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HOMER

ILIAD, BOOKS I-XII

*D. B. MONRO*

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# HOMER

## ILIAD, BOOKS I—XII

WITH AN INTRODUCTION, A BRIEF HOMERIC  
GRAMMAR, AND NOTES

BY

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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 κε μέγ' οἰμώξειεν ὁ Πελοπίδης

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 ἀριστείῃ, 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<sup>1</sup>.

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 εἴ τῳ ἰκανὸς τεκμηριῶσαι. 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

<sup>1</sup> The difficulty that has been made because the title Διομήδεος ἀριστεία was confined by later critics to the fifth book is unreal. The formula ἐν Διομήδεος ἀριστείῃ does not imply a definite division into books or 'cantos,' but means 'in the part where Diomede is the ἀριστεύς or chief hero.' So in Thuc. i. 9, ἐν τοῦ σκήπτρου τῇ παράδοσει means simply 'at the place where the σκήπτρον παράδοσις is given.' So in the next chapter ἐν ταῖς Φιλοκτῆτου ναυσί.



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—

ἐξ 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<sup>1</sup>.

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 τὸ κάλλιστον Χίος ἔειπεν ἀνὴρ,  
'οἷη περ φύλλων γενεή, τοίη 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 Il. 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.

<sup>1</sup> Similar references to Homer are found in **Heraclitus** (end of the 6th cent.): see fr. 43 and 119 (Bywater).

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' (ῥαψοδοί),—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 ῥαπτῶν ἐπέων ἀοιδοί). 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 ῥαβδὸν θεσπεσιῶν ἐπέων). Of the two derivations thus suggested the former is the more correct. It gives as the original meaning of ῥαψ-φδός, 'a singer of stitched things,' *i. e.* (according to the most probable account of the term) of words 'woven' into metre: ῥάπτω being used as in a passage attributed to Hesiod:—

ἐν Δήλῳ τότε πρῶτον ἐγὼ καὶ θεῖος Ὅμηρος  
μέλπομεν, ἐν νεαροῖς ὕμνοις ῥάψαντες ἀοιδήν.

But in the popular mind the word ῥαψφδός was doubtless connected with the wand (ῥαβδός), 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<sup>1</sup>.'

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 (*ῥαψωδεῖσθαι*) 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' (*Panegy.* c. 42)<sup>2</sup>. 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-

<sup>1</sup> That the rhapsodists contended for a prize is evident from passages in other hymns: cp. V. 19, 20 (to Aphrodite)—

χαῖρ', ἑλικοβλέφαρε, γλυκνυμείλιχε, δὸς δ' ἐν ἀγῶνι  
νίκην τῶδε φέρεσθαι, ἐμὴν δ' ἐντυνον αἰοιδῆν.

<sup>2</sup> Plato also refers to the recitation of *ῥαψωδοί* 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 Ὀμηρίδαι; 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 Κύναιθον). From another source (Harpocration *s. v.* Ὀμηρίδαι) 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 Ὀμηρίδαι 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

rhapsodist 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<sup>1</sup>.' 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 is taken strictly of rhapsodic recitation it is not improbable<sup>2</sup>.

**Date of 'rhapsody.'** The result of the foregoing considerations seems to be that the *ῥαψοδία* of historical times—the essential features of which were that several competing *ῥαψοδοί* 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?

<sup>1</sup> 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.

<sup>2</sup> Max. Tyr. 23, 5 ὄψε μὲν γὰρ ἡ Σπάρτη ῥαψωδεῖ, ὄψε δὲ καὶ ἡ Κρήτη.

**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' (ἀοιδοί), 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 ῥαψῳδός cannot be traced in Homer: the symbol of their calling is not the wand of laurel, but the lyre (κίθαρις, φόρμιγγί), 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<sup>1</sup>. The epic song of Homeric times was the ideal of *narrative*: as Alcinous says to Ulysses (Od. 11. 368)—

μῦθον δ' ὡς ὅτ' ἀοιδὸς ἐπισταμένως κατέλεξας.

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

<sup>1</sup> 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 Phocæa, 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 (*παίγνια*) are ascribed to him by ancient Grammarians—among them the extant *Batrachomyomachia*, 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

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

From these facts it has been inferred by modern scholars that the name Ὅμηρος 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<sup>1</sup>.

**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 *Æthiopis* (which related the last exploits and death of Achilles), and the *Sack of Troy* (Ἰλίου πέρις). The last part of the siege was also the subject of the *Little Iliad*, generally attributed to **Lesches** 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

<sup>1</sup> 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 ἐγκύκλια*) 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<sup>1</sup>.

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.

<sup>1</sup> 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' (*διασκευασταί*), 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*, *διασκευασταί*, 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. 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. 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. 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 intellectual order than the balladists<sup>1</sup>.' 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 *dissecta 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 Homeric 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 impossibility to his mind of producing long connected poems in the time of Homer—an impossibility which, as he emphatically

<sup>1</sup> *On translating Homer, Last words*, p. 63.

said, outweighed the many other difficulties of his case<sup>1</sup>. 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<sup>2</sup>.

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

<sup>1</sup> 'Saepius eadem repeto, sed identidem repetendum est illud posse, cujus ex ipsa humana natura vis tanta est et firmamentum causae nostrae, ut nisi illud tollatur, nemo aliis difficultatibus, quibus ea fortasse laborat plurimis, angi et sollicitari debeat' (p. cxii).

<sup>2</sup> 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 disposuisse dicitur ut nunc habemus*). So Pausanias (vii. 26), Πεισίστρατος ἔπη τὰ Ὀμήρου διεσπασμένα τε καὶ ἄλλα ἀλλαχοῦ μνημονεύόμενα ἠθροίετο. 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 βουλαῖς Πεισίστρατον, ὃς τὸν Ὀμηρον  
ἠθροισα, 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 (*σποράδην*). 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*

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<sup>1</sup>.

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-

<sup>1</sup> The following list of the chief publications will show the activity of this period of the controversy:—G. W. Nitzsch, *De Historia Homeri*, 1830-39; G. Hermann, *Ueber Homer und Sappho*, 1831; *De Interpolationibus Homeri*, 1832; *De Iteratis apud Homerum*, 1840; F. G. Welcker, *Der epische Cyclus* (first part), 1835; G. Bernhardt, *Grundriss der griechischen Litteratur*, 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'.<sup>1</sup> 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<sup>2</sup>.

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 Cyclics. 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

<sup>1</sup> 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.

<sup>2</sup> *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<sup>1</sup>.

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 (ı. 424),—this is a contradiction of which the primitive poet could not be guilty<sup>2</sup>. 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 Pisistratus.

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

<sup>1</sup> 'Wer nicht begreift 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).

<sup>2</sup> 'In unschuldiger Zeit, die auf bestimmte Anschauung hält' (*Betr.* ii).

Lachmann<sup>1</sup>, expresses dissatisfaction with his treatment both of the *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 *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<sup>2</sup>. Hence the notion of an aggregation of lays has been given up: and so far as the analogy of the *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 *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 *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.

**Apologetic of Nitzsch.** The revival of Wolfian criticism in the hands of Hermann and Lachmann was primarily due to

<sup>1</sup> *Rede auf Lachmann*, in J. Grimm's *Kleinere Schriften*, vol. i. See especially pp. 156, 157.

<sup>2</sup> Hermann Fischer, *Die Forschungen über das Nibelungenlied seit Karl Lachmann*, p. 218.

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 Meletemata* (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<sup>1</sup>. 'Homer' was no longer, as with Wolf, the author of

<sup>1</sup> 'Ergo, ut dicam quod mihi nunc maxime probatur, Homerum interpretor eum qui ex variis antiquiorum carminibus, quae de rebus Trojanis fuerint minora, multum profecerit, et qui *Iliadem*, quae antea de sola Jovis *βουλῆ* 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 agencies, 'Homeridae,' 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 associations, 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 Lachmann's manner of analysis, and regarded the poems as representing 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 'Achilleïs' 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 Briseïs to be inflicted upon him.

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 Diomedes, 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 οἱ χωρίζοντες was applied to those who 'separated' the *Odyssey* from the *Iliad*. The chief representatives of this view appear to have been **Xenon** (from whom it is sometimes called τὸ Ξένωνος παράδοξον) and **Hellenicus**—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 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' (*ᾄοιδοί*) 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-worship<sup>1</sup>. **Delos** occurs in connexion with the worship of Apollo (*Od.* 6. 162), and **Pytho** (i. e. Delphi) is the seat of

<sup>1</sup> 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. 80). 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 *εἶθαρ*, the form *τύνη* (for *σύ*), the verbs *χραιομέω*, *χωρέω*, *μαρμαίρω*, *παμφαίνω*, the nouns *ἄποινα*, *γέφυρα*, *κασσίτερος*, *λοιγός*, *νόθος*, *φηγός*, *λαιψηρός*, *ζάθεος*, *έκηβόλος*, *έκατος*, are peculiar to the *Iliad*; the nouns *ἤλεκτρον*, *γείτων*, *βασίλεια*, *έστίη*, *πτωχός* (*πτωχεύω*), *χρήματα*, *δέσποινα*, *έλπίς*, *έλπωρή*, *έσθής*, *άγνός*, *θεουδής*, to the *Odyssey*. The verb *λέγω* in the sense of *telling* is confined to the *Odyssey* (see on *Il.* 2. 222): also *χράω* (*χράομαι*) of oracular answers.

# 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 we say* consists of *φᾶ-*, the stem which denotes *saying*, and *-μεν*, an ending = the Pronoun *we*.

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

- (a) *φη-* is the Stem of *φη-μί I say*, *φῆ-ς*, *φη-σί*, *ἔ-φη-ν*, *ἔ-φη-ς*, *ἔ-φη*—the forms of the Sing. Indic. Active.
- (b) *φᾶ-* is the Stem in all other parts of the Verb.

So in the regular Verbs in *-μι*, as *ἴστη-μι*, Plur. *ἴστα-μεν*, &c. : also *εἶ-μι I go*, Plur. *ἴ-μεν*, &c. ; *ἔ-βη-ν I went*, 3 Dual *βά-την*.

A similar variation appears in *οἶδα*, Plur. *ἴδ-μεν* ; 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 versâ* ; 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. *λέγο-μεν*, *λέγο-μαι*, *λέγο-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 **-μῖ** appears in the Subj. of some Thematic Tenses: *ἐθέλω-μι, τύχω-μι, ἴδω-μι, εἴπω-μι, ἀγάγω-μι.*

**2 Sing.** **-σῖ** occurs in *ἐσ-σί thou art.*

The ending **-σθᾶ** is found in the Subj., as *ἐθέλη-σθα, ἔχη-σθα, εἴπη-σθα, πάθη-σθα, &c.*; the Impf. *ἦσθα thou wast, ἔφη-σθα thou didst say*: the Pf. *οἶσθα*: and a few other forms.

**3 Sing.** **-σῖ(ν)** appears in the Subj., chiefly where the 1 Sing. takes **-μῖ**, *ἐθέλη-σι, τύχη-σι, εἴπη-σι, ἀγάγη-σι, εὕδη-σι, βάλη-σι, πάθη-σι*; also *ἔη-σι (ἐσ-), ἦη-σι, δώη-σι* and *δῶ-σι*.

**3 Plur.** The Verbs in **-μι** form in the Pres. Indic. *ἰστᾶσι* (for *ἰστα-ντι, ἰστα-νσι*), *τιθείσι, διδοῦσι, ζευγνῦσι*; (not, as in Attic, *τιθέ-ᾶσι, διδό-ᾶσι, ζευγνύ-ᾶσι*).

Non-Thematic Past Tenses often take **-ν** (for **-ντ**), as *ἔ-φᾶ-ν, ἔ-τιθε-ν, ἔ-βᾶ-ν, ἦγερθε-ν*; but the form in **-σᾶν** is also common in Homer. Note that the vowel before this **-ν** is always short: *ἔβη-σαν, but ἔβα-ν, &c.*

The 3 Plur. Middle ends in **-ᾶται, -ᾶτο** after consonants and **ι**, as *τετεύχ-αται, δεδαί-αται, πυθοί-ατο*: sometimes after **υ, η**, as *εἰρύ-αται, βεβλή-αται*. 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. *κλῦ-θι bear* (the Indic. *ἔκλυο-ν* being Thematic): also (with a peculiar short vowel) *ἔ-κτᾶ be slew, and οὔτᾶ be wounded*.

Non-Thematic forms of the Middle are common in Homer; e. g. *ἔ-πτᾶ-το flew, ἔ-φθῖ-το perished, ἔ-χῖ-το was shed, ἔ-βλη-το was struck, ἔ-στρω-το was streawed, πλῆ-το drew near, ἄλ-το*

leaped, ὄρ-το was roused, δέκ-το received (Inf. δέχθαι), μίκ-το was mixed, πέρθαι to sack, φθᾶ-μενος coming beforehand, κτῖ-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<sup>1</sup>.

#### § 4. The Reduplicated Second Aorist.

E. g. πέ-φραδε showed, set forth, κε-χάρο-ντο rejoiced, πε-πιθεῖν to persuade, τε-τύκο-ντο made for themselves, τε-ταγών grasping, ἐξ-ήπαφε deceived, ἦρ-αρε made to fit, ἄλ-αλκε awarded off, ἦκ-αχε vexed, &c. ἔ-ειπο-ν (also εἶπο-ν) said is of this kind, contracted from ἐ-έειπο-ν (ἐ-φε-φεπο-ν, § 54). The only other Attic example is ἦγ-αγο-ν led. For the meaning of these tenses see § 28, 2.

A peculiar Reduplication is found in ἤρῦκ-ακε checked (Pres. ἐρύκω) and ἠνίπ-απε rebuked (ἐνῆπι rebuke).

#### § 5. The Aorists in ᾶ and καῶ.

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

1. The four Aorists ἔ-χευα (also ἔ-χεα) poured, ἔ-σσευα hurried, ἔ-κηα burned, and ἠλεύα-το avoided (Opt. ἀλέα-ι-το, Imper. ἀλέα-σθε).

2. The three forms ἔ-ηκα (also ἦκα) sent forth, ἔ-θηκα placed, ἔ-δωκα gave, used in the Sing. Indic., occasionally in the 3 Plur. Thus—

1	Sing.	ἔ-θηκα		2	Dual	ἔ-θε-τον		1	Plur.	ἔ-θε-μεν
2	„	ἔ-θηκα-ς		3	„	ἐ-θέ-την		2	„	ἔ-θε-τε
3	„	ἔ-θηκε(ν)		3	„	ἔ-θε-σαν and ἔ-θηκα-ν.				

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

3. The forms ἔειπα (εἶπα) said, ἦνεκα brought. Cp. § 8, A, 3.

<sup>1</sup> 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 οἶδα) with varying Stem (§ 1, 2). Thus—

ἔοικα *I am like*, Dual ἔικ-τον, ἔικ-την, Part. εἰκ-ώς, εἰκ-υῖα ;

πέποιθα *I trust*, 1 Plur. Plpf. ἐ-πέπιθ-μεν ;

ἄρρηρε *fits*, Part. Fem. ἀρᾶρ-υῖα ;

τεθηλ-ώς *blooming*, Fem. τεθᾶλ-υῖα ;

πέφευγα *I have escaped*, Part. Mid. πεφυγ-μένος ;

δι-έφθορας *thou art destroyed*, 3 Sing. Mid. ἔφθαρ-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 μεμᾶ- (cp. αὐτό-μᾶ-τος).

1 Sing. μέμονα		2 Dual μέμᾶ-τον		1 Plur. μέμα-μεν
2 „ μέμονα-ς		3 „ μέμα-τον		2 „ μέμα-τε
3 „ μέμονε		(Plpf. *μεμά-την)		3 „ μεμά-ᾱσι (Plpf. μέμα-σαν).

Imper. 2 Sing. μέμα-θι. 3 Sing. μεμά-τω.

Inf. \*μεμά-μεναι, \*μεμά-μεν.

Part. μεμα-ώς, Plur. μεμᾶ-ότες, μεμᾶ-ῶτες, Fem. μεμα-υῖα.

So γέγονα (γεγᾶ-) *I am born*, πέπονθα (πεπᾶθ-) *I have suffered*.

τέτληκα *I dare*, Short Stem τετλᾶ-.

1 Sing. τέτληκα		2 Dual *τέτλα-τον		1 Plur. τέτλᾶ-μεν
2 „ τέτληκα-ς		3 „ *τέτλα-τον		2 „ *τέτλα-τε
3 „ τέτληκε		(Plpf. *ἐ-τετλά-την)		3 „ *τετλᾶσι (Plpf. *ἐ-τέτλα-σαν).

Subj. \*τετλήκω ; Opt. τετλα-ίην.

Imper. 2 Sing. τέτλα-θι. 3 Sing. τετλά-τω.

Inf. τετλά-μεναι, τετλά-μεν.

Part. τετλη-ώς, Plur. τετλη-ότες, Fem. τετλη-υῖα.

So ἔστηκα (έστᾶ-) *I stand*, βέβηκα (βεβᾶ-) *I stride*, τέθνηκα (τεθνᾶ-) *I am dead*, πέφῦκα (πεφῦ-) *I am born*, δέειδοικα (δειδῖ-) *I fear* ; κέκλυ-θι *listen* stands to the 2 Aor. κλῦ-θι as τέτλα-θι to τλῆ-θι.

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

(1) in -ᾱσι, with long Stem : in λελόγγ-ᾱσι, πεφύκ-ᾱσι.

(2) In -ᾱσι (for -α-ντι), with long Stem, as πεποιθᾶσι, ἐστή-κᾱσι. This formation is comparatively rare in Homer.

(3) In  $-(\sigma)\bar{\alpha}\sigma\iota$  (for  $-\sigma\alpha\nu\tau\iota$ ), with the short Stem, as  $\bar{\iota}\sigma\bar{\alpha}\sigma\iota$  (properly  $\bar{\iota}\sigma\sigma\alpha\sigma\iota$ , for  $\bar{\iota}\delta\text{-}\sigma\alpha\sigma\iota$ ),  $\mu\epsilon\mu\acute{\alpha}\text{-}\bar{\alpha}\sigma\iota$ ,  $\beta\epsilon\beta\acute{\alpha}\text{-}\bar{\alpha}\sigma\iota$ ,  $\pi\epsilon\phi\acute{\upsilon}\text{-}\bar{\alpha}\sigma\iota$ , also (with contraction)  $\acute{\epsilon}\sigma\tau\acute{\alpha}\sigma\iota$ ,  $\tau\epsilon\theta\nu\acute{\alpha}\sigma\iota$ .

4. The shorter Stem is used in the Mid., except the 3 Plur. in  $-\alpha\tau\alpha\iota$ ,  $-\alpha\tau\omicron$ , as  $\tau\epsilon\tau\acute{\epsilon}\upsilon\chi\text{-}\alpha\tau\alpha\iota$  are made, Plpf.  $\acute{\epsilon}\tau\epsilon\tau\acute{\epsilon}\upsilon\chi\text{-}\alpha\tau\omicron$ .

5. Some forms are Thematic:  $\bar{\eta}\nu\omega\gamma\omicron\nu$  ( $\acute{\alpha}\nu\omega\gamma\alpha$ ),  $\acute{\epsilon}\pi\acute{\epsilon}\pi\lambda\eta\gamma\omicron\nu$ , Part.  $\kappa\epsilon\kappa\lambda\acute{\eta}\gamma\omicron\nu\tau\epsilon\varsigma$ .

### § 7. The Pluperfect.

The Pluperfect is formed in two different ways:—

(1) In the Dual and Plural (as in the Passive) by the Augment (which may be dropped), and the Endings of Past Tenses:  $\acute{\epsilon}\text{-}\pi\acute{\epsilon}\pi\iota\theta\text{-}\mu\epsilon\nu$ ,  $\acute{\epsilon}\text{-}\delta\epsilon\acute{\iota}\delta\iota\text{-}\mu\epsilon\nu$ ,  $\acute{\epsilon}\text{-}\delta\epsilon\acute{\iota}\delta\iota\text{-}\sigma\alpha\nu$ ;  $\acute{\epsilon}\acute{\iota}\kappa\text{-}\tau\eta\nu$ ,  $\acute{\epsilon}\kappa\text{-}\gamma\epsilon\gamma\acute{\alpha}\text{-}\tau\eta\nu$ ,  $\acute{\epsilon}\sigma\tau\alpha\text{-}\sigma\alpha\nu$ ,  $\beta\acute{\epsilon}\beta\alpha\text{-}\sigma\alpha\nu$ , &c. This form is rarely found in the Singular;  $\acute{\epsilon}\pi\text{-}\epsilon\nu\acute{\eta}\nu\omicron\theta\epsilon$  (Il. 2. 219),  $\acute{\alpha}\nu\acute{\eta}\nu\omicron\theta\epsilon$  (Il. 11. 266),  $\delta\epsilon\acute{\iota}\delta\iota\epsilon$  (Il. 18. 34).

(2) In the Singular, by the Augment and the Suffix  $-\epsilon\alpha$ , as  $\acute{\epsilon}\text{-}\tau\epsilon\theta\acute{\eta}\pi\text{-}\epsilon\alpha$ ,  $\acute{\eta}\nu\acute{\omega}\gamma\text{-}\epsilon\alpha$ ,  $\bar{\eta}\delta\text{-}\epsilon\alpha$ . In the 2 and 3 Sing.  $-\epsilon\alpha\varsigma$ ,  $-\epsilon\epsilon(\nu)$  are contracted  $-\eta\varsigma$ ,  $-\epsilon\iota$ . But  $\omicron\acute{\iota}\delta\alpha$  gives 3 Sing. Plpf.  $\bar{\eta}\delta\eta$ .

### § 8. The Present and Imperfect.

#### A. Non-Thematic Formations.

1. The Presents formed by the Suffixes  $-\nu\acute{\alpha}$ - and  $-\nu\bar{\upsilon}$ - (with Light Endings  $-\nu\eta$ - and  $-\nu\bar{\upsilon}$ -) are mostly peculiar to Homer: e. g.  $\delta\acute{\alpha}\mu\text{-}\nu\eta\text{-}\mu\iota$  *I subdue*,  $\pi\epsilon\rho\text{-}\nu\acute{\alpha}\varsigma$  *selling*,  $\kappa\acute{\iota}\rho\text{-}\nu\eta$  *mixed*; Mid.  $\mu\acute{\alpha}\rho\text{-}\nu\acute{\alpha}\text{-}\tau\alpha\iota$  *fight*,  $\sigma\kappa\acute{\iota}\delta\text{-}\nu\alpha\text{-}\tau\alpha\iota$  *is scattered*,  $\pi\acute{\iota}\lambda\text{-}\nu\alpha\text{-}\tau\alpha\iota$  *comes near*;  $\acute{\alpha}\gamma\nu\bar{\upsilon}\text{-}\tau\omicron\nu$  (Dual) *they break*,  $\theta\acute{\rho}\nu\upsilon\text{-}\theta\iota$  *arouse*,  $\acute{\alpha}\pi\text{-}\omicron\mu\acute{\omicron}\rho\gamma\text{-}\nu\upsilon$  *wiped away*,  $\rho\acute{\eta}\gamma\text{-}\nu\bar{\upsilon}\sigma\iota$  *they break*,  $\delta\alpha\acute{\iota}\text{-}\nu\bar{\upsilon}$  *he feasted*,  $\acute{\epsilon}\acute{\epsilon}\rho\gamma\text{-}\nu\upsilon$  *he shut in*; Mid.  $\gamma\acute{\alpha}\text{-}\nu\upsilon\text{-}\tau\alpha\iota$  *is gladdened*,  $\tau\acute{\alpha}\text{-}\nu\upsilon\text{-}\tau\alpha\iota$  *is stretched*,  $\acute{\alpha}\chi\text{-}\nu\upsilon\text{-}\mu\alpha\iota$  *I am vexed*,  $\acute{\alpha}\rho\text{-}\nu\acute{\upsilon}\text{-}\mu\epsilon\nu\omicron\varsigma$  *earning*,  $\tau\acute{\iota}\text{-}\nu\upsilon\text{-}\nu\tau\alpha\iota$  *they punish*,  $\acute{\epsilon}\nu\nu\text{-}\tau\omicron$  (for  $\acute{\epsilon}\sigma\text{-}\nu\upsilon\text{-}\tau\omicron$ ) *he put on*,  $\omicron\acute{\iota}\gamma\text{-}\nu\upsilon\text{-}\nu\tau\omicron$  *were opened*,  $\kappa\acute{\iota}\text{-}\nu\upsilon\text{-}\nu\tau\omicron$  *were moved*, &c.

The forms in  $-\alpha\nu\nu\text{-}\mu\iota$ ,  $-\epsilon\nu\nu\text{-}\mu\iota$ , are post-Homeric.

2. Other Non-Thematic forms are:  $\bar{\eta}$  *he said*,  $\acute{\epsilon}\rho\acute{\alpha}\text{-}\mu\alpha\iota$  *I love*,  $\delta\acute{\iota}\delta\eta$  *he bound*,  $\beta\iota\beta\acute{\alpha}\varsigma$  *striding*; with unvarying vowel,  $\bar{\iota}\lambda\eta\text{-}\theta\iota$  *he appeased*,  $\acute{\alpha}\eta\text{-}\mu\epsilon\nu\alpha\iota$  *to blow* (Dual  $\acute{\alpha}\eta\text{-}\tau\omicron\nu$ , Mid.  $\acute{\alpha}\eta\text{-}\tau\omicron$ ,  $\acute{\alpha}\eta\text{-}\mu\epsilon\nu\omicron\varsigma$ ),  $\kappa\acute{\iota}\chi\acute{\eta}\text{-}\tau\eta\nu$  (Dual) *they caught* (Inf.  $\kappa\acute{\iota}\chi\acute{\eta}\text{-}\mu\epsilon\nu\alpha\iota$ , Part.  $\kappa\acute{\iota}\chi\acute{\eta}\text{-}\mu\epsilon\nu\omicron\varsigma$ ).

Some forms of Verbs in  $-\alpha\omega$ ,  $-\epsilon\omega$ ,  $-\omicron\omega$  belong to this Non-Thematic group:  $\sigma\upsilon\lambda\acute{\eta}\text{-}\tau\eta\nu$  *despoiled*,  $\phi\omicron\rho\acute{\eta}\text{-}\mu\epsilon\nu\alpha\iota$  (also  $\phi\omicron\rho\acute{\eta}\nu\alpha\iota$ ) *to carry*,  $\phi\iota\lambda\acute{\eta}\text{-}\mu\epsilon\nu\alpha\iota$  *to love*,  $\beta\iota\acute{\omega}\text{-}\nu\alpha\iota$  *to live*, and a few others.

## 3. Two Verbs form an Impf. in -ᾶ :—

εἰμί (έσ-) *I am*, Impf. ἦα, ἔα, 3 Sing. ἦεν (also ἦν, ἔην, ἦην).  
 εἶμι (ι-) *I go*, Impf. ἦ-ῖα, 3 Sing. ἦ-ῖεν, ἦεν (also ἦει).

## B. Thematic Formation.

1. Presents in -ιω, -αιω, -ειω, -υιω, are much commoner in Homer than in later Greek ; thus we have—

In -ιω, τίω *I honour*, ἴδιο-ν *I sweated*, μῆνιε *be angry*, μάστιε  
 αὐβήρ, κονίο-ντες *raising dust*.

In -αιω, ἀγαίο-μαι *I am amazed*, δαῖε *kindled*, δαίε-το *divided*,  
 κέραιε *mix*, μαίε-σθαι *to feel one's away*, γαίων *rejoicing*,  
 λιλαίε-αι *dost desire*.

In -ειω, τελείω *I bring to pass*, ὀκνείω *I shrink*, νεικείη-σι  
 shall quarrel, ἀκειό-μενοι *being healed*, μαχειό-μενοι *fight-*  
*ing*, οἰνοβαρείων *drunken*; also (from Roots in ῥ) πνείω  
*I breathe*, θείω *I run*, πλείω *I sail*, χείω *I pour*, κλείω  
*I celebrate*.

In -υιω, ὀπνίω *I have to wife*.

When the diphthong comes before a vowel there is a tendency to drop the ι : thus we have τέλεο-ν as well as τέλειο-ν : ἀγάα-σθε (for ἀγάε-σθε) from ἀγαίο-μαι ; κεράα-σθε from κεραίω. Similarly ī before a vowel is shortened : as τῖω, also τῖω.

2. The name **Assimilation** has been given to a process found in the Verbs in -αω. 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 ω ; e. g. ὀράω becomes ὀρόω, but ὀράεις becomes ὀράας. In the Inf. the ι is lost : ὀράαν (not ὀράαν).

The α (which is originally long, as in πεινάων *hungering*, διψᾶων *thirsting*, ἀναμαιμάει *rages through*) sometimes becomes ω, as μενουινώω *I am eager*, μνώο-ντο *they bethought themselves*, ἠβώο-ντες *vigorous*.

When the first vowel is short, the second is usually lengthened, as ὀρόω-ντες, ὀρόω-τε, ὀράας (not ὀράαις). In one or two cases both vowels are long, as δρώωσι (for δράουσι), ἠβώωσα.

3. A few traces remain of a group of Verbs in -ωω ; ζώει *be*



*lives*, ἰδρώο-ντας *sweating*, ὑπνώο-ντας *sleeping*. Verbs in -οω sometimes lengthen the second vowel, as δηϊόω-ντο, δηϊόω-ντες, δηϊόω-εν (like ὀρώω-ντες, ὀρώω-εν &c.).

### § 9. The First Aorist.

1. When the vowel before the -σα̃ is short, the σ is often doubled; φράσσα-το and φράσα-το *be considered*, ἐκόμισσα and κόμισεν *be brought*, ἐρύσσαι and ἐρύσαι *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. ὤρ-σα *I roused*, ἔλ-σα-ν *they pressed*, κέλ-σαι *to run aground*, ἄρσας *having fitted*, ἔ-κερ-σα *I shore* (Att. ἔκειρα), κύρ-σας *meeting*, φύρ-σω (Subj.) *I will mix*.

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

3. Some Aorists are formed with the Thematic Vowel in place of α̃, as ἴξο-ν *came*, ἐ-βήσε-το *stepped*, ἐ-δύσε-το *sank down*, ἀξέ-μεναι *to bring*, and the Imperatives λέξε-ο *lie down*, ὄρσε-ο *arise*, perhaps οὔσε-τε *bring*.

### § 10. Iterative Tenses.

The Suffix -σκ- or -ισκ- (with Thematic Vowel) is used to form ordinary Presents, as φά-σκω, βά-σκε, ἀπαφ-ίσκω, 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, ἔσκει (for ἐσ-σκε) *used to be*, ἔχε-σκε *used to hold*, καλέ-εσκε, ὤθε-σκε, ῥίπτα-σκε, &c. Note that Verbs in -εω form -εεσκε or -εσκε, according to metrical convenience.

From the Aorist, εἶπε-σκε *used to say*, ἐρητύσα-σκε *used to check*, ὤσα-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-μένος *cooped in* (for *φε-φελ-μένος*), εἶδον (for ἔ-φιδον), εἶχον (for ἔ-σεχον), ἔηκα *I sent* (for ἔ-γηκα), 1 Plur. εἶμεν (for ἔ-γε-μεν). On *φ* see § 54.

2. Verbs beginning with the Liquids and  $\sigma$  offer varieties of which one or two examples may be noticed.

Reduplication:— $\epsilon\mu\mu\omicron\rho\epsilon$  has as his share,  $\epsilon\dot{\iota}\mu\alpha\rho\text{-}\tau\alpha\iota$  is given as share (perhaps for  $\sigma\acute{\epsilon}\text{-}\sigma\mu\omicron\rho\epsilon$ ,  $\sigma\acute{\epsilon}\text{-}\sigma\mu\alpha\rho\text{-}\tau\alpha\iota$ );  $\epsilon\sigma\sigma\upsilon\text{-}\tau\alpha\iota$  is eager, Part.  $\epsilon\sigma\sigma\upsilon\text{-}\mu\acute{\epsilon}\nu\omicron\varsigma$ ;  $\rho\acute{\epsilon}\rho\upsilon\pi\omega\mu\acute{\epsilon}\nu\alpha$  (instead of  $\epsilon\rho\rho\text{-}$ ) befouled.

Augment:— $\epsilon\rho\epsilon\xi\alpha$  I did, as well as  $\epsilon\rho\rho\epsilon\xi\alpha$  (for  $\epsilon\text{-}\phi\rho\epsilon\xi\alpha$ );  $\epsilon\lambda\lambda\acute{\iota}\sigma\sigma\epsilon\tau\omicron$  entreated;  $\epsilon\lambda\lambda\alpha\beta\epsilon$  took;  $\epsilon\nu\nu\epsilon\omicron\nu$  swam ( $\nu\acute{\epsilon}\omega$ , perhaps originally  $\sigma\nu\epsilon\omega$ );  $\epsilon\sigma\sigma\epsilon\nu\alpha$  I urged on.

3. The Augment is  $\eta$  in  $\eta\text{-}\dot{\iota}\alpha$  I went.

4. Initial  $\epsilon$  is often lost before another vowel; thus  $\epsilon\nu\nu\mu\iota$  I put on (Stem  $\phi\epsilon\sigma\text{-}$ ), Pf. Mid.  $\epsilon\dot{\iota}\mu\alpha\iota$ ,  $\epsilon\sigma\text{-}\sigma\alpha\iota$ , Plpf.  $\epsilon\sigma\text{-}\sigma\omicron$ ,  $\epsilon\sigma\text{-}\tau\omicron$ , Part.  $\epsilon\acute{\iota}\mu\acute{\epsilon}\nu\omicron\varsigma$ . 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  $\lambda$ ,  $\rho$ ,  $\mu$ ,  $\nu$ ) form the Future in  $\text{-}\epsilon\omega$ , as  $\mu\epsilon\nu\text{-}\acute{\epsilon}\omega$  I will remain; so  $\beta\alpha\lambda\text{-}\acute{\epsilon}\omega$ ,  $\acute{\alpha}\gamma\gamma\epsilon\lambda\text{-}\acute{\epsilon}\omega$ ,  $\acute{\epsilon}\rho\text{-}\acute{\epsilon}\omega$ ,  $\kappa\epsilon\rho\text{-}\acute{\epsilon}\omega$ ,  $\kappa\tau\tilde{\alpha}\nu\text{-}\acute{\epsilon}\omega$ ,  $\delta\tau\rho\tilde{\nu}\nu\text{-}\acute{\epsilon}\omega$ , &c. Contraction occasionally takes place, as  $\beta\alpha\lambda\text{-}\hat{\omega}$ ,  $\delta\rho\text{-}\acute{\epsilon}\dot{\iota}\text{-}\tau\alpha\iota$  will be roused,  $\kappa\alpha\mu\text{-}\acute{\epsilon}\dot{\iota}\text{-}\tau\alpha\iota$  will be weary.

2. Some Stems in  $\rho$  form  $\text{-}\rho\sigma\omega$ , as  $\delta\iota\alpha\text{-}\phi\theta\acute{\epsilon}\rho\text{-}\sigma\epsilon\iota$  will destroy,  $\delta\rho\text{-}\sigma\omicron\upsilon\sigma\alpha$  (Il. 21. 335),  $\theta\epsilon\rho\text{-}\sigma\acute{\omicron}\text{-}\mu\epsilon\nu\omicron\varsigma$  (Od. 19. 507).

3. The Stems which take  $\sigma\sigma$  in the First Aorist sometimes form the Future in the same way; thus we have  $\epsilon\sigma\sigma\omicron\mu\alpha\iota$  and  $\epsilon\sigma\omicron\mu\alpha\iota$  I shall be,  $\phi\rho\acute{\alpha}\sigma\sigma\omicron\text{-}\mu\alpha\iota$  and  $\phi\rho\acute{\alpha}\sigma\omicron\text{-}\mu\alpha\iota$  I shall consider,  $\chi\acute{\alpha}\sigma\sigma\omicron\text{-}\nu\tau\alpha\iota$  they will yield,  $\delta\acute{\alpha}\sigma\omicron\text{-}\nu\tau\alpha\iota$  they will divide.

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

1 Aor.  $\tau\epsilon\lambda\acute{\epsilon}\sigma\sigma\alpha\iota$  to finish, Fut.  $\tau\epsilon\lambda\acute{\epsilon}\text{-}\omega$ ;

$\omega\lambda\epsilon\sigma\alpha$  I destroyed, Fut.  $\delta\lambda\acute{\epsilon}\text{-}\epsilon\text{-}\sigma\theta\epsilon$ , contr.  $\delta\lambda\acute{\epsilon}\dot{\iota}\text{-}\tau\alpha\iota$ ;

$\acute{\epsilon}\text{-}\tau\acute{\alpha}\nu\upsilon\sigma\sigma\epsilon$  stretched, Fut.  $\tau\alpha\nu\acute{\iota}\text{-}\omega$ ;

$\omega\mu\omicron\sigma\alpha$  I savore, Fut.  $\delta\mu\omicron\upsilon\mu\alpha\iota$ ;

$\epsilon\rho\upsilon\sigma\sigma\alpha$  I drea $\omega$ , Fut.  $\acute{\epsilon}\rho\acute{\upsilon}\text{-}\omega$ ,  $\acute{\epsilon}\rho\acute{\upsilon}\text{-}\epsilon\text{-}\sigma\theta\alpha\iota$ ;

ἐκόμισσα *I brought*, Fut. κομιῶ (and so ἀεικιῶ, κτεριοῦσι, ἀγλαΐεῖσθαι, from Verbs in -ιζω);

ἐδάμασσα *I subdued*, Fut. δαμόω (for δαμᾶ-ω, § 8, B, 2), δαμᾶ;

ἀντιάσας *meeting*, Fut. ἀντιόω, Inf. ἀντιάαν;

ἤλασα *I drove*, Fut. ἐλόω, Inf. ἐλάαν;

κρεμάσας *hanging*, Fut. κρεμόω;

ἐπέρασσα *I sold*, Fut. περάαν.

4. A Future in -σεω (-σεο-μαι) appears in ἐσ-σεῖ-ται *will be* (Il. 2. 393, 13. 317); and πεσέο-νται *will fall*.

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

6. Of the Second Future Passive there are two examples (at most), viz. μιγή-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:—

ἴ-μεν *we go*, Subj. ἴ-ο-μεν *let us go*;

φη-σί *he says*, Subj. φή-η;

ἔ-στη-τε *ye stood*, Subj. στή-ε-τε;

ἔ-φθί-το *perished*, Subj. φθί-ε-ται;

ἐ-πελάσσ-α-μεν *we brought near*, Subj. πελάσσ-ο-μεν;

ἐ-πέπιθ-μεν *we trusted*, Subj. πεποίθ-ο-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 ἴ-στη-μι *I set*.

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

The 1 Plur. is also στέω-μεν (so φθέω-μεν &c.), by ‘Metathesis of Quantity’ (§ 51, 4). **Contraction** occurs when -εω follows a vowel, as in δαῶ-μεν (ἐ-δάη-ν), for δα-έω-μεν.

First Aorist Subj. of τίω *I honour.*

	Act.	Mid.		Act.	Mid.
1	Sing. τίσ-ω	τίσ-ο-μαι			
2	„ τίσ-ῆς	τίσ-ε-αι	2	Dual τίσ-ε-τον	τίσ-η-σθον
3	„ τίσ-ῆ	τίσ-ε-ται	3	„ τίσ-ε-τον	τίσ-η-σθον
	1	Plur. τίσ-ο-μεν		Mid. τισ-ό-μεθα	
	2	„ τίσ-ε-τε		τίσ-η-σθε	
	3	„ τίσ-ωσι		τίσ-ω-νται.	

When the Stem varies the long form is generally used in the Subj., as φή-η, βή-ομεν, Pf. πεποιθ-ομεν, ἐστήκ-η, πεφύκ-η. But the three Aorists in -κά (§ 5, 2) form the Subj. with a long vowel only (without κ), as (ἀν-)ή-η, θή-ῆς, δώ-ομεν, δώ-ωσι.

Verbs conjugated like τίθημι (Stems in ε) form the 1 Sing. Subj. in -ειω, Plur. -ειομεν: as θεί-ω, θεί-ομεν; so κιχεί-ω (Ind. ἐκίχη-ν), τραπέι-ομεν (Ind. ἐτράπη-ν). But see Curt. *Verb.* II. 60-63.

εἰμί (Stem εἶσ-) forms εἶω (for εἶσ-ω), 3 Sing. εἴησι and εἴη.

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

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

## § 14. The Optative.

1. Non-Thematic Tenses usually form the Optative by inserting -ιη before Light Endings, -ι before Heavy Endings: e. g. φα-ίη-ν *I would say*, 1 Plur. φα-ί-μεν; θε-ίη-ν *I would place*, 2 Plur. ἐπι-θε-ί-τε; τεθνα-ίη-ς *mayest thou die*.

2. The Aorist in -σαῖ forms the Optative in two ways—

(1) In -σειᾶ, only 2 and 3 Sing. and 3 Plur. Active.

(2) In -σαι-μι.

3. εἰμί forms εἴη-ν (εἶσ-ιη-ν); also εἴοι-ς, εἴοι (II. 9. 142, 284).

εἶ-μι forms ἰε-ίη (II. 19. 209), and ἴοι (II. 14. 21).

## § 15. The Infinitive.

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

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

The Ending **-εναι** occurs in *ἰ-έναι to go*, and, under the form **-ναι** (*i. e.* with loss of *ε* by contraction) in *στῆ-ναι*, *θεῖ-ναι*, *δοῦ-ναι*, *βιῶ-ναι*, *ἄῆ-ναι*, *φορῆ-ναι*, &c.

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

B. Thematic Tenses form the Infinitive in **-έ-μεναι** (**-έ-μεν**) and **-ειν**: *εἰπέ-μεναι*, *εἰπέ-μεν*, *βάλλ-ειν*. The Second Aorist forms **-έ-ειν**, contracted **-εῖν**, as *ιδέ-ειν*, *βαλέ-ειν* and *βαλεῖν*.

## DECLENSION.

### § 16. The Vocative.

Note the *ǎ* in *νύμφǎ*, and in some Homeric words only used as Vocatives, *πάππα*, *ἄττά*, *τέττα*, *μαῖα*.

Note also *Αἴαν*, *Κάλχαν*, and *ἄνα lord!* (in prayers).

### § 17. The Nominative.

Some Nouns of the first Decl. have *-ǎ* for *-ης*, viz. *ἵππότα* *horseman*, *ἤπύτα* *loud-calling*, *ἵππηλάτα* *driver of horses*, *αἰχμητά* *spearman*, *νεφεληγερέτα*, *μητίετα*, *εὐρύοπα*, *ἀκάκητα*, *κυανοχαῖτα*, and one Proper Name, *Θυέστα*. Except *Θυέστα*, these words are titular epithets: *ἵππότα* *Πηλεός*, *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. **-ίδ-ος** (Stem **-ιδ-**), sometimes form the Acc. Sing. in **-ιν** as well as **-ίδα**; as *Κύπρ-ιδα* and *Κύπρ-ιν*, *ἔρ-ιδα* and *ἔρ-ιν*: always *ἴριν*, *Θέτιν*, *θούριν*. Note that no oxytones form the Acc. in **-ιν**.

2. Nouns in **-ις** and **-υς** (Stem **-ι-**, **-υ-**) with an Acc. Sing. in **-ν** often form the Acc. Plur. in **-ῖς**, **-ῦς** (for **-ινς**, **-υνς**); *πόλις* (as well as *πόλι-ας* and *πόλη-ας*), *οἶς*, *ἀκοίτις*, *σῦς*, *ἰχθῦς*, *ὄφρῦς*, *νέκῦς* (as well as *σύ-ας* &c.); and so *βοῦς* as well as *βό-ας*.

3. But Nouns in **-υς**, Gen. **-εος**, and Nouns in **-ευς**, **-ηυς** have only **-εα-ς** and **-ηα-ς** in Homer. For the Personal Pronouns see § 23.

### § 19. The Genitive.

1. Nouns in **-ις**, **-υς** (Stems in **-ι**, **-υ**) form the Genitive either in **-ι-ος**, **-υ-ος**, or in **-ε-ος**, sometimes **-η-ος**, as *πόλι-ς*, Gen. *πόλι-ος* and *πόλη-ος*; *πολύ-ς*, Gen. *πολέ-ος*.

2. Nouns in **-ευ-ς** form **-η-ος**, sometimes also **-ε-ος**, as *βασιλεύ-ς*, *βασιλῆ-ος*; *Τυδεύς*, *Τυδέ-ος*; so those in **-ηυ-ς**, as *νηῦ-ς*, *νη-ός* and (less commonly) *νε-ός*.

3. Nouns in **-ο-ς** (Stems in **-ο**) form the Gen. in **-οιο**, **-ου**; probably also in **-οο**, since we should read *Ἴφίτοο* (Il. 2. 518), *Ἴλίοο* (Il. 15. 66, 21. 104), *όμοίουο* (Il. 9. 440 &c.), *ἀγρίοο* (Il. 22. 313), *ῥο* (for *ῥου*, Il. 2. 325, Od. 1. 70) &c. Cp. the three forms of the Gen. of Pronouns in **-ειο**, **-εο**, **-ευ**.

4. Masc. Stems in **-α** form **-ᾶο**, less commonly **-εω**, or (after another vowel) **-ω**, as *Βορέ-ω*, *Ἑρμεί-ω*, *ἔϋμμελί-ω*.

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

### § 20. The Dative.

1. The Dat. Sing. generally follows the Gen., as *βασιλεύ-ς*, *βασιλῆ-ϊ*; *νηῦ-ς*, *νη-ϊ*, *γρηῦ-ς*, *γρη-ϊ*; *Τυδεύ-ς*, *Τυδέ-ϊ*. So *πόλι-ς* forms *πόλι* (for *πόλιι*), *πτόλε-ϊ*, and *πόλη-ϊ*.

2. Nouns in **-υς**, Gen. **-υ-ος**, form the Dat. in **-υι**, as *πληθυί*, *νέκυι*. In later Greek this diphthong can only occur before a vowel.

3. Stems in **-ο** sometimes form a 'Locative' in **-οι** (as well as the Dat. in **-ω**), as *οἴκοι at home*; cp. *χαμα-ί*.

4. Of the Dat. Plur. there are two main varieties, viz. in **-σι(ν)** and **-εσσι(ν)**, both often used for the same word, as *βου-σί* and *βό-εσσι*, *ἀνδρά-σι* and *ἄνδρ-εσσι*, *μνηστῆρ-σι* and *μνηστῆρ-εσσι*, *ποσσί* or *ποσί* (for *ποδ-σί*) and *πόδ-εσσι*. Note that all forms in **-εσσι** are proparoxytone.

5. Stems in **-ες**, **-ᾶς** generally form three varieties: thus we have *ἐπέ-εσσι*, *ἔπεσ-σι*, *ἔπεσι*; *δεπά-εσσι*, *δέπασ-σι*, *δέπασι*—the third being a subordinate variety of the second.

6. Stems in *-o* form *-οισι(ν)*, and Stems in *-a* 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. *σοῖς ἐτάροισι*.

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

### § 21. Forms in *φι(ν)*.

The Homeric dialect has also certain Cases formed by suffixing *φι(ν)* to the Stem, as *ζυγό-φι*, *βίη-φι*, *ῥρεσ-φι*, *στήθεσ-φι*, *ναῦ-φιν*, *κοτυληδον-ό-φιν*, &c. The use of these forms is explained in § 40.

### § 22. Irregular Declension of Nouns.

1. The *ā* of the First Declension is retained in *θεά* a goddess, Gen. *θεᾶς*, Acc. *θεάν*, Dat. Plur. *θεαῖς*. Similarly *ā* is retained in a few Proper Names: Nom. *Ἑρμείας*, *Αἰνείας*, *Ῥέα*, *Ναυσικία*: Gen. *Φειᾶς*, *Ῥειᾶς*.

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

*ἐρίηρο-ς* (Second Declension), Plur. *ἐρίηρ-ες*, *ἐρίηρ-ας*;

*δίπτυχο-ς*, Acc. *δίπτυχ-α*;

*ἀλκή*, Dat. *ἀλκ-ί* (only in the phrase *ἀλκὶ πεποιθώς*);

*ὑσμίνη*, Dat. *ὑσμίν-ι*; *ἰωκή*, Acc. *ἰώκ-α*;

*Ἄϊδη-ς*, Gen. *Ἄϊδα-ο* and *Ἄϊδ-ος*, Dat. *Ἄϊδ-ι*.

So we have forms of *φύλακο-ς* and *φύλαξ*, *μάρτυρο-ς* and *μάρτυς*, *δάκρυο-ν* and *δάκρυ*, *πολλό-ς* and *πολύ-ς*. Note also *Ἄρης*, Gen. *Ἄρη-ος* and *Ἄρε-ος*, Voc. *Ἄρες*, Acc. *Ἄρηα* and *Ἄρη-ν*.

In the Cases of *νίος son*, we have three Stems—

*νίο-*: Nom. *νιό-ς*, Voc. *νιέ* (*νιού*, *νιῶ*, are very rare).

*νί-*: *νί-ος*, *νί-ι*, *νί-α*, Plur. *νί-ες*, *νί-άσι*, *νί-ας*, Dual *νί-ε*.

*νίυ-*, *νιέ-ος*, *νιέ-ῖ*, *νιέ-α*, Plur. *νιέ-ες*, *νιέ-ας*.

It is especially common to find Neuter Stems with alternative forms in *-ατ*, as in Attic *γόνυ*, *δόνυ*, *ὔδωρ*, &c. So in Homer, *πρόσωπο-ν*, Plur. *προσώπατ-α*; *δεσμός-ς*, *δέσματ-α*; *πεῖραρ*, *πεῖρατ-α*; *ἦμαρ*, *ἦματ-α*, &c. Also *κάρη*, Gen. *καρήατ-ος*, *κάρητ-ος*, *κράατ-ος*, and *κρατ-ός*.

## § 23. Declension of Pronouns.

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

1st Person.	2nd Person.	3rd Person.
	<i>Singular.</i>	
Nom. ἐγών, ἐγώ	τύνη, σύ	—
Acc. ἐμέ, encl. με	σέ	ἐέ, εἴ; μιν
Gen. ἐμέϊο, ἐμέο, ἐμεῦ, ἐμέ-θεν; encl. μεν	σεῖο, σέο, σεῦ	εἶο, εἶο, εἶ
Dat. ἐμοί, encl. μοι	σέ-θεν; τεοῖο	εἶθεν
	σοί, τοι; τεῖν	εἶοί, οἶ
	<i>Plural.</i>	
Nom. ἄμμες, ἡμεῖς	ὑμμες, ὑμεῖς	
Acc. ἄμμε, ἡμέ-ας	ὑμμε, ὑμέας	σφε, σφέ-ας, σφᾶς
Gen. ἡμείων, ἡμέων	ὑμείων, ὑμέων	σφείων, σφέων
Dat. ἄμμι(ν), ἡμῖν	ὑμμι(ν), ὑμῖν	σφί-σι(ν), σφι(ν)
	<i>Dual.</i>	
Nom. } νῶϊ, νώ	σφῶϊ, σφῶ	Acc. σφῶέ
Acc. }		
Gen. }		
Dat. } νῶϊν	σφῶϊν	Dat. σφῶϊν.

Note the Gen. in -θεν, and the Acc. Plur. ἄμμε, 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. ὄσ-τις (for which Homer has also ὄ-τις, formed like ὄ-πως, &c.) are as follows:—

<i>Singular.</i>		
Nom. τί-ς; Neut. τί	ὄσ-τις, ὄτις; ἦτις; ὄτι, ὄττι	
Acc. τιν-ά (encl.); Neut. τί	ὄντινα, ὄτινα; ἦντινα; ὄτι, ὄττι	
Gen. τέο, τεῦ	ὄττεο, ὄττεν, ὄτεν	
Dat. τέφ, τφ (encl.)	ὄτεφ, ὄτφ	

<i>Plural.</i>		
Nom. τίν-ες	οἴτινες; ἄσσα (for ἄ-τι-α)	
Acc. τιν-άς (encl.)	οὔστινας, ὄτινας; ἄστινας; ἄσσα	
Gen. τέων	ὄτεων	
Dat. —	ὄτέοισι.	



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

3. In the Art. we find Nom. Plur. τοί, ταί, as well as οί, αί,

4. The second part of the Demonstrative ὅδε is sometimes declined, viz. in the Dat. Plur. τοῖσ-δεσσιν or τοῖσ-δεσιν.

## § 24. Adverbial Endings.

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

-**θι**, expresses the *place where*: as τό-θι, ὄ-θι, πό-θι, κεί-θι (= Attic ἐκεῖ), αὐτό-θι, ἔκτο-θι, ἔνδο-θι, ἀπόπρο-θι, ἐγγύ-θι, ὑψό-θι, νειό-θι, ἐτέρω-θι, οἴκο-θι, ἡῶ-θι, οὐρανό-θι, κηρό-θι, Ἰλιό-θι, Κορινθό-θι.

-**θεν**, *place whence*, used with nearly the same Stems as -θι; as ὄ-θεν, πό-θεν, κεί-θεν, ἐτέρω-θεν, ἡῶ-θεν, &c. It is often used after ἐξ and ἀπό, as ἐκ Διό-θεν, ἀπ' οὐρανό-θεν. There is also a Suffix -θε(ν); πρόσ-θε(ν) *in front*, ὀπισ-θε, ὀπι-θεν *behind*, ὑπερ-θε(ν), ἔνερ-θε(ν), πάροι-θε(ν).

-**σε**, *place whither*, πό-σε, κεί-σε, ἐτέρω-σε, ὁμό-σε, πάντο-σε.

-**τος**, *place*, ἔν-τος, ἔκ-τος.

-**χι**, in ἦ-χι *where* (lit. *which way*, like Lat. *quā*).

-**χα**, -**χθα**, with Numerals; δί-χα *two ways*, τρί-χα, πέντα-χα, and τρι-χθά, τετρα-χθά.

-**δε**, *place whither*, suffixed to the Acc., as οἰκόν-δε, πόλεμόνδε, ἄλαδε, &c.

-**δισ**, *direction or manner*; χαμά-δισ *to the ground*, ἄμν-δισ *together*, ἄλλν-δισ *in other directions*.

-**δον**, -**δην**, -**δᾶ**, *manner*; ἀποστα-δόν *aloof*, ἰλα-δόν *in crowds*, βοτρν-δόν *in clusters*, πυργη-δόν *in column*; βά-δην, κρίβ-δην, κλή-δην, ἐπιγράβ-δην, ὑποβλή-δην, ἐπιστροφά-δην; μίγ-δα, κρίβ-δά, ἀμφα-δά, αὐτοσχε-δά.

-**ᾶ**, *manner*; ἄρ-α (lit. *fittingly*), ἄμ-α, μάλ-α, θάμ-α *thickly*, τάχ-α, σάφ-α, κάρτ-α, ρεί-α, ὦκ-α, ἦκ-α, αἴψ-α, λίγ-α, σίγ-α, ρίμφ-α, πύκ-α, κρύφ-α.

-**η**, *way, direction*; πάντ-η *every way*.

-**ει**, -**ι**, *time, manner*; αὐτο-νυχ-εῖ *that very night*, τρι-στοιχ-ί *in three rows*, ἀναιμωτ-ί (ῖ) *bloodlessly*, ἀμογητ-ί *without effort*.

-**οῦ**, *place*, ποῦ, ὁμ-οῦ, ἀγχ-οῦ, τηλ-οῦ, ὑψοῦ, αὐτ-οῦ, in mean-

ing like the Adverbs in *-όθι*, which are more common in Homer.

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

*-ω*, chiefly from Prepositions; *εἴς-ω* *towards*, *ἔξ-ω* *outwards*, *πρόσσω* *forwards*, *ὀπίσσω* *backwards*, *προτέρ-ω* *farther on*, *ἐκαστέρ-ω*, *ἐκαστάτ-ω* *farther, farthest*, *ἀσσοτέρ-ω* *nearer*: *ὦ-δε*, *οὔτ-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*, *μεσσηγύς* and *μεσσηγύ*, *ἰθύς* and *ἰθύ*, *πολλάκις* and *πολλάκι*, &c.

2. The Prepositions *παραί*, *καταί*, *ὑπαί* (perhaps locatives, like *χαμαί*); *πρωτί* and *ποτί* (fuller forms of *πρός*); *ἐνί* (*έν*). Cp. *αἰεί* and *αἰέν*.

3. **Apocope** or loss of a final vowel occurs in *ἀνά* (*ἀν δέ*, *ἀμ πεδίον*, &c.), *κατά* (*καὶ δέ*, *καπ πεδίον*, *κάββαλε*, &c.), and *παρά*; also in the Particle *ἄρα*.

## 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. I. 362 τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος; *why dost thou weep (Pres.), and what sorrow has touched thy heart?* 2. II 4 νῦν δὲ κακὴν ἀπάτην βουλευσάτο νόω *he has resolved on a wicked deceit*: 22. 393 ἠράμεθα μέγα κῦδος, ἐπέφνομεν Ἑκτορα δῖον *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 αὐτὰρ ἐπεὶ ῥ' εὔξαντο *when they had made their prayer*: 2. 642 οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάναε δὲ ξανθὸς Μελέαγρος *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. I. 218 ὅς κε θεοῖς ἐπιπείθεται μάλα τ' ἔκλυον αὐτοῦ *whoso obeys the gods, him surely they hear.* This is the 'Gnomic Aorist,' or Aor. of maxims.

(b) in **similes**, as Il. 3. 23 ὥστε λέων ἐχάρη *as a lion rejoices.*

### § 26. The Perfect.

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

ἔμμορε is not 'has divided,' but *has for his share*;

εἰρύαται is not 'have saved,' but *keep safe*;

προ-βέβουλα 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.; κέκμηκα *I am weary*, ἔρριγε *shudders*, τέτηκα *I waste away*, ὄρωρε *is astir*, ἔολπα *I*

*hope*, μέμονα *I am eager*, τέθηπα *I am in amazement*, σέσηπε *is rotten*, δεδεγμένος *in waiting*, πεποτήγαι *are on the wing*, δέδορκε *is gazing*, ἔσσυμαι *I am in hot haste*, δεδάκρυσαι *thou art in tears*, τέτληκας *thou hast the heart*, πεφυζότες *in flight*.

3. Verbs expressing **sustained sounds**, especially the cries of animals, are usually in the Perfect: e. g. βέβρυχε *roars*, γέγωνε *shouts aloud*; κεκληγώς, μεμηκώς, τετριγώς, λεληκώς, ἀμφιαχυία.

### § 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 Il. 1. 424 χθιζὸς ἔβη κατὰ δαίτα, θεοὶ δ' ἄμα πάντες ἔποντο (= while the gods all followed). So in l. 495 Θέτις δ' οὐ λήθητ' ἐφειμέων *Thetis meanwhile did not forget*: 2. 85 οἱ δ' ἐπανάστησαν πείθοντό 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. Il. 22. 277 ἄψ δ' Ἀχιλῆϊ δίδου λάθε δ' Ἔκτορα (= διδοῦσα ἔλαθε): 15. 372 εἴ ποτέ τις τοι εὔχετο νοστήσαι, σὺ δ' ὑπέσχεο = '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 ἴστημι, φύω, &c. Homeric instances of this are—

ἐλπῶ *I encourage*, Pf. ἔολπα *I am in hope*.

τεύχω *I make*, Pf. τέτευχε *is made, subsists*.

ὄρνωμι *I rouse*, Pf. ὄρωρεν *is astir*.

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

2. The **Reduplicated Aorist** is nearly always Transitive or Causative: ἐκ-λέλαθον *made to forget* (Il. 2. 600), ἤραρε *fitted*, ἤκαχε *vexed*, πέφραδε *showed, set forth*, δέδαεν *taught*, πεπιθεῖν *to persuade*. Sometimes it is **intensive**, as ἐκέκλετο *shouted*, τεταγών *seizing*, λελαβέσθαι *to seize hold of*.

3. The **First Aorist** is usually Transitive : ἐβησα, ἔστησα, ὤλεσα, ὤρσα. Hence the Middle in εἶσατο *he made himself like*, εἶσατο *he went*, &c.

## MEANINGS OF THE MOODS.

### § 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' ἄγε . . ἀρήϊα τεύχεα δύω *come, I will put on my armour* : (εἰ δέ κε μὴ δώσω) ἐγὼ δέ κεν αὐτὸς ἔλωμαι (*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 **insistence** or **confident expectation**, especially as to events in which the speaker has a share or interest; thus answering to the English *thou shalt, he shall*, &c.; as Il. 1. 205 τάχ' ἂν ποτε θυμὸν ὀλέσση *quickly shall he lose his life* (a threat of what the speaker will do). So in the phrase καὶ ποτέ τις εἴησι *men shall one day say*, used in sanguine anticipations. These uses are Homeric.

5. With μὴ the Subj. expresses either **Prohibition** (as in Attic) or **Fear**, warning, &c., as Il. 2. 197 μὴ τι χολωσάμενος ῥέξη κακόν *I will not have him work a mischief* (= *I fear he may*).

6. With οὐ the Subj. has the emphatic Fut. meaning, as Il. 1. 262 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι *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 ταῦτ' εἴποις Ἀχιλλῆϊ *suppose you say this to Achilles*: Od. 4. 192 πίθοιό μοι *I pray you listen*.

3. The Opt. of **Wish** is also found with *εἶ* or *αἶ* (more commonly *εἶθε*, *αἶθε*, *εἶ γάρ*, *αἶ γάρ*): e. g. Il. 24. 74 ἀλλ' εἶ τις καλέσειε κ.τ.λ. *would that some one would call*.

Note that *εἶθε* (or *αἶθε*) is generally used in hopeless wishes, as Il. 11 670 εἶθ' ὧς ἠβώοιμι 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 οἰκέοιτο πόλις κ.τ.λ. *the city may as well continue to be inhabited*. So in the First Person, Il. 23. 151 Πατρόκλω ἥρωϊ κόμην ὀπάσαιμι 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 κέν μιν ἱλασσάμενοι πεπίθοιμεν *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 νύ κεν ἔνθ' ἀπόλοιτο . . εἰ μὴ ἄρ' ὄξυν νόησε *would then have perished, if, &c.*; 17. 70 ἔνθα κε ρεία φέροι . . εἰ μὴ κ.τ.λ.

7. With *μή* the Opt. expresses **Deprecation**: with *οὐ* 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 δύσειο τεύχεα θάσσον ἐγὼ δέ κε λαὸν ἀγείρω

*put on your armour and (while you do so) I will collect the people :*  
so Il. 1. 137, 183, &c.

2. The Subj. of **emphatic prediction** usually takes *ἄν* or *κεν*, as Il. 3. 54 οὐκ ἄν τοι χραΐσμη (*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 καί ποτέ τις εἴπησι, and the use with οὐ, § 29, 6.

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

4. The Opt. of **Supposition** generally takes *ἄν* or *κεν*, 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 ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι, where ἐθέλων expresses the only condition. So with οὐ, Il. 19. 321 οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι *I do not suppose I can suffer a worse ill* ; and so Il. 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 Relational and Temporal Clauses (i. e. Clauses with *ὅς, ὅτε, ἕως, &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—

(1) A Clause introduced by a Relative may express

(a) a condition, as ξεινοδόκον κακὰ ῥέξει ὃ κεν φιλότητα παρασχῆ *to do evil to a host who (i. e. when he) has given friendly treatment*.

(b) an end, as ἦ ἄλλον πέμπωμεν ἱκανέμεν ὅς κε φιλήσῃ *shall we send him to another who shall (i. e. in order that he may) entreat him well?*

(2) ὅφρα and ἕως 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 ἂν ἐγὼν εἶπω πειθώμεθα πάντες.

(4) Clauses with εἰ are commonly conditional, but may also express purpose, or at least expectation, as εἰμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον αἶ κε πίθηται (not *if he has listened*, but) *in the hope that he will listen*.

### § 33. The Subjunctive in Subordinate Clauses.

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

1. Conditional and Temporal Clauses take the Subj. without ἂν 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 βασιλεὺς ὅτε χάσεται ἀνδρὶ χέρηϊ· εἶπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ κ.τ.λ. *a king has the best of it when he has 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 σοί ποτε ἴσον ἔχω γέρας ὀππότε Ἀχαιοὶ Τρώων ἐκπέρσωσ' εὖ ναιόμενον πολίεθρον *when the Greeks take one of the Trojan towns*: 1. 230 δῶρ' ἀποαιρεῖσθαι ὅστις σέθεν ἀντίον εἶπη, i. e. *from any man who speaks against thee*.

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

But ἂν or κεν is used in these Clauses—

(e) when a particular event is in view; as Il. 1. 128 ἀποτίσομεν αἶ κέ ποθι Ζεὺς δῶσι πόλιν Τροίην . . ἐξαλαπάξαι *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 ἂν or κεν when the Principal Clause refers to a future time: e.g. Il. 2. 440 ἴομεν ὅφρα κε θᾶσσον κ.τ.λ. *let us go, that we may* (by our going) &c.



Note however that *ἵνα* does not take *ἄν* or *κεν*, and *ὄφρα* only in a few places.

The Subj. with *μή* = 'lest' does not take *ἄν* or *κεν*: cp. § 29. 5.

3. The Dependent 'Deliberative' Subj., referring to a future deliberation between alternatives, takes *κεν*: as Il. 9. 619 *φρασσόμεθ' ἢ κε νεώμεθ' ἐφ' ἡμέτερ' ἢ 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<sup>1</sup>—

(a) when the case to which the condition applies is matter of mere **supposition**: Il. 9. 125 *οὐ κεν ἀλήϊος εἶη ἀνὴρ ᾧ τόσσα γένοιτο* *he were no empty-handed man to whom such things come.*

(b) after a **Past Tense**: Il. 1. 610 *ἐνθα πάρος κοιμᾶθ' ὅτε μιν γλυκὺς ὕπνος ἰκάνοι* *there he slept whenever sweet sleep came to him*; cp. the Subj. of indefinite frequency, § 33, 1 (c).

It takes *ἄν* or *κεν* in a few instances of Clauses with *εἰ* and *ἐπεὶ*. The context generally shows what is the particular event in view of which the supposition is made; e. g. Il. 1. 60 *ἄψ ἀπονοστήσειν εἴ κεν θάνατόν γε φύγοιμεν* *if (by returning) we may escape death*: cp. 5. 273.

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<sup>1</sup> 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 *ἔστω ταῦτα* *let this be so*, i. e. *let us suppose this to be so*. Or by the Indicative, *εἰ ἔστι 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 *μή* 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 Il. 1. 64 ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα, ὅς 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 Il. 14. 107 νῦν δ' εἴη ὅς τῆσδέ γ' ἀμείνονα μῆτιν 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 Il. 5. 127 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον ἢ πρὶν ἐπῆεν ὄφρ' εὖ γιγνώσκης κ.τ.λ. *I have taken away the dimness from thine eyes, so that thou shalt know*, &c.

3. Clauses with ἤ . . ἤ 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: Il. 1. 139 ὁ δέ *κεν* κεχολώσεται ὃν *κεν* ἴκωμαι (I will do so and so) *and he* (for his part) *will be angry to whom I shall come*: so Il. 1. 174, 523; 2. 229, 258.

## § 36. The Infinitive.

1. The Infinitive expresses **aim, direction, or consequence**: as ξυνέηκε μάχεσθαι *brought together to fight* (for fighting), λείπε φορῆναι *left to him to bear*, τὴν δὸς ἄγειν *give her for taking away*, &c.

2. It is often used after a Noun or Adverb, to limit or explain its application; as Il. 2. 553 τῷ δ' οὗ πῶ τις ὅμοιος ἐπιχθονίων γένητ' ἀνδρῶν κοσμήσαι *no one was like him for ordering*; Il. 4. 510 ἐπεὶ οὗ σφι λίθος χρῶς οὐδὲ σίδηρος χαλκὸν ἀνασχέσθαι *their flesh is not stone or iron for withstanding*, i.e. so as to withstand: Il. 4. 345 ἔνθα φίλ' ὀπταλῆα κρέα ἔδμεναι *there*

*roast meat is liked for eating*, i.e. 'you like to eat roast meat there<sup>1</sup>.'

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.—

Il. 1. 322 ἔρχεσθον κλισίην Ἀγαμέμνονος Ἀτρείδαο,  
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα κ.τ.λ.

3. 458 ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ  
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν.

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

## THE CASES.

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 τόδ' ἰκάνω *I come this time*, τάδε μαίνεται *he is thus mad*, πάντα ἐνίκα *he was victorious in all*, ἦδὺ γέλασαν *they laughed a sweet laugh*, ἀλληκτον πολεμίζειν *to war unceasingly*: so πολύ and πολλά, μέγα and μεγάλα, τυτθόν, νέον, πρῶτον and πρῶτα (also τὸ πρῶτον, τὰ πρῶτα), ὕστατα, ἔξοχα, ἐνδέξια, ὄξύ, βαρύ, καλόν, δεινόν, σμερδαλέον, ἑτέον, ἐπιτηδές, and very many more. This may be regarded as the usual Homeric way of forming Adverbs—the Adverbs in -ως being comparatively rare.

<sup>1</sup> Note that this is grammatically simpler than the regular construction φίλον ἐστὶ κρέα (Acc.) ἔδμεναι (lit. *there is pleasure for eating meat*).

Similarly πᾶν ἔργον ὑπείξομαι *I will yield in everything* (πᾶν ἔργον being = πάντα).

2. A Noun of cognate meaning to the Verb, as ἐμάχοντο μάχην, βουλὰς βουλευεῖν, ὑπόσχεσιν ἣν περ ὑπέσταν, &c.

Similarly when the Acc. is sufficiently distinct in meaning to serve as a qualification to the Verb, as ἠπειλήσεν μῦθον *uttered a word of threatening*, βουλὰς ἐξάρχων *taking the lead in counsel*, οὗ τι ψεῦδος ἐμὰς ἀτας 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 θάνατόν νύ τοι ὄρκι' ἔταμνον *my making a treaty proves to be death to thee*. Hence the use of ἐπίκλησιν *in name*, πρόφασιν *professedly*, δέμας πυρός *in the likeness of fire*.

4. The seat of an action or feeling is often expressed by the Acc., as χεῖρα καμείται *his hand will be weary*, εἴσατο δὲ φθόγγην *he made himself like in voice*, φρένα τέρπετ' ἀκούων *was pleased in his soul*, βέβληται κενεῶνα *thou are smitten in the flank*. This usage extends to Adjectives expressing qualities, as πόδας ἀργός, βοὴν ἀγαθός, χερείων οὐ δέμας οὐδὲ φυήν.

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 Il. 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 εἰ πτώσσοντας ὑφ' Ἑκτορι πάντας ἀκούσαι *if he were to hear of their all cowering before Hector*: 13. 352 ἦχθετο γάρ ῥα Τρωσὶν δαμναμένους *he was vexed at their being subdued* (cp. ἄχθομαι ἔλκος *I feel the pain of the wound*).

Or it is given by a distinct Clause, as Il. 2. 409 ἦδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς 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 *Il.* 1. 104 ὄσσε δέ οἱ πυρὶ λαμπετόωντι εἰκτὴν *his eyes were like fire*; 1. 250 τῷ δ’ ἦδη δύο μὲν γενεαὶ . . ἐφθίαθ’ *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 κεφαλῇ, ὤμῳ and ὤμοισι, φρεσί, θυμῷ, &c.), and words like μέσσω *in the middle*, ἐσχάτῃ *at the extremity*: note also the use with the familiar distinctions of place, as δόμῳ *in the house*, ἀγρῷ *afield*, νομῷ, χορῷ, ἀγορῇ, βουλῇ, μάχῃ, τραπέζῃ, ἀγῶνι, ὕπνῳ.

The true Locative form survives in οἴκοι *at home*, χαμαὶ *on the ground*.

3. **Instrumental or Comitative.** This group of uses includes the Dat. of manner or circumstance, as σιγῇ *in silence*, ἀλαλητῷ *with a shout*, σπουδῇ *with zeal*, κακῇ αἴσῃ *with an evil fate*, τριπλῇ *threefold*; also the idiom αὐτῇ κεν γαίῃ ἐρύσαιμι *I would drag them earth and all*.

The Comitative sense prevails in the Plural, used of the parts or adjuncts of an object: as ἐπὶ τ’ ἡμῶν ἀσταχύεσσιν *the field bends with the ears of corn* (cp. κεφαλῇ κατανέυσομαι); ξεστῆς αἰθούσῃσι τετυγμένον *built with porticoes*; so ἐθείρησιν κομῶντε, ἵπποις ἀίσσων, &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 θεῶν μῆνις

*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 Τρώων χόλω from anger against the Trojans; 15. 138 χόλον υἱὸς ἔηος anger on account of his noble son; so with ἄχος, &c.; cp. σὴ ποθὴ regret for thee.

2. The Gen. denotes the **Time** in the course of which something happens: as ἡοῦς in the morning, νημεῖης in calm weather; τῶν προτέρων ἐτέων in former years; τοῦδ' αὐτοῦ λυκάβαντος this very year.

3. A Gen. of **Place** is found—

(a) After a Negative, as Il. 17. 372 νέφος δ' οὐ φαίνεται πάσης γαίης (= nowhere in the whole country); Od. 3. 251 οὐκ Ἄργεος ἦεν he was not (anywhere) in Argos (cp. 21. 108 οὔτε Πύλου κ.τ.λ., and 14. 97).

(b) To denote the space within which motion takes place; often with πεδίοιο (διωκόμεν, θείειν, ἰών, ἔρχονται, &c.).

4. The Gen. is used of anything that is regarded as a stock from which we draw: πάσσε δ' ἄλός he sprinkled with salt, ἐπεστέψαντο ποτοῖο they filled with liquor, χαριζομένη παρεόντων gratifying him from the store; on the same principle πυρὸς πρῆσαι 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 ἐτάροιο χολωσάμενος enraged on account of his comrade, τῆς ὅ γε κείτ' ἀχέων grieved on account of her he lay.

With Verbs of *aiming*, as ἀκοντίζω, ἰθύνομαι, ὠρμήθη.

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:—

**The Instrumental Dative**, the commonest use ; as βίηφι *by might*, ἀναγκαίηφι *by necessity*, ἐτέρηφι *with the other hand* : ἀγλαίηφι πεποιθώς, γενεῆφι νεώτατος, σὺν ὄχεσφι, ἄμ' ἡοὶ φαινομένηφι, θεόφι μῆστωρ ἀτάλαντος.

**The Locative**, as ὄρεσφι *on the mountains*, θύρηφι *at the door*, κλισίηφι *in the tent*, ἐπὶ δεξιόφι—ἐπ' ἀριστερόφι, &c.

**The Ablative Genitive**, especially with Prepositions, as ἀπὸ χαλκόφι, ἀπὸ νευρῆφι, ἐκ στήθεσφι, ἀπὸ ναῦφι, ἐκ θεόφι : also δακρυόφι πλησθεν, ναῦφι ἀμυνόμενοι, &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 θεόφι.

### § 41. Prepositions—Tmesis.

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

1. The purely **Adverbial** use ; πέρι in πέρι μὲν θείειν ταχύν *exceedingly quick in running* ; ὑπὸ in Il. 3. 34 ὑπὸ τε τρόμος ἔλλαβε γυῖα *trembling seized his limbs beneath* ; πρό and ἐπί in Il. 13. 800 πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι *some in front, some after them* : and so often with ἀμφί, ἐνί, &c.

Under this head may be placed the use with ellipse of the Verb εἰμί, as Il. 1. 174 πάρ' ἔμοιγε καὶ ἄλλοι *others are at my command* : 1. 515 οὐ τοι ἔπι δέος *no fear lies upon thee* : 14. 141 οὐ οἱ ἔνι φρένες *understanding is not in him*. So ἄνα as an exclamation, *up!*

**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 κάτα, &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 coalesces in sense with the Verb, but is separated by position ; as ὑπὸ δ' ἔσχετο μισθόν *he promised (ὑπέσχετο) wages* ; ἐκ τε καὶ ὄψε τελεῖ *he accomplishes it (ἐκτελεῖ) late* ; οὐς ποτ' ἀπ' Αἰνείαν

ἐλόμην *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 χρυσέῳ ἀνά σκῆπτρῳ *upon a golden staff*;

with μετά, in two senses, (1) ‘between,’ as μετὰ ποσσὶ *between the feet*, μετ’ ἀμφοτέροισι *between the two sides*; (2) ‘among,’ as μετὰ τριτάτοισι *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 νηυσὶ *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, ὑπέρ, ἐπί, ἀντί. There are few derivative meanings in Homer, and these mostly of an obvious kind; as πρό *in defence of*, ἀντί *instead of*.

κατά with the Gen. means either (1) ‘down from,’ as κατ’ οὐρανοῦ *down from heaven*, or (2) ‘down on,’ as κατὰ χθονὸς ὄμματα *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 μαχισόμενοι περὶ σείῳ.

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 στή δὲ παρ’ αὐτὸν ἰὼν *he*



went and took his stand beside him; (2) of **space**, as *παρὰ θίν' ἀλός* along the shore.

So **ὑπό**: (1) of motion, *ὑπὸ Ἴλιον ἦλθεν* he came to (under) Ilium; (2) of space, *ὑπὸ Κυλλήνης ὄρος αἰπύ*, of the district under Mount Cyllene; *ἄγχε δέ μιν πολύκεστος ἰμάς ἀπαλήν ὑπὸ δείρην* the thong galled him (where it passed) under his neck.

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

**διά** 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: *δι' ὀμίλου* through the throng; so *δι' αἰθέρος οὐρανὸν ἵκει*, &c. With the Acc. the **space** traversed is more prominent, as *διὰ δώματα ποιπνύοντα* bustling through the palace.

### § 43. Compound Prepositions.

Two Prepositions are sometimes combined in one word; thus *παρ-ἔξ* (*παρέκ*), *ὑπ-έκ*, *δι-έκ*, *ἀπο-πρό*, *δια-πρό*, *περι-πρό*, *ἀμφὶ περί* (better *ἀμφιπερί*). In such cases the first is the more important, and determines the construction: e. g. *παρέξ* generally takes the Acc., as *Il. 9. 7 παρέξ ἄλα φῦκος ἔχευε* washes up the sea-weed along (the shore of) the sea; and *διἔκ* *προθύρου* through the porch (and so out).

## USES OF THE PRONOUNS.

### § 44. The Personal Pronouns.

1. In the Pronoun **ἐγώ** the forms *μευ*, *μοι*, *με* are enclitic.  
 2. In the Pronoun **σύ** the Dat. *σοί* is emphatic, *τοι* 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 *ἔγωγε* (or *ἐγώ γε*), *σύ γε*, &c.

3. The Pronoun **εἶο οἶ εἶ** also has its **emphatic** and its **unemphatic** uses, distinguished throughout by the accent. The emphatic forms, however, have a special meaning:—

a. When orthotone **εἶο** is **Reflexive** (= Lat. *sui, sibi, se*).

This use is not very common except with Prepositions (*ἀμφὶ ἔ, ἀπὸ ἔο, ἐπὶ οἷ, &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 γὰρ ῥά ἐ χαλκὸς ἔλεψε* (of the sceptre).

The Possessive Adj. *ἑός* or *ὄς* is nearly always Reflexive (= Lat. *suus*).

§ 45. ὄδε, κείνος, οὗτος.

Of these Pronouns *ὄδε* and *κείνος* (rarely in Homer *ἐκείνος*) are chiefly used to distinguish objects as *here* or *yonder*, present or remote: *οὗτος* generally denotes what has been spoken of, or is supposed to be known.

But *οὗτος* sometimes answers to Lat. *iste*, ‘*that of yours*’ (Il. 1. 131; 4. 37; 7. 110, &c.); and (like *iste*) often implies hostility or contempt, as Il. 6. 352 *τούτῳ δ’ οὐτ’ ἄρ νῦν φρένες ἔμπεδοι κ.τ.λ.*

§ 46. αὐτός.

The proper meaning of *αὐτός* 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 καὶ τοῦ δῶρα the man and his gifts*); hence in Il. 1. 4 to distinguish the *body*, as the actual person, from the soul or life. So = *alone*, as Il. 1. 356 *αὐτὸς ἀπούρας* ‘*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 *αὐτως* means ‘as before,’ and hence, in a bad sense, ‘without mending matters,’ ‘uselessly.’ Similarly *αὐθι* = *in the same place*, hence ‘without stirring,’ ‘idly.’

Besides these uses of *αὐτός* 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  $\delta\ \eta\ \tau\acute{o}$  is used in three ways; (1) as a Substantive Pronoun, = *he, 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— $\delta\ \eta\ \tau\acute{o}$  stands to the enclitic forms of  $\epsilon\acute{\iota}\sigma\omicron$  as the emphatic to the unemphatic Pronoun (as  $\epsilon\acute{\mu}\acute{\epsilon}$  to  $\mu\epsilon$ , &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. I. 191  $\tau\omicron\upsilon\varsigma\ \mu\acute{\epsilon}\nu\ \alpha\nu\alpha\sigma\tau\acute{\eta}\sigma\epsilon\iota\epsilon\nu\ \delta\ \delta\prime\ \text{\textit{Ἀτρείδην ἐναρίζοι}}$ , 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  $\gamma\epsilon$ , especially in the Nom., so that  $\delta\ \gamma\epsilon$ ,  $\eta\ \gamma\epsilon$ ,  $\tau\acute{o}\ \gamma\epsilon$  is almost a distinct Pronoun. Thus there are three grades of emphasis in the oblique Cases, e. g.  $\tau\acute{o}\nu\ \gamma\epsilon$ ,  $\tau\acute{o}\nu$ ,  $\mu\iota\nu$  (answering to  $\epsilon\acute{\mu}\acute{\epsilon}\ \gamma\epsilon$ ,  $\epsilon\acute{\mu}\acute{\epsilon}$ ,  $\mu\epsilon$ ).

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

(a) With the Noun following as a kind of explanation, as Il. I. 348  $\eta\ \delta\prime\ \alpha\acute{\epsilon}\kappa\omicron\upsilon\sigma\prime\ \acute{\alpha}\mu\alpha\ \tau\omicron\iota\sigma\iota\ \gamma\upsilon\nu\eta\ \kappa\acute{\iota}\epsilon\nu$ ; where the Art. alone would suffice for the sense, and therefore might still be regarded as substantival: cp. I. 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. I. 382  $\eta\ \kappa\epsilon\ \delta\prime\ \acute{\epsilon}\pi\prime\ \text{\textit{Ἀργείοισι κακὸν βέλος· οἱ δὲ νυ λαοὶ θνήσκον ἐπασσύτεροι, τὰ δ' ἐπῶχετο κῆλα θεοῖο}}$ . ‘Apollo shot his dart—the *army* kept perishing—the *shafts* ceased not.’

This use is chiefly found with adversative Particles,  $\delta\acute{\epsilon}$ ,  $\alpha\acute{\upsilon}\tau\acute{\alpha}\rho$ ,  $\alpha\lambda\lambda\acute{\alpha}$ , &c.; sometimes with  $\kappa\alpha\acute{\iota}$  and  $\tau\epsilon$ , as Il. I. 340  $\kappa\alpha\acute{\iota}\ \pi\rho\acute{\sigma}\ \tau\omicron\upsilon\ \beta\alpha\sigma\iota\lambda\acute{\eta}\nu\omicron\varsigma$ , lit. *and before him, too, the king*.

(c) As antecedent to a Relational Clause, e. g.  $\eta\ \mu\alpha\tau\iota\ \tau\hat{\omega}\ \acute{\omicron}\tau\epsilon\ \kappa.\tau.\lambda.$  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  $\tau\eta\ \nu\ \acute{\omicron}\delta\acute{\omicron}\nu\ \eta\ \nu\ \kappa.\tau.\lambda.$

(d) With Comparatives and Superlatives, Ordinal Numerals, the Possessive Pronouns,  $\acute{\alpha}\lambda\lambda\omicron\varsigma$ ,  $\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$ ,  $\alpha\acute{\upsilon}\tau\acute{\omicron}\varsigma$ , and a few other Adjectives that imply contrast or comparison, as  $\text{\textit{Ἄλλας ὁ μέγας}}$

*Ajax the greater*, τὸ χθιζόν *that of yesterday*, τὸ κρήγυον—τὰ κακά *good and bad fortune*: also with Cardinal Numerals, when two or more are mentioned as parts of a whole, as Il. 5. 271 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ, τῷ δὲ δὺ' Αἰνεία *four (not the four) he 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 κακά, when he had *mentioned* τὸ κρήγυον. This is quite different from the later use of τὸ κακόν or τὰ κακά for 'evil' or 'evils' in general.

(e) With the words γέρων, ἄναξ, ἦρως. 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.

(f) With ἔπος and μῦθος, as ποῖον τὸν μῦθον ἔειπες. Here also the Noun has little to add to the meaning; e. g. ἐπεὶ τὸν μῦθον ἄκουσε is nearly = ἐπεὶ τό γ' ἄκουσε. Cp. 'thing' in 'something,' 'anything.'

(g) Sometimes to express dislike or contempt; as Il. 2. 275 τὸν λωβητῆρα ἐπεσβόλον *that scurrilous brawler*. This answers to the later use of οὗτος = *iste*.

### 3. *The Relativial use:—*

This use arises from the habit of placing the Art. at the beginning of a new Clause, and often can hardly be distinguished from the Demonstrative use: e. g. in Il. 1. 320 Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε, τῷ οἱ ἔσαν κήρυκε, we may translate *who were his heralds*, or (parenthetically) *they were his heralds*.

The Relativial use of ὁ ἢ τό is much more limited than that of ὅς ἢ ὅ. Thus (1) the Art. always refers to a *definite* antecedent: it does not mean *whoever*, or introduce a condition or limitation of the Principal Clause, as ὅς ἢ ὅ often does. Also (2) it almost always comes after the Principal Clause. The line usually quoted for the Relativial Art., Il. 1. 125 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν τὰ δέδασται, is almost the only instance to the contrary.

The Acc. Neut. τό is used adverbially (§ 37, 1), to mean *on which account*, *wherefore*, as Il. 3. 176 τὸ καὶ κλαίουσα τέτηκα.

## § 48. The Relative ὅς ἢ ὅ.

1. The Pronoun ὅς ἢ ὅ, and some of the Adverbs derived from it, are occasionally used in a Demonstrative sense:—

ὥς = *thus* is common, especially at the beginning of a Clause, and in the phrases καὶ ὥς, οὐδ' ὥς, ἐπεὶ ὥς, and the correlatives ὥς—ὥς *as—so*.

ὅς = *he*, in καὶ ὅς *even he*, οὐδ' ὅς, μηδ' ὅς.

ὅτε and ἦος are Demonstrative when used with μέν and δέ; thus ὅτε μέν *sometimes*, ἕως 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 *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*. Il. 9. 534 χωσαμένη ὅ οἱ οὐ τι κ.τ.λ.

ὅ = *that*. Il. 5. 433 γιγνώσκων ὅ οἱ αὐτὸς ὑπέιρεχε χεῖρας Ἀπόλλων.

ὅ τε = *because*. Il. 1. 244 χωόμενος ὅ τ' κ.τ.λ.

ὅ τε = *that*. Il. 5. 331 γιγνώσκων ὅ τ' ἀναγκῆς ἔην θεός.

## § 49. The Particles.

The commonest of the Particles used to connect Clauses (καί, μέν, δέ, ἀλλά) are the same in Homer as in later Greek. One or two are peculiar to Homer, viz. ἠδέ and (ἠμέν—ἠδέ *both—and*); αὐτάρ, ἀτάρ *but*; αἶ, used as well as εἶ, *if*.

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

The combinations ἦ μὴν and ἦ καί are sometimes = *and yet, and that though* (= καίτοι, which is not Homeric).

2. ἦέ or ἦ has the meanings *or and than*; in correlation either—*or*, for which we find ἦτοι—ἦέ (ἦ). In the meaning *than* we have also the combinations ἦέ τε and ἦέ περ.

3. ἄρα, ἄρ, ῥα (encl.) *accordingly, so*; often used with Clauses that express alternatives, especially with the first of the two, as εἴτ' ἄρ—εἴτε, οὔτ' ἄρ—οὔτε: also in ἐπεὶ ῥα, ὅτι ῥα, γάρ ῥα.

The combination τ' ἄρα (τ' ἄρ, sometimes written τάρ) is used with interrogatives, as τίς τ' ἄρ, πῶς τ' ἄρα.

4. μὴν is a Particle of strong affirmation, for which Homer often uses μέν (<sup>ῆ</sup> μέν, καὶ μέν, οὐδὲ μέν), sometimes (in the Iliad) μάν.

5. δὴ *now*, at last, really, may come at the beginning of a Clause in the combinations δὴ τότε, δὴ γάρ.

6. τοι *then, surely*, usually enclitic, but comes first in τοιγάρ *so then*. Homer never has τοίωνν or καίτοι.

7. θην (encl.) *I suppose*, ironically, (= Attic δήπου).

8. περ (encl.) *very, certainly*, placed after the word which it strengthens, as καὶ ἀχνύμενός περ *even being so grieved*, ὡς ἔσεται περ *even as it shall be* (not καίπερ, ὡσπερ, as in Attic). It may often be translated *although*, but not regularly (like καίπερ 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 Il. i. 218  
ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.

This latter use of τε is rare except in combination with ὅς, ὅσος, οἶος, the corresponding Adverbs ὡς, ὅθι, ὅτε, ἵνα, the Art. when used as a Relative (as Il. 7. 112 τόν τε στυγέουσι καὶ ἄλλοι), the Indefinite τις, and the Particles καί, μέν, δέ, ἀλλά, γάρ. It is chiefly found in similes, proverbial sayings, or maxims, &c.: see Il. i. 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 ἦ | μυρὶ ἄ- | χαιοῖς ἄλγε' ἔθηκε,

so called because it divides the third foot into a trochee (μῦρῖ-) 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-μερήης): as μῆνιν ἄ- | εἶδε θε- | ἄ ἄ- | .

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

ὄς κε θε- | οῖς ἐπι- | πείθη- | ται, ἄ μάλα | τ' ἔκλυον αὐτοῦ.

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

Πηλεὺς θῆν μοι ἔπειτα γυ- | ναῖκα ἄ γα- | μέσσεται αὐτός,

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

Πηλεὺς θῆν μοι ἔπειτα γυ- | ναῖκά γε ἄ | μάσσεται αὐτός.

The division after the fourth foot, as in—

ἥρώων, αὐτοὺς δὲ ἐλώρια | τεύχε κύνεσσιν

is called the **Bucolic Diaeresis**. 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 τῆν δ' ἐγὼ | 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 | ρω ἐνὶ | οἴκῳ. 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*, *ι*, *υ* before another vowel are often ‘doubtful’ in quantity; as *ἴλαος* and *ἴλαος*, *κονῆ* and *κονῆ*, *ἴομεν* (- *οο* but *ἀλλ’ ἴομεν*); so in most Verbs in -*ιω* and -*ου*, Comparatives in -*ιων*, Nouns in -*ιη*, &c.

(b) *η* and *ε* are interchanged, as *ἦϋς* and *έϋς*, *ἀν-ήη* and *ἀν-έη* (Subj., § 13), *νηός* and *νεός* (Gen. of *νηύς*).

(c) Diphthongs interchange with short vowels, viz. *αι*, *ει*, *οι* with *ᾱ*, *ε*, *ο*; as in the Verbs in -*αιω* and -*ειω* (§ 8, B, 1), *νειάτος* and *νέος*, *ἡμείων* and *ἡμέων*, *βαθείης* and *βαθέης*, *ὄλοιός* and *ὄλοός*, &c. Instances of a less common kind are *δέομαι* and *δέομαι*, *ἔχενα* and *ἔχεα*, *λούεσθαι* with 1 Aor. *λοέσσατο*, and the shortening of the first syllable in *νίός*.

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 -*ᾱο* (through an intermediate -*ηο*), and the Subj. *στέω-μεν*, *φθέω-μεν*, &c. (for *στήο-μεν*, *φθήο-μεν*, see § 13, A). This is called ‘Metathesis of Quantity.’

5. The diphthong -*αι* may be elided in the Verbal Endings -*μαι*, -*ται*, -*νται*, -*σθαι*, as *βούλομ’ ἐγώ*, &c. *οι* is occasionally elided in *μοι*, *σοί*.

*ι* is seldom elided in the Dat. Sing., never in *περί*, *τί*, *ὄτι*.

6. Sometimes a final long vowel forms one syllable with the initial vowel of the next word. This is found with *δὴ αὔ*, *δὴ οὔτω*, *ἐπεὶ οὐ*, *ἦ οὐ*, and a few other cases.

7. The combinations *εα*, *εαι*, *εο*, *εοι*, *εω*, *ιο* may be scanned as one syllable.

8. Hiatus is tolerated after the caesura at the third trochee, and the Bucolic Diaeresis, especially if there is a pause: as—

*ἀλλ’ ἀκέουσα κάθησο, ἐμῶ δ’ ἐπιπέιθεο μύθῳ.*

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



πατρός, ἐπὶ Τρώεσσι; πρ in ἐσσόμενα πρό τ' ἔοντα; 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 τράποντο, προσηύδα, κραταίος, βροτῶν, Ἄφροδίτη, Κλυταιμνήστρη, πλέων, &c. The same excuse applies to the short vowel before Σκάμανδρος, 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.) ἀνήρ (ᾱ), Ἄρης (Voc. Ἄρες Ἄρες), ἴσασι (- - υ and υ - υ); φίλος, but φίλε κα- | σίγητε; δύο and δύω; also interchange between ε and ει, ο and ου, as ἔνεκα and εἶνεκα, πολὺς and πουλύς, &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, κᾶλός, φᾶρος, φθᾶνω, ἴσος, τῖνω, φθῖνω, ξείνος, πείραρ, μῶνος, κοῦρος, 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 ἀθάνατος, ἀκάματος, Ἀπόλλωνος, ἀπονέσθαι, the ῠ of θυγατέρες (ῠ in trisyllabic forms, θύγατρα, &c.), the ῖ of Πριαμίδης, &c.; also final α in ἀμφηρεφέα (Il. 1. 45), and a few others.

3. Sometimes, also, a short syllable followed by a caesura is allowed to count as long; as Il. 1. 153 δεῦρο μαχησόμενος, ἐπεὶ κ.τ.λ.; 2. 228 πρωτίστῳ δίδομεν, εὖτ' ἂν 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 *f*, called the digamma,

answering in form to the Latin *F*, in sound (probably) to the *V*, our *v* 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—*ἄγ-νυμι*, *ἄναξ*, *ἄστυ*, *ἔαρ*, *ἐκάς*, *ἕκαστος*, *εἴκοσι*, *ἔλπω*, *ἔννυμι* (*φεσ-*), *ἔπος* (*εἰπεῖν*), *ἔργον* (*ἔρδω*), *ἔσπερος*, *ἔτος*, *ιδεῖν* and *οἶδα* (*φιδ-*), *εἴκω* and *ἔοικα* (*φικ-*), *ιάχω* (*ιαχή*, *ἡχή*), *ἴσος*, *ἴφι*, *οἶκος*, *οἶνος*.

Initial *F* (for an older *σF*) appears in *ἀνδάνω* (*σFαδ-*), *ἠδύς*, &c., *ἔθω* (*εἴωθα*), *ἔκυρος*, and the Pronoun *εἶο*, *οἶ*, *εἶ*. We even find *οὔ οἶ*, *οὔ ἔθεν* (instead of *οὔχ οἶ*, &c.) in the text of Homer.

Initial *Fρ* may be traced in *φρέζω* (cp. *φέργον*), *φρήγ-νυμι*, perhaps *φρητός*, *φρύομαι*, &c.

Initial *δF* in *δφέος* (*δεῖδια* for *δε-δφια*, &c.) and *δFήν*.

## § 55. Doubling of Consonants.

1. *σ* and *σσ* interchange in the 1 Aor. (§ 9, 1), the Dat. Plur. (§ 20, 4), also in *ῥσος*, *τόσος*, *μέσος*, *Ὀδυσσεύς*: *λ* and *λλ* in *Ἀχιλλεύς*; *τ* and *ττ*, *π* and *ππ* in the Indefinite Rel., *ὅττι*, *ὄππως*, &c.

2. Certain initial consonants have the value of double

letters (§ 52). Thus we never find a short syllable before *δέος* *fear* (*δεινός, δειῖσαι, &c.*), or the adverb *δήν*. And short vowels are often scanned as long before words beginning with *ρ*, also before *λόφος, λιάρος, μελίη, μέγας, μέγαρον, νιφάς, νέφος, νεύρη, σεύω*, and some other words beginning with *λ, μ, ν, σ*.

3. With the Augment, and in Composition, the initial consonant in the same group of words is doubled: *ἐλλίσσετο, ἄρρηκτος (ρήγνυμι), ἄλλοφος, ἐϋμμελής, ἀγάνυφος, ἐπισσεύω, ἔδδεισεν* (written by Aristarchus *ἔδεισεν*, scanned — — ∪).

In most of these cases it is probable that a consonant has been lost, so that *ρ* stands for *φρ* or *σρ*, *λ* for *σλ* or *γλ*, *μ* for *σμ*, *ν* for *σν* or *δν*, *δ* for *δφ*, &c. Hence *ἐρρ-* is obtained by assimilation for an original *ἐφρ-*, or *ἐσρ-*: and so in other cases.

## 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 γίγνομαι, were treated as forms of two distinct Perfects, γέγονα and \*γέγαα. And the same grammarians tell us in general terms that η and ω 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 -ς and -σθα; the Inf. in -ειν and -εμεναι (-εμεν).

In Declension,—the Gen. in -αο and -εω, -ων and -εων, in -οιο and -ου, and (in the Pronouns) -ειο, -εο, -ευ and -εθεν; the Dat. Plur. in -σι and -εσσι; the Acc. Plur. in -ιας, -νας, and -ῖς, -ῦς; the Pronominal forms ἄμμες, ἄμμε, ἄμμι(ν), ὕμμες, ὕμμε, ὕμμι(ν), along with ἡμεῖς, ὑμεῖς, &c.; the Prepositions παρά and παραί, πρός, προτί and ποτί.

In the forms of Stems,—πολύ-ς and πολλό-ς, Compar. πλέες and πλέονες, χείρων and χερείων (besides Acc. χέρεια, Dat. χέρηϊ), ὅστις and ὅτις, ὅς (suus) and εὐός, πόλις and πτόλις, πόλεμος and πτόλεμος, ἴσος and ἕϊσος, ὁμοῖος and ὁμοῖος.

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 *ἀμύμων*, *γλαυκῶπις*, *αἰγίοχος*, *ἠριγένεια*, the phrases *μερόπων ἀνθρώπων*, *πολέμοιο γέφυρα*, *ἀδρότητα καὶ ἦβην*, 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 *ἔισος* and *ἴσος* (see on Il. 1. 306), *ὁμοῖος* and *ὀμοῖος* (Il. 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—

Il. 3. 134 οἱ δὴ νῦν ἔσται σιγῇ, πόλεμος δὲ πέπνυται,  
ἀσπίσι κεκλιμένοι.

Here a later writer would say *ἐπεὶ ὁ πόλεμος πέπνυται, οἱ τοῦ πολέμου πεπνυμένοι*.

Il. 9. 118 ὡς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν,  
i.e. 'as he has honoured him *by subduing* the Greeks.'

Il. 11. 126 τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων  
εἰν ἐνὶ δίφρῳ ἔοντας, ὁμοῦ δ' ἔχον ὠκέας ἵππους·

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

Il. 17. 30 ἀλλὰ σ' ἔγωγ' ἀναχωρήσαντα κελεύω  
ἐς πληθὺν ἰέναι, μὴδ' ἀντίος ἴστασ' ἐμείο,

= '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.—

Il. 8. 1 ἠὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,  
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο·

= 'as dawn began to spread, Zeus called an assembly.'

Il. 9. 334 ἄλλα δ' ἀριστέεσσι δίδου γέρα καὶ βασιλεῦσι,  
τοῖσι μὲν ἔμπεδα κείμεν·

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 examples 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 beginning 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 Parataxis, in the *second* of two clauses that are properly both subordinate: as—

Il. 3. 79 τῶ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοὶ  
λοῖσιν τε τιτυσκόμενοι λάεσσι τ' ἔβαλλον.

The correlative τε—τε leads us to expect something parallel in form to *λοῖσι τιτυσκόμενοι*.

Il. 20. 48

αὔε δ' Ἀθήνη

στᾶσ' ὅτε μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,  
ἄλλότ' ἐπ' ἀκτάων ἐριδοῦπων μακρὸν αὔτει.

Here we expect simply ὅτε δὲ ἐπ' ἀκτάων. Cp. 6. 478., 7. 418, 433., 8. 346.

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

Il. 1. 162 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἴες Ἀχαιῶν,  
= 'and which the Greeks gave me.'

Il. 3. 387

ἣ οἱ Λακεδαίμονι ναιεταώση

ἥσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκε,

'and whom she chiefly loved.' The second clause is parallel in thought to the Relational clause, but reverts to an independent construction.

3. On the same principle, when a Dual or Plural subject is

distributed between the two clauses (as Il. 7. 306 τὸ δὲ διακρινθέντε ὁ μὲν—, ὁ δὲ—), the second sometimes takes an independent form : as Il. 16. 317 Νεστορίδαι δ' ὁ μὲν οὔτασ' Ἀτύμιον ὀξείῃ δουρὶ Ἀντίλοχος . . . τοῦ δ' ἀντίθεος Θρασυμήδης κ.τ.λ. (instead of the regular ὁ δὲ Θρασυμήδης—). So with further change of construction,—

Od. 9. 462 ἐλθόντες [sc. ἐγὼ καὶ οἱ ἑταῖροι]

πρῶτος ὑπ' ἀρνειοῦ λυόμεν, ὑπέλυσσα δ' ἑταίρους·

(instead of ἔπειτα δὲ ἑταῖροι ὑπ' ἐμοῦ).

Occasionally the second clause disappears altogether : as—

Il. 3. 211 ἄμφω δ' ἐζομένω γεραρώτερος ἦεν Ὀδυσσεύς, where a clause such as Μενέλαος δὲ ἦττον γεραρὸς ἦν is implied by the Comparative.

Il. 10. 224 σὺν τε δὴ ἐρχομένω καὶ τε πρὸ ὁ τοῦ ἐνόησε (= '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 :—

Il. 4. 433 Τρῶες δ' ὡς τ' ὄϊες . . .

436 ὡς Τρώων ἀλαλητὸς κ.τ.λ.

So in other similes, as Il. 15. 630., 17. 658, 755., Od. 13. 81 : cp. also Il. 6. 396., 14. 75, 371.

Il. 11. 624 τοῖσι δὲ τεῦχε κυκείῳ εὐπλόκαμος Ἐκαμήδη,  
τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσειν Ἀχιλλεύς,  
θυγατέρ' Ἀρσινόου κ.τ.λ.

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

5. The chief example of real anacoluthon in Homer is Il. 6. 510 ὁ δ' ἀγλαΐηφι πεποιθὼς—ρίμφα ἐ γούνα φέρει κ.τ.λ., where the effect of abrupt change seems to be intended : and so perhaps Il. 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 *λιτότης*, 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 κόσμῳ* = 'in great disorder,' *οὐ τι κάκιστος ἀνὴρ* = 'one of the bravest,' *οὐ νέμεσις*, 'small blame,' &c. So *οὐ φημι, οὐκ οἶω* (*ἔσσεσθαι*), 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: *ἀλυσκάζοντι μάχεσθαι* (Il. 5. 253), *ἐκὰς ἰστάμενος πολεμίζειν* (Il. 13. 263), *ἀποσταδὸν μάρνασθαι* (Il. 15. 556). Another favourite form is the application to war of words appropriate to social pleasure: *μέλπεσθαι* Ἀρηϊ, *πολέμου ὀαριστύς*, *ὀμιλέμεν Δαναοῖσι*, &c.

A good example is the word *ἀλαοσκοπιή*, '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, Il. 10. 496 *κακὸν γὰρ ὄναρ κεφαλῆφιν ἐπέστη τῆν νύκτ' Οἰνείδαο πάϊς*, the meaning is not that he had a bad dream in which he saw Diomedes, but that a 'bad kind of dream' (i. e. something worse than a dream), viz. Diomedes, stood over him.







MAP  
to illustrate the  
CATALOGUE OF THE SHIPS  
(Iliad II, 494 ff.)

Greeks Red  
Trojans & Allies Green  
Names bracketed as (Thera)  
do not occur in the Iliad

24 Longitude East 25 from Greenwich 26

## ΙΛΙΑΔΟΣ Α.

### Λοιμός. Μῆνις.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος  
οὖλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε,  
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν  
ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν  
οἰωνοῖσί τε πᾶσι, Διὸς δ' ἐτελείετο βουλή, 5  
ἔξ οὔ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε  
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι ;  
Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθείς  
νοῦσον ἀνὰ στρατὸν ὦρσε κακὴν, ὀλέκοντο δὲ λαοί, 10  
οὔνεκα τὸν Χρῦσῃν ἠτίμασεν ἀρητῆρα  
Ἀτρεΐδης· ὁ γὰρ ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν  
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,  
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
χρυσέῃ ἀνὰ σκήπτρῳ, καὶ λίσσεται πάντας Ἀχαιοῦς, 15  
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·  
“Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,  
ὕμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες  
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·  
παῖδα δ' ἐμοὶ λύσαιτε φίλην, τὰ δ' ἄποινα δέχεσθαι, 20  
ἄζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.”

Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ  
αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·

ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
 ἀλλὰ κακῶς ἀφίει, κρατερόν δ' ἐπὶ μῦθον ἔτελλε· 25  
 “ μή σε, γέρον, κοίλησιν ἐγὼ παρὰ νηυσὶ κιχείω  
 ἢ νῦν δηθύνοντ' ἢ ὕστερον αὐτὶς ἰόντα,  
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο·  
 τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν  
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30  
 ἰστὸν ἐποικομένην καὶ ἐμὸν λέχος ἀντιώσαν·  
 ἄλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὣς κε νέηαι.”

Ὡς ἔφατ', ἔδεισεν δ' ὁ γέρον καὶ ἐπέιθετο μύθῳ·  
 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης·  
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἠράθ' ὁ γεραῖος 35  
 Ἀπόλλωνι ἄνακτι, τὸν ἠὔκομος τέκε Λητώ·  
 “ κλυθὶ μιν, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας  
 Κίλλαν τε ζαθέην Τενέδοιό τε ἴφι ἀνάσσεις,  
 Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,  
 ἢ εἰ δὴ ποτέ τοι κατὰ πλοῖνα μηρί' ἔκηα 40  
 ταύρων ἠδ' αἰγῶν, τότε μοι κρήνην ἐέλδωρ·  
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,  
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων χωόμενος κῆρ,  
 τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45  
 ἔκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωόμενοιο,  
 αὐτοῦ κινήθέντος· ὁ δ' ἦϊε νυκτὶ ἑοικῶς.  
 ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκε·  
 δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο·  
 οὐρήσας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς, 50  
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφιεῖς  
 βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

Ἐννημάρ μὲν ἀνὰ στρατὸν ὄχετο κῆλα θεοῖο,  
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·  
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55

κῆδετο γὰρ Δαναῶν, ὅτι ῥα θυήσκοντας ὄρατο.  
οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τ' ἐγένοντο,  
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·  
“ Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἴω  
ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60  
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοῦς·  
ἀλλ' ἄγε δὴ τινα μάντιν ἐρέιομεν ἢ ἱερῆα,  
ἣ καὶ ὄνειροπόλου—καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστιν—  
ὅς κ' εἴποι ὅ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,  
εἴτ' ἄρ' ὅ γ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβης, 65  
αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων  
βούλεται ἀντιάσας ἡμῖν ἀπὸ λιογὸν ἀμῦναι.”

Ἥ τοι ὅ γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη  
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,  
ὃς ἦδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 70  
καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω  
ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·  
ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·  
“ ὦ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι  
μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἄνακτος· 75  
τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καί μοι ὄμοσον  
ἣ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν·  
ἣ γὰρ οἴομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων  
Ἀργείων κρατεεὶ καὶ οἱ πείθονται Ἀχαιοί·  
κρείσσων γὰρ βασιλεὺς ὅτε χώσεται ἀνδρὶ χέρηϊ· 80  
εἴ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,  
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,  
ἐν στήθεσσιν ἐοῖσι· σὺ δὲ φράσαι εἴ με σαώσεις.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
“ θαρσῆσας μάλα εἰπέ θεοπρόπιον ὅ τι οἴσθα· 85  
οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ᾧ τε σύ, Κάλχαν,  
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,

οὐ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιοι  
 σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει  
 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἶπης,  
 ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.” 90

Καὶ τότε δὴ θάρσησε καὶ ἠῦδα μάντις ἀμύμων·  
 “οὔτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὔθ' ἐκατόμβης,  
 ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων  
 οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα,  
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἠδ' ἔτι δώσει·  
 οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,  
 πρὶν γ' ἀπὸ πατρὶ φίλω δόμεναι ἐλικώπιδα κούρην  
 ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην  
 εἰς Χρῦσσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.” 95 100

Ἦ τοι ὃ γ' ὡς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη  
 ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων  
 ἀχρῦμένος· μένεος δὲ μέγα φρένες ἀμφὶ μέλαινα  
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην·  
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπε· 105  
 “μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγυρον εἶπας·  
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,  
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας·  
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις  
 ὡς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει,  
 οὔνεκ' ἐγὼ κούρης Χρῦσηίδος ἀγλά' ἄποινα  
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν  
 οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα  
 κουριδίης ἀλόχου, ἐπεὶ οὐ ἔθεν ἐστι χερείων,  
 οὐ δέμας οὐδὲ φυήν, οὔτ' ἄρ φρένας οὔτε τι ἔργα. 115  
 ἀλλὰ καὶ ὡς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·  
 βούλομ' ἐγὼ λαὸν σόου ἔμμεναι ἢ ἀπολέσθαι·  
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος  
 Ἀργείων ἀγέραστος ἔω, ἐπεὶ οὐδὲ ἕοικε·

λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.” 120

Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·  
 “Ἀτρεΐδη κύδιστε, φιλοκτεανώτατε πάντων,  
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί ;  
 οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·  
 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125  
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.  
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ  
 τριπλῆ τετραπλῆ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς  
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130  
 “ μὴ δὴ οὕτως, ἀγαθός περ ἐών, θεοεϊκέλ' Ἀχιλλεῦ,  
 κλέπτε νόψ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.  
 ἦ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως  
 ἦσθαι δευόμενον, κέλευαι δέ με τήνδ' ἀποδοῦναι ;  
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135  
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·  
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι,  
 ἦ τεὸν ἦ Αἴαντος ἰὼν γέρας, ἦ Ὀδυσῆος  
 ἄξω ἐλών· ὁ δέ κεν κεχολώσεται ὅν κεν ἴκωμαι.  
 ἀλλ' ἦ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς, 140  
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,  
 ἔς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἔς δ' ἐκατόμβην  
 θείομεν, ἂν δ' αὐτὴν Χρυσηΐδα καλλιπάρηον  
 βῆσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,  
 ἦ Αἴας ἦ Ἰδομενεὺς ἦ δῖος Ὀδυσσεὺς 145  
 ἦ ἐ σύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,  
 ὄφρ' ἡμῖν ἐκάεργον ἰλάσσειαι ἱερὰ ρέξας.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “ ὦμοι, ἀναιδεῖην ἐπιειμένε, κερδαλεόφρον,  
 πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν 150  
 ἦ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν ἴφι μάχεσθαι ;

οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν  
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἰτιοὶ εἰσιν·  
 οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἤλασαν οὐδὲ μὲν ἵππους,  
 οὐδέ ποτ' ἐν Φθίῃ ἐριβόλακι βωτιανείρῃ 155  
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἦ μάλα πολλὰ μεταξὺ  
 οὔρεά τε σκιάοντα θάλασσά τε ἠχήεσσα·  
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,  
 τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,  
 πρὸς Τρώων· τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις· 160  
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλείς,  
 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.  
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ  
 Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·  
 ἀλλὰ τὸ μὲν πλείον πολυαἶκος πολέμοιο 165  
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,  
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.  
 νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν  
 οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' οἴω 170  
 ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν.”

Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 “φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἔγωγε  
 λίσσομαι εἶνεκ' ἐμεῖο μένειν· παρ' ἔμοιγε καὶ ἄλλοι  
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175  
 ἔχθιστος δέ μοι ἐσσι διοτρεφέων βασιλῆων·  
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε·  
 εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τό γ' ἔδωκεν·  
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισι  
 Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180  
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·  
 ὥς ἔμ' ἀφαιρεῖται Χρυσηίδα Φοῖβος Ἀπόλλων,  
 τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισι



πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον  
 αὐτὸς ἴων κλισίηνδε, τὸ σὸν γέρας, ὄφρ' ἐὺ εἰδῆς 185  
 ὅσσον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος  
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην.”

ᾠς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ  
 στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,  
 ἧ ὃ γε φάσγανον ὄξυ ἔρυσσάμενος παρὰ μηροῦ 190  
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,  
 ἧε χόλον παύσειεν ἐρητύσειέ τε θυμόν.

ἦος ὃ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη  
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195  
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε·  
 στή δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα  
 οἴῳ φαινομένη· τῶν δ' ἄλλων οὔ τις ὀράτο·  
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω  
 Παλλάδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάανθεν· 200  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ;  
 ἧ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο ;  
 ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἴω·  
 ἧς ὑπεροπλήσι τάχ' ἂν ποτε θυμόν ὀλέσση.” 205

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 “ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθηαι,  
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη  
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε·  
 ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· 210  
 ἀλλ' ἧ τοι ἔπεσιν μὲν ὀνειδισον ὡς ἔσεται περ·  
 ᾧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα  
 ὕβριος εἴνεκα τῆσδε· σὺ δ' ἴσχειο, πείθεο δ' ἡμῖν.”

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“χρῆ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσασσθαι 216  
καὶ μάλα περ θυμῷ κεχολωμένον· ὧς γὰρ ἄμεινον·  
ὄς κε θεοῖς ἐπιπείθεται, μάλα τ’ ἔκλυον αὐτοῦ.”

Ἦ καὶ ἐπ’ ἀργυρῆ κώπῃ σχέθε χεῖρα βαρεΐαν,  
ἄψ δ’ ἐς κουλεὸν ὧσε μέγα ξίφος, οὐδ’ ἀπίθησε 220  
μύθῳ Ἀθηναίης· ἦ δ’ Οὐλυμπόνδε βεβήκει  
δώματ’ ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ’ ἐξαυτίς ἀταρτηροῖς ἐπέεσσιν  
Ἀτρεΐδην προσέειπε, καὶ οὐ πω λῆγε χόλοιο·  
“οἰνοβαρές, κυνὸς ὄμματ’ ἔχων, κραδίην δ’ ἐλάφιοι, 225  
οὔτε ποτ’ ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι  
οὔτε λόχονδ’ ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν  
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.  
ἦ πολὺν λωΐόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
δῶρ’ ἀποαιρεῖσθαι ὅς τις σέθεν ἀντίον εἴπη· 230  
δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·  
ἦ γὰρ ἂν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.  
ἄλλ’ ἔκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·  
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους  
φύσει, ἐπεὶ δὴ πρῶτα τομῆν ἐν ὄρεσσι λέλοιπεν, 235  
οὐδ’ ἀναθληήσει· περὶ γάρ ρά ἐ χαλκὸς ἔλεψε  
φύλλα τε καὶ φλοιόν· νῦν αὐτὲ μιν νῆες Ἀχαιῶν  
ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας  
πρὸς Διὸς εἰρύναται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·  
ἦ ποτ’ Ἀχιλλῆος ποθὴ ἴξεται νῆας Ἀχαιῶν 240  
σύμπαντας· τότε δ’ οὐ τι δυνήσεται ἀχνύμενός περ  
χραιομεῖν, εὐτ’ ἂν πολλοὶ ὑφ’ Ἐκτορος ἀνδροφόνοιο  
θνήσκοντες πίπτωσι· σὺ δ’ ἐνδοθι θυμὸν ἀμύξεις  
χωόμενος ὅ τ’ ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.”

Ὡς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245  
χρυσείοις ἤλοισι πεπαρμένον, ἔζετο δ’ αὐτός·  
Ἀτρεΐδης δ’ ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ

ἡδυεπῆς ἀνόρουσε, λιγύς Πυλίων ἀγορητής,  
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή—  
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250  
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο  
 ἐν Πύλῳ ἠγαθήη, μετὰ δὲ τριτάτοισιν ἀνασσειν—  
 ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν.  
 “ ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει·  
 ἦ κεν γηθήσαι Πριάμος Πριάμοιό τε παῖδες 255  
 ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,  
 εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοισιν,  
 οἳ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.  
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμείο·  
 ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν ἠέ περ ὑμῖν 260  
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἳ γ' ἀθέριζον.  
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,  
 οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,  
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον  
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν]· 265  
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·  
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,  
 Φηρσὶν ὄρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσαν.  
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλειον ἐκ Πύλου ἐλθὼν,  
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270  
 καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὐ τις  
 τῶν οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο·  
 καὶ μὲν μεν βουλέων ξύνιεν πείθοντό τε μύθῳ·  
 ἀλλὰ πίθεσθε καὶ ὑμμες, ἐπεὶ πείθεσθαι ἄμεινον·  
 μήτε σὺ τόνδ' ἀγαθὸς περ ἐὼν ἀποαίρεο κούρην, 275  
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·  
 μήτε σὺ, Πηλεΐδη, ἔθελ' ἐριζέμεναι βασιλῆϊ  
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς  
 σκηπτούχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.

εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280  
 ἀλλ' ὅ γε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.  
 Ἄτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε  
 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν  
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων 285  
 “ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·  
 ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,  
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,  
 πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι οἴω·  
 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔοντες, 290  
 τοῦνεκά οἱ προθέουσιν ὄνειδεα μυθήσασθαι ;”

Τὸν δ' ἄρ' ὑποβλήδην ἠμίβετο δῖος Ἀχιλλεύς·  
 “ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,  
 εἰ δὴ σοὶ πᾶν ἔργον ὑπέιξομαι ὅτι κεν εἴπῃς·  
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295  
 σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι οἴω.  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·  
 χερσὶ μὲν οὐ τοι ἔγωγε μαχήσομαι εἴνεκα κούρης  
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·  
 τῶν δ' ἄλλων ἅ μοί ἐστι θοῆ παρὰ νηὶ μελαίνῃ, 300  
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο·  
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνώωσι καὶ οἶδε·  
 αἰψά τοι αἶμα κελαινὸν ἐρωήσει περὶ δουρί.”

Ὡς τὼ γ' ἀντιβίοισι μαχησαμένω ἐπέεσσιν  
 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν 305  
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἵσας  
 ἦιε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·  
 Ἄτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,  
 ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἑκατόμβην  
 βῆσε θεῶ, ἀνὰ δὲ Χρυσῆΐδα καλλιπάρηον 310  
 εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,  
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν·  
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἄλα λύματ' ἔβαλλον,  
 ἔρδον δ' Ἀπόλλωνι τελεήσσας ἑκατόμβας 315  
 ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἄλός ἀτρυγέτοιο·  
 κνίση δ' οὐρανὸν ἴκεν ἐλισσομένη περὶ καπνῶ.

ἌΩς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων  
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ,  
 ἀλλ' ὅ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπε, 320  
 τῷ οἱ ἔσαν κήρυκε καὶ ὄτρηρῶ θεράποντε·  
 “ ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·  
 χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·  
 εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
 ἐλθὼν σὺν πλεόνεσσι· τὸ οἱ καὶ ῥίγιον ἔσται.” 325

ἌΩς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·  
 τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἄλός ἀτρυγέτοιο,  
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.  
 τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ  
 ἤμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330  
 τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα  
 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·  
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·  
 “ χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,  
 ἄσσον ἴτ'· οὐ τι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335  
 ὁ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.  
 ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἕξαγε κούρην  
 καὶ σφῶϊν δὸς ἄγειν· τῷ δ' αὐτῷ μάρτυροι ἔστων  
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων,  
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτε 340  
 χρειῶ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι  
 τοῖς ἄλλοις· ἦ γὰρ ὅ γ' ὀλοιῆσι φρεσὶ θύει,  
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,

ὄππως οἱ παρὰ νηυσὶ σόοι μαχέονται Ἀχαιοί.”

ἌΩς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπέθειθ' ἑταίρω, 345  
 ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηον,  
 δῶκε δ' ἄγειν· τῷ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν  
 ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν· αὐτὰρ Ἀχιλλεὺς  
 δακρύσας ἑτάρων ἄφαρ ἔξετο νόσφι λιασθεῖς,  
 θῖν' ἔφ' ἀλὸς πολιῆς, ὀρόων ἐπ' ἀπείρονα πόντον· 350  
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·  
 “ μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυρθάδιόν περ ἔοντα,  
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι  
 Ζεὺς ὑφιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν·  
 ἦ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355  
 ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

ἌΩς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ  
 ἠμένῃ ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι·  
 καρπαλίμως δ' ἀνέδνυ πολιῆς ἀλὸς ἠὺτ' ὀμίχλη,  
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360  
 χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
 “ τέκνον, τί κλαίεις ; τί δέ σε φρένας ἴκετο πένθος ;  
 ἔξαῦδα, μὴ κεῦθε νόῳ, ἵνα εἶδομεν ἄμφω.”

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “ οἶσθα· τίη τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω ; 365  
 ᾤχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,  
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα·  
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσι βίης Ἀχαιῶν,  
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον.  
 Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος 370  
 ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων  
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,  
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
 χρυσέῳ ἀνὰ σκῆπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς,  
 Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν. 375

ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ  
 αἰδεῖσθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·  
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·  
 χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων 380  
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,  
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ  
 θνησκον ἐπασσύτεροι, τὰ δ' ἐπῴχετο κῆλα θεοῖο  
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν· ἄμμι δὲ μάντις  
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385  
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·  
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἴψα δ' ἀναστὰς  
 ἠπέιλησεν μῦθον, ὁ δὴ τετελεσμένος ἐστί·  
 τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ  
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390  
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες  
 κούρην Βρισηῆος, τὴν μοι δόσαν νῆες Ἀχαιῶν.  
 ἀλλὰ σὺ, εἰ δύνασαι γε, περίσχεο παιδὸς ἔηος·  
 ἔλθοῦς· Οὐλύμπόνδε Δία λίσαι, εἴ ποτε δή τι  
 ἦ ἔπει ὦνησας κραδίην Διὸς ἦε καὶ ἔργῳ. 395  
 πολλάκι γὰρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα  
 εὐχομένης, ὅτ' ἔφησθα κελαινεφείϊ Κρονίῳνι  
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,  
 ὀππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,  
 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη· 400  
 ἀλλὰ σὺ τόν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,  
 ὦχ' ἐκατόγχειρον καλέσασ' ἐς μακρὸν Ὀλυμπον,  
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες  
 Αἰγαίων'—ὁ γὰρ αὐτε βίην οὐ πατρὸς ἀμείνων—  
 ὅς ῥα παρὰ Κρονίῳνι καθέζετο κύδει γαίων· 405  
 τὸν καὶ ὑπέδειςαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.  
 τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,

αἶ κέν πως ἐθέλησιν ἐπὶ Τρώεσσιν ἀρῆξαι,  
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς  
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410  
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων  
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.”

Τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·  
 “ ὦμοι τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα ;  
 αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415  
 ἦσθαι, ἐπεὶ νύ τοι αἴσα μίνυθά περ, οὐ τι μάλα δῆν·  
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων  
 ἔπλεο· τῶ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.  
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραυνῶ  
 εἶμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420  
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισι  
 μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·  
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας  
 χθιζὸς ἔβη κατὰ δαίτα, θεοὶ δ' ἅμα πάντες ἔποντο·  
 δωδεκάτῃ δέ τοι αὐτίς ἐλεύσεται Οὐλυμπόνδε, 425  
 καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατῆς δῶ,  
 καὶ μιν γονάσομαι καὶ μιν πείσεσθαι οἴω.”

ἌΩς ἄρα φωνήσασ' ἀπεβήσεται, τὸν δ' ἔλιπ' αὐτοῦ  
 χωόμενον κατὰ θυμὸν ἐϋζώνιοιο γυναικός,  
 τὴν ῥα βίη ἀέκοντος ἀπηύρων· αὐτὰρ Ὀδυσσεὺς 430  
 ἐς Χρῦσῃν ἵκανεν ἄγων ἱερὴν ἑκατόμβην.  
 οἱ δ' ὅτε δὴ λιμένος πολυβευθέος ἐντὸς ἴκοντο,  
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ,  
 ἰστὸν δ' ἰστοδόκῃ πέλασαν προτόνοισιν ὑφέντες  
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς. 435  
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·  
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,  
 ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·  
 ἐκ δὲ Χρῦσηϊς νηὸς βῆ ποντοπόροιο.



τὴν μὲν ἔπειτ' ἐπὶ βωμόν ἄγων πολύμητις Ὀδυσσεὺς 440  
πατρὶ φίλω ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·

“ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
παῖδά τε σοὶ ἀγέμεν, Φοῖβω θ' ἱερὴν ἑκατόμβην  
ρέξαι ὑπὲρ Δαναῶν, ὄφρ' ἰλασόμεσθα ἄνακτα,  
ὅς νῦν Ἀργείοισι πολύστονα κήδε' ἐφήκεν.” 445

ᾧ εἰπὼν ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων  
παῖδα φίλην· τοὶ δ' ὦκα θεῶ κλειτὴν ἑκατόμβην  
ἔξιλης ἔστησαν ἐϋδμητον περὶ βωμόν,  
χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.

τοῖσιν δὲ Χρῦσης μεγάλ' εὔχετο χεῖρας ἀνασχών· 450

“κλυθὶ μιν, ἀργυρότοξ', ὅς Χρῦσιν ἀμφιβέβηκας  
Κίλλαν τε ζαθέην Τενέδοιό τε ἴφι ἀνάσσεις·  
ἦμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,  
τίμησας μὲν ἐμέ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·  
ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ· 455  
ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.”

ᾧ εἰπὼν εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.  
αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,  
αὔερυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460

δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν·  
καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον  
λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.  
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465

ᾧ πτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,  
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470  
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν·

οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο  
καλὸν αἰείδοντες παιήονα κοῦροι Ἀχαιῶν,  
μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.

Ἥμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθε, 475  
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός·  
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·  
τοῖσιν δ' ἴκμενον οὔρου ἴει ἐκάεργος Ἀπόλλων·  
οἱ δ' ἰστὸν στήσαντ' ἀνά θ' ἰστία λευκὰ πέτασσαν, 480  
ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίου, ἀμφὶ δὲ κῦμα  
στεῖρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·  
ἦ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.  
αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,  
νῆα μὲν οἷ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485  
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·  
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Αὐτὰρ ὁ μῆνιε νηυσὶ παρήμενος ὠκυπόροισι  
διογενῆς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·  
οὔτε ποτ' εἰς ἀγορῆν πωλέσκετο κυδιάνειραν 490  
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ  
αὔθι μένων, ποθέεσκε δ' αὐτήν τε πτόλεμόν τε.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτη γένητ' ἡώς,  
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες  
πάντες ἅμα, Ζεὺς δ' ἦρχε· Θέτις δ' οὐ λήθετ' ἐφετ-  
μέων 495

παιδὸς ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσετο κῦμα θαλάσσης,  
ἠερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.  
εὖρεν δ' εὐρύσπα Κρονίδην ἄτερ ἤμενον ἄλλων  
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·  
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500  
σκαιῇ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα  
λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

“ Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ’ ἀθανάτοισιν ὄνησα  
 ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήνην ἐέλδωρ·  
 τίμησόν μοι υἷόν, ὃς ὤκυμορώτατος ἄλλων 505  
 ἔπλετ’· ἀτάρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων  
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.  
 ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·  
 τόφρα δ’ ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ’ ἂν Ἀχαιοὶ  
 υἷόν ἐμὸν τίσωσιν ὀφέλλωσιν τέ ἐ τιμῇ.” 510

Ἐὼς φάτο· τὴν δ’ οὐ τι προσέφη νεφεληγερέτα Ζεὺς,  
 ἀλλ’ ἀκέων δὴν ἦστο· Θέτις δ’ ὡς ἦψατο γούνων,  
 ὧς ἔχετ’ ἐμπεφυυῖα, καὶ εἶρετο δεῦτερον αὐτις·  
 “ νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,  
 ἢ ἀπόειπ’, ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ’ ἐὺ εἰδῶ 515  
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι.”

Τὴν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·  
 “ ἦ δὴ λοίγια ἔργ’ ὃ τέ μ’ ἐχθοδοπῆσαι ἐφήσεις  
 Ἡρη, ὅτ’ ἂν μ’ ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν·  
 ἦ δὲ καὶ αὐτῶς μ’ αἰὲν ἐν ἀθανάτοισι θεοῖσι 520  
 νεικεῖ, καὶ τέ μέ φησι μάχη Τρώεσσι ἀρήγειν.  
 ἀλλὰ σὺ μὲν νῦν αὐτις ἀπόστιχε, μὴ τι νοήσῃ  
 Ἡρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω·  
 εἰ δ’ ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς·  
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ’ ἀθανάτοισι μέγιστον 525  
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ’ ἀπατηλὸν  
 οὐδ’ ἀτελεύτητον, ὅ τι κεν κεφαλῇ κατανεύσω.”

Ἡ καὶ κυανέησιν ἐπ’ ὀφρύσι νεύσε Κρονίων·  
 ἀμβρόσιαι δ’ ἄρα χαῖται ἐπερρώσαντο ἄνακτος  
 κρατὸς ἀπ’ ἀθανάτοιο· μέγαν δ’ ἐλέλιξεν Ὀλυμπον. 530

Τῷ γ’ ὧς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα  
 εἰς ἅλα ἄλτο βαθείαν ἀπ’ αἰγλήεντος Ὀλύμπου,  
 Ζεὺς δὲ ἐὸν πρὸς δῶμα· θεοὶ δ’ ἅμα πάντες ἀνέστησαν  
 ἐξ ἐδέων σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη

μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535  
 ὧς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρη  
 ἡγνοίησεν ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλὰς  
 ἀργυρόπεζα Θέτις θυγάτηρ ἄλιιο γέροντος·  
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηΐδα·  
 “ τίς δὴ αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλὰς ; 540  
 αἰεὶ τοι φίλον ἐστὶν ἐμεῦ ἀπονόσφιν ἐόντα  
 κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι  
 πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.”

Τὴν δ' ἡμίβητ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·  
 “ Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλλεο μύθους 545  
 εἰδήσειν· χαλεποί τοι ἔσονται ἀλόχῳ περ' εὐούσῃ·  
 ἀλλ' ὄν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὐ τις ἔπειτα  
 οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·  
 ὄν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,  
 μή τι σὺ ταῦτα ἕκαστα διεΐρεο μηδὲ μετάλλα.” 550

Τὸν δ' ἡμίβητ' ἔπειτα βοῶπις πότνια Ἥρη·  
 “ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ;  
 καὶ λήην σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,  
 ἀλλὰ μάλ' εὐκηλος τὰ φράζειαι ἄσσο' ἐθέλησθα.  
 νῦν δ' αἰνώως δείδοικα κατὰ φρένα μή σε παρείπη 555  
 ἀργυρόπεζα Θέτις θυγάτηρ ἄλιιο γέροντος·  
 ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·  
 τῇ σ' οἶω κατανεῦσαι ἐτήτυμον ὡς Ἀχιλλῆα  
 τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560  
 “ δαιμονίη, αἰεὶ μὲν οἶεαι, οὐδέ σε λήθω·  
 πρῆξαι δ' ἔμπης οὔτι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ  
 μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ῥίγιον ἔσται.  
 εἰ δ' οὔτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι·  
 ἀλλ' ἀκέουσα κάθησο, ἐμῶ δ' ἐπιπέιθεο μύθῳ, 565  
 μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ

ἄσπον ἰόνθ , ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.”

ἄΩς ἔφατ’ , ἔδεισεν δὲ βοῶπις πότνια Ἥρη,  
καί ῥ’ ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·  
ᾤχθησαν δ’ ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες· 570  
τοῖσιν δ’ Ἥφαιστος κλυτοτέχνης ἦρχ’ ἀγορεύειν,  
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ·  
“ ἦ δὴ λοίγια ἔργα τάδ’ ἔσσεται οὐδ’ ἔτ’ ἀνεκτά,  
εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ᾧδε,  
ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575  
ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.  
μητρὶ δ’ ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,  
πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Δίί, ὄφρα μὴ αὐτε  
νεικείησι πατήρ, σὺν δ’ ἡμῖν δαῖτα τaráξη.  
εἴ περ γάρ κ’ ἐθέλησιν Ὀλύμπιος ἀστεροπητῆς 580  
ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν·  
ἀλλὰ σὺ τόν γ’ ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·  
αὐτίκ’ ἔπειθ’ Ἴλαος Ὀλύμπιος ἔσσεται ἡμῖν.”

ἄΩς ἄρ’ ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον  
μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπε· 585  
“ τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο κηδομένη περ,  
μή σε φίλῃν περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι  
θεινομένην, τότε δ’ οὐ τι δυνήσομαι ἀχνύμενός περ  
χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι·  
ἦδη γάρ με καὶ ἄλλοτ’ ἀλεξέμεναι μεμαῶτα 590  
ρίψε ποδὸς τεταγῶν ἀπὸ βηλοῦ θεοσπεσίοιο,  
πάν δ’ ἡμαρ φερόμην, ἅμα δ’ ἠελίῳ καταδύντι  
κάππεσον ἐν Δήμνῳ, ὀλίγος δ’ ἔτι θυμὸς ἐνήην·  
ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.”

ἄΩς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρη, 595  
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον·  
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν  
οἰνοχόει γλυκὺν νέκταρ ἀπὸ κρητῆρος ἀφύσσων·

ἄσβεστος δ' ἄρ' ἐνώρτο γέλωσ μακάρεσσι θεοῖσιν,  
ὡς ἴδον Ἕφαιστον διὰ δώματα ποιπνύοντα.

600

ἌΩσ τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα  
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,  
οὐ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ' Ἀπόλλων,  
Μουσάων θ', αἰ ἄειδον ἀμειβόμεναι ὀπὶ καλῆ.

Αὐτὰρ ἐπεὶ κατέδν λαμπρὸν φάος ἡέλιιο,

605

οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,

ἦχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις

Ἕφαιστος ποίησεν ἰδνίησι πραπίδεσσι·

Ζεὺς δὲ πρὸς ὄν λέχος ἦϊ' Ὀλύμπιος ἀστεροπητής,

ἔνθα πάρος κοιμᾶθ' ὅτε μιν γλυκὺς ὕπνος ἰκάνοι·

610

ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἕρη.

## ΙΛΙΑΔΟΣ Β.

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᾽Ονειρος. Βοιωτία ἢ κατάλογος τῶν νεῶν.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταὶ  
 εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,  
 ἀλλ' ὃ γε μερμήριζε κατὰ φρένα ὡς Ἀχιλλῆα  
 τιμήσει, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.  
 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5  
 πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον ᾽Ονειρον  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “βάσκ' ἴθι, οὔτε ᾽Ονειρε, θεὰς ἐπὶ νῆας Ἀχαιῶν  
 ἔλθων ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο 10  
 πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὡς ἐπιτέλλω·  
 θωρήξαι ἔ κέλευε κάρη κομόωντας Ἀχαιοὺς  
 πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρύαγκιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας 15  
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται.”  
 Ὡς φάτο, βῆ δ' ἄρ' ᾽Ονειρος, ἐπεὶ τὸν μῦθον ἄκουσε·  
 καρπαλίμως δ' ἴκανε θεὰς ἐπὶ νῆας Ἀχαιῶν,  
 βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν  
 εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.  
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶ νῆι ἑοικώς, 20  
 Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων·  
 τῷ μιν ἐεισάμενος προσεφώνεε θεῖος ᾽Ονειρος·  
 “εὖδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο·

οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,  
 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλε· 25  
 νῦν δ' ἐμέθεν ξύνες ᾧκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 ὃς σεῦ ἀνευθεν ἔων μέγα κήδεται ἠδ' ἐλεαίρει.  
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς  
 πανσυδίη· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἕρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται  
 ἐκ Διός· ἀλλὰ σὺ σῆσις ἔχε φρεσί, μηδέ σε λήθη  
 αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήη."

Ὡς ἄρα φωνήσας ἀπεβήσεται, τὸν δ' ἔλιπ' αὐτοῦ 35  
 τὰ φρονέοντ' ἀνὰ θυμὸν ἅ ρ' οὐ τελέεσθαι ἔμελλον·  
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,  
 νήπιος, οὐδὲ τὰ ἦδη ἅ ρα Ζεὺς μῆδετο ἔργα·  
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε  
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40  
 ἔγρετο δ' ἐξ ὕπνου, θείη δέ μιν ἀμφέχυτ' ὀμφή·  
 ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἐνδυνε χιτῶνα,  
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος· *cloud*  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 ἀμφὶ δ' ἅρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον· 45  
 εἶλετο δὲ σκῆπτρον πατρώϊον, ἀφθιτον αἰεὶ  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἦως μὲν ῥα θεὰ προσεβήσεται μακρὸν Ὀλυμπον,  
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·  
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσε 50  
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς·  
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ᾧκα·  
 βουλὴν δὲ πρῶτον μεγαθύμων ἴξε γερόντων  
 Νεστορέη παρὰ νηῖ Πυλοιογενέος βασιλῆος·  
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν· 55



“ κλύτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος  
 ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δῖω  
 εἶδός τε μέγεθός τε φυήν τ’ ἄγχιστα ἐφίκει·  
 στή δ’ ἄρ’ ὑπὲρ κεφαλῆς καὶ με πρὸς μῦθον ἔειπεν·  
 ‘ εὔδεις, Ἄτρεός υἱὲ δαΐφρονος ἵπποδάμοιο· 60  
 οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,  
 ᾧ λαοὶ τ’ ἐπιτετράφεται καὶ τόσσα μέμηλε·  
 νῦν δ’ ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 ὃς σεῦ ἀνευθεν ἔων μέγα κήδεται ἠδ’ ἐλαίρει·  
 θωρήξαι σ’ ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς 65  
 πανσυδίῃ· νῦν γὰρ κεν ἔλοις πόλιν εὐρύαγυιαν  
 Τρώων· οὐ γὰρ ἔτ’ ἀμφὶς Ὀλύμπια δώματ’ ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδ’ ἐφήπται  
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν· ὥς ὁ μὲν εἰπὼν 70  
 ᾤχετ’ ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.  
 ἀλλ’ ἄγετ’, αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν·  
 πρῶτα δ’ ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστί,  
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·  
 ὑμεῖς δ’ ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.” 75

Ἡ τοι ὁ γ’ ὥς εἰπὼν κατ’ ἄρ’ ἔξετο, τοῖσι δ’ ἀνέστη  
 Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·  
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·  
 “ ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,  
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπε, 80  
 ψευδός κεν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον·  
 νῦν δ’ ἴδεν ὃς μέγ’ ἄριστος Ἀχαιῶν εὐχεται εἶναι·  
 ἀλλ’ ἄγετ’, αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.”

Ὡς ἄρα φωνήσας βουλῆς ἐξ ἦρχε νέεσθαι,  
 οἱ δ’ ἐπανέστησαν πείθοντό τε ποιμένι λαῶν, 85  
 σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.  
 ἦύτε ἔθνεα εἴσι μελισσάων ἀδινάων,

πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων  
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·  
 αἰ μὲν τ' ἔνθα ἄλις πεποτήγεται, αἰ δὲ τε ἔνθα· 90  
 ὧς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων  
 ἠϊόνος προπάρουθε βαθείης ἐστιχῶντο  
 ἰλαδὸν εἰς ἀγορὴν· μετὰ δὲ σφισιν Ὅσσα δεδήει  
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.  
 τετρήχει δ' ἀγορῆ, ὑπὸ δὲ στεναχίζετο γαῖα 95  
 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δὲ σφεας  
 κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' αὐτῆς  
 σχοῖατ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.  
 σπουδῇ δ' ἔξετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας  
 παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων 100  
 ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.  
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳνι ἄνακτι,  
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·  
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,  
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκε Ἀτρείϊ, ποιμένι λαῶν· 105  
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,  
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,  
 πολλῆσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.  
 τῷ ὃ γ' ἐρεισάμενος ἔπε' Ἀργεῖοισι μετηύδα·  
 “ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρηος, 110  
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρείη,  
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν  
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,  
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει  
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολλὸν ὤλεσα λαόν. 115  
 οὕτω που Διὶ μέλλει ὑπερμενείϊ φίλον εἶναι,  
 ὃς δὴ πολλῶν πολίων κατέλυσε κάρηνα  
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.  
 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,

μὰψ οὔτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν  
 120 ἄπρηκτον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι  
 ἀνδράσι πανροτέροισι, τέλος δ' οὔ πώ τι πέφανται·  
 εἶ περ γάρ κ' ἐθέλομεν Ἀχαιοί τε Τρῶές τε,  
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,  
 Τρῶας μὲν λέξασθαι ἐφέστιοι ὅσοι ἔασιν,  
 125 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,  
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεῦειν,  
 πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.  
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱᾶς Ἀχαιῶν  
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι  
 130 πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,  
 οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα  
 Ἴλίου ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.  
 ἐννέα δὴ βεβίασι Διὸς μεγάλου ἐνιαυτοί,  
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·  
 135 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα  
 ἦατ' ἐνὶ μεγάροισι ποτιδέγμεναι· ἄμμι δὲ ἔργον  
 αὐτῶς ἀκράαντον, οὔ εἴνεκα δεῦρ' ἰκόμεσθα.  
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθόμεθα πάντες·  
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·  
 140 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρῡάγυιαν.”  
 ἌΩς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι ν ὄρινε  
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλήσ ἐπάκουσαν·  
 κινήθη δ' ἀγορῆ φῆ κύματα μακρὰ θαλάσσης,  
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε  
 145 ὄρουρ' ἐπαίξας πατρὸς Διὸς ἐκ νεφελᾶων.  
 ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺν λήϊον ἐλθὼν,  
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦν ἀσταχέεσσιν,  
 ὡς τῶν πᾶσ' ἀγορῆ κινήθη· τοὶ δ' ἀλαλητῶ  
 νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κούρη  
 150 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον

ἄπτεσθαι νηῶν ἠδ' ἐλκόμεν εἰς ἅλα δίαν,  
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἴκεν  
 οἴκαδε ἰεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.

Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155  
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,  
 οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαίαν  
 Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης,  
 καὶ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρώσιν λίποιεν 160

Ἀργεῖην Ἑλένην, ἧς εἴνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης·  
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·  
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,  
 μηδὲ ἕα νῆας ἅλαδ' ἐλκόμεν ἀμφιελίσσας.” 165

Ἦς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη,  
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἰτίξασα·

[καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.]  
 εὔρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,  
 ἔσταότ'· οὐδ' ὅ γε νηὸς ἐϋστέλμοιο μελαίνης 170

ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανε·  
 ἀγχοῦ δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·  
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαίαν  
 φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες, 175

καὶ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε  
 Ἀργεῖην Ἑλένην, ἧς εἴνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης.  
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδὲ τ' ἐρώει,  
 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180  
 μηδὲ ἕα νῆας ἅλαδ' ἐλκόμεν ἀμφιελίσσας.”

Ἦς φάθ', ὃ δὲ ξυνέηκε θεᾶς ὄπα φωνησάσης,  
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσε

κῆρυξ Ἐὐρυβάτης Ἴθακήσιος, ὃς οἱ ὀπήδει·  
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἔλθων 185  
 δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

“Ὅν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,  
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·  
 “δαιμόνι', οὗ σε ἔοικε κακὸν ὧς δειδίσσεσθαι, 190  
 ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρue λαούς·  
 οὐ γάρ πω σάφα οἶσθ' οἶος νόος Ἀτρεΐωνος·  
 νῦν μὲν πειράται, τάχα δ' ἴψεται νῆας Ἀχαιῶν.  
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἶον ἔειπε ;  
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν” 195  
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέων βασιλῆων,  
 τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεὺς.”

Ἄῤῥον δ' αὖ δῆμον τ' ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,  
 τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μῦθῳ·  
 “δαιμόνι', ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200  
 οἱ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκίς,  
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.  
 οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·  
 οὐκ ἀγαθὸν πολυκοιρανίῃ· εἷς κοίρανος ἔστω,  
 εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω 205  
 [σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ].”

ἌΩς ὃ γε κοιρανέων δῖεπε στρατόν· οἱ δ' ἀγορήνδε  
 αὐτίς ἐπεσσεύοντο νεῶν ἀπο καὶ κλισιάων  
 ἠχῆῃ, ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης  
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·  
 Θερσίτης δ' ἔτι μόνος ἀμετροεπῆς ἐκολῶα,  
 ὃς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλὰ τε ἦδη,  
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλευῶσιν,  
 ἀλλ' ὅ τι οἱ εἴσαιτο γελοΐϊον Ἀργείοισιν 215

ἔμμεναι· αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθε·  
 φορκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὤμω  
 κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὑπερθε  
 φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.  
 ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἠδ' Ὀδυσσῆϊ· 220  
 τὼ γὰρ νεικεῖεσκε· τότε αὐτ' Ἀγαμέμνονι δῖω  
 ὀξέα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ  
 ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.  
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νεῖκεε μύθῳ·  
 “ Ἀτρεΐδῃ, τέο δὴ αὐτ' ἐπιμέμφεαι ἠδὲ χατίζεις ; 225  
 πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες  
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ  
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.  
 ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει  
 Τρώων ἵπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα, 230  
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,  
 ἠὲ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,  
 ἦν τ' αὐτὸς ἀπουόσφι κατίσχει ; οὐ μὲν ἔοικεν  
 ἀρχὸν ἔοντα κακῶν ἐπιβασκέμεν υἱᾶς Ἀχαιῶν.  
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235  
 οἴκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῶμεν  
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται  
 ἦ ῥά τί οἱ χῆμείς προσαμύνομεν, ἦε καὶ οὐκί·  
 ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,  
 ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240  
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσίν, ἀλλὰ μεθήμων·  
 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.”

Ὡς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,  
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,  
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245  
 “ Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορηγῆς,  
 ἴσχεο, μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν·

οὐ γὰρ ἐγὼ σέο φημί χερειότερον βροτὸν ἄλλον  
 ἔμμεναι, ὅσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.  
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250  
 καί σφιν ὄνειδέα τε προφέροις, νόστον τε φυλάσσοις.  
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,  
 ἢ εὔ ἦε κακῶς νοστήσομεν υἴες Ἀχαιῶν.  
 τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,  
 ἦσαι ὄνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255  
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.  
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὦδε,  
 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπέη,  
 μηδ' ἔτι Τηλεμάχοιο πατῆρ κεκλημένος εἶην, 260  
 εἰ μὴ ἐγὼ σε λαβῶν ἀπὸ μὲν φίλα εἶματα δύσω,  
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,  
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω  
 πεπληγῶς ἀγορήθην ἀεικέσσι πληγῆσιν.”

Ἐὼς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμω 265  
 πλήξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ·  
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη  
 σκῆπτρου ὑπο χρυσεύου· ὁ δ' ἄρ' ἔζητο τάρβησέν τε,  
 ἀλγῆσας δ' ἀχρεῖον ἰδὼν ἀπομόρξατο δάκρυ.  
 οἱ δὲ καὶ ἀχρύνενοί περ ἐπ' αὐτῷ ἠδὴ γέλασαν· 270  
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·  
 “ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργε  
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·  
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,  
 ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275  
 οὐ θῆν μιν πάλιν αὐτὶς ἀνήσει θυμὸς ἀγήνωρ  
 νεικείειν βασιλῆας ὄνειδείοις ἐπέεσσιν.”

Ἐὼς φάσαν ἢ πληθύς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς  
 ἔστη σκῆπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη

εἶδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει, 280  
 ὡς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἱες Ἀχαιῶν  
 μῦθον ἀκούσειαν καὶ ἐπιφρασσαίατο βουλήν·  
 ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·  
 “ Ἀτρείδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ  
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285  
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν ἣν περ ὑπέσταν  
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος ἱπποβότοιο,  
 Ἴλιον ἐκπέσαντ' εὐτείχεον ἀπονέεσθαι.  
 ὡς τε γὰρ ἦ παῖδες νεαροὶ χῆραί τε γυναῖκες  
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290  
 ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι·  
 καὶ γὰρ τίς θ' ἔνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο  
 ἀσχαλάα σὺν νῆϊ πολυζύγῳ, ὃν περ ἄελλαι  
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·  
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295  
 ἐνθάδε μιμνόντεσσι· τῷ οὐ νεμεσίζομ' Ἀχαιοὺς  
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης  
 αἰσχροὺν τοι δηρὸν τε μένειν κενεὸν τε νέεσθαι.  
 τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν  
 ἦ ἔτεδν Κάλχας μαντεύεται, ἦε καὶ οὐκί. 300  
 εὔ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες  
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·  
 χθιζά τε καὶ πρωΐζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν  
 ἡγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι,  
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροῦς κατὰ βωμοὺς 305  
 ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,  
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέειν ἀγλαὸν ὕδωρ·  
 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,  
 σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,  
 βωμοῦ ὑπαίξας πρὸς ῥα πλατανίστον ὄρουσεν. 310  
 ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,



ὄζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἧ τέκε τέκνα.  
 ἔνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·  
 μήτηρ δ' ἀμφεποτάτο ὀδυρομένη φίλα τέκνα· 315  
 τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχύϊαν.  
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅς περ ἔφηνε·  
 λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·  
 ἡμεῖς δ' ἐσταότες θαυμάζομεν οἶον ἐτύχθη. 320  
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσήλθ' ἑκατόμβας,  
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευε·  
 'τίπτ' ἄνεφ' ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;  
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,  
 ὄψιμον, ὄψιτέλεστον, οὐ κλέος οὐ ποτ' ὀλεῖται. 325  
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἧ τέκε τέκνα,  
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὐθι,  
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγυϊαν·  
 κείνος τῶς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 330  
 ἀλλ' ἄγε, μίμνετε πάντες, ἔϋκνήμιδες Ἀχαιοί,  
 αὐτοῦ, εἰς ὃ κεν ἄστν μέγα Πριάμοιο ἔλωμεν."  
 ἌΩς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες  
 σμερδαλέον κονάβησαν ἀϋσάντων ὑπ' Ἀχαιῶν—  
 μῦθον ἐπαινῆσαντες Ὀδυσσῆος θείλιο· 335  
 τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·  
 "ὦ πόποι, ἧ δὴ παισὶν εἰκότες ἀγοράασθε  
 νηπιάχοις, οἷς οὐ τι μέλει πολεμῆϊα ἔργα.  
 πῆ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν;  
 ἐν πυρὶ δὴ βουλαί τε γενοῖατο μήδεά τ' ἀνδρῶν, 340  
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν·  
 αὐτῶς γὰρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος  
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἑόντες.

Ἄτρεΐδῃ, σὺ δ' ἔθ' ὡς πρὶν ἔχων ἀστεμφέα βουλήν  
 ἄρχεν' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας, 345  
 τούσδε δ' ἔα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν  
 νόσφιν βουλευώσ'—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν—  
 πρὶν Ἄργοςδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο  
 γνώμεναι εἶτε ψεῦδος ὑπόσχεσις, εἶτε καὶ οὐκί.  
 φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350  
 ἡματι τῷ ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον  
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες·  
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.  
 τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,  
 πρὶν τινα παρ Τρώων ἀλόχῃ κατακοιμηθῆναι, 355  
 τίσασθαι δ' Ἐλένης ὀρμήματά τε στοναχάς τε.  
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,  
 ἀπτέσθω ἧς νηὸς εὐστέλμοιο μελαίνης,  
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.  
 ἀλλὰ, ἄναξ, αὐτός τ' εὖ μῆδεο πείθεό τ' ἄλλω· 360  
 οὐ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἶπω·  
 κρῖν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγαμέμνον,  
 ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοισι.  
 εἰ δέ κεν ὡς ἔρξης καὶ τοὶ πείθωνται Ἀχαιοί,  
 γνώσῃ ἔπειθ' ὅς θ' ἠγεμόνων κακὸς ὅς τέ νυ λαῶν 365  
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·  
 γνώσεαι δ' εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,  
 ἦ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
 “ἦ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, νῆας Ἀχαιῶν. 370  
 αἱ γὰρ Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων  
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·  
 τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος  
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.  
 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375

ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.  
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης  
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·  
 εἰ δέ ποτ' ἔς γε μίαν βουλευσομεν, οὐκέτ' ἔπειτα  
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν. 380  
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.  
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,  
 εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,  
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,  
 ὥς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηϊ. 385  
 οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἠβαιόν,  
 εἰ μὴ νῦξ ἔλθοῦσα διακρινέει μένος ἀνδρῶν.  
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσφιν  
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται·  
 ἰδρώσει δέ τευ ἵππος ἐϋξοον ἄρμα τιταίνων. 390  
 ὃν δ' ἂν ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω  
 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα  
 ἄρκιον ἔσσειται φυγέειν κύνας ἠδ' οἰωνούς."

ἌΩς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα  
 ἀκτῆ ἔφ' ὑψηλῆ, ὅτε κινήσῃ Νότος ἐλθῶν, 395  
 προβλήτι σκοπέλω· τὸν δ' οὐ ποτε κύματα λείπει  
 παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἦ ἔνθα γένωνται.  
 ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,  
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλουτο.  
 ἄλλος δ' ἄλλω ἔρεζε θεῶν αἰειγενετῶν, 400  
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.  
 αὐτὰρ ὁ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
 πίονα πενταέτηρον ὑπερμενεί Κρονίωνι,  
 κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,  
 Νέστορα μὲν πρῶτιστα καὶ Ἴδομενῆα ἄνακτα, 405  
 αὐτὰρ ἔπειτ' Αἴαντε δῦω καὶ Τυδέος υἱόν,  
 ἔκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.

αὐτόματος δέ οἱ ἦλθε βοήν ἀγαθὸς Μενέλαος·  
 ἦδ' οὖν γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονείτω.  
 βούν δὲ περιστήσαντο καὶ οὐλοχύτας ἀνέλοντο· 410  
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·  
 “Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,  
 μὴ πρὶν ἐπ' ἠέλιον δύναι καὶ ἐπὶ κνέφας ἔλθειν,  
 πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον  
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα, 415  
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι  
 χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἑταῖροι  
 πρηγέες ἐν κονίησιν ὁδὰξ λαζόιατο γαῖαν.”  
 Ὡς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράαινε Κρονίων,  
 ἀλλ' ὃ γε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420  
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,  
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 καὶ τὰ μὲν ἄρ' σχίζῃσιν ἀφύλλοισιν κατέκαιον, 425  
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπέιρεχον Ἥφαιστοιο.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,  
 ὦπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430  
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἐντο,  
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·  
 “Ἄτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 μηκέτι νῦν δῆθ' αὔθι λεγόμεθα, μηδ' ἔτι δηρὸν 435  
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.  
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων  
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,  
 ἡμεῖς δ' ἀθρόοι ὦδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν

ἴομεν, ὄφρα κε θάσσον ἐγείρομεν ὀξύν Ἄρηα.” 440

Ἔως ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων.  
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσε  
 κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιοῦς·  
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.  
 οἱ δ' ἄμφ' Ἀτρείωνα διοτρεφέες βασιλῆες 445  
 θύνου κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη,  
 αἰγίδ' ἔχουσ' ἐρίτιμον ἀγήρων ἀθανάτην τε,  
 τῆς ἑκατὸν θύσανοι παγχρύσειο ἠερέθονται,  
 πάντες ἔϋπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος·  
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450  
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὤρσεν ἕκαστῳ  
 καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.  
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι  
 ἐν νηυσὶ γλαφυρῆσι φίλην ἐς πατρίδα γαίαν.

Ἦύτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην 455  
 οὔρεος ἐν κορυφῆς, ἕκαθεν δέ τε φαίνεται αὐγή,  
 ὡς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο  
 αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκε.

Τῶν δ', ὡς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,  
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460  
 Ἄσιώ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,  
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,  
 κλαγγηδὸν προκαθίζόντων, σμαραγεῖ δέ τε λειμῶν,  
 ὡς τῶν ἔθνεα πολλὰ νεῶν ἀπο καὶ κλισιάων  
 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465  
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.  
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι  
 μυρῖοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὦρη.

Ἦύτε μυιάων ἀδινάων ἔθνεα πολλά,  
 αἶ τε κατὰ στάθμῳ ποιμνήϊον ἠλάσκουσιν 470  
 ὦρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,

τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ  
ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.

Τοὺς δ', ὡς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἀνδρες  
ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, 475

ὡς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα  
ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,  
ὄμματα καὶ κεφαλὴν ἴκελος Διὶ τερπικεραύνῳ,

Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

ἦῦτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480

ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησι·

τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,

ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἠρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι—

ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα, 485

ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν—

οἳ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν·

πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,

οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,

φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη, 490

εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο

θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον·

ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον

Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε, 495

οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν

Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,

Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησόν,

οἳ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρυθράς,

οἳ τ' Ἐλεῶν εἶχον ἠδ' Ὑλην καὶ Πετεῶνα, 500

Ὠκαλέην Μεδεῶνά τ', εὐκτίμενον πτολίεθρον,

Κώπας Εὐτρησίην τε πολυτρήρωνά τε Θίσιβην,

οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλῖαρτον,

οἷ τε Πλάταιαν ἔχον ἠδ' οἷ Γλισᾶντ' ἐνέμοντο,  
 οἷ θ' Ὑποθήβας εἶχον, ἐϋκτίμενον πτολίεθρον,  
 Ὀγχηστόν θ' ἱερόν, Ποσιδήϊον ἀγλαὸν ἄλσος,  
 οἷ τε πολυστάφυλον Ἄρνην ἔχον, οἷ τε Μίδειαν  
 Νῆσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατώωσαν·  
 τῶν μὲν πεντήκοντα νέες κίων, ἐν δὲ ἐκάστη  
 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

Οἷ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,  
 τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρηος,  
 οὓς τέκεν Ἀστυόχη δόμῳ Ἄκτορος Ἀξείδαο,  
 παρθένος αἰδοίη, ὑπερώϊον εἰσαναβάσα,  
 Ἄρηϊ κρατερῷ· ὁ δὲ οἷ παρελέξατο λάθρη·  
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Αὐτὰρ Φωκίων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,  
 υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο,  
 οἷ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσαν  
 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα,  
 οἷ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,  
 οἷ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,  
 οἷ τε Λίλαιαν ἔχον πηγῆς ἐπι Κηφισοῖο·  
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.  
 οἷ μὲν Φωκίων στίχας ἴστασαν ἀμφιέποντες,  
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσονται.

Λοκρῶν δ' ἠγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,  
 μείων, οὗ τι τόσος γε ὅσος Τελαμώνιος Αἴας,  
 ἀλλὰ πολὺν μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,  
 ἐγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοῦς·  
 οἷ Κῦνόν τ' ἐνέμοντ' Ὀπόεντά τε Καλλίαρὸν τε  
 Βῆσσαν τε Σκάρφην τε καὶ Ἀυγείας ἐρατεινὰς  
 Τάρφην τε Θρόνιον τε Βοαγρίον ἀμφὶ ῥέεθρα·  
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο  
 Λοκρῶν, οἷ ναίουσι πέρην ἱερῆς Εὐβοίης.

Οἱ δ' Εὐβοίαν ἔχον μένεα πνείοντες Ἄβαντες,  
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαίαν  
 Κήριρθόν τ' ἔφαλον Δίου τ' αἰπὺ πτολίεθρον,  
 οἷ τε Κάρυστον ἔχον ἠδ' οἱ Στύρα ναιετάασκον,  
 τῶν αὖθ' ἠγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος, 540  
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.

τῷ δ' ἄμ' Ἄβαντες ἔποντο θοοί, ὄπιθεν κομόωντες,  
 αἰχμηταὶ μεμαῶτες ὀρεκτῆσι μελίησι  
 θώρηκας ῥήξειν δηίων ἀμφὶ στήθεσσι·  
 τῷ δ' ἄμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545

Οἱ δ' ἄρ' Ἀθήνας εἶχον, εὐκτίμενον πτολίεθρον,  
 δῆμον Ἐρεχθῆος μεγαλήτορος, ὅν ποτ' Ἀθήνη  
 θρέψε Διὸς θυγάτηρ, τέκε δὲ ζείδωρος ἄρουρα,  
 καδ δ' ἐν Ἀθήνῃς εἶσεν, ἐφ' ἐν πίοι νηφ'·  
 ἔνθα δέ μιν ταύροισι καὶ ἀρνειοῖς ἰλάονται 550

κοῦροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν·  
 τῶν αὖθ' ἠγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.  
 τῷ δ' οὐ πῶ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ  
 κοσμηῆσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·  
 Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν· 555  
 τῷ δ' ἄμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας,  
 στήσεν δ' ἄγων ἴν' Ἀθηναίων ἴσταντο φάλαγγες.

Οἱ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,  
 Ἐρμιόνην Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας, 560  
 Τροϊζῆν' Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδauρον,  
 οἷ τ' ἔχον Αἴγιαν Μάσητά τε κοῦροι Ἀχαιῶν,  
 τῶν αὖθ' ἠγεμόνευε βοῆν ἀγαθὸς Διομήδης  
 καὶ Σθέnelος, Καπαυῆος ἀγακλειτοῦ φίλος υἱός·  
 τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς, 565  
 Μηκιστέος υἱὸς Ταλαῖουίδαο ἄνακτος·  
 συμπάντων δ' ἠγείτο βοῆν ἀγαθὸς Διομήδης·



τοῖσι δ' ἄμ' ὀγδώκοντα μέλαιναί νῆες ἔποντο.

Οἱ δὲ Μυκῆνας εἶχον, ἔυκτίμενον πτολίεθρον,  
 ἄφνειόν τε Κόρινθον ἔυκτιμένας τε Κλεωνάς, 570  
 Ὀρνεϊάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἔρατεινὴν  
 καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,  
 οἳ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν  
 Πελλήνην τ' εἶχον ἠδ' Αἴγιον ἀμφενέμοντο  
 Αἰγιαλόν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρείαν, 575  
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων  
 Ἀτρεΐδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι  
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν  
 κυδιόων, πᾶσι δὲ μετέπρεπεν ἠρώεσσι,  
 οὔνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580

Οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,  
 Φᾶρίν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,  
 Βρυσειάς τ' ἐνέμοντο καὶ Αὐγειαὶ ἔρατεινάς,  
 οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἔλος τ', ἔφαλον πτολίεθρον,  
 οἳ τε Λάαν εἶχον ἠδ' Οἴτυλον ἀμφενέμοντο, 585  
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,  
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο·  
 ἐν δ' αὐτὸς κίεν ἦσι προθυμίησι πεποιθῶς,  
 ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἴετο θυμῷ  
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἔρατεινὴν  
 καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἔυκτιτον Αἰπύ,  
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,  
 καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἔνθα τε Μοῦσαι  
 ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595  
 Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·  
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ  
 Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·  
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδῆν

θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν· 600  
 τῶν αὖθ' ἠγεμόνευε Γερήνιος ἱππότα Νέστωρ·  
 τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἳ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,  
 Αἰπύτιον παρὰ τύμβον, ἴν' ἀνέρες ἀγχιμαχηταί,  
 οἳ Φενεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605  
 Ῥίπην τε Στρατίην τε καὶ ἠνεμόεσσαν Ἐνίσπην,  
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,  
 Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,  
 τῶν ἦρχ' Ἀγκαίοιο πάϊς, κρείων Ἀγαπήνωρ,  
 ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἐκάστη 610

Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.  
 αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
 νῆας ἔϋσσέλμους περάαν ἐπὶ οἴνοπα πόντον  
 Ἀτρεΐδης, ἐπεὶ οὐ σφι θαλάσσια ἔργα μεμήλει.

Οἳ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δίαν ἔναιον, 615  
 ὄσσον ἔφ' Ὑρμίνη καὶ Μύρσινος ἐσχατόωσα  
 πέτρη τ' Ὠλενίη καὶ Ἀλίσιον ἐντὸς ἑέργει,  
 τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν, δέκα δ' ἀνδρὶ ἐκάστῳ  
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.  
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἠγησάσθη, 620  
 νῆες ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε·  
 τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης·  
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,  
 υἱὸς Ἀγασθένεος Ἀγληϊάδαο ἀνακτος.

Οἳ δ' ἐκ Δουλιχίοιο Ἐχινάων θ' ἱεράων 625  
 νήσων, αἱ ναίουσι πέρην ἀλὸς Ἥλιδος ἄντα,  
 τῶν αὖθ' ἠγεμόνευε Μέγης ἀτάλαντος Ἀρηϊ  
 Φυλείδης, ὃν τίκτε Διὶ φίλος ἱππότα Φυλεύς,  
 ὅς ποτε Δουλίχιόνδ' ἀπενάσασατο πατρὶ χολωθεῖς·  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,

οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,  
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,  
οἳ τε Ζάκυνθον ἔχον ἢ δ' οἳ Σάμον ἀμφενέμοντο,  
οἳ τ' ἠπειρον ἔχον ἢ δ' ἀντιπέραι' ἐνέμοντο· 635  
τῶν μὲν Ὀδυσσεὺς ἦρχε Διὶ μῆτιν ἀτάλαντος·  
τῷ δ' ἅμα νῆες ἔποντο δωδῆκα μιλοπάρηοι.

Αἰτωλῶν δ' ἠγείτο Θόας Ἀνδραίμονος υἱός,  
οἳ Πλευρῶν' ἐνέμοντο καὶ Ὀλενον ἢ δὲ Πυλῆνην  
Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσαν· 640  
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,  
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος·  
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσι·  
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν, 645  
οἳ Κνωσόν τ' εἶχον Γόρτυνά τε τειχιόεσαν,  
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον  
Φαιστόν τε ῥύτιόν τε, πόλεις εὖ ναιεταώσας,  
ἄλλοι θ' οἳ Κρήτην ἑκατόμπολιν ἀμφενέμοντο.  
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευε 650  
Μηριόνης τ' ἀτάλαντος Ἐνναλίῳ ἀνδρειφόντη·  
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης ἠὺς τε μέγας τε  
ἐκ Ῥόδου ἐννέα νῆας ἄγευ Ῥοδίων ἀγερώχων,  
οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655  
Λίνδον Ἰηλυσόν τε καὶ ἀργινόεντα Κάμειρον.  
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἠγεμόνευεν,  
ὃν τέκευ Ἀστυόχεια βίῃ Ἡρακληεῖη,  
τὴν ἄγετ' ἐξ Ἐφύρης ποταμοῦ ἄπο Σελλήεντος,  
πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν. 660

Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,  
αὐτίκα πατρὸς ἐοῖο φίλον μήτρῳα κατέκτα  
ἤδη γηράσκοντα Λικύμνιον ὄζον Ἄρηος·

αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας  
βῆ φεύγων ἐπὶ πόντον· ἀπειλήσαν γάρ οἱ ἄλλοι 665  
υἷες υἰωνοὶ τε βίης Ἑρακληείης.

αὐτὰρ ὃ γ' ἐς Ῥόδον ἴξεν ἀλώμενος, ἄλγεα πάσχων·  
τριχθὰ δὲ ῥῆκθην καταφυλαδόν, ἦδ' ἐφίληθεν  
ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει,  
καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἵσας,  
Νιρεὺς Ἀγλαΐης υἱὸς Χαρόποιό τ' ἀνακτος,  
Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε  
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·  
ἄλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσου τε  
καὶ Κῶν Εὐρυπύλοιο πόλιν νήσους τε Καλύδνας,  
τῶν αὖ Φείδιππός τε καὶ Ἀντιφος ἠγησάσθην,  
Θεσσαλοῦ υἱε δὴ ἄνω Ἑρακλείδαο ἀνακτος·  
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680

Νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,  
οἳ τ' Ἄλον οἳ τ' Ἀλόπην οἳ τε Τρηχῶν ἐνέμοντο,  
οἳ τ' εἶχον Φθίην ἦδ' Ἑλλάδα καλλιγύναικα,  
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,  
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685

ἄλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·  
οὐ γὰρ ἔην ὅς τις σφιν ἐπὶ στίχας ἠγήσαιτο·  
κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,  
κούρης χωόμενος Βρισηΐδος ἠῦκόμοιο,  
τὴν ἐκ Λυρνησοῦ ἐξείλετο πολλὰ μογῆσας, 690  
Λυρνησοῦν διαπορθήσας καὶ τείχεα Θήβης,

καδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,  
υἷας Εὐνηνοῖο Σεληπιάδαο ἀνακτος·  
τῆς ὃ γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695

Δήμητρος τέμενος, Ἰτωνά τε μητέρα μήλων,  
 ἀγχιάλόν τ' Ἀντρῶνα ἰδὲ Πτελεὸν λεχεποίην,  
 τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευε  
 ζῶος ἐών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.  
 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο 700  
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ  
 νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.  
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·  
 ἀλλὰ σφεας κόσμησε Ποδάρκης ὄζυς Ἄρηος,  
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705  
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου  
 ὀπλότερος γενεῆ· ὁ δ' ἅμα πρότερος καὶ ἀρείων  
 ἦρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ  
 δεύουθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἐόντα·  
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο. 710

Οἱ δὲ Φεράς ἐνέμοντο παραὶ Βοιβηίδα λίμνην,  
 Βοίβην καὶ Γλαφύρας καὶ εὐκτιμένην Ἰαωλκόν,  
 τῶν ἦρχ' Ἀδμήτοιο φίλος παῖς ἔνδεκα νηῶν  
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δία γυναικῶν  
 Ἄλκηστις, Πελῖαιο θυγατρῶν εἶδος ἀρίστη. 715

Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο  
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,  
 τῶν δὲ Φιλοκτῆτης ἦρχεν τόξων εὖ εἰδὼς  
 ἐπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστη πεντήκοντα  
 ἐμβέβασαν, τόξων εὖ εἰδότες ἴφι μάχεσθαι. 720  
 ἀλλ' ὁ μὲν ἐν νήσῳ κείμεν κρατέρ' ἄλγεα πάσχων,  
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον νῆες Ἀχαιῶν  
 ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·  
 ἐνθ' ὃ γε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον  
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆται ἀνακτος. 725  
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·  
 ἀλλὰ Μέδων κόσμησεν Ὀϊλῆος νόθος υἱός,

τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῆϊ πτολιπόρθῳ.

Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,  
οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος, 730  
τῶν αὖθ' ἠγείσθην Ἀσκληπιοῦ δύο παῖδε,  
ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἠδὲ Μαχάων·  
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώοντο.

Οἱ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,  
οἳ τ' ἔχον Ἀστέριον Τιτάνοιο τε λευκὰ κάρηνα, 735  
τῶν ἦρχ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός·  
τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.

Οἱ δ' Ἄργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,  
Ὀρθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκῆν,  
τῶν αὖθ' ἠγεμόνευε μενεπτόλεμος Πολυποίτης, 740  
υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς·  
τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια  
ἦματι τῷ ὅτε Φῆρας ἐτίσατο λαχνηέντας,  
τοὺς δ' ἐκ Πηλίου ᾧσε καὶ Αἰθίκεσσι πέλασσεν·  
οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὄζος Ἄρηος, 745  
υἱὸς ὑπερθύμοιο Κορώνου Καινεΐδαο·  
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·  
τῷ δ' Ἐπιήνες ἔποντο μενεπτόλεμοί τε Περαιβοί,  
οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, 750  
οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,  
ὅς ῥ' ἐς Πηνειὸν προΐει καλλίρροον ὕδωρ,  
οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίηνη,  
ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἠΰτ' ἔλαιον·  
ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος Τευθρηδόνος υἱός,  
οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον  
ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἠγεμόνευε,  
τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.

Οὔτοι ἄρ' ἠγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν· 760  
 τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,  
 αὐτῶν ἦδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,  
 τὰς Εὐμηλος ἔλαυνε ποδώκεας ὄρμηθας ὡς,  
 ὄτρηχας οἰέτεας, σταφύλη ἐπὶ νῶτον εἴσας· 765  
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,  
 ἄμφω θηλείας, φόβον Ἄρηος φορεύσας.

ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,  
 ὄφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολὺν φέρτατος ἦεν,  
 ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα. 770

ἀλλ' ὁ μὲν ἐν νῆεσσι κορωνίσι ποντοπόροισι  
 κείτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν  
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης  
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες  
 τόξοισίν θ'· ἵπποι δὲ παρ' ἄρμασιν οἴσιν ἕκαστος 775  
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον  
 ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων  
 ἐν κλισίῃσ'· οἳ δ' ἀρχὸν ἀρηΐφιλον ποθέοντες  
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν οὐδ' ἐμάχοντο.

Οἳ δ' ἄρ' ἴσαν ὡς εἴ τε πυρὶ χθῶν πᾶσα νέμοιτο· 780  
 γαῖα δ' ὑπεστενάχιζε Διὶ ὡς τερπικεραύνῳ  
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαίαν ἰμάσση  
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·  
 ὡς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα  
 ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

Τρῳσὶν δ' ἄγγελος ἦλθε ποδῆνεμος ὠκέα Ἴρις  
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·  
 οἳ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσι  
 πάντες ὀμηγερέες, ἡμὲν νέοι ἠδὲ γέροντες·  
 ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις· 790  
 εἴσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτη,

ὄς Τρώων σκοπὸς ἴζε, ποδωκείησι πεποιθὼς,  
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήταο γέροντος,  
 δέγμενος ὀππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·  
 τῷ μιν εἰσαμένη προσέφη πόδας ὠκέα Ἴρις·

795

“ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,  
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίσστος ὄρωρεν.  
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,  
 ἀλλ' οὐ πω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·  
 λίην γὰρ φύλλοισιν εἰκότες ἢ ψαμάθοισιν  
 ἔρχονται πεδίοιο μαχησόμενοι περὶ ἄστν.

800

Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ρέξαι·  
 πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,  
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·  
 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω οἰσὶ περ ἄρχει,  
 τῶν δ' ἐξηγείσθω κοσμησάμενος πολιήτας.”

805

Ἦς ἔφαθ', Ἔκτωρ δ' οὐ τι θεῶς ἔπος ἠγνοίησεν,  
 αἶψα δ' ἔλυσ' ἀγορῆν· ἐπὶ τεύχεα δ' ἐσσεύοντο·  
 πᾶσαι δ' ὠτίγγυντο πύλαι, ἐκ δ' ἔσσυτο λαός,  
 πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὄρυμαγδὸς ὄρώρει.

810

Ἔστι δὲ τις προπάροιθε πόλιος αἰπεῖα κολώνη,  
 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,  
 τὴν ἦ τοι ἀνδρες Βατίειαν κικλήσκουσιν,  
 ἀθάνατοι δὲ τε σῆμα πολυσκάρθμοιο Μυρίνης·  
 ἔνθα τότε Τρώές τε διέκριθεν ἠδ' ἐπίκουροι.

815

Τρωσὶ μὲν ἠγεμόνευε μέγας κορυθαίολος Ἔκτωρ  
 Πριαμίδης· ἅμα τῷ γε πολὺ πλεῖστοὶ καὶ ἄριστοι  
 λαοὶ θωρήσσοντο μεμαότες ἐγχείησι.

Δαρδανίων αὐτ' ἦρχεν εἰς παῖς Ἀγχίσαιο,  
 Αἰνεΐας, τὸν ὑπ' Ἀγχίση τέκε δι' Ἀφροδίτη,  
 Ἰδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθείσα,  
 οὐκ οἶος, ἅμα τῷ γε δὺω Ἀντήνορος υἱε,  
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

820



Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδης,  
 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο, 825  
 Τρῶες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,  
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,  
 καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ,  
 τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ, 830  
 υἱε δὴ Μέροπος Περκωσίου, ὃς περὶ πάντων  
 ἦδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκε  
 στείχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὐ τι  
 πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο, 835  
 καὶ Σηστόν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην,  
 τῶν αὐθ' Ὑρτακίδης ἦρχ' Ἀσῖος, ὄρχαμος ἀνδρῶν,  
 Ἀσῖος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρου ἵπποι  
 αἰθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840  
 τῶν οἱ Λάρισαν ἐριβόλακα ναιετάασκον·  
 τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὄζος Ἀρηος,  
 υἱε δὴ Λήθιοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἦρως,  
 ὄσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἐέργει. 845

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν  
 υἱὸς Τροϊζήνοιο διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,  
 τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,  
 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδνεται αἶαν. 850

Παφλαγόνων δ' ἠγείτο Πυλαιμένεος λάσιον κῆρ  
 ἐξ Ἐνετῶν, ὅθεν ἠμιόνων γένος ἀγροτεράων,  
 οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο  
 ἀμφί τε Παρθένιοι ποταμὸν κλυτὰ δώματ' ἔναιον  
 Κρῶμνάν τ' Αἰγιαλόν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον  
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·  
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσατο κῆρα μέλαιναν,  
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860  
ἐν ποταμῷ, ὅθι περ Τρώας κεραΐζει καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδῆς  
τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.  
Μήσοισιν αὖ Μέσθλης τε καὶ Ἄντιφος ἠγησάσθην,  
ὕϊε Ταλαιμένεος, τῷ Γυγαίῃ τέκε λίμνη, 865  
οἱ καὶ Μήονας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.

Νάστης αὖ Καρῶν ἠγήσατο βαρβαροφώνων,  
οἱ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον  
Μαιάνδρου τε ροᾶς Μυκάλης τ' αἰπεινὰ κάρηνα·  
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἠγησάσθην, 870  
Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,  
ὅς καὶ χρυσὸν ἔχων πόλεμόνδ' ἔεν ἠὔτε κούρη,  
νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,  
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο  
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875

Σαρπηδῶν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων  
τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήεντος.

## ΙΛΙΑΔΟΣ Γ.

“Ορκοι. Τειχοσκοπία. Ἀλεξάνδρου καὶ Μενελάου  
μονομαχία.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,  
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς,  
ἤύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,  
αἷ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,  
κλαγγῇ ταί γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων, 5  
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·  
ἠέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·  
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνεύοντες Ἀχαιοί,  
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὐτ' ὄρεος κορυφῆσι Νότος κατέχευεν ὀμίχλην, 10  
ποιμέσιν οὔ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,  
τόσσον τίς τ' ἐπιλεύσσει ὅσον τ' ἐπὶ λᾶαν ἴησιν·  
ὥς ἄρα τῶν ὑπὸ ποσσὶ κοῦισαλος ὄρνυτ' ἀελλῆς  
ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15  
Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,  
παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα  
καὶ ξίφος· αὐτὰρ δοῦρε δύω κεκορυθμένα χαλκῷ  
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους  
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι. 20

Τὸν δ' ὥς οὖν ἐνόησεν ἀρηίφιλος Μενέλαος  
ἐρχόμενον προπάραιθεν ὀμίλου μακρὰ βιβάντα,  
ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,

εὐρών ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα  
 πεινάων· μάλα γάρ τε κατεσθλεί, εἴ περ ἂν αὐτὸν 25  
 σεύονται ταχέες τε κύνες θαλεροί τ' αἰζηοί·  
 ὡς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα  
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

Τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς 30  
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,  
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.  
 ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνροστος ἀπέστη  
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,  
 ἄψ δ' ἀνεχώρησεν, ὦχρός τέ μιν εἶλε παρειάς, 35  
 ὡς αὐτίς καθ' ὄμιλον ἔδυσ Τρώων ἀγερώχων  
 δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδῆς.

τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·  
 “ Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,  
 αἴθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι. 40  
 καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν  
 ἢ οὔτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.

ἦ που καυχалоόωσι κάρη κομόωντες Ἀχαιοί,  
 φάντες ἀριστηῖα πρόμον ἔμμεναι, οὔνεκα καλὸν  
 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45

ἦ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσι  
 πόντον ἐπιπλώσας, ἐτάρους ἐρήρας ἀγείρας,  
 μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐειδέ' ἀνήγες  
 ἐξ ἀπίης γαίης, νυδὸν ἀνδρῶν αἰχμητῶων,  
 πατρί τε σῶ μέγα πῆμα πόληϊ τε παντί τε δῆμῳ, 50  
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ ;  
 οὐκ ἂν δὴ μείνειας ἀρηϊφίλον Μενέλαον ;

γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν·  
 οὐκ ἂν τοι χραίσμη κίθαρὶς τά τε δῶρ' Ἀφροδίτης,  
 ἦ τε κόμη τό τε εἶδος, ὄτ' ἐν κονίησι μιγείης. 55

ἀλλὰ μάλα Τρῶες δευιδήμονες· ἦ τέ κεν ἤδη  
λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.”

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·  
“Ἐκτορ, ἐπεὶ με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν,—  
αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής, 60

ὅς τ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ρά τε τέχνη  
νῆϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·  
ὥς σοὶ ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστί—  
μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·  
οὐ τοι ἀπόβλητ' ἐστί θεῶν ἐρικυδέα δῶρα, 65

ὅσσα κεν αὐτοὶ δῶσιν, ἐκῶν δ' οὐκ ἄν τις ἔλοιτο·  
νῦν αὐτ' εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,  
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,  
αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον  
συμβάλετ' ἀμφ' Ἐλένη καὶ κτήμασι πᾶσι μάχεσθαι 70

ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
κτῆμαθ' ἔλων εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·  
οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες  
ναίοιτε Τροίην ἐριβόλακα, τοὶ δὲ νεέσθων  
Ἄργος ἐς ἰππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.” 75

Ἦς ἔφαθ', Ἐκτωρ δ' αὐτ' ἐχάρη μέγα μῦθον ἀκούσας,  
καὶ ῥ' ἐς μέσσον ἰὼν Τρῶων ἀνέεργε φάλαγγας,  
μέσσω δουρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.  
τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοὶ  
λοῖσιν τε τιτυσκόμενοι λάεσσι τ' ἔβαλλον 80

αὐτὰρ ὁ μακρὸν ἄϋσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·  
“Ἰσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·  
στευῖται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.”

Ἦς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνεφ' τ' ἐγένοντο  
ἔσσυμένως· Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε 85  
“κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,  
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.

ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς  
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,  
 αὐτὸν δ' ἐν μέσσω καὶ ἀρηΐφιλον Μενέλαον 90  
 οἴους ἀμφ' Ἐλένη καὶ κτήμασι πᾶσι μάχεσθαι.  
 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
 κτήμαθ' ἐλὼν εὖ πάντα γυναϊκά τε οἴκαδ' ἀγέσθω·  
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ· 95  
 τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Μενέλαος·

“ κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει  
 θυμὸν ἐμόν, φρονέω δὲ διακριθήμεναι ἤδη  
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέπασθε  
 εἴνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς· 100  
 ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,  
 τεθναίῃ· ἄλλοι δὲ διακριθεῖτε τάχιστα.

οἴσσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,  
 Γῆ τε καὶ Ἥελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον·  
 ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη 105  
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,  
 μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.

αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἠερέθονται·  
 οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω  
 λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται.” 110

ἌΩς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε  
 ἐλπόμενοι παύσασθαι οἷζυροῦ πολέμοιο.  
 καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,  
 τεύχεά τ' ἐξεδύοντο· τὰ μὲν κατέθεντ' ἐπὶ γαίῃ  
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα· 115

Ἔκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπε  
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι·  
 αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων  
 νῆας ἔπι γλαφυρὰς ἰέναι, ἠδ' ἄρν' ἐκέλευεν

οϊσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ. 120  
 Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,  
 εἰδομένη γαλόῳ, Ἀυτηνορίδαο δάμαρτι,  
 τὴν Ἀυτηνορίδης εἶχε κρείων Ἑλικίων,  
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.  
 τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἰστὸν ὕφαινε, 125  
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,  
 οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων·  
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·  
 “δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·  
 οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα  
 ἐν πεδίῳ, ὄλοοιο λιλαιόμενοι πολέμοιο,  
 οἳ δὴ νῦν ἔαται σιγῇ, πόλεμος δὲ πέπαιται, 135  
 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.  
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος  
 μακρῆς ἐγχείησι μαχήσονται περὶ σείο·  
 τῷ δέ κε νικήσαντι φίλη κεκλήση ἄκοιτις.”  
 Ὡς εἰποῦσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ  
 ἀνδρός τε προτέραιο καὶ ἄστεος ἠδὲ τοκῆων 140  
 αὐτίκα δ' ἀργεννήσι καλυψαμένη ὀθόνησιν  
 ὤρματ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,  
 οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δῦ' ἔποντο,  
 Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις·  
 αἴψα δ' ἔπειθ' ἵκανον ὄθι Σκαιαὶ πύλαι ἦσαν. 145

Οἳ δ' ἀμφὶ Πριάμον καὶ Πάνθοον ἠδὲ Θυμοίτην  
 Λάμπου τε Κλυτίου θ' Ἴκετάονά τ' ὄζου Ἄρηος,  
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,  
 ἦατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσι,  
 γήραϊ δὴ πολέμοιο πεπανμένοι, ἀλλ' ἀγορηταὶ 150  
 ἐσθλοί, τεττίγεσσι ἐοικότες, οἳ τε καθ' ὕλην

δενδρέω ἐφεζόμενοι ὄπα λειριόεσσαν ἰεῖσι·  
 τοῖοι ἄρα Τρώων ἠγήτορες ἦντ' ἐπὶ πύργῳ.  
 οἱ δ' ὡς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργῳ ἰούσαν,  
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155  
 “οὐ νέμεσις Τρώας καὶ ἔϋκνήμιδας Ἀχαιοὺς  
 τοιῆδ' ἀμφὶ γυναικὶ πολλὸν χρόνον ἄλγεα πάσχειν·  
 αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἕοικεν·  
 ἀλλὰ καὶ ὡς τοίη περ ἐοῦσ' ἐν νηυσὶ νεέεσθω,  
 μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.” 160

ἌΩς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῆ·  
 “δεῦρο πάροιθ' ἔλθοῦσα, φίλον τέκος, ἕζεν ἐμεῖο,  
 ὄφρα ἴδῃ πρότερόν τε πόσιν πηοῦς τε φίλους τε—  
 οὔ τι μοι αἰτή ἐσσί, θεοὶ νύ μοι αἴτιοί εἰσιν,  
 οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν— 165  
 ὡς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,  
 ὅς τις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠὲς τε μέγας τε.  
 ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι,  
 καλὸν δ' οὔτω ἐγὼν οὔ πω ἴδον ὀφθαλμοῖσιν,  
 οὐδ' οὔτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἕοικε.” 170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·  
 “αἰδοῖός τέ μοι ἐσσι, φίλε ἔκυρέ, δεινός τε·  
 ὡς ὄφελεν θάνατός μοι ἀδεῖν κακὸς ὀππότε δεῦρο  
 νιεί σφ' ἐπόμην, θάλαμον γνωτούς τε λιποῦσα  
 παῖδά τε τηλυγέτην καὶ ὀμηλικὴν ἔρατεινῆν. 175  
 ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.  
 τοῦτο δέ τοι ἔρέω, ὅ μ' ἀνείρραι ἠδὲ μεταλλᾶς·  
 οὗτός γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,  
 ἀμφότερον βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·  
 δαῆρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.” 180

ἌΩς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε·  
 “ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,  
 ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.



ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσα,  
 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους, 185  
 λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,  
 οἷ ῥα τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρίοιο·  
 καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην  
 ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·  
 ἀλλ' οὐδ' οἳ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί.” 190

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραῖός·  
 “ εἶπ' ἄγε μοι καὶ τόνδε, φίλου τέκος, ὅς τις ὄδ' ἐστί·  
 μείων μὲν κεφαλῇ Ἀγαμέμνωνος Ἀτρεΐδαι,  
 εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.  
 τεύχεα μὲν οἳ κείται ἐπὶ χθονὶ πουλυβοτείρῃ, 195  
 αὐτὸς δὲ κτίλος ὧς ἐπιπωλεῖται στίχας ἀνδρῶν·  
 ἄρνεϊῷ μιν ἔγωγε εἴσκω πηγεσιμάλλῳ,  
 ὅς τ' οἴων μέγα πῶϋ διέρχεται ἀργεννάων.”

Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·  
 “ οὗτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς, 200  
 ὃς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ εὐούσης  
 εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.”

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἠΐδα·  
 “ ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς εἶπες·  
 ἦδη γὰρ καὶ δευρὸ ποτ' ἦλυθε δῖος Ὀδυσσεὺς 205  
 σεῦ ἔνεκ' ἀγγελίης σὺν ἀρηϊφίλῳ Μενελάῳ·  
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,  
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.  
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,  
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210  
 ἄμφω δ' ἐξομένω γεραρώτερος ἦεν Ὀδυσσεύς·  
 ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,  
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε,  
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος  
 οὐδ' ἀφαμαρτοεπής· ἦ καὶ γένει ὕστερος ἦεν. 215

ἀλλ' ὅτε δὴ πολύμητις ἀναίξειεν Ὀδυσσεύς,  
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,  
 σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,  
 ἀλλ' ἀστεμφὲς ἔχεσκειν, αἰδρεῖ φωτὶ ἑοικώς·  
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως. 220  
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἶη  
 καὶ ἔπεα νιφάδεσσιν ἑοικότα χειμερίησιν,  
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·  
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.”

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραιός· 225  
 “ τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠὺς τε μέγας τε,  
 ἕξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὄμους ;”

Τὸν δ' Ἐλένη ταυνύπεπλος ἀμείβετο, δῖα γυναικῶν·  
 “ οὔτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·  
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὧς 230  
 ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.  
 πολλάκι μιν ξείνισσεν ἀρηΐφίλος Μενέλαος  
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.  
 νῦν δ' ἄλλους μὲν πάντας ὀρώ ἐλίκωπας Ἀχαιοὺς,  
 οὓς κεν ἐὺ γνοιῖν καὶ τ' οὔνομα μυθησαίμην· 235  
 δοιοῦ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,  
 Κάστορά θ' ἰππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,  
 αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.  
 ἢ οὐχ ἔσπῆσθην Λακεδαίμονος ἕξ ἔρατεινῆς,  
 ἢ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισι, 240  
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,  
 αἰσχεα δειδιότες καὶ ὀνειδέα πόλλ' ἅ μοί ἐστιν.”

Ὡς φάτο, τοὺς δ' ἤδη κάτεχευ φυσίζοος αἶα  
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

Κήρυκες δ' ἀνὰ ἄστνυ θεῶν φέρουν ὄρκια πιστά, 245  
 ἄρνε δύνω καὶ οἶνον ἐύφρονα, καρπὸν ἀρούρης,  
 ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν

κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα  
 ὄτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·  
 “ ὄρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι 250  
 Τρώων θ’ ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων  
 ἐς πεδῖον καταβῆναι, ἵν’ ὄρκια πιστὰ τάμητε·  
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφίλος Μενέλαος  
 μακρῆς ἐγχείησι μαχήσονται ἀμφὶ γυναικί·  
 τῷ δέ κε νικήσαντι γυνῆ καὶ κτήμαθ’ ἔποιτο· 255  
 οἱ δ’ ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες  
 ναίομεν Τροίην ἐριβόλακα, τοὶ δὲ νέονται  
 Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.”  
 ὣς φάτο, ῥίγησεν δ’ ὁ γέρων, ἐκέλευσε δ’ ἑταίροις  
 ἵππους ζευγνύμεναι· τοὶ δ’ ὀτραλέως ἐπίθοντο. 260  
 ἂν δ’ ἄρ’ ἔβη Πρίαμος, κατὰ δ’ ἠγία τείνεν ὀπίσσω·  
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον·  
 τῷ δὲ διὰ Σκαιῶν πεδίουδ’ ἔχον ὠκέας ἵππους.  
 Ἄλλ’ ὅτε δὴ ῥ’ ἵκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,  
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265  
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.  
 ὄρυντο δ’ αὐτίκ’ ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,  
 ἂν δ’ Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοὶ  
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον  
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270  
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,  
 ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,  
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα  
 κήρυκες Τρώων καὶ Ἀχαιῶν νεΐμαν ἄριστοι.  
 τοῖσιν δ’ Ἀτρεΐδης μεγάλ’ εὐχέτο χεῖρας ἀνασχών· 275  
 “ Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,  
 Ἥελίος θ’, ὃς πάντ’ ἐφορᾷς καὶ πάντ’ ἐπακούεις,  
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας  
 ἀνθρώπους τίνυσθον, ὅτις κ’ ἐπίορκον ὁμόσση,

ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά· 280  
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,  
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,  
 ἡμεῖς δ' ἐν νῆεσσι νεώμεθα ποντοπόροισιν·  
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,  
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285  
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἢν τιν' εἴοικεν,  
 ἢ τε καὶ ἔσσομένοισι μετ' ἀνθρώποισι πέληται.  
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες  
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,  
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποιῆς 290  
 αὔθι μένων, ἧὸς κε τέλος πολέμοιο κιχέιω."

Ἡ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῶ·  
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,  
 θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.  
 οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295  
 ἔκχεον, ἠδ' εὐχοντο θεοῖς αἰειγενέτησιν·  
 ὦδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·  
 “Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνειαν,  
 ὦδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὄδε οἶνος, 300  
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.”

Ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.  
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·  
 “κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·  
 ἦ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν 305  
 ἄψ, ἐπεὶ οὗ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὄρασθαι  
 μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·  
 Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.”

Ἡ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς, 310  
 ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἠνία τείνεν ὀπίσσω·

πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.

τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς

χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315

κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόυτες,

ὄππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.

λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον,

ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

“Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε, 320

ὄππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,

τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἀΐδος εἶσω,

ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.”

ἌΩς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρ

ἄψ ὀρώων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. 325

οἱ μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἦχι ἐκάστῳ

ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

αὐτὰρ ὃ γ' ἀμφ' ὤμοισιν ἐδύσεται τεύχεα καλὰ

δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠῦκόμοιο.

κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε 330

καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·

δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν

οἷο κασιγνήτοιο Λυκάονος· ἤρμοσε δ' αὐτῷ.

ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον

χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335

κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν

ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·

εἴλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.

ὥς δ' αὐτῶς Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340

εἰς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώωντο

δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορώωντας

Τρώας θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς.

καί ῥ' ἐγγὺς στήτην διαμετρητῶ ἐνὶ χώρῳ  
σειοῦτ' ἐγχείας ἀλλήλοισιν κοτέοντε. 345

πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,  
καὶ βάλεν Ἀτρείδαο κατ' ἀσπίδα πάντοσ' εἵσθη,  
οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμῇ  
ἀσπίδι ἐν κρατερῇ· ὁ δὲ δεύτερον ὄρνυτο χαλκῶ  
Ἀτρείδης Μενέλαος ἐπευξάμενος Διὶ πατρί· 350

“Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργε,  
δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,  
ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων  
ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότητα παράσχη.”

Ἡ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 355  
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἵσθη·  
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,  
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·  
ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα  
ἔγχος· ὁ δ' ἐκλίθη καὶ ἀλεύατο κῆρα μέλαιναν. 360

Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον  
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῶ  
τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.  
Ἀτρείδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·  
“Ζεῦ πάτερ, οὗ τις σείο θεῶν ὀλοώτερος ἄλλος· 365

ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·  
νῦν δέ μοι ἐν χεیرهσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος  
ἦτέθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.”

Ἡ, καὶ ἐπαίξας κόρυθος λάβεν ἵπποδασείης,  
ἔλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοῦς· 370  
ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,  
ὅς οἱ ὑπ' ἀνθερεῶνος ὄχευς τέτατο τρυφαλείης.  
καὶ νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,  
εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,  
ἦ οἱ ῥῆξεν ἱμάντα βοὸς Ἴφι κταμένοιο· 375

κεινή δὲ τρυφάλεια ἄμ' ἔσπετο χεῖρι παχείῃ.  
 τὴν μὲν ἔπειθ' ἦρως μετ' ἑϋκνήμιδας Ἀχαιοὺς  
 ῥίψ' ἐπιδιδήσας, κόμισαν δ' ἐρήηρες ἑταῖροι·  
 αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων  
 ἔγχρῃ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη  
 380  
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,  
 κὰδ δ' εἶσ' ἐν θαλάμῳ εὐώδεϊ κηώεντι.

αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἔε· τὴν δ' ἐκίχανε  
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ ἄλις ἦσαν·  
 χεῖρι δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα,  
 385  
 γρητὶ δέ μιν ἔϊκυῖα παλαιγενεῖ προσέειπεν

εἰροκόμῳ, ἣ οἱ Λακεδαίμονι ναιεταώσῃ  
 ἦσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκε·  
 τῇ μιν ἔεισαμένη προσεφώνεε δι' Ἀφροδίτη·  
 “δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι.  
 390

κεῖνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,  
 κάλλεϊ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης  
 ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε  
 ἔρχεσθ', ἧὲ χοροῖο νέον λήγοντα καθίζειν.”

Ἦς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι νῶρινε·  
 395  
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρῆν  
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,  
 θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

“δαιμονίη, τί με ταῦτα λιλαίεαι ἠπεροπεύειν ;  
 ἦ πῆ με προτέρω πολίων εὖ ναιομενάων  
 400  
 ἄξεις, ἦ Φρυγίης ἦ Μηονίης ἔρατεινῆς,

εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων·  
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος  
 νικήσας ἐθέλει στυγερῆν ἐμὲ οἴκαδ' ἄγεσθαι,  
 405  
 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης ;

ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου,  
 μηδ' ἔτι σοῖσι πόδεσσι νῦποστρέψειας Ὀλυμπον,

ἀλλ' αἰεὶ περὶ κείνον οἴζυε καὶ ἐ φύλασσε,  
 εἰς ὃ κέ σ' ἦ ἄλοχον ποιήσεται, ἦ ὃ γε δούλην.  
 κείσε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δέ κεν εἶη— 410  
 κείνου πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω  
 πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῷ.”

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·  
 “ μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,  
 τὼς δέ σ' ἀπεχθήρω ὡς νῦν ἔκπαυλ' ἐφίλησα, 415  
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,  
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἴτον ὄληαι.”

Ἦς ἔφατ', ἔδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,  
 βῆ δὲ κατασχομένη ἐανῷ ἀργῆτι φαεινῷ  
 σιγῇ, πάσας δὲ Τρωὰς λάθεν· ἦρχε δὲ δαίμων. 420

Αἱ δ' ὄτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἴκοντο,  
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράπουτο,  
 ἦ δ' εἰς ὑψόροφον θάλαμον κίε διὰ γυναικῶν.  
 τῇ δ' ἄρα δίφρον ἐλουῦσα φιλομμειδῆς Ἀφροδίτη  
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425

ἔνθα καθίξ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,  
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·  
 “ ἦλυθες ἐκ πολέμου· ὡς ὤφελες αὐτόθ' ὀλέσθαι,  
 ἀνδρὶ δαμείς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.  
 ἦ μὲν δὴ πρὶν γ' εὐχέ' ἀρηϊφίλου Μενελάου 430  
 σῆ τε βίη καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·  
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλου Μενέλαου  
 ἐξαυτίς μαχέσασθαι ἐναντίον· ἀλλὰ σ' ἔγωγε  
 παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ  
 ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι 435  
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήης.”

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπε·  
 “ μή με, γύναι, χαλεποῖσιν ὀνειδέσει θυμὸν ἔνιπτε·  
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθῆνῃ,



κείνον δ' αὖτις ἐγώ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440  
 ἀλλ' ἄγε δὴ φιλότῃτι τραπέιομεν εὐνηθέντε·  
 οὐ γάρ πώ ποτέ μ' ὦδέ γ' ἔρωσ φρένας ἀμφεκάλυψεν,  
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἔρατεινῆς  
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσι,  
 νῆσφ δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ, 445  
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἴμερος αἰρεῖ.”

Ἦ ῥα, καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.

Τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,  
 Ἄτρεΐδης δ' ἀν' ὄμιλον ἐφοῖτα θηρὶ ἔοικώς,  
 εἷ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450  
 ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων  
 δεῖξαι Ἀλέξανδρον τότ' ἀρηϊφίλῳ Μενελάῳ·  
 οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἷ τις ἴδοιτο·  
 ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.  
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455  
 “ κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι·  
 νίκη μὲν δὴ φαίνεται ἀρηϊφίλου Μενελάου,  
 ὑμεῖς δ' Ἀργεῖην Ἐλένην καὶ κτήμαθ' ἅμ' αὐτῇ  
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἦν τιν' ἔοικεν,  
 ἢ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.” 460

Ἐφ' ὧσ' ἔφατ' Ἄτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

## ΙΛΙΑΔΟΣ Δ.

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'Ορκίων σύγχυσις. Ἀγαμέμνονος ἐπιπώλησις.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο  
 χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη  
 νέκταρ ἐφνοχόει· τοὶ δὲ χρυσείοις δεπάεσσι  
 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.  
 αὐτίκ' ἐπειράτο Κρονίδης ἐρεθίζεμεν Ἥρην 5  
 κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·  
 “δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,  
 Ἥρῃ τ' Ἀργεῖῃ καὶ Ἀλαλκομενηῖς Ἀθήνῃ.  
 ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι  
 τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ 10  
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κήρας ἀμύνει·  
 καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.  
 ἀλλ' ἦ τοι νίκη μὲν ἀρηϊφίλου Μενελάου·  
 ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,  
 ἦ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15  
 ὄρσομεν, ἦ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.  
 εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,  
 ἦ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,  
 αὖτις δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο.”  
 ὧς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἥρῃ 20  
 πλησῖαι αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.  
 ἦ τοι Ἀθηναίῃ ἀκέων ἦν οὐδέ τι εἶπε,  
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει·

Ἦρῃ δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·  
 “ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες·  
 πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢδ' ἀτέλεστον,  
 ἰδρῶ θ' ὄν ἰδρωσα μόγῳ, καμέτην δέ μοι ἵπποι  
 λαὸν ἀγειρούση, Πριάμῳ κακὰ τοῖό τε παισίν.  
 ἔρδ'· ἀτὰρ οὗ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·  
 “ δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες  
 τόσσα κακὰ ρέζουσιν, ὅ τ' ἀσπερχές μενεαίνεις  
 Ἰλίου ἐξαλαπάξαι ἐϋκτίμενον πτολίεθρον ;  
 εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ  
 ὦμὸν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας  
 ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.  
 ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω  
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 ὀππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι  
 τὴν ἐθέλω ὅθι τοι φίλοι ἀνέρες ἐγγεγάασι,  
 μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλά μ' εἶσαι·  
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ·  
 αἱ γὰρ ὑπ' ἠελίῳ τε καὶ οὐρανῷ ἀστερόεντι  
 ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων,  
 τάων μοι περὶ κῆρι τίεσκετο Ἰλιος ἱρὴ  
 καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.  
 οὐ γὰρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς εἴσης,  
 λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἦρῃ·  
 “ ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,  
 Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·  
 τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·  
 τάων οὐ τοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.  
 εἶ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι,

οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺν φέρτερός ἐσσι.  
 ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·  
 καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δέ μοι ἔνθεν ὄθεν σοί,  
 καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,  
 ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60  
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.  
 ἀλλ' ἦ τοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισι,  
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι  
 ἀθάνατοι· σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι  
 ἔλθειν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν, 65  
 πειρᾶν δ' ὥς κε Τρώες ὑπερκύδαντας Ἀχαιοὺς  
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

ἌΩς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·  
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·  
 "αἴψα μάλ' ἐς στρατὸν ἔλθε μετὰ Τρώας καὶ Ἀχαιοὺς, 70  
 πειρᾶν δ' ὥς κε Τρώες ὑπερκύδαντας Ἀχαιοὺς  
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

ἌΩς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην,  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἴξασα.  
 οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω, 75  
 ἢ ναύτησι τέρας ἢ ἐστρατῶ εὐρέϊ λαῶν,  
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινηθήρες ἴενται·  
 τῶ ἔϊκυι' ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,  
 καδ' δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας,  
 Τρώας θ' ἵπποδάμους καὶ ἔϋκνημίδας Ἀχαιοὺς· 80  
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·  
 "ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνή  
 ἔσσεται, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησι  
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται."

ἌΩς ἄρα τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε. 85  
 ἦ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὄμιλον,  
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῶ αἰχμητῇ,

Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.  
 εὔρε Λυκάονος υἷον ἀμύμονά τε κρατερόν τε  
 ἔσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων 90  
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσθήποιο ῥοάων·  
 ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·  
 “ ἦ ῥά νύ μοι τι πίθοιο, Λυκάονος υἱὲ δαΐφρον.  
 τλαίης κεν Μενελάω ἐπιπροέμεν ταχὺν ἰόν,  
 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95  
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρω βασιλῆϊ.  
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,  
 αἶ κεν ἴδῃ Μενέλαον Ἀρήϊον Ἀτρέος υἷον  
 σῶ βέλει δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.  
 ἀλλ' ἄγ' οἴστυσον Μενελάου κυδαλίμοιο, 100  
 εὔχεο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ  
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην  
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεΐης.”

ὦς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφροني πείθεν·  
 αὐτίκ' ἐσύλα τόξον ἐύξοον ἰξάλου αἰγὸς 105  
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας  
 πέτρης ἐκβαίνοντα δεδεγμένος ἐν προδοκῆσι,  
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεσε πέτρη.  
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει·  
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἦραρε τέκτων, 110  
 πᾶν δ' εὔ λειήνας χρυσέην ἐπέθηκε κορώνην.  
 καὶ τὸ μὲν εὔ κατέθηκε τανυσσάμενος ποτὶ γαίῃ  
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,  
 μὴ πρὶν ἀναΐξειαν Ἀρήϊοι υἱες Ἀχαιῶν,  
 πρὶν βλησθαι Μενέλαον Ἀρήϊον Ἀτρέος υἷον. 115  
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν  
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·  
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμη πικρὸν οἶστόν,  
 εὔχετο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ

ἀρνωῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην 120  
οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.

ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·  
νευρὴν μὲν μαζῶ πέλασεν, τόξω δὲ σίδηρον.  
αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε,  
λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἰστὸς 125  
ὄξυβελῆς, καθ' ὄμιλον ἐπιπτέσθαι μενεαίνων.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο  
ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγγελίη,  
ἧ τοι πρόσθε στᾶσα βέλος ἐχεπευκὲς ἄμυνεν.  
ἧ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130  
παιδὸς ἐέργη μυῖαν, ὅθ' ἠδέϊ λέξεται ὕπνω,  
αὐτὴ δ' αὐτ' ἴθυνεν ὅθι ζωστήηρος ὀχῆες  
χρῦσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.

ἐν δ' ἔπεσε ζωστήηρι ἀρηρότι πικρὸς οἰστὸς·  
διὰ μὲν ἄρ ζωστήηρος ἐλήλατο δαιδαλέοιο, 135  
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο  
μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,  
ἧ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἴσατο καὶ τῆς.  
ἀκρότατον δ' ἄρ' οἰστὸς ἐπέγραψε χροά φωτός·  
αὐτίκα δ' ἔρρεεν αἷμα κελαινεφὲς ἐξ ὠτειλῆς. 140

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μίηνη  
Μηρονὶς ἠὲ Κάειρα, παρήϊον ἔμμεναι ἵππων·  
κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο  
ἵππηες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,  
ἀμφότερον, κόσμος θ' ἵππῳ ἐλατήρι τε κῦδος· 145  
τοιοῖοι τοι, Μενέλαε, μιάνθην αἵματι μηροῖ  
εὐφυέες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε.

Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,  
ὥς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς·  
ρίγησεν δὲ καὶ αὐτὸς ἀρηΐφιλος Μενέλαος. 150  
ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς εὔοντας,

ἄφορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.  
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,  
 χεῖρὸς ἔχων Μενέλαον, ἐπεστενάχοντο δ' ἑταῖροι·  
 “ φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155  
 οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,  
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.  
 οὐ μὲν πῶς ἄλιον πέλει ὄρκιον αἰμά τε ἀρνῶν  
 σπονδαὶ τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.  
 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, 160  
 ἔκ τε καὶ ὄψε τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,  
 σὺν σφῆσι κεφαλῆσι γυναιξί τε καὶ τεκέεσσιν.  
 εὖ γὰρ ἐγὼ τότε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·  
 ἔσσεται ἡμαρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ  
 καὶ Πριάμος καὶ λαὸς ἔμμελίῳ Πριάμοιο, 165  
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,  
 αὐτὸς ἐπισσεῖησιν ἐρεμνὴν αἰγίδα πᾶσι  
 τῆσδ' ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·  
 ἀλλὰ μοι αἶνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,  
 αἶ κε θάνης καὶ πότμον ἀναπλήσης βιότοιο. 170  
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·  
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·  
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίπομεν  
 Ἀργεῖην Ἑλένην· σέο δ' ὀστέα πύσει ἄρουρα  
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175  
 καὶ κέ τις ᾧδ' ἐρέει Τρώων ὑπερηνορούντων  
 τύμβῳ ἐπιθρόσκων Μενελάου κυδαλίμοιο·  
 ‘ αἴθ' οὕτως ἐπὶ πᾶσι χόλου τελέσει' Ἀγαμέμνων,  
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,  
 καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαίαν 180  
 σὺν κεινῆσι νηυσί, λιπὼν ἀγαθὸν Μενέλαον·  
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών.”

Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·

“ θάρσει, μηδέ τί πω δειδίσσειο λαὸν Ἀχαιῶν  
οὐκ ἐν καιρίῳ ὄξυν πάγη βέλος, ἀλλὰ πάροιθεν 185  
εἰρύσατο ζωστήρ τε παναίολος ἠδ’ ὑπένερθε  
ζῶμά τε καὶ μίτρη, τὴν χαλκῆες κάμον ἄνδρες.”

Τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
“ αἶ γὰρ δὴ οὕτως εἶη, φίλος ᾧ Μενέλαε·  
ἔλκος δ’ ἰητῆρ ἐπιμάσσεται ἠδ’ ἐπιθήσει 190  
φάρμαχ’, ἃ κεν παύσῃσι μελαινάων ὀδυνάων.”

Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·  
“ Ταλθύβι’, ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,  
φῶτ’ Ἀσκληπιοῦ υἱόν, ἀμύμονος ἰητῆρος,  
ἔφρα ἴδη Μενέλαον Ἀρήϊον Ἀτρέος υἱόν, 195  
ὄν τις οἴστευσας ἔβαλεν, τόξων εὖ εἰδώς,  
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”

ᾧ ὤς ἔφατ’, οὐδ’ ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,  
βῆ δ’ ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων  
παπταίνων ἥρωα Μαχάονα· τὸν δ’ ἐνόησεν 200  
ἔσταότ’. ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστῶν  
λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.

ἀγχοῦ δ’ ἰστάμενος ἔπεα πτερόεντα προσηύδα·  
“ ὄρσ’, Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,  
ἔφρα ἴδη Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν, 205  
ὄν τις οἴστευσας ἔβαλεν, τόξων εὖ εἰδώς,  
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”

ᾧ ὤς φάτο, τῷ δ’ ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε·  
βᾶν δ’ ἰέναι καθ’ ὄμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.  
ἀλλ’ ὅτε δὴ ῥ’ ἴκανον ὅθι ξανθὸς Μενέλαος 210  
βλήμενος ἦν—περὶ δ’ αὐτὸν ἀγγέραθ’ ὅσσοι ἄριστοι  
κυκλόσ’, ὁ δ’ ἐν μέσσοισι παρίστατο ἰσόθεος φῶς—  
αὐτίκα δ’ ἐκ ζωστήρος ἀρηρότος ἔλκεν οἴστόν·  
τοῦ δ’ ἐξελκομένοιο πάλιν ἄγεν ὄξέες ὄγκοι.  
λῦσε δέ οἱ ζωστήρα παναίολον ἠδ’ ὑπένερθε 215



ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.  
 αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἰστός,  
 αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἤπια φάρμακα εἰδὼς  
 πάσσε, τὰ οἷ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

Ἵφρα τοὶ ἀμφεπένοντο βοῆν ἀγαθὸν Μενέλαον, 220  
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστῶν·  
 οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.

Ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,  
 οὐδὲ καταπτῶσσουντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,  
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225

Ἴππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·  
 καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας  
 Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·  
 τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅππότε κέν μιν  
 γυῖα λάβῃ κάματος, πολέας διὰ κοιρανέοντα· 230

αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλείτο στίχας ἀνδρῶν·  
 καὶ ῥ' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπῶλων,  
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·  
 “Ἀργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς·  
 οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσειτ' ἄρωγός,  
 ἀλλ' οἷ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο, 235  
 τῶν ἧ τοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται,  
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα  
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.”

Οὓς τινὰς αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240  
 τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν·

“Ἀργεῖοι ἰόμωροι, ἐλεγχέες, οὗ νυ σέβεσθε ;  
 τίφθ' οὕτως ἔστητε τεθηπότες ἤύτε νεβροί,  
 αἶ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,  
 ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245  
 ὧς ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε.  
 ἧ μένετε Τρώας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες

εἰρύατ' εὐπρυμνοὶ, πολιῆς ἐπὶ θινὶ θαλάσσης,  
ὄφρα ἴδῃτ' αἶ κ' ἕμμιν ὑπέρσχη χεῖρα Κρονίων·”

ἌΩς ὁ γε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν· 250

ἦλθε δ' ἐπὶ Κρήτεσσι κιῶν ἀνὰ οὐλαμὸν ἀνδρῶν.

οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσουντο·

Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτ' εἵκελος ἀλκῆν,

Μηριόνης δ' ἄρα οἱ πυμάτας ὄτρυνε φάλαγγας.

τοὺς δὲ ἰδὼν γήθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων, 255

αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν·

“Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων

ἡμὲν ἐνὶ πτολέμῳ ἠδ' ἀλλοίῳ ἐπὶ ἔργῳ

ἠδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἴθοπα οἶνον

Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται.

260

εἶ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ

δαιτρὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ

ἔστηχ', ὥς περ ἐμοί, πιέειν ὅτε θυμὸς ἀνώγοι.

ἀλλ' ὄρσει πόλεμόνδ', οἶος πάρος εὐχεαὶ εἶναι.”

Τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἠύδα· 265

“Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρήηρος ἐταῖρος

ἔσσομαι, ὡς τὸ πρῶτον ὑπέστην καὶ κατένευσα·

ἀλλ' ἄλλους ὄτρυνε κάρη κομόωντας Ἀχαιοὺς,

ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σύν γ' ὄρκι' ἔχευαν

Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω 270

ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.”

ἌΩς ἔφατ', Ἀτρεΐδης δὲ παρῴχετο γηθόσυνος κῆρ·

ἦλθε δ' ἐπ' Αἰάντεσσι κιῶν ἀνὰ οὐλαμὸν ἀνδρῶν·

τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.

ὡς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275

ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·

τῷ δέ τ' ἀνευθεν ἐόντι μελάντερον ἤντε πίσσα

φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,

ρίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα·

τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζηῶν 280  
 δῆϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες  
 κνάεαι, σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι.  
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “ Αἶαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285  
 σφῶϊ μὲν—οὐ γὰρ ἔοικ' ὀτρυνέμεν—οὐ τι κελεύω·  
 αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.  
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,  
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·  
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος, 290  
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.”  
 Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·  
 ἔνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,  
 οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,  
 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295  
 Αἴμονά τε κρείοντα Βίαντά τε, ποιμένα λαῶν·  
 ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφι,  
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,  
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσει,  
 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίῳ. 300  
 ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει  
 σφοῦς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὀμίλῳ·  
 “ μηδέ τις ἱπποσύνη τε καὶ ἠνορέηφι πεποιθὼς  
 οἶος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,  
 μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεισθε. 305  
 ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἴκηται,  
 ἔγχει ὀρεξάσθω, ἐπεὶ ἦ πολὺν φέρτερον οὕτω.  
 ὦδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,  
 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσι ἐχοντες.”  
 Ὡς ὃ γέρων ὠτρυνε πάλαι πολέμων εὖ εἰδώς· 310  
 καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “ὦ γέρον, εἴθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,  
 ὡς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη·  
 ἀλλὰ σε γῆρας τείρει ὁμοίιον· ὡς ὄφελέν τις 315  
 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

Τὸν δ' ἠμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·  
 “Ἀτρείδη, μάλα μὲν τοι ἐγὼν ἐθέλομι καὶ αὐτὸς  
 ὡς ἔμεν ὡς ὅτε δῖον Ἐρευθαλίωνα κατέκταν.  
 ἀλλ' οὗ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320  
 εἰ τότε κούρος ἔα, νῦν αὐτέ με γῆρας ὀπάξει.  
 ἀλλὰ καὶ ὡς ἱππεῦσι μετέσσομαι ἠδὲ κελεύσω  
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.  
 αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἳ περ ἐμείο  
 ὀπλότεροι γεγάασι πεποιθασίν τε βίηφιν.” 325

Ἦς ἔφατ', Ἀτρείδης δὲ παρῶχετο γηθόσυνος κῆρ.  
 εὐρ' υἱὸν Πετεῶο Μενεσθῆα πλήξιππον  
 ἔσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες αὐτῆς·  
 αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,  
 παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330  
 ἔστασαν· οὐ γάρ πῶ σφιν ἀκούετο λαὸς αὐτῆς,  
 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες  
 Τρώων ἱπποδάμων καὶ Ἀχαιῶν· οἳ δὲ μένουτες  
 ἔστασαν, ὀππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν  
 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 335

τοὺς δὲ ἰδὼν νείκεσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “ὦ νιὲ Πετεῶο διοτρεφέος βασιλῆος,  
 καὶ σὺ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,  
 τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους ; 340  
 σφῶϊν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἔοντας  
 ἐστάμεν ἠδὲ μάχης καυστείρης ἀντιβολῆσαι·  
 πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμείο,

ὄπποτε δαίτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.  
 ἔνθα φίλ' ὄπταλέα κρέα ἔδμεναι ἠδὲ κύπελλα 345  
 οἴνου πινέμεναι μελιηδέος, ὄφρ' ἐθέλητον·  
 νῦν δὲ φίλως χ' ὀρόφτε καὶ εἰ δέκα πύργοι Ἀχαιῶν  
 ὑμείων προπάροιθε μαχοίατο νηλείϊ χαλκῶ.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·  
 “Ἄτρεΐδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; 350  
 πῶς δὴ φῆς πολέμοιο μεθιέμεν, ὄπποτ' Ἀχαιοὶ  
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα;  
 ὄψεαι, ἦν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήλη,  
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα  
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμῶλια βάζεις.” 355

Τὸν δ' ἐπιμειδίσσας προσέφη κρείων Ἀγαμέμνων,  
 ὡς γυνῶ χωρόμενοιο· πάλιν δ' ὃ γε λάζετο μῦθον·  
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 οὔτε σε νεικίῳ περιώσιον οὔτε κελεύω·  
 οἶδα γὰρ ὡς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360  
 ἦπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγὼ περ.  
 ἀλλ' ἴθι, ταῦτα δ' ὄπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν  
 εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.”

Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.  
 εὔρε δὲ Τυδέος υἱόν, ὑπέρθυμον Διομήδεα, 365  
 ἔσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσι·  
 πὰρ δέ οἱ ἐστήκει Σθένελος, Καπανήϊος υἱός.  
 καὶ τὸν μὲν νεΐκεσσειν ἰδὼν κρείων Ἀγαμέμνων,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370  
 τί πτώσσεις, τί δ' ὀπιπέυεις πολέμοιο γεφύρας;  
 οὐ μὲν Τυδείϊ γ' ὤδε φίλον πτωσκαζέμεν ἦεν,  
 ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηΐοισι μάχεσθαι,  
 ὡς φάσαν οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε  
 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375

ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκήνας  
 ξείνος ἄμ' ἀντιθέω Πολυνεΐκει, λαὸν ἀγείρων·  
 οἱ δὲ τότε ἔστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,  
 καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους·  
 οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὡς ἐκέλευον· 380  
 ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.  
 οἱ δ' ἐπεὶ οὖν ὄχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,  
 Ἄσωπὸν δ' ἴκοντο βαθύσχοινον λεχεποίην,  
 ἔνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῆ στείλαν Ἀχαιοί.  
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385  
 δαιυνμένους κατὰ δῶμα βίης Ἐτεοκλήϊης.  
 ἔνθ' οὐδὲ ξείνός περ ἔων ἱππηλάτα Τυδεὺς  
 τάρβει, μούνος ἔων πολέσιν μετὰ Καδμείοισιν,  
 ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα  
 δηϊδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη. 390  
 οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,  
 ἄψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,  
 κούρους πευτήκοντα· δύο δ' ἠγήτορες ἦσαν,  
 Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,  
 υἱός τ' Αὐτοφόνιοι, μενεπτόλεμος Πολυφόντης. 395  
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκε·  
 πάντας ἔπεφν', ἓνα δ' οἷον ἴει οἰκόνδε νέεσθαι·  
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.  
 τοίος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν  
 γείνατο εἶο χέρεια μάχη, ἀγορῆ δέ τ' ἀμείνω." 400  
 ὣς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,  
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο·  
 τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο·  
 "Ἀτρεΐδη, μὴ ψεύδῃς ἐπιστάμενος σάφα εἰπεῖν·  
 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι· 405  
 ἡμεῖς καὶ Θήβης ἔδος εἶλομεν ἑπταπύλοιο,  
 πανρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος Ἄρειον,

πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·  
 κείνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο·  
 τῷ μή μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ.” 410

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·  
 “ τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ·  
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,  
 ὀτρύνοντι μάχεσθαι ἐϋκνήμιδας Ἀχαιοὺς·  
 τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415  
 Τρώας δηρώσωσιν ἔλωσί τε Ἴλιον ἱρήν,  
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηρωθέντων.  
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

Ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·  
 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἀνακτος 420  
 ὀρνυμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κῦμα θαλάσσης  
 ὀρνυτ' ἐπασσύτερον Ζεφύρου ὑποκινήσαντος·  
 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα  
 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425  
 κυρτὸν ἐὼν κορυφούται, ἀποπτύει δ' ἄλὸς ἄχνην·  
 ὡς τότε ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες  
 νωλεμέως πόλεμόνδε· κέλευε δὲ οἷσιν ἕκαστος  
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, οὐδέ κε φαίης  
 τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδήν, 430  
 σιγῇ δειδιότες σημάτων· ἀμφὶ δὲ πᾶσι  
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.  
 Τρώες δ', ὡς τ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ  
 μυρίαὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,  
 ἄζηχὲς μεμακῦναι ἀκούουσαι ὅπα ἀρνῶν, 435  
 ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·  
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,  
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολὺκλητοὶ δ' ἔσαν ἄνδρες.  
 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη

Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα, 440  
 Ἄρεος ἀνδροφόνοιο κασιγνήτη ἐτάρη τε,  
 ἢ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα  
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει·  
 ἢ σφιν καὶ τότε νεῖκος ὁμοίου ἐμβαλε μέσσω  
 ἔρχομένη καθ' ὄμιλον, ὀφέλλουσα στόνον ἀνδρῶν. 445

Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἕνα ξυνιόντες ἴκοντο,  
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν  
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι  
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.  
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450  
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.  
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες  
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ  
 κρουνῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρης,  
 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455  
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.<sup>53</sup>

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστὴν  
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·  
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,  
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 460  
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,  
 ἦριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.  
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ  
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,  
 ἔλκε δ' ὑπέκ βελέων, λελημένος ὄφρα τάχιστα 465  
 τεύχεα συλήσειε· μίνυθα δέ οἱ γένεθ' ὀρμῆ.  
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ  
 πλευρά, τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφάνθη,  
 οὔτησε ξυστῷ χαλκήρεϊ, λῦσε δὲ γυῖα.  
 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470  
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς



ἀλλήλοισ ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

Ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,  
 ἠίθεον θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ  
 Ἰδθηθεν κατιούσα παρ' ὄχθησιν Σιμόεντος 475  
 γείνατ', ἐπεὶ ῥα τοκεύσιν ἅμ' ἔσπετο μῆλα ιδέσθαι·  
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσι  
 θρέπτρα φίλοισ ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν  
 ἔπλεθ' ὑπ' Ἀΐαντος μεγαθύμου δουρὶ δαμέντι.  
 πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μαζὸν 480  
 δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος  
 ἦλθεν· ὁ δ' ἐν κούρησι χαμαὶ πέσεν αἷγειρος ὥς,  
 ἢ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκη  
 λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·  
 τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἰθωνι σιδήρῳ 485  
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·  
 ἢ μὲν τ' ἄζομένη κείται ποταμοῖο παρ' ὄχθας.  
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριζεν  
 Αἴας διογενῆς· τοῦ δ' Ἀντιφος αἰολοθώρηξ  
 Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὄξεϊ δουρί. 490  
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσεὸς ἐσθλὸν ἐταῖρον,  
 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·  
 ἦριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.  
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ, 495  
 στῆ δὲ μάλ' ἐγγυὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ  
 ἀμφὶ ἐπαπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο  
 ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἄλιον βέλος ἦκεν,  
 ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκόωντα,  
 ὃς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκειάων. 500  
 τὸν ῥ' Ὀδυσσεὺς ἐτάριοιο χολωσάμενος βάλε δουρὶ  
 κόρσην· ἢ δ' ἐτέριοιο διὰ κροτάφοιο πέρησεν  
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψε,

δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.  
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἴκτωρ· 505  
 Ἄργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,  
 ἴθυσαν δὲ πολὺ προτέρω· νεμέσησε δ' Ἀπόλλων  
 Περγάμου ἑκκατιδών, Τρώεσσι δὲ κέκλετ' αὔσας·  
 “ ὄρνυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης  
 Ἄργείοις, ἐπεὶ οὗ σφι λίθος χρῶς οὐδὲ σίδηρος 510  
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν·  
 οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἠὔκομοιο,  
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”

Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς  
 ὦρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια, 515  
 ἐρχομένη καθ' ὄμιλον, ὅθι μεθιέντας ἴδοιτο.

Ἔνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησε·  
 χερμαδίῳ γὰρ βλῆτο παρὰ σφυρὸν ὀκριόεντι  
 κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,  
 Πείρως Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει. 520  
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λῆας ἀναιδῆς  
 ἄχρῖς ἀπηλοίησεν· ὁ δ' ὑπτιος ἐν κονίησι  
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,  
 θυμὸν ἀποπνεύων· ὁ δ' ἐπέδραμεν ὅς ῥ' ἔβαλέν περ,  
 Πείρως, οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι  
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὄσσε κάλυψε. 526

Τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ  
 στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός·  
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος  
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530  
 τῷ ὃ γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτὸ θυμόν.  
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροι  
 Θρηήικες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,  
 οἳ ἔ μέγαν περ ἔοντα καὶ ἴφθιμον καὶ ἀγανὸν  
 ᾗσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη. 535

ὥς τῷ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,  
 ἦ τοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,  
 ἠγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιο μετελθών,  
 ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξείϊ χαλκῷ  
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη  
 χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἔρωήν·  
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ  
 πρηγέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

540

## ΙΛΙΑΔΟΣ Ε.

### Διομήδους ἀριστεία.

Ἔνθ' αὖ Τυδείδῃ Διομήδῃ Παλλὰς Ἀθήνη  
δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν  
Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο· *ωἶν*  
δαϊέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,  
ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα  
λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο·  
τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων,  
ᾧρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.

5

Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,  
ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ υἱέες ἦστην,  
Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.  
τῷ οἱ ἀποκριθέντε ἐναντίῳ ὠρμηθήτην·  
τῷ μὲν ἀφ' ἵπποιιν, ὃ δ' ἀπὸ χθονὸς ὤρνωτο πεζός.  
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἔγχος·  
Τυδεΐδew δ' ὑπὲρ ὧμον ἀριστερὸν ἦλυθ' ἀκωκῆ  
ἔγχος, οὐδ' ἔβαλ' αὐτόν· ὃ δ' ὕστερος ὤρνωτο χαλκῷ  
Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,  
ἀλλ' ἔβαλε στήθος μεταμάζιον, ᾧσε δ' ἀφ' ἵππων.  
Ἰδαῖος δ' ἀπόρουσε λιπῶν περικαλλέα δίφρον,  
οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·  
οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,  
ἀλλ' Ἡφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,  
ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.

10

15

20

Ἴππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς  
δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας. 25

Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε Δάρητος  
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφι,  
πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη  
χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θούρου Ἄρηα· 30

“Ἄρες Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήτα, *Strophe - 1*  
οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς  
μάρνασθ', ὅπποτέροισι πατήρ Ζεὺς κῦδος ὀρέξῃ,  
νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν ;”

Ἦς εἰπούσα μάχης ἐξήγαγε θούρου Ἄρηα· 35  
τὸν μὲν ἔπειτα καθείσεν ἐπ' ἠϊόεντι Σκαμάνδρῳ,  
Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος  
ἡγεμόνων· πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων  
ἀρχὸν Ἀλιζώνων Ὀδίου μέγαν ἔκβαλε δίφρου·  
πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν 40  
ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε,  
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἴδομενεὺς δ' ἄρα Φαίιστον ἐνήρατο Μήητος υἱὸν  
Βώρου, ὃς ἐκ Τάρνης ἐριβόλακος εἰληλούθει.  
τὸν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἔγχει μακρῷ 45  
νύξ' Ἴππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·  
ἦριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλε.

Τὸν μὲν ἄρ' Ἴδομενῆος ἐσύλευον θεράποντες·  
υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἴμονα θήρης, *Small fish - hunting*  
Ἀτρείδης Μενέλαος ἔλ' ἔγχει ὀξυόεντι, 50  
ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἄρτεμις αὐτῇ  
βάλλειν ἄγρια πάντα, τά τε τρέφει οὔρεσιν ὕλη·  
ἀλλ' οὔ οἱ τότε γε χραῖσμ' Ἄρτεμις ἰοχέαιρα,  
οὐδὲ ἐκηβολίαί, ἧσιν τὸ πρὶν γ' ἐκέκαστο·  
ἀλλὰ μιν Ἀτρείδης δουρικλειτὸς Μενέλαος 55  
πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρι

ᾧμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσει,  
 ἥριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν  
 Ἄρμονιδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60  
 τεύχειν· ἕξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·  
 ὃς καὶ Ἀλεξάνδρῳ τεκτῆρατο νῆας εἴσας

ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γένοντο  
 οἱ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.  
 τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων, 65

βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διαπρὸ  
 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή·  
 γυῖξ δ' ἔριπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψε.

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,  
 ὃς ῥα νόθος μὲν ἔην, πύκα δ' ἔτρεφε δῖα Θεαῶν 70  
 ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει φῖ.

τὸν μὲν Φυλείδης δουρικλυτὸς ἐγγύθεν ἐλθὼν  
 βεβλήκει κεφαλῆς κατὰ ἱνίον ὀξείῃ δουρί·  
 ἀντικρὺ δ' ἀν' ὀδόντας ὑπὸ γλώσσαν τάμε χαλκός·  
 ἥριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75

Εὐρύπυλος δ' Εὐαίμωνιδης Ὑψήνορα δῖον,  
 υἱὸν ὑπερθύμου Δολοπίουος, ὃς ῥα Σκαμάνδρου  
 ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὡς τίετο δῆμῳ,  
 τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,  
 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ᾧμον 80  
 φασγάνῳ αἴξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν·  
 αἱματόεσσα δὲ χεῖρ πεδίῳ πέσε· τὸν δὲ κατ' ὄσσε  
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

ᾧ Ως οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην· *ball*  
 Τυδείδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη,  
 ἢ μετὰ Τρώεσσιν ὀμιλέοι ἢ μετ' Ἀχαιοῖς.  
 θῦνε γὰρ ἅμ πεδίον ποταμῷ πλήθοντι ἑοικὼς  
 χειμάρρῳ, ὃς τ' ᾧκα ῥέων ἐκέδασσε γεφύρας·

τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέται ἰσχανόωσιν,  
 οὐτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθηλέων 90  
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·  
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν·  
 ὡς ὑπὸ Τυδεΐδῃ πυκιναὶ κλονέοντο φάλαγγες  
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἑόντες.

Τὸν δ' ὡς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95  
 θύνοντ' ἄμ πεδίον πρὸ ἔθεν κλονέοντα φάλαγγας,  
 αἰψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,  
 καὶ βάλ' ἐπαΐσσοντα τυχῶν κατὰ δεξιὸν ὦμον,  
 θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς οἰστός,  
 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ. 100  
 τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·  
 “ ὄρνησθε, Τρώες μεγάθυμοι, κέντορες ἵππων·  
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔ φημι  
 δῆθ' ἀνσχῆσασθαι κρατερὸν βέλος, εἰ ἔτέον με  
 ὦρσεν ἄναξ Διὸς υἱὸς ἀπορνούμενον Λυκίηθεν.” 105

ἌΩς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,  
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιν καὶ ὄχεσφιν  
 ἔστη, καὶ Σθένελον προσέφη, Καπανηΐου υἱόν·  
 “ ὄρσο, πέπον Καπανηϊάδῃ, καταβήσαιο δίφρου,  
 ὄφρα μοι ἐξ ὦμοιο ἐρύσσης πικρὸν οἰστόν.” 110

ἌΩς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμάζε,  
 πὰρ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὦμον·  
 αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.  
 δὴ τότε ἔπειτ' ἠρᾶτο βοῆν ἀγαθὸς Διομήδης·  
 “ κλυθί μεν, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη, 115  
 εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης  
 δηΐῳ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·  
 δὸς δέ τέ μ' ἀνδρα ἐλείν καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν,  
 ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησιν  
 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἠελίοιο.” 120

ἄΩς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,  
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθευ'  
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·  
 “ θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·  
 ἐν γάρ τοι στήθεσσι μένος πατρῷου ἦκα 125  
 ἄτρομον, οἶον ἔχεσκε σακέσπαλος ἱππότα Τυδεύς·  
 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἦ πρὶν ἐπήεν,  
 ὄφρ' εὔ γιγνώσκης ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.  
 τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἴκηται,  
 μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130  
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη  
 ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξέϊ χαλκῷ.”  
 Ἥ μὲν ἄρ' ὧς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,  
 Τυδείδης δ' ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη,  
 καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι 135  
 δὴ τότε μιν τρὶς τόσσου ἔλεν μένος, ὧς τε λέοντα,  
 οὐν ῥά τε ποιμῆν ἀγρῷ ἐπ' εἰροπόκοις οἴεσσι  
 χραύση μὲν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσση·  
 τοῦ μὲν τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,  
 ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρήμα φοβεῖται 140  
 αἰ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,  
 αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·  
 ὧς μεμαῶς Τρώεσσι μίγη κρατερὸς Διομήδης.  
 Ἐνθ' ἔλεν Ἀστυνοοῦν καὶ Ὑπείρονα, ποιμένα λαῶν, 145  
 τὸν μὲν ὑπὲρ μαζοῖο βαλῶν χαλκῆρεϊ δουρί,  
 τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὦμον  
 πληῆξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἠδ' ἀπὸ νώτου.  
 τοὺς μὲν ἔασ', ὁ δ' Ἄβαντα μετώχετο καὶ Πολύειδον,  
 υἱέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος·  
 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὄνειρους, 150  
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε·  
 βῆ δὲ μετὰ Ξάνθου τε Θῳωνά τε, Φαίνοπος υἱε,



ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,  
 υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.  
 ἔνθ' ὃ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμὸν  
 155 ἄμφοτέρω, πατέρι δὲ γούον καὶ κήδεα λυγρὰ  
 λείπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκ νοστήσαντε  
 δέξατο· χηρωσται δὲ διὰ κτήσιν दाτέοντο.

Ἔνθ' υἴας Πριάμοιο δῶν λάβε Δαρδανίδαο  
 εἰν ἐνὶ δίφρῳ ἕοντας, Ἐχέμμονά τε Χρομίον τε.  
 160 ὡς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξῃ  
 πόρτιος ἢ βοός, ξύλοχον κάτα βασκομενάων,  
 ὡς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς  
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·  
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν.  
 165

Τὸν δ' ἴδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,  
 βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων  
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι·  
 εὖρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,  
 170 στή δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἠΰδα·  
 “ Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἴστοι  
 καὶ κλέος ; ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,  
 οὐδέ τις ἐν Λυκίῃ σέο γ' εὔχεται εἶναι ἀμείνων.  
 ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχῶν,  
 ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργε  
 175 Τρώας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·  
 εἰ μὴ τις θεὸς ἐστι κοτεσσάμενος Τρώεσιν  
 ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἔπι μῆνις.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·  
 180 “ Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων,  
 Τυδείδῃ μιν ἔγωγε δαίφρουι πάντα εἴσκω,  
 ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,  
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεὸς ἐστιν.  
 εἰ δ' ὃ γ' ἀνὴρ ὅν φημι, δαίφρων Τυδέος υἱός,

οὐχ ὃ γ' ἀνευθε θεοῦ τάδε μαινεται, ἀλλὰ τις ἄγχι 185  
 ἔστηκ' ἀθανάτων, νεφέλη εἰλυμένος ὤμους,  
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλη.  
 ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλον ὦμον  
 δεξιὸν ἀντικρὺ διὰ θώρηκος γυάλοιο· *Follow*  
 καὶ μιν ἔγωγ' ἐφάμην Ἀἰδωνῆϊ προῖάψειν, 190  
 ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.  
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·  
 ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι  
 καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι  
 πέπτανται· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι 195  
 ἐστάσι κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.  
 ἧ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων  
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·  
 ἵπποισίν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα  
 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας· 200  
 ἀλλ' ἐγὼ οὐ πιθόμην—ἧ τ' ἂν πολὺ κέρδιον ἦεν—  
 ἵππων φειδόμενος, μή μοι δευολάτο φορβῆς *Packe's hand*  
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.  
 ὣς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα  
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν. 205  
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,  
 Τυδείδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροισιν  
 ἀτρεκὲς αἶμ' ἔσσενα βαλῶν, ἧγειρα δὲ μᾶλλον.  
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα  
 ἤματι τῷ ἐλόμην ὅτε Ἴλιον εἰς ἐρατεινὴν 210  
 ἠγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δίῳ.  
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσι  
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,  
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,  
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῶ ἐν πυρὶ θείην 215  
 χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ.”

Τὸν δ' αὖτ' Αἰνεΐας Τρώων ἀγὸς ἀντίον ἦῤα·  
 “ μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,  
 πρίν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν  
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220

ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσαιο, ὄφρα ἴδῃαι  
 οἴοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο  
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἠδὲ φέβεσθαι·  
 τὼ καὶ νῶϊ πόλινδε σαώσετον, εἴ περ ἂν αὐτε  
 Ζεὺς ἐπὶ Τυδείδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225

ἀλλ' ἄγε νῦν μάστιγα καὶ ἠνία σιγαλόεντα  
 δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι·  
 ἦε σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·  
 “ Αἰνεΐα, σὺ μὲν αὐτὸς ἔχ' ἠνία καὶ τεῶ ἵππῳ· 230  
 μᾶλλον ὑφ' ἠνιόχῳ εἰωθότι καμπύλον ἄρμα  
 οἴσετον, εἴ περ ἂν αὐτε φεβώμεθα Τυδέος υἱόν·  
 μὴ τὼ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον *τιμωρ*  
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,  
 νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς 235  
 αὐτῷ τε κτεῖνῃ καὶ ἐλάσση μώνυχας ἵππους.  
 ἀλλὰ σὺ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,  
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξείῃ δουρί.”

ᾧσ' ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,  
 ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους. 240  
 τοὺς δὲ ἶδε Σθένελος, Καπανήϊος ἀγλαὸς υἱός,  
 αἶψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα·  
 “ Τυδείδῃ Διομήδες, ἐμῷ κεχαρισμένε θυμῷ,  
 ἄνδρ' ὀρόω κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,  
 ἴν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς, 245  
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὔχεται εἶναι·  
 Αἰνεΐας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαιο  
 εὔχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.

ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὔτω  
θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης." 250

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·  
“μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω.  
οὐ γάρ μοι γενναῖον ἀλυσκάζονται μάχεσθαι  
οὐδὲ καταπτώσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·  
ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτως *αι. 255*  
ἀντίον εἴμ' αὐτῶν· τρεῖν μ' οὐκ ἔᾶ Παλλὰς Ἀθήνη.

τούτω δ' οὐ πάλιν αὖτις ἀποίσετον ὠκέες ἵπποι  
ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.  
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260

ἀμφοτέρω κτείνει, σὺ δὲ τούσδε μὲν ὠκέας ἵππους  
αὐτοῦ ἐρυκακέειν ἐξ ἄντυγος ἠνία τείνας, *ch. and i. 261*  
Αἰνεῖαιο δ' ἐπαῖξαι μεμνημένος ἵππων,  
ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς.

τῆς γάρ τοι γενεῆς, ἧς Τρωῖ περ εὐρύοπα Ζεὺς 265  
δῶχ' υἱὸς ποιμήν Γανυμήδεος, οὔνεκ' ἄριστοι  
ἵππων, ὅσσοι ἔασιν ὑπ' ἠῶ τ' ἠέλιόν τε,  
τῆς γενεῆς ἐκλεψεν ἀναξ ἀνδρῶν Ἀγχίσης,  
λάβρη Λαομέδοντος ὑποσχῶν θήλεας ἵππους·  
τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη. 270

τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ,  
τῶ δὲ δύ' Αἰνεῖα δῶκεν, μῆστωρε φόβοιο.  
εἰ τούτω κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.”

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
τῶ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275  
τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·  
“καρτερόθυμε, daίφρον, ἀγανοῦ Τυδέος υἱέ,  
ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἰστός·  
νῦν αὐτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι.”

Ἦ ῥα, καὶ ἀμπεπαλῶν προῖτει δολιχόσκιον ἔγχος 280

καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ  
αἰχμῆ χαλκείῃ πταμένη θώρηκι πελάσθη·

τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·

“ βέβληται κενεῶνα διαμπερές, οὐδέ σ' οἴω

δηρὸν ἔτ' ἀνσχῆσασθαι· ἐμοὶ δὲ μέγ' εὐχος ἔδωκας.” 285

Τὸν δ' οὐ ταρβήσας προσέφη κρατερός Διομήδης·

“ ἤμβροτες οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶί γ' οἴω  
πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα  
αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.”

Ἦς φάμενος προέηκε· βέλος δ' ἔθυνεν Ἀθήνη 290

ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.

τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρήs,

αἰχμῆ δ' ἐξελύθη παρὰ νεύατον ἀνθερεῶνα·

ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ

αἰόλα παμφανόωντα, παρέτρεσαν δέ οἱ ἵπποι 295

ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνεΐας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,

δείσας μὴ πῶς οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.

ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὧς ἀλκὶ πεποιθώς,

πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' εἵσθην, 300

τὸν κτάμεναι μεμαῶς ὅς τις τοῦ γ' ἀντίος ἔλθοι,

σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ

Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,

οἴοι νῦν βροτοὶ εἰσ'· ὁ δὲ μιν ρέα πάλλε καὶ οἶος.

τῷ βάλεν Αἰνεΐαιο κατ' ἰσχύιον, ἔνθα τε μηρὸς 305

ἰσχύῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσι·

θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·

ᾧσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος· αὐτὰρ ὃ γ' ἦρως

ἔστη γνύξ ἐριπῶν καὶ ἐρείσατο χειρὶ παχείῃ

γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψε. 310

Καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνεΐας,

εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,

μήτηρ, ἣ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι·  
 ἀμφὶ δ' ἔδον φίλον υἷον ἐχεύατο πήχρεε λευκῶ,  
 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν, 315  
 ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπῶλων  
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

Ἡ μὲν ἔδον φίλον υἷον ὑπεξέφερεν πολέμοιο·  
 οὐδ' υἱὸς Καπαυῆος ἐλήθετο συνθεσιάων  
 τάων ἅς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης, 320  
 ἀλλ' ὃ γε τοὺς μὲν εἰσοὺς ἠρύκακε μώνυχας ἵππους  
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἠνία τείνας,  
 Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους  
 ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.

δῶκε δὲ Δηϊπύλῳ, ἐτάρῳ φίλῳ, ὃν περὶ πάσης 325  
 τίεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦδη,  
 νηυσὶν ἔπι γλαφυρῆσιν ἐλαυνέμεν· αὐτὰρ ὃ γ' ἦρως  
 ὦν ἵππων ἐπιβάς ἔλαβ' ἠνία σιγαλόεντα,  
 αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους 330  
 ἐμμεμαῶς· ὁ δὲ Κύπριν ἐπώχετο νηλεῖ χαλκῷ,  
 γινώσκων ὃ τ' ἀναλκίς ἔην θεός, οὐδὲ θεάων  
 τάων αἴ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,  
 οὔτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐννώ.

ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὄμιλον ὀπάζων,  
 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς 335  
 ἄκρην οὔτασε χεῖρα μετάλμενος ὄξεί δουρὶ  
 ἀβληχρῆν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν  
 ἀμβροσίου δια πέπλου, ὃν οἱ Χάριτες κάμου αὐταί,  
 πρυμνὸν ὑπερ θέναρος· ῥέε δ' ἀμβροτον αἶμα θεοῖο,  
 ἰχώρ, οἷός πέρ τε ῥέει μακάρεσσι θεοῖσιν· 340  
 οὐ γὰρ σίτον ἔδουσ', οὐ πίνουσ' αἴθοπα οἶνον,  
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.  
 ἣ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἷον·  
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων

κνανέη νεφέλη, μή τις Δαναῶν ταχυνώλων 345

χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·  
τῇ δ' ἐπὶ μακρὸν ἄυσε βοῆν ἀγαθὸς Διομήδης·

“εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτήτος·  
ἢ οὐχ ἄλις ὄττι γυναικας ἀνάκιδας ἠπεροπεύεις ;  
εἰ δὲ σύ γ' ἐς πόλεμον πωλήσεται, ἦ τέ σ' οἴω 350  
ρίγῃσειν πόλεμόν γε καὶ εἴ χ' ἐτέρωθι πύθηαι.”

“Ὡς ἔφαθ', ἢ δ' ἀλίουσ' ἀπεβήσето, τείρετο δ' αἰνώσ·  
τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδῆγεμος ἕξαγ' ὀμίλου  
ἄχθομένην ὀδύνησι, μελαίνετο δὲ χροῖα καλόν.

εὖρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρηα 355  
ἦμενον· ἠέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω·  
ἢ δὲ γνύξ ἐριποῦσα κασιγνήτοιο φίλοιο

πολλὰ λισσομένη χρυσάμπυκας ἤτηεν ἵππους·  
“φίλε κασίγνητε, κόμισαί τέ με δὸς δέ μοι ἵππους,  
ὄφρ' ἐς Ὀλυμπον ἴκωμαι, ἵν' ἀθανάτων ἔδος ἐστί. 360

λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνῆρ,  
Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”

“Ὡς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους·  
ἢ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλου ἦτορ,  
πὰρ δέ οἱ Ἴρις ἔβαινε καὶ ἠνία λάζετο χερσί, 365  
μάστιξεν δ' ἐλάαν, τῶ δ' οὐκ ἀέκουτε πετέσθην.

αἴψα δ' ἔπειθ' ἴκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον  
ἔνθ' ἵππους ἔστησε ποδῆγεμος ὠκέα Ἴρις  
λύσασ' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·  
ἢ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτη, 370

μητρὸς ἐῆς· ἢ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,  
χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·  
“τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐραγιῶνων  
μαψιδίως, ὡς εἴ τι κακὸν ῥέζουσταν ἐνωπῇ ;”

Τὴν δ' ἠμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτη· 375  
“οὔτά με Τυδέος υἱός, ὑπέρθυμος Διομήδης,

οὔνεκ' ἐγὼ φίλον υἷον ὑπεξέφερον πολέμοιο,  
 Αἰνεῖαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.  
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή, *οὐ γὰρ ἔτι*  
 ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται." 380

Τὴν δ' ἡμείβετ' ἔπειτα Διώνη, δία θεάων  
 "τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ'  
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δῶματ' ἔχοντες  
 ἐξ ἀνδρῶν, χαλέπ' ἄλγέ' ἐπ' ἀλλήλοισι τιθέντες.  
 τλή μὲν Ἄρης, ὅτε μιν Ὠτος κρατερός τ' Ἐφιάλτης, 385  
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ·  
 χαλκῆφ δ' ἐν κεράμφω δέδετο τρισκαίδεκα μῆνας·  
 καὶ νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,  
 εἰ μὴ μητρυιή, περικαλλῆς Ἡερίβοια,  
 Ἑρμῆα ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα 390  
 ἤδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.  
 τλή δ' Ἥρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος  
 δεξιτερὸν κατὰ μαζὸν οἷστῶ τριγλώχινι *τριγλώχινι*  
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.  
 τλή δ' Αἴδης ἐν τοῖσι πελώριος ὠκὺν οἷστόν, 395  
 εὔτε μιν αὐτὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,  
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν·  
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον  
 κῆρ ἀχέων, ὀδύνησι πεπαρμένους· αὐτὰρ οἷστὸς *οἷστὸς*  
 ὦμφ ἐνι στιβαρῶ ἠλήλατο, κῆδε δὲ θυμόν. 400  
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων  
 ἠκέσατ'· οὐ μὲν γάρ τι καταθητός γ' ἐτέτυκτο.  
 σχέτλιος, ὄβριμοεργός, ὃς οὐκ ὄθητ' αἴσυλα ρέζων,  
 ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσι.  
 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405  
 νῆπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,  
 ὅττι μάλ' οὐ δηναῖος ὃς ἀθανάτοισι μάχεται,  
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν



ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.

τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστι,  
φραζέσθω μὴ τίς οἱ ἀμείνων σείο μάχηται,  
μῆ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίνη,  
ἐξ ὕπνου γούωσα φίλους οἰκῆας ἐγείρη,

410

*wedded* κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,  
ἰφθίμη ἄλοχος Διομήδεος ἱπποδάμοιο.”

415

Ἦ ρά, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργυν·

*healed* ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρέϊαι.

αἱ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη

*wickedly* κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.

τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·

420

“ Ζεῦ πάτερ, ἦ ρά τί μοι κεχολώσεται, ὅττι κεν εἴπω ;

ἦ μάλα δὴ τινα Κύπρις Ἀχαιϊάδων ἀνιείσα

*Jan* Τρωσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,

τῶν τινὰ καρρέζουσα Ἀχαιϊάδων εὐπέπλων

*hand* πρὸς χρυσῆν περόνη καταμύξατο χεῖρα ἀραιήν.”

425

Ἦς φάτο, μεῖδῃσεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,

καὶ ρά καλεσσάμενος προσέφη χρυσῆν Ἀφροδίτην·

“ οὐ τοι, τέκνον ἐμόν, δέδοται πολεμῆϊα ἔργα,

ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,

ταῦτα δ' Ἀρηϊ θεῶ καὶ Ἀθήνη πάντα μελήσει.”

430

Ἦς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

Αἰνεΐα δ' ἐπόρουσε βοῆν ἀγαθὸς Διομήδης,

γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·

ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ

Αἰνεΐαν κτείνειν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.

435

τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,

τρὶς δέ οἱ ἐστυφέλιξε φαιεινὴν ἀσπίδ' Ἀπόλλων·

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέεσσυτο δαίμονι ἴσος,

δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·

“ φράζεο, Τυδείδη, καὶ χάζεο, μηδὲ θεοῖσιν

440

ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φύλον ὁμοῖον  
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.”

ἌΩς φάτο, Τυδείδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,  
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.

Αἰνεῖαν δ' ἀπάτερθεν ὀμίλου θῆκεν Ἀπόλλων 445

Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο.

ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα

ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινό τε

αὐτὰρ ὁ εἶδωλον τευξ' ἀργυρότοξος Ἀπόλλων

αὐτῷ τ' Αἰνεῖα ἔκελον καὶ τεύχεσι τοῖον, 450

ἀμφὶ δ' ἄρ' εἰδώλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ

δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας

ἀσπίδας εὐκύκλους λαισηΐά τε περούοντα.

δὴ τότε θοῦρον Ἄρηα προσηΐδα Φοῖβος Ἀπόλλων·

“Ἄρες Ἄρες βροτολογιέ, μαιφόνε, τειχεσιπλήτα, 455

οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,

Τυδείδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο ;

Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,

αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.”

ἌΩς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρη, 460

Τρῶας δὲ στίχας οὖλος Ἄρης ὤτρυνε μετελθών,

εἰδόμενος Ἀκάμαντι θεῷ ἠγήτορι Θρηκῶν·

υἰάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν·

“ὦ υἱεῖς Πριάμοιο, διοτρεφέος βασιλῆος,

ἐς τί ἐτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς ; 465

ἦ εἰς ὃ κεν ἀμφὶ πύλης εὐποιήτησι μάχωνται ;

κεῖται ἀνὴρ ὃν τ' ἴσον ἐτίομεν Ἐκτορι δῖῳ,

Αἰνεΐας, υἱὸς μεγαλήτορος Ἀγχίσαο·

ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον.”

ἌΩς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου. 470

ἐνθ' αὖ Σαρπηδῶν μάλα νείκεσεν Ἐκτορα δῖον·

“Ἐκτορ, πῆ δὴ τοι μένος οἴχεται ὃ πρὶν ἔχεςκας ;

φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἦδ' ἐπικούρων  
οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι.  
τῶν νῦν οὐ τιν' ἐγὼν ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475  
ἀλλὰ καταπτώσσουσι κύνες ὡς ἀμφὶ λέοντα·  
ἡμεῖς δ' αὖ μαχόμεσθ', οἳ πέρ τ' ἐπίκουροι ἔνειμεν.  
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἦκω·  
τηλοῦ γὰρ Λυκίη, Ξάνθῳ ἐπι δινήεντι,  
ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νῆπιον υἱόν, 480  
κὰδ δὲ κτήματα πολλά, τά τ' ἔλδεται ὅς κ' ἐπιδευής.  
ἀλλὰ καὶ ὡς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς  
ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον  
οἶόν κ' ἦε φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·  
τύνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485  
λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὄρεσσι.

μή πως, ὡς ἀψίσι λίνου ἀλόντε πανάγρου,  
ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·  
οἱ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὑμῖν.  
σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490  
ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων  
νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν."

Ὡς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἐκτορι μῦθος·  
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,  
πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὤχετο πάντη, 495  
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.  
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·  
Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.  
ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλώας  
ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500  
κρίνη ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας,  
αἱ δ' ὑπολευκαίνονται ἀχυρμαί· ὡς τότ' Ἀχαιοὶ  
λευκοὶ ὑπερθε γέγοντο κοιμισάτω, ὅν ῥα δι' αὐτῶν  
οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,

ἄψ ἐπιμισγομένων ὑπὸ δ' ἔστρεφον ἠνιοχῆες. 505  
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον· ἀμφὶ δὲ νύκτα  
 θοῦρος Ἄρης ἐκάλυψε μάχη Τρώεσσι ἀρήγων,  
 πάντοσ' ἐποιοχόμενος· τοῦ δ' ἐκραίαινε ἐφετμὰς  
 Φοῖβον Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει  
 Τρωσὶν θυμὸν ἐγείραι, ἐπεὶ ἶδε Παλλὰδ' Ἀθήνην 510  
 οἰχομένην· ἣ γὰρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.  
 αὐτὸς δ' Αἰνείαν μάλα πῖνος ἐξ ἀδύτοιο  
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.  
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,  
 ὡς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα 515  
 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὐ τι.  
 οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν  
 Ἄρης τε βροτολογὸς Ἔρις τ' ἄμοτον μεμαυῖα.  
 Τοὺς δ' Αἴαντε δῦω καὶ Ὀδυσσεὺς καὶ Διομήδης  
 ὄτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520  
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,  
 ἀλλ' ἔμενον νεφέλησιν εἰοκότες, ἄς τε Κρονίων  
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσι  
 ἀτρέμας, ὄφρ' εὐδῆσι μένος Βορέας καὶ ἄλλων  
 ζαχρηῶν ἀνέμων, οἳ τε νέφεα σκιδόντα 525  
 πνοιῆσιν λιγυρήσι διασκιδνάσιν ἀέντες·  
 ὡς Δαναοὶ Τρώας μένον ἔμπεδον οὐδ' ἐφέβοντο.  
 Ἄτρείδης δ' ἀν' ὄμιλον ἐφοῖτα πολλὰ κελεύων·  
 “ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,  
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας· 530  
 αἰδομένων ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται·  
 φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”  
 Ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,  
 Αἰνείω ἔταρον μεγαθύμου, Δηϊκόωντα  
 Περγασίδην, ὃν Τρώες ὁμῶς Πριάμοιο τέκεσσι 535  
 τίον, ἐπεὶ θεὸς ἔσκε μετὰ πρῶτοισι μάχεσθαι.

τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·  
 ἢ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἶσατο χαλκός,  
 νειαίρη δ' ἐν γαστρὶ διὰ ζωστήηρος ἔλασσε·  
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

Ἔνθ' αὐτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,  
 νῆε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε,  
 τῶν ῥα πατὴρ μὲν ἔναιεν ἔυκτιμένη ἐνὶ Φηρῇ,  
 ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο  
 Ἀλφειοῦ, ὅς τ' εὐρὸν ῥέει Πυλίων διὰ γαίης,  
 ὅς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεσσιν ἀνακτα·  
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,  
 ἐκ δὲ Διοκλῆος διδυμάουε παῖδε γενέσθην, <sup>ἴων</sup>  
 Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.

τὼ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν 550  
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,  
 τιμὴν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάω,  
 ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.

οἷω τῷ γε λέοντε δύω ὄρεος κορυφῆσιν  
 ἔτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· <sup>ἴων</sup> 555  
 τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα  
 σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτὸ  
 ἀνδρῶν ἐν παλάμησι κατέκταθεν ὀξείῃ χαλκῷ·  
 τοίω τὼ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε  
 καππεσέτην, ἐλάτησιν ἑοικότες ὑψηλῆσι. <sup>ἴων</sup> 560

Τὼ δὲ πεσόντ' ἐλέησεν ἀρηΐφιλος Μενέλαος,  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,  
 σείων ἐγχέειν· τοῦ δ' ὤτρυνεν μένος Ἄρης,  
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.  
 τὸν δ' ἴδεν Ἀντίλοχος, μεγαθύμον Νέστορος υἱός, 565  
 βῆ δὲ διὰ προμάχων· περὶ γὰρ διέ ποιμένι λαῶν,  
 μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο. <sup>ἴων</sup>  
 τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα

ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·

Ἐντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570

Αἰνεῖας δ' οὐ μείνε, θοός περ ἔων πολεμιστής,

ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.

οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,

τὼ μὲν ἄρα δειλῶ βαλέτην ἐν χερσὶν ἑταίρων,

αὐτῶ δὲ στρεφθέντε μετὰ πρότοισι μαχέσθη. 575

Ἐνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηϊ,

ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστάων.

τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος

ἔσταότ' ἔγχεϊ νύξε κατὰ κληῖδα τυχήσας·

Ἐντίλοχος δὲ Μύδωνα βάλ', ἠνίοχον θεράποντα, 580

ἔσθλον Ἀτυμνιάδην—ὁ δ' ὑπέστρεφε μώνυχας ἵππους—

χερμαδίῳ ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν

ἠνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.

Ἐντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην·

αὐτὰρ ὁ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585

κύμβαχος ἐν κονίησιν ἐπὶ βρεχμόν τε καὶ ὤμους.

δηθὰ μάλ' ἐστήκει—τύχε γάρ ῥ' ἀμάθοιο βαθείης—

ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλον ἐν κονίησι·

τοὺς ἵμας Ἐντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν.

Τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς

κεκληγῶς· ἅμα δὲ Τρώων εἶποντο φάλαγγες 591

καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι Ἐννώ,

ἠ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτήτος,

Ἄρης δ' ἐν παλάμησι πελώριον ἔγχος ἐνώμα,

φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἐκτορος, ἄλλοτ' ὀπισθε.

Τὸν δὲ ἰδὼν ῥίγησε βοῆν ἀγαθὸς Διομήδης· 596

ὡς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,

στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,

ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,

ὡς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῷ· 600

“ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἐκτορα δῖου  
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν·  
 τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει·  
 καὶ νῦν οἱ πάρα κείνος Ἄρης, βροτῷ ἀνδρὶ ἐοικώς.  
 ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω  
 εἵκετε, μηδὲ θεοῖς μενεαινέμεν ἴφι μάχεσθαι.”

605

Ἦς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.  
 ἔνθ' Ἐκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,  
 εἶν ἐνὶ δίφρῳ ἔοντε, Μενέσθην Ἀγχιάλόν τε.

τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας·

610

στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,  
 καὶ βάλεν Ἀμφιον, Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῷ  
 ναῖε πολυκτῆμων πολυλήϊος· ἀλλὰ ἔ μοῖρα  
 ἦγ' ἐπικουρήσουτα μετὰ Πρίαμόν τε καὶ υἱας.

τόν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας,

615

νειαίρη δ' ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος,  
 δουπήσεν δὲ πεσών· ὁ δ' ἐπέδραμε φαίδιμος Αἴας  
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν  
 ὀξέα παμφανώοντα· σάκος δ' ἀνεδέξατο πολλά.

αὐτὰρ ὁ λάξ προσβάς ἐκ νεκροῦ χάλκεον ἔγχος

620

ἔσπασατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ  
 ὦμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.

δεῖσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,

οἱ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,

οἳ ἔ μέγαν περ ἔοντα καὶ ἴφθιμον καὶ ἀγανὸν

625

ᾧσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.

Ἦς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·

Τληπόλεμον δ' Ἑρακλείδην ἦν τε μέγαν τε,

ᾧρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή·

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,

630

υἱός θ' υἱωνός τε Διὸς νεφεληγερέταο,

τόν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·

“ Σαρπηῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη  
 πτώσσειν ἐνθαδ’ ἐόντι μάχης ἀδαήμονι φωτί ;  
 ψευδόμενοι δέ σέ φασι Διὸς γόνου αἰγιόχοιο 635  
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδύεαι ἀνδρῶν  
 οἱ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων,  
 ἀλλ’ οἷόν τινά φασι βίην Ἑρακλειῆην  
 εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα·  
 ὅς ποτε δεῦρ’ ἔλθῶν ἔνεχ’ ἵππων Λαομέδοντος 640  
 ἐξ οἴης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν  
 Ἴλίου ἐξαλάπαξε πόλιν, χήρωσε δ’ ἀγνιάς·  
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί. *αι τιμιόταται*  
 οὐδέ τί σε Τρώεσσιν οἴομαι ἄλκαρ ἔσσεσθαι  
 ἐλθόντ’ ἐκ Λυκίης, οὐδ’ εἰ μάλα καρτερός ἐσσι, 645  
 ἀλλ’ ὑπ’ ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν.”

Τὸν δ’ αὖ Σαρπηδῶν Λυκίων ἀγὸς ἀντίον ἤϊδα·  
 “ Τληπόλεμ’, ἦ τοι κείνος ἀπώλεσεν Ἴλιον ἱρὴν  
 ἀνέρος ἀφραδίησιν ἀγανοῦ Λαομέδοντος,  
 ὅς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, *υφθαα* 650  
 οὐδ’ ἀπέδωχ’ ἵππους, ὧν εἵνεκα τηλόθεν ἦλθε.  
 σοὶ δ’ ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν  
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ’ ὑπὸ δουρὶ δαμέντα  
 εὐχος ἐμοὶ δώσειν, ψυχὴν δ’ Ἀΐδι κλυτοπόλῳ.”

Ὡς φάτο Σαρπηδῶν, ὁ δ’ ἀνέσχετο μείλινον ἔγχος 655  
 Τληπόλεμος· καὶ τῶν μὲν ἀμαρτῆ δούρατα μακρὰ  
 ἐκ χειρῶν ἤϊξαν· ὁ μὲν βάλεν αὐχένα μέσσου  
 Σαρπηδῶν, αἰχμὴ δὲ διαμπερὲς ἦλθ’ ἀλεγεινῆ·  
 τὸν δὲ κατ’ ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε.  
 Τληπόλεμος δ’ ἄρα μηρὸν ἀριστερὸν ἔγχρῃ μακρῶ 660  
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα, *φμοισαίη*  
 ὁστέῳ ἐγχριμφθεῖσα, πατῆρ δ’ ἔτι λοιγὸν ἄμυνεν.

Οἱ μὲν ἄρ’ ἀντίθεον Σαρπηδῶνα δίοι ἐταῖροι  
 ἐξέφερον πολέμοιο· βάρυνε δὲ μιν δόρυ μακρὸν



ἐλκόμενον· τὸ μὲν οὐ τις ἐπεφράσατ' οὐδ' ἐνόησε, 665  
 μηροῦ ἐξερύσαι δόρυ μείλιον, ὄφρ' ἐπιβαίη,  
 σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.

Τληπόλεμον δ' ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ  
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς 670  
 τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ·  
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν

ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,  
 ἦ ὅ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.

οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν  
 ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὄξείϊ χαλκῷ· 675  
 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.

ἔνθ' ὅ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε  
 Ἀλκανδρόν θ' Ἄλιόν τε Νοήμονά τε Πρύτανίν τε.  
 καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,

εἰ μὴ ἄρ' ὄξυν νόησε μέγας κορυθαίολος Ἔκτωρ· 680  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,  
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι

Σαρπηδῶν Διὸς υἱός, ἔπος δ' ὀλοφυνδὸν ἔειπε·  
 “ Πριαμίδη, μὴ δῆ με ἔλωρ Δαναοῖσιν ἐάσης  
 κείσθαι, ἀλλ' ἐπάμννον· ἔπειτά με καὶ λίποι αἰὼν 685  
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε

νοστήσας οἰκόνδε φίλην ἐς πατρίδα γαίαν  
 εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.”

ὣς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ,  
 ἀλλὰ παρήϊζεν, λελημένος ὄφρα τάχιστα 690  
 ὤσασατ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.

οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἐταῖροι  
 εἶσαν ὑπ' αἰγιοχόιο Διὸς περικαλλεῖ φηγῶ·  
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλιον ὧσε θύραζε  
 ἴφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἐταῖρος. 695

τὸν δ' ἔλιπε ψυχῇ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·

αὔτις δ' ἐμπνύνθη, περὶ δὲ πνοιῇ Βορέας  
ζώγρει ἐπιπνέουσα κακῶς κεκαφηῶτα θυμόν.

Ἄργεῖοι δ' ὑπ' Ἄρηϊ καὶ Ἑκτορι χαλκοκορυστῇ  
οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν 700  
οὔτε ποτ' ἀντεφέροντο μάχη, ἀλλ' αἰὲν ὀπίσσω  
χάζονθ', ὡς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.

Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν  
Ἑκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης ;  
ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705  
Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,  
Οἰνοπίδην θ' Ἐλενον καὶ Ὀρέσβιον αἰολομίτρην,  
ὅς ῥ' ἐν Ἑλλήεσσιν εὐκλειέσσιν ἀεικέλιος ἦεν, *very careful*  
λίμνη κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι  
ναῖον Βοιωτοὶ μάλα πίονα δῆμον ἔχοντες. 710

Τοὺς δ' ὡς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη  
Ἄργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμίνῃ,  
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·  
“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,  
ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω, 715  
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,  
εἰ οὔτω μαίνεσθαι ἐάσομεν οὐλον Ἄρηα.  
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.  
ἦ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους 720  
Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·  
Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,  
χάλκεα ὀκτάκνημα, σιδηρέω ἄξονι ἀμφίς.  
τῶν ἦ τοι χρυσῆ ἵτυς ἄφθιτος, αὐτὰρ ὕπερθε  
χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι 725  
πλήμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν·  
δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμάσιν  
ἐντέταται, δοιαὶ δὲ περίδρομοι ἄντυγές εἰσι.

τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρω  
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα  
 καλ' ἔβαλε χρύσει· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη  
 ἵππους ὠκύποδας, μεμανυῖ ἔριδος καὶ αὐτῆς.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,  
 πέπλον μὲν κατέχευεν ἕανὸν πατρὸς ἐπ' οὔδει,  
 ποικίλου, ὅν ῥ' αὐτῇ ποιήσατο καὶ κάμε χερσίν·  
 ἢ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο  
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.

ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσσανόεσσαν  
 δεινῆν, ἣν περὶ μὲν πάντη φόβος ἐστεφάνωται,  
 ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἴωκή,  
 ἐν δέ τε Γοργεῖη κεφαλῇ δεινοῖο πελώρου,

δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.  
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον  
 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν·

ἐς δ' ὄχρα φλόγεα ποσὶ βήσσετο, λάζετο δ' ἔγχος  
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν  
 ἠρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.

Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·  
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὀραιοί,  
 τῆς ἐπιτέτραπται μέγας οὐρανοῦ Οὐλυμπός τε,  
 ἢ μὲν ἀνακλῖναι πυκινὸν νέφος ἢ δ' ἐπιθεῖναι.

τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους·  
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων  
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.

ἐνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη  
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπε·

“ Ζεῦ πάτερ, οὐ νεμεσίζη Ἄρη τάδε καρτερὰ ἔργα,  
 ὄσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν  
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἔκηλοι  
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων,

ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα ;  
 Ζεῦ πάτερ, ἦ ρά τί μοι κεχολώσεται, αἶ κεν Ἄρηα  
 λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίωμαι ;”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

“ ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγκλείην,  
 ἦ ἐ μάλιστ' εἴωθε κακῆς οὐδύνησι πελάζειν.” 765

ἌΩς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,  
 μάστιξεν δ' ἵππους· τῶ δ' οὐκ ἀέκοντε πετέσθην  
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.

ὅσσον δ' ἠεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770

ἦμενος ἐν σκοπιῇ, λεύσσω ἐπὶ οἴνοπα πόντον,

τόσσον ἐπιθρῶσκουσι θεῶν ὑψηχέες ἵπποι.

ἀλλ' ὅτε δὴ Τροίην ἶξον ποταμῶ τε ρέοντε,

ἦχι ροὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,

ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775

λύσσασ' ἐξ ὀχέων, περὶ δ' ἠέρα πουλὺν ἔχευε·

τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἰ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,

ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι·

ἀλλ' ὅτε δὴ ῥ' ἴκανον ὄθι πλείστοι καὶ ἄριστοι 780

ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο

εἰλόμενοι, λείουσιν εἰκότες ὠμοφάγοισιν

ἦ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,

ἔνθα στᾶσ' ἦῦσε θεὰ λευκώλενος Ἥρη,

Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ, 785

ὃς τόσον αὐδῆσασχ' ὅσον ἄλλοι πεντήκοντα·

“ αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·

ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,

οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιῶν

οἴχνησκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790

νῦν δὲ ἐκὰς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.”

ἌΩς εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἐκάστου.

Τυδείδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·  
 εὔρε δὲ τόν γε ἄνακτα παρ' Ἴπποισιν καὶ ὄχεσφιν  
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰφ. 795

ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος  
 ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,  
 ἂν δ' ἴσχων τελαμῶνα κελαινεφές αἷμ' ἀπομόργνυ.  
 ἰππέου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε·  
 “ἦ ὀλίγον οἱ παῖδα εἰκότα γείνατο Τυδεύς. 800

Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής·  
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκου  
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν  
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας·  
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον· 805

αὐτὰρ ὁ θυμὸν ἔχων ὄν καρτερόν, ὡς τὸ πάρος περ,  
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα  
 [ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].

σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,  
 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810  
 ἀλλὰ σευ ἦ κάματος πολυᾷξ γυῖα δέδυκεν,  
 ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα  
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνείδαο.”

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·  
 “γιγνώσκω σε, θεά, θύγατερ Διὸς αἰγιόχοιο· 815  
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.

οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,  
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἅς ἐπέτειλας.  
 οὔ μ' εἶας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι  
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820  
 ἔλθῃσ' ἐς πόλεμον, τὴν γ' οὐτάμεν ὄξεί χαλκῷ.

τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους  
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·  
 γινώσκω γὰρ Ἄρῃα μάχην ἀνὰ κοιρανέοντα.”

Τὸν δ' ἡμέλιβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825  
 “Τυδεΐδη Διόμηδες, ἐμῶ κεχαρισμένε θυμῷ,  
 μήτε σύ γ' Ἄρηα τό γε δειδίθι μήτε τιw' ἄλλον  
 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι·  
 ἀλλ' ἄγ' ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους,  
 τύψον δὲ σχεδίην μηδ' ἄζεο θοῦρον Ἄρηα, 830  
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,  
 ὃς πρώην μὲν ἐμοί τε καὶ Ἑρῆ στευτ' ἀγορεύων  
 Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,  
 νῦν δὲ μετὰ Τρώεσσιν ὀμιλεῖ, τῶν δὲ λέλασται.”

Ὡς φαμένη Σθένελον μὲν ἀφ' ἵππων ὦσε χαμάζε, 835  
 χειρὶ πάλιν ἐρύσασ', ὃ δ' ἄρ' ἐμμαπέως ἀπόρουσεν·  
 ἦ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον  
 ἐμμεμαυῖα θεά· μέγα δ' ἔβραχε φήγινος ἄζων  
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.  
 λάζετο δὲ μᾶστιγα καὶ ἠνία Παλλὰς Ἀθήνη· 840  
 αὐτίκ' ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους.  
 ἦ τοι ὃ μὲν Περίφαντα πελώριον ἐξενάριζεν,  
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν νιόν·  
 τὸν μὲν Ἄρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη  
 δύν' Αἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἄρης. 845

Ὡς δὲ ἶδε βροτολοιγὸς Ἄρης Διομήδεα δῖον,  
 ἦ τοι ὃ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε  
 κείσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,  
 αὐτὰρ ὃ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850  
 πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἠνία θ' ἵππων  
 ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·  
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη  
 ὦσεν ὑπὲκ δίφροιο ἐτώσιον ἀἰχθῆναι.  
 δεύτερος αὐθ' ὠρμάτο βοῆν ἀγαθὸς Διομήδης 855  
 ἔγχεϊ χαλκείῳ· ἐπέρισε δὲ Παλλὰς Ἀθήνη

νεΐατον ἐς κενεῶνα, ὅθι ζωννύσκετο μήτρην·  
 τῇ ῥά μιν οὔτα τυχῶν, διὰ δὲ χροά καλὸν ἔδαψεν,  
 ἐκ δὲ δόρυ σπάσεν αὐτίς· ὁ δ' ἔβραχε χάλκεος Ἄρης,  
 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860  
 ἀνέρες ἐν πολέμῳ ἔριδα ξυνάγοντες Ἄρης.  
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε  
 δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀῆρ  
 καύματος ἕξ ἀνέμοιο δυσσαέος ὀρνυμένιο, 865  
 τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης  
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.  
 καρπαλίμως δ' ἴκανε θεῶν ἕδος, αἰπὺν Ὀλυμπον,  
 παρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχεύων,  
 δεῖξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὠτειλῆς, 870  
 καί ῥ' ὄλοφυρόμενος ἔπεα πτερόεντα προσηύδα·  
 “Ζεῦ πάτερ, οὐ νεμεσίξῃ ὄρων τάδε καρτερά ἔργα·  
 αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν  
 ἀλλήλων ἰότητι, χάριν ἀνδρεσσι φέροντες.  
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875  
 οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.  
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ,  
 σοὶ τ' ἐπιπείθονται καὶ δεδμημέσθα ἕκαστος·  
 ταύτην δ' οὔτ' ἔπει προτιβάλλεαι οὔτε τι ἔργῳ,  
 ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' ἀΐδηλον· 880  
 ἣ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,  
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.  
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,  
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμοι ἴσος·  
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἣ τέ κε δηρὸν 885  
 αὐτοῦ πήματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,  
 ἣ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσι.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·

“μή τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε. *confessio*  
 ἔχθιστος δέ μοι ἔσσι θεῶν οἳ Ὀλυμπον ἔχουσιν· 890

αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
 μητρός τοι μένος ἔστιν ἀάσχετον, οὐκ ἐπεικτόν, *dimittes*

Ἕρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσι·  
 τῷ σ' οἴω κείνης τάδε πάσχειν ἐννεσίησιν. *reple*

ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα· 895

ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γείνατο μήτηρ·  
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ' ὦδ' αἰδήλος,  
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων.”

Ἔως φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι·

τῷ δ' ἐπὶ Παιήων ὀδυνήφата φάρμακα πάστων 900  
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.

ὣς δ' ὄτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν  
 ὑγρὸν ἔόν, μάλα δ' ὦκα περιτρέφεται κυκώωντι,  
 ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.

τὸν δ' Ἕβη λούσεν, χαρίεντα δὲ εἴματα ἔσσε· 905  
 παρ δὲ Διὶ Κρονίωνι καθέζετο κύδει γαίων.

Αἱ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,  
 Ἕρη τ' Ἄργεΐη καὶ Ἀλαλκομενηὶς Ἀθήνη,  
 παύσασαι βροτολογὸν Ἄρην ἀνδροκτασιάων.



## ΙΛΙΑΔΟΣ Ζ.

### Ἔκτορος καὶ Ἀνδρομάχης ὁμιλία.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·  
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο,  
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,  
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,  
Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,  
ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,  
υἷὸν Ἐϋσσώρου, Ἀκάμαντ' ἧῦν τε μέγαν τε.  
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασειῆς,  
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὄστέον εἴσω  
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοῆν ἀγαθὸς Διομήδης  
Τευθρανίδην, ὃς ἔναιεν εὐκτιμένη ἐν Ἀρίσβῃ  
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι·  
πάντας γὰρ φιλέεσκεν ὀδῶ ἔπι οἰκία ναίων.  
ἀλλὰ οἱ οὔ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον  
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,  
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τότε ἵππων  
ἔσκεν ὑψηλίοχος· τῷ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε·  
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη  
νηὶς Ἀβαρβαρέῃ τέκ' ἀμύμονι Βουκολίωσι.  
Βουκολίων δ' ἦν υἱὸς ἀγαθοῦ Λαομέδοντος

πρεσβύτατος γενεῆ, σκότιον δέ ἐ γείνατο μήτηρ  
 ποιμαίνων δ' ἐπ' ὅεσσι μίγη φιλότῃτι καὶ εὐνῆ, 25  
 ἢ δ' ὑποκουσαμένη διδυμάουε γείνατο παῖδε.  
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα  
 Μηκιστηϊάδης καὶ ἀπ' ὤμων τεύχε' ἐσύλα.

Ἄστυαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·  
 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30

ἔγχρῃ χαλκείῳ, Τεῦκρος δ' Ἄρετάουα δίον.  
 Ἄντίλοχος δ' Ἄβληρον ἐνήρατο δουρὶ φαεινῷ  
 Νεστορίδης, Ἐλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων·  
 ναῖε δὲ Σατυριόεντος ἔϋρρείταο παρ' ὄχθας  
 Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἦρωσ 35  
 φεύγοντ'. Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Ἄδρηστον δ' ἄρ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος  
 ζῶν ἐλ'. Ἴπῳ γάρ οἱ ἀτυζόμενῳ πεδίῳ,  
 ὄζφ' ἐνὶ βλαφθέντε μυρικίνφ, ἀγκύλον ἄρμα  
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην 40  
 πρὸς πόλιν, ἦ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,  
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη  
 πρηνῆς ἐν κονίησιν ἐπὶ στόμα· παρ δέ οἱ ἔστη  
 Ἄτρείδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.

Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων· 45  
 “ζώγρει, Ἄτρέος νιέ, σὺ δ' ἄξια δέξαι ἄποινα·  
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,  
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,  
 τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,  
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε·  
 καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν  
 δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων  
 ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἤυδα·  
 “ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55

ἀνδρῶν ; ἢ σοὶ ἄριστα πεποίηται κατὰ οἶκον  
 πρὸς Τρώων· τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον  
 χεῖράς θ' ἡμετέρας, μηδ' ὄν τινα γαστέρι μήτηρ  
 κοῦρον ἐόντα φέροι, μηδ' ὄς φύγοι, ἀλλ' ἅμα πάντες  
 Ἴλιου ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.” 60

Ἵως εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἦρωσ,  
 αἴσιμα παρειπών· ὁ δ' ἀπὸ ἔθεν ὤσατο χειρὶ  
 ἦρω' Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων  
 οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρείδης δὲ  
 λαξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος. 65

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας·  
 “ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἀρης,  
 μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε  
 μιμνέτω, ὥς κε πλεῖστα φέρων ἐπὶ νῆας ἵκηται,  
 ἀλλ' ἀνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι  
 νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.” 70

Ἵως εἰπὼν ὄτρυνε μένος καὶ θυμὸν ἐκάστων.  
 ἔνθα κεν αὐτε Τρώες ἀρηϊφίλων ὑπ' Ἀχαιῶν  
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,  
 εἰ μὴ ἄρ' Αἰνεΐα τε καὶ Ἔκτορι εἶπε παραστὰς 75  
 Πριαμίδης Ἐλενος, οἰωνοπόλων ὄχ' ἄριστος·

“Αἰνεΐα τε καὶ Ἔκτορ, ἐπεὶ πόνος ὕμμι μάλιστα  
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὔνεκ' ἄριστοι  
 πᾶσαν ἐπ' ἰθύν ἐστε μάχεσθαί τε φρονέειν τε,  
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80  
 πάντη ἐποιοχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν  
 φεύγοντας πεσέειν, δηϊοῖσι δὲ χάσμα γενέσθαι.

αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,  
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθι μένοντες,  
 καὶ μάλα τειρόμενοί περ' ἀναγκαίη γὰρ ἐπέγει· 85  
 Ἔκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα  
 μητέρι σῆ καὶ ἐμῇ· ἢ δὲ ξυνάγουσα γεραιὰς

νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρη,  
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,  
 πέπλον, ὅς οἱ δοκεῖ χαριέστατος ἠδὲ μέγιστος 90  
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ,  
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠῦκόμοιο,  
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ  
 ἦνις ἠκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ *unattached by Goussé*  
 ἄστνυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95  
 αἶ κεν Τυδέος υἷὸν ἀπόσχη Ἰλίου ἱρήσ,  
 ἄγριον αἰχμητῆν, κρατερὸν μῆστωρα φόβοιο, *auto*  
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.  
 οὐδ' Ἀχιλλῆά ποθ' ὤδέ γ' ἐδειδόμεν, ὄρχαμον ἀνδρῶν, *Just*  
 ὃν περ φασὶ θεᾶς ἐξ ἔμμεναι· ἀλλ' ὅδε λίην 100  
 μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.”

ἌΩς ἔφαθ', Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε,  
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄψατο πάντη,  
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν. 105  
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·  
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,  
 φᾶν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος  
 Τρωσὶν ἀλεξήσουτα κατελθέμεν, ὡς ἐλέλιχθεν. *mallem*  
 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας· 110  
 “Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,  
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,  
 ὄφρ' ἂν ἐγὼ βῆω προτὶ Ἰλιον, ἠδὲ γέρονσιν  
 εἴπω βουλευτῆσι καὶ ἡμετέρης ἀλόχοισι  
 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας.” 115

ἌΩς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·  
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,  
 ἄντυξ ἠ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης. *auto*

Γλαῦκος δ' Ἰππολόχοιο πάϊς καὶ Τυδέος υἷος

ἔς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,

τὸν πρότερος προσέειπε βοῆν ἀγαθὸς Διομήδης·

“ τίς δὲ σύ ἐσσι, φέριστε, καταθυητῶν ἀνθρώπων;

οὐ μὲν γάρ ποτ' ὄπωπα μάχη ἔνι κυδιανείρῃ

τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125

σῶ θάρσει, ὅ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας·

δυστήνων δέ τε παῖδες ἐμῶ μένει ἀντιώσωιν.

εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,

οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.

οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκούργος, 130

δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·

ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας

σευὲ κατ' ἠγάθειον Νυστήιον· αἱ δ' ἅμα πᾶσαι

θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου

θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς 135

δύσεθ' ἄλὸς κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπῳ

δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὀμοκλήῃ.

τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ρεία ζῶντες,

καὶ μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν

ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν· 140

οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.

εἰ δέ τις ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,

ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι.”

Τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·

“ Τυδεΐδη μεγάθυμε, τίη γενεὴν ἐρεεῖνεις; 145

οἴη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.

φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη

τηλεθῶσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·

ὥς ἀνδρῶν γενεὴ ἢ μὲν φύει ἢ δ' ἀπολήγει.

εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὔ εἰδῆς 150

ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν·

ἔστι πόλις Ἐφύρη μυχῶ Ἄργεος ἵπποβότοιο,  
 ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,  
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκος τέκεθ' υἱόν,  
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155  
 τῷ δὲ θεοὶ κάλλος τε καὶ ἠγορέην ἐρατεινὴν  
 ὤπασαν· αὐτὰρ οἱ Προΐτος κακὰ μήσατο θυμῷ,  
 ὅς ῥ' ἐκ δήμου ἔλασσειν, ἐπεὶ πολὺ φέρτερος ἦεν,  
 Ἄργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.  
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δῖ' Ἄντεια, 160  
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι  
 πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.  
 ἧ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα·  
 'τεθναίης, ᾧ Προΐτ', ἧ κάκτανε Βελλεροφόντην,  
 ὅς μ' ἔθελεν φιλότῃ μιγήμεναι οὐκ ἔθελούση.' 165  
 ὣς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν οἶον ἄκουσε·  
 κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,  
 πέμπει δὲ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρὰ,  
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,  
 δεῖξαι δ' ἠνώγειν ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο. 170  
 αὐτὰρ ὃ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῆ.  
 ἀλλ' ὅτε δὴ Λυκίην ἴξε Ξάνθον τε ῥέοντα,  
 προφρονέως μιν τίεν ἀναξ Λυκίης εὐρείης·  
 ἐννήμαρ ξείνισσε καὶ ἐννέα βοῦς ἰέρευσε.  
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥώς, 175  
 καὶ τότε μιν ἐρέεινε καὶ ἦτεε σῆμα ιδέσθαι,  
 ὅττι ῥά οἱ γαμβροῖο πάρα Προΐτοιο φέροιτο.  
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,  
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε  
 πεφνέμεν· ἧ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων, 180  
 πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,  
 δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο,  
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας·

δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι  
 καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν. 185  
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.  
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·  
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους  
 εἶσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·  
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190  
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἔοντα,  
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἦν,  
 δῶκε δέ οἱ τιμῆς βασιληίδος ἤμισυ πάσης·  
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἕξοχον ἄλλων,  
 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 195  
 ἦ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντη,  
 Ἰσανδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν.  
 Λαοδαμείη μὲν παρελέξατο μητίετα Ζεύς,  
 ἦ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.  
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200  
 ἦ τοι ὁ κὰπ πεδίον τὸ Ἀλήϊον οἶος ἀλάτο,  
 ὄν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,  
 Ἰσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο  
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι,  
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205  
 Ἰππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημί γενέσθαι·  
 πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν,  
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,  
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι  
 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210  
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι."

Ὡς φάτο, γήθησεν δὲ βοῆν ἀγαθὸς Διομήδης·  
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,  
 αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν·  
 "ἦ ρά νύ μοι ξεῖνος πατρῷός ἐσσι παλαιός· 215

Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην  
 ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἤματ' ἐρύξας·  
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·  
 Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινόν,  
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220  
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.  
 Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἔοντα  
 κάλλιφ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.  
 τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσω  
 εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225  
 ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·  
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπικούροι,  
 κτείνειν ὅν κε θεός γε πόρη καὶ ποσὶ κιχέω,  
 πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὅν κε δύνηαι.  
 τεύχεα δ' ἀλλήλοισι ἐπαμείψομεν, ὄφρα καὶ οἶδε 230  
 γνῶσιν ὅτι ξεῖνοι πατρῷοι εὐχόμεθ' εἶναι."

Ὡς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,  
 χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο·  
 ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,  
 ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβε 235  
 χρύσεια χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,  
 ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεόν ἠδὲ θύγατραι  
 εἰρόμεναι παῖδάς τε κασιγνήτους τε ἔτας τε 240  
 καὶ πόσιαι· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει  
 πάσας ἐξείησ'· πολλῆσι δὲ κήδε' ἐφήπτο.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,  
 ξεστῆς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ  
 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθιο,  
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245  
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι·  
 κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς



δῶδεκ' ἔσαν τέγχοι θάλαμοι ξεστοῖο λίθοιο,  
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ  
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250

ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ  
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·  
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
 “τέκνον, τίπτε λιπῶν πόλεμον θρασὺν εἰλήλουθας ;  
 ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255  
 μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνήκεν  
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.  
 ἀλλὰ μὲν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνεῖκω,  
 ὣς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι  
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσσαι, αἶ κε πίησθα. 260  
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,  
 ὣς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτησι.”

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·  
 “μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,  
 μή μ' ἀπογνιώσης, μένεος δ' ἀλκῆς τε λάθωμαι· 265  
 χερσὶ δ' ἀνίπτουσιν Διὶ λείβειν αἶθοπα οἶνου  
 ἄζομαι· οὐδέ πη ἔστι κελαινεφέϊ Κρονίωνι  
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.  
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης  
 ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραίας· 270  
 πέπλον δ', ὅς τις τοι χαριέστατος ἠδὲ μέγιστος  
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῆ,  
 τὸν θεὸς Ἀθηναίης ἐπὶ γούνασιν ἠῦκόμοιο,  
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῶ  
 ἦνις ἠκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ 275  
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,  
 αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἴλίου ἱρήσ,  
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.  
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης

ἔρχευ, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω, 280  
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν· ὥς κέ οἱ αὔθι  
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα  
 Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.  
 εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἀϊδος εἴσω,  
 φαίην κε φρέν' ἀτέρπου οἴζυος ἐκκλαθέσθαι.” 285

Ἦς ἔφαθ', ἣ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισι  
 κέκλετο· ταῖ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.  
 αὐτὴ δ' ἐς θάλαμον κατεβήσето κηῶεντα, *φραγδα*  
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιοι, ἔργα γυναικῶν  
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδῆς 290  
 ἦγαγε Σιδονίθην, ἐπιπλῶς εὐρέα πόντον,  
 τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν εὐπατέριαν·  
 τῶν ἔν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνην,  
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,  
 ἀστῆρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων. 295  
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

Αἶ δ' ὅτε νηὸν ἴκανον Ἀθήνης ἐν πόλει ἄκρη,  
 τῆσι θύρας ὤϊξε Θεανῶ καλλιπάρῃος,  
 Κισσηῖς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·  
 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν. 300  
 αἶ δ' ὀλολυγῆ πᾶσαι Ἀθήνη χεῖρας ἀνέσχον·  
 ἣ δ' ἄρα πέπλον ἐλοῦσα Θεανῶ καλλιπάρῃος  
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠῦκόμοιο,  
 εὐχομένη δ' ἠράτο Διὸς κούρη μέγαλοιο·  
 “πότνι' Ἀθηναίη, ῥυσίπτολι, δῖα θεάων, 305  
 ἄξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν  
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,  
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηῶ  
 ἦνις ἠκέστας ἱερεύσομεν, αἶ κ' ἐλεήσης  
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.” 310

Ἦς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

ὡς αἱ μὲν ῥ' εὖχοντο Διὸς κούρη μέγαλοιο,  
 Ἔκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει  
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τότε ἄριστοι  
 ἦσαν ἐνὶ Τροίῃ ἐριβόλακι τέκτονες ἄνδρες, 315  
 οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν  
 ἐγγύθι τε Πριάμοιο καὶ Ἔκτορος, ἐν πόλει ἄκρη.  
 ἔνθ' Ἔκτωρ εἰσῆλθε δίφιλος, ἐν δ' ἄρα χειρὶ  
 ἔγχος ἔχ' ἐνδεκάπηχυ· πάροιθε δὲ λάμπετο δουρὸς  
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320  
 τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,  
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφόωντα  
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῆσι γυναιξίν  
 ἦστο, καὶ ἀμφιπέλοισι περικλυτὰ ἔργα κέλευε.  
 τὸν δ' Ἔκτωρ νείκεσσει ἰδὼν αἰσχροῖς ἐπέεσσι· 325  
 “δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.  
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος  
 μαρνάμενοι· σέο δ' εἶνεκ' αὐτὴ τε πτόλεμός τε  
 ἄστου τόδ' ἀμφιδέδη· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,  
 οὐν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330  
 ἀλλ' ἄνα, μὴ τάχα ἄστου πυρὸς δηΐοιο θέρηται.”

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·  
 “Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,  
 τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καί μεν ἄκουσον·  
 οὗ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335  
 ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχει προτραπέσθαι.  
 νῦν δέ με παρεμποῦσ' ἄλοχος μαλακοῖς ἐπέεσσι  
 ὠρμησ' ἐς πόλεμον· δοκέει δέ μοι ὦδε καὶ αὐτῷ  
 λῳῖον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας. 340  
 ἀλλ' ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δύω·  
 ἢ ἴθ', ἐγὼ δὲ μέτειμι· κινήσεσθαι δέ σ' οἴω.”

Ὡς φάτο, τὸν δ' οὗ τι προσέφη κορυθαίολος Ἔκτωρ·  
 τὸν δ' Ἑλένη μύθοισι προσηΐδα μελιχίοισι·

“ δᾶερ ἔμεϊο κυνὸς κακομηχάνου ὀκρυνόεσσης,  
 ὥς μ’ ὄφελ’ ἤματι τῷ ὅτε με πρῶτον τέκε μήτηρ 345  
 οἴχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα  
 εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,  
 ἔνθα με κῦμ’ ἀπόερσε πάρος τάδε ἔργα γενέσθαι.  
 αὐτὰρ ἐπεὶ τάδε γ’ ὦδε θεοὶ κακὰ τεκμήραντο,  
 ἀνδρὸς ἔπειτ’ ὠφελλον ἀμείνονος εἶναι ἄκοιτις, 350  
 ὃς ἤδη νέμεσίν τε καὶ αἴσχεα πόλλ’ ἀνθρώπων.  
 τούτῳ δ’ οὔτ’ ἄρ νῦν φρένες ἔμπεδοι οὔτ’ ἄρ’ ὀπίσσω  
 ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι δέω.  
 ἀλλ’ ἄγε νῦν εἴσελθε καὶ ἔζέο τῷδ’ ἐπὶ δίφρῳ,  
 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355  
 εἴνεκ’ ἔμεϊο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ’ ἄτης,  
 οἴσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω  
 ἀνθρώποισι πελώμεθ’ ἀοίδιμοι ἔσσομένοισι.”

Τὴν δ’ ἠμείβετ’ ἔπειτα μέγας κορυθαίολος Ἔκτωρ·  
 “ μῆ με κάθιζ’, Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις· 360  
 ἤδη γάρ μοι θυμὸς ἐπέσσεται ὄφρ’ ἐπαμύνω  
 Τρώεσσ’, οἳ μέγ’ ἔμεϊο ποθὴν ἀπεόντος ἔχουσιν.  
 ἀλλὰ σύ γ’ ὄρνυθι τοῦτου, ἐπειγέσθω δὲ καὶ αὐτός,  
 ὥς κεν ἔμ’ ἔντοσθεν πόλιος καταμάρψῃ ἔοντα.  
 καὶ γὰρ ἐγὼν οἰκόνδ’ ἐσελεύσομαι, ὄφρα ἴδωμαι 365  
 οἰκῆας ἄλοχόν τε φίλην καὶ νῆπιον υἷόν.  
 οὐ γάρ τ’ οἶδ’ εἰ ἔτι σφιν ὑπότροπος ἴξομαι αὐτίς,  
 ἢ ἤδη μ’ ὑπὸ χερσὶ θεοὶ δαμώωσιν Ἀχαιῶν.”

ἌΩς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ·  
 αἶψα δ’ ἔπειθ’ ἵκανε δόμους εὖ ναιετάοντας, 370  
 οὐδ’ εὖρ’ Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,  
 ἀλλ’ ἢ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἔϋπέπλω  
 πύργῳ ἐφεστήκει γοώωσά τε μυρομένη τε.  
 Ἔκτωρ δ’ ὥς οὐκ ἔνδου ἀμύμονα τέτμεν ἄκοιτιν,  
 ἔσθη ἐπ’ οὐδὸν ἰών, μετὰ δὲ δμωῆσιν ἔειπεν· 375

“ εἰ δ’ ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·  
 πῆ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάρου ;  
 ἢ ἐς γαλόων ἢ εἰνατέρων εὐπέπλων,  
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται ; 380

Τὸν δ’ αὐτ’ ὀτρηνῆ ταμίη πρὸς μῦθον ἔειπεν·  
 “ Ἐκτορ, ἐπεὶ μάλ’ ἄνωγας ἀληθέα μυθήσασθαι,  
 οὔτε πη ἐς γαλόων οὔτ’ εἰνατέρων εὐπέπλων  
 οὔτ’ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385  
 ἀλλ’ ἐπὶ πύργον ἔβη μέγαν Ἴλιου, οὔνεκ’ ἄκουσε  
 τείρεσθαι Τρῳάας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.  
 ἢ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει,  
 μαινομένη εἰκυῖα· φέρει δ’ ἅμα παῖδα τιθήνη.”

Ἡ ῥα γυνὴ ταμίη, ὃ δ’ ἀπέσσυτο δώματος Ἐκτωρ 390  
 τὴν αὐτὴν ὁδὸν αὐτὶς εὐκτιμέναις κατ’ ἀγυιάς.

εὔτε πύλας ἔκανε διερχόμενος μέγα ἄστρ  
 Σκαιάς, τῇ ἄρ’ ἔμελλε διεξίμεναι πεδίουδδε,  
 ἔνθ’ ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα  
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395  
 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑλήεσση,

Θήβη Ὑποπλακίη, Κιλίκεσσ’ ἀνδρῶσιν ἀνάσσων·  
 τοῦ περ δὴ θυγάτηρ ἔχεθ’ Ἐκτορι χαλκοκορυστῆ.  
 ἢ οἱ ἔπειτ’ ἦντησ’, ἅμα δ’ ἀμφίπολος κίεν αὐτῆ  
 παῖδ’ ἐπὶ κόλπῳ ἔχουσ’ ἀταλάφρονα, νήπιον αὐτῶς, 400

Ἐκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῶ,  
 τὸν ῥ’ Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι  
 Ἀστυνάακτ’· οἷος γὰρ ἐρύετο Ἴλιον Ἐκτωρ.

ἢ τοι ὃ μὲν μείδῃσεν ἰδὼν ἐς παῖδα σιωπῆ·  
 Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα, 405  
 ἔν τ’ ἄρα οἱ φῦ χειρὶ ἔπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαζε·  
 “ δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ’ ἐλεαίρεις

παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἧ τάχα χήρη  
 σεῦ ἔσομαι· τάχα γάρ σε κατακτενέουσιν Ἀχαιοὶ  
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη 410  
 σεῦ ἀφαμαρτούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη  
 ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης, *that will be*  
 ἀλλ' ἄχε'· οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.  
 ἦ τοι γὰρ πατέρ' ἄμὸν ἀπέκτανε δῖος Ἀχιλλεύς,  
 ἐκ δὲ πόλιν πέρσεν Κιλικῶν εὖ ναιετόωσαν, 415  
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,  
 οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,  
 ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλείοισιν  
 ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν *olive trees*  
 νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420  
 οἳ δέ μοι ἐπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,  
 οἳ μὲν πάντες ἰφ' κίον ἡματι Ἄϊδος εἴσω·  
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς  
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄτεσσι. *what will be*  
 μητέρα δ', ἧ βασίλευεν ὑπὸ Πλάκῳ ὑληέσση, 425  
 τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,  
 ἀψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,  
 πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα. *and*  
 Ἔκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ  
 ἦδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης· 430  
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,  
 μὴ παῖδ' ὄρφανικὸν θήης χήρην τε γυναῖκα·  
 λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα  
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τεῖχος.  
 τρὶς γὰρ τῆ γ' ἐλθόντες ἐπειρήσανθ' οἳ ἄριστοι 435  
 ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἴδομενῆα  
 ἦδ' ἀμφ' Ἀτρείδας καὶ Τυδέος ἄλκιμον υἱόν·  
 ἦ πού τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,  
 ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ· 440  
 “ ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς  
 αἰδέομαι Τρῶας καὶ Τρωάδας ἑλκεσιπέπλους,  
 αἷ κε κακὸς ὧς νόσφιν ἀλυσκάζω πολέμοιο·  
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς  
 αἰεὶ καὶ πρῶτοισι μετὰ Τρώεσσι μάχεσθαι, 445  
 ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.  
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·  
 ἔσσεται ἡμῶν ὅτ' ἂν ποτ' ὀλόγη Ἴλιος ἱρὴ  
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.  
 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450  
 οὔτ' αὐτῆς Ἐκάβης οὔτε Πριάμοιο ἄνακτος  
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ  
 ἐν κονίησι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,  
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτῶνων  
 δακρυόεσσαν ἄγηται, ἐλεύθερον ἡμῶν ἀπούρας· 455  
 καὶ κεν ἐν Ἀργεὶ ἐοῖσα πρὸς ἄλλης ἰστὸν ὑφαίνοις,  
 καὶ κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης  
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείμετ' ἀνάγκη·  
 καὶ ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσαν·  
 “ Ἐκτορος ἦδε γυνή, ὅς ἀριστεύεσκε μάχεσθαι 460  
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.  
 ὧς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος  
 χήτεϊ τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἡμῶν.  
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,  
 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι.” 465  
 Ὡς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ·  
 ἀψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνιοι τιθήνης  
 ἐκλίθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεῖς,  
 ταρβήσας χαλκόν τε ἰδὲ λόφον ἱππιοχαίτην,  
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470  
 ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μήτηρ·

αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,  
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·  
αὐτὰρ ὃ γ' ὄν φίλον υἷὸν ἐπεὶ κύσε πῆλέ τε χερσίν,  
εἶπεν ἐπευξάμενος Δίί τ' ἄλλοισίν τε θεοῖσι·

475

“Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι  
παῖδ' ἐμόν, ὡς καὶ ἐγὼ περ, ἀριπρεπέα Τρῶεσσιν,  
ᾧδε βίην τ' ἀγαθόν, καὶ Ἰλίου ἱφι ἀνάσσειν·  
καὶ ποτέ τις εἴποι ‘πατρός γ' ὅδε πολλὸν ἀμείνων’  
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα  
κτείνας δῆϊον ἄνδρα, χαρεῖη δὲ φρένα μήτηρ.”

480

ἌΩς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε  
παῖδ' ἐόν· ἦ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ  
δακρύνειν γελάσασα· πόσις δ' ἐλέησε νοήσας,  
χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

485

“δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ·  
οὐ γάρ τίς μ' ὑπὲρ αἴσαν ἀνὴρ Ἀἴδι προιάψει·  
μοῖραν δ' οὔ τινα φημι πεφυγμένον ἔμμεναι ἀνδρῶν,  
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.  
ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε,  
ἰστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει  
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.”

490

ἌΩς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἔκτωρ  
ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει  
ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.  
αἶψα δ' ἔπειθ' ἴκανε δόμους εὖ ναιετάοντας  
Ἔκτορος ἀνδροφόνοιο, κιχήσατο δ' ἔνδοθι πολλὰς  
ἀμφιπόλους, τῆσιν δὲ γόον πάσησιν ἐνώρσειν.  
αἱ μὲν ἔτι ζῶν γόον Ἔκτορα ᾧ ἐνὶ οἴκῳ·

495

500

οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο  
ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν,



ἀλλ' ὃ γ', ἐπεὶ κατέδν κλυτὰ τεύχεα, ποικίλα χαλκῶ,  
σεύατ' ἔπειτ' ἀνὰ ἄστν, ποσὶ κραιπνοῖσι πεποιθώς. 505

ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,  
δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,  
εἰωθὼς λούεσθαι ἐϋρρείοις ποταμοῖο,

κνυδίων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαίται  
ῶμοις αἴσσονται· ὃ δ' ἀγλατήφι πεποιθώς, 510

ρίμφα ἐ γούνα φέρει μετὰ τ' ἦθεα καὶ νομὸν ἵππων·  
ὡς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης  
τεύχεσι παμφαίνων ὡς τ' ἠλέκτωρ ἐβεβήκει

καγχαλόων, ταχέες δὲ πόδες φέρον· αἶψα δ' ἔπειτα  
Ἔκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλε 515  
στρέψεσθ' ἐκ χώρας ὄθι ἦ δάριζε γυναικί.

τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·

“ἦθεί', ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω  
δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὡς ἐκέλευες;”

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ·  
“δαιμόνι', οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναίσιμος εἴη, 521  
ἔργον ἀτιμῆσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·

ἀλλὰ ἐκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ  
ἄχνηται ἐν θυμῷ, ὄθ' ὑπὲρ σέθεν αἴσχε' ἀκούω  
πρὸς Τρώων, οἳ ἔχουσι πολλὸν πόνον εἴνεκα σεῖο. 525

ἀλλ' ἴομεν· τὰ δ' ὄπισθεν ἀρεσσόμεθ', αἶ κέ ποθι Ζεὺς  
δῶῃ ἐπουρανοῖσι θεοῖς αἰειγενέτησι

κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,  
ἐκ Τροίης ἐλάσαντας ἐϋκνήμιδας Ἀχαιοῦς.”

## ΙΛΙΑΔΟΣ Η.

Ἔκτορος καὶ Αἴαντος μονομαχία. Νεκρῶν  
ἀναίρεσις.

Ὡς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἔκτωρ,  
τῷ δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ  
ἀμφότεροι μέμασαν πολεμίζειν ἠδὲ μάχεσθαι.  
ὥς δὲ θεὸς ναύτησιν ἐελδομένοισιν ἔδωκεν  
οὔρου, ἐπεὶ κε κάμωσιν ἐϋξέστης ἐλάτησι  
πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται,  
ὥς ἄρα τῷ Τρώεσσιν ἐελδομένοισι φανήτην.

Ἐνθ' ἐλέτην ὁ μὲν υἱὸν Ἀρηϊθόοιο ἀνακτος,  
Ἄρην ναιετάοντα Μενέσθιον, ὃν κορυνήτης  
γείνατ' Ἀρηϊθόος καὶ Φυλομέδουσα βοῶπις·  
Ἔκτωρ δ' Ἡϊονῆα βάλ' ἔγχρῃ ὀξυόεντι  
αὐχέν' ὑπὸ στεφάνης εὐχάλκου, λῦσε δὲ γυῖα.  
Γλαῦκος δ' Ἴππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν,  
Ἴφίνοον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην  
Δεξιάδην, ἵππων ἐπιάλμενον ὠκείων,  
ῶμον· ὁ δ' ἐξ ἵππων χαμάδις πέσε, λύντο δὲ γυῖα.

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη  
Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,  
βῆ ῥα κατ' Οὐλύμποιο καρῆνων αἴξασα  
Ἴλιον εἰς ἱερὴν· τῇ δ' ἀντίος ὄρυστ' Ἀπόλλων  
Περγάμου ἐκκατιδῶν, Τρώεσσι δὲ βούλετο νίκην·  
ἀλλήλοισι δὲ τῷ γε συναντέσθην παρὰ φηγῷ.  
τὴν πρότερος προσέειπεν ἀναξ Διὸς υἱὸς Ἀπόλλων·

“τίπτε σὺ δὴ αὖ μεμανῖα, Διὸς θύγατερ μέγαλοιο,  
 ἦλθες ἀπ’ Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν ; 25  
 ἦ ἴνα δὴ Δαναοῖσι μάχης ἑτεραλκέα νίκη  
 δῶς ; ἐπεὶ οὗ τι Τρῶας ἀπολλυμένους ἐλεαίρεις.  
 ἀλλ’ εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἶη·  
 νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτήτα  
 σήμερον· ὕστερον αὖτε μαχήσουτ’, εἰς ὃ κε τέκμων 30  
 Ἰλίου εὖρωσιν, ἐπεὶ ὧς φίλον ἔπλετο θυμῷ  
 ὑμῖν ἀθανάτησι, διαπραθέειν τόδε ἄστν.”

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 “ὦδ’ ἔστω, ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ  
 ἦλθον ἀπ’ Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιοῦς. 35  
 ἀλλ’ ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἀνδρῶν ;”

Τὴν δ’ αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·  
 “Ἔκτορος ὄρωμεν κρατερὸν μένος ἵπποδάμοιο,  
 ἦν τινά που Δαναῶν προκαλέσsetαι οἰόθεν οἶος  
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι, 40  
 οἱ δέ κ’ ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ  
 οἶον ἐπόρσειαν πολεμίζειν Ἔκτορι δίῳ.”

ἌΩς ἔφατ’, οὐδ’ ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.  
 τῶν δ’ Ἐλενος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ  
 βουλήν, ἣ ῥα θεοῖσιν ἐφήνδανε μητιόωσι· 45  
 στή δὲ παρ’ Ἔκτορ’ ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·  
 “Ἔκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,  
 ἦ ῥά νύ μοί τι πίθοιο, κασίγνητος δέ τοί εἰμι·  
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοῦς,  
 αὐτὸς δὲ προκάλεσαι Ἀχαιῶν ὅς τις ἄριστος 50  
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι·  
 οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν·  
 ὧς γὰρ ἐγὼν ὄπ’ ἄκουσα θεῶν αἰειγενετῶν.”

ἌΩς ἔφαθ’, Ἔκτωρ δ’ αὖτ’ ἐχάρη μέγα μῦθον ἀκούσας,  
 καί ῥ’ ἐς μέσσον ἰὼν Τρῶων ἀνέεργε φάλαγγας, 55

μέσσου δουρὸς ἐλών· οἱ δ' ἰδρύνθησαν ἅπαντες.  
 καὶ δ' Ἀγαμέμνων εἶσεν ἐϋκνήμιδας Ἀχαιοῦς·  
 καὶ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων  
 ἐξέσθην ὄρνισιν ἐοικότες αἰγυπιοῖσι  
 φηγῶ ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο, 60  
 ἀνδράσι τερπόμενοι· τῶν δὲ στίχες ἦατο πυκναί, *sal*  
 ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.  
 οἷη δὲ Ζεφύριοι ἐχεύατο πόντον ἐπι φριξ  
 ὄρνυμένοιο νέον, μελάνει δέ τε πόντος ὑπ' αὐτῆς,  
 τοῖαι ἄρα στίχες ἦατ' Ἀχαιῶν τε Τρώων τε 65  
 ἐν πεδίῳ· Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε·  
 “ κέκλυτέ μεν, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί,  
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 ὄρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσειν,  
 ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70  
 εἰς ὃ κεν ἢ ὑμεῖς Τροίην εὐπυργον ἔλητε,  
 ἢ αὐτοὶ παρὰ νηυσὶ δαμήετε ποντοπόροισιν.  
 ὑμῖν δ' ἐν γὰρ ἔασιν ἀριστῆες Παναχαιῶν·  
 τῶν νῦν ὄν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγη,  
 δεῦρ' ἴτω ἐκ πάντων πρόμος ἔμμεναι Ἐκτορι δίφ. 75  
 ὦδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπιμάρτυρος ἔστω·  
 εἰ μὲν κεν ἐμὲ κείνος ἔλη ταναήκεϊ χαλκῶ, *Paq*  
 τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας,  
 σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με  
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80  
 εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶη δέ μοι εὐχος Ἀπόλλων,  
 τεύχεα σύλησας οἴσω προτὶ Ἴλιον ἱρήν,  
 καὶ κρεμῶ προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,  
 τὸν δὲ νέκυν ἐπὶ νῆας ἐϋσσέλμους ἀποδώσω,  
 ὄφρα ἐταρχύσωσι κάρη κομόωντες Ἀχαιοί, 85  
 σῆμά τε οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ.  
 καὶ ποτέ τις εἴπησι καὶ ὀψιγόνων ἀνθρώπων,

νηὶ πολυκλήϊδι πλέων ἐπὶ οἴνοπα πόντον·

‘ ἀνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,  
ὄν ποτ’ ἀριστεύοντα κατέκτανε φαίδιμος Ἔκτωρ.’ 90  
ὥς ποτέ τις ἐρέει· τὸ δ’ ἐμὸν κλέος οὐ ποτ’ ὀλείται.”

Ἵσ εἶφαθ’, οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ·  
αἶδεσθεν μὲν ἀνήνασθαι, δείσαν δ’ ὑποδέχθαι·  
ὄψε δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπε  
νείκει ὀνειδίζων, μέγα δὲ στεναχίζετο θυμῷ· 95

“ ὦ μοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκέτ’ Ἀχαιοί·  
ἦ μὲν δὴ λώβη τάδε γ’ ἔσσεται αἰνόθεν αἰνώως,  
εἰ μή τις Δαναῶν νῦν Ἔκτορος ἀντίος εἴσιν.  
ἀλλ’ ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,  
ἦμενοι αὖθι ἐκαστοὶ ἀκῆριοι, ἀκλεῆς αὐτῶς· 100  
τῷδε δ’ ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὑπερθε  
νίκης πείρατ’ ἔχονται ἐν ἀθανάτοισι θεοῖσιν.”

Ἵσ ἄρα φωνήσας κατεδύσετο τεύχεα καλά,  
ἔνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτῆ  
Ἔκτορος ἐν παλάμησιν, ἐπεὶ πολὺν φέρτερος ἦεν, 105

εἰ μὴ ἀναίξαντες ἔλον βασιλῆες Ἀχαιῶν,  
αὐτὸς τ’ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,  
δεξιτερῆς ἔλε χεῖρὸς ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν·  
“ ἀφραίνεις, Μενέλαε διοτρεφές, οὐδέ τί σε χρὴ  
ταύτης ἀφροσύνης· ἀνὰ δὲ σχέο κηδόμενός περ, 110  
μηδ’ ἔθελ’ ἐξ ἔριδος σεῦ ἀμείνουι φωτὶ μάχεσθαι,

Ἔκτορι Πριαμίδῃ, τόν τε στυγέουσι καὶ ἄλλοι.  
καὶ δ’ Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανείρῃ  
ἔρριγ’ ἀντιβολῆσαι, ὅ περ σέο πολλὸν ἀμείνων.  
ἀλλὰ σὺ μὲν νῦν ἴζευ ἰὼν μετὰ ἔθνος ἑταίρων, 115

τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.  
εἴ περ ἀδειῆς τ’ ἐστὶ καὶ εἰ μόθου ἔστ’ ἀκόρητος,  
φημί μιν ἀσπασίως γόνυ κάμψειν, αἴ κε φύγησι  
δηΐου ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.”

Ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἦρως 120  
 αἴσιμα παρειπῶν, ὃ δ' ἐπέιθετο· τοῦ μὲν ἔπειτα  
 γηθόσυνοι θεράποντες ἀπ' ὤμων τεύχε' ἔλοντο·  
 Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·  
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.  
 ἦ κε μεγ' οἰμῶξιε γέρων ἱππηλάτα Πηλεΐς, 125  
 ἐσθλὸς Μυρμιδόνων βουληφόρος ἠδ' ἀγορητής,  
 ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν ᾧ ἐνὶ οἴκῳ,  
 πάντων Ἀργείων ἐρέων γενεήν τε τόκου τε.  
 τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἑκτορι πάντας ἀκούσαι,  
 πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας αἰείραι, 130  
 θυμὸν ἀπὸ μελέων δῦναι δόμον Ἄϊδος εἶσω.  
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλοῦ,  
 ἠβῶμ' ὡς ὄτ' ἐπ' ὠκυρόφῳ Κελάδοντι μάχοντο  
 ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσίμωροι,  
 Φειᾶς παρ τείχεσσι, Ἰαρδάνου ἀμφὶ ῥέεθρα. 135  
 τοῖσι δ' Ἐρευθαλίων πρόμος ἴστατο, ἰσότηος φῶς,  
 τεύχε' ἔχων ὤμοισιν Ἀρηϊθόιο ἀνακτος,  
 δίου Ἀρηϊθόου, τὸν ἐπὶ κλησιν κορυνητήν  
 ἄνδρες κίκλησκον καλλίζωνοί τε γυναικες,  
 οὔνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρί τε μακρῷ, 140  
 ἀλλὰ σιδηρεῖη κορύνῃ ῥήγνυσκε φάλαγγας.  
 τὸν Λυκόοργος ἔπεφνε δόλῳ, οὗ τι κράτει γε,  
 στεινωπῷ ἐν ὀδῷ, ὅθ' ἄρ' οὐ κορύνῃ οἱ ὄλεθρον  
 χραῖσμε σιδηρεῖη· πρὶν γὰρ Λυκόοργος ὑποφθὰς  
 δουρὶ μέσον περόνησεν, ὃ δ' ὕπτιος οὔδει ἐρείσθη· 145  
 τεύχεα δ' ἐξενάριξε, τὰ οἱ πόρε χάλκεος Ἄρης.  
 καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μῶλον Ἄρης·  
 αὐτὰρ ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα,  
 δῶκε δ' Ἐρευθαλίωσι φίλῳ θεράποντι φορῆναι·  
 τοῦ ὅ γε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους. 150  
 οἱ δὲ μάλ' ἐτρόμεον καὶ ἐδεΐδισαν, οὐδέ τις ἔτλη·

ἄλλ' ἐμὲ θυμὸς ἀνήκε πολυτλήμων πολεμίζειν  
 θάρσει ᾧ· γενεῇ δὲ νεώτατος ἔσκον ἀπάντων  
 καὶ μαχόμεν οἱ ἐγώ, δῶκεν δέ μοι εὖχος Ἀθήνη.  
 τὸν δὴ μήκιστον καὶ κάρτιστον κτάνου ἀνδρα· 155  
 πολλὸς γάρ τις ἔκειτο παρήγορος ἔνθα καὶ ἔνθα.  
 εἴθ' ὥς ἠβώοιμι, βίη δέ μοι ἔμπεδος εἴη·  
 τῷ κε τάχ' ἀυτήσσειε μάχης κορυθαίολος Ἔκτωρ.  
 ὑμέων δ' οἷ περ ἔασιν ἀριστῆες Παναχαιῶν,  
 οὐδ' οἷ προφρονέως μέμαθ' Ἔκτορος ἀντίον ἐλθεῖν." 160

Ἄως νείκεσσ' ὁ γέρων, οἱ δ' ἐννέα πάντες ἀνέσταν.  
 ὦρτο πολὺ πρῶτος μὲν ἀναξ ἀνδρῶν Ἀγαμέμνων,  
 τῷ δ' ἐπὶ Τυδεΐδης ὦρτο κρατερὸς Διομήδης,  
 τοῖσι δ' ἐπ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκῆν,  
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος, 165  
 Μηριόνης, ἀτάλαντος Ἐυναλίῳ ἀνδρειφόντη,  
 τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,  
 ἀν δὲ Θόας Ἀνδραϊμονίδης καὶ δῖος Ὀδυσσεύς·  
 πάντες ἄρ' οἷ γ' ἔθελον πολεμίζειν Ἔκτορι δῖῳ.  
 τοῖς δ' αὖτις μετέειπε Γερῆνιος ἱππότα Νέστωρ· 170  
 “ κλήρω νῦν πεπάλασθε διαμπερές, ὅς κε λάχῃσιν  
 οὗτος γὰρ δὴ δνήσει εὐκνήμιδας Ἀχαιοὺς,  
 καὶ δ' αὐτὸς ὄν θυμὸν δνήσεται, αἶ κε φύγῃσι  
 δηΐτου ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.”

Ἄως ἔφαθ', οἱ δὲ κλήρον ἐσημήναντο ἕκαστος, 175  
 ἐν δ' ἔβαλον κυνέη Ἀγαμέμνονος Ἀτρεΐδαο.  
 λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·  
 ὦδε δέ τις εἶπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·  
 “ Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν, ἢ Τυδέος υἱόν,  
 ἢ αὐτὸν βασιλῆα πολυχρύσοιο Μυκῆνης.” 180

Ἄως ἄρ' ἔφαν, πάλλευ δὲ Γερῆνιος ἱππότα Νέστωρ,  
 ἐκ δ' ἔθορε κλήρος κυνέης, ὄν ἄρ' ἤθελον αὐτοί,  
 Αἴαντος· κῆρυξ δὲ φέρων ἀν' ὄμιλον ἀπάντη

δεῖξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν.  
 οἱ δ' οὐ γινώσκοντες ἀπηνήναντο ἕκαστος. 185  
 ἀλλ' ὅτε δὴ τὸν ἴκανε φέρων ἀν' ὄμιλον ἀπάντη,  
 ὅς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,  
 ἦ τοι ὑπέσχεθε χεῖρ', ὁ δ' ἄρ' ἔμβαλεν ἄγχι παραστάς,  
 γυνῶ δὲ κλήρου σῆμα ἰδὼν, γήθησε δὲ θυμῷ.  
 τὸν μὲν πὰρ πόδ' ἐὼν χαμάδις βάλε φώνησέν τε· 190  
 “ὦ φίλοι, ἦ τοι κλήρος ἐμός, χαίρω δὲ καὶ αὐτὸς  
 θυμῷ, ἐπεὶ δοκέω νικησέμεν Ἐκτορα δῖον.  
 ἀλλ' ἄγετ', ὄφρ' ἂν ἐγὼ πολεμηῖα τεύχεα δύω,  
 τόφρ' ὑμεῖς εὐχεσθε Διὶ Κρονίῳνι ἄνακτι, 195  
 σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῶές γε πύθωνται,  
 ἦε καὶ ἀμφαδίην, ἐπεὶ οὐ τινα δείδιμεν ἔμπης·  
 οὐ γάρ τις με βίη γε ἐκὼν ἀέκοντα δίηται,  
 οὐδέ τι ἰδρεῖή, ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως  
 ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε.”  
 ἌΩς ἔφαθ', οἱ δ' εὐχοντο Διὶ Κρονίῳνι ἄνακτι· 200  
 ὦδε δέ τις εἵπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·  
 “Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,  
 δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὐχος ἀρέσθαι·  
 εἰ δὲ καὶ Ἐκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,  
 ἴσην ἀμφοτέροισι βίην καὶ κῆδος ὄπασσον.” 205  
 ἌΩς ἄρ' ἔφαν, Αἴας δὲ κορύσσετο νώροπι χαλκῷ.  
 αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῖ ἔσσατο τεύχεα,  
 σεύατ' ἐπειθ' οἴος τε πελώριος ἔρχεται Ἄρης,  
 ὅς τ' εἴσιν πόλεμόνδε μετ' ἀνέρας, οὓς τε Κρονίων  
 θυμοβόρου ἔριδος μένει ξυνέηκε μάχεσθαι. 210  
 τοῖος ἄρ' Αἴας ὤρτο πελώριος, ἔρκος Ἀχαιῶν,  
 μειδιῶν βλοσυροῖσι προσώπασι· νέρθε δὲ ποσσὶν  
 ἦτε μακρὰ βιβιάς, κραδάων δολιχόσκιον ἔγχος.  
 τὸν δὲ καὶ Ἀργεῖοι μὲν ἐγήθειον εἰσορώωντες,  
 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον, 215



Ἔκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν·  
 ἀλλ' οὐ πως ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδύναι  
 ἀψ' λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέσσατο χάρμη.  
 Αἶας δ' ἐγγύθεν ἦλθε φέρων σάκος ἤντε πύργον,  
 χάλκεον ἑπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων, 220  
 σκυτοτόμων ὄχ' ἄριστος, ἴγλη ἐνὶ οἰκίᾳ ναίων,  
 ὃς οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον  
 ταύρων ζατρεφέων, ἐπὶ δ' ὄγδοον ἦλασε χαλκόν.  
 τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἶας  
 στῆ ῥα μάλ' Ἔκτορος ἐγγύς, ἀπειλήσας δὲ προσηύδα· 225  
 “Ἔκτορ, νῦν μὲν δὴ σάφα εἴσεται οἰόθεν οἶος  
 οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασι,  
 καὶ μετ' Ἀχιλλῆα ῥήξήνορα θυμολέοντα.  
 ἀλλ' ὁ μὲν ἐν νῆεσσι κορωνίσι ποντοπόροισι  
 κείτ' ἀπομνήσας Ἀγαμέμνονι, ποιμένι λαῶν· 230  
 ἡμεῖς δ' εἰμὲν τοιοῖοι οἳ ἂν σέθεν ἀντιάσαιμεν  
 καὶ πολέες· ἀλλ' ἄρχε μάχης ἠδὲ πτολέμοιο.”

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·  
 “Αἶαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,  
 μή τί μεν ἤντε παιδὸς ἀφαιροῦ πειρήτιζε, 235  
 ἢ ἔ γυναικός, ἢ οὐκ οἶδεν πολεμήϊα ἔργα.  
 αὐτὰρ ἐγὼν εὖ οἶδα μάχας τ' ἀνδροκτασίας τε·  
 οἶδ' ἐπὶ δεξιᾷ, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν  
 ἀζαλέην, τό μοι ἔστι ταλαύρινον πολεμίζειν·  
 οἶδα δ' ἐπαῖξαι μόθον ἵππων ὠκειάων· 240  
 οἶδα δ' ἐνὶ σταδίῃ δηῖψ μέλπεσθαι Ἄρηϊ.  
 ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν τοιοῦτον ἔοντα  
 λάθρη ὀπιπεύσας, ἀλλ' ἀμφαδόν, αἶ κε τύχωμι.”

Ἡ ῥα, καὶ ἀμπεπαλῶν προῖει δολιχόσκιον ἔγχος,  
 καὶ βάλεν Αἶαντος δεινὸν σάκος ἑπταβόειον 245  
 ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.  
 ἐξ δὲ διὰ πτύχας ἦλθε δαΐζων χαλκὸς ἀτειρής,

ἐν τῇ δ' ἐβδομάτῃ ῥινῶ σκέτο· δεύτερος αὐτε  
 Αἴας διογενῆς προΐει δολιχόσκιον ἔγχος,  
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἴτην. 250  
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,  
 καὶ διὰ θώρηκος πολυδαιδάλον ἠρήρειστο·  
 ἀντικρὺ δὲ παραὶ λαπάρῃν διάμησε χιτῶνα  
 ἔγχος· ὁ δ' ἐκλίθη καὶ ἀλεύατο κῆρα μέλαιναν.  
 τῷ δ' ἐκσπασσαμένω δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω 255  
 σὺν ῥ' ἔπεσον λείουσιν ἑοικότες ὠμοφάγοισιν,  
 ἣ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν.  
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρί,  
 οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμή.  
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος· ἣ δὲ διαπρὸ 260  
 ἦλυθεν ἔγχείῃ, στυφέλιξε δέ μιν μεμαῶτα,  
 τμήδην δ' αὐχέν' ἐπῆλθε, μέλαν δ' ἀνεκῆκίεν αἶμα.  
 ἀλλ' οὐδ' ὧς ἀπέληγε μάχης κορυθαίολος Ἔκτωρ,  
 ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείῃ  
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε· 265  
 τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπταβόειον  
 μέσσον ἐπομφάλιον· περιήχησεν δ' ἄρα χαλκός.  
 δεύτερος αὐτ' Αἴας πολὺ μείζονα λῶαν αἰέρας  
 ἦκ' ἐπιδιδήσας, ἐπέρισε δὲ ἴν' ἀπέλεθρον,  
 εἴσω δ' ἀσπίδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῳ, 270  
 βλάβη δέ οἱ φίλα γούναθ'· ὁ δ' ὕπτιος ἐξετανύσθη  
 ἀσπίδι ἐγχριμφθείς· τὸν δ' αἴψ' ὠρθωσεν Ἀπόλλων.  
 καὶ νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,  
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,  
 ἦλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χαλκοχιτώνων, 275  
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένω ἄμφω·  
 μέσσω δ' ἀμφοτέρων σκῆπτρα σκέθον, εἶπέ τε μῦθον  
 κῆρυξ Ἰδαῖος, πεπνυμένα μήδεα εἰδώς·  
 “μηκέτι, παῖδε φίλω, πολεμίζετε μηδὲ μάχεσθον·

ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς, 280  
 ἄμφω δ' αἰχμητά· τό γε δὴ καὶ ἴδμεν ἅπαντες.  
 νύξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.”

Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·  
 “Ἰδαί’, Ἐκτορα ταῦτα κελεύετε μυθήσασθαι·  
 αὐτὸς γὰρ χάρμη προκαλέσσατο πάντας ἀρίστους. 285  
 ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι ἢ περ ἂν οὗτος.”

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·  
 “Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε  
 καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι,  
 νῦν μὲν παυσώμεσθα μάχης καὶ δηϊοτήτος 290  
 σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων  
 ἄμμε διακρίνη, δῶή δ' ἐτέροισί γε νίκην.  
 νύξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι,  
 ὡς σύ τ' εὐφρήνης πάντας παρὰ νηυσὶν Ἀχαιοῦς,  
 σοὺς τε μάλιστα ἔτας καὶ ἐταίρους, οἳ τοι ἔασιν 295  
 αὐτὰρ ἐγὼ κατὰ ἄστυ μέγα Πριάμοιο ἄνακτος  
 Τρῶας εὐφρανέω καὶ Τρωάδας ἐλκεσιπέπλους,  
 αἷ τέ μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα. *οὐκ ἔστιν*  
 δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δῶομεν ἄμφω,  
 ὄφρα τις ᾧδ' εἴπησιν Ἀχαιῶν τε Τρώων τε· 300  
 ‘ἡμὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,  
 ἦδ' αὐτ' ἐν φιλότῃ διέτμαγεν ἀρθμήσαντε.’” *οὐκ ἔστιν*

Ἐπεὶ ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,  
 σὺν κολεῷ τε φέρων καὶ ἐϋτμήτῳ τελαμῶνι· *οὐκ ἔστιν*  
 Αἴας δὲ ζωστήρα δίδου φοίνικι φαεινόν. 305  
 τῷ δὲ διακριθέντε ὁ μὲν μετὰ λαὸν Ἀχαιῶν  
 ἦν, ὁ δ' ἐς Τρώων ὄμαδον κίε· τοὶ δ' ἐχάρησαν,  
 ὡς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα,  
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·  
 καὶ ῥ' ἦγον προτὶ ἄστυ, ἀελπτέοντες σόον εἶναι. 310  
 Αἴαντ' αὐθ' ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ

εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.

Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γένοντο,  
τοῖσι δὲ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
ἄρσενα πενταέτηρον ὑπερμενείϊ Κρονίωνι.

315

τὸν δέρον ἀμφί θ' ἔπον, καί μιν διέχευαν ἅπαντα,  
μίστυλλον τ' ἄρ' ἐπισταμένως πείραν τ' ὄβελοῖσιν,  
ῶπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.

αὐτὰρ ἐπεὶ παύσαντο πόνον τετύκοντό τε δαῖτα,  
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης·

320

νώτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρεν  
ἦρως Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἦρχετο μῆτιν  
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή·

325

ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

“ Ἀτρεΐδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,  
πολλοὶ γὰρ τεθνήσκει κάρη κομόωντες Ἀχαιοί,

τῶν νῦν αἷμα κελαινὸν ἐϋρροον ἀμφὶ Σκάμανδρον  
ἐσκέδασ' ὄξυς Ἄρης, ψυχὰ δ' Αἰδόσδε κατήλθον·

330

τῷ σε χρὴ πόλεμον μὲν ἄμ' ἠοὶ παῦσαι Ἀχαιῶν,

αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς  
βουσὶ καὶ ἡμιόνοισιν· ἀτὰρ κατακόμεν αὐτοὺς  
τυτθὸν ἀποπρὸ νεῶν, ὥς κ' ὀστέα παισὶν ἕκαστος  
αἰκάδ' ἄγη, ὅτ' ἂν αὐτε νεώμεθα πατρίδα γαίαν.

335

τύμβον δ' ἀμφὶ πυρῆν ἔνα χεύομεν ἐξαγαγόντες

ἄκριτον ἐκ πεδίου· ποτὶ δ' αὐτὸν δειμόμεν ὦκα  
πύργους ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.

ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,

ὄφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴη·

340

ἔκτοσθεν δὲ βαθεῖαν ὀρύξομεν ἐγγύθι τάφρου,

ἢ χ' ἵππους καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐοῦσα,

μή ποτ' ἐπιβρίση πόλεμος Τρώων ἀγερώχων.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.  
 Τρώων αὐτ' ἀγορῆ γένετ' Ἴλίου ἐν πόλει ἄκρη, 345  
 δεινὴ τετρηχυῖα, παρὰ Πριάμοιο θύρῃσι·  
 τοῖσι δ' Ἀυτήνωρ πεπνυμένος ἦρχ' ἀγορεύειν·  
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι,  
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 δεῦτ' ἄγετ', Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ 350  
 δώομεν Ἀτρεΐδῃσιν ἄγειν· νῦν δ' ὄρκια πιστὰ  
 ψευδάμενοι μαχόμεσθα· τῷ οὐ νύ τι κέρδιον ἡμῖν  
 [ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὦδε].”

Ἥ τοι ὄ γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη  
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠὺκόμοιο, 355  
 ὃς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·  
 “Ἀυτήνωρ, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·  
 οἴσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.  
 εἰ δ' ἐτεὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,  
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί. 360  
 αὐτὰρ ἐγὼ Τρῶεσσι μεθ' ἵπποδάμοις ἀγορεύσω·  
 ἀντικρὺ δ' ἀπόφημι, γυναῖκα μὲν οὐκ ἀποδώσω·  
 κτήματα δ' ὅσσ' ἀγόμεν ἐξ Ἀργεος ἡμέτερον δῶ  
 πάντ' ἐθέλω δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθειῖναι.”

Ἥ τοι ὄ γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη  
 Δαρδανίδης Πριάμος, θεόφιν μῆστωρ ἀτάλαντος, 366  
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε·  
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι,  
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν, ὡς τὸ πάρος περ,  
 καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος· 371  
 ἠῶθεν δ' Ἰδαῖος ἴτω κοίλας ἐπὶ νῆας  
 εἰπέμεν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,  
 μῦθον Ἀλεξάνδρου, τοῦ εἵνεκα νεῖκος ὄρωρε·  
 καὶ δὲ τόδ' εἰπέμεναι πυκινὸν ἔπος, αἶ κ' ἐθέλωσι 375

παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς  
κῆομεν· ὕστερον αὐτε μαχησόμεθ', εἰς ὃ κε δαίμων  
ἄμμε διακρίνη, δῶη δ' ἐτέροισί γε νίκηην."

ἄΩς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο,  
[δóρπον ἔπειθ' εἴλοντο κατὰ στρατὸν ἐν τελέεσσιν.] 380  
ἠῶθεν δ' Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας·

τοὺς δ' εὖρ' εἰν ἀγορῇ Δαναοὺς θεράπουτας Ἄρηος  
νηὶ πάρα πρύμνη Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσι  
στὰς ἐν μέσσοισιν μετεφώνεεν ἠπύτα κῆρυξ·

“ Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,  
ἠνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγανοὶ 385  
εἰπεῖν, αἶ κέ περ ὕμμι φίλον καὶ ἦδὺ γένοιτο,  
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε·  
κτῆματα μὲν ὄσ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν  
ἠγάγετο Τροίηνδ'—ὡς πρὶν ὤφελλ' ἀπολέσθαι— 390

πάντ' ἐθέλει δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι·  
κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο  
οὗ φησιν δώσειν· ἦ μὲν Τρῶές γε κέλονται.  
καὶ δὲ τὸδ' ἠνώγεον εἰπεῖν ἔπος, αἶ κ' ἐθέλητε  
παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς 395  
κῆομεν· ὕστερον αὐτε μαχησόμεθ', εἰς ὃ κε δαίμων  
ἄμμε διακρίνη, δῶη δ' ἐτέροισί γε νίκηην."

ἄΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·  
ὀψὲ δὲ δὴ μετέειπε βοῆν ἀγαθὸς Διομήδης·

“ μήτ' ἄρ τις νῦν κτῆματ' Ἀλεξάνδροιο δεχέσθω 400  
μήθ' Ἐλένην· γνωτὸν δὲ καὶ ὅς μάλα νῆπιός ἐστιν,  
ὡς ἦδη Τρῶεσσιν ὀλέθρου πείρατ' ἐφήπται."

ἄΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν,  
μῦθον ἀγασσάμενοι Διομήδεος ἱποδάμοιο·

καὶ τότ' ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων· 405  
“ Ἰδαί', ἦ τοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,  
ὡς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιανδάνει οὕτως.

ἀμφὶ δὲ νεκροῖσιν κατακαίμεν οὐ τι μεγάρω·  
οὐ γάρ τις φειδὼ νεκῶν κατατεθνηώτων  
γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μειλισσέμεν ὄκα. 410  
ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἕρης.”

Ἔως εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν,  
ἄψορρον δ' Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρήν.  
οἱ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανίωνες,  
πάντες ὁμηγερέες, ποτιδέγμενοι ὀππότη' ἄρ' ἔλθοι 415  
Ἰδαῖος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπε  
στὰς ἐν μέσσοισιν· τοὶ δ' ὀπλίζοντο μάλ' ὄκα,  
ἀμφότερον, νέκυσ τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην·  
Ἀργεῖοι δ' ἐτέρωθεν εὐσσέλμων ἀπὸ νηῶν  
ὄτρύνοντο νέκυσ τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420

Ἡέλιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,  
ἐξ ἀκαλαρρείταιο βαθυρρόου Ὀκεανοῖο  
οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.  
ἔνθα διαγνώναι χαλεπῶς ἦν ἄνδρα ἕκαστον·  
ἀλλ' ὕδατι νίζοντες ἀπο βρότου αἱματόεντα, 425  
δάκρυα θερμὰ χέοντες ἀμαξάων ἐπάειραν.  
οὐδ' εἶα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ  
νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,  
ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.  
ὥς δ' αὐτως ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ 430  
νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,  
ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.

Ἥμος δ' οὐτ' ἄρ πω ἠώς, ἔτι δ' ἀμφιλύκη νύξ,  
τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρευτο λαὸς Ἀχαιῶν,  
τύμβον δ' ἀμφ' αὐτὴν ἕνα ποίεον ἐξαγαγόντες 435  
ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τεῖχος ἔδειμαν  
πύργους θ' ὑψηλοὺς, εἶλαρ νηῶν τε καὶ αὐτῶν.  
ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,  
ὄφρα δι' αὐτῶν ἰππηλασίῃ ὁδοῦ εἴη·

ἔκτοσθεν δὲ βαθείαν ἐπ' αὐτῷ τάφρον ὄρυξαν, 440  
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.

Ὡς οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοί·  
 οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ *Le châteaui*  
 θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.  
 τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων 445

“Ζεῦ πάτερ, ἦ ῥά τίς ἐστι βροτῶν ἐπ' ἀπίρονα γαίαν  
 ὅς τις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει; *die*  
 οὐχ ὄραάς ὅτι δὴ αὐτε κάρη κομόωντες Ἀχαιοὶ  
 τεῖχος ἐτειχίσσαντο νεῶν ὑπὲρ, ἀμφὶ δὲ τάφρον  
 ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας; 450  
 τοῦ δ' ἦ τοι κλέος ἔσται ὅσον τ' ἐπικίδνεται ἠώς·  
 τοῦ δ' ἐπιλήσονται τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων  
 ἦρψ Λαομέδοντι πολίσσαμεν ἀθλήσαντε.”

Τὸν δὲ μέγ' ὄχθήσας προσέφη νεφεληγερέτα Ζεὺς·  
 “ὦ πόποι, ἐννοσίγαι' εὐρυσθενές, οἷον ἔειπες. 455

ἄλλος κέν τις τοῦτο θεῶν δείσειε νόημα,  
 ὅς σέο πολλὸν ἀφαιρότερος χεῖράς τε μένος τε·  
 σὸν δ' ἦ τοι κλέος ἔσται ὅσον τ' ἐπικίδνεται ἠώς.  
 ἄγρει μάν, ὅτ' ἂν αὐτε κάρη κομόωντες Ἀχαιοὶ  
 οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν, 460  
 τεῖχος ἀναρρήξας τὸ μὲν εἰς ἄλα πᾶν καταχεῦναι,  
 αὐτίς δ' ἠϊόνα μεγάλην ψαμάθοισι καλύψαι,  
 ὥς κέν τοι μέγα τεῖχος ἀμαλδύνηται Ἀχαιῶν.”

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
 δύσετο δ' ἠέλιος, τετέλεστο δὲ ἔργον Ἀχαιῶν, 465  
 βουφόνεον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.  
 νῆες δ' ἐκ Λήμνοιο παρέστασαν οἶνον ἄγουσαι  
 πολλαί, τὰς προέηκεν Ἴησονίδης Εὐνῆος,  
 τὸν ῥ' ἔτεχ' Ὑψιπύλη ὑπ' Ἴήσωνι, ποιμένι λαῶν.  
 χωρὶς δ' Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ, 470  
 δῶκεν Ἴησονίδης ἀγέμεν μέθυσ, χίλια μέτρα.



ἔνθεν ἄρ' οἰνίζοντο κάρη κομόωντες Ἀχαιοί,  
 ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἶθωνι σιδήρῳ,  
 ἄλλοι δὲ ῥινοῖς, ἄλλοι δ' αὐτῆσι βόεσσιν,  
 ἄλλοι δ' ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν. 475  
 παννύχιοι μὲν ἔπειτα κάρη κομόωντες Ἀχαιοὶ  
 δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἠδ' ἐπίκουροι·  
 παννύχιος δὲ σφιν κακὰ μῆδετο μητίετα Ζεὺς  
 σμερδαλέα κτυπέων· τοὺς δὲ χλωρὸν δέος ἦρει·  
 οἶνον δ' ἐκ δεπᾶων χαμάδις χέον, οὐδέ τις ἔτλη 480  
 πρὶν πιεῖν, πρὶν λείψαι ὑπερμενεί Κρονίωνι.  
 κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνου δῶρον ἔλοντο.

## ΙΛΙΑΔΟΣ Θ.

### Κόλος μάχη.

Ἴῆως μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν.  
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυτος  
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·  
αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον·  
“ κέκλυτέ μεν, πάντες τε θεοὶ πᾶσαι τε θέαιναι, 5  
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
μήτε τις οὖν θήλεια θεὸς τό γε μήτε τις ἄρσην  
πειράτω διακέρσαι ἐμὸν ἔπος, ἀλλ' ἅμα πάντες  
αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.  
ὄν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10  
ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσι,  
πληγεῖς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·  
ἢ μιν ἐλὼν ρίψω ἐς Τάρταρον ἠερόεντα,  
τῆλε μάλ', ἦχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,  
ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός, 15  
τόσσον ἔνερθ' Ἄϊδεω ὅσον οὐρανός ἐστ' ἀπὸ γαίης·  
γνώσεται ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.  
εἰ δ' ἄγε πειρήσασθε, θεοί, ἵνα εἴδετε πάντες·  
σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες  
πάντες τ' ἐξάπτεσθε θεοὶ πᾶσαι τε θέαιναι· 20  
ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίονδε  
Ζῆν' ὑπατον μῆστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.  
ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλομι ἐρύσσαι,

αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ τε θαλάσῃ·  
σειρῆν μὲν κεν ἔπειτα περὶ ῥίου Οὐλύμποιο 25  
δησαίμην, τὰ δέ κ' αὐτε μετήορα πάντα γένοιτο.  
τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν περὶ τ' εἶμ' ἀνθρώπων."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ  
μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.  
ὄψε δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 30

“ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,  
εὔ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι σθένος οὐκ ἐπικτόν·  
ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,  
οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.  
ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', ὥς σὺ κελεύεις· 35  
βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἣ τις ὀνήσει,  
ὥς μὴ πάντες ὄλωνται ὄδυσσαμένοιο τεοῖο.”

Τὴν δ' ἐπιμειδίσσας προσέφη νεφεληγερέτα Ζεὺς·  
“θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ  
πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἦπιος εἶναι.” 40

ἌΩς εἰπὼν ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππω,  
ὦκυπέτα, χρυσέησιν ἐθειρήσιν κομόωντε,  
χρυσὸν δ' αὐτὸς ἔδυσε περὶ χροῖ, γέντο δ' ἱμάσθλην  
χρυσείην εὔτυκτον, ἐοῦ δ' ἐπεβήσετο δίφρου,  
μάστιξεν δ' ἐλάαν· τῷ δ' οὐκ ἀέκοντε πετέσθην 45  
μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.

Ἰδὴν δ' ἵκανε πολυπίδακα, μητέρα θηρῶν,  
Γάργαρον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.  
ἔνθ' ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε  
λύσας ἐξ ὀχέων, κατὰ δ' ἠέρα πουλὴν ἔχευεν. 50  
αὐτὸς δ' ἐν κορυφῇσι καθέζετο κύδει γαίων,  
εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.

Οἱ δ' ἄρα δεῖπνον ἔλοντο κάρη κομόωντες Ἀχαιοὶ  
ρίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.  
Τρῶες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο, 55

παυρότεροι· μέμασαν δὲ καὶ ὧς ὑσμῖνι μάχεσθαι,  
 χρειοὶ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν.  
 πᾶσαι δ' ὠΐγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,  
 περὶ θ' ἰππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.

Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἴκοντο, 60  
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν  
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι  
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.  
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν  
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα. 65

Ἦφρα μὲν ἦως ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,  
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός.  
 ἦμος δ' Ἥέλιος μέσον οὐρανὸν ἀμφιβεβήκει,  
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·  
 ἐν δ' ἐτίθει δύο κῆρε ταηλεγέος θανάτοιο, 70  
 Τρώων θ' ἰπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,  
 ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' αἴσιμον ἦμαρ Ἀχαιῶν.  
 αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ  
 ἐξέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν·  
 αὐτὸς δ' ἐξ Ἰδῆς μεγάλ' ἔκτυπε, δαιόμενον δὲ 75  
 ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες  
 θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.

Ἔνθ' οὐτ' Ἰδομενεὺς τλῆ μίμνειν οὐτ' Ἀγαμέμνων,  
 οὔτε δὴ Αἴαντες μενέτην, θεράπουντες Ἄρῃος·  
 Νέστωρ οἶος ἔμιμνε Γεργήνιος, οὔρος Ἀχαιῶν, 80  
 οὔ τι ἐκῶν, ἀλλ' ἵππος ἐτείρετο, τὸν βάλεν ἰῶ  
 δῖος Ἀλέξανδρος, Ἐλένης πόσις ἠΰκόμοιο,  
 ἄκρην κακ κορυφήν, ὅθι τε πρῶται τρίχες ἵππων  
 κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.  
 ἀλγῆσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ, 85  
 σὺν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῶ.  
 ὄφρ' ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνε

φασγάνῳ αἴσσω, τόφρ' Ἐκτορος ὠκέες ἵπποι  
 ἦλθον ἄν' ἰωχμὸν θρασὺν ἠνίοχον φορέοντες  
 Ἐκτορα· καὶ νύ κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν ὄλεσσειν, 90  
 εἰ μὴ ἄρ' ὄξυ νόησε βοῆν ἀγαθὸς Διομήδης·  
 σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα·  
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 πῆ φεύγεις μετὰ νῶτα βαλὼν κακὸς ὧς ἐν ὀμίλῳ ;  
 μή τις τοι φεύγοντι μεταφρένῳ ἐν δόρῳ πῆξῃ. 95  
 ἀλλὰ μὲν', ὄφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα.”

ἌΩς ἔφατ', οὐδ' ἐσάκουσε πολὺτλας δῖος Ὀδυσσεύς,  
 ἀλλὰ παρήϊξεν κοίλας ἐπὶ νῆας Ἀχαιῶν.  
 Τυδεΐδης δ' αὐτὸς περ ἐὼν προμάχοισιν ἐμίχθη,  
 στή δὲ πρόσθ' ἵππων Νηληϊάδαο γέροντος, 100  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “ὦ γέρον, ἦ μάλα δὴ σε νέοι τείρουσι μαχηταί,  
 σὴ δὲ βίη λέλνυται, χαλεπὸν δέ σε γῆρας ὀπάζει,  
 ἠπεδανὸς δέ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι.  
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσαιο, ὄφρα ἴδῃαι 105  
 οἷοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο  
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἠδὲ φέβεσθαι,  
 οὓς ποτ' ἀπ' Αἰνείαν ἐλόμην, μῆστῳρε φόβοιο.  
 γούτω μὲν θεράποντε κομείτων, τῷδε δὲ νῶϊ  
 Γρωσὶν ἐφ' ἵπποδάμοις ἰθύνομεν, ὄφρα καὶ Ἐκτωρ 110  
 εἴσεται εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμησιν.”

ἌΩς ἔφατ', οὐδ' ἀπίθησε Γερῆνιος ἱππότητα Νέστωρ.  
 Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην  
 ἴφθιμοι, Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνωρ.  
 τῷ δ' εἰς ἀμφοτέρῳ Διομήδεος ἄρματα βήτην 115  
 Νέστωρ δ' ἐν χείρεσσι λάβ' ἠνία σιγαλόεντα,  
 μᾶστιξεν δ' ἵππους· τάχα δ' Ἐκτορος ἄγχι γένοντο.  
 τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός·  
 καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὁ δ' ἠνίοχον θεράποντα,

υἷον ὑπερθύμον Θηβαίου Ἴηλιοπῆα, 120  
 ἵππων ἠνί' ἔχοντα βάλε στήθος παρὰ μαζόν.  
 ἦριπε δ' ἔξ ὀχέων, ὑπερώσαν δέ οἱ ἵπποι  
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.  
 Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἠνιόχοιο·  
 τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχρύνμενός περ ἑταίρου, 125  
 κείσθαι, ὃ δ' ἠνίοχον μέθεπε θρασύν· οὐδ' ἄρ' ἔτι δὴν  
 ἵππω δευέσθην σημάντορος· αἶψα γὰρ εὗρεν  
 Ἴφιτίδην Ἀρχεπτόλεμον θρασύν, ὃν ῥα τόθ' ἵππων  
 ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἠνία χερσίν.  
 Ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο, 130  
 καὶ νύ κε σήκασθεν κατὰ Ἴλιον ἠὔτε ἄρνες,  
 εἰ μὴ ἄρ' ὄξυν νόησε πατὴρ ἀνδρῶν τε θεῶν τε·  
 βροντήσας δ' ἄρα δεινὸν ἀφήκ' ἀργῆτα κεραυνόν,  
 καδ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμᾶζε·  
 δεινὴ δὲ φλόξ ὦρτο θεεῖου καιομένοιο, 135  
 τὼ δ' ἵππω δείσαντε καταπτήτην ὑπ' ὄχεσφι·  
 Νέστορα δ' ἐκ χειρῶν φύγον ἠνία σιγαλόεντα,  
 δεῖσε δ' ὃ γ' ἐν θυμῷ, Διομήδεα δὲ προσέειπε·  
 “Τυδεΐδη, ἄγε δὴ αὐτε φόβονδ' ἔχε μώνυχας ἵππους.  
 ἦ οὐ γινώσκεις ὅ τοι ἐκ Διὸς οὐκ ἔπετ' ἀλκή; 140  
 νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κῦδος ὀπάξει  
 σήμερον· ὕστερον αὐτε καὶ ἡμῖν, αἴ κ' ἐθέλησι,  
 δώσει· ἀνὴρ δέ κεν οὐ τι Διὸς νόον εἰρύσσαιτο  
 οὐδὲ μάλ' ἴφθιμος, ἐπεὶ ἦ πολὺν φέρτερός ἐστι.”  
 Τὸν δ' ἠμείβετ' ἔπειτα βοῆν ἀγαθὸς Διομήδης· 145  
 “ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν εἶπες·  
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει·  
 Ἔκτωρ γάρ ποτε φήσει ἐνὶ Τρώεσσ' ἀγορεύων·  
 ‘Τυδεΐδης ὑπ' ἐμείο φοβεύμενος ἴκετο νῆας.’  
 ὥς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεῖα χθῶν.” 150  
 Τὸν δ' ἠμείβετ' ἔπειτα Γεῆργιος ἱππότης Νέστωρ·

“ ὦμοι, Τυδέος υἱὲ δαΐφρονος, οἷον ἔειπες.  
εἶ περ γάρ σ’ Ἔκτωρ γε κακὸν καὶ ἀνάγκιδα φήσει,  
ἀλλ’ οὐ πείσονται Τρῶες καὶ Δαρδανίωνες  
καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστάων,  
τάων ἐν κοίησι βάλες θαλεροῦς παρακοίτας.” 155

ἌΩς ἄρα φωνήσας φύγαδ’ ἔτραπε μώνυχας ἵππους  
αὔτις ἀν’ ἰωχμόν· ἐπὶ δὲ Τρῶές τε καὶ Ἔκτωρ  
ἤχῃ θεσπεσίῃ βέλεα στονούοντα χέοντο.  
τῷ δ’ ἐπὶ μακρὸν αὔσε μέγας κορυθαίολος Ἔκτωρ· 160  
“ Τυδεΐδη, περὶ μὲν σε τίον Δαναοὶ ταχύπωλοι  
ἔδρη τε κρέασίν τε ἰδὲ πλείους δεπάεσσι·  
νῦν δέ σ’ ἀτιμήσουσι· γυναικὸς ἄρ’ ἀντὶ τέτυξο.  
ἔρρε, κακὴ γλήμη, ἐπεὶ οὐκ εἴξαντος ἐμεῖο  
πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναικας 165  
ἄξεις ἐν νήεσσι· πάρος τοι δαίμονα δώσω.”

ἌΩς φάτο, Τυδεΐδης δὲ διάνδιχα μερμήριξεν,  
ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.  
τρὶς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν,  
τρὶς δ’ ἄρ’ ἀπ’ Ἰδαίων ὀρέων κτύπε μητίετα Ζεὺς 170  
σῆμα τιθεὶς Τρώεσσι, μάχης ἔτεραλκέα νίκην.

Ἔκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας·  
“ Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,  
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.  
γιγνώσκω δ’ ὅτι μοι πρόφρων κατένευσε Κρουίων 175  
νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσιν γε πῆμα·  
νήπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανώοντο  
ἀβλήχρ’ οὐδενόσωρα· τὰ δ’ οὐ μένος ἀμὸν ἐρύξει·  
ἵπποι δὲ ῥέα τάφρον ὑπερθορέονται ὀρυκτῆν.

ἀλλ’ ὅτε κεν δὴ νηυσὶν ἔπι γλαφυρῆσι γένωμαι, 180  
μνημοσύνη τις ἔπειτα πυρὸς δηΐοιο γενέσθω,  
ὡς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτούς  
[Ἄργεῖους παρὰ νηυσὶν ἀτυζομένους ὑπὸ καπνοῦ].”

ἌΩς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·  
 “Ξάνθε τε καὶ σύ, Πόδαργε, καὶ Αἴθων Λάμπε τε δῖε,  
 νῦν μοι τὴν κομιδὴν ἀποτίνεται, ἣν μάλα πολλὴν 186  
 Ἄνδρομάχη θυγάτηρ μεγαλήτορος Ἡετίωνος  
 ὑμῖν παρ προτέροισι μελίφρονα πυρὸν ἔθηκεν  
 οἴνόν τ’ ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,  
 ἢ ἐμοί, ὅς πέρ οἱ θαλερὸς πόσις εὐχομαι εἶναι. 190  
 ἀλλ’ ἐφομαρτεῖτον καὶ σπεύδεται, ὄφρα λάβωμεν  
 ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἴκει  
 πᾶσαν χρυσεῖην ἔμεναι, κανόνας τε καὶ αὐτήν,  
 αὐτὰρ ἀπ’ ὤμοιιν Διομήδεος ἵπποδάμοιο  
 δαιδάλεον θώρηκα, τὸν Ἡφαιστος κάμε τεύχων. 195  
 εἰ τούτω κε λάβοιμεν, ἐελποίμην κεν Ἀχαιοὺς  
 αὐτονονχὶ νηῶν ἐπιβησέμεν ὠκειάων.”

ἌΩς ἔφατ’ εὐχόμενος, νεμέσησε δὲ πότνια Ἥρη, αὐτῆ  
 σείσατο δ’ εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον,  
 καὶ ῥα Ποσειδάωνα μέγαν θεὸν ἀντίον ἤυδα· 200  
 “ὦ πόποι, ἐννοσίγαι’ εὐρυσθενές, οὐδέ νυ σοὶ περ  
 ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμὸς.  
 οἱ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ’ ἀνάγουσι  
 πολλὰ τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην.  
 εἴ περ γάρ κ’ ἐθέλοισιν, ὅσοι Δαναοῖσιν ἄρωγοί, 205  
 Τρῶας ἀπώσασθαι καὶ ἐρυκέμεν εὐρύοπα Ζῆν,  
 αὐτοῦ κ’ ἔνθ’ ἀκάχοιτο καθήμενος οἶος ἐν Ἰδῆ.”

Τὴν δὲ μέγ’ ὀχθήσας προσέφη κρείων ἐνοσίχθων·  
 “Ἥρη ἀπτοεπές, ποῖον τὸν μῦθον ἔειπες.  
 οὐκ ἂν ἔγωγ’ ἐθέλοισι Διὶ Κρονίῳνι μάχεσθαι 210  
 ἡμέας τοὺς ἄλλους, ἐπεὶ ἦ πολὺ φέρτερός ἐστιν.”

ἌΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·  
 τῶν δ’ ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργε,  
 πλήθην ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστάων  
 εἰλομένων· εἴλει δὲ θεῶφ ἀτάλαντος Ἄρηϊ 215



Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκε,  
καὶ νῦ κ' ἐνέπρησεν πυρὶ κηλέφ νῆας εἴσας,  
εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη  
αὐτῷ ποιπρῦσαντι θοῶς ὀτρῦναι Ἀχαιοὺς.  
βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν 220  
πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ,  
στῆ δ' ἐπ' Ὀδυσσῆος μεγακίτηϊ νηὶ μελαίῃ,  
ἧ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσε,  
[ἦμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο  
ἧδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἴσας 225  
εἴρυσαν, ἠγορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν']  
ἦῦσεν δὲ διαπρῦσιον Δαναοῖσι γεγωνῶς·  
“ αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοῖ·  
πῆ ἔβαν εὐχωλαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,  
ἄς ὀπότ' ἐν Λήμνῳ κενεαυχέες ἠγοράασθε, 230  
ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραιράων,  
πίνοντες κρητῆρας ἐπιστεφέας οἴνοιο,  
Τρώων ἄνθ' ἑκατόν τε διηκοσίῳν τε ἕκαστος  
στήσεισθ' ἐν πολέμῳ· νῦν δ' οὐδ' ἐνὸς ἄξιοί εἰμεν  
Ἔκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέφ. 235  
Ζεῦ πάτερ, ἧ ῥά τιν' ἦδη ὑπερμενέων βασιλήων  
τῆδ' ἄτη ἄσας καὶ μιν μέγα κῦδος ἀπηύρας ;  
οὐ μὲν δὴ ποτέ φημι τεὸν περικαλλέα βωμῶν  
νηὶ πολυκλήϊδι παρελθέμεν ἐνθάδε ἔρρων,  
ἀλλ' ἐπὶ πᾶσι βοῶν δημὸν καὶ μηρί' ἔκηα, 240  
ἰέμενος Τροίην εὐτείχεον ἔξαλαπάξαι.  
ἀλλά, Ζεῦ, τόδε πέρ μοι ἐπικρήηνον ἐέλδωρ·  
αὐτοὺς δὴ περ ἕασον ὑπεκφυγέειν καὶ ἀλύξαι,  
μηδ' οὕτω Τρώεσσιν ἕα δάμνασθαι Ἀχαιοὺς.”  
Ὡς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα, 245  
νεῦσε δέ οἱ λαὸν σῶν ἔμμεναι οὐδ' ἀπολέσθαι.  
αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,

νεβρὸν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·  
 πὰρ δὲ Διὸς βωμῶ περικαλλεῖ κάββαλε νεβρόν,  
 ἔνθα πανομφαίῳ Ζηνὶ ῥέζεσκον Ἀχαιοί. 250  
 οἱ δ' ὡς οὖν εἶδονθ' ὃ τ' ἄρ' ἐκ Διὸς ἤλυθεν ὄρνις,  
 μᾶλλον ἐπὶ Τρώεσσι θόρου, μνήσαντο δὲ χάρμης.

Ἔνθ' οὐ τις πρότερος Δαναῶν, πολλῶν περ ἐόντων,  
 εὔξατο Τυδεΐδαο πάρος σχέμεν ὠκέας ἵππους  
 τάφρου τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι, 255  
 ἀλλὰ πολὺν πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,  
 Φραδμονίδην Ἀγέλαον· ὁ μὲν φύγαδ' ἔτραπεν ἵππους·  
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν  
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν·  
 ἦριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260

Τὸν δὲ μετ' Ἀτρεΐδαι, Ἀγαμέμνων καὶ Μενέλαος,  
 τοῖσι δ' ἐπ' Αἴαντες θοῦριν ἐπιειμένοι ἀλκῆν,  
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος  
 Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρειφόντη,  
 τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός· 265  
 Τεῦκρος δ' εἵνατος ἦλθε, παλίντονα τόξα τιταίνων,  
 στή δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.  
 ἔνθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὃ γ' ἦρως  
 παπτήνας, ἐπεὶ ἄρ τιν' οἴστευσας ἐν ὀμίλῳ  
 βεβλήκοι, ὁ μὲν αὐθι πεσῶν ἀπὸ θυμὸν ὄλεσκειν, 270  
 αὐτὰρ ὁ αὐτὶς ἰὼν πάϊς ὧς ὑπὸ μητέρα δύσκειν  
 εἰς Αἴανθ'· ὁ δὲ μιν σάκεϊ κρύπτασκε φαεινῷ.

Ἔνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων ;  
 Ὅρσίλοχον μὲν πρῶτα καὶ Ὅρμενον ἢδ' Ὀφελέστην  
 Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην 275  
 καὶ Πολυαιμονίδην Ἀμοπάονα καὶ Μελάνιππον.  
 [πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτειρή.]  
 τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,  
 τόξου ἅπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·

στη δὲ παρ' αὐτὸν ἰὼν καὶ μιν πρὸς μῦθον ἔειπε 280  
 “Τεῦκρε, φίλη κεφαλή, Τελαμώνιε, κοίρανε λαῶν,  
 βάλλ' οὕτως, αἶ κέν τι φόως Δαναοῖσι γένηαι  
 πατρί τε σῶ Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἑόντα,  
 καὶ σε νόθον περ ἑόντα κομίσσατο ᾧ ἐνὶ οἴκῳ  
 τὸν καὶ τηλόθ' ἑόντα εὐκλείης ἐπίβησον. 285

σοὶ δ' ἐγὼ ἐξερῶ ὡς καὶ τετελεσμένου ἔσται·  
 αἶ κέν μοι δῶη Ζεὺς τ' αἰγίλοχος καὶ Ἀθήνη  
 Ἰλίου ἐξαλαπάξαι εὐκτίμενον πτολίεθρον,  
 πρῶτῳ τοι μετ' ἐμὲ πρεσβήϊον ἐν χερὶ θήσω,  
 ἢ τρίποδ' ἢ ἐ δὺ ἵππους αὐτοῖσιν ὄχεσφιν 290  
 ἢ ἐ γυναῖχ', ἢ κέν τοι ὄμῶν λέχος εἰσαναβαίνοι.”

Τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων·  
 “Ἀτρείδῃ κῦδιστε, τί με σπεύδοντα καὶ αὐτὸν  
 ὀτρύνεις; οὐ μὲν τοι ὄση δύναμις γε πάρεστι  
 παύομαι, ἀλλ' ἐξ οὗ προτὶ Ἰλίον ὡσάμεθ' αὐτούς, 295  
 ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐναίρω.  
 ὀκτῶ δὴ προέηκα ταυνυγλώχιναις οἴστούς,  
 πάντες δ' ἐν χροῖ πῆχθεν ἀρηϊθῶων αἰζήων  
 τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητήρα.”

Ἡ ῥα, καὶ ἄλλον οἴστῶν ἀπὸ νευρῆφιν ἴαλλεν 300  
 Ἐκτορος ἀντικρῦ, βαλέειν δέ ἐ ἴετο θυμός·  
 καὶ τοῦ μὲν ῥ' ἀφάμαρθ', ὃ δ' ἀμύμονα Γοργυθίωνα  
 υἷον ἐὺν Πριάμοιο κατὰ στηῆθος βάλεν ἰῶ,  
 τόν ῥ' ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ  
 καλὴ Καστιάνειρα δέμας εἰκνῖα θεῆσι. 305

μήκων δ' ὡς ἐτέρωσε κάρη βάλεν, ἢ τ' ἐνὶ κήπῳ,  
 καρπῶ βριθομένη νοτίησί τε εἰαρινῆσιν,  
 ὡς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυνθέν.

Τεῦκρος δ' ἄλλον οἴστῶν ἀπὸ νευρῆφιν ἴαλλεν 310  
 Ἐκτορος ἀντικρῦ, βαλέειν δέ ἐ ἴετο θυμός.  
 ἀλλ' ὃ γε καὶ τόθ' ἄμαρτε· παρέσφηλεν γὰρ Ἀπόλλων·

ἀλλ' Ἄρχεπτόλεμον, θρασὺν Ἔκτορος ἠνιοχῆα,  
 ἰέμενον πόλεμόνδε βάλε στῆθος παρὰ μαζόν·  
 ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι  
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε. 315  
 Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἠνιόχοιο·  
 τὸν μὲν ἔπειτ' εἶασε καὶ ἀχνύμενός περ ἑταίρου,  
 Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγυὺς ἐόντα  
 ἵππων ἠνί' ἐλεῖν· ὁ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.  
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανώωντος 320  
 σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρί,  
 βῆ δ' ἰθὺς Τεύκρου, βαλέειν δέ ἐ θυμὸς ἀνώγει.  
 ἦ τοι ὁ μὲν φαρέτρης ἐξείλετο πικρὸν οἶστόν,  
 θῆκε δ' ἐπὶ νευρῆ· τὸν δ' αὖ κορυθαίολος Ἔκτωρ  
 αὐερύοντα παρ' ὦμον, ὅθι κληῖς ἀποέργει 325  
 ἀνχένα τε στῆθός τε, μάλιστα δὲ καίριόν ἐστι,  
 τῆ ῥ' ἐπὶ οἷ μεμαῶτα βάλεν λίθῳ ὀκρίοντι,  
 ῥῆξε δέ οἱ νευρῆν· νάρκησε δὲ χεῖρ ἐπὶ καρπῷ,  
 στῆ δὲ γυνῆς ἐριπών, τόξον δέ οἱ ἔκπεσε χειρός.  
 Αἴας δ' οὐκ ἀμέλησε κασιγνήτιο πεσόντος, 330  
 ἀλλὰ θέων περίβη καὶ οἱ σάκος ἀμφεκάλυψε.  
 τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρήρηες ἑταῖροι,  
 Μηκιστεὺς Ἐχίοιο πάϊς καὶ δῖος Ἀλάστωρ,  
 νῆας ἔπι γλαφυρὰς φερέτην βαρέα στενάχοντα.  
 Ἄψ δ' αὖτις Τρώεσσι Ὀλύμπιος ἐν μένος ὤρσεν· 335  
 οἱ δ' ἰθὺς τάφροιο βαθείης ὤσαν Ἀχαιοὺς·  
 Ἔκτωρ δ' ἐν πρώτοισι κίε σθένει βλεμεαίνων.  
 ὥς δ' ὅτε τίς τε κύων συὸς ἀγρίου ἢ ἑ λέοντος  
 ἀπτηται κατόπισθε, ποσὶν ταχέεσσι διώκων,  
 ἰσχύια τε γλουτούς τε, ἐλισσόμενόν τε δοκεύει, 340  
 ὥς Ἔκτωρ ὦπαξε κάρη κομόωντας Ἀχαιοὺς,  
 αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο.  
 αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν

φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν,  
οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες, 345  
ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσι  
χεῖρας ἀνίσχουτες μεγάλ' εὐχετόωντο ἕκαστος·  
Ἔκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,  
Γοργούς ὄμματ' ἔχων ἢ βροτολοιγοῦ Ἄρηος.

Τοὺς δὲ ἰδοῦσ' ἐλέησε θεὰ λευκώλενος Ἥρη, 350  
αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·  
“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτι νῶϊ  
ὄλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ;  
οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται  
ἄνδρὸς ἐνὸς ῥιπῆ, ὃ δὲ μαίνεται οὐκέτ' ἀνεκτῶς 355  
Ἔκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργε.”

Τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
“καὶ λίην οὗτός γε μένος θυμόν τ' ὀλέσειε,  
χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·  
ἀλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῆσι, 360  
σχέτλιος, αἶεν ἀλιτρός, ἐμῶν μενέων ἀπερσεύς·  
οὐδέ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις νῖδν  
τειρόμενον σώεσκον ὑπ' Εὐρυσθέως ἀέθλων.  
ἦ τοι ὃ μὲν κλαίεσκε πρὸς οὐρανόν, αὐτὰρ ἐμὲ Ζεὺς  
τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν. 365  
εἰ γὰρ ἐγὼ τάδε ἦδ' ἐνὶ φρεσὶ πευκαλίμησιν,  
εὐτέ μιν εἰς Ἀΐδαο πυλάρταο προὔπεμψεν  
ἐξ Ἐρέβους ἄξοντα κύνα στυγεροῦ Ἀΐδαο,  
οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεθρα.  
νῦν δ' ἐμὲ μὲν στυγείε, Θέτιδος δ' ἐξήνυσσε βουλὰς, 370  
ἦ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου,  
λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.  
ἔσται μὰν ὅτ' ἂν αὖτε φίλην γλαυκῶπιδα εἶπη.  
ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,  
ὄφρ' ἂν ἐγὼ καταδῦσα Διὸς δόμον αἰγιόχοιο 375

τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι  
 ἢ νῶϊ Πριάμοιο πάϊς κορυθαίολος Ἐκτωρ  
 γηθήσει προφανέντε ἀνὰ πτολέμοιο γεφύρας,  
 ἢ τις καὶ Τρώων κορέει κύνας ἠδ' οἰωνοὺς  
 δημῷ καὶ σάρκεσσι, πεσῶν ἐπὶ νηυσὶν Ἀχαιῶν.” 380

ἌΩς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη.  
 ἢ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους  
 Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιω  
 αὐτὰρ Ἀθηναίη κούρη Διὸς αἰγιόχοιο  
 πέπλον μὲν κατέχευεν ἑαῖδον πατρὸς ἐπ' οὔδει 385  
 ποικίλον, ὃν ῥ' αὐτῇ ποιήσατο καὶ κάμε χερσίν,  
 ἢ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο  
 τεύχεσιν ἐς πόλεμον θωρήσseto δακρνούεντα.

ἐς δ' ὄχρα φλόγεια ποσὶ βήseto, λάseto δ' ἔγχος  
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 390  
 ἡρώων, τοῖσιν τε κοτέsetεται ὄβριμοπάτρη.

Ἥρη δὲ μᾶστιγι θοῶς ἐπεμαίειτ' ἄρ' ἵππους·  
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὀρραι,  
 τῆς ἐπιτέτραπται μέγας οὐρανοῦ Οὐλυμπός τε,  
 ἡμὲν ἀνακλίνει πυκινὸν νέφος ἠδ' ἐπιθεῖναι. 395  
 τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους.

Ζεὺς δὲ πατὴρ Ἰδηθεν ἐπεὶ ἴδε χῶσατ' ἄρ' αἰνῶς,  
 Ἴριν δ' ὤτρυνε χρυσόπτερον ἀγγελεύουσαν·

“βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε μηδ' ἔα ἄντην  
 ἔρχεσθ'. οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε. 400

ᾧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 γυῖωσω μὲν σφωῖν ὑφ' ἄρμασιν ὠκέας ἵππους,  
 αὐτὰς δ' ἐκ δίφρου βαλέω κατὰ θ' ἄρματα ἄξω·  
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοῦς  
 ἔλκε' ἀπαλθήsetοθον, ἃ κεν μάρπτησι κεραυνός· 405

ὄφρ' εἰδῆ γλαυκῶπις ὄτ' ἂν ᾧ πατρὶ μάχεται.  
 Ἥρη δ' οὐ τι τόσον νεμεσίsetομαι οὐδὲ χολοῦμαι·

αιεὶ γάρ μοι ἔωθεν ἐνικλᾶν ὅττι κεν εἴπω.”

ἌΩς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,  
βῆ δ' ἐξ Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον. 410

πρώτησιν δὲ πύλῃσι πολυπτύχου Οὐλύμπιοιο  
ἀντομένη κατέρυκε, Διὸς δὲ σφ' ἔννεπε μῦθον·

“ πῆ μέματον ; τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ ;  
οὐκ ἔαα Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.

ᾧδε γὰρ ἠπέιλῃσε Κρόνου παῖς, ἧ̄ τελέει περ,  
γυιώσειν μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους, 415

αὐτὰς δ' ἐκ δίφρου βαλέειν κατὰ θ' ἄρματα ἄξειν·  
οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς

ἔλκε' ἀπαλθήσεσθον, ἅ κεν μάρπτησι κεραυνός·  
ὄφρ' εἰδῆς, γλαυκῶπι, ὅτ' ἂν σῶ πατρὶ μάχῃαι. 420

Ἦρη δ' οὐ̄ τι τόσον νεμεσίζεται οὐδὲ χολοῦται·  
αιεὶ γάρ οἱ ἔωθεν ἐνικλᾶν ὅττι κεν εἴπῃ·

ἀλλὰ σύ γ' αἰνοτάτη, κύον ἀδεές, εἰ ἔτεόν γε  
τολμήσεις Διὸς ἄντα πελώριον ἔγχος ἀεῖραι.”

Ἦ μὲν ἄρ' ὧς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,  
αὐτὰρ Ἀθηναίην Ἦρη πρὸς μῦθον ἔειπεν· 425

“ ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτ' ἔγωγε  
νῶϊ ἐῶ Διὸς ἄντα βροτῶν ἔνεκα πτολεμίζειν·

τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτῳ,  
ὅς κε τύχῃ· κείνος δὲ τὰ ἅ φρονέων ἐνὶ θυμῷ 430

Τρωσὶ τε καὶ Δαναοῖσι δικαζέτω, ὧς ἐπιεικές.”

ἌΩς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους·  
τῆσιν δ' ὦραι μὲν λῦσαν καλλίτριχας ἵππους,

καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίῃσι κάρῃσιν,  
ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόοντα· 435

αὐταὶ δὲ χρυσέοισιν ἐπὶ κλισμοῖσι καθίζον  
μίγδ' ἄλλοισι θεοῖσι, φίλον τετιμημένοι ἦτορ.

Ζεὺς δὲ πατὴρ Ἰδῆθεν ἐϋτροχον ἄρμα καὶ ἵππους  
Οὐλυμπόνδε δῖωκε, θεῶν δ' ἐξίκετο θώκους.

τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς ἐννοσίγαιος, 440  
 ἄρματα δ' ἄμ βωμοῖσι τίθει, κατὰ λίτα πετάσσας·

αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς  
 ἔζετο, τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζετ' Ὀλυμπος.  
 αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη  
 ἦσθην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο· 445

αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·  
 “τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρη;  
 οὐ μὲν θην κάμετόν γε μάχη ἐνὶ κυδιανείρῃ  
 ὀλλῦσαι Τρῶας, τοῖσιν κότον αἰνὸν ἔθεσθε.

πάντως, οἶον ἐμόν γε μένος καὶ χεῖρες ἄαπτοι, 450  
 οὐκ ἄν με τρέψειαν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ.

σφῶϊν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,  
 πρὶν πόλεμόν τ' ἰδέειν πολέμοιό τε μέρμερα ἔργα.  
 ᾧδε γὰρ ἐξερέω, τὸ δέ κεν τετελεσμένον ἦεν·  
 οὐκ ἄν ἐφ' ὑμετέρων ὀχέων πληγέντε κεραυνῷ 455  
 ἄψ' ἐς Ὀλυμπον ἵκεσθον, ἴν' ἀθανάτων ἔδος ἐστίν.”

ἄΩς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·  
 πλησῖαι αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.  
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,

σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει· 460

Ἥρη δ' οὐκ ἔχαδε στήθος χόλου, ἀλλὰ προσηύδα·

“αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.  
 εἴ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι σθένος οὐκ ἀλαπαδνόν·  
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητάων,  
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται. 465

[ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις·  
 βουλήν δ' Ἀργείοις ὑπόθησόμεθ', ἦ τις ὀνήσει,  
 ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο.”]

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 “ἦοὺς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα 470  
 ὄψεται, αἶ κ' ἐθέλησθα, βοῶπις πότνια Ἥρη,



ὄλλύντ' Ἀργείων πουλὺν στρατὸν αἰχμητῶν  
οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος Ἔκτωρ,  
πρὶν ὄρθαι παρὰ ναῦφι ποδώκεα Πηλεΐωνα,  
ἤματι τῷ ὄτ' ἂν οἱ μὲν ἐπὶ πρύμνησι μάχωνται 475  
στείνει ἐν αἰνοτάτῳ περὶ Πατρόκλοιο θανόντος.  
ὥς γὰρ θέσφατόν ἐστι· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω  
χωομένης, οὐδ' εἴ κε τὰ νείατα πείραθ' ἴκηαι  
γαίης καὶ πόντοιο, ἔν' Ἰάπετός τε Κρόνος τε  
ἡμενοι οὐτ' αὐγῆς Ὑπερίονος Ἡελίοιο 480  
τέρποντ' οὐτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς·  
οὐδ' ἦν ἔνθ' ἀφίκηαι ἀλωμένη, οὐ σεῦ ἔγωγε  
σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο."

ἌΩς φάτο, τὸν δ' οὐ τι προσέφη λευκώλενος Ἡρη.  
ἐν δ' ἔπεσ' Ὠκεανῷ λαμπρὸν φάος ἠελίοιο, 485  
ἔλκον νύκτα μέλαιναν ἐπὶ ζείδωρον ἄρουραν.  
Τρῶσιν μὲν ῥ' ἀέκουσιν ἔδν φάος, αὐτὰρ Ἀχαιοῖς  
ἀσπασίη τρίλλιστος ἐπήλυθε νύξ ἐρεβεννή.

Τρώων αὐτ' ἀγορὴν ποιήσατο φαίδιμος Ἔκτωρ,  
νόσφι νεῶν ἀγαγὼν ποταμῷ ἐπι δινήεντι, 490  
ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος.  
ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον,  
τόν ῥ' Ἔκτωρ ἀγόρευε διίφιλος· ἐν δ' ἄρα χειρὶ  
ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς  
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης, 495  
τῷ ὃ γ' ἐρεισάμενος ἔπεα Τρώεσσι μετηύδα·  
“κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι·  
νῦν ἐφάμην νῆάς τ' ὀλέσας καὶ πάντας Ἀχαιοὺς  
ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν·  
ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα 500  
Ἀργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.  
ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ  
δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους

λύσαθ' ὑπὲξ ὀχέων, παρὰ δὲ σφισι βάλλετ' ἔδωδῆν·  
 ἐκ πόλιος δ' ἄξεσθε βόας καὶ ἴφια μῆλα 505  
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε  
 σίτον τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,  
 ὥς κεν παννύχιοι μέσφ' ἠοῦς ἠριγενείης  
 καίωμεν πυρὰ πολλά, σέλας δ' εἰς οὐρανὸν ἴκη,  
 μὴ πως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοὶ 510  
 φεύγειν ὀρμήσονται ἐπ' εὐρέα νῶτα θαλάσσης.  
 μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαῖεν ἔκηλοι,  
 ἀλλ' ὥς τις τούτων γε βέλος καὶ οἴκοθι πέσση,  
 βλήμενος ἢ ἰῶ ἢ ἔγχρῃ δῆξύνοντι  
 νηὸς ἐπιθρόσκων, ἵνα τις στυγέησι καὶ ἄλλος 515  
 Τρωσὶν ἐφ' ἱπποδάμοισι φέρειν πολύδακρυν Ἄρηα.  
 κήρυκες δ' ἀνὰ ἄστυ διίφιλοι ἀγγελλόντων  
 παῖδας πρωθήβας πολιοκροτάφους τε γέροντας  
 λέξασθαι περὶ ἄστυ θεοδμήτων ἐπὶ πύργων·  
 θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἐκάστη 520  
 πῦρ μέγα καιόντων· φυλακὴ δὲ τις ἔμπεδος ἔστω,  
 μὴ λόχος εἰσέλθῃσι πόλιν λαῶν ἀπεόντων.  
 ᾧδ' ἔστω, Τρῶες μεγαλήτορες, ὡς ἀγορεύω·  
 μῦθος δ' ὃς μὲν νῦν ὑγιῆς εἰρημένος ἔστω,  
 τὸν δ' ἠοῦς Τρώεσσι μεθ' ἱπποδάμοις ἀγορεύσω. 525  
 εὐχομαι ἐλπόμενος Δίί τ' ἄλλοισίν τε θεοῖσιν  
 ἐξελάαν ἐνθύνδε κύνας κηρεσσιφορήτους,  
 οὓς κῆρες φορέουσι μελαινάων ἐπὶ νηῶν.  
 ἀλλ' ἢ τοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς,  
 πρῶϊ δ' ὑπνοῖοι σὺν τεύχεσι θωρηχθέντες 530  
 νηυσὶν ἔπι γλαφυρῆσιν ἐγείρομεν ὄξυν Ἄρηα.  
 εἴσομαι ἢ κέ μ' ὁ Τυδεΐδης κρατερὸς Διομήδης  
 παρ νηῶν πρὸς τείχος ἀπόσεται, ἢ κεν ἐγὼ τὸν  
 χαλκῷ δηώσας ἔναρα βροτόεντα φέρωμαι.  
 αὐριον ἦν ἀρετὴν διαείσεται, εἴ κ' ἐμὸν ἔγχος 535

μείλη ἐπερχόμενον· ἀλλ' ἐν πρώτοισιν, οἶω,  
 κείσεται οὐτηθείς, πολέες δ' ἄμφ' αὐτὸν ἐταῖροι,  
 ἡελίου ἀνιόντος ἐς αὔριον· εἰ γὰρ ἐγὼν ὧς  
 εἶην ἀθάνατος καὶ ἀγήρως ἡματα πάντα,  
 τιοίμην δ' ὧς τίετ' Ἀθηναίη καὶ Ἀπόλλων, 540  
 ὧς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν."

ἌΩς Ἔκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν.  
 οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,  
 δῆσαν δ' ἱμάντεσσι παρ' ἄρμασιν οἴσιν ἕκαστος·  
 ἐκ πόλιος δ' ἄξοντο βόας καὶ ἴφια μῆλα 545  
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο,  
 σίτον τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο.  
 [ἔρδον δ' ἀθανάτοισι τεληέσσας ἐκατόμβας.]  
 κρίσην δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω  
 [ἠδείαν· τῆς δ' οὐ τι θεοὶ μάκαρες δατέοντο, 550  
 οὐδ' ἔθελον· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρή  
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.]

Οἱ δὲ μέγα φρονέοντες ἐπὶ ποτολέμοιο γεφύρας  
 ἦατο παννύχιοι, πυρὰ δὲ σφισι καίετο πολλά.  
 ὧς δ' ὄτ' ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην 555  
 φαίνεται ἄριπρεπέα, ὅτε τ' ἔπλετο νήνεμος αἰθήρ·  
 ἐκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρόνες ἄκροι  
 καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ,  
 πάντα δέ τ' εἶδεται ἄστρα, γέγηθε δέ τε φρένα ποιμήν·  
 τόσσα μεσηγὺ νεῶν ἠδὲ Ξάνθοιο ῥοάων 560  
 Τρώων καιόντων πυρὰ φαίνετο Ἰλιόθι πρό.  
 χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο, πᾶρ δὲ ἐκάστω  
 ἦατο πεντήκοντα σέλαι πυρὸς αἰθομένοιο.  
 ἵπποι δὲ κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας  
 ἑσταότες παρ' ὄχεσφιν ἐϋθρονον Ἠῶ μίμνον. 565

## ΙΛΙΑΔΟΣ Ι.

### Πρεσβεία πρὸς Ἀχιλλέα. Λιταί.

Ὡς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς  
θεσπεσίη ἔχε φύζα, φόβου κρούεντος ἑταίρη,  
πένθει δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.  
ὥς δ' ἄνεμοι δύο πόντου ὀρίνετον ἰχθυόεντα,  
Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητου,  
ἐλθόντ' ἑξαπίνης· ἄμυδις δέ τε κῦμα κελαινὸν  
κορθύεται, πολλὸν δὲ παρέξ ἄλα φῦκος ἔχευεν·  
ὥς ἑδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.

Ἀτρεΐδης δ' ἄχεϊ μεγάλῳ βεβολημένος ἦτορ  
φοῖτα κηρύκεσσι λιγυφθόγγοισι κελεύων  
κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,  
μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρῶτοισι πονεῖτο.  
ἴζου δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων  
ἴστατο δάκρυ χέων ὥς τε κρήνη μελάνυδρος,  
ἣ τε κατ' αἰγίλιπος πέτρης δυοφερὸν χέει ὕδωρ·  
ὥς ὁ βαρὺ στενάχων ἔπε' Ἀργείοισι μετηΐδα·  
“ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,  
Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρείη,  
σχέτλιος, ὃς τότε μὲν μοι ὑπέσχετο καὶ κατένευσεν  
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,  
νῦν δὲ κακὴν ἀπάτην βουλευσατο, καὶ με κελεύει  
δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολλὸν ὤλεσα λαόν.  
οὔτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,

ὅς δὴ πολλῶν πολίων κατέλυσε κάρηνα  
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον. 25  
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες·  
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·  
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύγυιαν.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ.  
 δὴν δ' ἄνεφ ἦσαν τετιηότες υἱες Ἀχαιῶν 30  
 ὀψέ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·  
 “Ἄτρεΐδῃ, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,  
 ἦ θέμις ἐστίν, ἄναξ, ἀγορῆ· σὺ δὲ μή τι χολωθῆς.  
 ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσι,  
 φᾶς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35  
 ἴσασ' Ἀργείων ἠμὲν νέοι ἠδὲ γέροντες.

σοὶ δὲ διάνδιχα δῶκε Κρόνου παῖς ἀγκυλομήτεω·  
 σκῆπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων,  
 ἀλκὴν δ' οὐ τοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.  
 δαιμόνι', οὕτω που μάλα ἔλπει υἱας Ἀχαιῶν 40  
 ἀπολέμους τ' ἔμεναι καὶ ἀνάλκιδας, ὡς ἀγορεύεις ;  
 εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσυται ὡς τε νέεσθαι,  
 ἔρχεο· πᾶρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης  
 ἐστᾶσ', αἷ τοι ἔποντο Μυκῆνηθεν μάλα πολλὰ.  
 ἀλλ' ἄλλοι μενέουσι κάρη κομόωντες Ἀχαιοὶ 45  
 εἰς ὃ κε περ Τροίην διαπέρσομεν. εἰ δὲ καὶ αὐτοὶ  
 φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·  
 νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ' εἰς ὃ κε τέκμωρ  
 Ἰλίου εὖρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἱες Ἀχαιῶν, 50  
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.  
 τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἵπποτα Νέστωρ·  
 “Τυδεΐδῃ, πέρι μὲν πολέμῳ ἐνὶ καρτερός ἐσσι,  
 καὶ βουλῇ μετὰ πάντας ὀμήλικας ἔπλευ ἄριστος.  
 οὐ τίς τοι τὸν μῦθον ὀνόσεται, ὅσοι Ἀχαιοὶ, 55

οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἴκεο μύθων.  
 ἦ μὲν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάϊς εἶησ  
 ὀπλότατος γενεῆφιν· ἀτὰρ πεπνυμένα βάζεις  
 Ἐργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.  
 ἀλλ' ἄγ' ἐγών, ὃς σείο γεραίτερος εὐχομαι εἶναι, 60  
 ἐξείπω καὶ πάντα διίξομαι· οὐδέ κέ τίς μοι  
 μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.  
 ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκείνος  
 ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος.  
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ 65  
 δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι  
 λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.  
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,  
 Ἄτρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.  
 δαίνυ δαΐτα γέρουσιν· ἔοικέ τοι, οὐ τοι ἀεικές. 70  
 πλειαί τοι οἴνου κλισίαι, τὸν νῆες Ἀχαιῶν  
 ἡμάτια Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσι·  
 πᾶσά τοι ἐσθ' ὑποδεξίῃ, πολέεσσι δ' ἀνάσσεις.  
 πολλῶν δ' ἀγρομένων τῷ πείσει ὃς κεν ἀρίστην  
 βουλήν βουλεύσῃ· μάλα δὲ χρεὼ πάντας Ἀχαιοὺς 75  
 ἐσθλῆς καὶ πυκινῆς, ὅτι δήϊοι ἐγγύθι νηῶν  
 καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειε ;  
 νυξ δ' ἦδ' ἠὲ διαρραΐσει στρατὸν ἠὲ σαώσει.”  
 ἌΩς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο.  
 ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80  
 ἀμφί τε Νεστορίδην Θρασυμήδεα, ποιμένα λαῶν,  
 ἦδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον, υἱὰς Ἄρηος,  
 ἀμφί τε Μηριόνην Ἀφαρῆά τε Δηΐπυρόν τε,  
 ἦδ' ἀμφὶ Κρείοντος υἷον Λυκομήδεα δίου.  
 ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἕκατὸν δὲ ἑκάστῳ 85  
 κούροι ἅμα στείχον δολίχ' ἔγχεα χερσὶν ἔχοντες·  
 κὰδ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·

ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπα ἕκαστος.

Ἄτρείδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν  
ἐς κλισίην, παρὰ δὲ σφι τίθει μενοεικέα δαίτα. 90

οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.  
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν,  
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·  
ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν· 95

“ Ἄτρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν  
λαῶν ἐσσι ἄναξ καὶ τοι Ζεὺς ἐγγυάλιξε  
σκήπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλεύησθα.  
τῷ σε χρῆ πέρυ μὲν φάσθαι ἔπος ἠδ' ἐπακοῦσαι, 100

κρηῆναι δὲ καὶ ἄλλῳ, ὅτ' ἂν τινα θυμὸς ἀνώγη  
εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται ὅττι κεν ἄρχῃ.  
αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.  
οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,  
οἶον ἐγὼ νοέω, ἡμὲν πάλαι ἠδ' ἔτι καὶ νῦν, 105

ἐξ ἔτι τοῦ ὅτε, διογενές, Βρισηίδα κούρη  
χωομένου Ἀχιλλῆος ἔβησ κλισίηθεν ἀπούρας  
οὐ τι καθ' ἡμέτερόν γε νόον· μάλα γάρ τοι ἔγωγε  
πόλλ' ἀπεμυθεόμην· σὺ δὲ σῶ μεγαλήτορι θυμῷ  
εἶξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν, 110  
ἠτίμησας· ἐλὼν γὰρ ἔχεις γέρας· ἀλλ' ἔτι καὶ νῦν  
φραζώμεσθ' ὥς κέν μιν ἀρεσσάμενοι πεπίθωμεν  
δώροισίν τ' ἀγανοῖσιν ἔπεσσί τε μελιχίοισι.”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
“ ὦ γέρον, οὐ τι ψεῦδος ἐμὰς ἄτας κατέλεξας· 115  
ἁσάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν  
λαῶν ἐστὶν ἀνὴρ ὃν τε Ζεὺς κῆρι φιλήσῃ,  
ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.  
ἀλλ' ἐπεὶ ἁσάμην φρεσὶ λευγαλέησι πιθήσας,

ἄψ' ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα. 120  
 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω,  
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα  
 αἴθωνας δὲ λέβητας εἴκοσι, δώδεκα δ' ἵππους  
 πηγοὺς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.  
 οὗ κεν ἀλλήϊος εἴη ἀνὴρ ᾧ τόσσα γένοιτο, 125  
 οὐδὲ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,  
 ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.  
 δώσω δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας,  
 Λεσβίδας, ἃς ὅτε Λέσβον εὐκτιμένην ἔλεν αὐτὸς  
 ἐξελόμην, αἱ κάλλει ἐνίκων φῦλα γυναικῶν. 130  
 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται ἦν τότ' ἀπηύρων,  
 κούρη Βρισῆος· ἐπὶ δὲ μέγαν ὄρκον ὁμοῦμαι  
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι,  
 ἢ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἠδὲ γυναικῶν.  
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε 135  
 ἄστν μέγα Πριάμοιο θεοὶ δώσω' ἀλαπάξαι,  
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηησάσθω  
 εἰσελθόν, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί,  
 Τρωιάδας δὲ γυναῖκας εἴκοσιν αὐτὸς ἐλέσθω,  
 αἶ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν. 140  
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκόν, οὐθαρ ἀρούρης,  
 γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρέστη,  
 ὅς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.  
 τρεῖς δέ μοι εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπήκτῳ,  
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα, 145  
 τάων ἦν κ' ἐθέλησι φίλην ἀνάεδνον ἀγέσθω  
 πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω  
 πολλὰ μάλ', ὅσσ' οὐ πώ τις ἐῆ ἐπέδωκε θυγατρί·  
 ἑπτὰ δέ οἱ δώσω εὖ ναιόμενα πτολίεθρα,  
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσσαν, 150  
 Φηράς τε ζαθείας ἠδ' Ἀνθειαν βαθύλειμον,



καλήν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.  
 πᾶσαι δ' ἐγγυὸς ἀλός, νέαται Πύλου ἡμαθόεντος·  
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,  
 οἳ κέ ἐ δωτίγησι θεὸν ὧς τιμήσουσι

155

καὶ οἱ ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.  
 ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.  
 δμηθήτω—'Αἶδης τοι ἀμείλιχος ἠδ' ἀδάμαστος·  
 τοῦνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων—  
 καὶ μοι ὑποστήτω, ὅσσον βασιλεύτερός εἰμι

160

ἠδ' ὅσσον γενεῇ προγενέστερος εὐχομαι εἶναι.”

Τὸν δ' ἡμείβετ' ἔπειτα Γεῆνιος ἱππότης Νέστωρ·  
 “'Ατρείδῃ κύδιστε, ἄναξ ἀνδρῶν 'Αγάμεμνον,  
 δῶρα μὲν οὐκέτ' ὄνοστὰ διδοῖς 'Αχιλῆϊ ἀνακτι·  
 ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα

165

ἔλθωσ' ἐς κλισίην Πηληϊάδεω 'Αχιλῆος.  
 εἰ δ' ἄγε, τοὺς ἂν ἐγὼν ἐπιόψομαι, οἳ δὲ πιθέσθων.  
 Φοῖνιξ μὲν πρότιστα δίφιλος ἠγησάσθω,

αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος 'Οδυσσεύς·  
 κηρύκων δ' 'Οδῖος τε καὶ Εὐρυβάτης ἅμ' ἐπέσθων.

170

φέρτε δὲ χερσὶν ὕδωρ, εὐφημῆσαι τε κέλεσθε,  
 ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἳ κ' ἐλεήσῃ.”

ἌΩς φάτο, τοῖσι δὲ πᾶσιν ἐαδότα μῦθον ἔειπεν.  
 αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,  
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,

175

νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.  
 αὐτὰρ ἐπεὶ σπείσαν τ' ἐπίον θ' ὅσον ἠθέλε θυμός,  
 ὠρμῶντ' ἐκ κλισίης 'Αγαμέμνονος 'Ατρεΐδαο.

τοῖσι δὲ πόλλ' ἐπέτελλε Γεῆνιος ἱππότης Νέστωρ,  
 δευδίλλων ἐς ἕκαστον, 'Οδυσσῆϊ δὲ μάλιστα,  
 πειρᾶν ὧς πεπίθαιεν ἀμύμονα Πηλεΐωνα.

180

Τῷ δὲ βάτην παρὰ θῖνα πολυφλοίσβοιο θαλάσσης  
 πολλὰ μάλ' εὐχομένῳ γαιηόχῳ ἐννοσιγαίῳ

ῥηϊδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.  
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην, 185  
 τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λιγείῃ,  
 καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν,  
 τὴν ἄρετ' ἐξ ἐνάρων πόλιν Ἡετίωνος ὀλέσσας  
 τῇ ὅ γε θυμὸν ἔτερπεν, ἄειδε δ' ἄρα κλέα ἀνδρῶν.  
 Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῇ, 190  
 δέγμενος Αἰακίδαην, ὁπότε λήξειεν αἰείδων.  
 τὼ δὲ βάτην προτέρω, ἠγείτο δὲ δῖος Ὀδυσσεύς,  
 στὰν δὲ πρόσθ' αὐτοῖο· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς  
 αὐτῇ σὺν φόρμιγγι, λιπῶν ἔδος ἔνθα θάασεν.  
 ὧς δ' αὐτως Πάτροκλος, ἐπεὶ ἴδε φῶτας, ἀνέστη. 195  
 τὼ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “χαίρετον· ἦ φίλοι ἄνδρες ἰκάνετον· ἦ τι μάλα χρεώ,  
 οἳ μοι σκυζομένω περ Ἀχαιῶν φίλτατοί ἐστων.”  
 ὣς ἄρα φωνήσας προτέρω ἄγε δῖος Ἀχιλλεύς,  
 εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν. 200  
 αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἔοντα·  
 “μείζονα δὴ κρητῆρα, Μενoitίου υἱέ, καθίστα,  
 ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνον ἐκάστω·  
 οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρω.”  
 ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθειθ' ἑταίρω. 205  
 αὐτὰρ ὅ γε κρείον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,  
 ἐν δ' ἄρα νῶτον ἔθηκ' οἶος καὶ πίνος αἰγός,  
 ἐν δὲ σὺδὸς σιάλοιο ράχιν τεθαλυῖαν ἀλοιφῇ.  
 τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα δῖος Ἀχιλλεύς.  
 καὶ τὰ μὲν εὔ μίστυλλε καὶ ἀμφ' ὄβελοῖσιν ἔπειρε, 210  
 πῦρ δὲ Μενoitιάδης δαῖεν μέγα, ἰσόθεος φῶς.  
 αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,  
 ἀνθρακιὴν στορέσας ὄβελους ἐφύπερθε τάνυσσε,  
 πάσσε δ' ἀλὸς θείοιο κρατευτάων ἐπαείρας.  
 αὐτὰρ ἐπεὶ ῥ' ὤπτησε καὶ εἰν ἔλεοῖσιν ἔχευε, 215

Πάτροκλος μὲν σῖτον ἔλων ἐπένειμε τραπέζῃ  
 καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.  
 αὐτὸς δ' ἀντίον ἴζεν Ὀδυσσῆος θείοιο  
 τοίχου τοῦ ἐτέροιο, θεοῖσι δὲ θῦσαι ἀνώγει  
 Πάτροκλον, ὃν ἐταῖρον· ὃ δ' ἐν πυρὶ βάλλε θυηλάς. 220  
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἴαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο,  
 νεῦσ' Αἴας Φοῖνικι· νόησε δὲ δῖος Ὀδυσσεύς,  
 πλησάμενος δ' οἴνοιο δέπας δείδεκτ' Ἀχιλλῆα·  
 “χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν εἴσης οὐκ ἐπίδευεῖς 225  
 ἡμῖν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδαο  
 ἠδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ  
 δαίνυσθ'· ἀλλ' οὐ δαιτὸς ἐπηράτου ἔργα μέμηλεν,  
 ἀλλὰ λίην μέγα πῆμα, διοτρεφές, εἰσορόωντες  
 δείδιμεν· ἐν δοιῇ δὲ σαωσέμεν ἢ ἀπολέσθαι 230  
 νῆας ἔυσσέλμους, εἰ μὴ σύ γε δύσειαι ἀλκῆν.  
 ἔγγυς γὰρ νηῶν καὶ τείχεος αὐλιν ἔθεντο  
 Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,  
 κηάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἔτι φασὶ  
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι. 235  
 Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων  
 ἀστράπτει· Ἐκτωρ δὲ μέγα σθένει βλεμεαίνων  
 μαίνεται ἐκπάγλως, πίσυνος Διί, οὐδέ τι τίει  
 ἀνέρας οὐδὲ θεούς· κρατερῇ δέ ἐλύσσα δέδυκεν.  
 ἀράται δὲ τάχιστα φανήμεναι Ἥω δῖαν· 240  
 στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα  
 αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς  
 δηώσειν παρὰ τῆσιν ὀρινομένους ὑπὸ καπνοῦ.  
 ταῦτ' αἰνῶς δείδοικα κατὰ φρένα, μή οἱ ἀπειλὰς  
 ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον εἶη 245  
 φθίσθαι ἐνὶ Τροίῃ ἐκὰς Ἄργεος ἵπποβότοιο.  
 ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὀψέ περ νῆας Ἀχαιῶν

τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.  
 αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος  
 ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν· ἀλλὰ πολὺ πρὶν 250  
 φράζευ ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.  
 ὦ πέπον, ἦ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς  
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε·  
 'τέκνον ἐμόν, κάρτος μὲν Ἀθηναίῃ τε καὶ Ἥρῃ  
 δώσουσ', αἱ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν 255  
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·  
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὄφρα σε μᾶλλον  
 τῶσ' Ἀργείων ἡμὲν νέοι ἢ δὲ γέροντες.  
 ὡς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται· ἀλλ' ἔτι καὶ νῦν  
 παύε', ἕα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων 260  
 ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.  
 εἰ δὲ σὺ μὲν μὲν ἄκουσον, ἐγὼ δὲ κέ τοι καταλέξω  
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων·  
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,  
 αἴθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους 265  
 πηγούς ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄρουτο.  
 οὐ κεν ἀλήϊος εἴη ἀνὴρ ᾧ τόσσα γένοιτο,  
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,  
 ὅσσο' Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὶν ἄρουτο.  
 δώσει δ' ἑπτὰ γυναικας ἀμύμονα ἔργα ἰδυίας, 270  
 Λεσβίδας, ἃς ὅτε Λέσβον ἐϋκτιμένην ἔλες αὐτὸς  
 ἐξέλεθ', αἱ τότε κάλλει ἐνίκων φῦλα γυναικῶν.  
 τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται ἦν τότ' ἀπηύρα,  
 κούρη Βρισηὸς· ἐπὶ δὲ μέγαν ὄρκον ὀμείτῃ  
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἢ δὲ μιγῆναι, 275  
 ἦ θέμις ἐστίν, ἄναξ, ἦτ' ἀνδρῶν ἦτε γυναικῶν.  
 ταῦτα μὲν ἀντίκα πάντα παρέσσεται· εἰ δὲ κεν αὐτε  
 ἄστυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,  
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι

εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί, 280  
 Τρωϊάδας δὲ γυναικας εἰείκοσιν αὐτὸς ἐλέσθαι,  
 αἶ κε μετ' Ἀργείην Ἑλένην κάλλισται ἔωσιν.  
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκόν, οὔθαρ ἀρούρης,  
 γαμβρός κέν οἱ ἔοις· τίσει δέ σε ἴσον Ὀρέστη,  
 ὅς οἱ τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ. 285  
 τρεῖς δέ οἱ εἰσι θύγατρος ἐνὶ μεγάρῳ εὐπήκτῳ,  
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα,  
 τάων ἦν κ' ἐθέλησθα φίλην ἀνάεδνον ἄγεσθαι  
 πρὸς οἶκον Πηλῆος· ὁ δ' αὐτ' ἐπὶ μείλια δώσει  
 πολλὰ μάλ', ὅσσ' οὔ πώ τις ἐῆ ἐπέδωκε θυγατρί· 290  
 ἑπτὰ δέ τοι δώσει εὖ ναιόμενα πτολίεθρα,  
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσσαν  
 Φηράς τε ζαθείας ἠδ' Ἀνθειαν βαθύλειμον,  
 καλὴν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.  
 πᾶσαι δ' ἐγγὺς ἄλός, νέαται Πύλου ἡμαθόεντος· 295  
 ἐν δ' ἄνδρες ναίουσι πολύρρηυες πολυβοῦται,  
 οἳ κέ σε δωτίνησι θεὸν ὧς τιμήσουσι  
 καὶ τοι ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.  
 ταῦτά κέ τοι τελέσειε μεταλλήξαντι χόλοιο.  
 εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300  
 αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς  
 τειρομένους ἐλέαιρε κατὰ στρατόν, οἳ σε θεὸν ὧς  
 τίσουσ'· ἦ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.  
 νῦν γάρ χ' Ἔκτορ' ἔλοις, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι  
 λύσσαν ἔχων ὀλοήν, ἐπεὶ οὔ τινα φησιω ὁμοίου 305  
 οἳ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνεικαν."

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 "διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 χρῆ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν,  
 ἦ περ δὴ φρονέω τε καὶ ὧς τετελεσμένον ἔσται, 310  
 ὧς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.

ἔχθρὸς γάρ μοι κείνος ὁμῶς Ἀΐδαο πύλησιν  
 ὅς χ' ἕτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο δὲ εἶπη.  
 αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα·  
 οὐτ' ἔμεγ' Ἀτρείδην Ἀγαμέμνονα πεισέμεν οἶω 315  
 οὐτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν  
 μάρνασθαι δηΐοισιν ἐπ' ἀνδράσι νωλεμῆς αἰεῖ.  
 ἴση μοῖρα μένουσι, καὶ εἰ μάλα τις πολεμίζοι·  
 ἐν δὲ ἰῆ τῖμῃ ἡμὲν κακὸς ἠδὲ καὶ ἐσθλός·  
 κάτθαν' ὁμῶς ὅ τ' ἀεργὸς ἀνὴρ ὅ τε πολλὰ ἐοργῶς. 320  
 οὐδὲ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,  
 αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.  
 ὥς δ' ὄρνις ἀπτήσι νεοσσοῖσι προφέρησι  
 μάστακ', ἐπεὶ κε λάβησι, κακῶς δ' ἄρα οἱ πέλει αὐτῆ,  
 ὥς καὶ ἐγὼ πολλὰς μὲν αὐπνους νύκτας ἴανον, 325  
 ἡμᾶτα δ' αἱματόεντα διέπρησσον πολεμίζων,  
 ἀνδράσι μαρνάμενος δάρων ἔνεκα σφετεράων.  
 δῶδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,  
 πεξὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον·  
 τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330  
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον  
 Ἀτρείδῃ· ὃ δ' ὄπισθε μένων παρὰ νηυσὶ θοῆσι  
 δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.  
 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι,  
 τοῖσι μὲν ἔμπεδα κείται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν 335  
 εἴλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων  
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν  
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας  
 Ἀτρείδης; ἢ οὐχ' Ἐλένης ἔνεκ' ἠϋκόμοιο;  
 ἢ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340  
 Ἀτρείδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων  
 τὴν αὐτοῦ φιλέει καὶ κήδεται, ὥς καὶ ἐγὼ τὴν  
 ἐκ θυμοῦ φίλεον, δουρικτητὴν περ ἐοῦσαν.

νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησε,  
 μή μεν πειράτω εὖ εἰδότος· οὐδέ με πείσει. 345  
 ἀλλ', Ὀδυσσεύ, σὺν σοί τε καὶ ἄλλοισιν βασιλεῦσι  
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆϊον πῦρ.  
 ἦ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,  
 καὶ δὴ τείχος ἔδειμε, καὶ ἤλασε τάφρου ἐπ' αὐτῷ  
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν· 350  
 ἀλλ' οὐδ' ὡς δύναται σθένος Ἔκτορος ἀνδροφόνουιο  
 ἴσχειν· ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον  
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἔκτωρ,  
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἴκανεν·  
 ἔνθα ποτ' οἶον ἔμιμνε, μόγις δέ μεν ἔκφυγεν ὄρμην. 355  
 νῦν δ' ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἔκτορι δίῳ,  
 αὔριον ἱρὰ Διὶ ῥέξας καὶ πᾶσι θεοῖσι,  
 νηήσας εὖ νῆας, ἐπήν ἄλαδε προερύσσω,  
 ὄψεαι, ἦν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήλη,  
 ἦρι μάλ' Ἑλλήσπουτον ἐπ' ἰχθυόεντα πλεούσας 360  
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·  
 εἰ δέ κεν εὐπλοίην δώῃ κλυτὸς ἐννοσίγαιος,  
 ἡματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.  
 ἔστι δέ μοι μάλα πολλά, τὰ κάλλιπον ἐνθάδε ἔρρων·  
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν 365  
 ἠδὲ γυναικάς ἐϋζώνους πολιόν τε σίδηρον  
 ἄξομαι, ἄσθ' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκεν,  
 αὖτις ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων  
 Ἀτρείδης· τῷ πάντ' ἀγορευέμεν, ὡς ἐπιτέλλω,  
 ἀμφαδόν, ὄφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 370  
 εἴ τινα που Δαναῶν ἔτι ἔλπεται ἐξαπατήσειν,  
 αἶεν ἀναιδείην ἐπιειμένος· οὐδ' ἂν ἔμοιγε  
 τετλαίη κύνεός περ ἐὼν εἰς ὧπα ἰδέσθαι·  
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδὲ μὲν ἔργον·  
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν· οὐδ' ἂν ἔτ' αὖτις 375

ἔξαπάφοιτ' ἐπέεσσιν· ἄλις δέ οἱ· ἀλλὰ ἔκηλος  
 ἔρρέτω· ἐκ γὰρ εὖ φρένας εἴλετο μητίετα Ζεὺς.  
 ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.  
 οὐδ' εἴ μοι δεκάκισ τε καὶ εἰκοσάκισ τόσα δοίῃ  
 ὅσσα τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο, 380  
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας  
 Αἴγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κείται,  
 αἶθ' ἑκατόμπυλοί εἰσι, διηκόσιοι δ' ἀν' ἑκάστας  
 ἀνέρες ἐξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχεσφιν·  
 οὐδ' εἴ μοι τόσα δοίῃ ὅσα ψάμαθός τε κόνις τε, 385  
 οὐδέ κεν ὧς ἔτι θυμὸν ἐμὸν πείσει' Ἀγαμέμνων,  
 πρὶν γ' ἀπὸ πάσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.  
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο,  
 οὐδ' εἰ χρυσεῖη Ἀφροδίτῃ κάλλος ἐρίζοι,  
 ἔργα δ' Ἀθηναίῃ γλαυκώπιδι ἰσοφαρίζοι· 390  
 οὐδέ μιν ὧς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,  
 ὅς τις οἶτ' ἐπέοικε καὶ ὅς βασιλεύτερός ἐστιν.  
 ἦν γὰρ δὴ με σόωσι θεοὶ καὶ οἴκαδ' ἴκωμαι,  
 Πηλεὺς θὴν μοι ἔπειτα γυναικὰ γε μάσσεται αὐτός.  
 πολλαὶ Ἀχαιΐδες εἰσὶν ἀν' Ἑλλάδα τε Φθίην τε, 395  
 κοῦραι ἀριστήων, οἳ τε πτολίεθρα ρύονται,  
 τάων ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.  
 ἔνθα δέ μοι μάλα πολλὸν ἐπέεσσυτο θυμὸς ἀγῆνωρ  
 γήμαντι μνηστῆν ἄλοχον, εἰκυῖαν ἄκοιτιν,  
 κτήμασι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεὺς· 400  
 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν  
 Ἴλιον ἐκτήσθαι, εὖ ναιόμενον πτολίεθρον,  
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν νῆας Ἀχαιῶν,  
 οὐδ' ὅσα λάϊνος οὐδὸς ἀφήτορος ἐντὸς ἔεργει,  
 Φοίβου Ἀπόλλωνος, Πυθοῖ ἐνι πετρῆεσση· 405  
 ληῖστοὶ μὲν γάρ τε βόες καὶ ἴφια μῆλα,  
 κτητοὶ δὲ τρίποδές τε καὶ ἵππων ξανθὰ κάρηνα·



ἀνδρὸς δὲ ψυχὴ πάλιν ἔλθειν οὔτε λείψτη  
οὔθ' ἔλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὀδόντων.  
μήτηρ γάρ τέ μέ φησι θεὰ Θέτις ἀργυρόπεζα. 410

διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε.  
εἰ μὲν κ' αὔθι μένων Τρώων πόλιν ἀμφιμάχωμαι,  
ᾧλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·  
εἰ δέ κεν οἴκαδ' ἴκωμι φίλην ἐς πατρίδα γαίαν,  
ᾧλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν 415  
ἔσσεται, οὐδὲ κέ μ' ᾧκα τέλος θανάτοιο κιχείη.

καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην  
οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτετε τέκμωρ  
'Ιλίου αἰπεινῆς· μάλα γάρ ἔθεν εὐρύοπα Ζεὺς  
χείρα ἐὼν ὑπερέσχε, τεθαρσήκασι δὲ λαοί. 420

ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν  
ἀγγελίην ἀπόφασθε—τὸ γὰρ γέρας ἐστὶ γερόντων—  
ᾧφρ' ἕλλην φράζονται ἐνὶ φρεσὶ μῆτιν ἀμείνω,  
ἧ κέ σφιν νῆάς τε σόω καὶ λαὸν Ἀχαιῶν  
νηυσὶν ἐπι γλαφυρῆς, ἐπεὶ οὔ σφισιν ἦδε γ' ἐτοίμη, 425  
ἦν νῦν ἐφράσσαντο, ἐμεῦ ἀπομηνύσαντος·

Φοῖνιξ δ' αὔθι παρ' ἄμμι μένων κατακοιμηθήτω,  
ᾧφρα μοι ἐν νῆεσσι φίλην ἐς πατρίδ' ἔπηται  
αὔριοι, ἦν ἐθέλησιν· ἀνάγκη δ' οὔ τί μιν ἄξω.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ 430  
μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν·  
ὄψε δὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ  
δάκρυ' ἀναπρήσας· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν·  
“ εἰ μὲν δὴ νόστον γε μετὰ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,  
βάλλεαι, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θεῶσι 435  
πῦρ ἐθέλεις αἰδῆλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,  
πῶς ἂν ἔπειτ' ἀπὸ σείο, φίλου τέκος, αὔθι λιποίμην  
οἶος ; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς  
ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε

νήπιον, οὗ πω εἰδόθ' ὁμοίου πολέμοιο, 440  
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσι.  
 τοῦνεκά με προέηκε διδασκόμεναι τάδε πάντα,  
 μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.  
 ὧς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, οὐκ ἐθέλοισι  
 λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίῃ θεὸς αὐτὸς 445  
 γῆρας ἀποξύσας θήσειν νέον ἠβώοντα,  
 οἶον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,  
 φεύγων νέικεα πατρὸς Ἀμύντορος Ὀρμενίδαο,  
 ὅς μοι παλλακίδος περιχώσατο καλλικόμοιο,  
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450  
 μητέρ' ἐμήν· ἢ δ' αἶεν ἐμὲ λισσέσκετο γούνων  
 παλλακίδι προμιγῆναι, ἵν' ἐχθήρειε γέροντα.  
 τῇ πιθόμην καὶ ἔρεξα· πατῆρ δ' ἐμὸς αὐτίκ' οἴσθεις  
 πολλὰ κατηρᾶτο, στυγερὰς δ' ἐπεκέκλετ' Ἐριυῆς,  
 μή ποτε γούνασιν οἴσιν ἐφέσσεσθαι φίλον υἱὸν 455  
 ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς,  
 Ζεὺς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνηια.  
 [τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὀξείῃ χαλκῷ·  
 ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ὅς ῥ' ἐνὶ θυμῷ  
 δήμου θῆκε φάτιν καὶ ὄνειδεα πόλλ' ἀνθρώπων, 460  
 ὧς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.]  
 ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμὸς  
 πατρὸς χωομένοιο κατὰ μέγαρα στρωφᾶσθαι.  
 ἦ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἐόντες 465  
 αὐτοῦ λισσόμενοι κατερήτνουν ἐν μεγάροισι,  
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς  
 ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ  
 εὐόμενοι τανύοντο διὰ φλογὸς Ἑφαίστοιο,  
 πολλὸν δ' ἐκ κεράμων μέθῃ πίνετο τοῖο γέροντος.  
 εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἴανον· 470  
 οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβη

πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,  
 ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.  
 ἀλλ' ὅτε δὴ δεκάτη μοι ἐπήλυθε νύξ ἐρεβεννή,  
 καὶ τότε ἔγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας 475  
 ῥήξας ἐξῆλθον, καὶ ὑπέρθορον ἐρκίον αὐλῆς  
 ῥεῖα, λαθὼν φύλακάς τ' ἄνδρας δμῶας τε γυναῖκας.  
 φεῦγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,  
 Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μήλων,  
 ἐς Πηλῆα ἀναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο, 480  
 καὶ μ' ἐφίλησ' ὡς εἶτε πατὴρ ὃν παῖδα φιλήσῃ  
 μῦνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσι,  
 καὶ μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὤπασε λαόν·  
 ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσω.  
 καὶ σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 485  
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλω  
 οὔτ' ἐς δαῖτ' ἵεναι οὔτ' ἐν μεγάροισι πάσασθαι,  
 πρὶν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας  
 ὄψου τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχών.  
 πολλάκι μοι κατέδουσας ἐπὶ στήθεσσι χιτῶνα 490  
 οἴνου ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ.  
 ὡς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,  
 τὰ φρονέων, ὃ μοι οὔ τι θεοὶ γόνον ἐξετέλειον  
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,  
 ποιεύμην, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνης. 495  
 ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ  
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,  
 τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.  
 καὶ μὲν τοὺς θνέεσσι καὶ εὐχωλῆς ἀγαυῆσι  
 λοιβῇ τε κνίσῃ τε παρατρῶπῶσ' ἀνθρώποι 500  
 λισσόμενοι, ὅτε κέν τις ὑπερβῆῃ καὶ ἀμάρτη.  
 καὶ γάρ τε Λιταί εἰσι Διὸς κοῦραι μέγαλοιο,  
 χωλαί τε ῥυσαί τε παραβλῶπές τ' ὀφθαλμῶ,

αἴ ρά τε καὶ μετόπισθ' Ἄτης ἀλέγουσι κιοῦσαι.  
 ἦ δ' Ἄτη σθεναρὴ τε καὶ ἀρτίπος, οὔνεκα πάσας 505  
 πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἴαν  
 βλάβπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.  
 ὅς μὲν τ' αἰδέσεται κούρας Διὸς ἄσσον ἰούσας,  
 τὸν δὲ μέγ' ὤνησαν καὶ τ' ἔκλυον εὐχομένοιο·  
 ὅς δέ κ' ἀνήνηται καὶ τε στερεῶς ἀποείπη, 510  
 λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιοῦσαι  
 τῷ Ἄτην ἄμ' ἔπεσθαι, ἵνα βλαφθεῖς ἀποτίσῃ.  
 ἀλλ', Ἀχιλεῦ, πόρε καὶ σὺ Διὸς κούρησιν ἔπεσθαι  
 τιμῆν, ἦ τ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν.  
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὀπισθ' ὀνομάζοι 515  
 Ἀτρεΐδης, ἀλλ' αἰὲν ἐπιζαφελῶς χαλεπαῖνοι,  
 οὐκ ἂν ἔγωγέ σε μῆνιν ἀπορρίψαντα κελοίμην  
 Ἀργείοισιν ἀμυνέμεναι χατέουσί περ ἔμπης·  
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὀπισθεν ὑπέστη,  
 ἀνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520  
 κρινάμενος κατὰ λαὸν Ἀχαιϊκόν, οἳ τε σοὶ αὐτῷ  
 φίλτατοι Ἀργείων· τῶν μὴ σὺ γε μῦθον ἐλέγξῃς  
 μηδὲ πόδας· πρὶν δ' οὔ τι νεμεσσητὸν κεχολῶσθαι.  
 οὔτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν  
 ἠρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι· 525  
 δωρητοί τε πέλοντο παράρρητοί τ' ἐπέεσσι.  
 μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὔ τι νέον γε,  
 ὧς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισι.  
 Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι  
 ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον, 530  
 Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐραυνῆς,  
 Κουρήτες δὲ διαπραθέειν μεμαῶτες Ἀρηϊ.  
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὄρσε,  
 χωσαμένη ὅ οἱ οὔ τι θαλύσια γουνῶ ἀλωῆς  
 Οἰνεὺς ῥέξ'. ἄλλοι δὲ θεοὶ δαίνυνθ' ἑκατόμβας, 535

οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μέγαλοιο.  
 ἦ λάθεται ἦ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῷ.  
 ἦ δὲ χολωσαμένη δῖον γένος ἰοχέαιρα  
 ὤρσεν ἔπι χλούνην σὺν ἄγριον ἀργιόδοντα,  
 ὅς κακὰ πόλλ' ἔρδεσκειν ἔθων Οἰνῆος ἀλώην· 540  
 πολλὰ δ' ὅ γε προθέλυμνα χαμαὶ βάλε δένδρεα μακρὰ  
 αὐτῆσιν ῥίζησι καὶ αὐτοῖς ἀνθεσι μῆλων.  
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,  
 πολλέων ἐκ πολίων θηρήτορας ἀνδρας ἀγείρας  
 καὶ κύνας· οὐ μὲν γάρ κ' ἐδάμη παύροισι βροτοῖσι· 545  
 τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.  
 ἦ δ' ἀμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτήν,  
 ἀμφὶ σὺς κεφαλῇ καὶ δέρματι λαχυνήεντι,  
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.  
 ὄφρα μὲν οὖν Μελέαγρος ἀρήφιλος πολέμιζε, 550  
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδ' ἐδύνατο  
 τείχεος ἔκτοσθεν μίμνειν πολέες περ ἑόντες·  
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδν χόλος, ὅς τε καὶ ἄλλων  
 οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων,  
 ἦ τοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ 555  
 κείτο παρὰ μνηστῆ ἄλόχῳ, καλῇ Κλεοπάτρῃ,  
 κούρη Μαρπήσσης καλλισφύρου Εὐνήνιης  
 Ἰδεῶ θ', ὅς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν  
 τῶν τότε—καὶ ῥα ἄνακτος ἐναντίον εἶλετο τόξον  
 Φοῖβον Ἀπόλλωνος καλλισφύρου εἵνεκα νύμφης· 560  
 τὴν δὲ τότε' ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ  
 Ἀλκυόνην καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς  
 μήτηρ ἀλκυόνης πολυπενθέος οἶτον ἔχουσα  
 κλαῖ', ὅτε μιν ἐκάεργος ἀνήρπασε Φοῖβος Ἀπόλλων—  
 τῇ ὅ γε παρκατέλεκτο χόλον θυμαλγέα πέσσω, 565  
 ἐξ ἀρέων μητρὸς κεχολωμένους, ἦ ῥα θεοῖσι  
 πόλλ' ἀχέουσ' ἠρᾶτο κασιγνήτοιο φόνιοι,

πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοῖα  
 κικλήσκουσ' Ἀΐδην καὶ ἐπαινὴν Περσεφόνειαν,  
 πρόχην καθεξομένην, δεύοντο δὲ δάκρυσι κόλποι, 570  
 παιδὶ δόμεν θάνατον· τῆς δ' ἠεροφοῖτις Ἐρινὺς  
 ἔκλυεν ἐξ Ἑρέβεσφιν, ἀμείλιχον ἦτορ ἔχουσα.  
 τῶν δὲ τάχ' ἀμφὶ πύλας ὄμαδος καὶ δοῦπος ὀρώρει  
 πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες  
 Αἰτωλῶν, πέμπουν δὲ θεῶν ἱερῆας ἀρίστους, 575  
 ἐξελεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·  
 ὀππόθι πιότατον πεδίον Καλυδῶνος ἔραυνῆς,  
 ἔνθα μιν ἦνωγον τέμενος περικαλλὲς ἐλέσθαι  
 πεντηκοντόγνον, τὸ μὲν ἦμισυ οἰνοπέδιοιο,  
 ἦμισυ δὲ ψιλῆν ἄροσιν πεδίοιο ταμέσθαι. 580  
 πολλὰ δέ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεὺς  
 οὐδοῦ ἐπεμβεβαῶς ὑψηρεφέος θαλάμοιο,  
 σείων κολλητὰς σανίδας, γουνούμενος υἱόν·  
 πολλὰ δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ  
 ἐλλίσσουσθ'· ὁ δὲ μᾶλλον ἀναίνετο· πολλὰ δ' ἑταῖροι, 585  
 οἳ οἳ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·  
 ἀλλ' οὐδ' ὧς τοῦ θυμὸν ἐνὶ στήθεσσι ἐπειθον,  
 πρὶν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοὶ δ' ἐπὶ πύργων  
 βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστυ.  
 καὶ τότε δὴ Μελέαγρον ἐύζωνος παράκοιτις 590  
 λίσσετ' ὄδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα  
 κήδε', ὅσ' ἀνθρώποισι πέλει τῶν ἄστυ ἀλώη·  
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,  
 τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.  
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα, 595  
 βῆ δ' ἰέναι, χροὶ δ' ἔντε' ἐδύσετο παμφανόωντα.  
 ὧς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἦμαρ  
 εἶξας φ' θυμῷ· τῷ δ' οὐκέτι δῶρ' ἐτέλεσσαν  
 πολλὰ τε καὶ χαρίεντα, κακὸν δ' ἦμυε καὶ αὐτως.

ἀλλὰ σὺ μὴ μοι ταῦτα νόει φρεσί, μηδέ σε δαίμων 600  
 ἐνταῦθα τρέψειε, φίλος· κάκιον δέ κεν εἶη  
 νηυσὶν καιομένησιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροισι  
 ἔρχεο· ἴσον γάρ σε θεῶ τίσουσιν Ἀχαιοί.

εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δῦης,  
 οὐκέθ' ὁμῶς τιμῆς ἔσσαι πόλεμόν περ ἀλαλκῶν.” 605

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “Φοῖνιξ, ἄττα γεραϊέ, διοτρεφέες, οὐ τί με ταύτης  
 χρεῶ τιμῆς· φρονέω δὲ τιμηῆσθαι Διὸς αἴση,  
 ἢ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰς ὃ κ' αὐτμῆ  
 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη. 610

ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·  
 μὴ μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,  
 Ἄτρεΐδῃ ἥρωϊ φέρων χάριν· οὐδὲ τί σε χρῆ  
 τὸν φιλέειν, ἵνα μὴ μοι ἀπέχθῃαι φιλέοντι.

καλὸν τοι σὺν ἐμοὶ τὸν κήδειν ὅς κ' ἐμὲ κήδῃ· 615  
 ἴσον ἐμοὶ βασίλευε καὶ ἤμισυ μείρεο τιμῆς.

οὔτοι δ' ἀγγελεύουσι, σὺ δ' αὐτόθι λέξεο μίμνων  
 εὐνῇ ἐνὶ μαλακῇ· ἅμα δ' ἠοῖ φαινομένηφι  
 φρασσόμεθ' ἢ κε νεώμεθ' ἐφ' ἡμέτερ', ἢ κε μένωμεν.”

Ἦ, καὶ Πατρόκλῳ ὃ γ' ἐπ' ὀφρύσι νεῦσε σιωπῇ 620  
 Φοῖνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα  
 ἐκ κλισίης νόστοιο μεδοίατο· τοῖσι δ' ἄρ' Αἴας  
 ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπε·

“διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,  
 ἴομεν· οὐ γάρ μοι δοκέει μῦθοιο τελευτῆ 625  
 τῆδ' ἐγ' ὀδῶ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα  
 χρῆ μῦθον Δαναοῖσι καὶ οὐκ ἀγαθόν περ ἑόντα,  
 οἳ πού νῦν ἔαται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς

ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμόν,  
 σχέτλιος, οὐδὲ μετατρέπεται φιλότητος ἑταίρων 630  
 τῆς ἧ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,

νηλής· καὶ μὲν τίς τε κασιγνήτοιο φουῆος  
 ποιῶν ἢ οὐ παιδὸς ἐδέξατο τεθνηῶτος·  
 καὶ ῥ' ὁ μὲν ἐν δῆμῳ μένει αὐτοῦ πόλλ' ἀποτίσας,  
 τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγῆνωρ 635  
 ποιῶν δεξαμένῳ· σοὶ δ' ἄλληκτόν τε κακόν τε  
 θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἴνεκα κούρης  
 οἴης· νῦν δέ τοι ἑπτὰ παρίσχομεν ἕξοχ' ἀρίστας,  
 ἄλλα τε πόλλ' ἐπὶ τῆσι· σὺ δ' ἴλαον ἔνθεο θυμόν,  
 αἰδέσσαι δὲ μέλαθρον· ὑπώροφιοι δέ τοί εἰμεν 640  
 πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἕξοχον ἄλλων  
 κῆδιστοὶ τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,  
 πάντα τί μοι κατὰ θυμόν ἐείσαο μυθήσασθαι· 645  
 ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅππότε κείνων  
 μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν  
 Ἀτρεΐδης, ὥς εἴ τιν' ἀτίμητον μετανάστην.  
 ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·  
 οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος, 650  
 πρὶν γ' υἱὸν Πριάμοιο δαΐφρονος, Ἔκτορα δῖον,  
 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι  
 κτείνοντ' Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.  
 ἀμφὶ δέ τοι τῆ ἐμῇ κλισίῃ καὶ νηϊ μελαίνῃ  
 Ἔκτορα καὶ μεμαῶτα μάχης σχήσεσθαι οἴῳ.” 655

Ἦς ἔφαθ', οἱ δὲ ἕκαστος ἑλὼν δέπας ἀμφικύπελλον  
 σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.  
 Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῳῆσι κέλευσε  
 Φοῖνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.  
 αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος ὥς ἐκέλευσε, 660  
 κῶεά τε ῥῆγός τε λίνιοί τε λεπτόν ἄωτον.  
 ἔνθ' ὁ γέρων κατέλεκτο καὶ Ἡῶ δῖαν ἔμιμνεν.  
 αὐτὰρ Ἀχιλλεύς εὔδε μυχῷ κλισίης εὐπήκτου·



τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγε,  
 Φόρβαντος θυγάτηρ, Διομήδη καλλιπάρῃος. 665  
 Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ  
 Ἴφισ ἐύζωνος, τὴν οἱ πόρε δῖος Ἀχιλλεὺς  
 Σκῦρον ἐλὼν αἰπείαν, Ἐνυῆος πτολίεθρον.

Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρείδαο γένοντο,  
 τοὺς μὲν ἄρα χρυσεοῖσι κυπέλλοις υἷες Ἀχαιῶν 670  
 δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδόν, ἕκ τ' ἐρέοντο·  
 πρῶτος δ' ἐξερέεινεν ἀναξ ἀνδρῶν Ἀγαμέμνων·  
 “εἶπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,  
 ἧ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δῆϊον πῦρ,  
 ἧ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν;” 675

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·  
 “Ἀτρείδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,  
 κείνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον  
 πιμπλάνεται μένεος, σὲ δ' ἀναίνεται ἠδὲ σὰ δῶρα.  
 αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν 680  
 ὄππως κεν νῆάς τε σόως καὶ λαὸν Ἀχαιῶν·  
 αὐτὸς δ' ἠπέιλησεν ἅμ' ἠοῖ φαινομένηφι  
 νῆας εὖσσέλμους ἅλαδ' ἐλκόμεν ἀμφιελίσσας.  
 καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθῆσασθαι  
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆητε τέκμωρ 685  
 Ἰλίου αἰπεινῆς· μάλα γάρ ἔθεν εὐρύοπα Ζεὺς  
 χεῖρα ἐὼν ὑπερέσχε, τεθαρσῆκασι δὲ λαοί.

ὣς ἔφατ'· εἰσὶ καὶ οἷδε τάδ' εἰπέμεν, οἳ μοι ἔποντο,  
 Αἴας καὶ κήρυκε δύω, πεπνυμένω ἄμφω.  
 Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὣς γὰρ ἀνώγει, 690  
 ὄφρα οἱ ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται  
 αὔριον, ἣν ἐθέλησιν· ἀνάγκη δ' οὔ τί μιν ἄξει.”

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ  
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσε.  
 δὴν δ' ἀνεφ ἦσαν τετιηότες υἷες Ἀχαιῶν· 695

ὄψε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·  
 “ Ἄτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 μὴ ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,  
 μυρία δῶρα διδούς· ὁ δ' ἀγήνωρ ἐστὶ καὶ ἄλλως·  
 νῦν αὖ μιν πολὺ μᾶλλον ἀγνηορήσιν ἐνήκας. 700  
 ἀλλ' ἦ τοι κείνον μὲν ἐάσομεν, ἦ κεν ἴησιν,  
 ἦ κε μένῃ· τότε δ' αὖτε μαχήσεται, ὅπποτε κέν μιν  
 θυμὸς ἐνὶ στήθεσσι ἀνώγῃ καὶ θεὸς ὄρσῃ.  
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες·  
 νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ 705  
 σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·  
 αὐτὰρ ἐπεὶ κε φανῆ καλὴ ῥοδοδάκτυλος Ἥως,  
 καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους  
 ὀτρύνων, καὶ δ' αὐτὸς ἐνὶ πρότοισι μάχεσθαι.”  
 ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες, 710  
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.  
 καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος,  
 ἔνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

## ΙΛΙΑΔΟΣ Κ.

### Δολώνεια.

Ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν  
εὖδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνῳ·  
ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν,  
ὕπνος ἔχε γλυκερὸς πολλὰ φρεσὶν ὄρμαίνοντα.  
ὥς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἑρῆς ἠῦκόμοιο, 5  
τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον ἢ ἐχάλαζαν  
ἢ νιφετόν, ὅτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας,  
ἢ ἐποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο,  
ὥς πυκίν' ἐν στήθεσσιν ἀνεστενάχισ' Ἀγαμέμνων  
νειόθεν ἐκ κραδίης, τρομέοντο δέ οἱ φρένες ἐντός. 10  
ἦ τοι ὅτ' ἐς πεδίου τὸ Τρωϊκὸν ἀθρήσειε,  
θαύμαζεν πυρὰ πολλά, τὰ καίετο Ἰλιόθι πρό,  
αὐλῶν συρίγγων τ' ἐνοπῆν ὄμαδόν τ' ἀνθρώπων.  
αὐτὰρ ὅτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν,  
πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας 15  
ὑψόθ' ἑόντι Δίῃ, μέγα δ' ἔστενε κυδάλιμον κῆρ.  
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,  
Νέστορ' ἐπι πρῶτον Νηληϊῶν ἐλθέμεν ἀνδρῶν,  
εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο,  
ἦ τις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο. 20  
ὀρθωθεὶς δ' ἐνδυνε περὶ στήθεσσι χιτῶνα,  
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
ἀμφὶ δ' ἔπειτα δαφοινὸν ἐέσσατο δέρμα λέοντος



ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος ἧδ' ἐπιτεῖλαι.  
 κείνῳ γάρ κε μάλιστα πιθοίατο· τοῖο γὰρ υἱὸς  
 σημαίνει φυλάκεσσι, καὶ Ἴδομενῆος ὀπάων  
 Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα.”

Τὸν δ' ἠμείβετ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος· 60  
 “ πῶς γάρ μοι μύθῳ ἐπιτέλλεαι ἧδὲ κελεύεις ;  
 αὐθι μένω μετὰ τοῖσι, δεδεγμένος εἰς ὃ κεν ἔλθῃς,  
 ἦε θέω μετὰ σ' αὐτις, ἐπὴν εὖ τοῖς ἐπιτείλω ;”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 65  
 “ αὐθι μένειν, μή πως ἀβροτάξομεν ἀλλήλοιν  
 ἐρχομένῳ· πολλαὶ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι.  
 φθέγγεο δ' ἦ κεν ἴησθα, καὶ ἐγρήγορθαι ἄνωχθι,  
 πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,  
 πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῷ,  
 ἀλλὰ καὶ αὐτοὶ περ πονεώμεθα· ὧδέ που ἄμμι 70  
 Ζεὺς ἐπὶ γιγνομένοισιν ἴει κακότητα βαρεῖαν.”

ἌΩς εἰπὼν ἀπέπεμπεν ἀδελφεὸν εὖ ἐπιτείλας·  
 αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Νέστορα, ποιμένα λαῶν·  
 τὸν δ' εὗρεν παρά τε κλισίῃ καὶ νηὶ μελαίνῃ  
 εὐνῆ ἐνι μαλακῇ· παρὰ δ' ἔντευα ποικίλ' ἔκειτο, 75  
 ἀσπίς καὶ δύο δοῦρε φαεινὴ τε τρυφάλεια.

πὰρ δὲ ζωστήρ κείτο παναίολος, ᾧ ῥ' ὁ γεραῖος  
 ζώνυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσοιτο  
 λαὸν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γήραϊ λυγρῷ.  
 ὀρθωθεὶς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαιέρας, 80  
 Ἄτρεΐδην προσέειπε καὶ ἐξερεείνετο μύθῳ·

“ τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἶος  
 νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι ;  
 ἦέ τιν' οὐρήων διζήμενος, ἦ τιν' ἐταίρων ;  
 φθέγγεο, μηδ' ἀκέων ἐπ' ἔμ' ἔρχεο· τίπτε δέ σε χρεώ ;” 85

Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 “ ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,

γνώσσαι Ἀτρείδην Ἀγαμέμνονα, τὸν περὶ πάντων  
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰς ὃ κ' αὐτῆ  
 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη. 90  
 πλάζομαι ᾧδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασι νήδυμος ὕπνος  
 ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κήδε' Ἀχαιῶν.  
 αἰνῶς γὰρ Δαναῶν περιδεΐδια, οὐδέ μοι ἦτορ  
 ἔμπεδον, ἀλλ' ἀλαλύκτῃμαι, κραδίη δέ μοι ἕξω  
 στηθέων ἐκθρόσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα. 95  
 ἀλλ' εἴ τι δραίνεις, ἐπεὶ οὐδὲ σέ γ' ὕπνος ἰκάνει,  
 δεῦρ' ἐς τοὺς φύλακας καταβήομεν, ὄφρα ἴδωμεν,  
 μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἦδὲ καὶ ὕπνῳ  
 κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται.  
 δυσμενέες δ' ἄνδρες σχεδὸν ἦται· οὐδέ τι ἴδμεν 100  
 μὴ πως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι.”

Τὸν δ' ἠμείβεται ἔπειτα Γερήνιος ἱππότης Νέστωρ·  
 “Ἀτρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 οὐ θην Ἔκτορι πάντα νοήματα μητίετα Ζεὺς  
 ἐκτελέει, ὅσα πού νυν ἐέλπεται· ἀλλὰ μιν οἶω 105  
 κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεὺς  
 ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.  
 σοὶ δὲ μάλ' ἔψομ' ἐγώ· ποτὶ δ' αὖ καὶ ἐγείρομεν ἄλλους,  
 ἦμὲν Τυδείδην δουρικλυτὸν ἦδ' Ὀδυσῆα  
 ἦδ' Αἴαντα ταχὺν καὶ Φυλῆος ἄλκιμον υἱόν. 110  
 ἀλλ' εἴ τις καὶ τοῦσδε μετοιχόμενος καλέσειεν,  
 ἀντίθεόν τ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα·  
 τῶν γὰρ νῆες ἕασιν ἐκαστάτω, οὐδὲ μάλ' ἐγγύς.  
 ἀλλὰ φίλον περ ἔοντα καὶ αἰδοῖον Μενέλαον  
 νεϊκέσω, εἴ πέρ μοι νεμεσήσῃαι, οὐδ' ἐπικεύσω, 115  
 ὡς εὔδει, σοὶ δ' οἶψ' ἐπέτρεψεν πονέεσθαι.  
 νῦν ὄφελεν κατὰ πάντας ἀριστήης πονέεσθαι  
 λισσόμενος· χρεῖώ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός.”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

“ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάσθαι ἄνωγα· 120  
 πολλάκι γὰρ μεθιεῖ τε καὶ οὐκ ἐθέλει πονέεσθαι,  
 οὔτ' ὄκνω εἴκων οὔτ' ἀφραδίῃσι νόοιο,  
 ἀλλ' ἐμέ τ' εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὄρμην.  
 νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο καὶ μοι ἐπέστη·  
 τὸν μὲν ἐγὼ προέηκα καλήμεναι οὓς σὺ μεταλλᾶς. 125  
 ἀλλ' ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων  
 ἐν φυλάκεσσ', ἵνα γάρ σφιν ἐπέφραδον ἠγερέθεσθαι.”

Τὸν δ' ἠμείβετ' ἔπειτα Γεῆνιος ἱππότης Νέστωρ·  
 “οὔτως οὐ τίς οἱ νεμεσήσεται οὐδ' ἀπιθήσει  
 Ἄργείων, ὅτε κέν τιν' ἐποτρύνη καὶ ἀνώγη.” 130

ἌΩς εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα,  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 ἀμφὶ δ' ἄρα χλαῖναν περονήσατο φοινικόεσσαν  
 διπλήν ἐκταδίην, οὔλη δ' ἐπενήνοθε λάχνη.  
 εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὄξείϊ χαλκῷ, 135  
 βῆ δ' ἰέναι κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.  
 πρῶτον ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,  
 ἐξ ὕπνου ἀνέγειρε Γεῆνιος ἱππότης Νέστωρ  
 φθεγξάμενος· τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰωή,  
 ἐκ δ' ἦλθε κλισίης καὶ σφεας πρὸς μῦθον ἔειπε· 140  
 “τίφθ' οὔτω κατὰ νῆας ἀνὰ στρατὸν οἴοι ἀλᾶσθε  
 νύκτα δι' ἀμβροσίην, ὅ τι δὴ χρεῖῶ τόσον ἴκει;”

Τὸν δ' ἠμείβετ' ἔπειτα Γεῆνιος ἱππότης Νέστωρ·  
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς. 145  
 ἀλλ' ἔπευ, ὄφρα καὶ ἄλλον ἐγείρομεν, ὃν τ' ἐπέοικε  
 βουλὰς βουλευεῖν, ἢ φευγέμεν ἢ ἐμάχεσθαι.”

ἌΩς φάθ', ὁ δὲ κλισίηνδε κιὼν πολύμητις Ὀδυσσεὺς  
 ποικίλον ἀμφ' ὤμοισι σάκος θέτο, βῆ δὲ μετ' αὐτούς.  
 βὰν δ' ἐπὶ Τυδείδην Διομήδεα· τὸν δ' ἐκίχανον 150  
 ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ' ἑταῖροι

εὐδον, ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δέ σφιν  
 ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο, τῆλε δὲ χαλκὸς  
 λάμφ' ὥς τε στεροπὴ πατρὸς Διός· αὐτὰρ ὁ γ' ἦρωσ  
 εὐδ', ὑπὸ δ' ἔστρωτο ῥινὸν βοὸς ἀγραύλοιο, 155  
 αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.

τὸν παρστὰς ἀνέγειρε Γεῆρῆμιος ἵπποτα Νέστωρ,  
 λάξ ποδὶ κινήσας, ὠτρυνέ τε νείκεσέ τ' ἄντην·  
 “ ἔγρευο, Τυδέος υἱέ· τί πάννυχον ὕπνου ἀωτεῖς ;  
 οὐκ ἀτεῖς ὡς Τρῶες ἐπὶ θρωσμῶ πεδίοιο 160  
 ἦαται ἄγχι νεῶν, ὀλίγος δ' ἔτι χῶρος ἐρύκει ;”

Ἔως φάθ', ὁ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνόρουσε,  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “ σχέτλιός ἐσσι, γεραιέ· σὺ μὲν πόνου οὐ ποτε λήγεις.  
 οὐ νυ καὶ ἄλλοι ἔασι νεώτεροι υἱες Ἀχαιῶν, 165  
 οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων  
 πάντη ἐποιοχόμενοι ; σὺ δ' ἀμήχανός ἐσσι, γεραιέ.”

Τὸν δ' αὖτε προσέειπε Γεῆρῆμιος ἵπποτα Νέστωρ·  
 “ ναὶ δὴ ταῦτά γε πάντα, φίλος, κατὰ μοῖραν ἔειπες.  
 εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170  
 καὶ πολέες, τῶν κέν τις ἐποιοχόμενος καλέσειεν·  
 ἀλλὰ μάλα μεγάλη χρεῖᾶ βεβίηκεν Ἀχαιούς.  
 νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς  
 ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς, ἦε βιῶναι.  
 ἀλλ' ἴθι νῦν Αἴαντα ταχὺν καὶ Φυλῆος υἱὸν 175  
 ἀυστησον—σὺ γάρ ἐσσι νεώτερος—εἴ μ' ἐλεαίρεις.”

Ἔως φάθ', ὁ δ' ἀμφ' ὤμοισιν ἐέσσατο δέρμα λέοντος  
 αἴθωνος μεγάλοιο ποδηνεκές, εἴλετο δ' ἔγχος.  
 βῆ δ' ἰέναι, τοὺς δ' ἔνθεν ἀναστήσας ἄγην ἦρωσ.

Οἱ δ' ὅτε δὴ φυλάκεσσι ἐν ἀγρομένοισιν ἔμιχθεν, 180  
 οὐδὲ μὲν εὐδοντας φυλάκων ἠγήτορας εὔρον,  
 ἀλλ' ἐγρηγορτὶ σὺν τεύχεσιν ἦατο πάντες.  
 ὥς δὲ κύνες περὶ μῆλα δυσωρήσωσιν ἐν αὐλῇ



θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ὕλην  
 ἔρχηται δι' ὄρεσφι· πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ 185  
 ἀνδρῶν ἠδὲ κυνῶν, ἀπὸ τέ σφισιν ὕπνος ὄλωλεν·  
 ὡς τῶν νήδυμος ὕπνος ἀπὸ βλεφάρουιν ὄλώλει  
 νύκτα φυλασσομένοισι κακῆν· πεδίονδε γὰρ αἰεὶ  
 τετράραθ', ὀππὸτ' ἐπὶ Τρώων αἰοίεν ἰόντων.  
 τοὺς δ' ὁ γέρων γήθησεν ἰδὼν θάρσυνέ τε μύθῳ 190  
 [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·]  
 “οὔτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος  
 αἰρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν.”

Ἄς εἰπὼν τάφροιο διέσσυτο· τοὶ δ' ἅμ' ἔπουντο  
 Ἄργείων βασιλῆες, ὅσοι κεκλήατο βουλῆν. 195  
 τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς  
 ἦϊσαν· αὐτοὶ γὰρ κάλεον συμμητιάασθαι.  
 τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἐδριόωντο  
 ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος  
 πιπτόντων· ὅθεν αὔτις ἀπετράπετ' ὄβριμος Ἔκτωρ 200  
 ὄλλυς Ἄργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν.  
 ἔνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφανσκον·  
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·  
 “ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθειθ' ἐῷ αὐτοῦ  
 θυμῷ τολμήεντι μετὰ Τρώας μεγαθύμους 205  
 ἐλθεῖν, εἴ τινα που δηῖων ἔλοι ἐσχατόωντα,  
 ἢ τινα που καὶ φῆμιν ἐνὶ Τρώεσσι πύθειτο,  
 ἄσσα τε μητιώωσι μετὰ σφίσιν, ἢ μεμῆασιν  
 αὔθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἦε πόλιυνδε  
 ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοῦς; 210  
 ταῦτά κε πάντα πύθειτο, καὶ ἄψ εἰς ἡμέας ἔλθοι  
 ἀσκηθῆς· μέγα κέν οἱ ὑπουράνιον κλέος εἶη  
 πάντας ἐπ' ἀνθρώπους, καὶ οἱ δόσις ἔσσεται ἐσθλή·  
 ὅσοι γὰρ νήεσσιν ἐπικρατέουσιν ἄριστοι,  
 τῶν πάντων οἱ ἕκαστος οἷν δώσουσι μέλαιναν 215

θῆλυν ὑπόρρηνον· τῇ μὲν κτέρας οὐδὲν ὁμοίον,  
αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνησι παρέσται.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Διομήδης·

“Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ 220

ἀνδρῶν δυσμενέων δύναι στρατὸν ἐγγυὸς ἐόντων,

Τρώων· ἀλλ' εἴ τίς μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος,

μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται.

σύν τε δὺ' ἐρχομένω, καὶ τε πρὸ δ' τοῦ ἐνόησεν

ὄππως κέρδος ἔη· μῦθος δ' εἴ πέρ τε νοῆση, 225

ἀλλά τέ οἱ βράσσων τε νόος, λεπτή δέ τε μῆτις.”

ἌΩς ἔφαθ', οἱ δ' ἔθελον Διομήδεϊ πολλοὶ ἔπεσθαι.

ἤθελέτην Αἴαντε δύω, θεράποντες Ἄρηος,

ἤθελε Μηριόνης, μάλα δ' ἤθελε Νέστορος υἱός,

ἤθελε δ' Ἀτρείδης δουρικλειτὸς Μενέλαος, 230

ἤθελε δ' ὁ τλήμων Ὀδυσσεὺς καταδύναι ὄμιλον

Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.

τοῖσι δὲ καὶ μετέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων·

“Τυδείδῃ Διομήδῃ, ἐμῶ κεχαρισμένε θυμῶ,

τὸν μὲν δὴ ἔταρόν γ' αἰρήσῃ, ὅν κ' ἐθέλησθα, 235

φαινομένων τὸν ἄριστον, ἐπεὶ μεμῶασί γε πολλοί.

μηδὲ σύ γ' αἰδόμενος σῆσι φρεσὶ τὸν μὲν ἀρείω

καλλείπει, σὺ δὲ χεῖρον ὀπάσῃαι αἰδοῖ εἴκων,

ἔς γενεὴν ὀρώων, μηδ' εἰ βασιλεύτερός ἐστιν.”

ἌΩς ἔφατ', ἔδεισεν δὲ περὶ ξανθῶ Μενελάω. 240

τοῖς δ' αὖτις μετέειπε βοῆν ἀγαθὸς Διομήδης·

“εἰ μὲν δὴ ἔταρόν γε κελεύετέ μ' αὐτὸν ἐλέσθαι,

πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,

οὐ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγήνωρ

ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Παλλὰς Ἀθήνη. 245

τούτου γ' ἐσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο

ἄμφω νοστήσαιμεν, ἐπεὶ περιόιδε νοῆσαι.”

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·  
 “Τυδεΐδη, μήτ' ἄρ με μάλ' αἶνεε μήτε τι νείκει·  
 εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. 250  
 ἀλλ' ἴομεν· μάλα γὰρ νύξ ἄνεται, ἐγγύθι δ' ἠώς,  
 ἄστρα δὲ δὴ προβέβηκε, <sup>οὐρα</sup>παρῶχικεν δὲ πλέων νύξ  
 τῶν δύο μοιράων, τριτάτη δ' ἔτι μοῖρα λέλειπται.”

Ἔως εἰπόνθ' ὄπλοισιν ἐνὶ δεινοῖσιν ἐδύτην.  
 Τυδεΐδη μὲν δῶκε μενεπτόλεμος Θρασυμήδης 255  
 φάσγανον ἀμφηκες—τὸ δ' ἐὼν παρὰ νηὶ λέλειπτο—  
 καὶ σάκος· ἀμφὶ δέ οἱ κυνέην κεφαλῆφιν ἔθηκε  
 ταυρείην, ἀφαλόν τε καὶ ἄλλοφον, ἧ τε καταίτυξ  
 κέκληται, ῥύεται δὲ κάρη θαλερῶν αἰζηῶν.

Μηριόνης δ' Ὀδυσσῆϊ δίδου βιὸν ἠδὲ φαρέτρην 260  
 καὶ ξίφος, ἀμφὶ δέ οἱ κυνέην κεφαλῆφιν ἔθηκε  
 ῥινοῦ ποιητήν· πολέσιν δ' ἐντοσθεν ἰμᾶσιν  
 ἐντέτατο στερεῶς· ἔκτοσθε δὲ λευκοὶ ὀδόντες  
 ἀργιόδουτος υἱὸς θαμέες ἔχον ἐνθα καὶ ἐνθα  
 εὖ καὶ ἐπισταμένως· μέσση δ' ἐνὶ πῖλος ἀρήρει. 265

τὴν ρά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο  
 ἐξέλετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας,  
 Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·  
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήϊον εἶναι,  
 αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδὶ φορῆναι· 270  
 δὴ τότε Ὀδυσσῆος πύκασεν κάρη ἀμφιτεθεῖσα.

Τῷ δ' ἐπεὶ οὖν ὄπλοισιν ἐνὶ δεινοῖσιν ἐδύτην,  
 βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.  
 τοῖσι δὲ δεξιὸν ἦκεν ἐρωδιὸν ἐγγυὸς ὁδοῖο  
 Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσι 275  
 νύκτα δι' ὄρφναίην, ἀλλὰ κλάγξαντος ἄκουσαν.  
 χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἠράτο δ' Ἀθήνη·  
 “κλῦθί μεν, αἰγιόχοιο Διὸς τέκος, ἧ τέ μοι αἰεὶ  
 ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω

κινύμενος· νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη, 280  
 δὸς δὲ πάλιν ἐπὶ νῆας ἑυκλείας ἀφικέσθαι,  
 ῥέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσῃ.”

Δεύτερος αὐτ' ἠράτο βοῆν ἀγαθὸς Διομήδης·  
 “κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, Ἀτρυτώνη· 285  
 σπεῖό μοι ὡς ὅτε πατρὶ ἄμ' ἔσπεο Τυδείῃ δίῳ  
 ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ἦει.

τοὺς δ' ἄρ' ἐπ' Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαιοὺς,  
 αὐτὰρ ὁ μειλίχιον μῦθον φέρε Καδμείοισι  
 κείσ'· ἀτὰρ ἄψ ἀπιὼν μάλα μέρμερα μήσατο ἔργα  
 σὺν σοί, διὰ θεά, ὅτε οἱ πρόφρασσα παρέστης. 290

ὧς νῦν μοι ἐθέλουσα παρίστασο καὶ με φύλασσε.  
 σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτωπον, *οἱ εὐρυμέτωποι*  
 ἀδμήτην, ἣν οὗ πω ὑπὸ ζυγὸν ἦγαγεν ἀνὴρ·  
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας.”

Ἦς ἔφαν εὐχόμενοι, τῶν δ' ἔκλυε Παλλὰς Ἀθήνη. 295  
 οἱ δ' ἐπεὶ ἠρήσαντο Διὸς κούρη μεγάλοιο,  
 βάν ῥ' ἴμεν ὡς τε λέοντε δύω διὰ νύκτα μέλαιναν,  
 ἄμ φόνον, ἂν νέκυσ, διὰ τ' ἔντεα καὶ μέλαν αἶμα.

Οὐδὲ μὲν οὐδὲ Τρώας ἀγήγορας εἶασ' Ἐκτωρ  
 εὔδειν, ἀλλ' ἄμυδις κικλήσκετο πάντας ἀρίστους, 300  
 ὅσσοι ἔσαν Τρώων ἠγήτορες ἠδὲ μέδοντες·  
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·

“τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε  
 δώρῳ ἐπι μεγάλῳ; μισθὸς δέ οἱ ἄρκιος ἔσται. *Σεῦρε*  
 δώσω γὰρ δίφρον τε δύω τ' ἐριαύχενας ἵππους, 305  
 οἳ κεν ἄριστοι ἔωσι θοῆς ἐπὶ νηυσὶν Ἀχαιῶν,  
 ὅς τίς κε τλαίῃ, οἳ τ' αὐτῷ κῦδος ἄροιτο,

νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι  
 ἠὲ φυλάσσονται νῆες θοαὶ ὡς τὸ πάρος περ,  
 ἠ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες 310  
 φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσι

νύκτα φυλασσόμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
 ἦν δέ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱὸς  
 κήρυκος θείοιο, πολύχρυσος πολύχαλκος, 315  
 ὃς δὴ τοι εἶδος μὲν ἔην κακός, ἀλλὰ ποδώκης·  
 αὐτὰρ ὁ μῦθος ἔην μετὰ πέντε κασιγνήτησιν.  
 ὅς ῥα τότε Τρωσὶν τε καὶ Ἔκτορι μῦθον ἔειπεν·  
 “Ἔκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ  
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι. 320  
 ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὄμοσον  
 ἧ μὲν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῶ  
 δωσέμεν, οἳ φορέουσιν ἀμύμονα Πηλεΐωνα,  
 σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδ' ἀπὸ δόξης·  
 τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερές, ὄφρ' ἂν ἴκωμαι 325  
 νῆ' Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι  
 βουλὰς βουλευεῖν, ἧ φευγέμεν, ἧε μάχεσθαι.”

ἌΩς φάθ', ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ ὄμοσεν·  
 “ἴστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἥρης,  
 μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος 330  
 Τρώων, ἀλλὰ σέ φημι διαμπερές ἀγλαΐεῖσθαι.”

ἌΩς φάτο καὶ ῥ' ἐπίορκον ἐπώμοσε, τὸν δ' ὀρόθυνεν·  
 αὐτίκα δ' ἀμφ' ὅμοισιν ἐβάλλετο καμπύλα τόξα,  
 ἔσσατο δ' ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο,  
 κρατὶ δ' ἐπὶ κτιδέην κυνέην, ἔλε δ' ὄξυν ἄκουτα, 335  
 βῆ δ' ἰέναι προτὶ νῆας ἀπὸ στρατοῦ· οὐδ' ἄρ' ἔμελλεν  
 ἐλθὼν ἐκ νηῶν ἀψ' Ἔκτορι μῦθον ἀποίσειν.  
 ἀλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ' ὄμιλον,  
 βῆ ῥ' ἀν' ὁδὸν μεμαώς· τὸν δὲ φράσατο προσιόντα  
 διογενῆς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν· 340  
 “οὗτός τις, Διομήδης, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,  
 οὐκ οἶδ' ἧ νήεσσιν ἐπίσκοπος ἡμετέρησιν,  
 ἧ τινα συλήσων νεκύων κατατεθνηώτων.

ἀλλ' ἐώμην μιν πρῶτα παρεξελθεῖν πεδίοιο  
 τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαΐξαντες ἔλοιμεν 345  
 καρπαλίμως· εἰ δ' ἄμμε παραφθαίησι πόδεσσιν,  
 αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατόφι προτιειλεῖν,  
 ἔγχει ἐπαΐσσω, μή πως προτὶ ἄστυ ἀλύξῃ.”

ἌΩς ἄρα φωνήσαντε παρὲξ ὁδοῦ ἐν νεκύεσσι  
 κλιυθήτην· ὁ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίησιν. 350  
 ἀλλ' ὅτε δὴ ῥ' ἀπέην ὄσσου τ' ἐπὶ οὐρά πέλονται  
 ἡμιόνων—αἱ γάρ τε βοῶν προφερέστεραί εἰσιν  
 ἐλκόμεναι νεοῖο βαθείης πηκτὸν ἄροτρον—  
 τῶ μὲν ἐπεδραμέτην, ὁ δ' ἄρ' ἔστη δοῦπον ἀκούσας.

ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέψοντας ἐταίρους 355  
 ἐκ Τρώων λέναι, πάλιν Ἔκτορος ὀτρύναντος.

ἀλλ' ὅτε δὴ ῥ' ἀπεσαν δουρηνεκὲς ἠ καὶ ἔλασσον,  
 γυνῶ ῥ' ἄνδρας δηΐους, λαιψηρὰ δὲ γούνατ' ἐνώμα  
 φευγόμεναι· τοὶ δ' αἶψα διώκειν ὀρμήθησαν.

ὥς δ' ὅτε καρχαρόδοντε δῦω κύνε, εἰδότε θήρης, 360  
 ἠ κεμάδ' ἠὲ λαγῶν ἐπέιγετον ἐμμενὲς αἰεὶ

χῶρον ἄν' ὑλήενθ', ὁ δέ τε προθέησι μεμηκῶς,  
 ὥς τὸν Τυδεΐδης ἠδ' ὁ πτολίπορθος Ὀδυσσεὺς  
 λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεὶ.

ἀλλ' ὅτε δὴ τάχ' ἔμελλε μιγήσεσθαι φυλάκεσσι 365  
 φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη  
 Τυδεΐδῃ, ἴνα μή τις Ἀχαιῶν χαλκοχιτώνων  
 φθαίῃ ἐπευξάμενος βαλείειν, ὁ δὲ δεῦτερος ἔλθοι.

δουρὶ δ' ἐπαΐσσω προσέφη κρατερὸς Διομήδης·  
 “ἠὲ μὲν, ἠέ σε δουρὶ κιχήσομαι, οὐδέ σέ φημι 370  
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον.”

Ἡ ῥα, καὶ ἔγχος ἀφήκεν, ἐκὼν δ' ἡμάρτανε φωτός·  
 δεξιτερὸν δ' ὑπὲρ ὦμον εὐΐξου δουρὸς ἀκωκῆ  
 ἐν γαίῃ ἐπάγη· ὁ δ' ἄρ' ἔστη τάρβησέν τε  
 βαμβαίνων—ἄραβος δὲ διὰ στόμα γίγνεται ὀδόντων— 375

χλωρὸς ὑπαὶ δείους· τὼ δ' ἀσθμαίνοντε κιχήτην,  
 χειρῶν δ' ἀψάσθην· ὁ δὲ δακρύσας ἔπος ἤυδα·  
 “ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον  
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,  
 τῶν κ' ὑμῖν χαρίσαιο πατὴρ ἀπερείσι' ἄποινα, 380  
 εἷ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω.  
 ἀλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον·  
 πῆ δὴ οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος 385  
 νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι ;  
 ἢ τινα συλήσων νεκύων κατατεθνηώτων ;  
 ἢ σ' Ἔκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα  
 νῆας ἔπι γλαφυράς ; ἢ σ' αὐτὸν θυμὸς ἀνήκε ;”

Τὸν δ' ἠμείβετ' ἔπειτα Δόλων, ὑπὸ δ' ἔτρεμε γυνία· 390  
 “πολλῆσίν μ' ἄτησι παρέκ νόου ἤγαγεν Ἔκτωρ,  
 ὅς μοι Πηλεΐωνος ἀγανοῦ μώνυχας ἵππους  
 δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῶ,  
 ἠνώγει δέ μ' ἰόντα θοῆν διὰ νύκτα μέλαιναν  
 ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἕκ τε πύθεσθαι 395  
 ἢ ἐφυλάσσονται νῆες θοαὶ ὡς τὸ πάρος περ,  
 ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες  
 φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσι  
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

Τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς· 400  
 “ἦ ρά νύ τοι μεγάλων δώρων ἐπεμαίετο θυμὸς,  
 ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ  
 ἀνδράσι γε θνητοῖσι δαμήμεναι ἢδ' ὀχέεσθαι,  
 ἄλλω γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.  
 ἀλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον· 405  
 ποῦ νῦν δεῦρο κιῶν λίπες Ἔκτορα, ποιμένα λαῶν ;  
 ποῦ δέ οἱ ἔντεα κείται Ἀρήϊα, ποῦ δέ οἱ ἵπποι ;

πῶς δ' αἰ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὐναί ;  
 ἄσσα τε μητιόωσι μετὰ σφίσι, ἢ μεμάασιν  
 αὔθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἦε πόλινδε 410  
 ἀψ' ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοῦς."

Τὸν δ' αὖτε προσέειπε Δόλων, Εὐμήδεος υἱός·  
 "τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.  
 Ἐκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουληφόροι εἰσὶ,  
 βουλὰς βουλεύει θεῖον παρὰ σήματι Ἴλου, 415  
 νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἄς εἴρειαι, ἦρως,  
 οὔ τις κεκριμένη ρύεται στρατὸν οὐδὲ φυλάσσει.  
 ὅσσοι μὲν Τρώων πυρὸς ἐσχάραι, οἷσιν ἀνάγκη,  
 οἱ δ' ἐγρηγόρθασιν φυλασσόμεναί τε κέλονται  
 ἀλλήλοισ· ἀτὰρ αὖτε πολύκλητοι ἐπίκουροι 420  
 εὔδουσι· Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·  
 οὐ γάρ σφιν παῖδες σχεδὸν ἦται οὐδὲ γυναῖκες."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 "πῶς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν  
 εὔδουσ', ἢ ἀπάνευθε ; δίειπέ μοι, ὄφρα δαείω." 425

Τὸν δ' ἠμείβετ' ἔπειτα Δόλων, Εὐμήδεος υἱός·  
 "τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.  
 πρὸς μὲν ἄλῶς Κᾶρες καὶ Παῖονες ἀγκυλότοξοι  
 καὶ Λέλεγες καὶ Καύκωνες δίοί τε Πελασγοί,  
 πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι 430  
 καὶ Φρύγες ἱππόμεχοι καὶ Μήονες ἱπποκορυσταί.  
 ἀλλὰ τίη ἐμὲ ταῦτα διεξέρεεσθε ἕκαστα ;  
 εἰ γὰρ δὴ μέματον Τρώων καταδῦναι ὄμιλον,  
 Θρηϊκὲς οἶδ' ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων·  
 ἐν δέ σφιν Ῥῆσος βασιλεύς, παῖς Ἡϊονῆος. 435  
 τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους·  
 λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοιοί·  
 ἄρμα δέ οἱ χρυσῶ τε καὶ ἀργύρῳ εὖ ἦσκηται·  
 τεύχεα δὲ χρύσεια πελώρια, θαῦμα ἰδέσθαι,



ἤλυθ' ἔχων· τὰ μὲν οὖν τι καταθητοῖσιν ἕοικεν 440  
 ἀνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.  
 ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,  
 ἢ με δῆσαντες λίπετ' αὐτόθι νηλεῖ δεσμῶ,  
 ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμεῖο,  
 ἢ κατ' αἶσαν ἔειπον ἐν ὑμῖν, ἦε καὶ οὐκί. 445

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·  
 “ μὴ δὴ μοι φύξιμ γε, Δόλων, ἐμβάλλεο θυμῶ,  
 ἔσθλά περ ἀγγείλας, ἐπεὶ ἴκεο χεῖρας ἐς ἡμάς.  
 εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἢ μεθῶμεν,  
 ἦ τε καὶ ὕστερον εἶσθα θοὰς ἐπὶ νῆας Ἀχαιῶν, 450  
 ἢ διοπτρεύσων ἢ ἐναντίβιον πολεμίζων·  
 εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,  
 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργείοισιν.”

Ἦ, καὶ ὁ μὲν μιν ἔμελλε γενεῖου χειρὶ παχείῃ  
 ἀψάμενος λίσσεσθαι, ὁ δ' αὐχένα μέσσον ἔλασσε 455  
 φασγάνῳ ἀίξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·  
 φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίησιν ἐμίχθη.  
 τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῆφιν ἔλουτο  
 καὶ λυκέην καὶ τόξα παλίντονα καὶ δόρυ μακρόν·  
 καὶ τὰ γ' Ἀθηναίῃ ληϊτίδι δῖος Ὀδυσσεὺς 460  
 ὑψόσ' ἀνέσχεθε χειρὶ καὶ εὐχόμενος ἔπος ἠΰδα·  
 “ χαῖρε, θεά, τοῖσδεσσι· σὲ γὰρ πρώτην ἐν Ὀλύμπῳ  
 πάντων ἀθανάτων ἐπιδωσόμεθ'· ἀλλὰ καὶ αὐτὶς  
 πέμψον ἐπὶ Θρηκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.”

Ὡς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθεν ὑψόσ' αἰείρας 465  
 θῆκεν ἀνὰ μυρικήν· δέελον δ' ἐπὶ σῆμά τ' ἔθηκε,  
 συμμάρψας δόνακας μυρικής τ' ἐριθηλέας ὄζους,  
 μὴ λάθοι αὐτὶς ἰόντε θοῆν διὰ νύκτα μέλαιναν.  
 τῷ δὲ βάτην προτέρω διὰ τ' ἔντεα καὶ μέλαν αἶμα,  
 αἶψα δ' ἐπὶ Θρηκῶν ἀνδρῶν τέλος ἴξον ἰόντες. 470  
 οἱ δ' εὐδον καμάτῳ ἀδηκότες, ἔντεα δέ σφιν

καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο εὖ κατὰ κόσμον  
 τριστοιχί· παρὰ δέ σφιν ἐκάστω δίζυγες ἵπποι.  
 Ῥῆσος δ' ἐν μέσῳ εὐδὲ, παρ' αὐτῷ δ' ὠκέες ἵπποι  
 ἐξ ἐπιδιφριάδος πυμάτης ἰμάσι δέδεντο. 475  
 τὸν δ' Ὀδυσσεὺς προπάρειθεν ἰδὼν Διομήδεϊ δεῖξεν·  
 “ οὗτός τοι, Διόμηδες, ἀνὴρ, οὗτοι δέ τοι ἵπποι,  
 οὓς νῶϊν πίφασκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.  
 ἀλλ' ἄγε δὴ πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ  
 ἐστάμεναι μέλεον σὺν τεύχεσιν, ἀλλὰ λύ' ἵππους· 480  
 ἦε σύ γ' ἄνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.”

ἌΩς φάτο, τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη,  
 κτεῖνε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' ἀεικῆς  
 ἄορι θεινομένων, ἐρυθαίνετο δ' αἵματι γαῖα.  
 ὡς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθὼν, 485  
 αἴγεσιν ἢ οἶεσσι, κακὰ φρονέων ἐνορούση,  
 ὡς μὲν Θρήϊκας ἄνδρας ἐπώχετο Τυδέος υἱός,  
 ὄφρα δυῶδεκ' ἔπεφνε· ἀτὰρ πολύμητις Ὀδυσσεύς,  
 ὃν τινα Τυδείδης ἄορι πλήξειε παραστάς,  
 τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκε, 490  
 τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι  
 ῥεῖα διέλθοιεν μηδὲ τρομοείατο θυμῷ  
 νεκροῖς ἀμβάλοντες· ἀήθεσσον γὰρ ἔτ' αὐτῶν.  
 ἀλλ' ὅτε δὴ βασιλῆα κιχήσατο Τυδέος υἱός,  
 τὸν τρισκαιδέκατον μεληδέα θυμόν ἀπηύρα 495  
 ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῆσφιν ἐπέστη  
 τὴν νύκτ', Οἰνείδαο πάϊς, διὰ μῆτιν Ἀθήνης.  
 τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λύε μώνυχας ἵππους,  
 σὺν δ' ἦειρεν ἰμάσι καὶ ἐξήλαυεν ὀμίλου  
 τόξῳ ἐπιπλήσων, ἐπεὶ οὐ μάστιγα φαεινὴν 500  
 ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι·  
 ῥοίζησεν δ' ἄρα πιφαύσκων Διομήδεϊ δίῳ.

Αὐτὰρ ὁ μερμήριζε μένων ὅ τι κύντατον ἔρδοι,

ἦ ὃ γε δίφρον ἑλών, ὅθι ποικίλα τεύχε' ἔκειτο,  
 ῥυμοῦ ἐξερύοι ἦ ἐκφέροι ὑψόσ' ἀείρας, 505  
 ἦ ἔτι τῶν πλεόνων Θρηκῶν ἀπὸ θυμὸν ἔλοιτο.  
 ἦος ὁ ταῦθ' ὄρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη  
 ἐγγύθεν ἰσταμένη προσέφη Διομήδεα δίου·  
 “ νόστου δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,  
 νῆας ἔπι γλαφυράς, μὴ καὶ πεφοβημένος ἔλθης, 510  
 μή πού τις καὶ Τρώας ἐγείρησιν θεὸς ἄλλος.”

ἌΩς φάθ', ὁ δὲ ξυνέηκε θεῶς ὄπα φωνησάσης,  
 καρπαλίμως δ' ἵππων ἐπεβήσετο· κόψε δ' Ὀδυσσεὺς  
 τόξῳ· τοὶ δ' ἐπέτοντο θεῶς ἐπὶ νῆας Ἀχαιῶν.

Οὐδ' ἀλαοσκοπιῆν εἶχ' ἀργυρότοξος Ἀπόλλων, 515  
 ὡς ἴδ' Ἀθηναίην μετὰ Τυδέος υἴδν ἔπουσαν·  
 τῇ κοτέων Τρώων κατεδύσετο πουλὺν ὄμιλον,  
 ὤρσεν δὲ Θρηκῶν βουληφόρον Ἴπποκόωντα,  
 Ῥήσου ἀνεψιὸν ἐσθλόν· ὁ δ' ἐξ ὕπνου ἀνορούσας,  
 ὡς ἴδε χῶρον ἐρήμον, ὅθ' ἔστασαν ὠκέες ἵπποι, 520  
 ἀνδρας τ' ἀσπαίροντας ἐν ἀργαλέησι φονῆσιν,  
 ὦμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηεν ἐταῖρον.  
 Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὤρτο κυδοιμὸς  
 θυνότων ἄμυδις· θηεῦντο δὲ μέρμερα ἔργα,  
 ὕσσ' ἀνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας. 525

Οἱ δ' ὅτε δὴ ῥ' ἴκανον ὅθι σκοπὸν Ἔκτορος ἔκταν,  
 ἔνθ' Ὀδυσσεὺς μὲν ἔρυξε διίφιλος ὠκέας ἵππους,  
 Τυδείδης δὲ χαμᾶζε θορῶν ἔναρα βροτόεντα  
 ἐν χείρεσσ' Ὀδυσῆϊ τίθει, ἐπεβήσετο δ' ἵππων·  
 μᾶστιξεν δ' ἵππους, τῶ δ' οὐκ ἀέκοντε πετέσθην 530  
 νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ.  
 Νέστωρ δὲ πρῶτος κτύπον ἄϊε φώνησέν τε·  
 “ ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,  
 ψεύσομαι, ἦ ἔτυμον ἐρέω ; κέλεται δέ με θυμός.  
 ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὐατα βάλλει. 535

αἶ γὰρ δὴ Ὀδυσσεύς τε καὶ ὁ κρατερὸς Διομῆδης  
 ᾧδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους·  
 ἀλλ' αἰνῶς δείδοικα κατὰ φρένα μή τι πάθωσιν  
 Ἀργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ.”

Οὐ πω πᾶν εἶρητο ἔπος ὅτ' ἄρ' ἤλυθον αὐτοί. 540

καὶ ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοὶ δὲ χαρέντες  
 δεξιῇ ἠσπάζοντο ἔπεσσί τε μελιχίοισι·

πρῶτος δ' ἐξερέεινε Γερῆνιος ἱππότα Νέστωρ·

“ εἴπ' ἄγε μ', ᾧ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,  
 ὅπως τούσδ' ἵππους λάβητον, καταδύντες ὄμιλον 545

Τρώων, ἣ τίς σφωε πόρεν θεὸς ἀντιβολήσας.

αἰνῶς ἀκτίνεσσιν εἰοκότες ἡελίοιο.

αἰεὶ μὲν Τρώεσσ' ἐπιμίσσομαι, οὐδέ τί φημι

μιμνάζειν παρὰ νηυσὶ γέρων περ ἐὼν πολεμιστής·

ἀλλ' οὐ πω τοίους ἵππους ἴδον οὐδ' ἐνόησα. 550

ἀλλά τιν' ἔμμ' οἴω δόμεναι θεὸν ἀντιάσαντα·

ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς

κούρη τ' αἰγιόχοιο Διὸς γλαυκῶπις Ἀθήνη.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“ ᾧ Νέστωρ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν, 555

ρεῖα θεὸς γ' ἐθέλων καὶ ἀμείνονας ἠέ περ οἶδε

ἵππους δωρήσαιτ', ἐπεὶ ἦ πολὺ φέρτεροί εἰσιν.

ἵπποι δ' οἶδε, γεραιέ, νεήλυδες, οὓς ἐρεεῖνεις,

Θρηϊκίοι· τὸν δέ σφιν ἀνακτ' ἀγαθὸς Διομῆδης

ἔκτανε, πᾶρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους. 560

τὸν τρισκαιδέκατον σκοπὸν εἵλομεν ἐγγύθι νηῶν,

τόν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο

Ἔκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγανοί.”

Ἄως εἰπὼν τάφροιο διήλασε μώνυχας ἵππους

καρχαλόων· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί. 565

οἱ δ' ὅτε Τυδεΐδew κλισίην εὐτυκτον ἴκοντο,

ἵππους μὲν κατέδησαν εὐτμήτοισιν ἱμᾶσι

φάτνη ἐφ' ἱππείῃ, ὅθι περ Διομήδεος ἵπποι  
 ἔστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες·  
 νηὶ δ' ἐνὶ πρύμνῃ ἔναρα βροτόεντα Δόλωνος 570  
 θῆκ' Ὀδυσσεύς, ὄφρ' ἱρὸν ἐτοιμασσαίᾱτ' Ἀθήνῃ.  
 αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση  
 ἐσβάντες κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς.  
 αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν  
 νίψεν ἀπὸ χρωτὸς καὶ ἀνέψυχθεν φίλου ἦτορ, 575  
 ἔς ῥ' ἀσαμίνθους βάντες ἐϋξέστας λούσαντο.  
 τῷ δὲ λοεσσαμένῳ καὶ ἀλειψαμένῳ λίπ' ἐλαίῳ  
 δείπνῳ ἐφιζανέτην, ἀπὸ δὲ κρητῆρος Ἀθήνῃ  
 πλείου ἀφυσσόμενοι λείβον μελιηδέα οἶνον.

## ΙΛΙΑΔΟΣ Α.

### Ἀγαμέμνωνος ἀριστεία.

Ἦὼς δ' ἐκ λεχέων παρ' ἀγανού Τιθωνοῖο  
ᾠρνυθ', ἴν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσι·  
Ζεὺς δ' Ἐριδα προΐαλλε θεὰς ἐπὶ νῆας Ἀχαιῶν  
ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.  
στῆ δ' ἐπ' Ὀδυσσῆος μεγακῆτεϊ νηὶ μελαίνῃ, 5  
ἧ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσσε,  
ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο  
ἠδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας ἔϊσας  
εἴρυσαν, ἠγορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν.  
ἔνθα στᾶσ' ἦῦσε θεὰ μέγα τε δεινόν τε 10  
ᾠρθι', Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβραλ' ἐκάστω  
καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.  
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι  
ἐν νηυσὶ γλαφυρῆσι φίλην ἐς πατρίδα γαῖαν.  
Ἄτρεΐδης δ' ἐβόησεν ἰδὲ ζώννυσθαι ἄνωγεν 15  
Ἄργείους· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν.  
κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε  
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·  
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε,  
τόν ποτέ οἱ Κινύρης δῶκε ξεινήϊον εἶναι. 20  
πέυθετο γὰρ Κύπρονδε μέγα κλέος, οὔνεκ' Ἀχαιοὶ  
ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·  
τοῦνεκά οἱ τὸν δῶκε χαριζόμενος βασιλῆϊ.

τοῦ δ' ἦ τοι δέκα οἴμοι ἔσαν μέλανος κῦάνοιο,  
 δῶδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέροιο 25  
 κῦάνοιο δὲ δράκοντες ὀρωρέχατο προτὶ δειρὴν  
 τρεῖς ἐκάτερθ', ἴρισιω ἑοικότες, ἄς τε Κρονίων  
 ἐν νέφει στήριξε, τέρας μερόπων ἀνθρώπων.  
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος· ἐν δέ οἱ ἦλοι  
 χρύσειοι πάμφαινον, ἀτὰρ περὶ κουλεὺν ἦεν 30  
 ἀργύρεον, χρυσείοισιν ἀορτήρεσσιν ἀρηρός.  
 ἀν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θοῦριν,  
 καλήν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,  
 ἐν δέ οἱ ὀμφαλοὶ ἦσαν ἐείκοσι κασσιτέροιο  
 λευκοί, ἐν δὲ μέσοισιν ἔην μέλανος κῦάνοιο. 35  
 τῇ δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις ἔστεφάνωτο  
 δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.  
 τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ  
 κῦάνεος ἐλέλικτο δράκων, κεφαλαὶ δέ οἱ ἦσαν  
 τρεῖς ἀμφιστρεφέες, ἐνὸς ἀνχένος ἐκπεφυυῖαι. 40  
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον  
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθευ ἔνευεν.  
 εἶλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῶ,  
 ὀξέα· τῆλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἶσω  
 λάμπ'· ἐπὶ δ' ἐγδοῦπησαν Ἀθηναίη τε καὶ Ἥρη, 45  
 τιμῶσαι βασιλῆα πολυχρῦσοιο Μυκῆνης.  
 Ἕνιόχῳ μὲν ἔπειτα ἔϋ ἐπέτελλεν ἕκαστος  
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ,  
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες  
 ῥώοντ'· ἄσβεστος δὲ βοῆ γίνεται ἠῶθι πρό. 50  
 φθὰν δὲ μέγ' ἱππήων ἐπὶ τάφρῳ κοσμηθέντες,  
 ἱππῆες δ' ὀλίγον μετεκίαθον· ἐν δὲ κυδοιμὸν  
 ὦρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἦκεν ἔέρσας  
 αἵματι μυδαλέας ἐξ αἰθέρος, οὔνεκ' ἔμελλε  
 πολλὰς ἰφθίμους κεφαλὰς Ἀἴδι προιάψειν. 55

Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῶ πεδίοιο,  
 Ἐκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδάμαντα  
 Αἰνείαν θ', ὃς Τρωσὶ θεὸς ὧς τίετο δῆμῳ,  
 τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα δῖου  
 ἠΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν. 60  
 Ἐκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' εἴσθη.  
 οἶος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστήρ  
 παμφαίνων, τοτὲ δ' αὖτις ἔδν νέφεα σκιδέοντα,  
 ὧς Ἐκτωρ ὅτ' ἐμὲν τε μετὰ πρώτοισι φάνεσκεν,  
 ἄλλοτε δ' ἐν πυμάτοισι κελεύων· πᾶς δ' ἄρα χαλκῶ 65  
 λάμφ' ὧς τε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.

Οἱ δ', ὧς τ' ἀμητῆρες ἐναντίοι ἀλλήλοισιν  
 ὄγμον ἐλαύνωσιν ἀνδρὸς μάκαρος κατ' ἄρουραν  
 πυρῶν ἢ κριθέων· τὰ δὲ δράγματα ταρφέα πίπτει·  
 ὧς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70  
 δῆθουν, οὐδ' ἕτεροι μνῶοντ' ὀλοοῖο φόβοιο.  
 Ἴσας δ' ὑσμίνῃ κεφαλὰς ἔχεν, οἱ δὲ λύκοι ὧς  
 θῦνον· Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορώωσα·  
 οἷη γάρ ῥα θεῶν παρετύχανε μαρναμένοισιν,  
 οἱ δ' ἄλλοι οὐ σφιν πάρεσαν θεοί, ἀλλὰ ἔκηλοι 75  
 σφοῖσιν ἐνὶ μεγάροισι καθήατο, ἦχι ἐκάστω  
 δώματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.  
 πάντες δ' ἠτιόωντο κελαινεφέα Κρονίωνα,  
 οὔνεκ' ἄρα Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι.  
 τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ· ὁ δὲ νόσφι λιασθεῖς 80  
 τῶν ἄλλων ἀπάνευθε καθέζετο κύδει γαίων,  
 εἰσορώων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν  
 χαλκοῦ τε στεροπὴν, ὀλλύντας τ' ὀλλυμένους τε.

Ὅφρα μὲν ἦως ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,  
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός· 85  
 ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δειπνον  
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας·



τάμνων δένδρεα μάκρα, ἄδος τέ μιν ἴκετο θυμόν,  
 σίτου τε γλυκεροῖο περι φρένας ἕμερος αἰρεῖ,  
 τῆμος σφῆ ἄρετῆ Δαναοὶ ῥήξαντο φάλαγγας, 90  
 κεκλόμενοι ἐτάροισι κατὰ στίχας· ἐν δ' Ἀγαμέμνων  
 πρῶτος ὄρουσ', ἔλε δ' ἄνδρα Βιήνορα, ποιμένα λαῶν,  
 αὐτόν, ἔπειτα δ' ἐταῖρον Ὀϊλῆα πλήξιππον.  
 ἦ τοι ὅ γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·  
 τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξείῃ δουρὶ 95  
 νύξ', οὐδὲ στεφάνῃ δόρυ οἱ σχέθε χαλκοβάρεια,  
 ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέον, ἐγκέφαλος δὲ  
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.  
 καὶ τοὺς μὲν λίπεν αὐθι ἄναξ ἀνδρῶν Ἀγαμέμνων  
 στήθεσι παμφαίνοντας, ἐπεὶ περιίδυσε χιτῶνας· 100  
 αὐτὰρ ὁ βῆ ῥ' Ἴσόν τε καὶ Ἀντιφον ἐξεναρίζων,  
 νῆε δύω Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω  
 εἶν ἐνὶ δίφρῳ ἔόντας· ὁ μὲν νόθος ἠνιόχευεν,  
 Ἀντιφος αὖ παρέβασκε περικλυτός· ὦ ποτ' Ἀχιλλεὺς  
 Ἰδῆς ἐν κνημοῖσι δίδῃ μόςχοισι λύγοισι, 105  
 ποιμαίνοντ' ἐπ' ὄεσσι λαβῶν, καὶ ἔλυσεν ἀποίνων.  
 δὴ τότε γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων  
 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρὶ,  
 Ἀντιφον αὖ παρὰ οὖς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.  
 σπερχόμενος δ' ἀπὸ τοῖν ἐσύλα τεύχεα καλά, 110  
 γιγνώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θοῆσιν  
 εἶδεν, ὅτ' ἐξ Ἰδῆς ἄγαγεν πόδας ὠκὺς Ἀχιλλεύς.  
 ὣς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα  
 ῥηϊδίως συνέαξε, λαβὼν κρατεροῖσιν ὀδοῦσιν,  
 ἐλθὼν εἰς εὐνήν, ἀπαλόν τέ σφ' ἦτορ ἀπήυρα· 115  
 ἦ δ' εἴ πέρ τε τύχησι μάλα σχεδόν, οὐ δύναταί σφι  
 χραιομείν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει·  
 καρπαλίμως δ' ἦϊξε διὰ δρυμὰ πυκνὰ καὶ ὕλην  
 σπεύδουσ' ἰδρώουσα κραταιοῦ θηρὸς ὑφ' ὄρμηϊς·

ὥς ἄρα τοῖς οὐ τις δύνατο χραισμήσαι ὄλεθρον 120  
 Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.

Αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἴππόλοχον μενεχάρμη,  
 νιέας Ἀντιμάχοιο δαΐφρονος, ὅς ῥα μάλιστα  
 χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,  
 οὐκ εἶασχ' Ἐλένην δόμεναι ξανθῷ Μενελάῳ, 125  
 τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων  
 εἰν ἐνὶ δίφρῳ ἐόντας, ὁμοῦ δ' ἔχον ὠκέας ἵππους·  
 ἐκ γάρ σφεας χειρῶν φύγον ἠνία σιγαλόεντα,  
 τῷ δὲ κυκηθήτην· ὁ δ' ἐναντίον ὦρτο λέων ὥς  
 Ἀτρείδης· τῷ δ' αὐτ' ἐκ δίφρου γουναζέσθη· 130  
 “ζῶγρει, Ἀτρέος νιέ, σὺ δ' ἄξια δέξαι ἄποινα·  
 πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κείται,  
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,  
 τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,  
 εἰ νῶϊ ζωοὺς πεπύθουτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 135

Ὡς τῷ γε κλαίοντε προσαυδήτην βασιλῆα  
 μελιχίοις ἐπέεσσιν· ἀμείλικτον δ' ὄπ' ἄκουσαν  
 “εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος νιέες ἔστων,  
 ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,  
 ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσῆϊ, 140  
 αὐθι κατακτεῖναι μηδ' ἐξέμεν ἄψ ἐς Ἀχαιοὺς,  
 νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λώβην.”

Ἢ, καὶ Πείσανδρον μὲν ἀφ' ἵππων ὦσε χαμᾶζε  
 δουρὶ βαλὼν πρὸς στήθος· ὁ δ' ὑπτίος οὐδεὶ ἐρείσθη.  
 Ἴππόλοχος δ' ἀπόρουσε, τὸν αὖ χαμαὶ ἐξενάριξε, 145  
 χείρας ἀπὸ ξίφει τμήξας ἀπὸ τ' αὐχένα κόψας,  
 ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλον.  
 τοὺς μὲν ἔασ· ὁ δ' ὅθι πλείσται κλονέοντο φάλαγγες,  
 τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι ἐϋκνήμιδες Ἀχαιοί,  
 πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκη, 150  
 ἱππεῖς δ' ἱππήσας—ὑπὸ δέ σφισιν ὦρτο κονίη

ἐκ πεδίου, τὴν ὄρσαν ἐρίγδουποι πόδες ἵππων—  
χαλκῷ δηϊόωντες· ἀτὰρ κρείων Ἀγαμέμνων

αἶεν ἀποκτείνων ἔπετ' Ἀργείοισι κελεύων.

ὥς δ' ὅτε πῦρ αἰδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλη, 155

πάντῃ τ' εἰλυφῶν ἄνεμος φέρει, οἱ δέ τε θάμνοι

πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὄρμῃ·

ὥς ἄρ' ὑπ' Ἀτρείδῃ Ἀγαμέμνονι πῖπτε κάρηνα

Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι

κείν' ὄχρα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160

ἠνιόχους ποθέοντες ἀμύμονας· οἱ δ' ἐπὶ γαίῃ

κείατο, γύπεσσι πολὺ φίλτεροι ἢ ἀλόχοισιν.

Ἔκτορα δ' ἐκ βελέων ὕπαγε Ζεὺς ἐκ τε κούης

ἐκ τ' ἀνδροκτασίας ἐκ θ' αἵματος ἐκ τε κυδοιμοῦ·

Ἀτρείδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων. 165

οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο

μέσσον κὰπ πεδίου παρ' ἐρινεὸν ἐσσεύοντο

ιέμενοι πόλιος· ὁ δὲ κεκληγῶς ἔπετ' αἰεὶ

Ἀτρείδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.

ἀλλ' ὅτε δὴ Σκαιάς τέ πύλας καὶ φηγὸν ἴκοντο, 170

ἔνθ' ἄρα δὴ ἴσταντο καὶ ἀλλήλους ἀνέμιμνον.

οἱ δ' ἔτι κὰμ μέσσον πεδίου φοβέοντο βόες ὥς,

ὥς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῷ

πάσας· τῇ δέ τ' ἰῆ ἀναφαίνεται αἰπὺς ὄλεθρος·

τῆς δ' ἐξ αὐχέν' ἔαξε λαβῶν κρατεροῖσιν ὀδοῦσι 175

πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει·

ὥς τοὺς Ἀτρείδης ἔφεπε κρείων Ἀγαμέμνων,

αἶεν ἀποκτείνων τὸν ὀπίστατον· οἱ δ' ἐφέβοντο.

πολλοὶ δὲ πρηνεῖς τε καὶ ὕπτιοι ἐκπεσον ἵππων

Ἀτρείδεω ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχεϊ θῦεν. 180

ἀλλ' ὅτε δὴ τάχ' ἐμελλεν ὑπὸ πτόλιν αἰπύ τε τεῖχος

ἴζεσθαι, τότε δὴ ῥα πατὴρ ἀνδρῶν τε θεῶν τε

Ἴδης ἐν κορυφῆσι καθέζετο πιδηέσσης,

οὐρανόθεν καταβάς· ἔχε δ' ἄστεροπῆν μετὰ χερσίν.

Ἴριω δ' ὄτρυνε χρυσόπτερον ἀγγελέουσαν· 185

“βάσκ' ἴθι, Ἴρι ταχεῖα, τὸν Ἔκτορι μῦθον ἐνίσπες·  
ὄφρ' ἂν μὲν κεν ὄρῃ Ἀγαμέμνονα, ποιμένα λαῶν,  
θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,  
τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω  
μάρνασθαι δηΐοισι κατὰ κρατερῆν ὑσμίνην. 190

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἢ βλήμενος ἰῶ  
εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίξω  
κτείνειν, εἰς ὃ κε νῆας εὖσσέλμους ἀφίκηται  
δύη τ' ἠέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθη.”

ὣς ἔφατ', οὐδ' ἀπίθησε ποδῆνεμος ὠκέα Ἴρις, 195  
βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.

εὖρ' υἱὸν Πριάμοιο δαΐφρονος, Ἔκτορα δῖου,  
ἔσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·  
ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·

“Ἔκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε, 200  
Ζεὺς με πατὴρ προέηκε τεῖν τάδε μυθήσασθαι.

ὄφρ' ἂν μὲν κεν ὄρῃς Ἀγαμέμνονα, ποιμένα λαῶν,  
θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,  
τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἀνωχθὶ  
μάρνασθαι δηΐοισι κατὰ κρατερῆν ὑσμίνην. 205

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἢ βλήμενος ἰῶ  
εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίξει  
κτείνειν, εἰς ὃ κε νῆας εὖσσέλμους ἀφίκηται  
δύη τ' ἠέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθη.”

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις, 210

Ἔκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,  
πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄχετο πάντη,  
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.

οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν,

Ἄργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας. 215

ἀρτύνθη δὲ μάχη, στὰν δ' ἀντίοι· ἐν δ' Ἀγαμέμνων  
 πρῶτος ὄρουσ', ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάντων.

Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι,  
 ὅς τις δὴ πρῶτος Ἀγαμέμνονος ἀντίον ἦλθεν  
 ἢ αὐτῶν Τρώων ἢ ἐκλειτῶν ἐπικούρων. 220

Ἴφιδάμας Ἀυτηνορίδης, ἡὺς τε μέγας τε,  
 ὃς τράφη ἐν Θρήκῃ ἐριβόλακι, μητέρι μῆλων·  
 Κισσῆς τόν γ' ἔθρεψε δόμοις ἐνι τυτθὸν ἐόντα  
 μητροπάτωρ, ὃς τίκτε Θεανῶ καλλιπάρηον·  
 αὐτὰρ ἐπεὶ ῥ' ἦβης ἐρικυδέος ἵκετο μέτρον, 225

αὐτοῦ μιν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἦν·  
 γήμας δ' ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν  
 σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἷ οἱ ἔποντο.  
 τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας εἵσας,  
 αὐτὰρ ὁ περὶ εὖν εἰς Ἴλιον εἰληλούθει· 230

ὅς ῥα τότ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίον ἦλθεν.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 Ἀτρεΐδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος,  
 Ἴφιδάμας δὲ κατὰ ζώνην θώρηκος ἔνερθε  
 νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρείῃ χειρὶ πιθήσας· 235

οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺ πρὶν  
 ἀργύρῳ ἀντομένη μόλιβος ὥς ἐτράπετ' αἰχμῇ.  
 καὶ τό γε χειρὶ λαβὼν εὐρυκρείων Ἀγαμέμνων  
 ἔλκ' ἐπὶ οἱ μεμαῶς ὥς τε λῖς, ἐκ δ' ἄρα χειρὸς  
 σπάσσατο· τὸν δ' ἄορι πλήξ' αὐχένα, λῦσε δὲ γυῖα. 240

ὥς ὁ μὲν αἴθι πεσὼν κοιμήσατο χάλκεον ὕπνου  
 οἰκτρὸς, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,  
 κουριδίης, ἧς οὐ τι χάριν ἶδε, πολλὰ δ' ἔδωκε·  
 πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη,  
 αἶγας ὄμοῦ καὶ ὄϊς, τὰ οἱ ἄσπετα ποιμαίνοντο. 245

δὴ τότε γ' Ἀτρεΐδης Ἀγαμέμνων ἐξενάριξε,  
 βῆ δὲ φέρων ἀν' ὄμιλον Ἀχαιῶν τεύχεα καλά.

Τὸν δ' ὡς οὖν ἐνόησε Κόων, ἀριδείκετος ἀνδρῶν,  
 πρεσβυγενῆς Ἀντηνορίδης, κρατερόν ῥά ἐ πένθος  
 ὀφθαλμοὺς ἐκάλυψε κασιγνήτιο πεσόντος. 250  
 στή δ' εὐράξ σὺν δουρὶ λαθῶν Ἀγαμέμνονα δίον,  
 νύξε δέ μιν κατὰ χεῖρα μέσῃν ἀγκῶνος ἔνερθε,  
 ἀντικρὺ δὲ διέσχε φαεινοῦ δουρὸς ἀκωκή.  
 ῥίγησέν τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων  
 ἀλλ' οὐδ' ὡς ἀπέληγε μάχης ἠδὲ πτολέμοιο, 255  
 ἀλλ' ἐπόρουσε Κόωνι ἔχων ἀνεμοτρεφὲς ἔγχος.  
 ἦ τοι ὁ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον  
 ἔλκε ποδὸς μεμαῶς, καὶ αὐτεῖ πάντα ἀρίστους·  
 τὸν δ' ἔλκοντ' ἀν' ὄμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης  
 οὔτησε ξυστῶ χαλκῆρεϊ, λῦσε δὲ γυνῖα· 260  
 τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.  
 ἔνθ' Ἀντήνορος υἱες ὑπ' Ἀτρεΐδῃ βασιλῆϊ  
 πότμον ἀναπλήσαντες ἔδυν δόμον Ἀϊδος εἶσω.

Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλείτο στίχας ἀνδρῶν  
 ἔγχει τ' ἄορί τε μεγάλοισί τε χερμαδίοισιν, 265  
 ὄφρα οἱ αἶμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὤτειλῆς.  
 αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα,  
 ὄξειαι δ' ὀδύнай δύνον μένος Ἀτρεΐδαο.  
 ὡς δ' ὄτ' ἂν ὠδίνουσαν ἔχη βέλος ὄξυ γυναικα,  
 ὀριμύ, τό τε προΐεισι μογοστόκοι Εἰλείθυιαι, 270  
 "Ἥρης θυγατέρες πικρὰς ὠδίννας ἔχουσαι,  
 ὡς ὄξει' ὀδύнай δύνον μένος Ἀτρεΐδαο.  
 ἐς δίφρον δ' ἀνόρουσε, καὶ ἠνιόχῳ ἐπέτελλε  
 νηυσὶν ἐπι γλαφυρῆσι ἐλαυνέμεν· ἦχθετο γὰρ κῆρ.  
 ἦυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς· 275  
 "ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδοντες,  
 ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισι  
 φύλοπιν ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς  
 εἶασε Τρώεσσι πανημέριον πολεμίζειν."

Ὡς ἔφαθ', ἠνίοχος δ' ἵμασεν καλλίτριχας ἵππους 280  
 νῆας ἐπι γλαφυράς· τῷ δ' οὐκ ἀέκουτε πετέσθην·  
 ἄφρευον δὲ στήθεα, ραίνοντο δὲ νέρθε κοινῇ,  
 τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.

Ἐκτωρ δ' ὡς ἐνόησ' Ἀγαμέμνονα νόσφι κίοντα,  
 Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας· 285  
 “Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,  
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.  
 οἴχετ' ἀνὴρ ὄριστος, ἐμοὶ δὲ μέγ' εὐχος ἔδωκε  
 Ζεὺς Κρονίδης· ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους  
 ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὐχος ἄρησθε.” 290

ἌΩς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.  
 ὧς δ' ὅτε πού τις θηρητῆρ κύνας ἀργιόδοντας  
 σεύη ἐπ' ἀγροτέρῳ συὶ καπρίῳ ἢ ἐλέοντι,  
 ὧς ἐπ' Ἀχαιοῖσιν σεῦε Τρῶας μεγαθύμους  
 Ἐκτωρ Πριαμίδης, βροτολοιγῷ ἴσος Ἀρηϊ. 295  
 αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει,  
 ἐν δ' ἔπεσ' ὑσμίνῃ ὑπεραεῖ ἴσος ἀέλλη,  
 ἢ τε καθαλλομένη ἰοειδέα πόντον ὀρίνει.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξευάριξεν  
 Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν ; 300  
 Ἀσαῖον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην,  
 καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλτιον ἠδ' Ἀγέλαον,  
 Αἴσυμνόν τ' Ὀρόν τε καὶ Ἴππόνοον μενεχάρμην.  
 τοὺς ἄρ' ὃ γ' ἠγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα  
 πληθύν, ὡς ὁπότε νέφεα Ζέφυρος στυφελίξῃ 305  
 ἀργεστᾶο Νότοιο, βαθείῃ λαίλαπι τύπτων·  
 πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη  
 σκίδναται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·  
 ὧς ἄρα πυκνὰ καρήαθ' ὑφ' Ἐκτορι δάμνατο λαῶν.

Ἐνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο, 310  
 καὶ νύ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,

εἰ μὴ Τυδεΐδῃ Διομῆδεϊ κέκλετ' Ὀδυσσεύς·  
 “Τυδεΐδη, τί παθόντε λελάσμεθα θούριδος ἀλκῆς ;  
 ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἴστασο· δὴ γὰρ ἔλεγχος  
 ἔσσεται εἴ κεν νῆας ἔλῃ κορυθαίολος Ἔκτωρ.” 315

Τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομῆδης·  
 “ἦ τοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα  
 ἡμέων ἔσσεται ἦδος, ἐπεὶ νεφεληγερέτα Ζεὺς  
 Τρωσὶν δὴ βόλεται δοῦναι κράτος ἠέ περ ἡμῖν.”

Ἦ, καὶ Θυμβραῖον μὲν ἀφ' ἵππων ὦσε χαμᾶζε, 320  
 δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν· αὐτὰρ Ὀδυσσεὺς  
 ἀντίθεον θεράποντα Μολλίονα τοῖο ἀνακτος.  
 τοὺς μὲν ἔπειτ' εἶασαν, ἐπεὶ πολέμου ἀπέπαυσαν·  
 τῷ δ' ἀν' ὄμιλον ἰόντε κυδοίμεον, ὡς ὅτε κάπρω  
 ἐν κυσὶ θηρευτῆσι μέγα φρονέοντε πέσητον· 325  
 ὡς ὄλεκον Τρῶας πάλιν ὀρμένω· αὐτὰρ Ἀχαιοὶ  
 ἀσπασίως φεύγοντες ἀνέπνεον Ἔκτορα δῖον.

Ἐνθ' ἐλέτην δίφρον τε καὶ ἀνέρε δῆμου ἀρίστω,  
 νῆε δύνω Μέροπος Περκωσίου, ὃς περὶ πάντων  
 ἦδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκε 330  
 στείχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὔ τι  
 πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.  
 τοὺς μὲν Τυδεΐδης δουρικλειτὸς Διομῆδης  
 θυμοῦ καὶ ψυχῆς κεκαδὼν κλυτὰ τεύχε' ἀπηύρα·  
 Ἴππόδαμον δ' Ὀδυσσεὺς καὶ Ὑπείροχον ἐξενάριζεν. 335

Ἐνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων  
 ἐξ Ἰδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.  
 ἦ τοι Τυδέος υἱὸς Ἀγαστροφον οὔτασε δουρὶ  
 Παιονίδην ἥρωα κατ' ἰσχύον· οὐ γάρ οἱ ἵπποι  
 ἐγγὺς ἔσαν προφυγεῖν, ἀάσατο δὲ μέγα θυμῷ. 340  
 τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν, αὐτὰρ ὁ πεζὸς  
 θῦνε διὰ προμάχων, ἦος φίλον ὤλεσε θυμόν.  
 Ἔκτωρ δ' ὄξυν νόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς



κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες.  
 τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης, 345  
 αἴψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγυς ἑόντα·  
 “ νῶϊν δὴ τόδε πῆμα κυλίνδεται, ὄβριμος Ἔκτωρ·  
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένουτες.”

Ἡ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,  
 καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῆφιν, 350  
 ἄκρην κὰκ κόρυθα· πλάγχθη δ' ἀπὸ χαλκόφι χαλκός,  
 οὐδ' ἴκετο χροῖα καλόν· ἐρύκακε γὰρ τρυφάλεια  
 τρίπτυχος αὐλῶπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.  
 Ἔκτωρ δ' ὦκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ' ὀμίλῳ,  
 στῆ δὲ γνύξ ἐριπῶν καὶ ἐρείσατο χειρὶ παχείῃ 355  
 γαίης· ἀμφὶ δὲ ὄσσε κελαινὴ νύξ ἐκάλυψεν.  
 ὄφρα δὲ Τυδεΐδης μετὰ δούρατος ὥχετ' ἐρωῆν  
 τῆλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,  
 τόφρ' Ἔκτωρ ἄμπνυτο, καὶ ἄψ' ἐς δίφρον ὀρούσας  
 ἐξέλασ' ἐς πληθύν, καὶ ἀλεύατο κῆρα μέλαιναν. 360  
 δουρὶ δ' ἐπαίσσων προσέφη κρατερὸς Διομήδης·  
 “ ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι  
 ἦλθε κακόν· νῦν αὐτέ σ' ἐρύσατο Φοῖβος Ἀπόλλων,  
 ᾧ μέλλεις εὐχεσθαι ἰῶν ἐς δοῦπον ἀκόντων.  
 ἦ θήν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, 365  
 εἴ πού τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστι.  
 νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὅν κε κιχείω.”

Ἡ, καὶ Παιονίδην δουρικλυτὸν ἐξενάριζεν.  
 αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἠῦκόμοιο,  
 Τυδεΐδῃ ἐπι τόξα τιταίνεται, ποιμένι λαῶν, 370  
 στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ  
 Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.  
 ἦ τοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο  
 αἴνυτ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὤμων  
 καὶ κόρυθα βριαρῆν· ὁ δὲ τόξου πῆχυν ἀνελκε 375

καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἔκφυγε χειρός,  
 ταρσὸν δεξιτεροῦ ποδός· διὰ δ' ἀμπερὲς ἰὸς  
 ἐν γαίῃ κατέπηκτο· ὁ δὲ μάλα ἠδὺν γελάσσας  
 ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ἤυδα·  
 “βέβληται, οὐδ' ἄλιον βέλος ἔκφυγεν· ὡς ὄφελόν τοι 380  
 νεύειτον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι.  
 οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,  
 οἷ τέ σε πεφρίκασι λέουθ' ὡς μηκάδες αἴγες.”

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·  
 “τοξότα, λωβητήρ, κέραι ἀγλαέ, παρθενοπίπα, 385  
 εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,  
 οὐκ ἄν τοι χραίσμησι βιὸς καὶ ταρφέες ἰοί·  
 νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὐχέαι αὐτῶς.  
 οὐκ ἀλέγω, ὡς εἶ με γυνὴ βάλοι ἢ πάϊς ἄφρων·  
 κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο. 390  
 ἦ τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἶ κ' ὀλίγον περ ἐπαύρη,  
 ὄξυν βέλος πέλεται, καὶ ἀκήριον αἶψα τίθησι.  
 τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,  
 παῖδές τ' ὀρφανικοί· ὁ δέ θ' αἵματι γαῖαν ἐρεύθων  
 πύθεται, οἰωνοὶ δὲ περὶ πλέες ἦε γυναικες.” 395

Ἔως φάτο, τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν ἐλθὼν  
 ἔστη πρόσθ'· ὁ δ' ὄπισθε καθεζόμενος βέλος ὠκὺν  
 ἐκ ποδὸς ἔλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινή.  
 ἐς δίφρον δ' ἀνόρουσε, καὶ ἠνιόχῳ ἐπέτελλε  
 νηυσὶν ἔπι γλαφυρῆσιν ἐλαυνέμεν· ἦχθετο γὰρ κῆρ. 400

Οἰώθη δ' Ὀδυσσεὺς δουρικλυτός, οὐδέ τις αὐτῷ  
 Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας·  
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·  
 “ὦ μοι ἐγώ, τί πάθω ; μέγα μὲν κακὸν αἶ κε φέβωμαι  
 πληθὺν ταρβήσας· τὸ δὲ ῥίγιον αἶ κεν ἁλώω 405  
 μοῦνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίῳν.  
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός ;

οἶδα γὰρ ὅτι κακοὶ μὲν ἀποίχονται πολέμοιο,  
ὅς δέ κ' ἀριστεύησι μάχῃ ἔνι, τὸν δὲ μάλα χρεὼ  
ἑστάμεναι κρατερῶς, ἢ τ' ἔβλητ' ἢ τ' ἔβαλ' ἄλλον." 410

Ἔπος ὁ ταυῖθ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων,  
ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.  
ὥς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζηοὶ  
σεύωνται, ὁ δέ τ' εἶσι βαθείης ἐκ ξυλόχοιο 415

θήγων λευκὸν ὀδόντα μετὰ γναμπτήσι γένυσσιν,  
ἀμφὶ δέ τ' ἀΐσσουνται, ὑπαὶ δέ τε κόμπος ὀδόντων  
γίγνεται, οἱ δὲ μένουσιν ἄφαρ δεινὸν περ ἔοντα,  
ὥς ῥα τότ' ἀμφ' Ὀδυσῆα δίφιλον ἐσσεύοντο  
Τρῶες· ὁ δὲ πρῶτον μὲν ἀμύμονα Δηϊοπίτην 420

οὔτασεν ὦμον ὑπερθευ ἐπάλμενος ὀξείῃ δουρί,  
αὐτὰρ ἔπειτα Θόωνα καὶ Ἐννομον ἐξενάριξε.  
Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων ἀΐξαντα,  
δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης  
νύξεν· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαίαν ἀγοστῶ. 425

τοὺς μὲν ἔασ', ὁ δ' ἄρ' Ἴππασίδην Χάροπ' οὔτασε δουρὶ,  
αὐτοκασίγνητον εὐηφενέος Σώκοιο.

τῶ δ' ἐπαλεξήσων Σῶκος κίεν, ἰσόθεος φῶς,  
στῆ δὲ μάλ' ἐγγυὺς ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·  
“ὦ Ὀδυσσεῦ πολύαινε, δόλων αἶτ' ἠδὲ πόνοιο, 430  
σήμερον ἢ δοιοῖσιν ἐπεύξῃαι Ἴππασίδησι,  
τοιῶδ' ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας,  
ἢ κεν ἐμῶ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσης.”

ἌΩς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' εἴσην.  
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος, 435  
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο,  
πάντα δ' ἀπὸ πλευρῶν χρῶα ἔργαθεν, οὐδέ τ' ἔασε  
Παλλὰς Ἀθηναίῃ μιχθήμεναι ἔγκασι φωτός.  
γνώ δ' Ὀδυσσεὺς ὃ οἱ οὔ τι τέλος κατακαίριον ἦλθεν,

ἄψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ἔειπεν 440  
 “ ἄ δειλ', ἧ μάλα δὴ σε κιχάνεται αἰπὺς ὄλεθρος.  
 ἦ τοι μὲν ῥ' ἔμ' ἔπανσας ἐπὶ Τρώεσσι μάχεσθαι·  
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν  
 ἡματι τῷδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα  
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπόλῳ.” 445

Ἦ, καὶ ὁ μὲν φύγαδ' αὐτὶς ὑποστρέψας ἐβεβήκει,  
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν  
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε,  
 δούπησεν δὲ πεσῶν· ὁ δ' ἐπεύξατο δῖος Ὀδυσσεύς·  
 “ ὦ Σῶχ', Ἰππάσου νιὲ δαΐφρονος ἵπποδάμοιο, 450  
 φθῆ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας.  
 ἄ δειλ', οὐ μὲν σοὶ γε πατὴρ καὶ πότνια μήτηρ  
 ὄσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἰωνοὶ  
 ὦμησται ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες.  
 αὐτὰρ ἔμ', εἴ κε θάνω, κτεριουσί γε δῖοι Ἀχαιοί.” 455

Ὡς εἰπὼν Σώκοιο δαΐφρονος ὄβριμον ἔγχος  
 ἔξω τε χροὸς ἔλκε καὶ ἀσπίδος ὀμφαλοέσσης·  
 αἷμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.  
 Τρῶες δὲ μεγάθυμοι ὅπως ἴδον αἶμ' Ὀδυσῆος,  
 κεκλόμενοι καθ' ὄμιλον ἐπ' αὐτῷ πάντες ἔβησαν. 460  
 αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, αἶε δ' ἑταίρους.  
 τρὶς μὲν ἔπειτ' ἠΰσεν ὄσον κεφαλῇ χάδε φωτός,  
 τρὶς δ' αἶεν ἰάχοντος ἀρηΐφίλος Μενέλαος,  
 αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἐόντα·  
 “ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν, 465  
 ἀμφὶ μ' Ὀδυσσῆος ταλασίφρονος ἴκετ' αὐτή,  
 τῷ ἰκέλη ὡς εἴ ἐ βιόατο μῦνον ἐόντα  
 Τρῶες ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ.  
 ἀλλ' ἴομεν καθ' ὄμιλον· ἀλεξέμεναι γὰρ ἄμεινον.  
 δεῖδω μὴ τι πάθῃσιν ἐνὶ Τρώεσσι μονωθεῖς, 470  
 ἐσθλὸς ἐών, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται.”

Ὄς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἄμ' ἔσπετο ἰσόθεος φῶς.  
 εὖρον ἔπειτ' Ὀδυσῆα διίφιλον· ἀμφὶ δ' ἄρ' αὐτὸν  
 Τρῶες ἔπονθ' ὡς εἴ τε δαφουνοὶ θῶες ὄρεσφιν  
 ἀμφ' ἔλαφον κεραὸν βεβλημένον, ὃν τ' ἔβαλ' ἀνὴρ 475  
 ἰῶ ἀπὸ νευρῆς· τὸν μὲν τ' ἦλυξε πόδεσσι  
 φεύγων, ὄφρ' αἶμα λιαρὸν καὶ γούνατ' ὀρώρη·  
 αὐτὰρ ἐπεὶ δὴ τὸν γε δαμάσσεται ὦκὺς οἰστός,  
 ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτουσιν  
 ἐν νέμει σκιερῶ· ἐπὶ τε λῖν ἦγαγε δαίμων 480  
 σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·  
 ὡς ῥα τότε' ἀμφ' Ὀδυσῆα δαίφρονα ποικιλομήτην  
 Τρῶες ἔπον πολλοὶ τε καὶ ἄλκιμοι, αὐτὰρ ὁ γ' ἦρως  
 αἴσων ᾧ ἔγχει ἀμύνετο νηλεὲς ἦμαρ.

Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἠὔτε πύργου, 485  
 στῆ δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.  
 ἦ τοι τὸν Μενέλαος Ἀρήϊος ἔξαγ' ὀμίλου  
 χειρὸς ἔχων, ἦος θεράπων σχεδὸν ἦλασεν ἵππους.

Αἴας δὲ Τρώεσσιν ἐπάλμενος εἶλε Δόρυκλον  
 Πριαμίδην, νόθον υἱόν, ἔπειτα δὲ Πάνδοκον οὔτα, 490  
 οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.  
 ὡς δ' ὀπότε πλήθων ποταμὸς πεδίονδε κάτεισι  
 χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὄμβρω,  
 πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δέ τε πεύκας  
 ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἄλα βάλλει, 495  
 ὡς ἔφεπε κλονέων πεδίον τότε φαίδιμος Αἴας,  
 δαίζων ἵππους τε καὶ ἀνέρας· οὐδέ πω Ἔκτωρ  
 πεύθετ', ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,  
 ὄχθας πὰρ ποταμοῖο Σκαμάνδρον, τῆ ῥα μάλιστα  
 ἀνδρῶν πίπτε κάρηνα, βοῆ δ' ἄσβεστος ὀρώρει 500  
 Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήϊον Ἴδομενεῖα.  
 Ἔκτωρ μὲν μετὰ τοῖσιν ὀμίλει μέρμερα ῥέζων  
 ἔγχει θ' ἵπποσύνη τε, νέων δ' ἀλάπαζε φάλαγγας·

οὐδ' ἄν πω χάζοντο κελεύθου δίοι Ἀχαιοί,  
 εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠῦκόμοιο, 505  
 παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,  
 ἰφ' τριγλώχινι βαλὼν κατὰ δεξιὸν ὦμον.

τῷ ῥα περιδείσαν μένεα πνείοντες Ἀχαιοί,  
 μὴ πὼς μιν πολέμοιο μετακλιθέντος ἔλοιεν.  
 αὐτίκα δ' Ἴδομενεὺς προσεφώνεε Νέστορα δίου" 510

“ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,  
 ἄγρει, σὼν ὀχέων ἐπιβήσεο, πᾶρ δὲ Μαχάων  
 βαινέτω, ἔς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·  
 ἰητρός γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων  
 ἰούς τ' ἐκτάμνειν ἐπὶ τ' ἤπια φάρμακα πάσσειν.” 515

ἌΩς ἔφατ', οὐδ' ἀπίθησε Γεργήμιος ἱππότα Νέστωρ.  
 αὐτίκα δ' ὦν ὀχέων ἐπεβήσετο, πᾶρ δὲ Μαχάων  
 βαῖν', Ἀσκληπιοῦ υἱὸς ἀμίμονος ἰητήρος·  
 μᾶστιξεν δ' ἵππους, τὼ δ' οὐκ ἀέκουτε πετέσθη  
 νῆας ἐπι γλαφυράς· τῇ γὰρ φίλου ἔπλετο θυμῷ. 520

Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν  
 Ἔκτορι παρβεβαώς, καί μιν πρὸς μῦθον ἔειπεν·  
 “Ἔκτορ, νῶϊ μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν  
 ἐσχατιῇ πολέμοιο δυσσηχέος· οἱ δὲ δὴ ἄλλοι  
 Τρῶες ὀρίνονται ἐπιμίξ, ἵπποι τε καὶ αὐτοί. 525

Αἴας δὲ κλονέει Τελαμώνιος· εὖ δέ μιν ἔγνω·  
 εὐρὸν γὰρ ἀμφ' ὤμοισιν ἔχει σάκος· ἀλλὰ καὶ ἡμεῖς  
 κείσ' ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἐνθα μάλιστα  
 ἱππῆες πεζοί τε, κακὴν ἔριδα προβαλόντες,  
 ἀλλήλους ὀλέκουσι, βοῆ δ' ἄσβεστος ὄρωρεν.” 530

ἌΩς ἄρα φωνήσας ἴμασεν καλλίτριχας ἵππους  
 μᾶστιγι λιγυρῇ· τοῖ δὲ πληγῆς αἶοντες  
 ῥίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοῦς,  
 στείβοντες νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων  
 νέρθεν ἄπας πεπάλακτο καὶ ἄντυγες αἰ περὶ δίφρον, 535

ἄς ἄρ' ἄφ' ἱππέων ὀπλέων ραθάμιγγες ἔβαλλον  
 αἶ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἕτο δῦναι ὄμιλον  
 ἀνδρόμεον ῥήξαι τε μετάλμενος· ἐν δὲ κυδοιμὸν  
 ἦκε κακὸν Δαναοῖσι, μίννυθα δὲ χάζετο δουρός.  
 αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλείτο στίχας ἀνδρῶν 540  
 ἔγχεῖ τ' ἄορί τε μεγάλοισί τε χερμαδίοισιν,  
 Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.

[Ζεὺς γὰρ οἱ νεμεσᾶθ', ὅτ' ἀμείνουι φωτὶ μάχοιτο.]

Ζεὺς δὲ πατήρ Αἴανθ' ὑψίζυγος ἐν φόβον ὤρσε·  
 στή δὲ ταφῶν, ὄπιθεν δὲ σάκος βάλεν ἑπταβόειον, 545  
 τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ ἔοικώς,  
 ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.

ὡς δ' αἴθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο  
 ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροιώται,  
 οἳ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πίᾱρ ἐλέσθαι 550  
 πάννυχοι ἐγρήσσουτες· ὁ δὲ κρειῶν ἐρατίζων

ἰθύει, ἀλλ' οὔ τι πρήσσει· θαμέες γὰρ ἄκουτες  
 ἀντίον αἴσσουσι θρασειάων ἀπὸ χειρῶν,  
 καιόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·  
 ἠῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ· 555

ὡς Αἴας τότ' ἀπὸ Τρώων τετιημένος ἦτορ  
 ἦιε πόλλ' ἀέκων· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν.  
 ὡς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβιήσατο παῖδας  
 νωθῆς, ᾧ δὴ πολλὰ περὶ ρόπαλ' ἀμφὶς ἔάγη,  
 κείρει τ' εἰσελθὼν βαθὺν λήϊον· οἱ δὲ τε παῖδες 560

τύπτουσι ροπάλοισι· βίη δὲ τε νηπίη αὐτῶν·  
 σπουδῇ τ' ἐξήλασαν, ἐπεὶ τ' ἐκορέσατο φορβῆς·  
 ὡς τότ' ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,  
 Τρῶες ὑπέρθυμοι πολυηγερέες τ' ἐπίκουροι  
 νύσσουτες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο. 565

Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς  
 αὐτὶς ὑποστρεφθεῖς, καὶ ἐρητύσασκε φάλαγγας

Τρώων ἵπποδάμων· ὅτε δὲ τρωπάσκετο φεύγειν.  
 πάντας δὲ προέεργε θοὰς ἐπὶ νῆας ὀδεύειν,  
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγῶν 570  
 ἰστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν  
 ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγεν ὄρμενα πρόσσω,  
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χροῖα λευκὸν ἐπαυρεῖν,  
 ἐν γαίῃ ἴσταντο, λιλαιόμενα χροὸς ἄσαι.

Τὸν δ' ὡς οὖν ἐνόησ' Εὐαίμονος ἀγλαὸς υἱὸς 575  
 Εὐρύπυλος πυκινοῖσι βιαζόμενον βελέεσσι,  
 στή ῥα παρ' αὐτὸν ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,  
 καὶ βάλε Φανσιάδην Ἀπισάονα, ποιμένα λαῶν,  
 ἦπαρ ὑπὸ πρὰπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·  
 Εὐρύπυλος δ' ἐπόρουσε καὶ αἴνυτο τεύχε' ἀπ' ὤμων. 580

τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς  
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον  
 ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν οἰστῷ  
 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.  
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων, 585  
 ἦῦσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·

“ὦ φίλοι, Ἀργείων ἠγήτορες ἠδὲ μέδουτες,  
 στήτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεῆς ἡμᾶρ  
 Αἴανθ', ὃς βελέεσσι βιάζεται· οὐδέ ἔφημι  
 φεύξεσθ' ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην 590  
 ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.”

Ὡς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτὸν  
 πλησίοι ἔστησαν, σάκε' ὤμοισι κλίναντες,  
 δούρατ' ἀνασχόμενοι· τῶν δ' ἀντίος ἦλυθεν Αἴας.  
 στή δὲ μεταστρεφθεῖς, ἐπεὶ ἴκετο ἔθνος ἐταίρων. 595

Ὡς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·  
 Νέστορα δ' ἐκ πολέμοιο φέρον Νηλήϊαι ἵπποι  
 ἰδρῶσαι, ἦγον δὲ Μαχάονα, ποιμένα λαῶν.  
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·



ἐστήκει γὰρ ἐπὶ πρύμνῃ μεγακῆτεϊ νηϊ, 600  
 εἰσορόων πόνον αἰπὺν ἰώκά τε δακρυόεσσαν.

αἶψα δ' ἑταῖρον ἐὼν Πατροκλῆα προσέειπε,  
 φθεγξάμενος παρὰ νηός· ὁ δὲ κλισίηθεν ἀκούσας  
 ἔκμολεν ἴσος Ἄρηϊ, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.  
 τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός· 605

“τίπτε με κικλήσκεις, Ἀχιλεῦ; τί δέ σε χρεὼ ἐμείο;”  
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “δῖε Μενoitιάδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,  
 νῦν οἴω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς  
 λισσομένους· χρεὼ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός. 610

ἀλλ' ἴθι νῦν, Πάτροκλε δίφιλε, Νέστορ' ἔρειο  
 οὐν τινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο·  
 ἦ τοι μὲν τά γ' ὄπισθε Μαχάονι πάντα ἔοικε  
 τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·  
 ἵπποι γάρ με παρήϊξαν πρόσσω μεμαυῖαι.” 615

Ἦς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ,  
 βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.

Οἱ δ' ὅτε δὴ κλισίην Νηληϊάδεω ἀφίκοντο,  
 αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν,  
 ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος 620  
 ἐξ ὀχέων· τοὶ δ' ἰδρῷ ἀπειψύχοντο χιτώνων,  
 στάντε ποτὶ πνοιὴν παρὰ θῖν' ἀλός· αὐτὰρ ἔπειτα  
 εἰς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι καθίζου.

τοῖσι δὲ τεύχε κυκειῷ ἐϋπλόκαμος Ἐκαμήδῃ,  
 τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς, 625  
 θυγατέρ' Ἀρσινόου μεγαλήτορος, ἦν οἱ Ἀχαιοὶ  
 ἕξελον, οὐνεκα βουλῇ ἀριστεύεσκεν ἀπάντων.

ἦ σφωῖν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν  
 καλὴν κυανόπεζαν εὐξοον, αὐτὰρ ἐπ' αὐτῆς  
 χάλκειον κάνεον, ἐπὶ δὲ κρόμμον ποτῷ ὄψον, 630  
 ἧδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτῆν,

πὰρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραιός,  
 χρυσείοις ἦλοισι πεπαρμένον· οὔατα δ' αὐτοῦ  
 τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶς ἕκαστον  
 χρύσειαι νεμέθοντο, δῦω δ' ὑπὸ πυθμένες ἦσαν. 635  
 ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης  
 πλείον ἐόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.  
 ἐν τῷ ῥά σφι κύκησε γυνὴ εἰκυῖα θεῆσιν  
 οἴνῳ Πραμνείῳ, ἐπὶ δ' αἴγειον κνή τυρὸν  
 κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιστα λευκὰ πάλυνε, 640  
 πινόμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὤπλισσε κυκειῶ.  
 τῷ δ' ἐπεὶ οὖν πίνουτ' ἀφέτην πολυκαγκέα δίψαν,  
 μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,  
 Πάτροκλος δὲ θύρησιν ἐφίστατο, ἰσόθεος φῶς.  
 τὸν δὲ ἰδὼν ὁ γεραιὸς ἀπὸ θρόνου ὤρτο φαεινοῦ, 645  
 ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάσθαι ἄνωγε.  
 Πάτροκλος δ' ἐτέρωθεν ἀναίνετο εἶπέ τε μῦθον·  
 “οὐχ ἔδος ἐστί, γεραιὲ διοτρεφές, οὐδέ με πείσεις.  
 αἰδοῖος νεμεσητὸς ὃ με προέηκε πυθέσθαι  
 ὅν τινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς 650  
 γιγνώσκω, ὀρώω δὲ Μαχάονα, ποιμένα λαῶν.  
 νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἶμ' Ἀχιλῆϊ.  
 εὔδ' ἐσὶ σὺν οἴσθα, γεραιὲ διοτρεφές, οἶος ἐκείνος  
 δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόωτο.”  
 Τὸν δ' ἠμείβετ' ἔπειτα Γεῆνιος ἵπποτα Νέστωρ· 655  
 “τίπτε τ' ἄρ' ὦδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,  
 ὅσσοι δὴ βέλεσιν βεβλήαται; οὐδέ τι οἶδε  
 πένθεος, ὅσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι  
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.  
 βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 660  
 οὔτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἠδ' Ἀγαμέμνων·  
 [βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἴστῳ·]  
 ταῦτον δ' ἄλλον ἐγὼ νέον ἦγαγον ἐκ πολέμοιο

ἰὼ ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς  
 ἔσθλὸς ἐὼν Δαναῶν οὐ κήδεται οὐδ' ἐλαίρει. 665  
 ἦ μένει εἰς ὃ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης  
 Ἀργείων ἀέκητι πυρὸς δηΐοιο θέρωνται,  
 αὐτοὶ τε κτεινόμεθ' ἐπισχερώ;—οὐ γὰρ ἐμὴ ἴς  
 ἔσθ' οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι. ✓  
 εἶθ' ὡς ἠβώοιμι βίη δέ μοι ἔμπεδος εἶη, 670  
 ὡς ὀπότε Ἥλειοισι καὶ ἡμῖν νεῖκος ἐτύχθη  
 ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα,  
 ἔσθλὸν Ὑπειροχίδην, ὃς ἐν Ἥλιδι ναιετάασκε,  
 ῥύσι' ἐλαυνόμενος· ὁ δ' ἀμύνων ἦσι βόεσσι  
 ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι, 675  
 καὶ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροιώται.  
 λήϊδα δ' ἐκ πεδίου συνελάσσαμεν ἥλιθα πολλήν,  
 πεντήκοντα βοῶν ἀγέλας, τόσα πῶεα οἰῶν,  
 τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,  
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα, 680  
 πάσας θηλείας, πολλῆσι δὲ πῶλοι ὑπῆσαν.  
 καὶ τὰ μὲν ἠλασάμεσθα Πύλον Νηληΐον εἶσω  
 ἐννύχιοι προτὶ ἄστυ· γεγήθει δὲ φρένα Νηλεύς,  
 οὔνεκά μοι τύχε πολλὰ νέω πόλεμόνδε κιόντι.  
 κήρυκες δ' ἐλίγαινον ἄμ' ἠοὶ φαινομένηφι 685  
 τοὺς ἴμεν οἴσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δίη·  
 οἱ δὲ συναγρόμενοι Πυλίων ἠγήτορες ἄνδρες  
 δαίτρενον· πολέσι γὰρ Ἐπειοὶ χρεῖος ὀφείλον,  
 ὡς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἦμεν·  
 ἐλθὼν γάρ ῥ' ἐκάκωσε βίη Ἡρακληεῖη 690  
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκαθεν ὅσσοι ἄριστοι·  
 δώδεκα γὰρ Νηληΐος ἀμύμονος υἱέες ἦμεν·  
 τῶν οἶος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.  
 ταῦθ' ὑπερηφανέοντες Ἐπειοὶ χαλκοχίτωνες,  
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο. 695

ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶῦ μέγ' οἴων  
 εἶλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.  
 καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἥλιδι δῖη,  
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφι,  
 ἐλθόντες μετ' ἄεθλα· περὶ τρίποδος γὰρ ἔμελλον 700  
 θεύσεσθαι· τοὺς δ' αὖθι ἀναξ ἀνδρῶν Ἀυγείας  
 κάσχεθε, τὸν δ' ἑλατῆρ' ἀφίει ἀκαχήμενον ἵππων.  
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων  
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκε  
 δαιτρεύειν, μὴ τίς οἱ ἀτεμβόμενος κίοι ἴσης. 705  
 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφί τε ἄστν  
 ἔρδομεν ἰρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες  
 ἦλθον ὁμῶς αὐτοί τε πολεῖς καὶ μώνυχες ἵπποι  
 πανσυδίη· μετὰ δέ σφι Μολιόυε θωρήσσοντο  
 παῖδ' ἔτ' ἐόντ', οὗ πω μάλα εἰδότε θούριδος ἀλκῆς. 710  
 ἔστι δέ τις Θυρούεσσα πόλις, αἰπεία κολώνη,  
 τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλου ἡμαθόεντος·  
 τὴν ἀμφεστρατόωντο διαρραῖσαι μεμαῶτες.  
 ἀλλ' ὅτε πᾶν πεδίον μετεκίαθον, ἄμμι δ' Ἀθήνη  
 ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι 715  
 ἔννυχος, οὐδ' ἀέκοντα Πύλον κᾶτα λαὸν ἄγειρεν,  
 ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν. οὐδέ με Νηλεὺς  
 εἶα θωρήσσεσθαι, ἀπέκρυσεν δέ μοι ἵππους·  
 οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμήϊα ἔργα.  
 ἀλλὰ καὶ ὡς ἵππεῦσι μετέπρεπον ἡμετέροισι 720  
 καὶ πεζός περ ἑών, ἐπεὶ ὡς ἄγε νεῖκος Ἀθήνη.  
 ἔστι δέ τις ποταμὸς Μινυηῖος εἰς ἅλα βάλλων  
 ἐγγύθεν Ἀρήνης, ὅθι μείναμεν Ἡῶ δῖαν  
 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεον ἔθνεα πεζῶν.  
 ἔνθεν πανσυδίη σὺν τεύχεσι θωρηχθέντες 725  
 ἔνδιοι ἰκόμεσθ' ἱερὸν ρόον Ἀλφειοῖο.  
 ἔνθα Διὶ ρέξαντες ὑπερμενεῖ ἱερὰ καλὰ,

ταῦρον δ' Ἀλφειῶ, ταῦρον δὲ Ποσειδάωνι,  
 αὐτὰρ Ἀθηναίῃ γλαυκώπιδι βοῦν ἀγελαίην,  
 δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσι, 730  
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἕκαστος  
 ἀμφὶ ῥοὰς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἐπειοὶ  
 ἀμφίσταντο δὴ ἄστνυ διαρραῖσαι μεμαῶτες·  
 ἀλλὰ σφι προπάροιθε φάνη μέγα ἔργον Ἄρηος·  
 εἴτε γὰρ ἠέλιος φαέθων ὑπερέσχεθε γαίης, 735  
 συμφερόμεσθα μάχῃ, Δίί τ' εὐχόμενοι καὶ Ἀθήνῃ.  
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νεῖκος,  
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵππους,  
 Μούλιον αἰχμητήν· γαμβρὸς δ' ἦν Αὐγείαιο,  
 πρεσβυτάτην δὲ θύγατρ' εἶχε ξανθὴν Ἀγαμήδην, 740  
 ἣ τόσα φάρμακα ἤδη ὅσα τρέφει εὐρεία χθών.  
 τὸν μὲν ἐγὼ προσιόντα βάλον χαλκήρεϊ δουρί,  
 ἤριπε δ' ἐν κοιήσιν· ἐγὼ δ' ἐς δίφρον ὀρούσας  
 στήν ῥα μετὰ προμάχοισιν· ἀτὰρ μεγάθυμοι Ἐπειοὶ  
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα 745  
 ἠγεμόν' ἱππήων, ὃς ἀριστεύεσκε μάχεσθαι.  
 αὐτὰρ ἐγὼν ἐπόρουσα κελαινῇ λαίλαπι ἴσος,  
 πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶς ἕκαστον  
 φῶτες ὀδὰξ ἔλον οὔδας ἐμῶ ὑπὸ δουρὶ δαμέντες.  
 καὶ νύ κεν Ἀκτορίωνε Μολίονε παιῖδ' ἀλάπαξα, 750  
 εἰ μὴ σφωε πατήρ εὐρυκρείων ἐνοσίχθων  
 ἐκ πολέμου ἐσάωσε, καλύψας ἠέρι πολλῇ.  
 ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξε·  
 τόφρα γὰρ οὔν ἐπόμεσθα διὰ σπιδέος πεδίλιοι,  
 κτείνουτές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντες, 755  
 ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους  
 πέτρης τ' Ὠλενίης, καὶ Ἀλισίου ἔνθα κολώνῃ  
 κέκληται· ὅθεν αὐτίς ἀπέτραπε λαὸν Ἀθήνῃ.  
 ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ

ἄψ ἀπὸ Βουπρασίοιο Πύλονδ' ἔχον ὠκέας ἵππους, 760  
 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορι τ' ἀνδρῶν.  
 ὥς ἔον, εἴ ποτ' ἔον γε, μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεὺς  
 οἷος τῆς ἀρετῆς ἀπονήσεται· ἦ τέ μιν οἶω  
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὄληται.  
 ᾧ πέπον, ἦ μὲν σοὶ γε Μενοίτιος ᾧδ' ἐπέτελλεν 765  
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε.  
 νῶϊ δὲ ἔνδον ἑόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,  
 πάντα μάλ' ἐν μεγάροις ἠκούομεν ὡς ἐπέτελλε.  
 Πηλῆος δ' ἰκόμεσθα δόμους εὖ ναιετάοντας  
 λαὸν ἀγείροντες κατ' Ἀχαιΐδα πονλυβότειραν. 770  
 ἔνθα δ' ἔπειθ' ἦρωα Μενοίτιον εὖρομεν ἔνδον  
 ἠδὲ σέ, παρ δ' Ἀχιλῆα· γέρων δ' ἰππηλάτα Πηλεὺς  
 πίονα μηρί' ἔκαιε βοὸς Διὶ τερπικεραῦνον  
 αὐλῆς ἐν χόρτῳ· ἔχε δὲ χρύσειον ἄλεισον,  
 σπένδων αἶθοπα οἶνον ἐπ' αἰθομένοισι ἱεροῖσι. 775  
 σφῶϊ μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶϊ δ' ἔπειτα  
 στῆμεν ἐνὶ προθύροισι· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς,  
 ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδρίασθαι ἄνωγε,  
 ξείνιά τ' εὖ παρέθηκεν, ἃ τε ξείνοισι θέμις ἐστίν.  
 αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἠδὲ ποτῆτος, 780  
 ἦρχον ἐγὼ μύθοιο, κελεύων ἕμμ' ἄμ' ἔπεσθαι·  
 σφῶ δὲ μάλ' ἠθέλετον, τῷ δ' ἄμφω πόλλ' ἐπέτελλον.  
 Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ  
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων·  
 σοὶ δ' αὖθ' ᾧδ' ἐπέτελλε Μενοίτιος, Ἄκτορος υἱός· 785  
 'τέκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,  
 πρεσβύτερος δὲ σύ ἐσσι· βίῃ δ' ὃ γε πολλὸν ἀμείνων.  
 ἄλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος ἠδ' ὑποθέσθαι  
 καὶ οἱ σημαίνειν· ὁ δὲ πείσεται εἰς ἀγαθόν περ·  
 ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται· ἄλλ' ἔτι καὶ νῦν 790  
 ταῦτ' εἶποις Ἀχιλῆϊ δαΐφρονι, αἴ κε πίθηται.

τίς δ' οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις  
 παρειπών ; ἀγαθὴ δὲ παραίφασίς ἐστιν ἑταίρου.  
 εἰ δέ τινα φρεσὶν ἧσι θεοπροπίην ἀλεείνει  
 καὶ τινά οἱ πὰρ Ζηνὸς ἐπέφραδε πότνια μήτηρ, 795  
 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω  
 Μυρμιδόνων, αἶ κέν τι φόως Δαναοῖσι γένηται  
 καὶ τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι,  
 αἶ κέ σε τῷ ἴσκουτες ἀπόσχωνται πολέμοιο  
 Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι νῆες Ἀχαιῶν 800  
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.  
 ῥεῖα δέ κ' ἀκμήτες κεκμηότας ἄνδρας αὐτῇ  
 ὤσαισθε προτὶ ἄστυ νεῶν ἀπο καὶ κλισιάων.”

ἌΩς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε,  
 βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδαην Ἀχιλλῆα. 805  
 ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσῆος θείοιο  
 ἴξε θεῶν Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε  
 ἦην, τῇ δὴ καὶ σφι θεῶν ἐτετεύχατο βωμοί,  
 ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησε  
 διογενῆς Εὐναιμονίδης κατὰ μηρὸν οἴστῳ, 810  
 σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέειν ἰδρῶς  
 ὤμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλείοιο  
 αἷμα μέλαν κελάρυζε· νόος γε μὲν ἔμπεδος ἦεν.  
 τὸν δὲ ἰδὼν ὤκτειρε Μενoitίου ἄλκιμος υἱός,  
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα· 815  
 “ ἄ δειλοί, Δαναῶν ἠγγήτορες ἠδὲ μέδοντες,  
 ὡς ἄρ' ἐμέλλετε τῆλε φίλων καὶ πατρίδος αἴης  
 ἄσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ.  
 ἀλλ' ἄγε μοι τόδε εἰπέ, διοτρεφὲς Εὐρύπυλ' ἦρωσ,  
 ἦ ῥ' ἔτι που σχήσουσι πελώριον Ἔκτορ' Ἀχαιοί, 820  
 ἦ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες.”

Τὸν δ' αὐτ' Εὐρύπυλος βεβλημένος ἀντίον ἠΰδα·  
 “ οὐκέτι, διογενὲς Πατρόκλεες, ἄλκαρ Ἀχαιῶν

ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέονται.  
 οἳ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι, 825  
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε  
 χερσὶν ὑπο Τρώων· τῶν δὲ σθένος ὄρνυται αἰέν.  
 ἀλλ' ἐμὲ μὲν σὺ σάωσον ἄγων ἐπὶ νῆα μέλαιναν,  
 μηροῦ δ' ἕκταμ' οἰστόν, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν  
 νίζ' ὕδατι λιαρῶ, ἐπὶ δ' ἤπια φάρμακα πάσσε, 830  
 ἐσθλά, τά σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι,  
 ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.  
 ἰητροὶ μὲν γὰρ Ποδαλείριος ἠδὲ Μαχάων,  
 τὸν μὲν ἐνὶ κλισίησιν οἴομαι ἕλκος ἔχοντα,  
 χρηρίζοντα καὶ αὐτὸν ἀμύμονος ἰητῆρος, 835  
 κείσθαι· ὁ δ' ἐν πεδίῳ Τρώων μένει ὄξυν Ἄρηα."

Τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός·  
 "πῶς τ' ἄρ' εἰσι τάδε ἔργα; τί ρέξομεν, Εὐρύπυλ' ἦρως;  
 ἔρχομαι, ὄφρ' Ἀχιλῆϊ δαΐφροني μῦθον ἐνίσπω,  
 ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν· 840  
 ἀλλ' οὐδ' ὥς περ σείο μεθήσω τειρομένοιο."

Ἦ, καὶ ὑπὸ στέρνοιο λαβῶν ἄγε ποιμένα λαῶν  
 ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.  
 ἔνθα μιν ἕκτανύσας ἐκ μηροῦ τάμνε μαχαίρη  
 ὄξυν βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν 845  
 νίζ' ὕδατι λιαρῶ, ἐπὶ δὲ ρίζαν βάλε πικρὴν  
 χερσὶ διατρίψας, ὀδυνήφατον, ἣ οἱ ἀπάσας  
 ἔσχ' ὀδύνας· τὸ μὲν ἕλκος ἐτέρσετο, παύσατο δ' αἷμα.



## ΙΛΙΑΔΟΣ Μ.

### Τειχομαχία.

Ὡς ὁ μὲν ἐν κλισίῃσι Μενoitίου ἄλκιμος υἱὸς  
ἰᾶτ' Εὐρύπυλον βεβλημένον· οἱ δ' ἐμάχοντο  
'Αργεῖοι καὶ Τρῶες ὀμιλαδόν· οὐδ' ἄρ' ἔμελλε  
τάφρος ἔτι σχήσειν Δαναῶν καὶ τείχος ὑπερθευ  
εὐρύ, τὸ ποιήσαντο νεῶν ὑπερ, ἀμφὶ δὲ τάφρον  
ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἑκατόμβας,  
ὄφρα σφιν νῆας τε θοὰς καὶ ληίδα πολλῆν  
ἐντὸς ἔχον ῥύοιτο· θεῶν δ' ἀέκητι τέτυκτο  
ἀθανάτων· τὸ καὶ οὐ τι πολὺν χρόνον ἔμπεδον ἦεν.  
ὄφρα μὲν Ἐκτωρ ζῶος ἔην καὶ μῆνι' Ἀχιλλεὺς  
καὶ Πριάμοιο ἀνακτος ἀπόρθητος πόλις ἔπλε,  
τόφρα δὲ καὶ μέγα τείχος Ἀχαιῶν ἔμπεδον ἦεν.  
αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὄσσοι ἄριστοι,  
πολλοὶ δ' Ἀργείων οἱ μὲν δάμεν, οἱ δ' ἐλίποντο,  
πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ,  
'Αργεῖοι δ' ἐν νηυσὶ φίλην ἐς πατρίδ' ἔβησαν,  
δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων  
τείχος ἀμαλδῦναι, ποταμῶν μένος εἰσαγαγόντες.  
ὄσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσι,  
'Ρῆσός θ' Ἐπτάπορος τε Κάρησός τε Ῥοδίος τε  
Γρήνικός τε καὶ Αἴσηπος διῖός τε Σκάμανδρος  
καὶ Σιμόεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλειαι  
κάππεσον ἐν κονίῃσι καὶ ἡμιθέων γένος ἀνδρῶν·

τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπόλλων,  
 ἐννήμαρ δ' ἐς τείχος ἴει ῥόον· ὕε δ' ἄρα Ζεὺς 25  
 συνεχές, ὄφρα κε θάσσον ἀλίπλοα τείχεα θείη.  
 αὐτὸς δ' ἐννοσίγαιος ἔχων χεῖρεςσι τρίαιναν  
 ἠγείτ', ἐκ δ' ἄρα πάντα θεμέλια κύμασι πέμπε  
 φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί,  
 λεία δ' ἐποίησεν παρ' ἀγάρρου Ἑλλήσποντον, 30  
 αὐτὶς δ' ἠϊόνα μεγάλην ψαμάθοισι κάλυψε,  
 τείχος ἀμαλδύνας· ποταμοὺς δ' ἔτρεψε νέεσθαι  
 κὰρ ῥόον, ἧ περ πρόσθεν ἴεν καλλίρρου ὕδωρ.

Ἐὼς ἄρ' ἔμελλον ὄπισθε Ποσειδάων καὶ Ἀπόλλων  
 θησέμεναι· τότε δ' ἀμφὶ μάχῃ ἐνοπή τε δεδήει 35  
 τείχος ἐϋδμητον, κανάχιζε δὲ δούρατα πύργων  
 βαλλόμεν'· Ἀργεῖοι δὲ Διὸς μάλιστα δαμέντες  
 νηυσὶν ἐπι γλαφυρῆσιν ἐελμένοι ἰσχανόωντο,  
 Ἔκτορα δειδιότες, κρατερὸν μήστωρα φόβοιο·  
 αὐτὰρ ὃ γ' ὡς τὸ πρόσθεν ἐμάρνατο ἴσος ἀέλλη· 40  
 ὡς δ' ὅτ' ἂν ἐν τε κύνεσσι καὶ ἀνδράσι θηρευτῆσι  
 κάπριος ἠὲ λέων στρέφεται σθένει βλεμεαίνων·  
 οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες  
 ἀντίον ἴστανται καὶ ἀκοντίζουσι θαμειὰς  
 αἰχμὰς ἐκ χειρῶν· τοῦ δ' οὐ ποτε κυδάλιμον κῆρ 45  
 ταρβεί οὐδὲ φοβεῖται, ἀγνηροῖη δέ μιν ἔκτα·  
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·  
 ὄπη τ' ἰθύσῃ, τῇ τ' εἴκουσι στίχες ἀνδρῶν·  
 ὡς Ἔκτωρ ἂν ὄμιλον ἰὼν εἰλίσσεθ' ἑταίρους  
 τάφρον ἐποτρύνων διαβαινέμεν· οὐδέ οἱ ἵπποι 50  
 τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρω  
 χεῖλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσετο τάφρος  
 εὐρεῖ, οὐτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περήησαι  
 ῥηϊδίη· κρημνοὶ γὰρ ἐπηρεφέες περὶ πᾶσαν  
 ἕστασαν ἀμφοτέρωθεν, ὑπερθεν δὲ σκολόπεσσι 55

ὄξεσιν ἠρήρει, τοὺς ἴστασαν υἱες Ἀχαιῶν  
 πυκνοὺς καὶ μεγάλους, δηῖων ἀνδρῶν ἀλεωρήν.  
 ἔνθ' οὐ κεν ῥέα ἵππος ἐύτροχον ἄρμα τιταίνων  
 ἐσβαίη, πεζοὶ δὲ μενοίνεον εἰ τελέουσι.

δὴ τότε Πουλυδάμας θρασὺν Ἔκτορα εἶπε παραστάς· 60

“Ἔκτορ τ' ἦδ' ἄλλοι Τρώων ἀγοὶ ἦδ' ἐπικούρων,  
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους·  
 ἢ δὲ μάλ' ἀργαλήη περάαν· σκόλοπες γὰρ ἐν αὐτῇ  
 ὄξεες ἐστᾶσιν, ποτὶ δ' αὐτοὺς τεῖχος Ἀχαιῶν.

ἔνθ' οὐ πως ἔστιν καταβήμεναι οὐδὲ μάχεσθαι 65  
 ἱπεῦσι· στεῖνος γάρ, ὅθι τρώσεσθαι οἴω.  
 εἰ μὲν γὰρ τοὺς πάγχυ κακὰ φρονέων ἀλαπάξει  
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ ἴετ' ἀρήγειν,  
 ἦ τ' ἂν ἔγωγ' ἐθέλοισι καὶ αὐτίκα τοῦτο γενέσθαι,  
 νωνύμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοῦς· 70

εἰ δέ χ' ὑποστρέψωσι, παλίωξις δὲ γένηται  
 ἐκ νηῶν καὶ τάφρῳ ἐνιπλήξωμεν ὄρυκτῇ,  
 οὐκέτ' ἔπειτ' οἴω οὐδ' ἄγγελον ἀπονέεσθαι  
 ἄψορρον προτὶ ἄστν ἐλιχθέντων ὑπ' Ἀχαιῶν.

ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες· 75  
 ἵππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,  
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες  
 Ἔκτορι πάντες ἐπώμεθ' ἀολλέες· αὐτὰρ Ἀχαιοὶ  
 οὐ μενέουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφήπται.”

ἌΩς φάτο Πουλυδάμας, ἅδε δ' Ἔκτορι μῦθος ἀπήμων, 80

αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.  
 οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἠγερέθοντο,  
 ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἔκτορα δῖον.  
 ἠνιοχῷ μὲν ἔπειτα ἐῷ ἐπέτελλεν ἕκαστος  
 ἵππους εὔ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ· 85

οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,  
 πένταχα κοσμηθέντες ἅμ' ἠγεμόνεσσιν ἔποντο.

οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,  
 πένταχα κοσμηθέντες ἅμ' ἠγεμόνεσσιν ἔποντο.

οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,  
 πένταχα κοσμηθέντες ἅμ' ἠγεμόνεσσιν ἔποντο.

οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,  
 πένταχα κοσμηθέντες ἅμ' ἠγεμόνεσσιν ἔποντο.

οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,  
 πένταχα κοσμηθέντες ἅμ' ἠγεμόνεσσιν ἔποντο.

οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,  
 πένταχα κοσμηθέντες ἅμ' ἠγεμόνεσσιν ἔποντο.

οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,  
 πένταχα κοσμηθέντες ἅμ' ἠγεμόνεσσιν ἔποντο.

Οἱ μὲν ἄμ' Ἐκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,  
 οἳ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα  
 τείχος ῥηξάμενοι κοίλης ἐπὶ νηυσὶ μάχεσθαι. 90  
 καὶ σφιν Κεβριόνης τρίτος εἶπετο· πὰρ δ' ἄρ' ὄχεσφιν  
 ἄλλον Κεβριόναο χερείονα κάλλιπεν Ἐκτωρ.  
 τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος καὶ Ἀγήνωρ,  
 τῶν δὲ τρίτων Ἐλενος καὶ Δηϊφοβος θεοειδής,  
 νῆε δὴ Πριάμοιο· τρίτος δ' ἦν Ἄσιος ἦρως, 95  
 Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι  
 αἴθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.  
 τῶν δὲ τετάρτων ἦρχεν εὖς πάϊς Ἀγχίσαιο,  
 Αἰνείας, ἅμα τῷ γε δὴ Ἄντηνορος νῆε,  
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης. 100  
 Σαρπηδὼν δ' ἠγήσατ' ἀγακλειτῶν ἐπικούρων,  
 πρὸς δ' ἔλετο Γλαῦκον καὶ ἀρήϊον Ἀστεροπαῖον·  
 οἱ γὰρ οἱ εἶσαντο διακριδὼν εἶναι ἄριστοι  
 τῶν ἄλλων μετὰ γ' αὐτόν· ὁ δ' ἔπρεπε καὶ διὰ πάντων.  
 οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆσι βόεσσι, 105  
 βάν ῥ' ἰθὺς Δαναῶν λελημένοι, οὐδ' ἔτ' ἔφαντο  
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.  
 Ἔνθ' ἄλλοι Τρῶες τηλεκλειτοὶ τ' ἐπίκουροι  
 βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·  
 ἀλλ' οὐχ Ὑρτακίδης ἔθειλ' Ἄσιος, ὄρχαμος ἀνδρῶν, 110  
 αὐθι λιπεῖν ἵππους τε καὶ ἠνίοχον θεράποντα,  
 ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι θοῆσι,  
 νήπιος, οὐδ' ἄρ' ἔμελλε κακὰς ὑπὸ κῆρας ἀλύξας  
 ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος παρὰ νηῶν  
 ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν· 115  
 πρόσθεν γὰρ μιν μοῖρα δυσώνυμος ἀμφεκάλυψεν  
 ἔγχεϊ Ἰδομενῆος, ἀγανοῦ Δευκαλίδαι.  
 εἶσατο γὰρ νηῶν ἐπ' ἀριστερά, τῇ περ' Ἀχαιοὶ  
 ἐκ πεδίου νίσοντο σὺν ἵπποισιν καὶ ὄχεσφι·

τῆ ῥ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλησιν 120  
 εὖρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχηα,  
 ἀλλ' ἀναπεπταμένας ἔχον ἀνέρες, εἴ τιν' ἐταίρων  
 ἐκ πολέμου φεύγοντα σαώσειαν μετὰ νῆας.  
 τῆ ῥ' ἰθὺς φρονέων ἵππους ἔχε, τοὶ δ' ἄμ' ἔποντο  
 ὄξέα κεκλήγοντες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς 125  
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι·  
 νῆπιοι, ἐν δὲ πύλησι δὺ' ἀνέρας εὖρον ἀρίστους,  
 υἱας ὑπερθύμους Λαπιθάων αἰχμητῶν,  
 τὸν μὲν Πειριθόου υἱά, κρατερὸν Πολυποίτην,  
 τὸν δὲ Λεοντήα, βροτολοιγῶ ἴσον Ἄρηϊ. 130  
 τῶ μὲν ἄρα προπάροιθε πυλάων ὑψηλῶν  
 ἕστασαν ὡς ὅτε τε δρῦες οὔρεσιν ὑψικάρηνοι,  
 αἷ τ' ἀνεμον μίμνουσι καὶ ὑετὸν ἤματα πάντα,  
 ρίζησιν μεγάλησι διηνεκέεσσ' ἀραρυῖαι·  
 ὧς ἄρα τῶ χεῖρεσσι πεποιοῦτες ἠδὲ βίηφι 135  
 μίμνον ἐπερχόμενον μέγαν Ἄσιον οὐδὲ φέβοντο.  
 οἱ δ' ἰθὺς πρὸς τεῖχος ἐϋδμητον βόας αὔας  
 ὑψόσ' ἀνασχόμενοι ἔκιον μεγάλῳ ἀλαλητῶ  
 Ἄσιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην  
 Ἀσιάδην τ' Ἀδάμαντα Θόωνά τε Οἰνόμαόν τε. 140  
 οἱ δ' ἦ τοι ἦος μὲν ἐϋκνήμιδας Ἀχαιοὺς  
 ὄρνυον ἔνδον ἐόντες ἀμύνεσθαι περὶ νηῶν·  
 αὐτὰρ ἐπεὶ δὴ τεῖχος ἐπεσσυμένους ἐνόησαν  
 Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,  
 ἐκ δὲ τῶ αἰΐξαντε πυλάων πρόσθε μαχέσθην, 145  
 ἀγροτέροισι σύεσσι ἐοικότε, τῷ τ' ἐν ὄρεσσι  
 ἀνδρῶν ἠδὲ κυνῶν δέχεται κολοσυρτὸν ἰόντα,  
 δοχμῷ τ' αἰΐσσοντε περὶ σφίσις ἄγνυτον ὕλην  
 πρυμνὴν ἐκτάμνοντες, ὑπαὶ δέ τε κόμπος ὀδόντων  
 γίγνεται, εἰς ὃ κέ τις τε βαλὼν ἐκ θυμὸν ἔληται· 150  
 ὧς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινὸς

ἄντην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,  
 λαοῖσιν καθύπερθε πεποιθότες ἠδὲ βίηφιν.  
 οἱ δ' ἄρα χερμαδίοισιν εὐδμήτων ἀπὸ πύργων  
 βάλλον, ἀμνυόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων 155  
 νηῶν τ' ὠκυπόρων· νιφάδες δ' ὡς πίπτον ἔραζε,  
 ἄς τ' ἄνεμος ζαῆς, νέφεα σκιόεντα δονήσας,  
 ταρφειᾶς κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ·  
 ὧς τῶν ἐκ χειρῶν βέλεα ρέον, ἡμὲν Ἀχαιῶν  
 ἠδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἀμφ' αὔου ἀύτευν 160  
 βαλλόμεναι μυλάκεσσι καὶ ἀσπίδες ὀμφαλόεσσαι.  
 δὴ ῥα τότε ὤμωξέν τε καὶ ὦ πεπλήγετο μηρῶ  
 Ἄσιος Ὑρτακίδης, καὶ ἀλαστήσας ἔπος ἠΐδα·  
 “Ζεῦ πάτερ, ἦ ῥά νυ καὶ σὺ φιλοψευδῆς ἐτέτυξο  
 πάγχυ μάλ'· οὐ γὰρ ἔγωγ' ἐφάμην ἤρωας Ἀχαιοὺς 165  
 σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους.  
 οἱ δ', ὡς τε σφήκες μέσον αἰόλοι ἠὲ μέλισσαι  
 οἰκία ποιήσονται ὀδῶ ἔπι παιπαλοέσση,  
 οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες  
 ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων, 170  
 ὧς οἳ γ' οὐκ ἐθέλουσι πυλάων καὶ δυ' ἐόντε  
 χάσασθαι πρὶν γ' ἠὲ κατακτάμεν ἠὲ ἀλῶναι.”  
 Ἄως ἔφατ', οὐδὲ Διὸς πείθε φρένα ταῦτ' ἀγορεύων·  
 Ἔκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.  
 Ἄλλοι δ' ἀμφ' ἄλλησι μάχην ἐμάχοντο πύλησιν· 175  
 ἀργαλέον δέ με ταῦτα θεὸν ὧς πάντ' ἀγορευῆσαι·  
 πάντη γὰρ περὶ τείχος ὀρώρει θεσπιδαῆς πῦρ  
 λάϊνον· Ἀργεῖοι δὲ καὶ ἀχνύμενοί περ ἀνάγκη  
 νηῶν ἡμύνοντο· θεοὶ δ' ἀκαχῆατο θυμὸν  
 πάντες, ὅσοι Δαναοῖσι μάχης ἐπιάρροθοι ἦσαν. 180  
 σὺν δ' ἔβαλον Λαπίθαι πόλεμον καὶ δηϊοτήτα.  
 Ἐνθ' αὖ Πειριθόου υἱός, κρατερὸς Πολυποίτης,  
 δουρὶ βάλεν Δάμασον κυνέης διὰ χαλκοπαρήου·

οὐδ' ἄρα χαλκείη κόρυς ἔσχεθεν, ἀλλὰ διαπρὸ  
 αἰχμῇ χαλκείῃ ῥήξ' ὀστέον, ἐγκέφαλος δὲ 185  
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα·  
 αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριξεν.  
 υἱὸν δ' Ἀντιμάχοιο Λεοντεύς, ὄζος Ἄρηος,  
 Ἴππόμαχον βάλε δουρὶ κατὰ ζωστήρα τυχήσας.  
 αὐτὶς δ' ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὄξυ 190  
 Ἀντιφάτην μὲν πρῶτον, ἐπαίξας δι' ὀμίλου,  
 πληξ' αὐτοσχεδίην· ὁ δ' ἄρ' ὕπιος οὐδὲ ἐρείσθη·  
 αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην  
 πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.  
 Ὄφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα, 195  
 τόφρ' οἱ Πουλυδάμαντι καὶ Ἐκτορι κούροι ἔποντο,  
 οἱ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα  
 τεῖχός τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας,  
 οἳ ῥ' ἔτι μερμήριζον ἐφεσταότες παρὰ τάφρω.  
 ὄρνις γάρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν, 200  
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἐέργων,  
 φοινήμεντα δράκοντα φέρων ὀνύχεσσι πέλωρον  
 ζῶν ἔτ' ἀσπαίροντα· καὶ οὐ πω λήθετο χάρμης·  
 κόψε γὰρ αὐτὸν ἔχοντα κατὰ στήθος παρὰ δειρῆν  
 ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ ἔθεν ἦκε χαμᾶζε 205  
 ἀλγήσας ὀδύνησι, μέσῳ δ' ἐνὶ κάββαλ' ὀμίλῳ,  
 αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.  
 Τρῶες δ' ἐρρίγησαν ὅπως ἴδον αἰόλου ὄφιν  
 κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.  
 δὴ τότε Πουλυδάμας θρασὺν Ἐκτορα εἶπε παραστάς· 210  
 “Ἐκτορ, αἰὲν μὲν πῶς μοι ἐπιπλήσσεις ἀγορηῆσιν  
 ἐσθλὰ φραζομένῳ, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικε  
 δῆμον εἶόντα παρὲξ ἀγορευέμεν, οὔτ' ἐνὶ βουλήῃ  
 οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἰὲν ἀέξειν·  
 νῦν αὖτ' ἐξερῶ ὥς μοι δοκεῖ εἶναι ἄριστα. 215

μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.  
 ὦδε γὰρ ἐκτελέεσθαι οἶομαι, εἰ ἔτεόν γε  
 Τρωσὶν ὄδ' ὄρνις ἦλθε περησέμεναι μεμαῶσιν,  
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἔέργων,  
 φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον 220  
 ζῶν· ἄφαρ δ' ἀφέηκε πάρος φίλα οἰκί' ἰκέσθαι,  
 οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσι ξοῖσιν.  
 ὥς ἡμεῖς, εἴ πέρ τε πύλας καὶ τείχος Ἀχαιῶν  
 ῥηξόμεθα σθένει μεγάλῳ, εἴξωσι δ' Ἀχαιοί,  
 οὐ κόσμῳ παρὰ ναυφιν ἔλευσόμεθ' αὐτὰ κέλευθα· 225  
 πολλοὺς γὰρ Τρώων καταλείψομεν, οὓς κεν Ἀχαιοὶ  
 χαλκῷ δηώσωσιν ἀμυνόμενοι περὶ νηῶν.  
 ὦδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ  
 εἰδείη τεράων καὶ οἱ πειθοίατο λαοί."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ· 230  
 “ Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·  
 οἴσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.  
 εἰ δ' ἔτεὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,  
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,  
 ὃς κέλεαι Ζηνὸς μὲν ἐριγδούποιο λαθέσθαι 235  
 βουλέων, ἕς τέ μοι αὐτὸς ὑπέσχετο καὶ κατένευσε·  
 τύνη δ' οἰωνοῖσι τανυπτερύγεσσι κελεύεις  
 πείθεσθαι, τῶν οὐ τι μετατρέπομ' οὐδ' ἀλεγίζω,  
 εἴτ' ἐπὶ δεξι' ἴωσι πρὸς ἡῶ τ' ἠέλιόν τε,  
 εἴτ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἠερόεντα. 240  
 ἡμεῖς δὲ μέγαλοιο Διὸς πειθώμεθα βουλήν,  
 ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.  
 εἷς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης.  
 τίπτε σὺ δειδοικας πόλεμον καὶ δηϊότητα ;  
 εἴ περ γάρ τ' ἄλλοι γε περὶ κτεινόμεθα πάντες 245  
 νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι·  
 οὐ γάρ τοι κραδίη μενεδήϊος οὐδὲ μαχήμων.



εἰ δὲ σὺ δηϊότητος ἀφέξειαι, ἢέ τιν' ἄλλον  
 παρφάμενος ἐπέεσσιν ἀποτρέψεις πολέμοιο,  
 αὐτίκ' ἐμῶ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσεις.” 250

ἌΩς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο  
 ἠχῆ θεσπεσίῃ· ἐπὶ δὲ Ζεὺς τερπικέραννος  
 ᾤρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,  
 ἢ ῥ' ἰθὺς νηῶν κονίην φέρεν· αὐτὰρ Ἀχαιῶν  
 θέλγε νόον, Τρωσὶν δὲ καὶ Ἔκτορι κῦδος ὄπαζε. 255

τοῦ περ δὴ τεράεσσι πεποιθότες ἠδὲ βίηφι  
 ῥήγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρήτιζον.  
 κρόσσας μὲν πύργων ἔρνον, καὶ ἔρειπον ἐπάλξεις,  
 στήλας τε προβλήτας ἐμόχλεον, ἅς ἄρ' Ἀχαιοὶ  
 πρῶτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων. 260

τὰς οἱ γ' αὐέρνον, ἔλποντο δὲ τεῖχος Ἀχαιῶν  
 ῥήξειν· οὐδέ νύ πω Δαναοὶ χάζοντο κελεύθου,  
 ἀλλ' οἱ γε ῥινοῖσι βοῶν φράξαντες ἐπάλξεις  
 βάλλον ἀπ' αὐτῶν δηΐους ὑπὸ τεῖχος ἰόντας.

Ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων 265  
 πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν.  
 ἄλλον μιλιχίοις, ἄλλον στερεοῖς ἐπέεσσι  
 νεῖκεον, ὃν τινα πάγχυ μάχης μεθιέντα ἴδοιεν·  
 “ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος ὅς τε μεσήεις

ὅς τε χεριότερος, ἐπεὶ οὐ πω πάντες ὁμοῖοι 270  
 ἀνέρες ἐν πολέμῳ, νῦν ἔπλετο ἔργον ἅπασι·  
 καὶ δ' αὐτοὶ τόδε που γινώσκετε. μή τις ὀπίσσω  
 τετράφθω ποτὶ νῆας ὁμοκλητῆρος ἀκούσας,  
 ἀλλὰ πρόσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε,  
 αἶ κε Ζεὺς δώησιν Ὀλύμπιος ἀστεροπητῆς 275  
 νεῖκος ἀπωσαμένους δηΐους προτὶ ἄστν διέσθαι.”

ἌΩς τῷ γε προβοῶντε μάχην ὤτρυνον Ἀχαιῶν.  
 τῶν δ', ὥς τε νιφάδες χιόνος πίπτωσι θαμειαὶ  
 ἤματι χειμερίῳ, ὅτε τ' ὤρετο μητίετα Ζεὺς

νιφέμεν, ἀνθρώποισι πιφασκόμενος τὰ ἅ κῆλα· 280  
 κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὄφρα καλύψῃ  
 ὑψηλῶν ὀρέων κορυφὰς καὶ πρόοντας ἄκρους  
 καὶ πεδία λωτεῦντα καὶ ἀνδρῶν πίονα ἔργα,  
 καὶ τ' ἐφ' ἀλὸς πολιῆς κέχυται λιμέσιν τε καὶ ἀκταῖς,  
 κῦμα δέ μιν προσπλάζον ἐρύκεται· ἄλλα τε πάντα 285  
 εἴλυται καθύπερθ', ὅτ' ἐπιβρίση Διὸς ὄμβρος·  
 ὡς τῶν ἀμφοτέρωσε λίθοι πωτῶντο θαμειαί,  
 αἱ μὲν ἄρ' ἐς Τρώας, αἱ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,  
 βαλλομένων· τὸ δὲ τεῖχος ὕπερ πάν δουπος ὀρώρει.

Οὐδ' ἂν πω τότε γε Τρώες καὶ φαίδιμος Ἔκτωρ 290  
 τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχημα,  
 εἰ μὴ ἄρ' υἷον ἐὸν Σαρπηδόνα μητίετα Ζεὺς  
 ὤρσεν ἐπ' Ἀργείοισι, λέονθ' ὡς βουσὶν ἐλιξιν.  
 αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἴσην,  
 καλὴν χαλκείην ἐξήλατον, ἣν ἄρα χαλκεὺς 295  
 ἤλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμειὰς  
 χρυσεῖης ῥάβδοισι διηνεκέσιν περὶ κύκλον.  
 τὴν ἄρ' ὅ γε πρόσθε σχόμενος, δύο δοῦρε τινάσσων,  
 βῆ ῥ' ἔμεν ὡς τε λέων ὀρεσίτροφος, ὅς τ' ἐπιδευῆς  
 δηρὸν ἔη κρειῶν, κέλεται δέ ἐ θυμὸς ἀγῆνωρ 300  
 μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·  
 εἷ περ γάρ χ' εὖρησι παρ' αὐτόφι βώτορας ἀνδρας  
 σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,  
 οὐ ῥά τ' ἀπείρητος μέμνε σταθμοῖο δῖεσθαι,  
 ἀλλ' ὅ γ' ἄρ' ἠ ἥρπαξε μετάλμενος, ἠὲ καὶ αὐτὸς 305  
 ἔβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκουτι·  
 ὡς ῥα τότε ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκε  
 τεῖχος ἐπαῖξαι διὰ τε ῥήξασθαι ἐπάλξεις.  
 αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἴππολόχοιο·  
 “Γλαῦκε, τίη δὴ νῶϊ τετιμῆμεσθα μάλιστα 310  
 ἔδρη τε κρέασίν τε ἰδὲ πλείοις δεπάεσσιν

ἐν Λυκίῃ, πάντες δὲ θεοὺς ὧς εἰσορόωσι,  
 καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας,  
 καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο ;  
 τῷ νῦν χρὴ Λυκίοισι μέτα πρότοισιν ἐόντας 315  
 ἐστάμεν ἠδὲ μάχης καυστείρης ἀντιβολῆσαι,  
 ὄφρα τις ᾧδ' εἴπη Λυκίων πύκα θωρηκτῶν·  
 'οὐ μὰν ἀκληεῖς Λυκίην κάτα κοιρανέουσιν  
 ἡμέτεροι βασιλῆες, ἔδουσί τε πίονα μῆλα  
 οἶνόν τ' ἔξαιτον μελιηδέα· ἀλλ' ἄρα καὶ ἴς 320  
 ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρότοισι μάχονται·'  
 ᾧ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε  
 αἰεὶ δὴ μέλλοιμεν ἀγήρω τ' ἀθανάτω τε  
 ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρότοισι μαχοίμην  
 οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν· 325  
 νῦν δ' ἔμπης γὰρ κῆρες ἐφειστᾶσιν θανάτοιο  
 μυρίαί, ἅς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι,  
 ἴομεν, ἠέ τῷ εὐχῶς ὀρέξομεν, ἠέ τις ἡμῖν."

ἌΩς ἔφατ', οὐδὲ Γλαῦκος ἀπετράπετ' οὐδ' ἀπίθησε·  
 τῷ δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε. 330  
 τοὺς δὲ ἰδὼν ῥίγησ' υἱὸς Πετεῶο Μενεσθεύς·  
 τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες.  
 πάπτηνευ δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο  
 ἡγεμόνων, ὅς τις οἱ ἀρῆν ἐτάροισιν ἀμύναι·  
 ἐς δ' ἐνόησ' Αἴαντε δύω, πολέμου ἀκορήτω, 335  
 ἐσταότας, Τεῦκρόν τε νέον κλισίηθεν ἰόντα,  
 ἐγγύθεν· ἀλλ' οὐ πῶς οἱ ἔην βώσαντι γεγωνεῖν·  
 τόσσος γὰρ κτύπος ἦεν, αὐτῇ δ' οὐρανὸν ἴκε,  
 βαλλομένων σακέων τε καὶ ἵπποκόμων τρυφαλειῶν  
 καὶ πυλέων· πᾶσαι γὰρ ἐπώχατο, τοὶ δὲ κατ' αὐτὰς 340  
 ἰστάμενοι πειρῶντο βίῃ ῥήξαντες ἐσελθεῖν.  
 αἶψα δ' ἐπ' Αἴαντα προΐει κήρυκα Θωώτην·  
 "ἔρχεο, δῖε Θωῶτα, θέων Αἴαντα κάλεσσον,

ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων  
 εἶη, ἐπεὶ τάχα τῆδε τετεύχεται αἰπὺς ὄλεθρος. 345  
 ὦδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἱ τὸ πάρος περ  
 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας.  
 εἰ δέ σφιν καὶ κείθι πόνος καὶ νεῖκος ὄρωρεν,  
 ἀλλὰ περ οἷος ἴτω Τελαμώνιος ἄλκιμος Αἴας,  
 καὶ οἱ Τεῦκρος ἅμ' ἐσπέσθω τόξων εὖ εἰδῶς." 350

ἄΩς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,  
 βῆ δὲ θέειν παρὰ τεῖχος Ἀχαιῶν χαλκοχιτώνων,  
 στή δὲ παρ' Αἰάντεσσι κίων, εἶθαρ δὲ προσηύδα·  
 " Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,  
 ἠνώγει Πετεῶο διοτρεφέος φίλος υἱὸς 355  
 κείσ' ἴμεν, ὄφρα πόνοιο μίνυθά περ ἀντιόσητον,  
 ἀμφοτέρω μὲν μᾶλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων  
 εἶη, ἐπεὶ τάχα κείθι τετεύχεται αἰπὺς ὄλεθρος·  
 ὦδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἱ τὸ πάρος περ  
 ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας. 360  
 εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νεῖκος ὄρωρεν,  
 ἀλλὰ περ οἷος ἴτω Τελαμώνιος ἄλκιμος Αἴας,  
 καὶ οἱ Τεῦκρος ἅμ' ἐσπέσθω τόξων εὖ εἰδῶς."

ἄΩς ἔφατ', οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας.  
 αὐτίκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα· 365  
 " Αἴαν, σφῶϊ μὲν αὖθι, σὺ καὶ κρατερὸς Λυκομήδης,  
 ἔσταότες Δαναοὺς ὀτρύνετον ἴφι μάχεσθαι·  
 αὐτὰρ ἐγὼ κείσ' εἶμι καὶ ἀντιόω πολέμοιο·  
 αἴψα δ' ἐλεύσομαι αὖτις, ἐπὴν εὖ τοῖς ἐπαμύνω."

ἄΩς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370  
 καὶ οἱ Τεῦκρος ἅμ' ἦε κασίγνητος καὶ ὄπατρος·  
 τοῖς δ' ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.  
 εὔτε Μενεσθήος μεγαθύμου πύργον ἴκοντο  
 τείχεος ἐντὸς ἰόντες, ἐπειγομένοισι δ' ἴκοντο,  
 οἱ δ' ἐπ' ἐπάλξεις βαῖνον ἐρεμνῆ λαίλαπι ἴσοι 375

ἴφθιμοι Λυκίων ἠγήτορες ἠδὲ μέδοντες·  
σὺν δ' ἐβάλοντο μάχεσθαι ἐναντίον, ὦρτο δ' αὐτή.

Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,  
Σαρπήδοντος ἑταῖρον, Ἐπικλῆα μεγάθυμον,  
μαρμάρῳ ὀκριόεντι βαλῶν, ὃ ῥα τείχεος ἐντὸς 380  
κεῖτο μέγας παρ' ἑπαλξιν ὑπέρτατος· οὐδὲ κέ μιν ῥέα  
χείρεσσ' ἀμφοτέρῃς ἔχοι ἀνὴρ οὐδὲ μάλ' ἠβῶν,  
οἴοι νῦν βροτοὶ εἶσ'· ὃ δ' ἄρ' ὑψόθεν ἔμβαλ' αἰείρας,  
θλάσσε δὲ τετράφαλον κυνέην, σὺν δ' ὄστ' ἄραξε  
πάντ' ἄμυδις κεφαλῆς· ὃ δ' ἄρ' ἀρνευτῆρι εἰοικῶς 385  
κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὄστ' ἑτα θυμός.  
Τεῦκρος δὲ Γλαῦκον, κρατερόν παιῖδ' Ἴππολόχοιο,  
ἰῶ ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,  
ἦ ῥ' ἴδε γυμνωθέντα βραχίονα, παῦσε δὲ χάρμης.  
ἄψ δ' ἀπὸ τείχεος ἄλτο λαθῶν, ἵνα μὴ τις Ἀχαιῶν 390  
βλήμενον ἀθρήσειε καὶ εὐχετόφτ' ἐπέεσσι.  
Σαρπήδοντι δ' ἄχος γένετο Γλαύκου ἀπιόντος,  
αὐτίκ' ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης,  
ἀλλ' ὃ γε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας  
νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὃ δ' ἐσπόμενος πέσε δουρὶ 395  
πρηνῆς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῶ.  
Σαρπηδῶν δ' ἄρ' ἑπαλξιν ἐλὼν χερσὶ στιβαρῆσιν  
ἔλχ', ἦ δ' ἔσπετο πᾶσα διαμπερές, αὐτὰρ ὑπερθε  
τείχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.

Τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ' ὃ μὲν ἰῶ 400  
βεβλήκει τελαμῶνα περὶ στήθεσσι φαεινὸν  
ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἄμυνε  
παιδὸς ἐοῦ, μὴ νηυσὶν ἔπι πρύμνησι δαμείη·  
Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, οὐδὲ διαπρὸ  
ἤλυθεν ἐγχείη, στυφέλιξε δέ μιν μεμαῶτα. 405  
χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδ' ὃ γε πάμπαν  
χάζετ', ἐπεὶ οἱ θυμὸς ἐέλπετο κῦδος ἀρέσθαι.

κέκλετο δ' ἀντιθέοισιν ἐλιξάμενος Λυκίοισιν·  
 “ὦ Λύκιοι, τί τ' ἄρ' ὦδε μεθίετε θούριδος ἀλκῆς;  
 ἀργαλέον δέ μοί ἐστι καὶ ἰφθίμῳ περ ἐόντι  
 μούνῳ ῥηξαμένῳ θέσθαι παρὰ νηυσὶ κέλευθον·  
 ἀλλ' ἐφομαρτέετε· πλεόνων δέ τοι ἔργον ἄμεινον.”

ἌΩς ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν  
 μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.  
 Ἄργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας  
 τείχεος ἔντοσθεν, μέγα δὲ σφισι φαίνεται ἔργον·  
 οὔτε γὰρ ἰφθιμοὶ Λύκιοι Δαναῶν ἐδύναντο  
 τείχος ῥηξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,  
 οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο  
 τείχεος ἄψ ὄσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν.  
 ἀλλ' ὥς τ' ἀμφ' οὔροισι δὴ ἀνέρε δηριάασθον,  
 μέτρ' ἐν χερσὶν ἔχοντες, ἐπιξύνῳ ἐν ἀρούρη,  
 ὦ τ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης,  
 ὥς ἄρα τοὺς διέεργον ἐπάλξιες· οἱ δ' ὑπὲρ αὐτέῳ  
 δήρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας  
 ἀσπίδας εὐκύκλους λαισήϊά τε πεπερόντα.  
 πολλοὶ δ' οὐτάζοντο κατὰ χροῖα νηλεῖ χαλκῷ,  
 ἦ μὲν ὅτεφ στρεφθέντι μετάφρενα γυμνωθεῖη  
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.  
 πάντῃ δὴ πύργοι καὶ ἐπάλξιες αἵματι φωτῶν  
 ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.  
 ἀλλ' οὐδ' ὥς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,  
 ἀλλ' ἔχον ὥς τε τάλαυτα γυνὴ χερνήτις ἀληθῆς,  
 ἣ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει  
 ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρηται·  
 ὥς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε,  
 πρίν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἔκτορι δῶκε  
 Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν.  
 ἦ ὕσεν δὲ διαπρύσιον Τρώεσσι γεγωνῶς·

“ ὄρνυσθ’, ἰππόδαμοι Τρῶες, ῥήγνυσθε δὲ τεῖχος 440  
 Ἀργείων καὶ νηυσὶν ἐνίετε θεσπιδαῆς πῦρ.”

ἌΩς φάτ’ ἐποτρύνων, οἱ δ’ οὔασι πάντες ἄκουον,  
 ἴθυσαν δ’ ἐπὶ τεῖχος ἀολλέες· οἱ μὲν ἔπειτα  
 κροσσάων ἐπέβαινον ἀκαχμένα δούρατ’ ἔχοντες,  
 Ἔκτωρ δ’ ἄρπάξας λᾶαν φέρειν, ὅς ῥα πυλάων 445  
 ἐστήκει πρόσθε, πρυμνὸς παχύς, αὐτὰρ ὑπερθευ  
 ὄξυς ἔην· τὸν δ’ οὔ κε δύ’ ἀνέρε δήμου ἀρίστω  
 ῥηϊδίως ἐπ’ ἄμαξαν ἀπ’ οὔδεος ὀχλίσσειαν,  
 οἴοι νῦν βροτοὶ εἶσ’· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.  
 τόν οἱ ἐλαφρὸν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω. 450  
 ὡς δ’ ὅτε ποιμὴν ῥεῖα φέρει πόκον ἄρσενος οἶδς  
 χειρὶ λαβῶν ἐτέρῃ, ὀλίγον δέ μιν ἄχθος ἐπείγει,  
 ὡς Ἐκτωρ ἰθὺς σανίδων φέρε λᾶαν αἰείρας,  
 αἷ ῥα πύλας εἵρυντο πύκα στιβαρῶς ἀραρυίας,  
 δικλίδας ὑψηλάς· δοιοὶ δ’ ἔντοσθεν ὀχῆες 455  
 εἶχον ἐπημοιβοί, μία δὲ κληῖς ἐπαρήρει.  
 στῆ δὲ μάλ’ ἐγγὺς ἰών, καὶ ἐρεισάμενος βάλε μέσσας,  
 εὖ διαβάς, ἵνα μὴ οἱ ἀφαιρότερον βέλος εἶη,  
 ῥήξῃ δ’ ἀπ’ ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἴσω  
 βριθοσύνη, μέγα δ’ ἀμφὶ πύλαι μύκον, οὐδ’ ἄρ’ ὀχῆες 460  
 ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη  
 λᾶος ὑπὸ ῥιπῆς· ὁ δ’ ἄρ’ ἔσθορε φαίδιμος Ἐκτωρ  
 νυκτὶ θεῶν ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῶ  
 σμερδαλέω, τὸν ἔεστο περὶ χροῖ, δοιὰ δὲ χερσὶ  
 δοῦρ’ ἔχεν· οὐκ ἄν τις μιν ἐρυκάκοι ἀντιβολήσας 465  
 νόσφι θεῶν, ὅτ’ ἐσᾶλτο πύλας· πυρὶ δ’ ὅσσε δεδήει.  
 κέκλετο δὲ Τρῶεσσιν ἐλιξάμενος καθ’ ὄμιλον  
 τεῖχος ὑπερβαίνειν· τοὶ δ’ ὀτρύνοντι πίθοντο.  
 αὐτίκα δ’ οἱ μὲν τεῖχος ὑπέρβασαν, οἱ δὲ κατ’ αὐτὰς  
 ποιητὰς ἐσέχυντο πύλας· Δαναοὶ δ’ ἐφόβηθεν 470  
 νῆας ἀνὰ γλαφυράς, ὄμαδος δ’ ἀλίσστος ἐτύχθη.





# 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.

**Πηληϊάδεω**. The two Patronymic Endings *-ῖδη-s* and *-ῖᾶδη-s*, with the doubtful vowel of the Stem (**Πηλείς**, Gen. **Πηλῆ-ος** and **Πηλέ-ος**), give the forms **Πηλη-ῖᾶδη-s** and **Πηλε-ῖδη-s**. **-δεω** is scanned as one syllable, by 'Synizesis,' § 51, 7.

2. **οὐλόμενος** is an Epic variety of the Part. **όλόμενος**, meaning 'miserable.' 'accursed'; as **όλοιο** is a form of curse. Cp. **ονήμενος**, 'blessed' (Od. 2. 33), and **οναιο**, a form of blessing.

**ἔθηκε**, 'made,' 'brought about'; cp. Il. 3. 321 **τάδε ἔργα . . ἔθηκε**.

3. **Ἄϊδι**, heteroclitc Dat. of **Ἄϊδης**, § 22, 2. **Ἄϊδης** is usually a person

in Homer; but cp. Il. 23. 244 Ἄϊδι κεύθωμαι, 'I shall be hid in Hades.' Here the sense of place is required, 'hurled forth to Hades.'

4. τεύχε. The Impf. shows that this Clause is really subordinate, 'while it made,' &c., § 27. αὐτούς, i. e. their bodies, § 46.

5. πᾶσι, 'of all kinds'; cp. 5. 52 ἄγρια πάντα, 'all kinds of game,' also 2. 823 μάχης εὖ εἰδότε πάσης, 5. 60 δαίδαλα πάντα, Od. 5. 196 πᾶσαν ἐδωδήν. Here vultures are especially meant. According to Athenaeus (p. 12 f.) Zenodotus read οἰωνοῖσι τε δαῖτα, which Aristarchus altered because δαῖς is properly used only of men. δαῖτα has been adopted by several editors, and is thought to be supported by the imitation in Æsch. Suppl. 800—

κυσὶν δ' ἔπειθ' ἔλωρα κάπιχωρίοις  
ἔρρισι δείπνον οὐκ ἀναίνομαι πέλειν.

But in the Venetian scholia—the chief authority on such a point—we are only told that Zenodotus rejected the two lines 4, 5. Hence the statement in Athenaeus is doubtless a mere figment (see on 18. 604). The phrase 'a banquet for vultures' is in the manner of Æschylus, and suited to an impassioned context, but hardly to the prologue of the Iliad. Sophocles also imitates the passage, Aj. 830 ῥιφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρα, but does not introduce the notion of a 'banquet.'

Διὸς δ' ἐτελείετο βουλή does not imply any particular purpose of Zeus, but is a passing recognition of his providence: cp. 18. 292, Od. 8. 82., 11. 297, Hes. Th. 1002.

6. ἐξ οὗ goes with αἶεide (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 ἐνθεν ἑλὼν ὡς 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' (ἀμόθεν, Od. 1. 20).

8. ἔριδι, with ξυνέηκε, 'brought together in strife.' μάχεσθαι, 'for fighting,' 'so that they fought'; § 36, 1.

10. ἐλέκοντο δὲ λαοί is subordinate in sense (see on l. 4). A prose writer would have said νόσον κακὴν καὶ τοῖς λαοῖς δλεθρίαν, or the like.

11. τὸν Χρῦσην. 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, δέ), and only of a person already mentioned: e. g. 2. 105 αὐτὰρ ὁ αὖτε Πέλοψ.

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.

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 τόξον and τόξο, &c. On the ā of Ἀπόλλωνος, § 53, 2.

18. = 'May the gods grant you victory, &c., if you release my daughter.' θεοί is scanned as one syllable.

19. πόλιν. On the scanning of the second syllable, § 53, 3.

20. λύσαιτε. The Opt. is a gentle form of Imperative, § 30, 2.

τὰ δ' ἄποινα. 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. δέχθαι is the main verb, the Pres. αἰδεῖσθαι is subordinate.

22. ἐπενυφήμησαν, 'gave their voices in favour': ἐπί expresses the direction of the assent given: so ἐπινεύω, 'nod in assent.'

23. αἰδεῖσθαι. The word αἰδώς 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. ἐπί, in Tmesis, § 41, 2. μῦθον, cognate Acc., § 37, 2, 'enjoined a hard speech,' i. e. 'gave him an injunction in hard words.'

26. κηχίω, Subj., § 13, A. μὴ κηχίω is virtually an Imperative, 'see that I do not find you,' § 29, 5.

31. ἐπιχομμένην. The ἰστός or beam was upright, and the worker moved backwards and forwards; cp. Lat. *obire telam*.

ἀντιώσαν, 'presenting herself for,' 'coming to,' Part. of ἀντιάω. Elsewhere ἀντιάω and ἀντιάζω take a Gen. with the notion of 'coming to take part in' (μάχης, ἔργων, &c.).

33. ἔδεισεν, so Aristarchus: the word is written in MSS. ἔδδεισεν. The original form was ἔ-δφεισεν, see § 54.

35. ὁ γεραῖός, on the Art. see § 37, 2, e.

37. ἀμφιβέβηκας, lit. 'dost stand over'; metaphor from bestriding for protection, cp. Il. 17. 4 ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὡς τις περὶ πόρτακι μήτηρ. Note that Apollo in the Iliad is especially a Trojan deity. The Apollo of Delos and Delphi belongs to later Dorian times.

38. Τενέδοιο, Gen. with ἀνάσσω: so with ἡγέομαι (see on l. 71), κρατέω (l. 79). ἴφι, 'mightily,' Neut. of \*ἴφι-s, 'strong'; on the Hiatus, which is probably due to loss of f, see § 54.

39. Σμινθεῦ, epithet, said to be from a town Σμίνθη; or = 'killer of mice,' from σμίνθος, a mouse. But see Lang, *Custom and Myth*, p. 103.

ἐπί . . ἔρεψα, 'roofed in,' i. e. 'built.' It seems probable that 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. μηρία, see the sacrifice, l. 460 ff. κατὰ ἔκηρα, Tmesis, § 41, 2.

41. κρήνην, 1 Aor. Imper. (κραιαίνω).

44. κατὰ is here 'down from,' § 42, 2.

47. αὐτοῦ, 'he,' as opposed to the arrows.

κινήεντος, Aor., 'when he moved' (not 'while he moved').

νυκτὶ ἑοικώς: so 12. 463 νυκτὶ θοῇ ἀτάλαντος ὑπώπια, 'his brows the image of swiftly coming night.' ἦϊε (εἶμι), § 8, A, 3.

48. μετὰ, 'into their midst,' used adverbially.

50. ἐπ-όχετο. ἐπί=the English 'over' in *go over, tell over, &c.*

51. αὐτάρ, § 49. αὐτοῖσι, the men, § 46, I. ἔχε-πενκές, 'holding sharpness,' hence 'painful.'

52. θαμειαί goes with the Verb, 'burned thick,' i. e. thickly.

54. On the Art. see § 47, 2, d. On the -δε of ἀγορήνδε, see § 24.

καλέσσατο, 'had them summoned,' by heralds: but see l. 13.

56. ὅτι ῥα, § 49, 3.

57. ἦγερθεν, 3 Plur., § 2.

58. τοῖσι δ'. This δέ is not to be translated; it marks the 'apodosis,' i. e. the Clause completing the sentence introduced by ἐπεὶ.

59. ἄμμε, = ἡμᾶς, § 23. παλιμπλαγχθέντας, 'driven back'; πλάζω is 'to send adrift.' πάλιν, 'back' (never 'a second time').

60. εἴ κεν . . φύγοιμεν, 'supposing always that we escape death'; γε marks the contrast of θάνατος to flight.

61. εἰ δῆ, 'if it has come to this that . . .' δαμῶ, Fut., § 12, 3.

62. ἐρείομεν, a Subj., in form like κηρίω (v. 26).

63. δνειροπόλον, 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. ὅς κ' εἶποι, Opt. of the End, explained in § 34, 2, α.

ὅ τι τόσσον ἔχῳσατο, 'wherefore he has taken such offence,' § 37, 1.

65. εὐχολῆς, 'whether his complaint is about a vow (unperformed),' § 39, 5. On εἴτ' ἄρ', § 49, 3.

66, 67. αἶ κέν πως κ.τ.λ. (let us ask) 'in the hope that it will be his pleasure' &c. βούλεται, 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' ἀντίστας (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. Α θεοπρόπιον (l. 85) is a revelation of the mind or temper of a god, given either directly or by signs. ἦδη, Plpf., § 7, 2. On the Art., § 47, 2, d.

71. νήεσσι, § 20, 4. ἡγέομαι with the Dat. means 'to guide,' with the Gen. 'to command.' εἴσω is here = εἰς; not 'within,' as in Attic.

72. ἦν, from ὄς = *suus*. τήν, Art. = Rel., § 47, 3.

74. κέλευί με. Calchas has not been named, but understands Achilles to appeal to him as μάντις of the army.

76. σύνθεο, 'give heed.'

77. ἦ μὲν, § 49, 4. πρόφρων, with ἀρήξειν (= *προφρονέω*), 'that thou wilt be forward in succouring me.'

78. *χολωσέμεν*, '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, 81. *χώσεται*, Subj. with short vowel, § 13, A. *χέρηϊ*, a shorter form for *χερείονι*, 'inferior.' *χώσεται* and *καταπέψη* are instances of Subj. without *ἄν* 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.'

88. *ζῶντος καὶ . . δερκομένοιο*, a pleonasm, used for the sake of solemnity: cp. *ζώντων καὶ ὄντων Ἀθηναίων* (Demosth.); cp. also l. 99 *ἀπριάτην ἀνάποινον* = 'without money and without price.'

90. *συμπάντων Δαναῶν*, Gen. with *οὗ τις* in l. 88.

92. *θάρασησε*, 'took courage,' Aor.

97. *Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει*. This is the reading of Aristarchus, adopted by Bekker and recent editors. The MSS. have *λοιμοῖο βαρείας χεῖρας ἀφέξει*, which can hardly mean either 'withhold his hands from [sending] the plague' (like Od. 22. 316 *κακῶν ἀπὸ χεῖρας ἔχεσθαι*), or 'keep away the hands of the plague,' i. e. stay it. The latter explanation might be defended by Od. 20. 263 *κερτομίας δέ τοι αὐτὸς ἐγὼ καὶ χεῖρας ἀφέξω πάντων μνηστήρων*: but this would imply a personification of the plague, which would not be in place when it has been so emphatically ascribed to the direct agency of Apollo.

98. *ἐλικώπιδα*, probably 'with well-rounded face.' The Masc. occurs at v. 389 *ἐλίκωπες Ἀχαιοί*. *ἔλιξ* always implies a bent or twisted form: thus, *νέες ἀμφιέλισσαι*, 'ships rounded at both ends.'

99. *ἀπριάτην* is an Adv. in Od. 14. 317, and so perhaps here, § 37, 3.

103. *ἀμφὶ μέλαινα*, to be so written (not *ἀμφιμέλαινα*), and both the words to be taken with the Verb *πίμπλαντο*,—'were filled (so as to be) black (with rage) on both sides.' *ἀμφί* is used in this way of various feelings, e. g. Il. 3. 442 *ἔρωσ φρένας ἀμφεκάλυψεν*, 6. 355 *πόνος φρένας ἀμφιβέβηκεν*, Od. 8. 541 *ἄχος φρένας ἀμφιβέβηκεν*. Similarly *περὶ* in Il. 11. 89 *περὶ φρένας ἕμερος αἰρεῖ*. Also of sound heard, Il. 2. 41 *θείη δέ μιν ἀμφέχυτ' ὀμφή*, Od. 1. 352. The Preposition expresses the complete sway of the feeling over the mind. (Nägelsbach's *Anmerkungen*, ed. 1864.)

105. *κάκ' ὀσσόμενος*, '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. *δή* gives a shade of irony, like our 'really.'

112, 113. *πολὺ βούλομαι*, 'I greatly prefer'; cp. l. 117. *αὐτήν*, 'herself' (rather than any ransom). On the Pf. *προβέβουλα*, 'I prefer,' § 26.

114. *κουριδίης*, 'wedded,' 'lawful,' probably from *κουρά*, the lock of hair which the bride cut off before marriage. For the form cp. *μοιρίδιος*, *νυμφίδιος* (Curt. Stud. I. i. 253).

120. *λεύσσετε* is emphatic, 'it is in full view of all that my prize

is going from me.'  $\delta$  = 'that' (used as a Conj., not in agreement with  $\gamma\acute{\epsilon}\rho\alpha\varsigma$ ), see § 48, 2.

123.  $\gamma\acute{\alpha}\rho$ . The speech begins (somewhat abruptly) with the reason for the proposal which is already in the speaker's mind.

124.  $\xi\nu\eta\iota\omicron\nu$  is 'a piece of common property,' from  $\xi\nu\nu\acute{o}\varsigma$ , 'common' (like  $\xi\nu\eta\iota\omicron\nu$ , the gift of a  $\xi\epsilon\iota\nu\omicron\varsigma$ ).

$\dot{\iota}\delta\mu\epsilon\nu$   $\kappa\acute{\epsilon}\iota\mu\epsilon\nu\alpha$  =  $\dot{\iota}\delta\mu\epsilon\nu$   $\acute{\omicron}\tau\iota$   $\kappa\acute{\epsilon}\iota\tau\alpha\iota$ , § 37, 7.

125.  $\tau\acute{\alpha}$   $\mu\acute{\epsilon}\nu$ . The Art. has the force of a Rel.; but see § 47, 3.

$\xi\zeta\epsilon\pi\rho\acute{\alpha}\theta\omicron\mu\epsilon\nu$ , 'have taken by sack from.'

126.  $\pi\alpha\lambda\acute{\iota}\lambda\omicron\gamma\alpha$  goes closely with  $\acute{\epsilon}\pi\alpha\gamma\acute{\epsilon}\rho\epsilon\iota\nu$ , 'to collect back.' The notion of 'collecting' is given both in  $\pi\alpha\lambda\acute{\iota}\lambda\omicron\gamma\alpha$  and  $\acute{\epsilon}\pi\text{-}\alpha\gamma\acute{\epsilon}\rho\epsilon\iota\nu$ , Achilles dwelling on it with rhetorical variety of phrase.  $\lambda\alpha\omicron\upsilon\varsigma$  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  $\acute{\epsilon}\pi\alpha\gamma\acute{\epsilon}\rho\epsilon\iota\nu$ , 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  $\kappa\epsilon\nu$ , see § 33, 1, *e*.

129.  $\delta\acute{\omega}\sigma\iota$ , 3 Sing. Subj., § 2.

131.  $\mu\grave{\eta}$   $\delta\grave{\eta}$   $\omicron\upsilon\tau\omega\varsigma$ , § 51, 6.

132.  $\kappa\lambda\acute{\epsilon}\pi\tau\epsilon$   $\nu\acute{o}\omega\phi$ , 'do not seek to trick by scheming,' = do not try to contrive a trick.  $\pi\alpha\rho\epsilon\lambda\acute{\epsilon}\upsilon\sigma\epsilon\alpha\iota$ , 'will get beyond,' 'get the better': so  $\pi\alpha\rho\epsilon\zeta\epsilon\lambda\theta\epsilon\acute{\iota}\nu$   $\Delta\iota\omicron\delta\varsigma$   $\nu\acute{o}\omicron\nu$  (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'?  $\alpha\upsilon\tau\acute{\alpha}\rho$  marks the apodosis (as Il. 3. 290):  $\kappa\acute{\epsilon}\lambda\epsilon\alpha\iota$   $\delta\acute{\epsilon}$   $\kappa\tau\lambda$ . would be in Prose  $\kappa\epsilon\lambda\epsilon\upsilon\acute{\omega}\nu$  or  $\acute{\omicron}\tau\iota$   $\kappa\epsilon\lambda\epsilon\upsilon\acute{\epsilon}\iota\varsigma$ : ' (is this what you want) when you bid me'; § 57. On  $\alpha\upsilon\tau\omega\varsigma$  see § 46, 2.

135.  $\epsilon\acute{\iota}$   $\mu\acute{\epsilon}\nu$   $\kappa\tau\lambda$ . The apodosis is left unexpressed because it is only on the second of the two alternatives ('if they do not give'), that anything is to follow.

136.  $\acute{\alpha}\rho\sigma\alpha\nu\tau\epsilon\varsigma$ , 'making it fitting,' pleasing, to my mind; cp. the Adj.  $\theta\upsilon\mu\acute{\eta}\rho\eta\varsigma$ , 'pleasant.'  $\acute{\alpha}\nu\tau\acute{\alpha}\xi\iota\omicron\nu$ , 'an equivalent,' for Chryseis.

137.  $\delta\acute{\omega}\text{-}\omega\sigma\iota\nu$ , § 13. On the second  $\delta\acute{\epsilon}$ , see on l. 58. The Subj.  $\acute{\epsilon}\lambda\omega\mu\alpha\iota$  gives a peremptory tone (= I am resolved to take), § 29, 1.

139.  $\acute{\alpha}\xi\omega$   $\acute{\epsilon}\lambda\acute{\omega}\nu$  returns to an independent construction, § 58, 1.

For  $\kappa\epsilon\nu$  with the Fut.  $\kappa\epsilon\chi\omicron\lambda\acute{\omega}\sigma\epsilon\tau\alpha\iota$ , see § 35.

140.  $\grave{\eta}$   $\tau\omicron\iota$  (also written  $\grave{\eta}\tau\omicron\iota$ ) is a strong affirmative, § 49, 1; distinct from  $\grave{\eta}\tau\omicron\iota$ , 'either.'

141.  $\acute{\epsilon}\rho\upsilon\sigma\sigma\omicron\mu\epsilon\nu$ , Aor. Subj., § 13, A: so  $\acute{\alpha}\gamma\acute{\epsilon}\rho\omicron\mu\epsilon\nu$ ,  $\theta\epsilon\acute{\iota}\omicron\mu\epsilon\nu$ ,  $\beta\acute{\eta}\sigma\omicron\mu\epsilon\nu$ .

144. The order is,  $\epsilon\acute{\iota}\varsigma$   $\tau\iota\varsigma$ ,  $\acute{\alpha}\nu\eta\rho$   $\beta\omicron\nu\lambda\eta\phi\acute{\omicron}\rho\omicron\varsigma$ ,  $\acute{\epsilon}\sigma\tau\omega$   $\acute{\alpha}\rho\chi\acute{o}\varsigma$ .

148.  $\acute{\upsilon}\pi\acute{\omicron}\delta\rho\alpha$   $\acute{\iota}\delta\acute{\omega}\nu$ , 'with a scowl'; properly 'looking from beneath' (his eye-brows).

149.  $\acute{\epsilon}\pi\iota\epsilon\mu\acute{\epsilon}\nu\epsilon$ , 'that dost wear' as a coat of armour;  $\acute{\epsilon}\nu\nu\mu\iota$ , § 11, 4.

150. *πρόφρων*, cp. l. 77. *πέιθηται*, Subj., § 29, 3, 'how shall any one obey words for thee,' = obey thy words.

154. *οὐδὲ μὲν*, 'nor yet,' = Attic *οὐ μὴν οὐδέ, ἀλλ' οὐδέ*.

155. *Φθίη*, in Thessaly, the home of Achilles.

157. *οὔρεά τε κ.τ.λ.* is epexegetic of *πολλά*, 'there is much between,\* mountains &c.': cp. Od. 7. 264 *πολλὰ δ' ἔδωκε, σίτον καὶ μέθυσον ἡδύ*.

The hiatus before *ἠχήμεσσα* is excused by the Bucolic diaeresis, § 51, 8: it is not certain that *ἠχῆ* had the *f* in Homer.

158. *μέγα*, 'very.' *χαίρης*, for the sequence of Tenses see § 34, 2, c.

159. *τιμήν*, 'vengeance,' lit. payment; cp. Il. 3. 286-288.

160. *τῶν*, Neut.; Gen. with Verbs of emotion, as in ll. 180, 429.

162. *δόσαν δέ*, 'and which they gave,' cp. l. 79. *υἷες*, § 22, 2.

164. *Τρώων πτολίεθρον*, not Troy itself, but any Trojan town (such as Chryse, Thebe); hence the Subj. without *ἄν*, § 33, 1, c.

165. *πολυαῖκος*, i. e. full of rapid movement, onset, flight, &c. (*αἰσσω*).

167. *τό*, Art. of contrast, § 47, 2, 'you have your prize.'

168. *κάμω*. The Aor. expresses the *access* of weariness.

170. *κορωνίσιν*, 'curved,' rising in a curve at the ends.

170, 171. *οὐδέ σ' οἶω*, *σ'* is for *σοι*; *οἶω* is ironical, 'I do not fancy,' 'I have no notion,' cp. l. 296. *ἀφύξειν*, Act., of drawing for another's benefit. Achilles declines to be the humble minister to Agamemnon's avarice.

173. *ἐπέσσυ-ται*, Pres. *ἐπι-σσεύω*: Reduplication, § 11, 2.

175. *κε*, as l. 139, 'will honour me' (if you do not). *μητίετα*, § 17.

180. *Μυρμιδόνες*, 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 *τρέω* properly express *flight*.

187. Literally, 'to think (of himself) alike with me': *ἴσον* is a Neut. used adverbially, cp. *ἴσα* in Od. 15. 520 *τὸν νῦν ἴσα θεῶ Ἰθακήσιοι εἰσορόωσι*, 'look upon him equally with a god,' i. e. as equal to a god.

*ὁμοιωθήμεναι ἄντην*, 'to put himself in comparison with me face to face.' The Aor. in *-θην* is here Reflexive, like the Middle.

188, 189. *ἐν* is adverbial, *στήθεσσι* a locative Dat., 'his heart within debated in his breast.'

190-192. *ὃ γε* gives point to the alternatives, *ἦ-ἦε*, see § 47, 1. Similarly in l. 191 *ὃ (δέ)* marks the contrast with *τοὺς μὲν κ.τ.λ.*

191. *ἔναστίσειεν*, 'make them rise,' i. e. break up the assembly. *τοὺς* means 'the others,' the rest of the assembly.

194. *ἦλθε δ'* is the apodosis to *ἴος ὃ κ.τ.λ.*; see on l. 58. The change from the Impf. to the Aor. makes this clear.

197. *στῆ*, 'came and stood,' cp. l. 6. *κέμης*, 'by the hair.'

200. *οἶ*, Athene, 'her eyes gleamed terrible.'

201. **πτερόνετα**. Words are imagined to fly from the speaker to the hearer. **μιν**, with **προσηύδα**. **φωνήσας**, Aor. 'raising his voice.'
203. **ἴδη**, Mid.: cp. **όράτω**, l. 56. Some ancient critics read **ἴδης**.
205. **τάχ' ἄν . . όλέσση**, a solemn threat, § 29, 4. **τάχα**, 'quickly.'
206. **γλαυκώπις**, probably 'gleaming-eyed,' cp. l. 200.
211. **όνείδισον ὡς ἔσεται περ**, 'revile him (by telling him) how it will be'; **ὡς ἔσεται περ** standing as object to **όνείδισον**: cp. Od. 21. 212 **σφῶν δ' ὡς ἔσεται περ ἀλθθειήν καταλέξω**, 'I will tell you the truth as to how it will be; also 19. 312 **ότεται ὡς ἔσεται περ**.
216. **σφώϊτερον**, Dual, including Here. **είρύσασσθαι**, 'to uphold,' 'save': Aor. of the *act* which kept the command from failing.
217. **ὡς**, 'so,' § 48, 1: but see *Hom. Gr.* § 265 (3).
218. **έκλυον**, Gnostic 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 I Sing. **ἡμί**, 'I say,' occurs in Aristoph.
221. **βεβήκει**, 'took her way': the Pf. **βέβηκα** expresses the attitude of walking, the step or stride, § 26, 2; hence **βεβήκει**, '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 **λόχος**, ambush, which was the work of chosen champions (**άριστήης**). **πόλεμῶν**, § 53, 3.
228. **τέτληκας**, 'hast the heart,' § 26, 2. **κήρ**, 'destruction.'
230. **ὅστις κ.τ.λ.** 'from any one who speaks in opposition to you.'
231. **δημοβόρος βασιλεύς** is an exclamation (not Nom. for Voc.). The meaning is not 'devourer of thy people,' but 'consumer of the common store' (**δήμια**, cp. 17. 250), implying that he was good for nothing else. Cp. **καταδημοβορήσαι**, 18. 301, and Agamemnon's own words, 4. 343 ff.
232. **ἦ γάρ ἄν κ.τ.λ.** 'else this had been the last outrage,' § 30, 6.
- 234 ff. The sceptre does not belong to Achilles. It is borne by the Achaeans **δικασπόλοι**, 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, Il. 18. 505.
236. **περὶ . . ἔλεψε** takes a double Acc., as a Verb of 'taking from.'
238. **θέμιστας**, 'judgments,' the usages which in a primitive society make up what we should call 'the course of justice.'
239. **είρύονται**, 'have in their keeping,' 'uphold,' § 26.  
**πρὸς Διός**, 'at the hands of Jove,' i.e. by his authority.
- όρκος**, here in its strict sense, the object sworn by.
244. **ὅ τ'**, 'that,' § 48, 2.



245. **ποτί**, in Tmesis, = *προσέβαλε γαίη*.
250. **τῷ**, Dat., § 38, 1. **μερόπων**, a conventional Epic word, the meaning of which is unknown.
251. **τράφεν ἦδ' ἐγένοντο**. The more important word is put first.
256. **κεχαροίατο**, Reduplicated Aor., § 4.
257. Lit. 'If they were to hear all this about you fighting,' = of your fighting; *πυθέσθαι τι τινός*, to hear a thing of a person.
258. **περὶ . . ἔστέ**, 'are beyond,' 'excel.'
- βουλὴν**, 'in counsel,' Acc., § 37, 4. **μάχεσθαι**, § 36, 2.
262. **ἴδωμαι**, Subj., § 29, 6: on the Hiatus owing to *F*, § 54.
263. **οἶον Πειρίθοον** = *οἶος ἦν Πειρίθοος*, by 'Attraction.'
265. This line is not in any good MS., but is quoted by Pausanias x. 29, 10. It was probably interpolated (from Hes. Scut. 182), in order to bring in the Athenian hero, Theseus.
268. **Φηρσίν**, the Centaurs; *φήρ* is Æolic for *θήρ* (the dialect of Thessaly being Æolic). The reference is to the war of the Centaurs and Lapithae.
270. **ἀπίης**, generally taken as = 'distant' (*ἀπό*), so that *ἐξ ἀπίης γαίης* explains *τηλόθεν*. It may be an old word *Ἄπιος* (with *ā*), used by Æschylus (Suppl. 260, &c.) and Sophocles for the Peloponnesus. If so, scan *Ἄπιης*. But in Od. 7. 25., 16. 18 the meaning 'distant' seems to be required.
271. **κατ' ἔμ' αὐτόν**, 'by myself,' i. e. as an independent *πρόμαχος*.
275. **ἀποαίρεο**, for *ἀπο-αίρέ-εο*.
277. **ἔθελ'**. The *έ* forms one syllable with the final *η* of *Πηλείδῃ*. The choice is between this unusual Synzesis (§ 51, 6) and the reading **θελ'** from the post-Homeric form *θέλω*.
278. **οὐ ποθ' ὁμοίης κ.τ.λ.** 'has a right to no common measure of honour': *ὁμοίος* is often = 'common to all.'
283. **Ἀχιλλῆϊ μεθέμεν χόλον**, 'to let go your anger in favour of Achilles': constr. as in Hor. Od. 3. 3, 33 *iras . . Marti redonabo*.
284. **ἔρκος πολέμοιο**, 'a bulwark against war.'
289. **ἄ τιν' οὐ κ.τ.λ.** 'in which (Acc., § 37, 1) 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 *ὀνείδεα* are half personified (like *ἔπεα πτερόεντα*, l. 201); as in Hdt. 7. 160 *ὀνείδεα κατιόντα ἀνθρώπων 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 *ὥστε κατιόντος τοῦ οἴνου ἐς τὸ σῶμα ἐπαναπλάειν, ὑμῖν ἔπεα κακά*, 'when the wine goes down evil words are floated up.' With *προθέω* cp. Od. 24. 319 *δριμὺν μένος προὔτυψε*, 'rage charged forward' (like *Τρῶες δὲ προὔτυψαν* in the Il.). On the Inf. *μυθήσασθαι* see § 36, 1.
292. **ὑποβλήδην**, 'taking up,' 'interrupting': accordingly there is no form of address in this last speech of Achilles.

294. ἔργον, Acc., § 37, 1. ὑπέιξομαι, Fut. \*with εἰ δὴ, cp. l. 61.

296. οἶω, cp. l. 170. Achilles echoes l. 289, mockingly.

299. γε points the contrast between ἀφέλεσθε and δόντες, 'since you have but taken away what you gave.'

302. εἰ δέ has generally been explained by supposing an Ellipse (εἰ δὲ βούλει ἄγε, &c.), but this is unlikely. Probably εἰ was originally a kind of interjection, and the use has survived in this group of phrases: cp. Lat. *eia age*. γνώ-ωσι, § 13.

306. εἶσας, an Epic variety for ἴσας, used in certain phrases only.

307. Μενoitιάδη, Patroclus.

311. ἐν is adverbial, 'went among,' i. e. with them.

314. λύματα, = Attic καθάρματα, 'off-scourings.'

317. ἔλισσομένην περὶ καπνῶ, 'eddy round the smoke,' i. e. borne up in the smoke-wreaths. So in Il. 22. 95 ἔλισσόμενος περὶ χειῆ, of a serpent 'coiling himself round (the inside of) his nest.'

320. Ταλθύβιον. A family of heralds claiming descent from him existed in historical times in Sparta (Hdt. 7. 134).

322. κλισίην, Acc. with a Verb of motion, § 37, 6.

323. ἀγέμεν, Inf. = Imperative, § 36, 3.

324. δώρησιν, more usually δώ-η, § 2. ἔλωμαι, l. 137.

326. ἐπὶ μῦθον ἔτελλε, l. 25.

331. ταρβήσαντε, 'struck with awe'; cp. θαρσήσας, l. 85.

338. τῶ δ' αὐτῶ κ.τ.λ. 'they themselves.'

340. καὶ πρὸς τοῦ, not 'the king,' but 'him too, the king,' § 47, 2, b.

δὴ αὐτε, Synzesis, § 51, 6.

341. γένηται, Subj. with εἰ, § 33, 1, c.

342. ὀλοῖησι, ὀλοός, § 51, 3, c.

343. πρόσσω καὶ ὀπίσσω, i. e. 'backwards as well as forwards': he sees only πρόσσω, does not look round and consider the whole case.

\* 344. μαχέοιντο is an impossible form, § 2: read μαχεοίατ' or (better) μαχέονται, the Fut. as Il. 8. 110, Od. 1. 57., 4. 163., 17. 6.

349. ἑτάρων, join with νόσφι λιασθείς.

350. ἐπ' ἀπέρονα. So Aristarchus: the MSS. have ἐπὶ οἶνοπα.

352. περ, 'short-lived as I am' (you are still my mother).

353. τιμὴν περ, 'honour, surely, he ought to have bestowed on me.'

ὄφελλεν, Homeric form for ὄφειλεν.

354. Join οὐδὲ τυτθόν, 'not even a little.'

356. αὐτός, by his own act, § 46, 1. ἀπούρας, Part of ἀπηύρων. The word should probably be ἀπουράς, for ἀπο-φράς, 3 Sing. Indic. ἀπεύρα for ἀπ-έφρα: cp. κατ-έκτα, Part. κατα-κτάς.

362. σε φρένας, Acc. of 'whole and part,' § 37, 5.

363. εἶδομεν, for φείδομεν, § 54. The forms εἶδομεν εἶδετε are properly Subj. of a Pres. \*εἶδ-μι (Sanscr. vedmi I know). The Sing. εἶδew (or εἶδw), εἶδῆς, εἶδῆ and 3 Plur. εἶδwσι are from a stem εἶδεσ- (cp. ἦδεα for ἦφείδεσ-α).

365. πάντα is governed by ἀγορεύω, 'why do I tell you this (telling it) all to one who knows it'?

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 (γέρας), a piece of spoil taken out (ἐξαιρετόν) 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 : cp. l. 25.

393. περί-σχεο, 'protect,' same metaphor as in ἀμφιβέβηκας, l. 37.

ἴηος, Gen of ἴης, 'good,' with peculiar rough breathing.

394. λίσαι, Imper. of the 1 Aor. ἐλλισά-μην. The λ of this Verb almost always has the value of a double letter : see § 55, 2.

396. σεο with ἄκουσα. πατρός, 'my father,' Peleus ; 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. ὅπποτε, 'whenever the time was that.'

403. Βριάρεων—Αἰγαίωνα. 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. Βριάρεως is of course from βριαρός, 'strong.' The Greeks liked proper names to convey some meaning of good omen.

406. οὐδέ τ' ἔδησαν. The τε is not in place here (§ 49, 9) : read οὐδ' ἔτ'.

408. ἐπί with ἀρήξαι, Tmesis, § 41, 2.

409. ἀμφ' ἄλα, the camp being in the bay between two promontories, Rhoeteum and Sigeum. ἔλσαι is 'to pen,' drive into a corner (Fελ).

412. ὃ τ', 'in that,' § 48, 2.

414. αἰνά τεκοῦσα, 'miserable in my child-bearing' : the idea is repeated in l. 418 τῷ σε κακῇ αἴσῃ τέκον. αἰνά, Adv., § 37, 1.

416. 'Thou hast thy portion (of life) for a little while indeed.' δὴν lengthens the preceding syllable, § 55, 2.

418. ἔπλεο, 'hast come to be' (2 Aor., formed like ἔ-σχε-το, ἔ-σπε-το).

419. τοῦτο, = 'this matter of yours,' like Lat. *iste*, § 45.

424. κατὰ δαῖτα, 'about a feast,' 'on the business of a feast' : cp. Od. 3. 106 πλαζόμενοι κατὰ ληΐδα, also Od. 3. 72., II. 479.

428. ἀπεβήσето, § 9, 3. αὐτοῦ, 'where he was.'

430. ἀέκοντος, with βίη, 'doing violence to his unwillingness.'

434. προτόνοισιν, 'by (slackening) the forestays,' i.e. the ropes which extended from the mast to the prow.

436. In this mode of mooring ships the stern faced the shore, and was made fast by stern-hawsers (πρυνήσια), 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. οὐλοχύτας, 'meal of sprinkling.' οὐλαί (not οὐλαι) 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 ούλαι (ούλοχύτας ἀνέλοντο) ready for sprinkling. The prayer followed, accompanied by the act of sprinkling (ούλοχύτας 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 (κατάρχεσθαι) 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 (μηρούς τ' ἐξέταμον) and covered up between two layers of fat (κνίση); slices of meat from other parts of the carcase were laid upon the fat (ἐπ' αὐτῶν ὠμοθέτησαν), 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 μῆρία (l. 40, &c.)—both used only in speaking of sacrificial rites. Probably they are old synonyms of μηροί, 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. ἴψαο, 'didst bear hardly on,' 'punish': cp. ἐν-ιπή, 'rebuke.'

459. αὐέρυσαν, 'drew up,' so that the head looked towards the heaven. The word is generally explained as ἀ(ν)-φέρυσαν: but no instance is quoted of loss of ν before φ. See also 8. 325., 12. 261.

461. δίπτυχα, Acc. Fem.; the ordinary Nom. is δίπτυχο-ς: § 22, 2.

468. εἶσις, 'even,' fair to all; cp. l. 306.

469. ἐξ ἔ-ντο (ἰήμι), 'let away,' 'satisfied': cp. μεθέμεν χόλον l. 283.

470. ἐπεστέφαντο, 'filled up': *vina coronant* in Virgil's imitation (Æn. 1. 723 f.) is a curious mistake. ποτοῖο, Gen. of Material, § 39, 4.

471. ἐπαρξάμενοι δεπάεσσιν, 'having given first drops all round into the cups' (to be poured out as libations before the cups were filled). The Verb ἄρχεσθαι may be applied to any preliminary ritual, and ἐπί gives the notion of going 'over' or round the company, as in ἐπώχετο (l. 50), ἐπαγείρειν (l. 126); see Merry and Riddell on Od. 3. 340.

473. καλόν, used as an Adv. = Attic καλῶς, § 37, 1. παιήονα, the song of rejoicing.

474. φρένα, Acc. of the seat of feeling, § 37, 4.

475. ἐπί, in Tmesis, = κνέφας ἐπήλαε.

478. καί, here used to mark the apodosis: so in l. 494.

479. ἱκ-μενον, 'favouring,' Lat. *secundus*; 2 Aor. Part., § 3, A.

482. πρήσεν. πρήθω 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. ἀμφί is used adverbially, στείρη is a locative Dat.; cp.

αἰγιαλῷ βρέμεται (Il. 2. 210), also the note on l. 188 (above). νηός, with στεῖρη, 'on the stem of a ship as it sped along.' πορφύρεον expresses a dark and turbid quality of colour.

484. ἐπεὶ ῥα, § 49, 3. κατὰ στρατόν, 'off the camp.'

486. ἔρματα, 'stays,' 'props.' ὑπό, Adv., 'under it.'

490. οὔτε ποτ' κ.τ.λ. These words are an explanation of μήνιε : hence the asyndeton.

493. ἐκ τοῦτο, i. e. from the meeting with Thetis. δυωδεκάτη, 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 Chryseis, so that there is no sense of pause in the action.

495. οὐ λήθεται, Impf. 'did not meanwhile forget,' § 27.

496. ἀλλ' ἢ γ', Art. as in l. 320, § 47, 1. ἀνεδύσετο, § 9, 3.

497. ἠερίη, 'in the early morning,' cp. ἠρι, 'early,' also αὔριον. For the use of the Adj. of time, cp. l. 424 χθις ὅς ἔβη, l. 472 πανημέριοι ἰλάσκοντο, &c.

498. εὐρύοπα, 'looking far and wide,' here an Acc., as if from εὐρύοψ : more commonly it is a Nom., § 17.

508. σύ περ, 'you at least,' as Agamemnon will not.

509. ἐπὶ . . τίθει, Tmesis, 'bestow on' ; τίθημι as in l. 2.

510. ὀφέλλωσιν, 'increase,' 'glorify.'

513. ἐμπεφυυῖα, 'clinging close' ; on the form, see § 6, 2.

515. ἀποείπε, 'refuse.' ἐπι = ἔπεισι, § 41, 1. ἐπὶ δέος, § 55, 2.

518. λοίγια ἔργ', sc. ἔσται. ὃ τε, 'in that' ; the usual reading is ὅτε, 'when,' but ὃ τε (see § 48, 2) gives a better sense. ἐχθυδοπήσαι ἐφήσεις, 'wilt set me on to get into a quarrel.'

520. αὐτως, 'as it is,' i. e. without fresh provocation, § 46.

523. κε with the Fut., § 35 : cp. l. 139.

524. εἰ δ' ἄγε, l. 302. πεποιθήσ, Pf. Subj., § 13, A.

525. μέγιστον τέκμωρ, 'the greatest token' or 'pledge.' τέκμωρ seems to mean 'what is ordained,' hence 'ratification,' assurance : cp. 7. 30.

526. οὐ γὰρ ἐμόν, 'for nought that comes from me,' 'no word of mine' ; cp. ἐξ ἐμέθεν in l. 525. παλινάγρετον, 'to be taken back.'

528. ἐπ' . . νεύσε, Tmesis, ὀφρῦσι being an Instrumental Dat. § 38, 3.

529. ἐπερρώσαντο. The Verb βῶομαι is used of quick, springing movement : here of the hair tossing forward with the nod.

533. Ζεὺς δέ, sc. ἔβη, understood out of ἄλτο (Zeugma).

536, 537. μιν, with ἠγνοίησεν, 'she was not unaware (about him) that he,' &c., Acc., § 37, 7. ἰδοῦσα, 'when she saw him' : on seeing him she divined what had happened.

540. τίς . . θεῶν, 'which of the gods.' δὴ αὔ, § 51, 6.

541. ἐόντα, Acc. because it goes with δικαζέμεν : see on 2. 113.

546. χαλεποί κ.τ.λ. = 'it will be difficult for you to know them.'

550. ταῦτα ἕκαστα, 'all these questions of yours,' § 45.

552. ποῖον τὸν μῦθον, Art., § 47, f, 'what is the word which,' &c.

553. καὶ λίην, 'assuredly': λίην (like μάλα, ll. 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. παρειπεῖν, like παράφημι in l. 577 (Attic παραγορεύω), 'to talk over.'

558, 559. ὡς . . τιμήσης, 'that thou wilt honour.' The Subj. (not Opt.) after κατανεύσαι because the event is still future, § 34, 2, c.

561. δαιμονίη, 'unaccountable,' 'infatuated,' implying a blindness or perversity caused by a god: as we say 'what possesses you'?

ὄτεαι, 'art foreboding, suspecting.'

562. ἀπὸ θυμοῦ, 'away from my heart,' i. e. out of favour.

567, 568. ἄσσον ἰόνθ', i. e. ἰόντα, Acc. after χραίσμωσι, 'avail not against the assault.' χραισμεῖν usually takes an Acc. of the thing kept off; here ἄσσον ἰόντα (με) = 'my coming on,' § 37, 7. ἀάπτους, 'not to be touched,' 'irresistible.' ἐφέιω, 'put forth,' 2 Aor. Subj., § 13, A.

572. ἐπὶ ἦρα φέρων, by Tmesis for ἐπιφέρων ἦρα, 'offering pleasing service,' = 'making himself agreeable.' The ancient reading was ἐπίηρα: see Mr. Merry's note on Od. 3. 164.

575. κολών, 'noise,' 'a wrangle': hence κολάω, 2. 212.

ἐλαύνετον, 'carry on,' 'keep going.'

579. σὺν . . ταραξῆ, Tmesis; cp. con- in confundo.

580. εἴ 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 ὁ γὰρ πολὺ φέρτατός ἐστι.

582. καθάπτεισθαι, 'take him in hand': Inf., § 36, 3.

584. δέπας ἀμφικύπελλον, 'a two-handled cup;' cp. the ἄλεισον ἄμφωτον, 'two-eared goblet,' Od. 22. 10 (Helbig, *Das homerische Epos*, p. 260).

586. τέτλαθι, Pf. Imperative, 6, 2. ἀνάσχεο, 'bear up,' 'endure.'

589. ἀργαλέος ἀντιφέρεσθαι, 'hard to set oneself against,' l. 546.

591. τεταγών, a Reduplicated Aor., § 4, § 28, 2: cp. Lat. tango.

593. The island of Lemnos is volcanic; hence the mythical connexion with Hephaestus.

596. παιδός, ablative Gen., 'from her son.' χειρί, 'in her hand.'

598. οἶνοχόει is applied to 'nectar,' by a slight extension of use.

600. διὰ with the Acc. of motion 'through,' § 42, 3. ποιπνύω is an Intensive, formed by reduplication from πνέω (root πνυ-).

603. οὐ μὲν, 'nor yet,' § 49, 4.

606. κακκείοντες. The form κείω is probably a Desiderative of κείμαι.

ἕκαστος. Note the Sing.; 'they went—each one.'

610. ἰκάνοι, 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 I. 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 (εὔδον παννύχιοι) Zeus presently awoke. Compare Soph. Aj. 676 ὕπνος | λύει πεδήσας οὐδ' αἰεὶ λαβῶν ἔχει. 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:

εὔρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν υἱὸν  
εὔδοντ' ἐν προδόμφ Μενελάου κυδαλίμοιο·  
ἦ τοι Νεστορίδην μαλακῶ δεδμημένον ὕπνω,  
Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκὺς, ἀλλ' ἐνὶ θυμῶ  
νύκτα δι' ἀμβροσίην μελεδήματα πατρὸς ἔγειρε.

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 ἀγορή, 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. ἱπποκορυσταί, lit. 'horse-helmeted,' i. e. wearers of helmets with horse-hair plumes: cp. χαλκοκορυσταί, 'brazen-helmeted.'

2. νήδυμος. The ancient grammarians doubted, in this and similar places, between the forms νήδυμος and ἤδυμος, Aristarchus deciding for νήδυμος. His authority has banished ἤδυμος from our texts of Homer, though it was used by Hesiod, Simonides, Alcman, &c. Buttman conjectured with great probability that νήδυμος is only an old mistake for ἤδυμος. In seven out of the twelve places where it occurs the preceding

word ends with *v*, and this *v* Buttman supposed to have been attached to the following word (*τῶν ἡδυμος* thus passing into *τῶν νήδυμος*, ἔχεν ἡδυμος into ἔχε νήδυμος, &c.). The fictitious *νήδυμος* was then put for *ἡδυμος* everywhere, probably by the Alexandrian critics.

4. *τιμήσει' ὀλέσαι δέ*. The MSS., except Ven. A, have *τιμήση ὀλέση δέ*. The form *τιμήσει'* is supported by the scholia, and by the reading *τιμήση* in Ven. A. For the Optative cp. 24. 680 *ὄρμαινοντ' ἀνὰ θυμὸν ὅπως . . ἐκπέμψειε*. The Subj. after a past Tense is rare in Homer: see § 34, 2, *b*.

6. *οὔλον*, '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.'

*ἀγορευέμεν*, Inf. for the Imperative, § 36, 3.

12. *πανσυδίη*, 'in full muster,' (lit. 'with urging forth of all'), Zenodotus wrote *πασσυδίη*, perhaps rightly.

13. *ἀμφίς . . φράζονται*, 'are of opposite minds': so 15. 345 *ἀμφίς φρονέοντε*. But in 18. 254 *ἀμφὶ μάλα φράζεσθε* means 'consider looking both ways,' i.e. carefully. Cp. Æsch. Ag. 815 *οὐ διχορρόπως*.

15. *ἐφήπται*, 'are fastened upon,' made sure to.

19. *ἀμβρόσιος*, 'divine.' So l. 57 *ἀμβροσίην διὰ νύκτα*.

20. *Νηληϊῶ υἱ*, 'son of Neleus': so 4. 237 *Καπανηϊῶς υἱός*, &c.

21. *γερόντων*, 'of the chiefs,' who were not necessarily old men.

22. Join *μιν προσεφώνεε*.

27. *σεῦ*, to be taken with *κῆδεται*.

36. *ἔμελλον*, so Aristarchus; most MSS. have *ἔμελλε*. With a Neut. Plur. the Verb is more commonly Singular in Homer: but exceptions are numerous. *τελέεσθαι* is Fut. Inf.: cp. l. 116.

37. *φῆ*, 'he thought'; cp. 5. 473 *φῆς . . πόλιν ἐξέμεν*.

39. *ἐπ'*, to be taken with *θήσειν*, by 'Tmesis,' § 41.

40. *διὰ κρατερὰς ὑσμίνας*, 'through' in the literal sense, i.e. in the course of (the war).

41. *ἀμφέχυντ' ὀμφή*, see the note on l. 103. The word *ὀμφή* always implies a *divine* utterance.

43. *νηγάτεον*. The old derivation from *νέο-s* and *γίγνομαι* (root *γεν*, γᾶ) is untenable. The word is probably an adjective of *material*, like *δουράτεος*, 'wooden' (see the *Journal of Philology*, vol. xi. p. 61).

49. *φῶς ἐρέουσα*. Cp. Od. 13. 94 *ἔρχεται ἀγγέλλων φάος*—said of the morning star.

53. *βουλήν* was read here by Zenodotus, *βουλή* by Aristophanes and Aristarchus. The former is easier, since it involves less change of Subject. *ἔζω* is more commonly intransitive, but it may be transitive, as in 24. 553.

54. *Νεστορέη . . βασιλῆος*. The adjective is equivalent to a Gen., as in l. 20; so 5. 741 *Γοργείη κεφαλῇ δεινοῖο πελώρου*.



56. ἐνύπνιον, an adverb qualifying ἦλθεν, 'came in sleep.'
57. διὰ νύκτα, 'through the night,' which in Homer is always thought of as a space, cp. l. 40.
73. ἡ θέμις ἐστί, 'which is right,' i.e. proper, regular. In the word θέμις the notions of *custom* and *right* are blended. The Fem. ἡ is due to the 'attraction' of θέμις.
75. ἐρητύειν, 'restrain,' viz. the flight that I shall propose.
81. ψεῦδός κεν φαίμεν, 'we should have thought;' the Opt. with κέν 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 φωνήσας κ.τ.λ. must refer to Nestor, whereas Agamemnon would be the person to lead the way, and the words πείθοντό τε ποιμένι λαῶν naturally refer to him. The Article τόν (l. 80) and the neglect of the Digamma (§ 54) in νῦν δ' ἴδεν (l. 82) 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. βοτρυδόν, '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. πεποτήγαι, 'are on the wing,' § 26.
93. δεδήει, 'was blazing,' i.e. made itself felt in all its strength.
95. τετρήχει, 'was in disorder,' Plupf. of ταρασσῶ.
96. λαῶν, governed by ὑπό in the preceding line.
101. κάμε τεύχων, = ἔτευξε κάμνων, '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' (διάγω).
111. μέγας, so Zenodotus and MSS. ; Aristarchus read μέγας.
- ἄτη, 'deception,' 'blindness.' Agamemnon does not refer to the affair of Briseïs, but to the command of Zeus to return (l. 114).
113. ἐκπέρσαντ', 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 δυσκλεέα, cp. l. 275. Or read δυσκλεέ'.
116. μέλλει with a Pres. Inf. = 'it must be that —.'
122. τέλος δ' οὐ πῶ τι πέφανται, 'with no end yet in sight;' § 57.
125. Τρῶας, governed by λέξασθαι, 'to muster the Trojans.' ἐφέστιοι 'at home' in Troy, native Trojans.
127. ἕκαστον. The ancient variant ἕκαστοι gives a rather better sense: 'if each company of us were to choose'; cp. 3. 1.

129. πλέας, = πλέονας, a collateral shorter form, like χέρεια (I. 80).

131. ἔασιν. Aristarchus in one edition had ἔνεισιν: cp. 5. 477.

132. πλάζουσι, 'baffle,' cp. παλιμπλαγχθέντας, I. 59,

138. αὐτως, 'as ever,' with no progress made.

144. φή, '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. ἐπί τ' ἡμύει, sc. λήϊον, 'bends with the wind.'

153. οὐρούς, the channels by which the ships were drawn up and launched again.

154. ἔρματα, props or stays for keeping the ships upright when drawn up on shore.

165. ἀμφιελίσσας (ἔλιξ, Fem. ἔλισσα) probably means 'rounded on both sides,' evenly built at the bows.

179. μηδέ τ' ἔρώει, i.e. do not give way, fail in your efforts. ἐρώεω is especially used of a recoil or reaction, from the strain of war, &c. Probably the true reading is μῆδ' ἔτ' ἔρώει, for τε is out of place here (§ 49, 9).

182. ὄπα, with ξυνέηκε, not φωνησάσης.

189. δέ here marks the Apodosis to ὄν τινα μὲν κ.τ.λ.

190. δαιμόνι', see I. 561. οὐ σε ἔοικε κακὸν ὡς δειδίσσεσθαι, 'it is not fitting to threaten you as one might a churl;' cp. 15. 196 χερσὶ δὲ μὴ τί με πάγχυ κακὸν ὡς δειδισσέσθω. With this form of address, conveying exhortation delicately under the veil of praise, cp. II. 4. 286 σφῶϊ μὲν, οὐ γὰρ ἔοικ' ὑτρυνέμεν, οὐ τι κελεύω. 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, δειδίσσεσθαι is always transitive.

191. Note that according to the Greek idiom ἄλλους does not imply that the person addressed was one of the λαοί. Hence ἄλλους λαοὺς = 'the people as well.'

194. This line is best read as a question: 'did we not all (we the γέροντες) hear what he said?' Throughout his speech Ulysses treats the other 'king' as an equal.

195. μὴ τι . . ῥέξῃ, 'see that he does not do,' &c., expressing fear that he will, § 29, 5.

196. διοτρεφέων βασιλῶν. So Zenodotus read, and so the passage is quoted by Aristotle (Rhet. II. 2). Aristarchus read διοτρεφέος βασιλῆος, possibly on account of the Sing. ἔ in the next line. But an abrupt change of number in a passage of this kind is not unusual: cp. Od. 4. 692 ἢ τ' ἐστὶ δίκη θεῶν βασιλῶν | ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίῃ, 'which is the manner of kings: he (a king) will,' &c.

198. δήμου τ'. The τε—τε connect ἴδοι with βοῶντα ἐφεύροι. But some good MSS. have δήμου ἀνδρα.

206. No good MS. has this verse, which seems to have crept into this place from 9. 99.

212. **Θερσίτης**, the 'bold' insolent talker (**θάρσος**); cp. Od. 22. 287 **Πολυθερσεΐδης φιλοκέρτομος**, also **Θερσίλοχος**, 'Αλιθέρης.

**έκολώα**, 'wrangled,' from **κολώός** (I. 575).

213. **ἤδη**, 'had in his mind,' 'was ready with,' a great store of disorderly speech. **οἶδα** includes moral as well as intellectual qualities; cp. 6. 351. **ἔπεα**, not so much 'words' as 'things to say.'

214. **ἐριζέμεναι**, 'for striving,' i. e. wherewith to strive.

217. **φολκός**, probably 'bandy-legged,' Lat. *falx*. **τῷ δέ οἱ ὤμω**, 'and then his shoulders,' § 47, 2, *b*.

218. **συνοχωκότε**, 'stooping together,' **συν-έχω**. The form **συν-οκωχότε** (given by Hesychius) is more correct; cp. **ὀκωχή**, a stay or buttress.

219. **φοξός**, said by the Schol. to be a term applied to earthen-ware spoil in the burning; 'out of shape.' **ἐπενήνοθε**, 'had its place thereon,' Plupf. of a supposed \***ἐνέθω**, pf. **ἐνήνοθα** (distinct from \***ἀνέθω**, **ἀνήνοθα**).

222. **κεκληγώς**, 'screaming,' § 26. **λέγε**, 'recounted'; **λέγω** in Homer means 'to count' (not simply *say*): Thersites poured out a *string* of insulting things. **τῷ**, sc. Thersites (not Agamemnon, as some take it).

225. **τίο δὴ αὐτ'**, see § 51, 6.

229. **ὄν κέ τις οἴσει**, 'which some one is to bring,' § 35.

232. **ἡὲ γυναῖκα κ.τ.λ.** The construction follows the *nearer* clause **ὄν κέ τις κ.τ.λ.**, instead of the main sentence **χρυσοῦ ἐπιδευέαι**: § 58.

**μίσγειαι, κατίσχειαι** are Subj. (for **μίσγηαι, κατίσχηαι**): § 51, 3.

234. **ἀρχὸν ἔοντα**. The understood Subject is indefinite, 'that one who is a leader should' &c. **κακῶν ἐπιβασκόμεν**, '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. **ὦ πέπνες**, a familiar form of address, 'good people.' Some give it the literal sense of 'soft,' 'weak;,' but see on 5. 109.

236. **πεσσέμεν**, 'digest,' i. e. 'brood over,' 'enjoy.'

238. **χῆμεῖς**, for **καὶ ἡμεῖς**, by Crasis. **προσαμύνομεν** is the Pres Ind., 'whether we are helping him or not,' (cp. 303). Some read **χ' ἡμεῖς** (for **κε ἡμεῖς**): but the order (i. e. **κέν** following **οἶ**) is against this, and with **κέν** we should have to take **προσαμύνομεν** as an Aorist Subj., which gives a less suitable sense.

240-242. Note the repetition of I. 507 and I. 232. Indeed the whole speech of Thersites serves to recall the main points in the first book.

246. **ἄκριτόμυθε**, cp. 796 **μῦθοι φίλοι ἄκριτοὶ εἰσι**. The word **ἄκριτος** suggests 'unbounded,' 'endless,' and also 'undistinguishing,' 'confused' speaking.

250. **οὐκ ἂν . . 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. ἀνά στόμ' ἔχων, 'having them (passing) through your mouth,' taking their names freely into your mouth; cp. Eur. El. 80 θεοὺς λαβὼν ἀνά 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. θαλερόν, lit. 'big,' 'full of life,' hence 'abundant.'

269. ἀχρεῖον ἰδών, 'with a grimace,' a forced meaningless look; as Od. 18. 163 ἀχρεῖον δ' ἐγέλασσε, of an unnatural laugh.

270. καὶ ἀχνύμενοί περ, 'sick at heart as they were,' may refer to the disappointment of their wish to return (cp. ἀνιηθέντα, l. 291), or to the effect of the speech of Thersites (only now counteracted), or to both these causes.

272. ἔοργε. The Pf. is used of the whole services of Ulysses, the Aor. ἔρεξε of the particular act just done, § 26.

275. τὸν λωβητήρα. The Art. seems to express contempt, hostility, &c., § 47, 2, g.

278. ἢ πληθύς = οἱ πολλοί, Art. of contrast, § 47, 2, d.

284. νῦν δὴ σε. Aristarchus read νῦν γάρ σε: cp. I. 123.

285. πᾶσιν, 'with all,' 'in the mouths of all,' cp. 4. 95.

288. ἐκπέσαντ[α], Acc., as in l. 113.

289. ἦ—τε, an unusual combination. Bentley proposed to read ὡς τε γὰρ εἶ. Ameis, contending that ὡς εἶ and ὡς εἶ τε are never separated by other words, reads ἦ, and so in Od. 3. 348., 19. 109.

291. ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι, 'assuredly, there is toil (enough) for a man to grow disgusted and return.' The πόνος, 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 ἀνιηθέντα νέεσθαι: cp. 6. 268., Od. 2. 310. This interpretation comes from Aristarchus. It is the only one which suits the reason given, καὶ γὰρ κ.τ.λ., and the reply in l. 297, ἀλλὰ καὶ ἔμπης κ.τ.λ.

294. εἰλέωσιν, 'hem in,' 'keep back.'

303. χθιζά τε καὶ πρωΐζ' ὄτ' ἐς 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 χθιζά τε καὶ πρωΐζα 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 ὄτε = 'since,' 'after,' cp. II. 21. 80 ἥως δέ μοι ἐστὶν | ἦδε δυωδεκάτη ὄτ' ἐς Ἴλιον εἰλήλουθα, and Od. 3. 180 τέτρατον ἡμᾶρ ἔην ὄτ' ἐν Ἀργεῖ νῆας εἴσας | Τυδεΐδew ἔταροι . . | ἵστασαν. 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 *δηρὸν τε μένειν*, and l. 325 *ὄψιμον ὑπιτέλεστον*. 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 *χθιζά τε καὶ πρωΐζά* with *ἔβαν* in the preceding line; but this gives a poor sense, and moreover it is not Homeric to begin a fresh sentence by *ὄτε* without any particle of transition.

314. *ἔλεεινά*, 'piteously,' to be taken with *τετριγώτας*.

315. Join *ἀμφεποτάτο τέκνα*.

318. *ἀρίζηλον* (so MSS. except the Ambrosianus) probably means 'very plain,' a sign for all eyes to see, a monument of the event. Cp. the fate of the Phaeacian ship, *Od.* 13. 156 *θεῖναι λίθον ἔγγυθι γαίης νηῖ θοῇ ἴκελον ἵνα θαυμάζωσιν ἅπαντες*. So in Ovid's version *Metam.* 12. 23 *fit lapis et servat serpentis imagine saxum*. Zenodotus read *ἀρίδηλον*, Aristarchus probably *ἀίζηλον*, the reading of the first hand of the Ambr. The ancient lexicons (Apollonius and Hesychius) explains *ἀίζηλος* as 'invisible' (*ἄδηλος, ἄφαντος*), and identify it with *ἀίδηλος* 'destroying': so that the sense would be 'the god who put him before us withdrew him again from our sight.' Cp. Cicero's translation, *Div.* 2. 30, 63 *qui luci ediderat genitor Saturnius idem abdidit et duro formavit tegmine saxi*. This interpretation seems less natural; and the connexion of *ἀίζηλος* with *ἀίδηλος* 'destroying' cannot be defended.

321. Join *θεῶν ἑκατόμβας*.

322. *Κάλχας δ' αὐτίκ'*. The *δέ* marks the apodosis. But possibly we should read *δὴ αὐτίκ'*, see § 51, 6.

323. *ἄνεφ*, Nom. Plur. of an adjective *ἄνεως*, 'silent.' Aristarchus read *ἄνεω*, taking it for an adverb, used like *ἀκὴν* in the phrase *ἀκὴν ἐγένοντο σιωπῇ*. *ἐγένεσθε*, Aor., see on 4. 243.

325. *ὄου*. The original form is doubtless *ὄο*, see § 19, 3.

328. *αὔθι*, 'in the same place,' nearly = *αὐτως*, l. 342.

340. *γενοίατο*, i. e. 'they may, for aught I care.'

346. *Ἀχαιῶν*, with *νόσφιν*, 'apart from the rest of the Achaeans.'

347. *ἄνυσις*, 'result,' 'attainment'; i. e. they will come to naught.

*αὐτῶν* is Masc., referring to *τούσδε* in l. 346.

348. *ἶναι* depends on *βουλεύωσι* in the last line.

349. *εἴ τε . . εἴ τε*, so the best MSS.: others have *ἦε καὶ οὐκί*.

*ψεύδος*, 'false,' cp. 9. 115 *οὐ τι ψεύδος ἐμὰς ἄτας κατέλεξας*.

353. *ἀστράπτων κ.τ.λ.* The line is a kind of exclamation: hence the Nom. without a construction, cp. 10. 437, 547, *Od.* 1. 51.

356. *Ἑλένης ὀρμήματά τε στοναχάς τε*, 'the stir and groaning about Helen.' This 'objective' use of the Genitive is very common in Homer; e. g. *Τρώων ἄλγος*, 'sorrow for the Trojans,' *χόλος υἱός*, 'anger on account

of his son,' &c. Cp. also II. 3. 206 *σεῦ ἀγγελίη*, 'a message about you,' and the genitives quoted on l. 397. The word *ὄρμημα* does not elsewhere occur, but its meaning may be inferred from that of *ὄρμάω* and *ὄρμαίνω* (cp. IO. 28 *πόλεμον θρασὺν ὄρμαίνοντες*). 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 *ἐπισπεῖν* see Leaf, *Journ. of Philology*, xiv. p. 249.

363. *φρήτρηφιν*, used as a Dat.: see § 40.

The *φρήτρη* (Attic *φρατρία*) or 'brotherhood' was a sub-division of the tribe. Cp. Hdt. 7. 212 *οἱ δὲ Ἕλληνες κατὰ τάξιν τε καὶ κατὰ ἔθνηα κεκοσμημένοι ἦσαν, καὶ ἐν μέρει ἕκαστοι ἐμάχοντο*. So Tacitus, *Germ.* 7 'non casus neque fortuita conglobatio turmam aut cuneum facit, sed familiae et propinquitates.'

366. *κατὰ σφείας*, 'by themselves,' cp. I. 271.

376. *ἀπρήκτους*, 'in which nothing is done,' 'fruitless.'

379. *ἔς γε μίαν* (sc. *βουλήν*), 'take counsel to one purpose.'

381. *δεῖπνον*, in Homeric times a forenoon or midday meal: 8. 53.

382. *θέσθω*, 'put in order,' 'set right.'

384. *ἄρματος ἀμφὶς ἰδῶν*, 'seeing to his chariot.'

385. *κρινώμεθα*, 'bring matters to an issue,' Lat. *decerno*.

392. *μιμνάξω*, 'to loiter,' a Frequentative or Intensive of *μίμνω*.

393. *ἄρκιον*, 'safe.' This is an instance of 'litotes' (§ 59): 'he shall not be sure to escape' is put for 'he shall have no chance.'

397. *παντοίων ἀνέμων*, governed by *κύματα*, 'the waves of (i. e. raised by) all directions of wind.' So II. 305 *ὡς ὅποτε νέφεα Ζέφυρος στυφελίξῃ ἀργεστῶ Νότοιο*, Od. 13. 99 *αἶ τ' ἀνέμων σκεπώσι δυσαῆων μέγα κῦμα*.

398. *ὄρέοντο*, 'bestirred themselves.'

409. *ἀδελφεόν*, *Acc. de quo*, § 37, 7.

410. *οὐλοχύτας*, see the note on I. 449.

413. *ἐπ' . . δῶναι*, 'set upon (the battle),' i. e. so as to interrupt the battle. For the Inf. cp. 7. 179 *Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν κ.τ.λ.*

414. *πρηνές*, with *βαλείω*, proleptically, 'cast down headlong.'

415. *αἰθαλόεν*, 'blackened with smoke,' as in Od. 22. 239. *πυρός*, 'with fire,' Gen. of *material*, § 39, 4.

420. *ἀμέγαρτον*, 'unenviable.' Aristarchus read *ἀλίσστον*.

421-432 repeat I. 458-469, except 425-6.

435. *λεγώμεθα*, 'talk together': the Middle has the *reciprocal* force.

446. *θῦνον*, 'made hot haste,' 'bustled.'

452. *πολεμίζω*. Inf. of consequence, 'wherewith to fight.'

455. *ἄϊδηλον*, 'consuming,' lit. 'making unseen' (*ἀ-φίδ-ηλος*).

457. τῶν, with χαλκοῦ, 'from their armour as they came on.'
459. τῶν δ', taken up by ᾧς τῶν in 464. So 474 τοὺς δ'—ᾧς τοὺς.
463. προκαθίζοντων, 'as they settle': join with ὀρνίθων (459). πρό = 'one before another,' as in προθέλυμνος, προμνηστῖνοι.
469. ἀδινάων, 'thickly swarming.'
470. ἠλάσκουσιν, 'rush about,' 'dart to and fro.'
474. πλατεία, 'broad,' i. e. 'numerous'; or perhaps 'wide-ranging.'
479. ζώνην, 'the waist,' as in εὐζωνος, βαθύζωνος, &c.
480. ἀγέληφι, locative sense, 'in the herd.'
483. It seems best to take πολλοῖσι with ἡρώεσσι, although the place of the words καὶ ἔξοχον is not quite Homeric.
486. ἀκούομεν, 'have heard,' know by hearing: cp. 14. 125, Od. 15. 403. The passage is imitated by Sophocles, Aj. 23 ἴσμεν γὰρ οὐδὲν τρανές, ἀλλ' ἀλώμεθα, and Plato, Phædr. p. 96 ἀκοήν γ' ἔχω λέγειν τῶν προτέρων, τὸ δ' ἀληθές αὐτοὶ (οἱ θεοί) ἴσασι.

The MSS. of the Iliad generally give the remainder of this book under a separate title, Βοιωτία or Κατάλογος τῶν νεῶν. The last part, 816 ff., was known as the Τρωϊκὸς διάκοσμος. 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—'Ελλάς and Ἑλληνες—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. Ἰάοιες 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 generally, the great national names are Ἀχαιοί, Ἀργεῖοι, Δαναοί. 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, Maeonians, and Carians. Miletus, which is the only site mentioned, is expressly said to belong to the Carians. What is still more remarkable, the islands which afterwards became seats of Ionian civilisation—Chios, Samos, Paros, Naxos, Ios, and the rest—are unknown to the Iliad. The only passage in which we trace the beginnings of Greek colonisation is the account of the (perhaps Dorian) settlement of Rhodes.

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

**Θεσσαλία** 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 **Locrian** 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 **Orchomenus**, with its population of Minyae, is still a distinct state. Towards the West the Greek occupation does not extend much, if at all, beyond Cephallenia: for **ἤπειρος** 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**, **Δεῖφι**, **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 neighbouring districts—Orchomenus, Phocis, Locris, Euboea, 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, **Ἡοῖαι**, **Κατάλογοι 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 interpolation, 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.



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. λινοθήρηξ, an epithet at variance with 13. 719, where the armour of Ajax is described as *ἔντεα δαιδάλεα*.

530. Πανέλληνας, 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. πέρην ἱερῆς Εὐβοίης, 'over against Euboea'; cp. Aesch. Ag. 190 Χαλκίδος πέραν. So too in Hdt. 8. 44 ἡ περαία τῆς Βοιωτίας, 'the country opposite (across the sea from) Boeotia.' Heyne and others took the word to mean 'beyond Euboea' (as in l. 626 πέρην ἁλός), 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. ὄπιθεν κομώντες, opposed to the usual *κάρη κομώντες*, hence = 'wearing hair *only* behind': cp. also ἀκρόκομοι (4. 533).

548. τέκε δὲ ζείδωρος ἄρουρα. In this respect Erechtheus represents the claim of the Athenians to be *αὐτόχθονες*.

550. μιν, 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:—*Αἴας δ' ἐκ Σαλαμῖνος ἄγειν νέας ἐκ τε Πολίχνης | ἐκ τ' Αἰγειρούσσης Νισαίης τε Τριπόδων τε*, thus connecting Salamis 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. *πρῶτα* = 'formerly.' Sicyon appears to have been recently added to the empire of Agamemnon. So too Corinth, the ancient *Ἐφύρη*, had been independent, as we see from the story of Bellerophon (II. 6. 152 ff.)

581. *κοίλην Λακεδαίμονα*, the vale of Lacedaemon. *κητώεσσαν*, 'full of hollows,' i.e. ravines (Buttm. Lexil. s. v.).

587. *ἀπάτερθε*, '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 Triphylia: 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 Menelaus). In the ninth book (149 ff.) seven cities, 'the last in sandy Pylus,' are offered by Agamemnon to Achilles; and one of them, Phera or Pherae, is mentioned in another passage (II. 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. *Οἰχαλίθην*. The parallel l. 730 shows that this is Oechalia in Thessaly; otherwise we should naturally suppose the Messenian Oechalia to be meant.

597. *στεῦτο*, '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 *αὐτὰρ ἀοιδὴν ἀφίλοντο* is an explanation of *πηρόν θέσαν*, but from an *opposite* point of view; he became *πηρός* because deprived of *ἀοιδή*. *αὐτὰρ* or *ἀτάρ* often indicates this kind of

quasi-opposition (which in fact is epexegetis in a negative or privative form) cp. Il. 2. 214 μᾶψ ἀτὰρ οὐ κατὰ κόσμον : 5. 204 ὥς λίπον (ἵππους), αὐτὰρ περὶ κ.τ.λ. : 10. 99 κοιμήσονται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθονται : 15. 241 νέον δ' ἐσαγείρετο θυμὸν | .. ἀτὰρ ἄσθμα καὶ ἰδρῶς | παύετο. Some take πηρός 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 πηρός.

603. The Arcadians and their leader Agapenor are not elsewhere mentioned in the Iliad.

616. ὅσον ἔφ' Ὑρμίνη .. ἔργει, 'over so much space as Hyrmine &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 Ἐχίνοι—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—*Δουλίχιόν τε Σάμη τε καὶ ἄλγεσσα 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 Ἐχίνοι are rather too far from Leucadia to form part of the same contingent ; especially as the coast of Acarnania (the ἡπειρος of l. 635) goes with Ithaca and Cephallenia.

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 Ἐπειοί.

632. Νήριτον is a mountain in Ithaca ; Κροκύλεια and Αἰγίλιψ are probably also places in the same island. Σάμος (in the Odyssey also Σάμη) is the later Cephallenia.

635. ἡπειρος, 'the mainland,' and ἀντιπέραια, 'the opposite coast,' are not definitely proper names. They must refer to parts of the later Acarnania : or the ἀντιπέραια may be Elis, cp. Od. 4. 635.

639. Πλευρών, 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 ἀνασσεμένον, 'to bear all rule.'

646 ff. The places here mentioned seem all to be in the middle part of Crete—perhaps the only part then occupied by Greeks.

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

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. Ἐφύρη is a common city-name (cp. 6. 152). The Ephyre taken by Heracles is placed by Apollodorus (2. 7. 6) in Thesprotia, by Strabo (p. 338) in Elis.

661. Authorities are divided between τράφη ἐν (as in 3. 202., II. 222), and τράφ' ἐνί. For the intransitive Aor. ἔτραφον cp. 5. 555, and the recurring phrase γενέσθαι τε τραφέμεν τε.

664. ἐπηξε, 'built': cp. Ναύ-πακτος, lit. 'ship-building.'

681. Νῦν αὖ, a form which marks the transition to a different part of the map. τοὺς has no construction: it is used as if ἐρέω or some equivalent word were to follow.

τὸ Πελασγικὸν Ἄργος, 'the Pelasgian,' in contrast to the Argos already mentioned (l. 559); the Article being used as in Αἴας ὁ μέγας, &c. (§ 47, 2, d). It is a question whether 'Pelasgian Argos' is used vaguely for Thessaly (as the other Argos for Peloponnesus), or denotes a particular district or city. Those who hold the latter view generally identify it with Λάρισα Κρεμαστή, north of the Pagaæan gulf.

683. Φθίη and Ἑλλάς seem to be adjoining districts: cp. II. 9. 395 ἀν' Ἑλλάδα τε Φθίην τε. The home of Achilles is generally Φθίη, while there are traces of a wider use of Ἑλλάς and the corresponding gentile name Ἑλληνες; see II. 2. 530, and compare the phrase καθ' Ἑλλάδα καὶ μέσον Ἄργος (Od. I. 344, &c.). It is curious that the Φθῖοι mentioned in II. 13. 686 ff. are not under Achilles. The Ἑλλάς of II. 9. 447 ff. appears to be further to the north, and outside the kingdom of Peleus.

687. ἐπὶ στίχας, 'in their lines': cp. 3. 113 ἵππους μὲν ἔρυσαν ἐπὶ στίχας.

692. The meaning of ἐγχεσίμωρος may be gathered approximately from the similar words ἰό-μωρος, from ἰός, 'arrow' (see the note on 4. 242), ὑλακό-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 εὐήθης and Engl. *silly*) originally had a good or neutral sense.

700. ἀμφιδρυφής, 'with both cheeks torn in mourning'; perhaps with a play on ἡμιτελής (l. 701).

709. πόθειόν γε μὲν ἐσθλὸν ἐόντα, 'yet they felt the loss of one that was good,' viz. Protesilaus. γε marking the contrast of πόθειον to δεύοντο.

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 Protesilaus.

729. Here the account of the *northern* part of Thessaly begins. As to Οἰχαλίη, cp. I. 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. Il. 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 (Leake, *Northern Greece*, iii. p. 396, iv. p. 296).

765. ὄτριχας, 'alike in hair': ὀ- is for the copulative ὀ- (as in ὀ-μός). So οἰέτεας, for ὀ-φέτεας, 'of like years.'

ἐπὶ νῶτον, 'over the back,' equal in height of back. σταφύλη, 'with the plummet,' i. e. when measured with it.

770. ἵπποι θ', sc. πολὺν φέρτατοι ἦσαν.

772. ἀπομηνίσσας, 'having taken deadly offence.' ἀπό expresses that the quarrel is à outrance (cp. Od. 16. 378). So ἀπο-σκυδμαίνω, ἀποθαυμάζω (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 κλισίῃς would make a pause at an unusual place in the line.

781. Διί, Dat. governed by ὑπό in ὑπεστενάχισε, 'groaned beneath,' 'under the influence of.' So ὑπὸ ποσσί in l. 784.

794. δέγμενος ὀππότε κ.τ.λ., 'watching for the time when the Greeks should make a movement.'

ναῦφιν, for the Gen. (= an Ablative).

795. μιν, i. e. Priam; governed by προσέφη.

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 Βατίεια, but the 'divine' name—that which would have expressed the truth—was 'the tomb of Myrine:' cp. l. 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) Maeonia, Caria, Lycia. Each group ends with the most distant point; cp. l. 857 (τηλίθεν ἐξ Ἀλύβης), 863 (τῆλ' ἐξ Ἀσκαίης), 877 (τηλόθεν ἐκ Λυκίης).

827. τόξον 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 Ἄμφιος is the son of Σέλαγος (not Μέροψ), and dwells in Παισός.

840. Πελασγῶν. These Pelasgi seem to be to the south of the Troad, on the coast of Aeolis, Λάρισα being the place of that name near Κύμη.

851. λάσιον, 'shaggy,' an epithet that properly applies to the breast (σπήθεα, cp. I. 189). Here however Πυλαιμένεος κῆρ is not meant literally, but is simply = Πυλαιμένης, like Πριάμοιο βίη, &c.

857. Ἄλύβης. The name seems to be the same as that of the people known as Χάλυβες. They were famous for their mines, but in historical times these were only of iron.

872. χρυσὸν ἔχων 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 (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 ἐπεὶ κ.τ.λ. The narrative is resumed from the description of the marshalling of the armies, 2. 474 ff. ἕκαστοι, '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 κλαγγῆ, ἐνοπιῆ, see § 38, 3.

3. οὐρανόθι 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 γερανοὶ δὲ φεύγουσαι τὸν χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον φοιτέωσι ἐς χειμασίην ἐς τοὺς τόπους τούτους. The Πυγμαῖοι, or 'men a cubit high,' are variously located by later writers (see Helbig, *Hom. Epos*, p. 15).

4. ἀθέσφατον, lit. 'not according to an utterance of the gods,' hence (vaguely) 'portentous,' 'unblest.'

5. ταί γε. The Article serves to repeat the Subject αἱ τε (l. 4), after the interposition of the clause ἐπεὶ κ.τ.λ.

ἐπί expresses direction, 'bearing on,' as 5. 700 ἐπὶ νηῶν.

7. ἠέριαι, 'at dawn,' l. 497.

προφέρονται, 'bear forth with them,' come forth with: so 5. 506 μένος χειρῶν ἰθὺς φέρειν, 10. 479 πρόφερε κρατερὸν μένος, 11. 529 κακὴν ἔριδα προβαλόντες. The temper in which a man advances is spoken of as if it were something literally carried by him.

10. εὖτε, here = ἤντε; so 19. 386. Buttmann wished to read ἤντε, but this is needless. since ἤντε might pass into εὖτε in the same way that ἤς 'good' yields the Adverb εὖ.

12. ἐπιλεύσει, 'sees over' so much distance. We should perhaps write ἐπὶ λεύσει (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 locative 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 βιβάντα, subordinate to ἐρχόμενον, '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. **Δύσπαρι**, cp. Od. 18. 73 Ἴριος Ἄϊρος, Od. 19. 260 Κακοῖλιον οὐκ ὀνομαστήν, Od. 23. 97 μήτερ ἐμὴ δύσμητερ. The significance of these compounds lies in their expressing a feeling that the name should answer to the character of its bearer. Cp. I. 403 (note).

40. **ἄγονος**, 'without offspring, 'barren': wedlock and begetting children are naturally coupled together, as in Od. 4. 208 γαμέοντί τε γεινομένῳ τε. Others take it to mean 'unborn'; but this gives a harsh combination with **ἄγαμός τ' ἀπολίσθαι**.

44. **φάντες**, = οὐ ἔφασαν, '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.' **ἔπι**, = ἔπεστι, 'there is on thee,' 'thou art furnished with.'

46. **ἦ τοιόσδε ἐὼν κ.τ.λ.**, i. e. 'was it for such a one as you now show yourself to,' &c.: cp. Eur. Heracl. 816 εἶτα τοιοῦτος γεγῶς τοὺς Ἡρακλείους ἦλθε δουλώσων γόνους.

49. **ἀπίης**, see on l. 270.

**νὺν ἀνδρῶν αἰχμητῶν**. 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 *consenuit socerorum in armis*, i. e. in the armour of his wife's people; Virg. Æn. 11. 105 *hospitibus quondam socerisque vocatis*.

50. **πῆμα, χάρμα, κατηφείην**, Accusatives expressing the *result* of the foregoing sentence: cp. 4. 207, Od. 6. 184.

54. **οὐκ ἄν τοι χραίσμη**. On the Subj. with **ἄν**, see § 31, 2.

**τά τε δῶρ' κ.τ.λ.** The Article gives a contemptuous emphasis, like **οὗτος** in Attic, Latin *iste*: cp. 2. 275.

57. **ἔσσο**, for **ἔ-εσσο**, '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 **ἐπεὶ κ.τ.λ.** is not expressed: it is supplied in sense by the speech itself. The full grammatical form appears in 6. 333—

Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,  
τοῦνεκά τοι ἐρέω.

62. **ἔρωήν**, 'the force,' lit. the *rush* or *spring* of his movement.

65. **ἀπόβλητα**: cp. 1 Tim. iv. 4 *πάν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον*.

66. **ἑκῶν**, '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 them.

70. *συμβάλετε*, Plur. because both parties are engaged in the matter.

74. *ναίοιτε*, Opt., because Paris puts this as a thing which he *accepts*, a consequential *incident* of his proposal: cp. l. 102 *τεθναίη*, ἄλλοι δὲ *διακρινθεῖτε τάχιστα*.

78. *μέσσου δουρὸς ἑλών*, 'taking his spear by the middle.'

79, 80. *ἔπετοξάζοντο* . . *ιοῖσιν τε τιτυσκομένοι λάεσσί τ' ἔβαλλον*. There is a slight 'anacoluthon' (§ 58); the sentence begins as if the attack described by *ἔπετοξάζοντο* were made in two ways. viz. *ιοῖσιν τε λάεσσί τε*. The two Datives therefore should have gone with *ἔπετοξάζοντο*. But then the feeling that throwing stones is not properly *τοξάζεσθαι* suggested a new independent Verb, *ἔβαλλον*. Compare Demosthenes, Fals. Leg. § 76 *οὐδ' ἔγραψεν οὐτ' εἰς ἐπιστολὴν οὐδέμιαν οὔτε πρεσβευτῆς οὐδεὶς εἶπε τῶν παρ' ἐκείνου*, where *ἔγραψεν* is placed before *οὔτε—οὔτε* as though it included both letters and embassies, and the inaccuracy is then corrected by changing to *πρεσβευτῆς εἶπε* (see Mr. Shilleto's note, *a. l.*). Cp. also Hdt. *ἐγὼ οὐδένα κω ἀνθρώπων δέϊσας ἔφυγον οὔτε πρότερον οὔτε νῦν σὲ φεύγω* (= *οὔτε ἔφυγον οὔτε φεύγω*).

83. *στεῦται*, 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 *οἴσετε κ. τ. λ.*

98. *διακρινθήμεναι*, '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 *περὶ τῆς ὑμετέρας ἀρχῆς ὁ ἀγὼν 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 μέλαινα*). Hence the order in *γῆ τε καὶ ἡλίῳ* is reversed (chiasmatic).

105. *τάμνη*, lit. 'slay' (a victim), hence 'make' (a treaty) by slaying.

107. *Διὸς ὄρκια δηλήσηται*, 'do wrong to, offend against, the oath of Zeus.' See the note on 4. 67, 68.

109. *ὁ γέρων*, 'an old man,' the Art. pointing the contrast, § 47, 2, *b*. The sentence is quite general. *πρόσσω καὶ ὀπίσσω*, cp. l. 343.

112. *παύσασθαι*, so the best MSS. Verbs of *hoping* properly take the Fut. Inf., but the Aor. may be retained with the meaning 'hoping that they *had* ceased,' i. e. that the war was now at an end.

113. *ἐπὶ στίχας*, 'in ranks,' cp. 2. 687.

115. *ὀλίγη δ' ἦν ἀμφὶς ἄρουρα*, 'there was little ground round' (each pile of arms)—an epexegetis of *πλησίον ἀλλήλων*. This seems more natural than the ancient interpretation, 'there was little ground between' (the two armies). Cp. Od. 8. 476 *θαλερῇ δ' ἦν ἀμφὶς ἀλοιφή*, and so Il. 8. 481., 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 **Τειχοσκοπία** 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 l. 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. *χλαῖναν*, a cloak so large that it could be worn folded double: cp. l. 133. It is opposed to *ἀπλοῖδες χλαῖναι* (ll. 24. 230).

138. **τῷ νικήσαντι**, 'to the one who shall have conquered.' The Art. points the implied contrast, § 47, 2, *d.* **κε** goes with **κεκλήση**, § 35.

144. According to later poets, **Αἰθρα**, 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 ll. 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 *οἱ ἀμφὶ τινος* (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. **λειριόεσσαν**, '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. **τοῖοι** 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 **ἕξεν πάροιθ' ἔμεῖο**, 'sit in front of me.'

164. Cp. Hdt. 1. 45 *εἷς δὲ οὐ σύ μοι τοῦδε τοῦ κακοῦ αἴτιος, εἰ μὴ ὅσον ἀέκων ἐξεργάσαο, ἀλλὰ θεῶν κού τις κ.τ.λ.*

166. **ὥς μοι κ.τ.λ.**, 'that so you may,' &c., the two preceding lines being parenthetical. **τόνδε** 'this man before us': but in the answer **οὗτος** 'the man you ask about.' So in ll. 192, 200, 226, 229.

168. **καί** emphasises **μείζονες** (= greater, not merely equal).

175. **τηλυγέτην**, see the note on 5. 153.

176. **τό**, 'wherefore': § 37, 1, § 47, 3. **τέτθηκα**, 'I waste away,' § 26, 2.

179. ἀμφότερον, 'both,' Acc. used adverbially: so δεύτερον, l. 191.

180. ἐμός . . κυνώπιδος. The Adj. is equivalent to a Gen.: cp. l. 54.

εἴ ποτ' ἔην γε, a phrase that is always used of lost happiness: as Il. 11. 762 ὡς ἔον εἴ ποτ' ἔον 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 εἴ ποτε in prayers, as Il. 1. 39 εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα κ. τ. λ., 1. 394 εἴ ποτε δὴ τι ἦ ἔπει ὠνησας 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. δεδμήατο. The past tense refers to the former speech: = 'you are, as I thought, a king of men.' Cp. Il. 12. 164 Ζεῦ πάτερ, ἦ ῥά νυ καὶ σὺ φιλοψευδῆς ἐτέτυξο, 'so you, too, are a lover of deceit!' So often with ἄρα and an Impf.

189. ἀντιάνειραι, 'a match for men.'

192. τόνδε, Acc. *de quo*, § 37, 7. It is deictic, cp. l. 166.

193. μείων, Nom. attracted by ὄδε. For the Dat. κεφαλῇ cp. 168.

196. ἐπιπωλεῖται, 'passes along,' as in review.

206. σεῦ ἕνεκ' ἀγγελίης, 'on account of a message about you.' For ἕνεκα, cp. Od. 16. 334 τῆς αὐτῆς ἕνεκ' ἀγγελίης, ἐρέοντε γυναῖκί: for the Gen., Od. 10. 245 ἀγγελίην ἐτάρων ἐρέων, 'to tell the news of his companions.' The ancients supposed a Masc. ἀγγελίης (formed like ταμίης, νεηνίης), but this is needless and improbable (Luttm. Lex. s. v.).

210. στάντων probably refers to the whole assembly (as Paley thinks); 'overtopped them when they stood up with his broad shoulders.' ὦμος is an Acc. of the 'part concerned,' as in l. 227 ἔξοχος Ἀργείων κεφαλῆν τε καὶ εὐρίας ὦμος, and ὑπέρερχεν is Intransitive; cp. Od. 13. 93 εὗτ' ἀστὴρ ὑπερέσχε φαάντατος.

211. ἀμφω δ' ἔξομένω, in the Nominative, owing to the partial apposition of Ὀδυσσεύς. We rather expect two clauses to follow, such as Ὀδυσσεὺς μὲν . . Μενέλαος δὲ . . (like 7. 306 τῶ δὲ διακρ. νθέντε ὁ μὲν . . ὁ δὲ . .). The single clause γεραρώτερος ἦεν Ὀδυσσεύς, by a slight anacoluthon, takes the place of such a double clause. So Il. 10. 224 σύν τε δὺ' ἐρχομένω καὶ τε πρὸ ὁ τοῦ ἐνόησε: see § 58.

212. πᾶσιν, 'before all,' in the Trojan assembly.

213. ἐπιτροχάδην, 'trippingly,' 'fluently.'

215. ἀφαρματοεπής, 'blundering, missing the mark, in speech': cp. Od. 11. 510 οὐχ ἡμάρτανε μύθων (of Neoptolemus).

ἦ καὶ γένοι ὕστερος ἦεν, 'yet he was [and that though he was] the younger' (καίτοι νεώτερος ἦν, Schol.). Most MSS. have εἰ καί, but the

ancient critics do not recognise this reading; their only doubt is between ἦ and ἦ̄. For ἦ̄ = 'although,' cp. 7. 393 οὐ φησιν δάσειν ἦ̄ μὴν Τρῶές γε κέλονται; 22. 279 οὐδ' ἄρα . . ἠείδης τὸν ἐμὸν μόνον ἦ̄ τοι ἔφησ γε (though you thought you did); also 11. 362., 16. 61., 18. 13.

220. ζάκοτον, 'surlly,' '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 ἂν . . ἐρίσσειε, 'could not have contended,' § 30, 6.

224. Join ἀγασσάμεθ' εἶδος, '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 (Φεῖδος and Φιδόντες) confirms this view.

235. 'Whom I should know well, and tell their names' (i. e. if I were asked): cp. Od. 22. 350 καί κεν Τηλέμαχος τάδε γ' εἶποι. The conditional form, properly speaking, suits only the second clause (μυθησαίμην); the other is assimilated to it, because treated as a subordinate step; as though the sense were 'I should tell from knowing well.' καί τ'. The τέ is copulative, καί emphasising οὔνομα.

238. μοι, with μία, 'one with me,' = the same as me. The construction is different in 5. 896 ἐμοὶ δέ σε γείνατο μήτηρ, as there it is the father that speaks. Here μία is necessary to the sense.

242. αἴσχεια, 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. αὐθι (= αὐτόθι, αὐτοῦ), 'where they were.'

252. τάμητε, 2 Plur., because it includes the other parties: 'that you all may make a treaty.'

262. βήσετο, 'mounted,' here takes an Acc. δίφρον.

270. μίσγον. According to the Schol. this does not mean the usual mixing with water (for the σπονδαί are expressly called ἄκρητοι, 'pure' wine), but mixing of wine brought by the two parties to the treaty.

274. νεῖμαν. 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. τίνυσσον, Dual, because Hades and Persephone are intended.

285. Τρῶας . . ἀποδοῦναι, 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 ἀνθρώποισι πελώμεθ' αἰόδιμοι.

289. Ἀλεξάνδροιο πεσόντος, may be taken with τιμὴν, 'the penalty

due for Paris on his fall' (cp. 21. 28), or as a Gen. absolute. οὐκ ἐθέλωσιν, not μή, because οὐκ ἐθέλω is a single notion, = 'refuse.'

294. θυμοῦ δενομένου, subordinate to ἀσπαίροντας, 'gasping as breath (life) failed them.'

295. δεπάεσσιν, with ἀφυσσάμενοι, 'drawing off in cups.'

299. πημήνεια, 'do mischief,' here without an Object: cp. ὑπὲρ ὄρκια δηλήσαντο, 4. 236, 271. The Optative is used because the principal Verb (ῥέοι) is in the Opt.; § 34, 1, b.

301. αὐτῶν, Gen. governed by ἐγκέφαλος, without reference to the Dat. σφι. δαμείην, 'be made subject,' i. e. brought into slavery.

308. τό 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, Il. 19. 249 ff.

313. ἄψορροι, used adverbially, 'back again.'

317. ὀππότερος .. ἀφείη, 'to see which should throw.'

327. ἔκειτο, Sing., agreeing with the nearest Nominative (Zeugma).

333. Paris had come into the field armed as an archer, see l. 17. ἤρμοσε Intransitive (since αὐτός is hardly ever reflexive in Homer).

340. ἐκάτερθεν ὀμίλου, 'on each side of the throng.' The line recurs at Il. 23. 813, where the ὄμιλος is the crowd of spectators.

345. κοτούντε is subordinate to σείοντ' ἐγχείας: 'shaking their spears in their wrath.'

348. χαλκόν, of the defensive armour. Aristarchus read χαλκός, 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—

τῷ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον

μέσσον ἐπομφάλιον· περιήχησεν δ' ἄρα χαλκός.

350. ἐπευξάμενος, 'with a prayer': the Aor. Participle may express an accompanying action, when it coincides with the principal action.

352. δάμασσον. Aristarchus read δαμήναι, 'grant that I may punish him, and that he may be subdued under my hands': for the change of Subject, cp. 5. 118 δὸς δέ τέ μ' ἄνδρα ἐλείν καὶ ἐς ὄρμην ἐγχεος ἐλθεῖν.

353. τις, any one, people in general.

362. ἀνασχόμενος, 'raising his arm'; see on l. 350.

αὐτῷ (the φάλος or ridge of the helmet) has some emphasis: the sword broke just where it struck. But Aristarchus read αὐτῇ, taking it of the helmet.

366. τίσασθαι, '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. κακόητος, 'for his foul deeds': Gen. of price.

368. παλάμηφιν, an ablative Gen., § 40.

370. ἐπιστρέψας is Intrans.; cp. ὑποστρέψειας, l. 407.

371. ὑπό with the Acc. expresses *extent under*: the thong *passed* under the neck, § 42, 3.

378. ἐπιδινήσας, 'whirling it round'; Aor. as in l. 350 (supra).

380. ἔγχεῖ, with ἐπόρουσε, cp. l. 349. A warrior carried two spears, and this therefore was the second.

382. κηώνεντι, 'scented.'

383. καλέουσα is the Fut. Participle, which in Homer is only used with Verbs of motion (going, sending, &c.).

385. ξανοῦ, Gen. with λαβοῦσα. The Substantive ξάνον, *a garment*, is to be distinguished from the Adjective ξάνος, *flexible*, an epithet of tin.

388. μιν refers to the same person as ἧ in the preceding line; the Subject to φιλέσκει being Helen.

391. κείνος is predicative, 'yonder is he,' as l. 344 κείνος ὁ γε . . ἦσται.

399. δαιμονίη, see the note on l. 561.

400. πολίων 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 [αὐτόν emphatic], give him the comfort he needs. I can have nothing more to do with him, for I belong to Menelaus again.'

406. ἦσο κ.τ.λ. The asyndeton makes an abrupt transition to the climax of the speech: cp. l. 179.

407. ὑποστρέψειας. The Opt. expresses affected anxiety that the advice should be taken: 'better not to return any more to Olympus.'

412. ζκριτα, 'measureless,' 'untold,' cp. ἀκριτόμυθος, 2. 246.

417. κέν here indicates a further and certain *consequence* of what Aphrodite will do.

424. τῆ, 'for her,' with κατέθηκε in the next line.

δίφρος denotes a seat of a simple kind, used in sleeping rooms, &c.

428. ἦλυθες, '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. ἀλλά σ' ἔγωγε κ.τ.λ., 'for my part I recommend you to,' &c. the emphatic ἔγωγε, to show that this is her real advice, the preceding sentence being ironical.

435. ἀντίβιον, here an Adjective; more commonly used as an Adverb, in the phrase ἀντίβιον μαχέσασθαι.

436. ὑπ' αὐτοῦ δουρί, 'under *his* spear,' αὐτοῦ being emphatic: 'he will be the very one to lay you low.'

438. με .. θυμόν, Acc. of the 'whole and part,' § 37, 5.

441. τραπέιομεν, 'let us take our pleasure,' 1 Plur. Subj. of *ἐτάρπην* (*τέρπω*), with metathesis (as in *κραδίη* and *καρδίη*, *θάρσος* and *θράσος*). The word might also come from *τρέπω*, 'let us betake ourselves': but this does not suit the Aor. Participle *εὐνηθέντε*, and there is no other evidence of an Aor. *ἐτράπην*, from *τρέπω*, in Homer.

442. ἀμφεκάλυψε, cp. Il. 1. 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).

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## 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 **Pandarus**, 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 *ὀρκίων σύγχυσις* and *Ἀγαμέμνονος ἐπιπόλησις*. 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 connexion between the two parts, see the note on l. 220.

References to this book may be found in the fifth, where Pandarus 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 Pandarus 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.).

I. οἱ δὲ θεοί, 'but the others, the gods': the Art. shows that we are turning away from the plain, § 47, 2, *b*. ἡγορόωντο, 'held debate.'

4. **δειδέχαστο**, 'pledged,' 3 Plur. Plpf. of **δέχομαι** or **δεκομαι**. The true Homeric form is probably **δηδέχαστο**, with **η** instead of **ε** in the reduplication: and so **δηκνύμενος**, 'welcoming,' **δηκανύωντο**, &c. The Pf. expresses *attitude*, viz. that proper to the act of pledging, § 26, 2.

5. **αὐτίκα**, viz. as soon as Agamemnon had made the demand at the end of the third book.

6. **παραβλήδην**, '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.

11. **παρμέμβλωκε**, 'places herself,' 'takes her stand by him': § 26.

13. Cp. the words of Agamemnon, 3. 457.

17. **γένοιτο**, cp. 7. 387. Aristarchus read **πέλοιτο**.

18. **οἰκείοιτο** is an Opt. of willingness or concession, expressing what the speaker *agrees to*: § 30, 4.

22. **ἀκέων** is here indeclinable, and used as an Adverb, like **ἄκην**.

24. **οὐκ ἔχαδε**, 'did not contain,' i. e. her anger boiled over.

28. **κακά**, Acc. expressing the sum or result of the action, § 37, 3.

32. **ὅ τ[ε]** 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 **ὅτι** in Od. 5. 339 **κάμμορε, τίπτει τοι ὦδε Ποσειδάων ἐνοσίχθων ὠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλά φυτεύει**;

37. Note the asyndeton with which he comes to the main point of the speech: 'well, do as you please.' Cp. 3. 406.

42. **διατρίβειν**, Inf. as an Imper., after the Imper. **βάλλεο**, § 36, 3.

46. **τάων** is governed by **περί**, 'beyond these': cp. 1. 257 **περὶ μὲν σε τῶ Δαναῶν**.

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 ἀνύω**, 'I make nothing,' 'do not gain' my object. Possibly **ἀνύω** is a Future, formed like **τελέω, κομῶ**, &c.

59. **πρεσβυτάτην**, 'first in dignity.' She is the only goddess called **πρέσβα θεά**.

60. **ἀμφότερον**, Adv., 'both ways.' **γενεῆ**, 'in age.'

67. **ὑπὲρ ὄρκια**, 'in violation of the treaty.' Most MSS. have **ὑπερόρκια**, which makes very good sense.

74. **αἵξασα**, Aor. Part. describing the action, 'shot down': cp. 3. 350.

77. **λαμπρόν**, with **ἀστέρα**. On the use of **τε** in similes, see § 49, 9.

84. **ἀνθρώπων**, with **πολέμοιο**: so **ἀνδρῶν πόλεμος** (5. 332), &c.



93. *πίθοιο* is an Opt. used as a gentle Imperative, § 30, 2: the sentence need not be taken to be interrogative.

94. *τλαίης 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. *Τρώεσσι*, 'with, in the eyes of, the Trojans,' a locatival Dat.

99. *δηθέντα* is subordinate to *ἐπιβάντα*: 'mounting the pyre because laid low by the dart.'

102. *ἑκατόμβην*, properly 'a hundred *οxen*,' here extended to a similar sacrifice of rams.

104. Note the play in the words *φρένας ἄφρονι*.

105. *ἔσύλα*, 'stripped,' i. e. took out of its case (*γαρυντός*, Od. 21. 54).

*τόξον αἰγός*, 'a bow made of (the horns of) a goat': cp. *ἀσκός βοός*, 'bottle of ox-skin'; *πέδιλα νεβρῶν* (Hdt. 7. 75).

106. *ὄν*, governed by *βεβλήκει*, not by *τυχήσας*.

107. *ἐκβαίνοντα δεδεγμένους*, 'waiting for it as it stepped forth': cp. 5. 238 *ἐπιόντα δεδέξομαι*, 'I will wait for his onset.' There is usually a comma at *ἐκβαίνοντα*, which is then taken directly with *ὄν*. The Perfect *δεδεγμένους* expresses the *attitude* of waiting, § 26, 2.

110. *ἀσκήσας*, 'working them up,' applying his craft to them.

111. *κορώνην*, the tip, in which was the notch for holding the string.

112. *ποτί γαίῃ* may be taken with *κατέθηκε*, while *ἀγκλίνας* 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 εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ*. The comma which most editors put at *τανυσσάμενος* gives an unusual division of the line.

117. *μελαινέων ἔρμ' ὀδυνάων*, 'the fastening (safeguard, stay) of black pains.' The word *ἔρμα* 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 (*ἔρμα πόλης*). With the notion of a fastening compare *κῆδε' ἐφήπται* (2. 15), *ἔρις καὶ νεῖκος ἐφήπται* (21. 513).

123. *σίδηρον*, the only example of an iron weapon, except the club of Areithous (7. 141). See on l. 189.

124. *κυκλωτέρεις* is predicative: 'bent the bow into circular form.'

129. *ἔχεπευκές*, 'bearing bitterness,' l. 51.

130-132. *τόσον μὲν ἔεργεν . . . αὐτὴ δ' αὐτ' ἴθουνεν ὄθι 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 *οἱ δ' ἦ τοι τόσον μὲν ἔχον τέλος, οὐατα δ' οὐ πω δαιδάλεα προσέκειτο*, = 'they were finished except that &c.' So 22. 322-324., 23. 454. The comparison *ὡς ὅτε κ.τ.λ.* does not refer to *τόσον*, but describes the whole action of Athene. *ὄθι*, 'to the place where' &c. *ζωστήρος ὀχίης*, 'the clasps of the belt.'

133. *ξύνεχον*, Intrans., 'held together,' 'were fastened.' *διπλόος ἦντετο*, 'met so as to overlap': viz. where the two parts of the *θώρηξ*,

the breast-plate and back-plate, met at the side (Mr. Leaf in the *Journal of Hellenic Studies*, iv. 73; Helbig, *Hom. Ep. p.* 198).

137. The *μίτρη* was a sort of metal girdle, protecting the body from the waist downwards (Leaf and Helbig).

138. *πλείστον ἔρυτο*, 'did most to ward it off': cp. 5. 538.

139. For *δῆϊστός* Zenodotus read *χαλκός*, which may have been rejected because the arrow-head was called *σίδηρος* in l. 123. Possibly *χαλκός* is right, and l. 123 an interpolation.

141. *τίς τε*, used in similes and *general* statements, § 49, 9.

142. *ἵππων*. The Plur. is *general*, 'of some horse,' as 10. 259 *βύεται δὲ κάρη θαλερῶν αἰζήων*. But Aristophanes read *ἵππω*, as in l. 145.

145. *μιάνθην* is 3 Dual of a non-thematic Aor. (§ 3) of *μαίνω*, for *ἐ-μιάν-σθην*. For the retention of the *ν* and loss of the *σ* cp. *πεφάνθαι* for *πεφάν-σθαι* (Buttm. Spr. II. 244).

151. *νεῦρον* 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. *ἔταμνον* gives the meaning 'the treaty that I made *proves* to be death to you,' 'in making the treaty I was compassing your death.'

156. Join *προστήσας πρὸ Ἀχαιῶν* (not *πρὸ Ἀχαιῶν μάχεσθαι*).

157. *ὡς*, = *ὅτι οὕτως*: there should be no colon at *μάχεσθαι*.

161. *τελεῖ* is a Pres., *ἀπέτισαν* a gnomic Aor. (§ 25, 2). *σύν*, of what is *included* in the payment. This is an Attic-use of *σύν*.

164. *ὄτ' ἄν ποτ' ὀλώλη*, the Subj. of solemn prediction, § 13, 2.

166. *ὑψίζυγος*, 'seated aloft,' = *σέλμα σεμνὸν ἤμενος* (Aesch. Ag. 183).

167. The *αἰγίς* is described in 2. 447 ff., 5. 738 ff.

178. *ἐπὶ πᾶσι*, 'in all cases': *ἐπί* as in *ἀτελευτήτω ἐπὶ ἔργω* (l. 175).

179. *ἄλιον*, used predicatively, 'has brought an army in vain.'

182. *χάνοι . . χθών* does not imply an earthquake or miracle: it is merely a variation of the phrases *χθόνα δύμεναι*, *γαῖα καλύπτει*, &c. *εὐρεῖα* is a constant epithet of the earth, cp. 11. 74.

185. *πάροιθεν*, 'before' [a vital point was reached].

187. *ζῶμα τε καὶ μίτρη*, see ll. 133, 137, where the arrow goes through belt, *θώρηξ*, and *μίτρη*. It follows, as Mr. Leaf shows (*l. c.*), that the *ζῶμα* was part—the *waist* or lower part—of the *θώρηξ* (Helbig, p. 201).

194. *φῶτ'*, so 21. 546 *φῶτ' Ἀντήνορος υἷον*: cp. the redundant use of *ἀνὴρ*, 5. 649 *ἀνέρος ἀφραδίησιν ἀγανοῦ Λαοδάμαντος*, and so 11. 92. Note that *Asclepius* in Homer is still a mere mortal.

197. *κλέος, πένθος*, Acc. of the sum or result: cp. ll. 28, 155.

209. *καθ' ὄμιλον ἀνά στρατόν*. The difference between *ἀνά* and *κατά* is very slight: probably *κατά* gives the notion of being *surrounded*; 'plunging into the throng on the way through,' &c.

211. *βλήμενος ἦν*, 'lay where he had been struck.'

212. *κυκλόσε*, 'into a circle,' i. e. all round. Aristarchus read *κύκλος*.

ὁ δ' ἐν μέσσοισι παρίστατο. The δέ marks the apodosis to the clause ἀλλ' ὅτε δῆ—the Subject (ὁ) being Machaon, who presented himself (παρίστατο) in the group round Menelaus, and forthwith drew out the arrow.

214. πάλιν ἄγεν, 'were broken backwards'; the arrow not being in the wound could be drawn out backwards, when the barbs would be broken off against the metal of the armour.

219. οἱ . . 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 ἂν . . ἴδοις, 'you would not have seen,' § 30, 6.

229. μάλα πόλλ' ἐπέτελλε, 'gave him many injunctions.'

235. ψευδέσσι. So Aristarchus read, though ψευδῆς does not elsewhere occur in Homer. With the other reading, ψεύδεσσι (from ψεύδος), the meaning is 'Jupiter will not help where there is falsehood': for ἐπί cp. l. 178, and the Attic ἐπὶ πᾶσι δικαίοις.

236. δηλήσαντο, 'have done harm,' viz. to the other side: cp. l. 66 Ἀχαιοὺς . . ὑπὲρ ὄρκια δηλήσασθαι. Most MSS. have ὑπερόρκια.

237. αὐτῶν is opposed to ἀλόχους καὶ τέκνα in the next line.

242. ἰόμωροι, from ἰός, 'an arrow': on the -μωρος see 2. 692 (note). The feeling of contempt for archery is perceptible in Homer: cp. 11. 385 τοξότα λωβητήρ. It became stronger in later Greek sentiment.

ἐλεγγέες only occurs here; elsewhere ἐλέγχα.

243. ἔστητε. The Aor. is used in impatient questions of this kind: cp. 2. 323 τίπτ' ἄνεφ' ἐγένεσθε; 20. 178 τί νυ τόσσον ὀμίλου πολλὸν ἐπελθὼν ἔστης; 22. 122., Od. 4. 810., 10. 64, &c.

247. ἔνθα τε, 'to the place where,' cp. l. 132 ἴθουνεν ὄθι.

251. ἐπὶ Κρήτεσσι expresses the *terminus ad quem* of the motion: 'he came [and stood] by the Cretans.'

262. σὸν δέ, Apodosis.

263. ἀνώγοι. The Opt. indicates that it is a mere supposition, with which the speaker has nothing to do; whereas εἴ περ . . πίνωσι is the occasion contemplated. Cp. Od. 14. 374 οὐδὲ πόλινδε ἔρχομαι, εἰ μὴ πού τι περίφρων Πηνελόπεια ἐλθέμεν ὑτρήνησιν, ὅτ' ἀγγελίη ποθὲν ἔλθοι. But perhaps we should read ἀνώγη: some MSS. have ἀνώγει.

274. κορυσσέσθην, 'were putting on their helmets,' i. e. making ready; the helmet was the most conspicuous piece of armour.

277. μελάντερον ἢύτε πίσσα. The main question here is whether ἢύτε means 'like' or 'than.' In the former case μελάντερον has to be taken absolutely; 'blacker and blacker' (like ἐπασσύτεροι), or 'blacker than when near.' The combination 'blacker (and accordingly) like

pitch' is harsh: possibly it may be supported by Hdt. 3. 23 κρήνην .. ἀπ' ἧς λουόμενοι λιπαρώτεροι ἐγίνοντο κατάπερ εἰ ἐλαίου εἴη. Most commentators, however, suppose that ἡύτε is used for ἦ, 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 'blacker than pitch,' it seems more probable that ἡύτε is an old error for ἦέ τε (Bekker, *H. B. I.* 312), which occurs in Od. 16. 216 ἀδινώτερον ἢ τ' οἰωνοί. In any case the two passages can hardly be treated differently. Buttman took ἡύτε here for 'than,' and accordingly wished to read ἡτ' οἰωνοί in the Od. (Lexil. s.v. εἶτε).

286. σφῶϊ .. κελεύω. Cp. the speech of Ulysses, 2. 190.

295. ἀμφὶ 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. ἀπὸ ὧν ὀχέων, 'fighting from his own chariot': ἀπό as 5. 13 τῶ μὲν ἀφ' ἵπποιν, ὁ δ' ἀπὸ χθονὸς ἄρνυτο πεζός, and 15. 386. Cp. also Xen. Cyr. 3. 3. 60 οἱ ἀπὸ τῶν ἄρμάτων προμαχοῦντες (Am.).

ἔτερ' ἄρματα, viz. the chariots of the enemy.

307. ὀρεξάσθω, 'let him aim his blow': the Aor. ὀρέξασθαι 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. ἔπειτο, 'played their part,' 'kept up with' (your spirit): cp. Od. 20. 237 γνοίης χ' οἴη ἐμὴ δύναμις καὶ χεῖρες ἔπονται, also Il. 16. 154 ὃς καὶ θνητὸς ἐὼν ἔπεθ' ἵπποις ἀθανάτοισι.

315. ὁμοῖον, 'common to all': cp. νεῖκος ὁμοῖον (l. 444), and the recurring ὁμοῖου πολέμοιο. ὁμοῖος is an archaic variety of ὁμοῖος, and accordingly is found only in certain phrases, in which it has the equally archaic meaning 'allotted to all.'

319. Ἐρευθαλίωνα κατέκταν. The story is told at length, 7. 136-156.

328. μῆστωρες αὐτῆς, 'contrivers of the battle-cry,' which it was the work of the chiefs to raise. See the note on 5. 272.

331. οὐ γάρ πώ 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 ἀκούω see 2. 486.

334. ὀππότε, with μένοντες, 'waiting [for the time] when.'

335. ἄρξειαν, sc. Ἀχαιοί, understood out of πύργος Ἀχαιῶν (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,' = ὀπότε ἄλλου πύργου ἐπελθόντος ἄρξειαν. This however is too harsh. Perhaps we should read ἄρξειεν (with one MS.).

341. ἐόντας, Acc., see the note on 2. 113.

342. καυστήρης presupposes καυστήρ, Fem. καύστειρα. Such a form properly denotes an *agent* (like δημίτειρα, 'vanquisher,' δρήστειρα, &c.),

its use here involves a sort of personification of *μάχη*. For the metaphor, cp. the phrases *δέμας πυρός, φλογὶ εἵκελος ἀλκήν*, &c.

343. *δαιτὸς ἀκουάζεσθον ἐμεῖο*, 'hear of the banquet (i. e. hear the summons to it) from me.' Elsewhere *ἀκουάζομαι* 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 (*δήμια*, cp. 17. 250).

345. *κρέα* 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 *μεθίμεν*, and take *ὀππὸτ' . . Ἄρηα* with what follows, = 'when there is a battle you will see,' &c. But the use of the Subj. (*ἐγείρομεν*) without *ἄν* or *κέν* shows that the reference in that clause is not to a future event, but is quite general, § 33, 1. Moreover, it is unlike Homer to begin a fresh sentence with *ὀππότε*, without any Particle of transition, and in the middle of a line: cp. 1. 163. On the other hand, the asyndeton at *ὄψαι κ. τ. λ.* is natural (cp. 3. 406, with the note): 'nay, you will see,' &c.

357. *γνώχωμένιοι*. The Gen. is used because *γινώσκω* 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. *ἤπια δήνεα*, not *κακοὶ δόλοι*, as he had called them before (l. 339), but 'gentle wisdom.'

362. *ἀρεσσόμεθ'*, Subj., 'we shall make good, make amends for.' The Pres. *ἀρέσκω* is not Homeric.

371. *ὀπιπεύεις*, the reading of the best MSS., is closer to the stem *ὀπιπη* (seen in *παρθεν-οπιπη-s*) than the usual reading *ὀπιπτεύεις*.

*πολέμοιο γεφύρας*. The word *γέφυρα* 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 *ἔρκος ἔμεν πολέμοιο* (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. *ἄτερ πολέμου*, 'on no warlike errand'; Agamemnon therefore had never met him as an enemy.

380. *οἱ δ'*, sc. the people of Mycenae.

382. *πρὸ ὁδοῦ*, 'forward on the way,' a partitive Gen.

384. *ἀγγελίην* is a 'cognate Acc.' with *ἐπὶ . . στείλαν*, 'sent on a message.' On *ἀγγελίη* see the note on 3. 206.

389. *πάντα* is an adverbial Acc., § 37, 1.

392. ἀψ ἄρ' ἀνερχομένῳ. This reading was taken by Bentley from the similar line 6. 187. Most MSS. have ἀψ ἀναερχομένῳ. πυκνόν, 'closely packed,' because numerous.

399. τόν. The Art. points the contrast: 'but his son,' § 47, 2, δ.

400. χέρεια (so Aristarchus, others read χέρηα), = χερείονα: cp. πλέας for πλέονας, 2. 129. For ἀμείνω Aristarchus read ἀμείνων, sc. ἐστί.

405. Imitated by Aristophanes, Thesm. 810—

οὕτως ἡμεῖς πολὺ βελτίους τῶν ἀνδρῶν εὐχόμεθ' εἶναι.

407. ἀγαγόντε, Dual, meaning Diomede and himself.

ἄρειον, 'belonging to Ares,' made for war: cp. ἀρήϊα τεύχεα. Some take it as the Comparative, 'a stronger wall.'

410. μοι is a *dat. ethicus*, 'do not tell me that you put our fathers,' &c. ἔνθεο, an Aor. Imper. after μῆ, contrary to the well-known rule.

δομοίη should perhaps be δομοίῃ, see the note on l. 315.

417. Ἀχαιῶν, an 'objective' Gen., 'grief for the Greeks when they are made the prey of their foes.' See on 2. 356.

421. ὑπό, i. e. 'in the knees'; cp. 3. 34 ὑπό τε τρόμος ἔλλαβε γνῖα.

423. Ζεφύρου ὕπο κινήσαντος, 'by the stirring of the West wind': cp. l. 276 ὑπὸ Ζεφύροιο ἰῶης.

424. πόντω, 'in the open sea.' For τε some MSS. have τά, but τὰ πρῶτα always refers to a single marked point, = 'the first time,' 'once for all,' &c. κορύσσεται, 'gains a crest,' i. e. takes the defined form of a high wave.

426. κυρτὸν ἔδν κορυφούται, 'comes to a head as it curls.' So in 442-3, Strife is small when she first shows her head (κορύσσεται), 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.

430. ἔχοντ' ἐν στήθεσιν αὐδῆν, 'having voice (the power of speech) in their breasts.'

433 ff. Τρῶες δ' ὡς τ' οἶες. The construction is changed where the principal sentence is resumed at l. 436. But the anacoluthon is softened by Τρῶες being in the same case as οἶες (§ 58, 3); cp. 17. 755-9—

τῶν δ' ὡς τε ψαρῶν νέφος ἔρχεται . . .

ὡς ἄρ' ὑπ' Αἰνεΐα τε καὶ Ἐκτορι κούροι Ἀχαιῶν  
οὐλον κεκλήγοντες ἴσαν

where τῶν is accommodated to ψαρῶν: cp. also Od. 13. 81 ff.

437. ὀρός, 'speech' (lit. noise, chatter): cp. ἀλλόθροος, 'foreign.' γῆρυς, 'voice,' 'cry.'

443. καὶ ἐπὶ χθονὶ βαίνει is subordinate in sense: 'her head touches heaven while she treads the earth.' Cp. Virgil's imitation, Æn. 4. 176-7.

449. ἔπληντο, 'met': cp. 5. 282 θῶρηκι πελάσθη, 'reached the corslet': 5. 766 ὀδύνησι πελάζειν; also τειχεσιπλήτης, of Ares.

454. κρούων 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. τηλόσε. This form is used because the sound is thought of as reaching to the point where it is heard: cp. 11. 21 πεύθετο γὰρ Κύπρονδε μέγα κλέος, 'he heard the tale even in Cyprus' (as far as Cyprus); 16. 515 δύνασαι δὲ σὺ πάντοσ' ἀκούειν.

460. πῆξε, sc. Ἀντίλοχος τὸ δόρυ. εἴσω, 'into,' cp. Ἴλιον εἴσω.

465. ὑπέκ βελών, 'out of range of weapons.'

λελιημένος ὄφρα, so 5. 690: cp. 6. 361 θυμὸς ἐπέσσεται ὄφρ' ἐπαμύνω, and 16. 652 δοάσσατο κέρδιον εἶναι ὄφρ' κ. τ. λ.

466. μίνυνθα, '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 γυμνωθὲν ἀρπάσαι δόρυ, 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 θυμός, cp. 1. 4.

473. υἰόν, with the first syllable short, § 51, 3, c. The form υἰός (for υἰός) prevails in Attic inscriptions.

479. Join ὑπὸ δουρὶ Αἴαντος, like ἐμῷ ὑπὸ δουρί, &c.: cp. 3. 436.

480. πρῶτον, i. e. he was the first slain on the Trojan side.

ίοντα, 'as he came on.' Most commentators join πρῶτον ίόντα, 'as he came on in the front of the battle.'

483. εἶαμενῆ, 'flat-lying land'; the derivation is unknown.

486. ἕτυν, 'the felloe' of a wheel.

488. τοῖον, 'in such fashion,' &c.: cp. 3. 153 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.

489. αἰολοθώρηξ. The Adjective probably does not refer to the make or appearance of the θώρηξ, but to the way in which it dances or flashes in the movement of battle: cp. κορυθαίολος, 'flashing with his helmet'; αἰολόπυλος, 'with horses that dart to and fro.' See 12. 167.

491. ὁ δὲ repeats the same Subject, § 47, 1.

493. αὐτῷ, the dead man, as in l. 470.

498. ἀνδρὸς ἀκοντίσαντος, with ὑπό, 'gave way before the throw.'

500. παρ' ἵππων, 'beside his chariot,' i. e. not quite behind it, like παρ' ἀσπίδος above (468). The Schol. joins the words with ἦλθε, understanding them to mean that Abydos was a place where Priam kept horses: but ἵπποι standing by itself can hardly bear this sense, and παρά would not be used of coming from a distant place.

511. ἀνασχέσθαι, Inf. of consequence: 'their flesh is not stone or iron, so as to withstand.'

514. ἀπό, 'speaking from,' cp. 1. 306.

521. τένοντε, 'the muscles,' spoken of in pairs. ἀναιδής, 'ruthless.'

522. ἄχρις ἀπηλοίησεν, 'crushed away utterly'; ἄχρις implies that it did not stop short in its effect.

527. ἀπεσσύμενον, 'as he made haste to retire.' So Aristarchus in one of his two editions; in the other he read ἐπεσσύμενος. Most of the MSS. have ἐπεσσύμενον, 'as he rushed on.' The argument against the last is that it could only refer to a *περὶ* 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. 14. 461, where Polydamas kills Prothoenor, and then Ajax καρπαλίμως ἀπίοντος ἀκόντισε.

533. ἀκρόκομοι, i. e. wearing their hair in a top-knot: cp. κάρη κομώωντες and ὄπιθεν κομώωντες (II. 2. 542).

535. πελεμίχθη, 'was sent reeling.'

539. 'Then no longer would any man have found fault with the battle if he had been moving about in the midst of it': cp. Od. 1. 229 ὅς τις πινυτός γε μετέλθοι.

540. ἄβλητος καὶ ἀνούτατος, include every kind of wound; βάλλω being used of missiles, οὐτάω of weapons held in the hand.

542. αὐτὰρ ἀπερύκοι, 'while she kept off': αὐτὰρ is used on account of the negative notion of ἀπερύκοι, as we should say, he was to be in the middle of the fight, *but* not in danger: cp. 2. 599 (note).

ἔρωήν, the 'rush' or 'spring.'

## 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 ἀριστεία. 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). Æneas and Pandarus attack him together: he kills Pandarus, and wounds Æneas 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 Diomedes 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 Diomedes, 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 **Διομήδους 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 l. 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 l. 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 Διομήδους ἀριστείῃ*.

A peculiar character is given to the 'Aristeia' of Diomedes 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 Diomedes'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 Diomedes, 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. Diomedes attacks Apollo, but has to retreat.

5. 605 ff. Diomedes warns the Greeks to retreat before Ares.

5. 827 ff. Athene bids Diomedes 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. Diomedes 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. ἀστέρ[ι] ὀπωρινῷ, the Dog-star, as appears from Il. 22. 26-31.

6. παμφαίνησι, the Subj. because the clause is qualifying or limiting in sense: Diomedes 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.'

ἸΩκεανοῖο, Gen. of *material* (as πρήσαι πυρός, to burn with fire): cp. Od. 6. 224 ἐκ ποταμοῦ χροά νίξετο (= with water from the river).

11. πάσης, 'of every kind,' so ἄγρια πόντα (l. 52), δαίδαλα πάντα (l. 60): see the note on l. 5.

12. οἱ, Diomedes. ἀποκρινθέντε, 'coming forward from the throng.'

1. 21. οὐδ' ἔτλη, i. e. he leaped from the chariot to defend his brother (cp. l. 297), but his courage failed. περιβῆναι, 'to bestride' (in defence).

24. οἱ, *Dat. ethicus*, 'that he might not have the old man grieved.'

29. ὀρίνθη, 'was disturbed,' i. e. they were scared.

31. τειχεσιπλήτα, lit. 'one that draws near to walls,' hence 'assailer of cities,' by a kind of litotes (§ 59): see on 4. 449.

32. οὐκ ἂν ἔασαιμεν, 'may we not leave,' a polite form of request.

33. ὀπποτέροισι κ.τ.λ., (to decide) to which of the two, &c.

34. The anger of Zeus is a rhetorical fiction: he has not yet forbidden the other gods to take part in the war.

36. ἡϊόεντι, 'with sandy banks' (ἡϊόνες), such as a river has near its mouth.

40. στρεφθέντι is a 'true' *Dat.*, μεταφρένω a locative *Dat.* πρώτῳ with στρεφθέντι, 'who first turned.'

44. ὄς, sc. Phaestus. So in l. 60 ὄς means Phereclus.

46. ἐπιβησόμενον, not a Future, but the Participle answering to the Indic. ἐπεβήσετο (see § 9, 3). The next line implies that Phaestus had already mounted the chariot.

50. ὄξυόεις, made of ὄξυη, a kind of beech. Hence ὄξυη itself = 'spear' (Archil. &c.). The derivation from ὄξυς is against analogy.

53. ἰοχέαιρα, 'pouder forth of arrows'; cp. 618 ἐπὶ δούρατ' ἔχεναν.

59. Some write Τέκτονος as a proper name, perhaps rightly, since the patronymic Ἀρμονίδης cannot well stand alone.

64. οἱ 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 ἐκ κήδεα πέσσει, and Od. 6. 12 θεῶν ἀπο μῆδεα εἰδώς. The gods had taught him δαίδαλα, but not θέσφατα.

73. κεφαλῆς, 'in the head,' a partitive Gen., the part being further defined by κατὰ ἰνίον, 'by the nape of the neck.'

74. ὑπὸ . . τάμε, 'cut through the tongue beneath,' i. e. at the root.

80. μεταδρομάδην, 'in hot pursuit,' without stopping.

81. φασγάνῳ ἄισσων, 'with a rapid sweep of his sword.'

83. πορφύρεος, 'murky.'

85. Τυδεΐδην, *Acc. de quo*, § 37, 7.

89. ἐεργμέναι, properly 'confined,' hence perhaps 'made tight,' 'made into an unbroken barrier'; cp. 17. 354 σάκεσσι γὰρ ἔρχατο πάντη. But Aristarchus is said to have read ἐεργμέναι, 'strung' or 'fastened'

together' (ἔρμα, 'a fastening,' 4. 117). Perhaps we should read ἐέργμεναι (Inf. of ἐέργω), taking it with ἰσχανόωσι, 'are not strong enough to withstand it,' 'do not hold out against it.'

90. Join ἔρκεα ἀλώων. What sort of 'fence' or 'barrier' is meant by ἔρκεα can only be conjectured: cp. 18. 564.

91. ἐπιβρίση, 'throws its weight in,' i. e. swells the force of the river.

98. Join βάλε .. κατὰ δεξιὸν ὦμον; for the use of τυχῶν cp. ll. 582, 858, also l. 119 ἔβαλε φθάμενος.

99. γύαλον. The θώρηξ consisted of two pieces (γύαλα), the breast-plate and back-plate.

101. ἐπὶ .. αὔσε, 'shouted at or over him.'

105. Λυκίηθεν. This was the Trojan Lycia, of which Zeleia was chief city (2. 824); not the Lycia of Sarpedon.

109. πέπον, 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. διαμπερές, 'right through,' i. e. in the direction of the arrow (instead of pulling it out backwards, as 4. 213).

113. ἀνηκόντιζε. Cp. the imitation, Eur. Hel. 1587 αἵματος δ' ἀποροαὶ ἐς οἶδμ' ἐσηκόντιζον.

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. δὸς δέ τέ μ'. There was another ancient reading τόνδε τέ μ', which is perhaps better, since δέ τε is not in place here (§ 49, 9). ἔλθειν, sc. τὸν ἄνδρα, with change of Subject. ὄρμήν, 'range,' lit. impetus, thence distance to which the impetus carries it. There is an apparent ὕστερον πρότερον, because the main object of the prayer is put first: cp. l. 359 and Virg. Æn. 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, Æn. 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. γιγνώσκης, Subj. allowed after a past Tense, because the thing purposed is still future, § 34, 2, c. But many MSS. have the Opt.

135. καί is not 'and,' but strengthens περ, so that καὶ πρὶν περ = 'although already.' Accordingly μεμαῶς is in apposition to Τυδεΐδης,

and δὴ τότε 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. Il. I. 217., II. 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 ἀγγελίη ἀπίκετο .. παρὰ βασιλεία Δαρεῖον τὸν Ἰστιάσπεος, καὶ πρὶν μεγάλως κεχαραγμένον τοῖσι Ἀθηναίοισι διὰ τὴν ἐς Σάρδεις ἐσβολήν, καὶ δὴ καὶ τότε πολλῶ τε δεινότερα ἐποίεε, κ. τ. λ.

137 ff. The picture seems to be of a shepherd in lone country (ἀγρῶ) who finds a lion in the fold (αὐλή) where the sheep are, and wounds him, and then retires into his farm-house in fear. The lion works his will on the sheep, but without appeasing his rage.

138. ὑπεράλμενον, 'when he has leaped over,' Aor. Part.

140. κατὰ σταθμούς δύεται, '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. II. 244 χίλι' ὑπέστη, αἴγας ὁμοῦ καὶ οἷς, τὰ οἱ ἄσπετα ποιμαίνοντο.

141. ἀγχιστίται, 'each close on the next,' 'thick and fast': so 17. 361 τοῖ δ' ἀγχιστίνοι ἐπιπτον. Cp. προμνηστίνοι (Od. II. 233., 21. 230).

150. ἐρχομένοις, 'when they were coming' (to Troy): so l. 198 ἐρχομένῳ ἐπέτελλε. Aristarchus took it to mean 'returning' (ἐπανιούσι), 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. τηλυγέτω. Buttmann (Lexil. s. v.) showed that τηλύγετος means a favourite son (or daughter, see II. 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 -ετος (as ἀτρύγ-ετος, ἐριδείκ-ετος, ἐρπ-ετός, &c.); if so, the derivations from the root γῦ- (γεν-) must be set aside.

158. χηρωσταί are the heirs who come in when the owner dies χῆρος (*orbis*), = Attic ὄρφανισταί. διά, with δατέοντο.

162. βοσκομενάων, partitive, 'one of those feeding.'

164. βῆσε κακῶς, 'set them down in evil plight': a kind of oxymoron as βῆσε properly means 'set on their feet': see § 60.

172. ῥῶ, sc. the bow, which is the leading idea.

175. ὅδε, adverbial in sense, = 'here': cp. κείνος (3. 391, &c.).

178. ἱρῶν, 'on account of rites' (not performed): cp. I. 65.

χαλεπή .. ἐπι (= ἐπεστι), 'is a grievous thing when it is in the case'; ἐπι of that which accompanies or completes a set of circumstances, cp. I. 515. But Aristarchus read ἐπιμηῆνις as one word.

181. πάντα, adverbial Acc., 'in every point,' § 37, 1.
182. αὐλῶπισ is lit. 'tube-faced,' i. e. rising in front in the form of a cone, into which the crest was fastened.
184. ἀνὴρ, sc. ἐστί, 'if he is the man I think he is.'
185. τάδε μαινεται, 'thus plays the madman,' 'makes this wild work,' cp. 6. 101., 9. 238, also 8. 111 (with the note). The Acc. is adverbial.
187. τούτου, ablative Gen. with ἔτραπεν ἄλλη.
191. 'Surely he is some god in wrath' (cp. l. 183 εἰ θεός ἐστι).
195. σφιν ἐκάστω, apposition, = 'to each of them.'
196. κρῖ, 'barley.' ὄλυραι, 'spelt,' called ζειαί in Od. 4. 41 (cp. Hdt. 2. 36).
208. ἀτρεκές, 'unerring,' 'unmistakeable' blood: or perhaps an Adverb, 'exactly,' 'certainly,' as Od. 16. 245 οὐτ' ἄρ δεκάς ἀτρεκές οὔτε δὲ οἶαι.
214. ἀλλότριος φώς, 'a stranger,' i. e. an enemy.
215. θείην, Opt. in harmony with the principal Verb τάμοι: § 34, 1, a.
218. οὐκ ἔσσεται ἄλλως, = 'things will be no better': cp. Od. 8. 176 οὐδέ κεν ἄλλως οὐδέ θεός τεύξειε. This is a kind of litotes, saying less than is meant (§ 59).
222. Τρώϊοι, 'of Tros,' as explained in l. 265 ff.: cp. 23. 291.
227. ἀποβήσομαι, so Aristarchus and the best MSS. The common reading is ἐπιβήσομαι. The two lines 226-7 recur at 17. 479-480, where ἀποβήσομαι is certainly the right word. ἐπιβήσομαι makes a weak antithesis to μάστιγα. . δέξαι. 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 (παραιβάτης) advances on foot, while the ἡνίοχος keeps the chariot ready to secure his retreat.
228. δέδεξο, 'await,' 'be ready for,' § 26, 2.
233. μὴ . . ματήσετον (Subj.), = 'do not let us have them become restive,' i. e. the danger is that they will: § 29, 5.
235. νῶϊ, Acc., governed by κτείνῃ in the next line.
249. χαζώμεθ' ἐφ' ἵππων, 'let us retreat to (and mount) our chariot,' cp. l. 255. In 24. 356 φεύγωμεν ἐφ' ἵππων means 'let us fly in the chariot,' and so 12. 82 ἐφ' ἵππων ἡγερέθοντο, 'gathered in their chariots'; but the context in these places is different. Aristarchus took it to mean 'towards the chariot' (ἐπὶ τοὺς ἵππους), as ἐπὶ νηῶν in l. 700. Here however the idea of *mounting* the chariot is necessary. The use of ἐφ' ἵππων for the *terminus ad quem* of motion is the same in principle as that of the locative Dative (πεδίῳ πέσει, *fell on the plain*, &c.).
252. φόβονδ' ἀγόρευε, 'advise towards flight': cp. 16. 697 φύγαδε μνῶντο, 'bethought them of flight.'
253. ἀλυσκάζοντι is the emphatic word: 'to shrink in the combat.' So μεμνημένος in l. 263.

255. αὐτως, 'as I am,' i. e. without chariot.

263. Join ἐπαίξαι ἵππων, 'make a rush—do not forget—for the horses of Æneas,' = 'remember to make a rush': cp. 19. 53 ἠδὲ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω. So in prose, Demosth. p. 386 πρὸς θεῶν ἐρωτήσατ' αὐτὸν μεμνημένοι. Other participles used in this way are, φθάμενος (5. 119, &c.), τυχών (see on l. 98).

265. τῆς γάρ τοι κ.τ.λ. The sentence is taken up again at l. 268, 'of that breed' (I say). ἧς 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 ἐγένοντο, 'were the brood that was bred therefrom.'

271. τοὺς, for this use of the Art. with Numerals, see § 47, 2, d.

272. μῆστωρε φόβοιο, cp. 2. 767 φόβον Ἄρηος φορεούσας. μῆστωρε is the reading of the best MSS. here and at 8. 108: others have μῆστωρι (μῆστωρα 8. 108), thus applying the term to Æneas, cp. 4. 328. As the horses are the main subject here, the epithet probably belongs to them.

273. For κε, which is hardly in place here, Bekker reads γε.

288. ἀποπαύεσθαι. Most MSS. have ἀποπαύσασθαι: see on 3. 112.

289. ταλαύρινος, 'with stout (shield of) hide,' for ταλά-φρινος: cp. ταλά-φρων, 'with enduring mind': also κραταίρινος (Or. ap. Hdt. 1. 47), λιθόβριμος (h. Merc 48), both epithets of the tortoise. Or perhaps rather 'stout with his shield,' (as ταλαεργός, 'patient in work,' ταλαπενθήs, ταλαπέριος), hence 'stubborn in defence': see 7. 239.

291. ρίνα. Acc. of the *terminus ad quem*.

293. The best MSS. are divided between ἐξεσύθη (Zenodotus) and ἐξελύθη (Aristarchus): some inferior authorities have ἐξεχύθη. The first gives the best sense, but the form ἐσύθην wants support. ἐξελύθη may mean 'was disengaged' [from the body through which it had passed]. But the true reading is probably ἐξέλυθεν, 'came out' (Ahrens, Phil. iv. 601).

295. παρέτρεσαν, 'started sideways,' 'shied.'

297. ἀπόρουσε, 'darted forth' from the chariot.

301. τοῦ γ', the dead man.

303. ἔργον in the vague sense, 'thing,' &c. For the Opt. see § 31, 4.

308. ὡσε δ' ἀπό, i. e. ἀπέωσε δέ.

310. γαίης, Gen. as with Verbs of taking hold, 'propped himself with his hand on the earth.'

311. κεν . . ἀπόλοιτο, 'would have perished,' § 30, 6.

315. οἶ is *Dat. commodi*, 'she spread out for him.'

323. Join Αἰνείαιο ἵππουs ἐξέλασε. This incident is referred to again in 8. 105-8 and 23. 290-2.

326. φρεσὶν is a locative *Dat.*, as in 2. 213 φρεσὶν ἧσιν ἄκοσμά τε πολλά τε ἦδη (see the note). ἄρτια, lit. 'fitting,' i. e. the mind, character, &c., of Deipylus suited him, were to his taste.

329. μέθεπε, 'set in motion after,' with double *Acc.*, as ὑπαγε (16. 148).

330. **Κύπριν**. Aphrodite is so called in this book only: her Cyprian abode is described in Od. 8. 362.

332. Join **ἀνδρῶν πόλεμον**, as 3. 241 **μάχην** .. **ἀνδρῶν**.

339. **πρυμνόν** is here a substantive: the spear passed 'over the thick part of the palm' (**θέναρ**).

350. **ἢ τέ σ' οἶω** is not strictly the apodosis; 'if you choose to mix in war, (you must expect wounds)—nay, you will be made to dread the very name of war.'

354. **μελαίνετο**, i. e. grew livid in complexion.

355. **ἐπ' ἀριστερά**, 'to the left' of the Trojan line, i. e. on the banks of the Scamander, where Ares was left, l. 36.

356. **ἦρι ἐκέκλιτο**, 'was leaning against a cloud.'

359. **δὸς δέ μοι ἵππους**: for the **ὑστερον πρότερον**, cp. l. 118.

361. **ἔλκος** is Acc. of part affected, **ᾶ** cognate Acc., § 37, 4.

370. The goddess **Διώνη** is only mentioned here.

379. **Τρώων καὶ Ἀχαιῶν** is predicative: 'the battle is no longer one between Trojans and Greeks.'

387. **κεράμφ**, a jar or barrel. The **δέ** should perhaps be struck out.

389. **μητρυιή**, sc. of Otus and Ephialtes.

392. **παῖς Ἀμφιτρώωνος**, Heracles, who in Homer is still a mortal (here emphatically so), and an archer. The club is a later attribute.

394. **καί** belongs to **ἀνήκεστον**, not to the enclitic **μιν**.

395. **ἐν τοῖσι**, 'in that number,' viz. of gods who have suffered at the hands of men.

396. **ωὔτός**, for **ὁ αὐτός**, is only found here.

397. **ἐν Πύλῳ ἐν νεκύεσσι**. 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 **πυλάρτης** 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 νεκύεσσι** 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 νεκύεσσι** to the dead on a battle-field, comparing the words of Ares, 5. 886 **αὐτοῦ πῆματ' ἐπασχον ἐν αἰνήσιν νεκάδεσσιν**, and 15. 118 **κείσθαι ὄμοῦ νεκύεσσι**. 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. **σχήλιος, ὄβριμοεργός**. The Nom. is used in exclamations; so **νήπιος** in 406: cp. 1. 231 **δημοβόρος βασιλεύς**, also 2. 353 (note).

405. **σοὶ δ' ἐπί**, = **ἐπὶ δὲ σοί**.

410. **τῷ**, 'therefore.'

414. **κουρίδιον**, 'wedded,' 'lawful': see on 1. 114.

416. ἰχώ, as if from a Nom. ἰχώς, declined like ἰδρώς.
417. ἄλθετο χεῖρ. The asyndeton may express suddenness.
422. Κύπρις, a name for Aphrodite, only in this book.
424. τῶν τινὰ .. Ἀχαιῖάδων, repeated from 422.
433. γιγνώσκων, i. e. 'although he knew.' Cp. φάντες, 3. 44.
434. οὐδέ, 'not even.'
448. ἁδύτω, 'sanctuary': the word only occurs in Homer in this passage (here and l. 512).
450. αὐτῷ, opposed to τεύχεσι.
452. βοείας is the general term, divided in the next line into ἀσπίδας, ordinary round shields, and λαισιθήια, lighter targets of untanned hide. πτερόεντα, 'winged,' i. e. borne as lightly as if they were winged.
456. ἐρύσαιο, 'withdraw': for the Opt. with οὐκ ἄν, cp. l. 32.
465. Ἀχαιοῖς may be construed with ἐάσετε, or (as Dat. of the agent) with κτείνεσθαι.
473. φῆς που, 'you thought, it seems.' ἐξέμεν, 'would hold,' defend: the word may be chosen in allusion to the name Ἐκτωρ.
475. This may allude especially to the absence of Paris.
477. ἐνειμεν, 'are in (the city) as allies.'
481. καὶ δέ, sc. ἔλιπον: cp. 3. 268.
485. ἀτάρ, cp. the note on 2. 599.
486. ὠρεσσι, for ὀάρεσσι, 'wives.'
487. μή πως .. γένησθε, 'see that ye do not become,' expression of fear or warning, § 29, 5.

ὧς .. ἁλόντε. 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 αἱ γυναῖκες, 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 ἄξαντε, after πολλοὶ ἵπποι, refers to many *pairs* of horses). The most obvious pairs of Trojans, Hector and Æneas, and Hector and Paris, are not appropriate, because Æneas 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 τὴν δ' ἔστηκας 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 χρή: 'to put from you stern rebuke,' that is, act so as not to deserve rebuke (such as Sarpedon is employing). Cp. 22. 100 Πουλυδάμας μοι πρῶτον ἐλεγχέην ἀναθήσει, Od. 2. 86 μῶμον ἀνάψαι, also Pind. Ol. 11 (10), 5 ἐρύκετον ψευδέων ἐνιπὰν ἀλιτόγενον (possibly an imitation of Homer), and Ol. 8, 68.

499. ἱεράς, perhaps in the original sense, 'strong,' 'goodly' (Sanscr. *ishirás*, strong, fresh): cp. 10. 56., 16. 407, &c.



500. ἀνδρῶν λικμώντων is to be joined with ἀλώας, rather than taken as a Gen. absolute. But ἐπειγομένων ἀνέμων is absolute.

502. αἱ δ' . . ἀχυρμαί, 'and so heaps of chaff grow white beneath' (the wind): for the Art. see § 47, 2, *b*.

503-5. The point of the comparison is the way in which the dust raised by the Trojan rally is driven over the Greeks. ἀψ ἐπιμισγομένων may agree with αὐτῶν or be governed by ἵππων: it is further explained by ὑπὸ δ' ἔστρεφον ἡνιοχῆες: the dust was raised by the feet of their horses 'as they (the Trojans) returned to the charge, the charioteers wheeling them to face the enemy' (ὑπό). 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 μάλα σχεδὸν ἤλυθον αὐτῶν (sc. the Greeks, who have not been mentioned); cp. also l. 601—

οὐδ' ἄρ' Ἀχαιοὶ

ἀλκῆς ἐξελάβοντο. μένος δ' ἰθὺς φέρον αὐτῶν.

504. πολύχαλκον, 'rich in brass,' cp. l. 17. 425 χάλκεον οὐρανὸν ἴκε. It was natural to suppose the fabric of heaven to be of some metal.

506. οἱ δέ, sc. the Trojan warriors. χειρῶν, the Plural makes a kind of abstract Noun, 'the strong arm.'

507. Join μάχη Τρῶεσσιν ἀρήγων, as in l. 521. Others (as Nicanor) took μάχη with ἐκάλυψε, 'spread over the battle,' as l. 567 ἐπὶ νύκτ' ὄλοην τάνυσε κρατερῇ ὑσμίνῃ.

511. πέλεν, 'was busy,' moved about.

517. πόνος ἄλλος, i. e. the toil (of battle) which otherwise occupied them: cp. l. 191.

523. νημείης, 'in calm weather': Gen. of time, § 39, 2.

526. ἀέντες, 'when they blow.'

532. ἀλκή, 'help,' 'defence.'

543. Φηρή, also Φηραί (Od. 3. 488), is not in the Catalogue.

544. βιότοιο, 'in substance,' Gen. of *material*. γένος is Acc., 'he was by birth': cp. l. 21. 187 γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.

546. ἀνδρεσσιν, 'for men,' governed by τέκετο ἀνακτα, 'begat to be *their* king.'

554. οἷω τῷ γε. The order is exceptional, for τῷ δ' οἷω κ.τ.λ.

555. ἐτραφέτην. This Aor. has a passive sense, as Od. 3. 28, &c.: cp. Il. 2. 661. ἐτραφέτην . . τάρφεισιν seems a play on words: the root is the same.

559. Αἰνείαιο, governed by χεῖρεσσιν, and so in l. 564.

566. περὶ . . δῖε, 'he was in fear *over*, on account of—.' Some take περὶ to be an Adverb, = 'exceedingly'; but a Preposition is wanted to govern the Dat.

567. ἀποσφήλειε, 'balk them,' 'cause them to fail.'

582. ἀγκῶνα is governed by βάλε in l. 580; τυχῶν as in l. 98.

586. *κῦμβαχος* seems to mean 'headlong': in 15. 536 it is a substantive, = the top of the helmet.

593. *κυδοιμόν*, '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 *πολέμοιο τέρας μετὰ χερσίν ἔχουσαν*.

597. *ἀπάλαμνος*, 'helpless.'

601. *οἶον* is an adverbial Acc. Neut.: *οἶον δὴ* expresses surprise, 'to think how we wondered.' So 13. 633., 15. 287., 17. 587., Od. 1. 32 (Ameis).

604. *κεῖνος*, 'yonder,' as 3. 391 *κεῖνος ὃ γε κ.τ.λ.* So ὄδε, 1. 175.

607. *αὐτῶν*, sc. the Greeks, as the context shows.

612. *Παισός*, called *Ἀπαισός* in 2. 828.

621. *ἄλλα* .. *τεύχεα*, 'the arms *as well*': cp. 2. 191.

623. *ἀμφίβασιν*, 'bestriding,' in defence: cp. 1. 21.

634. *πτώσσειν ἐνθάδ'*, 'what compulsion is on you to cower here?' = 'what obliges you to be here where you shrink from the battle?' *ἔόντι*, 'that art,' = 'since thou art.'

638. *ἄλλ' οἶον* —. The force of this phrase is somewhat clearer in two similar places in the Odyssey—

4. 240 *πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,*  
*ὄσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι,*  
*ἄλλ' οἶον τόδ' ἔρεξε κ.τ.λ.*

11. 517 *πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,*  
*ὄσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,*  
*ἄλλ' οἶον τὸν Τηλεφίδην κατενήρατο χαλκῶ.*

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. *ἄλλὰ* expresses abrupt turning to the particular instance: 'why, to think —.' But possibly the conventional line *πάντας δ' οὐκ ἂν κ.τ.λ.* has fallen out in the text before 1. 637. Cp. Dinarch. c. Dem. § 37 *ὦν τοὺς μὲν ἀρχαίους ἐκείνους μακρὸν ἂν εἶη λέγειν, . . ἄλλὰ ταυτὶ τὰ μικρὸν πρὸ τῆς ἡμετέρας ἡλικίας γεγενημένα κ.τ.λ.* For *ἄλλ' οἶον*, the reading of Aristarchus and all MSS., the ancient grammarian Tyrannion read *ἄλλοιοῖον*, 'another kind of man they say Heracles was': cp. 11. 391 *ἦ τ' ἄλλως ὑπ' ἐμέιο κ.τ.λ.* This gives fair sense, but the transition is rather abrupt. Note the Masc. *οἶον*, in spite of the Fem. title *βίην Ἥ*.

650. *μιν εὖ ἔρξαντα*, 'one who (Heracles) had done well by him' (Laomedon): cp. Od. 23. 56 *κακῶς δ' οἱ πέρ μιν ἔρεζον . . ἐτίσατο*. 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. *δαμέντα*, sc. *σέ*: change of grammatical Subject.

662. *ἔτι*, 'as yet,' alluding to the death of Sarpedon in a later battle (16. 502).

665. τὸ μὲν .. ἐξερύσαι, '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 τῖς in l. 665. τοῖον γὰρ ἔχον πόνον ἀμφιέποντες, 'such toil (of battle) had they to busy themselves with.'

673. τῶν πλεόνων, 'of more Lycians'; the Art. of *contrast*, § 47, 2. πλεόνων as πλέονας in l. 679.

682. οἱ προσιόντι, 'at his coming': cp. Od. 2. 249., 10. 419.

690. ὄφρα, as 4. 465.

693. φηγῶ, the oak near the Scaean gates, 6. 237., 7. 22, &c.

694. θύραζε, 'forth,' 'out': cp. the Italian *fuori* (Lat. *foris*).

697. The MSS. have ἀμπνύνθη, 'recovered breath': Aristarchus read ἐμπνύνθη, 'became alive' (ἐμπνοος), i. e. recovered consciousness.

698. ζώγει, 'gave him life': elsewhere ζωγρέω means to grant life to a prisoner in war. θυμόν is an Acc. of the part, with κεκαφήota, 'sorely spent in spirit.'

700. ἐπὶ νηῶν, 'towards,' i. e. so as to bear down upon: Gen. as 3. 5 πέτονται ἐπ' Ὀκεανοῖο ῥοάων.

702. μετὰ Τρώεσσιν Ἄρηα, 'that Ares was among the Trojans.' This refers back to the speech of Diomedes, ll. 601-6.

708. Ὑλη, with ὕ (as also in 7. 221), but ὕ in the Catalogue (2. 500). Zenodotus read Ὑδη, perhaps supposing a different place to be intended. There is a Ὑδη in Lydia (20. 385).

709. κεκλιμένος, lit. 'resting upon,' perhaps to describe a lake-village: cp. Od. 4. 608 νήσαν . . αἶθ' ἀλλὶ κεκλίεται. Κηφισίς was the old name of the lake Copais, from the river Κήφισος.

711. τοὺς δ', sc. Hector and Ares.

715. τόν. The Art. refers to the following clause: 'we made *the* promise, viz. that he should,' &c.

720. ἐποιχομένη, 'going about the work.'

723. σιδηρέω ἄξονι ἀμφίς, 'on the axle at each end,' explains ἀμφ' ὀχέεσσι.

727. χρυσοῖσι κ.τ.λ., i. e. ornamented with plates of gold and silver.

728. ἐντέταται, 'is stretched with thongs,' = is covered with woven work of thongs stretched across it; so a helmet, 10. 262 ἐντοσθεν ἱμάσιν ἐντέτατο στερεῶς, 'was inlaid on the inside with thongs forming a solid covering.'

729. πέλεν, 'moved,' 'played.'

736. ἡ δέ, Art. of contrast. the Subject being the same: she put off the πέπλος, and put on the χιτῶν.

738. θυσανόεσσαν, 'adorned with tassels,' cp. 2. 448 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται.

739, 740. It is not clear whether Φόβος, Ἐρις, 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—

τῇ δ' ἐπὶ μὲν Γοργῶν βλοσυρῶπις ἔστεφάνωτο  
δεινὸν δερκομένη, περὶ δὲ Δεῖμὸς τε Φόβος τε.

The shield, however, had a real power of causing the *things φόβος* (15. 230., Od. 22. 299), ἀλκή (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. ἀραρυῖαν, 'furnished,' decked with (figures representing) champions of a hundred cities. ἑκατόν is sometimes taken with πρυλέεσσι, but this makes πολίων rather unmeaning.

750. ἐπιτέτραπται κ. τ. λ., 'to whom Olympus is entrusted for opening and shutting the gate,' = 'to whom the opening and shutting is entrusted.'

752. κεντρ-ηλεκίας, 'driven on by the goad.' The meaning of -ηλεκίας is *continuous motion* or *extent*; δι-ηλεκίας 'continuous,' 'unbroken,' δουρ-ηλεκές, 'the distance to which a spear carries,' ποδ-ηλεκής, '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.

757. τάδε .. ἔργα, construction like τόδε χάεο, § 37, 1. Cp. Od. 14. 284 νεμεσσᾶται κακὰ ἔργα.

758. ὀσσάτιόν τε καὶ οἶον, = ὅτι τοσοῦτον καὶ τοιοῦτον.

759. ἄχος, Acc. of result, cp. 3. 50.

761. τοῦτον, *istum*, § 45. ἀνέντες, 'in having sent forth.' οἶδε, 'has sense of,' 'feels the force of': cp. 6. 351 δς ἦδη νέμειν.

766. πελάζειν, 'to bring him in contact with,' cp. 4. 449.

770. ἡρωειδές is most naturally taken as an adverb with ἶδεν, 'as far as a man descries in dim outline'; ἡρωειδές 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' (θρῶσκουσι).

774. συμβάλλετον, Dual, as if ἠδὲ Σκάμανδρος had preceded. So Od. 10. 513 Πυριφλεγέθων τε ρέουσι Κώκυτός θ', 14. 216 Ἄρης τ' ἔδοσαν καὶ Ἀθήνη; and still more harshly, Il. 20. 138 εἰ δέ κ' Ἄρης ἀρχωσι μάχης ἢ Φοῖβος Ἀπόλλων.

778. ἴθματα, i. e. with short quick steps: cp. H. Apoll. 114 βὰν δὲ ποσὶ τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖα.

782. εἰλόμενοι, 'crowding,' 'massing together at bay' (Fr. *refoulés*).
791. ἐπὶ νηυσί is of course an exaggeration, a piece of rhetoric.
797. κάμνε, 'was weary.'
803. ἐκπαιφάσσειν, 'to show himself in front.'
805. δαίνυσθαί μιν ἄνωγον explains πολεμίζειν οὐκ εἴασκον (hence the asyndeton), the apodosis being αὐτὰρ ὁ 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.
810. προφρονέως κέλομαι, 'I bid you with full purpose,' I mean what I say in bidding you: so l. 816.
811. κάματος πολυαῖξ, 'the weariness of many assaults.'
812. ἀκήριον, 'without heart,' 'lifeless,' may be taken with δέος or with σέ. In the former case the attribute is transferred, by a natural looseness of expression, to its cause.
819. οὐ μ' εἴας, expegegesis of ἐπέτειλας, hence the asyndeton.
821. οὐτάμεν, sc. ἐπέτελλες or the like, understood out of the negative οὐ μ' εἴας (Zeugma).
823. ἀλήμεναι, cp. εἰλόμενοι, l. 782.
827. τό γε δειδίδι, 'have that fear' (expressed in your speech).
831. τοῦτον, cp. l. 761. τυκτὸν κακόν, i. e. made expressly to be a mischief, hence a pure or complete mischief.
834. τῶν δέ, 'the others,' viz. the Greeks.
845. Ἄϊδος κυνέην, 'the helmet of darkness.'
851. ἵππων, the chariot of Diomedes; Ares was on foot.
854. ὑπέκ generally means 'away from under'; but here there is no reason for the spear passing under the chariot. It may be simply = 'up away from.' Or we may read ὑπέρ, with Ven. A.
858. διὰ .. ἔδαψεν, Tmesis.
864. ἐρεβεννὴ ἀήρ is a thunder-cloud (*nimbus*), which stands out to the eye from the other clouds (ἐκ νεφέων φαίνεται) as the storm comes on. Cp. II. 62 οἶος δ' ἐκ νεφέων ἀναφαίνεται οὐλῖος ἀστὴρ παμφαίνων, τότε δ' αὐτὶς ἔδυνε νέφεα σκιόεντα. The point of the comparison is the dark mass contrasting with the rest of the cloudy sky.
865. καίματος ἔξ, 'after heat,' 'by way of change from heat': cp. Hdt. I. 87 ἐκ δὲ αἰθρίης τε καὶ νηνεμῆς συνδραμέειν ἐξαπίνης νέφεα.
873. τετληότες εἰμέν, instead of τέτλαμεν, to emphasise the notion of continuance, 'we go on suffering.'
875. μαχόμεσθα, 'quarrel with,' 'are angry at,' as 6. 329 σὺ δ' ἂν μαχέσαιο καὶ ἄλλω ὄντινα κ.τ.λ.
876. ἀήσυλα only occurs here, apparently = αἴσυλα.
879. προτιβάλλει, 'dost give heed to'; cp. ἐπιβαλλόμενος 6. 68, and

the phrases βάλλεσθαι ἐνὶ θυμῷ, μετὰ φρεσὶ, meaning 'to consider.' The common translation of προτιβάλλει, 'dost attack,' is too strong.

887. ἀμενηνός. This word occurs only here and in the phrase ἀμενηνὰ κάρηνα, peculiar to the Odyssey.

892. ἀάσχετον, 'not to be restrained,' a form which cannot be satisfactorily explained. The collateral form ἄσχετον, about which there is no difficulty, occurs in 16. 549 ἄσχετον, οὐκ ἐπιεικτόν.

896. γένος, Acc., see on l. 544.

898. Join καὶ πάλαι, 'long ago.' ἐνέρτερος οὐρανίωνων, i. e. cast down from heaven, cp. 8. 13-16. Some make Οὐρανίωνες here = 'children of Οὐρανός,' viz. Titans : but this is a post-Homeric use of the word.

900. The best MSS. read πάσσειν, some others ἔπασσειν. The next line is wanting in some good MSS. : with the reading πάσσειν it forms a somewhat harsh asyndeton.

902. ὄπος, 'fig-juice,' used as rennet. ἐπειγόμενος, 'pressing in,' cp. l. 301 ἐπειγομένων ἀνέμων : the juice is thought of as a force applied.

903. περιτρέφεται, the reading of Herodian, gives the best sense, 'curdles.' κυκῶντι 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 μάλα δ' ὦκα κ. τ. λ. being expegetic of ἐπειγόμενος.

906. κίδεῖ γαίῳν, perhaps with allusion to l. 869 πᾶρ δὲ Διὶ Κρονίῳνι καθέζετο θυμὸν ἀχεύων.

## 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 Diomedes (73-118). During Hector's absence from the battle occurs the episode of the meeting of Diomedes and Glaucus (119-236). Hector delivers his message, and the solemn prayer against Diomedes 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 ("Ἔκτορος καὶ Ἀνδρομάχης ἑμιλία), 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,—

ὡς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

ὡς αἱ μὲν ῥ' εὐχοντο,

(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 Diomedes. 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 Diomedes 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 Diomedes 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 Diomedes, 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 Diomedes 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 Diomedes 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. οἰώθη, 'was left alone,' viz. by the gods.

2. ἴθυσσε, 'aimed its course,' 'swept'; from ἴθυσ 'aim,' 'direction,' 'effort' (l. 79). πεδίοιο, gen. of *space*, § 39, 3.

3. ἀλλήλων, governed by ἰθυνομένων, '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—

μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Στομαλίμνης.

And another ancient reading was—

μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Σιμόντος.

The Στομαλίμνη must have been one of the shallow lakes often formed at the mouths of rivers (like Lake Mareotis 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 ἔλε δ' ἄνδρα ἕκαστος ἡγεμόνων πρῶτος δὲ κ.τ.λ.

15. φιλέσσκεν, 'was kind to,' 'entertained' (as guests).

17. ὑπαντίαςας, 'meeting' [the enemy]: ὑπό as in ὑπομένω, &c.

19. ὑφηνίοχος, formed like ὑπο-δμῶς, ὑπο-δρηστήρ, ὑπο-φήτης, &c.: 'the chariot-driver under' [the chief warrior].

39. βλαφθέντε, 'having broken down,' 'come to disaster.'

40. πρῶτῳ, i. e. the foremost point, where the yoke was fastened (ἐπ' ἄκρῳ, 5. 729).

45. γούνων, with λαβών, 'seizing by the knees.'

46. ζώγρει, 'take alive,' so IO. 378., II. 131: but otherwise in 5. 698.

50. ἐμέ, Acc. because the *thing* heard is given by ζῶν: see § 37, 7.

51. ἔπειθεν. So the best MSS.; others have ὄρινεν.

53. καταξέμεν, Aor. Inf., cp. 3. 105, where ἄξετε is Imper.: § 9, 3.

55. ᾧ πέπον, see on 5. 109.

59. μηδ' ὅς, 'not even he,' § 48, 1.

60. ἀκήδεστοι καὶ ἄφαντοι, 'without funeral rite or memorial.'

68. ἐπιβαλλόμενος, 'throwing himself on,' 'aiming eagerly at.'

70. τὰ . . νεκρούς, double Acc., as with ἀφαιρέω &c.

71. συλήσετε, 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.



92. **θεῖναι**, 'let her place': Inf. for the Third Person Imper.: cp. 7. 79. **ἐπὶ γούνασι**, the statue of the goddess being a sitting figure.

94. **ἦνις**, 'yearlings.' **ἠκέστας**, 'untouched by the goad,' not worked. These are the traditional renderings: the real meaning is doubtful. The common derivation of **ἠ-κεστος** from **κεντέω** is probable (cp. **πολύκεστος**, 3. 371), but the **η** (for **ᾱ**?) is unexplained. As to **ἦνις** nothing is really known.

**αἶ κ' ἐλέησῃ**, 'in the hope that she will pity,' further explained by **αἶ κεν Τυδέος υἷδν κ.τ.λ.**

109. **ὡς**, = **ὅτι οὕτως**, cp. 4. 157.

117. **ἀμφί**, 'on both sides,' i. e. both ankles: cp. 5. 310 (of the eyes), 10. 535 (of the ears), 18. 414.

118. **πυμάτη**, '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. **προβέβηκας**, 'art in front,' 'in advance of.'

126. **ὃ τ'**, 'in that': see § 48, 2.

128. Note that Diomedes no longer has the power of knowing a god.

133. **Νυσηῖον**, Nysa, a mountain in Thrace. Thetis, who received him, dwells between Samothrace and Imbros, see 24. 78 ff.

134. **θύσθλα**, 'implements of their rites.'

139. **τυφλόν**. Elsewhere in Homer the word for 'blind' is **ἀλαός**.

140. **ἀπήχθετο**, Aor., 'had become hateful': Pres. **ἀπεχθάνομαι**.

143. The play of sound in **ἄσσον . . θᾶσσον** is evidently intended: cp. 5. 440 **φράξω, Τυδείδῃ, καὶ χάξω**.

**ὀλέθρου πείρατ'**, 'the ending of (i. e. the ending that consists in) destruction'; like **τέλος θανάτοιο**, 3. 309., 5. 553, &c. On **πείρατ** meaning 'rope's end' see the note on Od. 12. 51 in Riddell and Merry's edition.

148. **ῶρη**, the reading of Aristophanes (predecessor of Aristarchus) gives the best sense: 'and they (the leaves) come on in the spring season.' Cp. 2. 468 **ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ῶρη**. The word **ἐπιγίγνεται** expresses the *fresh* growth of leaves: cp. **ἐπίγονοι** = 'the new generation.' Aristarchus himself read **ῶρη**, taking the clause to be = **ἐπιγυνομένης τῆς ῶρης**. The passage is usually quoted with this reading as an example of 'parataxis' (§ 57).

149. **φύει** may be transitive, as in the preceding line: 'bears,' 'is fruitful,' = 'flourishes.'

**ἦ μὲν — ἦ δ'** is the reading now generally adopted. It is in harmony with the **τὰ μὲν — ἀλλὰ δέ** of l. 147. The other reading **ἦ μὲν — ἦ δ'** gives a fair sense: 'the race of men at one time bears, at another ceases.' The correlatives **ἦ μὲν — ἦ δέ** are especially used of *alternate* acts or events, cp. 5. 751, Od. 2. 69.

150. The apodosis to **εἰ ἐθέλεις δαήμεναι** is understood, or rather it

is supplied by the story which follows in l. 152 ἔστι κ.τ.λ.: 'if you wish to learn these things — there is a city,' &c. Some take δαήμεναι as an Imperative: 'if you will, then learn —': but this is extremely harsh. Cp. 7. 375 αἶ κ' ἐθέλωσι παύσασθαι κ.τ.λ. A similar ellipse is found with ἐπεί, as 3. 59 ἐπεὶ με κατ' αἴσαν ἐνείκεσας (see the note).

151. γενεήν. 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 μέμνημαι, 6. 222., 9. 527., 23. 361: and εἶρομαι, 6. 239., 10. 416., 24. 390.

152. Ἐφύρη, the old name of Corinth, which might be said to be in a corner (μύχῳ) of the country of Argos (δῆμος Ἀργείων, cp. ll. 158-9). Possibly however Ἄργος here means the Peloponnesus.

159. Ἀργείων, to be taken with δήμου (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.).

ἑδάμασσε, sc. τοὺς Ἀργείους (including of course Bellerophon). Some understand Bellerophon only as the Object to ἑδάμασσε: but the words ὑπὸ σκῆπτρῳ suggest kingly rule in general rather than power over a single man.

164. τεθναίης, i. e. 'you may as well die' (as not kill &c.).

165. μ', i. e. μοι, a rare elision, § 51, 5.

166. οἶον, = ὅτι τοῖον, cp. l. 109.

168. ὃ γε, Art. of contrast, 'but at the same time he gave,' § 47, 1.

σήματα, 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 σήματα λυγρά is an oxymoron (§ 60); 'a token of a wrong sort,' which was not really one, but a message of death. On these guest-tokens see Mommsen, *Röm. Forsch.* I. pp. 338, 341.

169. γράψας 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 σήματα 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. in-tilling fear or hatred; cp. Od. 4. 716., 10. 363., 19. 323.

177. φέροιο, Mid. 'brought with him,' as his credentials.

179. ἀμαιμακέτην, probably a kind of intensive form of μακρός, cp. ἰστὸς ἀμαιμάκετος (Od. 14. 311) 'a monstrously tall mast.'

182. δεινόν may go with μένος, or (better) as an adverb with ἀποπνέουσα, 'breathing a terrible breath, the fury of blazing fire': cp. l. 470 δεινὸν . . νεύοντα 'nodding fearfully,' also Od. 4. 406 πικρὸν ἀποπνέουσαι ἄλως πολυβενθέος ὀδμήν.

184. Σολύμοισι. The early inhabitants of Lycia, according to Herodotus (1. 173), were the Μιλύαι, anciently called Σόλυμοι. Cp. Od. 5. 283.

186. ἀντιανείρας, 'a match for men,' cp. 3. 189.

187. πυκινόν, 'closely wrought,' hence 'crafty.'

192. δίδου δ' κ.τ.λ. is subordinate in sense: 'he kept him in Lycia, giving him his daughter to wife': cp. δίδου in l. 219, and see § 27.

195. φυταλιῆς καὶ ἀρούρης, with τέμενος, 'a plot (consisting) of plantation and tillage.' A τέμενος was a piece of land excepted from the system of common occupation. φυταλιή is generally vineyard-land, cp. 9. 579 ff., where a τέμενος is half vineyard, half arable.

200. καὶ κείνος, 'even he,' whom they had formerly loved and protected. ἀπήχθετο, see on l. 140.

201. Ἀλήϊον . . ἄλατο. The poet seems to suggest that the plain was so called from the 'wandering' (ἄλη) of Bellerophon.

206. Glaucus, 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. Τυδέα, Acc. of remembering *about him generally*, cp. l. 151.

226. καὶ δι' ὀμίλου, 'in the press of battle,' not merely when they met as single combatants.

233. πιστώσαντο, 'plighted their faith,' reciprocal use of the Mid.

234. φρένας ἐξέλετο Ζεὺς. Any strange thought was attributed to the direct agency of some god: cp. 7. 360., 9. 377., 12. 234., Od. 23. 11., &c. The notion of romantic generosity is foreign to the Iliad.

237. For φηγὸν some good MSS. have πύργον: perhaps rightly, since the oak was too far out in the plain for the women to come.

239. εἰρόμεναι, '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. κήδε' ἐφίπτο, cp. 2. 15.

242. ἀλλ' ὅτε δή, the apodosis is in l. 251, ἔνθα κ.τ.λ.

243. αἰθούσησι, the Instrumental Dat., in the comitative use, § 38, 3.

248. τέγχει, 'with roofs'; doubtless of some particular kind.

251. ἠπιδώρος, 'gracious giver,' cp. l. 394.

252. The ancients took ἐσάγουσα = 'going to visit': but there is no support for this sense of ἄγω.

255. Hecuba answers her own question: ἤ μάλα δὴ = 'I know how it is, namely that—.'

260. καὐτός, for καὶ αὐτός.

264. ἄειρε, 'draw,' 'fetch,' cp. l. 293 ἀειραμένη.

265. Most MSS. omit δ', so that μένεος has to be taken with ἀπογυώσης. But cp. 22. 282 ὄφρα σ' ὑποδείσας μένεος ὀλκῆς τε λάθωμαι.

268. πεπαλαγμένον, 'for one bespattered . . . to pray': cp. 2. 234.

281. ὡς κέ οἱ . . . χάνοι, '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 αἶ 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 γαῖα χάνοι cp. 4. 182.

285. ἀτέρπων. The Adj. ἀτερπος is not found elsewhere, and is not in accordance with analogy. Aristarchus read ἄτερ που; 'I should think that without sorrow (=right gladly) I had put away the thought of him'; i. e. got rid of him. Nauck's conj. ἄφαρ που, 'straightway,' is attractive. φρένα may be the subject of ἐκκλελαθέσθαι (or better) Acc. of the seat of feeling, § 37, 4. Zenodotus read φαῖν κεν φίλον ἦτορ.

289. παμποίκιοι, '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. ἐπιπλῶς, 2 Aor. Part.; the Indic. ἐπ-έπλωσ occurs in Od. 3. 15.

292. ὄσόν, with ἦγαγε as a 'cognate' Acc.

301. ἔλολυγῆ, a cry raised by women at a sacred rite, cp. Od. 3. 450.

305. ῥυσίπτολι, 'shielder of the city.'

311. ἀνένευε. 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 δῶμα, 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 πάροιθε, 'at the head of the spear,' rather than with αἰχμή in the next line.

321. ἔποντα, 'busy with': this is the only certain instance of the simple Verb ἔπω. The original meaning is probably 'to handle,' as Mr. Leaf has shown (*Journ. of Philology*, xiv. p. 231): cp. ἀφῶντα in the next line.

326. δαιμόνι. This address expresses painful surprise: see 1. 561.

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. Τρώων χόλω, 'anger at the Trojans': see § 39, 1.

336. ἄχϋ προτραπέσθαι, 'to give way to vexation.' In these words, and again in l. 339 νίκη δ' ἐπαμείβεται ἄνδρας, 'victory takes men in turn,' Paris alludes to the events of the third book; cp. especially 3. 439. For ἐπαμείβεται cp. 15. 684 ἄλλοτ' ἐπ' ἄλλον ἀμείβεται.

340. δύω, Aor. Subj., expressing *purpose* or *resolution*, § 31, 1.

344. ὀκρυόεσσης, 'a thing of horror'; from κρύος 'chill.' The proper form of the word is κρυόεις, not ὀκρυόεις: the original reading here must have been κακομηχάνοο κρυόεσσης, § 19, 3.

348. ἀπόερσε, 'would have swept me away,' the Aor. Indic. expressing a subordinate part or consequence of the *unfulfilled* wish ὡς μ' ὄφελ' κ.τ.λ. Cp. Od. 1. 218, and the Attic use after ὡς and ἵνα.

349. τεκμήραντο, 'have arranged,' 'ordained,' esp. used of *divine* counsels, as 7. 70 (Κρονίδης) κακὰ φρονέων τεκμαίρεται ἀμφοτέροισι: Od. 10. 563 ἄλλην δ' ἡμῖν ὁδὸν τεκμήρατο Κίρκη.

351. ὅς 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 ὅτι οἱ φρεσὶν ἄρτια ἦδη.

361. ἐπέσσυται ὄφρα, see 4. 465.

368. δαμόωσιν, Fut., § 12, 3: 'the time is come (ἦδη) that they will subdue me, cause me to fall.'

370. εὖ ναιετάοντας, 'good to dwell in,' cp. Od. 1. 404 Ἰθάκης ἔτι ναιετοώσης, 'while Ithaca is still a dwelling-place.'

376. εἰ δ' ἄγε, see 1. 302. The δ' may be for δή, § 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 γαλῶων ἢ εἰνατέρων. Thus the first ἦέ is answered by ἦ in l. 379, the ἦ of l. 378 being subordinate.

382. ἐπεὶ κ.τ.λ. The apodosis is unexpressed, see on 3. 59., 6. 150.

394. πολύδωρος, 'bountiful giver,' like ἡπιόδωρος, l. 251. So Ameis: older explanations are, 'earned by many gifts' (μυρία ἔδνα, see 22. 471), and 'furnished with many gifts' (such as Agamemnon promises, 9. 147 ἐγὼ δ' ἐπὶ μείλια δώσω πολλὰ μάλ', ὅσσοῦ πῶ τις ἐῆ ἐπέδωκε θυγατρί). 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 δῶρα.

396. Ἠετίων, Nom. to suit the following clause (§ 58, 3), cp. 14. 75 νῆες ὅσαι .. ἔλκωμεν: and especially Od. 8. 74—

Μοῦσ' ἄρ' αἰοιδὸν ἀνήκεν ἀειδέμεναι κλέα ἀνδρῶν,  
οἴμης τῆς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἵκανε.

See also on 2. 232. But possibly it is of the nature of an *exclamation*, like the Nominatives noticed on 2. 353: cp. Od. I. 50, 51—

νήσω ἐν ἀμφιρῦτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης·  
νήσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει.

397. These Κίλικες seem to be in Mysia: the historical Cilicia is much too distant for a raiding expedition from the Troad.

400. νήπιον αὐτως, 'an infant and no more.'

403. ἐρύετο, 'shielded,' 'was champion,' the proper office of an ἀναξ.

407. φθίσει σε, 'will be thy undoing.'

408. ἄμμορον, 'hapless.'

411. ἀφαρμούση, 'when I have lost,' = 'if I lose.' For the Case, see 2. 113. With ll. 411–430 compare Soph. Aj. 514 ff.—

ἐμοὶ γὰρ οὐκέτ' ἐστὶν εἰς ὃ τι βλέπω  
πλήν σου· σὺ γάρ μοι πατρίδ' ἤστωσας δόρει,  
καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε  
καθεῖλεν Ἄιδου θανασίμους οἰκήτορας.  
τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σου πατρίς;  
τίς πλοῦτος; ἐν σοὶ πᾶσ' ἔγωγε σώζομαι.

The two lines 429, 430 are also imitated by Euripides, Heracl. 229—

γειοῦ δὲ τοῖσδε συγγενῆς, γενοῦ φίλος,  
πατήρ, ἀδελφός, δεσπότης.

And Hecub. 280, 281—

ἦδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχή,  
πόλις, τιθήνη, βάκτρον, ἡγεμῶν ὁδοῦ.

419. ἐπὶ . . . ἔχεεν, 'heaped above,' raised a mound over him: cp. χυτῆ γαῖα, l. 464.

422. ἰῶ, 'one,' 'the same': the only instance of a Masc. of ἰα.

424. εἰλιπόδεσσι, a conventional epithet of oxen, supposed to mean 'rolling in their gait,' 'shambling' (εἰλ-ύω): but this is quite uncertain.

426. τὴν repeats μητέρα: so again in l. 427. On ἄλλοισι, cp. 2. 191.

428. πατρός, i. e. *her* father, who had ransomed her.

433. ἐρνεόν, the fig-tree, outside the Scaean gates, cp. II. 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 *Cypria* (see on l. 289) there was a *τειχομαχία* soon after the arrival of the Greeks.

436. On ἀμφί 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 Diomedes; see the introduction to Book V (p. 294).

438. θεοπροπίων. This is merely a conventional way of accounting for knowledge: cp. Od. 16. 356 ἢ τίς σφιν τόδ' ἔειπε θεῶν, ἢ εἰσίδον αὐτοί. 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 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. οἷ κεν .. πέσοιεν and the Subj. ὅτε κεν .. ἄγῃται 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 beck of another.'

457. A fountain Ὑπέρεια, in the north of Thessaly, is mentioned in the Catalogue (2. 734). Pausanias saw one called Μεσσηῆς 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.

459. καί ποτέ τις εἶπησι, Subj. of confident prediction, § 29, 4. Cp. again the close imitation in the speech of Tecmessa, Soph. Aj. 500—

καί τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ  
λόγοις ἰάπτων, ἴδετε τὴν ὀμεινέντιν  
Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,  
οἷας λατρείας ἀνθ' ὅτου ζήλου τρέφει·  
τοιαῦτ' ἐρεῖ τις.

463. The Inf. ἀμύνειν goes with the whole phrase χήτεϊ τοιοῦδ' ἀνδρός (= ὅτι οὐκ ἔστιν ἀνὴρ τοιούδε) rather than with τοιοῦδε alone: cp. Od. 2. 58 οὐ γὰρ ἔπ' ἀνὴρ, οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμύναι, with the note in Riddell and Merry's edition. Cp. also Il. 15. 254—

θάρσει νυν· τοιῶν τοι ἀοσσητήρα Κρονίων  
ἐξ Ἰδης προέηκε παρεστάμεναι καὶ ἀμύνειν,

where the Infinitives evidently depend upon προέηκε.

465. Some read πρὶν γ' ἔτι, 'before ever I hear,' ἔτι being used as with negatives (cp. l. 367). But πρὶν γέ τι is simpler, and is supported by the MSS.

πυθέσθαι properly suits ἐλκηθμοῖο only; with βοῆς we must understand ἀκούειν or the like (by Zeugma).

468. Note the relation of the Participles: ἰάχων (better ἰαχῶν, the Aor.) = 'with a cry'; ἀτυχθεῖς gives the reason of ἐκλίνθη ἰάχων: ταρβήσας is a further explanation of ἀτυχθεῖς: and νοήσας gives the reason of ταρβήσας, 'frightened when he perceived.'

470. δεινὸν is an Adv., with νεύοντα, cp. 3. 337.

478. The meaning is, as the τέ shows, 'to be like me (ὦδε) both mighty and a ruler of Troy.' But, by an anacoluthon of the kind noticed on 3. 80, ἀνάσσειν reverts to the main construction, thus standing instead of [γενέσθαι] ἀνακτα. See § 58, 1.

479. Most MSS. have εἶπησι (as l. 459), but εἶποι is required by the general sense, cp. φέροι in the next line. The first syllable of πατρός could not be made short in Homer, § 52.

480. ἀνιόντα. The Acc. is used with εἶπεῖν, 'to say' [a thing about a person]: the *thing* said being πατρός γ' ὅδε πολλὸν ἀμείνων: § 37, 7.

483. κηῶδεῖ, 'fragrant.'

484. γέλασασα, 'with a smile,' 'breaking into a smile.'

486. δαιμονίη 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 θνητὸν οὐδένα .. τῷ κακὸν ἐξ ἀρχῆς γινομένῳ οὐ συνεμίχθη: Cic. Balb. § 18 'in qua fortuna est nascendi initio constitutus.'

492. πόλεμος δ' ἀνδρῶσι μελήσει. Cp. Aesch. Sept. 200—

μέλει γὰρ ἀνδρῖ, μὴ γυνῆ βουλευέτω,  
τᾶξωθεν ἔνδον δ' οὔσα μὴ βλάβην τίθει.

Also Eur. Heracl. 711 ἀνδρῶν γὰρ ἀλκή· σοὶ δὲ χρὴ τούτων μέλειν. The words are *quoted* in Ar. Lys. 520.

496. θαλερόν, cp. 2. 266.

500. γόον, probably Aor., related to γοᾶω as ἔστρυγον to στρυγέω, &c.

506. ἀκοστήσας, 'having fed on barley': ἀκοστή is said to have been a word for barley in some dialects (Buttm. *Lex.* s. v.).

507. κροαίνων, 'clattering,' apparently a sort of frequentative of κρούω. Join θείη πεδίω, § 39, 3.

508. ποταμοῖο, Gen. as 5. 6 λελουμένος Ὀκεανοῖο.

510-11. ὁ δ' .. φέρει. An anacoluthon of a kind unusual in Homer. The object is to give the effect of a quick and abrupt movement.

511. ἦθεα, 'abode,' 'haunts.'

513. παμφαίνων, 'glittering,' see 5. 6. ἠλέκτωρ, 'the sun.'

518. ἦθεῖε, a form of address customary between brothers and intimate friends; said to be especially used to an *elder* brother.

ἦ 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. τό may be taken with ἐμόν κῆρ, or (better) as an adverbial Acc. with ἄχνηται, 'is grieved thereat,' cp. 3. 176.

524. ἐν θυμῷ can hardly be taken as a description of the place of the κῆρ (like ἦτορ ἐν φρεσί, κῆρ ἐν στήθεσσι), since θυμός is the least *local* of the words of this kind. Rather ἐμόν κῆρ ἄχνηται is a periphrasis for ἄχνημαι, and ἐν θυμῷ means 'deeply,' 'heartily': cp. 3. 9 ἐν θυμῷ μεμαῶτες. 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 ὃν μεγαλύτερα θυμόν, &c.



αἴσχα, 'reproaches,' cp. l. 351. ὑπὲρ σέθεν, 'on your account,' i. e. for which you are answerable.

528. κρητῆρα ἐλεύθερον, 'a bowl in honour of deliverance.'

529. ἐλάσαντας, Acc. in spite of δῶη, cp. 2. 113 (with the note).

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## 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

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 Aristeia of Diomedes. 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. ὑπό is adverbial, 'beneath them.'

7. ἐελοδομένοισι gives the point of the comparison: for the Dat. cp. the common phrases βουλομένω μοί ἐστι, &c.

11. Ἐκτωρ δ' κ.τ.λ., the apodosis to 1. 8 ὁ μὲν κ.τ.λ., but no longer construed with ἐλέτην: 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. ἐπιάλμενον, 'when he had leaped up into' [his chariot].

21. Περγάμου, where Apollo usually was, cp. 4. 508., 5. 460. For ἔκκατιδών (which ignores the *F*, § 54) read ἔκκατιών.

26. ἑτεραλκία νίκη. The common interpretations are (1) 'victory that gives strength to one of the two sides,' 'decisive victory' (ἕτερος as in 1. 378 δῶν δ' ἐτέροισί 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') ἑτεραλκία δῆμον 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 ἑτεραλκία νίκην to the Trojans, and cries out that plainly Τρῶεσσι πατήρ Ζεὺς αὐτὸς ἀρήγει. And in Od. 22. 236 Athene—

οὐ πῶ πάγχυ δίδου ἑτεραλκία νίκην,

ἀλλ' ἔτ' ἄρα σθένεός τε καὶ ἀλκῆς πειρήτιζεν

ἡμὲν Ὀδυσσῆος, ἡδ' υἱοῦ κυδαλίμοιο,

i. e. she did not yet bring her own might (ἀλκή) to decide the victory, but still tried the strength and ἀλκή of Ulysses and his son.

The use of ἑτεραλκῆς μάχη in Herodotus (9. 103, cp. 8. 11) for 'indecisive battle,' *rugna anceps*, may be a reminiscence of Homer; but this sense does not suit the Homeric passages.

30. μαχήσονται[αι]. 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., 7. 116.

τέκμων, lit. 'contriving,' 'making,' hence the 'settlement contrived' by a superior power, esp. a final, definite 'settlement,' 'doom,' &c. The τέκμων of Troy is the winding up, the final crisis, of its history.

39. προκαλέσεται is 1 Aor. Subj.

οἴοθεν οἶος, 'singly and alone' (= αὐτὸς καθ' αὐτόν). The meaning *μόνος πρὸςμόνον* (Schol.) does not suit l. 226. The phrase can hardly be explained logically: it is an imitation of ἄλλοθεν ἄλλος and similar pairs (in which the repetition has a definite meaning). Cp. αἰνόθεν αἰνώς in l. 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. προκαλέσεται, § 34, 2, a.

44. σύνθετο, 'understood.'

46. παρ' Ἑκτορ[α], Acc. as 8. 280 στή δὲ παρ' αὐτὸν ἰών.

48. ἦ ῥά νύ μοί τι πίθοιο, need not be a question: cp. 4. 93.

52. ἐπισπεῖν, '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. μέσσου δουρὸς ἑλών, a sign of truce, cp. 3. 76-78.

59. ὄρνισιν ἐοικότες αἰγυπιοῖσι, i. e. they took the visible form of vultures. The gods are never seen in their proper form, except by favoured individuals (as Achilles, Il. 1. 198); cp. Od. 16. 161 οὐ γὰρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς (Am.).

61. ἀνδράσι τερπόμενοι. 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. Ζεφύριο φρίξ, 'the ripple of, i. e. caused by, the West wind': so 23. 692 ὑπὸ φρικὸς Βορέω ἀναπάλλεται ἰχθύς. See on 2. 397.

64. μελάνει, Intrans., 'grows dark.' But Aristarchus read μελάνει δέ τε πόντον ὑπ' αὐτῆ. On τέ see § 49, 9.

70. κακά, with τεκμαίρεται as well as with φρονέων: cp. 6. 349 ἐπεὶ τάδε γ' ᾧδε θεοὶ κακὰ τεκμήραντο (with the note).

73. ὑμῖν 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 ἐπιβούκολος, ἐπίουρος.

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. **ἔκατος** is a short form equivalent to **ἐκατηβόλος**, 'far-shooting.'

87. **καὶ ποτέ τις εἴπησι**, 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. **νείκει**, 'with railing,' sharp rebuke.

96. Cp. Virgil's imitation, *Æn.* 9. 617 *O vere Phrygiæ, neque enim Phryges.*

97. **αἰνόθεν αἰνώς**, a phrase like **οἰόθεν οἶος** (l. 39), a kind of 'second power' of **αἰνώς**.

99. **ὔδωρ καὶ γαῖα**, the elements of which men were supposed to be formed: Hesiod, *Op.* 61 **γαῖαν ὔδει φύρειν** (of the creation of woman).

100. **ἀκήριοι**, 'lifeless,' cp. 21. 466 **φθινύθουσιν ἀκήριοι**, 'waste away and have no life in them'; also 5. 812. **ἀκλεές**, by hyphaeresis, for **ἀκλεές**: cp. **ἀποαίρεο** (l. 275). Or it may be a Neut., used adverbially.

102. **νίκης πείρατ' ἔχονται**. There is a play on the double meaning of **πεῖραρ**: the 'end,' i. e. decision, consummation, of victory, and the 'end' in the literal sense, as of a rope. The word **ἔχονται** is chosen because it suits the latter: so 7. 402 **ὀλέθρου πείρατ' ἐφήπται**, 'the ends of destruction are fastened.'

110. **ἀνὰ δὲ σχέο**, 'but bear up,' 'put a check on yourself.'

111. The **ἔρις** is the strife or rivalry *out of* which the combat arises; hence **ἐξ ἔριδος μάχεσθαι** is practically 'to fight a match,' 'to pit yourself against . . . in fighting': cp. *Od.* 4. 343 **ἐξ ἔριδος Φιλομηλεΐδῃ ἐπάλαισεν 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; **ἦ κε μέγ' οἰμώξειεν ὁ Πελοπίδας Ἀγαμέμνων 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' ἐγήθειεν**, so that his grief would be proportionately great now.

128. **τόκον**, 'the parentage,' cp. 20. 203 **ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας**.

134. **ἀγρόμενοι**, 2 Aor. Part. of **ἀγείρω**. **ἐγχεσίμωροι**, cp. 2. 692.

136. **τοῖσι**, 'for them,' as *their* champion; or in the local sense, 'among them.'

138. **ἐπὶ κλησιν**, 'as a surname': cognate Acc., § 37, 2, 3.

143. The **κορύνη** (a club or mace) needed room. The combatant, probably swung it round his head before delivering the blow.

149. δέ of the apodosis.

153. θάρσει ᾧ, 'by its (my spirit's) hardihood.'

156. παρήγορος, lit. 'fastened at the side,' hence 'hanging loose,' 'swinging' or 'sprawling' about: from ἀείρω, like συν-ήγορος, 'yoked together,' cp. 10. 499 (with the note). It is applied to an unsteady or erratic man, 23. 603 ἐπεὶ οὐ τι παρήγορος οὐδ' ἀεσίφρων ἦσθα πάρος. The passage is imitated by Æschylus, Prom. 363 καὶ νῦν ἀχρεῖον καὶ παρήγορον δέμας κείται κ.τ.λ. τις qualifies παρήγορος (a sort of π. = in a sprawling, helpless *kind of way*): cp. Od. 17. 449 ὡς τις θαρσαλέος καὶ ἀναιδής ἐσσι προέκτης: 18. 327 σύ γέ τις φρένας ἐκπεπαταγμένος ἐσσί.

158. ἀντήσειε μάχης, i. e. 'would meet with an antagonist.'

160. οὐδ' οἷ (Plur. of οὐδ' ὄς), with a verb in the Second Person.

161. ἐννέα πάντες, 'nine, all told.'

166. The ω of Ἐνυαλίω forms one syllable with the α of ἀνδριεφόντη.

171. πεπάλασθε, so Aristarchus: most MSS. have πεπάλαχθε. As the word for 'throwing' lots is πάλλεσθαι (Il. 15. 191., 24. 400), the true reading here is probably πεπάλεσθε (and so in Od. 9. 331 πεπαλέσθαι). This Reduplicated Aor. (§ 4) appears in the Part. ἀμ-πεπαλών.

173. ὃν θυμὸν ὀνήσεται, 'will be comforted in his own heart too.'

175. ἐσημήναντο, '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. κυνέη βάλε. Dat. as in πεδίῳ πέσε (5. 82), &c.

188. ὑπέσχεθε, 'held out,' to receive the lot.

191. χείρω δὲ καὶ αὐτός, i. e. not only am I bound by the lot to fight, but I rejoice myself to do so.

192. δοκέω νικησέμεν, 'methinks [lit. I seem that] I shall conquer.'

197. ἐκὼν serves chiefly to give force by contrast to ἀέκοντα: cp. 4. 43 ἐκὼν ἀέκοντί γε θυμῷ, and Od. 5. 155 παρ' οὐκ ἐθέλων ἐθελούση. For the Subj. δίηται, see § 29, 6. The γε emphasises βίη in contrast to ἰδρείη. Of his *strength* Ajax is quite sure.

199. ἔλπομαι, 'I trust,' 'flatter myself'; with ironical affectation of speaking with less positiveness.

203. νίκην goes with δός, not with ἀρέσθαι: 'give victory, and the winning of a glorious boast.'

210. The construction as in 1. 8. ἔριδι ξυνέηκε μάχεσθαι.

θυμοβόρου, 'gnawing the heart': as we say 'heart-breaking.'

212. βλοσυροῖσι, 'grim,' 'fierce'; derivation still quite uncertain.

217. οὐ πως ἔτι εἶχεν, 'he had no longer any way to,' he could not now &c. ὑποτρέσαι, 'shrink before him.'

218. χάρμη, 'to meet in battle,' Locative Dat., as 1. 187.

221. On Ὕλη or Ὕδη, see 5. 708.

222. αἰόλον, '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 αἰγός, 'a bow of (the horns of) a goat.' ὄγδοον, 'as the eighth layer.' ἐλαύνω 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. οἰόθεν οἶος, 'alone for yourself,' significant repetition from l. 39.

228. μετ' Ἀχιλλῆα, 'after Achilles' (in order).

229, 230. See 2. 771, 772.

232. καί emphasises πολέες, 'not one, but many.'

ἄρχε, 'begin,' i. e. take the first spear-throw, cp. l. 244.

235. πειρήτιζε, 'try me,' i. e. try to frighten me.

238. βῶν, 'an ox-hide shield,' cp. 12. 105 τυκτῆσι βόεσσι, and 12. 137 βῶας αὔας. βῶν is said to be Doric for βοῦν: it is probably the original form, cp. Sanskrit *gaus*, Acc. *gām*. It was read in this place by Aristarchus: other ancient readings are βοῦν (Aristoph.), βῶ (Herodian).

239. τό μοι ἔστι ταλαύρινον 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 τὸ καὶ κλαίουσα τέτηκα, &c.), and the sense is, 'wherfore I have wherewith to be a stout-shielded warrior.' For this use of the Inf. after ἔστι cp. 2. 291 (with the note). Cp. also 2. 451 ἐν δὲ σθένος ὤρσεν ἐκάστω καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.

With ταλαύρινον πολεμίζειν is to be compared the phrase ταλαύρινος πολεμιστής, applied in the Iliad to Ares (5. 289, &c.), meaning 'a shield-enduring warrior,' one stubborn in the use of his shield: *ταλά-φρινος* like *ταλα-πενθήης*, *ταλα-πέριος*, *ταλα-εργός*, all of which express *endurance*. Here ταλαύρινον may be an Adjective used predicatively, 'to fight as a sturdy wielder of the shield,' or an Adverb with much the same force (cp. ἄλληκτον πολεμίζειν).

240. ἐπαῖξαι, 'to dash on through': ἐπί as in ἐποίχεσθαι, ἐφέπειν.

241. δηῖφ μέλπεσθαι Ἄρηϊ, 'to sing and dance, make sport, for Ares the destroyer.' Cp. Tyrtaeus, fr. 16 ἄγετ' ὦ Σπάρτας ἔνοπλοι κούροι ποτὶ τὰν Ἄρεος κίνασιν (Död.). 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 βαλέειν (l. 242).

ὀπιπέυσας, '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. στυφέλιξε, 'rudely checked him in the fury of his onset.'

262. ἐπήλθε, 'passed over,' ἐπί as in ἐποίχεσθαι (cp. l. 240). Or it may mean simply 'reached.'

τμήδην, 'in cutting manner,' i. e. cutting its way through.

269. ἐπέεισε, 'threw (his force) into the cast.'

270. εἶσω . . ἔαξε, 'broke in,' broke so as to pass inwards.

272. ἀσπίδι ἐγχριμφθείς, 'crushed against the shield,' with the shield jammed against his body by the blow of the stone.

276. Ταλθύβιός τε καὶ Ἴδαίος, note the 'chiasmus'; Ἴδαίος is the Trojan, Ταλθύβιος the Greek.

281. καί, with ἅπαντες.

282. Night is thought of as a power to whom certain acts would be displeasing: cp. 14. 261 ἄζετο γὰρ μὴ νυκτὶ θεῶν ἀποθύμια ἔρδοι.

284. κελεύετε, Plur. because both heralds are meant.

286. ἢ περ ἂν οὗτος, sc. ἄρξη.

289. περί, 'beyond,' 'surpassingly.'

292. ἑτέροισί γε, 'to one side or the other.' Hector does not confine his view strictly to Ajax and himself.

294. ὡς κ.τ.λ. follows νῦν μὲν παυσώμεσθα κ.τ.λ.

296. αὐτὰρ ἐγὼ κ.τ.λ. After σύ τ' εὐφρήνῃς . . Ἀχαιοῦς we expect ἐγὼ τε (or καὶ ἐγὼ) Τρῶας εὐφρήνω, 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. αἶ τέ μοι εὐχόμενα κ.τ.λ. These words seem to imply some sort of divine honours: cp. 11. 761 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορί τ' ἀνδρῶν, 22. 394 ᾗ Τρῶες κατὰ ἄστν θεῶν ὡς εὐχετόωντο.

θεῖον δύσονται ἀγῶνα, '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 ἀγῶνι, 'in the gathering-place of the ships,' i. e. the camp.

301. ἔριδος πέρι, lit. 'over strife,' i. e. with nothing in dispute apart from the contest itself. Thus the meaning is practically the same as ἐξ ἔριδος (l. 111), viz. 'in pure combativeness': cp. ἀπὸ σπουδῆς, l. 359.

305. δίδου, Impf. 'gave at the same time,' 'gave in return,' § 27.

310. ἀελπτέοντες, = ὅτι ἀελπτοι ἦσαν, 'not having had hope.'

313. γένοντο, 'came to be,' 'got to,' cp. 8. 117.

316. ἀμφὶ θ' ἔπον, 'dealt with it,' 'set to making it ready.'

321. διηνεκέεσσι, 'continuous,' 'the unbroken length of the back'; imitated by Virgil, *Æn.* 8. 183 *perpetui tergo bovis*. The back was the portion of honour, *Od.* 4. 66., 8. 475: cp. *Hdt.* 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 waggon.

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. ἔξαγαγόντες, with ἐκ πεδίου, 'making it rise from the plain.'

337. ἄκριτον, 'undistinguished,' in an unbroken line (not making a separate mound for each).

338. εἶλαρ, 'as a shelter.' αὐτῶν, 'the men' (ourselves).

339. πύλας, not necessarily more than one gate: see 2. 809., 12. 340.

340. εἶη, Opt. of a comparatively remote purpose, § 34, 2. Possibly however we should read εἶη or ἦη, cp. 23. 47.

342. ἀμφὶς εἴουσα, 'being round it.'

343. ἐπιβρίση, 'press in with overwhelming weight.'

346. τετρηχυῖα, 'disordered,' cp. 2. 95 τετρήχει δ' ἀγορή. The two epithets δεινὴ τ. supplement each other, = 'in fearful disorder.'

Πριάμοιο θύρησι, 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 ἵνα μή 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 νύ τι κέρδιον ἡμῖν, 'there is no good in store for us,' which some rhapsodist or critic thought abrupt.

357. φίλα is the predicate in sense: 'this that you now say is not pleasing to me.'

358. μῦθον, a proposal, a 'thing to say.'

359. ἀπὸ σπουδῆς, 'in earnest.'

362. ἀπόφημι, 'I say right out,' 'declare,' cp. 9. 309 χρῆ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποπειπεῖν.

364. οἴκοθεν, i. e. of my own store.

366. θεόφιν, an Instrumental or 'comitative' form, see § 40.

371. ἐγρήγορθε, Pf. Mid., 'keep awake,' cp. ἐγρήγορθαι (10. 67).

375. αἶ κ' ἐθέλωσι παύσασθαι κ.τ.λ. The apodosis is not expressed; = 'if they will—, let it be so.' Cp. 6. 150 (note).

376. δυσσηχέος, 'evil-sounding.'

380. This line is not in the best MSS., and is doubtless an interpolation. The phrase κατὰ στρατὸν ἐν τελέεσσιν is not appropriate; it should be κατὰ πόλιν, as in l. 370. The line is doubtless taken from 18. 298, where κατὰ στρατόν is rightly used.

387. αἶ κέ περ . . γένοιτο is probably a courteous formula, 'an it please you.' The Opt. is due to the past Tense ἠνώγει.

393. ἦ μὴν, 'to be sure the Trojans bid him,' = 'although they bid him.'

400. Ἀλεξάνδροιο, with δεχέσθω, 'from Alexander,' cp. 1. 596.

401. καὶ ὅς κ.τ.λ. 'even to him who' &c.

402. ὀλέθρου πείρατ' ἐφήπται, cp. 1. 102.



403. ἐπίαχον, 'shouted therewith,' in assent.

408. ἀμφί, 'about,' of a matter at issue between *two* parties.

409. οὐ γάρ τις φειδῶ νεκύων 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.' οὐ φειδῶ = οὐ χρῆ φείδεσθαι (like οὐ νέμεσις, 'it is not a case for anger,' &c.).

πυρός is Gen. of *material*, as πρῆσαι πυρός, &c.

411. ὄρκια δὲ Ζεὺς ἴστω, 'to the treaty (i. e. about the burning of the dead) let Zeus be witness.'

418. νέκυάς τ' ἀγέμεν, ἕτεροι δέ, a slight anacoluthon: instead of νέκυάς τε ὕλην τε (or νέκυάς τε καὶ ὕλην) ἀγέμεν, the second object is expressed by an independent clause (§ 58).

421-3. προσέβαλλον . . οἱ δ' ἦντεον, 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. 432, though the coming on of night is not mentioned.

425. The dead were taken home by their friends, so that ἀμαξίων ἐπάειραν implies διέγνωσαν. 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 θερμὰ χέοντες. 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 οὔτε ἡώς we expect οὔτε νύξ, for which is substituted the more specific ἔτι δ' ἀμφιλύκη νύξ, '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 ἤγρετο, from ἀγείρω, 'was assembled,' comparing ἀγρόμενοι above (l. 332). But this seems unnecessary. There is a similar doubt between the two verbs at 23. 287 ταχέες δ' ἱππῆες ἄγερθεν (al. ἔγερθεν).

447. νόον καὶ μῆτιν ἐνίψει, 'declare his thought and purpose,' i. e. take the gods with him in his plans. Cf. 'Od. 2. 137 μῦθον ἐνίψω, Od. 11. 148 ὁ δέ τοι νημερτὲς ἐνίψει.

453. ἦρω. Most MSS. have ἦρωϊ, which may be scanned by shortening ω before the final ι. πολίσσαμεν ἀθλήσαντε, 'built by our labours.'

456. τοῦτο δέισεε νόημα, 'be frightened by this thought,' a kind of cognate Acc., like τό γε δειδίθι, &c.

463. τοι, a *Dat. ethicus*, 'that you may get the wall levelled.'

467. Lemnos seems to be neutral. In the sixth century it was inhabited by barbarians, the Pelasgians mentioned by Herodotus (v. 26, vi. 137).

468. Ἴησονίδης, mentioned again in 21. 41., 23. 747. This is one of the few references in the Iliad to the Argonautic expedition.

470. Ἀτρείδης, with δῶκεν ἀγέμεν, 'gave to be brought to the Atreidae.'

473 ff. The Greeks pay with their spoil—raw material and slaves.

478. σφιν, viz. the Greeks, the main subject of the preceding sentence.

479. χλωρόν, paleness being the 'colour of fear'; cp. 10. 376., 15. 4.

## 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 (ll. 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 (l. 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 (l. 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 *ἔϊσομαι εἰ κέ μ' ὁ Τυδεΐδης κ.τ.λ.* There is a direct reference in ll. 105-108 to one of his exploits, the capture of the horses of Aeneas (5. 263, 323): see also l. 99 (note). Reference of a more general kind may be seen in ll. 152 ff.

1. ἦὼς μὲν . . ἐκίδνατο . . Ζεὺς δὲ . . ποιήσατο, i.e. as dawn was spreading, Zeus summoned an assembly.

7. τό γε, explained by the Inf. *διακέρσαι*, 'let no one try this, to set at nought (lit. cut across) my word' (see *H. G.* § 258).

10. Join *ἐθέλοντα ἀρηγέμεν*, 'whom I shall observe choosing to help.'

12. οὐ κατὰ κόσμον, with *πληγείς*, 'smitten in no seemly wise': cp.

2. 264 *πεπληγὼς . . ἀεικέσσι πληγῆσι*.

18. εἰ δ' ἄγε πειρήσασθε, cp. 1. 302.

20. Most MSS. have πάντες δ': but δέ is here out of place. Some put a colon after *κρεμάσαντες* and take it with the preceding line.

24. αὐτῇ γαίῃ, 'with earth as well': § 38, 3.

25. Some (following Aristarchus) think that Olympus, the earthly mountain, is here opposed to οὐρανός, where Zeus holds his end of the chain. But Olympus, though not = 'heaven,' reaches up to heaven, and the two are constantly associated (5. 750, &c.).

28-40. These lines were obelised by Aristarchus.

34. οἶτον . . ὄλωνται, cognate Acc., cp. 3. 417. Subj., see § 29, 4.

37. τεοῖο, for σείο, found only here and in l. 468.

39. θυμῷ πρόφρονι, 'with serious mind,' i. e. meaning it seriously.

48. Γάργαρον, Acc. of the part, in Apposition to the whole (*Ἰδην*).

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.'

58, 59. Repetition of 2. 809, 810: and ll. 60-65 of 4. 446-451; ll. 66, 67 of 11. 84, 85.

67. ἤπτετο, 'took hold,' i. e. hit their aim, told on the enemy.

68. ἀμφιβεβήκει, 'bestrode,' i. e. stood at the middle and highest point.

70. δύο κῆρε, 'two fates,' i. e. two lots signifying death. The dual ἐξέσθην in l. 74 would show that there were two lots for each side. But the two lines 73, 74 were rejected by Aristarchus. τανηλεγέος, an unexplained word, probably from ἀλέγω, like δυσ-ηλεγής, 'grievous,' ἀπ-ηλεγέως, 'without recking,' νηλεγής, 'reckless' (Alcm.). It may mean 'causing long care.'

72. ἔλκε, '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. ὑπό, 'beneath,' i. e. in their knees.

81. ἐτείρετο, 'was in trouble.' There was also a reading ἐδάμνατο.

83. πρῶται τρίχες, 'the foremost hair' (of the mane). ἵππων, 'of a horse': Plural as 4. 142 παρήϊον ἔμμεναι ἵππων.

84. καίριον, a vital place: cp. 11. 439.

85. ἀλγήσας, Aor. of the *access* of pain. ἀν-έπαλτο, from πάλλομαι.

86. ἵππους, 'the chariot and horses.'

κυλινδόμενος περί χαλκῶ, 'writhing round the arrow point': cp. 13. 441 ἐρεικόμενος περί δουρί, also 13. 570., 18. 231, &c.

87. παρηγορίας, the wounded horse being a παρήγορος, see on 7. 156.

88. φασγάνῳ αἴσσω, 'with quick movement of his sword.'

89. ἠνίοχον, here in a wide sense, of the παραιβάτης or chief warrior.

91, 92. In the ἐπιπόλησις, 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 ll. 261 ff.

95. μή τίς τοι, 'see that some one does not —,' ironical warning.

99. προμάχοισιν ἐμίχθη, 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. λέλυται, 'is unstrung,' 'is failing.'

105-107. Repetition of 5. 221-223.

108. μῆστῳρε. So the best MSS. read; others have μῆστῳρα. See the note on 5. 272.

111. εἰ, 'whether.' The common reading is ἦ, but most MSS. have εἰ, and the use of ἦ 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 Τυδείδew Διομήδεος ἐν παλάμῃσι μαίνεται ἐγχείη Δαναῶν ἀπὸ λοιγὸν ἀμῦναι.

115. εἰς with βήτην (for εἰσεβήτην), governing ἄρματα.

119. ὁ δέ. The Art. repeats the Subject of the preceding clause, cp. 1. 191 (§ 47, 1).

122. ὑπερώησαν, 'started back.' ὑπό as in ὑποίκω, 'to give way before' (an enemy).

124. πύκασε, 'covered close,' 'shrouded.'

ἠνιόχοιο, with ἄχος, 'grief for his chariot-driver': § 39, 1.

126. μέθεπε, 'set about finding': cp. 5. 329. ὁ δέ, as 119.

129. δίδου, Impf. 'at the same time gave,' = 'while he gave': § 27.

χερσίν, 'into his hands,' Dat. of the end of a motion.

130. ἀμήχανα 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 πετ-, πτη-, with the same meaning as the longer root πτηκ- from which πτήσσω is formed.

140. οὐχ ἔπετ' ἀλκή, 'strength is not furnished,' 'does not serve,' cp. 4. 314 ὡς τοι γούναθ' ἔποιτο.

141. ὀπάξει, 'grants,' 'furnishes,' = ἔπεσθαι ποιεῖ, cp. 4. 415 τούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται.

143. εἰρύσσαιτο, 'protect from,' 'bar' (lit. 'cover,' 'shelter'). But in 1. 239 θέμιστας εἰρύαται the meaning is 'protect,' 'uphold.'

147. τόδε is explained by Ἔκτωρ γὰρ κ.τ.λ., 'it is that Hector,' &c.

150. ἀπειλήσει, 'will boast.'

154. ἀλλά of the apodosis, cp. 1. 82.

159. στονόοντα, 'full of groans,' as being the cause of groaning.

163. γυναικὸς ἄρ' ἀντὶ τέτυξο. The Plupf. with ἄρα = 'thou art after all,' as it now appears, cp. 3. 183., 12. 164. ἀντί, 'in place of,' = 'as good as'; cp. Od. 8. 546 ἀντὶ κασιγνήτου ξείνός θ' ἱκέτης τε τέτυκται.

164. κακὴ γλήνη, 'wretched minion.' The word γλήνη properly denotes a 'bead,' or bead-like object; cp. τρί-γληνος, 'with three drops.' Hence it is used for the ball of the eye; also more generally, = 'plaything,' 'bauble,' (cp. γλήνεα, 'ornaments,' 'gawgaws,' Il. 24. 192); hence as a term of reproach, 'pretty thing,' 'toy,' 'minion,' &c.

166. δαίμονα δώσω, 'I will bring the hand of fate upon you.' δαίμων is put by a boldness of phrase for δαίμονος αἴσα (Od. 11. 61), or the like. But Zenodotus read πότμον ἐφήσω, certainly a more Homeric expression.

168. στρέψαι, 'as to turning,' = 'whether or not to turn.'

171. σῆμα τιθεῖς .. νίκην, 'giving a sign which was (i. e. signified) victory.' On ἑτεραλκία (= heaven-sent) see 7. 26 (note).

175. κατένευσε, 'has granted' (confirmed by his nod).

177. νήπιοι, an interjectional Nom., cp. 1. 231.

178. ἀβληχρά, lit. 'soft.' οὐδενόσωρα, 'not worth a thought.'

183. This line is wanting in the best MSS. The sentence ends well at αὐτούς, cp. 14. 47.

185. This line was rejected by Aristarchus, because the use of four-horse chariots is not Homeric. Moreover, the dual ἀποτίνετον would not naturally be used of four.

186. ἦν μάλα πολλήν κ.τ.λ. Instead of a general Verb suitable to

κομιδῆν (such as *παρέιχε*, or *ἐκόμιζε*), we have the specific *μελίφρονα πυρὸν ἔθηκε*, 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. ἦ ἐμοί. Here we must supply out of *πυρὸν ἔθηκεν* κ.τ.λ. the more general idea 'set food before,' 'attended to' (Zeugma).

193. *πάσαν χρυσείην ἔμεναι*, 'that it is all of gold,' Inf. depending on *κλέος οὐρανὸν ἴκει* (=it is reported). No such shield is mentioned elsewhere.

197. *ἐπιβησέμεν*, Fut. Inf. 'that I shall force to embark.'

198. *νεμέσησε*, Aor. 'was moved to indignation.'

200. *ἀντίον ἦὔδα*, '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 *βοῦς* (7. 238).

207. *ἀκάχοιτο καθήμενος*, 'he would have the vexation of sitting quiet,' i. e. he would have to sit idle, however vexed he might be.

209. *ἄπτο-επές*. The first part of the word is probably from a root meaning to 'throw' or 'dash' (whence also *ἑάφθη*): hence it means 'one that flings about words at random.' Cp. *ἄμαρτο-επές*, 13. 824.

213. *ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργε*. 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 ἔεργε* to be the important words, = 'the space from the wall to the trench,' and understand *ἐκ νηῶν* to mean merely 'outside the ships' (cp. 15. 391 *τείχεος ἀμφεμάχοντο θοάων ἔκτοθι 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 *ἐπὶ πύργῳ*, taking *ἐπὶ πύργῳ τάφρος* as = 'the wall with its trench.'

215. *εἰλομένων*, with *τῶν* (213), the words *ἵππων τε καὶ ἀνδρῶν ἀσπιστῶν* being epexegetic and parenthetical.

219. *αὐτῷ*, 'of himself,' before Here acted. *ποιπνύσαντι*, 'bestirring himself' (lit. 'working himself out of breath,' *ποιπνύω* being an Intensive from the root *πνυ-*).

222. *μεγακῆτεϊ*, 'with a great depth of hull,' *κῆτος* meaning 'a hollow.' When *μεγακῆτης* is used as an epithet of the sea, the notion is that of a great hollow full of water (cp. *μέγα λαίτμα θαλάσσης*).

223. γεγωνέμεν is an Inf. of *consequence* after ἐν μεσσάτῳ ἔσκει, 'was in the middle for shouting,' i. e. so that one could shout from it and be heard. Note that γέγωνα implies being heard.

224-226. These three lines are wanting in all good MSS.

227. γεγωνός. The Pf. is regularly used of the tone or pitch of the voice: § 26, 3.

229. ὅτε δὴ φάμεν, explaining εὐχωλαί, 'the boasting of the time when we thought.'

230. ὀπότ' ἐν Λήμνω, sc. ἦτε. The ellipse is certainly harsh. Others join ὀπότ' . . ἠγοράασθε, supposing that the Verb which should govern ἄς is forgotten, or understood out of ἠγοράασθε.

233. ἄνθ', for ἄντα, 'opposite,' 'facing.'

234. ἀξιοί, in the literal sense, 'the counterpoise to,' 'a match for.'

236. = 'has any king ever been befooled like me?'

239. ἐνθάδε ἔρρων, 'as I came on this quest.' The proper sense of ἔρρω (*Fέρρω*) 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 ἔρρε, 'be off,' 'go about your business,' ἔρρέτω (9. 377, &c.).

243. αὐτοὺς δὴ περ, 'ourselves at least,' if we are not to conquer the Trojans.

247. τελειότατον, 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. πανομφαίω, 'from whom all voices (i. e. omens) come.'

254. πάρος, 'before,' 'in front of': the only instance of πάρος governing a Gen. σχέμεν, 'to have held,' i. e. 'guided,' 'driven.'

257. ἔτραπεν, 'had turned,' when the blow was struck.

261. τὸν δὲ μετ', sc. ἐξήλασαν, understood out of ll. 253-5; οὐ τις πρότερος . . εὕξατο . . ἐξελάσαι being = *πρῶτος ἐξήλασε*.

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. παλίντονα. 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. ὑπεξέφερον, 'would withdraw' (lit. bear up away from him).

269. παπτήνας. At this point the construction is interrupted, and taken up again in l. 271 αὐτὰρ ὁ κ.τ.λ. The harshness of this is softened by the clause ἐπεὶ . . βεβλήκοι, which has the same Subject as the principal sentence, and therefore supplies a quasi-construction. Cp. 9. 358 νηήσας εὐ νῆας, ἐπήν ἄλαδε προερεύσσω, ὕψαι κ.τ.λ. = 'I will load

the ships, and when I have launched them you will see,' &c. See § 58.

270. **βεβλήκοι** is the reading of Aristarchus: for the Opt. see § 34, 1, *δ*. Several good MSS. have **βεβλήκει**.

272. **εἰς Αἴανθ'** seems to go with **αὐτίς ἰών** rather than with **δύσκειν**.

277. This line is wanting in most MSS.

279. **τόξου ἄπο**, cp. 24. 605 **τοὺς μὲν Ἀπόλλων πέφηνεν ἀπ' ἀργυρείο βιοῖο**, i. e. with a shot from the bow.

282. **οὕτως**, 'as you are doing'; so in l. 244.

284. **κομίσατο**, 'took up,' 'took into his charge.' For the order **ἔτρεφε . . κομίσατο** cp. I. 251., 5. 118, 359.

285. **εὐκλείης ἐπίβησον**, 'bring to honour,' lit. 'cause to stand on fair fame'; cp. 2. 234 **κακῶν ἐπιβασκέμεν νῆας Ἀχαιῶν**.

289. **πρεσβήϊον**, elsewhere called **γέρας**, a gift of honour.

295. **πρὸτι Ἴλιον**, 'towards Troy,' does not imply that the Trojans had been driven far.

302. **ὁ δέ**, without change of Subject, cp. 119.

304. **ἐξ Αἰσύμηθεν ὀπυιομένη**, 'taken to wife from Aesyeme,' 'a wife brought to Priam from Aesyeme.'

306. **ἦ τ' ἐνὶ κήπῳ**, sc. **ἔστί**.

308. **ἤμυσε κάρη**, 'drooped his head'; cp. Virg. Aen. 9. 436—

*lassove paravera collo*

*Demisere caput, pluvia cum forte gravantur.*

311-319. Repetition of the incident of ll. 119-129, mostly in the same words.

325. **αὔερόντα**, sc. **νευρήν**, 'as he was drawing the bow.'

**παρ' ὤμον**, with **βάλεν**, taken up again by **τῆ ῥα** 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. **ὑποδύντε**, 'getting under him,' taking him up.

338. **τίς τε**. For this use of **τέ** see § 49, 9.

340. **ἰσχία τε γλουτούς τε**, Acc. of the part concerned, § 37, 4; a sort of epexegetis of **κατόπισθε**. The Acc. with **ἄπτεσθαι** is not found.

**ἔλισσόμενόν τε δοκεύει**, 'and watches, is on guard, against its wheeling about.' So the Bear watches (**δοκεύει**) the hunter Orion, II. 18. 487-8.

341. **ᾤπαζε**, 'stuck to,' 'was busy with': the notion is that of *handling, dealing with*, rather than of *following*.

346. **πᾶσι θεοῖσι**, with **εὐχετόωντο**. The two clauses connected by **τε . . καί** are not symmetrical. the Indic. **εὐχετόωντο** being substituted for the Participle (which we expect, to answer to **κεκλόμενοι**); 'shouting to one another and praying aloud with uplifted hands to all the gods.' Cp. 3. 79, 80 (note).

348. **ἀμφιπεριστρώφα**, 'wheeled about this way and that.'

349. **Γοργοῦς ὄμματ'**, 'eyes [as the eyes] of the Gorgon,' cp. II. 36.



355. ῥιπή, 'by the onset,' the 'swing' of his attack.

358. οὐτός γε, emphasised in contrast to πατήρ οὐμός in l. 360, Zeus being the real enemy.

361. ἐμῶν μενέων ἀπερωεύς, lit. 'one that causes the starting back,' the collapse or recoil, 'of my furious efforts.'

363. It is best to join τειρόμενον ὑπό, 'when in distress under (by reason of) the tasks,' &c.

367. προὔπεψεν, sc. Εὐρυσθεύς. The story may be the same as the one told by Dione, 5. 395-402.

368. κύνα. The name Κέρβερος is not Homeric.

369. αἰπά, 'steep-falling,' rapid.

373. ὅτ' ἂν . . εἴπη, 'when he *shall* call me,' Subj. of confident prophecy, § 31, 2.

376. θωρήξομαι, Aor. Subj.

378. Join γηθήσει νῶϊ προφανέντε, 'will be glad at our appearing.' It is in sense an Acc. of the *thing*; cp. 13. 352 ἤχθετο γάρ ῥα Τρωσὶν δαμναμένους, 'he was vexed at their being conquered by the Trojans': see § 37, 7. προφανέντε was read by Aristarchus. Most MSS. have προφανείσα or προφανείσας. For the Masc. form cp. l. 455 πληγέντε.

381-396. This passage consists entirely of lines taken from the similar description, 5. 719-752.

399. πάλιν τρέπε, sc. Athene and Here. ἄντην, sc. ἐμοῦ. The omission of the Pronouns suits the abrupt tone of the command.

400. οὐ καλά, 'not well,' i. e. it will be no pleasant matter, if we meet &c. Litotes, § 59.

405. ἃ κεν μάρπητῃσι κεραυνός, 'with which the thunderbolt fastens,' = which it makes by fastening on them: Acc. of the Internal Object, like 5. 795 ἔλκος τό μιν βάλε Πάνδαρος ἰῶ.

406. ὄφρ' εἶδῃ κ.τ.λ., 'that she may know what it means when.'

411. πρώτησιν δὲ πύλῃσι, '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. ἦ τελέει περ, 'even as he will fulfil,' = 'and he will fulfil the threat too.'

418. οὐδέ κεν . . ἀπαλθήσεσθον. The form of the *oratio recta* is retained here, so as to avoid using κέν with an Inf.: see 9. 684.

420-424 were rejected by Aristarchus, who thought them unsuited to the character of Iris.

423. ἀλλὰ σύ γ' αἰνοτάτη, sc. ἐσσί or (better) ἔσσειαι, 'but *you* will be beyond endurance if,' &c. The *Venetus* (A.) gives as a variant ἀλλὰ σοί, αἰνοτάτη, (sc. νεμεσί(ζ)εται), which may be right.

431. δικαζέτω, 'let him deal his judgments,' decide their fate; cp. 1. 542 κρυπτάδια φρονέοντα δικαζέμεν.

439. δίωκε, 'drove swiftly.'

440. Poseidon appears in Homer as a deity of the horse and the chariot; cp. Il. 23. 584 ἵππων ἀψάμενος γαίροχον ἐννοσίγαιον ὄμνυθι, also 23. 277, 307. Horses were sacrificed to the Scamander, 21. 132.

441. λῖτα, 'cloths.'

443. πελεμίζετο, 'rocked.'

444. ἀμφίς, 'apart from.'

447. τετίησθον, 'are downcast,' lit. 'quieted.' τη- = *quiē-* (*quiē-s*, &c.).

448. κάμετον, 'wearied yourselves out by,' 'fainted in the work of.'

450. πάντως, 'in any case,' whether you do so or not. οἶον, = ὅτι τοῖον (cp. 4. 157); order of clauses as Od. 15. 212 οἶος ἐκείνου θυμὸς ὑπέρβιος οὐ σε 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. ἡοῦς, 'in the morning,' Gen. of *time*, § 39, 2. μᾶλλον, 'more' (than now), with ὀλλύντα in l. 472. καί 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) ἤματι τῷ 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. οὐδ' ἦν ἔνθ' repeats οὐδ' εἶ κε, l. 478, there being no full stop at l. 481: cp. 6. 58 μηδ' .. μηδ' ὅς .., and 9. 385-391.

487. ἀέκουσιν is the important word; cp. 7. 7.

491. νεκύων διεφαίνετο, 'appeared clear among the dead,' between the spaces covered with dead.

500. ὁ νῦν ἐσάωσε μάλιστα, 'which this time has done most in saving.'

503. ἐφοπλισόμεσθα, 1 Aor. Subj. 'let us furnish forth.'

505. ἄξεσθε (so Aristarchus), Aor. like ἔπεσον, ἴξον (§ 9, 3). The MSS. generally have ἄξασθε: cp. ἄξοντο (l. 545), and ἄξετε (3. 105).

507. σῖτόν τε, sc. κομίζεσθε or the like, understood out of οἰνίζεσθε: a Zeugma.

ἐπί, 'with,' to accompany the corn and wine.

512. μὴ μὰν .. ἐπιβαίειν, 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 φίλον Διὶ πατρὶ γένοιτο, 22. 462 μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμὸν ἐλοίμην.

513. ὥς τις κ.τ.λ., 'so that some one shall,' &c., expressing *purpose* rather than *consequence*. τις is a litotes (see § 59), as we sometimes say 'one or two,' = 'a good many.' Cp. Od. 11. 502.

πέσση, 'may chew the cud of,' i.e. 'enjoy' (ironically); cp. 2. 237.

515. For στυγέω = 'dread,' see I. 186.

519. λέξασθαι, 'to lay themselves,' 'take their posts.'

521. Join ἔμπεδός τις, 'a sure kind of watch.'

524. ὑγίης, '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. εὐχομαι ἐλπόμενος is the reading of Aristarchus: ἔλπομαι εὐχόμενος, which was read by Zenodotus, is supported by the metre (since ἔλπομαι was originally φέλλομαι). This however is not quite decisive, since we might read εὐχομ' ἐελπόμενος.

527. κηρεσιφορήτους, 'carried by fates,' viz. to their own destruction: cp. 2. 302 οὐς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι, and 2. 834 κῆρες γὰρ ἄγον μέλανος θανάτοιο (= 'they were doomed by fate').

528. οὐς κῆρες φορέουσι, 'whom fates are carrying.' This epexegetis of a compound epithet is Homeric: cp. 9. 124 ἀθλοφόρους, οἱ ἀέθλια ποσσὶ φέροντο; Od. 1. 299 πατροφονῆα.. ὃ οἱ πατέρα κλυτὸν ἔκτα.

529. ἐπὶ νυκτί, 'for the night'; so ἐπ' ἡματι (10. 48., 19. 229).

ἡμέας αὐτούς, 'our own position': in addition to the watch kept round the city (l. 521).

531. ἐγείρομεν, 1 Aor. Subj.

535-537 were wanting in the edition of Zenodotus. They certainly repeat, somewhat awkwardly, ideas already contained in the context; cp. διαίεσται εἴ κε with εἴσομαι εἴ κε (l. 532), and αὔριον (l. 535) with ἐς αὔριον (l. 538).

535. ἀρετήν 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 ἣδε 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 δὲ καὶ παρ' Ὀμήρῳ ἕτερα παραπλήσια τούτοις εἰρημένα· φησὶ γὰρ τοὺς Τρῶας ἔπαυλιν ποιουμένους ἔρδειν ἀθανάτοισι τεληέσσας ἑκατόμβας, τὴν δὲ κνῖσαν ἐκ τοῦ πεδίου τοὺς ἀνέμους φέρειν οὐρανὸν εἴσω ἡδεῖαν· τῆς δ' οὐ τι θεοὺς μάκαρας δατέεσθαι, οὐδ' ἐθέλειν·

μάλα γάρ σφιν ἀπήχθητο Ἴλιος ἰρή,

καὶ Πρίαμος καὶ λαὸς ἔϋμμελίῳ Πριάμοιο.

550. δατέοντο, 'partook of,' a sense not elsewhere found.

553. πτολέμοιο 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. οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος 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. Ξάνθοιο. The name Ξάνθος is here used as the ordinary or 'human' name of the Scamander, contrary to the Homeric practice.

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## BOOK IX.

THE subject of this book—called anciently Πρεσβεία, or Λιταί—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

words of Phoenix, l. 523 *πρὶν δ' οὐ τι νεμεσσητὸν κεχολῶσθαι*<sup>1</sup>. 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 II. 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 Briseïs and pay the amplest compensation for past wrong’ (*History of Greece*, pt I. ch. xxi). The chief passages in question are II. 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<sup>2</sup>.

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

<sup>1</sup> Note however that *νέμεσις* in Homer is very different from the divine *νέμεσις*, 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.

<sup>2</sup> The words of Nestor in II. 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. 1. 409 ff., where Zeus is to cause the Greeks to be slain *κατὰ πῦρνας τε καὶ ἀμφ' ἄλα*, 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 **Egypt** (l. 382), and of Delphi (under the older name **Πυθῶ**, l. 405), the use of the name **Ἑλλάς** (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. **φύζα**, 'panic': no clear distinction is to be drawn between *φύζα* and *φόβος*.

The story now goes back to the time of sunset (8. 487), when the Trojan pursuit was stopped by darkness.

3. **βεβολήγαστο**, 'were tossed about' (in mind).

5. **Βορέης** must here be scanned *Βορρέης*: cp. the Attic *Βορρᾶς*.

6. **ἄμυδις**, 'together with' [their coming].

**κελαιόν** is predicative; the wave grows dark as it rises in a crest.

7. *παρέξ*, 'along' (*παρά* being the important word, § 43).

11. *κλήδην*, 'by name,' singly (= *ἐξονομακλήδην*).

15. *αἰγίλιψ* is only found as an epithet of *πέτρῃ*: it is one of those whose meaning is unknown.

18-28, repetition of 2. 111-118, 139-141.

32. *μαχήσομαι*, 'will join issue with,' 'find fault': 5. 875., 6. 329.

34. *ἀλκὴν ὀνειδίσας*, 'hast reproached me with my prowess,' i. e. with the want of it: cp. 1. 65 *εὐχωλῆς ἐπιμέμφεται*. *πρῶτον*, 'before,' viz. in the *ἐπιπώλησις*, 4. 370 ff.

35. *ταῦτα δὲ πάντα ἴσασ'*, 'know all about that,' viz. whether I am *ἀπτόλεμος* or *ἀναλκίς*. Cp. 10. 250.

37. *διάνδιχα*, 'two ways,' i. e. in unequal measure.

39. *ὃ τε*, attracted to the gender of the predicate *κράτος*: so 1. 33 *ἦ θέμις ἐστί*.

40. *ἔλπει* is ironical: 'do you flatter yourself that the Greeks are what your speech supposes them?'

41. *ὡς = ὅτι οὕτως*: '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 νέεσθαι*, the only instance in the Iliad of *ὡς τε* (or *ὥστε*) with the Inf.; cp. Od. 17. 21.

46. *εἰ δέ*, used as in the phrase *εἰ δ' ἄγε*: see 1. 302 (note).

48. *τέκμων*, see on 7. 31.

54. *μετά*, = 'among,' generally takes the Acc. with Verbs of motion only: but cp. Od. 16. 419 *μεθ' ὀμήλικας ἔμμεν ἄριστον*.

56. *πάλιν ἐρέει*, 'will speak the reverse way,' 'gainsay.'

*τέλος μύθων*, as we say, 'the last word,' all that is to be said.

57. *ἦ μὲν κ.τ.λ.*, 'yet you are young.' 'and that although you are but young': see on *ἦ καί*, 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 ἴκεο μύθων*, 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 *ἦ μὲν καί* in 2. 291 (see the note): but it is less simple, and throws too much stress on the subordinate clause *ἀτὰρ οὐ . . μύθων*.

58. *πεπνυμένα βάζεις . βασιλῆας*, 'thou hast wise words for the kings': *βάζω* with a double Acc. means to 'speak to,' as 16. 207.

59. *κατὰ μοῖραν εἶπες* 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 *φρήτρη* (Attic *φρατρία*), a sort of 'clan,' *ἀνέστιος* to the single house; *ἀθέμιστος* 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 βουλή. 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. ἕκαστοι, 'each company,' of the seven, cp. l. 85. Aristarchus read φυλακτῆρας, so that the sense would be, 'let each division post its watch.' λεξάσθων, cp. 8. 519.

68. ἔπειτα, 'after that,' i. e. as to the next step to be taken.

69. ἄρχε, '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. ἡματίαι, 'daily.' Θρήκηθεν, 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. ὑποδεξίη, 'means of entertainment': collective rather than abstract.

75. χρεώ, a shorter form of χρειώ, 'need,' used with the Acc. owing to a peculiar ellipse of *ικάνει* or the like (cp. χρειώ γὰρ *ικάνεται*, 10. 118., 11. 609, also χ. *ἴκει*, 10. 142). The ellipse is so far forgotten that we even find χ. *ἔστί*, χ. *γίγνεται*, but still with an Acc. of the *person*.

77. τάδε γηθήσειεν, Acc. § 37, 1.

89. ἀολλέας ἦγε, 'brought to a meeting together.'

97. ἐν σοὶ μὲν λήξω 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. σφίσι, 'for them,' viz. the people.

100. πέρι, 'above others,' = 'in the first instance.'

102. ὅτι κεν ἄρχη, 'whatever it is in which he (the one whose advice you take) leads the way': σίῳ ἔξεται, 'will attach to you,' i. e. you will be (regarded as) the author of it: cp. Od. 11. 346 Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε (depends upon).

106. ἐξ ἔτι τοῦ ὅτε, 'ever from the time that,' &c.

107. Ἀχιλῆος, with κλισίηθεν.

110. ἔτισαν, viz. by the defeat of the Greeks, as l. 118.

115. ψεῦδος, a kind of cognate Acc. with κατέλεξας, 'no false tale hast thou told of,' &c.: cp. Od. 7. 297 ταῦτα .. ἀληθείην κατέλεξα.

ἄτας, 'acts of ἄτη,' i. e. blindness or infatuation.

117. φιλήσῃ, 'has come to love,' Aor., as 3. 415.



118. δάμασσε δέ, i. e. in having subdued.
121. ὀνομήνω, 'I will set forth,' i. e. state the particulars: Subj. of *purpose*, § 29, 1.
122. ἀπύρους, 'untouched by fire,' i. e. not yet used : cp. 23. 267.  
τάλαντα, much smaller than the talents of historical times ; cp. 23. 269, where two talents are less than the value of a λέβητος.
127. ὄσσα, answers to τόσσα in l. 125 ; the clause οὐδέ κεν ἀκτῆμων κ.τ.λ. is inserted as a kind of after-thought.
130. ἐξελόμεν, 'I took out' as a γέρας, before the division.
133. μή is used after Verbs of *swearing*, cp. 10. 330., 15. 36.  
τῆς (sc. Βρισηΐδος) is governed by εὐνήs : 'her bed.'
137. χρυσοῦ καὶ χαλκοῦ, Gen. of *material*, § 39, 4.
138. εἰσελθών, sc. τὸ ἄστυ : as 4.34 εἰσελθοῦσα Πύλας (of entering as a conqueror).
141. ἰκοίμεθα, Opt. of the more remote consequence, in contrast to εἰ δέ κεν . . δώσω' ἀλαπάξαι, § 34, 1.
143. τηλύγετος, see the note on 5. 153. θαλίη ἐνι, 'amid good cheer.' The use of ἐν with abstract words is commoner in this book than in the *Iliad* generally : cp. 11. 319, 378, 491.
144. τρεῖς δέ κ.τ.λ. This sentence is subordinate in sense to τῶων 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. Electra and Iphigenia are names unknown to Homer. Cp. the echo of this line in Soph. El. 157 οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα.
146. ἀνάεδνον. The ἔδνον is the price paid by the bridegroom to the bride's father : μείλια are complimentary presents given with (ἐπί) the bride.
153. νέαται Πύλου, 'last in Pylus' : cp. 11. 712, where the phrase is applied to Thyroessa, on the northern border. As to Pylus, see the note on 2. 591.
156. θέμιστας, 'customs,' customary dues : the δωτῖναι are probably offerings given (or supposed to be given) of free will.
158. τοι, '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 *Niobe* of Æschylus :
- μόνος θεῶν γὰρ Θάνατος οὐ δῶρων ἔργ᾽·  
οὔτ' ἂν τι θύων οὔτ' ἐπισπένδων ἄνοις·  
οὐ βωμός ἐστιν, οὐδὲ παιωνίζεταί,  
μόνου δὲ Πειθῶ δαιμόνων ἀποστατεῖ.
159. τε, in a general statement, see § 49, 9.
160. ὑποστήτω, 'place himself under' me. Elsewhere ὑποστήναι generally means 'to promise.' Agamemnon is now sketching out the speech to be addressed to Achilles by the envoys.

164. οὐκέτ' ὄνοστά, 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. εἰ δ' ἄγε, see I. 302. τοὺς seems to be a Relative, οἱ δέ being the apodosis; but see § 47, 3. ἐπιόψομαι, 'will look over,' 'choose'; so Od. 2. 294 τῶν μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη.

168. The presence of Phoenix is strange, since he was one of the Myrmidones. This is the first time that he is heard of in the Iliad.

171. εὐφημήσαι, *linguis favere*, = 'to observe silence.' The word does not occur elsewhere in Homer.

176. ἐπαρξάμενοι δεπάεσσιν, 'pouring in first drops into the cups all round.' These first drops were emptied in libation, and the cup was then filled. ἐπί means going 'over' or 'round' the company, as in ἐποίχεσθαι, &c. ἀρξάμενοι signifies the offering in sacrifice of a 'first portion' of anything (see Riddell and Merry on Od. 3. 340).

180. δενδύλλων, 'glancing,' giving meaning looks.

181. πειρῶν, with ἐπέτελλε.

182. τῶ, Ajax and Ulysses, who are the envoys proper.

184. μεγάλας φρένας, 'the proud heart'; cp. the phrase μέγα φρονέων.

187. ζυγόν, 'bridge,' where the pegs (κόλλοι) were to which the strings were fastened.

189. κλέα ἀνδρῶν, 'the famous deeds of men': Plur. as I. 115.

191. δέγμενος, 'waiting,' apparently to take up the song: so the Muses sang ἀμειβόμενοι (I. 603). ὁπότε, with δέγμενος, cp. 2. 794.

192. προτέρω, Comparative of πρόσω, 'forward.'

194. αὐτῇ, 'as it was,' still in his hand.

196. δεικνύμενος, 'with a gesture of welcome.'

197. ἦ τι 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 is well that you are come, you that are dear to me,'—with no direct reference to the present need.

203. ζωρότερον, 'a more potent (lit. vigorous) draught.'

206. ὁ γε, 'the other,' sc. Achilles. ἐν πυρὸς αὐγῆ, 'where the fire-light fell': no other light being then in use.

214. ἄλος, Gen. of *material*, § 39, 4.

219. τοίχου τοῦ ἑτέρου, 'by the other wall,' Gen. of *place*.

220. θυηλάς, 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 ἐπιδευείς, sc. εἰσί, 'they (men) are not in want,' = there is no want. Perhaps we should read οὐκ ἐπιδευίς: cp. 19. 180.

228. The original reading was doubtless ἐπήρατα φέργα, cp. 5. 429., 8. 453.

230. ἐν δοιῇ, sc. ἐστί, 'the case is in doubt.' σωσόμεν κ.τ.λ. 'with regard to saving the ships or their perishing,' i. e. whether we shall save the ships or lose them. νῆας serves as Object to σωσόμεν, and Subject to ἀπολέσθαι. The Inf. σωσόμεν is perhaps an Aor., § 9, 3.

231. δύσεαι ἀλκήν, '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.'

ἐν νηυσὶ . . πεσέεσθαι, said here of the Trojan attack, as 13. 742; elsewhere of the flight of the Greeks, as 2. 175., 12. 126.

241. στεύται, see 2. 597., 3. 83.

243. ὀρινομένους, 'driven about,' 'confounded': cp. 8. 183.

245. εἶη, Opt. of the further consequence, in contrast to ἐκτελέσωσι. Possibly however we should read it as a Subj., εἶη or ἦη: cp. 7. 340.

248. ἐρύεσθαι ὑπό, 'to save from under.'

250. κακοῦ may be taken with μῆχος, as well as with ἄκος: '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 οὐ γὰρ τις φειδῶ νεκῶν κατατεθνηώτων γίγνεται . . μειλισσόμεν. This suits the order of the words better than to make κακοῦ depend only on ἄκος (with most editors). ἔστ' (proparox.), as La Roche points out, must be ἔσται, 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.

πρίν, 'beforehand,' i. e. before the mischief is done.

255. μεγαλήτορα θυμὸν ἴσχειν, 'keep in check thy lofty spirit'; cp. 1. 109 μεγαλήτορι θυμῷ εἶξας.

261. ἄξια, 'sufficient,' outweighing the wrong done, cp. 8. 234.

262. εἰ δέ, with an Imper., as in l. 46. καταλίξω, Aor. Subj.

263. ἐν κλισίῃσι, 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. νηήσασθαι, 'you may heap up,' Inf. for Imper.

300. ἀπήχθετο, Aor., 'has become hateful,' see on 6. 140. μᾶλλον, 'all the more' (for his offers), 'more than ever'; so in the recurring phrase ἐχολώσατο κηρήθι μᾶλλον (Il. 21. 136, Od. 9. 480, &c.): cp. Od. 2. 202 ἀπεχθάνει 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. τὸν μῦθον. The Art. stands as antecedent to ἧ περ: 'the thing which I mean,' &c.

ἀποποιεῖν, 'to speak out,' cp. 7. 416., 23. 361., Od. 1. 373., 16. 340.

311. τρύζητε, 'murmur': cp. τρυγῶν, 'the turtle-dove.'

316. οὐκ ἄρα τις . . ἦεν, 'there is not after all,' Impf. as 4. 155.

317. μάρνασθαι, after οὐ χάρις (ἐστί), 'there is no matter of thanks

in fighting,' i. e. there is no gratitude. With οὐ χάρις, cp. οὐ νέμεσις (3. 156), &c.

318. μένοντι, 'for one who stays behind,' cp. ὀπισθε 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. περὶκειται, 'advantage is laid up.' περὶ as in περιέειμι, 'excel,' περιγίγνομαι, 'get the better.'

ἐπεὶ πάθον, 'after I have suffered,' = 'although I have suffered.'

322. πολεμίζειν, 'for fighting,' as the *means* or *condition* of war.

325. ἴαυον, 'passed the night.' The original meaning of ἴαύω 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. ἄεσα (i. e. ἄφεσα).

327. ὁάρων ἔνεκα σφετεράων, 'for *their* wives'; Achilles is thinking of Helen (cp. 1. 339), but chooses to speak in general terms, as though her case did not differ from that of other wives in Troy. σφετεράων can only refer to ἀνδράσι: it is an emphatic Possessive—'their wives, not ours.' For this use of the Reflexive Pronoun cp. 6. 500 αἱ μὲν ἔτι ζῶντων γόον Ἐκτορα ᾧ ἐνὶ οἴκῳ.

333. διὰ . . δασάσκετο, 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 αὐτὸς ἀφαίρησσεσθαι ἀπειλεῖς,

ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν,

where the point is that Agamemnon is taking away what he did not give—what was given by the 'sons of the Achaeans'; and so 16. 56—

κούρην ἦν ἄρα μοι γέρας ἔξελον νῆες Ἀχαιῶν

δουρὶ δ' ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,

τὴν ἀψ' ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων.

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' . . βασιλεῦσι, subordinate in sense to τοῖσι . κείται; the whole sentence being = 'the other prizes which he has given to chief warriors and kings are assured to them': cp. 1. 144.

337. δεῖ. This is the only instance of the word in Homer.

339. ἦ οὐχ, 'was it not simply for Helen?'

342. τὴν αὐτοῦ, 'his own.' But this use of αὐτός is unsupported: we should probably read ἦν αὐτοῦ, cp. 10. 204.

345. οὐδέ με πείσει is parallel in sense to εὖ εἰδότης, = 'I that know him well, and will not be persuaded: § 57.

352. ἴσχειν, 'to check,' 'hold back.'

353. οὐκ ἐθέλεσκε has an ironical tone, 'had no mind.' ἀπό, 'away from.' As to the superiority of Achilles cp. 7. 113 (note).

355. οἶον, generally taken either as an Adj., 'alone,' 'in single combat' (as if οἶος οἶον), or = ἅπασι. 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. ἔμιμνε, 'used to await.'

359. There is here a change of construction: after the Participles ῥέξας and νηήσας we expect a Verb such as πλεύσομαι, for which the more picturesque ὄψεαι . . νηήσας ἐμάς is substituted. The change is saved from harshness, however, by the clause ἐπὶν ἄλαδε προερεύσω, with which ῥέξας and νηήσας can be construed: cp. 8. 269.

364. ἐνθάδε ἔρρων, see 8. 239; cp. ἐρρέτω (*infra*, l. 377).

367. ἔλαχόν γε, 'got as my share,' in the general division: the γε points the contrast to γέρας, the prize which (as he here says) Agamemnon had given. See l. 333 (note).

374. οὐδὲ 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 πρήξω (Zeugma).

376. ἄλις δέ οἱ, i. e. 'let him be satisfied with having done it once': cp. Virg. *Æn.* 9. 140 *sed periisse semel satis est; peccare fuisset ante satis.* ἔκηλος ἔρρέτω, 'let him hold his peace (not try to persuade me) and go about his business.' For ἔρρέτω see on 8. 239.

378. ἐν . . αἴση, 'in the share or place of —,' i. e. 'as of the value of —.' The exact meaning of καρ-ός can only be guessed at. If it is connected with κείρω, it may mean a 'paring,' 'scrap,' 'chip,' &c.; cp. the Lat. *floci 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 . . δόμεναι, '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 ὄσσον βασιλεύτερός εἰμι: cp. 1. 186, 281.

393. σόωσι, cp. l. 424.

394. μάσσεται, 'will seek out,' perhaps a contemptuous word. The MSS. have γυναικα γαμέσσεται, see § 50, 2.

396. ῥύονται, 'defend,' hence (by a euphemism) 'rule over,' cp. 16. 542 δὲ Λυκίην εἴρυτο δίκησί τε καὶ σθένει ᾧ: cp. also 6. 403.

399. ἐῖκυϊαν, for *φεφικυϊαν*, § 6, 1.

405. Πυθῶ is the later Delphi. This is the only place in the Iliad where the temple is mentioned: see *Od.* 8. 80.

408. λείσθη. In this form the η has been shortened before the following vowel: cp. ἡῦς and εῦς, νηός and νεός, &c.

410. με, governed by φερέμεν (cp. 2. 302 οὐς μὴ κῆρες ἔβαν θανάτοιο

φέρουσαι), '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. ὤλετο, 'is lost.' The Aor. is used without reference to time, as in the statement of a general rule, see § 25, 2.

417. καὶ δ' ἄν . . παραμυθησαίμην, 'I should advise, am disposed to advise.' This use of the 1 Sing. Opt. is very rare in the Iliad.

418. δῆτε, Fut. 'ye shall find'; in form it seems to be a Subj.

422. ἀπόφασθε, 'declare'; so in l. 649, cp. ἀποιπεῖν (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. σόφ. The spelling of this form and the corresponding 2 Sing. (l. 681) is uncertain. The Scholia on l. 681 say that Aristarchus gave both σαῶς and σοῶς: the *Venetus* has σοῶ here, σόης in l. 681: most MSS. have σόη, σόης (cp. σόωσι, l. 393). In both places the Opt. suits the sense rather better than the Subj. As the Verb is σαῶω (from σάος, 'safe') the Opt. would be σαό-οις, σαό-οι, contracted σῶ-οις, σῶ-οι, thence by exchange of quantity σό-ψς, σό-φ. See § 8, B, 3.

426. ἀπομνησίσαντος, see on 2. 772.

431. ἀπέειπεν, 'spoke out,' cp. l. 309; see also 8. 29.

433. περὶ . . δίε, see 5. 566 (note).

434. μετὰ φρεσὶ βάλλεται, 'turn over in your mind,' 'debate,' hence 'intend.' But ἐνὶ φρεσὶ βάλλω (l. 297) means 'attend to.'

437. ἔπειτα, 'in such case,' cp. 10. 243, Od. 1. 65, 84.

ἀπό, 'away from.'

440. ὁμοίου, originally ὁμοίου-οο, § 19, 3. On ὁμοίως see 4. 315.

446. νέον, Adverb with ἠβῶντα, '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 Φθίη. 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 Ἐλεών being in Boeotia (2. 500). Later mythologists (Apollod. 3. 7, 7) placed Amyntor at Ὀρμένιον (in northern Thessaly), which in the Catalogue is under Eurypylus (2. 734); but this may be a mere guess from the patronymic Ὀρμενίδης. 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

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 **ἐμεῦ περιμάρναο**: 17. 240 **οὐ τι τόσον νέκνος περιδείδια**. Some take **περί** in the adverbial sense, 'was exceedingly angered'; but the weight of usage seems against this.

452. **ἐχθήρειε**, 'might take a dislike to.'

453. **δῶσθεις**, 'guessing,' i. e. becoming aware.

455. **ἐφέσσεσθαι**, Fut. Mid. of **ἐφ-ίζω**, 'that he should never seat,' 'take on his knees': cp. Od. 16. 442 **καὶ ἐμὲ πτολίπορθος Ὀδυσσεὺς πολλάκι γούνασιν οἷσιν ἐφессάμενος κ.τ.λ.**

456. **ἐτέλειον**, Impf., 'were destined to fulfil.' The gods 'beneath the earth' punish violation of the moral law, esp. within the family: cp. Virg. *Æn.* 6. 608—

Hic quibus invisi fratres, dum vita manebat,  
Pulsatusve parens, et fraus innexa 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 . . καλοίμην**, explanation of **δήμου φάτιν 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. **αὐτοῦ**, explained by **ἐν μεγάροισι**: cp. 6. 431 **αὐτοῦ μίμν' ἐπὶ πύργῳ**.

470. **εἰνάνυχες**, Adj. with the meaning of an Adverb of *time*. **μοι ἄμφ' αὐτῷ**, 'round myself.' **νύκτας**, Acc. of *time*, 'during the nights.' As to **ἴανον** see on l. 325.

472. **αἰθούση**, the colonnade inside the entrance of the **αὐλή** or courtyard: cp. Od. 22. 449 (with Mr. Merry's note).

473. **προδόμφ**, a portico at the entrance of the house.

478. **δι' Ἑλλάδος**, see l. 447.

482. **τηλύγετον**, see 5. 153. **ἐπί**, 'furnished with.'

484. **Δολόπεσσιν**, not elsewhere mentioned in Homer.

489. **προταμών**, i. e. giving you the first piece cut.

493. **ὅ**, 'that,' see § 48, 2.

498. **ἀρετή**, the most comprehensive word, 'worth,' 'power,' &c.

499. **καί** emphasises **τούς**, 'even they, surely' (**μέν**).

500. παρατρῶπῶσ', 'turn from their purpose': τρωπάω is to τρέπω as στραφάω, ναμάω to στρέφω, νέμω. But see *H. G.* § 55, 9.

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 *Il.* 19. 91 ff.—

Πρέσβα Διδὸς θυγάτηρ Ἄτη, ἣ πάντας ἀάται  
οὐλομένη τῇ μὲν θ' ἀπαλοὶ πόδες, οὐ γὰρ ἐπ' οὔδει  
πίλναται, ἀλλ' ἄρα ἦ γε κατ' ἀνδρῶν κράατα βαίνει.

Cp. also the picture of Strife, *Il.* 4. 441 ff., and of such powers as Flight, Tumult, &c. (*Il.* 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 mythes 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. ἀλέγουσι, 'look to' the mischief Ate does.

508. αἰδέσεται, 1 Aor. Subj., 'shall respect.' ἄσσον ἰούσας, 'when they approach him.'

509. δέ, of the apodosis, as in l. 511.

ᾠνησαν, gnomic Aor., § 25, 2.

515. Note the use of the Opt. to express an *unfulfilled condition*, § 30, 6.

518. ἔμπης, 'still.'

522. ἐλέγξης, 'put to shame,' viz. by not heeding them.

525. ὅτε κεν .. ἴκοι, the only instance of ὅτε 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. ὄ, § 48, 2. θαλύσια, the sacrifice of the first-fruits of the year.

537. οὐκ ἐνόησεν, 'did not think of it (at all).'

538. δῖον γένος, 'offspring of Zeus,' applied to Artemis as Διδὸς κούρη μεγάληο (l. 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.



540. ἔθων has the force of an Adverb, 'after its wont' (εἰωθότως), cp. 16. 260 οὓς παῖδες ἐριδμαίνωσιν ἔθοντες.

541. προθέλυμα, 'in layers,' i. e. so thickly that they overlapped as they lay; so of shields, 13. 130 φράξαντες .. σάκος σάκεϊ προθελύμῃ: cp. τετραθέλυμνος, 'made of four layers of hide.' In later poets (and perhaps in 10. 15) it is used as = πρόρριζος.

547. ἀμφ' αὐτῷ, 'over it,' viz. the boar.

552. The Curetes were the besiegers, according to l. 531: hence the τείχος 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. Εὐνήνη is a Fem. patronymic, 'daughter of Euenus.'

559. εἴλετο τόξον, 'took up his bow,' viz. when Apollo took Marpessa from him (l. 564).

561. τὴν δέ, viz. Cleopatra. For the name given to commemorate the mother's story, cp. 'Megapenthes' son of Menelaus (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. ἐξ ἀρέων, 'in consequence of the curses.'

567. κασιγνήτιο. In the later form of the story Althaea had several brothers, who were killed by Meleager. φόνιοι, 'on account of the slaughter,' with ἀχέουσα.

568. γαῖαν .. ἀλοία, the form of invoking the gods under the earth.

570. πρόχηνυ καθεζομένη, 'sinking down on her knees.'

571. δόμεν, with ἤρᾶτο and ἀλοία, 'that they should give.'

573. τῶν δέ, sc. the Curetes, with ὄμαδος.

580. πεδίοιο is a partitive Gen., like the Gen. of *material*.

ταμέσθαι is parallel in construction to ἐλέσθαι, instead of depending on it: cp. 3. 79, 80.

583. κολλητάς, 'knit together,' 'well made fast.' σανίδας, 'folding-doors.' γουνούμενος, lit. 'clasping the knees,' but here in the derived sense, 'as he entreated'; since Oeneus was outside the door of the room.

589. βαῖνον .. ἐνέπρηθον, Impf. 'were now mounting,' &c.

593. ἄνδρας μὲν κ.τ.λ., subordinate in sense, 'how they slay the men,' &c. ἀμαθύνει, 'levels with the ground.'

594. ἄλλοι, 'others,' i. e. 'strangers': cp. 3. 301 ἄλοχοι δ' ἄλλοισι δαμείεν, 6. 456 πρὸς ἄλλης ἰστὸν ὑφαίνοις.

598. εἶξας ἔθυμῷ, 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 δώροις, 'on the terms of receiving gifts.'

605. τιμῆς, generally taken to be contracted from τιμήεις, as τιμήντα (18. 475) for τιμήντα, τεχνῆσαι (Od. 7. 110) for τεχνήσσαι.

608. φρονέω, nearly = δοκεῖ μοι, 'my mind is,' 'I choose.' Διὸς αἴσῃ,

'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 αἴσα, viz. 'estimation,' 'place in a scale of honour,' cp. ἐν καρὸς αἴση (l. 378).

609. ἢ μ' ἔξει, 'which (αἴσα) shall abide with me,' cp. 17. 143 ἦ σ' αὐτῶς κλέος ἐσθλὸν ἔχει.

613. Ἀτρείδῃ . . 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.' λέξο, § 9, 3.

619. Achilles is now so far moved as to doubt about returning.

620. ἐπ' ὀφρύσι νεύσει, cp. I. 528.

625. τελευτή, 'accomplishment,' i. e. result. μῦθοιο, 'of our speech,' i. e. of the message which we bring (τῆδέ γ' ἰδῶ).

629. ἄγριον is predicative: 'has made his spirit cruel within him,' i. e. hardened his heart to be cruel. With θέτο, cp. l. 637 θυμὸν . . θεοὶ θέσαν.

632. φονήος, with ἐδέξατο, 'a man takes atonement from the slayer of his brother.' On τίς τε see § 49, 9.

636. δεξαμένῳ (the reading of the best MSS.) is to be taken directly with ἐρητύεται, neglecting the more obvious construction with τοῦ. Cp. IO. 188., 14. 141., Od. 23. 206. The common reading is δεξαμένου.

640. ὑπὸ ῥόφιοι, 'under thy roof,' and therefore having the right to αἰδῶς which attached to guests.

642. κήδιστοι, 'the most valued,' 'nearest.'

645. τι, with ἐείπασαο, qualifies the admission, = 'what you have said is all in a manner to my liking, but —'; cp. Od. 9. 11 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι, σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόεντα εἶρεσθ', i. e. 'everything is here to make me happy, but —.'

647. ἀσύφηλον, Acc. Neut., seems to mean 'an insulting thing': but the derivation of the word is unknown. ἔρεξεν takes a double Acc.

648. μετανάστην, 'a sojourner,' one who has no rights of citizenship, and may therefore be outraged with impunity.

650. The ἀγγελίῃ follows, introduced by γάρ = 'namely.'

654. ἀμφί, 'round,' 'in the neighbourhood of.'

655. μάχης, with σχήσεσθαι, 'will refrain himself from the battle.'

657. σπείσαντες. A libation was usual as a parting ceremony, cp. l. 712, also Od. 7. 138 φῖ πυμάτῳ σπένδεσκον ὅτε μνησαίατο κόϊτου.

661. ἄωτον, 'the flock.'

671. δειδέχατ[ο], cp. 4. 4.

673. μ', i. e. μοι, § 51, 5. πολύαινος, 'worthy of much praise'; or (as Buttm. *Lex.* s. v. αἴνος) 'of much wise speech.'

681. σόφως, see l. 424.

684. καὶ δ' ἄν . . παραμυθήσασθαι, the only instance of ἄν with an

Inf. in Homer: the result of turning l. 417 καὶ δ' ἄν . . παραμυθησαίμην into the *oratio obliqua*.

691. ἔπηται, Subj. because the event is future, § 34, 2, c.

698. μὴ ὄφελος, 'would that you had not—': logically the μὴ belongs to λίσσεσθαι.

## BOOK X.

THE tenth book, entitled **Δολωνεία**, forms a detached episode of the Iliad. During the night which follows the unsuccessful embassy Diomedes 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 **Doloneia** 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. Diomedes 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 forma-

tion. Such are,—the Perfects in -κα from derivative Verbs, βεβίηκεν, παρώχωκεν, ἀδηκότες: the Aor. θήκατο (for ἔθετο, § 5, 2): the 3 Sing. Pres. μεθιῖ (l. 121): the Second Fut. Pass. μιγήσεσθαι (the only instance of the tense in Homer): the form νῦν (l. 105) in the sense of 'now.'

5. The examples of a post-Homeric use of the Article are more marked than in any other part of Homer: see esp. ll. 11, 97, 231, 277, 322, 408. The Prepositions have a more *abstract* meaning: as in πάντας ἐπ' ἀνθρώπων (l. 213), ἐν πάντεσσι πόνουσι (ll. 245, 279, cp. the note on 9. 143), ἐκ γενεῆς (l. 68). Other peculiarities are the adjectival use of οὐδέν (l. 216), δεῖδω μὴ οὐ—(l. 39), and the Opt. in ll. 211, 247, 557.

6. In one or two instances forms are clearly *pseudo-archaic*, i. e. are incorrect imitations of older forms. Such are the Opt. παραφθαίησι (see on l. 346), the Gen. or Dat. Sing. κράτ-εσφι (see on l. 156), the Subj. ἐπέιγετον (l. 361): perhaps also σπέιο (for σπέο) and τιθήμενος.

7. The vocabulary is peculiar<sup>1</sup>. Among the ἀπαξ εἰρημένα are some technical terms for armour, &c., as καταίτυξ, πῖλος, σαυρωτήρ, ἐπιδιφριάς (= ἄντυξ), ἑκταδίη (χλαῖνα), κτιδίη (κυνέη), λυκήη. Others of significance are, φύξις (ll. 311, 398, 447), διοπτήρ, 'a spy,' and διοπτεύω, ἀβροτάξω, ἀηθέσσω, δραίνω, δέελος. We may add ὄπλα in the sense of 'arms,' which is only found in Il. 18. 613., 19. 21. Some words in this book are common in the Odyssey, but not found in the Iliad: as δόσις, φῆμις, δαίτη, δόξα: to which may be added the rarer ἄωτέω, ἀδηκότες, ὄρφναίη (νύξ), and the forms εἶσθα and τοῖσδεσσι.

8. The style and tone of the book is unlike that of the Iliad. It is rather akin to comedy, not in the vein which sometimes appears in the Iliad (e. g. in the Olympic scenes), but of a rough, practical kind. The whole incident has the character of a farcical interlude, and as such it is out of harmony with the tragic elevation of the Iliad.

4. ὀρμαίνοντα, '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 πολέμου στόμα δύμεναι αἱματόεντος. This sense appears in 14. 36 ἡῖόνος στόμα μακρόν 'the long line (or edge) of a beach.'

13. The only other mention in Homer of the σύριγξ and the αὐλός is in the Shield of Achilles, 18. 495, 526, in a scene where they are much more in place than here.

15. προθελύμνους, '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. Διῖ, Dat. because of the tearing of hair was a form of appeal to Zeus: cp. the phrase Διῖ χεῖρας ἀνασχέειν, 6. 257.

<sup>1</sup> See Düntzer, *Hom. Abhandl.* p. 322.

18. Join *πρῶτον ἀνδρῶν*, 'to Nestor before any other man.'
19. *εἰ*, '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 τρόμος*.
34. *έντεα* 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. *Τρώεσσιν*, 'for the Trojans,' i. e. to be spy on them.
44. *έρύσσεται*, 1 Aor. Subj. 'will shelter.'
47. *αὐδήσαντος*, 'from one that told it,' 'from voice of man.' Elsewhere *αὐδάω* means to 'raise the voice,' 'speak' (Lat. *loquor*, not *dico*).
48. *ἐπ' ἡματι*, 'with a day,' i. e. belonging to one day, 'as a day's work'; *ἐπί* as in the compound *ἐφημέριος*.
50. *αὐτως*, 'by himself,' with no divine help to explain it.
56. *ιερόν τέλος*, 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. I. 123. Cobet, however, is probably right in preferring *πῶς τάρ* (*Misc. Crit.* p. 322).
- μύθῳ*, 'by your word'; i. e. 'what is the drift of your *μῦθος*.'
62. *μένω*, Subj. *μετὰ τοῖσι*, 'with them,' viz. the watchers.
67. *ἐγρήγορθαι*, Pf. Inf. Mid., cp. *ἐγρήγορθε*, 7. 371.
68. *ἐκ γενεῆς*, 'by descent,' epexegetis of *πατρόθεν*. Cp. Thuc. 7. 69 *ἕνα ἕκαστον ἀνεκάλει, πατρόθεν τε ὀνομάζων καὶ φύλην*.
69. *μεγαλίζεο*, 'make much of your favours,' i. e. 'be grudging.'
74. *παρά*, 'beside' the tent, not within it: so Diomedes, l. 151.
82. *οὗτος*, with the 2 Sing., 'who are you there that come—?'
84. *οὐρήων*. Mules are mentioned elsewhere: I. 50., 23. III, 115.
96. *δραίνεις*, a Desiderative, 'art for doing.'
97. *τούς*, the later use of the Art., see ll. 231, 277, 322, 408.
98. *ἀδηκότες*, 'wearied.' *ὑπνῳ*, not 'sleep,' but 'sleepiness.'
100. *μή πως*, 'whether they may not —.'
111. *εἴ τις . . καλέσειεν*, a command put in the form of a wish or suggestion, cp. l. 222.
115. *νεικέσω*, 1 Aor. Subj., § 29, 1. Join *νεικέσω ὡς εὔδει*, 'I will reproach him that he thus sleeps,' i. e. 'with sleeping': cp. I. 211.
123. *ἐμὴν ὀρμὴν*, 'an impulse from me,' my initiative.
124. *μάλα*, with *πρότερος*, 'actually before me.'
127. *ἵνα γάρ*, 'where in fact.' *ἵνα* need not be Demonstrative: rather it is the use of *γάρ* which is idiomatic (*H. G.* § 348, 3).
129. *οὕτως*, 'it being so,' 'if it is as you say.'
133. *φοινικέεσσαν* must be scanned as four syllables, with synizesis.

139. *περὶ φρένας*, cp. the note on I. 103.

141, 142. *τίφθ'* . . *ἴκει*, 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'? The form of the sentence is nearly the same as 4. 32 *τί* . . *τόσσα κακὰ ῥέζουσιν, ὃ τ' ἀσπερχές μενεαίνεις* (see the note). Thus *ὃ τι δὴ χρεῖω τόσον ἴκει* = 'I ask because the fact that you do wander shows that the need has become so great.'

But possibly *ὃ τι* . . *ἴκει* is a second direct question; the indirect form being used as in Od. I. 170 *τίς πόθεν εἶς ἀνδρῶν; πόθι τοι πόλις ἦδὲ τοκήες; ὀπποῖης τ' ἐπὶ νηὸς ἀφίκεο*; See also l. 409, with the note.

147. This line seems wrongly introduced here from l. 327.

153. *ἐπὶ σαυρωτῆρος*, 'so as to stand on the butt-end.'

156. *κράτεσφι* is apparently meant to be Dat. Sing., see § 40. It is not formed correctly on the analogy of *στήθεσφι*, *ὄχεσφι*, &c., since the stem is not *κράτεσ-* (cp. the Gen. *κρατ-ός*, Dat. *κρατ-ί*, &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. *θρῶσμῳ πεδίω*, 'the springing of the plain,' i. e. the rising ground, apparently near the Greek camp: cp. II. 56 with 8. 560.

164. *σχέτλιος*, properly 'cruel,' 'hardhearted,' is a playfully ironical way of expressing admiration: 'hard art thou, old man' (Lang).

166. *ἔπειτα*, 'in that case,' viz. if you were to cease from toiling.

173. Cp. the use of this phrase in Hdt. 6. 11 *ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα . . ἢ εἶναι ἐλευθέροισι ἢ δούλοισι*. For the Inf. *βιῶναι* cp. 9. 230 *ἐν δοιῇ δὲ σωσέμεν ἢ ἀπολέσθαι κ.τ.λ.*

181. *οὐδέ*, the *δέ* of the apodosis, after *οἱ δ' ὅτε*—.

182. *ἐγρηγορτί*, 'on the alert,' apparently from the Pf. *ἐγρήγορα*.

183. *δυσωρήσωσιν*, Aor., 'are disturbed in their watch.' The MSS. have *δυσωρήσονται*, which should at least be *δυσωρήσωνται*.

187. *τῶν*, with *βλεφάροιν*, 'from their eyelids.'

188. *νύκτα*, Acc. of *duration* of time.

*φυλασσομένοισι*, Dat. with *ὑπνος* . . *ὀλώλει*, as *σφίσιν* in l. 186; the possible construction with *τῶν* being neglected, cp. 9. 636.

189. *ὀππότ'* . . *ἄτοιον*, = 'in case they should ever hear,' 'against the time when they should hear,' cp. 2. 794 *δέγμενος ὀππότε κ.τ.λ.* *ἐπί* goes with *ἰόντων*, 'coming on,' 'attacking': or possibly with *ἄτοιον*, but *ἐπαῖω* is not found in Homer.

191. This line is wanting in some of the best MSS.

195. *κεκλήατο βουλήν*, 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. *ὀλλύς*, with *ἀπετράπετο*, = 'turned back from destroying.' *ὅτε* *δή* is also to be taken with *ἀπετράπετο*.

209. ἀπόπροθεν, 'far off,' viz. from their city.

211. For κε several good MSS. give τε. With this reading the Optatives πύθοιτο and ἔλθοι may be taken as carrying on the πύθοιτο of l. 207: cp. Od. 18. 368. But see l. 247 and l. 557.

212. ὑπουράνιον, 'extending under heaven,' i.e. as far as heaven reaches: cp. Od. 15. 349 εἴ που ἔτι ζῶουσιν ὑπ' αὐγὰς ἡελίοιο—'anywhere that the sun shines': and the phrase ὑπ' ἡῶ τ' ἡέλιόν τε.

215. ἕκαστος δῶσουσι, the usual distributive use of the Sing. ἕκαστος, but somewhat awkwardly combined with τῶν πάντων: 'they, each of them all, will give.' Cp. Od. 8. 392 τῶν οἱ ἕκαστος ἐνείκατε.

217. δαῖται are the regular common meals of the γέροντες, εἰλαπίλαι the special feasts. This part of the reward answers to the Attic σίτησις ἐν πρυτανείῳ.

224. Join σὺν δύο: cp. σύντρεῖς (Od. 9. 429), ξυνεείκοσι (Od. 14. 98), σύμπαντες. ἐρχομένῳ, Nom. as 3. 211 ἄμφω δ' ἐξομένῳ γεραρότερος ἦεν Ὀδυσσεύς: see § 58. καί τε in a gnomic sentence as 9. 159: § 49, 9.

226. βράσσω, Comparative of βραχύς, 'short,' hence 'poor,' 'feeble.'

λεπτή, lit. 'thin,' the opposite of πυκνή.

238. σὺ δέ marks the opposition between the two clauses, although the Subject is the same: cp. I. 191, &c.

243. ἔπειτα, 'then,' = 'that being so.'

244. πρόφρων is the predicate, sc. ἐστί, ἀγῆνωρ being only a constant epithet of θυμός.

247. νοστήσαιμεν, 'we may return,' a rare use of the Opt. without ἄν or κεν: cp. l. 557. The use seems characteristic of this book.

252. παρῶχκεν is the reading of Aristarchus: the MSS. generally have παρῶχηκεν. The phrase πλέων νῦξ τῶν δύο μοιράων is difficult. 'More than two-thirds' (Faesi) is in too obvious contradiction to τριτάτη δ' ἔτι 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 ἦμος δὲ τρίχα νυκτὸς ἔην. On the Art. see § 47, 2, d.

263. ἐντέτατο, cp. 5. 728.

264. ἔχον, 'held fast,' = 'were fastened.'

265. πῖλος, '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 Amyntor see 9. 447 (with the note). Ἀμύντορος is governed by δόμον in the next line.

268. Σκάνδειαν, Acc. of the *terminus ad quem* of the motion implied in δῶκε: as 7. 79 σῶμα δὲ οἶκαδ' ἐμὸν δόμεναι πάλιν, Od. 15. 367 τὴν μὲν ἔπειτα Σάμηνδ' ἔδοσαν. Aristarchus read Σκάνδειάνδ', perhaps rightly.

273. κατ', to be taken with λιπέτην (Tmesis).

277. ὄρνιθ[ι], 'at the omen of the bird.'

280. φίλαι, cp. 5. 117.

281. *ἔυκλείας* (contraction for *ἔυκλε-έας*), sc. *ἡμέας*. 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. *ἦνιν*, see 6. 94. The *ι* is treated as long, and this was probably the original quantity, cp. 11. 36.
300. *ἄμυδις κικλήσκειτο*, 'called together': cp. 9. 5., 13. 336.
303. *ὑποσχόμενος τελέσειε*, 'promise and accomplish.'
304. *δώρω ἔπι*, 'with, on the terms of, a gift,' cp. 9. 602.
311. *φύξιν*, 'flight,' a word only found in this book (ll. 398, 447).
324. *ἀπὸ δόξης*, 'away from expectation,' 'disappointing.'
326. *μέλλουσι . . βουλευεῖν*, 'are likely to be holding counsel.'
330. *μὴ μὲν . . ἐποχήσεται*. For *μή* with the Indic. in *oaths*, cp. 9. 133. *τοῖς ἵπποισιν*, 'that chariot,' Art. referring to l. 322.
344. *πεδίοιο*, partitive Gen., like *ὁδοῦ* in 4. 382.
346. *παραφθαίησι*. This is the best attested reading: it is meant for an Opt., the *-σι* being added in imitation of the Subj. in *-ησι* (for *-η*). Thus it is a 'pseudo-archaism.'
350. *ἄφραδίησιν*, 'in heedlessness.'
351. *ὄσσον τ' ἐπί*, 'the distance over which —.' *οὔρα*, lit. 'limits,' 'measures,' heteroclite Plur. of *οὔρος* or *ὄρος*. The 'measure of a mule' is taken to be the length of furrow which it makes before stopping to turn: cp. the later Greek *πλέθρον*, lit. 'turning' (*πέλω*), Lat. *vorsus*. Cp. Od. 8. 124.
353. *νειοῖο*, 'over fallow'; Gen. as in *πεδίοιο διώκειν*, &c.
355. *ἔλπετο*, 'he flattered himself.'
356. *πάλιν*, 'backwards,' i. e. having given a contrary order.
357. *δουρηνεκές*, 'a spear-throw,' as far as a spear carries.
358. *λαιψηρά*, predicative, 'plied his knees right quick.'
361. *ἐπείγετον* 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. *προθέησι* is harsh. Curtius read *ἰλήεντα, ὃ τε προθέησι*.
364. *λαοῦ*, viz. the Trojans. *διώκετον*, irregular form for *ἔδιωκέτην*.
365. *μιγήσεσθαι*, the only Second Fut. Pass. in the Iliad.
368. *φθαίη ἐπευξάμενος*, 'should be beforehand in making the boast,' = *πρότερον ἐπεύξαιτο*.
370. *κικήσομαι*, 'will reach,' i. e. strike.
375. *βαμβαίνων*, 'staggering,' reduplicated from *βαίνω*: or (perhaps better) 'stammering.'
- 378-381. Cp. 6. 46-50 and 11. 131-135.
390. *γυῖα*, Acc. § 37, 4.
391. *ἄτησι*, 'kinds' or 'pieces of befooling': cp. 9. 115.
394. *θοήν*. 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. **βουλεύουσι μετὰ σφίσιν οὐδ' ἐθέλουσι.** So Aristarchus read, making Dolon repeat the words of Hector (l. 311) without change of Mood or Person. The best MSS. have **βουλεύετε** and **ἐθέλοιτε**. With this reading **σφίσιν** 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. **ἑός, ὅς**. The use of the Opt. in *oratio obliqua* is also un-Homeric. Hence the true reading is **βουλεύουσι . . ἐθέλουσι**. 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. **ὀχέεσθαι**, '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 **ὀπποίης τ' ἐπὶ νηὸς ἀφίκεο**; 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 Relativial clause **ὡς εἶραι**.

417. **κεκριμένη**, 'told off,' posted expressly as a watch.

418. **οἰσιν ἀνάγκη**, 'who needs must,' as they are defending their homes, cp. l. 422. **Τρώων** is emphatic, opposed to **ἐπίκουροι**.

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 **Δέλεγες** and **Καύκωνες** are not in the Catalogue.

431. **ἱπποκορυσταί**, see 2. 1 (note).

434. **οἶδε**, used adverbially, 'here are the Thracians.'

437. The Nom. is used as a kind of exclamation, cp. 1. 231., 2. 353.

442. **πελάσσετον**, Aor. in -σον, § 9, 3.

447. **μοι**, *Dat. ethicus*, used ironically.

457. **φθεγγομένου**, 'as he cried aloud' (not 'spoke,' as Aen. 10. 554).

463. **ἐπιδωσόμεθ'** is the reading of Aristarchus; most MSS. have **ἐπιβωσόμεθ'**. From 22. 254—

*ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα, τοὶ γὰρ ἄριστοι  
μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων,*

it may be inferred that **ἐπιδωσόμεθα** = 'we shall call to witness,' though this meaning is not very suitable here. **ἐπιβωσόμεθ'** is not strongly supported by Od. I. 378 (= 2. 143) **ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔοντας**, since it there means 'I will call to my aid.'

466. δέελον δ' ἐπὶ σῆμά τ' ἔθηκε. The sense is clear, viz. that he put a mark at the place (ἐπὶ), to guide him to the tree on which the arms were. δέελος is doubtless for δήελος, an older form of δῆλος, which occurs once in Homer (Od. 20. 333); cp. εὐ-δέελος, 'clearly seen' (Od. 2. 167), which should probably be written εὐδήελος. 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 σῆμα ἔθηκε is harsh, but not entirely without parallel (Od. 5. 135., 24. 209, 430).

475. ἐπιδιφριάδος, apparently the same as the ἄντυξ or 'rail.'

476. προπάροιθεν, 'beforehand' (of *time*).

479. πρόφερε, 'bring out,' 'show': cp. Od. 6. 92 θοῶς ἔριδα προφέρουσαι, = 'in keen rivalry.'

480. μέλεον, 'idly,' an Adverb, as 16. 336 μέλεον δ' ἠκόντισαν.

482. τῷ, i. e. Diomede.

483. ἐπιστροφάδην, 'turning from one to another.'

485. ἀσημάντοισιν, cp. 15. 325 σημάντορος οὐ παρόντος.

487. ἐπώχετο, 'went *over* or *round*' [destroying].

489. πλήξειε, Opt. of indefinite frequency, § 34, 1, δ.

493. ἀήθεσσον, 'were unaccustomed.'

495. τὸν τρισκαιδέκατον, 'him for the thirteenth.'

496. κακὸν ὄναρ, 'an evil sort of dream,' i. e. not a dream at all, but the real Diomede: a good example of oxymoron (§ 60).

497. τὴν νύκτα, 'for that night.' But neither the Article nor the Acc. of *duration* is in place here. This line is probably spurious.

499. σὺν δ' ἤειρεν, 'he coupled them,' 'harnessed them together': cp. 15. 680 ἐπεὶ ἐκ πολέων πίσυρας συναίρεται ἵππους, also the derivative συνήορος, 'yoke-fellow.' He must at the same time have *bridled* them (perhaps this is implied by the word συναίρω), and mounted one: cp. ll. 514, 527.

502. πιφαύσκων, 'as a signal,' to let him know that he had the horses ready.

505. ῥυμοῦ, '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. ἦ κ.τ.λ. This is the second member of the double question, answering to ἦ ὃ γε (1. 504): the clause ἦ ἐκφέροι being only a subordinate alternative to ῥυμοῦ ἔξερύοι. Cp. 6. 378 ff.

τῶν, Art. of contrast, 'should slay *instead* more Thracians.'

511. μή expresses *warning*, § 29, 5.

512. Join θεῶς ὄπα, cp. 2. 182.

513. ἵππων ἐπεβήσето, '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' ὡς ἵππον ἐλαύνων*. But it never appears in Homer as a thing in ordinary use.

515. *ἀλαοσκοπήν*, 'a blind look-out,' = 'failure to look out.' The renderings 'vain watch,' or 'careless watch,' rather miss the point of the oxymoron, viz. that *ἀλαοσκοπή* is the *opposite* of *σκοπή*, meaning therefore no watch at all. The Ven. (A.) has *ἀλαὸς σκοπήν*.

516. *μετὰ .. ἔπουσαν*, 'busy with,' 'taking in hand': see on 6. 321.

521. *φονῆσι*. This word is only used in the Plural, here and 15. 633. It has a more concrete sense than *φόνος*; 'the *act* or *circumstances* of slaying.'

524. *θυνόντων*, 'as they came in hot haste.'

528. *ἔναρα*, 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 ἢ ἔτυμον ἐρέω*; 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. *κέλεται δέ με 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. *ἐλασαίατο*, 'may have driven': cp. 1. 538, also Od. 21. 395.

538. *μή τι πάθωσιν*, 'lest they have suffered,' cp. 1. 555.

544. Cp. 9. 673.

547. For the Nom. cp. 1. 437.

548. *οὐδέ τί φημι*, as we should say, 'and may claim that —.'

557. *δωρήσαιτο*, 'can bestow'; for the Opt. cp. Od. 3. 231 *ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σώσαι*—of which passage this seems to be an imitation.

*πολὺν φέρτεροί εἰσι*, sc. the gods: cp. Od. 22. 288 *ἀλλὰ θεοῖσι μῦθον ἐπιτρέψαι, ἐπεὶ ἢ πολὺν φέρτεροί εἰσι*.

559. *τὸν δέ σφιν ἄνακτα*, 'but their master'; Art. of contrast, § 47, 2, *b*. This sense of *ἄναξ* is rare in the Iliad.

571. *ἱρόν*, 'a sacrifice,' at which the arms were to be dedicated: elsewhere the Plural (*ιερά* or *ιρά*) is used in this sense. For *ἔτοιμασσαιατο*, used of providing a sacrifice, cp. 19. 197., Od. 13. 184 (Hentze). Others (as Heyne) take *ἱρόν* 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. 1. 535, also 6. 117.

577. λίπ' ἐλαίῳ. In this phrase λίπα is apparently an Adverb in -α (related to λιπαρός as κάρτα to καρτερός, λίγα to λιγυρός, &c.), meaning 'richly,' 'thickly.'

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## 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, Diomede, 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 Ἀγαμέμνωνος ἀριστεία, a description which applies strictly to ll. 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 Scaean 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 Diomede (284-367). Paris however wounds Diomede 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' ἄρα οἱ πέλεν ἀρχή*), 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 Eurypylos keeps us in mind of the battle still drawing nearer, and thus leads on to the *τειχομαχία* of the next book. Cp. the notes on I. 493., 3. 121., 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 Eurypylos, 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 II. 343-346 Hector is opposed to Diomede and Ulysses, and he is presently put *hors de combat* for a time by Diomede (355 f.). But in ll. 497-501 he appears in a different part of the field (*μάχης ἐπ' ἀριστερά*), 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 Eurypylos. 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. *πολέμοιο 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 *Διὸς τέρας* (5. 742); the rainbow is a *τέρας πολέμοιο* (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. *ὄρθια*, '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 *Ariseia* is about to follow.

21. *Κύπρονδε*, 'as far as Cyprus,' cp. 4. 455.

22. *ἀναπλεύσεσθαι*. The voyage to Troy is regularly thought of as 'up' (*ἀνά*), cp. 6. 292 *τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν*.

24. *οἶμοι*, 'courses,' 'stripes.' *κύανος* is probably 'blue steel.'

26. *ὀρωρέχατο*, 3 Plur. Plpf. Mid. of *ὀρέγ-νυμι*, 'were out-stretched,' i. e. represented with out-stretched heads.

28. *τέρας ἀνθρώπων*, 'a sign for men': cp. l. 4.

30. *περί*, adverbial, 'there was round it.'

32. *θοῦριν*, 'impetuous,' i. e. fit for dashing onset.

35. ἔην, 'there was' (a boss) —.

36. The ι of βλοσυρῶπις is scanned as a long vowel: cp. Od. 3. 382.

ἔστεφάνωτο, 'was set in a ring,' i. e. the Gorgon head was in a circular form, occupying (ἐπί) the centre of the shield, round the ὀμφαλός. Γοργῶ, called Γοργεῖη κεφαλῆ, 5. 741.

37. δειμός τε φόβος τε, i. e. figures representing Terror and Flight; see on 5. 739.

40. ἀμφιστρεφείες, '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.' ἔγδούπησαν preserves the original γ, lost in δοῦπος and δουπέω (δούπησεν δὲ πεσών). This is the only place where *thunder* is in the power of any god but Zeus.

49. In Homeric battles the παραιβάτης, or fighting man, generally delivers his attack on foot, a few steps in advance of his chariot, which the ἡνίοχος keeps in readiness to secure his retreat. At this stage warriors are πρυλέες, lit. 'forward' (from πρό, cp. δια-πρύ-σιον). In the present case all the Greek chiefs advanced as πρυλέες, forming a line (cp. l. 51 ἐπὶ τάφρῳ κοσμηθέντες), while their chariots followed a short way (ὀλίγον) behind.

50. ἠῶθι πρό, 'forward' (i. e. early) 'in the dawn,' = 'from early morning': cp. 3. 3 οὐρανόθι πρό.

51. ἵππῆων, i. e. the chariot-drivers. The Gen. is governed by φθάν.. κοσμηθέντες, which is = πρότεροι ἐκοσμήθησαν: cp. 23. 444 φθήσονται τούτοισι.. ἢ ὑμῖν.

56. Τρῶες, sc. ἦσαν, or ἐθωρήσσοντο, 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 θωρήσσοντο.

58. θεὸς ὡς τίετο δῆμψ is a recurring expression, cp. 5. 78., 10. 33.

Τρωσί is construed with the whole phrase, regarded as expressing a single idea: 'among the Trojans he was honoured as a god with the people.'

62. ἐκ νεφέων, cp. 5. 864. οὔλιος, 'baneful,' cp. 22. 26-31.

63. παμφαίνων, '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. ἐλαύνωσιν, 'work along.'

69. πυρῶν ἢ κριθέων, join with ὄγμον.

72. ἴσας δ' ὑσμήνη κεφαλὰς ἔχεν, '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 *ἦμος*: 'just when —.'

*δεῖπνον*, 'the mid-day meal': see on 8. 53.

89. *περί*, 'all round,' i. e. 'overpoweringly,' 'completely': cp. the places quoted on I. 103.

91. *ἐν . . ὄρουσ'*, 'dashed in amidst' [the Trojans].

94. *κατεπάλμενος*, 'leaping down at' [Agamemnon].

96. *στεφάνη*, 'the rim of the helmet,' see on 7. 12.

100. *στήθεσι παμφαίνοντας*, a kind of oxymoron; *παμφαίνω* properly expresses the glitter of polished metal, as in the regular phrase *τεύχεσι παμφαίνων* (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 *στήθεσι παμφαίνοντας* with *χιτῶνας*, '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.

*ἐπεὶ περιδύσε χιτῶνας*. Some ancient copies had *ἐπεὶ κλυτὰ τεύχε ἀπηύρα*, which may well be the true reading. It was rejected by Aristarchus because it involved understanding *παμφαίνοντας* of the dead bodies. *περιδύσε* in the sense of 'stripped off' is against analogy: and the use of *χιτῶνας* for the whole armour is strange.

104. *παρέβασκε*, i. e. acted as *παραβάτης*.

106. *ποιμαίνοντ[ε]*, Dual. *ἀποιώνω*, Gen. of *price*.

109. *παρὰ οὖς*, 'at the side of the ear.'

114. *συν-έαξε*, 'crunches up': Aor. of similes, § 25, 2, *β*.

115. *σφ'*, for *σφε*: double Acc. with *ἀπηύρα*.

116. *τύχησι*, 'happens to be,' cp. *παρετύχανε* (l. 74).

117. *ὑπό*, 'beneath,' i. e. in the limbs.

122. *Πείσανδρον κ.τ.λ.*, taken up in l. 126 *δύο παῖδε κ.τ.λ.*

123. *μάλιστα*, with *οὐκ εἴασχ'* in l. 125, 'who more than any other was for refusing.'

124. *δεδεγμένος*, 'having received': elsewhere this Pf. Part. always means 'awaiting,' see § 26, 2.

127. *ἰοῦ δ' ἔχον*, subordinate in sense (§ 57, 4); 'who together guided their swift chariot,' an amplification of *εἰν ἐνὶ δίφρῳ ἕοντας*: they had but one chariot, and used it in common. For this sense of *ἔχον* cp. 8. 254.

128. *σφεας*. 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 δέ, the horses. κυκηθήτην, 'were thrown into confusion.'

131-135. Repetition of 6. 46-50.

138. δή, forms one syllable with the initial α, § 51, 6.

140. ἀγγελίην, cognate Acc. with ἐλθόντα, cp. 24. 235 ἐξεσίην ἐλθόντι, and the note on 3. 306.

141. ἐξ-έμεν (i.e. ἐξ-έμεν), Aor. Inf. of ἐξ-ίημι.

142. τοῦ, Art. of contrast: 'you will pay for the outrage of another, viz. your father.' Zenodotus read οὔ, and this is adopted by some scholars, who hold that the Reflexive οὔς may be used for any Number or Person.

145. ἀπόρουσε, 'leaped from the chariot.' χαμαί, when already on the ground: whereas Pisander was thrust χαμάζε.

147. ὄλμον, 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. δηϊόωντες, to be taken with both πεζοί and ἱππήες (ll. 150, 151), not with πόδες.

155. ἀξύλω, 'timberless,' i.e. consisting of brushwood (θάμνοι), which would burn quickly (Döderlein). The usual explanations, viz. (1) 'unthinned' (ἀφ' ἧς οὐδεὶς ἐξυλίσσατο), and (2) 'rich in timber' (taking the ἀ- as intensive) are very improbable.

156. εἰλυφών, 'rolling,' 'whirling' [the fire] along.'

160. κροτάλιζον, 'rattled along.' πτολέμοιο γεφύρας, see on 4. 371.

161. ποθέοντες, 'missing the hand of.'

163. ἐκ βελέων, 'out of range of weapons,' cp. 4. 465. ὑπαγε, 'withdrew,' an unusual meaning of the word.

The two lines 163, 164 can hardly be reconciled with the message of Iris, ll. 185-210.

171. ἴσταντο, sc. the first who reached the gate: cp. the next line, οἱ δ' ἔτι κ.τ.λ., 'others were still in flight through the plain.'

174. τῇ . . ἱῇ, 'to one' (not 'the one'), the Art. merely marking the contrast to πάσας, § 47, 2, d.

180. περιπρό, stronger than περί, § 43.

186. τὸν . . μῦθον, 'the message' (which follows).

188. ἐναίροντα is subordinate to θύνοντα, 'raging (furiously busy) with slaughtering.'

192. ἄλεται, 2 Aor. Subj. (with short vowel), answering to the Non-Thematic Indic. ἄλ-το (§ 3).

194. ἐπὶ . . ἔλθῃ, 'shall come on,' Tmesis.

This promise of Zeus is fulfilled with literal exactness. Hector reaches the ships, and though the Trojans are driven back by Patroclus,

and afterwards by Achilles himself, their final repulse takes place just before sunset: see 18. 240. Lines 193-4 recur in 17. 454-5.

211-214. These four lines recur, 5. 494-497., 6. 103-106.

215. ἐκαρτύναντο, 'made strong, solid,' viz. by closing their ranks.

216. ἀρτύνθη, 'was set in order,' was renewed after the Trojan rout.

224. Theano occurs in 5. 70., 6. 298, as priestess of Athene.

227. ἐκ θαλάμοιο, '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.

233. The clause παραί κ.τ.λ. is subordinate in sense: 'he missed by his spear turning aside.' See § 57.

234. ζώνην, 'the waist,' the part covered by the girdle (ζωστήρ), cp. 2. 479 Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

θώρηκος ἔνερθε, 'below on the cuirass,' i. e. on the lower part of it: the Gen. being partitive, not ablative.

235. ἐπὶ δ' αὐτὸς ἔρεισε, 'pressed it home with all his force'; αὐτός implying that the weight of his *body* was added (ἐπί) to the weapon.

πιθήσας, 'letting it have its way,' giving his hand free scope.

236. πρίν, 'before' [it could do so], cp. 13. 161.

237. ἐτράπετ', 'was turned aside as though it were lead.' This does not necessarily mean that it was *bent* back (ἀνεγνάμφθη).

238. τό, sc. ἔγχος. It was the spear itself, not the point of it (αἰχμή), which Agamemnon seized: hence the Neut. τό.

241. χάλκεον ὕπνον, an oxymoron, 'the sleep that is of bronze,' viz. death. Sleep proper is soft and refreshing (μαλακός, λιαρός, λυσιμελής, etc.): but this sleep is hard as iron. Cp. Virgil's imitation, *Æn.* 10.

745. The construction is the cognate Acc.

243. κουριδίης, cp. 5. 414.

244. χίλια, 'a thousand head': Neut. Plur. as 5. 140 τὰ δ' ἐρῆμα φοβεῖται. So in the next line, τὰ οἱ κ.τ.λ.

250. κασιγνήτοιο 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. ποδός, 'by the foot.' αὐτει, 'called to.'

259. ὑπ' ἀσπίδος οὔτησε, 'wounded [by a thrust that passed] beneath the shield'; cp. παρ' ἀσπίδος (4. 468), παρ' ἵππων (4. 500).

261. ἐπ' Ἰφιδάμαντι, 'over Iphidamas,' i. e. with him, to keep him company. Bentley proposed to read τοῦ δ' ἐπὶ Φιφιδάμαντι.

264. ἐπεπωλεῖτο, 'passed along,' here of hostile visitation.

266. θερμόν, predicatively with ἀνήνοθεν, 'still rose warm from the wound.'

268. ὄξειαι δ', apodosis to αὐτὰρ ἐπεὶ κ.τ.λ.

270. μογροστόκοι Εἰλείθυιαι, 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** (**τεκ-**), the **σ** is unexplained. Some divide it **μογο-στόκος**, 'staying labour,' from a root *stak*, 'to bring to a stand' (see Curt. *Stud.* ix. 270).

272. **ὄξει[αι]**. There is no other instance of this elision. Cobet (following Bentley) proposed to read **ὄξει' ὀδύνη δύνει**.

275. **διαπρύσιον**, the Adj. from **διαπρό**, hence 'piercingly,' in tones that went 'right through.'

288. **ἄριστος**, for **ὁ ἄριστος**.

290. **ὑπέρτερον εὔχος**, 'the higher boast,' i. e. the better ground of boasting, the boast of victory.

296. **μέγα φρονέων**, 'with great thoughts,' viz. of victory.

297. **ὑπερ-αεί**, 'blowing aloft'; cp. **καθαλλομένη** in l. 298.

304. **τοὺς . . ἡγεμόνας**, 'these were the leaders that . .'

305. **πληθύν**, 'the common herd,' as 2. 143.

306. **Νότιοι**, with **νέφεα**, 'the clouds brought by the South wind'; for the Gen. see on 2. 397. **ἀργεστᾶο**, 'bringing white [clouds].'

**βαθείη**, 'dense,' hence 'mighty,' 'violent.'

307. **πολλόν**, 'in great quantity,' used predicatively.

308. **πολυπλάγκτιοι**, 'much wandering,' that blows about, now this way, now that. **ιωῆς**, cp. 4. 276 **ὑπὸ Ζεφύροιο ιωῆς**.

313. **τί παθόντε**, 'what has befallen us that . .?'

318. **ἡμέων ἦδος**, 'satisfaction (= benefit) from us.'

319. **βόλεται**, 'chooses rather.' The form **βόλομαι**, for **βούλομαι**, was established by Buttmann (*Lexil.* s. v.)

325. **μέγα φρονέοντε**, cp. l. 296.

326. **πάλιν ὀρμένω**, 'when they turned in fury back from their flight'; cp. l. 572 **ὄρμενα πρόσσω**.

327. **ἀνέπνεον**, 'had a breathing space' (**ἀνάπνευσις**, cp. l. 800). Join **φεύγοντες Ἔκτορα**.

329-332. Repetition of 2. 831-834.

334. **κεκαδών**, 'having deprived,' § 4.

340. **προφυγεῖν**, 'wherewith to fly.' **ἀάσατο θυμῷ**, lit. 'had fallen into folly in his mind,' i. e. had made a great blunder.

347. **τόδε**, adverbial in sense, 'here.' **Ἔκτωρ**, in apposition to **πῆμα**.

348. **στέωμεν**, by metathesis (exchange) of quantity for **στη-ο-μεν**, § 13.

350. **κεφαλῆφιν**, for the Gen., to be taken with **βάλε**, 'struck in the head'; or perhaps with **τιτυσκόμενος**, 'aiming at.'

351. **χαλκόφι**, for the Gen., in the ablatival use.

**πλάγχθη**, cp. 12. 285.

353. **αὐλῶπις**, see on 5. 182.

354. **ἀπέλεθρον**, lit. 'without measure' (**πέλεθρον**), 'a vast distance.'

357. **ἔρωήν**, 'the throw'; 'he went after the throw,' i. e. where the throw carried the spear.

358. Join **κατα-είσατο γαίης**, 'had come down to earth again'; the Gen. as 13. 504 *αἰχμῆ . . κατὰ γαίης ῥῥετο*, also 3. 217 *κατὰ χθονὸς ὄμματα πῆξας*. Or take **γαίης** with **ᾔθι**, as a partitive Gen.: cp. Od. 1. 425 *ᾔθι οἱ θάλαμος περικαλλέος αὐλῆς ὑψηλὸς δέδμητο*.

359. **ἔμπνυτο**, 'came to life.' This appears to be the reading of Aristarchus: the MSS. have **ἄμπνυτο**, which properly means 'took breath,' cp. 1. 382 *ἀνέπνευσαν κακότητος*.

364. **ὧ̄ μέλλεις, κ.τ.λ.**, 'to whom I suppose you pray.' **μέλλω** with the Pres. Inf. generally means 'to be likely.'

365. **ἔξανώ**, Fut. § 12, 3. **καὶ ὕστερον**, 'even though late,' = 'sooner or later,' to be taken with **ἔξανώ**.

367. **τοὺς ἄλλους**, 'others instead,' the Art. of contrast, § 47, 2, *d*.

**ἐπι-είσομαι**, 'I will go after,' cp. 4. 392.

371. **ἀνδροκμήτω**, 'wrought by men,' not a natural hillock.

373-375. **ὁ μὲν . . αἶνυτ' . . ὁ δὲ . . ἀνελεκε**, i. e. while Diomedes was stripping off the corslet, &c., Paris was drawing his bow: § 27.

**πῆχυν**, the horn which formed half of the bow: see 4. 110 ff.

380. **βέβληαι**, scanned either as a dactyl, by making **η** short before the following vowel, or (more easily) by eliding the final **αι**.

385. **κέραι ἀγλαέ**, '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. **εἰ . . πειρηθείης** expresses *wish* (§ 30, 3): 'if you would try—[when you do] the bow and arrows shall not avail you.'

387. **οὐκ ἄν** with the Subj. is an emphatic Future, § 29, *b*: cp. 3. 54 *οὐκ ἄν τοι χραίσμη κιθαρίς, κ.τ.λ.*

388. **ἐπιγράψας**, 'when you have scratched.' **αὐτως**, 'for no other reason,' hence 'idly.'

390. **κωφόν**, 'dull,' 'pointless.'

391. **ἐπαύρη**, lit. 'take,' 'lay hold': 'the weapon proves sharp even if it get but little hold,' cp. 11. 573., 13. 649.

392. **πέλεται**, 'behaves itself,' 'proves itself sharp,' Lat. *versatur*.

**ἀκήριον**, 'lifeless,' cp. 5. 812. Aristarchus read **ἀκήριον ἄνδρα τίθησιν**: but **ἄνδρα** is unnecessary.

393. **ἀμφίδρυφοι**, 'torn (in sign of mourning) on both sides,' (i. e. both cheeks).

395. **πλέες**, '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. **διελέξατο**. The Aor. is used in impatient questions: = 'why debate thus?' Cp. 2. 323 *τίπτ' ἄνεφ ἐγένεσθε*; also 4. 243.

409. **τὸν δέ**, apodosis to **ὅς δέ κ'**.

410. **ἢ τ'—ἢ τ'**, 'whether—or,' a rare combination of Particles.

412. τόφρα δ', apodosis to εἶος ὁ κ.τ.λ.

413. ἔλσαν, 'pressed,' 'thronged on him.' ἐν μέσσοισι, i. e. surrounding him. μετὰ σφίσι πῆμα τιθέντες, 'putting destruction (a destroyer, viz. Ulysses) in their midst'; πῆμα as l. 347 νῶϊν δὴ τῶδε πῆμα κυλίνδεται ὄβριμος "Εκτωρ.

417. Join ὑπαὶ ὀδόντων, 'there is a noise of rattling made by its teeth.' ὑπαὶ may also be taken adverbially, = 'thereat,' as in Od. 8. 380 πολλὰς δ' ὑπὸ κόμπος ὀρώρει.

418. ἄφαρ, 'readily.'

424. πρότμησιν, 'the belly.'

425. ἀγοστῶ, 'with the palm of his hand.'

427. εὐ-ηφενέος, 'wealthy,' from ἄφενος; with the same lengthening as in ποδ-ήνεμος, δι-ηνεκής, &c. The reading of the MSS. is εὐηγενέος; but a form εὐη-γενής is inexplicable. εὐηφενέος was read by Aristophanes in 23. 81, where the MSS. have εὐηγενέος.

430. ἄτ', from ἄ-ατος, 'insatiable': for ἄ-σα-τος, cp. Lat. *satis*.

433. ἢ κεν . . ὀλέσσης, the Subj. is used of the alternative which depends on the speaker's own agency. ὑπὸ δουρί, with ὀλέσσης.

439. ὄ, = ὄτι.

τέλος κατακαίριον, Nom., 'the end of fatal wounding,' = 'a finally fatal wound,' cp. l. 451 φθῆ σε τέλος θανάτοιο κιχήμενον, = 'death has caught you.' Aristarchus read τέλος κατὰ καίριον ἦλθεν, sc. ἔγχος, understanding the words as = οὐκ εἰς καίριον τόπον ἐτελεύτα ἡ πληγή. (Schol.). This explanation is arrived at by taking τέλος καίριον as nearly = καιρὸς τέλειος: as τέλος μύθων in 9. 56 means 'the final word,' τέλος θανάτοιο, 'final' or 'certain death': and so τέλος with an Adj., Od. 9. 5 οὐ γὰρ ἔγωγέ τί φημι τέλος χαριέστερον εἶναι, 'I say there is no more completeness, no better attainment, of pleasure.' It is to be noticed that καίριος in Homer implies the right or decisive *place* (not *time*, as in later Greek): cp. 4. 185 οὐκ ἐν καιρίῳ ὄξὺ πάγη βέλος, and 8. 84 μάλιστα δὲ καίριόν ἐστι. So Xenophon, Hell. v. 3, 5 τοῦ καιροῦ ἐγγυτέρω τοῦ τείχους, 'nearer the wall than was right.' The text of Zenodotus had βέλος, and so the MSS. except Ven. A: cp. 4. 185.

446. ἐβεβήκει, 'took his way,' cp. I. 221.

451. φθῆ σε . . κιχήμενον, 'has reached you first' (before me).

453. καθαιρήσουσι, 'will close': Od. 11. 426 χερσὶ κατ' ὀφθαλμοῖς ἐλείεν. θανόντι περ, 'though dead,' i. e. though this office will be due to your dead body.

454. ἐρύουσι, Fut. περί is adverbial, 'round you.'

457. χροός, 'the flesh,' viz. his own.

458. σπασθέντος, sc. ἔγχεος, Gen. absolute.

462. ὅσον κεφαλῇ χάδε, lit. 'with as much [voice] as his head would hold,' with all his force.

466. ἀμφί, of sound heard, cp. 2. 41 θεῖη δέ μιν ἀμφέχυσ' ὀμφή, 10. 535

ἀμφὶ κτύπος οὔατα βάλλει, also 10. 139., Od. 6. 122., 16. 6., 17. 261., 19. 444.

467. τῷ ἰκέλη, ὡς εἶ, 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 εἶ κ.τ.λ.: cp. 22. 410 τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον ὡς εἶ —, 'things were just as if—.'

βιώατο, Opt., contracted from βια-οί-ατο.

471. ποθή, *desiderium*, 'sense of loss.'

473. ἀμφὶ . . ἔπονθ', 'were busy about.' The true reading is probably ἔπον, as in l. 482: cp. l. 776.

474. ὡς εἶ τε, 'as if,' 'as it might be.'

477. λιαρόν, sc. ἦ. ὀρώρη, 'are astir,' 'are vigorous.'

478. δαμάσσεται, Aor. Subj.

479. δαρδάπτουσιν, 'begin to rend it.'

484. αἵσσων, 'darting,' 'making quick thrusts.'

486. παρέξ, 'forth beside him'; see § 43.

493. ὄρεσφιν, ablative Gen., § 40. ὀπαζόμενος, 'pressed on,' cp. 5. 91.

495. ἐσφέρειται, 'carries with it.'

496. Join ἔφεπε πεδίον, 'dealt with the plain,' viz. swept over it, driving all before him (κλονέων).

502. ὀμίλει, 'was engaged,' a euphemism, the word properly implying friendly companionship (as 5. 86, 834). So ὀαριστής, 'keeping company,' in 13. 291 μετὰ προμάχων ὀαριστύν, 17. 228 πολέμου ὀαριστύν.

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 Idomeneus (who was μεσαιπόλιος, 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. παῦσεν, sc. μάχης. ἀριστεύοντα, 'as he was doing peerless deeds.'

508. περίδεισαν, 'feared about him'; see on 5. 566.

509. πολέμοιο μετακλιθέντος, Gen. absolute, 'if the tide of battle turned': cp. 14. 510 ἔκλινε μάχην.

514. ἀντάξις, 'to be set against,' cp. 9. 401 ψυχῆς ἀντάξιον.

515. This line was thought spurious by the ancients, because it limited the worth of the ἱητρός to dressing wounds. But probably the art had not got much beyond this point in Homeric times. Later poets made Machaon excel in surgery, Podalirius in medicine.

521. ὀρνομένους, 'driven,' sc. before Ajax, l. 485.

522. παρβεβαῶς, 'being mounted beside,' as charioteer.

523. ὀμιλέομεν, 'are engaged with,' see on l. 502.

526. ἔγνων, 'I have recognised,' Aor. of the immediate past.

528. ἰθύνομεν, 1 Aor. Subj. of ἰθίνω, 'direct.'

529. ἔριδα προβαλόντες, 'throwing forward strife,' = 'dashing forward in combat': cp. 3. 7 ἔριδα προφέρονται, also 17. 742 κρατερὸν μέγας ἀμφιβαλόντες.

533. μετά with the Acc., here of *motion between*.

535. αἱ περὶ δίφρον, sc. ἦσαν.

537. αἱ τ', 'and those' (others) —.

538. ἀνδρόμεον, 'made of men,' a word elsewhere used with such Nouns as χράς, 'flesh,' κρέας, &c.

539. μίνυνθα δὲ χάζετο δουρός, 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. Αἶαντος . . 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. Αἶανθ', for Αἶαντι. ἐν φόβον ὤρσε, 'stirred flight in him,' = 'stirred him to fly.' The phrase is generally used of a *body* of men.

546. ἐφ' ὀμίλου, with τρέσσε, 'he shrank back towards the mass' (τρέω denotes any movement of fear or retreat): Gen. as 3. 5 ἐπ' ὠκεανοῖο ῥόων: cp. 23. 374. παπτήνας, 'with a glance round him.'

547. γόνυ γουνὸς ἀμείβων, 'shifting knee with knee,' i. e. one behind the other. The Gen. is ablatival: exchange is regarded as passing *from* one to another.

548. βοῶν, with μεσσαύλοιο, 'a station for oxen.'

549. ἐσσεύαντο, Mid. in Trans. sense, 'chase,' 'drive,' cp. l. 415.

558. παρ' ἄρουραν ἰών, 'as he is passing a corn-field': the road runs alongside a field, and the ass stops in spite of the boys (ἐβίησατο), and enters it (εἰσελθών).

559. ἔαγη, Pf. Subj. The MSS. have ἔαγη, but the Aor. ἔαγην always has ᾶ. We might read ἔαγει (Plpf.).

561. νηπίη, 'childish,' an unusual application of the word.

565. νύσσοντες, with double Acc., Αἶαντα and σάκος, § 37, 5. ἔποντο, 'were busy,' cp. l. 473.

569. προέεργε, 'kept off.' ἐδεύειν, 'from making way.'

571. τὰ δὲ δοῦρα, Art. of *contrast* (§ 47, 2, b), 'from the other side the spears' &c.

572. ὄρμενα πρόσσω, 'in their forward flight': opposed to μεσσηγῦ . . ἴσταντο, 'stopped midway,' i. e. short of their aim.

573. ἐπαυρεῖν, cp. l. 391.

584. δόναξ, the 'shaft' of the arrow.

585. ἐχάζετο, sc. Eurypylos (not Paris).

588. ἐλελιχθέντες, 'rallying,' 'turning on the enemy.'

593. πλησίοι, 'near each other.'

594. ἐντίος, 'fronting them,' towards them.

596. μάρναντο . . φέρον, i. e. 'while they were fighting, the chariot was bearing,' &c. δέμας, 'like': properly 'in the fashion,' Acc. § 37, 3.

597. Νηλήϊαι, 'of the breed of Neleus,' cp. Τρώϊοι ἵπποι (5. 222). The story goes back to l. 520.

601. αἰπύν, 'hard,' lit. 'steep,' used like Lat. *arduus*: cp. 13. 317 αἰπύ οἱ ἐσσεῖται 'it will be up-hill work for him.'

603. φθεγξάμενος, 'calling,' making his voice heard.

Join κλισίηθεν ἀκούσας, 'hearing from the tent.'

609. νῦν οὕτω κ.τ.λ. 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. ἔρειο, probably for ἐρέ-εο: if so, it should be accented ἐρείο, cp. αἰδεῖο (Curt. *Verb.* II. 47).

622. θῖν', so accented, must be θίνα. We might read θῖν', i. e. θινί.

626. θυγατέρα, Acc. in agreement with the Relative τήν because nearer than the Nom. Ἐκαμήδη: see § 58.

627. ἔξελον, 'set aside,' as a γέρας: see on 9. 333.

630. ἐπί, 'on it,' viz. the basket. ποτῶ ὄψον, 'a relish for (to eat with) the draught.'

631. ἱεροῦ, perhaps 'goodly,' see 5. 499: but the epithet is evidently conventional.

633. πεπαρμένον, 'studded,' like the sceptre of Achilles (1. 246). οὐατα, 'handles.'

635. νεμέθοντο, 'were (represented) feeding.' πυθμένες, 'stands.'

636. μογέων, 'with effort,' = μόγῃς.

638. κύκησε, 'mixed a draught' (κυκείων): cp. Od. 10. 234 ἐν δὲ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρὸν οἴνω Πραμνείῳ ἐκύκα κ.τ.λ.

639. Πραμνείῳ. The ancient commentators differed as to the locality of this wine. Probably it was not known in historical times.

642. ἀφέτην, 'had got rid of' (ἀφήμι).

643. τέρποντο, Impf. 'were delighting each other,' i. e. *while* they were doing so, Patroclus stood by the door: cp. l. 596.

647. ἀναίνετο, Impf. 'was for refusing': cp. 23. 204.

648. οὐχ ἔδος ἐστί, 'it is not (time for) sitting': a phrase like οὐ νέμεσις, 'it is not (matter for) anger,' οὐ φειδῶ γίγνεται (7. 409), &c.

649. νεμεσητός apparently means here 'an austere man,' one whose character it is to be angry at wrong (νεμεσσᾶσθαι κακὰ ἔργα, cp. 5. 872). For this force of the Verbal in -τος we may compare ἐπεικτός, 'yielding'



(8. 32), *έρπετός*, 'creeping,' *ἀτάρβητος*, 'undismayed,' &c. also Lat. *cautus* (from *caveo*), *gratus*, &c. If we press the parallel with *αἰδοίος* 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 *νεμεσίζομαι*, Od. 1. 263 *θεοὺς νεμεσίζετο αἰὲν ἔοντας*).

653. *οἶος ἐκείνος δεινὸς ἀνὴρ*, '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 (*ᾤδε*) to ask for a single wounded man, when he neither knows (l. 657) nor cares (l. 665) what becomes of the whole army? *νίας* 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. *πένθεος*, with *οἶδε*, '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 Eurypylos received his wound.

665. *ἔσθλὸς ἔων*, i. e. though so well able to save them.

667. *πυρός*, Gen. of *material*, § 39, 4.

668. *ἐπισχερώ*, lit. 'in a row,' i. e. 'without check.'

671. *Ἡλείοισι*. The name 'Eleians' only occurs here: in the Catalogue (2. 619) and elsewhere (Od. 15. 298., 24. 431) they are called *Ἐπειοί*, as also in the context of this passage (l. 688).

672. *βοηλασίη, ὅτε*, 'a cattle-lifting raid (of the time) when': for the use of *ὅτε* cp. 8. 229 *πῆ ἔβαν εὐχωλαί, ὅτε δὴ κ.τ.λ.*

674. *ῥύσι' ἐλαυνόμενος*, with *ἐγώ* (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. *τά*, Neut. of cattle, see on 5. 140. *Πύλον*, see on 2. 591.

684. *νέω . . κιώντι*, 'going as a young man,' 'going fresh.'

686. *χρεῖος*, 'debt,' arising, as the context shows (l. 688), from loss by a foray of the Eleians.

688. *δαίτρευον*, 'portioned it out'; elsewhere used of dividing the meat at a feast.

689. *κεκακωμένοι*, 'having been hardly dealt with.'

690. *ἐλθών*, Masc. according to the sense, though construed with *βίη Ἡρακληείη*: so 5. 638.

691. *τῶν προτέρων ἐτέων*, 'in the course of former years,' § 39, 2.

694. *ταῦθ' ὑπερηφανέοντες*, adverbial Acc., 'uplifted by these things,' like *τόδε χῶεο*, &c., § 37, 1.

697. *τριηκόσια*, '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.

αὐτοῖσιν ὄχεσφιν, '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. Ἐπειῶν, the story going back to l. 695, after the digression about the horses: if so, τῶν is governed by ἐπέων, cp. 2. 576, τῶν ἐκατὸν νηῶν ἦρχε κ.τ.λ. 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 ἐξαιρετόν 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 (χρεῖος). 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. διέπομεν, (δι-έπω), 'we were setting in order,' 'settling': the Impf. is used with reference to ἦλθον,—'as we were doing so, the enemy came.' Cp. 596, 643.

709. Μολίονε, called also Ἀκτορίωνε (l. 750), nominally sons of Actor (brother of Augeias), really of Poseidon, and Molione. Hence the name Μολίονε comes from their mother, or her ancestors.

711. Θρυδέσσα, called Θρύον in the Catalogue, 2. 592 καὶ Θρύον Ἀλφειοῦ πόρον.

712. νεάτη, 'the last place,' cp. 9. 153 νέεται Πύλον.

714. μετεκίαθον, 'had passed across,' an isolated use.

ἄμμι δ' is the apodosis.

717. ἐσσυμένους, Plural, to suit the sense, after λαόν.

721. ὧς, 'thus,' i. e. in such a way that he got a chariot, ll. 738, 744.

722. βάλλων, 'pouring' (its waters), hence Intrans., 'falling.'

724. ἐπέρρεον, Impf. (after the Aor. μέιναμεν), 'streamed on *mean-while* after us.'

726. ἔνδιοι, 'at mid-day,' cp. Od. 4. 450.

730, repeats 7. 380.

734. προπάροιθε, 'before' (they could do so). φάνη, 'presented itself,' 'was put before them,' as in Od. 21. 73 ἐπεὶ τόδε φαίνεται ἄεθλον. Cp. also Il. 12. 416., 16. 207., Od. 22. 149.

735. ὑπερέσχεθε, Intrans., 'rose up over.'

740. Ἀγαμήδην. 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.'

744. στῆν ῥα, 'so took my place.'

748. The use of δίφρος = 'chariot and horses' is not Homeric. ἀμφίς, 'on the two sides' [of each]. δύο, viz. ἡνίοχος and παραιβάτης.

750. Ἀκτορίωνε, see on l. 709. ἀλαπάζω is used elsewhere of destroying cities or *bodies* of men (στίχας ἀνδρῶν, 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 σπιδής, with euphonic α: cp. στάχυς and ἄσταχυς, στεροπή and ἀστεροπή.

755. ἀνά . . λέγοντες, Tmesis: elsewhere ἀλλέγω.

757. Ἀλισίου ἐνθα κολώνη κέκληται, 'where is the place called the hill of Alisium.'

759. πύματον is the important word: 'the last man I killed and left on the field (was killed) there.' λίπον as in l. 99.

761. θεῶν, ἀνδρῶν, partitive Genitives: cp. 16. 850 ἀνδρῶν δ' Εὐφορβος, 'as among men, Euphorbus.'

762. εἴ ποτ' ἔον γε, see on 3. 180.

763. οἶος, i. e. unlike me, whose valour was a cause of rejoicing.

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 ἥβης ἀπόνητο.

764. μετακλαύσεσθαι, 'will bewail after,' i. e. when it is too late.

767. νῶϊ δὲ ἔνδον, so all the MSS. The editors read νῶϊ δέ τ' ἔνδον, but τε is out of place here, see § 49, 9.

774. αὐλῆς ἐν χόρτῳ, 'in the walled-in space of the court-yard,' χόρτος = Lat. *hortus*.

776. ἀμφὶ . . ἔπετον, Tmesis, 'were busy over.' Zenodotus read ἐπέτην, and so ἠθέλετην in l. 782: but the use of -την in the 2nd Dual is probably not Homeric.

782. μάλ' ἠθέλετον, 'were right willing to go.'

786. γενεῆ, 'in birth.' ὑπέρτερος, 'higher,' i. e. more nobly born. Archilochus used the word in the sense of 'younger,' probably from misunderstanding this passage.

789. σημαίνειν, 'direct,' cp. 1. 289: it is often used of leading in battle, 16. 172, &c.

εἰς ἀγαθόν περ, 'for good, surely': i. e. he will at least obey when you advise to the right purpose (cp. 9. 102 εἰπεῖν εἰς ἀγαθόν).

791. εἴποις, the Opt. is used as a gentle Imperative, cp. 4. 93.

793. παραίφασις, 'persuasion,' lit. 'talking over.'

794. θεοπροπίην ἀλεείνει, 'shrinks from a divine warning,' i. e. from the evil threatened in some prophecy.

795. καί τινά οἱ. This clause adds particulars to the supposition made: 'if he fears a prophecy—if Thetis has revealed one from Zeus—'

796. ἀλλὰ σέ περ, apodosis.

798. φέρεσθαι, Mid., 'to bear as your own.'

799. ἴσκοντες, 'likening you to him,' i. e. taking you for him. ἴσχω or (more commonly) ἔίσχω is formed from the root ἴκ-, originally *φικ-*, as διδάσκω (cp. διδαχ-ή), τιτύσκομαι (root τυκ-), &c.

800. ἀναπνεύσωσι τειρόμενοι, 'take breath from their hard straits.'

801. ὀλίγη, 'little is a recovery of breath in war,' i. e. but little, but a short respite, will serve for men to recover breath.

802. κεκμηότας αὐτῇ, 'wearied with the battle-cry,' i. e. with battle.

806. The ships of Ulysses were in the middle, see 11. 5.

807. ἀγορή, 'meeting-place.' θέμις, 'place of justice' (θέμιστες), 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 ἢ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἢ δὲ καθίζει, cp. Il. 15. 95., 20. 4).

810. κατὰ μηρὸν οἴστῳ, join with βεβλημένος (l. 809).

812. ὤμων καὶ κεφαλῆς, Gen. with κατὰ, 'down over' (not *from*): cp. Od. 10. 362 (of pouring water) κατὰ κρατός τε καὶ ὤμων: Il. 5. 696 κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς, 'a mist was shed over his eyes.'

820. σχήσουσι, 'will hold in check.'

821. ὑπ' αὐτοῦ δουρί, 'under his spear,' cp. 3. 436.

823. ἄλκαρ, 'defence,' in the concrete sense, 'bulwark'; cp. 5. 644 οὐδέ τί σε Τρώεσσιν ὄτομαι ἄλκαρ ἔσεσθαι.

824. πεσέονται, sc. Ἀχαιοί: see on 9. 235., 11. 311.

831. προτί, 'from,' with Ἀχιλλῆος: the place of φασίν is unusual.

832. This line is doubtless the source of the later stories about the education of Achilles.

833 ff. ἠητροὶ μὲν . . τὸν μὲν . . ὁ δ' κ.τ.λ., an anacoluthon; the regular form would be ἠητροὶ . . ὁ μὲν . . ὁ δέ. The harshness is softened by the *partial* Apposition ἠητροὶ . . ὁ δέ: cp. the note on 3. 211.

836. Join πεδίῳ Τρώων, as 15. 739 ἀλλ' ἐν γὰρ πεδίῳ Τρώων πύκα θωρηκτῶν κ.τ.λ.

838. εἶοι, Opt. without ἄν in a 'potential' sense, as occasionally in Homer, esp. in negative sentences, § 31, 4. Here the interrogative has nearly the force of a negative. Some however read πῶς κεν.

841. μεθήσω, 'give way from you in your distress,' = fail in the task of helping you. Elsewhere μεθήμι takes a Gen. of the thing (πολέμοιο, μάχης, ἀλκῆς) or work neglected.

842. ὑπὸ στέρνοιο λαβῶν, i. e. supporting him by putting an arm round his waist in front.

845. περιπευκές, like ἐχεπευκές (1. 51), 'full of sharpness or bitterness,' i. e. pain. It is not = ὄξύ.

847. ὀδυνή-φατον, 'pain-killing.'

## BOOK XII.

THE twelfth book, called the *τειχομαχία*, 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 Glaucus and the Lycians (290-330). Menestheus, being next to the part of the wall at which they aim, sends for Ajax, who comes with Teucer to his aid (331-377). Glaucus 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 *τειχομαχία* 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' (*ὄς*

πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν, l. 438) are applied in the sixteenth book to Sarpedon (16. 558).

The digression at the beginning of the book about the subsequent destruction of the wall by Poseidon and Apollo is probably an addition—perhaps suggested by the passage 7. 443 ff., and by the fact that no trace of the Greek camp was to be seen in later times. See the note on ἡμίθεοι (l. 23).

3. ὄμιλαδόν implies that it was no longer a conflict of the chief warriors (πρόμαχοι), but of the rank and file (ὄμιλος) as well.

4. σχήσειν, 'to hold out.'

7. ὄφρα . . ῥύοιτο, to be taken with ποιήσαντο and ἤλασαν, the clause οὐδὲ . . ἑκατομβάς being parenthetical.

9. τό, 'wherefore,' § 47, 3.

12. ἔμπεδον 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 δέ, here = πολλοὶ μὲν . . οἱ δέ, 'many were slain, while others were left': cp. Od. 4. 495 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο. Thus the first οἱ merely repeats πολλοί in view of the contrast about to be made: cp. Od. 1. 116 μνηστήρων τῶν μὲν . . τιμὴν δ' αὐτὸς ἔχοι.

22. βοάγρια, '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. ἀλίπλοα θείη, 'make into flotsam,' 'wash down into the sea.'

27. τρίαιναν. The only mention of the trident in the Iliad.

28. κύμασι πέμπε, 'sent along the waves,' to go *with* the waves. The Dat. is comitative, § 38, 3: cp. l. 207 πέτετο πνοιῆς ἀνέμοιο (= ἅμα πνοιῆς ἀνέμοιο).

29. φητρῶν καὶ λάων, Gen. with θεμέλια, 'foundations consisting of trunks of trees and stones.'

33. κάρ, for κατά, 'down stream.' \*ἵεν, = ἵε-σαν.

35. ἀμφι . . δεδήει, 'was furious (lit. blazed) round,' governing τεῖχος: cp. 6. 329 ἄστυ τόδ' ἀμφιδέδηε.

36. δούρατα, 'the timbers:' the wall being a wooden one.

37. Διὸς μάστιγι is metaphorical, expressing that they were driven back by the direct intervention of Zeus. Cp. 13. 812., 16. 658.

41, 42. ὅτ' ἂν . . στρέφεται is anomalous, (1) because ὅτ' ἂν is not usual in a simile (§ 33, 1, b), and still more (2) because στρέφεται 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. θαμειάς, used adverbially, 'hurl spears thick and fast.'

47. πειρητίζων, not elsewhere used with an Acc.: cp. 15. 615 καὶ ῥ' ἔθειλεν ῥῆξαι στίχας ἀνδρῶν πειρητίζων, where the construction is different. The repetition of στίχας ἀνδρῶν in l. 48 is a further awkwardness.

49. εἰλίσσεθ', 'wheeled about,' = ἐστρέφετο: the word is appropriate here, being repeatedly used of a hero urging on his men, as in this book, 1. 467 κέκλετο δὲ Τρῶεσσιν ἐλιξάμενος καθ' ὄμιλον (so 1. 408), and also of a hunted animal, see 8. 340., 17. 283, 728. Another reading (equally ancient) is ἐλλίσσεθ', 'entreated,' also an expression which is used of a leader's exhortations, cp. 5. 491., 15. 660. Of the two words εἰλίσσετο evidently makes better sense. The chief objection to it is the unusual rhythm produced by construing ἑταίρους with the next line. But it is curious that there is a similar rhythm in l. 44 θαμειάς | αἰχμὰς ἐκ χειρῶν, and 1. 51 ἐπ' ἄκρῳ | χεῖλει ἐφεσταότες. Neither reading is satisfactory.

50. οὐδέ οἱ ἵπποι. Weil (Rev. de Phil. vi. 124) proposes οὐδέ τῳ (Hentze).

53. ὑπερθορέειν σχεδόν must here mean 'to leap right over,' 'to cross at a bound,' opposed to περῆσαι, 'to go through.' There is no other instance of σχεδόν with this meaning: but we may trace it in σχεδῖος (and αὐτο-σχεδῖος), 'immediate,' 'off-hand.' Indeed the original meaning of σχε-δόν must have been 'adjoining' (cp. ἐξῆς, ἐφ-εξῆς), from which the meaning 'directly,' Lat. *continuo*, is easily derived.

54. ἐπηρεφείες, 'overhanging.'

56. ἤρῆρει, 'was furnished,' cp. 5. 744. ἴστασαν, 'set up.' The MSS. have ἕστασαν, an impossible form.

59. μενοίνεον, 'were anxious,' 'bethought them eagerly': elsewhere μενοινάω means to 'desire' or 'intend.' The form μενοίνεον, if it is for ἐ-μενοίναον, is exceptional.

πεζοί goes with τελέουσι (Fut.), 'they thought whether they can accomplish it on foot.' For this use of εἰ with the Fut. cp. 1. 83 σὺ δὲ φράσαι εἴ με σαώσεις.

62. ἐλαύνομεν, Pres., 'we are seeking to drive.'

64. ποτὶ δ' αὐτούς, 'on to them,' i.e. 'hard by them,' cp. 7. 337 ποτὶ δ' αὐτὸν (sc. τύμβον) δείμομεν ὦκα πύργους.

66. στείνος, 'it is a confined space.' τρώσσεσθαι, 'will suffer, come to harm': as τρῶμα in Herodotus means a 'disaster,' 'defeat.'

69. ἦ τ' ἂν κ.τ.λ. This clause is not strictly the apodosis to εἰ 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.

ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,  
 ἄρσαντες κατὰ θυμὸν ὅπως ἀντάξιον ἔσται·  
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι·

where the first of the alternative conditions is not followed by an apodosis, because the second is the only important one.

τοῦτο, 'this object of yours,' explained by *ωνώνυμους ἀπολέσθαι*. For *τοῦτο* (Lat. *istud*) cp. 20. 87 *τί με ταῦτα κελεύεις . . μάχεσθαι*;

71. *παλιώξις*, for *παλι-ιώξις*, 'a pursuit back' (to Troy).

72. *ἐνιπλήξωμεν*, 'we crash or plunge into.'

73. *ἀπονέεσθαι*, Fut. after *οἴω*.

77. For *πρυλέες* see on II. 49.

82. *ἠγερέθοντο*, 'were gathered,' i.e. kept their ranks. *ἐφ' ἵππων*, 'in their chariots.'

86. *διαστάντες*, 'parting,' to form the five divisions.

92. *Κεβριόνης* was Hector's charioteer (II. 521), but now fought on foot while a less good warrior (*χερείων*) took care of the chariot.

98. The fourth division may be the *Δαρδάνιοι*, whom the Trojan Catalogue gives as commanded by Æneas and Antenor's two sons (2. 819-823).

101. The allies (*ἐπικούροι*) 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. *ἀλλήλους ἄραρον*, lit. 'fitted each other together,' i.e. 'formed a close array,' as l. 86 *σφέας αὐτοὺς ἀρτύναντες*.

*βόεσσι*, 'with ox-hide shields,' cp. 7. 238.

107. *σχήσεσθ'*. sc. *Δαναούς*, 'would hold their ground,' as in l. 126, cp. also 2. 175. But see on 9. 235, where the same line is used of the Trojan attack.

112. *πέλασεν*, 'drew near,' i.e. 'assailed': see on 4. 449.

113. *ἔμελλε κ.τ.λ.* The death of Asius occurs, 13. 384 ff.

*ὑπὸ . . ἀλύξας*, Tmesis.

116. *δυσώνυμος*, 'of hateful name,' cp. 6. 255.

*ἀμφεκάλυψεν*, 'spread its shade over him': so of *θάνατος*, 5. 68.

118. *εἶσατο*, 'made his attack' (*εἶμι*).

121. *σανίδας*, the two 'flaps' or folding sides of the gate. *ἐπικεκλιμένος*, 'put to,' closed: the opposite is *ἀνακλίνειν*, cp. 5. 751 *ἤμιν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι*.

122. *εἴ τιν'*. *σαώσειαν*, 'in the hope that they might save.'

124. *ἰθὺς φρονέων*, 'with onward purpose.' *τοὶ δ'*, 'and the rest,' viz. his followers.

128. *Λαπιθάων*. 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, I. 263.



134. διηκεέεσσι, 'far-stretching,' cp. 7. 321.

141. οἱ δ', sc. Polypoetes and Leonteus.

ἦος 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* (ἐνδον ἔοντες, l. 142), urging the Greeks to resist, but when they saw the attack imminent they rushed forth (ll. 143-145). Thus ὄρνυον might be translated 'had been stirring up.' See on 6. 158., 9. 529.

145. δέ of the apodosis.

147. δέχαται, Pf. with loss of reduplication, 'await,' § 26.

149. πρυμνήν, sc. ὕλην, 'cutting it out by the root.'

ὑπαί κ.τ.λ. repeats II. 417.

150. τίς τε, 'some one or other,' § 49, 9.

151. τῶν, with στήθεσσι. So in l. 159 τῶν with χειρῶν.

152. ἄντην, 'in front,' since they never turned.

153. καθύπερθε, used as if it were τοῖς κ., or καθύπερθεν οὔσι. This is a very rare irregularity in Homer.

βίηφιν, 'their own might,' cp. l. 256.

160. The description is extended to the Trojans by an afterthought: the simile only referred to the Greeks casting stones from the wall. αὔον, 'with a dry,' i.e. a harsh, grating sound. The words αὔον αὔτευν seem to contain a play of sound.

163. ἀλαστήσας, 'giving way to his vexation': ἄλαστος, lit. 'not to be forgotten,' hence 'intolerable,' ἀλαστέω, 'to feel things intolerable,' ἀλαστήσαι, 'to break out in protest.'

164. ἦ ῥα . . ἐτέτυξο, 'so then thou art.' For this use of the Plupf. see on 8. 163.

167. μέσον αἰόλοι, 'nimble about the middle.' This, as Buttmann showed (*Lexil.* s.v.), is the original meaning of αἰόλος. More commonly it is used of objects that glance in the light, esp. armour: cp. 5. 195., 7. 222.

168. παιπαλοέσση, 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. θεσπιδαῆς 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. λάϊνον, with τεῖχος: but the place of the word is unnatural.

ἀνάγκη, with ἡμύνοντο, 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. ἔσχεθεν, 'held good,' 'resisted.'

189. Join βάλε κατὰ ζωστήρα, taking τυχήσας by itself with βάλε, as 4. 106.

192. αὐτοσχεδίην, 'with a blow at close quarters.'

196. Read τόφρ' οἷ, since οἷ is here a Relative, taken up by οἷ ῥ' ἔτι in l. 199: 'meanwhile those who followed Hector and Polydamas, who &c. . . they, I say, still hesitated.'

201. ἐπ' ἀριστερὰ λαὸν ἔέργων, 'keeping the army back to the left,' i.e. skirting it, as he flew from right to left in front of their ranks. For ἔέργων of a *boundary* cp. 2. 845 ὕσσους Ἐλλησποντος ἀγάρροος ἐντὸς ἔέργει, also 2. 617., 24. 544: of the direction of a course (as here) cp. Hdt. 7. 43 ἐπορεύετο ἐνθεύτεν ἐν ἀριστερῇ μὲν ἀπέργων Ῥοίτειον πόλιν (with other places quoted by Stein *a. l.*).

203. ἔτι may go with ἀσπαίροντα or (better) with ζῶν, 'still alive, for it struggled': cp. 17. 653 ζῶν ἔτ' Ἀντίλοχον, also 6. 500., 17. 681., 19. 335.

καὶ οὐ πῶ λήθετο is parallel in sense to ἀσπαίροντα: it struggled and was not yet ready to give up the contest.

204. κόψε, 'struck at,' 'bit.'

αὐτόν is most naturally taken with ἔχοντα 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 θεοῖς ἐπιπέιθηται μάλα τ' ἔκλυον αὐτοῦ, '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 ἔ αὐτόν. Leaf suggests κόψε δέ 'φ' αὐτόν ἔχοντα.

207. αὐτός, 'by himself,' § 46, 1. κλάγξας, 'with a cry.' πνοιῆς ἀνέμοιο, 'away with the wind,' generally ἅμα or μετὰ π. ἀ., but the Dat. Plur. by itself may have a 'comitative' sense, § 38, 3.

208. αἰόλον, 'coiling,' 'wriggling': or possibly 'gleaming,' i.e. with the light playing on its coils, cp. l. 167. The quantity of the first syllable of ὄφιν here has not been satisfactorily explained.

212. οὐδὲ μὲν οὐδέ=the later οὐ μὴν οὐδέ: the first οὐδέ a general denial, the second belonging to εἰκε.

213. δῆμον ἑόντα, 'one who is a man of the people'; δῆμος used in the predicate for δημότης, or rather for δήμου. Cp. *plebs eris* in Horace, Ep. 1. 1. 59.

παρέξ, 'sideways,' i.e. 'to other purpose.'

218. The MSS. have ὄρνις ἐπήλθε, but Aristarchus read ἦλθε,—rightly, the ι of ὄρνις being long in Homer, cp. 9. 323. Τρωσίν is the 'true' Dat. 'came as a sign for the Trojans.'

222. We may join ἐτέλεσσε δόμεναι, 'did not make an end so as to

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. δηώσωσιν, 'shall have slain.' The common reading δηώσουσιν is also admissible with κέν, § 35.

229. εἰδείη, Opt. to answer to ὑποκρίναιτο, as in Clauses with εἰ: see § 34, 1, b.

231-234 are repeated (with the change of Πουλυδάμα for Ἀντήνορ) from 7. 357-360.

235. ὅς κέλευαι, Lat. *qui iubeas*, 'in that you bid.'

237. τύνη 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. σοὶ δέ, apodosis to εἶ περ—.

252. ἐπί, 'for' or 'after' them.

255. θέλγε, sc. Ζεὺς, 'melted,' 'caused to faint.'

256. βίηφι, 'their own strength': cp. l. 153.

258. κρόστας, 'battlements,' projecting stones on which the breast-work (ἐπάλξεις) was built.

261. αὔρουον, 'pulled up': see on 1. 459.

264. ὑπὸ τείχος ἰόντας, 'as they came up against the wall.'

265. κελευτιῶντ[ε], κελευτιάω, Frequentative of κελεύω.

268. Zeugma: νείκεον is construed grammatically with μελιχίοις and στερεοῖς ἐπέεσσι, but in sense fits only the latter. Or, we may take ἄλλον μελιχίοις with ὀτρύνοντες in l. 267, putting a comma after Ἀχαιῶν. For the return to the independent construction in νείκεον, cp. 3. 80., 8. 347.

273. τετράφθω, Pf. of *attitude*, § 28. ὀμοκλητήριος, cp. l. 413.

274. The common reading is πρόσσω ἴεσθε (-υ υ-υ): but ἴεμαι, 'to strive, press on,' has ι, and begins with a consonant (Fίεμαι, § 54).

276. ἀπωσαμένους . . δίσσθαι, 'to thrust back the battle and chase—.' On the Acc. (instead of attraction into the Dat.) see on 2. 113.

277. προβοῶντε, 'sending forth the call to fight,' cp. βοῆν ἀγαθός.

278. τῶν δ', taken up at l. 287 ὡς τῶν—.

280. πιφασκόμενος, 'bringing to light,' 'showing forth.'

283. The MSS. have λωτεύντα, the Epic contraction for λωτίοντα. Aristarchus read λωτοῦντα, for λωτόεντα, 'grassy.'

284. λιμέσιν, here the shores of the bays, 'landing-places.' Construe ἐπικέχυται λιμέσιν τε καὶ ἄκταις πολιῆς ἁλός.

285. προσπλάζον, 'dashing against it,' 'throwing it off': cp. 21. 268 τοσσάκι μιν μέγα κῦμα . . πλάζ' ὤμους καθύπερθεν, i.e. 'knocked him about,' so that he lost his footing. Cp. also, for the literal sense, 11. 351 πλάγχθη δ' ἀπὸ χαλκῶφι χαλκός: and for the derived sense 'set

astray,' 'cause to fail,' 2. 132 οἷ με μέγα πλάζουσι κ.τ.λ. This verb πλάζω is quite distinct from πελάζω (πέλας).

289. βαλλομένων, 'as they threw at one another,' Mid. in the reciprocal sense.

293. ἔλιξιν, see on 1. 98.

294. ἀσπίδα μὲν —, the apodosis should have been δύο δὲ δοῦρε ἐτίνασσε, but the sentence is taken up again at l. 298 τὴν ἄρ' ὅ γε πρόσθε σχόμενος, and thus its original form is forgotten.

295. ἐξήλατον, 'beaten,' of hammered work.

297. ῥάβδοισι, 'with pegs' or 'pins.' διηνεκίσιν, '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. πυκνὸν δόμον, 'the close (tight fitting) building': the σταθμός.

302. αὐτόφι, sc. τοῖς μήλοισι, or perhaps τῷ δόμῳ. But the true reading is probably παραυτόθι: cp. 13. 42 (*H. G.* § 157 note).

304. ἀπείρητος, 'without trying,' cp. πειρήσοντα (l. 301).

δίεσθαι, 'to be chased,' so in 23. 475: elsewhere it is Transitive, 'to chase,' cp. l. 276.

306. ἐν πρώτοισι, sc. ἑνδράσι: the phrase generally means 'in the front rank' of a warrior's own side: but cp. 8. 99 προμάχοισιν ἐμίχθη (with the note).

310. τετιμήμεσθα, 'are held in honour,' Pf., see § 26.

313, 314. See on 6. 194, 195.

316. See on 4. 342.

320. οἶνόν τ', sc. πίνουσι, understood from ἔδουσι by Zeugma.

322. περί, with φυγόντε, 'escaping beyond': the preposition has the same force as in περί-ειμι, περι-γίγνομαι.

326. νῦν δ' ἔμπης γὰρ is the right reading (not νῦν δ'—ἔμπης γὰρ), since νῦν goes with κήρες ἐφειστάσι: 'but since as it is—.'

332. πύργον, here 'tower,' but in the next line πύργον Ἀχαιῶν, 'the embattled line of the Greeks.' Some would read ἀνὰ τεῖχος.

337. ἐγγύθεν, with ἐνόησε (l. 335).

γεγωνεῖν, 'to make his voice heard.'

339. σακέων, Gen. with κτύπος, 'noise of smiting of shields,' &c.

340. πᾶσαι γὰρ ἐπώχματο, so Aristarchus read, taking ἐπώχματο as 3 Plur. Plpf. Pass. of ἐπέχω, 'to keep shut,' and understanding πᾶσαι (πύλαι) 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. Most MSS. have πάσας γὰρ ἐπώχματο.

343. Θεῶτα, θέων, a play of sound, cp. 2. 758 Πρόθοος θεός.

344. ἀμφοτέρω μὲν μᾶλλον, 'better, indeed, both of the name.' But Zenodotus read Αἴαντε in l. 343. ὁ γὰρ, 'which in fact': ὁ need not be taken as a Demonstrative: cp. 1. 217., 10. 127 (*H. G.* § 348, 3).

346. ὦδε, 'in such fashion' (that destruction will be ready).

355. ἦνώγει, 'bade,' i. e. 'bids,' referring to the time of the message being given.
356. μίνυνθά περ, 'if it were but for a little while.'
368. ἀντιόω, Fut. of ἀντιάω, § 12, 3.
374. ἐπείγομένοισι, *Dat. ethicus*, cp. 7. 7 Τρώεσσι ἐελδομένοισι φανήτην, Od. 16. 220 καὶ νύ κ' ὄδυρομένοισιν ἔδν φάος ἡλείοιο, &c.
375. οἱ δ', apodosis.
377. μάχεσθαι, with συνεβάλοντο as an Inf. of consequence, 'they met to fight,' as 1. 8 ἔριδι ξυνέηκε μάχεσθαι.
381. ὑπέρτατος, 'on the top,' viz. of the heap.
383. ὑψόθεν, 'from above,' i. e. raising it aloft.
385. ἀρνευτήρι, 'a diver.' ἀρν-εύω meant 'to take a header,' from the likeness of the action to a ram butting.
388. Join ἐπεσσύμενον τείχεος.
389. γυμνωθέντα, 'exposed,' in the act of climbing.
392. Γλαύκου ἀπιόντος, with ἄχος, = 'for the loss of Glaucus.'
393. ὅμως is only found in this use here and in Od. 11. 565: the Homeric word for 'nevertheless' being ἔμπης.
394. δουρί, with νύξε. For τυχήσας cp. l. 189.
398. ἔσπετο, 'gave way,' 'yielded to his hand.'
399. The Subject to θῆκε is τείχος, sc. γυμνωθέν, 'the laying bare of the wall': cp. 11. 584 ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν (sc. the broken shaft).
400. ὁμαρτήσαντε, 'coming together,' i. e. 'at the same moment.'
404. 405 repeat 7. 260, 261.
407. ἐέλιπετο. An ancient variant ἐέλιδετο may be right, since the use of ἔλπομαι in this sense with the Aor. Inf. is at least doubtful.
411. ῥηξαμένω, sc. τείχος, as in l. 418.
416. φαίνεται, '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' (ἐπίξυνος ἄρουρα) divided into strips by the οὔρα, i. e. stones serving as landmarks (Il. 21. 405). A dispute arises on the question whether these have been moved.
423. ὀλίγω ἐνὶ χώρῳ, viz. the ground which was in dispute.
- 425, 426 repeat 5. 452, 453.
428. γυμνωθείη, Opt. of indefinite frequency, § 34, 1, c.
429. μαρναμένων, governed by ὅτέω (to whichever of them).
433. ἔχον is Intransitive, but must be repeated after ὡς τε in a Transitive sense: 'they held on, as a woman holds the scales.'
- χερνήτις, Fem. of χερνής, 'a day-labourer'; formed like γυμνής, πένης, κούρης—words denoting *classes*. The derivation is uncertain.
434. σταθμόν, 'the weight.' ἀμφὶς ἀνέλκει, 'raises, holding them apart,' viz. in the two scales. The Schol. join ἀμφὶς ἰσάζουσα, against the order of the words.

435. ἀεικία, 'miserable.'
436. τέτατο, 'was stretched,' i. e. held with balanced force, cp. II. 336 ἔνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων, also 20. 101.
437. κῦδος ὑπέρτερον, 'the glory of the stronger,' i. e. of victory.
446. πρυμνὸς παχὺς, 'thick at the base.'
447. ὄξυς ἔην. Here the sentence becomes independent, § 57, 4.
452. ὀλίγον, not with ἄχθος, but an adverb with ἐπείγει.
454. πύκα and στιβαρῶς both go with ἀραρυίας: the gate was closely fitted and strong. Some join εἴρυντο πύκα, but this gives a weak rhythm.
456. ἐπημοιβοί, 'overlapping'; a single bolt (κλήϊς) was let into both (ἐπαρήρει).
457. ἐρεισάμενος, 'taking a firm stand.'
459. θαιρούς, 'hinges.'
460. οὐκ ἂν τίς μιν ἐρύκακοι. So the MSS.: Aristarchus read οὐ κέν τίς μιν ἐρύκακεν.
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