται ἄνδρι χέρη;"
εἰ περ γὰρ τε χόλον γε καὶ αὐτήμαρ καταπέψῃ,
ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ,
ἐν στήθεσιν ἐνίοιτε· σοὶ δὲ φράσαι εἰ με σαφέσεις·"
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὡκὺς Ἀχιλλεύς·
"θαρσήσας μάλα εἰπὲ θεοπρόπιον δ' τι οἴνθα·
oὐ μὰ γὰρ Ἀπόλλωνα Δίς φίλον, ὃ ς τοῦ, Κάλχαν,
eὐχόμενος Δαναὸισι θεοπροπίας ἀναφαίνεις,
οὕς τις ἐμεὺς ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
σοὶ κοίλης παρὰ νησοὶ βαρελας χεῖρας ἐποιήσει
συμπάντων Δαναών, οὖν ἂν ἡ Αγαμέμνονα εἶπης,
ὅς νῦν πολλὸν ἄριστος Ἀχαίων εὐχεταὶ εἶναι.”

Καὶ τότε ὁ θάρσης καὶ ἀνάμειδος ἀμύμων
“οὔτ' ἀρ' ὦ γ' εὐχώλης ἐπιμεμφεται οὖθ' ἐκατόμβης,
ἀλλ' ἔνεκ' ἀρητήρου, ὅν ἤτιμον ἡ Αγαμέμνων
οὖθ' ἀπέλυσε θύγατρα καὶ οὐκ ἄπεδέξατ' ἀποίωνα,
τούνεκ' ἀρ' ἄλγε' ἐδώκειν ἐκηβόλος ἦ' ἔτ' ὀδώσει
οὖθ' ὦ γ' γε πρὸν Δαναοῖσιν ἀεικέα λοιγὸν ἀπόσει,
πρὸν γ' ἄπο πατρὶ φίλῳ δόμεναι ἐλικώπιδα κοῦρην
ἀπριάτην ἀνάπωνον, ἄγειν θ' ἵερην ἐκατόμβην
ἐς Χρυσῆν' τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.”

"Η τοι ὦ γ' δ' εἰπὼν κατ' ἀρ' ἔζητο, τοῖς δ' ἀνέστη
ἡρως Ἀτρείδης εὐρυκρέων Ἀγαμέμνων
ἀχυώμενος· μένεις δὲ μέγα φρένες ἁμφὶ μέλαιναι
πλημπλατ', ὅστε δὲ οἱ πυρὶ λαμπτέωντι ἐκτητην
Κάλχατα πρώτηστα κάκη δυσόμειον προσέειπε·
"μάρτι κακῶν, οὐ πὼ ποτὲ μοι τὸ κρήνιον εἴπας
αἰεὶ τοι τὰ κάκα ἐστὶ φίλα φρεσκαί μαντεύεσθαι,
ἐσθιόν τ' οὔτε τ' πὼ εἴπας ἐπος οὔτ' ἔτελεσσας
καὶ νῦν ἐν Δαναοῖσι θεοπροτέων ἀγορεῦες
ὡς δ' τοῦθ' ἑνεκά σφιν ἐκηβόλον ἀλγεια τεῦχει,
οὔνεκ' ἐγὼ κούρης Χρυσηῖδος ἀγλά' ἀποίων,
οὔκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτήν
οἶκον ἕχειν· καὶ γὰρ ὅτα Ἐλυταιμνήστης προβέβουλα
κουριδῆς ἀλόχου, ἐπεὶ οὗ θέου ἐστὶ χερεῖν,
οὗ δέμας οὔς βυῆς, οὔτ' ἂρ φρένας οὔτε τ' ἐργα.
ἀλλ' καὶ ὃς ἔθελω δόμεναι πάλιν· εἰ τὸ γ' ἀμεινων'
βουλομ' ἐγὼ λαὸν σῶν ἐμμεναι ἣ ἀπολέσθαι·
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσας', ὄφρα μη χοσ
Ἀργείων ἀγέραστος ἔως, ἐπεὶ οὔδε ἐουκε.
λεύσετε γὰρ τὸ γε πάντες, δυοι γέρας ἐρχεται ἄλλη.” 120
Τὸν δὲ ἠμείβετε ἐπείτα ποδάρκης δόιος Ἀχιλλέους
"Ατρείδῃ κύδιστε, φιλοκτενώτατε πάντων,
pως γὰρ τοι δώσουσι γέρας μεγάθυμοι Ἀχιλλος;
οὔδὲ τι που ὀσμεν ξυνήθα κείμενα πολλὰ·
ἀλλὰ τὰ μὲν πολλὰ ἐξεπράδομεν, τὰ δέδασται,
λαιοῦ δὲ σὺκ ἐπέοικε παλλάλογα ταῦτ᾽ ἐπαγεῖρεν.
ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρὸς· αὐτὰρ Ἀχιλλος
τριπλῆς τετραπλῆς τῆς ἀποτλόσουμεν, αἱ κέ ποθι Ζεῦς
ἀφεὶ πόλων Τροίην εὐτεῖχον ἐξαλατάξαι;” 125
Τὸν δὲ ἀπαμείβομενος προσέφη κρεῖον Ἀγαμέμνων 130
“μὴ δὴ οὕτως, ἀγαθὸς περ ἑών, θεοείκελ Ἀχιλλέωι,
κλέπτε νῦφ, ἐπεὶ οὐ παρελεύσεις οὐδὲ με πείσεις.
ἡ ἐθέλεις, ὅφρ' αὐτὸς ἔχης γέρας, αὐτὰρ ἔμ' αὐτῶς
ἡσθαι δενόμενον, κέλεαι δὲ με τήνδ' ἀποδοῦναι;
ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχιλλος,
ἀρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται
εἰ δὲ κε μὴ δώσωι, ἐγὼ δὲ κεν αὐτὸς ἐλωμαι
ἡ τεῦν Ἡλιαντος ἱων γέρας, ἡ Ἄδησσος
ἀξω ἐλών ὃ δὲ κεν κεχολάσεται δυ κεν ἰκωμαι.
ἀλλ' ἡ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτὶς,
νῦν δ' ἂγε νύῃ μέλαιναν ἐρύσουμεν εἰς ἅλα δίαν,
ἐς δ' ἐρέτας ἐπιτηδεῖς ἀγελρωμεν, ἐς δ' ἐκατομβήν
θελομεν, ἂν δ' αὐτὴν Χρυσηίδα καλλιπάρῃ
βῆσομεν εἰς δὲ τε αρχὸς ἀνὴρ βουληφόρος ἐστω,
ἡ Ἁλας ἡ Ἡδομενεὺς ἡ δῶος Ἀδυσσεώς 140
ἡ σὺ, Πηλείδη, πάντων ἐκπαγλότατ' ἄνδρων,
ὅφρ' ἡμῖν ἐκαέργον ἐλάσσεαι ἰερὰ βέξας.”
Τὸν δ' ἄρ' ὑπόδρα ἱδὼν προσέφη πόδας ὅκους Ἀχιλλέως
"ὁμοίοι, ἀναιδεῖν ἐπιειμένε, κερδαλεόφρον,
pως τίς τοι πρόφρων ἐπεσιν πελθηται Ἀχαιῶν
ἡ ὅδων ἐλθέμεναι ἡ ἄνδρασιν ἵφι μάχεσθαι;” 145
150
ού γάρ ἐγὼ Τρώων ἕνεκ’ ἠλυθον αἰχμητάων
dεύρο μαχησόμενος, ἐπει ὁ τι μοι αἰτιολ εἶσων 155
οὐ γάρ πώ ποτ’ ἐμάς βοῦς ἤλασαν οὐδὲ μὲν Ἰπποὺς,
oὐδὲ ποτ’ ἐν Φθλή ἐρμῆλαικα βωτιανελῆ
καρπὸν ἐθηλήσατ’, ἐπει ἡ μάλα πολλὰ μεταξ’
oὐρεά τε σκίσεντα θάλασσα τε ἤχησεσα’. 160
ἀλλὰ σοι, ὃ μέγ’ ἀναίδες, ἀμ’ ἐσπόμεθ’, ὅφρα σοῦ χαῖρης,
tιμήν ἀρνύμενοι Μενελάφ σοι τε, κυνώπα,
πρὸς Τρώων’ τῶν οὔ τι μετατρέπῃ σοῦ’ ἀλεγίζεις.
καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς, 165
ὁ ἐπὶ πόλλ’ ἐμόγησα, δόσαν δὲ μοι ὑεῖς ’Αχαιῶν.
οὐ μὲν σοι ποτὲ ἵσον ἠχω γέρας, ὅπποτ’ ’Αχαιοι
Τρώων ἐκπέρσωσ’ εὖ ναιόμενον πτολευθρον’
ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμου
c̉είρεσ ἐμαί διέπουσ’· ἀτὰρ ἦν ποτε δασύμες ἴκηται,
σοι τὸ γέρας πολύ μείζον, ἐγὼ δ’ ἄλγουν τε φίλου τε
ἐρχομ’ ἠχον ἐπὶ νήσας, ἐπεῖ κε κάμῳ πολεμίζων.
νῦν δ’ εἰμι Φθίνῳ’, ἐπεὶ ἡ πολύ φέρτερον ἐστιν
οίκαδ’ ἢμεν σοῦ νησοί κορωνίσων, οὐδὲ σ’ ὅδω
ἐνθάδ’ ἄτιμος ἠὼν ἀφενος καὶ πλουτὸν ἀφύζειν.’

Τὸν δ’ ἠμελήθε’ ἐπείτα ἄναξ ἄνδραν ’Αγαμέμνων’
‟φευλε μάλ’, εἰ τοι θυμὸς ἐπέσσοιται, οὐδὲ σ’ ἐγὼ
λισσομαι εἶνεκ’ ἐμείο μένειν’ πάρ’ ἐμοῦνε καὶ ἀλλοί
οὐ κέ με τιμήσουσι, μάλιστα δὲ μητέρα Ζεῦς;

ἐκθιστὸς δὲ μοι ἐσσι διοτρῆφεν βασιλῆων’ 175
ἀεὶ γάρ τοι ἔρις τε φίλη πόλεμοι τε μάχαι τε’
eἰ μάλα καρτερῶς ἐσσι, θεός που σοι τὸ γ’ ἐδωκεν’
oίκαδ’ ἴδων σοῦ νησοὶ τε σῆς καὶ σοῖς ἔταροισι
Μυρμηδόνεσσιν ἀνασσε, σέθεν δ’ ἐγὼ σοῦ ἀλεγίζειν,
οὐδ’ ἄθομαι κοτέοιτος’ ἀπελῆσω δέ τοι ὅδε’
ὡς ἐμ’ ἀφαίρεται Χρυσητίδα Φοῖβος ’Απόλλων,
τὴν μὲν ἐγὼ σὸν νητ’ ἐμὴ καὶ ἐμοῖς ἔταροισι.”
πέμψω, ἑγὼ δὲ κ’ ἄγω Βρισήῳ καλλιπάρρην
αὐτὸς ἴων κλισάζει, τὸ σὺν γέρας, ὥρρ’ ἐν εἰδής
ὅσσον φέρτερός εἰμὶ σέθεν, στυγή δὲ καὶ ἄλλος
Ισον ἐμοὶ φάσθαι καὶ ὦμοιωθήμεναι ἀντίνη.”

“Ὡς φάτο: Πηλεών δ’ ἄχος γένετ’, ἐν δὲ οἱ ἦτορ
στήθεσσιν λασοίσει διάνδικα μερμήριζεν,
ἡ δ’ γε φάσγανον δὲν ἐρυσσάμενος παρὰ μηροῦ
τοὺς μὲν ἀναστήσειεν, δ’ ἐ’ Ἀτρείδην ἐναρίζοι,
ἡ δὲ χόλον παύσειεν ἐρητύσεικ τε θυμός.
εἰς ὃ ταῦθ’ ὄρμαυνε κατὰ φρένα καὶ κατὰ θυμόν,
ἐλκετο δ’ ἐκ κολεοίῳ μέγα ἔφοις, ἢλθε δ’ ἁθήνη
οὐρανόθεν’ πρὸ γὰρ ἦκε θεὰ λευκόλενος Ἡρῆ,
ἀμφῶ ὦμῶς θυμῷ φιλέουσά τε κηδομένη τε
στῇ δ’ ὁπίσθεν, ξαυθής δὲ κόμης ἐλε Πηλεώνα
οἷς φαινομένην’ τῶν δ’ ἄλλων ὦ τ’ ὅ ὅρατον.
θάμβησεν δ’ Ἀχιλλῆς, μετὰ δ’ ἔτραπτέ, αὐτίκα δ’ ἐγνώ
Παλλᾶδ’ Ἀθηνά’ δεινῷ δ’ οἱ ὄσσε φάνθεν’
καὶ μιν φωνησάς ἐπεα πτερόεντα προσήθαι:
“τίπτ’ αὖρ’, αἰγίνχεοι Δίοις τέκοις, εἰλῆλουθας;
ἡ ἦνα ωβριν τὸν Ἀγαμέμνονος Ἀτρείδαο;
ἀλλ’ ἐκ τοῦ ἐρέω, τὸ δὲ καὶ τελεεσθαι δῶρ’
ἡδ’ ὑπεροπλήσοι τάχ’ αὖ ποτε θυμὸν ὀλέσῃ.”

Τὸν δ’ αὖτε προσεειπε θεὰ γλαυκῶπις Ἀθηνῆ’
“ἡλθον ἑγὼ παύσουσα τὸ σὸν μὲν, αἱ κε πίθηαι,
οὐρανόθεν’ πρὸ δὲ μ’ ἦκε θεὰ λευκόλενος Ἡρῆ
ἀμφῶ ὦμῶς θυμῷ φιλέουσά τε κηδομένη τε.
ἀλλ’ ἄγε λήγ’ ἔριδος, μηδὲ ἔφοις ἐκεῖο χειρὶ’
ἀλλ’ ἦ τοι ἕπεσεν μὲν ὦνελίσουν ὡς ἔστων περ’
ὡς γὰρ ἔξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται.
καὶ ποτὲ τοι τρίς τόσον παρέσσεται ἀγλαὰ ἄγαρ
οβριος εἰνεκα τῆδε’ σοῦ ὦ θεῖοι, πείθεο δ’ ἦμιν.”

Τὴν δ’ ἀπαμειβόμενος προσέφη πόδας ὥς ἐστ’ Ἀχιλλῆς.
"χρή μὲν σφωτερόν γε, θεά, ἐποσ εἰρύσσασθαι
καὶ μάλα περ θυμῷ κεχολωμένου ὅς γὰρ ἄμεινον
ὅς κε θεοῖς ἐπιπελήθητα, μάλα τ᾽ ἔκλυνον αὐτοῦ." 216

"Η καὶ ἐπ᾽ ἀργυρῇ κόμῃ σχέθε χείρα βαρείαν,
ἂψ δ᾽ ἐσ κουλείν ὥσε μέγα ξίφος, οὐδ᾽ ἀπλῆσα
μύθῳ Ἀθηναίης ἡ δ᾽ Οὐλυμπόνδη βεβηκεί
dώματ᾽ ἢ αἰγύπχοιο Δίδο σετα δαλμονας ἀλλους.

Πηλείδης δ᾽ εξαύτης ἀταρηποῖς ἐπέεσσι
'Ατρείδην προσέειπε, καὶ οὐ πω λήγε χόλοιο.
"οὐνομαρές, κυνὸς ὅμματ' ἔχων, καρδίην ἡ δ᾽ ἐλάφοιο, 225
οὐτε ποτ᾽ ἐσ πόλεμον ἄμα λαβῇ θορηχήναι
οὐτε λόχονος λέναι σὺν ἀριστήσεσιν Ἀχαιῶν
tετληκας θυμῷ τὸ δὲ τοι κήρ εἶδεαι εἶναι.

ἡ πολὺ λάιον ἔστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
dώρ᾽ ἀποαιρεῖσθαι δοτίς σέθεν ἀντίλον εἴπῃ 230
ὁμομοθόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖς ἀνάσσεις
ἡ γὰρ ἀν᾽ Ἀτρείδη, νῦν ὑπατα λωβῆσαιο.

ἀλλ᾽ ἐκ τοι ἐρέω καὶ ἐπὶ μέγαν ὅρκον ὄμομαι

ναὶ μὰ τὸ δε σκῆπτρον, τὸ μὲν οὐ ποτὲ φῦλλα καὶ ὅζους
φῦσει, ἐπεὶ δὴ πρῶτα τομην ἐν ὄρεσσι λέοππεν, 235
οὐδ᾽ ἀναθηλήσει περὶ γὰρ ρὰ ἐ χαλκός ἐλευς
φῦλλα τε καὶ φλοίων νῦν αὐτέ μιν ὅς Ἀχαιῶν
ἐν παλάμηρα φορέουσι δικασπολοί, οὐ τε θέμιστας
πρὸς Δίδο εἰρύταται ὃ δὲ τοι μέγας ἔσσεται ὅρκος.

ἡ ποτ᾽ Ἀχιλλῆς ποθῆ ἦξεται υἷας Ἀχαιῶν 240
σύμπαντας τότε ὅ οὐ τι δυνῆσεται ἄχυμενός περ
χραισμείν, εὖτ᾽ ἀν πολλοὶ ὑφ᾽ Ἐκτόρος ἀνδροφόνοις
θυήσκουτες πλησίος ὃς ὃ ἐνυθῇ θυμὸν ἄμιξεις
χωόμενος ὃ τ᾽ ἀριστον Ἀχαιῶν σύδεν ἔτιςας." 245

"Ὡς φάτο Πηλείδης, ποτὶ δε σκῆπτρον βάλε γαλή
χρυσελοὺς ἣλοισι πεπαρμένοι, ἦξετο δ᾽ αὐτὸς
Ἀτρείδης δ᾽ ἐτέρωθεν ἐμὴν τοις δὲ Νέστωρ
ἡδεπής ἄντροουσε, λιγὸς Πυλών ἀγορητῆς,
tοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκών ρέειν αὐθῇ—
tῷ ὦ ἡδῆ δόσ μὲν γενεάι μερόπων ἄνθρώπων
ἐφθαθ᾽, ο下乡 πρόσθεν ἄμα τράφехν ἤδε ἐγένοντο
ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτουις ἀναστεύε—
δ᾽ φων ἐὑφορεῖων ἀγορήσατο καὶ μετέειπεν.
"ὦ πόποι, ἢ μέγα πένθος Ἦραηίδα γαῖαν ἱκάνει;"
ἡ κεν γηθῆσαι Πρίμαμος Πριάμῳ τε παῖδες
ἀλλοὶ τε Τρῆς μέγα κεν κεχαρολατο θυμῷ,
εἶ ὁφόν τάδε πάντα πυθοῖατο μαρναμένοιοιν,
οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ᾽ ἔστε μάχεσθαι.
ἅλλα πίθεσθ᾽ ἀμφῶ ὃς νεωτέρῳ ἐστὸν ἐμεῖον
ἡδη γάρ ποτ' ἐγὼ καὶ ἀρέλοις ἧν ἐπὶ ὑμῖν
ἀνθράσων ὄμηλησα, καὶ οὖ ποτὲ μ' οὐ γὰρ ἄθεριζον.
οὐ γάρ πω τολούς ὦν ἀνέρας οὐδὲ ὦδοιμαι,
οἶον Πειρίδοον τε Δράσαντα τε, ποιμένα λαῶν,
Καίνεα τ᾽ Ἑξαδίων τε καὶ ἀντίθεον Πολύφημον
[Θεσέα τ᾽ Αἰγείδην, ἑπιείκελον ἄθανατοις].
κάρτιστοι δὴ κεῖνοι ἐπιχθυνῶν τράφεν ἄνθραμον
κάρτιστοι μὲν ἐσαν καὶ καρτίστοις ἐμάχουτο,
Φηροῖν ὄρεσκψιοι, καὶ ἐκπάγλως ἀπόλεσαν.
καὶ μὲν τούσιν ἐγὼ μεθομίλεσον ἐκ Πύλου ἐλθάν,
τηλόθεν ἐξ ἀπὸς γαῖης' καλέσαντο γὰρ αὐτοί,
καὶ μαχόμην κατ᾽ ἐμ' αὐτὸν ἐγὼ' κείνους δ᾽ ἀν οὐ τίς
τῶν οὐ νοῦ βροτοί εἶσον ἐπιχθυνοὶ μαχεύτω.
cαὶ μὲν μεν βουλέων ζύνιεν πεῖθουτο τε μύθῳ
ἀλλα πίθεσθε καὶ ὄμμες, ἔπει πειθεσθαι ἄμεινον
μήτε σοὶ τόνδ᾽ ἀγαθός περ ἑῶν ἀποαίρεο κούρην,
ἀλλ᾽ ἐα, ὡς οἵ πρώτα δόσαν γέρας νίες Ἦραηίδω
μήτε σοῦ, Πηνελόδ, ἔθελ' ἐριζέμεναι βασιλῆι
ἀντιβίνην, ἔπει οὐ ποθ' ὄμοις ἐξορει τιμής
σκηπτοίχος βασιλεύς, ὦ τε Ζεὺς κόδος ἐδώκειν.
ι. ΙΔΙΑΔΟΣ Α.

εἶ δὲ σὺ κάρτερός ἐσσι, θεᾶ δὲ σε γελνατο μήτηρ, 280
ἀλλ’ ὁ γε φέρτερός ἔστιν, ἐπεῖ πλεόνεσσιν ἀνάσσει.
"Ατρείδη, σὺ δὲ παῦε τεῦν μένος· αὐτὰρ ἐγὼνε
λίσσου' Ἀχιλλῆι μεθέμεν χόλου, δς μέγα πάσιν
ἐρκός Ἀχαίοισιν πέλεται πολέμου κακοῖος."

Τὸν δ’ ἀπαμείβομενος προσέφη κρέασιν Ἀγαμέμνονι 285
"ναι δὴ ταῦτα γε πάντα, γέρον, κατὰ μοῦραν ἔκειπες·
ἀλλ’ δ’ ἀνήρ ἑκέλει περὶ πάντων ἐμμεναι ἄλλων,
πάντων μὲν κρατέειν ἑκέλει, παύτεσσι δ’ ἀνάσσεωι,
πάσι δὲ σημαίνειν, ἃ τιν’ οὗ πεισθεῖαι δῶ·
el δὲ μιν ἀχιμητήν ἔθεσαν θεοί αἰεν ἐόντες,
τοῦτοκά οἱ προθέουσιν δυνέδα μυθήσασθαι; "

Τὸν δ’ ἡμπληθήνυ ἠμέθητο δίος Ἀχιλλῆος· 290
"ἡ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεολήνην,
el δὴ σοι πᾶν ἔργον ὑπελέομαι δοτὶ κεν ἐτῆς·
ἄλλοισιν δὴ ταῦτ’ ἐπιτέλεον, μὴ γὰρ ἐμούγε
σῆμαί’ οὖ γὰρ ἐγὼν’ ἐτι σοι πεισθεῖαι δῶ·
ἀλλ’ ἄτ τοι ἔρεν, σὺ δ’ ἐνὶ φρεσὶ βάλλει σήσιν
χερσο μὲν οὖ τοι ἐγώγε μαχῆσομαι εἶνεκα κούρης
οὕτε σοι οὕτε τῷ ἄλλῳ, ἐπεῖ μ’ ἀφέλεσθε γε δόντες·
tῶν δ’ ἄλλων δ’ μοι ἕστι θοὴ παρὰ νῆι μελανήν,
tῶν οὐκ ἄν τι φέροις ἄνελὐν ἀδεκτον ἐμείοι·
el δ’ ἀγε μὴν πειρησά, ἵνα γυώσωι καὶ οΐδε
ἀλφά τοι αἴμα κελαινὸν ἐρωήσει περὶ δουρλ.”

"Ὡς τῷ γ’ ἀντιβίοις μαχησαμένω ἐπέεσσιν
ἀνοστήτην, λύσαν δ’ ἀγορὴν παρὰ νῆισιν Ἀχαιῶνʻ 300
Πηλείδησ μὲν ἐπὶ κλιοσίας καὶ νῆας ἔτσας
ἥε σὺν τε Μενοιτιάδι καὶ οἷς ἐτάροισιν
"Ατρείδης δ’ ἀρα νῆα θοὴν ἀλαίς προέρυσεν,
ἐς δ’ ἐρέτας ἐκρίνειν ἑκόσιοι, ἐς δ’ ἐκατομβήν
βῆσε θεᾶ, ἀνὰ δὲ Χρυσῆδα καλλιπάρρην
ἐλευν ἄγων’ ἐν δ’ ἄρχος ἐβὴ πολύμητις Ὀδυσσεύς."
Ι. ΙΛΙΑΔΟΣ Α.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρα κέλευθα, λαύοις δ' Ἐτρεΐδης ἀπολυμαίνεσθαι ἀνογεῖν·
οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἀλὰ λύματ' ἔβαλλον,
ἐρῶν δ' Ἀπόλλων τεληέσσας ἐκατόμβας
ταῦρων ἢ' αἰγῶν παρὰ θιν' ἀλὸς ἀτρυγέτοιο·
κυλή δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῷ.

"Ὡς οἱ μὲν τὰ πένωτο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
λήγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆι,
ἀλλ' ὦ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε,
τὸ ὦ οἱ ἔσαν κήρυκε καὶ ἀτηρῶθ' θεράπουν·
"ἐρχεσθον κλισθὴν Πηληϊάδεω Ἀχιλῆος·
χειρὸς ἐλών' ἀγέμεν Βρισιῆδα καλλιπάρον·
eὶ δὲ κε μὴ δάφσουν, ἐγὼ δὲ κεν αὐτὸς ἐλωμαι
ἐλθὼν σὺν πλεόνεσσι' τὸ οἱ καὶ ὅριον ἔσται."

"Ὡς εἶπον προτεί, κρατερὸν δ' ἐπὶ μύθοιν ἔτελλε·
τὸ δ' ἄλκουντε βάτην παρὰ θιν' ἀλὸς ἀτρυγέτοιο,
Μυρμιδῶνων δ' ἐπὶ τε κλισιὰς καὶ νῆας ἱκόσθην,
τὸν δ' εὐρον παρὰ τε κλίσῃ καὶ υἱὴ μελαίη
ἡμενον' οὖν' ἄρα τὼ γε ἰδὼν γῆθησεν Ἀχιλλεὺς
τὸ μὲν ταρβήθοντε καὶ ἀλδομένω βασιλῆα
στῆναι, σοῦδε τὶ μιν προσεφόνεον οὖν' ἐρέοντο·
αὐτὰρ δ' ἐγγῳ ἴσων ἐνὶ φρεσὶ φωνῆσεν τε·
"χαλρετε, κήρυκες, Δίως ἄγγελοι ἱδὲ καὶ ἄνδρῶν,
ἀσσον ἵτ' οὐ τί μοι ᾿Ημὲς ἐπαίτιοι, ἀλλ' Ἀγαμέμνων·
δ' σφω' προτεί Βρισιῆδος εἶνεκα κούρης.
ἀλλ' ἄγε, διαγενεῖς Πατρόκλεες, ἔξαγε κούρη
καὶ σφω' δῶς ἄγεων' τὸ δ' αὐτῷ μάρτυροι ἐστων
πρὸς τε θεῶν μακάρων πρὸς τε θυετῶν ἄνθρωπων,
καὶ πρὸς τοῦ βασιλῆος ἀπονέος, εἶ ποτὲ δὴ αὐτὲ
χρεῖον ἐμεῖο γένηται ἀεικά λογίν ἀμώναι
τοῖς ἀλλοις' ἥ γὰρ δ' γ' ὀλοιῆσι φρεσὶ θὔει,
σοῦδε τὶ οὐδὲ νοῆσαι ἄμα πρόσω καὶ ὀπίσω.
ὀππως οἱ παρὰ την σὸν μαχέσοντο Ἀχαιοὶ.

"Ως φάτο, Πάτροκλος δὲ φίλω ἐπεπείθεθε ἐταλρφ, ἐκ δ’ ἀγαγε κλισίς Βρισήδα καλλιπάρρην, δάκρυς ἀγε

τὸ δ’ αὐτὸς ἤτην παρὰ νῆας Ἀχαιῶν ἢ δ’ ἀέκουσ’ ἀμα τοῖσι γυνή κλεν’ αὐτὰ Ἀχιλλεὺς
dιακρύσας ἐτάρων ἀφαρ ἐξετο νόσφι λιασθέλις,

θύη ἐφ’ ἄλσος πολιθής, ὀρόων ἐπ’ ἀπείρων πόντων

πολλὰ δὲ μητρὶ φίλη ἤρησατο χείρας ὀρεγνῶς

"μῆτερ, ἐπεὶ μ’ ἐτεκές γε μιμνηθαδίον περ ἔοντα,

περὶ δὲ μοι ὀφελλεῖν Ὀλύμπιος ἐγγυαλλίζει

Ζεὺς υψιβρεμέτης νῦν δ’ οὐδὲ με τυθὸν ἐτίσεν

ἡ γὰρ μ’ Ἀτρείδης εὐρυκρελὼν Ἀγαμέμνων

ὑγίηςεν ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας."

"Ὡς φάτο δάκρυ χέων, τοῦ δ’ ἐκλυε πότυναι μήτηρ

ἡμένη ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντας

καρπαλήως δ’ ἀνέδυν πολιθῆς ἀλὸς ἤή’ ὀμήχλην,

καὶ ἃ πάρουθ’ αὐτοῦ καθέζετο δάκρυ χέουτος,

χειρὶ τὲ μιν κατέρρεεν, ἔποσ τ’ ἐφατ’ ἐκ τ’ ὀνόμαζε.

"τέκνων, τὶ κλαλεῖς; τὶ δὲ σε φρένας ἵκετο πένθος;

ἐξαύδα, μὴ κεῖθε νόφ, ὦνα εἴδομεν ἄμφω’.

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὥκυς Ἀχιλλεὺς

"οἴσθα; τὴν τοι ταῦτα ἴδυη πάντ’ ἄγορεῦ; 365

ψυχόμεθ’ ἐς Θήβην, ἵππην πόλιν Ἡετίωνος,

τὴν δὲ διεπράθομεν τε καὶ ἤγομεν ἐνθάδε πάντα,

καὶ τὰ μὲν εὐ δάσσαντο μετὰ σφίσιν ὑπὲ Ἀχαιῶν,

ἐκ δ’ ἔλων Ἀτρείδης Χρυσηθίδα καλλιπάρρην.

Χρύσης δ’ αὐθ’ ἰρεῖνς ἐκατηβόλου Ἀδόλλων

ἡλθέ θοᾶς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτῶνων

λυσόμενος τε θύγατρα φέρον τ’ ἀπερείσι’ ἀποίνα,

στέμματ’ ξέων ἐν χερσὶν ἐκηβόλου Ἀδόλλων

χρυσέως ἀνὰ σκῆπτρῳ, καὶ λισσετο πάντας Ἀχαιόως,

Ἀτρείδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375
1. ΙΛΙΑΔΟΣ Α.

ἐνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοὶ αἰδεισθαλ θ' ιερὸν καὶ ἄγλα ἐξεθαὶ ἀπονεμάτικα, ἀλλ' οὐκ Ἀτρεΐδη Αγαμέμνονι ἠμμάχαυ θυμᾶ, ἀλλὰ κακῶς ἄφθει, κρατερὸν δ' ἐπὶ μύθου ἐτελλὲ χωρίμενος δ' ὁ γέρων πάλιν φίλετο τοῖο δ' Ἀπόλλων 380 εὐψαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλοι ἤμεν, ἦκε δ' ἐπὶ Ἀργείου κακὸν βέλος· οἱ δὲ νῦ λαοὶ ἀντιχείρηθον ἐπασσύρειν, τὰ δ' ἐπὶ λέχετο κῆλα θεοῖ πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν· ἀμαὶ δὲ μάντις εὗ εἰδῶς ἀγόρευε θεοπροπίας ἐκάτοικος.

αὐτικ' εἴγ' πρῶτος κελὸμην θεὸν ἱλασκεσθαί' Ἀτρείδων συν ἐτειχίς χόλος λάβειν, αἴψα δ' ἀναστὰς ἠπελλησεν μύθου, ὅ δ' τετελεσμένοι εὕτη· τὴν μὲν γὰρ σὺν νηθοὶ ἐλκωπότε Ἀχαιοὶ ἐσ Ἕρμην πέμποντος, ἄγουσι δὲ δῶρα ἀνακτὺ· τὴν δὲ νεῶν κλισίθεν ἔβαιν κηρυκῆς ἄγοντες κοῦρῳ Βρισῆός, τὴν μοι δόσαν 390 υῖς Ἀχαιῶν. ἀλλὰ σὺ, εἶ δύνασαλ γε, περίσσιε παιδὸς ἐγὼς· ἔλθοις' Ὀλυμπόντε Δία λύσαι, εἰ ποτέ δ' ἄτι ἦ ἐπεὶ δυνῆς κραδίην Δίως ἦ καὶ ἐργαφ.

πολλάκις γὰρ σεο πατρὸς ἐν μεγάροισιν ἄκουσα εὐχομένην, δ' ἐφήσα παλαινεφεί Κρονίων ὅλη ἐν θανάτοισιν ἀεικέα λογοίν ἀμῖνα, ὅπποτε μιν ἤυδησαι 'Ολυμπιοὶ ἦθελον ἄλλοι, Ἰρη τ' ἠδὲ Ποσειδάων καὶ Πάλλας Ἄθηνη' 400 ἀλλὰ σύ τὸν γ' ἔλθοντα, θεά, ὑπελύσαο δεσμῶν, ὥχ' ἐκατόγχειρον καλέσαο' ἐς μακρὸν Ὀλυμποῦν, δι' Βριάρεών καλέοσα θεοὶ, ἀνάρες δὲ τε πάντες Αἰγαῖοι—γὰρ αὖτε βίην ὅπ πατρὸς ἀμελῶντο—δι' ῥα παρὰ Κρονίων καθέξετο κυδεὶς γαλῶν τὸν καὶ ὑπεδεισαν μάκαρες θεοὶ οὔδε τ' ἔδησαν. τῶν νῦν μιν μνήσασα παρέξεο καὶ λαβὲ γούσων,
αἱ κέν πως ἔδέλησιν ἐπὶ Τράβεσσιν ἄρηζαι, 
tοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ" ἄλα ἔλεγει Ἀχαιός 
κτεινομένους, ἵνα πάντες ἐπάφαρονται βασιλῆς, 
γνῷ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 
ἡμ ἄτην, ὅ τ` αριστον Ἀχαιῶν οὐδὲν ἔτισεν.”

Τὸν δ` ἤμελβετ` ἔπειτα Θέτις κατὰ δάκρυ χέουσα:
"ἄμοι τέκνου ἐμόν, τι νῦ σ` ἔτρεφον αἰών τεκοῦσα;
αἰθ` ὀφελες παρὰ νησίων ἀδάκρυτος καὶ ἀπῆμων
ἤσθαι, ἐπεὶ νῦ τοι αἴσα μίνυσθα περ, οὐ τι μάλα δὴν
νῦν δ` ἄμα τ` ὁκύμορος καὶ δἰζυρὸς περὶ πάντων
ἐπλεον` τῷ σ` κακῇ αἰσθ` τέκνον ἐν μεγάροισι.
τούτο δὲ τοι ἐρέουσα ἐποσ Δι` τερπικεραύφ
εἰμ` αὐτὴ πρὸς Ὀλυμπῶν ἀγάννυφον, αἰ` κε πιθηται.

ἀλλὰ σού μὲν νῦν ηησύ παρῆμενος ὄκυπόροισι
μὴν Ἀχαϊόσσων, πολέμου δ` ἀποπάεο πάμπαν 
Ζεὺς γὰρ ἐς Ὀκεανὸν μετ` ἀμύμονας Ἀλθιπῆσα
χθισὸς ἐβη κατὰ δαίτα, θεοὶ δ` ἄμα πάντες ἐποντὸ
δοδεκάτη δὲ τοι αὐτὸς ἔλευστει Ὀλυμπόνδε, 
καὶ τότ` ἔπειτὰ τοι εἰμ` Διὸς ποτὶ χαλκοβατὲς δῶ, 
καὶ μίν γουνώσομαι καὶ μίν πείσεσθαι δῶ.

"Ως ἄρα φωνήσασθ` ἀπεβήσετο, τὸν δ` ἔλιπ` αὐτοῦ 
χωδέμενον κατὰ θυμὸν εὐζώονο γυναικός,
tὴν ρα βη λέκοντος ἀπηρῶν` αὐτὰρ Ὅδυσσεὺς 
ἐς Χρύσην ἰκανεν ἄγων ιερὴν ἐκατόμηθη.
οὶ δ` ὅτε δ` λίμενος πολυβενθέος ἑνὸς ἰκοντο, 
ἱστὶα μὲν στελλαντο, θέσαν δ` ἐν νη` μελαῖνη, 
ἱστὸν δ` ἵστοδόκη πέλασαν προτόνος ὤφεντε 
καρπαλίμωσ, τὴν δ` εἰς ὄμον προέφεσαν ἔρετμοῖς. 

ἐκ δ` εὐνάς ἔβαλον, κατὰ δ` πρυμὴς` ἔδησαν,
ἐκ δ` καὶ αὐτοῦ βαίνουν ἐπ` ῥηγµῆν θαλάσσης, 
ἐκ δ` ἐκατόμηθη βῆσαν ἐκηβόλῳ Ἀπόλλωνι.
ἐκ δ` Ἡρωῆς νηδ` βῇ ποιποροιο.
τήν μὲν ἔπειτ’ ἐπὶ βωμὸν ἄγων πολύμητις’ Ὁδυσσεύς 440
πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν’
“οὐ Χρύση, πρὸ μ’ ἔπεμψεν ἀναξ ἀνδρῶν Ἀγαμέμνων
παῖδα τε σοὶ ἀγέμεν, Φοῖβῳ τ’ ηερῆν ἐκατόμβην
ῥέξαι ὑπὲρ Δαναῶν, ὥφρ’ ἔλασόμεσθα ἀνακτα,
ὅς νῦν Ἀργείοις πολύστονα κῆδε’ ἐφῆκεν.”
445
“Ως εἰπὼν ἐν χερσὶ τίθει, ὁ δ’ ἔδέξατο χαίρων
παῖδα φίλην’ τοι δ’ ὥκα θεῷ κλειτὴν ἐκατόμβην
ἐξείης ἐστησάν ἐκδημητον περὶ βωμῶν,
χερυήσαυτο δ’ ἐπείτα καὶ οὐλοχύτας ἀνέλουτο.
τοῖς δὲ Χρύσης μεγάλ’ εὐχετὸ χειρᾶς ἀνασχῶν 450
“κλόθι μεν, ἀργυροτοῖς’, δει Χρύσην ἀμφιβεβήκας
Κυλλαν τε ζαθήνεν Τενέδῳ τε ἴφι ἀνάσσεις’
ἡμὲν δὴ ποτ’ ἐμεῦ πάρος ἐκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ’ ἱσαο λαδὶ Ἀχαιῶν’
ἃδ’ ἐτ’ καὶ νῦν μοι τόδ’ ἐπικρῆνον ἐέλλωρ’
455
ἡδ’ νῦν Δαναοῖς αἰείκα λοιγὸν ἄμμων.’
“Ως ἔφατ’ εὐχόμενος, τοῦ δ’ ἐκλυε Φοῖβος Ἀπόλλων.
αὐτὰρ ἐπείρ’ εὐξαυτο καὶ οὐλοχύτας προβαλοῦτο,
ἀνέροσαν μὲν πρῶτα καὶ ἐσφαξαν καὶ ἔδειραν,
μηροὺς τ’ ἐξέταμον κατὰ τε κυλῆ ἐκάλυψαν 460
διπτυχα ποιήσατε, ἐπ’ αὐτῶν δ’ ὁμοθέτησαν
καὶ δ’ ἔπι σχίςης δ’ γέρων, ἐπὶ δ’ αἴθοπα νον
λείβε’ νέοι δὲ παρ’ αὐτὸν ἔχουν πεπτώβολα χερσίν.
αὐτὰρ ἐπείρ κατὰ μὴρ’ ἐκάθ’ καὶ σπλάγχν’ ἐπάσαντο,
μιστυλλὸν τ’ ἄρα τάλλα καὶ ἀμφ’ ὀβελοῦσιν ἐπείραν, 465
ἀπτησάν τε περιφράδεως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπείρ παῦσαντο πόνου τετύκοντό τε δαῖτα,
δαλίννυτ’, οὐδέ τι θυμὸς ἔδευετο δαῖτος ἔτης.
αὐτὰρ ἐπείρ πόσιος καὶ ἐδητύος ὡς ἔρον ἔντο,
κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῦ,
νώμησαν δ’ ἄρα πᾶσιν ἐπαρξάμενοι δεπάσασιν.”
οἰ δὲ παυμέριοι μολτῇ θεδυ ἵλασκοντο
καλὸν ἀείδοντες πατήνα κοῦροι Ἀχαιῶν,
μέλποντες ἐκαέργους ὁ δὲ φρένα τέρπει ἀκοῦντων.

"Ἡμος δ' ἥλιος κατέδυ καὶ ἐπὶ κυνέφας ἤλθε, 475
δὴ τότε κομῆσαντο παρὰ πρυμνήσία ηὕς.
ἡμοσ δ' ἤριγενεία φάνη ῥοδόδακτυλος Ἡώς,
καὶ τὸν ἐπειτ' ἀνάγοντο μετὰ στρατόν εὐρφυν Ἀχαιῶν
τοίσιν δ' ἱκμενον οὐρον ἤει ἐκαέργος Ἀπόλλων.
οί δ' ἱστόν στήσαντ' ἀνά θ' ἱστὰ λευκὰ πέτασαν, 480
ἐν δ' ἀνεμοι πρῆσεν μέσον ἱστον, ἀμφὶ δὲ κύμα
στειρη πορφυρον μεγάλ' ἱαχε ηὕς ἱούνης'
ἡ δ' ἔθεεν κατὰ κύμα διαπρήσοουσα κέλευθον.
αὐτὰρ ἐπέλ β' ικονο κατὰ στρατόν εὐρφυν Ἀχαιῶν,
νήμα μὲν οἷ γε μέλαιναν ἐπὶ ἢπειρου ξυφιον 485
ὑψὸν ἐπὶ ψαμάθοις, ὅπό δ' ἐρματα μακρὰ τάνυσαν
αὐτοί δ' ἐκσύναντο κατὰ κλισίας τε νέας τε.

Αὐτὰρ ὁ μήνις ηὕς παρήμενοι ὁκυπόροις
διογενῆς Πηλέως νίός, πόδας ἄκως Ἀχιλλεύς:
οὔτε ποτ' εἷς ἁγορήν πωλέσκετο κυδιάνειραν. 490
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινώθεσε φίλον κήρ
ἀθί μένων, ποθέεσκε δ' ἀὐτὴν τε πτόλεμον τε.

"Αλλ' ἄτε δὴ β' ἐκ τούτῳ δυσδέκατη γένετ' ἦώς,
καὶ τότε δὴ πρὸς Ὁλυμπόν ἦσαν θεοί αἶεν έόντες
πάντες ἄμα, Ζεὺς δ' ἥρχε: Θέτις δ' οὖ λήθετ' ἐφετ-
μένων
παιδὸς ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσετο κύμα θαλάσσης,
ήρη ὁ ἀνέβηθη μέγαν οὐράνων Ὁλυμπόν τε.
ἐφευτ' εὖρυστα Κρονίδην ἄτερ ἤμενον ἄλλων
ἀκροτάτη κορυφή πολυδειράδος Ὁλυμπόποιο,
καὶ βαῖ πάροιδ' αὐτοῖο καθέξετο, καὶ λάβε γούνων
σκαίη, δεξιτερῆ δ' ἄρ' ὑπ' ἄνθερεδνος ἠλούσα
λισσομένη προσέειπε Δία Κρονίωνα ἀνακτα'.
"Ζεῦ πάτερ, εἶ ποτὲ δὴ σε μετ’ ἀθανάτουσιν ὀνῆσα ἦ ἐπεὶ ἦ ἐργῷ, τόδε μοι κρῆμνον ἐέλδώρ’ τίμησόν μοι νίόν, δε ἀκυμοράτωτος ἄλλων ἐπλετ’· ἀτάρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων ἦτίμησεν ἐλῶν γὰρ ἔχει γέρας, αὐτὸς ἀπόφρας. ἄλλα σὺ πέρ μιν τίσον, Ὀλύμπιε μῆτερ Ζεῦ· τόφρα δ’ ἐπὶ Τραέσσι τίθει κράτος, ὃφρ’ ἀν Ἀχαιοί νίόν ἐμὸν τίσωσιν ὀφέλλωσιν τέ ἐ τιμή.” 510

"Ως φάτο· τὴν δ’ οὔ τι προσέφη νεφεληγερέτα Ζεῦς, ἀλλ’ ἀκέων δὴν ἦστο· Θέτις δ’ ὃς ἦσσατο γούσσων, δε ἐχετ’ ἐμπεφυεία, καὶ ἔρετο δεύτερον αὐτής· "νημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον, ἦ ἀπόειπ’, ἔπει οὐ τοι ἐπί δέος, ὁφρ’ ἐδ ἐιδῶ δοσον ἔγω μετὰ πᾶσιν ἀτυμοτάτη θεός εἶμι.”

Τὴν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεῦς· "ἡ δὴ λογία ἔργ’ δ’ τέ μ’ ἑκθοδοπήσαι εφήσεις Ἡρη, δρ’ ἄν μ’ ἐρέθησιν οὐειδελοὶ επέεσσιν ἦ δὲ καὶ αὐτῶς μ’ αἴν ἐν ἀθανάτωσι θεοῦσι νεικεῖ, καὶ τέ μὲ φησί μάχη Τράεσσιν ἀρήγειν. ἄλλα ταῖς μὲν νῦν αὐτὶς ἀπόστιχε, μὴ τι νοῆσῃ Ἡρη· ἐμοὶ δὲ κε ταῦτα μελήσεται, ὃφρα τελέσσω· εὶ δ’ ἄγε τοι κεφαλῇ κατανεύσομαι, ὃφρα πεπολῆς· τοῦτο γὰρ εξ ἐμέθεν γε μετ’ ἀθανάτωσι μέγιστον τέκμωρ’ οὐ γὰρ ἐμὸν παλινάγγετον οὐδ’ ἀπατηλὸν οὐδ’ ἀτελεύτητον, δ’ τι κεν κεφαλῇ κατανεύσω.”

"Ἡ καὶ κυανέσσων ἐπ’ ὁφρύσι νεῦσε Κρονίων· ἀμβρόσιαι δ’ ἄρα χαῖται ἐπερρόσαυτο ἀνακτος κρατός ἀπ’ ἀθανάτοιο μέγαν δ’ ἐλέλειξεν Ὀλυμπον. 530

Τὸ γ’ δ’ ὅσ’ βουλεύουσαι διέτμαγεν· ἡ μὲν ἐπείται εἰς ἀλὰ ἀλτο βαδεῖαν ἀπ’ αἰγιλῆντος Ὀλυμπον. Ζεῦς δὲ ἐδόν πρὸς ὅμοι· θεοὶ δ’ ἀμα πάντες ἀνέσταιν ἐς ἐδέων σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτη
μείναι ἐπερχόμενον, ἀλλ' ἀυτῶν ἦσαν ἄπαντες. 535
δὲ ὁ μὲν ἐνθα καθέζετ' ἐπὶ θρόνου' οὐδὲ μιν Ἡρη
ἡμολήσειν ἱδοῶ' ὅτι οἱ συμφράσσατο βουλᾶς
ἀργυρόπεζα Θήτις θυγάτηρ ἄλλων γέρωντος'
αὐτίκα κερτομοῖοι Δία Κρονίωνα προσηύδα:
"τίς θ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλᾶς; 540
αἰεὶ τοι φίλου ἔστιν ἐμεῖ ο丕νόσφιν ἔστιν
κρυπτάδια φρονεόντα δικαζόμενοι' οὐδὲ τί πώ μοι
πρόφων τέτληκας εἰπεῖν ἔπος ὅτι νοθήσης."

Τὴν δ' ἡμείσθε' ἔπειτα πατήρ ἀνθρώποι τε θεῶν τε
"Ἦρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μῦθος
εἰδήσεων' χαλεπῶς τοι ἐσοντ' ἀλόχω περ ἔσορη
ἀλλ' ὅπερ μὲν κ' ἐπιεικὲς ἀκούμεν, οὐ τις ἐπείτα
οὔτε θεῶν πρότερος τοῖς γ' ἐλεται οὔτ' ἀνθρώπων
ὅπερ κ' ἐγὼν ἀπανευθευθεὶς θεῶν ἐθέλωμι νοθήσαι,
μὴ τι σὺ ταῦτα ἐκαστα διείρερο μηδὲ μετάλλα." 550

Τὴν δ' ἡμείσθε' ἔπειτα βοῶσι πότιμα Ἡρη
"αἰνώστατε Κρονίδη, ποίον τὸν μῦθον ἔεπες; 555
καὶ λήν σε πάροι γ' οὔτ' εἴρομαι οὔτε μεταλλῶι,
ἀλλὰ μᾶλ' εὐκηλὸς τὰ φράζεις ἄσσοι ἔθελησας.
νῦν δ' αἰνώσ δεδοικα κατὰ φρένα μὴ σε παρεῖπῃ
ἀργυρόπεζα Θήτις θυγάτηρ ἄλλων γέρωντος'
ἡρῆ γαρ σοι γε παρέξετο καὶ λάβε γούνων
τῇ σ' ὄδω κατανεῦσαι ἐτήτυμον ὅς Ἄχιλλα
τιμήσης, ὅλης δὲ πολέας ἐπὶ νυστὶν Ἄχαιῶν."

Τὴν δ' ἀπαμειβόμενος προσέφης νεφεληγερέτα Ζεύς: 560
"δαμονή, αἰεὶ μὲν δίεα, οὐδὲ σε λήθω.
πρῆξαι ό' ἐμπίς οὐτι δυνήσεις, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἐσει' τὸ δὲ τοι καὶ βίγιον ἔσται.
εἰ δ' οὔτω τοῦτ' ἐστὶν, ἐμοὶ μέλλει φίλου εἶναι
ἀλλ' ἀκέουσα κάθησο, ἐμφ' ό' ἐπιπεθεῖ μύθῳ,
μὴ νῦ τοι σε χραίσμωσιν ὅσοι θεοί εἴο' ἐν Ὠλύμπῳ.
ι. ΙΛΙΑΔΟΣ Α.

ἀσσον ἵνθ', ὅτε κέν τοι ἄπτους χείρας ἐφελὼν."

"Ὡς ἔφατ', ἔδεισεν δὲ βοώπις πότια Ἡρη, καὶ β' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κήρ', ἄχθησαν δ' ἀνὰ δῶμα Δίως θεοὶ Οὐρανίωνες·

τοῖς δ' Ἡφαιστος κλυτοτέχνης ἥρχ' ἀγορέθειν, μητρὶ φίλη ἐπὶ ἥρα φέρων, λευκωλένῳ Ἡρῆ.

"ἡ δ' λογία ἑργά τά' ἐσσεται οὐ' ἐτ' ἀνεκτά, εἰ δ' σφῶ ἕνεκα θυητῶν ἐριδαλνητὸν ἄδε, ἐν δὲ θεοῖς κολφων ἐλαύνετον· οὐδὲ τὶ δαιτὸς ἐσθῆση ἐσσεται ἄδος, ἐπεὶ τὰ χερείονα νυκῆ.

μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτὴ περ νουεύσῃ, πατρὶ φίλῳ ἐπὶ ἥρα φέρειν Διλ, ὄφρα μὴ αὐτὲ νεκεῖσῃ πατήρ, σὺν δ' ἥμιν δαιτα ταράξῃ.

εἰ περ γὰρ κ' ἔθελησιν Ὁλύμπιοι ἀποροπητῆς ἔξ ἐδῶν στυφελλέζαι· δ' γὰρ πολὺ φέρτατος ἐστὶν· ἀλλὰ σὺ τὸν γ' ἐπέεσοι καθάπτεσθαι μαλακῶσιν· αὐτίκ' ἐπειθ' Ἡλαος Ὁλύμπιοι ἐσσεται ἥμιν·"

"Ὡς ἄρ' ἔφη, καὶ ἀναίζας δέπας ἀμφικύππελλον μητρὶ φίλη ἐν χειρὶ τίθει, καὶ μην προσέειπτε·

"τέπλαθι, μήτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ, μή σε φίλην περ ἐσθῆσαν ἐν ὀφθαλμοῖς ὤδωμαι θειομένην, τότε δ' σὺ τὶ δυνήσόμαι ἀρχύμενος περ χραισμεῖν· ἄργαλέος γὰρ Ὁλύμπιος ἀντιφέρεσθαι· ἣδη γὰρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαθάτα

ῥίψε ποδὸς τεταγών ἀπὸ βηλοῦ θεσπεσίοιο, πάν' δ' ἡμαρ φερόμην, ἃμα δ' ἥελῳ καταδύτε κάτπεεσον ἐν Λήμυρῳ, ἄλγος δ' ἐτὶ θυμὸς ἐνήλεν· ἐνθά με Συντίες ἀνδρές ἀφα αἰμισιντο πεσόντα."

"Ὡς φάτο, μειδήσειν δὲ θεά λευκάλενος Ἡρη, μειδήσασα δὲ παιδός ἐδέξατο χειρὶ κύπελλον· αὐτὰρ δ' τοῖς ἄλλοις θεοῖς ἐνδέξαται πάσιν οἰνοχόει γλυκὸ νέκταρ ἀπὸ κρητήρος ἀφύσσων."

C 2
ἀσβεστος δ' ἀρ' ἐνώρτῳ γέλως μακάρεσσι θεοῖσιν, 600
ὡς ἵδον Ἡφαίστου διὰ δώματα ποιηνύοντα.

“Ὡς τότε μὲν πρόπαυν ἡμαρ ἐσ ἥλιουν καταξύντα
δαίμον', οὐδὲ τι θυμὸς εἴδευτο δαιτὸς ἐξῆς,
οὐ μὲν φόρμιγγος περικαλλέος, ἢν ἔχε Ἄπόλλων,
Μονσάων θ', αἰ ἀείδουν ἀμειβόμεναι ὅπλοι καλῇ.

Αὐτὰρ ἔπει θατέν λαμπρὸν φάος ἥλλου,
605
οὶ μὲν κακκέλοντες ἰβαι οἰκόνυε ἐκαστος,
ἡχὶ ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
"Ἡφαίστος ποιησεν ἰδυίς εἰ πραπίδησσι.
Ζεὺς δὲ πρὸς δὺν λέχος ἦ τ' Ὄλυμπιος ἀστεροπητής,
ἐνθα πάρος κομαθ' ὅτε μιν γλυκὺς ὑπνος ἰκάνοι
ἐνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἡρη.
ΙΛΙΑΔΟΣ Β.

"Ονειρος. Βοιωτία ἡ κατάλογος τῶν νεῶν.

"Ἀλλοι μὲν ὅρα θεὸς καὶ ἄνερες ἱπποκορυσταὶ εὐδοκοῦν πανπόλιοι, Δίας δ' οὐκ ἔχει νήδυμος ὕπνος, ἀλλ' ὥς ἕ γε μερομίρησε κατὰ φρένα ὡς 'Ἀχιλής τιμήσει', ὀλέσαι δὲ πολέας ἐπὶ νησίων 'Ἀχαίων.

ἡδὲ δὲ οἱ κατὰ θυμὸν ἀρίστη φαλνετο βουλή, πέμψας ἐπ' Ἀτρέιδην 'Αγαμέμνονι οὐλον 'Ονειρον καὶ μιν φωνῆσας ἐπεα πτερόετα προσηύδα:

"βάσκε λῷ, φυλή 'Ονειρε, θοᾶς ἐπὶ νῆας 'Ἀχαιῶν ἐλθὼν ἐς κλισίν 'Αγαμέμνων Ἀτρέιδαι πάντα μᾶλ' ἀτρεκέως ἀγορευέμεν ὡς ἑπιτέλλω.

θωρήσας ἐκέλευε κάρη κομώνυτας 'Ἀχαίως πανυδίλη' νῦν γὰρ κεῖν ἔλοι πόλιν εὐρυάγυιν χρώνων οὗ γὰρ ἔτ' ἀμφίες 'Ολύμπια δῶμαι' ἐχοὺς ἀδύνατοι φράζονται ἐπέγναμψεν γὰρ ἄπαντας

"Ἡρη λισσομένη, Τράεσσι δὲ κήδε' ἐφήπται μ." 15

"Ως φάτο, βῆ δ' ἄρ' 'Ονειρος, ἐπεὶ τὸν μύθον ἄκουσε καρπαλλίμως δ' ἰκανὲ θοᾶς ἐπὶ νῆας 'Ἀχαιῶν, βῆ δ' ἄρ' ἔπ' Ἀτρέιδην 'Αγαμέμνονα τὸν δ' ἐκλάνεν εὐδοντ' ἐν κλίσιν, περὶ δ' ἀμβρόσιος κέχυθ ὕπνος.

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς Νηλήνῳ νὶ ἑοικῶς, 20
Νέστορι, τὸν ἄρα μάλιστα γερούτων τῷ 'Αγαμέμνων' τῷ μιν ἕεισάμενος προσεφώνει θείος 'Ονειρος "εὐδεις, Ἀτρέων νὶ ὕποδαμοὺς ἱπποδάμοιο.
οὐ χρή παννόχιον εὖδειν βουληφόρον ἄνδρα,
φι λαοὶ τ' ἐπιτετράφαται καὶ ὀσσα μέμηλε' 25
τῶν δ' ἐμέθεν ἔξοις ἄκα. Διὸς δὲ τοι ἀγγελὸς εἶμι,
ὅς σεῦ ἀνευθεὶν ἔδω μέγα κήδεται ἢδ' ἑλειρέω.
θωρήξαλι σ' ἐκέλευσε κάρη κομὼντας 'Αχαίον,
πανυδῆ' τῶν γάρ κεν ἔλοις πόλις εὐρύγυιναν
Τρώων' οὔ γὰρ ἐτ' ἀμφίς 'Ολύμπια δῶματ' ἔχοντες
ἀδάνατοι φράζονται' ἐπέγναμψεν γὰρ ἀπαντάς
"Ἡρη λισσομένη, Τρώεσσι δὲ κηδε' ἐφηπται
ἐκ Διός. ἀλλὰ σὲ σῆσιν ἔχε φρεσκ. μηδὲ σε λήθη
αἵρετω, εὔτ' ἄν σε μελῆφρων ὕπνοι καθη.
"Ως ἀρα φωνῆσας ἀπεβήσετο, τὸν δ' ἐλεπ' αὐτοῦ
τὰ φρονέωντ' ἀνά θυμὸν ἂ' ὅ' οὐ τελέεσθαι ἐμελλόν
φη γὰρ ὅ' αἱρῆσειν Πριάμου πόλει ήματι κείνης,
ὑπίνως, οὐδὲ τὰ ἵδη ἃ τα Ζεὺς μήδετο ἔργα
θήσει γὰρ ἐτ' ἐμελλέν ἐπ' ἄγαλμα τε στοναχάς τε
Τρώσι τε καὶ Δαναοὶς διὰ κρατηρᾶς υψίμιας.
ἐγρετο δ' ἐξ ὕπνου, θεῖν δε μιν ἀμφέχυτ' ὁμφὴ
ἐξετο δ' ὀρθωθεῖς, μαλακὸν δ' ἔνθευς χιτῶνα,
καλὸν υγάτευν, περὶ δὲ μέγα βάλλετο φόρος
ποσός δ' ύπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
ἀμφὶ δ' ἄρ' ὁμοίως βάλετο ἕφος ἀργυρόλιον
ἐξετο δὲ σκῆπτρον πατρῷον, ἀφθείουν αἰεὶ
σὺν τῷ ἔβη κατὰ νῆας 'Αχαιῶν χαλκοχιτῶνων.
'Ἡδος μὲν ὅτα θεᾶ προσεβήσετο μακρὸν 'Ολυμποίν,
Ζητὶ φῶς ἔρενος καὶ ἄλλος ἀθανάτοις,
αὐτὰρ δ' θεράκεσσι λιγυφθόγγοισι κέλευσε
κηρύσσειν ἀγορὴν δάρκη κομώντας 'Αχαιούς,
οἷς μὲν ἐκήρυσσον, τοῖς δ' ἠγείροντο μᾶλ' ἄκα.
βουλὴν δὲ πρῶτον μεγαθύμων ἵζε γερόντων
Νειστορήγα παρὰ νῆτι Πυλοιγενέος βασιλῆος,
tοὺς δ' γε συγκαλέσας πυκνῆν ἅρτυντο μεγαλίμν.
"κλίτε, φίλοι, θείος μοι ἐνύπνιον ἤλθεν 'Ονειρος ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δὴ εἰδὸς τε μέγεθος τε φυὴν τ' ἀγχιστα ἐφίκη· στή δ' ἀρ' ὑπὲρ κεφαλῆς καὶ με πρὸς μύθον ἔειπεν' ἐδεῖς, 'Ατρέδος υἱὲ δαφρόνοις ἵπποθάμοιο· οὐ χρή παννυχίων εῦδειν βουλησφόρον ἄνδρα, ἤ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλε· νῦν δ' ἐμέθεν ζώνες ἁκά· Δίους δὲ τοι ἄγγελός εἶμι, ὃς σεῦ ἀνευθέντα ἔων μέγα κήδεται ἥδ' ἐλεαρεῖ· θωρῆζαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαίους πανυδίη· νῦν γὰρ κεῖν Ἑλίσ τοῖς πόλιν εὐρυάγυιαν Τρῶων' οὐ γὰρ ἐτ' ἀμφὶς Ὄλυμπια δῶματ' ἔχοντες ἀθάνατοι φράζουται· ἐπέγνυμην γὰρ ἀπαντάς Ἡρη λισσομένῃ, Τράφεσσι δὲ κήδε' ἐφηπταὶ ἐκ Δίους· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν. ὃς δ' μὲν εἶπ' 70 φέχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὑπ' ὅρων ἀνήκεν. ἀλλ' ἄγετ', αἱ κέν πως θωρῆζομεν νιᾶς Ἀχαίῶν· πρῶτα δ' ἐγών ἐπεσιν πειρήσομαι, ἢ θέμις ἐστὶ, καὶ φεύγων σὺν νυσσὶ πολυκλήσι κελεύσω· ὑμεῖς δ' ἀλλοθεν ἅλλος ἐρητύειν ἐπέσσων." 75

'Ἡ τοι ο' γ' ὃς εἴπ' ὃν κατ' ἄρ' ἔζετο, τοίσι δ' ἀνέστη Νέστωρ, ὃς ῥα Πύλοιο ἀνα' ἡν ἡμαθότεντος· ο' σφιν ἐφρονεόν ἀγορήσατο καὶ μετέειπεν· "ἲ φίλοι, Ἀργελών ἡγήτορες ἡδὲ μέδουτες, εἰ μὲν τις τοῦ δυνειρὸν Ἀχαιῶν ἅλλος ἐμπεκ' ἔστε, 80 ψεῦδος κεν φαίμεν καὶ νοσφίζομεθα μᾶλλον· νῦν δ' ὅδε δς μεγ' ἀριστὸς Ἀχαιῶν εὐχετει εἶναι· ἀλλ' ἄγετ', αἱ κέν πως θωρῆζομεν νιᾶς Ἀχαιῶν." "Ὡς ἄρα φωνήσας βουλῆς εἶ ήρχε νέεσθαι, οἷ δ' ἐπανεστήσαν πείδουτο τε ποιήσαι λαῦ· σκηναίχοι βασιλῆς· ἐπεσσεύσοντο δὲ λαοί· ἠπτε ἢθεα εἰσὶ μελισσάων ἄδινών,
πέτρης έκ γλαφυρῆς αειν νέον ἐρχομενάων
βοτρύδων δὲ πέτουται ἐπ' ἀνθεσιν εἰλαρινοῖσιν
αἰ μέν τ' ἐνθα ἄλις πεποτήται, αἰ δὲ τε ἐνθα·
δι τῶν ἔθνων πολλὰ νεῶν ἄπο καὶ κλισίανων ἥιόνοις προσάροθε βασθείς ἑστιχώστοι
Ἰλαδὸν εἰς ἀγορὴν· μετὰ δὲ σφισὶν 'Ὁσσα δεδήει
οὐρύνου' λέναι, Διὸς ἄγγελοι· οἳ δ' ἀγέρουτο.
τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαϊά
λαῶν ἰζὸντων, ὁμαδὸς δ' ἡν' ἐννέα δὲ σφες
κήρυκες βοδώντες ἑρήτουν, εἰ ποτ' αὐτής
σχολατ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
σπουδὴ δ' ἐξετο λαὸς, ἑρήτυθεν δὲ καθ' ἑδρας
πανσάμενοι κλαγγῆς· ἀνὰ δὲ κρεὶςον Ἀγαμέμνον
ἔστη σκῆπτρον ἤχων, τὸ μὲν Ἡφαιστος κάμε τεῦχων.
"Ἡφαιστος μὲν δῶκε Διὸς Κρονίων ἀνακτή,
αὐτὰρ ἄρα Ζεῦς δῶκε διακτόρῳ ἀργειφόντην·
'Ερμέλας δὲ ἄναξ δῶκεν Πέλοπτι πληξίππῳ,
αὐτὰρ ὁ αὐτὸς Πέλοπς δῶκε 'Ατρέΐ, ποιμένι λαῶν
'Ατρένοις δὲ θυσικῶν ἐλιπεν ποιάρμων Ὁνεστῆς,
αὐτὰρ ὁ αὐτὸς Ὁνεστὴ· Ἀγαμέμνονι λείπε πορηναι,
πολλήσιν νῆσουσι καὶ Ἀργεί παντὶ ἀνάσσεως.
τῷ δ' ἦ' ἐρεισάμενος ἔπε· Ἀργελούσι μετήδα·
"ἀν φίλοι ἤρωες Δαναῖς, θεράπουτε Ἀρης,
Ζεὺς με μέγα Κρονίδης ἁτη ἐνέδησε βαρείᾳ,
σχέτλιος, ὅσ πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
'Ηλιον ἐκπέρσαντ' εὐτείχεσον ἀπονεόσθαι,
νῦν δὲ κακήν ἀπάτην βουλεύσατο, καὶ με κελεύει
δυσκλέα Ἀργος ἱκέσθαι, ἐπεὶ πολὺν ἀλέσα λαῶν.
οὕτω ποιοὺ Διὸ μέλλει ὑπερμενεῖ φίλον εἶναι,
ὅτα δὲ πολλάκις πολλὰς κατέλυσε κάρηνα
ἡ' ἐτί καὶ λύσει τοῦ γὰρ κράτος ἐστὶ μέγιστον.
αἰτχρόν γὰρ τὸ κράτος ἐστὶ καὶ ἐσομένοισι πυθέσθαι.
2. ΗΛΙΑΔΟΣ Β.

μάψ οὔτω τοιόνδε τοσόνδε τε λαδύ Ἀχαιῶν
ἀπρηκτον πόλεμον πολεμίζειν ἦδε μάχεσθαι
ἀνδράσι παυροτέροις, τέλος ὅ' οὖ πώ τί πέφανται,
e' περ γάρ κ' ἐθέλομεν Ἀχαιόλ τε Τρώες τε,
ὅρκια πιστὰ ταμώντες, ἀριθμηθήμεναι ἄμφω,
Τρῶας μὲν λέξασθαι ἐφέστιοι δοσοὶ ἔσσω,
ἡμεῖς δ' ἐς δεκάδας διακοσμηθείμεν Ἀχαιοί,
Τρώων δ' ἄνδρα ἐκαστὸν ἔλοιμεθα οἰνοχοεῦειν,
πολλαὶ κεν δεκάδες δευολατο οἰνοχόουσι.

τόσον ἐγὼ φημὶ πλέας ἐμενεῖ νίας Ἀχαιῶν
Τρώων, οἳ ναίοντι κατὰ πτόλιν' ἀλλ' ἐπίκουροι
πολλέων ἐκ πολλῶν ἐγχέσπαλοι ἄνδρες ἔσσω,
οἳ μὲ μέγα πλάζουσι καὶ οὐκ εἶδος' ἐθέλουτα
'Iλίου ἐκπέρσαι εὗ ναιόμενον πτολεθρον.
ἐννέα ὅ' βεβάσαι Δίως μεγάλου ἐνιαυτολ,
καὶ ὅ' δούρα σέσητε νεῶν καὶ σπάρτα λέλυταί
αἴ δὲ ποὺ ἡμέτερα τ' ἀλοχοὶ καὶ νήπια τέκνα
ἵνα' ἐνι μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἐργον
ἀυτῶς ἀκράσαντον, οὗ εἰνεκά δεύρ' ἱκόμεσθα.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες
φεύγωμεν σὺν ἡμῶν φίλην ἐς πατρίδα γαίαν
οὐ γὰρ ἔτι Τρολὴν αἰρήσομεν εὐρνάγων.

"Ως φάτο, τοίσι δὲ θυμόν ἐνι στήθεσιν ὅρινε
πᾶσι μετὰ πληθῶν, ὅσοι οὐ βουλῆς ἐπάκουσαν'
κινήθη κ' ἄγορη φή κύματα μακρὰ θαλάσσης,
pόντου 'Ικαρλοίο, τὰ μὲν τ' Εὐρός τε Νότος τε
ἄρος ἐπαίξας πατρὸς Δίως ἐκ νεφελῶν.
ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἑρθῶν,
λάβρος ἐπαιγίζων, ἐπὶ τ' ἤμυει ἀσταχύςσαι,
ὡς τῶν πᾶσ' ἄγορη κινήθη' τοι δ' ἀλαλτῷ
νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένευρε κούλη
'οσταῖ δ' ἀειρομένη' τοῖ δ' ἀλλήλοις κέλευν.
ἐπεσθαὶ νηῶν ἢδ' ἐλκέμεν εἰς ἀλα δίαν,
οὐροῦς τ' ἔξεκάθαρον' ἀϋτὴ δ' οὐρανὸν ἴκεν
οἶκαδε ἵμενον' ὑπὸ δ' ἱρευν ἐρματα νηῶν.

“Ενθά κεν' Ἁργείσιοιν ὑπέμορα νόστος ἐτύχθη, 155
εἰ μὴ Ἀθηναίην Ἡρη πρὸς μύθουν ἔειπεν
“ἀδ' πότοι, αὐγίχιοι Νιώς τέκος, Ἀτρυτώη, ὅ
οὐτῳ δὴ οἰκόνυς φίλην ἐς πατρίδα γαῖαν
Ἀργείοι φεῦξονται ἐπ' εὐρέα νῶτα θαλάσσης,
καδ' δὲ κεν εὐχωλὴν Πριάμῳ καὶ Τρῳσὶ λήποιεν
Ἀργείην Ἑλένην, ἦς εἰνεκα πολλοὶ Ἀχαιῶν
ἐν Τρολῇ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἰὴς
ἀλλ' ἢι νῦν κατὰ λαδυ Ἀχαιῶν χαλκοτιτώνων
σοὶς ἀγανοῖς ἐπέεσσων ἐρήτυε φῶτα ἐκαστον,
μηδὲ ἴα νήας ἀλα' ἐλκέμεν ἀμφιελίσσας.” 165

“Ὡς ἐφατ', οὐδ' ἀπίθησε θεᾶ γλαυκώπις Ἀθήνη,
βη' δὲ κατ' Οὐλύμποιο καρήνων ἀίζασα:
[καρπαλλωμὸς δ' ἵκανε θοᾶς ἐπὶ νήας Ἀχαιῶν.] 170
εὐρευν ἔπειτ' Ὀδυσσῆα, Διὶ μῆτιν ἀτάλαυντον,
ἐσταὸν'. οὐδ' ὃ γε νῆας εὐσφέλμοιο μελανής
ἀπτετ', ἔπει μὴν ἄχος κραδήν καὶ θυμὸν ἵκανεν
ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκώπις Ἀθήνης.
"διογένες Δαερτίάδη, πολυμήχαν' Ὀδυσσεῦ,
οὐτῳ δὴ οἰκόνυς φίλην ἐς πατρίδα γαἰαν
φεῦξεσθ' ἐν νῆεσι τοῦ πολυκλῆσι πεσόντες,
καδ' δὲ κεν εὐχωλὴν Πριάμῳ καὶ Τρῳσὶ λήποιεν
Ἀργείην Ἑλένην, ἦς εἰνεκα πολλοὶ Ἀχαιῶν
ἐν Τρολῇ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἰὴς.
ἀλλ' ἢι νῦν κατὰ λαδυ Ἀχαιῶν, μηδὲ τ' ἔρωτι
σοὶς δ' ἀγανοῖς ἐπέεσσων ἐρήτυε φῶτα ἐκαστον,
μηδὲ ἴα νήας ἀλα' ἐλκέμεν ἀμφιελίσσας.” 180

“Ὡς φάθ', δ' ὃ δὲ ξυνέκε θεᾶς ὑπα φωνήσασθ',
βη' δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε' τὴν δ' ἐκόμισσε
κήρως Ἐφρυβάτης Ἰθακήσιος, ὥς ὦ οὖν ὁπότεν
αὐτὸς δ' Ἄτρείδεω Ἀγαμέμνονος ἄντισι ἐλθὼν
δέξασθι οἷς σκῆπτρον πατρῶιον, ἀφθιτον ἀεις
σὺν τῷ ἐβεν κατὰ νήα Ἀχαιῶν ἐχάλκινων.

"Ον τω μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχεῖν,
tὸν δ' ἀγανόμεν ἐπέσεσθε ἐρητωσάσκε παραστάται
"δαμόνι", οὖ σε έοίκε κακῶν ὡς δειδίσσεσθαι,
ała' αὐτὸς τε κάθησο καὶ ἀλλος ἱδρε λαοὺς
οὐ γάρ πω σάφα οἰς' οἶοι νόος Ἀτρείδοις
νῦν μὲν πειράται, τάχα δ' ἱφεται νῦας Ἀχαιῶν.
ἐν βουλῇ δ' οὖ πάντες ἀκούσαμεν οἶον ἐκεῖπε;
μη τι χολωσάμενος ἐξῆ κακῶν νῦας Ἀχαιῶν
θυμὸς δὲ μέγας ἐστὶ διατρεφέων βασιλῆων,
τιμὴ δ' ἐκ Δίως ἐστι, φιλεῖ δὲ ἐς μητέρα Ζεῦς."

"Ον δ' αὖ ὠῆμον τ' ἄνδρα ἠδοι βοῶντά τ' ἐφεύροι,
tὸν σκῆπτρῳ ἔλασσακεν ὀμοκλήσσακε τὸ μῦθῳ
"δαμόνι", ἄτρεμας ἥσοι καὶ ἄλλων μόθων ἄκουε,
οὶ σὲ φέρτερον εἶσι, οὐ δ' ἀπτόλεμος καὶ ἀνάλκις,
οὕτε ποτ' ἐν πολέμῳ ἑναριθμοῖς οὐτ' ἐνὶ βουλή,
οὐ μὲν πως πάντες βασιλεύσωμεν ἐνθ' Ἀχαιοῖ.
οὐκ ἀγαθὸν πολυκοιρανίη εἰς κολρανος ἐστω,
eἰς βασιλέως, ὃ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω
[σκῆπτρον τ' ἑδὲ ἱμιστας, ἵνα σφοι βασιλέω]

"Ὡς δ' γε κοιρανέων δείπτε οὐρανὼν οἱ δ' ἀγορήνηδε
αὐτὶς ἐπεσευντον νεών ἀπὸ καὶ κλεπτῶν
ἡχῆ, ὥς ὅτα κῦκα πολυφλοισβοι βαλάσσης
ἄγιαλῳ μεγάλῳ βρέμεται, σμαραγδὶ δὲ τε ποντὸς.

"Αλλαὶ μὲν π' ἐξοτο, ἐρήτυθεν δὲ καθ' ἐδρας,
Θερσίνης δ' ἐτι μοῦνος ἀμετροπῆς ἐκολοφά,
ὅς π' ἔτεια φρεσὶν ἴσων ἀκοσμά τε πολλά τε ἧνη,
μάψ, ἀτἀρ οὖ κατὰ κόσμον, ἐριζέμεναι βασιλεύσων,
ἀλλ' ὃ τι οἱ εἰσαίτο γελοίον Ἀργελουσὶν"
2. ΙΛΙΑΔΟΣ Β.

ἐμμεναι· αἴσχιστος δὲ ἀνήρ ὑπὸ Ἰλιοῦ ἠλθε·
φολκὸς ἦν, χαλὸς δ' ἔτερον πόδα· τῷ δὲ οἱ ὁμοι
κυρτῷ, ἐπὶ στῆθος συνοχωκάτε· αὐτὰρ ὑπερθε
φοῖδος ἦν κεφαλῆς, ἱετῇ δ' ἐπενήμωθε λάχανη.
ἐχθιστος δ' Ἄχιλῆς μάλιστ' ἦν ὥς ὁ Ὅδυσσης·
τῷ γὰρ νεικέσεικ· τότε αὖ Ἀγαμέμνονι δὺρ
οξέα κεκληγὸς λέγ' οὐνεῖδα· τῷ δ' ἢρ Ἀχαιοὶ
ἐκπάγης κοτέοντο νεμέσσηθέν τ' ἐνι θυμῷ.

αὐτὰρ ὁ μακρὰ δοῦν Ἀγαμέμνονα νείκε κυκέρφο
"Ἀτρείδη, τέο δὴ αὖτ' ἐπιμέμφει ηδὲ χατίζεις;
Pλειάδοι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
εἰσιν ἐνι κλίσις ἐξαρητοῖ, ἃς τοῖς Ἀχαιοῖς
πρωτίστω ὀδομεν, εὖτ' ἀν πτωλεθρον ἔλομεν·
ἥ ἔτι καὶ χρυσοῦ ἐπιδεύει, ὅν κέ τις οἶσει

Τρώων ἔποδαμων ἐξ Ἰλιοῦ νῖος ἀπονα, 230
ὅν κεν ἐγὼ δῆτας ἀγάγω ἢ ἄλλος Ἀχαῖων,
ἥ γυναίκα νέην, ἵνα μίσεαι ἐν φιλοτητί,
ἣν τ' αὖτοι ἀπονόσφι κατίσχει; οὐ μὲν ἔοικεν
ἀρχὸν ἐντα κακῶν ἐπιβασκέμεν νιὰς Ἀχαῖων.
ὅ πέπονες, κάκ' ἐλέγχε' Ἀχαίδες, οὐκέτ' Ἀχαιοί, 235
οἰκαδε περ σὺν νησοῖ νεώμεθα, τόνδε δ' ἔφεμεν
αὐτοῦ ἐνὶ Τροὶγ γέρα πεσόμεν, ὡρᾷ ὅρηται
ἣ ρά τι οἱ χήμεις προσαμώνομεν, ἢ καὶ ὁδε
di καὶ νῦν Ἰλιῆα, ἵνα μέγ' ἄμελυνα φῶτα,
ἱθύμησεν ἐλῶν γὰρ ἐχει γέρας, αὐτὸς ἀπούρας. 240
ἄλλα μᾶλ' οὐκ Ἰλιῆι ἀκολος φρεσύν, ἄλλα μεθήμων
ἡ γὰρ ἦν, Ἀτρείδη, νῦν υστάτα λωβήσαιον."

"Ως φάτο νεικελῶν Ἀγαμέμνονα, ποιμένα λαῶν,
Θερσίτης τῷ δ' ὡκα παρόστατο δίος Ὅδυσσεύς,
καὶ μιν ὑπόδρα οἶδιν χαλεπῶ ἠμίππατε μύθῳ· 245
"Θερσίτ' ἀκριτόμυθε, λυγὸς περ ἔων ἀγορητής,
ἰσχεο, μηδέ ἐθελ' οἷον ἐριζέμεναι βασιλεύσων"
οὐ γὰρ ἐγὼ σεῖο φημὶ χερείστερον βροτῶν ἄλλον ἐξακολούθητο αὐτῷ ἀμὴ 'Ατρείδης ὑπὸ Ἰλιοῦ ἄνθους. τῷ οὖν ἄν βασιλῆς ἀνὰ στόμι ἔχων ἀγορεύοις, καὶ σφιν ὀνείδεσθε τε προφέροισι, νῷστοι τε φυλάσσοισι. οὔτε τι πο τῷ σάφρο ἰδοὺς ὅπως ἔσται τάδε ἔργα, ἤ εὖ ἧ κακῶς νοστήσομεν νῖες 'Αχαιῶν. τῷ νῦν ἂν τοι ἐρέω, τῷ δὲ καὶ τετελεσμένον ἔσται, εἰ' κ' ἔτι σ' ἀφραίνουσα κιχήσομαι ὃς νῦ περ ὅδε, μηκέτι ἔπειτ' ὤν ἂν ὁσιν ἐπεί, ὥστε' ἔτι Θηλεμάχου πατὴρ κεκλημένος ἔλειν, εἰ μὴ ἔγὼ σε λαβῶν ἀπὸ μὲν φίλα εἰματα δύσι, χλαῖναν τ' ἥδε χυτώνα, τά τ' αἰδῶν ἀμφικαλύπτει, ἀυτὸν δὲ κλαίοντα θοᾶς ἐπὶ νῆας ἀφήσω πεπληγὼς ἀγορίθθεν ἀείκεσθε πληγήσων.'

"Ὡς ἄρ' ἔφη, σκήπτρῳ δὲ μεταφρένων ἢδὲ καὶ ὦμω 265 πλῆξεν' ὅ δ' ἰδωθη, θαλερὸν δὲ οἱ ἐκπεσε δάκρυ. σμώδις ὁ' αἰματόεσσα μεταφρένου ἐξουπανέστη σκήπτρου ὑπὸ χρυσόν' ὅ δ' ὂρ' ἔξεσα τάρβησέν τε, ἀλγήσας' ὁ' ἀχρείην ἰδαν ἀπομορφέσα δάκρυ. οἱ δὲ καὶ ἀχυπόμενοι περ ἐπ' αὐτῷ ἤδυ γέλασαν' 270 ὅδε δὲ τις ἐξαπευκέν ἰδαν ἐς πλησίον ἄλλουν.

"ὡς πότοι, ἦ δὴ μυρὶ' ὁδυσσέως ἐσβλά ἐξερεβεῖ βουλᾷς τ' ἐξάρχων ἀγαθὸς πόλεμον τε κορύσσων' 273 νῦν δὲ τόδε μή' ἀριστουν ἐν Ἀργείουσι ἐρέξεν, ὅσ τὸν λωβητῆρα ἐπεσβόλου ἔσχ' ἀγοράων. οὐθ' ἡ μὴ πάλιν αὐτὶς ἀνήσους θυμός ἀγνώρ νεκελεῖν βασιλῆς ὀνείδειος ἐπέεσσων."

"Ὡς φάταν ἢ πλῆθός' ἀνὰ δ' ὁ πτολεμορθος ὁδυσσεὺς ἐστὶ σκήπτρου ἔχων' παρὰ δὲ γλανκόπις Ἀθήνη.
2. ΙΔΙΑΔΟΣ Β.

εἰδομένη κήρυκι σιωπῶν λανρ ἀνώγει,
ὡς ἄμα θ' οἱ πρῶτοι τε καὶ ὅστατοι ὑλεῖς Ἁχαιῶν
μύθον ἀκούσειν καὶ ἐπιφρασσαίλατο βουλήν
ὁ σφιν εὐφρονεύων ἀγορήσατο καὶ μετέειπεν·
"Ατρείδη, νῦν ἂν σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
πᾶσιν ἐλέγχοιτον θέμεναι μερόπεσι βροτοίσιν,
οὔτε τοι ἐκτελέσουσιν ὑπόσχεσιν. ἦν περ ὑπέσταν
ἐνθαῦτ' ἐτὶ στειχοῦτες ἃπ' Ἀργεῶν ἰπποβότοιο,
'Ιλιον ἐκπέρσασιν' εὐτείχεον ἀπονεέσθαι.
ὡς τε γὰρ ἦ παῖδες νεαροὶ χήραι τε γυναικεῖ
ἀλλήλοισιν ὄνουρται οὐκόνει νέεσθαι.
ἡ μῆν καὶ πόνος ἐστὶν ἀνιθέεντα νέεσθαι·
καὶ γὰρ τὸσ θ' ἔνα μῆνα μένων ἀπὸ ἦς ἀλόχοιο
ἀσχαλάν σὺν τῇ πολυζύγῳ, οὖν περ ἄκελλα
χειμέρια εἰλέωσιν ὀρινομένη τε θάλασσα·
ἡμῖν οὖ εἶναιτό ἐστι περιπτοτέων ἐνιαυτός
ἐνθάδε μιμώντεσιν τῷ οὐ νεμεσίζομ' Ἁχαιοὺς
ἀσχαλάν παρὰ νυσὶ κορωνίσων ἄλλα καὶ ἐμπη
tισι οἰσχρὸν τοι δηρόν τε μένειν κενεύν τε νέεσθαι.
τλητε, φίλοι, καὶ μελναί ἐπὶ χρόνου, οὕρα δαώμεν
ἡ ἔτενι Κάλχας μαντεύεται, ἥ καὶ οὐκί.
εὖ γὰρ ἴδη τόδε οἶμεν ἐνὶ φρεσίν, ἐστὲ δὲ πλαντὲς
μάρτυροι, οὐς μὴ κῆρες ἔβαν θανάτωι φέρουσαι·
κηριά τε καὶ πρωτίς, οὖ ἂν Αὐλίδα νῦες Ἁχαιῶν
ἤγερθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι,
ἡμεῖς δ' ἀμφί περὶ κρήνην ἱερούς κατὰ βωμοὺς
ἐρομένει θανάτωι τελησόσας ἐκατόμβασα,
καλῆ ὑπὸ πλατανίστῳ, οἴεν πέεν ἄγλαδιν ὦδωρ.
ἐνθ' ἐφαύῃ μέγα σῆμα· δράκων ἐπὶ νῆτα δαφνών,
σμερδαλέος, τὸν ρ' αὐτὸς Ὁλύμπιος ἦκε φῶσοδε,
βωμοῦ ὑπαξιάς πρὸς ἀ παλάνιστου δροσεν.
ἐνθα δ' ἐσαν στρουθίου νεοσσοί, ἑπτα τέκνα,
δόφ έν' ἀκροτάφῳ, πετάλωις ύποπτητώτες,
οκτῶ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἢ τέκε τέκνα.
ἐνθ' ἐ γε τοὺς ἐλεεώρα καθήσθηε τετρήγωτας·
μήτηρ ο' ἀμφεποτάτῳ ὁδυρομένη φιλα τέκνα·
την ο' ἐξελιξάμενος πτέρυγος λάβεν ἀμφιαχυιαν.
αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτάς,
τὸν μὲν ἄριξηλον θήκεν ςεός, ὃς περ ἔφηνε·'
λάαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεως,
ἡμεῖς δ' ἐσταὸτες θαυμάζομεν οἶον ἐτύχθη.
ὡς οὖν δειξὰ πέλορα θεῶν εἰσήλθῃ ἐκατομβας,
Κάλχας ο' αὐτίκ' ἔπειτα θεοπροτέων ἀγόρευε·
τίπτ' ἄνεφ ἐγένεσθε, κάρη κομῶντες Ἀχαιοὶ;
ἡμῖν μὲν τὸν ἔφηνε τέρας μέγα μητέτα Ζεὺς,
ὅψιμον, ὑπεξέπτοντο, δου κλέος οὐ ποτ' ὀλεῖται.
ὡς οὖντο κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτάς,
οκτῶ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἢ τέκε τέκνα,
ὡς ἡμεῖς τοσοῦτ' ἔτεα πτολεμῖξομεν αὐθί,
τῷ δεκάτῳ δὲ πόλιν αἱρήσομεν εὐρυάγμαιν.'
κεῖνος τῶι ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
ἀλλ' ἄγε, μένυτε πάντες, ἔυκυνημίδες Ἀχαιοὶ,
αὐτοὺ, εἰς δ' κεν ἄστυ μέγα Πριάμοιο ἑλωμεν.'
"Ὡς ἔφατ', 'Αργείοι δὲ μέγ' ἱαχοῦ—ἀμφι δὲ νῆες
σμερδαλέου κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν—
μῦθον ἐπαυξήσαντες 'Οδυσσῆος θελοι·
τοῦσ' δὲ καὶ μετέειπε Γερήνιος ἢππότα Νέστωρ·
"ὦ πότιοι, ἢ δὴ παισῦν ἔοικότες ἀγοράσθε
νηπιάχοισι, οἴς οὐ τι μέλει πολεμήθῃα ἔργα.
πὴ δὴ συνθεσία τε καὶ ὅρκια βῆσετε ἡμῖν·
ἐν πυρὶ δὴ βουλαί τε γενολάτο μήδεα τ' ἀνδρῶν,
σπουδαῖ τ' ἄκρητοι καὶ δεξιάλ, ἂς ἐπέπινεν
αὐτός γὰρ ὑ' ἐπέεσσ' ἔριδαλυμεν, οὐδὲ τι μῆχος
εὐφέμεμαι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες."
'Ατρείδη, σὺ ὃ ἐστὶ δεδομένον ἀστεμφέα βουλήν ἀρχεῖν Ἄργελοις κατὰ κρατερὰς ύσμμνας,
τούσδε ὃ ἐστί φθινόθεν, ἐνα καὶ ὅπιο, τοῖς κεῖν Ἄχαιῶν
νόσφιν βουλεύωσι—ἀνυς ὃ οὐκ ἔστεται αὐτῶν—
πρὶν Ἄργους λέναι, πρὶν καὶ Δίως αἰγύπτοιο
γνώμεναι εἰ τε ψεύδος ὑπόσχεσις, εἰ τε καὶ οὐκ.
φημι γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωρα
ὁματι τῷ ὅτε ἦνοιν ἐν ὠκυπόροισιν ἔβανον
'Αργείων Τραύσσι φόνον καὶ κήρα φέροντες
ἀστράπτων ἐπιδέξει', ἐναίσιμα σήματα φαίνων.
τῷ μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
πρὶν τινα πάρ Τρόών ἄλοχῳ κατακομμηθῇναι,
τίσασθαι δ' Ἐλένης ὀρμήματά τε στοναχάς τε.
εἶ δὲ τις ἐκπάγως ἔθελει οἰκόνδε νέεσθαι,
ἀπτέσθω ὑπὸ ηῆς ἐὐσσέλμου μελανής,
狎α πρὸς οὖ ᾣποικον καὶ πότμον ἐπισπη.
ἀλλά, ἀναξ, αὐτός τ' εὖ μήδεο πελθεό τ' ἄλλω;
οὐ τοῖς ἀπόβλητον ἑπόσ ἔστεται, διότι κεῖν ἐπὶ
κρίνανθρας κατὰ φίλα, κατὰ φρήτρας, Ἀγάμεμνον,
ὡς φρήτρη φρήτρεφων ἀρήγη, φίλα δὲ φύλοις.
εἶ δὲ κεῖν ὃς ἔρξης καὶ τοῖς πελθωτηῖ 'Αχαιοι,
γνώσῃ ἐπειθῶ δ' ὅ ἡγεμόνων κακός δ' τε νῦν λαῦν
ὁ'd' ὃς κ' ἐσθλὸς ἐκαίνει κατὰ σφέας γὰρ μαχεῖται:
γνώσεαι δ' εἰ καὶ θεσπεσίᾳ πόλιν οὖν ἄλαττες,
ἡ ἀνδρῶν κακότητι καὶ ἀφράσις πολέμου.

Τόν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμήμονος
"ἤ μᾶν αὐτ' ἀγορῇ νικᾶς, γέρου, ἀιαὶ Ἀχαιῶν.
αἰ γὰρ Ζεὺς τε πάτερ καὶ Ἀθηναῖς καὶ Ἀπόλλων
τοιοῦτοι δέκα μοι σύμφραδμον εἶν 'Αχαιῶν
τῷ κε τάχ' ἡμύσειε πόλις Πριάμου ἄνακτος
χερῶν υφ' ἡμετέρησιν ἀλοῦσά τε περιθομένη τε.
ἀλλά μοι αἰγύπτος Κρονίδης Ζεὺς ἀλγε' ἐδωκεν,
ός με μετ' ἀπρήκτους ἔριδας καὶ νεκεὰ βάλλει.
καὶ γὰρ ἐγὼν Ἀχιλέως τε μαχησάμεθ’ ἐνεκα κοῦρης
ἀντιβλοίς ἐπέεσσων, ἐγὼ δ’ ἡρχον χαλεπάλων
εἰ δὲ ποτ’ ἐσ γε μίαν βουλεύσομεν, οὐκέτ’ ἐπείτα
Τρωὸν ἀνάβλησις κακοῦ ἐσσεται, οὔδ’ ἰδαίον.
νῦν δ’ ἔρχεσθ’ ἐπὶ δείπνου, ἵνα ξυνάγωμεν Ἄρηα.
εὖ μὲν τις ὁδῷ θηξάσθω, εὖ δ’ ἀσπίδα θέσθω,
εὖ δὲ τὶς ἱπποις δειπνον δότω ὠκυπόδεσσων,
εὖ δὲ τὶς ἄρματος ἀμφὶς ἄδων πολέμου μεδέσθω,
ὅς κε πανημέριοι στυγερῷ κριμώμεθ’ Ἄρηι.
οὔ γὰρ παυσωλὴ γε μετέσσεται, οὔδ’ ἰδαίον,
εἰ μὴ νῦς ἠλθοῦσα διακρινεῖ μένος ἀνδρῶν.
ιδράσει μὲν τευ τελαμόν ἀμφὶ στήθεσφιν.
ἀσπίδας ἀμφιβρότης, περὶ δ’ ἐγχεὶ χείρα καμεῖται.
ιδράσει δὲ τευ ἱππος ἐξοου ἄρμα τιταλών.
δυ δ’ δι νῦ ἐγὼν ἀπάνενθε μάχης ἐθέλουτα νοῆσι
μμυνάζειν παρὰ ἡνοὶ κορωνίσων, οὐ οἱ ἐπεῖτα
ἀρκίουν ἐσσείται φυγεῖσιν κύνας ἢδ’ οἴωνοι.’’

‘Ὡς ἐφαί’, Ἄργειοι δὲ μέγ’ οἰχον, ὡς ὅτε κύμα
ἀκτη ἐφ’ υψηλῆ, ὅτε κωνήη Νότος ἐλθὼν,
προβλῆτι σκοπέλῳ τὸν δ’ οὐ ποτε κύματα λείπει
παυτολῶν ἀνέμου, δ’ ἀν ἐνθ’ ἡ ἐνθα γένωνται.
ἀνοσάντες δ’ ὀρέουτο κεδασθέντες κατὰ νῆας,
κάπισιῶν τε κατὰ κλισίας, καὶ δείπνου ἐλοντο.
ἐλλὸς δ’ ἓλλο ἐρεῖ ἐθεῖν αἰείγενετάωι,
εἰς ὄμενοις θάνατον τε φυγεῖν καὶ μῶλον Ἄρηος.
αὐτὰρ δ’ βοῦν λέρευσεν ἀναξ ἀνδρῶν Ἀγαμέμνων
πίονα πενταέτηρον ὑπερμενεῖ Κρονίων,
κλίκησεν δὲ γέροντας ἀριστής Παναχαῖων,
Νέστορα μὲν πρῶτιστα καὶ Ἰδόμενη ἀνακτα,
αὐτὰρ ἐμεῖ’ Ἀλαντε δοῦ καὶ Τυδέος νιών,
ἐκτὸν δ’ αὐτ’ Ὅδυσῆα, Δι’ μῆτεν ἀτάλαυτον.

D
2. ΙΛΙΑΔΟΣ Β.

αὐτοῦματος δὲ οἱ ἦλθε βοὴν ἄγαθος Μενέλαος·
ηδεῖ γὰρ κατὰ θυμὸν ἀδελφεῖν ὡς ἔποιεῖτο.
βοῦν δὲ περιστήσαντο καὶ οὐλοχῦτας ἀνέλοντο·
τοῖς δὲ εὐχόμενοι μετέφη κρέιλων Ἀγαμέμνων·
"Ζεῦ κύδιστε μέγιστε, κελαυνεῖς, ἀλλά, ναιών,
μὴ πρὶν ἔπι ἥλιον δύναι καὶ ἐπὶ κυέφας ἐλθεῖν,
πρὶν μὲ κατὰ πρηνές βαλέειν Πρίαμοι μέλαθρον
ἀθαλόειν, πρῆσαι δὲ πυρὸς δητοῖο θυρέτρα,
'Εκτόρευν δὲ χιτῶνα περὶ στῆθεσιν δαίξαι
χαλκῷ ῥώγαλέων· πολέες δ' ἀμφ' αὐτὸν ἐταίροι
πρηνέες ἐν κοινίσων ὡδ' λαξιατο γαίαν."
"Ὡς ἐφατ', οὖν ἠρά πώ οἱ ἐπεκραίανε Κρονίων,
ἀλλ' ὁ γε δέκτο μὲν ἱρά, πόνου δ' ἀμέγαρτον ὄφελλεν. 420
αὐτὰρ ἐπεὶ ἐξαντο καὶ οὐλοχῦτας προβάλοντο,
αὐρεσάν μὲν πρώτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηροῦς τ' ἐξέταμον κατὰ τε κυλή ἐκάλυψαν
δίπτυχα ποιῆσαντες, ἐπ' αὐτῶν δ' ὁμοθέτησαν.
καὶ τὰ μὲν ἄρ σχεξίσσω ἀφύλλοσιν κατέκαιοιν,
σπλάγχνα δ' ἄρ' ἀμπείραντες ὑπερεχοῦν 'Ηφαίστωιο. 425
αὐτὰρ ἐπεὶ κατὰ μὴρ' ἔκατ' καὶ σπλάγχν' ἐπάσαντο,
μιστυλλὸν τ' ἄρα τὰλλα καὶ ἄμφ' ὀβελοῦσιν ἔπειραν,
ὁπτησάν τε περιφραδέως, ἔρυσαν τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντο τε δαίτα,
δαίνυντ', οὖν τι θυμὸς ἐδεύετο δαιτὸς έἰσης.
αὐτὰρ ἐπεὶ πόσιοι καὶ ἐδητύος ἐξ' ἐρον ἐντο,
τοῖς ἄρα μύθοιν ήρχε Γερήνιος ἱπτότα Νέστωρ.
"'Ατρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
μηκέτι νῦν ὅθ' αὐθὶ λεγόμεθα, μηδ' ἔτι δηρὸν
ἀμβαλλόμεθα ἐργον, ὅ δ' θεὸς ἐγγυαλλίζει.
ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτῶνων
λαδν κηρύσσοντες ἀγειρότως κατὰ νῆας,
ημεῖς δ' άθρόοι οἴδη κατὰ στρατὸν εὐρίν Ἀχαιῶν.
2. ΙΛΙΑΔΟΣ Β.

Ιομεν, οὖφρα κε θάσσον ἐγειρομεν ὀξὺν Ἀρηα.

"Ὡς ἐφατ', οὖν ἀπλθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων.

αὐτικα κηρύκεσσι λιγυφθόγγοισι κέλευσε

κηρύσσειν πόλεμονδε κάρη κομώντασ Ἀχαίοις

οἱ μὲν ἐκήρυσσον, τοι δὲ ἥγεσκουτο μάλ' ἂνκα.

οἱ δ' ἀμφι Ἀτρεώνα διστρεφέες βασιλῆς

θόνον κρίνοντες, μετὰ δὲ γλαυκώπις Ἀθηνή,

αἰγλῆ ἔχον οἴρημα ἁγύρων ἡθανάτη τε,

τῆς ἐκατόν θύσαι παγχρύσει ἤρεθοντα,

πάντες εὐπλεκέες, ἐκατόμβοισ δὲ ἐκαστος'

σὺν τῇ παραβάσσωσα διήσοντο λαὸν Ἀχαίων

ἀτρύνοντο λέναι', ἐν δὲ σθένοις ὤρσεν ἐκάστῃ

καρδιᾷ. ἀλληκτὸν πολεμίζειν ἢδὲ μάχεσθαι

tούτι δ' ἄφαρ πόλεμος γλυκών γένετ' ἢ νέεσθαι

ἐν ἡπωὶ γλαφρυῆς φίλην ἐς πατρίδα γαῖαν.

'Ἡτε πῦρ ἀίδηλον ἐπιφλέγει ἄσπετον ὦλην

οὐρεος ἐν κορυφής, ἔκαθεν δὲ τε φαίνεται αὐγή,

ὅς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο

ἀγγλη παμφανώσα δι' αἴθερος ὄφανον ἰκε.

Τῶν δ', ὃς τ' ὀρφίθοι πετενών ἐθνεα πολλά,

χηνῶν ἡ γεράνων ἡ κύκων δουλιχοδέρων,

'Ασίω ἐν λειμώνι, Καῦστροιν ἀμφί ἑκέβρα,

ζοῦσα καὶ ζοῦσα ποτῶνται ἀγαλλόμενα πτερύγισσα

κλαγγήδου προκαθιζόντων, σμαραγεὶ δὲ τε λειμών,

ὅς τῶν ἐθνεα πολλὰ νεὼν ἅπο καὶ κλυσιῶν

ἐς πεδίον προχέοντο Σκαμάνδριον' αὐτὰρ ὑπὸ χδῶν

σμερδαλέων κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.

ἔσται δ' ἐν λειμώνι Σκαμάνδριῳ ἀνθεμένητι

μυρίοι, ὅσα τε φύλλα καὶ ἀνθεα γίγνεται ὦρη.

'Ἡτε μνιάων ἀδιων ἐθνεα πολλά,

αἰ τε κατὰ σταθμὸν ποιμήν όλάκουσων

ὁρη ἐν εἰρανη, ὥτε τέ γλάγον ἄγγεα δέειν,
τόσοι ἐπὶ Τρώεσσι κάρη κομώντες Ἀχαιοὶ
ev pedi̱f ἱσταυτο diarrai̱sai μεμαύτες.

Τοὺς δ’, ὡς τ’ αἰτώλια πλατέ’ αἰγῶν αἰτόλοι ἄνδρες
ρεία διακρίνωσιν, ἐπεὶ κε νομῷ μιγέωσιν,
διὸς τοὺς ἴγεμόνες διεκόσμεον ἐνθα καὶ ἐνθα
ὑπάρχου’ λέναι, μετὰ δὲ κρέλων Ἀγαμέμνων,
ὄμματα καὶ κεφαλῆς ἰκελος Διὶ τερπικεραύνφ,
Ἄρει δὲ ζώην, στέρνου δὲ Ποσειδάωνι.

ήπτε βούς ἀγέληψι μέγ’ ἔξοχον ἐπλετο πάντων
ταῦτος· δ’ γάρ τε βόσκει μεταπρέπει ἄγρομένης’
toĭ ou’ ἄρ’ Ἀτρείδην θηκε Ζεὺς ἡματι κελύφ,
ἐκπετε’ ἐν πολλοὶ καὶ ἔξοχον ἡρώσεσιν.

*Εσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δόματ’ ἐχονεῖ—
ήμεῖς γὰρ θεαὶ ἔστε, πάρεστε τε, ἵστε τε πάντα,
ήμεῖς δὲ κλέος οἶον ἀκούομεν οἷδέ τι ἴδμεν—
oi tines ἴγεμόνες Δαναῶν καὶ κολρανοὶ ἤσαν*
πληθών δ’ οὐκ ἄν ἐγὼ μυθήσομαι οὖν’ ὀνομήνω,
oi’ ei’ moi déka mèn γλώσσαι, déka dé στόματ’ εἶεν,
φωνὴ δ’ ἄρρηκτος, χάλκεον δὲ μοι ἤτορ ἐνείη,
el μὴ Ἄλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
θυγατέρες, μνησαλαθ’ ὅσοι ὑπὸ Ἰλιοὺ ἡλθον
ἄρχοντα αὖ νηών ἐρέω νής τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήτιτος ἦρξον
*Ἀρκεσίλαος τε Προδοήνωρ τε Κλονίος τε,
oi’ θ’ Ἰρήνην ἐνέμοντο καὶ Αὐλίδα πετρῆσσαν
Σκοίνων τε Σκώλων τε πολύκυμμοι τ’ Ἐτεωνόν,
Θέσπειαν Γραίαν τε καὶ εὐρύχορον Μυκαλησσῶν,
oi’ τ’ ἄμφ’ Ἀρμ’ ἐνέμοντο καὶ Ἑλλέσιον καὶ Ἐρυθράς,
oi’ τ’ Ἐλεών εἰχον ὡδ’ Ἰλην καὶ Πετέωνα,
’Οκαληνή Μεδεώνα τ’, ἐξυκλήμενον πτολεθρον,
Κάπας Εὐτρῆσιν τε πολυτρήσων τε Θόσβην,
oi’ τε Κορώνειαν καὶ ποιήσαν’ Ἀλλαρτον,
οί τε Πλάταιοι ἔχουν ἕδ' οί Γλυσάντες ἐνέμοντο,
οί θ' Ἵπποβήβας εἴχουν, ἐκτὶμημένου πτολεμέρουν,
Ὁγχηστὸν θ' ἱερόν, Ποσιδήνιον ἀγλαῦν ἄλσος,
οί τε πολυστάφυλου "Ἀριην ἔχου, οί τε Μίδειαν
Νησάν τε ζαθέντες' Ἀνθηδόνα τ' ἐσχατώσαν'
τῶν μὲν πεντήκοντα νέες κλον, ἐν δὲ ἐκάστῃ
κοῦροι Βοιωτῶν ἐκατόν καὶ ἐκοσὶ βαίνου.

Οί δ' Ἀσσαλάδονα ναϊον ὦ Ὄρχομενον Μινύειον,
τῶν ἡρχ' Ἀσσαλάδον καὶ Ἰάλμενος, νιές Ἀρης,
οὐς τέκεν Ἀστυχάχ ὄμοι Ἀκτορος Ἀζείδαο,
παρθένος αἰδοὶ, ὑπερώου εἰσαναβάσα,
Ἀρηὶ κρατερῷ' ὃ δὲ οἱ παρελέξατο λάβῃ,
τοῖς δὲ τρήκοντα γλαφυραὶ νέες ἑστιχώσωτο.

Ἀυτὰρ Φωκήνων Σχεδίος καὶ Ἐπίστροφος ἠρχον,
νιές Ἰφιτοῦ μεγαθύμον Ναυβολίδαο,
οί Κυπάρισσον ἔχουν Πυθῶνα τε πετρίσσασαν
Κρήσαν τε ζαθέντες καὶ Δαυλίδα καὶ Παυσίπη,
οί τ' Ἀνεμώρειαν καὶ 'Τάμπολιν ἀμφενέμοντο,
οί τ' ἀρα πάρ ποταμὸν Κηφισὸν δίον ἐναιοῦ,
οί τε Λέλαιαν ἔχουν πηγῆς ἐπὶ Κηφισοῖο·
τοῖς δ' ἄμα τεσσαράκοντα μέλαιναι νήμες ἔποντο.
οὶ μὲν Φωκήνων στίχας ἰστασαν ἀμφιέπουτες,
Βοιωτῶν δ' ἐμπλην ἐπ' ἀριστερὰ θωρῆσοντο.

Δοκρῶν δ' ἠγεμόνευν Ὄιλῆς ταχὺς Αῖας,
μελῶν, οὐ τι τόσο γε ὅσος Τελαμώνιος Αῖας,
ἀλλὰ πολὺ μελῶν· ὀλίγοις μὲν ἐν, λυοθώρηξ,
ἐγκεῖσθ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιῶν,
οί Κῦρον τ' ἐνέμοντο' Ὀπόεντὰ τε Καλλορόν τε
Βῆσαν τε Σκάρφην τε καὶ Ἀύγειας ἐρατειώς,
Τάφρην τε Θρόνιον τε Βοαγρίον ἀμφὶ βεβρα.
τῷ δ' ἄμα τεσσαράκοντα μέλαιναι νήμες ἔποντο
Δοκρῶν, οἴ ναλοι, πέρην ἴερῆς Εὐβοῖας.
Οι δ' Ἐὔβοιαι ἔχουν μένεια πνεύμονες Ἀβαντες, Χαλκίδα τ' Ἐλερήθρας τε πολυστάφηλοι θ' Ἰστίανος Κήρυθον τ' ἑφαλον Δίον τ' αἰτή πτωλεθρον, οι τε Κάρυστον ἔχουν ἢ γ' οἱ Στύρα ναετάσκοιν, τῶν αὖθ' ἡγεμόνευ 'Ελεφήνωρ, ὄξος Ἀρησος, Χαλκωδοντιάδης, μεγαθύμων ἄρχος Ἀβαντων. τῷ δ' ἁμ' Ἀβαντες ἐποντο θοοί, ὅπιθεν κομώντες, αἰχμηταὶ μεμαώτες ὀρκῆσαν μελήσιν θάρηκας ἥξειν δητὼν ἀμφὶ στήθεσσιν. τῷ δ' ἁμα τεσσαράκοντα μέλαιναι νῆς ἐποντο. 545

Οι δ' ἀρ' Ἀθηναὶ εἶχον, ἕκτιμενον πτωλεθρον, δήμου Ερεχθοῦς μεγαλύτερος, ὅν ποτ' Ἀθηναὶ θρέψε θῆρος θυγάτηρ, τέκε δὲ ξελδώρος ἁρουρα, καὶ δ' ἐν Ἀθηνῆς εἰσεῖν, ἕφ' ἐν πλοιί νηψι' ἔνθα δὲ μιν ταύροις καὶ ἀρνεῖοις ἰλάοικαν κοῦροι Ἀθηναῖων περιτελλομένων ἐνιαυτῶν οὖν αὖθ' ἡγεμόνευ νῖός Πετέω Μενεσθένιως. τῷ δ' οὖ πῶ τις ὁμοίως ἐπιχθόνιος γένετ' ἀνήρ κοσμησαί ἱππὼν τε καὶ ἀνέρας ἀσπιδιώτας. Νέστωρ οἶος ἔριζεν' ο γὰρ προγενέστερος ἦν' τῷ δ' ἁμα πεντήκοντα μέλαιναι νῆς ἐποντο. 550

Ἀλας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαλίδεκα νῆς, στήσε δ' ἄγων ἐν' Ἀθηναίων ἱσταντο φάλαγγε. 555

Οι δ' Ἀργος τ' εἶχον Τίρυνθα τε τευχίδεσσαν, Ἀρμούνιον Ἀσίνην τε, βαθῶν κατὰ κόλπον ἔχουσας, 560 Τροκζῆν Ἡιόνας τε καὶ ἀμπελόειν Ἐπίδαυρον, οἰ δ' ἐχουν Αγιών Μάσητα τε κοῦροι Ἀχαίων, τῶν αὖθ' ἡγεμόνευ βοὴν ἀγαθὸς Διομήδης καὶ Σθένελος, Καπανῆς ἀγακλειτοῦ φίλος νῖός τοῦς δ' ἁμ' Ἐυρύαλος τρίτατος κλὲν, ἴσοθεος φῶς, 565 Μηκιστεῖος νῖός Ταλαιονίδαο ἀνάκτος συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης.
τοῖσι δ᾽ ἀμὴ ὀγδώκοντα μέλαναι νῆες ἔπουτο.

Οἱ δὲ Μυκήνας εἶχον, ἐυκτίμενον πτολεμέρον,
ἀφειέν τε Κόρυφον ἐυκτίμενα τε Κλεώνας,
'Ορνείας τ᾽ ἐνέμοντο 'Αραίθυρῆν τ᾽ ἐρατείνην
καὶ Σικυῶν', ὡδ᾽ ἄρ᾽ 'Αδρηστοὶ πρῶτ᾽ ἐμβασίλευεν,
οἳ τ᾽ Ἰππηρησίν τε καὶ αἰλεινὴν Αφώδεσσαν
Πελλῆνὴν τ᾽ εἶχον ἡδ᾽ Αἰγινον ἀμφενέμοντο
Αἰγιαλὸν τ᾽ ἀνὰ πάντα καὶ ἄμφ᾽ 'Ελίκην εὐρείαν,

τῶν ἐκατὸν υπὸν ἤρχε κρεῖλον 'Αγαμέμμων
'Ατρέιδης' ἄμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ ἔπουτ᾽· ἐν δ᾽ αὐτὸς ἐδύσετο νάροπον χαλκὸν
κυδίων, πᾶσιν δὲ μετέπρεπεν ἥρωσιν,
οὐνεκ᾽ ἄριστος ἦν, πολὺ δὲ πλείστους ἄγε λαοὺς.

Οἱ δ᾽ εἶχον κολῆν Λακεδαίμονα κτώσεσσαν,
Φαρῖν τε Σπάρτην τε πολυτρήρωνα τε Μέσην,
Βρυσείας τ᾽ ἐνέμοντο καὶ Αδγείας ἐρατείνας,
οἳ τ᾽ ἄρ᾽ 'Αμύκλας εἶχον 'Ελος τ᾽, ἐφαλον πτολεμέρον,
οἳ τε Λάαν εἶχον ἡδ᾽ Οἰητυλον ἀμφενέμοντο,

τῶν οἱ ἄδελφεσ τῆς ἤρχε, βοὴν ἀγαθὸς Μενέλαος,
ἐξῆκοντα νεῶν᾽ ἀπάτερθε δὲ θωρῆσουσον·
ἐν δ᾽ αὐτὸς κλεῖς ἤσι προθυμίας πεποιθῶς,
ὀτρύνων πόλεμόνδε μᾶλιστα δὲ ἔτο θυμῷ
τίσασθαι 'Ελένης ὃρμηματά τε στοιναχάς τε.

Οἱ δ᾽ Πύλον τ᾽ ἐνέμοντο καὶ 'Αρήνην ἐρατείνην
καὶ Θρόνον, 'Αλφειοῦ πόρον, καὶ ἐυκτίτου Αἰτπῦ,
καὶ Κυπαρισσῆνα καὶ 'Αμφιγένειαν ἑναίον,
καὶ Πτελεύν καὶ 'Ελος καὶ Δάριον, ἐνθα τε Μοῦσαι
ἀντόμεναι Θάμυρων τοῦ Θρήκης παῦσαν ἄοιδῆς,

Οἰχαλήθεν ὅντα παρ᾽ Εὐρύτον Οἰχαλίνος'...

στεῖτο γὰρ εὐχόμενος νικήσεμεν, εἶπερ ἄν αὐταλ
Μοῦσαι ἀείδοιεν, κοῦραι Δίὸς αἰγιόχοιο·
αἱ δὲ χολοσάμεναι πηρὸν θέσαν, αὐτὰρ ἄοιδὴν
θεσπεσίην ἀφέλουτο καὶ ἐκκλέλαθον κιθαριστῶν· τῶν αὖθὶ ἡγεμόνευε Γερήνιος ἰππότα Νέστωρ· τῷ δὲ ἐνενήκοτα γλαφυραὶ νέες ἐστιχῶντο.
Οἱ δ’ ἔχουν Ἀρκάδινην ὑπὸ Κυλλήνης ὄρος αἰπτό, Ἀἰπτίων παρὰ τύμβου, ἢν ἀνέρες ἀγχιμαχηταῖ, οἳ Φενεῶν τ’ ἐνέμοντο καὶ Ὀρχομενῶν πολύμηλον ὑπὲρ τῶν Ἑρώτην τε καὶ ἦγεμονον Ἐφίσσην, καὶ Τεγήνα εἶχον καὶ Μαυτώνην ἐρατεινῆν, Στυμφλίων τ’ εἶχον καὶ Παρρασίναν ἐνέμοντο, τῶν ἤρχοντα 'Αγκαλιού παῖς, κρείλων 'Αγαπήνωρ, ἐξήκοντα νεών ἐπολέες δ’ ἐν ἕτε ἐκάστῃ· Ἀρκάδες ἀνδρές ἐξαιμόν, ἐπιστάμενοι πολεμίζειν. αὐτῶς γὰρ σφίν δῶκεν ἄναξ ἀνδρῶν 'Αγαμέμνων νήας εὐσέβειμος περὰν ἐπὶ οἴνοπα πόντον 'Ατρέιδης, ἐπεὶ οὗ σφί θαλάσσια ἔργα μεμήλει.
Οἱ δ’ ἄρα Βουτράσιον τε καὶ 'Ηλίδα δίαν ἔναιον, δοσον ἐφ’ Ἰμβίλη καὶ Μύρσινος ἐσχατώσα πέτρη τ’ Ὠλενή καὶ Ἀλίσιον ἐντὸς ἔβροει, τῶν αὖ τέσσαρες ἄρχοι ἔσαν, δέκα δ’ ἄνδρι ἐκάστῳ νής ἐποντο βοαι, πολέες δ’ ἐμβαινον Ἐπειολ. τῶν μὲν ἄρ’ Ἀμφίμαχος καὶ Θάλπιος ἡγησάθην, νῆς ὁ μὲν Κτέατον, ο’ δ’ ἄρ’ Εὐρύτον, Ἀκτορίωνε τῶν δ’ Ἀμαρυγκείδης ἤρχε κρατερὸς Διώρης τῶν δὲ τετάρτων ἤρχε Πολύζεινος Θεοείδης, νῦς Ἀγασθένεος Αὐγηιάδαος ἄνακτος.
Οἱ δ’ ἐκ Δουλιχλοίου Ἐχινώνθ' ἑράων νήσων, αὐ ναίοντο πέρην ἀλὸς Ἡλίδας ἅπατα, τῶν αὖθ’ ἡγεμόνευε Μέγης ἀτάλαντος Ἀρηὶ Φυλείδης, δυ τίκτε Διὸς ἰππότα Φυλεύς, ὃς ποτε Δουλιχλοῖς’ ἀπενάσσατο πατρὶ χολωθέλετ’ τῷ δ’ ἄμα τεσσαράκοντα μέλαιναι νῆς ἐστοντο. 630
Αὐτὰρ Ὅδυσσεὺς ἄγε Κεφαλήνας μεγαθύμους,
οί ῥ’ Ἰθάκην εἶχον καὶ Ἡρίτων εὐνοσίφυλλον, καὶ Κροκόλει ἐνέμοντο καὶ Ἀγάλιπτα τρήχειαν, ὦ τε Ζάκυνθου ἔχον ἦδ’ ὦ Σάμων ἀμφενέμοντο, ὦ τ’ ἤπειρον ἔχον ἦδ’ ἀντίπέρας ἐνέμοντο. 635
tῶν μὲν Ὀδυσσεὺς ἠρχε Διὶ μῆτιν ἀτάλαντος· τῷ δ’ ἀμα νηὸς ἐποντὸ διόδεκα μιλτοπάρης.

Ἀλτωλῶν ὃ ἤγειτο Θοᾶς Ἀνδραμόνος νῖός, ὦ Πλευρῶν ἐνέμοντο καὶ Ὀλενοὶ ὑδὲ Πυλήνην Χαλκίδα τ’ ἀγχάλου Καλυδώνα τε πετρήσασαν 640
οὐ γὰρ ἐτ’ Ὀλυμπὸς μεγαλήτορος νιῆς ἤσαν, οὔτ’ ἄρ’ ἐτ’ αὐτὸς ἤση, θάνε δὲ ξαυθὸς Μελέαγρος· 645
tῷ δ’ ἐπὶ πάντ’ ἔτεταλτο ἀνασέμεν Αἰτωλοῦσι· τῷ δ’ ἀμα τεσσαράκοντα μέλαιναι νηὸς ἐποντὸ.

Κρήτων δ’ Ἰδομενεὺς δουρκλυτός ἡγεμόνευεν, ὦ Κυνόσον τ’ εἶχον Γόρτυνα τε τειχίσσασαν, 650
Αὐκτόν Μῖλητον τε καὶ ἀργυρόεντα Λύκαστον Φαιστόν τε Ὀὐτίον τε, πόλεις ἐν ναεταύσασι,
ἄλλοι θ’ ὦ Κρήτῃν ἐκατόμπολων ἀμφενέμοντο. 655
tῶν μὲν ἄρ’ Ἰδομενεὺς δουρκλυτός ἡγεμόνευε Ἄμηρώνης τ’ ἀτάλαντος Ἐνυαλίῳ ἀνδρειφόντη
tοῦσι δ’ ἀμ’ ὄδωκοντα μέλαιναι νηὸς ἐποντὸ.

Τηλπόλεμος δ’ Ἦρακλείδης ἦς τε μέγας τε ἐκ Ὑποδούν ἐννέα νῆς ἄγεν Ὑποδών ἀγερώχων, ὦ Ὑποδόν ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 660
Λύδον Ἰηλύσον τε καὶ ἀργυρόεντα Κάμειρον.
tῶν μὲν Τηλπόλεμος δουρκλυτός ἡγεμόνευεν, ὃν τέκεν Ἀστυπάχεια βὴ Ἣρακληεῖς,
τὴν ἄγετ’ ἔξ’ Ἐφύρης ποταμοῦ ἀπὸ Σελλῆνωτος, πέρσας ἀστεα πολλὰ διοτρεφέων αἰζηὼν.

Τηλπόλεμος δ’ ἔπει ὅρυ τράφη ἐν μεγάρῳ εὐπήκτῳ, αὐτὶκα πατρὸς ἐοῖο φίλου μῆτρωα κατέκτα
ἡδη γηράσκοντα Δικύμινον ὦν Ἁρης·
αἰσα δὲ νήσα ἐπιξεῖ, πολὺν δ' ὅ γε λαῦν ἀγείρας
βῆ φεῦγων ἐπὶ πόντου ἀπελήσαν γάρ οἱ ἄλλοι
νιέες νύων τε βῆς Ἰρακληνής.
αὐτὰρ δ' γ' ἐς Ἰόδου ἰζευν ἀλῶμενος, ἀλγεα πᾶσχων
τριχὰ δὲ ψηθυεν καταφυλαδόν, ἢ' ἐφιληθεν
ἐκ Διῶ, ὅς τε θεοίσι καὶ ἀνθρώποισιν ἀνάσσει,
καὶ σφιν θεσπέσιον πλοῦτον κατέχεσε Κρονίων.

Ἡρακλῆς αὖ Σύμηθεν ἀγε τρεῖς νήσα εἴσας,
Νιρεύς Ἀγαλίῃς ύδως Χαρόποιο τ' ἀνακτος,
Νιρεύς, ὅς κάλλιστος ἁνήρ ὑπὸ Ἰλιον ἴλθε
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεώνα
ἀλλ' ἀλαπάδυος ἦν, παῦρος δὲ οἱ εἴπετο λαῶς.

Οἳ δ' ἀρα Νίσυρον τ' εἴχον Κράπαθόν τε Κάσον τε
cαὶ Κῶν Ἐυρυτύλοιο πόλει νήσου τε Καλόνπια,
tῶν αὖ Φελιδίππος τε καὶ Ἀντιφὸς ἡγησάθην,
Θεσσαλοῦ νιὲ δύω Ἰρακλεῖδα ἀνακτος
τοὺς δὲ τριήκοντα γλαφυραλ νέες ἐστιχώωντο.

Νῦν αὖ τοὺς δὸσοι τὸ Πελασγικὸν Ἀργὸς ἔναιον,
oi τ' Ἀλων οἱ τ' Ἀλόπην οἱ τε Τρηχὺν ἔνεμοντο,
oi τ' εἴχον Φθίην ἢ' Ἐλλάδα καλλιγύναικα,
Μυρμιδόνεσ δὲ καλεύτου καὶ Ἐλληνες καὶ Ἀχαιολ,
tῶν αὖ πεντήκοντα νεῶν ἢν ἄρχὸς Ἀχιλλεὺς.

ἀλλ' οἳ γ' οὐ πολέμου δυσηχέος ἐμώοντο,
οὐ γὰρ ἔν γ' ὅ τε σφιν ἐπὶ στῆσας ἥγησαι
tείτο γὰρ ἐν νήσοι πολύρκης δίοι Ἀχιλλεὺς,
κούρης χωμένος Βριστήδος ἥκομοιο,
τὴν ἐκ Δυνησσοῦ ἐξείλετο πολλὰ μογῆσας,

Δυνησσὸν διαπορθήσας καὶ τείχεα Θῆδης,
καὶ δὲ Μύνητ' ἐβαλεν καὶ Ἐπίστροφον ἐγχεσμάρους,
νιέας Εὐνοοι Σεληνιάδαν ἀνακτος
τῆς δ' γε κεῖτ' ἅχεων, τάχα δ' ἀνυστήσεσθαι ἔμελλεν.

Οἳ δ' εἴχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,
2. ΙΛΙΑΔΟΣ Β.

Δήμητρος τέμενος, Ἦτωνά τε μητέρα μήλων,
ἀγχλαλὸν τ' Ἀντρώνα ὤδε Πτελεοῦ λεχεπολῆν,
τῶν αὖ Πρωτεσθάλαος Ἀρηίος ἡγεμόνευ
ζώδες ἔων τότε δ' ἦδη ἔχεν κάτα γαία μέλαινα.
τοῦ δὲ καὶ ἀμφιδρυθῆ ἄλοχος Φιλάκη ἐλέειπτο
cαι δόμος ἡμιτελὴς τὸν δ' ἔκτανε Δάρδανος αὖρ
νηῶς ἀποθράτσκοιτα πολὺ πρώτιστον Ἀχαιῶν.
οὐδὲ μὲν οὖδ' οἱ ἀναρχοὶ ἔσαν, πόθεον γε μὲν ἄρχον,
ἀλλὰ σφαιρα κόσμησε Ποδάρκης δ' ζος Ἀρης,
'Ιφίκλου υίός πολυμήλου Φιλακίδαο,
aυτοκασίγνητος μεγαθύμον Πρωτεσθάλαο
ὅπλοτέρος γενεῆ δ' ὧ δ' ἄμα πρότερος καὶ ἀρείων
ἡρως Πρωτεσθάλαος 'Ἀρηίος' οὐδὲ τι λαολ
δεύονθ' ἡγεμόνοις, πόθεον γε μὲν ἔσθελον ἐόντα;
tῷ δ' ἄμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Οἱ δὲ Φερᾶς ἐνέμοντο παραὶ Βοιβηθὰ λίμφην,
Βοιβηθὰ καὶ Γλαφύρας καὶ εὐκτιμένην 'Ιαωλκόν,
tῶν ἡρχ' 'Αδμήτου φίλοις παῖς ἐνδεκα νηῶν
Εὐμηλος, τὸν ὑπ' 'Αδμήτῳ τέκε διὰ γυναικῶν
'Αλκηστίς, Πελίαο θυγατρῶν εἴδος ἀρίστη.

Οἱ δ' ἀρα Μηθὼν καὶ Θαυμακίνην ἐνέμοντο
καὶ Μελίβοιαν ἔχον καὶ 'Ολιζῶνα τρηχείαν,
tῶν δὲ Φιλοκτήτης ἡρχεν τόξων εὐ εἴδως
ἐπτὰ νεὼν' ἔρεται δ' ἐν ἐκάστη πεντήκοντα
ἐμβέβασαν, τόξων εὐ εἰδότες ἱφι μάχεσθαι.

ἀλλ' δ' μὲν εὖ νήσῳ κεῖτο κρατέρ' ἁλγεα πάσχοι,
Λήμνῳ εὖ ἡγαθεῖ, δοι μιν λίπον νίς Ἀχαιῶν
ἐλκεὶ μοχὶζοντα κακῷ ὀλοφρόνους ὕδρονν'
ἐνθ' δ' γε κεῖτ' ἄχεων' τάχα δὲ μὴσεσθαι ἐμελλον
'Αργείων παρὰ νηώι Φιλοκτήταο ἀνακτος.

οὐδὲ μὲν οὖδ' οἱ ἀναρχοὶ ἔσαν, πόθεον γε μὲν ἄρχον
ἀλλὰ Μέδων κόσμησεν 'Οὐλής νόθος.νίος,
τὸν ῥ’ ἔτεκεν Ἡμὴ ὑπ’ Ὡιλῆ τπολυπόρθφ.
Οἱ δ’ εἶχον Τρίκκην καὶ Ἰδώμην κλωμακόσσαν,
οἳ τ’ ἔχουν Οἰχαλῆν, πόλιν Εὐρύτου Οἰχαλῆος,
tῶν αὐθ’ ἒγείσθην Ἀσκληπιοῦ δύο πάιδε,
ἱτήρ’ ἀγαθῷ, Ποδαλείριος ἤδε Μαχάως’
tοῖς δὲ τριήκοντα γλαφυρὰ νέες ἐστιξόωντο.
Οἱ δ’ ἔχουν Ὀρμένιον, οἳ τε κρήμνῃ Ἡπέρειαν,
οἳ τ’ ἔχουν Ἀστέριον Τιτάνοιο τε λευκὰ κάρηνα,
tῶν ἦρχ’ Εὐρύπυλος Εὐαίμονος ἀγλαὸς νίος’
tῷ δ’ ἀμα τεσσαράκοντα μέλαιναι νῆες ἐποντο.
Οἱ δ’ Ἀργισσαῖ έχου καὶ Γυμνώνην ἐνέμοντο,
"Ορθὴν Ἡλώνην τε πόλιν τ’ Ὀλοοσσόνα λευκῆν,
tῶν αὖθ’ ἤγεμονενε μενεπτόλεμος Πολυποίης,
νῖος Πειριθοῦ, τῶν ἀθάνατος τέκετο Ζεῦς’
tῶν ρ’ ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἰτιποδάμεια
ἡματι τῷ δ’ ἄρτος φήμα ἐτίσατο λαχυσέντας,
tοὺς δ’ ἐκ Πηλίου ὧσε καὶ Αἰθήκεσσι πέλαςεν’
oὐκ οἶος, ἀμα τῷ γε Δεοντεύς, δῖος Ἄρηος,
νῖος ὑπερθόμω Κορώνου Καινεῖδαυ’
tοῖς δ’ ἀμα τεσσαράκοντα μέλαιναι νῆες ἐποντο.
Γονεύς δ’ ἐκ Κύφου ἤγε δῶο καὶ εἴκοσι νῆας’
tῷ δ’ Ἐνεῆς ἐποντο μενεπτόλεμοι τε Περαιβοῖ,
oἳ περὶ Δωδώνην δυσχέιμερον οἰκῆ έθεντο,
oἳ τ’ ἀμφ’ ἰμερτὸν Τιταρῆσιον ἔργ’ ἐνέμοντο,
δε ρ’ ἐς Πηνεῖδαν προτεί καλλίρρουν ὑδὼρ,
oῦν’ δ’ γε Πηνεῖφω συμμίσγεται ἄργυροδηνή,
ἀλλά τε μὴν καθώπερθεν ἐπηρρέει ἢτ’ ἐλαιον’
δρκου γὰρ δεινοῦ Στυγός ὑδατὸς ἐστὶν ἀπορραξ. 555
Μαγνητῶν δ’ ἦρχε Πρόθοος Τενθρηδόνος νίος,
oἳ περὶ Πηνεῖδο καὶ Πῆλιον εὐνοσίφυλλον
ναλέσκων’ τῶν μὲν Πρόθοος θοὸς ἤγεμονενε,
tῷ δ’ ἀμα τεσσαράκοντα μέλαιναι νῆες ἐποντο.
Οὗτοι ἄρ' ἦγεμόνες Δαναῶν καὶ κολρανοὶ ἦσαν τὰς τ' ἄρ τῶν ὄχ' ἄριστος ἦν, σὺ μοι ἐννεπε, Μοῦσα, αὐτῶν ἦδ' ἵππων, οἳ ἤμ' Ἀτρείδησιν ἔπουντο. Ἡπποι μὲν μέγ' ἄρισταί ἦσαν Φηρητιάδαο, τὰς Εὔμηλος ἔλαυνε ποδάκες ὄρνιτος ὃς, ὀτριχας ολέτες, σταφύλη ἐπὶ νότου ἔσασ' τὰς ἐν Πηρείηθ’ θρέψ’ ἀργυρότοξος Ἀπόλλων, ἀμφώ θηλείας, φόβου Ἀρηος φορεύοντος. ἀνδρῶν αὖ μέγ' ἄριστος ἦν Τελαμώνιος Άλας, ὁφρ' Ἀχιλεῦς μῆμεν' ὦ γὰρ πολύ φέρτατος ἦν, Ἡπποι θ', οἳ φορέσεσκον ἀμύμονα Πηλέωνα. ἀλλ' ὁ μὲν ἐν νήσσι κορανίσει ποιντορόοισι κείτ' ἀπομνήσασ' Ἀγαμέμνονοι ποιμένι λαῶν Ἀτρείδη' λαοὶ δὲ παρὰ ἰημυῖν θαλάσσης δισκοινων τέρποντο καὶ αἰγανέχουν ἰέντες τόξοισ' θ'. Ἡπποι δὲ παρ' ἄρμασιν οἰσιν ἐκαστος λωτὸν ἐρεπτόμενοι ἐλεὸθρεπτόν τε σέλινον ἐστάσαν' ἄρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων ἐν κλησίης. οἱ δ' ἀρχὸν ἀρχιφιλον ποθεόντες φολτων ἐνδα καὶ ἐνθα κατὰ στρατῶν οὖθ' ἐμάχοντο. Οἱ δ' ἄρ' ἵσαν ὡς εἰ τε πυρὶ χθῶν πᾶσα νέμοιτο γαία δ' ὑπεστενάξικε Διὸς τε τερπικεραύνῳ χωμένῳ, οὗτ' ἄμφὶ Τυφωεὶ γαῖαν ἴμάσῃ εἰν 'Αρίμοις, δὴ μα Τυφωέοις ἐμμεναι εὐνάς. ὡς ἄρα τῶν ὑπὸ ροσσὶ μέγα στεναχίζετο γαία ἐρχομένων μάλα δ' ὥκα διέπρησσον πεδίοιο. Τρωοῦν δ' ἄγγελος ἤλθε ποδήνεμος ώκεά Ἰρις παρ' Διὸς αἰγικοῖο σὺν ἄγγελῇ ἀλεγεινής. οἱ δ' ἄγορᾶς ἄγόρευν ἐπὶ Πριάμωοι θύρησι πάντες ὀμηγερέες, ἡμὲν νέοι ἢδ' γέρουτε. ἄγχοι δ' ἰσταμένη προσέφη πόδας ώκεά Ἰρις εἰσατο δὲ φθογγῷ υἱὶ Πριάμωοι Πολίτη.
δὲ Τρώων σκοπὸς Ἰξε, ποδωκείσσι πεποιθῶς, τῶμβῳ ἐπὶ ἀκροτάτῳ Ἀλυκταὶ γέροντος, δέγιμενος ὅππότε ναῦφιν ἀφορμηθεῖεν Ἀχαϊοι· τῷ μιᾷ ἔεισαμενή προσέφη πόδας ἀκέα Ἰρίς· ἡ γέρον, αἰεὶ τοι μύθου φίλοι ἀκριτοὶ εἰσίν, ὡς ποτ' ἐπὶ εἰρήνης· πόλεμος δὲ ἄλαστος ὁρμεῖν. ἦ μὲν ὅδε μᾶλα πολλὰ μάχας εἰσήλθουν ἀνδρῶν, ἀλλ' οὖ πώ τοιόνυν τοσόνυν τε λαὸν ὀπωπα· λίνν γὰρ φύλλοισιν ἑοκότες ἢ ψαμάθοισιν ἔρχουται πεδίοιο μαχησόμενοι περὶ ἀστυ· Ἀκτόρ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὅδε γε βέδαι πολλοὶ γὰρ κατὰ ἀστυ μέγα Πριάμου ἐπίκουροι, ἀλλῆς δ' ἄλλων γλώσσαι πολυσπέρεων ἀνθρώπων τοῖς ἐκαστοῖς ἀνήρ σημαίνετω οἴσε περ ἄρχει, τῶν δ' ἔξυγιεσθω κοσμησάμενοι πολιήτας." Ὄς ἔφαθ', Ἀκτόρ δ' οὖ τι θεάς ἐπος ἡγολύσευ, αἱγα δ' ἐλινα' ἀγορήν ἔπλει τεῦχα δ' ἐσσεύσετο· πᾶσαι δ' ὀξυγυντο πύλαι, ἐκ δ' ἐσσεύτο λαὸς, πεζοὶ δ' ἱππῆς τε· πολὺς δ' ὁρμαγγὸς ὀρφεῖ. Ἐστι δὲ τοῖς προπάροιθε πόλιοι αἰτεία κολώνη, ἐν πεδίῳ ἀπαύγωσε, περίδρομος ἐνθὰ καὶ ἐνθὰ, τῇ ν ὅ τοι ἄνδρες Βατειαν κικλήσκουσιν, ἅθανατοῖ τε τε σήμα πολυσκάρδῳ Μυρίνης· ἐνθὰ τότε Ἀρχαῖς τε διέκριθεν ἦδ' ἐπίκουροι.

Τρωῶι μὲν ἡγεμόνευε μέγας κορυθαίολος Ἀκτόρ Πριαμίδης· ἄμα τῷ γε πολὺ πλείστοι καὶ ἀριστοὶ λαὸι θωρήσοντο μεμαότες εὐχείσιν·

Δαρδανῶιν αὖτ' ἤρχεν ἔδω παῖσ 'Αγξίσαο, Αἰνείας, τὸν ὑπ' Ἀγξίσῃ τέκε δι' Ἀφροδīτη, Ἰδῆς εὖ κυνμοὶς θεᾶ βροτῆ ἐνυπηθεῖσα, οὐκ οἶος, ἄμα τῷ γε δῶ 'Αντήνυρος νῦε, 'Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὐ εἰδότε πάσης.
2. ΙΛΙΑΔΟΣ Β.

Οἱ δὲ Ζέλειαιν ἔναυν ὑπαὶ πόλα νείατον Ἡδῆς,
ἀφνειοῖ, πίνοντες ὦδωρ μέλαν Αἰσήποιο,
Τρώεσ, τῶν αὐτ' ἠρχε Λυκάων ἄγλαδος νύσ,
Πάνδαρος, ὦ καὶ τὸξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἱ δ' Ἀδρήσετεῖαν τ' εἴχον καὶ δήμον Ἀπαισοῦ,
cαι Πιτύειαν ἔχον καὶ Τηρεῖς ὄρος αἰτύ,
tῶν ἠρξ' Ἀδρήστος τε καὶ Ἀμφιος λυκοθώρης,
υἱὲ δόων Μέροπος Περκωσίου, ὃς περὶ πᾶσι
ἡδε μαυτοσύνας, οὖδὲ οὐδ' παῖδας ἐςκε
στείχεως ἐς πόλεμον φθισήνορα: τῶ δὲ οἱ οὐ τι
πειθέσθην κήρει γὰρ ἄγνοι μέλανος θανάτου.

Οἱ δ' ἀρὰ Περκώτην καὶ Πράκτιον ἀμφενέμουτο,
καὶ Σηστόν καὶ Ἀσιοῦν ἔχον καὶ δίαν Ἀρίσθην,
tῶν αὐθ' Ἰτρακίδης ἡρξ' Ἀσίος, ὅρχαμος ἄνδρῶν,
'Ασίος Ἰτρακίδης, δῦ Ἀρίσβηθεν φέρον ἵπποι
αἴθωνες μεγάλοι, ποταμοὺ ἀπὸ Σελλήνηστος.

'Ιππόδοος δ' ἀγε φῦλα Πελασγῶν ἔγχεσιμώρων,
tῶν οἱ Λαρισαῖον ἔριθφάλακα ναυετάσκον
τῶν ἠρξ' 'Ιππόδοος τε Πύλαιος τ', δόξα Ἀρηος,
υἱὲ δόω Λήθου Πελασγοῦ Τενταμίδαο.

Αὐτὰρ Θρήκας ἦν Ἀκάμας καὶ Πελροος ἦρως,
ὑσσοῦν Ελλήσποντος ἀγάρροος ἐντὸς έέργει.

Εὐφῆμος δ' ἄρχας Κικώνον ἦν αἰχμητών
υῶς Τροιζήνου διοστρέφεις Κέαδαο.

Αὐτὰρ Πυράχμης ἀγε Παλοῦας ἄγκυλοτόξους,
tηλόθεν ἐς Ἱμυδῶνος, ἀπ' Ἀξιοῦ εὑρὶ ζέουτος,
'Ἀξιοῦ, οὐ κάλλιστον ὕδωρ ἐπικίνδυναταί αἰαν.

Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κηρ
ἐς Ἐνετῶν, θεῖον ἡμιόνων γένος ἀγροτέραν,
oi ἃ Κυττᾶρων ἔχον καὶ Σήσαμων ἀμφενέμουτο
ἀμφί τε Παρθένου ποταμόν κλυτὰ δόματ' ἔναιον
Κρώμναν τ' Ἀγιαλόν τε καὶ ψήλους Ἐρυθίουνος.
Αὐτὰρ Ἄλιζώνων Ὀδίος καὶ Ἐπίστροφος ἦρχον
tηλόθεν ἐξ Ἀλύβης, θεόν ἄργυρον ἔστι γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐυνομος οἰωνιστής
ἀλλ’ οὐκ οἰωνοίσων ἐρύσατο κῆρα μέλαιναν,
ἀλλ’ ἐδάμη ὑπὸ χερσὶ ποδώκεος Ἀλακίδαο
ἐν ποταμῷ, οὗ περ Ἰρώας κεραίζε καὶ ἀλλοις.

Φόρκυς αὐ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδῆς
τῆς ἐξ Ἀσκάνιης μέμασαν δ’ ύσμην μάχεσθαι.

Μῆσοις αὐ Μέσθλης τε καὶ Ἀντίφος ἠγησάθην,
νῦν Ταλαιμένεος, τῷ Γυγαίῃ τέκε λίμη,
οἵ καὶ Μῆσον ἦγον ὑπὸ Τμώλῳ γεγαώτας.

Νάστης αὐ Καρῶν ἡγήσατο βαρβαροφώνων,
οἵ Μίλητον ἔχον Θυρῶν τ’ ὄρος ἀκριτόφυλλον
Μαιάνδρου τε ὅδε Μυκάλης τ’ αἰπεινά κάρηνα;
τῶν μὲν ἄρ’ Ἀμφίμαχος καὶ Νάστης ἠγησάθην,
Νάστης Ἀμφίμαχος τε, Νομίλων ἀγλαὶ τέκνα,
δε καὶ χρυσὸν ἔχον πόλεμον ἵνα ἡπτε κούρη,
νήπιος, οὐδὲ τὶ οἱ τὸ γ’ ἐπήρκεσε λυγρὸν ὀλέθρον,
ἀλλ’ ἐδάμη ὑπὸ χερσὶ ποδώκεος Ἀλακίδαο
ἐν ποταμῷ, χρυσὸν δ’ Ἀχιλέως ἐκόμισε δαβίφρων.

Σαρπιδών δ’ ἦρχεν Λυκίων καὶ Γλαῦκος ἄμυμων
τηλόθεν ἐκ Λυκίης, Ζάνθου ἀπὸ διηνήντος.
ΙΛΙΑΔΟΣ Γ.

Ορκοί. Τειχοσκοπία. Ἀλεξάνδρου καὶ Μενελάου μονομαχία.

Αὐτὰρ ἐπεὶ κόσμηθεν ἄμθῃ ἱγμόνεσσιν ἐκαστοῖς,
Τρώεις μὲν κλαγγῇ τ’ ἐνοπῇ τ’ ἴσαν, δρυθεὶς ὡς,
ἡστε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
αἱ τ’ ἐπεὶ οὖν χειμώνα φύγον καὶ ἄθεσφατον ὄμβρον,
κλαγγῇ ταῖς γε πέτονται ἐπ’ Ὀμεανοῖο βρώσιν,
ἀνδράσι Πυγμαλίου φόνον καὶ κῆρα φέρουσαι·
ἡριαῖ δ’ ἀρα ταῖς γε κακῆν ἔριδα προφέρονται·
οἱ δ’ ἄρ’ ἴσαν σιγῆ μένεα πνεύμονες Ἀχαιοὶ,
ἐν θυμῷ μεμαδότες ἀλεξέμεν ἀλλήλοισιν.

Εὗτ’ ὄρεος κορυφῆσι Νότος κατέχευεν ὁμήχλην,
ποιμέσιν οὖ τι φίλην, κλέπτη δὲ τε νυκτὸς ἄμεινω,
τόσον τίς τ’ ἐπιλέιεσσει δόσον τ’ ἐπὶ λᾶκαν ἤσιν·
διὸ ἀρα τῶν ὑπὸ ποσσὶ κοινίσαλος ὁρυντ’ ἀελλῆς
ἐρχομένων’ μάλα δ’ ὕκα διέπρησσον πεδίοιο.

Οἱ δ’ ὅτε δὴ σχέδων ἦσαν ἐπ’ ἀλλήλοισιν ἔνοτες,
Τρωσίν μὲν προμάχιζεν Ἀλέξανδρος θεοειδὴς,
παρδαλέῃν ὁμοιὸν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ δοῦρε δύω κεκορυθμένα χαλκῷ
πάλλων Ἀργείων προκαλλίζετο πάντας ἄριστοι
ἀντίβιον μαχέσασθαι ἐν αίνῃ δηϊτήτη.

Τὸν δ’ ὄρανον ἐνόησεν ἀρηήφυλος Μενελαὸς
ἐρχόμενον προπάροιθεν ὀμίλου μακρὰ βιβάντα,
ὡς τε λέων ἔχάρη μεγάλῳ ἐπὶ σώματι κύρισας,
εὐρὺν ἡ ἔλαφον κεραυν ἡ ἄγριον αῖγα
πεινῶν μάλα γὰρ τε κατεσθέει, εἰ περ ἄν αὐτὸν
σεύωνται ταχέες τε κύνες θαλεροὶ τ’ αἰζηοί·
δι' ἔχαρη Μενέλαος Ἄλεξανδρον θεοειδέα
ὁφθαλμοῖσιν ἰδῶν φάτο γὰρ τύσεσθαι ἀλείπνη,
αὐτίκα δ' ἐξ ὀχέων σὺν τεῦχεσιν ἅλτο χαμάζε.

Τὸν δ' ὅς οὖν ἐνόσειν Ἄλεξανδρος θεοειδής
ἐν προμάχοις φανέντα, κατεπλήγη φίλον ἦτορ,
ἀψ δ' ἐτάρων εἰς θεοὺς ἔχαζε κηρ' ἀλευλών.
ὡς δ' ὅτε τίς τε ὄρκοις ἱκὸν παλύροις ἀπέστη
οὐρεός ἐν βῆςεις, ὑπὸ τε τρόμος ἐλλαβε γυϊα,
ἀψ δ' ἀνεχώρησεν, ὃχρος τε μιν ἐλέ παρείας,
ὡς αὐτίς καθ' ὁμιλοῦν ἔδει Τρῶων ἀγεράχων
δείςας Ἀτρέως νῦν Ἄλεξανδρος θεοειδής.

τὸν δ' Ἐκτωρ νεκροσεῖν ἱδῶν αἰσχροῖς ἐπέσεσων
"Δύσπαρι, εἶδος ἄριστε, γυναμανέσ, ἥπεροπευτά,
αἰθ' ὀρελεῖς ἄγονος τ' ἐμεναι ἁγαμός τ' ἀπολέσθαι.

καλ' κε τὸ βουλομένην, καλ' κεν πολ' κέρδιον ἦν
ἡ οὖτω λάβην τ' ἐμεναι και ὑπόψιον ἄλλων.
ἡ που καγχαλώσι κάρη κομώντες Ἀχαιοι,
φάντες ἀριστή πρόμον ἐμμεναι, οὕνεκα καλὴν
εἶδος ἐπ', ἀλλ' οὔκ ἔστι βῆν φρέσιν οὐδὲ τις ἄλκη.
ἡ τοιόσοδε ἐδών ἐν ποντοπόροις νέεσσι
πόντου ἐπιπλώσας, ἐτάρων ἐρήνας ἀγελρας,
μιξθεῖς ἀλλοδαποῖσι γυναῖκ' εὐειδ' ἀνήγες
ἐξ ἀπλὴς γαίης, νυνὶ ἄνδρῶν αἰχμητάων,
πατρί τε σφ' μέγα πήμα πόλης τε παντί τε δήμφω,

δυσμενέσσων μὲν χάρμα, κατηφεῖν δὲ σοὶ αὐτῷ;
οὔκ ἂν δὴ μελειεσ ἀρητήριον Μενέλαον;
γυνής χ' οἷον φωτὸς ἐξεῖς θαλερήν παράκοιτων
οὔκ ἂν τοι χρασμή κλαρας τά τε δώρ' Ἀφροδίτης,
ἡ τε κόμη τό τε εἶδος, ὅτ' ἐν κούρσι μυγέλης.
3. ΗΛΙΑΔΟΣ Γ.

ἀλλὰ μάλα Τρῶες δειδήμονες· ἢ τέ κεν ὡς
λάινον ἔζοσον χιτώνα κακῶν ἐνεχ’ ὅσσα ἔφοργας.”

Τὸν ὃ’ αὖτε προσέειπεν Ἀλέξανδρος θεοεῖδης
“Εκτωρ, ἐπεὶ μὲ κατ’ αἰσθαν ἐνείκεσας οὐδ’ ὅπερ αἰσθα,
ἀιεὶ τοι κραδίης πέλεκυς ὃς ἐστιν ἀτειρῆς,
ὅς τ’ ἔσων διὰ δουρὸς ὑπ’ ἀνέρος, ὃς ρὰ τε τέχνῃ
νήιον ἑκτάμησισιν, ὑφελλεὶ ὃ’ ἄνδρος ἔραθῆ
ὡς σοὶ ἐνε ἕτηδεσσιν ἀτάρβητος νόος ἐστὶ’—
μῆ μοι δώρ’ ἐρατὰ πρόφερε χρυσῆς Ἀφροδίτης
οὐ τοι ἀπόβλητι’ ἐστὶ θεῶν ἐρικυδέα δώρα,
ὅσσα κεν αὐτῷ δῶσιν, ἐκὼν ὃ’ ὀοκ ἀν τις ἐλοῖο
νῦν αὐτ’ εἰ μ’ ἔθελεις πολεμίζειν ἢδὲ μάχεσθαι,
ἀλλοὺς μὲν κάθισεν Τρῶας καὶ πάντας Ἀχαίοις,
αὐτὰρ ἐμ’ ἐν μέσος καὶ ἀρητίφιλον Μενέλαον
συμβάλετ’ ἀμφ’ Ἐλένη καὶ κτήματι πάσιν μάχεσθαι:
ὅππότερος δὲ κε νικήσῃ κρέσσων τε γενήται,
κτήμαθ’ ἔλων εὗ πάντα γυναῖκα τε οἶκαδ’ ἄγεσθω
οἱ ὃ’ ἀλλοι φιλότητα καὶ ὅρκια πιστὰ ταμῶντε
ναλοῖες Τρόιην ἐριβόλακα, τοὶ δὲ νεόσθων
”Ἀργός ἐσ ἕππόβοτον καὶ Ἀχαίδα καλλιγύναια.”

“Ὡς ἔφαθ’, Ἐκτωρ ὃ’ αὖτ’ ἔχαρη μέγα μῦθον ἀκούσας,
καὶ ὃ’ ἐς μέσουν ἵνα Τρώων ἀνέργευ φάλαγγας,
μέσου δουρὸς ἔλων’ τοι δ’ ἰδρύθησαν ἀπαντε.
τῷ δ’ ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοὶ
λοισίν τε τιτυσκόμενοι λάεσσε τ’ ἐβάλλουν’
αὐτὰρ δ’ μακρὸν δίσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
“Ἰσχεσθ’, Ἀργείοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν
στετᾶται γὰρ τι ἐπος ἔρεειν κορυθαίλοις Ἐκτωρ.”

“Ὡς ἔφαθ’, οἱ δ’ ἐσχοντο μάχης ἀνεφ’ τ’ ἐγένουτο
ἐσσομένως· Ἐκτωρ δὲ μετ’ ἀμφοτέροισιν ἔειπε’
“κέκλυτε μεν, Τρῶες καὶ ἐνυκήμιδες Ἀχαιοὶ,
μῦθον Ἀλεξάνδρου, τοῦ εἶνεκα νείκος ὄρφεων.”

Ε 2
δὲ καὶ πάντας Ἀχαϊῶν
τεύχεα καλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτέρη, 90
αὑτὸν δ' ἐν μέσῳ καὶ ἀρηφιλοῦ Μενέλαον
οἴους ἀμφὶ Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
ὀππότερος δὲ κε νικήσῃ κρέισσον τε γένηται,
κτήμαβ' ἐλών εὕ πάντα γυναῖκα τε οἰκαβ' ἀγέσθων
οἱ δ' ἄλλοι φιλότητα καὶ οἰκία πιστὰ τάμωμεν." 95
"Ὡς ἐφαθ', οἱ δ' ἄρα πάντες ἂκην ἑγένοντο σιωπῆ
τοῖοι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
"κέκλυτο νῦν καὶ ἡμείοι' μάλιστα γὰρ ἄλγος ἴκανεν 100
θυμὸν ἐμῶν, φρονέω δὲ διακρινθήμεναι ἢδη
Ἀργείων καὶ Τρῶας, ἐπεὶ κακὰ πολλά πέπασθε
ἐνεκ' ἑμῆς ἔριδος καὶ Ἀλεξάνδρου ἐνεκ' ἀρχῆς.
ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
τεθναλῇ, ἄλλοι δὲ διακρίνθειτε τάχιστα.
οἴσετε δ' ἄρν', ἔτερον λευκόν, ἔτέρην δὲ μέλανων,
Γῆ τε καὶ Ἡλλῆν' Δι' δ' ἡμεῖς οἴσομεν ἄλλον·
ἀξετε δὲ Πριάμοιο βίην, ὁφρ' ὅρκια τάμη
αὐτὸς, ἐπεὶ οἱ παῖδες ὑπερφιέλαι καὶ ἀπιστοί,
μή τις ὑπερβασία Διὸς ὅρκια δηλήσηται.
αἰεὶ δ' ὀπποτέρων ἄνδρῶν φρένες ἥρεθονται·
οἴς δ' ἡ γέρων μετέχοισιν, ἀμα πρόσσω καὶ ὀψίσω
λεύσοιε, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέρους γένηται?" 110
"Ὡς ἐφαθ', οἱ δ' ἐχάρησαν Ἀχαῖοι τε Τρῶες τε
ἐλπόμενοι παύσασθαι δίζυροι πολέμοιο.
καὶ π' ἰπποὺς μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοῖ,
τεῦχεά τ' ἐξεδύνωτο· τὰ μὲν κατέθεντ' ἐπὶ γαῖῃ
πλησίον ἀλλήλων, ὅληγη δ' ὅν ἀμφὶς ἄρονα·
"Εκτωρ δὲ προτὶ ἄστυ δύο κήρυκας ἔστημεν
καρπαλίμως ἄρνας τε φέρειν Πριάμοι τε καλέσσαι:
ap' δ' ἔρεων προτὶ κρέισσον Ἀγαμέμνων
νῆα ἐπὶ γλαφυράς λέναι, ἦν' ἄρν' ἐκέλευεν.
οισέμεναι: δ' δ' ἀρ' οὐκ ἀπίθησ' 'Αγαμέμνονι ὅψι.

"Ιρις δ' ἀδ' 'Ελένη λευκωλένη ἄγγελος ἦλθεν, εἶδομένη γαλῶφ, 'Αντηνορίδαο δάμαρτι, τὴν 'Αντηνορίδης εἴξε κρείων 'Ελικάων, Λαοδίκην, Πριάμῳο θυγατρῶν εἴδος ἀρίστην. τὴν δ' εὖρ' ἐν μεγάρῳ ὅ δὲ μέγαν ἰστὸν ὥφαίνε, δίπλακα πορφυρένη, πολέας δ' ἐνέπασσεν ἄεόλους Τρῶων θ' ἑπτοδάμων καὶ 'Αχαιῶν χαλκοχιτῶνων, οὔς ἔθεν εἰσεἱ ἐπασχοῦν ὑπ' 'Αρηος παλαμάων ἄγχοις δ' ἑσταμένη προσέφη πόδας ὅκεν 'Ιρις: "δεῦρ' ἴδι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃ τοῖς Τρῶων θ' ἑπτοδάμων καὶ 'Αχαιῶν χαλκοχιτῶνων. οἱ πρὶν ἐπ' ἄλλοιοισε φέρον πολύδακρων 'Αρηα ἐν πεδίῳ, ὅλοοι λιλαΐμενοι πολέμοιο, οἵ δὲ νῦν ἔσται σιγῆ, τόλεμος δὲ πέπανται, ἀσπίσι κεκλιμένοι, παρὰ δ' ἐγχεα μακρὰ πέτηγεν. αὐτὰρ 'Αλέξαυδρος καὶ ἀρηφίλος Μενέλαος μακρὴς ἐγχείρησι μαχήςονται περὶ σείο· τῷ δὲ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις."

"Ως εἰποῦσα θέλα γλυκὰν ῤμερόν εἴμβαλε σμυρφάνδρος τε προτέρου καὶ ἄστεος ἦδε τοκήων αὐτίκα δ' ἀργευνήσι καλυψαμένη δόξησιν ὀρμᾷ ν' ἐκ θαλάμων τέρεν κατὰ δάκρυ χέοσα, οὐκ οἶη, ἄμα τῇ γε καὶ ἀμφίπολοι δו' ἐποντο, Αἴθρη, Πιτηθὸς θυγάτηρ, Κλυμένη τε βωπίς· αἴσχα δ' ἐπειθ' ἰκανον δῆ Σκαιαὶ πόλαι ἤσαν.

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἦδε Θυμολην Λάμπου τε Κλυτίον θ' Ἰκετάονα τ' ἵκουν 'Αρνος, Οὐκαλέγον τε καὶ Ἀντήμωρ, πεπυμένῳ ἀμφώ, ἴστο δημογέρουτος ἐπὶ Σκαρήσi πύλησι, γῆραὶ δὴ πολέμου πεπαυμένοι, ἀλλ' ἀγορηταὶ ἔσθλοι, τεττήγεσσοι ἐοικότες, οἳ τε καθ' ῥήμα
3. ΙΛΙΑΔΟΣ Γ.

den drevé éfezomenvi ópá leirídeesavan ieýsi:
toiou ára Tráswon ἡγήτωres ñtr' épi púrgw.
oi o' ñw oún eido-ou 'Eléveni épi púrgwou loúsvan,
ëka prds álhlous épea pteróev' ãgorévon:
"ou némeis Tráswas kal euknúmdas 'Axaioun
toi'd' ámph' gnavaki polún xronon álgea pásxew' 
aínwos áthanátei ñehís eis ópwr éoikev'
álla kal ðw toî ñer éoúsv en nysoi neésów,
µhô' ñwmí tekeésol 'c ñpísow ñíma lítounto."

"Ows á' èfavn, Péramos o' 'Eléveni èkalléssato phwní:
"deúro párroiv' élboûsa, filon tékos, ñeu èmëio,
dóra ñh pròterov te pòsw pñouv te filous te—
où ti moí aítë- èsoli, ñeol nu moí aítioi élsw, 
oi moí ëfòrmësan pòlemov polúdakron 'Axaiw—
Ows moí kal ton'd' vàndра pelârion èxónomhí̃̃h,
dís tis ðh' èstíw 'Axaiw vànàr ñûs te mégá̃ te,
ñ toi múñ kepálh' kal melíxes álloí èsai,
kalov o' ñútov ègá̃w oú pò ñðon èphiálmoisw,
ou'd' ou'tw gherov' básilhì gðr vàndri ëoike."

Tóvn o' 'Eléven múthousin ñmeíseto, ðia gnwakwn,
"aìdouvs té moí èssi, filè èkure, deiwós té'
Ows òphèlev vànatós moí ñdeiw kakós ñppóte deúro
nìe Dé ñpòmhn, ñálamoù gnwostus te lípouvs
pàidà te ñhlugethn kal ñmèlikhn èratevn.

Allà tà ñh' ouk ñgeñontu' tà kal klàlousa téthka.
tọto dé toi èrëw, ð' mu' ànevrai ñde màlìës'
ou'tus ñh' 'Atréìds ejrnkrepwv 'Agamémnwv,
àmphéteroñ basileóv vàgàs krateróv vàl'hìtës'
dàh ñû' èmos èskè kwnòpídos, ei pòt' ñwh ge."

"Ows ðato, túvn o' ñh gérwv ñgàsastu fòvistèv té'
"ñ múkàr 'Atréìds, mörìgnwvès, ñlìdàdaùnoù,
ñ la vn toi pòllòi ðedènto koûroi 'Axaiwv.
3. ΙΛΙΑΔΟΣ Ζ.

ηδή καὶ Φρυγῆς εἰσήλθον ἀμπελόσιαν,
exēδα ἰδον πλείστον Φρύγας ἀνέρας αἰολοπώλους,
λαοῦς 'Οτρῆος καὶ Μυγδόνος ἀντιθείοιο,
oi ρα τότ' ἑστρατώντο παρ' ὧθας Σαγγαρλίου
καὶ γὰρ ἥγων ἐπίκουρος ἔδω μετὰ τοῖσιν ἔλεχθην
ἡματι τῷ δὲ τῇ ἱλθον 'Αμαζόνες ἀντιάνεραι·
ἀλλ' οὐδ' οἱ τόσοι ήσαν δοσὶ ἐλκωπτεῖς 'Ἀχαιοί·'

Δεύτερον οὖν 'Οδυσσήα ἱδὼν ἐρέει' ὁ γεραιός·
"εἴπ' ἀγε μοι καὶ τώυδε, φίλοι τέκοις, δός τις ὅδ' ἐστιν
μελὼν μὲν κεφαλὴ 'Αγαμέμνονος 'Ατρείδαο,
eὐρύτερος δ' ἀμοῖνοι ἵδε στέρνοισιν ἰδέσθαι.

τεῦχε μὲν οἱ κείτα τῇ πολυβοτέρῃ,
καὶ κτῖλος δὲ ἐπιπώλειται στίχας ἀνδρῶν
ἀρνειόφτων ἢ γωγε ἔσκω πηγεσιμάλλος,
ὅσ τ' ὀίων μὲν διέρχεται ἄργεννάων·"

Τὴν δ' ἠμείβετ' ἔπειθ' 'Ελένη Διὸς ἐκγεγαυᾶ·
"οὗτος δ' αὖ Δαρετίάδης πολύμητις 'Οδυσσεύς,
ὅσ τράφη ἐν δήμῳ 'Ἰθάκης κρανάθης περ ἑοῦσης
εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά·"

Τῇν δ' αὖ 'Ἀντήνωρ πεπνυμένος ἀντίλον ἢδα·
"ὡ γύναι, ἢ μάλα τούτο ἐποι υμερτὲς ἔειποι·
ηδή γὰρ καὶ δεῦρο ποτ' ἠλυθε δίοις 'Οδυσσεύς
σεῖ ἑκένει ἀγγελίης σὺν ἀρχηφίλῳ Μενελάφ·'
touς δ' ἐγὼ ἐξεύσιοσ καὶ ἐν μεγάροις φίλησα,
ἀμφοτέρων δὲ την ἐδάνη καὶ μήδεα πυκνά.

ἀλλ' ὅτε ὅτ' ῥαπεσσίων ἐν ἀγρομένοισιν ἐμικθεῖν,
στάντων μὲν Μενελάος ὑπέρεχεν εὐρέας ὄμοις,
ἀμφοῖ δ' ἐξομένων γεραρώτερος ἦν 'Οδυσσεύς·
ἀλλ' ὅτε ὅτ' μύθους καὶ μήδεα πᾶσιν ὄφαινοι,
ἡ τοι μὲν Μενελάος ἐπιτροχάδην ἀγόρευε,
pαῦρα μὲν, ἀλλὰ μᾶλα λιγέως, ἐπεὶ οὖ πολυμυθὸς
οὐδ' ἀφαμαρτοπεθής· ἢ καὶ γένει ὑστερος ἦν.
3. ἸΛΙΑΔΟΣ Γ.

ἀλλ' ὅτε δὴ πολύμητις ἀνατέξειν Ὄδυσσεύς, στάσκεν, ὑπαὶ δὲ ἱδεσκε κατὰ χοῦνδς ὅμματα πῆξας, σκῆπτρον δ' οὖν ὄπλων οὔτε προπρηνές ἐνώμα, ἀλλ' ἀστεμφῆς ἔχεσκεν, ἀϊδρεῖ φωτὶ έοικός· φαίης τε ζάκοτον τε τιν' ἐμμεναι ἄφρονά τ' αὐτώς. 220 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στῆθεος εἶναὶ ἐπεαὶ νυφάδεσσιν ἕοικότα χειμερήσισιν, οὐκ ἄν ἐπείτ' Ὅδυσσης γ' ἐρίσοτει βροτος ἄλλος· οὔτ' οὖτε γ' Ὅδυσσης ἀγασάμεθ' εἴδος ἱδόντες."

Τὸ τρίτον αὐτ' Ἀλαντα ἱδὼν ἐρέσιν' ὁ γεραίος· 225 "τίς τ' ἀρ' ὅδ' ἄλλος Ἀχαιὸς ἀνήρ ἢς τε μέγας τε, ἔχοχος Ἀργείων κεφαλῆν τε καὶ εὐφέας ὄμοις;"

Τὸν δ' Ἔλενη τανύπεπλος ἀμελέτεο, δία γυναικῶν· ὁ οὕτος δ' Ἀλας ἐστὶ πελάριος, ἔρκος Ἀχαιῶν'. Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτησσι θεὸς ὅς ἐστηκ' ἀμφὶ δὲ μὴν Κρητῆν ἄγοι ἡγερέθοται. 230 πολλάκι μὴν ἐκνισσεῖν ἀρήφιλος Μενέλαος οἷκω ἐν ἡμετέρῳ, ὅποτε Κρῆτηθεν ἱκετοί.

νῦν δ' ἄλλους μὲν πάντας ὅρῳ ἐλλάκτας Ἀχαιῶς, οὐς κεν ἐν γυναικὶ καὶ τ' οὖνομα μυθησάμην· 235 δοιῳ δ' οὐ δύναμαι ἱδείνων κοσμήτωρε λαῷ, Κάστορα θ' ἰππόδαμον καὶ τυχ' ἀγαθῶν Πολυδεύκεα, αὐτοκασιγνήτω, τῷ μοι μία γελνατο μήτηρ. ἡ οὖν ἐσπέσθην Λακεδαίμονος ἠς ἐρατεινή, ἡ δεύρῳ μὲν ἐπούτο νέεσθ' ἐνὶ ποτοπόριοις, 240 νῦν αὖτ' οὐκ ἐθέλουσι μᾶχην καταθύμηναι ἄνδρὼν, αἰσχεᾶ δειδίοτες καὶ ὀνείδεα πόλλα· καὶ μοι ἐστὶν." "Ὡς φάτο, τοὺς δ' ἣδ' κατέχειν φυσίζοος αἰα ἐν Λακεδαίμονι αὕτη, φίλη ἐν πατρίδι γαίη.

Κήρυκες δ' ἀνὰ ἄστυ δέων φέρουν ὄρκια πιστά, 245 ἄρνει δόω καὶ οὖνον ἐδύρων, καρπὸν ἄρούρης, ἄσκεφ ἐν αἰγείῳ φέρε δὲ κρητήρα φαινον
κήρυξ Ἐδάος ὢδε χρύσεια κυπέλλα·
αὐτρυννὲν δὲ γέροντα παριστάμενος ἐπέσουσιν
"όρσεο, Λαομεδοντιάδη, καλέουσιν ἄριστοι
Τρώων θ' ἵπποδάμων καὶ Ἀχαϊῶν χαλκοχιτώνων
ἐς πεδίον καταβήναι, ἦν δρκια πιστὰ τάμητε
ἀυτὰρ Ἀλέξανδρος καὶ ἀρηφίλος Μενέλαος
μακρὴς ἤγχησει μαχῆσοντ' ἀμφὶ γυναικὶ.
τῷ δὲ κε νυκήσαντι γυνῇ καὶ κτήμαθ' ἔποιητο·
οἷς ἄλλοις φιλότητα καὶ δρκια πιστὰ ταμώντες
ναλομεν Τροήν ἐριβόλακα, τοι δὲ νέοιται
"Ἀργος ἐς ἰππόβοτον καὶ Ἀχαϊῶν καλλιγόνακα.”

"Ως φάτο, βλησθεὶς δ' ὁ γέρων, ἐκέλευσε δ' ἐταλροῖς
Ιπποὺς δεινύμεναι· τοι δ' ὀτραλέως ἐπίθυμοτο. 260
ἀν δ' ἀρ' ἔβη Πρίαμος, κατὰ δ' ἣνα τείνειν ὀπίσω
πάρ δὲ οἶ Ἀντήνωρ περικαλλέα βήσετο δάφρον·
τῷ δὲ διὰ Σκαιῶν πεδίον ἥχον ὥκεαν Ἰπποὺς.

‘Ἀλλ’ ὅτε δὴ ἢ Ἰκνοτο μετὰ Τρῶας καὶ Ἀχαϊῶς,
ἐξ Ἰππῶν ἀποθάντες ἐπὶ χθόνα πουλυβότειραν 265
ἐς μέσσον Τρῶων καὶ Ἀχαϊῶν ἐστιχώντω.
ἀρνυτο δ' αὐτίκ' ἐπειτὰ ἀναξ ἀνδρῶν Ἀγαμέμνων,
ἀν δ' Ἑοδυνέως πολύμητις· ἀτὰρ κήρυκες ἄγανοι
dρκια πιστὰ θεῶν σύναγων, κρητήρι δὲ οἶνον
μίσγον, ἀτὰρ βασιλεῦσιν ὄδωρ ἐπὶ χείρας ἐχεαν. 270
‘Ἀτρέβης δὲ ἐρυσσάμενος χείρεσσει μάχαραν,
ὁ οἰ πάρ ξέφεος μέγα κουλεῖν αἰέν ἄωρτο,
ἀρνῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἐπειτά
κήρυκες Τρῶών καὶ Ἀχαϊῶν νείμαν ἄριστοις.
tοῖς δ' Ἀτρέβης μεγάλ' εὐχετο χείρας ἀνασχών·
"Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,
’ハウス θ', ὃς πάντ' ἐφορᾶς καὶ πάντ' ἐπακούεις,
καὶ ποταμόλ καὶ γαία, καὶ οἶ ὑπένερθε καμόντας
ἀνθρώπους τίνισθον, ὅτες κ' ἐπίλορκον ὀμόση,
οιμείς μάρτυροι ἔστε, φυλάσσετε δ’ ὁρκία πιστά.
εἰ μέν κεν Μενέλαοι Ἄλεξανδρος καταπέφυγη,
αὐτὸς ἔπειθ’ 'Ελένην ἐχέτω καὶ κτήματα πάντα,
ὁμείς δ’ ἐν ἡσαυρίῳ νεώμεθα ποντοπόροις.
εἰ δὲ κ’ Ἀλεξάνδρου κτείνη ξανθὸς Μενέλαος,
Τρώας ἔπειθ’ 'Ελένην καὶ κτήματα πάντα ἀποδοῦναι,
τιμὴν δ’ Ἀργείων ἀποτείμενον ἢν τω’ ἐοίκεν,
ἡ τε καὶ ἐσομένοισι μετ’ ἀνθρώποισι πέληται.
εἰ δ’ ἀν ἐμοὶ τιμὴν Πράμος Πριάμου τε παῖδες
τίνευ τοὺς ἑθέλωσιν Ἄλεξανδροι πεσόντος,
αὐτὰρ ἐγώ καὶ ἐπείτα μαχήσομαι εἴνεκα ποιήσῃ
αὐθὶ μένων, εἰσ’ κε τέλος πολέμου κιχελὼν.

'Ἡ, καὶ ἀπὸ στομάχους ἄρνων τάμε νηλεῖ χαλκῷ,
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαργοῦς,
θυμὸν δευμόσεν’ ἀπὸ γὰρ μένος ἐλετο χαλκός.
οἶνον δ’ ἐκ κρητῆρος ἄφυσάμενοι δεπάσσοι
ἐκχεον, ἢδ’ εὐχόντο θεοῖς ἀλεγενέτησιν
ὡδε δὲ τοῖς ἐπεσκεῖν Ἀχαίοι τε Τρώων τε
"Ζεῦ κύδιστε μέγιστε, καὶ ἅθάνατοι θεοὶ ἄλλοι,
ἱππότεροι πρότεροι υπὲρ ὁρκία πημήνειαν,
ὡδε σφ’ ἐγκεφάλοις χαμάδις ρέοι ὡς ὡδε οἶνος,
αὐτῶν καὶ τεκέων, ἀλοχοὶ δ’ ἄλλοις δαμεῖαν."

"Ως ἔφαν, οὔτ’ ἅρα πά σφιν ἔπεκραίνειεν Κρονίων,
τοῖσι δὲ Δαρδανίδης Πράμος μετὰ μῦθον ἔειπε
"κέκλωτε μεν, Τρώες καὶ ἐυκίνημίδες Ἀχαιοί·
ἡ τοῖς ἐγὼν εἰμὶ προτὶ Ἰλιον ἡμεμόεσαν
ἄψ, ἐπεὶ οὐ πω τὴν ἄλοχον ἐν ὀφθαλμοῖσιν ἄρασθαι
μαρνάμενον φίλον υἱὸν ἀρηῖφιλφ Μενέλαῳ.
Ζεῦς μὲν ποὺ τὸ γε οὔδε καὶ ἅθάνατοι θεοὶ ἄλλοι,
ὁπποτέρῳ σανάτοι τέλος πεπρωμένου ἔστιν."

'Ἡ Ῥα, καὶ ἐς δήφρον ἀρνᾶς θέτο ισόθεος φῶς,
ἀν δ’ ἄρ’ ἔβαιν’ αὐτός, κατὰ δ’ ἥνια τείνειν ὀπλώσω.
3. ΙΛΙΑΔΟΣ Γ.

πὰρ δὲ οἱ 'Αντίμωρ περικαλλέα βήσετο δίφρον.
τῷ μὲν ἀρ' ἄψωρροι προτὶ 'Ιλιον ἀπονέοντο·
'Εκτῶρ δὲ Πριάμοιο πᾶς καὶ δίοι 'Οδυσσεῖς
χόρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνή χαλκῆρει πάλλων ἐλόντες,
ἀποτόρος ὦ πρόσθεν ἀφεῖλ χάλκεου ἔγχος.
λαοὶ δ' ἠρήσαντο, θεοῦσι δὲ χείρας ἀνέσχον,
ἀκαλοὶ δὲ τε εἴπεσκεν 'Αχαίῳ τῇ Τρώῳ τε·
"Ζεῦ πάτερ, Ἰδηθέν μεδέων, κύδιστε μέγιστε,
ἀποτόρος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
τὸν δὲς ἀποφθέγμενον δύναι δόμον 'Αιδὸς ἐξώκ.
ἡμῶν δ' αὐθιφιλότητα καὶ ὅρκια πιστὰ γενέσθαι."

"Ως ἂρ' ἐφαν, πάλλων δὲ μέγας κορυθαίλολος 'Εκτῶρ
αὖρ ὀρὼν" Πάριος δὲ θοῶς ἐκ κλήρον ὄρουσεν.
οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἤχι ἐκάσσωρ
ἐποιεῖν ἀερσίποδας καὶ ποικίλα τεῦχα' ἐκείτο·
αὐτὰρ ὦ γ' ἀμφ' ὁμοί&osigma;ν ἐδύσετο τεῦχα καλὰ
dιός 'Αλέξανδρος, 'Ελένης πόσας ἦκόμοιοι.
κυνείδας μὲν πρώτα περὶ κυνήμησιν ἔθηκε
καλάς, ἀργυρέωισι ποσφυρίδεις ἀραρυλιας' δεύτερον αὖθισθαι περὶ στήθεσιν ἔδυνεν
οἰο κασιγνήτοιο Λυκάονοις ἠμοσὲ δ' αὐτῷ.
ἀμφὶ δ' ἂρ' ὁμοίως βάλετο ἔφος ἀργυρόπολον
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρὸν τε·
κρατὶ δ' ἐπὶ λθήμων κυνήν εὐτυκτον ἔθηκεν
Ἰππουρίνι δεινὸν δὲ λόφος καθύπερθεν ἔνενεν' ἐδυντ' ὥλκυμων ἔγχος, δ' οἰ παλάμηθιν ἀρήρει.
ἀπὸ δ' αὐτῶς Μενέλαος 'Αρηίου ἐντε' ἔδυνεν.

Οἱ δ' ἔπεισθαν ἐκάτερθεν ὀμίλου θυρῆθησαν,
ἐς μέσσον Τρώων καὶ 'Αχαίων ἐστιχώωντο
δεινὸν δερκόμενοι' θάμβος δ' ἔχελις ἐσοφόρωντας
Τρώας δ' ἐποδάμους καὶ εὐκυνήματα 'Αχαιώς.
καὶ ὁ ἔγγος στήτην διαμετρήτῳ ἐνὶ χῶρῳ
σελοῦτ᾽ ἔγχεις ἀλλήλουσιν κοτέουτε.

πρὸσθε δ᾽ Ἀλέξανδρος προτεὶ δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρείδαο κατ᾽ ἀσπίδα πάντος ἔτσιν,
οὐδ᾽ ἔρρηξεν χαλκόν, ἀνεγιφμεθῃ δὲ οἱ αἰχμὴ
ἀσπίδα εἰν κρατερῇ. δ᾽ ὁ δὲ δεύτερον ὄρνυτο χαλκῷ
Ἀτρείδης Μενέλαος ἐπευξάμενος Διὸς πατρὶ.

"Ζεῦ ἀνὰ, δὸς τίς σοι θαυμάζῃ με πρῶτος κάκ᾽ ἔσυγε,
δίον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
ὄφρα τις ἐρρήκησεν καὶ ὠψιγόνων ἀνθρώπων
ζευοδόκου κακὰ δέξαι, καὶ κεῖνοι παράσχη.

"Ἡ ῥά, καὶ ἀμπεπαλῶν προτεί δολιχόσκιον ἔγχος,
καὶ βάλε Πριαμίδαο κατ᾽ ἀσπίδα πάντος ἔτσιν,
διὰ μὲν ἀσπίδος ἦλθε φαεινής ὀβρυμον ἔγχος
καὶ διὰ θώρηκος πολυθαμίαλου ἠρήμειστο
ἀντικρῦ δὲ παραλ λαπάρην διάμμητε χιτῶνα
ἔγχος. δὲ δ᾽ ἐκλίνθη καὶ ἄλευτο κῆρα μέλαιναν.

Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόπλου
πλῆξεν ἀνασχόμενοι κόρυθος φάλου ἀμφὶ δ᾽ ἄρ᾽ αὐτῷ
τριχάδα τε καὶ τετραχθὰ διατρυφῇ ἐκπεσέ χειρός.

Ἀτρείδης δ᾽ ἐμώζεν ἠδὼν εἰς οὐρανὸν εὑρὼν.
"Ζεῦ πάτερ, οὐ τις σεῖο θεῶν ὀλοφερός ἄλλος,
ἡ τ᾽ ἐφάμην τίς σοι θεῶν ὀλοφερός ἄλλος.

ἡ τ᾽ ἐφάμην τίς σοι θεῶν ὀλοφερός ἄλλος.

"Ἠ, καὶ ἔπατξας κόρυθος λάβεν ἑπιδασίεις,
ἔλκε δ᾽ ἐπιστρέψας μετ᾽ ἐξυκλήμιας Ἀχαιοῦς.

ἀγχὲ δὲ μν ἀποκετως ἢμᾶς ἀπάλην ὑπὸ δειρῆν,
ὃς οἱ ὑπὸ ἄνθρωπων ὀχεῦς τέτατο τρυφαλεῖς.
καὶ νῦ κεῖν ἐρυφοσέν τε καὶ ἄσπετον ἡ τρατο κυδῶς,
εἰ μὴ ἄρ᾽ ὁδὸ νόησε Διὸς θυγατὴρ Ἀφροδίτη,
ἡ οἱ βῆξεν ἴμαντα βοῶς ἵφι κταμένοιν."
κεφή δὲ τρυφάλεια δαμέστερο χειρὶ παχεῖη.
τὴν μὲν ἐπειθ’ ἦρως μετ’ ἐωκυνήμιδας Ἀχαιῶν
ρήσει ἐπιδιώκησας, κόμμασιν δ’ ἔρησες ἐταῖροι.
αὐτὰρ ὁ τὸς ἐπόρονος κατακτάμεναι μενεαίνων
ἐξεχεὶ χαλκείῳ τὸν δ’ ἐξήρπησ’ Ἀφροδίτην
ῥεῖα μάλ’ ὡς τε θεὸς, ἐκάλυψε δ’ ἄρ’ ἥρι πολλῇ,
καὶ δ’ εἰς’ ἐν θαλάμῳ εὐώδεί κηφεῦτι.
αὐτὴ ὁ αὐτὸ ‘Ελένην καλέουσι’ ἵν’ τὴν δ’ ἐκήρυ
πύργῳ ἐφ’ ὑψηλῷ, περὶ δὲ Τρωαὶ ἄλις ἦσαν:
χειρὶ δὲ νεκταρέου ἕανοι ἐτύναξε λαβοῦσα,
γοητὶ δὲ μιν εἰκνία παλαιγενέει προσεέπεπον
εἰροκόμῳ, ἢ οἳ Δακεδαῖμοι ναιεταώσιν
ήσκειν εἰρία καλά, μάλιστα δὲ μιν φιλέσσεκεν,
τῇ μιν ἐξουσάμενῃ προσεφώνεε δ’ Ἀφροδίτην
“δεῦρ’ ἵθ’ Ἀλέξανδρος σε καλεῖ οἰκόνδε νέεσθαι.
κεῖνος δ’ ἔν τοῦ θαλάμῳ καὶ δινωτοῦσι λέχεσσι,
κάλλετ τε στῆλβων καὶ εἰμασίων’ οὐδὲ κε φαῖνς
ἀνδρὶ μαχησάμενοι τὸν γ’ ἐλθεῖν, ἄλλα χορόνδε
ἐρχεσθ’ ἡ χοροῖ πέου λήγουντα καθίζειν.”
“Ως φάτο; τῇ δ’ ἀρα θυμῶν ἐν στήθεσσιν οἴρει
καὶ β’ ὡς οὖν ἐνυόσει θεᾶς περικαλλέα δειρὴν
στῆθεα θ’ ἤμεροτεν καὶ ὁμάτα μαρμαίροντα,
θάμβησέν τ’ ἁρ’ ἐπείτα ἐποι’ ἐφατ’ ἐκ τ’ ὀνόμαζέ
“daemonίῃ, τῇ με ταῦτα λιλαλεῖ ἡπεροπέειν;
ἡ τῇ με προτέρῳ πολλῶν εἰς ναιομενάων
ἀξεῖς, ἡ Φρυγίης ἡ Μηνίης ἔρατείνης,
eἰ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων
οὐνεκα δὴ νῦν δίουν Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ’ ἀγεσθαι,
τοινεκα δὴ νῦν δεῦρο δολοφονέουσα παρέστης;
ἡσο παρ’ αὐτῶν ἀνύσα, θεών δ’ ἀπόεικε κελεύθου,
μηδ’ ἐτὶ σοισι πόδεσσιν ὑποστρέψειας Ὁλυμποῦ.
2. ΗΛΙΑΔΟΣ Γ.

ἀλλ’ αἰεὶ περὶ κεῖνον ὅτι καὶ ἐ φύλασσε,
εἰς δ’ κεῖ ἡ ἄλοχον ποιήσεται, ἢ δ’ γε δοῦλην.
κεῖσε δ’ ἐγγὺς οὐκ ἐμὶ—νεμεσσητὸν δὲ κεν ἐη—
κεῖνον πορσυνέουσα λέχος. Τρωαί δὲ μ’ ὁπίσω
πᾶσαι μωμήσαται: ἔχω δ’ ἄχξε’ ἀκριτα θυμῷ.

Τῇ δὲ χολωσμανήν προσεφώνεε δ’ Ἀφροδίτη
“μὴ μ’ ἔρεθε, σχετλή, μὴ χωσαμένη σε μεθείω,
tὰς δὲ σ’ ἀπεχθήρω ὡς ὑν ἐκπαγλ’ ἐφίλησα,
μέσοπ’ ὃ ἀμφοτέρων μητίσομαι ἔχεσα λυγρά,
Τρώον καὶ Δαναῶν, σὺ δὲ κεν κακῶν οἴτον οληῆ.

“Ως ἐφάτ’, ἐδεισεν δ’ Ἐλένη Διὸς ἐκγεγανία,
βῆ δὲ κατασχομένη δαυφὶ ἀργῆτι φαινὼ
ςιγῆ, πάσαι δὲ Τρώας λάθεν’ ἧρχε δὲ δαλμών.

Αἰ δ’ ὅτ’ Ἀλεξάνδρωι δόμον περικαλλέ’ ἵκοντο,
ἀμφίπολοι μὲν ἔσειτα θῶς ἐπὶ ἔργα τράποντο,
ἡ δ’ εἰς ὑφόροφον θάλαμον κλεῖ δία γυναικῶν,
τῇ δ’ ἄρα δίφρον ἑλοῦσα φιλομμειθῆς Ἀφροδίτη
ἀντὶ’ Ἀλεξάνδρῳ θεᾶ κατέθηκε φέροσα’
ἐνθα καθίς’ Ἐλένη, κούρη Διὸς αἰγιόχου,
ὅποι πάλιν κλίνασα, πόσιν δ’ ἤνεπα πῦθυ,’’
“ἡλυθες ἐκ πολέμου ὡς ὅφεις αὐτῶθ’ ὀλέσθαι,
ἀνδρὶ δαμείς κρατερῷ, δς ἐμὸ πρότερος πόσις ἦν.
ἡ μὲν δὴ πρὶν γ’ ἐξῆ’ ἀρηήφιλου Μενελάου,

σῇ τῃ βῆ καὶ χερσὶ καὶ ἐγχεῖ φέρτερος εἶναι
ἀλλ’ ἢ τι νῦν προκάλεσσαι ἀρηήφιλου Μενελάου.
ἐξαύτις μαχέσασθαι ἑναύτιον’ ἀλλὰ σ’ ἐγχεῖ
παύσεσθαι κέλομαι, μηδὲ ξανθῇ Μενελὰῳ.
ἀντίβιον πόλεμου πολεμλέειν ἢδὲ μάχεσθαι
ἀφράδεως, μή πως τὰχ’ ὑπ’ αὐτῶ δουρὶ δαμῆς.’

Τῇ δὲ Πάρις μῦθοισιν ἀμειβόμενος προσέειπε:
“μὴ με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἐνιπτε
νῦν μὲν γὰρ Μενελάος ἐνίκησεν σὺν Ἀθήνη.”
κεῖνον δ' αὐτὸς ἐγὼ: παρὰ γὰρ θεόν εἰσι καὶ ἦμιν. 440
ἀλλ' ἄγε δὴ φιλότητι τραπελομεν εὐηθέντε'
οὐ γὰρ πώ ποτὲ μ' ὅδε γ' ἔρως φρένας ἀμφεκαλυψεν,
οὐδ' ὅτε σε πρώτον Δακεδαλμονος ἐξ ἑρατείνης
ἐπιλεον ἀρπάξας ἐν ποντοπόροις νέεσσι,
ὑήσῳ δ' ἐν Κρανή ἐμίγην φιλότητι καὶ εὐήγ,
δέ σεο νῦν ἕραμαι καὶ με γλυκὺς ἵμερος αἰρεῖ." 445
"Ἡ ρα, καὶ ἄρχε λέχοσθε κιών' ἀμα δ' εἰπετ' ἀκοιτεσ.
Τῶ μὲν ἀρ' ἐν τρητοῖς κατεύνασθεν λεχέεσσιν,
'Ατρείδης δ' ἀν' ὅμιλον ἐφοίτα θηρὶ έοικώς,
eί πον ἑσαθρήσειεν 'Αλέξανδρον θεοειδεά. 450
ἀλλ' οὗ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
δείξαι 'Αλέξανδρον τότ' ἀρηφίλῳ Μενελάφ'
οὐ μὲν γὰρ φιλότητι γ' ἐκεύθανον, εἰ τις ἵδοιτο
Ἰουν γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελανή.
τοἰς δὲ καὶ μετέειπεν ἅναξ ἀνδρῶν 'Ἀγαμέμνων' 455
"κέκλυτε μεν, Τρῶης καὶ Δάρδανοι ἦδ' ἐπίκουροι
νίκῃ μὲν δὴ φαλνετ' ἀρηφίλῳ Μενελάου,
ὑμεῖς δ' Ἀργείην 'Ελέυθην καὶ κτήμαθ' ἀμ' αὐτὴν
ἐκδοτε, καὶ τἐλὴν ἀποτινέμευ ἂν τ᾽ ἔοικεν,
ἡ τε καὶ ἐσομένουσι μετ' ἀνθρώποις πέληται." 460
"Ὡς ἐφαρ' Ἀτρείδης, ἐπὶ δ' ἦνεον ἀλλοι 'Αχαιοι.
ΙΔΙΑΔΟΣ Δ.

"Ορκίων σύγχυσις. Αγαμέμνωνος ἐπιτώλησις.

Οἱ δὲ θεοὶ πάρ Ζηνὶ καθήμενοι ἴγορώντο χρυσόφω ἐν δαπέδῳ, μετὰ δὲ σφυρὶ πότνια "Ηβη νέκταρ ἐφυοχόει· τοι δὲ χρυσεός δεπάσσει δειδέχατ’ ἀλλήλους, Τρῶων πόλιν εἰσορώντες. αὐτὶκ’ ἐπειράτῳ Κρονίδης ἐρεθιζέμευ "Ηρην κερτομίοις ἐπέσσει, παραβλῆδην ἄγορεύων· "δοιαὶ μὲν Μενελάῳ ἄρηγόνες εἰςὶ θεάων, "Ηρη τ’ Ἀργείη καὶ Ἀλαλκομενῆς Ἀθηνη. ἀλλ’ ἦ τοι ταῖς νόσφι καθήμεναι εἰσορώσαι τέρπεσθοι τῷ δ’ αὐτὲ φιλομμενῆς Ἀφροδίτῃ αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κήρας ἁμύνει· καὶ νῦν ἔξεσάωσεν οἴδομένου θανεύσσαι. ἀλλ’ ἦ τοι νἰκὴ μὲν ἀρηφιλλομ Μενελάου ἡμεῖς δὲ φραζόμεθ’ ὅπως ἐσται τάδε ἔργα, ἦ δ’ αὐτὶς πόλεμον τε κακὸν καὶ φύλοπον αἰνὴν ὀργομεν, ἡ φιλότητα μετ’ ἀμφοτέρους βάλωμεν· εἰ δ’ αὐτὸ ποσὶ πάσι φιλον καὶ ἧδυ γένοιτο, ἦ τοι μὲν οἰκείοντο πόλις Πριάμου άνακτος, αὐτὶς δ’ Ἀργείην Ἐλένην Μενέλαος ἀγοῖτο." "Ὡς ἐφαθ’, αἱ δ’ ἐπέμυξαν Ἀθηναἰὴ τε καὶ �.</document>
"Ηρη δ' ούκ ἔχαδε στῆθος χόλου, ἀλλὰ προσηύδα:
" αἰνώτατε Κρονίδη, ποίον τὸν μύθου ἔειπες
πῶς ἑθελεῖς ἄλιον θεῖαι πόνον ἔδ' ἀτέλεστον,
ἔφρωθ᾽ ὑμὶν ἔφρωσα μόγφ, καμέτην δὲ μοι ἵπποι
λαῦν ἀγειροῦνη, Πριάμῳ κακὰ τοῦτο τε παισίν.
ἔρρησε, ἀτὰρ οὗ τοι τάντες ἐπαινέομεν θεοὶ ἄλλοι." 25

Τὴν δὲ μέγ᾽ ὄχθησας προσέφη νεφεληγερέτα Ζεὺς·
"δαμονίῃ, τί νῦ σε Πρίαμῳ Πριάμῳ τε πάθες
τὼσσα κακὰ βέβηκέναι, τ' ἀσπερχὲς μενεαίνεις
'Iλίου ἐξαλαμάξαι εὐκτίμενον πτολεῖθρον;
εἰ δὲ σὺ γ' εἰσαλεθεύσα πώλας καὶ τείχεα μακρὰ
ὡμὼν βεβρῶθοις Πρίαμῳ Πριάμῳ τε παίδας
ἀλλούς τε Τρώας, τότε κεν χόλον ἐξακέσαιο.
ἔρρησε δὲ δ' ἐποιοῖς στῆθεις μὴ τοῦτό γε νεῖκος ὀπλῶι
σοὶ καὶ ἔμοι μέγ' ἔρυμα μετ' ἀμφότεροις γένηται.
ἀλλο δὲ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλει σῆσιν
ὀππότε κεν καὶ ἐγὼ μεμάως πώλιν ἐξαλαμάξαι
τὴν ἑθέλω δὴ τοι φίλοι ἀνέρες ἐγγεγάσις,
μὴ τι διατρήσεω τὸν ἐμὸν χόλον, ἀλλὰ μ' ἔσαι·
καὶ γὰρ ἐγὼ σοὶ δῶκα ἑκὼν ἀεκοῦτι γε θημῶς
αἱ γὰρ υπ' ἕλλοι τε καὶ οὐρανῷ ἀστερόντει
νανετάουσι πόλης ἐπιχθυνίων ἀνθρώπων,
ἐπὶ τῶν μοι περὶ κῆρι τιέκετο "'Iλίοι ἱρή
καὶ Πρίαμος καὶ λαὸς ἑῳμελὼν Πριάμῳ.
οὐ γὰρ μοι ποτὲ βῶμος ἐδεύετο δαιτός ἐστιν,
λοιβῆς τε κυνίσης τε· τὸ γὰρ λάχωμεν γέρας ἤμεις:"

Τὸν δ' ἡμείσθητ' ἐπείτα βοωπὶς πότυνια "Ηρη·
" ἦ τοι ἐμοὶ τρεῖσ μὲν πολὺ φίλταταλ εἰσὶ πόλης,
"Ἀργος τε Σπάρτη τε καὶ εὐρυάγυια Μυκήνης
τὰς διαπέρσαι, δὴ ἂν τοι ἀπεχθωνται περὶ κῆρις
tῶν οὗ τοι ἐγὼ πρόσθ' ἱσταμαι οὐδὲ μεγαίρω.
εἴ περ γὰρ φθονεῖ τε καὶ οὐκ εἰῶ διαπέρσαι,
όυκ ἀνών φθονέουσ', ἐπεὶ ἡ πολὺ φέρτερός ἦσσι
ἀλλὰ χρὴ καὶ ἐμὸν δέμεναι πόνον οὐκ ἄτελεστον
καὶ γὰρ ἐγὼ θεός εἰμι, γένος δὲ μοι ἐνθεὶ δὲν σοι,
καὶ με πρεσβυτάτην τέκετο Κρόνος ἄγκυλομῆτης,
ἀμφότερον, γενεὴ τε καὶ οὐνεκα σή παράκοιτις
κέκλημαι, σὺ δὲ πάσι μετ' ἄθανάτοισιν ἀνάσσεις.
ἀλλ' ἡ τοι μὲν ταῦθ' ὑποελξομεν ἀλλήλοις,
σοι μὲν ἠγὼ, σὺ δ' ἐμοὶ· ἐπὶ δ' ἐψονται θεοὶ ἄλλοι
ἀθάνατοι· σὺ δὲ θάσσου 'Αθηναίη ἐπιτείλαι
ἐλθείν ἐς Τρώων καὶ 'Αχαίων φύλοπιν αἰνήν,
πειρᾶν δ' ὡς κε Τρώες υπερκύδαντας 'Αχαιοὺς
ἀρξοντι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι·

"Ὡς ἐφάτ', σοῦ ἀπίθησε πατήρ ἀνδρῶν τε θεῶν τε
αὐτίκ' 'Αθηναίην ἐπεα πτερόεντα προσηῦδα·
"αἰγα μᾶλ' ἐς στρατὸν ἠλθὲ μετὰ Τρώας καὶ 'Αχαιοὺς,
πειρᾶν δ' ὡς κε Τρώες υπερκύδαντας 'Αχαιοὺς
ἀρξοντι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι."
Πάνταρον ἀντίθεουν διζημένη, εἰ ποὺ ἐφεύροι. | 90
εὔρη Δυκάνων νῦν ἀμύμονα τε κρατερὸν τε |
ἔστασ᾽ ἀμφὶ δὲ μιν κρατερὰν στίχες ἀσπιστῶν |
λαῶν, οἱ οἱ ἔποντο ἀπ᾽ Ἀλσήποιο θωάων. |
ἀγχοῦ δ᾽ ἦσταμένη ἐπεα πτερόεντα προσήμα: | 95
"ἡ ῥὰ νῦ μοι τι πίθοιο, Δυκάνως νῦε δαίφρον;
τλαίης κεν Μενελάῳ ἐπιπροέμενε ταχὺν λόν, |
πάσι δὲ κε Τρώεσσι χάριν καὶ κόδος ἄροιο, |
ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆ. |
tοῦ κεν δὴ πάμπρωτα παρ᾽ ἀγλαὰ δῶρα φέροιο, | 100
αἰ κεν ἰδῇ Μενέλαον Ἀρηίου Ἀτρέος νῦὸν |
σῷ βέλει δημηθέντα πυρῆς ἐπιβάντ᾽ ἀλεγεινής. |
ἀλλ᾽ ἄγ᾽ ἤστευσον Μενελάου κυδαλίμοιο, |
eὔχεο δ᾽ Ἀπόλλωνι Δυκηγενεῖ κλυτοτόξῳ |
ἀρνῶν πρωτογόνων ρέξεων κλειτὴν ἐκατομβῆν |
οὐκαδε νοστήσας ἑρῆς εἰς ἀστὶ Ζελεῖς." | 105

"Ὡς φάτ᾽ Ἀθηναίη, τῷ δὲ φρένας ἄφροι ν πείθεν |
αὐτικ' ἐσύλα τόξου ἐξίσου λξάλου αἰγὸς |
ἀγρίου, ὃν ρὰ ποτ᾽ αὐτὸς ὕπο στέρυου τυχῆς |
pέτρης ἐκβαλόντα, δεδεγμένος ἐν πρόδοκής, |
βεβλῆκε πρὸς στήθος· ὃ δ᾽ ὑπτίς ἐμπεσε πέτρη. | 110
τοῦ κέρα ἐκ κεφαλῆς ἐκκαίδεκάδωρα πεφύκει· |
καὶ τὰ μὲν ἀσκῆσας κεραΰδος ἱραρε τέκτων, |
πᾶν δ᾽ εὑ λειήνας χρυσήν ἑπέθηκε κορώνην. |
καὶ τὸ μὲν εὑ κατέθηκε ταυυσάμενος ποτὶ γαίῃ |
ἀγκλίνας· πρόσθεν δὲ σάκεα σχέδου ἐσθλοὶ ἔταιροι, | 115
μὴ πρὶν ἀναίζειαν Ἀρηίου νῖες Ἀχαιῶν, |
πρὶν βλήσθαι Μενέλαον Ἀρηίου Ἀτρέως νῦὸν. |
αὐτὰρ ὃ σύλα πῶι μα φαρέτρης, ἐκ δ᾽ ἔλεγ᾽ ἰδὸν |
ἀβλήτα πτερόεντα, μελαινεῶν ἐρμ᾽ ὀδυνάωι· |
ἀἰγα δ᾽ ἐπὶ νευρῆ κατεκόσμηε πικρῶν διστῶν, |
ἐὔχετο δ᾽ Ἀπόλλωνὶ Δυκηγενεῖ κλυτοτόξῳ.
ἀρνῶν πρωτογόνων ῥέειν κλειτὴν ἐκατομβην
οὕκαδε νοστήσας ἵερῆς εἰς ἄστυ Ζελελῆς.
ἐλκε δ' ὁμοί γλυφίδας τε λαβὼν καὶ νεῦρα βοεῖαν
νευρῆν μὲν μαζὶ τέλασεν, τόξῳ δὲ σίδηρον.
αὐτὰρ ἐπεὶ ἡ κυκλοτέρεσ μέγα τόξου έτεινε,
λύξε βιός, νευρῆ δὲ μέγι ταχεῖν, ἀλτὸ δ' ὀιστὸς
δεξιελής, καθ' ὃμιλον ἐπιπτέσθαι μενεαίνων.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθουντο
ἀθάνατοι, πρώτη δὲ Δίως θυγάτηρ ἄγελελη,
ἡ τοῦ πρόσθε στάσα βέλος ἐχεπευκὲς ἄμυνεν.
ἡ δὲ τόσον μὲν ἐργεῖν ἀπὸ χρῶσ, ὡς ὅτε μήτηρ
παῖδός ἔργη μνίαν, δὴ ἥδει λέξεται ὑπνῷ,
αὐτὴ δ' αὐτ' ἵθεν ὅτι ζωτήρος ὄχις
χρύσειοι σύνεχον καὶ διπλῶσ ἠμετέρω θάρηξ.
ἐν δ' ἐπεσε ζωτήρι ἄρνετο πικρὸς διστός
διὰ μὲν ἄρ ζωτήρος ἐλήλοτο δαιδαλείον,
καὶ διὰ θάρηκος πολυδαιδάλον ἣρηρειστο
μίτης θ', ἢν ἐφορεί ἐρυμα χρῶος, ἔρκος ἀκόινων,
ἡ οἶ πλεῖστον ἐρυτοι διαπρὸ δὲ ἔσατο καὶ τῆς.
ἀκρότατον δ' ἀρ' ὀιστὸς ἐπέγραψε χρῶα φωτὸς
αὐτίκα δ' ἔρρεεν αἶμα κελαινεφῆς ἐξ ὀτειλῆς.

'Ὡς δ' ὅτε τὼ τ' ἐλέφαντα γυνὴ φολικὴ μηνὴ
Μηνὴς ἢ Κάειρα, παρῆιον ἔμμεναι ἵππων
κεῖται δ' εὖ θαλάμῳ, πολεῖς τὲ μὲν ἤρησαντο
ἵππης φορέειν βασιλῆι δὲ κεῖται ἀγαλμα,
ἀμφότεροι, κόσμοι θ' ἵππῳ ἐλατήρι τε κόδος,
τοὐτοί τοι, Μενέλαε, μιᾶθην αἶματι μηροὶ
eὐφυέεις κυῆμα τε ὅδε σφυρὰ κάλ' ὑπένειρθε.

'Ρήγησεν δ' ἀρ' ἐπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,
ὡς εἶδεν μέλαν αἶμα καταρρέουν εὖ ὀτειλῆς.
ὁλυσεν δὲ καὶ αὐτὸς ἀρητίφιλος Μενέλαος.
ὡς δὲ ἔδει νεῦρὸν τε καὶ ὄγκος ἐκτὸς ἐόντας,
4. ΙΛΙΑΔΟΣ Δ.

...
"θάρσει, μηδέ τί πω δειδόσσεο λαδ' Ἀχαιῶν
οὐκ ἐν καιρῷ δὲν πάγη βέλος, ἀλλὰ πάροιθεν
eιρύσατο ζωστήρ τε παναῖλος ἂν' ὑπενερθε
ζώμα τε καὶ μίτρη, τὴν χαλκῆς κάμον ἄνθρες."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
"αἱ γὰρ ἡ ὁς τώς εἶ, φίλος ὃς Μενέλαιε.
ἐλκὼς δ' ἢτηρ ἐπιμάσσεται ἢν' ἐπιθήσει
φάρμαχ', ἀ κεν παύσηι μελαινών ὀδυνάων."

'Ἡ, καὶ Ταλθύβιον, θείον κήρυκα, προσηύδα:
"Ταλθύβι, ὅτι τάχιστα Μαχάων δεύρο κάλεσσον,
φῶς Ἀσκληπιοῦ νῖόν, ἀμύκουσιν ἤτηρος,
ὁφρα ὕδη Μενέλαιου Ἀρηίου Ἀτρέος νῖόν,
ὅν τις διστέφεις ἐξαλει, τῶξων εὖ εἰδῶς,
Τρώων Ἡ Λυκίων, τῷ μὲν κλέος, ἀμμι δὲ πένθος."

"Ὡς ἔφατ', οὖν' ἄρα οἱ κήρυξ ἀπίθησεν ἄκουσας,
βῆ δ' λέναι κατὰ λαδ' Ἀχαιῶν χαλκοχιτῶνων
παπταλών ἡρω Μαχάων· τὸν δ' ἐνόησεν
ἐσταότ'. ἀμφὶ δὲ μν κρατεραί στίχες ἀσπιστῶν
λαών, οἱ οἴ ἐποντο Τρίκες ἐξ ἰπποβοτοίοι.
ἀγχοῦ δ' ἰστάμενος ἐπεα πτερόεντα προσηύδα:
"ὁρό', Ἀσκληπιάδη, καλέει κρέων Ἀγαμέμνων,
ὁφρα ὕδη Μενέλαιου Ἀρηίου ἀρχῶν Ἀχαιῶν,
ὅν τις διστέφεις ἐξαλει, τῶξων εὖ εἰδῶς,
Τρώων Ἡ Λυκίων, τῷ μὲν κλέος, ἀμμι δὲ πένθος."

"Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνι στήθεσσιν δρινε.
βάν δ' λέναι καθ' ὀμιλον ἀνά στρατόν εὐρόν Ἀχαιῶν.
ἀλλ' ὅτε ὡς ὅ ἱκάνον ὅθι ξαφῆς Μενέλαος
βλήμενος ἂν—περὶ δ' αὐτῶν ἄγγελαθ' ὁσσοί αἰσθοτοι
κυκλόσ', δ' ἐν μέσοι τού παριστάτῳ ἴσοθεος φῶς—
ἀυτήκα δ' ἐκ ζωστήρα ἀρηρόθως ἐλκεν διστόν
τού δ' ἐξελκομένου πάλιν ἄγεν ὄξεις ὄγκολ.
λύσε δ' οἱ ζωστήρα παναῖλολον ἂν' ὑπενέρθε.
όμα τε καὶ μίτην, τὴν χαλκῆς κάμου ἄνδρες.
αὐτὰρ ἔπει ἴδεν ἐλκος, ὦ θ’ ἐμπεσε πικρὸς διστός,
αἰμ’ ἐκμυζῆσας ἐπ’ ἄρ’ ἤπια φάρμακα εἴδως
πάσσε, τά ο’ ποτέ πατρὶ φίλα φρονέων πόρε Χείρων.

"Ὅφρα τοι ἀμφεπένυοντο βοήν ἀγαθόν Μενέλαον, 220
τόφρα δ’ ἐπὶ Τρῶων στίχες ἦλθον ἀσπιστῶν’
οἱ δ’ αὐτὸς κατὰ τεύχε’ ἔδων, μνῆσαντο δὲ χάρμης.

"Ἐνθ’ οὐκ ἀν βρέζοντα Ἰδοίς ’Αγαμέμνονα δίοιν,
οὐδὲ καταπτώσαστον’, οὐδ’ οὐκ ἔθέλοντα μάχεσθαι,
ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδίανεραν.

Ἰπποὺς μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ
καὶ τοὺς μὲν θεράπων ἀπάνευθ’ ἔχε φυσιώντας
Εὐρυμέδων, νῖος Πτολεμαίου Πειραιᾶδος.

τὸ μάλα πόλλ’ ἐπέτελλε παρισχέμεν, ὅπποτε κὲν μὲν
γεῖα λάβῃ κάματος, πολέας διὰ κορανέοντα’ 230
αὐτὰρ ὁ πεζὸς ἔων ἐπεπωλεῖτο στίχας ἄνδρῶν’
καὶ β’ οὖς μὲν σπεύδοντα Ἰδοί Δαναῶν ταχυπόλων,
τὸς μάλα θαρσώνεσκε παριστάμενος ἐπέσσεων’

"Ἀργεῖοι, μὴ πώ τι μεθείτε θούριδος ἄλκης:
οὐ γὰρ ἐπὶ ψευδέσσι πατήρ Ζεὺς ἔσσετ’ ἁρωγός, 235
ἀλλ’ ο’ περ πρότεροι ύπερ ὀρκία δηλήσαντο,
τῶν ἦ τοι αὐτῶν τέρενα χρώα γυῖες ἔδονται,
ἡμεῖς αὐτ’ ἀλόχους τε φίλας καὶ νήπια τέκνα
ἀξομεν εν νήσοισι, ἐπὶν πτολεθρον ἐλώμεν.’

Οὐς τιως αὐ μεθείνασ Ἰδοι στυγεροῦ πολέμου,
τὸς μάλα νεκτέεσκε χολωτοῖς ἐπέσσεων’

"Ἀργεῖοι ἴλομωροι, ἠλεγχέες, οὐ νυ σέβεσθε ;
τίθ’ οὔτως ἔστητε τεθητότες ἦτε νεβρολ’, 245
αἰ τ’ ἔπει οὖν ἐκαμον πολέος πεδίοιο θέουσαι,
ἔστασ’, οὖν’ ἁρα τὸς σφι μετὰ φρεσὶ γίγνεται ἄλκη’
ὡς ἡμεῖς ἔστητε τεθητότες, οὐδὲ μάχεσθε.

ἡ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἐνθα τε νῆες.
εἰρύατ' εὐπρομνοι, πολίης ἐπὶ θινὶ θαλάσσης, ὃφρα ἵδη τ' α' κ' ὑμιν ὑπέρσχη χείρα Κρονίων;

"Ως δ' γε κοιμαίων ἔπεπωλεῖτο στίχας ἀνδρῶν. 250 ἦλθε δ' ἐπὶ Κρήτεσσι κιών ἀνὰ οὐλαμόν ἀνδρῶν. οἱ δ' ἀμφ' Ἰδομενὴ δαθρονα θωρήσοντο. Ἰδομενεὺς μὲν εὖ ρ προμάχοις, συν εἶκελος ἄλκην, Μηριώνης δ' ἄρα οἱ πυμάτας ὄτρυνε φάλαγγας. τοὺς δὲ ἱδὼν γήθησεν ἀνὰ ἄνδρῶν Ἀγαμέμνων, 255 αὐτίκα δ' Ἰδομενὴ προσηύδα μειλχιλίοισιν ἰδέ τ' Ἰδομενευ, περὶ μὲν σε τὼ Δαναῶν ταχυτόλων ἦμεν ἐνὶ πτολέμῳ ἢδ' ἄλλοις ἐπὶ ἔργῳ ἢδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον ἀθόπα οἴνον Ἀργεῖων οἱ ἄριστοι ἐνὶ κρητήρι κέρωνται. 260 εἰ περ γάρ τ' ἄλλοι γε κάρη κομώντες Ἀχαιοὶ δαιρὸν πίνωσιν, σὺν δὲ πλεῖον δέπασ αἰεὶ ἔστηκ' ἡ γε πολλείς ὅτε θυμὸς ἀνέγοι. ἀλλ' ὄρσευν πόλεμόν, οῖος πάρος εὐχείς εἶναι."

Τὸν δ' αὐτ' Ἰδομενεὺς Κρητῆ ἄγδς ἀντίον ἠδαί. 265 "'Ἀτρείδη, μάλα μὲν τοι ἐγών ἐρήμως έταίρος ἐσσομαι, ὃς τὸ πρῶτον ὑπέστην καὶ κατένευσα. ἀλλ' ἄλλους ὄτρυνε κάρη κομώντας Ἀχαιούς, ὃφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι' ἔχεινιν Τρώες' τοῖς δ' αὖ θάνατος καὶ κήδε' ὄπλος 270 ἔσσετ', ἐπεὶ πρότεροι ὑπὲρ ὅρκια δηλήσαντο." "Ως ἔφαι', 'Ατρείδης δὲ παρῷχετο γηθόσυνος κήρ' ἦλθε δ' ἐπ' Ἀλάντεσσι κιών ἀνὰ οὐλαμόν ἀνδρῶν' τῶ δὲ κορυσσέθην, ἄμα δὲ νέφος εἶπετο πεζῶν. ὡς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἄνηρ 275 ἐρχόμενον κατὰ πόντου ὑπὸ Ζεφύριοι λὼ'ς' τῷ δὲ τ' ἀνευθέν ἐόντι μελάντερον ἦτε πλῆσα φανετ' ἰδόν κατὰ πόντου, ἄγει δὲ τε λαλάπα πολλήν, βλησέαν τε ἱδών, ὑπὸ τε σπέος ἠλασε μήλα.
τοῖς δὲ Ἀλαντεσσὶ διοτρέφέων αἰζηῶν
δῆιον ἐς πόλεμον πυκναι κίννυτο φάλαγγες
κυάναι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
καὶ τοὺς μὲν γῆθησεν ἱδῶν κρέων 'Ἀγαμέμνων,
καὶ σφεᾶς φωνῆσας ἔπεα πετρόεντα προσηῦδα:
"Ἀλατ', Ἀργείων ἡγήτορε χαλκοχιτῶν,
σφῶι μὲν—οὐ γὰρ ξοφ' ὀρτυνέμεν—οὐ τι κελεύων·
αὐτῶ γὰρ μάλα λαδὸν ἀνώγετον ἤφι μάχεσθαι.
αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων,
τοῖς πάσιν θυμός εὕνι στήθεσοι γένοιτο.
τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος,
χερὼν υφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε."

"Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῖς, βῆ δὲ μετ' ἄλλους·
ἐνθ' ὅ γε Νέστορ' ἔτετμε, λυγὸν Πυλίων ἀγορητῆν,
οὐς ἔταρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
ἀμφὶ μέγαν Πελάγοντα 'Ἀλαστόρα τε Χρυμίου τε
Ἀλμόνα τε κρελοντα Βλαντά τε, ποιμένα λαδῶν·
ἱππήας μὲν πρώτα σὺν ἱπποσίων καὶ ὕπεφι,
πεζοὺς ὃ ἔσπυρε στήσεν πολέας τε καὶ ἐσπαλους,
ἐρκος ἐμεν πολέμιοι· κακοὺς ὃ εἰς μέσουν ἔλασαν,
ὅφρα καὶ οὐκ ἔθελων τις ἀναγκαίη πολέμιζοι.
ἱππεύσαν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
σφοῦς ἱπποὺς ἐχέμεν μηδὲ κλονέσθαι ὅμιλῳ·
"μηδὲ τις ἱπποσύνη τε καὶ ἱνορέψῃ πεποίθως
οἰσος πρόσθ' ἄλλων μεμάτω Ἰρώστες μάχεσθαι,
μηδ' ἀναχωρεῖτω· ἀλαπαδύντεροι γὰρ ἔσπεσο.
ὅς δὲ κ' ἀνήρ ἀπὸ δὲν ὅχεσσαν ἔτερ' ἄρμαθ' ἰκηται,
ἐγχεῖ δρεξάσθω, ἐπεὶ ἡ πολὺ φέρτερον οὔτω.
ἀδει καὶ οἱ πρότεροι πόλιας καὶ τεῖχε' ἐπόρθεον,
tόυδε νόον καὶ θυμόν ἔνι τιςθέσοσιν ἔχοντες."

"Ὡς ὁ γέρων ὀτρυνε πάλαι πολέμων εὗ εἰδώς·
καὶ τὸν μὲν γῆθησεν ἱδῶν κρέων 'Ἀγαμέμνων,
καὶ μιν φωνῆσας ἔπεα πτερόεντα προσηῦδα:
"ὦ γέρον, εἰδὴς ὡς θυμὸς ἐνι στῆθεσι φίλοισιν,
᛫תחושה ἔπειτο, βῆ δὲ τοι ἐμπεδος εἰς
᛫καὶ σὲ γῆρας τείρει ὄμολον ὡς ὄφελέν τις
ἂνδρῶν ἄλλος ἔχειν, σὺ δὲ κουρωτέρουι μετείναι.”

Τὸν δ᾿ ἡμείσθετ᾽ ἐπείτα Γερήνιος ἰπτῶτα Νέστωρ:
"Ἀτρείδη, μάλα μὲν τοι ἔγιν ἐθέλοιμι καὶ αὐτὸς
ὡς ἔμεν ὡς ὦτε διὸν 'Ερευναλὼν κατέκτησαν.
崄τὶς ὄς ἔτα πάντα θεόκ δόσαν ἄνθρωποισιν
ἂν τοῦτο κούρος ἦ, νῦν αὐτὲ με γῆρας ὑπάζει.
῾Ομιλὴ καὶ ὡς ἤπευσι μετέσσομαι ἦδὲ κελεύσω
βουλῇ καὶ μύθοις τὸ γὰρ γέρας ἐστὶ γερόντων.
αἰχμὰς δ᾿ αἰχμάσσομει νεώτεροι, οὐ περ ἐμεῖο
ὄπλοτεροι γεγάσει πεποίθασιν τε βίηφων.”

"Ὡς ἔφατ᾽, Ἀτρείδης δὲ παράχετο γηθόσυνος κήρ.
ἤφιν ὕλον Πετέω-Mενεσθήκα πλήξιππον
ἤστασιν" ἀμφὶ δ᾽ Ἀθηναῖοι, μῆχορες αὐτῆς
αὐτὰρ ὁ πλησίον ἔστησε θεοῦτρις Ὀδυσσεύς,
FormData τὸ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ
ἤστασαν" οὐ γὰρ πά σφιν ἀκούετο λαὸς αὐτῆς,
ἃὶ νέον συνορινόμεναι κίνυτο φάλαγγες
Tρῳῶν ἰππόδαμῳ καὶ Ἀχαῖῶν οἱ δὲ μένοντες
ἤστασαν, ὃποτέ πύργος Ἀχαῖῶν ἄλλος ἐπέλθων
Tρῳῶν ὅρμησεν καὶ ἀρξείαν πολέμου.

τοὺς δὲ ἰδίών νείκεσσαν ἀναξ ἄνδρῶν Ἀγαμέμνων,
καὶ σφεας φωνῆσας ἔπεα πτερόεντα προσήῦδα:
"ὦ νῦ δέ πετέω διοτρεφός βασιλῆς,
καὶ σὺ, κακοῦσι δόλοισι κεκασμένε, κερδαλέοφρον,
toUpperCase καταπτώσουστε ἀφέστατε, μῶμετε δ᾽ ἄλλους; ἕτος
σφῶϊν μὲν τ᾽ ἐπέοικε μετὰ πρώτοισιν ἑοῦτας
_ASCII eμῆν ἦδὲ μάχης καυστείρης ἀντιβολῆσαι·
промыш γἀρ καὶ διάτος ἀκονάζεσθον ἐμεῖν.
4. ΙΛΙΑΔΟΣ Δ.

οππότε δαίτα γέρουσιν ἐφοπλίζωμεν 'Αχαιοι.
ἐνθα φίλ' ὀπταλέα κρέα ἐδμεναὶ ἦδε κύπελλα
οἶνον πινέμεναι μελιηδέος, ὅφη ἔθελητον
νῦν ὃς φίλως χ' ὀρώφτε καὶ εἰ δέκα πύργοι 'Αχαιῶν
ὑμεῖῶν προπάροιθε μαχοῖατο νηλεί χαλκῷ.'

Τὸν δ' ἄρ' ὑπόβρα ἵδων προσέφη πολύμητις 'Οδυσσεύς:
"Ατρεΐδη, ποιόν σε ἐπος φύγεν ἔρκος ὀδόντων;
πῶς δὴ φῆς πολέμοιο μεθίεμεν, ὅπποτ' 'Αχαῖοι
Τρῶσιν ἐφ' ἴπποδάμῳ ἐνεὰρομέν ὃπτὸς "Ἀρησ;
ἀνεαὶ, ἣν ἔθελησά καὶ αἴ κέν τοι τὰ μεμήλη,
Τηλεμάχου φίλον πατέρα προμάχοις μιγέντα
Τρῶων ἴπποδάμων' οὐ δέ ταῦτ' ἀνεμώλα βάζεις."

Τὸν δ' ἐπιμειδήσας προσέφη κρέας 'Αγαμέμνων,
ὁς γνώ χαρομένου' πάλιν δ' ὃ γε λάζετο μῦθον
"διογενὲς Λαερτίαδη, πολυμήχαν' 'Οδυσσεύ,
οὕτε σε νεικελώ περιώσιον οὕτε κελευών
οἶδα γὰρ ὃς τοι θυμὸς εἰνι στήθεσοι φίλοισιν
ἥπτα δήμεα οὖδε' τὰ γὰρ φρονεῖει δ' ἐγὼ πέρ.
ἀλλὰ ίδι, ταῦτα δ' ὁπίσθεν ἀρέσθομεθ', εἰ τί κακὸν νῦν
εἰρηταί, τὰ δὲ πάντα θεοὶ μεταμάχαι τεθεῖν.

"Ὡς εἴπων τούς μὲν λίπειν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
εὗρε δὲ Τυθέος νιόν, ὑπέρθυμον Διομήδεα,
ἦστάος' ἐν θ' ὑποσι σκαλλητοίσιν
τὰρ δὲ οἱ ἐστήκει Σθένελος, Κατανήιοι νῖός.
καὶ τὸν μὲν νείκεσεν ἵδων κρέας 'Αγαμέμνων,
καὶ μὲν φωνήσας ἔπεα πτερόεντα προσηύδα:
"ο μοι, Τυθέος νιὲ δαφρόνοι ἴπποδάμωι,
τὰ πτώσσεις, τὰ δ' ὁππεῦεις πολέμοιο γεφύρας;
οὐ μὲν Τυθέι γ' ὃδε φίλον πτωσκαζέμεν ἔχειν,
ἀλλὰ πολὺ πρὸ ὁμοὶοιον ὑπάρων δηλοῖοι μάχεσθαι,
ὅς φᾶσαν οἱ μὲν ὅντοι πονεῦμεν' οὐ γὰρ ἔγγειν
ἡμῶν' οὐδὲ ἵδου' πέρι δ' ἄλλων φασὶ γενέσθαι.
ἡ τοι μὲν γὰρ ἀτερ πολέμου εἰσῆλθε Μυκῆνας
ζείνος ἁμι ἀντιθέω Πολυνεῖκεῖ, λαὸν ἀγελρῶν
οἱ δὲ τὸν ἐστρατόωνθε ἱερὰ πρὸς τεῖχα Θήβης,
καὶ ρᾶ μᾶλα λισσοῦντο δόμεν κλειτοῦς ἐπικοῦροις.
οἱ δ' ἐθελοῦν δόμεναι καὶ ἐπίνεον ὡς ἐκέλευον·
ἀλλὰ Ζέας ἔτρεψε παραλία σήματα φαίνων.
οἱ δ' ἐπεὶ οὖν φύσυτο ἱδὲ πρὸς ὅδοι ἐγένοντο,
‘Ἀσωπὸν ὁ ἱκουτο βαθύσιον λεχεπόλην,
ἐνθ' αὐτ' ἀγγέλλην ἔπι Τυδῆ στείλαν Ἀχαιοι.
αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμέωνας
δαυμμένους κατὰ δῶμα βῆς Ἑτεοκληνίης.
ἐνθ' οὖνδε ξείνοις περ ἐὼν ἴππηλάτα Τυδεὺς
τάρβει, μοῦνος ἐὼν πολέσων μετὰ Καδμελωσιν, 380
ἀλλ' ὁ γ' ἀθελέων προκαλλήτερο, πάντα δ' ἐνικά
ῥηϊδώς τοίχη ὁ ἐπιρροθος ἦν Ἀθήνη.
οἱ δὲ χολωσάμενοι Καδμείοι, κέντορες Ἰππων,
ἀψ ἃρ' ἀνερχομένω πυκνών λόχον ἐἰσαι ἁγιντε,
κόυροις πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
Μαλὸν Ἀμυνίδης, ἐπιεῖκελος ἄθανάτωσιν,
νίφος τ' Ἀυτοφόνου, μεμπόλεμοι Πολυφόντης. 390
Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμου ἐφήκε·
pάντας ἔπεφυ, ἕνα δ' οἴον λει οἰκόνδε νέεσθαι;
Μαλὸν ἄρα προβήκε, θεῶν τεράσσι πιθήσασ.
τοῖος ἦν Τυδεὺς Ἀιτώλιος· ἀλλὰ τὸν νῦν
γείνατο εἰσ χέρεια μάχη, ἀγορῆ δὲ τ' ἀμελῶν.” 400
Ως φάτο, τὸν δ' οὗ τι προσέφη κρατερὸς Διομῆδης,
alδεσθεὶς βασιλῆς εὐνυτήν αἴδολοιο·
tὸν δ' νῦν Καπανᾶς ἀμελήσατο κυδαλίμωιο·
‘Ἀνεργία, μη ψεῦδε’ ἐπιστάμενος σάφα εἰπεῖν
ἡμεῖς τοι πατέρων μέγ' ἀμελῶνες εὐχόμεθ' εἶναι. 405
ἡμεῖς καὶ Θήβης ἔδος ἐλομεν ἐπταπτύλοιο,
pαυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεῖχος Ἀρειοῦ,
Τὸν ὅ’ ἀρ’ ὑπόδρα ὑδῶν προσεφη κρατερὸς Διομήδης.

"τέττα, σωπὴ ἦσο, ἔμφ’ ὅ’ ἐπιπέθεο μῦθην
οὐ γὰρ ἐγὼ νεμεοῦ Ἀγαμέμνον, ποιμένι λαῶν,
ὁτρύνοντι μάχεσθαι ἕκυκλημας Ἀχαιῶν
τοῦτο μὲν γὰρ κύδως ἀμ’ ἔφεται, εἰ κεν Ἀχαιῶι
Τρώως δηώσωσιν ἔλωσι τε Ἡλιὸν ἱρήν,
τοῦτο ὅ’ ὁ μέγα πένθος Ἀχαιῶν ἡμωθέντων.

ἀλλ’ ἀγε ὅ’ καὶ νωὶ μεδόμεθα θοῦριδος ἀλκής.“

"Ἡ ῥά, καὶ ἔξ ὁχέων σὺν τεῦχεσιν ἀλτὸ χαμάζε
δειὼν ὅ’ ἐβράχε παλκὸς ἐπὶ στῆθεσιν ἀνακτὸς
ὁρνυμένον’ ὑπὸ κεν ταλασίφρωνα περ δεος εἶλεν.

Ὡς ὅ’ ὅτ’ ἐν αἰγιαλῷ πολυχεί κῦμα θαλάσσης
ὁρνυ’ ἐπασσύτερον Ζεφύρων ὑπὸ κινήσαντος
πόντῳ μὲν τε τῷ πρῶτα κορύσσεται, αὐτὰρ ἐπείτα
χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δὲ τ’ ἀκρας
κυρτὸν ἐδυν κορυφώτατα, ἀποπτύει δ’ ἀλὸς ἅχυρν’
ὡς τότ’ ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
ὑψομένων πολεμώνδε’ κέλευε δὲ οἰσιν ἕκαστος
ἕγεμόνων’ οἶ δ’ ἄλλοι ἅκην ἵσαν, οὐδὲ κε φαῖς
tόσσου λαῶν ἔπεσθαι ἔχουτ’ ἐν στῆθεσιν αὐὴν,

σιγὴ δειδίστες σημάντορας’ ἀμφὶ δὲ πᾶσι
τεῦχεα ποικὶλ’ ἔλαμπε, τὰ εἰμένοι ἑστικώντο.
Τρώως δ’ ὅτι δἰεσ πολυτάμονος ἄνδρος ἐν αὐὴν
μυρλὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
ἀζηχὲς μεμακυῖα ἀκούσουσι ὁπα ἄρνων,
ὡς Τρώων ἄλαλητος ἀνὰ στρατὸν εὕρων ὀράρει
οὐ γὰρ πάντων ἦν δῶμος θρόος σοῦ’ ἱα γῆρυς,

ἀλλὰ γλώσσα’ ἐμέμκτο, πολύκλητοι δ’ ἔσαν ἄνδρες.

ἄρσε δὲ τοὺς μὲν Ἀρῆς, τοὺς δὲ γλαυκῶπις Ἀθήνη
Δείμος τ' ἢ δὲ Φόβος καὶ Ἐρις ἄμοτον μεμανία, 440
Ἀρεος ἀνδροφόνου κασιγνήτη ἐτάρη τε,
η τ' ὠλγή μὲν πρῶτα κορύσσεται, αὐτὰρ ἐπεῖτα
οὐρανῷ ἐστίριξε κάρη καὶ ἐπὶ χθονὶ βάλεις·
ἡ σφιν καὶ τότε νεῖκος ὄμολιον ἐμβαλε μέσου
ἐρχομένη καθ' ὦμιλον, ὄφελλουσα στόνον ἀνδρῶν.
445
Οἱ δ' ὁτε δὴ ρ' ἐσ χῶρον ἕνα ἐννιότετο ἱκουτο,
σῶν ρ' ἐβαλον ῥινός, σῶν δ' ἐγχεα καὶ μένε' ἀνδρῶν
χαλκεοθωρήκων' ἀτὰρ ἀστίδες ὀμφαλόεσσαι
ἐπληντ' ἀλλήλησι, πολὺς δ' ὁρμαγὸς ὄρφει.
ἐνθά δ' ἁμί' οἰμωγῆ τε καὶ εὐχωλὴ πέλεν ἀνδρῶν
ὀλλυντων τε καὶ ὀλλυμένων, ῥέε δ' αἴματι γαία.
450
ὡς δ' ὁτε χείμαρροι ποταμοὶ κατ' ὀρεσφι ῥέοντες
ἐς μισγάγκειαν συμβάλλετον ὀβρυμον ὑδώρ
κρουνῶν ἐκ μεγάλων κολῆς ἐντοσθε χαράδρης,
tῶν δὲ τε τηλόσε δοῦτον ἐν ὀὐρεσίν ἐκλυνε ποιμήν' 455
ὡς τῶν μισγομένων γένετο λαχή τε πόνος τε.”
Πρῶτος δ' 'Αντλόχος Τρώων ἔπεν ἀνδρα κορυστὴν
ἐσθλὸν ἐνὶ προμάχοισι, Ἐλυσιάδην 'Εχέπωλον
τῶν ρ' ἐβαλε πρῶτος κόρυθος φάλον ἵπποδασεῖς,
ἐν δὲ μετάπω πῆξε, πέρησε δ' ἅπ' ὀστέων εἰσω
460
αἰχμῆ χαλκείη· τῶν δὲ σκότος ὅσσε κάλυψεν,
ηρίπε δ', ὡς ὁτε πύργος, ἐνὶ κρατερῇ ὑσμύλῃ.
τῶν δὲ πεσόντα ποδῶν ἔλαβε κρελῶν 'Ελεφήνωρ
Χαλκῳδοτιάδης, μεγαθύμων ἀρχὸς 'Αβάντων,
ἐλκε δ' ὑπὲκ βελέων, λελιημένοι ὀφρα τάχιστα
τεῦχεα συλῆσειε' μίνυνθα δὲ οἱ γένεθ' ὅρμῃ.
465
νεκρὸν γὰρ ρ' ἔροντα ἵδων μεγάθυμος 'Αγήνωρ
πλευρά, τὰ οἱ κύματι παρ' ἀστίδος ἐξεφαάνθη,
ὀυτῃς ἐξοπτῇ χαλκήρεϊ, λῦσε δὲ γυια.
ὡς τῶν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἐργον ἐτόχηθη
470
ἀργαλέου Τρώων καὶ 'Αχαϊῶν' οἱ δὲ λύκοι ὃς
ἀλλήλοις ἐπάρουσαν, ἀνήρ ὁ ἄνδρ’ ἐδυσόπαλίζεν.

'Ενθ' ἔβαλ' Ἀνθεμίωνος νῦν Τελαμώνιος Αἴας,
ἡθεον θαλερὸν Σιμωείσσου, διὶ ποτε μὴν πορή
'Ιδηθεν κατιοδότα παρ’ ὥχθησιν Σιμώεντος
γεινατ’, ἔπει ἐρ τοκεύων ἄμ’ ἐσπετο μῆλα ἰδεσθαι:
tοῦνεκά μιν κάλεον Σιμωείσσων’ οὐδὲ τοκεύσι
θρέπτρα φίλοις ἀπέδωκε, μονομάθιος δὲ οἱ αὐτῶν
ἐπλεθ’ ὑπ’ Αἰαντος μεγαθύμον δουρὶ δημέντι.
πρῶτον γὰρ μιν ἐόντα βάλε στῆθος παρὰ μαζὸν
δεξίον’ ἀντικρὺ δὲ δι’ ὅμων χάλκεους ἐγχόσ
ἡθεν’ ὁ ὅ’ ἐν κούλησι χαμαί πέσεν αἰγειρὸς ὁς,
ἡ ρὰ τ’ ἐν εἰαμενὴ ἔλεος μεγάλου πεφύκη
λεῖ, ἀτὰρ τέ οἱ δ’ οῖοι ἐπ’ ἀκροτάτῃ πεφύσι
τὴν μὲν θ’ ἀρματοπηγὸς ἀνήρ αἰθωνι σιδήρῳ
ἐξέπαυ’, ὅφρα ἵναν κάμψῃ περικαλλεῖ δίφρῳ.
ἡ μὲν τ’ ἄρομένη κεῖται ποταμοῦ παρ’ ὥχθας.
τούν ὁρ’ Ἀνθεμίδην Σιμωείσσου ἐξενάριζεν
Αἴας διογενῆς’ τοῦ δ’ Ἀντιφος αἰολοθώρῃς
Πριαμίδης καθ’ ὀμιλον ἀκόντισεν δὲξὶ δουρὶ.
τοῦ μὲν ἄμαρθ’, ὁ δὲ Λεόκον, ὁ Ὅδυσσεός ἐσθλὸν ἐταῖρον,
βεβλήκει βουβάνη, νέκυν ἐτέρωσ’ ἐρύουτα.
ἡρπε δ’ ἀμφ’ αὐτῷ, νεκρὸς δὲ οἱ ἐκπεσε χειρός.
τοῦ δ’ Ὅδυσσεός μᾶλα θυμὸν ἀποκταμένῳ χολάθη,
βῇ δὲ διὰ προμάχων κεκορυμένοις αἰθοπὶ χαλκῷ,
ὅτῃ δὲ μᾶλ’ ἐγγύς ἵνα καὶ ἀκόντισε δουρὶ φαεινῷ
ἀμφὶ εἰ παπτήνας’ ὑπὸ δὲ Ἰρως κεκάδουτο
ἀνδρὸς ἀκούσαντος’ ὁ δ’ οὐχ ἄλιον βέλος ἦκεν,
ἀλλ’ νῦν Πριάμῳ νόθον βαλὲ Δημοκόωντα,
ὁς οἱ Ἀβυδόθεν ἦλθε, παρ’ Ἰππων ὥκειάνων.
τοῦ δ’ Ὅδυσσεός ἐτάροιο χολωσάμενος βάλε δουρὶ
kόρην’ ἦ’ ἐτέρω διὰ κροτάφου πέρησεν
αἰχμὴ χαλκεῖ’ τὸν δὲ σκότος ὃςε καλυψε,
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε’ ἐπ’ αὐτῷ.
χάρησαν δ’ ὑπὸ τε πρόμαχοι καὶ φαίδιμος “Εκτωρ’ 505
‘Ἀργείοι δὲ μέγα ἱαχοῦ, ἐρύσαυτο δὲ νεκροῦς,
Ἰθυσαν δὲ πολὺ προτέρων νεμέσησε δ’ ‘Ἀπόλλων
Περγάμου ἐκκατιδῶν, Τρώεσσι δὲ κέκλετ’ ἄσσας’
"ὁρυνσθ’, ἢππόδαμοι Τρῶες, μηδ’ εἰκετε χάρμης
‘Ἀργείοις, ἐπει οὗ σφι λίθος χρώς οὐδὲ σίδηρος
χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένουσιν
οὗ μᾶν οὖδ’ ‘Ἀχιλεύς, Θέτιδος παῖς ἥκικομοι,
μάριναι, ἀλλ’ ἐπὶ νησὶ χόλου θυμαλγέα πέσσει.”
“Ὡς φάτ’ ἀπὸ πτόλεοι δεινὸς θεός’ αὐτάρ ‘Αχιλεύς
ὁρσε Δίος θυγάτηρ κυδίστη Τριτογένεια,
ἐρχομένη καθ’ ὄμιλον, θ’ μεθειντα  ἔδωτο. 515
”Ἐνθ’ ‘Αμαρυγκείδην Διόρεα μοῦρ’ ἐπέδησε’
χερμαξίφ γὰρ βλήτο παρὰ σφυρὸν ὁκρισθὲν
kήμην δεξιπερήν’ βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
Πείρως ἰμβρασίδης, ὃς ἄρ’ Αἰνόθεν εἰληπλούθει. 520
ἄμφοτέρω δὲ τένοντε καὶ ὅστεα θᾶς ἀναίδης
ἄχρι αἰπηλοίσεν· ὃ δ’ ὑπτίοις ἐν κοινίσι
κάππεσεν, ἀμφο χείρε φίλοις ἐτάροισι πετάσσας,
θυμὸν ἀποθελών’ ὃ δ’ ἐπέδραμεν ὃς β’ ἔβαλέν περ,
Πείρως, οὕτα δὲ δούρι παρ’ ὀμφαλόν· ἐκ δ’ ἄρα πᾶσαι
χύτο χαμαλ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψε. 526
Τὸν δὲ Θόας Αιτωλῶς ἀπεσύμβενοι βάλε δουρὶ
στέρνων ὑπὲρ μαζίον, πάγη δ’ ἐν πυεύμονι χαλκός·
ἄγχιμολον δὲ οἷ ἦλθε Θόας, ἐκ δ’ ὀβριμον ἕχχω
ἐσπάσατο στέρνου, ἐρύσατο δὲ ἔλφου ἄξυ, 530
τῷ δ’ γε γαστέρα τύψε μέσην, ἐκ δ’ αἰνυτὸ θυμῶν.
tεύχεα δ’ οὐκ ἀπέδυσε’ περίστησαν γὰρ ἑταῖροι
Θρήκεις ἀκρόκομοι, δόλῃ ἕχχεα χερῶν ἐχοντες,
oἱ ἐ μέγαν περ ἑότα καὶ ἱφθιμον καὶ ἀγαυὸν
ὁσαν ἀπὸ σφείων’ ὃ δὲ χασσάμενος πελεμίχθη. 535
δὲ τὶ γ’ ἐν κονίησι παρ’ ἀλλήλοις τετάσθην,
ἡ τοι ὤ μὲν Ὀρηκῶν, ὃ δ’ Ἑπειῶν χαλκοχιτῶν,
ἡγεμόνες πολλοὶ δὲ περὶ κτεῖνοντο καὶ ἄλλοι.

"Ενθα κεν οὐκέτι ἔργον ἀνὴρ ὑνόσαιτο μετελθὼν,
δὲ τις ἐτ’ ἀβλητὸς καὶ ἀνοὔτατος ὃζεῖ χαλκῷ
διενεῖκα κατὰ μέσον, ἄγω, δὲ ἐς Παλλὰς ’Αθήνη
χειρὸς ἔλυσε’, αὐτὰρ βελέων ἀπερύκοι ἐρωῆν
πολλοὶ γὰρ Τρῶων καὶ ’Αχαιῶν ἦματι κεῖνη
πρηνεῖς ἐν κονίησι παρ’ ἀλλήλοις τέταντο."
ΙΛΙΑΔΟΣ Ε.

Διομήδους ἀριστεία.

"Ενθ' αὖ Τυδείδη Διομήδεῖ Παλλὰς Ἀθηνη
dῶκε μένος καὶ θάρσος, ἵν' ἔκδης μετὰ πᾶσιν
'Αργείοις γένοιτο ἓδε κλέος ἐσθλὸν ἄροιτο.
daemon ὦ κόρυθος τε καὶ ἀσπίδος ἀκάματον πῦρ,
ἀστέρ' ὑπωρινῷ ἐναλλίγκιον, ὅσ τε μάλιστα
λαμπρὸν παμφαίησα λελουμένος Ὀκεανοῦ.
τοῖν ὦ πῦρ δαίεν ἀπὸ κρατὸς τε καὶ ὄμων,
ἀρσε δὲ μιν κατὰ μέσσον, δὴ πλείστω τε λυνέντο.

Ἡν δὲ τις ἐν Τρώεσσι Δάρης ἀφυειὸς ἄμωμων,
ἱρεὺς Ἡφαίστουοι δ nearer δὲ οἱ νιέες ἡσθν,
Φηγεὺς Ἰδαῖός τε, μάχης εὗ εἰδότε πάσης.
τῷ οἱ ἀποκρισθέντες ἐναυτῖς ὀρμηθήσαν
τῷ μὲν ἀφ' Ἰπποιων, ὦ ὦ ἀπὸ χθονὸς ὄργυτο πεζος.
oi o sthe h σχεδὸν ἠσαν ἐπ' ἀλλήλοισιν ἱοντες,
Φηγεὺς βα πρότερος προτεὶ δολιχόσκειον ἐγχος
Τυδείδω τῷ ὑπὲρ ὄμων ἀριστερὸν ἦλυθ' ἀκωκή
ἐγχος, οὐδ' ἐβαλ' αὐτῶν' ὦ ὦ ὑστερος ὄργυτο θαλκοφ
Τυδείδης τοῦ οἱ ὦ όιν όινον βέλοις ἐκψυγνε χειρός,
ἀλλ' ἐβαλε στήθος μεταμάζειν, ὅσε ο' ἀφ' Ἰπποιων.
Ἰδαῖος ο' ἀπόρουε λιπὸν περικαλλέα δίφρον,
οὐδ' ἔτη περιβήναι ἀδελφεῖον κταμένοιον
οὐδὲ γὰρ οὐδὲ κεν αὐτὸς ὑπέκψυγε κήρα μέλαιναν,
ἀλλ' Ἡφαίστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψασ,
ὡς ὦ οἱ μὴ πάγχυ γέρων ἀκακήμενον εἰη.
5. ΙΛΙΑΔΟΣ Ἐ.

ἲπποις δ’ ἐξελάσαις μεγαθύμοι Τυδέος υἱὸς
δῶκεν ἐταλροίσων κατάγειν κολλας ἐπὶ νήσας.
Τρῶας δὲ μεγάθυμοι ἔπει ήδον ὑπὲρ Δάρητος
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ’ ὀχεσφώποισιν,
πᾶσιν ὤρισαρ θυμὸς· ὁτάρ γλαυκῶπως Ἀθηνᾶς
χειρὸς ἐλοῦσ’ ἔπεσσοι προσηύδα θεοὺρον Ἀρη:·
“Ares’ Ares βροτολογίγε, μαιφόνε, τειχεσιπλήτα,
οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαῖοις
μάρνασθ’, ὑποτεροῦσα πατήρ Ζεὺς κύδος ὀρέξῃ,
νωὶ δὲ χαζώμεσθα, Δίδος δ’ ἀλεώμεθα μήνιν·”

"Ως εἰποῦσα μάχης ἐξῆγαγε θεοῦρον Ἀρη·
tὸν μὲν ἐπείτα καθεῖσεν ἐπ’ ἱδεὺτι Σκαμάνδρῳ,
Τρῶας δ’ ἐκλιναν Δᾶναι· ἔλε δ’ ἀνδρα ἐκαστὸς
ἡγεμόνων πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
ἀρχὸν Ἀλικάων Ὀδῦν μέγαν ἐκβαλε δίφρουν
πρώτῳ γὰρ στρεφθέντι μεταφρένω ἐν δόρῳ ὑπὲρ
ὁμον μεσοῦρός, διὰ δὲ στῆθουσιν ἐλασσε,
δούπησεν δὲ πεσόν, ἀράβησε δὲ τεῦχε’ ἐπ’ αὐτῷ.

ʻΙδομενεύς δ’ ἀρὰ Φαίστου ἐνήρατο Μήνων νιὼν
Βάρου, δς ἐκ Τάρνης ἔρικβολακος ἐληλούθει.
tὸν μὲν ἂρ’ ᴼ́ Δοκιμικοὶ ἑγχεῖς μακροῖς
νῦς ἔπιποι ἐπιβησόμενον κατὰ ἐξίων ὀμον
ήριε δ’ ἔξ ḍεχὼς, συνυέρδος δ’ ἀρὰ μν σκότοις εἰλε.

Τὸν μὲν ἄρ’ ᴼ΄ Ἐδομενής ἑυτελεον θεράποντες
νιῶν δὲ Στραφοῖο Σκαμάνδρῳ, ἀἰμονα θήρης,
ʻΑτρέιδης Μενέλαος ἔλ’ ἐγχεῖς ἐξενίετι,
ἐσθλὸν θηρητῆρα· ἔδαξε γὰρ Ὀρτεμις αὐτῇ
βάλλειν ἄγρια πάντα, τὰ τε τρέφει οὐρεσιν ὑλή·
ἀλλ’ οὐ οἱ τότε γε χραῖσι ν’ Ὀρτεμις ἱοχέαμα,
οὐδὲ ἐκηβολαί, ἣς τὸ πρῶ γ’ ἔκεκαστο·
ἀλλὰ μὲν Ἀτρέιδης δουρικλειότος Μενέλαος
πρόσθεν ἐδεῖν φεύγοντα μετάήφρενον ὑπτασε δουρὶ

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δήμων μεσομηνός, διὰ δὲ στήθεσφιν ἐλασσεν,
ηριτε δὲ πρηνής, ἀράβησε δὲ τεῦχε' ἐπ' αὐτῷ.
Μηρίωνης δὲ Φέρεκλου ἐνήρατο, τέκτονος ὦν ἰν'
'Ἀρμονίδεων, ὃς χερών ἐπίστατο δαιδαλά πάντα
τεῦχεν' ἔξοχα γὰρ μν ἐφίλατο Παλλᾶς 'Ἀθηνή'
δὲ καὶ Ἀλεξάνδρφ τεκτήνατο νῆας ἔσας
ἀρχεκάκους, αὰ πᾶσι κακῶν Τρώεσσι γένοντο
οἷ τ' αὐτῷ, ἐπεὶ οὐ τὶ θεών ἐκ θεσφατα ἡδη.
τὸν μὲν Μηρίωνης ὅτε δὴ κατεμπρττε διώκων,
βεβλήκει γλουτόν κατὰ δεξιῶν' ὡ δὲ διαπρὸ
ἀντικρὸ κατὰ κύστιν ὑπ' ὀστέου ἥλυθ' ἀκωκή'
γνὸς δ' ἐριπ' οἰμῶξας, θάνατος δὲ μν ἀμφεκαλύψε.
Πήδαιον δ' ἄρ' ἐπεφυνε Μήγης, 'Ἀντήνορος ὦν,
δὲ ὅτα νόθος μὲν ἔνη, πῦκα δ' ἐτρεφε δίᾳ Θεανῶ
ἰσα φίλοις τέκεσσι, χαρίζεαν πόσει δ'.
τὸν μὲν Φυλείδης δουρικλυτὸς ἐγγύθεν ἑλθὼν
βεβλήκει κεφαλῆς κατὰ ἰνίον δεῖ δουρῆ·
ἀντικρό δ' ἄν ὀδύνας ὑπὸ γλώσσαν τάμε χαλκός·
ηριτε δ' ἐν κοῦλῃ, ψυχρὸν δ' ἐλε χαλκὸν ὀδύσσων.
Εὐρύπυλος δ' Ἐναιμονίδης 'Ὑπῆρορα δῖον,
ὐῖον ὑπερθύμοι Δολοπίονος, ὃς ὅτα Σκαμάνδρον
ἀρητήρ ἐτέτυκτο, θεὸς δ' ὃς τίτεο δήμιον,
τὸν μὲν ὅρ' Εὐρύπυλος, Ἐναιμονὸς ἄγλαδος ὦν,
πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἐλασ' ἰμον
φασγάνῳ ἄξιας, ἀπὸ δ' ἐξεσε χεῖρα βαρείαν'
ἀἰματόεσσα δὲ χεὶρ πεδίω πέσει· τὸν δὲ κατ' ὀσσε
ἐλλαβε πορφύρεος θάνατος καὶ μοῦρα κραταίῆ.
"Ὡς οἷ μὲν πονέοντο κατὰ κρατερὴν ὑσμίλῃν";
Τυδείθην δ' οὐκ ἂν γνοῖς ποτέροις μετείχ,
ἡ μὲτα Τρώεσσιν ὁμιλείοι ἦ μετ' Ἀχαιοῖς.
θὺνε γὰρ ἄμ πεδίου ποταμῷ πλῆθοντε ἐοίκως
χειμάρρῳ, ὃς τ' ὥκα ῥέων ἐκέδασε γεφύρας'.
τὸν ὃ' ὦτ' ἄρ τε γέφυρα ἐφρεμέαι ἵσχανόσωιν,
οὐτ' ἀρα ἔρκεαι ἱσχει ἀλωάων ἐριθηλέων·
ἐλθοντ' ἐξαπίνης, ὅτ' ἐπιβρισὴ Διὸς ὦμβρος'
pολλὰ ὃ' ὦν' αὐτοῦ ἔργα κατήριτε καλ' ἀξιζην'
ὡς ὑπὸ Τυδείδη πυκναὶ κλονέοντο φάλαγγες
Τρῶων, οὖν ἀρα μν μίμων πολέες περ ἐόντες.
Τὸν ὃ' ὦσ σῶν ἐνόησε Λυκάνων ἄγλαδις ὕιδς
θύνοντ' ἀμ πεδίον πρὸ ἰθεν κλονέοντα φάλαγγας,
αἰσ' ἐπὶ Τυδείδη ἐτιαλυτα ὑμπυα τόξα,
καὶ βᾶλ' ἐπαισοῦντα τυχῶν κατὰ δεξιών ὄμοιν,
θώρηκος γυάλων ζισι διὰ ὃ' ἐπτατο πικρὸς δῖστός,
ἀντικρῦ δὲ διέσχε, παλάσσετο ὃ' αἰματι θώρηξ.
τῷ ὃ' ἐπὶ μακρὸν ἄυισε Λυκάνων ἄγλαδις ὕιδς·
"ὄρνυσθε, Τρῶι μεγάθυμοι, κέντορες ἵππων'
βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδὲ ἐ φημί
ὁθ' ἀναχοχεσθαι κρατερὸν βέλος, ἐλ ἔτεον με
ἀρσεν ἀναξ Διὸς ὕιδς ἀπορυμέον Ἀυκιτθεν·"
"Ὡς ἔφατ' εὐχόμενος· τὸν ὃ' σου βέλος ὑκινάμασεν,
ἀλλ' ἀναχωρήσας πρόσθ' ἵππων καὶ ὄχεσφην
ἐστη, καὶ Σθένελον προσέφη, Καπανῆιον ὕιον'
"ὄρσω, πέτον Καπανιάδη, καταβήσοε δήθον,
ὀφρα μοι ἐς ὄμοιο ἐρύσσης πικρὸν δῦστον."
"Ὡς ἀρ' ἐφη, Σθένελος ἔρ καθ' ἵππων ἀλτο χαμάζε,
πάρ δὲ στὰς βέλος ὑκιν διαμπερὴς εξέρνυ' ὄμοι
αἰμα ὀ' ἄποκοντιξε διὰ στρεπτοῦ χιτῶνος.
ὁ ὁτ' ἐπειτ' ἠράτο βοὴν ἀγαθὸς Διομήδης·
"κλυθί μεν, αἰγιόχοιο Διὸς τέκος, Ἀτρινώη,
ἐλ πότε μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
ὁτίς ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φιλαι, Ἀθήνη·
ὁδς δὲ τε μ' ἀνδρα ἐλείν καὶ ἔσ ὀρμήν ἔγχεος ἐλθεῖν,
ὁδ μ' ἐβαλε φόλαμενος καὶ ἐπεύχεται, οὖν' μὲ φησιν
ὁδὸν ἐτ' ὑψεσθαι λαμπρον φάος ἕλλιοιν."
5. ΙΛΙΑΔΟΣ Ε.

"Ως ἔφευ' εὐχόμενος· τοῦ ὦ ἔκλυε Παλλᾶς Ἀθήνη,
γυῖα ὦ ἔθηκεν ἑλαφρά, πόδας καὶ χεῖρας ὑπέρθεν·
ἀγχοῦ ὦ ἱσταμένη ἔπεα περιένεντα προσηύδα·
"θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρῶεσσι μάχεσθαι·
ἐν γὰρ τοι στῆσεσί μένοσ πατρὸϊν ἥκα
ἀτρομοῦν, οἷον ἔχεσκε σακέσπαλος ἵπποτα Τυδεύς·
ἀχλὼν ἦν ὦ τοι ἀπ' ὀφθαλμῶν ἔλον, ἡ πρὶν ἐπήνευ,
ὅφρ' εὖ γεγυμώσκης ἤμεν θεὸν ἤδε καὶ ἄνδρα.
τῷ νῦν, αἱ κε θεὸς πειρώμενος ἐνθάδ' ἴκηται,
μὴ τι σὺ γ' ἀδανάτοισι θεοῖς ἀντικρυ μάχεσθαι
τοῖς ἀλλοῖς· ἀτὰρ εἶ κε θεῖσθαι Ἀφροδίτη
ἐλθοντὶ ἐς πόλεμον, τὴν γ' οὐτάμεν ὅξει χαλκῷ·" 125

"Ἡ μὲν ἄρ' ὅσ εἰποῦν ἀπέβη γλαυκώπις Ἀθήνη,
Τυδείδης δ' ἔξοντις ἰδὼν προμάχουσιν ἐμίχθη,
καὶ πρὶν περ θυμῷ μεμάως Τρῶεσσι μάχεσθαι· 130
ὅτε τὸτε μιν τρὶς τόσον ἔλευν μένος, ὡς τε λέοντα,
ὅν ρά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκους δέεσθι
χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενοι οὐδὲ δαμάσσῃ·
τοῦ μέν τε σθένους ὀρσέν, ἔπειτα δὲ τ' οὐ προσαμῦνει,
ἀλλὰ κατὰ σταθμοῦς ὑπεται, τὰ δ' ἐρήμα φοβεῖται· 140
αἱ μὲν τ' ἀγχιστῶν ἐπ' ἄλληλησι κέχυνται,
αὐτὰρ οἱ ἐμμεμάως βαθεῖς ἔξαλλεται αὐλῆς·
ὅς μεμᾶως Τρῶεσσι μίγη κρατερὸς Διομήδης.

"Ενθ' ἔλευν Ἀστύνου καὶ Ἄπειρον, ποιμένα λαῶν,
tὸν μὲν ὑπὲρ μαζοῖο βαλῶν χαλκηρεῖ δουρλ.,
tὸν δ' ἔτερον ἐξεῖνε μεγάλῳ κληῖδα παρ' ὃμοι
πλῆς', ἀπὸ δ' αὐχένων ὃμοι ἑργαθεῖν ὣδ', ἀπὸ νάτου.
tοῦ μὲν ἔασο', ὁ δ' "Ἀβαυτα μετφέχετο καὶ Πολυειδον,
νιέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος·
tοῖς οὐκ ἐρχομένοις ὁ γέρων ἑκρίνατ' ὄνειρος,
ἀλλὰ σφας κρατερὸς Διομήδης ἐξενάριζε· 150
βῆ δὲ μετὰ Ζάνθου τε Θόωνα τε, Φαίνοτος νῦε.
5. ΙΛΙΑΔΟΣ Ε.

άμφω τηλυγέτω· δὲ τελετο γήραι λυγρῆ,
νῦν δὲ οὐ τέκετ' ἀλλον ἐπὶ κτεάτεσσει λιπέσθαι.
ἐνθ' δ' ἐν τοὺς ἐνάριοι, φίλου δὲ ἔξαίνυτο θυμὸν
ἀμφοτέρω, πατέρι δὲ γόνι καὶ κήδεα λυγρὰ
λείψ', ἐπεῖ οὐ ζώοντε μάχης ἐκ νοστήσαντε
δέξατο· χηρωταί δὲ διὰ κτήσιν δατέουτο.

„Ἐνθ' ἔρις Πριάμου δῶρ λάβε Δαρδανίδας,
εἰν ἐνὶ δίφρον ἐόντας, Ἐχέμονα τε Χρομίλου τε.
ὅς δὲ λέων ἐν βουλὶ θόρων ἐξ αὐχένα ἄξι
πόρτιος ἢ βοὸς, ξύλοχου κάτα βασκομενῶν,
ὅς τοὺς ἀμφοτέρους ἔξ Ιππων Τυδεός τίος
βήσε κακῶς ἀέκοντας, ἔπειτα δὲ τεῦχε· ἔσυλον
Ιππους δ' οἷς ἐτάρων πίδου μετὰ ηῆς ἐλαύνειν.

Τὸν δ' ἵδεν Αἰνελας ἀλαπάζοντα στίχας ἀνδρῶν,
βῆ δ' ἴμεν αὖν τε μάχην καὶ ἀνὰ κλόνων ἐγχειῶν
Πάνδαρον ἀντίθεσυ διζήμενον, εἶ που ἐφευράω
εὑρὲ Λυκάονος τίον ἀμύμονα τε κρατερῶν τε,
στή δὲ πρόσθ' αὐτοῦ ἔπος τε μὲν ἀντίον ἔβας·

„Πάνδαρε, ποῦ τοι τόξον ἵδε πτερόεντες διστολ
καὶ κλέος; ὧς οὖ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνήρ,
οὐδὲ τις ἐν Λυκίλῃ σέο γ' εὐχέται εἶναι ἀμέλων.
ἀλλ' ἄγε τόθ' ἐφες ἀνδρὶ βέλος, Διὰ κείρας ἀνασχῶν,
ὅς τις δ' ἐκεῖ κρατεῖ καὶ δὴ κακὰ πολλὰ ἔφορε

Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν
εἰ μὴ τις θεὸς ἐστι κοσμοσάμενος Τρώεσσιν
ἵρων μηνίςα· χαλεπὴ δὲ θεοῦ ἕπι μῆνις.“

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς τίος·

„Αἰνελα, Τρῶων βουληφόρε χαλκοχιτῶνων,
Τυδεόθ' μιν ἐγώγε δαιφρων πάντα ἐσκω,
ἀσπίδι γιγνώςκων αὐλώπιδι τε τρυφαλείση.
Ιππους τ' εἰσορῶν' σάφα δ' οὐκ οἶδ' εἰ θεὸς ἐστίν.
εἰ δ' δ' γ' ἀνήρ δὲν φημι, δαίφρων Τυδεός τίος.
οὖχ δ' γ' ἀνευθεθε θεοῦ τάδε μαλακτοί, ἀλλά τις ἄγχι
ἐστήκ' ἀθανάτων, νεφέλη εἰλυμένος ὀμος,
ὅς τούτου βέλος ὧκ' κιχῆμενον ἔτραπεν ἀλλή.
ἡδ' γάρ οἱ ἐφήκα βέλος, καὶ μιν βάλων ὅμοιν
dεξίδων ἀντικρῆ διὰ θώρηκος γυάλοιν·
καὶ μιν ἔγωγ' ἐφάμεν Ἅιδωνῆι προίάψεων,
ἐμπης δ' οὐκ ἐδάμασσα: θεος νῦ τίς ἐστι κοτῆεσ.
Ιπποι δ' οὐ παρέσει καὶ ἀρματα, τῶν κ' ἐπιβαλῆν
ἀλλά που ἐν μεγάροις Δυκάνους ἐνδεκά δίφροι
cαλοὶ πρωτοπαγεῖς νεοτευχεῖς· ἀμφὶ δὲ πέπλω
πέπταυται· παρὰ δὲ σφυν ἐκάστη δίζυγες Ἰπποι
ἐστάσι νέρι λευκοῦ ἐρεπτόμενοι καὶ ὀλύρας.
ἡ μὲν μοι μάλα πολλά γέρων αἰχμητά Δυκάνων
ἐρχομένω ἐπέτελλε δόμοις ἐνι ποιητοῖς
ἵππουσιν μ' ἐκέλευνο καὶ ἀρμασιν ἐμβεβαῖτα
ἀρχεὺς Τράφεσσι κατ' κρατερᾶς ὑσμίνας·
ἀλλ' ἐγώ οὐ πιθόμη—ἡ τ' ἃν πολυ κέρδιον ἦν—
Ιππων φειδόμενοι, μή μοι δευόλατο φορβῆς
ἀνδρῶν εἰλομένων, ἐισωθέτες ἔδεμενο ἅδην.
διλπον, αὐτὰρ πεζὸς εὖ Ἰλιον εἰλήλουθα
τόξοισιν πλούνοι· τὰ δὲ μ' οὐκ ἄρ' ἐμελλόν ὑνήσεων.
ἡδ' γάρ δοιοῖς ἀριστηχεῖσιν ἐφήκα,
Τυδείδη τε καὶ Ἀτρείδη, ἐκ δ' ἀμφυτέρων
ἀτρεκές αὐλ' ἔσσενα βαλῶν, ἦγειρα δὲ μᾶλλον.
τῷ ρὰ κάκη αἰσθ. ἀπὸ πασσάλου ἀγκόλα τόξα
ἡματι τῷ ἐλόμην ὅτε Ἰλιον εἷς ἐφατεινὴν
ἡγεόμην Τράφεσσι, φέρων χάρων Ἑκτορι δῆρ.
eι δὲ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοισι
πατρίδ' ἐμὴν ἀλοχῶν τε καὶ ὑγερεφῆς μέγα δῶμα,
αὐτίκ' ἐπείτι ἀπ' ἐμείο κάρη τάμοι ἀλλότριος φῶς,
eι μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν τυρὶ θελὴν
χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπαδέι.
Τὸν δ' αὐτῷ Ἀντέλας Τρῶων ἄγος ἀντὶ λέγειν ηὐδ' ἢ, "μὴ δὴ οὕτως ἀγόρευε" πάρος δ' οὐκ ἔστεται ἄλλως, πρὶν γ' ἐπὶ νῦ τοῦ ἄνδρι σὺν ἰπποῦσι καὶ ὀχυρὰν ἀντιβήσῃ ἐλθόντε σὺν ἐντεσί πειρηθήμαν. ἀλλ' ἀγ' ἐμῶν ὀχὺν ἐπιβήσεσο, ὅφρα θεῖαι οἴοι Τρῶωι ἱπποι, ἐπίσταμενοι πεδίοιο κρατὺν μᾶλ' ἔνθα καὶ ἔνθα διακόμεν ἢδε φέβεσθαι· τῷ καὶ νῦι πόλινδε σαῦστεν, εἰ περ ἄν αὐτὲ Ζεὺς ἐπὶ Τυδείδη Διομήδει κύδος ὅρθυ. ἀλλ' ἀγε νῦν μάστιγα καὶ ἤνα σιγαλόεινα δέξαι, ἐγὼ δ' ἱππῶν ἀπορβήσομαι, ὅφρα μάχωμαι· ἥ σὺ τόνδε δέδεξο, μελῆσονσιν δ' ἐμοὶ ἱπποι."}

Τὸν δ' αὐτὲ προσέειπε Λυκάονος ἄγλαδς νῦις· "Ἀντέλα, οὐ μὲν αὐτὸς ἔχ' ἤνα καὶ τεῦ ἱππῶ· μᾶλλον ὑφ' ἤνισχῳ εἰσωθοί κατεῖδεν ἄρμα οἰστεῦν, εἰ περ ἄν αὐτὲ φεβῶμεθα Τυδέος νῦων· μὴ τῷ μὲν δείσαντε ματήσετον, οὐδ' ἐθελητῶν ἐκφερέμενα πολέμων, τεῦν φθόγγον ποθεοῦντε, νῦιι δ' ἐπαίξας μεγαθύμου Τυδέος νῦις, αὐτῷ τε κτεῖνη καὶ ἱλάσομη μάνυχας ἱπποῦς. ἀλλ' σὺ γ' αὐτός ἔλαγεν τῇ ἄρματα καὶ τεῦ ἱππῶ, τόνδε δ' ἔγων ἐπίστανα δεδέξομαι ὅξεί δούρλ."

"Ὡς ἄρα φωνῆσαντες, ἐς ἄρματα ποικίλα βάντες, ἐμμεμαῖτ' ἐπὶ Τυδείδη ἔχον ὥκεας ἱπποῦς. τοὺς δὲ οἴε Σθένελος, Καπανῆος ἄγλαδς νῦις, αἰφνὰ δὲ Τυδείδην ἔπεα πτερόεντα προσηῦδα· "Τυδείδη Διομῆδες, ἐμῷ κεχαρισμένε θυμῷ, ἄνδρ' ὀρῶν κρατερῷ ἐπὶ σοὶ μεμαῖτε μάχεσθαι, ἵν' ἀπέλεθρον ἔχουτας· οἱ μὲν τόξων εὖ εἴδοσ. Πάνδαρος, νῦις δ' αὐτὲ Λυκάονος εὐχεταί εἰναι, Ἀντέλας δ' νῦις μὲν ἀμύμονος Ἀγχίαο εὐχεταί ἐγκεγάμων, μήτηρ δὲ ὁ ἐστ' Ἀφροδίτη."
5. ΙΛΙΑΔΟΣ Ε.

ἀλλ’ ἄγε ὅ ἡ χαζώμεθ’ ἐφ’ ἵππων, μηδὲ μοι οὕτω θὰ νε διὰ προμάχων, μὴ πως φίλον ἦτορ ὀλέσης.” 250
Τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης:
“μὴ τι φῶβοντο αγόρευ’, ἐπεὶ οὕτω σε πεισέμεν εὖω.
οὐ γὰρ μοι γενναίον ἀλυσκάζουτι μάχεσθαι
οὐδὲ καταπτώσεσθ’ ἐτι μοι μένος ἐμπεδῶν ἔστιν’
ἀκνείω δ’ ἵππων ἐπιβαίνεμεν, ἀλλὰ καὶ αὐτῶς
ἀντίλει εἰμ’ αὐτῶν τρεῖν μ’ οὐκ ἐὰν Πάλλας Ἀθήνη.
τοῦτο δ’ οὐ πάλιν αὐτοῖς ἀπολογετον ἀκέες ἵπποι
ἀμφῶ ἁφ’ ἡμεῖς, εἰ γ’ οὖν ἐτέρος γε φύγησιν.
ἀλλο δὲ τοι ἐρέω, σὺ δ’ εἰλ φρεσὶ βάλλει σήσιν’
αἰ κέν μοι πολύβουλος Ἀθήνη κύδος ὄρεξι’
ἀμφότερον κτείναι, σὺ δὲ τούσδε μὲν ἀκέες ἵππους
αὐτοῦ ἐρυκακέειν εἴξ ἀντυγος ἱπνα τείνας,
Αἰνείαο δ’ ἐπάσει μεμνημένοι ἵππων,
ἐκ δ’ ἐλάσαι Τρῶων μετ’ εὐκρήμιδας Ἀχαίοις.
τῆς γὰρ τοι γενείς, ἦς Τρωὶ πέρ εὐρύστα Ζεὺς
δῶχ’ νῖος ποιην Γαυμήδεσος, οὐνεκ’ ἄριστοι
ἵππων, ὀσοὶ ἐσιν’ ὑπ’ ἤ ϖ τ’ ἤλιον τε,
τῆς γενείς ἐκλεψεν ἀναζ ἀνδρῶν Ἀγχάση,
λάβη Λαομέδουτος ὑποκάθων θήλεας ἵππος’
tῶν οἱ εἴξ ἐγένοτο εἰλ μεγάρουι γενέθη.

255

260

265

tους μὲν τέσσαρας αὐτοὺς ἐχων ἀτταλλ’ ἐπὶ φάτυῃ,
tῶ δὲ δὺ’ Αἰνεία δῶκεν, μῆστορε φόβοιο.
eἰ τούτω κε λάβοιμεν, ἀροῆμεθα κε κλέος ἐσθλόν.”

270

275

"Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευν,
tῶ δὲ τάχ’ ἐγγύθετα ἧλθον ἐλαύνουτ’ ὀκέας ἵππους.

280
καὶ βάλε Τυδείδαο κατ’ ἀσπίδα· τῆς δὲ διαπρὸ
ἀλχμῆ χαλκεῖα πταμένη θώρηκι πελάσθη·
tῷ ὦ επὶ μακρὸν ἀυίσε Δυκάωνος ἀγλᾶδος υῖός·
“βέβληαι κενεῶν διαμπερές, οὐδὲ σ’ ὅτω
δηρῶν ἐτ’ ἀνοχὴσθεθαί· ἐμοὶ δὲ μέγ’ εὖχοι ἔδωκας.” 285
Τὸν δ’ οὐ ταρβῆσας προσέφη κρατερὸς Διομήδης·
“ἡμβροτες οὖν ἐτιχες’ ἀτὰρ οὐ μὲν σφῶτ’ γ’ ὅτω
πρὶν γ’ ἀποπαύσεθεθαί, πρὶν γ’ ἡ ἑτερὸν γε πεσόντα
ἀλματος ἄσαι "Ἀρη, ταλαῦρινον πολεμιστήν." 290
"Ως φάμενοι προῄρκε· βέλος δ’ ἠθύνεν Ἁθήνη
ῥίνα παρ’ ὀφθαλμὸν, λευκοὺς δ’ ἐπέρησεν ὀδύντας.
tοῦ δ’ ἀπὸ μὲν γλῶσσαν πρωμὴν τάμε χαλκὸς ἀτειρῆς,
ἀλχμῆ δ’ ἐξελύθη παρὰ νελατὸν ἀνθρεφῶν·
ηριτε δ’ ἥξ’ ὄχεων, ἀράβησε τῇ τεῦχῃ· ἐπ’ αὐτῷ
ἀίδα παμφαινώντα, παρέτρεσσαν δ’ οἱ ἱπποὶ
ἀκυπόδες· τοῦ δ’ αὕθι λύθη ἐνηχ’ τε μένος τε. 295
Αλνείας δ’ ἀπάρουσε σὺν ἀσπίδι δουρὶ τε μακρῷ,
δεῖσας μὴ πῶς οἱ ἐρυσαλατο νεκρὸν Ἀχαιοῖ.
ἀμφὶ δ’ ἄρ’ αὐτῷ βαίνε λέων ὅς ἄλλοι πεποιθῶς,
πρόσθε δὲ οἱ δόρυ τ’ ἔσχε καὶ ἀσπίδα πάντοσ’ ἔστην, 300
τὸν κτάμεναι μεμάως δ’ τις τοῦ γ’ ἄντιος ἐλθοί,
σμερδαλέα λάχων· δ’ ἀχραμάδιον λάβε χειρὶ
Τυδείδης, μέγα ἔργου, δ’ οὐ δύο γ’ ἀνδρὲ φέροιεν,
οἰοι νῦν βροτὸλ εἰσ’. δ’ δὲ μιν ῥέα πάλλε καὶ οἰος.
tῷ βάλεν Αλνείαο κατ’ ἱσχίον, ἐνθὰ τε μηρὸς
ἱσχίῳ ἐνυστρέφεται, κοτύλην δὲ τε μιν καλέουσιν
θλάσσε δὲ οἱ κοτύλην, πρὸς δ’ ἀμφω ῥῆξε τέννοτε
ὡς δ’ ἀπὸ μινὸν τρηχὺς λίθος’ αὐτὰρ δ’ γ’ ἦρως
ἐστη γινὺς ἐρπὼν καὶ ἑρείσατο χειρὶ παχεῖῃ
γαῖς’ ἀμφὶ δὲ ὅσε κελαινῇ ὅξε ἑκάλυψε. 305
Καὶ νῦ κεν ἐνθ’ ἀπόλοιτο ἀναξ ἀνδρῶν Αλνείας,
eἰ μὴ ἄρ’ δὲν νόησε Διὸς θυγάτηρ Ἀφροδίτη,
μήτηρ, ἥ μν ὑπ’ Ἀγχων τέκε βουκολέοντι· ἀμφὶ δ’ ἐδοὺ φίλου νίδων ἐχεύατο πῆχεε λευκό, πρόσθε δὲ οἱ πώπλοι φαενὸν πτύγμ’ ἐκάλυψεν, ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπόλων χαλκῶν ἐνι στήθεσθι βαλῶν ἐκ θυμὸν ἔλοιτο. τῶν δὲ ἐπέτελε βοήν ἄγαθος Διομήδης, ἀλ’ ὡς γε τοὺς μὲν ἐδοὺς ἦρυκακε μῶνχας ἵππους νόσφυν ἀπὸ φλοισμοῦ, ἐξ ἀντυγος ἥπια τεῖνας, Αἰνειαο ὀ ἐπατέσα καλλιτρίχας ἵππους ἐξέλασε Τρόων μετ’ ἕκυνμιδας Ἀχαιοῦς. ὅσκε δὲ Δηητύλῳ, ἐτάφῳ φίλῳ, δυν περὶ πάσης τίεν ὀμηλικής, ὅτι οἱ φρεσίν ἄρτια ἤδη, νησίν ἐπὶ γλαφυρῆσιν ἐλαυνέμεν’ αὐτὰρ ὃ γ’ ἦρως ἥπιν ἵππων ἐπιβᾶς ἐλαβ’ ἕπια σιγαλέντα, αἴγα δὲ Τυδείδην μέθεπε κρατερώνυ χασ ἵππους ἐμμεμαῶς· ὅ δὲ Κύπριν ἐπίφυτο υπελεὶ χαλκῷ, γιγνώσκων ὃ τ’ ἀναλίς ἔπα τ’ θεός, οὐδὲ θεάων τάων αἱ τ’ ἀνδρῶν πόλεμον κάτα κοιρανεύσιν, οὐτ’ ἄρ’ Ἀθηναὶ οὔτε πτολίπορθος ’Ενυό. ἀλλ’ ὅτε δὴ β’ ἐκλίθνε πολῶν καθ’ ὄμιλον ὄπαζων, ἐνθ’ ἐπορεύεμενος μεγαθύμου Τυδέος νίδος ἀκρὰν οὔτασε χεῖρα μετάλμενος δέξὶ δοσί ἀβλητρήν’ εἶθαρ δὲ δόρυ χρόδος ἀντετόρησας ἀμβροσίου διὰ πέπλου, δυν οἱ Χάριτες κάμον αὐτα, πρυμνόν ὑπέρ θέναρος’ βεε δ’ ἀμβροτον αἴμα θεοῦ, ἱχώρ, οἶδα πέρ τε ρέει μακάρεσσι θεοῦσι’ οὐ γὰρ σὕτων ἑδονό’, οὐ πίνουσ’ αἰθοπα οἶνον, τοῦνε’ ἀναλομένας εἰσὶ καὶ ἀθάνατοι καλέονται. ἦ δὲ μέγα λάχουσα ἀπὸ ἐκ καββαλευ νίδων καὶ τῶν μὲν μετὰ χερσίν ἐρύσατο Φοῖβος ’Απόλλων.
κυανῆς νεφέλης, μή τις Δαναών ταχυπάλων
χαλκῶν ἐν, στήθεσι βαλῶν ἐκ θυμῶν ἔλοιπον
τῇ δ' ἐπὶ μακρὸν ἄφθεος βοὴν ἀγαθὸς Διομήδης·
"εἰκε, Δίας θύγατερ, πολέμου καὶ δηιστήτου·
ἡ οὖν ἄλις ὅτι γυναῖκας ἀνάλκιδας ἥπεροπευεῖς;
εἰ δὲ σὺ γ' ἐς πόλεμον πολήσει, ἡ τέ σ' ὅλῳ
ῥίγησεν πόλεμον γε καὶ εἶ χ' ἐτέρωθε πόθηαι."

"Ὡς ἐφαθ', ἢ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ' ἀλώς·
tὴν μὲν ἃρ' Ἰρις ἔλούσα ποδήνεμος ἔξαγ' ὀμίλου
ἀχθομένην ἄνφησι, μελαίνετο δὲ χρόαι καλῶν.
εὐρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θύρον Ἀρηα
ἡμενοῦ ἥρει δ' ἐγκεκλίτοις καὶ ταχ' Ἰππων·
ἡ δὲ γνὺς ἐρυθώσα κασιγνήτου φίλου
πολλὰ λισσομενήν χρυσάμπυκας ἦτεν Ἰπποὖς·
"φίλε κασιγνητέ, κόμισαι τε μὲ δῶς δὲ μοι Ἰπποῦς,
οὑρ' ἐσ' Ὀλυμπον ᾠκωμαί, ἔν' ἀθανάτων ἐδος ἐστίν.
λὴν ἀχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἄνηρ,
Τυδείδης, ὃς νῦν γε καὶ ἄν Διὸ πατρὶ μάχοιτο."
οὔνεκ' ἔγὼ φίλον νῦν ὑπεξέφερον πολέμουν,
Αἰνελαι, δς ἐμοί πάντων πολὺ φιλτατός ἔστων.
οὐ γὰρ ἐτί Τρῶων καὶ Ἀχαιῶν φύλοποις αἰνὴ,
ἀλλ' ἤδη Δαναοὶ γε καὶ θανάτουι μάχονται." 380

Τὴν δ' ἠμείβετ' ἐπείτα Διώνη, δία θεάων'
"τέτλαθι, τέκνον ἔμων, καὶ ἀνάσχεο κηδομένη περ'
πολλοὶ γὰρ ὅτι τλῆμεν Ὀλυμπία δόματ' ἔχουσεν
ἐξ ἀνδρῶν, χαλέπ' ἀλγε' ἐπ' ἀλλήλοις τιθέντες.
τλῆ μὲν Ἄρης, δς μιν Ὀτος κρατερός τ' Ἐφιάλτης,
385 παῖδες Ἀλώνος, δῆσαν κρατερῷ ἐνὶ δεσμῷ.
χαλκέφ ὁ ἐν κεράμῳ δέδετο τρισκαλέδεκα μῆνας·
καὶ νῦ κεν ἐνθ' ἀπόλοιτο Ἄρης ἄτος πολέμου,
el μὴ μητρυῇ, περικάλλης Ἡερίβοια,
'Ἐρμεῖα ἐξήγγειλεν' ὃ δ' ἐξέκλεψεν Ὅρη
ηδῆ τειρομένῳν, χαλεπὸς δὲ ἐς δεσμὸς ἄδαμνα.
τλῆ δ' Ἡρῆ, δς μιν κρατερὸς παῖς Ἄμφιτρώνον
390 δεξιερὸν κατὰ μαξών διόσφρο τριγλάχυν
βεβλήκει· τότε καὶ μιν ἀνήκεστόν λάβεν ἄλγος.
τλῆ δ' Ἀἰδῆς ἐν τοῖσι πελάριοι ωκὺν διστόν,
ἐντε μιν ωτὸς ἀνήρ, νῖς Δίος αἰγιόχοιο,
ἐν Πύλῳ ἐν νεκύεστι βαλῶν ὀδύνησιν ἔδωκεν
ἀυτὰρ ὁ βῆ πρὸς δῶμα Δίος καὶ μακρὸν Ὀλυμποῦν
κήρ ἄχεων, ἀδύνησεν πεπαρμένοις· ἀυτὰρ διστός
ωμφ' ἐνι στιβαρῷ ἠλλάτο, κήδε δὲ θυμόν.
395 τῷ δ' ἐπὶ Παιήνιον ὀδυνήφατα φάρμακα πᾶσσων
ηκέσατ'· οὐ μὲν γὰρ τι καταβατητός γ' ἐτέτυκτο.
σχέτλιος, ὀβρυμοεργός, δς σὺκ ὁθετ' αἴσυλα ἱέσαν,
δς τόξοισιν ἐκηδε θεοῦς, ς Ὅλυμπον ἔχουσι.
400 σοὶ δ' ἐπὶ τούτον ἀνήκε θεὰ γλαυκώπις Ἀθήνη·
νῆπιος, οὐδὲ τὸ ὅδε κατὰ φρένα Τυδέος νῦς,
ὅτι μάλ' οὐ δηναιδὸς δς ἠδικοίσει μάχηται,
οὐδὲ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν.
εἰρθόν τ' ἐκ πολέμου καὶ αἰνής δηιοτήτος. τῷ νῦν Τυδείδης, εἶ καὶ μᾶλα καρτερός ἐστιν, φραζέσθω μή τίς οἱ ἀμελῶν σεῖο μάχηται, μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίνη, ἵππον γούσσα φίλους οἰκής εὔερη, κουρήδιον ποθέουσα πόσιν, τὸν ἀριστὸν Ἀχαιῶν, ἱφθιμή ἄλοχος Διομήδεος ἐπιποδάμοιο."  

"Ηρ' ὅτα, καὶ ἀμφοτέρησιν ἀπ' ἰχώ χειρὸς ὠμόγυν ἀλθετο χείρ, ὀδύναι δὲ κατηπιώντο βαρεῖαν. αἰ δ' αὐτ' εἰσορώσαι Ἀθηναὶ τε καὶ Ἡρη κερτομλοῖς ἐπέσεσι Διὰ Κρούδην ἐρέθιζον. τοῦτ' δὲ μόυθων ἥρχη θεᾶ γλαυκώπις Ἀθηνῆς."  

"Ζεῦ πάτερ, ἦ γά τι μοι κεχολώσεαι, ὅτι κεν εἴπω; ἦ μᾶλα δὴ τινα Κύπριος Ἀχαιάδων ἄνεισα Τρωιῶν ἄμα σπέσθαι, τοὺς νῦν ἐκπαγλ' ἐφιλῆσαι, τῶν τινα καρρέζουσα Ἀχαιάδων εὐπέπλων πρὸς χρυσῆς περόνη καταμύξατο χείρα ἀραιήν."  

"Ὡς φάτο, μεῖδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε, καὶ ρα καλεσάμενος προσέφη χρυσῆν Ἀφροδίτην."  

"οὐ τοι, τέκμων ἐμόν, δέδοσαι πολεμήθα ἔργα, ἀλλὰ σὺ γ' ἱμερόεντα μετέρχεο ἔργα γάμων, ταῦτα δ' Ἀρηθ' θοῷ καὶ Ἀθηνῆ πάντα μελῆσει."  

"Ὡς οἱ μὲν τοιαῦτα πρὸς ἄλληλους ἀγόρευνον, Ἀλνείας δ' ἐπόροσε βοήν ἄγαθος Διομήδης, γυγρόσκων δ' οἱ αὐτὸς ὑπερεῖχε χεῖρας Ἀπόλλων ἄλλ' δ' γ' ἀρ' οὖνθε θεῶν μέγαν ἄξεον, ἵετο δ' αἰεὶ Ἀλνείαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα ὀδύσαι. ἄλλ' ἄλλ' δ' ἐπέπειτ' ἐπόροσε κατακτάμεναι μενεαλώνων, τρὶς δὲ οἱ ὀστυφέλιες φαεινὴν ἀσπίδ' Ἀπόλλων ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέσεστο δαίμονι ἵσος, δεινὰ δ' ὀμοκλήσας προσέφη ἐκάργεσα Ἀπόλλων "φράζεο, Τυδείδη, καὶ χάζεο, μηδὲ θεοίς θεοίς."
ισο ἔθελε φρονεῖν, ἔπει σὺ ποτε φύλον ὅμοιον ἀθανάτων τε θεῶν χαμαλ άρχομένων τοι άνθρώπων." 

"Ως φάτο, Τυδείδης ὅ' ἀνεξάκετο τυθὸν ὁπίσχοι, μήνιν ἀλευμαμένος ἐκατηβάλου Ἀπόλλωνος. Αἰνειάν ὅ' ἀπάτερθεν ὅμιλον θήκεν Ἀπόλλων 

Περγάμῳ εἰν ἱερῇ, θάοι οἱ νηὸς γ' ἔτετυκτο. 

ἡ τοῦ τῶν Λητῶ τε καὶ Ἀρτεμίς ἵππεαιρᾳ 

ἐν μεγάλῳ ἀδύτῳ ἀκέουτο τε κύδαμον τε 

αὐτῶ̣ρ ἐκ ἄμφω τεῦξ ἁγυρότοξος Ἀπόλλων 

αὐτῷ τ' Αἰνεία ἱκελοὺ καὶ τεῦχει τοῖον, 

ἀμφὶ δ' ἀρ' εἰδόλῳ Τρώες καὶ δίοι Ἀχαιοὶ 

ὅσον ἀλλήλων ἀμφὶ στήθεσι βοελᾶς 

ἀσπίδας εὐκύκλους λαυσηῖα τε πτερόεντα. 

ὃ τότε θοῦρον Ἀρης προσῆδα Φοῖβος Ἀπόλλων 

"Ἀρες Ἀρες βροτολογεῖ, μαιφόνε, τεῖχεσιπλήτα, 

οὐκ ἄν ὃ τόνδ' ἄνδρα μάχης ἔρυσαι μετελθῶν, 

Τυδείδη, δε νῦν γε καὶ ἂν Διὸ πατρὶ μάχοιτο; 

Κύπριδα μὲν πρὸς σχεδὸν οὕτασε χείρ' ἐπὶ καρπῷ, 

αὐτῶ̣ρ ἔπειτ' αὐτῷ μοι ἐπέσουτο δαμοῦν ἰσος." 

"Ως εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρη, 

Τρώαι δὲ στίχοι οὗλος Ἀρης ὀτρυνε μετελθῶν, 

εἰδόμενος Ἀκάμαντι θῷ ήγήτορι Ὀρήκων 

νιάσι δὲ Πριάμῳ διοτρέφεεσι κέλευσ 

"ὁ νιεῖς Πριάμῳ, διοτρέφεος βασιλῆς, 

ἐς τὶ ἐτε κτείνεσθαι ἐάσετε λαδὰ Ἀχαίοῖς; 

ἡ εἰς δ' κεφ' ἀμφὶ πόλης εὑποήτησε μάχωται; 

κεῖται αὖτ' ἄν τ' ἵσον ἐτιομεν Ἐκτόρα δίφ, 

Αἰνεια, νιάς μεγαλήτορος Ἀχιλλαί 

ἀλλ' ἄγετ' ἐκ φλοίοβοιο σαύσομεν ἐσθλοῖν ἑταῖρον." 

"Ως εἰπὼν ὀτρυνε μένος καὶ θυμὸν ἓκαστον. 

ἐνθ' αὖ Σαρπιδῶν μάλα νεῖκεσεν Ἐκτόρα δίον 

"Ἑκτόρ, τῇ δ' τοι μένος οἰχεῖται δ' πρὶν ἔχεσκες;
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φής ποι ἂτερ λαῶν πόλων ἔξεμεν ἢδ' ἐπικούρων ὦιος, σὺν γαμβροῖσι κασιγνήτωσι τε σοῖσι.

tῶν νῦν οὐ τι' ἐγὼν ἴδεεν ὅναμ' οὐδὲ νοῆσαι, 475

ἀλλὰ καταπτάσθησον κύνες ὡς ἀμφὶ λέοντα

ἡμεῖς δ' αὐ μαχόμεσθ', οἴ πέρ τ' ἐπίκουροι ἔνειμεν.

καὶ γὰρ ἐγὼν ἐπίκουρος ἦσαν μᾶλα τηλόθεν ἦκω

τηλοῦ γὰρ Λυκίη, Ξάνθυφ ἐπὶ διωνήν,

ἐνθ' ἄλοχον τε φίλην ἐλιπον καὶ νῆπιον υἱόν, 480

καὶ δ' κτήματα πολλὰ, τὰ τ' ἔλδεται ὡς κ' ἐπιδεινής.

ἀλλὰ καὶ ὡς Λυκίους ὀστρών καὶ μέμον' αὖτὸς

ἀνδρὶ μαχήσασθαι' ἀταρ οὗ τί μοι ἐνθάδε τοῖον

οἶον κ' ἴδε φέροιεν Ἀχαῖοι ἢ κεν ἀγοιεν

τόνη δ' ἔστηκασ, ἀταρ οὖν' ἄλλους κελεύεις 485

λαοῖς μενέμεν καὶ ἀμνηστεύει δρεσσί.

μὴ πως, ὡς ἄψισι λίνου ἄλοντε πανάγρου,

ἀνδράσι δυσμενέσσιν ἐλωρ καὶ κύρμα γένησθε

οἱ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὑμῆν.

σοὶ δὲ χρή τάδε πάντα μέλεων νύκτας τε καὶ ἱμαρ, 490

ἀρχοὺς λυσσομένης τηλεκλειτῶν ἐπικούρων

νωλεμέως ἔξεμεν, κρατερῆν δ' ἀποθέσθαι εὐνήθην.”

“Ὡς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἑκτορὶ μῆθος·

αὐτίκα δ' εἴς ὁχέων σὺν τεῦχεσιν ἀλτὸ χαμάζε,

πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ψευτο πάντη, 495

οἵρων μαχέσασθαι, ἔγειρε δὲ φύλοις αὐνήν.

οἵ δὲ ἐλελύθησαν καὶ ἑναντίοι ἔσταν Ἀχαίων·

Ἀργεῖοι δ' ὑπέμειναν ἀπολλέες οὔθ ἐφόβηθεν.

ὡς δ' ἀνεμος ἄχνας φορέει ιερὰς κατ' ἀλώς

ἀνδρῶν λικμῶντων, ὅτε τε ἔσταθε Δημήτηρ

κρίνῃ ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας,

αἱ δ' ὑπολευκαίνωνται ἄχρυμαί· ὡς τὸν Ἀχαῖοι

λευκὸν ὑπερθε γένουσκο κοινόσαλφ, δὺ ρα δ' αὐτῶν

οὐρανόν ἐς πολύχαλκον ἑπέπληγον πόδες ἵππων.
δψ ἐπιμισγομένων ὑπὸ δ' ἐστρεφον ἡμιόχης.
oὶ δὲ μένος χειρῶν ἰδὸς φέρον ἀμφί δὲ νῦκτα
θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρῶεσσιν ἀρήγων,
πάντως ἐποιχόμενος τοῦ δ' ἐκραλαίνει ἐφετμᾶς
Φοῖβον Ἀπόλλωνος χρυσαόρου, ὅς μιν ἄνώγει
Τρῶσιν θυμὸν ἐγείραι, ἐπεὶ ἰδὲ Παλλάδι Ἄθηνη
ointment ἡ γὰρ ρα πέλεν Δαναοῖσιν ἀρήγων.
αὐτὸς δ' Ἀινέλας μάλα πλοὺς ἐξ ἅδυτοι
퓬, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
Ἀινέλας δ' ἐτάροισι μεθέστατο τοι δ' ἔχαρησαν,
ὡς εἶδον ζωὸν τε καὶ ἀρτεμία προσίνοντα
καὶ μένος ἐσθλὸν ἔχοντα μετάλλησάν γε μὲν οὐ τι.
οὐ γὰρ ἐα πόνος ἄλλος, ὅν ἀργυρότοξος ἐγείρεν
'Αρης τε βροτολογῶς 'Ερις τ' ἁμοῦν μεμανία.

Τοὺς δ' Ἀιαντε δῶν καὶ 'Οδυσσεὺς καὶ Διομήδης
άτρυνον Δαναοὺς πολεμιζέμεν' οὶ δὲ καὶ αὐτοὶ
οὔτε βλας Τρῶων ὑπεδείδισαν οὔτε λωκάς,
ἀλλ' ἐμενον νεφέλησιν ἑοικότες, ὅσ τε Κρονίων
νημείης ἐστησέν ἐπ' ἀκροτόλοισιν ὅρεσιν
ἀτρέμασι, ὅφερ' ἐδήσης μένος Βορέαο καὶ ἄλλως
ζαχρῆν ἄνέμων, οὲ τε νέφεα σκίσεντα
πνοῆσιν λιγυρήσι διασκιδάναις ἀέντες·
ὅς Δαναὸς Τρῶας μένον ἐμπεδὸν οὐδ' ἐφέβουτο.
'Ατρέδης δ' ἂν ὁμιλον ἐφοίτα πολλὰ κελεύων·
"δὲ φίλοι, ἀνέρες ἐστε καὶ ἀλκίμουν ἣτορ ἔλεσθε,
ἀλλήλους τ' αἰδείσθε κατὰ κρατερὰς ὑσμίνας'
αἰδομένων ἄνδρῶν πλέουσι σοιο ἢ πέφανται
φενγόντων δ' οὔτ' ἄρ κλέος ὀρνυται οὔτε τις ἄλκη.

'Ἡ, καὶ ἀκόντισε δωρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
Ἀινέλῳ ἐταρον μεγαθύμου, Δηῖκώντα
Περγασίδην, δν Τρῶες ὁμὼς Πριάμῳ τέκεσσι
τίου, ἐπεὶ θοᾶσ ἔσκε μετὰ πρῶτοισι μάχεσθαι.
τόν βα κατ' ἀσπίδα δουρὶ βάλε κρελών Ἄγαμέμμων
ἡ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσαιτο χαλκός,
νειληρη δ' ἐν γαστρὶ διὰ ζωτήρος ἔλασεν
δούτησεν δὲ πεσόν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

"Ενθ' αὐτ' Άινεάς. Δαναῶν ἔλευν ἄνδρας ἅριστους,
τὸν δὲ πατὴρ μὲν ἔναιεν ἕυκτιμένη ἐνὶ Φηρῆ,
ἄφνειος βιότοιο, γένος δ' ἦν ἐκ ποταμοῦ Ἀλφειοῦ,
ὁς τ' εὐρὺ ῥέει Πυλῶν διὰ γάλης,
δε τέκτη Ὀρσιλόχον πολέεσσο' ἄνδρεσσιν ἀνακτά
Ὀρσιλόχος δ' ἄρ' ἔτικτε Διοκλῆς μεγάθυμων,
ἐκ δὲ Διοκλῆς διδução πάide γενέσθην,
Κρήθων Ὀρσιλόχος τε, μάχης εὗ εἰδότε πάσης.
τὸ μὲν ἄρ' ἤπθησαντε μελαινᾶν ἐπὶ νηών
"Ἰλιον εἰς εὐπωλον ἀμ' Ἀργελόους ἐπέσθησαν,
τιμῆν Ἀτρείδης, Ἀγαμέμμων καὶ Μενελάω,
ἀρνυμένω τὸ δ' αὖθι τέλος θανάτου καλυψεν.
οἷον τὸ γε λέοντε δῶροις κορυφῇσιν
ἐτραφέτην ὑπὸ μητρὶ βαθείας τάρφεσιν ἔλης
tὸ μὲν ἄρ' ἀρπάζουσε βόας καὶ ἰφία μῆλα
σταθμοὺς ἀνθρώπων κεραίζετον, ὀφρα καὶ αὐτῶ
ἀνδρῶν ἐν παλάμηρι κατέκτασαν ὡξί λαλκῆ: τοῦτον τὸ δ' χεῖρεσσιν ὑπ' Άινεάο δαμέντε
καπνοσέτην, ἐλάτησιν ἑοικότες ψήλησιν.

Τὸ δὲ πεσόντ' ἐλέησεν ἀρησίλος Μενελάος,
βῆ δὲ διὰ προμάχων κεκορυφήμως αἰθῆπι χαλκῆ,
σεῖσσων ἐγχείην τοῦ δ' ὀτρυνεν μένος Ἀρῆς,
τὰ φρούρια, ἵνα χερσὶν ὑπ' Άινεάο δαμεί. τῶν δ' ἢ δειν Ἀντίλοχος, μεγαθύμων Νέστορος νῦν,
βῆ δὲ διὰ προμάχων' περὶ γὰρ δὲ ποιμένι λαχώ,
μῆ τι πάθοι, μέγα δὲ σφας ἀποσφῆλειν πόνοιο.
τὸ μὲν δὴ χειρᾶς τε καὶ ἐγχεία ὀξύτερα.
'Αντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570
Ανδρέας δ' οὐ μείνε, θοῦς περ ἔδω πολέμισθης,
ὡς εἰδέν δύο φώτε παρ' ἀλλήλους μένοντε.
οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαῶν 'Αχαιῶν,
tὸ μὲν ἀρὰ δειλῶ βαλέτην ἐν χερσὶν ἑταῖρων,
αὐτῷ δὲ στρεφόμενε μετὰ πρώτῳι μαχέσθην.' 575
'Ενθα Πυλαμένεα ἐλέτην ἀτάλαιτον Ἄρηι,
ἀρχῶν Παφλαγόνων μεγαθύμων ἀσπιστάτων.
τὸν μὲν ἄρ' Ἀτρείδης δουρικλείτος Μενέλαος
ἐστασ' ἐγχεῖ νύξε κατὰ κληίδα τυχήσας.
'Αντίλοχος δὲ Μύδωνα βάλ', ἴνα λουχον θεράποντα, 580
ἐσθλὸν Ἀτυμνιάδην—ὁ δ' ὑπέστρεφε μόνιμας Ἰπποὺς—
χερμαριὸν ἄγκωνα τυχῶν μέσον ἐκ δ' ἄρα χειρῶν
ἡνία λεύκ' ἐλέφαντι χαμαί πέσον ἐν κοιλίσιν.
'Αντίλοχος δ' ἄρ' ἐπαίξας ἔφει ἤλασε κόρον
αὐτῷ δ' γ' ἀσθμαλών εὐεργεύο ἐκπέπε δίφρον 585
κύμβαχος ἐν κοιλίσιν ἐπὶ βρεχμόν τε καὶ ὠμοὺς.
ἡθὰ μάλ' ἐστήκει—τούχε γάρ β' ἀμάθου βαθείας—
ὁφρ' Ἰππο πλήξαντε χαμαί βάλον ἐν κοιλίσιι:
τοὺς Ἰμαο' 'Αντίλοχος, μετὰ δὲ στρατὸν ἤλασ' 'Αχαιῶν.

Τοὺς δ' 'Εκτωρ ἐνόσιε κατὰ στίχας, ὡρτο δ' ἐπ' αὐτῶν
κεκληγώς: ἀμα δὲ Τρώων εἵποντο φάλαγγες 591
καρτερά: ἢρχε δ' ἄρα σφίν 'Ἀρης καὶ πότιν 'Εινώ,
ἡ μὲν ἐξούσα Κυδομόν ἀναιδέα ἄθιστος,
'Ἀρης δ' ἐν παλάμµησι πελάριον ἐγχός ἐνώμα,
φοίτα δ' ἀλλωτε μὲν πρόσθ 'Εκτόρος, ἄλλοτ' ὀπίσθε.

Τὸν δὲ ἰδὼν ρίγησε βοὴν ἄγαθος Διομήδης· 596
ὁς δ' ὄτ' ἀνὴρ ἀπάλαμνοι, ἰδὼν πολέος πεδίοιο,
στή' ἐπ' ὀκυρώ φοταμῷ ἀλαδε προρέοντι,
ἀφρό μορμύροντα ἰδὼν, ἀνὰ τ' ἔδραμ' ὀπίσσω,
ὁς τότε Ῥυθέδης ἄνεχάζετο, εἰπέ τε λαῷ: 600
"卮 φίλου, οἷον δὴ θαυμάζομεν Ἕκτορα διόν ἀληθινὴν τ' ἔμεναι καὶ θαρσαλέον πολεμισθήν' τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, δὲ λοιγῶν ἀμύνει· καὶ νῦν οἱ πάρα κεῖνος Ἀρης, βροτῷ ἀνδρὶ ἐοικώς.

ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰεὶ ὅπλισσω εἴκετε, μηδὲ θεοῖς μενεανέμεν ἢφι μάχεσθαι."

"Ως δὲ ἐφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν. εὐθ' Ἕκτωρ δύο φώτε κατέκτανεν εἰδότε χάρμης, εἰν εὐν δῆφρῳ ἔστε, Μενεσθήν 'Αγχιλαλών τε. τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἰας τῇ δὲ μάλ' ἐγγὺς ἐώς, καὶ ἀκόντισε δουρὶ φαεινῇ, καὶ βάλεν Ἀμφιον, Σελάγου νῖόν, δὲ ὅ' εὐν Παισφυ ναὶ τοιοκτῆμοι τοιουτῷοι· ἀλλὰ ἐ μοῦρα ἦ γ' ἐπικουρήσατα μετὰ Πραμοῦ τε καὶ νίας. τοῦ δ' κατὰ γωστῆρα βάλεν Τελαμώνιος Αἰας, νειαρη δ' ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος, δούπησεν δὲ πεσῶν' ὁ δ' ἐπέδραμε φαλάδημος Αἰας τεύχεα συλήσων 'Τρῶες δ' ἐπὶ δούρατ' ἔχευαν ἁξέα παμφανώνωτα· σάκοι δ' ἀνεδέξατο πολλά. αὐτῶ δ' ἀληθ' προσβὰς εκ νεκροῦ χάλκεουν ἔγχος ἐσπάσατ'· ὁδό' ἀρ' ἐτ' ἀλλα δυνήσατο τεύχεα καλὰ ἀμοιον ἀφελέσθαι· ἐπέλευσεν γὰρ βελέσσι.

δείσε δ' ὅ γ' ἀμφίβασιν κρατερῆν Τρῶων ἀγερώχων, οἵ πολλοὶ τε καὶ ἑσθολὶ ἐφέστασαν ἔγχε' ἔχουτε, οἱ ἐ μέγαν περ' ἑόντα καὶ ἰθιμων καὶ ἁγανὸν ἅσαν ἀπὸ σφελῶν' ὁ δὲ χασσάμενος πελεμίκθη.

"Ως οἱ μὲν πονεοῦτο κατὰ κρατερῆν ὑσμίλῃν Τληπόλεμον ὅ 'Ηρακλείδην ἢν τε μέγαν τε, ὄρσεν ἐπ' ἀντιθέω Σαρπηδόνι μοῖρα κραταίη.

οἱ δ' ὅτε δὴ σχεδὸν ἠσαν ἐπ' ἀλλήλουσιν λόντες, ὅποις θ' νιώνοις τε Διὸς νεφεληγερέταο,

τοὺς καὶ Τληπόλεμος πρῶτεροι πρὸς μύθον ἔειπεν.\"
"Σαρπήδουν, Δυκλών βουληφόρε, τίς τοι ἀνάγκη πτώσειν ἐνθα' ἐστὶ μάχης ἀδάμημοι φωτί; 635
ψευδόμενοι δὲ σὲ φασί Διὸς γόνον ἀγιόχοι ἐναι, ἐπεὶ πολλὰν κελέων ἑπιδεύεαι ἄνδρῶν
οἶ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων, ἀλλ' οἶον τινὰ φασὶ βλήν Ἡρακληλην
ἐναι, ἐμὸν πατέρα θραυσμέμονα θυμολέοντα·
ὁ ποτὲ δεύρ' ἔλθων ἔνεξ' ἱππῶν Δαιμέδουντω
ἐξ οἴης σὺν υψωκ' καὶ ἄνδρας παυροτέρωιν.
Τ' ιλιοῦ ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγιάς,
δοὶ δὲ κακὸς μὲν θυμός, ἀποθανόντων καὶ λαός.
οὐδὲ τί σε Τρώως ὄντων ἄλκαρ ἔσεσθαι
ἔλθων' ἐκ Δυκλίς, οὐδ' εἰ μᾶλα καρτερὸς ἔσσι,
ἀλλ' ὑπ' ἐμοὶ δημιύνετα τόλας 'Αἴδαο περήσειν."

Τὸν δ' αὖ Σαρπηδῶν Δυκλών ἁγός ἀντίλον ηὕδα:
"Τληπόλεμοι, ὑ τοι κείνος ἀπώλεσεν Ἡλιοῦ ἱρὴν
ἀνέρος ἀφραδήσω ἄγανον Δαιμέδουντος,
ὅς ρὰ μὲν εὖ ἔρξαντα κακῷ ἕνταπε μύθῳ,
οὐδ' ἀπέδωκ' ἱππος, δὴ εἰνεκα τηλόθεν ἦλθε.
σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
ἐξ ἐμέθεν τευξεσθαί, ἐμῷ δ' ὑπὸ δουρὶ δαμένα
ἐνθα ἐμοὶ ὅσειν, ψυχήν δ' "Αἴδη κλυτοπάλῳ."

"Ως φάτο Σαρπηδῶν, δ' ἀνέσχετο μελίνων ἔγχος 655
Τληπόλεμος· καὶ τῶν μὲν ἄμαρτὴ δύσφατα μακρὰ
ἐκ χειρῶν ἥξαν ν' ἐκ μὲν βάλειν ἄφεξαν μέσουν
Σαρπηδῶν; αἰχμῇ δὲ διαμπερεῖς ἂλθ' ἀλεγεω, τὸν δὲ κατ' ὀφθαλμῶν ἐρεβευνήν νῦς ἔκαλυψε.
Τληπόλεμος δ' ἀρα μηρῶν ἀριστερῶν ἔγχεις μακρὰ
βεβλήκειν, αἰχμῇ δὲ διέσυντο μαμώσωσα,
ὅστεφ ἐγχρυμφθείσα, πατὴρ δ' ἐτί λῳγεῦ ἄμυνεν.
Οἱ μὲν ἄρ' ἀντίθεοι Σαρπηδῶν ἁδιοὶ ἑταῖροι
ἐξεφερον πολέμωιοι· βάρονε δὲ μὲν δόρυ μακρὸν.
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665 ἐκφέρασεν τὸ μὲν οὖ τις ἐπεφράσατ' οὔτ' ἐνόησε, μηροὶ ἐξερύσαι δόρυ μελίνων, ὥρα ἐπιβαίνη, σπευδότων τοῖον γὰρ ἔχουν πόσον ἀμφιέπουτε.

670 Τηπόλεμον δ' ἐτέρωθεν ἐὐκημίδες Ἀχαῖοι ἐξέφερον πολέμοιον νόησε δὲ δίος Ὀδυσσεῖς τλήμων θυμὸν ἔχων, μαλάφη δὲ οἱ φίλοι ἤτορ' μερμηρίζε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν ἡ προτέρω Διὸς νίν ἐργῳδοῦτοι διάκοι,

675 ἡ δ' γε τῶν πλεόνων Δυκλῶν ἀπὰ θυμὸν ἔλοιπο. οὔτ' ἄρ' Ὀδυσσῆι μεγαλήτορι μάρσιμον ἤτεν Ἰφθίμων Διὸς νίν ἀποκτάμεν δέει χαλκῷ.

680 τῷ βα κατὰ πληθὺν Δυκλῶν τράπε θυμὸν Ἀθῆνη. ἔνθ' δ' γε Κορανοῦ εἶλεν Ἀλαστορά τε Ἑρμοῦ τε Ἀλκανδρόν θ' Ἀλιόν τε Νόημον τε Πρώταντι τε.

685 καὶ νῦ κ' ἔτι πλεόνας Δυκλῶν κτάνε δίος Ὀδυσσεῖς, εἰ μὴ ἄρ' ἐδὼ νόησε μέγας κορυφαῖολος Ἐκτωρ'.

690 βὴ δὲ διὰ προμάχων κεκορυθμένοις αἶθοπι χαλκῷ, δεῖμα φέρων Δαναοίσι' χάρη δ' ἄρα οἱ προσίτοι Σαρπηδῶν Διὸς νίσ, ἔπος δ' ὀλοφυνῦν ἔιεπε' "Πριαμίδη, μὴ δὴ με ἱλωρ Δαναοισίν εάσης κείσθαι, ἂλλ' ἐπάμμμυν' ἐπειτά με καὶ λίποι αἴλων ἐν πόλει υμετέρῃ, ἐπεὶ οὐκ ἄρ' ἐμελλών ἐγώγε νοστῆσας οἰκόννε φίλην ἔσ πατρίδα γαῖαν εὐφρανέεις ἄλοχον τε φίλην καὶ νήπιον νιόνν." ὡς φάτο, τόν δ' οὖ τι προσέφη κορυφαῖολος Ἐκτωρ', ἀλλὰ παρῆξεν, λειφαμένοις ὀφρα τάχιστα ἄσαι' Ἀργελοὺς, πολέων δ' ἀπὸ θυμὸν ἔλοιπο.

695 οἱ μὲν ἄρ' αὐτίθεον Σαρπηδῶνα δίοι έταῖροι εἶσαι ὑπ' αἰγιόχοιο Διὸς περικαλλεί φηγῷ· ἐκ δ' ἄρα οἱ μηροὶ δόρυ μελίνων ὄσε θύραζε Ἰφθίμως Πελάγως, δς οἱ φίλοι ήτεν ἔταῖρος.

τόν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέγυτ' αχλύς'
"Αργείων δ' ὑπ' Ἀρηί καὶ Ἐκτορι χαλκοκορυστῇ
οὕτε ποτὲ προτρέποντο μελαινάων ἔπὶ νηῶν
οὕτε ποτ' ἀντεφέροντο μάχη, ἀλλ' αἰὲν ὀπίσω
χάζονθ', ὡς ἐπούδοντο μετὰ Τράδεσσων Ἀρηα.

"Ενθά τίνα πρῶτον, τίνα δ' ἔστατον ἐξενάρεξαν
"Εκτορ τε Πριάμου πάϊς καὶ χάλκεος Ἀρης;
ἀντίθεον Τεόθραυτ', ἐπὶ δὲ πλήξιππον Ὀρέστην,
Τρήχον τ' αὐχμὴν Ἀιτώλιον Οἰνόμαον τε,
Οἰνοπίθην θ' Ἑλενον καὶ Ὀρέσβιον αιολομιρτὴν,
ὅς ὅ' ἐν "Τῆθ ναλεσκε μέγα πλοῦτοι μεμηλᾶς,
λίμνη κεκλιμένος Κηφισίδι· τὰρ δὲ οἱ ἄλλοι
ναὶ Βοιωτοὶ μάλα πλονα δήμον ἔχοντες.

Τοῦς δ' ὡς σὺν ἐνόησε θεᾶ λευκόλεννος Ἡρη
"Αργείων ὀλέκουντας ἐνὶ κρατερῇ ύσμίνη,
αὐτίκ' Ἀθηναίην ἑπεα πτερόεντα προσηῦχα·
"ὁ πόποι, αλγιόχοιο Δίὸς τέκος, Ἀτρυτώνη,
ἡ ᾿Αλιον τῶν μῦθον ὑπεστημεν Μενελᾶφ,
"Ἰλιον ἐκπέρσαντ' εὔτείχεον ἀπονέεσθαι,
eἰ οὐτω μαλνεσθὲι κάσομεν οὐλον Ἀρηα.
ἀλλ' ἄγι ὅ̄ καὶ νωὶ μεδόμεθα θοῦρίδος ἄλκης."

"Ως ἔφητ', οὐδ' ἀπίθησε θεᾶ γλαυκώτις Ἡθη.
ἡ μὲν ἐποιχομένη χρυσάμπτικας ἐντυνεν ἦπον
"Ηρη, πρέσβα θεᾶ, θυγάτηρ μεγάλου Κρόνοιο.
"Ηβη δ' ἀμφ' ἀξέσσοι θοῶς βάλε καμπύλα κύκλα,
χάλκεα δικτάκιμα, σιδηρέω ἄξονι ἄμφισ.
τῶν ἔτοι χρυσῆ ἱπτα ἀφθιτος, αὐτὰρ ὑπερθε
χάλκε' ἐπίσωστρα προσαρηητῆς, θαῖμα ἰδέσθαι·
πλήμναι δ' ἀργύρου εἰσὶ περιβρομοὶ ἀμφοτέρωθεν
ἄφρος δὲ χρυσέους καὶ ἀργυρέως ἔμαιν
ιετάται, δοιλ' δὲ περιβρομοὶ ἀντυγές εἰσι.
τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλευν αὐτὰρ ἐπ' ἀκρφ
doσε χρύσειον καλὸν ζυγὸν, ἐν δὲ λέπαδα
καὶ ἔβαλε χρύσει· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἡρῆ
Ἠπποῦς ἄκποδας, μεμαυ' ἔριδος καὶ αὐτῆς.

Αὐτὰρ Ἀθηναίη, κοῦρη Δίδος αἰγιόχοιο,
pέπλουν μὲν κατέχευεν έαυτὸν πατρὸς ἐπ' οὐδει, ποικίλου, δυ ρ' αὐτὴ ποιήσατο καὶ κάμε χερσὶν
ἡ δὲ χίτῳ' ἐνθύσα Δίδος νεφεληγερέται
tεύχεσιν ἐς πόλεμον θωρήσετο δακρυόεντα.
ἀμφι δ' ἄρ' ὅμοιον βάλετ' αἰγίδα θυσιανόεσαν
dευνῆν, ἢν περὶ μὲν πάντῃ φόβος ἐστεφάνωται,
ἐν δ' Ἐρις, ἐν δ' Ἀλκή, ἐν δ' κρυόεσσα Ἰωκή,
ἐν δὲ τε Γοργείη κεφαλὴ δεινοῦ πελώρου,
deυν τε σμερδν' τε, Δίδος τέρας αἰγιόχοιο.
κρατῇ δ' ἐπ' ἀμφιβαλον κυνέην θέτου τετραφάληρον
χρυσεῖν, ἐκατὸν πολλῶν πρυλέεσσ' ἀραριαν`
es δ' ὄχεα φλόγεα ποσὶ βῆσετο, λάζετο δ' ἔγχος
βριθὺ μέγα στιβαρὸν, τῷ δάμνησι στίχας ἀνδρῶν
ἡρῶων, τοίοις τε κοτέσσεται ὑβρισσότητη.

"Ἡρῆ δὲ μάστυι θωδὸς ἐπιμαλετ' ἄρ' Ἡπποῦς' αὐτόμαται δὲ πόλαι μύκον ωὐρανοῦ, δὲ ἔχουν Ὀραί,
τῆς ἐπιτετραπὶ μέγας ωὐρανὸς Ὀὐλυμπὸς τε,
ἡμὲν ἀνακλίναι πυκνὸν νέφος ἢδ' ἐπιθείναι.
τῇ ρᾳ δὲ αὐτῶν κεντρηνεκέας ἔχουν Ἡπποῦς'
ἐφρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενοῦ ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Ὀὐλύμποιο.

ἐνθ' Ἡπποῦς στήσασα θεᾶ λευκάλευσος "Ἡρῆ
Ζῆν' ὑπατὸν Κρονίων ἐξειρέτο καὶ προσεῖπε

"Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἀρη τάδε καρτερὰ ἔργα,
ὁσσάτιον τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαΐῶν
μᾶς, ἄταρ οὓ κατὰ κόσμον, ἔμοι δ' ἄχος, οἱ δὲ ἐκηλοι
tέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων, οἱ δὲ

105
730
735
740
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760
άφρονα τούτον ἀνέντες, δς οὐ τινὰ οἴδε θέμιστα;
Ζεὺς πάτερ, ἢ ρά τι μοι κεχολώσεαι, αἰ κεν Ἀρη
λυγρῶς πεπληγνυὰ μάχης ἐξ ἀποδιώμαι;

Τὴν δ’ ἀπαμείβομενος προσήφη νεφεληγερέτα Ζεὺς
“ἀγρεὶ μάν οἱ ἔποροιν Ἀθηναίην ἀγελεῖν,
ἡ ἐ μάλιστ’ εἰώθει κακής ὀδύρησι πελάζειν.”

*Ως ἐφατ’, οὐδ’ ἀπίθησε θεὰ λευκόλευνος Ἡρη,
μάστιξεν δ’ Ἰπποῦς τὸ δ’ οὐκ ἄκοιτε πετέσθην
μεσημνὸς γαῖς τε καὶ οὐρανὸι ἀστερόεντος.
ὁσσον δ’ ἥρεοεῖδε ἀγὴ ἰδεὶ ὀφθαλμοῖς
ἡμενὸς ἐν σκοπίῃ, λεύσων ἐπὶ οἴνωπα πόντον,
tόσσον εἰπερόσκουσι θεῶν ψήξεις Ἰπποὶ.

Τὴν δ’ ὑπὲρ Ἰοῦν πτομαὶ τῷ βρέοντε,
ἡχὶ ὅδας Σιμῦεις συμβάλλετον ἢδε Σκάμανδρος,
ἐνθ’ Ἰπποὺς ἐστῆσε θεὰ λευκόλευνος Ἡρη
λύσαν’ εἰς ὀχέων, περὶ δ’ ἥρα ποιλῶν ἐχευε’
tόσιν δ’ ἄμβροσίην Σιμῦεις ἀνέτειλε νέμεσθαι.

Αἱ δὲ βάτην τρήρωσι πελεῖσιν ἠμαθ’ ὁμοίᾳ,
ἀνδράσιν Ἀργελοσίων ἀλεξέμεναι μεμανιᾷ.
Τὴν δ’ ὑπὲρ Ἰοῦν ἤκανον δθι πλεῖστοι καὶ ἄριστοι
ἐστασαν, ἀμφὶ βλῆν Διομήδεος Ἰπποδάμοιο
εἰλόμενοι, λεύουσιν ἐοικότες ἀμοφάγοισιν
ἡ σουὶ κατροίσιν, τὼν τε σθένος οὐκ ἀλαπαδνῶν,
ἐνθ’ στάσ’ ἱύσε θεα λευκόλευνος Ἡρη,
Στέπτορι εἰσαμένη μεγαλῆτορι χαλκεοφώνη,
ὁδὸν αὖθα ὁδηγοῦσ’ δοσὺ ἄλλοι πεντήκοντα.
“αἰδὼς, Ἀργεῖοι, κἂν ἐλέγχεα, εἴδος ἀγγεὶ
ἀφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
οὐδὲ ποτὲ Τρῶες πρὸ πυλῶν Δαρδανίων
οἶχυεσκον’ κείμου γὰρ ἐδείδσαν ἀβρίμοιν ἐγχος’
νῦν δὲ ἐκὰς πόλιος κολῆς ἐπὶ νησὶ μάχονται.”

*Ως εἰποῦς ὑτρυνε μένος καὶ θυμὸν ἐκάστου.
Τυδεύδη δ’ ἐπόρουσε θεὰ γλαυκώτης Ἀθήνη·
eῦρε δὲ τὸν γε ἀνακτα παρ’ Ἡπειροῦ καὶ οἰχεός
ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰψ.
795
ἰδρὼς γὰρ μιν ἐτείρευν ὑπὸ πλατέος τελαμώνος
ἀσπίδος εὐκόκλου τῷ τείρετο, κάμπῃ δὲ χείρα,
ἀν δ’ ἵσχων τελαμώνα κελαίνεφες αἴμ’ ἀπομόργγην.
ἰππεῖν δὲ θεὰ χυγοῦ ἦψατο φώνησέν τε·
“ἡ ὄλυγον οἱ παῖδα ἐοικότα γελάτοι Τυδεύδης.
800
Τυδεύδης τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής·
cal ὅστε πέρ μιν ἔγω πολεμίζεων οὐκ ἐκασκον
οὐδ’ ἐκπαιδέσσειν, ὅτε τ’ ἤλυθε νόσφιω Ἀχαιῶν
ἀγγελος ἐς Θήβας πολέας μετὰ Καμίλλωνας·
δαλμυσθαλ μιν ἄνωγον ἐνὶ μεγάροισιν ἐκηλῶν·
805
αὐτάρ ὁ θυμὸν ἔχων δὴ καρτερόν, ὥσ τὸ πάρος περ,
κοῦροις Καμίλλας προκαλλίζετο, πάντα δ’ ἐνίκα
[ῥηδλός· τοῖς οἴ ἐγὼν ἐπιτάρροθος ἦμα].
810
σοὶ δ’ ἦ τοι μὲν ἔγω παρά θ’ ἱσταμαι ἦδὲ φυλάσσω,
καὶ σε προφρονέως κέλομαι Τράβεσσι μάχεσθαι·
ἀλλὰ σειν ἡ κάματος πολυαῖς γυῖα δέδυκεν,
ἡ νῦ σέ που δέος ἵσχει ἀκηρίου· οὐ σύ γ’ ἐπιτα
Τυδεύδων ἐγγυόν ἐσσι δαφροῦς Οὐλείδαο.”

Τὴν δ’ ἀπαμειβόμενος προσέφη κρατέρας Διομήδης·
“γιγανῶσκο σὲ, θεὰ, θῦγατερ Διὸς αλιγόχοιο·
815
tὸ τοι προφρονέως ἐρέω ἐπος οὐδ’ ἐπικεύομαι.
οὐτέ τί με δέος ἵσχει ἀκήρου οὐτε τίς ὁκνος,
ἀλλ’ ἐτι σέων μέμιημαι ἐφετεῖναι, διὶ ἐπετειλά.
οὐ μ’ εἶαι μακάρεσσι θεοὺς ἀντικρη μάχεσθαι
τοῖς ἄλλοις· ἀτὰρ ἐξ Καὶ Διὸς θυγάτηρ Ἀφροδίτη
820
ἐλθούε· ἐς πόλεμον, τὴν γ’ οὐτάμεν ἄξιοι χαλκῷ,
tοῦνεκα νῦν αὐτὸς τ’ ἀναχάζομαι ἤδε καὶ ἄλλους.
Ἀργείων ἐκέλευσα ἀλημέναι ἐνθάδε πάντας·
γιγανῶσκο γὰρ Ἁρη μάχην ἀνὰ κοιρανέοντα.”
Τὸν δ’ ἰμελβετ’ ἐπείτα θεᾶ γλαυκώπις Ἀθήνη· ὡς δεδεῖθη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ, μήτε σὺ γ’ Ἀρη τὸ γε δεῖδιθι μήτε τίν’ ἄλλον ἀθανάτων’ τοῖς τοι ἐγὼν ἐπιτάρροθος εἶμι’ ἀλλ’ ἂγ’ ἐπ’ Ἀρηὶ πρῶτῳ ἔχε μάνυχας Ἰπποὺς, τύφον δὲ σχεδὸν μη’ ἄξεο θοῦρον Ἀρη, τούτων μαυμόμενων, τυκτῶν κακῶν, ἀλλοπρόσαλλον, ὅσ πρώῃ μὲν ἐμοὶ τε καὶ Ἡρῃ στείρ’ ἀγορεύων Τρωὶ μαχῆσαθαί, ἀτὰρ Ἀργελοῖσιν ἀρῆζειν, νῦν δὲ μετὰ Τρόασσον ὄμιλεῖ, τῶν δὲ λέλασται.”

"Ὡς φαμένη Σθένελον μὲν ἄρ’ Ἰπποὺς ὡς ἀχαμάζε, 835 χειρὶ πάλιν ἐρύσασ’, ὅ δ’ ἄρ’ ἐμματέως ἀπόρουσεν’ ἥ δ’ ἐς δίφρον ἐβαινε παρὰ Διομήδεα δῖον’ ἐμμεμαυία θεᾶ’ μέγα ὅ’ ἐβραχεὶ φηγίνοις ἄξων βριθοῦνη’ δεών γὰρ ἀγεν θεόν ἄνδρα τ’ ἀριστον. λάζετο δὲ μάστιγα καὶ ἦνα Πάλλας Ἀθήνη’ αὐτίκ’ ἐπ’ Ἀρηὶ πρῶτῳ ἔχε μάνυχας Ἰπποὺς. ἥ τοι δ’ μὲν Περίφαντα πελάριον ἐξεναρίζειν, Αἰτωλῶν δ’ ἄριστον, Ὀχησίον ἀγλαύν νῦν’ τὸν μὲν Ἀρης ἐναρίζει μειαφώνος’ αὕταρ Ἀθήνη δῶν’ Ἀίδως κυνένη, μη’ μιν ὅδε ὄβριμος Ἀρης. 840

"Ὡς δὲ ὅς βροτολογῶς Ἀρης Διομήδεα δῖον, ἥ τοι δ’ μὲν Περίφαντα πελάριον αὐτόθ’ ἐσει κείσθαι, δ’ οι πρῶτον κτέινων ἔξαλυτο θυμόν, αὕταρ δ’ ἑ’ ῥ’ ὅδε Διομήδεος ἰπποδάμου. οἱ δ’ ὅτα τῇ σχεδὸν ἔσαν ἐπ’ ἄλληλους λύντες, πρόσθεν Ἀρης ὀρέξαθ’ ὑπὲρ ʿγιόν ἠνία θ’ Ἰππόν ἐγχεῖ χαλκεῷ, μεμαῖς ἀπὸ θυμόν ἐλέσθαι’ καὶ τὸ γε χειρὶ λαβοῦσα θεᾶ γλαυκώπις Ἀθήνη ῥοτεν ὅπεκ δίφροι ἐτῶσιον ἀἰχήνηι. 850
deúteros αὐτ’ ἄρματο βοὴν ἀγαθὸς Διομήδης ἐγχεῖ χαλκεῷ ἐπέρεισε δὲ Πάλλας Ἀθήνη
νελατοῦ εἰς κενέωνα, δόθε ζωνώσκετο μίτρην·
ηρά μιν οὖτα τυχῶν, διὰ δὲ χρόνα καλὸν ἔδαψεν,
ἐκ δὲ δόρῳ σπάσεν αὐτὶς· ὃ δ᾽ ἐβραχεὶ χάλκες Ἀρης,
δοσοὺ τῷ ἐννεάχιλῳ ἐπίλαχον ἡ δεκάχιλοι
ἀνέρες ἐν πολέμῳ ἔριδα ἐνυάγοντες Ἀρης.
τοὺς δ᾽ ἄρ᾽ ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῆδας τε
dεῖσαντας· τὸσον ἐβραχ᾽ Ἀρης ἀτος πολέμοιο.

Οἷς δ᾽ ἐκ νεφέων ἔρεβεσσιν φαίνεται ἄρρ
καύματος εἰς ἀνέμῳ δυσσαῖος ὀρνυμένοιν,
τοῖς Τυδείδη Διομήδεϊ χάλκεος Ἀρης
φαίνεθ᾽ ὀμοῦ νεφέεσσιν ἱών εἰς οὐρανὸν εὖρόν.
καρπαλίμως δ᾽ ἱκανεὶ θεῶν ἔδος, αἰτῶν Ὀλυμποῦ,
pάρ δὲ Διὸ Κρόνιων καθέζετο θυμὸν ἄχεών,
deίξεν δ᾽ ἀμβροτον αἶμα καταρρέον ἐξ ὀτειλής,
καὶ ρ" ὀλοφυρόμενος ἔπεα πτερόειτα προσηύδα:
“Ζεῦ πάτερ, οὐ νεμεσίζῃ ὅρῳν τάδε καρτερὰ ἔργα;
αἰεὶ τοι ἁγίοτα θεοὶ τετληνότες εἰμὲν
ἀλλήλων ἴσητι, χάρῳ ἀνδρεσσι φέροντες.
σοὶ πάντες μαχόμεσθα· σοῦ γὰρ τέκες ἀφρονα κοῦρνην,
οὐλομένην, ὡς τ᾽ αἰὲν ἀήσυλα ἔργα μέμηλεν.
ἀλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰσ᾽ ἐν Ὀλύμψι,
σοὶ τ᾽ ἐπιπείθουται καὶ δεδημήμεσθα ἐκαστὸς·
ταύτην δ᾽ οὖν ἔπει προτιβάλλει οὕτε τι ἔργῳ,
ἀλλ᾽ ἀνείσις, ἐπεὶ αὐτὸς ἔγειναο παῖδ᾽ ἀϊδήλουν·
ἡ νῦν Τυδεός νιῶν, ὑπερφλαλὼν Διομήδεα,
μαργαλεῖσιν ἀνέχεκεν ἔπ᾽ ἀθανάτουι θεοῖσιν.
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ᾽ ἐπὶ καρπῷ,
ἀυτὰρ ἔπειτ᾽ αὐτῷ μοι ἔπεσοντο δαίμονι ἰσος·
ἀλλὰ μ᾽ ὑπήνεκαν ταχέες πόδες· ἡ τε κε δηρὸν
αὐτοῦ πήματ᾽ ἔπασχον ἐν αἰνησιν νεκάδεσσιν,
ἡ κε θυεῖς ἀμείνους ἐκ χαλκοῦ τυπῆσι.”

Τὸν δ᾽ ἄρ᾽ ὑπόδρα ὅδων προσέφη νεφεληγερέτα Ζεῦς.
«μὴ τί μοι, ἀλλοπρόσαλλε, παρεξήγησον μινύριζε.
ἐξηιστός δὲ μοι ἐσσὶ θεῶν οἵ "_OIDοῦν ἔχοσιν" 890
αἰεὶ γὰρ τοι ἔρις τε φίλη πόλεμοι τε μάχαι τε.
μητρὸς τοι μένος ἐστίν αὐξησεῖν, σὺν ἑπιεικῶν,
"Ἡρη" τὴν μὲν ἐγὼ σπουδὴ σάμημα ἐπέεσσιν·
τῷ τὸ ὅτω κείμεν τάδε πάσχειν ἐνεσθήσω.
ἀλλ' οὐ μᾶν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα· 895
ἐκ γὰρ ἐμὲ γένος ἐσσι, ἐμοὶ δὲ σε γελνατο μήτηρ
εἰ δὲ τευ ἐξ ἄλλου γε θεῶν γένευ δὲ ρῴδηλος,
καὶ κεν δὴ πάλαι ἱσθα ἐνέρτερος Οὐρανιώνων."

"Ὡς φάτο, καλ Παιήνον' ἀνώγειν ἱησασθαι·
tῷ δ' ἐπὶ Παιήνων ὅπου κέρασα φάρμακα πᾶσσων
ἥκεσαι· οὐ μὲν γὰρ τι καταδηντος γ' ἐτέκτυκτο.
ὡς δ' ὅτι ὅπος γάλα λευκὸν ἐπειγόμενος συνεπηζεν
ὕγρον ἑνώ, μάλα δ' δι' ὅτι περιτρέφεται κυκώντει,
ὡς ἄρα καρπαλίμως ἱησατο.θοῦρον "Ἀρην.
τὸν δ' "Ἡβη λοῦσειν, χαρλευτα δὲ εἴματα ἔσσε·
πὰρ δὲ Διὸ Κροῦλων καθέζετο κύδει γαλῶν.
Αἱ δ' αὕτει πρὸς δώμα Διὸς μεγάλοιο νέουτο,
"Ἡρη τ' 'Ἀργεῖῃ καὶ 'Ἀλακομινῆς Ἀθήνῃ,
παῦσαι βροτολοιγυν "Ἀρήν ἀνδροκτασιάων."
ΙΔΙΑΔΟΣ Ζ.

"Εκτόρος καὶ Ἀνδρομάχης ὁμιλία.

Τρώων δ’ οἰόθη καὶ Ἀχαιῶν φύλους αἰνή·
πολλὰ δ’ ἄρ’ ἐνθα καὶ ἄνθ’ ἰδυςε μάχης πεδίον,
ἀλλήλων ἵππουμένων χαλκήρα δοῦρα,
μεσημέρι Σιμώνεντος ίδε Ξάνθοιοι ροάων.

Αἰας δὲ πρῶτος Τελαμώνιος, ἐρυκ Ἀχαιῶν,
Τρώων ῥήζε φάλαγγα, φῶς δ’ ἐτάρτουρον ἔθηκεν,
ἄνδρα βαλὼν ὑς ἄριστος ἐνὶ Θρήκεοις τέτυκτο,
ﱐὸν Ἔυσσωρον, Ἀκάμντ’ ἦν τε μέγαν τε.
τὸν μ’ ἔβαλε πρῶτος κόρυθος φάλων ἱπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ’ ἄρ’ ὀστεόν ἔλαο
ἀχὴμ χαλκείη τοὺς δὲ σκότος ὅσσε καλυψεν.

"Ἀξιλόν δ’ ἄρ’ ἐπεφυν βοὴν ἀγαθὸς Διομήδης
Τενθρανίδην, δς ἐναεν ἕκτιμην ἐν Ἀρισβῆ
ἀρειδὸς βιότοιο, φίλος δ’ ἢν ἀνθρώποισι
πάντας γὰρ φιλέσκειν ὃδ’ ἐπὶ οἰκία ναὶν.

ἀλλά οἱ οὗ τῶν γε τὸν’ ἦρκεσε λυγρὸν ολεθρον
πρόσθεν ὑπαντάσας, ἀλλ’ ἀμφω θυμὸν ἀπηρά,
αὐτὸν καὶ θεράποντα Καλῆσιον, ὃς μ’ ἄρ’ ἱππῶν
ἐσκεν υφηνίοχος τῶ δ’ ἀμφω γαῖαν ἐδύτην.

Ἀρήστου δ’ Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριει
βῆ δὲ μετ’ Ἁληποῦ καὶ Πῆδαςον, οὐς ποτὲ νῦμφῃ
νῆς Ἀβαρβαρήν τέκ’ ἀμύμοιν Βουκολίων.
Βουκολίων δ’ ἦν νῦς ἀγανοῦ Δαμιέδοντος
πρεσβύτατος γενέτης, σκότων δέ ἐ γελαστοί μήτηρ
ποιμαίνων δ’ ἐπὶ δέσσι μίγη φιλότητι καὶ εὐνή,
ή δ’ ὑποκυσαμένη διδυμάονε γελαστο παῖδε.
καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδημα γυῖα
Μηκιστηὔδης καὶ ἀπ’ ὥμων τεῦχε’ ἑσύλα.

’Αστύαλον δ’ ἀρ’ ἐπεφυε μενεπτόλεμοι Πολυπολῆς.
Πιδύτην δ’ Ὄδυσσεύς Περκώσιον ἐξενάριζεν
ἐγχεὶ χαλκεὶφ, Τεόκρος δ’ Ὅρετάονα δῖον.
’Αντλόκος δ’ Ἀβληρων ἐνήρατο δουρὶ φαιεὐφ
Νεστορίδης, Ἕλατον δὲ ἀναξ ἀνδρόν Ἄγαμεμνῶν·
νὰε δὲ Σατυνόεντος ἐὔρρελαι παρ’ ὄχθαι
Πῆδασον αἰπεινήν. Φῶλακον δ’ ἔλε Ἐλίτος ἡρως
φεύγοντ’· Ἐυρυπυλός δὲ Μελάνθιον ἐξενάριζεν.

’Αδρηστον δ’ ἀρ’ ἐπείτα βοὴν ἀγαθὸς Μενέλαος
ζωὸν ἔλ. Ἰππὸ γὰρ οἱ ἀτυξομένως πεδίοιο,
ὁφ’ ἐνι βλαφθέντε μυρικίφ, ἀγκύλον ἄρμα
ἀξαν’ ἐν πρότῳ βυμῷ αὐτῷ μὲν ἐβήτην
πρὸς πόλιν, ἢ περ οἱ ἄλλοι ἀτυξομένοι φοβεόντο,
αὐτὸς δ’ ἐκ δίφρωοι παρὰ τροχὸν ἔξεκυλσθη
πρηνῆς ἐν κοινῆσιν ἐπὶ οἴσμαι· πᾶρ δὲ οἱ ἔστη
’Ατρείδης Μενέλαος, ἐχὼν δολιχόσκιον ἐγχος.

’Αδρηστος δ’ ἀρ’ ἐπείτα λαβόν ἐλλίσσετο γοῦνων
“ζώγρει, ’Ατρέος νιέ, σοῦ δ’ ἄξια δέξαι ἄποινα·
pολλὰ δ’ ἐν ἀφνεῖο πατρὸς κειμήλια κεῖται,
χαλκὸς τοι χρυσὸς τε πολύκμητος τε σίδηρος,
τῶν κεῖ τοι χαρίσαι πατὴρ ἀπερείσ’ ἄποινα,
εἶ κεῖν ἐμὲ ζωὸν πεπύθουτ’ ἐπὶ νησίν Ἀχαιῶν.”

“Όμο φάτο, τῷ δ’ ἄρα θυμόν ἐνι στήθεσιν ἐπείθει
cαὶ δὴ μιν τὰχ’ ἐμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
δώσεων δ’ θεράπουν καταξέμεν’ ἄλλ’ Ἀγαμέμνων
ἀντίος ἠλθε θέων, καὶ ὁμοκλήσασ ἐποὺ ἢδα·
“ὁ πέπου, ὃ Μενέλαιε, τῇ δὲ συ κήδεια οὐτως
6. ΙΛΙΑΔΟΣ Ζ.

άνδρων; ἡ σοὶ ἄριστα πεποίηται κατὰ ὀικον πρὸς Τρῶν· τῶν μὴ τις ὑπεκφύγοι αἰτῶν ὀλεθρον χείρας θ' ἡμετέρας, μηδ' δ' τις γαστερί μήπως κοῦρον ἔστα τοιού φέροι, μηδ' δ' φύγοι, ἀλλ' ἀμα πάντες Ἰλίου ἔξαπολοιατ' ἀκῆδεστοι καὶ ἀφαντοί.

"Ὡς εἰπὼν ἔτρεψεν ἄδελφειοι φρένας ἤρως, αἰσθαμα παρειπών· ὅ δ' ἀπὸ ἔθεν ὡσατο χειρὶ ἤρω' Ἀδρηστον τὸν δὲ κρείων Ἀγαμέμνων οὔτα κατὰ λαπάρην· ὅ δ' ἀνετράπετ', Ἀτρέδης δὲ λάξ ἐν στήθει βᾶς ἐξέσπασε μελινον ἔγχος.

Νέστωρ δ' Ἀργείωνι ἐκέκλητο μακρὸν ἄλογος· ὁ μιλοὶ ἤρως Δαναοὶ, θεράποντες Ἀρης, μὴ τις νῦν ἐνάροις ἐπιβαλλόμενος μετόπισθε μμεντω, ὡς κε πλείοντα φέροιν ἐπὶ νῆας ἰκναί, ἀλλ' ἀνδρας κτείσωμεν ἔπειτα δὲ καὶ τὰ ἐκηλον νεκρον ἄμ πεδίον συλήσετε τεθηκότας.

"Ὡς εἰπὼν ὤτρυνε μένοι καὶ θυμὸν ἐκάστουν εὖθα κεν αὐτὲ Τρῶς ἄρηιφλῶν ὑπ' Ἀχαιῶν Ἰλιον εἰσανέβησαν ἀνακελίσοι σαμέντες, εἰ μὴ ἄρ' Ἀνελά τε καὶ Ἕκτορι εἴπε παραστὰς Πριαμίδης Ἐλενος, οἰωνοπόλων ὥχ' ἀριστος· Ἀνελά τε καὶ Ἕκτορ, ἐπεὶ πόνος ὑμι μάλιστα Τρῶων καὶ Δυκλῶν ἐγκέκλιται, οὔνεκ' ἀριστοι πάσαν ἐπὶ ιθὺν ἔστε μάχεσθαι τε φρονεέων τε, στῆτ' αὐτοῦ, καὶ λαδὺ ἐρυκάκετε πρό πυλῶν πάντη ἐποιχόμενοι, πρὶν αὐτ' ἐν χεροί γυναικῶν φεύγοντας πεσεέων, δήτοις δὲ χάρμα γενεόθαι. αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύπητον ἀπάσας, ἠμεῖς μὲν Δαναοὶς μαχησόμεθ' αὖθι μένοντες, καὶ μάλα τειρόμενοι περ' ἀναγκαίη γὰρ ἐπελγει· Ἕκτορ, ἀτὰρ σὺ πολύνδε μετέρχεο, εἰπὲ δ' ἐπείτα μητέρι σῇ καὶ ἐμῆ' ἦ δὲ ἐξυγόνουσα γεραιᾶς.
νην Ἀθναῖης γλαυκώπηδος ἐν πόλει ἄκρη,
οἶξασα κληίδι θύρας ορθοῦ δόμου,
πέπλου, ὃς ὁ δοκεῖ ξαριστάτος ἦδε μέγιστος
eἶναι ἐνι μεγάρῳ καὶ ὁ πολὺ φλάττατος αὐτῇ,
θεῖαι Ἀθναῖης ἐπὶ γούνασιν ἥκωμοιο,
καὶ ὁ ὑποσχέσθαι δυναμένα βοῦς ἐν ἡμὺ ἦν
ἡκότας ἰερευσόμεν, αἱ κ' ἐλεήσῃ
ἀστύ τε καὶ Τρῶων ἀλόχους καὶ ἥπια τέκνα,
αἱ κεν Τυδέας υἱὸν ἀπόσχη Ἰλιῶν ἱρῆς,
ἄγριον αἰχμήτην, κρατερὸν μῆστωρα φόβοιο,
ὅν ὁ ἐγὼ κάρτιστον Ἀχαϊῶν φημὶ γενέσθαι.
οὖν Ἀχιλῆ ποθ' ὅδε γ' ἐδείχθη εἰς ὁρχαμον ἀνδρῶν,
ὅν περ φασὶ θεᾶς ἐξ ἔμμεναι: ἀλλ' ὅδε λύν
μανεται, οὖδέ τίς ὁ δύματα μένοι ὑσοφαρίζειν." 100
"Ὡς εἴφαθ’, Ἐκτωρ δ' ὁ οὖ τι κασιγνήτω ἀπέθησεν.
αὑτίκα δ' ἐξ ὀχέων σὺν τεῦχεσιν ἀλτὸ χαμάζε,
πάλλων δ' ὁ ἔξοι δοῦρα κατὰ στρατοῦ ψετο πάντη,
ὁτρώουν μαχέσασθαι, ἔγειρε δὲ φύλοποι αἰών. 105
οἱ δ' ἐελεισθησαν καὶ ἐναντίοι έσταν Ἀχαϊῶν'
Ἀργείοι δ' ὑπεχώρησαν, λήξαν δὲ φόνοι,
φᾶν δὲ των ἄθανάτων ἐξ σύμανου ἀστερέοντος
Τρῶων ἀλέξοστα κατελθέμεν, ὡς ἐλείχθεν.
"Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν ἄθανασ;
"Τρώες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
ἀνέρες ἐστε, φίλου, μνήσασθε δὲ θούριδος ἄλκης, 110
ὅφρ' ἄν ἐγὼ βῆμεν προτὶ Ἰλιῶν, ἣδε γέρουσιν
ἐπιτo βουλευτήσει καὶ ἠμετέρης ἀλόχουι
δαμοσίων ἀρήσασθαί, ὑποσχέσθαι δ' ἐκατόμβας."
"Ὡς ἀρά φωνήσας ἀπέβη κορυθαίλολος Ἐκτωρ'
ἀμφὶ δὲ μνὸν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαίνων,
ἀντυχ' ἡ πυμάτη θέεν ἀσπίδας δυμαλοέσθηση.
Γλαύκος δ' Ἰππολόχῳ πάϊς καὶ Τυδέας υίὸς
εἰς μέσου ἀμφοτέρων συνίην μεμαθεῖ μάχεσθαι. 120
οἱ δὲ ὅτε ἔδε οὐκ ἦσαν ἐπ’ ἀλλήλους λόγοις, τὸν πρότερον προσέειπε βοὴν ἀγαθὸς Διομήδης·
“τὸς δὲ σὺ ἔσσι, φέριστε, καταθητῶν ἀνθρώπων; 125
οὐ μὲν γὰρ ποτ’ ὁποιὰ μάχη ἦν κυδιανείρη
tὸ πρῶτον ἅταρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων
σῷ θάρσει, ὅ τ’ ἔμοι δολιχόσκοιον ἔγχος ἔμεινας,
δυστήνων δὲ τέ παῖδες ἐμῷ μένει ἀντίωσιν.
εἰ δὲ τὸς θανατῶν γε κατ’ οὐρανοῦ εἰλήλουθας,
οὐκ δὲν ἔγωγε θεοίσιν ἔπουραν οἰσιν μαχοίμη.
οὔδ’ γὰρ οὐδὲ Δρύαντος οἶος, κρατέρος Λυκόργος, 130
ὁ δὲ ἦν, ὅς ρὰ θεοίσιν ἔπουραν οἰσιν ἔριξεν
ὁς ποτὲ μαινομένοιο Διωνύσιοι τιθήνας
σεῦ κατ’ ἡγάθεου Νυσήν· αἰ δ’ ἀμα πᾶσαι
θύσθαλα χαμαλ κατέχεναν, ὑπ’ ἀνδροφόνοιο Λυκόργου
θειώμεναι βουπληγί· Διώνυσος δὲ φοβηθεῖς
οὔσεβ’ ἄλος κατὰ κύμα, Θέτις δ’ ὑπεδέξατο κόλπῳ
δειδία τ’ κρατέρος γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῆ.
τῷ μὲν ἐπειτ’ ὀδύσαντο θεοὶ βεία ζώντες,
καλ’ μν’ τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ’ ἀρ’ ἔτι ὅπ’
ὁ, ἐπεὶ θανάτους ἀπῆχθετο πᾶσι θεοῖσιν
οὐδ’ δὲν ἔγω μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
εἰ δὲ τὰς ἔσσι βροτῶν, οὐ ἀροῦρης καρπὸν ἔδουσιν,
ἄσσον θ’, ὡς κεν βάσσον ὀλέθρου πεῖραθ’ ἴκηαι.”

Τὸν δ’ αὖθ’ Ἱππολόχοιο προσηύδα φαλίδιμοι νῖος· 135
“Τυδείδη μεγάθυμε, τίς γενεὴν ἐρεελεῖς;
οἷς περ φύλλων γενεὴ, τοίς δὲ καὶ ἀνδρῶν.
φύλλα τὰ μὲν τ’ ἀνεμοῖο χαμάδις χέει, ἀλλὰ δὲ τ’ ἐλῃ
tηλεθόωσα φύει, ἵππος δ’ ἐπιγίγνεται ὅρη
ὡς ἀνδρῶν γενεὴ ᾍ μὲν φύει ὅ δ’ ἀπολῆγει.
εἰ δ’ ἑθέλεις καὶ τὰῦτα δαὴμεναι, ὅφρ’ εὖ εἶδῆς
ἡμετέρην γενεὴν, πολλοὶ δὲ μν’ ἄνδρες ἰσασίν.”
ἐστι πόλις Ἐφύρη μυχῷ Ἀργεός ἵπποβότοιο,
ἐνθα δὲ Σινυφος ἐσκεν, ὁ κέρδιστος γένετ' ἀνδρῶν,
Σινυφος Ἀλλίης· ὁ δ' ἔρα Γλαῦκον τέκεθ' νῦν,
αὐτάρ Γλαῦκος ἐτικτεν ἀμύμονα Βελλεροφόντην·
τῷ δὲ θεοὶ κάλλος τε καὶ ἧνορέν ἐφατεινὴν ἐπασαν·
αὐτάρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
ὅς ὅ' ἐκ δήμου ἐδέσσεν, ἐπει πολὺ φέρτερος ἦν,
Ἀργεών· Ζεὺς γὰρ οἱ ὑπὸ σκήπτρῳ ἐδέσσασε.

τῷ δὲ γυνῇ Προῖτον ἐπεμήνατο, διὰ Αὐτεία,
κρυπτάδῃ φιλότητι μιγήμεναι· ἀλλὰ τὸν οὐ τι
πείθ' ἀγαθὰ φρονέστα, δαίφρονα Βελλεροφόντην.

ἡ δὲ θευσαμένη Προῖτον βασιλῆα προσήμαδα:
‘τεθναίης, ὁ Προῖτ', ἡ κάκταιε Βελλεροφόντην,
ὅς μ' ἔθελεν φιλότητι μιγήμεναι οὔκ ἔθελονη.'

ὅς φάτο, τὸν δὲ ἀνακτα χόλος λάθεν οἶον ἄκουσε·
κτεῖναι μὲν ὅ' ἄλεειν, σεβάσσατο γὰρ τὸ γε θυμῷ,
pέμπτε δὲ μν' Λυκίνυδε, πόρεν δ' δ' γε σήματα λυγρά,
γράψας εὖ πίνακι πτυκτῷ θυμοφΘόρα πολλά,
δεῖξαι δ' ἡμῶνεν ὧ πενθερφ, ὁφρ' ἀπόλοιο.

αὐτάρ ὁ βῆ Λυκίνυδε θεῶν ὑπ' ἀμύμοιν πομπῇ.

ἀλλ' οτε δὴ Λυκίνην Ἰζε Σάνθου τε θέντα,
προφρονέως μιν τίεν ἀνάξ Λυκίης εὐρείης·
ἐνυμήμαρ ξείνωσε καὶ ἐννέα βοῖς ἐρευσεν.

ἀλλ' οτε δὴ δεκάτη ἐφάνη ῥοδόδακτυλος Ἰῆως,
καὶ τότε μν' ἔρεεινε καὶ ἦτεε σῆμα ἱδέσθαι,
ὅτι ρά οἱ γαμβρωτοί πάρα Προῖτοι φέροιτο.
αὐτάρ ἐπει δὴ σῆμα κακὸν παρεδέξατο γαμβροί,
πρῶτου μὲν ρά Χήμαιραν ἀμαιμακέτην ἐκέλευσε
πεφυμένη· ὁ δ' ἄρ' ἐπὶ θείου γένους, οὐδ' ἀνθρώπων,

πρόσθε λέσων, ὀπίθεν δὲ δράκων, μέσης δὲ χήμαιρα,
δείνου ἀποπνευσά τυρός μένος αἰθομένου,
καὶ τὴν μὲν κατέπεφυ θεῶν τεράσσοι πιθήςας·
δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν: καρπίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν. 185 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζώνας ἀντιανελπα. τῷ δ’ ἄρ’ ἀνερχομένῳ πυκνῶν δόλον ἄλλον ὕφαινε· κρίνας έκ Λυκής εὐρέης φωταὶ ἀρίστους εἰσε λόχον· τοι δ’ οὗ τι πάλιν οἰκόνυε νέοντο· πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190 ἀλλ’ ὦτε δὴ γλύγωςκε θεοῦ γόνον ἧν ἔσωτα, αὐτῷ μὲν κατέρυκε, δίδου δ’ ὦ γε θυγατέρα ἦν, δῶκε δ’ ὦι τιμῆς βασιληίδος ἦμου πάσης· καὶ μὲν οἱ Λύκοι τέμνως τάμον ἔξοχον ἄλλων, καλὸν φυταλίης καὶ ἀροῦρης, ὅφρα νέμοιτο. 195 ἦ δ’ ἔτεκε τρία τέκνα δαίφρων Βελλεροφόνητη, Ἰσαυρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν. Λαοδαμέη μὲν παρελέξατο μητέτα Ζεὺς, ἦ δ’ ἔτεκ’ ἀντίθεουν Σαρπηδόνα χαλκοκορυστήν. ἀλλ’ ὦτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν, 200 ἦ τοι δ’ καὶ πέδλον τὸ Ἀλῆιον οἶος ἄλατο, δυν θυμὸν κατέδων, πάτων ἀθράπτων ἀλεεῖνων, Ἰσαυρόν δε’ οἱ νιῶν Ἀρης ἄτοσ πολέμου μαρνάμενου Σολύμοισι κτήκτανε κυδαλίμοισι, τὴν δὲ χολωσαμένη χρυσηίνος Ἀρτέμις ἔκτα. 205 Ἰππόλοχος δ’ ἐμ’ ἐτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι πέμπτε δὲ μ’ ἐς Τροῖν, καὶ μοι μάλα πόλ’ ἐπέτελλεν, αἰεν ἀριστετευν καὶ ὑπείροχον ἐμμεναι ἄλλων, μηδὲ γένος πατέρων αἰσχυνέμεν, οἱ μὲν’ ἀριστοῖ ἐν τ’ Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκής εὐρελή. 210 ταύτης τοι γενείς τε καὶ αἴματος εὐχομαι εἶναι.” "Ως φάτο, γῆσθεν δὲ βοὴν ἀγαθὸς Διομήδης· ἔχχος μὲν κατέπηξεν ἐπὶ χομὶ πουλυβοτερῆ, αὔτὰρ δ’ μελίχλοισι προσηῦδα, ποιμένα λαῶν’ ἦ φά νῦ μοι ξείνοις πατρῶισ ἔσσι παλαιός. 215
Οινεὺς γὰρ ποτὲ δῶς ἀμύμωνα Βελλεροφόντην ἔξειν, ἐνὶ μεγάροισιν ἔλκοσιν ἦματ' ἑρύξας· οἳ δὲ καὶ ἀλλήλοις πόρον ἔξειν ἱμάτια καλά. Οἰνεὺς μὲν ζωστήρα δίδου φολνίκε φαεινόν, Βελλεροφόντης δὲ χρύσεοι δέποσ ἀμφικύπελλον, καὶ μὲν ἐγὼ κατέλειπον ἵδω ἐν δώμασ' ἐμοίσι.
Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυφών ἐντὰ κάλλιφ', δέ' ἐν Ὀμήβησιν ἀπόλεκτο λάδο Ἀχαίῶν. τῷ νῦν σοι μὲν ἐγὼ ἔξειν φίλον Ἀργείον μέσσω εἰμὶ, οὐ δ' ἐν Δυκῆ, ὅτε κεν τῶν δήμων ἰκώμαι. ἐγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμόλον πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτό τ' ἐπίκουροι, κτελείων δν κε θεός γε πόρη καὶ ποσσὶ κεχείω, πολλοὶ δ' αὖ σοι Ἀχαίοι ἐναιρέμεν ὅν κε δύναι. τεῦχεα δ' ἀλλήλων ἐπαμελήσουμεν, οὕρα καὶ οἴδε γνώσων ὅτι ἔξειν πατρώιοι εὐχόμεθ' εἰναι."
"Ὡς ἄρα φωνήσαντε, καθ' ἅπων ἄξιοντε, χειρὰς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο· ἐνθ' αὐτὲ Γαλαύκης Κρούνης φρένας ἔξειτε Ζεῦς, ὃς πρὸς Τυδείθην Διομήδεα τεῦχε' ἀμείβε
χρύσεα χαλκεῖων, ἐκατόμβων' ἐννεαβολων. "Εκτὸς δ' ὡς Σκαιάς τε πύλας καὶ φηγοῦν Ἰκανεν, ἀμφ' ἄρα μὲν Τρῶων ἀλοχοι θέου ἣδε θύγατρες εἰρόμεναι παῖδας τε κασιγνήτους τε ἐτας τε καὶ πόσιας· δ' ἐντευτα θεοὶς εὐχασθαι ἀνώγει
πάσας ἔξειν' πολλὴσι δὲ κῆδε' ἐφιπτο. 'Αλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλῆ Ικανε, ἔξειν' αἰθούσην τετυγμένον· αὐτὰρ ἐν αὐτῷ πεντάκοντ' εἶχεσαν θάλαμοι ἔστοιο λίθου, πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
κοιμῶντο Πριάμοιο παρὰ μηστῆς ἀλόχοισι· κοιράων δ' ἐπέφωθεν ἐναντίοι ἐνσυνειν αὐλῆς.
δώδεκ' ἐσαι τέγεοι θάλαμοι ἔστοιο λίθοιο,
πλησίον ἄλληλων δεδημένοι· ἔνθα δὲ γαμβρὸν
κοιμῶντο Πριάμοιο παρ' αἵδολης ἄλοχουσιν.
ἐνθα οἱ ἦπιόδωροι ἐναυτὴ ἤλυθε μήτηρ
Δαιδάκην ἐσάγουσα, θυγατρὰν ἐδοὺς ἄριστην·
ἐν τ' ἄρα οἱ φύ κειρὶ ἔπος τ' ἐφατ' ἐκ τ' ὀνόμαζε·
"τέκνου, τίπτε λυπῶν πόλεμον θρασὺν ἐιλήλουθας;
ἡ μάλα δὴ τελροντι δυσώνυμοι ὑπὲς Ἀχαϊῶν
μαρνάμενοι περὶ ἀστυ' σὲ δ' ἐνθάδε θυμὸς ἀνήκεν
ἐλθὼν' ἐὰς ἀκρὴς πόλιος Διὸ χειρὰς ἀνασχεῖν.
ἀλλὰ μὲν', ὅφρα κε τοι μεληθεί διὸν ἐνελκώ,
ὡς σπείρῃς Διὸ πατρὶ καὶ ἀλλοις ἀθανάτοις
πρότουν, ἐπείτα δὲ καῦτος ὁνήσαι, αἰ' κε πλήσθα.
ἀνδρὶ δὲ κεκμην̓τι μένος μέγα ὦνος ἀέξει,
ὡς τύχη κεκμηκας ἀμώνων σοὶσἰ̓ ς ἑτησί."  

Τὴν δ' ἡμείβετ' ἐπείτα μέγας κορυθαῖολος Ἐκτωρ·
"μὴ μοι ὦνον ἀειρε μελίφρονα, πότνια μῆτερ,
μή μ' ἀπογυνώςης, μένεος δ' ἀλκῆς τε λάθωμαι·
χερὶ δ' ἀνίπτοισιν Διὸ λείβειν αἴθοπα ὦνον
ἀζωμαι· ουδὲ πή ἐστι κελαινεφέϊ Κρούνων
ἀματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.
ἀλλὰ σὺ μὲν πρὸς νηθ' Ἀθηναῖς ἀγελῆνς
ἐρχεό σὺν θυέσσωι, ἀολλίσσασα γεραιάς·
πέπλον δ', ὅσ τις τοι χαριέστατος ἢδὲ μέγιστος
ἐστὶν ἐν μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
τὸν θεὸ Ἀθηναῖς ἐπὶ γούνασιν ἡκόμοιο,
καὶ οἱ ὅποικέσθαι δυσκαλδέα βοῦς ἐν υἱῇ
ἡνὶς ἢκέστας ἱερευσέμεν, αἰ' κ' ἐλεήσῃ
ἀστυ τε καὶ Τρώων ἄλοχους καὶ νῆπια τέκνα,
αἰ' κεν Τυδέος νιθ' ἀπόσχη Ἰλίου ἰρῆς,
ἀγριον αἰχμήτην, κρατερὸν μήστωρα φόβοιο.
ἀλλὰ σὺ μὲν πρὸς νηθ' Ἀθηναῖς ἀγελῆνς
6. ΙΙΙΑΔΟΣ Ζ.

ερχευ, ἕγῳ δὲ Πάριν μετελεύσομαι, ὅφρα καλέσω, αἰ ἑθέλῃς 'εισόντος ἀκουέμεν· ὲς κὲ οἱ αὐθί
γαία χάνοι· μέγα γάρ μιν Ἀολύπιος ἔτρεφε πήμα
Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοῖς τε παισίν.
εἰ κείνῳ γε ἱδομι κατελθὸντ' 'Αιδός εἰσώ,
φαίνει κε φρέν' ατέρπου διζύς ἐκλελάθεται·

"Ὡς ἐφαθ', ή δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιτόλοιοι
κέκλετο, ταλ ὦ ἄρ' ἀδλισσαν κατὰ ἄστυ γεραιάς.

αὐτῇ τοῦ ἔσ ταλαμον κατεβήσετο κησέντα,
ἐνθ' ἔσαν οἱ πέπλοι παμποκιλοί, ἔργα γυναικών
Σιδουλών, ταῦτα αὐτὸς Ἀλεξάνδρος θεοειδής

ἡγαγε Σιδου Baghdεν, ἐπιπλῶς εὐρέα πῶτον,
τὴν ὄδον την Ἐλένην περ ἀνήγαγεν εὐπατέρειαν
tῶν εὗ ἀειραμένη. Ἐκάβη φέρε δώρον Ἀθήνη,
ὅσ κάλλιστος ἦν ποικίλμασιν ἥδε μέγιστος,
ἀστήρ τοῦ ὅσ ἀπέλαμπεν· ἐκεῖτο δὲ νεάτος ἀλλων.

βῆ τοῦ λέναι, πολλαὶ δὲ μετεσσεύσαντο γεραιάι.

Αἱ ὃς υηδὸν Ἰκανον Ἀθήνης ἐν πόλει ἄκρη,
τῆς θυρας ὦ κε Θεανό καλλιπάρρησ,
Κισσής, ἄλοχος Ἀντίνορος ἵπποδάμωο.

τὴν γάρ Τρωεῖς θηκαν Ἀθηναίης ἱέρειαν.

αἱ ὄλονυνγι πᾶσαι Ἀθήνη χείρας ἀνέσχον·

ἡ ὦ ἄρα πέπλον ἑλύσα Θεανό καλλιπάρρησ
θήκεν Ἀθηναίης ἐπὶ γούνασιν ἥκομοιο,

εὐχομένη τῷ ἱράτῳ Δίδε κοῦρη μεγάλοιο·

"πότιν Ἀθηναίη, μυστικοὶ, δία θεάων,

ἐξον ὃ ἑγχος Διομήδεος, ἴδε καὶ αὐτὼν
πρηνέα ὄς πεσέων Σκαίαν προπάροιθε πυλάων,
ὅφρα τοι αὑτίκα νῦν δυναλήκα βοῦς εἰς νηφ

ἡμις ἠκέστας ἑρεύσωμεν, αἰ κ' ἐλεήσης

ἄστυ τε καὶ Τρώων ἀλόχοις καὶ νήπτια τέκνα·

"Ὡς ἐφαθ' εὐχομένη, ἀνένευ δὲ Παλλᾶς Ἀθήνη.
δς αἱ μὲν ἰ᾽ ἐνχούτο Διὸς κοῦρῃ μεγάλῳ,
"Εκτωρ δὲ πρὸς δῶματ᾽ Ἀλέξανδροιο βεβήκει
καλὰ, τὰ ἰ᾽ αὐτῶς ἐτευχὲς σὺν ἀνδράσιν οἳ τὸτ᾽ ἀριστοῖ
ήσαν ἐνὶ Τροίῃ ἐριβάλακι τέκτονες ἄνδρες,
οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
ἐγγὺθι τε Πριάμου καὶ "Εκτορος, ἐν πόλει ἄκρη.
ἐνθ᾽ "Εκτωρ εἰσῆλθε διφίλως, ἐν δ᾽ ἄρα χειρὶ
ἐγχος ἐχ᾽ ἐνδεκάπτυχιν" πάροιθε δὲ λάμπετο δουρός
ἀχμή χαλκείη, περὶ δὲ χρύσειος θέε πόρκης.
τὸν δ᾽ εὐρ᾽ ἐν θαλάμῳ περικαλλέα τεύχε᾽ ἔποντα,
ἀσπίδα καὶ θάρηκα, καὶ ἀγκύλα τὸς ἀφόωντα:
'Αργείη δ᾽ "Ελενή μετ᾽ ἄρα δμωήσει γυναῖξιν
ἡστο, καὶ ἀμφιπόλοις περικλυτὰ ἔργα κέλευε.
τὸν δ᾽ "Εκτωρ νείκεσσεν ἵδων αἰσχροῖς ἐπέεσσοι:
"δαιμόνι, οὐ μὲν καλὰ χόλον τὸν᾽ ἐνθεο θυμῷ.
λαιοί μὲν φθινύδουσι περὶ πτόλων αἰτώ τε τεχῖος
μαρνάμενοι. σέο δ᾽ εἰνεκ᾽ αὐτὴ τε πτόλεμος τε
ἀστυ τὸῦ ἀμφικέδησε γοῦ δ᾽ ἄν μαχέσαι καὶ ἄλλῳ,
ὁδ tι μὲν μεθείντα ἱδως στυγεροῦ πολέμου.
ἀλλ᾽ ἄνα, μὴ τάχα ἀστυ πυρὸς δῆτοι θέρηται."
Τὸν δ᾽ αὑτὲ προσέειπεν Ἀλέξανδρος θεσειδής:
"Εκτόρ, ἐπεί μὲ κατ᾽ αἴσαν ενέκεσσας ὑδ᾽ ὑπὲρ αἴσαν,
τοῦνεκά τοι τοὺς. οὐ δὲ σύνθεο καὶ μεν ἄκουσον
οὐ τοῖς ἑκώς Ἰώνων τόσουν χύλῳ ὑδ᾽ νεμέσσι
ἡμην ἐν θαλάμῳ, ἔθελον δ᾽ ἁχεῖ προτριπνέσσαι.
νῦν δὲ μὲ παρεῖπον ἁλοχοὶ μαλακῶς ἐπέεσσιν
ὁμιησ᾽ ἐς πόλεμου δοκεῖς ἐς μοι ὅδε καὶ αὐτῷ
λάιοιν ἐςσεβαι. νήκη δ᾽ ἐπαμείβεται ἄνδρας.
ἀλλ᾽ ἄγε νῦν ἐπίμεινον, Ἀρήηα τεύχεα δūω
ἡ θρ,' ἐγὼ δὲ μέτειμς κιχήσεσθαι δὲ σ᾽ ὁδὼν."
"Ως φάτο, τὸν δ᾽ οὗ τι προσέφη κορυθαίλολος "Εκτωρ.
τὸν δ᾽ Ἐλενή μύθους προσηῦδα μειλχόλους."
"δάερ ἐμείο κυνὸς κακομηχάνου ὠκροεόσης,
ὡς μ᾽ ὄφελ᾽ ἠμαι τῷ ὅτε με πρῶτον τέκε μήτηρ
οἰχεσθαι προφέρουσα κακῇ ἀνέμοιο θυέλλα
eις ὦρος ἦ εἰς κύμα πολυφλοισβοῖο θαλάσσης,
ἐνθα με κύμα ἀπόερεσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπει τάδε γ᾽ ἄδειθε θεό κακὰ τεκμήρατον,
ἀνδρὸς ἐπειτ᾽ ὥφελλον ἀμελῶνοι εἶναι ἄκοιτις,
ὡς ἦδη νέμεσιν τε καὶ αἴσχεα πόλλ᾽ ἀνθρώπων.
τούτῳ δ᾽ οὖν ἅρ ἰὼν φρένες ἐμπεδοὶ οὖτ᾽ ἄρ᾽ ὀπίσω
ἐσσονται τῷ καὶ μιν ἑπαυρήσησθαί δίω.
ἀλλ᾽ ἄγε νῦν εἰσελθε καὶ ἔξει τῷ ἡπὶ δίφρυ,
δάερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
εἶνεκ᾽ ἐμείο κυνὸς καὶ Ἀλεξάνδρου ἐνεκ᾽ ἄτης,
οίων ἐπὶ Zeus θήκε κακὸν μόρον, ὡς καὶ ὀπίσω
ἀνθρώποις πελώμεθ᾽ ἀδίδιμοι ἑσσομένοισιν."

Τῆν δ᾽ ἡμεῖσθε ἐπειτὰ μέγας κορυφαίολος "Εκτώρ,
"μὴ με κάθις", Ἑλένη, φιλέουσά περ᾽ οὐδὲ με πέλεσεις" 360
ἡδη γάρ μοι θυμὸς ἐπέσσουται σφρ' ἐπαμώνω
Τρώεσο", οἱ μέγ᾽ ἐμείο ποθὴν ἀπεούς ἔχουσιν.
ἀλλὰ σὺ γ᾽ ὄρνυθι τούτων, ἐπειγέσθω δὲ καὶ αὐτὸς,
ὡς κεν ἐμ᾽ ἐντοσθεν πόλιος καταμάρηθῃ ἐόντα.
καὶ γὰρ ἐγὼν οἰκόνοδ' ἐσελεύσομαι, ὅφηρα ἢδωμαι
οἰκῆς ἀλοχον τε φίλην καὶ νήπιον νιόν.
οὐ γάρ τ᾽ οὖδ᾽ εἰ ἐτὶ σφιν ὑπότροπος ἔζωμαι αὐτίς,
ἡ ἦδη μ᾽ ὑπὸ χερσὶ θεοὶ δαμάσωσιν Ἀχαιῶν."

"Ως ἀρα φωνήσας ἀπέβη κορυφαίολος "Εκτώρ
αἴψα δ᾽ ἐπειθ᾽ ἰκανε δόμοις εὐ ναιετάσουτας,
οὐδ᾽ εὗρ᾽ Ἀνδρομάχην λευκάλενον ἐν μεγάροισιν,
ἀλλ᾽ ἦ γε ἔξω παιδὶ καὶ ἀμφιπολεὶ ἐὕπεπλαφ
πύργῳ ἐφεστήκει γοῦνωσά τε μυρομένη τε.
"Εκτώρ δ᾽ ὡς οὐκ ἔνδοι ἀμύμονα τέτμεν ἂκοιτιν,
ἔστη ἐπ᾽ οὐδόν λών, μετὰ δὲ ὄμωρθίν ἐειπεν" 375
“εἶ δ᾽ ἄγε μοι, ὅμως, νημερτέα μυθήσασθε·
πῇ ἐβη Ἀνδρομάχῃ λευκόλευνος ἐκ μεγάρου;
ἤ τῇ ἐς γαλάων ἦ εἰνατέρων εὐπέπλων,
Ἦ ἐς Ἀθηνάης εξοίχεται, ἐνθα περ ἄλλαι
Τρωι ἐυπλόκαμοι δεινήν θεόν ἱλάσκονται;

Τὸν δ᾽ αὐτῷ ὠρηρῆ ταμῆν πρὸς μόθοιν ἔειπεν
"Εκτόρ, ἐπεὶ μᾶλιν ἀνογας ἀληθεὰ μυθήσασθαι,
οὔτε τῇ ἐς γαλάων οὔτε εἰνατέρων εὐπέπλων
οὔτε ἐς Ἀθηνάης εξοίχεται, ἐνθα περ ἄλλαι
Τρωι ἐυπλόκαμοι δεινήν θεόν ἱλάσκονται,

=all' ἐπὶ πύργον ἐβη μέγαν Ἰλιον, οὔνεκ' ἀκούσε
teîrêsthai Tρώas, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
Ἦ μὲν δὴ πρὸς τείχος εἶπειομένη ἀφικάνει,
μανομένη εἰκνία* φέρει δ᾽ ἄμα παῖδα τιθήνην."
παίδά τε νηπιὰχον καὶ ἐμ’ ἄμμορον, ἢ τάχα χῆρη
σεῦ ἔσομαι· τάχα γάρ σε κατακτενόουσιν Ἀχαιοὶ
πάντες ἐφορμῆδεντες· ἐμοὶ δὲ κε κέρδιον εἶν
σεῦ ἄφαμαρτοσθῇ χθόνα δύμεναι· ὡς γὰρ ἐτ’ ἀλλὶ
ἐσται θαλπωρή, ἐπεὶ δὲν σῦ γε πότων ἐπίσωπης,
ἀλλ’ ἄχε· οὐδὲ μοι ἐστὶ πατήρ καὶ πότωνι μήτηρ.
ἡ τοι γὰρ πατέρ’ ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
ἐκ δὲ πόλιν πέρσεν Κιλκίων ἐν ναιετόσαν,
Θῆβην ὑψηπυλον’ κατὰ δ’ ἐκτανεν Ἡετώνα,
οὐδὲ μιν ἐξενάριξε, σεβᾶσσατο γὰρ τὸ γε θυμῷ,
ἀλλ’ ἄρα μιν κατέκη ςὲν ἐντεις δαιδάλεωσίν
ἡ’ ἐπὶ σήμ’ ἐχεῖν· περὶ δὲ πτελέας ἐφύτευσαν
νύμφαι δρεστιάδες, κοῦραὶ Δίως ἅγιόχοιο.
οὶ δὲ μοι ἐπτὰ κασίγνητοι έσαν ἐν μεγάροισιν,
οὶ μὲν πάντες ἱπ’ κλον ἦματι Αἰδος εἰςω.
πάντας γὰρ κατέπεφυν ποδάρκης δῖος Ἀχιλλεύς
βουνόν ἐπ’ εἰλιπόδεσσι καὶ ἄργεννης δίεσσιν.
μητέρα δ’, ἢ βασίλευεν ὑπὸ Πλάκω υλῆσεσθῇ,
τὴν ἐπεὶ ἄρ δευρ’ ἡγαγ’ ἀμ’ ἀλλοισι κτεάτεσσιν,
ἄψ δ’ ὡς τῇ ἄπελυσε λαβῶν ἀπερελο’ ἄποινα,
πατρὸς δ’ ἐν μεγάροισι βάλ’ Ἄρτεμις λοχέαρα.
"Εκτορ, ἀτὰρ σὺ μοι ἐσοι πατήρ καὶ πότωνι μήτηρ
ἡ’ κασίγνητος, σὺ δὲ μοι θαλερὸς παρακλητής,”
ἀλλ’ ἄγε νῦν ἐλέαιρε καὶ αὐτὸν μιμ’ ἐπὶ τύργῳ,
μὴ παῖδ’ ὀρφανικὸν θῆς χῆρην τε γυναίκα
λαδὼ δ’ στῆσον παρ’ ἐρυμεῖν, ἐνθα μάλιστα
ἀμβατός ἐστί πόλις καὶ ἐπίδρομον ἐπλετο τεῖχος.
τρίς γὰρ τῇ γ’ ἑλθόντες ἐπιερήσανθ’ οἱ δριστοὶ
ἀμφ’ Ἀἰαυτὲ δῶν καὶ ἀγακλύτον Ἰδομενῆ
ἡ’ ἀμφ’ Ἀτρείδας καὶ Τυδέος ἄλκιμον νῦν
ἡ ποῦ τίς σφιν ἐνίστεπ θεοπροπίων εὐ εἰδῶς,
ἡ νῦ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνέγει.”
Τὴν δ' αὐτὲ προσέειπε μέγας κορυθαίολος "Εκτωρ' 440 "ἡ καὶ ἐμοὶ τάδε πάντα μέλει, γώναι' ἀλλὰ μᾶλ' αἰνῶς
αἰδέομαι Τρώας καὶ Τρφάδας ἐλκεσιπέπλους,
αἳ κε κακὸς δὲ νόσφιν ἀλυσκάζω πολέμοιον ὁμὲν μεθ' ὑμὸς ἀναγεν, ἐπεὶ μάθον ἐμμεναι ἐσθολὸς
αἰι καὶ πρότοιοι μετὰ Τρώαυς μάχεσθαι.
ἀρνύμενους πατρός τε μέγα κλέος ἦδ' ἐμὸν αὐτοῦ,
ἐν γὰρ ἐγὼ τοῦτο οἶδα κατὰ φρένα καὶ κατὰ θυμὸν ἐσσεται ἦμαρ ὃτ' ἀν ποτ' ὀλὼν Ἰλιος ἱρὴ καὶ Πρίαμος καὶ λαὸς ἐυμελλὼν Πριάμου. 445
ἀλλ' οὐ μοι Τρώων τόσον μέλει ἄλγος ὀπλῶν,
οὕτ' αὐτῆς Ἐκάβης οὔτε Πριάμου ἀνακτὸς
οὕτε κασιγνήτων, οἷς κεν πολέες τε καὶ ἐσθολοῖ
ἐν κονίσεω πέσοιεν ὑπ' ἀνθράσι δυσμενέσσων,
ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτῶν δακρυόσσων ἀγγητι, ἐλευθερον ἦμαρ ἀπούρας καὶ κεν ἐν Ἀργείς ἐσθωσα πρὸς ἀλλῆς ἵστοι υφαίνων,
καὶ κεν ὑδωρ φορεῖοι Μεσσηνίδως ἡ 'Ὑπερής
πόλει άκαζωμένη, κρατερῇ δ' ἐπικελεστ' ἀνάγκη·
καὶ ποτὲ τις εἰπησων Ἰδὼν κατὰ δάκρυν χέουσαν
"Ἐκτόρος ἦδε γυνῆ, ὅσ γριστεύσεκε μάχεσθαι
Τρώων ἵπποδάμων, ὅτε Ἰλιον ἀμφεμάχοντο.'
οὐς ποτὲ τις ἔρεει· σοι δ' αὖ νέον ἑσσεται ἄλγος
χήτει τοιοῦτο ἀνδρός ἀμύων δούλιον ἦμαρ.
ἀλλὰ με τεθηνότα χύτῃ κατὰ γαῖα καλύπτοι,
πρὶν γέ τι σής τε βοής σοῦ θ' ἐλκήθμοι πυθέσαθαι." 455
"Ὡς εἰπὼν οὐ παιδὸς ὀξύτατο φαίδιμος "Εκτωρ'
ἂς δ' ὃ παῖς πρὸς κόλπον ἐὖζωνοι τιθήνης
ἐκλυθή λάχων, πατρός φίλου ὅψιν ἀτυχθεῖς,
tαρβήςας χαλκών τε ἰδέ λόφου ἵπποιχαίτην,
δειυνὼν ἀπ' ἀκροτάτης κόρυθος νέοντα νοῆσας.
ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότιμα μήτηρ'
αὐτὰς ἀπὸ κρατὸς κόρυθ᾽ ἐλετο φαίδιμος Ἑκτωρ, καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώσασιν αὐτὰρ ὦ γʹ ὥσει φυλὸν νῦν ἐπεὶ κύσε τῇλε τε χερσὶν, εἰπεν ἑπενξάμενος Διὶ τ' ἀλλοισίν τε θεοῖοι·· 475

"Ｚεῦ ἀλλοι τε θεοὶ, ὡτε δὴ καὶ τόνδε γενέσθαι παῖδ᾽ ἐμὸν, ὡς καὶ ἐγὼ περ, ἀριπρεπέα Τρέσσων, ὡδε βίην τ' ἀγαθόν, καὶ Ἰλίου ἴφι ἄνάσσεσιν· καὶ ποτὲ τις εἰποὶ 'πατρός γ' ὅδε πολλὰν ἀμείων ἐκ πολέμου ἀνιῶτα· φέροι δ' ἐναρα βροτόεντα κτείνας ὅηιον ἄνδρα, χαρεῖν δὲ φρένα μὴνπρ.

"Ως εἰπὼν ἄλοχοι φίλης εὖ χερσὶν ἔθηκε παῖδ᾽ ἐνον ὤ δ' ἀρα μὴν κηωδεὶ δέξατο κόλπῳ δακρυόνε γελάσασα· πόσις δ' ἐλέησε νοήσας, χειρὶ τε μὴν κατέρεξεν ἐπος τ' ἐφαρ' ἐκ τ' ὁνόμαζε· 480

"δαμονὴ, μὴ μοι τι λῆν ἀκαχλίζεο θυμῷ·

οὐ γὰρ τίς μ' ὑπὲρ αῖσαν ἀνήρ 'Αἰδι προϊάζει: μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν, οὐ κακόν, οὐδὲ μὲν ἐσθλῶν, ἐπὴν τὰ πρῶτα γενήται. ἀλλ' εἰς οἴκουν λοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490

Ἰστὸν τ' ἠλακάτην τε, καὶ ἀμφιπόλους κέλευε ἔργουν ἐπολέχεσθαι· πολέμος δ' ἄνδρεσσι μελήσει πᾶσιν, ἐμοὶ δὲ μάλιστα, τοι Ἰλίῳ ἐγγεγάδων·"

"Ως ἄρα φωνήσας κόρυθ᾽ εἶλετο φαίδιμος Ἑκτωρ ἰπποῦρις ἄλοχοις δὴ φίλῃ οἰκόνδε βεβήκει 495

ἐντραπαλιζόμενη, θαλερὸν κατὰ δάκρυν χέουσα.

αἶψα δ' ἐπειθ' ἵκαιε δόμους εὐ ναιετάντας "Ἐκτόρος ἄνδροφόνου, κικήσατο δ' ἐνδοθὶ πολλὰς ἀμφιπόλους, τῆσιν δὲ γόνων πάσησιν ἐνώρευεν.

αὶ μὲν ἐτὶ ξωδὸν γόνων Ἑκτορα φ' ἐνὶ οἴκῳ· 500

οὐ γὰρ μὴν ἔτ' ἐφαντο ὑπότροπον ἐκ πολέμου Ἰξεσθαι, προφυγόντα μένος καὶ χεῖρας 'Αχαιῶν.

Ὁδὲ Πάρις ὅθουνεν ἐν ὑψηλοῖς δόμοισιν,
6. ΙΔΙΑΔΟΣ Ζ.

άλλ’ ὦ γ’, ἔπει κατέδυ κλυτὰ τεῦχεα, ποικίλα χαλκοῖ,
σεῦτ’ ἔπειτ’ ἀνὰ ἀστν, ποσὶ κρασπνοίσι πεποιθός.

505 ὡς ὦ ὦτε τις θατός Ἰππως, ἀκοστήσας ἐπὶ φάτνη,
δεσμὸν ἀπορρήξας θείη πεδίοιο κροαλνων,
ελωθὼς λούσθαι ἐὔρρειοι ποτάμοιο,
κυδιών’ ύψοι δὲ κάρη ἐχει, ἀμφὶ δὲ χαίται
ὡμοῖοι ἀρσονται’ ὃ ὦ ἀγλαίηψι πεποιθός,
ῥίμφα ἐ γοῦνα φέρει μετά τ’ ἡθεα καὶ νομὸν Ἰππων’
ὡς νῦς Πριάμοιο Πάρις κατὰ Περγάμον ἄκρης
τεῦχεσι παμφαλυνων ὡς τ’ ἠλεκτωρ ἐβεβήκει
καγχαλῶν, ταχέες δὲ πόδες φέρον’ αἴσα ὦ ἔπειτ’

510 "Εκτόρα δίον ἔτετμεν ἅδελφεσῖν, εὔ’ ἄρ’ ἐμελλε
στρέψεσθ’ ἐκ χάρης θι ἡ ὀάριζε γυναικὶ.
τὸν πρῶτον προσεέπεν ’Ἀλέξαυδρος θεοειδής’
”’ἡθει’, ή μᾶλα ὅ’ σε καὶ ἐσσύμενον κατερύκω
ὀηθύνων, οὔ’ ἢθθων ἐναλσίμον, ὃς ἐκέλευς ;”

515 Ὁν ὦ ἀπαμειβόμενος προσέφη κορυθαίολος "Εκτώρ·
”’δαμόνι’, οὐκ ὁν τοι άνήρ, ὃς ἐναλσίμοι εἴη,
ἐργον ἀτιμήσει μάχης, ἔπει ἀλκιμὸς ἐσει’
ἀλλὰ ἐκών μεθείες τε καὶ οὐκ ἐθέλεις’ τὸ ὦ ἐμὸν κήρ
ἀχνυτα ἐν θυμῷ, δὴ’ ὕπερ σέθεν ἀσχε’ ἀκούω
πρὸς Τρῶων, οἳ ἐχουσί πολὺν πόνον εἴνεκα σειο.

520 ἀλλ’ ἐομεν’ τὰ ὦ’ ὄπισθεν ἀρεσσόμεθ’, αἰ ἱ κά ποθί Ζεὺς
δώῃ ἐπουρανλοις θεοῖς ἀλειγεννητρίσι
κρητηρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
ἐκ Τροίης ἐλάσαντας ἕκκνημιδας Ἀχαιόν’"
"Εκτορος καὶ Αἰαντος μονομαχία. Νεκρῶν ἀναίρεσις.

"Ως εἴπων πυλέων ἐξέσοντο φαλίμοιος 'Εκτωρ, τῷ δ' ἀμὴ 'Αλέξανδρος κλ' ἀδελφεὸς. ἐν δ' ἀρα θυμῷ ἀμφότεροι μέμασαν πολεμίζειν ἣδε μάχεσθαι. ὡς δὲ θεὸς ναύτης ἐκδομένοις ἑδοκεν οὐρον, ἐπεὶ κε κάμωσιν ἐξέστης ἐλάτησι πόντου ἐλάυνοντες, καμάτῳ δ' ὑπὸ γυνα λέυνται, ὡς ἀρα τδ Τράφεσσιν ἐκδομένοις φανῆτην.

"Ευθ' ἐλέτην ὁ μὲν ύδων Ἀρηίθύοιο ἀνακτός, Ἀρηὴ ναιετάωτα Μενέσθιον, δυν κορνηής γελνατ' Ἀρηίθοος καὶ Φυλομέδουσα βοώπις. "Εκτωρ δ' 'Ηιονη βάλ' ἐγχεῖ δ' οὖνεντι αὐχέν ὑπὸ στεφάνης εὐχάλκου, λῦσε δὲ γυνα. Γλαύκος δ' Ἰππολύχου πάϊς, Λυκίων ἄγος ἀνδρόν, Ἰφῖνοον βάλε δουρὶ κατὰ κρατερὴν υομίνην Δεξιάδην, Ἰππων ἐπιάλμενον ἀκείαν, ὄμου δ' ἐξ Ἰππων χαμάδες πέσε, λύντο δὲ γυνα.

Τοὺς δ' ὅς ύδων ἐνόησε θεὰ γλαυκώπις Ἀθηνῆ Ἀργεῖουσ δλέκουτας ἐνι κρατερὴ υομίνη, βῆ ῃ κατ' Οὐλύμπου καρῆων ἄξεσα "Ιλιον εῖς ἱερήν τῇ δ' ἀντίος ὄρνυτ' Ἀπόλλων Περγάμου ἐκκατιδών, Τράφεσςι δὲ βούλετο νίκην ἀλλήλους δὲ τῷ γε συναυτῆσθαι παρὰ φηγῷ τὴν πρότερος προσεειπεν ἀναξ Διός ύδω 'Ἀπόλλων".
"τίπτε σὰ ὅτι αὐτὸ μεμανία, Δίως θύγατερ μεγάλου, ἥλθες ἀπ' Οὐλύμπου, μέγας δὲ σε θυμὸς ἀνήκεν; η Ἰνα δὴ Δαναοῖς μάχης ἐτεραλκέα νίκην ὑφὶ; ἐπεὶ οὗ τὶ Τρῶας ἀπολλυμένους ἐλειάρεις. ἀλλ' εἶ μοι τὸ πίθοιο, τὸ κεν πολὺ κέρδιον εἰς τὸν μὲν παύσωμεν πόλεμον καὶ δηιστήτα σήμερον ὑστερον αὑτὴ μαχήσυτ', εἰς δ' κε τέκμωρ Ἰλιοῦ εὐρωσιν, ἐπεὶ ὃς φιλὸν ἐπλετο θυμῷ ύμῖν ἀθανάτης, διαπραθεῖτι τόδε ἀστυ' 

Τὸν δ' αὕτη προσέειπε θεὰ γλανκώπις Ἀθηνήι 
"ἀδ' ἔστω, ἔκαργε' τὰ γὰρ φρονέουσα καὶ αὐτὴ ἥλθον ἀπ' Οὐλύμπου μετὰ Τρῶας καὶ Ἀχαιοὺς. ἀλλ' ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἄνδρῶν;" 

Τὴν δ' αὕτη προσέειπεν ἀναξ Δίως νῦς Ἀπόλλων; "Ἑκτόρος δροσωμεν κρατερὸν μένος ἰπποδάμιον, ἦν τινὰ ποτὶ Δαναῶν προκαλέσσεται ολόθεν οἷος αὐτίβιον μαχὴσαθαί ἐν αὐτῇ δηιστήτη, 

οἱ δὲ κ' ἀγαστομενοι χαλκοκυψίδες Ἀχαιοι 

οἷον ἐπόρσειαν πολεμίζειν Ἑκτορὶ δἰφ." 

"Ὡς ἐφάτ', οὐδ' ἀπίθησε θεὰ γλανκώπις Ἀθηνήι. 

τῶν δ' Ἐλευσος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ 

βουλήν, ἢ ὅταθεὶς ἐφυνδάνε μητίῶσιν. 

στῇ δὲ παρ' Ἑκτόρ' ἱῶν καὶ μὴν πρὸς μῦθον ἔσεπεν 

"Ἑκτόρ, νῦ Πριάμοιο, Διὶ μῆτιν ἄγαλαντε, 

ἢ βὰ νῦ μοι τὸ πίθοιο, κασίγνητος δὲ τοι εἰμὶ 

ἀλλοις μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς, 

αὐτὸς δὲ προκαλέσσαι Ἀχαιῶν ὡς τὸς ἄριστος 

ἀντίβιον μαχὴσαθαί ἐν αὐτῇ δηιστήτη; 

οὺ γὰρ πώ τοι μοῖρα θανεῖν καὶ πότθον ἐπιστείν 

ὡς γὰρ ἔγων ὄτ' ἄκουσα θεῶν αἰείγενετάμον." 

"Ὡς ἐφαθ', Ὁ Ἑκτωρ δ' αὕτ' ἔχαρη μέγα μῦθον ἄκουσα, 

καὶ ὅς ἔθοςον ἱῶν Τρῶων ἀνέεργε φάλαγγας,
μέσσου δουρὸς ἐλὼν· οἱ δ' ἱδρύνθησαν ἄπαντες.
καὶ δ' Ἀγαμέμνονοι εἶσεν ἕυκνήμιδας 'Αχαιῶν·
καὶ δ' ἅρ' Ἀθηνᾶ τε καὶ ἀργυρότοξος Ἀπόλλων
ἐξέσθην ὄρνισιν ἐοικότες αἰγυπτιῶσιν.

φηγῷ ἐφ' ύψηλῆ πατρὸς Δίως αἰγιόχοιο,
ἀνδράσι τερπόμενοι· τῶν δὲ στίχες ἦταν πυκναλ,
ἀσπίσι καὶ κορώθεσι καὶ ἔγχετι πεφρικυῖαι.

οἷς δὲ Ζεφύρῳ ἐχεύκατο πόντον ἐπὶ φρίξ
ὄρνυμένου νέου, μελάνει δὲ τε πόντως ὑπ' αὐτῆς,
τοῖς ἄρα στίχες ἦταν 'Αχαιῶν τε Τρώων τε
ἐν πεδίῳ· "Εκτωρ δὲ μετ' ἀμφοτέροισιν έειπε·
"κέκλυτέ μεν, Τρώες καὶ ἕυκνήμιδες 'Αχαιοί,
ὅφρ' εἴπω τά με θυμὸς ἑνὶ στήθεσι κελεύει·

ὅρκια μὲν Κρονίδης ψύξινος οὐκ ἐτέλεσεν,
ἐλλὰ κακὰ φρονέων τεκμαλρεται ἀμφοτέροισιν,
ἐλς δ' κεν ἡ ύμεῖς Τρόιην ἐνπυργοὺν ἐλήμεν,
ἡ αὐτοῖ παρὰ υπνοὶ δαμήτητε ποντοπόροισιν.

ὑμῖν δ' ἐν γάρ εἀσιν ἀριστῆς Παναχαιῶν
τῶν νῦν δυν τινα θυμὸς ἐμοί μαχέσασθαι ἀνάγης,
δεὺρ' ἵνω εκ πάντων πρόμοσ ἐξεμεναι "Εκτωρὶ δίῳ.

ὁ δὲ μυθέομαι, Ζεῦς δ' ἄμμ' ἐπιμάρτυρος ἔστω
ἐλ μέν κεν ἐμὲ κείνος ἔλη ταναήκει χαλκῷ,
τεῦχεα συλήσας φερέτῳ κολλας ἐπὶ νῆας,
σῶμα δὲ οἰκαὶ ἐμὸν δόμεναι πάλιν, ὅφρᾳ πυρὸς μὲ
Τρώες καὶ Τρώων ἀλοχοὶ λελάχωσι θανόντα.

ἐλ δὲ κ' ἐγὼ τὸν ἔλω, δόῃ δὲ μοι εἴχος Ἀπόλλων,
τεῦχεα σύλησας οἴσω προτὶ Ἰλιὸν ἱρῆν,
καὶ κρεμῶν προτὶ νηῦν Ἀπόλλωνος ἐκάτοιο,
τὸν δὲ νέκνιν ἐπὶ νῆας ἕυσσέλμους ἀποδῶσων,
ὅφρα ἐ ταρχύσωσι κάρη κομὼντες 'Αχαιοί,

σήμα τε οἱ χεῦσων ἐπὶ πλατεὶ Ἑλλησσόντωρ.
καὶ ποτὲ τις εἴπησι καὶ ὕψιγόνων ἀνθρώπων,
7. ἸΔΙΑΔΟΣ Ἡ.

ητὶ πολυκλῆιδι πλέων ἐπὶ οἴνοπα πόντουν
ἂνδρὸς μὲν τὸδε σῆμα πάλαι κατατεθηχότως,
ὅν ποτ' ἄριστεύοντα κατέκτανε φαλίμιος Ἑκτώρ.
ὡς ποτὲ τις ἔρεει τὸ δ' ἐμὸν κλέος οὗ ποτ' ὀλέιται.

"Ὡς ἐφαθ', οἷς ἀρά πάντες ἀκήν ἐγένοντο σιωπῆς
αἰδεσθεὶς μὲν ἀνήρασθαι, δείησαν δ' ὑποδέχθαι
ὑπὲ δὲ δὴ Μενέλαος ἀνύσσατο καὶ μετέειπε
νέκει τὸνιδίζων, μέγα δὲ στεναχλέοτεθο θυμῷ.

"ὡς μοι, ἀπειλητῆρες, Ἀχαιῶν, ὦκτε' Ἀχαιοὶ
ἡ μὲν ἡ λόβη τάδε γ' ἔσσεται ἀλωθὲν αἰών,
εἰ μὴ τις Δαναῶν νῦν Ἑκτόρος ἀντίος εἰσιν.
αὐλ' ὁμεῖς μὲν πάντες ὅωρ καὶ γαία γένοισθε,
ἡμενοὶ αὖθι ἐκαστοι ἄκηροι, ἀκλεῖσ αὐτῶς
τὼδε δ' ἐγὼν αὐτὸς θωρήξομαι αὐτὰρ ὑπέρθε
νίκης πεῖρατ' ἔχονται ἐν ἀθανάτοιοι θεοῖς.

"Ὡς ἀρὰ φωνῆσας κατεδύσετο τεῦχεα καλά.
ἐνθὰ κέ τοι, Μενέλαε, φάνη βιότοι τελευτῇ.
 Ἐκτόρως ἐν παλάμησιν, ἔπει πολὺ φέρτερος ἦν,
eἰ μὴ ἀναίξαντες ἔλον βασιλῆς Ἀχαιῶν,
αὐτός τ' Ἀτρέδης εὑρυκρείων Ἀγαμέμνων,
δεξίτερῆς ἔλε γειρός ἐπος τ' ἐφατ' ἐκ τ' ὀνόμαζεν
"ἀφραίνεις, Μενέλαες διοπρέφες, οὐδὲ τ' σε χρῆ
ταύτης ἀφροσύνης' ἀνὰ δὲ σχέο κηδόμενος περ,
μηδ' ἔθελ' εξ' ἔριδος σεῦ ἀμέλους φωτὶ μάχεσθαι,
"Εκτόρι Πριαμίδη, τὸν τε στυγέουσι καὶ ἄλλου.
καὶ δ' Ἀχιλῆς τούτῳ γε μάχη ἐνι κυδιανείρῃ
ἐρρίγ' ἀντιβολῆς, ὦ περ σεὸν πολλὸν ἀμελών.
ταῦτα σὺ μὲν νῦν ᾿Ιξεν ἰὼν μετὰ ἕθνος ἔταλφων,
τούτῳ δὲ πρόμον ἄλλου ἀναστήσουσιν Ἀχαιοί.
eἰ περ ἀδειῆς τ' ἐστὶ καὶ εἰ μόδον ἐστὶ ἀκόρητος,
φημὶ μὲν ἀσπασίως γόνι πάμφειν, αἱ κε φύγησιν
ὅτι οὐκο πολέμου καὶ αἰχῆς δηιστήτος."
"Ός εἰπὼν παρεπείσεν ἀδελφεῖον φρένας ἤρως
αἰσθήμα παρειπὼν, δ' ἔπειθεν· τοῦ μὲν ἔπειτα
γηθόσυνοι βεράποτε ἀπ' ὅμων τεῦχε ἐλοντο·
Νέστωρ δ' Ἀργείωιν ἀνίστατο καὶ μετέειπεν·
"κλη τὸν, ἦ μέγα πένθος Ἀχαϊὰς γαίαν ἱκάνει.
ἡ γε μεγ' ὅμωξειε γέρων ἰππηλάτα Πηλεύς,
ἐσθλὸς Μυρμιδώνων βουλησσόρος ἦ' ἀγορητής,
ὅτε ποτὲ μ' εἰρόμενος μέγ' ἐγίθεεν ὃ εὖλ οἶκφ,
πάντων Ἀργείων ἐρέων γενεήν τε τόκου τε.
τοὺς νῦν εἰ πρᾶσσοντας ὑφ' Εκτορὶ πάντας ἀκούσαι,
pολλὰ κεν ἀδανάτοις φιλας ἀνὰ χεῖρας ἀείραι,
θυμὸν ἀπὸ μελέων δύναι δόμοιν Ἀἴδος ἑλο.
ἀλ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων,
ἡβὼμ' ὅς ὅτ' ἐπ' ἁκυρόφ Κελάδοντι μάχοντο
ἀγρόμενοι Πήλιοι τε καὶ Ἀρκάδες ἑγχεσμῷροι,
Φειάς πάρ τείχεσσων, Ἰαρδάνῳ ἀμφ' ῥεέθρα.
τοῖς δ' Ἐρευναλίων πρόμοι ὁστατο, ἵσοθεος φῶς,
teῦχε' ἔχων ὀμοίως Ἀρηίδοοι ἀνακτος,
ὅλων Ἀρηίδου, τὸν ἐπικλησιν κορυνήτην
ἄνδρες κλικεσκον καλλικονοι τε γυναικε,
οὔνεκ' ἄρ' οὗ τοξοισι μαχεσκετο δουρὶ τε μακρῇ,
ἄλλα σιδηρεί πολυν ἰδγνυσκε φάλαγγας.
tοῦ λυκόργος ἐπεφυε δόλῳ, οὐ τὶ κρατεῖ γε,
στειωνῳ ἐν ὀδῷ, δ' ἄρ' οὗ κορώνθι οἰ δλεθρον
χραίσμε σιδηρεί· πρὶν γὰρ λυκόργος ὑποφαδὰς
dουρὶ μέσου περοῦνεν, δ' ὅπτις σουδεί ἐρείσθη.
teῦχεα δ' ἔξεναριζε, τὰ οἱ πόρε χάλκεος Ἀρης.
καὶ τὰ μὲν αὐτοῦ ἔπειτα φορεί μετὰ μῶλον Ἀρης' 
αὐτὰρ ἐπει λυκόργος ἐνι μεγαροισιν ἐγήρα,
οὕκε δ' Ἐρευναλίων φίλῳ βεράπονται φορήναι·
tοῦ δ' γε τεῦχε' ἔχων προκαλίζετο πάντας ἄριστους.
oὶ δὲ μᾶλ' ἐτρόμους καὶ ἐδείδιον, οὐδὲ τις ἔτη.
7. ΙΛΙΑΔΟΣ Η. 133

ἀλλ᾿ ἐμὲ θυμὸς ἀνὴκε πολυτλήμων πολεμίζεω
θάρσει φ. γενεφὶ δὲ νεώτατος ἐσκον ἀπάντων
καὶ μαχόμην οἶ ἐγὼ, δάκεν δὲ μοι εὐχὸς Ἀθήνη.
tὸν δὴ μὴκιστον καὶ κάρτιστον κτάνον ἄνδρα:
pολλὸς γὰρ τις ἐκεῖτο παρῆρος ἐνθά καὶ ἐνθά.
eἰδθ ὦς ἡμῶιμι, βλή δὲ μοι ἐμπεδος εἰὴ.
tῷ κε τάχ᾿ ἀντήσειε μάχης κορυφαίολος “Εκτωρ.
ὑμέων δὲ οἶ περ ἐξαίν ἀριστῆς Παναχαίων,
οὔδ᾿ οἶ προφρονέωσ μέμαθ” “Εκτόρος ἀντὸν ἐλθείν.” 160

“Ὦς νείκεσσο οὗ γέρων, οἶ δ᾿ ἐννέα πάντες ἀνέσταν.
ἀρτὸ πολὺ πρῶτος μὲν ἀναξ ἀνδρῶν Ἀγαμέμνων,
tῷ δ᾿ ἐπὶ Τυδείδης ὁρτὸ κρατερὸς Διομήδης,
tοῖς δ᾿ ἐπὶ Αἰαντες, ποῦρμ ἐπιειμένι ἄλκῆν,
tοῖς δ᾿ ἐπὶ Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆς,
Μηριώης, ἀτάλαυτος Ἐνυάλιος ἀνδρειφόντης,
tοῖς δ᾿ ἐπὶ Εὐρύτυλος, Ευάλιμων ἀγλαὸς νῖός,
ἀν δὲ Θόας Ἀνδραμοῦνδης καὶ δίος Ὀδυσσεὺς
πάντες ἄρ᾽ οἶ γῇ ἐθελον πολεμίζειν “Εκτορὶ δὴ.
tοῖς δ᾿ αὐτὸς μετέειπε Γερήνιος ἐπιστὰ Ἕνστωρ,
“κλήρῳ νῦν πεπάλασθε διαμπερῆς, δς κε λάχῃς
οὕτος γάρ δὴ ὦσθει εὐκυκήμοδας Ἀχαίοις,
καὶ δ᾿ αὐτὸς δὲν θυμὸν ὄνησται, αἰ κε φύγης
ὅτιν εκ πολέμου καὶ αὐνής ἀντίστητος.” 170

“Ὦς ἐφαθ, οἶ δὲ κλῆρον ἐσημηναντο ἐκαστος,
ἐν δ᾿ ἐβαλὸν κυνῆ Ἀγαμέμνονος Ἀτρείδαο.
λαοὶ δ᾿ ἧρησαντο, θεοὺς δὲ χεῖρας ἀνέσχουν
ὁδὲ δὲ τὶς εἰπεσκεν ὕδων εἰς οὐρανὸν εὐρὸν.
“Ζεῦ πάτερ, ἡ Αἰαντα λαχεῖν, ἡ Τυδέως νῖόν,
ἡ αὐτὸν βασιλὴα πολυχρόσου Μυκήνης.” 180

“Ὦς ἄρ᾽ ἐφαν, πάλλεν δὲ Γερήνιος ἐπιστὰ Ἕνστωρ,
ἐκ δ᾿ ἐθορε κλῆρος κυνῆς, δν ἄρ᾽ ἔθελον αὐτοι,
Αἰαντος’ κηρυκέ δὲ φέρων ἀν’ δμιολὸν ἀπάντη
αὐτῆν ἀπὸ κρατὸς κόρυθος ἐκλετό παῦδιος "Εκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθοτὶ παμφανώσαν
αὐτὰρ ὦ γ' ὃν φίλον ύπνο ἐπεὶ κύσε πῆλε τε χερσίν,
ἐπευπνεύσετος Διὸν τ' ἀλλοιού τε θεοῦ·

"Ζεῦ ἄλλοι τε θεοῖ, ὡς ὅτε καὶ τόνδε γενέσθαι
παῦδ' ἐμῶν, ὡς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσων,
ὡς βίην τ' ἀγαθόν, καὶ Ἔλλοι ἵφι ἀνάσσων
καὶ ποτὲ τις εἶποι 'πατρός γ' ὃδε πολλὸν ἀμεῖνων
ἐκ πολέμου ἄνιστα ἕφεροι δ' ἑναρα βρατόντα
κτείνας ὅριον ἄνδρα, χαρείη δὲ φρένα μήτηρ·"

"Ως εἰπὼν ἀλόχοιο φίλης ἐν χερσίν ἐθηκε
παῦδ' ἐν τ' ὃς ὁ ἄρα μιν κηώδει δέξατο κόλπῳ
dικρυόν εἰ σάσασα πόσις τ' ἐλέηςυ νοῆςα,
χειρὶ τι μιν κατέρεξεν ἔπος τ' ἐφατ' ἐκ τ' ὑμαζε·

"δαμοῦνη, μη μοι τι λήνη ἀκαχλίζει θυμῷ,
οὐ γὰρ τις μ' ὑπὲρ αἰσθαν ἀνήρ "Αἰδῆ προϊάσει
μοίραν δ' οὖ νυςας ψινομένος ἱμευναι ἀνδρῶν,
οὐ κακὸν, οὖ δὲ μὲν ἐσθλὸν, ἐπὴ τὰ πρῶτα γέννηται.
ἀλλ' εἰς οἶκον θυσία τὰ σ' αὐτῆς ἔργα κόμιζε,

"ἰστὸν τ' ἠλακάτην τε, καὶ ἀμφιπόλοις κέλευ
ἔργον ἐποίησας: πολέμοι δ' ἀνδρεσσί μελῆσεν
πάσιν, ἔμοι δὲ μάλιστα, τοῦ Ἐλλορ ἐγγεγάσαιν."

"Ως ἁρα φωνήσας κόρυθος ἐκλετό παῦδιος "Εκτωρ
Ἰπποῦρων ἀλόχοι δὲ φίλην οἰκώνδε βεβήκειν
ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυν χέουσα.
ἀλήθ' ὤ ἐπειθ' ἵκανε δόμους εὐ ναιετάντας

"Εκτόρος ἀνδροφόνοιο, κιχῆσατο δ' ἐνδοθι πολλᾶς
ἀμφιπόλους, τῆσιν δὲ γόνων πάσῃς ἐνώρησεν.
αὶ μὲν ἐς χωδών γόνω "Εκτορα ψ' ἐνί οἶκῳδ' ὄν
οὐ γὰρ μιν ἐς' ἑφαντ' ὑπότροπον ἐκ πολέμου
ἐξεσθαί, προφυγόντα μένος καὶ χείρας Ἰλαιῶν.

Οὔδε Πάρις δήθενεν ἐν ὑψηλοῖσι δόμοισιν,
κατέδυν κλυτά τεύχεα, ποικίλα χαλκῶν,
σεύατ' ἔπειτ' ἀνέ ἄστυ, τοσί κραίπνοισι πεποιθῶσα.

505 ὡς ὃτε τις στατός ἵππος, ἀκοστήσας ἐπὶ φάτνης,
δεσμὸν ἀπορρήξας θείη πεδίοιο κραίμων,
εἰσθαὶ δὲνεσθαὶ ἐὕφρειος ποταμοῖο,
κυδίων ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται

510 ὁμοίς ἄτσονται· ὃ δ' ἀγλαίηφι πεποιθῶσα,
ῥίμφα ε' γοῦνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων
ὡς καὶς Πριάμωι Πάρις κατὰ Περγάμου ἀκρῆς
τευχεῖα παμφαίων ὡς τ' ἡλέκτωρ ἐβεβήκει
καγχαλών, ταχέες δὲ πόδες φέρον' αἰγὰ δ' ἔπειτα
"Ἐκτορά διὸν ἔτετμεν ἀδέλφεσιν, εὖτ' ἁρ' ἔμελλε

515 στρέψεσθ' ἐκ χώρης δεῖ ἡ δαρίζε γυναικὶ,
τὸν πρῶτον προσέειπεν Ἀλέξανδρος θεοειδής·
"ἡθεὶ', ἡ μάλα δὴ σε καὶ ἐσσώμενον κατερύκω
δηθύνων, οὐδ' ἠλθον ἐναλίσμον, ὡς ἐκέλευς·"

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίλος Ἐκτωρ'
"δαιμόνι', οὐκ ἂν τὶς τοι ἄνηρ, ὅς ἐναλίσμοι εἶη,

521 ἔργον ἀτιμήσειε μάχης, ἔπει ἄλκιμός ἐσσι·
ἀλλὰ ἐκὼν μεθέις τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κήρ
ἀχυμαῖν ἐν θυμῷ, δ' υπὲρ σέθεν αἴσχε' ἄκοιὼν
πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον ἐνεκα σείο. 525
ἀλλ' ἵμεν' τὰ δ' ὀπισθὲν ἀρεσσόμεθ', αἲ κε ποθὶ Ζεὺς
δῶῃ ἐποιράντοισι θεοῖς αἰειγενέτησι
κρητῆρα στήσασθαι ἐλεόθερον ἐν μεγάροισιν,
ἐκ Τροίης ἐλάσαντας ἀκινήτιδας Ἀχαιόν.
ΙΛΙΑΔΟΣ Η.

"Εκτορος καὶ Αἴαντος μονομαχία. Νεκρῶν ἀναίρεσις.

"Ως εἶπὼν πυλέων ἐξέσωτο φαῦδιμος Ἑκτωρ, τῷ δ' ἀμφότεροι μέμασαν πολεμίζειν ἢδὲ μάχεσθαι. ὃς δὲ θεὸς ναύτησιν ἑλδομένους ἔσωκεν οὖν, ἐπεὶ κε κάμωσιν ἐξέστησι ἐλάτησιν πόντων ἑλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται, ὃς ἄρα τῷ Τρώεσιν ἑλδομένους φανήτην. Ἐνθ' ἐλετήν ὁ μὲν ύιὸν Ἀρηίδοοιο ἀνακτος, Ἀρηὶς ναιετάοντα Μενέσθιον, δυν κορυνήτης γελνατ' Ἀρηίδοος καὶ Φυλομέδουσα βοῶτις. Ἐκτωρ δ' Ἡμινή βάλε ἐγχεῖ διενέρι αὐξὲν ὑπὸ στεφάνης εὐχάλκου, λῦσε δὲ γυῖα. Γλαῦκὸς δ' Ἰππολόχοιο πάϊς, Δυκλῶν ἄγος ἄνδρῶν, Ἰφίλοον βάλε δουρὶ κατὰ κρατερὴν υψήλην Δεξιάδην, Ἰππῶν ἐπιάλμενον ὥκειάων, ὥμοιον τὸ τε ἔξ Ἰππῶν χαμάδις πέσε, λύπε τῇ γυῖᾳ. Τοὺς δ' ὡς οὖν ἐνόησε θεὰ γλαυκάωτις Ἀθηὴν Ἀργείους οἰκόντας εἰπὶ κρατερῇ υψήλη, βῆ ὡς κατ' οὐλόμπιοι καρῆνοιν ἀτίςασα Ἰλιον εἰς ἱερὴν τῇ δ' ἀυτός ὀρνυτ' Ἀπόλλων Περγάμου ἐκκατιδῶν, Τρώεσσι δὲ βοῦλετο ύλην ἄλλοις δὲ τῷ γε συναντέσθην παρὰ φηγῇ. τὴν πρῶτερος προσέειπεν ἀναξ Διὸς ύιὸς Ἀπόλλων·
"τίπτε σὺ δὴ αὐ μεμανία, Δίως θύγατερ μεγάλοιο,
ἡλθες ἀπ' Οὐλύμπου, μέγας δὲ σε θυμὸς ἀνήκεν;
ἡ ἵνα δὴ Δαναοῖ θαλάς ἐτεραλκέα νίκην
dὲ σὲ, ἐπεὶ οὐ τι Τρῶας ἀπολλυμένοις ἐλεάρεις.
ἀλλ' εἰ μοι τί πλοίοι, τὸ κεν πολὺ κέρδιον εἰην
νῦν μὲν παύσωμεν πόλεμον καὶ δηιοτήτα
σήμερον' ὑστερον αὐτε μαχῆσον', εἰσὶ δ' κε τέκμωρ
'Ιλιον εὑρωσιν, ἐπεὶ δς φίλον ἐπλετο θυμφ
ὑμίν αθανάτησι, διαπραθεῖν τόδε αὐστυ.'

Τὸν δ' αὐτὲ προσέειτε θεὰ γλαυκώπις 'Αθήνη·
"οὐ' ἔστω, ἐκάρημης τὰ γὰρ φρονέουσα καὶ αὐτὴ
ἥλθουν ἀπ' Οὐλύμπου μετὰ Τρῶας καὶ 'Αχαιῶς.
ἀλλ' ἄγε, πῶς μέμονα πόλεμον καταπαυσόμεν ἀνδρῶν;
"Τὴν δ' αὐτὲ προσέειτεν ἀναξ Δίως νῦδος 'Απόλλων'
"Εκτορος δροσωμεν κρατερῶν μένος ἰπποδάμῳ,
ἤν τινά ποι Δαναῶν προκάλεσσατι οἷοθεν οῖος
ἀντίθειον ἐλατοσχάδαν ἐν αὐγῇ δηιοτήτι,
οἱ δὲ κ' ἀγασσάμενοι χαλκοκνημίδες 'Αχαιοι
οίον ἐπόρευαν πολεμίζεων 'Εκτόρι δῆφιν·

"Ὡς ἐφαρ', οὐδ' ἀπλώσε ἀθεὰ γλαυκώπις 'Αθήνη.
tὸν δ' 'Ελευνος, Πριάμου φίλος παῖς, σύνθετο θυμφ
βουλήν, ὡρα θεοίσην ἐφήνουσε μητίωσι·
στῇ δὲ παρ' 'Εκτόρι ἱών καὶ μιν πρὸς μύθου ἔσπειν
"'Εκτόρ, ὅπε Πριάμου, Διλ μῆτιν ἀνάλαντε,
ἡ μὲν νῦ μοι τί πλοίοι, κασίγνητος δὲ τοι εἴμι'
ἄλλους μὲν κάθισσον Τρῶας καὶ πάντας 'Αχαιῶς,
αὐτὸς δὲ προκάλεσσα π' 'Αχαιῶν ὡς τις ἀριστος
ἀντίθειον μαχέσασθαι εν αὐγῇ δηιοτήτι
οὐ γὰρ πώ τοι μοῖρα θεαίναι καὶ πότιν ἐπισπεῖν
ὡς γὰρ ἐγών ὃτ' ἄκουσα θεῶν αἰειγενετάων·"

"Ὡς ἐφαρ', 'Εκτωρ δ' αὐτ' ἐχάρη μέγα μύθον ἀκούσας,
καὶ ὃ' ἐς μέσουν ἱών Τρῶων ἀνέεργε φάλαγγας.
μέσουν δουρᾶς ἐλών· οἱ δ' ἱδρύνθησαν ἀπαντεῖς.
καὶ δ' Ἀγαμέμνων εἶσεν εὐκνήμιδας Ἀχαῖοις·
καὶ δ' ἂρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
ἐξέσθην ὄρνισιν ἑοικότες αλγυπηοῖσι
φηγῷ ἐφ' ὑψηλῆ πατρὸς Διὸς αλμύχιοι,
ἀνδράσι τερπόμενοι· τῶν δὲ στίχες ἦταν πυκναί,
ἀστίσι καὶ κορόθεσσι καὶ ἐγχεσι πεφρικυιάι.
οἷς δὲ Ζεφύρῳ ἔχευσε πόντον ἐπὶ φρίξ
ἄργυμένου νέον, μελάνει δὲ τε πόντος ὑπ' αὐτῆς,
τοῖς δ' ἀρα στίχες ἦταν 'Αχαῖων τε Τρῶων τε
ἐν πεδίῳ· "Εκτωρ δὲ μετ' ἀμφότεροισιν ἐείπε·
"κέκλυτέ μεν, Τρώαις καὶ εὐκυμήμιδες Ἀχαιοί,
ὄφρ' εἶπο τὰ με θυμὸς ἐνι στήθεσσι κελεύει.
ὅρκια μὲν Κρονίδης ψύξιγοι οὐκ ἐτέλεσσεν,
ἀλλὰ κακὰ φρονέων τεκμαλρεὶτα άμφοτέροισιν,
εἰς δ' κεν ἢ χαμεῖς Τροίην εὔπυργον ἔλητε,
ἡ αὐτοὶ παρὰ νησὶ δαμήσετε ποντοπόροισιν.
ὑμῖν δὲ ἐν γάρ ἔσων ἄριστῆς Παναχαῖων·
tῶν νῦν δια τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγη,
ἀνθρ' ἵτω ἐκ πάντων πρόμος ἐμεναι 'Εκτορὶ δίφ.
διὸ δὲ μυθέομαι, Ζεὺς δ' ἀμμ' ἐπιμάρτυρος ἔστω
εἰ μὲν κεν ἐμὲ κεῖνος ἔλῃ τανάκει χαλκῷ,
tεῦχαι συλήσας φερέτω κολάς ἐπὶ νήμας,
σώμα δὲ οὐκαδ' ἐμοῦ δόμεναι πάλιν, ὅφρα πυρὸς μὲ
Τρώαις καὶ Τρῶων ἀλοχοὶ λελάχωσι θανόντα.
εἰ δὲ κ' ἐγὼ τῶν ἔλω, δῶῃ δὲ μοι εὔχος Ἀπόλλων,
tεῦχας συλήσας οἶσιν προτεὶ Ἰλίου ἱρήν,
καὶ κρεμών προτεὶ νησὶ Ἀπόλλωνος ἐκάτοιο,
tῶν δὲ νέκων ἐπὶ νῆς ἔυσσελμους ἀποδῶσω,
ὅφρα ἐ ταρχύσωσι κάρη κομὼντες Ἀχαιοί,
σήμα τε οἱ χεύσωσι ἐπὶ πλατεῖ Ἐλλησπόντω.
καὶ ποτὲ τις εἶπει καὶ ψυγόνων ἀνθρώπων,
7. ΙΔΙΑΔΟΣ Η.

υἱὲ πολυκλήτῳ πλέων ἔπὶ οἴνοπα πόντων
ἀνδρὸς μὲν τὸδε σήμα πάλαι κατατεθηκώτως,
ὅν ποτ’ ἀριστεύουσα κατέκτανε φαίδιμος "Εκτωρ.
.LayoutParams.
ὡς ποτὲ τις ἔρεει τὸ δ’ ἔμοι κλέος οὐ ποτ’ ἀλείται.”

"Ὡς ἐφαθ’, οἱ δ’ ἀρά πάντες ἄκην ἐγένοντο σιωπήν
αἰδεοθεῖν μὲν ἀνήναχθαι, δεῖσαν ο’ ὑποδέχθαι
ὅψε δὲ δὴ Μένελαος ἀνίστατο καὶ μετέειπε
νεῖκει ὁνειδίζον, μέγα δὲ στεναχίζετο θυμός.

"ὤ μοι, ἀπελητήρες, Ἀχαιίδες, σύκτη Ἀχαιόλ.
ἡ μὲν δὴ λάβῃ τάδε γ’ ἔσσεται αἰνόθεν αἰνῶς,
εἰ μὴ τις Δαναῶν νῦν "Εκτορος ἀντίοις εἶσιν.
ἀλλ’ ὑμεῖς μὲν πάντες ὕδωρ καὶ γαία γένοιοθέν,
ประเภ�οι αὐθ’ ἔκαστοι ἀκήριοι, ἀκλεῖς αὕτως,
τῶδε δ’ ἔγων αὐτὸς ἄρκτος ἔρχομαι. αὐτὰρ ὑπερθέ
νύκης πελρατ’ ἔχουται ἐν ἀνανάτωσι θεῶσιν.”

"Ὡς ἀρα φωνήσας κατεδύσετο τεύχεα καλά.
ἐνθὰ κέ τοι, Μένελαε, φάνη βιότοιο τελευτή
"Εκτορος ἐν παλάμησιν, ἐπεὶ πολὺ φέρτερος ἦν,
εἰ μὴ ἀναξαυτεὶς ἐλοὺ βασιλῆς Ἀχαιῶν,
αὐτὸς τ' Ἀτρέιδης εὐρυκρεὼν Ἀγαμέμνων,
δεξιερῆς ἔλεε χειρὸς ἐποὺ τ’ ἔφατ’ ἕκ τ’ ὀνύμαζεν’
"ἀφραίνεις, Μένελαε διστρέφες, οὐδὲ τι σε χρή
tαύτης ἀφροτίνης’ ἀνά δὲ σχέο κηδόμενος περ,
μηδ’ ἔθελ’ εἰς ἔριδος σεῦ ἀμείνου φωτὶ μάχεσθαι,
"Εκτορι Πριαμῆ, τὸν τε στυγέουσι καὶ ἄλλοι,
καὶ δ’ Ἀχιλέως τοῦτο γε μάχῃ ἔνι κωδικελῆ
ἐρρεί’ αὐτισσοθαί, δ’ περ σέο πολλὸν ἀμείλων.
ἀλλὰ σὺ μὲν νῦν ἵπποι ὕμων μετὰ ἔθνος ἑταλῶν,
τοῦτῳ δὲ πρόμοι ἄλλον ἀναστήσοντο Ἀχαιόλ.
εἰ περ ἀδείης τ’ ἔστι καὶ εἰ μόθου ἐστ’ ἀκόρητος,
φημὶ μιν ἀσπασιῶς γόνω κάμψειν, αἰ ἐκ φύγης
ὅτιν ἐκ πολέμου καὶ αἰνῆς δηιστήτος.”

K 2
"Ως εἶπὼν παρέπεισεν ἀδελφείου φρένας ἤρως
αἶσιμα παρειπών, δ' ἐπελθετο· τοῦ μὲν ἔπειτα
γηθόσυνοι θεράποντες ἄπ' ὄμων τεῦχε' ἔλουτο·
Νέστωρ δ' 'Αργελαίων ἀνίστατο καὶ μετέειπεν
" δ' πόποι, ἡ μέγα πένθος 'Αχαιίδα γαῖαν ἰκάνει.
ἡ κε μεγ' οἰμώξειε γέρων ἱππηλάτα Πηλεύς,
ἐσθλὸς Μυρμιδόνων βουληφόρος ἦδ' ἀγορητής,
ὅσ ποτὲ μ' εἰρόμενοι μέγ' ἐγήθεεν ὡ ἕν ὀλκφ,
πάντων 'Αργελαίων ἐρέων γενεῆν τε τόκου τε.
τοὺς νῦν εἰ πτώσοντας ὑψ' "Εκτορὶ πάντας ἁκούσαι,
πολλὰ κεν ἠθανάτουι φίλας ἀνὰ χείρας ἀείραι,
θυμὸν ἀπὸ μελέων δύναι δόμον 'Αἰδος εἶσω.
αἰ γὰρ, Ζεὺς τε πάτερ καὶ 'Ἀθηναὶ καὶ 'Ἔπολλον,
ἡβὸς' ὡς ήτ' ἐπ' ἀκυρόφ Κελάδοτι μάχοντο
ἀγρόμενοι Πύλιοι τε καὶ 'Ἀρκάδες ἐγχεσιμωροί,
Φεῖάς πάρ τείχεσσω, 'Ἰαρδάνου ἀμφὶ βέθρα.
τοῖς δ' 'Ερευναλίων πρόμας ἱστατο, ἱσόθεος φός,
τεῦχε' ἤχων ὁμοίων 'Ἀρηθόουο ἀνακτος,
διόν 'Ἀρηθόουο, τὸν ἐπίκλησιν κορυνητὴν
ἄνδρα κλησκοῦν καλλίζωνοι τε γυναῖκες,
οὔνεκ' ἄρ' οὐ τόξουσι μαχεσκετο δοῦρι τε μακρῷ,
ἀλλὰ σιδηρεῖ κορύφη ῥήγνυσσε φάλαγγα.
τὸν Λυκόργος ἐπεφυε δόλῳ, οὐ τι κράτει γε,
στεινωπῷ ἐν ὃδῷ, οὖ' ἄρ' οὐ κορύψ οἱ δλεθρον
χραίσμε σίδηρης' πρὶν γὰρ Λυκόργος ὑποθάζει
δοῦρι μέσου περῶσεν, δ' ς' ὑπτιος οὔθει ἐρελσηθῇ
τεῦχες δ' ἐξενάρμε, τὰ οἱ πόρε ὁλκεος 'Ἀρης.
καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μᾶλιον 'Ἀρης'·
αὐτάρ ἐπελ Λυκόργος ἔνι μεγάροισιν ἐγήρα,
δῶκε δ' 'Ερευναλίων φίλφε θεράποντι φορῆναι·
tοῦ δ' γε τεῦχε' ἤχων προκαλλίζετο πάντας ἀρίστους.
οἱ δ' μᾶλ' ἐτρόμεου καὶ ἑδελίσαν, οὔδε τὶς ἔτι.
7. ἸΛΙΑΔΟΣ Ἡ.

ἀλλ’ ἐμὲ θυμὸς ἀνήκε πολυτλήμων πολεμίζειν
θάρσεις ἤ γενεῇ δὲ νεώτατος ἔσκου ἀπάντων
καὶ μαχόμην οἱ ἕγον, δάκεν δὲ μοι εὐχὸς Ὀληνή.
τόν δὴ μὴκιστὸν καὶ κάρτιστον κτάνον ἄνδρα
πολλὸς γὰρ τις ἐκεῖστο παρόροις ἔνθα καὶ ἐνθα.
εἰδ’ ὃς ἁβώομι, βὴ δὲ μοι ἐμπεδὸς εἰν’
tῷ κε τάχ’ ἀντήσεις μάχης κορυθαίλοις Ἕκτωρ.
όμεος δ’ ὃ περ ἑαυτὶ ἀριστῆς Παναχαῖων,
οὗτ’ οἱ προφοροῦνες μέμαθ’ Ἕκτορος ἀντὶ ἐλθεῖν.”

"Ὡς νεῖκεσσα’ ὁ γέρων, οἱ δ’ ἐννέα πάντες ἀνέσται.
ὡρτο πολὺ πρῶτος μὲν ἄναζ ἄνδρῶν Ἀγαμέμνων,
tῷ δ’ ἐπὶ Τυθείδης ὡρτο κρατερὸς Διομήνης,
tοίσι δ’ ἐπὶ Αλαντες, τοιροῦ ἐπειμένου ἄλκην,
tοίσι δ’ ἐπὶ Ἰδομενεύς καὶ ὅπας Ἰδομενης,
Μηρινής, ἀτάλαντος Ἑνναλύφ ἄνδρεφάντη,
tοίσι δ’ ἐπὶ Ευρόπυλος, Εὐαλμονὸς ἄγλας υἱός,
ἀν δὲ Θόας Ἀνδραμουλῆς καὶ δῖος Ὀδυσσέας
πάντες ἄρ’ οἱ γ’ ἐθελον πολεμίζειν Ἕκτορι δήρ.
tοῖς δ’ αὐτὸς μετεειπε Γερήνιος ἰππότα Νέστωρ.

"κλήρῳ νῦν πετάλασθε διαμπέρες, δς κε λάχσιονν
οὕτως γὰρ δὴ δυνήσει ἕυκρηκίδας Ἀχαιοῦς,
καὶ δ’ αὐτὸς δυν θυμὸν δυνήσεται, αἱ κε φύγησι
δηνοῦ ἐκ πολέμῳ καὶ αὐτὴς δηιοτήτος.”

"Ὡς ἐφαθ’, οἱ δ’ κλήρ ν ἐσημήναντο ἐκαστος,
ἐν δ’ ἐβαλον κυνηγ’ Ἀγαμέμνονος Ἀτρείδαο.
λαοὶ δ’ ἠρήσαντο, θεοῖς δὲ χεῖρας ἀνέσχον
ὁδε δὲ τις εἴπεσκεν ὅδων εἰς σύραντον εὐρυν’
"Zeô πάτερ, ἥ Αλαντα λαχέιν, ἥ Τυδεος υἱόν,
ἡ αὐτὸν βασιλῆα πολυχρύσῳ Μυκήνης.”

"Ὡς ἄρ’ ἐφαν’, πάλλεν δὲ Γερήνιος ἰππότα Νέστωρ,
ἐκ δ’ ἐθορε κλῆρος κυνής, δυν ἄρ’ ἠθελον αὐτοῖ,
Αλαντος· κῆρυξ βέ βέρων ἄρ’ ὅμιλον ἀπάντη.
δείξεν ευθεία πάσιν ἀριστήσεσιν Ἀχαῖοι. 185
οἱ δὲ οὐ γιγανσκούτες ἀπηνύαυτο ἐκαστος.
ἀλλ᾽ οὐδὲ τὸν Ἰκανόν πέρον ἄν᾽ ὄμιλον ἀπάνη,
δὲ μὲν ἐπιγράψας κωνέη βάλε, φαίδιμοι Ἀιας,
ἤ τοι ὑπέσχεθε χεῖρ, ὡς ἄρ᾽ ἐμβαλεν ἄγχι παραστάς,
γυώ δ᾽ ἐκλήρου σήμα ἴδοι, γῆθοσε δὲ θυμόδ.
τὸν μὲν πάρ πόδ᾽ ἔδω χαμάδες βάλε φώνησεν τε 190
"ἂ φίλοι, ἢ τοι κλήρος ἐμὸσ, χαίρω δὲ καὶ αὐτὸς
θυμόδ, ἐπεὶ δοκεῖ νικησέμεν Ἐκτόρα δίον.
ἀλλ᾽ ἀγεῖ, ὅφρ᾽ ἂν ἐγὼ πολεμήσα τεύχεα δύω,
tόφρ᾽ ὑμεῖς εὑχεσθε Διὸν Κρονίων ἀνακτί,
σιγῆ ἐφ᾽ ὑμείοι, ἵνα μη Τρώες γε πύθωνται, 195
ἡ καὶ ἀμφαδίνη, ἐπεὶ οὐ τινα δείδιμεν ἐμπής,
οὐ γὰρ τίς με βῆ γε ἐκδύν ἀέκοντα δίηται,
οὐδὲ τι ἱδρεῖη, ἐπεὶ οὐδ᾽ ἐμε νηδία γ᾽ οὕτως
ἐλπομαι ἐν Σαλαμίνι γενέσθαι τε τραφέμεν τε."
"Ὡς ἐφαθ', οἱ δ᾽ εὐχοντο Διὸν Κρονίων ἀνακτί; 200
ἀδε δὲ τις εἰπεσκεν ἵδοι εἰς συμφωνον εὐρών'
"Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,
δὲς νῖκην Ἀιαντὶ καὶ ἀγλαδὸν εὐχος ἀρέσθαι:
εἴ δὲ καὶ Ἔκτορά περ φιλέεις καὶ κήδεια αὐτοῦ,
ἰσθαν ἀμφοτέρους βίην καὶ χῶδος ὅπασσον." 205
"Ὡς ἄρ' ἐφαν, Ἀιας δὲ κορύσσετο νάροπι χαλκῷ,
αὐτὰρ ἐπείδη πάντα περὶ χρον ἐσσατο τεύχεα,
σεῦται ἐπείθ'o οἷος τε πελάριος ἐρχεται Ἀρης,
δὲς τ᾽ εἰςων πολεμοῦνε μετ' ἀνέρας, οὔς τε Κρονίων
θυμοβόρου ἐριδος μένει ξυνέκε μάχεσθαι.
τοίοις ἄρ' Ἀιας ὡρτο πελάριος, ἐρκος Ἀχαιῶν,
μειδιών ψλοσυροίσι προσώπαις νέρθε δὲ ποσοῖν
ἡμὲς μακρὰ βιβάς, κραδάων δολιχόσκιον ἔγχοσ.
τὸν δὲ καὶ Ἀργεῖων μὲν ἐγήθεον εἰσορώντες,
Τρῶας δὲ τρόμος αὐτὸς ὑπῆλυθε γυία ἐκαστον,
"Εκτωρι τ' αυτῷ θυμός ἐνι στήθεσσι πάτασσεν' ἀλλ' οὗ πως ἔτι εἶχεν ὑποτρέπαι οὗτ' ἀναδύναι ἄψ λαῶν ἐς ὄμλον, ἔπει προκαλέσσατο χάρμη. Αἰας δ' ἐγγύθεν ἥλθε φέρων σάκος ἥπτε πύργον, χάλκεον ἐπταβδείον, ὡς Τυχίος κάμε τεῦχων, σκυτότωμων δχ' ἄριστος, "Υλή ἦν οἰκία ναῦων, ὡς οἱ ἐποίησεν σάκοι αἰόλον ἐπταβδείον ταῦρων ζατρεφέων, ἐπὶ δ' ὧδον ἥλασε χαλκόν. τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἰας στὴ βα μάλ' "Εκτωρος ἐγγύες, ἀπειλήσας δὲ προσηῦδα: "Εκτωρ, νῦν μὲν δὴ σάφα εἴσεις οἴοθεν οἷοι καὶ Δαναοῖς ἀριστῆς μετέασι, καὶ μετ' Ἀχιλλῆς ῥηξῆνερα θυμολέουσα. ἀλλ' δ' μὲν ἐν νήσεσι κορωνίσι ποντόποροι κεῦτ' ἀπομηλύσας Ἀγαμέμνονι, πομένι λαῶν' ἡμεῖς δ' εἴμεν τοῖοι οἱ ἄν σέθεν αὐτιάσαμεν καὶ πολέες· ἀλλ' ἀρχε μάχης ἥδε πτολέμου.

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίλολος "Εκτωρ· "Αἰαν διογενὲς Τελαμώνιε, κοίρανε λαῶν, μὴ τί μεν ἥτετα παιδὸς ἀφαυροῦ πειρήτισε, ἦ γνυαικός, ἦ οὐκ οἴδευν πολεμῆτα ἔργα. αὐτὰρ ἐγὼν εὖ οῖδα μάχας τ' ἀνδροκτασίας τε' οἶδ' ἐπὶ δεξία, οἶδ' ἐπ' ἄριστερᾶ ὕμησαι βῶν ἄξαλέν, τὸ μοι ἐστὶ ταλαύρινον πολεμῆςιν· οἶδα δ' ἐπαίξαι μόθου ἵππων ὠκείαων· οἶδα δ' ἐνι σταθή δητὶ μέλπεσθαι "Αρηί. ἀλλ' οὖ γάρ σ' ἔθελω βαλέει' τοιώτων ἑόντα λάθρη ὁπιπεύσας, ἀλλ' ἀμφαδόν, αἰ' κε τύχωμι."

"Η βα, καὶ ἀμπεπαλὼν προτει δολιχόσκιον ἔγχος, καὶ βαλέν Αἰαντός δεινόν σάκος ἐπταβδεῖον ἀκρότατον κατὰ χαλκῶν, οὐ οὐγόος ἦν ἔπ' αὐτῷ. ἐξ δὲ διὰ πτύχας ἦλθε δαίζων χαλκὸς ἀτειρῆς,
ἐν τῇ δ' ἐβδομάτῃ μιν ἐμέν σχέτο· δεύτερος αὐτὲ Ἀιας διογενῆς προτεὶ δολιχόσκιον ἤχος, καὶ βάλε Πριαμίδαιο κατ' ἀσπίδα πάντοσ' ἐσην. 250
dιὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὁβριμον ἤχος, καὶ διὰ ϑώρικος πολυδαϊδαλον ἡρῆρειστο· ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα ἤχος· ὃ ἐκλίνηθη καὶ ἀποἐμκαὶ μέλαιναν.
tὸ δ' ἐκσπασσαμένῳ δολίχ' ἤχεα χερῶν ἀμ' ἀμφω 255
σὺν ῥ' ἔπεσον λεὸν ἐοικότες ὁμοφάγοισιν, ἡ συσὶ κάτροισιν, τῶν το στένοις ὀγκ ἀλαπαδνόν.
Πριαμίδαις μὲν ἔπειτα μέσον σάκοις ὄμασε δουρί, ὁδ' ἔρρηξεν χαλκόν, ἀνεγώμφη ὅ ὡς ἄλχημη.
Ἀιας δ' ἀσπίδα νὺξεν ἐπάλμενος· ἡ δ' διαπρὸ 260
ञλύνει ἤχεις, στυφέλιζε δὲ μιν μεμαώτα, ὅ μηδ' ὅ δ' αὐχέν' ἐπῆλθε, μέλαιν δ' ἀνεκήκιεν ἄιμα.
ἀλλ' ὁδ' ὁς ἀπέληγε μάχης κορυθαίοις. Ἐκτωρ, ἀλλ' ἀναχασσάμενος λίθον ἐἰλετο χειρι παχεῖς
κελμουν ἐν πεδίῳ, μέλαια, θερχύν τε μέγαν τε· 265
τῷ βάλεν Ἀιαντὸς δεινὸν σάκος ἐπταβόειον
μέσουν ἐπομφάλιον περιήχησεν δ' ἀρα χαλκός.
δεύτερος αὐτ' Ἀιας πολὺ μείζονα λᾶν ἄερας
ἡ' ἐπιδινῆς, ἐπέρεισε δὲ ἵν' ἀπέλεθρον, 270
εἰσ' ὃ ἀσπίδ' ἔαξε βαλόν μυλοειδὲ πέτρφ, ἐβλάψε δὲ οἱ φίλα γούναθ'· ὃ δ' ὑπτιος ἐξετανύσθη
ἀσπίδι ἐγχριμθεῖς· τοὺ' δ' αὐτ' ὄρθωσεν Ὀπόλλων. καὶ νῦ κε δὴ ἥξιεσσ' αὐτοσχέδιον ὀυτὰςτον,
εἰ μὴ κήρυκες, Δίως ἄγγελοι ἥδε καὶ ἀνδρῶν, ἡλθον, ὃ μὲν Τρώων, ὃ δ' Ἀχαιῶν χαλκοχιτῶνων, 275
Ταῦταὶ θῖας τε καὶ Ἰδαίος, πεπνυμένω ἀμφω·
μέσσω ό ἀμφοτέρων σκῆπτρα σχέθον, εἰπὲ τε μόδον
κήρυξ Ἰδαίος, πεπνυμένα μήδεα εἰδὼς·
"μηκέτι, παίδε φίλω, πολεμίζετε μηδὲ μάχεσθον"
7. ἹΛΙΑΔΟΣ Η.

ἀμφοτέρω γὰρ σφῶι φιλεῖ νεφεληγερέτα Ζεὺς,
ἀμφώ δ᾽ αἰχμητά· τό γε δὴ καὶ ίδμεν ἀπαντεῖ.
νὺς δ᾽ ἦδη τελέθει· ἀγαθῶν καὶ νυκτὶ πιθέσθαι.

Τὸν δ᾽ ἀπαμειβόμενος προσέφη Τελαμάωνος Ἀιάς·
"Ἰδαί, Ἕκτωρ ταῦτα κελεύετε μνήσασθαι·
αὐτὸς γὰρ χάρμη προκαλέσσατο πάντας ἀριστους.
ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι ἥ περ ἀν οὕτος."

Τὸν δ᾽ αὐτῷ προσείπει μέγας κορυθαίολος Ἕκτωρ·
"Ἀλαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε
καὶ πινυτήν, περὶ δ᾽ ἐγχεί 'Ἀχαῖῶν φέρτατο ἔσσι,
νὺς μὲν πανοσώμεσθα μάχης καὶ δηλωτῆτο
σήμερον· ὅστερον αὐτῇ μαχησόμεθ᾽, εἰς δ᾽ κε δαλμοῦ
ἀμμε διακρίνῃ, δῶ δ᾽ ἔτεροισι γε νίκην.
νὺς δ᾽ ἦδη τελέθει· ἀγαθῶν καὶ νυκτὶ πιθέσθαι,
ὡς σοῦ τ᾽ ἐυφρῆνης πάντας παρὰ νησίων 'Ἀχαῖος,
σοῦ τε μάλιστα ἔτας καὶ ἔταρους, οἳ τοι ἔσσιν" 295

αὐτὰρ ἐγὼ κατὰ ἄστυ μέγα Πριάμοιο ἀνακτὸς
Τρῶας ἐυφρανέω καὶ Τρῳάδας ἐλκεσιπέπλον,
αἳ τέ μοι εὐχόμεναι θείον ὅσσονται ἀγώνα.
δῶρα δ᾽ ἄγ᾽ ἀλλήλους περικλυτὰ δῶμεν ἀμφώ,
ὀφρα τις δῶδ᾽ εἴπησοι 'Ἀχαιῶν τε Τρώων τε'
"ἡμὲν ἑμαρνάσθην ἐρίδος περί θυμοβόρων,
ἂν αὐτ᾽ εὖ φιλότητι διετμαγεν ἀρθμῆσατε." 300

"Ὡς ἄρα φωνῆσας δῶκε ξίφος ἀργυρόθλον,
σὺν κολεῷ τε φέρων καὶ ἑυτμήτῳ τελαμώνι·
Ἀλας δὲ ζωστῆρα δίδου φολίκη φαενῶν.
τὸ δὲ διακρινθέντε ὁ μὲν μετὰ λαὸν 'Ἀχαιῶν
ἡ', δ᾽ ἐσ τρῶων δημαδὸν κε· τοὶ δ᾽ ἐχάρησαν,
ὡς εἰδὼν ζωόν τε καὶ ἀρτεμέα προσίντα,
Ἀλαντος προφυγόντα μένος καὶ χείρας ἀάπτους·
καὶ β᾽ ἤγου προτὶ ἄστυ, ἀελπτέουτε σὸν εἶναι. 310
Ἀλαντ' αὐθ᾽ ἔτερωθεν εὐκυήμides 'Ἀχαιοί.
εἰς Ἀγαμέμνονα δίον ἁγον, κεχαρητά νίκη.

Οἱ δὲ δὴ κλισίσισι ἐν Ἀτρέίδαιο γένουτο, τούτῳ δὲ βοῶν ἱέρευσεν ἀναξ ἄνδρῶν Ἀγαμέμνων ἄρσενα πενταέτερον ὑπερμενεῖ Κρονίων. τὸν δὲρον ἄμφιθ' ἔπον, καὶ μιν διέχειναν ἀπαντα, μιστυλλόν τ' ἀρ' ἐπισταμένως πειράν τ' ὀβελοῦνω, ὑπτησάν τε περιφραδέως, ἐρύσαντο τε πάντα. αὐτὰρ ἐπεὶ παύσατο πόνου τετύκουτο τε δαίτα, δαίσσω', οὐδὲ τι θυμὸς ἐδεύετο δαίτος ἔτοσ'. νότοισιν δ' Ἀλαντα διηνακεύεσσι γέραιρεν ἦρως Ἀτρέιδης, εὐρυκρείων Ἀγαμέμνων.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητός ἐξ ἔρων ἐντο, τοὺς δ' γέρους πάμπρωτος υφαίνειν ἠρχετο μῆτιν Νέστωρ, οὐ καὶ πρόθεν ἀρίστη φαύνετο βουλή; ὃ σφιν εὐφρονεόν ἀγορήσατο καὶ μετέειπεν: "Ἀτρέιδης τε καὶ ἄλλοι ἀριστήες Παναχαῖων, πολλοί γὰρ τεθνάσι κάρη κομόωντες Ἀχαιοι, τῶν νῦν αἰμα κελαινῶν ἐφρουν ἀμφὶ Σκάμανδρον ἐσκέδαιον ὥσ' Ἀρης, θυμαλεῖ δ' Ἀὔδόδε κατῆλθον τῷ σε χρῆ πόλεμον μὲν ἀμ' ἥοι παύσαι Ἀχαῖων, αὐτοὶ δ' ἀγρόμενοι κυκλήσωμεν ἐνθάδε νεκροὺς βουσὶ καὶ ἱμιώνωσιν· αὐτὰρ κατακήρυκαν αὐτοὺς τυχῶν ἀποπρό νεὼν, ὡς κ' ὅστεα παιστόν ἐκαστος ἀλαχ' ἄγη, δὲν αὐτὲ νεόμεθα πατρίδα γαίαν.

τόμβοι δ' ἄμφι πυρὴν ἐνα χεύομεν ἐξαγαγόντες ἀκριτον ἐκ πεδίων· ποτὲ δ' αὐτὸν δείμουσι ὁκα πύργοις ὑψηλούς, εἴλαρ τημῶν τε καὶ αὐτῶν. ἐν δ' αὐτοῖς πύλεσ ποιήσαμεν εὐ ἀρατιαλας, ὀφρα δι' αὐτῶν ἰππηλατίη ὀδὸς εἶν· ἐκτοισθεν δὲ βαθείαν ὁρύζουμεν ἐγκύθει κάρφον, ἦ χ' ἱπποὺς καὶ λαὸν ἐρυκάκοι ἄμφις ἐῳσα, μὴ ποτὲ ἐπιβρίσῃ πόλεμος Τρώων ἀγεράχων."
Ως ἔφαθ', οί δ' ἄρα πάντες ἐπήνησαν βασιλῆς. 
Τρώων αὐτ' ἄγορη γένετ' Ἰλίον ἐν πόλει ἀκρη, 
δεινὴ τετρηχυία, παρὰ Πριάμου θύρησι. 
τοῖσιν δ' 'Αντήμωρ πεπνυμένος ἥρχ' ἄγορευειν. 
"κέκλυτε μεν, Τρῶες καὶ Δάρδανοι ἥδ' ἐπίκουροι, 
οφρ' εἶπω τά με θυμὸς ἐνὶ στήθεσι κελεύει. 
δεῦτ' ἄγετ', 'Ἀργείην Ἑλένην καὶ κτήμαθ' ἄρ' αὐτῇ 
δῶμεν 'Ατρεΐδησιν ἄγειν· νῦν δ' ὅρκια πιστὰ 
ψευσάμενοι μαχόμεθα· τῷ οὐ νῦ τι κέρδιον ἦμιν 
[ἐλπομαι ἐκτελέσθαι, ίνα μὴ ῥέξομεν οἴδε]." 

'Ἡ τοι ὅ γ' ὑπὸ εἰπὼν κατ' ἄρ' έξετο· τοῖσι δ' ἀνέστη 
διὸς Ἀλέξανδρος, Ἑλένης πόσις ἥκισμιοι, 
ὅς μὲν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα· 
"'Αντήμωρ, σὺ μὲν οὐκέτ' ἔμοι φίλα ταῦτ' ἄγορευεις· 
οίσθα καὶ ἀλλὸν μῆθον ἀμέληνον τοῦδε νοήσαι. 
εἰ δ' ἔτεσθα, ἐὰν τούτον ἄπο σπουδῆς ἄγορευεις, 
εἴ ἄρα δ' τοι ἐπείτα θεοὶ φρένας Ὀλεσαν αὐτόλ. 
αὐτάρ ἔγω Τράτεσσι μεθ' ἑπταδόμοις ἄγορεύων· 
ἀμμίρυ δ' ἀπόφημι, γυναῖκα μὲν οὐκ ἀποδώσω· 
κτήματα δ' ὅσο' ἀγόμην εἰς 'Ἀργεός ἡμέτερον δῶ 
πάντ' ἑθέλω δῶμεν καὶ ἔτ' οἰκοθεν ἀλλ' ἐπιθείναι." 

'Ἡ τοι ὅ γ' ὑπὸ εἰπὼν κατ' ἄρ' έξετο· τοῖσι δ' ἀνέστη 
Δαρδανίδης Πρίαμος, θεόφιν μῆστωρ ἀτάλαντος, 
ὅς σφιν εὔφρονεον ἄγορήσατο καὶ μετέειπε· 
"κέκλυτε μεν, Τρῶες καὶ Δάρδανοι ἥδ' ἐπίκουροι, 
οφρ' εἶπω τά με θυμὸς ἐνὶ στήθεσι κελεύει. 
νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν, ως τὸ πάρος περ, 
καὶ φυλακῆς μυμήσασθε καὶ ἐγρήγορθε ἐκαστός· 
ἡὼθεν δ' Ἰδαῖοι ἵτω κοίλαι ἐπὶ νηᾶς 
eἰπέμεν 'Ατρεΐδης, 'Ἀγαμέμνων καὶ Μενελάω, 
μῆθον Ἀλεξάνδροι, τοῦ εἴνεκα νεῖκος ὄρωρε· 
καὶ δὲ τόδ' εἰπέμεναι πυκνῶν ἔπος, αἳ κ' ἑθέλωσον.
παύσασθαι πολέμιοι δυσηχέος, εἰς δὲ κε νεκροὺς
cήμεν̄υ ύστερον αὐτὲ μαχησόμεθ', εἰς δὲ κε δαίμων
ἀμμε διακρίνη, δῶῃ δ' ἐτέροιςι γε νίκην."  

"Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλών ἣδ' ἐπιθοντο,
[δόρπον ἔπειθ' ἐλούτο κατὰ στρατὸν ἐν τελέσσων' ] 380
ἡώθεν δ' Ἰδαῖος ἔβη κολλᾶς ἐπὶ νῆσος
tοὺς δ' εὐρ' εἰν ἀγορῇ Δαναοὺς θεράποντας "Ἀρησ
ὐπ' πάρα πρύμνη Ἀγαμέμνονος· αὐτὰρ δ' τοῖς
στὰς ἐν μέσοισιν μετεφώνεν ἴπτα τα κήρυξ·
"Ἀτρείδη τε καὶ ἄλλοι ἀριστῆς Παναχαῖων, 385
ἡώγειε Πριμάμος τε καὶ ἄλλοι Τρῶες ἀγανοὶ
eἰπεῖν, αἰ κέ περ ὅμι φίλον καὶ ἥδι γένοιο,
μῦθον Ἀλεξάνδρου, τοῦ εἰνεκά νεῖκος ὀφρες
cτήματα μὲν δο' Ἀλέξανδρος κολῆς εἰν υπνοῖν
ἡγάγετο Τρόιηδο'—ὡς πρὶν ὅφελλ' ἀπολέσθαι— 390
πάντ' ἔθελει δόμεναι καὶ ἐτ' οἴκοθεν ἄλλ' ἐπιθείναι
κουρίδην δ' ἄλοχον Μενελάου κυδαλίμου
οὐ φησιν δόσειν· ἡ μὴν Τρῶες γε κέλουται.
καλ δὲ τόδ' ἡώγεον εἰπεῖν ἔποι, αἰ' κ' ἔθελητε
παύσασθαι πολέμιοι δυσηχέος, εἰς δ' κε νεκροὺς 395
κήμεν̄υ ύστερον αὐτὲ μαχησόμεθ', εἰς δ' κε δαίμων
ἀμμε διακρίνη, δῶῃ δ' ἐτέροιςι γε νίκην."  

"Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σωπή'
ὁπε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης"
"μῆτ' ἄρ τις νῦν κτήματ' Ἀλεξάνδρος δεχέσθω 400
μῆθ' Ἑλένην γυνωτὸν δὲ καὶ δς μάλα νηπίος ἃτιν,
ὡς ἦδη Τρώεσσιν ὀλέθρου πελητ' ἐφήτηται."  

"Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίλαχον ὅλες Ἀχαιῶν,
μῦθον ἀγασσάμενοι Διομήδεος ἰπποδάμῳκ
καὶ τότ' ἄρ' Ἰδαῖον προσέφη κρελῶν Ἀγαμέμνων' 405
"Ἰδαῖ', ὥς τοι μῦθον Ἀχαιῶν αὐτὸς ἄκουεις,
ὡς τοι ὕποκρίνονται· ἐμοὶ δ' ἐπιανδάνει οὕτως.
ἀμφὶ δὲ νεκροῖσιν κατακαίεμεν οὐ τι μεγάλῳ
οὐ γάρ τις φειδῶ νεκύων κατατεθυητῶν
γλυνεῖ, ἐπεὶ κε θάνατοι, πυρὸς μείλισσεμεν ὡκα.
ὁρκία δὲ Ζεὺς ἰστὼ, ἐργύδουσος πόσις Ὕρης:"

"Ὡς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πάσι θεοῖσιν,
ἀφορρόν ὦ Ἰδαῖος ἔβη προτὶ Ἰλιον ἱρὴν.
οἱ δ' ἔστ' εἰν ἀγορὴ Τρῆς καὶ Δαρδανῶν,
pάντες ὑμερέες, ποτιδέγμενοι ὅπποτ' ἀρ' ἐλθοὶ
Ἰδαῖος; ὦ ὦ ἄρ' ἤλθε καὶ ἀγγελίην ἀπεέπε
οτὰς ἐν μέσοισιν̣ τοῖς ὑπλικοῦτο μᾶλ' ὡκα,
ἀμφότερον, νεκρὰς τ' ἀγέμεν, ἐστεροὶ δὲ μεθ' ὕλην·
Ἀργείοι δ' ἐτέρωθεν ἐὔσσελμων ἀπὸ νηῶν
ὁτρόποντο νέκυς τ' ἀγέμεν, ἐστεροὶ δὲ μεθ' ὕλην.

"Ἡλίος μὲν ἔπειτα νέον προσέβαλλεν ἄροιρας,
ἐξ ἀκαλαρτέα ἐκβιρρόκου Ὀκεανοῦ
οὐρανὸν εἰσαῦνον· οἱ δ' ἠμυεὼν ἀλλήλοιςιν.
ἐνθα διαγνῶναι χαλεπῶς ἦν ἀνδρα ἐκαστον̣
ἐλλ' ὑδατι νικοῦσε ἀπὸ βρώτου αἰματούσην,
δάκρυα θερμὰ χέοντες ἀμαξάων ἐπάειραν.
οὐδ' εἰς κλαλεῖν Πράμος μέγας· οἱ δὲ σωπῆ
νεκρὸς πυρκαίης ἐπενήμεον ἀχυμήμονι κήρ,
ἐν δὲ πυρὶ πρήσαντες ἐβαν προτὶ Ἰλιον ἱρὴν.
ἀδ' αὐτῶς ἔτερωθεν ἐὐκημίδες Ἀχαιοι̣
νεκρὸς πυρκαίης ἐπενήμεον ἀχυμήμονι κήρ,
ἐν δὲ πυρὶ πρήσαντες ἐβαν κολάς ἐπὶ νῆς.

"Ἡμος δ' οὖτ' ἄρ πω ἡώς, ἐτι δ' ἀμφιλύκη νῦς,
tήμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαδς Ἀχαιῶν,
tόμβον δ' ἀμφὶ αὐτὴν ἔνα ποίεον ἐξαγαγόντες
ἀκριτὸν ἐκ πεδίου, ποτὶ δ' αὐτὸν τείχος ἐδείμαν
πυργοὺς θ' ψηλοὺς, ἐλαρ νηῶν τε καὶ αὐτῶν.
ἐν δ' αὐτοὶς τύλας ἐνεπολεοῦ ἐν ἄραρυς,
ὄφρα δ' αὐτῶν ἰππηλασίη ὄδος εἰς
ἐκτοσθεν δὲ βαθειαν ἐπ’ αὐτῷ τάφρον ὄρυξαν,
εὐρεῖαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.

"Ως οἱ μὲν πονεόντο κάρη κομώντες Ἀχαιοὶ,
οἱ δὲ θεοὶ πάρ Ζηνὶ καθήμενοι ἀστεροπτηθέ
θησεύτο μέγα ἔργον Ἀχαιῶν χαλκοχιτῶνων.
τούτοι δὲ μύθων ἤρξε Ποσειδάνων ἐνοσίχθων.
"Ζεῦ πάτερ, ἥ ἡλία ἐστὶ βροτῶν ἐπ’ ἀπελρονα γαίαν
ὁς τις ἔτ’ ἀθανάτοις νόον καὶ μῆτιν ἐνύψει;
οὐχ ὁδάσι ὅτι ὅις αὐτῇ κάρη κομώντες Ἀχαιοὶ
τεῖχος ἐτείχισαντο νεών ὑπέρ, ἄμφι δὲ τάφρον
ήλιαν, οὐδὲ θεοῦσι δύσαν κλειτὰς ἐκατόμβας;
τοῦ δ’ ἂ τοῦ κλέος ἐσται ὅσον τ’ ἐπικίνδυναι ἥώς;
τοῦ δ’ ἐπιλήσονται τὸ ἐγὼ καὶ Φοῖβος Ἀπάλλων
ἥρωι Λαομέδουν τολίσσαμεν ἀθλήσαντε.”

Τὸν δὲ μέγ’ ὀχθῆσας προσῆψη νεφεληγερέτα Ζεύς.
"Ἔσο πόποι, ἐνυσσάλγαι εὐρυσθενές, οἶον ἔειπες.

ἄλλος κέν τις τοῦτο θεῶν δείσει νύμμα,
ὅσο σεο πολλῶν ἀφανότερος χειράς τε μένος τε
σῶν δ’ ἂ τοῦ κλέος ἐσται ὅσον τ’ ἐπικίνδυναι ἥώς.
ἀγρεί μάν, ὅτ’ ἂν αὐτῇ κάρη κομώντες Ἀχαιοί
ὁυχωνται συν ἑνοι φίλην ἐν πατρίδα γαίαν,
τεῖχος ἀναρρῆξας το μὲν εἶς ἀλα παῦν καταχευά,
ἀυτῖς δ’ ἦδόνα μεγάλην ψαμάθουσι καλύψαι,
ὡς κέν τοι μέγα τεῖχος ἀμαλδύνηται Ἀχαίων.”

"Ως οἱ μὲν τοιαῦτα πρὸς ἄλλον υἱὸν ἄγορευον,
δύσετο δ’ ἰέλιου, τετέλεστο δὲ ἔργον Ἀχαιῶν,
βουφόνευον δὲ κατὰ κλίσις καὶ δόρπον ἐλοντο.
νῆας δ’ ἐκ Λήμυνοι παρέστασαν ὅινον ἁγούσαι
πολλαῖ, τὰς προέκεφ Ἡσυῶν Ἑνύης,
τὸν β’ ἔτεχ’ Ἰμπύπτη ὑπ’ Ἡσυῶν, ποιμένι λαῶν.
χώρες δ’ Ἀτρείδης, Ἀγαμέμνονι καὶ Μενελάφ,
δῶκεν Ἡσυῶν ἁγέμεν μέθυν, χλία μέτρα.”
ἐνθευ ἄρ’ οἰνίζοντο κάρη κομῶντες Ἀχαιοί,
ἀλλοι μὲν χαλκῷ, ἄλλοι δ’ αἰθωμι σιδήρῳ,
ἄλλοι δὲ ρυνήσι, ἄλλοι δ’ αὐτῆς βόσσιν,
ἄλλοι δ’ ἀνθραπόδεσσι: τίθεντο δὲ δαίτα θάλειαν.

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παυνύχιοι μὲν ἐπείτα κάρη κομῶντες Ἀχαιοί
δαίμωντο, Τρῶες δὲ κατὰ πτόλειν ἦδ’ ἐπίκουροι,
παυνύχιος δὲ σφιν κακὰ μήδετο μητλετα Ζεῦς
σμερδαλέα κτυπέων’ τοὺς δὲ χλωρὸν δέος ῥῆει·
όνοι δ’ ἐκ δεπάων χαμάδις χέον, ὅδε τις ἔτη
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πρὶν πιέειν, πρὶν λείψαι ὑπερμενέι Κρονίων.
κοιμήσαντ’ ἄρ’ ἐπείτα καὶ ἔπνοι δῶρον ἐλοντο.
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Κόλος μάχη.

'Ἡσ μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ’ ἄλων,
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος
ἀκροτάτη κορυφῆ πολυδειράδος Οὐλύμπουο·
αὐτὸς δὲ σφ’ ἀγόρευε, θεοὶ δ’ ὑπὸ πάντες ἀκονοῦ·
"κέκλυτε μεν, πάντες τε θεοὶ πᾶσα τε θέαναι,
ὅφρ’ εἰπὼ τά με θυμός ἐνι στήθεσσι κελέειν.
μῆτε τις οὖν θήλεια θεὸς τό γε μῆτε τις ἄρσην
πειρᾶτω διακέρσατε ἐμὸν ἔπος, ἀλλ’ ἀμα πάντες
αἰνεῖτ’, ὅφρα τάχιστα τελευτῆσαι τάδε ἔργα.
δῦ ν’ ἄν ἑγὼν ἀπάνευθε θεῶν ἐθέλοντα νοῆσον
ἐλθόντ’ ἡ Τρώσσων ἀρηγέμεν ἡ Δαναοὶοι,
πληγεῖς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·
ἡ μυν ἐλὼν ἰλίσσο τὸς Τάρταρου ἑρῶευτα,
τῆλε μάλ’, ἥξι βάθιστον ὑπὸ θονών ἔστι βερέθρον,
ἐνθα σιδήρεια τε πῦλαι καὶ χάλκεος σύδος,
τάσον ἐνερήμ’ Ἀἴδεω δοὺν ὦρανός ἐστ’ ἀπὸ γαίης·
γνώσετ’ ἐπειδ’ ὅσον εἴμι θεῶν κάρτιστος ἀπάντων.
εἵ δ’ ἄνευ πειρήσασθε, θεοὶ, ὅποι εἴδετε πάντες·
σερίφην χρυσείν εἰς οὐρανόθεν κρεμάσαντες
πάντες τ’ ἐξάπτεσθε θεοὶ πᾶσαι τε θέαναι
ἀλλ’ οὐκ ἄν ἔρυσαί’ εἰς οὐρανόθεν πεδίουδε
Ζην’ ὑπατον οὐστωρ’, ο UIF’ εἴ μάλα πολλὰ κάμοιτε.
ἀλλ’ ὅτε ὁ.HTTP πρόφρων ἐθέλοιμι ἔρυσαίν,
αὐτῇ κεν γαλή ἔρθαιμ’ αὐτῇ τε θαλάσσῃ
σειρῆν μὲν κεν ἔπειτα περὶ βλου Οὐλὺμποιο
δησάλμην, τά δὲ κ’ αὐτέ μετήορα πάντα γένοιτο.
tόσσον ἐγώ περὶ τ’ εἰμὶ θεῶν περὶ τ’ εἰμὶ ἀνθρώπων.”

“Ὡς ἐφαθ’, οἱ δ’ ἀρα πάντες ἀκὴν ἐγένουτο σιωπῇ
μῦθον ἀγασσάμενοι’ μᾶλα γὰρ κρατερῶς ἄγορευσεν.
ὅψε δὲ δὴ μετέειπε θεὰ γλαυκάπις Ἀθήνη.

“ὁ πάτερ ἠμέτερε Κροῦδη, ὑπάτε κρείωντων,
eῦ νῦ καὶ ἡμεῖς ὑμεῖς ὑμεῖς ὑμιν δ’ τοι σθένος οὐκ ἐπιεικότων
ἀλλ’ ἐμπὶς Δαναῶν ὀλοφυρόμεθ’ ἀληλίτας,
οἱ κεν δὴ κακὸν οἴτων ἀναπλήσατες ὀλωνται.
ἀλλ’ ἢ τοι πολέμου μὲν ἀφεξόμεθ’, ὃς οὖ κελεύεις
βουλὴν δ’ Ἀργελόου ὑποθησόμεθ’, ἤ τις ὕπησει,
ὅς μὴ πάντες ὀλωνται ὀδυσσαμένου τεοί.”

Τὴν δ’ ἐπιμεδήσας προσέφη νεφεληγερέτα Ζεὺς
“θάρσει, Τριτογένεια, φίλοι τέκοι’ οὐ νῦ τι θυμὴ
πρόφρονι μυθεομαί, θέλω δὲ τοι ἤπιος εἰναι.”

“Ὡς εἰπὼν ὑπ’ ὁχεσφὶ τιτύσκετο χαλκόποδ’ Ἰππω,
ἀκυπτα, χρυσέησιν ἔθελησαν κομὼντε,
χρυσὸν δ’ αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ’ ἰμάσθην
χρυσεῖν εὐθυκτόν, ἐσῳ δ’ ἐπεβῆσετο δῆφρον,
μάστιζεν δ’ ἐλάων τῶ δ’ οὐκ ἄεκοντε πετέσθην
μεσσηγὺς γαῖης τε καὶ οὐρανοῦ ἀστερόεντος.
’Ιδὴν δ’ Ἰκανέν πολυπίθακα, μητέρα θηρῶν,
Γάργαρον’ ἔνθα δὲ οἱ τέμενος βωμός τε θυνεῖς.
ἐνθ’ Ἰπποῦσ ἐστησε πατήρ ἀνθρῶν τε θεῶν τε
λύπας ἐξ ὄχεων, κατὰ δ’ ἥ`ρα πολυλ ἐχενεν.
αὐτὸς δ’ ἐν κορυφῆι καθέζετο κύδει γαῖαν,
eἰσορόπων Τρῶν τε πόλων καὶ νῆας Ἀχαιῶν.

Οἱ δ’ ἄρα δείπνου έλουτο κάρη κομώντες Ἀχαιοὶ
ῥίμφα κατὰ κλίσις, ἀπὸ δ’ αὐτοῦ ὦφρησοντο.
Τρῶες δ’ αὖθ’ ἔτερωθεν ἀνὰ πτόλων ὑπλίζοντο,
παυρότεροι· μέμασαν δὲ καὶ ὃς ύσμιν· μάχεσθαι,
χρειοῖ ἀναγκαῖς, πρὸ τε παιδῶν καὶ πρὸ γυναικῶν.
πᾶσαι δ' ἡ γέννυσι τύλαι, ἐκ δ' ἀσπίδας λαός,
πεζὸι θ' ἰππής τε πολὺς δ' ὀρμαγόδος ὀρώρει.

Οἱ δ' ὅτε δὴ ἐς χώρον ἐνα ξυνιότες ἱκουτο,
σὺν δ' ἠβαλον ρινοῦς, σὺν δ' ἐγχεια καὶ μένε' ἀνδρῶν
χαλκεοθωρίκως· ἀτὰρ ἀσπίδες ὀμφαλόσσαι
ἐπληντ' ἀλλήληςι, πολὺς δ' ὀρμαγόδος ὀρώρει.
ἐνθα δ' ἀμ' οἰμωγῆ τε καὶ εὐχωλὴ πέλεν ἄνδρῶν
ὀλλύτων τε καὶ ὀλλυμένων, ῥέε δ' αἰματι γαία.

"Οφρα μὲν ἢς ἤν καὶ ἄξετο ιέρον ἡμαρ,
τόφρα μάλ' ἁμφοτέρων βέλε' ἠπτετο, πίπτε δὲ λαός.
ἡμοι δ' Ἡέλιος μέσον οὐρανὸν ἁμφιβεβήκει,
καὶ τότε δὴ χρύσεια πατὴρ ἐγίταινε τάλαντα·
ἐν δ' ἑτίθει δύο κῆρε ταυτήγεος θεαντοῦ,
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτῶν,
ἐλκε δὲ μέσα λαβών· ῥέεπ δ' ἀϊμιμον ἡμαρ Ἀχαιῶν.
αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ ποιλυβοτείρη
ἐξετῆν, Τρώων δὲ πρὸς οὐρανὸν εὐρῶν ἀερθεν·
αὐτὸς δ' ἐξ Ἰδῆς μεγάλ' ἐκτυπε, δαιόμενον δὲ
ὁρκε σέλας μετὰ λαόν Ἀχαιῶν' οἱ δὲ ἱδοντες
θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος ἔλευ.

"Ἐνθ' οὖτ' Ἰδομενεὺς τυλὶ μέμνειν οὖτ' Ἀγαμέμνων,
οὔτε δ' Ἀλαμπες μενέτην, θεράτουτες Ἀρησ·
Νέστωρ οἰος ἐμμενε Γερήνιοι, οὐρος Ἀχαιῶν,
οὐ τι ἐκών, ἄλλ' ἱππος ἐτεῖρετο, τὸν βάλει  ἵφ
διος Ἀλέξανδρος, Ἐλένησ πόσις ἰύκομοιο,
ἀκρην καὶ κορυφήν, δὴ τε πρώται τρίχες ἱππῶν
κραύγῃ ἐμπεφύασι, μάλιστα δὲ καλρών ἑστιν.
ἀλγήσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ,
σὺν δ' ἱππος ἐτάραξε κυλινδόμενος περὶ χαλκῆς.
δῆπ' δ' γέρων ἱπποι παρηρίας ἀπέταμεν.
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φασγάνῳ ἀτσσων, τόφρ’ Ἐκτόρος ὠκεῖς Ἰπποὶ ἠλθον ἃν ἱωχυνθι βραδὶν ἰνύσχοις φορεύσετε Ἐκτόρα. καὶ νῦ κεν ἐνθ’ ὁ γέρων ἀπὸ θυμῶν ὀλεσεν, 90 εἰ μὴ ἄρ’ ὃδι νόησε βοήν ἀγαθὸς Διομήδης’ συμφάλεον δ’ ἐβόησεν ἐποτρύνων Ὀδυσσα: “διογενῆ Δαρτιάδη, πολυμήχαν Ὀδυσσεῦ, πῆ φεύγεις μετὰ νῦτα βαλῶν κακὸς ὃς ἐν ὁμίλῳ; μὴ τοι φεύγοντι μεταφρένψ ἐν ὄρυ πῆζῃ. ἀλλὰ μὲν’, ὅφρα γέρωντος ἀπόσομεν ἀγρίου ἀνδρα.” 95

“Ως ἐφατ’, οὑ’ ἑσάκουσε πολύτλας δίος Ὀδυσσεῦ, ἀλλὰ παρῆξεν κολλας ἐπὶ νῆας Ἀχαϊῶν. Τυδεῖδης δ’ αὐτὸς περ ἐδω προμάχοισιν ἐμίχηθη, στῇ δὲ πρόσθ’ Ἰππῶν Νηληγίαδαο γέρουτος, καὶ μιν φωνῆςα ἐπεα πτερόεντα προσηῦδα: “ὡ γέρων, ἡ μάλα ὑδ σε νέοι τελρουσι μαχηταλ, στὴ δὲ βή λέλυται, χαλεπὸν δὲ σε γῆρας ὀπάζει, ἰπεδαιὸς δὲ νῦ τοι θεράπων, βραδεῖς δὲ τοι Ἰπποὶ. ἀλλ’ ἂγ’ ἐμῶν ὥχεων ἐπιβήσεο, ὅφρα ἴδαι 100 οἰοι Τρώιοι Ἰπποὶ, ἑπιστάμενοι πεδίοι κραυνὰ μᾶλ’ ἐνθα καὶ ἐνθα διωκέμεν ἧδε φέβεσθαι, οὔς ποτ’ ἀπ’ Ἀνελαν ἀλόμην, μήσωρε φόβοιο. τοῦτο μὲν θεράποντι κομείτων, τώδες δὲ ναί Τρωσίν ἐφ’ ἱπποδάμοις ίδυνομεν, ὅφρα καὶ “Ἐκτὼρ εἰσεται εἰ καὶ ἐμὸν δόρυ μαλατεῖ ἐν παλάμησιν.”

“Ως ἐφατ’, οὐ’ ἀπίθησε Γερμνιος Ἰππότα Νέστωρ. Νεστορέας μὲν ἐπειθ’ Ἰπποὺς θεράποντε κομείτων ἱφθοίμοι, Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνωρ. τῶ δ’ εἰς ἀμφοτέρῳ Διομήδεος ἀρματα βήτην” 115 Νέστωρ δ’ ἐν χείρεσι λάβῃ ἧνα σιγαλάετα, μάστιξεν δ’ Ἰπποὺς’ ταχὰ δ’ “Ἐκτορὸς ἄγχι γένουτο. τοῦ δ’ ἱδὸς μεμαώτος ἀκόντισε Τυδέος νῦσ’ καὶ τοῦ μὲν ὀ’ ἄφαμαρτεν, ὅ δ’ ἰνύσχονθεράποντα,

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νὶδον ὑπερθύμοιν Ὁμβαλον Ῥηνιτήα,
Ἱππων ἦν' ἐχοντα βάλε στῆθος παρὰ μαζών.
ηριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ Ἰπποὶ
ἀκύποδος τοῦ δ' αὖθι λύθη ψυχή τε μένος τε.
"Εκτότα δ' αἰνὸν ἄχος πύκασε φρένας ἦνιόχοιον·
tοῦ μὲν ἐπειτ' εἰάσε, καὶ ἄχνυμενός περ ἔταλρον,
κεῖσθαι, δ' ἡ ἦνιοχον μέθεπε θρασύν· οὐδ' ἄρ' ἔτι θη
Ἰππων δενέσθην σημάντορος. ἀβία γὰρ εἴρειν
'Ἰφιτίδην Ἀρχέπτόλεμον θρασύν, δὴ μα τὸν Ἰππων
ἀκυπόδων ἐπέβησε, δίδου δὲ οἱ ἁνία χερσὶν.
"Ενδὰ κε λοιγός ἔην καὶ ἁμήχανα ἔραγα γένοντο,
καὶ νῦ κε σήκασθεν κατὰ Ἰλιον ἠπεῖ ἄρνες,
eι μὴ ἄρ' ὠὲ νόησε πατήρ ἀνδρῶν τε θεῶν τε·
βρουτήσας δ' ἄρα δεινὸν ἄφηκ' ἀργήτα κεραυνών,
καὶ δὲ πρόσθ' Ἰππων Διομήδεος ἦκε χαμάζε·
δεινὴ δὲ φλὸξ ὄρτο θεείου κατόμενοιν,
tὸ δ' Ἰππων δείσαντε καταπτήτην υπ' ὀχεσφί.
Νέατορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλάεντα,
δεῖσε δ' ὡς εἶν θυμῷ, Διομήδεα δὲ προσέειπε·
"Τυδείδη, ἄγε δὴ αὐτε φόβουνδ' ἐχε μῶνχας Ἰπποὺς.
ἡ οὐ γιγνώσκεις δ' τοι ἐκ Διὸς οὐκ ἔπετ' ἄλκη·
νῦν μὲν γὰρ τοῦτοι Κρονίδης Ζεὺς κόδος ὑπάζει
σήμερον. ὅπερον αὐτὸ καὶ ἡμῖν, αἰ' κ' ἔθελησιν,
δώσει' ἀνήρ δὲ κεν οτὶ Διὸς νόον εἰρύσσαίτο
οὐδὲ μᾶλ' ἱθίμος, ἐπεὶ ἢ πολὺ φέρτερος ἐστιν."
Τὸν δ' ἡμείβετ' ἐπειτα βοήν ἀγαθὰς Διομήδης' 
"ναλ δὴ ταύτα γε πάντα, γέρον, κατὰ μοῦραν ἔειπες'
ἀλλὰ τὸ δ' αἰνὸν ἄχος κραδίνην καὶ θυμὸν ἰκάνει·
"Εκτώρ γὰρ τοτε φήσει ἐνὶ Τράμεσσιν ἀγορεύων·
Τυδείδης ὑπ' ἐμείο φοβεύμενοι ἱκέτο νήας.
ὡς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεία χθῶν."
"ὅμως, Τυθέος νῦν δαίφρονος, οἰόν ἔειπεν.
εἰ περ γὰρ σ᾿ Ἐκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,
ἀλλ᾿ οὐ πείσονταί Τρῶες καὶ Δαρδανίους
καὶ Τρῶων ἄλοχοι μεγαθύμων ἀσπιστάων,
tάὼν ἐν κούλησι βάλεις θαλερώς παρακολοῦσιν."

"Ὡς αὖρα φωνῆςας φύγαν ἔτραπε μάχεις Ἰπποῦν
αὕτης ἀν᾿ ἱωχμὸν ἔποι δὲ Τρῶες τε καὶ Ἐκτωρ
ἡχῇ θεσπεσίᾳ βέλεα στουνέντα χέοντο.
tῷ δ᾿ ἔποι μακρὸν ἀὔση μέγας κορυθαίολος Ἐκτωρ·
"Τυθεῖδη, περὶ μὲν σὲ τίνος Δαναοῦ ταχύπωλοι
ἐδρῇ τε κρέασιν τε ὅτι πλεῖοι δεπάεσσιν

νῦν δὲ σ᾿ ἁτιμήσουσί γυναῖκός ἄρ’ ἀντὶ τέτυξο.
ἐρρε, κακὴ γλύπη, ἐπεὶ οὐκ ἔξαυτος ἔμειο
πύργων ἥμετέρων ἐπιβήσεαι, οὐδὲ γυναῖκας

ἀξέις εὖ ἑρεσσὶ πάρος τοι δαίμων δόσω.

"Ὡς φάτο, Τυθεῖδης δὲ διάνδιξα μερμηρίζειν,
Ἰπποῦν τε στρέψαι καὶ ἐναυτίζων μαχέσασθαι."

tréis μὲν μερμηρίζει κατὰ φρένα καὶ κατὰ θυμόν,
tréis δ᾿ ἀρ᾿ ἀπ᾿ Ἰδαίων ὅρεων κτύπη μητέλα Ζεὺς

σήμα τιβείς Τρώεσσι, μάχης ἑτερολέκεα νίκην.
"Εκτωρ δὲ Τρώεσσιν ἐκέκλητο μακρὸν ἄφας·
"Τρῶες καὶ Δάκριοι καὶ Δαρδανοὶ ἀγχιμαχταὶ,
ἀνέρες ἔστε, φίλοι, μνῆσασθε δὲ θοῦρίδος ἄλκης.

γιγνώσκω δ᾿ ὅτι μοι πρόφρων κατένευσε Κρονίων
νίκην καὶ μέγα κόδος, ἀτὰρ Δαναοῖς γε πήμα

νῆπιοι, οὐ ἄρα δὴ τάδε τείχεα μηχανόντο
ἀβλήχρῳ οὐδενόσωφρα· τὰ δ᾿ οὐ μένος ἀμῶν ἔρυξεν·
ἵπποι δὲ βέα τάφρων ὑπερθορεύονται ὠρυκτήν.
ἀλλ᾿ ὅτε κεῖν ἃ δὴ νησοῦν ἔπι γλαφυρὴν γένομαι,

μνημοσύνη τις ἐπεῖτα πυρὸς δὴτοι γενέσθω,
ὡς πυρὶ νῆας ἐνυπήκος, κτείνω δὲ καὶ αὐτῶς
[Ἀργείους παρὰ νησίων ἀτυγομένους ὕπο καπνοῦ]."
"Ως εἶπὼν ἵπποις ἐκέκλετο φώνησέν τε
" ξάνθε τε καὶ σύ. Πόδαργε, καὶ Αἴθων Δάμπε τε δίη,
νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἢ μάλα πολλὴν
'Ανδρομάχη θυγάτηρ μεγαλήτερος Ἦρετωνος
ὑμῖν πάρ προτέροις μελλόφρουν πυρὸν ἔθηκεν
οἰνόν τ' ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνάγοι,
ἡ ἐμοὶ, ὅς πέρ οἱ θαλερὸς πόσις εὐχομαι εἶναι.

ἀλλ' ἐφομαρτείτον καὶ σπεῦδον, ὄφρα λάβωμεν
ἀσπίδα Νεστόρεν, τής νῦν κλέος οὐρανὸν ἵκει
τάσαν χρυσελήν ἔμεναι, κανόνας τε καὶ αὐτήν,
αὐτὰρ ἀπ' ὀμοῖον Διομήδεος ἱπποδάμῳ
δαιδάλεον θάρσης, τὸν "Ἡφαιστος κάμε τεῦχων,
εἰ τούτῳ κε λάβοιμεν, ἐκπολιμήν κεν Ἀχαϊός
αὐτονυχλ' νηῶν ἐπιβησέμεν ὁκεῖων.
"Ως ἐφατ' εὐχόμενος, νεμέσθησε δὲ πότνια Ἡρῆ,
σείσατο δ' εἰνὶ θρόνω, ἐλέλιξε δὲ μακρῶν Ὀλυμποῦ,
καὶ ὡς Ποσειδᾶνα μέγαν θεῶν ἄντιον ἡδὰ·
"ὁ πόποι, ἐννοσίγαι εὐρυσθενές, οὐδὲ νυ σοι πέρ
ἀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρέσι θυμός.
οἱ δὲ τοι εἰς 'Ελλήνη γε καὶ Αἴγας δῶρ' ἀνάγουσι
πολλά τε καὶ χαρέντα· οὐ δὲ σφυσι βούλεο νῦκην.
εἰ περ γάρ κ' ἐθέλομεν, δῶσι Δαναοὶσιν ἄργολ,
Τρῶς ἀπώσασθαι καὶ ἐρυκέμεν εὐρύστα Ζῆν,
αὐτοὶ κ' ἐνθ' ἀκάχοιτο καθημένος οἶος ἐν "Ἰδη·"
Τὴν δὲ μέγ' ὀχθήσας προσέφη κρείων ἐννοσίξθων·
""Ἡρῆ ἀποτεσές, ποίον τὸν μὸδον ἔειπες.
οὐκ ἄν ἔγωγ' ἐθέλοιμι Δι Κρονίωνι μάχεσθαι
ἡμέας τοὺς ἄλλους, ἐπεὶ ἂ πολὺ φέρτερός ἐστίν."
"Ως οἱ μὲν τοιάυτα πρὸς ἄλληλους ἀγόρευον·
tῶν δ', ὅσον ἐκ νηῶν ἀπὸ πῦργου τάφρος ἔργε,
πλῆθεν ὅμως ἰππῶν τε καὶ ἄνδρῶν ἀσπιστάσων
ἐλλομένων' ἐλλει δὲ θοῦ ἄταλαντος "Ἀρηὶ."
"Εκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κύδος ἐδώκε.
καὶ νῦ κ᾽ ἐνέπρησεν πυρὶ κηλέῳ νῆα ἔσας,
εἰ μὴ ἐπὶ φρεσκῇ θῆκ᾽ 'Αγαμέμνονι πότνια Ἡρη
αὐτῷ ποιησάσατε θεῶς ὀτρύναι 'Αχαιός.
βῆ δ᾽ ἔσται παρὰ τε κλισίας καὶ νῆας 'Αχαιῶν
πορφύρεοι μέγα φάρος ἔχων ἐν χειρὶ παχεῖῃ,
στῇ δ᾽ ἐπὶ Ὄδυσσῆος μεγακήτει νῆας μελανή,
ἡ ρ᾽ ἐν μεσσατῷ ἐσκε γεγωνύμεν αμφοτέρωσε,
[ἡμέν ἐπὶ Ἀλαυτοῦ κλισίας Τελαμωνίαδαο
ἡδ᾽ ἐπὶ 'Αχιλλῆος, τοιρ ρ᾽ ἔσχατα νῆας ἔσας
ἐλυσαν, ἦνορέῃ πίσυνοι καὶ κάρτει χειρῶν"
] ἰὑσεῖν δὲ διαπρύσιον Δαναοῖς γεγωνὼς
"αἰδὼς, 'Ἀργεῖοι, κάκ᾽ ἐλέγχεα, εἴδος ἁγητοῦ:
πὴ ἔβαιν εὐχωλαῖ, ὅτε δὴ φάμεν εἶναι ἀριστοῦ,
δὲ ὅποτ᾽ ἐν Δήμων κεναιεῦες ἤγοράσσεθε,
ἐσθοντες κρέα πολλὰ βοῶν ὀρθοκραιώνω,
πίνοντες κρητῆρας ἐπιστεφέας οἶνοιο,
Τρῶν ἄνθ᾽ ἐκατόν τε διηκοσίων τε ἐκαστος
στῆσειν ἐν πολέμῳ νῦν δ᾽ οὐδ᾽ ἐνὸς ἄξιοι εἶμεν
"Εκτορος, ὅσ τάχα νῆας ἐνυπηρέσει πυρὶ κηλέῳ.
Ζεὺς πάτερ, ἡρά τιν᾽ ἦδη ὑπερμενεύων βασιλῆς
τῇ ἀτῇ δασάς καὶ μιν μέγα κύδος ἀπηφάς;
οὐ μὲν δὴ ποτὲ φημὶ τεῦν περικαλλέα βωμὸν
νῆ ἡ πολυκλητὶ παρελθέμεν ἐνθάδε ἔρρων,
ἀλλ᾽ ἐπὶ πάσι βοῶν ὄνειδα καὶ μηρὶ ἐκὴ,
ιέμενος Τροίην εὔτελεον ἐξαλατάξας.
ἀλλὰ, Ζεὺς, τόδε πέρ μοι ἐπικρήνην ἐέλδωρ
αὐτοῦς δὴ περ ἑαυτόν ὑπεκφυγεῖν καὶ ἀλύζαι,
μηδ᾽ οὕτω Τρῶεσσιν ἐα δάμνασθαί 'Αχαιός."
"Ως φάτο, τοῦ δὲ πατήρ ὀλοφύρατο δάκρυ χέοντα,
νεῦσε δὲ οἱ λαὸι σῶν ἐμενεὶ οὐδ᾽ ἀπολέονθαι.
ἀυτίκα δ᾽ αἰετῶν ἦκε, τελειώτατον πετενδὼν,
νεβρον ἔχοντ’ ὁνόχεσσι, τέκος ἐλάφοιο ταχείς
πάρ δὲ Δίδω βωμῷ περικαλλέϊ κάββαλε νεβρόν,
ἐθα πανομφαίῳ Ζηνι̣ ἰέξεκον 'Ἀχαιοί.
οἱ δ’ ὡς οὖν εἴδουθ’ ὅ τ’ ἄρ’ ἐκ Δίδω ἦλθεν ὄρνις,
μᾶλλον ἐπὶ Τρώεσσι θόρουν, μνήσαμετ δὲ χάρμης.

"Εὖν’ οὖ τις πρότερος Δαναῶν, πολλῶν περ ἐόντων,
eὖξατο Τυδείδαι πάρος σχέμεν ὁκέας Ἰπποὺς
tάφρον τ’ ἕξελάσαι καὶ ἐναυτίβιον μαχεσάσθαι,
ἀλλὰ πολὺ πρῶτος Τρώων ἔλευ ἄνδρα κορυστήν,
Φραδμοῦνὶν Ἀγελαοῦ’ ὁ μὲν φύγαδ’ ἐπταπεν Ἰπποὺς’
tῷ δὲ μεταστρεφθέντι μεταφρένω ἐν δόρῳ πήξεν
ὅμων μεσηψύ, διὰ δὲ στήθεσφιν ἔλασσεν’
ῄριτε ὅ’ ἐξ ὀχέων, ἀράβησε δὲ τεύχε’ ἐπ’ αὐτῷ.

Τὸν δὲ μετ’ Ἀτρείδαι, Ἀγαμέμνων καὶ Μενέλαος,
τοῖς δ’ ἐπ’ Αἴαντες θοῦρον ἐπιειμέναι ἄλκην,
tοῖς δ’ ἐπ’ Ἰδομενέως καὶ ὀπάων Ἰδομενής
Μηριῶν, ἀτάλαντος Ἐνυνίφοις ἄνδρειφότητι,
tοῖς δ’ ἐπ’ Εὐρύπυλος, Ἐναλμοῦν ἄγλαος υἱὸς’
Τεύκρος δ’ εὐνατος ἦλθε, παλιντος τόξα τιταῖνων,
στῇ δ’ ἄρ’ ὑπ’ Αἴαντος σάκει Τελαμωνιάδαο.
ἐνθ’ Αἶας μὲν ὑπεξέφερεν σάκος’ αὐτὰρ δ’ ἤ’ ἦρως
παπτήνας, ἐπεὶ ἄρ’ των’ διστεύσας ἐν ὁμιλῳ
βεστήκοι, ὁ μὲν αὖθι πεσῶν ἀπὸ θυμὸν ὀλεσκεν,
αὐτὰρ δ’ αὐτίς ἰὼν παΐς ὅς ὑπὸ μητέρα δύσκεν
eis Αἴανθ’’ ὅ δέ μιν σάκει κρύπτασκε φαιεῖᾳ.

"Εὖθα τίνα πρῶτον Τρῶων ἔλε μεν Τεύκρος ἄμιμον;
‘Ορσίλοχον μὲν πρῶτα καὶ ‘Ορμενὸν ἦδ’ ‘Ὀφελέστην
Δαλτόρα τε Χρομίου τε καὶ αὐτίθεουν Δυκόφοντην
καὶ Πολυμοῦνὶν ‘Αμοτάονα καὶ Μελάνιπτον.

[πάντας ἐπασσυντέροις πέλασε χθονὶ πουλυβοτείρη.]
τὸν δὲ ἰδὼν γῆθησεν ἀνὰς ἄνδρῶν Ἀγαμέμνων,
tόξου ἀπὸ κρατεροῦ Τρῶων ὀλέκοντα φάλαγγας’
στὴ δὲ παρ' αὐτὸν ἤων καὶ μιν πρὸς μόθουν ἔειπε' 280
"Τεῦκρε, φίλη κεφαλὴ, Τελαμώνε, κολρανε λαῶν,
βάλλ' ὦνως, αἴ κέν τι φῶς Δαναοὶς γένηαι
πατρὶ τε σῷ Τελαμών, δ' σ' ἐτρεφὲ τυτθὸν ἑόντα,
καὶ σε νόθον περ ἑόντα κομίσατο φ' ἐνι οἶκψ'
τὸν καὶ τηλὸς έόντα ἕυκλεΐς ἐπίβησον.
285
σοι δ' ἐγὼ ἐξερέω ὅς καὶ τετελεσμένου ἔσται:
αἴ κέν μοι δᾶῃ Ζεὺς ῥ' αἰγλοχὸς καὶ 'Αθήνη
'Ιλίου εξαλαπάζαι εὐκτίμενον πτολεόθρον,
πρῶτῳ τοι μετ' ἐμὲ πρεσβήηον ἐν χερὶ θήσω,
ἡ τρίποδ' ἥδε ὅπως αὐτοῦσιν ὁχεσφω
290
ἡ γυναῖξ', ἥ κέν τοι ὁμὸν λέχος εἰσαναβαλνοι.'
Τὸν δ' ἄπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων·
"Ἀτρέιδη κύδιστε, τί με σπεῦδοντα καὶ αὐτὸν
ὀστᾶνει; οὐ μέν τοι δῆσθαι γῆς γε πάρεστι
παῦμαι, ἀλλ' εἰς οὗ προτ' 'Ιλιον ἁσάμεθ' αὐτοῦσ, 295
ἐκ τοῦ δὴ τὸξοις δεδεγμένος ἀνδρᾶς ἐναλρω.
δεκτῷ δὴ προήκα ταυγυλάχιας διστοὺς,
πάντες δ' ἐν χροτ πήχθεν ἁρηθόων αἰξῆων
τοῦτον δ' οὐ δύναμαι βαλέειν κόνα λυσσητῆρα.'
'Ἡ ρα, καὶ ἄλλον διστόν ἀπὸ νευρῆψιν ἱαλλεν 300
"Εκτόρος ἀντικρότα, βαλεείν δὲ ἐ ἰετο θυμός'
καὶ τοῦ μὲν ρ' ἀφάμαρθ', δ' ἀμύμωνα Γοργυθίωνα
νῦν ἐδών Πριάμου κατὰ στῆς βάλεν ἰῶ,
τὸν ρ' εἰς Αἰλόμηθεν ὅπνεομένη τεκε μήτηρ
καλὴ Καστιάνεις δέμας ἔκηλα θεῖσι. 305
μήκουν δ' ὡς ἐτέρωσε κάρη βάλεν, ἦ τ' ἐνι κῆρω,
καρπῷ βριθομένῃ νοτήσα τε εἰλατηῆςων,
ὡς ἐτέρωσε' ἤμυος κάρη πῆληκι βαρυτέν.
Τεῦκρος δ' ἄλλον διστόν ἀπὸ νευρῆψιν ἱαλλεν
"Εκτόρος ἀντικρότα, βαλεείν δὲ ἐ ἰετο θυμός. 310
ἀλλ' ὡ γε καὶ τὸθ' ἄμαρτε' παρέσφηλεν γὰρ 'Απόλλων.
8. ΙΛΙΑΔΟΣ Θ.

άλλ’ Ἀρχετόλεμον, θρασὺν Ἐκτόρος ἡμοχία,
ιέμενον πόλεμόνδε βάλε στῆθος παρὰ μαζὸν’
ήπιε δ’ ἐξ ὀχέων, ὑπερώησαν δὲ οἱ Ἰπποὶ
ἀκώποδες τοῦ δ’ αὐθὶ λύθη ψυχὴ τε μένος τε.

“Ἐκτόρα δ’ αὐνὸν ἄχος πόκασε φρένας ἡμίχοιο
τὸν μὲν ἔπειτ’ εἰσασε καὶ ἄχυμενός περ ἐταλροῦν,
Κεβριώνην δ’ ἐκέλευσεν ἀδελφεῖς ἐγγὺς ἐόντα
Ἰππῶν ἢν’ ἐλείν’ δ’ ἄρ’ οὐκ ἀπίθησεν ἀκοῦσας.

αὐτὸς δ’ ἐκ δύμφροιο χαμαι θόρε παμφαιώνος
σμερδαλέα λάχων’ ο δ’ χερμαδίων λάβει χειρι.
βῆ δ’ ἰδος Τεύκρου, βαλέειν δὲ ἐς θυμὸς ἀνώγει.

η τοι ο μὲν φαρέτρης ἐξείλετο πικρὸν διόστοιν,
θήκε δ’ ἐπὶ νευρῆτ’ τὸν δ’ αὐδό κορυθαίλολος Ὁκτω
ἀνερύστοτα παρ’ ὅμοιν, θεὶ κλῆς ἀποέργει

αὐχένα τε στήθος τε, μαλίστα δὲ καλρίὼν ἕστι,
τῆ δ’ ἐπὶ οἱ μεμαίτι βάλεν λίθῳ ὀκριώετι,
ῥήζε δὲ οἱ νευρῆς νάρκης δὲ χειρ ἐπὶ καρπῷ,
στῆ δὲ γυνὲς ἔριπων, τόζου δὲ οἱ ἐκπεσε χειρός.

Αἴας δ’ οὐκ ἀμέλησε κασιγνήτῳ πεσόντος,
ἀλλὰ θέων περίβη καὶ οἱ σάκος ἀμφεκαλύπῃ.

τὸν μὲν ἔπειθ’ ὑποδύντη ὅῳ ἐρίηρες ἐταῖροι,
Μηκιστέως Ἐχλοο πάϊς καὶ δῖος Ἀλάστωρ,

“Αγ’ δ’ αὐτὶς Τράφεσσιν Ὀλυμπίοις ἐν μένοις ὄρσεν’

οἱ δ’ ἰδῶς τάφροι βαθεῖς ὅσαν Ἀχαιῶς.

“Ἐκτωρ δ’ ἐν πρώτῳ κλε σθένει βλεμεαλύνων.

ὁς δ’ οὐ τίς τε κύων σωδ’ ἀγριόν ἡ λέοντος
ἀπηται κατόπισθε, ἐσεῖν ταχέοις διόκων,
ἰοχία τε γλυτουός τε, ἐλισσόμενόν τε δοκεῖει,

ὁς Ἐκτωρ ὥπαζε κάρη κομόωντας Ἀχαιῶς,

ἀλέν ἀποκτείνων τὸν ὀπίστατον’ οἱ δ’ φέβουτο.

αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἐβησαν

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πολλοὶ δὲ δάμεν Τρῶν ὑπὸ χερῶν, 
οὶ μὲν δὴ παρὰ ὑποτιν ἐρημότου μένοντες,
ἀλλήλοις τε κεκλῶμενοι καὶ πᾶσι θεοῖς
χεῖρας ἀνέσχοντες μεγάλ' εὐχετώντω ἐκαστὸς·
"Εκτῶρ δ' ἀμφιπεριστρώφα καλλιτρίχας Ἰπποὺς,
Γοργοῦς δὲματ' ἔχουν ἢ βροτολογοῦ Ἁρμος.
Τοὺς δὲ ἱδοῦσ' ἐλέησε θεὰ λευκόλευνος Ἦρη,
ἀὔσα δ' Ἀθηναῖν ἔπεα πτερόεντα προσηύδα·
"ὁ πόποι, ἀλγίδοχο δίδες τέκος, σκότετι υἱὸ
ἀλληλων Ναυαὶ κεκαθησόμεθ' ύστατίων περ̂
oī κεν δὴ κακὸν οἰτον ἀναπλήσαστες διώνται
ἀνδρὸς ἔνος μητῆ, δὲ μαλεται σκότε ἀνεκτῶς
"Εκτῶρ Πριμιδῆς, καὶ δὴ κακὰ πολλὰ ἔργη."  
Τὴν δ' αὕτε προσεύεισθε θεὰ γλαυκῶπις Ἀθηνη'
"καὶ λήν οὔτος γε μένος θυμὸν τ' ὀλέασει,
χερῶν ὑπ' Ἀργείων φόλμενος ἐν πατρίδι γαλήν' ἄλλα πατὴρ οὐμὸς φρεςί μαλεται ὦν ἀγαθῆσι,
σχέτλιοι, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωείς
οὐδὲ τοι τῶν μέμνηται, οὐ ὦν μάλα πολλάκις νυῖν
τειρόμενον σῶσκοι ὑπ' Εὐρυσθῆς αἔθλων.
ἡ τοι δ' ἡμέν κλαίεσκε πρὸς οὐρανόν, αὐτὰρ ἔμε Ζεὺς
τῷ ἐπαλεξήσασαν ἀπ' οὐρανόθεν προῖαλλεν.
εὖ γὰρ ἐγὼ τάδε ἤδει', ἐνί φρεςί πευκαλίμησιν,
εὖτε μιν εἰς Ἀἰδαο πυλάρταρο προὐπεμψεν
εἶ Ἐρέβευς ἄροτα κόνα στυγεροῦ Ἀἰδαο,
οὐκ ἀν ὑπεξεξύγε Στυγος ὦδας αἰπὰ ἰέθρα.
νῦν δ' ἐμὲ μὲν στυγεῖ, Ὄχετιδος δ' ἐξήμυςε βουλᾶς,
ἡ οἰ γούνατ' ἐκνοῦσε καὶ ἐλλαβε χειρὶ γενελοῦ,
λισσομένη τιμήσαι Ἀχιλλῆα πτολίπορθον.
ἔσται μὰν ὃς' ἀν αὕτη φίλην γλαυκώπιδα ἐλπη.
ἀλλὰ σὺ μὲν νῦν νῶιν ἐπέννυε μῶνιχας Ἰπποὺς,
ἄφα' ἀν ἐγὼ κατάσσα Διὸς ὅμοιν αἰγύπχοιο.
τεύχεσιν ἐς πόλεμον θωρήξομαι, ὅφρα ἢδωμαι ἢ νῦὶ Πριάμου πᾶς κορυθαίλος "Ἐκτωρ γνηθῆσει προφανέντε αὖν πτολέμοιο γεφύρας, ἢ τις καὶ Τρώων κορέει κύνας ἢ' οἰωνοὺς ὅμως καὶ σάρκεσοι, πεσὼν ἐπὶ νησίν 'Αχαϊῶν." 380

"Ὡς ἔφαγ', οὖδ' ἀπήθησε θεὰ λευκόλενος "Ἡρη. ἢ μὲν ἐποιχομένη χρυσάμπυκας ἐντυνεν Ἰπποὺς "Ἡρη, πρέσβα θεὰ, θυγάτηρ μεγάλου Κρόνου· αὐτάρ 'Αθηναίη κούρη Δίως αὐγώδχοι πέπλον μὲν κατέχενεν ἑαυτὸν πατρὸς· ἐπ' οὖθει ποικίλου, δοὺς δ' αὐτὴ ποιήσατο καὶ κάμε χερσίν, ἢ δὲ χιτῶν' εὔδοσα Δίως νεφεληγερέταο τεύχεσιν ἐς πόλεμον θωρήσετο δακρυέειτα.

ἐς δ' ὀχεὰ φλόγεα ποσὴ βῆσετο, λάξετο δ' ἐγχός βριθὺ μέγα στιβαρόν, τῷ δάμησι στίχας ἀνδρῶν ἡρόων, τοῖνε τε κοτέσσεται ὀβριμοπάτῃ. "Ἡρη δὲ μάστιγι θῷς ἐπεμαλετ' ἄρ' Ἰπποὺς· αὐτόματα δὲ πόλαι μύκον οὐρανοῦ, ὡς ἔχουν 'Ωραι, τῆς ἐπιτετράπται μέγας οὐρανὸς Οὐλύμπος τε, ἢμὲν ἀνακλώτων πυκνῶν νέφος ἢ' ἐπιθείναι. 390 τῇ βα δὲ αὐτῶν κεντρηνεκέας ἔχουν Ἰπποὺς.

Ζεὺς δὲ πατήρ "Ἰδῆθεν ἐπεὶ ἤδε χωσατ' ἄρ' αἰνῶς, Ἰρυν δ' ὄτρυνε χρυσόττερον ἀγγελέουσαν· "ἐβάσκ' ἢδι, Ἰρι ταχεία, πάλιν τρέπε μηδ' ἵκα αὐτῆν ἔρχεσθαι' οὐ γὰρ καλὰ συνουσόμεθα πτόλεμόνυμε. 400 ὥθε γὰρ ἐξερέα, τὸ δὲ καὶ τετελεσμένου ἔσται· γυνῶσιν μὲν σφῶτιν ύφ' ἀρμασιν ὧκεάς Ἰπποὺς, αὐτὰς δ' ἐκ δήφρον βαλέω κατὰ θ' ἄρματα ἄξως· οὔδε κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς ἔλκε' ἀπαλθήσεσθον, ἡ κεν μάρπτησι κεραυνός· 405 ὅπ' ἐιδὴ γιλακώπις ὀτ' ἄν ὅ πατρὶ μάχηται." Κρη δ' οὖ τι τόσον νεμεσίζομαι οὔδ' χολοῦμαι·
αἰεὶ γὰρ μοι ἔσθεν ἐνικλὰν ὅτι κεν εἶπο·

"Ὡς ἐφατ', ὦρτο ὅτι Ἰρίς ἀελλότος ἀγγελέουσα,
βῆ δ' ἐξ Ἰδαίων ὅρεων ἔσ μακρὸν Ὄλυμπον.
πρῶτῃσι δὲ πύλησι πολυπτύχου Ὀλυμποῦ
ἀυτομένη κατέρυκε, Δίως δὲ σφ' ἔννεπε μῦθον·
"πὴ μέματον; τὶ σφωῖν ἐνὶ πρεσὶ μαίνεται ἱτορ;
οὐκ ἐὰν Κρούιδης ἐπαμμύρεμεν Ἀργελοίσιν.

ἀδε γὰρ ἥπελθησε Κρόνου παῖς, ἣ τελεὶ περ,

γυνῶσειν μὲν σφωῖν υφ' ἀρμασιν ὁκέας Ἰπποὺς,
αὐτὰς δ' ἐκ δήφρου βαλέειν κατὰ θ' ἁρματα ἄξεων
οὐδὲ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοῦ
ἐλκὲ ἀπαλαθῶσεσθον, ἀ κεν μάρπτησι κεραυνός
δφρ' εἴδης, γλαυκῶπι, ὅτ' ἀν σφ' πατρὶ μάχηαι.

"Ἡρη δ' οὗ τι τόσον νεμεσίζεται οὐδὲ χολούται·

αἰεὶ γὰρ οἱ ἕσθεν ἐνικλὰν ὅτι κεν εἶπη

ἀλλὰ σὺ γ' αἰνοτάτη, κὺν ἀδεές, εἶ ἐτεῶν γε
tολμήσεις Δίως ἀντα πελάριον ἐγχως ἀείραι·

"Ἡ μὲν ἄρ' δε ἐπισεῦ δόδας ὡκέα Ἰρίς,

αὐτὰρ Ἀθηναίην Ἁρη πρὸς μῦθον ἐσπευν·

"ἀ πότου, αἰγίδῳ θαύμα τέκοι, οὐκετ' ἔγγει

νῶι ἐὼ Δίως ἀντα βροτῶν ἐνεκα πτολεμίζεισιν

τῶν ἄλλος μὲν ἀποφθάσθον, ἄλλος δὲ βιώτω,

δς κε τῦχη' κείνος δε τὰ ᾧ φρονέων ἐνὶ θυμῷ

Τρωσίτε καὶ Δαναοῖσι δικαζέτω, ὦς ἐπιεικές·

"Ὡς ἄρα φωνήσασα πάλιν τρέπε μῶνχας Ἰπποὺς·
tήσιν δ' Ὡραι μὲν λύσαν καλλίστριχας Ἰπποὺς,

καὶ τοὺς μὲν κατέδησαν ἐπὶ ἀμβροσίησι κάπησιν,

ἀρματα δ' ἐκλιπαν πρὸς ἐνώπια παμφανώντα·

αὐταὶ δὲ χρυσεύσασιν ἐπὶ κλισμοῖσι καθίζουν

μιγὸ' ἀλλοὶς θεῶσι, φίλον τετιμέναι ἱτορ.

Ζεὺς δὲ πατήρ Ἰδηθεὶς ἔστρωκ' ἀρμα καὶ Ἰπποὺς

Ὀλυμπόνδε δίωκε, θεῶν δ' ἐξεῖκετα θώκους.
τῷ δὲ καὶ Ἡππος μὲν λύσε κλυτὸς ἐννοσίγαμος,
ἀματα δ' ἄμ βωμοίσι τίθει, κατὰ λίθα πετάσσας
αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐφύσεα Ζεύς
ἐξετο, τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζετ' Ὀλυμπος.
又好又 οἰδαι Δίδος ἀμφίς Ἄθηναίη τε καὶ Ἡρη
ἡσθην, οὔδὲ τί μιν προσεφώνεοι οὐδ' ἐρέοντο.
αὐτὰρ ὁ ἔγων ἤσσω ἐνὶ φρεσὶ φῶνησέν τε
"τιφθ' οὖτω τετήσθουν, Ἄθηναίη τε καὶ Ἡρη;
οὗ μὲν θην καμέτην γε μάχη ἐνι κυδιανελήρη
ὁλύσαι Τρώας, τοῖσιν κότον αἰλὸν ἔθεσθε.
πάντως, οἷον ἔμοι γε μένοσ καὶ χεῖρες ἄπατοι,
οὐκ ἄν με τρέψειαν ὦσοι θεοὶ εἶσ' ἐν Ὀλύμπῳ.
σφῶιν δὲ πρὶν περ τρόμος ἐλλαβε φαλῆμα γυνα,
πρὶν πόλεμον τ' ἱδεῖσιν πολέμοιο τε μέρμερα ἔργα.
οὖδε γὰρ ἐξερέω, τὸ δὲ κεν τετελεσμένον ἦν
οὐκ ἄν ἔφ' ύμετέρων ὀχέων πληγέντε κεραυνῷ
ἀν ἐσ "Ολυμπον ἤκεσθον, ἰν' ἀθανάτων ἵδος ἐστίν."
"Ὄς ἔφασθ' ἀι δ' ἐπέμνεσάν Ἄθηναίη τε καὶ Ἡρη
πλησίαι αἰ γ' ἤσθην, κακὰ δὲ Τρῶεσσι μεδέσθην.
ἡ τοι Ἄθηναίη ἀκέων ἦν οὔδὲ τι εἶπε,
σκυλομένη Δίλ πατρί, χόλος δὲ μιν ἄγριος ἤρει.
"Ζεύς δ' οὐκ ἔχαδε στήθος χόλου, ἀλλὰ προσηύδα
"αἰνότατε Κρονίδη, ποιον τοῦ μῦθου ἔστεπ.
εὑ νυ καὶ ἡμεῖς ὅμειν δ' τοι σθένος οὐκ ἀλαπαδών
ἀλλ' ἐμπὴς Δαναῶν ὀλοφυρόμεθ' αἰχμητάων,
οὶ κεν δὴ κακῶν ὁμον ἀναπλήσαντες ὀλωσώται.
[ἀλλ' ἢ τοι πολέμοι μὲν ἀφεξόμεθ', εἰ σὸ κελεύεις
βουλὴν δ' Ἀργελοῖς ὑποθησόμεθ', ἡ τις οὐνεῖ,
ὅς μὴ πάντες ὀλωσώται ὁδυσσαμένοι τεσσαροὶ."
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεῦς
"ἡσοῦς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα
ὅψεαι, αἰ κ' ἐθέλησθα, βοῶις πότυνα Ἡρη,
διλίνυς Ἀργείων πολλῶν στρατὸν αἰχμητάων
οὐ γὰρ πρὶν πολέμου ἀποστασεῖται ὑβρισμὸς Ἐκτωρ,
πρὶν ὤραν παρὰ ναῦφι ποδόκεα Πηλείωνα,
ἡματι τῷ δὲ ἄν οἱ μὲν ἐπὶ πρύμνησι μάχονται
στείλει ἐν αὐνότατῳ περὶ Πατρόκλου θανόντος.
δὲ γὰρ θέσφατόν ἔστι σέθεν δ’ ἐγὼ οὐκ ἀλεγίζω
χωμένης, οὐδ’ εἶ κε τὰ νελατα πείραθ’ ἤκην
gάλις καὶ πόντου, ἴν ’ΙΑπετὸς τε Κρόνος τε
ἡμενον οὐ’ αὐχῆς ’Ὑπέρλοος ’Ηελλίοο
τέρποντ’ οὐ’ ἀνέμοισι, βαθὺς δὲ τε Τάρταρος ἀμφίς·
οὐδ’ ἥν ἔνθα ἀφίκηαι ἀλωμένη, οὐ σεῖ ἔγγιε
σκούρομενης ἀλέγω, ἐπεὶ οὐ σεῖ κυντερον ἀλλο.”

"Ὡς φάτο, τὸν δ’ οὗ τι προσέφη λευκάλενος "Ηρη.
ἐν δ’ ἔπεσ’ Ὀκεανῷ λαμπρὸν φῶς ἡλλίοο,
ἔλκον νῦκτα μέλαιναν ἐπὶ ζελώρων ἄρουραν.
Τρωῶν μὲν β’ ἀκόουσιν ἐδυ φῶς, αὐτὰρ ’Αχαιῶις
ἀσπασίης τριλλιστος ἐπήλυθε νὺξ ἐρεβενηθ.

Τρῶων αὐτ’ ἄγορὴν ποιήσατο φαλίδιμος Ἐκτωρ,
νόσφι νεὼν ἀγαγῶν ποταμῷ ἐπὶ δυνήντει,
ἐν καθαρῷ, θὰ δὴ νεκῶν διεφαλνετο χώρος.
ἐξ Ἰππων δ’ ἀποβάντες ἐπὶ χθόνα μῦθου ἄκουν,
tὸν β’ Ἐκτωρ ἀγόρευε δύσφιλος· ἐν δ’ ἄρα χειρὶ
ἔγχος ἔχ’ ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκεῖ, περὶ δὲ χρύσεος θεὸ πόρκης,
τῷ δ’ γ’ ἐρεισάμενος ἐπεα Τράεσσοι μετήδα:
"κέκλυτε μεν, Τρῶες καὶ Δάρδανοι ἢ δ’ ἐπίκουροι
νῦν ἐφάμην νῦς τ’ ὀλέσας καὶ πάντας ’Αχαιῶις
ἀψ ἀπονοσθῆσειν προτί Ἰλιον ἰρεμόσσαν
ἀλλὰ πρὶν κυνέφας ἠλθε, τὸ νῦν ἐσάωςε μάλιστα
’Ἀργείων καὶ νῆας ἐπὶ ρηγμῖνι θαλάσσης.
ἀλλ’ ἥ τοι νῦν μὲν πειθώμεθα νυκτὶ μελάνη
δόρπα τ’ ἐφοπλισόμεσθα· ἀτὰρ καλλήτριχας Ἰπποὺσ
λύσαθ’ ὑπὲξ ὄχεων, παρὰ δὲ σφισὶ βάλλετ’ ἑδωδὴν’
ἐκ πόλιος δ’ ἄξεσθε βόας καὶ ἱφια μῆλα
καρπαλόμως, ὦνον δὲ μελέφρινα οἰνίζεσθε
σιτῶν τ’ ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
ὡς κεν παυνύχιοι μέσφ’ ἥοὺς ἱριγενείης
καλωμεν πυρὰ πολλὰ, σέλας δ’ εἰς σύρανδι Ικη,
μὴ τὼς καὶ διὰ νύκτα κάρη κομόωντες ’Αχαιοὶ
φεύγειν ὀρμήσωνταί ἐπὶ εὔρεα νῶτα θαλάσσης.
μὴ μᾶν ἄσπονδι γε νεῶν ἐπιβαίνει εἴηλοι,
ἀλλ’ ὡς τὸς τοῦτον γε βέλος καὶ οἰκοθεί πέσης,
βλήμενος ἦ ἤδ’ ἦ ἔγχει ὀξύνετι
πῆς ἐπιθρόσκων, ἵνα τις στυγέρῃ καὶ ἄλλος
Τρωσίν ἐφ’ ἰπποδάμοιοι φέρευν πολύδακρυν ’Αρηα.
κήρυκες δ’ ἀνὰ ἄπτου διφύλιοι ἀγγελλόντων
παίδας πρωθήβας πολυκροτάφους τε γέρουντας
λέξασθαι περὶ ἄπτου θεομήτων ἐπὶ πύργων·
θηλύτεραι δὲ γυναῖκες ἐν μεγάροις ἐκάστῃ
πῷρ μέγα καιόντων’ φυλακὴ δὲ τις ἐμπεδος ἔστω,
μὴ λόχος εἰσέλθησι πόλιν λαῶν ἀπεόντων.
δ’ ἔστω, Τρῶες μεγαλήτορες, ὃς ἀγορέως
μῦθος δ’ ὅς μὲν νῦν ἐγιής εἰρημένοις ἔστω,
τὸν δ’ ἥοὺς Τρῶεσσι, μεθ’ ἰπποδάμοις ἀγορεύωσι.
εὔχομαι ἐλπόμενοι Διὸ τ’ ἄλλοις τε θεοῖσιν
ἐξελάνου ἐνθένῳ κύνας κηρεσσιφόρητους,
οὗδ κῆρες φορέσουι μελαινάων ἐπὶ νηῶν.
ἀλλ’ ἦ τοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτοὺς,
πρῶι δ’ ὑπηοίοι σὺν τεῦχεσι τῳρχθέντες
νηωτὶ ἐπὶ γλαφυρῆσιν ἐγείρομεν ὑδίν ’Αρηα.
εἰσομαί ἦ κέ μ’ ὁ Τυδείδης κρατερός Διομήδης
πάρ νηῶν πρὸς τεῦχος ἀπώσεται, ἦ κεν ἑγὼ τὸν
χαλκῷ δηώσας ἔναρα βροτόεντα φέρωμαι.
ἀφρόν ἦν ἄρτετην διαελέσεται, εἴ κ’ ἐμὸν ἔγχος
μελυ ἐπερχόμενον· ἀλλ᾽ ἐν πρώτοις, ὅσον, κείσθαι οὐτής, πολέες δ᾽ ἀμφ᾽ αὐτῶν ἑταῖροι, ἰηλιον ἀνίοντος ἐς αὐριον ἐλ γὰρ ἐγὼν ὅσιν ἄθανατος καὶ ἀγήρως ἡματα πάντα, τιολήθη ε᾽ ὡς τίτε Ἀθηναὶ καὶ Ἀπόλλων, ὡς νῦν ἡμέρῃ ἦδε κακῶν φέρει Ἀργείουσιν.

"Ὡς Ἑκτὼρ ἀγόρευς, ἔπι δὲ Τρῶες κελάδησαν. οἱ δ᾽ Ἰπποὺς μὲν λύσαν ὕπPIC Δ νυροῦν δῄσαν δ᾽ ἱμάντεσσι παρ᾽ ἄρμασιν οἴσιν ἐκαστος. ἐκ πόλιος δ᾽ ἄξοντο βῶς καὶ ἱφια μῆλα καρπαλλίμως, οἴνον δὲ μελίφρονα οἰνίζοντο, σῖτον τ᾽ ἐκ μεγάρων, ἔπι δὲ ξύλα πολλὰ λέγοντο. [ἐρδον δ᾽ ἄθανάτουι τεληέσσες ἐκατόμβας.] κυληθήν δ᾽ ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω [ἡδεῖαν τῆς δ᾽ οὕ τι θεοὶ μάκαρες δατέουντο, οὐδ᾽ ἐθελον μάλα γὰρ σφῖν ἀπήχθετο Ἰλίων ἱρή καὶ Πράμος καὶ λαὸς εὔμμελὼν Πριάμοιο.]

Οἱ δὲ μέγα φρονεύετο ἔπι πτολέμοιο γεφύρας ἦστο τετυχοι, πυρὰ δὲ σφιζοι καλετο πολλά. ὡς δ᾽ ὅτ᾽ ἐν οὐρανῷ ἄστρα φαινὴν ἀμφὶ σελήνην φαλνετ᾽ ἀριπρεπέα, ὅτε τ᾽ ἔπλετο νῆμενοι αἰθήρ. ἐκ τ᾽ ἐφανεν πᾶσαι σκοπιὰλ καὶ πρώονες ἄκροι καὶ νάπαι ὀυρανόθεν δ᾽ ἀρ᾽ υπερράγη ἀσπετος αἰθήρ, πάντα δὲ τ᾽ ἐιδεται ἄστρα, γέγηθε δὲ τε φρένα πομην τόσσα μεσηγὴ νεῶν ἢδε Σάνθοιο βοῶν

Τρῶω ταυτοὺς πυρὰ φαλνετο Ἰλίωθι πρό.

χλι' ἀρ᾽ ἐν πεδίω πυρὰ καλετο, πὰρ δὲ ἐκάστῳ ἢστο πεντήκοντα σέλαι πυρὸς αἰθομένου.

Ἱπποὶ δὲ κρι λευκὸν ἐρεπτόμενοι καὶ ὀλυρας ἐσταότες παρ᾽ ἀχεσφὶν ἐθρονον Ἡ ὁ μὴν.
ΙΔΙΑΔΟΣ Ι.

Πρεσβεία πρὸς Ἀχιλλέα. Λιταί.

"Ὡς οἱ μὲν Τρῶες φυλακὰς ἔχων· αὐτὰρ Ἀχαιῶν
θεσπεσθῇ ἐξε φύσα, φόβου κρυόεντος ἔταλη,
pένθεϊ δ' ἀτλήτῳ βεβολήσατο πάντες ἀριστοι.
ὡς δ' ἀνεμοι δύο πόντου ὀρίσετον ἱκθιόεντα,
Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄγτον,
ἐλθόντ' ἔξαπλής· ἄμυδις δὲ τε κύμα κελαίων
κορθύεται, πολλῶν δὲ παρὲς ἀλα φῦκον ἔχενεν·
ὡς ἐδαίζετο θυμὸς ἐνί στήθεσσιν Ἀχαιῶν.

'Ατρείδης δ' ἀχεὶ μεγάλῳ βεβολημένῳ ἦτορ
φώτα κηρύκεσσι λιγυφόγγυροι κελεύων
κλήδην εἰς ἁγορὴν κικλήσκειν ἄνδρα ἠκαστον,
μὲ δὲ βοῶν· αὐτὸς δὲ μετὰ πρῶτοισι πονείτο.
ἐξον δ' εἶν ἁγορὴ τετητότες· ἀν δ' Ἀγαμέμνων
ἰστατο δάκρυ χέων ὡς τε κρήνη μελάνυδρος,
ἡ τε κατ' αἰγίλιτος πέτρης ὑνοφερὸν χέει ὧδωρ·
ὡς δ' βαρὺ στενάχων ἔπε' Ἀργείων μετηύδα·
"ὅ φίλοι, Ἀργείων ἡγήτορες ἥδε μέδοντε,
Zeüsü μὲ μέγα Κρονίδης ἄη τι ἐνέδησε βαρείᾳ,
σχέτλιος, δὲ τότε μὲν μοι ὑπέσχετο καὶ κατένευσεν
"Ἰλιον ἐκπέρσαν' εὔπερχεον ἀπονέεσθαι,
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ μὲ κελεύει
δυσκλέα Ἀργός ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαὸν.
οὕτω που Διὸ μέλλει ὑπερμενεῖ φίλον εἶναι,
9. ΙΛΙΑΔΟΣ Ι.

δε δὴ πολλάων πολλῶν κατέλυσε κάρηνα

ἡδ’ ἐτι καὶ λύσει: τοῦ γὰρ κράτος ἐστὶ μέγιστον.

ἀλλ’ ἄγεθ’, ὡς ἂν ἐγὼ εἶπο, πειθόμεθα πάντες:

φεύγωμεν όσον νυνὶ φίλην ἐς πατρίδα γαῖαν

οὐ γὰρ ἐτι Τροίην αἱρήσομεν εὐραγνιν.”

“Ὄσ ἐφαθ’, οἱ δ’ ἀρα πάντες ἀκὴν ἐγένοντο σιωπὴ.

δὴν δ’ ἄνεφ ἦσαν τετιηότες νῖς Ἀχαίων

ἄψε δὲ δὴ μετέειπε βοὴν ἀγάθος Διομήδης:

“Ἀτρείδη, σοι πρῶτα μαχήσομαι αφραδέουτι,

ἡ θέμις ἐστὶν, ἀναξ, ἀγορη’ σοῦ δὲ μὴ τι χολωθής.

ἀλκὴν μὲν μοι πρῶτον οὐείδουσα ἐν Δαναοῖς,

φὰς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα’ ταῦτα δὲ πάντα

Ἰσᾶο ’Ἀργείων ἡμὲν νέοι ἡδὲ γέροντε.

σοὶ δὲ διάνδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεων

σκήπτρῳ μὲν τοι δῶκε τετιμήσοι τε πάντων,

ἀλκὴν δ’ οὐ τοι δῶκεν, δ’ τε κράτος ἐστὶ μέγιστον.

δαιμόνι’, οὕτω που μάλα ἔλπαι νῖς Ἀχαίῶν

ἀπτόλεμοι τ’ ἔμεναι καὶ ἀνάλκιδας, ὡς ἀγορεύεις;

εἴ δὲ τοι αὐτῷ θυμὸς ἐπέσουται ὡς τε νέεσθαί,

ἐρχεο’ πάρ τοι ὦδός, νῆς δὲ τοι ἀγχι θαλάσσης

ἔστασ’, αἱ τοι ἐποντο Μυκήνηθεν μάλα πολλαί.

ἀλλ’ ἄλλοι μενέουσι κάρη κομόωτες Ἀχαιοὶ

εἰς δ’ κε περὶ Τροίην διαπέρσομεν. εἰς δὲ καὶ αὐτὸι

φευγόντων σὺν νυνὶ φίλην ἐς πατρίδα γαῖαν

νῶϊ δ’, ἐγὼ Σδένελός τε, μαχησόμεθ’ εἰς  δ’ κε τέκμωρ

’Ιλίου εὐφρωμεν’ σὺν γὰρ θεῷ εἰλήλουθεμ.”

“Ὄσ ἐφαθ’, οἱ δ’ ἀρα πάντες ἐπίλαχον νῖς Ἀχαίων, 50

μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμου.

τοῖς δ’ ἀνιστάμενοι μετεφώνεν ἱππότα Νέστωρ;

“Τυδείδη, πέρι μὲν πολέμῳ ἐνι καρτερὸς ἔσσι,

καὶ βουλή μετὰ πάντας ἰμήλικας ἔπλευ ἄριστος.

οὗ τίς τοι τὸν μῦθον ὄνοσσεται, ὃς οὐ Ἀχαιοὶ,” 55

Μ 2
οὐδὲ πάλιν ἔρεει· ἀτὰρ οὐ τέλος ἤκει μόθων.
η μὲν καὶ νέος ἔσσι, ἔμοι δὲ κε καὶ πάϊς εἶχης
ὁπλότατος γενεήφων· ἀτὰρ πεπιυμένα βάζεις
'Αργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.

ἀλλ’ ἄγ’ ἔγων, ὦ σεῖο γεραίτερος εὐχόμαι εἶναι,
ἐξεῖπω καὶ πάντα διέξομαι· οὐδὲ κε τίς μοι
μόθων ἀτιμήσει’, οὐδὲ κρεῖων Ἁγαμέμνων.
ἀφρήτωρ ἀθέμιστος ἀνέστιος ἐστιν ἐκεῖνος
ὅς πολέμου ἔραται ἑπιδημίου ὀκρυόεντος.

ἀλλ’ ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελανήν
δόρπα τ’ ἐφοπλισόμεθα· φυλακτῆρες δὲ ἐκαστοι
λεξάσθων παρὰ τάφρον ὀρντὴν τεῖχεος ἐκτός.
κούροισιν μὲν ταῦτ’ ἐπιτέλλομαι· αὐτὰρ ἔπαιτα,
'Ατρείδη, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.
δαίμον δαίτα γέρουσιν· ἐοικὲ τοι, ὦ τοι ἄεικες.

πλείαλ τοι οἴουν κλισίαι, τὸν νῆς Ἁχαιῶν
ημάτιαν Ἐρήκηθεν ἐν’ εὐρέα πόντων ἄγουσιν.
πᾶσα τοι ἔσσ’ ὑποδέξῃ, πολέεσσι δ’ ἀνάσσεις.

πολλὰ δ’ ἀγρομένων τῷ πείσεαι δς κεν ἀριστὴν
βουλὴν βουλεύσῃ· μάλα δὲ χρεὼ πάντας Ἁχαιῶς
ἐσθιήσαι καὶ πυκνῆς, ὅτι δὴ πολὺ ἥγος

καλοῦσιν πυρὰ πολλά· τίς ἄν τάδε γνήσειει ἕν;

νῦς δ’ ἢ’ ἢ’ διαρράσει στρατὸν ἢ’ σαώσει.”

"Ως ἐφαθ’, οἱ δ’ ἄρα τοῦ μάλα μὲν κλῦν ὑδ’ ἐπιθυμοῦτο.

ἐκ δὲ φυλακτῆρες σὺν τείχεσιν ἐσσεῖσον

ἀμφὶ τε Νεστορίδην Ὀρασυμῆδα, ποιμένα λαῶν,

ἡ’ ἀμφ’ 'Ασκάλαφον καὶ 'Ιάλμενον, νῖας 'Αρησ,

ἀμφὶ τε Μηριόνην 'Αφαρῆα τε Δητυρῶν τε,

ἡ’ ἀμφὶ Κρείοντος νῦν Δυκουμῆδα δίοιν.

ἐπι’ ἐσέαν ἠγεμόνες φυλάκων, ἐκατόν δὲ ἐκάστῳ

κοῦροι ἀμα στείχουν δολίχ’ ἔγχεα χερσῶν ἔχουσες·
καὶ δὲ μέσον τάφρον καὶ τείχεος ἱεῦν λούτες."
ένθα δὲ πῦρ κήαυτο, τίθεντο δὲ δόρπα ἐκαστος.

'Ατρείδης δὲ γέροντας ἀολλέας ἤγεν 'Αχαιῶν
ἐς κλισίην, παρὰ δὲ σφί τίθει μενοεικέα δαίτα.
οἱ δ' ἐπ' οὐελαθ' ἐτοίμα προκέλεων χείρας ἐλλυν.
αὐτὰρ ἐπελ πόσιος καλ ἐκεῖροι ἐξ ἔρων ἔντο,
τοῖς δ' γέρων πάμπρωτος ὑφαλνεῖν ἰχετεῖν μήτων.
Νέστωρ, οὐ καὶ πρόσθεν ἅριστη φαλνεῖτο βουλή
δ' σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν.

"'Ατρείδη κύδιστε, ἀναξ ἀνδρῶν 'Αγάμεμνων,
ἐν σοι μὲν λήξω, σέο δ' ἄρξομαι, οὕνεκα πολλῶν
λαῶν ἔσσι ἀναξ καὶ τοι Ζεὺς εὐγνώλιξε
σκήπτρον τ' ἀδ' θέμιστας, ἵνα σφίσι βουλεύσῃ.
τῷ σε χρὴ πέρι μὲν φάσθαι ἐπος ἥδ' ἐπακούσαι,
ἐρήμαι δὲ καὶ ἄλλῳ, δι' ἂν τίνα θύμος ἄνγχη
ἐπείν εἰς ἀγάθον' σέο δ' ἐξεταί ὅτι κεῖν ἄργη.
αὐτὰρ ἐγὼν ἐρέω ὅσι καὶ δοκεί εἰναι ἄριστα.
οὐ γάρ τις νόοι ἄλλος ἀμέληνα τούδε νοῆσει,
οἶνοι ἐγὼ νοεῖν, ἡμέν πάλαι ἥδ' ἔτι καὶ νῦν,
ἐξ ἔτι τοῦ ὅτε, διογενέας, Βριστῆδα κοῦρην
χωμένου 'Αχιλῆος ἱβης κλισίθεν ἀπούρας
οὐ τι καθ' ἡμέτερον γε νόον' μάλα γάρ τοι ἐγὼν
πόλλ' ἄπεμυθεόμην' σὺ δὲ σφι μεγαλήτορι θυμῷ
εἴξας ἀνδρα θέριστον, δυ ἀθάνατοι περ ἔτισαν,
ἡτίμησας' ἔλλυ γὰρ ἔχεις γέρας' ἀλλ' ἔτι καὶ νῦν
φραξάμεσθα ὅσ κέν μιν ἀρεσσάμενοι πεπλώμεν
δῷροισίν τ' ἀγανοίσιν ἐπέσοσι τε μειλίχλοισιν."

Τόν δ' αὐτὴ προσεέιπεν ἀναξ ἀνδρῶν 'Αγαμέμνων

"ὁ γέρων, οὐ τι ψεῦδος ἐμὰς ἄτασ κατέλεξας'
ἀσάμην, οὐδ' αὐτὸς ἀναλνομαι. ἀντί νῦ πολλῶν
λαῶν ἑστίν ἀνήρ ὁν τε Ζεὺς κῆρι φιλήσῃ,
ὁς νῦν τούτον ἔτισε, δάμασε δὲ λαῶν 'Αχαιῶν.
ἀλλ' ἐпελ ἀσάμην φρεσὶ λευγαλέρησι πιθήσας.
 anunci κατά τον περίκλητον μόρφων σπάνων, 
δείχνει τη δύναμη του Χρυσοῦ, 
διότι μόνος ήτελθε προς τούτο. 
ούκ εἶναι τούτο στόχος γένος,
οὔτε κατά συμπλήρωσιν χρυσοῦ, 
οὐδέ προς κρίσιν ἄφθονο νομόν. 
οὕτω δέ ἐρχείται τούτος 
δείκνυται ἐν οἴνῳ γυναικῶν,
διότι κάτω κατά κάτω πάντα πρέπει 
τάσι μέν οἱ δόσων, μετὰ δέ ἔσοσκοι τῷ ἀπήπων,
καὶ γέρος Κριστός· ἐπὶ δὲ μέγαν ὄρκον ὁμοϊμα 
μὴ ποτὲ τῆς εὐνόμου ἐπιβήσεται ἢ ἢ μεγίστηι, 
ἡ θέμις ἄνθρωπον πέλει, ἄνθρωπον ἡ γυναῖκα. 
ταῦτα μέν αὐτίκα πάντα παρέσκεσαν· ἐν δὲ κεν αὐτῷ 
ἀστιμένοις Θεοῖς δόσωσθ' ἀλατάξαι, 
ἣ ἄλις χρυσοῦ καὶ χαλκοῦ νησασθὼ 
ἐστιν ὁ ποτὲ δευτέρου λήσεις 'Αχαίοι, 
Τρωίδας δὲ γυναῖκας ἐδίκασιν αὐτὸς ἐλέοςθω,
αἱ καὶ μετ' 'Αργηνθ' Ἐλευθή καλλισται ἔσσων. 
ἐν δὲ κεν 'Αργος ἱκολμέθερ' 'Αχαϊκόν, σφθαρ ἀφόρησ, 
γαμβρός κεν μοι ἐοι· τίσω δὲ μιν Ἰσούν Ὀρέστη, 
ὅτι μοι τηλύγειαν πρέπει θαλῆς ἐν πολλῷ. 
τρεῖς δὲ μοι ἐστὶ συγατρεῖς ἐνι μεγάρῳ εὐπήκτῳ, 
Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα,
τάων ἦν κ' ἐθελησει φίλην ανάεδνου ἀνέσθω 
πρὸς οἴκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δῶσω 
πολλὰ μάλ', δοὺς οὖ πώ τις ἔφεσε δύνατρι
ἐπτὰ δέ οἱ δόσων εὕναι ομενε πτολεθρα, 
Καρδαμύλην Ἐνόπην τε καὶ Ἰρήνη ποιήσασαν,
Φηρᾶς τε Σαθέας ἦν· 'Ἀνθεῖαν βαβύλειμον,
καλὴν τ’ Ἀἰπειαν καὶ Πήδασον ἀμπελόδεσσαν.
pᾶσαι δ’ ἔγγις ἀλῶς, νέται Πύλον ἡμαθέντος·
ev δ’ ἄνδρες ναλοῦσι πολύρρηνες πολυβοῦται,
οἱ κὲ ἐδωτίησι θεῶν δὲς τιμήσουσι
καὶ οἱ ὑπὸ σκήπτρῳ λιπάρδας τελέουσι θέμιστας.
tαυτὰ κε οἱ τελέσαμι μεταλλήξαντι χόλοιο.
δμηθήτω—’Αἴδης τοι ἀμελίχος ἢδ’ ἀδάμαστος·
tοῦνεκα καὶ τε βροτοῦσι θεῶν ἔχθιστος ἀπάντων—
kαὶ μοι ὑποστήτω, ὅσον βασιλεύτερος εἰμὶ
 HttpServletRequest. {'http://67. ήδ’ ὅσον γενεῆ προγενέστερος εὔχομαι εἰναι.”
Τὸν δ’ ἡμελβε’ ἔπειτα Γερήνιος ἵπποτα Νέστωρ’
“Ατρείδη κύδιστε, ἀνας ἄνδρων Ἀγάμεμνον,
δῶρα μὲν οὐκέτ’ ὄνοστα διδοῖς Ἀχιλῆι ἄνακτι
ἀλλ’ ἄγετε, κλητοὺς ὀτρύνομεν, οἱ κε τάχιστα
ἐλθοσ’ ἐς κλισί̄ν Πηληγάδεω Ἀχιλῆος.
εἰ δ’ ἢγε, τοὺς ἄν ἑγὼν ἐπιόψομαι, οἱ δὲ πιθεῦσων.
Φοῖνις μὲν πρώτιστα διῆφιλος ἡγησάσθω,
αὐτὰρ ἔπειτ’ Αἰας τε μέγας καὶ δῖος Ὁδυσσεύς’
κηρύκων δ’ Ὁδίος τε καὶ Εὐρυβάτης ἄμ’ ἐπέσθων.
φέρτε δὲ χερσὶν ὤδωρ, εὐφημῆσαί τε κέλεσθε,
ὁφρα Διός Κρονίδη ἀρησόμεθ’, αἰ’ κ’ ἐλεηθής.”

“Ὡς φάτο, τοῖς δὲ πᾶσιν ἐαδότα μῆθον ἔειπεν.
αὐτίκα κηρύκες μὲν ὤδωρ ἐπὶ χείρας ἔχειαν,
κοῦροι δὲ κρητήρας ἐπεστέψαυτο ποτοῖο,

νάμησαν δ’ ἄρα πᾶσιν ἐπαρξάμενοι δεπάσσοιν.
αὐτὰρ ἔπεις σπείσαν τ’ ἐπίον θ’ ὅσον ἠθελε θυμός,
ὡρμῶν’ ἐκ κλισί̄ς Ἀγαμέμνονον Ἀτρείδαο.
τοῖς δὲ πόλλ’ ἐπέτελλε Γερήνιος ἕπποτα Νέστωρ,
δενδάλλων ἐς ἔκαστον, Ὁδυσσῆι δὲ μάλιστα,

πείραν δ’ ὅσον πεπίθοιεν ἀμύμονα Πηλεῖων.

Τὸ δὲ βάτην παρὰ θίνα πολυφλοῖσσοι θαλάσσης

πολλὰ μάλ’ εὐχομένων γαῖηόχρο ἐννοσιγαῖος.
9. ΙΛΙΑΔΟΣ I.

ρήθισας πεπιθεῦν μεγάλας φρένας Αλακίδαο. Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἤκεσθεν, τὸν δ' εὐρον φρένα τερπόμενον φόρμιγγι λυγεὶς, καλὴ δαιδαλή, ἐπὶ δ' ἀργύρεου παγὸν ἦν, τὴν ἄρετ' ἦς ἐνάρων πόλων Ἡετίων ὀλέσσας τῇ δ' ἐν χυμὸν ἔτερπεν, ἀείδε δ' ἀρα κλέα ἄνδρῶν.

Πάτροκλος δὲ οἱ οἱον ἐναντίον ἦσον σωπῆ, δέγμενος Αλακίδαο, ὅποτέ λήσειεν ἀείδων.

τῷ δὲ βάτην προτέρω, ἤγειτο δὲ δῖος 'Οινοσθεός, στὰν ἐν πρόσθ' αὐτοῦ ταφῶν δ' ἀνόρουσεν Ἀχιλλεὺς αὐτῇ σὺν φόρμιγγι, λιπῶν ἐδος ἔνθα θάσσεν. ὡς δ' αὖτως Πάτροκλος, ἐπεὶ ἤδε φῶτας, ἄνέση. Τῷ καὶ δεικνύμενοι προσέφη πόδας ὡς Ἀχιλλεὺς "χαλέτον" ἦ φίλοι ἄνδρες ἱκάνετον ἦ τι μάλα χρεώ, οἱ μοι σκυξομένως περ Ἀχαϊῶν φίλτατοι ἔστον.

"Ὄσ ἄρα φωνὴσας προτέρω ἄγε δῖος Ἀχιλλέως, εἴσεν δ' ἐν κλισίοι τάτησι τε πορφυρέοισι. ἂν θα" Πάτροκλον προσεφώνεεν ἕγγυς ἔστατα: "μείζονα ἰὴν κρήτηρα, Μενοιτίδων υἱὲ, καθὼς, ζωρότερον δὲ κέραιε, δέπας δ' ἐντυνον ἐκάστῳ: οἱ γὰρ φίλτατοι ἄνδρες ἐμφυ ὑπέασι μελάθρφ." "Ὄσ φάτο, Πάτροκλος δὲ φίλω ἐπεπελέθεθ' ἐταλρφ. αὐτάρ δ' ἐν χρεῶν μέγα κάββαλεν εν πυρὸς αὐγῇ, ἐν δ' ἄρα νωτὸν ἔθηκ' δῖος καὶ πλοόνος αὐγός, ἐν δ' συνὸς σιάλοι βάχιν τεθαλψίαν ἀλοιφῆ. τῷ δ' ἔχειν Αὐτομέδων, τάμνεν δ' ἄρα δῖος Ἀχιλλέως. καὶ τὰ μὲν εὐ μίστυλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρε, πῦρ δὲ Μενοιτίδας δαίεν μέγα, ἵσθεος φῶς. οὐτάρ ἐπεὶ κατὰ πῦρ ἐκάν̈η καὶ φλὸς ἐμαράθη, ἀνθρακίτης ἀπορέσας ὀβελοῦς ἐφύπερθε τάνυσσε, πάσσες δ' ἄλος θελοί κρατεύσαν ἐπαελφας. αὐτάρ ἐπεὶ β' ὀπτησε καὶ εἰν ἐλεοίσιν ἔχευε,
Πάτροκλος μὲν σίτου ἐλῶν ἐπένειμε τραπέζῃ κάλοις ἐν κανέοις, ἀτὰρ κρέα νείμεν Ἄχιλλεσ. αὐτὸς δ' ἀντίον Ἰξεν Ὅδυσσῆος θείου τοίχου τοῦ ἐτέρου, θεοίσι δὲ θύσαι ἀνάγει. Πάτροκλος, ὃν ἐταίρον' ὃ δ' ἐν πυρὶ βᾶλλε θυηλᾶς. οἱ δ' ἐπὶ ὅνελᾳ ἐτοίμα προκείμενα χεῖρας ἄλλον. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητός εὖ τούτο, νεῖσ' Ἀιας Φολνίκη' νόρσε δὲ δῖος Ὅδυσσεύς, πλησάμενος δ' οὗνοι δέπας δείδεκτ' Ἄχιλῆα· "χαῖρ', Ἄχιλε' δαίτω δὲν ἐσπὶς οὐκ ἐπιδευέις ἥμεν εὖ κλίση Ἀγαμέμνονος Ἀτρείδαο ἥδε καὶ ἐνθάδε νῦν' πάρα γὰρ μενοείκεα πολλὰ δαίωνθ' ἀλλ' οὐ δαίτως ἐπηράτου ἔργα μέμηλεν, ἀλλὰ λιθὶ μέγα πῆμα, διοτρέφεσθ', ἐλοφώντες δείδεμεν· εὖ δοιῇ δὲ σώσεμεν ἢ ἀπολέσθαι νήσας εὐσέλμους, εἰ μὴ σὺ γε δύσεαι ἄλκην. ἐγγὺς γὰρ νηῶν καὶ τεῖχεος αὖλων ἔθεντο Τρώες ὑπέρθυμοι τηλεκλείτοι τ' ἐπικουροί, κημένοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἔτι φασὶ σχήσεθ', ἀλλ' ἐν νηῆς μελαίησιν πεσέσθαι. Ζεῦς δὲ σφὶ Κρονίδης ἐνδέξεια σήματα φαίνων ἀστράπτει· Ἔκτωρ δὲ μέγα σθενεῖ βλεμμαίων μαίνεται ἐκπάγλως, πίσυνος Δίς, οὐδὲ τί τίε οὐνέρας οὐδὲ θεοῦς' κρατερῆ δὲ ἐ λύσσα δέδυκεν. ἀράται δὲ τάχιστα φανήμεναι Ἡώ δίαν· στενταὶ γὰρ νηῶν ἀποκόψειν ἀκρα κόρυμβα αὐτὰς τ' ἐμπρήσειν μαλεροῦ πυρῶν, αὐτὰρ Ἄχιοὺς δηώσειν παρὰ τῆς ὁρισμένων ὑπὸ καπνοῦ. ταῦτ' αἰνῶς δείδοικα κατὰ φρένα, μή οἱ ἄπειλὰς ἐκτελέσωσι θεοῖ, ἡμῖν δὲ δὴ ἄσιμου εἶη φθοβθαί εὖλ' Τροίη ἐκας Ἄργεος ἱπποβότοιο. ἀλλ' ἀνα, εἰ μέμονας γε καὶ ὤψε περ νιὰς Ἄχιῶν.
τειρομένους ἥρεσθαι ὑπὸ Τρῶων ὀρυμαγγοῦ.
αὐτῷ ταῖς μετόπισι ΄ἀχος ἔσσεταί, οὔδε τι μῆχος
βεχθέντος κακοῦ ἔστη ᄃκος εὐφρεῖν ἀλλὰ πολὺ πρὶν
φράζει διὸς Δαναοῖς ἀλεξήσεις κακὸν ἦμαρ.
ὡς πέποι, ἥ μὲν σοι για πατήρ ἐπετέλλετο Πηλέως
ἡματὶ τῷ ὅτε σ’ ἔκ Φώθης Ἀγαμέμνονι πέμπει
‘τέκνου ἐμοῦ, κάρτος μὲν Ἀθηναίη τε καὶ Ἡρη
dόσουν’, αὐ κ’ ἑθέλωσι, οὐ δὲ μεγαλήτορα θυμὸν
ἰσχεῖν ἐν στήθεσιν πιλοφορούσῃ γὰρ ἀμείων’
ληγέμεναι δ’ ἔριδος κακομηχάνου, ὅφρα σε μᾶλλον
tίως Ἀργείων ἦμεν νέοι ἣδε γέροντες.’
ὡς ἐπέτελλ’ ὁ γέρως, οὐ δὲ λήθειν· ἀλλ’ ἔτι καὶ νῦν
παῖε’, ἔα δὲ χόλον θυμαλγέα· σοὶ δ’ Ἀγαμέμνων
ἀξία δώρα δίδωσι μεταλλήξαντι χόλοιο.
ei δὲ σὺ μὲν μεν ἀκουσόν, ἐγὼ δὲ κ’ τοι καταλέξῳ
ὁσα τοι ἐν κλισίσῃς ὑπέσχετο δῶρ’ Ἀγαμέμνων
ἐπ’ ἀπρόους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
ἀδωνας δὲ λέβητας ἐκίκοι, δώδεκα δ’ ἵππους
πηγοῦς ἀθλοφόρους, οἱ ἀέθλα ποσσίν ἄροντο.
οὐ κεν ἀλῆιος εἰ δὴ ἀνήρ δ’ τόσσα γένοιτο,
oūd’ kēn ἀκτήμων ἐριτίμῳ χρυσοῖο,
δοσο’ Ἀγαμέμνωνος ἵπποι ἀέθλα ποσσίν ἄροντο.
δῶσει δ’ ἐπτὰ γυναῖκας ἀμόμονα ἔργα ἰδυλλας,
Λεσβίδας, ὥσ τε Δέσβουν ἐὐκτιμεῖν ἔλεες αὐτός
ἐξέλεθ’, αὐ τότε κάλλει ἐνίκων φύλα γυναικῶν.
tὰς μὲν τοι δῶσει, μετὰ δ’ ἔσσεται ἂν τὸ γ’ ἀπηύρα,
κούρη Βρισῆος· ἐπὶ δὲ μέγαν ὄρκον ὀμεῖται
μὴ ποτὲ τῆς εὐηθῆς ἐπιβήσεις ἣδε μιγήσαι,
ἣ θέμις ἐστίν, ἀναξ, ἦτ’ ἀνδρῶν ἤτε γυναικῶν.
ταῦτα μὲν αὐτίκα πάντα παρέσσεται· ei δὲ κεν αὐτὲ
ἀστυ μέγα Πριάμου θεοὶ ὁδὸς’ ἀλατάξαι,
νὴ ἄλις χρυσοῦ καὶ χαλκοῦ ἐθήσασθαι.
εἰσελθὼν, ὅτε κεῖν δατεώμεθα λήδ᾽ Ἀχαιόλ,
Τρωίδας δὲ γυναῖκας ἐέκοσιν αὐτὸς ἐλέσθαι,
αἶ λέει τ᾽ Ἀργελὴν Ἑλένην κάλλισται ἔσωσιν.
εἶ δὲ κεῖν Ἀργος ἴκολμεθ᾽ Ἀχαικῶν, σοθὰρ ἀροῦρης,
γαμβρὸς κέν οἱ εἰς εἰς τίσει δὲ σε Ἰσον Ὀρέστῃ,
ὅσ οἱ πηλύγητος τρέφεται θαλῆς ἐνι πολλῇ.
τρεῖς δὲ οἱ εἰσὶ ὑγατρεῖς ἐνι μεγάρῳ ὑπηκτῷ,
Χρυσόθεμεσ καὶ Λαιόδεικη καὶ Ἰφιάνασσα,
τάου ἤν κ᾽ ἔθεληςα ἔλην ἀνάεδουν ἀγεσθαι
πρὸς οἰκον Πηλῆος· ὃ δ᾽ αὕτ᾽ ἐπὶ μελία δώσει
πολλὰ μάλ᾽, δόσο οὐ πώς ἔῇ ἐπέδωκε ὑγατρί·
ἔπτα δέ τοι δώσει εὐ ναϊόμενα πτολείθρα,
Καρδαμύλην Ἐνόπην τε καὶ Ἰρήνη ποιῆσεσαν
Φηρᾶς τε ζαθέας ἡδ᾽ Ἀνθείαν βασθύλεμον,
καλὴν τ᾽ Ἀἰπειαν καὶ Πέθασον ἀμπελόσεσαν.
πᾶσαι δ᾽ ἐγγὺς ἄλος, νέαται Πύλου ἡμαθέντος·
ἐν δ᾽ ἄνδρεσ ναλουσι πολύρρυνες πολυβούται,
οἷ κε σε δωτίυησι θεδν ὅς τιμήσουι
καὶ τοι ὑπὸ σκήπτρῳ λιπαρᾶς τελεύσοι βέμοσαν.
ταῦτα κέ τοι τελέσειε μεταλλήζαντι χόλοιο.
εἶ δέ τοι Ἀτρείδης μὲν ἀπήχθετο κηρόθι μάλλων,
αὐτὸς καὶ τοῦ δῶρα, σὺ δ᾽ ἄλλους περ Παναχαιῶν
τειρομένους ἐλέαρει κατὰ στρατῶν, οἶ σε θεδν ὅς
τίσουσι· ἥ γὰρ κέ σφι μάλα μέγα κύδος ἄροιο.
νῦν γὰρ χ᾽ "Εκτορ ἔλοις, ἐπεὶ ἀν μάλα τοι σχεδὸν ἐλθοὶ
λύσαιν ἔχων ἀλόνη, ἐπεὶ οὐ τινὰ φησίν ὄμοιον
οἶ ἐμεναὶ Δαναῶν, οὔς ἐνθάδε νῆς ἐνεικαν."
Τὸν δ᾽ ἀπαμειβόμενος προσέφη πόδας ἀκὸς Ἀχιλλεύς·
"διογενὲς Λαερτιάδη, πολυμήχαν Ὀδυσσεῦ,
χρῆ μὲν ὅτι τὸν μύθον ἀπηλεγέως ἀποιπέεν,
ἡ περ ὅτι φρονεῖ καὶ ὅς τετελεσμένον ἔσται,
ὡς μὴ μοι τρῦζητε παρῆμενοι ἄλλοθεν ἄλλος."
9. ΙΩΙΑΔΟΣ I.

ἐχθρὸς γὰρ μοι κέινος ὤμως Ἀίθαο πύλησιν ὃς ἔτερον μὲν κεῦθη ἐνὶ φρεσίν, ἀλλο δὲ ἐπη.
αὐτὰρ ἐγὼν ἐρέω ὡς μοι δοκεῖ εἶναι ἀριστα ὡς ἐμεγ’ Ἀτρείδην Ἀγαμέμνονα πεισέμεν οἶω
οὔτ’ ἄλλος Δαναός, ἐπεὶ σὺ θα τις χάρις ἤν μάρνασθαι δητοῦσι επ’ ἀνδράσι νωλεμές αἰε.
ἰση μοῦρα μένοντι, καὶ εἰ μᾶλα τις πολεμίζοι εὖν δὲ ἢ τιμή ἤμεν κακὸς ἢδὲ καὶ ἐσθλὸς
cάθαν’ ὄμως δ’ ἄργας ἀνήρ δ’ τε πολλὰ ἐργάς. οὐδὲ τί μοι περίκειται, ἐπεὶ πάθον ἁγγεα θυμφ,’
αἰε ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν. ὡς δ’ ὤρνης ἀπῆτησι νεσσοῦσί προφέρησι
μάστακ’, ἐπεὶ κε λάβησι, κακῶς δ’ ἀρα οἱ πέλεις αὐτῆ, δ’ καὶ ἐγὼ πολλὰς μὲν ἀγώονος νύκτας ίανον,
ὁμιτα δ’ αἰματόεντα διέρπησον πολεμίζουν, ἀνδράσι μαρνάμενοι δάρων ἑνεκα σφετερῶν.
δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπας’ ἀνθρώπων,
πεζὸς δ’ ἐνδικα φημὶ κατὰ Τροῖν ἐρίβωλον
tάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ
ἐξελόμενη, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
Ἀτρείδη’ δ’ ὅ’ ὀπισθε μένων παρὰ νηυσὶ θοηῆσι
dεξάμενος διὰ παύρα δασάσκετο, πολλὰ δ’ ἐχεσκεν.
ἄλλα δ’ ἀριστήσοι δίδου γέρα καὶ βασιλεῦσι,
τοῦτο μὲν ἔμπεδα κέπται, ἐμεῦ δ’ ἀπὸ μοῶν Αχαϊῶν
ἐλειτ’, ἔχει δ’ ἀλὼχον θυμαρέα τῇ παριάὼν
tερπέσθω. τὶ δ’ δεῖ πολεμιζέμεναι Τρώωσιν
Ἀργελους; τὶ δ’ λαδὺ ἀνήγαγεν ἐνθά’ ἄγελρας
Ἀτρείδης; ἥ σοι ‘Ἐλένης ἔνεκ’ ἡμίκομοισ;
ἡ μοῦνο φιλέουσ’ ἄλοχος μερόπων ἀνθρώπων
Ἀτρείδαι; ἐπεὶ ὅσ τις ἀνήρ ἀγαθὸς καὶ ἐχεφρων
τὴν αὐτῷ φιλέει καὶ κήδεται, ἡς καὶ ἐγὼ τὴν
ἐκ θυμοὶ φίλεου, δουρικτήτην περ ἐοῦσαν.
9. ΙΛΙΑΔΟΣ Ι.

νῦν θ' ἐπεὶ ἐκ χειρῶν γέρας ἐλετο καὶ μ' ἀπάτησε,
μή μεν πειράτω εὐς εἰδότος' οὐδὲ με πείσει.

ἀλλ', Ὅδυσσε, σὺν σοι τε καὶ ἀλλοις βασιλεῦσι
φραζέσθω νήσοις ἀλεξέμεναι δήιον πῦρ.

ἡ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἔμειο,
καὶ δὴ τεῖχος ἐδείμη, καὶ ἠλάσε τάφρον ἐπ' αὐτῷ
εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν.

ἀλλ' οὐδ' ὃς δύναται σθένος Ἕκτορος ἀνδροφόνοιο
ἵσχειν' ὅφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον
οὐκ ἐθέλεσκε μάχην ἀπὸ τεῖχος ὀρνύμεν Ἕκτωρ,
ἀλλ' ὅσον ἐσ' Σκαίας τε πῦλας καὶ φηγὼν ἱκανεν'
ἐνθα ποτ' οἷον ἔμμυνε, μόγις δὲ μεν ἐκφυγεν ὀρμήν.

νῦν δ' ἐπεὶ οὐκ ἐθέλω πολεμὶζεμεν Ἕκτορι ὅφριν,
αὐριον ἵππο Δι' ἰέξιν καὶ πάσι θεοῖς,

νησας εύ νήσαις, ἐπην ἀλαδε προερύσσω,
ὀψεαι, ἢν ἐθέλησθα καὶ αἰ κέν τοι τὰ μεμῆλῃ,

ἡρι μάλι Ἔλλησποντον ἐπ' ἰχθύεντα πλεόσας
νῆσας ἐμάς, ἐν δ' ἀνδρας ἐρεσσέμεναι μεμαώτας,
εἰ δὲ κεν εὐπλοίην δώῃ κλυνὸς ἐννοσίγαιος,

ηματί κε τριτᾶτῳ Φθίνῃ ἐρίβωλον ἰκολήμην.

ἔστι δὲ μοι μάλα πολλὰ, τὰ κάλλιτον ἐνθάδε ἔρρων
ἀλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν

ἡδὲ γυναικας εὐζώνους πολιόν τε σίδηρον
ἀξομαί, ἄσσο ἡλαχὼν γε' γέρας δὲ μοι, ὃς περ ἔδωκεν,

ἄντως ἐρυθρίζων ἐλετο κρεῖων Ἀγαμέμνων
Ἄτρεΐδης' τῷ πάντ' ἀγορεύμενος, ὃς ἐπιτέλλω,

ἀμφαδόν, ὅφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί,

εἰ τινὰ πον Δαναῶν ἢτι ἐλπεται ἐξαταπήσειν,

αἰὲν ἀναιδείην ἐπιειμένος' οὐδ' ἄν ἔμοιγε
tετλαι κύνεος περ ἐὼν εἰς ὀπα ἰδέοχαι

οὐδὲ τῇ οἱ βουλας συμφράσσομαι, οὐδὲ μὲν ἔργου

ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἠλίτευν' οὐδ' ἄν ἐτ' αὕτως.
εξαπάφοιτ' ἐπέεσσων· ἀλίς δὲ οἱ· ἀλλὰ ἔκηλος ἐρρέτω· ἐκ γὰρ εὖ φρένας εἶλετο μητίετα Ζεὺς.

ἐχθρὰ δὲ μοι τοῦ δώρα, τίω δὲ μιν ἐν καρδὸς αἰση. οὖδ' εἶ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοθῇ ὅσα τέ οἱ νῦν ἔστι, καὶ εἶ ποθεν ἄλλα γένοιτο, 380

οὖδ' ὡς· ἐς ὁ Ὀρχομενόν ποτινίσσεται, οὖδ' ὡς Θήβας Ἀλυσίας, θὰ πλείστα δόμοις ἐν κτήματα κεῖται, αἳ θ' ἐκατόμπυλοί εἶσαι, διηκόσιοι δ' ἂν' ἐκάστας ἀνέρες ἐξοιχυέσοι σὺν ἵπποισι καὶ ὄχεσφὼν

οὖδ' εἰ μοι τόσα δοθῇ ὡς ψάμαθὸς τε κόνις τε, 385

οὖδὲ κεν δ' ἐστι θυμὸν ἐμὸν πείσει Ἁγαμέμνων, πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λάβῃν. κούρην δ'. οὐ γαμέω Ἁγαμέμνονος Ἀτρέιδαο, οὖδ' εἰ χρυσεῖῃ Ἀφροδίτη κάλλους ἐρίζοι,

ἐργα δ' Ἁθηναίη γλαυκόπιτι ἱσοφαρίζοι· 390

οὖδὲ μιν δ' γαμέω· ὡς Ἀχαιῶν ἀλλὸν ἐλέοσθω, δ' τοῖς οἷς τ' ἐπένοικε καὶ ὡς βασιλεύτερός ἐστιν. ἢν γὰρ ἔριμεν θεοί καὶ οἶκαδ' ἴκωμαι,

Πηλεύς θὴν μοι ἐπείτα γυναῖκα γε μᾶσσεται αὐτῶς. πολλαί Ἀχαιότες εἰσίν ἂν· Θελάδα τε Φθίην τε, 395

κοῦραί ἀριστήνων, οἳ τε πολλεῖθρα ῥύονται, τάων ἢν κ' ἐθέλῳμι φιλήν ποιήσομ' ἄκοιτων. ἐνθὰ δὲ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγήνωρ γήμαντι μνηστὴν ἀλοχον, ἐκκυνίαν ἀκοίτων,

κτήμασι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεύς· 400

οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὖδ' ὡς φασίν Ἡλιῶν ἐκτηθοῦσι, εὐ ναϊόμενον πτολεῖθρον,

τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν υἷα· Ἀχαιῶν, οὖδ' ὡς λαῖπος οὖνδ' ἄφητορ' ἐντὸς ἕργει, Φοῖβου Ἀττάλωνος, Πυθοὶ ἔνι πετρησση.

ληστοῖ τε μὲν γὰρ τε βόες καὶ ἱφια μῆλα, 405

κτητοί δὲ τριποδές τε καὶ ἱππῶν ξανθὰ κάρηνα·
άνδρας δὲ ψυχή πάλιν ἐλθεῖν οὕτε λειστῇ
οὐθ᾽ ἐλετή, ἔτει ἀρ κεν ἀμείλυται ἔρκος ὀδόντων.
μῆτηρ γὰρ τε μὲ φησὶ θεὰ Θέτις ἀργυρῶπες
διεξαῦθαι κηρας φερέμεν θανάτου τελοῦσθε.
εἰ μὲν κ᾽ αὐθί μένων Τρῶν πόλιν ἀμφιμᾶχωμαι,
όλετο μὲν μοι νόστος, ἀτὰρ κλέος ἀφθιτον ἔσται·
εἰ δὲ κεν οἴκαδ᾽ ἰκώμι φίλην ἐς πατρίδα γαίαν,
όλετο μοι κλέος ἔσθλον, ἔπὶ δηρὸν δε μοι αἰῶν
ἔσσεται, οὐδὲ κὲ μ᾽ ὅκα τέλος θανάτου κἰχείη.
καὶ δ᾽ ἂν τοῖς ἀλλοισιν ἔγι παραμυθησάμην
οἰκαδ᾽ ἀποπλείεω, ἅπει συκέτι ὅητε τέκμορ
'Ἰλίου αἶπευσής' μᾶλα γὰρ ἄθεν εὐρύσπα Ζεὺς
χεῖρα ἐγν ὑπερεσχε, τεθαρσήκασι δὲ λαοὶ.
ἀλλ᾽ ὑμεῖς μὲν οὖν ἵστησαν ἀριστήσασιν 'Αχαιῶν
ἀγγελίην ἀπόφασθε—τὸ γὰρ γέρας ἐστὶ γεροῦντων—
ὅφρ᾽ ἄλλην φράζωνται ἐνὶ φρεσίν μήτιν ἀμείλων,
ἡ κέ σφιν νῆκα τε σῶρ καὶ λάδιν 'Αχαιῶν
υμοίν ἐπὶ γλαφυρῆς, ἅπεῖ οὐ σφισὺν ἢδε γ᾽ ἐτοιμή.
ἡν νῦν ἐφράσαντο ἐμεὺ ἀπομηνήσαντος·
Φοῖνιξ ὁ ἀυθί παρ᾽ ἀμμί μένων κατακομμηθήτω,
ὅφρα μοι ἐν νησίσι φίλην ἐς πατρίδ᾽ ἐπηται
αὔριον, ἥν ἐθέλησων' ἀνάγκη δ᾽ οὐ τι μιν ἄξω.

"Ὤς ἐφαθ', οἱ δ᾽ ἀρα πάντες ἀκὴν ἐγένυτο σιωπῇ
μόθον ἀγασάμενοι' μᾶλα γὰρ κρατερῶς ἀπέειπεν
ὄψε δὲ ὅτα μετέειπε γέρων ἱππηλάτα Φοῖνιξ
δάκρυ αναπρήσας' περὶ γὰρ δἐ νυσίν 'Αχαιῶν·
"εἰ μὲν δὴ νόστον γε μετά φρεσί, φαλίμι' Ἀχιλλεύ,
βάλλει, οὐδὲ τι πάμπαν ἀμύνει νυσί θησί
πῦρ ἔθελες αἰδηλον, ἅπει χόλος ἔμπεσε θυμῷ,
πῶς δὲν ἔπειν' ἀπὸ σείο, φίλον τέκος, αὐθὶ λιπομην
οῖος; σοὶ δὲ μ᾽ ἔπεμπε γέρων ἱππηλάτα Πηλεύς
ηματὶ τῷ ὅτε σ᾽ ἐκ Φθίης 'Αγαμέμνονι πέμπε.
νήπιον, οὐ πω εἰδόθ' ὅμοιον πολέμοιον,
οὐδ' ἀγορέων, ἵνα τ' ἀνδρεῖς ἀριττρεπέεις τελέσθουσίν.
τοῦνεκά με προήκε διδασκείμεναι τάδε πάντα,
μύθων τε ῥητήρ' ἔμεναι πρηκτήρά τε ἐργών.
ὡς ἄν ἔπειτ' ἀπὸ σείο, φίλον τέκος, οὐκ ἔθελομι
λείπεσθ', οὐδ' εἶ κέν μοι ὑποσταίθ' θεὸς αὐτὸς
γῆρας ἀποξύσας θῆσει νέον ἥβωστα,
οἴον στε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,
φεύγων νεῖκεα πατρὸς Ἀμύντωρος Ὀρμενίδαο,
ὅς μοι παλλακίδος περιχώματι καλλικόμοιο,
threnautos filéosev, åtimaçeseke ò akoiw,
μητέρ' εμήν· ὡ δ' άλην ἐμὲ λυσσέσκετο γοῦνων
παλλακίδι προμιγήναι, ίν' ἔχθήρει γέροντα.
τὴν πιθώμην καὶ ἔρεξα: πατήρ δ' ἔμοι αὐτίκ' δίσθείς
πολλά καθράτο, στυγερὰς δ' ἐπεκέκλετ Ἐρυνύς,
μὴ ποτὲ γούνασιν οἴσων ἐφέσσεσθαί φίλον νῦν
ἐξ ἐμέθεν γεγαώτα· θεοὶ δ' ἐτέλειον ἐπαράς,
Ζεὺς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνεια.
[τὸν μὲν ἐγὼ βουλευοῦσα κατακτάμεν ὅξεί χαλκῷ
ἀλλὰ τις ἀθανάτων παῦσειν χόλον, ὅς ἐκ' ἐνι γυμφ
δήμου θηκε φάτιν καὶ όνείδα πόλλ' ἀνθρώπων,
ὡς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεολμῆνιν.]
ἐνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύτες· ἐν φρεσι θυμὸς
πατρὸς χωμένοιο κατὰ μέγαρα στρωφάσθαι.
ἡ μὲν πολλὰ ἔται καὶ ἀνεψιος ἀμφὶς εόντες
αὐτοῦ λισσόμενοι κατερήτουν ἐν μεγάροις,
pollα de 'Ivia μήλα καὶ eín'podas ðlikas boi's
êsofazou, pollloi de sôves thaléontes àלוiñph
eúmenoi taunónto diâ phlogos Hφaístoio,
pollán ou δ' ek kérámuon méthu πίνετο τοῖο γέροντος.
eînánxes ò de moi ì'mph' aûtor' parà vûktas ìanoù,
oî mên àmeiðòmenoi fylakâs êchou, oûde pot' êsoñh
πῦρ, ἔτερον μὲν ὑπὸ αἰθουσῆς εὐερκέος αὐλῆς,
Ἀλλὰ δὲν προδόμῳ, πρόσθεν θαλάμωι θυράων.
Ἀλλα ὅτε δὴ δεκάτη μοι ἐπήλυθε νῦξ ἐρεβενὴ,
καὶ τότε ἐγὼ θαλάμωι θύρας πυκνῶς ἀραιάς
βῆςας ἔβηλθον, καὶ ὑπέρθορον ἔρκην αὐλῆς
ῥεία, λαθὸν φύλακὰς τῷ ἀνδρᾶς διμῶς τε γυναικας.
φεῦγον ἐπειτ' ἀπάνευθε δι' Ἐλλάδος ἐὑρυχόρουι,
Φθίνῃ δ' ἐξικόμην ἐριβώλακα, μητέρα μῆλων,
ἐς Πηλῆα ἀναχθ'· ὅ δὲ με πρόφρων ὑπέδεκτο,
καὶ μ' ἐφύλησ' ὥσ εἰ τε πατὴρ δυν παιδα φιλήσῃ
μοῦν τηλύγετον πολλοίσιν ἐπὶ κτεάτεσσι,
καὶ μ' ἀφνείον ἐθηκε, πολὺν δέ μοι ὀπασε λαὸν
ναιόν δ' ἐσχατὴν Φθίνῃς, Δολοπεσὸν ἀνάσσων.
καὶ σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεύ,
ἐκ θυμοῦ φιλεῶν, ἐπεὶ οὐκ ἔθελεσκες μι' ἄλλῳ
οὔτ' ἐσ δαῖτ' λέναι οὔτ' ἐν μεγάροισι πάσασθαι,
πρὶν γ' ὅτε δὴ σ' ἐπ' ἐμοῖς ἔγεις γούνεσσι καθίσσας
ὑψὸν τ' ἄσαιμι προταμὼν καὶ οὖνον ἑπισχῶν.
πολλάκι μοι κατέδεουσα ἐπὶ στήθεσσι χιτῶνα
οὖν τοῖς ἀποβλύζων ἐν νηπιέῃ ἀλεγενη.
ὡς ἐπὶ σοι μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόυγησα,
τὰ φρονέων, ὅ μοι οὐ τι θεοὶ γόνον ἐξετέλειον
ἐξ ἐμεὺ' ἄλλα σὲ παίδα, θεοῖς ἐπιείκελ' Ἀχιλλεύ,
ποινήμην, ἵνα μοι ποτ' ἀεικέα λογίην ἀμύνησ.
Ἀλλ', Ἀχιλλεύ, δάμασον θυμὸν μέγαν οὐδὲ τι σε χρή
νηλεῖς ἢτορ ἑχεων στρεπτοὶ δὲ τε καὶ θεοὶ αὐτοί,
τῶν περ καὶ μελζῶν ἀρετή τιμή τε βίη τε.
καὶ μὲν τοὺς.θυέσσι καὶ εὐχωλῆς ἀγανηθήσι
λοιβῆ τε κυλῆ τε παρατρωπῶ τ' ἀνθρωποι
λισσόμενοι, διότι καὶ τις ὑπερβηθ' καὶ ἀμάρτη.
καὶ γὰρ τε Δίταλ εἰσί Δίὸς κοῦραι μεγάλοιο,
χωλαὶ τε ὑψαλ τε παραβλώπες τ' ὀφθαλμῷ,
9. ΙΛΙΑΔΟΣ I.

αἰ ρά τε καὶ μετόπισθ' Ἀτης ἀλέγουσι κιοῦσαι.
ἡ δ' Ἀτη σθεναρή τε καὶ ᾑρίπος, οὐνεκα πὰσας
πολλὰν ὑπεκπροθέει, φθάνει δὲ τε πᾶσαν ἐπ᾽ αἰαν
βλάπτουσι' ἀνθρώποις: αἱ δ' ἐξακέονται ὀπίσω.
ὅς μὲν τ' αἴδεσται κοῦρας Δίως ἀσσουν λούσας,
τῦν δὲ μέγ' ἀνησαν καὶ τ' ἔκλυν εὐχομένοις:
ὅς δὲ κ' ἀνήμηται καὶ τε στερεῖς ἀποείπη,
λιοσονται δ' ἄρα ταῖ γε Δίαι Κρονίωνα κιοῦσαι
τῷ Ἀτην ἄμ' ἔπεσθαι, ἵνα βλαφθέησ ἀποτίησ.
ἀλλ', Ἀχιλεὺς, τόρε καὶ σὺ Δίως κούρησιν ἔπεσθαι
τιμήν, ἢ τ' ἄλλων περ ἐπιγινάμμετε πόνον ἐσθλῶν.
εἰ μὲν γὰρ μὴ δῶρα φέροι, τά δ' ὅπισθ' ὁνομάζοι
Ἀτρείδης, ἀλλ' αἰεὶ ἑπιζαφελῶς χαλεπαλών,
οὐκ ἀν ἐγώγῃ σε μῆνιν ἀπορρῆψαντα κελοῖμην
Ἀργελωποῖν ἀμνύμεναι χατέοντι περ ἐμπης'
νόν δ' ἀμα τ' αὐτίκα πολλὰ δίδοι, τὰ δ' ὅπισθεν ὑπέστη,
ἄνδρας δὲ λιοσοθαὶ ἐπιπροεηκεν ἀρίστους
κρινάμενοι κατὰ λαδῦ Ἀχαίκον, οἱ τε σοι αὐτῷ
φιλτατοὶ Ἀργεῖων τῶν μὴ σο γε μίθων ἐλέγξης
μηδὲ πόδας· πρὶν δ' οὐ τι νεμεσσητῶν κεχολῶσαι.
οὕτω καὶ τῶν πρόσθεν ἐπευθύμεθα κλέα ἄνδρῶν
ηρῶν, ὅτε κέν τιν' ἑπιζάφελος χόλος ἱκοῖ·
δωρητοὶ τε πέλοντο παράρρητοι τ' ἐπέεσσι.
μέμνημαι τόδε ἔργῳ γω χάλω, οὐ τι νέον γε,
ἀς ἤνἐν δ' ὑμῖν ἐρέω πάντεσον φίλοισι.
Κουρῆτες τῷ ἐμάχοιτο καὶ Ἀιτωλοὶ μενεχάρμαι
ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάφιζον,
Αἰτωλοῖ μὲν ἀμανόμενοι Καλυδῶνος ἑρανῆς,
Κουρῆτες δὲ διαπραθέως μεμαώτες Ἀρηῷ.
καὶ γὰρ τοίοι κακὸν χρυσόθρονος Ἀρτεμίς ἄρος,
χωσαμένη δ' οἱ οὐ τι βαλύσια γουνῇ ἀλώνης
Οἰνεὺς ἰέσ' ἄλλοι δὲ θεοὶ δαίμονθ' ἐκατόμβας,
οἴη δ' οὐκ ἔρρεξε Διὸς κοὐρὴ μεγάλουσιν.

ἡ λάθετ' ἦ σκουπάς ενός οὐ κατετεινειό

ἡ δὲ χωλωσάμενη διὸν γένος λοξέαρα

ἀφευν ἐπὶ χλούνῃ σὺν ἄγριον ἀργιόδοντα,

dει κακὰ πόλλα ἐρδεσκεν ἐθων Οὐνής αὐλών

πολλὰ δ' ἰ' γε προθελυμα χαμαι βάλε δένδρα μακρὰ

αὐτῆς ρίζῃ καὶ αὐτοῖς ἀνθεσι μήλων.

tὸν δ' οὐδὸς Οὐνής ἀπέκτεινεν Μελέαγρος,

πολλὲς αὐτὸς πολλῶν θηρῆτορας ἀνδρὰς αγελρας

καὶ κόναζ' οὐ μὲν γάρ κ' ἐδάμῃ παῦροισι βρωτοίσιν' 545

τόσσος ἦν, πολλὸι δὲ πυρῆς ἐπέβησον αλεγενής.

ἡ δ' ἀμφ' αὐτῷ θήκε πολὼν κέλαδον καὶ αὐτήν,

ἀμφὶ σῶς κεφαλῇ καὶ δέρματι λαχυσείς,

Κουρήτων τε μεσηγύ καὶ Ἀτωλῶν μεγαθύμων.

δόφρα μεν οὖν Μελέαγρος ἀρηφίλοις πολέμιζε,

τόφρα δὲ Κουρήτεις κακὼς ἦν, οὐδ' ἐδώνατο

τείχους ἐκτόσθεν μῆνειν πολέες περ' ἐόντες

ἀλλ' ὅτε δὴ Μελέαγρον ἔδω χόλος, ὅσ τε καὶ ἄλλων

οἶδάνει ἐν στεθεσίνι σῶν πῦκα περ' φρονεότονων,

ἡ τοι δ' μητρὶ φίλη Ἀλθαίη χωόμενος κήρ

κεῖτο παρὰ μυστῆ ἀλόχψ, καλῆ Κλεοπάτρη,

κούρῃ Μαρτίρας καλλισφύρου Εἰνηνής

Ἰδεώ θ', δι' καρτιστος ἐπιχθονίων γενέτ' ἄνδρῶν

tων τότε—καὶ ρα ἀνακτός ἐναντίον εἰλετο τόξον

Φοῖβοι Ἀπόλλωνος καλλισφύρου εἴνεκα νύμφης

τὴν δὲ τότ' ἐν μεγάροισι πατήρ καὶ πότνια μήτηρ

Ἀλκυόνην καλέσκουν ἐπάνυμου, οὐνεκ' ἄρ' αὐτῆς

μήτηρ Ἀλκυόνοις πολυπενθεός οἰτον ἔχουσα

κλαῖ', ὅτε μιν ἐκάρεγος ἀνηρπασε Φοῖβος Ἀπόλλων—

τῇ δ' γε παρκατέλεκτο χόλον θυμαλγέα πέσσων,

ἐξ ἀρέων μητρός κεχολωμένος, ὅταν θεοὺσι

πόλλ' ἀχέουσ' ἧρατο κασικήτωο φόνωο.
πολλά δὲ καὶ γαίας πολύφορβην χερσίν ἄλοια
κικλήσκουσα Ἀιδήν καὶ ἐπαίνην Περσεφόνειαν,
πρόχυν καθεζομένη, δεύσουτο δὲ δάκρυσι κόλποι,
παιδί δόμεν θάνατον τῆς δ’ ἥροφοίτις 'Ερυνὸς
ἐκλαυεν ἐξ 'Ερέβεσσφι ν, ἀπελιχθὸν ἤτορ ἔχονσα.
τῶν δὲ τὰχ’ ἀμφὶ πύλας ὤμαδος καὶ δοῦπος ὄρφει
πύργων βαλλομένων τὸν δὲ λίσσοντο γέρουτες
Αἰτωλῶν, τέμπου δὲ θεῶν ἱερής ἄριστος,
ἐξελθὲν καὶ ἀμώναι, ὑποσχόμενοι μέγα δόρων
ὀππόθι πιότατον πεδίον Καλυδῶνος ἐγαίνης,
ἔνθα μὴν ἡμών τέμενος περικαλλὲς ἔλεσθαι
πενητικοῦντον, τὸ μὲν ἠμιον ὀλυσόπεδοι,
ἤμιον δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι.
580
πολλὰ δὲ μὲν λυτάνευε γέρων ἱππηλάτα Οἶλεύς
σφυγῶν ἐπεμβεβαώς ψηρεφέως θαλάμωι,
σειῶν κολλητᾶς σανίδας, γουρούμενος νιών*
πολλὰ δὲ τὸν γε κασίγυρται καὶ πότνια μῆτη
ἐλλῷσσονθ’ ὅ δὲ μᾶλλον ἀναίνετο πολλὰ δ’ ἐταίροι,
585 οἱ οὶ κεδυότατοι καὶ φιλτατοὶ ἤσαν ἀπάντων
ἀλλ’ οὐδ’ ὅς τοῦ θυμόν ἐνὶ στῆθεσιν ἐπειθοῖν,
πρὶν γ’ ὅτε δὴ θάλαμος πῦκ’ ἐβάλλετο, τοι δ’ ἐπὶ πύργων
βαινοῦ Κουρῆτες καὶ ἐνέπρηθον μέγα ἄστυ.
καὶ τότε δὴ Μελέαγρον ἐδύωνος παράκοιτος
λόγοι τ’ ὀδυρομένη, καὶ οἱ κατέλεξεν ἀπαντά
κήδε’, δο’ ἀὐθράποισι πέλει τῶν ἅστυ ἄλογ’
ἀνδρας μὲν κτέλουσι, πόλιν δὲ τὸ πῦρ ἀμαθόνει,
τέκνα δὲ τ’ ἄλλοι ἄγουσι βαθυζώνους τε γυναικα.
τοῦ δ’ ἀρινετο θυμὸς ἄκουοντος κακὰ ἔργα,
590 βὴ δ’ ἐλέηι, χροὶ δ’ ἐντε’ ἐδύσει παρμενόντα.
ὡς δὲ μὲν Αἰτωλοίσιν ἀπήμονεν κακὸν ἥμαρ
ἐξας χ’ θυμῷ τῷ δ’ οὐκέτι δῶρ’ ἐτέλεσσαν
πολλὰ τε καὶ χαρέετα, κακὸν δ’ ἠμίον καὶ αὐτῶς.
9. ΙΛΙΑΔΟΣ Ι.

αλλά σ’ ου μη μοι ταύτα νόει φρεσί, μηδέ σε δαλμων
ἐνταῦθα τρέψειε, φιλοισ κάκιον δέ κεν εἰη
νυσίν καιομένηςαν μνυμεν’ αλλ’ ἐπὶ δώρους
ἐρχος’ ἵσον γάρ σε θεφ τίςουσιν Αχαιοι.
ei δέ κ’ ἄτερ δώρων πόλεμον φθισήνορα δύης,
oύκεθ’ ὃμως τιμῆς ἐσεα πόλεμον περ ἀλαλκῶν.” 605

Τὸν δ’ ἀπαμείβομενος προσέφη πόδας ἀκύς Ἀχιλλέως.
“Φοίνιξ, ἀττα γεραίε, διοτρεφές, οὐ τί με ταύτης
χρεώ τιμῆς’ φρονέω δὲ τετιμήσθαι Δίως αἰσθ,
ἡ μ’ ἔξει παρὰ νυσίν κορωνίσων, εἰς δ’ κ’ αὐτής
ἐν στήθεσι μένη καὶ μοι φίλα γούνατ’ ὀρφή.
610
ἀλλο δέ τοι ἐρέω, σ’ οὐ δ’ ἔνι φρεσί βάλλεο σήσι’
μη μοι σύγχει θυμόν οὐδρόμενος καὶ ἀχέων,
Ἀτρείδη ήραί φέρων χάρων’ ουδέ τί σε χρή
tὸν φιλέοιν, ἰνα μη μοι ἀπέκθηαι φιλέοιν.
καλὸν τοι σὺν ἐμοι τὸν κήδειν ὅσ κ’ ἐμὲ κήδη’
615
Ἰσον ἐμοὶ βασίλευε καὶ Ἦμιον μείρεσι τιμῆς.
οὕτω δ’ ἀγγελέουσι, οὐ δ’ αὐτόθι λέξεο μίμων
ἐνυή ἐνι μαλακῇ’ ἀμα δ’ ήοι φαινομένηπ
φασασόμεθ’ ᾦ κε νεομέθ’ ἐφ’ ἦμετερ’, ᾦ κε μένωμεν.”

“Ἡ, καὶ Πατρόκλῳ δ’ γ’ ἐπ’ ὀφρύς νεύσε σιώπη
Φοίνικι στορέσαι πυκνῶν λέχος, ὄφρα τάχιστα
ἐκ κλίσις νόστοιο μεδολατό τοῦσι δ’ ἀρ’ Ἀιας
ἀντίθεος Τελαμωνιάδης μετὰ μύθουν ἔειπε’
“διογενὲς Δαερτιάδη, πολυμηχαν’ Ὄδυσσει,
ἴομεν’ οὐ γάρ μοι δοκεὶ μύθοιο τελευτή
tῇδε γ’ ὀδῷ κρανέεσθαι’ ἀπαγγείλαι δὲ τάχιστα
χρῆ μύθουν Δαναοῖς καὶ οὐκ ἀγαθὸν περ ἐόντα,
οὐ ποῦ νῦν ἔσται ποτιδέγμενοι. αὐτὰρ Ἀχιλλέως
ἀγρίον ἐν στήθεσι θέτο μεγαλήτορα θυμόν,
σχέτλιος, οὐδὲ μετατρέπεται φιλότητος ἐταλῶν
τῆς ᾦ μιν παρὰ νυσίν ἔτομεν ἔξοχον ἄλλως.” 625

630
υλής· καὶ μὲν τίς τε κασιγνήτου φοινής
ποιήμα ἀπ' οὗ παιδὸς ἐδέξατο τεθητῶτος·
cal ρ' ὁ μὲν ἐν δήμῳ μένει αὐτοῦ πόλλ' ἀποτῆς,
tou dé t' ἐρητότα τε κραδή καὶ θυμὸς ἀγήνωρ
ποιήμα δεξαμένω· σοὶ δ' ἄλληκτών τε κακῶν τε
θυμῶν εἰπτ στηθέσσοι θεοί θέσαν εἶνεκα κόρης
οἴης· νῦν δέ τοι ἐπτά παρισχομεν ἔξοχ' ἀρίστας,
ἀλλα τε πόλλ' ἐπὶ τῆς· σοὶ δ' ὦ λαοί ἐνθεο θυμῶν,
αἴδεσσαι δὲ μελαθρον· ὑποράφοι δὲ τοί εἴμεν
πληθύνοι ὡς Δαναῶν, μέμαεμεν δὲ τοι ἔξοχον ἄλλων
κήδιστοι τ' ἐμεναι καὶ φιλτατοι, δοσοι Ἀχαιοί·
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὡς 'Ἀχιλλεὺς·
"Αἰαίν διογενείς Τελαμώνιε, κολλανε λαῶν,
pάντα τί μοι κατὰ θυμὸν ἐσίσαι μυθήσασθαι·
ἀλλὰ μοι οὐδανετί κραδῆς χόλω, ὅπποτε κείμων
μνῆσομαι, ὡς μ' ἀσύφηλον ἐν Ἀργελοῦσιν ἔρεζεν
Ἀτρεϊδῆς, ὡς εἰ τιν' ἀτίμητον μετανάστην.
ἀλλ' ὥμεις ἐρχεσθε καὶ ἀγγελίην ἀπόφασθε·
οὐ γὰρ πρὶν πολέμων μεθήσομαι αἰματόεντος,
πρὶν γ' οὐδ' Πριάμῳ δαίφρονοι, Ἐκτορά δίον,
Μυρμιδόνων ἐπὶ τε κλίσας καὶ νῆς ἱκέσθαι
κτείνουτ' Ἀργελοῦς, κατὰ τε σμῦξαι πυρι νῆς.
ἀμφὶ δὲ τοι τῇ ἐμῇ κλίσῃ καὶ νη' μελαῖνη
"Ἐκτορά καὶ μεμαῖτα μάχης σχήσεσθαι δίω·"
"Ως ἐφαθ', οἱ δὲ ἐκαστὸς ἔλων δέπας ἀμφικύπτελον
σπελαυντες πάρα νῆς ἵππων τάλων· ἄρχε ὁ Ὀδυσσεύς.
Πάτροκλος δ' ἐτάροισιν ἰδὲ δμωὴς κέλευξε
Φολικικι στορέσαι πυκνῶν λέχων ὅττι τάχιστα.
αἰ δ' ἐπιπειθόμεναι στόρεσαι λέχως ὡς ἐκέλευς,
κώδα τε ὅγος λε νυνι τε λεπτὸν ἀωτοῦν.
ἐνθ' ὁ γέρων κατέδεκτο καὶ Ἡνδίαν ἐμμενεν.
αὔτὰρ Ἀχιλλεὺς εἰδε μυχῆς κλίσης ἐυπήκτουν"
9. ΙΛΙΑΔΟΣ Ι.  183

tôte d' ἀρα παρκατέλεκτο γυνή, τὴν Δεσβόθεν ἦγε,
Φόρμβαυτος θυγάτηρ, Διομήδη καλλιπάρης:  665
Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· πάρ δ' ἄρα καὶ τῷ
"Ιφις ἑύξωνος, τὴν οἱ πόρε δῖος 'Αχιλλεὺς
Σκύρουν ἔλλων αἰτείαν, Ἔννηφος πτολεῖθρον.

Οἱ δ' ὡς δὴ κλισίησιν ἐν 'Ατρείδαιο γένουτο,
τοὺς μὲν ἄρα χρυσεόις κυπέλλοις υἷς 'Αχαιῶν    670
dειδέχατ' ἄλλοθεν ἄλλος ἀνασταδόν, ἐκ τ' ἐρέοντο·
πρῶτος δ' ἐξερεύνειν ἀναξ ἀνθρῶν 'Αγαμέμνων
"εἰπ' ἄγε μ', ὡ πολύαι 'Οδυσεῦ, μέγα κόδος 'Αχαιῶν,
ἡ δ' ἔθελεν νήσεσιν ἀλεξέμεναι δήμου πῦρ,
ἡ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλύτερα θυμόν;");  675

Τὸν δ' αὐτὸ προσέειπε πολύτλας δῖος 'Οδυσσεύς·
"'Ατρείδη κύδιστε, ἀναξ ἀνθρῶν 'Αγαμέμνων,
κεῖνός γ' οὐκ ἔθελεν σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
πιμπλαύσεται μένεσι, σὲ δ' ἀναλυται ἤδε σὰ δώρα.

αὐτὸν σε φράζεσθαι ἐν 'Αργελοισιν ἄνωθεν  680
ὅπως κεν νῆσας τε σῶσι καὶ λαὸν 'Αχαιῶν
αὐτὸς δ' ἠπέληθεν ἄμι ἥνω φαινομένηφι
νῆσα εὐσέλμοις ἄλαζ' ἐλκέμεν ἀμφιλίσσασα.
καὶ δ' ἄν τοῖς ἄλλοισιν ἐφί παραμυθήσασθαι
οἰκαδ' ἀποπλεὲς, ἔπει οὐκέτι δὴτε τέκμωρ  685
'Ιλίου αἰτείης' μᾶλα γὰρ ἔθεν εὐρύστη Ζεὺς
χεῖρα ἐν ὑπερεσχε, τεθαρσήκασι δὲ λαοί.

δ' ἐφατ' εἰς καὶ οἶδε τάδ' εἰπέμεν, οἱ μοι ἐποντο,
Ἀλας καὶ κήρυκε δύω, πεπυμένω ἀμφω.

Φοῖνικς δ' αὖθ' ὁ γέρων κατελέξατο· δ' γὰρ ἄνωγε,  690
δόρα όι ἐν νῆσσι φίλην ἐς πατρὸν ἐπηται
αὐριον, ἢν ἐθέλησυν ἀνάγκη δ' οὗ τί μιν ἄξει·"

"Ως ἐφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένετο σιωπὴ
μῦθον ἀγασσάμενοι· μᾶλα γὰρ κρατερῶς ἀγόρευσε.

δὴν δ' ἄνεψ ἦσαν τετιηστες υἷς 'Αχαιῶν"  695
όψε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
"Ατρείδη κύδιοτε, ἀναξ ἀνδρῶν Ἀγάμεμνόν,
μὴ ὅφελες λέοσεσθαι ἀμύμονα Πηλείωνα,
μυρλα δῶρα δίδουσι· ὅ ὅ γῆμωρ ἐστὶ καὶ ἄλλως·
νῦν αὖ μιν πολὺ μᾶλλον ἀγησοφήσῃς ἐνήκας.

ἀλλὰ ἢ τοι κείμου μὲν ἑάσομεν, ἢ κεν ἤσσων,
ἣ κε μένῃ· τότε ὃ αὐτὲ μαχησεῖται, ὅπποτε κέν μιν
θυμὸς ἐνι στῆθεσιν ἀνάγη καὶ θεὸς ὅρηση.

ἀλλὰ ἄγεθ', ὡς ἄν ἐγὼ εἰπὼ, πειθώμεθα πάντες·
νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλου ἔτορ
σίτου καὶ οἶνοι· τὸ γὰρ μένος ἐστὶ καὶ ἀλκῆ
ἀυτὰ ἐπεὶ κε φαυὴ καλὴ ῥοδοδάκτυλος Ἰᾶς,
καρπαλῆσως πρὸ νεῶν ἐχέμεν λαόν τε καὶ Ἰπποὺς
ὄτρυχων, καὶ δ' αὐτὸς ἐνὶ πρῶτοισι μάχεσθαι·"

"Ὅσ εἴφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆς·
μῦθον ἀγαστόμενοι Διομήδεος ἑποδάμοιο.
καὶ τότε δὴ σπείραντες ἔβαν κλισίηνδε ἑκαστος,
ἔνθα δὲ κοιμήσαντο καὶ ὑπνοῦ ὁδοὺν ἔλοντο.
ΙΔΙΑΔΟΣ Κ.

Δολώνεια.

"Άλλοι μὲν παρὰ υψηλῶν άριστης Παναχαίων έύδουν παναίκιοι, μαλακὴ δεδομένη οὐπνρ'
ἀλλ' οὖν Ἀτρείδην Ἀγαμέμνονα, ποιμένα λαῷν, ὑπνος ἤχε γλυκέρδες πολλὰ φρεσκὰ ὀρμαίνοντα.
ός δ' δὲ ἄπειρα πόσις Ἡρῆς ἡμύκομοι,
τεύχων ἥ πολὺν ὄμβρον ἀθέσφατον ἡ̄ χάλαζαν
ἡ υφετόν, ὅτε πέρ τε χιόν ἐπάλυεν ἀρούραι,
ἡ̄ ποθι πτολέμιον μέγα στόμα πενεκανοῖο,
δὲ πυκνῶν ἐν στήθεσιν ἀνεστενάχις Ἀγαμέμνων
νεώθεν ἐκ κραδής, τρομέοντο δὲ οἱ φρένες ἐντὸς.
ἡ τοι δὲ' ἐς πεδίον τὸ Ἱρωκὸν ἀθρήσκει,
θαύμαζεν πυρὰ πολλὰ, τὰ καλετὸ Ἰλιόθι πρό,
аются συρίγγων τ' ἑνοπὴν ὄμαν̄δον τ' ἀνθρώπων.
αὐτὰρ δὴ' ἐς νήσος τε ἴοι καὶ λαὸν Ἀχαιῶν,
πολλὰς ἐκ κεφαλῆς προθελύμνους ἐλκετο κατὰς
ὑψὸς' ἔοντι Διό, μέγα δὲ' ἐστενε κυδάλιμον κήρ.
δὲ δὲ οἱ κατὰ θυμὸν ἀριστή φαλεῖο βουλῆ,
Νέστορ' ἐπὶ πρώτον Ἡνλήτου ἐλθέμεν ανδρῶν,
ἐκ τινὰ οἱ σὺν μήτην ἀμύμονα τεκτήναιτο,
ἡ τε ἀλεξίκακος πᾶσιν Δαναοίς γένοιτο.

δραμάθεις δ' ἐνδυνῄ περὶ στήθεσιν χιτῶνα,
ποσὶ δ' ὑπὸ λιπαροῖς ἐδήσατο καὶ πέδηλα,
ἀμφὶ δ' ἐπείτα δαφοῦνον ἐξεσσατο δέρμα λέοντος.
αἰθωνὸς μεγάλου ποδηνεκές, ἐλετο δ’ ἔγχος.

"Ὡς δ’ αὐτῶς Μενέλαον ἔχε τρόμοις—οὔδε γὰρ αὐτῷ ὑπὸν ἐπὶ βλεφάρουσιν ἐφίζανε—μὴ τι πάθοιεν Ἀργείων, τοι δὴ ἔθεν εἰνεκα πουλῶν ἐφ’ ὕγρην ἡλιθον ἐς Τροῖν πόλεμον θραυὸν ὀρμαίνοντες. παρδαλὴ μὲν πρῶτα μετάφρενον εὐρὺ καλυπή ποικίλη, αὐτὰρ ἐπὶ στεφάνην κεφαλῆς ἁλῆς 30 θήκατο χαλκεῖν, δόρυ δ’ ἐλετο χειρὶ παχεῖν. βὴ δ’ ἤμεν ἀνοτῆς ὑν ἄδελφε, θα μέγα πάντων Ἀργείων ἦμασσε, θέσο δ’ ὡς τίετο δῆμῳ.

τὸν δ’ εὑρ’ ἀμφ’ ἄμοισι τιθήμενον ἔντει καλὰ νητ πάρα πρύμνη’, τῷ δ’ ἀσπάσιος γένετ’ ἔλθων. 35 τὸν πρότερον προσέειπε βοὴν ἀγαθὸς Μενέλαος: "τῖθ’ οὕτως, ἥθειε, κορύσσεαι; ἡ τιν’ ἐταίρων οὗτε ἐρείπες Τρόις εἰπισκόπον; ἀλλὰ μᾶλ’ αἰῶς δεῖσθω μὴ οῦ τίς τοι υπόσχηται τόδε ἐργον, ἀνδρᾶς δυσμενέας σκοπιαζέμεν οἶος ἐπελθὼν νῦκτα δ’ ἀμβροσίν’ μάλα τις θραυσκάρδιος ἐσται."

Τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων

"χρεὼ βουλής ἔμε καὶ σέ, διοτρεφές δ’ Μενέλαε, κερδαλῆς, η τίς κεν ἐρύθηται ὕδε σαώσει Ἀργείων καὶ νῆας, ἐπεὶ Δίως ἔτραπτε φρῆν. 45 Ἐκτορέοις ὡρα μᾶλλον ἐπὶ φρένα θῆκ’ ἱεροῖς

οὐ γὰρ πῶ ιδόμην, οὐδ’ ἐκλυνον αὐθήσαντος,

ἀνδρ’ ἔνα τοσσάδε μέρμερ’ ἐπ’ ἡματι μητίσασθαι, δοσ’ Ἐκτωρ ἔφερεξε διφίλοις νῖκα Ἀχαιῶν, αὐτωσ’ οὐτε θεάσ νίθος ϕίλος οὐτε θεοίο.

ἐργα δ’ ἔρεξ’ δοσ’ φημὶ μελησέμεν Ἀργείουι

δηθά τε καὶ δολιχῶν’ τόσα γὰρ κακὰ μῆςατ’ Ἀχαιῶν.

ἀλλ’ ὧν νῦν Ἀλαντα καὶ Ἰδομενή κάλεσσον

βίμφα δέων παρὰ νῆας’ ἔγω δ’ ἐπὶ Νέστορα δῖον

εἴμι, καὶ ὀστυνέω ἀνοτήμεναι, αἰ κ’ ἐθέλησιν. 50

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ἐλθεῖν ἐς φυλάκων ἑρὸν τέλος ἦτ' ἐπιτείλαι.
κέλυφ γὰρ κε μάλιστα πιθολατρ' τοῖο γὰρ νῦς
σημαίνει φυλάκεσσι, καὶ 'Ἰδομενής ὀπάων
Μηριώνης' τοῖσι γὰρ ἐπετράπομέν γε μάλιστα."

Τὸν δ' ἠμέλβετ' ἐπείτα βοήν ἀγαθὸς Μενέλαος· 60
"πῶς γὰρ μοι μύθῳ ἐπιτείλλαει ἦδὲ κελεύεις;
ἀὖθι μὲν μετὰ τοῖσι, δεδεγμένος εἰς ὁ κεν ἥλθος,
ἴε μὲν κεν ὁ αὖτις, ἐπὶ τὸς ἐπιτελὼ;"

Τὸν δ' αὖτε προσεειπεν ἀναξὶ ἀνδρῶν 'Αγαμέμνων·
"ἀὖθι μὲνειν, μὴ τῶς ἀβροτάξομεν ἀλλήλουν
ἐρχομένως τολλαὶ γὰρ ἀνὰ στρατὸν εἰςὶ κέλευθοι.
φθέγγεο ὁ' ἢ κεν ἤρθο, καὶ ἐγρήγοροι ἄνωχθι,
πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἔκαστον,
πάντας κυδαίνως μηδὲ μεγαλίζεο θυμῷ,
ἀλλὰ καὶ αὐτοὶ περὶ πονεόμεθα διὸς που ἄμμι
Ζεὺς ἐπὶ γιγνομένοις οἱ κακότητα βαρείαν."

'Ως εἰπὼν ἀπέπεμπεν ἀδελφοὶ εὐ ἐπιτεῖλας·
αὐτὰρ ὁ βῆρ' ἤλενα μετὰ Νέστορα, ποιμένα λαῶν
τὸν δ' εὗρεν παρὰ τε κλισίῃ καὶ ἐπὶ μελαίνῃ
ἐνυφῆ ἐσὶ κολακῇ παρὰ δ' ἐντεᾷ ποικίλ' ἐκεῖνο,
ἀστῖς καὶ δῶο δοξὴς φαεινῇ τε τρυφάλεια.
παρὶ δὲ ζωστὴρ κείτο παναλόλος, ὁ β' δ' γεραίδος
ζώνυφ', ὃτ' ἐσὶ πόλεμον φθισήνορα θωρήσοιτο
λαδὸν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γῆραϊ λυγρῷ.
ἀρθωθεὶς δ' ἄρ' ἐπ' ἄγκωνος, κεφαλὴν ἐπαελρᾶς,
'Ατρείδην προσεειπε καὶ ἐξερευνεῖτο μύθῳ·
"τις δ' οὖτος κατὰ νῆας ἀνὰ στρατὸν ἔρχειν οἷος
νύκτα δ' ὀρφαλῆς, ὅτε θ' εὐδοουσι βροτοὶ ἄλλοι;
ἡτ' τι' ὀυρήσες διζήμενος, ὃ τι' ἐτάρφων;
φθέγγεο, μηδὲ ἀκέων ἐπ' ἐμ' ἔρχεο τίππε ὁς σε χρεῶ;" 85

Τὸν δ' ἠμέλβετ' ἐπείτα  ἀναξὶ ἀνδρῶν 'Αγαμέμνων·
"ὅ Νέστορ Νηληκάδη, μέγα κύδος Ἀχαϊῶν,
γνώσεαι Ἀτρείδην Ἀγαμέμνονα, τὸν περὶ πάντων
Zeús ἐνέκει πόνοις διαμπερέσει, εἰς δ’ ἀυτήν
ἐν στήθεσσι μένῃ καὶ μοι φίλα γοῦνατ’ ὁρῶρη.
πλάζομαι δῶ’, ἐπεὶ οὐ μοι ἐπ’ ὄμμασί νήδυμοι ὕπνος
ζάνει, ἀλλὰ μέλει πόλεμος καὶ κῆδε’ Ἀχαίων.
αἰνὼς γὰρ Δαναῶν περιδεῖδια, ὡδὲ μοι ἤτορ
ἐμπεδοῦν, ἀλλ’ ἀλαλύκτημαι, κραδίη δὲ μοι ἔξω
στραθεῖν ἐκθράσκει, τρομεῖτε δ’ ὑπὸ φαλίμα γνία.
ἀλλ’ εἰ τὶ δραίνεις, ἐπεὶ οὔδὲ σὲ γ’ ὕπνος ἵκανεί,
δεῦρ’ ἐς τοὺς φύλακας καταβήμενεν, ὦφρα ἰδωμεν,
μὴ τοι μὲν καμάτῳ ἀδηκότες ἥδε καὶ ὕπνῳ
κοιμηθοῦνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται.
δυσμενέες δ’ ἀνδρεῖς σχεδὸν ἤτατε: οὔδὲ τι ίδωμεν
μὴ πως καὶ διὰ νύκτα μενονήσωσι μάχεσθαι.”

Τὸν δ’ ἠμείβετ’ ἐπείτα Γερήνιος ἱππότα Νέστωρ,
“Ἀτρείδη κύδιστε, ἢναξ ἀνδρῶν Ἀγαμέμνον,
οὐ θνή Ἐκτορι πάντα νόηματα μητέτη Ζεύς
ἐκτελέει, ὡσα ποῦ νῦν ἐξελπτεῖ: ἀλλὰ μοι οἰὼ
κήδεσι μοχθήσειν καὶ πλεόσιν, εἴ κεν Ἀχιλλεὺς
ἐκ χόλου ἄργαλέοι μεταστρέψῃ φίλον ἤτορ.
σοὶ δὲ μάλ’ ἔψομ’ ἐγώ’ ποτὶ δ’ αὐ καὶ ἐγείρομεν ἀλλοις,
ἡμέν Τυδείδην δουρικλυτὸν ἤδ’ Ἄουσῃ
ἣ’ Αλαντα ταχὺν καὶ Φυλέος ἀλκιμον νίων.

ἀλλ’ εἰ τις καὶ τουσδε μετουχόμενος καλέσειν,
ἀντὶθεόν τ’ Αλαντα καὶ ἐδομενή ἀνακτα:
tῶν γὰρ νής ἔσων ἐκαστάτω, οὔδε μάλ’ ἐγώσ.
ἀλλὰ φίλον περ ἐόντα καὶ αἰδῶν Μενέλαον
νεικέω, εἰ πέρ μοι νεμεσήσεια, οὐδ’ ἐπικεύσω,
ὡς εὑδεί, σοι δ’ οἷον ἐπέτρεψεν πονεέσθαι.
νῦν ὄφελεν κατὰ πάντας ἄριστής πονεέσθαι
λισσόμενοι’ χρείω γὰρ ἴκανετε οὐκέτι ἀνεκτός.”

Τὸν δ’ οὕτε προσέειπεν ἢναξ ἀνδρῶν Ἀγαμέμνον.
"δι γέρον, ἀλλοτε μὲν σε καὶ αλτίασθαι ἄνωγα" 120
πολλάκι γὰρ μεθεὶ τε καὶ οὐκ ἔθελε πονέεσθαι,
οὔτ' ὅκυρ εἰκὼν οὔτ' ἀφραδήση νόοιο,
ἀλλ' ἐμὲ τ' εἰσορῶν καὶ ἐμὴν ποτιδέγμενοι ὀρμὴν.
γὰρ οἳ ἐμέοι πρότερος μᾶλ' ἐπέγρετο καὶ μοι ἐπέστη
tὸν μὲν ἔγῳ προῆκα καλῆμεναι οὐδ' οὐ μεταλλᾶς.
ἀλλ' ἰομεν' κεῖνους δὲ κηχησόμεθα πρὸ πυλῶν
ἐν φυλάκεσ', ίνα γὰρ σφιν ἐπέφραδον ἤγερέθεσθαι."

Τὸν δ' ἠμείβετε' ἑπείτα Γερήνιος ἱππότα Νέστωρ
"οὔτωσον ότι οἱ νεμεσθεται οὔτ' ἀπεθάνει
'Αργείων, δε κέν των' ἐποτρύνη καὶ ἀνώγη." 130

"Ως εἰπὼν ἔνυδρῃ περὶ στήθεσι κείμενα,
ποσιὶ δ' ὑπὸ λιπαρών ἐδήσατο καλὰ πέδιλα,
ἀμφὶ δ' ἀρὰ χλαῖναν περονήσατο φωικόζεσσαν
διπλὴν ἐκτάδην, οὐλὴ δ' ἐπετύμωθε λάχυν.
eἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένου δὲὶ χαλκῷ,
βὴ δ' ἡμεῖς κατὰ νῆς 'Αχαιῶν χαλκοχιτῶνων.
πρῶτον ἔπευ' ὁδυσσή, Διί μήτιν ἀτάλαυτον,
ἐξ ὑπνοῦ ἀνέγειρε Γερήνιος ἱππότα Νέστωρ
φθεγξάμενος' τὸν δ' αἴγα περὶ φρένας ἦλυθ' ἵων,
ἐκ δ' ἠλοθε κλίσις καὶ σφεας πρὸς μύθων ἐτετεπεν' 140
"τίθεν οὕτω κατὰ νῆς ἀνά στρατῶν οἱ άλασθε
ςτα δι' ἀμβροσιήν, δ' τι δὴ χρεώ τόσον ἰκεῖ.""
ένδον, ὑπὸ κρασίν δ' ἔχον ἀσπιδασ· ἔγχεα δὲ σφίν
ὁρθ' ἐπὶ σαυρωτήρος ἐλήλατο, τῇδε δὲ χαλκὸς
λάμφ' ὡς τε στεροπὴ πατρὸς Διός· αὐτὰρ δ' γ' ἢρως
ένδ', ὑπὸ δ' ἐστρωτο ρινῶν βοδὸς ἀγραύλοιον,
αὐτὰρ ὑπὸ κράτεσσι τάπης τετάνυστο φαενώς.
τὸν παρστὰς ἄνεγειρε Γερήνιος ἱππότα Νέστωρ,
λὰξ ποδὶ κινήσας, ὄπλυνε τε νείκεσε τ' ἀντὴν'·
"ἔγρεω, Τυδέος νιὲ· τι πάννυχον ὑπνον ἀωτὲος;·
οὐκ ἄλεις ὡς Τράως ἐπὶ θρῶσμῳ πεδίοιο
ἡταί ἄγχι νεῶν, ὄλγος δ' ἐτι χώρος ἑρύκει;·"
"Ως φάθ', ὦ δ' ἐξ ὑπνοιο μάλα κραίνως ἀνόρουσε,
kαὶ μιν φωνήσας ἔπεα πτερόεντα προσηῦδα·
"σχέτλιος ἔσσι, γεραιέ· σὺ μὲν τόνου ὦ ποτε λήγεις.
οὗ νῦ καὶ ἄλλοι ἔσσι νεότεροί νιές.' Ἀχαιῶν,
οἱ κεν ἔπειτα ἐκαστὸν ἐγείρειαν βασιλῆσσων
πάντῃ ἐποιχόμενοι; σὺ δ' ἀμήχανος ἔσσι, γεραιέ·"
Τὸν δ' αὐτὸ προσέειπε Γερήνιος ἱππότα Νέστωρ·
"ναὶ δὴ ταὐτὰ γε πάντα, φίλοις, κατὰ μοῖραν ἔειπες.
edοὺν μὲν μοι παῖδες ἀμύμονες, εἰοὶ δὲ λαοὶ
kαὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειν·
ἀλλὰ μάλα μεγάλῃ χρείῳ βεβίηκεν Ἀχαιῶν.
νῦν γὰρ δὴ πάντεσσοι ἐπὶ ξυροῦ ἱσταί ακμῆς
ἡ μάλα λυγρὸς οἰλεθρὸς Ἄχαιοῖς, ἦ βιώναι.
ἀλλ' ἢι νῦν Αἰαντα ταχὺ καὶ Φυλέος υῖόν
ἀνστησον—σὺ γὰρ ἔσσι νεώτερος—εἰ μ' ἐλεαλεῖς."·
"Ως φάθ', ὦ δ' ἀμφ' ὄμοιοιν ἐσοστάτο δέρμα λέοντος
ἀθῶνος μεγάλοιο ποδηνεκές, εἰλετο δ' ἐγχοι.
βὴ δ' λέναι, τοὺς δ' ἐυθεῖν ἀναστήσας ἄγεν ἢρως.
Οἱ δ' δὲ τῇ φυλάκεσσιν ἐν ἀγρομένοισιν ἐμίχθεν, 180
οὐδὲ μὲν εὖδοντας φυλάκων ἥγητορας εὑρον,
ἀλλ' ἐγρηγορτὶ σὺν τεῦχεσιν ἀτὸ πάντες.
ὡς δὲ κύνες περὶ μῆλα δυσωρήσωσιν ἐν αὐλῇ
θηρός ἀκούσαντες κρατερόφρονος, ὃς τε καθ’ ἱλην ἔρχηται δὲ ὀρεσφι' πολὺς δ’ ὀρυμαγγός ἐπ’ αὐτῷ ἀνδρῶν ἦδε κυνῶν, ἀπὸ τε σφισῶν ὑπὸς ὀλωλεν’ ὅς τῶν νῆδυμος ὑπὸς ἀπὸ βλεφάρων ὀλάλει νῦκτα φυλασσομένοις κακὴν’ πεδίονδε γὰρ αἰεὶ τετράφαβ’, ὅπποτ’ ἐπὶ Τρῶων ἄτοιεν ἱόντων.

τοὺς δ’ ὁ γέρων γήθησεν ἱδὼν θάρσουν τε μύθῳ [καὶ σφεας φωνῆσας ἔπεα πτερόεντα προσηύδα·]

"οὕτω νῦν, φίλα τέκνα, φυλάσσετε’ μηδὲ τιν’ ὑπὸς αἱρέτω, μη χάρμα γενώμεθα δυσμενεσσω".

"Ως εἰπὼν τάφροι διέσυντο’ τοι δ’ ἄρ’ ἔποντο Ἄργελων βασιλῆς, ὅσοι κεκλήματο βουλῆν.

τοῖς δ’ ἀμα Μηριώνης καὶ Νέστωρος ἀγλαδς ὑδὲ ἡσαν’ αὐτοὶ γὰρ κάλεον συμμητιάσασαι.

τάφρον δ’ ἐκδιαβάντες ὀρυκτὴν ἔδρισων ἐν καθαρῷ, θαὶ δὴ νεκύνων διετακέντε χῶρος πιπτόντων’ ὅθεν αὐτὸς ἀπετράπετ’ δόρμος Ἑκτωρ ὀλλὺς Ἄργελος, ὅτε δὴ περὶ νῦς ἐκάλυψεν.

ἐνθα καθεζόμενοι ἔπε’ ἀλλήλους πίθαυνον τοίσι δὲ μῦθων ἦρχε Γερήνιος ἰππότα Νέστωρ·

"ὡς φίλοι, σὺν δὴ τις ἀνὴρ τετίθοιθ’ ἐὰν αὐτοῦ θυμῷ τολμήνετι μετὰ Τρῶας μεγαθυμοὺς ἐλθεῖν, εἰ τινὰ ποὺ δητῶν ἔλοι ἐσχατῶντα, ἡ τινὰ ποὺ καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο, ἀσσά τε μητιῶσυ μετὰ σφίσιν, ἡ μεμάσων αὐθὶ μένειν παρὰ νηυοὶν ἀπόπροθεν, ἢς πόλισιν ἀψ ἀναχωρήσουσιν, ἐπεὶ δαμασαντό γ’ Ἀχαιοὺς. ταυτά κε πάντα πύθοτο, καὶ ἂς ἔλας ἕμεας ἔλθοι ἀσκηθῆς’ μέγα κεν οἱ ὑπουράνιον κλέως εἶν πάντας ἐπ’ ἀνδρῶπους, καὶ οἱ δόσις ἔσσεται ἔσθλη’ δοσοὶ γὰρ νῆσσων ἐπικρατέουσιν ἁριστοῖ τῶν πάντων οἱ ἐκαστος ὁ δὲ ἔσσουσι μέλαιναν".
θῆλυν ὑπόρρηνον τῇ μὲν κτέρας οὐδὲν ὁμοῖον, 
αἱ θ᾽ ἐν δαίτησι καὶ εὐλαπίνησι παρέστατο." 

"Ὡς ἐφαθ', οἱ δ' ἀρα πάντες ἀκὴν ἐγένοντο σιωπῆ. 
τούσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης: 
"Νέστορ, ἐμ' ὁτρύνει κραδή καὶ θυμὸς ἀγήνωρ 
ἀνδρῶν δυσμενέων δύναι στρατὸν ἐγγὺς ἑόντων, 
Τρώων ἀλλ' εἰ τίς μοι ἀνήρ ἄμ' ἔποιοτ καὶ ἄλλος, 
μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται. 
σὺν τε δὺ' ἐρχομένῳ, καὶ τε πρὸ ὅ τοῦ ἐνόησεν 
ὀπτας κέρδος ἔσι' μούνος δ' εἰ πέρ τε νοήσῃ, 225 
ἀλλὰ τε οἵ βράσσων τε νόος, λεπτὴ δὲ τε μῆτις." 

"Ὡς ἐφαθ', οἱ δ' ἔθελον Διομήδει πολλοὶ ἐπεσθαί. 

ηθελέτην Αιαντε ὅνω, θεράποντες Ὄρησ, 
ηθελε Μηριώνης, μάλα δ' ἠθελε Νέστορος νίδος, 
ηθελε δ' Ἀτρέΐδης δουρικλειτὸς Μενέλαος, 
ηθελε δ' ὁ τλήμων Ὅδυσσεὺς καταδύναι ὁμίλου 
Τρώων' αἰεί γάρ οἱ εὐν φρεσὶ θυμὸς ἑτόλμα. 

τοῖσι δὲ καὶ μετέειπεν ἀνάξ ἀνδρῶν Ὅμηρον Ἁγαμέμνων 
"Τυδειθὴ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ, 
τὸν μὲν θῇ ἔταρον γ᾽ αἰρῆσει, διὶ κ' ἔθελησθα, 235 
φαινομένων τὸν ἄριστον, ἐπεὶ μεμάςφ γε πολλοὶ. 
μηδὲ γὰρ γ᾽ αἰδόμενοι σήσι φρεσὶ τὸν μὲν ἀρείῳ 
καλλεῖπεν, οὐ δὲ χελρον ὀπάσσει αἰδοὶ εἴκων, 
ἐς γενεὰν ὅρῶν, μηδὲ εἰ βασιλεύτερος ἔστων." 

"Ὡς ἐφατ', ἔδεισεν ὅτε πέρι ξανθῷ Μενελάῳ. 240 

τοῖς δ' αὐτῖς μετέειπε βοὴν ἀγαθὸς Διομήδης: 
"ἐι μὲν θῇ ἔταρον γε κελευτεῖ μ' αὐτόν ἐλέσθαι, 
πῶς ὅτι ἐπεὶ Ὅδυσσεὺς ἐγὼ θελοῖο λαθολῆμην, 
οὐ πέρι μὲν πρόφρων κραδή καὶ θυμὸς ἀγήνωρ 
ἐν πάντεσσι πόνοις, φίλει δὲ ἐς Παλλὰς Ἀθήνῃ. 245 

τούτω γ᾽ εσπομένου καὶ ἕκ πυρὸς αἰθομένοιο 
ἀμφω νοστήσαμεν, ἐπεὶ περίοιδε νοῆσαι."
Τὸν δ’ αὐτὲ προσέειπε πολύτλας δίος Ὥνυσσεύς
"Τυθείδη, μῆτ’ ἄρ με μᾶλ’ αἴνεε μῆτε τι νεκκείν
εἰδόσι γὰρ τοι ταῦτα μετ’ Ἀργελοῖς ἀγορεύεισ.
ἀλλ’ ἵομεν’ μᾶλα γὰρ νῦς ἀνεῖται, ἐγγύθι δ’ ἦσθι,
ἀστρα δὲ δὴ προβέβηκε, παρόφωκεν δὲ πλέων νῦς
τὼν δύο μοιράων, τριτάτη δ’ ἔτι μοῖρα λέειπται."

"Ως εἰπόθ’ ὅπλοισιν ἐνὶ δεινοῖσιν ἐδύτην.
Τυθείδη μὲν δῶκε μενεπτόλεμος Ὁρασύμηδης
φάσγανον ἀμφηκε—τὸ δ’ ἐδών παρὰ νηθ’ λέειπτο—
καὶ σάκος’ ἀμφὶ δὲ οἱ κυνῆν κεφαλῆιφιν ἔθηκε
ταυρέλην, ἀφαλὸν τε καὶ ἀλλοφον, ἥ τε καταίνεις
κέκληται, ῥῦεται δὲ κάρη θαλερῶν αἰζηῶν.
Μηριώνης δ’ Ὅνυσσεύ δίδου βιῶν ἥδε φαρέτρην
καὶ ξίφος, ἀμφὶ δὲ οἱ κυνῆν κεφαλῆιφιν ἔθηκε
μινυὶ ποιητὴν’ πολέσων δ’ ἔντοσθεν ἰμᾶσιν
ἐντεταῖο στερεώς’ ἐκτοσθε δὲ λευκοὶ ὅδοιτες
ἀργυρόδαντος χόρθας ἐκένες ἔχον ἔνθα καὶ ἔνθα
εὖ καὶ ἐπισταμένως’ μέσοη δ’ ἐνὶ πῖλοις ἄρηει.
τὴν ρὰ πότ’ εἰς ’Ελεδῶνος ’Αμύντωρος ’Ορμενίδαο
ἐξέλετ’ Ἀυτόλυκος πυκνῶν δόμοιν ἀντιτορῆσας,
Σκάνδειαν δ’ ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι
’Ἀμφιδάμας δὲ Μόλῳ δῶκε ξενήιον εἶναι,
αὐτὰρ ὁ Μηριώνὴ δῶκεν φ’ παιδὶ φορῆια;
δὴ τὸτ’ Ὅνυσσεύς πύκασεν κάρη ἀμφιτεθείσα.

Τὸ δ’ ἔπει οὖν ὅπλοισιν ἐνὶ δεινοῖσιν ἐδύτην,
βὰς ρ’ λέανι, λιπέτην δὲ κατ’ αὐτὸθι πάντας ἀριστοὺς.
τοῖσι δὲ δεξίδων ἦκεν ἐρωδίδων ἐγγύς ὁδοίο
Παλλᾶς Ἀθηναίη τολ’ δ’ οὐκ ἵδον ὀφθαλμοὶσι
νῦκτα δ’ ὀρφναὶ, ἀλλὰ κλάγξαντος αἰκοσαν.
χαίρε δὲ τῷ ὀρνιθ’ Ὅνυσσεύς, ἢρατο δ’ Ἀθηνη’
"κλδὴι μεν, αἰγυόκιοι Δίδος τέκος, ἢ τε μοι αἰεὶ
ἐν πάντεσσι πόνοισι παρίστασαι, οὐδὲ σε λήθω.
κινύμενος* νῦν αὐτὲ μάλιστα με φίλαι, Ἀθήνη, 280
dός δὲ πάλιν ἐπὶ νῆας εὐκλείας ἀφικέσθαι,
ῥέξαντας μέγα ἔργον, ὦ κε Τρῶεσσι μελῆσει."

Δεύτερος αὐτ ἦρατο βοὴν ἀγαθὸς Διομήδης·
"κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, Ἀτρυτώνη·
σπείρο μοι ὡς οτε πατρὶ ἀμ' ἔσπεο Τυδεὶ δίφ
ἐσ ᾽Θῆβας, ὦτε τε πρὸ Ἀχαιῶν ἀγγελος ἦε.
τοὺς ὦ ἄρ ἐπ᾽ Ἀσσωπῷ λῆπε χαλκοχλιτὼν Ἀχαιῶν,
αὐτὰρ ὡ μελλόνου μᾶθον φέρε Καδμείουι
κεῖσ'. άταρ ἄψ ἀπίων μάλα μέρμερα μήσατο ἔργα
σὺν σοί, διὰ θεά, ὦτε οἱ πρόφρασσα παρέστης. 285
ὡς νῦν μοι ἐθέλουσα παρίστασο καὶ με φύλασσε.
σοὶ οὔ ἂν ἐγὼ ἰπώς βοῶν ἦνω εὐρυμέτωτον,
ἄβμητην, ἦν οὐ πω ὑπὸ ξυγὸν ἠγαγεν ἀνήρ·
tήν τοι ἐγὼ ἰπώς χρυσῶν κέρασιν περιχεῦεις."

"Ὡς ἐφανεν εὐχόμενοι, τῶν οὔ ἐκλυε Παλλᾶς Ἀθήνη. 295
οἱ οὔ ἐπεῖ ήρήσαντο Διὸς κούρῃ μεγάλοιο,
βὰν ὑ Ἰμνεν ὡς τε λέσοντε δᾶο διὰ νῦκτα μελαιναν,
ἀμ φόνου, ἂν νέκνας, διὰ τ' ἐντεα καὶ μέλαν αύμα.

Οὐδὲ μὲν οὖδὲ Τρῶας ἀγήνορας εἶασ "Εκτώρ
εὐδειν, ἀλλ' ἀμυνες κεκλήσκετο πάντας ἄριστους,
ὅσοι ἐσαν Τρώων ἡγήταρες ὡδὲ μέδουτε·
τοὺς οὔ γε συγκαλέσας πυκνήν ἠρτύνετο βουλήν·
"τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε
δώρῳ ἐπὶ μεγάλῳ; μιοθὸς δὲ οἱ ἄρκιος ἔσται.
δώσω γὰρ δίφρον τε δῶν τ' ἐριαύχενα δίπους,
οἳ κεν ἄριστοι ἐσωθ θοῆς ἐπὶ νυσιν Ἀχαιῶν,
ὅς τίς κε τλαίθε, οἳ τ' αὐτῷ κῦδος ἄροιτο,
νηὼν ὄκυρων σχεδὸν ἐλθέμεν, ἐκ τε πυθέσθαι
ἡ φυλάσσουται νῆς θοαὶ ὡς τὸ πάρος περ,
ἡ ἰδέ χείρεσσον ύφ' ἡμετέρησι δαμέντες
φύξιν βουλεύσοι μετὰ σφίσιν, οὐδ' ἔθελουσι.
υάκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῷ.

"Ως ἔφαθ', οἱ δ' ἄρα πάντες ἂκην ἐγένοντο σιωπή.

ἡν δὲ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱὸς.

κήρυκος θείοιο, πολύχρυσοι πολύχαλκος,

ὅσ δὴ τοι εἴδος μὲν ἦν κακός, ἄλλα ποιόκης

αὐτὰρ ὁ μοῦνος ἦν μετὰ πέντε κασιγνήτησιν.

ὅσ ὑδὴ Τρώσιν τε καὶ Ἕκτορι μύθον ἔειπεν

"Εκτόρ, ἰμ' ὀτρύνει κράδη καὶ θυμὸς ἀγήωρ

νὴῶν ὅκυπτρῶν σχεδὸν ἐλθέμεν ἐκ τε πυθέσθαι.

ἀλλ' ἄγε μοι τὸ σκήπτρον ἀνάσχεο, καὶ μοι ὄμοιον

ἡ μὲν τοῖς ἵπποις τε καὶ ἄρματα ποικίλα χαλκῷ

δωσέμεν, οἳ φορέοισιν ἄμυμον Πηλείας,

οἵ δ' ἐγὼ ὦν ἀλλ' ἰπτὸς ἐσομαί οὐδ' ἀπὸ δόξης
tοφρα γὰρ ἐς στρατὸν εἰμὶ διαμπέρες, ὅρφ' ἀν ἰκωμαι

νὴ Ἦγαμεμνονένυ, ὃτι που μελλοῦσιν ἄριστοι

βουλὰς βουλεύειν, ἢ φευγεμέν, ἢ μάχεσθαι.

"Ως φάθ', δ' ὑπὸ χερσὶ κείεται τὰ ἔρι ποίος καὶ οἱ ὄμοιοι

"Ἰστὸν νῦν Ζεὺς αὐτός, ἐργῃδούπος τόσος "Ἡρης,

μὴ μὲν τοῖς ἱπποῖς ἀνήρ· ἐποχήσεται ἄλλος

Τρώων, ἄλλα σὲ φημὶ διαμπέρες ἀγαλλείσθαι.

"Ως φάτο καὶ β' ἐπίπορκον ἐπάμοσε, τῶν δ' ὀρέθυνεν

ἀντίκα δ' ἀμφ' ὄμοιοι ἐβάλλετο καμπύλα τόξα,

ἐσσατο δ' ἐκτοσθεν ῥινὸν πολυόο τῶν

κρατὶ δ' ἐπὶ κτιδέῃν κυνήγη, ἐλε δ' ὄξων ἄκουτα,

βή δ' ἐναί προτὲ νήας ἀπὸ στρατοῦ· οὐδ' ἄρ' ἐμέλλεν

ἐλθὼν ἐκ νηῶν ἄψ Ἕκτορι μύθον ἀπολέσειν.

ἀλλ' ὑπό δ' ἵππων τε καὶ ἀνδρῶν κάλλιφ' ὄμιλον,

βή β' ἄν' ὀδὸν μεμαίας· τῶν δ' ἐφράσατο προσιόντα

dιογενής Οὐδυσέας, Διομήδεα δὲ προσέειπεν

"οὔτος τις, Διομῆδε, ἀπὸ στρατοῦ ἔρχεται ἀνήρ,

οὐκ οἷο' ἢ ἥκεσθω ἐπίσκοπος ἢμετέρησιν,

ἡ τίνα συλῆσων νεκώνοι καταθημάτων.
ἀλλ’ ἑῳμέν μιν πρῶτα παρεξελθεῖν πεδίοιο τυτθόν‘ ἐπειτὰ δὲ κ’ αὐτὸν ἐπαίξαντες ἐλομεν 345
καρπαλίμωσι· εἰ δ’ ἁμμε παραφθαισθι πόδεσσιν, 
αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατόφι προπείλειν,
ἐγχει ἐπαίσσονι, μὴ πως προτὶ ἀστυ ἀλόξη.

"Ὡς ἄρα φωνήσαντε παρέξ’ ὁδοῦ ἐν νεκύεσσι
κλινθήτην· ὅ δ’ ἄρ’ ἡκα παρέδραμεν ἀφραδήσιν. 350
ἀλλ’ ὅτε δὴ ἕρ’ ἀπένε ὄσσον τ’ ἐπὶ οὐρα πέλονται
ἡμιώνων· αἰ γὰρ τε βῶδν προφερέστερα εἰσιν
ἐλκέμεναι νειοί βαθεῖς πηκτὸν ἁρτροῦ·
τῶ μὲν ἐπεδραμέστῃν, ὅ δ’ ἄρ’ ἔστη δοῦσιν ἄκουσας.
ἐλπετο γὰρ κατὰ θυμὸν ἀποστρέψοντας ἐταῖρος 355
ἐκ Τρῶων λέναι, πάλιν Ἑκτόρος δρύνατος.
ἀλλ’ ὅτε δὴ ἕρ’ ἀπεσαν δουρηνεκες ἢ καὶ ἔλασαν,
γυν ὅ’ ἀνδρας δητός, λαϊσηρά δὲ γούνατ’ ἐνώμα
φευγέμεναι· τοι δ’ αἶγα διάκειν ὅρμηθεσαν.
ὡς δ’ ὅτε καρχαρόδοντε δῦω χῦνε, εἴδοτε θήρης, 360
ἡ κεμάδ’ ἢ λαγωδὸν ἐπελγετον ἐμμενὲς αἰεὶ
χῶρον ἀν’ ὑλῆνθ’· ὅ δὲ τε προθέσι μεμηκὼς,
ὡς τὸν Τυδείδης ἧδ’ ὁ πτολεπόρδος ὁδυσσεύς
λαοῦ ἀποτμηξαντε διάκετον ἐμμενὲς αἰεὶ.
ἀλλ’ ὅτε δὴ τὰχ’ ἐμμελλε μηγῆσθαι φυλάκεσσι 365
φεύγων εἰς νῆας, τότε δὴ μένος ἐμβαλ’ Ἀθήνη
Τυδείδη, ὦν μὴ τίς Ἀχαιῶν χαλκοχιτῶν
φθαλῃ ἐπευξάμενος βαλέειν, ὅ δὲ δεύτερος ἔλθοι.
δουρὶ δ’ ἐπαίξον προσέφη κρατερὸς Διομήδης:
"ἡ μέν’, ἢ σε δουρὶ κίχισομαι, οὖδὲ σε φημὶ
δηροῦ ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰτῶν ὄλθερον."

"Ἡ ρα, καὶ ἔγχος αἱρήκειν, ἐκὼν δ’ ἡμάρτανε φωτός
δεξιτερὸν δ’ ύπερ ἡμοῦ ἐφ’ οὖν δουρὸς ἄκωκη
ἐν γαῖῃ ἐπάγη· δ’ ὅ’ ἐστη τάρβησεν τε
βαμβαίνων—ἄραβος δὲ διὰ στόμα γλύνετ’ ὀδόντων— 375
χλωρίδος ὑπαὶ δελφοὶ τῷ δ' ἀσθμαίνοντε κιχήτην,
χειρῶν δ' ἀψαθὴν δ' ἔδε δακρύσας ἐποὺ ἦδα:
"ζωγρεῖτ', αὐτὰρ ἔγνω ἔμε λύσομαι' ἐστὶ γὰρ ἐνδον
χαλκὸς τε χρυσὸς τε πολύκμητος τε σίδηρος,
tῶν κ' ὢμην χαρίσαιο πατὴρ ἀπερείσι' ἀποινα,
εἶ κεν ἔμε ζωδὸν πεπόθοιτ' ἐπὶ νησίων ' Ἀχαιῶν.'

Τὸν δ' ἀπαμείβομενος προσέφη πολύμητις 'Οδυσσεύς:
"θάρσει, μηδὲ τί τοι θάνατος καταθύμιος ἔστω.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον
πῇ δὴ οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἷος
νῦκτα δ' ὀρφαλέην, ὅτε θ' εὐδούσι βροτοὶ ἄλλοι;
ἡ τινα συλήσων νεκών καταθενητῶν;
ἡ' σ' Ἐκτωρ προῆκη διασκοπιάσθαι ἐκαστα
νῆας ἐπὶ γλαφυρὰς; ἡ' σ' αὐτὸν θυμὸς ἀνήκε;"

Τὸν δ' ἡμελθετ' ἐπείτα Δόλων, ὑπὸ δ' ἐτρεμε γυία:
"πολλήσιν μ' ἄτρος παρὲκ νόου ἦγαγεν Ἐκτωρ,
ὅσ μοι Πηλεώνος ἁγανοῦ μῶνχας Ἰπποὺς
δωσέμεναι κατένευσε καὶ ἀρματα ποικίλα χαλκῷ,
ἦνάγει δὲ μ' ὀλύτα θοῆν διὰ νῦκτα μέλαιναν
ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἐκ τε πῦθεσθαι
ἡ' φυλάσσονται νῆας θοᾶς ὅς τὸ πάρος περ,
ἡ' ἡδ' χείρεσσιν ύφ' ἡμετέρησι δαμέντες
φύξιν βουλεύοντι μετὰ σφίσιν, οὐδ' ἐθέλουσι
νῦκτα φυλασσέμεναι, καμάτῳ ἄδηκότες αἰνῷ."
πῶς δ' αί τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὖνα; ἄσσα τε μητίδωσι μετὰ σφλαὶν, ἢ μεμάσσων
αὕθι μένειν παρὰ νυσίν ἀπόπροθεν, ἢ τόλμων ἂψ ἀναχωρήσουσιν, ἔπει δαμάσαντο γ' Ἀχαιοῦς.

Τὸν δ' αὖτε προσέειπε Δόλων, Ἐυμήδεος νῦν·
“τοιγάρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.
"Εκτωρ μὲν μετὰ τοῖς, ὁσοὶ βουληφόροι εἰσὶ, βουλάς βουλεύει θελον παρὰ σήματι Ἰλον,
νόσφιν ἀπὸ φλοιοβοῦν φυλακᾶς δ' ἄς εἰρεαι, ἢρως,
οὐ τις κεκριμένη ῥύεται στρατόν οὔδε φυλάσσει.
ὁσοι μὲν Τρῶων πυρὸς ἐσχάραι, οἶσιν ἀνάγκη,
οἱ δ' ἐγχοῦρθασι φυλασσέμενα τε κέλουται
ἀλλήλοις· ἀτὰρ αὖτε πολύκλητοι ἐπίκουροι
εὔδουσι· Τρῶων γὰρ ἐπιτραπέζουσι φυλάσσειν
οὐ γὰρ σφιν παῖδες σχεδὸν ἦται οὔδε γυναῖκες.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὄδυσσεύς·
“πῶς γὰρ νῦν, Τράφεσι μεμιγμένοι ἵπποδάμοισιν
eὔδουσι', ἢ ἀπάνευθε; δλειπὲ μοι, ὁφρα δαεῖω.”

Τὸν δ' ἡμεῖσα' ἐπιείτα Δόλων, Ἐυμήδεος νῦν·
“τοιγάρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
πρὸς μὲν ἄλος Κάρες καὶ Παλῶνες ἀγκυλότοξοι
καὶ Δέλεγες καὶ Καύκωνες διὸ τε Πελασγοί,
πρὸς Ὀμβρῆς δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι
καὶ Φρύγες ἵππομαχοὶ καὶ Μῆνες ἵπποκορυσταὶ.
ἀλλὰ τήν ἐμὲ ταῦτα διεξερέσθε ἐκαστα∙
εἰ γὰρ δὴ μέματον Τρῶων καταδύναι ὁμιλοῦν,
Θρῆκεις οἴδ' ἀπάνευθε νεήλυδες, ἐςχατοὶ ἄλλων·
ἐν δὲ σφιν Ὀῆσος βασιλεύς, παῖς Ἰππῆσος.
τοῦ δὲ καλλιστοὺς ἰπποὺς ἴδον ἰδὲ μεγίστους·
λευκότεροι χιόνοις, θελεῖν δ' ἀνέμοισιν ὁμοῖοι·
ἀρμα δὲ οἱ χρυσοὶ τε καὶ ἄργυρφ εὖ ἦσκηται·
τεῦχεα δὲ χρύσεια πελάρια, θαῦμα ἰδέσθαι,
"καὶ ὁ ἄνδρα ὅσῳν προσέφη κρατερὸς Διομῆδης·
"μὴ δὴ μοι φύεων γε, Δόλων, ἐμβάλλεις θυμῷ,
ἔσθλά περ ἄγγελας, ἐπεὶ ἱκει περὶ χειρὰς ἐς ἀμάς.
ἐὰν μὲν γάρ κε σε νῦν ἀπολύσωμεν ἥ ἐμβόμεν,
.inspect ἥ ὑπὸ προτέρου εἴσθα θοᾶς ἐπὶ νῆσος 'Αχαιῶν,

"Ἡ, καὶ ὁ μὲν μιν ἐμελλε γειελοὺ χειρὶ παχεῖῇ
ἀψάμενος λίσσεσθαι, ὁ δὲ αὐχενα μέσου ἔλαςσε
φασγάνῳ ἄξις, ἀπὸ δὲ ἀμφῳ κέρσα τένουτε
φθεγγομένου ὁ ᾃ ἀτὸν γε κάρῃ κούμησιν ἐμίχθη.
τοῦ δ' ἀπὸ μὲν κτιδεν κυνὲσ δεφαλῆσιν ἐλνυτο
καὶ λυκέσθαι καὶ τόξα παλύτωνα καὶ δόρῳ μακρῶ
καὶ τὰ γ' 'Αθηναῖς λητιδι δίος 'Οδυσσεῖς

"ἀνέσχεθε χειρὶ καὶ ἐυχόμενος ἐπος ἑκά.
"χαίρε, θεὲ, τοίσδεσον σὲ γάρ πρότην ἐν Ἰδρύμπῳ
πάντων ἀθανάτων ἐπιωδοψομεθ' ἀλλὰ καὶ αὐτὸ
πέμψων ἐπὶ Θρηκῶν ἀνδρῶν ἰππος τε καὶ εὐνᾶς."

"Ὡς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθεν ψός' ἀείρασ
θήκεν ἀνὰ μυρίκην' δέελον σ' ἐπὶ σήμα τ' ἔθηκε,
συμμάρφασ ὀνακας μυρίκης τ' ἐριθηλέας ὄζους,
μὴ λάθοι αὐτὸς ἱόντε βοήν διὰ νῦκτα μέλαιναν.
τῶ δὲ βάτην προτέρω διὰ τ' ἔντεα καὶ μέλαν αἰμα,
ἀλθ' σ' ἐπὶ Θρηκών ἀνδρῶν τέλος ιζοὺν ὕντες.
οἱ δ' εὐδον καμάτῳ ἀδηκότες, ἔντεα δὲ σφιν
καλὰ παρ’ αὐτοῖσι χθονὶ κέκλιτο εὖ κατὰ κόσμον
τριστοίχί· παρὰ δὲ σφιν ἐκάστῳ δίζυγε ἤπποι.
Ῥήσος δὲ ἐν μέσῳ εὐδε, παρ’ αὐτῷ δ’ ἀκέες ἤπποι
ἐξ ἐπιδιφριάδος πυμάτης ἴμασί δέδεντο. 475
τὸν δ’ Ἐνυσσεύς προπάροιθεν ἱδὼν Διομήδει δεῖξεν’
“οὐτός τοι, Διόμηδε, ἀνήρ, οὗτοι δὲ τοι ἤπποι,
οὐς νῦν πλανοῦσκε Δόλων, δυν ἐπεφονοῦσίν ἡμεῖς.
ἀλλ’ ἄγε ὅπροφερε κρατερὰς μένος· ὦνδὲ τί σε χρή
ἐστάμεναι μέλεον σὺν τεῦχεσιν, ἀλλὰ λύ’ ἤπποις’ 480
ἡ σύ γ’ ἄνδρας ἔναρε, μελῆσοντι δ’ ἐμοὶ ἤπποι.”

“Ὡς φάτο, τῷ δ’ ἐμπυνευσε μένος γλαυκώπης Ἀθήνη,
κτείνε δ’ ἐπιστροφάδην’ τῶν δὲ στόνοι ὀρνυτ’ ἀεικῆς
ἀορὶ θειομένων, ἐρυθαίνετο δ’ ἀιματι γαῖα.
ὡς δὲ λέων μήλοισιν ἀσημάντοισιν ἐπελθῶν, 485
ἀγεσιν ἢ δίεσον, κακὰ φρονέων ἐνορούση,
ὡς μὲν Ἡρήκις ἄνδρας ἐπίκερον Τυδέος νίος,
ὁπρο δυνὸδέ’ ἔπεφεν’ ἀτὰρ πολύμητις Ἐνυσσεύς,
ὅν τινα Τυδείδης ἄορι πλήξειε παραστάς,
τὸν δ’ Ἐνυσσεύς μετόπισθε λαβὼν ποδὸς ἐξερύσασκε, 490
τὰ φρονέων κατὰ θυμὸν, ὅπως καλλιτριχεῖ ἤπποι
ῥεῖα διέλθουσιν μὴδε τρομελαίῳ θυμῷ
νεκροῖς ἀμβαίνοντες· ἀγχεσσον γὰρ ἐτ’ αὐτῶν.
ἀλλ’ ὅτε δὴ βασιλῆα κιχῆσατο Τυδέος νίος,
τὸν τρισκαίδεκατον μελιηδέα θυμὸν ἀπήρα 495
ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῆφιν ἐπέστη
τὴν νύκτ’, Οὐνεῖδαο πάϊς, διὰ μῆτιν Ἀθήνης.
τόφρα δ’ ἃρ’ ὁ τλῆμων Ὁνύσσευς λῦε μῶνχας ἤπποι,
σὺν δ’ ἤιερεν ἴμασί καὶ ἐξῆλαυνεν ὄμλου
τόξῳ ἐπιπλήσωσιν, ἐπεὶ οὐ μάστιγα φαεινὴν
ποικλὸν ἐκ δίφρου νοήσατο χεροῖν ἔλεοσθαί
ῥοζησεν δ’ ἄρα πιφαύσκων Διομήδει δίφ." 500

Αὐτὰρ δ’ μερμήριζε μὲνων ὁ τι κύτατον ἔρδοι,
η δ' γε δήφρον ἐλών, οθ' ποικίλα τεῦχε' ἐκείτο, ρυμοὺ ἑξερύοι ἡ ἐκφέροι υψό' ἀείρασ, ἡ ἐτὶ τῶν πλεύσων Ὀρηκῶν ἀπὸ θυμόν ἔλοιτο. εἴος δ' ταῦθ' ὀρμαῖς κατὰ φρένα, τόφρα δ' Ἄθηνη ἐγγύθεν ἱσταμένη προσέφη Διομήδεα δίον
"νόστου δὴ μνήσαι, μεγαθύμου Τυδέος οἱ, νήας ἐπὶ γλαφυρᾶς, μή καὶ πεφοβημένος ἐλθης, μή ποὺ τίς καὶ Τρώας ἐγείρησων θεὸς ἄλλος."

"Ὡς φάθ', δ' ἐδε ξυνέκε θεᾶς ὑπα φωνησάς, καρπαλίμως δ' ἱππων ἐπεβησετο· κόψε δ' ὸδυσσεός τόξον· τολ δ' ἐπέτουτο θοᾶς ἐπὶ νήας Ἀχαιών.

Οὐδ' ἀλασκοπίην εἰξ' ἄργυροτοχος Ἀπόλλων, ὡς ὦτ' Ἀθηναίην μετὰ Τυδέος νίδον ἔπουσαν
τῇ κοτέων Τρώων κατεδύσετο πουλὸν ὄμιλον, ἄρσεν δὲ Ὀρηκῶν βουληφόρον Ἰπποκώντα, Ὄμισον ἀνεψιόν ἑσθόν· δ' ε' ἐν ὑπνον ἀνορούσας, ὡς ὑπε χώρον ἐρήμου, δὴ' ἐστασαν ὠκεῖε ἱπποι,
ἀνδρας τ' ἀπαίρουτας ἐν ἀργαλέσιοι φοβήσων, φίμωξέν τ' ἄρ' ἐπείτα φίλον τ' ὄνομην ἐταίρον.
Τρώων δὲ κλαγή τε καὶ ἄσπετος ὅρτο κυδοῖμος?

Οἰ δ' ὀτε δὴ ρ' ἰκανον δὴι σκοποῦν "Ἐκτορὸς ἐκταν, ἔνθ' ὸδυσσεός μὲν ἐρυζέ διφιλός ὄκεια ἱπποι,
Τυδείης δὲ χαμάζε θορῶν ἑνάρα βροτόεντα
ἐν χεῖρεσι' Ὀδυσσήθ' ἔδει, ἐπεβησετο δ' ἱππών
μάστιξαν δ' ἱπποι, τὸ δ' οὐκ ἀέκουντε πετέσθην
νήᾶς ἐπὶ γλαφυρᾶς· τῇ γὰρ φίλον ἐπλετο θυμῷ.
Νέστωρ-δὲ πρῶτος κτύπου ἀεὶ φωνησέν τε·
"ὦ φίλοι, Ἀργεῖων ἡγήτορες ἥδε μέδουτες,
ψεύσωμαι, ἢ ἐτυμον ἐρέω; κέλεται δὲ με θυμός.
ἰπποι μ' ὀκυπόδων ἀμφὶ κτύπος σοφὰ βάλλει."

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αλ γὰρ ὑ Ὕδυσσεύς τε καὶ ὁ κρατέρος Διομήδης
ἀδ' ἀφαρ ἐκ Τρώων ἐλασαίατο μᾶνυχας ἵππους·
ἀλλ' αἰνῶς δεδοικα κατὰ φρένα μή τι πάθωσι
Ἀργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρμαγδοῦ.

Οὐ πώ πάν εἴρητο ἐπος ὅτ' ἀρ' ἠλυθον αὐτολ.
καὶ ῥ' οἱ μὲν κατέβησαν ἐπὶ χόνα, τοὶ δὲ χαρέντες
δεξίη ἠπάζοντο ἐπεσσὶ τε μειλιχλοῦσι·
πρῶτος δ' ἐξερείειν Αερήνιος ἱππότα Νέστωρ·
"ἐιπ' ἀγε μ', ὡ πολύαιν Ὕδυσσεῦ, μέγα κύδος Ἀχαίων,
ὅππως τοῦσ' ἱπποὺς λάβετον, καταδύντες ὄμιλον
Τρώων, ἥ τίς σφωε πόρεν θεὸς ἀντιβολήσας.
αἰνῶς ἀκτίνεσσιν ζοικότες ἦλλοιο.

αἰεὶ μὲν Τρώεσσ' ἐπιμισγομαι, οὔδε τί φημι
μιμνάζειν παρὰ νήσοι γέρων περ ἑαυν πολεμιστής·
ἀλλ' οὐ πώ ταλοὺς ἱπποὺς ἵδιον οὐδ' ἐνόησα.
ἀλλά τι' ἐμι' δίω δόμεναι θεῶν ἀντιάσαντα·
ἀμφοτέρῳ γὰρ σφωί φιλεῖ νεφεληγερέτα Ζεὺς
cοῦρη τ' αἰγιόχοιο Διὸς γλαυκόπις Ἀθηνῆ.

Τόν δ' ἀπαμειβόμενοι προσέφη πολύμητις Ὕδυσσεύς·
"ὡς Νέστωρ Ἡηληώδης, μέγα κύδος Ἀχαίων,
ῥεία θεὸς γ', ἐθέλων καὶ ἀμέλνοις ἥ' περ οὐδὲ
ἵππους δωρήσαι', ἔπει ή πολύ φέρτεροι εἶστοι.
ἵπποι δ' οἴδε, γεραῖε, νεήλυδες, οὐδ' ἐρείλειν,
Θρητίκοι'. τόν δὲ σφιν ἀνακτ' ἀγαθὸς Διομήδης
ἐκτανε, πάρ δ' ἔταρνος δυνοκαθεκα πάντας ἄριστοις,
τόν ρα διοπτῆρα στρατόῳ ἐμμεναι ἡμετέρου
"Εκτωρ τε πρόεηκε καὶ ἄλλοι Τρώες ἄγαυοι·

"Ως εἰπὼν τάφροι διήλασε μᾶνυχας ἱπποὺς
καγχαλῶν; ὁμα δ' ἄλλοι ἵδιον χαλόντες Ἀχαιοί.
οἱ δ' ὅτε Τυδείδεω κλισίην εὔτυκτον ἱκοντο,
ἵπποιος μὲν κατέδησαν εὐτυμήτοισιν ἱμαῖοι.
φάτνη ἔφ’ ἵππεῖ, δ’ οὐ περὶ Διομήδεος ἰπποῖ κτιστασάν ἀκύποδες μελιηδέα πυρδαν ἔδουτες·
νηλ’ δ’ ἐνὶ πρύμνῃ ἐναρα βροτδεντα Δόλωνος
θῆκ’ Ὅδυσεῦς, ὄφρ’ ἰρόν ἐτομασσαλατ’ Ἀθήνη.
αὐτοὶ δ’ ἱδρὼ πολλὸν ἀπενίζουτο θαλάσσῃ
ἐσβάντες κυῆσα τε ἰδὲ λόφου ἀμφὶ τε μηροῦς.
αὐτὰρ ἔπει σφιν κύμα θαλάσσης ἱδρὼ πολλὸν
ψῆν ἀπὸ χρωτός καὶ ἀνέψυχθεν φίλον ἤτορ,
ἐς ρ’ ἀσαμάθους βάντες ἐξεστασα λοῦσαντο.
τῶ δὲ λοεσσαμένω καὶ ἀλειψαμένῳ λεπ’ ἐλαιῷ
δείπνη ἐφιξανέτην, ἀπὸ δὲ κρητῆρος Ἀθήνη
πλεῖον ἀφυσσόμενοι λεῖβου μελιηδέα ὁινοῦ.
'Ηδις δ' ἐκ λεχέων παρ' ἀγαυοῖς Τιθώνοιο
ἀρινθ', ἵν' ἀθανάτουσι φῶς φέροι ἣδὲ βροτοῖς.
Ζεὺς δ' Ἔριδα προτάλλε θοάς ἐπὶ νῆας Ἀχαιῶν
ἀργαλέην, πολέμου τέρας μετὰ χερῶν ἔχουσαν.
ζηῇ δ' ἐπ' Ὑδυσσόθος μεγακήτειυ ὑπ' μελαύῃ,
ἡ' ρ' ἐν μεσσάτῳ ἔσκε γεγωνέμευν ἀμφότερῳς,
ἡμέν ἐπ' Ἀιανός κλώσας Τελαμώνιάδαο
ἡδ' ἐπ' Ἀχιλῆος, τόλ' ρ' ἐσχάτα νῆας ἐίσας
ἐξήσαν, ἦνορέη πίσυνοι καὶ κάρτει χειρῶν.
ἐνθα στὰς ήψαι θεὰ μέγα τε δεινὸν τε
ὁρᾷ', Ἀχαιῶν δὲ μέγα σθένος ἐμβαλ' ἐκάστῃ
καρδίῃ, ἀλληκτόν πολεμίζειν ἢδὲ μάχομαι.
τοῖς δ' ἀφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι
ἐν νησὶ γλαφυρὴσ φιλὴν ἐς πατρίδα γαίαν.
'Ατρείδης δ' ἐβδόσειν ἰδὲ ζώνυοσθαι ἄνωγεν
Ἀργελώς' ἐν δ' αὐτὸς ἐδύσετο νάρποπα χαλκών.
κυμίδας μὲν πρώτα περὶ κυμήσειν ἔθηκε
καλά, ἀργυρεύσων ἐπισφυρίως ἀραρυάς
dεύτερον αὖ θάρρηκα περὶ στήθεσιν ἔδυνε,
tὸν ποτὲ οἱ Κινύρης ὀδὲ ἐξινήθου εἶναι.
πεῦθετο γὰρ Κύπρονδε μέγα κλέος, οὖνεκ' Ἀχαιοῖ
ἐς Τροίλην νῆεσσιν ἀναπλεύσεσθαι ἐμέλλου
τούνεκα οἰ τὸν ὀδὸκε χαριζόμενος βασιλῆι.
τοῦ δ' ἡ τοι δέκα οἴμοι ἔσαν μέλανος κνάνοιο,
δώδεκα δὲ χρυσοίο καὶ εἰκοσι κασσιτέροιο.
κνάνειοι δὲ δράκοιντες ὁρωφέχατο προτὶ δειρῆν
τρεῖς ἐκάτερθ', ἱρισίν ἑοικότες, ὅσ τε Κρονίων
ἐν νέφει στῆριξε, τέρας μερόπων ἀνθρώπων.
ἀμφὶ δ' ἃρ' ὀμοιόυ βάλετε ξίφος· ἐν δὲ οἱ ἥλιοι
χρύσειοι πάμφαυνοι, ἀτὰρ περὶ κουλεῖν ἦν
ἀργύρεοι, χρυσόειοι ἀρτήρεσσιν ἀρηρός.
ἂν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θοῦριν,
καλήν, ἂν πέρι μὲν κύκλοι δέκα χάλκεοι ἥσαν,
ἐν δὲ οἱ ἄμφω τού ἥσαν ἐείκοσι κασσιτέροιο
λευκοῖ, ἐν δὲ μέσοισιν ἔναν μέλανος κνάνοιο.

τῇ δ' ἐπὶ μὲν Γοργὼ βλοσυφώτις ἐστεφάνωτο
δεινὸν δερκομένη, περὶ δὲ Δείμος τε Φόβος τε.
τῆς δ' ἔς ἄργυρεος τελαμῶν ἦν· αὐτὰρ ἔπ' αὐτοῦ
κνάνεος ἐλελίκτο δράκων, κεφαλαί δὲ οἱ ἥσαν
τρεῖς ἀμφιστρεφέες, ἕνοις αὐχένος ἐκεφυμιᾶι.

κρατὴ δ' ἔπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον
Ἰππουρίν' δεινὸν δὲ λόφος καθύπερθεν ἔνευτον.
ἐὔλετο δ' ἀλκιμὰ δοῦρε δὸς, κεκορυθμένα χαλκῷ,
ὀξεῖ· τῆς δὲ χαλκὸς ἄπ' αὐτόφων οὐρανὸν εἰσὶ
λάμπ'· ἔπ' ὁ ἔγχουτησαν Ἀθηναίη τε καὶ Ἡρη,
τιμῶσαι βασιλῆς πολυχρύσου Μυκῆνης.

Ἡμιόχω μὲν ἐπείτα ἕφ' ἐπέτελλεν ἐκαστὸς
Ἱπποὺς εὖ κατὰ κόσμον ἔρυκέμεν αὐθε' ἐπὶ τάφρῳ,
αὐτὸι δὲ πρυλεῖσι σὺν τεύχεσι θωρῃχθέντες
ῥῶουτ' ἀσβεστος δὲ βοη γένετ' ἦωθι πρό.
φθαν δὲ μὲγ' ἱππῆων ἐπὶ τάφρῳ κοσμηθέντες,
ἱππῆς δ' ὀλίγου μετεκλαθοῦν· ἐν δὲ κυδοῖμον
ἀρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἤκεν ἔρεσας
αἰματι μυδάλεας ἐξ αἰθέρος, οὕνεκ' ἐμελλὲ
πολλὰς ἰφθίμους κεφαλὰς Ἐαίδι προϊάψειν.
Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο,
"Εκτορά τ' ἀμφί μέγαν καὶ ἀμύμονα Πουλυδάμαντα
Ἀλεγειν θ', ὥσ Τρωὶς θεὸς ὡς τέτο τῆμων,
tρεῖς τ' Ἀρτύριδας, Πόλυβον καὶ Ἀγήνωρ δίον
ηθεῦν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοιςι.
"Εκτωρ δ' ἐν πρώτοις φέρ' ἀσπίδα πάντοσ' ἐτειγν.
oïos δ' ἐκ νεφέων ἀναφαίνεται σύλιος ἀστήρ
παμφαίων, τοτε δ' αὕτης ἐδυ νέφεα σκίόεντα,
ὅς "Εκτωρ ὅτε μέν τε μετὰ πρώτοις φάνεσκεν,
ἀλλοτε δ' ἐν πυμάτοις κελεύων: πᾶς δ' ἄρα χαλκῷ
λάμψ' ὡς τε στεροπὴ πατρὸς Δίὸς αἰγιόχοιο.

Οἱ δ', ὡς τ' ἀμητήρες ἐναυτοὶ ἀλλήλους
ὀγνον ἔλαιον ἄνδρας μάκαρος κατ' ἄρουραν
πυρῶν ᾧ κριθέων: τὰ δὲ δράγματα ταρφέα πίπτειν,
ὅς Τρῶες καὶ Ἀχαῖοι ἐπ' ἀλλήλους θηρόντες
δήσουν, οὖδ' ἐτεροί μνῶντ' ὀλοοῦ φόβοιο.
ιςας δ' ύσμινι κεφαλᾶς ἐχει, οἴ δὲ λύκοι ὃς
θύνουν: "Ερις δ' ἄρ' ἔχαιρε πολύστονοις εἰσορώσα:
oi γάρ ρα θεῶν παρετύχανε μαρναμένους,
oi δ' ἄλλοι οὖ σφιν πάρεσαν θεοῖ, ἄλλα ἐκήλοι
σφόισιν ενὶ μεγάροις καθήματο, ἤχι ἐκαστῷ
δώματα καλὰ τετυκτο κατὰ πτύχας Οὐλύμπιοι.
πάντες δ' ἓτιωντο κελαινεφέα Κρονίων,
οὔνεκ' ἄρα Τρόασσον ἐβούλετο κόδος ὁρέσαι.
τῶν μὲν ἄρ' οὖκ ἄλεγιζε πατήρ': ὅ δὲ νόσφις λιασθεὶς
τῶν ἄλλων ἀπάνευθε καθέζετο κόδεὶ γαλῶν,
eἰσορώνι Τρώων τε πόλιν καὶ νῆας Ἀχαίων
χαλκῷ τε στεροπῆν, ὀλλύντας τ' ὀλλυμένους τε.
"Οφρα μὲν ἦδ' ἡν καὶ ἀέξετο ἱερὸν ἡμαρ,
tόφρα μάλ' ἀμφοτέρων βέλε' ἦπετο, πιπτε δὲ λαὸς.
ἥμος δὲ ὅρυμος περ ἄνηρ ὀπλίσσατο δεῖπνοι
οὐρεος ἐν βήσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας.
τάμνων δένδρα μάκρα, ἄδος τέ μιν ἱκετο θυμόν,
σίτου τε γλυκεροῖο περὶ φρένας ἱμερος αἴρει,
τήμως σφή ἁρετή Δαναοῦ ῥήζαυτο φάλαγγας,
κεκλάμενοι ἐτάροισι κατὰ στίχας· ἐν δ' Ἀγαμέμνων
πρώτος ὄρους', ἔλε δ' ἄνδρα Βιήνορα, ποιμένα λαῶν,
αὐτόν, ἐπειτα δ' ἐτάροιν 'Οὐλήα πληξίππων.
η τοι ὡ γ' εξ ἵππων κατεπάλμενος ἄντιος ἔστη
tὸν δ' ἱθὺς μεμαώτα μετώπιον ὃξεὶ δουρλ
νύς', ὀυδὲ στεφάνη δόροι οἱ σχῆμει χαλκοβάρεια,
ἀλλὰ δ' αὐτῆς ἤλθε καὶ ὀστέου, ἐγκέφαλος δὲ
ἐνδον ἀπας πεπάλακτο· ὅμασσε δὲ μιν μεμαώτα.
καὶ τοὺς μὲν λίπεν αὖθι ἀναξ ἄνδρων Ἀγαμέμνων
στήθεσι παμφαλνώτας, ἐπεὶ περίδυσε χιτῶνας·
αὐτὰρ ὁ βῆ ἐν Ὁσίων τε καὶ Ἄρτυφον ἐξεναρίζων,
vεὶ δάφων Πριάμου, νόθθον καὶ γυνησίων, ἀμφο
ἐν ἐνὶ δήφῳ ἐντας· ὃ μὲν νόθος ἠμιχεῖν,
'Αρτυφος αὖ παρέβασκε περίκλυτος· ὁ ποτ' Ἀχιλλεὺς
'Ιδῆς ἐν κηροίσι δὴθη μόσχους λύγουσι,
ποιμάνων ἐπ' ἔσσει λαβῶν, καὶ ἔλυσεν ἄπολυον.
ὅτ' ὅτε γ' Ἀτρείδης εὐρυκρεῖνων Ἀγαμέμνων
tὸν μὲν ὑπὲρ μαζώτα κατὰ στήθος βάλε δουρλ,
'Αρτυφον αὖ παρὰ οὖς ἔλασε ξίφει, ἐκ δ' ἐβαλ' ἵππων.
σπερχόμενος δ' ἀπὸ τοῖν ἐσῦλα τεύχεα καλά,
γυνώσκων· καὶ γὰρ σφε πάρος παρὰ υψύ ϑοῆν
εἴδεν, ὃτ' εξ Ἰδῆς ἄγαγεν πόδας ὥκες Ἀχιλλεὺς.
ὥσ δὲ λέων ἐλάφοιο ταχείς νῆπια τέκνα
ῥηίδως συνέξει, λαβῶν κρατερούσων ὀδούσιν,
ἐλθὼν εἰς εὐνύην, ἀπαλῶν τέ σφ' ἦτορ ἀπηρά·
ἡ δ' εἰ πέρ τε τύχησι μάλα σχέδου, οὐ δύναται σφι
χραισεμέν· αὐτὴν γὰρ μιν ὑπὸ τρόμοις ἄλως ἴκανει
καρπαλίμως δ' ἦξε διὰ δρυμᾶ πυκνὰ καὶ ἔλην
σπεύδουσα ἰδρώουσα κραταιοῦ θηρός ὑφ' ὀρμῆς.
δὲ ἄρα τοῖς οὖ τις δύνατο χραιμῆσαι ὀλέθρον
Τρῶν, ἀλλὰ καὶ αὐτοὶ ὕπ᾽ Ἀργεῖοι πεῖβοντο.

Αὐτὰρ ὁ Πεισανδρόν τε καὶ Ἰππόλοχον μενεχάρμην,
νίεας Ἀντιμάχου δαφρωνός, δὲ ρᾷ μάλιστα
χρυσὸν Ἀλεξάνδρου δεδεγμένος, ἀγλαὰ δῶρα,
οὐκ εἶας χ᾽ Ὑλέυνη δόμεναι ἕανθῳ Μενελάῳ,
τοῦ περὶ δὴ δύο παῖς γὰρ κρέων Ἀγαμέμνον
eἰν ἐνὶ δύρφῳ ἐόντας, ὅμοι δ᾽ ἔχου ὅκεας Ἰπποῦν
ἐκ γὰρ σφαις χειρῶν φύγοιν ἥμα σιγαλόεντα,
τῷ δὲ κυκηθήνῃ δ᾽ ἐν ἑναντίον ὁρτῷ λέων τὸ 
Ἀτρείδης τῷ δ᾽ αὐτὶ ἐκ δύρφου γοναζότην
"ζῶγρει, Ἀτρεώς γιά, σὺ δ᾽ ἄξια δέξαι ἄπωνα
πολλὰ δ᾽ ἐν Ἀντιμάχου δόμοις κεμηλία κεῖται,
χαλκὸς τε χρυσὸς τε πολύκμητος τε σἴδηρος,
τῶν κεν τοι ἁργαίτο πατὴρ ἀπερείστη ἄπωνα,
eἰ νοῦ ζωοὺς πετύθουσ᾽ ἐπὶ νησοῖν Ἀχαιῶν."

"Ὡς τῷ γε κλαίοντες προσανθῆναι βασιλῆα
μειλίχοις ἐπέεσον ἀμελείκτων δ᾽ ὅπ᾽ ἀκούσαν"
"εἰ μὲν δὴ Ἀντιμάχου δαφρωνός νιές ἐστὸν,
δὲ ποτ᾽ ἔνι Τρῶν ἀγορῇ Μενέλαον ἀνωγεν,
ἀγγέλλῃ ἔλθοντα σὺν ἀντιθείᾳ Ὀδυσσεῖ,
ἀυτοῦ κατακτεῖναι μηδ᾽ ἔξεμεν ἄψ ἐς Ἀχαιῶν,
νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λάβην."

"Η, καὶ Πεισανδρὸν μὲν ἄφρ᾽ Ἰπποῦν δῶσε χαμάζε
δουρὶ βαλῶν πρὸς στήθος ὅ ὡς Ἰπποῖσι σύδει ἐρείσθη.
Ἰππόλοχος δ᾽ ἀπόρουσε, τὸν αὐχαμαί ἐξενάριζε,
χειρὰς ἀπὸ ἔλφει τιμήζας ἀπὸ τ᾽ αὐχένα κόψας,
ἀλμοῦ δ᾽ ὡς ἐσεύει κυλύδευεθαι δ᾽ ὁμίλου.
tοὺς μὲν ἔσσω᾽ δοδ᾽ θὰ πλείσται κλοπέοντο φάλαγγες,
τῇ ἐν ἑνόρουσ᾽ ἀμα δ᾽ ἄλλοι εὐκνήμιδες Ἀχαιοὶ,
πεζοὶ μὲν πεζῶς ὅλεκον φεύγοντας ἀνάγκη,
ἰππεῖς δ᾽ Ἰππῆς—ὑπὸ δὲ σφισὶν ὁρτοὶ κοίλη
ἐκ πεδίου, τὴν ὄρσαν ἐργύδουποι πόδες ἵππων—
χαλκῷ δηῆώντες· ἀτάρ κρέων Ἄγαμέμνων
αἰεν ἀποκτείνων ἐπεύ 'Ἀργελοισὶ κελέων.

ὡς δ' ὅτε πύρ αἰθηλὸν ἐν ἄξυλῳ ἐμπέσῃ ὤλη,
pάντη τ' εἰλυφόων ἀνεμος φέρει, οἷς τε θάμνοι
πρόρριζοι πτιττοῦσιν ἐπειγόμενοι πυρὸς ὀρμή.
ὡς ἄρ' ὤπ' Ἀτρέιδη Ἄγαμέμνων πῖπτε κάρηνα
Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι
κελν' ὧχεα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας,
ἡμυλόχους ποθέοντες ἀμύμονας· οἱ δ' ἐπὶ γαλὴ
kelaton, γυψεύσιν πολὺ φίλτεροι ἃ ἀλόχοισιν.

'Εκτορὰ δ' ἐκ βελεῶν ὑπάγε Ζεὺς ἐκ τε κονίς
ἐκ τ' ἀνδροκτάσεις ἐκ θ' αἴματος ἐκ τε κυνόμου·
'Ατρέιδης δ' ἐπετο σφεδανῖν Δαναόης κελέων.

οἱ δ' παρ' Ἰλιον σῆμα παλαιὸς Δαρδανίδαο
μέσαν κατ' πεδίον παρ' ἐρινεοῦ ἐτσεύντο
ἴεμενοι τόλιοι· ὃ δὲ κεκληγὼς ἐπετ' αἰεὶ
'Ατρέιδης, λύθρᾳ δέ παλάσσετο χείρας ἀἀπτοὺς.

ἀλλ' ὅτε δὴ Σκαίας τε πύλας καὶ φηγοῦν ἱκονοῦ,
ἐνθ' ἄρα δὴ ἱσταυτὸ καὶ ἀλλήλους ἀνέμμον.
οἱ δ' ἐτὶ καὶ μέσον πεδίον φοβεύντο βόες ὃς,
ὡς τε λέων ἐφόβησε μολὼν ἐν νυκτὸς ἀμολγῷ
πάσας· τῇ δὲ τ' ἵδα ἀναφαίνεται αἰπὸς ὀλθρόσ·
τῆς δ' ἐξ αὐχέν' ἐαξε λαβὼν κρατεροῦσιν ὀδούσι
πρῶτων, ἐπείτα δὲ θ' αἴμα καὶ ἐγκατα πάντα λαφύσσει·
ὡς τοὺς Ἀτρέιδης ἐφέπε κρέων Ἄγαμέμνων,
αἰεν ἀποκτείνων τὸν ὀπίστατον· οἱ δ' ἐφέβουντο.

πολλοὶ δὲ πρηνεῖς τε καὶ ὑπτιοῖ ἐκπεσοὺ ἵππων
'Ἀτρέιδεω ὑπὸ χερσί· περιπρὸ γὰρ ἐγχεῖ θεῖν.

ἀλλ' ὅτε δὴ τὰξ' ἐμελλεν ὑπὸ πτόλυων αἰπῦ τε τεῖχος
ἐξεσθαί, τότε δὴ ὅτα ἀνδρῶν τε θεῶν τε
'Ἰδῆς ἐν κορυφήσι καθέζετο πιδήσοσιν,
οὐρανόθεν καταβάς· ἔχε ὃ' ἀστεροπήν μετὰ χερσίν.
"Ιριν ὐ' ὄτρυνε χρυσόπτερον ἀγγελέουσαν"
"βάσκ' Ἰδ., Ἰρι ταχεία, τὸν Ἐκτορὶ μῦθον ἐνίσπες"
ὁφ' ἄν μὲν κεν ὅρα Ἀγαμέμνονα, ποιμένα λαῶν,
θύνοντ' ἐν προμάχαιρι, ἐναρεύοντα στίχας ἀνδρῶν,
τόφρ' ἀναχωρεῖτω, τὸν ὕ' ἄλλον λαῶν ἄνωχθω
μάρυνασθαι δημοσίοι κατὰ κρατερήν ὕμλυνην.
αὐτὰρ ἐπεὶ κ' ἥ δουρὶ τυπεῖ᾽ ἡ βλήμενον ἰὼ
εἰς Ἰππούς ἀλεταῖ, τότε οἱ κράτος ἐγγυαλίζω
κτείνειν, εἰς ὦ κε νήσα εὐσέβεμους ἀφίκεται
ὕη τ' ἴσιος καὶ ἐπὶ κνέφας ἴερον ἐλθήν.
"Ως ἐφατ', οὔδ' ἀπίθησε τοῦτον ὅκεα Ἰρις,
βῆ δὲ κατ' Ἰδαῖων ὀρέων εἰς Ἰλιών ἴρην.
ἐὐρ' ὕιδον Πριάμοιο δαφρονος, Ἐκτορα δίον,
ἐσταῦτ' ἐν θ' Ἰπποίσι καὶ ἀρμασὶ κολλητοίσιν
ἀγχοῦ ὦ ἵσταμεν προσέφη πόδας ὅκεα Ἰρις
""Ἐκτορ, σὺς Πριάμοιο, Διὶ μὴτιν ἀτάλαυνε,
Ζεὺς με πατήρ προεῖκε τείν τάδε μυθήσασθαι.
ὁφ' ἄν μὲν κεν ὅρας Ἀγαμέμνονα, ποιμένα λαῶν,
θύνοντ' ἐν προμάχαιρι, ἐναρεύοντα στίχας ἀνδρῶν,
τόφρ' ὑπόεικε μάχης, τὸν ὕ' ἄλλον λαῶν ἄνωχθι
μάρυσθαι δημοσίοι κατὰ κρατερήν ὕμλυνην.
αὐτὰρ ἐπεὶ κ' ἥ δουρὶ τυπεῖς ἡ βλήμενον ἰὼ
εἰς Ἰππούς ἀλεταῖ, τότε τοι κράτος ἐγγυαλίζει
κτείνειν, εἰς ὦ κε νήσα εὐσέβεμους ἀφίκει
ὕη τ' ἴσιος καὶ ἐπὶ κνέφας ἴερον ἐλθήν.
"Ἡ μὲν ἄρ' δ' ἐπούσοι ἀπέβη πόδας ὅκεα Ἰρις,
"Ἐκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἅλτο χαμάζει,
πάλλων δ' ὀξέα δόφα κατὰ στρατὸν φυτοῦ πάντη,
δρύνων μαχεῖσθαι, ἔγειρε δ' φύλοις αἰνήν.
οἱ δ' ἐξελίξθησαν καὶ ἑναυτοὶ ἔσταν Ἀχαιῶν,
Ἀργεῖοι δ' ἔτερωθεν ἐκαρπόναυτο φάλαγγας.
ἀρτόνθη δεῖ μάχη, στὰν δ' ἀντίοι· ἐν δ' 'Αγαμέμνων πρῶτος ὄρους', ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάντων.

"Εσπετε νῦν μοι, Μοῦσαι, 'Ολύμπια δῶματ' ἔχουσαι, ὅσ τις δὴ πρῶτος 'Αγαμέμνονος ἀντίον ἦλθεν ἢ αὐτῶν Τρώων ἢ κλειτῶν ἐπικούρων.

'Ἰφιδάμας 'Αντηνορῆς, ἥδ' τε μέγας τε, ὅσ τράφη ἐν Θήρηκε ἐρυθὼλακε, μητέρι μῆλων· Κυσῴς τὸν γ' ἔθρεψε δόμοις ἔνι τυγθὸν ἄντα μητροπάτωρ, ὅς τίκτε Θεανὸς καλλιπάρην' αὐτὰρ ἐπεί β' ἤβης ἐρικυδέος ἑκεῖτο μέτρου, αὐτοῦ μιν κατέρυκε, διδοὺ δ' ὅ γε θυγατέρα ἵν' γήμας δ' ἐκ θαλάμωιο μετὰ κλέος ἑκεί' Ἀχαϊῶν σὺν δυναλίδεκα νησιὶ κορωνίσων, αὐτοὶ ἔποντο. τὰς μὲν ἔπειτ' ἐν Περκώτη λίπε νῆσας ἔσασ, αὐτὰρ ὁ πεῖς ἔδων εἰς 'Ἰλιον εἰληλουθεὶ· ὅσ βρα τότ' 'Ατρείδεω 'Αγαμέμνονος ἀντίον ἦλθεν. οἱ δ' ὅτε ὅ σχεδον ἤσαν ἐν' ἀλλήλουσιν ἀστυ, 'Ατρείδης μὲν ἀμαρτε, παραλ δὲ οἱ ἐτράπετ' ἔγχος, 'Ἰφιδάμας δὲ κατὰ ζώνην θάρρηκος ἐνερήθε νῷς, ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖ' χειρὶ πιθῆσας· οὖν' ἔτορε ζωστῆρα παναῖδοι, ἄλλα πολὺ πρὶν ἀργυρῷ αὐτομένη μολύβδος ὅσ ἐτράπετ' αἰχμή. καὶ τὸ γε χειρὶ λαβὼν εὐρυκρέων Ἀγαμέμνων ἔλκ' ἐπὶ οἱ μεμαῦς ὅς τε λίς, ἐκ δ' ἀρα χειρὸς σπάσσατο τὸν δ' ἀορὶ πλήξ' αὐχένα, λύσε δε γυνα. δοὺ δὲ μὲν αὐθι πεσὼν κομὴσατο χάλκεοι ὑπνον οἰκτρός, ἀπὸ μηστῆς ἀλόχου, ἀστοῖς ἀρήγων, κουρίδης, ἢς οὐ τι χάριν Ἰδε, πολλὰ δ' ἐσωκε πρῶθ' ἐκατὸν βοῶς δῶκεν, ἔπειτα δ' χάλι' ύπέστη, αἰγας ὁμοῦ καὶ δῖς, τὰ οἱ ἄστετα ποιμανοῦτο. δὴ τότε γ' 'Ατρείδης Ἀγαμέμνων ἐξενάριζε, βῆ δὲ φέρων ἁν' ὁμιλοῦ Ἀχαϊῶν τεύχεα καλὰ.
Τὸν δ᾽ ὡς οὖν ἐνόησε Κόων, ἀριθεικετὸς ἀνδρῶν, πρεσβυγενής Ἀντηνορίδης, κρατερὸν ῥᾷ ἐ πένθος ὀθαλμοὺς ἐκάλυψε κασιγνήτου πεσόντος. 

στῇ δ᾽ εὐφράξεν σὺν δουρὶ λαθὼν Ἀγαμέμνονα δίον, νύξε δὲ μιν κατὰ χείρα μέσην ἀγκώνος ἐνερχε, ἀντικρὴ δὲ διέσχε φαεινοῦ δουρὸς ἀκωκῆ.

διηνυσὲν τ᾽ ἄρ᾽ ἐπείτα ἄναξ ἀνδρῶν Ἀγαμέμνων ἀλλ᾽ οὔδ᾽ ὡς ἀπέληγε μάχης ἦδ᾽ πτολέμοιο, 

ἀλλ᾽ ἐπόρουσε Κόων ξέων ἀνεμοτρεφὼς ἔγχος. 

ἡ τοι ὅ Ἰφιδάμαντα κασβανυτὸν καὶ ὀπαρινὸν ἐλκὲ ποδὸς μεμαῶς, καὶ ἀθεὶ πάντας ἀρίστων 

tὸν δ᾽ ἐλκοὺτ᾽ ἄν᾽ ὦμολον ὑπ᾽ ἀσπίδως ὀμφαλόεσσης ὀὐτῆς ἔως τῇ ἀλκήρει, λύσε δὲ γυῖα: 

τοῖο δ᾽ ἐπ᾽ Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς. 

ἐνθ᾽ Ἀντήνορος ὑλεῖ ὑπ᾽ Ἀτρείδη βασιλῆι 

πότμον ἀναπλῆσαντες ἔδων δόμοι Ἀἴδος εἰσόν. 

Αὐτὰρ δὲ τῶν ἁλλῶν ἐπεσωλεῖτο στίχας ἀνδρῶν 

ἐγχεὶ τ᾽ ἄφρ. τε μεγάλοισι τε χερμαδίσσων, 

ὁφρα οἱ αἷμ᾽ ἑτὶ θερμῷ ἀνήνοθεν ἑς ἀτελῆς. 

αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ὑπέρσετο, παύσατο δ᾽ αἷμα, 

ὁξεῖαν δ᾽ ὀδύναι ὅνων μένος Ἀτρείδαιο. 

ὡς δ᾽ ἄφρ. ἁ ὀδύσοις ἔχειτι χέλος ὑφ' γυναῖκα, 

δρμὸν, τὸ τε προϊείσι μογοστόκοι Εἰλείθναι, 

"Ἡρῆς θυγατέρες πικρᾶς ὀδύνας ἔχουσαι, 

ὡς δὲ Ἦξει ὀδύναι δύον μένος Ἀτρείδαιο. 

ἐς δύρφον δ᾽ ἀνρούσε, καὶ ἦμιχρ᾽ ἐπέτελλε 

νησιῶν ἐπὶ γλαφυρῆσιν ἐλαχνέμεν" ἤχετο γὰρ κήρ. 

ὁξεῖαν δ᾽ ὄμησιν διαπρόσιον Δαναοῖς γεγωνός" 

"ὁ φίλοι, Ἀργεῖον ἡγήτωρος ἴδε μεδοῦτε, 

ὑμεῖς μὲν ὑπὸς νησιῶν ἀμύνετε ποντοπόρους 

φύλοποι ἀργαλεῖν, ἐπεὶ οὐκ ἐμὲ µητέλα Ζεὺς 

ἔισαι Τρώεσσι πανημέριον πολεμίζειν."
Ως ἐφαθ', ἥνοχος δ' ἰμασεν καλλίτριχας ἤπους νήσας ἐπὶ γλαφυρὰς· τὸ δ' ὅνικ ἀδειόντες πετέσθην· ἀφρέον δὲ στήθεα, βαρύνοντε δὲ νέρθε κούλη, τειρόμενον βασιλῆα μάχης ἀπάνευθα φέροντε.

'Εκτωρ δ' ὃς ἐνόησ᾽ Ἀγαμέμνονα νόσφι κιόντα,
Τρωᾶτε καὶ Δυκλίσσων ἐκέκλετο μακρὸν ἀὖσας·
"Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἀνέρες ἐστε, φίλοι, μυῆσασθε δὲ θοῦριδος ἀλκῆς.
οἶχετ' ἀνήρ ἄριστος, ἐμοὶ δὲ μέγ' εὐχὸς ἔδωκε
Ζεὺς Κροκίδης· ἀλλ' ἰδός ἐλαύνετε μάνυχας ἤπους
ιφθιμων Δαναῶν, ἵνα ὑπέρτερον εὐχὸς ἀρησθέ." 290

"Ως εἰπὼν ὄτρυνε μένος καὶ θυμόν ἐκάστου·
ὡς δ' οὖτε ποῦ τις θηρητήρ κύνας ἀργιόδουντας
σεῦ ἐπ' ἀγροτέρω συν καρπῆ ἣς λέοντι,
ὡς ἐπ' Ἀχαιοῖσιν σεῦ Τρῶες μεγαθύμους
'Εκτωρ Πριαμίδης, βροτολογὺς ἵσος Ἀρηῦ.
αὐτὸς δ' ἐν πρώτοις μέγα φρονέων ἐβεβήκει,
ἐν δ' ἐπεσ' ὕσμυι ὑπεραεί ἵσος ἀέλλη,
ἡ τε καθαλλομένη λοειδέα πόντου ὀρνεῖ.

'Ενθα τίνα πρῶτον, τίνα δ' ὥστατον ἔξενάριζεν
'Εκτωρ Πριαμίδης, διε οἱ Ζεὺς κόδος ἔδωκεν;
'Ασαίοι μὲν πρῶτα καὶ Αὐτόνοος καὶ Ὀπίτην,
καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλτιον ἢδ' Ἀγέλαον,
Ἀξιόμαχον τ' Ὀμών τε καὶ Ἰππόνους μειθαράμην.
τοὺς ἄρ' δ' γ' ἡγεμόνας Δαναῶν ἔλει, αὐτὰρ ἐπειτα
πληθὺν, ὃς ὅπετε νέφεα Ζέφυρος στυφέληξ
ἀργεσταῖο Νότοιο, βαθεία λαϊλαπε τύπτων·
πολλὸν δὲ τρόφι κύμα κυλὺδεται, ὑψόει δ' ἄχυν
skórυναί εξ ἀνέμου χολυπλάγκτου ἰωῆς·
ὡς ἄρα πυκνὰ καρηθά' υφ' Ἐκτωρι δάματο λαῶν.

'Ενθα κε λοιγὸς ἐπὶ καὶ ἀμήχανα ἔργα γένοτο,
καὶ νῦ κεν ἐν νήσσῳ πέσου φεύγουτε Ἀχαιοῖ,
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ei μὴ Τυδείδη Διομήδει κέκλειτ' Ὀδυσσεύς:
"Τυδείδη, τί παθότε νειλάσμεθα θούριδος ἄλκης;
ἀλλ' ἄγε δεύρο, πέπον, παρ' ἐμ' Ἰσταρο. δὴ γὰρ ἔλεγχος
ἐσσεται εἰ κεν ἡμᾶς ἔλη κορυφαῖόλος "Εκτωρ." 315
Τὸν δ' ἀπαμειβόμενος προσέφη κρατέρος Διομήδης:
"ἡ τοι ἐγὼ μενεὼ καὶ τλήσομαι: ἀλλὰ μίνυνθα
ἡμέων ἐσσεται ἡδος, ἐπεὶ νεφεληγερέτα Ζεὺς
Τρώοιν δὴ βόλεται δοῦναι κράτος ἥν περ ἡμῖν."

"Ἡ, καὶ Ὄμμβραῖον μὲν ἀφ' Ἴπτων ὅσε χαμάζε, 320
douri βαλὼν κατὰ μαζίν ἀριστερόν· αὐτὰρ Ὀδυσσεύς
ἀντίδειεν θεράποντα Μολόνα τοῖο ἀνακτός.
tous μὲν ἐπειτ' εἶσαι, ἐπεὶ πολέμου ἀπέπαιναν
τῷ δ' ἄν' ὄμλον ἱοντε κυδολίμεον, ὡς δὲ κάπροι
ἐν κυοὶ θρηυτήσι μέγα φρονέοντε πέσοτον
δσ ολεκου Τρώας πάλιν ὄρμεν· αὐτὰρ Ἀχαιοι
ἀσπασίως φεύγοντες ἀνέπνεου. Ὁκτορα δῖον.

"Ενθ' ἐλέτην δήφρον τε καὶ ἀνέρε δήμου ἄριστω,
ὑπὸ δύο Μέροπος Περκώσιου, δς περὶ πάντων
идεὲ μαντοσύνας, οὐδὲ σὸς παῖδας ἔασκε
στείχεσί ει πολέμου φθισῆνορά· τῷ δὲ οἳ τὶ
πειθόθην· κίρας γὰρ ἄγων μέλανος θανάτου.
tous μὲν Τυδείδης δουρικλείτος Διομήδης
θυμοῦ καὶ ψυχῆς κεκαθὼν κλυτὰ τεῦχε' ἀπηύρα·
Ιπποδαμον δ' Ὀδυσσεύς καὶ Ἰππεροχον ἔξεναριζεν. 335

"Ενθα σφιν κατὰ ἵσα μάχην ἐσάνυσε Κρονίων
ἐξ Ἰδῆς καθορῶν· τοι δ' ἀλλήλως ἐνάριζον.
ἡ τοι Τυδέως υῖος Ἀγάστροφον οὔτασε δουρὶ
Παιούλην ἦρωα κατ' ἴσχιον· οὐ γὰρ οἳ Ἴπτοι
ἐγγὺς ἔσαν προφυγεῖν, ἀλάσατο δὲ μέγα θυμὸ.

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tous μὲν γᾶρ θεράπων ἀπάνευθ' ἔχεν, αὐτὰρ δ' πεζὸς
θῶν διὰ προμάχων, εἰσος φίλον ὄλεσε θυμὸν.
"Εκτωρ δ' ὃῖν νόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοῦς
κεκληγώς ἀμα δὲ Τρῶων εἴποντο φάλαγγες.
τὸν δὲ ἵδῳ βίγησε βοήν ἀγαθὸς Διομήδης,
αἵφα δ' Ὁδυσσήα προσεφώνεεν ἐγγὺς ἐώντα:
"νῦν ὅτι τόδε πῆμα κυλίνδεται, ὅβριμος Ἑκτωρ
ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες."

Ἡ βα, καὶ ἀμπεπαλῶν προεὶ δολιχόσκιον ἐγχος,
καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῆφιν,
ἀκρην κάκ κόρυθα πλάγχθη δ' ἀπὸ χαλκόφι χαλκός,
οὐδ' ἱκετο χρόα καλὼν ἔρυκακε γὰρ τρυφάλεια
τριπτυχος αὐλώπις, τὴν οἷς πόρε Φοῖβος Ἀπόλλων.
"Εκτωρ δ' ὥκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ' ὄμιλῳ,
στῇ δὲ γυνὲς ἐρυπὼν καὶ ἐρείσατο χειρὶ παχελῆ
γαλῆς' ἀμφί δὲ ὅσσε κελαινῇ νὺς ἐκάλυψεν.
οὕρα δὲ Τυδείδης μετὰ δούρατος φιλε' ἔρωθη
τῆλε διὰ προμάχων, θ' οἰ καταείσατο γαλῆς,
τότερ' "Εκτωρ ἰμποτο, καὶ ἂς ἐς δίφρον δρούσας
ἐξέλασ' ἐς πληθῶν, καὶ ἀλέσατο κήρα μέλαιναν.

δουρὶ δ' ἐπαθισῶν προσέφη κρατερος Διομήδης:
"ἐξ αὐ νῦν ἐφυγες θάνατον, κύουν' ἢ τε τοι ἄχι
ἡλθε κακὸν' νῦν αὔτε σ' ἐρύσατο Φοῖβος Ἀπόλλων,
ὅ μέλλεις εὐχεθαι οὖν ἐς δούπου ακόντων.
ἡ θῆν σ' ἔξανοω γε καὶ υπερον αντιβολήσας,
ἐλ ποι τες καὶ ἐμογε θεῶν ἐπιτάρροθος ἑστὶ.
νῦν αὐ τους ἀλλους ἐπιείσομαι, ὁν κε κιχεῖα.

Ἡ, καὶ Παιονίδην δουρικυλτὸν ἐξενάριζεν.
αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἕκκομωι,
Τυδείδη ἐπὶ τόξα τιτάλευτο, ποιμένι λαὼι,
στήλη κεκλιμένοις αὐδροκμήτῳ ἐπὶ τομβὰ.

Ἰλοῦ Δαρδανίδαο, παλαιοῦ δημογέροντος.
ἡ τοι ὁ μὲν θώρηκα Ἀγαστρόφου ἱφθίμῳ
αἰνυν' ἀπὸ στήθεσφι παναλολον ἀσπίδα τ' ὦμων.
καὶ κόρυθα βριαρῆν' ὁ δὲ τόξου πῆχυν ἄνελκε.
καὶ βάλεν, οὐδ' ἁρὰ μὴν ἁλιον βέλος ἐκφυγε χειρός,
tαρσὸν δεξιτεροίο ποδὸς· διὰ δ' ἀμπερῆς ἱδε
ἐν γαλη κατέπηκτο· ὁ δὲ μᾶλα ἦδον γελάσσας
ἐκ λόχου ἀμπτήδησε καὶ εὐχόμενος ἐπος ηὔδα·
"βέβληαι, οὐδ' ἁλιον βέλος ἐκφυγεν· ὥς δὲφελόν τοι 380
νελατον ἐς κεινεῶνα βαλῶν ἐκ θυμὸν ἐλέσθαι.
οὔτω κεν καὶ Τρώες ἀνέπνευσαν κακότητος,
οἳ τέ σε πεφρίκασι λέονθ' ὡς μηκάδες αἰγες."

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
"τοξότα, λωβητήρ, κέραι ἀγλαέ, παρθενοπίπα,
εἰ μὲν ἡ ἀντίβιον σον τεύχεσι πειρηθείσης,
οὐκ ἂν τοι χραίσμησι βιός καὶ ταρφέες ιοί·
νὼν δὲ μ' επιγράφας ταρσὸν ποδὸς εὐχεὶ αὐτῶς.
οὐκ ἄλγων, ὡς εἰ μὲ γυνὴ βάλοι ἡ παῖς άφρων
κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδαπνοί.

ἡ τ' άλλως ὑπ' ἐμείο, καὶ εἰ κ' ὀλγον περ ἐπαφρη,
ὅδ' βέλος πέλεται, καὶ ἀκηριον ἀνδρα τίθησι.
τοῦ δὲ γυναίκος μὲν τ' ἀμφίδρυφοι εἰσὶ παρειαλ,
παῖδες τ' ὑρφανικοί· ὃ δὲ θ' αἴματι γαῖαν ἑρεύθων
πῦθεται, οὐσιν δὲ περὶ πλεές ἥ γυναίκες."

"Ὡς φάτο, τοῦ δ' 'Οδυσέως δουρικλύτος ἐγγύθεν ἐλθὼν
ἐστη πρόσθ'· ὁ δ' ὅπισθε καθεζώμενος βέλος ὅκυ
ἐκ ποδὸν ἔλκ', ὀδύνη δὲ διὰ χροὸς ἥλθ' ἄλγεινή.
ἐς δύβρον δ' ἀνόρουσε, καὶ ἡμίχρω ς ἐπέτελε
νησίν ἐπὶ γλαφυρῆσιν ἐλαυνέμεν' ἤχητο γὰρ κήρ. 400

Οἰώθη δ' 'Οδυσέως δουρικλύτος, οὐδὲ τις αὐτῷ
'Αργείων παρέμενεν, ἐπει φόβοι εἰλαβε πάντας·
ὀχθῆσας δ' ἁρὰ εἰπὲ πρὸς διν μεγαλήτορα θυμὸν·
"ὁ μοι ἐγώ, τί πάθω; μέγα μὲν κακὸν αἱ ἐκ φέβωμαι
πληθὼν ταρβήσας· τὸ δὲ ὑλίον αἱ κεν ἁλῶ
μοῦνοι· τοὺς δ' ἄλλους Δαναόν ἐφόβησε Κρονίων.
ἀλλὰ τί ὅ μοι ταῦτα φίλος διελέξατο θυμὸς;"
οίδα γὰρ ὅτι κακοὶ μὲν ἀποίχονται πολέμου, ὡς δὲ κ’ ἀριστεύσῃ μάχῃ ἔνν, τὸν δὲ μᾶλα χρεὼ ἔστάμεναι κρατερῶς, ἃ τ’ ἐβλητ’ ἢ τ’ ἐβαλ’ ἀλλον.’’ 410

Εἶλος δ’ ὁμοίως κατὰ φρένα καὶ κατὰ θυμόν, τόφρα δ’ ἐπὶ Τρώων στίχοις ἡλιθοῦν ἀπιστῶμα, ἐξειοῦν δ’ ἐν μέσσοισι, μετὰ σφῖσι πῆμα τιθέντες.

δ’ οὗτος κάπριον ἀμφὶ κόνες θαλερὸν τ’ αἰζηοὶ 

θήγων λευκὸν ὀδόντα μετὰ γυαμπτῆσῃ γένυσιν, ἀμφὶ δὲ τ’ ἀποστοῦντα, ὕπαι δὲ τε κόμπος ὀδόντων γλυγεται, οἱ δὲ μένουσιν ἄφαρ δεινὸν περ ἐόντα, ὡς ἐπὶ τὸν ἀμφὶ Ἡσυχία διίφιλον ἀγενέντο

Τρώες’ δ’ ὁ πρῶτον μὲν ἀμῦμονα Δηιώπτην ὀυτασεν ὦμον ὑπερθέν ἐπάλμενος ὄξει δουρὶ, 

αὐτὰρ ἐπειτα Θῶνα καὶ Ἠνυμον ἔξενάριε. 

Χερσιδάμαντα δ’ ἐπειτα, καθ’ Ἰππων ἀξαντα, 

δουρὶ κατὰ πρότμησιν ὑπ’ ἀστίδος ὀμφαλοῦσης 

νύξεν’ δ’ ἐν κούλησε πεσών ἐλε γαῖαν ἀγοςφ. 425 

τοὺς μὲν ἐαν’, δ’ ἂρ Ἡππασίδην Ἡλρω’ ὀυτασε δουρὶ, 

αὐτοκασίγχητὸν εὐηφενέος Σώκοιο.

tοῦ δ’ ἐπαλεξήσων Σώκος κλεῖν, ἱσόθεος φῶς, 

στὴ δὲ μάλ’ ἐγγὺς ἔνω καὶ μιν πρὸς μῦθον ἐειπεν’

“δ’ Ῥουσεύ πολύαινε, δόλων ἂτ’ ἤδε πόνοιο, 

σήμερον ἦ δοιούσαν ἐπεύξεαι Ἡππασίδηςι, 

τοιῶδ’ ἄνδρε κατακτέλας καὶ τεῦχε’ ἀπούρασ, 

ἡ κεν ἐμῷ ύπὸ δουρὶ τυπεῖσ ἀπὸ θυμὸν ὀλέσσης.”’

‘Ως εἰπὼν οὔτησε κατ’ ἀσπίδα πάντοσ’ ἔσην.

διὰ μὲν ἀσπίδοις ἠλθε φαιεῦσι ὀβριμοῦν ἐχχος, 435 

καὶ διὰ θάρηκος πολυδαιδόλον ἡρήειστο,

πάντα δ’ ἀπὸ πλευρῶν χρῶν ἔργαθεν, οὐδὲ τ’ ἐασε 

Παλλᾶς Ἁθηναῖ μιχθήμεναι ἐγκασι φωτός.

γνὼ δ’ Ἡσυχίας δ’ ὦ τ’ ὦ τ’ τέλος κατακαλρίον ἠλθεν,
ἀψ ὁ ἀναχωρήσας Σῶκον πρὸς μύθον ἔειπεν·

“ἀ δὲλ’, ἦ μᾶλα ὅ σε κιχάνεται αἵτις ὀλέθρος.

ἡ τοι μὲν ἔμε ἐπαυνας ἐπὶ Τράεσσι μάχεσθαι.

σοι ὅ ἐγὼ ἐνθάδε φημὶ φόνοι καὶ κῆρα μέλαιναν

ἡματι τοῦ ἐσσεσθαι, ἐμφῶ ὅ ὑπὸ δουρὶ δαμέντα

εὐχὸς ἐμοὶ δῶσειν, ψυχὴν ὅ “Αἴδι κλυτοπόλησ.”

Ἡ, καὶ ὅ μὲν φῶγα αὐτίς ὑποστρέψας ἐβεβήκει,

τῷ ὑπεστρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν

ἄμων μεσσηγός, διὰ ὑπεστεσφιν ἐλασσε,

δούπησεν ὑπὲ πεσὼν ὃ ἐπέεξατο δίοις Ὀδυσσεύς

ὑ Ὁ Σῶχ’, Ἰππόσαυν ὑ ἅλφρονοι ἵπποδάμιοι,

φθη σε τέλος βανάτοι κιχήμενον, οὐδ’ υπάλυζας.

ἀ. δὲλ’, ὃν μὲν σοι γε πατὴρ καὶ πόντυμα μήτηρ

ἄσσε καθαρήσουσι βανότι περ, ἀλλ’ οἶωνοι

唳ησται ἔρυσοι, περὶ πτερὰ πυκνὰ βαλόντες.

αὐτὰρ ἔμ’, εἰ’ κε θάνω, κτερισοῦσι γε δίοι Ἀχαιοί.”

“Ὡς εἰπὼν Σόκοι δαφρονοὶ δῆμον ἕγχος

ἐξω τε χρόδις ἐλκε καὶ ἄσπιδος ὀμφαλόεσης

ἀίμα δέ οἱ σπασθέντος ἀνέσευτο, κηθὲ δὲ θημόν.

Τρώει δὲ μεγάθυμοι δι’αῦ ὕδιν αἰμ’ Ὀδυσσῆος,

κεκλόμενοι καθ’ ὁμιλοῦν ἐπ’ αὐτῷ πάντες ἐβησαν.

αὐτὰρ ὃ γ’ ἐξοπλῶσ ἄνεχάζετο, αὐς δ’ ἐταίρους.

τρίς μὲν ἔπειτ’ ἤυσεν ὅσον κεφαλὴ χάδε φωτός,

τρίς δ’ αἰεὶ λάχουτος ἄρηφιλοι Μενέλαος,

ἀλγά δ’ ἀρ’ Αλαυτα προσεφώνεεν ἐγγὺς ἐόντα·

“Ἀλαν διογενεῖς Ἑλεμὼν, κοίρανε λαῶν,

ἀμφὶ μ’ Ὀδυσσῆος ταλασέφρονος ἴκετ’ αὐτῆ,

τῷ ἴκελῇ ὡς εἰ’ ε βιθατο μοῦνον ἐόντα

Τρώεις ἀποτιμήζαντες ἐνὶ κρατερῇ ὑμλύῃ.

ἀλλ’ ἱομεν καθ’ ὁμιλοῦν’ ἀλεξέμεναι γάρ ἄμεινον.

дейδω μὴ τι πάθησιν ἐνὶ Τράεσσι μονωθέει,

ἔσθλος ἐάν, μεγάλη δὲ ποθὴ Δαναοῖς γένηται.”
"Ως εἰπῶν ὃ μὲν ἦρξ', ὃ δ' ἄμ' ἐσπετο ἱσόθεος φῶς.
εὔρον ἐπειτ' ὶνυσῆα διήφιλον ἀμφὶ δ' ἄρ' αὐτὸν
Τρῶς ἐποὺθ' ὃς εἰ τε δαφουνολ θῶες ὀρεσφὶν
ἀμφ' ἔλαφον κεραυν βεβηλμένον, ὃν τ' ἐβαλ' ἀνήρ
ἰῷ ἀπὸ νευρῆς· τὸν μὲν τ' ἦλυζε πόδεσσι
φεύγων, ὃφρ' αἴμα λιαρὸν καὶ γούνατ' ὀρώρῃ·
ἀυτὰρ ἐπει δὴ τὸν γε δαμάσσεται ὁκὺς ὀϊστός,
ἀμοφάγοι μιν θῶες εν οὐρεσὶ δαρδάπτουσιν
ἐν νέμει σκιερῷ· ἐπὶ τε λἰων ἦγαγε δαμίων
σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὃ δάπτει·
ὡς ὑμά τότ' ἀμφ' ὶνυσῆα δαφρόνα ποικιλομῆτην
Τρῶς ἐποὺ πολλὸν τε καὶ ἄλκιμοι, αὐτὰρ δ' γ' ἦρως
ἀίσθουν ὃ ἔχχει ἀμόνετο νηλεῖσ ἤμαρ.
Αἴας δ' ἔγγυθεν ἥλθε φέρων σάκος ὑπε τύργουν,
στῇ δὲ παρεξ'· Τρῶς δὲ διέτρεσαν ἄλλυδις ἄλλοις.
ἡ τοι τῶν Μενέλαος 'Ἀρῆιος ἔξεγ' ὤμιλον
χειρὸς ἔχον, εἰς θεράπων σχεδὸν ἤλασεν ἵππους.

Αἴας δὲ Τρώσσων ἔπάλμενος εἶλε Δόρυκλον
Πρίαμίδην, νόθον νιόν, ἐπείτα δὲ Πάνδοκον οὕτα,
οὕτα δὲ Λύσανδρον καὶ Πύρασον ἦδε Πυλάρτην.
ὡς δ' ὁπότε πλῆθων ποταμὸς πεδίονδε κάτεισι
χειμάρρους κατ' ὀρεσφὶν, ὀπαξὸμενος Δίως ὄμβρῳ,
πολλὰς δὲ δρύς ἄζαλέας, πολλὰς δὲ τε πεύκας
ἔσφερεται, πολλὸν δὲ τ' ἀφυγετὸν εἰς ἀλα βάλλει,
ὡς ἔφετε κλονέων πεδίον τότε φαίδιμος Αἴας,
δαίζουν ἵππους τε καὶ ἄνερασ· οὐδὲ πω "Εκτωρ
πένθετ', ἐπει δα μάχης ἐπ' ἀριστερὰ μάρυντο πάσης,
ὁχθας πάρ ποταμοῦ Σκαμάνδρου, τῇ ρα μάλιστα
ἀνδρῶν πίπτε κάρηνα, ὑπὸ δ' ἀσβεστος ὀράρει
Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρηίον 'Ἰδομενή.
"Εκτωρ μὲν μετὰ τοὺς ὁμίληι μέρμερα ἰέζων
ἔχχει τ' ἵπποσύνη τε, νέων δ' ἀλάπαζε φάλαγγας·
οὖδ’ ἄν πω χάζοντο κελεύθον διοί Ἀχαίοι,
εἰ μὴ Ἀλέξανδρος, Ἐλένης πόσις ἥκόμοιον,
παύσεν ἀριστεύοντα Μαχάων, ποιμένα λαῶν,
ἰὼ τριγλάχιιν βαλὼν κατὰ δεξιόν ἄμοιν.
τῷ ρᾷ περίδεισαν μένεα πυεύντες Ἀχαίοι,
μὴ πῶς μιν πολέμοιο μετακλινθέντος ἐλοιεν.
αὐτίκα δ’ Ἰδομενεύς προσεφάνεε Νέστορα διόν
ἀφέν, ἦν Νέστορ Ἕληναδή, μέγα κύδος Ἀχαίων,
ἄγρει, σῶν ὀχέων ἑπιβήσεο, πᾶρ δὲ Μαχάων
βαινέτω, ἐς νῆας δὲ τάχιστ’ ἔχε μόνονχας ἱπποὺς.
ἰτρόδο γὰρ ἀνήρ πολλῶν αὐτάξιος ἄλλων
ἰούς τ’ ἐκτάμενεν ἔπι τ’ ἡπία φάρμακα πάσσεων.”

"Ὡς ἐφαν’, οὖδ᾽ ἀπίθησε Γερήνιος ἱππότα Νέστωρ.
αὐτίκα δ’ ἄν ὀχέων ἑπεβήσετο, πᾶρ δὲ Μαχάων
βαῖν’, Ἀσκληπιοῦ νῦδος ἀμύμωνοι ἱτηροῖς.
μάστιξαν ὦ ἱπποῦς, τῶ δ’ οὐκ ἄρκουσεν πετέσθην
νῆας ἐπὶ γλαφυρᾶς † τῇ γὰρ φλοῖον ἐπλετοθεμῖφ."

Κεβριόνης δὲ Τρώας ὁρισμένους ἐνύησεν·
"Ἐκτορὶ παρβεβαῶς, καὶ μίν πρὸς μύθουν ἐειπεν.
"Ἐκτορ, νότι μὲν ἐνθάδ’ ὁμιλεομεν Δαναοῖσιν
ἐσχατὸν πολέμου δυσχέος· οἱ δὲ δὴ ἄλλοι
Τρῶες ὀρίονται ἐπιμῆς, ἱπποὶ τε καὶ αὐτοὶ.

Αἴας δὲ κλονεῖ Τελαμώνιος· εὐ δὲ μίν ἐγνων,
εὑρί τὰρ ἀμφ’ ἄμοισον ἔχει σάκος· ἄλλα καὶ ἡμεῖς
κεῖσ’ ἱπποὺς τε καὶ ἄρμ’ ἱδόνων, ἐνθα μάλιστα
ἵππης πεζοῖ τε, κακὴν ἔριδα προβαλόντες,
ἀλλήλους ὀλέκουσι, βοὴ δ’ ἀσβεστος ὄρωρεν.”

"Ὡς ἀρα φωνῆσας ἱμασεν καλλητριχας ἱπποὺς
μάστιγι λιγυρῆ· τοὶ δὲ πληγῆς ἄσοντες
ῥήμφ’ ἐεφέρον θοῦν ἄρμα μετὰ Τρώας καὶ Ἀχαιόσις,
στείβοντες νέκνας τε καὶ ἀσπίδας· αἰματὶ δ’ ἀξῶν
νέρθεν ἄπας πεπάλακτο καὶ ἄντυγες αἱ περὶ δίφρον."
Zeus γὰρ οἱ νεμεσαθ', ὅτ' ἀμελεύων φωτὶ μάχοιτο.]

Zeus δὲ πατὴρ Ἀιανθ' ψυζυγος ἐν φόβοιν ὄρσε·

τὴν δὲ ταφῶν, ὅπιθεν δὲ σάκος βάλεν ἐπταβῶν,

τρέσσε δὲ παπτῆνα κ' ὄμλου, θηρὶ ηοικώς,

ἐντροπαλιζόμενος, ὑλόν γόνυ γονός ἀμέιβων.

ὅσ᾽ ὁ αἰθωνά λέοντα βοῶν ἀπὸ μεσσαύλου

ἐσσεύαντο κίνες τε καὶ ἄνερες ἀγροταῖ,

ὅτι τὸ μὲν οὐκ εἰδὼν βοῶν ἐκ πίαρ ἐλέσθαι

πάνινχοι ἐγρήσοντες· ὅ δὲ κρειῶν ἐρατίζων

ἴθυει, ἀλλ᾽ οὗ τι πρῆσει· θαμέες γὰρ ἀκοντες

ἀντῖλον ἀισθουσι θρασειάδων ἀπὸ χειρῶν,

καιόμενα τε δεταῖ, τάς τε τρεῖ ἐς ὑμειονός περ᾽

ἡώθεν δ᾽ ἀπονόσφιν ἔβη τετηρὼν θυμῷ·

ὅσ᾽ Αιας τὸτ᾽ ἀπὸ Τρῶων τετηρέων ἦτορ

ἡε πόλλ᾽ ἀέκων τερὶ γὰρ δὲ νησῶν Ἀχαιῶν.

ὅσ᾽ ὁ οἳνος παρ᾽ ἄρουραν ἰὼν ἐβήσατο παῖδας

νωθῆς, ὃ δὴ πολλὰ περὶ ῥῶπαλ ἀμφὶς ἐάγη,

κελρεῖ τ᾽ εἰσελθὼν βαθὺ λήιον· οἱ δὲ τε παῖδες

τύπτουσιν ῥόπαλοισιν· βὴ δὲ τε νησὶ αὐτῶν

σπουδὴ τ᾽ ἐξῆλασαν, ἔπει τ᾽ ἐκορέσσατο φορβής·

ὅσ τὸτ᾽ ἔπειτ' Ἀιαντα μέγαν, Τελαμώνιον υἱόν,

Τρῶως ὑπὲρθυμοι πολυγερεῖς τ᾽ ἐπικουροῖ

νύσσουτε ἔντοσιν μέσουν σάκος αἰεν ἐπουτο.  

Ἀλας ὁ ἄλλοτε μὲν μυθώσκετο θούοιδος ἀλκῆς

ἀυτὶς ὕποστρεφθεῖς, καὶ ἐρητύσουσκε φάλαγγας
Τρώων ἰπποδάμων ὅτε δὲ τρωπάσκετο φεύγειν.

πάντας δὲ προέρχετο θοᾶς ἐπὶ νήας ὀδύεον,

αὐτὸς δὲ Τρώων καὶ Ἀχαῖῶν θὸνε μεσηγὺ

ιστάμενος· τὰ δὲ δοῦρα θρασείας ἀπὸ χειρῶν

ἀλλὰ μὲν ἐν σάκει Μεγάλῳ πάγειν ὄρμενα πρόσων,

πολλὰ δὲ καὶ μεσηγὺ, πάροι χρόνα λευκὸν ἐπαιρεῖν,

ἐν γαλή ἱσταντο, λιλαιόμενη νυμφὸς ἀσά.”

Τὸν δ’ ὃς οὖν ἐνόησ’ Ἐυρύπυλος ἄγλαδος νῦς

Ἐυρύπυλος πυκνοίς βιαζόμενον βελέσσει,

στῇ μα παρ’ αὐτὸν ιὼν, καὶ ἅκοντις δουρὶ φαεινῷ,

καὶ βάλε Φαυσιάδην Ἀπισάονα, πομένα λαῶν,

ἐπὶ ὑπὸ πρατῖδων, εἶδορ δ’ ὑπὸ γοῦνα’ ξυσεῦν’

Εὐρύπυλος δ’ ἐπόρουσε καὶ αἰνυτὸ τεῦχε’ ἀπ’ ομῶν.

τὸν δ’ ὃς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς

τεῦχε’ ἀπαινύμενον Ἀπισάονος, αὐτίκα τὸξον

ἐλκεῖν ἐπὶ Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν διστῇ

δεξιῶν’ ἐκλάσθη δὲ δόναξ, ἐβάρυσε δὲ μηρὸν.

ἂν δ’ ἐτάρων εἰς ἔθνος ἔχαζετο κηρ’ ἀλεξίων,

ἦσεν δὲ διαπρύσιον Δαναοῖς γεγωνὼς’

“ὡς φίλοι, Ἀργεῖοι ηγητοὶ ἤδε μέδοντες,

στῇ’ ἔλειλιχθέντες καὶ ἀμύνετε νηλεῖς ἦμαρ

Ἀλανθ’, δὲ βελέσσει βιαζέται σοῦδε ἐφ᾽ ἐμάι

φεύξεσθ’ ἐκ πολέμου δυσχέος, ἀλλὰ μάλ’ ἄντην

ἰστασθ’ ἀμφ’ Ἀλανθα μέγαν, Τελαμώνιον νῦν.’

“Ὡς ἐφαρ’ Εὐρύπυλος βεβλημένοι’ οἱ δὲ παρ’ αὐτὸν

πλησίοι ἔστησαν, σάκε’ ὅμοιοι κλήνατες,

δοῦρα’ ἀνασχόμενοι’ τῶν δ’ ἄντιος ἠλύθεν Ἀλας.

στῇ δὲ μεταστρέφετες, ἔπει ἵκετο ἔθνος ἑτάρων.’

“Ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένου.

Νέστορα δ’ ἐκ πολέμου φέρον Νηλῆιαὶ Ἰπποί

ἰδρόσαι, ἤγον δὲ Μαχάονα, πομένα λαῶν.

τὸν δὲ ἴδων ἐνόησε ποδάρκης δίος Ἀχιλλεύς’


\[ \text{II. ἸΔΙΑΔΟΣ Α.} \]

\[ \dot{\varepsilon}στήκει γὰρ ἐπὶ πρύμνη μεγακήτει νητ, \]

eισορόων πόνον αἰτπούν ἱώκα τε ὀακρύδεσσαν.

\[ \alpha\betaα̅α̅ \ άταϊρον ἕδω Πατροκλῆα προσέειπε, \]

φθεγξάμενος παρὰ νηθός. ὁ δὲ κλισηθεῖν ακούσας

\[ \dot{\epsilon}κμολεῖ ὦσον “Ἀρηί, κακοῦ δ’ ἄρα οἱ πέλεν ἄρχῃ. \]

tὸν πρῶτορος προσέειπε Μενοιτίλου ἀλκίμος νῖός.

\[ “τίππε με κικλήσκεις, Ἀχιλεὺς; τί δὲ σε χρεώ ἐμεῖο;” \]

tὸν ὁ ἀπαμειβόμενος προσέτης πόδας ὅκις Ἀχιλλεύς.

\[ “οὐκ ἦν Μενοιτιάδη, τῷ ἐμῷ κεχαρισμένη θυμῷ, \]


\[ νῦν δὲ λέγει γούνατ’ ἐμὰ στήσεσθαι Ἀχαιός \]


\[ λισσόμενος. χρεώ γὰρ ἰκάνεται οὔκετ’ ἀνεκτός. \]


\[ ἀλλ’ ἰδίν νῦν, Πάτροκλα διήλιε, Νέστόρ’ ἔρειο, \]

δὲν τινα τούτων δὰ γεί βεβλήμενον ἐκ πολέμου

\[ ή τοι μὲν τὰ γ’ ὁπισθε Μαχάου πάντα έοικε \]


\[ τῷ Ἀσκληπιάδη, ἀταρ νῦν ὅμωτε φωτὸς, \]


\[ ἰππο γὰρ με παρηῖξαν πρόσωμ μεμαυιά. “ \]


\[ Ὑσ φάτο, Πάτροκλος δὲ φῆλω ἐπεπελθεθ’ ἐταλφ, \]


\[ βῆ δὲ θέειν παρὰ τε κλισίας καὶ νῆας Ἀχαίων. \]


\[ Οἱ δ’ ὅτε δὴ κλισίαν Νηληγίάδος ἀφίκουτο, \]


\[ αὐτὸι μὲν δ’ ἀπέβησαν ἔτι χόνα πολυβότεραν, \]


\[ ἰπποιν δ’ Εὐρυμέδων θεράπων λυε τοῖο γέροντος \]


\[ εξ ὀξέων. τοι δ’ ἢδρολ ἀπεψύχοιντο χιτῶν, \]


\[ στάντε ποτὶ πιονήν παρὰ δὴν’ ἀλός’ αὐτὰρ ἔπειτα \]


\[ ἐς κλισίαν ἔλθοντες ἐπὶ κλισοῦσι καθίζον. \]


\[ τοῖοι δὲ τείχε κυκεῖα ἐμύλοκαμος Ἐκαμήδη, \]


\[ τὴν ἄρετ’ ἐκ Τενέδοιο γέρων, δότε πέρσεν Ἀχιλλεύς, \]


\[ θυγατέρ’ Ἀργοῦνοι μεγαλήτερος, ἤν οἱ Ἀχαιοὶ \]


\[ ἔξελουν, οὐνεκα βουλῆ ἀριστευέσθεν ἀπάντων. \]


\[ ἦ σφωῖν πρῶτον μὲν ἐπιπροτῆλε τράπεζαν \]


\[ καλῆν κυνόπεζαν ἐξοιου, αὐτὰρ ἐπ’ αὐτῆς \]


\[ χάλκειον κάνεον, ἐπὶ δὲ κρόμην ποτῇ δῆσον, \]


\[ ἦδε μέλι χλωρόν, παρὰ δ’ ἀλφίτου ἱεροῦ ἀκτὴν, \]

\[ 630 \]
πάρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἣ' ὃ γεραιός, χρυσέλως ἠλοίοι πεπαρμένου· οὔτα τ' αὐτοῦ τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἄμφις ἐκαστον χρύσειαι νεμέθουτο, δόῳ δ' ὑπὸ πυθμένες ἤσαν. 635 ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης πλεῖον ἐὼν, Νέστωρ δ' ὃ γέρων ἁμογνῆτι ἀείρεν. ἐν τῷ ῥά σφι κύκησε γυνὴ εἶκεια θεήνων 640 οἵν τ' Πραμνείω, ἐπὶ δ' ἄλγειον κυή τυρὸν κυήσι τ' ἕλεκτρη, ἐπὶ δ' ἄλφωτα λευκὰ πάλυσε, πιεύμεναι δ' ἐκέλευσεν, ἐπεὶ θ' ἀπλίσωσε κυκείω. τῶ δ' ἐπεὶ οὖν πίνουτ' ἀφέτην πολυκαγκέα δύσαν, μύθουσιν τέρποντο πρὸς ἀλλήλους ἐνέποντες, Πάτροκλος δὲ θυρήσιν ἐψιτᾶτο, ἵπποις φώς. 645 τὸν δὲ ιδὼν ὁ γεραιός ἀπὸ θρόνου ὅρτο φαεινοῦ, ἐσ' δ' ἀγε χειρός ἐλών, κατὰ δ' ἐδριάσσατι ἄνωγε. Πάτροκλος δ' ἐτέρωθεν ἀναλυτοὶ εἴπε τε μοῦν  "οὖν ἔδος ἄστι, γεραιῇ διοτρεφὲς, οὐδὲ με πείσεις. αἰλοῖος νεμεσητὸς δ' με προέκε πυθέσθαι δων τυα τοῦτον ἄγεις βεβλημένου· ἄλλα καὶ αὐτῶς 650 γιγνώσκω, ὅρων δὲ Μαχάονα, ποιμένα λαῶν. νῦν δὲ ἐποὺ ἐρέων πάλιν ἀγγειος ἔμ' 'Αχιλῆ. εὖ δὲ σὺ οἴσθα, γεραίῃ διοτρεφές, οἶος ἐκεῖνος δεινὸς ἄνηρ· τάξα κεν καὶ ἀνάτυον αἰτίωτο."  
Τὸν δ' ἥμελβεν ἐπείτα Γερήνιος ἱππότα Νέστωρ· 655 "τίππε τ' ἄρ' ὅδ' 'Αχιλῆς ὀλοφύροται ύπας 'Αχαιῶν, ὅσοι δὴ βέλεσιν βεβηλήναται; οὔδὲ τι οἶδε πένθεσι, ὅσον ὁρῷῳ κατὰ στρατόν οἱ γὰρ ἄριστοι  ἐν νησίν κέντας βεβηλημένοι οὐτάμενοι τε. βέβληται μὲν ὁ Τυδεῖδης κρατερὸς Διομήδης, 660 οὐταστάται δ' Ὀδυσσεύς δουρικλυτὸς ἤδ' Ἀγαμέμνον. [βέβληται δὲ καὶ Εὐρύτυλος κατὰ μηρὸν διστῷ.] ὁ τοῦτον δ' ἄλλου ἐγὼ νέον ἢγαγον ἐκ πολέμου.
II. ΙΛΙΑΔΟΣ Α.

665 ἰφ ἀπὸ νεφρής βεβλημένον. αὐτὰρ Ἀχιλλεὺς ἐσθλὸς ἔων Δαναῶν οὐ κηδεῖ τινι οὐδ’ ἐλεάρει.

670 ἦ μενε εἰς ὅ κε δὴ νῆες θοαὶ ἀγχὶ θαλάσσῃς Ἀργελῶν ἀέκη τιυδος οὕτωι θέρωνται,

675 αὐτοὶ τε κτεινώμεθ’ ἐπισχερω;—οὐ γὰρ ἐμὴ ἢς ἔσθ’ οἶν πάροι ἐσκεν ἐνὶ γυαμπτοῖς μέλεσσοι.

680 εἴν’ ὃς ἦβωμι βίοι δὲ μοι ἔμπεδοι εἴν,

685 ὃς ὀπὸ Ἡλείου οἰ κἂ ἡμῖν νεῖκος ἑτύχθη ἀμφὶ βοηλασίῃ, ὅρ’ ἐγὼ κτάνου Ἰτυμοῦνα,

690 ἐσθλὸν ᾿Ὑπεροχλην, ὃς ἐν ᾿Ηλιδι ναιετᾶσκε, ῥομί’ ἐλανυόμενος’ ὃς ἀμόνων ἦσι βέσσαν ἐβλητ’ ἐν πρῶτοιν ἐμῆς ἀπὸ χειρῶν ἄκοντι,

695 καὶ δ’ ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγορώτατι.

λήδα δ’ έκ πεδίου συνελάσσαμεν ήλιον πωλήν,

πεντήκοντα βωθὸν ἀγέλας, τόσα πῶς οἶδαν,

πόσα συών συβόσια, τόσ’ αἰσθία πλατέ’ αἰγῶν,

685 ίππους δὲ ξανθᾶς ἐκατὸν καὶ πεντήκοντα,

πάσας θηλελας, πολλῆσι δὲ πῶλοι ὑπῆσαν.

καὶ τὰ μὲν ἡλασάμεσθα Πύλου Νηλῆοι εἰσ’ ἐννύχιοι προτὶ ἀστυ’ γεγήθη δὲ φρένα Νηλεύσ,

συνεκα μοι τόχε πωλλά νέφ πολεμώνδε κιόντι.

κήρυκες δ’ ἐλάγαυον ἄμ’ ἱοὶ φαυμομένηφι

695 τοὺς ἰμεν οἰσι χρείωσ ὁφειλε’ ἐν ᾿Ηλιὶ δῆς’

ὁ δὲ συναγρόμενοι Πυλῶν ἡγῆτορες ἄνδρες

δαίτρευον’ πολέσων γὰρ Ῥπειοὶ χρείος ὅφειλον,

ὡς ἠμῆς παὺροι κεκακώμενοι εἰν Πυλὼ ἰμεν’

ἐλθῶν γὰρ β’ ἐκάκωσε βία Ἡρακληνὴ

690 τῶν προτέρων ἑτέων, κατὰ δ’ ἐκταθεν ὄσοι άριστοι:

δώδεκα γὰρ Νηλῆος ἀμύμονος σπέες ἰμεν’

τῶν αἰος λυπόμην, οἳ δ’ ἄλλοι πάντες ἁλοντο.

ταῦθ’ ὑπερηφανεύοντες Ῥπειοὶ χαλκοχτώνες,

695 ἦμεας υβρίζοντες, ἀτάσθαλα μηχανώντο.
ἐκ δ’ ὁ γέρων ἀγέλην τε βοῶν καὶ πῶῳ μέγ’ ὀϊῶν ἀιλετο, κρυνάμενος τριηκόσι’ ἦδε νομήας.
καὶ γὰρ τῷ χρείας μέγ’ ὀφείλετ' ἐν Ἡλίδη δῆς, τέσσαρες ἀθλοφόροι ἱπποί αὐτοῖσιν ὄχεσθεν, ἐλθόντες μετ’ ἄεθλα: περὶ τρίποδος γὰρ ἔμελλον θεώσεσθαι τοὺς δ’ αὖθι ἀναξ ἀνδρῶν Ἄγελας κάσχεθε, τὸν δ’ ἐλατήρ’ ἀφείς ἀκαχήμενον ἱππων.
τῶν ὁ γέρων ἐπέων κεχολωμένοις ἦδε καὶ ἔργων ἑξέλετ’ ἀσπετα πολλά: τὰ δ’ ἀλλ’ ἐσ δήμοι ἐδωκε δαίτρευεν, μή τίς οἱ ἀτεμβόμενοι κλοὺ ἵσης.
ἡμεῖς μὲν τὰ ἐκαστα διείπομεν, ἀμφὶ τε ἀστυ ἐρδομεν ἰρὰ θεοίς οἱ δὲ τρίτῳ ἡματι πάντες ἠλθον ὃμως αὐτὸι τε πολεῖς καὶ μάνυχες ἱπποὶ πανσυδή: μετὰ δὲ σφὶ Μολίους θωρήσοντο παῖδ’ ἐγ’ ἐόντ’, οὐ πω μᾶλα εἰδότε θεώτυδοις ἀλκῆς.
ἐστὶ δὲ τὶς Θρυόδοσσα πόλις, αἰπεία κολώνη, τηλοῦ ἐπ’ Ἀλφεὶ, νεάτη Πύλου ἡμαθόεντος τὴν ἀμφεστρατώσωτο διαρράσσαι μεματές.
ἀλλ’ ὅτε τὰν πεδίον μετεκλάθο, ἀμμὶ δ’ Ἀθήνη ἄγγελος ἦλθε θέουσ’ ἀπ’ Ὀλύμπου τωρήσεσθαι κεννυχος, οὐδ’ ἀέκοντα Πύλου κάτα λαδν ἀγείρεν, ἀλλὰ μᾶλ’ ἑσσυμένους πολεμίζεσιν. οὐδὲ με Νηλεὺς ἐξα θωρήσεσθαι, ἀπέκρυψεν δέ μοι ἱπποὺς οὐ γὰρ πὼ τί μ’ ἔφη ἰδον πολεμήα ἔργα.
ἀλλὰ καὶ ὃς ἵππεοι μετέπρετε κω ἐμετέροις καὶ πεζὸς τε ἐὼν, ἐπεὶ ὃς ἄγε νεῖκος Ἀθήνη.
ἐστὶ δὲ τὶς ποταμὸς Μινυήοις εἰς ἀλα βάλλων ἐγγύθεν Ἀρήνης, ὑδα μελάμεν Ἡῶ δῖαν ἱππῆς Πυλῶν, τὰ δ’ ἐπέρρεον ἐθνεα πεζῶν.
ἐνθεν πανσυδή συν τεύχεσι θωρυχθέντε ἐνδιοι ἱκόμεθα ἵερδν ῥόν Ἀλφείοι.
ἐνθα Δία βέκαντες ὑπερμενεὶ ἱερὰ καλὰ,
ταῦρον ὁ Ἀλφειός, ταῦρον δὲ Ποσειδάωνι,
αὐτὰρ Ἀθηναλή γλαυκώπιδι βοῶν ἄγελαὶν,
δόρπον ἐπείθ᾽ ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσι, 730
καὶ κατεκομήθημεν ἐν ἑντεσὶν οἷς ἐκαστὸς
ἀμφὶ ῥοᾶς ποταμοῖο. ᾑτὰρ μεγάθυμοι Ἑπείοι
ἀμφίστατον ὅτι ἄστι διαρραίσαι μεμαῦτες·
ἀλλὰ σφί προπάροιθε φάνη μέγα ἔργον Ἀρηος·
ἐὕτε γὰρ ἰχλίος φαέθων ὑπερέσχεθε γαῖς, 735
ὑμμερόμεσθα μάχῃ, Διὶ τ᾽ εὐχόμενοι καὶ Ἀθηνη.
ἀλλ᾽ ὅτε δὴ Πυλιὼν καὶ Ἑπείον ἐπέλειτο νεῖκος,
πρῶτος ἐγὼν ἔλον ἄνδρα, κόμιστα δὲ μάνυχας ἔππους,
Μοῦλιον αἰχμητήν γαμβρὸς δ᾽ ἦν Ἀυγελαο,
πρεσβυτάτην δὲ θύγατρ᾽ εἴχε ξανθὴν Ἀγαμήθην, 740
ἡ τόσα φάρμακα ἤδη ὅσα τρέφει εὐρεία χθὼν.
τὸν μὲν ἐγὼ προσοίστα ἐκεῖνον χαλκήρει δουρλ.,
yükπε δ᾽ ἐν κονίσσῳ ἐγὼ δ᾽ ἐς δήφρον δροῦσας
στὴν ρὰ μετὰ προμάχουσιν ᾑτὰρ μεγάθυμοι Ἑπείοι
ἐτρεσαν ἄλλωτοι ἄλλοις, ἐπεὶ ἐδοὺ ἄνδρα πεσότα 745
ἡγεμόνα ἔππηων, δὲ ἀριστεύεσκε μάχεσθαι.
αὐτὰρ ἐγὼν ἐποροῦσα κελαινὴ λαλατί ίςος,
πεντήκοντα ὁ ἔλον δήφρους, δύο δ᾽ ἀμφὶς ἐκαστὸν
φώτες ὀδὰς ἐλον οὕδας ἐμφ᾽ ὑπὸ δουρλ. δαμέντες.
καὶ νῦ κεν Ἀκτορλώνε Μοῦλονε παῖδ᾽ ἀλάπαξα, 750
ἐλ μὴ σφωσε πατὴρ εὐρυκρείων ἐνοσίχθων
ἐκ πολέμου ἐσάωσε, καλύψας ἥρι πολλῆ.
ἐνθὰ Ζεὺς Πυλιῶι μέγα κράτος ἐγγυάλιζε·
tόφρα γὰρ οὖν ἐπώμεσθα διὰ σπιδέος πεδίου,
κτένοντες τ᾽ αὐτοὺς ἀνά τ᾽ ἑντεα καλὰ λέγοντες, 755
ὅφρ᾽ ἐπὶ Βουνπραίου πολυπόρου βήσαμεν ἔππους
πέτρης τ᾽ Ὄλενής, καὶ Ἀλισίου ἐνθὰ κολώνη
cékληται· θεῖν αὕτις ἀπέτραπε λαδὶ Ἀθηνη.
ἐνθ᾽ ἄνδρα κτείνας πύματον λίπονα αὐτὰρ Ἀχαιοὶ.
II. ΙΛΙΑΔΟΣ Α.

δύν α'το Βοῦνπρασίων Πῦλον' ἔχον ὥκεας Ἰπποὺς, 760
πάντες δ' εὐχετώντω θεῶν Διὸ Νέπτορι τ' ἀνδρῶν.
ὡς ἦν, εἴ ποτ' ἦν γε, μετ' ἀνδρᾶσιν. αὐτὰρ Ἀχιλλεύς
οἷος τῆς ἄρετῆς ἀπονήσεται· ἢ τέ μιν οἶῳ
πολλὰ μετακλαύσεθαι, ἐπεὶ κ' ἀπὸ λαὸς ὀληταί.
ὡς πέπον, ἡ μὲν σοὶ γε Μενολίτιος ὦ' ἐπέτελλεν 765
ἡματι τῷ ὅτε σ' ἐκ Φθῖς Ἀγαμέμνονι πέμπε.
νῦν δὲ ἐνδοὺς ἐλέους, ἐγὼ καὶ δῖος Ὀδυσσεύς,
πάντα μάλ' ἐν μεγάροις ἥκονυμεν ὡς ἐπέτελλε.
Πηλῆς δ' ἰκόμεσθα δόμους εὐ ναιετάοιτας
λαὸν ἀγελρουτε κατ' Ἀχαιάδα πουλυβότεραν. 770
ἐνθα δ' ἐπειθ' ἤρωα Μενολίτιον εὐρομεν ἐνδόν
ἡδ' σὲ, πάρ δ' Ἀχιλῆα· γέρων δ' ἰππιλάτα Πηλεὺς
πίονα μηρ' ἐκαίε βοὸς Διὸ τερπικερανφ
ἀλήθ' ἐν χόρτῳ· ἔχε δὲ χρύσιεν ἀλέσον,
σπένδων ἀθόπα οἴνον ἐπ' αἴθομένοις λεροῖσι. 775
σφωὲ μὲν ἀμφί βοὸς ἐπετον κρέα, νῶὶ δ' ἐπείτα
ςτῆμεν εὖ προθύροις· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς,
ἐς δ' ἄγε χειρὸς ἑλὼν, κατὰ δ' ἐδριάσθαι ἄνωγε,
ἐξείπα τ' εὖ παρέθηκεν, ἄ τε χείνων θέμις ἐστίν.
αὐτὰρ ἐπεὶ τάρπημεν ἑδητὸς ἢδ' ποτήτος, 780
ἡρχοι ἐγὼ μῦθοιο, κελεύων ὅμι' ἀμ' ἐπεσθαι'
σφω δὲ μάλ' ἥθελεν, τῶ δ' ἀμφλ' πόλλ' ἐπέτελλον.
Πηλεὺς μὲν ὦ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆα
ἀλὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων
σοι δ' αὖθ' ὦ' ἐπέτελλε Μενολίτιος· Ἀκτόρος υὸς 785
τέκνου ἐμὸν, γενεὴ μὲν ὑπέρτερος ἐστὶν Ἀχιλλεύς,
πρεσβύτερος δὲ σὸ ἐσσ' βη δ' ὦ γε πολλὸν ἀμείλων.
ἀλλ' εὖ οἱ φάσθαι πυκνοὺν ἔπος ἢ' ὑποθέσθαι
καὶ οἱ σημαίνειν· ὥς δὲ πελαται εἰς ἀγαθὸν περ.'
ὡς ἐπέτελλ' ὦ γέρων, σὺ δὲ λήθησαι· ἀλλ' ἐτὶ καὶ νῦν 790
ταύτ' εἶποις Ἀχιλῆα δαφροὺ, αἳ κε πιθηται.


11. ΙΛΙΑΔΟΣ Λ.

τής δ' οἴδ' εἰ κέν οἱ σὺν δαλμοῦν θυμὸν ὀρίναις
παρειπών; ἀγαθῇ δὲ παραλφοίς ἐστὶν ἐταλροῦ.
ed δὲ τινὰ φρεσίν ἦσι θεοπροπην ἀλεείνη
c καὶ τινά οἱ πὰρ Ζηνὸς ἐπέφραδε πότνια μῆτηρ,
ἀλλὰ σὲ περ πρὸετῶ, ἀμα δ' ἄλλος λαὸς ἐπέσῳθω
Μυρμιδόνων, αἰ κέν τι φῶς Δαναοῖς γένηαι;
c καὶ τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι,
aἰ κὲ σε τῷ ἱσκοντες ἀπόσχωνται πολέμοιο
Τρῶες, ἀναπνεύσασι δ' ἄρηιοι νίεσ' Ἀχαιῶν
τειρόμενοι: ὅληγη δὲ τ' ἀνάπνευσις πολέμοιο.
ῥεὶα δὲ κ' ἀκμῆτες κεκμηῆτας ἀνδρας ἀυτῆ
ἀσαισθε προτὸ ἀστυ νεῶν ἅτο καὶ κληισάων."  

"Ως φάτο, τῷ δ' ἄρα θυμὸν ἐνι στήθεσον ὅρινε,
βή δὲ θέευν παρὰ νῆας ἐπ' Αἰλακθῆν Ἀχιλῆα.
ἀλλ' ὅτε δὴ κατὰ νῆας 'Οδυσσῆος θεῖοι
ἴξε θέων Πάτροκλος, ἵνα σφ' ἀγορῇ τε θέμις τε
ἡν, τῇ δὴ καὶ σφι θεῶν ἐτετεύχατο βωμοί,
ἐνθα οἱ Εὐρυπυλος βεβλημένοις ἀντεβολῆσε
διογενῆς Εὔαλμονθῆς κατὰ μηρὸν διϊστῆ,
σκάζων ἐκ πολέμου' κατὰ δὲ νότιοι ῥέεν ἱδρῶς
ἀμων καὶ κεφαλῆς, ἀπὸ δ' ἐλκεος ἀραλέοιο
αἷμα μέλαιν κελάρυξε' νόσο γε μὲν ἐμπέδος ἡν.
τὸν δὲ ἱδῶν ὕκτειρε Μενοιτίου ἄλκιμος νῖος,
καὶ ὅ' ὀλοφυρόμενος ἔπεα ππερόεντα προσήθαν'  

"α δειλοῖ, Δαναῶν ἡγήτορες ἴδε μέδοντες,
δὺς ἃρ' ἐμέλλετε τῇλε φίλων καὶ πατρίδος αἰδῆ
ἀσεῖν ἐν Τρολῆ ταχέας κῶνας ἀργέτι δημῖ.
ἀλλ' ἀγε μοι τόδε εἰπέ, διοτρεφής Εὐρύπυλ' ἡρως,
ἡ ρ' ἔτι που σχῆσουσι πελώριον 'Εκτὸρ' Ἀχαιοί,
ἡ ἡδη φόλισσαι ὑπ' αὐτοῦ δουρὶ δαμέντες."  

Τὸν δ' αὐτ' Εὐρύπυλος βεβλημένοις ἀντίον ἡδαν'  
"οὐκέτι, διογενῆς Πατρόκλεα, ἄλκαρ Ἀχαιῶν
έσσεται, ἄλλ' ἐν νησιᾷ μελανησιν πεσένουται.
iὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἀριστοὶ,
ἐν νησιίν κέσται βεβλημένοι οὔταμενοι τε
χερσὶν ὑπὸ Τρώων· τῶν δὲ σθένος ὄρυνται αἰεὶν.
ἄλλ' ἐμὲ μὲν σοὶ σάββουν ἀγων ἐπὶ ἡμα μέλαιναν,
μηροῦ δ' ἐκταμ' ὄιντόν, ἀπ' αὐτοῦ δ' αἷμα κελαινὶ
νὶς' οὐδατι λιαρφ, ἐπὶ δ' ἥπια φάρμακα πάσσε, 830
ἐσθλὰ, τὰ σε προτι φασὶν 'Αχιλλῆς δεδιδάχθαι,
ὑν Χελρὼν ἐδίδαξε, δικαιότατος Κενταύρων.
ἡτροὶ μὲν γὰρ Ποδαλείριος ἦδε Μαχάων,
τὸν μὲν ἐνὶ κλισίδισιν ὀίμαι ἐλκος ἔχοντα,
χρηίζοντα καὶ αὐτοῦ ἀμύμονος ἤτῆρος, 835
κείσθαι· ὦ δ' ἐν πεδίῳ Τρώων μένει ὄν ἶν Ἄρηα."
Τὸν δ' αὐτὲ προσέειπε Μενοιτίου ἀλκιμὸν νίος·
"πῶς τ' ἄρ' ἐοι τάδε ἔργα; τὰ ἐμεθεμέν, Ἐνυφύπυλ' ἦρως;
ἐρχομαι, ὄφρ' 'Αχιλλῆς δαϊφρονι μῦθον ἐνίστω,
ὑν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος 'Αχαιῶν" 840
ἄλλ' οὖθ' ὃς περ σεῖο μεθῆσω τειρομένου."  
"Ἡ, καὶ ὑπὶ στέρνοι λαβὼν ἄγε ποιμένα λαῶν
ἐς κλισίην· θεράπων δὲ ἵδων ὑπέχενε βοεῖας.
ἐνθα μὲν ἐκταυσάς εκ μηροῦ τάμινε μαχαίρῃ
δὲ βέλος περὶπευκεῖς, ἀπ' αὐτοῦ δ' αἷμα κελαινὶ
νὶς' οὐδατι λιαρφ, ἐπὶ δὲ ῥίζαν βάλε πικρὴν
χερσὶ διατρῆςα, ὄδυνηφατον, ἢ οἱ ἀπάσας
ἐσχ' ὄδυνα· τὸ μὲν ἐλκος ἔτέρησετο, παύσατο δ' αἷμα.
ΙΛΙΑΔΟΣ Μ.

Τειχομαχία.

'Ως δὲ μὲν ἐν κλισίης Μενοιτίου ἄλκιμος νῦς
ἰατ' Ἐνυπυλυν βεβλημένον' οἱ δ' ἐμάχοντο
'Αργείοι καὶ Τρῆς δομιλαδόν' οὐδ' ἄρ' ἐμελλε
tάφρος ἐτὶ σχήσειν Δαναῶν καὶ τεῖχος ὑπερθεν
ἐνυρύ, τὸ ποιήσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον
ἡλασαν, οὐδὲ θεοῖ δόσαν κλειτᾶς ἐκατόμβας,
ὁφρα σφιν νῆάς τε θοᾶς καὶ ληίδα πολλήν
ἐντὸς ἔχον ῥύοιτο' θεῶν δ' ἀδέκητι τέτυκτο
ἀθανάτων' τὸ καὶ οὗ τι πολὺν χρόνον ἐμπεδοῦ ἦν.
ὁφρα μὲν ὁ' Ἐκτωρ ζωὸς ἦν καὶ μήν' Ἀχιλλεύς
καὶ Πριάμοιο ἀνακτος ἀπόρθητος πόλις ἐπλε,
tόφρα δὲ καὶ μέγα τεῖχος Ἀχαιῶν ἐμπεδοῦ ἦν.
aὐτὰρ ἠπεί κατὰ μὲν Τρῶων θάνον δοσὺ ἀριστοὶ,
pολλοὶ δ' Ἀργείων οι μὲν δάμεν, οἱ δ' ἐλπίσαντο,
pέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐναντῷ,
'Ἀργείοι δ' ἐν νηυοὶ φίλην ἐς πατρὶδ' ἔβησαν,
ὁτ' τότε μητίωντο Ποσειδάων καὶ Ἀπόλλων
τεῖχος ἀμαλδύναι, ποταμῶν μένος εἰσάγαγόντες.
δοσὺ ἀπ' Ἰδαίων ὑρέων ἄλαδε προφέουσι,
Ῥήσους θ' Ἐπτάπορόσ τε Κάρησος τε Ῥόδιος τε
Γρήγων τε καὶ Αἰσθητος δίδος τε Σκάμανδρος
καὶ Σιμόεις, δοὶ πολλὰ βοῶρια καὶ τρυφάλεια
κάππεσον ἐν κοιλήσι καὶ ἡμιθέων γένος ἀνδρῶν.
τῶν πάντων ὁμόσε στόματ’ ἔτραπε Φοῖβος Ἀπόλλων,
ἐννήμαρ δ’ ἐσ τεῖχος ίεὶ ρόου’ ὡς δ’ ἄρα Ζεύς
συνεχές, ὅφρα κε θᾶσσου ἀλίππλοα τείχεα θελή.
αὐτὸς δ’ ἐννοούγαιοι ἤχων χείρεσσι τριάνων
ηγεῖτ’, ἐκ δ’ ἄρα πάντα θεμελία κύμασι πέμπτε
φιτρῶν καὶ λάων, τὰ θέσιν μογέοιτες Ἀχαιοί,
λεία δ’ ἐποίησεν παρ’ ἀγάρρου Ἑλλήσποντον,
αὐτὸς δ’ ἥδιον μεγάλην ψαμάθοις κάλυψε,
teῖχος ἀμαλδύνας’ πτομοῦς δ’ ἔτρεψε νέεσθαι
κάρ ρόου, ἥ περ πρόσθεν ἵεν καλλιρροοῦν ὕδωρ.

“Ὡς ἃρ’ ἐμελλοὺν ὅπισθε Ποσειδάων καὶ Ἀπόλλων
θησέμεναι’ τότε δ’ ἀμφὶ μάχῃ ἐνοπῇ τε δεδήι
τεῖχος ἐὕμμητον, κανάξις δ’ ὅπι σύμματα πύργων
βαλλόμεν’ Ἄργαεοι δ’ Δίως μάστιγις δαμέντες
ὑποῖν ἐπὶ γλαφυρῆσιν ἑλμένοι λοχανόωστο,
“Εκτωρα δειδότες, κράτερον μῆστωρα φόβου
αὐτὰρ δ’ γ’ ὡς τὸ πρόσθεν ἔμάραντο ἱσος ἀέλλη’
ὡς δ’ ὅτ’ ἄν ἐν τε κύνεσσι καὶ ἁνδρᾶςι θηρευτῆσι
κάπριος ἦ λέων στρέφεται σθένεῖ βλεμεαίων
οἱ δ’ τε πυργηθὸν σφέας αὐτοὺς ἀρτύναντες
αὕτων ἵστανται καὶ ἀκοντίζουσι θαμεῖας
ἀλχίας ἐκ χειρῶν’ τοῦ δ’ ὅπι ποτε κυδάλιμυν κήρ
τάρβει ὅυδ’ φοβεῖται, ἀγνυρῆ δὲ μων ἐκτὰ
ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων
ὁππ’ ἣ’ θυερή, τῇ τ’ εἶκονι στίχες ἀνδρῶν’
ὡσ’ Ἐκτωρ ἅν ὁμιλοῦν Ἴων εἰλίσσεθ’ ἐταῖροις
τάφρον ἐπιτρώνων διαβαίνεμεν’ ὅυδ’ οἱ ἱπποί
τόλμων ὀκύποδες, μᾶλα δὲ χρεμέτιζον ἐπ’ ἄκρα
χελεὶ ἐφεσταότες’ ἀπὸ γὰρ δειδόσετο τάφρος
εὕρετ’, οὕτ’ ἃρ’ ὑπερθορέεν σχεδόν οὕτε περῆσαι
ἡμιδή’ κραυνοὶ γὰρ ἐπηρεθέουσα περὶ πᾶσαν
ἐστάσαν ἀμφοτέρωθεν, ὑπέθεν δὲ σκολόπεσσιν
οξέων ἥρηρει, τοὺς ἵστασαν ὑλὲς Ἀχαιῶν
πυκνοὺς καὶ μεγάλους, ητίων ἀνδρῶν ἀλεωρῆν.
ἐνθ' οὗ κεν ἰππὸς ἔστροχον ἀρμα τιταῖνων
ἐσβαλη, πεζοὶ δὲ μενολεον εἰ τελέουσι.

δὴ τὸτε Πουλιδάμας θρασὺν Ἑκτορα εἶπε παραστάς· 60
"Εκτορ τ' ἦ' ἄλλοι Τρῶν ἀγοὶ ἦ' ἐπικούρων,
ἄφραδέως διὰ τάφρον ἔλαινομεν ὄκεας ἰππους·
ἡ δὲ μάλ' ἄργαλή περάν' σκόλοπες γὰρ ἐν αὐτῇ
οξέος ἐστάσιν, ποτὶ δ' αὐτοὺς τείχος Ἀχαιῶν.
ἐνθ' οὗ πως ἐστιν καταβήμεναι οὐδὲ μάχεσθαι
ἰππεύσι· στείνος γὰρ, θὰ τρώγονται ὄτω.

εἰ μὲν γὰρ τοὺς πάγχυ κακὰ φρονέων ἀλατᾶζει
Zeus υψιβρεμέτης, Τρόμοι δὲ λετ' ἁρήγειν,
ἡ τ' ἄν ἐγω, ἡθέλομαι καὶ αὐτίκα τοῦτο γενέσθαι,
νωνύμους ἀπολέσθαι ἀπ' Ἀργεὸς ἐνθάδ' Ἀχαιῶν·
70
ei de x' ὑποστρέψωσι, παιλώξει δὲ γένηται
ἐκ νηῶν καὶ τάφρῳ ἐνιπληξώμεν ὀρυκτή,
οὐκὲτ' ἐπείτ' ὁδ' οὐδ' ἄγγελον ἀπονεσθαι
ἀφορρον προτὶ ἀστὶ ἐλιχθέντων ὑπ' Ἀχαιῶν.

ἀλλ' ἄγεθ', ὡς δὲ ἐγὼ εἴπω, πειθόμεθα πάντες·
95
ἰπποὺς μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,
αὐτοὶ δὲ πρυλέε τῶν τεῦχεσι θωρηχθέντες
"Εκτορὶ πάντες ἐπώμεθ' ἀναλλέεσ· αὐτάρ Ἀχαιοὶ
οὐ μενέουσι', εἰ δ' σφὶν δέλθρον πείρατ' ἐφήπται."

"Ὦς φατό Πουλιδάμας, ὅδ' Ἑκτορὶ μύθος ἀπήμων, 80
αὐτίκα δ' ἐξ ὀχέων σὺν τεῦχεσιν ἅλτο χαμάζε.
οὐδὲ μὲν ἄλλοι Τρώες ἔφ' ἱππῶν ἡγεθόντο,
ἀλλ' ἀπὸ πάντες ὀροσαν, ἐπει ἰδον "Εκτορα δίον.
ἡμιόχῳ μὲν ἔπειτα ἐφ' ἐπέτελλεν ἐκαστος
ἱπποὺς εὗ κατὰ κόσμον ἐρυκέμεν αὖθ' ἐπὶ τάφρῳ,
85
οἱ δὲ διαστάντες, σφέασ αὐτοὺς ἀρτύναντες,
πένταξα κοσμηθέντες αἱ ἡγεσόνεσον ἐποντο.
12. ΙΛΙΑΔΟΣ Μ.

Οἱ μὲν ἀµὴ Ἔκτορ᾽ ἤσαν καὶ ἀµύμοι Πουλυδάµαντι,
οἱ πλείστοι καὶ ἄριστοι ἦσαν, μέμασαν δὲ μάλιστα
teίχοσ ῥηξάµενοι κοίλης ἐπὶ νησὶ μάχεσθαι. 90
καὶ σφίν Κεβριώνης τρίτος ἐ’πετο· πάρ ὃ ἀρ’ ὀχεσφιν
ἄλλων Κεβριώνα χερέλων κάλλιτεν Ἔκτορ.
tῶν δ᾽ ἐτέρων Πάρις ἤρχε καὶ Ἀλκάδοος καὶ Ἀγὴνωρ,
tῶν δὲ τρίτων Ἐλευνός καὶ Δηήφοβος θεοείδης,
νῦν δὲν Πριάμου τρίτος ᾦ Ἀσίος ἤρως, 95
Ἀσίος Ὁρτακίδης, ὅν Ἀρίσβηθεν φέρον ἵππο
αἰθωνες μεγάλοι, ποταμοῦ ἀπὸ Σελλήνηνος.
tῶν δὲ τετάρτων ἤρχεν ἐδ᾽ πάϊς Ἀγχίσαο,
Ἀλενεᾶς, ἄμα τῷ γε δόῳ Ἀντήνορος νῦν,
Ἄρχελοχὸς τ᾽ Ἀκάμας τε, μάχης εῦ εἰδότε πάσης. 100
Σαρπηδῶν δ᾽ ἤγησατ ἀγακλείτων ἐπικούρων,
πρὸς δ᾽ Ἐλεστο Γλαῦκον καὶ ἀρήνιον Ἀστερόπαυον
οἱ γὰρ οἱ εἴσαντο διακριθὼν εἶναι ἄριστοι
τῶν ἄλλων μετὰ γ᾽ αὐτῶν· δ᾽ ἐπερεπε καὶ δὶα πάντων.
oi δ᾽ ἐπεὶ ἄλληλοι ἄραρον τυκτήσε βόεσσι, 105
βάν ὃ ἱδὲς Δαναῶν λειημένοι, οὖν ἔτ᾽ ἐφαντο
σχῆσεσθ᾽, ἀλλ᾽ ἐν νησὶ μελανήσεως πεσέσθαι.
"Ἐνθ᾽ ἄλλοι Τρῶες τηλεκλεῖτοι τ᾽ ἐπίκουροι
βούλῃ Πουλυδάμαντος ἄμωμῆτοι πιθόντο·
ἀλλ᾽ ὅχι Ὁρτακίδης ἔθελ᾽ Ἀσίος, ὄρχαμος ἄνδρῶν, 110
ἀπὶ λιπεῖν ἵππους τε καὶ ἱππολοχον θεράποντα,
ἀλλὰ σὺν αὐτοῦσιν πέλασεν νήσεσιν θοῦσι,
νήπηςι, οὐδ᾽ ἀρ᾽ ἐμέλλε κακὰς ὑπὸ κήρας ἀλύζας
ἵππουσιν καὶ ὀχεσφιν ἀγαλλόμενος παρὰ νηών
ἀπ᾽ ἀπονοστήσεως προτὶ Ἰλιὼν ἱμεόσεσαν·
πρόσθεν γὰρ μὲν μοῖρα δυσώνυμοι ἀμφεκάλυψεν
ἐχεῖ Ἰδομενήος, ἀγανοῦ Δευκαλλδαο.
εἴσατο γὰρ νηών ἔπ᾽ ἀριστερὰ, τῇ περ Ἀχαιοι
πεδίου νίσουτο σὺν ἵππουσιν καὶ ὀχεσφι.
12. Ἡ Πέτους τε καὶ ἄρμα διήλασεν, οὖδὲ πύλησιν εὑρ’ ἐπικεκλιμένας σανίδας καὶ μακρὸν ὅχημα,
ἀλλ’ ἀναπεπταμένας ἔχον ἀνέρες, εἰ τιν’ ἐτάφων ἐκ πολέμου φεύγοντα σαώσειαν μετὰ νήμας.
τῇ β’ ἱδείς φρονεών Ἰππούς ἔχε, τοί δ’ ἀρ’ ἐποντο ὅξεα κεκλήγοντες’ ἐφαντο γὰρ σούκτ’ Ἀχαιόν
σχῆσθ’, ἀλλ’ ἐν νησί βελαίησιν πεσέσθαι’ νῆπιοι, ἐν δὲ πύλησι δ’ ἀνέρας εὗρον ἄριστους,
νῖας ὑπερθύμους Λαπιθάων αἰχμητάων,
τὸν μὲν Πειρίθοον νία, κρατερὸν Πολυπολτήν,
φον δὲ Λεοντῆα, βροτολογῦ ἰσοὺν ‘Ἀρη’.
τῶ μὲν ἄρα προπάροιθε πυλάων υψηλάων ἐστασαν ὡς ὅτε τε δρύες σύρεσιν υψικάρπηνοι,
αἱ τ’ ἁνεμον μίμνονοι καὶ ὑτὸν ἡματα πάντα,
ῥίζησιν μεγάλῃς διηνεκέσσ’ ἀραρύκια:
ὅς ἄρα τῶ χείρεσι πεποιθότες ἢδ’ βληφὶ
μίμνον ἐπερχόμενον μέγαν Ἄσιον οὐδὲ φέβοντο.
οί δ’ ἱδον πρὸς τείχος ἔσφρητον βόας αἰας
ὑφὸ’ ἀνασχόμενοι ἔκιον μεγάλῳ ἀλαλητῷ
’Ἀσιον ἀμφὶ ἄνακτα καὶ ’Ἰαμεινὸ καὶ ’Ὀρέστην
’Ἀσιάδην τ’ ’Αδάμαντα Θόωνα τε Οἰωνόμαν τε.
οί δ’ ἦ τοι εἶσο μὲν ἑυκνήμιδας Ἀχαῖον
ὁρυνόν ἔνδουν ἐντες ἀμύνεσθαι περὶ γηῶν
αὐτὰρ ἐπελ δὴ τείχος ἐπεσυμένους ἐνόησαν
Τρώας, ἀτὰρ Δαναῶν γένετο λαχῆ τε φόβος τε,
ἐκ δὲ τῷ αἰξαυτε πυλάων πρῶσθε μαχέσθην,
ἀγροτέρωσι τύεσσιο ἐοικότε, τῷ τ’ ἐν ὀρεσσιν ἀνδρῶν ἢδ’ κυνῶν δέχαται κολοσσρτὸν ἱόντα,
δοχμὸ τ’ ἀτύσοντε περὶ σφίσσων ἄγνυτον ἐλην
πρωμνὴν ἐκτάμονοτε, ὅπαι δὲ τε κόμπων ὀδόντων
γίγνεται, εἰς δ’ κέ τίς τε βαλῶν ἐκ χυμὸν ἐληται’
ὡς τῶν κόμπει χάλκος ἐπὶ στήθεσι φαεινὸς
άντην βαλλομένων μάλα γὰρ κρατερῶς ἐμάχοντο, λαῖοις καθύπερθε πεποιθότες ἦδὲ βίησιν. οἱ δ' ἄρα χερμαδίουσιν ἐὑμιμήτων ἀπὸ πῦργων βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων ὑγών τ' ὧκυπόρων υφάδες δ' ὡς πτπτου ἐράζε, ἂς τ' ἀνεμος ζαῆς, νέφεα σκιόευτα δουνήσασ, ταρφεῖας κατέχευεν ἐπὶ χθονὶ πουλυβοτελρή· ὡς τῶν ἐκ χειρῶν βέλεα ῥέουν, ἦμεν Ἀχαιῶν ἦδὲ καὶ ἐκ Τρώων κόρυθες δ' ἀμφ' αὖν ἄτευν 160 βαλλόμεναι μυλάκεσσι καὶ ἀσπίδες ὁμφαλοῦσαι. δὴ ρα τότ' φῶμεζε τε καὶ ὁ πεπλήγετο μηρώ Ἀσιος Ἐρτακίδης, καὶ ἀλαστήσας ἔποσ ηῦδα· "Ζεῦ πάτερ, ἡ ῥά νῦ καὶ σὺ φιλοσφενῆς ἐτέτυξο πάγχυ μάλ'· οὐ γὰρ ἐγὼν ἐφάμην ἤρως Ἀχαιῶς 165 σχήσειν ἡμετέρον ὑπὲρ μένος καὶ χεῖρας ἄπτος. οἱ δ', ὡς τε σφῆκες μέσου αἰώνοι ἢ μελίσσαι οἰκία ποιήσωται ὅδ' ἐπὶ παιπαλοέσση, ὀοὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων, 170 ὡς οἴ γ' οὐκ ἐθέλουσι πυλάων καὶ δ' ἐώς χάσασθαι πρὶν γ' ἢ κατακτάμεν ἢ καὶ ἄλωναι." "Ὡς ἐφατ', οὖνѣ Διὸς πεῖδε φρένα ταῦτ' ἀγορεύων· Ἐκτορὶ γὰρ οἱ θυμὸς ἐβούλετο κῦδος ὅρεξαί. "Ἀλλοι δ' ἀμφ' ἄλλης μάχης ἐμάχοντο πύλησιν' 175 ἀργαλέων δὲ με ταῦτα θεῶν ὡς πάντ' ἀγορεύσαι· πάντη γὰρ περὶ τεῖχος ὄρφει θεσπίδας πῦρ λάινον. Ἀργεῖοι δὲ καὶ ἄχνυμενοι περ ἀνάγκη νηῶν ἡμύνοντο· θεοὶ δ' ἀκακήσατο θυμῶν πάντες, δοσὶ Δαναοῖς μάχης ἐπιτάρροθοι ἦσαν. 180 σὺν δ' ἔβαλον Δαπίθαι πόλεμον καὶ δηιοτίτα. Ἐν' αὖ Πειριθόου νιός, κρατερὸς Πολυπόλης, δουρὶ βάλεν Δάμασον κυνῆς διὰ χαλκοπάρμου.
οὐδ’ ἀρα χαλκεῖν κόρυς ἐσχέθεν, ἀλλὰ διαπρὸ
ἀλχμή χαλκεῖν ῥῆς ὀστέων, ἐγκέφαλος δὲ
ἐνδόν ἀπας πεπάλακτο δάμασς δὲ μιν μεμαωτα·
αὐτὰρ ἐπείτα Πύλωνα καὶ Ὕρμευον ἐξενάριζεν.
ὑλὸν δ’ Ἀντιμάχωι Λεοντέως, ὦς Ὀρνη,
Ἱππόμαχον βάλε δουρὶ κατὰ ζωστήρα τυχήσας.
αὐτὶς δ’ ἐκ κολεοῦ ἐρυσόμενος ξίφος ὤξεν
Ἀντιφάτην μὲν πρῶτον, ἐπαιξας δ’ ὀμίλου,
πλῆς’ αὐτοσχεδίην ὁ δ’ ἀρ’ ὑπιός οὐδεὶ ἐρείσθη·
αὐτὰρ ἐπείτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην
πάντας ἐπασσυνέργους πέλασε χθοῦν πολυβοτέληρη.
’Οφρ’ οἱ τοὺς ἔναριζον ἀπ’ ἐνετα μαρμαίροντα,
τόφρ’ οἱ Πολυδάμαντι καὶ Ὁκτορι κοῖροι ἔπουνο,
ὁ πλείστοι καὶ ἀριστοὶ ἔσαν, μέμασαν δὲ μάλιστα
τεῖχός τε ῥῆξεν καὶ ἐνπρήσειν πυρὶ νῆσα,
ὁ δὲ ἐτε μερμήριζον ἐφεσταότες παρὰ τάφρῳ.
ὁρνις γὰρ σφιν ἐπῆλθε περισσέμεναι μεμαίουν,
αἰετὸς ὑπιπέτης ἐπ’ ἀριστερὰ λαδὸν ἑργών,
φοινηντα δράκοντα φέρων ὄνυχεσσι πέλωρον
ζωὸν ἐτ’ ἀσπαλροντα· καὶ οὖ πω λήθετο χάρμης;
κόψε γὰρ αὐτὸν ἔχουντα κατὰ στήθος παρὰ δειρὴν
ἰδούς ὀπίσω· οὗ ἀπὸ ἔθεν ἤκε χαμάξε
ἀλγήςας ὀδύνης, μέσφ’ δ’ ἐνί κάββαλ’ ὄμιλῳ,
αὐτὸς δὲ κλάγξας πέτετο πνούης ἀνέμοιο.
Τρώες δ’ ἐρρήγησαν ὅπως ἤδων αἰώλου ὄφιν
κείμενον ἐν μέσσοις, Δίως τέρας αἰγύπτου.
ὅς τὸ τοῦ Πολυδάμαν ρασὸν Ὁκτορα ἑπτε παραστάς·
“Ἐκτορ, ἀεὶ μὲν πός μοι ἐπιπλήσσεις ἀγορήσιν
ἐσθλὰ φραζόμενο, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικε
ὁμοῦ ἐόντα παρέξ ἀγορένεμεν, οὔτ’ ἐνι βουλή
οὔτε πότ’ ἐν πολέμῳ, σὸν δὲ κράτος αἰέν ἀξεῖν
νῦν αὐτ’ ἐξερέω ὡς μοι δοκεὶ εἶναι ἀριστα.
μὴ ἴσον 

12. ΙΛΙΑΔΟΣ Μ.

μὴ ἴσον Δαναόις μαχησόμενοι περὶ ἦνων.

άδε γὰρ ἐκτελέσθαι ὑμιν, οἴομαι, εἴ έτεον γε

Τρώοιν ὅδ' ὄρνις ἣλθε περησέμεναι μεμαθὼς,

αιτεῖσε ύπηπέτης ἐπ' ἀριστέρα λαὸν ἔργων,

φοινῆνενα δράκωνα φέρων ὠνύχεσι πέλωρον

ζων' ἄφαρ δ' ἄφεκε πάρος φίλα οἰκί' ἱκέςθαι,

οὐ' ἐτέλεσσε φέρων δομεῖν τεκέσσιν ἔοίςων.

ὅσ ἦμείς, εἴ πέρ τε πύλας καὶ τεῖχος Ἀχαίων

ῥηξόμεθα σθενεῖ μεγάλω, εἴξωσι δ' Ἀχαιοῖ,

οὐ κόσμῳ παρὰ ναῦφιν ἐλευθόμεθ' αὐτὰ κέλευθα.

πολλὸν γὰρ Τρώων καταλείψαμεν, οὕς κεν Ἀχαιοί

χαλκῷ δηφόσωσιν αμυνόμενοι περὶ ἦνων.

άδε χ' ὑποκρίνατο θεοπρόπος, ὡς σάφα θυμῷ

εἴδειν τεράων καὶ οἱ πειθολατο λαοί."
12. ΙΛΙΑΔΟΣ Μ.  239

ei de su deiotitos afexeai, he tiw allon
parfamenos epesseis apotrepheis polemoi,
aute emi upo douri tupsis apto thymon olesseis.

"Ows ara phonhas hghsato, to d' am' epouto
hzh thespeshe' ep' d' Zeus terpikeraunos
doresen ap' 'Idaiwon drezon anemou thellan,
he' r' ioud nean kouzhn feren' autar 'Achail
thele n'ou, Troson d' kai 'Ekto phus ophae.

To d' per de terasesi pepoiotites hde bithi
bghnsshai mega teixos 'Achail peirhthou.

Krossas men purgow eron, kal ereipon epalxai,
stexas te problhtas emoukleon, de d' 'Achail
prwtas en galh thesan emnei exmatia purgow.

Tas o' y' aferon, elpouto de teixos 'Achail
rhxein' oude n' ou pro Dnaoi kazoouto keleudou,
all' o' ge rinoi boiwn fraxantes epalxai
balnon ap' autaw dhiou upo teixos lauta.

'Ampoterw d' Aiasante keleutiswot' ep' purgow
pantosei foinhten, menos otrwnoutes 'Achail.

Allon meilxhison, allon stereois epessei
nekeun, dun tina pargxu maxh shi ethieta idouen'
"o filoi, 'Argeloun os r' exoxos os te mesheis
os te xereieteros, epei o' pio pantas omoi
aneres en polemof, nwn epileto eron apasi:
kai d' autol tude pou gighoskete. mh tis episo
tetrafhov poti nea omoklhtiros akousas,
all' prouso lesethe kai allhloioi keleshte,
a' ke Zeus dhshon 'Olymptios asteroptis
neikos apwsamennon dhiou proti astu dlesshai.'

"Ows to' ge proboouti maxh outroun 'Achail.
twn d', ois te nifades chinos pilptosi thameial
hmati xemmerw, ote r' wretto mptleta Zeus
νυφέμεν, ἀνθρώποις πυραυσκόμενος τὰ ἀ κήλα·
κοιμήσας ὃ ἀνέμους χέει ἐμπεδοῦν, ὁφρα καλύψη
υψηλῶν ὄρεων κορυφὰς καὶ πρώονας ἄκρους
καὶ πεδία λωτεῦντα καὶ ἀνδρῶν πλονα ἔργα,
καὶ τῇ ἐφ᾽ ἄλλος πολίης κέχυται λιμέσων τε καὶ ἀκταῖς,
κύμα δὲ μιν προσπλάζουν ἐρύκεται· ἀλλὰ τε πάντα
ἐξεται καθύπερθ', ὅτ᾽ ἐπιβρίση Δίδος ὅμβρος·
ὅς τῶν ἁμφοτέρωσι λίθοι πωτῶντο θαμειάλ,
αἱ μὲν ἄρ᾽ ἐσ Τρῶας, αἱ ὃ ἐκ Τρῶων ἐσ Ἀχαιόν,
βαλλομένων τὸ δὲ τείχος ὑπὲρ πᾶν δοῦπος ὄρφει.
Οὐ δ᾽ ἂν πω τότε γε Τρῶες καὶ φαίδιμος Ἕκτωρ.

teίχεος ἧρήξαντο πύλας καὶ μακρὸν ὄχῆα,
εἰ μὴ ἄρ᾽ υἱὸν ἔδων Σαρπηδόνα μητέλητα Ζεὺς
ἀφεν ἐπ᾽ Ἀργελοῖσι, λέονθ᾽ ὡς βουςίν ἔλεξιν.
αὐτικὰ ὃ ἀσπίδα μὲν πρόσθ᾽ ἐσχέτο πάντοσ' ἐίσην,
καλὴν χαλκεῖν ἐξήλατον, ἥν ἄρα χαλκεὸς
ἐταξεῖσι, ἐντοσθεν δὲ βοεὰς ῥάψε θαμειάς
χρυσείης ῥάβδοις διηνεκέσιν περὶ κύκλων.

tὴν ἄρ᾽ ὅ γε πρόσθε σχὸμενος, δύο δοῦρε τυνάσσων,
βῆ ἁ ἰμεν ῃς τε λεῶν ὅρεστροφος, ὃς τ᾽ ἐπιδεύη
dηρὸν ὥ κρειῶν, κέλεται δὲ ἐ τυμὸς ἀγήνωρ
μῆλων πειρῆςοντα καὶ ἔσ πυκνῶν δόμου ἐλθείν′
eὶ περ γάρ χ᾽ εὐρησι παρ᾽ αὐτόφι βώτορας ἄνδρας
σὺν κυστὶ καὶ δοῦρετοι φυλάσσοντα περὶ μῆλα,
οὐ ρά τ᾽ ἀπερήτως μέμονε σταθμοῖδι λέσθαι,
ἀλλ᾽ ὃ γ᾽ ἄρ᾽ ἡ ἡρπαξε μετάλμενος, ἥκαὶ αὐτὸς
ἐβλητ᾽ ἐν πρώτοισι θοῖς ἀπὸ χειρὸς ἄκοντι·
ὡς ρα τῶν ἀντίθεου Σαρπηδόνα θυμὸς ἀνήκε
τείχος ἐπαίξαι διὰ τε ῥήξασθαι ἐπάλξεισ.
αὐτικὰ δὲ Γλαῦκον προσέφη, παῖδ᾽ Ἰππολόχοιο·
"Γλαῦκε, τὴν δὴ νοῦ τετιμήμεσθα μάλιστα
εἴρη τε κρέασιν τε ᾿ϊδὲ πλεῖος δεπάεσθων"
ἐν Λυκίη, πάντες δὲ θεοῦς δὲ εἰςορώσω, καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ’ ὅχθας, καλὸν φυταλίης καὶ ἄρωρης πυροφόροιο; τῷ νῦν χρῆ Λυκίουσι μέτα πρῶτοισιν ἐόντας ἐστάμεν ἦδὲ μάχης καυστερῆς ἀντιβολῆσαι, ὥφρα τις ὁδ’ ἔπη Λυκίου πῦκα θωρηκτῶν· οὐ μᾶν ἀκληθῇς Λυκίην κατὰ κοιρανέουσιν ἠμέτεροι βασιλῆς, ἔδουσί τε πίονα μῆλα οἶνον τ’ ἔξαιτον μελιηδέα· ἄλλα ἄρα καὶ ἵσ ἐσθλή, ἐπεὶ Λυκίουσι μέτα πρῶτοισι μάχονται. ὃ πέπουν, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε ἀεὶ δὴ μέλλομεν ἀγήρω τ’ ἄθανάτῳ τε ἐσσεθ’ οὕτε κεν αὐτὸς ἐνὶ πρῶτοισι μαχοίμην οὕτε κε σὲ στέλλομι μάχην ἐς κυδιάνειραν· 320 νῦν δ’ ἐμπὶς γὰρ κῆρες ἐφεστάσασθ’ θανάτω μυρίαι, δι’ οὐκ ἔστι φυγεῖν βροτοῦ οὐδ’ ὑπαλλέζαι, ἵομεν, ἥ τῷ εἰχος δρέξομεν, ἥ τις ἕμω.”

"Ὡς ἐφατ’, οὖδὲ Γλαύκος ἀπετράπετ’ οὐδ’ ἀπίθησε· τῷ δ’ ἱδος βῆτην Λυκίων μέγα ἔθνος ἀγωτε. 330 τοὺς δὲ ἱδὼν ῥήγησ’ νῖδος Πετεὼ Μενεσθεύς· τοῦ γὰρ ἥ πρὸς πῦργου ἵσαν κακότητα φέροντε• πάπτενεν δ’ ἀνὰ πῦργον Ἀχαιῶν, εἰ τιν’ ἱδοίτο ἡγεμόνων, δι’ τίς οἱ ἄρην ἐτάροισιν ἀμύναι· ἐς δ’ ἐνόση’ Αἰαντε δῶν, πολέμου ἀκορήτω, 335 ἑσταότας, Τεῦκρον τε νέον κλισίθεθεν ἴοντα, ἐγγύθεν· ἄλλ’ οὐ πὼς οἱ ἔνν βώσαντι γεγονεῖν· τόσσος γὰρ κτύποις ἤεν, αὐτὴ δ’ οὐρανὸν ἕκε, βαλλομένων σακέων τε καὶ ἰπποκόμων τρυφαλείων καὶ πυλέων· πᾶσαι γὰρ ἐπώχατο, τοι δὲ κατ’ αὐτὰς 340 ἐστάμενοι πειρώντω βή ρήζαντες ἐσελθείν.

αἳνα δ’ ἐπ’ Αἰαντα προτείνει κήρυκα Θοώτην· "ἔρχεο, διὲ Θοώτα, θέων Αἰαντα κάλεσσον, R
ἀμφοτέρῳ μὲν μᾶλλον· δι γὰρ κ᾽ ὅχ᾿ ἀριστον ἀπάντων ἐι, ἐπεὶ τάχα τῇ δε τετεύζεται αἰτῶς ολεθρος. 345
ἀδε γὰρ ἔβρισαν Λυκῶν ἀγολ, οἱ τὸ πάρος περ ᾠηρηéis τελέθουσι κατὰ κρατερᾶς ύσμινας.
εἰ δὲ σφιν καὶ κεῖδι πόνος καὶ νεῖκος ὅρωρεν,
ἀλλὰ περ ὅνος ἐν τῶς Τελαμώνιος ἄλκιμος Ἄιας,
καὶ οἱ Τεῦκρος ἃμ’ ἐσπεύσω τόξων εὐ ἐιδῶς.” 350

“Ὡς ἔφατ’, οὖν ἄρα οἱ κήρυξ ἀπίθησεν ἄκούσας, βή δὲ θέειν παρὰ τεῖχος Ἀχαίων χαλκοχιτώνων,
στῇ δὲ πάρ’ Αλάντεσσι κιών, εἴθαρ δὲ προσηύδα:
“Αἰαῦ, Ἀργεῖων ἠγώτουρε χαλκοχιτώνων,
ἡμῶνει Πετεὼ διοστρέφεις φίλος υἱὸς
κεῖσ’ ἵμεν, ὅφρα πόνοιο μίνυσθά περ ἀντιάσητον,
ἀμφοτέρῳ μὲν μᾶλλον· δι γὰρ κ’ ὅχ’ ἀριστον ἀπάντων
ἐι, ἐπεὶ τάχα κεῖδι τετεύζεται αἰτῶς ολεθρος.
ἀδε γὰρ ἔβρισαν Λυκῶν ἀγολ, οἱ τὸ πάρος περ
ξαρηνέας τελέθουσι κατὰ κρατερᾶς ύσμινας. 360
εἰ δὲ καὶ ἐνθάδε περ πόλεμο καὶ νεῖκος ὅρωρεν,
ἀλλὰ περ ὅνος ἐν τῶς Τελαμώνιος ἄλκιμος Ἄιας,
καὶ οἱ Τεῦκρος ἃμ’ ἐσπεύσω τόξων εὐ ἐιδῶς.”

“Ὡς ἔφατ’, οὖν ἀπίθησε μέγας Τελαμώνιος Ἄιας.
αὐτίκ’ Ὀὐλίαδην ἔπεα πτερόεντα προσηύδα” 365
“Ἀιαῦ, σφαῖ μὲν αὖθι, σὺ καὶ κρατερὸς Λυκομῆδης,
ἑσταότες Δαναοῦν ὅτρύνιτον ἵπι μάχεσθαι;
αὐτὰρ ἐγὼ κεῖσ’ εἴμι καὶ ἀντίων πολέμου
αὔψα δ’ ἐλεύσομαι αὐτίς, ἐτὴν εὐ τοῖς ἑπαμών.”

“Ὡς ἀρὰ φωνήσας ἀπέβη Τελαμώνιος Ἄιας, 370
καὶ οἱ Τεῦκρος ἃμ’ ἤξε κασίγνητος καὶ ὅπατρος,
τοῖς δ’ ἄμα Πανδώνιν Τεύκρον φέρε καμπύλα τόξα.
ἐδεί Μενεσθῆς μεγαθύμιον πύργον ἱκώτο
τεῖχεος εὕτοι λόντες, ἑπειγομένουσι δ’ ἱκώτο,
οἱ δ’ ἐν’ ἐπάλξεις βαἰνου ἐρεμὴ λαῖλαπτε ἴσοι 375
12. ΙΛΙΑΔΟΣ Μ. 243

Ιφθιμοι Δυνάων ἡγήτορες ἢδε μέδουτες
σὺν δ' ἐβάλοντο μάχεσθαι εὐνατίον, ἀρτο δ' ἀυτή.

Αἰας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
Σαρπήδοντος ἔταρον, Ἐπικλῆμα μεγάθυμου,
μαρμάρῳ ὁκρίσεντι βαλῶν, δ' ῥα τεῖχος ἐντὸς
κείτο μέγας παρ' ἐπαλξὶν ὑπέρτατος· ὁδὲ κέ μιν ῥέα
χεῖρεσσ' ἀμφοτέρης ἔχοι ἀνὴρ ὁδὲ μᾶλ' ἡβῶν,
οἷοι νῦν βροτὸι εἴσ'. δ' ὁ ἀρ' ψόθεν ἔμβαλ' ἁελρας,
θλάσει δὲ τετράφαλον κυνέην, σὺν δ' ὅστ' ἀραξε
πάντ' ἀμυδίς κεφαλῆς· δ' ὁ ἀρ' ἀρνευτῆρ' ἑοικὼς
κάππεσο' ἀφ' ὑψηλοῦ πύργου, λεπ' ὁ ὅστεα θυμός.
Τεῦκρος δὲ Γλαύκον, κρατερὸν παῖδ' Ἰππολόχοιο,
ὡ ἐπεσσύμενον βάλε τεῖχος ὑψηλοίω,
ἥ ὅ γε γυμνωθέντα βραχίονα, παῦσε δὲ χάρμης.
ἀψ δ' ἀπὸ τεῖχος ἀλτὸ λαθάν, ἵνα μὴ τὶς Ἀχαϊῶν
βλήμενον ἄθροίσει καὶ εὐχετώφ' ἐπέεσσι.

Σαρπήδοντι δ' ἄχοσ γένετο Γλαύκον ἀπιόντος,
ἀυτικ' ἐπεὶ τ' ἐνόησεν· ὁμως δ' οὐ λήθετο χάρμης,
ἀλλ' δ' ὑε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας
νὺς', ἐκ δ' ἐσπασέν ἐγχος'. δ' ἐσπόμενος πέσε δουρὶ
πρηνῆς, ἀμφὶ δὲ οἱ βράχε τεῖχεα ποικίλα χαλκῷ.
Σαρπηδών δ' ἀρ' ἐπαλξὶν ἐλῶν χερσὶ στιβαρῆσιν
ἐλχ', ἥ δ' ἐσπετο πᾶσα διαμπερὲς, αὐτὰρ ὑπερθε
teίχος ἐγμυμώθη, πολεέσσι δὲ θήκε κέλευθον.

Τὸν δ' Αἰας καὶ Τεῦκρος ὀμαρτήσανθ' δ' μὲν ἢ
βεβλήκει τελαμώνα περὶ στήθεσι φαεινῶν
ἀσπίδοις ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἀμυνέ
παιδὸς έοι, μὴ νησίν ἔπι πρύμνησι δαμέλῃ.
Αἰας δ' ἀσπίδα νύξεν ἐπάλμενος, οὐδὲ διαπρὸ
Ἠλυθεν ἐγχείη, στυφέλιξε δὲ μιν μεμαώτα.
χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδ' ὃ γε πάμπαυ
χάζετ', ἐπεὶ οἱ θυμὸς ἐκέπετο κόδος ἄρεσθαν.

R 2
κέκλετο δ' ἀντιθεοίσιν ἐλιξάμενος Λυκίοισιν
"ὡς Λύκιοι, τί τ' ἀρ' ὅθε μεθέλετε θοῦριδος ἄλκης;
ἀργαλέον δὲ μοὶ ἔστι καὶ ἱφθιμφ περ ἕοντι
μοῦνῷ ρηξαμένῳ θέσθαι παρὰ ὑψοῦ κέλευθον
ἀλλ' ἐφομαρτείτε, πλεόνων δὲ τοι ἔργον ἀμείνον." 410
"Ὡς ἐφαθ', οἱ δὲ ἀνακτος ὑποδείσαντες ὁμοκλήν
μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἀνακτα.
'Ἀργείοι δ' ἐτέρωθεν ἐκαρτύναυτο φάλαγγας
τείχεσιν ἔντοσθεν, μέγα δὲ σφαῖρα φαλνετο ἔργον
οὔτε γὰρ ἱφθιμοὶ Λύκιοι Δαναών ἐδύναντο
tείχος ῥηξαμενοὶ θέσθαι παρὰ ὑψοῦ κέλευθον,
oὔτε ποτ' αἰχμηταὶ Δαναοὶ Δυκλοὺς ἐδύναντο
tείχεσιν ἄψ ἄνασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν. 420
ἀλλ' ὡς τ' ἀμφὶ οὐροισι δὺ ἀνέρε δηριάσθουν,
μέτρ' ἐν χερσίν ἔχοντες, ἐπιζύμῳ ἐν ἀρούρῃ,
ὡς τ' ὀλγὺ ἐν χάρφῃ ἐρίζῃτον περὶ ἴσης,
ὡς ἀρα τόὺς διέργον ἐπάλξεις· οἱ δ' ὑπὲρ αὐτῶν
dήνου ἀλλήλων ἀμφὶ στήθεσι βοιλας
ἀσπίδας εὐκύκλους λασηνία τε περάσετα.
πολλοὶ δ' οὐτάζωντο κατὰ χρόνα υπελεὶ χαλκῷ
ἡμὲν ὅτεφ στρεφθέντι μετάφρενα γυμνωθεὶ
μαρναμένων, πολλοὶ δὲ διαμπερῆς ἀσπίδος αὐτῆς.
πάντῃ δὴ πύργοι καὶ ἐπάλξεις αἴματι φωτῶν
ἐερράδατ' ἀμφωτέρωθεν ἄπο Τρώων καὶ Ἀχαιῶν.
ἀλλ' οὔδ' ὡς ἐδύναυτο φόβου ποιῆσαι Ἀχαιῶν,
ἀλλ' ἐχον ὡς τε τάλαντα γυνὴ χειρῆτις ἀληθῆς,
ἣ τε σταθμοῦν ἔχουσα καὶ εἰρικὸν ἀμφὶς ἀνέλκει
ἰσαζόων', ἵνα παίσων ἀεικέα μισθὸν ἄρηται· 430
ὡς μὲν τῶν ἐπὶ ἱσα μάχῃ τέταστι πτόλεμός τε,
πρὶν γ' ὅτε Ὁ νεῖς κύδος ὑπέρτερον Ἔκτωρι δύκε
Πριαμῆς, ὃς πρῶτος ἐσῆλατο τείχος Ἀχαιῶν.
ἐὑσεν δὲ διαπρύσιον Τράεσσι γεγωνός·
"ορνυσθ', ἵπποδαμοι Τρώες, ῥήγυνοσθ σὲ τεῖχος Ἀργείων καὶ ηνοῦν ἐνίετε θεσπίδας πῦρ.

"Ος φάτ' ἐποτρύνων, οἱ δ' οὐ οὐασι πάντες ἄκονον, ἰθυσαν δ' ἐπὶ τεῖχος ἀολλεῖς· οἱ μὲν ἐπείτα κροσσάων ἐπέβαυνον ἀκαχμέαν δοῦρατ' ἔχοντες, Ἐκτωρ δ' ἄρταξας λᾶμαν φέρειν, δα ρα πυλάων ἐστήκει πρόσθε, πρυμνὸς παχύς, αὐτάρ ὑπερθεὶν ὤξων ένου τὸν δ' οὐ κε ὅ' ἀνέρε ὅμων ἄριστω ῥηίδιοις ἐπ' ἀμαξαν ἀπ' οὐδεος ὀχλίσσειαν, οἰοι νῦν βροτοί εἰς' δ' δέ μιν ρέα πάλλε καὶ οἶος. τὸν οἱ ἐλαφρὸν ἐθηκε Κρόνου παῖς ἀγκυλομήτεω.  ὡς δ' οἰτε ποιμὴν ῥεία φέρει πόκον ἄρσενος οἶδας χειρι λαβών ἐτέρη, οἴδαγον δὲ μιν ἄχθος ἐπεύγει, ὡς "Εκτωρ ἱθος σανίδων φέρε λᾶμαν ἄείρας, αὐ ρὰ πῦλας εἴρνυτο πῦκα στιβαρῶς ἀραρύλια, δικλίδας ὑψηλάς' δοιοὶ δ' ἐντοσθὲν ὀχῆς εἶχον ἐπημοιβολ, μὰ δὲ κλῆς ἐπαρῆρει. ἡ τὲ μάλ' ἐγγὺς ὅνων, καὶ ἐρεισάμενοι βάλε μέσσας, εὖ διαβάς, ἵνα μὴ οἱ ἄφαυρότερον βέλος εἶν̄, ῥῆζε δ' ἀπ' ἀμφοτέρους θαιρουσ' πέσε δὲ λίθος εἴσω βριθοῦσθη, μέγα δ' ἄμφι πῦλα μύκον, οὐν' ἄρ' ὀχῆς ἔσχετην, σανίδες δὲ διέτμαγεν ἀλλυάς ἀλλάς λάος ὑπὸ ρηφῆς' δ' δ' ἀρ' ἑσθορε φανίμοιος "Εκτωρ νυκτὶ θοῆ ἀτάλαυτος ὕπωπια' λάμπε δὲ χαλκῷ σμερδαλέῳ, τὸν ἑσστό περὶ χροτ', δοιᾶ δὲ χερών δοῦρ' ἔχετ' οὐκ ἀν τὶς μιν ἐρυκάκοι ἀντεβαλύσας ἔσοφι θεῶν, δὲ ἐσάλτο τῦλας' πυρὶ δ' ὅσσε δεδή.  

κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ' ὀμίλου τεῖχος ὑπερβαλνεῖς τοι δ' ὄτρονυντι πίθοντο.  

αὐτίκα δ' οἱ μὲν τεῖχος ὑπερβασαν, οἱ δὲ κατ' αὐτὰς ποιήτασ ἐσέχυντο πῦλας. Δαναοὶ δ' ἐφόβηθεν νῆας ἀνὰ γλαφυράς, ὀμάδας δ' ἀλλαστοι ἐτύχη.
NOTES.

BOOK I.

The numbers with the mark § refer to the 'Homeric Grammar.'

The subject of the Iliad is an episode of the siege of Troy—a quarrel between Agamemnon, the supreme king of the Greek army, and Achilles, their greatest warrior. When the poem opens, the Greeks are encamped on the coast near Troy: nine years have passed, and many Trojan towns have been taken and plundered, but the city itself still holds out.

The poet begins by announcing his subject (ll. 1–7), and then relates shortly the events which led to the fatal quarrel (ll. 8–53). The remainder of the first book may be divided into four parts, according to the changes of scene:—

1. The debate in the Assembly and quarrel (ll. 54–317).
2. In the camp of Achilles—the taking of Briseis, and complaint of Achilles to Thetis (ll. 318–430).
3. Interval of twelve days—restoration of Chryseis (ll. 430–492).
4. On Olympus—the prayer of Thetis for the defeat of the Greeks, and the scene between Zeus, Her, and Hephaestus (ll. 493–611).

1. θεά, the Muse, who sings by the mouth of the poet.

Πηληναγόμυνον. The two Patronymic Endings -της and -τάδης, with the doubtful vowel of the Stem (Πηληναγόμυνον, Gen. Πηληναγόμυνον and Πηληναγόμυνον), give the forms Πηληναγόμυνον and Πηληναγόμυνον. -θεά is scanned as one syllable, by 'Synizesis,' § 51, 7.

2. οὐλομένος is an Epic variety of the Part. ὀλομένος, meaning 'miserable,' 'accursed'; as ὀλομένος is a form of curse. Cp. ὀνήμενος, 'blessed' (Od. 2. 33), and ὦμον, a form of blessing.

3. ἐθηκε, 'made,' 'brought about'; cp. II. 3. 321 τάδε ἔργα . . ἐθηκε.

3. 'Αἴθη, heteroclite Dat. of 'Αἴθης, § 22, 2. 'Αἴθης is usually a person
in Homer; but cp. II. 23. 244 'Αδις κεβδωμαι, 'I shall be hid in Hades.' Here the sense of place is required, 'hurled forth to Hades.'

4. τευχε (for ε-τευχε, § 11, 5). The Impf. shows that this Clause is really subordinate, 'while it made,' &c., § 27.

cων-εσων, Dat. Plur., § 20, 4. αυτούς, i.e. their bodies, § 48.

5. πάσα, 'of all kinds'; cp. 5. 52 ἀγρα πάντα, 'all kinds of game.' Here vultures are especially meant. έτελευτο, § 8, B, 1.

6. έξ oů goes with άειδε (l. 1), the poet wishing to mark exactly the part of the Trojan story which he has taken for his subject, viz. the quarrel of Achilles and Agamemnon. So Demodocus in the Odyssey (8. 500) sings ενθεν έλών ᾧ κ.τ.λ. 'taking up the story from the point where' &c. And the Odyssey itself opens in the same way, with a prayer to the Muse to begin 'from some point' (άμοθέν, Od. 1. 20).

The parenthesis (ll. 2-5) explains how the 'wrath' yielded matter for an Epic poem. Διός δ' έτελευτο βουλή does not refer to any particular purpose of Zeus, but is a general recognition of his providence; compare Διός μεγάλον δία βουλάς in the sketch of Demodocus' song, Od. 8. 82.

dιαστήματι, 'parted': στήμα (2 Aor.) generally implies motion.

8. τίς τ' ἄρ,. θεων, 'which then of the gods,' &c.: on τ' ἄρ(α) see § 49, 3. στημε, § 23.

昴διδ, with έννηκε, 'brought together in strife.' έννηκε, § 5, 2.

μαχοθαι, 'for fighting,' 'so that they fought'; § 36, 1.

9. δ', 'he,' the common meaning of the Art. in Homer, § 47, 1.

10. νόσος, Ionic for νόσος. δέλεκοντο δὲ λαοί is subordinate in sense (see on 1. 4); the next line is construed with νόσον—ἀρε. A prose writer would have said νόσον κακην καλ τοῖς λαοῖς δέλειριν, or the like.

11. τὸν Χρύσην. This use of the Article is scarcely to be paralleled in Homer. In other examples with a Proper Name it is used with an adversative Particle (αὐτάρ, μέν, δέ), and only of a person already mentioned: e.g. 2. 105 αὐτάρ δ αὐτε Πέλαφ. It may be meant to introduce a new person on the scene, § 47, 2, 6.

12. λυσώμενος. The Act. means simply 'to release': the Mid. means 'to obtain the release for oneself,' 'to ransom.' The notion of 'getting a thing done,' as opposed to doing it oneself, is not the essential one: see Riddell's Digest, § 87.

ἀπερείσια, 'boundless': πέρ-ας, 'end.'

14. στέμματα (from στεφω), 'a chaplet' of wool, his symbol as priest of Apollo, which as a suppliant he does not wear, but carries on his staff (Ameis). Note that στεμματα and στέμμα (l. 28) are used without distinction: so τόξον and τόξα, &c. On the δ of Απόλλωνος, § 53, 2.

18. = 'May the gods grant you victory, &c., if you release my daughter.' θεοί is scanned as one syllable.

NOTES. LINES 4-44.

20. λύσαιτε. The Opt. is a gentle form of Imperative, § 30, 2
τὰ δέ ἀπονα. The Art. points the contrast: not 'take this ransom,' but 'take the other, the ransom,' = 'take instead the ransom,' § 47, 2, b. 
δέχεσθαι. Inf. used as an Imperative, § 36, 3.
The Pres. δέχεσθαι brings the act into connexion with λύσαιτε ('release her, while you receive ransom for so doing'), see on l. 10. Conversely in l. 23 the Aor. δέχθαν is the main verb, αλδεύσαθα subordinate.

22. ἐπενφήμησαν, 'gave their voices in favour': ἐπί expresses the direction of the assent given: so ἐπινειώ, 'nod in assent.'

23. αλδεύσαθα. The word αλδός in Homer includes all shrinking from complaint or disapproval—shame, respect, pity, &c. δέχθαν, § 3, A.

24. θυμός, a locatival Dat., 'in his soul.'

25. ἐπί, in Tmesis, § 41, 2. μοθον, cognate Acc., § 37, 2, 'enjoined a hard speech,' i.e. 'gave him an injunction in hard words.'

26. καφέω, Subj., § 13, A. μὴ καφέω is virtually an Imperative, 'see that I do not find you,' § 29, 5.

28. μὴ, 'lest.' οὗ κραῖσμη, 'avail not.' τοι, encl. Dat. of σύ.

31. ἐπονομάζειν. The lardos or beam was upright, and the worker moved backwards and forwards; cp. Lat. obire telam.

ἀντιώσαν, 'presenting herself for,' 'coming to,' Part. (with Assimilation, § 8, B. 2) of ἀντίω. Elsewhere ἀντίω and ἄντιάζω take a Gen. with the notion of 'coming to take part in' (μάχης, ἔργον, &c.).

32. νέσα, Subj., § 13, B.

33. ἔδεισεν, commonly written ἔδεισεν, § 55, 3. The original form was ἔδεεσα (Curt. Stud. viii. 466); as to ἐ, see § 54.

35. δ' ἑρ ραίβει, on the Art. see § 37, 2, c.

37. κλῄθ, 2 Aor. Imperative, § 3.

ἀμφιβεβηκας, lit. 'dost stand over'; the metaphor is from bestriding for protection, cp. II. 17. 4 ἄμφι δ' ἄρε αὐντυ βαιν' ὅς τις περὶ πόρται μήτηρ. Note that Apollo in the Iliad is especially a Trojan deity. The Apollo of Delos and Delphi belongs to later Dorian times.

38. Τενίδω, Gen. with ἄνασω: so with ἄγεμαι (see on l. 71), κραίω (l. 79). ἦπι, 'mightily.' Neut. of *ηφι-, 'strong'; on the Hiatus, which is probably due to loss of ἐ, see § 54.

39. Σμινθεί, epithet, said to be from a town Σμινύη; or = 'killer of mice,' from σμύνθως, a mouse. But see Lang, Custom and Myth, p. 103.

ἐπί: ἐπέρυμα, 'roofed in,' i.e. 'built.' It seems strange to couple the building of a temple with the every-day service. Possibly, however, the temples here meant were mere temporary structures of branches (Pausan. x. 5. 5). Others explain 'decked with boughs' (Virg. Æn. 2. 248 delubra deum . . . festa velamus fronde).

40. μηρή, see the sacrifice, l. 460 ff. κατά . . ἐνα, Tmesis, § 41, 2.

41. τῇ, 'and,' see § 49. κρήνην, 1 Aor. Imper. (κραιαίνω).

44. κατά is here 'down from,' § 42, 2.
ἀμφοτέρῳ μὲν μᾶλλον· ὅ γαρ κ’ ὧχ’ ἀριστον ἀπάντων εἶη, ἔπει τάχα τῇδε τετεύξεται αἰτῶς ὀλέθρος. 345
ἀδε γὰρ ἔβρισαν Λυκὼν ἄγοι, οἳ τὸ πάρος περ ἁρχηγεῖς τελέοντοι κατὰ κρατερὰς ύσμινας.
εἶ δὲ σφιν καὶ κεῖθι πόνος καὶ νεῖκος ὦρωπεν,
ἀλλὰ περ ὦν ὦτω Τελαμώνιος ἄλκιμος ᾿Αῖας,
καὶ οἱ Τεῦκρος ἄμ’ ἐσπέσθω τόξων εὖ εἰδῶς.” 350

"Ως ἐφαγ”, οὖδ’ ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,
βῆ δὲ θεῖων παρὰ τεῖχος ᾿Αχαιῶν χαλκοχιτῶνων,
στὴ δὲ παρ’ ᾿Αλάντεσσι κιών, εἴθαρ δὲ προσηύδα: 355
"᾿Αιαν’, ᾿Αργείων ἡγήτωρ χαλκοχιτῶνων,
ἡμῶνε Πετεώ διστρεφέοις φίλος υἱὸς
κεῖσ’ ἤμεν, ὅφρα πόνοιο μίνυθά περ ἀντιάσητον,
ἀμφοτέρῳ μὲν μᾶλλον· ὅ γαρ κ’ ὧχ’ ἀριστον ἀπάντων εἶη, ἔπει τάχα κεῖθι τετεύξεται αἰτῶς ὀλέθρος: 360
ἀδε γὰρ ἔβρισαν Λυκὼν ἄγοι, οἳ τὸ πάρος περ ἁρχηγεῖς τελέοντοι κατὰ κρατερὰς ύσμινας.
εἶ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νεῖκος ὦρωπεν,
ἀλλά περ ὦν ὦτω Τελαμώνιος ἄλκιμος ᾿Αῖας,
καὶ οἱ Τεῦκρος ἄμ’ ἐσπέσθω τόξων εὖ εἰδῶς.”

"Ως ἐφαγ”, οὖδ’ ἀπίθησε μέγας Τελαμώνιος ᾿Αῖας.
αὐτίκ’ ᾿Οἰλιάδῃν ἔπεα πτερόευτα προσηύδα: 365
"Χαίαν, σφαῖ μὲν αὖθι, σὺ καὶ κρατερὸς Λυκομήδης,
ἔστατες Δαναός ὀτρύνετο ἵτὶ μάχεσθαί
αὐτὰρ ἐγὼ κεῖσ’ εἶμι καὶ αὐτῶς πολέμῳ.
ἄμφα δ’ ἐλεύσομαι αὐτίς, ἔτην εὖ τοῖς ἐπάμῳν.”

"Ως ἄρα φωνήσας ἀπέβη Τελαμώνιος ᾿Αῖας, 370
καὶ οἱ Τεῦκρος ἄμ’ ἰε καστίγνητος καὶ ὅπατρος,
toῖς δ’ ἄμα Πανθών Τεῦκρον φέρε καμπύλα τόξα.
εὗτε Μενεσθήσος μεγαθύμου πύργων ἱκοντο
τεῖχεος εὗτοι λύτε, ἐπειγομένουσι δ’ ἱκοντο.
οἱ δ’ ἐπ’ ἐπάλξεις βαῖνον ἐρεμιῇ λαλαπτε ἵσοι" 375
12. ΙΔΙΑΔΟΣ Μ.

64 Ιφθημοι Δυκάων ἡγήτορες ἢδὲ μέδουτες
ἐν δ' ἐβάλοντο μάχεσθαι ἐναντίον, ὅρτο δ' ἀὐτή.

Αἰας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
Σαρπίδουτος ἔταιρον, Ἐπικλῆνα μεγάθυμον,
μαρμάρῳ ὀκρίσεντι βαλῶν, δ' ὑπετέρους ἐντὸς
κεῖτο μέγας παρ' ἐπαλείων ὑπέρτατος· οὐδὲ κ' ἕνα
χείρεσσ' ἀμφοτέρως ἔχοι ἀνήρ οὐδὲ μάλ' ἥβων,
οἶν νῦν βροτοὶ εἰο'· δ' ἄρ' ὑψόθεν ἐμβαλ' ἄελρας,
θάλασσε δ' τετράφαλον κυνέην, σὺν δ' ὅστε ἄραξε
πάντ' ἄμυδις κεφαλῆς· δ' ἄρ' ἀρνευτήρι ἑοκώς
κάππεσ' ἀφ' ύψηλοι πύργοιν, λίπε δ' ὅστεά ϑυμός.
Τεύκρος δὲ Γλαύκων, κρατερὸν παῖδ' Ἰππολόχοιο,
ὡς ἐπεσόμενον βάλε τείχεσιν ύψηλοι,
ἡ δ' ἰδε γυμνωθέντα βραχίωνα, παύσε δὲ χάρμης.
ἂψ δ' ἀπὸ τείχεσιν ἀλτο λαθῶν, ἦνα μὴ τις Ἀχαίων
βλήμενον ἀθρίσειε καὶ εὐχετώφι' ἐπέεσσι.

Σαρπίδουτι δ' ἄχος γενετο Γλαύκων ἀπίστωτος,
αὐτίκ' ἐπεὶ τ' ἐνόησεν' δομος δ' οὐ λήθετο χάρμης,
ἀλλ' δ' γε Θεστορίδην Ἀλκμάονα δοὺρὶ τυχῆσας
νὺξ', ἐκ δ' ἐσπασεν ἐγχος' δ' ἐσπόμενος πέσε δουρὶ
πρηνῆς, ἀμφί δὲ οἱ βραχεὶς τεῦχεα ποικίλα χαλκῷ.
Σαρπίδων δ' ἄρ' ἐπαλείων ἔλαυν χεροὶ στιβαρῆσων
ἐλχ', ἥ δ' ἐσπετο πᾶσα διαμπερές, αὐτὰρ ὑπερθε
tεῖχοσ ἐγνυμώθη, πολέεσσι δὲ θήκε κέλευθον.

Τὸν δ' Αἰας καὶ Τεύκρος ὀμαρτήσανθ' δ' μὲν ἰφ'
βεβλήκει τελαμώνα περὶ στήθεσι φαινὺν
ἀσπίδας ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἁμνε
παιδὸς έου, μὴ ήμιλιν ἔπι πρόμυησι δαμεία.
Αἰας δ' ἀσπίδα νύξεν ἐπάλαμων, οὐδὲ διαπρὸ
ήλυθεν ἐγχείς, στυφέλιξε δὲ μιν μεμαώτα.
χώρησεν δ' ἄρα τυτθέν ἐπάλαξιος· οὖδ' δ' γε πάμπαν
χάζετ', ἐπεὶ οἱ θυμὸς ἐκλπετο κῦδος ἀρέσθαν.
κέκλετο δ' ἀντιθέοισιν ἐλιζάμενος Δυκλίσσειν·
"ὦ Δύκιοι, τι τ' ἀπ' ἄδε μεθέλετε θούριδος ἀλκής;
ἀργαλέων δὲ μοί ἐστι καὶ ἰφθίμῳ περ ἑώτι
μοῦν' ῥήξαμένῳ θέσθαι παρὰ νησὶ κέλευθον·
ἀλλ' ἐφομαρτείτε· πλεόνων δὲ τοι ἐργον ἀμεινοι."

"Ὅς ἔφαθ', οἱ δὲ ἀνακτος ὑποδείκσατε ὀμοκλή
μάλλον ἐπέβρισαν βουληφόροιν ἀμφὶ ἀνακτά.
'Αργείοι δ' ἐτέρωθεν ἐκαρτύναυτο φάλαγγας
τείχεος ἐντοσθεν, μέγα δὲ σφιοι φαλεστο ἐργον·
οὔτε γὰρ ἰφθίμοι Δύκιοι Δαναῶν ἐδύναντο
tείχος ῥηξαμενοι θέσθαι παρὰ νησὶ κέλευθον,
οὔτε ποι' αἰχμηταὶ Δαναοὶ Δυκλίνοις ἐδύναντο
tείχεος ἄψ ὅσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν.

ἀλλ' ὡς τ' ἀμφ' οὕροισὶ δ' ἀνέρε δηριάσσον,
μέτρ' ἐν χερσίν ἔχουτες, ἐπιεύσῳ ἐν ἄροφῃ,
ὡ τ' ὀλυγῳ ἐν χώρῃ ἑρίζητον περὶ ἑση,
ὁς ἄρα τοὺς διέργον ἐπάλξεις· οἱ δ' ὑπὲρ αὐτῶν
δήνων ἄλληλων ἀμφὶ στῆθεσθι βοελας
ἀσπίδας εὐκύκλους λαυσήια τε πτερόεντα.

πολλοὶ δ' οὐτάκιστο κατὰ χρόα νηλεί χαλκῷ,
ἡμὲν δτεφ στρεφθέντες μετάφρενα γυμνωθεὶ
μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδοις αὐτῆς.

πάντη δή πύργοι καὶ ἐπάλξεις αἰματι φωτῶν
ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρῶων καὶ Ἀχαίων.
ἀλλ' οὖν' ὡς ἐδύναντο φόβουν ποιῆσαι Ἀχαίων,
ἀλλ' ἔχον ous τε τάλαυτα γυνὴ χερνήτης ἀληθῆς,
ή τε στάθμον ἔχουσα καὶ εἰριον ἀμφὶς ἀνέλκει
ἰσάζουσ', ἵνα παισιν ἀεικεά μισθὸν ἄρηται.

ὡς μὲν τῶν ἐπὶ θα μάχῃ τέτατο πτόλεμός τε,
πρὶν γ' ὅτε δὴ Ζεὺς κύδος ὑπέρτερον Ἑκτορὶ δῶκε
Πριαμῆ, ὃς πρῶτος ἐσῆλατο τείχος Ἀχαίων.

ἥσσεν δὲ διαπρόσου Τρῶεσσι γεγωνός.
"οὐνεσθ', ἵπποδαμοὶ Τρῶς, ῥήγυνοσθ ἰὲ τείχος ἔργολον καὶ ὑπούλων ἐνέτειες ἡσπιδαῖας πῦρ." 440

"Ὡς φάτ', ἐποτρύνων, οἱ δ' οὖν οὖντες ἀκονοὺν, ἰθυσαν δ' ἐπὶ τείχος ἀπαλλαίες' οἱ μὲν ἐπείτα κροσσάων ἐπέβαινον ἀκαχμένα δοῦρα τ' ἐχοντες, 445
"Εκτωρ δ' ἀρπάζας λάαν φέρεν, ὡς μὲν πυλῶν ἐστήκει πρόσθε, πρυμνὸς παχύς, αὐτὰρ ὕπερθεν ὃς ἐστ' τὸν δ' οὖ κε οὖ' ἀνέρε δήμου ἀρίστω ῥηίδως ἐπ' ἀμαξίαν ἀπ' οὐδεσ οὐχλώσειαν, οίοι νῦν βροτοὶ εἰσ'. δ' δὲ μιν ρέα πάλλε καὶ ὁισ. τὸν οἱ ἐλαφρῷ θηκεί Κρόνου παῖς ἀγκυλομήτεω. 450
ὡς δ' οὗτοι ποιμὴν βεία φέρει πόκον ἀρσενος ὁιδ' χειρ' λαβὼν ετέρη, ὀλυγὼν δὲ μιν ἁρχὸς ἐπέγει, δως "Εκτωρ θυὸς σανίδων φέρε λάαν ἄειρας, αἱ μὲν γόλας εἰρυντο ρόκα στιβαρώς ἀραρνιας, δικλίδας ψηλᾶς' δοιοι δ' ἐντοσθεν ὑχής 455 εἴχον ἐπημοιβολ, μια δὲ κλης ἐπαρῆπε.

στῇ δὲ μάλ' ἔγνυς ἱών, καὶ ἐρευσάμενος βάλε μέσσας, εὖ διαβάς, ἰδα μὴ οἱ ἀφαυρότερον βέλος εἴη, ῥήζει δ' ἀπτ' ἀμφοτέρους θαιρῶν' πέσε δὲ λίθος εἰς βρυθοῦνην, μέγα δ' ἀμφι πύλαι μύκων, οὐδ' ἃρ' ὑχῆς 460 ἐσχεθήνην, σανίδες δὲ διετμαγεν ἀλλυδις ἀλλή λάος ὑπὸ ῥιπῆς' δ' ἃρ' ἐσθορε φαιδίμοις "Εκτωρ υπκτὶ θοῇ ἀτάλαντος ὑπάπται· λάμπε δὲ χαλκῷ σμερδαλέως, τὸν ἐστο περὶ χροτ., δοὺα δὲ χερόι δοῦρ' ἐχεν' οὐκ αὖ τὸς μὲν ἐρυκάκοια ἀντιβολής 465 νόσφηθεν, δ' ἐσάλτο τύλας· πυρὶ δ' ὡςε δεδήει κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ' ὄμιλον
tεῖχος ὑπερβαίνειν" τοι δ' ὁτρύνοτι πίθουτο.

αὐτίκα δ' οἱ μὲν τεῖχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς ποιητὰς ἐσέχυντο τύλας. 470

"Δαναοὶ δ' ἐφόβηθεν νῆας ἄνα γλαυφράς, ὁμαδὸς δ' ἀλάστος ἐτύχθην.
NOTES.

BOOK I.

The numbers with the mark § refer to the 'Homeric Grammar.'

The subject of the Iliad is an episode of the siege of Troy—a quarrel between Agamemnon, the supreme king of the Greek army, and Achilles, their greatest warrior. When the poem opens, the Greeks are encamped on the coast near Troy: nine years have passed, and many Trojan towns have been taken and plundered, but the city itself still holds out.

The poet begins by announcing his subject (ll. 1–7), and then relates shortly the events which led to the fatal quarrel (ll. 8–53). The remainder of the first book may be divided into four parts, according to the changes of scene:

1. The debate in the Assembly and quarrel (ll. 54–317).
2. In the camp of Achilles—the taking of Briseis, and complaint of Achilles to Thetis (ll. 318–430).
3. Interval of twelve days—restoration of Chryseis (ll. 430–492).
4. On Olympus—the prayer of Thetis for the defeat of the Greeks, and the scene between Zeus, Here, and Hephaestus (ll. 493–611).

1. θεά, the Muse, who sings by the mouth of the poet.

Πηληνιάδεω. The two Patronymic Endings -ινης and -ιάδης, with the doubtful vowel of the Stem (Πηλείς, Gen. Πηλή-ος and Πηλέ-ος), give the forms Πηλη-ιάδης and Πηλε-ιάδης. -ιαω is scanned as one syllable, by 'Synizesis,' § 51, 7.

2. σώλομενος is an Epic variety of the Part. δώλομενος, meaning 'miserable,' 'accursed'; as δαίοι is a form of curse. Cp. ὀνήμενος, 'blessed' (Od. 2. 33), and ὄναοι, a form of blessing.

3. ἦθηκε, 'made,' 'brought about'; cp. II. 3. 321 τάδε ἔργα... ἦθηκε.

3. 'Αἴθη, heteroclite Dat. of 'Αθῆς, § 22, 2. 'Αθῆς is usually a person
in Homer; but cp. II. 23. 244 "Αἰδὶ κεῦθωμαι, 'I shall be hid in Hades.' Here the sense of place is required, 'hurled forth to Hades.'

4. τεῦχε (for ἡ-τεῦχε, § 11, 5). The Impf. shows that this Clause is really subordinate, 'while it made,' &c., § 27.

κύν-εσον, Dat. Plur., § 20, 4. αὐτοὺς, i.e. their bodies, § 46.

5. πᾶσι, 'of all kinds'; cp. 5. 52 ἄγρια πάντα, 'all kinds of game.' Here vultures are especially meant. ἔτελεθε, § 8, B, 1.

6. οὗ goes with ἐδει (l. 1), the poet wishing to mark exactly the part of the Trojan story which he has taken for his subject, viz. the quarrel of Achilles and Agamemnon. So Democritus in the Odyssey (8, 500) sings ἐνθεν ἐκὼν ὡς κ.ν.λ. 'taking up the story from the point where' &c. And the Odyssey itself opens in the same way, with a prayer to the Muse to begin 'from some point' (ἀμύθεν, Od. 1. 20).

The parenthesis (II. 2–5) explains how the 'wrath' yielded matter for an Epic poem. Διὸς δ' ἔτελεθε βουλὴ does not refer to any particular purpose of Zeus, but is a general recognition of his providence; compare Διὸς μεγάλου διὰ βουλᾶς in the sketch of Demodocus' song, Od. 8, 82.

διαστήμη, 'parted': στήμα (2 Aor.) generally implies motion.

8. τίς τ' ἄρ. . . θεῶν, 'which then of the gods,' &c.: on τ' ἄρ(α) see § 49, 3. σφω, § 23.

ἐριδ., with ἐννέκε, 'brought together in strife.' ἐννέκε, § 5, 2.

μαχεσθαί, 'for fighting,' 'so that they fought'; § 36, 1.

9. δ', 'he,' the common meaning of the Art. in Homer, § 47, 1.

10. νόσος, Ionic for νόσος. ὀλικόντο δὲ λαοὶ is subordinate in sense (see on l. 4); the next line is construed with νόσον—ἄρας. A prose writer would have said νόσον καθή καὶ τοῖς λαοῖς ὀλικόντων, or the like.

11. τῶν Χρυσῆν. This use of the Article is scarcely to be paralleled in Homer. In other examples with a Proper Name it is used with an adversative Particle (αὐτὰρ, μὲν, δὲ), and only of a person already mentioned: e.g. 2. 105 αὐτὰρ δ ἀντε Πέλαφ. It may be meant to introduce a new person on the scene, § 47, 2, b.

13. λυσόμενος. The Act. means simply 'to release': the Mid. means 'to obtain the release for oneself,' 'to ransom.' The notion of 'getting a thing done,' as opposed to doing it oneself, is not the essential one: see Riddell's Digest, § 87.

ἀπερέσσω, 'boundless': πέρ-ας, 'end.'

14. στέμματα (from στέφω), 'a chaplet' of wool, his symbol as priest of Apollo, which as a suppliant he does not wear, but carries on his staff (Ameis). Note that στέμματα and στέμμα (l. 28) are used without distinction: so τὸν and τόθα, &c. On the ἂ of Ἀφόλλανδος, § 53, 2.

18. ='May the gods grant you victory, &c., if you release my daughter.' θεοί is scanned as one syllable.

20. λύσατε. The Opt. is a gentle form of Imperative, § 30, 2
τὰ δὲ ἀνων. The Art. points the contrast: not 'take this ransom,'
but 'take the other, the ransom,' = 'take instead the ransom,' § 47, 2, b.
δέχεσθαι. Inf. used as an Imperative, § 36, 3.
The Pres. δέχεσθαι brings the act into connexion with λύσατε ('re-
lease her, while you receive ransom for so doing'), see on l. 10. Con-
versely in l. 23 the Aor. δέχθαι is the main verb, αἰδείσθαι subordinate.
22. ἐπευφῆμησαν, 'gave their voices in favour': ἡπε expresses the
direction of the assent given: so ἢπενε, 'nod in assent.'
23. αἰδείσθαι. The word αἰδός in Homer includes all shrinking from
complaint or disapproval—shame, respect, pity, &c. δέχθαι, § 3, A.
24. θυμῷ, a locatival Dat., 'in his soul.'
25. ἡπε, in Tmesis, § 41, 2. μῷθον, cognate Acc., § 37, 2, 'enjoined
a hard speech,' i.e. 'gave him an injunction in hard words.'
26. κιχαλω, Subj., § 13, A. μῇ κιχαλω is virtually an Imperative, 'see
that I do not find you,' § 29, 5.
28. μῇ, 'lest.' οὗ κραίσμη, 'avail not.' τοι, encl. Dat. of οὗ.
31. ἐστοκυμένην. The loros or beam was upright, and the worker
moved backwards and forwards; cp. Lat. obire telam.
ἀντιώσαν, 'presenting herself for,' 'coming to,' Part. (with Assi-
milation, § 8, B. 2) of ἀντιάω. Elsewhere ἀντιάω and ἀντιάζω take a
Gen. with the notion of 'coming to take part in' (μάχης, ἐργον, &c.).
32. νέαο, Subj., § 13, B.
33. ἰθείσα, commonly written ἰθείσεσ, § 55, 3. The original form
was ἰ-θείσα (Curt. Stud. viii. 466); as to ἰ, see § 54.
35. δ γενάω, on the Art. see § 37, 2, e.
37. κλέθη, 2 Aor. Imperative, § 3.
ἀμφιβεβήκας, lit. 'dost stand over'; the metaphor is from bestriding
for protection, cp. Il. 17. 4 ἀμφὶ δὲ ἄρ' αὐτῷ βαίν' ὡς τις πέρι πόρται
μητη. Note that Apollo in the Iliad is especially a Trojan deity.
The Apollo of Delos and Delphi belongs to later Dorian times.
38. Τενέαο, Gen. with ἀνάσαω: so with ἥγιομαι (see on l. 71),
κριτώ (l. 79). ἰφε, 'mightily,' Neut. of ἱφι-ς, 'strong'; on the
Hiatus, which is probably due to loss of ἰ, see § 54.
39. Σύμπηθε, epithet, said to be from a town Σύμπηθ; or = 'killer of
mice,' from σύμπης, a mouse. But see Lang, Custom and Myth, p. 103.
ἱπτ. . . ἔργα, 'roofed in,' i.e. 'built.' It seems strange to couple
the building of a temple with the every-day service. Possibly, however,
the temples here meant were mere temporary structures of branches
(Pausan. x. 5. 5). Others explain 'decked with boughs' (Virg. Æn.
2. 248 deiōra deum . . . festa velamus fronde).
40. μηρα, see the sacrifice, l. 460 ff. κατὰ . . ἱκνα, Tmesis, § 41, 2.
41. ἵδε, 'and,' see § 49. κριμινον, 1 Aor. Imper. (κραμινω).
44. κατὰ is here 'down from,' § 42, 2.
47. αὐτῷ, 'he,' as opposed to the arrows.
    κνηθέντος, Aor., 'when he moved' (not 'while he moved').
    νυκτὶ οὐκόσι: so 12. 463 νυκτὶ θοῇ ἀβάλαντος ἐνάπα, 'his brows the
    image of swiftly coming night.' ἡς (ἐλι), § 8, A, 3.
48. μετά, 'into their midst,' used adverbially.
50. ἐπ-φανερό. ἐπί = the English 'over' in go over, tell over, &c.
51. αὐτῷ, § 49. αὐτότι, the men, § 46, i. ἔχε-πεικεῖς, 'holding
    sharpness,' hence 'painful.'
52. θαμαίνει goes with the Verb, 'burned thick,' i.e. thickly.
54. On the Art. see § 47, 2, d. On the -δε of ἀγορὴν, see § 24.
    καλίσσατο, 'had them summoned,' by heralds: but see l. 13.
56. δόθα, § 49, 3.
57. ἡγερθεί, 3 Plur., § 2.
58. τοῖς δὲ: This δὲ is not to be translated; it marks the 'apodosis,'
    i.e. the Clause completing the sentence introduced by ἐκεῖ.
59. ἀμμὸς = ἥμας, § 23. παλμπλαγχέντας, 'driven back'; πλάζω is
    to send adrift.' πάλιν, 'back' (never 'a second time').
60. εἴ κεν . . . φύγομεν, 'supposing always that we escape death'; γε
    marks the contrast of ἄρατος to flight.
61. εἴ δὲ, 'if it has come to this that . . .' δαμᾶ, Fut., § 12, 3.
62. ἐφελομεν, a Subj., in form like κερείω (v. 26).
63. ἐναρπόλον, one who is 'conversant with dreams,' who gets
    divine direction in dreams.
   τε serves to indicate that the statement is a general one, § 49, 9.
64. δό κ' εἶποι, Opt. of the End, explained in § 34, 2, a.
   δ' τοῦσσεν ἐκόσσατο, 'wherefore he has taken such offence,' § 37, i.
65. εὐχαλής, 'whether his complaint is about a vow (unperformed),'
    § 39, 5. On εἴτ' ἄρ', § 49, 3.
66, 67. εἴ κεν πως κ.τ.λ. (let us ask) 'in the hope that it will be his
    pleasure' &c. βούλεσσει, however, cannot be a Subj., since the short
    vowel is not found in the Pres. Subj. of Verbs in -ω. Probably the true
    reading is βούλητ' ἀντάσα (Curt. Verb. ii. 72): see § 51, 5.
70. The μάντις does not merely predict: he understands the whole
    case, and knows the mind of heaven regarding it. θεοπρόσωπον (l. 85)
    is a revelation of the mind or temper of a god, given either directly
    or by signs. ἵδη, Pplf., § 7, 2. On the Art., § 47, 2, d.
71. νήσεοι, § 20, 4. ἤγερει with the Dat. means 'to guide,' with
    the Gen. 'to command.' εἰσω is here = εἰσ; not 'within,' as in Attic.
72. ἤρ, from δέ = συμς. ἤρ, Art. = Rel., § 47, 3.
74. κέλευ με. Calchas has not been named, but understands Achilles
    to appeal to him as μάντις of the army.
76. σύνδεω, 'give heed.'
77. ἦ μέν, § 49, 4. πρόφθον, with ἄρθρον (= πρόφρονος), 'that thou
    wilt be forward in succouring me.'
78. χωλωσέμεν, 'that I shall enrage.'
79. καὶ οἱ κ.τ.λ. 'and whom the Greeks obey.' The second member of the sentence is independent of the Relative; § 58.
80. καὶ, Subj. with short vowel, § 13, A. χέρπη, a shorter form for χερελον, 'inferior.' χωσεται and καταπέφη are instances of Subj. without ἄ in a general reflexion, § 33, 1, a.
χόλον γε, 'his fit of rage,' γε shows that it is opposed to κότος, 'resentment,' 'spite.'
82. ἀλλά marks the apodosis, — 'yet.' The correspondence of the two Clauses ἀ περ—ἄλλα, is further marked by τε—τε, § 49, 9.
88. ἕντοσ καὶ ... διερκομένω, a pleonasm, used for the sake of solemnity: cp. ἕντοσ καὶ ἐντον Ἀθηναίων; cp. also l. 99 ἀπεράτην ἀνάπονον — 'without money and without price.'
89. κολήσα, for κολήσα, § 20, 6. ἐποιεύ (ἐπιφέρω).
90. συμπάντων Δαναόν, Gen. with ὃ τις in l. 88.
92. ἕρωσο, 'took courage.'
98. ἀνακόλωθα, probably 'with well-rounded face.' The Masc. occurs at v. 389 ἀνακάλα τ' Αχαϊος. Ἐλεά always implies a bent or twisted form: thus, νέες ἄμφικλεσσα, 'ships rounded at both ends.'
99. ἀπηράτην is an Adv. in Od. 14. 317, and so perhaps here.
100. πεπθομένε, a Reduplicated Aor., § 4.
103. ἄμφι μέλαινα, to be so written, (not ἄμφιμελαιναι), and both the words to be taken with the Verb πιμπλαντο,— 'were filled (so as to be) black (with rage) on both sides.' ἄμφι is used in this way in various feelings, e.g. II. 3. 442 ἑρως φρένας ἄμφικλεσσαν, 6. 355 πάνος φρένας ἄμφιβεβηκαν, Od. 8. 541 ἄχος φρένας ἄμφιβεβηκεν. Similarly περι in II. 89 περὶ φρένας ὕμερος αἴρεται. Also of sound heard, II. 2. 41 θείω δέ μιν ἄμφηχυτ' ἀμφη, Od. 1. 352 ἀοίδην ... ἦ τις ἀκονύντεσσι νεωτάτη ἄμφιπεζητα. The Preposition expresses the complete sway of the feeling over the mind.

This interpretation, which comes in substance from the Alexandrian grammarians, is defended at length by Autenrieth, in his edition of Nägelsbach's commentary.

104. λαμπτετόνετ, § 8, B. 2. ἐκ-την, Plpf. of ἐσκόα, § 7.
105. πρῶτ-ωτα, a double Superlative. κάκ' ὀσοόμενος, 'with mischief in his look.'
107. 'Evil is dear to you to prophesy,' i.e. it is your pleasure to prophesy evil, § 36, 2. On the Art. see § 47, 2, d.
110. δὴ gives a shade of irony, like our 'really.'
114. ήθεν, § 23, 1, and (for the Hiatus) § 54.
116. ἐν, Demonstr., § 48, 1. ὡ-μανε, Inf., § 15, A.
119. εἴω, Subj., § 13, A.
120. λέωσα is emphatic, 'it is in full view of all that my prize
is going from me.' οὐ = 'that' (used as a Conj., not in agreement with γέρας), see § 48, 2.

123. γάρ. The speech begins (somewhat abruptly) with the reason for the proposal which is already in the speaker's mind.

124. ἔννοιος is 'a piece of common property,' from ἔννοια, 'common' (like ἐννοιοῦν, the gift of a εἰδός).

125. τὰ μὲν. The Art. has the force of a Rel.; but see § 47, 3.

ἐξεπράθησομεν, 'have taken by sack from.'

126. παλιλογια goes closely with ἐπαγείερειν, 'to collect back.' The notion of 'collecting' is given both in παλιλογια and ἐπαγείειν, Achilles dwelling on it with rhetorical variety of phrase. λαοῖς in this position is emphatic: 'it is not seemly that the whole people should have to bring back their shares again' into the common stock. It might also be taken (as Mr. Paley suggests) after ἐπαγείερειν, which on this view is to be construed as a Verb of 'asking' or 'taking from,' with a double Acc.

128. On the force of κεῖν, see § 33, 1, c.

129. δὲν, 3 Sing. Subj., § 2.

130. μὴ δὴ συνοιτα, § 51, 6.

131. κλέπτε νόφ, 'do not seek to trick by scheming,' = do not try to contrive a trick. παρελεύσως, 'will get beyond,' 'get the better': so παρεξέλειν Ἰδίως νόφ (Od. 5. 104), 'to outwit Jove.'

133, 134. 'Do you mean, in order that you may have a prize for yourself, that I should sit down tamely in want of one—and accordingly tell me to give back this maiden'? αὐτὰρ marks the apodosis (as II. 3. 290): κέλει αὐτὸ σ. κ.τ.λ. would be in Prose κέλεισιν or δι κέλεισις: 'is this what you want' when you bid me'; § 57. On αὐτὸς see § 46, 2.

135. εἰ μὲν κ.τ.λ. The apodosis is left unexpressed because it is only on the second of the two alterations ('if they do not give'), that anything is to follow.

136. ἀραντες, 'making it fitting,' pleasing, to my mind; cp. the Adj. θυμήσις, 'pleasant.' ἄντάξιον, 'an equivalent,' for Chryseis.

137. δώ-ων, § 18. On the second δὲ, see on I. 58. The Subj. ἑλομαι gives a peremptory tone (= I am resolved to take), § 29, 1.

139. κεῖν with the Fut. κεχολώσασα, § 35; so II. 175, 523.

140. η τοι (also written ητοι) is a strong affirmative, § 49, 1; distinct from ἡτοι, 'either.'

141. ἐρύσομαι, Aor. Subj., § 13, A: so ἀγείρομαι, θελομαι, βῆβομαι.

144. The order is, εἰς τις, ἀνὴρ βουληθόρος, ἐπτω ἀρχής.

148. ὄπωδρα ἑδών, 'with a scowl'; properly 'looking from beneath' (his eye-brows).

149. ἐπιμένε, 'that dost wear' as a coa' of armour; ἑννυμ, § 11, 4.
NOTES. LINES 123–200. 253

150. πρόφρον, cp. l. 77. πιθήκεια, Subj., § 29, 3, ‘how shall any one obey words for thee,’ = obey thy words.

152. αλκηντάων, Gen., § 19, 5.
154. οὐδεὶ μὲν, ‘nor yet,’ = Attic ὁ μὴν οὐδεὶ, ἀλλ’ οὐδεὶ.
155. Φθιη, in Thessaly, the home of Achilles.
158. μήνα, ‘very.’ χαίρειν, for the sequence of Tenses see § 34, 2, c.
159. τυμήν, ‘vengeance,’ lit. payment; cp. ll. 3. 286–288.
160. τῶν, Neut.; Gen. with Verbs of emotion, as in ll. 180, 429.
162. δόσαν δὲ, ‘and which they gave,’ cp. l. 79. ὦτα, § 22, 2.
163. μὲν, = μήν, § 49, 4. ἱερόν, for ἱερόν, § 54.
164. Τρῶν πτολεμαῖον, not Troy itself, but any Trojan town (such as Chryse, Thebe); hence the Subj. without ἄν, § 33, 1, c.
165. πολυάκις, i.e. full of rapid movement, onset, flight, &c. (ἀνθω). ἡ τῆς. Art. of contrast, § 47, 2.
168. γάμω. The Aor. expresses the access of weariness.
170. ἱμεν, Inf., § 15, A. κορωνίσων, ‘curved.’
170, 171. οὐδεὶ σ’ ὄντω, σ’ is for σοι; ὄντω is ironical, ‘I do not fancy,’ ‘I have no notion,’ cp. l. 296. ἄφεξαν, Act., of drawing for another’s benefit. Achilles declines to be the humble minister to Agamemnon’s avarice.
174. ἐμεῖο, § 23. πάρα, = πάρειο, § 41, 1.
175. κε, as l. 139, ‘will honour me’ (if you do not). μητέρα, § 17.
180. Μυρμηκόν, the Thessalian people of whom Achilles was chief.
184. πέμψω, Fut. Ind., of what he is obliged to do: ἄγω, Subj., of what he does of his own will; κε shows that the latter depends on the former, ‘I in that case will’ &c., § 31, 1.
186. στυγέω is the usual word in Homer for the feeling of fear: φοβέομαι and τέρω properly express flight.
187. Literally, ‘to think (of himself) alike with me’: ἵσον is a Neut. used adverbially, cp. Ἰσα in Od. 15. 520 τῶν νῦν Ἰσα θεός Ἴδακησιοι ἱσορόωσι, ‘look upon him equally with a god,’ i.e. as equal to a god.
189. διοικητήμενα διπλῶν, ‘to put himself in comparison with me face to face.’ The Aor. in θην is here Reflexive, like the Middle.
188, 189. ἰν is adverbial, στήθοσοι a locational Dat., ‘his heart within debated in his breast.’
190–192. δι γε gives point to the alternatives, ἦ—η, see § 47, 1. Similarly in l. 191 δ (86) marks the contrast with τοὺς μὲν κ.τ.λ.
191. ἀναστήσαν, ‘make them rise,’ i.e. break up the assembly. τοὺς means ‘the others,’ the rest of the assembly.
194. ἡλθε δ’ is the apodosis to εἴσο δ κ.τ.λ.; see on l. 58. The change from the Impf. to the Aor. makes this clear.
197. στή, ‘came and stood,’ cp. l. 6. κομήτη, ‘by the hair.
200. οὖ, Athene, ‘her eyes looked terrible.’
201. ππερόεντα. Words are imagined to fly from the speaker to the hearer. μυ, with προστύδα. φωνήσας, Aor. 'raising his voice.'
203. η, Mid.: cp. δράτο, l. 56. Some ancient critics read ης.
205. τάχα 'd. θέση, a solemn threat, § 29, 4. τάχα, 'quickly.'
206. γλαυκώμε, probably 'gleaming-eyed,' cp. l. 200.
211. ονείδιον δ' ἔσεηται περ, 'revile him (by telling him) how it will be;' ὡς ἔσεηται περ standing as object to ονείδιον: cp. Od. 21. 212 
σφαίν δ' ἔσεηται περ ἀληθείν καταλέγω, 'I will tell you the truth as to how it will be.' ἦ τοι, see l. 140.
216. σφωτερον, Dual, including Here. εἰρύσσωσθαι, 'to uphold,' 'save': Aor. of the act which kept the command from failing.
217. καὶ . . . περ, § 49, 8. ἦς, 'so,' § 48, 1.
218. ἐκλον, Gnomic Aor., § 25, 2. τε as in l. 63. αὐτοῦ is emphatic, 'he who listens to the gods is heard himself in return.'
219. ἦ, 'spoke,' § 8, A, 2: the 1 Sing. ἦμι, 'I say,' occurs in Aristoph.
221. βεβήκε, 'took her way': the Pfv. βέβηκα expresses the attitude of walking, the step or stride, § 26, 2; hence βεβήκε, 'was in act to go,' comes to mean 'started to go' (not 'had gone'). The intervention of Athene was evidently suggested by the difficulty of understanding why Achilles should have given way to Agamemnon so much as he did. The difficulty is inherent in the subject of the Iliad: the anger of Achilles is made as fierce and calamitous as possible, but it must not bring on a catastrophe at this point of the story.
226, 227. πόλεμος, the ordinary battles in which the whole army (λαός) took part, is opposed to λόγος, ambush, which was the work of chosen champions (ἄρισται). πόλεμον, § 53, 3.
228. τέπληκας, 'hast the heart,' § 26, 2. κηρ, 'destruction.'
230. δοτε κ.τ.λ. 'from any one who speaks in opposition to you,' the Clause standing as object to ἀσπασίσθαι.
231. δημοθόρος βασιλεῖσ! is an exclamation (not Nom. for Voc.).
Note that the charges of cowardice and avarice are merely rhetorical, and are not intended as part of Homer's character of Agamemnon.
232. ἦ γὰρ ἐν κ.τ.λ. 'else this had been the last outrage,' § 30, 6.
234 ff. The scepter does not belong to Achilles. It is borne by the Achaean δικαστῆλα, i.e. it is held by each speaker in turn, to show that he is 'in possession of the house.' Achilles casts it down when he has done speaking, l. 245: cp. the scene, II. 18. 505.
236. περ. . . ἀπειρεῖ takes a double Acc., as a Verb of 'taking from.'
238. θέμος, 'judgments,' the usages which in a primitive society make up what we should call 'the course of justice.'
239. εἰρύστην, 'in their keeping,' 'uphold,' § 26.
πρὸς Διός, 'at the hands of Jove,' i.e. by his authority.
δρκος, here in its strict sense, the object sworn by.
244. δ τ', 'that,' § 48, 2.
NOTES. LINES 201–292. 255

245. πολει, in Tmesis, = προσβάλε ἦλπ.  
250. τῷ, Dat., § 38, i. μερόπων, a conventional Epic word, the meaning of which is unknown.  
251. τράβεν ἠδ' ἐγένετο. The more important word is put first.  
256. κεκαροιάτο, Reduplicated Aor., § 4.  
257. Lit. 'If they were to hear all this about you fighting,' = of your fighting; προδότα τι τιμός, to hear a thing of a person.  
258. περί... ἐστί, 'are beyond,' 'excel.'  
262. θεωμα, Subj., § 29, 6: on the Hiatus owing to F, § 54.  
263. οἶνος Πειρίθουος = οἶνος ἦν Πειρίθουος, by 'Attraction.'  
265. This line is not in any good MS., but is quoted by Pausanias x. 29, io. It was probably interpolated (from Hes. Scut. r82), in order to bring in the Athenian hero, Theseus.  
268. Ψηρσίγ, the Centaurs; φηρ is Æolic for θήρ (the dialect of Thessaly being Æolic). The reference is to the war of the Centaurs and Lapithae.  
270. ἄπης, possibly 'distant'; if so ἄπης γαῖς is a repetition of τηλόθεν. Or, 'Apart γαῖς may be an old name for the Peloponnesus.  
271. κατ᾽ ἐμ᾽ αὐτόν, 'by myself,' i.e. as an independent πρόμαχος.  
272. καὶ μὲν = καὶ μῆν, § 49. ἕννεπεν = ἕννεπαν, § 2.  
274. θυμεῖ ( = ὑμεῖς), § 23.  
275. ἀποολεῖσον, for ἀπο-αὔρε-εο.  
277. Ἐθέλ. The ἐ forms one syllable with the final η of Πηλείδη. The choice is between this unusual Synizesis (§ 51, 6) and the reading Ἐθελ from the post-Homeric form Ἐθελ.  
278. οὐ ποθ᾽ ὄμοις κ.τ.λ. 'has a right to no common measure of honour': ὄμοις is often = 'common to all.'  
283. Ἀχιλλῆς μεθέμεν χόλον, 'to let go your anger in favour of Achilles': constr. as in Hor. Od. 3. 33 iras... Marti redonabo.  
284. ἔρκος πολέμου, 'a bulwark against war.'  
289. & τιν' οὐ κ.τ.λ. 'in which (Acc., § 37, i) I deem that some one [meaning himself] will not obey him.'  
291. 'Therefore do his revilings dash forward to be spoken'? i.e. 'is that a reason for this outburst of abuse'? The ὄνειδεα are half personified (like ἔπεα πεθέντα, l. 201); as in Hdt. 7. 160 ὄνειδεα κατόντα ἀνθρώπῳ φιλέει ἐπανάγειν τὸν θυμόν, 'hard words when they go down into a man are apt to stir up his wrath'; cp. also Hdt. 1. 112 ἄτοτε κατόντως τοῦ οἶνον ἐσ τὸ σῶμα ἐπαναπλάδευ ὑμῖν ἔπεα κακά, 'when the wine goes down evil words are floated up.' With προθεον cp. Od. 24. 319 δρµόω μένος προοτυπε, 'rage charged forward' (like Τρῶες δὲ προοτυψαν in the II.). On the Inf. ἐμφύσασθαι see § 36, i.  
292. ὑποβλήθησαν, 'taking up,' 'interrupting'; accordingly there is no form of address in this last speech of Achilles,
294. ἐργον, Acc., § 37, r. ὑπελέγομαι, Fut. with el ὅ, cp. l. 61.
296. ὥ, cp. l. 170. Achilles echoes l. 289, mockingly.
299. γε points the contrast between ἀφέλεσθε and δώτες, 'since you have but taken away what you gave.'
302. el δὲ has generally been explained by supposing an Ellipse (el δὲ βοόλει ἀγε, &c.), but this is unlikely. Probably el was originally a kind of interjection, and the use has survived in this group of phrases: cp. Lat. eia ace. γνώ-ων, § 13.
306. ἰσας, an Epic variety for ἵσας, used in certain phrases only.
307. ἔτε, Impf. of elμ, § 11, 3. Μενονιάθη, Patroclus.
311. ἐν is adverbial, 'went among,' i.e. with them.
314. άλωματα = Attic καθάρματα, 'off-scourings.'
317. ἐκάλυψομένη περὶ καστήρ, 'eddy ing round the smoke,' i.e. borne up in the smoke-wreaths. So in II. 22. 95 ἐκάλυψομενον περὶ χειρ, of a serpent 'coiling himself round (the inside of) his nest.'
322. καλοι, Acc. with a Verb of motion, § 37, 6.
323. ἰγίμεν, Inf. = Imperative, § 36, 3.
324. δώσομεν, more usually δώ-με, § 2. ἐλωμαί, l. 137.
326. εἰς μιθὸν ἐπελέλε, l. 25.
331. παρβῆσαντε, 'struck with awe,' cp. θαρσήσας, l. 85.
338. τὸ δ' αὐτό κ.τ.λ. "they themselves.'
340. καὶ πρὸς τοῦ, not 'the king,' but 'him too, the king,' § 47, 2, b. δὲ αὐτό, § 51, 6.
341. γενήται, Subj. with el, § 33, 1, c.
342. δύος, δύος, § 51, 3, e.
343. πρὸςτονο καὶ ὑπόσω, i.e. 'backwards as well as forwards': he sees only πρὸςτο, does not look round and consider the whole case.
344. μαχεῖται should probably be μαχεῖαι,' § 2: Opt. because the case contemplated in ὑπόνοι is imaginary, § 34.
349. ἐτάρων, join with νόσφοι λιασθένης.
350. ἐν ἄπελορον. So Aristarchus: the MSS. have ἐν ὀυνόσα.
352. περ, in its simplest use, 'very.'
353. τυμήν περ, 'honour, surely, he ought to have bestowed on me.' ὄφελεν, Homeric form for ὄφελεν.
356. αὐτός, by his own act, § 46, 1. ἀποφάσα, Part. of ἀπηρών.
362. σὺ φέρνας, Acc. of 'whole and part,' § 37, 5.
363. εἰδομεν, for ἕλειδομεν, § 54. Besides the long and short Stems in εἰδ- (o), εἴδ- (ωμ), this Pf. uses two others—
eἰδε-, in the Subj. εἰδι-ω (or εἰδω), εἰδή, εἰδη, 3 Plur. εἰδωσι; also Opt. εἰδε-η-ν, and Fut. εἰδη-σεν.
NOTES. LINES 294-449.

365. πάντα is governed by ἄγορεω, 'why do I tell you this (telling it) all to one who knows it'? On ἰδων see the last note.

368, 369. The division of the spoil, according to the constitutional usage of the time, was made by the army. Each 'king' was given a separate 'prize' (γέφας), a piece of spoil taken out (ἐξανετόν) before the general division, which was no doubt made by lot.

382. On the Art. see § 47, 2.

388. μῦθον, Acc. of cognate meaning, § 37, 2.

393. περί-σχεσ, 'protect,' same metaphor as in ἄμφιβιβηκας, l. 37. ἔος, Gen. of ἕνο, 'good,' with peculiar rough breathing.

394. λίσιν, Imper. of the 1 Aor. ἐλλισά-μνην. The λ of this Verb almost always has the value of a double letter: see § 55, 2.

396. σος with ἄκουσα. πατρός, 'my father,' Pelus; but cp. l. 358. The ancient critics were perplexed by the question where Thetis lived—in her new or her old home; see Ar. Nub. 1067-8.

399. ἐπηνήθε, 'whenever the time was that.'

403. Βράφεων—Ἀγαλώνα. Where two names are given, one said to be used by the gods, the other only by men, it will be found that the divine name is the one which has the clearer meaning. Βράφεως is of course from βραφός, 'strong.' The Greeks liked proper names to convey some meaning of good omen.

408. ἐπί with ἄρησα, Tmesis, § 41, 2.

409. τούς δὲ Ἀχαϊός, § 47, 2. ἄμφραλα, the camp being in the bay between the two promontories, Rhoeoeum and Sigeum. ἅλοι in 'to pen,' to drive into a corner (root fελ).

412. δοτ substantive, 'in that,' § 48, 2.

414. αλνα τεκνοῦσα, 'miserable in my child-bearing': the idea is repeated in l. 418 τῶ σε κακῷ αἰσχρόν. αλνα, Adv., § 37, 1.

416. 'Thou hast thy portion (of life) for a little while indeed.' δὴν lengthens the preceding syllable, § 55, 2.

418. ἐπλεο, 'hast come to be' (2 Aor., formed like ἐ-σχε-το, ἐ-σπε-το). ἀνήστη, Instrumental Dat., § 38, 3.

419. τούτο, = 'this matter of yours,' like Lat. iste, § 45.

424. κατὰ δαίνα, 'about a feast,' 'on the business of a feast.'

428. ἀνεβήσιτο, § 9, 3. αὐτοῦ, 'where he was.'

430. ἄκοντος, with αἰνη, 'doing violence to his unwillingness.'

434. προτένουσιν, 'by (slackening) the forestays,' i.e. ropes from mast to prow.

436. In this mode of mooring ships the stern faced the shore, and was made fast by stern-hawser (πρυμνήσσα), while the bows were prevented from swinging by blocks of stone (εὐναί) thrown out with ropes attached to them: see Riddell and Merry's Odyssey, Appendix 1, § 18.

449 ff. οὐλοχύται, 'meal of sprinkling.' οὐλαί (not οὐλαί) meant barley-meal, prepared in a primitive fashion that survived in ritual.
The sacrifice began by washing of hands and the lifting up of the ὀὐλαί (οὐλοχύται ἀνέλοντο) ready for sprinkling. The prayer followed, accompanied by the act of sprinkling (οὐλοχύτας προβάλοντο, l. 458), and also by the cutting off and burning of the forelock of the victim, which is not mentioned here; cp. Od. 3. 446. After these preliminary rites (κατόρχεισθαι) the attendants raised the victim’s head—a symbolical way of offering it to one of the ‘upper’ gods—and the chief officiating person—king or head of the family—killed and flayed it. The thigh-bones were cut out (μηροὺς τ’ ἐξεταμον) and covered up between two layers of fat (κνίσα); slices of meat from other parts of the carcase were laid upon the fat (ἐπ’ αὐτῶν ὁμοθέτησαν), and the whole was burned, with libations of wine, as the portion of the gods. Cp. Od. 3. 440–460, with Riddell and Merry’s notes.

There is some difficulty about the forms μῆρα (l. 464) and μηρία (l. 40, &c.)—both used only in speaking of sacrificial rites. Probably they are old synonyms of μηρολ, and are applied to the parts offered (viz. the bones and fat), because these parts were supposed to be accepted by the gods as equivalent to the whole thigh. This is indicated by the story of the trick played by Prometheus (Hes. Theog. 535 ff.).

454. ἵσσο, ’didst bear hardly on,’ ‘punish’: cp. ἵνιη, ‘rebuke.’
461. διπτυχα, Acc. Fem.; the ordinary Nom. is διπτυχος: § 23, 2.
462. ἔπι, with λεῖβε, ‘poured over them.’
466. ἐρύσαντο, ‘drew off’ (from the spits).
467. τετύκοντο, redupl. Aor., § 4.
468. ἄτοσα, ‘even,’ fair to all; cp. l. 306.
469. ἐκ . ἐκτο (ἐκμ), ‘let away,’ ‘satisfied’: cp. μεθέμεν χόλον l. 283.
470. ἐπεστύπαντο, ‘filled up.’ ποτόλ, Gen. of Material, § 39, 4.
471. ἐπραξάμενοι δεσπάδεσσον, ‘having given first drops all round into the cups’ (to be poured out as libations before the cups were filled). The Verb ἀρχεισθαι may be applied to any preliminary ritual, and ἔπι gives the notion of going ‘over’ or round the company, as in ἐπίχετο (l. 50), ἐπαγείρεω (l. 126); see Merry and Riddell on Od. 3. 340.
473. καλόν, used as an Adv.=Attic καλῶς, § 37, 1. παθονα, the song of rejoicing.
474. φρένα, Acc. of the seat of feeling, § 37, 4.
475. ἔπι, in Tmesis, =κνίφας ἐπήλθε.
478. κατι, here used to mark the apodosis: so in l. 494.
479. έκ-μενον, ‘favouring,’ Lat. secundus; 2 Aor. Part., § 3, A.
482. πρήδων. πρήδω has the meanings ‘blow’ and ‘burn.’
κῦμα is the broken surface of the sea; cp. l. 483 ‘the ship coursed through the κῦμα’; also l. 496.
481, 482. ὀμφι is used adverbially, στέφη is a locative Dat.; cp.
NOTES. LINES 454-553.

484. ἐπὶ τὰ, § 49, 3. κατὰ στρατὸν, 'off the camp.'
486. ἐρματα, 'stays,' 'props.' ὑπὸ, Adv., 'under it.'
490 ff. πολισκέτα, φθυνόσκε, ποθεσκέ are Iterative forms, § 10.
492. πτέλαμος is an Epic form for πόλεμος: so πτέλιος for πόλις.
493. ἐκ τοῦ, i.e. from the meeting with Thetis. δωδεκάτην, l. 425.
Note the dramatic skill with which the blank caused by the twelve days' delay is filled by the episode of the restoration of Chryses, so that there is no sense of pause in the action.

495. οὐ λήσετ', Impf. 'did not meanwhile forget,' § 27.
496. ἀλλ' ἦ γ', Art. as in l. 320, § 47, 1. ἀνέδινετο, § 9, 3.
497. ἡπείρη, 'in the early morning,' cp. ἡρ, 'early,' also αὐριον. For the use of the Adj. of time, cp. l. 424 χθεσις ἑβη, l. 472 πανημέριο ἱσάκωτο, &c.
498. εὑρόστα, 'looking far and wide.' here an Acc., as if from εὑρόψ: more commonly it is a Nom., § 17.
509. ἐπὶ . τεθει, Tmesis, 'bestow on'; τίθημι as in l. 2.
510. ὅψθεν, 'increase,' 'glorify.'
513. ὑπερφυσά, 'clinging close'; on the form, see § 6, 2.
515. ἄφότει, 'refuse.' ἐπὶ = ἐπέτει, § 41, 1. ἐπὶ δος, § 55, 2.
518. λοίγα ἐργά, sc. ἐσται. ὑ τε, 'in that'; the usual reading is ὑτε, 'when,' but ὑ τε (see § 48, 3) gives a better sense. ἵκθυδιότητα ἰψάθει, 'will set me on to get into a quarrel.'
520. αὐτὸς, 'as it is,' i.e. without fresh provocation, § 48.
523. κα with the Fut., § 35: cp. l. 139.
524. εἰ δ' ἓς, l. 302. πεπολθα, Pf. Subj., § 13, A.
526. οὐ γὰρ ἐμύν, 'for nought that comes from me,' 'no word of mine'; cp. εἰ ἐμέθεν in l. 525. παλινάγρησον, 'to be taken back.'
528. ἐπί . νεῦσα, Tmesis, ὁφρύνα being an Instrumental Dat., § 38, 3.
529. ἐπερρώσαντο. The Verb βῶμαι is used of quick, springing movement: here of the hair tossing forward with the nod.
531. διέμαγεν, 'parted,' § 2; τμῆγων = τμην (II. 16. 390).
536, 537. μν, with ἡγολοθεν, 'she was not unaware (about him) that he,' &c. &c. &c., § 37, 7. ἰδοὺσα, 'when she saw him': on seeing him she divined what had happened.
540. τίς . θεῶν, 'which of the gods.' δή ἄν, § 51, 6.
546. ἐδησεν, see on l. 363. χαλεποὶ κ.τ.λ. = 'it will be difficult for you to know them,' § 36, 2: cp. l. 589.
550. ταύτα ἢκαστα, 'all these questions of yours,' § 45.
552. ποιον τὸν μόθον, Art., § 47, 3, 'what is the word which,' &c.
553. καὶ λίπην, 'assuredly': λίπη (like μάλα, II. 85, 173) is used to
strengthen the affirmation. πάρος, with a Pres., 'I have not hitherto been in the habit of asking you.'

555. μή σε παρείπη, 'lest she have gained thee over,' i.e. lest she prove to have done so. παρείπη, like παράφημι in l. 577 (Attic παραγορέω), 'to talk over.'

558, 559. δώ... τιμήσης, 'that thou wilt honour.' The Subj. (not Opt.) after κατανεώσαι because the event is still future, § 34, 2, c.

561. δαμονή, 'unaccountable,' 'infatuated,' implying a blindness or perversity caused by a god: as we say 'what possesses you'?

ἐστερ, 'art foreboding, suspecting.'

562. ἀπὸ θυμὸν, 'away from my heart,' i.e. out of favour.

567, 568. ἄσσον λόνθ', i.e. λόντα, Acc. after χραίσσων, 'avail not against the assault.' χράσσων usually takes an Acc. of the thing kept off; here ἄσσον λόντα (με) = 'my coming on,' § 37, 7. ἄπτων, 'not to be touched,' 'irresistible.' ἐφεώ, 'put forth,' 2 Aor. Subj., § 13, A.

572. ἐπὶ ἱρα φέρων, by Tmēsis for ἐπιφέρων ἱρα, 'offering pleasing service;' = 'making himself agreeable.' The ancient reading was ἐπιηρα: see Mr. Merry's note on Od. 3, 164.

575. κολφόν, 'noise,' 'a wrangle': hence κολφάω, 2, 212.

ἐλαύνετον, 'carry on,' 'keep going.'

579. σὺν... παράξυλον, Tmēsis; cp. con- in confundō.

580. εἰ περ κ.τ.λ., 'for suppose he chooses,' &c. No apodosis is expressed, but the sort of clause to be supplied is suggested by the words δέ γαρ πολὺ φέρτωτο σὰ σᾶ.

582. καθάπτεσθαι, 'take him in hand': Inf., § 36, 3.

584. δέποι δαμφικυπέλλον, 'a two-handled cup;' cp. the ἄλειπον ἀμφότερον, 'two-cared goblet,' Od. 22. 10 (Helbig, Das homerische Epos, p. 260).

586. τέτλαθς, Pf. Imperative, θ, 2. ἀνάχως, 'bear up,' 'endure.'

589. ἀργαλέος... ἀντιφέρεσθαι, i.e. 'hard to set oneself against,' § 36, 2.

591. τεταγάω, a Reduplicated Aor., § 4, § 28, 2 : cp. Lat. tangō.

593. κάτασσον, for κατ-ἐ-τσσον, § 24, sub fin.

596. παιδὸς ἔδεχατο, 'took from her son,' as 24. 305 κόπελλον ἔδεχατο ἢς ἀλόχως. χειρὶ, 'in her hand.'

598. οἰνοκέφαλος is applied to 'nectar,' by a slight extension of use.

600. διὰ with the Acc. of motion 'through,' § 42, 3. τοιχωνῶ is an Intensive, formed by reduplication from τυώ (root τυ-). 603. οῦ μὲν, 'nor yet,' § 49, 4.

606. κακκελόντε. The form κείω is probably a Desiderative of κεῖ-μαι.

ἐκαστός. Note the Sing.; 'they went—each one.'

610. ικανοῖ, Opt. of indefinite frequency, § 34, 1, c.
BOOK II.

The second book begins with an apparent contradiction of the last line of the first book. Zeus, according to 1. 611, went to bed and slept: we are now told that 'sleep held him not.' This may mean that sleep did not keep its hold of him—that while others slept all night (εὐδον παντήχιον) Zeus presently awoke. Compare Soph. Αἴ. 676 ὑπόνοι | λέει πεδήσας οὖθ' ἀεὶ λαβῶν ἐχει. More probably, however, the contradiction arises from the inartificial way in which the story is told. The poet ends his scene on Olympus by all the gods going home to sleep, Zeus with the rest: then, after a pause, he takes up the story again by correcting himself, and explaining that Zeus did not sleep. There is a similar inaccuracy in Odys. 15. 4–8:

εὗρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν νύν
εὔδουν' ἐν προδήμῳ Μενελάου κυδαλίμοιο·
ὅ τοι Νέστορίδην μαλακός δεδρημένον ὑπῆρ,
Τηλέμαχον δ’ ὑπὸ υπνόσ ἔχε γλυκός, ἅλλ’ ἐν θυμῷ
nüta di’ ámbrosoín melédtmata pàτòs èγειρε.

Here it is first said that Telemachus and Nestor's son were both sleeping (εὔδοντε), then that Telemachus could not sleep. In the present instance the contradiction is more direct; but on the other hand the pause between the statements is longer. Cp. also 10. 25 (with the note).

In any case it is clear that the second book of the Iliad takes up the story at the exact time and place where the first book left it, viz. night-fall on Olympus. And the incident of the Dream makes an excellent transition to the renewal of the war, after the lull caused by the Plague and the quarrel of the chiefs.

The value of the second book, as an integral part of the Iliad, consists mainly in the picture which it gives of the Greek áγορά, or assembly of all the fighting men. In the first book the only actors are the gods and a few of the chiefs. The poet now lets us see the temper and spirit of the army as it was affected by the long siege (the ten years are now mentioned for the first time), and by the events of the first book.

1. ἵπποκορωσταῖ, lit. 'horse-helmeted,' i.e. wearers of helmets with horse-hair plumes: cp. χαλκοκορωσταῖ, 'brass-helmeted.'

2. νήδυμος. The ancient grammarians doubted, in this and similar places, between the forms νήδυμος and ἰδυμος, Aristarchus deciding for νήδυμος. His authority has banished ἰδυμος from our texts of Homer, though it was used by Hesiod, Simonides, Alcman, &c. Buttmann conjectured with great probability that νήδυμος is only an old mistake for ἰδυμος. In seven out of the twelve places where it occurs the preceding...
word ends with υ, and this υ Buttmann supposed to have been attached to the following word (τῶν ἔννομος thus passing into τῶν νῦν ἐκεῖνος, ἐκεῖνος ἐν τῶν νῦν ἐκεῖνος, &c.). The fictitious νῦν ἐκεῖνος was then put for ἔννομος everywhere, probably by the Alexandrian critics.

4. τιμήσαν ἀλέσαι δέ. The MSS., except Ven. A, have τιμήσαν ἀλέσαι δέ. The form τιμήσαν is supported by the scholia, and by the reading τιμήσῃ in Ven. A. For the Optative cp. 24. 680 ὁμαίνωντ' ἀνάθυμδα δεῖται... ἐκέμπυται. The Subj. after a past Tense is rare in Homer: see § 34, 2, 6.

6. σύλλογον, 'destructive,' i.e. misleading. On the two kinds of dreams, true and false, see Od. 19. 562 ff.

10. πάντα μάλ', to be taken together, = 'quite all.'

ἀγορεύμεν, Inf. for the Imperative, § 36, 3.

12. παντοῦ, 'in full muster,' (lit. 'with urging forth of all'), Zenodotus wrote παντοῖο, perhaps rightly.

13. ἀμφίς... φράζοντας, 'are of opposite minds': so 15. 345 ἀμφίς φράζοντας. But in 18. 254 ἀμφί μάλα φράζεσθε means 'consider looking both ways,' i.e. carefully.

15. ἐφύτθαν, 'are fastened upon,' made sure to.

19. ἀμφρόσιος, 'divine.' So l. 57 ἀμφρόσιον ἠδὲ νῦντα.

20. Νηλήψαν υἱόν, 'son of Neleus': so 4. 237 Καπανήδος υἱός, &c.

21. γερόντων, 'of the chiefs,' who were not necessarily old men.

22. Join μιν προσεφώνεις.

27. σεθ, to be taken with κηδεσία.

36. ἔμμελλον, so Aristarchus; most MSS. have ἔμμελλε. With a Neut. Plur. the Verb is more commonly Singular in Homer: but exceptions are numerous.

37. φῆς, 'he thought'; cp. 5. 473 φῆς... πόλιν ἔδεεν.

39. ἐπ', to be taken with θέσειν, by 'Tmesis,' § 41.

40. διὰ κρατερὰς δομίνας, 'through' in the literal sense, i.e. in the course of (the war).

41. διμφέσαντ' διμφή, see the note on 1. 103. The word διμφή always implies a divine utterance.

43. νηστικόν. The old derivation from νεός and γίνομαι (root γεν, γή) is untenable. The word is probably an adjective of material, like δουράτος, 'wooden' (see the Journal of Philology, vol. xi p. 61).


53. βουλήν was read here by Zenodotus, βουλή by Aristophanes and Aristarchus. The former is easier, since it involves less change of Subject. ὦ is more commonly intransitive, but it may be transitive, as in 24. 553.

54. Νεοτόρῃ... βασιλῆς. The adjective is equivalent to a Gen., as in l. 20; so 5. 741 Γοργείας κεφαλῆς δεινοὶ πελάργου.
56. ἐνύπνην, an adverb qualifying ἔλθαν, 'came in sleep.'
57. διὰ νύκτα, 'through the night,' thought of as a space, cp. l. 40.
73. ἡ θῆμη ἐστίν, 'which is right,' i.e. proper, regular. In the word θῆμη the notions of custom and right are blended. The Fem. η is due to the 'attraction' of θῆμη.
75. οὐροτέμων, 'restrain,' viz. the flight that I shall propose.
81. θεόδος κεν φαύνης, 'we should have thought;' the Opt. with κεν used of an unfulfilled condition in the past, see § 30, 6.
μᾶλλον, 'rather' (than attend to it).
76-83 are perhaps an interpolation. If they stand, the next two lines ὡς ἄρα φανήσας κ.τ.λ., must refer to Nestor, whereas Agamemnon would be the person to lead the way, and the words πειθοῦτο τε ποιμένι λαῶν naturally refer to him. The Article τὸν (l. 80) and the neglect of the Digamma (§ 54) in νῦν ὁ θεόν (l. 81) are also suspicious. Some scholars, again, have doubted the whole passage about the βουλή γερόντων (53-86), which consists chiefly of a repetition (for the third time) of the passage about the Dream.
89. βοτρυδῶν, 'in clusters.' The comparison to a bunch of grapes applies best to bees swarming, and so Virgil uses it in his imitation, Georg. 4. 558 (lentis uvam demittere ramis). In Homer, however, the bees are streaming out in their ordinary quest of honey.
90. πεπτοτήσαται, 'are on the wing,' § 26.
92. βαθέης, 'flat,' 'low-lying.'
95. τετρήχω, 'was in disorder,' Plupf. of ταράσσω.
96. λαῶν, governed by ὅπο in the preceding line.
101. κάμε τεῖχον, = ἔτευξε κάμαν, 'made by his labour.'
103. διάκτορος is a word of uncertain meaning; it is generally thought to be a collateral form of δι-άκτωρ, 'conductor' (διάγγειον).
111. άτη, in the simple sense of 'mischief,' 'calamity;' or (better) 'deception,' 'blindness.' Agamemnon does not refer to the affair of Briseis, but to the command of Zeus to return (l. 114).
113. ἐκπέρσαντι, i.e. ἐκπέρσαντα, cp. l. 542. The general rule in Homer is that a Participle which is subordinate to an Inf. is in the Acc. (not attracted): hence ἐκπέρσαντα ἀπονέεσθαι = 'that after destroying I should return.' With ἐκπέρσαντι the meaning would be, 'promised to me when (since, if, &c.) I had destroyed, that,' &c. Cp. 4. 341, 6. 529.
115. δυσκλέα, for δυσκλέα, cp. l. 275.
122. τέλος δ' ὡς τῷ τέφανται. The clause is subordinate in sense, 'with no end yet in sight'; § 57, 4.
125. Τρῶας, governed by λέξασθαι, 'to muster the Trojans.' ἐφεςτοι, 'at home' in Troy, native Trojans.
127. ἐκαστον. The ancient variant ἐκαστοι gives a rather better sense: 'if each company of us were to choose'; cp. 3. 1.
129. πλέοντα, a collateral shorter form, like χέρεα beside χείρονα.
132. πλάσθης, 'baffle,' cp. παραπλαγχέντας, 1. 59.
138. αὐτως, 'as ever,' with no progress made.
144. φέ, 'as,' a word read by Zenodotus here and in 14. 429.
145. πόντος, lit. 'way' (cp. Lat. pons), is used when a particular tract of sea is meant. θάλασσα is the sea generally.
148. ἐπὶ τ' ἔμβας, sc. λήσιον, 'bends with the wind.'
153. οὑροῦν, the channels by which the ships were drawn up and launched again.
154. ἀμμάτα, props or stays for keeping the ships upright when drawn up on shore.
165. ἁμφιελουσα (Ἑλς, Fem. Ἑλσον) probably means 'rounded on both sides,' evenly built at the bows.
179. χωδα τ' ἐρωτα, i.e. do not give way, fail in your efforts. ἐρωτα is especially used of a recoil or reaction, from the strain of war,' &c.
Probably the true reading is μηδ' ἐτ' ἐρωτα, for τα is out of place here (§ 49, 9).
182. δαν, with ἐπινήσε, not φωνηγάσης.
189. δε here marks the Apodosis to δν ηνα μεν κ.τ.λ.
190. διμύνιον, see 1. 561. ου σε έτις κακόν γε δειϊσουσθαι, 'it is not fitting to threaten you as one might a churl;' cp. 15. 196 χεροι δε μη τι με πάγχυ κακόν γε δειϊσουσθαι. With this form of address, conveying exhortation delicately under the veil of praise, cp. II. 4. 286 σφωλ μεν, οη γαθ ἐκείνη δτρινέουν, ου τι χελεοῦ. The common interpretation—'it is not becoming for you to be terrified'—has much less point and appropriateness. Ulysses is far too politic to make a direct charge of cowardice. Moreover, δειϊσουσθαι is always transitive.
191. Note that according to the Greek idiom ἄλλος does not imply that the person addressed was one of the λαολ. Hence ἄλλος λαος = 'the people as well.'
194. This line is best read as a question: 'did we not all (we the γροντα) hear what he said?' Throughout his speech Ulysses treats the other 'king' as an equal.
195. μη τι δεξα, 'see that he does not do,' &c., expressing fear that he will, § 28, 5.
196. διορεθέον βασιλέων. So Zenodotus read, and so the passage is quoted by Aristotle (Rhet. II. 2). Aristarchus read διορεθεῖον βασιλάως, possibly on account of the Sing. ή in the next line. But an abrupt change of number in a passage of this kind is not unusual: cp. Od. 4. 692 ἡ τ' ἵστι δική θείαν βασιλέων | ἄλλον κ' ἐχθαίρει βροτων, ἄλλον κ' φιλοίη, 'which is the manner of kings: he (a king) will;' &c.
198. δεμου τ'. The τε—τε connect ἰδια with βοῶντα ἔφειρον. But some good MSS. have δεμου ἀνδρα.
206. No good MS. has this verse, which seems to have crept into this place from 9. 99.

212. Θερσίς, the 'bold' insolent talker (θάρσος); cp. Od. 22. 287 Πολυθερσίς φιλοκλητόρως, also Θερσίλοχος, Αλιθήρος.

έκολοξα, 'wrangled,' from κολοξος (τ. 575).

213. γῇ, 'had in his mind,' 'was ready with,' a great store of disorderly speech. ὀδα includes moral as well as intellectual qualities; cp. 6. 351. ἔπεα, not so much 'words' as 'things to say.'

214. ἐρειμένας, 'for striving,' i.e. wherewith to strive.

217. φολκός, probably 'bandy-legged,' Lat. fulcrum. τὰ δὲ οὐ οὐ, 'and then his shoulders,' § 47, 2, 6.

218. συνοικότες, 'stooping together,' συν-ήξω. The form συν-οικότες (given by Hesychius) is more correct; cp. ὁκοξη, a stay or buttress.

219. φοίδα, said by the Schol. to be a term applied to earthen-ware spoilt in the burning; 'out of shape.' ἐπιθνόθα, 'had its place thereon,' Plupf. of a supposed *ἐνθω, pf. ἐπεθω (distinct from *ἄνθω, ἐπεθω). 222. κεκληγόμης, 'screaming;' § 28. λέγε, 'recounted'; λέγω in Homer means 'to count,' (not simply say): the point is that Thersites poured out a string of insulting things.

225. τιὸ δὲ οὐτ', see § 51, 6.

229. δν κε τις οἶκα, 'which some one is to bring,' § 35.

232. ἡ γυναῖκα κ.τ.λ. The construction follows the nearer clause δν κε τις κ.τ.λ., instead of the main sentence χρυσῷ ἐπιδεύεαι: § 58.

μοισχαί, κατισχαί are Subj. (for μισχαι, κατισχαι).

234. ἀρχὸν ἑντα. The understood Subject is indefinite, 'that one who is a leader should' &c. κακῶν ἐμβασκόμεν, 'bring into harm,' cp. 8. 285. Thersites is now alluding pretty plainly to the quarrel about Briseis, but he keeps the direct reference to Achilles for the climax of his speech.

235. ὁ πέτονες, a familiar form of address, 'good people.' Some give it the literal sense of 'soft,' 'weak;' but see on 5. 109.

236. πεσσέμαν, 'digest,' i.e. 'brood over,' 'enjoy.'

238. χῆμαι, for καὶ χῆμαι, by Crasis. προσαμύνομαι is the Pres. Ind., 'whether we are helping him or not;' (cp. 300). Some read χ', χῆμαι (for κε χῆμαι): but the order (i.e. κεν following όλ) is against this, and with κεν we should have to take προσαμύνομαι as an Aorist Subj., which gives a less suitable sense.

240–242. Note the repetition of 1. 507 and 1. 232. Indeed the whole speech of Thersites serves to recall the main points in the first book.

246. ἀκριτόμνθα, cp. 796 μὴν φιλοὶ ἄκρετοι εἶσθ. The word ἄκρετος suggests 'unbounded,' 'endless,' and also 'undistinguishing,' 'confused' speaking.

250. οὐκ ἀν . . ἄγορεύοις. This is a form of polite request, 'you will
not, I presume—,' 'I would suggest to you, not to—;' the politeness being ironical, and intended to heighten the effect of the threats which follow. ἀνα στόμα 'έχον, 'having them (passing) through your mouth,' taking their names freely into your mouth; cp. Eur. El. 8o θεοὺς λαβὼν ἀνα στόμα, and similar phrases (κατὰ στόμα, διὰ στόμα, διὰ στόματος, &c.).

266. δάκρυ is here a sort of collective word, = 'tears,' cp. l. 269, Od. 4. 198. θαλεφόν, lit. 'big,' 'full of life,' hence 'abundant.'

269. ἀχρείον ἵδον, 'with a grimace,' a forced meaningless look; as Od. 18. 163 ἀχρείον δ' ἐγέλασε, of an unnatural laugh.

270. καὶ ἄρνυμενοι περ, 'sick at heart as they were,' may refer to the disappointment of their wish to return (cp. ἄνηθεντα, l. 291), or to the effect of the speech of Thersites (only now counteracted), or to both these causes.

272. ἐοργῆ. The Pf. is used of the whole services of Ulysses, the Aor. ἐμαύθες of the particular act just done, § 26.

275. τὸν λαβηθηρόν. The Art. seems to express contempt, hostility, &c., § 47, 2, g.

278. φόνων, Plur. suit ing the sense. ἤ πληθὺς ... ἀνὰ δ' δ', Art. of contrast, § 47, 2.

285. πᾶον, 'with all,' 'in the mouths of all,' cp. 4. 95.

288. ἐκκρόσοντα, Acc., as in l. 113.

289. ἤ—τε, an unusual combination. Bentley proposed to read ὅς τε γὰρ εἰ. Ameis, contending that ὅς εἰ and ὅς εἷς τε are never separated by other words, reads ἤ, and so in Od. 3. 348., 19. 109.

291. ἡ μὴ καὶ τὸν οἶνον ἵστιν ἄνηθεντα νέοσθαι, 'assuredly, there is toil (enough) for a man to grow disgusted and return.' The οἶνος, as Ulysses goes on to explain, is the nine years' war, which may well make the Greeks chafe, and long to return home. An indefinite Subject is understood with ἄνηθεντα νέοσθαι: cp. 6. 268., Od. 2. 310. This interpretation comes from Aristarchus. It is the only one which suits the reason given, καὶ γάρ κ.τ.λ., and the reply in l. 297, ἀλλὰ καὶ ἔμπνευς κ.τ.λ.

294. εἰλέων, 'hem in,' 'keep back.'

303. χθῆνα τε καὶ πρωῖ τ' ὅτ' εἰς Αὐλίδα κ.τ.λ. Literally, 'yesterday or the day before (from the time) when the ships were gathering to Aulis,' i.e. a day or two after the ships assembled. In this use of χθῆνα τε καὶ πρωῖ the speaker puts himself at the point of view of the event which he is going to relate: 'it was, as one might say, but yesterday that the ships were gathering.' For the use of ὅτ' = 'since,' 'after,' cp. II. 21. So ἡ δὲ μοι ἐστι | ἤδε δυσδεκάτῃ δ' ἐσ "Ἰλιον εἰληλουθα, and Od. 3. 180 τέτατον ἦμαρ ἦν δ' ἐν 'Αργείῳ νῆας ἔκασ | Τυδεθέου ἐπαρω . . | ἵστασιν. The passage is generally explained as a bold hyperbole; the event being supposed to be so fresh in the recollection of the Greeks that it seems to be only 'the other day.' This is defended by places where the phrase is used of a long period. But in all these the time is relatively.
short, or at least the writer wishes to make light of it. Here, on the contrary, Ulysses dwells on the length of time that has passed; cp. especially l. 298 ἐγροῦν τε μένειν, and l. 325 ὑφίμον ὑφιέλεστον. Moreover, there is a special reason for a note of time which will fix the sign of the sparrows to the beginning of the war: for if the sign were later, the end of the nine years which it signified would be proportionately distant. Others again take χθεσά τε καὶ προϊσά with ἔβαν in the preceding line; but this gives a poor sense, and moreover it is not Homeric to begin a fresh sentence by δὲ without any particle of transition.

The interpretation now given was suggested by Lehrs in his book De Aristarchi studiis Homericis (p. 382), and adopted, with a slight modification, by Nägelsbach (Anmerkungen zur Ilias, ed. 1834).

314. ἔλεανα, 'piteously,' to be taken with τετρυγωνας.

315. Join ἀμφιποτότα τείνα.

318. ἀσίζηλον, 'very plain'; by being turned into stone the serpent became a mark for all eyes, a kind of monument of the event. Cp. the similar fate of the Phaeacian ship, Od. 13. 156 θεῖαν λίθον ἐγινθεί γαίης νηθ θοῃ, ἱκελόν, ἴνα θαυμάζωσιν ἑπάντες. So in Ovid's version of this passage, Metam. 12. 22 'Ille, ut erat, virides amplexus in arbore ramos Fit iapis et servat serpentis imagine saxum.' Such stories were doubtless suggested by a fancied likeness of some rock or stone to the object in question. Another reading is ἀσιζηλος, a variety of ἀσηλος 'invisible.' This variant is ancient, since it is followed in Cicero's translation, Div. 2. 30, 63 'qui luci ediderat genitor Saturnius idem abdidit.'

321. Join θεῶν ἐκατέβας.

322. Κάλχας δ' αὐτίκα. The δε marks the apodosis. But possibly we should read δὴ αὐτίκα, see § 51, 6.

323. ἄνεσιν. Nom. Plur. of an adjective ἄνεως, 'silent.' Aristarchus read ἄνεω, taking it for an adverb, used like ἀγην in the phrase ἀγην ἐγένοτο σιωπή.

325. δοῦν. The original form is doubtless δο, see § 19, 3.

328. αὐθίν, 'in the same place,' nearly = αὐτως, l. 342.

340. γενοιτο, i.e. 'they may, for aught I care.'

342. αὐτως, i.e. just as if the plans and treaties had never existed.

347. ἄνεσιν, 'result,' 'attainment'; i.e. they will come to naught.

αὐτῶν is Masc., referring to τούσδε in l. 346.

348. ηῶν depends on βουλεύοντο in the last line.

349. εὶ τε...εἰ τε, so the best MSS.: others have ἦν καὶ οὐκ.

ψεύς, 'false,' cp. 9. 115 οὴ της ψευδος ἤμας ἐτὰς κατέλεξας.

353. ὁστράπτων κ.τ.λ. The line is a kind of exclamation: hence the Nom. without a construction, cp. 10. 437, 547, Od. 1. 51.

356. ἔλενθε δρμήματα τε στοναχάς τε, 'the stir and groaning about Helen.' This 'objective' use of the Genitive is very common in Homer; e.g. ἔτων ἄλγος, 'sorrow for the Trojans,' χόλος νίος, 'anger on account
of his son,’ &c. Cp. also II. 3. 206 σεν ἄγγελῃ, ‘a message about you,’ and the genitives quoted on l. 397. The word ὕρμημα does not elsewhere occur, but its meaning may be inferred from that of ὄρμω and ὄρμαινω (cp. 10. 28 πόλεμον θραοῦν ὄρμαινον). Nestor seeks to rouse the Greeks by the thought of having done and suffered so much, and all about Helen. This is a standing topic in the Iliad; see 2. 39, 177; 3. 99, 126 ff. The common interpretation—‘the longings and groans of Helen’—makes Nestor insist on a circumstance which could not be known to Greeks, and by which we can hardly suppose them moved.

359. ‘That he may be the foremost to perish,’ i.e. he will be put to death at once. On ἐποιεῖν see Leaf, Journ. of Philology, iv. p. 249.

363. φρήτηρ, used as a Dat.: see § 40.

The φρήτη (Attic φρατρία) or ‘brotherhood’ was a sub-division of the tribe. Cp. Hdt. 7. 212 οἱ Ἔλληνες κατὰ τὰ ἡ δὲ κατὰ ἑθεα κεκοσμομένοι ἦσαν, καὶ ἐν μῆρει ἐκαστῷ ἰμάχοντο. So Tacitus, Germ. 7 ‘non casus neque fortuita conglobatio turmam aut cuneum facit, sed familiae et propinquitates.’


376. ἀπρήκτους, ‘in which nothing is done,’ ‘fruitless.’

379. οὐ καὶ μάλιν (sc. Βουλή) βουλεύσαμεν, ‘take counsel to one purpose.’ The οὐ emphasises the phrase ἦσαν μίλιν.

382. θέσθαι, ‘put in order,’ ‘set right.’

384. ἐκρατος ἀμφιέλων, ‘seeing to his chariot.’

385. κρινώμεθα, ‘bring matters to an issue,’ Lat. decerno.

392. μιμάζειν, ‘to loiter,’ a Frequentative or Intensive of μίλω. 393. ἐρκυν, ‘safe.’ This is an instance of ‘litotes’ (§ 59): ‘he shall not be sure to escape’ is put for ‘he shall have no chance.’

397. παντοτῶν ἄνωμων, governed by κύματα, ‘the waves of (i.e. raised by) all directions of wind.’ So 11. 305 ὄς ὡπότε νέφες Ζέφυρος στυφελίζοντας ἅγεστάτο Νότοι, Od. 13. 99 αἱ οὖν σκέπουσι δυστάχον μέγα κύμα.

398. ἄρεστο, ‘bestirred themselves.’

409. ἀδελφοί, Acc. de quo, § 87, 7.

410. συλόχοιτας, see the note on i. 449.

413. ἔτες, θυσίαν, ‘set upon (the battle),’ i.e. so as to interrupt the battle. For the Inf. cp. 7. 179 Ζεύς πάθερ, Ἡ Αιαντα λαχεῖν κτ.λ. 414. πρηνεῖς, with βάλεῖν, proleptically, ‘cast down headlong.’

415. αἰθαλέον, ‘blackened with smoke,’ as in Od. 22. 239. ἤπος, ‘with fire,’ Gen. of material, § 39, 4.

420. ἀμέγαρτον, ‘unenviable.’ Aristarchus read ἀλλαστον.

421-432 repeat i. 458-469, except 425-6.

435. λεγόμεθα, ‘talk together’ : the Middle has the reciprocal force.

446. θυσίαν, ‘made hot haste,’ ‘bustled.’

452. πολεμάζων. Inf. of consequence, ‘wherewith to fight.’

455. ἀδημόλον, ‘consuming,’ lit. ‘making unseen’ (ἀ-φίλ-ης).
NOTES. LINES 359-486. 269

457. τῶν, with χαλκοῦ, 'from their armour as they came on.'
459. τῶν δ', taken up by ὑς τῶν in 1. 464. So l. 474 τῶν δ', taken up
by ὑς τῶν.
463. προκαθέλλων, 'as they settle:' join with ὅρνηθων (459).
469. δινᾶν, 'thickly swarming.'
470. ἡλιάσκοον, 'rush about,' 'dart to and fro.'
474. πλατή, 'broad,' i.e. 'numerous;' or perhaps 'wide-ranging.'
479. ζώνην, 'the waist,' as in ἐλικὼνος, βαθύκωνος, &c.
480. ἀγέληφη, locative sense, 'in the herd.'
481. On this use of ἔκ, see § 49, 9.
483. Join πολλοῖς... ἄροισι.
486. ἀκούουμεν, 'have heard,' know by hearing: cp. 14. 125, Od. 15.
403. The passage is imitated by Sophocles, Aj. 23 ἵσε μὲν γὰρ οὔδὲν
τραύς, ἄλλα ἀλώμεθα, and Plato, Phaedr. p. 96 ἄκοης γ' ἐξω λέγειν τῶν
προτέρων, το δ' ἀληθὲς αὐτοί (οἱ θεοὶ) ἵσασι.

The MSS. of the Iliad generally give the remainder of this book
under a separate title, Βιομηκ α or Κατάλογος τῶν νεῶν. The last part,
816 ff., was known as the Τροίκος διάκωσις. The two lists furnish
materials for a tolerably complete sketch, ethnographic and political,
of the Greece and Asia Minor of Homeric times (see the map at the end
of this volume). It will be useful to notice some of the points in which
it differs from the later map of the same countries.

The common national names of historical Greece—Ἐλλάδα and Ἑλ-
ληῆς—are confined in Homer to the district of Thessaly afterwards
called Phthiotis. The Dorians do not yet appear in the Peloponnesus, or
even in the 'Doris' of northern Greece. The Ionians are almost equally
obscure. Τάους are not mentioned in the Catalogue, and only occur
in one passage of the Iliad (13. 685), where they seem to be the same
as the Athenians. In the Catalogue, as in the Iliad and Odyssey gene-
really, the great national names are Ἀχαιοὶ, Ἀργεῖοι, Δαναοὶ. Of the
Ionian colonies there is no trace. The eastern coast of the Aegean is
still in possession of the 'barbarous' allies of Troy—Mysians, Mace-
onians, and Carians. Μιλήτως, which is the only site mentioned, is ex-
pressly said to belong to the Carians. What is still more remarkable,
the islands which afterwards became seats of Ionian civilisation—Chios,
Σάμος, Πάρος, Νάξος, Ιάσος, and the rest—are unknown to the Iliad.
The only passage in which we trace the beginnings of Greek colonisa-
tion is the account of the (perhaps Dorian) settlement of Ρόδος.

These facts seem to show that the Homeric Catalogue represents a
state of things earlier than the two great movements which mark the
beginning of Greek history—the Dorian conquest of Peloponnesus, and
the Ionian colonisation of Asia Minor. Other differences between the
Homeric and the later map point to similar conclusions. The name
Thessalia is not Homeric, and the country is divided in the Catalogue into several independent kingdoms, which do not answer to the later divisions. Hence the conquest of Thessaly by invaders from Epirus is later than Homer. The same may probably be said of the Aetolian conquest of Elis, and of the Loctian settlement on the Corinthian gulf. In Boeotia we do not hear of Thebes, but only Ἐπόθηβαι (probably the lower town, as opposed to the Cadmeia): and we find that Orcho-
menus, with its population of Minyae, is still a distinct state. Towards
the West the Greek occupation does not extend much, if at all, beyond
Cephalenlen: for Ἡσερός is not yet a geographical term, and the names
Corcyra, Ambracia, and Acarnania, are unknown. Other names not yet
found on the Homeric map are Larissa, Pharsalus, Megara, Eleusis,
Pisa, Delphi, Attica, and Peloponnesus.

In the Greece of the Catalogue Boeotia forms the centre. It stands
first, and the number of places in it that are mentioned by name (29)
is greater than in any other member of the confederacy. The neigh-
bouring districts—Orchomenus, Phocis, Locris, Eubea, Attica, Salamis,
Argolis, Achaia—follow in their geographical order, forming a circle
immediately round Boeotia. The remaining contingents fall into three
groups, in each of which, again, the arrangement is geographical: (1)
the rest of Peloponnesus, with the states to the north-west—a group
extending from Laconia to Aetolia; (2) Crete, with the series of islands
to the east; and (3) Thessaly, in which, again, two groups of states
may be distinguished—a southern (beginning with Phthia), and a
northern. The number of places mentioned in Thessaly (upwards of
thirty) combines with other indications to show that that country was
much more important in Homeric times than in the later history.

It is a question whether the Catalogue is an integral part of the Iliad,
or was added afterwards, when the poem had become a record in which
every tribe and city of Greece desired to have a place. It is certainly
alien to the Homeric style of poetry, and akin to the Hesiodic school—
the school to which the Theogony, Ποιαν, Κατάλογον γυναικῶν, &c.
belonged. The prominence which it gives to Boeotia, of which Hesiod
was a native, and the references to the Muses (cp. 484 ff., 594 ff.), of
whose worship Boeotia was the chief seat, point in the same direction.
Moreover there are occasional discrepancies between the Catalogue and
the rest of the Iliad: see the notes on lines 529, 530, 558, 591, 603,
627, 639, 653-680, 727. Some of these, however, may be due to inter-
polation, to which the Catalogue would be peculiarly liable. In any
case it is clear that the Catalogue (in its present form at least) must
have been composed with a view to its place in the Iliad. Hence, if it
is later than the bulk of the poem, that circumstance will not diminish
its value as a representation of a pre-historic period of Greece, and as a
testimony to the antiquity of the Iliad.
NOTES. LINES 494-558.

494-510. According to Thucydides (1. 12) the Boeotians came from Thessaly to Boeotia after the Trojan war. He explains their place in the Catalogue by supposing that a detachment (ἀποδασμός) preceded the main body. This however will not account for the absence of Boeotians from the Homeric Thessaly. We can only say that the account given by Thucydides—the source and value of which are entirely unknown—is contradicted by Homer.

The comparative obscurity of the Boeotian leaders makes the prominence of Boeotia the more significant. The names were doubtless preserved by local legends.

519. Πυθών, or Πυθώ (9. 405), the later Delphi.
529. λινοθόρης, an epithet at variance with 13. 719, where the armour of Ajax is described as ἐνεα δαιάλεια.
530. Πανελλήνιας, a form which only occurs here; cp. l. 684. It has been supposed, with some reason, that the two lines 529, 530 are an interpolation.

535. πέρνην ἱερῆς Εὐβοίης, 'over against Euboea'; cp. Aesch. Ag. 190 ἅλκιδος πέραν. So too in Hdt. 8. 44 ἥ περαὶ τῆς Βοιωτίας, 'the country opposite (across the sea from) Boeotia.' Heyne and others took the word to mean 'beyond Euboea' (as in l. 636 πέρνην ἅλως), and inferred that the poet's point of view was to the east, viz. in Asia Minor. This is to suppose a degree of geographical knowledge scarcely possible at the time.

542. ὅπθεν κομβώντες, opposed to the usual κάρη κομβώντες, hence = 'wearing hair only behind': cp. also ἀκρόκομοι (4. 533).
548. τεκε δὲ ἔλειδωρος ἄροιρα. In this respect Erechtheus represents the claim of the Athenians to be αὐτόχθονες.
550. μὲν, viz. Erechtheus. The reference is doubtless to the annual festival afterwards known as the Lesser Panathenaea.

553-5. These three lines were rejected by Zenodotus. The Athenian envoy sent to Syracuse at the beginning of the Second Persian War is said by Herodotus (7. 161) to have appealed to them in support of his refusal to allow Gelon to have the command of the Greek forces.

558. This line is wanting in A (the Cod. Venetus) and some other MSS. It was thought by the ancient critics to have been interpolated by Solon or Pisistratus, in order to support the Athenian claim to Salamis against the Megarians. Elsewhere in the Iliad we do not find the Telamonian Ajax associated with Menestheus and the Athenians; see II. 11. 7 and 13. 681 (where the ships of Ajax are coupled with those of Protesilaus); also the ἐπιώλησις of Agamemnon, where the Telamonian and the Locrian Ajax are together (4. 273), and separated by a considerable interval from Menestheus (4. 327). The difficulty, however, is hardly met by leaving out l. 558. If Ajax is independent, he cannot well be dismissed in a single line. The Megarians, accord-
ing to Strabo (p. 394), read as follows:—Διας δ' έκ Σαλαμίνος ἄγεν νέας
ἐκ τε Πολύχης | ἐκ τ' Αλεφροῦσσης Νίσαλης τε Τριπόδων τε, thus connect-
ing Salamine with places in the Megarid. These lines may be ancient,
but they omit the number of the ships, which is given in every other
instance. On the whole it seems most probable that the original form
of the passage is hopelessly lost.

572. πρώτα ὀν 'formerly.' Sicyon appears to have been recently added
to the empire of Agamemnon. So too Corinth, the ancient Ἑφέρη,
had been independent, as we see from the story of Bellerophon (Il. 6.
152 ff.)

581. κοῖλην Λακεδαίμονα, the vale of Lacedaemon. κητώσειν,
'full of hollows,' i.e. ravines (Buttm. Lexil. s. v.).

587. ἀπατέρθε, 'apart,' viz. from the troops of Agamemnon.

590. Cp. l. 356.

591 ff. The Πύλος of Nestor is doubtless the famous one on the
coast of Messenia, the modern Navarino. Strabo tells us that in his
time two other places claimed the honour, one in Elis and one in Tri-
phylia: and he himself supports the last, chiefly on the ground that the
story told by Nestor in the eleventh book (l. 682 ff.) does not allow
us to place Nestor's city so far south as the Messenian Pylus. But, as
Leake has replied (Travels in the Morea, vol. i. p. 421), the details of that
story are not really possible on either hypothesis, and must be regarded
as poetical. It is a further question how far the dominions of Nestor
extended, especially in the direction of Laconia (the kingdom of Mene-
laus). In the ninth book (149 ff.) seven cities, 'the last in sandy Pylus,'
are offered by Agamemnon to Achilles; and one of them, Phere or
Pherae, is mentioned in another passage (Il. 5. 543) as the home of two
warriors, the sons of Diocles, Crethon and Orsilochus. Yet not one of
these places is named in the Catalogue; and the district in which they
are situated—evidently the southern and south-eastern part of Messenia
—is therefore a complete blank. There is the further difficulty, how
Agamemnon could give away cities which presumably belonged to
Nestor; and the question is complicated by the doubts raised as to the
authorship both of the Catalogue and of the ninth book. It may be
that the passage of the Catalogue which dealt with this district has
been lost.

596. Οἰχαλήθειν. The parallel l. 730 shows that this is Oechalia in
Thessaly; otherwise we should naturally suppose the Messenian
Oechalia to be meant.

597. στοιχο, 'he set himself up,' cp. 3. 83.

599. πηρόν, 'maimed,' 'helpless,' i.e. (in this case) unable to sing or
play the lyre. The clause αὐτῷ ἄωδην ἀφιλόντο is an explanation of
πηρόν θέσαν, but from an opposite point of view; he became πηρός be-
cause deprived of ἄωδη. αὐτῷ or ἀντῷ often indicates this kind of
NOTES. LINES 572–653.

quasi-opposition (which in fact is exegesis in a negative or privative form) cp. Il. 2. 214 μᾶς ἀτάρ ὡς κατά κόσμον: 5. 204 ὃς λίπος (ἵπποις), ἀτάρ πεζὸς κ.τ.λ.: 10. 99 κομῆσωται, ἀτάρ φυλακής ἐπὶ πάγχυ λάθονται: 15. 241 νεόν ἡ ἱσαγείρετο θυμόν | . . . ἀτάρ ἀνήρ καὶ ἱδρὺς | παύετο. Some take πρός to mean 'blind,' in accordance with a later story. But blindness appears to be the common lot of singers in Homeric times; cp. Demodocus (Od. 8. 63 ff.), and the author of the hymn to the Delian Apollo (h. Ap. 172). Moreover there is no authority for such a use of πρός.

603. The Arcadians and their leader Agapenor are not elsewhere mentioned in the Iliad.

616. δοσον ἐφ’ Ἱμήν . . . ἱργα, ‘over so much space as Hymn a &c. confine,’ i.e. within the bounds marked by these places.

625. The identification of Dulichium is a problem of old standing. It can hardly be one of the islands here called 'Εχινας—the later Echinades—which are small by comparison even with Ithaca; for Dulichium and the Echinades send forty ships, against twelve from the whole kingdom of Ulysses. In the Odyssey it is one of the three chief islands adjoining Ithaca—Δουλιχιον τε Χάμη τε καὶ θλήσσα Ζάκυνθος—and Mr. Bunbury (Hist. of Ancient Geography, i. pp. 69, 81) shows strong reasons for taking it to be Leucadia, the modern Santa Maura. His theory is less happy when applied to the passage in the text, since the Εχινας are rather too far from Leucadia to form part of the same contiguous; especially as the coast of Acarnania (the ἱσειρος of l. 635) goes with Ithaca and Cephalenia.

627–9. The banishment of Phyleus is ignored in other passages of the Iliad (13. 691; 15. 519), where his son Meges appears as one of three commanders of the Ἡειοῦ.

632. Νῆρων is a mountain in Ithaca; Κροκύλεα and Αγγιλες are probably also places in the same island. Χάμη (in the Odyssey also Χάμη) is the later Cephalenia.

635. ἡπειρός, 'the mainland,' and ἀντιπέρα, 'the opposite coast,' are not definitely proper names. They must refer to parts of the later Acarnania.

639. Πλαυρων, Strabo tells us (p. 451), was the city of the Κουρῆτες who are mentioned in Il. 9. 529 ff. as neighbours of the Aetolians.

643. πάντα goes with ἄνασασθην, 'to bear all rule.'

646 ff. The places here mentioned seem all to be in the middle part of Crete.

653 ff. Tlepolemus occurs again in the Iliad (5. 628), but Rhodes is only mentioned here. The warriors who belong to the smaller islands near Rhodes—Nireus, Pheidippus, Antiphus—are not otherwise known. Hence, as Mr. Freeman has observed (Comparative Politics, p. 347), this passage probably marks the limit which the Hellenic movement
726. Here the account of the northern part of Thrasyne begins. As to Obloglog, op. I. 596. The legends of Euryas were localized in various places of this name.
NOTES. LINES 659–816. 275

750. This passage appears to place Dodona in Thessaly, whereas the famous Dodona was undoubtedly in Epirus. The name occurs in two other Homeric passages, viz. II. 16. 234, where Zeus is addressed by Achilles as 'ruler of wintry Dodona'; and Od. 14. 327 (= 19. 296), where Ulysses is represented as going there from Thesprotia to consult the oracle. This last notice agrees very well with the historical Dodona. With regard to the present passage we must suppose either that the author of the Catalogue was mistaken as to the site of Dodona (perhaps from knowing it only as a place venerated by the Greek tribes in Thessaly), or that there was a Thessalian Dodona, possibly the original seat of the worship of the Pelasgic Zeus.

751. The Titaresius is a clear stream, the Penes is of a dirty yellow colour.

765. ὀριχας, 'alike in hair': ὀ- is for the copulative ὀ- (as in ὀ-μός). So ὀλέτες, for ὀ-ἐλεττας, 'of like years.'

ἐνὶ νότον, 'over the back,' equal in height of back. σταφύλη, 'with the plummet,' i.e. when measured with it.

770. ἰπποι θ', sc. πολὺ φιέρτατο ἤσαν.

772. ἀπομηνώσας, 'having taken deadly offence.' ἀπό expresses that the quarrel is ἀ output (cp. Od. 16. 378). So ἀπο-σκυδμαίνω, ἀποθαμάζω (of utter amazement, Od. 6. 49), &c.

777. πεπυκασμένα, 'packed,' covered up. The parts of a chariot were kept separate, and only put together (ἐντύνειν ἄρμα) when it was to be used.

ἀνάκτων, with ἄρματα, 'the chariots of their masters.' To join ἀνάκτων ἐν κλίσει would make a pause at an unusual place in the line.

781. Διτ, Dat. governed by ὅπο in ὅπεστονάχρον, 'groaned beneath,' under the influence of.

794. δέγμενος διπτέτε κ.τ.λ., 'watching for the time when the Greeks should make a movement.'

ναδφίν, for the Gen. (= an Ablative).

795. μν, i.e. Priam; governed by προσφή.

803. γάρ introduces the reason for the advice which follows in l. 805.

809. πᾶσιν πύλαι, 'the whole of the gate,' there being only one.

813, 814. The actual name was Baria, but the 'divine' name—that which would have expressed the truth—was 'the tomb of Myrine:' cp. i. 403. Myrine was one of the Amazons.

816 ff. The order of the Trojan Catalogue is as follows: first (816–839) the native Trojans and Dardanians; then (840–850) the Pelasgian and Thracian allies, chiefly European; then the Asiatic allies, in three groups, (1) Paphlagonia and Alybe, (2) Mysia and Phrygia, (3) Macedonia, Caria, Lycia. Each group ends with the most distant point; cp. 1. 857 (τῆλθεν ἐν Ἑλβη), 863 (τῆλε ἐν Ἀσκανία), 877 (τῆλθέν ἐκ Λυκία).

T 2
ILIAD. BOOK II. LINES 827–872.

827. τὸν κ.τ.λ. The same is said of Teucer, II. 15. 441. If taken literally it contradicts 4. 110 ff., where the making of the bow by Pandarus himself is described.

828–831. In II. 5. 612 Ἀμφιλός is the son of Σίλαγος (not Μέροψ), and dwells in Παιανός.

840. Πελασγῶν. These Pelasgi seem to be to the south of the Troad; on the coast of Αεολίς, Λάρυσα being the place of that name near Κύμη.

851. λάσιον, 'shaggy,' an epithet that properly applies to the breast (στήθη, cp. 1. 189). Here however Πυλαμάνος κάρ is not meant literally, but is simply =Πυλαμάνης, like Πρίμοιος βήν, &c.

857. Ἀλυβῆς. The name seems to be the same as that of the people known as Χλωβῆς. They were famous for their mines, but in historical times these were only of iron.

872. χρυσῷν ἐχῶν κ.τ.λ., 'with gold (i.e. golden ornaments) like a maiden,' cp. 17. 52.

BOOK III.

The main incident of the third book of the Iliad is a duel between Paris and Menelaus. The book opens with the meeting of the two armies on the Trojan plain, and the challenge given by Paris. By means of a message sent by Hector the scene changes to the interior of the city: first to the house of Paris (121–140), then to the tower over the gate (141–263). After the famous Τειχοσκοπία, the story returns to the plain in order to describe the making of a Treaty, which is then followed by the Duel (264–382). The escape of Paris from the scene of combat brings us once more into Troy (383–447), but in the last lines of the book the main subject is resumed, and the result—the victory of Menelaus—is proclaimed by Agamemnon (448–461).

If we keep in mind that in the Iliad the true subject, that on which the unity of the poem depends, is the quarrel of Achilles with Agamemnon, and that the Trojan War as a whole is (poetically speaking) subordinate to the quarrel, in the sense in which the occasion and circumstances of an action are subordinate to the action itself—if we keep this in mind, we shall have little difficulty in appreciating the poetical value of the third book. It is, in fact, our introduction to the story of the Trojan War, as we have it in the Iliad. It brings before us the origin and motives of the War: Helen herself, the seducer Paris, the injured Menelaus, and the prime mover Aphrodite. And it supplements the second book by presenting the Trojan side of the general
picture—Hector, Priam with his Elders, the palace and the Scaean gate.

1. αὐτὰρ ἔτει κ. τ. λ. The narrative is resumed from the description of the marshalling of the armies, 2. 474 ff. ἔκαστοι, 'each division.'

2. The same difference between the Greeks and the Trojans is dwelt upon in 4. 422 ff., where it is attributed to the variety of languages spoken by the Trojan allies. On the Datives κλαγγύ, ἐνοτή, see § 38, 3.

3. σφανόθη πρό, 'in the front of heaven'; the sound rises to the outskirts, as it were, of the sky.

The migration of the cranes is mentioned by Herodotus, with evident reference to this passage, 2. 22 γερανόλ ἰτ φεύγονται τὸν χειμώνα τὸν ἐν τῇ Σκυθικῇ χώρᾳ γιάδεμον φοτέωσοι ηθ χειμασίην ἐς τούς τότους τούτοις. The Πνηματήν, or 'men a cubit high,' are variously located by later writers (see Helbig, Hom. Ἐρωτ., p. 15).

4. ἄθλεσσαντον, lit. 'not according to an utterance of the gods,' hence (vaguely) 'portentous,' 'unblest.'

5. ταξις. The Article serves to repeat the Subject αὖς (I. 4), after the interposition of the clause ἔτει κ. τ. λ.

ἐπὶ expresses direction, 'bearing on,' as 5. 700 ἐπὶ νῆσον.

7. ἡμέραι, 'at dawn,' 1. 497.

προφέρονταί, 'bear forth with them,' come forth with: so 5. 506 μένος χειρῶν ἐδει φέρον, 10. 479 προφέρει κρατερῶν μένος, 11. 539 καὶ ἔστω ἐδιὸν προβαλομένες. The temper in which a man advances is spoken of as if it were something literally carried by him.

10. εὔτε, here = ἠὕτε; so 19. 386. Buttmann wished to read ηὗτε, but this is needless, since ἦὕτε might pass into εὔτε in the same way that ἠὕτε 'good' yields the Adverb εὖ.

12. ἔπλευσεν, 'sees over' so much distance. We should perhaps write ἔπλευσεν (with Ven. A), taking the construction to be ἐπὶ τόσον λεύσει. On the use of τέ (in a simile), see § 49, 9.

16. Τρωσίν, 'with, among, the Trojans,' a locativum Dative, § 38.

18. αὔτὰρ contrasts the two spears—the weapons of close conflict—with the bow and leopard's skin just mentioned. Paris has no defensive armour at hand: in the duel (I. 333) he borrows the cuirass of his brother Lycaon (La Roche).

22. μακρὰ βιβάντα, subordinate to ἔρχομαιν, 'coming on with long strides.'

23-25. The word σῶμα, as Aristarchus observed, means a dead body. The idea of the simile seems to be that a lion has come upon a stag or goat just killed by hunters, and seizes it in spite of them. Cp. the scene described in 11. 474-481—jackals have been devouring wounded game, when a lion drives them away and devours it himself.

28. Several MSS. have ἰδὼναι: see the notes on I. 112 and I. 366.
37. διήλως. The Aor. expresses the single act, 'quailing before' Menelaus.

39. Δώστωρ, cp. Od. 18. 73 Ἴρος Ἁιρος, Od. 19. 260 Κακοτλιον οὐκ ἄνωμαῆτην, Od. 23. 97 μητέρ ένη δύσμητερ. The significance of these compounds lies in their expressing a feeling that the name should answer to the character of its bearer. Cp. 1. 403 (note).

40. ἄγονος, 'without offspring, 'barren': wedlock and begetting children are naturally coupled together, as in Od. 4. 208 γαμένων τε γενομένου πε. Others take it to mean 'unborn'; but this gives a harsh combination with ἀγαμῶ τ' ἀπολέσθαι.

44. φάνται, =οτ ἐφασαν, 'who supposed thee to be a champion of the first rank, because thy form is fair outside, but (as they now see) there is no strength in thy heart nor any valour.' ἐν, =ἐπεστι, 'there is on thee,' 'thou art furnished with.'

46. η τιοισε de έλών κ. τ. λ., i.e. 'was it for such a one as you now show yourself to,' &c.: cp. Eur. Heracl. 816 είτα τοιοῦτος γεγέν τούς Ἡρακλείους ἥλθε δουλώσαν γόνους.

49. ἀνίμη, see on 1. 270.

νυν ἀνδρών αλχυμητάων. By an idiom, often found with words of affinity, Helen is styled daughter-in-law of the nation to which she belonged by marriage, viz. the Greeks. So Boreas having carried off Oreithyia was γαμβρός of the Athenians (Hdt. 7. 189). Cp. also Hor. Od. 3. 5. 8 consensit socerorum in armis, i.e. in the armour of his wife's people; Virg. Æn. 11. 105 hospitibus quondam socerisque vocatis.

50. πήμα, χάρμα, κατηφείν, Accusatives expressing the result of the foregoing sentence: cp. 4. 207, Od. 6. 184.

54. οὐκ δν τοι χριάσμη. On the Subj. with δν, see § 31, 2.

τά τε διόρι κ. τ. λ. The Article gives a contemptuous emphasis, like οὗτος in Attic, Latin iste: cp. 2. 275.

57. έσο, for έ-ισο, 'else hadst thou put on a shirt of stone,' i.e. been stoned by the people; the commonest ancient form of 'lynch-law' (Æsch. Ag. 1615, Soph. Aj. 253).

59 ff. The connexion of thought is: 'Your rebuke is just—indeed you are above all weakness or failing—so I will only pray you not to contemn my gifts, and I will fight with Menelaus.' The apodosis to έτει κ. τ. λ. is not expressed: it is supplied in sense by the speech itself. The full grammatical form appears in 6. 333—

'Εκτορ, έτει με κατ' αίσαν ἐνείκεσας οὖα' υπὲρ αίσαν, τοῦνεκά τοι έρων.

62. έρων, 'the force,' lit. the rush or spring of his movement.

65. ἀπόβλητα: cp. 1 Tim. iv. 4 πάν κτίσμα θεοῦ καλόν, καὶ οὕδεν ἀπόβλητον.

66. βίον, 'by his own will.' The exact meaning is not 'no one can get them by wishing,' but 'no one can take them as a matter of choice,'
by willing or not willing: a man is wholly passive in regard to these gifts.

74. *valoutε*, Opt., because Paris puts this as a thing which he *accepts*, a consequential *incident* of his proposal: cp. l. 102 *τεθναίη, ἄλλοι δ᾿ *διακρατεῖτε τάχιστα.*

78. μέσου δευρός ἐλών, 'taking his spear by the middle.'

79, 80. ἑπτοκάζοντο...ἰοίσιν τε πτυσσόμενοι λάσσοι τ' ἢβαλλον. There is a slight 'anacoluthon' (§ 58); the sentence begins as if the attack described by ἑπτοκάζοντο were made in two ways, viz. ἱοίσιν τε λάσσοι τε. The two Datives therefore should have gone with ἑπτοκάζοντο. But then the feeling that throwing stones is not properly τοξάζονται suggested a new independent Verb, ἢβαλλον. Compare Demosthenes, Fals. Leg. § 76 ὀυὶ ἔγραφεν ὦτρ' εἰς ἐπιστολὴν οὐδέμαν ὄντε προσβεντίς οὐδεὶς εἶτε τῶν παρ’ ἑκείνου, where ἔγραφεν is placed before ὄντε—όντε as though it included both letters and embassies, and the inaccuracy is then corrected by changing to προσβεντίς εἶτε (see Mr. Shilleto's note, a.l.). Cp. also Hdt. ἐγὼ οὐδένα καὶ ἄνθρωπον δέλας ἐφυγον ὄντε πρότερον ὄντε νῦν σὲ φεύγων (=οὔτε ἐφυγον οὔτε φεύγων).

83. στείται, lit. 'raises himself,' hence 'sets himself,' 'shows desire to' (French fait mine de—).

97–102 is prefatory, the main sentence of the speech beginning at l. 103 with the demand ὀίστη κ.τ.λ.

98. διακρινόμεναi, 'for them to be parted,' i.e. that they should be parted: φρονέω = the later δοκεῖ μοι, 'my mind is.'

100. Ἀλεξάνδρου ἀρχῆς, 'the beginning made by Paris': cp. Hdt. 8. 142 peri τῆς μετέρας ἀρχῆς δ' ἄγων ἐγένετο,= 'the conflict began by your act.' Cp. 2. 356 (note), 22. 116.

103. The white ram is for the Sun, the black one for the Earth (γαία μέλαινα).

105. τάμην, lit. 'slay' (a victim), hence 'make' (a treaty) by slaying.

107. Διὸς δρκα δηλητητα, 'do wrong to, offend against, the oath of Zeus.' See the note on 4. 67, 68.

109. δ γέρων, 'an old man,' the Art. pointing the contrast, § 47, 2, b. The sentence is quite general. πρόσων καὶ ὄπλων, cp. l. 343.

112. παύσοτα. With this reading the meaning is 'hoping that they had ceased,' i.e. that the proposed combat had put an end to the war. Inferior MSS. have παύσοτα.

113. ἐπὶ στίχας, 'in ranks,' cp. 2. 687.

115. ἠλπίη δ' ἦν ἄμφις ἄρονα, 'there was little ground round' (each pile of arms)—an epexegesis of πλησίον ἄληλων. This seems more natural than the ancient interpretation, 'there was little ground between' (the two armies).* Cp. Od. 8. 476 θαλερὴ δ' ἦν ἄμφις ἀλυφή, and so 14. 114.

121. Notice the dramatic skill with which the sending of the heralds
is made into an opportunity for changing the scene to the interior of Troy. So too at the end of the Τὰχοςκοπία Priam’s departure with the returning heralds (l. 249) takes us back to the field without a perceptible break in the narrative. Compare the note on r. 493 (as to the episode of the restoration of Chryseis). It is in such things as these that the finish of Homeric poetry is shown.

126. δίπλακα, sc. χλαίναν, a cloak so large that it could be worn folded double: cp. ro. 133. It is opposed to ἀπλοῖδες χλαίναι (II. 24. 230).
138. τῷ νικήτατι, ‘to the one who shall have conquered.’ The Art. points the implied contrast, § 47, 2, d. κε goes with κεκλήστη, § 35.
144. According to later poets, Aethra, the daughter of Pittheus and mother of Theseus, was taken captive by the Dioscuri when they invaded Attica in order to recover Helen from Theseus. When Helen was carried off (for the second time) by Paris, Aethra followed her to Troy, and at the end of the siege was found among the captives and rescued by her grandsons, Demophon and Acamas. This story, however, like most legends of Theseus (see II. 1. 265), is unknown to Homer, and accordingly there seem to be only two possible explanations of the present passage. Either it is an interpolation, as Aristarchus thought, inserted in order to introduce a reference to the later story of Aethra: or (what seems more probable) the names Αἴθρη and Κλυμένη are brought in here merely to give an air of reality to the narrative, and the coincidence of name with the Aethra of Attic tradition is a mere accident. If we adopt the latter view it is easy to suppose that the coincidence led to the strange fancy of turning the mother of Theseus into a handmaid of Helen.

146–148. The phrase οί δάμφινας (Plur.) implies a group, of which the persons mentioned are the most important: cp. 4. 295 ff. The change to the Nom. in l. 148 has no significance. Cp. 15. 301.

152. λειρίδεσσαν, ‘lily-like’: the epithet as transferred to sound seems to mean ‘smooth and clear.’ So in Latin arguitus is applied to ‘clear-cut’ form and ‘shrill’ sound.

153. τούτοι is predicative, = ‘such were they as they sat.’
156. οὐ νέμεσις, = ‘it is not (a matter for) νέμεσις.’ So in Latin, vestra existimatio est, ‘it is matter for your judgment.’
162. Join ζευ πάροιθι ἐμεῖο, ‘sit in front of me.’
166. καὶ μοι κ. τ. λ., ‘that so you may,’ &c., the two preceding lines being parenthetical,
168. κεφαλῇ καὶ μελάνες, ‘greater with the head,’ i.e. taller: cp. II. 193, 194. καὶ emphasizes μελάνες (= greater, not merely equal).
175. τελευτήν, see the note on 5. 153.
179. ἀμφότερον, 'both,' an Acc. used adverbially.

180. ἐμὸς . . κυνὸντὸς. The Adj. is equivalent to a Gen. : cp. l. 54.

ἐλ ποτ' ἦν γε, a phrase that is always used of lost happiness: as II. 11. 762 ὅποι εἰν ἐλ ποτ' ἦν γε μετ' ἀνδράσιν (of youthful strength), 24. 426, Od. 15. 268, 19. 315. It has the force of an assurance that the past to which the speaker looks back was really once present: 'if there was an Agamemnon [as there was], he was my brother-in-law.' Cp. the use of ἐλ ποτ' in prayers, as II. 1. 39 ἐλ ποτ' τοι χαριέττη ἐκ νην ἐρεφα κ. τ. λ., 1. 394 ἐλ ποτ' δὴ τι ἦ ἐπεὶ ἄνησας κ. τ. λ., 5. 116. This is the only interpretation which suits all the passages. The phrase is generally taken to be an expression of doubt: 'if ever there was,' 'if it be not a dream.' Others (as G. Curtius) regard it as a survival of an original use of ἐλ = 'when' (cp. German wenn). But both these explanations are confessedly unsatisfactory.

183. δεδμήντο. The past tense refers to the former speech: = 'you are, as I thought, a king of men.' Cp. II. 12. 164 ζε νάτερ, ἦ δὲ νυ καὶ σὺ φίλοσευδῆς ἐκτύμφο, 'so you, too, are a lover of deceit!' So often with ὅρα and an Impf.

189. ἀντάνακας, 'a match for men.'
192. τὸνδὲ, Acc. de quo, § 37, 7.
193, 194. For the Datives, cp. the note on 1. 168.
196. ἐπικουλεῖται, 'passes along,' as in review.
206. σεῦ ἐνεκ' ἀγελής, 'on account of a message about you.' For ἐνεκα, cp. Od. 16. 334 τῆς αὐθῆς ἐνεκ' ἀγελής, ἐρώτει γνωικεῖ: for the Gen., Od. 10. 245 ἀγελήν ἐτάρων ἐρέων, 'to tell the news of his companions.' The ancients supposed a Masc. ἀγελής (formed like ταμής, νευής), but this is needless and improbable (Buttm. Lex. s. v.).

210. στάντων probably refers to the whole assembly (as Paley thinks); 'overtopped them when they stood up with his broad shoulders.' ὄμως may be Acc. of the 'part concerned,' as in l. 227 ἔχοχοι 'Ἀργεῖων κεφαλὴν τε καὶ εὐρέας ὄμως. Or ὑπερέξεμεν may be transitive: 'held his broad shoulders high above them.'

211. ἄμφω δ' ἔξομα, in the Nominative, owing to the partial apposition of Ὀδυσσεῖς. We rather expect two clauses to follow, such as Ὀδυσσεῖς μὲν . . . Μενέλαος δὲ . . . (like 7. 306 τῷ δὲ διακρινέντε δ' μὲν . . . δ' δὲ . . .). The single clause γεραφάτερος ἦν Ὀδυσσεῖς, by a slight anacolouthon, takes the place of such a double clause. So II. 10. 224 σῶν τε δ' ἐρχομένω καὶ τε πρὸ δ' τοῦ ἐνόησε: see § 58.

212. πᾶσιν, 'before all,' in the Trojan assembly.
213. ἐπιρροχάδην,' trippingly,' 'fluently.'
215. ἀφαμαρτοποίης, 'blundering, missing the mark, in speech': cp. Od. 11. 510 οὐχ ἡμάρτανε μύθων (of Neoptolemus).

ἢ καὶ γίνει ὕστερος ἦν, 'yet he was [and that though he was] the younger' (καὶ τὸν νεώτερος ἦν, Schol.). Most MSS. have εἶ καὶ, but the
towards Asia Minor had reached at the time of the Catalogue. The Dorian character of these colonies may be traced in the *Heracleid* leaders (653, 679) and in the division into *three* tribes (655, 668).

659. Ἕφυρη is a common city-name (cp. 6. 152). The Ephyre taken by Heracles is placed by Apollodorus (2. 7. 6) in Thespotaia, by Strabo (p. 338) in Elis.

661. Authorities are divided between τράφη ἐν (as in 3. 202, 11. 222), and τραφ’ ἐνι. For the intransitive Aor. ἔτραφον cp. 5. 555, and the recurring phrase γενέσθαι τε τραφέμεν τε.

664. ἐπηδε, ‘built’: cp. Ναῦ-πακτος, lit. ‘ship-building.’

681. Νῦν αὖ, a form which marks the transition to a different part of the map. τοῦς has no construction: it is used as if ἔρεω or some equivalent word were to follow.

683. Φθίν and Ἑλλάς seem to be adjoining districts: cp. II. 9. 395 ἔν τοι Ἑλλάδα τε Φθίν τε. The home of Achilles is generally Φθίν, while there are traces of a wider use of Ἑλλάς and the corresponding gentile name Ἑλλήνες; see II. 2. 530, and compare the phrase καθ’ Ἑλλάδα καὶ μέσον Ἀργος (Od. 1. 344, &c.). It is curious that the Φθίν mentioned in II. 13. 686 ff. are not under Achilles. The Ἑλλάς of II. 9. 477 ff. appears to be further to the north, and outside the kingdom of Peleus.

687. ἐν στίχοις, ‘in their lines’: cp. 3. 113 ἵππους μὲν ἐργυφ᾽ ἐπὶ στίχοις.

692. The meaning of ἄγχοσιμωρος may be gathered approximately from the similar words λό-μωρος, from λός, ‘arrow’ (see the note on 4. 242), ὀλιγό-μωρος (of dogs that are ever barking), and σινά-μωρος, ‘mischievous.’ The -μωρος apparently gives some such meaning as ‘fond of’ or ‘excelling in.’ Its derivation is unknown. If it is the later μωρός, ‘foolish,’ we may infer that that word (like σύμφης and Engl. silly) originally had a good or neutral sense.

700. ἀμφιδρυφῆς, ‘with both cheeks torn in mourning’; perhaps with a play on ἡμτελῆς (l. 701).

709. πόθεν γε μὲν ισθλόν ἐντα, ‘yet they felt the loss of one that was good,’ viz. Protesilaus. γε marking the contrast of πόθεν to δεύντω. 718 ff. Philoctetes is not elsewhere mentioned in the Iliad.

727. In II. 13. 693 ff. Medon appears to be associated with Podarces in the command of the contingent of Protesilans.

729. Here the account of the northern part of Thessaly begins. As to Ολχαλη, cp. 1. 596. The legends of Eurytus were localised in various places of this name.
750. This passage appears to place Dodona in Thessaly, whereas the famous Dodona was undoubtedly in Epirus. The name occurs in two other Homeric passages, viz. II. 16. 234, where Zeus is addressed by Achilles as ‘ruler of wintry Dodona’; and Od. 14. 327 (= 19. 296), where Ulysses is represented as going there from Thesprotia to consult the oracle. This last notice agrees very well with the historical Dodona. With regard to the present passage we must suppose either that the author of the Catalogue was mistaken as to the site of Dodona (perhaps from knowing it only as a place venerated by the Greek tribes in Thessaly), or that there was a Thessalian Dodona, possibly the original seat of the worship of the Pelasgic Zeus.

751. The Titaresius is a clear stream, the Peneus is of a dirty yellow colour.

765. ὁσπικίασ, ‘alike in hair’: ὁ- is for the copulative ὁ- (as in ὁ-μός). So ὁσπικίασ, for ὁ-ὁσπικίασ, ‘of like years.’

ἐνὶ νῷον, ‘over the back,’ equal in height of back. σταφύλη, ‘with the plummet,’ i.e. when measured with it.

770. Ἰπποῦ θ’, sc. πολύ φέρτατοι ἱσθαν.

772. ἀπομνήσασ, ‘having taken deadly offence.’ ἀπό expresses that the quarrel is ἀ ὀντλαί (cp. Od. 16. 378). So ἀπο-σκυδμαίνω, ἀπο-θαυμάζω (of utter amazement, Od. 6. 49), &c.

777. πεπυκασμένα, ‘packed,’ covered up. The parts of a chariot were kept separate, and only put together (ἐπιτόιον ἄρμα) when it was to be used.

ἀνάκτων, with ἄρματα, ‘the chariots of their masters.’ To join ἀνάκτων ἐν κλωτίσι would make a pause at an unusual place in the line.

781. Αὐτ, Dat. governed by ὅπο in ὅπεστεναχάζε, ‘groaned beneath,’ under the influence of.

794. δέμηνος ὁποῖοι κ.τ.λ., ‘watching for the time when the Greeks should make a movement.’

ναῦφιν, for the Gen. (= an Ablative).

795. μὺ, i.e. Priam; governed by προσφην.

803. γάρ introduces the reason for the advice which follows in l. 805.

809. πᾶσαι πύλαι, ‘the whole of the gate,’ there being only one.

813, 814. The actual name was Borilea, but the ‘divine’ name—that which would have expressed the truth—was ‘the tomb of Myr ine:’ cp. l. 403. Myr ine was one of the Amazons.

816 ff. The order of the Trojan Catalogue is as follows: first (816–839) the native Trojans and Dardanians; then (840–850) the Pelasgian and Thracian allies, chiefly European; then the Asiatic allies, in three groups, (1) Paphlagonia and Alybe, (2) Mysia and Phrygia, (3) Macedonia, Caria, Lycia. Each group ends with the most distant point; cp. l. 857 (τηλόθεν ἐξ Ἀλλήβης), 863 (τῆλ' ἐξ Ἀσκανίως), 877 (τηλόθεν ἐκ Δυκης).
276 **ILIAD. BOOK II. LINES 827–872.**

827. τὸν κ.τ.λ. The same is said of Teucer, II. 15. 441. If taken literally it contradicts 4. 110 ff., where the making of the bow by Pandarous himself is described.

828–831. In II. 5. 612 Ἀμφιός is the son of Ζελαγός (not Μεροψ), and dwells in Παισός.

840. Πελασγῶν. These Pelasgi seem to be to the south of the Troad; on the coast of Aeolis, Λάφος being the place of that name near Κύμη.

851. λάσιον, 'shaggy,' an epithet that properly applies to the breast (στήθη, cp. 1. 189). Here however Πυλαμένος κήρ is not meant literally, but is simply = Πυλαμένης, like Πράμοιο βιη, &c.

857. Ἀλύβης. The name seems to be the same as that of the people known as Ἀλυβῆς. They were famous for their mines, but in historical times these were only of iron.

872. χρυσόν ζεύκων κ.τ.λ., 'with gold (i.e. golden ornaments) like a maiden,' cp. 17. 52.

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**BOOK III.**

The main incident of the third book of the Iliad is a duel between Paris and Menelaus. The book opens with the meeting of the two armies on the Trojan plain, and the challenge given by Paris. By means of a message sent by Hector the scene changes to the interior of the city: first to the house of Paris (141–140), then to the tower over the gate (141–263). After the famous Τείχωσις Πόλις, the story returns to the plain in order to describe the making of a Treaty, which is then followed by the Duel (264–382). The escape of Paris from the scene of combat brings us once more into Troy (383–447), but in the last lines of the book the main subject is resumed, and the result—the victory of Menelaus—is proclaimed by Agamemnon (448–461).

If we keep in mind that in the Iliad the true subject, that on which the unity of the poem depends, is the quarrel of Achilles with Agamemnon, and that the Trojan War as a whole is (poetically speaking) subordinate to the quarrel, in the sense in which the occasion and circumstances of an action are subordinate to the action itself—if we keep this in mind, we shall have little difficulty in appreciating the poetical value of the third book. It is, in fact, our introduction to the story of the Trojan War, as we have it in the Iliad. It brings before us the origin and motives of the War: Helen herself, the seducer Paris, the injured Menelaus, and the prime mover Aphrodite. And it supplements the second book by presenting the Trojan side of the general...
picture—Hector, Priam with his Elders, the palace and the Scaean gate.

1. αὐτὸς ἔτει κ.τ.λ. The narrative is resumed from the description of the marshalling of the armies, 2. 474 ff. ἐκαστοί, 'each division.'

2. The same difference between the Greeks and the Trojans is dwelt upon in 4. 422 ff., where it is attributed to the variety of languages spoken by the Trojan allies. On the Datives κλαγγή, ἔνοπλη, see § 38, 3.

3. οὐρανόθε πρό, 'in the front of heaven'; the sound rises to the outskirts, as it were, of the sky.

The migration of the cranes is mentioned by Herodotus, with evident reference to this passage, 2. 22 γερακιν δὲ φεύγουσα τὸν χειμῶνα τὸν ἐν τῇ Σαυδίκῃ χώρῃ γινόμενον φοιτῶσι εἰς χειμασθήν εἰς τοὺς τόσους τούτους. The Πυγμαῖοι, or 'men a cubit high,' are variously located by later writers (see Helbig, Hom. Epis, p. 15).

4. ἀθέσπαστον, lit. 'not according to an utterance of the gods,' hence (vaguely) 'portentous,' 'unblest.'

5. ταῖ γε. The Article serves to repeat the Subject αἱ ταῖ (l. 4), after the interposition of the clause ἔτει κ.τ.λ.

6. ἔτοι expresses direction, 'bearing on,' as 5. 700 ἐτοι νηῦν.

7. ἕφται, 'at dawn,' 1. 497.

προφέροντα, 'bear forth with them,' come forth with: so 5. 506 μένος χειρῶν ἠδος φέρον, 10. 479 πρόφερε κρατερὸν μένος, 11. 529 καὶ ἔτοι ἐρίδα προβάλλετες. The temper in which a man advances is spoken of as if it were something literally carried by him.

8. οὔτε, here = ὅποτε; so 19. 386. Buttmann wished to read οὔτε, but this is needlessly, since οὔτε might pass into οὔτε in the same way that ὃς 'good' yields the Adverb εὖ.

10. ἐπίλυσε, 'sees over' so much distance. We should perhaps write ἐτοι λεύσα (with Ven. A), taking the construction to be ἐτοι τόσον λεύσα. On the use of τέ (in a simile), see § 49, 9.

16. Τρασιν, 'with, among, the Trojans,' a locatival Dative, § 38.

18. αὐτὰρ contrasts the two spears—the weapons of close conflict—with the bow and leopard's skin just mentioned. Paris has no defensive armour at hand: in the duel (l. 333) he borrows the cuirass of his brother Lycaon (La Roche).

22. μακρὰ βιβάνων, subordinate to ἠρχάμενον, 'coming on with long strides.'

23–26. The word σῶμα, as Aristarchus observed, means a dead body. The idea of the simile seems to be that a lion has come upon a stag or goat just killed by hunters, and seizes it in spite of them. Cp. the scene described in 11. 474–481—jackals have been devouring wounded game, when a lion drives them away and devours it himself.

28. Several MSS. have τίσασθαι: see the notes on l. 112 and l. 366.
37. δείσας. The Aor. expresses the single act, 'quailing before' Menelaus.

39. Δύσταρι, cp. Od. 18. 73 Ἱρος Ἀἰρος, Od. 19. 260 Κακοτιόν οὐκ ὄνουσατη, Od. 23. 97 μὴτερ ἐμὴ δύσμυτη. The significance of these compounds lies in their expressing a feeling that the name should answer to the character of its bearer. Cp. 1. 403 (note).

40. ἀγονος, 'without offspring, 'barren': wedlock and begetting children are naturally coupled together, as in Od. 4. 208 ἡμέκοντι τε γενομένῳ τε. Others take it to mean 'unborn'; but this gives a harsh combination with ἀγαμός τ' ἀπολέσθαι.

44. φαντας, =οὶ ἐφασαν, 'who supposed thee to be a champion of the first rank, because thy form is fair outside, but (as they now see) there is no strength in thy heart nor any valour.' ἐπε, =ἐπεστι, 'there is on thee,' 'thou art furnished with.'

46. η τοιόυτε ἐδών κ.τ.λ., i.e. 'was it for such a one as you now show yourself to,' &c. : cp. Eur. Heracl. 816 εἴη τουοῦτον γεγος τοὺς Ἡρακλείους ἠλθε δουλώσων γόνους.

49. ἀπής, see on l. 270.

νυόν ἄνδρῶν αἰχματάτων. By an idiom, often found with words of affinity, Helen is styled daughter-in-law of the nation to which she belonged by marriage, viz. the Greeks. So Boreas having carried off Oreithya was γαμβρός of the Athenians (Hdt. 7. 189). Cp. also Hor. Od. 3. 5. 8 consensuit socerorum in armis, i.e. in the armour of his wife's people; Virg. Aen. 11. 105 hospitibus quondam socioisque vocatis.

50. πῆμα, χάρμα, κατηψιν, Accusatives expressing the result of the foregoing sentence: cp. 4. 207, Od. 6. 184.

54. οὐκ ἄν τοι χράσμη. On the Subj. with ἄν, see § 31, 2.

τά τε δώρ' κ.τ.λ. The Article gives a contemptuous emphasis, like οὖνος in Attic, Latin ἵστε: cp. 2. 275.

57. ἵσσο, for ἵ-ισσο, 'else hadst thou put on a shirt of stone,' i.e. been stoned by the people; the commonest ancient form of ' Lynch-law' (Æsch. Ag. 1615, Soph. Aj. 253).

59 ff. The connexion of thought is: 'Your rebuke is just—indeed you are above all weakness or failing—so I will only pray you not to condemn my gifts, and I will fight with Menelaus.' The apodosis to ἐτελ κ.τ.λ. is not expressed: it is supplied in sense by the speech itself. The full grammatical form appears in 6. 333—

'Εκτηρ, ἐτελ με κατ' αἰσαν ἐνεκεκατο ποτε αἰσαν, τοῖςεκα τοι ἐτελ.

62. ἐρωτή, 'the force,' lit. the rush or spring of his movement.

65. ἀπόβλητα: cp. 1 Tim. iv. 4 πάν κτίσμα Θεοῦ καλὸν, καὶ οὐδὲν ἀπόβλητον.

66. ἵκων, 'by his own will.' The exact meaning is not 'no one can get them by wishing,' but 'no one can take them as a matter of choice,'
by willing or not willing: a man is wholly passive in regard to these gifts.

74. valente, Opt., because Paris puts this as a thing which he accepts, a consequential incident of his proposal: cp. l. 102 τεθνάει, ἄλλοι δὲ διακρύβετε τάχιστα.

78. μέσου δουρὸς ἰλῶν, 'taking his spear by the middle.'

79. 80. ἐπετοξάζοντο... λοίσιν τε πτυσσόμενοι λάσσοι τε ἔβαλλον. There is a slight 'anacoluthon' (§ 58); the sentence begins as if the attack described by ἐπετοξάζοντο were made in two ways, viz. λοίσιν τε λάσσοι τε. The two Datives therefore should have gone with ἐπετοξάζοντο. But then the feeling that throwing stones is not properly τοξάζοντα suggested a new independent Verb, ἔβαλλον. Compare Demosthenes, Fals. Leg. § 76 οὐδ' ἐγραφεν οὐδ' εἰς ἐπιστολὴν οὐδέμιν οὕτε πρεσβευτῆς οὐδεὶς εἰτε τῶν παρ' ἐκείνου, where ἐγραφεν is placed before οὕτε—οὕτε as though it included both letters and embassies, and the inaccuracy is then corrected by changing to πρεσβευτῆς εἰτε (see Mr. Shilleto's note, a. l.). Cp. also Hdt. ἐγὼ οὐδένα καὶ ἄνθρωπον δεῖς ἐφυγον οὕτε πρότερον οὕτε νῦν σὲ φεύγω (=οὕτε ἐφυγον οὕτε φεύγω).

83. στείται, lit. 'raises himself,' hence 'sets himself,' 'shows desire to' (French fait mine de—).

97-102 is prefatory, the main sentence of the speech beginning at l. 103 with the demand οἴστε κ.τ.λ.

98. διακρυβήματα, 'for them to be parted,' i.e. that they should be parted: ἄφωνον = the later δοκεῖ μοι, 'my mind is.'

100. Ἀλέξανδρου ἄρχης, 'the beginning made by Paris': cp. Hdt. 8. 142 περὶ τῆς ὑμετέρας ἄρχης δ' ἄγων ἐγένετο, = 'the conflict began by your act.' Cp. 2. 356 (note), 22. 116.

103. The white ram is for the Sun, the black one for the Earth (γαῖα μέλανα).

105. τάμνη, lit. 'slay' (a victim), hence 'make' (a treaty) by slaying.

107. Διὸς δρκα δηλήμεναι, 'do wrong to, offend against, the oath of Zeus.' See the note on 4. 67, 68.

109. δ' γέρων, 'an old man,' the Art. pointing the contrast, § 47, 2, b. The sentence is quite general. πρὸσωπον καὶ ὕποστον, cp. l. 343.

112. παύσασθαι. With this reading the meaning is 'hoping that they had ceased,' i.e. that the proposed combat had put an end to the war. Inferior MSS. have παύσεσθαι.

113. ἐπὶ στήκας, 'in ranks,' cp. 2. 687.

115. ὁληθή δ' ἦν ἄμφις ἄρουρα, 'there was little ground round' (each pile of arms)—an epexegesis of πλησίον ἄλληλων. This seems more natural than the ancient interpretation, 'there was little ground between' (the two armies). Cp. Od. 8. 476 θαλερή δ' ἦν ἄμφις ἄλουφ, and so 14. 124.

121. Notice the dramatic skill with which the sending of the heralds
is made into an opportunity for changing the scene to the interior of Troy. So too at the end of the Τεχνοκοπία Priam’s departure with the returning heralds (l. 249) takes us back to the field without a perceptible break in the narrative. Compare the note on 1. 493 (as to the episode of the restoration of Chryseis). It is in such things as these that the finish of Homeric poetry is shown.

136. διπλάκα, sc. χαλάνω, a cloak so large that it could be worn folded double: cp. 10. 133. It is opposed to ἀναλόφες χαλάνω (Il. 24. 230).

138. τὸ νικησάντε, ‘to the one who shall have conquered.’ The Art. points the implied contrast, § 47, 2, d. κε goes with κακλήσης, § 35.

144. According to later poets, Αθηρά, the daughter of Pitheus and mother of Theseus, was taken captive by the Dioscuri when they invaded Attica in order to recover Helen from Theseus. When Helen was carried off (for the second time) by Paris, Aethra followed her to Troy, and at the end of the siege was found among the captives and rescued by her grandsons, Demophon and Acamas. This story, however, like most legends of Theseus (see Il. 1. 265), is unknown to Homer, and accordingly there seem to be only two possible explanations of the present passage. Either it is an interpolation, as Aristarchus thought, inserted in order to introduce a reference to the later story of Aethra: or (what seems more probable) the names Αθηρά and Κλησάσης are brought in here merely to give an air of reality to the narrative, and the coincidence of name with the Aethra of Attic tradition is a mere accident. If we adopt the latter view it is easy to suppose that the coincidence led to the strange fancy of turning the mother of Theseus into a handmaid of Helen.

146–148. The phrase οἱ ἀμφὶ τῶς (Plur.) implies a group, of which the persons mentioned are the most important: cp. 4. 295 ff. The change to the Nom. in l. 148 has no significance. Cp. 15. 301.

153. λευκοὶσκον, ‘lily-like’: the epithet as transferred to sound seems to mean ‘smooth and clear.’ So in Latin argutus is applied to ‘clear-cut’ form and ‘shrill’ sound.

153. τοιοῦ is predicative, = ‘such were they as they sat.’

156. οὐ νέμεσις, = ‘it is not (a matter for) νέμεσις.’ So in Latin, vestra existimation es, ‘it is matter for your judgment.’

162. Join ἔχειν πάροιθό νῦν, ‘sit in front of me.’


166. ὡς μοι κ. τ. Λ., ‘that so you may,’ &c., the two preceding lines being parenthetical,

168. καφαλῆ καὶ μέξων, ‘greater with the head,’ i.e. taller: cp. Il. 193, 194. καὶ emphasises μέξων (=greater, not merely equal).

175. τολυγήτης, see the note on 5. 153.

NOTES. LINES 126–215. 281

179. ἀμφότερον, 'both,' an Acc. used adverbially.

180. ἐπός . . . κυνόποδος. The Adj. is equivalent to a Gen.: cp. l. 54.

εἰ ποτ' ἦν γε, a phrase that is always used of lost happiness: as II. 2. 762 ὡς ἐν εἰ ποτ' ἦν γε μετ' ἀνδράσιν (of youthful strength), 24. 426, Od. 15. 268., 19. 315. It has the force of an assurance that the past to which the speaker looks back was really once present: 'if there was an Agamemnon [as there was], he was my brother-in-law.' Cp. the use of εἰ ποτε in prayers, as II. 1. 39 εἰ ποτε τοι χαρίεντ' ἐπι νῦν ἔρευν κ.τ.λ., 1. 394 εἰ ποτε δὴ τι ἦ ἐσιν ἁπάθειας κ.τ.λ., 5. 116. This is the only interpretation which suits all the passages. The phrase is generally taken to be an expression of doubt: 'if ever there was,' 'if it be not a dream.' Others (as G. Curtius) regard it as a survival of an original use of εἰ = 'when' (cp. German wenn). But both these explanations are confessedly unsatisfactory.

183. δὲμήσατο. The past tense refers to the former speech: = 'you are, as I thought, a king of men.' Cp. II. 12. 164 Ζέω πάτερ, ἦ ἣν γὰρ καὶ σὺ φιλομενῆς ἐτίμησα, 'so you, too, are a lover of deceit!' So often with ἔρα and an Impf.

189. ἀντιάνευμα, 'a match for men.'

192. τὸνδε, Acc. de quo, § 87, 7.

193, 194. For the Datives, cp. the note on l. 168.

196. ἐπιπολεύτω, 'passes along,' as in review.

206. σεὺ ἐνεκ' ἀγγελίας, 'on account of a message about you.' For ἐνεκά, cp. Od. 16. 334 τῆς αὐθῆς ἐνεκ' ἀγγελίας, ἔρευντε γυναικί: for the Gen., Od. 10. 245 ἀγγελίαν ἔτορόν ἔρεα, 'to tell the news of his companions.' The ancients supposed a Masc. ἀγγελίας (formed like ταμία, νεπνία), but this is needless and improbable (Buttm. Lex. s. v.).

210. στάτων probably refers to the whole assembly (as Paley thinks); 'overtopped them when they stood up with his broad shoulders.' ὄμως may be Acc. of the 'part concerned,' as in l. 227 ἔξως Ἀργείων κεφαλὴ τε καὶ εὐράθα ὄμως. Or ὑπέρεχεν may be transitive: 'held his broad shoulders high above them.'

211. ἀμφότερος δ' ἵκομνο, in the Nominative, owing to the partial apposition of 'Οδυσσεύς. We rather expect two clauses to follow, such as Ὅδυσσεύς μὲν . . . Μένελαος δὲ . . . (like 7. 306 τὸν δὲ διακρινθέντε ὃ μὲν . . . δὲ . . .). The single clause γεραρδέτερος ἦν Ὅδυσσεύς, by a slight anacoluthon, takes the place of such a double clause. So II. 10. 224 σὺν τε δὲ ἐρχομένον καὶ τε πρὸ δ' τοῦ εἴνησε: see § 58.

212. πᾶσιν, 'before all,' in the Trojan assembly.

213. ἐπιτροχάδην, 'tripingly,' 'fluently.'

215. ἀδαμαρτοείης, 'blundering, missing the mark, in speech': cp. Od. 11. 510 ὅβ' ἠμάρτανε μίθων (of Neoptolemus).

ἡ καὶ γένει ὑπότερος ἦν, 'yet he was [and that though he was] the younger' (καὶ τοι νεώτερος ἦν, Schol.). Most MSS. have εἶ καὶ, but the
ancient critics do not recognise this reading; their only doubt is between ἦ and ἦ. For ἦ = 'although,' cp. 7. 393 οὐ φεύγω δώσειν: ἦ μὴν Τράδες γε κέλουται; 22. 279 οὐδ' ἄρα... ἡδίνς τὸν ξέμον μόρον: ἦ τοι ἐφος γε (though you thought you did); also 11. 362, 16. 61, 18. 13.

220. Σάκκοτος, 'surly,' 'cross-grained': cp. Shakespeare, Sonnet XXIII:—

As an unperfect actor on the stage
Who with his fear is put beside his part,
Or some fierce thing replete with too much rage,
Whose strength's abundance weakens his own heart.

223. οὐκ ἄν... ἑρίσεις, 'could not have contended,' § 30, 6.

224. Join ἄγασσόμεθ' ἔδος, 'we did not then so wonder at the outward guise of Ulysses, when we saw it,' i.e. we thought no more of it, lost as we were in wonder at his gifts of speech. The line, however, is generally thought to be spurious. It makes a weak and awkward conclusion to the speech; and the neglect of the digamma in two words (Ἅκεστος and Ἐδώντες) confirms this view.

235. 'Whom I should know well, and tell their names' (i.e. if I were asked): cp. Od. 22. 350 καὶ κεν Τηλέμαχος τάδε γ' ἐπιτο. The conditional form, properly speaking, suits only the second clause (μνημοσύνα); the other is assimilated to it, because treated as a subordinate step; as though the sense were 'I should tell from knowing well.' καὶ τ'. The τέ is copulative, καὶ emphasising οὖν ομα.

238. μια, with μία, 'one with me,' = the same as me. The construction is different in 5. 896 ἵμο δέ σε γεινατο μήτηρ, as there it is the father that speaks. Here μία is necessary to the sense.

242. αὐχέα, in a concrete sense, 'words of scorn'; cp. 6. 351.

243. The Dioscuri, according to this passage, were simple mortals. The alternate immortality described in Od. 11. 299–304 is probably a later notion.

244. αἰθή (=ἀντόθι, ἀντόθι), 'where they were.'

252. τάμετε, 2 Plur., because it includes the other parties: 'that you all may make a treaty.'

262. βῆστος, 'mounted,' here takes an Acc. διψαν.

270. μισον. According to the Schol. this does not mean the usual mixing with water (for the σπονδαλ are expressly called ἄρηγος, 'pure' wine), but mixing of wine brought by the two parties to the treaty.

274. νείμων. The usual rite was the burning of this hair, but in the case of an oath no fire was used (the victims not being eaten, l. 310).

279. τίνυθεον, Dual, because Hades and Persephone are intended.

285. Τρώως... ἀποδοῦνα, the Inf. for the Imperative, as 2. 413.

287. ἦ τε... πέληται, 'which shall live,' i.e. be known and spoken of: cp. 6. 358 ἄνθρωποις πελάμεθ' ἀστικοι.

289. Ἀληθάνθρωποι πεσόντος, may be taken with τιμήν, 'the penalty
due for Paris on his fall’ (cp. 21. 28), or as a Gen. absolute. oun ἐθέλων, not μή, because oun ἐθέλω is a single notion, = ‘refuse.’
294. θυμὸν δευμένου, subordinate to ἀσπαλαίον, ‘gasping as breath (life) failed them.’
295. δεπάεσσων, with ἀφυσοσάμενοι, ‘drawing off in cups.’
299. πυρνεαν, ‘do mischief,’ here without an Object: cp. ὑπὲρ ὄρκων δηλήσαντο, 4. 236, 271. The Optative is used because the principal Verb (ῥεῖ) is in the Opt.; § 34, 1, b.
301. αὐτῶν, Gen. governed by ἐγκεφαλος, without reference to the Dat. σφ. δαμεῖν, ‘be made subject,’ i.e. brought into slavery.
308. το γε anticipates the clause which follows: ‘knows that, namely to which of the two,’ &c.
310. According to the Schol., if the oath was one taken by a native of the country, the victims were buried; if by a foreigner, they were cast into the sea. There is an instance of the latter in Agamemnon’s oath, II. 19. 249 ff.
313. ὀφερος, used adverbially, ‘back again.’
317. διπτότερον ... ἄφει, ‘to see which should throw.’
327. ικανος, Sing., agreeing with the nearest Nominative.
333. Paris had come into the field wearing only the armour of an archer, see l. 17.
340. ἐκαταρθεν δμιλον, ‘on each side of the throng.’ The line recurs at II. 23. 813, where the δμιλος is the crowd of spectators.
345. κοτάνομεν is subordinate to σιαντ’ ἐγχελας: ‘shaking their spears in their wrath.’
348. χαλκόν, of the defensive armour, Aristarchus read χαλκος, taking it to mean the spear. The word is certainly used for a spear in the next line; but in this place it seems more natural that it should mean the weapon last mentioned, viz. the shield. So in 7. 266—

τὸ βάλεν Αλαντος δεινόν σάκος ἐπαβέθειον
μέσον ἐπομφάλοις περιχρησθέν ο’ ἀρα χαλκος.
350. ἐπευγάμενοι, ‘with a prayer’: the Aor. Participle may express an accompanying action, when it coincides with the principal action.
352. δάμασσων. Aristarchus read δαμὴν, ‘grant that I may punish him, and that he may be subdued under my hands’: for the change of Subject, cp. 5. 118 δος δι τε μ’ ανδρα ελειν και ες ὄρμην ἐγχεος ελθειν,
353. τοι, any one, people in general.
362. ἀνασειχόμενος, ‘raising his arm’; see on l. 350.
αὐτῷ (the φαλος or ridge of the helmet) has some emphasis: the sword broke just where it struck. But Aristarchus read αὐτῷ, taking it off the helmet.
366. πίσασθαι, ‘that I had taken vengeance’: Aor. as in l. 112. Menelaus had thought his victory secure when he delivered his blow on the helmet of Paris.
366. κακότητος, ‘for his foul deeds’: Gen. of price.
368. πολάμην, an ablative Gen., § 40.
370. ἐπουτρέψας is Intrans.; cp. ἐπουτρέψειας, l. 407.
371. ὅω with the Acc. expresses extent under: the thong passed under the neck, § 42, 3.
378. ἐπικυνήσε, ‘whirling it round’; Aor. as in l. 350 (supra).
380. ἔκχει, with ἐπόρων, cp. l. 349. A warrior carried two spears, and this therefore was the second.
382. κηπάντη, ‘scented.’
383. καλέονσα is the Fut. Participle, which in Homer is only used with Verbs of motion (going, sending, &c.).
385. ἄνω, Gen. with λαβοῦσα. The Substantive ἄνωμ, a garment, is to be distinguished from the Adjective ἄνως, flexible, an epithet of tin.
388. μν refers to the same person as ἦ in the preceding line; the Subject to φιλέων, being Helen.
391. κεῖνος is predicative, ‘yonder is he,’ as 19. 344 κεῖνος ὅ γε .. ἥσαν.
399. διμωνή, see the note on l. 561.
400. ποιῶν is partitive, with πη, ‘somewhere further among the cities’ = ‘to some further city.’

The connexion of the speech is: ‘I am sure that you are going to carry me off to some new favourite;—is it not the victory of Menelaus that brings you here with fresh schemes of mischief? Nay, be faithful to him [αὐτῷ emphatic], give him the comfort he needs. I can have nothing more to do with him, for I belong to Menelaus again.’
406. ἐιπο κ.τ.λ. The asyndeton makes an abrupt transition to the climax of the speech: cp. l. 179.
407. ἐπουτρέψας. The Opt. expresses affected anxiety that the advice should be taken: ‘better not to return any more to Olympus.’
417. κεῖν here indicates a further and certain consequence of what Aphrodite will do.
424. τῇ, ‘for her,’ with κατίθηκα in the next line.
428. ἡλυθες, ‘so you have come,’ said in a surprised half-interrogative tone: see on 4. 243.
430. ἦ μὲν, ‘yet surely,’ ‘you must admit that,’ cp. l. 215.
433. ἄλα τὸ ἐγών κ.τ.λ., ‘for my part I recommend you to,’ &c. the emphatic ἐγώ, to show that this is her real advice, the preceding sentence being ironical.
436. ἦν αὐτοῦ δουρί, ‘under his spear,’ αὐτοῦ being emphatic: ‘he will be the very one to lay you low.’
435. ἀντίβου, here an Adjective; more commonly used as an Adverb, in the phrase ἀντίβου μαχίσασθαι.
438. μα...θυμόν, Acc. of the 'whole and part,' § 37, 5.
441. τρεπέσομεν, 'let us take our pleasure,' 1 Plur. Subj. of ἄρνησθι
(τέρπω), with metathesis (as in κραδὴ and καρδί, θάρσος and θράσος).
The word might also come from τρέπω, 'let us betake ourselves': but
this does not suit the Aor. Participle εὑνησθέντες, and there is no other
evidence of an Aor. ἄρνησθι, from τρέπω, in Homer.
442. ἀμφικαλύπτει, cp. II. i. 103, with the note.
453. 'They were not hiding Paris' [implies that they would not have
kept him hid] 'if any one had seen him,' non celabant, si quis vidisset;
like memini numeros si verba tenerem (Virg. E. 9. 45).

BOOK IV.

In the fourth book the episode of the duel between Paris and
Menelaus is brought to a conclusion, and the main action of the poem
is resumed. According to the treaty just made, the victory of Menelaus
ought to have ended the war; but this is prevented by the interference
of the gods, who induce Pandaros, the Trojan archer, to shoot at and
wound Menelaus (ll. 1-219). This act of treachery causes both sides
to prepare anew for battle. Agamemnon passes along the Greek lines,
distributing encouragement and rebuke (ll. 220-421). At length the
armies meet, and the first combats are described (ll. 422-544).

Thus the contents of the book are fairly described by the ancient
titles δρικῶν σύγχυσις and Ἀγαμέμνων ἐπισφάλειας. The latter, it
will be seen, is of value in bringing some new figures on the scene, and
generally in completing the picture of the Greek army. On the con-
nexion between the two parts, see the note on 1. 220.

References to this book may be found in the fifth, where Pandaros
alludes to his attempt against Menelaus (5. 206), and in the seventh,
where Hector, in his challenge to the Greek leaders, observes that the
treaty has come to nought (7. 69); and again where Antenor urges the
Trojans to restore Helen (7. 351). The main thread of the story is
kept in view by a mention of the absence of Achilles (4. 512, 513). On
the other hand, there is no reference to the treachery of Pandaros in the
speeches of Diomedes (5. 115 ff.) and Sthenelus (5. 243 ff.), or in Hector's
speeches to his mother (6. 264 ff.) and Paris (6. 326 ff.).

1. ὁ δὲ θεὸς, 'but the others, the gods': the Art. shows that we are
turning away from the plain, § 47, 2, b. ἰγορᾶν, 'held debate.'

5. αὐτικα, viz. as soon as Agamemnon had made the demand at the end of the third book.

6. παραβλήθην, ‘sideways,’ hence ‘ironically,’ ‘sarcastically.’ The point of the sarcasm is that Here and Athene do not desire the victory of Menelaus and restoration of Helen, because it would prevent their real object, which is the destruction of Troy. Jupiter affects not to know this, and to be surprised that they do not support Menelaus. His proposal is not sincere (for it would prevent him from fulfilling the Prayer of Thetis), and is only made in order to throw on Here and Athene the responsibility of breaking the treaty.


17. γένοιτο. Aristarchus read πέλοιτο.

18. οἰκείοντο is an Opt. of willingness or concession, expressing what the speaker agrees to: § 30, 4.

22. ἀδέλφος is here an Adverb, like ἀκρός.

28. κακά, Acc. expressing the sum or result of the action, § 37, 3.

32. δ ὅ[ἐ] expresses the ground of the preceding question: ‘how do they do you such harm (as it seems they do) since you are eager,’ &c. So διν in Od. 5. 339—

κάμπορε, τίπτε τοι διε Παιαδάων ἐνοίχθων
ἀδύσατ' ἐκάγλως, δτι τοι κακά πολλὰ φυτεύει;

37. Note the asyndeton with which he comes to the main point of the speech: ‘well, do as you please.’ Cp. 3. 406.

12. διατρίβειν, Inf. as an Imper., after the Imper. βάλλεο, § 38, 3.

46. τάων is governed by πέρι, ‘beyond these’: cp. l. 257 περὶ μέν σε τίω Δαναών.

53. This has sometimes been thought to be an allusion to the Dorian invasion. But there is no hint elsewhere of a destruction of these cities by the Dorians. And no such special reference need be supposed.

56. οὐκ ἄνω, ‘I make nothing,’ ‘do not gain’ my object. Possibly ἄνω is a Future.

59. πρεσβυτάτην, ‘first in dignity.’ She is the only goddess called πρέσβα θεά.

60. ἀμφῶτερον, Adv., ‘both ways,’ γενεύ, ‘in age.’

74. ἀγξασσα, Aor. Part. describing the action, ‘shot down’: cp. 3. 350.

77. λαμπρόν, with ἄστερα, l. 76 being parenthetical. On the use of τί in similes, see § 49, 9.

84. ἀνδρῶν, with πολέμου: so μάχη ἄνδρῶν (3. 241), ἄνδρῶν πόλεμος (5. 332).
93. πίθους is an Opt. used as a gentle Imperative, § 30, 2: the sentence need not be taken to be interrogative.

94. τλαψας κεν κ.τ.λ. The request is put as a supposed consequence following on the preceding wish: 'if so (κεν) you will take courage to' &c.

95. Τρόμουτα, 'with, in the eyes of, the Trojans,' a locatival Dat.

99. δεμθέντα is subordinate to ἐπβάντα: 'mounting the pyre because laid low by the dart.'

102. ἐκατόμβην, properly 'a hundred oxen,' here extended to a similar sacrifice of rams.

104. Note the play in the words φρένας ἀφρον.

105. ἔσωλα, 'stripped,' i. e. took out of its case (γωρυτός, Od. 21. 54).

τόξον αἰγός, 'a bow made of (the horns of) a goat': cp. δακός βόσ, 'bottle of ox-skin'; πέδιλα νεφρών (Hdt. 7. 75).

106. δὲ, governed by βεβλήκας, not by τυχήσας.

107. ἐκβαλλόντα δεδημένους, 'waiting for it as it stepped forth': cp. 5. 238 ἕπτόντα δεδέωμαι, 'I will wait for his onset.' There is usually a comma at ἐκβαλλόντα, which is then taken directly with δὲ. The Perfect δεδημένος expresses the attitude of waiting, § 26, 2.

110. ἀσκήσας, 'working them up,' applying his craft to them.

111. κορώνη, the tip, in which was the notch for holding the string.

112. ποτὶ γαίη may be taken with κατέθηκε, while ἀγκλίνως adds a further touch of description: 'he placed it duly on the ground when he had strung it, resting it thereon'; cp. Od. 9. 329 καὶ τὸ μὲν ἐκ κατέθηκα κατακρύψας ὑπὸ κόρφ. The comma which most editors put at τανυσάμενος gives an unusual division of the line.

117. μελανέων ἔρη δόννάω, 'the stay (safeguard, hold-fast) of black pains.' The word ἐρμα is applied to the props that were used to support a ship when drawn up on shore, metaphorically to a man who is the 'mainstay' of his city (ἐρμα πόλης). With the notion of 'a fastening for pain,' compare the phrases κηδείς ἐφησται (2. 15), ἔρη καὶ νεῖκος ἑφησται (21. 513).

124. κυκλοτέρις is predicative: 'stretched the bow circular,' i. e. into a circular form.

129. ἕκτετεκες, 'bearing bitterness.'

130-132. τόσον μὲν ἔφηγεν ... αὐτῇ δ' αὐτ' ἔθυνον δὴ κ.τ.λ., lit. 'she so far kept away the arrow from the flesh, but herself guided it to the place where &c. ; i. e. she kept it from reaching the flesh except where, &c. Cp. 18. 378 οἵ τ' ἐς τόσον μὲν ἔχον τέλος, ὅταν δ' οὐ παν διαδέλλεσ προσέκειτο, 'they were finished except that &c.' So 22. 322-324. The comparison δὲ δε ... ὑπωρ does not refer to τόσον, but describes the whole action of Athene. δὴ, 'to the place where,' &c. ξυστήρους ἀχήσε, 'the clasps of the belt.'

133. ἐνεκοῦς, Intrans., 'held together,' 'were fastened.' διπλῶς ἤγινε, 'met so as to overlap': viz. where the two parts of the θάρσε,
the breast-plate and back-plate, met at the side (Mr. Leaf in the *Journal of Hellenic Studies*, iv. 73; Helbig, *Hom. Epos*, p. 198). This would be a natural place for the belt to clasp.

137. The μίτρη was a sort of kilt, worn under the θάρης.

138. πλείωτον ἔρυτο, 'did most to ward it off': cp. 5. 538 ἡ δ' οὐκ ἔγχος ἔρυτο.

141. τίς τε, used in similes and general statements, § 49, 9.

142. ἤπτων. The Plur. is general, 'of some horse,' as 10. 259 δόται δὲ κάρης θαλερῶν αἰζων. But Aristophanes reads ἐπιπω, as in l. 145.

146. μάνθην is 3 Dual of a non-thematic Aor. (§ 8) of μαίνω, for μεμάν-σθην. The σ is lost as in πεφάνθαι for πεφάν-σθαι (Buttm. Spr. II. 244).

151. νεύρον is the thread which fastened on the head of the arrow.

155. θάνατον is an Acc. of the sum or result of the action, like κακά in l. 28. The Impf. ἐκμουν gives the meaning 'the treaty that I made proves to be death to you,' 'in making the treaty I was compassing your death.' Agamemnon reflects that by putting Menelaus forward he had exposed to the enemy the person upon whom everything turned.

156. Join προστήθαι πρὸ Ἀχαϊῶν (not πρὸ Ἀχαῖων μάχεσθαι).

157. ὀς = δὴ ὀθώς: there should be no full stop or colon at μάχεσθαι.

160. γάρ τε. On the use of τέ in gnomic passages, see § 49, 9: on the Aorists ἐτέλεσσαν, ἀπότισαν, § 25, 2.

164. ἐν τὸν στὸν ὄλαθ, the Subj. of solemn prediction, § 13, 2.

166. ὑψίζω, 'seated aloft,' = σέλμα σεμών ήμενος (Aesch. Ag. 183).

167. The aorist is described in 2. 447 ff., 5. 738 ff.

178. ἐστι πάσοι, 'in all cases': ἐστι as in ἄετελευτη λεία ἔργα (I. 175).

179. ἄλυος, used predicatively, 'has brought an army in vain.'

182. ὁνοι...χθών does not imply an earthquake or miracle: it is merely a variation of the phrases χθώνα δύναναι, γαῖα καλύπτει, &c. εὔρεσι is a constant epithet of the earth, cp. I. 74.

185. πάρουσιν, 'before' [a vital point was reached].

187. ζυμα τε καὶ μίτρη, see ll. 133, 137, where the arrow goes through belt, ώρης, and μίτρη. It follows, as Mr. Leaf shows (l.c.), that the ζύμα was part—the waist or lower part—of the ώρης (Helbig, p. 201).

194. φοῖν, so 21. 546 φόντ 'Ἀντήνους ὑλόν: cp. the redundant use of ἀνήρ, 5. 649 ἄνερος ἀφάλαξιν ἀγανοῦ Λαοδάμαντος, and so I. 92. Note that Asolepius in Homer is still a mere mortal.

197. κλῖος, πίνδος. Acc. of the sum or result: cp. II. 28, 155.

209. καθ' διμολον ἀνὰ στρατον. The difference between ἀνὰ and κατά is very slight: probably κατά gives the notion of being surrounded; 'plunging into the throng on the way through,' &c.

211. βλῆμενοι ἵν, 'lay where he had been struck.

212. κυκλάς, 'into a circle,' i.e. all round. Aristarchus read κύκλος.
δ' εἰν μέσους παριστάτο. The δ' marks the apodosis to the clause ἀλλ' δητι δὴ— the Subject (δ') being Machaon, who presented himself (παριστάτο) in the group round Menelaus, and forthwith drew out the arrow.

214. πάλιν ἄγεν, 'were broken backwards'; the barbs of the arrow not being in the wound could be drawn out in this way, and broken against the armour.

219. οἶ. . . πατρί, 'to his father,' cp. 5. 116, 12. 334, &c.

220 ff. It is not quite obvious why the Trojans should be the first to advance. The act which violated the treaty came from their side. Perhaps the intention is simply to represent both sides beginning the advance; but the poet looks at it from the Greek point of view, from which the Trojan movement is more conspicuous.

223. οὐκ ἄν. . . θεος, 'you would not have seen,' § 30, 6.

229. μάλα πολλ' ἐπιτέλλε, 'gave him many injunctions.'

235. Ψευδέσσι. So Aristarchus read, though Ψευδής does not elsewhere occur in Homer. With the other reading, Ψευδεσσι (from Ψευδός), the meaning is 'Jupiter will not help where there is falsehood': for ἐν cp. 1. 178, and the Attic ἐν τάσι δικαίος.

236. δηλήσαντο, 'have done harm,' viz. to the other side: cp. 1. 66 Ἀχαιοι δ' . . ὑπερ δρκὶ δηλήσασαν.

237. αὐτῶν is opposed to ἀλάχιος καὶ τέκνα in the next line.

242. Ἴμωροι, from ἴς, 'an arrow': on the -μωρος see 2. 692 (note). The feeling of contempt for archery is perceptible in Homer: cp. 11. 385 ταξίτα λαβηθηρ.

ἔλαγχες only occurs here: elsewhere ἔλαγχεα.

243. ἐστίντι. The Aor. is used in impatient questions of this kind: cp. 2. 323 οἰν't Ἄνεων ἐγένεθε; 20. 178 οὖ νυ τόσον ὕμηλον πολλὰν ἐπελθὼν ἐστίς; 22. 122., Od. 4. 810., 10. 64., &c.

247. ἐνδι τε 'to the place where,' cp. 1. 132 ἰδούνεν δὴ.

251. ἐπὶ Κρήτησσι expresses the terminus ad quem of the motion: 'he came [and stood] by the Cretans.'

262. σον δὲ, Apodosis.

263. ἀνόγοι. The Opt. indicates that it is a mere supposition, with which the speaker has nothing to do; whereas εἰ περ. . . πιστί is the occasion contemplated. Cp. Od. 14. 374 οὐδὲ πολινδε ἔρχομαι, εἰ μὴ ποῦ τι περίφρον Πηνελόπεια ἐλθέμεν ὀτρύνοι, δὴ ἀγγελιν ποθὲν ἐλθοι, = 'I only go if Penelope sends me' (the condition as known to the speaker), 'when a message comes' (the condition of the sending, as to which he makes a mere supposition).

277. μελάντερον ὑπὲρ πίσομ. The main question here is whether ὑπέρ means 'like' or 'than.' In the former case μελάντερον has to be taken absolutely; 'blacker and blacker' (like ἐπισκότεροι), or 'blacker than when near.' The combination 'blackler (and accordingly) like
pitch' is harsh: possibly it may be supported by Hdt. 3. 23 κρήνη... ἄφ’ ἂς λούσαμενοι λιπαρῶτεροι κατάπερ εἰς ἑλαίου εἰς. Most commentators, however, suppose that ἄπερ is used for ἂς, comparing the similar use of als and wie (as well as dann) in German, and as in provincial English. But if the meaning here is 'blackier than pitch,' it seems more probable that ἄπερ is an old error for ἃς ἐπε (Bekker, H. B. I. 312), which occurs in Od. 16. 216 ἄδυντέρον ἄτ’ οὐαλοί. In any case the two passages can hardly be treated differently. Buttman took ἄπερ here for 'than,' and accordingly wished to read ἄτ’ οὐαλοί in the Od. (Lexil. s.v. ἄπερ).

286. σφῶι . καλεύω. Cp. the speech of Ulysses, 2. 190.

295. ἀμφί κ.τ.λ. see on 3. 146. It is strange that Nestor's sons, Antilochus and Thrasymedes, are not mentioned here.

303. The abrupt change to oratio recta is unusual: cp. 23. 855.

306. ἄτο ἄν δὲ δέκιον, 'fighting from his own chariot': ἄτο as 5. 13 τῷ μὲν ἄφ’ ἵπποι, δ’ ἄτο χθονὸς ὄρνυντο πεῖός, and 15. 386. Cp. also Xen. Cyr. 3. 3. 60 ὁ ἄτο τῶν ἀμάτων προμαχοῦντες (Am.).

ἐτέρ’ ἄρματα, viz. the chariots of the enemy.

307. δρέδασθαι, 'let him aim his blow': the Aor. δρέασασαι denotes the act of reaching or lunging out (in throwing the spear). Nestor's advice is in the direction of a more regular system of tactics than we find in Homeric practice.

314. ἔποντο, 'played their part,' 'kept up with' (your spirit): cp. Od. 20. 237 γνώις χ’ οίνη ἢμι δύναμι καὶ χείρες ἔπονται, also II. 16. 154 ὅσ καὶ θυρώτε ἐλώ ἐπθ’ ἵππος ἀβαλίσθω.

315. δμοιοίων, 'common to all': cp. νείκος δμοιοίων (L. 444), and the recurring ὄμοιον πολέμου. ὄμοιοι is an archaic variety of ὄμοιος, and the meaning 'common' is archaic, and nearly confined to this form.


328. μῆτορος διῦτες, 'contrivers of the battle-cry,' which it was the work of the chiefs to raise. See the note on 5. 272.

331. οὐ γὰρ πῶ σφιν, 'their people had not yet heard the battle cry' (which had not yet been raised), but the troops were only now getting into movement, and so they were waiting.' On σφιν see 2. 486.

334. ὕπότε, with μέντες, 'waiting [for the time] when.'

335. ὄρζεων, sc. Ἀχαιών, understood out of ποίγος Ἀχαιων (La R.), or more generally, the two armies. Ameis supposes a change of subject: 'waiting till another company should advance and they (themselves) should begin,' — ὕπότε ἄλλον ποίγον ἐπαλθόντος ὄρζεων. This however is too harsh. Perhaps we should read ὄρζεων (with one MS.).

341. ἐντασ, Acc., see the note on 2. 113.

342. καυστέρης presupposes καυστήρ, Fem. καυστερα. Such a form properly denotes an agent (like ἄρστερα, 'vanquisher,' ἀριστερα, &c.).
its use here involves a sort of personification of μάχη. For the metaphor, cp. the phrases δέμας πυρός, φλογὶ ἐξελος ἀληθὲς, &c.

343. δανός δέκουρευον ἔμα, 'hear of the banquet (i.e. hear the summons to it) from me.' Elsewhere δακούρευον is used of listening to a singer (Od. 9. 7., 13. 9); hence it may be meant to have a contemptuous force here; 'you are the first whose ears are tickled with news of the banquet.'

344. Agamemnon speaks in the plural, since these feasts were public, and were maintained from a common store (δήμα, cp. 17. 250).

345. κρέας is Nom.; 'roast flesh is dear to you to eat,' = 'you are glad to eat roast flesh.'

347. φίλως alludes to φίλα of l. 345; 'now you would be no less glad to see,' &c.

351. Most editors make the question end at μεθέμεν, and take ὅπωτον'...Ἀρμα with what follows, = 'when there is a battle you will see,' &c. But the use of the Subj. (ἐγείρομεν) without ἄν or καί shows that the reference in that clause is not to a future event, but is quite general, §38, 1. Moreover, it is unlike Homer to begin a fresh sentence with ὅπωτε, without any Particle of transition, and in the middle of a line: cp. 1. 163. On the other hand, the asyndeton at ἄφεσα κ.τ.λ. is natural (cp. 3. 406, with the note): 'nay, you will see,' &c.

357. γνῶ χωμένοιο. The Gen. is used because γυνώσκω expresses Agamemnon's observing a fact about Ulysses, viz. that he was angry. With the Acc. it means to know a person, esp. to know who he is.

361. ἡμα δῆμεα, not κακοὶ δῆμοι, as he had called them before (l. 339), but 'gentle wisdom.'

362. ἀρεσσόμεθα', Subj., 'we shall make good, make amends for.' The Pres. ἀρέσκω is not Homeric.

371. ὅπωτες, the reading of the best MSS., is closer to the stem ὅπω (seen in παρθέν-οπηγ-ς) than the usual reading ὅπωτες.

πολέμων γεφυρας. The word γεφυρα means a dyke or mound, such as were used to protect arable land from floods: see the simile 5. 87-94. The 'dykes of war' may mean the ranks or squadrons, thought of as stemming the tide of war. So a squadron is called πύργος, and Nestor places his foot-soldiers ἐρκος ἐμεν πολέμω (l. 299). But the phrase is used in so conventional a way that it is doubtful whether its meaning was really present to the poet's mind. Cp. 8. 533.

376. ἀπερ πολέμου, 'on no warlike errand'; Agamemnon therefore had never met him as an enemy.

380. of δ', sc. the people of Mycensea.

382. πρό δδο, 'forward on the way,' a partitive Gen.

384. ἄγγελην is a 'cognate Acc.' with ἔνω...στελελυ, 'sent on a message.' On ἄγγελην see the note on 3. 206.

389. πάντα is an adverbial Acc., § 87, 1.
392. πυκνόν, 'closely packed,' because numerous.
399. τόν. The Art. points the contrast: 'but his son,' § 47, 2, b.
400. χέρεα (so Aristarchus, others read χέρηα), = χερενών = cp. πλέας for πλένας, 2. 129. For όμεινω Aristarchus read ὁμείνων, sc. ὕστερον.
405. Imitated by Aristophanes, Thesm. 810—

οὔτως ἡμεῖς πολὺ βελτίους τῶν ἄνδρῶν εὐχόμεθ' εἶναι.
407. ἀγαγόντε, Dual, meaning Diomed and himself.
410. μοι is a dat. ethicus, 'do not tell me that you put our fathers,' &c. ἄνθρεος, an Aor. Imper. after μη, contrary to the well-known rule.

δομή should perhaps be δομή, see the note on l. 315.
417. Ἀχαίων, an 'objective' Gen., 'grief for the Greeks when they are made the prey of their foes.' See on 2. 356.
421. ὑπε, i. e. 'in the knees'; cp. 3. 34 ὑπο το τρόμος ἔλαβε γυν. 423. Ζεφύρου ὑπο κυνηγαντῶν, 'by the stirring of the West wind': cp. 1. 276 ὑπ' Ζεφύρου λωῆς.
424. πόντος, 'in the open sea.' For τε (as to which see § 49, 9) some MSS. have τά, but the Art. is not in place here. το τρόμο always refers to a single marked point, = 'the first time,' 'once for all,' &c.; while πρώτα means 'at first,' and is used without the Art. when ἔρειτα or δευτέρου follows. κορύφωσεται, 'gains a crest,' i. e. takes the defined form of a high wave.
426. κυρτὸν ἔδω κορυφοῦσα, 'comes to a head as it curls.' So in 442–3, Strife is small when she first shows her head (κορύφοσται), which she presently rears to heaven.
429 ff. The silence of the Greeks, and the noisy march of the Trojans, have been already described at the beginning of Book III. This repetition marks the intervening part—the Duel of Paris and Menelaus—as an episode.
430. ἰχνὸν in στήθος αὐτῆν, 'having voice (the power of speech) in their breasts.'
433 ff. Ἰππότης ὅπως τὸ δίος. The construction is changed where the principal sentence is resumed at l. 436. But the anaclouthis softened by Ἰππότης being in the same case as δίος (§ 58, 3); cp. 17. 755–9—

τῶν ὅπως το τε ψαρῶν νέφος ἔρχεται . . .
ὅς ἄρ' ὑπ' Ἀινέλα τε καὶ Ἑκτωρ κοῦροι Ἀχαιῶν

οὐλον κεκλήγοντες ἰσαν.

where τῶν is accommodated to ψαρῶν: cp. also Od. 13. 81 ff.
437. θρόος, 'speech' (lit. noise, chatter): cp. ἀλλόθροος, 'foreign.'

γῆρος, 'voice,' 'cry.'
443. καὶ εἰ τὴν χειλή βαλεῖ is subordinate in sense: 'her head touches heaven while she treads the earth.' Cp. Virgil's imitation, Αἐν. 4. 176–7.
449. ἔλημνό, 'met': cp. 5. 282 θάρρης πελάσθη 'reached the corslet': 5. 766 ὕδωρνηι πελάσειν.
454. κρουσών ἐκ μεγάλων, to be taken with συμβάλλετον, 'coming
from great springs.' χαράδρης, the 'rift' or 'gorge' which forms the bed of torrents such as are here intended.

455. τηλός. This form is used because the sound is thought of as reaching to the point where it is heard: cp. ι. 21 πείθετο γὰρ Κυπρονέα μέγα κλέος, 'he heard the tale even in Cyprus' (as far as Cyprus); 16. 515 δύνασαι δὲ σὺ πάντως ἀκοῦειν.

460. τήξε, sc. ἀντίλοχος τὸ δόρυ.

465. ὑπὲκ βελῶν, 'out of range of weapons.'

466. μελεμένης ὑφα, so 5. 690: cp. 6. 361 θυμὸς εἰσέστησε δῶρ' ἐπαμέλως, and 16. 652 διάστατο κάπακι εἶναι δῶρ' κ.τ.λ.

466. μίνινθα, 'for a short time': cp. 1. 416.

468. παρ' ἀσπίδος, 'at the side from his shield,' i.e. it showed from behind his shield as he stooped. Cp. Æsch. Sept. 624 παρ' ἀσπίδος γυμνοθεὶς ἄρτισαι δόρῳ, which must be a reminiscence of Homer, especially as in Attic παρά is not used with the Gen. of things.

470. αὐτῷ, his body, opp. to θυμὸς, cp. 1. 4.

473. ὑλόν, with the first syllable short, § 51, 3, c. The form ὑλή (for ὑλός) prevails in Attic inscriptions.

479. Join ὑπὸ δοῦπλ Αἰαντος, like ἐμφυ ὑπὸ δοῦπλ, &c.: cp. 3. 436.

480. πρῶτον, i.e. he was the first slain by Ajax. λόντα, 'as he came on.' Most commentators join πρῶτον λόντα, 'as he came on in the front of the battle.'

483. ἐλαμελη, 'flat-lying land.'

486. ἵμνι, 'the felloe' of a wheel.

488. τοῖον, 'in such fashion,' &c.: cp. 3. 153 τοῖοι ἄρα Τρώων ἢγήτορες ἢπι ἐπὶ πύργῳ.

489. αἰσθοφόρης. The Adjective probably does not refer to the make or appearance of the θώρης, but to the way in which it dances or flashes in the movement of battle: cp. κορυθαίολος, 'flashing with his helmet'; αἰσθοφόλος, 'with horses that dart to and fro.' See 12. 167.

491. ο δὲ repeats the same Subject, § 47, 1.

493. αὐτῷ, the dead man, as in l. 470.

498. ἄνθρωπος ἄκοντισσαντος, with ὑπὸ, 'gave way before the throw.'

500. παρ' ἰππῶν, 'beside his chariot,' i.e. not quite behind it, like παρ' ἀσπίδος above (468). The Schol. joins the words with ἵλθε, understanding them to mean that Abydos was a place where Priam kept horses: but ἰππῶν standing by itself can hardly bear this sense, and παρά would not be used of coming from a distant place.

511. ἀνασχέον, Inf. of consequence: 'their flesh is not stone or iron, so as to withstand.'

514. ἵπος, 'speaking from,' cp. l. 306.

521. τένοντι, 'the muscles,' spoken of in pairs. ἀναθῆκ, 'ruthless.'

522. ἄριστος ἀπηλοῖον, 'crushed away utterly'; ἄριστος implies that it did not stop short in its effect.
527. ἀπεσοῦμενον, 'as he made haste to retire.' So Aristarchus read; the MSS. have ἰπεσοῦμενον, 'as he rushed on.' The argument against the latter is that it could only refer to a new attack, and Homer in such a case always says expressly against whom the attack is directed. As a rule a warrior who has killed an enemy immediately retires, because he is then especially exposed to attack: and this is so well understood that it need not be expressly said; cp. ια. 461, where Polydamas kills Prothoenor, and then Ajax καρπαλίμως ἀνάκτων ἀνάντως.

533. ἀκρόκωμοι, i.e. wearing their hair in a top-knot: cp. κάρη κομβάντες and ὑπήθη κομβάντες (II. 2. 542).

535. πελεμίχθη, 'was sent reeling.'

539. 'Then no longer would any man find fault with the battle if he came into the midst of it': cp. Od. 1. 229 ὡς τις πινυτός γε μετέλθοι.

540. ἀβλητος καὶ ἀνούτατος, include every kind of wound; βάλλω being used of missiles, ὑπότω of weapons held in the hand.

542. αὐτὰρ ἀπερύκων, 'while she kept off': αὐτὰρ is used on account of the negative notion of ἀπερύκων, as we should say, he was to be in the middle of the fight, but not in danger: cp. 2. 599 (note).

ἵρων, the 'rush' or 'spring.' The word is applied to movements due to a single impulse: hence δουρός ἵρων = 'the range of a spear,' i.e. the distance that the impulse carries it.

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BOOK V.

It is characteristic of the Iliad to allow some one of the warriors for a time to occupy the whole interest of the story, and to perform deeds that cast all the others into the shade. The part of the poem which we have now reached offers the first, and also the most marked example of this. The long fifth book, with the larger half (at least) of the sixth, celebrates the exploits of Diomedes. In technical language, it is his ἄριστελα. A similar place is given in Book XI to Agamemnon, in Book XVI to Patroclus, in Book XVII to Menelaus.

The main incidents of the fifth book are as follows. Diomedes takes the chief place, and is driving the Trojans before him, when he is wounded with an arrow by Pandarus (1-105), but returns with fresh strength encouraged by Athene (106-165). Aeneas and Pandarus attack him together: he kills Pandarus, and wounds Aeneas with a stone. Aphrodite, who comes to the rescue, is herself wounded by Diomedes, and flies to Olympus (166-430). Apollo and Ares now aid the Trojans;
after rebuke from Sarpedon, Hector rallies his forces, and Diomede has to retreat (431–626). Sarpedon kills Tlepolemus, but is himself wounded (627–710). At length Here and Athene come down to the aid of the Greeks: Athene rebukes Diomede, and with her he attacks and wounds Ares (711–863). Ares flies to Olympus, and the other gods leave the battle-field (864–909).

The title of Διομήδεως ἀριστεία is given by the ancients to the fifth book, but the prominence of the hero, as has been said, extends considerably further. The end may be placed with high probability at 1. 311 of the sixth book, after the prayer for his overthrow put up by the Trojan women. The references to the war in the latter part of the book (see especially 1. 437) show no sense of his exceptional prowess. This view has the support of the interesting passage of Herodotus (2. 116), where the four lines 6. 289–292 are quoted as occurring ἐν Διομήδεως ἀριστείᾳ.

A peculiar character is given to the ‘Aristeia’ of Diomede by the combats in which he engages with more than one of the gods. Indeed the notion of a mortal warrior fighting against the immortals runs through all this part of the Iliad. Compare the following passages:—

5. 127 ff. Athene removes the mist from Diomede’s eyes so that he may know the gods: but he is not to fight against them, except Aphrodite.

5. 380 ff. Aphrodite having been wounded by Diomede, complains that the Greeks are now fighting even with the immortals. Dione recounts stories of gods who have suffered evil at the hands of men: but ‘he is not long-lived who fights against immortals.’

5. 436 ff. Diomede attacks Apollo, but has to retreat.

5. 605 ff. Diomede warns the Greeks to retreat before Ares.

5. 827 ff. Athene bids Diomede not to fear even Ares. He accordingly attacks and wounds Ares, who returns to Olympus and complains to Zeus.

6. 108. The Greeks retreat, thinking that an immortal has come to aid the Trojans.

6. 128. Diomede says to Glaucus that he will not fight with him if he is an immortal: and relates the fate of Lycurgus to show the danger of so doing.

As in the preceding books, there are occasional references to Achilles: see 5. 788., 6. 99. These are evidently intended to let us see that his absence is a necessary condition of the Aristeia of any other hero.

5. ἀστὴρ[...] διωρισμφ, the Dog-star, as appears from Il. 22. 26–31.

6. παμφαίνων, the Subj. because the clause is qualifying or limiting in sense: Diomede was like the Dog-star ‘which shines,’ = as or when it shines; cp. 10. 184., 23. 518. παμφαίνω is not compounded with
παν-, but is formed by reduplication of the root, with frequentative meaning, 'to glitter, twinkle': cp. βαμβαίνω, 'to stagger.'

'Οκαιων, Gen. of material (as πρήσαι πυρός, to burn with fire): cp. Od. 6. 224 αὐτὰρ ὁ ἐν ποταμῷ χρὸνα νίζετο (=with water from the river).

11. πάνης, 'of every kind,' so ἄγεια πάντα (l. 52): cp. 1. 5.
12. οἷς, Diomede. ἄντοκρινθέντε, 'coming forward from the throng' (ἀμολος), as πρόμαχοι.
13. περβηνα, 'to bestride' (in defence); so ἀμφιβαίνω, &c.
14. οἷς, Dat. ethicus, 'that he might not have the old man grieved.'
15. οἴνη, 'was disturbed,' i.e. they were scared.
16. τεχεοπλήτα, lit. 'one that draws near to walls,' hence 'assailor of walls.' The word is an example of 'litotes,' i.e. it implies more than it says (§ 59): see on 4. 449.
17. οὐκ ἐν . . έσώμεν, 'may we not leave,' a polite form of request.
18. ἔπτοτοροις κ.τ.λ., (to decide) to which of the two, &c.
19. ἔθεεν, 'with sandy banks' (ἐθέες), such as a river has near its mouth.
20. στριθέντε is a 'true' Dat., μεταφέραν a locational Dat. πρῶτος with στριθέντε, 'who first turned.'
21. δέ, sc. Phaestus. So in l. 60 δέ means Phereclus.
22. ἐπιβησάσθησαν, not a Future, but the Participle answering to the Indic. εὐεβήσατο (see § 9, 3). The next line implies that Phaestus had already mounted the chariot.
23. δέντας, made of δέντα, a kind of beech. Hence δέντα became itself a poetical word for 'spear.' The derivation from δέντα is against the analogy of the Adjectives in -είς.
24. λοξάρα, 'pouer forth of arrows'; for this use of χῦ, cp. 616 ἔπει διήρατ' ἔξεναν, 8. 159 βήλα κχόντο.
25. αἷς τ' αὐτῷ, sc. Phereclus, 'the maker himself' [of the ships]. Some understand the words of Paris, but this is less natural. θεῶν ἐκ, 'from the gods': cp. 24. 617 θεῶν ἕκ κηδεα πέσσει, and Od. 6. 12 θεῶν ἀπο μήδεα εἰδών. The gods had taught him δαιδάλα, but not δεισφατα.
26. κεφάλης, 'in the head,' a partitive Gen., the part being further defined by κατα ἱλον, 'by the nape of the neck.'
27. ὑπὸ . . τάμι, 'cut through the tongue beneath,' i.e. at the root.
28. μεταθρομάνθην, 'in hot pursuit,' without stopping.
29. φασαγάνῳ ἄτοσσων, 'with a rapid sweep of his sword.'
30. πορφύρες, 'murky.'
31. Τυδεώτην, Acc. de quo, § 57, 7.
32. ἔρπαν, properly 'confined,' hence perhaps 'made tight,' 'made into an unbroken barrier'; cp. 17. 354 σάκειοι γὰρ ἐρχατο πάνη. But Aristarchus is said to have read ἔρπαν, 'strung' or 'fastened
together' (ἐρμα, 'a fastening,' 4. 117). Perhaps we should read ἑρμαῖα (Inf. of ἑρμα), taking it with ἵσχανων, 'are not strong enough to withstand it,' 'do not hold out against it.'

The words γέφυρα and ἐρκος seem to stand for different kinds of mound or barrier; the nature of the distinction, however, is unknown.

91. ἐπηρίζεται, 'throws its weight in,' i.e. swells the force of the river.
98. Join βάλε ... κατά δεξιόν ὦμον; for the use of τυχών cp. ll. 582, 858, also l. 119 βάλε ἰθάμενοι.
99. γύαλον. The βάρης consisted of two pieces (γύαλα), the breastplate and back-plate.
101. εἶπον . . . ἄχως, 'shouted at or over him.'
105. Λυκίθεν. This was the Trojan Lycia, of which Zeleia was chief city (2. 824); not the Lycia of Sarpedon.
109. πέτον, lit. 'ripe,' 'tender,' but only used in Homer as an affectionate form of address. In some places it has been understood as a term of reproach; 'weak,' 'soft' (2. 235., 6. 55, &c.). But this sense cannot be admitted in all the instances: and it is very unlikely that the use of such a word should vary.
111. καθ' ἵππων, 'down from the chariot.'
112. διαμπέρας, 'right through,' i.e. in the direction of the arrow (instead of pulling it out backwards, as 4. 213).

στρεπτός means 'pliant,' yielding to the movement of the limbs.
116. μοι . . . πατρί, 'my father,' see on 4. 219.
117. φίλαι. This Aor. is always used of the favour of a god.
118. δος δὲ τε μ'. There was another ancient reading τόνδε τε μ', which is perhaps better, since δε τε is not in place here (§ 48, 9). ἠθεῖν, sc. τὸν ἄνδρα, with change of Subject. ὄρμην, 'range,' lit. impetus, thence distance to which the impetus carries it. There is an apparent δοτερον προτερον, because the main object of the prayer is put first: cp. l. 359 and Virg. Aen. 2. 353 moriamur et in media arma ruamus (with Conington's note).
125. τοι, a 'true' Dat. (not governed by ἐν): cp. 3. 338.
127 ff. Cp. Virgil's adaptation, Aen. 2. 604 ff.—
   Aspice; namque omnem quae nunc obducta tuenti
   Mortales hebetat visus tibi et humida circum
   Caligat nubem eripiam.

It is instructive to contrast this highly wrought sentence with the simplicity and directness of Homer.

128. γυνώσκεις, Subj. allowed after a past Tense, because the thing purposed is still future, § 34, 2, c. But many MSS. have the Opt.
135. καὶ is not 'and,' but strengthens περ, so that καὶ πρὶν περ = 'although already.' Accordingly μνημῶς is in apposition to Τυδετῆς,
and δὴ τὸτε begins a fresh sentence (= tum vero), as in l. 114, l. 454, &c. Recent editors have generally put a colon at ἐμίχθη, and made the fresh sentence begin at καὶ πρὶν περ, with a change of construction, as at 6. 510. But a clause with καὶ—περ seems always to follow the main clause: cp. ll. 1. 217, 11. 721, 24. 423, 570, Od. 8. 316, 24. 499, &c. There is a similar passage (perhaps an imitation) in Hdt. 7. 1 ἐπεὶ δὲ ἡ ἀγγελία ἀπίστη .. παρὰ βασιλέα Δαρείου τὸν Ἰστάμενος, καὶ πρὶν μεγάλων κεχαραγμένων τούτω 'Αθηναίων διὰ τὴν ἐς Σάρδις ἐσβολήν, καὶ δὴ καὶ τὸτε πολλ' τε δεινότερα ἐποίειε, κ.τ.λ.

137 ff. The picture seems to be of a shepherd in lone country (ἄγρυ) who finds a lion in the fold (αὐλῆ) where the sheep are, and wounds him, and then retires into his farm-house in fear. The lion works his will, and retires when he lists.

138. στέραλμενον, 'when he has leaped over,' Aor. Part.
140. κατὰ σταθμούς δύσης, 'gets inside the stading,' i.e. the buildings of the sheep-station. τὰ δ' ἐρήμα, 'and they [the flock], left unprotected, are chased' (by the lion). For this use of the Neuter Plural, cp. ll. 244 χίλι' ἵππης, αἴγας ἰμὸν καὶ δίς, τὰ οἱ ἀκυρα τοιμαίνοντο.
141. ἀγχιστών, 'each close on the next,' 'thick and fast': so 17. 361 τοῖς δ' ἀγχιστῶν ἐπιτών.

150. ἐρχομένους, 'when they were coming' (to Troy): so l. 198 ἐρχομένῳ ἐπέτελλε. Aristarchus took it to mean 'returning' (ἐπιστολ), i.e. that 'they never returned to have any more dreams explained.' But the reflexion that their father's interpretation of dreams did not avail them is more in Homer's manner: cp. 5. 53, 6. 16.

153. τηλυγέω. Buttmann (Lexil. s.v.) showed that τηλυγέω means a favourite son (or daughter, see ll. 3. 175). The present case, in which there are two such sons, is evidently an exception. The word was doubtless more or less technical, implying some special status or privilege of the son so styled. As to the etymology nothing is known. Apparently it is one of the Adjectives in -ητος (as ἄριόν-ητος, ἐρδείηστος, ἐρπ-ητός, &c.); if so, the derivations from the root γά- (γεν-) must be set aside.

158. χηρωσταί are the heirs who come in when the owner dies χήρος (orbus), = Attic ὄρφανος.
162. βοσκομενάω, partitive, 'one of those feeding.'
164. βήσε κακῶς, 'set them down in evil plight': a kind of oxymoron as βήσε properly means 'set on their feet': see § 60.

172. φ., sc. the bow.
175. δόγμα, adverbial in sense, = 'here': cp. κεῖσος (3. 391, &c.).
178. ἱππόν, 'on account of rites' (not performed): cp. l. 65.
χαλεπής ... ἐπὶ (= ἐπίστη), 'is a grievous thing when it is in the case'; ἐπί of that which accompanies or completes a set of circumstances, cp. l. 515. But Aristarchus read ἐπίστη as one word.
NOTES. LINES 137–253. 299

181. πάντα, adverbial Acc., ‘in every point.’

182. κυλλών is lit. ‘tube-faced,’ i.e. rising in front in the form of a cone, into which the crest was fastened.

184. δάφνη, sc. ἐστὶ, ‘if he is the man I think he is.’

185. τάδε μαλακεῖα, ‘thus plays the madman,’ ‘makes this wild work,’ cp. 6. 101., 9. 238, also 8. 111 (with the note). The Acc. is adverbial, § 37, 1.

191. ‘Surely he is some god in wrath’ (cp. l. 183 ἐλθὼς ἔστι).

195. σφῖν ἐκάστῳ, apposition, =‘to each of them.’

196. κρι, ‘barley,’ δλυμαί, ‘spelt,’ called ζεμαί in Od. 4. 41 (cp. Hdt. 2. 36).

208. ἀτρεκής, ‘unerring,’ ‘unmistakeable’ blood: or perhaps an Adverb, ‘exactly,’ ‘certainly,’ as Od. 16. 245 ὁδρ ἰδέκατι ἀτρεκῆς ὠστε τοῦ οὐα. 

214. ἀλλότριος φῶς, ‘a stranger,’ i.e. an enemy.

215. θείην. Opt. in harmony with the principal Verb τάμοι: § 34, i, a.

218. σὺν ἐστερεῖ ἄλλως, ‘things will be no better’: cp. Od. 8. 176 ὁδεῖ κεν ἄλλως ὀστὶς θείς τευχεῖε. This is a kind of litotes, saying less than is meant (§ 59).

222. Τρώως, ‘of Tros,’ as explained in l. 265 ff.

227. ἀποβψίονει, so Aristarchus and the best MSS. The common reading is ἐπιβψίονει. The two lines 226–7 recur at 17. 479–480, where ἀποβψίονει is certainly the right word. ἐπιβψίονει makes a weak antithesis to μάστνις... δήθα. Both warriors presently mounted the chariot (l. 239), but this was merely in order to reach the scene of action. When they are close upon the enemy the fighting man (παραβάτης) advances on foot, while the ἰλώχος keeps the chariot ready to secure his retreat.

228. δέδεδο, ‘wait,’ ‘be ready for,’ § 20, 2.

233. μὴ ἡ ματίνοντον (Subj.), =‘do not let us have them become restive,’ i.e. the danger is that they will: § 29, 5.

235. νῦι, Acc., governed by κτείνη in the next line.

249. χαλόμεθ ἢ ἔφε ἰππών, ‘let us retreat to (and mount) our chariot,’ cp. l. 255. In 24. 356 φεύγωμεν ἢ ἰππών means ‘let us fly in the chariot,’ and so 12. 82 ἢ ἰππών ἄγεροντο, ‘gathered in their chariots’; but the context in these places is different. Aristarchus took it to mean ‘towards the chariot’ (ἐν τοῦ ἱππών), as ἐν τοίῳ in l. 700. Here however the idea of mounting the chariot is necessary. The use of ἢ ἰππών for the terminus ad quem of motion is the same in principle as that of the locatival Dative (πεδίῳ πέσε, fell on the plain, &c.).

252. φιδίνθοδ τέκνη, ‘advise towards flight’: cp. 16. 697 φυγαί μυώντο, ‘bethought them of flight.’

253. ἄλυσαξοντι is the emphatic word: ‘to shrink in the combat.’ So μεμυημένοι in l. 263.
255. autus, 'as I am,' i.e. without chariot.
263. Join ἐπαθεῖν ἑπειον, 'make a rush—do not forget—for the horses of Αἴνεας,' = 'remember to make a rush': cp. 19. 53 ὅδε τις ὄμειοι μεμημένοι ἄνδρα μαχαίρων. So in prose, Demosth. p. 386 ποις θεῶν ἐρωτήσατ' αὐτὸν μεμημένοι. Other participles used in this way are, φθάμενος (§. 119, &c.), τυχόν (see on l. 98).
265. τῆς γάρ τινος κ.τ.λ. The sentence is taken up again at l. 268, 'of that breed' (I say). ἦς is partitive, 'of which (breed) Zeus gave (horses).' So in l. 268, 'stole (a strain) from that breed,' &c.
270. γενέθλη, as a predicate with ἔγινοντο, 'were the brood that was bred therefrom.'
271. τούσ, for this use of the Art. with Numerals, see § 47, 2, d.
272. μήστωρε φόβοιο, cp. 2. 767 φόβον Ἀρης φορεότατος. μήστωρ is the reading of the best MSS. here and at 8. 108: others have μήστωρ (μήστωρ 8. 108), thus applying the term to Αἴνεας, cp. 4. 328. As the horses are the main subject here, the epithet probably belongs to them.
288. ἀποπαύεσθαι. Most MSS. have ἀποπαύσασθαι, but the Future gives a better sense: cp. 3. 112, 366.
289. ταλάντων, 'with stout (shield of) hide,' for ταλά-πέρων: cp. ταλά-φρων, 'with enduring mind': also κραταρίων (Or. ap. Hdt. I. 47), λιθώριων (h. Merc. 48), both epithets of the tortoise. Or perhaps rather 'stout with his shield,' (as ταλακρός, 'patient in work,' ταλα-πενθής, ταλαπερίος), hence 'stubborn in defence': see 7. 239.
291. βίνα, Acc. of the terminus ad quem.
293. The best MSS. are divided between ἔξωθη (Zenodotus) and ἐκλύθη (Aristarchus): some inferior authorities have ἔξωθη. The first gives the best sense, but the form ἐνθήνει wants support. ἐκλύθη may mean 'was loosened from the shaft,' or simply 'was disengaged' [from the body through which it had passed].
295. παρέπρεπον, 'started sideways,' 'shied.'
297. ἀπέρουσε, 'darted forth' from the chariot.
301. τῷ γ', the dead man.
303. ἔγραφεν in the vague sense, 'thing,' &c. For the Opt. see § 31, 4.
308. ἐσθ' ἀπό, i.e. ἐπέλυε θ'.
310. γαίης, Gen. as with Verbs of taking hold, 'propped himself with his hand on the earth.'
311. καὶ .. ἀπέλουσε, § 30, 6.
315. ὁ is Dat. commodi, 'she spread out for him.'
323. Join Alcesto ἵπποις ἔξωθα. This incident is referred to again in 8. 105-8 and 23. 290-2.
326. ἄρσεν is a locativial Dat., as in 2. 213 ἄρσεν ἔοικε ἀκοσμά τε πολλά τε γήν (see the note). ἔρτα, lit. 'fitting,' i.e. the mind, character, &c., of Deipylus suited him, to be his taste.
NOTES. LINES 255-414.

330. Κύπριν. Aphrodite is so called in this book only: her Cyprian abode is described in Od. 8. 362.

332. Join ἄνδρων πέλεμον, as 3. 241 μάχην ἄνδρων.

339. προμνύν is here a substantive: the spear passed ‘over the thick part of the palm’ (θειαρ).

349. η δύχε, scanned as one syllable, § 51, 6.

350. παλήσαει, Fut. with εἰ, ‘if you are minded to go.’

354. μελαντεῖο, i.e. grew livid in complexion.

355. ἐπ’ ἀριστέρα, ‘to the left’ of the Trojan line, i.e. on the banks of the Scamander, where Ares was left, l. 36.

356. ἤρι ἐκκλητο, ‘was leaning against a cloud.’

359. δος δὲ μοι ἔπους: ‘for the οὕτερον πρότερον, cp. l. 118.

361. Άκος is Acc. of part affected, δ cognate Acc., § 37, 4.

370. The goddess Διόνυσ is only mentioned here.

379. Τρόων καὶ Ἀχαιῶν is predicative: ‘the battle is no longer one between Trojans and Greeks.’

387. κεράμφ, a jar or barrel.

389. μητρική, sc. of Otus and Ephialtes.

392. ποιεῖ Ἀμφιτρώνος, Heracles, who in Homer is still a mortal (here emphatically so), and a great archer. The club is a much later attribute.

394. καὶ belongs to ἄνηστον, not to the enclitic μν.

395. ἐν τούτω, ‘in that number,’ viz. of gods who have suffered at the hands of men.

396. δομμος, for δ αὐτός, is only found here.

397. ἐν Πύλω ἐν νεκῦσσι. Aristarchus regarded πύλος as a Homeric form for πύλη, and took it here to mean the gate of the infernal regions. The gate of Hades is a familiar idea in Homer: see 5. 646., 9. 312., and cp. the epithet πυλίτης applied to Hades. The expression, however, is rather forced: ‘in the gate among the dead’ for ‘in the gate of the place of the dead.’ On the other hand, when Hades is in question ἐν νεκῦσσι naturally means his kingdom: cp. 15. 251., Od. 12. 383. The alternative is to take Πύλος to be the place of that name, and to refer ἐν νεκῦσσι to the dead on a battle-field, comparing the words of Ares, 5. 886 αὐτῷ πέματ ἐπασχον ἐν αἰνήσων νεκάδεσσων, and 15. 118 κείθαι δομού νεκύσσι. La Roche suggests that the wounding of Hades was an incident of the expedition of Heracles to Pylos mentioned by Nestor in 11. 689 ff. The point is not one which we can hope to clear up satisfactorily.

403. σχέλλιος, ἀβραμοσφέ̣ς. The Nom. is used in exclamations; so νῆπιος in 406: cp. 1. 231 ἰμμαθόρος βασιλεύς, also 2. 353 (note).

405. σοι δὲ ἐπι. = ἐπι δὲ σοι.

410. τῷ, ‘therefore.’

414. κοιρικιόν, ‘wedded,’ ‘lawful.’ The word is technical, and
probably derived from κοφά (cp. μοφίδας from μοφά), the 'lock of hair' which it was the custom for the bride to cut off before marriage. See Curtius, Stud. i. 1. 253 ff.
424. τῶν τινὰς 'Αχαιῶν, repeated from 422.
433. γνώ δεκομ, i.e. 'although he knew.' Cp. φάντασ, 3. 44.
434. οδές, 'not even.'
448. αὐτὰρ, 'sanctuary': the word only occurs in Homer in this passage (here and l. 512).
450. αὐτῷ, opposed to τεχνη.
452. βοσκα is the general term, divided in the next line into ἄσωθίς, ordinary round shields, and λασίτα, lighter targets of untanned hide. πτερίζοντα, 'winged,' i.e. borne as lightly as if they were winged.
456. ἐπίκους, 'withdraw': for the Opt. with οὖς ἄν, cp. l. 32.
465. 'Αχαιῶν may be construed with ἐσόμεν, or (as Dat. of the agent) with κενέσθαι.
473. φῆς τοῦ, 'you thought, it seems.' ἔξην, 'would hold,' defend: the word may be chosen in allusion to the name Ἑκτόρ.
475. This may allude especially to the absence of Paris.
477. ἄνεμεν, 'are in (the city) as allies.'
481. καὶ δὲ, sc. ἐπίστοι: cp. 3. 268.
485. ἄρα, cp. the note on 2. 599.
486. ἀρνήσῃ, for ἄρνήσῃ, 'wives.'
487. μὴ ποι. .. γεννησθε, 'see that ye do not become,' expression of fear or warning, § 29, 5.
488. . . ἀλόντες. The meaning of the Dual is obscure. It is usually understood of Hector and the people; but this is wholly improbable. One scholiast explains it as= ὑμεῖς καὶ ἠγαπεῖς, a view which may be defended if we understand the Dual as referring distributively to the several pairs, = 'taken, man and wife' —; cp. 16. 371 (where ἔπαιρε, after πολλοὶ ἦποι, refers to many pairs of horses). The most obvious pairs of Trojans, Hector and Αἰνεας, and Hector and Paris, are not appropriate, because Αἰνεας has been wounded (l. 467), and Paris has not been mentioned, and is not present. Possibly a line has dropped out before l. 485 in which the absence of Paris was noticed. Such a mention would heighten the point of τὸν δ' ἐντύχαις κ. τ. λ. Or, the use of the Dual in speaking to Hector may be a covert way of alluding to Paris: cp. the note on l. 475.
492. ἀποθέσθαι depends on χρῆ: 'to put from you stern rebuke,' that is, act so not to deserve rebuke (such as Sarpedon is employing). Cp. 100 Πολυνώμασκ οἱ πρῶτον ἐγκεῖν ἀναθέσα, Od. 2. 86 μᾶς ἀνάφη, also Pind. Ol. 11 (10), 5 ἐπίκους ποιῆν ἐνθάν ἀλλότριον (possibly an imitation of Homer), and Ol. 8, 68.
499. ἰπάς, perhaps in the original sense, 'strong,' 'goodly' (Sansk. ishrīσ, strong, fresh): cp. 10. 56., 16. 407, &c.
500. ἀνδρῶν λαμμόντων is to be joined with ἀλώς, rather than taken as a Gen. absolute. But ἐραυγομένων ἄνιμων is absolute.

502. αἱ ἄλογα, 'and so heaps of chaff grow white beneath' (the wind): for the Art. see § 47, 2, 6.

503-5. ἄντων, 'through them,' viz. the Trojans. The point of the comparison is the way in which the dust raised by the Trojan charge (and passing in the first instance through the Trojan ranks) is driven over the Greeks. ἄμοι ἐπαιγομένων agrees with ἡπων, and is further explained by οὖν δ’ ἐστρεφον ἴνοχάζει:—'as they returned to the charge, the charioteers wheeling them to face the enemy' (οὖν). The chief difficulty in this explanation is the harshness of referring αὐτῶν to the Trojans, who are last mentioned six lines back (497). But cp. l. 607 Τρῶες δὲ μᾶλα σχέδειν ἢλυθον αὐτῶν (sc. the Greeks, who have not been mentioned); cp. also 16 601—

οὖν δ’ Ἀχιολ

ἀλίθη ἔξελάμπτο, μίνος δ’ ἰδις φέρον αὐτῶν.

504. πολύχαλκον, 'rich in brass,' cp. 17. 425 χάλκeoν ὄμαν ἱκε. It was natural to suppose the fabric of heaven to be of some metal.

506. οὗ δὲ, sc. the Trojan warriors. ξερᾶν, the Plural makes a kind of abstract Noun, 'the strong arm.'

507. Join μάχη Τρόαςαν ἄργων, as in l. 521. Others (as Nicanor) took μάχη with ἐπαλάμψε, 'spread over the battle,' as 16. 567 ἐπὶ νῦν ἄλογη τάνυσε κρατηρή υφώπη.

511. πέλεν, 'was busy,' moved about.

517. τόνος ἄλλος, i.e. the toil (of battle) which otherwise occupied them: cp. 2. 191.

523. γνησίης, 'in calm weather': Gen. of time, § 39, 2.

526. δέντες, 'when they blow.'

532. ἀλείπ, 'help,' 'defence.'

543. Φηρί, also Φῆρα (Od. 3. 488), is not in the Catalogue.

544. βιότοιο, 'in substance,' Gen. of material. γίνος is Acc., 'he was by birth': cp. 21. 187 γενέθη μεγάλον Δίος εὐχόμει εἶναι.

546. ἄνδρεσσιν, 'for men,' governed by τέκνο ἀνακτα, 'begat to be their king.'

554. οἷον τῷ γε. The order is exceptional, for τῷ δ’ οἷον κ.τ.λ.

555. ἐπραφέτην. This Aor. has a passive sense, as Od. 3. 28, &c.: cp. Π. 2. 661. ἐπραφέτην... τάρφεσιν seems a play on words: the root is the same.

559. Αἰνειαο, governed by χειρέσσιν, and so in l. 564.

566. τέρπ. . . δε, 'he was in fear ever, on account of—.' Some take τήρει to be an Adverb,—'exceedingly'; but a Preposition is wanted to govern the Dat.

567. ἀποτεφήλεν, 'baulk them,' 'cause them to fail.'

582. ἄγκων is governed by θέλε in l. 580; τυχόν as in 1. 98.
586. κύμβασιος seems to mean 'headlong': in 15. 536 it is a substantive, the top of the helmet.

593. κυδομένος, 'tumult,' is here a thing in the hands of Enyo, as the spear is wielded by Ares. Cp. the description of Eris in 11. 4 πολέμων τερας μετά χερσίν ἤχουσαν.

597. ἀπάλαμνοι, 'helpless.'

601. οἶνος is an adverbial Acc. Neut.: οἶνος δὴ expresses surprise, 'to think how we wondered.' So 13. 633, 15. 287, 17. 587, Od. 1. 32 (Ameis).

604. καῦνος, 'yonder,' as 3. 391 κεῖον δ' γε κ.τ.λ. So 554, l. 175.

607. αὐτῶν, sc. the Greeks, as the context shows.

612. Παισώς, called 'Απαισώς in 2. 828.

621. ἄλλα . . . τεύχεα, 'the arms as well': cp. 2. 191.


634. πτώσειν ἐνθάδ', 'what compulsion is on you to cower here'? = 'what obliges you to be here where you shrink from the battle'? ἔσται, 'that art,' = 'since thou art.'

638. άλλ' οἶνος — . The force of this phrase is somewhat clearer in two similar places in the Odyssey—

4. 240 πάντα μὲν οὐκ ἂν ἐγὼ μυθῆσομαι οὐδ' ὀνομήνω, δοσοι 'Οδυσσής τελασηροντος εἶσιν ἄθλοι, άλλ' οἶνον τὰ β' ἔρεξε κ.τ.λ.

II. 517 πάντας δ' οὖκ ἂν ἐγὼ μυθήσομαι οὖδ' ὀνομήνω, δοσον λαδν ἔπεφενν ἀμφών 'Αργειών, άλλ' οἶνον τὸν Τηλεφίδην κατενήρατο χαλκ. 

Thus the connexion of the thought is: 'you are far inferior to the sons of Zeus; [to mention, for example] what Heracles was, who,' &c. ἀλλὰ expresses abrupt turning to the particular instance: 'why, to think —.' But possibly the conventional line πάντας δ' οὖκ ἂν κ.τ.λ. has fallen out in the text before l. 637. Cp. Dinarch. c. Dem. § 37 ἂν τοὺς μὲν ἀρχαίους ἐκείνους μικρὸν ἂν εἰπὶ λέγειν, . . . ἀλλὰ ταύτα τὸ μικρὸν πρὸ τῆς ἡμετέρας ἴλικος γεγενημένα κ.τ.λ. For ἀλλ' οἶνον, the reading of Aristarchus and all MSS., the ancient grammarian Tyrannion read ἀλλοίων, 'another kind of man they say Heracles was': cp. II. 391 ἦ τ' ἄλλος ὅτι ἐμίοι κ.τ.λ. This gives fair sense, but the transition is rather abrupt. Note the Masc. οἶνον, in spite of the Fem. title βίην Ἡ.

650. μὲν εὖ ἐρήμητο, 'one who (Heracles) had done well by him' (Laomedon): cp. Od. 23. 56 κακῶσ δ' οΪ πέρ μὲν ἐρέσων . . . ζησάτω. The nature of the service done by Heracles does not clearly appear from Homer. According to later authorities he killed the sea-monster sent by Poseidon, and thus saved Hesione, daughter of Laomedon.

653. δαμάντα, sc. οὗ: change of grammatical Subject.

662. ἐν, 'as yet;' alluding to the death of Sarpedon in a later battle (16. 502).
665. τὸ μὲν .. ἐξερώσαι, ‘no one thought of one thing, viz. to draw it out.’ τὸ does not mean the spear, but the thought of drawing it out.

667. σπευδόντων, ‘in eager haste as they were’: the Gen. is governed by τις in l. 665. τοῦτον γὰρ ἵκον πῦνον ἀμφιέσποντες, ‘such toil (of battle) had they to busy themselves with.’

673. τῶν πλεόνων, ‘of more Lycians’; the Art. of contrast, § 47, 2. πλέονων as πλέονας in l. 679.

682. οἱ προσόντες, ‘at his coming’: cp. Od. 2. 249, 10. 419.

690. ἄφρος, as 4. 465.

693. φηγῷ, the oak near the Scaean gates, 6. 237, 7. 22, &c.

694. θυραῖες, ‘forth,’ ‘out’: cp. the Italian fuori (Lat. foris).

697. The MSS. have ἀμπινύθη, ‘recovered breath’: Aristarchus read ἀμπηνύθη, ‘became alive’ (ἐμπνεῦσος), i.e. recovered consciousness.

698. ἥγαρε, ‘gave him life’: elsewhere ἥγαρε means to grant life to a prisoner in war. θυμὸν is an Acc. of the part, with κεκαφητα, ‘sorely spent in spirit.’

700. εἰπὶ νηῶν, ‘towards,’ i.e. so as to bear down upon: Gen. as 3. 5 πέτονται εἰς ‘θεαναίοι βόδων.

702. μετὰ Τρόασσων Ἀρη, ‘that Ares was among the Trojans.’ This refers back to the speech of Diomed, ll. 601–6.

708. Ῥῆ, with ὅ (as also in 7. 221), but ὅ in the Catalogue (2. 500). Zenodotus read Ῥῆ, perhaps supposing a different place to be intended. There is a Ῥῆ in Lydia (20. 385).

709. κεκλιμένος, lit. ‘resting upon,’ perhaps to describe a lake-village: cp. Od. 4. 608 νῆσων .. αἰθ' ἀλλ' κεκλιταν. Κήφισος was the old name of the lake Copais, from the river Κήφισος.

711. τούς ὅ, sc. Hector and Ares.

715. τῶν. The Art. refers to the following clause: ‘we made the promise, viz. that he should,’ &c.

720. ἐποικομένη, ‘going about the work.’

723. συδηρέψαν ἄνων ἀμφίς, ‘on the axle at each end,’ explains ἄμφις ὀχόσασι.

727. χρυσεῖος κ.τ.λ., i.e. ornamented with plates of gold and silver.

728. ἐντόται, ‘is stretched with thongs,’ = is covered with woven work of thongs stretched across it; so a helmet, 10. 262 ἐντοσθεν ἱμάσων ἐντότατο ντερεὼς, ‘was inlaid on the inside with thongs forming a solid covering.’

729. πέλεν, ‘moved,’ ‘played.’

736. ἦ δὲ, Art. of contrast, the Subject being the same: she put off the πέλας, and put on the χυτῶν.

738. θυσιανδεσσαν, cp. 2. 448 τῆς ἐκατῶν θύσαι παγχρύσεοι ἑπέθυντα.

739, 740. It is not clear whether Θόβος, Τέρις, and the others are represented by figures on the shield, or are themselves actually present.
(as in battles, cp. 4. 440, 18. 535). That they were tangible objects would seem to follow from the way in which they are counted along with the Gorgon head, here and in 11. 36–37—

\[\text{τῇ δ' ἔπὶ μὲν Γοργώ βλασφήμης ἡστεφάνωτο, }\]
\[\text{δεινὸν δερκομένη, περὶ δὲ Δείμος τε Φόβος τε.}\]

The shield, however, had a real power of causing the things φόβος (15. 230, Od. 22. 299), ἀλή (2. 451), &c., so that in a sense these things would be regarded in ancient belief as present in it.

743. ἀμφίφαλος, 'with a ridge (φάλος) on each side,' i. e. descending from the top of the helmet to each ear. It was also τετραφάληρος, 'with fourfold ridge,' i. e. made of four successive strips of metal, one above the other (so Ameis, after Autenrieth).

744. ἄφρον, 'furnished,' decked with (figures representing) champions of a hundred cities. ἐκάτον is sometimes taken with πρυλέσσει, but this makes πολὺν rather unmeaning.

750. ἐπτετραπταὶ κ. τ. λ., 'to whom Olympus is entrusted for opening and shutting the gate,' = 'to whom the opening and shutting is entrusted.'

752. κεντρ-ηνεκέως, 'driven on by the goad.' The meaning of ἦς is continuous motion or extent; δι-ηνεκής 'continuous,' 'unbroken,' δι-ηνεκές, 'the distance to which a spear carries,' ποδ-ηνεκής, 'reaching to the feet.' Here the notion seems to be 'carried along, kept going, by the goad': implying perhaps that the horses were urged to their full speed.

754. ἀκροτάτη κορυφῇ, 'on the outermost peak,' which appears to be outside the gate of Olympus.


758. δυσάτιον τε καὶ οἶνον, = διὶ τοσοῦτον καὶ τοιοῦτον.

759. ἄρος, Acc. of result, cp. 3. 50.

761. τοῦτον, istum, § 45. ἀνέντες, 'in having sent forth.' οὐδὲ, 'has sense of,' 'feels the force of': cp. 6. 351 ὅ ἢ ἡ νέμεσιν.

766. πελάξαν, 'to bring him in contact with,' cp. 4. 449.

770. ἡροεῖδε is most naturally taken as an adverb with ἰδεῖν, 'as far as a man describes in dim outline'; ἡροεῖδε ἰδεῖν is a kind of cognate Acc., = 'to see hazily, dimly.'

772. 'So far do the loud-neighing horses of the gods reach in one stride' (Θρόκονσι).

774. συμβάλλετον, Dual, as if ἄλι Σκάμανδρος had preceded. So Od. 10. 513 Πυρφλεγέθων τε βέοις Δόκιτός θ', 14. 216'Αρης τ' ἐδοσαν καὶ Ἀθην' and still more harshly, Π. 20. 138 εἶ δὲ κ' Ἀρης ἐρχοσι μάχης ἥ Φοῖβος 'Ἀπόλλων.

778. βάτην, 'went,' not strictly 'walked,' since their movement (ἰθμο) is compared to the flight of doves.
NOTES. LINES 743–879.

782. ἀλόμενοι, ‘crowding,’ ‘massing together at bay’ (Fr. refoulté).
791. ἐπὶ νυστὶ is of course an exaggeration, a piece of rhetoric.
797. κάμνε, ‘was weary.’
803. ἐπαυφασάνων, ‘to show himself in front.’
805. δαίμονσι τινὶ ἄνωγον explains πολεμιζένων οὐκ ἔδακτεν (hence the asyndeton), the apodosis being αὐτῶρ ὅ κ.τ.λ.: ‘even when I forbade him to fight—bade him feast quietly—yet he,’ &c. For the story cp. 4. 385 ff.
808. This verse was omitted by Aristarchus. It is a repetition of 4. 390, and not in place here, where the point is that Tydeus did so much without Athene.
811. κάματος πολυδίξ, ‘the weariness of many assaults.’
812. ἀκήρων, ‘without heart,’ ‘lifeless,’ may be taken with διός or with σε. In the former case the attribute is transferred, by a natural looseness of expression, to its cause.
819. οὗ μ’ εἰας, epexegeesis of ἐπιτελεῖς, hence the asyndeton.
821. σουτάμεν, sc. ἐπιτελεῖς or the like, understood out of the negative οὗ μ’ εἰας (Zeugma).
823. ἀλόμενοι, cp. εἰλόμενοι, l. 782.
827. το γε διήθη, ‘have that fear’ (expressed in your speech).
831. οὐτῶν, cp. l. 761. τυκτῶν κακῶν, i.e. made expressly to be a mischief, hence a pure or complete mischief.
834. τῶν δέ, ‘the others,’ viz. the Greeks.
845. Αἰδος κυνηγήν, ‘the helmet of darkness.’
851. ὡρεώθη, ‘aimed his blow,’ cp. 4. 307. Ἰππων, the chariot of Diomede: Ares was on foot.
854. ὑπέκ δίφρου, ‘up away from the chariot.’ Others read ὑπέρ, which is simpler.
858. διὰ . . . ἐδαψεν, Tmesis.
864. ἐρεθισμὴ ἅρ π is a thunder-cloud (nimbus), which stands out to the eye from the other clouds (ἐκ νεφέων φαίνεται) as the storm comes on. Cp. 11. 62 οἷς ὥν νεφέων ἀναφαίνεται οὐλοῦς ἀστήρ πανφαίνων, τότε δ’ αὕτη ἐδώ νέφα σκότεντα. The point of the comparison is the dark mass contrasting with the rest of the cloudy sky.
865. καύματος εἰς, ‘after heat,’ ‘by way of change from heat’: cp. Hdt. i. 87 ἐκ δὲ ἀθύρης τε καὶ νημέης συνήρεε ἐξαπίνης νέφα.
873. τετληθέντε εἰμέν, instead of τετλαμέν, to emphasise the notion of continuance, ‘we go on suffering.’
875. μαχόμεθα, ‘quarrel with,’ ‘are angry at,’ as 6. 329 σὺ δ’ ἀν μαχέσοιο καὶ ἄλλῳ δν τινα κ.τ.λ.
876. ἀγώνιλα only occurs here, apparently = αἰώνιλα.
879. προπάλλειν, ‘dost give heed to’; ep. ἐπιβάλλομενος 6. 68, and
the phrases βάλλεσθαι ἐν θυμῷ, μετὰ φρεσὶ, meaning 'to consider.' The common translation of προπόθαλα, 'dost attack,' is too strong, though (like the Latin animadvertere) it may imply more than it expresses.

887. ἀμενήνός. This word occurs only here and in the phrase ἀμενήνα κάρπην, peculiar to the Odyssey.

892. ἀσχέτων, 'not to be restrained,' a form which cannot be satisfactorily explained. The collateral form ἀσχέτων, about which there is no difficulty, occurs in the same phrase in 16. 549 ἀσχέτων, οίκε ἐπιφυτών.

896. γένος, Acc., see on 1. 544.
898. Join καὶ πάλαι, 'long ago (not merely now).' ἱναρητερος οὐρανιών, i. e. cast down from heaven, cp. 8. 13–16.
902. ὀπός, 'fig-juice,' used as rennet. ἐπαγάγωμον, 'pressing in,' cp. l. 301 ἐπαγαγόμενοι ἀνέμοι: the juice is thought of as a force applied to the milk.

903. περιτρέφεται, the reading of Herodian, gives the best sense, 'curdles.' πυκώσεσί is a 'true' Dative: it quickly curdles for him who mixes it, i. e. when some one mixes it, he will soon get it to curdle. The MSS. have περιστρέφεται, which is defensible, the whole clause μᾶλα ὕκα κ. τ. λ. being expegetic of ἐπαγόμενος.

906. κάδει γαλόν, perhaps with allusion to l. 869 πάρ δὲ Δίτ Κρονίαν καθεστοι θυμὸν ἄχειον.

BOOK VI.

THE sixth book is not separated from the fifth by any appreciable break in the narrative, indeed we can hardly place a full stop between them. The plan of the book is as follows:—

After some unimportant combats, in which most of the Greek leaders figure (1–72), Helenus advises Hector to return to the city, and to bid their mother Hecuba and the other matrons offer a peplos to Athene, with a prayer for deliverance from the hand of Diomede (73–118). During Hector's absence from the battle occurs the episode of the meeting of Diomede and Glauce (119–236). Hector delivers his message, and the solemn prayer against Diomede is offered accordingly (237–311).

Hector then goes to the house of Paris, and urges him to return to the field. Helen speaks to the same effect, and laments the disgrace and misery into which she has fallen (312–369). Hector passes on to his own house, and thence to the tower at the gate, where he has heard that Andromache has gone with their child. He there takes
leave of her in the famous scene from which this book has its title ('Εκτόρας καὶ Ανδρομάχης ἀμίλα), and returns with Paris to the field of battle (370-529).

The division of the book at l. 311 is justified by the form of transition, which marks a pause, and the opening of a new subject,—

δὲ ἔφας εὐχαρία, ἐνενευς δὲ Πάλλας Ἀθήνη.

δὺ αἶ μὲν β' εὐχαρία,

(cp. 9. 1., 12. 1., 16. 1., 17. 424., 18. 1., 20. 1., 22. 1., 23. 1., Od. 13. 185), and also by the circumstance (already noticed in the introduction to the last book, p. 295), that after this point we hear no more of the ἀριστεία of Diomede. He is once mentioned (l. 437), but in a way that shows no trace of his superiority to other chiefs. On the other hand, the two scenes which finish Hector's visit to Troy take up the story exactly as it was left at the end of the third book. Paris had then fled from Menelaus: now, after some dallying at home, he is recalled to his duty by Hector. The speeches of Helen are in the same tone as before, and serve to bring out her character more fully.

Finally the picture is completed by the passage between Hector and Andromache, the effect of which is heightened (if that is possible) by the artistic contrast which it makes to the preceding scene.

A word remains to be said as to the structure of this part of the Iliad. It has been maintained that the Aristeia of Diomede is in fact a separate poem, incorporated into the Iliad either by the original author (if there was one author), or by an interpolator or arranger. Such a view may seem to be confirmed by the circumstance that the points at which the prominence of Diomede begins and ends can be so clearly traced. These points, however, cannot be regarded as preserving for us the limits of an originally independent poem. The first half of the sixth book (1-311) concludes nothing, and is an integral part of a new episode, the visit of Hector to Troy. The real question is, how are we to account for the fact that of the three scenes which make up this new episode the first—the meeting with Hecuba—recognises and indeed turns upon the exceptional prowess of Diomede, while the other two ignore it? The explanation seems to be that the poet was obliged in the sixth book to disguise the want of any definite result, such as could bring the career of Diomede to a fitting close. He had also to take up the narrative of the third book, and put an end to the situation created by the defeat and consequent inaction of Paris. Both these dramatic requirements are met by Hector's visit. At first Diomede is kept in mind, both by his meeting with Glaucus and by the terror which he excites in Troy. But with Hector's progress he is forgotten. The sound of his exploits is allowed to die away, as it were, in the distance: and the main thread of the story is resumed with the return of Hector and Paris.
If this analysis is correct, we may still believe in an original ‘Aristeia of Diomede,’ from which the existing Aristeia was in substance derived. But we cannot suppose the form to be preserved. And we must regard the sixth book as pre-supposing, not only the actual fifth book, but also the preceding books (especially the third). That is to say, it pre-supposes a fifth book which has its present place in the context of the Iliad.

1. ολώθη, ‘was left alone,’ viz. by the gods.
2. ἐθνεσ, ‘aimed its course,’ ‘swept’; from ἔθνος ‘aim,’ ‘direction,’ ‘effort’ (l. 79). παθίον, gen. of space, § 39, 3.
3. ἀλλήλων, governed by θυνομένων, ‘aiming at one another’; which again is to be taken with μάχη in the last line.
4. Here the first reading of Aristarchus is said to have been—

μεσσηγός ντοπαριοι Σκαμάνθρου καὶ Στομαλίμνης.

And another ancient reading was—

μεσσηγός ντοπαριοι Σκαμάνθρου καὶ Σιμόεντος.

The Στομαλίμνη must have been one of the shallow lakes often formed at the mouths of rivers (like Lake Mareots at Alexandria). The reading which preserves such a name may be taken at least to represent an ancient tradition.

5–72. This passage, in which most of the Greek leaders figure, may be compared with the introduction to the Aristeia. Cp. especially 5. 37 ἐλε β' ἄνδρα ἱκαστος ἱγεμόνων πρώτος ἔτε κ.τ.λ.
15. φιλέσκεω, ‘was kind to,’ ‘entertained’ (as guests).
17. ὑπαντάσας, ‘meeting’ [the enemy]: ὑπ’ as in ὑπομένω, &c.
19. ὑφενοχος, formed like ὑπο-δμόω, ὑπο-δρητή, ὑπο-φής, &c.: ‘the chariot-driver under’ [the chief warrior].
39. βλαβέθεντε, ‘having broken down,’ ‘come to disaster.’
40. πρώτη, i.e. the foremost point, where the yoke was fastened (ἐπ' ἄρρη, 5. 729).
45. γούνων, with λαβών, ‘seizing by the knees.’
46. ὣγερα, ‘take alive,’ so 10. 378., 11. 131: but otherwise in 5. 698.
50. ἐμι, Acc. because the thing heard is the fact given by the word ἱμών: see § 37, 7.
53. καταζήμεν, Aor. Inf., cp. 3. 105, where ἄκερα is Imper. : § 9, 3.
55. ἐ πένον, see on 5. 109.
59. μήδ' ὡς, ‘not even he,’ § 48, 1.
60. ἀκίθεστοι καὶ ἀφαντοι, ‘without funeral rite or memorial.’
68. ιππαλλόμενος, ‘throwing himself on,’ ‘aiming eagerly at.’
70. τὸ ... νεκρούς, double Acc., as with ἄφαντος &c.
71. συλλογε, the change of Person and also of Mood expresses the indifference of Nestor: ‘you may when you like — ’ : cp. 7. 30.
88. νηόν, Acc. of the terminus ad quem, § 37, 6.
NOTES. LINES I—150.

92. theina, ‘let her place’: the use of the Inf. for the Third Person Imper. is comparatively rare, cp. 7. 79.

94. hnis, ‘yearlings.’ heostas, ‘untouched by the goad,’ not worked. These are the traditional renderings: the real meaning is doubtful. The common derivation of heostos from kevente is probable (cp. polukestos, 3. 371), but the η (for α) is unexplained. As to hnis nothing is really known.

αι κ’ έλεση, ‘in the hope that she will pity,’ further explained by αι κεν Τυεδεος υλον κ.τ.λ.

109. ɗς, = ɗτι ουτος, cp. 4. 157.

117. ɗμφι, ‘on both sides,’ i.e. both ankles: cp. 5. 310 (of the eyes), 10. 535 (of the ears), 18. 414.

118. ɗμματη, ‘last,’ i.e. outermost.

119 ff. The episode which follows is introduced at this point in order to avoid the sense of a pause in the action while Hector is on his way.

125. προβεβηκας, ‘art in front,’ ‘in advance of.’

126. δ τ’, ‘in that’: the reading δτ’, ‘when,’ ‘now that,’ is possible, but less idiomatic: see § 48, 2.

133. Νυση, Nysa, a mountain in Thrace. Thetis, who received him, dwells between Samothrace and Imbros, see 24. 78 ff.

134. ɗύθελα, ‘implements of their rites.’

140. ɗπηθε, an Aor., ‘had become hateful.’ The Present is ɗπιθανομαι.

143. The play of sound of ɗσον . . . θασσον is evidently intended: cp. 5. 440 φραςα, Τυεδεη, καλ χαςα.

148. ɗρη, the reading of Aristophanes (predecessor of Aristarchus) gives the best sense: ‘and they (the leaves) come on in the spring season.’ Cp. 2. 468 δοςα τε φυλλα και ανθεα γινεται ɗρη. The word επιγινεται expresses the fresh growth of leaves: cp. επίγονοι = ‘the new generation.’ Aristarchus himself read ɗρη, taking the clause to be = επιγινομένης της ɗρης. The passage is usually quoted with this reading as an example of ‘parataxis’ (§ 57).

149. ɗφιει may be transitive, as in the preceding line: ‘bears,’ ‘is fruitful,’ = ‘flourishes.’

η μιν — η β’ is the reading now generally adopted. It is in harmony with the ῥα μιν — ἀλλα δε of 1. 147. The other reading ημιν — ηβ’ gives a fair sense: ‘the race of men at one time bears, at another ceases.’ The correlative ημιν — ηδε are especially used of alternate acts or events, cp. 5. 751, Od. 2. 69.

150. The apodosis to ει δελεας δαμεναι is understood, or rather it
is supplied by the story which follows in l. 152 ἵστει κ.τ.λ.: 'if you wish to learn these things — there is a city,' &c. Some take ἰδιμέναι as an Imperative: 'if you will, then learn —'; but this is extremely harsh. Cp. 7. 375 αἱ κ' ἐθέλωσι παύσασθαι κ.τ.λ. A similar ellipse is found with ἵστει, as 3. 59 ἵστε μὲ κατ' ἄλλαν ἐνεκείσας (see the note).

151. γενεῖν. The Acc. with εἰδέναι is used when it means 'knowing about' generally: the object itself (not this or that fact about it) being the thing known. So μέμημημαι, 6. 222., 9. 527., 23. 361: and ἔφρωμαι, 6. 239., 10. 416., 24. 390.

152. Ἑφύρη, the old name of Corinth, which might be said to be in a corner (μύχῳ) of the country of Argos (ὁμορο 'Ἀργείων, cp. ll. 158–9). Possibly however "Ἀργος here means the Peloponnesus.

159. Ἀργείων, to be taken with θήμου (l. 158). Note the order of the narrative: the poet first gives the main fact (ll. 158–9), then goes back a little way for the details and causes (ll. 160 ff.).

ἰδάμασσε, sc. τοῦς Ἀργείων (including of course Bellerophon). Some understand Bellerophon only as the Object to ἱδάμασσε: but the words ὅπως σκῆπτρον suggest kingly rule in general rather than power over a single man.

164. τεθναίς, i. e. 'you may as well die' (as not kill &c.).

165. μ', i. e. μοι, a rare elision, § 51, 5.

166. οἶνος, = ὄρος, cp. l. 109.

168. σῆματα (or σῆμα, the Sing. and Plur. being used without any distinction), a token (Lat. tessera hospitalis) which a guest usually brought to the house where he claimed rights of hospitality. Cp. l. 176, where the host asks as a matter of course for the σῆμα. Hence σῆματα λυγρᾶ is an oxymoron (§ 60); 'a token of a wrong sort,' which was not really one, but a message of death. On these gestetokens see Mommsen, Röm. Forsch. I. pp. 338, 341.

169. γράφας κ.τ.λ. 'scratching on a folded tablet many deadly characters.' On the interesting question whether writing was known in the time of Homer this passage is unfortunately indecisive. Considering that the message was of some length (θυμοφθόρα πολλά) and written (as letters were in later times) on folding tablets (Lat. pugillares), we may infer at least that some not very rude art of communication was in use. Considering, again, the intercourse carried on in the time of Homer with the Phoenicians, who possessed alphabetical writing, and with Cyprus, where syllabic writing was used, it is not a bold conjecture that the Homeric σῆματα were of one or other of these two kinds (see Mr. Isaac Taylor's The Alphabet, ii. 117 ff.).

θυμοφθόρα, 'life-destroying,' as Od. 2. 329 θ. φάρμακα, = 'poisons': or perhaps 'corrupting the mind,' i. e. instilling fear or hatred; cp. Od. 4. 716., 10. 363., 19. 323.

177. φέρετο, Mid. 'brought for himself,' as his credentials.
NOTES. LINES 151–251.

179. ἀμαμακέτην, probably a kind of intensive form of μακρός, cp. οὔτε ἀμαμάκετος (Od. 14. 311) ‘a monstrously tall mast.’

182. δεινόν may go with μένος, or (better) as an adverb with ἄποντενον, ‘breathing a terrible breath, the fury of blazing fire’: cp. l. 470 δεινόν ... νεύοντα ‘nodding fearfully,’ also Od. 4. 406 πικρόν ἄποντενον᾽ ὀλὸς πολυβενθέος ὀδημήν.

184. Σολύμοιοι. The early inhabitants of Lycia, according to Herodotus (1. 173), were the Μιλύαι, anciently called Σολύμοι. Cp. Od. 5. 283.

186. ἀντιανέθετος, ‘a match for men,’ cp. 3. 189.

187. πυρκαγίαν, ‘closely wrought,’ hence ‘crafty.’

192. δἰδου δ’ κ.τ.λ. is subordinate in sense: ‘he kept him in Lycia, giving him his daughter to wife’: cp. δἰδοὺ in l. 219, and see § 27.

195. φυταλής καὶ ἄροφης, with τέμενος, ‘a plot (consisting) of plantation and tillage.’ A τέμενος was a piece of land excepted from the system of common occupation. φυταλή is generally vineyard-land, cp. 9. 579 ff., ‘where a τέμενος is half vineyard, half arable.

200. καὶ καῖνος, ‘even he,’ whom they had formerly loved and protected. ἀπιχθέτω, see on l. 140.

201. Ἀλήθαιον ... ἀλάτο. The poet seems to suggest that the plain was so called from the ‘wandering’ (ἄλη) of Bellerophon.

206. Glaucc, whose paternal grandfather was Bellerophon, is in an inferior position to Sarpedon, who was of the royal family through his mother. This, as Mr. McLennan pointed out (Studies in Ancient History, p. 252), agrees with what Herodotus tells us of the Lycian system of descent through the mother (1. 173).

222. Τυθέα, Acc. of remembering about him generally, cp. l. 151.

226. καὶ δὲ οἰμίλου, ‘in the press of battle,’ not merely when they met as single combatants.

232. καθ’ ἵππων, ‘from their chariots.’

233. πιστὼσαντο, ‘plighted faith with each other,’ the reciprocal use of the Mid.

234. φήνας ἰέλετο Ζεῦς. Any strange thought or want of thought was attributed to the direct agency of some god: cp. 7. 360., 9. 377., 12. 234., Od. 23. 11.

237. For φηγοῦ (which certainly comes out of its order) some good MSS. have τύργον.

239. εὑρόμενοι, ‘asking about’ (generally), cp. l. 151.

240. ‘He bade them pray,’ which was the main object of his coming.

By this answer he evaded their questions.

241. κείδε ἐφηπτό, cp. 2. 15.

242. ἄλλη δένθη, the apodosis is in l. 251, ἵνθα κ.τ.λ.

243. ἀλθυόντοι, the Instrumental Dat., in the comitative use, § 38, 3.

248. τέγεοι, ‘roofed.’

251. ἠμφόδωρος, ‘gracious giver,’ cp. l. 394.
255. Hecuba answers her own question: ἡ μάλα δή = 'I know how it is, namely that—.'

260. καῦτος, for καὶ αὐτός.

264. δαίρε, 'draw,' 'fetch,' cp. l. 293 δειραμένη.

265. Most MSS. omit δ', so that μένος has to be taken with ἀπο-γυνάως. But cp. 22. 283 ὁφος ὑποδείγασα μένος ἀλής τε λάθωμαι.

268. τευκραμίδων, 'for one bespattered . . . to pray': cp. 2. 234.

281. οὐ χάνω, 'that so the earth may open for him': the Opt. is used to express a more remote object than that given by the Subj. in οὐ κ' ἐθέλησ' κ.τ.λ., § 34, 2, a. The clause is generally taken as a wish, made conditional by κε: 'would that (if he does) the earth may open for him.' A wish is no doubt implied, but in point of form the words express purpose, or at least expectation of a result, and ought to be so translated. On γαία χάνω cp. 4. 182.

285. ἐκλεισθῶσαι, 'that I had (thereby, ἐπος facto) forgotten, cp. 3. 112, 366. φρένα is Acc. of the seat of the feeling, § 37, 4. ἀπέρπου is a difficulty, since ἀπέρπος is not otherwise known, and is incorrectly formed. For φρέν' ἀπέρπου Zenodotus read φίλον ἄτροπ.

289. παμπολκάλω, 'all covered with embroidery,' cp. l. 294.

The four lines 289–292 are quoted by Herodotus (2. 116) as helping to show that Homer knew of the story according to which Paris went with Helen to Egypt, where she remained during the war: whereas according to the Cypria (an epic anciently ascribed to Homer) the journey from Sparta was accomplished in three days. Probably Homer had an imperfect notion of the distance of Phoenicia. It is worth notice that he mentions Sidon several times, but not Tyre.

291. ἐπιπλώσ, 2 Aor. Part.; the Indic. ἐπ-ἐπλως occurs in Od. 3. 15.

292. ὅδον, with ἤγαγε as a 'cognate' Acc.

301. ὠλολυγῆ, a cry raised by the women present at a sacred rite, cp. Od. 3. 450.

305. ὄντοςτολι, 'shieder of the city.'

311. ἄνέευσε. Nodding the reverse way, by throwing back the head, is still in the East the gesture answering to our shake of the head.

316. We have here the three principal parts of a house, the αὐλή or court-yard, the δώμα, i.e. the chief hall (also called μέγαρον), and the θάλαμος, the women's apartment. See Mr. Gardner's paper on 'the palaces of Homer,' Journ. of Hell. Stud. III. p. 264.

319. δουρός, to be taken with ναροθή, 'at the head of the spear,' rather than with αἰχμή in the next line.

321. ἤπνησα, 'busy with': this is the only certain instance of the simple Verb ἤπω. The original meaning is probably 'to handle,' as Mr. Leaf has shown (Journ. of Philology, xiv. p. 231): cp. ἄφωντα in the next line.

326. δαμόν. This address expresses painful surprise: see 1. 561.
NOTES. LINES 255–396.

οὐ μὲν καλὰ κ.τ.λ. 'it is not well that you have,' &c. The assumption that the inactivity of Paris is due to anger at the Trojans is made in ironical politeness, to avoid imputing cowardice.

331. πυρός, Gen. of material, § 39, 4.
335. Τρόιων χόλω, 'anger at the Trojans': see § 39, 1.
336. ἄχει προπατεῖται, 'to give way to vexation.' In these words, and again in l. 339 νίκη δ' ἐπαμελεῖται ἄνδρας, 'victory takes men in turn,' Paris alludes to the events of the third book; cp. especially 3. 439. For ἐπαμελεῖται cp. 15. 684 ἄλλοι τὸν ἄλλον ἀμελεῖται.
340. δῶ, Aor. Subj., expressing purpose or resolution, § 31, 1.
344. ἐκρυόσωσι, 'a thing of horror'; from κρυός 'chill.' The proper form of the word is κρυόσῐς, not ἐκρυόσός: the original reading here must have been κακομηχανό κρυόσωσις, § 19, 3.
348. ἀπέφησε, 'would have swept me away,' the Aor. Indic. expressing a subordinate part or consequence of the unfulfilled wish ὡς μ' ὅφελ' κ.τ.λ. So in Attic with ὡς and ἵνα.
349. τεκμηράντω, 'have arranged,' 'ordained,' esp. used of divine counsels, as 7. 70 (Κρονίδης) κακὰ φρονέων τεκμαίρεται ἀμφιτεροὶ: Od. 10. 563.
351. ὡς ἦδη, Indic. as in l. 348: 'one that had been alive to the indignation and many reproaches of men.' For the wide use of οἶδα, cp. 2. 213., 5. 326 οἱ οἱ φρεσίν ἄρτιν ἦδη.
361. ἐπέσυνται ὄφρα, see 4. 465.
368. δαμόων, Fut., § 12, 3: 'the time is come (ἡδη) that they will subdue me, cause me to fall.'
370. εὖ ναυτάνων, 'good to dwell in,' cp. Od. 1. 404 Τιάκης ἐτι ναυτετώνοις, 'while Ithaca is still a dwelling-place.'
376. εἰ δ' ἄγα, see 1. 302. The δ' may be for δὴ, § 51, 6.
378, 379. The main question put is, 'has she gone to the house of a sister-in-law or to the temple'? The first member of the question is again subdivided by the alternatives ἐς γαλῶν ἢ εἰς ναταρεών. Thus the first ἢ is answered by ἢ in l. 379, the ἢ of l. 378 being subordinate.
382. ἐπειδ᾿ κ.τ.λ. The apodosis is unexpressed, see on 3. 59., 6. 150.
394. πολύδωρος, 'bountiful giver,' like ἡπίδωρος, l. 251. So Ameis: older explanations are, 'earned by many gifts' (μυρία ἔδρα, see 22. 471), and 'furnished with many gifts' (such as Agamemnon promises, 9. 147 ἐγὼ δ' ἔτι μείλια δόσα πολλὰ μάλ', δοσ' ὡς πὼ τ' την εἴπεδώκε τυγατρί). The first of these answers to the ordinary custom of the time, which was that the bride was bought by the husband, but is hardly a natural meaning for the word, especially as the price of a bride is not called δόρα.
396. Ἦθελων, Nom. to suit the following clause (§ 58, 3), cp. 14. 75 νῆς δοσα... ἐκκομοῦν: and especially Od. 8. 74—
Μοῦν' ἃρ' δοῦδον ἄνηκεν δειδέμεναι κλέα ἄνδρων, ὀμης της τότε ἄρα κλέος οὐρανὸν εὐρίν ἰκανε.
See also on p. 232. But possibly it is of the nature of an exclamatory, like the Nominares accented on 233. cp. Od. 1. 50, 51—

γέμψα ἔν ἀέρα, ἄν τὸ ἀναλαγότα θείων

νέτος δεινήσει, θεία δ ἐν ἀναλαγότα πάντα.

355. These Kiklones seem to be quite distinct from the inhabitants of the historical Cissia.

400. νόμον ἀντί, 'an instant and no more.'

403. ἐπίστη, 'stated,' 'was chargèd,' the proper office of an ἀναφηματιστής.

407. φύσιν ἔσθη, 'will be thus noticed.'

408. ἐνεργείαν, 'energy.'

411. ἐνεργείαν, 'when I have lost,' = 'if I lose.' For the Case, see 2. 113. With ll. 411-430 compare Soph. Aj. 514ff—

ἐρέα γὰρ οὖσαν ἔστιν εἰς ὁ τε ἀναφηματιστής

πάντων σε. οὖ γὰρ οὐκ ἡμῖν ὑποτεχνεῖ ἄρει,

καὶ μετέρα ἄλλα ποίει τὰς φασίν τις ἀπεκδίδει 'Αθηναίων ἀναφηματιστὴν σώζομεν.

τίς δέρει ἐρέαν ἔσθην ἐν ἑαυτῷ σου πατρὶ

τίς πλαύστως; καὶ ὃς ἔργον ἄρα ἔστω ἀναφηματιστής.

The two lines 429, 430 are also imitated by Euripides, Heracle. 220—

γιὰν ὅποι τοῦτο συγκεντρ. γιανοῦ φίλος,

πατέρα, ἀδελφός, δισγόρης.

And Hecub. 280, 281—

ἡ δὲ πάλαι ἐστὶν ἑκατέρα, ἡ δὲ παράπλησις,

πάλαι, τεθηρή, βασιλεία, ἡ γερἀν ὅδου.

419. ἐν.... ἔχθεν, 'heaped above,' raised a mound over him: cp. κυανὶ γαία, I. 464.

422. ἄρ. 'one,' 'the same': the only instance of a Masc. of ἄρ.

424. εἰλοῦθεσσον, a conventional epithet of oxen, supposed to mean 'rolling in their gait,' 'shambling' (eik-ou') : but this is quite uncertain.


428. πατέρα, i.e. her father, who had ransomed her.

433. ἐρέαν, the fig-tree, outside the Scaean gates, cp. II. 167-170.

435. Join τῇ γε ἐναργήσων, 'tried at that point.' This is the only reference in Homer to an attack upon the walls of Troy. In the Cypria (see on I. 289) there was a τεχώραμα soon after the arrival of the Greeks.

436. On ἄριστ cp. 3. 146. The omission of Achilles here is worth notice. It seems to show that Andromache is speaking of attacks made in the course of the same day. On the other hand, she ignores the ἀριστεία of Diomed ; see the introduction to Book V (p. 294).

438. θεουργίας. This is merely a conventional way of accounting for knowledge: cp. Od. 16. 356 ὡς αὐτὸν τὸν θεόν, ὡς εἰσίδου αὐτοὶ. The words probably suggested the later story told by Pindar (Ol. 8. 40ff.), according to which Apollo prophesied that Troy would
be taken through the part of the walls built by Æacus, the mortal who
had helped Apollo and Poseidon in the work.

450. Τρώων ἄλγος, 'sorrow for the Trojans,' § 39, 1.
452. The difference between the Opt. οὐ κεν .. πέσοιεν and the Subj.
οὐκο τε κεν .. ἀγγεία evidently is that the first is the case which the speaker
does not care about, and therefore treats as comparatively remote.

456. πρὸς ἄλλης, 'at the back of another.'
457. A fountain Τιπέρεια, in the north of Thessaly, is mentioned in
the Catalogue (2. 734). Pausanias saw one called Μεσσηίς at Therapne
in Laconia: but Strabo tells us that the inhabitants of Pharsalus pointed
out both these fountains near their city, on the site (as they believed) of
the Homeric Ἑλλάς. Such identifications are of course valuable only as
showing the popular interest in Homer. We may observe that the
knowledge of Greek localities here ascribed to Hector is somewhat
unlikely. This is a natural piece of forgetfulness on the part of a poet
who was doubtless familiar with the names himself.

again the close imitation in the speech of Tecmessa, Soph. Aj. 500—
καὶ τις παρεὶν πρόσφθεγμα δεσποτῶν ἔρει
λόγοις λάτων, ἵβετε τὴν δμενέτων
Ἀλατοῦ, δι μεγίστον ἱσχυον στρατοῦ,
οίας λατρείας ἃνθ᾽ ἄσου ζῆλου τρέφειν·
τοιαύτ᾽ ἔρει τις.

463. The Inf. ἄμυνεν goes with the whole phrase χύτει τοιοῦτος ἀνδρὸς
(= δτι οὐκ ἔστιν ἀνήρ τοιοῦτος) rather than with τοιοῦτος alone: cp. Od. 2.
58 οὐ γὰρ εἶν ἁνήρ, οἷς Ὀδυσσείς ἔσκεν, ἀρὴν ἄπο οἴκου ἄμυναι, with the
note in Riddell and Merry's edition. Cp. also Il. 15. 254—
θάρσει νυν τοῖν τοι ἀσσητήρα Κρονίων
ἐλ Ἰδρι προέκει παρεστάμεναι καὶ ἄμυναι,
where the Infinitives evidently depend upon προέκει.

465. Some read πρὶν γ᾽ ἐρν, 'before ever I hear,' ἐρι being used as
with negatives (cp. l. 367). But πρὶν γέ τι is simpler, and is supported
by the MSS.

πιθεόθαι properly suits ἐκηθήμορο only; with βοής we must under-
stand ἄκονεν or the like (by Zeugma).

468. Note the relation of the Participles: ἱχων (better ἱχῶν, the
Aor.) = 'with a cry'; ἀπτυχθεῖς gives the reason of ἐκλίνθη ἱχων: ταρ-
βῆσαι is a further explanation of ἀπτυχθεῖς: and νοῆσαι gives the reason
of ταρβῆσαι, 'frightened when he perceived.'

470. Δεινὸς is an Adv., with νεόντα, cp. 3. 337.
478. The meaning is, as the τέ shows, 'to be like me (ὅς) both
mighty and a ruler of Troy.' But, by an anacoluthon of the kind noticed
on 3. 80, ἀνάσσεταν reverts to the main construction, thus standing instead
of [γενέσθαι] ἀνάκτα.
479. Most MSS. have ἐποιει (as l. 459), but ἐποιει is required by the general sense, cp. φησοι in the next line. The first syllable of πατρὸς could not be made short in Homer, § 52.

480. ἄνωτα. The Acc. is used with ἐπιθα, 'to say' [a thing about a person]: the thing said being πατρὸς γ' ἐπι τολάν ἄμελνιν: § 37, 7.

483. κηθείε, 'fragrant.'

484. γελάσσω, 'with a smile,' 'breaking into a smile.'

486. δαμονή is a word of rebuke, here of course softened by the tone of the speaker. Cp. the two uses, 2. 190, 200.

488. πεφυγμένον, 'out of reach of,' in a state of safety.

489. τὰ πρῶτα. On the Art. see 4. 424. Cp. also Hdt. 7. 203 εἶναι δὲ θυτὸν οὐδένα τῷ κακῶν ἐξ ἀρχῆς γινομένον οὐ συνεμίχθη: Cic. Balb. § 18 'in qua fortuna est nascendi initio constitutus.'


Also Eur. Heracl. 711 ἀρών γὰρ ἄνδρι, μὴ γυνὴ βουλευτώ, τάξαθεν ἐνδό τ' οὐδα μὴ βλάβην τιθεί.

The words are quoted in Ar. Lys. 520.

496. θαλάν, cp. 2. 266.

500. γόν, probably Aor., related to γοάω as ἐστυγων to στυγεία, &c.

506. ἀκοστήσας, 'having fed on barley': ἀκοστή is said to have been a word for barley in some dialects (Buttm. Lex. s.v.).


508. ποταμοῦ, Gen. as 5. 6 λεξομελένος Οικεανοῦ.

510–11. δ' δ'...φερα. An anacoluthon of a kind unusual in Homer. The object is to give the effect of a quick and abrupt movement.

511. ἣθεα, 'abode,' 'haunts.'

513. παμφαλῶν, 'glittering,' see 5. 6. ἥλικτρω, 'the sun.'

518. ἡθεία, a form of address customary between brothers and intimate friends; said to be especially used to an elder brother.

ἡ μάλα κ.τ.λ. The speech is ironical, as Paris wishes to boast of his quickness. It may be taken interrogatively: 'have I kept you waiting'?

523. τὸ may be taken with ἐμὸν κῆρ, or (better) as an Adverbial Acc. with ἄχυναι, cp. 3. 176.

524. ἐν θυμῷ can hardly be taken as a description of the place of the κῆρ (like ἡτορ ἐν φρεστ, κῆρ ἐν στήθεσαι), since θυμὸς is the least local of the words of this kind. Rather ἐμὸν κῆρ ἄχυναι is a periphrasis for ἄχυναι, and ἐν θυμῷ means 'deeply,' 'heartily': cp. 3. 9 ἐν θυμῷ μεμαώτε. As Ameis points out, the Homeric way of saying that a person speaks to himself, thinks within himself, &c., is to use a periphrasis with θυμός or a similar word: a hero speaks πρὸς ἐν μεγαλητήρα θυμὸν, &c.
BOOK VII.

The long day of debate and battle that begins with the second book is now brought to a close by the duel of Hector and Ajax. This is followed by a pause in the war. The Trojans offer to restore the possessions which Paris had carried off along with Helen, and propose a truce for burying the dead. The truce is accepted. The Greeks raise a mound over their dead, and fortify their camp with a rampart and ditch.

The seventh book takes up the story of the war in harmony with the conclusion of Book VI. Hector and Paris appear on the scene, and the Trojans are gaining some advantage, when Hector is led to propose the duel. The events of the earlier part of the day—the treaty and its violation—are referred to in his challenge (1. 69 ff.), and again by Antenor in the Trojan assembly, as a reason for restoring Helen (1. 351 ff.). Achilles is twice mentioned (ll. 113, 228), and his absence is conspicuous throughout; especially (e.g.) in the list of Greek champions in ll. 162-168. On the other hand, as in the later part of Book VI (p. 309), the Aristeia of Diomedes is ignored. Ajax is the hero of the day, not only after his doubtful victory over Hector (1. 321), but also in the estimation of the Greeks before the combat takes place (ll. 179, 183). There is some awkwardness, too, in the second occurrence, on the same day, of such an incident as a duel between champions of the two contending parties: and after the breach of faith with which the first ended it seems strange that a second should be proposed by Hector, and readily accepted. It has been asked, further, why the Trojan assembly should meet in a panic, to discuss the restoration of Helen, while the Greeks for the first time feel the need of fortifying their camp.

With regard to the two last points, we may fairly answer that the day's fighting has been on the whole indecisive, and discouraging to both sides. It is true that this is not the impression given us by the fifth book. But that is merely part of the general want of reference to the fifth book already noticed. Moreover, the readiness of the Trojans to purchase peace by sacrificing Helen has been already shown by the
speech of the elders (3. 159, 160), and therefore needs no new explanation. And the building of the wall round the camp may be intended as an anticipation of the battles of which it is the scene, and also as a mark of the difference made by the absence of Achilles (cp. his words, 9. 348–355). As to the repetition of the duel episode, it may be enough to say that the two occasions differ in almost every respect, and that they are separated by the long interval (poetically speaking) of the Aristea of Diomede. It is strange, however, that Paris, whose return to the war is described with so much circumstance, should do nothing of importance. And generally it must be admitted that in dramatic interest, and perhaps also in style and treatment, the seventh book falls below the general level of the Iliad.

5. ἐπεὶ κε κάμωσι, cp. 1. 168.
6. ὅπο is adverbial, 'beneath them.'
7. ἔλευθερον gives the point of the comparison: for the Dat. cp. the common phrases βουλομένω μοι ἐστι, &c.
11. 'Εκτῶρ δ' κ.τ.λ., the apodosis to l. 8 δ μὲν κ.τ.λ., but no longer construed with ἔλευθη: cp. 3. 80 (§ 57).
12. στεφάνης, the ‘rim’ of the helmet, which passed round the back of the head. Or it may here mean the helmet itself, as in 10. 30.
15. ἐπάλλεμον, 'when he had leaped up into' [his chariot]: cp. 5. 46 νῦς ἔπαυσεν ἐπιβησόμενον.
21. Περγάμοι, where Apollo usually was, cp. 4. 508., 5. 460.
26. ἐπεραλκέα νίκην. The common interpretations are (1) 'victory that gives strength to one of the two sides,' 'decisive victory' (ἐτέρος as in l. 378 δών ὦ ἐτέροισι γε νίκην), and (2) 'victory that gives strength to the other side,' that changes the fortune of a battle. But in 15. 738 (the only place where the epithet is not applied to 'victory') ἐπεραλκέα δήμον ἔχοντες seems to mean 'having a people to gain fresh help from': and this sense fits the other places. Hence 'victory of other strength' = 'a victory not won by themselves.' Here the 'other strength' is that of Athene herself; and Apollo means to hint that the victory so given would not be a fair one. So in 17. 627–630 Ajax perceives that Zeus is giving ἐπεραλκέα νίκην to the Trojans, and cries out that plainly Τρώεσσι πατήρ Ζεὺς αὐτὸς ἀρχηγεί. And in Od. 23. 236 Athene—

οὐ πῶς πάγχοι δίδου ἐπεραλκέα νίκην,

ἀλλ' ἔτ' ἄρα σθένεσι τε και ἄληθις πειρήτιζεν

ἡμὲν 'Οδυσσῆος, ἥδ' νιὸν κυδαλίμωοι,

i.e. she did not yet bring her own might (ἄληθι) to decide the victory, but still tried the strength and ἄληθι of Ulysses and his son.

The use of ἐπεραλκής μάχη in Herodotus (9. 103, cp. 8. 11) for 'indecisive battle,' ῥύγνα antep, may be a reminiscence of Homer; but this sense does not suit the Homeric passages.
30. μαχήσονται. The Fut. is used of what will follow as a matter of course, and thus implies indifference, in contrast to the Subj. παύσωμεν: cp. 6. 71.

τέκμωρ, lit. 'contriving,' 'making,' hence the 'settlement contrived' by a superior power, esp. a final, definite 'settlement,' 'doom,' &c. The τέκμωρ of Troy is the winding up, the final crisis, of its history.

39. προκαλέσσεται is 1 Aor. Subj.

οἴδον εἶναι, 'singly and alone' (=αὐτὸς καὶ αὐτόν). The meaning μόνος πρὸς μόνον (Schol.) does not suit 1. 226. The phrase can hardly be explained logically: it is an imitation of ἄλοθεν ἄλος and similar pairs (in which the repetition has a definite meaning). Cp. αὐνόθεν αἰνῶς in l. 97. Such forms are rare in Homer; hence it is singular that there are three instances in this book.

42. ἐπάρσειαν. The Opt. expresses the remoter expected result; the purpose having been given by the Subj. προκαλέσσεται, § 84, 2, a.

44. σύνθετο, 'understood.'

46. παρ' Ἐκτόρ[α], Acc. as 8. 280 στὴ δὲ παρ' αὐτὸν λάν.

48. ἢ βά νῦ μοι τὶ πίθοι, need not be a question: cp. 4. 93.

52. ἐπιστευέν, 'to deal with,' 'go through with,' Lat. obire.

53. The gods did not say explicitly that Hector would not be slain; but Helenus may be supposed to infer this. He 'understood their purpose,' which was simply to stop the battle for the day, and he put it in as encouraging a form as possible.

55. μέσου δοῦρός ἦλθα, a sign of truce, cp. 3. 76–78.

59. ὀρνίσιν οἰκότες αἰγυπτιῶτι, i.e. they took the visible form of vultures. The gods are never seen in their proper form, except by favoured individuals (as Achilles, II. 1. 198); cp. Od. 16. 161 οὐ γάρ πω πάντεσαί θεόν φαίνονται ἐναργεῖς (Am.).

61. ἀνδράσι τερπόμενοι. Cp. the saying of Heraclitus, that man is the playing of the gods. The words τῶν δὲ στίχες κτλ. express the point in which Athene and Apollo took delight (Am.).

63. Ζεφύριον φρίξ, 'the ripple of, i.e. caused by, the West wind': so 23. 592 ὑπὸ φρικὸς Βορέω ἀναπάλλεται ἰχθύς. See on 2. 397.

64. μελάνει. Intrans., 'grows dark.' But Aristarchus read μελάνει δὲ τε πάντων ὑπ' αὐτή. On τὲ see § 49, 9.

70. κακά, with τεκμάρεται as well as with φρονέων: cp. 6. 349 ἐπεὶ τάδε γ' ὧδε θεόν κακά τεκμήραγε (with the note).

73. ὄμων δ', the apodosis to ὄρκια μὲν—(l. 69). The γάρ, however, indicates that the reason is put first, so that l. 73 is parenthetical in sense, and the real apodosis is given in ll. 74, 75.

76. ἐπιμάρτυρος, 'a present witness,' a compound like ἐπιβροκόλος, ἐπιονυρος.

79. δήμεναι. The Inf. for the Third Person Imperative: so 6. 92.

80. λελάχωσι, 'give me my portion,' i.e. duly burn the body: § 28, 2.
83. ἵκατος is a short form equivalent to ἐκατηβόλος, ‘far-shooting.’
87. καὶ ποτὲ τις αἵπησι, a recurring formula, see 6. 459.
89. σῆμα. There are mounds on the coast of the Troad, called by tradition the tombs of Achilles, Ajax, Antilochus, Patroclus.
95. νέκες, ‘with railing,’ sharp rebuke.
97. αἰνόθεν αἰνοῦς, a phrase like οἴθον οἷς (1. 39), a kind of ‘second power’ of αἰνοῦς.
99. ὁδώρ καὶ γαία, the elements of which men were supposed to be formed: Hesiod, Op. 61 γαῖαν ὅλην φύρεν (of the creation of woman).
100. ἁχρέω, ‘lifeless,’ cp. 21. 466 φθινοῦσαιν ἁχρέω, ‘waste away and have no life in them’; also 5. 812. ἀκλεῖς, by hyphaeresis, for ἀκλεῖες: cp. ἀποσθέ (1. 275) for ἀποστέ-εο.
102. νίκης πείρας ἐχοντα. There is a play on the double meaning of πείρα: the ‘end,’ i.e. decision, consummation, of victory, and the ‘end’ in the literal sense, as of a rope. The word ἐχοντα is chosen because it suits the latter: so 7. 402 ἄλθον πείρας ἐφήνατα, ‘the ends of destruction are fastened.’
110. ἀνά δὲ σχέο, ‘but bear up,’ ‘put a check on yourself.’
113. This assertion, implying that Hector was superior to Achilles, is not to be taken literally. It is evidently intended merely to pacify Menelaus: cp. 9. 352 ff.
125. An adaptation of this line formed the answer of the Spartan envoy, when Hiero stipulated for the command of the Greek army against Persia; ἤ κε μέγ’ οἷμοιειν δ’ Πελοπίδας Ἀγαμέμνον κ. τ. λ. (Hdt. 7. 159). Nestor’s reference to Peleus may perhaps be understood as an indirect reminder of the absence of Achilles.
127. The occasion, as we gather from the fuller account in 7. 765–790, was when Nestor and Ulysses were going round Greece collecting the army. μέγ’ ἐγήθεν, so that his grief would be proportionately great now.
128. τόκον, ‘the parentage,’ cp. 20. 203 ἰδμεν δ’ ἄλληλων γενεχ, ἰδμεν δὲ τοιχα.
134. ἀγρόμενοι, 2 Aor. Part. of ἀγεῖρω. ἐγχεσίμωροι, cp. 2. 692.
136. τοῖσι, ‘for them,’ as their champion; or in the local sense, ‘among them.’
138. ἐπίκλησιν, ‘as a surname’: cognate Acc., § 37, 2, 3.
143. The κορώνη (a club or mace) needed room. The combatant, probably swung it round his head before delivering the blow.
NOTES. LINES 83–222.

149. δὲ of the apodosis.

153. θάρσεις, 'by its (my spirit's) hardihood.'

156. παρῆρος, lit. 'fastened at the side,' hence 'hanging loose,' 'swinging' or 'sprawling' about: from ἀείρω, like σω-ηρος, 'yoked together,' cp. 10. 499 (with the note). It is applied to an unsteady or erratic man, 23. 603 εἰπει ὃ τι παρῆρος οὕτος ἀειφραν ἥσαν πάρος. The passage is imitated by Ἀeschylus, Prom. 363 καὶ νῦν ἄραξεν καὶ παρῆρον δέμας κείται κ.τ.λ.

The force of τας is to qualify παρῆρος (a sort of τας: in a sprawling, helpless kind of way): cp. Od. 17. 449 ὅς τις θαρσαλέω καὶ ἁναιδής ἵσσι προίκητη: 18. 327 σύ γε τις φρένας ἐκπεπαταγμένου ἵσσι.

158. ἀντίσωμε μάχης, i.e. 'would meet with an antagonist.'

161. ἐνεά πάντες, 'nine, all told.'

166. The final φ of Ἐναλλή forms one syllable with the initial α of ἄνθραφφνη.

171. πεπάλασθε, 'decide by shaking' (i.e. throwing) lots.

173. σὺ θυμὸν οὖν ηεσται, 'will be comforted in his own heart too.'

175. ἐφημεντο, 'marked,' with some token (σήμα) scratched on it. The mark was a private one, which the herald could not read.

179. λαχεῖν. The Acc. with the Inf. is used in prayers, cp. 2. 413.

187. κυνή βάλε, 'had cast into the helmet': Dat. of the terminus ad quem, as πεδίω πέσε (5. 82), &c.

188. ὑπέκειθε, 'held out,' to receive the lot.

189. γνω, sc. Αλας; the words δ' δρ' ἢμβαλεν being parenthetical.

191. χαῖρω δὲ καὶ αὐτός, i.e. not only am I bound by the lot to fight, but I rejoice myself to do so.

192. δοκῶ νικησώμε, 'methinks [lit. I seem that] I shall conquer.'

197. ἐκὼν serves chiefly to give force by contrast to ἄκους: cp. 4. 43 ἐκὼν ἄκους γε θυμῷ, and Od. 5. 155 παρ' οὖν ἐδήλων ἐθελοῦσιν. For the Subj. διηνίσκαται see § 29, 6. The γε emphasises βην in contrast to ἵππη. Of his strength Ajax is quite sure.

199. ἐλπομαι, 'I trust,' 'flatter myself'; with ironical affectation of speaking with less positiveness.

203. νικήν goes with δός, not with ἀρέσθαι: 'give victory, and the winning of a glorious boast.'

210. The construction as in 1. 8 ἔριδι ἐγνήθη μάχεσθαι.

θυμοβόδον, 'gnawing the heart': as we say 'heart-breaking.'

212. βλοσυροίσι, 'full,' 'swelling' (root βλαθ-, as in βλαστάνω).

217. οὐ πως ἐτι εἰχέν, 'he had no longer any way to,' he could not now, &c. ὑποτρέσα, 'shrink before him.'

218. χάρμη, 'to meet in battle,' Locativum Dat., as l. 187.

221. On Τάρω or Τάρη, see 5. 708.

222. αἰθλον, 'glancing,' 'flashing': the effect of light falling on the metal plates, especially in the movement of battle.
ILIAD. BOOK VI.

See also on 2. 232. But possibly it is of the nature of an exclamation, like the Nominatives noticed on 2. 353: cp. Od. 1. 50, 51—

νήσοι ἐν ἄμφιβυθ, δοι τ' ἄμφαλος ἐστι θαλάσσης; νήσος δενδρήσσα, θεόν δ' ἐν δῶματα ναίει.

397. These Κλικές seem to be quite distinct from the inhabitants of the historical Cilicia.

400. νήμον αἵτως, 'an infant and no more.'
403. ἵππος, 'shielded,' 'was champion,' the proper office of an ἀναξ.
407. φθάσας σε, 'will be thy undoing.'
408. ἀταρον, 'hapless.'

411. ἀδμαρτουόση 'when I have lost,' = 'if I lose.' For the Case, see 2. 113. With ll. 411-430 compare Soph. Aj. 514 ff.—

ἐμοι γὰρ οὐκέτ' ἑστιν εἰς τι βλέπων πλὴν σοῦ ἐν γὰρ μοὶ πατρίδ' ἱστωσας δόρει, καὶ μητέρ' ἄλλη μοιρὰ τὸν φύσαντα τε καθελεν "Αἴδου θανασίμους οἰχτροπας. τίς δὴ; ἐμοι γένοιτ' ἀν ἄντι σοῦ πατρίς; τίς πλούτος: ἐν σοι πᾶσ' ἐγώγε σώζομαι.

The two lines 429, 430 are also imitated by Euripides, Heracl. 229—

γενοῦ δὲ τούθεν εὐγγένης, γενοῦ φίλος, πατὴρ, ἀδελφός, δεσπότης.

And Hecub. 280, 281—

ἡδ' ἀντὶ πολλῶν ἑστι μοι παραψυχή, τόλις, τιθήμη, βάκτρων, ἥγεμών δότι.

419. ἐπὶ... ἐξευ, 'heaped above,' raised a mound over him: cp. χυτή γαῖα, l. 464.

422. ιῷ, 'one,' 'the same': the only instance of a Masc. of ια.
424. ἐλιπόθεσον, a conventional epithet of oxen, supposed to mean 'rolling in their gait,' 'shambling' (ἐλᾶ-ω): but this is quite uncertain.
426. τὴν repeats μητέρα: so again in l. 427. On ἄλλωσι, cp. 2. 191.
428. πατήρ, i.e. her father, who had ransomed her.
433. ἐρυκέων, the fig-tree, outside the Scaean gates, cp. 11. 167-170.
435. Join τῇ γε ἐπειρήσαντο, 'tried at that point.' This is the only reference in Homer to an attack upon the walls of Troy. In the Κυπρία (see on 1. 289) there was a τειχομαχία soon after the arrival of the Greeks.

436. On ἄμφι cp. 3. 146. The omission of Achilles here is worth notice. It seems to show that Andromache is speaking of attacks made in the course of the same day. On the other hand, she ignores the ἀμστελα of Diomedes; see the introduction to Book V (p. 294).

438. θεοποπίων. This is merely a conventional way of accounting for knowledge: cp. Od. 16. 356 ἦ τις σφῖν τὸδ' ἐκεῖε θεῶν, ἦ εἶσιδον αὐτὸν. The words probably suggested the later story told by Pindar (Ol. 8. 40 ff.), according to which Apollo prophesied that Troy would
be taken through the part of the walls built by Aëacus, the mortal who had helped Apollo and Poseidon in the work.

450. ῥώον ἀλγος, ‘sorrow for the Trojans,’ § 39, 1.

452. The difference between the Opt. ὶ κεν .. πέσουεν and the Subj. δε τε κεν .. ἀγηταί evidently is that the first is the case which the speaker does not care about, and therefore treats as comparatively remote.

456. πρὸς ἀλλες, ‘at the beck of another.’

457. A fountain 'Ὑπέρεω, in the north of Thessaly, is mentioned in the Catalogue (2. 734). Pausanias saw one called Μεσσητας at Therapne in Laconia: but Strabo tells us that the inhabitants of Pharsalus pointed out both these fountains near their city, on the site (as they believed) of the Homeric Ἑλλας. Such identifications are of course valuable only as showing the popular interest in Homer. We may observe that the knowledge of Greek localities here ascribed to Hector is somewhat unlikely. This is a natural piece of forgetfulness on the part of a poet who was doubtless familiar with the names himself.

459. καὶ ποτὲ τις εἶπησι, Subj. of confident prediction, § 29, 4. Cp. again the close imitation in the speech of Tecmessa, Soph. Aj. 500—

καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν έρεί
λόγοις ἱάτων, ἰδετε τὴν ὅμεντεν
Ἀλκυτος, δε μέγιστον ἰσχύσε στρατοῦ,
οίας λατρείας ἄνδρι ὃντον ἐχειν τρέφει·
τοιαύτ' ἐρεί τις.

463. The Inf. ἄμυναν goes with the whole phrase χήτει τοιοῦτον ἄνδρος (= ὅτι οὐκ ἔστιν ἄνδρα τοῦδε) rather than with τοῦτόδε alone: cp. Od. 2. 58 οὐ γὰρ ἔτ' ἄνηρ, οἶος 'Οδυσσεὺς ἔσκεν, ἀρην ἀπὸ οἶκου ἄμυναν, with the note in Riddell and Merry's edition. Cp. also II. 15. 254—

θάρσει νυν τοῖν τοί καὶ ἀσσοσθῆρα Κρονίων
ἐξ ἰδῆς προῆκε παρεστάμενοι καὶ ἄμυνεν,
where the Infinitives evidently depend upon προῆκε.

465. Some read πρὶν γ' ἐπι, 'before ever I hear,' ἐπι being used as with negatives (cp. 1. 367). But πρὶν γέ τι is simpler, and is supported by the MSS.

πυθεθαί properly suits ἐληθμοῦν only; with βοῆς we must understand δειοῦν or the like (by Zeugma).

468. Note the relation of the Participles: λάχων (better λαχών, the Aor.) = 'with a cry'; ἀτυχθεῖος gives the reason of ἐκλήθη λάχων: ταρβήθως is a further explanation of ἀτυχθεῖος: and νῦνθας gives the reason of ταρβήθως, 'frightened when he perceived.'

470. δεῦον is an Adv., with νεώντα, cp. 3. 337.

478. The meaning is, as the τε shows, 'to be like me (этому) both mighty and a ruler of Troy.' But, by an anacoluthon of the kind noticed on 3. 80, ἀνάσων revers to the main construction, thus standing instead of [γενέσθαι] ἀνατα.
479. Most MSS. have ἐπιτια (as l. 459), but ἐπιτια is required by the general sense, cp. φιρο in the next line. The first syllable of πατρὸς could not be made short in Homer, § 52.

480. ἰδίνα. The Acc. is used with ἰδίειν, 'to say' [a thing about a person]: the thing said being πατρὸς γ' ἐδε πολλὸν ἀμελεῖνον: § 37, 7.

483. κηδεῖ, 'fragrant.'

484. γελάσασα, 'with a smile,' 'breaking into a smile.'

486. δαμνονία is a word of rebuke, here of course softened by the tone of the speaker. Cp. the two uses, 2. 190, 200.

488. πεφυγμένον, 'out of reach of,' in a state of safety.

489. τὰ πρῶτα. On the Art. see 4. 424. Cp. also Hdt. 7. 203 εἶναι 

dὲ θυτὸν οὐδένα ..τῷ κακῷ ἐξ ἀρχῆς γινομένῳ οὗ συνεμίκηθη: Cic. Balb. 

§ 18 'in qua fortuna est nascendi initio constitutus.'


μέλει γὰρ ἄνδρι, μὴ γυνὴ βουλευτῶ, 

τάσσεσθε' ἐνδον δ' οὕτω μὴ βλάφην τίθει. 

Also Eur. Heracl. 711 ἀνδρῶν γὰρ ἀλήθ', σοι δὲ χρὴ τούτων μέλειν. The words are quoted in Ar. Lys. 520.

496. θαλερόν, cp. 2. 266.

500. γόν, probably Aor., related to γοῶ as ἐστυγον to στυγῶ, &c.

506. ἄκοστὰς, 'having fed on barley': ἄκοστη is said to have been a word for barley in some dialects (Buttm. Lex. s.v.).


508. ποταμοῖο, Gen. as 5. 6 λευκομένον Ὀμαιοῦ.

510–11. ὅ δ' .. φέρει. An anacoluthion of a kind unusual in Homer. The object is to give the effect of a quick and abrupt movement.

511. ἡθεια, 'abode,' 'haunts.'

513. παμφάλινων, 'glittering,' see 5. 6. ἡλίκτωρ, 'the sun.'

518. ἡθεια, a form of address customary between brothers and intimate friends; said to be especially used to an elder brother.

ἡ μάλα κ. τ. λ. The speech is ironical, as Paris wishes to boast of his quickness. It may be taken interrogatively: 'have I kept you waiting'?

523. τὸ may be taken with ἤμον κήρ, or (better) as an Adverbial Acc. with ἄχυνται, cp. 3. 176.

524. ἐν θυμῷ can hardly be taken as a description of the place of the κήρ (like ἔτορ ἐνι φρει, κήρ ἐν στράτοι), since θυμόσ is the least local of the words of this kind. Rather ἤμον κήρ ἄχυνται is a periphrasis for ἄχυνται, and ἐν θυμῷ means 'deeply,' 'heartily': cp. 3. 9 ἐν θυμῷ μεμάθατε. As Ameis points out, the Homeric way of saying that a person speaks himself, thinks within himself, &c., to is to use a periphrasis with θυμόσ or a similar word: a hero speaks πρὸς ἐν μεγαλήττορα θυμόν, &c.
NOTES. LINES 479–529. 319

ἄλογαν, 'reproaches,' cp. l. 351. ὑπὲρ σθεν, 'on your account,' i.e. for which you are answerable.
528. κρητήρα ἐλευθερον, 'a bowl in honour of deliverance.'
529. ἐλάσσανες, Acc. in spite of δώρη, cp. 2. 113 (with the note).

BOOK VII.

The long day of debate and battle that begins with the second book is now brought to a close by the duel of Hector and Ajax. This is followed by a pause in the war. The Trojans offer to restore the possessions which Paris had carried off along with Helen, and propose a truce for burying the dead. The truce is accepted. The Greeks raise a mound over their dead, and fortify their camp with a rampart and ditch.

The seventh book takes up the story of the war in harmony with the conclusion of Book VI. Hector and Paris appear on the scene, and the Trojans are gaining some advantage, when Hector is led to propose the duel. The events of the earlier part of the day—the treaty and its violation—are referred to in his challenge (l. 69 ff.), and again by Antenor in the Trojan assembly, as a reason for restoring Helen (l. 351 ff.). Achilles is twice mentioned (ll. 113, 228), and his absence is conspicuous throughout; especially (e.g.) in the list of Greek champions in ll. 162–168. On the other hand, as in the later part of Book VI (p. 309), the Aristeia of Diomedes is ignored. Ajax is the hero of the day, not only after his doubtful victory over Hector (l. 321), but also in the estimation of the Greeks before the combat takes place (ll. 179, 183). There is some awkwardness, too, in the second occurrence, on the same day, of such an incident as a duel between champions of the two contending parties: and after the breach of faith with which the first ended it seems strange that a second should be proposed by Hector, and readily accepted. It has been asked, further, why the Trojan assembly should meet in a panic, to discuss the restoration of Helen, while the Greeks for the first time feel the need of fortifying their camp.

With regard to the two last points, we may fairly answer that the day's fighting has been on the whole indecisive, and discouraging to both sides. It is true that this is not the impression given us by the fifth book. But that is merely part of the general want of reference to the fifth book already noticed. Moreover, the readiness of the Trojans to purchase peace by sacrificing Helen has been already shown by the
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6. ὑπό is adverbial, 'beneath them.'
7. εἰδομένων gives the point of the comparison: for the Dat. cp. the common phrases βουλομένων μοι ἵστη, &c.
11. Ἐκτορ δ’ κ.τ.λ., the apodosis to l. 8 ὤ μὲν κ.τ.λ., but no longer construed with ἔλεγεν: cp. 3. 80 (§ 57).
12. οστεάνης, the 'rim' of the helmet, which passed round the back of the head. Or it may here mean the helmet itself, as in 10. 30.
15. ἐπάλμηνον, 'when he had leaped up into' [his chariot]: cp. 5. 46 νῦς ἵππων ἐπιβησάμενον.
21. Περγάμον, where Apollo usually was, cp. 4. 508., 5. 460.
26. ἐπεραλκέα νίκην. The common interpretations are (1) 'victory that gives strength to one of the two sides,' 'decisive victory' (ἐτέρος as in 1. 378 δὲν δ’ ἐτέρωσι γε νίκην), and (2) 'victory that gives strength to the other side,' that changes the fortune of a battle. But in 15. 738 (the only place where the epithet is not applied to 'victory') ἐπεραλκέα δὴ μον ἐχοντες seems to mean 'having a people to gain fresh help from': and this sense fits the other places. Hence 'victory of other strength' = 'a victory not won by themselves.' Here the 'other strength' is that of Athene herself; and Apollo means to hint that the victory so given would not be a fair one. So in 17. 637–630 Ajax perceives that Zeus is giving ἐπεραλκέα νίκην to the Trojans, and cries out that plainly Τρώεσσι πατήρ Ζεὺς αὐτὸς ἀρήγεται. And in Od. 23. 236 Athene—

οὗ πω πάγχυ δίδον ἐπεραλκέα νίκην,
ἀλλ’ ἔτ’ ἄρα σθένειος τε καὶ ἄλης πειρήτειεν
ἡμέν `Οδυσσῆος, ἡδ’ ἅλοι κυδαλίμου,
i.e. she did not yet bring her own might (ἄλης) to decide the victory, but still tried the strength and ἄλη of Ulysses and his son.

The use of ἐπεραλκής μάχη in Herodotus (9. 103, cp. 8. 11) for 'indecisive battle,' ἐπιγνά ανεχόμεν, may be a reminiscence of Homer; but this sense does not suit the Homeric passages.
NOTES. LINES 5–80.

30. μακατον[ω]. The Fut. is used of what will follow as a matter of course, and thus implies indifference, in contrast to the Subj. παύσω-
μεν: cp. 6. 71.

τέκμαρω, lit. ‘contriving,’ ‘making,’ hence the ‘settlement con-
trived’ by a superior power, esp. a final, definite ‘settlement,’ ‘doom,’ &c. The τέκμαρω of Troy is the winding up, the final crisis, of its history.

39. προκαλέσσαται is 1 Aor. Subj.

οἶδεν όλος, ‘singly and alone’ (= αὐτὸς καθ’ αὐτὸν). The meaning
μόνος πρὸς μόνον (Schol.) does not suit 1. 226. The phrase can hardly be explained logically: it is an imitation of ἀλλοθν ἀλλος and similar
pairs (in which the repetition has a definite meaning). Cp. αἰλόθναι
αινίος in 1. 97. Such forms are rare in Homer; hence it is singular that
there are three instances in this book.

42. ἐπόρσειαν. The Opt. expresses the remoter expected result; the
purpose having been given by the Subj. προκαλέσσαται, § 34, 2, a.

44. σύνθεσα, ‘understood.’

46. παρ’ ‘Εκτορ[α], Acc. as 8. 280 στή δὲ παρ’ αὐτὸν ἔλαν.

48. ἢ δα νυ μοί τι πίθου, need not be a question: cp. 4. 93.

52. ἐποσειαν, ‘to deal with,’ ‘go through with,’ Lat. obire.

53. The gods did not say explicitly that Hector would not be slain;
but Helenus may be supposed to infer this. He ‘understood their
purpose,’ which was simply to stop the battle for the day, and he put it
in as encouraging a form as possible.

55. μέσον δουρός ἐλών, a sign of truce, cp. 3. 76–78.

59. ὀρνινοῦ ὄκτοις αλγυποῖα, i.e. they took the visible form
of vultures. The gods are never seen in their proper form, except by
favoured individuals (as Achilles, Π. 1. 198); cp. Od. 16. 161 οὖ γὰρ
πώ πάντεσαι θεοί φαίνονται ἐναργεῖς (Am.).

61. ἀνδράσι τετράμενοι. Cp. the saying of Heraclitus, that man is
the plaything of the gods. The words τῶν δὲ στίχες κ.τ.λ. express the
point in which Athene and Apollo took delight (Am.).

63. Ζεύφυρος φρίξ, ‘the ripple of, i.e. caused by, the West wind’: so
23. 692 ὑπὸ φρικὸς Βορέω ἀναπάλλεται ἱχθύς. See on 2. 397.

64. μελάνειν, Intrans., ‘grows dark.’ But Aristarchus read μελάνει δὲ
τε πάντων ὑπ’ αὐτή. On τε see § 49, 9.

70. κακά, with τεκμαρεται as well as with φρονεῖν: cp. 6. 349 ἐπεὶ
tάξε γ’ ὁδε θελ κακά τεκμάραγγο (with the note).

73. ξυμίν 8’, the apodosis to δρκια μὲν—(1. 69). The γὰρ,
however, indicates that the reason is put first, so that 1. 73 is parenthetical in
sense, and the real apodosis is given in ll. 74, 75.

76. ἐπιμάρτυρος, ‘a present witness,’ a compound like ἐπιβούκολος.

79. δόμεναι. The Inf. for the Third Person Imperative: so 6. 92.

80. λελάχωσι, ‘give me my portion,’ i. e. duly burn the body: § 28, 2.
83. ἐκατός is a short form equivalent to ἐκατηβόλος, 'far-shooting.'
87. καὶ ποτὲ τὰς ἅμης, a recurring formula, see 6. 459.
89. σῆμα. There are mounds on the coast of the Troad, called by tradition the tombs of Achilles, Ajax, Antilochus, Patroclus.
95. νέκεμ 'with railing,' sharp rebuke.
97. αὐνόθεν αὐνός, a phrase like οὐθέν οἷς (l. 39), a kind of 'second power' of αὐνός.
99. ὁδὼρ καὶ γαῖα, the elements of which men were supposed to be formed: Hesiod, Op. 61 γαῖαν ὑδαί φύρεν (of the creation of woman).
100. ἄχριοι, 'lifeless,' cp. 21. 466 φθινόθουσαν ἄχριοι, 'waste away and have no life in them'; also 5. 812. ἀκλεῖς, by hyphareesis, for ἀκλεῖς: cp. ἀποικήσει (1. 275) for ἀποικῆσεις.
102. νῖκης πεῖρατ' ἔχοντας. There is a play on the double meaning of πεῖρατ: the 'end,' i.e. decision, consummation, of victory, and the 'end' in the literal sense, as of a rope. The word ἔχοντας is chosen because it suits the latter: so 7. 402 ὀλέθρου πεῖρατ' ἔφησσαν, 'the ends of destruction are fastened.'
110. ἀν' δὲ σχέο, 'but bear up,' 'put a check on yourself.'
111. The ἐρίς is the strife or rivalry out of which the combat arises; hence ἐς ἔριδος μάχεσθαι is practically 'to fight a match,' 'to pit yourself against . . . in fighting': cp. Od. 4. 343 ἐς ἔριδος Φιλομήλειθος ἐπάλασεν ἀναστάς.
113. This assertion, implying that Hector was superior to Achilles, is not to be taken literally. It is evidently intended merely to pacify Menelaus: cp. 9. 352 ff.
125. An adaptation of this line formed the answer of the Spartan envoy, when Hiero stipulated for the command of the Greek army against Persia; ἢ κε μέγ' ὀλίμφειεν ὁ Πελοπίδας Ἀγαμέμνον κ. τ. λ. (Hdt. 7. 159). Nestor's reference to Peleus may perhaps be understood as an indirect reminder of the absence of Achilles.
127. The occasion, as we gather from the fuller account in 11. 765–790, was when Nestor and Ulysses were going round Greece collecting the army. μέγ' ἐγήθει, so that his grief would be proportionately great now.
128. τόκον, 'the parentage,' cp. 20. 203 ἰδμεν ὅ ἄλλαξαν γενεῖν, ἰδμεν δὲ τοιχά.
134. ἀγρόμενον, 2 Aor. Part. of ἀγείρω. ἐγχεισόμεροι, cp. 2. 692.
136. τοῖσι, 'for them,' as their champion; or in the local sense, 'among them.'
138. ἐπίκλησιν, 'as a surname': cognate Acc., § 37, 2, 3.
143. The κορώνη (a club or mace) needed room. The combatant, probably swung it round his head before delivering the blow.
149. δὲ of the apodosis.
153. θάρσεΐς Ἐ, 'by its (my spirit's) hardihood.'
156. παρήφορος, lit. 'fastened at the side,' hence 'hanging loose,' 'swinging' or 'sprawling' about: from ἀσφάλεια, like σωφρός, 'yoked together,' cp. το. 499 (with the note). It is applied to an unsteady or erratic man, 23. 603 ἐπεὶ οὐ τι παρήφορος ὄβη ἀσφάλειας ἴσα δέκα. The passage is imitated by Aeschylus, Prom. 363 καὶ νῦν ἄριστον καὶ παρήφορον ἄποιμα κεῖται κ.τ.λ.

The force of τοις is to qualify παρήφορος (a sort of τὸ = in a sprawling, helpless kind of way): cp. Od. 17. 449 ὡς τοις παρασάρευσι καὶ ἀναίδης ἐσοὶ προκηρύσσω: 18. 327 σὺ γε τοις φτεινάς ἀδελφακιστημένος ἔσοι.

158. ἀνυκτόσω μάχης, i.e. 'would meet with an antagonist.'
161. ἐνεὼ πάντες, 'nine, all told.'
166. The final φ of Ἐνυκτόφωρ forms one syllable with the initial α of ἀνδραφόντη.

171. πεπάλασθε, 'decide by shaking' (i.e. throwing) lots.
173. δὲ θυμὸν ὄνησται, 'will be comforted in his own heart too.'
175. ἐσμηθαντο, 'marked,' with some token (σήμα) scratched on it.
The mark was a private one, which the herald could not read.

179. λαξεῖν. The Acc. with the Inf. is used in prayers, cp. 2. 413.
187. κανένας βάλε, 'had cast into the helmet': Dat. of the terminus ad quem, as πεδίῳ πέσσε (5. 82), &c.

188. ὑπόθεσε, 'held out,' to receive the lot.
189. γωνία, sc. Αἰας; the words δ' ἄρ' ἐμβαλεν being parenthetical.
191. χαίρω δὲ καὶ αὐτός, i.e. not only am I bound by the lot to fight, but I rejoice myself to do so.

192. δοκεῖ νυκτόσεμεν, 'methinks [lit. I seem that] I shall conquer.'
197. ἑκὼν serves chiefly to give force by contrast to ἄδειοντα: cp. 4. 43 ἑκὼν ἄδειοντι γε θυμῷ, and Od. 5. 155 παρ' οὐκ ἠθέλων ἠθελοῦσιν. For the Subj. δητὶα see § 29, 6. The γε emphasises βην in contrast to ἄβην. Of his strength Ajax is quite sure.

199. ἐλπισμα, 'I trust, 'flatter myself'; with ironical affectation of speaking with less positiveness.

203. νύκτην goes with ὅρις, not with ἄρεσθαι: 'give victory, and the winning of a glorious boast.'
210. The construction as in 1. 8 ἱερίδι ξυνήθει μάχεσθαι.
θυμοβόρον, 'gnawing the heart': as we say 'heart-breaking.'
212. βλαστυροσί, 'full,' 'swelling' (root βλαστ-, as in βλαστάνω).
217. οὖ πως ἐν ἐλεον, 'he had no longer any way to,' he could not now, &c. ὑποτρέπα, 'shrink before him.'
218. χάρμη, 'to meet in battle,' Locative Dat., as l. 187.
221. On Ἡλη or Ἡδη, see 5. 708.
222. αἰδὸν, 'glancing,' 'flashing': the effect of light falling on the metal plates, especially in the movement of battle.
223. ταύρων, 'of (hides of) bulls.' So 4. 105 τόξον αλέγος, 'a bow of (the horns of) a goat.' ὤνδον, 'as the eighth layer.' ἰλαίνω is the regular word for smith's work, cp. 12. 296, 20. 270. Tychius indeed was a worker in leather (l. 221): but the division of labour had not then been carried far.

226. οἰδεν οἶος, 'alone for yourself,' significant repetition from l. 39.

228. μετ' Ἀχιλλῆς, 'after Achilles' (in order).

229, 230. See 2. 771, 772.

232. καὶ emphases πολίες, 'not one, but many.'

ἀρχαί, 'begin,' i.e. take the first spear-throw, cp. 1. 244.

235. παρήκτης, 'try me,' i.e. try to frighten me.

238. βῶν, 'an ox-hide shield,' cp. 12. 105 τυκτῆσι βῆσιν, and 12. 137 βόσκε ἄνε. βῶν is said to be Doric for βόσι: it is probably the original form, cp. Sanskrit gaus, Acc. gam. It was read in this place by Aristarchus: other ancient readings are βόσι (Aristoph.), βῶ (Herodian).

239. τό μοι ἐστι ταλαύριον πολεμίζειν. The chief question here is whether τό is Nom. or Acc. If Nom., it refers either to the shield, or (more probably) to the whole fact just asserted: 'which thing (viz. the skill to use a shield) is mine wherewith to be a stout-shielded warrior.' If τό is an Acc., it is used adverbially (as in 3. 176 τό καὶ κλαίουσα τέτημα, &c.), and the sense is, 'wherefore I have wherewith to be a stout-shielded warrior.' For this use of the Inf. after ἐστι cp. 2. 291 (with the note). Cp. also 2. 451 ἐν δὲ σβίνον ὄραν ἵκαστον καρδίᾳ ἄλληκτον πολεμίζειν ὑπὲ μάχεσθαι.

With ταλαύριον πολεμίζειν is to be compared the phrase ταλαύριον πολεμίζειν, applied in the Iliad to Ares (g. 289, &c.), meaning 'a warrior with tough ox-hide' (for his shield), or simply 'shield-enduring,' 'stubborn in using the shield of hide.' The latter sense is the best here: ταλαύριον is an Adverb, = 'stoutly with the shield,' i.e. on the defensive, in contrast to two other forms of battle, the swift charge (l. 240) and the hand to hand fight (σταδίη, l. 241).

240. ἐπαύξαι, 'to dash on through': ἔπι as in ἐποίχεσθαι, ἐφέπειν.

241. ἐντοκ μέλπεσθαι Ἀρη, 'to sing and dance, make sport, for Ares the destroyer.' Cp. Tyrtaeus, fr. 16 ἄγετ' ὁ Σπάρτας ἐνοπλοὶ κούροι πολι δὰν Ἀρεος κίναιν (Dód.). Notice the oxymoron in μέλπεσθαι: § 60.

242. The γάρ introduces the reason for giving notice that he is about to strike; viz. unwillingness to take Ajax at a disadvantage.

243. λάθρη, with βαλέαν (l. 242).

ὀπτεύως, 'watching his advantage.' On the form see 4. 371.

249–254 are repeated from the former combat, 3. 355–360.

259. See 3. 348.

261. στυφέλιε, 'rudely checked him in the fury of his onset.'

262. ἐπηλθε, 'passed over,' ἔπι as in ἐποίχεσθαι (cp. l. 240). Or it may mean simply 'reached.'
τρήθην, ‘in cutting manner,’ i.e. cutting its way through.
269. ἐπέρεισε, ‘threw (his force) into the cast.’
270. εἰσώ... ἐξεῖ, ‘broke in,’ broke so as to pass inwards.
272. ἀπίθανον ἐγχυμοθέλει, ‘crushed against the shield,’ with the shield jammed against his body by the blow of the stone.
276. Ταλθύβιος τε καὶ Ιδαῖος, note the ‘chiasmus’; Ιδαῖος is the Trojan, Ταλθύβιος the Greek.
281. καὶ, with ἄπαντες.
282. Night is thought of as a power to whom certain acts would be displeasing: cp. 14. 261 ἄζητο γὰρ µὴ νυκτὶ θοῦ ἀποθύμια έρδοι.
284. κελεύσε, Plur. because both heralds are meant.
286. ἦ περ ἄν οὕτος, sc. ἄργα.
289. περί, ‘beyond,’ ‘surpassingly.’
292. ξέροντι γε, ‘to one side or the other.’ Hector does not confine his view strictly to Ajax and himself.
294. ὅς κ.τ.λ. follows νῦν µὴν παυσόµεθα κ.τ.λ.
296. αὐτάρ ἐγώ κ.τ.λ. After σὺ τ’ ἐῳροντες... Ἀχαίοις we expect ἐγώ τε (or καὶ ἐγώ) Τρόιας ἐῳροντα, but an independent sentence is substituted: see § 58, and the notes on 3. 80., 6. 478., 7. 11., 418., 8. 346., 12. 237., 447.
298. αὐτό τέ µοι εὐχόμεναι κ.τ.λ. These words seem to imply some sort of divine honours: cp. 11. 761 πάντες δ’ εὐχέτωντο θεῶν Διὶ Νέστορι τ’ ἄνδραν, 22. 394 φ’ Τρῶς κατὰ δαστὶ θεῶν ὡς εὐχέτωντο.
θεῖον δύσσονται ἄγωνα, ‘will enter the assembly of the gods,’ i.e. held in their honour; perhaps with the notion of their presence at the festival. In 18. 376 the same phrase is applied to the meetings of the gods themselves. Cp. 15. 428 νεῶν ἐν ἄγωνι, ‘in the gathering-place of the ships,’ i.e. the camp.
301. ἐχεῖδος πέρι, lit. ‘over strife,’ i.e. with nothing in dispute apart from the contest itself. Thus the meaning is practically the same as ἔχ. ἐχεῖδος (l. 111), viz. ‘in pure combattiveness’: cp. ἀπὸ σπουδῆς, l. 359.
305. ἔδωκα, Impf. ‘gave at the same time,’ ‘gave in return,’ § 27.
310. ἀδελπέοντες, = δὴ ἄδειπτοι ἤσαν, ‘not having had hope.’
313. γένοντο, ‘came to be,’ ‘got to,’ cp. 8. 117.
316. ἀμφι θ’ ἔτον, ‘dealt with it,’ ‘set to making it ready.’
321. διηνεκέσσοι, ‘continuous,’ ‘the unbroken length of the back’; imitated by Virgil, Αἰν. 8. 183 perpetui tergo bovis. The back was the portion of honour, Od. 4. 66., 8. 475: cp. Ηδτ. 6. 56, where it is mentioned as one of the special privileges of the Spartan kings on a campaign.
325. πρόσθεν, refers to the advice given in 2. 362 ff.
328. πολλοὶ γὰρ κ.τ.λ. The reason is put first, the main proposal of the speech beginning at l. 331 τῷ σε χρὴ κ.τ.λ.
332. κυκλήσομεν, Aor. Subj., ‘let us wheel,’ i.e. carry on wheeled waggons.
334. This is the only place where we hear anything of the bones of
the dead being taken back to Greece. The line is probably spurious.
336. ἐξαγαγόντες, with ἐκ πεδίου, 'making it rise from the plain.'
337. ἄκριτον, 'undistinguished,' in an unbroken line (not making a
separate mound for each).
338. ἑλαρ, 'as a shelter.' αὐτῶν, 'the men' (ourselves).
339. πύλας, not necessarily more than one gate: see 2. 809., 12. 340.
340. ἐτη, Opt. of a comparatively remote purpose, § 34, 2. Possibly
however we should read ἐτη (for ἐτη), cp. 23. 47.
342. ἀμφίς ἐσώσα, 'being round it.'
343. ἐπιβρόη, 'press in with overwhelming weight.'
346. τετρηχυῖα, 'disordered,' cp. 2. 95 τετρήχει, δ' ἄγορη. The two
epithets δενη τ. supplement each other, = 'in fearful disorder.'
Πράσαμος θύρησο, see 2. 788.
352. ψευσάμενοι, 'having been false to,' 'having broken.'
353. This line is probably spurious, or at least corrupt, as the use of
ἐνα μὴ can hardly be defended. If it is retained, the sense must be 'to
the end that we do not act thus,' i.e. 'there is no good to be hoped for,
such that we should not give up Helen.' But probably the speech
ended with τῷ οὐ νῦ η κράδον ἡμῖν, 'there is no good in store for us,'
which some rhapsoist or critic thought abrupt.
357. φίλα is the predicate in sense: 'this that you now say is not
pleasing to me.'
358. μύθον, a proposal, a 'thing to say.'
359. ἀπὸ στουδῆς, 'in earnest.'
362. ἄπεφημ, 'I say right out,' 'declare,' cp. 9. 309 χρῆ μὲν ἐν τῇ
μύθον ἀπηλεγέσω ἀποεπείν.
364. οὐκοθεν, i.e. of my own store.
366. θεόφιν, an Instrumental or 'comitative' form, see § 40.
371. ἔγρηγορθε, of the state or attitude of watchfulness, § 26, 2.
375. αἱ κ' ἰδέλωσι παύσασθι κ.τ.λ. The apodosis is not expressed;
= 'if they will — , let it be so.' Cp. 6. 150 (note).
376. διομηχέσω, 'evil-sounding.'
380. This line is not in the best MSS., and is doubtless an interpola-
tion. The phrase κατὰ στρατον ἐν τελέσειν is not appropriate; it
should be κατὰ πτόλειν, as in 1. 370 (cp. 18. 298, where κατὰ στρατον is
rightly used).
387. αἱ κέ περ . . . γένοντο is probably a courteous formula, 'an it
please you.' The Opt. is due to the past Tense ἐνώσα.
393. ἡ μὴ, 'to be sure the Trojans bid him,' = 'although they bid
him.'
400. Ἀλεξάνδρω, with δεξίοθω, 'from Alexander,' cp. 1. 596.
401. καὶ δὲ κ.τ.λ. 'even to him who' &c.
402. ἐλέθρου περατ' ἐφήμται, cp. 1. 102.
403. ἐπάγχον, 'shouted therewith,' in assent.
408. ἀμφι, 'about,' of a matter at issue between two parties.
409. οὔ γάρ τις φειδὼ νεκῶν κ.τ.λ. 'there is (i.e. there should be) no grudging, as to the dead, in regard to soothing them with fire,' i.e. 'no one should be unwilling to appease the dead with fire.' οὔ φειδὼ = οὔ χρῆ φεῖδεθαι (like οὔ νέμεσι, 'it is not a case for anger,' &c.).

πυρὸς is Gen. of material, as πρόσω πυρός, &c.
411. ὅρκια δὲ Ζεὺς ἱστω, 'to the treaty (i.e. about the burning of the dead) let Zeus be witness.'
418. νεκῶς τ' ἀγέμεν, ἔτεροι δὲ, a slight anacoluthon: instead of νεκῶς τε ἔλην τε (or νεκῶς τε καὶ ἔλην) ἀγέμεν, the second object is expressed by an independent clause (§ 58).
421-3. προσιβάλλειν . . οἷς ήγετον, i.e. 'as the sun was striking with his darts, they began to meet.' This is still the day which began at l. 381: the embassy being over at or soon after day-break. It appears to end at l. 433, though the coming on of night is not mentioned.
425. The dead were taken home by their friends, so that ἀμαξῶν ἐπάθην implies δέγνωσαν. Hence ἀλλά: it was hard to know them, but as they washed off the blood they (did, and) took them up on the waggons.
427. κλαίειν denotes loud wailing, such as was practised by Eastern nations: hence the prohibition is not inconsistent with δάκρυα θερμά χέντες. The description in ll. 424-426 refers to both Greeks and Trojans: then the mention of Priam in l. 427 confines ll. 427-429 to the Trojans. The whole passage (421-432) is curiously symmetrical, the twelve lines falling into four equal stanzas.
433. After οὕτως we expect οὕτε νῦν, for which is substituted the more specific ἕτε οὐκ ἀμφίλυκη νῦν, 'it was still twilight': cp. l. 418. The day now described is doubtless the one after the embassy and burial of the dead: cp. l. 421.
434. ἔγρετο, 'was roused,' i.e. mustered. La Roche conjectures ἔγρετο, from ἄγειρω, 'was assembled,' comparing ἁγρόμενοι above (l. 332). But this seems unnecessary. There is a similar doubt between the two verbs at 23. 287 ταχέες οὐκ ἰππης ἄγερθεν (al. ἐγερθεν).
447. νόον καὶ μὴν ἐνίψει, 'declare his thought and purpose,' i.e. take the gods with him in his plans. Cf. Od. 2. 137 μύθον ἐνίψω, Od. 11. 148 δὲ τοῦ νημερτῆς ἐνίψει.
453. ἐρρ. Most MSS. have ἐρρεῖ, which may be scanned by shortening ω before the final υ. πολλόσαμεν ἀδηλήσαντες, 'built by our labours.'
456. τούτο δεῖσει νόμα, 'be frightened by this thought,' a kind of cognate Acc., like τῷ τε δείκτη, &c.
463. τού, a Dat. ethicus, 'that you may get the wall levelled.'
467. Lemnos does not furnish a contingent to either side, but is friendly to the Greeks.
BOOK VIII.

With this book the story of the Iliad enters upon a new stage, marked by the direct intervention of Zeus. Hitherto, beyond sending the Dream which brought the Greek army into the field, he has taken no step towards fulfilling his promise to Thetis. The other gods have been active on behalf of their favourites, and the result has been indecisive. Zeus now forbids them to give aid to either side, and himself comes down to Mount Ida in order to secure the victory of the Trojans (II. 1-52). He sends his thunder-bolts among the Greeks, and causes them to fly before Hector. Diomede for a moment resists, but has to yield to the thunder (53-197). When the Greeks are driven to their new rampart, Zeus relents for a time, and they make a stand. Teucer does good service with his arrows, till he is smitten with a stone by Hector, and the Trojans once more press on to the Greek lines (198-349). Then the two goddesses, Here and Athene, attempt to come to the rescue, but are recalled by Zeus (350-483). Finally night interrupts the battle, and the Trojans encamp on the battle-field.

From this summary it is plain that the eighth book stands in the closest relation to the first. What Zeus then promised, he now sets himself to perform. As Athene complains (I. 370) 'he has brought to pass the counsels of Thetis, who kissed his knees and took him by the beard, entreating him to honour Achilles.' And Zeus himself declares (I. 473 ff.) that Hector shall be victorious until Achilles again takes the field. With regard to the intervening books (II-VII), we are met by the difficulty which was pointed out by Grote, and indeed formed the basis of his well-known theory of the Iliad. How is it, he asked, that the purpose of Zeus has been so long dormant? How can we reconcile the vigilant interference of this book with the indifference of Books II-VII? The explanation, in his view, was that these books did not belong to the original poem, but were added when (as he put it) the 'Achilleis' was enlarged into an Iliad. Without attempting here to discuss this theory in general, we may make one or two remarks which have a direct bearing upon the eighth book:

(1) The angry and threatening speech of Zeus at the beginning of
the book almost presupposes some such history as we have in Books II-VII. It is unmeaning unless his will has been already thwarted by the other gods.

(2) The poetical value of the eighth book consists mainly in the contrast which it makes to the earlier books. The agency of Zeus, the ineffectual attempts of the other gods, the hopeless defeat of the Greeks—all the leading ideas of the book depend for their effect on the very different character of the former battles.

(3) The prominence of Diomede is almost as marked as in his Aristeia: see ll. 90–197, ll. 253 ff., and especially the speech of Hector, l. 532 εἰσομαι εἰ κέ μ' ὅ Τυδέης κ.τ.λ. There is a direct reference in ll. 105–108 to one of his exploits, the capture of the horses of Aeneas (§. 263, 323): see also l. 99 (note). Reference of a more general kind may be seen in ll. 152 ff.

1. ἥσος μὲν .. ἐκδινατο .. Ζεὺς δὲ .. ποίματο, i.e. as dawn was spreading, Zeus summoned an assembly.

7. τὸ γε, explained by the Inf. διακρόσαι, 'let no one try this, to set at nought (lit. cut across) my word.'

10. Join ἐθέλοντα ἀρηγείμεν, 'whom I shall observe choosing to go and help.' νοῆσιον is i Aor. Subj.

12. οὖ κατὰ κόσμον, with πληγείς, 'smitten in no seemly wise': cp. 2. 264 πεπληγώς .. ἀκικάς πληγῆσι.

18. εἰ δ' ἄγε περήσωσθε, cp. i. 302.

24. αὐτῇ γαλή, 'with earth as well': § 38, 3.

25. The poet here forgets, or perhaps does not suppose, that Mount Olympus rests upon the earth. See Od. 6. 42, with Mr. Merry's note.

32. ἐπιεκτόν, 'yielding.' On δ see § 48, 2.

34. οὐτον .. δελοντα, cognate Acc., cp. 3. 417.

37. τεοῦ, for σείο, found only here and in l. 468.

39. θυμό πρόθρον, 'with serious mind,' i.e. meaning it seriously.

The lines 28–40 were obelised by Aristarchus, and are rejected by most modern critics.

48. ᾿Γάργατον, Acc. of the part, in Apposition to the whole (᾿Ηθν).

θνήσι, 'rich in smoke of sacrifice.'

53. δείπνον, the mid-day meal, see 11. 84–86. It is commonly taken before a battle, cp. 2. 381., 19. 171. The evening meal is δόρπον, cp. 7. 370, 466., 8. 503., 9. 88, &c. In Attic the δόρπον disappears, and the δείπνον takes its place: just as the modern 'dinner' takes the place of the old-fashioned 'supper.'

54. ἀπὸ δ' αὐτοῦ, 'and thereupon,' 'straightway.'


67. ἤπτησε, 'took hold,' i.e. hit their aim, told on the enemy.
ILIAD. BOOK VIII.

68. ἀμφιβεβήκε, 'bestrode,' i.e. stood at the middle and highest point.
70. δύο κίρε, 'two fates,' i.e. two lots signifying death. The dual ἔσθην in l. 74. would show that there were two lots for each side. But the two lines 73, 74 were rejected by Aristarchus. τανηλεγέως, an unexplained word, probably from ἄλγω, like δυσ-πλεγής, 'grievous,' ἄσ-πλεγέως, 'without recking;' πλεγής, 'reckless' (Alcm.). It may mean 'causing long care.'

72. ἔλκη, 'drew up,' so as to give the scales free play, cp. 12. 434.
75. αὐτός, i.e. as his own act, in contradistinction to the result of the weighing.

77. ὑπὸ, 'beneath,' i.e. in their knees.
81. ἐπάρπησω, 'was in trouble.' There was also a reading ἐδάμνατο.
83. πρώταν τρίχες, 'the foremost hair' (of the mane). ἔππων, 'of a horse': Plural as 4. 142 παρθίων ἔμιμενα ἔππων.
84. καλρων, a vital place: cp. 11. 439.
85. ἀλγήσας, Aor. of the access of pain.
86. ἔππωσ, 'the chariot and horses.'

κυλινδόμενος περὶ χαλκό, 'writhing round the arrow point': cp. 13. 441 ἐρείκομενος περὶ δωρί, also 13. 570., 18. 231, &c.

87. παρηπλάσας, the wounded horse being a παρήπος, see on 7. 156.
88. φασενάρ ἄτσων, 'with quick movement of his sword.'
89. ἰηνοχόν, here in a wide sense, of the παραβάτης or chief warrior.
91, 92. In the ἐπιφάλησις, 4. 293 ff., Ulysses comes between Nestor and Diomedes: hence in going to help Nestor, Diomedes would pass the place of Ulysses. It is curious that Ulysses is omitted in 11. 261 ff.
95. μὴ τίς τοι, 'see that some one does not —,' ironical warning.
99. προμαχών ημίχθη, a phrase hardly in place here, since the Greek πρόμαχοι had all fled. It is taken from 5. 134, of which this line is an echo.

103. λένται, 'is unstrung,' 'is failing.'
105-107. Repetition of 5. 221-223.
108. μησταρα. So the best MSS. read; others have μηστωρα. See the note on 5. 272.

111. εἰ, 'whether.' The common reading is ἢ, but most MSS. have εἰ, and the use of ἢ in single indirect questions is very doubtful.

μαίνεται, 'rages,' esp. of an unchecked course, cp. 6. 101., 9. 238., and of a spear, 16. 74 οὐ γὰρ Τυδείδων Διομήδεως ἐν παλάμης μαίνεται ἱγχει ὤν ἀπὸ λογὴν ἀναίνει.
115. εἰς with βῆτην (for εἰσεβῆτην), governing ἀρματα.
119. δ δὲ. The Art. repeats the Subject of the preceding clause, cp. 1. 191 (§ 47, 1).

122. ὑπερώσαν, 'started back.' ὑπὸ as in ὑποείκω, 'to give way before' (an enemy).
124. πύκασε, 'covered close,' 'shrouded.'
NOTES. LINES 68–186.

126. μηθες, 'set about finding': cp. 5. 329. ὁ δὲ, as 119.

129. διδου, Impf. 'at the same time gave,' = 'while he gave': § 27.

130. ἰμήκανα ἔργα, 'deeds against which no contrivance would avail,' hopeless mischief. This sudden change in the battle seems very improbable. No leading Trojan has been killed; and we are not told that any general rally of the Greek army has taken place.

136. κατα-πτή-την, an Aor. from the root πτε-, πτή-, with the same meaning as the longer root πτήκ- from which πτήσω is formed.

140. οὔχ ἔπετ ἄληκ, 'strength is not furnished,' 'does not serve,' cp. 4. 314 ὡς τοι γούναθ ἔπειτο.

141. ὁπάξει, 'grants,' 'furnishes,' = ἔπεσαὶ ποιεῖ, cp. 4. 415 τοῦτῳ μὲν γὰρ κίδως ἄμ᾽ ἐβεσαί.

143. ἐλύσασε, 'protect from,' 'bar' (lit. 'cover,' 'shelter'). But in 1. 239 θῆμιστας ἐλύσατο the meaning is 'protect,' 'uphold.'

147. τέδε is explained by Ἰκτωρ γάρ κ.τ.λ., 'it is that Hector,' &c.

150. ἀπεκλῆσε, 'will boast.'

154. ἀλλὰ of the apodosis, cp. 1. 82.

159. στονδέντα, 'full of groans,' as being the cause of groaning.

163. γυναικὸς ἄρ' ἀνώτερο. The Plupf. with ἄρα = 'thou art after all,' as it now appears, cp. 3. 183., 12. 164. ἀνώτερο, 'in place of,' = 'as good as'; cp. Od. 8. 546 ἄνωτεροι κασιγρήτοι εἰσόδοι θ' ἱκετής τε τέκνηται.

164. κακὴ γληνη, 'wretched minion.' The word γληνη properly denotes a 'bead,' or bead-like object; cp. τρικ-γληνος, 'with three drops.' Hence it is used for the ball of the eye; also more generally, = 'plaything,' 'bauble,' (cp. γλήνεα, 'ornaments,' 'gewgaws,' II. 24. 192); hence as a term of reproach, 'pretty thing,' 'toy,' 'minion,' &c.

166. δαλμωνα δῶσω, 'I will bring the hand of fate upon you.' δαλμων is put by a boldness of phrase for δαλμωνος αἴσα (Od. 11. 61), or the like. But Zenodotus read πότιμον ἐφήσω, certainly a more Homeric expression.

168. στρέψαι, 'as to turning,' = 'whether or not to turn.'

171. σήμα τεθεῖ ἡ σῆμη, 'giving a sign which was (i.e. signified) victory.' On ἐπεραλκέα (=heaven-sent) see 7. 26 (note).

175. κατένευσε, 'has granted' (confirmed by his nod).

177. νηπίοι, an interjectional Nom., cp. 1. 231.

178. ἄδηληρα, lit. 'soft.' οὐδενδοσμα, 'not worth a thought.'

183: This line is wanting in the best MSS. The sentence ends well at αὐτοὺς, cp. 14. 47.

185. This line was rejected by Aristarchus, because the use of four-horse chariots is not Homeric. Moreover, the dual ἄποτινεστον would not naturally be used of four.

186. ἂν μάλα πολλῆν κ.τ.λ. Instead of a general Verb suitable to
κομίδην (such as παρείξε, or ἐκόμισε), we have the specific μελέφρονα πυρόν ἠ풀κε, κ.τ.λ. This is an anacoluthon of a kind unusual in Homer.

189. Rejected by the ancients, on account of the strangeness of giving wine to horses, which is spoken of here as if it were the ordinary practice.

190. ἡ ἔμοι. Here we must supply out of πυρόν ἀπηκεν κ.τ.λ. the more general idea ‘set food before,’ ‘attended to’ (Zeugma).

193. πᾶσαν χρυσείνην ἐμεναι, ‘that it is all of gold,’ Inf. depending on κλέος σύρανδον ἵκει (= it is reported). No such shield is mentioned elsewhere.

197. εἰμητηρέμαν, Fut. Inf. ‘that I shall force to embark.’

198. νεμέσθηνε, Aor. ‘was moved to indignation.’

200. ἀντίον ἔδα, ‘addressed,’ ‘bespoke.’ Elsewhere these words generally mean ‘spoke against,’ or ‘in reply.’

204. βούλεο, ‘you used to wish.’ So Heyne: most editors take it as an Imperative, ‘do you wish,’ ‘you on your part ought to wish.’

206. Ζῆν, an old form of the Acc., related to Ζεύς nearly as βῶν to βῶς (7. 238).

207. ἀκάχοντο καθήμενος, ‘he would have the vexation of sitting quiet,’ i.e. he would have to sit idle, however vexed he might be.

209. ἀπτο-ἐπές. The first part of the word is probably from a root meaning to ‘throw’ or ‘dash’ (whence also ἐκφθη): hence it means ‘one that flings about words at random.’ Cf. ἀμφαρτο-ἐπές, 13. 824.

213. δοσιν ἐκ νηών ἀπὸ πύργου τάφρος ἔργη. The space described is probably the interval between the fortification (the wall with the outer trench) and the ships. Some (as Hentze, following Giseke and La Roche) take ἀπὸ πύργου τάφρος ἔργη to be the important words, ‘the space from the wall to the trench,’ and understand ἐκ νηών to mean merely ‘outside the ships’ (cp. 15. 391 τείχεος ἀμφιμάχοντο θοάν ἐκτοθι νηῶν). This seems forced, and it is not likely that the trench was at any distance from the wall. Faesi, on the other hand, joins πύργου τάφρος, ‘the trench of the fortification’; but this is a strange phrase, and it is harsh not to take ἀπὸ πύργου together. Perhaps we should read ἔπι πύργῳ, taking ἔπι πύργῳ τάφρος as = ‘the wall with its trench.’

215. εἰλομένων, with τῶν (213), the words ἔπει πεῦν τε καὶ ἀνδρῶν ἀσπιστῶν being expository and parenthetical.

219. αὐτῷ ποιησάνταν, Dat. by Attraction. ποιησάντας, ‘be-stirring himself’ (lit. ‘working himself out of breath,’ ποιητῆν being an Intensive from the root πυν-).

222. μεγακήτες, ‘with a great depth of hull,’ κῆτος meaning ‘a hollow.’ When μεγακήτης is used as an epithet of the sea, the notion is that of a great hollow full of water (cp. μέγα λαίμα ταλάσσης).
223. γεγονεμεν is an Inf. of consequence after εν μεσοστοι έσκε, 'was in the middle for shouting,' i.e. so that one could shout from it and be heard.

224–226. These three lines are wanting in all good MSS.

227. γεγονός. The Pf. is regularly used of the tone or pitch of the voice: § 28, 3.

229. δε δ η φάμεν, explaining ε xpathal, 'the boasting of the time when we thought.'

230. ἐντόν εν Δήμου, sc. δε. The ellipse is certainly harsh. Others join εντόν... ἡγοράσθαι, supposing that the Verb which should govern δε is forgotten, or understood out of ἡγοράσθαι.

233. ενθ', for αντα, 'opposite,' 'facing.'

234. δεκτοι, in the literal sense, 'the counterpoise to,' 'a match for.'

236. = 'has any king ever been befooled like me'?

239. ἐνθάδε ζρων, 'as I came on this quest.' The proper sense of ζρω (Fζρω) is obscure. It may have meant 'to go,' or 'to turn' (root var). In general, however, it has a distinctly unfavourable force; note esp. the Imperative ζρρε, 'be off,' 'go about your business,' ζρρετω (9. 377, &c.).

243. αὐτούς δε περ, 'ourselves at least,' if we are not to conquer the Trojans.

247. τελειώτατον, i.e. the surest to make the sign good, to bring fulfilment. The sign is the escape of the fawn by falling near the altar of Zeus.

250. πανομφαλων, 'from whom all voices (i.e. omens) come.'

254. πάρος, 'before,' 'in front of': the only instance of πάρος governing a Gen. σχεμεν, 'to have held,' i.e. 'guided,' 'driven.'

257. ετερεν, 'had turned,' when the blow was struck.

261. τον δε μετ', sc. εξήλασαν, understood out of ll. 253-5; ου τις πρότερος... ευξατο... εξελάσω being = πρώτος εξήλασε.

The list of nine chiefs differs from that of 7. 162-8, by including Teucer and Menelaus, and leaving out Thoas and Ulysses. As to Ulysses, cp. 8. 92-98.

266. παλιντονα. This is either a general epithet of the bow, 'bending back,' 'elastic,' or (more probably) it denotes a particular kind of bow (so certainly in Hdt. 7. 69, where it is used to distinguish the bows of the Arabians), viz. those with the ends curving in the opposite way to the centre.

268. ὑπεξεφερεν, 'would withdraw' (lit. bear up away from him).

269. παπτίμος. At this point the construction is interrupted, and taken up again in 1. 271 αυτος ο κτλ. The harshness of this is softened by the clause ετελ.. βεβλήκου, which has the same Subject as the principal sentence, and therefore supplies a quasi-construction. Cp. 9. 358 νησας ευ νης, εων αλαδε προερύσω, ουει κτλ. = 'I will load
the ships, and when I have launched them you will see,' &c. See § 58.

270. βεβλήκον is the reading of Aristarchus: for the Opt. see § 34, 1, b. Several good MSS. have βεβλήκειν.

272. έσει Αλανθ' seems to go with αὐτις λόγῳ rather than with δύσκεν.

277. This line is wanting in most MSS.

279. τόξου ἄπο, cp. 24. 605 τοὺς μίν 'Ἀπόλλων πέφυν ἄπο' ἄργυρειον βιοίοι, i.e. with a shot from the bow.

282. οὖνως, 'as you are doing'; so in l. 244.

284. κομίσωστο, 'took up,' 'took into his charge.' For the order ἐπεφέ...κομίσωστο cp. 1. 251, 5. 118, 359.

285. ἵκελης ἐπιβήσον, 'bring to honour,' lit. 'cause to stand on fair fame'; cp. 2. 234 κακῶν ἐπιβασκέμεν οἷς 'Αχαίων.

289. προσβησο, elsewhere called γέρας, a gift of honour.

295. προτῇ 'Πλοῖον, 'towards Troy,' does not imply that the Trojans had been driven far.

302. ὁ Σέ, without change of Subject, cp. 119.

304. ὑπομηθεὶς ὑπομημένη, 'taken to wife from Aesyme,' 'a wife brought to Priam from Aesyme.'

306. ἦ τ' ἐνί κήπῳ, sc. ἔστι.

308. ἤμυσιν κάρη, 'drooped his head'; cp. Virg. Aen. 9. 436—lassowe papavera collo

Demisere caput, pluvia cum forte gravantur.

311-319. Repetition of the incident of ll. 119-129, mostly in the same words.

325. αὐρήνωτα, sc. νευρήν, 'as he was drawing the bow.'

πάρ' ἄυνων, with βάλει, taken up again by τῇ βα in l. 327. It appears from l. 328 that the stone struck the bowstring and Teucer's hand and shoulder at the same instant.

332. ὑποδιόντε, 'getting under him,' taking him up.

338. τίς τε. For this use of τε see § 49, 9.

340. ἴχθυς τε γλινοῦτος τε, Acc. of the part concerned, § 37, 4; a sort of epegeesis of κατάπτωσα. The Acc. with ἀπετόθαι is not found.

髂υσιδομένων τε δοκεῖει, 'and watches, is on guard, against its wheeling about.' So the Bear watches (δοκεῖει) the hunter Orion, ll. 18. 487-8.

341. ἄπαξ, 'stuck to,' 'was busy with'; the notion is that of handling, dealing with, rather than of following.

346. πᾶσι θεοῖς, with εὐχέτοντο. The two clauses connected by τε...καί are not symmetrical, the Indic. εὐχέτοντο being substituted for the Participle (which we expect, to answer to κεκλέμενοι); 'shouting to one another and praying aloud with uplifted hands to all the gods.'

Cp. 3. 79, 80 (note).

348. ἀμφιπετροτρόφωσα, 'wheeled about this way and that.'

349. Γηργούς ὀμματ', 'eyes [as the eyes] of the Gorgon,' cp. 11. 36
355. ἐνέκα, 'by the onset,' the 'swing' of his attack.
358. οὖτος γε, emphasised in contrast to πατὴρ σύμβως in l. 360, Zeus being the real enemy.
361. ἐμὸν μενέων ἀπεράντως, lit. 'one that causes the starting back,' the collapse or recoil, 'of my furious efforts.'
363. It is best to join ταρόμενον ὑπό, 'when in distress under (by reason of) the tasks,' &c.
367. προφέρουσα, sc. Εὔρυσθεός. The story may be the same as the one told by Dione, 5. 395–402.
368. κύνα. The name Κέρβερος is not Homeric.
369. αἰπτα, 'steep-falling,' rapid.
370. ἀφ' ἄν .. ἐπιν, 'when he shall call me,' Subj. of confident prophecy, § 81, 2.
376. θωρήσωσαι. Aor. Subj.
378. Join γνησίως νοDAT προφανεύς, 'will be glad at our appearing.' It is in sense an Acc. of the thing; cp. 13. 353 ἧχοθετό γάρ θα Τρώοιν δαμαμένου, 'he was vexed at their being conquered by the Trojans': see § 87, 7. προφανεύς was read by Aristarchus, Most MSS. have προφανεύς or προφανεύς. For the Masc. form cp. l. 455 πληγεύτε. 381–396. This passage consists entirely of lines taken from the similar description, 5. 719–752.
399. πάλιν πρέπει, sc. Athene and Here. ἄντιν, sc. ἐμοῦ. The omission of the Pronouns suits the abrupt tone of the command.
400. οὔ καλά, 'not well,' i.e. it will be no pleasant matter, if we meet &c.
405. καὶ κεν μάρτυριν κερανός, 'with which the thunderbolt fastens,'= which it makes by fastening on them: Acc. of the Internal Object, like 5. 795 ἔλκος τό μν βάλε Πάνδαρος ἕρ.
406. δήπ' εἰδῆ κ.τ.λ., 'that she may know what it means when.'
411. πρώτησοι δέ πύλησι, 'at the beginning of the gate,' i.e. close outside the gate, when they were already on the way.
413. τί .. μαίνεται κ.τ.λ., 'what madness is this in your hearts'?
415. τή τελεία περ, 'even as he will fulfil,'= 'and he will fulfil the threat too.'
418. οὔδε κεν .. ἀπαλθήσεθον. The form of the oratio recta is retained here, so as to avoid using κεν with an Inf.: see 9. 684.
420–424 were rejected by Aristarchus, who thought them unsuited to the character of Iris.
423. ἄλλα σοὶ γ' αἰνοτάτη, sc. ἐσοὶ or (better) ἐσεσαι, 'but you will be beyond endurance if,' &c. The Venetus (A.) gives as a variant ἄλλα σολ, αἰνοτάτη, (sc. νεμεσίςεται), which may be right.
431. δικαζέω, 'let him deal his judgments,' decide their fate; cp. 1. 542 κρυπτάδια φρονέοντα δικαζέμεν.
439. διώκει, 'drove swiftly.'
440. Poseidon appears in Homer as a deity of the horse and the chariot; cp. II. 23. 584 ἰππον ἀφάμενος γαῖας ἱκνοσίγαλαιν ὄμνυθε, also 23. 277, 307. Horses were sacrificed to the Scamander, 21. 132.

441. λίθα, 'cloths.'

443. τελεμῆτο, 'rocked.'

444. ἄμψις, 'apart from.'

448. κάμητον, 'weared yourselves out by...' 'fainted in the work of...'

450. πάντως, 'in any case,' whether you do so or not. οἶνος, = ὅτι τοιοῦτον (cp. 4. 157); order of clauses as Od. 15. 212 οἷος ἐκείνου θυμὸς ὑπέρβιος οὐ σὲ μεθήσει.

457-468 are made up of 4. 20-25 and 8. 32-7. The lines 466-468 are wanting in the best MSS.

470. ἡμῶς, 'in the morning,' Gen. of time, § 39, 2. μᾶλλον, 'more' (than now), with ὀλλύντα in l. 472. καὶ emphasises the Compar., 'more' (rather than less).

474. παρὰ ναῦφι, 'from the ships,' the form in -φι serving as an Ablative.

475, 476. Rejected by Aristarchus, because (1) ἡμαρχῇ would not be used of the very next day, and (2) they did not fight over Patroclus by the ships, but in the open plain. Moreover, there is no apodosis to οἱ μὲν.

482. οὖν ἦν ἐνα' repeats οὖν εἰ κε, l. 478, there being no full stop at l. 481: cp. 6. 58 μὴ... μηδ' ὅσα... and 9. 385-391.

487. ἀκούσων is the important word; cp. 7. 7.

491. νεκρῶν διεφαίνετο, 'appeared clear among the dead,' between the spaces covered with dead.

500. δὲ νῦν ἐσώσεις μάλιστα, 'which this time has done most in saving.'

503. ἐφοπλισμέσθα, 1 Aor. Subj. 'let us furnish forth.'

505. ἐξασθε (so Aristarchus), Aor. like ἔπεσον, ἵκων (§ 9, 3). The MSS. generally have ἐξασθε: cp. ἄξωντο (l. 545), and ἐξατρε (3. 105).

507. σείτον τε, sc. κομίζεσθε or the like, understood out of οἰνίζεσθε: a Zeugma.

ἐνί, 'with,' to accompany the corn and wine.

512. μη μᾶν... ἐπιβαίνω, a strong assertion under the form of a wish: 'they will not embark, let us not think it,' &c. Cp. Od. 7. 316 μὴ τοῦτο φιλῶν Δίον πατρὶ γένουσα, 22. 462 μὴ μὲν ἡ καθ' ἀλλὰ ἔλθω ἄρη θυμὸν ἐλοίμην.

513. ὡς τὸς κ.τ.λ., 'so that some one shall,' &c., expressing purpose father than consequence. τὸς is a litotes (see § 59), as we sometimes say 'one or two,' = 'a good many.' Cp. Od. 11. 502.

πέσον, 'may chew the cud of,' i.e. 'enjoy' (ironically); cp. 2. 237.

515. For στυγῶ, 'dread,' see 1. 186.

519. λέγασθαι, 'to lay themselves,' 'take their posts.'
521. Join ἐπιστάς τοι, 'a sure kind of watch.'
524. υγίης, 'sound and good'; the word occurs only here in Homer: cp. the note on ψευδής (4. 235).
525. τὸν δ', 'but I shall have another word to speak,' &c. This is a sort of oxymoron (§ 60): for Hector does not mean another speech, but action. Cp. 5. 164., 10. 496, 515.
526. εὐχόμαι ἐπόμενος is the reading of Aristarchus: ἐπομαι εὐχόμενος, which was read by Zenodotus, is supported by the metre (since ἐπομαι was originally ἐπόμαι). This however is not quite decisive, since we might read εὐχόμι ἐπόμενος.
527. κηρευτικής, 'carried by fates,' viz. to their own destruction: cp. 2. 302 ὁδε γὰρ κηρεῖς ἐστάν ταυτάτω δέρωντας, and 2. 834 κηρεῖς γὰρ ἄγου μέλαινος ταυτάτω (= 'they were doomed by fate').
528. ὀδο κηρεῖς φορέων, 'whom fates are carrying.' This epexegeisis of a compound epithet is Homeric: cp. 9. 124 ἄθλοφοις, ὦ ἄθλοι ποσοί φέροντο; Od. 1. 299 πατροφοιή &; oi ποτέρα κλεύν ἐκατα.
529. εἰ τι νυκτί, 'for the night'; so εἰ κηρεῖς (10. 48., 19. 229).
530. ἕμας αὐτούς, 'our own position'; in addition to the watch kept round the city (l. 521).
531. ἐγείρομεν, 1 Aor. Subj.
532. 533-537 were wanting in the edition of Zenodotus. They certainly repeat, somewhat awkwardly, ideas already contained in the context; cp. δεικτέται εἰ κε with εἰλομαι εἰ κε (l. 532), and αὕριον (l. 535) with εἰ αὕριον (l. 538).
535. ἀρέτὴν is Acc. de quo (§ 37, 7): 'he will know as to his prowess, whether he will abide my spear,' i.e. 'whether his prowess will enable him to abide.'
538-541. 'Would I were immortal,' &c., 'as surely as this day,' &c.
541. ἡμέρῃ ἢδε properly means the day now passing. Possibly the 'day' is regarded as beginning with the preceding evening: as the Jews (e.g.) computed from sunset to sunset.
548. This verse, and ll. 550-552, are not found in any manuscript, but are preserved in the Platonic (or pseudo-Platonic) dialogue 'Alcibiades II,' p. 149 εὐρήσεις δε καὶ παρ' Ὀμήρῳ ἐπεραπαλήσαι τούτοις εἰρημέναι φησι γὰρ τοὺς Τρῶας ἐπικλὺν ποιούμενος ἔρθειν ἄδαντοι τελησόσας ἐκατομβᾶς, τὴν δὲ κύναν ἐκ τοῦ πείδου τοὺς ἄνεμους φίεριν ὕφαντον ἠδὼν ἢδειαν τῆς δ' οὗ τι θεός μάκαρας δακτέοσας, οὖν ἔθελεν' μάλα γὰρ σφιν ἀπήχθητο Ἡλίος ἑρῆ, καὶ Πλάμος καὶ λαὸς ἐνμελείς Πράμοιο.
550. ἦλεντον, 'partook of,' a sense not elsewhere found.
553. πτολέμωι γεφύρας, cp. 4. 371. The phrase is generally applied to a battle actually going on. Here it may mean that they kept to the order in which they fought.
558. ὀφανδόθεν δ' ἄρ' ὑπεράγη δοστέοις αἰθήρ, 'the vast mass of air
is broken away from beneath the face of the sky.' In 16. 300, where this passage recurs, the context shows that it is intended to describe a sudden clearing away of clouds. Accordingly αἰθήρ must include the whole body of clouds, especially the upper strata, which break up and reveal the clear sky. In this place nothing has been said of clouds, and hence the difficulty as to the meaning.

560. Σάνθωο. The name Σάνθως is here used as the ordinary or 'human' name of the Scamander, contrary to the Homeric practice.

BOOK IX.

The subject of this book—called anciently Πρεσβελα, or Αὐραι—is the attempt which Agamemnon makes to appease the anger of Achilles. He offers to give up Briseis, to add many splendid gifts, and after the war to make Achilles his son-in-law, and ruler of seven cities in the Peloponnesus.

The narrative is simple. The Greeks have only been saved from destruction by the sudden coming on of darkness (8. 500), and are in a state of panic (9. 1–8). Agamemnon calls together the Assembly, as silently as possible, and proposes flight (9–28). Diomedes rebukes this faint-heartedness in vigorous words; and Nestor supports him, advising Agamemnon to hold a Council in his tent (29–88). At the Council, on the advice of Nestor, Agamemnon proposes his offer of atonement, and an embassy is sent accordingly to Achilles (89–181). Then follows the scene in the tent of Achilles, which occupies the main part of the book (182–668), followed by the short scene in which the envoys report the failure of their efforts (669–713).

The position taken up by Achilles in refusing to make his peace with the Greek army deserves attention, both as part of the story of the poem, and as an exhibition of his keen and 'inexorable' temper. It is not, as has been thought, that the terms offered him by Agamemnon are in any way insufficient. It is that, having been wronged once, he refuses to trust Agamemnon any more (344 ff.), will have nothing to do with him (374 ff.), rejects every possible atonement (378–386), and desires only vengeance (see the note on l. 387). This attitude has been condemned as inconsistent with Greek feeling. The ninth book, Mr. Grote says, 'carries the pride and egotism of Achilles beyond even the largest exigencies of insulted honour, and is shocking to that sentiment of Nemesis which was so deeply seated in the Grecian mind' (cp. the
NOTES. BOOK IX. 339

words of Phoenix, i. 523 πρὶν δ’ οὖ τι νεμέονταν κεχολώθαι) 1. The answer is given by Achilles himself in ll. 645 ff., where he admits that the appeal of Ajax is perfectly reasonable,—‘but my heart swells with rage when I think of what the son of Atreus has done.’ The gifts, in short, are all that custom or sentiment required, but they fail to appease a hero over whom passion, so long as it lasts, has absolute dominion. It must be remembered, too, that in the Homeric age personal feeling, rather than any rules or system of morality, was the main influence in determining conduct.

The value of the ninth book for the dramatic arrangement of the Iliad is obvious. Without it the chief actor is off the stage, so to speak, from the first to the sixteenth book (except for the few lines xi. 599 ff.). To break this long interval by a book in which he is the principal figure, and in which his anger is shown at its culminating point—just before signs of relenting first appear (see p. 363)—is assuredly a stroke of art worthy of any poet.

Many critics, however, have followed Mr. Grote in holding that the ninth book is no part of the original Iliad. They do so chiefly on the ground that ‘there are passages in the eleventh and following books which prove that the poet who composed them could not have had present to his mind the main event of the ninth book,—the outpouring of profound humiliation by the Greeks, and from Agamemnon especially, before Achilles, coupled with formal offers to restore Briseis and pay the amplest compensation for past wrong’ (History of Greece, pt. i. ch. xxii). The chief passages in question are xi. 608 ff. (on which see the note), 16. 71 ff., and 16. 84 ff. On the other hand the embassy is referred to in the speech of Thetis (18. 448), and more than once in the reconciliation scene (19. 140, 194, 243): but these passages may be interpolations 2.

This is not the place for a full discussion of this question, but it may be noticed that Mr. Grote’s arguments ultimately rest on the assumption that the atonement offered, and the humiliation of the Greeks involved in it, are a sufficient ‘honouring of Achilles,’ and therefore a sufficient answer to the prayer of Thetis. It may be questioned, however, whether this is not an inference from modern or at least post-Homeric sentiment. It would be difficult to show that Agamemnon’s offer is regarded by the

1 Note however that νεμέον in Homer is very different from the divine νεμέον, provoked by any form of pride or arrogance, which is a leading idea in Herodotus and the Attic drama. On this point see Mill, Diss. and Disc. vol. ii, p. 318.

2 The words of Nestor in xi. 794 f. seem to refer to what Achilles says about his destiny (9. 410): but it is possible that the passage in the 11th book suggested the other.
poet as deeply humiliating. In any case the poet of the ninth book clearly thought it consonant to the character of Achilles to reject the offers made, and to insist on his 'pound of flesh'—the defeat of the Greek army. Thus he makes Achilles say that he will not be moved by gifts, however great, till Agamemnon 'pays back the whole bitter outrage' (l. 387). In the same spirit, in the later speech to Patroclus from which more than one of Mr. Grote's arguments are derived, Achilles says that he had not thought to end his wrath until the battle reached his ships (16. 61-63)—implying that he would listen to no terms short of the destruction of his enemy. And this agrees with the language which he holds in the first book: cp. i. 409 ff., where Zeus is to cause the Greeks to be slain κατὰ πρύμνας τε καὶ ἄμφε τῆλα, and thus Agamemnon is to know his folly—i.e. not merely to confess it, which Mr. Grote would think enough, but to feel all its bitter consequences.

These considerations, however, do not do more than show that the ninth book, if it is an addition, is a skilful and effective one. Other arguments have been found in peculiarities of language, and in allusions indicating a more advanced state of knowledge than is found elsewhere in the Iliad. With regard to the language, see the notes ll. 42, 143, 337, 417, 684. Traces of a later geography may be seen in the mention of Αἰγύπτιος (l. 381), and of Delphi (under the older name Πυθώ, l. 405), the use of the name Ελλάς (ll. 447, 478), the Dolopes (l. 484), and the seven towns of Pylus (in ll. 150 ff., cp. 2. 591). See also the notes on the division of the spoil (l. 333), the destiny of Achilles (l. 410), and the allegorical or quasi-allegorical passage, ll. 502 ff.

The style of the ninth book is unequal. The scene in the tent of Achilles is exceptionally fine: it may be doubted, however, whether the sustained rhetoric of the speeches is quite Homeric. The earlier part of the book is much below this level, though not perhaps inferior to most of the seventh and eighth books. Of this fact (if it be one) various explanations might be given. In any case, if the ninth book is pronounced to be a later accretion, the eighth can hardly stand as part of the original scheme. The disasters which it relates serve no dramatic purpose except to prepare for the great scene of the embassy.

2. φῦξα, 'panic': no clear distinction is to be drawn between φῦξα and φόβος.

The story now goes back to the time of sunset (8. 487), when the Trojan pursuit was stopped by darkness.

3. βεβολήσαντο, 'were tossed about' (in mind).

5. Βορῆς must be scanned Βορῆς: cp. the Attic Βορᾶς.

6. ἄμφεν, 'together with' [their coming].

κελανόν is predicative; the wave grows dark as it rises in a crest.
7. παρέξ, 'along' (παρά being the important word, § 48).
11. κλῆθην, 'by name,' singly (= ἐξονομακλῆθην).
15. ἀγγληψ is only found as an epithet of πέτρη: it is one of those whose meaning is unknown.
18-28, repetition of 2. 111-118, 139-141.
32. μαχήσμοι, 'will join issue with,' 'find fault': 5. 875., 6. 329.
34. ἀληθῶν ὀνειδισας, 'hast reproached me with my prowess,' i.e. with the want of it: cp. i. 65 εὐχαριστήσει ἐπιμέμφεται. πρῶτον, 'before,' viz. in the ἐπιστάλησις, 4. 370 ff.
35. ταύτα δὲ πάντα ἰσαό, 'know all about that,' viz. whether I am ἀπόλεμος or ἀναλκείς. Cp. io. 259.
37. διάνδικα, 'two ways,' i.e. in unequal measure.
39. ἢ τε, attracted to the gender of the predicate κράτος: so l. 33 ἡ θέμι ἐστι.
40. Ἐλπεισ is ironical: 'do you flatter yourself that the Greeks are what your speech supposes them?'
41. ὡς δὲ συνέχεια: 'do you think them so weak, since you speak thus,' i.e. as you seem to do by thus speaking of them.
42. ὡς τε νέοσθαι, the only instance in the Iliad of ὡς τε (or ὡστε) with the Inf.; cp. Od. 17. 21.
46. εἰ δὲ, used as in the phrase εἰ δ' ἀγε: see i. 302 (note).
48. τέκμωρ, see on 7. 31.
54. μετά= 'among,' generally takes the Acc. with Verbs of motion only. Possibly ἐπλευ, 'thou hast come to be,' conveys the idea of motion.
56. πάλιν ἐρεῖ, 'will speak the reverse way,' 'gainsay.'
57. τέλος μῦσων, as we say, 'the last word,' all that is to be said.
57. ἢ μήν κ.τ.λ., 'yet you are young' 'and that although you are but young': see on ἡ καὶ, 3. 215. With this rendering the words serve to heighten the qualified praise of the preceding sentence. They are more usually taken to refer only to the clause οὐ τέλος ἵκει ὑμῖν, and with an apologetic force: 'you have not reached the perfection of counsel—it is true that you are but young.' This is supported by ἢ μήν καὶ in 2. 291 (see the note): but it is less simple, and throws too much stress on the subordinate clause ἄτιρ οὐ . . . μῦσων.
58. πεπνυμένα βάζεις . βασιλῆς, 'thou hast wise words for the kings': βάζω with a double Acc. means to 'speak to,' as 16. 207.
59. κατὰ μοῦραν ἐπιτεσ is not a mere repetition of πεπνυμένα βάζεις. Nestor says 'you show wisdom, for your advice is good.'
62. 'Not even Agamemnon' is put in because he was the person affected by Nestor's proposal.
63. ἀφρήτωρ refers to the φήτρη (Attic φρατρία), a sort of 'clan,' ἀνιστος to the single house; ἀδέμνος is a wider word, including all the rights and duties of a citizen. Thus the meaning is 'outside all ties of private or public life.' Cp. the imitation in Cicero, Phil. xiii. 1.
64. The drift of this passage is not clear. According to the common view, the mention of 'civil war' is aimed at Agamemnon's quarrel with Achilles,—Nestor in this way hinting at the subject which he wishes to bring before a boulh. But the word πόλεμος is surely inapplicable, even as a hint, to anything that had passed between the two chiefs. Mr. Paley considers that the sentence 'glances at Diomede and his too warlike speech.' If so, why is civil war specified?

66. ἐκαστοι, 'each company,' of the seven, cp. 1. 85. Aristarchus read φυλακτήρας, so that the sense would be, 'let each division post its watch.' λεξάσθων, cp. 8. 519.

68. ἐπετα, 'after that,' i.e. as to the next step to be taken.

69. ἀρχε, 'lead the way,' 'take action': explained by δαίνυ κ.τ.λ.

70. Nestor's language is curiously emphatic, considering that it was customary for the chiefs to feast in Agamemnon's tent (4. 343., 7. 313). Possibly Nestor wishes in this way to hint at the importance of the proposal which he intends to make.

72. ἡματια, 'daily.' Θρυκήθεν, Lemnos, from which the Greeks were said in 7. 467 to get wine, is doubtless included under the term 'Thrace.' Cp. however Od. 9. 196 ff.

73. ὑποδειγή, 'means of entertainment': collective rather than abstract.

75. χρεστ, a shorter form of χρειώ, 'need,' used with the Acc. owing to a peculiar ellipse of ἱκανει or the like (cp. χρεο γαρ ικανεῖ, 10. 118., 11. 609, also χ. ίκε, 10. 142). The ellipse is so far forgotten that we even find χ. ἐστί, χ. γίγνεται, but still with an Acc. of the person.

77. τάπε γνηθέην, Acc. § 37, 1.

89. δόλλαις ὡς, 'brought to a meeting together.'

97. ἐν σοι μίν λήβω κ.τ.λ., cp. Virg. Ecl. 8. 11, a te principium tibi desinet.

99. θέμιστας, properly 'declarations of θέμις,' hence 'the right of judgment,' of saying in each case what is θέμις. See Maine's Ancient Law, p. 4. σφίν, 'for them,' viz. the people.

100. περί, 'above others,' = 'in the first instance.'

102. δετ κεν χρη, 'whatever it is in which he (the one whose advice you take) leads the way': σε ἐξεταί, 'will attach to you,' i.e. you will be (regarded as) the author of it: cp. Od. 11. 346 Ὀλυνθοῦ δ' ἐκ τοῦ θ' ἐσται ἐγγον τε ἐνος τε (depends upon).

106. εἰ ἐπ τοῦ δικε, 'ever from the time that,' &c.

107. Ἀχιλῆς, with κλησθην.

110. ἐπιθαυ, viz. by the defeat of the Greeks, as 1. 118.

115. ψεῦδος, a kind of cognate Acc. with κατέλεξα, 'no false tale hast thou told of,' &c.: cp. Od. 7. 297 ταῦτα .. άληθείην κατέλεξα.

άτος, 'acts of ἀτη,' i.e. blindness or infatuation.

117. φιλήσῃ, 'has come to love,' Aor., as 3. 415.
NOTES. LINES 64–162.

118. δάμασε δὲ, i.e. in having subdued.
121. ἄνεμον, 'I will set forth,' i.e. state the particulars: Subj. of purpose, § 29, 1.
122. ἀπόρους, 'untouched by fire,' i.e. not yet used.
τάλαντα, much smaller than the talents of historical times; cp. 23. 269, where two talents are less than the value of a λέβης.
127. δόσα, answers to τόσσα in l. 125; the clause οὐδὲ κεν ἀκτήμων κ.τ.λ. is inserted as a kind of after-thought.
130. ἐξελόμην, 'I took out' as a γέρας, before the division.
133. μὴ is used after Verbs of swearing, cp. 10. 330., 15. 36.
τῆς (sc. Βρισιδός) is governed by εὖνής: 'her bed.'
137. χρυσόυ καὶ χαλκοῦ, Gen. of material, § 39, 4.
138. εἰσελθὼν, sc. τὸ ἄστυ: as 4.34 εἰσελθοῦσα πύλας (of entering as a conqueror).
141. Ἰκολύμεθα, Opt. of the more remote consequence, in contrast to εἰ δὲ κεν... δῶσοι ἀλαπάξαι, § 34, 1.
143. τυλίγετος, see the note on 5. 153. θάλλη ἔν, 'amid good cheer.'
The use of ἐν with abstract words is commoner in this book than in the Iliad generally: cp. ll. 319, 378, 491.
144. τρεῖς δὲ κ.τ.λ. This sentence is subordinate in sense to τάσσω κ.τ.λ.: 'I have three daughters, of them let him take,' &c., being equivalent to the complex sentence 'of the three daughters that I have, let him take,' &c. This is a species of Parataxis (§ 57): cp. l. 334.
145. Ελεκτρα and Ιφιγενία are names unknown to Homer. Cp. the echo of this line in Soph. El. 157 οία Χρυσόθεμις ζώει καὶ Ιφιάνασσα.
146. ἀνάεδνον. The ἐδνον is the price paid by the bridegroom to the bride's father: μελία are complimentary presents given with (ἐπὶ) the bride.
153. νέαται Πύλου, 'last in Pylus': cp. ii. 712, where the phrase is applied to Thryoessa, on the northern border. As to Pylus, see the note on 2. 591.
156. θυμιστας, 'customs,' customary dues: the δωτίναι are probably offerings given (or supposed to be given) of free will.
158. τοῦ, 'surely,' i.e. it is at least one argument for yielding, that Hades is unyielding. The thought is elaborated in a famous fragment of the Νιοβε by Αeschylus:

> μόνος θεών γὰρ Θάνατος οὐ δώρων ἔρρεν
> οὐ δὲ τιθῶν οὐρ' ἐπιτετάκτων ἄνοιξ
> οὐ βομός ἐστιν, οὐδὲ παιδίζεται,
> μόνον δὲ Πειθώ δαιμόνων ἀποστατεῖ.
159. τοῦ, in a general statement, see § 49, 9.
160. ὑποστήτω, 'place himself under' me. Elsewhere ὑποστήναι generally means 'to promise.'
161. The presence of Φοίνιξ is hardly to be accounted for, as he
belonged to the Myrmidon contingent. This is the first place where he is heard of in the Iliad.

164. οὐκ ἐνοοτά, lit. 'no longer to be found fault with,' i.e. which go beyond what might be made light of or refused.

165. κλητούς, 'chosen men.'

167. εἷ ἦ δ' ἣς, see 1. 302. τοὺς seems to be a Relative, of δέ being the apodosis; but see § 47, 3. ἐπιφωναί, 'will look over,' 'choose'; so Od. 2. 294 τάνω μὲν τοι ἐγών ἐπιφωναί ἢ τις ἀφίητη.

171. εὐφημήσοι, linguis favere, = 'to observe silence.' The word does not occur elsewhere in Homer.

176. ἐπαρχᾶμενοι δεπάσσουν, 'pouring in first drops into the cups all round.' These first drops were emptied in libation, and the cup was then filled. ἐπι means going 'over' or 'round' the company, as in ἐποίχεσθαι, &c. ἐπαρχᾶμενοι signifies the offering in sacrifice of a 'first portion' of anything (see Riddell and Merry on Od. 3. 340).

180. δανδίλλων, 'glancing,' giving meaning looks.

181. περίπτων, with ἐπέτελλα.

182. τῷ, Ajax and Ulysses, who are the envoys proper.

184. μεγάλας φρένας, 'the proud heart'; cp. the phrase μέγα φρονέω.

187. ἱσυνόν, 'bridge,' where the pegs (κόλλωσί) were to which the strings were fastened.

189. κλέα ἀνθρών, 'the famous deeds of men': Plur. as I. 115.

191. δέγμενος, 'waiting,' apparently to take up the song: so the Muses sang ἀμελθόμεναι (1. 603). οὐπότε, with δέγμενος, cp. 3. 794.

192. προτέρω, Comparative of πρόσω, 'forward.'

194. αὐτῇ, 'as it was,' still in his hand.

196. δεικτόμενος, 'with a gesture of welcome.'

197. ἢ πι μάλα χρεώ, 'surely there is some great need,' i.e. 'you must be bringing some very pressing message.' Or the meaning may be simply, 'it must indeed be so,' i.e. you must be dear to me, since you are so even in my wrath.

203. ξυρότερον, 'a more potent (lit. vigorous) draught.'

206. ὲ γε, 'the other,' sc. Achilles. ἐν πυρὸς αὐτῇ, 'where the fire-light fell': no other light being then in use.

214. ἄλος, Gen. of material, § 39, 4.

219. τοιχον τοῦ ἑτροι, 'by the other wall,' Gen. of place.

220. θυγλάς, the first-fruits of the sacrifice.

223. Ajax nodded to Phoenix, but Ulysses determined to speak first himself.

224. δείδεκτο, 'pledged,' cp. 4. 4.

225. οὐκ επιδευεῖς, sc. εἷς, 'they (men) are not in want;' = there is no want. A vague Nom. is understood, as in φασίν, 'men say.'

228. The original reading was doubtless ἐπιφάγα Φίργα, cp. 5. 429., 8. 453.
230. ἐν δοιμ., sc. ἔστι, 'the case is in doubt.' σαωσίμαν κ.τ.λ. 'with regard to saving the ships or their perishing,' i.e. whether we shall save the ships or lose them. ἐνας serves as Object to σαωσίμαν, and Subject to ἀπολέσθαι. The Inf. σαωσίμαν is perhaps an Aor., § 9, 3.

231. δύσει ἀλκῆν, 'put on prowess,' as though it was a garment or piece of armour, i.e. make ready to exert your strength.

235. σχήσεσθαι, 'that they will be kept back.'

241. στείναι, see 2. 597., 3. 83.

243. ὀρισμένοις, 'driven about,' 'confounded': cp. 8. 183.

Possibly however we should read εἰ: cp. 7. 340.

248. ἐρύσθαι ὅπω, 'to save from under.'

250. κακοῦ may be taken with μῆχος, as well as with ἄχος: 'There will be no device for (no way of treating) mischief done, so as to find a cure for it': the construction being like 7. 409 ὅπο γάρ τις φείτω νεκρῶν κατατεθητότων γλύρῃ... μειλασίμεν. This suits the order of the words better than to make κακοῦ depend only on ἄχος (with most editors). ἔστι' (proparox.), as La Roche points out, must be ἐστιν, which also suits the sense better than the Present: for Ulysses does not mean that every evil is incurable, but that this one will be so.

πρὶν, 'beforehand,' i.e. before the mischief is done.

255. μεγαλητορα τυμων ἐρχειν, 'keep in check thy lofty spirit'; cp. l. 109 μεγαλητορι τυμῷ ἑλκας.

261. ἐχει, 'sufficient,' outweighing the wrong done, cp. 8. 234.

262. εἰ δέ, with an Imper., as in l. 46. καταλέιπω, Aor. Subj.

263. ἐν κιλιποι, i.e. of things already in his possession: when Troy is taken (l. 277) he will add much more.

264–299 repeat ll. 122–157 with little change.

279. νησασθαι, 'you may heap up,' Inf. for Imper.

300. ἄπειρας, Aor., 'has become hateful,' see on 6. 140. μᾶλλον, 'all the more' (for his offers), 'more than ever'; so in the recurring phrase ἐχολῶσατο κηράθη μᾶλλον (II. 21. 136, Od. 9. 480, &c.): cp. Od. 2. 202 ἄπειρανεῖ δ' ἔτι μᾶλλον, 'you only get yourself more hated.'

303. σφι, 'with them,' among them, in their eyes. For μάλα before μέγα see § 55, 2.

309. τῶν μοῦν. The Art. stands as antecedent to ἡ περ: 'the thing which I mean,' &c.

311. τρύφης, 'murmur.'

316. ό ύς ἄρα τις... ἔν, 'there is not after all,' Impf. as 4. 155.

317. μάρνασθαι, after ὅ χάρις (ἔστι), 'there is no matter of thanks
in fighting,' i.e. there is no gratitude. With οὖ χάρις, cp. οὖ νέμεσις (3. 156), &c.

318. μάνοιτι, 'for one who stays behind,' cp. δισθε μένων (1. 332).

μάλα, = 'ever so much.'

320. This line is perhaps an interpolation. It certainly does not bear on the conduct of Agamemnon, which is the main subject.

321. περίκεισαι, 'advantage is laid up.' περί as in περίειμ, 'excel,' περίγλυγμαι, 'get the better.'

ἐπει πάθον, 'after I have suffered,' = 'although I have suffered.'

322. πολεμίζων, 'for fighting,' as the means or condition of war.

325. ταυτω, 'passed the night.' The original meaning of ταυτω is not to sleep (it never implies actual sleeping), but to dwell, 'lie,' esp. in a military sense, 'to be quartered,' 'posted.' So the Aor. ἀσα (i.e. ἅσα).

327. δώρων ἐγκα σφετερᾶων, 'for their wives'; Achilles is thinking of Helen (cp. l. 339), but chooses to speak in general terms, as though her case did not differ from that of other wives in Troy. σφετερᾶων can only refer to ἄνδρῶν: it is an emphatic Possessive—'their wives, not ours.' For this use of the Reflexive Pronoun cp. 6. 500 αἱ μὲν ἐπὶ ζωήν γόν ἐκτορά ὁ ἐν ὀμπρ.

333. διὰ...δασώσκειν, Tmesis. The representation of Agamemnon dividing the spoil at his own will does not agree with what is said elsewhere: cp. especially 1. 161, 162—

καὶ δὴ μοι γέρας αὐτῶς ἀφαιρήσεσθαι ἄνειλεῖς,

ὁ ἐπὶ πόλλες ἐμόγγα, δόσαν δὲ μοι ἄλες Ἀχιλῆς,

where the point is that Agamemnon is taking away what he did not give—what was given by the 'sons of the Achaians'; and so 16. 56—

κοίρην ἢν ἄρα μοι γέρας ἐξελον ἄλες Ἀχιλῆς

δουρι δὲ ἐν χιταίνα, πόλιν εὐελεχει πέρας,

τὴν δὲ ἐν χειρῶν ἔλεγον κρείσον Ἀχαίμενον.

Cp. also 1. 127, 368, and (for a different account) 11. 704. On such a point, however, a discrepancy or inaccuracy in a passionate speech does not prove much. Achilles may mean that the spoil was divided at the will of Agamemnon.

334. ἄλλα δ...βασιλεῖν, subordinate in sense to τοῖσι...καίτω; the whole sentence being = 'the other prizes which he has given to chief warriors and kings are assured to them': cp. 1. 144.

337. δει. This is the only instance of the word in Homer.

339. ἢ οὖχ, 'was it not simply for Helen?'

342. τὴν αὐτός, 'his own.' But this use of αὐτός is unsupported: we should probably read ἧν αὐτός, cp. 10. 204.

345. οὐδὲ με πείσαι is parallel in sense to εἴ κεδότος, = 'I that know him well, and will not be persuaded: § 57.

352. ἵσχεων, 'to check,' 'hold back.'
NOTES. LINES 318-410. 347

353. οὐκ ἔθελεν to have an ironical tone, ‘had no mind.’ ἀπε, ‘away from.’ As to the superiority of Achilles cp. 7. 113 (note).

355. εἰσιν, generally taken either as an Adj., ‘alone,’ ‘in single combat’ (as if ὄλος ὁ ἄρα). It would make better sense if it could qualify ἐνθα, —‘there only,’ ‘there and no further’: but there is no clear instance of such an adverbial use. εἰμίν, ‘used to await.’

359. There is here a change of construction: after the Participles ἤγας and νῆσας we expect a Verb such as πλεύσωμαι, for which the more picturesque ἐπάλλειν is substituted. The change is saved from harshness, however, by the clause ἐπίνει ἄλλη προερύσσω, with which ἤγας and νῆσας can be construed: cp. 8. 269.

364. ἐνθαδε ἔρρων, see 8. 239; cp. ἔρρειω (infra, l. 377).

367. ἐλαχίστῳ, νησί, ‘got as my share,’ in the general division: the νησί points the contrast to γῆς, the prize which (as he here says) Agamemnon had given. See l. 333 (note).

374. οὔθε μὲν ἔργον, ‘nor assuredly in a deed,’ i.e. still less in action than in counsel. With ἔργον we must understand (out of συμφράσσομαι) some such word as πρήξ (Zeugma).

376. ἦλε ὡς of, i.e. ‘let him be satisfied with having done it once’: cp. Virg. Æn. 9. 140 sed perisse semel satis est; peccare fuisset ante satis. εἰπηλος ἔρρειω, ‘let him hold his peace (not try to persuade me) and go about his business.’ For ἔρρειω see on 8. 239.

378. ἐν... αἰσθ, ‘in the share or place of —,’ i.e. ‘as of the value of —.’ The exact meaning of καρ-ðs can only be guessed at. If it is connected with κελῶ, it may mean a ‘paring,’ ‘scrap,’ ‘chip,’ &c.; cp. the Lat. flocchi facere. In any case the meaning is ‘I care for him not a jot.’

381. This is the only mention of Egypt in the Iliad.

387. ἀπὸ... δομενα, ‘pays back,’ ‘pays for,’ i.e. suffers due punishment for. The words do not refer to any sort of restitution or apology, but to the defeat which was the just penalty of Agamemnon’s wrongdoing.

392. βασιλεύτερος. This seems an angry or scornful echo of Agamemnon’s words, l. 160 δοσον βασιλεύτερος ὑμι: cp. 1. 186, 281.

393. σόφοι, cp. l. 424.

394. μάσσεται, ‘will seek out,’ perhaps a contemptuous word. The MSS. have γυναικα γαμώσεται, see § 50, 2.


399. ἐκκαίνα, for ἐφεκκαίνα, § 6, 1.

405. Πυθώ is the later Delphi. This is the only place in the Iliad where the temple is mentioned: see Od. 8. 80.

408. λείτη. In this form the η has been shortened before the following vowel: cp. ἄνοι and ὁ, νής and νες, &c.

410. με, governed by φερόμεν (cp. 2. 303 οὺς μὴ κῆμεν ἔθαν θανάτου
φέρονται), 'that two fates are bearing me to the issue of death,' i.e. that my life may be ruled by one or other of two destinies. This is the only reference to a choice of destinies open to Achilles. In the first book Thetis only complains that his life is to be short.

413. ἀλετο, 'is lost.' The Aor. is used without reference to time, as in the statement of a general rule, see § 25. 2.

417. καὶ δὲ ἄν...παραμυθησάμην, 'I should advise, am disposed to advise.' This use of the 1 Sing. Opt. is very rare in the Iliad.

418. δήσε, Fut. 'ye shall find'; in form it seems to be a Subj.

422. ἀπόφασθε, 'declare'; so in l. 649, cp. ἀποτελεῖν (l. 309).

τὸ γὰρ γέρας κ.τ.λ., i.e. it is the privilege of the γέροντες to hear such messages, and to take counsel about them.

424. σᾶφ. The spelling of this form and the corresponding 2 Sing. (l. 681) is uncertain. The Scholia on l. 681 say that Aristarchus gave both σάφες and σοφες: the Venetus has σάφε here, σοφες in l. 681: most MSS. have σάφη, σοφή (cp. σώφης, l. 393). In both places the Opt. suits the sense rather better than the Subj. As the Verb is σάβω (from σάος, 'safe') the Opt. would be σαβ-οις, σαβ-οι, contracted σώ-οις, σώ-οι, thence by exchange of quantity σώ-ος, σώ-φ. See § 8, B, 3.

426. ἀπομηνυσάντος, see on 2. 772.

431. ἀπέένευσθεν, 'spoke out,' cp. l. 309; see also 8. 29.

433. περὶ...δεῖ, see 5. 566 (note).

434. μετὰ φρεσκὶ βάλλεις. 'turn over in your mind,' 'debate,' hence 'intend.' But ἐν φρεσκὶ βάλλει (l. 297) means 'attend to.'

437. ἔπαινα, 'in such case,' cp. 10. 243. Od. 1. 65, 84.

ἀπει, 'away from.'

440. διοικήσα, originally διοικ-oo, § 19. 3. On διοικ- see 4.

315.

446. νέον, Adverb with ἔβαλοντα, 'newly come to manhood.'

447. There is some difficulty about the meaning to be given to the term Ἑλλάς here and in l. 478. Reading the two passages together, we should naturally take it to be the kingdom of Amyntor, from which Phoenix fled to Peleus king of Φδη. It might also be taken to be the name of some wider district, within which the kingdom of Amyntor was situated. The only other mention of Amyntor Ormenides is in 10. 266, where his house is said to be at Ἐλεών: the only Homeric Ἐλέων being in Boeotia (2. 500). Later mythologists (Apollod. 3. 7, 7) placed Amyntor at Ὀμυμόν (in northern Thessaly), which in the Catalogue is under Εὐρυπύλος (2. 734); but this may be a mere guess from the patronymic Ὀμυμίδης. If it is right, we may suppose that in the ninth book Ἑλλάς has a wide sense, perhaps = northern Thessaly. This, again, may be easily combined with the statement of Aristotle (Meteor. 1. 14) that the original Hellas lay round Dodona and the Achelous. All that is clear, however, is that Ἑλλάς is not the same here as in the
NOTES. LINES 413-499. 349

Catalogue (2. 683), where it is one of the places in the kingdom of Peleus.

The family of Amyntor is not represented in the Catalogue. It belongs to the older pre-Trojan story, like that of Oeneus (2. 641).

448. νείκεα πατρός, ‘quarrel with my father.’

449. περιχώσατο, ‘was angered about’; cp. 16. 497 ἐμεύ περιμάρναυ: 17. 248 ὁ τί τόσον νείκους περιδεῖθαι. Some take περί in the adverbial sense, ‘was exceedingly angered’; but the weight of usage seems against this.

450. εὐθήρεις, ‘might take a dislike to.’

451. δίσθεις, ‘guessing,’ i.e. becoming aware.

452. εἰσεσεθαι, Fut. Mid. of εἰ-σω, ‘that he should never seat,’ ‘take on his knees’: cp. Od. 16. 442 καὶ ἐμὲ πτολίπορθος Ὀδυσσεύς πολλάκις γούνας οἰςὶν ἐτραχῶν ἐπεσαμένος κ.τ.λ.

455. ἔτελεν, Impf., ‘were destined to fulfil.’ The gods ‘beneath the earth’ punish violation of the moral law, esp. within the family: cp. Virg. Aen. 6. 608—

Hic quibus invisit fratres, dum vita manebat,
Pulsatusve pares, et fraus invenit clienti, &c.

458-461. These four lines are not in any MS. of the Iliad. They come from Plutarch, De aud. poet. § 8, who says that Aristarchus left them out as unsuitable to the character of Phoenix. This is very improbable, as Aristarchus in such a case would have only marked the lines with the obelus. The lines do not fit very well into the context.

461. ὡς μὴ .. καλοιμην, explanation of δῆμου φάτνων κ.τ.λ. (the Opt. expressing the wish that was suggested): ‘put in my mind the thought of what men would call me, how I must not be called a parricide’ (so Hentze, a. l.).

463. πατρός, with μέγαρα, not Gen. absolute.

465. αὐτῶ, explained by ἐν μεγάροι: cp. 6. 431 αὐτῶ μένει ἐπὶ πύργῳ.

470. εἰνάυξες, Adj. with the meaning of an Adverb of time. μοι ἀμφ' αὐτῶ, ‘round myself.’ νύκτας, Acc. of time, ‘during the nights.’ As to ἰανον see on 1. 325.

472. αἴθουσα, the colonnade inside the entrance of the αὐλή or courtyard: cp. Od. 22. 449 (with Mr. Merry’s note).

473. προδόμῳ, a portico at the entrance of the house.

478. Ἐλλάδος, see 1. 447.

482. τυλύγετον, see 5. 153. ἔπη, ‘furnished with.’

484. Δολόπεσσων, not elsewhere mentioned in Homer.

489. προταμών, i.e. giving you the first piece cut.

493. ὅ τι, that, see § 48, 2.

498. ἀρετή, the most comprehensive word, ‘worth,’ ‘power,’ &c.

499. καὶ emphasises τούς, ‘even they, surely’ (μέν).
ILIAD. BOOK IX.

500. παρατρωτοσ,’ 'turn from their purpose': τρωτοσ is formed from τρέω, like στροφώ, νομάω, from στρέφω, νέμω.

502. καὶ γὰρ κ.τ.λ., explaining λισσόμενοι: 'men pray—for there are such beings as Prayers,' &c.

The description that follows is in accordance with the primitive habit of thought which regards every agency or influence as personal in its nature. Compare the passage about Ate in II. 19. 91 ff.—

Πρέσβα Δίδες θυγάτηρ Ἀτη, ἣ πάντας ἀναπτύσσει
οὐλομένη τῷ μὲν θ’ ἀταλοὶ πόδες, οὐ γὰρ ἐπ’ ὀποῖοι
πελάται, ἀλλ’ ἄρα ἣ γε καὶ ἀνδρῶν κράτα ἐξιτει.

Cp. also the picture of Strife, II. 4. 441 ff., and of such powers as Flight, Tumult, &c. (II. 9. 2., 18. 535). In this instance the personification is drawn out with more detail than usual, and in a style that suggests allegorising—that is to say, a process in which the poet was fully conscious of the difference between the thing prayer and the persons that he was imagining. Whether such a mental process as this is one which can be attributed to a poet of the Homeric age is a difficult historical question. Mr. Grote at one time regarded the passage as allegorical, but afterwards changed his mind, being convinced 'that the idea of allegory in reference to the construction of the myths was altogether inadmissible.' See Grote, Hist. of Greece, I. p. 570 (ed. 1846), with the note on p. 574 (ed. 1851), and Mill, Dissertations and Discussions, vol. ii. p. 305.

504. ἄλεγονοι, 'look to' the mischief Ate does.

508. αἰθέσται, 1 Aor. Subj., 'shall respect.' ἀσονον λούσας, 'when they approach him.'

509. δὲ, of the apodosis, as in l. 511.

ἐνησθαν, gnomic Aor., § 25, 2.

515. Note the use of the Opt. to express an unfulfilled condition, § 30, 6.

518. ἐμπή, 'still.'

522. ἄλεγηθη, 'put to shame,' viz. by not heeding them.

525. ἄτε κεν. ἔκοι, the only instance of ἄτε κεν with an Opt.

529 ff. The Κουρήτες do not appear in the Catalogue, and the Aetolians are no longer under the family of Oeneus, which was now extinct (2. 638–642). Note the order of the narrative: the poet begins with the main fact, the war of the Curetes and Aetolians, and then goes back to its causes. So in 6. 158 ff.

534. ἐ, § 48, 2. ἕλπιστα, the sacrifice of the first-fruits of the year, the 'harvest-home' sacrifice.

538. δῖον γένος, 'offspring of Zeus,' applied to Artemis as Δίδες κούρη
μεγάλου (1. 536). Some refer it to the boar (as the Chimaera is called
θεῖον γένος, 6. 180): but the order of the words is against this.

539. χλούνην, a word of unknown meaning.
NOTES. LINES 500–608.

540. ἔθων has the force of an Adverb, ‘after its wont’ (εἰσοδότως), cp. 16. 260 οὗς παίδες ἐρεμουάνων ἔθοτες.

541. πρωθέλιμνα, ‘in layers,’ i.e. so thickly that they overlapped as they lay; so of shields, 13. 130 φράζαντες .. σάκος σάκιει πρωθέλιμων: cp. τετραθέλιμνος, ‘made of four layers of hide.’ In later poets (and perhaps in 10. 15) it is used as = πρόβρυς.

547. ἀμφ’ αὐτῷ, ‘over it,’ viz. the boar.

550. The Curetes were the besiegers, according to l. 551: hence the τέχος mentioned here must be the fortification of their camp. The Greeks were at the time in the same position.

554. οἰδάνει, Transitive, ‘causes to swell.’

557. Εὐνύνη is a Fem. patronymic, ‘daughter of Euenus.’

559. εἰλετο τῷ δόξων, ‘took up his bow,’ viz. when Apollo took Marpessa from him (l. 564).

561. τὴν δὲ, viz. Cleopatra. For the name given to commemorate the mother’s story, cp. ‘Megapentes’ son of Memelaeus (Od. 4. 11), and ‘Odysseus’ (Od. 19. 407 ff.) The story of Alcyone as told by later poets seems to be unknown to Homer.

566. εἰ ἄρεων, ‘in consequence of the curses.’

567. κασιγινήτου. In the later form of the story Althaea had several brothers, who were killed by Meleager. φόνοι, ‘on account of the slaughter,’ with ἄκεινους.

568. γαίαν .. ἀλοία, the form of invoking the gods under the earth.

570. πρόξυν καθεξομένη, ‘sinking down on her knees.’

571. δόμην, with ἰράτος and ἀλοία, ‘that they should give.’

573. τὸν δὲ, sc. the Curetes, with ἄμασος.

580. πεδοῦο is a partitive Gen., like the Gen. of material.

ταμεσθαι is parallel in construction to ιλεσθαι, instead of depending on it: cp. 3. 79. 80.

583. κολλητάς, ‘knight together,’ ‘well made fast.’ σανθᾶς, ‘folding-doors.’ γυνοῦμενος, lit. ‘clasping the knees,’ but here in the derived sense, ‘as he entreated’; since Oeneus was outside the door of the room.

589. βαίνον .. ἵνεπηθον, Impf. ‘were now mounting;’ &c.

593. ἀνδρας μὲν κ. τ. ἐ., subordinate in sense, ‘how they slay the men,’ &c. ἀμαθοῦντα, ‘levels with the ground.’

594. ἄλλοι, ‘others,’ i.e. ‘strangers’: cp. 3. 301 ἄλοχοι δ’ ἄλλοις δαμείεν, 6. 456 πᾶς ἄλης ἵστον ὑφαίνως.

598. εἰςα ἃ θυμῷ, i.e. not for the gifts, but moved by this appeal.

599. καὶ αὐτῶς, i.e. without them.

601. κάκιον, ‘less well,’ sc. than now, when you are offered gifts.

602. ἐπὶ δοροῦ, ‘on the terms of receiving gifts.’

603. τιμήν, generally taken to be contracted from τιμῆσαι, as τιμήτα (18. 475) for τιμήν τατ, τεκνήσασαι (Od. 7. 110) for τεκνήσασαι.

608. φρονέω, nearly = δοκεῖ μοι, ‘my mind is,’ ‘I choose.’ Διὸς ἂλη,
in the award of Zeus.' The phrase generally means simply the 'destiny assigned by Zeus' (as 17. 321, Od. 9. 52); but here there is a play on the other sense of αἰσχρ, viz. 'estimation,' 'place in a scale of honour,' cp. ἐν καρδίς αἰσχρ (l. 378).

609. ἤ μ' ἔξει, 'which (αἰσχρ) shall abide with me,' cp. 17. 143 ἠ σ' αὐτῶς κλέως ἐσθλῶν ἔχει.

613. Ἀτρειδῆς...φέρων χάριν, 'doing the pleasure of Atrides.'

615. καλὸν τοι, 'it is well for you,' i.e. your duty rather is.

617. αὐτόθι, 'where you are.' λέξει, § 9, 3.

619. νεώμεθ', μένωμεν, Subj. of deliberation, § 33, 3.

620. ἐπ' ὑμερὺς νεός, cp. 1. 528.

625. τελευτή, 'accomplishment,' i.e. result. μύθον, 'of our speech,' i.e. of the message which we bring (τηδῇ γ' ὀδῷ).

629. ἀγριόν is predicative: 'has made his spirit cruel within him,' i.e. hardened his heart to be cruel. With θέρο, cp. 1. 637 θυμόν...θεοί θέσαν.

632. φονῆς, with ἰδέατο, 'a man takes atonement from the slayer of his brother,' § 49, 9.

636. δεσμαίνω (the reading of the best MSS.) is to be taken directly with ἐπητύσατε, neglecting the more obvious construction with τοι. Cp. 10. 188, 14. 141, Od. 23. 206. The common reading is δεσμάνων.

640. ὑπωρόφιοι, 'under thy roof,' and therefore having the right to αἶδος which attached to guests.

642. κιδίωτος, 'the most valued,' 'nearest.'

645. τι, with ἵσσο, qualifies the admission, = 'what you have said is all in a manner to my liking, but —'; cp. Od. 9. 11 τοῦτο τί μοι κάλλιστον ἐν τῷ φρεσκό εἴδεται εἰναι, σοὶ δ' ἐμά κηθεδα θυμός ἐπετάτευσε στομήποιτε ἐφεσθ', i.e. 'everything is here to make me happy, but —.'

647. ἀσύψηλον, Acc. Neut., seems to mean 'an insulting thing': but the derivation of the word is unknown. ἐπέβαιν takes a double Acc.

648. μετανάστην, 'a sojourner,' one who has no rights of citizenship, and may therefore be outraged with impunity.

650. The ἄγγελή follows, introduced by γάρ = 'namely.'

654. ἀμφι, 'round,' 'in the neighbourhood of.'

655. μάχης, with σχήματι, 'will refrain himself from the battle.'

657. σπασάντες. A libation was usual as a parting ceremony, cp. 1. 712, also Od. 7. 138 φ πυμάτῳ σπάνδεσθαι ὅτε μυρσαίον κολίτου.

661. ἀδών, 'the flock.'

671. σειδέατα, cp. 4. 4.

673. μ', i.e. μόι, § 51, 5. πολῶμον, 'worthy of much praise'; or (as Buttm. Lex. s. v. αἴνοι) 'of much wise speech.'

681. σώφρ, see l. 424.

684. καὶ σ' ἄν...παραμυθήσασθαι, the only instance of ἄν with an
NOTES. LINES 609–698.

Inf. in Homer: the result of turning l. 417 καὶ δ' ἂν...παραμενοσαίμην into the oratio obliqua.

691. ἦθη, Subj. because the event is future, § 34, 2, c.

698. μη δῆφελε, 'would that you had not —'; logically the μη belongs to λίσσεσθαι.

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BOOK X.

The tenth book, entitled Δολονεία, forms a detached episode of the Iliad. During the night which follows the unsuccessful embassy Diomede and Ulysses sally forth to reconnoitre the enemy's position. From the spy Dolon, who has been sent forth by Hector with a similar object, they hear of the newly come Thracian king Rhesus, whose horses and armour are of more than mortal beauty. They kill Rhesus with many of his followers, and ride the horses back to the Greek camp.

The relation of the Δολονεία to the rest of the Iliad has long been matter of discussion. The Greek commentators mention a tradition (not noticed however in the oldest scholia) that it was originally a separate poem, and was inserted in its present place by Pisistratus. This tradition has no value as evidence, since it cannot rest on any other ground than the intrinsic probabilities of the case: but it shows that these had excited the attention of ancient scholars. It is not likely, indeed, that the book ever existed as a separate poem: but that it is later than the bulk of the Iliad is almost certain. The following are the chief reasons for this opinion:—

1. The tenth book comes in awkwardly after the ninth. That there should be some episode to occupy the night before books xi–xvii is natural, and dramatically appropriate. But the ninth book satisfies this want completely. A second quite distinct episode interferes with the effect of the first.

2. The introductory part of the book is cumbrous, and out of proportion to the adventure of the two heroes. First Agamemnon and Menelaus are awake with anxiety: then they go and waken the other chiefs in succession—all being fully described (1–179). The chiefs then go together to visit the watch, and hold a council on the battlefield of the day before, to concert measures in the desperate position of affairs. Nestor proposes that some one should go and try to find out what the Trojans are doing. Diomede volunteers to go, and chooses Ulysses as his companion (180–253). The real story of the book then begins.

3. There is no trace of Rhesus and his Thracians in any other part of the Iliad.

4. The language shows exceptionally numerous traces of later form-
4. ὁρμαίνοντα, 'stirring,' 'turning over': so l. 28 'stirring up' war.
6. ἀθέσφατον, an epithet of rain, cp. 3. 4.
8. στόμα, the 'edge' or 'front' of war, as 19. 313 πολέμον στόμα δύνευς αἰματέντος. This sense appears in 14. 36 ἵλων στόμα μακρὸν 'the long line (or edge) of a beach.'
13. The only other mention in Homer of the σώριγξ and the αὐλὸς is in the Shield of Achilles, 18. 495, 526, in a scene where they are much more in place than here.
15. προθελόμενους, 'in bunches, handfuls,' lit. 'in layers': unless the word here has its post-Homeric sense, 'out by the roots,' see the note on 9. 541.
16. Δίτ, Dat. because the tearing of hair was a form of appeal to Zeus: cp. the phrase Δίτ χεῖρας ἄνασχεῖν, 6. 257.

1 See Düntzer, Hom. Abhandl. p. 322.
18. Join πρῶτον ἄνθρωπ, 'to Nestor before any other man.'
19. ἓ, 'to see if,' 'in the hope that he might —.'
25. The statement in l. 1 that all were asleep except Agamemnon is now corrected: Menelaus also could not sleep. So of Nestor, l. 96.
26. μή τι πάθοιεν, to be taken with ἔχε ἄρμων.
34. ἄνθρωπος is inaccurate: Agamemnon had not put on his armour, only a cloak of lion's skin over his chiton. The Homeric warriors only wear armour when actually fighting.
38. Τρώωσιν, 'for the Trojans,' i.e. to be spy on them.
44. έρωτευεί, i Aor. Subj. 'will shelter.'
47. αὐχέροντος, 'from one that told it,' 'from voice of man.' Elsewhere αὐχέρω means to 'raise the voice,' 'speak' (Lat. loquor, not dico).
48. εἰς ἁμαῖ, 'with a day,' i.e. belonging to one day, 'as a day's work'; εἴπι as in the compound ἐρημίκος.
50. αὐτῶς, 'by himself,' with no divine help to explain it.
56. ήπιάν τελός, perhaps 'the strong band'; see on 5. 499.
57-59. Reference to the account of the watch, 9. 80 ff.
61. πῶς γάρ —, a form used when the question goes abruptly to the reason of a speech: 'which do you command? Am I accordingly to stay or go,' &c. Cp. l. 1. 123. Cobet, however, is probably right in preferring πῶς γάρ (Misc. Crit. p. 322).
62. μᾶθη, 'by your word'; i.e. 'what is the drift of your μάθης.'
68. ἐκ γενέσεως, 'by descent,' exegesis of πατριδέων.
69. μεγαλῆξεν, 'make much of your favours,' i.e. 'be grudging or fastidious.' Cp. Buttmann's discussion of μεγάλω (Lexil. s.v.).
74. παρά, 'beside' the tent, not within it: so Diomede, l. 1. 151.
82. αὐτός, with the 2 Sing., 'who are you there that come —?'
91. πάλαξοι, in the literal sense, 'I am wandering about.'
96. δραμά, a Desiderative, 'art for doing.'
97. τόσης, the later use of the Art., see II. 231, 277, 322, 408.
98. ἀδηκότες, 'woreied.' ἕπνω, not 'sleep,' but 'sleepiness.'
100. μή πῶς, 'whether they may not —.'
111. εἰ τίς...καλέσας, a command put in the form of a wish or suggestion, cp. l. 222.
115. νεκρῶσι, 1 Aor. Subj., § 29, i. Join νεκρῶσι ἢς εἴδος, 'I will reprove him that he thus sleeps,' i.e. 'with sleeping': cp. i. 211.
123. ἐμὴν ὅρμην, 'an impulse from me,' my initiative.
124. μάλα, with πρῶτος, 'actually before me.'
127. ἵνα γάρ, 'where in fact.'
129. αὐτῶς, 'it being so,' 'if it is as you say.'
133. φωνικόσωσιν must be scanned as four syllables, with synizesis of 0ε.
139. πελ φρενας, cp. the note on 1. 103.
141, 142. τι φθο'...ικα, lit. 'because of what do you thus wander, in respect of which need has so much come'? i.e. 'what is this need, so great that you wander'?
Thus δι τι δη χραι τοσον ικα = 'I ask because the fact that you do wander shows that the need has become so great.'

But possibly δ τι...ικα is a second direct question; the indirect form being used as in Od. 1. 170 τις τοις εις ανδρών; ποθι τοι πόλει ηδε τοις; οποιης τι επι νηθ δρικεο; If so, we should probably read δ τι δι, or δ τι τι. See also 1. 409, with the note.

153. ετι γαυρωθρός, 'so as to stand on the butt-end.'
156. κρατησθι is apparently meant to be Dat. Sing., see § 40. It is not formed correctly on the analogy of στησοφι, δχεσφι, &c., since the stem is not κρατεο- (cp. the Gen. κρατ-ος, Dat. κρατ-ι, &c.). It is probably 'pseudo-archaic,' i.e. an imitation (not a genuine survival, or even an unconscious extension) of the Case-forms in φι.

160. θρωσμφ πεδιοιο, 'the springing of the plain,' i.e. the rising ground.

164. σχετλως, properly 'cruel,' 'hardhearted,' is a playfully ironical way of expressing admiration: 'hard art thou, old man' (Lang).

166. ετυτα, 'in that case,' viz. if you were to cease from toiling.
173. Cp. the use of this phrase in Hdt. 6. 11 ετι ζυροι γαρ ακμης εχειτα ημιν τα πραγματα...η εναι ελευθερουι η δουλουι. For the Inf. βιωναι cp. 9. 230 εν δοιη δε σαωσειν η απολεσθαι κ.τ.λ.

181. ουδε, the δε of the apodosis, after ol δε...—
182. ογηγορτι, 'on the alert,' from the Pf. ογηγορα, an unusual formation.

183. δυσωρησουν, Aor., 'are disturbed in their watch.'
187. τον, with βλεφαρουν, 'from their eyelids.'
188. νοκτα, Acc. of duration of time.

φυλασσομενους, Dat. with ουν...δλαλει, as σφιων in 1. 186; the possible construction with τον being neglected, cp. 9. 636.

189. σπειρτ...ατομα, = 'in case they should ever hear,' 'against the time when they should hear,' cp. 2. 794 δεγμενος δυτοτε κ.τ.λ. ετι goes with οντων, 'coming on,' 'attacking': or possibly with ατομα, but ατομω is not found in Homer.

191. This line is wanting in some of the best MSS.
195. κεκληματο βουλην, Acc. of the terminus ad quem, an exceptional use, see § 37, 6.

199. Repeated from 8. 491, but with a different meaning, being used here of the ground beyond the battle-field on the Greek side.

201. διλοι, with απετραπετο, = 'turned back from destroying.' οτε η is also to be taken with απετραπετο.
206. εἷς πιάν κ.τ.λ., 'in the hope that he may slay.' ἑσχατῶντα, 'stragglng.'
207. φῆμι, 'talk.'
209. ἀπόπροβεξ, 'far off,' viz. from their city.
212. ὑποσοφανέν, 'extending under heaven,' i.e. as far as heaven reaches: cp. Od. 15. 349 εἶ που ἐτί ζώοον ὅπ' αὐγὰς ἥλελεο — 'anywhere that the sun shines': and the phrase ὅπ' ἥλιον τ' ἥλιον τε.
215. ἐκαστός ἔσσοιτο, the usual distributive use of the Sing. ἐκαστός, but somewhat awkwardly combined with τῶν πάντων: 'they, each of them all, will give.' Cp. Od. 8. 392 τῶν οὗ ἐκαστός ἔσσεκατε.
217. θαύμαι are the regular common meals of the γέροντες, ἀλαπίναι the special feasts. This part of the reward answers to the Attic σίτησις ἐν πρυτανείᾳ.
222. εἰ τες .. ἄλλος, a wish, like l. τιτι.
224. For the Nom. ἐρχομένων cp. 3. 211 ἀμφό θ' ἐρχομένων γεραράτερος ἧν ὄντισσει: see § 58. On τε in gnomic sentences see § 49, 9.
226. βράσσων, Comparative of βραχύς, 'short,' hence 'poor,' 'feeble.' λεπτή, lit. 'thin,' the opposite of πυκνή.
238. σοῦ δέ marks the opposition between the two clauses, although the Subject is the same: cp. 1. 191, &c.
243. ἐπείτα, 'then,' = 'that being so.'
244. πρόφρων is the predicate, sc. ἐστί, ἀγνώρω being only a constant epithet of θυμός.
247. νοστήσαιμεν, 'we may return,' a rare use of the Opt. without ἀν or κέν: cp. l. 557.
252. παράχωκεν is the reading of Aristarchus: the MSS. generally have παράχηκεν. The phrase πλέων νυξ τῶν δύο μοιρῶν is difficult. 'More than two-thirds' (Faesi) is in too obvious contradiction to τριτάτη δ' ἐτί μοῖρα λέλειπται. The explanation adopted by Ameis—'most of the night, namely (consisting of) two thirds'—is difficult in grammar, but is probably right. The division into three parts was well recognised, cp. Od. 12. 312 ήμοι δὲ τρίχα νυκτὸς ἔν. On the Art. see § 47, 2, a.
263. ἐντάτατο, cp. 5. 728.
264. ἐχον, 'held fast,' = 'were fastened.'
265. πιλος, 'felt,' with which the helmet was lined.
266. There was an Ἐλεών in Boeotia, see 2. 500: but there may well have been other places of the name. As to Ἀμυντος see 9. 447 (with the note). 'Αμύντορος is governed by δόμον in the next line.
268. Σκάνδαλον, Acc. of the terminus ad quem of the motion implied in δικώ: as 7. 79 σώμα δὲ οἶκᾶδ' ἐμὸν δόμεναι πάλιν, Od. 15. 367 τὴν μὲν ἐπείτα Σάμυριδ' ἐδοσαν. Aristarchus read Σκάνδαλόν, perhaps rightly.
273. κατ', to be taken with λιπέτην (Tmesis).
277. δρινο[τ], 'at the omen of the bird.'
280. φίλαι, cp. 5. 117.
ILIAD. BOOK X.

281. ἐκλείδας (contraction for ἐκλείδας), sc. ἡμέρα. On the Acc. see 2. 113 (note).
286. πρό, 'ahead of,' 'on in front.' The story has been told in 4. 376-398. 5. 800-808.
292. ἤνω, see 6. 94. The i is treated as long, and this was probably the original quantity, cp. 11. 36.
300. ἀμφίμελος κυκλήσκετο, 'called together.'
303. ὑποκύψαμεν τελέσας, 'promise and accomplish.'
304. δώρον ἔμι, 'with, on the terms of, a gift,' cp. 9. 602.
311. φίλην, 'flight,' a word only found in this book (ll. 398, 447).
324. ἀτέο δέξης, 'away from expectation,' 'disappointing.'
326. μέλλουσι βουλέων, 'are likely to be holding counsel.'
330. μή μὲν ἐποχήσεται. For μή with the Indic. in oaths, cp. 9. 133.
344. πεδίον, partitive Gen., like δῦνο in 4. 382.
346. παραφθαλομένοι. This is the best attested reading: it is meant for an Opt., the -σι being added in imitation of the Subj. in -σι (for -ι). Thus it is a 'pseudo-archaism.'
350. ἀφραδίσον, 'in heedlessness.'
351. δοσον τ' ἐμι, 'the distance over which —.' οὐρα, lit. 'limits,' 'measures,' heteroclite Plur. of οὗρα or ὦρα. The 'measure of a mule' is taken to be the length of furrow which it makes before stopping to turn: cp. the later Greek πλάθον, lit. 'turning' (πέλα), Lat. vorsus.
Cp. Od. 8. 124.
353. νεοῖο, 'over fallow'; Gen. as in πεδίον διώκειν, &c.
355. ἐπέοι, 'he flattered himself.'
356. πάλιν, 'backwards,' i.e. having given a contrary order.
357. δοσινοκεῖσθαι, 'a spear-throw,' as far as a spear carries.
358. λαυψηρά, predicative, 'plied his knees right quick.'
361. ἐπελεγετον seems to be a Subj. with short Thematic vowel: if so, it is not formed correctly (§ 13, B), and is doubtless a pseudo-archaism (see on l. 346). If it is meant as an Indic. the change to the Subj. προθέθησι is very harsh.
364. λαοῦ, viz. the Trojans. διώκετον, irregular form for διώκετην.
365. μυγήσεθαι, the only Second Fut. Pass. in the Iliad.
368. φθαῖν ἐπεξαύμενος, 'should be beforehand in making the boast,' =πρότερον ἐπεξέπλησθο.
370. κυκύρομαι, 'will reach,' i.e. strike.
375. βαμβαίνων, 'staggering,' reduplicated from βαίνω: or (perhaps better) 'stammering.'
390. γυνα, Acc. § 87, 4.
391. ἐπκιν, 'befooling.'
394. θον. The epithet 'swift' is probably suggested by the sudden-
ness with which night comes on, especially in a southern climate. We must consider that 'Night' meant the actual darkness, which spreads over the sky after sun-set, and is withdrawn again at dawn.

398. θουλεύοντε μετά σφίσαν ὄδοι ἔθελοντε. So Aristarchus read, making Dolon repeat the words of Hector (l. 311) without change of Mood or Person. The best MSS. have θουλεύοντε and ἔθελοντε. With this reading σφίσαν must be of the Second Person, 'take counsel among yourselves'; a use of the Reflexive Pronoun which is not found in Homer, except perhaps with the Adj. ἐστι, ὢς. The use of the Opt. in oratio obliqua is also un-Homeric. Hence the true reading is θουλεύοντε...ἔθελοντε. The change to the 2 Plur. Opt. was doubtless made because it was thought that Dolon when speaking of the Greek army to two Greeks must use the Second Person. In this case, however, the Third Person is quite as natural, since Ulysses and Diomedes, to whom he is speaking, are not with the Greek army at the time.

403. δεχόμενα, 'for being carried' [in a chariot drawn by them]; i.e. they are hard to tame and drive.

409. ἄσσα τε κ.τ.λ. The change to the indirect form of question may be defended by Od. i. 171 ὑποίθης τ’ ἐπὶ νηδὸς ἄφικες; But it is very possible that lines 409-411 are wrongly repeated from ll. 208-210. They are not noticed in Dolon's answer.

416. φυλακάς, Acc. by attraction to the Relatival clause ἄσ εἱρειν.

417. κεκριμένη, 'told off,' posted expressly as a watch.

418. οἶσιν ἄναγκη, 'who needs must,' as they are defending their homes, cp. l. 422. Τράων is emphatic, opposed to ἐπικουροί.

424. πῶς γάρ —, 'nay, how —?' But we should probably read (with Cobet) πῶς τάρ, see l. 61. Some MSS. have πῶς τ’ ἄρ.

428. πρός with the Gen. means 'in the direction of,' without implying motion either to or from.

429. The Δίλεγες and Καύκωνες are not in the Catalogue.

431. ἱπποκορυςτά, see 2. 1 (note).

434. οἶδα, used adverbially, 'here are the Thracians.'

437. The Nom. is used as a kind of exclamation, cp. 1. 231., 2. 353.

442. πελάσασεν, Aor. in -σαν, § 9, 3.

447. μοι, Dat. ethicus, used ironically.

456. φασαγάφει ἄχας, cp. 8. 88.

463. ἵππωσόμεθα is the reading of Aristarchus; most MSS. have ἵππωσόμεθα. From 22. 254—

ἀλλ’ ἄγε δεύρο θεοὶ ἐπιδώμεθα, τοὶ γὰρ ἄριστοι
μάρτυροι ἔσονται καὶ ἐπίσκοποι ἀρμονίαν,

it may be inferred that ἵππωσόμεθα = 'we shall call to witness,' though this meaning is not very suitable here. ἵππωσόμεθα is not strongly supported by Od. i. 378 (= 2. 143) ἐγὼ δὲ θεοῖς ἐπιβάσωμαι ἅλλῳ κόντας, since it there means 'I will call to my aid.'
466. δεῖλον δ' ἐνι σημά τ' ἔθηκε. The sense is clear, viz. that he put a mark at the place (ἐνι), to guide him to the tree on which the arms were. δεῖλον is doubtless for δήλος, an older form of δῆλος, which occurs once in Homer (Od. 20. 333); cp. εὐ-δηλος, 'clearly seen' (Od. 2. 167), which should probably be written εὐδηλος. The reading in the text, however, cannot be right, as τε has no meaning (§ 49, 9), and is in an impossible place. Possibly it should be simply struck out: the hiatus in σημά ἔθηκε is harsh, but not entirely without parallel (Od. 5. 135., 24. 209, 430).

475. ἐποδιφραίω, apparently the same as the ἀντις or 'rail.'
476. προπράγοιν, 'beforehand' (of time).
479. πρόφέρε, 'bring out,' 'show': cp. Od. 6. 92 θῶς ἐρείδα προ-φέρονσα, = 'in keen rivalry.'
480. μέλεων, 'idly,' an Adverb, as 16. 336 μέλεων δ' ἡκόντισαν.
482a. τῷ, i.e. Diomed.
483. ἐπιστροφοῦν, 'turning from one to another.'
485. ἄσμαντοιν, cp. 15. 325 σμαντόσιν οὐ παρεόντοις.
487. ἐφφεκτε, 'went over or round' [destroying].
489. πλήξε, Opt. of indefinite frequency, § 34, 1, b.
493. ἀθάνατον, 'were unaccustomed.'
495. τὸν τρισκαδικατον, 'him for the thirteenth.'
496. κακὸν ὄναρ, 'an evil sort of dream,' i.e. not a dream at all, but the real Diomed: a good example of oxymoron (§ 60).
497. τὴν νυκτα, 'for that night.' But neither the Article nor the Acc. of duration is in place here. This line is probably spurious.
499. σὺν δ' ἤκρεν, 'he coupled them,' 'harnessed them together': cp. 15. 680 ἐπει ἐκ πολεών πίσιρας συναιραὶ ἐπισσοῦ, also the derivative συνήρασ, 'yoke-fellow.' He must at the same time have bridled them (perhaps this is implied by the word συναιρο), and mounted one: cp. ll. 514, 527.
502. πιθανόν, 'as a signal,' to let him know that he had the horses ready.
505. ὄνομα, 'by the pole.' An ancient chariot was of small size; probably it did not give more than standing-room for two men. Still the idea of carrying a chariot back to the Greek camp was an over-bold one, which the poet did well not to represent as carried out.
506. ἡ κ.τ.λ. This is the second member of the double question, answering to ἡ δ' ψ (l. 504): the clause ἡ ἐκφερεῖν being only a subordinate alternative to ὄνομα ἔκφερον. Cp. 6. 378 ff.
τῶν, Art. of contrast, 'should slay instead more Thracians.'
511. µή expresses warning, § 29, 5.
512. Join ὅπες ὑπα, cp. 2. 182.
513. ἐπικρη ἐπεβησότο, 'mounted the horses' (i.e. one of them): elsewhere the phrase means 'mounted the chariot.' The want of a distinct
term helps to show that riding was still unfamiliar. Besides this place, it is mentioned in Il. 15. 679 ff., in the description of a show performance called κελητίζειν, and in Od. 5. 371, where Ulysses bestrides a plank, κέληθ’ ὃς ἵππον ἱλαίνων. But it never appears in Homer as a thing in ordinary use.

515. ἀλασσοκοπή, 'a blind look-out,' = 'failure to look out.' The renderings 'vain watch,' or 'careless watch,' rather miss the point of the oxymoron, viz. that ἀλασσοκοπή is the opposite of σκοπή, meaning therefore no watch at all. The Ven. (A.) has ἀλάς σκοπήν.

516. μετὰ ... ἐποιεῖν, 'busy with,' 'taking in hand': see on 6. 321.

521. φονήσι. This word is only used in the Plural, here and 15. 633. It has a more concrete sense than φῶνος; 'the act or circumstances of slaying.'

524. θυνότων, 'as they came in hot haste.'

528. ἐναρά, of Dolon, l. 458 ff.

531. This line is wanting in some of the best MSS. It occurs in 11. 520, where it is more appropriate.

534. ψεύσομαι ἡ ἐμον ἐρώ; shall I deceive (i.e. be wrong) or speak the truth (be right)?' The doubt refers not to the next line, but to the hope expressed in l. 536, that the horses heard may prove to be driven by Ulysses and Diomedes. κελεταὶ δὲ μὲ θυμός is an apology for speaking when he was not sure. The line occurs also in Od. 4. 140.

535. ἀμφί, because the sound was in both ears: cp. 2. 41, also the note on 1. 103.

537. ἀλασαίατο, 'may have driven': cp. l. 538, also Od. 21. 395.

538. μὴ παθῶσιν, 'lest they have suffered,' cp. l. 555.


547. For the Nom. cp. l. 437.

548. οὐδὲ τί φημι, as we should say, 'and may claim that—'

557. δορήσωτο, 'can bestow'; for the Opt. cp. Od. 3. 231 ἰδία θεός γ’ ἐθέλον καὶ τηλόθεν ἄνθρω σάλοι—of which passage this seems to be an imitation.

πολὺ φέρτεροι εἰσι, sc. the gods: cp. Od. 22. 288 ἀλλὰ θεοῖς μὴν ἐπιτρέμα, ἐτεῖ ἐν πολὺ φέρτεροι εἰσι.

559. τὸ δὲ σφυν ἀνάκτα, 'but their master'; Art. of contrast, § 47, 2, b.

571. ιρὼν, 'a sacrifice,' at which the arms were to be dedicated: elsewhere the Plural (ιρόδ or ιρά) is used in this sense. For ἐτομασσαίατο, used of providing a sacrifice, cp. 19. 197., Od. 13. 184 (Hentze). Others (as Heyne) take ιρὼν to be 'an offering,' ἀνάθημα. The custom of dedicating arms is not elsewhere found in Homer.

573. Acc. of part, § 37, 4. ἀμφί, because both thighs are meant: cp. l. 535, also 6. 117.
BOOK XI.

This book begins the last of the three great days of fighting which test the ability of the Greeks to do without Achilles. It relates the earlier part of the battle, which proves to be decisive of the issue. The leading champions on the Greek side—Agamemnon, Diomedes, Ulysses—besides heroes of the second rank (Machaon and Eurypylus), are wounded and forced to quit the field. After this the changing fortunes of the next four books only serve to delay the inevitable catastrophe.

The book is entitled Ἀγαμέμνονος ἄριστος, a description which applies strictly to Ili. 1–283. The profound discouragement manifested by Agamemnon in the two preceding books now disappears, and for a time he is the one irresistible warrior. The Greek army, which at the end of the eighth book had been driven within the lines of the new fortification, is now drawn up outside the trench (45–55): the Trojans are on the field where they encamped. The battle is at first equal; then the Trojans are driven back to the Scæan gates (67–180). Hector is warned by Zeus to retreat until he sees Agamemnon leave the field (181–217). Agamemnon slays many Trojans, but at length is wounded, and retires to the ships (218–283). Hector again comes to the front of the battle, but is repulsed by Diomedes (284–367). Paris however wounds Diomedes with an arrow (368–400). Ulysses is left alone, and is presently wounded: Menelaus and Ajax come at his call, and he escapes to the ships (401–488). On the left of the battle, meanwhile, Hector has been fighting by the banks of the Scamander, opposed by Nestor and Idomeneus: and here Machaon is wounded by Paris, and goes back to the ships with Nestor (489–520). Hector, after doing great deeds in the same part of the battle, crosses over to oppose Ajax, who retires slowly (521–574). Eurypylus, who comes to his aid, is wounded by Paris (575–595).

The scene then changes to the camp. Nestor and Machaon are on their way thither when Achilles sees them, and sends Patroclus to enquire who the wounded man is (596–654). Nestor replies to Patroclus in a long speech (655–803), in which he relates a story of his own youthful prowess (670–762). He ends by advising Patroclus to entreat
Achilles, if he will not come himself, at least to send Patroclus and the Myrmidons (763–803). On the way back Patroclus is met by the wounded Eurypylus, and is persuaded to stay with him and cure his wound (804–848).

The main subject of the book is the ruin now manifestly coming upon Agamemnon and the Greek army, in obedience to the will of Zeus. As in the eighth book, all other divine agency is suspended. The Aristeia of Agamemnon is but the pause before the storm (cp. the speech of Zeus, ll. 186–194). The progress of defeat is marked in the first part of the book (down to l. 595) by the successive wounding of the chief Greek warriors. In the latter part it is emphasised by the speeches of Nestor and Eurypylus, and above all by the interest shown for the first time by Achilles, whose sudden intervention is a sign that we are now approaching the crisis of the story. Thus the narrative of the eleventh book forms the turning-point in the plot of the Iliad. It prepares us for the predetermined result of the earlier battles, from which Achilles with his contingent has held aloof, and thus leads the way to the later events, in which Patroclus first, and then Achilles himself, is the chief figure.

The sending of Patroclus (ll. 599–617) is so told as clearly to bring out this cardinal point in the structure of the Iliad. The exclamation of Achilles, that now the Greeks will come round his knees with supplications, since their need is sore beyond endurance (l. 609 f.), marks the approaching climax of the earlier part,—that, namely, of which the governing idea is the absence of Achilles and the consequent defeat of the Greeks. Again the remark, when Patroclus comes out of his tent at the call of Achilles, that it was the beginning of evil for him (l. 604 κακοῦ δ' ἀρα οἱ πέλεν ᾃρχή), is a sufficient hint of the new course which the action of the poem is destined to take—viz. that the destruction of the Greeks will be averted, and that the death of Patroclus will put an end to the ‘wrath,’ and bring Achilles once more into the field. Indeed the sending of Patroclus is itself an anticipation of this all-important change in the temper of the hero. Thus it prepares us for that development of the story which we have in books xvi–xxii, and upon which the incomparable dramatic interest of the Iliad mainly depends.

It is worth notice that the change from the battle on the plain to the tent of Nestor, like other changes of scene in the Iliad, is so managed as to cause the least possible break in the action. The interval during which Nestor is on his way to the ships (521–595) is filled by incidents: Hector who had been in the same part of the field goes to resist Ajax: Eurypylus, in supporting Ajax, receives his wound: Achilles sends Patroclus. Similarly the conversation of Nestor with Patroclus gives time for Eurypylus to reach the camp: and the meeting of Patroclus
and Eurypylus keeps us in mind of the battle still drawing nearer, and thus leads on to the τειχωμαχία of the next book. Cp. the notes on 1. 493., 3. 191., 6. 119.

It is true that some of the details in this part of the Iliad are not free from difficulty. It is strange (e.g.) that Patroclus should delay so long with Eurypylus, and that when he returns to Achilles (at the beginning of book xvi) he should not have a word to say about Machaon. There is some want of clearness too, in the movements of the heroes during the battle, especially on the Trojan side. In 11. 343–346 Hector is opposed to Diomedes and Ulysses, and he is presently put hors de combat for a time by Diomedes (355 f.). But in ll. 497–501 he appears in a different part of the field (μάχης ἐν ᾿Αριστείᾳ), where he has been doing great deeds against Nestor, Idomeneus, and Machaon,—and whence he is recalled in order to oppose Ajax. Similarly Paris is first near Hector, where he wounds Diomede; then he is on the left, and wounds Machaon; and finally he is near Ajax, and wounds Eurypylus. But these difficulties are not removed by Lachmann’s separate ‘lays,’ or indeed by any theory of the Iliad.

The story which Nestor tells of the war between the Pylians and Eleans (670–762) is probably a later addition. It is quite out of keeping with the situation, and spoils the effect of the characteristic story which follows (765–790). See the notes on ll. 671, 699, 704.

4. πολέμων τέρας, ‘a sign of war.’ The nature of this sign which Strife holds in her hands has been variously guessed at. The aegis is once called Δίως τέρας (5. 742); the rainbow is a τέρας πολέμων (17. 548); lightning is an omen of war (10. 5). Strife is described as holding ‘the tumult of fighting’ (5. 593). But the explanations suggested by these passages are not satisfactory.

5–9. These verses are a repetition of 8. 222–226.
11. ὀρθα, ‘in shrill tones.’
13, 14 also occur in 2. 453, 454, where they are more appropriate. Here there has been no talk of returning.
16 ff. The arming of Agamemnon is described here because his Aristeia is about to follow.
21. Κύπρονδε, ‘as far as Cyprus,’ cp. 4. 455.
22. ἀναπλεύσθαι. The voyage to Troy is regularly thought of as ‘up’ (ἀνά), cp. 6. 292 τὴν ὅδυν ἴπτελεν περ ἄνθρακας.
24. οἴμοι, ‘courses,’ ‘stripes.’ κύναος is probably ‘blue steel.’
26. ὀρσέχαστο, 3 Plur. Plpf. Mid. of ὀρέγχεμμα, ‘were out-stretched,’ i.e. represented with out-stretched heads.
28. τέρας ἀνθρώπων, ‘a sign for men’: cp. l. 4.
30. περὶ, adverbial, ‘there was round it.’
32. θύρα, ‘impetuous,’ i.e. fit for dashing onset.
35. ἦν, 'there was' (a boss).

36. The ἐ of βλοσυνῶπ is scanned as a long vowel: cp. Od. 3, 382. ἐστεφάνοντο, 'was set in a ring,' i.e. the Gorgon head was in a circular form, occupying (ἐπί) the centre of the shield, round the ἄλφαλος.

37. δείμων τε φόβος τε, i.e. figures representing Terror and Flight; see on 5, 739.

40. ἀμφιστρεφέες, 'turned opposite ways.' Perhaps the epithet only applies strictly to two outer heads which are turned away from one in the middle.

41. Repetition of 5, 743.

45. ἐπί, 'thereat,' 'therewith.' ἐγδούπησαν preserves the original γ, lost in δούπος and δονέω (δούμησεν δὲ πεσόν). This is the only place where thunder is in the power of any god but Zeus.

49. In Homeric battles the παραβάτης, or fighting man, generally delivers his attack on foot, a few steps in advance of his chariot, which the ἱεροκόπος keeps in readiness to secure his retreat. At this stage warriors are προλέες, lit. 'forward' (from πρό, cp. δια-πρύ-σιον). In the present case all the Greek chiefs advanced as προλέες, forming a line (cp. l. 51 ἐπί τάφρον κοσμηθέντες), while their chariots followed a short way (δίλιον) behind.

50. ἦδη πρό, 'forward' (i.e. early) 'in the dawn,' = 'from early morning': cp. 3, 3 οὐρανοθύπ. πρό.

51. ὑπάρχων, i.e. the chariot-drivers. The Gen. is governed by φθάν... κοσμηθέντες, which is = πρότεροι ἐκοσμηθέσαν: cp. 23, 444 φθήνονται τούτοις... ἡ μύον.

56. Τρώες, sc. ἱσα, or ἐθωρησοντο, understood from the general effect of the preceding passage. The ellipse however is a harsh one. The line recurs in 20, 3, where there is no difficulty in supplying ἐθωρησοντο.

58. θεός ὑπὸ τὴν ὅμορ is a recurring expression, cp. 5, 78, 10, 33.

Τρώον is construed with the whole phrase, regarded as expressing a single idea: 'among the Trojans he was honoured as a god with the people.'


63. παμφαλῶν, 'twinkling,' cp. 5, 6.

65. πᾶς, 'the whole of him,' 'all over.'

67. The reapers begin in two divisions, one at each end of a furrow, and work till they meet in the middle.

68. ἔλαυνον, 'work along.'

69. πυρῶν ἢ κρεθῶν, join with δίμοιν.

72. ἵσας δ' υπομίην κεφαλᾶς ἵξεν, 'the combat kept their heads level,' i.e. both sides kept their ground, so that they still faced each other in the battle.
78–83. These six lines were rejected by the ancient critics. They certainly seem to imply that the gods were still together (they all blamed Zeus—he sat apart from the rest), whereas each was in his own house (l. 76). It is strange, too, to find them all on the side of the Greeks.

84. 85, repeat 8. 66, 67.
86. περ strengthens ήμος: ‘just when—.’

87. δείπνον, ‘the mid-day mea’: see on 8. 53.
89. περ, ‘all round,’ i.e. ‘overpoweringly,’ ‘completely’: cp. the places quoted on 1. 103.
91. εν . . δρομον, ‘dashed amidst’ [the Trojans].
94. κατεπάλμενος, ‘leaping down at’ [Agamemnon].
96. στεφάνη, ‘the rim of the helmet,’ see on 7. 12.
100. στήσωσι παμφαίοντας, a kind of oxymoron; παμφαίον proper expresses the glitter of polished metal, as in the regular phrase τεύχοις παμφαίων (6. 513, 19. 398). To describe the slain warriors as ‘glittering with their (naked) breasts’ is a mocking way of telling us that they no longer glittered (in their armour). Aristarchus took στήσωσι παμφαίοντας with χρυσάν, ‘the coats of mail that glittered on their breasts’; but this is against the order of the words, and the other explanation (given by Schneidewin, Philol. x. p. 356) is much more pointed.

ἐπει περίδυσε χρυσάν. Some ancient copies had ἐπει κλυτα τεύχε αττύρα, which may well be the true reading. It was rejected by Aristarchus because it involved understanding παμφαίοντας of the dead bodies. περίδυσε in the sense of ‘stripped off’ is against analogy: and the use of χρυσάν for the whole armour is strange.

104. παρέβασε, i.e. acted as παραβάτης.
106. παμφαίοντας [ἐς], Dual. ἀπολύων, Gen. of price.
109. παρά ὀσ, ‘at the side of the ear.’
114. συν-αψ, ‘crunches up’: Aor. of similares, § 25, 2, b.
115. σφ, for σφαι: double Acc. with ἀπτύρα.
116. τύχαρον, ‘happens to be,’ cp. παρετύχανε (l. 74).
117. ὑπό, ‘beneath,’ i.e. in the limbs.
122. Πεισανδρόν κ.τ.λ., taken up in l. 126 δύο παῖς κ.τ.λ.
123. μάλιστα, with οὐκ εἰσαχ’ in l. 125, ‘who more than any other was for refusing.’

124. δεδεμένος, ‘having received’: elsewhere this Pf. Part. always means ‘awaiting,’ see § 26, 2.
127. δμοῦ 8 ἔχον, subordinate in sense (§ 57, 4); ‘who together guided their swift chariot,’ an amplification of εἶν ἐν δύρω ἐύντες: they had but one chariot, and used it in common. For this sense of ἔχω cp. 8. 254.

128. σφας. The poet does not care to distinguish between the
two, or to tell us which was holding the reins: accordingly he uses the Plural.

129. τῶ ὅς, the horses. κυκνήθην, 'were thrown into confusion.'
138. ο, forms one syllable with the initial α, § 51, 6.
140. ἄγγελην, cognate. Acc. with ἱλοντα, cp. 24. 235 ἐσίν ἱλ-
θοντα, and the note on 3. 306.
141. ἐς-ἐμεν (i.e. ἐς-ἐμεν), Aor. Inf. of ἐς-ἴμω.
142. τοῦ, Art. of contrast: ‘you will pay for the outrage of another,
viz. your father.' Zenodotus read ὦ, and this is adopted by some scholars, who hold that the Reflexive ὦ may be used for any Number or Person.
145. ἄπαρας, 'leaped from the chariot.' χαμαι, when already on
the ground: whereas Pisander was thrust χαμάμ.
147. ομον, probably 'a roller.' It occurs in Hesiod in the sense of a
'mortar': but this does not suit the context here. It was the headless
and armless trunk, apparently, that was sent rolling—not the head, as
in 13. 204.
153. δηῖδωντες, to be taken with both πεῖοι and ἱππης (ll. 150, 151),
not with πὸδες.
155. ἐς-ὑλος, 'timberless,' i.e. consisting of brushwood (θάμος), which
would burn quickly (Döderlein). The usual explanations, viz. (1) 'un-
thinned' (ἀφ' θα oδδείς ἐψυλισατο), and (2) 'rich in timber' (taking
the α- as intensive) are very improbable.
156. εἰλυφών, 'rolling,' 'whirling [the fire] along.'
160. κροτάλιζων, 'rattled along.' πτολέμων γεφρα, see on 4. 371.
161. πολεύοντες, 'missing the hand of.'
163. ἐκ βελέων, 'out of range of weapons,' cp. 4. 465. ὑπαινε, 'with-
drew,' an unusual meaning of the word.

The two lines 163, 164 can hardly be reconciled with the message
of Iris, ll. 185-210.
171. ισταντο, sc. the first who reached the gate: cp. the next line,
of § E ἤτι κ.τ. l., 'others were still in flight through the plain.'
174. τῇ .. ἤ, 'to one' (not 'the one'), the Art. merely marking the
contrast to πάρας, § 47, 2, d.
180. περιπόρ, stronger than περί, § 43.
186. τόν .. μοθον, 'the message' (which follows).
188. ἐναρόντα is subordinate to θύριντα, 'raging (furiously busy) with
slaughtering.'
192. ἅλεται, 2 Aor. Subj. (with short vowel), answering to the Non-
Thematic Indic. ἀλ-το (§ 8).
194. ἐνι .. ἐλθεῖ, 'shall come on,' Tmesis.

The last part of this promise of Zeus is not fulfilled. Hector reaches the
ships, but the Trojans are driven back before sunset, first by Patroclus,
finally by Achilles himself. The two lines 193, 194 recur in 17. 454, 455, and may have been wrongly inserted here.

211-214. These four lines recur, 5. 494-497, 6. 103-106.

215. ἐκαρτύνασθα, 'made strong, solid,' viz. by closing their ranks.

216. ἔρτυνθα, 'was set in order,' was renewed after the Trojan rout.

224. θεάνο occurs in 5. 70, 6. 298, as priestess of Athene.

227. ἐκ βαλάμωο, 'from the bridal chamber,' μετὰ κλέος κ.τ.λ., 'he came after the report of the Greeks,' i.e. he was brought to Troy by the news of the Greeks' coming; cp. l. 21.

232. The clause παρά κ.τ.λ. is subordinate in sense: 'he missed by his spear turning aside.' See § 57.

234. ζώνη, 'the waist,' the part covered by the girdle (ζωστήρ), cp.

2. 479 Ἀρτεὶ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

θόρηκος ἐνέρθη, 'below on the cuirass,' i.e. on the lower part of it: the Gen. being partitive, not ablatival.

235. ἐπὶ δ’ αὐτὸς ἐρέω, 'pressed it home with all his force'; αὐτὸς implying that the weight of his body was added (ἐπὶ) to the weapon.

πυθήσας, 'letting it have its way,' giving his hand free scope.

236. πρὶν, 'before' [it could do so], cp. 13. 161.

237. ἔτραπερ, 'was turned aside as though it were lead.' This does not necessarily mean that it was bent back (ἀνεγνάμφην).

238. τό, sc. ἔγγος. It was the spear itself, not the point of it (αἰχμῇ), which Agamemnon seized: hence the Neut. τό.

241. χάλκεον ὑπόν, an oxymoron, 'the sleep that is of bronze,' viz. death. Sleep proper is soft and refreshing (μαλακός, λιαρὸς, λυσιμελής, etc.): but this sleep is hard as iron. Cp. Virgil's imitation, Αἰν. 10. 745. The construction is the cognate Acc.

243. κούριδης, cp. 5. 414.

244. χίλια, 'a thousand head': Neut. Plur. as 5. 140 τα δ’ ἑρήμα

φοβεῖται. So in the next line, τα οἱ κ.τ.λ.

250. καστυχτείτο πεσόντος, Gen. with πένθος, 'for his brother's fall.

252. χεῖρα, here includes the arm, cp. l. 146.

256. ἀνεμοτρεφές, 'nurtured by the wind,' i.e. toughened by growing in a windy place.

258. ποδῶς, 'by the foot.' ἀντει, 'called to.'

259. ὑπ’ αὐνίδος οὔτης, 'wounded [by a thrust that passed] beneath the shield'; cp. παρ’ αὐνίδος (4. 468), παρ’ ἕπων (4. 500).

261. ἐπ’ Ἰφιδάμαντι, 'over Iphidamas,' i.e. with him, to keep him company.

264. ἐπεπωλείτο, 'passed along,' here of hostile visitation.

266. θερμόν, predicatively with ἀνίκοθεν, 'still rose warm from the wound.'

268. ὀξεῖα 8', apodosis to αὐτὰρ ἐπεὶ κ.τ.λ.

270. μογοστόκοι Εἰλειθυίαι, the goddesses who had to do with the
labour of child-birth. The derivation of μογοστόκος is disputed. If it is from μόγο-ς and τόκο-ς (τέκ-), the σ is unexplained. Some divide it μογοστόκος, 'staying labour,' from a root stak, 'to bring to a stand' (see Curt. Stud. ix. 270).

272. δζεί[α]. There is no other instance of this elision. Cobet (Misc. Gr. p. 575) proposes to read δζεϊ' οδύνη δύνει.

275. διαπρύσιον, the Adj. from διαπρόδ, hence 'piercingly,' in tones that went 'right through.'

288. ὀμοστός, for ὄ ὀμοστός.

290. ὑπερτερον ὕχος, 'the higher boast,' i.e. the better ground of boasting, the boast of victory.

296. μέγα φρονέων, 'with great thoughts,' viz. of victory.

297. ὑπεράλλι 'blowing aloft'; cp. καθαλλομένη in l. 298.

304. τούς ἱγεμόνας, 'these were the leaders that ...'

305. πληθυνών, 'the common herd,' as 2. 143.

306. Νότου, with νίφα, 'the clouds brought by the South wind'; for the Gen. see on 2. 397. ἀργεστάο, 'bringing white [clouds].'

βαθεία, 'dense,' hence 'mighty,' 'violent.'

307. πολλόν, 'in great quantity,' used predicatively.

308. πολυπλάγκτου 'much wandering,' that blows about, now this way, now that. Ἀσις, cp. 4. 276 ἄτη ζεφύρου λαῦν.

313. πι πάθεντε, 'what has befallen us that ...'?

318. ἤμεν ἤδον, 'satisfaction (= benefit) from us.'

319. βάλεσαι, 'chooses rather.' The form βόλομαι, for βούλομαι, was established by Buttmann (Lexil. s.v.)

325. μέγα φρονοντε, cp. l. 296.

326. πάλιν ὄρμενω, 'when they turned in fury back from their flight'; cp. l. 572 ὄρμενα πρόσων.

327. ἀνέκτουν, 'had a breathing space' (ἀνάπνευσιν, cp. l. 8co). Join φεύγοντες Ἐκτορα.

329-332. Repetition of 2. 831-834.

334. κεκαδόν, 'having deprived,' § 4.

340. προφυγεῖν, 'wherewith to fly.' ἀνάσατο θημό, lit. 'had fallen into folly in his mind,' i.e. had made a great blunder.

347. τάδε, adverbial in sense, 'here.' Ἐκτωρ, in apposition to πήμα.


350. κεφαληφίνων, for the Gen., to be taken with βάλε, 'struck in the head'; or perhaps with πτυσκόμενοι, 'aiming at.'

351. χαλκόφι, for the Gen., in the ablative use.


353. αὐλώπις, see on 5. 182.

354. αὐθέλθρον, lit. 'without measure' (πέλεθρον), 'a vast distance.'

357. ἐφωθήν, 'the throw'; 'he went after the throw,' i.e. where the throw carried the spear.
358. Join κατά-ἐλεύθερον γαίης, 'had come down to earth again'; the Gen. as 13. 504 αἰχμή . κατὰ γαίης ὁχέτο, also 3. 217 κατὰ χθονὸς διματα πίθας. Or take γαίης with δόθη, as a partitive Gen.: cp. Od. 1. 425 δόθη ὁ δαλάμος περικαλλέος αὐλής ἤπιος δέδημητο.

359. ἐμπνευστο, 'to come to life.' This appears to be the reading of Aristarchus: the MSS. have ἐμπνεύστου, which properly means 'took breath,' cp. l. 382 ἐπένεισαν κακότητος.

364. ψ. μέλλεις, κ.τ.λ., 'to whom I suppose you pray.' μέλλει with the Pres. Inf. generally means 'to be likely.'

365. ἐξανώ, Fut. § 12, 3. καὶ ὑστερον, 'even though late,' = 'sooner or later,' to be taken with ἐξανώ.

367. τοὺς ἄλλους, 'others instead,' the Art. of contrast, § 47, 2, a. ἐπ-εἰσομαι, 'I will go after,' cp. 4. 392.

371. ἀνδροκινητῷ, 'wrought by men,' not a natural hillyck.

373-375. κ. μὲν . . . αὐνώ' . . . κ. δὲ . . . ἀναλεύ, i.e. while Diomedes was stripping off the corslet, &c., Paris was drawing his bow: § 27.

375. πῆχυς, the horn which formed half of the bow: see 4. 110 ff.

380. βέβλημα, scanned either as a dactyl, by making η short before the following vowel, or (more easily) by eliding the final α.

385. κεραίαν ἄγλαι, 'whose glory is in a horn,' contemptuous way of describing a bow. But the ancients generally understood it of a peak or top-knot of hair: and so Helbig (Hom. Epos, p. 165).

386, 387. εἶ . . . παρηθέλης expresses wish (§ 30, 3): 'if you would try—if you do the bow and arrows shall not avail you.'

387. σῶ ν ἄν with the Subj. is an emphatic Future, § 29, b: cp. 3. 54 σῶ ν ἄν τοι χαίσμη κιδαρᾶς, κ.τ.λ.

388. ἐπιγράψας, 'when you have scratched.' ἀδών, 'for no other reason,' hence 'idly.'

390. καθίν, 'dull,' 'pointless.'

391. ἐπαύρρη, lit. 'take,' 'lay hold': 'the weapon proves sharp even if it get but little hold.' πελετα, 'behaves itself': cp. Lat. versatur.

392. ἀκήριον, 'lifeless,' cp. 5. 812. Aristarchus read ἀκήριον ἄνδρα τιθομοι: but ἀνδρα is unnecessary.

393. ἄμφιβρυφως, 'torn (in sign of mourning) on both sides,' (i.e. both cheeks).

395. πλέει, 'more,' cp. 2. 129.

396. τοῦ, governed by πρόσθε in the next line.

399. 400, repeat 273, 274 (describing the retreat of Agamemnon).

404. τί πάθω; 'what is to be my lot?'

407. διαλέγομαι. The Aor. is used in impatient questions: = 'why debate thus?' Cp. 2. 323 τίντ' ἄνευ ἀγένεσθε; also 4. 243.

409. τὸν δὲ, apodosis to δὲ δὲ κ.'

410. ἦ τ'—ἡ τ', 'whether—or,' a rare combination of Particles.
NOTES. LINES 358–466.

412. τὸ φρα δ’, apodosi to εἰς δ η.κ.λ.
413. ὕλαν, 'pressed,' 'thronged on him.' ἐν μέσουσι, i.e. surrounding him. μετὰ σφῖν πῆμα τιθέντες, 'putting destruction (a destroyer, viz. Ulysses) in their midst'; πῆμα as l. 347 νῶιν δὴ τόδε πῆμα κυλίν-

417. join ὑπὲρ δδόνων, 'there is a noise of rattling made by its teeth.' ὑπὲρ may also be taken adverbially, = 'thereat,' as in Od. 8. 380 πολές δelenium δράφει.

418. ἀφαρ, 'readily.'

424. πρότμησων, 'the belly.'

425. ἀγοστφ, 'with the palm of his hand.'

427. εὐ-ησενίσως, 'wealthy,' from ἀφενος; with the same lengthening as in ποδ-ήμεος, δυ-ενεκτις, &c. The reading of the MSS. is εὐηγενεῖσος; but a form εὐ-γενῆς is inexplicable. εὐηγενεῖσος was read by Aristophanes in 23. 81, where the MSS. have εὐηγενεῖσος.

430. ἀν, from ἀ-ατος, 'insatiable.'

433. η καν.. δέλασσης, the Subj. is used of the alternative which depends on the speaker's own agency, § 29, 4.

439. δ., = δη.

τέλος κατακαλριων, Nom., 'the end of fatal wounding,' = 'a finally fatal wound,' cp. l. 451 φθη σε τέλος &πάτων κιχίθμεον, = 'death has caught you.' Aristarchus read τέλος κατα καλριων ἠλδεν, sc. έγγκος, understanding the words as = οὐκ εις καλριων τόπων ἐτελείτα ή πληγή, (Schol.). This explanation is arrived at by taking τέλος καλριων as nearly = καρφος τέλειος: as τέλος μύθον in 9. 56 means 'the final word,' τέλος θανάτωο, 'final' or 'certain death': and so τέλος with an Adj., Od. 9. 5 οὗ γαρ ἐγγένες τι φημι τέλος χαρεστέρων εἶναι, 'I say there is no more completeness, no better attainment, of pleasure.' It is to be noticed that καλριως in Homer implies the right or decisive place (not time, as in later Greek): cp. 4. 185 οὐκ εν κακοφ δε τάγη βέλος, and 8. 84 μάλατα δε κατιών ἔστι. So Xenophon, Hell. v. 3. 5 του καρφου ἐγγυτέρω του τείχους, 'nearer the wall than was right.' The text of Zenodotus had βέλος, which is free from difficulty, cp. 4. 185 (just quoted).

446. οὐἐβηκε, 'took his way,' cp. 1. 221.

451. φθη σε.. κιχίθμεον, 'has reached you first' (before me).

453. καθαρήσουσι, 'will close': Od. 11. 426 χεροι κατ' ὀφθαλμοίς ἐλέων. θανόντι περ, 'though dead,' i.e. though this office will be due to your dead body.

454. ἵτοσσωσ, Fut.

457. χροδς, 'the flesh,' viz. his own.

458. σπάσθευνος, sc. έγγκος, Gen. absolute.

462. δοσόν κεφαλῆς χάσε, lit. 'with as much [voice] as his head would hold,' with all his force.

466. ἀμφί, of sound heard, cp. 2. 41 θείη δε μιν ἀμφέχνειτο ὄμφη, 10. 535
467. τῷ ἠκέλῃ, ὡς εἰ, lit. 'like to the case (state of things, &c.) as [it would be] if,' &c., i.e. 'such a cry as he might raise if,' &c. τῷ is Neut., and stands by anticipation for the clause ὡς εἰ κ.τ.λ.: cp. 22. 410 τῷ δὲ μάλιστ' ἄρ' ἐν ἐναλήξειν ὡς εἰ — 'things were just as if —.'

βιάζοντο, Opt., contracted from βια-ολ-ατο.

471. ποθή, desiderium, 'sense of loss.'

473. ἄμφι... ἐπονθ', 'were busy about.' The true reading is probably ἐπονθ, as in l. 482: cp. l. 776.

474. ὡς εἰ τε, 'as if,' 'as it might be.'

477. λαρόν, sc. ἅ. δρόμη, 'are astir,' 'are vigorous.'

478. δαμάσσεται, Aor. Subj.

479. δαμάστευσεν, 'begin to rend it.'

484. άτοσων, 'darting,' 'making quick thrusts.'

486. παρέξ., 'forth beside him'; see § 43.

493. ὁρεσφιν, ablative Gen., § 40. ἐπαξήμενος, 'pressed on,' cp. 5. 91.

495. ἐσφέρεται, 'carries with it.'

496. Join ἐφέτερ παθίνων, 'dealt with the plain,' viz. swept over it, driving all before him (κλονέων).

502. ὑλίει, 'was engaged,' a euphemism, the word properly implying friendly companionship (as 5. 86, 834). So δαρσίας, 'keeping company,' in 13. 291 μετὰ προμάχων δαρσίων, 17. 228 πολέμου δαρσίως.

503. νέων, 'of the youth'; a word not elsewhere used in this way, for the Greek warriors generally. They are so called in contrast to Nestor and Idomenes (who was μεσαντάλιος, see 13. 361). Aristarchus read νεῶν, which would be more difficult to explain.

504. χάζοντο κελεύθου, 'would have fallen back from the way,' i.e. yielded before the advance of the Trojans.

506. παύσεν, sc. μάχης. ἀριστεύνητα, 'as he was doing peerless deeds.'

508. πέριθεναν, 'feared about him,' see on 5. 566.

509. πολέμου μετακλινθέντος, Gen. absolute, 'if the tide of battle turned'; cp. 14. 510 ἐκλέψει μάχην.

514. ἀντάξθεν, 'to be set against,' cp. 9. 401 ψυχής ἀντάξθεν.

515. This line was thought spurious by the ancients, because it limited the worth of the ἱηρός to dressing wounds. But probably the art had not got much beyond this point in Homeric times. Later poets made Machaon excēl in surgery, Podalirius in medicine.

521. δρυνομένους, 'driven,' sc. before Ajax, l. 485.

522. παρβεβαίως, 'being mounted beside,' as charioteer.

523. ἐμιλέομεν, 'are engaged with,' see n l. 502.

526. ἔγνων, 'I have recognised,' Aor. of the immediate past.

528. ἐθύνομεν, 1 Aor. Subj. of ἐθύνω, 'direct.'
NOTES. LINES 467–585. 373

529. ἐρίδα προβαλόντες, 'throwing forward strife,' = 'dashing forward in combat': cp. 3. 7 ἐρίδα προφέροντα, also 17. 742 κρατηρὸν μένες ἀμφιβαλόντες.

533. μετὰ with the Acc., here of motion between.

535. αἱ περὶ δίφρον, sc. ἥσαν.

537. αἱ τ', 'and those' (others) — .

538. ἀνθρώμον, 'made of men,' a word elsewhere used with such Nouns as χρῶς, 'flesh,' κρέας, &c.

539. μίνυνθα δὲ κάτερο δούρος, lit. 'he gave way but a little while from his spear,' a litotes (§ 59), meaning that he did not give way, when he had thrown his spear, but followed it up at once.

542. Ἀλάντος... μάχην, 'fighting with Ajax.'

543. This line is not in any MS. It is found in quotations (Aristot. Rhet. II. 9, &c.). The four lines 540–543 are probably spurious. It is certainly strange that Ajax should be struck with terror (l. 544), if Hector evidently shrank from meeting him (l. 542). The lines may have been interpolated by some one who wished to maintain the superiority of Ajax, as proved by the duel in the seventh book (7. 312).

544. Ἀλανθ', for Ἀλάντη. ἐν φόβων δρονε, 'stirred flight in him,' = 'stirred him to fly.' The phrase is generally used of a body of men.

546. ἐφ' ὁμίλου, with τρέσσε, 'he shrank back towards the mass' (τρέω denotes any movement of fear or retreat): Gen. as 3. 5 ἐπ' ἀκευνοίοι βοῶν: cp. 23. 374. παπτήνω, 'with a glance round him.'

547. γόνυ γούνος ἄμειστον, 'shifting knee with knee,' i. e. one behind the other. The Gen. is ablative: exchange is regarded as passing from one to another.

548. βοῶν, with μεσσαύλω, 'a station for oxen.'

549. ἔσσαυλον, Mid. in Trans. sense, 'chase,' 'drive,' cp. l. 415.

558. ποι' δροῦραν λόγω, 'as he is passing a corn-field': the road runs alongside a field, and the ass stops in spite of the boys (ἐβότασε), and enters it (ἐσελήσε). 559. έγγυς, Pf. Subj. The MSS. have έγγυς, but the Aor. έγγυῖ always has η. We might read έγγυ (Plp.).

561. νηπί, 'childish,' an unusual application of the word.

565. νόσσοντες, with double Acc., Άλαντα and σάκος, § 37, 5. ἐποντο, 'were busy,' cp. l. 473.

569. προεργε, 'kept off.' δεσων, 'from making way.'

571. τὰ δὲ δοὺρα, Art. of contrast (§ 47, 2, b), 'from the other side the spears' &c.

572. ὅμοιν νόσσον, 'in their forward flight': opposed to μεσσηγυ... ἄτοντο, 'stopped midway,' i. e. short of their aim.

573. ἐπαυτεῖν, cp. l. 391.

584. δοὺρα, the 'shaft' of the arrow.

585. ἐξάζετο, sc. Eurypylus (not Paris).
588. ἄλλως ὕπεντες, 'rallying,' 'turning on the enemy.'
593. πηκτὸς, 'near each other.'
594. άντις, 'fronting them,' towards them.
596. μάρτυς ἄληρο, i.e. 'while they were fighting, the chariot was bearing,' &c. δίμαος, 'like': properly 'in the fashion,' Acc. § 37, 3.
597. Νηληίται, 'of the breed of Neklus,' cp. Τρώιοι ἐπαύ (5. 222). The story goes back to l. 520.
601. αὐτῶ, 'hard,' lit. 'steep,' used like Lat. arduus: cp. 13. 317 αὐτοὶ οἱ ἴσοι ἔφειται 'it will be up-hill work for him.'
603. φθεγγάμενος, 'calling,' making his voice heard.
Join κλωτήθην ἰκώσεις, 'hearing from the tent.'
609. ὕπω διόκει ε.κ.α. This is one of the passages in which the events of the ninth book appear to be ignored: what Achilles here predicts having already taken place, if that book is part of the poem. It is possible however that Achilles intends an insulting reference to the embassy: 'now the Greeks will indeed be at my feet'—i.e. they will come in earnest now, when the Trojans reach their ships.
611. ἀναλόγοι, probably for ἐρεχθό: if so, it should be accented ἐρεχθό, cp. αλτέο (Curt. Verb. II. 47).
622. θεία, so accented, must be θεία. We might read θεία, i.e. θενι.
636. κυνατρία, Acc. in agreement with the Relative τὴν because nearer than the Nom. ἐκαμηθη: see § 58.
637. έξαλος, 'set aside,' as a γέρας: see on 9. 333.
630. ἐπὶ, 'on it,' viz. the basket. ποτὸς ὀψον, 'a relish for (to eat with) the draught.'
631. ἐρει, perhaps 'goodly,' see 5. 499: but the epithet is evidently conventional.
633. τεταρμένος, 'studded,' like the sceptre of Achilles (1. 246).
635. δεµέλαντο, 'were (represented) feeding.' τυθείς, 'stands.'
636. μιγόν, 'with effort,' = μύγης.
638. κυκετέ, 'mixed a draught' (κυκετέ): cp. Od. 10. 234 ἐν ἔκσπρυν 
639. Προμένον. The ancient commentators differed as to the locality of this wine. Probably it was not known in historical times.
642. ἄφειν, 'had got rid of' (άφεμ). 643. τέρποτο, Impf. 'were delighting each other,' i.e. while they were doing so, Patroclus stood by the door: cp. l. 596.
647. ἄφαιετο, Impf. 'was for refusing.' cp. 23. 204.
648. οὐκ ἔδετο λῶσι, 'it is not (time for) sitting': a phrase like οὕτως, 'it is not (matter for) anger,' οὐ δεδωγερεῦναι (7. 409), &c.
649. νεμεσητός apparently means here 'an austere man,' one whose character it is to be angry at wrong (νεμεσαθαι κακα ἔργα, cp. 5. 872). For this force of the Verbal in -τοι we may compare εἰσείστος, 'yielding'
(8. 32), ἐπτετός, 'creeping,' ἀπάσβητος, 'undismayed,' &c. also Lat. capitus (from caveo), gratus, &c. If we press the parallel with ἀλάτως the sense would be 'towards whom one feels νέμεσις': and this does not suit the context unless νέμεσις = 'fear,' a meaning not found (except perhaps in one use of νεμεσίζωμα, Od. 1. 263 ὑπὸ νεμεσίζω πολέμος ἑλεν ἱόντας).

653. ὁτα ἄγιοι δανός ἀνήρ, 'what kind of man he is—how much to be feared.'

656 ff. 'What means Achilles by thus pitying the Greeks who are wounded?' i.e. what is the use of his sending as he does (ἀδεία) to ask for a single wounded man, when he neither knows (l. 657) nor cares (l. 665) what becomes of the whole army? νιαί is the Plural of generality: [why does he pity] 'wounded Greeks,' = 'this or that wounded man of the Greeks': cp. 4. 142., 8. 83.

658. πενθεός, with ἄδεια, 'knows about the distress.'

662. This line is wanting in the best MSS. It does not fit the story, for Nestor had left the field before Eurypylus received his wound.

665. ἔσθλος ἱὼ, i.e. though so well able to save them.

667. πυρός, Gen. of material, § 39, 4.

668. ἐπισωφερό, lit. 'in a row,' i.e. 'without check.'

671. Ἡλεωτος. The name 'Eleians' only occurs here: in the Catalogue (2. 619) and elsewhere (Od. 15. 298., 24. 431) they are called Ἑπεοι, as also in the context of this passage (l. 688).

672. βοηλασθη, δτε, 'a cattle-lifting raid (of the time) when': for the use of δτε cp. 8. 229 πῇ ἐβαγε ἐπχαλαί, δτε ὑ ἑκτ.λ.

674. βύον ἐλαυνόμαι, with ἔγω (l. 672), 'as I was driving off cattle as a pledge for repayment,' i.e. in reprisal for a raid of the Eleians, see on l. 698.

682. τὰ, Neut. of cattle, see on 5. 140. Πύλον, see on 2. 591.

684. νέω...κιόντα, 'going as a young man,' 'going fresh.'

686. χρεών, 'debt,' arising, as the context shows (l. 688), from loss by a foray of the Eleians.

688. δαίτρανον, 'portioned it out'; elsewhere used of dividing the meat at a feast.

689. κεκακακόμνων, 'having been hardly dealt with.'

690. ἰδήν, Masc. according to the sense, though construed with βιτ Ηπακηληίη: so 5. 638.

691. τῶν προτίφων ἑτέρων, 'in the course of former years,' § 39, 2.

694. ταθθ ὑπερηθανέοντες, adverbial Acc., 'uplifted by these things,' like τὸδε χώο, &c., § 37, 1.

697. τρικάστα, 'three hundred head,' see on 5. 140., 11. 244.

699. Four-horse chariots are not found elsewhere in Homer, either in war (8. 185 being rejected as an interpolation), or in the Games of Book XXIII. This passage, however, is probably ancient, even if it does not go back to Homeric times. The absence of allusion to
Olympia (which was on Nestor’s frontier) and the mention of a tripod go far to prove it to be not later than the institution of the Olympic chariot-race (Ol. 25), with the crown of olive as the only prize.

αὑτοῖν δὲξεφιν, ‘their chariot with them,’ § 38, 3: cp. 8. 24.

703. τῶν κ.τ.λ., ‘for these things, words and deeds,’ ‘for this wrong by word and deed,’ viz. the sending away of the charioteer. La Roche takes τῶν as Masc., sc. ἑπετέουν, the story going back to l. 695, after the digression about the horses: if so, τῶν is governed by ἑπετέουν, cp. 2. 576, τῶν ἔκατον νηῶν ἐπιχε ἐκταλ. This however is too harsh.

704. 705. As to the power of the king over the division of spoil see the note on 9. 333. Here the king first determines what part is to be ἐξαρετῶν for himself, and then gives the rest to be divided: a representation of the matter which does not exactly agree either with Book IX (where the king appears to be absolute), or with Books I and XVI. Perhaps, however, in this instance the king claimed so much as a debt (χρειάση). Indeed the whole process is described as a restitution, not a division of spoil proper. This was the view of the ancient critics, and accordingly they rejected the next line (705), supposing it to have been wrongly brought in from Od. 9. 42.

706. διελπομεν, (δι-ἐπω), ‘we were setting in order,’ ‘settling’: the Impf. is used with reference to ἔλαθον,—‘as we were doing so, the enemy came.’ Cp. 596, 643.

707. Μόλιονε, called also Ἀκτορίων (l. 750), nominally sons of Actor (brother of Augeias), really of Poseidon, and Molione. Hence the name Μόλιονε comes from their mother, or her ancestors.

711. Ὑποώσσα, called Ὕπνον in the Catalogue, 2. 592 καὶ Ὕπνον Ἀλφειοῦ πόρον.

712. νεάττη, ‘the last place,’ cp. 9. 153 νέατα Πύλου.

714. ματεκλαθο, ‘had passed across,’ an isolated use.

715. ἄγμα ὃ is the apodosis.

717. ἐσυμένους, Plural, to suit the sense, after λαῶν.

721. ὥσ, ‘thus,’ i.e. in such a way that he got a chariot, ll. 738, 744.

722. βάλλων, ‘pouring’ (its waters), hence Intrans., ‘falling.’

724. ἐπηρρεοῦν, Impf. (after the Aor. μείναμεν), ‘streamed on meanwhile after us.’

726. ἐνδιού, ‘at mid-day,’ cp. Od. 4. 450.

730. repeats 7. 380.

734. προπάραθε, ‘before’ (they could do so). φάνη, ‘presented itself,’ ‘was put before them,’ as in Od. 21. 73 ἐπι τὸδε φαῖνεν ἔθηλον. Cp. also ll. 12. 416., 16. 207., Od. 22. 149.

735. ὑπεράσχεσθε, Intrans., ‘rose up over.’

740. Ἀγαμήθην. Perhaps we have here an early Homeric form of the legend of Medea. The similarity of name is worth notice.

741. φάρμακα, here ‘potent herbs.’
NOTES. LINES 703-795.

744. στὶν ἁ, ‘so took my place.’
748. ἀμφίς, ‘over,’ lit. ‘on the two sides [of each chariot].’ δῶ, viz. the ἱνίχος and παραβάνθης.

750. Ἀκτορλῶνε, see on l. 709. ἀλαπάζω is used elsewhere of destroying cities or bodies of men (στίχας ἄνδρων, 5. 166, cp. 11. 503), but not of single men.

754. σπιδέος, a word only found here, said to mean ‘wide.’ Aristarchus read δι’ ἀσπιδέος. Possibly ἀσπιδής is the same word as σπίδης, with euphonic α: cp. στάχυς and ἀστάχυς, στεροπῆ and ἀστεροπῆ.

755. ἀνα... λέγοντες, Tmesis: elsewhere ἀλλέγω.

757. Ἀλισίου ἐνθα κολώνη κεκληται, ‘where is the place called the hill of Alisium.’

759. πυματος is the important word: ‘the last man I killed and left on the field (was killed) there.’ λίπος as in l. 99.

761. θεών, ἄνδρων, partitive Genitives: cp. 16. 850 ἄνδρων ή Εὐφορβος, ‘as among men, Euphorbus.’

762. εἰ ποτ’ ἐον γε, see on 3. 180.

763. οἰος, i.e. unlike me, whose valour was a cause of rejoicing.

764. τῆς ἀρετῆς, ‘that valour,’ ‘that great valour of his.’ But the Art. is out of place: we should doubtless read ἦς, ‘he alone will profit by his valour,’ cp. 17. 25 ἦς ἠθῆς ἀπὸντο.

764. μετακλαύσεσθαι, ‘will bewail after,’ i.e. when it is too late.

767. νοῇ δὲ ἐνθον, so all the MSS. The editors read νοῇ δὲ τ’ ἐνδον, but τὲ is out of place here, see § 49, 9.

774. αὐλῆς εἰν χῶρῳ, ‘in the walled-in space of the court-yard,’ χῶρος = Lat. hortus.

776. ἀμφί... ἔπετον, Tmesis, ‘were busy over.’ Zenodotus read ἐπέτην, and so ἡθελέτην in l. 782: but the use of -την in the 2nd Dual is probably not Homeric.

782. μάλ’ ἢθελετον, ‘were right willing to go.’

786. γελήν, ‘in birth.’ ὑπέρτερος, ‘higher,’ i.e. more nobly born. Archilochus used the word in the sense of ‘younger,’ probably from misunderstanding this passage.

789. σμαίνων, ‘direct,’ cp. 1. 289: it is often used of leading in battle, 16. 172, &c.

791. εἰποῖς, the Opt. is used as a gentle Imperative, cp. 4. 93.

794. θεσποροπῆν ἀλείπειν, ‘shrinks from a divine warning,’ i.e. from the evil threatened in some prophecy.

795. καὶ τινὰ οἷ. This clause adds particulars to the supposition made: ‘if he fears a prophecy—if Thetis has revealed one from Zeus—.’
796. ἄλλα σὲ περ., apodosis.
798. φρυσθοῖο, Mid., 'to bear as your own.'
799. ἵκτος, 'likening you to him,' i.e. taking you for him. ἴκτος or (more commonly) ἵκτως is formed from the root ἴκ-, originally Φίκ-, as διδᾶσκα (cp. διδαχή), τιτύσκουμαι (root τύκ-), &c.
800. ἀνασπενόων τερόμενοι, 'take breath from their hard straits.'
801. ἄλγη, 'little is a recovery of breath in war,' i.e. but little, but a short respite, will serve for men to recover breath.
802. κεκαρηκότος αὕτη, 'woreied with the battle-cry,' i.e. with battle.
806. The ships of Ulysses were in the middle, see 11. 5.
807. ἀγορή, 'meeting-place.' ὑμών, 'place of justice' (ὑμώστες), or rather, in a wider sense, 'place of government,' where all public business went on. For the goddess Themis has to do with all orderly meeting (Od. 2. 69 ἧ τ' ἀνδρῶν ἀγορᾶς ἡμᾶς λύει ἡδὲ καθίζει, cp. Il. 15. 95., 20. 4).
810. κατὰ μὴρδῦν δύστη, join with βεβλημένος (l. 809).
812. ὑμῶν καὶ κεφαλῆς, Gen. with κατά, 'down over' (not from): cp. Od. 10. 362 (of pouring water) κατὰ κρατός τε καὶ ὑμῶν: Il. 5. 696 κατὰ δ' ὀβαλμυὸν κέχυτ' ἄχλος, 'a mist was shed over his eyes.'
820. σκήσοντο, 'will hold in check.'
831. ἄν' αὐτῷ δοῦρι, 'under his spear,' cp. 3. 436.
823. ἄλκαρ, 'defence,' in the concrete sense, 'bulwark'; cp. 5. 644 οὐδὲ τί σε Τρώους ὄμοι ἄλκαρ ἐςεθαί.
824. πεσόντας, sc. Ἀχιλῆς: see on 9. 235., 11. 311.
831. προτῆ, 'from,' with Ἀχιλῆς: the place of φασίν is unusual.
832. This line is doubtless the source of the later stories about the education of Achilles.
833 ff. ἵηροι μὲν ... τὸν μὲν ... δ' κ.τ.λ., an anacoluthon; the regular form would be ἵηροι ... δ' μὲν ... δ' δέ. The harshness is softened by the partial Apposition ἵηροι ... δ' δέ: cp. the note on 3. 211.
836. Join πέδιφ Τρώων, as 15. 739 ἄλλ' ἐν γάρ πέδιφ Τρώων πάνα θωρηκτάνων κ.τ.λ.
838. ἦν, Opt. without ἦν in a 'potential' sense, as occasionally in Homer, esp. in negative sentences, § 81, 4. Here the interrogative has nearly the force of a negative. Some however read τάς κατ'.
841. μεθήσο, 'give way from you in your distress,' = fail in the task of helping you. Elsewhere μεθίμι takes a Gen. of the thing (πολέμωσι, μάχῃς, ἄλκῃς) or work neglected.
842. ὑπὸ στέρνου λαβῶν, i.e. supporting him by putting an arm round his waist in front.
845. περιπευκές, like ἧχευκές (1. 51), 'full of sharpness or bitterness,' i.e. pain. It is not = ὅνυν.
847. δυνή-φατον, 'pain-killing.'
BOOK XII.

The twelfth book, called the ταυχομαχία, relates the successful assault which the Trojans now make on the wall and trench of the Greek camp.

The narrative is simple. After Hector and the Trojan leaders have vainly tried to urge their horses across the trench (40–60), Polydamas advises them to leave their chariots and make the attack on foot, which they do accordingly, in five divisions (60–107). Asius alone keeps to his chariot, and attempts to pass the gate of the camp: he is met by the Lapithae, Leonteus, and Polypoetes, who defend the gate (108–194). Hector and his followers, in spite of the omen of an eagle carrying off a serpent,endeavour to break down the wall (195–289). But the decisive attack is led by Sarpedon, with Glauclus and the Lycians (290–330). Menestheus, being next to the part of the wall at which they aim, sends for Ajax, who comes with Ætecer to his aid (331–377). Glauclus is wounded; still Sarpedon presses on with his Lycians; but the contest is doubtful, until at length Hector appears on the scene (378–438). He takes up a great stone, breaks in the gate, and leads the way into the camp, followed by the Trojans (439–471).

There has been thought to be a want of continuity between the eleventh and twelfth books. It is true that in the eleventh book we are not told that the Trojans have reached the wall, whereas at the beginning of the twelfth they are busy in the attack. But this gap is a slight one, and is filled by the scene in the tent of Nestor, during which the battle must be supposed to be going on.

The details of the ταυχομαχία present some difficulties of the kind noticed in the introduction to Book XI. The five divisions in which the attack is made (86 ff.) are not distinguished in the subsequent story. It is not made clear whether the gate which Asius finds not yet shut (120 ff.) is the same as that which Hector eventually breaks open (459 ff.). That they are distinct gates may be inferred from the description of Asius attacking on the left of the Greek camp (118), whereas according to the account in the next book (13. 312, 675–679) Hector entered it in the middle. On the other hand it was held by Aristarchus, with much show of reason, that Homer only recognises one gate (πύλαι). Some critics accordingly reject the story of Asius (116–199). Others, again, see objections to the part relating to Sarpedon (290–429). The passage certainly begins as though Sarpedon were to be the real conqueror, rather than Hector; and it is curious that the words in which Hector is said to have ‘first leaped within the wall of the Greeks’ (δι
3. ὀμφαλῶν implies that it was no longer a conflict of the chief warriors (πρῶμαχοι), but of the rank and file (ὅμλοι) as well.

4. σχῆσειν, 'to hold out.'

7. ὑφα...ὑπάντο, to be taken with ποιήσαντο and ἡλασάν, the clause οὐδὲ...ἐκατομβᾶς being parenthetical.

9. τὸ, 'wherefore,' § 47, 3.

12. ἥμπεδον is hardly consistent with the breach made by Sarpedon (l. 397), still less with the levelling of the whole wall by Apollo, 15. 361 ff. Here of course it is contrasted with complete obliteration.

14. πολλοὶ...οἱ μὲν...οἱ δὲ, here = πολλοὶ μὲν...οἱ δὲ, 'many were slain, while others were left': cp. Od. 4. 495 τολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο. Thus the first οἱ merely repeats πολλοὶ in view of the contrast about to be made: cp. Od. 1. 116 μονοςθήσον τῶν μὲν...τιμὴν δ’ αὐτὸς ἔχοι.

22. βοῶρα, 'shields of ox-hide.'

23. ἡμιθέων. This is the only trace in Homer of the notion that the heroes who fought at Troy were in some way distinct from ordinary mortals.

26. ἀλιπλοὰ δείη, 'make floating in the sea,' 'make into flotsam,' i.e. 'wash down into the sea.'

28. κύμαζι πέμπε, 'sent along the waves,' to go with the waves. The Dat. is comitative, § 38, 3: cp. l. 207 πέτερο πνοής ἀνέμου (= ἀμα πνοῖς ἀνέμου).

29. φιτρῶν καὶ λάων, Gen. with θεμελία, 'foundations consisting of trunks of trees and stones.'

33. κάρ, for κατά, 'down stream.' ἵεν, = ἵ-σαν.

35. ἀμφί...δείη, 'was furious (lit. blazed) round,' governing τείχος: cp. 6. 329 δόστι τῶν ἀμφίκτησι.

36. δοῦρατα, 'the timbers:' the wall being a wooden one.

37. Δίὸς μάστιγι is metaphorical, expressing that they were driven back by the direct intervention of Zeus.

41, 42. ὅτ’ ἄν...στρέφεται is anomalous, (1) because ὅτ’ ἄν is not usual in a simile (§ 33, 1, b), and still more (2) because στρεφεῖται cannot be a Subj., since the endings with the short vowel are confined to Non-Thematic Tenses: see on 1. 67.

The whole simile, however, is open to doubt. The point dwelt upon
is the way in which an animal at bay wheels about (στρέφεται, ll. 42, 47), making rushes at the mass of its assailants; which is compared with Hector rushing about, not to attack the Greek lines, but to urge the Trojans to cross the ditch.

44. θαμείας, used adverbially, 'hurl spears thick and fast.'

47. πειρητίζων, not elsewhere used with an Acc.: cp. 15. 615 καὶ β' ἔθελεν βῆμα στίχας ἄνδρῶν πειρητίζων, where the construction is different. The repetition of στίχαις ἄνδρῶν in l. 48 is a further awkwardness.

49. ἐλλόσσεθ, 'wheeled about;' = ἵστρεφετο: the word is appropriate here, being repeatedly used of a hero urging on his men, as in this book, l. 467 κέκλετο δὲ Τρώους ἐλέγμενος καθ᾽ ὄμιλον (so l. 408), and also of a hunted animal, see 8. 340., 17. 283, 728. Another reading (equally ancient) is ἐλλόσσεθ, 'entreated,' also an expression which is used of a leader's exhortations, cp. 5. 491., 15. 660. Of the two words ἐλλόσσετο evidently makes better sense. The chief objection to it is the unusual rhythm produced by construing ἔταλαος with the next line. But it is curious that there is a similar rhythm in l. 44 θαμείας | αἰχμάς ἐκ χειρῶν, and l. 51 ἐπ᾽ ἀκρῷ | χειλε ἐφισταότες. Neither reading gives a satisfactory piece of Homeric versification.

53. ὑπερθροεῖν σχεδόν must here mean 'to leap right over,' 'to cross at a bound,' opposed to περήσα, 'to go through.' There is no other instance of σχεδόν with this meaning: but we may trace it in σχέδος (and αὐτο-σχέδος), 'immediate,' 'off hand.' Indeed the original meaning of σχε-δόν must have been 'adjoining' (cp. ἐξής, ἐφ-ἐξής), from which the meaning 'directly,' Lat. continuo, is easily derived.

54. ἐτρεφεῖες, 'overhanging.'

56. Ἰρήνει, 'was furnished;' cp. 5. 744. Ἰστασάω, 'set up.' The MSS. have ἴστασαν, an impossible form.

59. μενολύνεον, 'were anxious,' 'bethought them eagerly': elsewhere μενούλαω means to 'desire' or 'intend.' The form μενολύνεον, if it is for ἐ-μενολύναω, is exceptional.

πεύκε goes with τελέων (Fut.), 'they thought whether they can accomplish it on foot.' For this use of ἐν with the Fut. cp. 1. 83 ἐν δὲ φράσαι ἐν μὲ οἰκεῖοι.

62. ἐλαύνομεν, Pres., 'we are seeking to drive.'

64. ποτι δ' αὐτούς, 'on to them,' i.e. 'hard by them,' cp. 7. 337 ποτὶ δ' αὐτοῦ (sc. τίμημα) δείλομεν ὧδε πάγγος.

66. στένως, 'it is a confined space.' τρόφεοςθα, 'will suffer, come to harm': as τρώμα in Herodotus means a 'disaster,' 'defeat.'

69. ἢ τ᾽ ἄν κ. τ. λ. This clause is not strictly the apodosis to ἐν μὲν . . . , but is parenthetical in sense: the connexion being, 'if Zeus is on our side, we shall be safe—and this is what I wish—but if the Greeks rally, we shall be utterly destroyed.' The sentence is of the form exemplified in 1. 135-137.
where the first of the alternative conditions is not followed by an apo-
dosis, because the second is the only important one.

τοῦτο, 'this object of yours,' explained by νοούμνοις ἀπολεόσθαι.

For τοῦτο (Lat. istud) cp. 20. 87 τί με ταῦτα κελεύεις .. μάχεσθαι;
71. παλιώσεις, for παλι-ώσις, 'a pursuit back' (to Troy).
72. ἐνπλήκτομεν, 'we crash or plunge into.'
73. ἀπονέοσθαι, Fut. after ὤμο.
77. For πρυλίς see on 11. 49.
82. ἤγερθοντο, 'were gathered,' i.e. kept their ranks. ἐφ' ἵππων, 'in their chariots.'
86. διαστάντος, 'parting,' to form the five divisions.
92. Καβρόνης was Hector's charioteer (11. 521), but now fought on
foot while a less good warrior (χερείων) took care of the chariot.

98. The fourth division may be the Δαρδάνων, whom the Trojan
Catalogue gives as commanded by Αἴεας and Antenor's two sons
(2. 819-823).

101. The allies (ἐπίκουροι) under Sarpedon here form only one of five
divisions—a representation hardly consistent with the Catalogue, or with
other accounts which describe them as much more numerous than the
Trojans (cp. 2. 130, 4. 438).
105. ἀναλήμφεσθαι, lit. 'fitted each other together,' i.e. 'formed a
close array,' as 1. 86 σφέας αὐτοῖς ἀρτύναντες.

βάσεως, 'with ox-hide shields,' cp. 7. 238.
107. σχήματος, sc. Δαναοῦ, 'would hold their ground,' as in 1. 126,
cp. also 2. 175. But see on 9. 235, where the same line is used of the
Trojan attack.

112. τίλασεν, 'drew near,' i.e. 'assailed': see on 4. 449.

νῦν .. ἀλύτας, Tmesis.
116. δυσώνυμος, 'of hateful name,' cp. 6. 255.

ἀμφικάλλυμεν, 'spread its shade over him': so of θάνατος, 5. 68.
118. ἐσώτερο, 'made his attack' (εὐμ).

121. σανίδας, the two 'flaps' or folding sides of the gate. ἐπικεκλι-
μένας, 'put to,' closed: the opposite is ἄνακλινεν, cp. 5. 751 ἢμεν ἄνα-
κλίναι παναυγὸν νέφος ἴση ἐπιθείναι.

122. εἰ τιν. .. σαώσατεν, 'in the hope that they might save.'

124. θῶς φρονέων, 'with onward purpose.' τοι δ', 'and the rest,'

viz. his followers.
128. Δαμόθανων. The Lapithae are not elsewhere mentioned in the
Iliad, though the two leaders are given in the Catalogue (2. 740, 745). and their war with the Centaurs is referred to by Nestor, 1. 263.
NOTES. LINES 71–180. 383

134. διηνεκέσσι, 'far-stretching,' cp. 7. 321.
141. ολ' 8', sc. Polypoetes and Leonteus.

εἰς μὲν, 'for so long,' viz. while the Trojans were still at a distance. Notice the order of the story: first we have the main point, that the Trojans found Polypoetes and Leonteus outside the gate (ll. 127, 131): then we are told that while the Trojans were at a distance the two men were inside (ἐνδόν ἐντες, 1. 142), urging the Greeks to resist, but when they saw the attack imminent they rushed forth (ll. 143–145). Thus οὖν might be translated 'had been stirring up.' See on 6. 158., 9. 529.

145. δέ of the apodosis.
147. δέχασαι, Pf. with loss of reduplication, 'await,' § 26.
149. πρυμνήν, sc. ἐλην, 'cutting it out by the root.'

ὑπαλ. κ.t.l. repeats 11. 417.
150. τίς τε, 'some one or other,' § 49, 9.
151. τῶν, with στάθεσαν. So in 1. 159 τῶν with χειρῶν.
152. ἄντιν, 'in front,' since they never turned.
153. καθώπερθε, used as if it were τοῖς κ., or καθώπερθεν οὖσι. This is a very rare irregularity in Homer.

βιφαν, 'their own might,' cp. 1. 256.

160. The description is extended to the Trojans by an after-thought: the simile only referred to the Greeks casting stones from the wall.

ἀδον, 'with a dry, i.e. 'a harsh, grating sound.'

163. ἀλαστήσαι, 'giving way to his vexation': ἀλαστός, lit. 'not to be forgotten,' hence 'intolerable,' ἀλαστήσω, 'to feel things intolerable,' ἀλαστήσα, 'to break out in protest.'

164. ἢ ἔα... ἔτενυξο, 'so then thou art.' For this use of the Plpf. see on 8. 163.

167. μέσον αἰώλω, 'nimble about the middle.' This, as Buttmann showed (Lexil. s.v.), is the original meaning of αἰώλως. More commonly it is used of objects that glance in the light, esp. armour: cp. 5. 195., 7. 222.

168. παπαλοέσση, probably 'rugged': derivation unknown.

175–180. These six lines were rejected by the ancient critics, and are probably spurious. They anticipate unduly the battles at the other points of attack: cp. ll. 195 ff., where Hector and the main body of the Trojans have not yet attacked.

177. θεσσαίας πῦρ. No attempt to set the Greek camp on fire has been made. Some commentators take the phrase to be metaphorical, describing the fury of the combat: but this is very harsh.

178. λάινον, with τείχος: but the place of the word is unnatural.

ἀνάγκη, with ἡμύννοντο, also against the usual rhythm.

180. μάχης ἐπιτάρροθοι, 'helpers in the battle.'
181. This line is also probably to be rejected. It has the appearance of having been inserted to connect the previous six lines with the context.

184. ἵσχεθν, 'held good,' 'resisted.'
189. Join βάλε κατὰ διωτήρα, taking τυχήσας by itself with βάλε, as 4. 106.

192. αὐτοςκεδίν, 'with a blow at close quarters.'
196. Read τόφρ' οὗ, since οὗ is here a Relative, taken up by οὗ θ' ἐν in l. 199: 'meanwhile those who followed Hector and Polydamas, who &c. . . . they, I say, still hesitated.'

201. ἐν' ἀριστερὰς λαὸν ἱέραν, 'keeping the army back to the left,' i.e. skirting it, as he flew from right to left in front of their ranks. For ἱέραν of a boundary cp. 2. 845 ὅσους Ἐλλησπόντους ἀγάρροις ἐντός ἱέρας, also 2. 617., 24. 544 : of the direction of a course (as here) cp. Hdt. 7. 43 ἢπορεύετο ἱενθεῖτεν ἐν ἀριστερής μὲν ἱέραν Πόλιτον πόλιν (with other places quoted by Stein a. l.)

203. θ' may go with ἀρσαλροντα or (better) with ζων, 'still alive, for it struggled': cp. 17. 653 ζων ἐν' Ἀρτιλοχην, also 6. 500., 17. 681., 19. 335.

καὶ οὗ πω λήστη is parallel in sense to ἀρσαλροντα: it struggled and was not yet ready to give up the contest.

204. κόψε, 'struck at,' 'bit.'

αὐτόν is most naturally taken with ἐξοντα as Object to κόψε: 'it struck at him [with a slight emphasis on the Pronoun] as he held it,' i.e. it struck in return: cp. 1. 218 ὅσ κε θεοὶ τείπειθται μᾶλα τ' ἐκλυον αὐτόν, 'they listen to him' (in return). Some (as La R.) take αὐτόν of the serpent, 'it struck at him (the eagle) that was holding it.' But this would require ἐ αὐτόν.

207. αὐτός, 'by himself,' § 46, 1. κλάμας, 'with a cry.' πνοής ἀνέμου, 'away with the wind,' generally ἀμα or μετὰ π. ἀ., but the Dat. Plur. by itself may have a 'comitative' sense, § 38, 3.

208. αἰώλοιν, 'coiling,' 'wriggling': or possibly 'gleaming,' i.e. with the light playing on its coils, cp. 1. 167. The quantity of the first syllable of δφων here has not been satisfactorily explained.

212. οὐδὲ μὲν οὔδ' = the later οὗ μὴν οὔδ': the first οὔδε a general denial, the second belonging to οἵκε.

213. δῆμον ἱόντα, 'one who is a man of the people'; δῆμος used in the predicate for δημωτῆς, or rather for δῆμου. Cp. plebs eris in Horace, Ep. I. 1. 59.

παρέξ, 'sideways,' i.e. 'to other purpose.'

218. The MSS. have ὄρνη ἐπηλθε, but Aristarchus read ἔλθε,—rightly, the ο of ὄρνη being long in Homer, cp. 9. 323. Τροις is the 'true' Dat. 'came as a sign for the Trojans.'

222. We may join ἔτελεσον δήμεναι, 'did not make an end so as to

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give,' 'did not achieve giving.' φέρων stands by itself: 'did not, with its bringing, gain the end of giving the serpent to its brood.'

225. οὐ κόσμῳ, 'in no orderly fashion,' a litotes, § 59. αὐτά, § 48, 2.

227. δεσμώσων, 'shall have slain.' The common reading δησμώσων is also admissible with κέν, § 35.

229. εἰδείη, Opt. to answer to ὑποκρίνατο, as in Clauses with εἴ: see § 34, 1, b.

231–234 are repeated (with the change of Πολυδάμα for 'Αντήνορ) from 7. 357–360.

235. δὲ κέλεω, Lat. qui iubeas, 'in that you bid.'

237. τῶν δ', apodosis in sense to Ζηνὸς μὲν—, but with independent construction; 'you bid us forget Zeus, and listen to birds.'

239. Since east and west are to the right and left respectively, the spectator must be supposed to look northward; see on l. 201.

244. For the asyndeton see on 3. 406; 4. 37.

246. σοι δ', apodosis to εἴ περ—.

252. ἐπὶ, 'for' or 'after' them.

255. θέλει, sc. Ζεύς, 'melted,' 'caused to faint.'

256. βηφή, 'their own strength': cp. l. 153.

258. κόσμας, 'battlements,' projecting stones on which the breastwork (ἐπάλξας) was built.

259. στήλες προβλήτας, 'buttresses.'

263. οὕτω τείχος ἴμπνας, 'as they came up against the wall.'

265. κελευτιώντες, κελευτιᾶν, Frequentative of κελεύω.

268. Ζευγμα: νείκοιν is construed grammatically with μαλακίοις and στερεοῖς ἐπέσωσι, but in sense fits only the latter.

271. ἐπέλειο, 'has come to be,' 'is before us.'

273. τετράφω, Pf. of attitude, § 26. δοκεῖντιρός, 'one who chides' (laggards in battle, &c.): cp. l. 413.

274. The common reading is πρόσων ἰσθή (— οὐ—οὐ—): but ἵπποι, 'to strive, press on,' has ἵ, and begins with a consonant (θείμαι, § 54).

276. ἀπωσμίμενους . . . δεσθαι, 'to thrust back the battle and chase—.'

On the Acc. (instead of attraction into the Dat.) see on 2. 113.

277. προβοῶν, 'sending forth the call to fight,' cp. βοήν ἀγαθός.

278. τῶν δ', taken up at l. 287 δ' τῶν—.

280. πιθανοκόμενος, 'bringing to light,' 'showing forth.'

283. The MSS. have λωτέυνα, the Epic contraction for λωτέντα. Aristarchus read λωτούνα, for λωτέντα, 'grassy.'

284. λιμένων, here the shores of the bays, 'landing-places.'

285. προπλάζον, 'dashing against it,' 'throwing it off': cp. 21. 268 τοσάκι μιν μέγα κύμα .. . πλάξων καθάρσθαι, i.e. 'knocked him about,' so that he lost his footing. Cp. also, for the literal sense, 11. 351 πλάγωθε δ' ἐπὶ χαλκοφι χαλάς: and for the derived sense 'set
astray,' 'cause to fail,' 2. 132 of μέ μέγα πλάξουσι κ.τ.λ. This verb πλάξω is quite distinct from πέλας (πέλα) :

289. Βαλλομένων, 'as they threw at one another,' Mid. in the reciprocal sense.

293. ἕξ, see on 1. 98.

294. ἀπείθα μὲν — , the apodosis should have been δόκει δὲ δούρε ἐντινασε, but the sentence is taken up again at l. 298 τὴν ἄρ' δ' γε πρόθε σχόμενος, and thus its original form is forgotten.

295. ἔχλατον, 'beaten,' of hammered work.

297. βάβδοις, 'with pegs' or 'pins.' διηνεκέον, 'passing through,' sc. the ox-hides. περὶ κύκλον, i.e. 'in a circle all round.' Apparently the pegs held together the edges of the layers of hide.

301. πυκνοὶ δόμοι, 'the close (tight fitting) building': the σταθμός (l. 304) or σταθμοὶ (5. 140).

302. αὐτῷ is here Locative in sense.

304. ἀπερρήτος, 'without trying,' cp. περήσεντα (l. 301).

διασθαί, 'to be chased,' so in 23. 475: elsewhere it is Transitive, 'to chase,' cp. l. 276.

306. ἐν πρώτους, sc. ανδράς: the phrase generally means 'in the front rank' of a warrior's own side: but cp. 8. 99 προμάχουσιν ἐμίχθη (with the note).

310. τετμήμεθα, 'are held in honour,' Pf., see § 26.

313, 314. See on 6. 194, 195.

316. See on 4. 342.

320. οἶνον τ', sc. πῶνου, understood from ἢθουσ by Zeugma.

322. περὶ, with φυγώντε, 'escaping beyond': the preposition has the same force as in περί-ειμι, περι-γιγνομαι.

326. νῦν δ' ἐμής γάρ is the right reading (not νῦν δ' — ἐμής γάρ), since νῦν goes with κῆπα κατράτω: 'but since as it is — .'

332. πύργων, here 'tower,' but in the next line πύργον 'Ἀχαιῶν, 'the embattled line of the Greeks.'

337. ἐγγυθεῖν, with ἐνόθης (l. 335).

γεγυθεῖν, 'to make his voice heard.'

339. σακέων, Gen. with κτύπος, 'noise of smiting of shields,' &c.

340. πάσαι γάρ ἐπάχασο, so Aristarchus read, taking ἐπάχασο as 3 Plur. Plpf. Pass. of ἐπέκα, 'to keep shut,' and understanding πάσαι (πύλα) of a single gate. The latter view is improbable here, as there is no point in saying that the whole of the gate was shut, whereas 'all the gates' shows that the noise of the whole battle's meant.

343. Θοώτα, θέων, a play of sound, cp. 2. 758 Πρόθεος θόος.

344. ἀμφιτέρω μὲν μᾶλλον, 'better, indeed, both of the name.' But Zenodotus read Αἰαντε.
NOTES. LINES 289–434.

355. ἴνώγει, 'bade,' i.e. 'bids,' referring to the time of the message being given.
356. μίνυνθα περ, 'if it were but for a little while.'
368. ἀντίδω, Fut. of ἀντίσα, § 12, 3.
374. ἐπειγομένους, Dat. ethicus, cp. 7. 7 Τράεσσιν ἐκδομένους φανή-
ην, and the phrases σουλομένης μοι ἔστι, and the like.
375. οἱ δ', apodosis.
377. μάχεσθαι, with συνεβάλοντο as an Inf. of consequence, 'they met to fight,' as 1. 8 ἐριδὶ ξυνέκε μάχεσθαι.
381. ὑπέρτατος, 'on the top,' viz. of the heap.
383. ψύθθεν, 'from above,' i.e. raising it aloft.
385. ἄρνευτήρι, 'a diver.' ἄρν-εῦω meant 'to take a header,' from the likeness of the action to a ram butting.
388. ἴσασθαι, with νῦν as an Inf. of consequence, 'they met to fight,' as 1. 8 ἐριδὶ ξυνέκε μάχεσθαι.
389. γυμνωθέντα, 'exposed,' in the act of climbing.
392. Ἑλαυκών ἄπιθνοι, with ἄχος, = 'for the loss of Glaucus.'
393. ὑμώμε is found in this use here and in Od. 11. 565: the Homeric word for 'nevertheless' being ἀμιμη.
394. θαυμά, with νῦς. For τρυχής cp. l. 189.
398. ἐσπερ, 'gave way,' 'yielded to his hand.'
399. The Subject to θηκε is τείχος, sc. γυμνωθέντα, 'the laying bare of the wall': cp. 1. 8. 584 ἐκκάθησθαι ἄπ δώνας, ἑβάρυνε ἄπ μηρόν (sc. the broken shaft).
400. διαφαναίζετε, 'coming together,' i.e. 'at the same moment.'
404. 405 repeat 7. 260, 261.
407. ἐλπίζετο. An ancient variant έλπιζε may be right, since the use of ἐλπομαι in this sense with the Aor. Inf. is at least doubtful.
411. ζημαίνω, sc. τείχος, as in l. 418.
416. φαίνετο, 'showed itself,' 'faced them,' see on 11. 734.
420. ἐπεὶ τὰ πρῶτα, 'when once,' 'from the first moment that —.'
421. The scene here is a 'common field' (ἐνίκευον ὀρουρα) divided into strips by the σφα, i.e. stones serving as landmarks (Il. 21. 405). A dispute arises on the question whether these have been moved.
423. ἐλίγω ἐν χώρῳ, viz. the ground which was in dispute.
425, 426 repeat 5. 452, 453.
428. γυμνωθή, Opt. of indefinite frequency, § 34, 1, c.
429. μαρναμένων, governed by ὅτε (to whichever of them).
433. ἤχος is Intransitive, but must be repeated after ὁ ή in a Transitive sense: 'they held on, as a woman holds the scales.'
434. σταθμόν, 'the weight.' ἄμφες ἄνελκε, 'raises, holding them apart,' viz. in the two scales. The Schol. join ἄμφες ἵσιπολοσ, against the order of the words.

C C 2
435. δεικτα, 'miserable.'
436. τέτατα, 'was stretched,' i.e. held with balanced force, cp. ii. 336
437. κύδων ὑπέρτερον, 'the glory of the stronger,' i.e. of victory.
438. πρυμνὸς παχύς, 'thick at the base.'
439. δεξιῇ ἐν. Here the sentence becomes independent, § 57, 4.
440. δόλιγον, not with δέκδας, but an adverb with ἔπειρα.
441. πύκα and στιβάρῳ both go with ἀραβιας: the gate was closely
442. fitted and strong. Some join ἀρπυτο πύκα, but this gives a weak rhythm.
443. ἐπιμοιβατζ, 'overlapping'; a single bolt (κλῆς) was let into
444. both (ἐπαρήρετ).
445. ἐρετσάμενος, 'taking a firm stand.'
446. θαροῦς, 'hinges.'
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