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THE
FIRST SIX BOOKS
OF
HOMER'S ILIAD;
WITH
EXPLANATORY NOTES,

INTENDED FOR BEGINNERS IN THE EPIC DIALECT;

ACCOMPANIED WITH NUMEROUS REFERENCES TO

HADLEY'S GREEK GRAMMAR, TO KÜHNER'S LARGER GREEK
GRAMMAR, AND TO GOODWIN'S GREEK
MOODS AND TENSES.

BY

JAMES R. BOISE,

PROFESSOR OF GREEK IN THE UNIVERSITY OF CHICAGO, EDITOR OF XENOPHON'S
ANABASIS, ETC.

CHICAGO:

S. C. GRIGGS & COMPANY.

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TO

REV. E. O. HAVEN, D.D., LL.D.,

PRESIDENT OF THE UNIVERSITY OF MICHIGAN,

IN MEMORY OF PAST YEARS,

PLEASANTLY SPENT IN THE SAME FIELD OF LABOR,

AFFECTIONATELY INSCRIBED.

P R E F A C E .

THIS work was undertaken at the suggestion and request of several eminent teachers in different parts of the country. It is on the same general plan with the "First Three Books of the Anabasis of Xenophon," published some years ago. The wants of beginners in the Epic dialect have been kept constantly in view. It has however been my aim, not so much to solve all difficulties for the learner, as to direct him how to solve difficulties for himself. Hence, the very frequent references to Lexicon and Grammar.

Of Hadley's Greek Grammar, I cannot adequately express my high appreciation. For several years it has been constantly at my elbow, and I have consulted it many times each working day; always with satisfaction; always, in fact, with a growing sense of its value.

Kühner's Larger Greek Grammar has been much longer before the public. Its thorough and critical character is universally acknowledged. It is a work which I could by no means afford to lay aside.

Professor Goodwin, in his Greek Moods and Tenses, enters a special and very important field. The subjects which he discusses are handled with thoroughness and originality. Many valuable points are presented, which could not find a place in a general grammar of the language.

Should any learner aspire to the highest and most critical scholarship—and I am confident there must be many such, who will study this book—my advice is, that he furnish himself with all three of the above-mentioned grammatical works, and then *use* them, patiently and perseveringly, in searching out the numerous references which will be found among the following notes. The value of such a course of critical study cannot be overrated.

The text of this edition is intended to be a faithful reprint of that of W. Dindorf, as published by B. G. Teubner, in his critical and deservedly popular series of Greek and Latin classics. The text of Wolf, hitherto extensively used in this country, is no longer followed in the most critical German editions for schools. I have attempted no emendations of the text whatever—beyond the correction of a few plain typographical errors—thinking it would be more satisfactory to scholars generally to feel assured that they had the exact results of Dindorf's critical researches in this special field of labor. In the use of capital letters; in the absence of breathings over *pp*; and in some peculiarities of punctuation, as well as of accentuation, which

the careful scholar cannot fail to notice, I have simply followed the German edition.

It would be impossible to enumerate the various helps of which I have availed myself in the preparation of this work. The commentaries which have afforded the most valuable assistance are those of Stadelmann, Crusius, Naegelsbach (dritte Auflage; bearbeitet von Dr. Georg Autenrieth. Nürnberg, 1864), Faesi, and Düntzer. The work of Ameis and that of Koch did not reach me until a considerable part of my notes was completed. The American editions of Homer, by Felton, Anthon, and Owen, have been frequently consulted, and valuable aid has been obtained from them. The recent version of the Iliad by Lord Derby has also been frequently consulted, not indeed for critical purposes, but to obtain some fitting expression, and is often cited in the following notes.

In regard to the English form of Greek proper names, every editor of a Greek classic must find himself in some perplexity. Without going quite to the same length with Grote, in his somewhat daring orthographical innovations, I have aimed to present the most recent and approved critical usage. I cannot but think that the custom, still retained by some English and American scholars, though rejected by the Germans, of confounding Grecian and Roman mythological names, as Zeus and Jupiter, Hera (or Here) and Juno, Hermes and Mercury, is, on many accounts, objectionable; and must soon be abandoned altogether. The

influence of a standard work, like that of Grote, will be likely in the end to settle this question. If, in a field so perplexing, I have been guilty of some inconsistencies—as, for example, of writing Ajax instead of Aias, or Ajas; Atrides instead of Atreides; and other instances which might easily be found—it has generally resulted from my unwillingness to venture on the extreme of innovation.

References are occasionally made to the Dictionary of Antiquities, by Dr. William Smith, and to the map of the Troad. It is taken for granted that every classical student will provide himself with an ancient Atlas, and also with the work of Dr. Smith.

The well-known *Summaria*, by F. A. Wolf, of the six books here published, have been prefixed to the text, and may be often consulted with great advantage.

For “the Homeric question,” and various other learned topics, the discussion of which would be out of place in an elementary school-book, the student is referred to Smith’s History of Greece, Book First, chap. 5th; to the extended work of Grote, and to various reviews, English and American, such as will be found in all public libraries.

I have already had too much experience in book-making, to flatter myself that all mistakes and errors have been avoided. Any person who uses this work, whether teacher or pupil, will lay me under great obligations, by calling my attention to such errors. My special thanks are due to Professor Martin L.

D'Ooge, of the University of Michigan, who has read most of the notes in manuscript, for the correction of errors, and for valuable suggestions. I offer this work to the public with much greater confidence, from the fact that so much of it has already passed under his critical eye.

JAMES R. BOISE.

UNIVERSITY OF CHICAGO, *Dec.* 1868.

F. A. WOLFI

S U M M A R I A .

I.

Rogatur ab initio Musa ut cantum praecipiat de cladibus ad Ilium Achillis iram consequentis (1-7). Venit in concionem Achivorum Chryses, sacerdos Apollinis, filiam suam redempturus bello nuper captam et honoris causa datam Agamemnoni (8-21). Illo cum ignominia repulso funestam luem Apollo per exercitum spargit (22-52). Habet concionem Achilles ob placandum deum, in qua Calchas vates calamitate eos levatum iri reducenda Chryseide censet, auctore imprimis Achille (53-129). Ita irritatus Agamemno atrociam iurgia nectit cum Achille, et Chryseae quidem filiam reddere non recusat, sed illi, quod praemium virtutis retulerat, Briseidem eripit, quamvis obnitente Nestore (130-311 et 318-347). Hac incensus iniuria statuit acer iuvenis se cum Myrmidonibus a belli societate seiungere: quod propositum a matre eius Tethide confirmatur, quae et supplicanti ultionem promittit (348-427). Interea publice lustratur exercitus et sacra fiunt Apollini (312-317): tum Chryseis domum reducitur una cum hostiis piacularibus, quibus mactatis scelus expiatur (428-487). Thetidi iam Olympum adeunti Iuppiter occulte annuit, viatores in proeliis fore Troianos, donec Achilli ab Achivis satisfactum fuerit (488-533). Iunonem, infestam Troianis, pungunt haec clandestina consilia; inde rixatur cum Iove super coenam (534-567). Ea re contristatur omnis consessus deorum, quos tandem ad hilaritatem revocat Vulcanus (568-611).

II.

Iuppi'er, illatam Achilli iniuriam ulturus, speciem nocturnam mittit ad Agamemnonem, quae eum ad committendum proelium spe victoriae incitet (1-40). Sub lucem Agamemno rem et impetum suum aperit primoribus Achivorum; mox concionem habet universorum (41-100). Placuerat ei, ad tentandam populi fidem, cui diffidebat, consilium repetendae patriae simulare: eo audito, statim multitudo bello fessa tumultuari et navigationem parare coepit (101-154). Seditionem de compacto et Minervae monitu comprimit Ulysses, ad singulos precibus, minis, opprobriis usus ita ut concionem restituat (155-210). Thersiten, turpem et maledicum hominem, qui discessum urgere non desinit, gravius castigat ad terrorem ceterorem (211-277). Sic cohibitum vulgus flectitur tandem compositis ad persuadendum orationibus Ulyssis ac Nestoris, qui et vetera promissa expetunt, et ostentis utuntur ad spem Ilii cito expugnandi: Agamemno autem indicit proelium, et ardore pugnandi omnium animos implet (278-393). Iam armatur exercitus; priores apud Agamemnonem, mactata maiore hostia, epulantur; ceteri passim per tentoria cibum sumunt sacraque faciunt, et a suis quaeque natio ducibus instructa in aciem prodeunt (394-484). Inseritur hoc loco accurata enumeratio navium, populorum, ducum, qui Agamemnonem ad bellum Troianum sequuti erant (485-785). Item Troiani, comperto quid minentur Achivi, duce Hectore in campum egrediuntur et ipsi et socii, quorum brevior recensens adiicitur (786-877).

III.

Primo concursu proelii Paris seu Alexander fortissimum quemque Achivorum ad pugnam provocat; sed ut Menelaum conspexit de curru suo desilientem, abiecto animo refugit (1-37). Paulo post idem, Hectoris voce correptus, offert se certamini singulari cum Menelao de summa belli ineundo; qua conditione accepta poscit Menelaus ut sponsio interponatur, praesente Priamo sancienda (38-100). Igitur arma deponunt exercitus; sacrificia ab utraque parte parantur: interim Helena ex turri Priamo et senioribus Troianis demonstrat duces Achivorum in campo subiacente (111-244). Vocatus supervenit Priamus, comite Antenore, foe-

dnusque ictum antiquo ritu hisce legibus, ut, uter alterum vicisset, Helenam eiusque opes haberet, Troiani autem inferiores Achivis gravem multam penderent (245-301). Post Priami discessum arma capiunt Menelaus et Paris, et in spatium certamini dimensum procedunt: at superatum Paridem clam surripit Venus et incolnmem in ipsius cubiculum asportat (302-382). In eundem locum adducit illa Helenam, quae primum reluctans novo marito ignaviam exprobat, mox tamen eum in gratiam recipit (383-448). Ita praemiis deae fruentem adversarium frustra quaerit Menelaus, dum Agamemno publice repetit pactum pretium victoriae (449-461).

IV.

Quum ex foedere Helena Achivis reddenda infestaeque acies dirimendae essent superato Paride, Iuno in concilio deorum indignabunda ita non expleri odium suum in Troianos, Iovi extorquet ut ipsi concedat Ilii excidium (1-49). Minerva, ipsa quoque Troianis inimica, Iunonis hortatu ad terram missa, persuadet Pandaro Lycio ut iacta in Menelaum sagitta pactionem conturbet ac novam bellandi causam serat (50-104): at non letali vulnere percussus Menelaum arcessitus medicus curat Machao (105-219). Interea rursus armati ad pugnandum se referunt Troiani, dum Agamemno catervas Achivorum obit, nonnullorum, at Idomenei, Aiacum, Nestoris, qui iam in procinctu stabant, alacritatem laudans, aliorum, ut Menesthei, Ulyssis, Diomedis, qui recentem impetum nondum senserant, cunctationem reprehendens (220-421). Quo facto proelium instauratur, in quo Troianis Mars et Apollo, Achivis praeter alia numina Minerva animos addit; caedesque fiunt mutuae (422-544).

V.

Stragem Troianorum continuant Achivi; ante omnes insignis Diomedes, Minervae, Martem ab acie seducentis, praesidio ferocissimus (1-94). Sed ipse a Pandaro vulneratus etiam vehementius saevit in hostes (95-166): Pandarum, antea peditem, nunc ex Aeneae curru pugnantem, interficit (167-296); Aeneam, amici corpus tegentem, saxo sauciat (297-310); Veneri, filium ex pugna efferenti, plagam in manu infligit (311-351). Venus ab Iride educta curru Martis revehitur ad Olympum, ubi eam mater Dione sinu fovet, alii dii leniter irrident ((352-431). Aeneam, a Venere

destitutum, Diomedis furori eripit Apollo et in arce Troiana recreandum curat, simul Martem in aciem revocat (432-460). Mars ad rem fortiter gerendam hortatur Troianos, quibus statim Aeneas integer subvenit (461-518). Nec segnius pugnant Achivi, caedunturque ex utrisque multi, in his Tlepolemus ab Sarpedone: tandem pelluntur paullatim Achivi (519-710). His ita laborantibus ex Olympo opitulatum veniunt Iuno et Minerva (711-777): ac voce Iunonis denuo incenditur turba, Minervae autem monitu et ductu Diomedes ipsum Martem vulnerat (778-863), qui ex campo repente ad Olympum redit, ibique sanatur, sequentibus etiam deabus (864-909).

VI.

Troianorum acie in fugam inclinante Helenus vates Hectorem hortatur ut publicam obsecrationem Minervae in arce habendam indicat (1-101). Ergo is, celeriter restituto proelio, pergit in urbem: in eo proelio Diomedes et Glaucus, dux Lyciorum, ad certamen progressi, priusquam manus consererent, paterna inter se hospitia recordati, facta armorum permutatione, dextras iungunt (102-236). Hecuba et ceterae matronae, de Hectoris et procerum Troianorum consilio, pepulum in aedem Minervae inferunt votaue pro salute patriae nuncupant (237-311.) Interim Hector domi desidentem Paridem obiurgando in aciem reducit (312-368): uxorem Andromachen, in aedibus suis frustra quaesitam, tandem urbe egrediens ad portam Scaeam una cum puero Astyanacte obviam habet atque ultimum alloquitur (369-502). Mox fratrem in via armatus consequitur Paris (503-529).

ΙΛΙΑΔΟΣ Α.

Λοιμός. Μῆνις.

Μῆνιν ἄειδε, θεὰ, Πηληϊάδεω Ἀχιλῆος,
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
οἰωνοῖσι τε πᾶσι — Διὸς δ' ἐτελείετο βουλή — 5
ἔξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἄτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι ;
Δητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὥρσε κακῆν, ὀλέκοντο δὲ λαοί, 10
οὐνεκα τὸν Χρῦσῆν ἠτίμησ' ἀρητῆρα
Ἄτρεΐδης. ὁ γὰρ ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν,
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέφ' ἀνὰ σκῆπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς, 15
Ἄτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·

“ Ἄτρεΐδαί τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, εὐ δ' οἴκαδ' ἰκέσθαι·
παῖδα δ' ἐμοὶ λῦσαι τε φίλην τά τ' ἄποινα δέχεσθαι, 20

ἄζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.”

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαι δ' ἱεῖρα καὶ ἄγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
25 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·

“Μή σε, γέρον, κοίλησιν ἐγὼ παρὰ νηυσὶ κιχείω
ἢ νῦν δηθύνοντ' ἢ ὕστερον αὐτίς ἰόντα,
μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.
τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν
30 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης,
ἰστὸν ἐποικομένην καὶ ἐμὸν λέχος ἀντιόωσαν.
ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὣς κε νέηαι.”

Ὡς ἔφατ', ἔδδεισεν δ' ὁ γέρον καὶ ἐπέθετο μῦθον.
βῆ δ' ἀκέων παρὰ Δίνα πολυφλοίσβοιο θαλάσσης,
35 πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἠῤῥᾶθ' ὁ γεραῖος
Ἀπόλλωνι ἄνακτι, τὸν ἠὔκομος τέκε Δητῷ.

“Κλύθι μεν, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας
Κίλλαν τε ζαθέην Τενέδοιό τε Ἴφι ἀνάσσεις,
Σμινθεύ, εἵποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
40 ἢ εἰ δὴ ποτέ τοι κατὰ πλόνα μηρί' ἔκηα
ταύρων ἠδ' αἰγῶν, τόδε μοι κρήνον ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
45 τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην.
ἔκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωόμενοι,
αὐτοῦ κινηθέντος· ὁ δ' ἦε νυκτὶ ἐοικῶς.
ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὼν ἔηκεν·
δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
50 οὐρήσας μὲν πρῶτον ἐπῶχετο καὶ κύνας ἀργούσας,
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις
βάλλ'· αἰεὶ δὲ πυραὶ νεκῶν καίοντο θαμνίαι.

Ἐννήμαρ μὲν ἀνὰ στρατὸν ὄχητο κῆλα θεοῖο,
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
 οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τ' ἐγένοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

“ Ἀτρεΐδη, νῦν ἄμμε παλιμπλαγχθέντας ὀτῶ
 ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
 εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοῦς.
 ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἣ ἱερῆα,
 ἣ καὶ ὄνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν—
 ὃς κ' εἴποι ὅ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 εἴτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται εἶθ' ἑκατόμβης,
 αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμύναϊ.”

Ἦτοι ὄγ' ὡς εἰπὼν κατ' ἄρ' ἔζετο. τοῖσι δ' ἀνέστη
 Κάλχας Θεστορίδης, οἰωνοπόλων δ' ἄριστος,
 ὃς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,
 καὶ νῆσος ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν

“ ὦ Ἀχιλεῦ, κέλεαί με, δίφιλε, μυθήσασθαι
 μῆνιν Ἀπόλλωνος, ἑκατηβελέταο ἄνακτος.
 τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καὶ μοι ὄμοσσον
 ἣ μὲν μοι πρόφρων ἔπεισιν καὶ χερσὶν ἀρήξειν.
 ἣ γὰρ ὀτομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί.
 κρείσσω γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρηϊ·
 εἴπερ γὰρ τε χόλον γε καὶ αὐτήμαρ καταπέψῃ,
 ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσση,
 ἐν στήθεσσι ἐοῖσι. σὺ δὲ φράσαι εἴ με σαώσεις.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς

85 “Θαρσήσας μάλα εἶπέ θεοπρόπιον ὃ τι οἶσθα.
οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾗτε σὺ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
οὔτις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐπόσει

90 συμπάντων Δαναῶν, οὐδ’ ἦν Ἀγαμέμνονα εἶπης,
ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι.”

Καὶ τότε δὴ θάρσησε καὶ ἦδα μάντις ἀμύμων
“οὔτ’ ἄρ’ ὄγ’ εὐχολῆς ἐπιμέμφεται οὔθ’ ἑκατόμβης,
ἀλλ’ ἔνεκ’ ἀρητήρος, ὃν ἠτίμησ’ Ἀγαμέμνων

95 οὐδ’ ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ’ ἄποινα·
τοῦνεκ’ ἄρ’ ἄλγέ’ ἔδωκεν ἐκηβόλος ἠδ’ ἔτι δώσει.

οὐδ’ ὄγε πρὶν Δαναοῖσιν ἀεικέα λουγὸν ἀπώσει,
πρὶν γ’ ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
ἀπριάτην, ἀνάποιον, ἄγειν θ’ ἱερὴν ἑκατόμβην

100 ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθουμεν.”

Ἦτοι ὄγ’ ὡς εἰπὼν κατ’ ἄρ’ ἔζητο, τοῖσι δ’ ἀνέστη
ἦρως Ἀτρείδης εὐρυκρείων Ἀγαμέμνων

ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ’, ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην.

105 Κάλχαντα πρῶτιστα κάκ’ ὀσσομένοσ προσέειπεν·

“Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγυον εἶπας.

αἰεὶ τοι τὰ κάκ’ ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
ἐσθλὸν δ’ οὔτε τί πω εἶπας ἔπος οὔτ’ ἐτέλεσσας·

καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
110 ὡς δὴ τοῦδ’ ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει,

οὔνεκ’ ἐγὼ κούρης Χρυσσηίδος ἀγλά’ ἄποινα
οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν

οἴκοι ἔχειν. καὶ γὰρ ῥα Κλυταιμνήστρης προβέβουλα,
κουριδίης ἀλόχου, ἐπεὶ οὐ ἔθέν ἐστι χερεῖων,

115 οὐ δέμας οὐδὲ φηὴν, οὔτ’ ἄρ’ φρένας οὔτε τι ἔργα.

ἀλλὰ καὶ ὡς ἐθέλω δόμεναι πύλιν, εἰ τόγ’ ἄμεινον·

βούλομ' ἐγὼ λαὸν σὼν ἔμμεναι ἢ ἀπολέσθαι.
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
'Αργείων ἀγέραστος ἔω, ἐπεὶ οὐδὲ ἕοικεν.

λεύσσετε γὰρ τότε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη."¹²⁰

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

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων¹³⁰

"μὴ δ' οὕτως, ἀγαθός περ ἔων, θεοεἰκελ' Ἀχιλλεῦ,
κλέπτε νόφ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς
ἦσθαι δευόμενον, κέλευι δέ με τήνδ' ἀποδοῦναι;
ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,¹³⁵
ἄρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται·
εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
ἄξω ἑλών· ὁ δέ κεν κεχολώσεται ὄν κεν ἴκωμαι.

ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς,¹⁴⁰
νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,
ἔς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἔς δ' ἐκατόμβην
θεύομεν, ἂν δ' αὐτήν Χρυσήϊδα καλλιπάρηρον
βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
ἢ Αἴας, ἢ Ἰδομενεὺς, ἢ δῖος Ὀδυσσεὺς,¹⁴⁵
ἢ σὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
ὄφρ' ἡμῖν ἐκάεργον ἰλάσσειαι ἱερὰ ῥέξας."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς

- “ ὦμοι, ἀναιδείην ἐπιειμένε, κερδαλεοφρον,
 150 πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν
 ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι ;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ’ ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος, ἐπεὶ οὔτι μοι αἰτιοὶ εἰσιν.
 οὐ γὰρ πώποτ’ ἐμὰς βοῦς ἤλισαν, οὐδὲ μὲν ἵππους,
 155 οὐδέ ποτ’ ἐν Φθίῃ ἐριβῶλακι βωτιανείρῃ
 καρπὸν ἐδηλήσαντ’, ἐπειὴ μάλα πολλὰ μεταξὺ
 οὔρεά τε σκιοέντα θάλασσά τε ἠχήεσσα·
 ἀλλὰ σοί, ὦ μέγ’ ἀναιδὲς, ἄμ’ ἐσπόμεθ’, ὄφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάφ σοί τε, κυνώπα,
 160 πρὸς Τρώων· τῶν οὔτι μετατρέπη οὐδ’ ἀλεγίζεις·
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλείς,
 ᾧ ἔπι πόλλ’ ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅπποτ’ Ἀχαιοὶ
 Τρώων ἐκπέρσωσ’ εὐναιόμενον πτολίεθρον·
 165 ἀλλὰ τὸ μὲν πλεῖον πολυαἰκὸς πολέμοιο
 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’ εἴμι Φθίηνδ’, ἐπειὴ πολὺ φέρτερόν ἐστιν
 170 οἴκαδ’ ἴμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ’ οἴω
 ἐνθάδ’ ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν.”

- Τὸν δ’ ἠμείβετ’ ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
 “ φεῦγε μάλ’, εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ’ ἔγωγε
 λίσσομαι εἵνεκ’ ἐμεῖο μένειν· παρ’ ἔμοιγε καὶ ἄλλοι
 175 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς.
 ἔχθιστος δέ μοι ἐσσι διοτρεφῶν βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τόγ’ ἔδωκεν.
 οἴκαδ’ ἴων σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 180 Μυρμιδόνεσσιν ἄνασσε, σέθεν δ’ ἐγὼ οὐκ ἀλεγίζω,

οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὦδε·
 ὡς ἔμ' ἀφαιρεῖται Χρυσηίδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηρον
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὄφρ' εὐ εἰδῆς
 ὄσσον φέρτερός εἰμι σέθεν, στυγῆ δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην.”

185

“Ὡς φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
 ἧ ὄγε φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ
 τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,
 ἧὲ χόλον παύσειεν ἐρητύσειέ τε θυμόν.

190

εἶος ὁ ταυῖθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στή δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,
 οἴω φαινομένη· τῶν δ' ἄλλων οὔτις ὄρατο.

195

δάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνων
 Παλλάδ' Ἀθηναίην· δεινῶ δέ οἱ ὄσσε φάανθεν.
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα

200

“Τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
 ἦ ἴνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο;
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὄτω·
 ἦς 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·
 ἀλλ' ἦτοι ἔπεσιν μὲν ὀνειδισον ὡς ἔσεται περ.
 ὦδε γὰρ ἐξερῶ, τὸ δὲ καὶ τετελεσμένον ἔσται·

210

καί ποτέ τοι τρίς τόσσα παρέσσειται ἀγλαὰ δῶρα
ὑβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.”

215 Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς

“ χρὴ μὲν σφωῖτερόν γε, θεὰ, ἔπος εἰρύσασσασθαι,
καὶ μάλα περ θυμῷ κεχολωμένον· ὧς γὰρ ἄμεινον.
ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλονον αὐτοῦ.”

220 Ἦ καὶ ἐπ' ἀργυρῆ κώπη σχέθε χεῖρα βαρείαν,
ἄψ δ' ἐς κουλεὸν ὧσε μέγα ξίφος, οὐδ' ἀπίθσεν
μύθῳ Ἀθηναίης· ἢ δ' Οὐλυμπόνδε βεβήκει
δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ' ἐξαυτίς ἀταρτηροῖς ἐπέεσσιν
Ἀτρεΐδην προσέειπε, καὶ οὐπω λῆγε χόλοιο·

225 “ Οἴνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,
οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ ᾤρηχθῆναι
οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.

230 ἢ πολὺ λωΐόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἶπη.
δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
ἢ γὰρ ἂν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.

235 ἀλλ' ἔκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
φύσει, ἐπειδὴ πρῶτα τομῆν ἐν ὄρεσσι λέλοιπεν,
οὐδ' ἀναθηλήσει· περὶ γὰρ ῥά ἐ χαλκὸς ἔλεψεν
φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν υἷες Ἀχαιῶν
ἐν παλάμῃς φορέουσι δικασπόλοι, οἷτε θέμιστας
πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσειται ὄρκος·

240 ἢ ποτ' Ἀχιλλῆος ποθῆ ἴξεται υἷας Ἀχαιῶν
σύμπαντας· τότε δ' οὔτι δυνήσεται ἀχνύμενός περ
χραιομεῖν, εὐτ' ἂν πολλοὶ ὑφ' Ἐκτορος ἀνδροφόνοιο
θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις

χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.”

Ὡς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245

χρυσείοις ἥλοισι πεπαρμένον, ἔξετο δ' αὐτός·

Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
ἠδυεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητῆς,

τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδὴ
τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250

ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
ἐν Πύλῳ ἡγαθήη, μετὰ δὲ τριτάτοισιν ἄνασσαν—
ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν

“ὦ πόποι, ἦ μέγα πένθος Ἀχαιΐδα γαῖαν ἰκάνει.

ἦ κεν γηθήσαι Πριάμος Πριάμοιό τε παῖδες, 255

ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,

εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοι,

οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι.

ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμεῖο.

ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν ἠέπερ ὑμῖν 260

ἀνδράσιν ὠμίλησα, καὶ οὔποτε μ' οὔγ' ἀθέριζον.

οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,

οἶον 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 ὄρεσκόφοισι, καὶ ἐκπάγλως ἀπόλεσαν.

καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,

τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270

καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὔτις

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 ἔων, ἀποαίρειο κούρην, 275

ἀλλ' ἔα, ὡς οἱ πρῶτα δόσαν γέρας υἱες Ἀχαιῶν·
μήτε σὺ, Πηλεΐδη, θελ' ἐριζέμεναι βασιλῆϊ
ἀντιβίην, ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς
σκηπτοῦχος βασιλεὺς, ὥτε Ζεὺς κῦδος ἔδωκεν.

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

285 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
"ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ὄδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι οἴω.

290 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες,
τοῦνεκά οἱ προθέουσιν ὄνειδεα μυθήσασθαι·"

Τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς
"ἢ γὰρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπέξομαι, ὅττι κεν εἵπης·
295 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε
[σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοι πείσεσθαι οἴω].
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
χερσὶ μὲν οὗτοι ἔγωγε μαχήσομαι εἵνεκα κούρης
οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
300 τῶν δ' ἄλλων ἅ μοί ἐστι θοῆ παρα νηὶ μελαινῇ,
τῶν οὐκ ἄν τι φέροις ἀνελῶν ἀέκοντος ἐμεῖο.
εἰ δ' ἄγε μὴν, πείρησαι, ἵνα γνῶωσι καὶ οἶδε·
αἰψά τοι αἶμα κελαινὸν ἐρωήσει περὶ δουρί."

"Ὡς τῶγ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν
305 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἔτσα
ἦε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·

Ἄτρείδης δ' ἄρα νῆα Δοῆν ἄλαδε προέρυσσεν,
 ἐς δ' ἐρέτας ἔκρινεν εἰκοσιν, ἐς δ' ἑκατόμβην
 βῆσε θεῶ, ἀνὰ δὲ Χρυσήϊδα καλλιπάρηον
 εἰσευ ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς. 310

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα,
 λαοὺς δ' Ἀτρείδης ἀπολυμαίνεσθαι ἄνωγεν.
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἄλα λύματ' ἔβαλλον,
 ἔρδον δ' Ἀπόλλωνι τεληέσσας ἑκατόμβας
 ταύρων ἠδ' αἰγῶν παρὰ Διὶ ἄλως ἀτρυγέτιο·
 κνίση δ' οὐρανὸν ἴκεν ἐλισσομένη περὶ καπνῶ. 315

Ἦς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγα-
 μένων

λήγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ,
 ἀλλ' ὄγε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν,
 τῷ οἱ ἔσαν κήρυκε καὶ ὄτρηρῶ θεράποντε· 320

“Ἐρχεσθον κλισίην Πηληϊάδεω Ἀχιλλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
 εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.” 325

Ἦς εἰπὼν προῖει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 τῷ δ' ἀέκουτε βάτην παρὰ Διὶ ἄλως ἀτρυγέτιο,
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
 τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηϊ μελαινῇ
 ἦμενον· οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς. 330
 τῷ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε

“Χαίρετε, κήρυκες, Διὸς ἀγγελοι ἠδὲ καὶ ἀνδρῶν,
 ἄσσου ἵτ'· οὔτι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
 δ σφῶϊ προῖει Βρισηΐδος εἵνεκα κούρης. 335
 ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην
 καὶ σφωῖν δὸς ἄγειν. τῷ δ' αὐτὸ μάρτυροι ἔστων

- προς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
 340 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἶποτε δ' αὐτε
 χρεῖν ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμύναι
 τοῖς ἄλλοις. ἦ γὰρ ὄγ' ὀλοῖησι φρεσὶ θυεῖ,
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 ὅππως οἱ παρὰ νηυσὶ σόοι μαχέοντο Ἀχαιοί."
- 345 Ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπέθειθ' ἑταίρῳ,
 ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηρον,
 δῶκε δ' ἄγειν. τῷ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν
 ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεύς
 δακρύσας ἐτάρων ἄφαρ ἔξετο νόσφι λιασθεῖς,
 350 θυὸν ἔφ' ἀλὸς πολιῆς, ὀρώων ἐπ' ἀπίρονα πόντον·
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·
 "Μῆτερ, ἐπεὶ μὲ ἔτεκές γε μινυθᾶδιόν περ ἔοντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 355 ἦ γὰρ μὲ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας."
 Ὡς φάτο δακρυχέων, τοῦ δ' ἔκλυε πότνια μήτηρ
 ἠμένη ἐν βένθεσσι ἀλὸς παρὰ πατρὶ γέροντι.
 καρπαλίμως δ' ἀνέδου πολιῆς ἀλὸς ἠὲτ' ὀμίχλη,
 360 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος,
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 "Τέκνον, τί κλαίεις; τί δέ σε φρένας ἴκετο πένθος
 ἐξαύδα, μὴ κεῖθε νόῳ, ἵνα εἶδομεν ἄμφω."
 Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς Ἀχιλ-
 λέύς
 365 "οἶσθα· τίη τοι ταῦτα ἰδυίη πάντ' ἀγορεύω;
 ῥ'χόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱεῖς Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρείδῃ Χρυσσηίδα καλλιπάρηρον.

Χρύσης δ' αὐθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος, 370
 ἦλθέ θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
 χρυσέφ' ἀνὰ σκήπτρῳ, καὶ ἐλίσσето πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375
 ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα ·
 ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερόν δ' ἐπὶ μῦθον ἔτελλεν.
 χωόμενος δ' ὁ γέρων πάλιν ᾤχετο · τοιοῦτο δ' Ἀπόλλων 380
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος · οἱ δὲ νυ λαοὶ
 θνήσκον ἐπασσύτεροι, τὰ δ' ἐπῳχετο κῆλα θεοῖο
 πάντα ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
 εὐ εἰδῶς ἀγόρευε θεοπροπίας ἑκάτοιο. 385
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι ·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἴψα δ' ἀναστὰς
 ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 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 υἱες Ἀχαιῶν.
 ἀλλὰ σὺ, εἰ δύνασαι γε, περίσχεο παιδὸς ἑῆος ·
 ἐλθοῦσ' Οὐλυμπόνδε Δία λίσαι, εἴποτε δὴ τι
 ἦ ἔπει ὠνησας κραδίην Διὸς ἠὲ καὶ ἔργῳ. 395
 πολλὰκι γὰρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
 οἷῃ ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
 ὀππότε μιν ξυνδῆσαι Ὀλύμπιοι ἠθελον ἄλλοι,
 Ἴρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τόνγ' ἐλθοῦσα, θεὰ, ὑπελύσασο δεσμῶν,

ὦχ' ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοὶ, ἄνδρες δέ τε πάντες
 Αἰγαιῶν—ὁ γὰρ αὐτε βίη οὐ πατρὸς ἀμείνων—
 405 ὅς ῥα παρὰ Κρονίῳ καθέζετο κύδει γαίων·
 τὸν καὶ ὑπέδδειςαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέξεο καὶ λαβὲ γούνων,
 αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρήξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλλα ἔλσαι Ἀχαιοὺς
 410 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
 γυνῶ δὲ καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.”

Τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα
 “ ὦμοι, τέκνον ἐμὸν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα ;
 415 αἶθ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων
 ἦσθαι, ἐπεὶ νύ τοι αἴσα μίνυθ' ἀπερ, οὔτι μάλ' ἀθήνη·
 νῦν δ' ἄμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῃ
 420 εἶμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται.
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Ἀἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἄμα πάντες ἔποντο·
 425 δωδεκάτῃ δέ τοι αὐτίς ἐλεύσεται Οὐλυμπόνδε,
 καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γοννάσομαι, καὶ μιν πείσεσθαι οἴω.”

Ὡς ἄρα φωνήσασ' ἀπεβήσεται, τὸν δ' ἔλιπ' αὐτοῦ
 χῳόμενον κατὰ θυμὸν εὐζώνοιο γυναικὸς,
 430 τὴν ῥα βίη ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς
 ἐς Χρῦσῃν ἵκανεν ἄγων ἱερὴν ἑκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβευθέος ἐντὸς ἵκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νητὶ μελαίνῃ,

ἰστὸν δ' ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσσαν ἔρετμοῖς. 435
 ἐκ δ' εὐνάς ἔβαλον, κατὰ δὲ πρυμνήσι ἔδησαν·
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
 ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλω Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο.
 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
 πατρὶ φίλω ἐν χερσὶ τίθει, καὶ μιν προσέειπεν
 “ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγα-
 μέμνων
 παῖδά τε σοὶ ἀγέμεν, Φοῖβω δ' ἱερὴν ἑκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἄνακτα,
 ὃς νῦν Ἀργεῖοισι πολύστονα κήδε' ἐφήκεν.” 445
 Ὡς εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων
 παῖδα φίλην· τοὶ δ' ὦκα θεῶ κλειτὴν ἑκατόμβην
 ἐξείης ἔστησαν εὐδμητον περὶ βωμὸν,
 χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
 τοῖσιν δὲ Χρῦσης μεγάλ' εὐχετο χεῖρας ἀνασχών 450
 “Κλυθὶ μεν, ἀργυρότοξ', ὃς Κρῦσην ἀμφιβέβηκας
 Κίλλαν τε ζαθέην Τενέδοιό τε ἴφι ἀνάσσεις·
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 τίμησας μὲν ἐμὲ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ· 455
 ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμνον.”
 Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλοντο,
 ἀνέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καὶ εἰ δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσῖν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,

- 465 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὄβελοῖσιν ἔπειραν,
 ᾧπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδέυετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
- 470 κοῦροι μὲν κρητήρας ἐπεστέψαντο ποτοῖο,
 νόμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,
 καλὸν ἀεΐδοντες παιήονα, κοῦροι Ἀχαιῶν,
 μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
- 475 Ἥμος δ' ἠέλιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν,
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
 τοῖσιν δ' ἴκμενον οὐρον ἴει ἐκάεργος Ἀπόλλων.
- 480 οἱ δ' ἰστὸν στήσαντ' ἀνά θ' ἰστία λευκὰ πέτασσαν·
 ἐν δ' ἄνεμος πρήσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα
 στεῖρη πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
 ἢ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
- 485 νῆα μὲν οὔγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.
- Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισιν,
 διογενῆς Πηλέος υἱὸς, πόδας ὠκὺς Ἀχιλλεύς·
- 490 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν
 οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
 αἰθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.
- Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἠώς,
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες
- 495 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφε-
 τμέων

παιδὸς ἐοῦ, ἀλλ' ἤγ' ἀνεδύσετο κύμα θαλάσσης,
 ἠερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.
 εὖρεν δ' εὐρύοπα Κρονίδην ἄτερ ἤμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 καί ῥα πάροιθ' αὐτοῖο καθέζετο καὶ λάβε γούνων 500
 σκαιῇ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλούσα
 λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα

“ Ζεῦ πάτερ, εἶποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
 ἢ ἔπει ἢ ἔργω, τόδε μοι κρήηνον ἐέλδωρ·
 τίμησόν μοι υἱὸν, ὃς ὠκυμορώτατος ἄλλων 505
 ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητιέτα Ζεῦ·
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
 υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσίν τέ ἐ τιμῇ.” 510.

Ὡς φάτο· τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς,
 ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὡς ἠψατο γούνων,
 ὡς ἔχετ' ἐμπεφυυῖα, καὶ εἶρετο δεύτερον αὐτίς

“ Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
 ἢ ἀπόειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ' εὖ εἰδῶ 515
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι.”

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς
 “ ἦ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπήσαι ἐφήσεις
 Ἡρη, ὅτ' ἂν μ' ἐρέθησιν ὄνειδείοις ἐπέεσσιν.
 ἦ δὲ καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὐτίς ἀπόστιχε, μή σε 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, ὃ τι κεν κεφαλῇ κατανεύσω.”

Ἦ καὶ κυανέησιν ἐπ' ὄφρῦσι νεῦσε Κρονίων
 ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 530 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον.

Τῶγ' ὡς βουλευσάντε διέτμαγεν· ἡ μὲν ἔπειτα
 εἰς ἄλλα ἄλτο βαθείαν ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέσταν
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 535 μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.
 ὡς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἡρῆ
 ἠγνοίησεν ἰδοῦσ' ὅτι οἱ συμφράσασατο βουλὰς
 ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.
 αὐτίκα κερτομοίσι Δία Κρονίωνα προσηίδα
 540 “ Τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσασατο
 βουλὰς ;

αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ὑπονόσφιν ἐόντα,
 κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
 πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.”

Τὴν δ' ἠμείβετ' ἔπειτα πατήρ ἀνδρῶν τε θεῶν τε
 54 “ Ἡρῆ, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους
 εἰδήσειν· χαλεποὶ τοι ἔσονται ἀλόχῳ περ ἐούσῃ.
 ἀλλ' ὄν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα
 οὔτε θεῶν πρότερος τόνγ' εἴσεται οὔτ' ἀνθρώπων·
 ὄν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 550 μὴ τι σὺ ταῦτα ἕκαστα διεῖρεο μηδὲ μετάλλα.”

Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἡρῆ
 “ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
 καὶ λίην σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,
 ἀλλὰ μάλ' εὐκηλος τὰ φράζεαι ἄσσο' ἐθέλησθα.
 555 νῦν δ' αἰνῶς δειδοῖκα κατὰ φρένα μὴ σε παρελίπη
 ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος·
 ἠερίῃ γὰρ σοίγε παρέζετο καὶ λάβε γούνων·
 τῇ σ' ὄτω κατανεῦσαι ἐτήτυμον ὡς Ἀχιλλῆα

τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς 560
 “ δαιμονίη, αἰεὶ μὲν ὀίεαι, οὐδέ σε λήθω·

πρήξαι δ' ἔμπης οὔτι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ρίγιον ἔσται.
 εἰ δ' οὔτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
 ἀλλ' ἀκέουσα κάθησο, ἐμῶ δ' ἐπιπείθεο μύθῳ, 565
 μὴ νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς ἔν' Ὀλύμπῳ
 ἄσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφέλω.”

ᾧς ἔφατ', ἔδδεισεν δὲ βοῶπις πότνια Ἥρη,
 καί ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·
 ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες. 570
 τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 μητρὶ φίλῃ ἐπήρα φέρων, λευκωλένῳ Ἥρῃ·

“ Ἥ δὴ λοίγια ἔργα τάδ' ἔσσεται οὐδ' ἔτ' ἀνεκτὰ,
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὧδε,
 ἐν δὲ θεοῖσι κολφὸν ἐλαύνετον· οὐδέ τι δαιτὸς 575
 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
 πατρὶ φίλῳ ἐπήρα φέρειν Διὶ, ὄφρα μὴ αὐτε
 νεικείησι πατὴρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.

εἶπερ γάρ κ' ἐθέλησιν Ὀλύμπιος ἄστεροπητῆς 580
 ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺν φέρτατός ἐστιν.
 ἀλλὰ σὺ τόνγ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
 αὐτὶκ' ἔπειθ' ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν.”

ᾧς ἄρ' ἔφη, καὶ ἀναίξας δέπας ἀμφικύπελλον
 μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν 585

“ Τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
 μὴ σε, φίλῃν περ εἰούσαν, ἐν ὀφθαλμοῖσιν ἴδωμαι
 θεινομένην, τότε δ' οὔτι δυνήσομαι, ἀχρύνμενός περ,
 χραίσμειν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
 ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590

- ῥίψε, ποδὸς τεταγὼν, ἀπὸ βηλοῦ θεσπεσίοιο.
 πᾶν δ' ἡμᾶρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
 κάππεσον ἐν Δήμῳ: ὀλίγος δ' ἔτι θυμὸς ἐνήεν·
 ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.”
 595 Ὡς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρη,
 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
 αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 οἰνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλωσ μακάρεσσι θεοῖσιν,
 600 ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.
 Ὡς τότε μὲν πρόπαν ἡμᾶρ ἐς ἠέλιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔτσης,
 οὐ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἱ ἄειδον ἀμειβόμεναι ὅπῃ καλῆ.
 605 Αὐτὰρ ἐπεὶ κατέδν λαμπρὸν φάος ἠελίοιο,
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 ἦχι ἐκάστω δῶμα περικλυτὸς ἀμφιγυῆεις
 Ἥφαιστος ποίησεν ἰδυίησι πραπίδεσσιν.
 Ζεὺς δὲ πρὸς δν λέχος ἦϊ Ὀλύμπιος ἀστεροπητῆς,
 610 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι·
 ἔνθα καθεῦδ' ἀναβὰς, παρὰ δὲ χρυσόθρονος Ἥρη.

 Ι Δ Ι Α Δ Ο Σ Β .

*Ονειρος. Βοιωτία.

ἡ κατάλογος τῶν νεῶν.

*Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταὶ
 εὐδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,

ἀλλ' ὄγε μερμήριζε κατὰ φρένα ὡς Ἀχιλλῆα
τιμῆσει, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ Βάσκ' ἴθι, οὐλε Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὡς ἐπιτέλλω. 10
θωρήξαι ἔ κέλευε καρηκομόωντας Ἀχαιοὺς
πανσυδῆ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
'Ἡρη λισσομένη, Τρώεσσι δὲ κήδ' ἐφήπται.” 15

ᾠς φάτο, βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.
καρπαλίμως δ' ἔκανε θοὰς ἐπὶ νῆας Ἀχαιῶν,
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
εὐδοντ' ἐν κλισίῃ περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
στή δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶ υἱὲ ἰοικῶς, 20
Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων·
τῷ μιν εἰσιάμενος προσεφώνεε θεῖος Ὀνειρος

“ Εὐδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο ;
οὐ χρῆ παυνύχιον εὐδεν βουλευφόρον ἄνδρα,
ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν. 25
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὃς σεῦ ἀνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλαίρει.
θωρήξαι σε κέλευσε καρηκομόωντας Ἀχαιοὺς
πανσυδῆ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
'Ἡρη λισσομένη, Τρώεσσι δὲ κήδ' ἐφήπται
ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσὶ, μηδέ σε λήθη
αἰρείτω, εὐτ' ἂν σε μελίφρων ὕπνος ἀνήη.”

- 35 Ὡς ἄρα φωνήσας ἀπεβήσето, τὸν δ' ἔλιπ' αὐτοῦ
 τὰ φρονέοντ' ἀνὰ θυμὸν ἅ ρ' οὐ τελέεσθαι ἔμελλον.
 φῆ γὰρ ὄγ' αἰρήσειν Πριάμου πόλιν ἤματι κείνῳ,
 νήπιος, οὐδὲ τὰ ἤδη ἅ ρα Ζεὺς μήδετο ἔργα·
 Δήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 40 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.
 ἔγρετο δ' ἐξ ὕπνου, θείῃ δέ μιν ἀμφέχυτ' ὀμφή.
 ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα,
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 45 ἀμφὶ δ' ἅρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον.
 εἶλετο δὲ σκῆπτρον πατρώϊον, ἀφθίτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 Ἦὼς μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 50 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 κηρύσσειν ἀγορήνδε κερηκομόωντας Ἀχαιοὺς·
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.
 Βουλὴν δὲ πρῶτον μεγαθύμων ἴξε γερόντων
 Νεστορῆ παρα νηῖ Πυλοιογενέος βασιλῆος·
 55 τοὺς ὄγε συγκαλέσας πυκινὴν ἠρτύνετο βουλὴν
 “Κλυῖτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
 ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίφ
 εἶδος τε μέγεθός τε φυὴν τ' ἄγχιστα ἐφέκει.
 στή δ' ἅρ' ὑπὲρ κεφαλῆς καί με πρὸς μῦθον ἔειπεν·
 60 ‘εὔδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο·
 οὐ χρὴ παννύχιον εὔδειν βουλευφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν·
 νῦν δ' ἐμέθεν ξύνες ὤκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σεῦ ἀνευθεν ἔων μέγα κήδετα ἠδ' ἐλεαίρει.
 65 Δωρήξαι σε κέλευσε κερηκομόωντας Ἀχαιοὺς
 πανσυδίη· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγιαν

Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδὲ ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.' ὣς ὁ μὲν εἰπὼν 70
 ὄχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.
 ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἱας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν." 75

Ἦτοι ὄγ' ὣς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἄναξ ἦν ἡμαθίουτος·
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν

“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν, 80
 ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ' ἴδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
 ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἱας Ἀχαιῶν.”

Ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι.
 οἱ δ' ἐπανέστησαν πείθοντό τε ποιμένι λαῶν, 85
 σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
 ἠῦτε ἔθνεα εἰσι μελισσάων ἀδινάων,
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
 βότρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν·
 αἰ μὲν τ' ἔνθα ἄλις πεποτήταται, αἰ δὲ τε ἔνθα· 90
 ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἠΐονος προπάρουθε βαθείης ἐστιχόωντο
 ἰλαδὸν εἰς ἀγορήν· μετὰ δὲ σφίσιν Ὅσσα δεδήει
 ὄτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο
 τετρήχει δ' ἀγορῇ, ὑπὸ δὲ στεναχίζετο γαῖα· 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δὲ σφεας
 κήρυκες βοόωντες ἐρήτυον, εἶποτ' αὐτῆς
 σχολιάτ' ἀκούσειαν δὲ διοτρεφέων βασιλῆων.

- σπουδῇ δ' ἔζητο λαὸς, ἐρήτυθεν δὲ καθ' ἔδρας
 100 παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
 ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἕφαιστος κάμε τεύχων.
 Ἕφαιστος μὲν δῶκε Διὶ Κρονίῳ ἀνακτι,
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργειφόντῃ·
 Ἐρμείας δὲ ἀναξ δῶκεν Πέλοπι πληξίππῳ,
 105 αὐτὰρ ὁ αὐτε Πέλοψ δῶκε Ἀτρεί, ποιμένι λαῶν·
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῆσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.
 τῷ δ' ἔρεισάμενος ἔπε' Ἀργείοισι μετηύδα
 110 “ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρης,
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρείῃ,
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ εὐτείχεον ἀπονέεσθαι,
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ με κελεύει
 115 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολλὴν ὄλεσα λαόν.
 οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
 ὃς δὴ πολλάων πολλῶν κατέλυσε κάρηνα
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἔσσομένοισι πυθέσθαι,
 120 μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
 ἄπρηκτον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐπω τι πέφανται.
 εἴπερ γὰρ κ' ἐθέλοισιν Ἀχαιοὶ τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 125 Τρῶας μὲν λέξασθαι ἐφέστιοι ὅσοι ἔασιν,
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοὶ,
 Τρῶων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεῖν,
 πολλαὶ κεν δεκάδες δευοῖατο οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱας Ἀχαιῶν
 130 Τρῶων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι

πολλέων ἐκ πολίων ἐγγέσπαλοι ἄνδρες ἕασιν,
 οἷ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλιου ἐκπέρσαι εὐναιόμενον πτολλέθρον.
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται. 135
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἶνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἶπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νησι φίλην ἐς πατρίδα γαίαν· 140
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν."

Ἦς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δριμεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορῆ φῆ κύματα μακρὰ θαλάσσης,
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 ὄρορ' ἐπαῖξας πατρὸς Διὸς ἐκ νεφελῶν.
 ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθὼν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦν ἀσταχέουσιν,
 ὡς τῶν πᾶσ' ἀγορῆ κινήθη. τοὶ δ' ἀλαλητῶ
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κούρη 150
 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἠδ' ἐλκέμεν εἰς ἄλα δῖαν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτῇ δ' οὐρανὸν ἴκεν
 οἴκαδε ἰεμένων· ὑπὸ δ' ἤρεον 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,
 καδ δέ κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιεν 160
 Ἀργεῖν Ἑλένην, ἧς εἶνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης.

- ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 165 μῆδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας."
- Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἰΐξασα,
 καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 εὔρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 170 ἔσταότ'· οὐδ' ὄγε νηὸς εὐσσέλμοιο μελαίνης
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανε.
 ἀγγοῦ δ' ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη
 " Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὔτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 175 φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες,
 κὰδ δέ κεν εὐχολῆν Πριάμφου καὶ Τρωσὶ λίποιτε
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης.
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μῆδέ τ' ἐρώει,
 180 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 μῆδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας."
- Ὡς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὅσα φωνησάσης,
 βῆ δὲ θεῖον, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
 185 αὐτὸς δ' Ἀτρεΐδω Ἀγαμέμνονος ἀντίος ἐλθὼν
 δέξατό οἱ σκῆπτρον πατρῷον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 " Οὐτινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
 190 " Δαιμόνι, οὐ σε ἔοικε κακὸν ὡς δειδίσσεσθαι,
 ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρνε λαούς.
 οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρεΐωνος·
 νῦν μὲν πειράται, τάχα δ' ἔψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.

μή τι χολωσάμενος ῥέξῃ κακὸν υἱας Ἀχαιῶν. 195

θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος·

τιμὴ δ' ἐκ Διὸς ἐστὶ, φιλεῖ δέ ἐ μητίετα Ζεὺς.”

“Οὐ δ' αὖ δήμου τ' ἀνδρα ἴδοι βοούωντά τ' ἐφεύροι,
τὸν σκῆπτρῳ ἐλάσασκεν ὀμοκλήσασκέ τε μύθῳ

“ Δαιμόνι, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200

οἱ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκις,

οὔτε ποτ' ἐν πολέμῳ ἐναριθμῖος οὔτ' ἐνὶ βουλῇ.

οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.

οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,

εἷς βασιλεὺς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω. 205

[σκῆπτρόν τ' ἠδὲ θῆμιστας, ἵνα σφίσι βασιλεύῃ].”

“Ὡς ὄγε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε

αὐτίς ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων

ἠχῆ, ὡς ὅτε κύμα πολυφλοίσβοιο θαλάσσης

αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

“ Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·

Θερσίτης δ' ἔτι μῦνος ἀμετροεπῆς ἐκολῶα,

ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦδη,

μὰ ψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσιν,

ἀλλ' ὅ τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215

ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·

φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὤμω

κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθευ

φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.

ἔχθιστος δ' Ἀχιλλῆϊ μάλιστ' ἦν ἠδ' Ὀδυσῆϊ· 220

τῷ γὰρ νεικεῖσκε· τότε αὐτ' Ἀγαμέμνονι δίω

ὀξέα κεκληγῶς λέγ' ὄνειδεα. τῷ δ' ἄρ' Ἀχαιοὶ

ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.

αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νεῖκεε μύθῳ

“ Ἀτρεΐδῃ, τέο δ' αὐτ' ἐπιμέμφεαι ἠδὲ χατίζεις; 225

πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες

- εἰσὶν ἐνὶ κλισίῃς ἐξαιρέτοι, ἄς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὐτ' ἂν πτολίεθρον ἔλωμεν.
 ἢ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει
 230 Τρώων ἵπποδάμων ἐξ Ἴλιου υἱὸς ἄποινα,
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
 ἢ ἔτι γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
 ἦντ' αὐτὸς ἀπουρόσφι κατίσχει ; οὐ μὲν ἔοικεν
 ἀρχὸν ἔοντα κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
 235 ὦ πέπονες, κάκ' ἐλέγχέ', Ἀχαιῖδες, οὐκέτ' Ἀχαιοὶ,
 οἴκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐώμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδηται
 ἢ ῥά τί οἱ χ' ἡμεῖς προσαμύνομεν, ἢ ἔτι οὐκί·
 ὃς καὶ νῦν Ἀχιλλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 240 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ μάλ' οὐκ Ἀχιλλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
 ἢ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβῆσαιο."
 Ὡς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὄκα παρίστατο δῖος Ὀδυσσεύς,
 245 καὶ μιν ὑπόδρα ἰδὼν χαλεπῶ ἠνίπαπε μῦθον
 "Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορευτῆς,
 ἴσχεο, μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλευσιν.
 οὐ γὰρ ἐγὼ σέο φημὶ χειριώτερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἅμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 250 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,
 καὶ σφιν ὀνειδέα τε προφέροισ, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
 ἢ εὖ ἢ ἐκ κακῶς νοστήσομεν υἱες Ἀχαιῶν.
 [τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 255 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἰ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὦδε,

μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπέειη,
 μηδ' ἔτι Τηλεμάχοιο πατῆρ κεκλημένος εἶην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαϊνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοᾶς ἐπὶ νῆας ἀφήσω
 πεπληγῶς ἀγορήθην ἀεικέσσι πληγῆσιν.”

Ὡς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρνον ἠδὲ καὶ ὦμῳ 265
 πλῆξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
 σκῆπτρου ὑπο χρυσεῖον· ὁ δ' ἄρ' ἔζετο τάρβησέν τε,
 ἀλγῆσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 οἱ δὲ καὶ ἀχνύμενοί περ, ἐπ' αὐτῷ ἠδὺ γέλασσαν, 270
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον

“ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσω·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 οὐδ' ἴην μιν πάλιν αὐτὶς ἀνήσει θυμὸς ἀγήνωρ
 νεικεῖεν βασιλῆας ὀνειδείους ἐπέεσσιν.”

Ὡς φάσαν ἢ πληθύς· ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς
 ἔστη σκῆπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη,
 εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280
 ὡς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἱες Ἀχαιῶν
 μῦθον ἀκούσειαν καὶ ἐπιφρασσαίαιτο βουλήν—
 ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν

“Ἄτρεϊδῆ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 πᾶσιν ἐλέγχιστον δέμεναι μερόπεσσι βροτοῖσιν, 285
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἦνπερ ὑπέσταν
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
 ὥστε γὰρ ἠ παιῖδες νεαρὸι χῆραὶ τε γυναῖκες
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290

- ἥ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
 καὶ γάρ τις θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάα σὺν νηϊ πολυζύγω, ὄνπερ ἄελλαι
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 295 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχρὸν τοι δηρὸν τε μένειν κενεὸν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν
 300 ἢ ἔτεον Κάλχας μαντεύεται, ἧὲ καὶ οὐκί.
 εὐ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
 χθιζά τε καὶ πρῶϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἠγερέθοντο κακὰ Πριάμφ καὶ Τρωσὶ φέρουσαι·
 305 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς
 ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινὸς,
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,
 310 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν.
 ἐνθα δ' ἔσαν στρουθοῖο νεοσσοὶ, νήπια τέκνα,
 ὄξῳ ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτῶ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἧ τέκε τέκνα.
 ἐνθ' ὄγε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
 315 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα·
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτὴν,
 τὸν μὲν ἀρίζηλον θῆκεν θεὸς, ὅσπερ ἔφηνεν·
 λαῶν γὰρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 320 ἡμεῖς δ' ἐσταότες θουμάζομεν οἶον ἐτύχθη.
 ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας.
 Κάλχας δ' αὐτίκ' ἔπειτα θεοτροπέων ἀγόρευεν

'τίπτ' ἄνεω ἐγένεσθε, κερηκομόωντες Ἀχαιοί ;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον, ὄψιτέλεστον, ὄου κλέος οὔποτ' ὀλεῖται. 325
 ὡς οὔτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτῶ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα ·
 ὡς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγγιαν·
 κείνος τῶς ἀγόρευε · τὰ δὲ νῦν πάντα τελεῖται. 330
 ἀλλ' ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰσόκεν ἄστυ μέγα Πριάμοιο ἔλωμεν."

ἌΩς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες
 σμερδαλέον κούαβησαν αὐσάντων ὑπ' Ἀχαιῶν—
 μῦθον ἐπαινήσαντες Ὀδυσσεύος θείοιο. 335

τοῖσι δὲ καὶ μετέειπε Γεῆνιος ἱππότης Νέστωρ

"ἌΩ πόπαι, ἣ δὴ παισὶν εἰκότες ἀγοράασθε
 νηπιάχοις, οἷς οὔτι μέλει πολεμῆια ἔργα.

πῆ δὴ συνθεσῆαι τε καὶ ὄρκια βήσεται ἡμῖν ;
 ἐν πυρὶ δὴ βουλαὶ τε γενοῖατο μήδεά τ' ἀνδρῶν, 340
 σπονδαὶ τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν ·
 αὐτῶς γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.

Ἄτρεΐδῃ, σὺ δ' ἔθ' ὡς πρὶν ἔχων ἀστεμφέα βουλήν
 ἄρχεῦ Ἀργεῖοισι κατὰ κρατερὰς ὑσμῖνας, 345
 τοῦσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοὶ κεν Ἀχαιῶν
 νόσφιν βουλευώσ'—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν—
 πρὶν Ἄργοςδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο

γινώμεναι εἴτε ψεῦδος ὑπόσχεσις, ἧὲ καὶ οὐκί.
 φημὶ γὰρ οὖν κατανεύσαι ὑπερμενέα Κρονίωνα 350
 ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
 τῷ μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,

- 355 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι,
τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
ἀπτέσθω ἥς νηὸς ἐϋσσέλμοιο μελαιίνης,
ὄφρα πρόσθ' ἄλλων δάνατον καὶ πότμον ἐπίσπη.
360 ἀλλὰ, ἄναξ, αὐτός τ' εὖ μῆδεο πείθεό τ' ἄλλῳ·
οὔτοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω·
κρίν' ἀνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
εἰ δέ κεν ὡς ἔρξης καὶ τοι πειθωνται Ἀχαιοί,
365 γνώσῃ ἔπειθ' ὅς θ' ἠγεμόνων κακὸς ὅς τέ νυ λαῶν
ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
γνώσεται δ' εἰ καὶ θεσπεσίη πόλιν οὐκ ἀλαπάξεις,
ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."

- Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
370 "ἦ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, υἱᾶς Ἀχαιῶν.
αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλῶνι,
τοιούτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἀνακτος
χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
375 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλλγε ἔδωκεν,
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 βουλεύσομεν, οὐκέτ' ἔπειτα
380 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν.
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 ἰδῶν πολέμοιο μεδέσθω,
385 ὡς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηϊ.
οὐ γὰρ πανσῶλῃ γε μετέσσεται, οὐδ' ἠβαιόν,

εἰ μὴ νύξ ἔλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχει χεῖρα καμείται ·
 ἰδρώσει δέ τευ ἵππος εὖξοον ἄρμα τιταίνων. 390
 ὄν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάξειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
 ἄρκιον ἐσσεῖται φυγέειν κύνας ἠδ' οἰωνούς.”

Ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κύμα
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν, 395
 προβλήτι σκοπέλω · τὸν δ' οὔποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
 ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 ἄλλος δ' ἄλλω ἔρεξε θεῶν αἰειγενετῶν, 400

εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρης.
 αὐτὰρ ὁ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 πλοῖνα πενταέτηρον ὑπερμενεί Κρονίωνι,
 κίκλησκειν δὲ γέροντας ἀριστήας Παναχαιῶν,
 Νέστορα μὲν πρότιστα καὶ Ἰδομενῆα ἄνακτα, 405
 αὐτὰρ ἔπειτ' Αἴαντε δῦω καὶ Τυδέος υἶον,
 ἕκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοῆν ἀγαθὸς Μενέλαος ·

ἦδε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο.
 βοῦν δὲ περίσθησάν τε καὶ οὐλοχύτας ἀνέλοντο. 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων

“ Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἥλιον δύναι καὶ ἐπὶ κνέφας ἐλθεῖν,
 πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δητῖοιο θύρετρα, 415
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῶ ῥωγαλέον · πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
 πρηγέες ἐν κουίησιν ὁδὰξ λαζοίατο γαῖαν.”

- Ὡς ἔφατ', οὐδ' ἄρα πώ οἱ ἐπεκραίαινε Κρονίων,
 420 ἀλλ' ὄγε δέκτο μὲν ἰρὰ, πόνου δ' ἀμέγαρτον ὄφελλεν.
 αὐτὰρ ἐπεὶ ῥ' εὐξαντο καὶ οὐλοχύτας προβάλοντο,
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 425 καὶ τὰ μὲν ἄρ' σχίζησιν ἀφύλλοισιν κατέκαιον,
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἡφαίστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
 μίστυλλον τ' ἄρα τάλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 430 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἤρχε Γερήμεος ἱππότης Νέστωρ.
 " Ἀτρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγαμέμνων,
 435 μηκέτι νῦν δῆθ' αὐθι λεγώμεθα, μηδ' ἔτι δηρὸν
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 440 ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρηα."
 Ὡς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 κηρύσσειν πόλεμόνδε κερηκομόωντας Ἀχαιοῦς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.
 445 οἱ δ' ἀμφ' Ἀτρείωνα διοτρεφέες βασιλῆς
 θῦνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη,
 αἰγίδ' ἔχουσ' ἐρίτιμον ἀγήρων ἀθανάτην τε ·
 τῆς ἑκατὸν θύσανοι παγχρύσειο ἠερέθονται,
 πάντες εὐπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος.
 450 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν

ὄτρύνουσ' ἰέναι· ἐν δὲ σθένος ὤρσεν ἐκάστῳ
 καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι
 ἐν νηυσὶ γλαφυρῆσι φίλην ἐς πατρίδα γαίαν.

Ἦύτε πῦρ ἀτδήλον ἐπιφλέγει ἄσπετον ὕλην 455
 οὔρεος ἐν κορυφῆς, ἕκαθεν δέ τε φαίνεται αὐγῇ,
 ὡς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
 αἴγλη παμφανώσα δι' αἰθέρος οὐρανὸν ἵκειν.

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλὰ,
 χηνῶν ἠὲ γεράνων ἠὲ κύκνων δουλιχοδείρων, 460
 Ἄσιφ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ρέεθρα,
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερίγεσσιν,
 κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμῶν,
 ὡς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἐς πεδῖον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίφ' ἀνθεμόεντι
 μυρῖοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὦρη.

Ἦύτε μυιάων ἀδινάων ἔθνεα πολλὰ,
 αἴτε κατὰ σταθμὸν ποιμνήϊον ἠλάσκουσιν 470
 ὦρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,
 τόσσοι ἐπὶ Τρώεσσι κερηκομόωντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἀνδρες
 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιν γέωσιν, 475
 ὡς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
 ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
 Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
 ἠύτε βούς ἀγέληφι μέγ' ἕξοχος ἐπλετο πάντων 480
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἤματι κείνῳ,

ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἠρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι—

- 485 ὑμεῖς γὰρ θεαί ἐστε, πάρεστε τε, ἴστε τε πάντα,
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν—
 οἵτινες ἠγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
 490 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνεΐη,
 εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
 ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Δήϊτος ἦρχον

- 495 Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε,
 οἳ θ' Ἑπίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν
 Σχοῖνόν τε Σκῶλόν τε πολύκημόν τ' Ἐτεωνόν,
 Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησσοῦν,
 οἳ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 500 οἳ τ' Ἐλεῶν εἶχον ἠδ' Ἐγλην καὶ Πετεῶνα,
 Ὠκαλέην Μεδεῶνά τ', εὐκτίμενον πτολίεθρον,
 Κώπας Εὐτρησίην τε πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλιάρτην,
 οἳ τε Πλάταιαν ἔχον ἠδ' οἳ Γλίσαντ' ἐνέμοντο,
 505 οἳ θ' Ἐποθήβας εἶχον, εὐκτίμενον πτολίεθρον,
 Ὀγχηστόν θ' ἱερόν, Ποσιδήϊον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν
 Νισάν τε ζαθήν' Ἀνθηδόνα τ' ἐσχατόωσαν·
 τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη
 510 κούροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

* * * * *

- 760 Οὔτοι ἄρ' ἠγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,

αὐτῶν ἤδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
τὰς Εὐμηλος ἔλαυνε ποδώκεας ὄρνιθας ὡς,
ὄτριχας, οἰέτεας, σταφύλη ἐπὶ νῶτον ἔττας · 765

τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
ἄμφω θηλείας, φόβον Ἄρηος φορεύσας.
ἀνδρῶν αὐτὸν 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 ποντοπόροισιν
κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
Ἀτρεΐδῃ · λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες

τόξοισίν θ' · ἵπποι δὲ παρ' ἄρμασιν οἴσιν ἕκαστος,
λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,
ἔστασαν · ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων
ἐν κλισίῃσιν. οἳ δ' ἀρχὸν ἀρηΐφιλον ποθέοντες
φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν οὐδ' ἐμάχοντο. 775

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

Τρῶσιν δ' ἄγγελος ἦλθε ποδῆνεμος ὠκέα Ἴρις
παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ ·
οἳ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
πάντες ὀμηγερέες, ἡμὲν νέοι ἠδὲ γέροντες.

ἀγχού δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις · 790
εἶσατο δὲ φθογγὴν υἱὶ Πριάμοιο Πολίτῃ,
ὃς Τρώων σκοπὸς ἴζε, ποδωκείησι πεποιθὼς,
τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήτῳ γέροντος,

- δέγμενος ὄππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
 795 τῷ μιν εἰσαμένη μετέφη πόδας ὠκεία Ἴρις
 “Ὡ γέρον, αἰεὶ τοι μῦθοι φιλοὶ ἄκριτοὶ εἰσιν,
 ὥς ποτ’ ἐπ’ εἰρήνης· πόλεμος δ’ ἀλίαςτος ὄρωρεν.
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
 ἀλλ’ οὐπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
 800 λίην γὰρ φύλλοισιν εἰκότες ἢ ψαμάθοισιν
 ἔρχονται πεδίοιο μαχησόμενοι περὶ ἄστν.
 “Ἐκτορ, σοὶ δὲ μάλιστ’ ἐπιτέλλομαι ὧδέ γε ῥέξαι·
 πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπικούροι,
 ἄλλη δ’ ἄλλων γλώσσα πολυσπερέων ἀνθρώπων·
 805 τοῖσιν ἕκαστος ἀνὴρ σημαίνετω οἷσιν περ ἄρχει,
 τῶν δ’ ἐξηγείσθω, κοσμησάμενος πολιήτας.”
 “Ὡς ἔφαθ’, “Ἐκτωρ δ’ οὔτι θεᾶς ἔπος ἠγνοήσεν,
 αἶψα δ’ ἔλυσ’ ἀγορὴν· ἐπὶ τεύχεα δ’ ἔσσεύοντο.
 πᾶσαι δ’ ὠῆγνυντο πύλαι, ἐκ δ’ ἔσσυτο λαὸς,
 810 πεζοὶ δ’ ἵππηές τε· πολὺς δ’ ὄρυμαγδὸς ὀρώρει.
 “Ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,
 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,
 τὴν ἦτοι ἄνδρες Βατίειαν κικλήσκουσιν,
 ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 815 ἔνθα τότε Τρῶές τε διέκριθεν ἠδ’ ἐπικούροι.
 * * * * *

 ΙΛΙΑΔΟΣ Γ.

“Ὀρκοὶ. Τειχοσκοπία. Ἀλεξάνδρου
 καὶ Μενελάου μονοραχία.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ’ ἠγεμόνεσσιν ἕκαστοι,
 Τρῶες μὲν κλαγγῇ τ’ ἐνοπῇ τ’ ἴσαν, ὄρυιθες ὡς,

ἤντε περ κλαγγὴ γεράνων πέλει οὐρανῷθι πρὸ,
 αἴτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
 κλαγγῇ ταίγε πέτονται ἐπ' Ὠκεανοῖο ῥοάων, 5
 ἀνδράσι Πυγμαλοῖσι φόνον καὶ κῆρα φέρουσαι·
 ἠέριαι δ' ἄρα ταίγε κακὴν ἔριδα προφέρουται·
 οἱ δ' ἄρ' ἴσαν συγῆ μένεα πνείοντες Ἀχαιοί,
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

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

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

Τὸν δ' ὡς οὖν ἐνόησεν ἀρηϊφίλος Μενέλαος
 ἐρχόμενον προπάρειθεν ὀμίλου, μακρὰ βιβάντα,
 ὥστε λέων ἐχάρη μεγάλῃ ἐπὶ σώματι κύρσας,
 εὐρῶν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
 πεινάων· μάλα γάρ τε κατεσθίει, εἴπερ ἂν αὐτὸν 25
 σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί·
 ὧς ἐχάρη Μενέλαος Ἀλέξανδρον Θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλειπτήν.
 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.
 ὧς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,

- 35 ἄψ τ' ἀνεχώρησεν, ὦχρός τέ μιν εἶλε παρειάς,
 ὡς αὐτίς καθ' ὄμιλον ἔδου Τρώων ἀγερῶχων
 δείσας Ἀτρείος υἱὸν Ἀλέξανδρος Θεοειδής.
 τὸν δ' Ἔκτωρ νείκεσσευ ἰδὼν αἰσχροῖς ἐπέεσσιν
 “ Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,
 40 αἴθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι.
 καί κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον ἦεν
 ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἦ που καγχαλώσι κερηκομόωντες Ἀχαιοὶ
 φάντες ἀριστήα πρόμον ἔμμεναι, οὐνεκα καλὸν
 45 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή.
 ἦ τοιούσδε ἐὼν ἐν ποντοπόροισι νέεσσιν
 πόντον ἐπιπλώσας, ἐτάρους ἐρήρας ἀγείρας,
 μιχθεὶς ἀλλοδαποῖσι γυναικ' εὐειδέ' ἀνήγες
 50 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶων,
 πατρί τε σῶ μέγα πῆμα πόληϊ τε παντί τε δήμῳ,
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῶ;
 οὐκ ἂν δὴ μείνειας ἀρητίφιλον Μενέλαον;
 γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐκ ἂν τοι χαίσιμη κίθαρὶς τά τε δῶρ' Ἀφροδίτης,
 55 ἦ τε κόμη τό τε εἶδος, ὄτ' ἐν κούρησι μιγείης.
 ἀλλὰ μάλα Τρώες δευδήμονες· ἦ τέ κεν ἤδη
 λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.”
 Τὸν δ' αὐτε προσέειπεν Ἀλέξανδρος Θεοειδής
 “ Ἔκτορ, ἐπεὶ με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν,
 60 αἰεὶ τοι κραδίη πέλεκυς ὡς ἔστιν ἀτειρής,
 ὅστ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
 νηῖον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 ὡς σοὶ ἐνὶ στήθεσσι ἀτάρβητος νόος ἔστιν.
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσῆς Ἀφροδίτης·
 65 οὗτοι ἀπόβλητ' ἔστι θεῶν ἐρικυδέα δῶρα,
 ἕσσα κεν αὐτοὶ δῶσιν, ἐκῶν δ' οὐκ ἂν τις ἔλοιτο.

νῦν αὐτ' εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηΐφιλον Μενέλαον
 συμβάλετ' ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70
 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἑλών εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 ναιοῖτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα." 75
 ὧς ἔφαθ', Ἐκτωρ δ' αὐτ' ἐχάρη μέγα μῦθον ἀκούσας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 μέσσου δουρὸς ἑλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 τῷ δ' ἐπετοξάζοντο καρηκομόωντες Ἀχαιοὶ,
 ἰοῖσιν τε τιτυσκόμενοι λάεσσι τ' ἔβαλλον. 80
 αὐτὰρ ὁ μακρὸν αὔσεν ἀναξ ἀνδρῶν Ἀγαμέμνων
 "Ἰσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κούροι Ἀχαιῶν·
 στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ."
 ὧς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνεῶ τ' ἐγένοντο
 ἐσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν 85
 "Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοὶ,
 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 ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἑλών εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν."
 ὧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος
 "Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν· φρονέω δὲ διακριθήμεναι ἤδη

- Ἄργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
 100 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς.
 ἡμέων δ' ὄπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 οἴσετε δ' ἄρν', ἕτερον λευκόν, ἐτέρην δὲ μέλαιναν,
 Γῆ τε καὶ Ἥελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 105 ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
 μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
 αἰεὶ δ' ὄπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
 οἷς δ' ὁ γέρον μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 110 λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται."
 ὦς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε,
 ἐλπίεσθαι παύσεσθαι οὐζυροῦ πολέμοιο.
 καὶ ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοῖ,
 τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 115 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα.
 Ἔκτωρ δὲ προτὶ ἄστῳ δύω κήρυκας ἔπεμπεν
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.
 αὐτὰρ ὁ Ταλθύβιον προτεῖ κρείων Ἀγαμέμνων
 νῆας ἔπι γλαφυρὰς ἵεναι, ἠδ' ἄρν' ἐκέλευεν
 120 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ.
 Ἴρις δ' αὖθ' Ἑλένη λευκωλένῃ ἄγγελος ἦλθεν,
 εἰδομένη γαλόφῳ, Ἀντηνορίδαο δάμαρτι,
 τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 125 τὴν δ' εὖρ' ἐν μεγάρῳ· ἠ δὲ μέγαν ἰστὸν ὕφαινευ,
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
 Τρῶων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάνων.
 ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις
 130 " Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι

Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα
ἐν πεδίῳ, ὄλοοιο λιλαιόμενοι πολέμοιο,
οἳ δὴ νῦν ἕεται σιγῇ — πόλεμος δὲ πέπανται —
ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος
μακρῆς ἐγχείησι μαχήσονται περὶ σείο·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις."

Ὡς εἰπούσα θεὰ γλυκὺν ἕμερον ἔμβαλε θυμῷ
ἄνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκῶν. 140
αὐτίκα δ' ἀργεννήσι καλυψαμένη ὀθόνησιν
ὠρμαῖτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἴη, ἅμα τῆγε καὶ ἀμφίπολοι δὺ' ἔποντο,
Αἶθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
αἶψα δ' ἔπειθ' ἕκανον ὄθι Σκαιαὶ πύλαι ἦσαν. 145

Οἳ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἴκετάονά τ', ὄζον Ἄρηος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
εἶατο δημογέροντες ἐπὶ Σκαιῆσι πύλῃσιν,
γῆραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ 150
ἔσθλοϊ, τεττίγεσσι εὐικότες, οἴτε καθ' ὕλην
δενδρέφ' ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν·
τοιοὶ ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
οἳ δ' ὡς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον 155

“Οὐ νέμεσις Τρώας καὶ εὐκνήμιδας Ἀχαιοὺς
τοιγῆδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.
ἀλλὰ καὶ ὧς, τοίη περ εἶδ' ἔοις, ἐν νηυσὶ νέεσθω,
μηδ' ἡμῖν τεκέεσσι τ' ὀπίσσω πῆμα λίποιτο.” 160

Ὡς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ
“δεῦρο πάροισ' ἐλθούσα, φίλον τέκος, ἕξεν ἐμεῖο,

- ὄφρα ἴδη πρότερόν τε πόσιν πηούς τε φίλους τε —
 οὔτι μοι αἰτή ἐσσι, θεοί νύ μοι αἰτιοί εἰσιν,
 165 οἷ μοι ἐφόρμησαν πόλεμον πολύδακρυν Ἀχαιῶν —
 ὡς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
 ὅστις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠὺς τε μέγας τε.
 ἦτοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν·
 καλὸν δ' οὔτω ἐγὼν οὔπω ἴδον ὀφθαλμοῖσιν,
 170 οὐδ' οὔτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν.”
 Ἐπὶ δ' Ἐλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν
 “ αἰδοῖός τέ μοι ἐσσι, φίλε ἔκυρὲ, δεινός τε·
 ὡς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο
 νιεί σφ' ἐπόμεν, θάλαμον γνωτοῦς τε λιποῦσα
 175 παιδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν.
 ἀλλὰ τάγ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνεῖραι ἠδὲ μεταλλάς·
 οὗτός γ' Ἀτρείδης, εὐρυκρείων Ἀγαμέμνων,
 ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
 180 δαῆρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἶποτ' ἔην γε.”
 Ὡς φάτο, τὸν δ' ὁ γέρον ἠγάσασα φώνησέν τε
 “ ὦ μάκαρ Ἀτρείδη, μοιρηγενές, ὀλβιόδαιμον,
 ἦ ῥά νύ τοι πολλοὶ δεδμηάτο κούροι Ἀχαιῶν.
 ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπέλόμεσσαν,
 185 ἐνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπῶλους,
 λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,
 οἳ ῥά τότε ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
 ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 190 ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί.”
 Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός
 “ εἶπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὄδ' ἐστίν·
 μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρείδαο,
 εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.

τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸς δὲ κτίλος ὡς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνεῖω μιν ἔγωγε ἔτσκω πηγεσιμᾶλλον,
ὄστ' ὅτων μέγα πῶϋ διέρχεται ἀργεννίων.”

195

Τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα
“οὔτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,
ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης
εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.”

200

Τῆν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦυδα
“ὦ γύναι, ἧ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
ἦδη γὰρ καὶ δευρό ποτ' ἤλυθε δῖος Ὀδυσσεύς,
σεῦ ἕνεκ' ἀγγελίης, σὺν ἀρηϊφίλῳ Μενελάῳ·
τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.

205

ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
ἄμφω δ' ἐξομένω, γεραρώτερος ἦεν Ὀδυσσεύς.

210

ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,
ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος
οὐδ' ἀφαμαρτοεπῆς, ἧ 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, ἀἰδρεῖ φωτὶ εἰοικώς·
φαίης κε ζάκοτόν τε τιν' ἔμμεναι ἄφρονά τ' αὐτῶς·

220

ἀλλ' ὅτε δὴ ῥ' ὄπα τε μεγάλην ἐκ στήθεος ἴει
καὶ ἔπεα νιφάδεσσιν εἰοικότα χειμερίσιν,
οὐκ ἂν ἔπειτ' Ὀδυσσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.”

225

Τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραίος
“τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιοὺς ἀνὴρ ἠϋς τε μέγας τε,

ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους ;”

- Τὸν δ' Ἑλένη ταυῦπεπλος ἀμείβετο, δία γυναικῶν
 “οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·
 230 Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὡς
 ἔστηκε, ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.
 πολλάκι μιν ξείνισσεν ἀρητίφιλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.
 νῦν δ' ἄλλους μὲν πάντας ὀρῶ ἐλίκωπας Ἀχαιοὺς,
 235 οὓς κεν εὖ γνοίην καὶ τ' οὖνομα μῦθησαίμην·
 δοιῶ δ' οὐ δύναμαι ιδέειν κοσμήτορε λαῶν,
 Καστορά θ' ἰππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 αὐτοκασιγνήτω, τῷ μοι μῖα γείνατο μήτηρ.
 ἢ οὐχ ἔσπέσθην Λακεδαίμονος ἕξ ἐρατεινῆς,
 240 ἢ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν,
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἴσχεα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοί ἐστιν.”
 Ὡς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
 ἐν Λακεδαίμονι αὖθι, φιλη ἐν πατρίδι γαίῃ.
 245 Κήρυκες δ' ἀνὰ ἄστῳ θεῶν φέρον ὄρκια πιστὰ,
 ἄρνε δῶ καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
 ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
 κήρυξ Ἰδαίος ἠδὲ χρύσεια κύπελλα·
 ὠτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσι
 250 “Ὅρσεο, Λαομεδοντιάδη, καλέουσιν ἄριστοι
 Τρώων θ' ἰπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδίον καταβῆναι, ἵν' ὄρκια πιστὰ τάρητε·
 αὐτὰρ Ἀλέξανδρος καὶ ἀρητίφιλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται· ἀμφὶ γυναικί·
 255 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
 Ἄργος ἐς ἰππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.”

ὣς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
 ἵππους ζευγνύμεναι· τοὶ δ' ὄτραλέως ἐπίθοντο, 260
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἠγία τεῖνεν ὀπίσσω·
 πὰρ δέ οἱ Ἄντήνωρ περικαλλέα βήσετο δίφρον.
 τῷ δέ δια Σκαιῶν πεδίουδ' ἔχον ὠκέας ἵππους.

Ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώωντο.

ᾠρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δέ οἶνον
 μίσγον, ἀτὰρ βασιλευσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270

Ἄτρείδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 ἀρνῶν ἐκ κεφαλῆων τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 τοῖσιν δ' Ἄτρείδης μεγάλ' εὐχέτο, χεῖρας ἀνασχῶν 275

“ Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
 Ἥελίος δ', 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 νήεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρώας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285

τιμὴν δ' Ἀργείοις ἀποτινέμεν ἦντιν' ἔοικεν,
 ἦτε καὶ ἐσσομένοισι 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, εἴως κε τέλος πολέμοιο κιχέω.”

Ἦ καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῷ·
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
295 οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν
ἔκχεον, ἠδ' εὐχοντο θεοῖς αἰευγενέτησιν·
ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε

“ Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
300 ὦδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὄδε οἶνος,
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.”

Ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράϊαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν

“ Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
305 ἦτοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν
ἄψ, ἐπεὶ οὐπω τλήσομ' ἐν ὀφθαλμοῖσιν ὀράσθαι
μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
Ζεὺς μὲν που τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.”

310 Ἦ ῥα καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς,
ἂν δ' ἄρ' ἔβαιν' αὐτὸς, κατὰ δ' ἠγία τεῖνευ ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τῷ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

“ Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
315 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,
ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε

320 “ Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀΐδος εἶσω,

ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.”

“Ὡς ἄρ' ἔφαν, πάλλευ δὲ μέγας κορυθαίολος Ἔκτωρ
ἀψ' ὀρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. 325

οἱ μὲν ἔπειθ' ἕζοντο κατὰ στίχας, ἦχι ἐκάστῳ
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
αὐτὰρ ὄγ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλά
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠῦκόμοιο. 330

κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
οἷο κασιγνήτιο 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.

εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφι ἀρήρει.
ὥς δ' αὐτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχῶντο
δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
Τρώας θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς.
καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
σειοῦντ' ἐγγχείας, ἀλλήλοισιν κοτέοντε. 345

πρόσθε δ' Ἀλέξανδρος προτεῖ δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἔτσην,
οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δὲ οἱ αἰχμῇ
ἀσπίδ' ἐνὶ κρατερῇ· ὃ δὲ δεύτερος ὤρνυτο χαλκῷ
Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί 350

“Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργεν,
δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
ὄφρα τις ἔρρίγησι καὶ ὄψιγόνων ἀνθρώπων
ξεινοδόκον κακὰ ρέξαι, ὃ κεν φιλότητα παράσχη.”

- 355 Ἴη ῥα καὶ ἀμπεπαλῶν προτεῖ δολιχόσκιον ἔγχος,
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔτσην.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θῶρηκος πολυδαϊδάλου ἠρήρειστο·
ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
- 360 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
Ἄτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
Ἄτρείδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν
- 365 “Ζεῦ πάτερ, οὔτις σείο θεῶν ὀλωότερος ἄλλος·
ἦ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος
ἠΐχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.”
- Ἴη, καὶ ἀπαίξας κόρυθος λάβεν ἵπποδασείης,
- 370 ἔλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοῦς·
ἄγχε δέ μιν πολύκεστος ἰμάς ἀπαλὴν ὑπὸ δειρῆν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὄχευς τέτατο τρυφαλείης.
καὶ νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
- 375 ἦ οἱ ῥῆξεν ἰμάντα βοῶς Ἴφι κταμένοιο·
κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείῃ.
τὴν μὲν ἔπειθ' ἦρωσ μετ' εὐκνήμιδας Ἀχαιοῦς
ῥίψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἐταῖροι.
αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων
- 380 ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη
ῥεία μάλ' ὥστε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῆ,
καδ δ' εἰς ἐν θαλάμῳ εὐώδει κηῶεντι.
αὐτῇ δ' αὐτῇ Ἑλένην καλέουσ' ἴε· τὴν δ' ἐκίχανεν
πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἄλις ἦσαν.
- 385 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβούσα,
γρητὴ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν,

εἰροκόμφ, ἧ οἱ Λακεδαίμονι ναιεταώσῃ
ἤσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν·
τῇ μιν ἔεισαμένη προσεφώνεε δι' Ἀφροδίτῃ

“ Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390

κείνος ὄγ' ἐν Θαλάμῳ καὶ δινωτοῖσι λέχεσσι,
κάλλετ' τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
ἄνδρι μαχησάμενον τόνγ' ἐλθεῖν, ἀλλὰ χορόνδε
ἔρχεσθ', ἧὲ χοροῖο νέον λήγοντα καθίζειν.”

“Ὡς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δριεν· 395

καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρῆν
στήθεά τ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
δάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

“ Δαιμονίη, τί με ταῦτα λαλαεαὶ ἠπεροπεύειν ;

ἧ πῆ με προτέρω πολλῶν εὐναιομενάων 400

ἄξις ἧ Φρυγίης, ἧ Μηουίης ἐρατεινῆς,
εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων ;
οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος

νικήσας ἐθέλει στυγερῆν ἐμέ οἰκαδ' ἄγεσθαι,
τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης ; 405

ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου,
μηδ' ἔτι σοῖσι πόδεσσι ὑποστρέψειας Ὀλυμπον,
ἀλλ' αἰεὶ περὶ κείνον ὄττινε καὶ ἐφύλασσε,
εἰσόκε σ' ἧ ἄλοχον ποιήσεται, ἧ ὄγε δούλην.

κείσε δ' ἐγὼν οὐκ εἶμι — νεμεσσητὸν δέ κεν εἶη — 410
κείνου πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
πᾶσαι μωμῆσονται· ἔχω δ' ἄχρ' ἄκριτα θυμῷ.”

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτῃ

“ μὴ μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
τῶς δέ σ' ἀπεχθῆρῳ ὥς νῦν ἔκπαυγλ' ἐφίλησα, 415

μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρὰ,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄλῃαι.”

“Ὡς ἔφατ', ἔδδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,

βῆ δὲ κατασχομένη ἐανῶ ἀργήτι φαεινῶ,
 420 σιγῇ, πάσας δὲ Τρωὰς λάθειν· ἦρχε δὲ δαίμων.

Αἰ δ' ὄτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἴκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἢ δ' εἰς ὑψόροφον θάλαμον κίε δία γυναικῶν.

τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμείδης Ἀφροδίτη,
 425 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·

ἔνθα καθίζ' Ἐλένη, κούρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ

“ Ἥλυθες ἐκ πολέμου· ὡς ὠφελος αὐτόθ' ὀλέσθαι,
 ἀνδρὶ δαμείς κρατερῶ, ὃς ἐμὸς πρότερος πόσις ἦεν.

430 ἢ μὲν δὴ πρὶν γ' εὐχέ' ἀρηϊφίλου Μενελάου
 σῆ τε βίη καὶ χερσὶ καὶ ἔγχει φέρτερος εἶναι·

ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον
 ἐξαῦτις μαχέσασθαι ἐναντίον. ἀλλά σ' ἔγωγε
 παύεσθαι κέλομαι, μηδὲ ξανθῶ Μενελάῳ

435 ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήης.”

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν
 “ μή με, γύναι, χαλεποῖσιν ὄνειδεσι θυμὸν ἔνιπτε.

440 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
 κείνον δ' αὐτὶς ἐγώ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.

ἀλλ' ἄγε δὴ φιλότῃτι τραπέομεν εὐνηθέντε·
 οὐ γὰρ πώποτέ μ' ὠδέ γ' ἔρωσ φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἔρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,

445 νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ,
 ὡς σεο νῦν ἔραμαι καὶ με γλυκὺς ἕμερος αἰρεῖ.”

Ἥ ῥα καὶ ἦρχε λέχοσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.

Τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθην λεχέεσσιν,
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα θηρὶ ἑοικῶς,
 450 εἶ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.

ἄλλ' οὔτις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
 δεῖξαι Ἀλέξανδρον τότε ἄρηϊφίλῳ Μενελάῳ.
 οὐ μὲν γὰρ φιλότῆτί γ' ἐκεύθανον, εἴ τις ἴδοιτο·
 ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 τοῖσι δὲ καὶ μετέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων 455
 “Κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἦδ' ἐπικούροι·
 νίκη μὲν δὴ φαίνεται ἄρηϊφίλου Μενελάου·
 ὑμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἦντιν' ἔοικεν,
 ἦτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.” 460
 Ὡς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

ΙΛΙΑΔΟΣ Δ.

Ὀρκίων σύγχυσις. Ἀγαμέμνονος
 ἐπιπώλησις.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἠγορόωντο
 χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
 νέκταρ ἐφνοχόει· τοὶ δὲ χρυσεοῖς δεπάεσσιν
 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
 αὐτίκ' ἐπειράτο Κρονίδης ἐρεθιζόμεν Ἥρην 5
 κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων
 “Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
 Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενῆς Ἀθήνη.
 ἀλλ' ἦτοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
 τέρπεσθον· τῷ δ' αὐτὲ φιλομμειδῆς Ἀφροδίτη 10
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
 καὶ νῦν ἐξεσάωσεν οἴομενον θανέεσθαι.

ἀλλ' ἦτοι νίκη μὲν ἀρηϊφίλου Μενελάου·

ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,

15 ἦ ῥ' αὐτίς πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν
 ὄρσομεν, ἢ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
 εἰ δ' αὖ πῶς τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
 ἦτοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
 αὐτίς δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο.”

20 “Ὡς ἔφαθ', αἰ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·
 πλησθαί αἶγ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦτοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπεν,
 σκυζομένη Διὶ πατρὶ, χόλος δέ μιν ἄγριος ἦρει·

Ἥρη δ' οὐκ ἔχαδε στήθος χόλου, ἀλλὰ προσηύδα

25 “ Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
 πῶς ἐθέλεις ἄλιον δεῖναι πόνον ἢδ' ἀτέλεστον,
 ἰδρῶ θ' ὄν Ἰδρωσα μόγῳ, καμέτην δέ μοι ἵπποι
 λαὸν ἀγειρούση, Πριάμφω κακὰ τοῖό τε παισίν.
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”

30 Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς

“ δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
 τόσσα κακὰ ρέζουσιν, ὅτ' ἀσπερχές μενεαίνεις
 Ἴλιου ἐξαλαπάξαι εὐκτίμενον πτολίεθρον;

35 εἰ δὲ σύγ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
 ὤμῳ βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας
 ἄλλους τε Τρῶας, τότε κεν χόλου 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·

40 ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι
 τὴν ἐθέλω ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,
 μήτι διατρίβειν τὸν ἐμὸν χόλου, ἀλλὰ μ' ἐᾶσαι.
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ
 αἰ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι

ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων, 45
 τῶν μοι πέρι κῆρι τίεσκετο Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.
 οὐ γὰρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς ἔτσης,
 λοιβῆς τε κίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη 50
 “ἦτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,
 Ἄργος τε Σπάρτη τε καὶ εὐρυάγυια Μυκῆνη·
 τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·
 τῶν οὗτοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.

εἶπερ γὰρ φθονέω τε καὶ οὐκ εἰὼ διαπέρσαι, 55
 οὐκ ἀνύω φθονέουσ', ἐπειὴ πολὺ φέρτερός ἐσσι.

ἀλλὰ χρῆ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
 καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δ' ἐμοὶ 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' ἦτοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισιν,
 σοὶ μὲν ἐγὼ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
 ἀθάνατοι. σὺ δὲ θάσσον Ἀθηναίῃ ἐπιτεῖλαι
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 65
 πειρᾶν δ' ὡς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”

Ὡς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα

“Αἴψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς,
 πειρᾶν δ' ὡς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς 71
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”

Ὡς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην,
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων ἀΐξασα.
 οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω, 75
 ἢ ναύτησι τέρας ἢ ἐστρατῷ εὐρέϊ λαῶν,

- λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπυμθῆρες ἴενται·
 τῷ εἰκνὺ ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καὶ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
 80 Τρώας θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοῦς.
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον
 “ Ἡ ῥ' αὐτὶς πόλεμός τε κακὸς καὶ φύλοπις αἰνῆ
 ἔσσεται, ἣ φιλότητα μετ' ἀμφοτέροισι τίθησιν
 Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.”
 85 Ὡς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.
 ἣ δ' ἀνδρὶ ἰκέλη Τρώων κατεδύσεθ' ὄμιλον,
 Λαοδόκῳ Ἀπηνορίδῃ, κρατερῷ αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.
 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
 90 ἔσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστῶν
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσῆποιο ῥοάων.
 ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα
 “ Ἡ ῥά νύ μοι τι πίθιο, Λυκάονος υἱὲ δαΐφρον;
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν,
 95 πᾶσι δέ κε Τρώεσσι χάρις καὶ κῦδος ἄροιο,
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
 τοῦ κεν δὴ πάμπρωτα πᾶρ' ἀγλαὰ δῶρα φέροιο,
 αἶ κεν ἴδῃ Μενέλαον Ἀρήϊον Ἀτρέος υἱὸν
 σῷ βέλει δηθέντα, πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 100 ἀλλ' ἀγ' ὀϊστευσον Μενελάου κυδαλίμοιο,
 εὔχεο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστρῳ Ζελεῖης.”
 Ὡς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πείθην·
 105 αὐτὶκ' ἐσύλα τόξον εὐξοον ἰξάλου αἰγὸς
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχῆσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῆσιν,
 βεβλήκει πρὸς στήθος· ὁ δ' ὑπτίος ἔμπεσε πέτρῃ.

τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει·
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων, 110
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἐταῖροι,
 μὴ πρὶν ἀναΐξειαν Ἀρήϊοι νῆες Ἀχαιῶν,
 πρὶν βλῆσθαι Μενέλαον Ἀρήϊον Ἀτρεὺς υἱόν. 115
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἶστον,
 εὐχετο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην 120
 οἴκαδε νοστήσας ἱέρῃς εἰς ἄστνυ Ζελελής.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβῶν καὶ νεῦρα βόεια·
 νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
 λόγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἶστος 125
 ὀξυβελῆς, καθ' ὄμιλον ἐπιπτέσθαι μενεαίνων.
 Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγγελίη,
 ἧ τοι πρόσθε στᾶσα βέλος ἔχεπευκὲς ἄμυνεν.
 ἧ δὲ τόσον μὲν ἔεργεν ἀπὸ χροῶς, ὥς ὅτε μήτηρ 130
 παιδὸς ἔεργη μυῖαν, ὅθ' ἠδέϊ λέξεται ὑπνω·
 αὐτὴ δ' αὐτ' ἴθυνεν ὄθι ζωστήρος ὀχῆς
 χρύσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.
 ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἶστος·
 διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλέοιο, 135
 καὶ διὰ θώρηκος πολυδαϊδάλου ἠρήρειστο
 μίτρης θ', ἣν ἐφόρει ἔρυμα χροῶς, ἔρκος ἀκόντων,
 ἧ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἶσατο καὶ τῆς.
 ἀκρότατον δ' ἄρ' οἶστος ἐπέγραψε χροῶ φωτός·
 αὐτίκα δ' ἔρρεεν αἶμα κελαινεφές ἐξ ὤτειλης. 140

- Ὡς δ' ὄτε τις τ' ἐλέφαντα γυνή φοίνικι μίην
 Μηονὶς ἢ Κάειρα, παρήϊον ἔμμεναι ἵππων·
 κείται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
 ἵππῆες φορέειν· βασιλῆϊ δὲ κείται ἄγαλμα,
 145 ἀμφοτέρου, κόσμος δ' ἵππῳ ἐλατήρι τε κῦδος·
 τοιοῖ τοι, Μενέλαε, μίανθην αἵματι μηροῖ
 εὐφύεες κημαί τ' ἠδὲ σφυρὰ κάλ' ὑπένερθεν.
 Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ὡς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὤτειλῆς·
 150 ῤίγησεν δὲ καὶ αὐτὸς ἀρηίφιλος Μενέλαος.
 ὡς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἔοντας,
 ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσι ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·
 155 “ Φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον,
 οἶον προσθήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
 ὡς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πως ἄλιον πέλει ὄρκιον αἱμά τε ἀρνῶν
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 160 εἶπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν,
 ἔκ τε καὶ ὄψ' ἐτελεί, σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσι κεφαλῆσι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ ὄτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρῆ
 165 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο,
 Ζεὺς δὲ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισείησιν ἐρεμνὴν αἰγίδα πᾶσιν
 τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἶνον ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 170 αἶ κε θάνης καὶ πότμον ἀναπλήσης βιότοιο.
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·

καὶ δὲ κεν εὐχολὴν Πριάμφ καὶ Τρωσὶ λίποιμεν
 Ἄργειῆν Ἑλένην· σέο δ' ὄστέα πύσει ἄρουρα
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175

καὶ κέ τις ὦδ' ἐρέει Τρώων ὑπερμηροέοντων
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο
 'αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 ὡς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθαῖδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαίαν 180
 σὺν κεινήσιν νηυσὶ, λιπῶν ἀγαθὸν Μενέλαον.
 ὣς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρέϊα χθῶν."

Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος
 "θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
 οὐκ ἐν καιρίῳ ὄξυ πάγη βέλος, ἀλλὰ πάροιθεν 185
 εἰρύσατο ζωστήρ τε παναίολος ἠδ' ὑπένερθεν
 ζῶμά τε καὶ μήτηρ, τὴν χαλκῆες κάμον ἄνδρες."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 "αἶ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·
 ἔλκος δ' ἰητῆρ ἐπιμάσσεται ἠδ' ἐπιθήσει 190
 φάρμαχ', ἃ κεν παύσῃσι μελαιναίων ὀδυνάων."

Ἦ καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα
 "Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κύλεσον,
 φῶτ' Ἀσκληπιοῦ υἱόν, ἀμύμονος ἰητῆρος,
 ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν, 195
 ὃν τις οἴστευσας ἔβαλεν, τόξων εὖ εἰδὼς,
 Τρώων ἢ Δυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος."

Ὡς ἔφατ', οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,
 βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 παπταίνων ἤρωα Μαχάονα. τὸν δ' ἐνόησεν 200
 ἔσταότ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβοτόιο.

ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα
 "Ὅρσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,

- 205 ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν,
 ὃν τις οἴστευσας ἔβαλεν, τόξων εὖ εἰδὼς,
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”
 Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δριμεν·
 βᾶν δ' ἰέναι καθ' ὄμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
- 210 ἀλλ' ὅτε δὴ ῥ' ἴκανον ὄθι ξανθὸς Μενέλαος
 βλήμενος ἦν—περὶ δ' αὐτὸν ἀγηγέραθ' ὄσσοι ἄριστοι
 κυκλῶσ', ὃ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς—
 αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἴστόν·
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
- 215 λῦσε δέ οἱ ζωστήρα παναίολον ἠδ' ὑπένερθεν
 ζῶμά τε καὶ μίτρην, τὴν χαλκῆς κάμον ἄνδρες.
 αὐτὰρ ἐπεὶ ἶδεν ἔλκος, ὄθ' ἔμπεσε πικρὸς οἴστος,
 αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἦπια φάρμακα εἰδὼς
 πᾶσσε, τὰ οἱ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.
- 220 Ὅφρα τοὶ ἀμφεπένοντο βοῆν ἀγαθὸν Μενέλαον,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
 οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.
 Ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
 οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
- 225 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν.
 ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
 καὶ τοῖς μὲν θεράπων ἀπάνευθ' ἔχε φυσιῶντας
 Εὐρυνμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·
 τῷ μάλα πόλλ' ἐπέτελλε παρῖσχύμεν, ὅπποτε κέν μιν
- 230 γυνὴ λάβῃ κάματος, πολέας διὰ κοιρανέοντα·
 αὐτὰρ ὁ πέζος ἐὼν ἐπεπωλείτο στίχας ἀνδρῶν·
 καὶ ῥ' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπῶλων,
 τοὺς μάλα θαρσύνεσκε παρῖστάμενος ἐπέεσσιν
 “Ἀργεῖοι, μήπω τι μεθίετε Δουρίδος ἀλκῆς·
 235 οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσειτ' ἀρωγὸς,
 ἀλλ' οἵπερ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,

τῶν ἦτοι αὐτῶν τέρενα χροά γῦπες ἔδονται
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν."

Οὔστινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
 τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν

“ Ἀργεῖοι ἰόμωροι, ἐλεγχέες, οὐ νυ σέβεσθε ;
 τίφθ' οὕτως ἔστητε τεθηπότες ἤντε νεβροί,
 αἵτ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
 ἐστάσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245
 ὡς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.

ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 εἰρύατ' εὐπρυμνοί, πολιῆς ἐπὶ Διὶ θαλάσσης,
 ὄφρα ἴδῃτ' αἶ κ' ὑμῖν ὑπέροσχη χεῖρα Κρονίων ;”

ᾠς ὅγε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν· 250
 ἦλθε δ' ἐπὶ Κρήτεσσι κίων ἀνὰ οὐλαμὸν ἀνδρῶν.
 οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσονται·

Ἰδομενεὺς μὲν ἐνὶ προμάχοις, σὺτ' εἵκελος ἀλκῆν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὤτρυνε φάλαγγας.
 τοὺς δὲ ἰδὼν γήθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων, 255
 αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν

“ Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων
 ἡμὲν ἐνὶ πτολέμφῳ ἠδ' ἀλλοίφῳ ἐπὶ ἔργῳ
 ἠδ' ἐν δαίθῳ, ὅτε πέρ τε γερούσιον αἶθοπα οἶνον
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται. 260

εἵπερ γάρ τ' ἄλλοι γε καρηκομόωντες Ἀχαιοὶ
 δαιτρὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ
 ἔστηχ', ὥσπερ ἐμοὶ, πῖεειν, ὅτε θυμὸς ἀνώγοι.
 ἀλλ' ὄρσεν πόλεμόνδ', οἷος πάρος εὐχεται εἶναι.”

Τὸν δ' αὐτ' Ἰδομενεὺς, Κρητῶν ἀγὸς, ἀντίου ἠῦδα 265

“ Ἀτρεΐδη, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος
 ἔσσομαι, ὡς τὸ πρῶτον ὑπέστῃν καὶ κατένευσα·
 ἀλλ' ἄλλους ὄτρυνε καρηκομόωντας Ἀχαιοὺς,

ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι' ἔχευαν
 270 Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω
 ἔσσειε', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο."

Ὡς ἔφατ', Ἀτρεΐδης δὲ παρῶχετο γηθόσυνος κήρ.
 ἦλθε δ' ἐπ' Αἰάντεσσι κίων ἀνὰ οὐλαμὸν ἀνδρῶν·
 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.
 275 ὡς δ' ὄτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνήρ
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 τῷ δέ τ' ἀνευθεν ἔοντι μελάντερον ἤντε πίσσα
 φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,
 ῥίγησέν τε ἰδὼν ὑπὸ τε σπέος ἦλασε μῆλα·

280 τοῖαι ἅμ' Αἰάντεσσι διοτρεφέων αἰζηνῶν
 δήϊον ἐς πόλεμον πυκιναὶ κίνυντο φάλαγγες
 κνάεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα

285 "Αἶαντ', Ἀργείων ἠγήτορε χαλκοχιτώνων,
 σφῶϊ μὲν — οὐ γὰρ ἔοικ' ὄτρυνόμεν — οὔτι κελεύω·
 αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 αἶ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·

290 τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἀνακτος,
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε."

Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·
 ἔνθ' ὄγε Νέστορ' ἔτετμέ, λιγὺν Πυλίων ἀγορητὴν,
 οὓς ἐτάρους στέλλοντα καὶ ὄτρύνοντα μάχεσθαι,
 295 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε
 Αἴμονά τε κρείοντα Βιαντά τε, ποιμένα λαῶν.
 ἱππῆσας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,
 ἔρκος ἔμει πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασεν,
 300 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι.

ἵππευσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
σφοδρῶς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὀμίλῳ·

“Μηδέ τις ἵπποσύνη τε καὶ ἠνορέφει πεποιοῦσθε
ὄλος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305
ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
ἔγχει ὀρεξάσθω, ἐπειὴ πολὺ φέρτερον οὕτως.
ὧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,
τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”

“Ὡς ὁ γέρον ᾧτρυνε πάλαι πολέμων εὖ εἰδώς. 310
καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ὦ γέρον, εἶθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
ὡς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη. 315
ἀλλὰ σε γῆρας τείρει ὁμοῖον· ὡς ὄφελεν τις
ἀνδρῶν ἄλλος ἔχει, σὺ δὲ κουροτέροισι μετεῖναι.”

Τὸν δ' ἠμείβετ' ἔπειτα Γεῆνιος ἵππότα Νέστωρ
“Ἀτρεΐδῃ, μάλα μὲν κεν ἐγὼν ἐθέλομι καὶ αὐτὸς
ὡς ἔμεν ὡς ὅτε δῖον Ἐρευθαλίωνα κατέκταν.
ἀλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320
εἰ τότε κούρος ἔα, νῦν αὐτὴ με γῆρας ὀπάξει.
ἀλλὰ καὶ ὡς ἵππευσι μετέσσομαι ἠδὲ κελεύσω
βουλήν καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
αἰχμᾶς δ' αἰχμᾶσσοῦσι νεώτεροι, οἵπερ ἐμεῖο
ὀπλότεροι γεγάασι πεποίθασιν τε βίηφι.” 325

“Ὡς ἔφατ', Ἀτρεΐδης δὲ παρῶχετο γηθόσυνος κῆρ.
εὐρ' υἱὸν Πεπεῶο Μενεσθῆα πλήξιππον
ἔσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες αὐτῆς·
αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330
ἔστασαν· οὐ γὰρ πῶ σφιν ἀκούετο λαὸς αὐτῆς,
ἀλλὰ νέον συνορινόμεναι κίνυντο φύλαγες

- Τρώων ἵπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
 ἔστασαν, ὀππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 335 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο.
 τοὺς δὲ ἰδὼν νεικεσσει ἀναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα
 “ὦ νιὲ Πετεῶο, διοτρεφέος βασιλῆος,
 καὶ σὺ, κακοῖσι δόλοισι κεκασμένη, κερδαλεόφρον,
 340 τίπτε καταπτῶσσοντες ἀφέστατε, μίμνετε δ’ ἄλλους;
 σφῶϊν μὲν τ’ ἐπέοικε μετὰ πρώτοισιν ἔοντας
 ἑστάμεν ἠδὲ μάχης καυστείρης ἀντιβολῆσαι.
 πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,
 345 ἔνθα φίλ’ ὀπταλέα κρέα ἔδμεναι ἠδὲ κύπελλα
 οἴνου πινόμεναι μελιηδέος, ὄφρ’ ἐθέλητον·
 νῦν δὲ φίλως χ’ ὀρόφτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάροιθε μαχίατο νηλεῖ χαλκῶ.”
 Τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσ-
 σεύς
 350 “Ἀτρεΐδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
 πῶς δὴ φῆς πολέμοιο μεθιέμεν; ὀππότε Ἀχαιοὶ
 Τρωσὶν ἐφ’ ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα,
 ὄψφαι, ἦν ἐθέλησθα, καὶ αἶ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 355 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ’ ἀνεμῶλια βύζεις.”
 Τὸν δ’ ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 ὡς γινῶ χωομένοιο· πάλιν δ’ ὄγε λάξετο μῦθον
 “Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
 οὔτε σε νεικίῳ περιώσιον οὔτε κελεύω·
 360 οἶδα γὰρ ὡς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
 ἦπια δῆνεα οἶδε· τὰ γὰρ φρονέεις ἅτ’ ἐγὼ περ.
 ἀλλ’ ἴθι — ταῦτα δ’ ὀπισθεν ἀρεσσόμεθ’ — εἴ τι κακὸν
 νῦν

εἴρηται, τὰ δὲ πάντα θεοὶ μεταμώνια θεῖεν.”

“Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ’ ἄλλους.

εὔρε δὲ Τυδέος υἷον, ὑπέρθυμον Διομήδεα, 365

ἑσταότ’ ἐν θ’ ἵπποισι καὶ ἄρμασι κόλλητοῖσιν·

πὰρ δὲ οἱ ἐστήκει Σθέnelος, Καπανηῖος υἱός.

καὶ τὸν μὲν νεῖκεσεν ἰδὼν κρείων Ἀγαμέμνων,

καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα

“ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370

τί πτώσσεις, τί δ’ ὀπιπτεύεις πολέμοιο γεφύρας;

οὐ μὲν Τυδέϊ γ’ ὦδε φίλον πτωσκαζέμεν ἦεν,

ἀλλὰ πολὺν πρὸ φίλον ἐτάρων δηλοῖσι μάχεσθαι,

ὡς φάσαν οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε

ἤντησ’ οὐδὲ ἴδον· περὶ δ’ ἄλλων φασὶ γενέσθαι. 375

ἦτοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας

ξεῖνος ἄμ’ ἀντιθέφ’ Πολυνεΐκεϊ, λαὸν ἀγείρων.

οἳ ῥα τότ’ ἐστρατόωνθ’ ἱερὰ πρὸς τείχεα Θήβης·

καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.

οἱ δ’ ἔθελον δόμεναι καὶ ἐπήνεον ὡς ἐκέλευον· 380

ἀλλὰ Ζεὺς ἔτρεψε παραλίσια σήματα φαίνων.

οἱ δ’ ἐπεὶ οὖν ὄχοντ’ ἠδὲ πρὸ ὁδοῦ ἐγένοντο,

Ἄσωπὸν δ’ ἴκοντο βαθύσχοινον λεχεποίην,

ἔνθ’ αὐτ’ ἀγγελίην ἐπὶ Τυδῆ στείλαν Ἀχαιοί.

αὐτὰρ ὁ βῆ, πολέας δὲ κιχῆσατο Καδμείωνας 385

δαινυμένους κατὰ δῶμα βίης Ἐτεοκληΐης.

ἔνθ’ οὐδὲ, ξεῖνός περ ἔων, ἵππηλάτα Τυδεὺς

τάρβει, μῦνος ἔων πολέσιω μετὰ Καδμείοισιν,

ἀλλ’ ὄγ’ ἀεθλεύειν προκαλίζετο, πάντα δ’ ἐνίκα

ῥηϊδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη. 390

οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,

ἄψ’ ἄρ’ ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,

κούρους πεντήκοντα· δύω δ’ ἡγήτορες ἦσαν,

Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,

- 395 υἱός τ' Αὐτοφόνιοι, μενεπτόλεμος Πολυφόντης.
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφήκεν·
 πάντας ἔπεφν' ἓνα δ' οἶον ἴει οἰκόνδε νέεσθαι·
 Μαίου ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
- 400 γείνατο εἰο χέρηα μάχῃ, ἀγορῇ δέ τ' ἀμείνω.”
 ὧς φάτο, τὸν δ' οὔτι προσέφη κρατερὸς Διομήδης,
 αἰδεσθεῖς βασιλῆος ἐνιπὴν αἰδοίοιο.
 τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο
 “ Ἀτρεΐδη, μὴ ψεύδέ' ἐπιστάμενος σάφα εἰπεῖν.
- 405 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι·
 ἡμεῖς καὶ Θήβης ἔδος εἴλομεν ἑπταπύλοιο,
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεῖχος Ἄρειον,
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἄρωγῇ·
 κείνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.
- 410 τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ.”
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διο-
 μήδης
 “ τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπειθεο μύθῳ.
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
 ὀτρύνοντι μάχεσθαι εὐκνήμιδας Ἀχαιοὺς·
- 415 τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοὶ
 Τρώας δηώσωσιν ἔλωσί τε Ἴλιον ἱρήν,
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα Δούριδος ἀλκῆς.”
 Ἦ ῥα καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
- 420 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι ἀνακτος
 ὀρτυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.
 ὧς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέϊ κῦμα θαλάσσης
 ὄρνυτ' ἐπασσύτερον Ζεφύρου ὑποκινήσαντος·
 πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
- 425 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας

κυρτὸν ἔον κορυφούται, ἀποπτύει δ' ἄλὸς ἄχην·
 ὧς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος
 ἠγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν — οὐδέ κε φαίης
 τόσσον λαὸν ἔπεισθαι ἔχοντ' ἐν στήθεσιν αὐδῆν— 430
 συγῆ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν
 τεύχεα ποικιλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.
 Τρῶες δ', ὥστ' οἶες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 μυρίαὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
 ἀζηχῆς μεμακυῖαι, ἀκούουσαι ὄπα ἀρνῶν, 435
 ὧς 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,
 ἦτ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἦ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω
 ἐρχομένη καθ' ὄμιλον, ὀφέλλουσα στόνον ἀνδρῶν. 445
 Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἕνα ξυνιόντες ἴκοντο,
 σὺν ῥ' ἔβαλον ῥινοὺς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἄσπιδες ὀμφαλέσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγῆ τε καὶ εὐχλωῆ πέλεν ἀνδρῶν 450
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἷματι γαῖα.
 ὧς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων, κούλης ἔντοσθε χαράδρης·
 τῶν δέ τε τηλόσε δούπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455
 ὧς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε."

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστὴν

- ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 460 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὄστέον εἴσω
 αἰχμῇ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,
 ἤριπε δ', ὡς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·
 465 ἔλκε δ' ὑπέκ βελέων, λελιημένους ὄφρα τάχιστα
 τεύχεα συλήσειε· μίνυθα δέ οἱ γένεθ' ὄρμη.
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ,
 πλευρὰ, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτησε ξυστῶ χαλκῆρεϊ, λύσε δὲ γυῖα.
 470 ὡς τὸν μὲν λίπε θυμὸς, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὡς
 ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἀνδρ' ἐδνοπάλιζεν.
 Ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
 ἠΐθεον θαλερὸν, Σιμοείσιον, ὃν ποτε μήτηρ
 475 Ἰδηθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἄμ' ἔσπετο μῆλα ἰδέσθαι·
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυθαῖος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 480 πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μαζῶν
 δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν. ὁ δ' ἐν κούρησι χαμαὶ πέσεν, αἰγειρος ὡς,
 ἥ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκη
 λείη, ἀτὰρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·
 485 τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἰθῶνι σιδήρῳ
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·
 ἥ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας.
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενῆς. τοῦ δ' Ἄντιφος αἰολοθώρηξ

Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὄξεϊ δουρί. 490

τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσεός ἐσθλὸν ἐταῖρον,
βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρούοντα ·

ἤριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.

τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,

βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ, 495

στή δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ ·

ἄμφι ἔπαπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο

ἀνδρὸς ἀκοντίσσαντος. ὁ δ' οὐχ ἄλιον βέλος ἤκεν,

ἀλλ' υἷον Πριάμοιο νόθον βάλε Δημοκόωντα,

ὃς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκείων. 500

τόν ῥ' Ὀδυσσεὺς ἐτάριοι χολωσάμενος βύλε δουρὶ

κόρσην · ἢ δ' ἐτέροιο διὰ κροτάφοιο πέρησεν

αἰχμὴ χαλκείῃ · τὸν δὲ σκότος ὄσσε κάλυψεν.

δούπησεν δὲ πεσῶν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ · 505

Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,

ἴθυσαν δὲ πολὺ προτέρω. νεμέσησε δ' Ἀπόλλων

Περγάμου ἐκ κατιδῶν, Τρῶεσσι δὲ κέκλετ' αὔσας

“Ὀρνυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης

Ἀργεῖοις, ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος, 510

χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.

οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἠῦκόμοιο,

μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμάλγεια πέσσει.”

ᾧ φάτ' ἀπὸ πτόλιος δεινὸς θεός · αὐτὰρ Ἀχαιοὺς

ᾠρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια, 515

ἐρχομένη καθ' ὄμιλον, ὅθι μεθιέντας ἴδοιτο.

Ἔνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησεν.

χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκρίονεντι

κνήμην δεξιτερὴν · βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,

Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει. 520

ἄμφοτέρω δὲ τένοντε καὶ ὄστέα λᾶας ἀναιδῆς

ἄχρῖς ἀπηλοίησεν· ὁ δ' ὑπτίως ἐν κούρησιν
 κάμπεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνεύων. ὁ δ' ἐπέδραμεν ὅς ῥ' ἔβαλέν περ,
 525 Πείροος· οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα
 πᾶσαι

χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὄσσε κάλυψεν.

Τὸν δὲ Θόας Αἰτωλὸς ἐπεσσύμενον βάλε δουρὶ
 στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.
 ἀγχιμόλον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 530 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὄξυ,
 τῷ ὄγε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 τεύχει δ' οὐκ ἀπέδυσσε· περίστησαν γὰρ ἐταῖροι
 Θρήϊκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ ἔ, μέγαυ περ ἔοντα καὶ ἰφθιμον καὶ ἀγαυόν,
 535 ὣσαν ὑπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
 ὡς τῶγ' ἐν κούρησι παρ' ἀλλήλοισι τετάσθην,
 ἦτοι ὁ μὲν Θρηγκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
 ἠγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιο μετελθὼν,
 540 ὅστις ἔτ' ἄβλητος καὶ ἀνούτατος ὄξει χαλκῷ
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη
 χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν·
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἤματι κείνῳ
 πρηγέες ἐν κούρησι παρ' ἀλλήλοισι τέταντο.

Ι Λ Ι Α Δ Ο Σ Ε .

Διομήδους ἀριστεία.

Ἐνθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη
 δῶκε μένος καὶ θάρσος, ἵν' ἐκδηλος μετὰ πᾶσιν

Ἄργελοῖσι γένοιτο ἰδὲ κλέος ἔσθλόν ἄροιο.
 δαῖε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
 ἀστέρ' ὀπωρινῶ ἑναλίγκιον, ὅστε μάλιστα 5
 λαμπρὸν παμφαίνησι λελουμένους Ὠκεανοῖο·
 τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,
 ὦρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.

Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
 ἱρεὺς Ἐφαιστοῖο· δύο δέ οἱ υἱέες ἦστην, 10
 Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἶδότε πάσης.
 τῷ οἱ ἀποκριθέντε ἐναντίω ὀρμηθήτην·

τῷ μὲν ἀφ' ἵπποιιν, ὁ δ' ἀπὸ χθονὸς ὤρνωτο πεζός.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Φηγεὺς ῥα πρότερος προτεῖ δολιχόσκιον ἔγχος· 15

Τυδεΐδew δ' ὑπὲρ ὤμον ἀριστερὸν ἦλυθ' ἀκωκῆ
 ἔγχους, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνωτο χαλκῶ
 Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρὸς
 ἀλλ' ἔβαλε στήθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.

Ἰδαῖος δ' ἀπόρουσε λιπῶν περικαλλέα δίφρον, 20
 οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
 ἀλλ' Ἐφαιστος ἔρνωτο, σώωσε δὲ νυκτὶ καλύψας,
 ὡς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.

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

Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἱὲ Δάρητος
 τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχρεσφιν,
 πᾶσιν ὀρίνθη θυμὸς· ἀτὰρ γλαυκῶπις Ἀθήνη
 χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα Δοῦρον Ἄρηα 30

“ Ἄρες Ἄρες βροτολοιογέ, μαιφόνε, τειχεσιπλήτα,
 οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
 μάρνασθ', ὅπποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ,
 νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν ;”

- 35 Ὡς εἰπούσα μάχης ἐξήγαγε θούρον Ἄρηα.
 τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἠϊόντι Σκαμάνδρῳ,
 Τρώας δ' ἐκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
 ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἀρχὸν Ἀλιζώνων, Ὀδίου μέγαν, ἔκβαλε δίφρου·
- 40 πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
 δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Ἴδομενεὺς δ' ἄρα Φαίστον ἐνήρατο, Μήονος υἱὸν
 Βώρου, ὃς ἐκ Τάρης ἐριβόλακος εἰληλούθει.
- 45 τὸν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ
 νύξ' ἵππων ἐπιβησόμενον, κατὰ δεξιὸν ὤμον·
 ἤριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.
 Τὸν μὲν ἄρ' Ἴδομενῆος ἐσύλευον θεράποντες·
 υἱὸν δὲ Στροφίλιον Σκαμάνδριον, αἴμονα θήρης,
- 50 Ἀτρείδης Μενέλαος ἔλ' ἔγχεϊ ὄξυόεντι,
 ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἄρτεμις αὐτῇ
 βάλλειν ἄγρια πάντα, τάτε τρέφει οὔρεσιν ὕλη.
 ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἄρτεμις ἰοχέαιρα,
 οὐδὲ ἐκηβολίαι, ἦσιν τὸ πρὶν γ' ἐκέκαστο·
- 55 ἀλλὰ μιν Ἀτρείδης δουρικλειτὸς Μενέλαος,
 πρόσθεν ἔθεν φεύγοντα, μετάφρενον οὔτασε δουρί
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
 ἤριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν
- 60 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα
 τεύχεων· ἔξοχα γὰρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
 ὃς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας ἔτσας
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γένοντο
 οἱ τ' αὐτῷ, ἐπεὶ οὔτι θεῶν ἐκ θέσφατα ἦδη.
- 65 τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων,
 βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διαπρὸ

ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκῆ.
 γυνῆ δ' ἔριπ' οἰμῶξας, θάνατος δέ μιν ἀμφεκάλυψεν.

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
 ὅς ῥα νόθος μὲν ἦν, πύκα δ' ἔτρεφε διὰ Θεανῶ, 70
 Ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει φ.

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

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

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τυδείδην δ' οὐκ ἂν γνοίης ποτέροισι μετεΐη, 85
 ἢ ἐμετὰ Τρώεσσιν ὀμιλέοι ἢ μετ' Ἀχαιοῖς.

θῦνε γὰρ ἄμ πεδίον ποταμῷ πλήθοντι ἐοικῶς
 χειμάρρῳ, ὅστ' ὠκα ῥέων ἐκέδασσε γεφύρας·
 τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
 οὐτ' ἄρα ἔρκεα ἴσχει ἀλώων ἐριθηλέων, 90
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.
 ὡς ὑπὸ Τυδείδῃ πυκινὰ κλονέοντο φάλαγγες
 Τρώων, οὐδ' ἄρα μιν μίμνον, πολέες περ ἔοντες.

Τὸν δ' ὡς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱός 95
 θύνοντ' ἄμ πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας,
 αἰψ' ἐπὶ Τυδείδῃ ἐτιταίνετο καμπύλα τόξα,
 καὶ βάλ' ἐπαῖσσοντα, τυχῶν κατὰ δεξιὸν ὦμον,

- Δώρηκος γύαλον· δια δ' ἔπτατο πικρὸς οἰστός,
 100 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι Δώρηξ.
 τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός
 “ Ὅρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔφημι
 δῆθ' ἀνσχῆσεσθαι κρατερόν βέλος, εἰ ἔτεόν με
 105 ὤρσεν ἄναξ, Διὸς υἱός, ἀπορνούμενον Λυκίηθεν.”
 “ Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιον καὶ ὄχεσφιν
 ἔστη, καὶ Σθένελον προσέφη, Καπανηΐιον υἱόν
 “ Ὅρσο, πέπον Καπανηϊάδη, καταβήσεο δίφρου,
 110 ὄφρα μοι ἐξ ὤμοιο ἐρύσσης πικρὸν οἰστόν.”
 “ Ὡς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
 παρ δὲ σταῖς βέλος ὠκὺ διαμπερές ἐξέρυσ' ὤμου·
 αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
 δῆ τὸτ' ἔπειτ' ἠράτο βοήν ἀγαθὸς Διομήδης
 115 “ Κλυθί μεν, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
 εἵποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
 δητῶ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·
 δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὄρμην ἐγχεος ἐλθεῖν,
 ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μὲ φησιν
 120 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἠελίοιο.”
 “ Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἐλαφρὰ, πόδας καὶ χεῖρας ὑπερθευ·
 ἀγχοῦ δ' ἴσταμένη ἔπεα πτερόεντα προσηύδα
 “ Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρῶεσσι μάχεσθαι·
 125 ἐν γάρ τοι στήθεσσι μένος πατρῴϊον ἦκα
 ἄτρομον, οἶον ἔχεσκε σακέσπαλος ἵππότα Τυδεύς·
 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπήην,
 ὄφρ' εὖ γιννώσκης ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
 τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἴκηται,
 130 μῆτι σύγ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι

τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃσ' ἐς πόλεμον, τήνγ' οὐτάμεν ὀξείῃ χαλκῷ.”

Ἦ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
Τυδείδης δ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη·
καί, πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135
δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥστε λέοντα,
ὄν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὄτεσσιν
χραύσῃ 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
αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
ὥς μεμαῶς Τρώεσσι μίγη κρατερὸς Διομήδης.

Ἐνθ' ἔλεν Ἀστυνοοῦν καὶ Ἰπείρονα, ποιμένα λαῶν,
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρὶ, 145
τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὤμον
πλήξ', ἀπὸ δ' αὐχένος ὤμον ἐέργαθεν ἠδ' ἀπὸ νώτου.
τοὺς μὲν ἔασ', ὁ δ' ἄβαντα μετῶχето καὶ Πολύειδον,
υἱέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος,
τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὄνειρους, 150
ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξεν.
βῆ δὲ μετὰ Ξάνθου τε Θόωνά τε, Φαίνοπος υἱε,
ἄμφω τηλυγέτω· ὁ δὲ τείρετο γῆραϊ λυγρῷ,
υἶον δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
ἔνθ' ὄγε τοὺς ἐνάριξε, φίλον δ' ἐξαίνυτο θυμὸν 155
ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
λείπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκ νοστήσαντε
δέξατο· χηρωσται δὲ διὰ κτήσιν δατέοντο.

Ἐνθ' υἱας Πριάμοιο δὺω λάβε Δαρδανίδαο,
εἰν ἐνὶ δίφρῳ ἔοντας, Ἐχέμμονά τε Χρομίον τε. 160
ὥς δὲ λέων ἐν βουσί θορῶν ἐξ αὐχένα ἄξῃ
πόρτιος ἠὲ βοῶς, ξύλοχον κάτα βοσκομενάων,

ὡς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·

165 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν.

Τὸν δ' ἶδεν Αἰνεΐας ἀλαπάζοντα στίχας ἀνδρῶν,
βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.

170 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
στῆ δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἠῦδα

“ Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἴστοι
καὶ κλέος; ᾧ οὔτις τοι ἐρίζεται ἐνθάδε ἢ ἀνῆρ,
οὐδέ τις ἐν Λυκίῃ σέο ἢ εὔχεται εἶναι ἀμείνων.

175 ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχῶν,
ὅστις ὄδε κρατεεὶ καὶ δὴ κακὰ πολλὰ ἔοργεν
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
εἰ μὴ τις θεὸς ἐστι κοτεσσάμενος Τρώεσσιν,
ἱρῶν μνηΐσας· χαλεπὴ δὲ θεοῦ ἐπι μῆνις.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός

180 “ Αἰνεΐα, Τρώων βουληφόρε χαλκοχιτώνων,
Τυδείδῃ μιν ἔγωγε δαΐφρονι πάντα ἐτίσκω,
ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεὸς ἐστίν.
εἰ δ' ὄγ' ἀνῆρ ὄν φημι, δαΐφρων Τυδέος υἱός,

185 οὐχ ὄγ' ἀνευθε θεοῦ τάδε μαινεται, ἀλλὰ τις ἄγχι
ἔστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὤμους,
ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.

ἤδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλον ὤμον
δεξιὸν, ἀντικρὺ διὰ θώρηκος γυάλιο·

190 καὶ μιν ἔγωγ' ἐφάμην Ἀιδωνῆϊ προιάψειν,
ἔμπης δ' οὐκ ἐδάμασσα· θεὸς νύ τίς ἐστι κοθήεις.
ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαλῆν·
ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι

- πέπτανται· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι
 ἐστᾶσι, κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας. 195
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
 ἵπποισὶν μὲν ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας· 200
 ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺ κέρδιον ἦεν—
 ἵππων φειδόμενος, μὴ μοι δευόλατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰθόστες ἔδμεναι ἄδδην.
 ὡς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν. 205
 ἤδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφήκα,
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροισιν
 ἀτρεκέες αἰμ' ἔσσευα βαλὼν, ἤγειρα δὲ μᾶλλον.
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἤματι τῷ ἐλόμην ὅτε Ἴλιον εἰς ἐρατεινὴν 210
 ἠγεόμην Τρώεσσι, φέρων χάριν Ἔκτορι δίῳ.
 εἰ δέ κε νοστήσω καὶ ἐσέψομαι ὀφθαλμοῖσιν
 πατρὶδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφές 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' αὐτ' Αἰνεΐας, Τρώων ἀγὼς, ἀντίον ἠΐδα
 “ μὴ δ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρὶν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβῆσσο, ὄφρα ἴδῃαι
 οἶοι Τρώοιο ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβεσθαι·
 τὼ καὶ νῶϊ πόλιυδε σαώσεται, εἴπερ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδῃ κῦδος ὀρέξῃ 225
 ἀλλ' ἄγε νῦν μᾶστιγα καὶ ἠνία σιγαλόεντα

δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι, ὄφρα μάχωμαι
 ἢ ἐσὺ τόνδε δέδεξο, μελήσουσιν δ' ἔμοι ἵπποι.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός

230 “ Αἰνεῖα, σὺ μὲν αὐτὸς ἔχ' ἠγία καὶ τεῶ ἵππῳ·
 μᾶλλον ὑφ' ἠνιόχῳ εἰωθότι καμπύλον ἄρμα
 οἴσεται, εἴπερ ἂν αὖτε φεβώμεθα Τυδέος υἱόν.
 μὴ τῶ μὲν δείσαντε ματήσεται, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,

235 νῶϊ δ' ἐπαίξας μεγαθύμου Τυδέος υἱὸς
 αὐτῷ τε κτεῖνη καὶ ἐλάσση μώνυχας ἵππους.
 ἀλλὰ σὺ γ' αὐτὸς ἔλαυε τέ' ἄρματα καὶ τεῶ ἵππῳ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξείῃ δουρί.”

ὣς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,

240 ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους.
 τοὺς δὲ ἴδε Σθένελος, Καπανήϊος ἀγλαὸς υἱός,
 αἰψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα

“ Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 ἄνδρ' ὀρώ κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 245 ἵν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξῳ εὖ εἰδὼς,
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·
 Αἰνεΐας δ' υἱὸς μὲν ἀμύμονος Ἀγχιΐσας
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἐστ' Ἀφροδίτη.
 ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτως
 250 θῦνε διὰ προμάχων, μήπως φίλον ἦτορ ὀλέσσης.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερός Διομήδης

“ μήτι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σὲ πεισέμεν οἶω·
 οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
 οὐδὲ καταπτῶσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
 255 ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτῶς
 ἀντίον εἰμ' αὐτῶν· τρεῖν μ' οὐκ εἶ Παλλὰς Ἀθήνη
 τούτῳ δ' οὐ πάλιν αὐτὶς ἀποίσειτον ὠκέες ἵπποι
 ἄμφω ἄφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.

ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βύλλεο σῆσιν·
 αἶ κέν μοι πολύβουλος Ἰθάκη κῦδος ὀρέξῃ 260
 ἀμφοτέρω κτείνειαι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἠνία τείνας·

Αἰνεῖαι δ' ἐπαῖξαι μεμνημένος ἵππων,
 ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς.
 τῆς γάρ τοι γενεῆς, ἧς Τρωῖ περ εὐρύσπα Ζεὺς 265
 δῶχ' υἱὸς ποιῆν Γανυμήδεος, οὐνεκ' ἄριστοι
 ἵππων, ὅσσοι ἔασιν ὑπ' ἠῶ τ' ἠελίου τε.

τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχιόσης,
 λάθρη Λαομέδοντος ὑποσχὼν Θήλεας ἵππους·
 τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτιγῃ,
 τῶ δὲ δὴ Αἰνεῖα δῶκεν, μήστωρι φόβοιο.

εἰ τούτῳ 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, δαίφρον, ἀγαυοῦ Τυδείδος υἱέ,
 ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἴστος·
 νῦν αὐτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι."

Ἦ ῥα καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος 280
 καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
 αἰχμῆ χαλκείῃ πταμένη θώρηκι πελάσθη.

τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός
 "Βέβληαι κενεῶνα διαμπερές, οὐδέ σ' ὄτω
 δηρὸν ἔτ' ἀνσχίσεσθαι· ἐμοὶ δὲ μέγ' εὐχος ἔδωκας." 285

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης
 "ἤμβροτες οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶί γ' οἴω
 πρὶν γ' ἀποπαύσεσθαι, πρὶν γ' ἢ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν."

Ὡς φάμενος προέηκε· βέλος δ' ἵθυεν Ἰθάκη 290

ρίνα παρ' ὀφθαλμὸν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
 τοῦ δ' ἀπὸ μὲν γλώσσαν πρυμνήν τάμε χαλκὸς ἀτειρής,
 αἰχμὴ δ' ἐξεσύθη παρὰ νεΐατον ἀνθερέωνα.

ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
 295 αἰόλα, παμφανόωντα, παρέτρεσσαν δέ οἱ ἵπποι
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνεΐας δ' ἀπόρουσε σὺν ἀσπίδι δουρὶ τε μακρῷ,
 δείσας μὴ πῶς οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.
 ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὡς ἀλκι πεποιωθὺς,
 300 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔϊσθη,
 τὸν κτάμεναι μεμαῶς ὅστις τοῦγ' ἀντίος ἔλθοι,
 σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ
 Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροισιν,
 οἴοι νῦν βροτοὶ εἰς· ὁ δέ μιν ρέα πάλλε καὶ οἶος.

305 τῷ βάλεν Αἰνεΐαιο κατ' ἰσχίον, ἔνθα τε μηρὸς
 ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν·
 θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥήξε τένοντε·
 ὣσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὄγ' ἦρωσ
 ἔσθη γυνῆ ἐριπτῶν καὶ ἐρείσατο χειρὶ παχείῃ
 310 γαίης· ἀμφὶ δὲ ὄσσε κελαινὴ νῆξ ἐκάλυψεν.

Καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνεΐας,
 εἰ μὴ ἄρ' ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 μήτηρ, ἣ μιν ὑπ' Ἀγχιση τέκε βουκολέοντι·
 ἀμφὶ δ' ἐὼν φίλον υἱὸν ἐχεύατο πήχῃε λευκῷ,
 315 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν,
 ἔρκος ἔμεν βελέων, μὴ τις Δαναῶν ταχυνπῶλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

Ἡ μὲν ἐὼν φίλον υἱὸν ὑπεξέφερον πολέμοιο·
 οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιῶν
 320 τάων ἄς ἐπέτελλε βοήν ἀγαθὸς Διομήδης,
 ἀλλ' ὄγε τοὺς μὲν εὐὸς ἠρύκακε μώνυχας ἵππους
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἠΐα τείνας.

Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους
 ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς.
 δῶκε δὲ Δηϊπύλῳ, ἐτάρῳ φίλῳ, ὃν περὶ πάσης 325
 τίεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦδη,
 νηυσὶν ἐπι γλαφυρῆσιν ἐλαυνέμεν. αὐτὰρ ὄγ' ἦρωσ
 ὦν ἵππων ἐπιβὰς ἔλαβ' ἠνία σιγαλόεντα,
 αἰψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους
 ἐμμεμαῶς· ὁ δὲ Κύπριν ἐπ' ὄχετο νηλεῖ χαλκῷ, 330
 γιγνώσκων ὅτ' ἀναλκίς ἔην θεὸς, οὐδὲ θεῶν
 τῶν αἴτ' ἀνδρῶν πόλεμον κάτα κοιρανεύουσιν,
 οὔτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐνυκῶ.
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὄμιλον ὀπάζων,
 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς 335
 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξείῃ δουρὶ
 ἀβληχρῆν· εἶθαρ δὲ δόρυ χροὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ὑπερ θέναρος. ῥέε δ' ἄμβροτον αἶμα θεοῖο,
 ἰχώρ, οἶός περ τε ῥέει μακάρεσσι θεοῖσιν· 340
 οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον,
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
 ἦ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἱόν.
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων
 κυανῆ νεφέλῃ, μή τις Δαναῶν ταχυνώλων 345
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῆ δ' ἐπὶ μακρὸν αὔσε βοῆν ἀγαθὸς Διομήδης
 “Εἶκε, Διὸς θυγάτερ, πολέμου καὶ δηϊοτήτος·
 ἦ οὐχ ἄλλίς ὅττι γυναῖκας ἀνάλκιδας ἠπεροπεύεις ;
 εἰ δὲ σύγ' ἐς πόλεμον πωλήσεται, ἦ τέ σ' ὅτω 350
 ῥιγῆσειν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθθαι.”
 ὧς ἔφαθ', ἦ δ' ἀλύουσ' ἀπεβήσεται, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδῆνεμος ἔξαγ' ὄμιλου
 ἀχθομένην ὀδύνησι· μελαινετο δὲ χροῶ καλόν.

- 355 εὔρεν ἔπειτα μαχῆς ἐπ' ἀριστερὰ Δουῖρον Ἄρηα
 ἤμενον· ἠέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω.
 ἡ δὲ γυνὴ ἐριποῦσα κασιγνήτιο φίλοιο
 πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους
 “Φίλε κασιγνήτε, κόμισαί τέ με δός τέ μοι ἵππους,
- 360 ὄφρ' ἐς Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἐστίν.
 λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνὴρ,
 Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”
 Ὡς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.
 ἡ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλου ἦτορ.
- 365 πὰρ δέ οἱ Ἴρις ἔβαινε καὶ ἠνία λάζετο χερσίν,
 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἄκουτε πετέσθην.
 αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον.
 ἔνθ' ἵππους ἔστησε ποδὴνεμος ὠκέα Ἴρις
 λύσασ' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
- 370 ἡ δ' ἐν γούνασι πίπτε Διώνης δὲ Ἀφροδίτη,
 μητρὸς ἧς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν
 “Τίς νῦ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐραγιῶνων
 μαψιδίως, ὡσεὶ τι κακὸν ῥέζουσας ἐνωπῇ ;”
- 375 Τὴν δ' ἠμείβετ' ἔπειτα φιλομειδῆς Ἀφροδίτη
 “οὔτά με Τυδέος υἱὸς, ὑπέρθυμος Διομήδης,
 οὔνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
 Αἰνεϊαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνῆ,
- 380 ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.”
 Τὴν δ' ἠμείβετ' ἔπειτα Διώνη, διὰ θεῶν
 “τέτλαθι, τέκνον ἐμὸν, καὶ ἀνάσχεο, κηδομένη περ.
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ' ἄλγέ' ἐπ' ἀλλήλοισι τιθέντες.
- 385 τλή μὲν Ἄρης, ὅτε μιν Ὠτος κρατερός τ' Ἐφιάλτης,
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ.

χαλκῆφ δ' ἐν κεράμφω δέδετο τρισκαίδεκα μῆνας.
 καί νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυιῆ, περικαλλῆς Ἡερίβοια,
 Ἐρμέα ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα 390
 ἤδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.
 τλῆ δ' Ἦρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος
 δεξιτερὸν κατὰ μαζὸν οἷστῶ τριγλώχινι
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
 τλῆ δ' Ἀΐδης ἐν τοῖσι πελώριος ὤκυν οἷστον, 395
 εὐτέ μιν ωὐτὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,
 ἐν Πύλφω ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν.
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἀχέων, ὀδύνησι πεπαρμένος· αὐτὰρ οἷστος
 ὤμφω ἐν στιβαρῶ ἠλήλατο, κῆδε δὲ θυμόν. 400
 τῶ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 σχέτλιος, ὄβριμοεργός, ὃς οὐκ ὄθειτ' αἴσυλα ῥέζων,
 ὃς τόξοισιν ἔκηδε θεοὺς, οἳ Ὀλυμπον ἔχουσιν.
 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱὸς,
 ὅττι μάλ' οὐ δηναιὸς ὃς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
 ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.
 τῶ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστιν, 410
 φραζέσθω μὴ τίς οἱ ἀμείνων σείο μάχεται,
 μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστήνη,
 ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγεῖρη,
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο." 415
 Ἦ ῥα καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργυ·
 ἄλθετο χεῖρ, ὀδύνη δὲ κατηπιώωντο βαρεῖαι.
 αἰ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἦρη

- κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
 420 τοῖσι δὲ μύθων ἤρχε θεὰ γλαυκῶπις Ἀθήνη
 “Ζεῦ πάτερ, ἦ ρά τί μοι κεχολώσεται, ὅττι κεν εἶπω ;
 ἦ μάλα δὴ τινα Κύπρις Ἀχαιϊάδων ἀνιείσα
 Τρωσιν ἄμα σπέσθαι, τοὺς νῦν ἔκπαυλ' ἐφίλησεν,
 τῶν τινα καρρέζουσα Ἀχαιϊάδων εὐπέπλων
 425 πρὸς χρυσῆν περόνη καταμύξατο χεῖρα ἀραιήν.”
 Ὡς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 καὶ ῥα καλεσσάμενος προσέφη χρυσῆν Ἀφροδίτην
 “Οὐ τοι, τέκνον ἐμὸν, δέδοται πολεμῆϊα ἔργα,
 ἀλλὰ σὺ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,
 430 ταῦτα δ' Ἀρηϊβοῶ καὶ Ἀθήνη πάντα μελήσει.”
 Ὡς δὲ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 Αἰνεΐα δ' ἐπόρουσε βοήν ἀγαθὸς Διομήδης,
 γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
 ἀλλ' ὄγ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἔετο δ' αἰεὶ
 435 Αἰνεΐαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.
 τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
 τρὶς δὲ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων
 440 “Φράζεο, Τυδεΐδη, καὶ χάζεο, μηδὲ θεοῖσιν
 ἴσ' ἔθελε φρονέειν, ἐπεὶ οὔποτε φύλον ὁμοῖον
 ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.”
 Ὡς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
 μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
 445 Αἰνεΐαν δ' ἀπάτερθεν ὀμίλου δῆκεν Ἀπόλλων
 Περγάμφ' εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο·
 ἦτοι τὸν Διητώ τε καὶ Ἀρτεμις ἰοχέαιρα
 ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινό τε.
 αὐτὰρ ὁ εἶδωλον τεῦξ' ἀργυρότοξος Ἀπόλλων
 450 αὐτῷ τ' Αἰνεΐα ἵκελον καὶ τεύχεσι τοῖον,

ἀμφὶ δ' ἄρ' εἰδώλω Τρῶες καὶ δῖοι Ἀχαιοὶ
 δῆθουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
 ἀσπίδας εὐκύκλους λαισηϊὰ τε πτερόεντα.

δὴ τότε θοῦρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων

“ Ἄρες Ἄρες βροτολουγέ, μαιφόνε, τειχεσιπλήτα, 455
 οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθῶν,
 Τυδείδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο ;
 Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.”

Ἦς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγὰμφ ἄκρη, 460
 Τρωὰς δὲ στίχας οὖλος Ἄρης ὄτρυνε μετελθῶν,
 εἰδόμενος Ἀκάμαντι θοῷ ἡγήτορι Θρηκῶν ·
 υἰάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν

“ ὦ υἱεῖς Πριάμοιο, διοτρεφέος βασιλῆος, 465
 ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς ;
 ἢ εἰσόκεν ἀμφὶ πύλης εὐποιοιτῆσι μάχωνται ;
 κεῖται ἀνὴρ ὄντ' ἴσον ἐτίομεν Ἔκτορι δῖφ,
 Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαο.
 ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον.”

Ἦς εἰπὼν ὄτρυνε μένος καὶ θυμὸν ἐκάστου. 470
 ἔνθ' αὖ Σαρπηδῶν μάλα νείκεσεν Ἔκτορα δῖον

“ Ἔκτορ, πῆ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες ;
 φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν.
 τῶν νῦν οὔτιν' ἐγὼ ιδέειν δύναμ' οὐδὲ νοῆσαι, 475
 ἀλλὰ καταπτώσσοуси, κύνες ὡς ἀμφὶ λέοντα ·
 ἡμεῖς δ' αὖ μαχόμεσθ', οὔπερ τ' ἐπικούροι ἐνειμεν.
 καὶ γὰρ ἐγὼν ἐπικουρος ἔων μάλα τηλόθεν ἤκω ·
 τηλοῦ γὰρ Λυκίῃ, Ξάνθφ ἔπι δινήεντι,
 ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν, 480
 καδὲ κτήματα πολλὰ, τάτ' ἔλδεται ὅς κ' ἐπιδευής.
 ἀλλὰ καὶ ὡς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς

- ἀνδρὶ μαχήσασθαι· ἀτὰρ οὔτι μοι ἐνθάδε τοῖον
 οἶον κ' ἤε φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·
 485 τὴν δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὄρεσσιν.
 μὴ πῶς, ὡς ἀψίσι λίνου ἀλόντε πανάγρου,
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
 οἱ δὲ τάχ' ἐκπέρσουσ' εὐναιομένην πόλιν ὑμῆν.
 490 σοὶ δὲ χρῆ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ,
 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,
 495 πάλλων δ' ὄξεά δούρα κατὰ στρατὸν ὄχετο πάντη,
 ὀτρύνων μαχήσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.
 οἱ δ' ἐλελιχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.
 ὡς δ' ἄνεμος ἄχνας φορέει ἱεράς κατ' ἀλωὰς
 500 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
 κρίνη ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας·
 αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὡς τότε Ἀχαιοὶ
 λευκοὶ ὑπερθε γέγοντο κονισάλω, ὃν ῥα δι' αὐτῶν
 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
 505 ἄψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἠνιοχῆες·
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα
 θοῦρος Ἄρης ἐκάλυψε μάχη Τρώεσσιν ἀρήγων,
 πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραλαῖεν ἐφετμὰς
 Φοῖβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει
 510 Τρωσὶν θυμὸν ἐγείραι, ἐπεὶ ἴδε Παλλὰδ' Ἀθήνην
 οἰχομένην· ἡ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.
 Αὐτὸς δ' Αἰνεΐαν μάλα πῖνος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.

Αινείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
ὡς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα 515
καὶ μένος ἐσθλὸν ἔχοντα· μετᾴλησάν γε μὲν οὔτι.
οὐ γὰρ ἔα πόνος ἄλλος, δν ἀργυρότοξος ἔγειρεν
Ἄρης τε βροτολογὸς Ἔρις τ' ἄμοτον μεμαυία.

Τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
ᾧτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
ἀλλ' ἔμενον νεφέλησιν ἐοικότες, ἄστε Κρονίων
νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσι
ἀτρέμας, ὄφρ' εὐδῆσι μένος Βορέας καὶ ἄλλων
ζαχρηῶν ἀνέμων, οἵτε νέφεα σκιόεντα 525
πνοιῆσιν λιγυρῆσι διασκιδνᾶσιν ἀέντες·

ὡς Δαναοὶ Τρώας μένον ἔμπεδον οὐδ' ἐφέβοντο.
Ἄτρείδης δ' ἀν' ὄμιλον ἐφοίτα πολλὰ κελεύων·

“ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
ἀλλήλους τ' αἰδέισθε κατὰ κρατερὰς ὑσμίνας. 530
αἰδομένων δ' ἀνδρῶν πλέονες σοοὶ ἢ ἐπέφανται·
φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”

Ἦ καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
Αἰνεῖω ἔταρον μεγαθύμου, Δηϊκόωντα
Περγασίδην, δν Τρώες ὁμῶς Πριάμοιο τέκεσσι 535
τίον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
ἢ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,
νειαίρη δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασεν.
δούπησεν δὲ πεσὼν, ἀράβησε δὲ τευχέ ἐπ' αὐτῷ. 540

Ἐνθ' αὐτ' Αἰνεΐας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
νῆε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε,
τῶν ῥα πατήρ μὲν ἔναιεν εὐκτιμένη ἐνὶ Φηρῇ
ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
Ἄλφειοῦ, ὅστ' εὐρὺ ῥέει Πυλίων διὰ γαίης, 545

- δς τέκετ' Ὀρσίλοχον πολέεσσ' ἀνδρεσσιν ἀνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάθυμον,
 ἐκ δὲ Διοκλῆος διδυμάουε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἶδότε πάσης.
 550 τῶ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 τιμὴν Ἀτρείδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 ἀρνυμένῳ· τῶ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 οἷω τώγε λέοντε δύω ὄρεος κορυφῆσιν
 555 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης·
 τῶ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα
 σταθμούς ἀνθρώπων κεραῖζετον, ὄφρα καὶ αὐτῶ
 ἀνδρῶν ἐν παλάμησι κατέκταθεν ὄξεϊ χαλκῷ·
 τοίῳ τῶ χεῖρεσσιν ὑπ' Αἰνεῖαιο δαμέντε
 560 καππεσέτην, ἐλάτησιν ἐοικότες ὑψηλῆσιν.
 Τῶ δὲ πεσόντ' ἐλέησεν ἀρηϊφίλος Μενέλαος,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
 σείων ἐγχείην· τοῦ δ' ὄτρυνεν μένος Ἄρης,
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνεῖαιο δαμείη.
 565 τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
 βῆ δὲ διὰ προμάχων· περὶ γὰρ δῖε ποιμένι λαῶν,
 μή τι πάθοι, μέγα δὲ σφας ἀποσφήλειε πόνοιο.
 τῶ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὄξυόεντα
 ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·
 570 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν.
 Αἰνεῖας δ' οὐ μείνε, θοός περ ἔων πολεμιστῆς,
 ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 τῶ μὲν ἄρα δειλῶ βαλέτην ἐν χερσὶν ἐταίρων,
 575 αὐτῶ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην.
 Ἐνθα Πυλαιμέναε ἐλέτην ἀτάλαντον Ἄρηϊ,
 ἀρχὸν Παφλαγόνων μεγαθύμων, ἀσπιστάων·

τὸν μὲν ἄρ' Ἀτρείδης δουρικλειτὸς Μενέλαος
 ἐσταότ' ἔγχει νύξε, κατὰ κληίδα τυχήσας·

Ἀντίλοχος δὲ Μύδωνα βάλ', ἠνίοχον θεράποντα, 580
 ἐσθλὸν Ἀτυμνιάδην — ὃ δ' ὑπέστρεφε μώνυχας ἵππους —
 χερμαδίῳ ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν
 ἠνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κινήσιν.

Ἀντίλοχος δ' ἄρ' ἐπαίξας ξίφει ἤλασε κόρσην·
 αὐτὰρ ὄγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585
 κύμβαχος ἐν κινήσιν ἐπὶ βρεχμόν τε καὶ ὤμους.
 δηθὰ μάλ' ἐστήκει — τύχε γάρ ῥ' ἀμάθοιο βαθείης —
 ὄφρ' ἵππω πλήξαντε χαμαὶ βάλον ἐν κινήσιν.

τοὺς δ' ἴμασ' Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν.

Τοὺς δ' Ἔκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
 κεκληγῶς· ἅμα δὲ Τρώων εἶποντο φάλαγγες 591
 καρτεραί· ἦρχε δ' ἄρα σφῶν Ἄρης καὶ πότνι' Ἐνυώ,
 ἣ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτήτος,

Ἄρης δ' ἐν παλάμησι πελώριον ἔγχος ἐνώμα,
 φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἔκτορος, ἄλλοτ' ὀπισθεν. 595

Τὸν δὲ ἰδὼν ῥίγησε βοήν ἀγαθὸς Διομήδης.
 ὡς δ' ὄτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῶ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὡς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῶ 600

“ὦ φίλοι, οἶον δὴ θουμάζομεν Ἔκτορα δίου
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν.
 τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λουγὸν ὑμῖνι·
 καὶ νῦν οἱ πάρα κείνος Ἄρης βροτῷ ἀνδρὶ εἰοκῶς.
 ἀλλὰ πρὸς Τρώας τετραμμένοι αἰὲν ὀπίσσω 605
 εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἴφι μάχεσθαι.”

Ὡς ἄρ' ἔφη, Τρώες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 ἔνθ' Ἔκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
 εἷν ἐνὶ δίφρῳ ἔοντε, Μενέσθην Ἀγχιάλον τε.

- 610 Τὼ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας·
 στή δὲ μάλ' ἐγγυὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἀμφιον, Σελάγου υἱὸν, ὅς ῥ' ἐνὶ Παισῶ
 ναῖε πολυκτῆμων πολυλήϊος· ἀλλὰ ἐμοῖρα
 ἦγ' ἐπικουρήσουντα μετὰ Πριάμῳ τε καὶ υἱας.
- 615 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας,
 νειαίρη δ' ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος,
 δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχεναν
 ὀξέα, παμφανύωντα· σάκος δ' ἀνεδέξατο πολλά.
- 620 αὐτὰρ ὁ λαξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος
 ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα κατὰ
 ὤμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
 δεῖσε δ' ὄγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
 οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχ' ἔχοντες,
- 625 οἳ ἐ, μέγαν περ ἔόντα καὶ ἴφθιμον καὶ ἀγαυόν,
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
 Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τληπόλεμον δ' Ἑρακλείδην, ἦν τε μέγαν τε,
 ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδῶνι μοῖρα κραταιή.
- 630 οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 υἱὸς δ' υἱωνός τε Διὸς νεφεληγερέταο,
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν
 “ Σαρπηδῶν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' ἔοντι μάχης ἀδαήμονι φωτί·
- 635 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων,
 ἀλλ' οἷόν τινά φασι βίην Ἑρακληΐην
 εἶναι, ἐμὸν πατέρα θρασυμέμονα θυμολέοντα·
- 640 ὅς ποτε δεῦρ' ἔλθων ἔνεχ' ἵππων Λαομέδοντος
 ἐξ οἴης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν

Ἴλιου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς·
 σοὶ δὲ κακὸς μὲν θυμὸς, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν ὀτομαι ἄλκαρ ἔσεσθαι
 ἐλθόντ' ἐκ Λυκίας, οὐδ' εἰ μάλα καρτερός ἐσσι,
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἴλιδος περήσειν.”

Τὸν δ' αὖ Σαρπηδὼν, Λυκίῳ ἀγὸς, ἀντίον ἤδα
 “ Τληπόλεμ', ἦτοι κείνος ἀπώλεσεν Ἴλιον ἱρὴν
 ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,
 ὅς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ,
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.
 σοὶ δ' ἐγὼ ἐνθάδε φημί φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
 εὐχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπόλῳ.”

ὣς φάτο Σαρπηδὼν, ὃ δ' ἀνέσχετο μείλινον ἔγχος
 Τληπόλεμος. καὶ τῶν μὲν ἀμαρτῆ δούρατα μακρὰ
 ἐκ χειρῶν ἦϊξαν· ὃ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδὼν, αἰχμὴ δὲ διαμπερές ἦλθ' ἀλεγεινή·
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν.
 Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχρῃ μακρῶ
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
 ὅστ' ἐγχιμφθεῖσα, πατῆρ δ' ἔτι λαιγὸν ἄμυνεν.

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δὲ μιν δόρυ μακρὸν
 ἐλκόμενον. τὸ μὲν οὔτις ἐπεφράσατ' οὐδ' ἐνόησεν,
 μηροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίῃ,
 σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.

Τληπόλεμον δ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
 τλήμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλον ἦτορ·
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 ἢ ὅγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.

οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
 675 ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξείῃ χαλκῷ·
 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
 ἔνθ' ὄγε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε
 Ἄλκανδρόν θ' Ἄλιόν τε Νοήμονά τε Πρύτανιν τε.
 καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε διὸς Ὀδυσσεύς,
 680 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἔκτωρ.
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
 δείμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδῶν, Διὸς υἱὸς, ἔπος δ' ὀλοφυδνὸν ἔειπεν·

“ Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἑάσης
 685 κείσθαι, ἀλλ' ἐπάμυνον. ἔπειτά με καὶ λίποι αἰῶν
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
 νοστήσας οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
 εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.”

“Ὡς φάτο, τὸν δ' οὔτι προσέφη κορυθαίολος Ἔκτωρ,

690 ἀλλὰ παρήϊξεν, λελημένος ὄφρα τάχιστα
 ὤσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα διὸι ἑταῖροι
 εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῷ·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μελινον ὥσε θύραζε
 695 ἴφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος.
 τὸν δ' ἔλιπε ψυχῇ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·
 αὐτὶς δ' ἀμπνύνη, περὶ δὲ πνοιῇ Βορέας
 ζῶγρει ἐπιπνεύουσα κακῶς κεκαφηότα θυμόν.

Ἄργεῖοι δ' ὑπ' Ἀρηῖ καὶ Ἔκτορι χαλκοκορυστῇ
 700 οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν
 οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
 χάζονθ', ὡς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
 Ἔκτωρ τε Πριάμοιο παῖς καὶ χάλκεος Ἄρης;

ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705
 Τρήχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
 Οἰνοπίδην δ' Ἔλενον καὶ Ὀρέσβιον αἰολομίτρην,
 ὃς ῥ' ἐν ἴλῃ ναίεσκε μέγα πλοῦτοιο μεμηλώς,
 λίμνη κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
 ναῖον Βοιωτοὶ, μάλα πύονα δῆμον ἔχοντες. 710

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
 Ἀργεῖους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 αὐτὴκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
 ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 εἰ οὕτω μαίνεσθαι ἐάσομεν οὖλον Ἄρηα.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

ὦς ἔφατ', οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.
 ἦ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους 720
 Ἥρη, πρέσβα θεὰ, θυγάτηρ μέγαλοιο Κρόνιο·
 Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 χάλκεα ὀκτάκινημα, σιδηρέω ἄξονι ἀμφίς.
 τῶν ἦτοι χρυσῆ ἴτυς ἀφθιτος, αὐτὰρ ὑπερθεν
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ιδέσθαι· 725
 πλήμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν.
 δίφρος δὲ χρυσείοισι καὶ ἀργυρέοισιν ἰμάσιν
 ἐντέταται, δοιαὶ δὲ περιδρομοὶ ἄντυγές εἰσιν.
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 δῆσε χρύσειον καλὸν ζυγὸν, ἐν δὲ λέπαδνα 730
 κάλ' ἔβαλε, χρύσει'· ὑπὸ δὲ ζυγὸν ἦγαγεν Ἥρη
 ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ αὐτῆς.

Αὐτὰρ Ἀθηναίη, κόυρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑάνον πατρὸς ἐπ' οὔδει,
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν· 735
 ἦ δὲ χιτῶν ἐνδύσα Διὸς νεφεληγερέταο

- τεύχεσιν ἐς πόλεμον θωρήσσετε δακρύνοντα.
 ἀμφὶ δ' ὤμοισιν βάλετ' αἰγίδα θυσσανόεσσαν,
 δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωνται,
 740 ἐν δ' Ἔρις, ἐν δ' Ἀλκῆ, ἐν δὲ κρυόεσσα Ἴωκῆ,
 ἐν δέ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου,
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον,
 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.
 745 ἐς δ' ὄχρα φλόγεα ποσὶ βήσето, λάζετο δ' ἔγχος
 βριθὺ μέγα στιβαρὸν, τῷ δάμνησι στίχας ἀνδρῶν
 ἠρώων, τοῖσιντε κοτέσεται ὀβριμοπάτρη.
 Ἥρη δὲ μάστιγι θοῶς ἐπεμαλετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὠραι,
 750 τῆς ἐπιτέραπται μέγας οὐρανὸς Οὐλυμπός τε,
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι.
 τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους.
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 755 ἐνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη
 Ζῆν ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπεν
 “ Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρει τάδε καρτερὰ ἔργα,
 ὀσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μὰ ψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἔκηλοι
 760 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων,
 ἄφρονα τοῦτον ἀνέντες, ὃς οὔτινα οἶδε θέμιστα ;
 Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρηα
 λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίδωμαι ;”
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς
 765 “ ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγγελίην,
 ἦ ἔ μάλιστ' εἴωθε κακῆς ὀδύνησι πελάζειν.”
 Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
 μάστιξεν δ' ἵππους· τῶ δ' οὐκ ἄκουτε πετέσθην.

μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἄστερόεντος.
 ὅσσον δ' ἠεροειδὲς ἀνὴρ ἴδεν ὀφθαλμοῖσιν 770
 ἤμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἴνοπα πόντον,
 τόσσον ἐπιθρώσκουσι θεῶν ἠψηχέες ἵπποι.
 ἀλλ' ὅτε δὴ Τροίην ἴξον ποταμῷ τε ῥέοντε,
 ἤχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
 ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775
 λύσασ' ἐξ ὀχέων, περὶ δ' ἠέρα πουλὺν ἔχευεν·
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἶ δὲ βάτην, τρήρωσι πελειάσιν ἴθμαθ' ὁμοίαι,
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι.
 ἀλλ' ὅτε δὴ ῥ' ἴκανον ὅθι πλείστοι καὶ ἄριστοι 780
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
 ἢ συστὶ κάπροισιν, τῶντε σθένος οὐκ ἀλαπαδνόν,
 ἔνθα στᾶσ' ἤυσε θεὰ λευκώλενος Ἥρη,
 Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῳ, 785
 ὅς τόσσον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα

“ Αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανιάων
 οἴχνεσκον· κείνου γὰρ ἐδεΐδισαν ὄβριμον ἔγχος· 790
 νῦν δὲ ἐκάς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.”

Ὡς εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 Τυδεΐδῃ δ' ἐπόρουσε θεὰ, γλαυκῶπις Ἀθήνη·
 εὔρε δὲ τόνγε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰφῶ. 795
 ἰδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ' ἴσχων τελαμῶνα κελαινεφές αἰμ' ἀπομόργνυ.
 ἱππέϊου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε

“ Ἥ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς. 800

- Τυδεὺς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς.
 καί ῥ' ὄτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἶασκον
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας, πολέας μετὰ Καδμείωνας·
 805 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον·
 αὐτὰρ ὁ θυμὸν ἔχων θυ καρτερόν, ὡς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
 [ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
 σοὶ δ' ἦτοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,
 810 καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι·
 ἀλλὰ σευ ἢ κάματος πολυᾶϊξ γυῖα δέδυκεν,
 ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύγ' ἔπειτα
 Τυδέος ἐκγονός ἐσσι δαΐφρονος Οἰνείδαο."

- Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης
 815 "γιγνώσκω σε, θεὰ, θύγατερ Διὸς αἰγιόχοιο·
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.
 οὐ μ' εἶας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 820 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃσ' ἐς πόλεμον, τήνγ' οὐτάμεν ὄξεί χαλκῷ.
 τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γιγνώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα."
 825 Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη
 "Τυδείδη Διομήδες, ἐμῷ κεχαρισμένε θυμῷ,
 μήτε σύγ' Ἄρηα τόγε δείδιθι μήτε τιν' ἄλλον
 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.
 ἀλλ' ἄγ' ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους,
 830 τύψον δὲ σχεδίην μηδ' ἄξιο θούρον Ἄρηα
 τοῦτον μαινόμενον, τυκτὸν κακὸν, ἄλλοπρόσαλλον,
 ὃς πρώην μὲν ἐμοί τε καὶ Ἡρῇ στευτ' ἀγορεύων

Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
νῦν δὲ μετὰ Τρώεσσιν ὀμιλεῖ, τῶν δὲ λέλασται.”

Ὡς φασμένη Σθένελον μὲν ἀφ’ ἵππων ὡσεὶ χαμάζε, 835
χειρὶ πάλιν ἐρύσασ’· ὁ δ’ ἄρ’ ἐμμαπέως ἀπόρουσεν.

ἢ δ’ ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον
ἐμμεμανῖα θεά· μέγα δ’ ἔβραχε φήγινος ἄξων
βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ’ ἄριστον.
λάξετο δὲ μάστιγα καὶ Παλλὰς Ἀθήνη. 840

αὐτίκ’ Ἀρηϊ πρώτῳ ἔχε μώνυχας ἵππους,
ἦτοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
Αἰτωλῶν ὄχ’ ἄριστον, Ὀχησίου ἀγλαὸν υἱόν·
τὸν μὲν Ἀρης ἐνάριζε μαιφάνος· αὐτὰρ Ἀθήνη
δύν’ Αἶδος κυνέην, μὴ μιν ἴδοι ὄβριμος Ἀρης. 845

Ὡς δὲ ἴδε βροτολογιῶς Ἀρης Διομήδεα δῖον,
ἦτοι ὁ μὲν Περίφαντα πελώριον αὐτόθ’ ἔασεν
κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμὸν,
αὐτὰρ ὁ βῆ ῥ’ ἰθὺς Διομήδεος ἵπποδάμοιο. 850

οἱ δ’ ὅτε δὴ σχεδὸν ἦσαν ἐπ’ ἀλλήλοισιν ἰόντες,
πρόσθεν Ἀρης ὠρέξαθ’ ὑπὲρ ζυγὸν ἠνία θ’ ἵππων
ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
καὶ τόγε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
ᾧσεν ὑπέκ δίφροιο ἐτώσιον αἰχθῆναι.

δεύτερος αὐθ’ ὠρμᾶτα βοῆν ἀγαθὸς Διομήδης 855
ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην·

τῇ ῥά μιν οὐτα τυχῶν, διὰ δὲ χροᾶ καλὸν ἔδαψεν,
ἐκ δὲ δόρου σπάσεν αὐτῆς. ὁ δ’ ἔβραχε χάλκεος Ἀρης,
ὄσσον τ’ ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860

ἄνερές ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἀρης.
τοὺς δ’ ἄρ’ ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρώας τε
δείσαντας· τόσον ἔβραχ’ Ἀρης ἄτος πολέμοιο.

Οἷη δ’ ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ

- 865 καύματος ἔξ ἀνέμοιο δυσσαέος ὀρνυμένοιο,
 τοίος Τυδείδῃ Διομήδεϊ χάλκεος Ἄρης
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 καρπαλίμως δ' ἴκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,
 πὰρ δὲ Διὶ Κρονίῳνι καθέζετο θυμὸν ἀχεύων,
 870 δεῖξεν δ' ἄμβροτον αἶμα καταρρέον ἔξ ὠτειλῆς,
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα
 “ Ζεῦ πάτερ, οὐ νεμεσίξῃ ὄρων τάδε καρτερὰ ἔργα ;
 αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
 ἀλλήλων ἰότητι, χάριν δ' ἀνδρεσσι φέροντες.
 875 σοὶ πάντες μαχόμεσθα · σὺ γὰρ τέκες ἄφρονα κούρην,
 οὐλομένην, ἣτ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ,
 σοὶ τ' ἐπιπέθονται καὶ δεδμημέσθα ἕκαστος ·
 ταύτην δ' οὔτ' ἔπει προτιβάλλεαι οὔτε τι ἔργῳ,
 880 ἀλλ' ἀνείεις, ἔπει αὐτὸς ἐγείναο παῖδ' ἀΐδηλον ·
 ἦ νῦν Τυδέος υἱὸν, ὑπερφίαλον Διομήδεα,
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος ·
 885 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες · ἦ τέ κε δηρὸν
 αὐτοῦ πήματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
 ἦ κε ζῶς ἀμενηνὸς ἕα χαλκοῖο τυτῆσιν.”
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς
 “ μὴ τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε.
 890 ἔχθιστος δέ μοι ἔσσι θεῶν οἱ Ὀλυμπον ἔχουσιν ·
 αἰεὶ γὰρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 μητρός τοι μένος ἔστιν ἀάσχετον, οὐκ ἐπιεικτὸν,
 Ἥρης · τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.
 τῷ σ' οἴω κείνης τάδε πάσχειν ἐννεσίησιν.
 895 ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγῃ ἔχοντα ·
 ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γείνατο μήτηρ.

εἰ δέ τευ ἐξ ἄλλον γε θεῶν γένευ ᾧδ' ἀτδήλος,
καί κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων.”

Ὡς φάτο, καὶ Παιήου ἀνώγειν ἰήσασθαι.

τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
ὑγρὸν ἔον, μάλ' αὖ δ' ὠκα περιστρέφεται κυκώωντι,
ὡς ἄρα καρπαλίμως ἰήσατο Διούρον Ἄρηα.
τὸν δ' ἠβη λούσεν, χαρίεντα δὲ εἴματα ἔσσειν·
πὰρ δὲ Διὶ Κρονίῳ καθέζετο κύδει γαίων.

900

905

Αἰ δ' αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,
ἠρη τ' Ἀργεῖη καὶ Ἀλαλκομενηῖς Ἀθήνη,
παύσασαι βροτολοιογὸν Ἄρη' ἀνδροκτασιῶων.

ΙΛΙΑΔΟΣ Ζ.

Ἔκτορος καὶ Ἀνδρομάχης ὀμιλία.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,
Τρώων ῥήξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
ἄνδρα βαλὼν δὲ ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
υἱὸν Ἐϋσώρου, Ἀκάμαντ' ἦν τε μέγαν τε.
τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἶσω
αἰχμῇ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

5

10

- Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
 Τευθρανίδην, ὃς ἔναιεν εὐκτιμένη ἐν Ἀρίσβῃ
 ἀφνειὸς βιότιοι, φίλος δ' ἦν ἀνθρώποισιν·
 15 πάντας γὰρ φιλέεσκεν ὀδῶ ἔπι οἰκία ναίων.
 ἀλλὰ οἱ οὔτις τῶνγε τότ' ἤρκεσε λυγρὸν ὄλεθρον
 πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
 αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἵππων
 ἔσκεν ὑψηλὸς· τὼ δ' ἄμφω γαίαν ἐδύτην.
 20 Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλιον ἐξενάριξεν·
 βῆ δὲ μετ' Αἰσηπον καὶ Πήδασον, οὓς ποτε νύμφη
 νηὶς Ἀβαρβαρὴ τέκ' ἀμύμονι Βουκολίωι.
 Βουκολίων δ' ἦν υἱὸς ἀγαθοῦ Λαομέδοντος,
 πρεσβύτατος γενεῆ, σκότιον δὲ ἐ γείνατο μήτηρ·
 25 ποιμαίνων δ' ἐπ' ὄεσσι μίγῃ φιλότῃ καὶ εὐνῇ,
 ἧ δ' ὑποκυσάμενη διδυμάουε γείνατο παῖδε.
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 Μηκιστηιάδης καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
 Ἄστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
 30 Πιδύτην δ' Ὀδυσσεὺς Περκῶσιον ἐξενάριξεν
 ἔγχεϊ χαλκείῳ, Τεύκρος δ' Ἀρετάουα διόν.
 Ἄντιλοχος δ' Ἄβληρον ἐνήρατο δουρὶ φαεινῷ
 Νεστορίδης, Ἐλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων·
 ναῖε δὲ Σατυϊόεντος εὐρρείταιο παρ' ὄχθας
 35 Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρωσ
 φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.
 Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
 ζῶν ἐλ'· ἵππω γάρ οἱ ἀτυζομένω πεδίοιο,
 ὄζω ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
 40 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην
 πρὸς πόλιν, ἧπερ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
 πρηγῆς ἐν κινήσειν ἐπὶ στόμα. πὰρ δέ οἱ ἔστη

- Ἄτρείδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.
 Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἑλλίσσεται γούνων· 45
 “ Ζῶγρει, Ἄτρεός υἱέ, σὺ δ' ἄξια δέξαι ἄποινα,
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
 τῶν κέν τοι χαρίσασαιτο πατὴρ ἀπερείσι' ἄποινα,
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50
- Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε,
 καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν ὧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
 ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ηὔδα·
 “ ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55
 ἀνδρῶν; ἢ σοὶ ἄριστα πεποιήται κατὰ οἶκον
 πρὸς Τρώων. τῶν μήτις ὑπεκφύγοι αἰπὺν ὄλεθρον
 χεῖράς θ' ἡμετέρας, μηδ' ὄντινα γαστέρι μήτηρ
 κοῦρον εἶοντα φέροι, μηδ' ὄς φύγοι, ἀλλ' ἅμα πάντες
 Ἴλιου ἑξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι.” 60
- Ὡς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρωσ,
 αἴσιμα παρειπῶν· ὁ δ' ἀπὸ ἔθην ὤσατο χειρὶ
 ἥρω Ἄδρηστον. 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 Δαναοὶ, θεράποντες Ἄρηος,
 μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
 μιμνέτω, ὥς κεν πλείστα φέρων ἐπὶ νῆας ἵκηται,
 ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι 70
 νεκροὺς ἄμ πεδίου συλήσετε τεθνηῶτας.”
 Ὡς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔνθα κεν αὐτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν, ἀναλκείησι δαμέντες,
 εἰ μὴ ἄρ' Αἰνεΐα τε καὶ Ἔκτορι εἶπε παραστὰς 75

- Πριαμίδης "Ἐλενος, οἰωνοπόλων ὄχ' ἄριστος,
 "Αἰνεῖά τε καὶ "Ἐκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθύν ἐστε μάχεσθαι τε φρονέειν τε,
 80 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων
 πάντη ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δητοῖσι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δανοῖσι μαχησόμεθ' αὐθι μένοντες,
 85 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπέιγει·
 "Ἐκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα
 μητέρι σῆ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
 νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρη,
 οἷξασα κληῖδι Δύρας ἱεροῖο δόμοιο,
 90 πέπλον, ὃς οἱ δοκέει χαριέστατος ἠδὲ μέγιστος
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺν φίλτατος αὐτῆ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠῦκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηφῷ
 ἦνις, ἠέκστας, ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 95 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρής
 ἄγριον αἰχμητῆν, κρατερόν μῆστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
 οὐδ' Ἀχιλλῆά ποθ' ᾧδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 100 ὃν πέρ φασι θεᾶς ἕξ ἔμμεναι· ἀλλ' ὄδε λῆην
 μαίνεται, οὐδέ τις οἱ δύναται μένος ἰσοφαρίζειν."
 "Ὡς ἔφαθ', "Ἐκτωρ δ' οὔτι κασιγνήτῳ ἀπίθησεν.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὄξέα δοῦρα κατὰ στρατὸν ᾤχετο πάντη,
 105 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λήξαν δὲ φόνοιο,

φάν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρωσὶν ἀλεξήσουντα κατελθέμεν· ὡς ἐλέλιχθεν.

“Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας 110

“Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
ὄφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον, ἠδὲ γέρουσιν
εἶπω βουλευτῆσι καὶ ἡμετέρης ἀλόχοισιν
δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας.” 115

ᾧ ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
ἄντυξ, ἧ πυμάτη θένε ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἴππολόχοιο παῖς καὶ Τυδέος υἱός
ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης

“Τίς δὲ σὺ ἔσσι, φέριστε, καταθνητῶν ἀνδρώπων;
οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἐνὶ κυδιανείρῃ
τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
σῶ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.

δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώωσιν.
εἰ δὲ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανόισι μαχοίμην.
οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος, 130

δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανόισιν ἔριζεν,
ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
σευὲ κατ' ἠγάθειον Νυσηῖον· αἱ δ' ἄμα πᾶσιν
θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
δεινόμεναι βουπλήγι. Διώνυσος δὲ φοβηθεὶς 135

δύσεθ' ἀλὸς κατὰ κύμα, θέτις δ' ὑπεδέξατο κόλπῳ
δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὀμοκλή.
τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ρεῖα ζῶντες,
καὶ μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν

- 140 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθητο πᾶσι θεοῖσιν.
οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
εἰ δέ τίς ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσι,
ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι.”
- Τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός
- 145 “ Τυδείδη μεγάθυμε, τίη γενεὴν ἐρεεῖνεις ;
οἷη περ φύλλων γενεὴ, τοίη δὲ καὶ ἀνδρῶν.
φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
τηλεθώσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη ·
ὥς ἀνδρῶν γενεὴ ἢ μὲν φύει, ἢ δ' ἀπολήγει.
- 150 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς
ἡμετέρην γενεὴν, πολλοὶ δέ μιν ἄνδρες ἴσασιν ·
ἔστι πόλις Ἐφύρη μυχῶ Ἄργεος ἵπποβότοιο,
ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
Σίσυφος Αἰολίδης · ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
- 155 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην.
τῷ δὲ θεοὶ κάλλος τε καὶ ἡγορέην ἐρατεινὴν
ᾤπασαν. αὐτὰρ οἱ Προῖτος κακὰ μῆσατο θυμῷ,
ὅς ῥ' ἐκ δήμου ἔλασσειν, ἐπεὶ πολὺ φέρτερος ἦεν,
Ἄργείων · Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσειν.
- 160 τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δι' Ἄντεια,
κρυπταδίῃ φιλότῃ μιγήμεναι · ἀλλὰ τὸν οὔτι
πεῖθ' ἀγαθὰ φρονέοντα, δαίφρονα Βελλεροφόντην.
ἢ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα
‘ τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην,
- 165 ὃς μ' ἔθελεν φιλότῃ μιγήμεναι οὐκ ἐθελούσῃ.’
ὥς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἶον ἄκουσεν ·
κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τότε θυμῷ,
πέμπε δὲ μιν Λυκίηνδε, πόρην δ' ὄγε σήματα λυγρὰ,
γράφας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλὰ,
- 170 δεῖξαι δ' ἠνώγειν ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο.
αὐτὰρ ὃ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.

ἀλλ' ὅτε δὴ Λυκίην ἴξε Ξάνθον τε ρέοντα,
 προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης.
 ἐννήμαρ ξείνισσε καὶ ἐννέα βουὸς ἰέρευσεν ·
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥως, 175
 καὶ τότε μιν ἐρέεινε καὶ ἤτεε σῆμα ἰδέσθαι,
 ὅττι ῥά οἱ γαμβροῖο πάρα Προίτιοι φέροιτο.
 αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
 πεφνέμεν. ἢ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων, 180
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο.
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας,
 δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν ·
 καρτίστην δὴ τήνγῃ μάχην φάτο δύμεναι ἀνδρῶν. 185
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινεν ·
 κρίνας ἐκ Λυκίης εὐρείης φώτας ἀρίστους
 εἴσε λόχον. τοὶ δ' οὔτι πάλιν οἰκόνδε νέοντο ·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἧῦν ἔοντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὄγε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληίδος ἡμισυ πάσης ·
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 195
 ἢ δ' ἔτεκε τρία τέκνα δαίφροσι Βελλεροφόντη,
 Ἴσανδρὸν τε καὶ Ἴππόλοχον καὶ Δαοδάμειαν.
 Δαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,
 ἢ δ' ἔτεκε ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθητο πᾶσι θεοῖσιν, 200
 ἦτοι ὁ κάπ πεδίου τὸ Ἀλήϊον οἶος ἀλάτο,
 δν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.
 Ἴσανδρον δέ οἱ υἷὸν Ἄρης ἄτος πολέμοιο

μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν,
 205 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημί γενέσθαι·
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μὲν ἄριστοι
 210 ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.”

Ὡς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μελιχίοισι προσηΐδα ποιμένα λαῶν·

215 “ Ἦ ῥά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός·
 Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἡματ' ἐρύξας.
 οἳ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·

Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινὸν,
 220 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον,
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.
 Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν εὐντα
 κάλλιψ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
 τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσω

225 εἰμὶ, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι.
 ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπικούροι,
 κτείνειν ὄν κε θεός γε πόρῃ καὶ ποσσὶ κιχέω,
 πολλοὶ δ' αὐτὸ σοὶ Ἀχαιοὶ, ἐναιρέμεν ὄν κε δύναι.
 230 τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἶδε
 γνῶσιν, ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι.”

Ὡς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
 χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
 ἐνθ' αὐτε Γλαύκῳ Κρονίδῃ φρένας ἐξέλετο Ζεὺς,
 235 δς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβεν

χρύσεια χαλκείων, ἑκατόμβοι ἔννεαβοίων.

Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,
 ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεόν ἠδὲ θυγατρὸς
 εἰρόμενοι παῖδάς τε κασιγνήτους τε ἕτας τε
 καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240
 πάσας ἐξείης· πολλῆσι δὲ κήδ' ἐφήπτα.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,
 ξεστῆς αἰθούσῃσι τετυγμένον — αὐτὰρ ἐν αὐτῷ
 πεντήκοντ' ἔνεσαν θάλαμοι ζεστοῖο λίθιοι,
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν.
 κουράων δ' ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
 δώδεκ' ἔσαν τέγχει θάλαμοι ζεστοῖο λίθιοι,
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250

ἔνθα οἱ ἠπιόδωρος ἐναντίῃ ἤλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην,
 ἔν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν
 “Τέκνον, τίπτε λιπῶν πόλεμον θρασὺν εἰλήλουθας;
 ἦ μάλα δὴ τείρουσι δυσώνυμοι υἱὲς Ἀχαιῶν 255
 μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνήκεν
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χειῖρας ἀνασχεῖν.
 ἀλλὰ μὲν, ὄφρα κέ τοι μελιηδέα οἶνον ἐνεῖκω,
 ὡς σπέισης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
 πρῶτον, ἔπειτα δέ κ' αὐτὸς ὀνήσῃαι, αἶ κε πίησθα. 260
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὡς τύνῃ κέκμηκας ἀμύνων σοῖσιν ἔτησιν.”

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἐκτωρ
 “μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
 μή μ' ἀπογυιώσης, μένεος δ' ἀλκῆς τε λάθωμαι· 265
 χερσὶ δ' ἀνίπτουσι Διὶ λείβειν αἶθοπα οἶνον
 ἄζομαι· οὐδέ πη ἔστι κελαινεφέϊ Κρονίωνι

- αἵματι καὶ λύθρῳ πεπαλαγμένοι εὐχετάσθαι.
 ἄλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελεύεις
 270 ἔρχεο σὺν θυέεσσιν, ἀολλίσασα γεραιάς·
 πέπλον δ', ὅστις τοι χαριέστατος ἠδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν δὲς Ἀθηναίης ἐπὶ γούνασιν ἠὔκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ
 275 ἦνις, ἠκέστας, ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 ἄστῃ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἴλίου ἱρής,
 ἄγριον αἰχμητὴν, κρατερὸν μήστῳρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελεύεις
 280 ἔρχεο· ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσω,
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. ὣς κέ οἱ αὖθι
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοιοῦ τε παισίν.
 εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἀἴδος εἴσω,
 285 φαίην κε φρέν' ἀτέρπου οἴζυός ἐκλελαθέσθαι."
 Ὡς ἔφαθ', ἣ δὲ μολούσα ποτὶ μέγαρ' ἀμφιπόλοισιν
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστῃ γεραιάς.
 αὐτῇ δ' ἐς θάλαμον κατεβήσετο κηῶντα,
 ἔνθ' ἔσαν οἱ πέπλοι παμποϊκίλοι, ἔργα γυναικῶν
 290 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδῆς
 ἤγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον,
 τὴν ὁδὸν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν ἔν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνη,
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
 295 ἀστῆρ δ' ὣς ἀπέλαμπεν· ἔκειτο δὲ νεάτος ἄλλων.
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
 Αἶ δ' ὅτε νηὸν ἴκανον Ἀθήνης ἐν πόλει ἄκρῃ,
 τῆσι θύρας ὤϊξε Θεανῶ καλλιπάρῃος,
 Κισσηῖς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·

τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέριαν. 300

αἱ δ' ὀλολυγῆ πάσαι Ἀθήνη χεῖρας ἀνέσχον.

ἡ δ' ἄρα πέπλον ἐλούσα Θεανὸ καλλιπάρηος

δῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠῦκόμοιο,

εὐχομένη δ' ἠράτο Διὸς κούρη μέγαλοιο

“ Πότινι Ἀθηναίη, ἐρυσίπτολι, δία θεάων, 305

ἄξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν

πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,

ᾧφρα τοι αὐτίκα νῦν δυοκαῖδεκα βούς ἐνὶ νηῶ,

ἦνις, ἠκέστας, ἱερεύσομεν, αἶ κ' ἐλεήσης

ἄστυ κε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.” 310

ᾧΩς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

ὧς αἱ μὲν ῥ' εὐχοντὸ Διὸς κούρη μέγαλοιο,

“ Ἐκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει

καλὰ, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τότε ἄριστοι

ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες,

οἱ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλῆν 315

ἐγγύθι τε Πριάμοιο καὶ Ἐκτορος, ἐν πόλει ἄκρη.

ἔνθ' Ἐκτωρ εἰσήλθε δίφιλος, ἐν δ' ἄρα χειρὶ

ἔγχος ἔχ' ἐνδεκάπηχου· πάροιθε δὲ λάμπετο δουρὸς

αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320

τὸν δ' εὐρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,

ἀσπίδα καὶ θώρηκα καὶ ἀγκύλα τόξ' ἀφώοντα·

Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμωῆσι γυναιξίν

ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.

τὸν δ' Ἐκτωρ νεῖκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν 325

“ Δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.

λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος

μαρνάμενοι· σέο δ' εἵνεκ' αὐτὴ τε πτόλεμός τε

ἄστυ τόδ' ἀμφιδέδη· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,

ὄντινά που μεθιέντα ἴδοις στρυγεροῦ πολέμοιο. 330

ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηϊοιο θέρηται.”

- Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος Θεοειδής
 “Ἔκτορ, ἐπεὶ με κατ' αἴσαν ἐνεΐκεσας οὐδ' ὑπὲρ αἴσαν,
 τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μευ ἄκουσον,
 335 οὔτοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι
 ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχει προτραπέσθαι.
 νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν
 ὠρμησ' ἐς πόλεμον· δοκέει δέ μοι ὦδε καὶ αὐτῷ
 λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
 340 ἀλλ' ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δῶ·
 ἦ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' ὄτω.”
 Ὡς φάτο, τὸν δ' οὔτι προσέφη κορυθαίολος Ἔκτωρ·
 τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισιν
 “Δᾶερ ἐμεῖο, κυνὸς κακομηγάνου, ὀκρυοέσσης,
 345 ὥς μ' ὄφελ' ἤματι τῷ ὅτε με πρῶτον τέκε μήτηρ
 οἴχεσθαι προφέρουσα κακῇ ἀνέμοιο θύελλα
 εἰς ὄρος ἢ εἰς κύμα πολυφλοίσβοιο θαλάσσης,
 εὔθα με κύμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
 αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήρατο,
 350 ἀνδρὸς ἔπειτ' ὄφελλον ἀμείνονος εἶναι ἄκοιτις,
 ὃς ἤδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
 τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
 ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι ὄτω.
 ἀλλ' ἄγε νῦν εἴσελθε καὶ ἔξο τῶδ' ἐπὶ δίφρῳ,
 355 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
 εἶνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἄτης,
 εἴσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ' ἀοιδιμοὶ ἔσσομένοισιν.”
 Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ
 360 “μή με κάθιζ' Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις.
 ἦδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω
 Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
 ἀλλὰ σὺ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτὸς,

ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἔοντα.
καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι 365
οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
οὐ γάρ τ' οἶδ' ἢ ἔτι σφιν ὑπότροπος ἴξομαι αὐτίς,
ἢ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμώσιν Ἀχαιῶν."

"Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
αἴψα δ' ἔπειθ' ἴκανε δόμους εὐναιετάοντας, 370
οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἦγε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
Ἔκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἔσθη ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμωῆσιν ἔειπεν 375

"Εἰ δ' ἄγε μοι δμωαί, νημερτέα μυθήσασθε·
πῆ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάρου
ἢ ἐπὶ ἑσ γαλόων, ἢ εἰνατέρων εὐπέπλων,
ἢ ἐς Ἀθηναίης, ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται;" 380

Τὸν δ' αὐτ' ὀτρηνῆ ταμίῃ πρὸς μῦθον ἔειπεν
"Ἔκτωρ, 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, οὐνεκ' ἄκουσεν
τείρεσθαι Τρῳάσ, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἢ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μαινομένη εἰκυῖα· φέρε δ' ἅμα παῖδα τιθήνη."

Ἦ ῥα γυνὴ ταμίῃ, ὃ δ' ἀπέσσυτο δώματος Ἔκτωρ 390
τὴν αὐτὴν ὁδὸν αὐτίς εὐκτιμένας κατ' ἀγνιάς.
εὔτε πύλας ἴκανε διερχόμενος μέγα ἄστν,
Σκαιάς — τῇ γὰρ ἔμελλε διεξιμεναι πεδλόνδε —
ἐνθ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θέουσα
Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395

- Ἡετῶν, δς ἔναιεν ὑπὸ Πλάκῃ ὑλήεσση,
 Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἀνδρῶσιν ἀνάσσων·
 τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἔκτορι χαλκοκορυστῆ.
 ἦ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κλέν αὐτῆ
 400 παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς,
 Ἐκτορίδην ἀγαπητὸν, ἀλίγκιον ἀστέρι καλῶ,
 τὸν ῥ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἐκτωρ.
 ἦτοι ὁ μὲν μεῖδῃσεν ἰδὼν ἐς παῖδα σιωπῆ·
 405 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δακρυχέουσα,
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' οὐνόμαζεν
 “Δαιμόνιε, φθίσει σε τὸ σὸν μένος οὐδ' ἐλεαίρεις
 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἦ τάχα χήρῃ
 σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
 410 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη
 σεῦ ἀφαμαρτούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 ἔσται θαλπωρῆ, ἐπεὶ ἂν σύγε πότμον ἐπίσπης,
 ἀλλ' ἄχέ· οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.
 ἦτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
 415 ἐκ δὲ πόλιν πέρσεν Κιλικῶν εὐναιετώσων,
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετῶνα,
 οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τότε θυμῶ,
 ἀλλ' ἄρα μιν κατέκθη σὺν ἔντεσι δαιδαλέοισιν
 ἠδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 420 νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 οἱ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἱ μὲν πάντες ἰφ' κλόν ἤματι Ἀΐδος εἶσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς,
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄτεσσιν.
 425 μητέρα δ', ἠ βασιλευεν ὑπὸ Πλάκῃ ὑλήεσση,
 τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
 ἅψ' ὄγε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,

πατρός δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
 "Ἐκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ
 ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης, 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὄρφανικὸν Θῆης χήρην τε γυναῖκα·
 λαὸν δὲ στήσον παρ' ἐρινεὸν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τείχος.
 τρὶς γὰρ τῆγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἴδομενεῖα
 ἠδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
 ἦ πού τις σφιν ἔνισπε θεοπροπίων εὖ εἰδῶς,
 ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος "Ἐκτορ 440
 "ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 αἱ κε κακὸς ὣς νόσφιν ἀλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ καὶ πρώτοισι μετὰ Τρῶεσσι μάχεσθαι, 445
 ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμᾶρ ὅτ' ἂν ποτ' ὀλώλη Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 ἀλλ' οὐ μοι Τρῶων τόσσον μέλει ἄλγος ὀπίσσω, 450
 οὔτ' αὐτῆς Ἐκάβης οὔτε Πριάμοιο ἀνακτος,
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίησι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτῶνων
 δακρυόεσσαν ἄγῃται, ἐλευθερον ἡμᾶρ ἀπούρας. 455
 καὶ κεν ἐν Ἄργει ἐοῦσα πρὸς ἄλλης ἰστὸν ὑφαίνοις,
 καὶ κεν ὕδωρ φορέοις Μεσσητῆδος ἠ' Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικεῖσέτ' ἀνάγκη·
 καὶ ποτὲ τις εἴησιν ἰδὼν κατὰ δάκρυ χέουσαν

- 460 ' "Εκτορος ἦδε γυνή, δς ἀριστεύεσκε μάχεσθαι
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 ὡς ποτέ τις ἐρέει· σοί δ' αὖ νέον ἔσσεται ἄλγος
 χήτει τοιοῦδ' ἀνδρὸς, ἀμύνειν δούλιον ἡμαρ.
 ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
- 465 πρὶν γ' ἔτι σῆς τε βοῆς σου θ' ἔλκηθμοῖο πυθέσθαι."
 "Ὡς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ.
 ἀψ δ' ὁ παῖς πρὸς κόλπον εὐζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεῖς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
- 470 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.
 ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μήτηρ.
 αὐτὴκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώσων·
 αὐτὰρ ὄγ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλε τε χερσίν,
- 475 εἶπεν ἐπευξάμενος Διὶ τ' ἄλλοισίν τε θεοῖσιν
 "Ζεῦ ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ' ἐμὸν, ὡς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 ὦδε βίην τ' ἀγαθὸν καὶ Ἴλίου Ἰφι ἀνάσσειν·
 καὶ ποτέ τις εἶπησι 'πατρός γ' ὅδε πολλὸν ἀμείνων'
- 480 ἐκ πολέμου ἀνιόντα· φέροι δ' ἕναρα βροτόεντα
 κτείνας δῆϊον ἄνδρα χαρεῖη δὲ φρένα μήτηρ."
 "Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσίν ἔθηκεν
 παῖδ' ἐόν· ἢ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ
 δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
- 485 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν
 "Δαιμονίη, μὴ μοί τι λῆν ἀκαχίζεο θυμῷ·
 οὐ γάρ τις μ' ὑπὲρ αἶσαν ἀνὴρ Ἄϊδι προιάψει·
 μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 οὐ κακὸν, οὐδὲ μὲν ἐσθλὸν, ἐπὴν τὰ πρῶτα γένηται.
- 490 ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 ἰστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε

ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἴλιφ ἐγγεγάασιν.”

ᾧ Ως ἄρα φωνήσας κόρυθ' εἶλετο φαίδιμος Ἔκτωρ
ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει 495

ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
αἴψα δ' ἔπειθ' ἴκανε δόμους εὐναιετᾶοντας

Ἔκτορος ἀνδροφόνοιο, κιχήσατο δ' ἔνδοθι πολλὰς
ἀμφιπόλους, τῆσιν δὲ γόον πάσησιν ἐνώρσεν.

αἰ μὲν ἔτι ζῶν γόον Ἔκτορα ᾧ ἐνὶ οἴκῳ· 500

οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν,
ἀλλ' ὄγ', ἐπεὶ κατέδν κλυτὰ τεύχεα, ποικίλα χαλκῷ,

σευάτ' ἔπειτ' ἀνὰ ἄστῳ, ποσὶ κραιπνοῖσι πεποιθῶς. 505

ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,
δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,

εἰωθῶς λούεσθαι εὐρρείῳς ποταμοῖο,

κυδιῶν· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται

ᾧμοις ἀτσοῦνται· ὁ δ' ἀγλατῆφι πεποιθῶς, 510

ρίμφα ἐγούνα φέρει μετὰ τ' ἤθεα καὶ νομὸν ἵππων·

ὡς υἱὸς Πριάμοιο Πάρις κατὰ Περγᾶμου ἄκρης,

τεύχεσι παμφαίνων ὥστ' ἠλέκτωρ, ἐβεβήκει

καρχαλόων, ταχέες δὲ πόδες φέρον. αἴψα δ' ἔπειτα

Ἔκτορα δῖον ἔτετμεν ἀδελφεὸν, εὐτ' ἄρ' ἔμελλεν 515

στρέψεσθ' ἐκ χώρης, ὅθι ἦ οὐάριζε γυναικί.

τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής

“Ἥθει', ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
δηθύνων, οὐδ' ἤλθον ἐναῖσιμον, ὡς ἐκέλευες.”

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ 520

“δαιμόνι', οὐκ ἄν τις τοι ἀνὴρ, δὲ ἐναῖσιμος εἶη,

ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·

ἀλλ' ἐκὼν μεθιείς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ

ἄχυνται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
525 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἴνεκα σείω.
ἀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἶ κέ ποθι Ζεὺς
δώῃ ἐπουρανόισι θεοῖς αἰειγενέτησιν
κρητῆρα στήσασθαι ἐν μεγάροισιν,
ἐκ Τροίης ἐλάσαντας εὐκνήμιδας Ἀχαιοῦς.”

NOTES.

**EXPLANATION OF THE PRINCIPAL ABBREVIATIONS USED
IN THE FOLLOWING NOTES.**

Butt.	Buttman, Large Greek Grammar.
comm.	common, or commonly.
const.	construction.
Cr.	Crusius.
D.	Derby.
deriv.	derivation, or derived.
Die. Antiqq.	Dictionary of Antiquities.
dif.	differ, difference.
Dind.	Dindorf.
Doed.	Doederlein.
Düntz.	Düntzer.
editt.	editions.
enclit.	enclitic.
F.	Faesi.
ff.	following.
fr.	from.
genr.	general, generally.
καὶ τὰ ἕτερα	καὶ τὰ ἕτερα = et cetera.
L. & Sc.	Lexicon of Liddell & Scott.
Lex.	“ “ “
lit.	literal, literally.
meton.	metonymy.
Naeg.	Naegelsbach.
perh.	perhaps.
pred.	predicate.
sc.	scilicet, understood, understand.
Sp. or Spitz.	Spitzner.
St.	Stadelmann.
st.	stead, instead of.
subj.	subject.
subst.	substantive.
usu.	usual, usually.
v. vv.	verse, verses.
w.	with.

NOTES.

BOOK FIRST.

1. Μῆνιν . . . Ἀχιλλῆος, *The wrath of Achilles*, in its origin and consequences, the theme of the entire Iliad. (Cf. Smith's History of Greece, chap. II. § 7. p. 23.) — *ἑδ.* "According to the scholiasts, Calliope, the muse of heroic poetry, is meant; but Hom. nowhere mentions either the number, or the names, of the muses. These ideas belong probably to a later age. The passage in the Odys. 24, 60, where *nine* muses are mentioned, is not considered the true reading." Cr. — Πηληϊάδεω. For the formation of patronymics, see H. 466; K. § 233, 2, (b). For the ending *εω* (pronounced in scanning as one syllable by synizesis. H. 37; K. § 12), see H. 136 D, b, 2; K. § 211, 2. — Ἀχιλλῆος: one λ, metri gratia, for Ἀχιλλῆος: for the ending ῆος, Att. *έως*, see H. 189 D; K. § 213, 13.

2, 3. *μυρία* and *μέγιστα* differ how in meaning? See Lex. — Ἀχαιοίς, *the Achaeans*, the leading tribe in Peloponnesus and in Thessaly, in the heroic age; hence, the name is often put for the Greeks as a whole; since *Ἕλληνες*, the usual name in the historic period, was not yet thus used. The other usual names for the Greeks in Hom. are Ἀργεῖοι and Δαναοί. — Ἄϊδι: see Lex. Ἄϊδης, *ἔδης*: *to Hades*, meaning in Hom., not the underworld, but the god of the underworld. Notice the dat. here, with the comp. verb *προτάψεν*. H. 605; K. § 284, R. 2. Cf. Aen. 2, 398, *multos Danaum demittimus Orco*.

4, 5. *αὐτοῖς*, *them themselves* (i. e. their bodies), obj. of *τεῦχε*, imperf. w. augment omitted, as often in Hom. H. 307 D; K. § 219. — *κύνεσσιν* (= Att. *κύνιν*, fr. *κύων*): ending, H. 154 D, b; K. § 213, 3. — *οἰωνοῖσι*: H. 140 D, b; K. § 212, 5. — *πᾶσι*, *to all* (as many as came), F.; Cr. and some others say = *παντοίοις*, *to all kinds*. — *Διὸς* . . . *βουλή*, *the will of Zeus*, that the injured Achilles should be avenged by disasters to the

Greeks. — δέ is thought to have in Hom. sometimes a causal force (see Lex.), and is often rendered *for*; but this meaning is not acknowledged by all critics. — ἐτελείετο (τελέω): H. 370 D, b; K. § 222, B. (2).

6, 8. ἐξ οὗ δὴ, *ever since the time when*; connect in thought w. the above ἦ... ἔδρηκεν... προΐαψεν κτέ. — διαστήτην = διεστήτην: cf. N. on τεύχε, v. 4. — τις τ' ἄρ (= τὲ ἄρ, not τοὶ ἄρ): τέ copulat. conjunc., and ἄρ inferential, join this sentence w. the preceding, as coördinate. For the exact meaning of ἄρα, ἄρ, ῥά, see H. 865, 1; K. § 324, 3. The meaning of this word, so frequent in Hom. and so often left untranslated, should be definitely fixed in the mind of the student. — δεῶν limits τίς. — ξυνέηκε (σύν, ἴημι): H. 403 D, 1; K. § 230, ἴημι.

9-12. δ γάρ, *for this one, for he*, i. e. the son of Lêtô and Zeus. Meaning of δ, ἦ, τό, in Hom.? H. 524; K. § 247, 2. — βασιλῆϊ, *the king*, i. e. Agamemnon ('Ατρείδης, ἀναξ ἀνδρῶν, v. 7): for this form, see H. 189 D; K. § 213, 13. — ἀνά: H. 636, a; K. § 290, 1, (1), b. — ὄρσε, ὄρρυμι. — τόν: force here? H. 530, a; K. § 244, 7. Faesi suggests that the slow, spondaic movement of this verse is adapted to call attention to the thought. Chryses priest of Apollo in Chryse, a small town between the foot of Mt. Ida and the coast, S. of Troy. — δ γάρ, v. 12; i. e. Χρῆσις. — ὄσας ἐπὶ νῆας, *to the swift ships*. These were drawn up on the shore, so as to form the encampment of the Greeks. νῆας, declens.? H. 189 D; K. 214, 5.

13, 14. λυσομένως τε δύγατρα, *both to ransom his daughter*, etc., i. e. Chryseïs, the only name given her in Hom.: δύγατρα, H. 173 D; K. § 213, 10. — στέμματα... 'Απόλλωνος, *a wreath of Apollo*, i. e. a wreath sacred to Apollo. According to Eustathius, it was of laurel twined with woollen yarn. The plur. στέμματα is used on the same principle as τόξα, v. 45: βασιλεία, Anab. 1, 2, 7. The sing. would also be proper. Cf. v. 28.

15-19. χρυσέω: two syllables by synizesis. (Cf. N. on Πηληϊάδεω, v. 1. The first foot is χρυσέω ᾄ-, a dactyl. For the shortening of a long vowel or diphthong, in the end of a word, before another vowel, in the thesis, see H. 86 D; K. § 209, 7. Cf. ἐκηβόλου, v. 14; καί and ἄλλοι, v. 17. — ἀνά w. dat. only in epic and lyric poetry. — 'Ατρεΐδα δύο (Att. δύο), *the two Atridae*, i. e. Agamemnon and Menelaus. Where the sing. is used (v. 7), Agamemnon, the older of the two and the superior in authority, is comm. meant. — δοῖεν: optat. without ἄν, expressing a wish. H. 721, 1; K. § 259, 3, (b); G. § 82: *may the god... grant*, etc. — Πριάμοιο: declens.? H. 140 D; K. § 212, 2^o. — εἴ, *well*, i. e. *in safety*.

20-25. λύσαι, δέχεσθαι: infin. as imperat. H. 784; K. § 306, R, 11; G. § 101: ἀζόμενοι, v. 21, agrees w. their subj. sc. ὑμεῖς, *do ye both release*. etc. — τὰ (cf. Note on δ, v. 9) ἔπινα, *this ransom* (which I bring),

— Ἀπόλλωνα. Notice the frequent recurrence of spondaic verses in Hom. Cf. vv. 11, 14. — ἐπευφήμησαν: ἐπευφημέω (ἐπί, εἶ, φημί). — ἱερῆα (ιερεῦς): for the form, cf. Ἀχιλλῆος, v. 1, N. — δέχθαι: H. 408 D, 36; K. § 227, B. — οὐκ... ἠνθανε, it (to reverence the king, etc.) *did not please*, etc. — θυμῷ, in *mind*: const.? H. 609; K. § 285, 3, (d). — κακῶς ἀφίει, *dismissed (him, i. e. the priest) rudely*. — κρατερὸν μῦθον: obj. of ἐπι... ἔτελλεν (ἐπιτέλλω). Tmesis is frequent in Hom. H. 477, 616; K. § 300, 2.

26-31. μή σε... κιχείω (κιχάνω): subjunct. 1st pers., prohibition, H. 720, a, b; K. § 259, 1, (a); G. § 86, N. 1: *let me not find you*, etc. — κοίλῃσιν: endings of dat. plur. 1st declens. in Hom.? H. 129 D; K. § 211, 5. — νηυσί (two syllables), fr. ναῦς: declens. in Hom.? H. 189 D; K. § 214, 5. — δηδύνοντα, ἰόντα agree w. σέ. — μή... οὐ... *lest... not*, etc. — νύ (enclit.): mark well the forms and meaning of this word. Lex. νύν, II. — τοί (enclit.) is used in Hom. either for σοί, dat. sing. (as here); or else as a particle, illative, or intensive: τοί (ortho-tone) = οἱ (or οἱ), and is either demonst. or relative. — στέμμα Διοῖο (gen. H. 140 D; K. § 212, 2); cf. *Apollinis infula*, Aen. 2, 430. — τήν: cf. N. on δ, v. 9. — πρὶν, adv., *sooner shall old age come*, etc. — μὲν (pron. 3d pers. H. 233 D; K. § 217), obj. of ἐπί in compos. (ἔπεισιν). — ἐν Ἀργεῖ. Agamemnon resided at Mycēnae, a few miles N. E. of the city Argos. Hence, Argos is to be taken here in a wider sense than the city alone, including also the surrounding country. Cf. 2, 108. — ἰσθόν, loom: other meanings? See Lex. — ἐποιομένην (ἐποίχομαι), ἀντιώσαν (ἀντιῶω, H. 370 D; K. § 222, 1, (3), both agree w. μὲν, v. 29. — λέχος, acc.; obj. of motion; H. 551; K. § 277: a rare const. w. ἀντιῶω.

32-36. ὦς being followed here by the enclit. κέ (= κέν = Att. ἐν) may in form stand for ὡς, as final conj., *in order that*; or for ὧς, adv. *thus*. The former is preferred: ἄν or κέ, after ὡς, final conj. is rare. H. 739, 741; K. § 330, 4; G. § 44, N. 2. — νέηαι: for the ending, see H. 363 D; K. § 220, 10. — ὦς, v. 33. Dif. in meaning between ὦς and ὡς. Cf. N. v. 32. — ἔφατο (φημί): H. 404 D; K. § 178. Mid. — ἔδδισεν: H. 409 D, 5; K. § 230: notice the ν movable here; added to make the final syllable long by position. — δ γέρον = δ γεραίός (v. 35): with the use of the article here, cf. τὰ τ' ἔόντα, τὰ τ' ἐσσόμενα (v. 70): an approximation towards the Att. use of the article; F., also K. § 247, 2; H. 524. — βῆ (= ἔβη): cf. τεύχε, v. 3, N. — Ending -οιο, cf. v. 28, N. — πολλά, adv. *earnestly*: join w. ἠρᾶτο (ἀράομαι). — τόν, as relat., *whom*, H. 243 D; K. § 247, 4.

37-41. κλύει: H. 426 D, 8; K. § 230, κλύω. — μεῦ: H. 233 D; K.

§ 217. — *Χρύσην*: the city (Chryse); not the priest (Chryses). — *Κίλλαν*, *Cilla*, or, as Grote would write, *Killa*, probably near Chryse. Cf. v. 11, N. — *Τενέδοιο*: *Tenedos*. Cf. *Aen.* 2, 21.

*Est in conspectu Tenedos, notissima fama
Insula, dives opum, Priami dum regna manebant,
Nunc tantum sinus et statio male fida carinis.*

— *Σμινθεῦ*, voc., *emphat. posit.* Imitate in rendering, as nearly as you can, the Greek order in presenting the idea. — *τοί* (enclit.): cf. v. 28, N. — *χαριέντα*, adv. Some, however, take it as fem. w. *νηόν*. — *ἐπι.. ἐρεψα* (tmesis), *if ever I have gracefully roofed over*, etc. The roofing over was the finishing act in the erection of a temple. — *δή*: note carefully the force of this word in *Hom. H.* 851; *K.* § 315. — *κατὰ... ἐκηα: κατακαίω*. — *ἦδ' = ἦδέ* (oxytone): not to be confounded w. *ἦδη* (paroxytone). — *κρήνον: κραίνω*. Notice the ground of this petition—services rendered. How different the prayer of the Christian!

42-45. *τίσειαν (τίνω)*: cf. *δοίην*, v. 18, N., *may the Danaï atone for*, etc. *Δαναοί*: cf. *Ἀχαιοῖς*, v. 2, N. — *βέλεσσι*: what are the three forms in the dat. plur.? *H.* 176 D. — *τοῦ*, *this one, him*; obj. of *ἔκλυε*. — *Φοῖβος, Phoebus*: an epithet denoting the radiant beauty of youth. *L. & Sc.* In Homer, and for some centuries after his time, Apollo and Helios are thought to be quite distinct. — *κατὰ... κάρηνων*: *H.* 631, a; *K.* § 292, I. (1). — *κῆρ*: acc. of *specif.* — *τόξα*, *his bow*: composed of several parts; hence, plur. Cf. *στέμματα*, v. 14, N. — *ὄμοισιν*: declens.? Cf. *οἰωνοῖσι*, v. 5, N. *Const.*? *Dat. of place.* *H.* 612; *K.* § 283, 1. — *ἀμφηρεφέα*: final *a* becomes long here under the rhythmic accent. *H.* 88 D; *K.* § 209, 9.

46-52. *ἐκλαξαν (κλάζω)*. Critics find here an instance of onomatopoea, —adaptation of sound to sense. So also in *πολυφλοίσβοιο*, v. 34. — *χωμένοιο*, sc. *Ἀπόλλωνος*. — *αὐτοῦ κινηθέντος* (mid. in meaning), *as he moved*. — *ἤτε*: *H.* 405 D; *K.* § 226. — *νυκτι εοικώς*, *like night*. This is in keeping with the conception of the angry god. — *μετὰ... ἔηκεν* (tmesis: fr. *μεδίημι*), *he let fly*, etc. — *βιοῖο* limits *κλαγγή*: differs how in meaning fr. *βίοιο*? See *Lex. βίος* and *βίος*. — *οὐρῆας (οὐρέυς)*: declens.? *H.* 189 D; *K.* § 214, 5. — *ἐπέχετο: ἐποίχομαι*. — *αὐτοῖσι* depends on *ἐφίει* (*ἐπί, ἴημι*): *H.* 605; *K.* § 296, II., *hurling... at the men themselves, he smote (them)*.

53-58. *κῆλα*, subj. of *ἔχετο*. — *τῆ*: notice its use here. Cf. note on *δ γέρων*, v. 33. — *δεκάτη*, sc. *ἡμέρα*. — *ἀγορήνδε (ἀγορά)*: force of the ending *-δε*? Other local endings? *H.* 203; *K.* § 235, 3. Notice here *η*

(-ρήνθε, Ionic) for α. H. 24 D, a; K. § 211. — καλέσσατο = Att. ἐκαλέσατο. — τῷ . . . εἶπε (= εἶθηκε): lit. *put* (the thought) *in mind* to him: τῷ, const. ? H. 595; K. § 284. — ἐπι φρεσὶ: prep. and dat. w. verb of motion. Force of the const. ? H. 618, a; K. § 300, 3. — κήδετο, δρᾶτο: subj. ? Ἡρη. — δῆσκοντας, sc. αὐτούς, i.e. Δαναούς. — ἤγερδεν (ἀγείρω): notice the ending. H. 355 D, c; K. § 220, 14. — ὀμνηγέρες τ' ἐγένοντο appears tautological. It denotes perh. the completion of the act affirmed in ἤγερδεν. Derby renders it, "when all were met and closely thronged around." — τοῖσι belongs logically both with ἀνιστάμενος and with μετέφη: *rising up among them* (H. 601; K. § 284, 3, (10), *addressed them*, lit. *sproke among them*, the dat. depending on μετά in comp. — δέ, v. 58: notice its use here, connecting the principal to the subordinate clause; a rare use in Att. but more frequent in Hom. H. 862, b; K. § 322, Rem. 8 ff. It may perh. be rendered, *then*. — πόδας: acc. of specif. w. ὠκύς.

59-67. Ἀτρεΐδῃ: cf. N. on Ἀτρεΐδα δύο, v. 16. — ἄμμε: H. 238 D; K. § 217. — πλαγχθέντας (πλάζω): stem? H. 328, b, N; K. § 143, 8. Cf. ἐκλαγξαν, v. 46. — νῦν . . . ἀπονοστήσειν, *now I think we, driven back* (or *having wandered back*), *will return* (home) *again*. — Notice κέν (= Att. ἔν) w. the optat. in a condition. H. 748, 4; K. § 340, 6; G. § 50, 2, N. 2. — εἰ δὴ . . . δαμῆ κτέ.: another condition of different form, added to the same principal clause. Notice the force of δὴ. H. 851; K. § 315, 1 and 2; δαμῆ, fut. H. 374, 375; K. § 117: *if, I mean, both war, etc. shall continue to subdue*, etc.; the probability of their continuance being implied. — ἐρείομεν (ἐρέω): H. 347 D, 370, b; K. § 220, 16, § 222, B. (2): *let us inquire of*, etc. — ἱερῆα (ἱερεύς): declens.? Cf. οὐρήας, v. 50. — γάρ τε: notice the use of τέ here, and in many similar instances in Hom. H. 856, a; K. § 321, R. 4: Lex. τέ, VII. 1. — ὅς κ' εἴποι: poten. optat. H. 722; K. § 260, 4; G. § 39, *who might tell*: ὅ τι, adv. acc. H. 552, a; K. § 279, 7, *on what account, why*. — εἴτε . . . εἴτε, *whether . . . or*: ὄγε, *he*, i. e. Apollo. Cf. N. on ὁ γάρ, v. 9: γέ is often added to pronouns for emphasis. — εὐχῶλης, ἐκατόμβης: const. ? H. 577, a; K. § 274: *on account of a vow*, etc., i. e. because of any failure in that respect. — κνίσης depends on ἀντίστας: H. 574; K. § 273, 3, (b). — βούλειαι: subjunc. Cf. ἐρείομεν, v. 62, N. — ἡμῖν ἀπὸ (tmesis) . . . ἀμῦναι, *to avert* (in relation to, i. e.) *from us*, etc. H. 601; K. § 284, (10). The conditional sent. αἴ κεν . . . ἀμῦναι is connected w. ἐρείομεν κτέ. as principal sent., *let us inquire of some prophet, etc. if perchance, having partaken of, etc., he* (Apollo) *may consent, etc.*

68-77. κατ' . . . ἔζετο: καδέζομαι. — τοῖσι, dat. w. ἀνέστη: H. 601; K. § 284, (10); cf. v. 58. — ὅχ' = ὅχα. — ἦδη: H. 409, 6; K. § 195,

1. — τὰ τ' ἐόντα (Att. ὄντα), both the present, etc. — ἦν διὰ μαντ-, by means of his, etc. What would be the Att. word here instead of ἦν? H. 527, d; K. § 244, 4. — τήν: cf. N. on τόν, v. 36; οἷ (enclit.) = Att. αὐτῷ, to him. How is οἷ used in Att.? H. 671, a; K. § 302, R. 3. If οἷ, the article, stood here, how would the preceding word be written? οἷ (article) is proclit.; οἷ (pers. pron.), enclit.; οἷ (relat. pron.), orthotone. — δ (written δ, because followed by σφίβ, enclit.): cf. N. on δ γάρ, v. 9. — κέλευαι: cf. νέμαι, v. 32, N. — ἐκατηβελέτας: H. 136 D. b; K. § 211, 2. — ἐρέω, Att. ἐρῶ (used as fut. of φημί). Not to be confounded w. ἐρέω, I inquire, which has the same form. Cf. ἐρείομεν, v. 62. Notice in Hom. everywhere a fondness for the confluence of vowels; hence, the frequency of uncontracted forms, e. g. σύνδεο, Att. σύνδου (συντίδημι), do *τίου* give heed. — δημοσον, δμνυμι. — πρόφρων agrees w. the subj. of ἀρήξειν, that you will freely, etc. Nom. w. the infin. when? H. 775; K. § 307, 4.

78-83. χολωσέμεν, that I shall enrage a man, etc. Endings of infin. act. in Hom.? H. 359 D; K. § 220, 18. — μέγα, adv. w. κρατεί. — καί οἱ, dat. enclit. shown by the accent of καί; pers. pron. H. 818, R. d; K. § 334. — Ἀχαιοί, as distinguished from Ἀργεῖοι, is thought by Gladstone to be a more aristocratic word; to denote, in fact, particularly the aristocracy. — v. 80, a general truth: for a king is superior, when he is enraged, etc.; χάσεται, aor. subjunc. w. short mode-sign; cf. ἐρείομεν, v. 62, N. Instead of ὅτε before χάσεται, what would be the usual word? H. 759; K. § 337, 5, also R. 3. "The sense is apparently the same as when ἄν is used." G. § 63, 1. — εἴπερ: πέρ is intensive. — γάρ τε . . . ἀλλά τε: cf. N. on τέ, v. 63. Here τέ binds the condition and conclusion together more closely. It cannot easily be rendered into English. — ὄφρα τελέσῃ, sc. κότον, until he has satisfied (it). Notice the omission of κέ, or κέν w. ὄφρα: cf. N. (and references) on ὅτε, v. 80. — εἰσὶ, his: H. 238 D; K. § 217, 3. Att. word for such a connection? Cf. N. on ἦν, v. 72. — φράσαι: imperat. mid., consider. Dif. in meaning between the act. and mid. of φράζω? See Lex.

85-91. εἰπέ: imperat.; notice the accent. Indic. εἶπε. Other imperatives like εἰπέ? H. 366, b; K. § 118, 3, (a). — οὐ μὰ . . . οὐ τις . . . ἐποίησεν (ἐπί, φέρω): emphat. denial. For, no! by Apollo . . . no one . . . shall lay, etc. — ὅτε (cf. N. on τέ, v. 63); join w. εὐχόμενος: lit. by praying to whom, i. e. through whose aid, you make known, etc. — ἐμεῦ: H. 233; K. § 217; gen. abs. while I live, etc. Different relations of the circumstantial particip. to the action of the principal verb? H. 788 ff.; K. § 312, 4. — κοίλῃς differs how from gen. sing. fem.? Endings of dat. plur. 1st

declens. in Hom. ? N. v. 26. — Δαναῶν limits οὐ τις. — οὐδ' ἦν, *not even if*, etc. — ἄριστος: const. ? cf. N. on πρόφρων, v. 77, *boasts that he is far the best*.

92-100. ἠΐδα (αὐδάω): imperf. 3d sing.; pronounced in two syllables. — ἄρα (not to be confounded with ἄρα, interrog.): cf. N. v. 8; also Lex. II. — ὅγε, sc. Apollo. — Δύγατρα: Att. form? See Gram. — πρὶν . . . πρὶν: expressed in the principal, and also in the subordinate, clause; both are rendered into English by one word, *until*, in the latter (the subordinate) clause. Cf. Lex. πρὶν, III. — οὐδ' . . . ἀπόσει (ἀπωδέω), *nor will he avert from the Danaï*, etc. Do not overlook the force in the Greek of the particle γέ, in both clauses (ὅγε, πρὶν γε): not easily rendered into English. — πρὶν γ' ἀπὸ . . . δόμεναι (Att. ἀποδοῦναι. H. 359 D; K. § 220, 18), *until (we) give back*, etc. For πρὶν w. infin., see H. 769; K. § 337, 9. The subj. of ἀποδόμεναι and of ἔγειν is intentionally left indefinite, although Agamemnon is distinctly implied. — ἀπριάτην, ἀνάποινον, *unbought, without a ransom*; are usu. considered as advs. here: yet F. remarks, "they appear to be adjs. here." Notice the asyndeton, giving liveliness to the expression: ἔγειν (same const. w. ἀποδόμεναι), *and lead*, etc. — ἐς Χρῶσσην (the town): H. 620; K. § 290, 2. — μίν, *him*, i. e. Apollo; obj. of ἰλασάμενοι. — πεπίδομεν (πειδω): H. 425 D, 8; K. § 230.

101-105. κατ' . . . ἔξετο (tnesis), καδέξομαι. — μένεος, gen. w. πίμπλαντο (πίμπλημι), *was greatly filled with rage*. — οἱ (enclit.). It is sometimes uncertain whether the dat. is better viewed as dat. of interest, or dat. of possessor. In general, the former view is to be preferred; except with εἶμι, γίγνομαι and similar verbs. H. 597 ff.; K. § 284, 3, (9), and (10). So here, I think of is strictly (as a Greek would view it), "dat. of interest in looser relations," depending on ἔικτην. It is here, as often, nearly akin to the Ethical dat. The fact that it is awkward to render this dat. into English, is no argument against this explanation. We may render the sentence freely, *his two eyes resembled*, etc. If οἱ were not expressed here, we might still render it, *his two eyes*, etc.; just as we say above, *his dark soul*, though οἱ is not expressed w. φρένες. In many similar instances, *his, her*, etc. is implied in the connection; as in Latin. In Att. the art. denotes this idea usu., as is well known. — λαμπεδῶντι (λαμπεδῶντι): contraction? H. 370 D, a; K. § 222, 1, (3). — ἔικτην: H. 409 D, 7; K. § 230, ΕΙΚΩ. — Κάλχαντα, join w. προσέειπεν (= προσεῖπεν). Notice the asyndeton. — κάκ' = κακά: obj. of ὀσόμενος.

106-108. οὐ πάποτε, *not yet at any time, never yet*: οὐπω and οὐκίτι differ how in meaning? — τὸ κρήγυον, τὰ κακά. Notice the use of the

article here. Cf. N. on δ γέρον, v. 83. — τὰ κακά subj. of ἐστὶ, φίλα pred., μαντεύσθαι expegetical of φίλα (H. 767; K. § 306, 1, d.), lit. *the (things which are) evil are always pleasant to thee in mind to foretell*. Notice the form κακά. What oxytones lose their accent by elision? H. 100; K. § 31, III. — τι (written τί because followed by the enclit. πῶ) may be taken as adv. acc., or as qualifying ἔπος: πῶ is taken by Cr. in this and some other passages as equal to πᾶς,—a use not recognized by L. & Sc. nor by Pape: again some edit. have οὐδέ... οὐδέ, instead of οὔτε... οὔτε. We may render the verse, *and thou hast neither spoken any noble word hitherto, nor brought (it) to pass*; or, according to another view, *thou hast not at all, in any way, spoken, etc.* ἐτέλεστας (τελέω) is an emphatic addition to εἶπας, something as Hom. joins ἔπος τε ἔργον τε.

110–115. ὡς δὴ κτέ., *that really on this account, etc*; spoken in irony. — οὐνεκα, *because*, relates to τοῦδ' ἕνεκα. — κούρης: the thing valued (gen. of cause). H. 578, R. c; K. § 275, 3, *to receive for the maiden, etc.* — βούλομαι is comm. rendered here, *I prefer, malo, μᾶλλον βούλομαι*; but the simple and exact meaning of πολλὸν βούλομαι is equally natural, *I desire earnestly, i. e. my heart is set on having her* (emphat.; her in distinction fr. the ransom) *at home.* — Κλυταμνήστρης depends on προ-. — ἔθεν: H. 238 D; K. § 217, Att. αὐτῆς, her, i. e. Clytemnestra: ἐστὶ χερῶν, sc. Χρυσῆς. — V. 115, accs. of specif., *not in stature, nor yet in form; neither in mind, nor in any accomplishments* (lit. *nor in works in any respect*).

116–120. ὧς. Observe always the dif. between this and ὡς: H. 112; K. § 342, R. 2. καὶ ὧς, *even thus.* — τόγε, sc. ἐστίν, *if this at least is better, i. e. δόμεναι* (sc. αὐτήν) *πάλιν.* — σῶν: Lex. σῶς. — βούλομαι... ἦ, *I wish... (rather) than: ἔμμεναι*: H. 406 D; K. § 225. — ὄφρα... ἔω (cf. ἔμμεναι and references), *that I may not be, etc.* οἶος differs how in meaning fr. οἶος? — τόγε... ὃ (= ὄρι) μοι (cf. N. on οἶ, v. 104) γέρας, *this at least, that my reward, etc.* ἔλλα, adv. See Lex.

123–129. γάρ refers to the demand of Agamemnon, and implies something like this:—*In your greed of gain, you demand what is unreasonable, and even impossible; for how will, etc.* — οὐδέ... ἴδμεν (H. 409 D, 6; K. § 228, οἶδα), lit. *we do not even at all anywhere know of, etc.* With οὐδέ τι, cf. the frequent Att. expression οὐδέν τι. Notice the force of πού. Lex. πού, 2. — τὰ... τὰ: the former, relat. (H. 243 D; K. § 247); the latter, demonstr.; *those things have been divided which, etc.* πολίων (Att. πόλεων) ἔξ: H. 104, a; K. § 32, (b). δέδασται, Lex. δάω (B). — λαούς, subj. of ἐπαγείρειν. The verb repeats with emphasis the idea of *collecting*, first expressed in παλλίλογα (adj. or adv.): *that the people collect these*

things together, over again. — δεῖ, to the god, i. e. to Apollo, of whom Chryses was priest;—a more pointed appeal than though he had said to her father. πρὸς, πρὸλημι. — ἀποτίσομεν: notice the force of ἀπο: we Achaeans will repay (thee), etc. — αἶ κέ ποδὶ = Att. εἰν που, if perchance. For this use of ποῦ (Epic ποδί), see Lex. ποῦ, II. 2; cf. ποῦ, v. 124. — δῶσι: H. 361 D; K. § 220, 4.

131–134. μὴ δ' οὕτως = μὴ δὴ οὕτως, a rare elision. H. 70 D; K. § 13. Force of δὴ? H. 851; K. § 315, 2. — ἀγαθὸς περ ἑών: πέρ is intens., as usual. ἑών is taken here by some as concessive; but by most critics as causal: since you are very brave; or more briefly, brave as you are. In what ways may the circumstance denoted by the particip. be related to the action of the principal verb? H. 788 ff.; K. § 312, 4. — κλέπτε νόψ: connect w. μὴ κτέ. Do not now in this way (οὕτως) play the thief in mind. — παρελεύσεαι (πατέρχομαι), you will not get beyond, lit. along by, etc. — ἦ ἐδέλεις, do you wish, etc. Notice the form of ἦ. So Cr., St., Spitz., Dübner; but Düntz., F., Naeg. write ἦ, the usual form of the interrog. See Lex. ἦ, II. and ἦ, II. — ὄφρα: temporal here, while: αὐτός, and αὐτὰρ ἐμ' (= ἐμέ) are antithetical: while you yourself hold your prize, that I, on the contrary. — αὐτως... δευόμενον (δεύομαι, Att. δέομαι, to want) agrees w. ἐμέ: thus (as you propose) destitute. — κέλευαι: cf. v. 74.

135–139. εἰ μὲν κτέ.: simple supposition. H. 745; K. § 389, 2, 1, (a); G. § 50, 1, N. 1. — ἔρσαντες (ἀραρίσκω) κατὰ θυμόν, having suited it (γέρας) to my mind. — ἔσται, subj. ? sc. γέρας, that it may be an equivocal (to the maiden). — The conclusion (καλῶς ἔξει, it will be well) is omitted. H. 753, a; K. § 340, 2, (c); G. § 53, N. 1. — εἰ δέ κε = ἔαν δέ. — δώσωιν: H. 370 D, c; K. § 222, C. — δέ in the apodosis (ἐγὼ δέ: H. 862, b; K. § 322, R. 8). It continues here the opposition (first expressed in εἰ δέ κε) to the preceding supposition εἰ μὲν κτέ. In the apodosis, δέ is variously rendered, or often not translated at all. ἐγὼ δέ, yet I, or, then I. — Notice κέν... ἔλωμαι (aor. subjunc.) instead of the usual fut. indic.; showing some caution on the part of Agamem. H. 270, c; K. § 260, 3, (b); G. § 38, 2. I myself will, or I myself may, etc. ἰών agrees w. subj. of ἔλωμαι; lit. going take, i. e. go and take thy, etc. — ἄξω (sc. γέρας) falls into the usual const. of fut. indic. The rage and folly of Agamemnon are shown by his unnecessary provocation of Ajax the bravest (after Achilles), and of Odysseus the shrewdest of the Greeks. — κέν w. fut. indic. H. 710, b; K. § 260, 2, (1); G. § 37, 2. — ὃν κεν ἴκωμαι, whom I shall approach. ἴκω, ἰκάνω, ἰκνέομαι (three forms in Hom.) often w. acc. H. 544, a.

140–147. μεταφρασόμεσθα, ἐρύσσομεν, ἀγέλομεν, δείομεν, βήσομεν:

subjunct. w. short mode-sign. Cf. *ἐρείομεν*, v. 62, N. : *-μεσθα*, Att. *-μεδα*, H. 355 D. d ; K. § 220, 12. *let us consider . . . let us draw*, etc. *ἄγε*, interj. See Lex. Cf. Lat. *age*. — *ἐς . . . ἀγείρομεν* : *ἐς . . . δέιομεν*, sc. *νῆα* : *let us collect into (it)* : *let us place on board*, etc. *ἐπιτηδές*, adv. — *ἄν* (= *ἀνά*) sc. *νῆα . . . βήσομεν* (1st aor. subjunc.), *and let us embark upon (it) the*, etc. *αὐτήν*, intens. pron. w. *Χρυσήϊδα*. What parts of *βαίνω* are causative ? H. 416, 2 ; K. § 158, 1, R. — *εἰς τις*, subj. ; *ἀρχός*, pred. w. *ἔστω* : *ἀνὴρ βουλ.*, appos. w. *εἰς τις*. — *ἡμῖν*, *for us*. H. 597 ; K. § 284, R. 4. — *ἰλάσσειαι* : subjunc. w. short mode-sign : *ῥέξας, ῥέξω*.

149–160. *ἀναδείην* : const. ? H. 553 ; K. § 280, 3, (f). — *πέιδηται* : force of the subjunc. here ? H. 720, c ; K. § 259, R. 4 ; G. § 88, N. 1. — *ὄδδν ἐλθέμεναι* (Att. *ἐλθεῖν*) : see Lex. *ὄδδς*, II. : *ὄδδν* is cogn. acc. — *αἰχμητῶων* (H. 128 D ; K. § 211, 4), appos. w. *Τρώων*. — *δεῦρο*, join w. *ἤλυθον*, *I came not hither*, etc. — *οὐ τι*, *not at all*. Cf. *οὐδέ τι*, v. 124. — *μοί* : const. ? H. 601 ; K. § 284, (10) ; “*guilty towards me*.” Felton. — *οὐ . . . πώποτε*, *not at any time (ποτε) yet (πώ)*, i. e. *never yet*. Difference in meaning between *πῶς*, *πῶς* (enclit.), *πῶ* (enclit.) ? and between *πότε* and *ποτέ* (enclit.) ? — *οὐδὲ μὲν* (= *μὴν*), *nor in truth*. H. 852, 13 ; K. § 316, R. — *ἐδηλήσαντο* : distinguish carefully between *δηλόμαι* and *δηλόμαι*. — *ἀλλὰ σοί* (why orthotone here ? H. 111, b ; K. § 35, 3, (b)) : connect w. *ἔμα*, *but with you*, etc. *ἐσπόμεδα, ἔπομαι*. — *πρὸς Τρώων* : see Lex. *πρὸς*, A. II. — *τῶν οὐτι*, *these things you do not at all*, etc. Notice the asyndeton, denoting passionate utterance.

161–171. *αὐτός* : join w. the infin. : *and now you threaten that you will yourself take away*, etc. Cf. N. on *πρόφρων*, v. 77. — *ᾧ ἐπι* (notice the accent. H. 102 D, b ; K. § 31, iv), *for which*. — *δόσαν*, Att. *ἔδοσαν*, *gave (it, the reward)*. — *σοί* depends on *ἴσον* ; lit. *equal with thee* : a brief expression for *σῶ γέραϊ*, *equal with thy reward*. — *ἄποτ' Ἀχαιοὶ κτέ.*, *whenever the Achaeans have sacked*, etc. This had often happened during the nine years of the war already nearly passed. Force of the aor. subjunc. *ἐκπέρσωσι* ? H. 716 ; K. § 257 ; G. § 20, N. 1. Notice the omission of *ἄν*. H. 759 ; K. § 337, R. 3 ; G. § 68. — *σοί*, dat. of interest : sc. *ἔστί*. — *τό* w. *γέρας* approaches very near the Attic article in force : *the reward is much greater for thee*. — *ὀλίγον, φίλον*, sc. *γέρας*, obj. of *ἔχων*. — *ἐπεὶ κε κάμω (κάμνω)*, *when I have become weary*. Some edit. have *ἐπὴν κεκάμω*, same idea. — *εἶμι*, *I am going*. The pres. is often thus used in a lively manner, instead of the fut., in Eng. and in some other modern languages, as well as in Greek. — *Φθίγηθε* : different local endings, with their meanings ? H. 203 ; K. § 235, 3. — *ἴμεν*, Att. *ιέναι*. — *ο' = σοί*. H. 70 D ; K. § 206, 5, (f) : *nor do I think that I*,

being in dishonor, shall amass . . . for you. Thus σοί depends, as dat. of interest, on ἀφύξειν. This construction is now very generally preferred, though the elision of οἰ, in σοί, is very rare; perh. only found here. Some, however, take σ' for σέ, and make it subj. of ἀφύξειν (ἀφύσσω): that you will amass, etc.

173-187. φεῦγε μάλ', *see certainly!* — ἔγωγε differs how in meaning from ἐγώ? See Lex. — ἄλλοι, sc. εἶσιν. — κέ w. fut. indic. to mark the fut. event as contingent: *who will honor me* (if an opportunity shall occur). Cf. κέν, v. 137, N. — μητίετα: decl. 3.3. H. 136 D; K. § 211, 1, (c). — ἔρις, sc. ἐστὶ: φίλη, pred., *s' strife is dear*, etc. With πόλεμοι and μάχαι understand the same pred. — θεός σου, *doubtless some god*, etc., i. e. no credit is due to you. Cf. ποδί, v. 128, N. τόγε refers to the clause εἰ . . . ἐσσι, *if you are very strong*. — σέθεν. H. 233 D; K. § 217. Cf. ἔθεν, v. 114: depends on ἀλεγίζω. — κοτειντος, sc. σέθεν. — ὡς, causal, *as, since*: τὴν μὲν . . . πέμψω and ἐγὼ δὲ κτέ., are the principal sentences, *I will send her (away) with*, etc. So Cr. and St. understand the sentence. Yet Naeg., and following him F. and Düntz., takes ὡς as denoting a comparison, and ἐγὼ . . . ἔγω as equal to οὕτως ἐγὼ κτέ.; *as Phoebus Apollo takes . . . , so I*, etc. With this const., τὴν μὲν . . . πέμψω is made quite subordinate. I prefer the first explanation. — ἀφαιρεῖται w. two accs., *takes from me Chryseia*. H. 553; K. § 280, 3. Force of the mid.? *takes away*, sc. *in his own interest, selfishly*. “ἀφαιρεῖσθαι w. two accs. only in the Il.” Naeg. — τὴν μὲν ἐγὼ . . . , ἐγὼ δὲ κτέ., *I will indeed send her . . . , but I, going in person*, etc. κ' ἔγω less positive than the preceding fut. indic. πέμψω. Cf. N. on κέν ἔλωμαι, v. 137. Notice the emphat. position of ἐγὼ before δέ, where we might expect Βρισηίδα δέ, as correl. w. τὴν μὲν. — τὸ σὸν γέρας, emphat. appos. w. Βρισηίδα: τό, *demons. that reward of thine*. — καὶ ἄλλος, *another also* (as well as you). — ἴσον φάσθαι, *to affirm an equality with me*, or *to fancy himself equal (with me)*: φάσθαι, H. 404 D; K. § 178. — ὁμοιωθήμεναι (aor. infin. pass. as mid. fr. ὁμοίω) ἑντῆν, *to compare himself (with me)*: lit. *to make himself similar face to face (with me)*.

188-200. Πηλεῶνι: patronym. H. 466, a. — οἶ (enclit.): cf. N. v. 104; depends on μερμήριξεν, dat. of interest: στήθεσσι depends on ἐν: *his heart within his shaggy breast*, etc. — ἦ . . . ἠέ, *whether . . . or*. — τοὺς μὲν . . . δὲ κτέ., *should disperse these* (the companions of Agamemnon), *whi e he* (Achilles), etc. One might expect here the antithesis τοὺς μὲν . . . Ἀτρεΐδην δέ: but δὲ δέ gives more prominence to Achilles—the principal figure in the mind of the poet; who is here, as ever, an artist. — εἶος, *while*. Many edit. have εἶος. — ἦλθε δέ, *then came*: cf. N. on δέ, v. 58.

— πρὸ . . . ἤκε, sc. αὐτήν, sent (her) forth. — ἄμφω, obj. of φιλέουσα: understood (in the gen.) w. κηδομένη: *loving and caring for both*, etc. ξανθῆς κόμης, *by his blonde hair*, or as many render, *by his golden hair*. Const. ? H. 574; K. § 273, 3, (b), (β). — οἶφ, sc. οἶ, to him alone. — μετὰ . . . ἐπράπετο: μετατρέπω. Notice the frequency of tmesis in Hom. — δεινὰ . . . φάανδεν (H. 396 D; K. § 230), and her two eyes appeared terrible, or shone terribly. In this way Achilles recognized her. The epithet γλαυκῶπις (v. 206) has reference to the peculiar and fearful brilliancy of her eyes: οἶ ὄσσε, cf. v. 104, N. on οἶ: lit. *appeared in respect to her*. The rendering, *appeared to him*, is not considered admissible.

201-214. μὲν depends on προσ-, ἔπεα on -ἠύδα (αὐδῶ), *having lifted up his voice (φωνήσας) he addressed to her*, etc. — ἦ ἴνα . . . ἴδῃ (2d pers.): *is it that thou mayest behold*, etc. ? i. e. hast thou indeed come that, etc. — τό, *this, it*, i. e. what he is about to say. τελέεσθαι, fut. *that it will be accomplished also*. — ὑπεροπλήσι: meaning of abstract nouns in plur. ? H. 518, c; K. § 243, 3, (3): *by his insolent acts*. — ἄν ὀλέσῃ: cf. N. on κ' ἔγω, v. 184. — αἶ κε; cf. v. 66: πίδαμαι, κείδω. — ἀλλ' ἦτοι κτέ., *but truly in words hold up before him (the future) just as it shall come to pass*. So this line is understood by Naeg., Cr., St., F., and others; the best commentators on Hom. Yet Düntz., Koeppen and some others think this meaning of ὀνειδισον (ὀνειδίζω, in the sense, *to cast before, hold up before*) inadmissible; and render the verse, *but truly with words reproach (him), as opportunity shall occur; or as much as you please*. — τὸ δὲ κτέ., cf. v. 204. — καί, intens., join w. τρίς: *at some time even thrice as many*, etc. — ὕβριος . . . τῆσδε: i. e. the insult offered by Agamemnon. — ἡμῖν, to us, i. e. Athena and Hera.

216-222. εἰρύσασσθαι: H. 405 D, b; K. § 239. 1st aor. mid. For σσ, see H. 314 D; K. § 223, 2, to keep the word of you both. — καὶ . . . κεχολωμένον (sc. ἐμέ, subj. of εἰρύσασσθαι), *even though very great'y enraged in heart*. — ὅς κε: why is κέ expressed? H. 757; K. § 333, 3, and 4; G. § 60, 3. — μάλα τε: notice the use of τέ here. H. 856, a; K. § 321, R. 4. — ἔκλυον (κλύω): used as gnomic aor. H. 707; K. § 256, 4, (b); G. § 30: *whoever obeys*, etc., *him do they certainly hear*. — ἦ, he spoke: H. 404, 1; K. § 178, R. 3. It forms a sentence by itself, and hence is easily distinguished fr. ἦ, intens. — ὄσε, ὠδέω. — βεβήκει (βαίνω) "has in the epic language the sense of the imperf. or aor." Butt. Yet Cr., Naeg., St., and others take it as strictly pluperf.; *was gone* (that very instant),—the pluperf. denoting the suddenness of her departure. — δώματα depends on ἐς, which by the rule (H. 104, a) would be writ-

ten *Es.* Küh., § 82, limits this rule to *ἐξ* and the adv. *ὤς*. — *μετά*: force w. the acc.? H. 645; K. § 294, II.

224-230. *οὐπω*: composition? Differs how in meaning fr. *οὐκέτι*? — *κυνὸς δμ- ἔχων*: cf. *κυνῶπα*, v. 159. — *οὔτε ποτέ, neither at any time*. Dif. in meaning between *ποτέ, πῶ, and ἔτι*? — *πόλεμον*: prevailing meaning in Hom.? See Lex. — *ἀριστήσιν (ἀριστεύς)*: H. 189 D; K. § 213, 3. — *τέτληκας* is taken by F. and Düntz. as pres. in meaning. I see no good reason for not understanding it as perf.: *neither at any time hast thou had the daring* (lit. *hast thou endured in heart*), etc. Forms in use fr. this stem? See Lex. *ΤΛΑΩ*. — *τὸ δὲ . . . εἶδεται, for this seems*, etc. The causal meaning of *δέ* in the epic language is questioned by some critics; yet it seems more natural to render it *for*, in this, and many other passages. *κῆρ, fate, death*, Lex. II. Differs how fr. *κῆρ*? *εἶδεται*, Lex. EIAΩ. A. II. Cf. in sound and meaning, Lat. *videtur*. — *δῶρ ἀποαιρείσθαι = Att. ἀφαιρείσθαι* (sc. *τοῦτον*, cf. v. 182), *to take away the gifts from him, who, etc.* — *δοῖς . . . εἶπῃ*: notice the omission of *ἔν*. H. 757, 759; K. § 333, 3, R. 3; G. § 63. — *σέθεν ἀντίον*: Lex. *ἀντίος*, III., in opposition to thee.

231-239. *δημοβ. βασιλεύς*: nom. for voc. H. 541; K. § 269, 2. — *ἦ γὰρ ἂν . . . λωβήσαιο*: condit. omitted. H. 752; K. § 340, 1; G. § 52, 2. A condition of the 2d form is readily supplied by the mind; *εἰ μὴ οὔτι-δανοῖσιν ἦνασσεσ*: *for* (were this not so, i. e. did you not rule over worthless men) *you would surely now for the last time*, etc. — *ἐκ τοι ἐρέω*: v. 204. — *ἐπὶ . . . ὀμοῦμαι*: Lex. *ἐπόμνημι*: *ὄρκον* v. 233, is used in the primary sense,—*an object, sign, or witness, of an oath*: in v. 239, it is used in the secondary sense,—*an oath*. In v. 233, render, *I will swear by a great sign* (of an oath); *yes, by this sceptre, which*, etc. *ναὶ μά*: H. 545; K. § 316, 4. — *μέν = μὴν*: H. 852, 13; K. § 316, Rem. — *τὸ . . . φύσει (φύω), . . . λέλοιπεν*. The mind readily supplies a clause in reading this sentence,—*which shall never put forth*, etc. (and has never put them forth) *since the time when it has first left*, etc. — *ἔλεψεν, λέπω*: *for around it the bronze has peeled off*, etc. *χαλκός*, as often, the material for the thing made (metonymy). We may translate it, *the knife*; or may retain the figure and render it, *the bronze*. The oath of Latinus, Aeneid, 12, 206 ff. is very similar, plainly an imitation of Homer.

Ut sceptrum hoc (dextra sceptrum nam forte gerebat)
Nunquam fronde levi fundet virgulta neque umbras,
Quum semel in silvis imo de stirpe recisum
Matre caret, posuitque comas et brachia ferro, etc.

— μίν, *it*, denotes the same object as ζ, v. 236, i. e. the sceptre. — Δέμστας: dif. forms of the gen. of Δέμις? See Lex. — οίτε, H. 856; K. § 321, R. 4. — εἰρύαται: Lex. ἐρύω, IV. -αται: H. 855 D, e; K. § 220, 13. — πρὸς Διός, *by the authority of Zeus*. — δ, subj.; μέγας ἔρκος, predicate.

240-253. Ἀχιλλῆος (gen. of cause) ποδῆ, *a longing for Achilles*. — υἷας, obj. of ἔεται, *shall come upon*, etc. Cf. N. on ὄν. . . ἴκωμαι, v. 139. Different forms of υἷός in the oblique cases? See Lex. — ἀχνύμενος, concessive, *though*, etc.: πέρ, intens. — εἶτ' ἄν = Att. ὅταν. — ὅτ', *because*. The critics are agreed as to the meaning of ὅτ'; but not as to the letter elided. Cr., F., Düntz. and others take it for ὅτι (H. 70 D): Naeg., and others, for ὅτε. The greater number of critics are of the former opinion, that ὅτ' here, and in some other passages, stands for ὅτι. — ποτὶ . . . βάλε, προσβάλλω: γαίη, const.? H. 605; K. § 300, 3, (a). — πεκαρμένον (πείρω), agrees w. σκῆπτρον. — τοῖσι: const.? dat. w. ἀνόρουσε (ἀνά, ὀρούω): H. 601; K. § 284, (10). Cf. vv. 58 and 68. — τοῦ . . . αὐδῆ: *ex ejus lingua melle dulcior fluebat oratio*. Cic. de Senec. 10: 31. — ῥέεν (ῥέω), imperf. without augment. — τῷ: const.? Cf. τοῖσι, v. 47; join w. ἐφθίασ' (= ἐφθίατο, fr. φθίνω; cf. εἰρύαται, v. 239, N.): *from before him, had passed away*, etc. δύο γενεαί, *two generations*. Herod., II. 142, says, *γενεαί τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστιν*. This would make Nestor somewhere between 67 and 100 yrs. old. — Notice the dif. between οἱ οἱ: the former is a relat. (*γενεαί*, anteced.), subj. of τράφεν and ἐγένοντο: the latter is a pers. pron., depending on ἄμα, *together with him*. — τράφεν (Att. ἐτράφησαν) ἠδ' ἐγένοντο: lit. *were brought up and born*. Our idiom would invert the order; *were born and brought up*. "In a hysteron proteron, the more important thought usually precedes: the second appears as a less essential complement of the idea. Hence τράφεν, as denoting a more intimate relation among men than ἐγένοντο, is placed first;" F. "In the retrospect, the period of one's education appears nearer and more important than the year of one's birth; and hence, is mentioned first." Naeg. — μετὰ w. dat. H. 643; K. § 294, R. — ὅ σφιν: cf. v. 73.

254-258. ὦ: notice the accent; an exclamation of astonishment: before the vocative, it is written ὦ (perispomenon): πόποι, see Lex. Here it seems to denote the various emotions of surprise, shame, and grief; but especially the last: *O, woe is me! truly, great sorrow*, etc. — γηθήσαι: notice the accent, showing that it is optat. H. 367, R. e; K. § 118, R. 3. — κεχαροῖατο (χαίρω), πυθολατο (πυθάνομαι): for the ending, cf. ἐφθίατο, v. 251; εἰρύαται, v. 239. Force of this form of cond. sent.? H. 748; K.

§ 339, II., (a). *Truly, Priam, etc., would rejoice.* — σφῶν . . . μαρναμένουν, *should learn all these things respecting you two wrangling*; or, as F. renders, *respecting you two, how you wrangle*, understanding the particip. as denoting manner. Const. of σφῶν? H. 582; K. § 273, R. 20. — οἱ, plur. relates to σφῶν, dual. Such interchange of number is frequent. H. 517; K. § 241, R. 8. — περὶ . . . ἐστέ (περὶεμι): *who are superior to the Danaï in counsel, and are superior in fighting: μάχεσθαι*, same const. as βουλῆν, acc. of specif. H. 762; K. § 305; G. § 93, Note 3.

259–272. ἄμφω δὲ κτέ., *for ye are both, etc.* Cf. N. on δέ, v. 228. — γάρ (γέ, ἄρα), denotes *confirmation* (γέ), and an *inference* (ἄρα). K. § 324, 2. We may perh. express the idea here, in this way: *consider now, that I have once associated with men even braver, etc.* — ἥτεπερ ὑμῶν, *than you*: grammatically in the same const. as ἀνδράσιν; but logically = ἥτεπερ ὑμεῖς ἐστέ, *than you are*. In a similar way, v. 263, οἷον Πειρίδου κτέ. = οἷος Πειρίδου ἦν, *such as Pirithous was*. — οἴγε, Lex. ὄγε: cf. v. 190. — γάρ, v. 262: the confirmative idea seems here again to be more prominent: *be assured, I have not yet seen, etc.* Notice here ἴδον (Att. εἶδον), and above ἐμίγησα, aor., where we more naturally use the perf.; — a frequent difference of idiom between the two languages. H. 706; G. § 19, N. 4. — οὐδὲ ἴδωμαι, nearly like the fut. indic., but less positive. H. 720, e; K. § 259, R. 4; G. § 87. — κάρτιστοι δῆ: notice this use of δῆ. H. 665; K. § 315, 2. — μὲν (vv. 267, 269) = μῆν. H. 852, 13; K. § 316, R. — Notice the emphatic repetition κάρτιστοι . . . κάρτιστοι . . . καρτίστοις. — φησὶν, appros. w. καρτίστοις. — ἀπόλεσσαν (ἀπόλλυμι), trans. *destroyed* (then). — κατ' ἐμ' αὐτόν (Hom. does not use the Att. forms ἐμαντοῦ, (acc. ἐμαντόν), σεαντοῦ, etc.), *by myself alone, or for myself alone*. Thus it could be seen what service he, as a single man, rendered. Wolff, however, understands the phrase thus, *according to myself, like myself, i. e. worthily of myself*; or, as we sometimes say, *according to the best of my ability*. So St. and Düntz. — Notice the emphat. posit. of ἐγώ: also in juxtaposition and contrast w. κείνοισι, *them*, the heroes above named; same as the subj. of ἀπόλεσσαν and καλέσαντο. — ἄν, join w. μαχέοιτο, poten. optat. and *with those* (heroes), *no one of those who, etc. would fight*.

273–284. βουλέων (H. 128 D, b; K. § 211, 4), depends on ξύνειν (= Att. συνίσαν, fr. συνίημι. H. 355 D, c; K. § 220, 14), *they heeded my counsels*. — ἄμεινον (accent: H. 175, a; K. § 65, 5, (b).), sc. ἐστίν. — σύ: Agamemnon: τόνδε, remote obj.; κούρην, direct obj. of ἀποαίρεο. Cf. vv. 182, 230, Note. Observe the irreg. form ἀποαίρεο, for ἀποαιρέεο, with an ε elided and the accent drawn back. — ἀγαθός περ ἐών: in the same

sense as in v. 131. Cr., Naeg. and others. — *ἔα* (*ἰδώ*): *ἔς* (followed by the enclit. *of*, hence in the text, *ἔς*), as: *but leave (the maiden to him), as the sons of the Achaeans first gave (her) to him for a prize.* *ἔς* is usually understood here as denoting *manner*, rather than *cause*. So Naeg., St., Düntz. and others. Cr. allows either interpretation. *γέρας* is in appos. w. the obj. of *δόσαν*. — *ἔμμορε, μείρομαι*. — *ῥτε* (*ῥστε*): H. 856, a; K. § 321, R. 4. — *γείρατο*: distinguish carefully between *γείρομαι* and *γίγνομαι*. See Lex. — *ἀλλ' ὄγε*, *yet he*, begins the apodosis. What words (like *ἀλλ'*) lose their accent by elision? H. 100; K. § 31, III. — *Ἄτρεϊδῆ*: notice the emphat. posit. of this vocat. Cf. v. 277. — *αὐτὰρ ἔγωγε* (emphatic) *κτέ.*, *moreover I myself* (companion of ancient heroes) *beseech you to lay aside your anger against Achilles.* *Ἀχιλλῆϊ*, remote obj., depending on *μεθέμεν* (= Att. *μεθεῖναι*, fr. *μεδίημι*): H. 597; K. § 284, (10). — *πολέμοιο* depends on *ἔρκος*, as objec. gen., *a defence to all . . . against*, etc.

286-291. *ναί . . . πάντα*, *yes, surely, all this at least* (*γέ* imparts emphasis to the preceding word). All that Nestor had said was fitly spoken; *but* (*ἀλλ'*, v. 287) something more was to be considered. — *κατὰ μοῖραν*: see Lex. *μοῖρα*, III. 5. — *περὶ . . . ἔμμεναι* (Att. *περιεῖναι*), *κρατέειν, ἀνάσσειν, σημαίνειν*: the repetition of the idea, in words so nearly synonymous, finely presents Agamemnon's emotion, and his idea of the grasping ambition of Achilles:—*to be above all, to have power over all, to be king over all, to dictate to all.* — *ἄ*, acc. of specif.: *τινὰ* (Lex. *τις*, II.), subj. of *κείσεσθαι* (*κείσθαι*), *in which, I think here and there one* (meaning particularly himself) *will not obey.* — *εἰ . . . ἔδεσαν . . . προδέουσιν κτέ.* Force of this const.? H. 745; K. § 339, 2, 1, (a); G. § 49, 1: *if the immortal gods have made him. . . , do they therefore permit him*, etc. *προδέουσιν* (from the simple stem *ΘΕΩ*) = *προτιδέουσιν*. So it is usu. understood.

292-303. *ὑποβλήδην*, adv. (fr. *ὑποβάλλω*), *interrupting, interposing.* — *ἦ γάρ . . . ὑπέιξομαι*, *No! for surely I should be called . . . if now I shall yield*, etc. See Lex. *γάρ*, I. 2. Notice the mixed form of cond. sent. H. 748, 745; K. § 339, 3; G. § 54, 2. Force of *ἤ*. H. 851; K. § 315, 2. *πᾶν ἔργον*, *in every thing*, adv. acc. — Vv. included in brackets do not, in the opinion of Dindorf, belong to the text (see vv. 265, 296); and hence are often omitted in translating. Omitting v. 296, we may repeat with *μη . . . ἔμοιγε, ταῦτ' ἐπιτέλλεο*, *on o'hers indeed charge these things, for not on me at least* (may you charge them). The idea is more pointed thus. — *ἐνὶ . . . βάλλεο* (*ἐμβάλλω*): force of the const.? H. 618, a; K. § 300, 3, *lay it up in thy heart, or take it to thy*

heart. — Different forms of the fut. of μάχομαι in Hom.? Att. form? — οὔτε σοί: why orthotone here? H. 232; K. § 35, R. 2. — οὔτε τῷ (enclit.) ἄλλῳ: difference between the dat. of τῷ and the dat. of the article? σοί and ἄλλῳ depend on μαχήσομαι. — ἐπεὶ με ἀφέλεσθε (ἀφαιρέω) κτέ., since ye who gave (her), etc. He speaks of the event as if already past. — τῶν ἄλλων (repeated and emphasized in τῶν, v. 301) limits τῷ: but of the other things, which, etc., of these, you may take and bear away nothing, etc.: δοῖ, adj. fr. δοός: οὐκ ἂν τι φέροις, potest. optat. H. 722, b; K. § 259, 3; G. § 52, Note. — εἰ δ' ἄγε (see Lex. under this phrase), but, if you please, come! μὴν (H. 852, 13; K. § 316, 1), a confirmative word, arresting the attention and fixing it on the preceding thought. Its force may perh. be conveyed best in Eng. by emphasizing the word come. — γνώωσι (γυγνώσκω): cf. δώσωιν, v. 137, N: καὶ οἷδε, these also: οἷδε differs how, in form, fr. 3d sing. of οἶδα? — δουρί: dif. forms of gen. of δόρυ?

305-321. ἀνοστήτην = ἀνεστήτην: H. 73 D; 307 D; K. § 207, 7. — λῦσαν, Lex. λύω, III. Notice the change in number. — ἤτε: H. 405 D; K. § 226: οἷς, possessive pron. = Att. τοῖς. — προέρυσσαν, προέρυσα. — ἐς... ἐς... ἀνά, sc. νῆα: he selected for (it, the ship), etc. — βῆσε, he caused to go, he drove. What tenses of βαίνω are trans. in the act.? H. 416, 2; K. § 168, 1, R. — εἶσεν: H. 431 D, 6; K. § 230, εἶσα: he led and placed on board, etc. — ἐν... ἔβη, and in (it) went, etc. — Οἱ μὲν, v. 312, they, Odysseus and his men. — κέλευθα: const.? H. 547, b; K. § 279, 6. — ἄνωγεν, ἄνωγα. — οἱ δέ, and they, the people who were left after Odysseus and his companions had set sail. — οὐρανὸν ἵκεν: cf. N. on ὄν ἴκωμαι, v. 139. — ἐλισσομένη κτέ., lit. whirling around the smoke, "wreathed in smoke." D. — τά, these labors, v. 314 ff. — ἐπηπείλησ', ἐπαπειλέω. — τῷ, relat.: οἷ, dat. of interest.

322-332. κλισίην: const.? H. 551; K. § 277. — χειρός, gen. part. by the hand. — ἀγόμεν: infin. as imperat. Cf. λῦσαι, v. 20, N. — δῶρσιν: H. 400 D, i; 361 D; K. § 220, 4; 224, 7. — ἐγὼ... ἔλωμαι: cf. v. 137, N. Observe again δέ (after ἐγὼ) in the apodosis. H. 862, b; K. § 322, R. 8. — σὺν πλεόνεσσι, with greater numbers. See Lex. πλείων, end. What is the Att. dat. plur.? — τό, cf. v. 228. — δ' ἄγχιον, adj. here: more dreadful. Deriv.? See Lex. — κρατερὸν κτέ. Cf. v. 25. — τῷ δέ, and these two, i. e. the two heralds. — βάτην: H. 408 D, i; K. § 230, βαίνω. — ἐπὶ τε κλισίας... ἰκίσθη: ἰκνέομαι often takes the acc. without a preposit. Cf. v. 240; v. 362. — τόν, this one, him, i. e. Achilles. — οὐδ' ἔρα: notice the force of ἔρα here: nor, as might be imagined, did Achil. rejoice, etc. — ταρβήσαντε, aor., denoting the effect, at the first sight of Achilles: αἰδομένω (αἰδομαι, poetic = αἰδέομαι), pres.,

denoting continued emotion: *the two, confused and reverencing the king* (Achilles) *stood still*. Düntz. calls attention to the fact that only the 1st aor., not the pres. particip., of *ταρβέω* is used in Hom. It seems unnatural to refer *βασιλῆα* here to Agamemnon. Very few critics understand it thus. *βασιλεύς* is often spoken of others, besides the commander in chief. — *οὐδέ τί μιν κτέ.*, *nor did they speak to him at all, nor interrogate (him)*. A natural and graphic description throughout. The passage, a little below, is illustrated by Flaxman, in one of his best sketches.

334—344. *Χαίρετε*, the usu. salutation, *Hail! heralds!* etc. — *ἄσσον*: how compared? Lex. ἄγγι. — *ἄσσον ἴτε*, a familiar and courteous address, *come nearer*. The Germans often say, *Treten Sie näher!* where we should say, *Walk in!* — *ὑμμες* (= Att. *ὁμοῖς*), sc. *ἔστέ*. Do words beginning with *υ* ever take the smooth breathing in the Att. dialect? — *δ* (notice the accent, distinguishing it fr. *δ* the article), *who*. H. 243 D; K. § 217, 5. *σφῶϊ*, 2d pers. *you two*, obj. of *προτεῖ* (*προτήμι*). — *Πατρόκλεις*: see Lex. *Πάτροκλος*. — *καί σφῶιν* (enclit. 3d pers.) *δός*, and *give (her) to them*, etc. — *τῶ αὐτῶ*, *these two themselves*, subj. of *ἔστων*: *μάρτυροι*, pred. What does *αὐτός*, in all its forms, w. the article before it, mean in the Att. dialect? — *πρός τε κτέ.*, *in the presence of the gods*, etc.; a solemn form of oath. — *εἴποτε δ' αἴτε*: *δ' = δή*; cf. *μη δ' οὕτως*, v. 131, N. Thus *δ'* here is now usu. understood (cf. Spitz., 'r, St., Naeg, F., Düntz. and others): and this clause is taken as protasis, with the preceding as apodosis. Thus, *let these two themselves be witnesses*, etc., *if ever again indeed*. Yet we may understand the sentence differently, taking *δ'* for *δέ*, and this clause as a protasis, with a following apodosis suppressed. So H. 883; K. § 340, 2, (b). — *ἀμῦναι* depends on the combined idea *χρειῶ ἐμεῖο*, *need of me to avert*, etc. What Achilles would do in such a case is not declared, but is clearly enough implied; and is really more significant, when left thus unexpressed. — *δγε*, *this man*, Agamemnon. — *δύει*, intrans. Lex. *δύω* (B), or *δύνω*. — *πρόσω καὶ ὀπίσω*. Critics are not agreed in the interpretation of these words. Some understand them to mean *the immediate and the remote future*: others (Cr., St., D.) understand the sentence thus, *nor does he know how at all to take into view at once the future and the past*. Perh. the latter interpretation of these words in Hom. is more generally preferred. — *δππως . . . μαχέοντο*: the general rule (H. 739; K. § 330, 2; G. § 44) would require here the subjunc.; as *οἶδε*, the verb of the principal clause, is pres. in meaning. Yet see H. 730; K. § 330, R. 2; G. § 44, N. 2. The ending *-ουτο*, st. *-οἶατο*, is thought to occur only here in Hom. — *οἱ παρὰ νηυσὶ . . . Ἀχαιοί*: lit. *those by the ships, Achaeans*: Eng. idiom, *the Achaeans by the ships*.

345-351. φίλος: notice the frequent and peculiar use of φίλος (Lex. 3.) in Hom.,—nearly equivalent to a possessive pron.—ἐπειείθεο, ἐπιπέιδομαι.—δῶκε δ' ἔγειν, and gave (her to them) to conduct (away). Const. of ἔγειν? H. 765; K. § 306, 1, (d); G. § 97. Is the infin. in Latin thus used?—ἴτην: H. 405 D, 1; K. § 226.—γυνή: defin. appos. w. ἡ: H. 500, d; K. § 247, 2: lit. *but she, the woman*, etc. Cf. N. on οἱ παρὰ νηυσὶ κτέ., v. 344; also N. on v. 382. It is easier and sufficiently accurate to say, *but the woman reluctantly went*, etc.—ἐτάρων depends on νόσφι: δῖν' ἔφ' (anastrophe, H. 102 D, b; K. § 31, iv.), connect w. ἕζετο: *having immediately withdrawn apart from . . . he sat down on the beach of*, etc.—ὄρωον (ὄρωω): explain the form. H. 370 D, a; K. § 222, (3).—ἐπ' ἀπείρονα πόντον, upon the boundless deep. The reading ἀπείρονα, st. οἰνοπα, wine-faced, dark, is adopted by Dind. in his latest edit.; also by F.; and was preferred by Aristarchus. Faesi suggests that a view of the boundless deep would impress Achilles with a keener sense of his helpless condition.—πολλά, adv. H. 226; K. § 278, R. 1, *he earnestly prayed to*, etc.

352-361. ἔτεκές γε: force of γέ? H. 850; K. § 317, 2. Force of πέρ? H. 850, 3; K. § 317, 1. *Since you even bore me* (i. e. even at my birth it was determined) *being very short-lived*, etc. τιμήν περ, honor certainly.—ὄφελον: ὄφειλω, II. Dif. in meaning between ὄφειλω and ὄφέλλω? See Lex.—οὐδὲ . . . τυτθόν, not even a little. Zeus had failed to fulfil his promise, as Achilles viewed the case, in permitting Agamemnon to treat him with dishonor.—αὐτὸς ἀπούρας, having himself, etc., repeats and strengthens the idea ἐλών, thus expressing more fully the emotion of Achilles.—γέροντι, in appos. w. πατρί. They may be rendered, *her aged father*. His name was Nereus: hence, Thetis his daughter, mother of Achilles, was called a Nereid nymph.—ἀνένυ, ἀναδύομαι.—δακρυχέοντος; relation of time: *as he wept*.—χειρὶ . . . κατέρεξεν (καταρέζω), caressed him with her hand. The latter half of v. 361, is a somewhat frequent formula in Hom. See Lex. ἐξονομάζω.

362-369. φρένας, partit. appos. w. σέ. H. 500, b; K. § 266, R. 4, *why has sadness come upon you, your mind?* more freely,—*upon your mind?*—εἶδομεν (οἶδα); subjunc. w. short mode-sign: *that we both may know*.—ιδύτη (the reading of Dind. last edit. and of F.; H. 409 D, 6; K. § 228, οἶδα) agrees w. τοί: ταῦτα πάντα, obj. both of ἀγορεύω and of ιδύτη: *why do I rehearse all these things to thee knowing (them all)?* Still he proceeds with the story, thus unburthening his heart to his sympathizing mother. It is well to consider in this whole description—both the inter-

view with his mother and that with the heralds—whether the verse of Horace, describing Achilles,

Impiger, iracundus, inexorabilis, aeger,

(*De arte poetica*, v. 121.)

presents a full and truthful picture, according to the Homeric conception. — *ἐς Θήβην*, to Thebe, mentioned again 6, 397, as the home of Andromache, wife of Hector. — *διεπράδομεν, διαπέρδω*. — *τά*, these things, the spoils from Thebe (expressed above in *πάντα*, all things); obj. of *δάσσατο* (*δαίωμαι*, H. 434 D, 4; K. § 230). — *ἐκ* . . . *ἔλον, ἐξαίρειω* : *Ἄτρείδῃ*, dat. of interest, for *Atrides*, i. e. Agamemnon.

370–388. *αὐδ'* (= *αὐτε*) is here, as often, simply a particle of transition: *and after that, and then*. — Vv. 372–376: cf. vv. 13–16; 22–25. — *ἐπεὶ* . . . *ἦεν*, since he (*ὁ γέρον*) was very dear to him (Apollo). — *βέλος*, obj. of *ἤκε* (*ἵημι*): he (Apol.) sent, etc. — *οἱ δὲ* . . . *λαοί*, and they, the people; a frequent const. in Hom. Cf. *ἡ δὲ . . . γυνή*, v. 348, Note: also, v. 383, *τὰ δ' . . . κῆλα θεοῖο*. As a literal rendering is awkward, we usually say, *and the people*, etc.; *and the shafts of the god*, etc.; and so of other instances, where this idiom occurs in Hom. — *ἄμμι*: H. 233, *ἐγώ*; K. § 217; depends on *ἀγόρευε*: *ἐκάτοιο*, epithet of Apol., rendered by D., *the Archer-god*: cf. *ἐκέρργον*, v. 147. — *πρῶτος*: cf. Lat. *primus*, used in the same way. — *Ἄτρείωνα*: patronymic. H. 466. — *ἀναστῆς*, sc. *Ἄτρείων*: *ἠπειλήσεν* (*ἀπειλέω*) *μῦθον*. The slow, and even labored, movement of these words (read metrically) is well fitted to call attention to the thought. — *ῖ* (relat. masc.): cf. *ῖ*, v. 386, N. Force of *δὴ*? H. 851; K. § 315, 2, *which now in fact has been carried into execution*. Notice *τετελεσμένος ἐστίν*, a longer and more emphatic expression than *τετέλεσται*.

389–395. *τήν*, this one, her, i. e. Chryseis, emphatic posit. — *ἐς Χρῦσσην*: cf. N. v. 100. — *πέμπουσιν, ἄγουσι*: notice the juxtaposition of the two verbs;—not an unfrequent arrangement, making both emphatic. H. 885 end; K. § 348, 10, *are sending*, etc., *and they are actually on their way with gifts for the king*, i. e. Apollo, cf. v. 36. — *τήν δὲ . . . κόρην Βρισηῖος*: cf. N. on *οἱ δὲ . . . λαοί*, v. 382: *the daughter of Briseus*. *νῦν*, adv. *just now*. — *σὺ*, emphat. position: *περίσχεο, περιέχω*, III. — *ἔηος*, see Lex.; in many edit. written *ἔηος*: *defend thy brave son*. Some critics, however, think *ἔηος* here has nearly the force of a possess. pron. like *φίλος*, and render it simply, *thy son*. — *λίσαι*, imperat., *λίσσομαι*. — *εἴποτε δὴ* (cf. v. 40, N.) *τι*, *if ever a'ready in any thing*. — *ἔρησας, δνίημι*. — *ἢ ἔπει* (fr. *ἔπος*: dif. fr. *ἐπεὶ*) . . . *ἤε καὶ* (intens.) *ἔργῃ*, *either by word, or even by actual service*.

396-406. σέο (Att. σοῦ, depends on ἔκουσα) . . . ἐχχομένης, *I have heard you boasting in the palace of my father.* — δτ' = δτε, *when.* — οἷη agrees w. the subj. of ἀμύναι. Why nom.? H. 774, 775; K. § 307, 4: *that you alone among, etc., averting, etc.* — Ὀλύμπιοι: subst. here: *when others, Olympian divinities, both Hera, etc.* The mother of Achilles (Thetis) was not an Olympian divinity herself; so, we cannot say, *when other Olymp. divinities.* — τόνγε, *even him, i. e. Zeus.* — ὑπελύσασο: ὑπολύω, II. — δχ', δκα. — δν relates to ἐκατόγχειρον (used as subst.); and is the obj. of καλέουσι. Briareos is usually thought to be an ancient name, and hence, called by the poet, the name used among the gods: while Aegaeon was the name used by the contemporaries of Homer. — δέ τε: H. 856; K. § 321, R. 4. — ἄνδρες πάντες, sc. καλέουσιν. — γάρ introduces the reason for summoning the "hundred-handed": *αδτε, in turn, on his part.* As Poseidon was mightier (at least, in conjunction with Hera and Athena,) than Zeus; so *in turn, Aegaeon was mightier than his father (Poseidon): lit. was better in might.* — τόν, *this one, him, the hundred-handed.* — οὐδέ τε: cf. δέ τε, v. 408: *nor did they bind (Zeus).*

407-412. τῶν . . . μνήσασα (μυμήσκω): const.? H. 554, 576; K. § 273, 5, (e): *now reminding him of these things.* — γούνων (γόνυ): const.? H. 574, b; K. § 273, 3, (b): *take (him) by the knees.* D. "*clasp his knees.*" — αἰ . . . ἐδέλθω (cf. δάρωσι, v. 324, N.), *if perchance he may in any way consent, etc.* — ἐπι . . . ἀρῆξαι, ἐπαρήγω. — τοὺς δὲ . . . Ἀχαιοὺς: cf. οἱ δὲ . . . λαοί, v. 882, N. — ἔλσαι (infin. depends on ἐδέλθω), see Lex. εἶλω: ἀμφ' ἔλα, see Lex. ἀμφί w. acc. — ἐπαύρωνται: Lex. ἐπαυρίσκομαι, B, 1. — ἦν (cf. v. 72) ἄτην, obj. of γνῶ: δτ', cf. v. 244, N., *his mischievous folly, in that he, etc.*

414-418. αἰνὰ (adv.) τεκοῦσα (τίκτω), *having borne you to a terrible fate.* — αἰδ' ὑφελος (ὀφελω) . . . ἦσθαι (ἦμαι), *O that you were sitting, etc.* Force of this form of wish? H. 721, b; K. § 259, R. 6; G. § 83, 2; cf. ὠφελε μὲν Κύρος ζῆν, *O that Cyrus were living!* An. 2, 1, 4: ἦσθαι is what tense in form, and what, in meaning? H. 406, 2; K. § 190. — ἐπεὶ κτέ.: the idea is expressed first positively; then, negatively,—a frequent idiom: αἰσα, *period of life determined by fate, destined life:* μίνυνδα, δῆν, adverbs in the pred., may be rendered as adjs.: *since now your destined life is very brief; certainly, not very long.* — περὶ πάντων, *surpassing all, above all.* H. 650, b; K. § 295, 3, 1, (d). — ἔπλεο (πέλομαι): imperf., usu. pres. in meaning. H. 424 D, 35. — τῷ, *by reason of this fact, therefore.*

419-427. τοῦτο . . . ἔπος, *but indeed, to announce this word* (which Achilles had above suggested): ἐρέουσα, fut. of φημί, agrees w. the subj.

of εἶμι: distinguish carefully fr. pres. ἐρέω = εἶρομαι. — εἶμι αὐτή, *I will go myself*. — αὐ κε πῖδηται, sc. Ζεὺς. — μήνι (= μήνιε, imperat. pres., μῆνιω), *continue your anger at*, etc. — Ζεὺς γὰρ κτέ. How Homer came by such an idea is worthy of reflection. — μετά w. acc. Force? H. 645, a; K. § 294, II. (1), (a). — χθιζός (const.? H. 488, R. c; K. § 264, 3, b,) ἔβη, *went yesterday*. — κατά: force? H. 632, a; K. § 292, II. (3), (a). — δωδεκάτη, sc. ἡμέρα — ἐλεύσεται, sc. Ζεὺς. Notice, in v. below, εἶμι as fut. — Διός limits δῶ. — μίν, subj. of πεῖσεσθαι, *that he will gie'd*. Cf. v. 289. Dif. in meaning between the act. and mid. of πεῖδω?

428-435. ἀπεβήσεται, st. ἀπεβήσατο, is now found in the most critical editt. H. 349 D; 435 D, 1; K. § 230, βαίνω. — αὐτοῦ, adv. — εὐζώνιο. Why this epithet? "Because the girdle about the breast gave a graceful form to the robe." Cr. Hence it was nearly equivalent to *well-clad*. For a different explanation, see Dic. Antiqq. p. 1173, b. — γυναικός: const.? H. 577; K. § 274, 1. — ἀέκοντος, sc. αὐτοῦ. Critics are not agreed respecting the const. The gen. is now usu. taken w. βίη, and the clause read, *whom they took away in spite of him unwill'ing*. Others understand it as gen. abs.; still others, especially the earlier critics, as depending on ἀπηύρων (ἀπαυράω). The last interpretation is now genr. abandoned. — οἱ δέ, i. e. Odysseus and his men. — λιμένος depends on ἐντός. — στείλαντο: στέλλω, IV. — Δέσαν ἐν w. dat. Force of this const.? H. 618, a; K. § 300, 3. — πέλασαν: Lex. πελάζω, B, 1. — ὑφέντες (ὑφήμι) has the same obj. as πέλασαν: *they neared the mast to the holder, having lowered (it)*, etc. — τήν, *this, it*, i. e. νῆα. — προέρεσαν (προερέσσω), st. προέρυσσαν (προερώω), is now adopted in all the most critical editions.

436-441. ἐκ, in the four successive vv. is to be taken with the following verb. — εὐνός: Lex. εὐνή, II. — κατὰ... ἔδησαν: Lex. καταδέω (A). — βῆσαν, trans. cf. N. on βῆσε, v. 310. — v. 439. It has been suggested, that the slow, spondaic movement of this verse is well adapted to express the cautious steps of the maiden in leaving the ship. — τήν: obj. both of ἄγων and of τίθει (= ἐτίθει), *conducting her to the altar, placed her*, etc. — μέν = μήν: H. 852, 13; K. § 316, R. — πατρί: const.? H. 597; K. § 284, (10): lit. *for*, etc.; freely rendered, *placed her in her father's hands*. ἐν χειρσί: force of the const.? Cf. N. on ἐν νηϊ, v. 433.

442-449. πρό... ἔπεμψεν: προπέμπω. — σοί: const.? Cf. πατρί, v. 441. — ἀγόμεν (= ἄγειν), βέξαι (βέζω, II.): force of the infin. here? H. 765; K. § 306, 1; G. § 97. Is the infin. in Lat. thus used? — ἰλασόμεσθα (ἰλάσκομαι) may be taken as fut. indic., or as aor. subjunc. G. § 44,

N. 1; yet the aor. subjunc. is far more comm. For short mode-sign, see H. 347 D; K. § 220, 16. For ending -μεσθα, see H. 355 D, d; K. § 220, 12. — ἐφήκεν, ἐπί, ἴημι. — ἐν χερσὶ τίθει: a brief expression for τῆν . . . πατρὶ φίλῳ ἐν χερσὶ τίθει. — τοὶ δέ, *but they*, i. e. Odysseus and his men. — ἕστησαν, 1st aor. What tenses of this verb are trans. and what intrans. in the act.? H. 416, 1; K. § 173, R. 2. — οὐλοχύτας ἀνέλοντο (ἀναίρειώ), *they took up*, etc. They all thus participated in the sacred ceremony. After the prayer, these bruised barley-corns were thrown forward on the victims and the altar (v. 458). The whole description is interesting, as being the earliest account in Grecian literature of a sacrifice.

450-456. τοῖσιν, *for them*; dat. of interest. — μεγάλη, adv., cf. πολλὰ, v. 351; also Lex. μέγας, V. — χεῖρας ἀνασχών (ἀνέχω). It appears that the priest, extending his hands, prayed to an invisible divinity; as there was probably no image or shrine of Apollo before him, except the altar. — Vv. 451, 452; cf. vv. 37, 38. — ἡμὲν δὴ ποτε (a reading now adopted in the most critical editt.) . . . πάρος, *surely, a' ready once formerly, you heard me*, etc. — τίμησας (= ἐτίμησας) differs how fr. the particip.? H. 367, b; K. § 118, R. 2. — ἴψασ, ἴπτομαι. — ἦδ' ἔτι καὶ νῦν, *and still now also*. — ἐπικρήνον: cf. v. 41. — ἦδη νῦν, *already now, now at once*: ἄμνον (ἀμύνω), imperat. How would the particip. neut. nom. be accented? K. § 75, 2.

458-466. οὐλοχύτας προβάλλοντο (προβάλλω): cf. N. v. 449. — ἐξέταμον, ἐκτέμνω. — κατὰ . . . ἐκάλυψαν (κατακαλύπτω): sc. μηρούς, *enveloped* (them). — δίπτυχα ποιήσαντες, sc. κνῖσαν, *having made it* (the fat caul) *double*: δίπτυχα (as if fr. a form δίπτυξ, -υχος), acc. sing. agreeing w^c. κνῖσαν understood. So Cr., St., Naeg. et al. Some, however, take it as adv. — ἐπ' αὐτῶν, *upon them*, i. e. the thighs thus enveloped in the caul. — καῖε, sc. αὐτοῖς. — σχίζης, dat. plur. Notice the *i* subscript, distinguishing it fr. the gen. sing. — ἐπι . . . λείβε (ἐπιλείβω), *and poured out in addition* (ἐπι) *sparkling wine*; or as some say, *dark wine*: perh. it suggests both ideas, *dark and sparkling wine*. — κατὰ . . . ἐκάη (κατακαίω), *the thighs were consumed*: lit. *were burned down*. Notice the three words, apparently in the same sense, μῆρα, μηρία (v. 40), and μηροί (μηρούς, v. 460). — ἐπάσαντο, πατέομαι. — μίστυλλον τ' ἕρα, *then they both cut in pieces*, etc. — τᾶλλα (= τὰ ἄλλα); thus Dind. writes: usu. written τᾶλλα. H. 99; K. § 31, II. — ἀμφ' ὀβ. ἔπειραν (πέειρω), *they pierced* (the pieces) *with spits on both sides*, i. e. so that the spits appeared on both sides: = *they pierced the pieces through with spits*. Naeg. For another, and, as I think, a less natural explanation, see Lex. πέειρω. — ἐρύσαντό τε πάντα, *and drew them all off*, i. e. from the spits.

467-474. τετύκοντο: H. 425 D, 15; K. § 230, τεύχω. — τι, adv. acc. — ἐξ . . . ἔντο (ἐξίημι), *had banished the desire of*, etc. — κρητήρας, *the mixers*. Distinguish carefully between κρητήρ and δέπας. See Lex. Also Dic. Antiqq. 367, b. — ἐπεστέψαντο (ἐπιστέψω) ποτοῖο (const. ? H. 575; K. § 273, 5, (b); *filled . . . brimful of drink*. — ἐπαρξάμενοι δεπέσσω. The interpretations of this phrase (which occurs several times in Hom.) are various. The verse is now usu. rendered, *and then they distributed (it, i. e. the drink, the wine and water already prepared in the mixer) to all, after pouring the first into the goblets (for a libation)*. The youths (κοῦροι), who acted as cup-bearers, bore the wine around to the guests in pitchers (filled by dipping into the mixer), and poured it into the cups, which were already in the hands of the guests. Each guest poured on the ground as a libation his first cup-full. The entire transaction is here briefly indicated in v. 471. δεπέσσω depends perh. on the comp. verb ἐπαρξάμενοι. H. 605. "The prep. ἐπί may denote the slight forward motion of the full pitcher." St. — πανημέριοι: cf. N. on χριζός, v. 424, *and they all day long*: not to be taken too strictly, as a large part of the day was already gone. κοῦροι Ἀχαιῶν, in appos. w. οἱ δέ: cf. N. on ἡ δὲ . . . γυνή, v. 348. It will be observed that all this took place after they had satisfied the desire of eating and drinking (ἐπελ . . . ἔντο). It was therefore a symposium (συμπόσιον), which followed the banquet (δειπνον), and was regularly distinct from it. For a full account of the symposium, see Dic. Antiqq. p. 1082.

475-487. ἦμος δὲ . . . δὴ τότε, *But when . . . then indeed*. — κνέφας, Subj. of ἐπι . . . ἦλθεν. — ἦμος δὲ . . . καὶ τότε ἔπειτα, *but when . . . even then immediately*. What Att. word = ἦμος? See Lex. — ἀνάγοντο. (ἀνά, ἄγω) μετὰ κτέ. *they started for*, etc. — στήσαντο (here, as often, trans.), *they set up (for themselves)*. — ἀνὰ . . . πέτασσαν: ἀναπετάννυμι. — ἐν . . . πρῆσεν (ἐμπρήσω) μέσον ἰστίου (= Att. μέσον τὸ ἰστίον, H. 536; K. § 245, R. 5), *the wind filled the midst of the sail*. — ἀμφὶ w. στείρη: κύμα, subj. of ἵαχε: μεγάλα, adv. — ἰηδὸς ἰούσης: force of the particip. here? H. 788, a; K. § 312, 4, (a); G. § 109, 1; § 110, N. 1, *as the ship moved on*. — ἔδειεν (δέω) is properly spoken of a thing having life. The metaphor here is striking; *and she ran along*, etc. — ἴκοντο, here used w. a prep.; often takes the acc. as direct obj.: *but when they arrived at*, etc. Observe that, as ἀνά is used of embarking on the sea (v. 478), so κατά is spoken of coming to land. The army was encamped close by the ships, which were drawn up on the land, and supported by props. — ὄψοῦ ἐπὶ ψαμύδοις is added to ἐπ' ἠπέλοιο, to define it more exactly, and at the same time making the description more picturesque; *upon the land*,

high upon the sand: ἐπὶ w. the gen. denotes tendency; w. the dat., rest. H. 640, 641; K. § 296, 1, (b); II. 1, (a):—a distinction more easily perceived than expressed here. — ὑπὸ κτέ., *under (it, i. e. the ship)*. — αὐτοὶ δέ, contrasted w. νῆα μὲν, *while they themselves, etc.*

488—497. Αὐτὰρ ὁ . . . υἷδς . . . Ἀχιλλεύς: cf. ἡ δὲ . . . γυνή, v. 348, N. — μήριε: observe the force of the imperf. *continued his anger*. — πωλέσκετο (πωλόμαι), φθινύδσκε (φθινύδω, φθίνω, φθίω), ποδέσκε (ποδέω): for the iterative formation, see H. 410 D; K. § 221. Remember the peculiar meaning of πόλεμον in Hom.; also, of φίλον: cf. N. v. 345. — κῆρ (acc. of specif.) differs how in meaning from κήρ, v. 228? — Ἄλλ' ὅτε δὴ β' . . . καὶ τότε δὴ: notice the force of δὴ. H. 851, a, b; K. § 315, 2; also, the force of β', not usu. rendered, for want of a corresponding Eng. word equally brief. H. 865; K. § 324, 3. *But when already . . . even then, I say, etc.* — ἐκ τοῖο, *after this (time)*: δωδεκάτη ἡώς, *the twelfth morning*, from the time, expressed in round numbers, when he began to be angry (v. 488); or from the time of his interview with Thetis (vv. 421 ff.). — ἴσαν: H. 405 D; K. § 226. — ἦρχε (ἔρχω), *went first, took the lead*. — λήθετο, Lex. λανθάω, II. mid. — ἐφετμέων (ἐφετμή): endings of gen. plur.? H. 128 D, b; K. § 211, 4. — ἀεδύσετο (cf. N. on ἀπεβήσετο, v. 428) κῦμα κτέ., *rose up from a wave of the sea*. Perh. the full idea is, *she rose upward, leaving behind her the surging sea*. Const. of κῦμα? H. 544, a. Obj. of ἀεδύσετο. For another const. w. this verb, see v. 359. — ἠερίη: for the const., cf. N. on χθιζός, v. 424. Notice the confluence of vowel-sounds in this word,—a peculiarity of the Ionic dialect. — οὐρανὸν Οὐλυμπόν τε: const.? H. 551; K. § 277: or perh. it may be taken as obj. of ἀνέβη, like κῦμα w. ἀεδύσετο. So St. 498—510. ἄτερ, w. ἄλλων. — κορυφῆ, *on the, etc.* Const.? H. 612; K. § 283, 1. — λάβε (differs how fr. the imperat.? Cf. v. 407), sc. αὐτόν: γούνων, const.? Cf. v. 407, N. — ὅπ' . . . ἐλούσα, sc. αὐτόν, lit. *having taken hold of (him) under the chin*. Notice here ὑπὸ w. gen. denoting situation,—a rare const. H. 656; K. § 299, 1, (1), (b). — Ζεῦ πάτερ: the resemblance in sound to the Lat. *Jupiter* will not escape notice. — εἴποτε κτέ. Cf. v. 394; τόδε κτέ. Cf. v. 41. — τῆμησον (imperat.), differs how in form fr. the fut. particip. nom. sing. neut.? (particip. τιμῆσον). Cf. ἔμνον, v. 456, N. — μοί, dat. of interest. — ὠκυμωρότατος ἄλλων, *most short-lived beyond (all) others*. Cf. in v. 417, ὠκύμωρος περὶ πάντων, which expresses nearly the same idea. — ἐπλετο: cf. N. on ἐπλεο, v. 418. — τίσον: not quite synon. w. τῆμησον, v. 505: τιμῶν is the generic word to honor: τίω, *to honor in view of some wrong done, to recompense*. — ἐπὶ . . . τίθει (imperat. fr. ἐπιτίθειμι), *impart to, etc.* — τόφρα . . . ὕφρα

may be rendered by the one word *until*: lit. *so long a time . . . until*: ὄφρ' ἂν . . . τίσωσιν: hypothet. relat. sent. of time. H. 757, 758; K. § 337, 5, and 6; G. § 66, 2. — ὀφέλλωσιν; ὀφέλλω: distinguish carefully fr. ὀφείλω. See Lex.

511-521. οὐτι (fr. οὐ, τίς, = Att. οὐδέν, or οὐδέν τι), adv. acc. — ἦστο, ἦμαι. — ὡς ἦψατο (ἄπτω) . . . ὡς ἔχετ' ἐμπεφυῖα (ἐμφύω), *as she grasped his knees, thus she continued clinging (to them)*; lit. *having grown (in them)*,—a very expressive metaphor, denoting the tenacity of her grasp. — εἶρετο (ἔρομαι) denotes here the notion of petition, not less than that of inquiry, and may, I think, be rendered *besought* (*him*). — Νημερτές μὲν (= μὴν) δῆ, now, indeed, surely, etc. Deriv. of νημερτές? — ὑπόσχεο (ὑπισχνέομαι) and κατάνευσον are not entirely synon. See Lex. κατανεύω. — ἐπι = ἔπεισι. H. 102, a; K. § 31, R. 3, *since there is not to thee*, etc. — ὄφρα, final conj. *in order that*. N. B. It takes the subjunc. to express pres. or fut. purpose, without ἂν. H. 739; K. § 330, 1, 2; G. § 44. Yet ἂν is sometimes expressed. H. 741; K. § 330, 4; G. § 44, N. 2. Above (v. 509) ὄφρα, w. ἂν, is an adv., denoting time, not purpose. — μετὰ, w. dat. *among*. Is this const. Att.? H. 643; K. § 294, R. (Att. ἐν). — λóγια ἔργα, sc. τὰδ' ἔσεται, *these will be*, etc. Cf. v. 573. — ὄτε . . . ἐφήσεις (ἐφήμι), *since you will incite me*, etc. ὄτε in this clause is usu. taken as causal: Cr., Naeg., F. St. Cf. v. 244, N. In v. 519, ὄτ' ἂν is, as usual, temporal; *when she shall irritate me*, etc. The easy transition from a temporal to a causal meaning is oftenest seen in ἐπεί, ἐπειδή, and in the Lat. *quum*. The causal force of ὄτε is rare, and by some critics is denied entirely. ἐρέθισιν, H. 361 D; K. § 220, 4. — καὶ αὐτως, *even thus*, i. e. *even as the case now stands*; he implies, much more would she taunt me, if I were now to grant your request. — τέ. H. 856, a; K. § 321, R. 4.

522-527. σὺ μὲν . . . ἐμοὶ δέ: antithetical. Notice the value of the particles, μὲν . . . δέ. — ἀπόστιχε: ἀποστειχῶ. — μή, Lex. B, I, *lest, for fear that*. — νόση, νόέω, II. — κέ . . . μελήσεται: cf. N. on κέν κεχολώσεται, v. 139. The form μελήσεται, st. μελήσει, is said to occur only here. — ὄφρα, before τελέσω, is usu. understood as a temporal adv., *until*; before πεποιδῆς, it is plainly a final conj., *in order that*. — εἰ δ' ἄγε: cf. v. 302. — ἐμέθεν, H. 233 D; K. § 217. — οὐ γὰρ ἐμόν (*any thing belonging to me, or proceeding from me, my promise*; subj., sc. ἐστὶ) . . . ὃ τι . . . κατανεύσω, *for any promise of mine, whatever I shall confirm with a nod of the head, is not to be taken back, nor*, etc. — οὐδ' ἀτελεῦτητον, *nor can it fail of fulfilment*. Force of the verb. adj. ending -τος? H. 398, 1; K. § 234, 1, (i).

528-535. ἦ, cf. v. 219, N. — ἐπ' . . . νεύσε (ἐπινεύω), *nodded to (her)*

with, etc. — ἐπερρώσαντο, ἐπιρρώομαι. — These three vv. (523-530) are said to have given Phidias his sublime conception of Olympian Zeus. (Strabo, 2, p. 137, ed. Kram. cited by F.) But the inquiry might arise, was not Phidias as capable of a conception entirely original, as Homer. Each, in his own sphere, was a master. — κρατός, gen. w. ἀπ' (does not suffer anastrophe here, but loses its accent by elision): distinguish κρατός carefully fr. κράτος: ἀθανάτοιο, by its position, is most naturally joined w. κρατός, although it makes good sense joined w. ἀνακτος. D. renders, "Waved on the immortal head th' ambrosial locks." Naeg. cites Virgil's imitation, Aen. 9, 106, *Adnuit et totum nutu tremefecit Olympum.* — διέτμαγεν (διατμήγω, ν for σαν, H. 355 D, c; K. § 220, 14), *were separated, parted.* Notice again dual subj. w. plur. verb. — ἄλτο. H. 408 D, 33, and 432, 3; K. § 227, B. — Ζεύς, sc. ἔβη, or some similar word, suggested by ἄλτο; an instance of zeugma. H. 882; K. § 346, 3. — ἀνέσταν (ν for σαν, cf. διέτμαγεν), *stood up, rose up.* It is interesting to notice this token of respect existing among the Greeks at this early period: for what Homer here says of the gods indicates without doubt a custom of his time. — ἔτλη: tenses in use? Lex. ΤΑΑΩ. — μείναι, (sc. αὐτὸν) ἐπερχόμενον, lit. *to await (him) approaching.* D. "to wait his coming." — ἀντίοι ἔσταν, *rose (and went) to meet (him): ἀντίοι, lit. opposite to (him).* The preceding clause suggests the rendering of ἔσταν, *rose (and went).*

536-543. οὐδὲ . . . ὅτι κτέ. The critics are not agreed in regard to the exact structure of this sentence. F. and Düntz. take μὲν in close logical connection with ἠγνοῆσεν, *was not ignorant in regard to him*: Naeg. and St. take μὲν as the obj. of ἰδοῦσα. Again, Naeg., F., and St. connect ὅτι κτέ. with ἠγνοίησαν, *was not ignorant in regard to him, that*, etc.; while Düntz. connects ὅτι with ἰδοῦσα, *having seen that*, etc. Perh. we may best render the sentence thus (connecting μὲν, in idea, both with the verb and the particip.), *nor did Hera fail to perceive in regard to him, at a glance (lit. having seen him), that the silver-footed, etc.* Thus, the particip. ἰδοῦσα denotes *manner or means*: ἠγνοίησεν, ἀγνοέω. — οἱ (enclit.) συμφράσσατο (συμφράζομαι) βουλὰς, *had concerted plans with him.* — κερτομίοισι (deriv.? See Lex.), sc. ἐπέεσιν which is often expressed: *with heart-cutting (words).* — προσηῦδα (sc. Ἥρη subj.), *προσαυδάω.* Notice, ην is a diphthong, and pronounced in one syllable. Cf. ἀπηύρων, v. 430. τίς δ' (= δὴ) αὖ κτέ. *Who of the gods now again, or, Who of the gods, I pray, has again*, etc. δὴ, H. 851; K. § 315, 2. For the elision, cf. vv. 131, 340. Yet Düntz. takes δ' for δέ here, and in v. 131. He suggests also that, in v. 340, δ' may be for δέ, in the sense of δὴ,—a weaker form;

as μέν often = μήν. — τοί, dat. join w. συμφράσσατο. — φίλον, pred.; δικάζόμεν (δικάζειν) with its adjuncts, subj. of the sentence: ἐόντα and φρονέοντα agree w. the implied subj. of δικάζόμεν; though they might have been in the dat. agreeing w. τοί. H. 776; K. § 307, 2, (b.) *Always is it pleasant to thee, being apart from me, meditating, to decide upon, secret measures.* κρυπτάδια is obj. both of φρονέοντα and of δικάζόμεν. — πρόφρων, pred. w. εἰπεῖν, H. 775; K. § 307, 4: *nor hast thou yet, in any degree, had the courage to declare to me freely any plan* (ἔπος), etc.

545-554. Ἥρη: notice the prominent position of this word, and the abruptness of the address. — μή... ἐπιέλπεο (ἐπί, ἔλπομαι)... εἰδήσειν (οἶδα), *do not, I pray* (δή), *hope to know*, etc.: μύθους, *plans*, cf. ἔπος above. — χαλεποί, sc. μῦθοι. — κέρ, intens. as usu. The concessive idea, *though*, belongs to the particip. — ὅν, sc. μῦθον, *whatever plan*. — ἐπεικέες, sc. ἦ, *it may be suitable (for thee) to listen to*. — ἔπειτα, *then, after that*, i. e. after the point is once settled that the plan is suitable for your hearing. — πρότερος, sc. ἢ σύ, *sooner (than thou)*. — τότε repeats with emphasis the idea already expressed in ὅν. — εἴσεσαι, οἶδα. — ἐδέλωμι, H. 361 D; K. § 220, 1. Force of τί in μήτι? *Do not thou at all*, etc. H. 848, a; 688, a; K. § 303, 4. Cf. οὔτι, οὐδέν τι. — ταῦτα ἕκαστα, *these things severally*, referring to ὅν μέν, ὅν δέ, used collectively. διείρεο, διά, εἶρομαι. — βοῶπις: D. renders it, *stag-eyed*. Yet see Lex. — ποῖον τὸν μῦθον: a condensed and very pointed expression. Lit. *what that word you spoke!* i. e. *what (was) that word (which) you spoke!* Cf. H. 556; 826, a; K. § 344, R. 3. Difference in meaning between ποῖος and τίς? See Lex. ποῖος. — καί and λήν (Att. λάν) are both intens. *even surely*, or in one word, *surely*: σέ, obj. of εἶρομαι and μεταλλῶ. Above, v. 550, these verbs take ταῦτα, acc. of thing, for their obj. The present tense, qualified by πρότερος, or any similar word, may be rendered by our perf. *Surely, I have not been wont formerly to either question or examine you*. — εὐκηλος agrees w. the subj. of φράσαι, *but with very little concern (for me) you tell*, etc. τὰ... ἄσσα (H. 246 D; K. § 217, 6), *the things which, whatever things*. — ἐδέλωσα: H. 357 D; K. § 220, 2. Cf. above, v. 549, ἐδέλωμι.

555-559. αἰνῶς, Lex. αἰνός. — παρείπη differs how in meaning fr. πείδω? See Lex. παρείπον. — ἡερίη: cf. v. 497; also, N. on χριζός, v. 424. — σοίγε depends on παρ-: notice the emphat. force of γέ, *by you even*, indicating the earnestness and directness, with which Hera charges the fact home on Zeus. — τῇ, *to this one, to her* (Thetis). Notice the asyndeton denoting haste and emotion. H. 854; K. § 325, 1, (a). — ὧς... τιμήσῃς, ὀλέσῃς. Force of the subjunc.? H. 728; K. § 345, 5; G.

§ 44, N. 1. *I think you (have) surely promised her that you will honor . . . and destroy, etc.* — πολέας (πολύς), Att. acc. plur. ? Differs how fr. acc. plur. of πόλις ? -λέας, synizesis. H. 37 D ; K. § 206, 4.

560-567. νεφεληγερέτα : declens. ? H. 134 D ; K. § 211, 1, (c). — δαιμονίη, and the masc. δαιμόνιε are oftener used in reproachful address, but sometimes with respect. The connection, and especially the tone of voice, would indicate which was intended. It is variously rendered here. Some translate it, *strange one!* or *presumptuous one!* Others take it as ironical, and render it, with less propriety, I think, in this connection, *admirable one!* Perhaps the simple address, *goddess!* would be suitable here. — αἰεὶ . . . ὄτεαι (ὄσομαι), *you are always suspecting (something), you are always suspicious.* Notice the accumulation of vowel-sounds in the first half of this verse. H. 32 D ; K. § 205, 4. — λήδω, pres. indic. = λανθάνω. — τι in compos. w. σὺ, obj. of πρήξαι. — ἀπὸ θυμοῦ : see Lex. θυμός, II. 3. — ῥίγιον, cf. v. 325. — εἰ . . . ἐστίν, *but if this is so*, i. e. if I have in fact made a promise to Thetis. So Koeppen and Cr. understand it : St. refers the supposition to what immediately precedes ; *if this is so*, i. e. if the fact is as I have just stated. — ἐμοὶ . . . φίλον, *it will be agreeable to me* ;—the haughty language of a sovereign ; *tel est notre bon plaisir.* — μή, cf. v. 28. — ὄσοι θεοί : anteced. incorporated in relat. clause. H. 809 ; K. § 332, 8 : *lest all the gods, as many as are, etc., may not avert me from thee, when I approach nearer* : ἰόνδ' = ἰόντα, sc. ἐμέ, obj. of χραίσμωσιν. — ἐφέλω (Att. ἐφῶ, ἐπί, and εἶ, fr. ἴημι) : H. 400 D, i ; K. § 222, I, B : *when I lay, etc.*

569-583. φίλον, cf. N. v. 345. — Οὐρανίωτες, appōs. w. θεοί : in form, a patronymic. H. 466, a : *descendants of Uranus.* — τοῖσιν : const. ? H. 601 ; K. § 284, 3, (10) : *in their presence, before them.* The following comic scene has a strange effect, in contrast with the preceding wrangle ; and was perhaps deemed necessary to restore the gods to their accustomed good-humor. — ἐπίηρα, obj. of φέρων, *agreeable things, "soothing words,"* D. — σφά, *you two*, Hera and Zeus. — κολφὸν ἐλαύνετον, lit. *drive on a wrangle*, i. e. *if you continue a wrangle.* — καὶ . . . νοεούσῃ (concessive), *though she is even herself very prudent, very intelligent* ; and hence, does not really need my suggestion. — φέρειν depends on παράφημι. — νεικέρι, νεικέω : H. 370 D, b ; 361 D ; K. § 222, B, (2) ; § 220, 4. — σὺν . . . παρᾶξῃ, συνπαράσσω ; ἡμῖν, dat. of interest. — ἔπερ . . . στυφελίξαι (infin. sc. ἡμᾶς), *for if the Olympian, who hurls the lightning, wish to cast us down from our seats* :—a condition, with the conclusion suppressed. H. 883 ; K. § 340, 2, (b) ; G. § 53, N. 1. Cf. v. 340, εἴποτε κτέ. N. Also v. 135. The conclusion is readily supplied by the mind,—a slight pause

being made after the condition,—and the thought is more impressive than though the sentence were filled out in regular form. — *ὁ γὰρ κτέ.* gives the reason for the foregoing implied apodosis. — *καθάπτεισθαι*, as imperat.; cf. *λύσαι*, v. 20, N. — *Ἰαος*, pred., *Ὀλύμπ-*, subj.

585–593. *μητρὶ*, dat. of interest: lit. *for*, etc.; the clause may be rendered freely, *placed . . . in the hand of*, etc. *ἐν χειρὶ τίδει*: peculiarity and force of this const.? H. 618, a; K. § 300, 3. — *ἀνδοχεο*, Lex. *ἀνέχω*, B, mid. — *κηδομένη* and *εὐούσαν*: concessive; *though greatly* (*πέρ*) *troubled*; *though very dear*, or perh., *dear as you are*. — *μή*: cf. v. 566. — *ἐν ὀφθαλμοῖσιν*, *in my sight*, *before my eyes*, strengthens the idea of *ἴδωμαι*. — *ὄβτι*: cf. *μήτι*, v. 550, N. — *ἀντιφέρεσθαι* depends on *ἀργαλέος*. H. 767; K. § 306, 1, (d); G. § 93, 2, (*is*) *hard to be opposed*. — *καὶ ἄλλοτε . . . μεμαῶτα* (agrees w. *μέ*, obj. of *ῥίψε*), *when on another occasion also I desired to defend* (*you*). — *ποδὸς τεταγών* (H. 384 D; K. § 230, ΤΑΓΩ.), *having seized* (*me*) *by the foot*. — *πᾶν ἡμᾶρ*: force of acc. of time? The same idea is conveyed, v. 472, by an adj. *οἱ δὲ πανημέριοι*, *and they all day long*. — *κάππεσον* = *κατέπεσον* fr. *καταπίπτω*. H. 73 D; K. § 207, 7. — *ἐν Λήμνῳ*: cf. N. on *ἐν χειρὶ*, v. 585. Where was Lemnos? See map. It was thought to be a favorite place of resort for Hephaestus (Vulcan), probably on account of the volcano Moseychlus in that island; yet his work-shop, according to Homer, was on Olympus. — *ὀλίγος*, *λίττε*, in the sense, *only a little*. — *ἐνήεν* (*ἐν*, *εἰμί*) sc. *ἐμοί*. It appears from Il. 18, 395 ff. that he had on a previous occasion been cast down from Olympus by Hera herself, who was ashamed of him, and wished to conceal him on account of his lameness. In speaking of this act, he uses the not very filial expression, *μητρὸς ἐμῆς ἰότητι κυνώπιδος*, *by the will of my dog-faced mother*.

596–611. *παῖδός . . . χειρὶ*, *received from her son with her hand*. (Γ., Naeg., F., Düntz., St., and others. *δέχομαι* takes either the dat. or the gen. of a person from whom any thing is received. W. gen. 14, 203; 24, 305, and other passages, where a gen. possess. is inadmissible. W. dat. 2, 186. — Vv. 497, 498; cf. vv. 470 ff. N. — *ἄσβεστος . . . γέλως*, *irrepressible laughter*. Why was this? The answer is partly given in the next verse, *when they saw Hephaestus puffing*, etc. His grotesque appearance in the office of cup-bearer (in place of Ganymedeas, most beautiful of youths, or of Hebe, goddess of youth and beauty) was the ludicrous thing. — *ἐνώρτο*, *ἐν*, *δρῦμι*. — *μέν* = *μήν*. — *πρόπαν*, *πρόπας*. — *φόρμιγγος*, *Μουσάων*, same const. w. *δαιτός*, depending on *ἐδέετο*. *Μουσάων*, cf. N. on *θεά*, v. 1. — *ἀμειβόμεναι*, *replying to one another*, *responsive*. — Dif. in meaning between *ὄψ* and *ὠψ*? — *ἠελίοιο*: notice the confluence

of vowel sounds. Cf. *alei . . . δεαι*, v. 561, N. — *κακείοντες* (*κατά, κείω*: cf. *κάππεσον*, v. 593, N.), *desiring to rest*: a desiderative verb fr. *κείμαι*. Usual formation of desid. verbs in Greek? H. 472, j; K. § 232, R. 3. — *ἕκαστος*: partit. appos. w. *οἱ μὲν*. H. 500, b; K. § 266, 3. — *ἐκδόσφ*, dat. of interest w. *ποίησεν*, *had made for each*, etc. — *ἀμφιγυῖαις*, *lame in both feet*. So understood usu.; but F., after Goebel, suggests the somewhat doubtful meaning, *utrinque validis artubus*, i. e. *brachia instructus*. — *ἰδύλοισι* (st. *εἰδύλοισι*, particip. *εἰδώς*, fr. *εἶδα*) *πρωίδεσσιν*; dat. of manner or means; *with intelligent mind, with cunning skill*. — *ὄν*, possess. pron. — *ἦϊ*, *ἦϊε*, *εἰμι*. — *κοιμᾶδ'*, *ἐκοιμᾶτο*. — *ὅτε . . . ἰκάνοι*: force of the optat. here? H. 729, b; K. § 327^b 2; G. § 62. — *καθεύδ'*, *he slept, began to sleep*, or simply, *fell asleep*. This is not contradicted in the next book, v. 2. — *παρά*, sc. *αὐτῷ καθεύδε*, *and by him slept*, etc. The reflecting student will not fail to compare and contrast these low conceptions with those which we derive from the sacred scriptures.

BOOK SECOND.

1-10. ἄλλοι . . . θεοί, *the other gods*, i. e. in distinction from Zeus. This contrast is made plainer by the particles μὲν . . . δέ. — βά: cf. note 1, 8. This book stands in the closest logical connection with the preceding. — παννύχιοι: cf. πανημέριοι, 1, 472; also note on χθιζός, 1, 424. — οὐκ ἔχε, lit. *did not hold, did not continue to possess*. Zeus may have fallen asleep and continued asleep for a while, so far as this statement is concerned. Cf. 1, 611. D. renders it, *but the eyes of Jove sweet slumber held not*. — δλέσαι: optat.: πολέας, cf. 1, 559, note. — ἦδε . . . βουλή, *this, as a plan*; or simply, *this plan*. For the arrangement, cf. ἦ . . . γυνή, 1, 348, note. — δέ οἱ (dat.): how would δέ be accented if οἱ were the art. nom. plur.? Cf. note, 1, 72. — πέμψαι κτέ: in apposition with βουλή. H. 766; K. § 305, 1. — οδλον: the meaning given by L. & Sc. (see Lex. οδλος, 2) is not generally preferred; rather, *pernicious, deluding*: fr. ἄλλυμι. — καί μιν (= Ὀνειρον) κτέ: cf. note, 1, 201. — βῶσκ': Lex. βῶσκει. — In v. 9, notice the asyndeton, imparting liveliness to the narration. H. 854; K. § 325. — ἀγορευόμεν: infin. as imperat. Cf. λῦσαι, 1, 20. *announce very accurately*, etc.

11-19. ἔ, *him* (i. e. Agamemnon): obj. of κέλευε. Corresponding Attic word? How is this word used in the Attic dialect? Latin word akin to this? H. 668, 671, a, b; K. § 302, R. 3. — κέν εἶλοι: poten. optat. — ἀμφὶς . . . φράζονται: Lex. φράζω, II. 1. — ἐπέγραμψεν: ἐπιγράμπτω. — λισσομένη: denotes here the means. H. 789, b; K. § 312, 4, (e), *by entreating*. — ἀφήπται: ἐφάπτω. — ἴκανε . . . ἐπί: ἰκάνω oftener takes the acc. without a prep. It then directs the mind rather to the end of the going or coming, to the *terminus*; and is rendered *to attain, to reach*. With a prep. the mind is directed more to the *progress* of the going or coming: *he went towards the swift ships, he approached the swift ships*. — περί, sc. ἔ or αὐτόν: κέχυθ', Lex. χέω, III. 2.

21-27. τὸν . . . γερόντων, *whom of the elders*, etc. γερόντων limits τόν, not μάλιστα. — τί' = ἔτιεν, fr. τίω. — τῷ . . . εἰσάμενος: Lex. ΕΙΔΩ, II. 2, c. dat. — μὲν depends on προσεφάνεε. — δαίφρονος differs how in meaning in the II. and Odys.? See Lex. — ἐπιτετράφαται: ἐπιτρέπω. H. 855 D, e, 392, Rem. a; K. § 18, 1, § 220, 13. — ξύνες (σύν, ἔς): συνίημι, II. — σεῦ: why accented here? H. 111, b; K. § 35, 3, b. Depends on κήδεαι. — ἔνευθεν: adv. — ἐλαίρει, sc. σέ.

33-40. ἔχε, sc. ταῦτα, *keep these things*, etc. — ἀνήη: Lex. ἀνήημι, III. H. 400 D, i; K. § 224, 9. Resolved forma. — ἀπεβήσασθε: 1, 428, note. Cf. προσεβήσασθε, v. 48. — τόν, him, i. e. Agamemnon: αὐτοῦ, adv. — φρονέοντα agrees with τόν. — τά, *those things*, obj. of φρονέοντα, and antec. of ἄ. — ῥά: observe how often this little word occurs. Try always to perceive its meaning. Cf. note 1, 8. — ἄ . . . ἔμελλον: plur. verb. w. neut. plur. subj. H. 515, b; K. § 241, 4, Rem. 5 (c). — φῆ; ἔφη: see Lex. φημί, I. — ὄγε, i. e. Agamemnon. — ἡματι (ἡμαρ) κείνῳ. Express the idea *on that day* in Att. What additional word is required? H. 538; K. § 246, 3. — ῥήπιος (emphatic position), qualifies ὄγε. — ἦδη; οἶδα. — ἔργα, as *labors, toils*, in apposit. w. τά, *those things*. H. 500, d: cf. note on γυνή, 1, 348. We may render, *the labors, which*, etc. — ἄλγεά τε στοναχάς τε: obj. of δήσειω. — ἐπ', join w. Τρωσὶ . . . Δαναοῖσι: *to bring* (lit. *to place*) *sorrows and groans upon*, etc.

41-46. ἔγχετο: without augment, fr. ἠγγρόμην, ου, ετο: fr. ἐγείρω. H. 432, 5; K. § 223, 11. — ἀμφέχοντ'; ἀμφιχέω: cf. περι . . . κέχοντο, v. 19: *was poured, was diffused around him*. — ἔζετο δ' ὀρθοῦναι (ὀρθώω), and he sat erect. — περι . . . βάλλετο (περιβάλλω): force of the mid.? H. 688 ff; K. § 250: *he cast around himself*, etc. — For a full account of the χιτών, and of the φᾶρος, see Dic. Antiqq. pp. 851, 852, 1171. — ἀμφι . . . ξίφος. The sword was attached to a belt, and thus it might be said that he cast it around his shoulders. — ἔφδιτον αἰεὶ, *always imperishable*. "because it was the work of Hephaestus," Cr.; "because it always remained in the family," F. and others. Both reasons are good, but the latter was probably the idea in the mind of Hom. Cf. vv. 101-108.

49-58. ἐρέουσα (φημί): fut. denoting purpose, *to announce the light*, etc. — δ, i. e. Agamemnon: κέλευσεν, here w. dat. of a pers.; usu. w. acc. — οἱ μὲν κτέ: explanatory, and hence the asyndeton. H. 854; K. § 325 (b). — τοὶ δέ, i. e. Ἀχαιοί. — βουλῆν, st. βουλή, the reading of the most critical recent edit.: obj. of ἴζε. Cf. Lex. ἴζω, I. — βασιλῆος: in appos. w. Νέστορος, implied in Νεστορέη. H. 523 b; K. § 266, 2: *by the ship of Nestor, Pylus-born king*. — Νέστορι depends on ἔφευ (ἔοικα): εἶδος κτέ. acc. of specification, μέγεθος, *stature*: φύνη, perh. *form*: ἔγχιστα (how compared? H. 229 D; Lex. ἔγχι.) an emphatic repetition of the idea μάλιστα, and especially, *he most nearly resembled*, etc. — προσέειπεν often takes acc. μῦθον, and acc. of pers., lit. *he spoke a word to me*; more freely, *he addressed me*.

71-82. ἔχετ' ἀποπτόμενος (ἀποπέτομαι), lit. *was gone having flown away*; more freely, *he took flight and was gone*. ἀνήκεν, ἀνήημι: cf. ἀνήη,

v. 94. — *ἄγετε*: cf. 1, 302, note. — *πειρήσομαι, ἣ δέμεις ἐστίν*, will try (them), which (thing) is right; relat. pron. agreeing w. predicate noun. Some critical editt. read here *ἦ*, st. *ἦ*, in what way, etc., as is right, or perh. as is cus'omary. — *ἄλλοθεν ἄλλος*, one from one place, another from another. *ἄλλος* in partitive appos. w. *ὁμείς*. H. 500, b; K. § 266, 3. — *ἐρητύειν*: cf. note on *λύσαι*, 1, 20. — *τοῖσι δ' ἀνέστη*. H. 601; K. § 284, 3 (10). — *εἰ . . . ἐνίσπεν*: supposition contrary to reality: *ψεῦδος πτέ.*, conclusion expressing mere possibility. H. 746, 748, 750; K. § 339. I. (b), II. (a), *we should affirm (that it was) a falsehood: μάλλον*, rather, i. e. *we should rather turn away* (from it, than be drawn towards it, and influenced by it.) — Antecedent of *ὅς*, the subj. of *ἴδεν*, but now he has seen (it), who, etc.

84-93. *ἐξ*: why not accented here, according to H. 104, a; K. § 82. (b)? Because *ἐξ* is taken with *νέεσθαι*: and *βουλῆς* depends on *ἐξ* in compos., or, as Küh. thinks, on the compound verb. K. § 300, 2. (b); H. 616. — *ἐπανεστήσαν: ἐπανίστημι*. — *οἱ δὲ . . . βασιλῆες*: cf. note on *οἱ δὲ . . . λαοί*, 1, 382. — *ἐπεσσεύοντο: ἐπισεύω*. — *ἦντε (= ὡς ὅτε) . . . ὧς*, v. 91: as when . . . so, etc. — *πέτρης ἐκ γλαφυρῆς* belongs in idea both with *εἰσι* and with *ἐρχομένων*, as swarms of thronging bees issue from a hollow rock, coming forth (from it) ever afresh, etc.: *ἐκ* is separated from *ἐρχομ.* by tmesis, and *πέτρης* depends on the compound verb, or on the prep. in compos. Cf. *ἐξ*, v. 84. — *πέτονται ἐπὶ* w. dat. Peculiarity and force of the const.? H. 618, a; K. § 300, 3. — *τέ* after *αἱ μὲν* and *αἱ δέ*. H. 856, a; K. § 321, Rem. 4. — *πεποθήσεται: πέτομαι*. For the ending, see H. 355 D, e; K. § 220, 13. — Dif. in meaning between *ὧς* and *ὡς*? See Lex. What word in Att. prose is comm. used instead of *ὧς*? *οὕτως*. — *τῶν*, of these, i. e. *λαῶν*. — *ἔπο*: why accented thus? What four prepositions do not suffer anastrophe? Dif. between poetry and prose in the use of anastrophe? H. 102, 102 D, b; K. § 32, IV. — *ἐστιχόωντο (στιχάω)*: explain the ending *-όωντο*. H. 370 D, a; K. § 222, A. (3). — *ἰλαδόν*: cf. *βοτρυδόν*, v. 89. Notice the beautiful metaphor in *βοτρυδόν* (lit. like clusters of grapes: fr. *βότρυς*). — *Ὅσσα*: as a personification. Cf. *Ὀνειρες*, v. 6. Rumor. Lat. *Fama*. *δεδήει*, Lex. *δαίω* (A). Notice the expressive metaphor in this word: lit. burned: perh. we may render it, spread like fire.

94-109. *ἀγέροντο: ἀγείρω*. — *τετρήχει: τάρσσω*, II. — *λαῶν* depends on *ὑπὸ . . . στεναχίζετο*. H. 583, *groaned beneath the people while they were sitting down*. — *ἐρήτυον*: peculiarity in its use here? H. 702; K. § 256, 4 (a), (γ). — *εἴ ποτ' . . . σχολατ'* (= *σχόιντο*, fr. *ἔχω*. Cf. note on *πεποθήσεται*, v. 90): if ever they would desist from their outcry. —

σπουδῇ, viz *tandem*. See Lex. σπουδῇ, II. as adv. — σκῆπτρον: cf. v. 46. What was the usual form of a sceptre? See Dict. of Antiqu. p. 1011. The following account of the sceptre indicates the divine origin of Agamemnon's authority. — κῆμε τεύχων: Lex. κῆμω, II. — δῶκε, sc. σκῆπτρον. — διακτόρη: the opinions of critics are about equally divided between the three meanings *messenger, conductor, servant*. Perh. the meaning *messenger* is usu. preferred. For the supposed etymology, see Lex. — πολύαρνι: metaplastic (H. 199; K. § 67, (c): see Lex. πολύαρνος. — Θυέστ', Θυέστα, Θυέστης. H. 136 D, a; K. § 211, 1 (c): emphat. appos. w. δ. So also, Πέλοψ, v. 105, cf. ἡ... γυνή, 1, 348. — φορῆναι, ἀνδρῶσσειν: const.? H. 765; K. § 306, 1. What would be the Latin idiom? — τῷ (i. e. σκῆπτρῳ) ... ἐρείσμενος: Lex. ἐρείδω. B, pass. and mid. — μετηύδα: μετά, αὐδάω.

111-115. μέγα, adv. qualifies ἐνέδησε: *has exceedingly entangled me in*, etc. — σχέτλιος: emphat. position. Cf. νήπιος, v. 38. — ὅς: recollect that a relat. pron. has the force of a personal or demonst. pron. combined with a conj.; here, with a causal force, *since he*. H. 853, b; K. § 334, 2. — πρὶν μὲν ... νῦν δέ: *formerly ... but now*. — ἐκπέσαντ', i. e. ἐκπέσαντα, sc. ἐμέ, *that I having sacked*, etc. Cf. note on ἐόντα, 1, 541. Notice further, that the chief point in the promise of Zeus — the destruction of Troy — lies in the participle. — δυσκλέα (δυσκλείης): agrees w. μέ, which is subj. of ἰκέσθαι. For the peculiarity in declens. see H. 180; K. § 213, 15. — Const. of Ἄργος? H. 551; K. § 277. What would be the prose const.? Notice here the meaning of Ἄργος; also in v. 108, and often; — not simply the city Argos (since Agamemnon was from Mycenae, not from Argos); but the city and a wide area of country around it. Cf. note on Ἄχαιοῖς, 1, 2. Where were the cities Argos and Mycenae?

116-128. Force of ποῦ? Lex. ποῦ, II. 2. — For the meaning of φίλον here, cf. 1, 564: μέλλει, impera. — ὅς δῆ: force of δῆ? H. 851; K. § 315, 2. — τοῦ κράτος, *the power of this one* (Zeus), *his power*. — αἰσχρὸν γὰρ κτέ.: γὰρ resumes the thought in vv. 114, 115, and introduces a fuller expression of it, Lex. γὰρ, II., *yes, this indeed is shameful*, etc. — καὶ ἐσσομένοις, *in the view of future generations also* (not simply in the view of those now living): τυδέσθαι, *to hear of*, depends on αἰσχρὸν. H. 767; K. § 306, 1 (d). — Vv. 120-123, are in definitive appos. w. τῶδε v. 119, *this... the fact that*, etc. — μὰς οὕτω, *thus vainly*, i. e. vain as it would turn out to be if the Greeks should now return home. — λαόν, subj. and πολεμόν, obj. of πολεμίζειν. H. 547; K. § 278, 1. — πέφανται: φαίνω. — εἴπερ γὰρ introduces a confirmation

of the statement μάχεσθαι . . . παυροτέροισι, and carries out more fully the thought αἰσχροὺν κτέ, v. 119. — κ' ἐθέλομεν: notice the use of κέ here, with the optat. in the protasis; making this the apodosis of a suppressed protasis. Thus, *if we should wish* (were it possible). Cf. 1, 60, note and references. — ταμόντες: Lex. τέμνω, II. 2. — ἀριμνηθήμεναι depends on ἐθέλομεν: endings infin. aor. pass. ? H. 359 D; K. § 220, 18. ἄμφω, appos. w. subj. of ἐθέλομεν. — Τρῶας μὲν λέξασθαι: supply εἴπερ κ' ἐθέλομεν, *if we should wish to collect the Trojans, as many as, etc.* Cr. and some others understand λέξασθαι here in the sense *to select*. ἐφέστιοι, pred. w. ἔασιν (εἰμί, H. 406 D; K. § 225). — ἡμεῖς . . . διακοσμηθεῖμεν . . . ἐλοίμεθα: a condition, sc. εἰ, *and if we Achaeans should be divided, etc.* ἐλοίμεθα, αἰρέω, aor. mid. *and should choose, etc.* — δευότατο: δέω (B), also δεύω, Lex.: -ότατο, st. -οντο, as usu. in Hom.

129–138. νῆας, subj. of ἔμμεναι; πλέας (Att. πλέονας or πλείονας, see Lex. πλέες), predicate adj., qualifies νῆας: Τρῶων; peculiarity in accent? H. 160, c; K. § 65, 2 (a): depends on πλέας. — πολλῶν (two syllables by synizesis): for the ending ῶν, see H. 128 D, b; K. § 211, 4. What other endings occur in Hom. in the gen. plur. 1st declens. ? — πλάζουσι, *thwart, hinder*. — εἰῶσι: εἶδω, Att. ἔδω. — The number of the Trojan forces, including both native Trojans (ἐφέστιοι) and allies (ἐπικούροι), was 50,000, according to II. 8, 562 ff; that of the Greeks from 120,000 to 140,000, according to various estimates. — ἐννέα δὴ . . . καὶ δὴ: Lex. δὴ, I. — βεβδάσι: βαίνω. — Διὸς . . . ἐνιαυτοί, *years of great Zeus*. Zeus is elsewhere also spoken of as presiding over periods of time; also over objects in nature, cf. v. 146. This line is important as fixing the time in the war, when the events described in the II. took place. — δοῦρα, δόρυ: νεῶν, ναῦς. The thought in this line is not particularly encouraging in view of a sea-voyage. — αἰ δέ που κτέ.: force of πού? Lex. πού, II. 2; cf. v. 116. *And, I suppose, etc., or And, no doubt, etc.* — εἶατ' (= εἶπαται = ἦνται), fr. ἦμαι. — ποτιδέγμεναι, προσδέχομαι. — ἔμμι = ἡμῖν, H. 233 D; K. § 217. — αὐτως, *thus*; cf. 1, 133, 520. They could all see how far their work appeared to be from its accomplishment.

139–146. ὥς ἂν . . . εἴπω: const. of hypothet. relat. sentences? H. 757; K. § 333, 3, and 4; G. § 61, 3. κειδέμεθα: use of the subjunct. here? H. 720, a; K. § 259, 1, (a); G. § 85, *as I may propose, let us all obey*, i. e. let us all yield to that which I may propose. — ἔτι, *hereafter*, Lex. ἔτι, II. — θυμόν, *emotion, vehement passion*. — πᾶσι: appos. w. τοῖσι; anteced. of ὅσοι. — μετὰ: Lex. μετὰ c. accus. V. — βουλῆς: the *plan* of Agam. as unfolded in the council of chiefs. ἐπάκουσαν: ἐπακούω. — φή: see Lex.; the reading of Dind., F., and some others;

st. *ws*. Notice the accent: different from φῆ, v. 37. — *δαλάσσης*, the generic word: *πόντου*, the open, deep sea: like the long waves of the sea, of the Icarian deep. See map, S. E. part of the Aegean. — *τά*; obj. of ὄρουε (*δρυνμι*): on what principle is the aor. here translated as pres.? Cf. *ἐκλυον*, 1, 218, note and references. — *Διὸς νεφελάων*: cf. *Διὸς ἐνιαυτοί*, v. 134. Notice ὄρουε and ἐπαίξας agreeing w. the nearest subj. H. 511, h; K. § 242, 1 (b).

147-154. *ws δ' ὅτε κινήσῃ*: hypothet. rel. sent. Notice the omission of *ἄν*. H. 759; K. § 333, Rem. 3; G. § 62, N. 3. — *λήϊον*: obj. of *κινήσῃ*. — *ἐπαγίξων*: force of *ἐπί*? *rushing upon* (*ί, λήϊον*). Cf. *ἐπαίξας*, v. 146, *rushing upon* (*them*, the waves). — *ἐπί τ' ἡμῖν* (Lex. *ἐπημύω*): sc. *λήϊον*: and it bends downward (*ἐπί towards* the ground) with its ears. The sentence changes from a dependent const. (*ws . . . κινήσῃ*) to an independent (*ἡμῖν*). — *τῶν*, of these, the persons mentioned, vv. 142, 143. — *ἔπ'*: why accented thus? H. 102, b; K. § 31. IV. — *ποδῶν ὑπένερθε*: notice the force of *-θε* = *-θεν*: *from beneath their feet*: *ἴστατο*, stood (in clouds). — *ἐλκόμεν* (*-έμεναι, -ειν*), sc. *νήας*. — *οὔρουσ'*: *οὔρός*, Lex.; distinguish carefully fr. *οἶδος*. — *ὑπὸ δ' ἤρεον* (*ὑφαίρειω*), they took away . . . from under, etc. Cf. *ποδῶν ὑπ.*, v. 150.

155-165. *κὲν . . . ἐτύχθη* (*τεύχω*), would have been effected, etc. Force of this const.? H. 746; K. § 339, 2, 1 (b); G. § 49, 2. — *πρὸς . . . ἔειπεν* (= *προσείπεν*), unless . . . had addressed a word to, etc. Cf. 1, 201. — *ὦ πόποι*: cf. note, 1, 254. Derby renders it here, *O heaven!* — *οὔτω δὴ*: mark the emphatic force of *δὴ*. — *νῶτα*: Lex. *νῶτος* and *νῶτον*, II. — *κάδ* (H. 73 D; K. § 207, 7) . . . *λίποιεν*: *καταλείπω*. — *εὐχολήν*, appos. w. *Ἑλένην*: *would leave behind, as a boast to Priam*, etc. — *ἀπό*, I. 2. Lex. — Most editors place an interrogation point after *αἴης*; but the reading of Dind. (as a direct statement) expresses the indignation of Hera quite as forcibly. — *κατά*: cf. 1, 487. — *σοῖς κτέ*. Notice the asyndeton, denoting haste. — *μηδὲ ἕα* (*έδω*) . . . *ἐλκόμεν*, nor suffer (*them*) to launch, etc. The subj. of *ἐλκόμεν* (sc. *αὐτούς*) is suggested by the distributive phrase *φῶτα ἕκαστον*. H. 514, b, c.

169-179. *εἶπεν*: asynd., cf. v. 164. — *ἑσταῖα* (*ἴστημι*), standing, — an indication that he was not carried along with the general current. He was perhaps thinking of the direction of Agamemnon, v. 75. — *μῖν*, obj. of *ἴκανεν*: *κραδίην* and *δυμόν*, acc. of specif. — *προσέφη*, sc. *αὐτόν*. — *ἐν . . . πεσόντες*: peculiarity and force of this const.? H. 618, a; K. § 300, 3, (a). — *μηδέ τ' ἐρώει*: notice the use of *τέ* here. H. 856; K. § 321, Rem. 4; nor *hesitate*. Sp. and Cr. read here *μηδ' ἔτ' ἐρώει*, nor longer, etc.

182-187. *ζυνέηκε*: Lex. *συνήημι*, II. — *βῆ δὲ θέειν*: Lex. *βαίνω*, I. 2. — *ἀπὸ . . . βάλε*: *ἀποβάλλω*. — *χλαῖναν*, Lat. *laena*. For a description of this garment, see Dic. Antiqq. p. 665. — *οἱ* (enclit.), *him*, i. e. Odysseus. — *Ἀτρεΐδων* (H. 136 D, 2; K. § 211, 2) *Ἀγαμέμνονος*: depends on *ἀντίος*, an adj. qualifying *αὐτός*; takes the gen., as it contains the idea *ἀντί*. — *δέξατό οἱ*, *received from him*: *δέχομαι* takes either the dat. or gen. of the pers. With gen. 1, 596. — *σκῆπτρον*. The sceptre of Ag. was a symbol of the highest authority. — *σὺν τῷ*: cf. v. 47.

188-197. *ὄντινα . . . κίχλην* (*κίχλῳ*): const. of hypoth. rel. sentences? H. 757, 760, c; K. § 383, 3 and 4; G. § 62. — *Δαιμόνι*: here used with respect, though introducing a rebuke. *Admirable one!* or perh. *My good sir!* Derby translates it here *O gallant friend!* Cr. renders it (very improperly, I think), *Fool!* Cf. note on 1, 561. — *ἐρητύσασκε*: *ἐρητύω*, w. iterative ending. H. 410 D; K. § 221. — *σέ*, subj. of *δειδίσσεσθαι*: *κακὸν ὡς*, *like a coward*: why is *ὡς* accented here? H. 104, a; K. § 32, (c). — *οἷος νόος κτέ.*, *what (is) the mind of*, etc. — *ἴπεται*: cf. 1, 454. — *ἐν βουλῇ*, join w. *ξείπεν*: *what he said in the Council*, i. e. in the Council of chiefs, v. 53 ff. — *μὴ . . . ῥέξῃ*: *I fear that he*, etc. H. 720, d; K. § 318, R. 6. *ῥέξῃ* (*ῥέζω*) takes two accusatives (*κακὸν νίης*), *may inflict some harm on the sons of*, etc. H. 555; K. § 280. 2. — *δυμὸς δὲ κτέ.* appears to be intended as a general truth: *μέγας* is pred.: *for the wrath of a . . . is mighty*. — *τιμὴ* (sc. *διοτρεφέος βασι-*), *his honor*, etc.

198-206. *ὄν . . . ἴδοι κτέ.* H. 757, examples; K. § 387, 7: *ἐλάσασκεν* (*ἐλαύνω*), *δμοκλήσασκε* (*δμοκλάω*), iterative ending: *but on the other hand whatever man of the common people he saw*, etc., *this one he restrained*, etc.: *τὲ . . . τέ* (v. 198) connect the two subordinate clauses, *ὄν . . . ἴδοι* and *βοδῶντα . . . ἐφείρου*. The former *τέ* is not easily rendered. — *Δαιμόνι*, *admirable man!* here used ironically and contemptuously: perh. we may render it, *Sirrah!* — *ἦσο*, *ἦμαι*. — *φέρτεροι*: Lex. *φέρτατος*, II. — *σύ*, sc. *εἶ*, or *ἐσσί*. What forms of the copula are oftenest omitted? H. 508, a; K. § 238. RR. 6 and 7. — *βασιλεύσομεν*: observe the person, *we shall not*, etc. — *ἀγαθόν*, pred. adj. neut. (sc. *ἐστί*). H. 522; K. § 241, 2. *examp.* — *ἔδωκε*, sc. *βασιλεύειν*, implied in the foregoing. — V. 206 is rejected by the best critics as an interpolation here (it occurs with a slight variation in 9, 99), and need not be translated.

208-216. *ἐπισσεύοντο*: *ἐπισεύω*. — *αἰγιαλῷ*: const.? H. 612; K. § 283, 1. — *θάλασσα* and *πόντος* differ how? Cf. vv. 144, 145. — *ἐκολῶ*: *κολῶ*. Cf. 1, 575. — *ἔπεα*: obj. of *ἔθη* (*οἶδα*), lit. *who knew in his mind words*, etc. — *ἐρίζεσθαι* depends on the idea *ἔπεα ἕκαστα*

ᾗδη, and denotes the result; *so as to contend*, etc. — ἀλλά introduces a thought opposed to the idea *κατὰ κόσμον*. Repeat after ἀλλά the idea (somewhat modified) of v. 218, *but he had in mind* (and uttered) *whatever seemed to him to be*, etc. εἶσαίτο (Lex. ΕΙΔΩ): force of the optat.? H. 729, b; K. § 327^b 2; G. § 62. γελοῖτον, *likely to provoke laughter*: Ἀργείοισιν, *on the part of*, etc. H. 601; K. § 284, (10), (a). — αἰσχιστος ἀνὴρ: pred., lit. *he came under (the walls of) Troy the ugliest man*; i. e. *he was the ugliest man who*, etc.

217-224. φορκός: the definition of Butt. (see Lex.) is generally preferred. This word introduces a more particular description, after the general statement; hence, the asyndeton. The whole passage has been condemned by some fastidious critics; but it exhibits perhaps better than any other the position of the common people in the heroic age. The ugliness of Thersites' person and the coarseness of his language were only a natural set-off to his indecorum (according to the Homeric idea) in speaking at all in the assembly of the people. Cf. above v. 202. — ἕτερον, *one*, strictly *one of two*. See Lex.; a frequent use of ἕτερος in Hom. — συνοχωκότε: see Lex. *συνόχωκα*. — ὑπερθεν is often rendered, as here, simply *above*. Does, then, the ending -θεν lose its force? I think not. It may be explained thus, *ὑπερ- above*, -θεν *from the chest*, the part just mentioned. Cf. προπάρουσα, v. 92, *in front of the deep shore*, viewed from a point (imagined by the poet) still more remote from the shore. And so, of similar instances; the connection suggesting how the relation from is to be understood. — ἐπενήνοδε: Lex. sub voce. — ἔχθιστος... μάλιστα: notice the double superlative: *most hateful especially to*, etc. Cf. v. 58. — νεικέεσκε: νεικέω w. iterative ending. — ἄτε: Lex. II. 2, *then however*. — ὀξέα, adv., *shrilly*, join w. κεκληγώς (κλάω): the manner of speaking was suited to the coarseness of the language and the ugliness of his person. — τῷ... κοτέοντο: *were angry at him*, i. e. at Thersites. Some, I think improperly, understand τῷ to mean Agamemnon. αὐτόν, yet, disregarding the indignation of the Achaeans. — μακρὰ βοῶν: Lex. μακρός, 4.

225-234. τέο: H. 244 D; K. § 217, 6, (b); joined w. ἐπιμέμφεις, as gen. of cause; and with χαρίζεις, a verb of want. H. 575, 577; K. § 273, 5, (b); § 274. Cf. 1, 65. — ὄ: cf. 1, 540, τίς ὄ, note: *on what account, I pray, do you again find fault, and of what*, etc. — κλισίας, sc. εἰσί. — δίδομεν: notice the pers., *we Achaeans give*. The arrogance of Thersites, in speaking for the whole army, is not to be overlooked. — καί belongs regularly with the word or clause following it: *are you still in want even of gold*, or perh. thus, *are you still in want of gold also, which*, etc. —

κέ w. fut. indic. Cf. 1, 175. — υῖος: gen. See Lex. υῖος. Notice the dif. in accent. — *ὄν κεν ἐγὼ κτέ.*: here again the vanity and arrogance of Thersites appear. — *ἡὲ γυναῖκα νέην*, or *are you in want of a new concubine*, etc. Two have already been mentioned, Chryseis and Briseis. Instead of *γυναῖκα*, we should expect here the gen. in the same const. w. *χρυσοῦ*, depending on *ἐπιθεύει*: but *γυναῖκα* is so far removed from its verb, that the exact word is not thought of, and only the general idea of desiring, longing for (perh. *ποθέω*) is kept in mind, and this naturally takes the acc. — *ἴνα . . . φιλότῃ*, “*to gratify thy lust*.” Derby. — *μίσησαι, κατίσχει* (*κατίσχω*, *to keep*): subjunc. H. 347 D; K. § 220, 16. — *ἄρχὸν ἔδοντα*, sc. *σέ*, subj. of *ἐπιβασκόμεν* (infin., Lex. *ἐπιβάσκω*): *κακῶν* depends on *ἐπί* in compos. denoting motion *towards*. H. 641, a, 583; K. § 296, (1), (b). Cf. 4, 99.

235–242. *ἐλέγχεα*: dif. between τὸ *ἐλεγχος* and ὁ *ἐλεγχος* in meaning? See Lex. — *Ἀχαιῖδες κτέ.* *Achaean women, no longer Achaean men!* the most provoking taunt, as addressed to warriors. — *τόνδε, this one*, i. e. Agamemnon. — *αὐτοῦ*, adv. — *πεσσόμεν*: Lex. *πέσσω*, III. — *ἦ . . . ἦ*: a double indirect question: Att. *εἰ . . . ἦ*. See Lex. *ἦ*, II. Notice *χ' = κέ*, which belongs probably w. *ἦ*. G. § 36, 2. Thus *ἦ κε . . . ἦ* = Att. *ἐὰν . . . ἦ*, *whether . . . or*: an indirect double question depending on a verb of seeing, knowing, or inquiring. Notice the succession of enclitics *ἦ ῥά τί σ' ἦ ῥά . . . χ'*: *ἦ ῥά . . . χ'*, *whether now*: H. 865; K. § 324, 3: *τι* (indef.), adv. acc.: *σ'* (dat. enclit., receives the accent of *χ' = κέ*; hence, written *σ'*), *him*, i. e. Agamemnon: *προσαμύνομεν*, subjunc. — *καί* before *οὐκί* intens., *whether now we . . . or in fact (do) not (aid him)*. — *ὅς*, *since he*. H. 822; K. § 334, 2: introduces one reason why the Greeks should now leave Agam. alone. — *ἔο (= οὖ)* depends on *ἀμείνονα*. — *ἐλὼν κτέ.* Cf. 1, 356, 507. — *χόλος*, sc. *ἐστί*. — *φρεσίν*: const.? H. 609; K. § 285, 1, (3), (b). — *μεδῆμων*, pred.: *but he is*, etc. — *ἦ γὰρ ἂν . . . λωβήσαιο*: condition omitted. H. 752; K. § 340, 1; G. § 52, 2, *for*, (were it not so, i. e. were Achilles not of yielding disposition), *you would surely now*, etc. Cf. 1, 232.

245–251. *ἠνίπαπε: ἐνίπτω*. — *πέρ*, intens., qualifies *λεγύς: ἐών*, concess. Cf. 1, 131, note. — *ἴσχεο*: cf. 1, 214: force of the mid. voice? H. 687 ff; K. § 250. — *οἶος* differs how fr. *οἶος* in meaning? Lex. — *οὐ . . . φημί*: see Lex. *φημί*, III. *for I deny that there is*, etc. — As anteced. of *δοσοι*, understand *τῶν* or *πάντων*: *of all, as many as*, etc. — *τῷ . . . ἀγορεύεις*: cond. omitted. Cf. v. 242: were it not thus (as I have affirmed), *then (τῷ) you would not*, etc. This is the interpretation of Faesi and Naeg. Cr., however, and some others understand the optat. here as

a mild imperat., and render it, *wherefore do not*, etc. The neg. οὐκ seems opposed to this explanation. ἀνὰ στόμα ἔχων, see Lex. στόμα, special phrases. βασιλῆας, obj. of ἔχων. — προφέροις . . . φυλάσσοις: the force of οὐκ ἄν extends to the end of the sentence.

252-264. τῷ, cf. τῷ, v. 238. Recollect that the indef. τῷ has the acute accent only when followed by an enclitic. — ἴδμεν: Attic form? H. 409, 6; K. § 195, § 228, (b), οἶδα. — υἷες: appos. w. the subj. of νοστήσομεν, sc. ἡμεῖς. — Vv. 254-256 probably do not belong here, as is indicated by the brackets. — τῷ, *by reason of this, wherefore*. — v. 257. Cf. 1, 212. — κυχῆσομαι (κυχᾶνω) is usually considered fut. indic. here. For κέ, κέν, or ἄν w. fut. indic. see H. 710, b; K. § 260, 2, (1); G § 37, 2. Cf. 1, 139. Faesi and a few others consider it aor. subjunc. w. short mood-vowel. — ὦδε: cf. Lex. ὦδε, II. *as just now here*; or, if the local meaning of ὦδε in Hom. is denied, we may render the phrase lit. *as just now, in this way*. I incline to the opinion of Butt., Cr., and others, who in a few passages admit the local signification in Hom. — μηκέτι ἔπειτα . . . ἐπεὶ (ἐπί, εἰμί), *then may*, etc.: optat. of wishing. H. 721; K. § 259, 3, (b); G. § 82. — Ὀδυσῆϊ, emphatic, st. ἐμοί: dat. of interest: lit. *on the shoulders for Odysseus*, or more freely, *on the shoulders of Od.*: ὠμοῖσιν depends on ἐπί in compos. — ἀπό: join w. δύσω. — φίλα εἴματα, *thy garments*. Cf. 1, 345, note. — τὰ τ': see Lex. τέ, VI. *which cover thy nakedness*. — αὐτόν, sc. σέ, *thee thyself*. — πεπληγώς: πλήσσω. — ἀγορήδεν (ἀγορά - δεν): H. 203; K. § 235, 3.

266-271. δ δέ, *but he*, i. e. Thersites. — οἱ, *from him*. Const.? H. 601; K. § 284, 3, (10). — ἐξυπανέστη: ἐκ out from, ὑπό (repeated w. σκήπτρον) *from under*, ἀνά up, ἴσθημι (in what tenses intrans. in the act.? H. 416, 1; K. § 173, Rem. 4). See Lex. ἐξυπανίστημι. — ὑπο: why accented thus? H. 102 D, b; K. § 31. IV. — ἔζετο: up to this time, it appears, he had been standing;—an additional evidence that v. 255 (ἦσαι κτέ. *you sit*, etc.) is supposititious. — ἀχρεῖον ἰδών: Lex. ἀχρεῖος, II. Cf. καί μιν ὑπόδρα ἰδών, v. 245. Here however (in v. 269) ἰδών is used without any definite obj., i. e. absolutely. For the explanation of ἀχρεῖον, see H. 547, c; K. § 278, 3, (c). — οἱ δέ, *and they*, i. e. the Greeks who were looking on. — ἀχνύμενοι, concess.; *εἰρ*, intens. *even though exceedingly grieved*, probably because of their disappointment in respect to the return home. — ἐπ' . . . γέλασαν: ἐπιγελᾶω. ἡδύ implies that they enjoyed the laugh, and may be rendered, *heartily*. — ὦδε, *thus* (denoting, as in Att. usually, what follows). — τῷ, in the fullest sense indefinite, and implying more than one, *one and another*. H. 683, b. — εἴπεσκεν: iterative ending.

272-277. Ἄνωποι denotes here astonishment: *Heavens!* or *O ye gods!* Cf. v. 157, also 1, 254. — κορύσσων: the rendering for this passage in the Lex. is not quite suitable. Cr. renders it better, *to raise, excite*. — μέγ' ἄριστον, predicate-adj., qualifying τόδε, obj. of ἔρεξεν: *he has done this, the very best (deed):* or more fully, *this (is) the very best (deed which) he has done*, etc. — ὅς, in that he, since he, etc. Cf. 239, note: ἔσχ' (= ἔσχε fr. ἔχω) *has restrained this... from*, etc. ἀγοράων: Lex. ἀγορά, III. — πάλιν αὐτίς: Lex. πάλιν, 3: οὐ... ἀνήσει (ἀνήμι), *will not move him*, etc.: ἀγήνωρ, *insolent*.

279-283. παρά, sc. αὐτῶ. — εἰδομένη: Lex. ΕΙΔΩ, II. 2, c. dat. — ὧς... ἐπιφρασσάτατο (ἐπιφράζω): const. of final sentences? H. 739; K. § 330, 1, and 2; G. § 44. Remember that ἀνώγει is imperf. in meaning, though pluperf. in form. Lex. ἄνωγα. — ἔμα δ' (= τε) *at the same time*: τέ seems to be used here, as often in the epic language after καί, μέν, γάρ, ὅπως, ὅδι, etc. H. 856, a; K. § 321, Rem. 4. — οἱ... ὄστατοι, *both the first and the last*, i. e. *both the nearest and the most distant*. — ὄσφι κτέ. cf. 1, 73.

284-290. νῦν δὴ: notice the force of δὴ, giving point and animation to the statement, *just now*. — ἐλέγχιστον qualifies σέ obj. of δέμεναι, *to render thee the most disgraced*. πᾶσιν μερόπεσσι βροτοῖσιν, *in the view of, or among*, etc. H. 601; K. § 284, 3, (10). — ὑπέσταν = ὑπέστησαν. Lex. ὑπίστημι, B. II. — στείχοντες agrees w. the subj. of ὑπέσταν, *while still on their way hither*. — Ἴλιον ἐκπέσαντα (sc. σέ) κτέ. explains ὑπόσχεσιν, *that you having sacked*, etc. — ὅστε, *like, as*. Cf. τέ here with the τέ after ἔμα, v. 281. — ἦ...τέ seems to be a union of two constructions, ἦ...ἦ, and τε...τέ. We cannot say in Eng. *either...and*. We may, therefore, omit the ἦ in translating; unless, as F. suggests, we read ἦ intens.; *for indeed, like*, etc. — ἀλλήλοισιν... νέεσθαι: lit. *they lament to one another to return*, etc. ὀδύρονται implies the notion of *longing*, and hence takes the infin.

291-300. The thought which follows is apologetic of the feeling just manifested by the Greeks; and may be presented thus:—"truly, ours is even a hard lot (πόνος, lit. a labor): the mariner who is tossed a single month on the sea bears it ill (ἄσχαλδα is distressed): we have suffered misfortune here nearly nine years; wherefore, I am not indignant that the Achaeans are sad; but it is also wholly disgraceful, you know (τοί), that one remain a long time and return empty." These thoughts prepare the way for the abrupt and animating exhortation, *bear up, my friends*, etc. — ἦ μὴν: H. 852, 10; K. § 316, 1, (a). — ἀνιθδέντα (ἀνίω) νέεσθαι, subj. of ἐστίν, *that one return in misfortune is*, etc. — τίς δ', indef. *any one*; τέ appears to be

joined here to τῖς, as often to δς, δστίς, etc. Cf. note on ἄμα τε, v. 293. Faesi joins τὲ w. γάρ, but its position is against such an explanation. — ὅνπερ relates to τῖς. — ἡμῖν . . . μιμνόντεσσι: const. ? H. 601; K. § 284, 3, (10). — εἰνατος . . . ἐνιαυτός, *the ninth revolving year is passing*. The discrepancy between these words and those of Agamemnon (v. 134), is not important. — τῶ: cf. v. 254. — ἀσχαλάαν (ἀσχαλάω): H. 370 D, a; K. § 222, 3. — θηρόν τε . . . νέεσθαι, sc. τινά, *that one remains a long time*, etc., subj. of ἐστίν understood. τοί, force? H. 852, 11; K. § 317, 3.

301-304. ἐστέ differs how in meaning fr. ἔσθε? The former is indic., the latter imperat. — μάρτυροι, *witnesses*, i. e. of what occurred at Aulis,— the prodigy about to be related. — οὐς μὴ κτέ.; a hyp. rel. clause, w. neg. μὴ and the indic. H. 761. — θανάτοιο limits κήρες, *the fates of death, the deadly fates*: ἔβαν φέρουσαι, lit. *went bearing off*: freely rendered, *whom the deadly fates did not bear away*. — χθιζὶ τε καὶ πρότερον: lit. *yesterday and the day before*, is often used of events somewhat remote, yet vividly remembered, and hence seeming but as yesterday. Cf. χθὲς καὶ πρόην in Herod. and *nuper* in Latin. Some modern critics connect this phrase with the preceding sentence; but ancient scholars and also the most recent critical edit. place a colon or period after φέρουσαι, v. 302, and join this with the following; thus, *but lately, when the ships . . . and when we were offering . . . then appeared* (v. 308), etc. — ἐς Αὔλιδα: see map, eastern Boeotia. κακά, obj. of φέρουσαι, which agrees w. νῆες.

305-310. ἀμφὶ περί: so we can say *round about*. ἀμφὶ is considered as adv., περί as prep. — πλατανίστῳ, *plane-tree*; still common in Greece; nearly the same as the tree often called in this country "button-wood;" called also improperly "sycamine" or "sycamore." This latter name (fr. σῦκον a *fig* and μῶρος *foolish*) is still given by the Greeks to the mulberry, whose fruit resembles in taste a very poor fig before it is dried. The traveller Pausanias visited Aulis (2d cent. A. D., i. e. about 1,000 years after the time of Hom.), and saw the remnant of an old plane-tree and also a spring, which the inhabitants told him were the same as those mentioned in this passage of Hom. (Pausan. IX. 19.) — δράκων, subj. of δρουνεν. — τὸν βα, πρὸς βα: "the particle βά, denoting the idea *accordingly, of course, you know*, refers back to εἶδ . . . ἴδμεν, v. 301." Faesi. — ἦκε: ἴημι. What would ἦκε fr. ἦκω mean?

311-320. νήπια τέκνα, "*callow nestlings*." Derby. — ὑποπεπτηῶτες: ὑποπτήσσω. — τέκε: here spoken of a bird: *that hatched the young*. — ὄγε, i. e. δράκων. — ἐλεεινά, *piteously*, neut. plur. of ἐλεεινός, used as adv., w. τετραγῶτας (τρίζω). — ἐλελιζάμενος: ἐλελίζω is spoken of a

serpent when it coils itself up and raises its head to seize on something. Butt. — πτέρυγος: const. ? H. 574, b; K. § 278, 3, (b), (β), *coiling up, he seized her by the wing, as she screamed round about*: ἀμφιαχυῖαν (ἀμφιάχω) agrees w. τήν. — κατὰ... ἔφαγε: κατεσθίω. — ἀρίστηλον, adj. qualifying τόν, lit. *very clear, significant*; i. e. the god made him a sign, a prodigy. — ὅσπερ: notice the force of -περ, *the very one who*: ἔφηνεν, causative. Difference in meaning between the act. and pass. of φαίνω? — λάαν... ἔθηκε, lit. *made him a stone, i. e. turned him to stone*. — οἷον ἐτύχθη (τεύχω), lit. *at such a thing as had been done, i. e. at what had happened*.

321-332. ὥς οὖν... Κάλχας δ' αὐτίκ' ἔπειτα, *as therefore* (or *when therefore*)... *then Calchas immediately thereupon*, etc. Ὡ = δέ: cf. 1, 58, note. — ἄνευ, adv. st. ἄνευ, adj. is found in most edit., *why were you in silence*, etc. — ὕμνον, ὀψιτέλεστον: the latter adj. repeats the idea, and makes it more definite: *late, late in its fulfilment*. Cf. ἀπριότην, ἀνάποιον, 1, 99. — σου = οὗ κλέος, *the fame of which*. — ὥς οὗτος... ὥς ἡμεῖς, *as this (serpent)... so we*, etc. Notice the dif. between ὥς and ὡς (= οὕτως). — αὐδί, *there, i. e. near Troy*. — τῷ δεκάτῳ (sc. ἔτει): definite time when: *on the tenth*: or, as F. renders, *then, on the tenth*, giving τῷ a more demonstrative force. — κείνος, i. e. Calchas: τὼς = ὡς, οὕτως. — τὰ δὴ, *just these things, i. e. the things predicted by Calchas at Aulis*. τελεῖται is either pres. or fut. in form: here, pres. in meaning, *are being fulfilled*. — ἄγε has the form of the sing. verb: hence, must be regarded as interjec.; see Lex. ἄγε. — αὐτοῦ, adv. *here, on the spot, i. e. in front of Troy*. — εἰσέκεν (εἰς, ὄ, κεν)... ἔλαμεν, *untill we have taken*, etc.

333-343. ἀμφί, adv. *round about*, join w. κονάθησαν. — ἀγοράσασθε (ἀγοράομαι): for the duplication of the vowel, see H. 370 D; K. § 222 A. (8). — νηπιόχοις: adj. qualifying πασίν. Its position makes it emphatic and also shows more clearly to what οἷς refers. — πῆ δὴ... ἐν πυρὶ δὴ: mark the animating effect of δὴ, which we cannot adequately render into Eng.; *whither now... in the fire now would fall* (lit. *would become*), etc. ἡμῖν: const. ? H. 601; K. § 284, 3, (10). It may be rendered w. συνθεσῖαι and ὀρκια *our agreements*, etc. ἐν πυρὶ... γενόιστο: force of the const. ? H. 618, a; K. § 300, 3, (a). — ἦς: dat. plur.: differs how in form fr. the gen. sing. fem. ? ἐπέπιδμεν (πεῖδω): H. 425 D, 8; K. § 228, (b). — αὐτως. The meaning *in vain* is questioned by some critics (Lex. III.), yet Pape, Cr. and others admit this signification for a few passages. So here,—*for we wrangle in vain*, etc. — μῆχος, *device, expedient, i. e. for the attainment of our object*.

344-349. ἔσ' (ἔτι) ὡς πρὶν, *still as formerly*; join w. ἔρχεσθαι. — ἔα, imperat. fr. ἔδω. — ἔνα καὶ δύο: appos. w. τοῖσδε: spoken contemptuously. — τοί, *who*. H. 239 D; 243 D; K. § 217, 4 and 5. What are the distinct uses of τοί in Hom.? Cf. 1, 28, Note. — ἄνωσις . . . αὐτῶν, parenthetical: αὐτῶν appears to be active gen., or gen. from which something proceeds. H. 579, c; K. § 273, lit. *there will not be an accomplishment (of their plans) proceeding from them*: freely rendered, *and they will accomplish nothing*. — πρὶν . . . λέναι, πρὶν . . . γινώμεναι, lit. *sooner to go . . . before knowing*, etc. A similar repetition of πρὶν is not rare (cf. 1, 98). The former πρὶν may be omitted in translating: λέναι depends directly on βουλεύωσι, *advise to go to Argos, before knowing*, etc. For the const. πρὶν . . . γινώμεναι, see H. 769; K. § 237, 9. — Διός by prolepsis is connected directly w. γινώμεναι (cf. 4, 357), and must be repeated in idea w. ὑπόσχεσις: *before knowing even the aegis-bearing Zeus, whether his promise (is)*, etc. ψεῦδος: predicate. Notice the force of καὶ before οὐκί, *even not*; i. e. the promise of Zeus may *even* prove to be true, *slow as we now are to believe it*.

350-356. γάρ (Lex. II. epexegetic) οὖν (Lex. II.), *for accordingly*. Both words refer to ὑπόσχεσις. — κατανεῦσαι, used absolutely, *made a promise*: Κρονίωνα, subj. — ἀστράπτων, φαίνων: nom. st. acc. (ἀστράπτοντα, φαίνοντα), as though the sentence had begun *κατένευσε Κρονίωνα κτέ.*,—an instance of anacoluthon. H. 886; K. § 347, 5. Force of the particip. here? The means: *by flashing his lightning on the right*, etc. The next clause is explanatory of this. — τῷ, *by reason of this, therefore*. — πρὶν . . . πρὶν: cf. v. 348: also 1, 97 and 98, *before each one has lain with a wife of the Trojans and avenged*, etc. — Ἐλένης may be viewed as subjective gen., *the longings and groans of Helen*; or as objective gen., *the longings and groans (of the Greeks) for Helen, or on account of Helen*. Critics are about equally divided between these two views.

358-367. ἤσ' depends on ἀπτέσθω (*let him touch*). H. 574, b; K. § 273, 3, (b), (β). — ἐπίσκη: Lex. ἐπέσκη, III. — μήθεο, μήθομαι: *πειθεό τ' ἄλλω, and yield to another*. — οἷτοι κτέ. Notice the asyndeton in this and the following verse, denoting haste and animation: *ἔπος*, pred. *whatever I shall say will be a word*, etc. — κατά, distrib. Lex. B. II. — Ἀγάμεμνον: accent. H. 172, b; K. § 65, 5. — ὡς, final, *in order that*. — φρήτρηφιν: for the epic case-ending -φιν, see H. 206 D; K. § 210. — φύλα, sc. ἀργή. — ὧς: differs how in meaning fr. ὡς? Cf. 326, note: ἐρξῆς, ἐρῶ. — ὧς δ' ἡγεμόνων (sc. ἐστὶ) κτέ., *both who of the leaders is cowardly*, etc.,—definite and positive: *ἢ δ' ὧς κ' . . . ἔρησι (= ᾗ, fr. εἶμι, H. 406 D; K. § 225), and who perchance may be brave*,—hypothetical.

— *κατὰ σφείας*: *by themselves*, or perh. *according to themselves*, i. e. *according to their various characters*. Cf. *κατ' ἐμ' αὐτόν*, 1, 271. *μαχέονται* (Att. *μαχούνται*), fut. — Notice the two forms *γνώσῃ* and *γνώσει*. The latter is more frequent in Hom. H. 363 D; K. § 220, 10. — *θεσπέσιγ'*: *Lex. θεσπέσιος*, II, 1, *by the divine purpose*.

370-376. *ἀγορῇ νικᾷς*, *you surpass in debate*. — *αὶ γὰρ . . . εἴεν*, *would I had*, etc. Force of this form of wish? H. 721; K. § 259, 3; G. § 82. — *τῷ*, *then*, introduces the apod. Cf. v. 250. — *ἡμύσειε*: *ἡμῶν*. Cf. the comp. *ἐπημῶν*, v. 148. — *ἀλοῦσα* (*ἀλίσκομαι*), agrees w. *πόλις*: observe that even the act. and mid. forms of this verb are pass. in meaning. Observe also the difference between the aor. (*ἀλοῦσα*) and pres. particip. (*περδομένη*): lit. *having been taken, while being sacked, the city would totter*. — *μετ' . . . ἔριδας*, *into the midst of*, etc.

377-380. *μαχησάμεθα*: why first pers.? H. 511, c; K. § 242, 2. — *εἵνεκα κούρης*. The mention of so unimportant an occasion of a quarrel so serious is in keeping with the acknowledgment *ἐγὼ δ' ἤρχον*, *I took the lead*. That he said this artfully, to conciliate to himself the disaffected army, seems less natural than to take it as a frank expression of the repentance which he was now beginning to feel. — *εἰ . . . βουλευόμεν* appears to be a more animated and hopeful form of supposition than *ἐὰν . . . βουλεύσωμεν*. G. § 50, Note 1. *ἔς γε μίαν*, sc. *βουλήν*, suggested by *βουλεύσωμεν*, *if we shall ever be at one*. — *οὐδ' ἥβαδόν* emphasizes the preceding sentence: *not even for a little*.

381-385. *ἔρχεσθε . . . ξυνάγωμεν*: a similar change of person is not unusual. *Ἄρηα*, *Ares*, the god of battle, by meton. for *battle*: *that we may join battle*. — *τις*, *each one*. Cf. v. 271. — *εἰ . . . θέσσω*, *let each one prepare well* (lit. *place well*) *his shield*, so that it may be ready at any moment. — *ἀμφίς*, usu. an adv. here a prep. = *ἀμφί* with a movable s. H. 80 D. What prepositions do not suffer anastrophe? H. 102 D, b; K. § 31, Rem. 2: *let each, having looked well on both sides of his chariot*, etc. — *ὡς* (proclit.) receives the accent of *κέ* (enclit.): it is to be taken here as causal, *since*. As a final conj. *that, in order that*, it takes the subjunc. usu. without *κέ* or *ὅτι*. H. 739; K. § 330; G. § 44. — *κὲν . . . κρινόμεθα*: nearly equivalent to the fut. indic., yet less positive: *we shall contend* (lit. *decide among ourselves*) *in hateful battle*. Cf. *κὲν . . . ἔλωμαι*, 1, 137; *παρημέριοι*, cf. 1, 472, N.

386-393. Notice the emphatic force of *γέ* after *παυσαλή*: also of *μετά* in compos. (Whatever else shall occur) *there will not be any interval of rest at least*. — *τεῦ = τοῦ = τινός*. H. 244 D; K. § 217, 6: both *τεῦ* and *ὀσπίδος* limit *τελαμών*. As the idea of *τεῦ* must also be supplied

w. στήθεσσι, it is easier to render the clause thus, *the belt of the man-encircling shield will reek with sweat around the breast of each one.* — καμείται, sc. τῖς, suggested by τευῖ: lit. *each one will grow weary in hand*: more freely, *the hand of each will grow weary.* Notice the use of ἀμφί and περί w. dat. H. 637, 649; K. § 295, 2, II. and 3, II. — μιμνῆσκει depends on ἐθέλοντα. — φυγέειν κτέ. subj. of ἐσσεῖται (for this form, see H. 406 D; K. § 225), *after that, to him an escape from dogs and birds of prey will not be sure.*

394–399. κῦμα: Cr. supplies λάχει, suggested by ταχον. The same verb occurs 1, 482. — στε κινήσῃ, sc. αὐτό, i. e. κῦμα. Notice the omission of ἄν in this hyp. rel. sent. H. 759; K. § 337, 3, also Rem. 3; G. § 63. Cf. 1, 80. — σκοπέλω: appos. w. ἀκτῆ, — a more specific description; — *on a lofty beach, . . . on a projecting cliff.* — τόν, i. e. σκόπελον. κύματα . . . ἀνέμων: gen. of cause. H. 566; K. § 273; waves raised by, etc. 37 ἄν (sc. ἄνεμοι) . . . γέγονται: — a more definite description of παρτοίων: for ἐνδ' ἢ ἐνδα, see Lex. ἐνδα, 2. — ἀσπάρτες = ἀνασπάρτες. H. 73 D; K. § 207, 7. — κάπνισσαν (καπνίζω): the exact meaning of this word when translated does not sound very poetical; yet, in a picture, the smoke, curling up at a thousand points among the tents, would be a conspicuous and beautiful feature. Hom. viewed every thing with the eye of an artist. — δειπνον. It must have been nearly morning as they partook of this meal.

400–411. ἕλλος ἕλλω: a familiar idiom both in Greek and in Latin: *one sacrificed to one: another, to another, etc.* — δ . . . Ἀγαμέμνων: cf. note on γυνή, 1, 348. — Αἴαντε δύο, *the two Ajaxes*, i. e. Ajax son of Telamon (mentioned 1, 145), and Ajax son of Oileus, leader of the Locrians, less in stature than the son of Telamon, but greatly distinguished in the use of the spear. — Τυδέος υἱόν, *son of Tydeus*, i. e. Diomed, ruler of Argos, one of the bravest of the heroes. His exploits are celebrated especially in the 5th book. — οἱ: const. ? H. 597; K. § 284, 3, (10), *came to assist him.* How may we at sight know, that this is dat., and not the nom. pl. masc. of the article? By the accent of the preceding word. — ἴδτε . . . ἀδελφεὸν ὡς ἐπονείτο: an instance of prolepsis. H. 726; K. § 347, 3, lit. *for he knew in mind his brother how he was toiling*, i. e. *he knew how his brother was toiling.* — περίστησαν = περιέστησαν, 2d aor. *they stood around.* — οὐλοχύτας ἀνέλοντο: cf. 1, 449. — τοῖσιw depends on μετὰ in compos. Cf. 1, 58.

413–418. μὴ . . . δύναι κτέ. *let not the sun go down, etc. or may not, etc.* Infin. for imperat. in the 3d pers. H. 784; K. § 306, Rem. 11; G. § 102. This const. is sometimes explained by supposing the ellipsis of εὐχομαι, I

pray that, etc. — πρὶν . . . πρὶν: cf. 348. — ἐπ' . . . δῦναι, ἐπιδῶν: ἐπὶ . . . ἐλθεῖν, ἐπέρχομαι. ἡέλιον, subj. of ἐπιδῦναι: κνέφας, subj. of ἐπελθεῖν. — πρὶν με . . . βαλέειν, before I cast down, etc. Const.? H. 769; K. § 337, 9; G. § 106. Cf. v. 348. — πρῆσαι δὲ κτέ. and burn, etc. (Lex. πῖμπρημι), same const. w. κατὰ . . . βαλέειν. So also δαΐξαι (δαΐξω). — πυρὸς δηΐοιο, will, etc. The gen. is here used, like the Lat. ablative, to denote the means or instrument; a rare const., for which the dat. is comm. employed. See H. 579, 582; K. § 272. — βωγαλέον, adj. qualifying χιτῶνα: repeats and strengthens the idea of δαΐξαι. — πολέες (πολύς): observe it is not πόλεες: cf. πολέας, v. 4. — ὀδῶξ λαΐοίατο γαῖαν, may many, etc. Somewhat similar is the idea of Hor. O. 2, 7, 12, *turpe solum tetigere mento*.

419-438. οὐδ' . . . Κρονίων, nor did the son of Kronos in any way grant (it) to him. πῶ is taken for πῶς in this and many other passages of Hm., by Cr., F., Düntz. and others. But Pape, St., L. & Sc., and others regard it as a Doric form for πού. Naeg. (revised by Autenrieth) takes it in its usu. sense, and renders the phrase *aber noch nicht sogleich, but not yet forthwith*. The learner may follow his own judgment in choosing between these views. — δέκτο, δέχομαι. — ὄφελον, ὄφελω (B): to be carefully distinguished fr. ὄφελω in the sense of ὄφειλω. — 421 ff., cf. 1, 458 ff. — σχίζησιν, dat. of means or instrument. In 1, 462, we find ἐπὶ σχίζης, ὑρον, etc. — ἀμπείραντες, ἀναπείρω. — Ἡφαίστιοιο: the name of the god of fire, by meton. for fire. Cf. Ἄρηα, 381, note. — τοῖς . . . ἤρχε, lit. began words to them, i. e. began to address them. Const. of τοῖς? H. 597; K. § 284.

435-440. δῆδ' = δηδά = δῆν = δηρόν: let us not now discourse here still a long time, or let us not longer now discourse here much time. Force of δῆ after δ? H. 851; K. § 315, 2. — ἀγειρόντων: imperat. 3d pl., let heralds, etc. — ἡμεῖς . . . ὧδε, and let us, assembled as we are, go, etc. Recollect that the local signification of ὧδε (here) is very rare in Hm. Cf. 258, note. The local meaning is not necessary in the verse before us. ἵομεν, ἀγειρομεν, subjunc. w. short mode-sign. H. 347 D; K. § 220, 16. — ὄφρα κε κτέ.: notice here the particle κέ in a final sentence. H. 741; K. § 330, 4; G. § 44. Note 2.

442-449. κηρύκεσσι . . . κέλευσεν κηρύσσειν: notice κελεύω here w. dat. and infin. Cf. v. 151. Usu. w. acc. and infin., he commanded clear-voiced heralds to summon, etc. — τοὶ δέ, Att. οἱ δέ, and they, referring to the obj. of ἐκήρυsson, sc. Ἄχαιοῦς. — ἠγείροντο: ἀγείρω differs how in meaning fr. ἐγείρω (v. 440). — οἱ ἀμφ' Ἀτρείωνα: force of this const.? H. 639, Phrases; K. § 263, d. βασιλῆες, definitive appos. w. οἱ δέ. H. 500, d;

K. § 266. Cf. 1, 348, note. *The son of Atreus with his attendants, the Zeus-nurtured kings.* — κρήνορες, ordering (the forces); probably according to the advice of Nestor, v. 362 ff. — μετὰ δέ, sc. τοῖς, or αὐτοῖς, and among them the bright-eyed Athena, etc.; but probably, according to the conception of the poet, invisible. — αἰγίδα: for a full account of the aegis, and also a view of it, as represented by ancient artists, see Dic. Antiq. art. Aegis. — τῆς depends on ἠερέδονται, from this float, etc. H. 579; K. § 271, 2. — ἑκατόμβοις δὲ ἕκαστος, and each worth a hundred oxen. Coined money is not mentioned in Hm.

450-458. σὺν τῇ, with this, i. e. the aegis. — διέσσοντο, διασεύω: ἐν . . . ᾤρσεν, ἐνόρνημι: σθένος, obj. of ᾤρσεν. — πολεμίζειν and μάχεσθαι: infin. denoting purpose; to war and fight: H. 765; K. § 306, 1; G. § 97. — νέεσθαι κτέ. in const. is a subst. in the nom., was sweeter to them than to go, etc. — ἦντε . . . ἔς: cf. note v. 87. — δέ τε: H. 856, a; K. § 321, Rem. 4. — τῶν ἐρχομένων is usu. considered gen. abs., while these were advancing. Would it not be simpler to make it limit χαλκοῦ? thus, from the divine armor of these while advancing, the splendor, etc.

459-468. τῶν, repeated v. 464, limits ἔθνεα in v. 464. — χηνῶν κτέ. defin. appos. w. ὀρνίθων. — Ἀσίῳ ἐν λειμῶνι; in the Asian meadow, called afterwards Καύστρου πεδίον: not however the same as that mentioned in Xen. Anab. 1, 2, 11. What was the original application of the name Asia? See Lex. Ἀσία, II. — ποτῶνται: plur. verb w. neut. plur. subj. ἔθνεα. H. 515, Exc. b; K. § 241, Rem. 5, (c). — προκαδιζόντων agrees w. χηνῶν κτέ., while they alight, etc.; προ- seems to denote the forward movement of these birds in the act of alighting. — ἔθνεα: the same word, spoken of birds (v. 459), and here of men: we should use different words, many flocks of birds, ἔθνεα denoting perh. also the different species, geese, etc.; many nations of these from ships, etc. Why is ἀπό here written ἄπο? H. 102 D, b; K. § 31, iv. — προχέοντο: cf. note on ποτῶνται. — ποδῶν depends on ἄπο, separated fr. κονάβιζε by tmesis: under the feet both of the men themselves, etc. — μυρίαί: notice the accent, denoting an indefinite number; myriads, as many as, etc. — γίγνεται ᾤρη, come forth in their season. Difference in meaning between γίγνομαι and εἶμι?

469-473. ἔθνεα must here be rendered by still another Eng. word, swarms. Cf. v. 87. The verb of this clause (sc. ἐστὶ or εἰσὶ) is not expressed. It is easier to render ἦντε κτέ. here, like many, etc. — ὅτε τε, when. Attention has often been called to this use of τε in Hm. H. 856; K. § 321, R. 4. — τόσσοι, so many. We might expect here ἔς as correlative with ἦντε, cf. v. 457; but τόσσοι directs the mind more distinctly

to the idea of number. — ἐπὶ Τρώεσσι, *over against*, etc., a rare meaning in prose. — διαρραῖσαι (διαρραῖω), sc. Τρώας: μεμαῶτες, Lex. MAΩ.

474—479. τοὺς: repeated after ὅς, v. 476; obj. of διεκόμεον. — ὅστε... ὅς, as... so: cf. vv. 459, 464. — πλατεία, πλατύς, *wide-spread, extensive*. — αἰπόλοι ἄνδρες, *goat-herds*: attrib. appos. H. 500, a; K. § 266: an idiom more comm. in Hm. than in Att. (cf. βοὺς ταῦρος, a bull, v. 480, 481: πατρίδα γαῖαν, *father-land*, v. 454. Similar to these is the phrase αἰπόλια αἰγῶν, *herds of goats*. In Att. αἰπόλια alone would express the idea; so also, αἰπόλοι, ταῦρος, πατρίς would stand without the appositive. — νομῶ: dif. between νομός and νόμος in meaning? μυγέωσιν, μίγνυμι, sc. αἰπόλια αἰγῶν as subj., *when they* (the herds of goats) *have been mingled*, etc. — τοὺς, *these*, i. e. the Grecian forces. — ἵέναι depends on διεκόμεον as an indirect obj. to denote purpose. H. 765; K. § 306, 1, (d); G. § 97: *arranged... to go*, etc. — μετά, cf. μετά v. 416, note. — ὄμματα, κεφαλὴν, accus. of specif. — ζώνην, here, not the *girdle*, but, as the connection requires, that part of the body around which the girdle passes, i. e. *the waist*. Lex. II.

480—483. βοὺς... ταῦρος: cf. note on αἰπόλοι ἄνδρες, v. 474. — ἀγέληφι: cf. φρήτρηφιν, note v. 363. — ἐπλετο: cf. note on ἐπλεο, 1, 418. — πάντων, join w. ἕξοχος. H. 584, g; K. § 273, 3. — τοῖον κτέ., *such did Zeus render Atrides*, etc. ἐκπρεπέα, ἕξοχον, qualify Ἄτρείδην, *conspicuous among many, and eminent among heroes*. With the const. ἕξοχον ἠρώεσσιν, Cr. compares ἐλέγχιστον... βροτοῖσιν, v. 285: ἀριπρεπέα Τρώεσσιν, 6, 477. Some, however, prefer to take πολλοῖσι as an adj. w. ἠρώεσσιν.

484—493. Ἔσπετε, imperat. = εἶπατε. Lex. εἶπον. — Μοῦσαι: cf. note on δεδ, 1, 1. — πάρεστέ τε, sc. πᾶσιν, *are present with all things*. — οἶον differs how in meaning fr. οἶον? — οἵτινες κτέ., connect in thought w. Ἔσπετε νῦν μοι. — οὐκ ἂν ἐγὼ μυθήσομαι (subjunct. w. short mode-sign) οὐδ' ὀνομήνω (fr. ὀνομαίνω): for this form of apod. w. the protasis οὐδ' εἰ μοι... εἶεν, see G. § 38, 2, and note. Cf. also 1, 137, *I could not mention nor name*, etc., *not even if I had*, etc.: χάλκεον... ἐνεῖη (ἐν, εἰμι) *and if there were within me*, etc.: εἰ μὴ... μνησαίαθ' (= μνησαίατο, fr. μμνήσκω) κτέ. *unless*, etc., a second protasis (required to complete the thought) with the same apod., *I could not mention*, etc. With vv. 489, 490, cf. Virg. Aen. 6, 625,

*Non, mihi si linguae centum sint, oraque centum,
Ferreæ vox, etc.*

δέκα and *centum* are used in about the same sense for a large number.

The so-called Catalogue of the ships, called also Βοιωτία (fr. the word Βοιωτῶν with which it commences), was intended by the poet as a sort of grand review of the forces before the battle. It was highly interesting and valuable to the Greeks of the historic period as a geographical compendium; and was referred to in the settlement of boundary questions between different cities. It is, however, of less interest to us, and is not generally read in American schools. For this reason, it is omitted in this work, a single paragraph only being given as a specimen of the general character of the whole. The poet begins with the Boeotians, perhaps because the place of rendezvous for all the Grecian forces before embarking for Troy was at Aulis in Boeotia.

760-778. Οὔτοι ἄρα, *these then, or such then*. τίς τ' ἄρ: see 1, 8, note. ἔχ' = ἔχα. — Μοῦσα: cf. note on Δεδ, 1, 1. — αὐτῶν ἠδ' ἵππων: partitive appos. w. τῶν, *far the best of these, of the men themselves and of the horses*. — ἄριχας, ἔδριξ: σταφύλη, notice the accent. Differs how in meaning fr. σταφυλή? — ἄμφω θηλείας, *both mares*. The mares were considered fleetest. — ἄρα, temporal, *while*. — Ἴπποι δ', sc. πολλὰ φέρτατοι ἦσαν, *and his horses were far the best*. φορέεσκον; φορέω w. iterative ending. — κεῖν' = ἔκειτο: Lex. κείμεναι, I. 2. — δίσκοισιν κτέ. *amused themselves with quoits, and in casting javelins, and with bows and arrows*; or, if we take τόξοισιν in the same const. w. αἰγανέρισιν, then we must understand it in the sense of *arrows* alone: we may also take ἵεντες w. each dat. and render, *amused themselves in casting quoits, and javelins, and arrows*. For ἴημι w. dat. cf. Anab. 1, 5, 12. — ἕκαστος: cf. 1, 606, note. — ἵστασαν: pluperf. in form, imperf. in meaning. H. 305; K. § 193. — εἰ πεπυκασμένα, *well covered*, i. e. with robes, which were thrown over them for protection when not in use. — οἱ δέ, i. e. ἄνακτες.

780-785. Οἱ δ' ἄρ' ἴσαν: the poet here takes a glance at the whole body of Achaeans above enumerated, before proceeding to the array of Trojan forces. — ὥσει τε: Epic use of τέ. H. 856; K. § 321, Rem. 4. — νέμοιτο: Lex. νέμω, B, *as if a whole land should be consumed by fire*. Those who have seen the advance of fire on a prairie will have a vivid conception of the force of this comparison. — δπεσενάχιζε, sc. αὐτοῖς, or perh. τῶν ὑπὸ ποσσὶ (v. 784), *and the earth groaned under (them)*: Διὸς (= ὡς Διί. H. 104, a; K. § 32, (c)), *as (it groans under) Zeus*. — ὅτε τε (Epic use of τέ) . . . ἰμάσῃ: hyp. rel. sent. without ἄν. H. 759; K. § 337, R. 3; G. § 63, *when he lashes*, etc. i. e. by means of his thunderbolts (κεραυνοῖς). — ὧς (demonst.), *so, thus*, etc. — διέπρησον (sc. κέλευσον, cf. Odys. 2, 213, 429) *πεδίοιο, they accomplished (their march)*

through, etc., they passed through the plain. πεδίοιο depends on διὰ in compos. H. 583; K. § 291, 1.

786-795. ποδήνεμος ὠκέα, *swift-footed as the wind*. — σὺν ἀγγελίῃ ἀλεγυῆ, *with sad tidings*, viz. that the Greeks were advancing. — ἀγορὰς (cogn. acc.) ἀγόρευον, *entered into deliberations*. — εἶσατο: Lex. ΕΙΔΩ. A. II. 2. φθογγήν, acc. of specif. — τύμβω ἐπ' ἀκροτάτῳ, *on the highest part of, etc., on the top of the tomb of, etc.* Cf. *summus* in Lat. — δέγμενος: δέχομαι, II. 3. — ναῦφιν: gen. plur. H. 206 D; K. § 210, depends on ἀφ- (ἀπό in compos.). — τῆ depends on *εἰσαμένη*, *having made herself like to this one*, i. e. *Polites*: μὲν depends on μετέφη (a rare const.; as a substitute for which προσέφη has been suggested, but not generally adopted); *addressed him* (μετά perh. suggesting the idea, among other speakers in the assembly).

796-806. μῦθοι ἀκριτοὶ (cf. ἀκριτόμυθε, v. 246), subj.; φίλοι, pred. — ὧς, relat. adv. *as*; receives here the accent of ποτέ, hence written ὧς. — ἐπὶ w. gen. often means as here *in time of*. — ὄρωρον: ὄρυνμι. — μάλα πολλά, adv., *very many times, very often*. — ἕωπα: Lex. ὄρω. — πεδίοιο: const.? H. 590, a; K. § 271, *over the plain, or from the plain*. — πολλοὶ . . . ἐπικούροι, sc. εἰσίν. — ἕλλη ἕλλων κτέ., *one language belongs to one, another to another of the men widely dispersed*, i. e. *freely rendered, the languages of the men widely dispersed are various*. Cf. ἄλλος ἄλλω, v. 400. — τοῖσιν . . . οἷσι περ ἔρχει, *those whom he commands*. — πολιήτας, *men of the same city, his own citizens*.

807-815. οὔτι . . . ἠγνοήσεν, *did not fail to recognize, etc.*, i. e. he knew it was the goddess, and not *Polites*. — ὄρωροι: what tense in form, and what in meaning? Cf. ὄρωρον, v. 797. — πόλιος: -λιος forms here one long syllable,—a very rare synizesis. — ἀπάνευθε, *at a distance (from the city)*. — περιδρομος ἔνθα καὶ ἔνθα, *detached on all sides*, lit. *that may be run around, etc.* — τὴν ἦτοι ἄνδρες κτέ., *which men indeed call, etc.* Cf. note on Briareos, 1, 403. — δέ τε: Epic use of τέ. — διέκριδεν: *were separated and arranged*, i. e. *were drawn up in order of battle*. Cf. διακρίνωσιν, v. 475: κρίνοντες, v. 446.

The remainder of this book is occupied with an enumeration of the Trojan forces.

BOOK THIRD.

1-9. *Αὐτὰρ ἐπεὶ κόσμηθεν* leads the mind back to *ὡς τοὺς ἡγεμόνες διεκόσμεον κτέ.*, 2, 476. — *ἕκαστοι*, *they severally*, i. e. the several divisions of both armies. — *ἥτε περ*, *just as*, etc., is to be connected with what precedes; since no sentence follows introduced by a correlative *ὡς*, *so*; as in 2, 455, 457. — *οὐρανῶδι* (H. 203, a; K. § 235, 3) *πρό*, *heaven-ward*. — *αἶτε*: subj. of *φύγον*. For the arrangement, cf. 1, 57. — *ἐπεὶ οὖν*, *whenever*: *οὖν* appears to be used here as a suffix of *ἐπεὶ*, with the same force as after *δοῖς*, etc. Cf. H. 251; K. § 95, (b). — *φύγον*: gnomic aor. H. 707; K. § 256, 4, (b); G. § 30. As a general truth is expressed in Eng. by the pres. tense, the gnomic aor. must consequently be translated into Eng. by the pres.; *whenever they flee from*, etc. Cf. note on *ἔκλυον*, 1, 218. — *ταίγε* repeats the idea of *αἶτε*; *these*, i. e. *the cranes*. For the Homeric idea of *Ἰκεανός*, see Lex.: *ροδῶν* depends on *ἐπί*, *towards*. — *Πυγμαίοισι*: derivation and meaning? See Lex. For some further speculations respecting this curious myth, see Class. Dic. art. *Pygmaei*. — *φέρουσαι* agrees w. *ταίγε*. — *ἥρμαι*: cf. *χθιζός*, note, 1, 424; *ἡερίη*, 1, 497. — *οἱ δὲ . . . Ἀχαιοί*: cf. note on *ἡ δὲ . . . γυνή*, 1, 348. — *μένεα πνέοντες*: Lex. *πνέω*, V. — *μεμαῶτες*: Lex. MAΩ.

10-20. *Εἴτε . . . ὡς* (v. 13), *as when . . . so*. Cf. 2, 455, 457. — *κατέχευεν (καταχέω)*, *pours, spreads*: gnomic aor.: cf. *φύγον*, v. 4. — *φίλην, ἀμείνω*, agree w. *ὀμίχλην*. — *κλέπτῃ*: dat. of interest, *better than night to a thief*. — *τόσον κτέ.*, *and one sees as far as*, etc., indicates the density of the mist. — *τίς* (indef.) receives the accent of *τέ* (enclit.), and hence appears in the form *τίς*. — *δον τε*: Epic use of *τέ*. H. 856, a; K. § 321, Rem. 4. — *ἐπὶ . . . ἴησιν*: *ἐφίημι*. — *τῶν ὑπὸ ποσσὶ . . . ἐρχομένων*: cf. 2, 784. — *διέπρησον πεδίοιο*: cf. note 2, 785. — *Οἱ δ' ὅτε δὴ κτέ.*: notice the lively force of *δὴ*, *and just when they were almost*, etc. — *Τρωσίν*: dat. of interest: *μέν*, correl. *δέ*, v. 21. — *ἴμοισιν*: const? Cf. 1, 45, note. — *τόξα*: cf. 1, 45, note. — *δοῦρε δύο*: notice the numeral *δύο* (Att. *δύο*) with the dual; not unusual. Observe also that he bore *two spears*; as was often the case with the Homeric heroes, so that, when one was hurled, another was still left. In the historic period, the spear was not hurled; and only one consequently was needed. — *κεκορυθμένα*: *κορύσσω*. — *Ἀργείων* depends on *ἀρίστους* as partit. gen.

21-29. *Τόν*: emphat. position: *ὡς*, temporal, *when*. — *Ἀρητίφιλος*

occurs very often in this book as an epithet of Menelaus. In other books it occurs but seldom. — μακρὰ βιβάντα (H. 435 D, 1; K. § 230, βαίνω, *taking long strides*). — ὥστε . . . ὥς (v. 27): cf. 2, 459, 464. — ἐχάρη (χαίρω): gnomic aor.: cf. φύγον, v. 4, note. — κύρσας: κυρέω. — πεινῶν, placed last of the adjuncts of λέων, because it is the most important particular in the description, and also to make the connection with the following clearer. A faithful translation must present the thought as nearly as possible in the order of the original. — γάρ τε: Epic use of τε. — φάτο: meaning here? Οὐ φῆ, 2, 37, note. — τίσεσθαι: Lex. τίνω, II. Force of the fut. infin. as distinguished from the pres. or aor. infin. w. ἔν? G. § 73, 1, *for he said to himself, I shall take vengeance on the villain*. — ἐξ ὀχέων: plur. on the same principle as τόξα, cf. 1, 45, note: ἄλτο, H. 408 D, 33; K. § 230, ἄλλομαι: *he leaped from his chariot*, etc. Paris was already on foot (v. 22).

31-40. κατεπλήγη, καταπλήσσω: φίλον, cf. 1, 345, note. — ὡς δ' ὅτε . . . ὥς (v. 36), *and as when . . . so*, etc. τίς (indef.) receives the accent of τε, hence written τίς: "τέ may be taken either w. ὡς or w. ὅτε." F. Epic use: H. 856, a; K. § 321, R. 4. — ἀπέστη, ἔλλαβε, ἀνεχώρησεν, εἶλε: cf. note on φύγον, v. 4. — βήσσης differs how in form fr. the gen. sing.? ὑπὸ . . . ἔλλαβε, ὑπολαμβάνω. — μίν, obj. of εἶλε, παρειάς, acc. of specif. With this passage, cf. Virg. Aen. 2; 379, ff. — ἔδν: what tenses of δύνω are intrans. in the act. voice? See Lex. — εἶδος: acc. of specif. — αἰδ' ὄφρα . . . ἀπολέσθαι (ἀπόλλυμι). H. 721, b; K. § 259, R. 6; G. § 83. "Would thou hadst ne'er been born, or died at least unwedded." D. Lit. *would thou hadst both been unborn and hadst perished unwedded*. The former part of the wish includes of course the latter; but both thoughts were in the mind of Hector, and he utters both at the same breath, placing the more important of the two first, with little concern for logical exactness. Cf. 1, 251, note.

41-53. καὶ . . . βουλομένη, *I could even wish this*: poten. optat. H. 722; K. § 259, 3, (a); G. § 52, 2. — κέν . . . ἦεν: force of this const.? H. 746; K. § 260, 2, (2); G. § 37, 3. — ἔμεναι, sc. σέ as subj. *than that you should be thus both a dishonor and a scorn of others* (i. e. for having as a coward retreated at the sight of Menelaus): ὑπόψιον may be taken as an adj. in the acc. sing. masc. agreeing w. the subj. of ἔμεναι, or perh. in the neut. as subst., *a thing scorned, a scorn*. I prefer the latter, as the const. is then uniform with that of λώβην. — ποῦ, force? Lex. ποῦ, II. 2. — καγχάλωσι: καγχάλλω. — ἔμμεναι, sc. σέ, *that you are*, etc. — ἔπ' = ἔπεισι. Cf. 1, 515. H. 102, a; K. § 31, R. 3. — ἦ τοῖσδε κτέ., *did you, being such a man, having sailed, etc. . . . bring back, etc.* Several

critical editt. read here ἦ st. ἦ. See Lex. ἦ, II. 2. — *γυνήν*, a *kinswoman*. — *πῆμα, χάσμα, κατηγοίην*: appos. w. the idea *γυναικ' . . . ἀνήγες*. H. 501; K. § 266, R. 2. — *οὐκ ἂν δὴ κτέ.*, *could you not then* (after having exhibited in your wild adventures so much daring) *await*, etc. — *γνοίης χ' (= κέ)*, *you might in that case know*, etc.; protasis omitted. H. 752; K. § 340, 1; G. § 52, 2. — *οἶον . . . παράκοιτιν*, lit. *the blooming wife of what sort of a man you possess*, i. e. *whose* (emphasize this word) *blooming wife you possess*.

54–57. *οὐκ ἔν τοι χραίσμη*. For *ἔν* w. the subjunc., cf. I, 137, note. — *ὄτε . . . μυγίης* presents the case as a mere possibility, not as a probability. Cf. H. 748, 747; K. § 339, II., (a), and (b); G. § 61, 4. Had it been *ὄταν . . . μυγίης* (which *οὐκ ἂν χραίσμη* would suggest), then the case would be presented more distinctly and vividly, as something that might occur in the future. The sentence may be rendered freely, *your lyre, etc. would not aid you, when you should be mingled with the dust*. *τῶ, ἡ, τῶ*, demonst., *those gifts, etc., that hair of yours, that fine appearance*. Cf. note on *δ, ἡ, τῶ*, 1, 9. — *ἦ τέ κεν . . . ἔσσο (ἔννυμι) χιτῶνα*: condition omitted. Cf. 2, 242, note. *And truly* (were it not so, i. e. were the Trojans not very cowardly) *you would already have put on a tunic of stone*. See Lex. *λάϊνος*. — *ἔοργας, ἔρδω*.

59–70. *ἔπει με . . . αἰσαν*: a subordinate sentence with no principal sentence immediately expressed; as is often the case in hurried conversation. We shall best represent the original, by translating it just as it stands, without supplying any thing. The proper apodosis, as Dr. Owen suggests, appears below, v. 67 ff. — *κατ' αἰσαν, οὐδ' ὑπὲρ αἰσαν*, *with propriety, and not beyond propriety*, a frequent formula in Hm., the thought being expressed first positively, and then for increased emphasis, negatively. — *ἀτειρής*: F. joins this w. *πέλεκυς, like a hard axe*: but it is more natural, from the arrangement, to join it w. *κραδίη, always is your heart unyielding, like an axe, which, etc.* Why is *ἔς* accented here? H. 104, a; K. § 32, (c). Also because it is here followed by the enclit *ἔστιν*. — *εἰσω*, 3d pers., sing. fr. *εἶμι*. Differs how in form fr. the 3d pers., plur. of *εἶμι*? — *δουρός*: Lex. *δόρυ*, I. — *ὑπ' ἀνίρος*: gen. of agency, *by a man*, i. e. *moved by the strength of a man*. — *νήϊον*, sc. *δόρυ*. — *ἀφέλλει* is not connected by *δέ* to *ἐκτάμνησιν* (which is subjunc.) but to *εἰσω*: *and it* (i. e. *the axe*) *increases, etc.* — *μη . . . πρόφερε*: *do not bring before me* (as a reproach) *the lovely gifts, etc.* Cf. 2, 251. Notice the asyndeton; denoting (as well as the structure of the preceding sentence) the confusion and excitement of the speaker's mind. — *ἔκων κτέ.*, *one could not at will* (i. e. whenever he pleases), etc. — *κάδισον (καδίω)*, causative. —

αὐτὰρ . . . συμβάλετε . . . μάχεσθαι, moreover place me, etc., in the midst to fight, etc. A similar const. occurs 1, 8. ξυνέηκε κτέ. Notice συμβάλετε, plur., κάδισον, sing. The interchange of sing. and plur. 2d pers. is very frequent. In using the plur. he includes in idea as subj. not only Hector, but all others who would have any thing to do with what he proposes.

71-81. κέ νικήσῃ . . . γένηται: force here of the aor. subj. w. κέ? H. 760, a; K. § 255, R. 9; G. § 20, N. 1. — εἰ πάντα: see Lex. εἰ, III. — οἱ δ' ἄλλοι . . . γαίστε κτέ., and may ye, the others, etc.; optat. of wishing. H. 721, 1; K. § 259, 3, (d); G. § 82. — τοὶ δὲ κτέ., but let these (the Greeks), etc. — Ἀχαιΐδα, in form an adj. sc. γαίαν. Argos, as here used, denotes the southern part of Greece; the Achaean land, the northern part; particularly the dominions of Achilles, called also in the Iliad, Hellas. Thus, Argos and the Achaean land, as used in this verse, denote the whole of Greece. — μέσσου . . . ἑλών, having grasped his spear by the middle, so that by presenting the whole length, instead of the point, he might the more easily thrust back the phalanxes of the Trojans. Const. of δούρος? H. 574; K. § 273, 3, (b). — ἐπετοάζοντο . . . ἔβαλλον: bent their bows at him, . . . aiming, they began to cast (at him) with, etc. — μακρόν: cf. 2, 224, N.

82-96. ἴσχεσθε: cf. ἴσχεο, 1, 214. — μὴ βάλλετε: notice the asyndeton, denoting the haste of Agamemnon. — μάχης: const.? H. 579, a; K. § 271, 2. — ἔνω: cf. 2, 323, note. — κέκλυτέ μεν . . . μῦθον, hear from me the word, etc. Const. of μεῦ? H. 582; K. § 273, R. 19, (d). — τοῦ: relat. H. 243 D; K. § 247, 4. — αὐτὸν . . . Μενέλαον οἶους . . . μάχεσθαι, that he himself, etc., fight alone, etc., depends on κέλεται. — οἱ δ' ἄλλοι . . . τάμωμεν, let us, the others, etc. Is the subjunc. often used in exhortations except in the 1st pers.? H. 720, a; K. § 259, 1, (a); G. § 85. — ἄκην (see Lex.) . . . σιωπῇ: a frequent pleonasm in Hm., they became profoundly silent. — καὶ μετέειπε . . . Μενέλαος. Hector had already spoken, and now Menelaus . . . also spoke, etc.

98-104. φρονέω κτέ., I think the Argives and Trojans are at length separated. With this meaning of διακριθῆναι, cf. διακρίνωσιν, 2, 475. — ἐπεὶ, temp.: πέποιθε, πάσχω: now that you have suffered, etc., or more freely, after having suffered, etc. — εἶνεκ' . . . ἀρχῆς. Naeg. and F. regard this verse as an instance of hendiadys (ἐν διὰ δυοῖν, in which two ideas are made coördinate, the latter of which is logically subordinate): and render thus, on account of my strife with Alexander, which he began. The more usual and literal rendering is as follows: on account of my strife and of Alexander's beginning (of strife); or more freely, on account of the strife which I began, and of Alexander's provocation. — τέτυκται (τέβχω),

has been prepared. — *τεθναίη, διακρινδεῖτε*: optat. of wishing, *may he die*, etc. Above (v. 98) he speaks of the separation as already in his own opinion accomplished: here, he alludes to it as a wish, to be accomplished in the future. — *οἶστέε, ἄξτεε* (v. 105): 1st aor. imperat. H. 349 D; K. § 223, 10. — *ἄρνε: ἄμνός*, irreg. — *ἕτερον, ἕτηρην*: observe the difference in gen.: *one, a white male lamb; the other, a black ewe-lamb*. — *Γῆ, Ἥελίω*, for, etc., dat. of interest. The white lamb was no doubt for Helios; the other, for Gaea. The Greeks were to bring but one lamb, and this was to be sacrificed to Zeus. Cf. v. 276.

105-110. *Πριάμοιο βίην*, lit. *the might of Priam = the mighty Priam*. — *ἐπεὶ οἱ*: how does the accent of *ἐπεὶ* indicate at sight that the following word is the dat. of the pers. pron.? H. 101, 107, a; K. § 34, 1. Recollect that the article (*δ, ἡ, οἱ, αἱ*) is proclit. In what Menelaus here says of the sons of Priam, he no doubt has in mind especially Paris. — *μή, λείπ*. The preceding words imply the notion of fear. — *Δίδος ὄρκια*: H. 563; K. § 275, R. 5. — *ἠερέδονται*: the striking metaphor appears by comparing this with 2, 448. — *οἷς κτέ*. The implied antecedent depends on *λεύσσει*: *but among whom the aged man is present, (for these) he beholds*, etc. It is nearly equivalent to *ἐάν δ' ὁ γέρον μετέρησι (τισίν)*, *but if the aged man is present among (any)*, etc. — *πρόσσω καὶ ὀπίσσω*: cf. 1, 343, note. — *ἄριστα*, subj. of *γένηται*. — *μετ' ἀμφοτέροισι* (masc.) *between both (parties)*.

111-120. *Ἀχαιοὶ τε Τρῶές τε*: appos. w. *οἱ δέ*: cf. *γυνή*, 1, 348, note. — *ἔρυσαν: ἐρύκω*. — *αὐτοί*. Recollect that *αὐτός* in the nom. is intens., *they themselves*, i. e. in distinction fr. *ἵππους, went forth, dismounted* (*ἐκ δ' ἔβαν*, sc. *ἀρμάτων*). — *ἀμφίς*, *between* lit. *round about* (each army): i. e. they were so near one another that *there was little space between* (the two armies). The latter rendering is usu. adopted. — *φέρειν, καλέσσαι*. What use of the infin. is frequent in Greek, but seldom occurs in Latin? H. 765; K. § 306, 1, (d); G. § 97. — *Ἀγαμέμνων*, appos. w. *δ*. — *νήας ἔπι*: what preps. do not suffer anastrophe? H. 102 D, b; K. § 31, IV. Rem. 2. — *οἰσόμεναι*, aor. infin. H. 450 D, 6; 349 D; K. § 280, φέρω.

121-128. *Ἴρις*: the usual messenger of the gods in the Il.; mentioned before, 2, 786. The first appearance of Helen in the Il. is deemed an occasion of sufficient importance for the intervention of a goddess. — *ειδομένη*: Lex. EΙΔΩ, A, II. 2, *making herself like to, resembling*. — *Λαοδίκην*: we should expect here logically the dat. in appos. w. *γαλόφ*; but the intervention of the relat. *τήν* leads to the acc. — *εἶδος*, acc. of specif. — *τήν δέ, ἡ δέ*: i. e. Helen. *εἶρε*, sc. *Ἴρις*. — *ιστόν*, a web. In

what other senses has this word occurred? 1, 31, 434, 480. — *ἐπέπασσεν* (*ἐμπάσσω*) κτέ. This passage has a historic value; as the weaving of designs, such as are here mentioned, indicates considerable advancement in the arts. Notice the accent of *πολέας* (fr. *πολύς*), distinguishing it fr. acc. pl. of *πόλις*. — *ἔθεν* (enclit. = *οὐ*: H. 233 D; K. § 217) *εἶνεκα*, on her (i. e. Helen's) account.

132–138. *οἱ πρῖν*, those who before, those who just now. — *οἱ δὲ*: force of *δὲ*? H. 851, a; K. § 315, 2, these indeed, these I say. Notice the difference between *οἱ* relat. and *οἱ* demonst. — *ἔσται*: H. 406 D, 2; K. § 230, ἡμαί. — *παρὰ*, sc. *αὐτοῖς*, near them, by them. — *πέπηγεν* (*πήγνυμι*), are fixed, are planted. H. 417; K. § 187, 8. Cf. Virg. *Aen.* 6, 652. *S:ant terra defixae hastae*. — *τῷ δέ κε νικήσαντι . . . κεκλήσῃ κτέ*. In this sentence, *κέ* does not, it is thought, qualify *νικήσαντι* (G. § 41, N. 2); but stands before it as the emphatic word (G. § 42, 2, and N. 1), and belongs really to *κεκλήσῃ*. H. 710, b; K. § 260, 2, (1); G. § 37. Yet St. and Cr. join it with the particip. St. says, it imparts the idea of uncertainty which of the two would conquer. Cr. says, it points to the condition implied in the particip. The pf. *κέκλημαι*, am called, am named, is pres. in meaning, and corresponding to it the fut. pf. *κεκλήσομαι* is a simple fut. in meaning. G. § 29, Note 5, you shall be called the dear wife of him who may have conquered (lit. of the one having conquered).

140–155. *ἀνδρός*, etc., obj. gen., limits *ἡμερον*. — *τοκῶν*, τοκεῦς. — *τέρεν δάκρυ*, “tender tears.” D. The sing. is often thus used in Hm., where our idiom requires the plur. Cf. *δακρῶν δάκρυ*, 2, 266. — *κατὰ*, join w. *χέουσα*. — *οἴη*: notice the breathing. It differs how in meaning fr. *οἴη*? See Lex. *οἶος* and *οἶος*. — *ἅμα τῆγε*, together with her, i. e. Helen, the subj. of *ᾠρᾶτο*. — *Σκαῖα πύλαι*, the Scæan gate. Cf. Lex. *σκαῖός*, II. — *Οἱ ἀμφὶ κτέ*. H. 639, Phrases; K. § 263, d. — *Οὐκαλέγων . . Ἀντήνωρ*: notice the change in const. here, from acc. to nom., thus giving more prominence to these two persons. — *εἶατο*: cf. *ἔαται*, v. 134, note. — *δημογέροντες*: descriptive appos. w. the preceding nominatives. — *ἐπὶ . . πύλῃσιν, ὑποῖ*, or *over*, etc., i. e. upon the tower (cf. v. 153), beneath and through which the gate-way passed; as is very common in the old walled towns of Europe at the present day. — *γῆραι*, dat. of cause, by reason of old age. — *τετίγισσιν εὐκότες*: see Lex. *τέττιξ*. The point of the comparison is simply the clear and sustained tone of voice, which was remarkable in the *cicādas*. — *τοῖοι κτέ.*, such then the leaders of the Trojans sat, etc., or more freely, such then were the leaders of the Trojans who sat, etc. — *ἦκα*, adv.: differs how fr. the aor. of *ἔημι*?

156–170. *Οὐ νέμεις*, sc. *δοτί*, there is no occasion for indignation, that

the Trojans, etc. — *αἰνῶς*: *greatly, exceedingly*. Cf. 1, 555. — *εἰς ὄψα, in countenance, in looks*. So it is usu. rendered. Yet Passow, and after him Faesi, understand the phrase as meaning *eye to eye*; i. e. *she resembles at a near view (beim genauesten Ansehen)*. — *καὶ ὥς*: cf. note 1, 116. — *πέρ*, joined w. *τοίη*, intens.; *ἑοῦσα*, concess., *though she is really such*. — *μηδὲ . . . λίποιτο*: optat. of wishing: *πῆμα*, appos. w. subj. of *λίποιτο*, *nor may she be left as, etc.* — *ἐμείω* depends on *πάρουθε*: H. 589; K. § 273, 3, (b), (β): *sit down before me*. — *ἴδῃ*: 2d pers. — *ὥς . . . ἐξονομήνῃς*: same const. w. *ἄφρα ἴδῃ*, the three intervening lines being parenthetical: *that you may name, etc.* — *δοῖς κτέ.* develops more fully the idea of *τόν δ' ἄνδρα*; *who is that, etc.* — *κεφαλῇ καὶ μείζονες*, *even taller by a head, even a head taller*. Const. of *κεφαλῇ*? H. 610; K. § 285, (3), (c). Such, I think, is the usu. rendering of this expression; which, certainly, is not to be taken with mathematical exactness. Yet Wolf, and after him Cr. and F., understand *κεφαλῇ*, like the Lat. *statura*. The expression would then mean, *even larger in stature, even taller*. — *καλὸν* and *γεραρόν* qualify the obj. (understood) of *ἴδον*: *one so fine-looking, etc.*, “*a form so noble, nor so august.*” D. — *βασιλῆϊ ἄνδρῃ*: cf. note on *αἰπόλοι ἄνδρες*, 2, 474.

171–180. *δία*: notice the accent, distinguishing it fr. *διδ.* — *γυναικῶν*, const.? H. 559; K. § 273, Rem. 4, (b). — *αἰδοῖς τε . . . θεῖός τε*, *both revered and feared*: *μοί*, *on my part*: const.? H. 601; K. § 284, 3, (10). — *φίλε ἔκυρέ*. Observe, the final syllable in each of these words receives the rhythmic accent, i. e. takes the place of a long syllable. Faesi supposes the digamma to have occurred at the beginning of *ἔκυρέ*; but Düntzer affirms, it is certain Hm. did not pronounce *ἔκυρέ* with a digamma. So the doctors often disagree. — *ὥς ἔφελεν κτέ.* Cf. note on *αἰδ' ἔφελες*, 1, 415, *would that an evil death had pleased me. ἄδειν, ἀνδάνω*. — *παῖδα*, i. e. *Hermiōne*. — *τάγ'* (= *τάγε*), *these things*, neut. plur., subj. of a verb in the plur. H. 515, b; K. § 241, R. 5. — *τό*, *wherefore*. Const.? H. 552, a; K. § 279, 7. — *τέτηκα*, intrans. Notice the force of the perf. *am* (until this day) *dissolved in tears*. — *δ με*. Two accs. w. one verb. H. 553; K. § 280, 3. — *ἀμφοτέρων . . . τε . . . τε*, *at once, both . . . and*. — *ἔσκει*, impf. iterative. H. 406 D; K. § 225. — *κυνώπιδος* agrees w. *ἐμοῦ* implied in *ἐμός*. H. 523, b; K. § 266, 2. — *εἴπορ' ἔην γε*, *if ever he was indeed!* expressive of the emotion of Helen. She seems almost to question the past reality; as if she had said, *can it be that he ever was a brother-in-law of me!*

183–198. *ἦ βὰ νύ τοι κτέ.* *Truly, as I now see (βὰ νυ), many sons of the Achaeans were subject to you. δεδμηάτο (δαμῶν)*, H. 355 D, e; K.

§ 220, 13. — Φρυγίην: Phrygia, as understood by Hm., lay E. of the Troad; and must not be confounded with the Phrygia of a later age. — ἐλέχθη, was counted, was enrolled. — ὅτε τε: Epic use of τέ. — οὐδ' οἱ, not even these, i. e. the Phrygian warriors. — εἰπ' (= εἰπέ), imperat., come, name to me this one also. — κεφαλῇ: const.? Cf. v. 168, N., less by a head, or as some understand it, simply, less in stature. — ὁμοίω, στέρνοισιν: dat. of respect. H. 609; K. § 285, (3), (b). — ἰδέσθαι depends on εὐρύτερος, lit. broader to look upon. H. 767; K. § 306, (d). — τεύχεα μὲν . . . αὐτὸς δέ, autithetical: his arms . . . but he himself, etc. of (before κεῖται), ethical dat. H. 599; K. § 284, (10), (d). So St. considers it, and citing from Bernhardt remarks: "This idiom, which contributes greatly to the liveliness of Grecian speech, continued from the classic authors down to the later poets." Cf. 1, 104, N. — κίλος ὧς: why is ὧς accented in this sentence? H. 104, a; K. § 32, (c): ἐπιπλεῖται combines the two ideas of moving to and fro, and of inspecting: render, he moves to and fro, inspecting, etc. — δῖον ἀργεννῶν limits πᾶν, which depends on δι- in compos.

199-208. ἐκγεγαυῖα: Lex. ἐκγέγαια. — οὗτος δ' αὖ: antithetical to οὗτος γε, 178: αὖ, used here as a particle of transition. — κραναῖς περ εὐούσης, lit. being very rugged: πέρ, intens.; εὐούσης denotes simply a relation of time. — πυκνὰ; Lex. πυκνός, V. — Τῆν' . . . ἀντίον ἦδα (αὐδάω), addressed her. — σεῦ is usually understood as objective gen. limiting ἀγγελίης, with emphatic position and accent; on an embassy respecting you. Yet some eminent critics, from Aristarchus to the present day, have taken ἀγγελίης as nom. masc. = ἄγγελος, and read, came as a messenger respecting you. — τοὺς . . . φίλησα, "I lodged them in my house and loved them both." D. — φύην: cf. 1, 115; 2, 58.

210-215. στάντων, sc. αὐτῶν, while they stood, gen. abs. — ὑπερέχων (ὑπερέχω) . . . ὤμους, rose above with broad shoulders: ὤμους (observe the accent, distinguishing it from ὠμός, raw) is acc. of specif. — ἔμφω δ' ἐζομένω, but when both were seated; nom. of the whole (nom. abs.) followed by a nom. of the part, Ὀδυσσεύς, in appos.; the remaining part (perh. Μενέλαος δὲ ἦτρον γεραρός) was too obvious to need expression. Cf. H. 500, b; K. § 266, 3. Düntz. less naturally, I think, regards ἔμφω as acc. of specif. — ἦ καὶ . . . ἦεν: a very doubtful clause. I have retained the reading of Dind., Faesi, and others, who follow the manuscripts. The sense appears to be, truly, Menelaus spoke cursorily, few things indeed, but very clearly, since he was not a wordy, nor rambling speaker, or also (since) he was younger by birth;—the last clause being in the same const. w. the two preceding and assigning the reason of πᾶρα . . . λιγέως. He spoke

few things, because he was not naturally verbose and rambling, or perhaps also because he was younger. Düntzer writes ἦ καὶ . . . ἦεν, with a colon before this clause; thus making it an independent statement: *truly he was also younger by birth*. Cr., Doederlein, Sp., and many others read εἰ καὶ . . . ἦεν, *although*, etc. It should be borne in mind that the so-called *itacism* (the pronouncing of η, εἰ, οἰ, υἰ, υ and ε alike), often led to the confounding of these vowels and diphthongs in the manuscripts. If the student is a little perplexed by this passage, he may take some comfort in remembering that he is no worse off than the critics.

216-224. *ὄτε δὴ*: notice the emphatic and lively force of *δὴ*. — *στάσκειν, ἴδεσκε, ἔχεσκειν*: ἴστημι, εἶδον, ἔχω, with iterative ending. — *κατὰ χθονός*, join w. the following words; a repetition of the idea *ὄτα ἴδεσκε*, *he used to look downward*. — *ἐνώμα, νωμάω*, *he did not brandish backwards or forwards*, etc. — *φαῖης κε*: potent. optat., *you would say that he was*, etc.; *diceret*. — *ἄρρονά τ' ἀβρως*, *and thus foolish*; i. e. foolish, and lacking in self-possession, as a man filled with rage. — *ὄτε δὴ . . . ἴει* (ἴημι, imperf. indic.); continued action: cf. *ὄτε δὴ . . . ὄφαινον*, v. 212. But in v. 216, *ὄτε δὴ . . . ἀνατξείεν*, optat. expressing indefinite frequency of past action. H. 729, b; K. § 327^b. 2; G. § 62. — *ἄν . . . ἐρίσσειε*, *could vie with*. — *οὐ τότε . . . ἰδόντες*, *not then at least did we so much wonder in looking at the appearance of Ulysses*. His strange looks were almost forgotten in the charm of his wonderful eloquence. On this whole passage, cf. Quintil. XII. 10, 64.

227-233. *Ἀργείων* depends on *ἔξοχος*. H. 584, g; K. § 275, 2, *towering above the Argives*, etc.: *κεφαλῆν, ὠμούς*, acc. of specif. — *ἔρκος*: cf. 1, 284, where it is spoken of Achilles. — *ἐτέρωθεν* means strictly *from another point*,—the ending *-θεν* denoting direction from the point, where Idomeneus stood, towards the observers. The Eng. idiom would be, *at another point*. — *δεῖς ὧς*: cf. note on *κτίλος ὧς*, v. 196. — *ἔστηκε*: peculiarity in tense and meaning? — *Μενέλαος*. No inquiry had been put to her respecting Menelaus: but she now alludes to him with apparent composure. In the following passage, v. 235 ff. the allusion to her two brothers, whom she misses on the battle-field, is exceedingly natural and affecting. — *ὁπότε . . . ἴκοιτο*: force of the optat.? Cf. *ὄτε . . . ἀνατξείεν*, v. 216, N.

235-244. *ὄς . . . γνολῆν*. Observe the force of *κέν*. H. 873; K. § 260, 1; G. § 36, 2, *whom I might know, and whose name I might mention* (if I were asked). — *μοί* depends on *μία*: lit. *one to me*, or *the same to me*: rendered freely, *whom one mother bore, the same who bore me*. — *ἐσπέσθην* (*ἔπομαι*, 2d aor., 3d, dual. H. 384), *ἔποντο*. Notice the frequent inter-

change of dual and plur. — καταδύμεναι, *to go into, to ent. r., καταδύω.* — τοὺς, *them* (i. e. her brothers), obj. of κάτεχεν. — ἐν . . . αἰδί, *away in Lacedaemon.* These two lines are thrown in by the poet, to inform the reader of their death; which Helen seems to be ignorant of.

245-258. A resumption of the narrative, which was broken off at vv. 116-120. — δεῶν limits ἄρκια, *offerings of the gods.* — κρητήρα, *a mixing-vessel, a flagon* (D.), in which the wine and water were mixed: κύπελλα, *the cups* from which they drank. Cf. 1, 470, 471. — Ὀρσοο, ἄρρυμι. H. 349 D; K. § 223, 10, *rise!* — καλέουσιν, sc. σέ. — τάμηντε, τέμνω. — vv. 253-258. Cf. 136-138, 73-75. — κέ (v. 255) is usually considered as qualifying ἔποιτο, and as understood also with ναίομεν (v. 257); potent. optat. See note, v. 138. St. and Cr., joining κέ w. the particip., would read the following optatives as expressing a wish. *May* (or perh. *let*) *the woman and the treasures follow, etc., and may we, the rest . . . dwell in, etc.* — νέονται, subjunc. w. short mode-sign. H. 347 D; K. § 220, 16, *these may go, or let these go, etc.* The imperat. is used in v. 74 (νέεσθων) to convey the same general thought. So also ναίοιτε (v. 74) is without ἄν or κέ, and is to be taken as optat. of wishing, not as potential. A comparison of vv. 73-75 with vv. 255-258 would, I think, favor the view of St. and Cr., that κέ belongs w. νικήσαντι, and that ἔποιτο and ναίομεν are to be understood as optat. of wishing.

259-263. βίγησεν. He was alarmed at the thought of the contest in which his son was about to engage. — ἐκέλευσε δ' ἑταίροις: notice here the dat. w. κελεύω, which usu. takes the acc. See Lex. Cf. 2, 50, and 151. — ἄν (= ἀνά), join w. ἔβη: *And then Pr. mounted (his chariot).* No mention is made of Priam's descent from the tower, nor of other circumstances; but the poet hastens on to the main event in his mind,—the impending contest. — κατὰ . . . τεῖνεν: see Lex. κατατεῖνω: ὀπίσσω, *back, i. e. towards himself.* — οἱ depends on πᾶρ (= παρὰ, cf. ἄν sup.) and by his side. — βήσετο: cf. note 1, 428. — δίφρον, object of motion after βήσετο. H. 551; K. § 277. εἰς δίφρον would be more usual: *mounted the beautiful chariot.* — Σκαιῶν: cf. v. 145. ἔχον, *guided.*

265-274. ἐξ ἵππων ἀποβάντες. We learn from what precedes that they had mounted a chariot; hence, we render here, *having dismounted from their chariot.* The warrior and his charioteer, being elevated and leaning somewhat forward, seemed to project over their horses; thus, their descent from the chariot was often spoken of in this way, ἐξ ἵππων. — ἐστιχόωντο: στιχάω. H. 370 D; K. § 222, (3), *they went into the space between, etc.* — ἄν (cf. v. 261), sc. ἄρρυτο. — κρητήρι: dat. of place. H. 612; K. § 283, 1. — οἶνον μίσγον, *they mixed the wine, not with water, since*

unmixed wine was used in making treaties, cf. 2, 341, ἄκρητοι; but *they mixed the wine* of the two parties. — ἔχεναν, χέω. — οἶ: cf. 1, 104, note: πὰρ . . . κουλῶν, *by*, etc. — ἔωρτο: ἀείρω. H. 432 D, 2; K. § 230, *lung*. — κεφαλῶν: peculiarity in the form? H. 128 D, b; K. § 211, 4. — Τρώων, Ἀχαιῶν limit ἀρίστοις: νεύμων (νέμω), *distributed* (it, i. e. the wool from the heads of the lambs). Thus all participated in the transaction.

275-287. τοῖσιν, *for them*, dat. of interest. — Ἥλιος, used as voc. H. 141; K. § 46, Rem. 3. — οἶ . . . τίνυσσον, *ye who punish*, etc., i. e. Hades and Persephone; as is indicated by the dual. In Il. 19: 259-260, the Erinnyes are spoken of as punishing perjurers in the Under-world. — δτις = δοτις. — ἔστε, imperat., *be ye*. How distinguished in form fr. the indic.? — ἡμεῖς . . . νεώμεθα, *let us go*, or *we will go*. — Τρώας . . . ἀποδοῦναι . . . ἀποτινέμεν, *then let the Trojans give back*, etc., and *pay*, etc. Cf. the const. 2, 413, where Cr. remarks, "the infin. stands sometimes, w. the acc., in the expression of a wish or prayer, as quite independent." Yet it is usu. to supply here εὔχομαι, or better δός. Cf. v. 322, where δός is expressed. H. 784; K. § 306, R. 11; G. § 101 ff. — ἦντιν' εἰκεν, sc. ἀποτινέμεν, *which it is fitting (to pay)*. — ἦτε . . . πέληται, *which shall be (held in remembrance) even among future generations*. So the verse is usu. understood. Naeg., F., Düntz., and others. Notice here the subjunc. πέληται. Force? H. 728; K. § 259; G. § 12, (b).

288-294. εἰ . . . οὐκ ἐθέλωσιν: notice the negative οὐκ in a cond. sentence. H. 842; K. § 318, Rem. 1; G. § 47, 3, N., *but if Priam, etc., shall refuse*, etc. Lat. *si nolint*. — Ἀλεξάνδρου πρῶτος: gen. abs. denoting time and condition. H. 789, Rem. g; K. § 312; G. § 109 ff. — αὐτῶν (continuative and adversative) denotes the sudden transition to a different course of action: καὶ ἔπειτα serves to emphasize that possible action. St., *then on the contrary, after that, I*, etc. — τέλος πολέμοιο, *an end of war*, i. e. in the fall of Troy. Cf. 2, 122. — ἦ: cf. 1, 528. — ἀπὸ . . . τάμει (ἀποτέμνω): *he cut open the throats*, etc. Some, however, understand it in the sense, *he cut off*, or, *he cut out*, etc., which does not seem quite natural. Düntz. reads, ἐπὶ . . . τάμει, *he cut into*, etc., a reading rejected by Aristarchus, and not generally received now. — τοῖς, i. e. ἔρνας. — θυμῶν, *life*: δνομένων (δέομαι), pres. particip., denoting continuance. — μένος: obj. of ἀπὸ . . . ἐλέτο (ἀφαιρέω).

296-301. ἔκχεον (ἐκ, χέω), *they poured it out* (as a libation). — αἰειγενέτησιν: αἰειγενέτης, adj. of one ending, 1st declens. — τις, *each one*: cf. 2, 382. — ὑπὲρ . . . πημήνεια, *shall do injury contrary to the oaths*. The optat. denotes *mere possibility*. The subjunct. would have

denoted some degree of *probability*,—an idea unsuitable here. H. 719, ff. This distinction, between subjunct. and optat., is not made by all Grammarians. Cf. K. § 258; G. §§ 3, 4. — ὠδέ σφ' (= σφι = σφίσι) . . . βέοι, *thus may their brain flow*, etc. βέοι, optat. of wishing (without ἔν). — αὐτῶν, τεκνῶν (τέκος), limit ἐγκέφαλος, (*the brain*) of themselves and of their children; instead of dat. in apposition w. σφι.

302-309. οὐδ' ἄρα πῶ . . . Κρονίων: cf. 2, 419, note. — μετά, separated fr. ἔειπεν by tmesis, and governing τοῖσι as a prep. in compos., and among them . . . *spoke a word*. Δαρδανίδης, descendant of Dardanius. Priam was not a son of Dardanius, but a remote descendant. Il. 20, 215 ff. — οὕτω (v. 306), *not in any way*; or as Naeg. and some others understand it, *not yet, not at present*. Cf. note on πῶ, 2, 419. — ἐν ὀφθαλμοῖσιν: cf. note, 1, 587. — Ζεὺς μὲν (= μὴν) που κτέ., *Zeus no doubt knows this*, etc. (but I do not know), *to which of the two*, etc. Notice the use of πού here. Lex. ποῦ, Il. 2. Cf. 1, 178. — θανάτοιο τέλος, *a fatal end*: θανάτοιο, gen. of cause; or perh. of characteristic. H. 566, 568; K. § 273.

310-323. ἦ, cf. v. 292. — Vv. 311, 312. Cf. vv. 261, 262. — ἄψορροι, pred. adj. qualifying τῶ. H. 488, Rem. c; K. § 264, 3. Notice the interchange of dual and plur., τῶ, ἄψορροι. — πᾶλλον. Though only one (cf. v. 324) actually shook the lots, yet both authorized the act; and hence, may be said to have performed it. Some edit. have here βᾶλλον, *cast the lots into*, etc. — ὀπότερος . . . ἀφείη, (*to determine*) *which of the two should*, etc.: ἀφείη, optat. without ἔν in an indirect sentence, dependent on a past tense. H. 736, 737; K. § 345, 4; G. § 69, A. — ἤρῃσαντο: ἀρδομαι. — τάδε ἔργα . . . ἔδηκεν, *has caused these deeds*, i. e. the war between Greeks and Trojans. — δόμον may be governed grammatically either by δύναι, which is often used transitively in Hm., or by εἶσω, which may also take the acc. in Hm. The position connects it immediately w. δύναι, and εἶσω seems to be added for greater fulness of expression; thus, *grant that this one, having perished, may enter the abode of Hades (far) within*, or more simply, *may enter within the abode of Hades*. This prayer of both parties points directly to Paris. — ἡμῖν δέ: antithetical to τόν (notice the omission of μὲν after τόν), *but to us (grant)*, etc.

325-333. ἄψ ὀρόων, *looking back*, thus showing his impartiality. ἐκ, join w. ὄρουσεν: Πάριος, gen. limiting κληῖρος. — ἵπποι . . . τεύχε' ἔκειτο: a verb w. two different subjects, but appropriate in idea to only one of them;—a construction called zeugma (H. 882; K. § 346, 3). The verb here agrees w. the latter subj.: *where (were) the light-footed horses of each, and where lay their glittering arms*. — ἐδύσετο, cf. note 1, 428, *put on*.

Notice the force of the mid. voice. — *καλός, ἀραυίας* (*ἀραρίσκω*) agree w. *κημῖδας*. — *δώρακα . . . οἶο κτέ.*, the breast-plate of his brother *Lycaon*. He had not expected a single combat with *Menelaus*, and hence had come from the city with light armor, in part at least. Cf. v. 17. — *ἤρμωσε* (*ἄρμύω*) δ' αὐτῷ, and it (the breast-plate) fitted him.

335-345. *σάκος*: same const. w. *ξίφος*, obj. of *βάλετο*. — *ἵππουρι*, with horsehair plume (D), adj. qualifying *κυνέην*. Derivation? See *Lex. λόφος*, the crest. Cf. *Virg. Aen. 10, 869, Aere caput fulgens cristaque hirsutus equina*. — *παλάμηφι*: *παλάμη* w. Epic case-ending *φι*. H. 206 D; K. § 210. — *ἄρηρει*: cf. *ἀραυίας*, v. 831. — *ὡς δ' αὐτως* (*ὡσαύτως δέ*), and thus in like manner. *Ἀρήϊος*, adj. = *Ἄρειος*. — *ὀμίλου* depends on *ἐκάτερθεν*, adv. of place. H. 589; K. § 273, Rem. 4, (c). — *ἐς . . . ἐστιχόωντο*: cf. v. 286. — *δεινὸν δερκόμενοι*, casting fearful glances (at each other), eying (each other) terribly. — *στήτην . . . σείοντε . . . κοτιόντε*: notice the transition from the plur. (*ἐστιχόωντο . . . δερκόμενοι*) to the dual: and then the two stood, etc.

346-350. *πρόσθε*: cf. v. 317. — *βάλεν . . . κατά*, struck fair in the midst (D). — *οὐδ' . . . χαλκόν*, nor did it (the spear) break the bronze (of the shield, i. e. with which the shield was plated). F., Düntz., Naeg. and some others read here *χαλκός*, nor did the bronze (i. e. the bronze point of the spear) break (it, i. e. the shield). — *οἱ*: dat. of interest w. *ἀνεγνάμφθη* (*ἀναγνάμπτω*). Cf. 1, 104, N. — *ὁ δὲ . . . Ἀτρείδης*: cf. *ἡ δὲ . . . γυνή*, 1, 348, note. — *χαλκῷ*, perh. dat. of accompan. H. 604; K. § 285, R. 2, hastened on with his spear: *χαλκῷ*, material for thing made; metonymy.

351-354. *ἄνα*: *Lex. ἄναξ*. — *ὄδς . . . Ἀλέξανδρον*, grant that I may avenge myself upon, etc. — *ὅ*, H. 243 D; K. § 217, 5. *ἔοργεν*, *ἔρδω*: for the two accusatives, *μέ* and *κακά*, depending on *ἔοργεν*, see H. 555; K. § 280, 2, who first has done me harm. *δάμασον* (*δαμάω*), sc. *αὐτόν*, do thou subdue (him), etc. — *ἐρρίγησι* (*βυγίω*), H. 361 D; K. § 220, 4. — *ἀνδρώπων* limits *τις* (used in collective signif. *Lex. τις*, II.) — *ξεινοδόκον κακὰ ρέξαι* (*ρέξω*): cf. for the const. *μέ . . . κάκ' ἔοργεν*, v. 351. — *ὅ* (cf. *ὅ*, v. 351) relates to *ξεινοδόκον*. — *παρόσχη*, *παρέχω*.

355-363. *ἀμπεπαλόν, ἀναπάλλω*. For reduplication in 2d aor. see H. 384 D; K. § 219, 7. — *δίδ*: perh. the only instance in Hm. where the first syllable of *δίδ* stands in the arsis. The tribrach (*διὰ μέν*) instead of a dactyl or spondee, the omission of connectives (asyndeton), and the order of the words, all indicate the rapidity of the motion. So also, in the next verse, the pluperf. *ἠρήρειστο* (*ἐρείδω*) it had been pressed, implies that it was done in an instant. — *διδάμησε*, *διαμάω*: *ἔγχος*, subj. — *ἀντικρύ*, right on. *Lex. I 2*. — *ὁ δέ*, and he, i. e. Paris. — *ἀνασχόμενος* (*ἀνέχω*),

raising himself up, that he might strike with more force. So Düntz., Cru., St., Naeg. and others. Some, however, following the Schol., supply χεῖρα or ξίφος, raising (it) on high. — φάλον, obj. of πλῆξεν. — ἀμφι . . . αὐτῷ (φάλω) . . . διατρυφέν (διαδρύπτω), sc. ξίφος, the sword being shivered, etc., fell, etc. — τριχθὰ τε κτέ., lit. three and four pieces; a common idiom in Greek. Cf. 1, 128. In our idiom, three or four pieces. Notice the adaptation of sound to sense in this verse.

364-376. φῶξεν, οἰμῶζω. — σείω depends on the compar. δλοώτερος : δεῶν, ου οὐτις ἄλλος. — τίσεσθαι, fut. infin., that I should avenge myself on, etc. : κακότητος, gen. of cause. — μοί, dat. of interest; cf. note on οἶ, v. 348. ἔγη, ἔγνυμι, my sword has been broken, etc. ἔκ, join w. ἤτχθη (ἄισσω). — παλάμῃν : cf. 338, note. To be taken here as gen. — ἐπαίξας (ἐπί, ἄισσω), sc. Ἀλεξάνδρῳ : κόρυδος λάβεν, he seized him by, etc., gen. part. H. 574, b; K. § 273, 3. — ἰμάς, subj of ἔγχε (ἔγχω). — δς (relating to ἰμάς) . . . τέτατο (τείνω) κτέ., which, as a fastening of his helmet, extended, etc. — οἶ, dat. of interest, depending on τέτατο. Cf. 1, 104, note. — καί . . . εἶρυσεν . . . εἰ μὴ κτέ., and now he would have dragged him away . . . had not Aphrodite, etc. Force of this form of cond. sent.? H. 746; K. § 339, 2, 1, (b); G. § 49, 2. — οἶ : cf οἶ, v. 372, who broke for him, etc. — ἰμάντα . . . κταμένοιο (κτείνω, cf. δ, 21, note), lit. the strap (made) from an ox slain by violence : "the strap of tough bull's hide" (D). — κεινῆ = κερῆ, fr. κενός; not to be confounded w. κείνη, fr. κείνος = ἐκείνος.

377-384. τήν (i. e. τρυφάλειαν), this then, etc. — αὐτὰρ δ, but he, i. e. Menelaus. — κατακτάμεναι (κατακτείνω), to slay (him, i. e. Paris). — ἔγχει : had he recovered the spear already cast, or had he entered the combat with two spears? It is not quite certain; but the former seems probable. — τόν, him, i. e. Paris. ἐξήρπαξε, ἐξαρπάζω. — καδ (= κατά) δ' εἶσε : καδεῖσα : ἐν θαλάμῳ, in his chamber (in the city); εὐώδει κηῶντι. The former means simply, sweet-scented : the latter (fr. καίω, to burn), suggests the manner of diffusing the perfume. The two words may be rendered, fragrant w/ih burning incense. — καλέουσα, fut., denoting purpose. γε, εἶμι. H. 405 D; K. § 226. — τήν, i. e. Helen.

385-389. χειρί, dat. of means or instrument : ἑανοῦ, gen. of part taken hold of, join w. λαβοῦσα, sc. Ἀφροδίτη. — γρητῆ (γρῆς) . . . παλαγενεῖ depends on εἰκνία (ξοικα). — μίν (before εἰκνία), her, i. e. Helen, obj. of προσέειπεν. For a similar arrangement, cf. 1, 8, σφωέ : 2, 795, μίν, note. — εἰροκόμῳ, appos. w. γρητῆ. — οἶ, for her, i. e. Helen. — Λακεδαίμονι, dat. of place. H. 612; K. § 283, 1. — ναιεταῶσρ, agrees w. οἶ, w/ih ε living at, etc. — ἤσκειν (ἄσκέω) = ἤσκεεν, imperf. 3d sing. — φιλέ-

εσκεν: notice the change of subj., and she (i. e. Helen) used to love her (i. e. τὴν γραῦν). — μίν, obj. of προσεφώνεε, addressed her (i. e. Helen). εἰσαμένη, cf. 2, 795.

390–394. κείνος . . . θαλάμῳ, yonder (is) he, in his chamber. For this use of κείνος, see H. 488, Rem. c; K. § 264, 3. — λέχεσσω, dat. of place. H. 612; K. § 283, 1. δινωτοῖσι, turned (with a lathe), can be properly spoken only of the bedstead. The plur. denotes that it was made of several parts. Cf. τόξα, 1, 45; also v. 448. D. renders the phrase freely, “resting on luxurious couch.” — κάλλει κτέ., glistening both with beauty and in attire. — οὐδέ κε . . . ἐλθεῖν . . . ἔρχεσθαι, nor would you say he had come . . . but that he was going, etc. For the force of the infin., cf. G. § 15, 1; § 23, 2. — νέον, adv. just ceasing from, etc. Preparation for the dance then, as now, suggests the idea of great attention to the person.

395–402. τῇ . . . ὄριεν: cf. 2, 142. τῇ (Helen), dat. of interest. H. 596 ff; K. § 284, 1, lit. to her, in (her) breast, etc.: freely rendered, she excited emotion in her breast. — ὡς . . . ἐνόησε . . . δεῖρην κτέ., when therefore she perceived the beautiful neck, etc. Cf. Virg. Aen. 1, 402, Dixit, et avertens rosea cervice refulsit, etc. Cr. suggests that the goddess had laid aside her disguise; but this is not probable. Helen perceived these features through the disguise. — ἔπος . . . ὀνόμαζεν: cf. 1, 361. — ταῦτα: acc. of specif. — προτέρω: join w. ἄξεις: will you lead me farther on, etc. πολλῶν depends on πῆ. H. 589; K. § 273, Rem. 4, (c), to some one of the populous cities of, etc. — τοί (enclit. = σοί) limits φίλος: (is) dear to thee there also.

403–412. ὄνεκα δὴ . . . τούνεκα δὴ κτέ., because, etc., did you on this account now come (lit. stand near), etc. Notice the lively and emphatic force of δὴ. H. 851; K. § 315, 2. — στυγερὴν ἐμέ, me, hateful one: obj. of ἄγεσθαι. Compare the terms in which Helen speaks of herself in v. 180. — ἦσο (imperat. of ἦμαι) . . . ἰούσα, go | sit by his side (lit. going sit, etc.). Most contemptuous words; at which, it is not strange that the goddess was enraged. — ἀπέεικε κελεύδου, withdraw from the way of, etc., i. e. renounce (all) intercourse with the gods. — μηδ' . . . ὑποστρέψεις, nor may you, etc. Optat. of wish. H. 721; K. § 259, 3, (d); G. § 82. — Ὀλυμπόν: const.? H. 551; K. § 277. — ὄγε recalls the subj. to mind with emphasis, and with contempt: or even he; or even such a man as he shall make you, etc. Notice the repetition of pronouns, evidently with contempt; παρ' αὐτόν, περὶ κείνον, εἰ, ὄγε, κείνου. — κείσε, thither, i. e. to the chamber of Paris. — νεμεσσητὸν . . . εἴη: apod. w. protasis suppressed. How would the protasis be expressed in Greek? H.

748; K. § 339, II. (a); G. § 50, 2. — πορσυνέουσα: force of the fut. particip. ? — Τρωαί . . . μωμήσονται: more positive than if she had said μωμήσαιοντο ἄν: here again the prot. is omitted: *will scoff at me* (if I go to prepare that man's couch). Helen, it seems, like many other beautiful women, could be, when occasion required, slightly spirited.

414-425. σχετλίη: two syllables, in scanning: synizesis. — μή . . . μεδείω (μεδίημι): cf. ἐφείω, 1, 567, note: *lest enraged I abandon you*. — τὸς (= οὗτος) . . . ὡς, *to such a degree as*. — ἀπεχθῆρῶ (ἀπεχθαίρω): aor. subjunc., same const. w. μεδείω. — νῦν, *just now*. — μέσσω (dat. of place. H. 612; K. § 283, 1.) . . . ἀμφοτέρων, *between both parties*. — μητίσσομαι, aor. subjunc., same const. w. μεδείω. — οἶνον: const. ? H. 547; K. § 278, 1. ἄλγαι: same const. w. μεδείω, sc. μή, *and lest you, etc.* — κατασχομένη (κατέχω), *having covered herself*. — σιγῇ: join w. βῆ (3d sing. 2d aor. indic. without augment, fr. βαίνω). — ἦρχε δὲ δαίμων, *and the goddess took the lead*. Cf. 1, 495. — Αἰ, subj. of ἴκοντο, is made more prominent in the sentence by standing before ὅτε, which it would regularly follow. — ἡ δ' . . . δῖα γυναικῶν: cf. 1, 348. — φιλομειδῆς is comm. rendered *laughter-loving*; yet μειδάω, as distinguished fr. γελάω, means *to smile, gently and sweetly*. Hence, Cr. more properly renders it, *sweetly-smiling*. This seems more suited to the idea of Aphrodite than the somewhat coarse epithet, *laughter-loving*. — τῇ . . . κατέθηκε, *placed for her*: dat. of interest. — θεά, appos. w. Ἀφροδίτῃ: ἐλοῦσα, φέρουσα, κατέθηκε, all have the same obj. δίφρον: a very circumstantial description.

426-436. καθῆζ', impf. indic. Why accented on the penult? H. 368, b; K. § 118, 2, (c). — ὄσσε . . . κλίνασα, *averting her eyes*: exceedingly natural, and in keeping with Helen's unwillingness to return to the chamber of Paris. Cf. Virgil's description of Dido, Aen. 4, 362, *Talia dicentem . . . aversa tuetur*. — ὡς ὠφέλες . . . ὀλέσθαι: a very amiable wish! Force of the const. ? Cf. 1, 415, note, *would you had perished there!* δαμῆς (δαμῶω) agrees w. subj. of ὠφέλες. — ἀνδρὶ, dat. of agent. H. 600; K. § 284, 3, (11). — ἡ μὲν (= μὴν) δὴ . . . γέ: notice the number of intensive particles. The taunt is made as bitter as possible. πρὶν γ' εὔχε' (= εὔχεο = εὔχου, fr. εὔχομαι) . . . εἶναι, *you formerly boasted that you were, etc.* Μενελάου depends on φέρτερος. Why nom. ? H. 775; K. § 307, 4. — ἀλλ' . . . προκλέσσαι, *but go now, challenge, etc.* The taunt is intensified by the epithet ἀρητίφιλον given to Menelaus; and is finally pointed by the cool advice following, *I for my part advise you, etc.* — ξανθῆ, *blonde-haired*. D. renders it *fair-haired*. — μή, *lest, for fear that*. — ὑπ' αὐτοῦ δουρὶ: Düntz. and Naeg. understand this, *beneath his spear*, taking ὑπὸ w. δουρὶ: Cr., *by him, with the spear*, taking ὑπὸ w. αὐτοῦ as agent,

and *δουρί* as instrument. It is hard to say which is better. — *δαμήης* (*δαμῖω*), 2d aor., subjunct., pass.: uncontracted, and vowel lengthened. Cf. H. 400 D, i; K. § 224, 9.

438–446. *γύναι*: a familiar and entirely respectful mode of address. — *θυμόν*, partitive appos. w. *μέ*. H. 500, b; K. § 266, Rem. 4, *me, my courage*: or *me, in respect to my courage*. — *σύν*, with the help of. — *ἄλλῃς*, at another time. — *ἐγώ*, sc. *νικήσω*. — *παρά*, separated fr. *εἰσι* by tmesis, and governing *ἡμῖν* as a prep. in compos. H. 605: or *ἡμῖν* may be viewed as depending on the compound verb *πάρεισι*. K. § 300, 2, (b), *for with us also are, etc.*, or, *we also have, etc.* — *τραπέλομεν* (*τέρπω*), 2d aor. subjunc. pass. 1st pers. plur. H. 397 D; K. § 230. — *μέ . . . φρένας*: cf. note on *θυμόν*, v. 438. — *οὐδ' ὅτε*, not even when, etc. — *σέ*, obj. of *ἠγάξας*. — *ὡς*, correl. of *ᾤδε*, v. 442, *for never yet did love so . . . as now I love thee, etc.*

447–459 . . . *ἦρχε*: cf. 420. — *λέχοσδε* (*λέχος*, and *-δε*. H. 203; K. § 235, 3), *to his couch*. — *κατένασθεν* (= *κατενόσθησαν*, fr. *κατευνάσσω*), plur. verb w. dual subj. *τά*. — *ἐν τρητοῖσι λεχέεσσιν*, “upon the richly-inlaid couch.” D. Cf. *δινωτοῖσι λεχέεσσιν*, v. 391, note. — *εἴ που ἔσαδρήσειεν* (*ἔς, ἄδρῶ*), (to see) *if perchance he might anywhere espy*. — *οὐ . . . ἐκέυθανον, εἴ τις ἴδοιτο*: a rare const.: usually explained as an instance of brachylogy (abbreviated expression): thus, *for not out of friendship certainly did they conceal (him)*, (nor would they conceal him), *if any one should see (him)*. The first clause, *οὐ . . . ἐκέυθανον*, is not considered an apodosis of *εἴ τις ἴδοιτο*, but suggests such apodosis, as in the above rendering. So Naeg. and F. The reading of Düntz., *ἐκευθον ἔν*, st. *ἐκέυθανον*, seems not improbable. The optat. *ἴδοιτο* (st. indic. *εἶδεν*) suggests the possibility that some one might yet discover him. — *ἄπῃχθετο*, Lex. *ἄπεχθάνομαι*. — *ἴσον . . . κηρί*, *equally with, etc.* — *φαίνετ'* = *φαίνεται*. H. 70 D; K. § 206, 5 (e). — *Μενελάου*: predicate gen. *appears on the side of, etc.* — *ἀποτιθέμεν* (= *ἀποτίθειν*, fr. *ἀποτίνω*), infin. as imperat. Notice the force of *ἀπο-*, *do ye pay off, pay in full, etc.* Cf. vv. 286, 287.

BOOK FOURTH.

The events of this book are closely connected with those of the preceding. The first part of it was called, in ancient times, 'Ὀρκίων σύγχυσις, *the breaking of the oaths*: the second part, 'Αγαμέμνονος ἐπιπόλησις, *Agamemnon's review, or inspection* (of the forces.) — ἡγορόωντο, ἀγορόομαι. — ἐφοροῦμαι, οἰνοχοῦμαι. Notice the double augment. For another form, cf. 1, 598. — τοῖ... δειδέχατο (δείκνυμι. H. 442 D. 3, and 392, D; K. § 230, and 220, 13), *they pledged one another in golden cups*. δεπέσσω, dat. of manner or instrument. — παραβλήθην: on the meaning of this, critics have never been agreed. F., and some others, take the phrase to mean, *speaking with comparison*; because a comparison with Aphrodite, unfavorable to Hera and Athena, is instituted in what follows. Düntz. renders it *sich einmischend*, i. e. *intrusively*. Many others understand it, *speaking with irony, or with innuendo*.

7-19. Ἀλαλκομενήϊς, an epithet derived probably fr. Alalcomenae, the name of a town in Boeotia where Athena was worshipped; yet with an evident allusion, in this passage ironical, to ἀλαλκεῖν *to defend*. — ται... καθήμεναι, *these two sitting apart*, i. e. from Menelaus. — τῷ, depends on παρ-, *but by the side of this one* (Paris) *on the other hand* (ἄτρε): μέμβλωκε, βλώσκω. — φιλομειδῆς: cf. 3, 424, note. — ἐξεσώσεν (sc. αὐτόν) δίδμενον, *has rescued (him) when thinking*, etc. — νίκη, sc. ἐστίν: Μενελάου, predicate gen., *victory belongs to*, etc. — φραζώμεθα: H. 720, a; K. § 259, 1, a; G. § 85; *let us consider*, etc. ἤ... ἤ, *whether... or*, etc. ὄρωμεν, subjunc. = ὄρωμεν. — εἰ δ' αὖ πως τόδε... ἦτοι μὲν κτέ, *and if again in some way this*, etc., *then indeed*, etc. αὖ often denotes, as here, simply a transition from one thought to another. τόδε points here, as usual, to what follows. — οἰκέοιτο: notice the omission of ἔν in this apod. H. 748; K. § 260, Rem. 7; G. § 50, note 1. The optat. thus seems to convey the notion of a wish. H. 721; K. § 259, 3, (b); G. § 82, *then may the city*, etc.

20-29. ἐπέμυξαν (ἐπιμύζω): notice the derivation and peculiar force of μύζω. See Lex. — πλησίαι (sc. ἀλλήλαις)... μεδέσθην: parenthetical. — ἀκέων: usu. adv.; yet it occurs also as adj. Cf. 1, 565. Its meaning is here repeated and emphasized by οὐδέ τι εἶπεν. — Ἥρη: not to be viewed, I think, as dat. for gen.; but as the one in whose case something is true. H. 601; K. § 284, 3, (10), *but on the part of Hera, (her) breast*

did not contain, etc. *ἔχαδε, χανθάνω*. — Cf. 1, 552, note. — *ἄλιον, ἀτέλεστον*: pred. adjs. w. *πόνον*, to render my labor vain, etc. — *ἰδρῶ* (what is the usu. acc.?) same const. w. *πόνον*; *ἔν* depends on *ἰδρωσα*, as cognate acc. — *καμέτην*: transition to a direct statement: *and my horses have grown weary*, etc., “in the recent preparation for a general engagement.” F. “In rousing the Greeks to the war against Troy. The encouragement to battle is not to be thought of.” Düntz. The student can judge as well perhaps as either of these critics which is the true idea. — *κακά*: descriptive appos. w. *λαόν*, combined perhaps w. the idea of *ἀγροφύσρ*. Cf. note on *πῆμα*, 3, 50, in collecting the people (bringing) evils, etc. — *ἔρδ'*, do it (i. e. render my labor vain, etc.). This little word brings out with dramatic effect the temper of Hera. — *πάντες θεοὶ ἄλλοι*: emphatic appos. w. the subj. of *ἐπαινέομεν* (pres.: Cr. says fut.; incorrectly, I think), but we, all the other gods, do not indeed sanction (it). Notice the emphatic position of *οὐ*: *τοί* is to be taken here, I think, as an intens. particle.

30–42. Cf. 1, 517. — *τί*, in what respect, etc., adv. accus. — *σέ* and *κακά* depend on *ρέζουσιν*. H. 555; K. § 280, 2, inflict on you so many evils. *ἔτ' = ἔτι*. H. 70 D, that you, etc. Some, however, take *ἔτ'* for *ἔτε*, w. causal force. Cf. 1, 244, N. — *ῥμόν*: pred. adj. w. *Πρίαμον, παῖδας, Τρῶας*. For the agreement, see H. 511, h; K. § 242, 1 (b), if you, having entered, etc., could devour Priam, etc., alive (lit. raw). — *μη . . . γένηται*, lest this quarrel become, etc.; or, let not this quarrel become, etc. *ἔρισμα*, pred., a cause of strife. (D.) — V. 39. Cf. 1, 297. — *καὶ ἐγώ*, I also. — *μεμαῶς . . . ἐθέλω*, lit. desiring . . . wish, i. e. earnestly desire. *τήν . . . ἔδει*, that city . . . where. — *διατριβεῖν, ἔασαι*: imperat. H. 784; K. § 306, R. 11; G. § 101. — *τόν*, demonstr. (as usu. in Hm.), that my wrath, or that wrath of mine. Cf. *τό*, 1, 185. — *ἀλλά μ' ἔασαι*, but let me alone.

43–49. *ἐγὼ σοί*: notice the juxtaposition of these two words, thus making the contrast more striking; also, the accentuation of *σοί*. — *δῶκα (= ἔδωκα)*: absol. have granted (it, i. e. permission to sack Troy). For this use of the aor. see H. 706; G. § 19, Note 4. — *ἐκὼν ἀέκοντι*: the antithesis is made more pointed by the juxtaposition of these words. Cf. *ἐγὼ σοί*, note. *ἐκὼν*, voluntarily (opposed to the idea *ἀνάγκη* by constraint), (yet) with reluctant heart. — *αἱ* relates to *τάων* (v. 46) as anteced.: *πόλεις*, incorporated in relat. sent. H. 809; K. § 332, 8, for of (all) the cities of earthly men, which, etc., of these (*τάων*), etc. — *πέρι*: notice the accent: adv. join w. *τίσσκετο* (*τίω*, w. iterative ending). *κῆρι*: peculiarity in accent? H. 160, d; K. 65, 2, (b): was exceedingly honored of me in heart, or was exceedingly precious to me in heart. By using the imperf.

τίσκετο, he speaks as though the destruction of the city were already accomplished. — *ἐθμελίω, ἐθμελίης*: not to be confounded w. *εὐμελής*. — *ἰδεύετο . . . ἔισης*: cf. 1, 468. — *λοιβῆς, κλίσης*: partitive appos. w. *δαιτός*. — *τὸ . . . ἡμεῖς*: general truth: hence, the aor. *λάχομεν* (= *ἐλάχομεν*, fr. *λαγχάνω*) is rendered by the pres. H. 707; K. § 256, 4, (b); G. § 30, for *this do we (gods) obtain, (as our) honor*.

50–61. Cf. 1, 551; also 1, 121, 172, 413. — *διαπέρσαι*, infin. as imperat., *these destroy, when they shall*, etc. — *περὶ* (prep.) *κῆρι* (lit. *about the heart*, i. e.) *at heart, heartily*. Cf. v. 46, and notice the difference. Cr., F., Diintz., Spitz., Doed. write *περὶ κῆρι* in both places. Dübner writes *πέρι κῆρι* in both. — *τάων* depends on *πρόσθε*. Notice the asyndeton of this verse, indicating the emotion of Zeus. H. 854; K. § 325. — *οὐδὲ μεγάρω* (akin to *μέγας*), *nor do I account (them) too great (a sacrifice); nor do I grudge (them)*. — *διαπέρσαι*, sc. *σέ* as subj., *τάς* as obj., *and do not consent that you destroy them*. — *φθονέουσα*: the means. H. 789, b; K. § 312, 4, (e); G. § 109, 2, *by grudging (them)*. — *καὶ ἔμῳ πόνῳ*, *my labor also*. The labor of Hera, as well as that of Zeus, should be allowed to have a successful termination. *δέμεναι . . . οὐκ ἀτέλεστον, to render . . . not unfinished, not fruitless*. — *γένος*, sc. *ἐστί*: *ἐνθεν ἴδεν*, lit. *thence whence*: freely rendered, *my descent is the same as thine*. — *πρεσβυτάτην . . . ἀμφοτέρων* (cf. 3, 179) *κτέ.*, *most venerable, in two respects, both in birth, and because, etc.*

62–69. *ὑποείζομεν*, subjunc., *let us*, etc. — *δᾶσον*, *very quickly*. H. 662; K. § 323, R. 7. — *ἐπιτεῖλαι*: infin. as imperat., *charge*. How would the imperat. be accented? H. 367, R. e; K. § 118, R. 3. — *ἐλθεῖν, πειρᾶν*, depend on *ἐπιτεῖλαι*. — *ὥς κε*: notice here *κέ* after *ὥς* in a final clause. Force? H. 739, 741; K. § 330, 4; G. § 43, § 44, Note 2. — *ὅπερ ὄρκια*: cf. 3, 299. — *δηλήσασθαι* (*δηλέω*, not to be confounded w. *δηλώω*), depends on *ἔρξωσι*, takes *Ἄχαιοὺς* as obj. — The address of Hera is conciliatory and persuasive. Zeus could not gracefully do otherwise, if he had desired, than yield to such words. — *αὐτίκα*: notice the asyndeton, making the narrative more lively.

70–77. *ἐλθέ*: notice the peculiarity of accent. H. 366, b; K. § 118, 3, (a). — *πειρᾶν*: here used as imperat. — *πῶρος μεμαυῖαν*, *previously desiring (it)*, i. e. to go on this errand. Cf. v. 20 ff. — *ἦκε* (*Ἰημι*), *sent (her) like a star*, etc.: *τέρας*, appos. w. *ἀστέρα*: *λαμπρόν · τοῦ κτέ.*, *a bright (star), from which*, etc. In translating, follow here *the order* in which the idea is presented by Hm., as nearly as the English idiom will admit of it: thus, the thought contained in *λαμπρόν* (which qualifies *ἀστέρα*) should stand just before the expression for *τοῦ . . . Ἰεῖται*. This same principle

—to conform the order in which the idea is presented in the translation to that of the original, as nearly as the different idioms of the two languages will admit of—is often important. — ἀπό, separated fr. ἴενται by tmesis: takes the gen. τοῦ, as a prep. in compos. Considered as a simple prep., following τοῦ, it would suffer anastrophe. H. 102 D, b; K. § 31, iv.

78–92. τῷ, i. e. ἀστέρι. — καὶ ἔδορα, καταδρόσκω. — ὦδε κτέ. Cf. 2, 271, notes. — ἦ... ἦ, Truly... or, etc. Notice the different accent of these particles. — ἀνδρώπων depends on ταμίας πολέμου as a single idea (F.); *arbiter of war to men* (lit. *men's war-arbiter*). — Notice the dif. between ὅς (accented, = οὕτως), denoting what precedes; and ὦδε (v. 81), denoting what follows. — ἡ δέ, *but she*, i. e. Athena. — Πάνδαρον ἀντίδρον: 2, 827. Πάνδαρος, φ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν. — διζήμενη agrees w. ἡ. — εἶρε: explanatory of what precedes, hence the asyndeton. H. 854; K. § 325, 1, (b). — οἱ οἱ: notice the dif. in form; *who followed him*, etc. — ἀγχοῦ, i. e. *near to Pandarus*.

93–103. τλαίης κεν κτέ. serves as apod. to v. 93: *would you yield*, etc. = *if you would yield*, etc.; *then would you dare*, etc. ἐπιπρόεμεν, fr. ἐπί, πρό, ἔμεν = εἶναι fr. ἴημι. — πᾶσι... Τρώεσσι, *on the part of all*, etc., or *from all*, etc. Const. of this dat.? H. 601; K. § 284, 3, (10). ἄροιο, αἶρω. — ἐκ πάντων, *above all*. βασιλῆϊ, same const. w. πᾶσι. — τοῦ... πάρ'... φέροιο, *from him, I say (δή), you would receive*, etc. τοῦ depends on πάρ' (thus written by Dind., Düntz., and Spitz. Yet Cr., St., Doed. and some others write παρ'). — αἶ κεν ἴδῃ, *if he shall see*, etc., protasis: κεν... φέροιο (v. 97), apod. Mixed form. H. 750; K. § 260; G. § 54, 1, (b). — πυρῆς depends on ἐπί in compos., *having gone upon, having ascended*. Cf. 2, 234. — ὀστρευσον Μενελάου: gen. part. H. 574, c; K. § 273, 3, (b), (δ). — εἶχεο... βέξειν, *vow... that you will sacrifice*, etc. νοστήσας agrees w. subj. of βέξειν. Why nom.? H. 775; K. § 307, 4.

104–111. τῷ... ἄφρονι: H. 597; K. § 284, 3; *the mind of him foolish one, his foolish mind*. — ἐσόλα (σουλᾶω). Critics are not agreed on the meaning. F., Cr., and others, following the Schol., understand it, *stript off the covering from*, etc. L. & Sc., St., Düntz. render, *took down* (i. e. from his shoulder). Düntz. says, “the taking out from the case or covering, which used to be left at home, is not to be thought of.” This seems reasonable. — αἰγός, gen. of material: *his well polished bow, made of (the horns of)*, etc. — ὄν βα... τυχήσας... δεδεγμένους... βεβλήκει κτέ., *which... having hit... having awaited... smote*, etc. — ὑπὸ στήρνοιο, *beneath the breast*, indicating that the goat, as he came forth from a rock (πέτρης ἐκβαίνοντα), was somewhere above the archer, so that the arrow

was aimed upward. — ὁ δέ, i. e. the goat. — ἤρασε (ἀραρίσκω), fitted them together. — χρυσήν . . . κορώνην, placed upon (it) a golden hook (or ring); in which to fasten the bow-string.

112-126. εἰ κατέθηκε, he (Pandarus) laid it carefully down, after having stretched (the bow), (while he took his quiver, and selected an arrow, v. 116). — ποτὶ . . . ἀγκλίνας (ἀνακλίνω), having leaned on the ground (that he might have a convenient position in stretching the bow). — πρόσθεν, sc. αὐτοῦ, before (him). — μὴ πρὶν . . . πρὶν βλήσθαι, lest, etc. . . before Menelaus . . . was hit. Notice the repetition of πρὶν (cf. 1, 98); also the infin. after πρὶν. H. 769; K. § 337, 9; G. § 106. βλήσθαι, H. 408 D, 20; K. § 227. — σύλα, συλλάω. — μελαινέων. H. 128 D, b; K. § 211, 4. ἔρμα, Lex. II.: appos. w. λόγ. — δμοῦ, at the same time: the drawing of the bow and the grasping of the end of the arrow and of the bow-string took place at the same instant. — γλυφίδας: usu. explained as "the notch of the arrow which fits on the string." F. with more probability says, the grooves or notches, made lengthwise at the end of the arrow for receiving the feathers or wings; and cites in confirmation τόξων πτερωτὰς γλυφίδας. Eurip. Orest. 268. Cf. Herod. 8: 128. — σιδηρον, the iron-point of the arrow. — λίγξε . . . ἰαχεν: cited by Quintilian, 1, 15, as an instance of onomatopoeia. βίος: notice the accent, distinguishing it from βίος.

127-140. σέθεν (= σοῦ), depends on λελάδοντο. — πρώτη . . . ἀγγελίη, i. e. Athena. The same goddess who had moved Pandarus to discharge the arrow, now especially, first of all (πρώτη) protected Menelaus; her object being to renew the hostilities, and thus prevent the return of the Greeks. — πρόσθε στᾶσα: cf. v. 54. — τόσον . . . ὡς ὄτε, just as when: lit. so much as when. ἔεργεν, kept it (the arrow) off. — ὅδ' (= ὄτε) . . . λέξεται, sc. παῖς. — αὐτή, i. e. Ἀθήνη. — αἶτε denotes here, as often, not repetition, but transition. See Lex. — ἴδυνεν ὄδι, guided (it to the point) where. — σύνεχον, intrans., came together. Cr. — ἤντετο: Lex. ἄντομαι. — ἐν ζωστήρι ἀρηρότι (ἀραρίσκω), in the snug-fitting girdle. Notice ἐν w. dat. after verb of motion. H. 618, a; K. § 300, 3. — μίτρης δ', and through the belt; worn just above the hips, below the breast-plate; made of bronze, lined with wool; or perh. lined with leather and stuffed with wool. It must have been a broad band, extending up beneath the breast-plate, so that the arrow should pass through, first the girdle, then the breast-plate, then the belt, before it reached the body. — ἔρκος w. gen. Cf. 1, 285, note. — ἔρυστο: Lex. ἐρύω, Mid.: H. 405 D, b; K. § 230. — διαπρό: both parts have their force; πρό, forward; διδ, through; i. e. on through, καὶ τῆς, even this, i. e. μίτρης:

είσατο (είμι. H. 405 D, 1; K. § 226), *is* i. e. the arrow, *passed*. — ἀκρότατον, adj. w. χροά, *the flesh on the surface*.

141-147. τίς τε, cf. note 3, 33. — μήθηγ: (μάλνω); const. ? cf. 2, 147. — παρήιον εἶναι ἱππων, pred. of ἐλέφαντα. — πολέες (πολύς): dif. how in meaning fr. πόλεες? — ἤρησαντο (ἀρόμαι): gnomic aor. H. 707; K. § 256, 4, (b); G. § 30. — ἀμφοτέρων: cf. 3, 179, *two things at once, both a decoration . . . and, etc.* — τοῖοι, *in such a manner, thus: μίανδην, were stained*; notice the form. Butt. and K. call it 3d pers. dual, aor. pass. indic.; others, 3d pers., plur. = μίανδεν (ending lengthened metri gratia). H. 355 D, c. — ὑπένερθεν: deriv. ? ὑπό, ἐνερ (see Lex. ἐνεροι), δε(ν). Cf. ὑπερθεν, 2, 218, note: *beneath from* (the parts just mentioned), or simply, *beneath*.

151-162. ἐόντας: join in idea w. νεῦρον, as well as δγκους. H. 511, h; K. § 242, 1, (b). — θυμὸς . . . ἀγέρδη (ἀγείρω), *courage returned* (lit. *was collected*). Notice the omission of all connectives in this verse, imparting to it animation. — τοῖς . . . μετέφη, *spoke among them*, i. e. those who stood round about. — χειρός: for the const. cf. κόμης 1, 197, note. — θάνατον, definitive appos. w. ὅρκια, *oaths* (which have proved) *death to thee*. — οἶον, sc. σέ; notice the breathing. Dif. how in meaning fr. οἶον? *having placed thee alone, etc.* — ὥς (followed by σέ, enclit.; hence, written ὤς), *since*, cf. 1, 276. Düntz., with less reason, understands ὥς as exclamatory, *how* (*shamefully*) *did the Trojans, etc.* — ἄλιον, see Lex. ἄλιος (B), *by no means vain is, etc.* — V. 159; cf. 2, 341. — εἴ περ γάρ τε . . . τέ: cf. note on τέ, 1, 81, 82. — ἐτέλεσεν, ἐκτελεῖ (fut.), sc. ὅρκια or σπονδάς: ἐτέλεσεν, ἀπέτισαν, gnomic aor. H. 707; K. § 256, 4, (b); G. § 30. *For if the Olympian does not even at once vindicate* (the solemn covenant), *he will vindicate* (it) *thoroughly* (ἐκ) *even at a late day, and they* (the violators of the covenant) *atone for their crime with a great penalty, with, etc.* (Cond. sent. H. 745; K. § 339, 2, 1, (a); G. § 49, 1). Some understand this as a particular supposition, *For if the Olympian did not, etc.*; and then take ἀπέτισαν as spoken of a fut. event.

163-175. Cf. 6, 447 ff. — ὅτ' ἔν ποτ' ὀλόγη (ὄλλυμι): ἔν with sub-junc. in relat. sent. H. 757 ff.; K. § 260, 3, (c); G. § 62, *when sacred Troy shall at length* (ποτέ) *perish*. — εὐμμελίω: H. 136 D, b, 3; K. § 211, 2. — Ζεὺς . . . ἐπισείησιν (ἐπισειώ. H. 361 D, K. § 220, 4): same const. continued, sc. ὅτ' ἔν, *and when Zeus . . . shall himself shake, etc.* πᾶσιν qualifies σφί: ἀπάτης, also σέθεν, gen. of cause. — αἶ κε θάψης . . . ἀναπλήσης (ἀναπιμπλημι); force of ἔν (Ep. κέ or κέν) w. aor. subjunc. ? H. 760; K. § 255, R. 9; G. § 20, N. 1. — καὶ κεν . . . ἰκοίμην:

force of the optat. w. *ἄν*? H. 722; K. § 259, 3, (a); § 260, (4); G. § 39. — V. 173, cf. 2, 160. — *δοτέα*: obj. of *πύσει* (*πύσω*).

176-187. *καὶ κε . . . ἐρέει*: cf. note 1, 175; *κέ* w. f. indic. — *αἰδᾷ* κτῆ., a wish: *would that Agam. might thus*, etc. — *ἄλιον*, adv. in *vain*. — *καὶ δὴ*: notice the enlivening force of *δὴ*, "calling attention to an unquestioned fact." Düntz.: "marking the idea as immediately present to the mind." H. 851; K. § 315, 2, and in fact has gone, etc. — *κευῆσιν*: *κεῶς* = *κερός* (distinguish fr. *κεῖνος* = *ἐκεῖνος*): *with empty*, etc. — *χάνοι* (*χάσκω*): optat. without *ἄν*, denoting a wish: *then would that*, etc.; or, *then may the wide earth yawn for me!* — *μηδέ τί πω*: *τί* (followed by *πῶ*, enclit., hence written *τι*) indef. in any respect, at all: *πῶ* perh. = *πῶς*. Cf. 2, 419, note; 3, 302. *δεῖδισσοε*, trans. In 2, 190, it is intrans. *nor alarm at all in any way the people*, etc. — *πάγη*, *πήγνυμι*. — *πῶρουεν . . . ὑπένερθεν*, on the outside, . . . underneath: *εἰρύσατο*: cf. *ἔρυτο*, v. 138, note. — *ζῶμα*, properly the band at the bottom of the breast-plate, but sometimes by meton. for the breast-plate itself; so here. Cf. v. 136 w. this passage. — *χυλκήες ἄνδρες*, braziers. Cf. note on *αἰπόλοι ἄνδρες*, 2, 474.

189-214. *αὶ γὰρ . . . εἶη*: cf. note 2, 371. — *ἐπιμαίσομαι*: Lex. *ἐπιμαίομαι*, II. — *παύσοι* (*παύω*): cf. *ἐπισείησιν*, v. 167. *which shall relieve (you) from*, etc. — *ἦ*: cf. 1, 219, N. — *φῶτα . . . υἰόν*: descriptive appos.; perh. equivalent to, *the noble son of*, etc. — *τῷ μὲν κλέος*, a glory to him (the archer): *κλέος* and *πέπδος* are expegetical of the clause *ὅν . . . ἔβαλεν*. — *βῆ δ' ἰέναι*: cf. *βῆ δὲ δέειν*, 2, 183, N. — *Τρίκης*: written either w. one *κ*, or w. two, as the metre requires. — *Ὀροῦ* (i. e. *Ὀροσο*), imperat. 2d aor. mid. H. 408 D, 40; 442 D, 11; K. § 227, B. (*ὀρῶνῶ*, *ὀρῶμι*). — *ἴδῃ* (v. 195), 3d pers. *ἴδω*, -ης, -ῃ, *that he may see*: but in v. 205, 2d pers. *ἴδωμαι*, *ἴδῃ*, *ἴδηται* (cf. 1, 203; 3, 163), *that you may see*. — *βάν* (= *ἔβησαν*): H. 408 D, 1; 400 D, d; K. § 224, 4, *they* (i. e. Machaon and the herald) *started to go among the throng, through the wide army*, etc. — *βλήμενος*: H. 408 D, 20; K. § 227, A, *where the blonde-haired Menelaus stood wounded*. — *ἀγγεράδ'* (= *-ατο* = *-ντο*, plu-perf. 3d, plur. H. 355 D, e; K. § 220, 13), *ἀγείρω*. — *ὄσοι ἄριστοι*, as many as (were) bravest, = *all the bravest*. — *ὁ δὲ* (Menelaus) . . . *ἰσῶδεος φῶς*: cf. *ἡ δὲ . . . γυνή*, 1, 348, N.; *but he, god-like man*, etc. — *ἀρηρότος*: cf. *ἀρηρότι*, v. 134. — *τοῦ* (i. e. *διστοῦ*), gen. abs. w. *ἔξελ*. — *ἔγεν* (= *-ησαν*), *ἔγγυμι*. H. 442, 1; 355 D, c; K. § 230. — F. joins *πάλιν* w. *ἔγεν*, *were broken back*: Düntz. w. *ἔξελκ*, *while it was being drawn back*. Cr. prefers the latter. Why not connect it in idea with both? Perh. it is best rendered, *while it was being drawn out, the sharp bars were broken back*.

215-222. *οἱ* (enclit.), dat. of interest, *loosed for him*. — V. 216, cf. v. 187. — *ἔμπεσε, ἐμπίπτω*. — *ἐκμυζήσας* (*ἐκμυζᾶω*), *having sucked out*; probably having applied his mouth to the wound; interesting as showing the customs of the time. — *ἐπι . . . πᾶσσε*, *sprinkled upon (it)*, etc. *φάρμακα*: obj. both of *εἰδώς* and of *πᾶσσε*. — *οἱ* (throws back its accent on *τά*, receives the accent of *ποτέ*; hence, written *οἱ*): ethical dat. closely joined w. *πατρί*, F.: dat. of possessor, Cr.: dat. of interest, Düntz. I prefer the last explanation. Cf. H. 601; K. § 284, 3, (10). It may be loosely rendered, *to his father*. — *φίλα φρονέων*, *thinking friendly things, being kindly disposed*. Cf. *εἰδ φρονέων*, or *εὐφρονέων*, 1, 73. Who was Chiron? See Clas. Dic. — *ἀμφεπένοντο: ἀμφιπένομαι*. — *Ὅφρα . . . τόφρα*; *while . . . meanwhile*. Notice *δέ*, after *τόφρα*, connecting a subordinate and principal sentence. Lex. *δέ*, 4. Not rendered into English in such a connection. — *ἐπί*, join w. *ἤλυθον*, *advanced*. — *οἱ δ' αὖτις*, *but these on the other hand*, i. e. *οἱ Ἀχαιοί*.

223-233. *οὐκ ἂν ἴδοις*, *poten. optat.: then would you not see, etc.* — *ἔασε*, *he left*. — *ἀπάνευθ' ἔχε*, *held aside* (i. e. from the ranks): *φουσιόωντας* (*φουσιᾶω*). H. 370 D, a; K. § 222, I. (3), "*champing*," Derby: "*snorting*," Cowper: i. e. from impatience at being held still. — *τῷ . . . ἐπέτελλε*, *very earnestly* (*μάλα πολλά*, cf. 1, 35), *charged him* (Eurymedon). — *παρισχέμεν* (H. 359 D; K. § 220, 18), *to hold them* (the horses and chariot) *near*. — *μίν*, direct obj. of *λάβη*: *γυῖα*, acc. of specif. — *πολέας* (notice the accent) depends on *διὰ*, which does not suffer anastrophe. H. 102 D, b; K. § 81, IV. R. 2. *κοιρανέοντα* agrees w. *μίν*, *while passing to and fro, as commander, throughout the many (people)*. — *δ πεζὸς ἐών*, *he being on foot: ἐπεκωλεῖτο* (*ἐπικωλέομαι*), hence the word *ἐπικώλησις*, in the title of this book. — Vv. 232, 233, cf. 2, 188-9.

234-246. *μήπω τι*, *do not in any way at all, etc.*, cf. v. 184, *μηδέ τί ποω*, N.; also, 2, 419, N. *μεδίετε*, Lex. *μεδίημι*, II. — V. 235. Notice the sentiment: *for not to the false will, etc.* — *ὑπὲρ . . . δηλήσαντο*: cf. vv. 67, 72. — *τῶν . . . αὐτῶν*, *of these themselves, these alone*, limits *χρόα*; is understood also w. *ἀλόχους* and *τέκνα*, *their wives, etc.* — *οὐστίνας . . . ἴδοι*: hypothet. relat. sent.; past uncertainty. H. 757; K. § 333, 4; G. § 62, cf. 232, *οὐς . . . ἴδοι*. — *μεδιέντας . . . πολέμοιο*: cf. *μεδίετε . . . ἀλκίς*, v. 234. — *ἰόμωροι*: "*wretched*," D.: "*dead marks for archers*," Cowper: some, on the other hand, think it a respectful epithet. It is a word of very doubtful meaning. See Lex. — *ἔσθητε*, Att. *ἔστατε*. — *τεδηπότες*: Lex. *τέδηπα*. — *ἔκαμον*: gnomic aor., *are weary*. — *πολέος*: notice the accent, distinguishing it fr. *πόλεος*, or *πόλεως*. — *πεδίοιο*: const. ? H. 590, a; K. § 273, 4, (a). — *τις* (receives the accent

of σφί, hence written τίς), join w. ἀλή, *any strength*. — ὧς (accented = οὕτως), *thus, so*.

247-256. σχεδόν . . . ἔνθα τε, *near, where*. Notice the use of τέ. H. 856, a; K. § 321, R. 4. — εἰρύσσαι: H. 420 D, 12; K. § 230. -σαι are drawn up. — ὑπέροχρ, ὑπερέχω. — ὄμμιν (ὄμῖν): dat. of interest: *for your protection*. — ἐπὶ Κρήτεσσι: notice here ἐπί w. dat. after a verb of motion. Wherein is the const. unusual? H. 618; K. § 300, 3. What is the force of the const.? *while going throughout, etc., he came to the Cretans (and halted)*. H. 618, a; K. § 300, 3, (a). Cf. 273. — οὐτ' . . . ἀλκήν. "*Of courage stubborn as the forest boar*." D. — οἰ: dat. of interest w. ἔτρυνε. — μείλιχίοισιν: for the const., cf. κερτομίοισιν, 1, 439.

257-264. περί, separated fr. τίω by tmesis. Δαναῶν limits σέ: *especially do I honor thee of (or among) the*, etc. Some, however, make Δαναῶν depend on περί. — δαίδ', δαίτι. — ὅτε πέρ τε, *whenever*: πέρ, intens. (*just, precisely when*): τέ, Epic use. — κέρωνται (κερῶννυμι): subjunc. pres. mid.: notice the peculiar accent. H. 439 D, 1; 401, k; K. § 230; § 176, 1. Notice also the omission of ἄν in this clause. Cf. εἴπερ . . . πίνωσιν, v. 261. H. 757 and 759; K. § 337, 5, also Rem. 3; G. § 60, 3; and § 63, *when they have mingled (for themselves)*, etc. — πλείον (not comparative), fr. πλείος = πλέος. — ὥσπερ ἐμοί, elliptical, *as mine for me*. — πείεω (πίνω): infin. denoting purpose. H. 765; K. § 306, 1, (d): depends on ἔστηκε. — ὅτε . . . ἀνώγοι: notice here the optat. in connection w. a leading tense. H. 760, d, 730; K. § 259, 3; G. § 63, 4, (b), *to drink, when the appetite prompts*. — ὄρσευ = ὄρσεο = ὄρσου (ὄρρυνμι), H. 849 D; K. § 223, 10, *haste to the battle, such as, etc.* — πάρος w. pres. tense, cf. 1, 553.

265-282. ἠῖδα (pronounced in two syllables); ἀῖδαω, impf. ἠῖδαον -ων, -αις -ας, -αι, -α. For the augment, see H. 310; K. § 121. — μέν = μήν, H. 852, 13; K. § 316, R. — ὑπέστην (ὀφίστημι) καὶ κατένευσα, *I promised and confirmed with a nod*. Cf. 1, 514. — σὺν . . . ἔχευαν (συγγέω), lit. *poured together*, i. e. *violated, broke*. — ὑπὲρ . . . δηλήσαντο: cf. v. 67. παρῆχετο, παροίχομαι: κῆρ, acc. of specif.; notice the accent: not to be confounded w. κήρ. — V. 273. Cf. v. 251. — κορυσσέσθην (κορύσσω): here, the putting on of *the helmet* denotes by meton. the whole process of arming for battle; above, v. 252, the putting on of *the breast-plate* denotes the same idea: *and these two were arming themselves*, etc. — ὧς δ' ὅτε: cf. 3, 33. — εἶδεν, *beholds*: gnomic aor. Cf. φύγον, 3, 4, Note. So also βίγησεν and ἤλασε, v. 279. — τῷ . . . ἐόντι, *and to him* (i. e. the goat-herd) *being afar off*. — μελάντερον: compar. used absolutely. H. 662;

K. § 323, R. 7, *it appears exceedingly black*: *ὄν* (εἶμι), *advancing*. — *τοῖαι . . . πυκινὰι . . . φάλαγγες*, *such* (i. e. *so dark*) *the dense phalanxes*, etc. — *κινάνει . . . πεφρικυῖαι* (φρίσσω): *dark, bristling with*, etc.

286–302. *σφῶϊ*: obj. of *κελεύω*, and understood w. *δτρυνόμεν* (infin.). — *αὐτῶ*, sc. *ὁμῆϊς*, subj. of *ἀνάγετον*, *you yourselves rouse*, etc. — V. 288 ff.: cf. 2, 371 ff. — *τούς*, i. e. the two Ajaxes: *ἀπ' αὐτοῦ*, adv. *there*. — *λαγὼν . . . ἀγορητήν*: cf. 1, 248. — *ὄς* (ὄς, ἦ, ὄν, possess. pron.: not the relat. ὄς, ἦ, ὄ), *his*, Lat. *suos*. — *στήσεν*: what are the trans. and what the intrans. tenses of *ἵστημι*? H. 416, 1; K. § 173, R. 2. — *ἔμεν* (= *εἶμαι*): H. 406 D; K. § 225: infin. denoting purpose: *in the van, he placed the horsemen*, etc, and *in the rear, the footmen . . . to be*, etc. *κακοὺς δέ*, *but the cowards*, etc. The rhetoricians afterwards taught that the arguments in a discourse should be arranged, like the forces of Nestor for battle, with the weakest in the middle. — *σφοῦς*, *their*: cf. *ὄς*, v. 294. — *ἐχέμεν* (infin.), *to hold, restrain*. — *μηδὲ . . . δμίλῳ*, and *not, in the tumult of battle, to be thrown into disorder*.

303–316. *Μηδέ τις*, *nor let any one*, etc.; a transition to the *oratio recta*. — *ἠνορέφει*: w. Epic suffix *-φι*. H. 206 D; K. § 210. — *οἶος*: observe the breathing. — *μεμῶτω*: Lex. ΜΑΩ. — *ἀλαπαδνότεροι κτέ.*, *for* (in either case) *you will be more easily overcome*. — *ὅς δέ κε κτέ.*, *but whatever man, from his own chariot* (in its proper place in the ranks) *may reach the chariot of another* (an enemy), *let this one allonge with his spear*. Such is the interpretation of this vexed sentence, preferred by F., Düntz., Cr., Koeppen, Wolf, and others. — *ἔπειθ' . . . φέρτερον*, sc. *ἔστί*, or *ἔσται*, *since it will be*, etc. — *καὶ οἱ πρότεροι*, *those of a former day a' so*. Homer cannot lose sight of this characteristic of old men, in describing Nestor, cf. 1, 260 ff. — *εἰδῶς*, used adjectively, *well skilled in*, w. gen. *πολέμων*: as verb, *to know*, usu. w. acc. — *εἶδε* denotes a wish w. the optat. *ἔποιτο* and *εἴη*, *would that*, etc.: *ὡς θυμός*, sc. *ἔστί*, . . . *ὡς τοι*, *as there is courage . . . so*, etc. — *γούναδ' ἔποιτο*, *your knees might follow, might hold out*. "The weakness of age exhibits itself especially in the knees. Cf. Horace, Epode, 13, 4, *dum virent genua*." Cr. — *τις ἄλλος*, subj. of *ὄφελεν*: *ὄ*, sc. *ὄφελος*. See Lex. *ὄφείλω*, 2. *αἶδε*, *εἶδε*, or *ὄς* w. 2d aor. indic. in wishes that cannot be realized, *O that some other one of men had this (old age), and that you shared with*, etc.

318–325. *μᾶλα μὲν* (= *μήν*) *κεν κτέ.*, *surely I could wish, myself also, to be* (*ἔμεν*) *so as when*, etc. Notice the dif. between *ὡς*, demonstr. *so*, i. e. *so strong*, and *ὡς* (proclit.), relat. *as*. — With the sentiment of v. 320, compare the words of Maharbal to Hannibal after the battle of Cannae, *non omnia nimirum eidem dii dedere*. Liv. 22, 51. — *ἔα* (= Att. *ἦν*),

H. 406 D; K. § 225. — *παύει*, presses on me. — *καὶ ὧς*, even thus: cf. note on *ὧς* and *ὡς*, v. 319. — *γέρας* (distinguish fr. *γηρας*), predicate; for this (*τό*) is the prerogative of, etc. — *αἰχμῆς*, acc. of kindred formation w. *αἰχμῆσσοισι*. H. 547, a; K. § 278, 1. — *ὄπερ . . . γυγιάσι* (*γυγνομαι*), who are more capable of bearing arms than I.

326-335. Cf. v. 272. — *εὖρ'* (= *εὖρε*, fr. *εὐρίσκω*): notice the asyndeton. H. 854; K. § 325. — *Περεῶο*: Nom. *Περεῶς*: how declined? H. 146 D; K. § 212, 7. — *ἀμφὶ δ'*, sc. *ἦσαν*, and round about were, etc. — *δ . . . Ὀδυσσεύς*: cf. N. on *ἡ . . . γυνή*, 1, 348. — *πὰρ δὲ . . . ἀμφὶ . . . ἕστασαν*, and near (him) round about stood, etc. Distinguish *ἕστασαν*, *ἕστασαν*, and *ἕστησαν* (as 1st, and as 2d aor.). H. 416, 1; K. § 173, R. 2. — *σφίη*: dat. of interest in looser relations. H. 601; K. § 284, 3, (10). For not yet on their part, or so far as related to them (i. e. Odysseus and Menestheus), did their people hear, etc. — *οἱ δέ*, Odysseus and Menestheus. — *ὅπποτε* (till the time) when. — *πύργος*, lit. a tower, or as we say in military language, a column. — *Τρώων* is to be joined both w. *ἐπελθόν* and w. *ὀρμήσειε*, advancing towards the Trojans should rush upon (them). — *ἔρξαιε*, and they ('Αχαιοί) should begin.

339-348. *κεκασμένοι*: Lex. *καίνυμαι*, II. Odysseus is designated by this verse with sufficient distinctness, without mentioning his name. — *ἀφέστατε* (*ἀπό, ἕστατε*), addressed to both heroes; yet Odysseus, as the more eminent of the two, is no doubt chiefly meant; and hence, he alone replies, v. 349 ff. — *σφῶν*: emphasized by *μέν* = *μήνη*: you especially does it become, being, etc. *δόντας*, same peculiarity of const. as *δόντα*, 1, 541; cf. N. — *ἕσταν* (distinguished by the accent from the indic. 1st pers. plur. *ἕσταμεν*): infin. = Att. *ἕσταναι*. H. 359 D; K. § 220, 18, to stand, i. e. to stand your ground, to stand firmly. — *πρώτω . . . ἐμείο*: for ye two first hear from me of a banquet also: *ἐμείο* gen. of pers., and *δαιτός* gen. of thing, both depend on *ἀκούζειςσον*. So it is usu. explained; but Düntz. understands *ἐμείο* as limiting *δαιτός*, my banquet. — *Ἀχαιοί*: appos. w. subj. of *έφωκ*, we Achaeans. — *κρέα* and *κύπελλα*, sc. *έστί*: *φίλα*, pred.: *έδμεναι* (fr. *έδω* = Att. *έσδιω*), and *πινόμεναι* depend on *φίλα*. H. 767; K. § 306, 1, (d): roasted meats are pleasant to eat, and cups of honey-sweet wine, to drink, etc. Cf. *τά κακά φίλα*, 1, 107. — *χ'* before an aspirated vowel for *κέ*: *ὀρόφρε*, optat. H. 370 D; K. § 222, 1, (3): you would gladly see (it), even if, etc. — *ὕμειων*, Att. *ὕμῶν*.

350-357. *έρκος* (see Lex.): partitive appos. w. *σέ*: lit. what manner of saying has escaped thee, the fence of thy teeth! H. 500, b; K. § 266, R. 4. — *μεδιέμεν* (Att. *μεδιέναι*), sc. *έμέ*, or *ήμῶς*, that I withdraw from battle, or shrink from battle. — *Ἀχαιοί*, appos. with the subj. of *έγείρομεν*:

whenever we Achaeans, etc. — *καὶ . . . μεμήλη* (Lex. μέλω, III. 2): a biting sarcasm: *and if these things concern thee.* — *πατέρα*, obj. of *ἔψαι*. — *γνώ* (Att. *ἔγνω*), w. gen., a rare const.: lit. *when he knew (him) being angry*: i. e., *when he knew he was angry.* — *πάλιν . . . μῦθον*, and *he took back (πάλιν λάξετο) his word*, i. e. the word above spoken, which had given offence to Odysseus. This clause, in connection with *προσέφη*, would more naturally have been in the participial form: *addressed him . . . retracting his word.*

360-379. *Δυμὸς . . . εἶδε*, *your mind knows pleasing counsels*: *ἤπιος*, *pleasing, good, cunning*: opp. to *νήπιος*. — *ἄτ' ἐγὼ περ*, sc. *φρονέας*, *which I think*: notice the intens. force of *πέρ* w. *ἐγὼ*. — *δεῖεν*: optat. without *ἄν*, expressing a wish: *may the gods make*, etc. — V. 364: cf. v. 392. — *Καπαρήϊος*, adj. w. *υἱός*, lit. *Capaneian son = son of Capaneus.* — *γεφύρας*: Lex. *γέφυρα*, II. — *μάχεσθαι* depends, like *πτωσκαζέμεν*, on *φίλον*: *not to Tydeus at least was it agreeable thus to shrink away; but (it was agreeable) to fight*, etc. — *φάσαν*, subj. antecedent of *εἶ*, as *those affirmed, who*, etc. — *περὶ* w. gen., *superior to.* — *γελέσθαι*: aor. infin. denoting finished action or state, *they say he was*, etc. H. 716; K. § 257; G. § 23, 2. — *ἔτερ πολέμου*, *without war*, is further explained by *ξείνος* (= Att. *ξένος*), appos. w. subj. of *εἰσῆλθε*, *as a guest*. Though his errand was warlike, yet he came as a friend. — *ἀγειρών*, pres. particip., *while engaged in collecting*, etc. — *εἰ*, *who*, etc. i. e. Polyuces and his brother-in-law Tydeus. — *ἐστρατώντο* (as if fr. a pres. *στρατώνω*, not in actual use. H. 370 D, a; K. § 222, 1, (8).) . . . *πρὸς τείχεα*: does not, I think, mean as the Lex. says (sub *στρατώνω*), *they were encamped*, etc.; since they were now at Mycenae and since the verb is followed here by *πρὸς* w. the acc., not *πρὸς* w. the dat. It means, I think, *were preparing an expedition against*, etc. — *λίσσονται*, *besought* (those at Mycenae): *δόμεν* = Att. *δοῦναι*. So also *δόμεναι*, next verse. "The war of the seven Argive princes against Thebes," here alluded to, was the most celebrated event in Grecian legend before the Trojan war; and furnished many themes for the tragic muse.

380-384. *οἱ δέ*, *and they* (those in Mycenae) *consented*, etc. — *ἔπνεον ὡς ἐκέλευον*, *approved (of doing) as they* (their guests Polyuces and Tydeus) *urged.* — *ἔτρεψε*, *turned, diverted* (those at Mycenae, from their purpose to furnish allies). — *οἱ δ' . . . ἔχοντο*, *and when now they* (i. e. Tydeus and Polyuces) *were gone* (from Mycenae): *ἠδὲ . . . ἐγένοντο*, *and were advanced on their way*: *πρὸ ὁδοῦ*, cf. *φροῦδος*. — *λεχεποῖην* (fr. *λεχεποῖης* 1st declens.), adj., as well as *βαθύσχοινον*: *join* w. *Ἄσωπός*, *Asopus, having thick rushes and grassy banks.* — *ἐνδ' αὐτ'* introduces

the principal member of the sentence, *then again*. — ἀγγελίην. Some of the best critics, both ancient and modern, take ἀγγελίην here, and ἀγγελίης, 3, 206, as 1st declens. masc.; and render the clause, *the Achaeans despatched* (ἐπί separated by tmesis fr. στείλαν) *Tydeus as a messenger*. Some others, equally critical, deny the existence in Hm. of such a word as ἀγγελίης, 1st declens. masc.; but they are not agreed in their interpretations of this verse, or of 3, 206. Cr. and some others take ἀγγελίην as acc. of design or purpose: Düntz. makes it depend on ἐπί and writes ἐπί (by anastrophe). Either explanation seems forced. F. adopts the rendering first given above, *as a messenger*. — Τυδῆ, st. Τυδέα: H. 189 D; K. § 213, 13.

385–398. Καθμείωνας, patronym., *descendants of Cadmus*, = Καθμείοι, v. 391. — βίης Ἐτεοκλήϊης, lit. *of the Eteoclean might*, i. e. *of the mighty Eteocles*. Cf. Πριάμοιο βίην, 3, 105. — πέρ intensifies ξείνος, calling special attention to the position of Tydeus: ἐών, concess., *though he was*. H. 789, f; K. § 314, 4, (d); G. § 109, 7. — ἀεθλεύειν προκαλίξαστο, *challenged (them) to contend (with him)*. This occurred no doubt after a banquet. — πάντα, adv. acc., *in all respects*. Some, however, understand ἀεθλα (acc. of cogn. meaning w. ἐνίκα), *in all the contests*. — κέντρος ἵππων. In driving, they probably used, instead of a whip, a pointed stick, such as is still common in the East; hence the phrase, *goaders of horses*. — ἀψ ἔρ' ἀνερχομένῳ (for him) *returning back* (to the Achaeans). — πυκνὸν λόχον, *a compact ambush*, or perh. *a concealed ambush*. Lex. πυκνός, III. — εἶσαν, Lex. εἶσα. — κούρους πεντ., appos. w. λόχον. — Τυδεὺς μὲν καὶ τοῖσιν, *Tydeus in fact . . . even to these*. — πάντας κτέ.; notice the asyndeton. H. 854; K. § 325. — ἔπεφνε. Lex. ΦΕΝΩ. — ἓνα . . . ἴει (ἴημι), *saves one alone (whom) he sent*, etc. — πιδήσας (πεῖδω), *having trusted*, agrees w. subj. of προέηκε.

399–410. τὸν υἱὸν γεινατο, *he begat this (τόν) son*. — εἶο: H. 233; K. § 217: *inferior in battle to himself*. — δέ τε: Epic use of τέ. — ἀγορῇ . . . ἀμείνω is perh. rather to be understood as a taunt. — V. 401. Observe how differently the character of Diomed is sketched from that of Odysseus, v. 349 ff. — αἰδεσθεῖς, *ashamed at the reproof*, etc. αἰδέομαι, depon. w. aor. pass. or aor. mid. — ψεύδῃ = ψεύδω, Att. ψεύδου, fr. ψεύδομαι. — ἡμεῖς . . . ἡμεῖς: emphat. repetition. — καί' intens. According to the mythical narrative, the seven-gated Thebes was taken ten years after the war of the seven Argive princes by their descendants (the Epigoni). *We even captured* (not merely made war upon it) *the seat of*, etc. — ἀγαγόνδ' = ἀγαγόντε (dual). Sthenelus and Diomed (it appears) were among the Epigoni. — πευδόμενοι. Notice the sudden transition

to the plur. H. 517; K. § 241, R. 8. — κείνοι *they* (our fathers). — σφετέρῃσιν ἀτασθαλίῃσιν, *by their foolish acts*. (Cf. ὑπεροπλήσι, 1, 205, N.). They did not heed the warnings of the gods. — μή . . . ἐνδεο: notice here μή w. the aor. imperat. (st. subj.), contrary to prose usage. H. 723, a; K. § 259, 5, R. 9; G. § 86. — μοί: ethical dat.: *wherefore, never, before me, place our fathers in like honor* (with us).

412–421. σιωπῇ ἦσο (ἦμαι), lit. *sit in silence*: but ἦσο must not be taken too strictly, since Sthenelus was standing (v. 267). — V. 413 ff. The heroic character of Diomed appears here more fully. — δρύνοντι, particip. denoting time and cause. H. 788, a; 789, c; K. § 312, 4, (a), (b); G. § 109, 1, and 4, *while engaged in rousing, or because he rouses*. — τούτῳ (Agamem.) depends on ἔμα. — τούτῳ . . . πένθος, sc. ἔσται, or Homeric ἔσσεται. — Ἀχαιῶν θρωθέντων: particip. denoting condition, *if the Achaeans shall have been conquered*. — μεδάμεδα, exhortation, *let us, etc.* — ὄπο (separated by tmesis fr. εἶλεν), has in compos. very generally a diminutive force. H. 657. *fear would have seized somewhat on one who was very stout-hearted*. A few, however, by a rather forced construction, understand the idea of the preceding clause w. ὄπο: *by reason of this terrible clangor, fear would have seized, etc.*

423–438. ὄρνυ' = ὄρνυται. For this elision, see H. 70 D; K. § 206, 5, (e). ἐπασσύτερον qualifies κύμα. — ὄπο: anastrophe. H. 102 D, b; K. § 31, IV. lit. *a surge of the sea in quick succession* (after another) *is raised by the west wind having moved (it)*. — κορύσσεται has the same subj. as ὄρνυται: *at first, it rises up, on the deep*. πόντῳ and χέρσῳ, dat. of place. H. 612; K. § 283, 1. — μεγάλα, adv. *greatly, loudly*. — ἀμφι . . . κορυφούται, *and being bent around a lofty point, it rises to a crest*: ἀποπτύει, *spits forth*,—a very expressive metaphor. — οἷσιν ἕκαστος, *each one . . . his own (men)*. — οἱ δ' ἄλλοι, *but they, the others*, i. e. the men, in distinction fr. the leaders. — σιγῇ repeats the idea of ἀκήν (v. 429): δειδίότες agrees w. οἱ δ' ἄλλοι, *in silence fearing, etc.* — τὰ εἰμένοι (ἔννυμι) ἐστιχώοντο (στιχάω) *in which being clad, they moved on in ranks*. — ὥστε, as: Epic use of τέ. — μυρία differs how fr. μύρια: see Lex. — ἀμελγόμεναι γάλα λευκόν: an idiom not easily rendered into Eng.: γάλα is cogn. acc. H. 547; 555, a; K. § 278, 2, *giving white milk*. — μεμακῦιαί, μηκάομαι. — ὡς Τρώων ἀλαλητός, *so the shouting of the Trojans, etc.* The idea of Τρῶες (v. 433) is here repeated in the form Τρώων: an anacoluthon. H. 886; K. § 347, 5. — ὀράρει, ὄρνυμι. — πάντων limits ἔπος, *for the speech of all, etc.*

439–456. ἄρσε, ὄρνυμι: what tenses of this verb are intrans. and what tenses trans.? See Lex. — τοὺς μὲν, *these* (i. e. the persons last men-

tioned, the Trojans), . . . τοὺς δέ, *those* (i. e. the Achaeans). — Δεῖμος . . . Ἔρις, sc. ἄρσαν αὐτούς, *roused them*, i. e. roused both parties: ἄμοτον μεμανῖα (agrees w. Ἔρις), *insatiably longing*. — οὐρανῷ ἐστήριξε (gnomic aor. fr. στηρίξω) *rests her head on the sky*. With this description of Eris, compare Virgil's description of Fama, Aen. 4, 176 ff. — σφίν, dat. of interest: μέσσω depends on ἐν in compos. w. βάλε (ἐμβάλε): *she then also cast into the midst for them*, etc. — Οἱ, *they*, i. e. Trojans and Greeks. — συνέβαλον, *cast together, dashed together*. — σύν, sc. ἔβαλον, *they dashed together spears and "the furious might of mail-clad warriors."* — ἐπληντο, πελάξω. — ἀλλύντων goes properly in idea w. εὐχολή, and ἀλλυμένων w. οἰωγή; but it is better, in translating it, to follow nearly the Greek order, *then arose at once both the groaning and the exultant shouting of men, both slaying and slain*. — κατ' ἄρσφι (Epic case-ending. H. 206 D; K. § 210), *down from the mountains*. — συμβάλλετον, dual, w. plur. subj. ποταμοί. H. 517; K. § 241, R. 9. — τῶν (in v. 455), *of these*, i. e. the two wintry torrents; limits δοῦπον: ἔκλυε. (used as gnomic aor.), *hears*. — τῶν (v. 456), *of these*, i. e. the two armies; limits *λαχὴ τε πόνος τε*. A more animated passage than this is seldom found.

457-469. Ἀντίλοχος: *Antilochus*, was son of Nestor, and friend of Achilles. — ἔνδρα κορυστήν: cf. note on αἰπόλοι ἔνδρες, 2, 474. — φάλον: partitive appos. w. τόν. H. 500, b; K. § 266, R. 4, (cf. v. 350, N.), *he first smote him (on) the forepiece of*, etc. On the use of πρώτος, cf. H. 488, R. c; K. § 264, 3. — πῆξε (πήγνυμι), subj. αἰχμή: *stuck fast*. Cf. πάγη, v. 185. — ὕσσε, part. appos. Cf. φάλον, v. 459, lit. *covered him, his eyes*: freely rendered, *darkness covered his eyes*. — ἤριπε, ἐρείπω, intrans. in 2d aor. ὡς ὅτε πύργος, *as when a tower (falls)*, or simply, *like a tower*. — ποδῶν, gen. of part, *by the feet*. Cf. κόμης, 1, 197. — ἔλκε, *began to draw*. H. 702; K. § 256, 4, (a), (α); G. § 11, N. 2. — μίνυνδα (adv.) δέ οἱ (dat. of interest in looser relations) . . . ὀρμή, *but the effort on his part was of short duration*. — νεκρὸν . . . ἰδὼν, *having seen (him) dragging the dead body*. — πλευρά, obj. of οἴτησε. — τὰ . . . ἐξεφάνθη (ἐκφαίνω: aa for a. H. 370 D, a; K. § 222, A, (3),) lit. *which to him stooping appeared by the side of his shield*; more freely rendered, *which as he stooped down appeared beyond his shield*. — λῦσε: same subj. as οἴτησε, takes γυῖα as obj., *relaxed his limbs*.

470-487. τόν and ἀντῷ, Elephenor. — ἐπ' ἀντῷ . . . ἐτύχθη (τεύχω), *and over him arose (lit. was made) a sharp engagement*, etc. — λύκοι ὅς (H. 104, a; K. § 82, (c)), *like wolves*. — ἀνὴρ κτέ., *and man grappled man*. — ὄν, obj. of γείνατο (γείνομαι, not to be confounded w. γίνομαι),

whom once his mother . . . bore. — *κατιούσα, κατὰ, λούσα* fr. *εἰμι*. — *ἐπει . . . ἔσπετο . . . ἰδέσθαι*, when she followed . . . to see the flocks. — *ἀπέδωκε*: notice the meaning of this compound, as distinguished fr. the simple verb. See Lex. — *δαμέντι* (*δαμάω*) agrees w. of (v. 478), but *life was short to him subdued with the spear by*, etc.: or *δουρί* may grammatically depend on *ὑπό*, under the spear of, etc. So F. understands it. — *πρῶτον κτέ.*, for he (Ajax) smote him (Simoisius), advancing foremost, or more freely, as he advanced in the front rank. *σῆδος*, (part. appos. cf. *φάλον*, v. 459, note,) on the chest. *παρά*, by or near. — *ἀντικρή*, Lex. 2. — *πεφύκη, φύω*, pf. subjunc. has grown. — *οἱ* (enclit., has thrown its accent on *τέ*); dat. of interest in looser relations; depends on *πεφύασιν* (H. 386 D; K. § 193); rendered freely, branches have grown at its top. — *τήν*, this (*ἀγείρον*), obj. of *ἐξέταμε* (gnomic aor., cuts out, fells). — *ἀρματοπηγῆς ἀνήρ*: the chariot-maker. Cf. *ἄνδρα κορυστήν*, v. 457. *αἴπολοι ἄνδρες*, 2, 474, note. — *ἄφρα . . . κάμψη*: subjunct. after gnomic aor., that he may bend a felly, etc. — *ἀζομένη*, drying, seasoning.

489-500. *τοῦ*, at him (Ajax), depends on *ἀκόντισεν*, cast. — *ἄμαρδ'* = *ἄμαρτε*, fr. *ἄμαρτάνω*: he missed him, but he hit, or had hit, etc. With the plupf. *βεβλήκει* here, cf. *βεβήκει* 1, 221, note. The finished action of the plupf. naturally denotes the suddenness of an action. *βουβῶνα*: in the groin, part. appos. w. *λεῦκον*. — *ἐρόντα* agrees w. *λεῦκον*; denotes time; while he was dragging away in another direction the dead body (of Simoisius). — *ἤριπε*: cf. v. 462. *αὐτῷ*, it, i. e. the corpse. — *τοῦ* (*λεῦκον*), gen. of cause: *ἀποκταμένοιο*, 1st aor. mid. as pass. See Lex. *κτείνω*: lit. on account of this one having been slain, i. e. on account of his death. — *κεκορυθμένος, κορύσσω*. — *ἕ*, here reflex., though not usu. so in Hm. Why orthotone? H. 232 ("after prepositions"); K. § 35, 3, (a), having glanced around himself. — *ὑπό*, join w. *κεκάρτο* (*χάζομαι*): *ἀνδρός*, gen. w. a verb of separation. H. 580; K. § 271, 2. The reason is expressed by the particip. *ἀκοντίσαντος*. — *οἱ*, to him, i. e. to Priam: dat. of interest. — *παρ' . . . ἠκείων*. Two interpretations are proposed: from the care of swift steeds (notice the gender of *ἠκείων*). This rendering is explained by the supposition, that Priam had, at Abydus, stables, which Democoon had charge of. St. and D. understand the phrase, by swift steeds: "on a chariot drawn by speedy mares." D. The first rendering is usu. adopted.

501-511. *ἐτάριοι* = *ἐταῖριοι*; not to be confounded w. *ἐτέριοι*: gen. of cause, enraged on account of his companion. — *κόρην*: part. appos. w. *τόν*: this one, or him (Democoon) on the temple. — *ἡ δ' . . . ἀλχμή*: cf. note on *ἡ δ' . . . γυρή*, 1, 348, and this, the brazen point of the spear

passed, etc. — δούπησεν κτέ., lit. *he made a loud noise in having fallen*; more freely, *he fell with a loud crash*. — χάρησαν δ' ὑπό: see Lex. ὑποχάρησαν. — Περγάμου ἐκ (notice the accent. H. 104, a, "when placed after the words which they belong to." K. § 32, (b)), *having looked down from Pergamus* (the citadel of Troy). — κέκλετ', κέλομαι. — Ὀρυσσῶν (δρυμνί), imper. pres. mid. — χάρμης: gen. of separation w. ἐκτετε, *nor give place from battle*; more freely, *nor yield in battle to the Argives*. — σφί, dat. of interest: λίθοι: and σίδηροι, pred.: χράς, subj., *since their flesh* (lit. *the flesh to them*) *is not stone*, etc. — ἀνασχέσθαι (ἀνέχομαι), infin. denoting purpose or result. H. 765; K. § 306, 1, (d); G. § 97. βαλλομένοιω agrees w. σφί, *so as to endure, when hit, the flesh-cutting brazen weapon*.

512-526. οὐ μὲν οὐδ' introduces here an additional consideration: the negative repeated for emphasis: *nor indeed does Achilles . . . fight*. — χόλον . . . πέσσει: Lex. πέσσω, III. 2, cf. 1, 81. — πτόλιος: πτόλις = πόλις. — ἄρσε, δρυμνί. — μεδιέντας (μεδίτημι) refers to Ἀχαιοὺς. Cf. v. 240 and 445. — ἐπέδησεν, πεδάω. — δκριβεντὶ qualifies χερμαδίω, *with a rough stone* (such as could be used for a missile): βλήτο . . . κνήμην: in the act., βάλω often takes an acc. of the direct obj. and an acc. in part. appos.; cf. Λεύκον . . . βουβῶνα, v. 491, 492, μιν . . . στήθος, v. 480: in the pass., it retains the latter case. H. 553, a; K. § 281, 2, *he was hit on the right leg, near the ankle*. — Αἰνόςθεν, from Αἰνός, a town in Thrace, as is implied in the verse above. — ἄχρισ, Lex. ἄχρι, III. 2. — ἀπηλόησεν, ἀπαλοῖω = ἀπαλοῖω. — δ δ' . . . κάππεσεν (κατέπεσεν, καταπίπτω), *and he* (i. e. Dióres) *fell backward*, etc. — οὐτα (οὐτάω), 2d aor. act. 3d sing. The impf. 3d sing. would be οὐτα, contracted fr. οὐτας. — ἐκ . . . χύτρο, ἐκχέω.

527-535. Τὸν, *this one, him*, (i. e. Πίρουσ), obj. of βάλε: ἐπεσσύμενος (ἐπισεύω), notice the recessive accent (H. 367 D, b): agrees w. Τὸν, *as he rushed on*. F. and Düntz. read ἀπεσσύμενος, *as he rushed away*. — στέρον . . . μαζοῖο, *on the chest above the breast*. — πάγη, πήγγυμι — ἐκ . . . ἐσπάσατο, *drew out from*; ἐρύσατο, *drew*, i. e. *unsheathed*. — μέσσην: pred. adj. w. γαστέρα, *with this he smote his body in the midst*. — ἐκ αἰντο: see Lex. ἐξαινυμαι. — περίστησαν (περί, ἔστησαν), *stood around*. — ἑταῖροι, the companions of the one just slain, i. e. of Πίρουσ. — ἀκρόκομοι, "with tufted crowns." D. — οἱ, relates to ἑταῖροι; is subj. of ὤσαν (ὠδέω): ἔ, obj. of ὤσαν, *who thrust him* (i. e. Thoas) *from themselves*. — χασσάμενος, χάζομαι.

536-544. ὡς τῶγ' . . . δ μὲν . . . δ δὲ . . . ἡγεμόνες: *thus these two leaders, the one of the Thracians* (i. e. Πίρουσ), *the other of the brazen mailed*

Epeans (i. e. *Diores*) were stretched (τετασθην, Lex. τεῖνω, plupf. 3d dual). — *περί*: adv. cf. 3, 384. — Ἐνθα . . . ἰδέσαιο: *Then no longer* (whatever fault he might have found before) *could a man find fault with the engagement* (so general and so well contested was it). — *δοτις* . . . μέσσον describes more particularly ἀνήρ: *one who . . . should move about in the midst* (as an observer, without taking part in the battle): ἔβλητος, *not hit by a missile* (from a distance): ἀνοήτως (a priv. οὐράω) *not pierced, not wounded* (with a spear near at hand). — ἔγωγε δέ εἰ: a transition from the foregoing relat. sent. to an independent const., *and . . . should lead him*. Only under such protection could he thus pass through the battle. — τέταρτο, τεῖνω.

BOOK FIFTH.

1-18. This book describes the exploits of Diomed; and hence, is properly entitled *Διομήδους ἀριστεία*. It is a natural continuation of the description begun in the preceding book. — *αὐ*: not denoting repetition here; but transition to a new topic, as often. — *δαῖέ οἱ*: note the asyndeton: *she* (Athena) *kindled for him*: *ἀκάματον*, *untiring, unceasing*. — *λαμπρόν*, adv. *brightly*. — *παμφάλγησι*, *shines*: subjunc., 3d, sing. H. 361 D; K. § 220, 4. — *᾽Οκεανοῖο*: gen. of place. H. 590; K. § 273, 4, (a), *bathed in the ocean*. The notion of part, and also of separation belong to this gen. For the Homeric idea of Oceanus, see Classical Dic. — *τοῖον*, *such* (i. e. like the autumnal star, when bathed in the ocean) *did she kindle for him*, etc. — *κράτος*, gen., not to be confounded w. *κράτος*. — *ἦσθην*, *ειμί*. — *μάχης . . . πάσης*, *every* (kind of) *battle*. — *ἀποκρινθέντε*, *ἀποκρίνω*, *having been separated from* (their own ranks): of limits *ἐναντίω*, *opposite to him, to meet him*. — *τῷ μὲν*, sc. *ὠρνύσθην* (*ὄρνυμι*). — *ἀφ' ἵππων*: lit. *from their horses*, i. e. *on their chariot*: *ἀπὸ χθονός*, *on the ground*. Cf. the Att. expression *ἀφ' ἵππου μάχεσθαι*, *to fight on horseback*. Yet the exact force of *ἀπό* must not be lost sight of in these expressions. — *ὁ δὲ . . . πεζός*: cf. 4, 419, where he is represented as leaping from his chariot to the ground.

14-24. *οἱ*, subj. of *ἦσαν*: standing before *ἕτε*, it is more emphat., *and when they*, etc. — *Τυδείδω* (cf. *Πηληϊάδω*, 1, 1, N.) limits *ἄμω*. — *ὁ δὲ . . . Τυδείδης*: cf. *ἡ δὲ . . . γυνή*, 1, 348, N. — *τοῦ* limits *χειρός*, *from his* (Atrides') *hand*. — *ἔβαλε . . . μεταμύσιον*, *hit* (*him*) *on the chest between the breasts*. — *ᾔσε* (*ᾔδένω*) *ἀφ' ἵππων*, *thrust* (*him*) *from his chariot*. Cf. *ἀφ' ἵππων*, v. 18. — *περιβῆναι*, *to go around, to protect*. — *κταμένοιο* (*κτείνω*), aor. 2d, part., mid., with pass. meaning, *s'ain*. Cf. 3, 375. — *οὐδὲ . . . οὐδέ*. We may in a similar way repeat the negation in Eng.: *for not even, not even would he himself have escaped*, etc. Instead of the conditional sent., corresponding to *κὲν . . . ὑπέφυγε*, we have *ἀλλ' . . . ἔφυγε* (= *εἰ μὴ ἠφ. ἔφυγε*), *but Hephaestus protected* (*him*). — *ὡς . . . εἴη*: *that the aged man* (meaning his father Dares, priest of Hephaestus, v. 10) *might not be before him* (*οἱ*, meaning Hephaestus, ethical dat.) *altogether sad* (from the loss of both his sons). *ἀκαχήμενος* (notice the accent. H. 367 D, b; K. § 223, R. 4): Lex. AXΩ. H. 442 D, 16; K. § 230, *ἀκαχίζω*.

25-30. ἐξελάσας, ἐξελάνω. — Τρῶες, subj. of ἴδον: placed before ἐπεὶ, it is made more prominent in the thought. Cf. οἱ, v. 14. — τὸν μὲν . . . τὸν δέ: partit. appos. w. ἴε. — ἀλευόμενον (ἀλέομαι or ἀλεόομαι, aor. ἠλεάμην and ἠλευάμην), *having fled*: κτάμενον, cf. κταμέναια, v. 21, N. — παρ' ὄχεσφι (dat. here: ὄχος, φι. H. 206 D; K. § 210, III.), *by the side of his chariot*. — πᾶσιν ὀρίνδῃ (ὀρίνω) θυμός. This phrase denotes various ideas, according to the connection: here, *the courage of all failed, or the hearts of all quailed*. In 4, 208, it denotes *pity or sympathy*. — ἐλοῦσα, sc. Ἄρηα, *having taken by the hand, addressed, etc.*

32-42. οὐκ ἂν . . . ἐάσαιμεν . . . νῶϊ δὲ χαζόμεσθα: at first, a modest and cautious question (H. 722, b; K. § 260, 4, (b); G. § 52, 2, N.); then, a direct exhortation: *shall we not leave . . . but let us two withdraw*. It must be borne in mind that Ares was on the side of the Trojans; Athena, on that of the Greeks. The goddess of wisdom, naturally enough, proved superior to the god of war. — καθεῖσεν (κατά, εἶσα) ἐπί with dat. Force of this const.? H. 618, a; K. § 309, 3. — ἐκλιων: κλίω, trans. — πρώτῳ στρεφθέντι, *to him (Odios) having first turned*: "dat. of interest in looser relations." — μεταφρένω depends on ἐν in compos. w. πῆξεν: *he (Agam.) planted a spear in the back*. — ἔλασεν, sc. δόρυ as obj. — V. 42; cf. 4, 504.

43-57. ἐνήρατο, ἐναίρω. — Μήονος . . . Βόρου, *son of the Maeonian Borus*. Where was Maeonia? Lex. Μαιονία. — Τάρνης. Whether Tarne was an ancient name of Sardis, or a shorter form of Atarne, is not certain. — νύξ' (= ἐνυξε), νύσσω. — ἵππων ἐπιβησόμενον, *while on the point of ascending his chariot*. See Lex. ἵππος. For the const. of ἵππων, cf. note on κακῶν, 2, 234. — δήρης, δήρα. — τάτε (fr. δ and τέ), *which*, obj. of τρέφει, relates to ἄγρια, *wild (beasts)*. — ὄβρειω (ὄβρος): const.? H. 612; K. § 283, 1. — χραῖσμ' (= ἐχραισμε), Lex. χρωισμέω (not used in pres.). Cf. 1, 28. — ἐκηβολαί: force of abstract nouns in plur.? H. 518, c; K. § 243, 3, (3). — ἐκέκαστο: κείνομαι. — μίν, obj. of οὐτασε. — μετάφρενον: partit. appos. w. μίν. — ἔλασεν (ἐλάνω), sc. δόρυ as obj.

60-83. ὅς seems to relate to Φέρεκλον. Cf. v. 44 for a similar construction. — ἐφίλατο, φιλέω. — ἐκ . . . ᾗδη (notice the ἰ subscript, thus distinguishing it from ᾗδη, *already*), ἕξειδα. — γλουτὸν . . . δεξιόν, "*through his right flank*." D. — Θεανώ, wife of Antenor. — ἴσα, adv.: *equally with her children*. — ἀντικρὺ δ' ἂν' (= ἀνά), *and right on through, etc.* — Ἐψήγορα δῖον: no verb is expressed to govern this acc., but the thought is resumed with τὸν (i. e. Ἐψήγορα), *this one, him*, obj. of ἔλασ' (ἐλάνω, II.): *ἔμον, on the shoulder*. Const.? cf. φάλον, 4, 459,

note. — ἀπὸ . . . ἔξεσε: ἀποξέω. — τόν, obj. of κατ' . . . ἔλλαβε (καταλαμβάνω): ὅσσε, partit. appos. w. τόν.

85-94. Τυδείδην, introduced as obj. of γνώης, st. subj. of μερείη. Object of prolepsis? H. 726. Eng. idiom, *you would not know in which (army) Tydides was.* — ἢ . . . ἢ: the usu. expression in later Greek was πότερον . . . ἢ, *whether . . . or.* — ἄμ = ἀνά, *over.* — ὅστ', *which.* Epic use of τέ. — ἐκίδασσε (κεδάζω = σκεδάζω, σκεδάσσειμι), gnomic aor. — οὐτ' ἄρ τε . . . οὐτε; notice the repetition of τέ in the first member: τέ after ἄρ is the comm. Epic use. — γέφυραι is usu. understood here in the earliest sense. See Lex.: and γέφυραι ἐεργυμένα (ἐργω), *strongly-built dams: ἔρκαα may be rendered walls.* — ἐλδόντα agrees w. τόν, *when it (the full winter torrent) comes.* — πολλές περ ἰόντες, *though very many.* The concessive force (*though*) lies in the particip.; πέρ is intens.

95-105. Λυκόροσ . . . οἶδς, i. e. Pandarus. Cf. 4, 88, 89. — πρὸ ἑδεν (= οὐ), *before himself (Tydides).* — ἐπαίσσοντα agrees w. the obj. of βάλε, sc. μίν, *and smote (him) as he was rushing on.* — γυάλον, partitive appos. w. the obj. of βάλε: cf. note on φάλον, 4, 459, *on the swell of his breast-plate.* — ἔπατο, πέτομαι. — διέσχε (διέχω), intrans., *it held (itself) through, it passed through (his shoulder, ἔμου).* — τῷ, masc., depends on the comp. verb ἐπὶ . . . ἔυσε, *shouted over him.* So Düntz. and F. Several of the older commentators, however, take τῷ as neut., depending on ἐπὶ, *hereupon.* — κέντορες Ἰππων: cf. 4, 391. — ἀνοχήσεσθαι (ἀνά, ἔχομαι), cf. ἀνασχέσθαι, 4, 511. — ἄναξ, i. e. Apollo. — ἀπορύνεμον, (agrees w. μέ), *in setting out from, etc.*

106-120. τόν, *this one, him,* i. e. Diomed, obj. of δάμασεν. — ὄροσ, cf. note 4, 204. — καταβήσσο: 1st aor. imperat. H. 349 D; K. § 223, 10; cf. ὄροσ, 3, 250. — πᾶρ (= παρὰ), *by (him, i. e. Diomed).* — βίλοσ . . . ὤμου, *he drew the swift missile out from the shoulder, entirely through (it):* since it was easier and less dangerous to draw the arrow through, than to draw it back. So the phrase is usu. understood. — ἐμὲ φίλαι (cf. ἐφίλατο, v. 61), *befriend me.* — δέ τε: epic use of τέ. — ἄνδρα, obj. of ἐλείν, *that I may seize the man (Pandarus).* — καὶ . . . ἐλδεῖν, *and that he may come within reach of my spear.* — φθάμενοσ, φθάνω. — οὐδέ μέ φησιν, *and affirms that I will not, etc.* Cf. οὐδέ ἔφημι, v. 103.

121-143. εὐχόμενοσ. Notice the different connections in which this word is used. Here, εὐχόμενοσ means *praying*: in v. 106, it is best rendered, *boasting.* — πόδασ, χεῖρασ: appos. w. γυῖα. — ἐπὶ . . . μάχεσθαι, infin. as imperat. — ἦκα, ἴημι. — ἐπῆεν, ἐπὶ and ἦεν fr. εἰμί. — τῷ, *wherefore.* — πειράμενοσ, sc. σοῦ, *tempting (thee).* — μάχεσθαι and οὐτά-

μεν (aor. infin. fr. οὐτάω), used as imperat. — μεμᾶς . . . ἔλεν μένος: a sudden change of const. (anacoluthon. H. 886; K. § 347, 5): lit. *before (this), desiring earnestly in heart to fight with the Trojans, then, indeed, twice as much force possessed him*. Cf. Virg. Aen. 1, 234-237. *Certe . . . pollicitus, quae te, genitor, sententia vertit?* — ὄν, obj. of χραύσῃ (χραύω = χράω). — αὐλῆς ὑπεράλμενον (ὑπέρ, ἄλλομαι), *when it (the lion) has leaped over (the wall of) the court-yard* (a space before the house, where the flocks were gathered at night. Cf. 4, 438). — τοῦ, sc. λέοντος. — ὄρσεν, προσαμύνει: subj. ? sc. ποιμήν, *he does not defend* (them, i. e. the flocks). — κατὰ . . . δύνεται, *he (the shepherd) sinks away into the stalls*. — τὰ δέ, *and these*, referring in general to the flocks. H. 522; K. § 333, R. 2. — κέχυνται, χέω. — αὐτὰρ ὁ, *but he* (the lion). — Τρώεσσι, connect w.μίγη (= ἐμίγη, μίγνυμι), *was mingled with the Trojans*. The point of the comparison lies in the furious rage of the lion.

146-158. κληῖδα, part. appos. w. τὸν ἕτερον, *the other, he smote on the collar-bone*. — ἔασε, *left*, i. e. without stripping them of their armor. — τοῖς οὐκ . . . ἐκρίνατ' ὄνειρους, *to whom, in setting out (from home), the old man did not interpret dreams* (for had he done so, they would not have gone), *but the brave Diomed, etc.* So F., Düntz. and others. Yet the position of οὐκ has led many to the following interpretation: *as they did not return (home), the old man interpreted dreams, but (they could not return), the brave Diomed, etc.* By this last interpretation, τοῖς is taken as dat. of time. St., Cr. I prefer the first explanation. — ὁ δέ, *but he*, i. e. Φαίνοψ (Phaenops). — ἐπὶ . . . λιπέσθαι, *to leave over his treasures*. Const. of the infin. ? H. 765; K. § 306, 1; G. § 97. — ὕγε, Diomed. — μάχης ἔκ. H. 104, a; K. § 32, (b). — χηρωσται, Lex. χηρωστής. The relations of Phaenops are here meant. — διὰ . . . διαδατέοντο, Lex. διαδατέομαι.

161-170. ἐν βουσί δορών (δρόσκω): verb of motion w. ἐν. H. 618, a; K. § 300, 3. — ἐξ . . . ἄξῃ (ἐξάγνυμι): gnomic aor., *breaks, etc.* — ξύλοχον κάτα; anastrophe. H. 102; K. § 81, IV. — βοσκομένων (βόσκω), plur. agreeing w. both the preceding genitives; *while they are, etc.* — βῆσε: remember that βήσω and ἔβησα (fr. βαίνω) are causative: *forced them both to leave* (lit. *to go out of*) *their chariot, etc.* — ἐλαύνειν, *to drive, etc.* Const. ? Cf. λιπέσθαι, v. 154. — ἄν (= ἀνά) τε μάχην, *both through the battle, etc.* — εὔρε: notice the asyndeton, for liveliness of narration. — στή, aor. indic. without augment. — ἔπος τέ μιν ἀντίον ἤδα, *and in his presence addressed him a word*. μιν, obj. of ἤδα; ἔπος, cogn. acc. H. 555; K. § 280, 1.

172-187. § (relates naturally to the principal object going before, i. e.

τόξον), in which, or with which. — ἔφες (ἐπί, ἐς fr. ἴημι) cast at, etc. — ἴδε, this (here), may be rendered as adv. w. ἴσσις, the man who here, etc. H. 678; K. § 303, 2. — εἰ μή . . . ἔστι: closely connected in thought w. ἔφες, cast, etc. . . unless he is some god. — ἰρῶν: gen. of cause. Cf. εὐχολῆς, ἐκατόμβης, 1, 65. — ἐπι = ἔπεισι. H. 102, a; K. § 31, R. 3. Cf. 1, 515, and the wrath of a god towards (any one) is, etc. — πάντα, adv. acc. — ἴσσω, cf. 3, 197. — ἀσπ- γγγ-, knowing (him) by, etc. — οἶδ', οἶδα. — ὅγε, sc. ἔστιν: but if he is a man, whom, etc. — υἱός, appos. w. ἀνὴρ. — τάδε, adv. acc. thus. — ἀδανάτων limits τις. — τοῦτου . . . ἔτραπεν ἄλλῃ, turned from him in another direction. — κικήμενον (κικάνω), hitting the mark, sure.

188-205. ἐφήκα, ἐπί, ἴημι. — μιν, obj. of προῖάψω, that I should send him forward to, etc. Cf. 1, 3. — ἔμπης κτέ., I wholly failed to subdue him. Some, without good reason, I think, take ἔμπης here, and in 1, 562, as adversative. — κοτήεις, filled with anger (at me). — τῶν κε, which I might, etc. — πρωτοπαγεῖς νεοτευχέες: nearly synonymous. Cf. ἀπιδάτην, ἀνάκονον, 1, 99. — πέπλοι, cf. 2, 777. — πέπτανται, περᾶνυμι. The covers were for the protection of the chariots from dust. — δίζυγες ἵπποι, horses yoked in pairs, i. e. spans of horses. — μέγα πολλὰ, join w. ἐπέτελλε, very earnestly, in his well-built mansion, charged me, as I was setting out. — ἐμβεβαῶτα (ἐν, βαίνω) agrees w. μέ. — οὐ πιδόμην, i. e. did not mount his horses and chariot. — ἦ . . . ἦεν, truly it were far better, sc. if I had obeyed. — μοί, ethical dat., to my sorrow. — ἀνδ. εἰλομένων: in the Eng. order, render this clause after μή, lest, while the men were shut up (i. e. in the city Troy, suffering a siege), they (the horses) should lack, etc. — ἐδμεῖναι (= ἐδεμέναι, εἶδεν), ἔδω, Att. ἐσθία. — λίπον, sc. ἵππους. — τά, i. e. τόξα, subj. of ἐμελλον, neut. plur. w. plur. verb. H. 515, b; K. § 241, R. 5, (c).

208-220. ἀτρεκές is taken by some as adv., I really caused blood to flow; by others, as adj., real blood. I prefer the former. — ἡγείρα, sc. αὐτά, the two chieftains. — τῷ βα, illative, wherefore. κακῷ αἵσῳ. Cf. 1, 418: dat. of manner, under an evil fate. — ἡματι τῷ: notice the unusual, and hence, emphatic position of τῷ, on that day, when, etc. — εἰ δέ κε κτέ.: for a similar const. cf. 2, 258 ff. — τάμοι, without ἄν, optat. of wishing, may some foreign man sever from me my head. — ὀκηδεῖ, subj. sc. τόξα. — πάρος . . . πρὶν: cf. πρὶν . . . πρὶν, 2, 348. — τό, subj. of πειρηθῆναι: infin. after πρὶν, H. 769; K. § 337, 9; G. § 106: ἀνδρὶ depends on the comp. verb ἐπί . . . ἐλδόντε (the prep. separated by tmesis), until we two, having advanced against this man, with, etc., try (him) with arms. ἀντιβλήν repeats and strengthens the idea of ἐπί; unless,

indeed, we take it, as Cr. and some others, to mean, ἀνὰ κράτος, *with all our might*.

221-228. ἐπιβήσασθε: H. 349 D; K. § 223, 10. — οἶοι Τρώϊοι ἵπποι, *what the horses of Tros are*. Τρώϊοι here means, not *Trojan* in general, but *of Tros*, i. e. descended from the steeds of Tros, which Zeus presented to him in compensation for the loss of his son Ganymedes. Cf. vv. 265-272. — πεδίοιο . . . διωκόμεν ἠδὲ φέβεσθαι, *to pursue and to retreat in the plain*, etc. H. 590, a; K. § 273, 4, (a). μῦθλα qualifies κραιπνῶν. — τῶ (sc. ἵππῳ), subj. of σαώσαστον, *these will convey us also in safety to*, etc. — Τυδείδῃ Διομ.: dat. depending on the comp. ἐπὶ . . . ὀρέξῃ. Cf. πέμψαι ἐπ' Ἀτρείδῃ, 2, 6. H. 605; K. § 284, R. 2. — τόνδε, *this one, him*, i. e. Diomed. δέδεξο (δέχομαι), pf. imper.

230-242. τεῶ, τεός. — μᾶλλον . . . ὀσετον, *they will better convey, etc., under a customary driver*. Aeneas had, no doubt, often driven them; though in battle he would generally fight with a driver by his side. — μὴ . . . ματήσαστον (ματάω): elliptical. (I fear, if you do not take the reins,) *lest they, affrighted, shall loiter, and refuse*, etc. Notice the change from fut. to pres. subjunc. (ἐδέληγον). The force of μὴ extends through vv. 235 and 236: *and lest . . . shall both slay us ourselves* (νῶϊ αὐτά), etc. — τέ' = *ted*. — τόνδε: cf. v. 228. — ἐμμεμῶντε: notice the interchange of dual and plur. — Τυδείδῃ: cf. v. 225: also ἐπὶ σοί, v. 244. — ἴδε, Att. εἶδε.

243-250. κεχαρισμένη (χαρίζομαι, III. 2), vocative. — ἐπὶ σοὶ . . . μάχεσθαι: in Att. ἐπιμάχεσθαί σοι. Cf. v. 225, note and reference. — ἴν' (= ἴνα, fr. ἴσ, ἰνός), obj. of ἔχοντας, which refers to ἄνδρε, acc. dual. — Πάνδαρος, sc. ἐστί. — νίος, pred., *boasts that he is*, etc.: υἱός . . . ἐκγεγάμεν (pf. infin. ἐκγίγνομαι), *boasts that he has been born a son of*, etc. H. 775; K. § 307, 4. — χαζόμεθ' ἐφ' ἵπ., *let us withdraw and mount*, etc. — μηδέ μοι, dat. of interest in looser relations, *and do not*, (I ask it) *a favor to me, rush thus*, etc.

252-264. μήτι . . . ἀγρύευε, lit. *do not at all talk tending towards fear* (or flight); or simpler, *do not exhort to fear*. σὲ πεισέμεν, sc. ἐμέ, *that you will persuade me*. — οὐ . . . γενναῖον κτέ., *it is not natural to me to fight giving way, nor*, etc. — καὶ αὐτως, *even thus*, i. e. without a war-chariot. — ἐγ, synizesis. — τούτῳ . . . ἄμφω, obj. of ἀποίσετον (ἀπό, φέρω). — ἕτερός γε, *one of the two indeed*. — κύδος . . . κτείναι, *the honor to slay both*. — σὺ δὲ . . . ἐρυκακείω (infin. as imperat., fr. ἐρύκω), *do you restrain these (our) fleet steeds here*. Notice δέ in the apod. of a cond. sent. H. 862, b; K. § 822, R. 8. — Αἰνείαιο . . . ἵππων, *rush forward mindful of the horses of Aeneas*. ἵππων may depend gram-

matically either on *ἐπαίξαι*, or on *μεμνημένος*. It belongs logically with both words. *ἐκ δ' ἐλάσαι*, and *drive (them)*, etc.

265-270. *τῆς . . . γενεῆς*, sc. *εἰσίν*, for (*they are*) of that breed, (a pair) of which wide-seeing Zeus gave, etc. *ἦς* may depend, as partitive gen., on *δῶχ'* (= *ἔδωκε*). Some, however, understand it as the direct obj., attracted to gen. by anteced. *which . . . Zeus gave*, etc. — *υἱός*, Epic gen. of *υἶός*. Notice the dif. in accent. — *οὐνεκα*, *because*, introduces the reason why Zeus gave of this particular breed to Tros. — *ὄπ' ἠῶ κτέ.*, *under the morning-light and sun*. — *τῆς γενεῆς ἔκλεψεν* (*κλέπτω*), *stole from this breed*. — *οἱ*, dat. w. *ἐγένοντο*. — *γενέσθη*, appos. w. *ἕξ*, *from these were produced for him six, as a stock*, etc.

275-289. *τῶ δέ*, *but these two*, i. e. Aeneas and Pandarus. — *τόν*, i. e. Diomed. — *δίστός*, *arrow*, appos. w. *βέλος*, *missile*, subj. of *δαμάσασα*. — *τύχωμι*. H. 361 D; K. § 220, 1. — *διαπρό*; usu. adv.; here takes the gen. (*τῆς*), *right on through this* (the shield), etc. — *τῷ δ' ἐπί*: cf. v. 101 ff. — *ἡμβροτες*, *ἀμαρτάνω*. — *πρὶν γε . . . πρὶν γ' ἤ*: notice the emphatic form of the statement. For the const., cf. H. 769; K. § 337; G. § 106, N. 3. — *ἕτερον*, *one (of you)*, subj. of *ἄσαι* (*ἴω*, *to satiate*, w. acc. and gen.).

291-304. *ῥίνα*: obj. of motion. H. 551; K. § 277, *on the nose*. *ἐπέρησεν*, *it (βέλος) raised*. — *τοῦ* (*Πανδάρου*) *γλῶσσαν*, *his tongue*: *πρὸ μῆν*, partit. appos., *at the hindmost part*, i. e. *at the root*. — *ἀπὸ . . . τάμει*, *ἀποτέμνω*. — *ἐξεσύθη*, *ἔκσεύω*. — *λύθη* (= *ἐλύθη*), *departed*. — *ἀπόρουσε*, *rushed forward from (his chariot)*. — *μή πως οἱ* (dat. of interest), *lest in any way, to his sorrow*, etc. — *ἀμφὶ αὐτῷ*, *around it*, i. e. *to defend it* (the dead body). — *πρόσθε*, adv. As prep., it takes the gen.: *οἱ*, dat. of interest: *and in front, he held for its protection both his spear*, etc. — *τοῦγ' ἀντίος*, lit. *in front of it*, i. e. *to seize upon it* (the corpse). — *σμερδαλέα*, adv. — *ὁ δὲ . . . Τυδείδης*: cf. *ἡ δὲ . . . γυνή*, 1, 348, note. — *χερμάδιον . . . μέγα ἔργον*, "a rocky fragment . . . a mighty mass." D: — *φέροιεν*: notice the poten. optat. without *ἄν*. H. 722, c; K. § 260, R. 7; G. § 50, N. 1. — *οἶος*: notice the breathing, *but he, even alone*, etc.

305-317. *τῷ*, dat. of instrument, *with this*. — *ἔνθα τε . . . δέ τε*: Epic use of *τέ*. — *πρὸς* (adv.) *δέ*, *and in addition*. — *ᾧσε* (*ᾧδέω*) *ἀπὸ* = *ἀπῶσε*. — *ἐριπῶν*, *ἐρείπω*. — *γαίης* depends on *ἐρείσατο* (*ἐρείδω*): *leaned with*, etc., *on the ground*. H. 574; K. § 273, 3, b, (β). — *ἀμφὶ . . . ἐκάλυψεν* = *ἀμφεκάλυψεν*, *enveloped*. — *καὶ νῦν κεν ἀπόλοιτο . . . εἰ μὴ νόησε*: for this unusual const., see H. 750 (end); K. § 339, 3, (α), (γ); G. § 49, N. 6. — *ἔδν* . . . *υἱόν*, *her dear son*. — *ἐχεύατο*, *χέω*, *she*

threw her white arms. — πρόσθε δέ: cf. v. 299, note. — οἱ . . . ἐκάλυψεν, she wrapped a fold of . . . around him, to be (ἔμην = εἶναι), etc. — θυμόν, obj. of the comp. verb ἐκ . . . ἔλοιτο (ἐξαίρω).

319-333. οὐδ' . . . ἐλήθετο (λανθάνω) . . . &s, did not forget those injunctions, which, etc. Notice the unusual position of τῶν = τῶν; just before the relat. Cf. 332. — V. 323, rushing forward, he drove the . . . of Aeneas from, etc. Cr. takes Αἰνεῖο as depending on ἐπαίξας, and in v. 263, on ἐπαίξαι, but his view is not comm. taken. — δῶκε, sc. ἴππους. — περί, superior to, above a l his companions: δημηλικῆς; the abstract may be rendered as concrete. Cf. 3, 175. — ὅτι . . . ᾤθη, lit. because he (Deipylus) knew in mind things suited to him (Sthenelus); i. e. because he was like-minded with himself. — ἐλαυνόμεν, infin. of purpose: depends on δῶκε, gave (them) . . . to drive to, etc. — ὄγ' ἦρας, i. e. Sthenelus. — ὄν, his own, fr. ὄς, possess. pron., often used in Hm. where in Att. the article is used. — μέδεπε (μεδέπω), with two accus.; the only instance of this const., he drove his strong-hoofed horses after (i. e. to overtake) Tydides. — ὁ δέ, Tydides. — θεός, pred., that she was an unwarlike goddess. — θεῶν τῶν, cf. τῶν, v. 320, note, nor of those goddesses, which, etc. — κατά, notice the anastrophe.

334-347. ἐκίχανε . . . ὀπάζων (intrans.), pressing on, he overlook (her). — ἐπορεύμενος (ἐπορέγω) and μετάλμενος (μετάλλομαι) add much to the liveliness of the description, reaching forward, leaping in the pursuit, he wounded, etc. ἔκρην . . . χεῖρα . . . ἀβληχρήν (emphat. position), the extreme part of her delicate hand. — χροός (gen.) depends on ἀντί in compos. w. ἐτόρησεν (τορέω). — πρυμόν (subst.) κτέ. added to describe more exactly ἔκρην (above); connect w. ἀντετόρησεν, bored into the flesh, through, etc., above the hind part (i. e. the top) of the palm. — κάββαλεν = κατέβαλεν. — μετὰ χερσίν, in his arms: denotes situation, not means or instrument: ἐρύσσατο, Lex. ἐρύω. H. ἐρύομαι. — τῇ (i. e. Cypris = Aphrodite), depends on ἐπὶ . . . εὔσε as comp. verb.

349-358. ἦ οὐχ, synzesis. Notice here the accent of ἦ. See Lex. ἦ, II. Düntz. and F. write here ἦ, which accords with the comm. usage, Is it not enough that you, etc. — πωλήσεται: the fut. is here used to denote repeated action. H. 696, a; G. § 25, N. 1, shall (again) enter, etc. καλ . . . πύθειαι, even if you shall hear of (it) elsewhere, i. e. away from the battle-field. — μελαινετο . . . καλόν, lit. she (Aphrodite) grew black in her beautiful skin, i. e. her beautiful skin grew black. — μάχης ἐπ' ἀριστερά, upon the left of the battle: on the bank of the Scamander, v. 36; hence, on the left of the Achaeans. — ἠέρι, and in a mist lay his spear and his fleet horses. ἐκέκλιτο (κλίνω) is appropriate in sense only to ἔγχος. An

instance of zeugma. H. 832; K. § 346, 3. — ἐριποῦσα, ἐρείπω, Π. — *καστηρήτιο* . . . ἤτεεν, *begged of her brother*: αἰτέω often takes two acc.: also, the acc. and παρά w. gen.; here the acc. and gen. (without preposit.). F. suggests that *καστηρ.* may possibly limit Ἰππους, but does not prefer this const.

359-374. κόμισαι (κομίζω) τέ με, *both raise me up*, etc. — ὁ με . . . οὔτασεν, *which a mortal man inflicted on me*: ὁ, acc. of kindred meaning: μέ, direct obj. H. 555; K. § 280, 1. — ἀκηχεμένη, Lex. ΑΧΩ. — μάστιξεν, sc. Ἰππους: ἐλάαν, (ἐλαύνω, poet. ἐλάω), infin. of purpose. For duplication of the vowel, see H. 370 D; K. § 222, 1, (3). — πετέσθην, πέτομαι. — παρὰ . . . βάλεν, sc. Ἰπποις. — Διώνης, gen. — V. 372; cf. 1, 361. — ἔρεξε w. two acc.; cf. 2, 195; 3, 351. — Οὐρανίωνων, gen. pl., limits τίς. — ῥέζουσιν agrees w. σέ, *as though you were openly* (hence, *without shame*) *doing*, etc.

375-384. φιλομειδής, a standing epithet, used without regard to the connection, like many other epithets in Hm. On the meaning, cf. 3, 424, note. — οὔτα; notice the quantity of the ultima, and the accent; 2d aor., 3d sing. — V. 382: cf. 1, 586. — πολλοί κτέ., *for many of us, who have Olympian mansions, endure (evils) from men, in bringing grievous pains on one another*. Diomed was incited by Athena (cf. v. 405), to wound Aphrodite. Hence, in general, the idea, that men are only the instruments which the gods employ in seeking revenge on one another. So the passage is comm. understood. Düntz. questions the genuineness of v. 384.

385-394. To soothe Aphrodite, her mother relates some other instances in which the gods had suffered from mortals. — τλή = ἔτλη. — μιν, obj. of δῆσαν. — καί . . . ἀπόλοιτο . . . εἰ μή . . . ἐξήγγειλεν: for the const. cf. vv. 311, 312, note. — εἰ μή μητρική, *had not their step-mother*, etc. ἐδάμνα, δαμνάω = δαμνάω. This story is considered allegorical. The binding of Ares was the cessation of war. — παῖς Ἀμφιτρυώνος, *son of Amphitryon*, i. e. Hercules. — καί μιν, *her also*; implying, you, Aphrodite, are not the only one of the immortals who has suffered severe pain.

395-400. ἐν τοῖσι, *among these* (the gods who had suffered from mortals), *mighty Hades*, etc. — αὐτὸς (= ὁ αὐτὸς. H. 68 D, end; K. § 206, 1) ἀνὴρ, *the same man*, i. e. παῖς Ἀμφιτρυώνος. Amphitryon was his step-father, according to the myth. — ἐν νεκέεσσι is usu. joined w. βαλὼν (cf. H. 618, a; K. § 300, 3, (a)), *having cast him (and left him) among the dead at Pylus*. Yet Düntz. with some plausibility joins it w. ἐν Πύλω, *having wounded him at Pylus among the shades*; and explains it thus: one of the entrances to the under-world was thought to be at Pylus; as Hercules was once returning to the upper-world, perhaps after he had taken

Cerberus, Hades followed and attacked him, but was wounded by Hercules. — δδύρησιν ἔδωκεν, gave him, or abandoned him to his pains. — πεκαρμένος, κείρω. — ὤμῳ ἐνι . . . ἠλήλατο (ἐλαύνω): force of the const.? Cf. note on ἐν νεκρέσσι. — κῆδε (κῆδος), subj. ? διστός.

401-409. τῷ, for him, dat. of inter. — ἐπὶ . . . πάσων, applying; cf. 4, 218. — ἠκέσατο (ἀκέομαι), healed (him). — ἐτέτυκτο (τυγχάνω), for not at all mortal he had been hit. — σχέτ., ὄβριμ. sc. ἦν, was he (Hercules). — ἔκηδε, cf. κῆδε, v. 400. — ἐπὶ . . . ἀνήκε (ἐπανήμι), let this one loose upon thee, set this one upon thee. — ρήπιος, sc. ἐστί, foolish one that he is. — ὅττι . . . θηναίος, sc. ἐστί, that not very long-lived is he, who, etc. — ἐλθόντα (agrees w. μιν, obj. of πιπτάουσιν), when he has come, etc. The expression, alluding to the most touching feature of the warrior's return, implies that such a man (δ: ἀθανάτοισι μάχηται) does not return from war.

410-420. τῷ, therefore. — φραζέσθω μή τις (for μή here, see H. 743, b; K. § 318, 8), let Tydides consider that some one, etc. . . . that Aegialia . . . lamenting may long rouse from sleep, etc. δὴν qualifies γόωσα and ἐγείρη: μή . . . μάχηται and μή . . . ἐγείρη both depend on φραζέσθω. — ἀμφοτέρωσιν, sc. χερσίν which is readily suggested by the connection, with both hands: ἰχῶ (st. ἰχῶρα, as if fr. a nom. ἰχῶς), obj. of δμῶργυν. — τοῖσι . . . ἤρχε: cf. 2, 433.

421-430. ἦ ῥα nearly = ἄρα. H. 828, Rem. c; K. § 344, 5, (a), (b), will you be somewhat angry at me, on account of that which I shall say? — ἦ μάλα δῆ: spoken with biting sarcasm: ἀνείσα (ἀνίημι), while inciting: σκέσθαι, ἔπομαι: τοῖς, relat., whom: καρρέουσα (= καταρέουσα), while caressing: καταμύξατο, καταμύσσω. — ταῦτα, i. e. πολεμῆια ἔργα.

433-442. γιγνώσκων δ (cf. 1, 120), though he knew that, etc. — ἀπὸ . . . δῦσαι, ἀποδύω. — ἐπόρουσε (v. 436), sc. Αἰνεία. — ἐστυφέλιξε, σττυφέλιζω: ἀσπίδα (i. e. of Diomed). He smote the shield of Diomed to drive him back from Aeneas. — ἐπέσοντο (ἐπί, σένω) . . . Ἴσος, ἡε. (i. e. Diomed) rushed on like a god: δέ in the apodosis. H. 862, b; K. § 322, R. 8, (b). — μηδὲ . . . φρονέειν, lit. nor consent to entertain thoughts on an equality with the gods; i. e. nor consent to think yourself equal with the gods. — φύλον, sc. ἐστί: χαμαὶ . . . ἀνδ., and of men who walk on the earth.

445-458. θῆκεν . . . εἰν (= ἐν): force of this const.? H. 618, a; K. § 300, 3, (a). — ὅτι οἱ, i. e. Ἀπόλλωνι: ἐτέτυκτο, τεύχω. — τόν, obj. of ἀκούοντο and κύδαινον (honored by investing him with beauty and by imparting strength to him). — εἰδῶλον, a phantom. — δῆουν, cleft, broke: λαισῆια, targets. — V. 455; cf. v. 31. — οὐκ ἂν δὴ . . . ἐρῶσαίω κτέ.,

a comm. form of question; cf. v. 32, *would you not*, etc., or in an Eng. idiom, *will you not draw from the battle*, etc. — *σχεδὸν ὄντασε* (*standing close by, wounded*, etc. — *χεῖρα*: partit. appos. w. *Κύπριδα*. — *καρπῶ*: Lex. *καρπός* (B).

465-474. *ἔς τί ἔτι*, lit. *to what longer*, i. e. *how long*, etc.? — *Ἀχαιοῖς* is usu. joined w. *κτελεσθαι*, as dat. of interest, or as dat. of agent, *to be slain by*, etc. Is it not more properly dat. w. *ἔδωκε*? *how long will you abandon the people . . . to the Achaeans to be slain* (by them)? — *ἤ* in a question. Cf. 1, 203. — *εἰσόκεν*: cf. 2, 332. — *κεῖται*, *lies* (in the dust). The Trojans were ignorant of the fact that Apollo had rescued him. — *ὄχεται* is what tense in meaning? See Lex. — *ἔχεσκες, ἔχω* w. iterative sign *σκ*. — *ποῦ*. Notice the force here. Lex. *ποῦ*, II. 2. — *ἔπερ . . . ὀλοσ*, *that you alone, apart from, etc., will hold the city*. Const. of *ὀλοσ*? H. 775; K. § 307, 4.

475-486. *τῶν* (*of these*, i. e. *γαμβροῖσι κτέ.*) limits *ὄντινα*. — *ὄπερ . . . ἔνειμεν* (*ἐν, εἰμέν = ἐσμέν*), *we, who are allies among (you)*: *τέ*, Epic use. — *Ἐάνδρῳ*, not the same as the Xanthus in the Troad. — *κάδ* (= *κατά*) *δέ*, *and (I left) behind*, etc. — *τάτ' (τά, τε) κτέ.*, *which, whoever is needy, longs for*; denoting the abundance of his possessions. — *ἀλλὰ καὶ ὧσ*, *but even thus*, i. e. *though my treasures are not here, but far away in Lycia*. — *ἀνδρῖ*; some understand this as indef., *with a man*, i. e. *any man of the enemy who falls in my way*: others understand it of Diomed, *with the man*: the omission of *τῷ* not being considered an objection in Hm. to this latter rendering. — *ἀτὰρ . . . ὀλον*, *and yet* (though I am willing thus to expose my life) *I have nothing* (lit. *there is nothing to me*) *here, such as*, etc. *φέροισιν* spoken of things, which they might carry away; *ἔγοισιν*, of animals, which they might lead away. — *ἀτὰρ οὐδὲ κτέ.* intensifies the foregoing statement: *thou standest still, nay more, thou dost not even exhort*, etc. *ἔρεσσιν* fr. *ἔρ = ἔαρ*.

487-492. *μῆ . . . γένησθε*: cf. 1, 26; 2, 195: *ἄλοντε* (*ἄλίσκομαι*), *taken, caught*: Butt. and some others understand the dual here as an abbreviated form of the plur., but it is now usu. explained as referring to the two parties implied above: *beware lest you and the rest of the people* (*τόννη καὶ ἄλλοι λαοί*) *become*, etc. *πανάγρου*, adj. — *οἱ δέ*, *and they*, i. e. *ἄνδρες δυσμενέες*: *ὕμην*, fr. *ὕμός, ἤ, ὄν*. — *σοί*, dat. w. *μέλειν*. — *ἔχέμεν* depends on *λισσομένῳ*, and is here intrans., *entreating the leaders of . . . to hold out*. *ἀποδέσθαι*, sc. *χρή σε*, *and it is necessary that you lay aside*, etc.

493-511. *δάκε, δάκνω*: *Ἐκτορι*, dat. of interest in looser relations. — V. 494; cf. 4, 419. — *οἱ δέ*, the Trojans: *ἐλελίχθησαν, ἐλελίξω*. —

ἀλώεας, called *Ιεράς*, because *sacred* to Demeter. — *λικμώντων* (*λικμώνω*), gen. abs. w. *ἀνδρῶν*. — *κρίνη*, in its primary sense *to separate*. — *ἐπεγυ. ἀνέμων*, while the winds hasten (the work, i. e. the separation of corn and chaff). — *αι . . . ἀχυρμαί*: the point of the comparison is here; and the chaff-hears whiten. — *δν*, obj. of *ἐπέπληγον* (reduplicated aor. of *πλήσσω*). — *πόδες ἱππῶν*, the feet of the (Trojan) horses: *ἐψ ἐπιμιση.*, mingling again (in the battle). — *δπό, ἔστρεφον*: *ὑποστρέφω*. — *ἠνιοχῆες*, the (Trojan) drivers. — V. 506. *οἱ δέ, and they* (the Trojans): *μένος . . . φέρον*, bore their stout hands (lit. strength of hands) straight against (the foe). — *ἀμφι . . . ἐκάλυψε*, spread (a veil of) night around: *μάχη . . . ἀρώγων*, aiding in battle. Cf. 1, 521. — *τοῦ . . . Φοίβου κτέ.*, cf. *ἡ . . . γυνή*, 1, 348, note: *ἐκράλαινε, κραινῶ*. — *ἴδε* (sc. *Ἀπόλλων*) . . . *οἰχομένην*. It appears from 418, that she had returned to Olympus; but the time of her departure from the battle is nowhere mentioned; *ἀρηγῶν*, subst. distinguished by the accent fr. *ἀρηγῶν* particip., v. 507.

512-528. *Αὐτός, he himself*, i. e. Apollo. — *μεδίστατο*, stood in the midst of. — *μετάλλησαν, μεταλλάω*. — *οὐ . . . ἔα* (= *εἶα*, fr. *ἔδω*), did not allow them (to make inquiries). — *ἀργυρότοξος*, here used as subst., cf. 1, 37, the god of the silver bow. — *Ἔρις . . . μεμαυῖα*, cf. 4, 440. — *Τοὺς . . . Δαναοὺς*: (cf. *τοῦ . . . Φοίβου*, v. 508), these, the Danaï, obj. of *ἄτρυνον*. — *ἕφρα*, temporal: when sleeps the force of, etc. *ἀέντες, ἀημ*. — V. 527, 528. Notice that Diomed has receded to the background.

529-540. *ἄλκιμον . . . ἔλεσθε*, a rare expression, take to yourselves a strong heart. — *ἀλλήλ. αἰδεῖσθαι κτέ.*, respect one another, etc., so as not to bring disgrace on one another by cowardice. — *σῶσι*, sc. *εἰσίν*. — *πέφανται* (Lex. *ΦΕΝΩ*: stem *φεν-* or *φα-*), pres. in meaning. — *δμῶς* (distinguish from *δμως*, yet, still); equally with, etc. — *ἔσκε, εἰμί*, iterative ending. — *δοδς . . . μάχεσθαι*, swift to fight, etc. — *ἡ δέ, and this* (the shield). — *ἔρυτο*, Lex. *ἐρύω*, III. — *ἐν . . . ἔλασεν*, but he (Agam.) drove (it) through, etc., into, etc. Force of *ἐν* w. a verb of motion? — *δοῦπησεν πεσῶν*, sc. *Δηϊκόων*.

544-560. *ἀφνειὸς βίῳτιοι*, rich in the means of subsistence. Cf. *dives opum*, Aen. 1, 14. — *ὅς* relates to *Ἄλφειοῦ*. — *ἄνακτα* w. the dat. (after the analogy of *ἀνάσσω*), a ruler of many men. — *εὐ εἶδότε*, cf. v. 11. — *τιμήν*, obj. of *ἀρνημένω*. Cf. 1, 159. — *τέλος θανάτιοι*, cf. 3, 309. — *τάγε*: cf. H. 678, a; K. § 308, 2, as two lions yonder on the tops, etc. *ἐτραφέτην* (*τρέφω*), gnomic aor. — *ἕφρα κτέ.*, until they two themselves also (i. e. the young lions). — *κατέκταδεν* (*κατακτείνω*), gnomic aor. — *τοῖω τῶ, thus these two*, lit. such these two. — *κακπεσέτην* (*καταπίπτω*) = *κατεπεσέτην*.

563-575. τοῦ limits μένος, obj. of ἔτρυνεν, roused his courage: τὰ . . . ἴνα, with the intent, that, etc.; lit. meditating these things, in order that. — περὶ . . . διέ (περιδίω), greatly feared for the, etc. — πᾶσαι . . . ἀποσφύλει, subj. ? sc. ποιμῆν λαῶν. — μέγα κτέ., and should lead them greatly astray from their labor; or more freely, and should deprive them of the fruits of their toil. If Menelaus should fall in battle, the chief end of the war—the restoration of Helen to Menelaus—would be impracticable; and hence, their labor would be lost. — V. 568. τῷ (Menelaus and Aeneas), subj. of ἐχέτην. — V. 573. οἱ δέ, Menelaus and Antilochus. — νεκρούς, the dead bodies, and τῶ δειλῷ (obj. of βαλέτην), the two unfortunate men, both refer to the sons of Diocles (v. 548), just slain by Aeneas. — αὐτὰ δὲ στρεφθέντε, having themselves (Antilochus and Menelaus) turned about to, etc. Notice δέ here, connecting a subordinate clause to the foregoing, and serving together with μέν to make the contrast between τῷ and αὐτῷ more marked.

578-589. τόν, obj. of νόξε (νόσσω). ἑσταῖα, him, while standing (on his chariot, or, as Düntz. thinks, near his chariot). — κατὰ denotes here situation, having hit (him) on the collar-bone. — ὑπέστρεφε: when he saw the fate of his master, he turned to flee. — ἀγκῶνα: situation denoted here without κατὰ (cf. v. 579): having hit (him) in the midst of the elbow. — λεύκ' ἐλέφαντι, white with ivory, i. e. being in some way ornamented, probably studded, with ivory. — ἤλασε κόρην; cf. v. 80: smote (him) on the temple. — θεῖα μάλ', a very long time, i. e. very long for so strange a posture, as he was standing on his head. — τύχε κτέ., for he struck in deep sand. — ὄφρα, until, connect w. ἑστήκει. — ἴμασ' (ἰμάσσω), lashed them.

590-600. Τοὺς δέ, Menelaus and Antilochus. — κεκληγῶς, κλέζω. — Ἔνω: cf. 333. — ἐνώμα, νομάω: cf. 3, 218. — ἄλλοτε μὲν . . . ἄλλοτε (notice the omission of δέ here), now in front of, now behind, etc. — Τόν, this one, him, i. e. Ares. — πολέος πεδίοιο, gen. of place. H. 590, a; K. § 273, 4, (a), passing over a large plain; ἀπάλαμνος . . . στήη, stands helpless. — ἀνά τ' ἔδραμε (ἀνατρέχω), gnomical aor., and he retreats back.

601-606. οἶον δή, how now, or why now do we wonder that the divine Hector is, etc. — τῷ . . . πᾶρα (notice the anastrophe), always by his side is, etc. — καὶ νῦν οἱ πᾶρα κείνος, and now by his side (is) yonder Ares. Diomed had received from Athena the power of distinguishing between gods and men. Cf. vv. 127-128. — πρὸς . . . αἰέν, always turned towards the Trojans, i. e. with your faces always towards the Trojans. μενεαίνεμεν, infin. as imperat. nor desire, etc.

614-626. ἐπικουρήσοντα (agrees w. ἔ (enclit.), obj. of ἦγε) μετὰ κτέ., lit. *to render assistance after*, i. e. *to render assistance as a follower of Priam*, etc. — ἐπὶ . . . ἔχευαν (χέω), *poured upon (him, i. e. upon Ajax)*. — σάκος . . . πολλά: *and his shield received many* (sc. δούρατα). — προσβάς (πρός, βαίνω), *stepping upon (him)*. — ἄλλα, adv. acc., *nor longer besides* (i. e. besides the act of drawing out his own spear from the body) *was he able*, etc. — ἀμφίβασιν κρατ., *the powerful advance round about (him) of the*, etc.

633-646. τίς τοι κτέ., lit. *what necessity is there to thee to tremble here, being*, etc. — πολλὸν . . . ἐπιθεύει, *you fall far short of*, etc. — ἐπὶ w. gen., *in the time, among*. — οἶόν τινα: Lex. οἶος II. 5. οἶος τις: *what sort of a man do they say was the mighty Hercules* (lit. *the Herculean might*). — ἕξ ὄψης (notice the breathing) κτέ., *with only six ships and very few men*. For this use of the comparative, see H. 662; K. § 323, R. 7. — κακὸς θυμὸς, sc. ἐστίν. — οὐδ' εἰ . . . ἔσσι, *not even if you are*, etc. This does not quite agree with the preceding; and the whole verse (645), as Düntz. observes, might well be spared. — ἀλλ' περήσειν, *but that you will pass*, etc.

648-662. κείνοί, *that one, he*, i. e. Hercules. — ἀπραδίρσιν, dat. of manner or cause, w. ἀπόλεσεν. — εὖ ἔρξαντα, *having performed a service*, i. e. having rescued Hesione, daughter of Laomedon, from the sea-monster. See Class. Dic., Laomedon. — σοὶ . . . τεύξεσθαι, *will happen to thee, will come upon thee*. — δαμέντα, sc. σέ, *and that you subdued . . . will give*, etc.; ψυχὴν, same const. w. εὖχος, obj. of δώσειν. — κλυτοπάλας, *having famous steeds* (with which he carries away men on his chariot to the under-world). — κατ' ὀφθαλμῶν, lit. *down over his eyes*: freely rendered, *gloomy night falling over his eyes enveloped him*. — βεβλήκειν, 3d pers. w. movable ν; cf. ἤσκειν, 3, 388: μαιμώωσα (μαιμῶω), *rushing*: ἐγχρημφοδεῖσα, *ἐγχρημπτω*. — πατήρ, *the father of Sarpedon*, i. e. Zeus. Cf. v. 635.

666-667. ἐλκόμενον, *being dragged along*, agrees w. δόρυ, subj. of βάρυνε. — τό is explained by ἐξέρχουσαι, *no one considered, nor bethought himself of this, to draw out*, etc. — ἐπιβαίη, *that he might step forward*. Cr. understands this word of mounting the chariot; but it is not usu. understood thus. — σπευδόντων, sc. αὐτῶν, gen. abs. denoting both time and cause. Perh. the latter is more prominent; so we may render it, *because they were in haste*. — ἀμφιέποντες: this particip. may often be rendered as adv., *for they were busily occupied with such toil*.

669-683. νόησε, *perceived (it—the fact that Tlepolemus was being carried from the field)*. — ἔχων, particip. denoting manner, *with*, etc.

— μερμήριξε . . . ἦ . . . ἦ: cf. 1, 189. — προτέρω, adv. cf. 3, 400, *whether (rushing) forwards he should pursue*, etc. — ὄγε: a "common repetition in the Epic style" (Cr.), with no special emphasis on ὄγε. Cf. 1, 190. — τῶν πλεόνων Λυκίων, *the multitude of the Lycians*. Cf. *κατὰ πληθὺν Λυκίων*, v. 676. — οὐδ' . . . ἦεν, *but it was not fated*, etc. ἀποκτάμεν, ἀποκτείνω. — τῷ . . . τράπε θυμόν, lit. *turned the mind in respect to him* (τῷ, dat. of interest): freely rendered, *turned his mind among*, etc. — κέ . . . κτάνε . . . εἰ μὴ κτέ., supposition contrary to reality, *would have slain, unless*, etc. — χάρη . . . οἱ προσίοντι (dat. of cause, H. 611, a; K. § 285, 1, (1)), *rejoiced at his coming*.

684–698. μὴ κτέ., *suffer me not to lie a prey*, etc.; ἐπάμνον, imperat., ἐπαμύνω. — λίποι, optat. without ἐν, denoting a wish, *then may life even leave me*, etc. Unhappy as this lot—to die in a foreign city—might be, it was far preferable to falling into the hands of the enemy. — εὐφρανέειν (εὐφραίνω) depends on ἐμελλον. — πολέων (πολύς), notice the accent distinguishing it from πόλεων (fr. πόλις). ἀπό, join w. ἔλοιτο, *that he might take away*, etc. — εἶσαν . . . φηγῷ, *placed . . . under the beautiful oak of*, etc. This was on the way to the city, not far from the Scaean gate. — δύραζε (see Lex.) repeats and strengthens the idea of ἐκ. — τὸν . . . ψυχὴ is not spoken here of death, but simply of fainting. — ἀμπνύονθῃ, ἀναπνέω. — Connect περί w. ἐπιπνεύουσα, *breathing upon (him) round about*: θυμόν, obj. of ζώγει, *revived*, etc. κακῶς κεκαφηότα (Lex. κεκαφηός), *hard panting or gasping*.

700–718. ἐπὶ w. gen. *towards*. — ἀντεφέροντο μάχη, lit. *were borne against (the Trojans) in battle*. — ἐπὶ (v. 705), adv., *in addition, besides*. — μέγα . . . μεμηλώς (μέλω), *having great care for wealth*. — κεκλιμένος (κλίνω), lit. *inclined*, i. e. *dwelling on the Cephisian lake*. — πῖονα, Lex. πῖων, II. — Τοὺς δέ, i. e. Hector and Ares. — Ἄργεῖους, obj. of δλέκοντας. — V. 714; cf. 2, 157. — τὸν . . . ὑπέστημεν, *we promised that word, we made that promise*. The promise here alluded to is nowhere mentioned in the Iliad. ἐκπέσαντα, *that he having sacked*. — καὶ νῦν μεδώμεθα, *let us also bethink ourselves of*, etc.

720–730. ἦ μὲν . . . Ἥρη: cf. ἦ δὲ . . . γυνή, note, 1, 348. It was quite in keeping with the customs in the Homeric age that Hera should harness her own steeds. — ἀμφ' . . . βάλε nearly = δῆκε, but denotes, I think, greater despatch: lit. *quickly cast around the chariot*, i. e. *placed on the chariot*. This indicates a custom of removing the wheels, when the chariot was not in use. — σιδ- . . . ἀμφίς, explanatory of the preceding, more general statement: *around the steel axle*. — τῶν, sc. κύκλων, *limits tires, the imperishable felly of these (was)*, etc. — ὑπερθεν, *above*, i. e. *on*

the outer side, around the felly (were), etc. — πλῆμναι, *naves*, or as we oftener say, *hubs*: ἀμφοτέρωθεν, at both ends (of the axle). — δίφρος . . . ἐντέταται (ἐντείνω), the chariot-board (D.) was hung on, etc.; lit. has been hung: representing it as something present to the mind of the poet. So also εἰσί above. The straps, on which the body of the chariot was hung, seem to have been attached to braces resting partly on the axle and partly on the pole. — τοῦ (sc. δίφρου) δ' ἐξ . . . πέλεν, and from it extended, etc. — λέπαθνα, *yoke-bands* (D.).

734-744. πέπλον κατέχευεν, *let fall*, etc.; lit. *poured her veil*. It was so light and airy (εἰρόν) that it fell in waves: hence the metaphor κατέχευεν. πατρός limits οὐδὲι — τεύχεσιν . . . ὀπρήσσετο, *equipped herself with (his) armor for*, etc. — ἐν δέ, and within (was), etc. This need not be repeated in rendering v. 740. — V. 741, lit. and within was a Gorgon head of a dread monster, i. e. the head of Gorgo, dread monster: notice δεινή, although δεινοῖο stands just above. — ἀμφίφαλον: the meaning is very doubtful; see L. & Sc. φάλος. Perh. it may mean, *with shade on both sides*, i. e. in front and behind; or, as it is often rendered, *with studs round about*. D. renders it, *double-peaked*. Some understand it, *having a boss over each eye*. I am inclined to the first meaning. τετραφάληρον (φάλαρα) prob. means *with four shields or plates*, one for the forehead, one for each cheek, and one for the back of the neck. — ἑκάτον . . . ἀραρυῖαν, *filled to*, i. e. *sufficient to protect the armed men of*, etc.

746-768. τῷ, as relat. *with which*: so also, τοῖσιντε (= τοῖς τε), *with whom*. — ἐπεμαίετο (ἐπιμαίομαι), *touched*. — μύκον, *μυκάομαι*. — τῆς (= ταῖς), *to whom*. — ἀνακλῖναι . . . ἐπιθεῖναι depend on ἐπιτέτραπται: *to roll aside and to draw the aense cloud*. — τῇ, adv. explained by δι' αὐτῶν (i. e. πυλάων), *here then, through them*. — Vv. 753, 754: cf. 1, 498, 499. — Ζεῦ πάτερ: the common mode of addressing Zeus; hence, Hera, his wife and sister, uses the same language. — οὐ νεμεσίζη: a question, anticipating an affirmative answer; *are you not indignant*, etc. — τάδε καρτερὰ ἔργα: acc. of specifi., *respecting these or for these violent deeds*. — ὄσσάτιον (= ὄσον) κτέ.: the relat. pron. is best rendered here, as often, by resolving it into a causal conj. and demonst., *because he has destroyed so many and such*, etc. — ἀνέντες (ἀνά, ἴημι), *having let loose this "madman"* (D.): Δέμιστα, acc. sing. — V. 762; cf. v. 421. — αἶ κεῖν . . . ἀποδιώμαι (ἀπό, δίομαι, see δῖω, II.), *if having smitten . . . I shall drive*, etc. Notice the accent of ἐξ after μάχης, the word governed by it.

765-777. ἔπορσον (ἐπί, ὄρυνμι), aor. imperat., *rouse against him, set upon him*. — ἕ (refers to Ares), obj. of πελάζειν (Lex. B. trans. 1.). — ὄσσον κτέ. (v. 770), as far as a man beholds (ἴδεν, gnom. aor.) the dim (dis-

tance), etc.: *τόσσον*, so far. — *περὶ . . . ἔχευεν*, poured around (them) a dense mist; no doubt, to conceal them from the eyes of mortals. — *ἀνέτειλε, ἀνατέλλω: νέμεσθαι*, to feed upon: infin. denoting purpose. It appears from this verse, that the horses of the gods, as well as the gods themselves, partook of immortal food. Cf. v. 369.

778-791. *τρήρωσι . . . ὁμοίαι*, resembling in their steps (*ἰδματα*) timid wood-pigeons. The point of comparison is not in the word *timid*, but in the lightness, ease, and rapidity of their steps. — *ἀμφὶ . . . εἰλόμενοι*, drawn close around, etc. — *λείουσι = λέουσι*, fr. *λέων*. — *συσὶ κάπροι-σιν*: cf. note on *αἰπόλοι ἄνδρες*, 2, 474. — *αὐδήσασχ' (= αὐδήσασκε)*; *αὐδάω* with iterative ending: *τόσσον . . . ὄσον*, used to cry as loud as: Stentor, who is thought to have been a warrior, not a herald, is mentioned only here in Hom. — *Αἰδώς*: some supply *ἔστι*: others, *ἔστω*. It may be rendered simply, *Shame! Argives!* etc. — *κἀκ' ἐλέγχεα*; cf. 2, 235. — *πρὸ . . . Δαρδανιάων*, in front of the Dardanian gate: probably the same as the Scæan gate, 3, 145: the only gate mentioned in Hom. — *κόιλῳ ἐπὶ νηυσὶ*, on the hollow ships; a great exaggeration, as the Trojans had not yet driven the Greeks nearly so far back.

793-807. *ἐπόρουσε (ἐπί, ὁρούω)*: not in hostile sense here; hastened towards. — *ἔλκος ἀνα-*, cooling the wound, by raising the strap which passed over it: v. 798. — *τό μιν βάλε*: two accs. w. one verb: *τό*, cogn. acc.: *μιν*, direct obj. H. 555; K. § 280, which Pandarus with an arrow inflicted on him. — *ὅπό*, of place: under. — *χείρα*, acc. of specif.: freely rendered, *his hand grew weary*. — *ἄν (= ἀνά) δ' ἴσχων*, and holding up. — *δλίγον*, adv. *Surely Tydeus begat a son, little resembling him*. Nearly the same is said by Agam., 4, 400. — *δέμας*, acc. specif. — *καί* (v. 802), even. — *οὐκ εἶασκον (εἶω, w. iterat. ending)*, I did not allow him: *ὅτε τε* introduces a more definite explanation of the foregoing clause. *πολέας μετὰ Καδ.* is better, I think, taken in idea w. *ἐκπαιφάσσειν* (cf. 2, 450), nor to rush madly forth, when he went as a messenger, etc., among many, etc. — *ἄνωγον*, I (referring to Athena) exhorted him, etc. — *αὐτὰρ δ . . . ἔχων κτέ.*, but he, having his (*ὄν*), etc. — *ὡς . . . περ*, just as previously: *προκαλί(ζετο)*, subj. *δ* (v. 806): *πάντα δ' ἐνίκα*, cf. 4, 389. The entire sentence is somewhat loosely constructed. We shall best represent the original, by adopting, as nearly as possible, the same construction in English.

809-824. *σοί* depends on *παρὰ* in comp. w. *ἴσταμαι: φυλάσσω*, sc. *σέ*. — *σεῦ* limits *γυῖα*: your limbs. — *ἔπειτα*, after this, hereafter. — *τῷ*: illative. — *σέων . . . ἐφετμέων*: by synizesis, pronounced in scanning, *σῶν . . . ἐφετμῶν*; I still remember your injunctions. — Cf. v. 129 ff.

— εἶας (εἶω), 2d pers. sing. imperf. — τοῖς ἄλλοις, in distinction fr. Aphrodite. — οὐτάμεν (οὐτάω), aor. infin. depends on the idea suggested above in ἐφεμείων, (*you enjoined upon me*) *to wound*, etc. — ἀλήμεναι (εἶλω), aor. pass. infin. For the meaning, cf. εἰλόμενοι, v. 782. — μάχην ἀνά: not ἄνα. H, 102 D, b; K. § 31, R. 2.

826-834. κεχαρισμένη, χαρίζω. — τόγε, as far as relates to this, or on this account, do not thou fear, etc. Cf. τό, 3, 176. — ἐπ' . . . ἔχε, direct . . . against, etc. — σχεδὴν: adv., near at hand. For the form, cf. αὐτοσχεδὴν, ἀντιβλήν, λήν, ἄντην. — τυκτὸν (τεύχω) κακόν, lit. a made or completed evil, i. e. a perfect, an unmitigated evil. — τῶν δὲ λείλασται (λανθάνω), and has forgotten these things, i. e. his assurances to Hera and Athena.

836-845. χειρὶ . . . ἐρύσσασα, having drawn (him) back with (her) hand: δ δέ, and he, referring to the obj. of ἐρύσσασα, i. e. Sthenelus. — ἡ δὲ . . . ἐμμεμαυῖα θεά, and she, the impetuous goddess. For the arrangement, cf. ἡ δὲ . . . γυνή, 1, 348. — φήγινος, not to be rendered *beechen*. See Lex. ἄγεν, for it (the axle) bore, etc. — V. 841: (cf. v. 829,) immediately she directed, etc. Notice the asyndeton, denoting haste. — ἦτοι δ μέν, he indeed, i. e. Ares. — δύν' . . . κυνέην, put on the helmet of Hades (the unseen one, or the invisible, fr. a priv. and ἰδεῖν to see). How Athena came by the helmet of Hades, just at this moment, or what she had done with her own helmet, mentioned v. 743, are questions that have troubled modern critics much more than they did Homer. — μή, in order that not, or simply, lest: μὴν, fem. her.

850-861. σχεδὸν . . . ἐπ' . . . ἴοντες, almost on the point of rushing on one another. εἰμι, in the indic. and particip., often fut. — Ἄρης . . . ὑπέρ, Ares reached beyond, etc. ἵππων, of the horses (of Diomed). Ares was on foot, having lent his horses to Aphrodite. Cf. v. 363. — τόγε, this, i. e. the spear (ἔγχος) of Ares. — ὄσεν . . . δίφροιο, thrust (it) away under the seat of the chariot. — ἐτόσιον ἀΐχθῆναι, infin. denoting result, to be sped in vain. — ἐπέρεισε (ἐπερῖδω), sc. ἔγχος. — ζωννύσκετο (ζώννυμι, w. iterative ending) μίτρην: lit. where it was girt in respect to the belt, i. e. where the belt was girt. — τῇ, adv. there. — διὰ . . . ἔδωπεν, Lex. διαδάπτω. — ἐκ . . . σπάσεν, has the same subj. as οὐτα, sc. Διομήδης. — ὄσσον, as loud as. ἐπίαχον, gnomic aor.

862-876. τοὺς δὲ . . . Ἀχαιοὺς κτέ., these, the Achaeans, etc. Cf. ἡ δὲ . . . γυνή, 1, 348. — ὑπό, cf. 3, 34. — τόσον, correlat. w. ὄσσον, v. 860, so loudly did Ares, etc. — οἷη . . . ἄηρ, as the air appears black with clouds. — καύματος ἔξ (notice the form of the prep. after its noun); as a result of the heat, or more freely, after a burning heat: ἀνέμοιο κτέ., gen.

abs. *when*, etc. — *καρτερὰ ἔργα*: cf. v. 757. — *τετληότες εἰμέν*, a circumlocution for the pres. indic. which is not in use. Lex. ΤΛΑΩ: *we gods endure the most fearful things*, etc. — *δέ*, v. 874, connects the two clauses of the verse: *by one another's will, and in bearing a favor*, etc. — *σοὶ . . . μαχόμεσθα*, *with thee do we all wrangle*, or *thee do we all blame*. *ἦτε* relates to *κούρην* (meaning Athena).

878–887. *ἐπιπέδονται, δεδμήμεσθα*: notice the change of person. — *ἕκαστος*, in appos. w. the subj. of *δεδ-* (fr. *δαμῶ*), *and we, each one, are subject to thee*. — *ταύτην . . . προτιβάλλεαι* (*προσβάλλω*, in the mid. *to cast one's self against*, hence, *to oppose*), *this (goddess), thou dost not oppose either*, etc. *ἀνιείς*, Lex. *ἀνίημι*, III. 2. — *ἐπει . . . ἐγείναο*, *since you yourself begat*, etc. Homer seems to know nothing of the myth, that Athena sprang from the head of Zeus. — Vv. 883, 884: cf. vv. 458, 459. — *δῆνευκαν* (*ὑποφέρω*) . . . *πόδες*: an acknowledgment not very creditable to the god of war. — *κέ*, join w. *ἔπασχον*. The protasis is readily supplied by the mind: (had it not been so, i. e. had not my swift feet borne me away), *surely, I should long suffer woes there* (*αὐτοῦ*, i. e. on the battle-field) *among*, etc. *ἢ κε . . . ἔα* (= *ἦν* Att.), *or, though alive, should be*, etc.

889–898. *ἄλλοπρόσαλλε*: cf. v. 831, *thou wavering turncoat* (D.). — Vv. 890, 891; cf. 1, 176, 177. — *ἄσχετον* = *ἄσχετον*. H. 370 D; K. § 222, 1, (3), *intolerable*. — *τῷ*, illative. — *κείνης* limits *ἐννεσίησιν* (Lex. *ἐνεσία*). — V. 895. The sudden change in the tone of Zeus is occasioned by the recollection, that Ares is his son. *ἔχοντα*, supplementary particip., *I will not endure that you much longer have*, etc. H. 800; K. § 310, 4, (e). — *ἐμοὶ . . . μήτηρ*, *and your mother bore you to me*. — *τεῦ* (enclit.) = *τινός*: *γένευσ* = *ἐγένευσ*, *but if you had been born from any other of the gods*, etc. — *ἐνέρετρος Οὐραν-*, *lower than the gods* (i. e. in the under-world). Such is the usu. meaning of *Οὐρανίωτες* in Hom. It afterwards meant *sons of Uranus*; and some understand it so here: *lower than the sons of Uranus*, i. e. the Titans, who were chained in Tartarus.

899–905. *ἀνώγειν*: plupf., 3d pers. w. movable *ν*: cf. *βεβλήκειν*, v. 661; K. § 220, R. 1: impf. in meaning. — Vv. 900, 901; cf. vv. 401, 402. — *ἐπειγόμενος συνέπηξεν*, lit. *hastening curdles*, i. e. *quickly curdles*. — *περιστρέφεται*, sc. *γάλα*: *κυκλώντι* (*κυκῶ*), dat. of agent: *and it is stirred very rapidly by the one mixing* (it). — *ἔσσειν*, *ἔνθυμι*.

BOOK SIXTH.

1-11. οἰῶδη, *was left alone*, i. e. *was abandoned by the gods*. Cf. v. 907 ff — πολλά, adv. *much, furiously*. — ἐνθα καὶ ἐνθα . . . πεδίοιο, *here and there in the plain*. H. 589; K. § 278, Rem. 4, (c). — ἀλλήλων depends on ἰδυομένων, *while they aimed at one another*, etc. H. 574, c; K. § 278, (b), (δ). — πρῶτος, *first (of all)*, i. e. *after the withdrawal of the gods*. — φῶς (φῶς, φάος) . . . ἔθηκεν, *brought (lit. placed) light*, etc., a metaphor, which is as readily understood in Eng. as in Greek. — τέτυκτο (τεύχω), *had been made*; or simply, *was*. — Vv. 9-11; cf. 4, 459-461.

14-19. ἀφνειὸς βίοτιοι: cf. 5, 544, N. — φιλέσκειν (φιλέω, iterat. ending), *he used to treat all in a friendly way*, i. e. *he used to entertain all*. — ὀφ' ἔπι: anastrophe. — οἰκία (ἀ: οἰκία of declens. 1st has ᾶ), obj. of ναίων. — οἶ, dat. of interest w. ἤρκεσε, *averted from him (lit. for him)*. — ἄμφω . . . ἀπήρα (two accs. w. one vb.), *he (i. e. Diomed) took away from both*, etc. αὐτὸν . . . Καλ., appos. w. ἄμφω, *from him*, etc. — γαῖαν ἐδύτην, *entered the earth*: cf. δῦναι δόμον Ἄϊδος εἶσω, 3, 322.

20-28. Εὐρύαλος: Euryalus, a companion of Diomed. — βῆ (= ἔβη) μετὰ, *he went in pursuit of*. — νύμφη νηΐς, *a naiad nymph*, i. e. a nymph dwelling in fountains. — τέκ' (= ἔτεκε) . . . Βουκολ-, *bore to*, etc. — ποιμαίνων . . . μίγη (= ἐμίγη, fr. μίγνυμι), sc. Βουκολίω: μίγη κτέ., *had intercourse (with the nymph) in love*, etc. Cf. 3, 445. — Μηκιστηϊάδης, *the son of Mecisteus*, i. e. Euryalus.

32-50. ἐνήρατό, ἐναίρω. — ναῖε, sc. Ἐλατος. — ἐυρείτασ, ἐυρείτης = εὐρείτης = εὐρέης. — ἔλε = εἶλε, αἰρέω. — πεδίοιο, gen. of place. — ἔξαντε, ἄγνυμι. — ἐν πρώτῃ ρυμφῷ, *in the first (part of)*, i. e. *in the fore part of the pole*. — αὐτῷ μὲν, in contrast w. αὐτὸς δέ; *went themselves, went alone*; *but he himself*, i. e. Adrastus. — ἐξεκλισθη, ἐκκολίω. — λαβῶν . . . γούνων: cf. 1, 407, N. — Ζώγρει (ζωγρέω), imperat., sc. ἐμέ. — ἐν . . . πατρός, sc. δόμα, *in the house of*, etc.; a common ellipsis. — χαλκός κτέ., appos. w. κειμήλια. — τῶν, relat., limits ἄποινα: εἰ κεν πεπόδοιτο (πυθάνομαι), *of which my father would give thee . . . , if he should learn that I (was) alive*, etc.

51-60. Cf. 2, 142; 3, 395. — μίν, obj. of δάσειν, *was about to give*

him, etc. — ἐπὶ νῆας . . . καταζέμεν (fut. infin. H. 359 D; K. § 220, 18), infin. denoting purpose, to conduct (him) to the ships, etc. — Δέων: Δέω. Not to be confounded w. Δεῶν, gen. pl. of Δεός. — ᾧ πέπον: not, I think, in a good sense here. Cf. 2, 235. "Soft-hearted Menelaus" (D.). — ἡ σοι (dat. of interest) κτέ., surely, the best things have been done to thee in thy house by, etc. Bitterly ironical. — ὑπεκφύγοι, optat. of wishing, without ἄν: may no one of these, etc. — μηδ' (v. 58), repeated and strengthened in v. 59: κοῦρον ἔδοντα, agrees with ὄντινα, and is thrown in to show more emphatically the sex of the unborn infant: ὅς is here demonstr. (H. 248 D; K. § 331, R. 1): and may not he, whom the mother bears in her womb, being a male child, may not even he escape; but may, etc.

62-71. αἰσιμα παρειπών, advising what was fitting. So Cr. I am, however, inclined to take αἰσιμα here in the sense, fatal, deadly. So D.: "his counsel, fraught with death, his brother's purpose changed;" advising fatal (measures). — ὁ δέ, i. e. Menelaus. χειρὶ, dat. of inst., with his hand. — οὔτα (οὔτάω) is aor. The imperf. is οὔτα. Why? — ὁ δέ (v. 64), Adrastus: ἀνετρέπετο, fell backward. — ἐνάρων ἐπιβαλλόμενος, lit. casting himself upon, etc.; i. e. aiming at spoils. — ὥς, final conj., so that, in order that: πλεῖστα, sc. ἔναρα. — τὰ (sc. ἔναρα) . . . νεκρῶς . . . συλήσετε: two accs. w. one verb. H. 558; K. § 280, 3, (d): you will, undisturbed, strip these from the slain.

73-85. αἵτε, on the other hand. — κὲν . . . εἰσανέβησαν, εἰ μὴ . . . εἶπε: suppos. contrary to reality: would have gone up into Ilium (driven) by, etc., had not Helenus, etc. — πόνος, labor, toil (of war). — μάχεσθαι, φρονεῖν, depend on ἄριστοι, best for every purpose, both to fight, etc. — στήτ' αὐτοῦ, stand here. — πάντη ἐποιοχόμενοι, going against (them, i. e. the people), resisting (them) at every point. — πρὶν . . . πεσείν, before they, fleeing, fall, etc. πρὶν w. infin. H. 769; K. § 337, 9; G. § 106: αἵτε, cf. v. 73; γενέσθαι, same const. w. πεσείν, and become a rejoicing, etc. — ἐποτρύνητον, 2d pers. dual, subjunc. — ἡμεῖς, we, i. e. all the Trojans except Hector, who is directly addressed, v. 86. — τειρόμενοι, agrees w. ἡμεῖς, is concessive: μάλα and πέρ strengthen the assertion; though very greatly oppressed.

86-96. Ἐκτορ: notice the prominence given to this word: ἀτὰρ σύ, antithetical to ἡμεῖς μὲν. — ἡ δέ, subj. of δεῖναι (imperat. 3d pers.) let her, assembling, etc. . . . place, etc.: νηδόν, acc. as obj. of motion. In prose εἰς would regularly be expressed: ἐν . . . ἄκρῃ, in the highest part of the city, i. e. in the acropolis: πέπλον, obj. of δεῖναι: ὅ = ὅς, as often in Hm., which seems to her to be, etc. αὐτῇ, to her herself: ἐπὶ γούνασιν is best rendered directly after δεῖναι, let her . . . place on the knees of, etc. the

robe, etc. — *καὶ οἱ ὑποσχέσθαι*, also imperat., and let her promise to sacrifice to her (to the goddess): *ἦνις*, acc. plur., agrees w. *βοῦς* (*heifers*). — *αἴ κ' ἐλεήσῃ*, if peradventure she will pity, etc. — *ἀπόσχευ, ἀπέχω*, if she will avert from, etc., the son of, etc.

99-115. *ἐδειδιμεν*: plupf. as impf. See Gram. *δέδοικα* or *δέδια*: *nor did we ever so fear*, etc. — *δεῦς* *ἐξ*: the proclit. *ἐξ*, after its case, accented. — *ῥδε*, *this one*, i. e. Diomed. — *τις*, the indef. pron. followed by *οἱ*, enclit.: hence, written together, *τις οἱ*: *μένος*, acc. of specif. — Vv. 103-106: cf. 5, 494-497. — *φάν* (= *ἔφασαν*) . . . *κατελδέμεν*, and they affirmed that some one of the immortal (gods) had come down, etc.: *ἐλέλιχθεν* = *ἐλελίχθησαν* (fr. *ἐλελί(ω)*). — *βείω* (= *βῶ*), *βαίνω*, that I may go, etc. — *γέρουσιν* . . . *βουλευτήσι*, attributive appos.: lit., to the aged men counsellors; i. e. to the aged counsellors: or, if the first word is understood, not of age, but of rank, to the venerable counsellors. — *ἀρήσασθαι, ὑποσχέσθαι* depend on *εἶπω*, to pray to the gods, etc.

117-127. *ἀμφί*, adv.: *μῖν*, obj. and *δέρμα*, subj. of *τύπτε*: *σφυρά, αὐχένα*, partit. appos. w. *μῖν*: and at both extremities, the black shield (lit. hide) smote him on, etc. *ἀντυξ*, appos. w. *δέρμα*, the rim, which ran (around the) extreme (part of), etc. — *ἐς μέσον ἀμφοτ.*, cf. 3, 77: *συνίτην, σύν, εἰμι*. — *δωπα*, sc. *σέ*. — *στ'* = *στι*, cf. 1, 244. Cr. takes *στ'* for *στε*, in both passages: *ἔμεινας (μένω)*, trans., thou hast awaited, etc. — *δυστήνων κτέ.*, children of unfortunate (parents) meet, etc.: "unfortunate" because they must soon mourn the death of their children: *μένει*, dat. fr. *μένος*: *ἀντίθεσιν, ἀντίθε*.

128-140. *τις*, appos. w. the subj. of *εἰλήλουδας*, sc. *σύ*. Notice the mixed const. H. 750; K. § 339, 3; G. § 54. 1, (a). — *οὐδὲ γὰρ οὐδέ*: cf. 5, 22, note. — *σεῦε* . . . *Νυσηϊον*, sc. *ἕρος*, routed . . . on the sacred Nysæian mound. — *δύσεθ'* (= *ἐδύσετο* = *ἐδύσατο*) . . . *κατά*, sunk beneath, etc. — *δειδιότα*, sc. *αὐτόν* or *μῖν*, obj. of *ὑποδέξατο*, received (him), etc. — *τῷ* . . . *ὀδύσαντο* (*ὀδύσομαι*), were angry at him (Lycurgus). — *ἐπεὶ* . . . *ἀπήχθετο*, after he became odious to, etc.

141-149. *οὐδ' ἂν κτέ.*, but I would not, etc. — *οἱ* . . . *ἔδουσιν*, who eat the fruit of the earth; — a standing description of men, in distinction from the gods. — *ἄσσον ἴδ'* (= *ἴτε*), *ὥς κτέ.*, approach nearer, that, etc. — *ὀλέθρου πείρατα*, the limits of destruction: cf. *τέλος θανάτῳ*, 3, 309. — *οἷη* . . . *ἀνδρῶν*, as is the generation of leaves, such is that of men also. Notice the use of *δέ* here, connecting a demonstr. to a relat. clause; a rare usage; not easily translated. — *τὰ μὲν τε* . . . *ἄλλα δέ τε*: partitive appos. w. *φύλλα*: (of) leaves, the wind scatters (lit. pours) one generation

(τὰ μὲν τε) *on the ground, but the forest, blooming, puts forth others.* — *λαος* limits *δρη*. — *φύει* (v. 149), intrans., very unusual in the pres.; but the comm. meaning in the 2d aor., and in the pf. system.

150-159. *εἰ . . . δαήμεναι*: conclusion omitted, but readily supplied by the mind: *but if you wish, etc., (I will rehearse to you the story), in order that, etc.* — *πολλοὶ . . . ἴσασιν*, and many men do know it; parenthetical. — *ἴσσι*: notice the asyndeton: *there is, etc.* Ἐφύρη, the ancient name of Corinth. — *μυχῶ Ἄργεος*, in the interior of Argos (meaning here the whole of Peloponnesus; or possibly, the whole of Greece). — *δ*, relat. pron., masc. = *δς*. — *Σίσυφος*, repeated, as often in poetic style. Follow, in translating, the order of the Greek clauses. Sisyphus is represented in *Odys. XI. 593 ff.* as rolling an immense stone up a high hill in Hades. The line of Pope is celebrated for the adaptation of sound to sense,

“Up the high hill he heaves the huge round stone”:

and that of Hom. describing the descent of the stone is equally good:

. . . τότε ἀποστρέψασκε κραταῖς
αὐτίς· ἔπειτα πέδονδε κυλίνδετο λάας ἀναϊδής.

Read the last line metrically. — *οἱ*, v. 157, against him. — *Προῖτος*, king of Tiryns, whither Bellerophon had fled for refuge: *μήσατο, μήδομαι*. — *ὅς*, in that he. H. 882; K. § 334, 3: *ἔλασσαν*, sc. *μίν*, drove (him, i. e. Bellerophon). — *φέρτερος ἦεν*, sc. *Προῖτος*. — Ἄργείων limits and explains *δήμου*. — *ἐδάμασσαν*, sc. *αὐτούς*, them, i. e. the Argives.

160-170. *τῷ*, Bellerophon. — *ἐπεμήνατο, ἐπιμαίνομαι*. — *κρυπ. φιλ. μιγήμεναι (μίγνυμι)*, to enjoy his love secretly. — *φρονέοντα* agrees w. *τόν*, she did not persuade him, purposing, etc. — *Βελλεροφόντην*, defin. appos. w. *τόν*. — *τεθναίης*, optat. of wishing, may you die. — *ἢ κάκτανε = κατακτανε (κατακτείνω)*, or do thou slay. — *ἐθελούσῃ* agrees w. *μ' = μοι*: an instance of the elision of *οι*. Cf. 1, 170, *σ'* for *σοι*. — *οἶον ἄκουσεν*, at what he heard, or in that he heard such a thing. Cf. *ὅς*, v. 158, note. — *κτεῖναι*, sc. *Βελλεροφόντην*. — *σήματα λυγρὰ, baneful signs*: not usu. thought to be alphabetic writing, but some kind of hieroglyphic. — *γράφας, having engraved*. Cf. 4, 139, *ἐπέγραψε: ἐν πίνακι πτυκτῷ, ἐν a folded tablet*. Cf. Dic. Antiqq. art. Tabulae. — *δυμοφ. πολλά*, sc. *σήματα*. — *ἠνώγειν*, 3d pers. sing. plupf. w. movable *ν*. H. 409 D, 11. Cf. 5, 899, N.

176-189. *καὶ τότε κτέ.*, then he both questioned him and demanded, etc. — *ὅστις = δ τι*, indef. relat., which (whatever it might be) he brought, etc. — *Χίμαιραν*, proper name, *Chimæra*: in v. 181, as comm. noun. —

ἐκέλευσεν, sc. μίν, *commanded (him, i. e. Bellerophon)*. — γένος, prep. w. ἔην, abstract for concrete; *a descendant of gods and not of, etc.* Δεῖον, adj. qualifying γένος. — ἀποπνείουσα (ἀποπνέω) agrees w. ἡ δέ: *breathing out terribly the force of, etc.* — τὴν μέν, i. e. Χίμαιραν. — Σολύμοισι, the Solymi, a warlike people in Lycia. — V. 185. lit., *he affirmed that he entered this, the fiercest battle of men: or more freely, he said this was the fiercest . . . which he had entered.* Cf. 3, 153, note. — τῷ, sc. Βελλεροφόντῃ: ὄφαιεν; subj. ? ἄναξ Λυκίης, *for him in returning, the king contrived, etc.* — κρίνας, *having selected.* — λόχον, *an ambuscade; cf. I, 227.*

191–205. ἰόντα, supplement. particip. : sc. αὐτόν, *that he (Bellerophon) was the brave descendant, etc.* — αὐτοῦ, adv. — ἦν, possess. pron. — καὶ μὲν οἱ (dat., as appears from the accent of μὲν), *and for him, etc.* — τέμενος . . . ἔζοχον ἄλλων, *a piece of land excelling others; κολόν, sc. τέμενος, a beautiful (field) of planted and of arable land; φυταλιή, a piece of land planted either with vines or with fruit-trees.* — ἡ δ' ἔτεκε, v. 196, *and she (the daughter of the king, v. 192) bore, etc.* — καὶ κείνος, *he also, i. e. Bellerophon as well as others, especially Lycurgus; v. 140.* — ἔν θυμὸν κατέδων: Cic. Tusc. Quaes. 3, 26, renders this, *ipse suum cor edens, eating his own heart.* Derby renders it, *wearing away, etc.*, not a very apt expression. — τὴν δέ, sc. Λαοδάμειαν.

208–221. ὑπέροχον agrees with the subj. of ἔμμεναι, sc. ἐμέ: *always to be brave and to be eminent above others.* — ἔγχος μὲν κτέ. Notice the asyndeton, rendering the narrative more lively: *he planted his spear, etc.; thus indicating that he would not fight.* — αὐτὰρ δ, *moreover he (Diomed).* — μελιχίοισι, sc. ἔπεισι: cf. 4, 256. — ξείνος . . . παλαιός, *an ancient paternal guest: because his grandfather was the guest of Diomed's grandfather.* Perhaps no more striking instance can be found of the strength of the ties of hospitality. — ξεινήια, *gifts of friendship.* — ἀμφιπέπυλλον: cf. 1, 584. — καὶ μιν, i. e. δέπας. — ἰών, fut., *when I was about to set out, i. e. for the Trojan war.* — ἐν δώμ.; join w. κατέλειπον.

222–236. Τυδεία, *Tydeus, father of Diomed.* Notice here the acc. w. μέμνημαι: κάλλιψ' = κατέλιπε. — ὅτ' ἐν κτέ., an allusion to the war of the seven Argive princes against Thebes. — τῷ, illat., *therefore.* — σὺ δέ, sc. μοι ἔσσι ξείνος, *and you (to me) in, etc.* — τῶν, i. e. Λυκίων, limits δῆμον. — καὶ δι' ὀμίλου, *through the crowd also, as well as in single combat.* — πολλοὶ . . . Τρῶες, sc. εἰσίν, κτείνειν, *there are many . . . for me, to slay, etc.* In some edit. a comma is placed after κτείνειν and that after ἐπίκουροι is omitted. — ἔν, obj. of κτεῖω, as well as of πόρρ. — ἔν ἂν δύνηαι, *whomsoever you may be able (to slay).* — ἐπαμείψομεν, sub-

junc., *let us, etc.* — καὶ οἷδε, *these also*, i. e. the Greeks and Trojans. — Γλαύκῃ . . . ἐξέλετο, *took away from Glaucus, etc.* ἔς, *in that he, etc.* — χαλκείων, ἐνεαβοίων, gen. of value: *golden for brazen (armor), that worth a hundred oxen for that worth nine.* Observe that value is here denoted by a certain number of oxen. Coined money is not mentioned in Hom. Cf. 2, 449.

237-253. The narrative is here resumed which was broken off at v. 118. — φηγόν: *the oak tree* was without the Scaean gate; but not far away; and hence, the two are mentioned together, the more important first in order. — ἀμφ' . . . Δίον (notice the accent, distinguishing it fr. Δεόν, acc., *a god*), *around him ran, etc., inquiring about, etc.* — ἐφήπτο, ἐφάπτο. — ἴκανεν, sc. Ἐκτωρ. — ξεστῆς . . . τετυγμένον (τεύχω), *made with polished porticoes.* — ἀπῶ, sc. δόμῃ: *ἔνεσαν, ἐν, εἰμί.* — κούρων ἑσθλαί, *twelve roofed chambers of polished stone belonging to his daughters.* — ἐτέρωθεν . . . αὐλῆς, *on the other side, opposite* (the chambers of the sons), *within the court-yard.* — ἐνθα, *there*, i. e. when he had reached Priam's beautiful house, v. 242. — οἶ depends on ἐναντίῃ, *his fond mother met him* (lit. *came opposite to him*). — Λαοδικῆν ἐσθγούσα. Critics are about equally divided in their interpretation of this phrase; some taking the particip. as intrans., *going to Laodice*, i. e. *to the house of, etc.*; others render, *leading* (into the house of Priam) *Laodice.* The reading of Düntz., *Λαοδικῆν ἐτ' ἔγουσα* does not seem to me probable. I prefer the rendering *leading, etc.* — ἐν . . . φῦ, ἐμφύω. In what tenses intrans.? χειρὶ, partit. appos. w. οἶ, *clung to him, to his hand*; or more freely, *clung to his hand.* — ἔπος κτέ.: cf. 1, 361.

255-262. τείρουσι, sc. Τρῶας. — ἐνθάδε, join w. ἐλδόντα: *ἀνασχεῖν* (ἀνέχω) depends on ἀνήκεν (ἀνίημι), *has prompted you, having come hither, to raise . . . from the highest part of, etc.* — ὄφρα κέ . . . ἐνείκω (φέρω), *till I bring, etc.* ὡς σπείσῃς (σπένδω), *that, in order that, etc.* — κέ (v. 260) w. fut. Cf. 1, 139, note: *and then you yourself will receive benefit.* Cr. makes the clause depend on ὡς, and takes ὀνήσεται as subjunc. Faesi writes καὶ τόσ, *you yourself also.* I prefer the first construction: *πίησθα, πίνω.* — ἀίξει, pres. μέγα, adv., *increases strength greatly for, etc.* — ὡς, relat., *as thou hast become weary in defending, etc.*

264-285. μὴ . . . κείρε: something deprecated, *do not, etc.* — μὴ . . . λάδωμαι, *lest, etc., or for fear that you . . . and that I forget, etc.* — πεπαλαγμένον (παλάσσω), agrees w. the subj. of εὐχετάσθαι, *that one smeared with . . . pray, etc., is not permitted.* — Vv. 271-278: cf. vv. 90-97. — εἰπόντος, sc. ἐμοῦ, *to listen to me, etc.* — ὥς κέ . . . χάνοι (χαίνω). Is this a wish, expressed by the optat. w. κε (= ἔν)? I find no authority

for viewing it thus, in H., K., or G. Yet the best commentators of Hom. take it as a wish; *κέ* denoting here, as usual, a condition, *O that the earth would gawn for him on the spot* (sc. if that were possible). I cannot adopt K.'s interpretation, § 260, R. 9. — *μέγα*: join w. *πήμα*. — *τοῖό τε παῖσιν* (blunderers have often confounded this w. *πᾶσιν*), and to his sons. *φρένα* is sometimes taken as subj. of *ἐκλελαθέσθαι* (aor. w. reduplicat. fr. *λανθάνω*), *that my heart had forgotten*, etc. Düntz., Faesi, and some others take it as acc. of specif., *that I had forgotten in heart*, etc.

286–296. *ἡ δέ*, but she, the mother of Hector. — *παρὶ μέγαρα* (plur. because it contained many apartments), to her palace, i. e. to that part of the house of Priam, which belonged especially to herself. She had before been standing perhaps at the entrance, or in the court. Cf. vv. 242, 251. — *ταί* refers to *ἀμφιπόλοισιν* (masc. or fem.). — *ἐς δάλαμον*, into her chamber: probably in a retired part of her palace: *κῆώεντα* (*κῆώεις*), join w. *δάλαμον*. — *ἔνδ' ἔσαν οἱ* (dat. of possession), where there were to her, where she had. — *τὴν ὄδον ἦν*: acc. of extent: on that voyage, on which, etc. — *τῶν ἕνα*, one of these (robes). — *δῶρον*, appos. w. the obj. of *φέρει*, bore (it) as a gift. — *ὅς*, (that one) which: *ποικίλασιν*, in its decorations; denoting, it is thought, both the embroidery and the variety of colors. — *ὡς = ὡς*, as, like: placed after the word, to which it belongs; hence, accented. *ἀπέλαμπεν*, *ἔκειτο*; subj. ? *πέπλος*, the robe, which she had selected. — *νεῖατος ἄλλων*, lit. the lowest of others,—a comm. form of solecism. We avoid the solecism by saying, the lowest of all. — *μετεσσεύοντο*, μετασεύω.

298–317. *τῆσι . . . ῥίξε* (*οἶγνυμι*), opened for them, etc. — *ἡ δέ . . . Θεανώ*: cf. 1, 346, N. — *ἄξον*, break: notice that the 1st aor. of *ἄγνυμι* is used: but the 2d aor. of *ἄγω*. — *καὶ αὐτόν*, that even he himself, subj. of *πεσέειν*. — *ὄφρα τοι . . . ἱερεύσομεν* (subjunc.), that we may, etc. — *ἀνένευε*, ἀνανεύω. — *αἱ μὲν*, they, the Trojan matrons. — *πρὸς δώματα . . . καλὰ, τὰ β' αὐτός κτέ.* is best rendered by following nearly the Greek order: to the house of Alexander, the beautiful house, which he himself, etc. Paris appears to have been in every respect the most stylish gentleman of the age. — *οἱ οἱ*: (notice the difference in form. How does the former word show that the latter is enclitic, and hence the dat.?) *ὅλο ἠδ' ἔθηκεν* had made for him, etc. — *δάλαμον . . . αὐλήν*, a chamber, hall, and court. (D.)

318–331. *ἔνθα*, there (v. 313). — *ἔχ' = εἶχε*, held: *ἐνδεκάπηχον*, an enormous length, suited only to an Epic hero (Düntz.). — *πάρουθε . . . δουρός*, in front of the shaft: *χρύσεος*, two syllables, by synizesis. — *τὸν δ' εὗρ'*, and he (Hector) found him (Paris): *ἀφώοντα*, ἀφάω. —

αλοχροῖς, reproachful. — *Δαιμόνι:* perh. the simple address, *Sir!* would suit this and many other connections, as well as any word we have in Eng. Cf. N. 1, 561. — *καλά,* adv.: *χόλον,* obj. of *ἐνθεο* (= *ἐνθεου*, fr. *ἐν-τῆθημι*). Hector attributes the withdrawal of Paris from the army to ill-humor at the Trojans, occasioned, perhaps, by their undisguised dislike of him. — *οὐ δ' . . . καὶ ἄλλω,* and *τοῦ* (not less than I) *wou'd contend with another man also:* *μεδιέντα . . . πολέμοιο,* *wi' hdrawing from, avoiding,* etc. *μή,* for *fear that, lest:* *πυρὸς θετοιο θέρηται,* *burn with hostile fire:* Cr. says, gen. of material. Is it not rather, gen. of source or of cause?

333-348. Cf. 3, 59; 1, 76. — *οὔτοι . . . νεμέσσι,* *not so much from anger and indignation at,* etc. — *αὐτῶ,* join w. *μοί,* *to me myself also:* *ἔδε . . . ἔσσεσθαι,* *tha' it will be better thus.* — *ἐπαμειβεται,* lit. *changes itself towards,* i. e. *fluctuates among men.* — *ἐπίμεινον, ἐπιμένω:* *δύω,* aor. subjunc., *let me put on, or I will put on,* etc. — *μέτειμι* (*μετά, εἰμι*), fut. Lex. II. — *σέ,* obj. of *κίχησσεσθαι.* — *τὸν δέ* (v. 342), Paris: *τὸν δέ* (v. 343), Hector. — V. 344: notice here again the reproaches which Helen casts on herself. Cf. 3, 180. Observe also here *ἐμῆο*, while in 3, 180, the adj. pron. is used. — *μέ,* obj. of *προφέρουσα:* *ὕφελε* has for subj. *θύελλα*, and with *ὡς* denotes, as often in Hom., a wish which cannot be realized. Cf. H. 721, b; K. § 259, R. 6; G. § 83, N. 2, *O that on that day when, etc., an evil blast of wind had borne me swiftly away* (lit. *had gone bearing me away*), etc.: *πῶτον,* *at first, at the dawn of life.* — *ἀπέερσε,* see Lex.: notice the omission of *ἄν.* H. 746, b; K. § 260, R. 3; G. § 49, 2, N. 2, *where a wave had washed me away before, etc.*

350-368. *ἄνδρός* limits *ἄκοιτις:* *ἐπειτα, thereupon, or therefore would that, etc.* — *ὃς ᾔδη* (fr. *οἶδα*), *who knew, i. e. who felt, etc.* — *φρένες ἔμπεδοι,* sc. *εἰσίν.* — *τῶ,* illative: *μὲν,* subj. of *ἐπαυρήσσεσθαι.* — *φρένας:* partitive appos. w. *σέ,* *has encompassed you especially, in mind, i. e. has encompassed especially YOUR mind.* — *ἐνεκ' ἄτης,* *on account of the mischief* (i. e. *the mischievous conduct*) *of, etc.* — *μέ,* obj. of *κάδιζε* (causative). — *ἐπέσονται, ἐπισεύω.* — *οἱ μέγ'* (adv.) *κτέ.,* lit. *who have greatly a longing, etc., i. e. who have a great longing for me, etc.* — *τοῦτον, Paris.* — *ἢ . . . ἢ,* *whether . . . or.*

371-379. *εἶπ'* = *εἶπε, εὐρίσκω.* — *ἦγε* (notice the accent and breathing, distinguishing it fr. *ἦγε*), *she, fr. ὕγε.* — *πύργῳ ἐφεστήκει,* *stood upon, etc.;* cf. 3, 149, N. on *ἐπὶ πύργῳ.* — *ἐπ' οὐδὲν,* join w. *ἰών* (fut.), not w. *ἔστη* (which would take *ἐπὶ* w. the dat.: cf. *πύργῳ ἐφ.* v. 273), *he stood, about to go towards, etc.* — *εἰ δ' ἔγε κτέ.,* *but if (you will), come! speak to me, etc.:* *ἔγε,* interjec. Cf. 1, 302. — *πῆ,* interrog. Lex. II. 2: *πῆ* (enclit.), indef., *whither went, etc.;* *has she gone at all, etc.:*

ἐς w. gen. always elliptical. Cf. ἐν w. gen. v. 47, N. — γαλῶν, *sisters-in-law*: εἰνατέρων, *sisters-in-law of a husband*.

382-398. μάλα by its position naturally goes w. ἐνωγας, *since you earnestly exhort (me)*, etc. Supply after this clause the thought, ἐρῶ, *I will speak*. For a similar ellipsis, cf. v. 150. — Τρῶας, subj. of τεύρεσθαι. — ἦ: cf. 1, 528. — ὁδόν, acc. of extent, *by the same way*, etc., along (κατά), etc. — τῇ, adv. *here*, or *by this*. διεξιμένα, *did, ἐξ, ἔλαι*. — Ἡερίων, though an emphatic repetition of the preceding word, is yet made to agree in case with the following relat. ὅς. — Θήβη, dat. of place, poetic usage, for ἐν w. dat. — Notice the resumptive force of δὴ after τοῦπερ, *the daughter of this one, I say*. H. 851, a; K. § 315. — Ἔκτορι is usu. explained as dat. of agent, *was held (as wife) by*, etc.

399-408. ἦ οἱ... ἤντησ' (ἀντάω), *she then met him*. — παιδ'... ἀταλάφρονα, obj. of ἔχουσα, which agrees w. ἀμφίπολος. — νήπιον αὐτῶς, *so young*, calling marked attention to the youth of the child, who was borne in the arms of the nurse. — οἶος (notice the breathing)... Ἔκτωρ, *for Hector alone*, etc. The people called Hector's little son, Astyanax (ἄστν, ἀναξ), in compliment to the father, as the defender of Troy. οἱ ἄγχι παρίστατο: is not οἱ dependent on παρ'? ἄγχι comm. takes the gen.: *stood close by his side*. — V. 406: cf. v. 253. — Δαιμόνιε: "is here," says Dr. Owen, "a term of endearment." Cr. and F. render it, Böser Mann! *base man!* It appears to me here, as usu. elsewhere, simply a courteous form of address. Cf. v. 326, N. — ἦ, subj. of ἔσομαι, relates to ἐμέ.

411-424. ἀφαιαρπούση relates to ἐμοί, takes σεῦ as indirect obj., *being deprived of you*. — ἐπεὶ... ἐπίσπης (ἐφίπω, III), *after you (emphatic) shall have*, etc. — ἔχε' (ἔχεα, fr. ἔχος), sc. ἔσται μοι. — ἐκ, v. 415, join w. πέρσεν (πέρδω). — ἐπὶ... ἔχεεν (ἐπιχέω), sc. αὐτῷ, *heaped a mound over (him)*. — περὶ, sc. αὐτόν. — οἱ δὲ... οἱ μὲν (= μὴν): same const. as 3, 132-134; see N.: lit. *those, who were to me in the palace seven brothers, all on one day*, etc. — Ἄϊδος εἶσω: cf. 3, 322 where δῶμον is expressed. — ἐπί (v. 424) w. dat. denotes here situation, *near, by, or among*.

425-439. μητέρα: emphatic position; obj. of ἀπέλυσε: *but my mother, who, etc., after he brought her hither, etc., her he released*, etc.: τήν (v. 427) repeats for perspicuity the idea μητέρα. — βάλ', sc. τήν, *smote (her)*. — Ἔκτορ, ἀτὰρ σὺ κτέ. Cf. v. 86. Notice the abruptness of the transition, imparting great liveliness to the narration. — αὐτοῦ, adv. — ὀρφανικόν, and χήρην, pred., *make not your child an orphan*, etc. — ἀμβατός (= ἀναβατός): Cr. and some others read ἄμβατος. —

ἐπλετο (πέλω), was (and has continued to be); may be rendered as pres., is. — τῆγε, adv., here, at this point. — ἢ ποὺ τίς . . . ἢ νυ, either some one perhaps . . . or (if this was not so) then even their courage, etc. ἐνίσπε (H. 450 D, 8; K. § 280, ἐνέπω: augment omitted, as is shown by the accent on the prep. ἐνίσπε); told (it, the fact that the wall at this point was easily scaled) to them.

441-449. τὰδε πάντα, all these things, i. e. all that Andromache had said to him; especially v. 410 ff. and v. 432. — γύναι: often used, as here, in the most respectful address. — ἀνωγεν (ἀνωγα), sc. ἀλυσκάζειν. — ἀρνύμενος: ἀρνημαί means 1st to win, acquire, cf. 1, 159; 2d to defend (what one has acquired), as here. — ἐμόν, sc. κλέος: αὐτοῦ, same const. as κυνώπιδος, 3, 180, cf. note: and my own (glory). — Vv. 447-449: cf. 4, 163-165. Scipio is said to have repeated vv. 448, 449, among the ruins of Carthage, while standing at the side of his friend Polybius, and to have predicted in these words the fall of Rome. Appian, Lib. VIII. Cap. cxxxii.

450-465. Τρώων, obj. gen. w. ἄλγος, but grief lies not so much on my heart for the Trojans in future, nor for, etc. — πολλές: notice the accent; fr. πολός. — ὅσον σεῦ (accented, emphat.), as for you. — δακρυόεσσαν ἄγεται, sc. σέ. — ἐλεύθερον ἡμαρ, day of freedom: cf. δούλιον ἡμαρ, day of servitude, 463. — πρὸς (denoting the agent) ἄλλης, at the command of another. — κὲν . . . ἰστὸν ὑφαίνοις, you would weave a web; cf. 3, 125. — Μεσσηϊδος, Ἰππερείης. "If Hom. intends to mention fountains in Greece, he only selects names of frequent occurrence. Fountains of these names afterwards existed in Thessalian Pherae. A fountain Messëis is mentioned by Pausanias at Therapne in Laconia." Düntz. — ἐπικείμεται, sc. σοί. — τις (enclit.), one and another, or many a one shall hereafter (ποτέ) say, etc. κατὰ . . . χέουσαν, sc. σέ, obj. of ἰδών. — ἦθε, that is, or yonder is, etc. — μέ, obj. of κατὰ . . . καλύπτου: optat. without ἄν, a wish: may a mound of earth cover me, etc. — πυθέσθαι w. πρὶν: before, added to all the rest (ἔτι), I perceive your cry (for help) and learn of, etc.

466-481. οὗ παιδός, gen. w. verb of aiming, reached towards his boy. — ἀτυχεῖς (ἀτύχομαι), w. direct obj., terri ed at; gives the reason for ἐκλίβη ἰάχων. — δεινόν, adv. w. νέοντα (sc. λόφον), having perceived it nodding terribly, etc. — ἐκ δ' ἐγέλασε, ἐγελάω. — ἀντίκα: notice the asyndeton, giving liveliness to the narration, forthwith, from his head . . . took his helmet. — τήν, i. e. κόρυδα. — κύσε, κυνέω: πῆλε, πάλλω: after he had kissed, etc. — ὅτε δῆ: notice the force of δῆ, imparting emphasis to the prayer, grant, etc. The thought of the destruction of

Troy appears for the moment to have passed from Hector's mind. — *καὶ τόνδε . . . καὶ ἐγώ*. It is not convenient to translate *καί* in both clauses: *that this, my son also may become just as I (also)*. — *τις*: cf. v. 459, N.

— *ἀνιόντα*, sc. *αὐτόν* (indirect obj. of *εἴησι*), *and hereafter many a one shall say of him, as he returns*, etc. Some editt. have *εἴποι*, instead of *εἴησι*, denoting a wish: *φέροι, χαρείη*, optat. of wishing, *may he bring*, etc.

484—493. *δακρῦσεν* (*δακρῦσεις*), adv., *tearfully*, or *through tears*. — *κατέρεξεν, καταρρέζω*: *caressed her with his hand*, etc. — *Δαιμόνιη*: Derby renders it here, *dearest!* — *μή μοι* (dat. of interest) *κτέ.*, *do not grieve for me*, etc. — *ὑπὲρ αἰσῶν*, *beyond what is fated*, i. e. *contrary to fate*. Cf. v. 333, for a sense somewhat different. — *μοῖραν* obj. *οὐτινα* subj. of *πεφυγμένον*: *οὐ . . . ἐσθλόν* emphasizes the foregoing; *not a coward, not even a brave man*, sc. *has escaped*, etc. — *ἐπὴν . . . γένηται*, lit., *since the first (things) have come into being*, i. e. *since the world began*. — *τὰ σὰ (= σοῦ) αὐτῆς ἔργα*, *thine own affairs*. For the const. of *αὐτῆς*, cf. *κυνώπιδος*, 3, 180, N. — *ιστόν, ἡλακ*, appros. w. *ἔργα*. — *τοί*, relat.

494—516. *κόρουδ' εἴλετο*: he had just before placed it on the ground. Cf. v. 473. — *βεβήκει*: cf. 1, 221, N. — *γόνον*, obj. of *ἐνῶρνον* (*ἐνώρνον*). — *αἱ μὲν*, i. e. *ἀμφίπολοι*. *γόνον* (v. 500) a verb: Lex. *γόνω*. — *μῦν*, subj. of *ἕσταται*: *δρότροπον, προφυγόντα* agree w. *μῦν*. — *ἀπορρήξας, ἀπορηγνυμι*: *δείρ, δέω*: *πεδίω*, cf. v. 38, *runs, stamping over the plain*. — *ποταμοῖο*, gen. of place. — *κάρη*, obj. of *ἔχει*, subj., sc. *σταρὸς ἴππου*. — *ἔ*, obj. of *φέρει*: *γοῦνα*, acc. of specif.; lit., *bears himself unaided in respect to his knees*: *μετὰ* w. acc., *into the midst of*, etc. — *ἄς* (accented), *thus*: a correlative of *ὡς*, *as*, v. 506. Few more spirited comparisons than the above can be found. — *κατὰ* w. gen., *down from*, connect w. *ἐβεβήκει*. — *ἔθι*, relat. adv., *where*: *ἦ*, join w. *γυναϊκί*, *his wife*.

518—529. *Ἡθεῖε*: Derby renders it, *good brother*. — *θαμῳνίε*, a respectful address, and should not, I think, be rendered *strange one!* Derby says, *my gallant brother!* — *ἔργον . . . μάχης*, *would fail to honor your conduct in battle*. — *μεδιεῖς* (*μεδίημι*), 2d pers. sing. pres. indic.: Att. *μεδίης*: *you are voluntarily remiss, and are unwilling (to fight)*. — *πρὸς Τρώων*, cf. 1, 160. — *ἴομεν*, subjunc., *let us*, etc. — *κρητήρα . . . ἐλεύθερον*: *a mixer (commemorative) of freedom*. — *ἐλάσαντας* agrees w. the subj. of *στήσασθαι*: *shall grant that we set up . . . after having driven*, etc.

MAY 18 1886
JUN 24 1886

NOV 5 1888

[Faint, mostly illegible handwriting on aged paper]

