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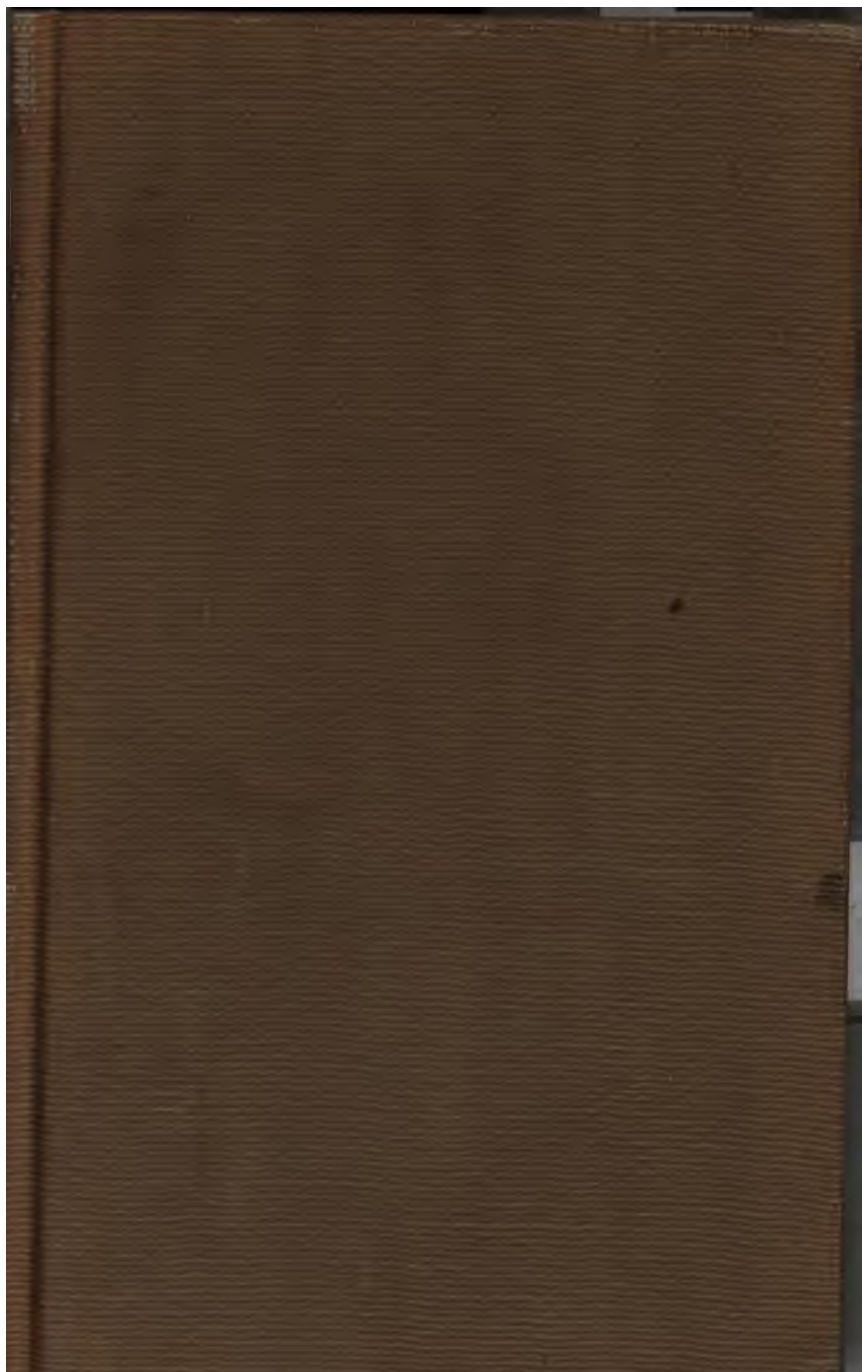
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THE WORKS OF HOMER

ACCORDING TO THE TEXT OF BAUMLEIN

THE ILLIAD

WITH ENGLISH NOTES, CRITICAL AND EXPLANATORY

BY THE REV. T. H. L. LEARY, D.C.L.

LATE SCHOLAR OF BRASENOSE COLLEGE, OXFORD, ETC.

PART I. BOOKS I.—VI.



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The Tuttle Company

Dedication.

TO

THE REVEREND PHILIP BLISS, D.C.L.,
Principal of St. Mary Hall, and Registrar of the University of Oxford,

AND

THE REVEREND DRUMMOND PERCY CHASE, M.A.,
Fellow of Oriel College, and Vice-Principal of St. Mary Hall, Oxford,

This Work

IS RESPECTFULLY INSCRIBED BY

THE EDITOR,

IN TESTIMONY OF HIS GRATEFUL SENSE OF PAST BENEFACCIONS.

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PREFACE.

IN preparing this edition, it has been my aim to render the notes and appendices sufficiently elementary to enable a boy to begin his Homer with pleasure and profit, and, at the same time, to furnish more advanced students with adequate resources of interest and advantage. With this view, I have endeavoured to point out and explain difficulties arising from the dialect, metre, and syntax, and to call attention to the exact shades of meaning denoted by the Homeric epithets, which are generally poems in miniature. The distinctions which exist between the Homeric and post-Homeric use of words and constructions, and those which arise from difference of accentuation, as well as the analogical forms of expression in Latin, and occasionally in modern languages, have all, though in different degrees, received due consideration. At times, notice has been taken of the difference observable in the poetical and prose forms of expression, to enable the student to steer clear of the common fault of mixing up poetical forms with his Greek

prose. An attempt has been made to illustrate the author's matter and idiom by quotations from other poets.

It is to be observed that the notes are written for the purpose of *guiding* rather than *carrying* the student through his Homer. No man can know better than a schoolmaster the ruinous effect too much of what is falsely called assistance has on the mind and habits of a boy. It is on this account frequency of translation is avoided, and *suggestions* towards the solution of difficulties are given, rather than the solution itself, except in very difficult passages, and at the commencement of the work. Generally, the student is led to fall back upon the use of his Grammar and Lexicon,—the best instruments for training scholars. In the selection of materials for annotation, I have condensed in as small a space as possible what appeared to me most useful and valuable in the works of my predecessors. In some cases, it will be found, I have ventured to think for myself, yet not without giving the matter all the cautious consideration in my power. In other cases I have expressed the opinions of others with that modification which a due regard to *all* the bearings of the case seemed to demand: where, however, such opinions seemed to require no modification, their authors are left to speak in their own words; because, quoting what is called the sense, and *not* the words of an author, has a tendency to mislead and misrepresent. The names of authorities are

generally omitted, in order to save space; indeed, in some cases, this could not be otherwise, as views and modifications of views often become so much a part and parcel of one's own mind, that, if not original, we come to look upon them as such, having no recollection of the manner by which they were originally conveyed to us. Here, however, I wish to acknowledge my obligations to the labours of Spitzner, Nitzsch, Arnold, and Anthon, and especially to the *Commentatio de Homero* of Bæumlein, whose spirit of bland forbearance to opponents stands in agreeable contrast to the bitter tone which pervades generally the writings of the German Homeric controversialists. I owe something to Müller's *Greek Literature*, and the *History of the Dorians*, as translated by the Right Hon. G. C. Lewis, M.P., and Tufnell, and also to Professor Newman, whose version of the *Iliad* is, in all respects, more worthy of Homer than any that has hitherto appeared in English. To Büttman's *Lexilogus*, to Jelf's profound and invaluable *Greek Grammar*, and to the able writers of the *Dictionaries of Antiquities, Biography, and Geography*, edited by Dr. William Smith, no acknowledgment on my part could be sufficiently ample. In this first volume, the introduction is chiefly devoted to the consideration of the Wolfian Theory, and of Homer as the author of the *Iliad*. The subjects of the *Æolic Digamma*, the *Cyclic Poets*, the authorship of the *Odyssey*, and of the *Hymns*, will be separately discussed,

and form introductions to subsequent volumes. At the close of the introduction two extracts will be found, of which no apology can be needed. The first is from the preface of Grote, *the* historian of Greece; and the second is from an elegant and argumentative Essay on Homer, by the Right Hon. W. E. Gladstone, M.P.: to both of whom I am indebted in other portions of the work.

In conclusion, I can say, with truth, that I have aimed at explaining, or at least suggesting the explanation, of every passage that seemed a difficulty to the reader of Homer. If success has not crowned my endeavours, I have at least the gratification of knowing that I have earnestly, and sometimes laboriously, sought to deserve it.

THE DOWNSHIRE ROAD, NEWBY,
April 27th, 1867.

THE LIFE OF HOMER.

THE *Iliad* and *Odyssey*, ascribed to Homer, have, in our time, like the waters of ancient Nile, no known and universally acknowledged fountain-head. And yet—long before the sublime genius of Æschylus “breathed horror” upon the Athenian stage; long before Herodotus told his quaint stories to his admiring countrymen—the name of Homer had become a spell to the ear and heart of Hellas, and the sunny legends of this vates (emphatically, both prophet and poet) had become the oracular sources of all knowledge, human and divine; had, in fact, become to the Greek public all that the Bible, the press, and Shakespeare combined, are to the public of our own day. It is, then, but a natural and justifiably passionate form of curiosity we indulge, when we long to know much concerning the life and career of him whose lays, after the lapse of twenty-seven centuries, still live in the brains and hearts of a civilised humanity, that fondly looks back upon him as the fountain source of all poetry, and the crystal mirror of the old Hellenic world.

The age, the country, and even the very personality of Homer have all been disputed points; and time has thrown over them a mist of uncertainty that for ever forbids the full satisfaction of the intense interest we cannot but feel respecting them. The best authorities place the date of the poet after the Ionic migration. Herodotus (bk. ii. 53)

makes it 400 years before his own times, *i.e.*, about 880 B.C. while Thucydides reckons it long after the Trojan war. No less than nineteen cities have been mentioned in ancient writers as his birth-place. The greater amount of evidence is in favour of Smyrna and Chios. Aristotle takes the lead of those who advocate the claims of Smyrna. Thucydides, however, with many others, assigns this high honour to Chios. Smyrna was first founded by Ionians from Ephesus, who were driven out by Æolians from Cyme. The expelled Ionians took refuge in Colophon for a time, but subsequently recaptured Smyrna. This account assists us materially in explaining the extensive mixture of Ionic and Æolic elements everywhere visible in the Homeric language, if we follow the authority of those who regard Homer as a native of Smyrna. Apparently there is much in the works of the poet to militate against the concurrent testimony of antiquity to his being an Ionian Asiatic. His poems celebrate the triumphs of European princes over Asiatics; they recognise the Thessalian Olympus, and not a mountain in Asia Minor, as the mountain-home of the Gods and the Muses. Such comparisons as that of Nausicaa to Artemis (*Odyssey*, vi. 102), walking on Taygetus or Erymanthus, and his frequent topographical descriptions and local epithets (so applicable in many cases even to the present day), indicate not only a more intimate acquaintance with Europe than with Asia, but a more affectionate regard for the former than for the latter continent. Such internal indications cannot be allowed to stand against the overwhelming external evidence to the Asiatic birth of Homer; and especially when we find an easy solution of the difficulty, in regarding such as the strongest possible attestation to the minute truthfulness with which the Ionian bard recorded the

legends of the Trojan war, carried over from Europe to Asia, by the Ionian and Æolic colonists. Had Homer *invented* the mythology of the Greeks (as Herodotus erroneously states, bk. ii. 53), he would not have fixed upon the *traditionary* Olympus as the Heaven of his Gods; his scrupulous fidelity to the legends of his race alone can account for his setting aside, in this and similar cases, the various and powerful influences of local association. Had Homer *invented* the catalogue of ships (Iliad, bk. ii.), which is, by the way, the very back-bone of the Iliad, it is not unreasonable to suppose that he would have rendered it more consistent with the subsequent tenor of his poem. With child-like faith, here, as elsewhere, he introduces the traditionary genealogies as he *found* them; and though, probably, most conscious of discrepancies, sought not to alter or tamper with what he regarded with feelings of mingled pride and reverence. The utter absence of all attempt to guard against such inconsistency, especially respecting genealogies, is, we conceive, an unquestionable evidence to the legendary truthfulness of the poet.

In connection with the catalogue, we ought further to remark, that it would be only natural to suppose that had Homer himself originated it, he would have given a greater *prominence* than he has done to the Trojan allies, who dwelt with him and around him on the eastern shores of the Ægean.

THE HOMERIC CONTROVERSY OF WOLF.

IN the year 1795, Wolf made the startling announcement that the Iliad and Odyssey had neither a common author nor a common purpose, but being made up of sepa-

rate and unconnected songs, they were for the first time written down and composed into a whole by the plastic taste of Peisistratus and his literary friends. The foundation of the Wolfian Theory rests on the assumption of the non-existence of *writing* at the time the Homeric poems were composed. In favour of this, among other arguments, he alleges the late introduction of papyrus into Greece, the only material suitable in those days to a long composition; and also the fact, that the *first written* laws we hear of are those of Zaleucus, B.C. 664. His most telling evidence is drawn from the poems themselves. In Iliad vi., 168, the *σήματα λυγρά* are fairly considered by Wolf to be a kind of arbitrary symbolical marks, not conventional characters of language. Again, in Iliad, bk. vii., 175, we find Ajax is able to recognise the mark he had made on his own lot. Now, had the mark been a written alphabetical symbol, how does it come to pass that it could not be read by the other chiefs and the herald, to whom it was a riddle until it reached Ajax? Further evidence is adduced from the universal silence that pervades both poems respecting coins, epitaphs, and inscriptions. Yet the dialect of the poet affords the most convincing internal evidence on this point.* Whether writing existed in Homer's time or not (and that it did then exist, we think Nitzsch † has clearly shown against Wolf, though he has failed to bring it home to the Homeric poems), we find in the language an incontrovertible proof that it was not originally applied to the composition of these poems, which possess a pliability and softness best suited for versification, a co-existent variety of larger and shorter forms, a licentious freedom in contracting vowels

* See Bœumlein, *Commentatio de Homero ejusque Carminibus*, sect. 4.

† *De Historia Homeri meletemata*, Fas. i. et. ii., 1837.

and syllables (synizesis) ; and in resolving the same, taking one example out of many, we find $\epsilon\eta\nu$, $\eta\epsilon\nu$, $\eta\eta\nu$, for $\eta\nu$. Such anomalies would have been removed by the practice of *written* composition, had it in this case exercised its necessary and peculiar power of narrowing and determining the forms of language.

A further proof of their not being composed in a *written* form, is the Æolic Digamma,* which undoubtedly existed at the time when the poems were composed, and disappeared when the earliest copies were written. It has been maintained that some of the Rhapsodists, and even Homer himself, was blind, and that therefore the latter could not have written, while to the former a manuscript would be useless. Believing, as we do, that the poems were not written by the poet who composed them, we are under no necessity to meet this objection of blindness ; yet we may observe that poems, and long poems, have been *composed*, as in Milton's case, by the blind ; and, as all authorities seem to concur in making the recital of the Homeric Rhapsodists a *joint* undertaking, different rhapsodists having different parts, yet all acting in concert, we see nothing unreasonable in supposing the existence of a manuscript among them, even though some of them were blind. Such persons, most probably, were selected on account of their extraordinary memories, and trained by their colleagues. Nor is it irrelevant to observe that, generally speaking, blind men have in all ages been distinguished, not only by their powerful memories, but by a positive passion for music, poetry, and legendary lore. Now such an aptitude, and their comparative incapacity for other pursuits, would render the

* See Vol. ii., Appendix on the Digamma.

blind, we presume, not altogether unfit for the office of rhapsodising.

Wolf further maintained that the original fragmentary songs, which were subsequently composed into an Iliad and Odyssey, were *singly* recited by the Rhapsodists; and yet, in the very teeth of this theory, he derives the name from ῥάπτειν ὁδόν—"heroica carmina modo et ordine publice recitationi apto connectere." If the Rhapsodists recited these "heroica carmina" *singly*, how comes it that they derive their name from *uniting* poems? Once admit that the Homeric Poems existed originally as wholes, then it becomes sufficiently intelligible why they were called connectors of songs—connecting the single parts of those wholes for public recital. Wolf argued against the single authorship of the Iliad from the incongruities, inequalities, gaps, and contradictions observable therein. His heaviest artillery is brought to bear upon the six last Books of the Iliad and the Catalogue of Ships in the Second Book. In his view, the closing songs of the Iliad have nothing in common with the avowed object of the Poem—the wrath of Achilles; and some statements in the Catalogue are, he considers, at variance with the succeeding songs. What then becomes of the Catalogue, if we withdraw it from the Homeric unity, to save its consistency? It becomes an integer without meaning, without poetical interest or organic connection: if we look at it as a list of men and cities, actors in the grand drama before the walls of Troy, it will appear, as it is, a fundamental and constitutive portion of a long heroic poem. In answer to the first objection, we will quote the language of Baeumlein: * "Vidimus argu-

* Commentatio de Homero, sect. 14.

mentum fabulæ necessitate quadam ita produci, ut et continuæ omnes partes sint, invicemque sese excipiant, et in superiore aliqua quam in extremis partibus subsistere nequeamus. Neque enim ipsam iram omissis iis, quæ inde consequuta essent, celebrare idonea materia, immo ne fas quidem poetæ esse videbatur, neque Patroelo cæso finem carmini facere poterat, quippe in quâ re nihil inesset, quod ad relaxandam animorum contentionem pertineret. Nam Achillem quidem ad novam iram novosque animos eo casu excitari necesse erat, neque, priusquam satisfecisset quodammodo iræ atque luctui, animo in amore, odio, ira, mœrore nimio conveniebat ad justum modum componi. Ineptum quoque erat, *viri fortissimi desidiam enarrare, fortitudinem, interrupto fabulæ filo, tacere.*" We deem it a sufficient answer to the charge of incoherency to remind objectors that Aristotle, the first and greatest of critics, has drawn the very laws of epic poetry from the principles carried out in the composition of the Iliad.* Some passages have been adduced by Wolf as spurious and superinduced additions, with more justice than consistency in one who denied the original unity of the poems, as it is inconceivable how a man can discover and reject that which does not belong to a poetical whole, without assuming the existence of an original poetical whole. The unbroken tenor of antiquity speaks for the single authorship of the Iliad and Odyssey, and even, though the internal difficulties, which seem to repudiate this verdict, were such as we could not solve, yet we cannot allow them to nullify the force of such cumulative evidence; we are content to think what Plato, Aristotle, Thucydides, and Herodotus thought on this

* See Müller's Greek Literature, page 48, sect. 5.

topic. Again, most of the objections brought against single authorship of these poems, are frivolous in extreme, and if applied and consistently followed out in case of Shakespeare's plays, we should make the reign of Elizabeth three-fold more illustrious by the necessary inference that those immortal works of the world's greatest poet had at *the least* three different authors. There are, however, far and wide, throughout the Iliad and Odyssey, unmistakable evidences of designed adaptation in several parts, more numerous and more demonstrative than the apparent incongruities; surely no sound criticism will allow a few apparent gaps to outweigh the overwhelming evidence of uniform coherence, and of symmetrical order and consequence in structure, everywhere pointing out a common purpose and a common author. We are assured, forsooth, that whatever coherency and unity they possessed originated with Peisistratus, who first committed them to writing. No attempt has been made to support this assumption with evidence; on the contrary, there is strong presumptive evidence that they were committed to writing even before Solon's time, and that Peisistratus merely compared and revised the different copies then extant, and formed from them a standard text for the use of the Athenian festivals. Long before the time of Peisistratus, we are told that Solon regulated the recitation of the Homeric Lays at the Panathenaic Festival. The object of the illustrious legislator was to secure by a compulsory supervision a correct order of recitation, with a *prompter* to assist the Rhapsodists—a proof of the existence at that time of a manuscript copy of these poems, the best guide the guiding prompter could possess. It is hard, too, to conceive how a tyrant (in the Greek sense

the term) like Peisistratus could or would dare so far to outrage the hereditary sympathies and traditions of his countrymen, as to superinduce innovations on these the consecrated and the common treasures of universal Hellas. Still less can we believe it possible that Athens or her tyrant could so far revolutionise the traditionary poetry of Greece, at a time, too, when that city possessed neither literary nor political ascendancy. The little said for the glory of Athens and her share in the war against Troy is a strong presumption against such a supposition, which is utterly ignored by the Alexandrine critics, who in no case allude to any such recension among their different manuscripts. How then could this have happened, had Peisistratus been the centre and origin of Homeric unity? Can we believe it possible that he gave those poems so much of their character without leaving in them a single vestige of the hand and the times which moulded them? And yet, it is in vain we seek in Homer a trace of the age of Peisistratus; we there find no allusion to coined money, to constitutional government, to changed religious sentiments, or to altered customs, as we might fairly expect, and even Wolf himself acknowledged the air of antiquity that invests them from beginning to end.

The voice of history is silent respecting such poetical attributes of Peisistratus. How can we believe that the glorious Iliad and Odyssey, the boast of the ancient world and the delight of our own, arose out of atoms not originally designed for the places they now occupy, at the bidding of the Athenian usurper and his colleagues? We wonder whether the time will ever come, when it shall be said and actually believed, that the Paradise Lost and the Paradise Regained of John Milton bloomed forth into

perfect beauty at the bidding of a modern usurper, calling them forth from the lifeless forms of a mediæval Latin poet, to whom Milton may have been indebted for a few trivial suggestions in the composition of his imperishable poems.

THE POETRY OF HOMER.

THE literature of no other nation has been so true an exponent of its history as that of Greece, and therefore, on this ground, there never was a literature more worthy of the most profound study. Ancient Hellas has bequeathed us no treasure more valued or valuable, historically or æsthetically, than these immortal inspirations of her earliest and sweetest muse. These poems are almost the only record of the age that produced them, and they bear in themselves the strongest evidence of being the exactest transcripts of that age. In them we see a truthful image of primitive Greek society, in all its greatness and littleness. *The* poet (as the nation that idolised him loved to call him) drew directly from the existing materials he observed in the world around him, and we have reason to believe that he did not sacrifice the current genealogies of men, and the legendary attributes of tribes and cities to what he deemed the exigencies of his poems; and we have still stronger reason to believe that he pictured the manners, the institutions, the feelings, and the intelligence of the heroic age from what he saw, felt, and observed in his own times. Indeed, he could scarcely have done otherwise in such an age.

The horrors of war, not glossed over or softened down, but drawn in their fullest dimensions, and painted in colours

most truthful—the hard lot of captives, the wrongs of women, the sacred rights of hospitality most sacredly observed, the strength and sanctity of ties of blood, the honourable pursuit of piracy and free-booting, the investiture of the Olympian Deities with human motives, passions, and frailties—all these (taking a few examples out of many) find a place in the Homeric picture, for they were all in keeping with the character of his own times: and it is thus, that these compositions are the unconscious expositors of their own contemporary society. We have no parallel in ancient or modern history to measure and denote the supreme and universal influence Homer had on the Greek mind, sympathies, and character. At school the Greek learned his Homer by heart, and was taught all he knew or cared to know of history, geography, genealogy, religion, morality, and criticism, from this authorised and standard text-book. In international disputes this poet was appealed to as an infallible authority, as in the dispute between Athens and Megara respecting Salamis. In religious solemnisations Homer was to the soul of devotion what the Bible is to ourselves. In discussions of moral philosophy, history, and genealogy, his authority was held decisive. And on all questions of literary taste the only orthodox canons of criticism were those drawn from, or sanctioned by, this—

“dead but sceptred sovereign, who still ruled
Their spirits from his urn.”

It is not without reason that these poems have occupied so large a space in the thoughts and affections of mankind. It was not, indeed, without reason that the haughty soul of Alexander the Great yielded only to their irresistible power and beauty, and that, over them alone the philosophic Plato

lingered with a loving fondness, that while it compromises the consistency of his political creed, did honour to the sympathies of his heart. The unmistakeable beauties of the King of Epic poets are easy to recognise, and, in the highest degree, they are peculiar to himself. His supremacy is well maintained by the perfect artlessness of his narrative in which he never seeks to show his powers, but rather allows them to develop themselves as they are called for the exigencies of the scene. This artless and quiet style Homer always rises into sublimity and energy as the interest deepens and the scenes become more impassioned—when his hexameters quiver with emotion, and the forms of his heroes seem to dilate and to move before us—amidst the ringing bronze and the shouts of battle. In scenes of pathos Homer has no superior, and but one equal,—the Bard of Avon. In the parting of Hector and Andromache, and the story of the Orphan, he pours forth the most exquisite pathos, and the most touching tenderness, proving that every passion and every feeling of the human heart was within the reach of his master mind. Here, however, we must gaze at, if we cannot expatiate upon, his concrete forms of speech—his energetic formulas—his emphatic and solemn repetitions, and especially his life-like pictures of living agents which have touched the sympathies and commanded the interest of all ages and all countries, to an extent immeasurably beyond the influence of any other poet.

The Epic of Virgil, in its sweetest strains, is but the echo of the blind old bard, whose songs, like the songs of a bird, singing for very exuberance of joy, overflow with gladness, an animation, and a freshness that cannot be found in the artificial and polished hexameters of the Mantuan Poet.

The Bible alone excepted, no book has been more severely or unfairly assailed by modern criticism than Homer. In addition to cavils already alluded to, it may be sufficient here to mention that objections have been started to some portions of the Homeric Ballads, as representing what is revolting to human nature or inconsistent with the dignity of the Epic Muse; and on this ground we are asked to condemn the tears of the great Achilles, the caprice of Agamemnon, the laundressing of queenly Nausicaa, the carpentry of King Ulysses and Paris, the full inventory of 'Thersites' deformities and his coarse invectives, as well as all details of murder, outrage, and agony. If such are to be considered faults, in what light should we regard the greater faults and incongruities of Milton, and especially of Shakespeare, incomparably the greatest of all poets? In this respect however, the great masters of poetry have been followed by the most amiable of painters—Raphael—who did not shrink from painting on his imperishable canvas, cripples, beggars, and demoniacs, alongside of forms of transcendant gracefulness and unearthly beauty. Salvator Rosa, too, we know, absolutely revelled in painting martyrdoms and savage solitudes infested by banditti.* No such idle conception, of what was revolting to human nature, led the great sculptors to deem it unworthy their chisels to immortalise, in marble, the savage figure of a Satyr and the agonies of a Niobe, a Laocoön, or a Dying Gladiator.

* The *smooth* landscape is not the work of a great artist. The excellency of such an artist is to imitate the texture of all surfaces which the world around him presents; and if he paints, as an artist ought to paint—the bold, rough rock, the shaggy goat, the broken foreground, the horse in its natural rough state, with its mane and tail uncut, will be all faithfully rendered.—See *Flower, on Painting*.

EXTRACT I.

"Great as the power of thought afterwards became among the Greeks, their power of expression was still greater. In the former, other nations have built upon their foundations, and surpassed them. In the latter they still remain unrivalled. It is not too much to say that this flexible, emphatic, and transparent character of the language as an instrument of communication—its perfect aptitude for narrative and discussion, as well as for stirring all the veins of human emotion, without ever forfeiting that character of simplicity which adapts it to all men and all times, may be traced mainly to the existence and the widespread influence of the Iliad and Odyssey. To us these compositions are interesting as beautiful poems, depicting life and manners, and unfolding certain types of character, with the utmost vivacity and artlessness. To their original hearer, they possessed all these sources of attraction—together with others more powerful still—to which we are now strangers. Upon him they bore with the full weight and solemnity of history and religion combined, while the charm of the poetry was only secondary and instrumental. The poet was then the teacher and preacher of the community, not simply the amuser of their leisure hours. They looked to him for revelations of the unknown past, and for expositions of the attributes and dispensations of the gods, just as they consulted the prophet for his privileged insight into the future."—*Grote's History of Greece*, vol. ii. page 158.

EXTRACT II.

"Here lie the pith and soul of history, which has fact for its body. It does not appear to me reasonable to presume that Homer idealised his narrative with anything like the license which was indulged in the Carolingian romance—yet even that did not fail to retain, in many of the most essential particulars, a true historic character; but conveys to us partly by fact, and partly through a vast parable, the inward life of a period pregnant with forces that were to operate powerfully upon our own characters and condition The immense mass of matter contained in the Iliad, beyond what the action of the poem requires, and likewise in its nature properly historical, of itself supplies the strongest proof of the historic aims of the poet. Whether in the introduction of all this matter, he followed a set and conscious purpose of his own mind,

whether he only fed the appetite of his hearers with what he found agreeable to them, is little material to the question I have particularly in view the great multitude of genealogies; their extraordinary consistency with each other, and with the other historical indications of the poems; their extension to a very large number, especially in the catalogue of secondary persons; the Catalogue itself, that most remarkable production, as a whole; the accuracy with which the names of the various races are handled and bestowed throughout the poems; the particularity of the demand regularly made upon strangers for information concerning themselves, and especially the constant inquiry who were their parents, what was, for each person, as he appears, his relation to the past?—and again the numerous narratives of prior occurrences with which the poems, and particularly the more historic ‘Iliad,’ are so thickly studded. Now this appetite for commemoration on the part of those for whom Homer wrote, does not fix itself upon what is imaginary. It tolerates fiction by way of accessory and embellishment; but, in the main, it relies upon what it takes to be solid food But there is, I think, another argument to the same effect, of the highest degree of strength which the nature of the case admits. It is to be found in the fact that Homer has not scrupled to make some sacrifices of poetical beauty and propriety to these historic aims. For, if any judicious critic were called upon to specify the chief poetical element of the ‘Iliad,’ would he not reply by pointing to the multitude of stories from the past, having no connection or, at best a very feeble one, with the war, which are found in it?—*Essay on Homer*, by Right Honourable W. E. Gladstone, M.P.



Ι Λ Ι Α Σ.

A. 1.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος
ουλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν
ἠρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
οἰωνοῖσι τε πᾶσι — Διὸς δ' ἔτελεετο βουλή — 5
ἔξ οὔ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

Τίς τ' ἄρ σφωε θεῶν ἕριδι ξυνέηκε μάχεσθαι:
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς
ροῦσον ἀνὰ στρατὸν ὥρσε κακῆν, ὀλέκοντο δὲ λαοί. 10
οὔνεκα τὸν Χρῦσῆν ἠτίμησ' ἀρητῆρα
Ἄτρεΐδης. ὁ γὰρ ἦλθε θεῶν ἐπὶ νῆας Ἀχαιῶν
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσίν ἐκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς, 15
Ἄτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν
“Ἄτρεΐδαί τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
ἰμῶν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, εὐ δ' οἰκαδ' ἰκέσθαι
παῖδα δ' ἐμοὶ λῦσαι τε φίλην τά τ' ἄποινα δέχεσθαι 20
ἄζόμενοι Διὸς υἱὸν ἐκηβόλου Ἀπόλλωνα.”

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνωνι ἦνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν· 25
“μή σε, γέρον, κοίλησιν ἐγὼ παρὰ νηυσὶ κιχέω,

ἢ νῦν δηθύνοντ' ἢ ὕστερον αὔτις ἰόντα,
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.
 τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖι, τηλόθι πάτρης,
 ἰσθὸν ἐποιομένην καὶ ἔμον λέχος ἀντιώωσαν.
 ἀλλ' ἴθι, μὴ μ' ἐρέθιζε, σαώτερος ὡς κε νέηαι.”

ἌΩς ἔφατ', ἔδδε· σεν δ' ὁ γέρον καὶ ἐπείθετο μύθῳ.

βῆ δ' ἄκewν παρὰ θίνα πολυφλοίσβοιο θαλάσσης,
 πολλὰ δ' ἔπειτ' ἀπάνευθε κίων ἠρᾶθ' ὁ γεραῖος
 Ἀπόλλωνι ἄνακτι, τὸν ἠῦκομος τέκε Λητώ·

“ κλυθί μεν, ἀργυρότοξ', ὃς Χρῦσην ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἴφι ἀνάσσεις,
 Σμινθεῦ. εἰ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πλοῖνα μηρί' ἔκηα
 ταύρων ἠδ' αἰγῶν, τόδε μοι κρήνην ξέλωδωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

ἌΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.

βῆ δὲ κατ' Οὐλύμπιοι καρήνων χωόμενος κῆρ,
 τόξ' ὠμοισιν ἔχων ἀμφορεφέα τε φαρέτρην,
 ἔκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωόμενοιο,
 αὐτοῦ κινηθέντος· ὁ δ' ἦε νυκτὶ ἐοικώς.

ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν·
 δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.

οὐρήσας μὲν πρῶτον ἐπ' ἔχετο καὶ κύνας ἀργούς,
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφιεῖς
 βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

Ἐννήμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο,

τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·

τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·

κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο.

οἱ δ' ἐπεὶ οὖν ἠγερθεν ὀμηγερέες τ' ἐγένοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

“ Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἴω

ἂψ ἀπονοστήσειν, εἰ κεν θάνατόν γε φύγοιμεν,

εἰ δὴ ὁμοῦ πόλεμὸς τε δαμᾶ καὶ λομὸς Ἀχαιοῦς.

ἀλλ' ἄγε δὴ τινα μάντιν ἐρείοιμεν, ἢ ἱερῆα

ἢ καὶ ὄνειροπόλον — καὶ γάρ τ' ὄναρ ἐκ Διὸς ἔστιν —,

ὅς κ' εἴποι, ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,

εἶτ' ἄρ' ὁ γ' εὐχολῆς ἐπιμέμφεται εἶθ' ἑκατόμβης.

ως ἀρνούν κνίσσης αἰγῶν τε τελείων
 ἢ ἀντιάσας ἡμῖν ἀπό λοιγὸν ἀμύναι." *from me for our relief*
 ἢ ὄ γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη *stood up*
 Θεστοριδῆς, οἰωνοπόλων ὄχ' ἄριστος, *div?*
 τὰ τ' εἶντα τὰ τ' ἐσόμενα πρό τ' εἶντα, 5617 70
 τσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἶσω *all the way to*
 μαυτοσύνην, τὴν οἱ πόρε Φοῖβος Ἀπόλλων.
 εὐφρονέων ἀγορήσατο καὶ μετέειπεν
 ἰλεῦ, κέλευά με, δίφιλε, μνηθήσασθαι *don't you?*
 Ἀπόλλωνος ἑκατηβελέταο ἀνακτος. *71*
 ἔγων ἐρέω· σὺ δὲ σύνθεο, καί μοι ὄμοσον *let us both think*
 οἱ πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
 ἴομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων *unpleasant*
 κινερατέει καὶ οἱ πείθονται Ἀχαιοί. 5818-a.
 ὃν γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηϊ· *80*
 γὰρ τε χόλον γε καὶ αὐτήμαρ καταπέψῃ, *from*
 καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
 ἔσσω ἔοισι. σὺ δὲ φράσαι, εἰ με σωώσεις." *meaning*
 ὃ ἀπαμβιβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 ἴσας μάλᾳ εἰπέ θεοπρόπιον ὅτι οἶσθα· *85*
 ἄρ' Ἀπόλλωνα δίφιλον, ὅτε σὺ, Κάλχαν,
 ἄνδρα Δαναοῖσι θεοπροπίας ἀραφαίνεις, *are able to reveal*
 μεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο *while alive*
 ἄλλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 τῶν Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἶπης, *mention* 90
 πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι."
 τότε δὴ θάρσησε καὶ ἤδα μάντις ἀμύμων· *little honored*
 ἄρ' ὄ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἑκατόμβης,
 ἐκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,
 ἔλυσσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα, 95
 ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἠδ' ἔτι δώσει.
 γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπόσει,
 ἀπὸ πατρὶ φίλω δόμεναι ἐλικώπιδά κούρη
 ν, ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην
 τῆν· τότε κέν μιν ἱλασάμενοι πεπίθοιμεν." *100*
 ἢ ὄ γ' ὡς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
 Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἄνδρα μένεος δὲ μέγα φρένες ἀμφιμέλαιαι *several times del*
 ἄντ', ὅσσε δὲ οἱ πυρὶ λαμπετόωντι ἔϊκτην. *minutium.*

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
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης,
 ἴσθον ἐποιομένην καὶ ἔμῳν λέχος ἀντιώσασαν.
 ἀλλ' ἴθι, μή μ' ἐρέθιζες, σαώτερος ὡς κε νέηαι.”

Ὡς ἔφατ', ἔδδεδεσεν δ' ὁ γέρον καὶ ἐπίθετο μύθῳ.
 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης,
 πολλὰ δ' ἔπειτ' ἀπάνευθε κίων ἡρᾶθ' ὁ γεραῖος
 Ἀπόλλωνι ἄνακτι, τὸν ἡῦκομος τέκε Λητώ·
 “ κλυθὶ μιν, ἀργυρότοξ', ὅς Χρῦσην ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἴφι ἀνάσσεις,
 Σμινθεύ. εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πλοῖνα μηρί' ἔκηα
 ταύρων ἢ δ' αἰγῶν, τόδε μοι κρήνηον ἐέλδωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 Ἡ δὲ κατ' Οὐλύμπιοι καρήνων χωόμενος κῆρ,
 τόξ' ὄμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην.
 ἔκλαγξαν δ' ἄρ' δίστοϊ ἐπ' ὤμων χωομένοιο,
 αὐτοῦ κινηθέντος· ὁ δ' ἦιε νυκτὶ ζοικῶς.
 ἔξωτ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν
 δευρῆ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
 οὐρῆας μὲν πρότον ἐπέφχετο καὶ κίνας ἀργούς,
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφιεῖς
 βάλλ'· αἰεὶ δὲ πυραὶ νεκῶν καλοῖντο θαμειαί.

Ἐννήμαρ μὲν ἀνὰ στρατὸν ἔφχετο κῆλα θεοῖο,
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
 κῆθδο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο.
 οἱ δ' ἐπεὶ οὖν ἠγερθεν ὀμηγερέες τ' ἐγένοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας δῖω
 ἄψ' ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
 εἰ δὴ ὁμοῦ πόλεμὸς τε δαμᾶ καὶ λοιμὸς Ἀχαιοῦς.
 ἀλλ' ἄγε δὴ τινα μᾶντιν ἐρέλομεν, ἢ ἱερῆα
 ἢ καὶ ὄνειροπόλον — καὶ γάρ τ' ὄναρ ἐκ Διὸς ἔστιν —,
 ὡς κ' εἴποι, ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 εἶτ' ἄρ' ὁ γ' εὐχῶλης ἐπιμέμφεται εἶθ' ἑκατόμβης.”

ως ἀρνῶν κρίσης αἰγῶν τε τελείων
 αὐτιάσας ἡμῖν ἀπο λοιγὸν ἀμύναι." *from us for our relief*
 ὃ γ' ὡς εἰπὼν κατ' ἄρ' ἔζετο. τοῖσι δ' ἀνέστη *rose up*
 Θεστοριδῆς, οἰωνοπόδων ὄχ' ἄριστος, *div?*
 τὰ τ' εἶοντα τὰ τ' ἐσόμενα πρό τ' εἶοντα, 3617 70
 τσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω *all the way to*
 αὐτοσύνην, τὴν οἱ πόρε Φοῖβος Ἀπόλλων.
 εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 ἰλεῦ, κέλεαί με, δίφιλε, μνηθήσασθαι *don't say?*
 Ἀπόλλωνος ἑκατηβελέταο ἀνακτος. # 75
 ἔγων ἐρέω· σὺ δὲ σύνθεο, καί μοι ὄμοσον *the words of the*
 οἱ πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
 ἴομαι ἀνδρα χολωσέμεν, ὃς μέγα πάντων *ambush*
 κρατεεὶ καὶ οἱ πείθονται Ἀχαιοί. 8718 a.
 ὃν γὰρ βασιλεύς, ὅτε χῶσεται ἀνδρὶ χέρηϊ· *was of the house from*
 γὰρ τε χόλων γε καὶ αὐτήμαρ καταπέψη, *from the house* 80
 καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ, *will be in order*
 ἔσσειν εἴοσι. σὺ δὲ φράσαι, εἰ με σωῶσις." *meaning*
 δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 ἦσας μάλα εἰπέ θεοπρόπιον ὅτι οἴσθα· # 85
 γὰρ Ἀπόλλωνα δίφιλον, ὄφτε σύ, Κάλχαν,
 ἴσθις Δαναοῖσι θεαπροπίας ἀραφαίνεις, *showed as to the*
 μεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο *whole earth*
 ἄλλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 τῶν Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπης, *mention* 90
 πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι."
 τότε ὅππ' ἠθήρησε καὶ ἠῦδα μάντις ἀμύμων *little honored*
 ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἑκατόμβης, *was pronounced*
 ἐκ' ἀρητήρος, ὃν ἠτίμησ' Ἀγαμέμνων,
 ἔλυσε θυγάτρα καὶ οὐκ ἀπεδέξατ' ἄποινα, 95
 ἄρ' ἄλλ' ἔδωκεν ἐκηβόλος ἠδ' ἔτι δώσει, *same as*
 γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπόσει, *many of the names of*
 ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδά κούρη *back to the place*
 ν, ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην *with the*
 τῆν· τότε κέν μιν ἰλασσάμενοι πεπίθοιμεν." # 100
 ἢ ὃ γ' ὡς εἰπὼν κατ' ἄρ' ἔζετο. τοῖσι δ' ἀνέστη
 κτρείδης εὐνυκρείων Ἀγαμέμνων
 ἴσθις· μένεος δὲ μέγα φρένες ἀμφιμέλαινα *personality with del*
 ἄρ' ἄλλ' ἔδωκεν ἐκηβόλος ἠδ' ἔτι δώσει. *missionary*

Κάλχαντα πρώτιστα κάκ' ὄσσόμενος προσέειπεν·
 “ μάντι κακῶν, οὐ πώ ποτέ μοι τὸ κρήνην^{το δίσκον ἀντίειπ} εἶπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας.
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
 ὡς δὴ τοῦδ' ἕνεκά σφιν ἐκηβόλος ἄλγεα τεύχει,
 οὐνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἶκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλ
 κουριδῆς ἀλόχου, ἐπεὶ οὐ ἔθην ἐστὶ χερείων,
 οὐ δέμας οὐδὲ φυνήν, οὔτ' ἄρ φρένας οὔτε τι ἔργα.
 ἀλλὰ καὶ ὡς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον
 βούλομ' ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἔτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραστος ἔω, ἐπεὶ οὐδὲ ἕοικεν.

λεύσσετε γὰρ το γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλ^κ

Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·

“ Ἀτρείδῃ κῦδιστε, φιλοκτεανώτατε πάντων,
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 οὐδέ τί πον ἴδμεν ξυνήϊα κείμενα πολλά,
 ἀλλὰ τὰ μὲν πολλῶν ἐξ ἐπράθομεν, τὰ δέδασται,
 λαοὺς δ' οὐκ ἐπέοικε παλλῶλογα ταῦτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ
 τριπλῆ τετραπλῆ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς
 ὄψοι πόλιν Τροίην εὐτείχεον ἐξυλαπάξαι.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

“ μὴ δ' οὕτως ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,
 κλέπτε νόφ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
 ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ' αὐτως
 ἦσθαι δευόμενον, κέλευαι δέ με τήνδ' ἀποδοῦναι;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·
 εἰ δέ κε μὴ δώωσι, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
 ἄξω ἑλών· ὃ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς,
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἂν δ' αὐτὴν Χουσηίδα καλλιπάρηον

εἷς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,
 Ἴδομενεὺς ἢ διὸς Ὀδυσσεὺς 145
 ἠλείδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ἢ ἐκάεργον ἰλάσσειαι ἱερὰ ῥέξας."
 ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
 οἱ πρόφρων ἔπεσιν πειθῆται Ἀχαιῶν 150
 θέμεναι ἢ ἀνδράσιν ἴφι μάχεσθαι;
 ἴω Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 χησόμενος, ἐπεὶ οὐ τί μοι αἰτιοί εἰσι·
 ὦ ποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
 ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155
 δηλήσαντ', ἐπειὴ μάλα πολλὰ μεταξὺ
 σκιδόντα θάλασσά τε ἠχῆσσα·
 ὦ μὲγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 νύμενοι Μενελάω σοί τε, κυνώπα,
 ὄων. τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις· 160
 οἱ γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλείς,
 ἀλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οἳ ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
 κέρερωσ' εὐναιόμενον πολίεθρον·
 μὲν πλείον πολυδαίκοι πολέμοιο 165
 αἰ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
 ἔρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 χων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 οἱ Φθίηνδ', ἐπειὴ πολὺ φέρτερόν ἐστιν
 ἐν σὺν νηυσὶ κορωνίσι, οὐδέ σ' οἶω 170
 τιμὸς ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."
 ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 μάλ', εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἔγωγε
 εἶνεκ' ἐμείο μένειν· πᾶρ' ἐμοίγε καὶ ἄλλοι
 τιμῆσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 δέ μοι ἔσσι διοτρεφένω βασιλῆων·
 τοὶ ἔρις τε φίλη πόλεμοι τε μάχαι τε.
 καρτερός ἐσσι, θεὸς που σοὶ τό γ' ἔδωκεν.
 οὐ σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 νεοσσιν ἀνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 οἱ κοτέοντος· ἀπειλήσω δέ τοι ὦδε·
 βαιρείται Χρῆσηίδα Φοῖβος Ἀπόλλων,

Κάλχαντα πρότιστα κάκ' ὄσσόμενος προσέειπεν·
 “ μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγυνον^{κρ} εἶπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας.
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
 ὡς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει,
 οὐνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλον
 κουριδῆς ἀλόχου, ἐπεὶ οὐ ἔθην ἐστὶ χερείων,
 οὐ δέμας οὐδὲ φυήν, οὔτ' ἄρ φρένας οὔτε τι ἔργα.
 ἀλλὰ καὶ ὡς ἐβέλων δόμεναι πάλιν, εἰ τό γ' ἄμεινον^{κρ}
 βούλομ' ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἔτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραστος ἔω, ἐπεὶ οὐδὲ ἔοικεν.

λείψσετε γὰρ το γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλ·

Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης οἴος Ἀχιλλεύς·

“ Ἀτρείδῃ κύδιστε, φιλοκτεανώτατε πάντων,
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί ;
 οὐδὲ τί πον ἴδμεν ξυνήα κείμενα πολλά,
 ἀλλὰ τὰ μὲν πολλῶν ἐξ ἐπράθομεν, τὰ δέδοασται,
 λαοὺς δ' οὐκ ἐπέοικε παλλίλλογα ταῦτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ
 τριπλῆ τετραπλῆ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς
 ὄψοι πόλιν Τροίην εὐτέλχεον ἐξαλαπάξει.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

“ μὴ δ' οὕτως ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,
 κλέπτε νόφ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
 ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ' αὐτὸς
 ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι ;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
 ἄρσαυτες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·
 εἰ δέ κε μὴ δώωσω, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
 ἄξω ἐλών· ὃ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς,
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα διαν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 βείομεν, ἂν δ' αὐτὴν Χουσηΐδα καλλιπάρηον

εἷς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,
 Ἴδομενεὺς ἢ Δίος Ὀδυσσεὺς 145
 ῥηλίδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ἑκάεργον ἰλάσσεαι ἱερὰ ρέξας."
 ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὤκους Ἀχιλλεύς·
 ναιδείην ἐπιειμένε, κερδαλεόφρον,
 οἱ πρόφρων ἐπεσιν πείθηται Ἀχαιῶν 150
 θέμεναι ἢ ἀνδράσιν ἴφι μάχεσθαι ;
 ὡ Τρώων ἔνεκ' ἦλυθον αἰχμητῶν
 κησόμενος, ἐπεὶ οὐ τί μοι αἰτιοί εἰσιν·
 ὦ ποτ' ἐμὰς βοὺς ἤλασαν, οὐδὲ μὲν ἵππους,
 ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155
 θηλήσαντ', ἐπειὴ μάλα πολλὰ μεταξὺ
 σκιδέοντα θάλασσά τε ἠχῆεσσα·
 ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 ἴμενοι Μενελάφ σοί τε, κυνώπα,
 ἰών. τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις· 160
 μὴ γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλείς,
 ἀλλ' ἐμόγησα, δόσαν δέ μοι υἱὸς Ἀχαιῶν.
 οἷ ποτε ἴσων ἔχω γέρας, ὅππότε Ἀχαιοὶ
 κτέρσωσ' εὐναιόμενον πτολίεθρον·
 μὲν πλείον πολυαῖκος πολέμοιο 165
 αἰ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,
 ῥας πολὺν μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ζων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 μὴ Φθίηνδ', ἐπειὴ πολὺν φέρτερόν ἐστιν
 ἐν σὺν νηυσὶ κορωνίσιω, οὐδέ σ' οἴω 170
 ἴμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."
 ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 μάλ', εἰ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἔγωγε
 εἶνεκ' ἐμεῖο μένειν· παρ' ἐμοίγε καὶ ἄλλοι
 τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 δέ μοί ἐσσι διοτρεφέων βασιλῆων·
 τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 καρτερός ἐσσι, θεὸς που σοὶ τό γ' ἔδωκεν.
 ἐν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 κερσεσιν ἄνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 αἰ κοτέοντος· ἀπειλήσω δέ τοι ὦδε·
 βαιρεῖται Χρυσήϊδα Φοῖβος Ἀπόλλων,

τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον
αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὄφρ' εὖ εἰδῆς,
ὅσσον φέρτερός εἰμι σέθεν, στυγῆ δὲ καὶ ἄλλος
ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι αὐτην."

Ἔως φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δὲ οἱ ἦτορ
στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
ἢ ὅ γε φάσγανον ὀξὺ ἐρυστάμενος παρὰ μηροῦ
τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,
ἢ ἔχολον παύσειεν ἐρητύσειέ τε θυμόν.
ἕως ὁ ταῦθ' ὄρμαινε 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.
στῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,
οἶφ φαινομένη· τῶν δ' ἄλλων οὐ τις ὄρατο.
θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγι
Παλλάδ' Ἀθηναίην· δειῶν δὲ οἱ ὅσσε φάανθεν.
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"τίπτ' αὐτ', αἰγίοχοιο Διὸς τέκος, εἰλήλουθας ;
ἢ ἴνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο ;
ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἴω·
ἢς ὑπεροπλήσι τάχ' ἄν ποτε θυμόν ὀλέσση."

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,
οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
ἀλλ' ἄγε λῆγ' ἐρίδος, μηδὲ ξίφος ἔλκεο χειρὶ·
ἀλλ' ἦτοι ἔπεσιν μὲν ὀνειδίσειν, ὡς ἔσεται περ.
ᾧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καὶ ποτέ τοι τρεῖς τόσσα παρέσεται ἀγλαὰ δῶρα
ὑβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν."

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"χρὴ μὲν σφωῖτερόν γε, θεά, ἔπος εἰρύσασθαι,
καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.
ὅς κε θεοῖς ἐπιπέιθηται, μάλα τ' ἔκλονν αὐτοῦ."

Ἦ, καὶ ἐπ' ἀργυρῆ κώπῃ σχέθε χεῖρα βαρεΐαν,
ἄψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν
μίσση Ἀθηναίης. ἢ δ' Οὐλύμπόνδε βεβήκει

αἰγίοχοιο Διὸς μετὰ δαίμονας ἄλλους.
 ἧς δ' ἑξαυτῆς ἀταρτηροῖς ἐπέεσσιν
 προσέειπε, καὶ οὐ πω λήγε χόλοιο·
 κῆρ, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο, 225
 ἔς πόλεμον ἅμα λαῶ θωρηχθῆναι
 νδ' ἵεναι σὺν ἀριστησῶσιν Ἀχαιῶν
 θυμῶ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ὡίον ἔστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 κρείσθαι, ὅστις σέθεν ἀντίον εἴπη. 230
 βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
 Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 οἱ ἔρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 δε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους
 εἰδὴ πρῶτα τομῆν ἐν ὄρεσσι λέλοιπεν, 235
 ἠλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν
 καὶ φλοῖον· νῦν αὐτέ μιν νῆες Ἀχαιῶν
 ἧς φορέουσι δικασπόλοι, οἵτε θέμιστας
 εἰρύφται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 χιλλῆος ποθὴ ἴξεται νῆας Ἀχαιῶν 240
 ἢ· τότε δ' οὐ τι δυνήσαιο ἀχνύμενός περ
 εὔτ' ἂν πολλοὶ ὑφ' Ἐκτορος ἀνδροφόνοιο
 εἰς πίπτωσι· σὺ δ' ἐνδοθὶ θυμὸν ἀμύξεις
 ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας·
 ἴτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
 ἠλόισι πεπαρμένον, ἔξετο δ' αὐτός·
 δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
 κρόρουσε, λιγὺς Πυλίων ἀγορηγῆς,
 πὸ γλώσσης μέλιτος γλυκίων ῥέειν αὐδή.
 δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 οἳ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
 ἠγαθή, μετὰ δὲ τριτάτοισιν ἄνασσειν.
 ἰφρονέων ἀγορήσατο καὶ μετέειπεν·
 εἴ, ἢ μέγα πένθος Ἀχαιῶν γαίαν ἰκάνει.
 ἦσαι Πρίαμος Πριάμοιό τε παῖδες, 255
 Τρῶες μέγα κεν κεχαροῖατο θυμῶ,
 τάδε πάντα πυθοῖατο μαρναμένοισιν,
 ἐν βουλῆν Δαναῶν, περὶ δ' ἔστ' ἐμάχεσθαι.
 εἴσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμείο.
 ποτ' ἐνὼ καὶ ἀρείοισιν ἠέ περ ὑμῶν 260

ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἷ γ' ἀθέριζον.
οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι.
οἶον Πειριθόον τε Δρῦαντά τε, ποιμένα λαῶν,
Καιέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον
[Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν].
κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
φηρσὶν ὄρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
καὶ μὲν τοῖσιν ἐγὼ μεθομίλειον ἐκ Πύλον ἐλθῶν,
τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·
καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὐ τι
τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
καὶ μὲν μεν βουλέων ζύνειν, πείθοντό τε μύθῳ.
ἀλλὰ πίθεσθε καὶ ὑμεῖς, ἐπεὶ πείθεσθαι ἄμεινον.
μήτε σὺ τόνδ' ἀγαθὸς περ ἔων ἀποαίρεο κούρην,
ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·
μήτε σύ, Πηλεΐδῃ, ἔθειλ' ἐριζέμεναι βασιλῆϊ
ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἐμμορε τιμῆς
σκηπτοῦχος βασιλεύς, ὅτε Ζεὺς κύδος ἔδωκεν.
εἰ δέ σὺ καρτερός ἐσσι, θεὰ δέ σε γέλωτο μήτηρ,
ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσι ἀνάσσει.
Ἄτρείδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
“ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν εἶπες.
ἀλλ' ὅδ' ἀνὴρ θέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατεῖεν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι οἴω.
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἑόντες,
τοῦνεκά οἱ προθέουσιν ὄνειδεα μνησασθαι;”

Τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο διὸς Ἀχιλλεύς·
“ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπέιζομαι, ὅτι κεν εἵπησ.
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο· μὴ γὰρ ἔμοιγε
[σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι οἴω].
ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
χερσὶ μὲν οὐ τοι ἔγωγε μαχήσομαι εἵνεκα κούρης,
οἷ-τε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·

τῶν δ' ἄλλων ἂ μοι ἔστι θοῆ παρὰ νηϊ μελαινῇ, 300

τῶν οὐκ ἂν τι φέροις ἀνελῶν ἀέκοντος ἐμεῖο.

εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνώωσι καὶ οἶδε·

αἰψά τοι αἶμα κελαινὸν ἐρωήσει περὶ δουρί·”

Ὡς τῷ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν

ἀνστήτην, λῦσαν δ' ἀγορῆν παρὰ νηυσὶν Ἀχαιῶν. 305

Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἴσας

ἦϊε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·

Ἀτρεΐδης δ' ἄρα νῆα θοῆν ἄλαδε προέρυσσεν,

εἰς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἐκατόμβην

βῆσε θεῶν, ἀνὰ δὲ Χρυσσηίδα καλλιπάρῃου 310

εἴσει ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ἕγρὰ κέλευθα,

λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.

οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,

ἔρπον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315

ταύρων ἠδ' αἰγῶν παρὰ θίν' ἁλὸς ἀπρυγέτιο·

κνίσῃ δ' οὐρανὸν ἴκεν ἐλισσομένη περὶ καπνῶ.

Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων

λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλις Ἀχιλλῆϊ,

ἀλλ' ὅ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν, 320

τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηνῶ θεράποντε·

“ ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλλῆος·

χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρῃου.

εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι

ἐλθὼν σὺν πλεόουσιν· τό οἱ καὶ ρίγιον ἔσται.” 325

Ὡς εἰπὼν προῖει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

τῷ δ' ἀέκουτε βάτην παρὰ θίν' ἁλὸς ἀπρυγέτιο,

Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.

τῶν δ' εὐρον παρά τε κλισίῃ καὶ νηϊ μελαινῇ

ἤμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330

τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα

στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·

αὐτὰρ ὁ ἔγνω ἦσις ἐνὶ φρεσὶ, φώνησέν τε·

“ χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν.

ἄσπον ἴτ'· οὐ τί μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335

ὁ σφῶϊ προῖει Βρισηΐδος εἵνεκα κούρης.

ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην

καὶ σφῶϊν δὸς ἄγειν. τῷ δ' αὐτὸ μάρτυροι ἔστων

πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων·
καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὖτε
χρειῶ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμύναι
τοῖς ἄλλοις. ἦ γὰρ ὁ γ' ὀλοῖσσι φρεσὶ θύει,
οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
ὅππως οἱ παρὰ νησὶ σόοι μαχέονται Ἀχαιοί.”

ἌΩς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθειθ' ἑταίρῳ,
ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηρον,
δῶκε δ' ἄγειν. τῷ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν
ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεὺς
δακρύσας ἐτάρων ἄφαρ ἔζητο νόσφι λιασθείς,
θῶ' ἔφ' ἄλός πολιῆς, ὄρώων ἐπ' ἀπείρονα πόντον·
πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·
“μητέρα, ἐπεὶ μ' ἔτεκές γε μινυθαδίον περ ἔοντα,
τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
ἦ γὰρ μ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
ἠτίμησεν· ἔλῶν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

ἌΩς φάτο δακρυχέων, τοῦ δ' ἔκλυε πότνια μήτηρ,
ἡμένη ἐν βένθεσσιν ἄλός παρὰ πατρὶ γέροντι.
καρπαλίμως δ' ἀνέθυ πολιῆς ἄλός ἠῆτ' ὀμίχλην,
καὶ ῥα πάροισ' αὐτοῖο καθέζετο δακρυχέοντος,
χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·
“τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
ἐξαύδα, μὴ κεῖθε νόφ, ἵνα εἶδομεν ἄμφω.”

Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς Ἀχιλλεὺς·
“οἶσθα· τίη τοι ταῦτ' εἰδυῖη πάντ' ἀγορεύω;
ψόχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἥετίωνος,
τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.
καὶ τὰ μὲν εὖ δάσσατο μετὰ σφίσιν υἱὲς Ἀχαιῶν,
ἐκ δ' ἔλον Ἀτρείδῃ Χρῦσηΐδα καλλιπάρηρον.
Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος
ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
λυσιμένους τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
Ἀτρεΐδα δὲ μάλιστα δῶν, κοσμήτορε λαῶν.
ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαί. ὁ ἱερεὺς καὶ ἀγλαὰ δέχθαι ἄποινα·

κ' Ἀτρείδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἡκῶς ἀφίει, κρατερόν δ' ἐπὶ μῦθον ἔτελλεν.
 ὅς δ' ὁ γέρων πάλιν ᾤχετο. τοιοῦτο δ' Ἀπόλλων 380
 οὐκ ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
 ἵπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 ἐπασσύτεροι, τὰ δ' ἐπῄχετο κῆλα θεοῖο
 ἵνα στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
 ἀγόρευε θεοπροπίας ἑκάτοιο. 385
 γῶ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
 ἵνα δ' ἔπειτα χάλος λάβεν, αἴψα δ' ἀναστὰς
 ἔειπεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 γὰρ σὺν νηϊ θοῇ ἑλίκωπες Ἀχαιοὶ
 τὴν πέμπουσι, ἄγουσι δὲ δῶρα ἄνακτι· 390
 ἵκεόν κλισίῃθην ἔβαν κήρυκες ἄγοντες
 Βρισηῖος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.
 ἴδ' εἰ δύνασαι γε, περισχεο παιδὸς ἔηος·
 Οὐλύμπόνδε Δία λίσαι, εἴ ποτε δὴ τι
 ἄνησας κραδίην Διὸς ἦε καὶ ἔργῳ. 395
 ἡ γὰρ σέο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 ἴδ' ἔφησθα κελαϊνεφέϊ Κρονίωνι
 ἵθιανάτοισιν ἄεικέα λοιγὸν ἀμύναι,
 μὴν ξυνθῆσαι Ὀλύμπιοι ἠθέλον ἄλλοι,
 ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἔν τόν γ' ἔλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
 ἰτόγχειρον καλέσασ' ἐς μακρὸν Ὀλυμπον,
 ἴφρων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 ἡμεῖς· ὁ γὰρ αὐτε βίη οὐ πατὴρ ἀμείνων·
 ἀρὰ Κρονίωνι καθέζετο κύδει γαίω. 405
 ἡπέδδειςαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 ἡμιν μνήσασα παρέξεο καὶ λαβὲ γούνων,
 ἵπως ἐθέλησιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 ἑόνους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
 ἴδ' ἔφησ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."
 δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 ἡ τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;
 ἡ ελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415
 ἐπεὶ νύ τοι αἴσα μίνυνθά περ, οὐ τι μάλα δῆν·

νῦν δ' ἄμα τ' ὠκύμορος καὶ οὐζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν,
 τοῦτο δέ τοι ἔρέουσα ἔπος Διὶ τερπικεραύνῃ
 εἴμ' αὐτῇ πρὸς Ὀλυμπον ἀγάνυμφον, αἶ κε πίθηται. 420
 ἀλλὰ σὺ μὲν νῦν νησιὶ παρήμενος ὠκυπόροισιν
 μήνι' Ἀχαιοῖσιν, πολέμον δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἄμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὐτὶς ἐλεύσεται Οὐλυμπόνδε, 425
 καὶ τότ' ἔπειτά τοι εἴμι Διὸς ποτὶ χαλκοβατῆς δῶ,
 καὶ μιν γονάσομαι, καὶ μιν πείσσεσθαι οἴω."

ἌΩς ἄρα φωνήσασ' ἀπεβήσεται, τὸν δ' ἔλιπ' αὐτοῦ
 χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικός,
 τὴν ῥα βίη ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς 430
 ἐς Χρῦσῃν ἴκανεν ἄγων ἱερὴν ἑκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίῃ,
 ἰστὸν δ' ἰστοδόκῃ πέλασαν προτόνοισιν ὑφέντες
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἔρετμοῖς. 435
 ἐκ δ' εὐνάς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 ἐκ δὲ καὶ αὐτοὶ βαίινον ἐπὶ ῥηγμῖνι θαλάσσης·
 ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῃ Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο.
 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
 πατρὶ φίλῃ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·
 "ὦ Χρῦση, πρό μ' ἔπεμψεν ἀναξ ἀνδρῶν Ἀγαμέμνων
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἑκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἰλασόμεσθα ἄνακτα,
 ὅς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν." 445

ἌΩς εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων
 παῖδα φίλην. τοὶ δ' ὦκα θεῶ κλειτὴν ἑκατόμβην
 ἐξεῖς ἔστησαν ἐϋδμητον περὶ βωμόν,
 χερνήσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλουτο.
 τοῖσιν δὲ Χρῦσης μεγάλ' εὔχετο, χεῖρας ἀνασχῶν· 450
 "κλῦθί μεν, ἀργυρότοξ', ὅς Χρῦσῃν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἴφι ἀνάσσεις·
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἴψαιο λαὸν Ἀχαιῶν·
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηον ἐέλωρ· 455

ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμνον.”

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.

αἰτᾶρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοτο,
ἀνέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460

διπτύχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἰθοπα οἶνον
λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
αἰτᾶρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσατο,
μιστυλλόν τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465

ᾧπησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αἰτᾶρ ἐπεὶ παύσατο πόνου τεγύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.

αἰτᾶρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
κοῦροι μὲν κρητήρας ἐπεστέψαντο ποτοῖο, 470

νομήσαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,
καλὸν ἀεῖδοντες παιήονα, κοῦροι Ἀχαιῶν,
μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.

ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
475

δῆ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥώς,
καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν
τοῖσιν δ' ἵκμενον οὐρον ἔει ἐκάεργος Ἀπόλλων.

οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν· 480

ἐν δ' ἄνεμος πρήσειν μέσον ἰστίον, ἀμφὶ δὲ κῦμα
στεῖρη πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·

ἦ δ' ἔθειεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
αἰτᾶρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
485

νῆα μὲν οἱ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν
ἵψου ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Αἰτᾶρ ὁ μῆνιε νηυσὶ παρήμενος ὠκυπόροισιν,
διογενεῖς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490

οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αἰθι μένων, ποθέσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἄλλ' ὅτε δῆ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,
καὶ τότε δῆ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν εἴοντες

πάντες ἄμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμ
 παιδὸς ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσето κύμα θαλάσσης,
 ἤερήν δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.
 εὔρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδεϊράδος Οὐλύμποιο.
 καὶ ῥα πάροισ' αὐτοῖο καθέζετο, καὶ λάβε γούνων
 σκαίῃ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερέωνος ἐλοῦσα
 λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·
 “Ζεῦ πάτερ, εἰ ποτε δή σε μετ' ἀθανάτοισιν ὄνησα
 ἦ ἔπει ἦ ἔργω, τόδε μοι κρήνην ἐέλδωρ·
 τίμησόν μοι υἱόν, ὃς ὠκυμωρώτατος ἄλλων
 ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἠτίμησεν· ἔλδων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ σύ πέρ μιν τίσων, Ὀλύμπιε μητίετα Ζεῦ,
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
 υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ εἰ τιμῇ.”

ἌΩς φάτο· τὴν δ' οὐ τι προσέφη νεφέληγερέτα Ζεῦ
 ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὡς ἤψατο γούνων,
 ὡς ἔχετ' ἐμπεφυυῖα, καὶ εἴρετο δεύτερον αὐτίς·
 “νημερτές μὲν δή μοι ὑπόσχεο καὶ κατανεύσον,
 ἦ ἀπόειπ', ἐπεὶ οὐ τοι ἐπι δέος, ὄφρ' εὖ εἰδῶ,
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι.”

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφέληγερέτα Ζεὺς·
 “ἦ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπήσαι ἐφήσεις
 Ἥρη, ὅτ' ἂν μ' ἐρέθησιν ὄνειδείοις ἐπέεσσιν.
 ἦ δὲ καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὐτίς ἀπόστιχε, μέ τι νοήσῃ
 Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω.
 εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποιθῆς·
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
 τέκμων· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν
 οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω.”

Ἦ, καὶ κνανησιν ἐπ' ὄφρῦσι νεύσε Κρονίωνα·
 ἀμβρόσια δ' ἄρα χαίται ἐπερρώσαντο ἄνακτος
 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον.

Τῷ γ' ὡς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα
 εἰς ἅλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἄμα πάντες ἀνέσται

ν, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535
 ἐν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἕρη
 ἔεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
 τεῖα Θέτις, θυγάτηρ ἄλλοιο γέροντος.
 κερτομίοισι Δία Κρονίωνα προσήυδα·
 αὔ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς ; 540
 φίλον ἔστίν, ἐμεῦ ἀπονόσφιν ἐόντα,
 ἵα φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
 ν τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.”
 δ' ἡμείβετ' ἔπειτα πατήρ ἀνδρῶν τε θεῶν τε·
 μῆ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
 ἢ χαλεποί τοι ἔσοντ' ἀλόχῳ περ ἑούσῃ.
 μέν κ' ἐπιεικὲς ἀκουέμεν, οὐ τις ἔπειτα
 ὦν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·
 ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 ἢ ταῦτα ἕκαστα διείρεο μῆδὲ μετᾴλλα.” 550
 δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἕρη·
 ατε Κρονίδη, ποῖον τὸν μῦθον ξείπες ;
 ν σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,
 ἴλ' εὐκηλος τὰ φράζεαι, ἕσθ' ἐθέλησθα.
 ἰνώως δειδοῖκα κατὰ φρένα, μῆ σε παρείπη 555
 τεῖα Θέτις, θυγάτηρ ἄλλοιο γέροντος·
 ἄρ σοί γε παρέζετο καὶ λάβε γούνων.
 ἴω κατανεῦσαι ἐτήτυμον, ὡς Ἀχιλλῆα
 ;, δλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”
 δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560
 νῆη, αἰεὶ μὲν ὄτεαι, οὐδέ σε λήθω,
 δ' ἔμπης οὔ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 ἐμοὶ ἔσεαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
 τω τοῦτ' ἔστίν, ἐμοὶ μέλλει φίλον εἶναι.
 ἔουσα κάθησο, ἐμῷ δ' ἐπιπέιθεο μύθῳ, 565
 οἱ οὐ χραίσμωσιν, ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ
 ἴονθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.”
 ἔφατ'· ἔδδεισεν δὲ βοῶπις πότνια Ἕρη,
 ἰκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
 ν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες. 570
 ἔ' Ἡφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 ἰλή ἐπὶ ἦρα φέρων, λευκωλένῳ Ἕρη·

“ ἢ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ᾧδε,
 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς
 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεοῦση.
 πατρὶ φίλῳ ἐπὶ ἦρα φέρειω Δίί, ὄφρα μὴ αὐτε
 νεικείησι πατήρ, σὺν δ' ἡμῖν δαῖτα τaráξη.
 εἶ περ γάρ κ' ἐθέλῃσιw Ὀλύμπιος ἀστεροπητῆς
 ἐξ ἐδέων στυφελίξαι· ὁ γάρ πολὺ φέρτατός ἐστιν.
 ἀλλὰ σὺ τὸν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσινw
 αὐτίκ' ἔπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ἡμῖν.”

Ἐως ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
 μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν·
 “ τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
 μὴ σε φίλῃν περ εἶδυσαν ἐν ὀφθαλμοῖσιν ἴδωμαι
 θεωμένην. τότε δ' οὐ τι δυνήσομαι ἀχνυμένός περ
 χραισμεῖνw ἀργαλέος γάρ Ὀλύμπιος ἀντιφέρεσθαι.
 ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
 ῥῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεοσπεσίω.
 πάν δ' ἡμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
 κάππεσον ἐν Λήμῳw ὀλίγος δ' ἔτι θυμὸς ἐνήενw
 ἔνθα με Σύντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.”

Ἐως φάτο, μειδῆσεν δὲ θεὰ λευκώλενος Ἥρη,
 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
 αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιw
 οἶνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλωσ μακάρεσσι θεοῖσιν,
 ὡς ἴδον Ἥφαιστον διὰ δῶματα ποιπνύοντα.

Ἐως τότε μὲν πρόπαν ἡμαρ ἐς ἠέλιον καταουντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδέυετο δαιτὸς εἴσης,
 οὐ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἱ ἄειδον ἀμειβόμεναι ὅπλι καλῇ.
 αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡλλοιο,
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 ἦχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
 Ἥφαιστος ποίησεν ἰδύησι πραπίδεσσω,
 Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητῆς,
 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὸς ὕπνος ἰκάνοι.
 ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

B. 2.

οὐ μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσταὶ
 ἀννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
 οὐδ' ἐμερμήριζε κατὰ φρένα, ὡς Ἀχιλλῆα
 ἰδέσθαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
 οὐδ' ἐπὶ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5
 ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλοῦν Ὀνειρον.
 φωνήσας ἔπεα πτερόεντα προσηύδα·
 ἴθι, οὐλοῦ Ὀνειρε, θεῶς ἐπὶ νῆας Ἀχαιῶν·
 οὐδ' ἐκλισίην Ἀγαμέμνονος Ἀτρεΐδαο
 μάλ' ἀτρεκέως ἀγορευόμεν, ὡς ἐπιτέλλω. 10
 οὐδ' ἐκέλευε κερηκομῶντας Ἀχαιοὺς
 εἶπ'· νῦν γάρ κεν ἔλοι πόλιν εὐρύαγυιαν
 οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 οὐκ ἐφράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 ἰσοσομένη, Τρώεσσι δὲ κήδε' ἐφήπται." 15
 εἰσφάτο, βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.
 ἴσως δ' ἴκανε θεῶς ἐπὶ νῆας Ἀχαιῶν,
 οὐδ' ἐπ' Ἀτρεΐδῃν Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
 ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
 ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶν υἱὸς εἰκοῦς, 20
 οὐδ' οὐκ ἴσως, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων
 οὐδ' εἰσάμενος προσεφώνεε θεῖος Ὀνειρος·
 οὐδ' Ἀτρεΐδος υἱὸς δαΐφρονος, ἵπποδάμοιο·
 οὐδ' ἀπαννύχιον εὐδῆει βουλευφόρον ἄνδρα,
 οὐδ' ἐπιτετράφαται καὶ τόσσα μέμηλεν. 25
 οὐδ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 οὐδ' ἀνευθεν ἐὼν μέγα κήδεται ἦδ' ἐλεαίρει.
 οὐδ' ἐπὶ σε κέλευσε κερηκομῶντας Ἀχαιοὺς
 εἶπ'· νῦν γάρ κεν ἔλοι πόλιν εὐρύαγυιαν
 οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 οὐκ ἐφράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 ἰσοσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
 οὐδ'· ἀλλὰ σὺ σῆσιω ἔχε φρεσὶ, μηδὲ σε λήθη
 οὐδ' εὖτ' ἂν σε μελίφρων ὕπνος ἀνήη."
 οὐδ' ἄρα φωνήσας ἀπεβήσεται, τὸν δ' ἔλιπ' αὐτοῦ
 οὐδ' ἴσως· ἀνὰ θυμὸν, ἄρ' οὐ τελέεσθαι ἔμελλον. 35

φῆ γὰρ ὁ γ' αἰρήσειν Πριάμου πόλιν ἤματι κείνῳ,
 νῆπιος, οὐδὲ τὰ ἤδη ἄρα Ζεὺς μῆδετο ἔργα·
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμῖνας.
 ἔγρευτο δ' ἐξ ὕπνου, θεῖη δέ μιν ἀμφέχυντ' ὄμφῃ.
 ἔζετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα,
 καλόν, νηγάτεον, περὶ δὲ μέγα βάλλετο φάρος,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον.
 εἶλετο δὲ σκῆπτρον πατρώϊον, ἀφθιτον αἰεῖ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἦώς μὲν ῥα θεὰ προσεβήσετο μακρὸν Ὀλυμπον
 Ζηνὶ φάως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 κηρύσσειν ἀγορήνδε κερηκομόωντας Ἀχαιοῦς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὄκα.

Βουλὴν δὲ πρῶτον μεγαθύμων ἴξε γερόντων
 Νεστορῆ παρὰ νηϊ Πυλοιογενέος βασιλῆος.
 τοὺς ὅ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλὴν·
 “ κλῖτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
 ἀμβροσίην διὰ νύκτα, μάλιστ' αὖ δὲ Νέστορι δίφῳ
 εἶδος τε μέγεθός τε φωνὴν τ' ἄγχιστα ἔφκει.
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν
 ‘ εὐδεις, Ἀτρέος υἱὲ δαΐφρονος, ἵπποδάμοιο ;
 οὐ χρὴ παννύχιον εὐδεῖν βουλευφόρον ἄνδρα,
 ὧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
 νῦν δ' ἐμέθεν ξύνες ὄκα· Διὸς δέ τοι ἀγγελός εἰμι,
 ὃς σεῦ ἀνευθεν ἐὼν μέγα κήδετα ἦδ' ἐλεαίρει.
 θωρήξαι σε κέλευσε κερηκομόωντας Ἀχαιοῦς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύναντιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγραμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.’ ὥς ὁ μὲν εἶπὼν
 ὦχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκει.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἥ θέμις ἐστίν,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσω.”

γ' ὡς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 ἴσ' ῥα Πύλοιο ἄναξ ἦν ἡμαθόεντος·
 βρονέων ἀγορήσατο καὶ μετέειπεν·
 Ἄργείων ἡγήτορες ἠδὲ μέδοντες,
 τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν,
 ἢ φαῖμεν καὶ νοσφιζόμεθα μᾶλλον·
 ὅς μὲγ' ἄριστος Ἀχαιῶν εὖχεται εἶναι.
 αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν."·
 φωνήσας βουλῆς ἕξ ἤρχε νέεσθαι,
 ἔστησαν πείθοντό τε ποιμένι λαῶν,
 ἢ βασιλῆες. ἐπεσσεύοντο δὲ λαοί.
 ἢ εἴσι μελισσῶν ἀδινάων,
 γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
 δὲ πέτονται ἐπ' ἄνθεσιω εἰαρινοῖσιω·
 ἔνθα ἄλις πεποτήγεται, αἶ δέ τε ἔνθα·
 νεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἐπάρριθε βαθείης ἐστιχώωντο
 ἀγορήν. μετὰ δέ σφισιν ὄσσα δεδήκει
 ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 ἢ ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα
 ἢ γων, ὄμαδος δ' ἦν· ἐννεά δέ σφεας
 ῥόωντες ἐρήτυον, εἴ ποτ' αὐτῆς
 κούσειαν δὲ διοτρεφέων βασιλῆων.
 ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 ἢ κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων
 ἢ τρον ἔχων, τὸ μὲν Ἡφαιστος κάμε τεύχων.
 ἢ μὲν δῶκε Διὶ Κρονίῳ ἄνακτι,
 Ζεὺς δῶκε διακτόρφ ἄργειφόντη·
 ἢ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
 ἢ τε Πέλοψ δῶκ' Ἀτρεί, ποιμένι λαῶν·
 ἢ θνήσκων ἔλιπεν πολύαρνι Θυέστη,
 ἢ τε Θυέστ' Ἀγαμέμνονι λείπε φορήναι,
 ἢ νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 ἢ κεισάμενος ἔπε' Ἀργείοισι μετηύδα·
 ἢ ἦρωες Δαναοί, θεράποντες Ἄρηος,
 ἢ ἔγα Κρονίδης ἄτη ἐνέδησε βαρεῖη,
 ἢ ὅς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 ἢ ἔρσαντ' εὐτείχεον ἀπονέεσθαι,
 ἢ ἦν ἀπάτην βουλευσάτο, καὶ με κελεύει

δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 οὕτω που Διὶ μέλλει ὑπερμενείε φίλον εἶναι,
 ὃς δὴ πολλῶν πολίων κατέλυσε κάρηνα
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 μᾶψ οὕτω τοιόνδε τοσούνδε τε λαὸν Ἀχαιῶν
 ἀπρηκτον πόλεμον πολεμίζειν ἦδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται.
 εἴ περ γάρ κ' ἐθέλομεν Ἀχαιοὶ τε Τρῳῆς τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῳᾶς μὲν λέξασθαι, ἐφέστιοι ὅσσοι ἔασιν,
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,
 Τρῳῶν δ' ἀνδρα ἕκαστον ἐλοίμεθα οἰνοχοεῦειν,
 πολλαὶ κεν δεκάδες δευοίατο οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τοῶων, οἱ ναίουσι κατὰ πτόλιω. ἀλλ' ἐπίκουροι
 πολλέων ἐκ πολίων ἐγγέσπαλοι ἄνδρες ἔασιν,
 οἳ με μέγα πλάζουσι καὶ οὐκ εἰδῶς ἐθέλοντα
 Ἰλίου ἐκπέρσαι εὐναιόμενον πολίεθρον.
 ἐννέα δὴ βεβιάσασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται,
 αἱ δέ που ἡμέτεραὶ τ' ἄλοχοι καὶ νήπια τέκνα
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἴνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἶπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύναντιαν."

Ὡς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι νῶεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλήσιν ἐπάκουσαν.
 κινήθη δ' ἀγορῇ ὡς κύματα μακρὰ θαλάσσης,
 πόντου Ἰκαριοῖο, τὰ μὲν τ' Εὐρὸς τε Νότος τε
 ὄρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.
 ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθῶν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμίει ἀσταχέουσιν,
 ὡς τῶν πᾶσ' ἀγορῇ κινήθη. τοὶ δ' ἀλαλητῶ
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κοινή
 ἴστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἦδ' ἐλκόμεν εἰς ἅλα δῖαν,
 οὐρούς τ' ἐξεκάθειρον· αὐτῇ δ' οὐρανὸν ἴκεν

ἐμένων· ὑπὸ δ' ἤρεον ἔρματα νηῶν.
 α κεν Ἀγείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·
 τοι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
 οἴκονδε, φίλην ἐς πατρίδα γαίαν,
 κεν φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης,
 κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιεν 160
 ν' Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἠ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης.
 νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 ἀνοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 νῆας ἄλαδ' ἑλκέμεν ἀμφιελίσσας." 165
 ἔφατ', οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.
 ατ' Οὐλύμποιο καρῆνων ἀΐξασα,
 ἴμως δ' ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 πειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 οὐδ' ὅ γε νηὸς εὐσσέλμοιο μελαίνης 170
 ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανε.
 ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη·
 νῆς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεύ,
 οἴκονδε, φίλην ἐς πατρίδα γαίαν,
 θ' ἐν νῆεσσι πολυκλήϊσι πεσόντες, 175
 κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιτε
 ν' Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἠ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης.
 νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,
 ἀγανοῖς ἐπέεσσιν ἐρέτυε φῶτα ἕκαστον, 180
 νῆας ἄλαδ' ἑλκέμεν ἀμφιελίσσας."·
 φάθ', ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης.
 ἔειν, ἀπὸ δὲ χλαῖναν βάλε, τὴν δ' ἐκόμισσεν·
 ἔρρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
 ἴ' Ἀτρεΐδῳ Ἀγαμέμνονος ἀντίος ἔλθων 185
 οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
 ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 ἵνα μὲν βασιλῆα καὶ ἕξοχον ἄνδρα κιχέη,
 ἰγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
 νί, οὐ σε ἔοικε κακὸν ὧς δεϊδίσσεσθαι, 190
 τός τε κάθησο καὶ ἄλλους ἴδρνε λαούς.
 πῶ σάφα οἶσθ', οἷος νόος Ἀτρείωνος·

νῦν μὲν πειράται, τάχα δ' ἴψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν, οἷον ἔειπεν.
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν. 195
 θιμὸς δὲ μέγας ἔστι διοτρεφέος βασιλῆος,
 τιμὴ δ' ἐκ Διὸς ἔστι, φιλεῖ δέ ἐ μητίετα Ζεὺς."
 Ἄν δ' αὖ δῆμον τ' ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
 τὸν σκῆπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·
 "δαιμόνι', ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200
 οἳ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
 οὔτε ποτ' ἐν πολέμῳ ἐναριθμῶς οὐτ' ἐνὶ βουλῇ.
 οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.
 οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,
 εἰς βασιλεύς, ᾧ ἔδωκε Κρόνον παῖς ἀγκυλομήτεω 205
 [σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλείῃ]."
 Ὡς ὃ γε κοιρανέων διέπε στρατόν· οἳ δ' ἀγορήνδε
 αὐτῖς ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
 ἠχῆι, ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210
 Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·
 Θερσίτης δ' ἔτι μῶνος ἀμετροεπῆς ἐκολῶα,
 ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλὰ τε ἦδη,
 μάνη, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσιν,
 ἀλλ' ὅτι οἳ 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 ὑπερθεν
 φοξὺς ἔην κεφαλὴν, ψεδνὴ δ' ἐπειήνοθε λάχνη.
 ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἠδ' Ὀδυσῆϊ· 220
 τῷ γὰρ νεικεῖσκε. τότε αὐτ' Ἀγαμέμνονι δίφ
 ὀξέα κεκληγῶς λέγ' ὀνειδέα. τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως κοτέοιτο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
 "Ἀτρεΐδῃ, τέο δ' αὐτ' ἐπιμέμφεαι ἠδὲ χατίρεις ; 225
 πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἕς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ' ἂν πολλίεθρον ἔλωμεν.
 ἦ ἔτι καὶ χρυσοῦ ἐπιδευέαι, ὅν κέ τις οἴσει
 Τρώων ἱπποδάμων ἐξ Ἴλιον νῆος ἄποια, 230
 ὅν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,

κα νέην, ἵνα μίσγεται ἐν φιλότῃ,
 ὃς ἀπονόσφι κατίσχεται; οὐ μὲν ἔοικεν
 ἵντα κακῶν ἐπιβασκέμεν νῆας Ἀχαιῶν.
 ρες, κακ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235
 περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἔωμεν
 ἐν Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται,
 οἱ χῆμεις προσαμύνομεν ἢ καὶ οὐκί.
 ἔν Ἀχιλλῆα, ἕο μέγ' ἀμείνονα φῶτα,
 ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 λ' οὐκ Ἀχιλλῆϊ χόλος φρεσίν, ἀλλὰ μεθήμων'
 ἄρ' Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο."
 ἰάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 ρς. τῷ δ' ὄκα παρίστατο διὸς Ὀδυσσεύς,
 ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245
 τ' ἀκριτόμυθε, λιγύς περ ἔων ἀγορητῆς
 ἠδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν.
 ἔγῳ σέο φημι χερείοτερον βροτὸν ἄλλον
 ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 ἔν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορευοῖς, 250
 ἔν νεϊδέα τε προφέροισ, νόστον τε φυλάσσοις.
 πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
 κακῶς νοστήσομεν νῆες Ἀχαιῶν.
 Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 εἰδίξων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 ἀναοί· σὺ δὲ κερτομέων ἀγορευέεις.]
 τοι ἔρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 σ' ἀφραίνοντα κιχήσομαι ὡς νύ περ ὦδε,
 πεῖτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπέη, 260
 Τηλεμάχιο πατῆρ κεκλημένος εἶην,
 ὡ σε λαβῶν ἀπὸ μὲν φίλα εἴματα δύσω,
 τ' ἠδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει,
 εἰ κλαίοντα θεὸς ἐπὶ νῆας ἀφήσω
 ὡς ἀγορήθην ἀεικέσσι πληγῆσιν."
 ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμῳ 265
 ὁ δ' ἰδνώθη, θαλερὸν δὲ οἱ ἔκφυγε δάκρυ,
 δ' αἵματόεσσα μεταφρένου ἔξυπανέστη
 ἔν ὑπο χρυσέου. ὁ δ' ἄρ' ἔζητο τάρβησέν τε,
 ρς δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 αὐτὸν ἀχρῦμένοι περ, ἐπ' αὐτῷ ἠδὲ γέλασαν. 270

ᾧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 “ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν
 βουλὰς τ’ ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·
 νῦν δὲ τόδε μέγ’ ἄριστον ἐν Ἀργείοισιν ἔρεξε,
 ὅς τὸν λωβητήρα ἐπεσβόλον ἐσχ’ ἀγοράων. 275
 οὐ θήν μιν πάλιν αὐτὶς ἀήσει θυμὸς ἀγήνωρ
 νεικεῖν βασιλῆας ὀνειδείους ἐπέεσσιν.”

Ἄς φάσαν ἠ̄ πληθὺς. ἀνὰ δ’ ὁ ποτλίπορθος Ὀδυσσεὺς
 ἔστη σκῆπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη,
 εἰδομένη κήρυκι, σιωπῆν λαὸν ἀνώγει, 280
 ὡς ἅμα θ’ οἱ πρῶτοι τε καὶ ὕστατοι νῆες Ἀχαιῶν
 μῦθον ἀκούσειαν καὶ ἐπιφρασσαίατο βουλήν.
 ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 “Ἄτρεϊδῆ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ 285
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῦσιν,
 οὐδὲ τοι ἐκτελέουσιν ὑπόσχεσιν, ἦν περ ὑπέσταν
 ἐνθάδ’ ἔτι στείχοντες ἀπ’ Ἀργεὸς ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ’ εὐτείχεον ἀπονέεσθαι.
 ὥστε γὰρ ἠ̄ παῖδες νεαροὶ χῆραὶ τε γυναῖκες 290
 ἀλλήλοισιν οὐδύρονται οἰκόνδε νέεσθαι.
 ἠ̄ μὴν καὶ πόνος ἐστὶν ἀνηθέντα νέεσθαι.
 καὶ γὰρ τίς θ’ ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάα σὺν νῆϊ πολυζύγῳ, ὃν περ ἕλλαϊ
 χειμέρια εἰλέωσιν ὀριωμένη τε θάλασσα.
 ἡμῖν δ’ εἰνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ’ Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπησ
 αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.
 τλήητε, φίλοι, καὶ μείνατ’ ἐπὶ χρόνον, ὄφρα δαῶμεν,
 ἠ̄ ἐτεὸν Κάλχας μαντεύεται, ἠ̄ε καὶ οὐκί. 300
 εὐ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
 μάρτυροι, οὐς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι.
 χθιζὰ τε καὶ πρῶϊζ’, ὅτ’ ἐς Αὐλῖδα νῆες Ἀχαιῶν
 ἠ̄ γερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
 ἡμεῖς δ’ ἀμφὶ περὶ κρήνην ἱερὸν κατὰ βωμοὺς 305
 ἔρδομεν ἀθανάτοισι τελεέσσας ἑκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέειν ἀγλαὸν ὕδωρ·
 ἐνθ’ ἐφάνη μέγα σῆμα. δράκων ἐπὶ νῶτα δαφεινός,
 σμερδαλέος, τόν ῥ’ αὐτὸς Ὀλύμπιος ἦκε φώωσδε,

παίξας πρὸς ῥα πλατάνιστον ὄρουσεν· 310
 ἴσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ἱκροτάτῳ, πετάλοις ὑποπεπηῶτες,
 ἄρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα.
 τοὺς ἔλεεωὰ κατήσθιε τετριγῶτας·
 ἀμφεποτάτο ὄδουρομένη φίλα τέκνα· 315
 ἐλιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 εἰ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτῆι,
 ἰρίζηλον θῆκεν θεός, ὅς περ ἔφηνεν·
 ἰ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 ἔσταότες θαυμάζομεν, οἶον ἐτύχθη. 320
 εἰωὰ πέλωρα θεῶν εἰσήλθ' ἑκατόμβας,
 δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
 ἰεω ἐγένεσθε, κερηκομῶντες Ἀχαιοί ;
 τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιτέλεστον, ὅου κλέος οὐ ποτ' ὀλεῖται. 325
 κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτῆν,
 ἰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα·
 τοσσαῦτ' ἔτεα πολεμίζομεν ἀδθι,
 ῶ δὲ πόλιν αἰρήσομεν εὐρυάγυιαν·
 ἰς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 330
 μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
 σ ὄ κεν ἄστν μέγα Πριάμοιο ἔλωμεν."
 βατ' Ἀργεῖοι δὲ μέγ' ἴαχον — ἀμφὶ δὲ ἰήες ~~///~~
 ἰον κονάβησαν ἀϋσάντων ὑπ' Ἀχαιῶν —
 αἰνήσαντες Ὀδυσσῆος θέλιο. 335
 καὶ μετέειπε Γερῆνιος ἱππότα Νέστωρ·
 οἱ, ἥ δὴ παισὶν εἰοικότες ἀγοράασθε
 σ, οἷς οὐ τι μέλει πολεμήτῃα ἔργα.
 νθεσίαι τε καὶ ὄρκια βῆσεται ἡμῖν ; 340
 ἠὲ βουλαί τε γενοῖατο μήδεά τ' ἀνδρῶν
 τ' ἄκρητοι καὶ δεξιά, ἦς ἐπέπιθμεν.
 ἰρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 ἰ δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
 ἰ σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν
 ἰργεῖοισι κατὰ κρατερὰς ὑσμίνας, 345
 ἰ ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
 ἰουλεύωσ' — ἄνυσις δ' οὐκ ἔσσεται αὐτῶν —
 γοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόγοιο

γνώμεναι εἴτε ψεύδος ὑπόσχεσις, ἢ καὶ οὐκί.
 φημί γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
 ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
 ἀστράπτων ἐπιδέξιν, ἐνασίμα σήματα φαίνων.
 τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι,
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἧς νηὸς εὐσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 ἀλλά, ἄναξ, αὐτός τ' εὖ μῆδεο πείθεό τ' ἄλλῳ·
 οὐ τοι ἀπόβλητον ἔπος ἔσσεται, ὅτι κεν εἴπω.
 κρινῷ ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγαμέμνον, λε
 ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοισ.
 εἰ δέ κεν ὡς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
 γνώσῃ ἔπειθ', ὅς θ' ἠγεμόνων κακός, ὅς τέ νη λαῶν,
 ἢ δ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 γνώσεται δ', εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις
 ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 "ἦ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, νῆας Ἀχαιῶν.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 ἀλλά μοι αἰγίλοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,
 ὅς με μετ' ἀπρήκτους ξριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἴνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
 εἰ δέ ποτ' ἔς γε μίαν βουλευόσομεν, οὐκέτ' ἔπειτα
 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 ὠκυπόδεσσι,
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
 ὡς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηϊ.
 οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἠβαιόν,
 εἰ μὴ νῦξ ἔλθοῦσα διακρινέει μένος ἀνδρῶν."

μέν τευ τελαμῶν ἀμφὶ στήθεσιν
 ἀμφιβρότης, περὶ δ' ἔγχρῃ χεῖρα καμείται·
 δέ τευ ἵππος ἐύξοον ἄρμα τιταίνων. 390
 ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω·
 ἢ παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
 ἔσσειται φυγέειν κύνας ἢ δ' οἴωνούς·"
 ἔφατ', Ἄργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα
 ἰΰψηλῆ, ὅτε κινήσῃ Νότος ἐλθῶν, 395
 τι σκοπέλω· τὸν δ' οὐ ποτε κύματα λείπει
 ἢ ἀνέμων, ὅτ' ἂν ἐνθ' ἢ ἐνθα γένωνται.
 ἔς δ' ὄρεοντο κεδασθέντες κατὰ νῆας,
 γὰν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 ἢ ἄλλω ἔρεξε θεῶν αἰειγενετῶν, 400
 ὅς θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
 βοῶν ἰέρευσεν ἀναξ ἀνδρῶν Ἀγαμέμνων
 γενταέτηρον, ὑπερμενεί Κρονίωνι,
 ἐν δὲ γέροντας ἀριστήσας Παναχαιῶν,
 α μὲν πρότιστα καὶ Ἴδομενῆα ἀνακτα, 405
 πεῖτ' Αἴαντε δῶμα καὶ Τυδέος υἱόν,
 αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
 ὅς δέ οἱ ἦλθε βοῆν ἀγαθὸς Μενέλαος·
 ὁ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονεῖτο.
 περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο. 410
 ἢ εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
 ὕδιστε, μέγιστε, κελαϊνεφέες, αἰθέρι ναίων,
 ἐπ' ἠέλιον δύναι καὶ ἐπὶ κνέφας ἐλθεῖν,
 κατὰ πρηγῆς βαλέειν Πριάμοιο μέλαθρον
 ν, πρήσαι δὲ πυρὸς δηϊοιο θύρετρα, 415
 οὐ δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 ὦγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
 ἐν κονίῃσιν οὐδ' ἀξ λαξοῖατο γαῖαν·"
 ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπεκράαινε Κρονίων,
 γε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφελθεν. 420
 περὶ β' εὐξάντο καὶ οὐλοχύτας προβάλλοντο,
 ν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 γ' ἐξέταμον κατὰ τε κνήσῃ ἐκάλυψαν
 ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 ἰὲν ἄρ' σχίξῃσιν ἀφύλλοισιν κατέκαιον, 425
 να δ' ἄρ' ἀμπείραντες ὑπέιρεχον Ἡφάιστιο.

αὐτὰρ ἐπεὶ κατὰ μῆρ' ἑκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὦπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα,
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδένετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἦρχε Γερῆνιος ἱππότα Νέστωρ·
 “ Ἄτρεϊδη κῦδιστε, ἄναξ ἀνδρῶν Ἀγαμέμνον,
 μηκέτι νῦν δῆθ' αὐθι λεγώμεθα, μηδ' ἐτι δηρὸν
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει·
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσουντες ἀγειρόντων κατὰ νῆας,
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἴομεν, ὄφρα κε θάσσω ἐγειρομένον ὄξυν Ἄρηα.”

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

Ἦντε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην
 οὔρεος ἐν κορυφῆς, ἕκαθεν δὲ τε φαίνεται αὐγὴ,
 ὡς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
 ἀγλῆ παμφανώσα δι' αἰθέρος οὐρανὸν ἴκεν.

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
 χηνῶν ἢ γεράνιον ἢ κύκνων δουλιχοδείρων,
 Ἄσιψ ἐν λειμῶνι, Καῦστρίον ἀμφὶ ρέεθρα,
 ἐνθα καὶ ἐνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,
 κλαγγηδὸν προκαθίζόντων, σμαραγεῖ δὲ τε λειμῶν,
 ὡς τῶν ἔθνεα πολλὰ νεῶν ἀπο καὶ κλισιάων
 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν

σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.

ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 κνυροί, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὄρη.

Ἦότε μνιάων ἀδινάων ἔθνεα πολλά,
 αἶτε κατὰ σταθμὸν ποιμνήϊον ἠλάσκουσιν 470
 ὄρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,
 πόσσοι ἐπὶ Τρώεσσι κερηκομόωντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες. *ἴσταντο*

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
 βρεία διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, 475
 ὡς τοὺς ἡγεμόνες διεκόσμεον ἐνθα καὶ ἐνθα
 ὑσμίνηυδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
 Ἄρει δὲ ζώην, στέρνον δὲ Ποσειδάωνι.

ἦ ἤτε βοῦς ἀγέληφι μέγ' ἕξοχος ἔπλετο πάντων 480
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἕξοχον ἠρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι, —
 ἡμεῖς γὰρ θεαὶ ἔσμε, πάρεστέ τε, ἴσθε τε πάντα, 485
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν —
 οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 πληθύν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 οὐδ' εἰ μοι δέκα μὲν γλώσσαι, δέκα δὲ στόματ' εἶεν,
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη, 490
 εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίεσθ', ὅσοι ὑπὸ Ἴλιον ἦλθον.
 ἀρχοὺς αὖ νηῶν ἐρέω νῆας τε προπάσας. *Handwritten mark*

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον 495
 Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε,

οἳ θ' Ἐπίρην ἐνέμοντο καὶ Αἰλλίδα πετρήεσσαν
 Σχοῖνόν τε Σκῳλόν τε πολύκνημόν τ' Ἐτεωνόν,
 Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν,
 οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἐλεῶν' εἶχον ἠδ' Ἐγλην καὶ Πεπεῶνα, 500

Ἄκαλέην Μεδεῶνά τ', εὐκτίμενον πτολίεθρον,
 Κῳπας Εὐτρησίην τε πολυτρήρωνά το Ἔϊσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλίαρτον,
 οἳ τε Πλάταιαν ἔχον ἠδ' οἳ Γλίσαντ' ἐνέμοντο,

οἳ θ' Ὑποθήβας εἶχον, ἐϋκτίμενον ποτόλιεθρον,
 Ογχηστόν θ' ἱερόν, Ποσιδίηιον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἄριην ἔχον, οἳ τε Μίδειαν
 Νίσάν τε ζαθέην Ἀθηδόνα τ' ἐσχατώσαν.
 τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη
 κούροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
 τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, νῆες Ἄρηος,
 οὓς τέκεν Ἀστυόχη δόμῳ Ἄκτορος Ἀζειδαο,
 παρθένος αἰδοίη, ὑπερώϊον εἰσαναβάσα,
 Ἄρηι κρατερῶ· ὁ δὲ οἳ παρελέξατο λάβρην.
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώωντο.

Αὐτὰρ Φωκῆων Σχεδίος καὶ Ἐπίστροφος ἦρχον,
 νῆες Ἰφίτου μεγαθύμου Ναυβολίδαο,
 οἳ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν
 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπήα,
 οἳ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δίον ἔναιον,
 οἳ τε Λίλαιαν ἔχον πηγῆς ἐπι Κηφισοῖο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.
 οἳ μὲν Φωκῆων στίχας ἴστασαν ἀμφιέποντες,
 Βοιωτῶν δ' ἐμπλην ἐπ' ἀριστερὰ θωρήσονται.

Λοκρῶν δ' ἠγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
 μείων, οὗ τι τόσος γε ὅσος Τελαμώνιος Αἴας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,
 ἐγχείη δ' ἐκέαστο Πανέλληνας καὶ Ἀχαιοὺς·
 οἳ Κῦνόν τ' ἐνέμουτ' Ὀπόεντά τε Καλλιάρων τε
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγειαὺς ἐρατεινὰς
 Τάρφην τε Θρόνιον τε Βοαγρίον ἀμφὶ ῥέεθρα.
 τῶ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο
 Λοκρῶν, οἳ ναλοῦσι πέρην ἱερῆς Εὐβοίης.

Οἳ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἀβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλον θ' Ἰστίαον
 Κήριθόν τ' ἔφαλον Δίου τ' αἰπὺ ποτόλιεθρον.
 οἳ τε Κάρυστον ἔχον ἠδ' οἳ Στύρα ναιετάασκον,
 τῶν αὖθ' ἠγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος,
 Χαλκωδοουτιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
 τῶ δ' ἅμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,
 αἰχμηταί, μεμαῶτες ὁοεκῆσι μελήσι

ἤξειν δηῖων ἀμφὶ στήθεσσι.
 τεσσαράκοντα μέλαινα νῆες ἔποντο. 545
 ἰ' Ἀθήνας εἶχον, εὐκτίμενον πολλέθρον,
 ἐχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη
 σ θυγάτηρ, τέκε δὲ ζείδωρος ἄρουρα,
 Αθήνης εἶσεν, ἐφ' ἐνὶ πλοῖν νηφ'.
 ν ταύροισι καὶ ἀρνείοις ἰλάονται 550
 ηγαίων περιτελλομένων ἐνιαυτῶν
 γεμόνευ' υἱὸς Πετῶο Μενεσθεύς.
 ὧ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ
 ἵππου τε καὶ ἀνέρας ἀσπιδιώτας.
 ἴος ἔριξεν· ὁ γὰρ προγενέστερος ἦεν. 555
 πευτήκοντα μέλαινα νῆες ἔποντο.
 ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας
 ἄγων, ἔν' Ἀθηναίων ἴσταντο φάλαγγες].
 ἰργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,
 Ἀσίην τε βαθὴν κατὰ κόλπον ἐχούσας, 560
 Ηἰόνας τε καὶ ἀμπελόεντ' Ἐπίδουρον,
 Αἴγινα Μάσητά τε κούροι Ἀχαιῶν,
 γεμόνευε βοῆν ἀγαθὸς Διομήδης
 ἴος, Καπανῆος ἀγακλειτοῦ φίλος υἱός.
 ἰ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς, 565
 ἴος υἱὸς Ταλαῖουίδαι ἀνακτος.
 ἰ' δ' ἠγείτο βοῆν ἀγαθὸς Διομήδης.
 ἰ' ὀγδώκοντα μέλαινα νῆες ἔποντο.
 ἰκκήνας εἶχον, εὐκτίμενον πολλέθρον,
 ἰ' Κόρινθον εὐκτιμένας τε Κλεωνάς, 570
 ἰ' ἐνέμοντο Ἀραιθυρέην τ' ἔραπειωὴν
 ἰ', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασιλευεν,
 ἰ' ρησίην τε καὶ αἰπειωὴν Γουόεσσαν
 τ' εἶχον, ἠδ' Αἴγιον ἀμφενέμοντο
 ἰ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρείαν, 575
 ἰ' νηῶν ἦρχε κρείων Ἀγαμέμνων
 ἰ' ἄμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 ἰ' ἐν δ' αὐτὸς ἐδύσσετο νόροπα χαλκῶν
 ἰ' ἄσιν δὲ μετέπρεπεν ἠρώεσσι,
 ἰ' τος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580
 ἰ' χον κούλην Λακεδαίμονα κητώεσσαν,
 ἰ' ἐπάρτην τε πολυτρήρωνά τε Μέσσην,

Βρυσειάς τ' ἐνέμοντο καὶ Ἀυγείας ἐρατεινάς,
 οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἔλος τ', ἔφαλον προλίεθρον,
 οἳ τε Λάαν εἶχον ἠδ' Οἴτυλον ἀμφενέμοντο,
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
 ἐν δ' αὐτὸς κίεν ἦσι προθυμίησι πεποιθῶς,
 ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἴετο θυμῷ
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε.

Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν
 καὶ Θρόνον, Ἀλφειοῖο πόρον, καὶ ἔυκτιον Αἰπύ,
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον
 καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἔνθα τε Μοῦσαι
 ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς,
 Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλίης·
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἰ περ ἂν αὐταὶ
 Μοῦσαι ἀεῖδοιεν, κοῦραι Διὸς αἰγιόχοιο·
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
 θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν·
 τῶν αὐθ' ἠγεμόνευε Γερήνιος ἱππότης Νέστωρ,
 τῷ δ' ἐνεήκοντα γλαφυρὰ νέες ἐστιχόωντο.

Οἱ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
 Αἰπύτιον παρὰ τύμβον, ἔν' ἄνδρες ἀγχιμαχηταί,
 οἱ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον
 Ῥίπην τε Στρατίην τε καὶ ἠνεμόεσσαν Ἐνίσπην,
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινὴν,
 Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
 τῶν ἦρχ' Ἀγκαῖοιο πάϊς, κρείων Ἀγαπήνωρ,
 ἐξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἐκάστη
 Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
 αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 νῆας εὐσσέλμους περᾶν ἐπὶ οἴνοπα πόντον,
 Ἀτρεΐδης, ἐπεὶ οὐ σφι θαλάσσια ἔργα μεμῆλει.

Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον,
 ὄσσον ἔφ' Ἵρμῖν καὶ Μύρσιωσ ἐσχατώωσα
 πέτρῃ τ' Ὠλενίῃ καὶ Ἀλείσιον ἐντὸς ἔεργει,
 τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν, δέκα δ' ἀνδρῖ ἐκάστῳ
 νῆες ἔποιτο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἠγησάσθην,
 νῆες ὁ μὲν Κτεάτου ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε·

ιαρυγκείδης ἦρχε κρατερὸς Διώρης·
 ἄρτων ἦρχε Πολύξειος θεοειδής,
 θήνεος Αὔγηιάδαο ἄνακτος.
 ε Δουλιχίου Ἐχιάων θ' ἱεράων 625
 ναίουσι πέρην ἄλός, Ἥλιδος ἄντα,
 ἡγεμόνευε Μέγης ἀτάλαντος Ἄρηϊ,
 ὃν τίκτε δίφιλος ἱππότα Φυλεύς,
 οὐλίχιόνδ' ἀπενάσσατο πατρὶ χολωθεῖς.
 τεσσαράκοντα μέλαιαι νῆες ἔποντο. 630
 Οδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
 ἣν εἶχον καὶ Νήριτον εἰσοσίφυλλον,
 λει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
 ἠθον ἔχον ἠδ' οἱ Σάμον ἀμφενέμοντο,
 ἠον ἔχον ἠδ' ἀντιπέραι' ἐνέμοντο. 635
 Ὀδυσσεὺς ἦρχε Διὶ μῆτιν ἀτάλαντος,
 νῆες ἔποντο δυώδεκα μιλοπάρηοι.
 ν δ' ἠγείτο Θόας, Ἀνδραίμονος υἱός,
 ν' ἐνέμοντο καὶ Ὀλεον ἠδὲ Πυλῆην
 ἄγχιαλον Καλυδῶνά τε πετρήεσσαν. 640
 Οἰνήος μεγαλήτορος νιῆς ἦσαν,
 ἄ αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος,
 πάντ' ἐτέταλτο ἀναστέμεν Αἰτωλοῖσιν.
 τεσσαράκοντα μέλαιαι νῆες ἔποντο.
 δ' Ἴδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
 τ' εἶχον Γόρτυνά τε τειχιόεσσαν,
 λητόν τε καὶ ἀργυρόεντα Λύκαστον
 ε Ῥυτίον τε, πόλεις εὐναιεταώσας,
 λ Κρήτην ἑκατόμπολιν ἀμφενέμοντο.
 δ' Ἴδομενεὺς δουρικλυτὸς ἡγεμόνευεν 650
 τ' ἀτάλαντος Ἐυναλίῳ ἀνδρείφοντῃ
 ε ὀγδώκοντα μέλαιαι νῆες ἔποντο.
 εμος δ' Ἡρακλείδης ἠὺς τε μέγας τε
 ἐννέα νῆας ἄγεν Ῥοδίῳ ἀγερῶχων,
 ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655
 λυσόν τε καὶ ἀργυρόεντα Κάμειρον.
 ληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
 λστυόχεια βίῃ Ἡρακλεΐῃ,
 εξ Ἐφύρης, ποταμοῦ ἀπο Σελλήεντος,
 τεα πολλὰ διοτρεφέων αἰζηῶν. 660

Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτω,
 αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα,
 ἤδη γηράσκοντα Λικύμμιον, ὅζον Ἄρηος.
 αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας
 βῆ φεύγων ἐπὶ πόντον· ἀπειλήσαν γάρ οἱ ἄλλοι
 νιέες νίωνοί τε βίης Ἑρακληείης.

αὐτὰρ ὃ γ' ἐς Ῥόδον ἴξεν ἀλώμενος, ἄλγεα πάσχων·
 τριχθαῖ δὲ ὤκηθεν καταφυλαδόν, ἠδ' ἐφίληθεν
 ἐκ Διός, ὅσπερ θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει,
 καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἴσας,
 Νιρεὺς, Ἀγλαΐης υἱὸς Χαρόποιο τ' ἀνακτος,
 Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
 ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δὲ οἱ εἶπετο λαός.

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
 καὶ Κῶν, Εὐρυπύλοιο πόλιω, νήσους τε Καλύδνας,
 τῶν αὖ Φεΐδιππὸς τε καὶ Ἀντιφος ἠγησάσθην,
 Θεσσαλοῦ υἱὲ δῦο Ἑρακλεΐδαο ἀνακτος,
 τοῖς δὲ τριήκοντα γλαφυρὰ νέες ἐστιχόωντο.

Νῦν αὖ τοῦς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
 οἳ τ' Ἄλων οἳ τ' Ἀλόπην οἳ τε Τρηχῖν' ἐνέμοντο,
 οἳ τ' εἶχον Φθίην ἠδ' Ἑλλάδα καλλιγύναικα,
 Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,
 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς.

ἀλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
 οὐ γὰρ ἔην ὅστις σφιν ἐπὶ στίχας ἠγήσαιο.
 κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
 κούρης χωόμενος Βρισηΐδος ἠῦκόμοιο,
 τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας,
 Λυρνησσοῦ διαπορθήσας καὶ τείχεα Θήβης,
 κὰδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
 νιέας Εὐνήοιο Σεληπιάδαο ἀνακτος.

τῆς ὃ γε κείτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἐμελλεν.
 Οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,
 Δήμητρος τέμενος, Ἴγωνά τε, μητέρα μῆλων,
 ἀγχιάλόν τ' Ἀντρῶν ἠδὲ Πτελεὸν λεχεποίην,
 τῶν αὖ Πρωτεσίλαος ἀρήϊος ἠγεμόνευεν
 ζῶδς ἑὼν· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.

τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο 700
καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνήρ
νηὸς ἀποθρῶσκοντα πολὺ πρῶτιστον Ἀχαιῶν.

οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἄρχόν·
ἄλλα σφεας κόσμησε Ποδάρκης, ὄζος Ἄρης,
'Ιφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705

αὐτοκασίγνητος μεγαθύμου Πρωτεσίλαου,
ὑπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,
ἦρος Πρωτεσίλαος ἀρήϊος· οὐδέ τι λαοὶ
θεύουθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἐόντα.
τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο. 710

Οἱ δὲ Φεράς ἐνέμοντο παραὶ Βοιβηίδα λίμνην,
Βοίβην καὶ Γλαφύρας καὶ ἔυκτιμένην Ἰαωλκόν,
τῶν ἦρχ' Ἀδμήτιο φίλος παῖς ἐνδεκα νηῶν,
Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δια γυναικῶν
'Αλκηστis, Πελλαο θυγατρῶν εἶδος ἀρίστη. 715

Οἱ δ' ἄρα Μηθώνην καὶ Θανμακίην ἐνέμοντο
καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχέϊαν,
τῶν δὲ Φιλοκτῆτης ἦρχεν, τόξων εὖ εἰδώς,
ἑπτα νεῶν· ἐρέται δ' ἐν ἐκάστη πευτήκοντα
ἐμβέβασαν, τόξων εὖ εἰδότες ἴφι μάχεσθαι. 720

ἀλλ' ὁ μὲν ἐν νήσῳ κείτῳ κρατέρ' ἄλγεα πάσχων,
Λήμῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον νῆες Ἀχαιῶν
ἔλκει μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου.
εἴθ' ὁ γε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἐμελλον
'Αργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἄνακτος. 725

οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἄρχόν·
ἀλλὰ Μέδων κόσμησεν, Ὀϊλήος νόθος υἱός,
τὸν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλήϊ πτολιπόρθῳ.

Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος, 730
τῶν αὐθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδες,
λητήρ' ἀγαθῷ, Ποδαλείριος ἠδὲ Μαχάων.
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώοντο.

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

Οἱ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,

Ορθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκήν,
 τῶν αὐθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης, 740
 υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς,—
 τὸν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
 ἡματι τῷ, ὅτε φῆρας ἐτίσατο λαχρήντας,
 τοὺς δ' ἐκ Πηλίου ὦσε καὶ Αἰθίκεσσι πέλασσειν,—
 οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὅζος Ἄρηος, 745
 υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο.
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Γουνεύς δ' ἐκ Κύφου ἦγε δύο καὶ εἴκοσι νῆας·
 τῷ δ' Ἐυυῆνες ἔποντο μενεπτόλεμοί τε Περαιβοί,
 οἳ περὶ Δωδώνῃν δυσχείμερον οἰκί' ἔθεντο, 750
 οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,
 ὅς ῥ' ἐς Πηνειὸν προῖει καλλιέρροον ὕδωρ.
 οὐδ' ὅ γε Πηνειῷ συμμίσγεται ἀργυροδίη,
 ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἡὐτ' ἔλαιον·
 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος, Τενθηρόδονος υἱός,
 οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
 ναίεσκον. τῶν μὲν Πρόθοος θεὸς ἡγεμόνευεν,
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

Οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
 τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,
 αὐτῶν ἠδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.
 ἵπποι μὲν μέγ' ἄρισταί ἔσαν Φηρητιάδαο,
 τὰς Εὐμηλος ἔλαυε ποδώκεας ὄρνιθας ὡς,
 ὄτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον εἴσας· 765
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἀμφω θηλείας, φόβον Ἄρηος φορευούσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Δίας,
 ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺν φέρτατος ἦεν,
 ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλείωνα. 770
 ἀλλ' ὁ μὲν ἐν νῆεσσι κορωνίσιοι ποντοπόροισιν
 κείτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥήγγινι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέσῃσι ἰέντες
 τόξοισίν θ'· ἵπποι δὲ παρ' ἄρμασιν οἴσιν ἕκαστος, 775
 λωτῶν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,
 ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων

ν κλισίης· οἱ δ' ἄρχὸν ἀρηΐφιλον ποθέουτες
 βοιωτῶν ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.
 Οἱ δ' ἄρ' ἴσαν, ὡς εἶ τε πυρὶ χθῶν πᾶσα νέμοιτο· 780
 γαῖα δ' ὑπεστενάχιζε Διὶ ὧς τερπικεραυνῶ
 ζωμένῳ, ὅτε τ' ἀμφὶ Τυφωεὶ γαίαν ἰμάσση
 ἰν' Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς.
 ὧς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 ρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο. 785
 Τρωσὶν δ' ἄγγελος ἦλθε ποδήμεος ὠκέα Ἴρις
 τὰρ Διὸς αἰγιόχοιο σὺν ἀγγελῇ ἀλεγεινῇ·
 οἷ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρησιν
 τάντες ὀμηγέρες, ἡμὲν νέοι ἠδὲ γέροντες.
 ἔγχου δ' ἴσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
 εἴσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτη,
 ὧς Τρώων σκοπὸς ἴξε, ποδωκείησι πεποιθώς,
 τύμβω ἐπ' ἀκροτάτῳ Αἰσυήτῳ γέροντος,
 δέγμενος, ὅπποτε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί.
 τῷ μιν εἰσαμένη μετέφη πόδας ὠκέα Ἴρις· 795
 ἔω γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,
 ὧς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλαστος ὄρωρεν.
 ἢ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
 ἀλλ' οὐ πω τοιόνδε τοσσόνδε τε λαὸν ὄπωπα·
 λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν 800
 ἔρχονται πεδίοιο μαχησόμενοι προτὶ ἄστν.
 Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι.
 πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει, 805
 τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας."

Ὡς ἔφαθ', Ἔκτωρ δ' οὐ τι θεῶς ἔπος ἠγνοίησεν,
 αἶψα δ' ἔλυσ' ἀγορῆν· ἐπὶ τεύχεα δ' ἔσσεύοντο.
 πᾶσαι δ' ὠτίγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πεζοὶ θ' ἰππῆές τε· πολλὸς δ' ὄρμαγδὸς ὄρωρει. 810
 Ἔστι δὲ τις προπάρουθε πόλιος αἰπεῖα κολώνη,
 ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα,
 τὴν ἦτοι ἀνδρες Βατίειαν κικλήσκουσιν,
 ἀθάνατοι δὲ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 εἶθθα τότε Τρώές τε διέκριθεν ἠδ' ἐπίκουροι. 815
 Τρωσὶ μὲν ἠγεμόνευε μέγας κοουθαίολος Ἔκτωρ

Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο, μεμαότες ἐγχεήσιν.

Δαρδανίων αὐτ' ἤρχεν ἔς παῖς Ἀγχίσαιο
Λιυείας, τὸν ὑπ' Ἀγχίση τέκε δι' Ἀφροδίτη, 820
Ἰδης ἐν κρημοῖσι θεὰ βροτῶ εὐνηθείσα,
οὐκ οἶος, ἅμα τῷ γε δῶν Ἀντήνορος νῆε,
'Αρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἶδότε πάσης.

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδης,
ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰοσήπιοι, 825
Τρώες, τῶν αὐτ' ἤρχε Λυκάονος ἀγαλὸς υἱὸς
Πάνδαρος, φῖ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ
καὶ Πιτύειαν ἔχον καὶ Τηρεῖης ὄρος αἰπύ,
τῶν ἤρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ, 830
νῆε δῶν Μέροπος Περκωσίου, ὃς περὶ πάντων
ῥῖδεε μαντοσύνας, οὐδὲ οὐδὲ παῖδας ἔασκεν
στείχειν ἐς πόλεμον φθισήνορα. τὼ δέ οἱ οὐ τι
πειθέσθην· Κῆρες γὰρ ἄγον μέλανος θανάτιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο
καὶ Σηστόν καὶ Ἀβυδὸν ἔχον καὶ δίαν Ἀρίσβην,
τῶν αὐθ' Ἰτρακίδης ἤρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,
Ἄσιος Ἰτρακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
αἰθωνες, μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἰππόθοος δ' ἄγε φύλα Πελασγῶν ἐγχεσιμῶρων, 840
τῶν οἱ Λάρισαν ἐριβόλακα ναιετᾶσσκον.
τῶν ἤρχ' Ἰππόθοός τε Πύλαιός τ', ὄζος Ἀρης,
νῆε δῶν Δήθιοι Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἤγ' Ἀκάμας καὶ Πείροος ἦρωσ,
ὄσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἔεργει. 845

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητᾶων,
υἱὸς Τροϊζήνοιο διοτρεφέος Κεάδαο.
Αὐτὰρ Πυραλῆμης ἄγε Παλονας ἀγκυλοτόξους
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρυρέοντος,
'Αξιοῦ, οὐ κάλλιστον ὕδωρ ἐπικίδναται αἶαν. 850

Παφλαγόνων δ' ἠγεῖτο Πυλαιμένεος λάσιον κῆρ
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων·
οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο
ἀμφὶ τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,
Κοῶμιάν τ' Αἰγιαλὸν τε καὶ ὑψηλοὺς Ἐουθίους. 855

Ἄλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον
 ξ' Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.
 δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·
 οἰωνοῖσιν ἐρύσσατο κῆρα μέλαιναν,
 ἠ ὑπὸ χερσὶ ποδώκεος Διαικίδαο 860
 ῥ, ὅθι περ Τρῶας κεραΐζε καὶ ἄλλους.
 αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδῆς
 λσκανίης· μέμασαν δ' ὕσμῖνι μάχεσθαι.
 αὖ Μέσθλης τε καὶ Ἄντιφος ἠγησάσθη,
 μένεος, τῷ Γυγαίῃ τέκε λίμνη, 865
 ονας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.
 αὖ Καρῶν ἠγήσατο βαρβαροφώνων,
 ἠν ἔχον Φθειρῶν τ' ὄρος ἀκριτόφυλλον
 υ τε ῥοὰς Μυκάλης τ' αἰπεινὰ κάρηνα.
 ρ' Ἀμφίμαχος καὶ Νάστης ἠγησάσθη, 870
 Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
 ἰσὸν ἔχων πόλεμόνδ' ἱεν ἦῤτε κούρη,
 ἰδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
 ἠ ὑπὸ χερσὶ ποδώκεος Διαικίδαο
 ῖ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875
 ἰὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων
 κ Λυκίης, Ξάνθου ἄπο διωήεντος.

Γ. 3.

ἐπεὶ κόσμηθεν ἄμ' ἠγεμόνεσσιν ἕκαστοι,
 ν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὡς·
 κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
 οῦν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
 ἰί γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων, 5
 Ἰνυγαλοῖσι φόνον καὶ κῆρα φέρουσαι·
 ἴρα ταί γε κακῆν ξριδα προφέεονται·
 ἴσαν σιγῇ μένεα πνεύοντες Ἀχαιοί,
 ἰεμαῶτες ἀλεξέμεν ἀλληλοῖσιν.
 ἰεος κορυφῆσι Νότος κατέχευεν ὀμίχλην, 10
 οῦ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω·
 σ τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴσιν·
 ἰν ὑπὸ ποσσὶ κονίσσαλος ὄρνυτ' ἀελλῆς

έρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἴοντες,

Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
 παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
 καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
 πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δῆϊοτήτι.

τὸν δ' ὡς οὖν ἐνόησεν ἀρηΐφιλος Μενέλαος
 ἐρχόμενον προπάροιθεν ὄμιλον, μακρὰ βιβάντα,
 ὥστε λέων ἐχάρη μεγάλη ἐπὶ σώματι κύρσας,
 εὐρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
 πεινῶν· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν
 σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί·
 ὡς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδῶν· φάτο γὰρ τίσεσθαι ἀλείτην.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

Τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάξετο κῆρ' ἀλεείνων.
 ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνωρσος ἀπέστη
 ὄρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 ἄψ τ' ἀνεχώρησεν, ὄχρός τέ μιν εἶλε παρειάς,
 ὡς αὖτις καθ' ὄμιλον ἔδν Τρώων ἀγερώχων
 δείσας Ἀτρείος υἱὸν Ἀλέξανδρος θεοειδής.

τὸν δ' Ἔκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
 “ Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπεντά,
 αἶθ' ὄφελος ἄγονός τ' ἔμηναι ἄγαμός τ' ἀπολέσθαι.
 καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον ἦεν,
 ἢ οὕτω λώβην τ' ἔμηναι καὶ ὑπόψιον ἄλλων.
 ἢ που καγχαλώωσι κερηκομῶντες Ἀχαιοὶ
 φάντες ἀριστήα πρόμον ἔμμεναι, οὖνεκα καλὸν
 εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσίν, οὐδέ τις ἀλκή.
 ἢ τοιόσδε ἔων ἐν ποιτοπόροισι νέεσσιν
 πόντον ἐπιπλώσας, ἐτάρους ἐρήρηας ἀγείρας,
 μιχθεῖς ἀλλοδαποῖσι γυναικ' εὐειδέ' ἀνήγες
 ἐξ ἀπίης γαίης, νῶν ἀνδρῶν αἰχμητῶων,
 πατρὶ τε σῶ μέγα πῆμα πόληϊ τε παντὶ τε δήμῳ,
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ·
 οὐκ ἂν δὴ μέλεις ἀρηΐφιλον Μενέλαον;

οἷον φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 χραίσμη κίθαρὶς τὰ τε δῶρ' Ἀφροδίτης,
 τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55
 ἰ Τρῶες δειδήμονες· ἢ τέ κεν ἦδη
 το χιτῶνα κακῶν ἔνεχ', ὅσσα ἔοργας."
 αὐτε προσέειπεν Ἀλέξανδρος θεοειδής· ¹⁴
 ἐπεὶ με κατ' αἴσαν ἐνέεικσας οὐδ' ὑπὲρ αἴσαν,—
 ἀδίη πέλεκυς ὡς ἐστὶν ἀτειρής,
 διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη 60
 μνησιν, δφέλλει δ' ἀνδρὸς ἐρωήν· ^{αιε γινώσκεις}
 στήθεσσι ἀτάρβητος νόος ἐστίν—
 ὁ ἔρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 ἰβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65
 αὐτοὶ δῶσι, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 ἰ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
 ν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον
 ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70
 δέ κε νικήσῃ κρείσσων τε γένηται,
 ἰὼν εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
 ἰ φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 οἴην ἐριβόλακα, τοὶ δὲ νεέσθων
 ἰππόβοτον καὶ Ἀχαιίδα καλλιγύναικα." 75
 ἰθ', "Ἐκτωρ δ' αὐτ' ἐχάρη μέγα μῦθον ἀκούσας,
 μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 ἰρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.
 ἰοξάζοντο κερηκομώντες Ἀχαιοί,
 ἰτυσκομένοι λάεσσί τ' ἔβαλλον. 80
 ἰκρὸν αὔσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 ἰ Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν
 ἰρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ."
 ἰθ', οἱ δ' ἔσχοντο μάχης ἀνεῶ τ' ἐγένοντο
 ἰ. "Ἐκτωρ δὲ μετ' ἀμφοτέροισιν εἶπεν· 85
 ἰμεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
 ἰεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
 ἰν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 ἰλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρη,
 ἰν μέσσω καὶ ἀρηϊφίλον Μενέλαον 90
 ἰ Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.

ὄπποτερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτῆμαθ' ἔλων εὖ πάντα γυναικά τε οἰκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν.”

Ἔως ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Μενέλαος·
“ κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει

θυμὸν ἐμόν· φρονέω δὲ διακριθήμεναι ἤδη
' Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
εἴνεκ' ἐμῆς ἔριδος καὶ ' Ἀλεξάνδρου ἔνεκ' ἀρχῆς.
ἡμέων δ' ὄπποτέρω θάνατος καὶ μοῖρα τέτυκται,
τεθναίῃ· ἄλλοι δὲ διακριθεῖτε τάχιστα.

οἴσσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
Γῆ τε καὶ ' Ἡελίω· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.

ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμῃ
αὐτός, ἐπεὶ οἱ παῖδες ὑπερφύλαοι καὶ ἄπιστοι,
μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.

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

Ἔως ἔφαθ', οἱ δ' ἐχάρησαν ' Ἀχαιοὶ τε Τρῶές τε,
ἐλπόμενοι παύσεσθαι οἰζυροῦ πολέμοιο.

καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἕκ δ' ἔβαν αὐτοί,
τεύχεά τ' ἐξεδύοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα·

Ἐκτωρ δὲ προτὶ ἄστν δύο κήρυκας ἔπεμπεν
καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.

αὐτὰρ ὁ Ταλθύβιον προΐει κρείων ' Ἀγαμέμνων
νῆας ἐπι γλαφυρὰς ἰέναι, ἠδ' ἄρν' ἐκέλευεν
οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' ' Ἀγαμέμνονι δίω.

' Ἰρις δ' αὐθ' Ἑλένη λευκωλένω ἄγγελος ἦλθεν,
εἰδομένη γαλόφω, ' Ἀττηνορίδαο δάμαρτι,

τὴν ' Ἀττηνορίδης εἶχε κρείων Ἑλικάων,
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.

τὴν δ' εὖρ' ἐν μεγάρῳ· ἠ δὲ μέγαν ἰστὸν ὕφαινεν,
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
Τρῶων θ' ἵπποδάμων καὶ ' Ἀχαιῶν χαλκοχιτώνων,
ὅς ἔθεν εἴνεκ' ἔπασχον ὑπ' Ἄρηος παλαμῶων.

ἄγχου δ' ἰσταμένη προσέφη πόδας ὠκέα ' Ἰρις·
“ δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι

Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.
 οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολὺδακρυν Ἄρηα
 ἐν πεδίῳ, ὀλοοῖο λιλαϊόμενοι πολέμοιο,
 οἳ δὴ νῦν ἔαται σιγῇ—πόλεμος δὲ πέπανται—
 ἄσπισι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
 αὐτὰρ Ἀλέξανδρος καὶ ἀρητίφιλος Μενέλαος
 μακρῆς ἐγχεήσιν μαχήσονται περὶ σείω·
 τῷ δέ κε νικῆσαντι φίλη κεκλήσῃ ἄκοιτις.”
 Ὄς εἰποῦσα θεὰ γλυκὺν ἕμερον ἔμβαλε θυμῷ
 Ἄνδρος τε προτέρου καὶ ἄστεος ἠδὲ τοκήων. 140
 ἀτὰρ ἄρα ἀργεννῆσι καλυψαμένη ὀθόνησιν
 ἱρμάτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
 οὐκ οὔη, ἅμα τῇ γε καὶ ἀμφίπολοι δὴ ἔποντο,
 Ἀἴθρη, Πιπθῆος θυγάτηρ, Κλυμένη τε βοώπις.
 αἴψα δ' ἔπειθ' ἵκανον, ὅθι Σκαίαι πύλαι ἦσαν. 145
 ἧ δ' ἀμφὶ Πριάμου καὶ Πάνθοον ἠδὲ Θυμοίτην
 Λάμπου τε Κλυτίου θ' Ἰκετάονά τ', ὄζον Ἄρης,
 Δικαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 ἔτατο δημογέροντες ἐπὶ Σκαίῃσι πύλῃσιν,
 ἠήραϊ δὲ πολέμοιο πεπανμένοι, ἀλλ' ἀγορηταὶ 150
 ἰσθλοί, τεττίγεσσιν εὐοικότες, οὔτε καθ' ὕλην
 κενῶρόω ἐφεζόμενοι ὅσα λειριόεσσαν εἴσω·
 τοιοῖ ἄρα Τρώων ἠγήτορες ἦντ' ἐπὶ πύργῳ.
 ἧ δ' ὡς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155
 οὐ νέμεσις Τρῶας καὶ εὐκνήμιδας Ἀχαιοὺς
 τοιῆδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειω·
 ἀνὼς ἀθανάτησι θεῆς εἰς ὧπα εἰκεν.
 ἀλλὰ καὶ ὡς τοιῆ περ ἐοῦσ' ἐν νηυσὶ νέεσθω,
 ἐπὶ ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.” 160
 Ὄς ἄρ' ἔφην· Πριάμος δ' Ἑλένην ἐκαλέσσατο φωνῆ·
 δεῦρο πάροισθ' ἐλθοῦσα, φίλον τέκος, ἵζεν ἔμειο,
 ἔφρα ἴδῃ πρότερόν τε πόσιν πηοῦς τε φίλους τε,—
 ὅ τί μοι αἰτὴ ἐσσί· θεοὶ νύ μοι αἰτιοὶ εἰσιν,
 ἵ μοι ἐφώρμησαν πόλεμον πολὺδακρυν Ἀχαιῶν— 165
 ἵ μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
 ἵστις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠΐς τε μέγας τε.
 τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν·
 ἀλὸν δ' οὕτω ἐγὼν οὗ πῶ ἴδον ὀφθαλμοῖσιν,

οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ξυικεν." 170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν
 " αἰδοῖός τε μοί ἐσσι, φίλε ἔκυρέ, δεινός τε
 ὡς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅπποτε δεῦρο
 παιδὰ τε τηλυγέτην καὶ ὀμηλικὴν ἐρατεινῆν. 175
 ἀλλὰ τὰ γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρρει ἠδὲ μεταλλάξ.

οὗτός γ' Ἀτρεΐδης εὐρυκρέων Ἀγαμέμνων,
 ἀμφοτέρων, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής.
 δαῖρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε." 180

Ὡς φάτο· τὸν δ' ὁ γέρων ἠγάσσατο, φώνησέν τε
 " ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,
 ἦ ῥά νύ τοι πολλοὶ δεδμηάτο κοῦροι Ἀχαιῶν.
 ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
 ἔνθα ἴδον πλείστους Φρύγας, ἀνέρας αἰολοπώλους, 185
 λαοὺς Ὀτρήος καὶ Μύγδονος ἀντιθέοιο,

οἳ ῥα τότε ἔστρατώνοντο παρ' ὄχθας Σαγαγάριοιο·
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
 ἡματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 ἀλλ' οὐδ' οἱ τόσοι ἦσαν, ὅσοι ἐλίκωπες Ἀχαιοί." 190

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός·
 " εἶπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὄδ' ἐστίν·
 μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
 εὐρύτερος δ' ὠμοῖσιν ἰδὲ στέρνοισιν ἰδέσθαι,
 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 αὐτὸς δὲ κτίλος ὡς ἐπιπωλεῖται στίχας ἀνδρῶν.
 ἀρνεῖω μιν ἔγωγε εἴσκω πηγεσιμάλλῳ, *πιστομάλλῳ*
 ὅστ' οἴων μέγα πῶν διέρχεται ἀργεννάων."

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

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦδα·
 " ὦ γύναι, ἦ μάλα τοῦτο ἔπος ἡμερτὲς ἔειπες·
 ἦδη γὰρ καὶ δευρὸ ποτ' ἦλυθε Διὸς Ὀδυσσεύς,
 σεῦ ἔνεκ' ἀγγελίης, σὺν ἀρηΐφιλῳ Μενελάῳ· 205
 τοὺς δ' ἐγὼ ἐξείμισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φύην ἐδάην καὶ μῆδεα πυκνά.

ε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 ν μὲν Μενέλαος ὑπείρεχεν εὐρέας ὦμους, 210
 ἰ ἐξομένω, γεραρότερος ἦεν Ὀδυσσεύς.
 ε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,
 ν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
 μέν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος
 μαρταροεπής· ἦ καὶ γένει ὕστερος ἦεν. 215
 ε δὴ πολὺμητις ἀναΐξειεν Ὀδυσσεύς,
 ν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,
 ον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 πτεμφές ἔχεσκεν, ἀἰδρεῖ φωτὶ ἐοικώς·
 ε ζακότον τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως. 220
 ε δὴ ῥ' ὅπα τε μεγάλην ἐκ στήθεος ἴει
 α νιφάδεσσιν ἑοικότα χειμερήσιον,
 ἔπειτ' Ὀδυσσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 γ' ὦδ' Ὀδυσσῆος ἀγασσάμεθ' εἶδος ἰδόντες." 225
 ῥίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραιός·
 ἄρ' ὄδ' ἄλλος Ἀχαιοὺς ἀνὴρ ἠΐς τε μέγας τε,
 Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους;"
 δ' Ἑλένη τανύπεπλος ἀμείβετο, διὰ γυναικῶν
 δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν.
 εὖς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὡς 230
 ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
 μ μιν ξείνισσεν ἀρηΐφιλος Μενέλαος
 ἠμετέρῳ, ὅποτε Κρήτηθεν ἴκοιτο.
 ἄλλους μὲν πάντας ὀρῶ ἐλίκωπας Ἀχαιοὺς,
 εὐ γνοίην καὶ τ' οὖνομα μυθησαίμην· 235
 οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 ἀ θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 τιγνήτω, τῷ μοι μία γείνατο μήτηρ.
 σπέσθην Λακεδαίμονος ἐξ ἔρατεινῆς,
 ν μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν, 240
 οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 δεϊδιότες καὶ ὀνειδέα πόλλ', ἃ μοὶ ἔστιν."
 φάτο· τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα *φίσην εὐφροσύνην*
 εδαίμουι αὔθι, φίλη ἐν πατρίδι γαίῃ.
 κες δ' ἀνὰ ἄστρῳ θεῶν φέρον ὄρκια πιστά, 245
 ῶ καὶ οἶνον ἐϋφρονα, καρπὸν ἀρούρης,
 ν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν

κῆρυξ Ἴδαϊος ἠδὲ χρύσεια κύπελλα
 ὠτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
 “ὄρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι 250
 Γρώων θ’ ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδῖον καταβῆναι, ἵν’ ὄρκια πιστὰ τάμητε.
 αὐτὰρ Ἀλέξανδρος καὶ ἀρήφιλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται ἀμφὶ γυναικί·
 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ’ ἔποιτο· 255
 οὐδ’ ἄλλοι φιλότιγα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβόλακα, τοὶ δὲ νέονται
 Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.”
 ὣς φάτο· ῥίγησεν δ’ ὁ γέρον, ἐκέλευσε δ’ ἑταίροις
 ἵππους ζευγνύμεναι· τοὶ δ’ ὀτραλέως ἐπίθοντο. 260
 ἂν δ’ ἄρ’ ἔβη Πρίαμος, κατὰ δ’ ἠγία τεύων ὀπίσσω·
 πᾶρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
 τῷ δὲ διὰ Σκαιῶν πεδίοιθ’ ἔχον ὠκέας ἵππους.
 ἀλλ’ ὅτε δὴ ῥ’ ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώοντο.
 ὦρυντο δ’ αὐτίκ’ ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ’ Ὀδυσσεὺς πολὺμητις· ἀτὰρ κήρυκες ἀγανοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητήρι δὲ οἶνον
 μίσηγον, ἀτὰρ βασιλεῦσι ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270
 Ἄτρεϊδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἧ οἱ πᾶρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμα ἄριστοι.
 τοῖσιν δ’ Ἄτρεϊδης μεγάλ’ εὐχέτο χεῖρας ἀνασχῶν· 275
 “Ζεῦ πάτερ, Ἰδὴθεν μεδέων, κύδιστε, μέγιστε,
 Ἥλιός θ’, ὃς πάντ’ ἐφορᾷς καὶ πάντ’ ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίγγσθον, ὅτις κ’ ἐπίορκον ὁμόσση.
 ἡμεῖς 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,

ἔσσομένοισι μετ' ἀνθρώποισι πέληται.
 ἔμοι τιμὴν Πριάμος Πριάμοιό τε παῖδες
 οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσσόντος,
 ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποιῆς
 ἴνων, εἴως κε τέλος πολέμοιο κιχέω." 290
 καὶ ἀπὸ στομάχους ἄρῶν τάμε ἠηλεί χαλκῶ.
 ἡ δὲ μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός·
 ἔκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295
 ἦδ' εὐχοντο θεοῖς αἰειγενέτησιν.
 τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·
 κύνιστε, μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 οἳ πρότεροι ὑπὲρ ὄρκια πημήνεια,
 ἔγκεφαλος χαμάδις ῥέοι ὡς ὄδε οἶνος, 300
 καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν."
 ἔφαν' οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.
 ἐ Δαρδανίδης Πριάμος μετὰ μῦθον ἔειπεν·
 τέ μεν, Τρώες καὶ εὐκνήμιδες Ἀχαιοί·
 ἄν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν 305
 εἰ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὄρασθαι
 ἐνον φίλον υἱὸν ἀρηϊφίλω Μενελάω·
 ἐν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὅφ' θανάτοιο τέλος πεπρωμένον ἔστίν."
 ἦ δὲ καὶ ἔβαν' αὐτός, κατὰ δ' ἠνία τείνειν ὀπίσσω·
 οἳ Ἀντήνωρ περικαλλέα βήσето δίφρον.
 ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·
 δὲ Πριάμοιο παῖς καὶ δῖος Ὀδυσσεὺς
 μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
 ἡ δὲ μὲν ἐν κνυρῇ χαλκῆρεϊ πάλλον ἐλόντες,
 ἡ δὲ μὲν δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀέσχον·
 τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·
 τάτερ, ἴδηθεν μεδέων, κύνιστε, μέγιστε, 320
 οἳ τὰδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
 ἀποφθίμενον δύναι δόμον Ἄϊδος εἶσω,
 αὐτὸν φιλότητα καὶ ὄρκια πιστὰ γενέσθαι."
 ἄρ' ἔφαν' πάλθεν δὲ μέγας κορυθαίολος Ἔκτωρ
 ἦν, Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. 325

οὐ μὲν ἔπειθ' ἴζοντο κατὰ στήχας, ἦχι ἐκάστου
 ἵπποι ἀερεσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
 αὐτὰρ ὃ γ' ἄμφ' ὤμοισιν ἐδύσσετο τεύχεα καλὰ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
 οἷο κασιγνήτοιο Λυκάονος· ἤρμοσε δ' αὐτῷ.
 ἄμφι δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε,
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.

εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει,
 ὡς δ' αὐτως Μενέλαος ἀρήϊος ἔντε' ἔδυνεν. ~~✠~~

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν,
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
 Τρώας θ' ἵπποδάμους καὶ ἐνκνημίδας Ἀχαιούς.
 καὶ ῥ' ἐγγύς στήτην διαμετρητῷ ἐνὶ χώρῳ
 σείοντ' ἔγχεας, ἀλλήλοισιν κοτέοντε.

πρόσθε δ' Ἀλέξανδρος προῖει δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρεΐδαο κατ' ἄσπῖδα πάντοσ' εἴσῃν·
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμη
 ἄσπιδ' ἐνὶ κρατερῇ. ὃ δὲ δεύτερος ὤρνυτο χαλκῷ
 Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Δὺ πατρί·
 “Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργεν,
 δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
 ὄφρα τις ἐρρίγῃσι καὶ ὀψιγόνων ἀνθρώπων
 ξεινοδόκον κακὰ ρέξαι, ὃ κεν φιλότῃτα παράσχη.”

Ἦ ῥα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος,
 καὶ βάλε Πριαμίδαο κατ' ἄσπῖδα πάντοσ' εἴσῃν.
 διὰ μὲν ἄσπιδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαυδάλου ἠρήρειστο·
 ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
 ἔγχος· ὃ δ' ἐκλίθη καὶ ἀλεύατο κῆρα μέλαιναν.
 Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
 πλήξεν ἀνασχόμενος κόρυθος φάλον· ἄμφι δ' ἄρ' αὐτῷ
 τριχθά τε καὶ τετραχθά διατρυφὲν ἔκπεσε χειρός.
 ἀτρεΐδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

ἰ πάτερ, οὐ τις σείω θεῶν ὀλοώτερος ἄλλος. 365
 φάμην τίσεσθαι Ἀλέξανδρον κακότητος
 ἔ μοι ἐν χεῖρεσσι αἶγι ξίφος, ἐκ δέ μοι ἔγχος
 παλάμηφι ἐτόσιον, οὐδ' ἔβαλόν μιν."
 , καὶ ἐπαίξας κόρυθος λάβεν ἵπποδασείης,
 δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοῦς· 370
 δέ μιν πολύκεστος ἱμᾶς ἀπαλήν ὑπὸ δειρήν,
 ὑπ' ἀνθερέωνος ὄχευς τέτατο τρυφαλείης.
 ὅ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῶδος, *unbekannt*
 ἄρ' ὄξιν νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 ἤξεν ἱμάντα βοῶς Ἴφι κταμένοιο· 375
 δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείη.
 ἐν ἔπειθ' ἦρωσ μετ' εὐκνήμιδας Ἀχαιοὺς
 ἐπιδιμήσας, κόμισαν δ' ἐρήϊρες ἑταῖροι
 ὃ ἄψ ἐπόρουσε κατακτάμεναι μενεαίνων
 χαλκεῖω. τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 μάλ' ὥστε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῆ,
 ἦ εἶσ' ἐν θαλάμῳ εὐώδει κηῶεντι.
 δ' αἰῶθ' Ἑλένην καλέουσι ἴε. τὴν δ' ἐκίχανεν
 ρ ἔφ' ὑψηλῶ, περὶ δὲ Τρωαὶ ἄλις ἦσαν.
 δὲ νεκταρέου ἕανοῦ ἐτίναξε λαβοῦσα, 385
 δέ μιν εἰκῦα παλαιγενεῖ προσείπειν,
 ὄμφ, ἧ οἱ Λακεδαίμονι ναιεταῶση
 ν εἶρια καλά, μάλιστα δέ μιν φιλέεσκεν
 ν ἕισαμένη προσεφώνεε δι' Ἀφροδίτη
 ρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 ς ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,
 εἴ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαῖης
 μαχησάμενον τὸν γ' ἐλθεῖν, ἀλλὰ χορόνδε
 ἴθ', ἧε χοροῖο νέον λήγοντα καθίζεω."
 ς φάτο, τῆ δ' ἄρα θυμὸν ἐνὶ στήθεσσι ὄριεν· 395
 ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρήν
 ἰ θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 ἦσέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·
 μονίη, τί με ταῦτα λιλαίει ἠπεροπέυει;
 με προτέρω πολίων εὐναιομενάων 400
 ἠ Φρυγίης ἠ Μηονίης ἐρατευῆς,
 τοι καὶ κείθι φίλος μερόπων ἀνθρώπων;
 α δὴ νῦν δῖον Ἀλέξανδρον Μειέλαος

νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
 γούνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέσθης ;
 ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόικε κελεύθου,
 μηδ' ἔτι σοῖσι πόδεσσι ὑποστρέφειας Ὀλυμπον,
 ἀλλ' αἰεὶ περὶ κείνον οἴζυε καὶ ἐφύλασσε,
 εἰς ὃ κέ σ' ἢ ἄλοχον ποιήσεται ἢ ὃ γε δούλην.
 κείσε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δέ κεν εἴη—
 κείνον πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
 πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῷ.”

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·
 “ μὴ μ' ἔρεθες, σχέτλη, μὴ χωσαμένη σε μεθείω,
 τῶς δέ σ' ἀπεχθήρω, ὡς νῦν ἔκπαυλ' ἐφίλησα,
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρὰ,
 Τρώων καὶ Δαναῶν, σὺν δέ κεν κακὸν οἶτον ὄλῃαι.”

ὣς ἔφατ'· ἔδδευσε δ' Ἐλένη, Διὸς ἐγγεγαυῖα,
 βῆ δὲ κατασχομένη ἑαυτῷ ἀργῆτι φαεινῷ,
 σιγῇ, πάσας δὲ Τρωᾶς λάθην· ἦρχε δὲ δαίμων.

Αἱ δ' οὔτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἴκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἢ δ' εἰς ὑψόροφον θάλαμον κίε διὰ γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλούσα φιλομμηιδῆς Ἀφροδίτη
 ἀντί' Ἀλεξάνδροιο θεῷ κατέθηκε φέρουσα·
 ἔνθα καθίζ' Ἐλένη, κόρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνας, πότῃ δ' ἠνίπαπε μύθῳ·
 “ ἦλυθες ἐκ πολέμου ὡς ὠφελές αὐτόθ' ὄλεσθαι,
 ἀνδρὶ δαμείς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν·
 ἦ μὲν δὴ πρὶν γ' εὐχέ' ἀρηϊφίλου Μενελάου
 τῇ τε βίῃ καὶ χερσὶ καὶ ἔγχε'· φέρτερος εἶναι·
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλου Μενελάου
 ἐξαυτὶς μαχέσασθαι ἐναντίον· ἀλλὰ σ' ἐγωγε
 παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίξειν ἠδὲ μάχεσθαι
 ἀφραδέως, μὴ πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήης.”

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπε·
 “ μὴ με, γύναι, χαλεποῖσιν ὄνειδεσι θυμὸν ἐνίπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθῆνῃ,
 κείνον δ' αὐτίς ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν.
 ἄλλ' ἄγε δὴ φιλότῃ τραπέομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ' ᾧδὲ γ' ἔρωσ φρένας ἀμφεκάλυψεν,

ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἔρατεινῆς
 ἠ ἀρπάζας ἐν ποντοπόροισι νέεσσιν,
 δ' ἐν Κρανάῃ ἐμίγην φιλότῃ καὶ εὐνῇ, 445
 ο νῦν ἔραμαι καὶ με γλυκὸς ἡμερος αἰρεῖ."'
 καὶ ἦρχε λέχοσδε κιῶν· ἅμα δ' εἶπετ' ἄκοιτις.
 ἢ μὴν ἄρ' ἐν τρητοῖσι κατεύνασθην λεχέεσσιν,
 ἴδης δ' ἂν ὄμιλον ἐφοῖτα θηρὶ ἔοικώς,
 ἢ ἔσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
 οὔ τις δύνάτο Τρώων κλειτῶν τ' ἐπικούρων
 ἢ Ἀλέξανδρον τότε ἀρηϊφίλῳ Μενελάῳ.
 ν γὰρ φιλότῃ γ' ἐκεύθανον, εἴ τις ἴδοιτο·
 ἵναρ σφιν πᾶσι ἀπήχθετο κηρὶ μελαίνῃ.
 δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455
 ἰτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπικούροι·
 ἵεν δὴ φαίνετ' ἀρηϊφίλου Μενελάου·
 δ' Ἀργεῖν Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 ἢ, καὶ τιμὴν ἀποτινέμεν, ἦντιν' ἔοικεν,
 ἵ ἔσσομένοισι μετ' ἀνθρώποισι πέληται." 460
 ατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

Δ. 4.

δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
 φ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
 ἢ ἔφρονόσει· τοὶ δὲ χρυσεοῖς δεπέεσσιν
 ατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
 ἢ ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην 5
 ἴοις ἐπέεσσι, παραβλήδην ἀγορεύων·
 ἢ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
 γ' Ἀργεῖη καὶ Ἀλαλκομενηῖς Ἀθήνη.
 ἴτοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
 ἴθον· τῷ δ' αὐτε φιλομμειδῆς Ἀφροδίτη 10
 ἀρμέμβλωκε καὶ αὐτοῦ Κήρας ἀμύνει,
 ν ἐξεσάωσεν διόμενον θανέεσθαι.
 ἴτοι νίκη μὲν ἀρηϊφίλου Μενελάου·
 δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
 ἴτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνῆν 15
 ἐν, ἢ φιλότῃ μετ' ἀμφοτέροισι βάλωμεν.

εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἥδὺ γένοιτο,
ἦτοι μὲν οἰκείοιτο πόλις Πριάμοιο ἄνακτος,
αὐτὸς δ' Ἀργεῖνῃ Ἑλένην Μενέλαος ἄγοιτο.”

ἌΩς ἔφαθ'· αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη.
πλησίου αἶ γ' 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 χόλον, ἀλλὰ προσηύδα·
“ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ξεῖπες ;
πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢδ' ἀτέλεστον,
ἰδρῶ θ', ὃν ἰδρωσα μόγη ; καμέτην δέ μοι ἵπποι
λαδὸν ἀγειρούση, Πριάμφ' κακὰ τοιοῦ τε παισίν.
ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
“ δαμονίη, τί νύ σε Πριάμος Πριάμοιό τε παῖδες
τόσσα κακὰ ῥέζουσιν, ὅτ' ἀσπερχές μενεαίweis
Ἴλιον ἐξαλαπάξαι εὐκτίμενον πτολίεθρον ;
εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
ὠμὸν βεβρώθοις Πριάμον Πριάμοιό τε παῖδας
ἄλλους τε Τρώας, τότε κεν χόλον ἐξακέσαιο.
ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι
τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,
μὴ τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἔασαι.
καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ,
αἱ γὰρ ὑπ' ἡελίφ' τε καὶ οὐρανῷ ἀστερόεντι
ναιετάουσι πόλῆες ἐπιχθονίων ἀνθρώπων,
τάων μοι πέρι κῆρι τίεσκετο Ἴλιος ἱρή
καὶ Πριάμος καὶ λαὸς εὐμμελῶ Πριάμοιο.
οὐ γὰρ μοὶ ποτε βωμὸς ἐδεύετο δαιτὸς εἴσης,
λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”

Τὸν δ' ἡμεῖβετ' ἔπειτα βοῶπις πότνια Ἥρη·
“ ἦτοι ἐμοὶ τρεῖς μὲν πολλὸν φίλταται εἰσι πόλῆες,
Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·
τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχωνται περὶ κῆρι·
τάων οὐ τοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.
εἰ περ γὰρ φθονέω τε καὶ οὐκ εἰδῶ διαπέρσαι.

φθονέουσ', ἐπειὴ πολὺν φέρτερός ἐσσι.
 καὶ ἔμῳν θέμεναι πόνον οὐκ ἀτέλεστον·
 γῶ θεός εἰμι, γένος δ' ἐμοὶ ἔνθεν, ὅθεν σοί,
 εσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 ν, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60
 σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
 μὲν ταῦθ' ὑποείζομεν ἀλλήλοισιν,
 γῶ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
 σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτείλαι
 Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν, 65
 ὥς κε Τρώες ὑπερκύδαντας Ἀχαιοὺς
 ρότεροι ὑπὲρ ὄρκια δηλήσασθαι."
 ατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
 ἠγναίην ἔπεα πτερόεντα προσηύδα·
 ἴλ' ἐς στρατὸν ἔλθε μετὰ Τρώας καὶ Ἀχαιοὺς, 70
 ὥς κε Τρώες ὑπερκύδαντας Ἀχαιοὺς
 ρότεροι ὑπὲρ ὄρκια δηλήσασθαι."
 τῶν ὄτρυνε πάρος μεμαυῖαν Ἀθήνην,
 Ὀυλύμποιο καρῆνων αἴξασα.
 τέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω, 75
 τέρας ἦε στρατῶ εὐρέϊ λαῶν,
 τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἔνται·
 ἦίξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 ἦρ' ἐς μέσσον. θάμβος δ' ἔχεν εἰσορώοντας
 ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς. 80
 εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 τίς πόλεμός τε κακὸς καὶ φύλοπις αἰνή
 ἢ φιλότῃτα μετ' ἀμφοτέροισι τίθησιν
 ἄνθρώπων ταμῆς πολέμοιο τέτυκται."
 α τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε. 85
 ἱκέλη Τρώων κατεδύσεθ' ὄμιλον,
 Ἀυτηγορίδῃ, κρατερῶ ἀιχμητῇ,
 ἀντίθεον διζήμενῃ, εἴ που ἐφεύροι.
 ἴονος νῖδον ἀμύμονά τε κρατερόν τε
 ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστᾶων 90
 οἱ ἔποντο ἀπ' Αἰσιήποιο ῥοάων.
 ἵσταμένη ἔπεα πτερόεντα προσηύδα·
 μοί τι πίθοιο, Λυκάονος νιῆ δαΐφρον;
 ν Μενελάῳ ἐπιπροέμεν ταχὺν ἴον,

πᾶσι δέ κε Τρώεσσι χάριω καὶ κῦδος ἄροιο, 95
 ἐκ πάντων δὲ μάλιστα Ἄλεξάνδρῳ βασιλῆϊ.
 τοῦ κεν δὴ πᾶμπρωτα πᾶρ' ἀγλαὰ δῶρα φέροιο,
 αἶ κεν ἴδῃ Μενέλαον, ἀρήϊον Ἀτρείος υἱόν,
 σῶ βέλει δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 ἀλλ' ἄγ' οἴστευσον Μενελάου κυδαλίμοιο, 100
 εὐχεο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειω κλειτὴν ἐκατόμβην
 οἴκαδε νοστήσας ἱεῖρῆς εἰς ἄστν Ζελεΐης."

Ὡς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρουι πεῖθειν.
 αὐτίκ' ἐσύλα τόξον εὐξοον ἰξάλου αἰγὸς 105
 ἀγρῖον, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῆσιν,
 βεβλήκει πρὸς στήθος. ὁ δ' ὕπιος ἔμπεσε πέτρῃ.
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει.
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἦραρε τέκτων, 110
 πᾶν δ' εὖ λειψῆς χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
 μῆ πρὶν ἀναΐξειαν ἀρήϊοι υἴες Ἀχαιῶν,
 πρὶν βλήσθαι Μενέλαον, ἀρήϊον Ἀτρείος υἱόν. 115
 αὐτὰρ ὁ σύλα πῶμα φαρέρτης, ἐκ δ' ἔλετ' ἰὸν
 ἀβλήτα, πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἴψα δ' ἐπὶ νευρῇ κατεκόσμη πικρὸν διστόν,
 εὐχετο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειω κλειτὴν ἐκατόμβην 120
 οἴκαδε νοστήσας ἱεῖρῆς εἰς ἄστν Ζελεΐης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβῶν καὶ νεῦρα βόεια·
 νευρὴν μὲν μαζῶν πέλασεν, τόξῳ δὲ σῖδηρον.
 αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
 λίγχε βιός, νευρῇ δὲ μέγ' ἴαχεν, ἄλτο δ' οἰστός 125
 ὄξυβελής, καθ' ὁμίλον ἐπιπτέσθαι μενεαίνων.

Οὐδὲ σέθεν, Μενελαε, θεοὶ μάκαρες λελάθοντο
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγγελίη,
 ἢ τοι πρόσθε σταῖσα βέλος ἔχεπευκὲς ἄμυνεν.
 ἢ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130
 παιδὸς ἐέργη μυῖαν, ὅθ' ἠδέει λέξεται ὕπνω·
 αὐτὴ δ' αὐτ' ἴθνηεν, ὅθι ζωστήηρος ὀχῆς
 χρύσειοι σύνεχον καὶ διπλόος ἦντετο θῶρηξ.

ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς δίστός·
 διὰ μὲν ἄρ ζωστήρος ἐλήλατο δαιδαλείο, 135
 καὶ διὰ θώρηκος πολυδαϊδάλο ἠρήρειστο
 μήτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
 ἣ οἱ πλείστον ἔρυτο. διαπρὸ δὲ εἴσατο καὶ τῆς.
 ἀκρότατον δ' ἄρ' οἰστός ἐπέγραψε χροά φωτός·
 αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς. 140
 ὧς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μίμη
 Μηνὺς ἤε Κάειρα, παρήϊον ἔμμενα ἵππων·
 κείται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
 ἵππηες φορέειν· βασιλῆϊ δὲ κείται ἄγαλμα,
 ἀμφότερον, κόσμος θ' ἵππῳ ἐλατήρι τε κῦδος· 145
 τοῖοί τοι, Μενέλαε, μίανθην αἵματι μηροῖ
 εἰφυέες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπάνερθεν.
 ῥίγησεν δ' ἄρ' ἔπειτα ἀναξ' ἀνδρῶν Ἀγαμέμνων,
 ὡς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς.
 ῥίγησεν δὲ καὶ αὐτὸς ἀρεΐφιλος Μενέλαος· 150
 ὡς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
 ἀψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·
 " φίλε κασίγνητε, θανάτὸν νύ τοι ὄρκι' ἔταμονο, 155
 οἷον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι·
 ὡς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πως ἄλιον πέλει ὄρκιον αἱμὰ τε ἀρνῶν
 σπονδαὶ τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, 160
 ἔκ τε καὶ ὄψῃ τελεί, σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφήσιω κεφαλῆσι γυναιξί τε καὶ τεκέεσσιν.
 εὐ γὰρ ἐγὼ τότε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή
 καὶ Πρίαμος καὶ λαὸς ἐὺμμελίῳ Πριάμοιο, 165
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσειήσιω ἐρεμνὴν αἰγίδα πᾶσι
 τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 αἶ κε θάνης καὶ πότμον ἀναπλήσης βιότοιο. 170
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκόλμην·
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·

καὶ δέ κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιμεν
 Ἄργεῖην Ἑλένην σέο δ' ὄστέα πύσει ἄρουρα
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ.
 καὶ κέ τις ᾧδ' ἔρεει Τρώων ὑπερηννορέοντων
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
 αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει Ἀγαμέμνων,
 ὡς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαίαν
 σὺν κειῆσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.²
 ὡς ποτέ τις ἔρεει· τότε μοι χάνοι εὐρεία θῶν.³

Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 “θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
 οὐκ ἐν καιρίῳ ὄξ' ἄγῃ βέλος, ἀλλὰ πάροιθεν
 εἰρύσατο ζῶστήρ τε παναίολος ἠδ' ὑπέερθεν
 ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.”

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

² Η, καὶ Ταλθύβιον θεῖον κήρυκα προσηύδα.
 “Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
 φῶτ', Ἀσκληπιοῦ υἱὸν ἀμύμονος ἰητῆρος,
 ὄφρα ἴδῃ Μενέλαον, ἀρήϊον ἀρχὸν Ἀχαιῶν,
 ὃν τις οἴστεύσας ἔβαλεν, τόξων εὖ εἰδῶς,
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος.”

³ Ὡς ἔφατ'· οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,
 βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 παπταίνων ἥρωα Μαχάονα. τὸν δ' ἐνόησεν
 ἔσαότ'. ἀμφὶ δέ μιν κρατερὰι στίχες ἀπιστάων
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἰπποβότοιο.

ἀγχοῦ δ' ἰστάμενος ἔπεια πτερόεντα προσηύδα·
 “ὄρσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,
 ὄφρα ἴδῃ Μενέλαον, ἀρήϊον ἀρχὸν Ἀχαιῶν,
 ὃν τις οἴστεύσας ἔβαλεν, τόξων εὖ εἰδῶς,
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος.”

⁴ Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄριεν·
 βᾶν δ' ἰέναι καθ' ὄμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 ἀλλ' ὅτε δὴ ῥ' ἴκανον, ὅθι ξανθὸς Μενέλαος
 βλήμενος ἦν — περὶ δ' αὐτὸν ἀγγέραθ' ὄσσοι ἄριστοι

ρκλόσ', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς—,
 ὅτ' ἄρα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἰστόν·
 οὐ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
 ὅσπερ δέ οἱ ζωστήρα παραίολον ἦδ' ὑπέερθεν 215
 ὠμά τε καὶ μίτρην, τὴν χαλκῆς κάμον ἄνδρες.
 ὑτάρ ἐπεὶ ἴδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἰστός,
 ἴμ' ἐκμυζήσας ἐπ' ἄρ' ἤπια φάρμακα εἰδὼς
 ἴασσε, τὰ οἷ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.
 *Ὀφρα τοὶ ἀμφεπένοιο βοήν ἀγαθὸν Μενέλαον, 220
 ὄφρα δ' ἐπὶ Τρώων στίχας ἤλυθον ἀπιστάων·
 ἴ δ' αὖτις κατὰ τεύχε' ἔδυν, μῆψατο δὲ χάριμης.
 *Ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
 ἴδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 ἰλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225
 ππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῶ·
 καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιώωντας
 Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο,
 τῷ μάλα πόλλ' ἐπέτελλε παρῖσχεμέν, ὅπποτε κέν μιν 230
 γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα·
 αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλείτο στίχας ἀνδρῶν·
 καὶ β' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπόλων,
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
 "Ἀργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς·
 οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσειε' ἀρωγός, 235
 ἰλλ' οἷ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
 τῶν ἦτοι αὐτῶν τέρενα χροῖα γυῖπες ἔδονται,
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἰξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν."
 οὕστινας αὖ μεθίεντας ἴδοι στυγεροῦ πολέμοιο, 240
 τοὺς μάλα νεικεύεσκε χολωτοῖσιν ἐπέεσσιν·
 "Ἀργεῖοι ἰόμωροι, ἐλεγχέες, οὐκ ἴνυ σέβεσθε,
 ἰφθ' οὕτως ἔστητε τεθηπότες ἥντε νεβροί,
 αἴτ' ἐπεὶ οὖν ἔκαμον πολέος πεδίλιο θέουσαι,
 στᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή. 245
 ὅς ἡμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε.
 ἰ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 ἰρύατ' εὐπρυμοὶ, πολίης ἐπὶ θωλὴ θαλάσσης,
 ἰφρα ἰδητ', αἶ κ' ὑμῖν ὑπέροχη χεῖρα Κρονίων;"
 *Ὡς ὁ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν. 250

ἦλθε δ' ἐπὶ Κρήτεσσι κίων ἀνὰ οὐλαμόν ἀνδρῶν.
 οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θαυρήσουτο·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, σὺν εἴκελος ἀλκῆν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὤτρυνε φάλαγγας. 255
 τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίλοισιν·
 “Ἰδομενεῦ, πέρι μέν σε τίω Δαναῶν ταχυπόλων
 ἡμὲν ἐνὶ πολέμῳ ἦδ' ἀλλοίῳ ἐπὶ ἔργῳ
 ἦδ' ἐν δαΐθ', ὅτε πέρ τε γερούσιον αἴθοπα οἶνον 260
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται.
 εἰ περ γάρ τ' ἄλλοι γε καρηκομόωντες Ἀχαιοὶ
 δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ
 ἔστηχ' ὡς περ ἐμοί, πιέειν ὅτε θυμὸς ἀνώγει.
 ἀλλ' ὄρσεν πόλεμόνδ', οἷος πάρος εὔχεται εἶναι.”
 Τὸν δ' αὐτ' Ἰδομενεὺς, Κρητῶν ἀγός, ἀντίον ἤυδα· 265
 “Ἀτρείδη, μάλα μὲν τοι ἐγὼν ἐρήρος ἐταῖρος
 ἔσσομαι, ὡς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 ἀλλ' ἄλλους ὄτρυνε καρηκομόωντας Ἀχαιοὺς,
 ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι' ἔχευαν 270
 Τρῶες. τοῖσιν δ' αὖ θάνατος καὶ κῆδε' ὀπίσσω
 ἔσσειε', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.”
 Ὡς ἔφατ', Ἀτρείδης δὲ παρῴχετο γηθόσυνος κῆρ.
 ἦλθε δ' ἐπ' Αἰάντεσσι κίων ἀνὰ οὐλαμόν ἀνδρῶν·
 τῷ δὲ κορυσσέσθην, ἄμα δὲ νέφος εἶπετο πεζῶν.
 ὡς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνήρ 275
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 τῷ δέ τ' ἀνευθεν ἐόντι μελάντερον, ἥντε πι γσα,
 φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαλῖα τα πολλήν·
 ῥίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα·
 τοιαῖα ἄμ' Αἰάντεσσι διοτρεφῶν αἰζηῶν 280
 δῆϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες
 κυάνας, σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι.
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 “Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285
 σφῶϊ μὲν—οὐ γὰρ ἔοικ' ὄτρυνέμεν—οὐ τι κελεύω·
 αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλοῦ,
 τοίους πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·

χ' ἠμύσειε πόλις Πριάμοιο ἀνακτος 290
 φ' ἠμετέρησι ἄλουσά τε περθομένη τε."
 ἰπῶν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 ε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
 οὺς στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
 γαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295
 τε κρείοντα Βιαντά τε, ποιμένα λαῶν.
 ἰὲν πρῶτα σὺν ἵπποισι καὶ ὄχεσφιν,
 ἔξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,
 εν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,
 οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300
 μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὀμίλῳ·
 οὐκ ἵπποσύνη τε καὶ ἠμυρέφει πεποιθῶς
 σθ' ἄλλων μεμάτων Τρώεσσι μάχεσθαι,
 χωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσσεσθε. 305
 ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 ἐξάσθω, ἐπειὴ πολὺν φέρτερον οὕτως.
 οἳ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,
 οὐ καὶ θυμὸν ἐνὶ στήθεσσι ἔχοντες."
 γέρων ὄτρυνε πάλαι πολέμων εὖ εἰδῶς. 310
 μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 φωνήσας ἔπεα πτερόεντα προσηύδα·
 ἦ νῦν, εἴθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 οὐναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἶη.
 γῆρας τείρει ὁμοῖον· ὡς ὄφελέν τις 315
 ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι."
 ἠμείβετ' ἔπειτα Γεῆνιος ἵππῶτα Νέστωρ·
 ἦ νῦν, μάλα μὲν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς
 ὡς ὅτε δῖον Ἐρευθαλίωνα κατέκταν.
 ἦ νῦν ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320
 οὐδὲ γὰρ ἔα, νῦν αὐτὴ με γῆρας ὀπάξει.
 ἦ νῦν ἵππεῦσι μετέσσομαι ἠδὲ κελεύσω
 καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
 οἳ αἰχμᾶσσοῦσι νεώτεροι, οἳ περ ἐμῶ
 οὐ γεγάασι πεποίθασιν τε βίηφιν." 325
 φησὶ δ' Ἀτρεΐδης δὲ παρῶχετο γηθόσυνος κῆρ·
 Πετεῶο Μενεσθήα πλήξιππον
 ἀμφὶ δ' Ἀθηναῖοι, μῆστωρες αὐτῆς.

αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
 πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330
 ἕστασαν· οὐ γὰρ πῶ σφιν ἀκούετο λαὸς αὐτῆς,
 ἀλλὰ νέον συνροριόμεναι κίνυτο φάλαγγες
 Τρώων ἵπποδάμων καὶ Ἀχαιῶν· οἳ δὲ μένοντες
 ἕστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν 335
 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο.
 τοὺς δὲ ἰδὼν νείκεσεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ νιὲ Πετεῶο, διοτρεφέος βασιλῆος,
 καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
 τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους; 340
 σφῶν μὲν τ' ἐπέοικε μετὰ πρώτοισιν εἶντας
 ἕστάμεν ἠδὲ μάχης καυστειρήσ ἀντιβολῆσαι·
 πρώτῳ γὰρ καὶ δαιτὸς ἀκονάζεσθον ἐμεῖο,
 ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἠδὲ κύπελλα 345
 οἴνου πινέμεναι μελιηδέος, ὄφρ' ἐθέλητον·
 νῦν δὲ φίλως χ' ὀρόφτε, καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάροιθε μαχοῖατο νηλεῖ χαλκῶ.”
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 “Ἄτρεϊδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; 350
 πῶς δὴ φῆς πολέμοιο μεθιέμεν; ὅππότε' Ἀχαιοὶ
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα,
 ὄψεται, ἦν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμῆλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα 355
 Τρώων ἵπποδάμων. σὺν δὲ ταῦτ' ἀνεμῶλια βάζεις.”
 Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 ὡς γυνῶ χωομένοιο· πάλιν δ' ὅ γε λάζετο μῦθον·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὔτε σε νεικείω περιώσιον οὔτε κελεύω· 360
 οἶδα γάρ, ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
 ἦπια δῆνεα οἶδε· τὰ γὰρ φρονέεις, ἅτ' ἐγὼ περ.
 ἀλλ' ἴθι, ταῦτα δ' ὄπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
 εἴρηται· τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.”
 Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 εὔρε δὲ Τυδέος νιόν, ὑπέρθυμον Διομήδεα, 365
 ἕσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολητοῖσιν·
 πὰρ δέ οἱ ἐστήκει Σθένελος, Καπαηῆϊός υἱός.

ν νείκεσσεν ἰδὼν κρείων Ἀγαμέμνων,
 ννήσας ἔπεα πτερόεντα προσηύδα·
 υδέος υἱέ δαΐφρονος ἵπποδάμοιο, 370
 τίς δ' ὀπιπτεύεις πολέμοιο γεφύρας;
 δέϊ γ' ὦδε φίλον πτωκαζέμεν ἦεν,
 ὃ πρὸ φίλων ἐτάρων δηΐοισι μάχεσθαι.
 οἷ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε
 δὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375
 ἄρ ἄτερ πολέμου εἰσήλθε Μυκήνας
 ἀντιθέψ Πολυνεϊκέϊ, λαὸν ἀγείρων,
 ἔστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης·
 λα λίσσοντο δόμεν κλειτούς ἐπικούρους.
 ἄν δόμεναι καὶ ἐπήνεον, ὥς ἐκέλευον· 380
 εἰ ἔτρεψε παραΐσια σήματα φαίνων.
 οὖν ᾤχοντο ἰδὲ πρὸ δδοῦ ἐγένοντο,
 δ' ἴκοντο βαθύσχοινον λεχεποίην,
 ἀγγελίην ἐπὶ Τυδῆ στεῖλαιν Ἀχαιοί.
 ἦ, πολέας δὲ κινήσατο Καδμείωνας 385
 υς κατὰ δῶμα βίης Ἐτεοκληεῖης.
 ξεῖνός περ ἔων ἱππηλάτα Τυδεὺς
 γῖνος ἔων πολέσιω μετὰ Καδμείοισιν,
 ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 οἷ οἱ ἐπίβροθος ἦεν Ἀθήνη. 390
 υσάμενοι Καδμείοι, κέντορες ἵππων,
 ερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
 εντήκουτα· δύω δ' ἠγῆτορες ἦσαν,
 μονίδης ἐπιείκελος ἀθανάτοισιν,
 τοφόνιοιο μενεπτόλεμος Πολυφόντης. 395
 ν καὶ τοῖσιν ἀεικέα πότμον ἐφήκεν·
 ἔφν', ἕνα δ' οἶον ἱεὶ οἰκόνδε νέεσθαι·
 ἴα προέηκε, θεῶν τεράεσσι πιθήσας.
 Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
 ὁ χέρηα μάχη, ἀγορή δέ τ' ἀμείνω." 400
 το· τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,
 βασιλῆος ἐνιπὴν αἰδοίοιο.
 ε Καπαυῆος ἀμείψατο κυδαλίμοιο·
 γ, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν.
 πατέρων μὲγ' ἀμείνουες εὐχόμεθ' εἶναι. 405
 Θήβης ἔδος εἶλομεν ἑπταπύλιον,

παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος Ἄρειοι,
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ
 κείνοι δὲ σφετέρησιν ἀσθαθήησιν ὄλοντο.
 τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἐνθεο τιμῇ.”

410

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερός Διομήδης·
 “ τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνωνι, ποιμένι λαῶν,
 ὀτρύνοντι μάχεσθαι εὐκνήμιδας Ἀχαιοὺς·
 τούτῳ μὲν γὰρ κῶδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοὶ
 Τρῶας δηλώσωσιν ἔλωσί τε Ἴλιον ἱρήν,
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

415

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

420

Ὡς δ' ὄτ' ἐν αἰγιαλῷ πολυηχεῖ κῦμα θαλάσσης
 ὀρνυτ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος·
 πόντῳ μὲν τε πρῶτα κορῦσσεται, αὐτὰρ ἔπειτα
 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
 κυρτὸν ἰὸν κορυφούται, ἀποπτύει δ' ἄλως ἄχνην·
 ὡς τότε ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 νωλεμέως πόλεμόνδε, κέλευε δὲ οἴσω ἕκαστος
 ἠγεμόνων· οἳ δ' ἄλλοι ἀκὴν ἴσαν — οὐδὲ κε φαίης
 τόσσον λαὸν ἐπεσθαι ἔχουτ' ἐν στήθεσιν αἰδῆν —
 σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.
 Τρῶες δ', ὥστ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 μυρταὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
 ἀζηχῆς μεμακυῖαι ἀκούουσαι ὅσα ἀρνῶν,
 ὡς Τρῶων ἀλαλητὸς ἀνὰ στρατὸν εἰρὴν δρῶρει·
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμκτο, πολύκλητοι δ' ἔσαν ἄνδρες.
 ὤρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
 Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμανῖα,
 Ἄρεος ἀνδροφόνουιο κασιγνήτη ἑτάρη τε,
 ἦτ' ὀλίγη μὲν πρῶτα κορῦσσεται, αὐτὰρ ἔπειτα
 σὺρανῷ ἐστήμιξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἦ σφιν καὶ τότε νεῖκος ὁμοίου ἐμβαλε μέσσω
 ἐρχομένη καθ' ὄμιλον, ὀφέλλουσα στόνον ἀνδρῶν.

425

430

435

440

445

Οἳ δ' ὅτε δὴ ῥ' ἐς χώρον ἕνα ξυνιόντες ἵκοντο,
 σὺν ῥ' ἔβαλον ῥίνους, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκοεθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἐπλητ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450
 ἀλλύτων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὡς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάκειαν συμβάλλετον ὄβριμον ὕδωρ
 κρουσῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης·
 τῶν δέ τε τηλόσε δούπου ἐν οὔρεσιν ἔκλυε ποιμήν· 455
 ὡς τῶν μισγομένων γένετο λαχὴ τε πόνος τε.

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστὴν
 ἔσθλων ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 460
 αἰχμῇ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,
 ἦριπε δ', ὡς ὅτε πύργος, ἐνὶ κρατερῇ ὕσμίνῃ.
 τοῦ δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
 ἔλε δ' ὑπέκ βελέων, λελιγμένος ὄφρα τάχιστα 465
 τεύχεα συλῆσει· μῦνονθα δέ οἱ γένεθ' ὄρμη.
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ
 πλευρά, τά οἱ κίψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα.
 ὡς τὸν μὲν λίπε θυμὸς, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἳ δὲ λύκοι ὡς
 ἀλλήλοισι ἐπόρουσαν, ἄνῆρ δ' ἄνδρ' ἐδνοπάλιζεν.

Ἔνθ' ἔβαλ' Ἀνθεμίωος υἱὸν Τελαμώνιος Αἴας,
 ἦϊθεον θαλερόν, Σιμοείσιον, ὃν ποτε μήτηρ
 Ἰδηθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος 475
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἄμ' ἔσπετο μῆλα ἰδέσθαι.
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἐπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 πρῶτον πάρ μιν ἰόντα βάλε στήθος παρὰ μαζὸν 480
 θεξίον· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν. ὃ δ' ἐν κονήσιν χαμαὶ πέσεν, αἰγίερος ὡς,
 ἦ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκει
 λείη, ἀτὰρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·

τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἴθωνι σιδήρῳ
 ἐξέταμ', ὄφρα ἴτυν κάμψῃ περικαλλεῖ δίφρῳ·
 ἢ μὲν τ' ἄζομένη κείται ποταμοῖο παρ' ὄχθας.
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενῆς. τοῦ δ' Ἀντιφὸς αἰολοθώρηξ
 Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὀξείῃ δουρί.
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσεὸς ἐσθλὸν ἑταῖρον,
 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 ἤριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκατέμειο χολώθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
 στή δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ
 ἄμφι ἔ παπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσσαντος. ὁ δ' οὐχ ἄλιον βέλος ἦκεν,
 ἀλλ' νῖδον Πριάμοιο νόθον βάλε Δημοκόωντα,
 ὅς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκειάων.
 τὸν ῥ' Ὀδυσσεὺς ἐτάροιο χολωσάμενος βάλε δουρὶ
 κόρσῃν· ἢ δ' ἐτέροιο διὰ κροτάφοιο πέρησεν
 αἰχμῇ χαλκεῇ· τὸν δὲ σκότος ὄσσε κάλυψεν,
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χόρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἐκτωρ·
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 ἴθυσαν δὲ πολὺν προτέρω. νεμέσησε δ' Ἀπόλλων
 Περγάμου ἐκκατιδῶν, Τρῶεσσι δὲ κέκλετ' αὔσας·
 “ ὄρυσθ', ἵπποδάμοι Τρῶες, μηδ' εἴκετε χάρμης
 Ἀργεῖοις, ἐπεὶ οὐ σφι λίθος χρῖος οὐδὲ σιδήρος
 χαλκὸν ἀνασχέσθαι ταμείχρσα βαλλομένοισιν,
 οὐ μὰν οὐδ' Ἀχιλεὺς Θέτιδος παῖς ἠὔκομοιο
 μάραται, ἀλλ' ἐπὶ νησὶ χόλον θυμαλγέα πέσσει.”
 Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ἴδρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια,
 ἐρχομένη καθ' ὄμιλον, ὅθι μεθιέντας ἴδοιτο.
 Ἔνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησεν.
 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκρίοντι
 κνήμην δεξιτεμῆν· βάλε δὲ Ὀρηκῶν ἀγὸς ἀνδρῶν,
 Πείροος Ἰμβρασιδῆς, ὅς ἄρ' Αἰνώθεν εἰληλούθει.
 ἄμφοτέρω δὲ τένοντε καὶ ὄστέα λῆας ἀναιδῆς
 ἄχρις ἀπηλοίησεν· ὁ δ' ἕπτισ ἐν κονίησιν
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσας

τοπνείων. ὁ δ' ἐπέδραμεν, ὅς ῥ' ἔβαλέν περ,
 , οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πάσαι 525
 αμαὶ χολάδες, τὸν δὲ σκότος ὄσσε κάλυψεν.
 Ὀσας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ
 ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.
 οὐ δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 ο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530
 γαστέρα τύψε μέσσην, ἐκ δ' αἴνυτο θυμόν.
 ἴ' οὐκ ἀπέδυσσε· περίσθησαν γὰρ ἑταῖροι
 ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 ἀν περ ζόντα καὶ ἴφθυμον καὶ ἀγαυὸν
 τὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη. 535
 ἴ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
 ἐν Θρηκῶν ὁ δ' Ἐπειῶν χαλκοχιτώνων
 ἴ' πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.
 ἴ' κεν οὐκέτι ἔργον ἀνήρ ὀνόσαιτο μετελθών.
 ἴ' ἄβλητος καὶ ἀνούτατος ὀξεί χαλκῶ 540
 κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη
 λουῖσ', αὐτὰρ βελέων ἀπερύκοι ἔρωήν·
 γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ
 ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

E. 5.

αὐ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη
 ἴ' ος καὶ θάρσος, ἴ'ν' ἔκδηλος μετὰ πᾶσιν
 ἴ' σι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.
 ἴ' ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
 ἴ' πωρινῶ ἔναλγκιον, ὅστε μάλιστα 5
 ἴ' παμφαίνησι λελονμένος Ὠκεανοῖο.
 ἴ' πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,
 ἴ' μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.
 ἴ' τίς ἐν Τρώεσσι Δάρης, ἀφνειός, ἀμύμων,
 ἴ' φάλστοιο· δύω δέ οἱ νίεες ἦστην, 10
 ἴ' Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
 ἴ' τοκρινθέετε ἐναντίω ὀρμηθήτην·
 ἴ' ἀφ' ἵπποῖν, ὁ δ' ἀπὸ χθονὸς ὤρυντο πεζός.
 ἴ' ε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,

Φηγεύς ῥα πρότερος προίει δολιχόσκιον ἔγχος· 15
 Τυδείδω δ' ὑπὲρ ὤμων ἀριστερόν ἤλυθ' ἀκωκῆ
 ἔγχος, οὐδ' ἔβαλ' αὐτόν. ὁ δ' ὕστερος ὤρνυτο χαλκῶ
 Τυδείδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
 ἀλλ' ἔβαλε στήθος μεταμάσιον, ὥσε δ' ἀφ' ἵππων. 20
 Ἴδαίος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον,
 οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
 ἀλλ' Ἕφαιστος ἔρυτο, σάωσε δὲ ἰυκτὶ καλίνψας,
 ὡς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη. 25
 Ἴππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς
 δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἱὲ Δάρητος
 τὸν μὲν ἀλευάμενον τὸν δὲ κτάμενον παρ' ὄχσεσφι,
 πᾶσιν ὀρίνθη θυμός. ἀτὰρ γλαυκῶπις Ἀθήνη 30
 χειρὸς ἑλοῦσ' ἐπέεσσι προσηΐδα θοῦρον Ἄρηα·
 “Ἄρες Ἄρες βροτολογίῃ, μαιφόνε, τειχεσιπλήτη,
 οὐκ ἂν δὴ Τρῶας μὲν εἰσάιμεν καὶ Ἀχαιοὺς
 μάριασθ', ὑποπότεροισι πατήρ Ζεὺς κῦδος ὀρέξῃ,
 νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν;” 35
 Ὡς εἰπούσα μάχης ἐξήγαγε θοῦρον Ἄρηα.
 τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἠϊόεντι Σκαμάνδρῳ,
 Τρῶας δ' ἔκλιναν Δαραοί· ἔλε δ' ἄνδρα ἕκαστος
 ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρον· 40
 πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφι ἔλασσεν.
 δούπησεν δὲ πεσῶν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήσους υἱὸν
 Βόρον, ὃς ἐκ Τάρνης ἐριβιώλακος εἰληλούθει. 45
 τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχρῃ μακρῷ
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὤμων·
 ἦριπε δ' ἐξ ὄχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.
 Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες·
 υἱὸν δὲ Στροφιόιο Σκαμάνδριον, αἴμονα θήρης,
 Ἀτρεΐδης Μενέλαος ἔλ' ἔγχρῃ ὀξυόεντι, 50
 εὐθλὸν θηρητῆρα· δίδαξε γὰρ Ἄρτεμις αὐτῇ
 βάλλειν ἄγρια πάντα, τάτε τρέφει οὔρεσιν ὕλη.
 ἀλλ' οὐ οἱ τότε γε χραῖσμι' Ἄρτεμις ἰοχέαιρα,

ολλίαι, ἦσι τὸ πρὶν γ' ἐκέκαστο·
 Ἀτρείδης, δουρικλειτὸς Μενέλαος, 55
 θεν φεύγοντα μετάφρενον οὔτασε δουρὶ
 τηγύς, διὰ δὲ στήθεσφιν ἔλασσειν.
 ἰρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 ἦς δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν
 ο, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60
 ξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
 εἰξάνδρῳ τεκτῆνατο νῆας εἵστας
 ς, αἱ πᾶσι κακὸν Τρώεσσι γένοιντο
 , ἐπεὶ οὔ τι θεῶν ἐκ θέσφατα ἦδη.
 ηριότης ὅτε δὴ κατέμαρπτε διώκων, 65
 γλουτὸν κάτα δεξιόν· ἦ δὲ διαπρὸ
 ιτὰ κύστιν ὑπ' ὀστέον ἦλυθ' ἀκωκῆ.
 ιπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψεν.
 υ δ' ἄρ' ἐπεφνε Μέγης, Ἀντήνορος υἱόν,
 υ μὲν ἔην, πύκα δ' ἔτρεφε διὰ Θεανῶ, 70
 τι τέκεσσι, χαριζομένη πόσει ᾧ.
 υλείδης δουρικλυτὸς ἐγγύθεν ἔλθων
 κεφαλῆς κατὰ ἰνίον ὀξείῃ δουρὶ
 ἄν' ὀδόντας ὑπὸ γλώσσαν τάμε χαλκός.
 ν κοίης, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75
 λος δ' Εὐαίμωνίδης Ὑψήνορα δῖον,
 ἦμον Δολοπίονος, ὃς ῥα Σκαμάνδρου
 ἔτυκτο, θεὸς δ' ὧς τίετο δῆμῳ,
 ἦ Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 θεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον, 80
 αἶξας, ἀπὸ δ' ἔξεσε χεῖρα βαρείαν.
 α δὲ χεῖρ πεδίῳ πέσε· τὸν δὲ κατ' ὅσσε
 ρφύρεος θάνατος καὶ Μοῖρα κραταιή.
 μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 ἦ οὐκ ἂν γνοίης, ποτέροισι μετεῖη, 85
 ρώεσσιν ὀμιλέοι, ἦ μετ' Ἀχαιοῖς.
 ἦμ πεδίον ποταμῷ πλήθοντι εἰοικῶς
 ὅστ' ὦκα ῥέων ἐκέδασσε γεφύρας·
 ἦρ τε γέφυραι ἐεργμέναι ἰσχανώσωσιν,
 ρκεια ἴσχει ἀλώων ἐριθηλέων, 90
 ἀπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·
 ἦπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν·

ὡς ὑπὸ Τυδείδῃ πυκινὰ κλονέοντο φάλαγγες
Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἑοίτες.

Τὸν δ' ὡς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς
θύνοντ' ἄμ πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας,
αἰψ' ἐπὶ Τυδείδῃ ἐτιταίνετο καμπύλα τόξα,
καὶ βάλ' ἐπαίσσοντα, τυχῶν κατὰ δεξιὸν ὤμον,
θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς διστός,
ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξι,
τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·
“ὄρνυθε, Τρῶες μεγάλθυμοι, κέντορες ἵππων·
βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔφημι
δῆθ' ἀνσχίσεσθαι κρατερόν βέλος, εἰ ἔτεόν με
ᾤρσεν ἀναξ Διὸς υἱὸς ἀπορνήμενον Λυκίηθεν.”

Ἔφη δ' ἄρ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὶ δάμασσεν,
ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιϊν καὶ ὄχεσφιν
ἔστη, καὶ Σθένελον προσέφη Καπαινῆιον υἱόν·
“ὄρσο, πέπον Καπαινῆιάδῃ, καταβήσαιο δίφρον,
ᾄφρα μοι ἐξ ὠμοιο ἐρύσσης πικρὸν διστόν.”

Ἔφη δ' ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμαῖζε,
πὰρ δὲ στὰς βέλος ὠκὶ διαμπερὲς ἐξέρυσ' ὤμον·
αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
δὴ τότε ἔπειτ' ἠράτο βοῆν ἀγαθὸς Διομήδης·
“κλυθί μεν, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη·
εἰ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέσθης
δηῖφ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη,
δὸς δέ τέ μ' ἄνδρα ἐλεῖν, καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν,
ὅς μ' ἔβαλε φθάμενος καὶ ἐπέυχεται, οὐδέ μὲ φησιν
δηρὸν εἶτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο.”

Ἔφη δ' ἄρ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
γυῖα δ' ἔθηκεν ἐλαφρὰ, πόδας καὶ χεῖρας ὑπερθευ,
ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·
“θαρσῶν νῦν, Διομήδης, ἐπὶ Τρῶεσσι μάχεσθαι
ἐν γὰρ τοι στήθεσσι μένος πατρώϊον ἦκα
ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἵππότα Τυδεύς·
ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἢ πρὶν ἐπῆεν,
ᾄφρ' εὖ γιννώσκης ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἴκηται,
μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι
τοῖς ἄλλοις· ἀτὰρ εἰ κε Διὸς θυγάτηρ Ἀφροδίτη

ς πόλεμον, τήν γ' οὐτάμεν ὀξείῃ χαλκῷ·"
 υ ἄρ' ὡς εἶπουσ' ἀπέβη γλαυκῶπις Ἀθήνη,
 δ' ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη·
 περ θυμῷ μεμαῶς Τρῶεσσι μάχεσθαι, 135
 μιν τρίς τόσσον ἔλεν μένος, ὥστε λέοντα,
 ποιμῆν ἀγρῷ ἐπ' εἰροπόκοις διέσσειν
 κέν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσση·
 τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
 ἀ σταθμούς δύνεται, τὰ δ' ἐρήμα φοβεῖται· 140
 ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,
 ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς.
 ὡς Τρῶεσσι μίγη κρατερὸς Διομήδης.
 ἔλεν Ἀστύνοον καὶ Ὑπεύρονα, ποιμένα λαῶν,
 ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δουρί, 145
 ερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὤμων
 τὸ δ' αὐχένος ὤμων ἐέργαθεν ἧδ' ἀπὸ νώτου.
 εἶσ', ὁ δ' Ἀβαντα μετώχετο καὶ Πολύιδον,
 σὺδάμαντος, ὄνειροπόλοιο γέροντος,
 ἐρχομένοις ὁ γέρων ἐκρίνατ' ὄνειρους, 150
 εἰς κρατερὸς Διομήδης ἐξεναρίξεν.
 τὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἱε,
 λυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
 ὃ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 τοὺς ἐναρίξε, φίλον δ' ἐξαίνυτο θυμὸν 155
 ο, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
 εἰ οὐ ζῶοντε μάχης ἔκ νοστήσαντε
 χηρωσταὶ δὲ διὰ κτήσιν दाτέοντο.
 νῆας Πριάμοιο δῶν λάβε Δαρδανίδαο,
 φρω ἐόντας, Ἐχέμμονά τε Χρομίον τε. 160
 ον ἐν βοσῆι θορῶν ἐξ αὐχένα ἄξῃ
 ἧ βοός, ξύλοχον κάτα βοσκομενάων,
 ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 ὡς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165
 ἴδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
 ν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
 ν ἀπίθειον διζήμενος, εἴ που ἐφεύροι.
 ἰόνος υἱὸν ἀμίμονά τε κρατερόν τε,
 οσόσθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ἦῖδα· 170

“ Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἴστοι
καὶ κλέος; ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ’ ἀνὴρ,
οὐδὲ τις ἐν Λυκίῃ σέο γ’ εὐχεται εἶναι ἀμείνων.
ἀλλ’ ἄγε τῷδ’ ἔφες ἀνδρὶ βέλος Διὶ χεῖρας ἀνασχών,
ὅστις ὄδε κρατεῖ καὶ δὴ κακὰ πολλὰ ἔοργεν
Τρώας, ἐπεὶ πολλῶν τε καὶ ἔσθλων γούνατ’ ἔλυσεν·
εἰ μὴ τις θεός ἐστι κοτεσσάμενος Τρώεσσι,
ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἔπι μῆνις.”

Τὸν δ’ αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
“ Αἰνεῖα, Τρώων βουλευφόρε χαλκοχιτώνων,
Τυδεΐδη μιν ἔγωγε δαΐφρονι πάντα εἶσκω,
ἀσπίδι γυγνώσκων αὐλώπιδι τε τρυφαλεῖη,
ἵππους τ’ εἰσορόων· σάφα δ’ οὐκ οἶδ’, εἰ θεός ἐστι·
εἰ δ’ ὃ γ’ ἀνὴρ, ὅν φημι, δαΐφρων Τυδέος υἱός,
οὐχ ὅ γ’ ἀνευθε θεοῦ τάδε μάλινεται, ἀλλὰ τις ἄγχι
ἔστηκ’ ἀθανάτων, νεφέλῃ εἰλυμένος ὦμος,
ὅς τοῦτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλη.
ἦδη γάρ οἱ ἐφήκα βέλος, καὶ μιν βάλον ὦμον
δεξιὸν ἀντικρὺ διὰ θώρηκος γυάλιοι,
καὶ μιν ἔγωγ’ ἐφάμην Ἀἰδωνῆϊ προΐαψεν,
ἔμψης δ’ οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.
ἵπποι δ’ οὐ παρέασι καὶ ἄρματα, τῶν κ’ ἐπιβαΐην.
ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
καλοί, πρωτοπαγεῖς, νεοτευχέες· ἀμφὶ δὲ πέπλοι
πέπτανται· παρὰ δὲ σφιν ἐκάστω δίζυγες ἵπποι
ἑστᾶσι, κρῖ λευκὸν ἑρεπτόμενοι καὶ δλύρας.
ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
ἵπποισίν μ’ ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας·
ἀλλ’ ἐγὼ οὐ πιθόμην — ἦ τ’ ἂν πολὺ κέρδιον ἦεν—
ἵππων φειδόμενος, μὴ μοι δευοῖατο φορβῆς
ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
τόξοισιν πίσυνος· τὰ δὲ μ’ οὐκ ἄρ’ ἐμελλον ὀνήσειν.
ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφήκα,
Τυδεΐδη τε καὶ Ἀτρεΐδη, ἐκ δ’ ἀμφοτέροισιν
ἀτρεκὲς αἶμ’ ἔσσενα βαλῶν, ἥγειρα δὲ μᾶλλον.
τῷ ρά κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα

ην, ὅτε Ἴλιον εἰς ἔρατειωὴν σσι, φέρων χάριν Ἑκτορι δίφ. σω καὶ ἐσόψομαι ὀφθαλμοῖσιν λοχόν τε καὶ ὑψερεφές μέγα δῶμα, ἵπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς, εὖ τόξα φαεινῶ ἐν πυρὶ θείην σας· ἀνεμῶλια γάρ μοι ὀπηδεῖ.”	210
Αἰνείας, Τρώων ἀγός, ἀντίον ἠΐδα· ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως, τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν ντε σὺν ἔντεσι πειρηθῆναι.	215
ὄχεων ἐπιβήσαιο, ὄφρα ἴθαι, ποι, ἐπιστάμενοι πεδίοιο ἔνθα καὶ ἔνθα διωκόμεν ἠδὲ φέβεσθαι· λινθε σαώσεται, εἴ περ ἂν αὐτε ἴδη Διομήδεϊ κῦδος ὀρέξῃ.	220
μάστιγα καὶ ἠνία σιγαλόεντα ἵππων ἐπιβήσομαι ὄφρα μάχωμαι· ἴδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.”	225
προσέειπε Λυκάονος ἀγλαὸς υἱός· μὲν αὐτὸς ἔχ' ἠνία καὶ τεῶ ἵππω· νίσχῳ εἰωθότι καμπύλον ἄρμα ρ ἂν αὐτε φεβώμεθα Τυδέος υἱόν· σαντε ματήσεται, οὐδ' ἐθέλητον λέμοιο, τεὸν φθόγγον ποθέοντε,	230
εὖ μεγαθύμου Τυδέος υἱὸς ἦ καὶ ἐλάσση μώνυχας ἵππους· τὸς ἔλαννε τέ' ἄρματα καὶ τεῶ ἵππω, ἐπιόντα δεδέξομαι ὀξείῃ δουρί.”	235
ονήσαντες, ἐς ἄρματα ποικίλια βάντες, ἰ Τυδείδῃ ἔχον ὠκέας ἵππους. Γένελος, Καπανήϊος ἀγλαὸς υἱός, ἴδην ἔπεα πτερόεντα προσηύδα· ἴμηδες, ἐμῷ κεχαρισμένε θυμῷ, ατερῶ ἐπὶ σοὶ μεμῶντε μάχεσθαι, ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς,	240
ἵς δ' αὐτε Λυκάονος εὐχεται εἶναι· εὖ μὲν ἀμύμονος Ἀγχίσαιο άμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.	245

ἄλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτως
θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης”

“ μὴ τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σὲ πεισέμεν οἶω·
οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἐμπεδόν ἐστιν.

ὀκνεῖω δ' ἵππων ἐπιβαιέμεν, ἀλλὰ καὶ αὐτὼς
ἀντίον εἶμ' αὐτῶν· τρεῖν κ' οὐκ ἐᾷ Παλλὰς Ἀθήνη.

τούτῳ δ' οὐ πάλιν αὐτίς ἀποίσετον ὠκέες ἵπποι
ἄμφω ἀφ' ἡμέλων, εἴ γ' οὖν ἕτερός γε φύγησιν.

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.

αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ

ἄμφοτέρω κτείνει, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
αὐτοῦ ἐρκακέειν, ἐξ ἄντυγος ἠνία τείνας,

Αἰνεῖα δ' ἐπαίξει μεμνημένος ἵππων,

ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς.

τῆς γάρ τοι γενεῆς, ἧς Τρωῖ περ εὐρύοπα Ζεὺς

δῶχ' υἱὸς ποιητὴν Γανυμήδεος, οὐνεκ' ἄριστοι

ἵππων, ὅσσοι ἕασιν ὑπ' ἠῶ τ' ἠέλιόν τε.

τῆς γενεῆς ἔκλεψεν ἀναξ ἀνδρῶν Ἀγχίσης,

λάβρη Λαομέδοντος ὑποσχῶν θήλεας ἵππους.

τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη·

τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτιγῃ,

τῷ δὲ δὴν Αἰνεῖα δῶκεν, μῆστωρε φόβοιο.

εἰ τοῦτω κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.”

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους.

τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·

“ καρτερόθυμε, δαΐφρον, ἀγανοῦ Τυδέος υἱέ,

ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς δῖοστός.

νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι.”

Ἡ γὰρ, καὶ ἀμπεπαλῶν προίει δολιχόσκιον ἔγχος,

καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ

αἰχμῇ χαλκείῃ πταμένη θώρηκι πελάσθη.

τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·

“ ἔβληαι κενεῶνα διαμπερές, οὐδέ σ' οἴω

δηρὸν ἔτ' ἀνσχίσεσθαι· ἐμοὶ δὲ μέγ' εὐχος ἔδωκας.”

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·

“ ἡμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶί γ' οἴω

ἴυσεσθαι, πρὶν γ' ἢ ἕτερόν γε πεσόντα
 Ἄρηα, ταλαύριον πολεμιστήν. 290
 ος προέηκε· βέλος δ' ἴθυνεν Ἀθήνη
 λαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
 ἴν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρήs,
 ἴθη παρὰ νεΐατον ἀνθερεῶνα.
 χέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
 ἴνῶντα, παρέτρεσαν δέ οἱ ἵπποι 295
 ὦ δ' αὖθι λύθη ψυχὴ τε μένος τε.
 ἀπόρουσε σὺν ἄσπίδι δουρὶ τε μακρῷ,
 ος οἱ ἐρυσάατο νεκρὸν Ἀχαιοί.
 ἴτῳ βαῖνε λέων ὧς ἀλκὴ πεποιθῶs,
 δόρυ τ' ἔσχε καὶ ἄσπιδα πάντοσ' εἴσην, 300
 μεμαῶs, ὅστις τοῦ γ' ἀντίος ἔλθοι,
 χων. ὁ δὲ χερμάδιον λάβε χειρὶ
 ἴα ἔργον, ὁ οὐ δύο γ' ἄνδρε φέροισιν,
 οἱ εἴσ'· ὁ δὲ μιν ῥέα πάλλε καὶ οἶος. 305
 ἴεῖαο κατ' ἰσχίον, ἔνθα τε μηρὸs
 ἴεται, κοτύλην δὲ τέ μιν καλέουσιν·
 κοτύλην, πρὸs δ' ἄμφω ῥήξε τένοιντε·
 ἴνῶν τρηχὺs λίθος. αὐτὰρ ὃ γ' ἴηωs
 πῶν, καὶ ἐρείσατο χειρὶ παχείῃ
 ἴδὲ ὅσσε κελαιῆν νύξ ἐκάλυψεν. 310
 ἴ ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
 νόησε Διὸs θυγάτηρ Ἀφροδίτη,
 ἴπ' Ἀγχίσῃ τέκε βουκολέοντι·
 ἴλον υἷὸν ἔχευατο πῆχθε λευκῶ,
 πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν, 315
 λέων, μὴ τις Δαναῶν ταχυπῶλων
 ἴθηεσσι βαλῶν ἐκ θυμὸν ἔλοιτο.
 φῖλον υἷὸν ἴπεξέφερον πολέμοιο·
 ἴανῆος ἐλήθετο συνθεσιῶων
 ἴελλε βοὴν ἀγαθὸs Διομήδηs, 320
 ἴs μὲν εἶοs ἴρήκακε μώνυχας ἴππους
 ἴλοῖσβου, ἐξ ἄντυγος ἴνῆα τείνας,
 αἴξας καλλίτριχας ἴππους
 ἴν μετ' εὐκνήμιδας Ἀχαιοῦs,
 ἴλῳ ἐτάρῳ φῖλῳ, ὃν περὶ πάσης 325
 οs, ὅτι οἱ φρεσὶν ἄρτια ἴδη,

νηυσὶν ἐπι γλαφυρῆσιω ἐλαννέμεν. αὐτὰρ ὃ γ' ἦρωσ
 ὦν ἵππων ἐπιβάς ἔλαβ' ἠνία σιγαλόεντα,
 αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους
 ἐμμεμαώς. ὁ δὲ Κύπριον ἐπ' ἄχετο νηλεῖ χαλκῷ, 330
 γιννώσκων, ὅτ' ἀναλκίς ἔην θεός, οὐδὲ θεάων
 τάων, αἴτ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὔτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐννώ.
 ἀλλ' ὅτε δὴ β' ἐκίχανε πολὺν καθ' ὄμιλον ὀπάζων,
 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς 335
 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξείῃ δουρὶ
 ἀβληχρῆν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ὑπερθέταρος. ῥέε δ' ἀμβροτον αἶμα θεοῖο,
 ἰχώρ, οἷός 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
 κυανέη νεφέλῃ, μή τις Δαναῶν ταχυπόλων 345
 χαλκῶν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν αὔσε βοῆν ἀγαθὸς Διομήδης·
 "εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτήτος.
 ἦ οὐχ ἄλις, ὅττι γυναῖκας ἀνάλκιδας ἠπεροπεύεις ;
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσεται, ἦ τέ σ' οἶω 350
 ῥιγῆσειν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθῃαι."
 ὣς ἔφαθ', ἦ δ' ἀλύουσ' ἀπεβήσεται, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδῆνεμος ἔξαγ' ὀμίλου
 ἀχθομένην ὀδύνησι· μελαίνετο δὲ χροά καλόν.
 εὔρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρηα 355
 ἤμενον· ἠέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω.
 ἦ δὲ γυνὴ ἐριποῦσα κασιγνήτοιο φίλοιο,
 πολλὰ λισσομένη, χρυσάμπυκας ἤτεεν ἵππους·
 "φίλε κασίγνητε, κόμισαί τέ με δός τέ μοι ἵππους,
 ὄφρ' ἐς Ὀλυμπον ἴκωμαι, ἵν' ἀθανάτων ἔδος ἐστίν. 360
 λίην ἀχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνὴρ
 Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο."
 ὣς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.
 ἦ δ' ἐς δίφρον ἔβαιων ἀκηχεμένη φίλον ἦτορ.
 πᾶρ δέ οἱ Ἴρις ἔβαινε καὶ ἠνία λάζετο χερσίν, 365

ἔλαάν· τὼ δ' οὐκ ἄκουτε πετέσθην.
 ἰθ' ἴκουτο θεῶν ἔδος, αἰπὺν Ὀλυμπον.
 ἔστησε ποδῆνεμος ὠκέα Ἴρις
 ἰχέων, παρὰ δ' ἄμβρόσιον βάλεν εἶδαρ·
 ἴασι πίπτε Διώνης δι' Ἀφροδίτη, 370
 ἥ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
 τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανίωνων
 ὅς εἴ τι κακὸν ῥέζουσιν ἐνωπῆ;
 μείβετ' ἔπειτα φιλομμιειδῆς Ἀφροδίτη· 375
 υἱόος υἱὸς ὑπέρθυμος Διομήδης,
 φίλον υἱὸν ὑπεξέφερον πολέμοιο
 ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 Γρώων καὶ Ἀχαιῶν φύλοπις αἰνή,
 ἀνασί γε καὶ ἀθανάτοισι μάχονται." 380
 μείβετ' ἔπειτα Διώνη, δία θεῶων·
 ἔκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
 δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 ης, ὅτε μιν Ὠτος κρατερὸς τ' Ἐφιάλτης, 385
 υἱός, δῆσαν κρατερῶ ἐνὶ δεσμῶ·
 ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
 ἐνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 ἠή, περικαλλῆς Ἡερίβοια,
 γειλεν· ὃ δ' ἐξέκλεψεν Ἄρηα 390
 νον, χαλεπὸς δέ ἐ δεσμός ἐδάμνα.
 ἵ, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος
 πτὰ μαζὸν δῖστῶ τριγλώχινι
 γότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
 ης ἐν τοῖσι πελώριος ὠκὺν διστόν, 395
 τὸς ἀνήρ, υἱὸς Διδὸς αἰγιόχοιο,
 νεκέεσσι βαλὼν ὀδύνησιν ἔδωκεν.
 πρὸς δῶμα Διδὸς καὶ μακρὸν Ὀλυμπον
 ὀδύνησι πεπαρμένος· αὐτὰρ δῖστὸς
 ἰβαρῶ ἠλήλατο, κῆδε δὲ θυμόν. 400
 αἰῶν ὀδυνήφατα φάρμακα πάσσω
 μὲν γάρ τι καταθηγτός γ' ἐτέτυκτο.
 Ζριμοεργός, ὃς οὐκ ὄθεται αἴσυλα ῥέζων,
 ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσιν.

σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη.
νῆπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
ὅττι μάλ' οὐ θνηαίος, ὃς ἀθανάτοισι μάχεται,
οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσι
ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.

τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστιν,
φραζέσθω, μή τις οἱ ἀμείνων σείο μάχεται,
μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστήνη,
ἐξ ὕπνου γούωσα φίλους οἰκῆας ἐγείρη,
κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο.”

Ἡ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργνη
ἄλθετο χεῖρ, οὐδύναί δὲ κατηπιόωντο βαρεῖαι.

αἱ δ' αὐτ' εἰσορώουσαι Ἀθηναίη τε καὶ Ἥρη
κερτομίλοισ ἐπέεσσι Δία Κρονίδην ἐρέθιζον.

τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·
“Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, ὅττι κεν εἴπω;
ἦ μάλα δὴ τινα Κύπρις Ἀχαιϊάδων ἀνείσα
Ἰρῶνα ἅμα σπέσθαι, τοὺς νῦν ἔκπαυλ' ἐφίλησεν,
τῶν τιὰ καρρέζουσα Ἀχαιϊάδων εὐπέπλων
πρὸς χρυσῆν περόνη καταμύξατο χεῖρα ἀραιήν.”

Ἔως φάτο, μεῖδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
καὶ ῥα καλεσσάμενος προσέφη χρυσῆν Ἀφροδίτην·

“οὐ τοι, τέκνον ἐμόν, δέδοται πολεμῆια ἔργα,
ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο·
ταῦτα δ' Ἀρηὶ θεῶ καὶ Ἀθήνῃ πάντα μελήσει.”

Ἔως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
Αἰνεΐα δ' ἐπόρουσε βοῆν ἀγαθὸς Διομήδης,
γιγνώσκων, ὃ οἱ αὐτὸς ὑπέιρεχε χεῖρας Ἀπόλλων·
ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἵετο δ' αἰεὶ
Αἰνεΐαν κτείνειν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.

τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίωνων,
τρὶς δὲ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
δευρὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·
“φράξω, Τυδεΐδη, καὶ χάξω, μηδὲ θεοῖσιν
ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φύλον ὁμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.”

Ἔως φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,

ενος ἑκατηβόλου Ἀπόλλωνος.
 ἀτερθεν ὀμίλου θῆκεν Ἀπόλλων 445
 ἱερῆ, ὅθι οἱ νηὸς γ' ἐτέτυκτο.
 ὦ τε καὶ Ἄρτεμις ἰοχέαιρα
 ὑψὲ ἀκέοντό τε κύδαινόν τε·
 λον τεύξ' ἀργυρότοξος Ἀπόλλων 450
 ἴα ἴκελον καὶ τεύχεσι τοῖον,
 ἰδῶλφ Τρῶες καὶ δίοι Ἀχαιοὶ
 οὐν ἀμφὶ στήθεσσι βοείας
 κλους λαισήϊά τε περόεντα.
 ἰν Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·
 ἰ βροτολοιγέ, μαιφόνε, τειχεσιπλήτα, 455
 ἰδ' ἄνδρα μάχης ἐρύσαιο μετελθών,
 νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο ;
 πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῶ,
 αὐτῶ μοι ἐπέσσυτο δαίμων ἴσος." 460
 αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρη,
 ἴχας οὐλος Ἄρης ὤτρυνε μετελθών,
 ἀμαυτι θεῶ, ἡγήτορι Θρηκῶν.
 ἴμοιο διοτρεφέεσσι κέλευεν·
 ἴμοιο, διοτρεφέος βασιλῆος,
 νεσθαι ἐάσετε λαὸν Ἀχαιοῖς ; 465
 ἴμφι πύλης εὐποιητήσι μάχωνται ;
 ἴντ' ἴσον ἐτίομεν Ἔκτορι δῖῳ,
 μεγαλήτορος Ἀγχίσιου.
 φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον." 470
 ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
 ἠδὼν μάλα νεέκεσεν Ἔκτορα δῖον·
 δῆ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες ;
 λαῶν πόλιν ἐξέμεν ἠδ' ἐπικούρων
 θροῖσι κασιγνήτοισί τε σοῖσιν.
 ν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475
 ὄσσουσι, κύνες ὡς ἀμφὶ λέοντα·
 ἀχόμεσθ', οἳ πέρ τ' ἐπικούροι ἔνευμεν.
 ἐπικούρος ἔων μάλα τηλόθεν ἦκω·
 ἰκίη, Ξάνθῳ ἔπι δινήεντι,
 ἰε φίλην ἔλιπον καὶ νήπιον νῖόν, 480
 ἰτα πολλά, τάτ' ἔλδεται, ὅς κ' ἐπιδευής.
 ἰλυκίους ὀτρύνω, καὶ μέμον' αὐτὸς

ἂ. ὄρῃ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον,
οἶόν κ' ἦε φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν.
τὴν δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις
λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὄρεσσιν.
μή πως, ὡς ἀψίσι λίου ἀλόντε πανάγρου,
ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
οἱ δὲ τάχ' ἐκπέρσουσ' εὐναιομένην πόλιν ἡμῖν.
σοὶ δὲ χρῆ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ,
ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρω
νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν·”

ἌΩς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἐκτορι μῦθος.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
πάλλων δ' ὄξέα δοῦρα κατὰ στρατὸν ὄψατο πάντη,
ὄτρυνων μαχήσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
Ἄργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.
ὡς δ' ἀνεμος ἄχνας φορέει ἱερὰς κατ' ἄλωα
ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
κρήνη ἐπειγομένῳ ἀνέμων καρπὸν τε καὶ ἄχνας·
αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὡς τότε Ἀχαιοὶ
λευκοὶ ὑπερθε γέγοντο κοιμισάτω, ὃν ῥα δι' αὐτῶν
οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
ἂψ ἐπιμισγομένων ὑπὸ δ' ἔστρεφον ἠνιοχῆες.
οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα
θεοῦρος Ἄρης ἐκάλυψε μάχη Τρώεσσιν ἀρήγων,
πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραιαίνεν ἐφετμὰς
Φοίβου Ἀπόλλωνος χρυσαόρου, ὅς μιν ἀνώγει
Τρωσὶν θυμὸν ἐγείρει, ἐπεὶ ἶδε Παλλάδ' Ἀθήνην
οἰχομένην· ἢ γὰρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.
αὐτὸς δ' Αἰνείαν μάλα μένος ἐξ αὐτόιο
ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
ὡς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα
καὶ μένος ἐσθλὸν ἔχοντα. μετέλλησάν γε μὲν οὐ τί·
οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
Ἄρης τε βροτολογὸς Ἐρις τ' ἄμοτον μεμαυῖα.
Τοὺς δ' Αἴαντε δύο καὶ Ὀδυσσεὺς καὶ Διομήδης
ᾤτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ
οὔτε βίας Τρώων ὑπεδεῖδισαν οὔτε ἰωκάς,

Ἰλλ' ἔμενον νεφέλησιν ἑοικότες, ἄστε Κρονίων
 ημεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
 ἰτρέμας, ὄφρ' εὐδησι μένος Βορέας καὶ ἄλλων
 ἄχρηῶν ἀνέμων, οἷτε νέφεα σκιδόντα 525
 γνοῖησιν λιγυρήσι διασκιδνᾶσιν ἀέντες·
 ὃς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδ' ἐφέβοιτο.
 Ἀτρεΐδης δ' ἄν' ὄμιλον ἐφόιτα πολλὰ κελεύων·
 ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 ἰλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμῖνας. 530
 αἰδομένων δ' ἀνδρῶν πλέονες σοοὶ ἠὲ πέφαιται·
 φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή."

Ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰεῖω ἔταρον μεγαθύμον, Δηϊκόωντα
 Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσιν 535
 γῶν, ἐπεὶ θεὸς ἔσκε μετὰ πρότοισι μάχεσθαι.
 τὸν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
 ἦ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἶσατο χαλκός,
 νεαίρη δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσεν.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540
 Ἔνθ' αὐτ' Αἰεῖας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 νῆε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε,
 τῶν ῥα πατὴρ μὲν ἔναιεν εὐκτιμένη ἐνὶ Φηρήϊ
 ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὅστ' εὐρὸν ῥέει Πυλίων διὰ γαίης, 545
 ὃς τέκετ' Ὀρσίλοχον, πολέεσσ' ἀνδρεσσιν ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,
 ἐκ δὲ Διοκλῆος διδυμάουε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
 τῷ μὲν ἄρ' ἠβήσαυτε μελαινάων ἐπὶ νηῶν 550
 Ἰλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 τιμὴν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ
 ἀρτυμένω· τῷ δ' αὐθι τέλος θανάτοιο κάλυψεν.
 οἷω τῷ γε λέοντε δύω ὄρεος κορυφήσιν
 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 τῷ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα
 σταθμοὺς ἀνθρώπων κερατίζετον, ὄφρα καὶ αὐτῷ
 ἀνδρῶν ἐν παλάμησι κατέκταθεν ὄξείῃ χαλκῷ·
 τοῖω τῷ χεῖρεσσιν ὑπ' Αἰεῖαιο δαμύνετε
 ἀππεσέτην, ἐλάτρησιν ἑοικότες ὑψηλῆσιν. 560

Τὼ δὲ πεσόντ' ἐλέησεν ἀρηίφιλος Μενέλαος,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
 σεῖων ἐγχείην· τοῦ δ' ὠτρυνεν μένος Ἄρης,
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
 τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
 βῆ δὲ διὰ προμάχων· περὶ γὰρ διέ ποιμένι λαῶν,
 μῆ τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
 τῷ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυύεστα
 ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·
 Ἄντιλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν.
 Αἰνείας δ' οὐ μείνε, θοός περ ἐὼν πολεμιστῆς,
 ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 τῷ μὲν ἄρα δειλὴν βαλέτην ἐν χερσὶν ἑταίρων,
 αὐτῷ δὲ στρεφθέντε μετὰ πρῶτοισι μαχέσθην.
 Ἐνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηϊ,
 ἀρχὸν Παφλαγόνων μεγαθύμων, ἀσπιστάων.
 τὸν μὲν ἄρ' Ἀτρείδης δουρικλειτὸς Μενέλαος
 ἔστασ' ἔγχεϊ νύξε, κατὰ κληῖδα τυχῆσας·
 Ἄντιλοχος δὲ Μύδωνα βάλ', ἠνίοχον θεράποντα,
 ἐσθλὸν Ἀτυμνιάδην—ὃ δ' ὑπέστρεφε μώνυχας ἵππους—
 χερμαδίῳ ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν
 ἠνία λευκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.
 Ἄντιλοχος δ' ἄρ' ἐπαίξας ξίφει ἤλασε κόρσην·
 αὐτὰρ ὃ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου
 κύμβαχος ἐν κονίησιν ἐπὶ βρεχμόν τε καὶ ὤμους.
 δηθὰ μάλ' ἐστήκει—τύχε γάρ ῥ' ἀμάθοιο βαθείης—,
 ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλον ἐν κονίησιν.
 τοὺς δ' ἵμασ' Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν
 Τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὄρτο δ' ἐπ' αὐτοὺς
 κεκληγῶς· ἅμα δὲ Τρώων εἶποντο φάλαγγες
 καρτεραί. ἦρχε δ' ἄρα σφῶν Ἄρης καὶ πότνι· Ἐννώ,
 ἣ μὲν ἔχουσα κυδοιμὸν ἀναϊδέα δηϊοτήτος·
 Ἄρης δ' ἐν παλάμησι πελώριον ἔγχος ἐνώμα,
 φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἐκτορος, ἄλλοτ' ὀπισθεν.
 Τὸν δὲ ἰδὼν ῥίγησε βοῆν ἀγαθὸς Διομήδης.
 ὡς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήῃ ἐπ' ὠκυρόφ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραυ' ὀπίσσω·

υδείδης ἀνεχάζετο, εἶπέ τε λαῶ· 600
 οἷον δὴ θαυμάζομεν Ἑκτορα δῖον
 ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει·
 πάρα κείνος Ἄρης, βροτῶ ἀνδρὶ ἑοικώς.
 Τρῶας τετραμμένοι αἰὲν ὀπίσσω 605
 δὲ θεοῖς μνεαιυμένοι ἴφι μάχεσθαι.”
 ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 οὐρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
 ἡρῶ ἔοντε, Μενέσθην Ἀγχιάλόν τε.
 οὐτ’ ἐλέησε μέγας Τελαμώνιος Αἴας, 610
 ἃ’ ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῶ,
 Ἄμφιον, Σελάγον υἱόν, ὃς ῥ’ ἐνὶ Παισῶ
 ἐτήμων, πολυλήϊος· ἀλλὰ ἔ Μοῖρα
 ρήσουτα μετὰ Πριάμόν τε καὶ υἱας.
 τὰ ζῶσπτήρα βάλεν Τελαμώνιος Αἴας, 615
 ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
 δὲ πεσών. ὁ δ’ ἐπέδραμε φαίδιμος Αἴας
 λήσων· Τρῶες δ’ ἐπὶ δούρατ’ ἔχεναν
 φανόωντα· σάκος δ’ ἀνεδέξατο πολλά.
 ἰξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 620
 οὐδ’ ἄρ’ ἔτ’ ἄλλα δυνήσατο τεύχεα καλὰ
 ἐλέσθαι· ἐπέεγγο γὰρ βελέεσσι.
 γ’ ἀμφίβασιν κρατερὴν Τρῶων ἀγερώχων,
 τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε’ ἔχουτες, 625
 περ ἔοντα καὶ ἴφθιμον καὶ ἀγανὸν
 σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
 μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 οὐ δ’ Ἑρακλειδην, ἦν τε μέγαν τε,
 ἀντιθέω Σαρπηδόφι Μοῖρα κραταιή.
 ἢ σχεδὸν ἦσαν ἐπ’ ἀλλήλοισιν ἰόντες, 630
 υἱὸς τε Διὸς νεφεληγερέταο,
 Ληπόλεμος πρότερος πρὸς μῦθον ἔειπεν·
 οὐν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 ἐνθάδ’ ἔοντι μάχης ἀδαήμονι φωτὶ;
 οὐδέ σέ φασι Διὸς γόνου αἰγιόχοιο 635
 πολλὸν κείνων ἐπιδύεαι ἀνδρῶν,
 ἵεγένοντο ἐπὶ προτέρων ἀνθρώπων.
 οὐά φασι βίην Ἑρακληείην

εἶναι, ἐμὸν πατέρα θρασυμέμνονα, θυμολέοντα,
 ὅς ποτε δεῦρ' ἔλθων ἐνεχ' ἵππων Λαομέδοντος 610
 ἕξ οἴης σὺν νηυσὶ καὶ ἀνδράσι πανροτέροισιν
 Ἴλιον ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς.
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδὲ τί σε Τρώεσσιν οἴομαι ἄλκαρ ἔσσεσθαι
 ἔλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 615
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἄϊδαο περήσειν.”

Τὸν δ' αὖ Σαρπηθῶν, Λυκίων ἀγός, ἀντίον ἤδα·
 “ Τληπόλεμ', ἦτοι κείνος ἀπώλεσεν Ἴλιον ἱρὴν
 ἀνέρος ἀφραδίησιν ἀγαυοῦ Λαομέδοντος,
 ὅς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 620
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.
 σοὶ δ' ἐγὼ ἐνθάδε φημί φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπόλῳ.”

Ὡς φάτο Σαρπηθῶν, ὃ δ' ἀνέσχετο μείλινον ἔγχος 625
 Τληπόλεμος. καὶ τῶν μὲν ἀμαρτῆ δούρατα μακρὰ
 ἐκ χειρῶν ἦϊξαν. ὃ μὲν βάλεν αἰχένα μέσσον
 Σαρπηθῶν, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἄλεγεινῆ·
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νυξ ἐκάλυψεν.
 Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχρῃ μακρῶ 630
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
 ὁστέῳ ἐγχριμφθεῖσα· πατὴρ δ' ἔτι λοιγὸν ἀμυνεν.

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηθῶνα δῖοι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δὲ μιν δόρυ μακρὸν 635
 ἑλκόμενον. τὸ μὲν οὐ τις ἐπεφράσατ' οὐδ' ἐνόησεν,
 μηροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίη,
 σπυδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
 Τληπόλεμον δ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς 640
 πλῆμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλον ἦτορ.
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
 ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 ἢ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
 οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν 645
 ἴχθυμον Διὸς υἱὸν ἀποκτάμεν ὀξεί χαλκῶ·
 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
 ἐνθ' ὃ γε Κοίρανον εἶλεν Ἀκάστορά τε Χρομίον τε

ρόν θ' Ἄλιόν τε Νοήμονά τε Πρύτανίν τε.
 ἔτι πλέουας Λυκίων κτάνε διος Ὀδυσσεύς
 ὄξυ νόησε μέγας κορυθαίολος Ἔκτωρ. 680
 ἀ προμάχων κεκορυθμένους αἴθοπι χαλκῶ,
 ἔρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 ὄν Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ξειπει·
 ἴδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἑάσσης
 ἀλλ' ἐπάμνουν. ἔπειτά με καὶ λίποι αἰῶν 695
 ὑμετέρη, ἐπεὶ οὐκ ἄρ' ἐμελλον ἔγωγε
 σ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
 εἰν ἄλοχόν τε φίλην καὶ νήπιον υἱόν."'
 ἰάτο· τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ,
 ρήϊξεν, λελημένος ὄφρα τάχιστα 690
 Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 ρ' ἀντίθεον Σαρπηδόνα διοὶ ἑταῖροι
 τ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῶ·
 α οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 Πελάγων, ὃς οἱ φίλος ἦεν ἑταῖρος. 695
 λιπε ψυχῆ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 ἀμπνύνθη, περὶ δὲ πνοῇ Βορέου
 ἵπιπνεύουσα κακῶς κεκαφηότα θυμόν.
 ἴοι δ' ὑπ' Ἀρηῖ καὶ Ἔκτορι χαλκοκορυστῇ
 ἔε προτρέποντο μελαινάων ἐπὶ νηῶν, 700
 ἄντεφέροντο μάχη, ἀλλ' αἰὲν ὀπίσσω
 ὡς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηα.
 τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
 τε Πριάμοιο πάϊς καὶ χάλκεος Ἀρης;
 Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705
 τ' αἰχμητῆν Αἰτώλιον, Οἰνόμαόν τε,
 ἦν θ' Ἐλενον, καὶ Ὀρέσβιον αἰολομήτρην,
 ἄγλη ναίσκε μέγα πλούτοιο μεμηλώς,
 κλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
 κωτοί, μάλα πλονα δῆμον ἔχοντες. 710
 δ' ὡς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
 ἰς ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,
 ἄθηναϊν ἔπεα πτερόεντα προσηύδα·
 οἱ, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
 οὐ τὸν μῦθον ὑπέστημεν Μενελάω, 715
 ἐπέρσαντ' εὐτείχεον ἀπονέεσθαι,

εἰ οὐτω μάλινεσθαι ἔασομεν οὐλον Ἔρῃα.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς."
 ὦς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 ἦ μὲν ἐποικρομένη χρυσάμπυκας ἔντυεν ἵππους 720
 Ἥρῃ, πρέσβα θεά, θυγάτηρ μέγалоιο Κρόνοιο·
 Ἥβῃ δ' ἄμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 χάλκεα, ὀκτάκνημα, σιδηρέῳ ἄξονι ἄμφις.
 τῶν ἦτοι χρυσήϊ τυς ἄφθιτος, αὐτὰρ ὑπερθευ
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι· 725
 πλήμναι κ' ἀργύρου εἰσι περιδρομοὶ ἀμφοτέρωθεν.
 δίφμος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμάσιν
 ἐντέταται, δοιαὶ δὲ περιδρομοὶ ἄντυγές εἰσιν.
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730
 κάλ' ἔθαλε, χρῦσει'. ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρῃ
 ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ αὐτῆς.
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἕανὸν πατρός ἐπ' οὔδει,
 ποικίλον, ὃν ῥ' αὐτῇ ποιήσατο καὶ κάμε χερσίν· 735
 ἦ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσοσανόεσσα,
 δεινήν, ἣν πέρι μὲν πάντῃ φόβος ἔστεφάνωται,
 ἐν δ' ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰωκή, 740
 ἐν δέ τε Γοργεῖη κεφαλῇ, δεινοῖο πελώρου,
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον,
 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.
 ἐς δ' ὄχρα φλόγεα ποσὶ βῆσέτο, λάξετο δ' ἔγχος 745
 βριθύ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 Ἥρῃ δὲ μάλιστα θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον ὦραι,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε, 750
 ἦ μὲν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι.
 τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους.
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἤμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοιο.
 ἐνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρῃ 755

γον Κρονίδην ἐξείρετο καὶ προσέειπεν·
 γερ, οὐ νεμεσίξῃ Ἄρει τάδε καρτερὰ ἔργα,
 τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 ρ οὐ κατὰ κόσμον; ἔμοι δ' ἄχος· οἱ δὲ ἔκηλοι
 . Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων, 760
 οὔτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα.
 ρ, ἦ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρηα
 ἐπληγυῖα μάχης ἔξ ἀποδώμαι;”
 ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 ἄν οἱ ἔπορσον Ἀθηναίην ἀγελίην, 765
 τ' εἴωθε κακῆς ὀδύνησι πελάζειν.”
 ατ', οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἥρη,
 δ' ἵππους· τῷ δ' οὐκ ἄκουτε πετέσθη
 γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 ἠεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770
 σκοπιῆ, λεύσσωσιν ἐπὶ οἴνοπα πόντον,
 τι θρώσκουσι θεῶν ὑψηχέες ἵπποι.
 δὴ Τροίην ἴξον ποταμῷ τε ῥέοντε,
 Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
 υς ἔστησε θεὰ λευκώλενος Ἥρη 775
 ὄχεων, περὶ δ' ἠέρα πουλὸν ἔχευεν·
 ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.
 ἠν τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
 Ἀργείοισιν ἀλεξιέμεναι μεμανῖαι.
 δὴ ῥ' ἴκανον, ὅθι πλεῖστοι καὶ ἄριστοι 780
 ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 , λείουσιν ἑοικότες ὠμοφάγοισιν
 ἵπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,
 τ' ἦῦσε θεὰ λευκώλενας Ἥρη,
 εἰσαμένη μεγάλητορι, χαλκεοφώνω, 785
 αὐδήσασχ', ὅσον ἄλλοι πεντήκοντα·
 Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί.
 ἐς πόλεμον πωλέσκετο διὸς Ἀχιλλεύς,
 Τρῶες πρὸ πυλάων Δαρδανιάων
 κείνου γὰρ ἐδειδισαν ὄβριμον ἔγχος· 790
 ἰς πόλιος κόλῃς ἐπὶ νησὶ μάχονται.”
 τοῦσ' ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔπόρουσε θεὰ γλαυκῶπις Ἀθήνη.
 ἰν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφι

ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰψ̄. 795
 ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ' ἴσχων τελαμῶνα κελαινεφές αἰμ' ἀπομόργνυ.
 ἰππέου δὲ θεὰ ζυγοῦ ἦψατο, φώνησέν τε·

“ἦ ὀλίγον οἱ παῖδα εἰκότα γείνατο Τυδεύς. 800
 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς,
 καὶ β' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἄχαιῶν
 ἄγγελος ἐς Θήβας, πολέας μετὰ Καδμείωνας.
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον· 805
 αὐτὰρ ὁ θυμὸν ἔχων ἔν καρτερόν, ὡς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
 [ρήϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].

σοὶ δ' ἦτοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,
 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
 ἀλλὰ σεν ἦ κάματος πολυαῖξ γυῖα δέδυκεν,
 ἦ νύ σέ που δέος ἴσχει ἀκήριον. οὐ σύ γ' ἔπειτα
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνείδαο.”

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 “γιγνώσκω σε, θεά, θύγατερ Διὸς αἰγιόχοιο· 815
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἅς ἐπέτειλας.
 οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις· ἀτὰρ εἰ κε Διὸς θυγάτηρ Ἀφροδίτη 820
 ἔλθῃσ' ἐς πόλεμον, τὴν γ' οὐτάμεν ὀξείῃ χαλκῷ.
 τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι, ἠδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γιγνώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα.”

Τὸν δ' ἠμείβεται ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825
 “Τυδεΐδη Διομήδες, ἐμῷ κεχαρισμένε θυμῷ,
 μήτε σύ γ' Ἄρηα τό γε δεῖδιθι μήτε τιw' ἄλλον
 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθος εἰμι.
 ἀλλ' ἄγ' ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους,
 τύψον δὲ σχεδὴν, μηδ' ἄξιο θυοῦρον Ἄρηα 830
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 ὃς πρώην μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων
 Τρωσὶ μάχῆσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,

- ὦν δὲ μετὰ Τρώεσσιw ὀμιλεῖ, τῶν δὲ λέλασται.”
- Ἄως φαμένη Σθένελον μὲν ἀφ’ ἵππων ὥσε χαμᾶζε, 835
 χειρὶ πάλιν ἐρύσασ· ὁ δ’ ἄρ’ ἐμμαπέως ἀπόρουσεν·
 δ’ ἐς δίφρον ἔβαινε παραὶ Διομήδεα διῶν
 μμεμαυῖα θεά· μέγα δ’ ἔβραχε φήγινος ἄξων
 θρηθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ’ ἄριστον.
 ἄζετο δὲ μάλιστα καὶ ἦνία Παλλὰς Ἀθήνη· 840
 ἰνὶκί’ ἐπ’ Ἄρηι πρῶτῳ ἔχε μώνυχας ἵππους.
 ἵτοι ὁ μὲν Περιφάντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὄχ’ ἄριστον, Ὀχησίου ἀγλαὸν υἱόν.
 γὼν μὲν Ἄρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 θῦν’ Αἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἄρης. 845
 ὡς δὲ ἶδε βροτολοιγὸς Ἄρης Διομήδεα διῶν,
 ἦτοι ὁ μὲν Περιφάντα πελώριον αὐτόθ’ ἔασεν
 κείσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμὸν,
 αὐτὰρ ὁ βῆ ῥ’ ἰθὺς Διομήδεος ἵπποδάμοιο.
 οἱ δ’ ὅτε δη σχεδὸν ἦσαν ἐπ’ ἀλλήλοισιν ἰόντες, 850
 πρόσθεν Ἄρης ὠρέξαθ’ ὑπὲρ ζυγὸν ἦνία θ’ ἵππων
 ἔγχεῖ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὡσεν ὑπέκ δίφροιο ἐτώσιον αἰχθῆναι.
- δεύτερος αὐθ’ ὠρμάτο βοῆην ἀγαθὸς Διομήδης 855
 ἔγχεῖ χαλκείῳ· ἐπέρισε δὲ Παλλὰς Ἀθήνη
 νεῖατον ἐς κενεῶνα, ὅθι ζωννύσκετο μήτρη.
 τῆ ῥά μιν οὐτα τυχῶν, διὰ δὲ χροῖα καλὸν ἔδαψεν,
 ἐκ δὲ δόρυ σπάσεν αὐτίς. ὁ δ’ ἔβραχε χάλκεος Ἄρης,
 ὅσσην τ’ ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860
 ἀνέρες ἐν πολέμῳ ἔριδα ξυνάγοντες Ἄρηος.
 τοὺς δ’ ἄρ’ ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρώας τε
 δέσσαντας· τόσον ἔβραχ’ Ἄρης ἄτος πολέμοιο.
- Οἷη δ’ ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀῆρ
 καύματος ἕξ ἀνέμοιο δυσσαέος ὄρνυμένοιο, 865
 τοῖος Τυδείδῃ Διομήδῃ χάλκεος Ἄρης
 φαίνεθ’ ὁμοῦ νεφέεσσιν ἰῶν εἰς οὐρανὸν εὐρύν.
 καρπαλίμως δ’ ἵκανε θεῶν ἔδος, αἰπὺν Ολυμπον,
 παρ δὲ Διὶ Κρονίωνι καθέζετο θυμὸν ἀχεύων,
 δαίξεν δ’ ἄμβροτον αἶμα καταρρέον ἐξ ὠτειλῆς, 870
 καὶ ῥ’ ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 “Ζεῦ πάτερ, οὐ νεμεσίξῃ ὄρων τάδε καρτερὰ ἔργα;

αἰεὶ τοι βίγιστα θεοὶ τετλήότες εἰμὲν
 ἀλλήλων ἰότητι, χάριν δ' ἄνδρεσσι φέροντες.
 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' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὐτ' ἐπεὶ προτιβάλλεαι οὔτε τι ἔργῳ,
 ἀλλ' ἄνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδηλον·
 ἢ νῦν Τυδέος υἷόν, ὑπερφίαλον Διομήδεα,
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμωνι ἴσος.
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἢ τέ κε δηρὸν
 αὐτοῦ πῆματ' ἔπασχον ἐν αἰήσιν νεκάδεσσιν,
 ἢ κε ζῶς ἀμεινυδὸς ἕα χαλκοῖο τυπήσω.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·
 “μή τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριξε.
 ἔχθιστος δέ μοι ἔσσι θεῶν, οἳ Ὀλυμπον ἔχουσιν·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 μητρός τοι μένος ἔστιν ἀάσχετον, οὐκ ἐπιεικτόν,
 Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.
 τῷ σ' οἴω κείνης τάδε πάσχειν ἐννεσίησιν.
 ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα·
 ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γέλυατο μήτηρ.
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ᾧδ' αἰδηλος,
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιῶνων.”

Ὡς φάτο, καὶ Παιήον ἀνώγειν ἰήσασθαι.
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
 ἠκέσαστ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
 ὑγρὸν ἔόν, μάλα δ' ὦκα περιτρέφεται κυκώωντι,
 ὧς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
 τὸν δ' Ἥβη λούσεν, χαρίετα δὲ εἴματα ἔσσειν·
 παρ δὲ Διὶ Κρονίῳνι καθέζετο κύδει γαίῳν.

Αἰ δ' αὐτίς πρὸς δῶμα Διὸς μέγαλοιο νέοντο,
 Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενήϊς Ἀθήνη,
 παύσασαι βροτολογὸν Ἄρην ἀνδροκτασιῶων.

Z. 6.

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 δ' οἴωθι καὶ Ἀχαιῶν φύλοπις αἰνή·
 δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσσε μάχη πεδίοιο
 ἠν ἰθυνομένων χαλκήρεα δοῦρα,
 ὣς Σιμόεντος ἰδὲ Ξάνθοιο βόαων.
 δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν, 5
 ῥήξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
 βάλων, ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
 ὕσσώρου Ἀκάμαντ' ἦν τε μέγαν τε.
 ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐτώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἰσω 10
 χαλκείῃ· τῶν δὲ σκότος ὄσσε κάλυψεν.
 λον δ' ἄρ' ἔπεφνε βοῆν ἀγαθὸς Διομήδης
 νίδην, ὃς ἔναιεν ἐϋκτιμένη ἐν Ἀρίσβῃ
 βίοτιο, φίλος δ' ἦν ἀνθρώποισιν·
 γὰρ φιλέεσκεν ὀδῶ ἐπι οἰκία ναίων. 15
 ἰ οὐ τις τῶν γε τότ' ἦρκεσε λυγρὸν ὄλεθρον
 ν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
 καὶ θεράποντα Καλήσιον, ὃς ῥα τότ' ἵππων
 ἴφηνίοχος· τὼ δ' ἄμφω γαίαν ἐδύτην.
 σον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριζεν· 20
 μετ' Αἰσηπον καὶ Πήδασον, οὓς ποτε νύμφη
 βαρβαρὴ τέκ' ἀμύμονι Βουκολίωφι.
 ἴων δ' ἦν υἱὸς ἀγανοῦ Λαομέδοντος,
 ἴτατος γενεῆ, σκότιον δέ ἐ γείνατο μήτηρ·
 νων δ' ἐπ' ὅεσσι μίγη φιλόττη καὶ εὐνή, 25
 ἰ οκυσσαμένη διδυμάογε γείνατο παῖδε.
 ἰ τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 γηιάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
 λον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυπόλιτης·
 ἠν δ' Ὀδυσσεὺς Περκῶσιον ἐξενάριζεν 30
 χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.
 ρχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
 κίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
 Σατυϊόεντος ἐϋρρεῖταιο παρ' ὄχθας
 ον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἦρωσ 35
 τ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριζεν.

Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
 ζῶν ἔλ'. Ἴπῳ γάρ οἱ ἀτυζομένῳ πεδίῳ, *Reduplicated*
 ἄζω ἐν βλαφθέντε μυρικίῳ, ἀγκύλον ἄρμα
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην
 πρὸς πόλιν, ἣ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
 πρηγῆς ἐν κοινήσιν ἐπὶ στόμα. πὰρ δέ οἱ ἔσθη
 Ἄτρείδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.

Ἄδρηστος δ' ἄρ' ἔπειτα λαβῶν ἑλλίσσετο γούνων·
 “ζῶγρει, Ἄτρέος νιέ, σὺ δ' ἄξια δέξαι ἄποινα.
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,
 χαλκὸς τε χρυσὸς τε πολυκμητός τε σίδηρος,
 τῶν κέν τοι χαρίσασαιτο πατὴρ ὑπερείσι' ἄποινα,
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νησὶν Ἀχαιῶν.”

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρνευε.
 καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
 αὐτὸς ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἤδα·
 “ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως
 ἀνδρῶν; ἣ σοὶ ἄριστα πεποιήται κατὰ οἶκον
 πρὸς Τρώων. τῶν μὴ τις ὑπεκφύγοι αἰπὴν ὄλεθρον
 χεῖράς θ' ἡμετέρας· μῆδ' ὄντινα γαστέρι μήτηρ
 κοῦρον ἐόντα φέροι, μῆδ' ὄς φύγοι, ἀλλ' ἅμα πάντες
 Ἴλιον ἐξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι.”

Ὡς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρωσ,
 αἷσιμα παρειπών· ὁ δ' ἀπὸ ἔθεν ὄσατο χειρὶ
 ἦρῳ Ἄδρηστον. τὸν δὲ κρείων Ἀγαμέμνων
 οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπει, Ἄτρείδης δὲ
 λαξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αἴσασ'·
 “ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρηος,
 μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
 μιμνέτω, ὥς κεν πλεῖστα φέρων ἐπὶ νῆας ἴκηται,
 ἀλλ' ἀνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι
 νεκροὺς ἅμ πεδίον συλλήσετε τεθνηῶτας.”

Ὡς εἰπὼν ὠτρυνε μένος καὶ θυμὸν ἐκάστου.
 εἴθθα κεν αὐτὲ Τρώες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν, ἀναλκείησι δαμέντες,
 εἰ μὴ ἄρ' Αἰωεῖα τε καὶ Ἔκτορι εἶπε παραστὰς

Ἰριμιδῆς Ἔλενος, οἰωνοπόλων ὄχ' ἄριστος·
 ἄνελα τε καὶ Ἔκτορ, ἐπεὶ πόνος ἕμμι μάλιστα
 Γρῶων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι
 τᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε,
 80
 τῆτ' αὐτοῦ, καὶ λαὸν ἔρκαάκετε πρὸ πυλάων
 πάντῃ ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δήτοισι δὲ χάρμα γενέσθαι.
 κῆρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
 καὶ μάλα τειρόμενοι περ' ἀναγκαίῃ γὰρ ἐπέλγει·
 85
 Ἔκτορ, ἀτὰρ σὺ πόλιωδε μετέρχεο, εἰπέ δ' ἔπειτα
 ἀπὲρ σῆ καὶ ἐμῆ· ἡ δὲ ξυνάγουσα γεραιᾶς
 νηὶν Ἀθηναίης γλαυκῶπιδος ἐν πόλει ἄκρη,
 ἄϊσα κληῖδι θύρας ἱεροῖο δόμοιο,
 90
 πέπλον, ὅς οἱ δοκέει χαριέστατος ἠδὲ μέγιστος
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺν φίλτατος αὐτῆ,
 θείαι Ἀθηναίης ἐπὶ γούνασιν ἠῦκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῶ
 ἦναι, ἠέκοντας, ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 95
 ἴστυ τε καὶ Τρῶων ἀλόχους καὶ νῆπια τέκνα,
 ἢ κεν Τυδέος υἱὸν ἀπόσχη Ἴλιου ἱρήσῃ,
 ἰγριον αἰχμητήν, κρατερόν μῆστωρα φόβοιο,
 ἢ δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.
 οὐδ' Ἀχιλλῆά ποθ' ὦδέ γ' ἐδειδόμεν, ὄρχαμον ἀνδρῶν,
 100
 ἢ πέρ φασι θεῶς ἔξ ἔμμεναι· ἀλλ' ὅδε λίην
 αἴνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.”
 ὣς ἔφαθ'· Ἔκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.
 ἵτίκα δ' ἔξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 ἄλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄψετο πάντῃ,
 105
 τρῶων μαχέσασθαι, ἐγειρε δὲ φύλοπιν αἰνήν.
 ἰ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἰργεῖοι δ' ὑπεχώρησαν, λήξαν δὲ φόνοιο,
 ἂν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 ρωσὶν ἀλεξήσουτα κατελθέμεν· ὥς ἐλέλιχθεν.
 110
 Ἔκτωρ δὲ Τρῶεσσι ἐκέκλετο μακρὸν αὔσας·
 Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
 ἦρες ἔστε, φίλοι, μῆσασθε δὲ θούριδος ἀλκῆς,
 βρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον, ἠδὲ γέρουσιν
 πω βουλευτήσι καὶ ἡμετέρῃς ἀλόχοισιν

δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας.”

Ἔως ἄρα φωηήσας ἀπέβη κορυθαίολος Ἔκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινό·
ἀντυξ, ἧ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης·

Γλαῦκος δ' Ἴππολόχοιο πάϊς καὶ Τυδεὸς υἱὸς
ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε βοῆν ἀγαθὸς Διομήδης·
“ τίς δὲ σύ ἐσσι, φέριστε, καταθητηῶν ἀνθρώπων ;
οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἐνὶ κυδιανείρῃ
τὸ πρῶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων
σῶ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
δυστήνων δέ τε παῖδες ἐμῶ μένει ἀντιώσων.
εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανόισι μαχοίμην.
οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκούργος,
δὴν ἦν, ὅς βα θεοῖσιν ἐπουρανόισιν ἔριζεν,
ὅς ποτε μαινομένιο Διωνύσιοι τιθήνας
σεῦε κατ' ἡγάθειον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
θεινόμεναι βουπλήγι. Διώνυσος δὲ φοβηθεὶς
δύσεθ' ἄλδς κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κύλῳ
δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὀμοκλή·
τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ρεία ζῶντες,
καὶ μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν
ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι,
εἰ δέ τίς ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,
ἄσσον ἴθ', ὡς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι.”

Τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·
“ Τυδεΐδῃ μεγάλθυμε, τίη γενεὴν ἐρεῖνεῖς ;
οἴη περ φύλλων γενεή, τοιή δὲ καὶ ἀνδρῶν.
φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δὲ θ' ὕλη
τηλεθώσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
ὅς ἀνδρῶν γενεὴ ἧ μὲν φύει, ἧ δ' ἀπολήγει.
εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὐ εἰδῆς
ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·
ἔστι πόλις Ἐφύρη μυχῶ Ἄργεος Ἴπποβότοιο,
ἐνθα δὲ Σίσυφος ἔσκειν, ὃ κέρδιστος γένετ' ἀνδρῶν,

ἰ Αἰλίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
 'λαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην. 155
 εοὶ κάλλος τε καὶ ἠνορέην ἐρατεινὴν *εὐμελὴ ἀλκυονίδι*
 . αὐτὰρ οἱ Προΐτος κακὰ μήσατο θυμῷ,
 δῆμον ἔλασσευ, ἐπεὶ πολὺ φέρτερος ἦεν,
 ν· Ζεὺς γάρ οἱ ὑπὸ σκῆπτρῳ ἐδάμασσευ.
 νηὶ Προΐτου ἐπεμήνατο, δι' Ἄντεια, 160
 ἴη φιλότῃτι μιγήμεναι· ἀλλὰ τὸν οὐ τι
 ἰαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 υσαμένη Προΐτον βασιλῆα προσηΐδα·
 ης, ὦ Προΐτ', ἦ κάκτανε Βελλεροφόντην,
 'ελεν φιλότῃτι μιγήμεναι οὐκ ἐθελούση.' 165
 ἰ, τὸν δὲ ἄνακτα χόλος λάβεν, οἶον ἄκουσεν.
 μέν ῥ' ἀλέειω, σεβάσασατο γὰρ τό γε θυμῷ,
 ἔ μιν Λυκίηνδε, πόρεν δ' ὄ γε σήματα λυγρὰ,
 ' ἠνώγειω ῥ' πευθερῷ, ὄφρ' ἀπόλοιτο. 170
 βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 ε δὴ Λυκίην ἴξε Ξάνθον τε ῥέοντα,
 κέως μιν τίεν ἄναξ Λυκίης εὐρείης.
 ' ξείνισσε καὶ ἐννέα βοῦς ἰέρευσευ·
 ε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥώς, 175
 ' μιν ἐρέειωε καὶ ἦτεε σῆμα ἰδέσθαι,
 οἱ γαμβροῖο πάρα Προΐτοιο φέροιτο.
 τειδῆ σῆμα κακὸν παρέδέξατο γαμβροῦ,
 μέν ῥα Χίμαιραν ἀμειμακέτην ἐκέλευσευ
 ν· ἦ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων, 180
 λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 ποπνείουσα πυρὸς μένος αἰθομένοιο.
 μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας,
 ' αὐ Σολύμοισι μαχήσατο κυδαλίμοισιν·
 ν δὴ τῆν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 ν αὐ κατέπεφνευ Ἀμαζόνας ἀντιανείρας.
 ' ἀνερχομένω πυκινὸν δόλον ἄλλον ὕφαινευ·
 κ Λυκίης εὐρείης φῶτας ἀρίστους
 ζου. τοὶ δ' οὐ τι πάλω οἰκόνδε νέοντο·
 γὰρ κατέπεφνευ ἀμύμων Βελλεροφόντης. 190
 ' δὴ γίγνωσκε θεοῦ γόνον ἦν ἐόντα,
 ν κατέρυκε, δίδου δ' ὄ γε θυγατέρα ἦν,

ὄωκε δέ οἱ τιμῆς βασιληίδος ἦμισυ πάσης·
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 195
 ἢ δ' ἔτεκε τρία τέκνα δαΐφροσι Βελλεροφόντην,
 Ἰσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείη μὲν παρελέξατο μητίετα Ζεύς,
 ἢ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 ἦτοι ὁ καὶ πεδίον τὸ Ἀλφειῶν οἶος ἀλάτο,
 ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλείεινων,
 Ἰσανδρὸν δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνᾶμενον Σολύμοισι κατέκτανε κνυδαλίμοισιν,
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,
 αἶεν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἀριστοί
 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.”
 Ὡς φάτο· γήθησεν δὲ βοῆν ἀγαθὸς Διομήδης.
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν
 “ ἦ ρά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός· 215
 Οἶνεὺς γάρ ποτε δῖος ἀνύμωνα Βελλεροφόντην
 ξείνισ' ἐνὶ μεγάροισιν ἐέκοσιν ἤματ' ἐρύξας.
 οἳ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
 Οἶνεὺς μὲν ζωστήρα δίδου φοῖνικι φαιεόν,
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.
 Γυθῆα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἐόντα
 κάλλιφ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
 τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἄργεϊ μέσσω
 εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225
 ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλον·
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι,
 κτείνειν ὃν κε θεὸς γε πόρῃ καὶ ποσσὶ κικεύω,
 πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ, ἐναιρέμεν ὃν κε δύνηαι.
 τεύχεα δ' ἀλλήλοισι ἐπαμείψομεν, ὄφρα καὶ οἶδε 230
 γυῶσιν, ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι.”

ρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
 ἄλλήλων λαβέτην καὶ πιστώσαντο.
 ε Γλαύκῳ Κρονίδῃς φρένας ἐξέλετο Ζεὺς,
 Τυδείδην Διομήδεα τεύχε' ἄμειβεν 235
 χαλκείων, ἑκατόμβοι' ἔννεαβοίω.
 ἦρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν Ἰκαενν,
 ἠ μιν Τρώων ἄλοχοι θεῶν ἠδὲ θύγατρες
 ἠ παῖδάς τε κασιγνήτους τε ἕτας τε
 ας. ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240
 ξείνης· πολλῆσι δὲ κήδε' ἐφήπτο. *
 ὅτε δὴ Πριάμοιο δόμον περικαλλέ' Ἰκαενν,
 ἰδοῦσσι τετυγμένον—αὐτὰρ ἐν αὐτῷ
 π' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
 ο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν.
 δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
 σαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
 ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
 ο Πριάμοιο παρ' αἰδοῆς ἀλόχοισιν. 250
 ἠπιῶδωρος ἐναντίῃ ἤλυθε μήτηρ
 ν ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην,
 α οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
 ἦ τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας ;
 δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255
 νοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνήκεν
 ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 ν', ὄφρα κέ τοι μελιγδέα οἶνον ἐνείκω,
 τῆς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
 ἔπειτα δέ κ' αὐτὸς ὀνήσεται, αἶ κε πῆισθα. 260
 κεκμηῶτι μένος μέγα οἶνος ἀέξει, ἥ
 κέκμηκας ἀμύνων σοῖσιν ἔτησιν." ἥ
 ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ
 ο οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
 τογνιώσης, μένεος δ' ἀλκῆς τε λάθωμαι. 265
 ἀνίπτουσιν Διὶ λείβειν αἶθοπα οἶνον
 οὐδέ πῃ ἔστι κελαϊνεφέϊ Κρονίωνι
 αὐ λύθρω πεπαλαγμένον εὐχετάσθαι.
 ἦ μὲν πρὸς νηὸν Ἀθηναίης ἀγελεύεις *αὐτὸς ἐπέειπε*
 ἔν θυέεσσιν, ἀολλίσσασα γεραιάς· 270

πέπλον δ', ὅστις τοι χαριέστατος ἠδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺν φίλτατος αὐτῆι,
 τὸν θεὸς Ἀθηναίης ἐπὶ γούνασιν ἠῦκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηΐ
 ἦνις, ἠκέστας, ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 ἄστῃ τε καὶ Τρώων ἀλόχοις καὶ νήπια τέκνα,
 αἶ κεν Τυδέος νῖδ' ἀπόσχη' Ἴλιον ἱρήσ,
 ἄγριον αἰχμητήν, κρατερόν μῆστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχε· ἐγὼ δὲ Πάριον μετελεύσομαι, ὄφρα καλέσσω,
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὖθι
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
 εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἀϊδος εἴσω,
 φαίην κε φρέν' ἀτέρπου οἴζυος ἐκλελαθέσθαι."

ἌΩς ἔφαθ'· ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστῃ γεραιάς.
 αὐτῆ δ' ἐς θάλαμον κατεβήσεται κηώετα,
 ἔνθ' ἔσαν οἱ πέπλοι παμπούκλιοι, ἔργα γυναικῶν
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς
 ἤγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντου,
 τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν ἔν' ἀειραμένη Ἐκάβη φέρε δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
 ἀστῆρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

Αἶ δ' ὅτε νηὸν ἴκανον Ἀθήνης ἐν πόλει ἄκρη,
 τῆσι θύρας ὄϊξε Θεανῶ καλλιπάρῃος
 Κισσηΐς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·
 τὴν γὰρ Τρώες ἔθηκαν Ἀθηναίης ἰέρειαν.
 αἶ δ' ὀλολυγῆ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανῶ καλλιπάρῃος
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠῦκόμοιο,
 εὐχομένη δ' ἠράτο Διὸς κούρη μέγαλοιο·
 "πότνι' Ἀθηναίη, ἐρυσίπτολι, δια θεάων,
 ἄξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
 πρηνέα δὸς πεσέειν Σκαιῶν προπάραιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηΐ
 ἦνις, ἠκέστας, ἱερεύσομεν, αἶ κ' ἐλεήσῃς

και Τρώων ἀλόχους και νήπια τέκνα." 310
 τ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη,
 αἱ μὲν ῥ' εὐχοντο Διὸς κούρη μεγάλοιο,
 δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
 ἅ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότε ἄριστοι
 ἢ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες, 315
 τοίησαν θάλαμον και δῶμα και αὐλήν
 τε Πριάμοιο και Ἔκτορος, ἐν πόλει ἄκρη.
 ἔκτωρ εἰσήλθε δίφιλος, ἐν δ' ἄρα χειρὶ
 ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320
 οὐρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 και θώρηκα και ἀγκύλα τόξ' ἀφόωτα·
 δ' Ἑλένη μετ' ἄρα ἡμῶσι γυναῖξιν
 και ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
 Ἐκτωρ νεέκεσσην ἰδὼν αἰσχροῖς ἐπέεσσιν· 325
 ἴνι, σὺ μὲν καλά χόλον τόνδ' ἐνθεο θυμῷ.
 ἐν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος
 ενοι· σέο δ' εἵνεκ' αὐτῆ τε πτόλεμος τε
 ἰδ' ἀμφιδέδωκε· σὺ δ' ἂν μαχέσαιο και ἄλλω,
 που μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330
 να, μὴ τάχα ἄστν πυρὸς δηϊοιο θέρηται."
 δ' αὐτε προσέειπεν Ἀλέξανδρος θεοειδής·
 ἄρ, ἐπεὶ με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν,
 εἴ τοι ἔρέω· σὺ δὲ σύνθεο και μευ ἄκουσον.
 ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335
 ἐν θαλάμῳ, ἔθελον δ' ἄχρῃ προτραπέσθαι.
 με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν
 εἰς πόλεμον· δοκέει δέ μοι ὦδε και αὐτῷ
 ἔσσεσθαι· νίκη δ' ἐπαμείβετα ἄνδρας.
 γε ἴνυ ἐπίμεινον, ἀρήϊα τεύχεα δύω· 340
 γὰρ δὲ μέτεμι· κινήσεσθαι δέ σ' οἶω."
 φάτο· τὸν δ' οὔ τι προσέφη κορυθαίολος Ἔκτωρ.
 Ἑλένη μύθοισι προσήδα μελιχλοισιν·
 ἐμέιο, κυνὸς κακομηχάνου, ὀκρυδέσσης,
 ἴφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345
 αἱ προφέρουσα κακῆ ἀνέμοιο θύελλα
 σ ἢ εἰς κύμα πολυφλοίσβοιο θαλάσσης,
 ε κύμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.

αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο,
 ἀνδρὸς ἐπειτ' ὠφελλον ἀμείνωνος εἶναι ἄκοιτις, 350
 ὃς ἤδη νέμεσίν τε καὶ αἴσχρα πόλλ' ἀνθρώπων.
 τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσσω
 ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι δίω.

ἀλλ' ἄγε νῦν εἴσελθε καὶ ἔξεο τῷδ' ἐπὶ δίφρῳ,
 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
 εἶνεκ' ἐμείο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἄτης,
 οἴσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ' αἰοίδιμοι ἔσσομένοισιν."

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 "μή με κάθιζ', Ἐλένη, φιλέουσά περ· οὐδέ με πείσεις' 360
 ἤδη γάρ μοι θυμὸς ἐπέσσυται, ἄφρ' ἐπαμύνω
 Τρώεσσ', οἱ μέγ' ἐμείο ποθὴν ἀπεόντος ἔχουσιν.
 ἀλλὰ σύ γ' ὄρνυθι τούτου, ἐπειγέσθω δὲ καὶ αὐτός,
 ὡς κεν ἔμ' ἐντοσθεν πόλιος καταμάρψῃ ἑόντα.
 καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι 365
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἷόν.
 οὐ γάρ τ' οἶδ', εἰ ἔτι σφιν ὑπότροπος ἴξομαι αὐτις,
 ἢ ἤδη μ' ὑπὸ χερσὶ θεοῖ δαμώσωσι Ἀχαιῶν."

Ἄρα ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
 αἶψα δ' ἔπειθ' ἴκανε δόμους εὐναιετάοντας, 370
 οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
 ἀλλ' ἦ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλω
 πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.

Ἔκτωρ δ' ὡς οὐκ ἐνδον ἀμύμονα τέτμεν ἄκοιτιν,
 ἔστη ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμωῆσιν ἔειπεν 375
 "εἰ δ' ἄγε μοι, δμωαί, νημερτέα μυθήσασθε·
 πῆ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
 ἢ ἐπὶ πῆ ἐς γαλόων ἢ εἰνατέρων εὐπέπλων
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι 380
 Τρωαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται;"

Τὸν δ' αὐτ' ὀτρηνῆ ταμίη πρὸς μῦθον ἔειπεν·
 "Ἔκτορ, ἐπεὶ μάλ' ἀνωγας ἀληθέα μυθήσασθαι,
 οὔτε πῆ ἐς γαλόων οὔτ' εἰνατέρων εὐπέπλων
 οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι 385
 Τρωαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται,
 ἀλλ' ἐπὶ πύργῳ ἔβη μέγαν Ἰλίου, οὐνεκ' ἄκουσεν
 τείρεσθαι Τρώας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.

ἢ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
 ἢ ἔϊκυῖα· φέρει δ' ἅμα παῖδα τιθήνη."
 α γυνὴ ταμίη· ὁ δ' ἀπέσσυτο δώματος Ἔκτωρ 390
 ἦν ὁδὸν αὐτίς εὐκτιμέναις κατ' ἀγυῖας.
 λας ἔκανε διερχόμενος μέγα ἄστν
 —τῇ γὰρ ἐμελλε διεξιμέσθαι πεδίονδε—,
 ρχος πολυδῶρος ἐναντίη ἦλθε θέουσα,
 ἰάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395
 ἰ, ὃς ἔβαιεν ὑπὸ Πλάκῳ ὑλήεσση,
 ἰποπλακίη, Κιλίκεσσ' ἀνδρῶσιν ἀνάσσων
 ἰ δὴ θυγάτηρ ἔχεθ' Ἔκτορι χαλκοκορυστή.
 εἰτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
 πὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς, 400
 δην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῶ,
 Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 νακτ'· οἶος γὰρ ἔρυστο Ἴλιον Ἔκτωρ.
 μὲν μείδισεν ἰδὼν ἐς παῖδα σιωπῇ
 ἰάχη δέ οἱ ἄγχι παρίστατο δακρυχέουσα, 405
 ρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
 ἰνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
 γε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
 ομαι· τάχα γὰρ σε κατακτανέουσιν Ἀχαιοὶ
 ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη 410
 αμαρτούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
 χε'. οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.
 ἰρ πατέρ' ἄμδν ἀπέκτανε δῖος Ἀχιλλεύς,
 γόλιν πέρσεν Κιλίκων εὐναιετώσαν, 415
 ἰ ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 ἰω ἐξενάρηξε, σεβάσασατο γὰρ τό γε θυμῶ,
 ρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν
 ἰ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 ἰ ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 ἰοι ἐπτα κασίγνητοι ἔσαν ἐν μεγάροισιν,
 πάντες ἰῶ κλον ἧματι Ἄϊδος εἴσω·
 ἰ γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
 ἰ ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὀτέσσω.
 ἰ δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑλήεσση, 425
 ἰεὶ ἂρ δεῦρ' ἦγαγ' ἔμ' ἄλλοισι κτεάτεσιν,

ἄψ ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
 πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
 Ἔκτορ, ἅτὰρ σὺ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ
 ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὄρφανικὸν θήης χήρημ τε γυναικα.
 λαὸν δὲ στήσον παρ' ἐρινέον, ἐνθα μάλιστα
 ἀμβρατός ἐστι πόλις καὶ ἐπιβρομον ἐπλετο τεῖχος.
 τρίς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 ἀμφ' Αἴαντε δῦω καὶ ἀγακλυτὸν Ἴδομενῆα
 ἠδ' ἀμφ' Ἀτρείδας καὶ Τυδέος ἄλκιμον υἱόν·
 ἢ πού τις σφιν ἐνισπε θεοπροπίων εὐ εἰδώς,
 ἢ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ 440
 "ἢ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 αἶ κε κακὸς ὡς νόσφιν ἀλυσκάζω πολέμοιο.
 οὐδὲ με θυμὸς ἀνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ καὶ πρῶτοισι μετὰ Τρώεσσι μάχεσθαι, 445
 ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
 εὐ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.
 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
 οὔτ' αὐτῆς Ἐκάβης οὔτε Πριάμοιο ἀνακτος
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κοινήσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν.
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἀγῆται, ἐλεύθερον ἡμαρ ἀπούρας. 455
 καὶ κεν ἐν Ἄργει εὐῶσα πρὸς ἄλλης ἰστὸν ὑφαίνους,
 καὶ κεν ὕδωρ φορέοις Μεσσηϊδος ἢ Ἑπείρου
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικέισετ' ἀνάγκη.
 καὶ ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσας
 "Ἔκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 ὡς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτεϊ τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἡμαρ.
 ἀλλὰ με τεθηῶτα χυτὴ κατὰ γαῖα καλύπτει
 πρὶν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἐλκθμοῖο πυθέσθαι." 465

ον οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ,
 ἴς πρὸς κόλπον εὐζώνιοιο τιθήνης
 ἰων, πατρὸς φίλου ὄψιν ἀτυχθείς,
 χαλκόν τε ἰδὲ λόφον ἵπποχαίτην,
 ἀκροτάτης κόρυθος νεύοντα νοήσας. 470
 σσε πατὴρ τε φίλος καὶ πότνια μήτηρ.
 κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
 κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν
 ὄν φίλου νῖδον ἐπεὶ κύσε πηλέε τε χερσίν,
 ἄμενος Δίϊ τ' ἄλλοισίω τε θεοῖσιν 475
 ἢ τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι
 ὡς καὶ ἐγὼ περ, ἀριπρεπέα Τρῶεσσιν,
 ἀγαθόν, καὶ Ἴλιον ἴφι ἀνάσσειν.
 εἰρήσιν εἶπῃσι 'πατρὸς δ' ὅ γε πολλὸν ἀμείνων',
 ἀνιόντα φέροι δ' ἔναρα βροτόεντα 480
 ον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ."
 ον ἀλόχοιο φίλης ἐν χερσίν ἔθηκεν
 ἣ δ' ἄρα μιν κηῶδεῖ δέξατο κόλπῳ
 ελάσασα. πόσις δ' ἐλέησε νοήσας,
 κατέρεξεν, ἔπος τ' ἔφατ', ἕκ τ' ὀνόμαζεν 485
 μή μοι τι λίην ἀκαχίζεο θυμῷ·
 μ' ὑπὲρ αἴσαν ἀνὴρ Ἄϊδι προιάψει·
 ὅ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 ἠδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται·
 ον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
 ἀκάτην τε, καὶ ἀμφιπόλοισι κέλευε
 γέσθαι. πόλεμος δ' ἀνδρεσσι μελήσει
 ἢ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν."
 φωνήσας κορυθ' εἴλετο φαίδιμος Ἔκτωρ
 Ἴλοχος δὲ φίλη οἰκόνδε βεβήκει 495
 ομένῃ, θαλερὸν κατὰ δάκρυ χέουσα,
 εἰθ' ἴκανε δόμονς εὐναιεταότας
 νδροφόνοιο, κιχήσατο δ' ἐνδοθι πολλὰς
 ε, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 ζῶν γόον Ἔκτορα ᾗ ἐνὶ οἴκῳ 500
 ἔτ' ἔφαντο ὑπότροπον ἕκ πολέμοιο
 οφφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.
 ἴρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν,
 ἐπεὶ κατέδου κλυτὰ τεύχεα, ποικίλα χαλκῷ,

σέυατ' ἔπειτ' ἀνὰ ἄστνυ, ποσὶ κραιπνοῖσι πεποισθῶς. |
 ὡς δ' ὄτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θεῖη πεδῖοιο κροαίωνων,
 εἰωθῶς λούεσθαι ἐϋρρείως ποταμοῖο,
 κυδιῶν· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὤμοις ἀΐσσονται· ὃ δ' ἀγλαΐηφι πεποισθῶς,
 ῥίμφα ἐ γούνα φέρει μετὰ τ' ἤθεα καὶ νομὸν ἵππων
 ὡς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
 τεύχεσι παμφαίνων, ὥστ' ἠλέκτωρ, ἐβεβήκει
 καρχαλόων, ταχέες δὲ πόδες φέρον. αἴψα δ' ἔπειτα
 "Ἐκτορα δῖον ἔτετμεν ἀδελφεόν, εὐτ' ἄρ' ἐμελλεν
 στρέψεσθ' ἐκ χώρης, ὅθι ἦ ὀάριζε γυναικί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής.
 "ἦθεῖ', ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὡς ἐκέλευες."
 Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἐκτωρ·
 "δαιμόνι', οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἀναΐσιμος εἴη,
 ἴργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι.
 ὀλλὰ ἐκὼν μεθίεις τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἴχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
 πρὸς Τρώων, οἳ ἔχουσι πολλὸν πόνον εἴνεκα σεῖο.
 ὀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἶ κέ ποθι Ζεὺς
 ζῶῃ ἐπουρανοῖσι θεοῖς αἰειγενέτησιν
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας ἐϋκνήμιδας Ἀχαιοῦς."

NOTES ON THE ILIAD.

BOOK I.

MENT.—The contention of Achilles and Agamemnon. Apollo the insult offered to his priest Chryses by sending a plague the Greeks assembled before Troy. A council is summoned, and Agamemnon is compelled to restore the daughter of Chryses, whom he had taken from him, and, in revenge, he takes Briseis from Achilles. Apollo withdraws his powerful aid from the Greeks; and Zeus, at the request of Thetis, the mother of Achilles, promises success to the Greeks, so that the Greeks may the more feel the loss of their bravest

μήνην = Virgil's "ira memor," rancour, *lasting* anger: from *μῆνος*, in Homer applied to the anger of gods and heroes.—*ἔειδε*—*ἔειπεν*—the technical term with the rhapsodists for the *delivery* of

Kalliope, the muse of Epic poetry. *θέα* (paroxytone) = "sight." *ἰδέω*, patronymic Epic gen. = Πηλεΐδου, Attic.—'Αχιλλῆος = Attic *Ἀχιλλεύς*, "the Pelæid Achilles."

δολομένην = Attic *δολομένην*, part. 2 aor. used adjectively = "per-
= "unhappy."—*μύρια* in Homer's time denoted an *indefinite*
number, afterwards we have *μύριοι* (proparoxytone) = 10,000, *μύριοι*
ἄριθμοι = "countless."—'Αχαιοῖς. Homer has no common and dis-
tinct term for the Greeks, such as the term "Ἕλληνες, which sprang
from the word *ἔθνη*. He speaks of Greeks as Achæans, Argives, and Dana-
ans, respectively.—*ἔθηκεν* = "caused" (in Epic) = "placed" (in Attic).
ἔτιμος: adjective of two terminations, except where Homer speaks
of time, when he uses *ἰφθίμη*—derived from *ἴφι* = *ἴφι* = "vi," Lat.—
Ἄδρη, as if from *Ἄϊς* = (Virgil's "Orcus")—the god of the
underworld, from *α*, "not," and *ιδεῖν*, "to see."—*προΐαψεν* = "hurled
forward." = Lat. "propello:" (*πρὸ* here refers to *place*, not to *time*).
In line 435, Book i., *πρόευσσαν ἔρετμοῖς*—"they rowed forwards
with oars."

ψυχὰς, often used in Homer in opposition to something which is distinguished from the object signified by *αὐτὸς* (as here), their souls as opposed to their souls. Hence *αὐτὸς* = Lat. "ipse" = "self," as *αὐτὸς ἔφη*—"ipse dixit."—*δὲ* is not elided before *ἐλάρια*, that word was pronounced with the digamma (*f* = *V*), which originally was lost from the spoken and written language.

τεύχε = ἔτευχε—the augment is dropped in Epic.—κύνεσσιν = Epic dat. for κύνιν: the primary form of the dat. pl. was εσιν(ν), which was strengthened into εσσι(ν).

5. πᾶσι = παντοίοις = “all sorts of.”—ἐτελεετο, the *imperfect* denotes *continuance* of action.

6. ἐξ οὗ: supply χρόνου.—δῆ = “exactly,” “just,” when applied to words expressive of *time*.

διαστήτην ἔρισαντε = “quarrelled and separated.” Hysteron-proteron. διαστήτην = διεστήτην: (aor. 2, perf. of ἴστημι, and compounds, have an *intransitive* sense).

7. Ἀτρείδης = “the Atrid,” i.e., Agamemnon, brother of Menelaus.—τε, conjunct; καί, adjunct.—ἄναξ = Post-Homeric δεσπότης, *sovereign* chief, owner of property and slaves: applied by Homer to the gods, especially Apollo (see line 36).—βασιλεύς = hereditary chief of freemen. The title ἄναξ ἀνδρῶν shows the supreme power of Agamemnon, of which Achilles received sad evidence. Remark that in Book v. 516, Orsilochus is not ἄναξ ἀνδρῶν, but ἀνδρεσσιν ἄν.

8. ἄρ = ἄρα, from ἄρω, “to fit.” 1, “suitably.” 2, “then” (as here).—ἔριδι μάχεσθαι, to contend in strife. Heyne, however, takes ἐριδι with ξυνέηται, which follows no analogy. Wolf’s view (the one given here) is supported by ἴφι μάχεσθαι (dat. form of ἴς).

9. Διὸς υἱός = Apollo.—ὁ = ὅδε, οὗτος, or ἐκεῖνος has in Homer a *demonstrative force*—“for that (son of Latōna and Zeus).” Homer does not recognise ὁ as an *article*, but only as a *demonstrative* pronoun; so, too, occasionally in the Tragedians.—βασιλῆϊ = (βασιλεῖ, Attic), i.e., Agamemnon.

10. νοῦσον = νόσον.—ἀνὰ στρατῶν: acc. of *extension* = from the bottom of the army to the top; but κατὰ στρατῶν = from the top to the bottom of the army (same notion from different points of view); compare the Homeric ἀνὰ θυμὸν and κατὰ θυμὸν. The pestilence *did* literally begin with the *bottom* of the army, attacking first the mules and common soldiery (see line 50). In plagues, we generally find the inferior animals *first* attacked (see Exod. ix. 1; 2 Samuel xxiv. 17).—ὀλέκοντο = ἠλέκοντο = “kept perishing” (see note, verse 5).

11. οὐνεκα = οὐ ἔνεκα, “because.”—τὸν Χρῦσην = “that Chryses”—ἀρηγῆρα = “priest who prays” = “precator:” he is called in line 23 ἱερῆα = “priest who sacrifices,” “sacerdos.”

12. νῆας = Attic ναῦς.

13. λυόμενός τε θυγάτρα = “to get his daughter set free” = “ransom his daughter” (middle voice); but λυεῖν = “to set free.”—ἀπειρίσιος = ἀπειρίσιος = ἀπειρος, from α, “not,” and πέρας, “limit.”—ἄποινα = “a ransom,” from α, copulative, and ποιή = “things all *one* with a penalty.”

14. στέμματα = “garlands” (for Apollo). This, as well as the attribute of the god, ἀργυρότοξος, is an indication of the existence of statues to the gods in Homer’s time. στέμματα does not refer to the suppliant’s laurel wreath wound with wool, which was a later innovation.

15. χρῦσέω ἀνὰ: scan χρῦσέω ᾗ | νᾶ. Synizesis. ἀνὰ with a dative is peculiar to Epic, Lyric, and Tragic poetry; in its first sense, “on;” with a dative it expresses *rest*; with the accusative it expresses *motion*, as the opposite term to κατὰ. ἀνὰ (oxytone) = “on” (a preposition); ἀνα (paroxytone) = “up then !” (an interjection.)

σκήπτρῳ. Kings, heralds, and priests are represented by Homer as having sceptres, to denote their office. In later times, we find that all officers of the Persian government were honoured with these badges; hence their title, σκηπτοῦχοι.

18. θεοὶ = θεοί by synizesis, common in Homer and Attic poetry. θεῖν, ἐκπέρσαι, ἰκέσθαι, λῦσαι: these are all aorists; it is common in Greek poetry (especially) and prose to express in this manner the speedy and immediate occurrence of events, actions, &c., denoted by the verb. The Greek aorist in non-indicative moods has much the force of the common Hibernicism "to be after," joined with a verb.—ὄμιν μὲν, παῖδε δὲ: here μὲν (old neuter of μέν, μία, μέν) and δὲ (a short form of δύο) connect the adversative clauses (μὲν originally = "first thing," δὲ = "second thing").

19. ἐκπέρσαι = "destroy utterly, and at once:" πέρθω = "destroy."—πόλις = "civitas:" ἄστυ = "urbs."

20. λῦσαι, δέχεσθαι: infinitive for imperative, frequent in Homer; the elliptical verb is supplied in verse 277, μήτε σὺ, Πηλεΐδῃ, θέλ' ἐριζέμεναι βασιλῆϊ, showing that the Archaic use of the infinitive for imperative in Homer's time was in a transition state.—ἐμοὶ = emphatic form of μοί.—τὰ = ταῦτα.

22. ἔνθα, strictly local adverb, here = temporal: so English "here" = "upon this," Latin "ibi" = "tum," French "ici" = "alors."

ἄλλοι πάντες: poet. = prose οἱ ἄλλοι = "all the others."—ἐπευφήμησαν, with an infinitive by synesis = "advised by a shout of approbation."

23. ἀγγαῶ = Attic λαμπρὰ.—δέχθαι = Epic syncopated aorist infinitive of δέχομαι, "to receive without delay." Mark the aorist.

24. ἀλλὰ = "but." ἄλλα = "other things,"—θυμῷ, local dative.

25. ἐπὶ: not a preposition in tmesis, which is rare in Homer, but an adverb = "besides."

26. κηκίω = κηκῶ, aor. 2 of κηκᾶνω.—κόλησιν = 1, "roomy," i.e., large; or, 2ndly = "unmanned," without their crews; or, 3rdly = "ships of war," as opposed to the ἄλλαδες, "merchantmen," which, being full of goods, were towed (ἔλκω). In post-Homeric Greek κολη ναῦς = "hold or hollow of a ship."—Herod. viii. 119.

27. αὔτις = αὐθίς.

28. τοὶ = σοί. χραίσμῃ, 2 aor. subj. of χραίσμεω: used only with a negative, and = Lat. defendere = "ward off something from one," and so, "to protect." In verse 26 we find κηκίω the principal verb, on which χραίσμῃ depends. Homer very generally observes the Attic rule of the dependent verb, that, if the principal verb is in the present tense, in the future, or even in the perfect or aorist, in a present sense, then the dependent verb (as χραίσμῃ here) will be in the subjunctive mood. When, however, the principal verb is an historical tense (imperfect, pluperfect), the dependent verb is in the optative mood. So in English, "I write, that you may learn;" "I wrote, that you might learn;" and in Latin, "ut discas, scribo;" "ut disceres, scripsi." Notice in the above passage κηκίω (= "be after finding you"), χραίσμῃ (= "be after availing you"), are both aorists used in the present sense of immediateness. See note 18.

στίμῃ θεοῦ. See note 14. μή = "ne" = "for fear."

29. πρόν = "sooner" = "immo potius."—ἔπεισιν = εἰμι = "to go," with its compounds, has a future sense, especially in Attic.

30. *ὄκω* = *Φοικω* = Lat. "vicus" — the scansion in gamma.—*Ἀργεῖ* = Argolis: as Agamemnon lived at *Λαργεῖ*, where Diomedes reigned.—*πάτρης* = Lat. "patri (Saxon), "fatherland."

31. *ἰσθὺν ἐποιομένην* = "going about the upright loom this kind of loom is still used in India and Persia.

ἀντιώσσαν = *ἐντρεπίζουσαν*, according to old grammarian to the phrase *λέχος πορσύνειν* in *Iliad* iii. 411; *Odyssey* iii. with a genitive = "I share in," but not with an accusative, (Büttman).

32. *ἄλλ' ἴθι* = "begone, I pray you," *ἄλλὰ*, with imperative Lat. "tandem," "I pray you."—*ὣς*, here = Attic *ὡς*, "that:" *ἂν*, "probably," "perchance:" *νέρ*, aor. subjunctive mood, as it depends on a present tense for its principal verb (*ἐρέθει*).

33. *ὧς ἔφατ'* = elliptical = *ὧς γὰρ ἔφατο*: *γὰρ* is often understood Epic after *ὧς*, *οὕτως*, *τόσος*, *τοῖος*, (as "enim" in Lat. after "sic," "tali tantus." *ὧς* = *οὕτως*, but *ὡς* = "as," or "how."

34. *θίνα* = "sandy shore." *ἕκτη* = "rocky shore."—*πολυφλοίσβου* "far or deep-resounding:" in selecting epithets the poet fixes upon that which combines expressively the most obvious and most natural attributes of the phenomenon, taking care also to have a word that shall in some degree an echo of the scene; and having once fixed upon a word, it is sacredly reserved for that phenomenon, or those of this class (as here): *πολυφλοίσβου* is never attributed to anything but to sea in Homer. Such an appropriation of epithets gives great clearness and precision to a poem, and is but little known in modern poetry though very common in our old ballads. So Virgil, on most occasions makes Æneas "pius," Cloanthus "fortis," and Achates "fidus."

35. *ἄνακτι*: see note at verse 7.

37. *κλυθὶ μιν*. Verbs expressing the reception of mental and physical perception take the genitive of the source of that perception whence it proceeds and is received, this being necessarily antecedent to the perception (Jelf's Greek Grammar), but *κλυθὶ μοι*, "I perceive," being a dative of advantage. *κλυθὶ μοι*, poetical = prose *ἄνακτι*—*Ἀργυρότοξ'*—so Horace, *Carm. Sec.* 61, "fulgente decorus at *ἀμφιβέβηκας*, with a present meaning = "continuest to protect." This notion is derived from an animal going round its young, to protect. Æschylus, *Sept.* 138. *Psalms*, cxxv. 2.

39. *Σμινθεῦ* = "Sminthian." According to Aristarchus, from *Σμινθη* a town in the Troad: according to Apion (from *σμίμβος*) = "the mouse-killer." Chrysa, Killa, Tenedos, and Sminthe, are all close to each other in the Troad, and had temples dedicated to Apollo: no place contained so many temples to this god within so small a space as the coast of Troy.

ἐπι, adverbial = "besides:" see note at verse, 25.—*τοῖς*, Epic = Attic.—*ἔρεψα*, "roofed in," not, as some take it, "adorned."

40. *δὴ ποτέ* = "quondam nescio quando."—*πλοια μῆλα* = "the bones in their fat." *μηρός* = "thigh," but *μηρῶν* (with *ὀστέων* understood) is properly an adjective = "thigh-bone." See *Iliad* viii. 240.—*ἅπασαν* adverbial = "entirely."

41. *ἑλδωρ*, only poetical.—*κρήνην*, Epic = *κρήνον* Attic.

42. *Δαναοί*, properly the Argives of the Peloponnese, here

Greeks generally.—*τίσειαν*, not from *τίω*, which always means "honour," but from *τίνω*, "to pay a price," "atone for."

οἶβος (from *φῶς*, "light," and *βῆθη*, "bloom of youth") = "the und blooming youth." Though some consider Homer's Phœbus distinct divinity from his Helios, or "Sun-god," yet the later poets, raphers, and philosophers considered them *identical*, a view appears to be supported by the Homeric epithets *φοῖβος*, *ἕκατος*, *ἰς*, *ἐκπρόβλος*, *ἐκατηβόλος*, *κλυτότοξος*, *ἀργυρότοξος* (his *arrows* being). Müller makes Apollo a *purely* spiritual god above all the of Olympus: his worship had more influence than that of any ivinity in the formation of Greek character.—*Ἀπόλλων*: accord-Eschylus (Ag. 1081), from *ἀπόλλυμι*, as he was the professed *yer* " of the wicked, regarding the power of *averting* evil as ginal feature in his character: it may be derived from *Ἀπέλλων* he root "*pello*"), and so be synonymous with *ἀλεξίκακος*, *Ἀετήρ*, and *ἑπείρατος*.

αἶτ Οὐλύμπιοι *καρῆνων*, "downwards from the heights of is" (the *local* genitive): compare *κατ' ὀφθαλμῶν κέχυτ' ἀχλὺς*—the eyes downward." Olympus, now E'lymbo, on the boun-d of Thessaly and Macedonia.—*κῆρ* = *κέαρ*, which Pindar first uses: always uses the contracted form: *κῆρ* (often used by Homer), *ῆρ*.

ὄξα: plural of intensity = "his *dreadful* bow."—*ἀμφορεφέα* = l around." the *roof* or top of the ancient quiver was called om its resemblance to an inverted drinking-cup.

ἐκλαγξαν: so Virgil, *Æn.* iv. 149, "tela sonant humeris."— = Attic *οἶστροί* (from *φέρω*, *οἶσω*—that which is *borne* or shot.)

ζωόμενοι: Epic only = Attic *χολδομαί*—"feeling anger."

ἵππου κινήθεντος: genitive absolute.—*νυκτὶ εὐκώας*: compare ii. 468, "Ἐκτωρ, νυκτὶ τοῦ ἀπείρατος ὄψεσθαι—i. e. "of aspect as night." So Milton, *Paradise Lost*, Book vi.—

"He on his impious foes right onward drove
Gloomy as night."

see also *Odyssey* xi. 606.

μετὰ, not a preposition, as some say, in tmesis with *ἔηκε*, and *εθέηκε*, which is not Greek; the proper construction allowing a would be *ἴδν ἐφήκε*, followed by a *dative*. *μετὰ*, therefore, is al here, = "afterwards" he *sank down*, or stooped, *ἔξετο*, the *ἐπὶ χθονὶ* is supplied in *Iliad* viii. 74 (as Pandarus in *Iliad* ; and the Greek archer represented on the *Æginetan Marbles*), *ε* *knee* on the ground, to insure steadiness of aim, either by thus g his body to the earth, according to one interpretation (*Dict.* ij.) of *Iliad* iv. 112; *ποτὶ γαῖη ἀγκλίνας*; or by pressing his gainst the earth, according to another interpretation of the assage (*Liddell and Scott's Lexicon*), the latter act also requir- *inking* or stooping posture. On the other hand, the *Scythian* was obliged by the *length* of his bow to avoid stooping, and to s left hand, and draw the other up to his right ear, as is practised lern archers.

αργυρέοιο, "silver-corded."—*βιοῖο*, from *βίος* = "bow;" but *βιοῖο* ο" (originally *sustained* by it).

50. *πρώτων*. Quadrupeds are *first* smitten by a pestilence, either because they are of a finer scent than man, or because they live more in the open air, and are, therefore, more exposed to any change in its purity. Here the poet follows the truth of nature,

ἀργούς: not from *ἀργός* = *ἀεργός* = "not-working," and so, "idle," which was introduced long after Homer, but from *ἀργός* (*ἀργυρός*). 1. "silvery," "glancing," and thence, 2, "swift." Homer often speaks of dogs as *πόδας ἀργοί*, and *ἀργίποδες*.

51. *ἐχεπευκῆς* = not "bitter," but literally = "having the thorn of the fir-tree," and so, "pointed," "piercing." According to Buttman, who shows the fundamental notion of *πένικη* to be "sharp-pointedness,"—peculiarly applicable to the *fir*: we have, too, the same root in *πικρός*, Latin "pungo," English "pike," and "peak."

52. *βάλλ'*: see verse 5.—*καίοντο*: see verse 5.—*θαμειά*: not "frequent," as some say, for this notion of frequency has been already expressed, not only in *αἶε*, but also in the imperfect *καίοντο*: rather = "in crowds," = Latin, *frequentes*. Observe that the victims of pestilence are *burned*, but the bodies of those slain in war are *buried*. See, however, the case of Hætion in Book vi.

53. *ἐννῆμαρ*. *Nine* seems to be the favourite number of Homer, as seven that of the sacred writers.—*ἀνά στρατῶν* = "from the bottom to the top of the army." See on verse 10.—*κῆλα* = "wooden shafts of the arrow," here the "whole arrow:" Homer always applies this term to the arrows of a god.

54. *ἀγορήνδε*. = "to the Agora, or assembly." The *local* suffixes *δε*, accusative (whither), *θι*, dative (where), *θεν*, genitive (whence), frequently supply in Epic the inflexions of those cases: so in Attic Greek we have *σέθεν* (genitive), "from you;" if an adjective is joined, the suffix is repeated with it, as *ὄνδε δόμονδε* = "to his own house." The heroic Agora was represented in more historical times by the *ἐκκλησία* among the Athenians, and the *ἀλιά* among the Dorians, while the term itself was degraded to signify "market." In English a similar degradation has befallen the old heroic terms "dub," and "doughty." See Dean Trench's "English Past and Present." (On the Agora, see further the Introduction to Book ii. of the Iliad.)

καλέσασατο = "caused to be summoned," (one signification of the middle voice).

55. *φρεσι* = properly, "the midriff," but in Homer = Latin "præcordia," "the heart, and all about it," as the seat of *feeling* and *intellect*. Homer knew nothing of the subsequent notion that the *head* was the seat of intellect, and that Athene, the goddess of *wisdom*, sprang from the head of Zeus.—*φρήν* is derived from *φράσσω*: "this flesh, which *walls* about our life."—Shakespeare's Richard II.

"*Ἥρη* = Latin "hera" = "mistress," as Zeus her husband was called *ἑρῆος* = Latin, "herus," in the Æolian dialect. According to Herodotus (Book ii. 50), this goddess was not introduced from Egypt, but of purely Grecian origin. Argos and Samos were the chief seats of her worship. There is only *one* point in which Homer represents Hera as possessed of similar power with Zeus, namely in her ability to confer the power of *prophecy*. See Iliad xix. 407. The Romans identified their Juno with the Greek Hera. The masterpiece of Polycleitus, the sculptor, was the Argive Hera, formed after

the Homeric model, robed from the waist downward, with *ivory* arms (*λευκώλενος*), and full round eyes (*βοῶπις*).—*λευκώλενος*—as the Greek women wore their arms bare.

56. *κῆδεο*—*κῆδω* (with *accusative*) = "to vex," but *κῆδομαι* (middle, with *genitive*), "to vex oneself," and so, "be anxious about:" both *κῆδω* and *κῆδομαι* are used by Homer of *outward* troubles.—*ἔτι ῥα* = "just because," *ῥα*, Epic = *ἄρα*, from *ἄρω*, "suitably," "exactly."

57. *ἤγγεθεν*: by syncope for *ἤγγερθσαν*.

58. *τοῖσι*: not = *ἐν τοῖτοις* "among those," as some interpret, which is expressed by *μετά* in *μετέφη*; and further, because we find *τοῖσι* and *τοῖς* used where a *single person* is addressed, as in *Iliad* ii. 411, iv. 153, xix. 55, which admit of only one explanation by supplying, as in *this* passage, the elliptical *ἔπεισι*, *μήθοις* = "in these words." Some make *τοῖσι* depend on *μετά* in *μετέφη*, but such a construction would not be Homeric, as *μετά* here has the force of an *adverb* rather than that of a *governing preposition* in composition.

59. *ἄμμε*: Epic = Attic *ἡμᾶς*.—*παλιπλαγχθέντας*—from *παλιν* (only *local* in Homer = Latin "retro," "backwards," never = "again," which is of later date), and *πλάζω*, in a figurative sense, "to make to miss," "to drive from one's purpose," as in *Iliad* ii. 132, *οἱ με μέγα πλάζουσι*. *παλιμπλ.*, here = *ἀπράκτους*, "being driven backwards from our purpose without accomplishing anything."—*οἶω*, Epic = Attic *οἶμαι* = "I believe," "I think:" see note on verse 78.

60. *κεν* (*κε*, *κά*, old form of *κατά* as found in *κάδδε*) = Attic *ἐν* (*εἰ*, *ἐν*, "according to") is the expression of *conditions*, either *positive*, as "probably;" or *negative*, as "perhaps." *εἰ κεν φύγομεν* = *ἐάν φύγομεν*.—*γε* one of the most significant and beautiful particles in Greek: serving to *limit* or give emphasis to the words it follows, and very often to the whole clause in which it is found, thus binding it more closely to the preceding clause, and sometimes assuming and confirming that previous clause. Its *emphaticising* power (*vis augendi*), can sometimes be only expressed in English by the tone of voice, or by *Italics* (in printing). When a whole clause comes under its emphasis, generally it is best translated by "ay," or "aye," (common in Shakespeare), preceding the sentence, and when a *negative* emphasis is intended by "no," or "nay," preceding its clause. In all *concessive* conditional clauses it is best rendered by "ay," preceding the clause, as *κλυθι, εἰ ἔτέον γε σὸς εἶμι* = "hear me, ay, if I am indeed yours" (direct condition); *Διὸς γε δίδοντας* = "ay, if Zeus grants it" (indirect condition). In its *limiting* power often it is equal to Latin *saltem* = "at least," "at any rate," and so generally used by Homer with *pronouns*. Here, *εἰ κεν θάνατόν γε φύγομεν* = "ay—if haply we may escape death." When it occurs twice in the same sentence it qualifies some *particular* word, as well as the *whole* sentence.

61. *εἰ δὴ* = *ἐπειδή* = Latin "quoniam" (*quum jam*), "since now."—*δαμά* = post-Homeric *δαμάζει* (akin to Latin "domare," English, "tame").

62. *ῥῆ* = *ῥῆ* in its first sense, "now."—*μάντιν* = "the inspired prophet." *ἱερεὺς* = "the sacrificing priest," who divines by victims, *ὄνειροπόλος* = (literally "the dealer in dreams"), "the interpreter of dreams," the *lowest* office; hence Homer says, *ἢ καὶ ὄνειροπόλον*, "or even the dealer in dreams," which in Attic Greek was expressed by the term *ὄνειρομάντις*.

63. καὶ γὰρ ὄναρ := "for even a dream too," (the lowest source of knowing the will of Heaven). καὶ γὰρ = "nam etiam,"—τ' = τε.

64. ὅς κ' εἴποι = "qui fortasse dixerit." The relative is frequently used in Greek poetry for ἴνα, as in Latin "qui," for "ut."—ὄτι = post Homeric δι' ὄτι, "wherefore."—τόσσον, adverbial = Latin: "tantum."

65. εἴτ' ἄρ' := "just whether."—ὅ γ', "that (god) at any rate."—In εὐχολῆς and ἑκατόμβης, there is an ellipsis of ἔνεκα, which Homer supplies in line 94.—With ἐπιμέμεται supply ἡμῶν: "whether, perchance, for [stinted] vows or hecatomb he blameth."—Newman's Translation.

ἑκατόμβης = "a sacrifice of one hundred oxen," very seldom found in Homer in this its proper sense. In Iliad vi. 93, 115, we have a hecatomb of only 12 oxen. And in Iliad i. 315, we have ἑκατόμβας ταύρων ἢ δ' αἰγῶν, and in Iliad xxiii. 146, we have a hecatomb of πενήτηκοντα μῆλα—fifty sheep. It is often, therefore, used for a large animal sacrifice by contradiction in adjecto (contradiction in the attribute), which is common to most languages: thus we have in Greek τρίπους τράπεζα (a three-footed four-footed table), νέκταρ ἐφροχόει (poured out the wine which was nectar). Cicero's "solarium ex aqua" (a water sun-dial), Horace's "caput impedire myrto" (to foot-fetter the head with myrtle), and in English we have (very improperly) "incorrect orthography," "steel cuirass," and "false verdict." See Dean Trench's "English Past and Present."

66. αἴ κέν πως = εἰ ἂν πως, Latin, "si quâ forte." In Homer we often find αἴ κε and αἴ κεν, not εἰ; in such cases αἴ is evidently connected with αἴ = "would that, O that," and generally (see iv. 170) implies a strong desire that things may be so. αἴ κέν πως βούλεται = "if haply by any means he may be willing," (βούλεται being the old form of subjunctive βούληται), and would that he may. So in Acts viii. 20 (and elsewhere in Bible), we have a similar ellipsis: "Pray God, if perhaps (and would that it may be so), the thought of thine heart may be forgiven thee."—τελείων = "perfect," that is, either "without spot or blemish," "full-grown," or "of full number" ("tale" = τέλος).

67. ἀντίστας: with a genitive = "to go to meet," and so, to accept graciously; with the accusative = to prepare (see note on v. 31).—ἄρῳ = "far away," a local adverb, not a preposition in tmesis, which is rarely found in Homer: prepositions being in the older form of the language merely local adverbs. The tmesis properly belongs to Attic Greek: as a rule, the local adverb precedes (as here) the verb it qualifies. ἡμῶν = dativus commodi.—λοιγὸν, properly = "death by plague," (hence, Latin "luctus," "grief for the dead").

68. ὡς ἄρ' = οὕτως ἄρα, "exactly thus."—κατ': see note on v. 87—ταῖσι: see note on v. 58.

69. ὄχ' = ἔξοχα, found only in Homer, and always qualifying superlative ἄριστος.

70. πρό τ' ἔδντα = prose, τὰ προγεγενημένα. Here πρό must be adverbial, as there is no προεῖναι to support the erroneous notion of a tmesis. So Virgil, Georgics iv. 392: "Novit namque omnia rates Quæ sint, quæ fuerint, quæ mox futura trahantur."

τὰ τ' ἔδντα, τὰ τ' ἐσσομένα = "those things which are, as well as those things which shall be" (τὰ being demonstrative). See note on v. 9.

ἡγήσατ' = "was guide to" (with a dative = "for the bene-

ἦν = ἔην, "suam."—τήν = ταύτην, "this."—μαντοσύνην = "skill
ation;" thus making Chalcas a μάντις, and therefore superior to
ύς or the ὄνειροπόλος.—οἱ = σίβι, nominative wanting.

ἰ = that one (demonstrative); it has the accent because it is
d by an enclitic, σφιν.—ἔυφρονέων σφιν = "with prudent and
feelings towards them."

Ἀχιλεῦ, vocative of Ἀχιλεός, a shorter and earlier form of
ύς, which was lengthened to suit the versification: so also
s, Ὀδυσσεύς, and Αἰνέας, Αἰνεῖας.—κέλευι = Attic κέλει, present
rom κέλωμαι, to urge (compare Lat. *pello* and *percello*).—μυθή-
"at once to declare (the cause of)." For the force of the aorist
e on v. 18.

ροίγάρ = τριγάρ, Lat. "ergo," "therefore:" this particle generally
a sentence.—ἔρέω = ἔρῳ, future.—σύνθεο = (literally) "lay
r" (either your thoughts) and so "consider" (according to
l and Scott), or (your promise with mine), and so "to covenant"
ling to others).

ἦ μὲν Epic = Attic ἦ μήν, used in introducing any emphatic
tion, such as an oath, promise, &c. = English, "in very sooth,"
urety." The present is an exception to Homer's almost constant
the particle to introduce the *very words* of an oath.—πρόφρων,
ve for adverb = "with zealous soul."

ἵτομαι = "I think on grounds of my own" (middle), and so = "I
or I have *my own reasons* for thinking;" but ἴτω, "I think on
grounds" = "I believe," "I intend." See note on v. 59.—μέγα,
ve for adverb.

κρατεῖς, with genitive = "to be lord over," or "conquer;" with
e = "to be ruler among."—οἱ, dat. of οὗ = αὐτῷ.

ἵτε χάσεται = prose ὕταν χάσσηται. Here χάσεται is the Epic
f the aor. subj. χάσσηται, as the case is one of pure hypothesis.

ἱ (positive in *form*, but comparative in *sense*) = "subordinate,"
ἵποχείριμος.

83.

'or though in sooth his wrath he may digest, *even* on that self-
same day,

at all events the grudge he holds, *even* for time to come,

in his heart, until he shall have compassed it.

do thou with thyself consider, if thou wilt preserve me."

, see note on v. 60. Notice the antithesis the poet draws between
ἡμαρ in v. 81, and καὶ μετόπισθεν in v. 82, καὶ being emphatic in
ases.—χόλον, "bile" = "sudden anger," opposed to κόπον = "last-
yer," grudge.—εἴπερ = "if in sooth" (περ—περί being intensive).—
beginning a sentence introduces an *adversative* = Lat. "at,"
a.—ἄφρα with an aorist subjunctive = Lat. "donec" with
m exactum.—φράσαι, from middle φράζομαι, "to speak with or to
f," and so "to muse upon," "think," a meaning almost constant
ner. The middle form in *prose* is only found in *Herodotus*.

ἀπαμειβόμενος = "returning," and so "replying." Compare Milton,

"To whom the winged warrior thus returned."

85. θεοπρόπιον = "the sign sent forth from God;" from θεός πρόπει = "God sends forth [a sign]," according to Büttman's Lexilogus. Compare Lat. "emicare."

86. μή, a particle used in oaths or protestations, governing an accusative of the person or thing sworn by: in itself neither affirmative nor negative, but made so by some additional word; in this case by οὐ, which precedes. See Donaldson's New Cratylus, p. 253.

88. δερκομένοιο (only poetic) = Attic βλέπω, "see the light of the sun," i.e., to live. The ellipsis is supplied in ζῶειν καὶ ὄραν φάος ἡελίου, Il. xviii. 61, 442; Od. iv. 540; opp. to the common formula λείπειν φάος ἡελίου: so in Attic, ζῆ τε καὶ φάος βλέπει, Æsch. Persæ, 299. Some interpret δερκομένοιο as "having my sight;" certainly not very poetical. In the whole range of Greek poetry we find life, and especially the enjoyment of life, expressed by the terms we have mentioned, or by their cognates. So the Latin poets used "lux" and "lumen" for "vita" most frequently; Virgil's "luce magis dilecta," "lumine cassum." Professor Newman translates the line thus:

"While I yet live, and on the earth gaze up to light of heaven."

90. οὐδ' ἦν Ἀγαμέμνονα εἶπες, ὅς: in prose we should have οὐδ' Ἀγαμέμνων, ἐὰν ἄρα τοῦτον εἶπες, ὅς. The accusative of the person, instead of the thing, after εἶπω, as here, is very rare.

91. εἴχεται εἶναι, "maintains that he is" (first sense "to speak aloud"). See Iliad ii. 82.

92. τότε δὴ = "precisely then" (δὴ with particles of time expresses precision).—ἀμύμων = without or beyond censure with respect to wealth, beauty, or rank (it has no reference to moral character) = (old English) "honorable."

96. ἔρ' = either to "exactly," "suitably," in its first sense; or to "now then," to express surprise or suddenness. In the sense of "then" = therefore, ἄρα is not found in Homer, as this its conclusive force was not developed until the Attic era of the language. With demonstratives and relatives it does the work of the Attic πέρ, giving emphasis and close definition.—ὅς βα, "the very man who."

98. δόμεναι = δοῦναι Attic. Supply τίνα (Agamemnon).—φίλαφ = φ, "suo," "her own" (often in this sense in Homer).—πρὶν δόμεναι: after the analogy of ὥστε with the infinitive, which expresses the result. Jelf distinguishes thus: 1, πρὶν δεῖπνεῖν = "priusquam cœnem," or "eo cœnatum;" 2, πρὶν δεῖπνήσαι = "priusquam cœnavero;" 3, πρὶν δεδειπνηκέναι = "priusquam a cœnâ surrexero."—ἐλικόπιδα. According to the Scholiast and others, from ἐλικός, "black," and so "dark-eyed," as a mark of great beauty. From the Scriptures, and the accounts of travellers, as well as from Juvenal, we learn that the corners and lashes of the eyes were tinged with a black lead, to add to their dark lustre. According to Liddell and Scott = "of sparkling or quick-glancing eye" (from ἐλίσσω, to roll, and ὤψ, the eye), indicative of beauty, youth, and spirits. Professor Newman translates it by "curl-eyed,"—to be preferred as being most literal to the Greek: he refers it to the outline in which the eyelids meet, this in the pictures of Hindoo ladies may be often observed to be remarkably curly, and was in ancient as well as modern times considered beautiful.

99. ἄγειν: understand πρὶν.—ἀπριότην = "without price," from ἀ

μαι: the more analogical form of this adverb would be

ασσόμενοι πεπίθοιμεν = "win him over to reconciliation."—
; aor. 2 optat. from πείθω (the reduplication of the aorist is

ρυκρέων = Latin, "latè rex," always applied by Homer to
son alone among *men*, like the term ἄναξ, which is given to
2. Homer elsewhere explains this wide sovereignty of Aga-
as in book ii. 108, πολλῆσι νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν:
is first book, line 281, ἐπεὶ πλεόνεσσιν ἀνάσσει.

ζυόμενος = "deeply troubled," from ἄχνομαι, used only in the
nd imperfect. The root is *ac* = "sharpness," as in Greek
s, αἰχμή, ἀκινάκης, Sanscrit "aghan," English "ache," Latin
'acumen," "acerbus," and "acer."

here = "rage;" generally in Homer = "battle-rage" =
"manas."—φρένες ἀμφιμέλαιναί = "the diaphragm wrapt in
;" either figuratively, of the darkness of passion, or literally, as
swell with the blood rushing to the heart in violent emotions,
lood becomes darker around it. The blood which is returned
veins to the heart is black, and called *venous*; that which leaves
is red, and called arterial. (See Popular Encyclopedia, article
)

ετην, Epic syncopated form of ἐφκείτην.—λαμπετόντε, poetical
ἀάμω, used only as a participle.

κρίσιστα, "the very first."—καὶ ὀσόμενος, "looking ominously."
ever uses this verb in a purely *physical* sense; with him it
her "to foresee," "forebode," or "indicate by a look," as here.
ἔτι κακῶν. Compare Ahab's reply to Jehoshaphat in 1 Kings
—οὐ πώ ποτε, "not at any time as yet;" in Attic Greek
ε (of past time).—κρήγνον = "useful," akin to χρήσιμος accord-
ttman.

εἰ = Attic ἀεὶ, and old English "aye," Latin "semper," and
—τὰ κακ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι: here φίλα ἐστὶ is not
ἐστὶ, which is Attic; "those things which are evil, dear (or
to thy soul to predict," i. e. your delight is in divining all
il (to me): in this sense it was that evil was dear to the diviner.
τοί.

πας ἔπος: the accusative of cognate *substantive* (compare
os for the accusative of cognate *notion*). So in English, "vow
"with desire I have desired," "sigh a sigh," "to say *one's say*,"
a tale." Such constructions add materially to the distinctness
gth of poetical language.—ἐτέλεσσας = "completed," "ex-
not "brought to its accomplishment," which is *not* the office
er.

ὀπραπέων: see note on verse 85, = "revealing signs from

ε δῆ = "that forsooth," Latin "scilicet" (ironical).

ελον (from ἐθέλω, as θέλω is not found in Epic) expresses
arpose, and *resolution* (as here): βούλομαι rather signifies *incli-*
Homer does not apply this distinction to the gods, whose will,
ere inclination, is *fatè*.

15. καὶ gives emphasis to Κλυταίμηστρης.—γάρ βα, "just

because."—*προβεβουλα*, present perfect, "I have preferred and do prefer:" "just because I continue to prefer her (Chryseis), even to Clytemnestra."—*κουριδης* = "wedded" (from *κουρη*, Epic of *κόρη* = "freed-born girl," connected, according to Büttman, with *κύριος*. Compare *Odyssey* iii. 403, where the wedded wife is more fully defined as *ἄλοχος δέσποινα*, as opposed, as here, to the *παλλακίς*, "the concubine," who was a mere slave in the hands of her master. From *Iliad* xix. 298, we learn that Briseis, the concubine of Achilles, had hopes of becoming his *κουριδίη ἄλοχος*.—*ἄλοχου*, from *ἄμα*, "together," *λέχος*, "bed," = old English "bed-mate," and so *κουριδίη ἄλοχου* = "wedded bed-mate," or "wife."—*ἔθεν* (Epic for *οὐ*) = *αὐτή*. Some accentuate the word as *ἔθεν*. Spitzner, however, remarks, "Si personæ tertie pronomina *ἐο*, *εἶ*, *ἔθεν*, ad eum ipsum, de quo sermo est, referuntur, tenor in iis subsistit, sin ad alium quempiam pertinent, *inclinatur*." See Dr. Davis' Anthon, ad locum.

δέμας, stature (which was a prominent and fundamental notion in the Greek idea of beauty: *καλή τε μεγάλη τε* are the two concurrent epithets employed by Herodotus and the Greek poets to beautiful women), used by Homer only in accusative singular absolute: when opposed to *σάμα*, "a corpse," it means a "living body."—*φύη*, "make," "figure," with regard to roundness of limbs, symmetry of proportion.—*φρένας*, "feelings" (of love); see *Iliad* iii. 442—*ἔργα* = (household) "works," such as spinning, weaving, embroidering, perhaps even laundressing, as in the case of Nausicaa in the *Odyssey*; always mentioned in Homer in praising women: such were under the protection of Athene Ergane.

116—120. *δῶμεναι πάλιν* = *ἀποδοῦναι*, as "retro dare" = "reddere." Latin.—*ἀλλὰ καὶ ὧς* = "but even thus" (*καὶ* emphatic, not conjunctive).—*ἐθέλω . . . βούλομαι*: see note, v. 112. *βούλομαι ἤ*, as in Plautus,—"volo quàm," = malo quàm (*ἤ* having the force of *μᾶλλον ἤ*).—*εἰ τόγ' ἔμενον*, "ay, since that is better." See note on v. 60.—*ἐμοί*, emphatic form of the pronoun = "for me, for me, I say."—*αὐτίχ'*, "forthwith," harmonizing with and further developing the notion of *immediateness* (see note on verse 19) implied in *ἐτοιμάσαι* (aorist).—*ἄφρα*, Epic = *ἴνα*, "that."—*οἶος* = "alone," but *οἶος* = "such as."—*οὐδέ* = "not even."—*ἔρχεται*: by some taken to mean "is going away [from me];" better, with Newman, to understand it as "*coming to me*."—*λεόσσετε*, only *poetical*.—*τό γ' εἶ* see note on verse 60.—*ἄλλη*, elliptical local dative; supply *ἐν δόδῳ*.—*ὅ*, neuter of *ὅς*, "what," not, as some take it, for *ὅτι*, "that." "To this, ay, to this, now look ye all—what prize for me by other road is *coming*."

121—125. *κύδιστε* = "most illustrious" (in war): this term, like *ἄναξ ἀνδρῶν*, and *εὐρυκρείων*, by Homer applied only to *Agamemnon among men*, making him among men, exactly what Zeus was, in Homer's conception, among those who "had Olympian homes" (superlative form of *κύδρός*, derived from *κύδος*, "glory," especially in war, in Homer, as *αἰσχιστος* from *αἶσχος*).—*πῶς γάρ* = Latin "quoniam" = "for (tell me) how."—*ἴδμεν*, not Epic for *ἴσμεν*, as the verb *ἴσμεν* is post-Homeric, but syncopated for *οἶδαμεν*.

που = "anywhere," but *ποῦ*, "where?"—*ξυνήϊα*, Epic for *κοινά* = "common," i. e., "in a common (treasury)."—*τὰ μὲν κ.τ.λ.* Jelf translates, "quæ ex urbibus diripimus, ea distributa sunt," and well observes that originally there was no distinct form for the relative pronoun

In Greek, but the demonstrative performed the functions of the relative, being placed in *both clauses* (as here), in the first as a simple demonstrative, in the second as a retrospective demonstrative; as in German, "der Mann, der," in English, "the thing that." The aspirated pronouns were demonstrative, as well as those beginning with τ, till the necessities of language soon assigned to the latter the demonstrative, to the former the relative function.—ἐκέρθειν τε πόλεως = πέσαντα πόλιν λαβεῖν τι ἐξ αὐτῆς, "that we plundered from the sacked cities, that has been divided." Compare English version of Sacred Scriptures, "take that thine is."

126—130. οὐκ ἐπέουκε, "besides, it is not right."—παλίλλογα ἐπαγείρου, "to heap up again them (the spoils), gathered back (from their present possessors)."—ἀλλὰ σὺ πρόες, = "but, do you, I pray, at once give up," (ἀλλά with imperative = Latin, *tandem*; see line 32, and mark the aorist imperative in its force of *immediateness*).—τρικλή, supply μοῖρα. —εἰ κε ποθι = εἴαν που (for ποτέ), Latin "si quando," "if ever," (and "would that it may be so," implied in the particle εἰ used for ordinary εἰ. See note on verse 66).—εὐτείχεον, "nobly-fenced," or "of beautiful walls," but *τειχιόεσσαν* (see book ii. 559) = "abounding in walls."

Τροίην: here of the city "Troy," which Homer elsewhere calls 'Ilios:" see on II. ii. 237.—ἐξαλαπάξαι, "at once to drain out its strength," i. e. "to sack" (mark the aorist). Root of ἐξαλ. is λάπτω, "to lap," (Latin *lambo*,) suck, and so drain.

131—136. μὴ δ' οὕτως = μὴ δὴ οὕτως (δὴ = δῆτα with imperatives) = "nay, do not now thus."—περ = Latin "quamvis."—ἐών, Ἐπίο = Attic ἔν, "actually being," or "being beyond doubt," when applied to adjectives or substantives.—ἀγαθός, ἐσθλός, and their opposites in Homer, refer to *rank*, or to physical, not to *moral*, qualities. The *moral* sense did not start up until just about the time of Socrates. (Compare our "aristocracy," "excellency," and the Irish term "the quality.")—κλέπτε νόψ = "meditate deception." (κλέπτω = old Latin *clepo*.)—θεοεικέλ, = "image of the gods."—παρελεύσεαι, "outstrip, go beyond," (a metaphor from the *race-course*, see book xxiii.; hence it came to mean "overreach.") So Shakspeare, in Henry VIII. "O Cromwell, the king has gone beyond me." Compare also Hesiod, Theog. 613, ὧς οὐκ ἔστι Διὸς κλέψαι νόον, οὔτε παρελθεῖν. There is a similar notion in the common expression "to get over," "come over," as expressive of *leceit*—αὕτως = "even so, just as I am" (in contempt).—αὐτὰρ ἐμ' (ἐμ', emphatic), "but that I—that I, indeed, on the other hand" (αὐτὰρ = "at vero").—εἰ μὲν δώσουσι εἰ δέ, = "in the first place... in the second place." μὲν, the old neuter of εἷς, "one" (as if εἷς, μία, μὲν), and δέ from δῖς, δύω = "the second."—ἔρσαντες κατὰ θυμόν, either "satisfying my mind," or = "having suited the reward according to my desires."—ἀντάξιον = "full equivalent."—εἰ μὲν δώσουσι: an ellipsis of the apodosis, common enough in Attic Greek with conditional sentences; supply, however, καλῶς ἔξει, "it will be well."—ἐγὼ δέ: δέ is here = αἶ, Latin "at" = "on the contrary."—At ἔσται we have an *epiopsis*, i. e., a sudden breaking off in silence of a non-completed sentence.

137—145. τεόν = σόν.—αὐτός = Latin, "ipse," English, "in person."—κεχολώσεται, "shall long continue angry:" this force of the paulo-post-future is derived from its implying that a thing has long been so; and therefore is likely *long to be so*.—ὄν κε, "upon whom-

soever."—*ἄξω ἑλάν*, "I will seize and drag off." This formula of the verb and participle is very common in Latin and Greek; in English we prefer two verbs joined by "and."—*μεταφρασόμεθα*, "we will consider among ourselves;" observe, the termination *μεσθα* is not merely Epic, but is common to all Greek poets.—*ἄστις* Epic = Attic *αἰδῶς*.—*ἄγε* = Latin, "age," English, "at once,"—without delay (literally it means "drive at it"). So also *φέρε* is used to express rapidity of action or thought, and like *ἄγε*, and "age" in Latin, it is besides a technical term for driving or carrying off plunder. Observe that *ἐρύσσομεν*, *ἀγείρομεν*, *θείομεν*, *βήσομεν*, are all *aorists* (in the subjunctive, with the mood-vowel shortened), and imply the immediateness of the different actions specified.—*ἐρύσσομεν* = prose, *καθέλκειν*, Latin, "deducere navem," "launch the ship.—*ἄλα*, "the briny sea:" notice that *δ ἄλα* is "salt," but *ἡ ἄλας*, the "salt sea."—*διαν*, "protected by a god," "divine;" applied by Homer to persons or places as of divine origin, or under divine protection.—*ἐπιτηδῆς*, adjective attached adverbially to *ἀγείρομεν* = "as many as suit our purpose."—*ἄν δ' . . . βήσομεν*, "and up (the sides of the vessel) let us cause to go" = let us put on board. This transitive sense of *βαίνω* is poetical.—*αὐτὴν Χρυσίδα* = "Chryseis, beyond or above all others." *αὐτός*, like the Latin "adeo," "vel," serves to give emphasis to the word it precedes; and especially to proper names. See *Iliad* vi. 451.—*αὐτῆς Ἐκάβης*. In this and kindred senses, *αὐτός* in Attic prose either precedes both article and substantive, or follows both; *αὐτός δ υἱός* or *δ υἱός αὐτός*.—*βουλῆφόρος*, "a member of the *βουλή*," or council, formed by the assembled kings.—*ἢ ἐ σὺ* = "or even thou."—*ἐκπαγλότατ* = "most terrible," or "most surpassing," (literally, it is an exact equivalent to the expression "most stunning," familiar enough to most English school-boys), from *ἐκπαγλος*, for euphony and by *metathesis*, instead of *ἐκπλαγος* from *ἐκπλήττειν*, to *stun*. Hesychius explains it by *θαναστότατος*.

146—153. *ἡμῖν*, dativus commodi.—*ἐκκέργων* = "the far-avorter," according to some, from *ἐργω*, *εἶργω*, to restrain, and *ἐκός*; and so Averruncus: according to others, from *ἐργον* and *ἐκός*, "working afar" = *ἐκηβόλος* = "shooting from afar."—*ἱερά βέβας* = "having offered sacrifices;" so *facio* in Virgil: "Quam faciam vitulā pro frugibus:" the term *θύειν* is post-Homeric, for it we find always *βέβας* or *δρᾶν*.—*ὑπόδρα ἰδάν* = Lat. "limis oculis suspiciens," "looking up from beneath at," i.e., "looking askance, or grimly at." *Τὸν δ' ἄρ' κ.τ.λ.* = "And just at that man Achilles, swift of foot, looked askance, and accosted him."

ἄμοι, "ah me!" The interjection *ᾗ* has the circumflex as a sign of the vocative case, but the acute or grave when employed as an exclamation before the other cases.—*ἀνείδειν ἐπιειμέναι*, "clad with shamelessness." (For this metaphor, see Psalm xxxiv. 26; cix. 18, 29.)

ὀδὸν ἐλθέμεναι, "to go on a march," and not "to go on ambuscade," as some wrongly take it: we have here the accusative of the *cognate notion*: so the Latin, "ire viam." This *marauding* sort of war is opposed to the *ἀνδράσιν ἰφι μάχεσθαι*, "confronting men on the battlefield."—*οὐ γάρ*, elliptical; supply "I will not obey thee," for, *καὶ—οὐ αἴτιοι*, "causing ill;" always in a bad sense in Homer.—*οὐ τί* = "not at all."

154—160. *πά ποτ*: see note, verse 108.—*ἐμὰς βοῦς*, feminine, as 2

is spoken of.—οὐδὲ μὲν ἵππους = "nor yet (my) horses," which in these marauding days, that remind us of the border history of Scotland, were more likely to be driven off than bees. Compare Scott:

"The herds of plundered England low,
His bold retainers' daily food,
And bough with danger, blows and blood,
Marauding chief!"—*Lay of the Last Minstrel*.

Φθίγη, the native country of Achilles, in Thessaly.—ἐριβάλακι, from *valde*, and βῶλαξ, clod = Lat. "glebosus."—καρπὸν = "crop,"—αἰή, Epic = Attic ἐπειδή or ἐπειδήπερ.—σκιόντα = "abounding in shade," i.e., thickly-wooded: adjectives ending in -εις = Latin -osus, note *abundance*.—ἠχῆσσα = "ever-sounding:" see above on σκιόντα. *κραιδέες*: the force of the neuter expresses contempt; so in English we say "a shameless thing."—Μενελάω, dativus commodi.—ἑσπόμεθα ὄφρα σὺ γένησθαι: here the principal verb, though past, is *in effect* present, and as *est*, governs the dependent verb *χάρις* in the subjunctive mood: "we have followed you, and are here, that you may exult."—τιμῆν = "commutation."—κυνῶπα, explained at v. 225 by κυνὸς ὄμματ' ἔχων.

μετατρέψω, "turn oneself round to look at," and so "to regard." The terms which express the movements and emotions of the mind must in all languages be drawn, by metaphor, from the terms which express those of the body.

161—168. καὶ δὲ, "and even:" in Attic it means "supposing now."—ᾧ ἔπι = Attic ἐφ' ᾧ, "for which."—οὐ μὲν = Attic οὐ μὴν, Lat. "neque enim."—σοὶ ἴσον = "equal to you," i.e., to yours. So Livy, book ii. 10: "supra Coelites Mutuosque id facinus esse."—πτολιέθρον, "fortress" (properly diminutive of πόλις, and generally used as its equivalent).—ἄτάρ = Lat. "at," "on the other hand."—σοὶ τὸ γέρας πολὺ μείζον, "you have that which is by far the more honourable gift" (the demonstrative force of δ is here less strong, and the substantive stands in apposition to it. See Jelf, page 97, vol. i. Greek Grammar).—φίλον τε, "yet still my own" (though small); often used by Homer in the possessive sense, even where anything but affection exists: (Achilles seems to feel deeply the invasion of those rights of *property* conceded to him in the division of spoil, after the sacking of the fortresses in the Troad.)—Φθίγην δ' = εἰς Φθίγην: this adverbial affix, signifying *motion towards*, is common in Homer: πόλεμόνδε, φόβονδε.—ἔμεν = ἰέναι.—πολεμίζων = "ever-warring," frequentative of πολεμέω, though not always used in its strict and proper sense by Homer.

170—175. οὐδέ σ' ὄϊα, "and I do not intend, for thee . . .": (σ' is σοί, dat. of advantage). Note that here οὐδέ is *absolute* in the sentence, that is, it has no relation either to a former or subsequent οὐδέ, and, as such, is best translated by "and not," the negation being generally joined to the verb. So also the particles μηδέ, μήτε, οὔτε, and the Latin *neq*, *neque*, are to be rendered "neither," "nor," when *relative*, "and not" when *absolute*. Sometimes it is *emphatic*, and so = *etiam*.

"Nec soli pœnas dant sanguine Teucri."

Virg. *Æn.* ii. 365.

"And the Trojans are *not* the only people who pay the penalty of blood."

"Nor" is often used, on the other hand, for "and not" by our poets.—*διώ*: see note on verse 78.—*ἄτιμος ἐών*, "actually, beyond doubt dishonoured:" see note on verse 131.

ἄφενος (*ἄφθονος*), "abundance." Its adjective *ἀφνειός* is applied to Corinth, in *Iliad*, book ii.—*ἀφύσσειν*, used in its first sense to *draw off* in full tides in verse 598, *νέκταρ ἀπὸ κρητῆρος ἀφύσσαν*.

φείγε μάλ', "by all means fly."—*οὐδέ*: see note, verse 170.—*παρ' ἑμοῖγε καὶ ἄλλοι*, "ay, others too there are with me."—*διωτρεφένω* = "Zou-cherished."

176—180. *φίλη*: the adjective here, though common to *πάλεμοι* and *μάχαι*, is made to agree with *ἔρις*, as being the most significant trait in Achilles' character.—*καρτερός*, "physically strong."—*πou* = prose form *δήπου*, Lat. "opinor," "I trow."—*θεός που κ.τ.λ.* = "ay, that, I trow, a god has given thee."—*ἔνασσε Μυρμιδόνεσσιν*, "lord it over thy Myrmidons."—*ἀλεγιζώ*: frequentative of *ἀλέγω*, "to heed;" always used by Homer with a *negative*; governing a genitive case, as do all verbs of caring for and their contraries.

181—187. *κλισίηνδε*: see note on verse 169. The term *κλισία* is poetical and Homeric; the term *σκηνή* is post-Homeric.—*Βρισήδα*: see book ii. 689.

ῥσσον = Attic *ῥσσω*, before comparatives.—*φέρτερος*, "superior in rank."—*στρυγέ*: Scholiast, *ἐλαβηθῆ*; others, "may fear and loathe."—*ἴσον ἐμοὶ φάσθαι* (middle), "to fancy himself equal to me."—*δμοιωθήμενα* = *δμοιωθῆναι*, "to declare himself my equal to my very face;" an evident climax.

189—194. *ἄχος* = "a pang" (of indignation).—*ἐν*, adverbial = "within."—*στήθεσσι*, "chest," local dative (derived from *ἴστημι*).—*διάνδιχα μερμηρίζεν*: so Virgil, *Æn.* v. 701, "Nunc huc ingentes, nunc illuc pectore curas Mutabat versans," "halted between two opinions."—*λαίσιοι*: "the shaggy breast" was considered a sign of strength.—*φάσγανον*, by metathesis for *σφάγανον*.—*παρὰ μηροῦ*, "from the side of his thigh:" (so in French we find, "de chez quelqu'un:" Jelf).—*ἀναστήσειεν*, "stir up to rebellion" = prose form, *ἀναστάτους ποιεῖν* (Liddell and Scott's Lexicon); others say, "drive from their seats," which seems comparatively tame.—*ἐναρίζοι*, "to slay and spoil" (der. from *ἐναρα*, *spolia*).—*ἔρμαινε* = "agitabat animo," "pondered on."—*φρένα . . . θυμόν*: the first refers to the *intellect*, the second to the *feelings*.—*ἔκκετο*, imperf. = "he continued to draw" (while pondering).—*ξίφος*: the long straight sword, made of bronze, two-edged, opposed to the *μάχαιρα*, a dirk, or sabre.—*Ἀθήνη* = Minerva of the Romans, and Neith of the Egyptians.

195—200. *πρό*, forth (adverbial).—*δμῶς* = *δμοίως*, "equally;" but *ῥσσω*, "nevertheless." Notice that *ἦλθε*, *στή*, *ἔλε*, are all aorists, denoting instantaneous acts.—*ξανθῆς κόμης*, "by his auburn hair" (genitive of the part indicated). This colour was considered the most beautiful, and attributed to Apollo and women: "Cui flavam religas comam," Horace.—*οἶον*: see note on v. 118.—*τῶν δ' ἄλλων* = "but of all the rest," Lat. "ceterorum."—*ἄλλων* = "of others."—*φάνθεν* = (prose) *ἐφάνθησαν*.—*δρᾶτο* = "saw with his own eyes." Homer constantly uses this verb in its early and middle sense.—*δεινὰ δέ οἱ ὄσσε*: Virgil describes them thus, *Æn.* v. 647, "divini signa decoris, Ardentesque notate oculos."—*φωηθῆσας προσηίδα*, "accosted her aloud." Virgil's "vocce refert,"

ta est," "ore locuta est," as opp. to "secum," "with oneself," own mind."—*μιν*, Epic = Attic *αὐτήν*.

8. τίπ᾽ = τί ποτε, "quid tandem?" "why, I pray you?"—see Iliad v. 738.—*εἰλήλουθας*, perfect in a present sense; come, and are you now present?" and therefore its dependent in a *subjunctive* mood.—*ἦ ἴνα ἴδῃ*; "is it that you may see?" first question in this double direct question expresses the wish of the speaker; the second question, which follows with *ἦ τί* t. "an," signifies the only thing the speaker can make up his mind to case the person of whom the question is asked does not inform him better. Passow proposes always to write *ἦ* in direct questions only in *indirect* questions.—*ἐκ* = "forth," adverbial.—see Epic of *εἶρω*, "to speak."

ἴσθαι ὅτι, "I intend it shall even be accomplished."—*ἦς* = *ἴσθαι* harmonises with the aorist *ὀλέσση*, "soon lose," while *ἴσθαι* harmonises with the *mood* (subjunctive), "he may at some time lose."—*γλαυκῶπις* = "keen-eyed" (referring not to the eye; the *expression* of the eye); thus in Iliad v. 172, the verb *ἐπὶ* to glare upon," is applied to a lion darting upon his prey. See also Donaldson's able remarks on *γλαυκός*, in his *New Cræon ἐγώ*, "I have come on the instant:" aorist in present tense followed by subjunctive verb.—*πίθραι*, "may at once another aorist.—*αἴ κε*, "if perchance" (and would that you this implied wish see note on v. 66.—*μένος* = "rage for

6. ἀλλ' ἄγε, λήγ' ἔριδος = "I pray you, at once cease from strife, for ἀλλ', note on v. 32, and for ἄγε (= Lat. age), see note on v. 32, and therefore equal to "and do not:" see note on v. 32.—*ἀλλ' ἦτοι ὀνειδίσον*, "in troth (ἦτοι), reproach him at once pray:" (ἀλλ', with imperat.; see v. 32.)—*ὡς ἔσται περ*, "just as shall come or occur [to you]."—*καὶ τρίς τόσσα* = "even thrice as many."—*χρή*, in the sense of oportet, "it is our duty." Homer uses this term, except once in the Iliad, I. 337, where he uses *ἔδησεν* in the Odyssey, Σ. 100, where he has *ἔδησεν* (strictly from *δίδωμι* an oracle: thus the full form will be *χρή δ θεός* = "it is the god;" so, "it is fated," or "necessary;" and hence sense, "it is our duty").—*σφώτερον*, "of you two (Hera and I)." "Ay, it is my duty, goddess, at once to hold in honour your prayer for γε see note on v. 60.—*εἰρύσασθαι*, literally = "to apply myself."—*περ*: see note on v. 131.—*καὶ μάλα περ* = "though much."—*ὧς* = *οὕτως*.

4. ὅς κε θεοῖς, κ.τ.λ. = (*in prose*) ὅς ἂν ἐπιπέθηται θεοῖς, οὗτος ὄν' αὐτῶν. See also St. John's Gospel, ix. 31.—*ἐκλυον* = Lat., solent.—*ἦ* = *ἐφη*.—*σκέθε* = *έσχε*, "checked."—*οὐδ' ἀπίθησε*, "did not disobey:" see on v. 170.—*Ὀλύμπιον*, "to Olympus."—*εἰς*, "into the mansions."—*μετὰ δαίμονας ἄλλους* (makes the *εἰς*, with the accus. after verbs of motion) = "right into of the other divinities."

ἄνω = Attic, *ἐξαῦθις* = Lat., "denuo," "anew."

ἴς = *βλαβεροῖς* (Scholiast), lengthened poetical form of *ἀτηρός*

4. οἶνοβαρές = Lat., "vino gravis."—*κινὸς ὄμματ'*: see note

οἶ v. 159. The dog was a symbol of impudence and effrontery: see Plato's Republic, iii. 5.

πορ' = πάποτε (always with a negative in Homer and Hesiod).

θωρηχθῆναι = "corslet thyself," and so "arm thyself" (*passive* used as a *middle*).—ἀριστήεσσι = ἀριστεύσσι, Lat., "optimates," "nobles;" opposed to λαῶ ("common soldiery") in the previous line.—κρά: see note on v. 44. Compare the French saying, "c'est ma mort," when anything is done with a bad heart; and also compare,

"'Tis death to me to be at enmity;
I hate it."—Shakspeare, King Rich. III.

And Scott (Lay of Last Minstrel),

"These hated Henry's name as death."

πολὸν λάϊον = Attic, πολλῶν λ.—ῆ, ironical, "forsooth," Lat. scilicet.—λάϊον, "more desirable," from λάω, "to desire," as "optimus," in Latin, from "opto."—ἀποιχεῖσθαι κ.τ.λ. = ἀφαιρεῖσθαι (τοῦτον ὅστις ἄν).

οὐτιδανοῖν: local dative (the genitive would imply sovereignty over).—ῆ γὰρ ἔν = "aliter enim," Lat., "for else."—ἔσται: emphatically for ἔστανον, "for the very last time."—ἐπί, adverbial, "moreover."

ναί μά, "yes! by —." This old form of affirmation is still preserved in Xenophon (Mem. ii. 7). In Attic Greek νή is used for *affirmative* oaths, μά in *negative*. νή is only another form of ναί. Aristotle (Politics, iii. 14) mentions the heroic kings swearing by their sceptres. Compare also Book of Judith, i. 12, and Virgil, *Æn.* xii. 206; and Shakspeare's King Richard II.: "Now, by my sceptre's awe, I make a vow."—σκήπτρον: derived from σκίπτω, "to lean upon," and so originally "a staff" (hence, also, σκηπίων, Lat. "scipio," "scapus," and English "shaft").—φύλλα: used only in the plural by Homer, Hesiod, and Herodotus; akin to φύω, βλώω; Lat. "folium," "flos," and English "bloom," "blithe," and Sanscrit "bhū."

235—244. τομήν = "the (trunk) from which it was cut" (from τέμνω).—οὐδ' ἀναθηλήσει: see note on v. 170.—γὰρ βᾶ = "just because."—ἐ = αὐτὸ (i.e., σκήπτρον), often used by Herodotus and Homer for the corresponding parts of αὐτός in all three genders.—περί, adverbial = "round about."—ἔλεψε here governs *two* accusatives, one of the whole (ἐ), and another of the separate parts (φύλλα τε καὶ φλοιὸν); an instance of what is called σχῆμα καθ' ὅλον καὶ μέρος (see Jelf's Greek Grammar).—χαλκός = "bronze," a mixture of copper and tin, by which the copper is made very hard; not our "brass" (copper and zinc), which was *unknown* to the ancients.

ἴν' αὐτέ μιν, κ.τ.λ.: = "but now in turn Achaia's children bear it." Newman.—αὐτε = Attic αὐ = Lat. "vicissim," "in turn:" see *Æsch. Ag.* 1280.—φορέουσι, frequentative of φέρω, as in Latin "gesto" is of "gero."—δικαστοί, "dispensers of justice," i.e., the *nobles*, who enjoyed supremacy in religion, war, and the administration of justice (see Aristot. *Pol.* iii. 14, and *Iliad* ii. 204). These alone were allowed to speak in the assembly (agora), and in doing so they held in their hand the staff or sceptre which they received [αὐτε, "in turn"] from the herald (see *Iliad* xviii. 505; xxiii. 566).—εἰρήναι = εἰρνεῖται = "guard."—πρὸς Διός = "by command of Zeus."—θέμιστας = "ordinances" (properly, that which is *laid* down; Lat. "jus," or "fas" (especially

posed to "lex," written law).—*ποθή* (elsewhere in Homer *ποθός*),
 "giving for," "regret (for the absence of)," = Lat. "desiderium."—
ωντας = Lat. "cuncti," either "conjointly," "the whole body of,"
 all without exception." In the latter sense it is best translated by a
 negative: "there is not a single son of Achaia whom it will not
 —*εἶτ' ἄν*, poetical = *ἔτ' ἄν* or *ἔταν*.—*ἀνδροφόνου* = "hero-slay-
 " so Horace, "homicidam Hectorem."—*χάωμενος*, middle sense =
 aged at thine own self."—*ἔτ' = ἔτε*, *νότ' ἔτι*, = Lat. "quando-
 enim," "since:" so also at v. 412.

5—254. *ποτί = πρὸς*.—*ἐμήνιε*, "continued in anger" (imperfect).
ἠεπής, κ.τ.λ.: "The bland of speech, the clear of tone, the Phylia
 arguer:" Newman.—*τοῦ καὶ ἀπὸ γλώσσης*, κ.τ.λ. = "and forth from
 man's tongue (*ῥέειν αὐδή*) utterance flowed." This image is common
 most all our poets; it is often in Tennyson:

"And from her lips, as morn from Memnon, drew
 Rivers of melodies."

is in *Ἐννεο*:

"the full-flowing river of speech
 Came down upon my heart."

is has:

"Turned him all ear, to hear new utterance flow."

is has:

There ran two bubbling springs of talk from their sweet lips."

ος *γλυκίων*: see Psalm cxviii. 103, Pindar's *μελικόμπων αἰοιδῶν*, and
lylus' μελιγλώσσοις πειθοῦς ἐπαοιδῶν.

η, "ere this."—*μερόπων* = "articulately speaking" (literally, "voice-
 ing").—*γενεαί*: the generation was about thirty-three years. He-
 tus (ii. 142) says, *γενεαί τρεῖς ἀνδρῶν ἑκατὸν ἑτέα ἔστι*.

ἴφην = ἐτράφησαν: here we have the figure *ὑστερον πρότερον*, or the
 first, as birth precedes education.—*μετὰ δὲ τριτάτοισιν* = "among
 of the third (generation) he was reigning."—*μετὰ*, with a dative,
unfamiliar to poetry, especially Epic; in prose, *σύν* and *ἐν* are used for this
 position. Note that had Nestor belonged to the third generation, we
 should have had a genitive case (*μετὰ τριτάτων*).

τοι, "O ye gods!" (so called by the Dryopians); but *ποπῶι*, the
 junction = Lat. "papæ" = English "fie!" Of Nestor's interces-
 Horace remarks—

"Nestor componere lites
 Inter Peliden festinat et inter Atriden."

"festinat" is fully warranted by the Homeric *ἀνόρουσε*. Compare
 the intercession of the Bishop of Carlisle in Shakspeare's King
 and II.

5—260. *κεχαροῖατο = χάρωντο*, aor. 2, with Epic reduplication.—
ἦν, "in council." The duty of the Homeric chief was to be wise in
 civil and brave in battle. In prose we should have *κατὰ βουλήν*.—
σθαι = prose form, *τὸ μάχεσθαι* (the infinitive verb used as a sub-
 jective).—*περί*, adverbial, "superior to"—*ἀλλὰ πίθεσθ'*: see note on

v. 32.—*ἡέ περ ὑμῖν* = "chan even you", for *ἡέ περ ὑμῖν διμῖλ* "many a time before this."

261—270. *καὶ σὺ ποτέ μ' οἶ γ' ἀθέριζον*, "ay, and thou slighted me."—*οὐδὲ ἴδωμαι* = "and (as things are at present not expect to see (such))." This use of the subjunct sentences is *Epic*.—*οὐδὲ ὄψομαι* (the indicative future) would *certainly* not see:" (compare for *οὐδὲ* the note on v. 170.) contemporaries and character see Grote, vol. i. p. 153. Mentioned by Nestor here are all Lapithæ (a Thessalian *Theseus*. Polyphemus is not to be confounded with the called, in the *Odyssey*.

ἀντιθεον = "a match for a god" (in strength).—*κάρτιστος* the most hardy" (*δή* is always intensive with *superlativ* follows).—*κεῖνοι*, poetical = prose, *ἐκεῖνοι*.—*ἐκπάγλως*: v. 146.—*φηρσί*, "the Centaurs" (*Epic* for *θηρ* = Lat. "i γαίης, "a far-away land," from *ἀπό*, as *ἀντιος* from *ἀντι* *Ἀπία γῆ* = "the Peloponnese," called so from *Ἀπία*, a myth Argos, belongs to the age of Greek Tragedy. The H moreover, has the first vowel *short*, while the Tragic term. *καλέσαντο* (mid.) = "called me to themselves."—*καὶ μέ* "and yet."

271—283. *κατ' ἔμ' αὐτόν* = Lat. "pro virili parte."—*καὶ* on v. 269.—*ξύνειν* = *ξυνίεσαν*.—*ἀλλὰ πίθεσθε*: see note, v. 58 = "I pray you let him (retain her), even as;" suppl not *αὐτήν*, which would mean "let her go."—*θέλ' ἐρίζεμ* upon contending" (as opposed to *βόλομαι* = "wish," "pre τιμῆς, i.e., *τῆ τῶν ἄλλων*, *ἀλλὰ μείζονος*.—*παῦε*, "make to c = "cease."—*Ἀχιλλῆϊ χόλον*, "dativus commodi."—*θ* *Ἀτρείδῃ*, *σὺ δέ* = *σὺ δέ*, *Ἀτρείδῃ* (regular form).—*ἔρκος πολέ* against war:" *objective* genitive (*ἔρκος*, from *εἶργω* = 1 2ndly, "defence").—*πέλεται* = "was and is," i.e., "cont

284—300. *καὶ δὴ ταῦτά γε, κ.τ.λ.*: Newman renders, "A this, old friend! discreetly hast thou spoken:" for *γε* v. 60.—*ἐθέλει*, "is bent on."—*περὶ πάντων ἄλλων* = "p (properly, "from the *midst* of all others:" the adverb *πε* the notion of *superiority* visibly as arising from an act objects).—*πάντεσσι δ' ἀνάσσειν* = " (he is bent upon) bei among all, or, in all things (a better rendering)." *πάντα* "to be sovereign of all" (*πάντεσσι*, the local dat.: verse 252).

ὑποβληδὴν = "catching up his words."—*ἄλλοισιν δὴ* = care not to whom:" (*δὴ* = *ἤδη*, 1st sense, "now;" 2nd se as *μονοὶ δὴ*, "quite alone," especially with *superlatives*: definite more definite, and, as here, it makes an indefini more indefinite).—*ὄτω πείσεσθαι* = "I intend to obey" v. 78).—*ἐν φρεσὶ βάλλαο σῆσι* = Virgil's "condita mente t up in thy mind;" with *εἰς φρένας* it would be = "cast into *ἐν*, however, here implies not only motion to the mind, but *tinuance* in the mind.—*τῶ ἄλλω* = "with any one else" (*ἐπεὶ μ' ἀφέλεσθέ γε δόντες*, "ay (I am so resolved), since ; given her, are at once taking her away from me."

300—314. *μηδ' μελαίρη* = "dusky galley" (either becau

are painted black, or covered with pitch to protect them against the effluence of water and air).—*τῶν οὐκ ἂν τι φέροις ἀνελάων*, “of those things thou shalt not take up, and bear away a single (thing).”—*εἰ δ’ ἔγωγε*, an ellipsis of the protasis; supply *θέλεις*.—*ἔγωγε μὴν πείρησαι* = “at once, I say, at once make trial for thyself.” Mark the force of the *πίστις*, and the middle signification in *πείρησαι*, Epic = Attic *πείρασαι*. or *ἔγωγε* see note on v. 141.—*ἐρωήσεται περὶ δουρὶ*, “shall start upon my spear-shaft, all around;” *περὶ* being an *adverb*, according to Homeric usage; *δουρὶ* being the *local* dative.—*νηῦς ἕϊσας*, “well-balanced ships” so in the *Odyssey* we have *φρένες ἔνδον ἕϊσαι*, “well-balanced faculties,” an *even mind*;” Lat. “*mens æqua*”).—*ἐς δ’*, “and therein,” *adverbial*.—*ἔκρινεν*, “selected (and placed).”—*βῆσσε*, see note on ver. 144.—*ὑγρά λευθα*, “the yielding paths (of ocean).” Beck. *κέλευθος* singular, *ἔλευθα* plural; (so *δίφρος*, *δεσμός*, κ.τ.λ.).—*πολύμητις* = “much-devising;” a common epithet of Ulysses.

315—331. *ἔρδον*, see on ver. 147.—*τελεέσσας ἑκατόμβας*, see on ver. 16.—*ἀπυργέσιοι*, “barren,” “nor corn nor wine producing” (Newman), *ἔ*, “not,” *πυργάω*, “to gather in the harvest or vintage”).—*οὐρανόν κεν*. Here, as elsewhere in Homer and the old Greek poets, the objective relation of place is expressed by the case only; afterwards it was expressed by prepositions and local adverbs; in later Greek we would have had *εἰς οὐρανόν*.—*οὐδ’ Αγαμέμνων*, see on ver. 170.—*Ταλθύρων*, see Herod. vii. 134.—*κήρυκε*, “heralds:” they were (as here, *free* and *honourable* servants (*θεράποντες*), the depositaries of sacred and international law (*Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν*, ver. 334), = Lat. *legati*, *seciales*.—*ἔρχεσθον κλισίην*, see on ver. 316.—*βίγιον* (Scholiast *φρικωδέστερον*), comparative from substantive *τὸ βίγιος*, Lat. *frigus*.—*κλισίας*, “huts,” “tents,” = post-Homeric *σκηνή*.

οὐδ’ ἔρα τῷ γε ἰδῶν γήθησεν Ἀχιλλεύς, “ay—and Achilles exulted not, as was fitting (*ἔρα*, “fittingly,” “suitably,” first sense), when he saw those two (heralds).”—*τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα*, “those two at once abashed (before Achilles) and (yet) respecting their king (Agamemnon).” Notice the change, here, from the aorist to the present participle; the former referring to what took place at the *instant*, the latter to what was being continued.

332—340. *ἄσσον*, comparative from *ἄσχι*, “near,” = Attic, *ἄσχιον*.—*ἄλλ’ ἔγωγε, ἔξαγε κόρην*, “quickly, I pray, lead out the damsel:” for *ἄλλ’* see on ver. 32; for *ἔγωγε* on ver. 141. Newman translates, “But, come, Patroclus Jove-derived, prythee, bring out the damsel.”—*δός*, “at once give up” (aor. 2).—*τῷ δ’ αὐτῷ*, not *idem*, but *illi ipsi*, “those themselves” (i.e., the heralds).—*πρὸς τε θεῶν μακάρων*, “both before the heaven-blest gods” (*πρὸς* here = Lat. *coram*, “in the presence of”). In Homer, *μάκαρ*, “blessed with heavenly bliss,” is peculiarly an attribute of the gods, as opposed to mortal men: in post-Homeric Greek, sometimes the *dead* are so called, as the gods give no *perfect* happiness in this life. (See Arist. *Ethics*, bk. i.)—*θνητῶν ἀνθρώπων*, “human beings subject to death.” Shakspeare (*Midsummer Night’s Dream*) has “*human mortals*,” and old Chapman has “*mortal humans*.”—*τοῦ βασιλῆος ἀπηνέος*, “that ungentle king.”—*εἰ ποτε δ’ αὖτε = εἴποτε δὴ αὖτε*, “if ever again hereafter.”—*χρεῖῳ = χρεῖα*.

341—349. *τοῖς ἄλλοις*, an *aposiopesis*.—*φρεσὶ θύει*, “burns or rages in soul.” Passow considers *θύω*, “to rage” (*θύω*), identical with *θύω*, “to

sacrifico;" the one being *intransitive*, "to flare up," "rage like fire;" the other being *transitive*, "to burn in sacrifice."—*οὐδέ*, "and not."—*νοῆσαι*, aor., "to see at a glance."—*αὐτίς*, Lat. *res* of *time* and *space*.—*ἀέκουσα κίε*, "unwilling she continued to imperfect beautifully expresses here the continued relucta which she leaves Achilles).—*ἄφαρ*, not "apart," as some say, *time* only in Homer = "forthwith," "immediately" (from *ἄρα*).—*νόσφι*, "by himself." See Donaldson's *New Cratylus*, *λιασθελς ἐτάρων* (middle sense), "turning himself away from to κλίω).

350—356. *ἀπείρονα πόρταν*, better with others, *οἶνοπα πορταν* visaged deep," i.e., of a dark, purple colour, like the early visaged ancients, according to Eustathius, = "at depths of purple Newman.

Compare Byron's *Bride of Abydos*, which is apropos in one respect:

"His head was leant upon his hand,
His eye looked o'er the dark-blue water,
That swiftly glides, and gently swells,
Between the winding Dardanelles.
* * * *

He thought but of old Giaffir's daughter."

μυνηθῆδιόν περ, "(to live) for a very short time."—*περ*, an inter-ticle, a short form of *περίσσω*, "exceedingly."—*τιμήν περ*, "with an exceeding degree." In Attic Greek, *περ* = "just," "sovereignly or *quamvis*. *οἶός περ*, "just such a person as."—*ἐγγυαλί* "at once to put into my (palms) hands."—*οὐδέ*, emphatic, "no."—*αὐτίς ἀπούρας* (elliptic), supply *ἑαυτῆς*. *ἀπούρας* = *ἀφελόμενος* 357—365. *πότνια μήτηρ*, "his queenly mother" (*πότνια δέσποινα*).—*πατρὶ γέροντι*, i.e., *grandævus Nereus*; see Virg. C. 392.—*καρπαλίμως*, "at a tearing speed" (literally), (from *ἄρπυρία*; *rapidus*).—*καὶ ῥα πάροιθ' αὐτοῖο καθέζετο*, "and just before she seated herself:" *πάροιθ'* is adverbial, and the verb *καθέζετο* middle.—*κατέρεξεν*, "did him down" (literally), i.e., "fondled." *ἔφατ'*, *ἔκ τ' ὀνόμαζε*, "she thought the word, and forth she uttered." Few passages in Homer are more commonly mistranslated than this. Even Newman disappoints us here, having fallen, as we once did, into the common error. Nügelbach translates it, "she said what she thought, and spoke it fully out;" Newman, with a host of other translators, says, "she spoke, with a host of other translators, *his name pronouncing*," a version sufficiently refuted by the fact that in her reply she does not even once mention her son's name, therefore, give to *ὀνόμαζε* the sense of "uttering," which it bears elsewhere in Homer; Il. xviii. 449: the sense of "meant by name" more properly in Homer belongs to *ὀνομαίνειν*, or *ὀνομαίνειν*. The meaning attributed by some to *ἔπος τ' ἔφατ'*, "she said what she had to say," does not appear very applicable to any passage in Homer, and still less so to this, where she (Thetis) merely makes an announcement and does not begin "to say what she has to say" until about five lines afterwards (ver. 413). The simple and obvious meaning of *ἔφατ'* is, "spoke with herself" (middle voice), and so "thought," a meaning which it has even in the active voice. This line is often met

mer, and always where scenes of deep emotion and tenderness are ascribed: it seems to be a formula for introducing an *affectionate* lress, where we find the combined energy of the hand, heart, and tongue. Observe that in the farewell of Hector and Andromache (bk vi.) we have the first part changed into "she *clung* to his hand." This analogy between thought and the expression of thought was pressed in the philosophic times by λόγος, Lat. *ratio* and *oratio*. Compare also note on ver. 187, and ver. 83.—πένθος, "deep grief" properly "for the dead," Lat. *luctus*.—εἶδομεν = εἰδομεν. In the Venetian edition of Homer, 27 lines, beginning with the 366th, are marked with an obelus, and a scholium on line 365 says they are interpolated. 370. This and the following verses are repetitions of verses 13—25. Modern critics have objected to the frequent repetitions in Homer, as being "without taste;" the same charge may be brought against Euripides, who acts "without taste," as she does so many things without variation. Dübner.—μετὰ σφίσιν: remark here that σφίσιν retains its neuter, as, according to Göttling, enclitic pronouns always become independent when orthotone prepositions precede them; in such cases the neuter is emphatic.

384—390. ἐπασσύντερον, comparative only in *form*, not in sense, "one fiercer than another."—ἐγὼ πρῶτος κελδμην, "I was the first person to urge." πρῶτος personal, like Lat. *primus*. Πρῶτον would be = either, "I urged before I did anything else," or "I urged for the first time."—ὠρακι, i. e., Apollo; see ver. 36; called in ver. 385, Hecatus (ἑκάτοιο), which Newman conjectures to be a title ("far-avorter") = to Αἰροτροπιος Apollo, "remover of disease;" as Hecate is applied to his sister Artemis, for her knowledge of the medicinal properties of plants.

393—403. ἀλλὰ σὺ, εἰ δύνασαι γέ, περίσχεο, κ.τ.λ., "I pray, do thou surround (since thou canst), at once cling round (protect) thy gallant son." Newman translates, "But thou around thy bonny child enfold thy arms, if able." See notes on verses 32, 60, and 18.—ἔηρος is the irregular genitive singular of εὖς, "good" (in war), "brave:" it used to be written ἔηρος, and wrongly taken as an irregular form of εἶο, οὖ, "his own," Lat. *sui*, which Homer expressed rather by φίλος (see Buttman and Jelf).—ἐλθοῦσα λίσαι, better translated by two separate verbs, "go and entreat, without delay" (mark the aorists).—εἰ ποτε δῆ (ἤδη), "if ever before this (time).—ἢ καὶ ἔργῳ, "or even also by deed."—πατὴρ ἐν μεγάροισιν, "in the halls of my father (Pelus)."—σέο ἄκουσα κ.τ.λ.: compare the Latin form *audiebam ex te, quæm diceret*.—εὐχομένης, "maintaining;" from εὐχόμεαι, properly "to speak aloud," and so "to pray," "to maintain," or "boast of what one has a right to boast of."—οἷη ἀμύνη, "that you were the only one to ward off." Observe here the personal force of οἷη with the verb, "the only person who" = Lat., *sola*. As Vir. il, of Cassandra, "*sola canebat*," "was the only person wont to sing [the song of prophecy]:" also remark the construction of the nominative with the infinitive, the reference being to the same subject with the verb (ἔφησθα) that precedes.—ξυνδῆσαι, "bind together," literally, i. e., "bind hand-and-foot."—ἤθελον: see v. r. 112, note.

Ἄλλὰ σὺ τὸν γ' ἐλθοῦσα, κ.τ.λ., "Ay, but thou, O goddess, didst swiftly go, and from his chains by stealth didst soon rescue that (god)." See notes on ver. 60 and 32, and mark besides the force of ἐνὶ in ἐπελεύσασ, = Lat. *sub*, "by stealth." (Often it has, like Lat. *sub*,

the force of "by degrees," "gently" in composition with verbs.—*μακρὸν* "Ὀλυμπον," "far-stretching Olympus."

403—412. *καλέουσι θεοὶ*: the appellation given by the gods is the more ancient; that "by men," in Homer, is the one current at his own time.—*πατὴρ ὄν*, "than his own father," i. e., Neptune.—*κόδει*, "glory" (generally *in war*): the Attic form *κόδει*, dat. sing.

ὑπέδδισαν, "felt a secret dread of:" compare note on ver. 400.

οὐδέ (absolute) *τ' ἔδησαν*, "and they bound him not."

γούνων = *γονάτων* Attic (genitive of the part touched).—*αἴ κέν πω*, "if haply in any way" (and *would that it may be so*; see note on ver. 66).—*ἀρῆξαι* (aor. i.), "to give instant aid to."—*ἔλσαι*, "press hard" (properly "to roll tightly up;" see, however, Buttman's *Lexilogus* on this word.—*ἐπαύρωνται βασιλῆος*, "may enjoy their king" (there is an ellipsis of *ἀπό*), *ironical*, = prose form *ἀπολαύειν*: so also Latin *frui alicui*, and in French *jouir de quelqu'un*, and in English sometimes we say (ironically) "we wish him joy of."—*ἦν ἄτην*, "his own ruinous infatuation." The term *ἄτη* (personified in *Iliad* T. 21) denotes judicial blindness, plunging the victim into sin and misery. In good Attic prose it is represented by *ἀρά* and *ἐρινός*.—*ἔτ' ἄριστον*: see note on ver. 244.

414—423. *ἔμοι*: see note on ver. 149.—*τί νύ*, "why, indeed," = Lat. *quidnam*.—*αἰνά* = *αἰνάς*, synonymous with *κακῇ αἰσῇ* at ver. 418.—*αἰὲς ὀφελές ἦσθαι*, "O that you were sitting" (but *are not*): this formula expresses a *useless wish*.—*μίνυθά περ*: see note on ver. 252.—*πᾶρά πάντων*: see note on ver. 287.—*ἔπλεο*, for *ἔπελον*: see on ver. 284.—*τοῖ*, explained by the Scholiast as = *διδό δῆ*.—*τοὶ ἐρέουσα*, dative of advantage.—*εἴμ' αὐτῆ*, "I will go *in person*:" so *ipse* in Latin.—*αἴ κε πῖθηται*, "if perchance he may be won over" (and would that he may): see on ver. 66.—*ἀλλά σὺ μῆνι*, "do you, I pray, cherish your rancour against:" see on ver. 32.—*πάμπαν*, Epic = Attic *πάνν* or *παντελῶς*.—"Ὀλυμπον ἀγάννιφον," "snowy Olympus." Hesiod gives it the attribute *νιφός*, as its summit was covered with snow during the greater part of the year: the most frequent epithet in Homer for this mountain is *μακρὸν*, from the wide extent of its summit, which is a bare light-coloured rock. It is now called by the surrounding inhabitants, *Ἐλύμπο*, i. e., *Ἐλυμπος*, an ancient (Æolic) dialectic form, as *Ἐρχομενός* for *Ὀρχομενός* Dodwell, Leake, and others have given its height as six or seven thousand feet: it is now ascertained to be 9754 feet. (Dr. W. Smith's *Dict. of Geogr.*)

ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπίας. The Southern Ocean is here meant, by whose western extremity lived the Æthiopians. Homer conceived the Ocean to be a river (*ποταμός*, Milton's "Ocean-Stream,") running round the earth's disk; he called it *ἀπὸ ῥόου*, as it thus flowed round and back into itself. For the force of *ἐς* and *μετὰ* with verbs of motion see on ver. 222.

Αἰθιοπίας. See *Odyss.* i. 22, *Herod.* ii. 23, also *Herod.* iii. 20, The word is Semitic and purely indigenous: to this day they call themselves "Itiopjawan," which the Greeks assimilated to *Αἰθιοπία*, and then assumed the derivative ("sun-burnt") *αἴθω*, *ἔψ*. The high civilisation of Æthiopia is attested by historians, and confirmed by monuments: whether religion and the arts ascended the Nile to Æthiopia, or descended to Egypt, is yet uncertain: we know, how-

r, that the Æthiopian government was even more sacerdotal than Egyptian, and that the morals and manners of the people arrived in a great degree the distinction of "blameless."
24—434. *χθιὸς ἔβη*, adjective, for adverb *χθές*; Lat. *heri*, Saxon *er*(day). — *δωδεκάτη*, supply *ἡμέρᾳ*. — *ποτὶ χαλκοβατῆς δῶ* = *πρὸς κοβατῆς, δῶμα*, "to the mansion paved with bronze" (which was a pound of brass and tin. The ancients knew little or nothing of it, which is a compound of copper and zinc).

o Spenser (Faerie Queene),

"To Jove's high hous through heaven's *brass-paved way*."

συνάσσομαι, "will embrace his knees" (compare in Shakspeare the *bs* "to lip," "to knee," &c.) — *ὄτω πείσσεσθαι*: see on line 78. — *ὧ*: "just so:" see on ver. 96.

ἀπ' αὐτοῦ, elliptical: in full it would be *ἐπ' αὐτοῦ τοῦ τόπου*, "on very spot." — *ἐυζώνιο γυναικός*, supply *ἔνεκα*. — *τήν ῥα*, "just that:" see on ver. 96. — *ὅτε δῆ*, "exactly when:" see on ver. 295. — *ἔσος*, "the inner part of the harbour;" and so taking in the *δρμος*: 435), which is the "mooring-place" for the vessel. — *ιστία μὲν ἴλιαντο, vela contraxerunt*, "they furled their sails." — *ιστοδόκη*, "a sthold," a piece of wood standing up from the stern, on which the *st* rested when let down. — *προτόνοισιν ὑφέντες καρπαλίμως*, "lowering by the forestays at a tearing pace:" see note on v. 350. — *προέρεσσαν μοῖς*, "rowed (it) forward with their oars." Büfmlin has rightly *in* here *προέρεσσαν*, following Spitzner and others, and not the inary reading *προέρυσσαν*; from *προερέειν*, which means to *drag ward* (see ver. 308), and not to *row forward*.

36—439. In the lines commencing with *ἐκ δ'* Newman has ably dered the form and spirit of the original:

hen out they tossed the mooring-stones, and bound to them the stern-ropes,
nd out themselves did disembark upon the rough sea-margin,
nd out they brought the hecatomb for arrowy Apollo,
nd out from that sea-coursing ship Chryseis last descended."

βράς, "sleepers," i.e., large stones used as anchors in the heroic *as*. We first read of anchors in Pindar. — *πρυμνήσια*, supply *σχοινία, eīnacula navis*. — *βῆσαν*, transitive; see on ver. 144. — *πολύστονα* *α*, "woes that cause many groans" (*κῆδος*, properly *grief for the ἴ*). — *ἐξείης* = *ἐξῆς, ordine*, Lat. — *ἔστησαν*, "they placed at once." *st* first future and first aorist are *transitive*; perfect, pluperfect, and *nd* aorist are *neuter*. — *ἔδμητον περὶ βωμόν*, "around the *stone-built r*," as opp. to the *loose turf* altar. — *χερσίβαντο*, "they washed their *ds* in lustral water;" a ceremony common to Jews and Greeks: *pare*, too, Livy's story of the Sabine who came to sacrifice his ox *he Capitol*. — *οὔλοχύτας*, Lat. *mola salsa*. Büttman connects *ὄλαι* *ι mola*; the former from *ἀλέω*, "to grind," and the latter from *ve*, "to grind." — *ἀνέλοντο* = "held up aloft" over the victim's head, *le* the sacrificial prayer was being uttered. — *μεγάλ' εὔχετο*, "prayed *id*," adjective for adverb.

51—462. *κλιθί μιν*: see ver. 37, &c.

ἤμην δὴ, "as well before this," followed by ἤδ᾽, "so also," Lat. *et . . . et*.—μέγα, "greatly," adjective for adverb.

Ψαο, = "thou hast crushed," aor. 1. from *Ψτομαι*, which is from *Ψος*, the piece of wood in a mousetrap that falls and catches the mouse. Pindar calls Ἔтна Ψος ἀνεμόεσσα, = "the wind-swept weight that holds (Typhæus) down."

ἤδη νῦν ἄμνον, "now, even now, without delay ward off." Notice that the aorist is strengthened by the particles, to exclude all possibility of delay.—προβάλλοντο, "cast forward" on the head of the victim.—ἀέρουσαν, "they drew back" the neck, so as to turn the throat upward. When the sacrifice was to be offered to the Olympic gods (Di Superi) the head of the victim was drawn backwards, i.e., *heavenwards*; when to the infernal gods (Di Inferi), to Hades, or to the dead, it was drawn downwards, i.e., *earthwards*.—έσφαξαν, "cut their throats" (always of cattle in Homer).—μηρούς: see note on ver. 40.—δίπλογα ποιήσαντες, "having made it double;" supply κρίσθη, i.e., having placed upon them double pieces of fat, to hasten the burning.—ἐπ' αὐτῶν δ' ὠμοθέτησαν, "and placed upon them raw pieces" taken from *all* the limbs of the victim, to indicate symbolically that the victim was *entirely* sacrificed to the gods (see Hesiod, Theog. 535).

463—469. Observe the change from the aorists to the imperfects καίει, λείβει, ἔχεν, where continuous action is to be expressed.—περιέβονα: with these they held down the entrails (σπλάγχχνα), the fall of which from the altar was regarded as inauspicious.

ἐπεὶ κατὰ μῆρ' ἑκάη, "when the thigh bones were *completely* consumed" (κατὰ adverbial).—ἐπάσαντο (with the *a* short), "they tasted," from πατέομαι; but ἐπάσαντο (with a long), "they acquired," from πάομαι.—ἀμφ' ὀβελίσσιν, "round about with spits" (adverbial), i.e., "through and through with spits."—μιστυλλον, Virgil's *in frusta secant*.—ἱρίσαντό τε, "and drew it off for themselves" (Middle voice).—οὐδέ τι θυμὸς ἔδευεο δαιτὸς ἔισης, "and their appetite lacked in nothing the fairly portioned banquet," i.e., all had an equal share of the banquet (Voss). The custom of dividing equal portions out to the guests is recognised in Genesis, when Joseph set before Benjamin a mess five times as large as those of his other brethren: thus we infer that their shares were equally apportioned.—οὐδέ, absolute, "and not."—ἔδευεο, "want for itself" (Middle voice).—δαιτὸς ἔισης, = "equally shared banquet," used only of *sacrificial* feasts, and those given to *strangers*, for on *ordinary* occasions the greatest men had the best share.—ἔξ = "away," adverbial.—ἔρον ἔντο (Middle), "dismissed from themselves the desire."

470—478. κοῦροι = Attic, κόροι, Lat. *pueri*, "servants:" in Ireland nothing is more common than the use of the term "boy" for "servant boy" among all classes—κρητῆρας, "mixing cups" (from κεράννυμι, to mix), opposed to δεπέσσω (v. 471): in these the wine was mixed with water, and served to the guests in *drinking-cups*, δέπα (see line 471). The ancients very seldom drank their wine pure.—ἐπεστέψαντο ποσίω, "filled them brimming high with drink." This is Büttmau's explanation: the custom of adorning cups with a garland is of a later age; notice also that we have ποσίω in the genitive, the regular case after verbs of filling, and further that Aristotle tells us, τὸ δὲ στέψεν πλήρωσίν τινα σημαίνει. Virgil incorrectly renders it, "Crateras magnos statuunt, et vina coronant," "encircle with garlands," which he more

resses in *Æn.* iii. 525, "magnum cratera coronâ Induit, imple-
 uero."—*ἐπαρξάμενοι δεπέσσω*, "beginning with the cups, again,"
 ding them round again from left to right in honour of the
 Adell and Scott); "presenting the cups with a gesture of
 " i.e., raising the cup a little towards heaven before placing
 o hands of the guest" (Dübner); "after fit initial cups,"
 o, who follows Büttman's explanation, making *ἄρχεσθαι* = "to
 initiatory sacrifice," and the *ἐπί* in *ἐπαρξέσθαι* = "the handing
 guest" by the cup-bearer, i.e., giving a part of the initiatory
 to each guest in cups.

ἔριοι, adjective for adverb: compare in ver. 497, *ἡερίη*.—*παίθονα*
παίθονα: in Homer "a song of joyous thanksgiving," or "a
 tory hymn:" its meaning of "battle-cry" is post-Homeric.—
ἐκέρρον, "celebrating in song and dance the far-averter."—
 then" (but *ἡμῶς*, "our"), Epic = Attic *ὄτε*, as *τῆμος* = Attic
 oth connected with *ἤμαρ*.—*κοιμήσαντο*, middle = "lay down to
 er."—*δὴ τότε*: see on ver. 295.—*ἠριγένεια*, "daughter of the
 (passively), or "mother of the morn" (actively), from *ἠρι*,
 and *γενω*, "to produce."—*ῥοδοδάκτυλος Ἥως*, either from the
 ys which herald the morning, or after the conception of a
 lady," whose fingers are dyed red with henna.—*ἀνάγοντο*,
 up" (the main ocean), i.e., put out to sea from the harbour,
κατάγεσθαι, "sailing down" from the main ocean to the

494. *ἴκμενον*, "fair," "smooth," from *ἰκμάς*, "moisture;" but
 Lat. *sequens*, *secundus*, "fair-blowing," "favourable," from
 —*οὔρον*, "a fair breeze" (literally, "a tail-wind," from *οὔρα*).
 Burns's "W' wind and tide fair i' your tail."—*στεῖρον*, "the
 ively the *stout* beam of it, "the cut-water."—*κύμα πορφύρεον*,
 rple billow." So Virgil, "purpureum mare:" and Byron,
 the purple of ocean is deepest in dye."—*διαπρήσσοισα κέλευθον*,
βίαια ἴτερ.

κίραιο ἔρυσσαν ὄψου ἐπὶ ψαμμίθαις, "they hauled (it) to the shore,
 the sands." *Ἐπὶ* here takes the genitive, denoting motion
 just as we say, "upon a point;" afterwards we have it with a
ἐπὶ ψαμμίθαις as this is the permanent resting place of the ship.
δὲ μήνι, "on the other hand that (one, i. e., Achilles) con-
 cherish his rancour:" (*αὐτάρ* = Lat. *at*. *δὲ* is demonstrative,
 e imperfect)—*πώλεσκετο*, the Epic *iterative* imperfect = *ἔπα-*
 went frequently." The Ionic and occasionally the Tragic
 use this Epic iterative form of the imperfect and aorist, *ἔσκον*,
σκε, and in the passive and middle *εσκόμην*, *έσκει*, *έσκειτο*, to
 an action often repeated. The Latins expressed this generally
 nge from the third to the first conjugation, *cano, cantō; curro,*
ago, agito, &c.—*φθινύθεσκε . . . ποθέεσκε*: see preceding note.—
ἦρ = "his heart," the accusative of nearer definition. *φίλον*
 possessive: so also the lower classes of England and Ireland
 e the word "dear" in this sense. the intermediate notion of
 accustomed to," so common to the verb, is no doubt the con-
 linking between the notion of "affection" and the notion of "pos-
 —*ποθέεσκε*, "he kept yearning for," not because he longed to
 ish himself, but, as he said before, that he might see the

Greeks slaughtered under the hands of "the hero-killer *καὶ τότε*," even then." *καὶ* before *τότε* is generally *emphatic junctive*, in Homer—*ἐκ τοῦτο* = *ἐκ τοῦ χρόνου*, "from that time"—*ὅτε δὴ*, "exactly when," answering to *τότε δὴ* (follow "exactly then;" see on ver. 295).

495—505. *ἤρχε* = *ἤγειτο*, "led the way;" Lat., *vi* *ἀνεῦσετο κῆμα θαλάσσης*, "came up unto the billow of time up to the surface of the sea: "from the billow" would be genitive, *κῆματος*, as in ver. 359 we have *ἀνεῦν πολιῆς* adjective for adverb = *ἤρι*, "early in the morning," (so Virgil *se matutinus agebat*," Æn. viii. 465, for *mane*), but, Nügelbach, "in the mist of the morning."

οὐρανὸν Ὀλύμπιον, (she ascended first) "the sky" = summit of the great "Olympus" which pierces the sky upwards into the regions of celestial light (See "Olympus" in Smith's Dict. of Geography).

ἀκροτάτη κορυφή, κ.τ.λ., (local dative), "upon the highest summit of many-necked Olympus." It is remarkable that no mountain has been more frequently invested with the language and personification than mountains, in Greek, Latin, and English even in prose. In Homer we have, as here, "the neck" = "crown" (*κορυφή*); elsewhere we have *κάρηνα* and *κάρα*, "lophos" = Lat. *dorsum*.—*κνημῖός* ("ἴδης κνημοί, "the thighs or parts above the lowest part of the mountain, while we have *πρόπους* for the lower and lowest parts. The Homeric *δὲ δφρός*, "the overhanging brow of the mountain." In other languages we have also *ῥῶτα* = "back ridges," and *αὐχὴν* = "faucal mountain neck," or "narrow pass in a mountain." In Latin *supercilium*, brow; *vertex*, crown; *collis*, rising neck (from *cor* ribs or flanks; *dorsum*, back (ridge); *humeri*, shoulders; at summit. Virgil has *mentum*, the chin, and *brachia*, the arms, in addition to the above mentioned, we have "the head," "arm," "bosom," "lap." For the "foot" of the mountains the Romans used *radix*, not *pes*. According to Hesiod (Theogony) the mountains were children of Gaia. On the *lucis a non lucet* we should have *mons a non movendo*.—*ἕρος*, probably "anything rising."—*σκαπῆ*, *δεξιτερῆ*, understand *χεῖρ* = "right hand," *λάβε γούνων*, "took him by the knees:" we must not connect the Homeric phrases *λαβεῖν τινα γούνων*, *ἄπτεσθαι γούνων*, *γενεῖου*, the genitive signifies merely the part of the person; *γούνων* here does not mean "the knee" as a special part of the man, but some part or parts of the knee, from which the object hangs or depends (Jelf's Greek Grammar).—*ὄψεσθε*, "at once seizing his chin, underneath:" *ὄπο* is a participle *δέ* = "if ever before this time."

505—517. *ἀτάρ μιν νυν γε ἀναξ*, κ.τ.λ., "ay, for now the monarch of heroes, has dishonoured him." Here *ἀτάρ*, Latin *autem* has the force of *enim*: for *γε*, see on ver. 417. *πέρ μιν τίσον*, "do thou, I pray, at once honour him in a certain degree:" see on ver. 18, 32, 252; and for *τίσον*, from *τίω*, see on ver. 42.—*ὄφρ' ἕν τίσωσιν*, "until they shall have done" 1 aor. subj. = Latin *futurum exactum*, expressing something

be completed at some futuro time.—*ἄφάλλωσί τέ ἐ τιμή*. Compare the Latin phrase *augere aliquem honore*.—*ὡς ἤψατο γούνων, κ.τ.λ.*, “as she touched his knees, so (*ὡς*) she held herself to them, having grown unto them” as it were. *ἄπτεσθαι*, “to handle” (with the collateral notion of modifying the object) = Latin *contrectare*, French *manier*; but *θιγγάνειν* = “to touch” merely, (without any collateral notion) = Lat. *tangere*, French *toucher*.—*ἄπόσχεο καὶ κατάνευσον*: for the force of the aorists here see on ver. 18.—*τοὶ ἐπι* = *σοὶ ἐπεσσι* (but *ἐπί* = upon).

518—530. *λοῖγια ἔργα*, supply *ἔσσεται*, from line 573.—*δὲ ἔμ' ἐχθοδοπήσαι ἐφήσεις* *Ἥρη*, “since you will set me on to an immediate quarrel with Hera:” for *ἐχθοδοπήσαι* see Buttman's *Lexilogus*.—*καὶ αὐτως*, “even as it is,” *i. e.* without a cause.—*ἀπόστιχε αἴθης, μὴ νόση*, “at once hasten back, lest she at once perceive” (aorists; see on ver. 18).—*ἔμοι μελήσεται* = Attic *ἐμοὶ μελήσει*, Lat. *mihī curæ erit*.—*ἔφρα τέλοσσω*, aor. subj. = Lat. *futurum exactum*, “until I shall have accomplished it.”—*εἰ δ' ἄγε*, an ellipsis of the protasis: in full it is, *εἰ βούλει, ἄγε*, “if you wish, at once:” for *ἄγε* see on ver. 141.—*ἐμέθεν*, poetical, = *ἐμοῦ*.—*τοῦτο γὰρ ἐξ ἐμέθεν γε*, “ay, for this from me among the deathless (gods) is the greatest sanction.”—*ἐμόν* = *τὸ ἐμόν*, “that which proceeds from me.” Some would supply *τέκμων*.

528—530. These lines were quoted by the celebrated sculptor Pheidias when asked by Panænas what model he followed in the conception of his statue of Olympian Zeus, which was esteemed the masterpiece in the whole range of Greek Art. Virgil has imitated these lines in his *Æneid*:

“Annuī, et nutu totum tremefecit Olympum;” and Milton, in *Paradise Lost*, iii. 135—137,

“Thus, while God spake, ambrosial fragrance filled
All heaven, and in the blessed spirits elect
Sense of new joy ineffable diffused.”

ἀμβρόσια χαῖται, “tresses divinely beautiful,” Liddell and Scott, or “tresses anointed with ambrosia.” See *Dict. Antiq.* (Dr. Smith's) art. *Ambrosia*.

531—539. *διέτμαγαν* = *διετμάγησαν*, aor. 2 of Epic *διατμήγω* = Attic *διατέμνω*, “cut asunder,” “separate”—*σφοῦ πατρὸς ἐναντίον*, “in the presence of their father” (*σφοῦ* = *σφετέρου*).—*ἀργυροπέφα*. In Milton's *Comus* we have the epithet “tinsel-slipped” applied to Thetis “tinsel” being used in its old and derivative sense of “sparkling,” from *scintillula* and not in its degenerate and modern sense. It is drawn from the sparkle of the waves under moonlight or sunlight. See *Trench's English Past and Present*. Part i.

539—551. *κερτομοῖσι*, supply *ἔπει*, “heart-cutting words.”

τοὶ συμφράσσατο βουλὰς, “has been just now concerting plans with these:” mark the force of the aorist.—*φρονέοντα δικαζέμεν*, = “think and resolve upon.” Notice the accusative of the participle, where we would expect the dative agreeing with *τοὶ* preceding; a common Attic construction.—*καὶ λίην σε πάρος, γ'*, “ay, this long time past:” see on ver. 601.—*πρόφρων τέτληκας*, “graciously deign,” adjective for adverb.—*ὃν δέ κ' ἐγὼν ἀπάνευθε*, supply *μῦθον*, the accusative of the cognate notion.—*βοῶπις* *Ἥρη*, “Hera of the full round eye,” or “Hera full-featured.” It is better to understand the character expressed by the

epithet βωότης to be that of the *whole countenance*, an expression of open and imposing majesty; and accordingly in praise of Polycleitus statue of Hera formed after this conception Martial says,

"*Ore nitet tanto, quanto superasset in Ida
Judice convictas non dubitante Deas.*"

ποιῶν τὸν μῦθον ξείπεις, "what kind of word is this thou hast just uttered;" more fully ποιῶν ξείπεις τοῦτον τὸν μῦθον.

556—568. ἤερη γὰρ σοί γε παρέξεται, "ay—for at early dawn she sat herself down beside thee."—μή σε παρείπῃ, "lest she has talked thee over" (from what is right to what is wrong); generally in a bad sense.—αἰεὶ μὲν οἶσαι, "thou art ever fancying:" middle; see on ver. 81.—δαμονίη, "most noble." The notion of being influenced by a δαίμων, and so "whimsical," is post-Homeric. Newman translates, "O self-possessed wight."—ἀπὸ θυμοῦ ἔσαι, "thou shalt be an alien from my heart."—ἀλλ' ἀκέουσα κήθησο: see on ver. 32.—ἄσσον λόθ', supply εἰμὶ (referring to Zeus) = ἐμὲ ὄλεθρον φέροντα.

570—584. οὐρανίωτες = Lat. *caelites* (always in plural).—ἐρί ἤρα φέρων, "gratifying" (ἤρα, subst. in the accusative case from ἤρ = χάρις), Attic χαρίζομενος (see Buttman's Lexilogus).—κολαῦν ελαίνετον = "ye two prolong this brawling:" the Scholiast derives the word from *κολαίω*, "a jackdaw."—ἦδος, Attic ἦδονή; akin to Hebrew *eden*, "delight."—ἀλλὰ σὺ τόν γε, κ.τ.λ = "ay, but do thou, I pray, fasten upon that one with gentle words" (the infinitive for the imperative; see also notes on ver. 32 and 62).

δέπας ἀμφικύπελλον, "a chalice with a cup at both ends." Newman says "a goblet doubly hollow."—τεταγών, "having caught" (= Attic λαβών); akin to *tango* Lat. See Büttman.

593—610. κάππεσον = κατέπεσον.—Σίντιες, the aboriginal inhabitants of Lemnos, a piratical people of Thracian origin; see especially book ii. note on ver. 720.—κομίσαντο; "raised up and took care of *among themselves*" (middle voice).—ἐνδέξια, "from left to right."—κύπελλον, "the small cup:" the word is akin to Greek κόμβη, Engl. *cup*, Lat. *cupa*, and Germ. kübel.—οἶνοχόει νέκταρ; see note on ver. 65. Nectar was the drink of the gods, as ambrosia was their food.—πρόπαν ἡμαρ, "all day long;" literally, "all day forward."

φόρμυγος: the same instrument as the κίθαρις, as is shown by the expressions φόρμυγι κίθαρίζειν and κίθαρι φόρμυζειν (Odys. i. 153). It was the oldest *stringed* instrument of the Greeks, *portable* (φέρω), and often adorned with gold and ivory (περικαλλέος).—φῶς ἡελίοιο = Attic φῶς ἡλίου: as a very general rule, φῶς = "light of the sun, or light by day;" φέγγος = "light of the moon, or light by night."

κακείοντες Epic = κατακείοντες, desiderative form of κατακείμεναι, "wishing to lie down."—ἀμφιγυθείς = "lame in both (limbs) feet." Newman makes it "doubly dextrous," which is much more in keeping with *πραπίδεσσι* = old English "wit" (*i. e.* skill), than the former version.

καθεῖδ' = "lay down to repose." The commencement of the second book shows us that he *did not sleep*.

BOOK 2.

INTRODUCTION.—This book of the Iliad is especially valuable as a transcript of the form of government in early Greece. The Homeric king (*βασιλεύς*) is the representative on earth of Zeus, from whom he derived lineage, the ordinances of rule, and protection. His office was hereditary, and was modified by the force of personal character. The earliest kings united the functions of king, judge, general, and priest, and received presents from their subjects like the old German, Persian, and mediæval monarchs of Europe. The king was assisted in his administration of government by the *Boulê* (*Βουλή*), the council or senate of chiefs, who were called *βασιλείς*, as being connected with the royal blood, the degrees of this connection being expressed by the terms *βασιλεύτερος*, *βασιλεύτατος* (see Iliad ix. 69). The *βασιλεύς* of these *βασιλείς*, the supreme king, *ἄναξ*, was *βουληφόρος*, that is, “the presiding chief of the council.” The king presided also over the Agora (*ἀγορά*), or the general assembly of freemen, as the Agorete (*ἀγορητής*), and here he displayed his eloquence, as he displayed his wisdom in the *Boulê*, and his valour in the battle-field.

It was in the Agora that the king administered justice, and also declared his wishes to the assembled freemen, whose duty was to listen and obey. Homer regarded the existence of an Agora and *Boulê* as tests of civilisation, as we learn from the *Odyssey*. In these institutions we find the germs of the constitutional government of the historical period. The Agora was the originating cause of the Ecclesia, and the *Boulê* of the Gerousia. For the will of the sovereign and his *θέμistes* was substituted in the historical times *written law*, which was the standard of all actions. Homer knew nothing of the appropriate Greek term for *written* human law, *νόμος*, he recognises only *θέμistes* (“the holy ordinances”), which were received by the king from Zeus. (The term is derived from *τίθημι*, and evidently akin to *θεσμός* and *τεθμός*.) In Homer, *λαοί*, “the common soldiers,” who are freemen; *θῆτες*, “poor freemen,” generally employed on the land as “hired labourers;” *δμῶες*, “slaves taken in war.”

THE ARGUMENT.—Zeus sends the Dream-God to Agamemnon, in consequence of which he re-assembles the army. The *Boulê* is held, and then the Agora, and Thersites is punished for his insulting language. The Catalogue of the Grecian and Trojan forces.

1—10. ἄλλοι μὲν ἴα, “others, be they who they may,” or, as some take it, = *οἱ ἄλλοι* = *ceteri* Lat., “all the others.”

ἰπτεκορυσταί, “furnished with horses,” i.e., noble warriors, as opposed to the common soldiers.—*ῥῆδυμος ἕπνος*, *νυλ* = “sweet sleep,” but “deep sleep” (from *νη*, “not,” and *ἐκδυτος*, from which one does not rise).—*ὡς τιμήσει*, *δέσσει*, “how he might quickly honour . . . quickly destroy” (see on bk. i. ver. 18); others read *τιμήσει*, *δέσει*, against the general rule, that requires the dependent verb to be in the *optative* mood if the principal verb is a past tense (as here with

μερμήριζε), but the subjunctive mood when the principal verb is present either in form or sense.

οὔλον "Ονειρον, "the palpable Dream-God:" not a mere dream, as some take it to be; for we find the term θεῖος applied to him in ver. 22 (where he is represented as taking the appearance of Nestor) a term which Homer most frequently uses of persons; as of Hercules Ulysses, kings, heralds, &c. οὔλος, not = ὀλοός, "destructive," but = ὅλος, "whole," much like Virgil's *manifestus*, and the Attic and Epic ἐναργής, "palpable."—ἔπεα πτερόεντα προσηύδα, "he addressed winged words." So Byron, *Bride of Abydos*,

"as through her ears

Those winged words like arrows fled."

βάσκι' ἴθι, "speed thee away" = "Virgil's *vade*, age.—The Dream God here sent to Agamemnon reminds us of the dream sent by the gods to cheat Xerxes into his contemplated project of invading Greece while, in the Catalogue of ships further on, we find another parallel to the seventh book of Herodotus, which, besides the dream of Xerxes gives us a full catalogue of the nations and distinguished men embodied in the Persian army. With Herodotus, however, the dream was "thing," and therefore he uses *ὄνειρον* in the *neuter*; with Homer it is a *person*, and therefore we find it in the *masculine* with him. See Grote vol. v. pp. 7, 8, and 13.—καρρηκομώντας, "the streaming-haired," (New man) as a mark of distinction from the Abantes, who were only *ἐπιθεκομώντες*.—κεν ἔλοι, "might perchance take." This saving clause prevents Zeus being committed to an absolute falsehood.

14—24. ἀμφὶς φράζονται, "think differently;" middle voice; compare *φημί* and its middle force of "speaking with oneself;" and "thinking" (bk. i. v. 361).—ἐπέγναμψεν, "inflexit," Virgil, *Æt.* iv. 22.

βῆ δ' ἄρ' Ονειρος, "the Dream-God went straightway:" ἄρα has with verbs, as here, a *temporal* force. There is a striking resemblance between the Dream-God and the lying spirit permitted by the Almighty to lure on Ahab to his destruction: see 1 Kings xxii. 20.—ἀμβρόσιον ὕπνος, "sleep, the gift of Heaven;" ἀμβ. is a lengthened form of ἄμβροτος, "immortal," and so "divine," applied by Homer to "sleep" and "night," gifts of the gods. Virgil has *dono Divum* as an attribute of sleep, and Shelley often has "divine sleep." So Milton, *Paradise Lost*,

"And when we seek, as now, thy gift of sleep."

Milton.

σπῆ δ' ἄρ: see note supra on βῆ δ' ἄρ; and compare Milton,

"When suddenly stood at my head a dream."

γερόντων, Scholiast ἐντίμων, of the chieftain princes who made up the senate = to the post-Homeric *πρεσβύτεροι*, which expresses *disimé* rather than *age*—δαίφρονος, generally "of warrior-soul" in the *Iliad* but "of wily soul" in the *Odyssey* (from *daís*, "war," in first meaning and from *δαίνα*, "to know," in the second).—Οὐ χρεὶ παννυχίειν κ.τ.λ. so Æschylus considers it the duty of a king. Βλέφαρα μὴ κομῶν ἔπι Seven before Thebes, line 3.

25—35. ἐπιτεοδάφαται, Epic = ἐπιτετραμμένοι εἰσί.—ξύνες ἄνα; see

i. ver. 18.—ἀλλὰ σὺ ἔχε: see on bk. i. ver. 32.—μῆδε λήθη, “and let
forgetfulness;” μῆδε being absolute.—εἴτ' ἂν = ἔταν Attic.—ἀνήη
Attic ἀνή, Scholiast καταλίπη, “released.”—μελιῶρων ὕπνος = “sleep,
it is honey to the soul,” i.e., sweet, balmy. So Young, Night
oughts,

“Tired Nature's sweet restorer, balmy sleep.”

ἄρα = “just so:” see on bk. i. ver. 96.—ἔλιπ' αὐτοῦ; for this ellipsis
on bk. i. ver. 428.—ἃ ῥα = Attic ἄπερ, “just the things which.”—
τελέεσθαι ἔμελλον. Homer does not observe the rule which requires
angular verb to be joined with a plural subject, when things, not
persons, are spoken of. See Odyssey, bk. ii. 156.

35—50. φῆ γὰρ δ γ', “ay, for he said” (within his soul, i.e., thought):
notes on bk. i. v. 60 and 361.—διὰ κρατερὰς δσμύνας = “throughout
sturdy conflicts” (διὰ with the accus. is local = Lat. *per*. δσμύνας,
rely Epic).—θείη ὁμῆ = θεοῦ αὐδή: always used in Homer of the
expression of the will of the gods, by omens, dreams, &c. See Od. iii.
5.

μιν ἀμφέχοντ', “streamed around him,” i.e., echoed in his ears.—ἔνδυνε
τάνα, “got into his woollen shirt:” we say, “put on.”—φάρος,
mantle (without sleeves).—ἔδησατο (middle), “bound upon” (his
st).—βάλετο ξίφος (middle), “flung his sword,” i.e., the belt, τελαμών,
which it was attached.—ἔβη (imperf.), “he was wont to go” = Lat.
ut.—σκήπτρον πατρώιον, “the hereditary sceptre staff:” (this family
emblem of his line is traced subsequently in verses 100—108).—ἐρέουσα,
Scholiast ἀπαγγελοῖσα.

50—60. βουλὴν δὲ πρῶτον, κ.τ.λ., “but first (i.e., before the Agora) he
held a sitting of the council of his high-souled chieftains.” Some read
καὶ δέ, making ἴζε = ἴζομαι, “to sit” (middle), contrary to its usual
use, “to cause to sit.” Notice that the Council consists of *chieftains*,
the Agora of *common* soldiers gathered to hear the commands of their
chieftains; see Introduction to book ii.—Νεστορῆ νῆτ βασιλῆος: so
orace, *mea scripta timentis*, for *mei*.—πυκνὴν = “close,” i.e., shrewd.—
ὕπνον = ἐν ὕπνῳ (adjective for adverb, ἐνυπνίως).—ἀμβροσίην νύκτα =
night, the gift of Heaven:” see on ver. 19.—μάλιστα δὲ Νέστορι, “and
Nestor, more than to any one else.”—ἔγχιστα ἐφέκει, “it bore the
closest resemblance” (superlative of ἐγγι, “near”).

72—86. ἀλλ' ἄγετ', elliptical; supply πειρώμεθα. For αἶ κέν πως see
note on bk. i. 66.

ἢ θέμις ἐστίν, “as 'tis right,” or = ὥσπερ νομίζεται, “as the custom is.”
ἐρητύειν, elliptical; supply ἐθέλετε.

ῥα = Attic ὅσπερ.—ἡμαθόντος, “abounding in sand” (the termi-
nation -εις = Lat. -osus, and denotes “abundance”).—ἡγήτορες, “pre-
sidents of the Agora.”—ἐνισπε, Epic = εἶπεν (from ἐνέπω).—ἦρχε
ἔσθαι, “took the lead in departing.”—ἐπανέστησαν, “thereon stood
up.”

87—100.—ἦντε, “as when,” according to Buttman = ἦ εἶτε = ἄς
ε.—πεποτήταται = πεποτήνται.—εἰσι = “go,” but εἰσί = “are” (εἶμι
post-Homeric Greek has a *future* sense, though a present form; here
the sense is present). Here we have the first of Homer's *similes*,
which in all amount to above two hundred: many of them have been
closely imitated by Virgil, as this in *Æn.* i. 434, and vi. 707. The

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Homeric similes are admired for their originality, pictorial variety, beauty, and for their truthfulness to external facts, which most of them are drawn. Coleridge (Introduction to *Poets*) remarks on this passage, "No one who examines the hollow rock, the everlasting coming and going, the grape (*βοτρυδόν*), the spring flowers, and the mode of flight and doubt the poet's full sense of picturesqueness of these may not see a common sylvan image. Is either of Virgil's parallelisms compared to it? To me the Greek seems, in the strictest sense, the most picturesque: it in itself creates a picture, as the Latin does, contain matter for painting, that is alone."—*νέον ἔρχομενάων* = "coming forth afresh," i.e. in freshness.—*βοτρυδόν*: Virg. *Geo.* iv. 557, "*lentis utram demittit ἔπ' ἄνθεσιν*, not "in the direction of the flowers," as Kühn but "among or among the flowers," which is more natural, in accordance with Virgil's imitation, *per florea rura*, and *flora variis*. So Milton, *Par. Lost*, i. 771, "Among fresh dews Fly to and fro."—*ἔστιχόνωντο*, "kept marching in rows" (third imperfect).—*ἄσσα δεδήει*, *fama flagrabat*, "a rumour was spreading," Epic = *ἐτετρήχει*, from *παράσσω* (see Büttman),—"uttered many a groan" (frequentative of *στενάχω*).—*ἐπὶ στήθεσσι* "striving to restrain" (the imperfect here expresses the continuous re-formation.—*σχολία* = *σχωῶτο* (middle), "restrain from."—*σπουδῆ* = *μόγος*, "with difficulty."—*ἐρήθησαν* "were restricted to their seats." It was the rule in the commons (*λαοί*) should sit down while the chiefs stand; a standing Agora is always a sign of riot and confusion. *Iliad* xviii. 246.

100—110. On this family-sceptre of the Atrids, see p. 212.—*πολύραρι*, "rich in rams," like *πολύρρην*, *πολυβοῦν*—all terms expressive of the earliest form of wealth, cattle, before the coinage of money, which at Rome was stamped with images of cattle; hence its name *pecunia*, the purposes of exchange formerly served by cattle, as we see in terms *ἄρνυμαι*, *ἄνέομαι*, and *πώλειω*.

διακτόρω ἀργειφόντην, i.e., Hermes, "the guide, the slayer, the director," from *διάγω*; *ἀργειφοντής* = *ἀργοφονευτής*.

αἰτάρ ὁ αὐτε θεέσσι, "but that one again, Thyestes," for the nominative. The form in *α* remained peculiar to the Ionians, and the form in *ησ* to the Attic and common language. The frequentative of *φέρω*, as in Latin *gesto* of *gero*.—*Ἀργεῖ πᾶσι* Argolis, the kingdom of Agamemnon, called sometimes *Ἀργεῖ* to distinguish it from the Pelasgian Argos in Thessaly.

110—120. *θεράποντες Ἄρηος*, "ministers of Ares." The "squire" of the middle ages, who served his knight with honour or from affection; but *δούλος* = "bondsmen" (one who is bound, and must serve. In *Il.* xvi. 244, we find *Ἰφιδάμαντα* *θεράπων* of Achilles.

ἄτη; see on bk. i. 412. Such verbs as *ἐνδεῖν* (as here) *implicare*, are often used, especially in poetry, for the workings of the Deity.—*σκέτλιος*, "cruel."—*ὑπέσχετο καὶ ἔπειθε* "promised, and confirmed his promise by a nod."—*ἴλιον*,

‘roy,’ especially in Homer: by *Τροία* he means “the district of Troas. —*ἐκπέρσαντ’*, i. e., *ἐκπέρσαντα*, the accusative, and not the dative: this is also the Attic construction.—*ὄβρα που*, “thus, I suppose.” *που* here modifies the assertion, like the Latin *ni fallor*.—*ὅς δὴ*, “who ere this,” answered by *ἦδ’ ἔτι καὶ* = “and even yet too.”

αἰσχρὸν γὰρ τόδε γ’, “for this,—ay this is disgraceful even for posterity to learn;” see on bk. i. 60.—*καὶ* is here *emphatic*, not connective.—*μὰψ ὄβρα*, “thus to no purpose” (*οὐτω τοῖνυνδε* would not be Greek).—*ὄλεμον πολεμίζειν*, accus. of *cognate noun*; “ever to war a war” (frequentative verb).

120—130. *εἴπερ*, “even if.”—*ἄρκια ταυόντες*, “having struck a bargain;” a condensed expression, as in Latin *foedus ferire* for *feriendā iustā foedus facere*; in English we say, too, “strike a bargain.”—*ἀριθμημένα* = *ἀριθμηθῆναι*.

Τρώας μὲν λέξασθαι, κ. τ. λ., “to reckon up the Trojans, as many as are householders (in Troy);” i. e., the Trojan inhabitants, as opposed to the allies, or with others translate *λέξασθαι*, “to cull” (Newman), “select for ourselves,” middle. The first sense of *λέγω* (like Lat. *lego*) is “to lay;” hence “to lay together,” i. e., to reckon, “to lay by for oneself;” i. e., to select: its sense of “telling,” “speaking,” is post-Homeric.—With *ἔλοιμεθα* understand *κε*.—*ἄνδρα ἕκαστον*, “each single man.”—*πλέας* = *πλέονας*.

130—140. *Τρώων οἱ ναύουσι κατὰ πτόλιω*: this fully explains what is meant by *ἐφέστιοι* in ver. 125, *supra*.

ἐπίκουροι = Attic *σύμμαχοι* (in Attic Greek *ἐπίκουροι* are mercenary troops).—*πλάζουσι*: Scholiast, *ἀποπλανῶσι τοῦ σκοποῦ*, “make me miss my mark:” see on bk. i. 59.—*ἐθέλοντα*, “though bent on:” see on bk. i. 112.—*δὴ βεβᾶσσι (ἦδὴ)*, “have already come and gone.”—*Διὸς ἐνιαυτός*: O. l. Ξ 93, *ὄσσαι γὰρ νύκτες τε καὶ ἡμέραι ἐκ Διὸς εἰσιν*. *ἐνιαυτός*, from *ἔνος*, “a year,” akin to Lat. *annus*. The derivation *ἐνὶ αὐτῷ* is a silly conjecture, supported by no analogy in the language itself, and by no affinity to any other language. This word, though common to all Greek, is a favourite with the poets.

σπάρτα λέλυνται, plural used for the singular *metri gratiā*, though in *σέσγητε* we have the singular with the neuter plural nominative (Nägelsbach). This verse is artfully thrown in to prevent the voyage. *σπάρτα*: Pliny supposes that these cables were made of a kind of broom called “*spartum*,” though not of the Spanish broom, which was not known in Greece until long after Homer’s time.—*αἱ δὲ που*: see on v. 115, *supra*.—*εἶτα* = *εἵσεται*, *ἦνται*, “are sitting.”—*ποτιδέγμεναι* = *προσδεδεγμένα*, “having expected, and still expecting” (u-).

140—150. *πληθύν Ἐριε* = Attic *πλήθος*.—*βουλῆς ἐπάκουσαν*, “listened to the Council,” i. e., been witnesses of the Council of the chiefs, held before the Agora.—*κύματα μακρὰ*: so Virgil, *Georg.* iii. 200, *longi fluctus*—*θαλάσσης, πόντου Ἰκαρίου*, “the sea (i. e., the waters) of the carian deep:” so Virgil has *pontus maris*. Herodotus, vi. 95, calls it *Ἰκαρίων πέλαγος*. This was the S.E. part of the Ægean Sea, deriving its name from the island of Icaria. The Ægean was so called from *ἄγρις*, “a squall;” its navigation was particularly dangerous, on account of its many rocks and islands, causing eddies of wind and a confused sea, and also because of the Etesian or northerly winds, that blow there with great fury. To its storms both the Greek and Latin poets often allude.

Εὐρὸς τε Νότος τε = "the two mild winds." Zephyrus and Boras which are also mentioned by Homer, were rough. Εὐρὸς (ἠώς, morning wind) is the south-east = Lat. *Eurus*. Νότος (νοτία, wet wind it brought rain) = south-west = Lat. *Notus*.—τὰ μὲν ὄρορ', "is wou raise those (billows):" remark the occasional use of the aorist to denote custom.—ἐπαίξας: so Virg. *Æn.* i. 84, "venti . . . incubuere mari."—δ' ὅτε, very common in Homer with a subjunctive: in prose we should have ὅταν with a subjunctive to denote indefinite frequency. Ζέφ' (see above on Εὐρὸς), derived from ζόφος, "the evening gloom."—ἐπ' ἡμῖν ἀσταχέσσιν, "the deep standing corn bows to it (the blast) with its ears." Compare Milton's beautiful lines,

"As thick as when a field
Of Ceres, ripe for harvest, waving bends
Her bearded grove of ears, which way the wind
Sways them."—*Paradise Lost*, iv. 980.

And also,

"Her foes shake like a field of beaten corn,
And hang their heads with sorrow."

Shakespeare, Henry VII.

150—160. ποδῶν δ' ὑπένερθε, κ.τ.λ., "and the dust raised itself from beneath their feet, and settled itself (above them)" (both verbs in middle).—αὐρούς = ὄλκοι, "trenches," "channels," which received keels of the galleys.—κεν ὑπέμωρα ἐτόχθη, "would perchance have happened contrary to fate" (the indicative is used of what is realised; see *Od.* i. 34).—ἄ πόποι: see note on bk. i. 254.—Ἄστρῳ τῷ ἀσπίδι, "the Unwearing" (from τρώω = τείρω), peculiarly applicable to the goddess of intellect.—οὕτω δὴ = "thus, even thus" (δὴ is here intensive, see on bk. i. 295).

160—170. νῶτα θαλάσσης. Compare Keats, of the Ocean, "dark whose green back."—λίποιν: notice the change of mood, in this language, from the indicative. So Virg. *Æn.* iv. 590, "Pro Juppiter ibi hic, ait, et nostris illuserit advena regnis?"

εὐχολήν, "matter for boasting." Scholiast explains by καύχησιν.—λίποιν, "could they by any possibility leave." Mark the force of the optative.—Τρόιη, "the *Troad*" (always in Homer).—ἄλλ' ἴβι see on bk. i. v. 32.—μηδὲ ἔα, "and do not allow" (μηδὲ is here absolute)—νῆας ἀμφιελίσσας, "rocking galleys," Liddell and Scott, who derive it from ἐλίσσω, "to roll," not, as some take it, "rowed on both sides." γλαυκῶπις Ἀθήνη = "the keen-eyed Athene." The Hellenic goddess of power and wisdom: she has a purely ethical character, and is the representative of any physical power in nature. As the divinity that invented so many things necessary and useful to civilised life, she is characterised by various epithets, expressing the keenness of sight, or the power of her intellect, such as γλαυκῶπις, ὀπτελέτις, ὀφθαλμῖτις, δευδερκής, πολὺμητις, μηχανῖτις.

Διὶ μῆτιν ἀτάλαντον, "equal in weight as to counsel with Zeus (the connective, and τάλαντον, "a balance)." Newman translates, "to be an equipoise in counsel," and observes, "This is more than quaint would not defend it as literal, if I did not believe that the Greek phrase also sounded odd to an Athenian."

80. ἀγχοῦ = ἄγχι, or ἐγγύς.

οἱ πολυκλήϊσι πεσόντες, "tumbling quickly into your many-galleys," *i. e.*, rushing into them *in confusion and disorder*.—ἴρωει = μηδὲ τι ἴρωει, "and do not *at all* delay." ἴρωέω, to (2) retreat, delay. μηδέ is here absolute.

90. ὅδε ξυνέηκε, κ.τ.λ., "and that one recognised at once the goddess who addressed (him)." Mark the force of βῆ δὲ θέειν, "he proceeded to run," like βῆ δ' ἰέναι *supra*.—αἶναν βάλε, "and away his woollen cloak at once he flung;" it, to denote rapidity of action.—ἐκόμισσεν Epic = ἐκόμισεν = re of "that (τήν).

οἱ, "received at his hands." This is an instance of what has been called *Sicula figura*. So Æsch. Choeph. 760, Ὀρέστην ἐξεδεξάμην in Homer again, Il. xv. 88, Θέμιστι . . . δέκτο. Some say οἱ here is a *local dative*.

"come upon." The optative often stands, as here, without however indefinite frequency is implied.

ισκε. In Epic and Ionic Greek the *iterative aorist* and imperative frequently, as here, the form -σκον.

100. δεῖδισσέσθαι, intensive form of δεδιέναι (intransitive and —ἀλλ' αὐτός τε κάθησο: see on bk. i. 32.—ΐψεται νῆας Ἀχαιῶν, to crush and crush the sons of the Achæians:" see note on bk. i. 17. μὴ βέξῃ, supply ὄρα, or some such word; "look to it, that t *after* working," *i. e.* take care, that he does not soon work (for the aor. see bk. i. 18).—βοῶντα, "roaring," *i. e.* disturbing the people with his cries. The Agora was a species of Wittenagemot, and not the nobles (so the Saxon *Thanes*) had the right of speaking and transacting business. The people (Folk, Volk—*os*) composed a *concio*, but not a *comitia*. The best comment on this is found in the words ἄλλων αἰθρον ἔκουε, verse 500.—ἐφεύρο, on v. 187 above.

κεν, ὀμοκλήσασκε, (see above on ἐρητύσασκε) = "kept driving t upbraiding."—δήμον = "commons." First sense is "a *Deme*" (*Demica*), "a country district," and hence opposed to πόλις; and as earliest times the common people were scattered through the country while the chiefs held the towns, it fell into its second signifi—"commons" (see Arnold's Thucyd. vol. i. Appendix 3).

110. ἐναριθμῖος = Lat. "in numerum habitus," English "taken int," *i. e.*, valued: so we speak of a man being a mere "cipher."—ἄλυσ, ᾧ ἔδωκε. Homer everywhere shows himself a friend to the rights of kings.—ἡχῆ, "with a murmur," poetical = prose

120. αἰγιαλῷ, the *local dative*, peculiar to poetry: the prose would be ἐν with a dative, which is occasionally found in poetry. ἐκολόφα, "was the only one that kept chattering (like a daw)" (of the imperfect): see in illustration of Thersites' character, himel in 2 Samuel, xvi. 5.—ὅς β' = ὅσπερ, "the very man κοσμά τε πολλά τε = "many seditious things." In Greek and Latin *multa*, are regarded as *substantival* words and used by conjunctions to the word. Observe also that ἔκοσμά τε (poetic) = prose form πολλά καὶ ἔκοσμα.

re, as in other passages, does not denote merely knowledge,

but the *habit* of uttering many words of a seditious, senseless, character—*αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθε*, "he came too, the ugliest man beneath (the walls of) Troy;" see above on v. 110—120.—*φολλκός*. The old interpretation "squint-eyed" (from *φάος* and *ἔλκω* = "eye-twisted,") has been proved untenable by Büttman. It means "bandy-legged" = Lat. "valgus," and is derived from a verbal root *φέλλκω*. This suits the whole description better, beginning with the lower parts and going upwards; and still more so, when we remark the contrast or division given by the poet himself in his words *αὐτὰρ* (at vero) *ὑπερθε*, before he enumerates the deformities of the uppermost parts of the person, a division which would have no meaning, if he had already dwelt on an upper deformity.—*χωλός δ' ἕτερον πόδα*, "and lame in his left foot," just as *ἐτέρῃ χειρὶ* (Odyssey x. 171.) = "left hand," which is common also in Attic prose. The right hand and the right foot may be respectively called *the hand* and *the foot* (par excellence), while the left hand and the left foot are respectively called *the other hand*, *the other foot*. This interpretation gives more individuality to the picture.—*συνωχῶσθε*, 2nd perf. participle from *συνέχω*, "contract," with Attic reduplication.—*φοξός ἐπ' κ.τ.λ.* This sugar-loaf head of Thersites is well described by Newman,

"Sharp was his head; and downy hair (*λάχνη*), but scanty, budded o'er it."

ἐπενήνοθε, in form perfect, in sense imperfect, from *ἐνέθω*, "to lie on;" while *ἀνήνοθε*, from *ἀνέθω*, "to rise up:" both connected with *ἄνω*, "that which springs up."

220—230. *νεκείσεσθε*, "he was wont to revile" (mark the iterative form here taken by the imperfect).—*λέγ' ἀνείδεα* (see note supra on ver. 120—130), = "reckoned up reproachful acts against." The verb *λέγω* does not occur in the sense of "to say," but "to gather," "select," "reckon." Such is the opinion of Büttman and the ancient critics: in this passage the word is used to express the enumeration of a series of abuses, which Thersites immediately recounts afterwards against Agamemnon (see Fishlake's Transl. of Büttman, p. 401). *ἴασι* makes *λέγ'* here = *κατέλεγε*, "he catalogued."—*δέξια* is to be taken *adverbially*.—*τῷ δ' ἄρ'*: see note on bk. i. 96.—*ἐκπάγλως*: see on bk. i. 146.—*νεμέσσηθεν*, Epic = *ἐνεμείθησαν*: from *νέμεσις*, "righteous indignation," which Aristotle in his Rhetoric, bk. i., defines as *τὸ λυπεῖσθαι ἐπὶ ταῖς ἀναξίας εὐπραγίας*, and in his Ethics (bk. ii. 7) he makes this indignation at undeserved good fortune a virtue lying as a mean (*μεσότης*) between *envy* and *malignity*. Remark here the change of tense from *κοτόντο* = "continued their rancour" (imperfect) to *νεμέσσηθεν* (aorist), "at once, or on a sudden, they were smitten with indignation."—*τίω*, Epic = *τίνωσ* (interrogative).—*χαρίζεις*, intensive and frequentative from *χατέω*, "to want," just as *indigere* from *ego* in Latin.

πρωτίστω, "as first of the first" (compare the old English double superlative "most highest"). In this torrent of undiluted abuse we must notice the under-current of vaunting egotism implied in the plurals *δίδομεν*, *ἔλωμεν*, *προσαμύνομεν*, and more than implied in his silly boast *ἐγὼ δῆσας ἀγάγω*. This description of what the braggart coward could do with others, and what he could by himself, reminds us of Sir John Falstaff's bragging tongue and craven heart.

40. γυναῖκα νέη: supply ποθεῖς, not ἐπιθεῖαι, which would be *genitive*.—ἀπονόσφι: supply τῶν ἄλλων.

κατίγχεα. Homer uses the *subjunctive* mood with the relative to denote a purpose: in Attic we have the future *indicative*.—κεν = οὐ μὴν ἔουκεν, *immo vero non decet*.

κέμεν κακῶν, "to lead into the path of ills." βάσκα, poetical βαίω and βιβάζω, expresses not only βαίω, which is *intransitive*, also βιβάζω, which is *transitive*. Compare our own metaphors, "to put in the way of."

ς, "soft," and so "weaklings;" literally, "mellowed" by the same metaphor pervades ὤμβς = "unmellowed," and so and the Latin *crudus*, whence *crudelis*.—κακ' ἐλέγχεα = "ye ards;" abstract for the concrete, as in Latin *opprobria*. This especially a *poetical* mode of expression, giving at once power to a notion. In no language is it more common than in which grew up under the happiest auspices of poetry. Notice γχεα is from τὸ ἔλεγχος, -εος, "a disgrace" (especially used of ε, the bitterest reproach in an age and country that regarded and virtue (*ἀρετή*) synonymous terms): δ ἔλεγχος, ου, on the and = "proof," "conviction."—Ἀχαιῖδες, "ye Achæan women" (er men). So Virgil, *Æn.* ix. 617, "O vere Phrygiæ, neque ryges!" So Tasso breaks out, "O Franchi non, ma Franche" . 61). Compare also Herod. viii. 83.

περ, "home, home" (let us go): περ is here intensive and c; literally it would be "to our very home" (and nowhere ee on bk. i. 252.—αὐτοῦ, elliptical; see on bk. i. 428.—Τροίη, Troad," i.e., the district about Troy. Ilium and Ilios, in Homer, ially and specially denote the city, and Pergamos the citadel, d a more comprehensive sense, as "the empire of Troy," which considered very extensive; yet in its proper and more sense Troas was an undulating plain, traversed by the terminal s of Ida running out in a north-western direction, and by the vers Satnio, Scamander, Simois, and Thymbrius. This plain y rises towards Mount Ida; several of its towns are men- the Iliad, and Achilles boasts of having destroyed eleven, y only open villages (πολιεθρα, rather than πόλεις). That Ilium is far superior in strength and population is shown from the surse of events: it was protected by strong walls, and had its s (Πέργαμος). Its lofty situation is attested by the terms ra, αἰπεινή, δφρνώσσσα, given it in the Iliad. Behind it, on a ch formed a branch of Mount Ida, rose its citadel or fortified s, called Pergamos, which contained not only the temples of s, but also the palaces of Priam, Hector, and Paris. The on πᾶσαι πόλιν (Il. ii. 809) intimates that the city had many nly one, however, is mentioned, Σκαίαι πόλιν, which led to the mp, and accordingly lay in the northern part of the city. The left") of this gate probably had reference to the manner in e signs in the heavens were observed; for, during this process, st turned his face to the north, so that the north-west would s left hand. The walls of Ilium were fabled to have been built lo and Poseidon. After the destruction by the Greeks of the a, a new one rose upon its site, which is now covered with

ruins, and is called Kissarlik, a little to the west of Tchiblak. S. Herod. vii. 42.—*πεσσέναι*, Epic = *πέσσειν*, "brood over," or "enjoy" (properly, "to ripen," and hence "to cook," "digest;" compare bk. i. 81). Notice that Homer uses it *always* in a bad sense.

ἢ βὰ τί οἱ χήμεις: some take χ' here as *κέ*, which, however, is nowhere found separated from ἦ: better taken as *καί*, emphatic—"even."

240—250. μήδ' ἔθει' οἶος ἐριζόμεναι βασιλεύων, "and be not eager to wrangle with kings in thy single capacity:" see notes on bk. i. 170 and 112.—οὐ φημί = Lat. *nego*.—*χεριώτερον*, double comparative, to give additional emphasis.

ἄσοι ἦλθον, elliptical = τῶν πάντων ἄσοι, according to Fäsi, or = τῶσαν ἄσοι, according to Nägelsbach.

250—260. τῶ = διὰ τοῦτο.—οὐκ ἂν ἀγορεύοις, "do not, if you please, harangue." The optative with ἂν is often used as a milder form of expressing a *command* than the regular imperative or subjunctive.—Verses 254—256 have been considered by several critics spurious, and are placed in a bracket.

ὣς νύ περ ᾄδε: here the *περ* belongs to, and intensifies ὣς (= ὡσπερ), "exactly as," analogous to the Homeric phrase ὣς τὸ πάρος περ: we must take ᾄδε = οὕτως, "in this way:" observe that νύ in Homer is never the "now" of *time*, but merely the "now" which marks the progress of the discourse.

260—270. φίλα εἴματα, "thy garments:" see on bk. i. 491.—In *χλαῖνάν τ' ἠδὲ χιτῶνα*, and in *μετάφρενον ἠδὲ καὶ ὤμων*, observe the force of ἠδὲ, which connects in *speech* things which are closely connected with each other in *point of fact*.—αὐτὸν δέ, as opp. to *εἴματα*. Observe that *πεπληγῆς* (= "having whipped") is *transitive* in Homer.—*θαλερὸν δάκρυ*, "large gushing tear;" from *θάλλω*, "to burst into bloom." Compare *χλωρὸν δάκρυ*, and Shakspeare's "green griefs."

δ' ὄ' ἰδνώθη, "and that one doubled himself" under the blow. Here the passive aorist has a middle force.—*σμήδιξ δ' αἰματώεσσα*, "a weal all bloody." Adjectives in *-εις* (Lat. *-osus*) denote *abundance*.—*ἀχρεῖον ἴδον*, either the adjective for adverb: our "looking silly," or better, the elliptical accusative of the cognate notion (supply *βλέμμα*), "looking a *helpless* look," as in the *Odyssey*, xviii. 163, *ἀχρεῖον δ' ἐγέλασσαν*, supplying the cognate *γέλασμα* = "she smiled a smile unprofitable:" compare also line 270, *ἠδὲ γέλασσαν*.

270—280. *καὶ ἀχνύμενοι περ* (because their hope of returning home was disappointed), in Attic *καίπερ* ("although"), which is never separated, as here.—*ἠδὲ γέλασσαν*, elliptical cognate construction, which is so common in Greek: supply *γέλασμα*.

Ἐδέ δέ τις εἶπεσκεν, κ.τ.λ. = "and thus did many a one full often say, looking upon another near (him):" see on ver. 189, supra.—*βουλὰς ἐξάρχων ἀγαθὰς*, "and a man who originates brave counsels."—*πόλεμον τε κορύσσαν*, Lat. *instruens bellum*.—ὅς ἔσχ' = ὅτι ἔσχε.—*ἐπεσβάνον*: Döderlein well remarks that the notion is not *ἐπεα ἐκβάλλων*, but *ἐπεσβάλλων*, "assailing with words" = Attic *λοιδωρος* = "slandering."—*θήν*, "forsooth," Lat. *scilicet*, Attic *δήπου*: always *ironical*, and often used in negative sentences, as here. Observe that in this passage it qualifies *ἀγήμερον θυμὸς*, "his right-manly soul, forsooth."—*ἀιήσει*, "will set him on;" a metaphor taken from letting a *dog* loose at one. Compare Il. v. 405.

ὡς φασαν ἢ πληθός. Constructio κατὰ σύνεσιν. A construction according to the *sense*, which regards the *notion* itself, and not the strict grammatical form of expression: here, though *πληθός* is singular in *form*, the verb (*φασαν*) agrees not with it, but with its *plural sense*.—*πτολιπόροδος* Ὀδυσσεύς, called by Horace "domitor Trojæ."—*ἀνάγει*, plu-perfect, from old Epic perfect *ἀνωγα*, with present signification, "was and is commanding." Büttman derives it from old root *εγγω*, thus connecting it with *ἀγγέλλω*.

280—290. *πρῶτοι τε καὶ ὕστατοι*, "both front and rear."—*ἐπιφρασ-σαίατο βουλῆν*, "think over his counsel:" see note on bk. i. 361.—*νῦν δὲ*, "at this very time:" see on bk. i. 295.

Ἄργεος ἱπποβότοιο: Argos is designated by Horace "aptum equis." The plain of Argos was very fertile in antiquity, and was celebrated for its excellent horses.—*ἐκπέρσαντ' ἀπονέεσθαι*: supply *σε*, with which the participle agrees.

ὅστε γὰρ ἤ: instead of a following *ἤ*, we have *τε*, to denote the close connection of the comparison, a construction chiefly poetical, though sometimes found in prose.

290—300. *ὀδύρονται οἰκόνδε νέεσθαι*, "they lament the voyage homewards:" this objective infinitive was more closely defined in Attic Greek by the article, and so used substantively.

ἢ μὴν καὶ πόνος ἐστίν, κ.τ.λ., "assuredly, too, it is a hardship to return (thus), after having suffered (such afflictions)."

μέναν ἀπὸ τῆς ἀλόχοιο, "staying far away from his bed-mate." This use of *ἀπὸ* with *verbs of rest* is peculiar to Epic poetry.

καὶ γάρ, "and (no wonder) for."—*εἰλέωσιν*, "may be cooping him up" (see Büttman). In prose we should have *ἂν εἰλώσιν*.

περιτροπέων = *περιτελλόμενος* (ver. 551), "revolving," "ever-returning."—*τῷ οὐ νυμεσίζοιμ'*, "therefore, I have no just cause to be indignant.

ἀσχαλάαν, from *ἔχος*, as *ἴσχω* from *ἔχω* (Döderlein).

ἀλλὰ καὶ ἔμπης, "but even though all these be considered." *ἔμπης*, Epic = *ἔμπας* (= *ἐν πᾶσι*), i.e., "on the whole," "nevertheless." Remark that *ἔμπας* never occurs in Attic prose; its powers are discharged by *ὅμως*.—*ἐπὶ χρόνον* = Lat. *perumper*, "for a time."

κενὸν τε νέεσθαι, "redire, re infecta" (adjective for adverb).

300—310. *Κῆρες θανάτοιο*, i.e., "fates of death," i.e., the death-goddesses.—*ἔβαν φέρονσαι* = *ἤνεγκον*: the allusion is evidently to the recent pestilence.—*χθιζά τε καὶ πρῶϊζ'*, a proverbial form of expression = *νεωστί*, "lately."

Ἀβλῖδα, in Bœotia, now *Vathi*. It was here that Iphigenia, the daughter of Agamemnon, was sacrificed to appease the winds, according to a *post-Homeric* myth.

ἄμφι περὶ = "round about." In Homer we often find two prepositions joined together, the first of which is adverbial, and the second is followed by the case of the substantive: this is not a pleonasm, but gives greater poetical fullness to the expression, and is common in old English poetry.—*ἠγερέθοντο*, "gathered in full numbers:" according to Fœsi, this is the intensive and iterative form of *ἀγείρω*.

ἔγλαόν, Epic = Attic *λαμπρόν*.—*ἐπὶ ρῶτα δαφνοῦς*, "all blood-red on its back" (*δα* is intensive).

310—320. *ὕποπεπτηῶτες*, "cowering quickly down beneath" (= *ὑποπεπτηκότες*): notice the force of the aorist; and with this descrip-

tion of the serpent and the mother of the young nestlings of Horace's beautiful lines :

" Ut assidens impluvibus pullis avis
Serpentium allapsus timet
Magis relictis."—*Erod.* i. 18—20.

ἡ τέκε τέκνα = "that bred the brood."—ἐλεεινὰ τετριγῶτας, " (piteously they twittered" (adjective for adverb).—μήτηρ δ', κ.τ., the mother (bird) kept hovering round, and bewailing her brood." Mark the force of the *imperfect* here; in the next sudden and rapid seizure is expressed by the *aorist*, λάβεν.—*π* genitive of the *part* seized.

ἀρίζηλον Epic = Attic ἀρίδηλον, "very conspicuous," i. e. significant, or as a monument of the occurrence. Büttman would ἀίζηλον = ἀίδηλον (a word of very doubtful analogy) = "in answer to the opposition he considers implied in ὅσπερ ἔφηρον authority of manuscripts is unanimous in favour of the reading. Certainly Büttman is supported by Cicero's *paraphr.* *Divin.* ii. 30 :

" Qui luci ediderat, genitor Saturnius, idem
Abdidit, et duro firmavit tegmina saxo."

Ovid favours the present reading (*Met.* xii. 22) : " Ille (serp) erat . . . Fit lapis et servat serpentis imagine saxum." Cf. *Odys.* iv. 156. Newman translates the line,

" The god, who sent him forth to light, made him a signal to

320—330. οἶον ἐτύχθη = ὅτι τοῖων ἐτύχθη.—πέλωρα θεῶν, "present by the gods."

ἄνεω is here the correct reading, and not ἀνέφ, the common reading which is said to be an adjective. ἄνεω, however, is an *adverb*, like οὔτω, &c., and here = ἀκην. Compare *Od.* Ψ. 93, ἡδ' ἄνεω δ' ἡμῶν μὲν = ἡμῶν μὴν, "to us in sooth."—τέρας = "a prophetic sign"—ὄψιμον = "late," = ὄψιτέλεστον, "in fulfilment late." Here the adjective merely confirms and explains the first: observe the *asyndeton* and the *alliteration* : so also in *Iliad* I. 99, ἀπρίστουρον. So *Il.* vi. 55, ἀκηδεστοὶ καὶ ἄφαντοι, and *Il.* vi. 96, ἦνις, &c. Adjectives, used in *asyndeton* and *alliteration*, are common in poetry, and are very expressive. Scott has "unwept, unhooped Byron," "unknelt, uncoffined."—δοῦ, Epic = Attic οὐ.

τὰ δὴ νῦν πάντα τελεῖται, "all these things, even now, are fulfilled."

330—340. ἀλλ' ἔγε : see notes on bk. v. ver. 32, and bk. i. ver. εἰσόκεν = Attic εἰως.—ἀμφὶ δὲ νῆες κονάβησαν, "and around, the rang : " ἀμφί is adverbial, κονάβ, properly of the ringing of a bell, πῆ δὴ βήσεται, "what now will become of;" "to what place will we now go" (literally).—ἑρκια = ὑπόσχεσις (of line 286 above), *sacramentum*, "the military oath."—ἐν πυρὶ δὴ γενοίαστο, "then in fire with," &c., a mere proverbial form of expressing *utter destruction*. The connection seems to be this : Away with all these things; we are gaining nothing by them, and are merely losing our words (ἐπέεσσ' ἐριδαίνομεν).

9. σπονδαί τ' ἄκρητοι, "truces ratified by libations of unmixed ξίαί = Lat. *dextræ datae*.

oetic = prose *μηχάνη*, "remedy," "resource."

α βουλὴν ἔχων, "holding (thy) resolve unshaken."—*ἔνα καὶ δύο* π *alterum*; a common formula for expressing "a few:" to Eustathius, this is a reference to Achilles and Thersites.—*αἰῶν, κ.τ.λ.*, "who ever happen to be deliberating apart from ans." τοί κεν = Lat. *si qui*.—*ἄνους δ' . . . αὐτῶν* is a s, "they will effect nothing by these things." Connect *ἰέναι* iding *βουλεύσει*.

10. ἀστράπτων ἐπιδέξια, "flashing lightning to the right," as a od fortune: ἀστράπτων . . . φαίνων, by anacoluthon, for the to agree with *Κρονίωνα*.

= διὰ τοῦτο μή.

ι = πρὶν τινα ἔκαστον.

, "exacted vengeance for:" from *τίνω*, "to pay a price;" to make to pay a price;" *ποτ* from *τίω*, "to set a price ., "to honour." See bk. i. 42.—*Ἐλένης ὀρμήματά τε στοναχὰς τε* *ive* genitive), "the anxieties and groanings (suffered respect- i." Thus is it explained by the Scholiast in the celebrated MS.: *τιμωρίαν λαβεῖν ἀνθ' ὧν ἐστενδξαμεν καὶ ἡμεριμνήσαμεν περὶ*

is: see on bk. i. 268.—*πτόμον*, from *πίπτω*, = *casus* from *caedo*: notion of *downfall* comes that of *calamity*, and from the *fall* that of *fate*. Compare the Sanscrit *pat*.—*ἐπίσπη*, aor. 2. ω = Lat. *oppetere* (mortem), "confront" (death).—ἀλλὰ . . . compare note on bk. i. 32.

70. κρινε, "separate" (first sense of the word; hence the ο).—κατὰ φύλα, κατὰ φρήτρας, "by tribes, by brotherhoods." *είας γὰρ μαχέονται* = "pro virili parte pugnabunt" (Wolf); will fight his battle" (Newman) = "per se quisque pugna- *εσπεσίη*: with this supply *μοίρα* or *βουλῆ*; see Büttman, and he ellipsis below, 379, *ἔς γε μίαν (βουλῆν)*.

= Attic *εἰ γὰρ* or *ἤ γὰρ*. In Epic, however, *αἴ* often stands then, as here, it expresses very strong desire, "O that!" and ο Lat. *uīnam*. Compare with this wish of Agamemnon, . 143, and Aristot. Ethics, iii. 12.

80. τῷ κε τάχ' ἠμόσειε, "by that (event) quickly perchance w (the head)." Observe the aoristic force of the verb, and *ρήνα*: see above, 117.—*ὅς βάλλει*, "because he continues to ο):" in Latin we should have the subjunctive after *quī* —*μετ' ἔριδας*, "right into the *midst* of strifes." Observe the *ιετά* with an accusative after a verb of motion, and see note 222.—*ἤρχον χαλεπαίνων*: here the participle is used for the the regular construction with verbs of beginning, ceasing, remembering, &c., in Attic Greek.

τ' ἔς γε μίαν βουλεύσομεν (supply *βουλῆν*), "ay, but if ever shall resolve one (and the same) resolve;" accus. of the cognate accusative.—*οὐκ ἔτ' ἔπειτα, κ.τ.λ.* = "no longer then Trojans have a respite from their ruin; no, not in the least —*οὐδ' ἡβαίον* = Lat. *ne tantillum quidem*.

90. δειπνον = "meal." In the Iliad and Odyssey we find

three names of meals: 1, *ἀριστον*, "the morning meal" (*ἀμ' εἰοῦ*, say); 2, *δῶρον*, "supper;" 3, *δεῖπνον*, either morning or evening in Homer; in Attic = chief meal, "dinner."—*ξυνάγωμεν Ἄρηα*, *mittamus praelium* in Lat.; in English we say, "join battle." In B we have also the equivalent phrases *σύναγον κρατερῆν ὕμνην*, and *ἔριδα ξυνάγοντες Ἄρηος*.

εἰδ' ἄν τις, κ.τ.λ., "let each man sharpen well and quickly his spear here *τις* = *ἕκαστος*.—*θηξάσθω*, Aor. i. middle. Observe also the pressive repetition of *εἰδ'* in the beginning of these lines, and rapidity of action implied in the aorists *θηξάσθω*, *θέσθω*, *ἴδτω ἰδῶν*. With the whole passage compare Milton's *Paradise Lost*, vi

"let each

His adamantine coat gird *well*, and each

Fit *well* his helm, gripe fast his orb'd shield."

And see also Virgil, *Æn.* ix. 912.

ἄρματος ἀμφὶς ἰδῶν = *ἰδέτω πολέμοιο μεδόμενος*: see Fäsi ad loc. The war-chariots are the only *cavalry* known in the Homeric poems; their early use is proved by the Persepolitan sculptures, the paintings of Egyptian tombs, the historical portions of the Old Testament and the testimony of the most ancient writers. In these war-chariots *nobility* (*ἀριστιῆες*) went to battle, who were called *πρόμαχοι*, as "fig in front," and *ἀσπιστάι*, "shielded warriors."

ἀμφὶς ἰδῶν = "looking all round," i. e., examining carefully.

κρινόμεθ' Ἀρηϊ = Lat. "decernere acie, proelio."

οὐ γὰρ πανσῶλή γε μετέσσειται = "ay, for there shall not be an *inter* rest." Compare *ὀππότε τις μεταπανσῶλή πολέμοιο γένηται* in *Iliad* T *τελαμών ἀσπίδος*, "the belt (supporting) the shield," which lay the sword-belt, and was larger and broader: both belts are mentioned in *Iliad* xiv. 404, 406. The shield-belt in historical times was succeeded by the Carian *ἔχανον*. The shield covered the whole (*ἀμφιβρότης*), and was very heavy, requiring some support. For see *Iliad* vi. 319. This was the most *honourable* weapon.—*Χεῖρα καμ* the accusative of closer definition.

390—400. *ἰδρώσει . . . ἵππος*, "Eheu! quantus equis, quae adest viris Sudor," Horace, *Ode* i. 15.

κ' ἐγὼν νοήσω, "as soon as I happen to see" (mark the force of aorist).—*μιμνάζειν*, frequentative and intensive from *μίμνω* or *μέμνω*, "linger," "dally;" as *εἰκάω*, "to often liken," so "conjecture," "eikä," "to liken." See Jelf's *Gram.* With *ἐθέλοντα μιμνάζειν* compare the corresponding term in Herodotus, *ἔθε λοκακείν* = "to resolve to the coward."

οὐδ' ἄρκιον ἐσσεῖται = "there shall be nothing on which he can rely by which he may escape," &c. Büttman, *Lex. ad vocem*.

ὡς ὅτε κύμα, elliptical; supply *ἰσχύει* from preceding words.

προβλήτι σκοπέλω = "on a far projecting rock," in apposition with *ἀκτῆ ἐφ' ὑψηλῆ*: so in *Iliad* xiv. 227, the *preposition* is omitted in apposition.

παντοίων ἀνέμων κύματα = "waves (produced by) all sorts of winds," the *causal* genitive. See *Odyssey*, bk. v. 305.

ἴταν . . . γένωνται: supply *ἀνεμοι*, not *κύματα*.

ἄρποντο, not from *ἄρπυι*, but from *ἄρποιμαι*, "to make a rush."

έντας κατά νήας = "having, in an instant, dispersed themselves along their galleys:" observe the force of the aorist, and the sense of the passive participle.

10. έρεε: supply *ιέρα*: see on bk. i. ver. 147: compare the *iora facere*," "sacra operari."—*ωών* "Αρης = "tug of Ares" (*es*).

ωών = "that sovereign monarch of heroes" (*δ* is demon—*κίκλησε* Epic = Attic *έκλεσε*, "invited," Lat. "vocavit." *ηρον* poetic = prose form *πενταετη*, "five years old," and there-ll vigour.—*Παναχαιών* = "of all the Greeks." The Achæans the most widely spread race: so below ver. 530, *Πανέλληνας*. seems to want a word for "Greece."

ος ηλθε, "came all of his own accord." Scholiast, *ενευ του*

δω, i. e. Ajax, son of Telamon, the leader of the Salaminians, the son of Oileus, the leader of the Locrians.

αδός (a common epithet of Menelaus in Homer) = "brave in: *ατά την μάχην ανδρείος*, Hesychius, or = "loud-voiced," Ar- tter however to take, with Newman, *βοήν* = *βοηθείαν*, trans- is, "good at need," a term used by Sir Walter Scott, whose ns forcibly remind one of Homer: "Sir William of Delo- ood at need,"—*Lay of Last Minstrel*.—*ηδεε* . . . *αδελφεόν, ως* literally = "he knew his brother how he was toiling," i. e., he v his brother was toiling (to prepare for the sacrifice). This ar Attic construction of *attraction*: so in Latin we have in *sæpe eum audivi, cum diceret*."

ας: see on bk. i. v. 444.

20. *τοιςιν* . . . *μετέφη*: see on bk. i. v. 58.

αών = "dwelling in the clear bright sky;" *local* dative.

ελθειν: supply *δός* with these elliptic infinitives. From the *επι* . . . *δυναί* of the *setting* sun occurs only in this passage ut the whole of Homer, it has been proposed to take it *meta-* = "upon me, let not the sun (of life) go down—upon me let loom (of death) descend," before, &c.: it seems better however elsbach to read *υπ' ηέλιον δυναί*, comparing *Odyssey*, bk. iii. *Odyssey* x. 191.

ειν, πρήσαι, δαίξαι observe the rapid and instantaneous action y the aorist. *πρηές* = "præceps," Lat.; here proleptic.— = Lat. "atrium."—*πυρός δηλοιο*, "with hostile fire;" genitive of : whence the action arises. Jelf.

βωγαλέον = "split asunder by the bronze," belongs proleptic- ιξαι.

ζοιατο γαιαν = "may seize the earth with bite convulsive," = *οδδξ ελειν οδδας*, and Virgil's "humum semel ore momor- ξ = Lat. "mordicus."—*οδδ' άρα πό* = "and not just yet:" on bk. i. v. 170, and on bk. i. v. 96. With *επεκραινε*, supply m bk. i. v. 419.

10. *δέκτο* = *εδέξατο*: hence the assertion in line 436, *εργον δ γυαλίξει*. "Heu vatium ignaræ mentes," Virg. *Æn.* iv. 65. cum.

ον = "unenveniable," here in its first sense: Büttman demo- signification of "*abundanti*" assigned to it in Homer.

ἀντάρ ἐπεὶ κ.τ.λ. : see bk. i. 458.—τοῖς ἄρα, "just with these words"—δὴθ' αἶθε = δὴν αἶθε, "a long time on this very spot."—λεγόμεθα = "let us lie," i. e., remain inactive: see note on v. 125, above.

ἔργον δὲ δὴ κ.τ.λ. "the duty which God now puts into our hands"

ἡμεῖς δ' ἄθροοι, i. e., ὥσπερ ἔχομεν ἄθροοι . . . ἡμεῖς, Fäsi.

ἴομεν . . . ἐγείρομεν, for ἴωμεν, ἐγείρωμεν, the mood-vowel being shortened.—θῦσσον = Lat. "primo quoque tempore," in commands, final clauses, &c. 440—450. οἱ δ' ἄμφ' Ἀτρείωνα = "attendants upon the Atريد," i. e., ministering around Agamemnon.—θῦνον κρίνοντες. Scholiast, διακρίνοντες κατὰ φυλάς καὶ φρατρίας, according to Nestor's advice.

αἰγὶδ' ἔχουσ'. (The αἰγίς was properly a "goat-skin," formed on the same analogy with νεβρίς, "fawn-skin.") It was part of the armour of Zeus, with which he repulsed the Titans, and hence the epithet of Zeus αἰγίοχος. It was occasionally borrowed by Apollo and Athene. Homer however uses the term to denote not only the goat-skin, but, together with it, the shield to which it was attached, as a strap, or belt, two of the legs being tied over the right shoulder of the wearer, and the other extremity being fastened to the inside of the shield. The later poets and artists departed from the original conception, and represented it as a breast-plate of metal in the form of scales with a Gorgon's head in the centre.

ἠερέθονται, middle, not passive: "wave in the air." See Odys. II. 435.

παιφάσσουσα, "glaring" (intensive form of φάω). See Iliad v. 803. Fäsi.

ἑκατόμβοιος = "worth a hundred oxen" in price: (cattle, pecus, undē pecunia, being the earliest standard of value).

450—460. ἄλληκτον, Epic for ἄληκτον (adjective for adverb).

πολεμίζειν ἠδὲ μάχεσθαι: see on 263, above.

νηυσὶ γλαφυρῆσι: see on bk. i. 88.

ἀόηλον = "destructive" ("making invisible," from its first sense "invisible").—ἔκαθεν δὲ φαίνεται, "is seen from afar."

αὐγή: generally = "day-light," then "brightness," as here = Lat. "lux," or "splendor," but αἰγλή = "dazzling brilliance," "flashing light," = Lat. "fulgor."

τῶν ἐρχομένων, genitive absolute, a construction rare in Homer and in the earlier Greek poetry.

παμφανόουσα = "full-beaming:" intensive form of φαίνω, as παμφάουσα is of φάω, &c.; not from πᾶν and φαίνω, which is against all analogy.—ἴκε: mark the rapid movement implied in the aorist.

τῶν δ', an anacoluthon: it prepares the way for the τῶν ἴθουα ver. 464.

460—470. Ἀσίφ ἐν λειμῶνι. See Herod. iv. 45. This passage contains the earliest mention of "Asia" in a Greek writer. The earliest Grammatarians read Ἀσίω as the genitive of Ἀσίας, and not Ἀσίφ the dative of Ἀσιος. If we adopt the reading thus rejected by the ancients, we must take Ἀσίφ as the adjective connected with Ἀσιος (an old king of Lydia), and translate "in the meadow sacred to the Hero Asios." We cannot reason from Virgil's imitations "Asia præta Caystri," Georg. i. 383, 384, and Æneid vii. 701, "Asia palus," Homer knows nothing of "Asia" as one of the divisions of the world, any more than of Europa or Libya. Asia primitively de

ignated the Delta of the river Cayster (now called Katschuk Meinder); next, the kingdom of Cræsus, bounded by the river Halys (now Kizil Irmak); thirdly, the kingdom of Persia, was called *Upper Asia*; lastly, *Asia* was extended to include the entire *eastern* continent. The researches of philosophy mainly connect the root "As" with the sun, and the East, so that it is as good etymology as poetry to say:

"'Tis the clime of the *East*, 'tis the *land of the Sun*."

The correlative derivation of Europe from "Ereb," denotes the 'West.' By the way it is remarkable how frequently the syllable *eu* occurs in Trojan and other Asiatic names, such as *Ἀσσάρρακος*, *Ἀσπιδίος*, κ.τ.λ.: see also bk. ii. v. 837. Notice further *Ἄσιος* = *Sountien*, so called: *ἄσιος* = "slimy," but *Ἄσιος* = "sacred to *Asios*."

ἔθα καὶ ἔθεα = "here and there." *Opposita juxta se posita magis splendescunt*: see Jelf's Greek Grammar, 904, 2.

προχέοντο = "kept streaming onwards:" observe the force of the imperfect, and the *metaphor* of a river. Compare Milton's "Paradise Regained":

"He looked, and saw what numbers numberless
The city gates *out-poured* ;"

and also Shelley's obvious imitation of Milton:

"Our armies thro' the City's hundred gates
Were poured, like brooks."

ὅπῳ κορυβίζε = "beneath them rang" (*ὅπῳ* is adverbial).—*ποδῶν*, *ἔκταν*, *causal* genitives.—*μυριοί*, compare bk. i. v. 2.—*γίγνεται*, "come into being."—*εἶναι* = "to be," and *πέλομαι* = "to continue to be:" *τυγχάνω*, "to happen to be."—*ἔρη*, temporal dative, elliptical: supply (from v. 471), *εἰαρινῇ* = "in the season" (of spring, or bloom).

πέδιον . . . *Σκαμάνδριον*. This lay between the Scamander and Simois, the ordinary battle-field of the Trojans and Greeks: see on bk. vi. v. 4.—*ἐπιθεμέντι*: for this class of adjectives see on bk. ii. 267.

μυιδῶν = "horseflies." Compare the Lat. "musca," English "midge," French "mouche."—*κατὰ σταθμὴν ποιμνῆιον* = "up and down the cattle-station." The reference is not only to the folds of the cattle, but also to the hut of the shepherd.—*ἡλάσκουσιν*, Epic intensive form of *ἄλλομαι* = "ever fit:" see Fäsi ad locum.

470—480. *γλάγος* = Attic *γάλα*, Latin "lac."—*δέυει* = "wets," in its second sense "fills with wet."

ἐπὶ Τρώεσσι ἵσταντο (middle) = "placed themselves over against the Trojans."—*διαβραύσαι μεμαῶτες* = "eager to break *at once*" (through their lines): see bk. i. 18.

αἰπόλια πλατέ' αἰγῶν, as goats disperse more *widely* than other flocks.—*τακρίνωσι* = "might distinguish," not *will*, as the realisation of the act in *future* time is only *expected*. Jelf.—*νομῶ* = "in the pasture-and." Homer does not recognise *νόμος* in the sense of "law," which he supplies by *θέμιστες*.—*ζώνη* = "loins," which the *μίτρη*, or *ζώνη* 'belt,' covers.—*στέρον δὲ Ποσειδάωνι*. To Poseidon the ancient artists assigned a broad chest, as the king of *broad* Ocean. (Müller.)

480—490. *βοῖς ταύρος* = "the breeding bull," as *ὄως κάπρος* Iliad

xvii. 21.—ἀγέληφι = ἐν ἀγέλη (Epic suffix for dative).—ἔπλετο = been and is," so "is wont to be" (especially suitable to compare see bk. i. 284.

τοῖον ἄρ' = "just such:" see bk. i. 96.

ἡματι κείνῃ (dative of time) = "on that *eventful* day." As in we find *two genders* to "dies," which is generally *feminine*, when an *appointed* day is named; and *masculine*, when expressive of ordinary days as opposite to nights: so generally in Homer we find (neuter) denoting "a day of days" solemn, or eventful, and this eventfulness is often specified in peculiar expressions, ὄρφανικόν, νόσθλευθερον, δούλιον, αἰσιμον, μόρσιμον, δλέθριον ἡμαρ: sometimes fully expresses this special sense, as here, by demonstrative pronoun ἡμέρα Homer means day, as opposed to *night*, or as an ordinary *of time*, like Latin "dies" in the masculine; as in νόκτες τε καὶ μῆρες τε καὶ ἡμέραι. There are difficulties in reconciling this distinction to all passages in Homer; still it holds good as a general rule. Cf. also ἕδος = a *solemn seat*," a temple, or the house of the Gods, but (feminine) = "a common seat," chair, &c.; its higher significance post-Homeric. When the substantive admits two forms, one *neuter*, and the second in the *feminine* gender, we find the neuter the *more significative*. λόγος is "a word," but λόγιον "the *word*," and so an "oracle." μνήμη is mere "remembrance;" but is the *eventuated* proof of it in the form of a "monument," or "record." χώρα is a "region," but χωρίον is a *special* and distinguished spot in *that region*. τροφή is "rearing;" θρέμμα is the realised in the form of "something reared." And so in many other words distinction may be pointed out. The transition from the *no realisation* and *eventuality*, which seems to lie at the bottom of neuters, to the notion of eventfulness and speciality seems obvious simple, and more especially so in substantives derived from verbs.

πολλοῖσι . . . ἠρώεσσιν. This separation is an instance of the hyperbaton, or transgressio verbi, whose object is to give prominence to the notion. It is very common in Attic prose.—ἔσπετε ἢ εἶπατε. This occurs four times in the Iliad, and not in the Odyssey only found in this formula of invocation; "at once declare" of the aorist).

ἴστε τε πάντα. So Virgil, Æneid vii. 644 (an obvious imitation

"Et meministis enim, Divæ, et memorare potestis:

Ad nos vix tenuis famæ perlabitur aura."

And Milton, Par. Lost, i. 17,

"Say first, for Heaven hides nothing from thy view,
Nor the deep tract of Hell."

δάματ' ἔχουσαι: so in Latin we have "habeo" for the frequent "habito," "to inhabit."

πάρεστί τε, supply πᾶσι.

κλέος ὄλον = "rumour only," i. e., the voice of tradition.

οὐδ' εἰ = "not even if," *emphatic*, not *connective*. Compare Virgil's imitation, Æn. vi. 625, "Non mihi si linguæ centum sint, oraque ce Ferrea vox," &c.

φωνῇ δ' ἀβήκτος, "a voice not to be broken down," by wearing

490—500. *μνησαίᾱ* Epic = *μνήσαντο* (middle) from *μνήσκω* = Lat. memorare, "to make mention of," from meminī, "to remember." — *πραΐδας* = "omnes uno et perpetuo tenore," acc. to Fäsi.

Βοιωτῶν. The poet begins with the Bœotians, because Aulis or Bœotia was the general rendezvous of the fleet, before the expedition sailed. According to Thucydides (bk. i. 12), the Bœotians did not migrate from Thessaly into Bœotia, until sixty years after the Trojan war. He protects the authority of Homer by supposing an earlier colony of Æolian Bœotians, and that to them belonged the Bœotians who sailed against Troy. It is probable that Homer inserted the name of the Bœotians in this great national war of the Greeks to gratify the inhabitants of the country at his own time. With this catalogue compare Virgil, *Æneid* vii. 647. Numbers chap. xxvi. Revelations chap. vii. Tasso's Catalogue of Heroes, and Milton's Catalogue of the Fallen Angels.

Πηνέλοος καὶ Λήϊτος, both Argonauts. — *Ἀρκείλαος* . . . *Κλόνιος*, the former was slain by Hector, the latter by Agenor.

ἐνέμοντο = "held as their *portion* of the *pasture-land*," in its strict sense, thus used of the *νομῆδες*, the pastoral tribes: now, as *feeding* their flock, and *dwelling* in a place were necessarily connected with each other, and with the first sense, to *portion*, we have these several distinct significations. Notice that here the verb is *middle*, and that when Homer speaks of a *scattered* population, he uses the additional term *ἀμφί*. — *Ἀβλίδα πετρήεσσαν*, as it stood on a *rocky* eminence.

Ἐσχοῖνος, called so from the *rushes* that grew there (*σχοῖνος*).

Σκῶλον, see Herod. ix. 15. — *πολύκινητόν τ' Ἐτεωνῶν* = "Eteonur, with its many-wooded mountain passes," afterwards called "Scarphe," see note on v. 497, bk. i.

Θέσπειαν, situate at the foot of Mount Helicon, hence the Romans called the Muses (of Helicon) Thespiades. Unlike most Greek cities it was built on a plain: it became very famous in historical times: see Herod. vii. 132, and Thucyd. iv. 133; Thucyd. vii. 29.

εὐρύχορον Μυκαλησόν = "Mycalessus with its ample spaces for the *choral* dance," this epithet is always applied to *large* cities, and derived not from *χώρος*, "a place," but from *χορός*, "the choral dance." See Thucyd. vii. 29.

ἀμφ' Ἄρμ' ἐνέμοντο = "held the *pasture-land* round about Harma." This place derived its name from the *chariot* of Amphiarus being swallowed up by the earth on this spot, according to the current myth. On *ἀμφ' ἐνέμοντο*, see note above ad vocem. Observe that generally Homer uses these terms, more frequently than *εἶχον*, *ἐναίον*, or *κιστράσκον* in his description of *fertile* tracts of lands. *Ἐρυθράς*, see Herod. ix. 15. Thucy. iii. 24.

500—510. *Κόπας*, on the northern extremity of Lake Copæis, so called from this town.

πολιτρήρωνά τε Θίσβην. The wild pigeons are *still* found in abundance among the rocks of the harbour at Thisbe. "Thisbæ columbæ," Ovid. "Dioneis avibus circumsona Thisbe," Statius.

Κορώνειαν = "Hilltown" or "Hillsborough," from *κορώνη*, a hill. In the plain before the city several battles were fought in historical times; see Thucyd. i. 113; Xen. Hell. iv. 3; Demos. de Pace. Here was held the Pambœotic council.

Ἀλιότρον, famous for its *rich* and well-watered meadows; hence Homer's epithet. See Thucyd. iv. 95; Xen. Hell. iii. 5.

Πλάταια, on the frontiers of Attica, at the foot of Mount Citharon; very famous in historical times. See Thucyd. iii. 61; Herod. vi. 108; Herod. ix. 15; Thucyd. ii. 71.

Ἐποθήβας = "the lower town of Thebes." Odys. iii. 81.

Ὀρχηστὸν θ' ἱερὸν, founded by Onchestus, a son of Poseidon; it possessed a celebrated temple and grove of that god. See Pindar, Isth. i. 44.—*ἄλσος*, "a sacred enclosure" = *τέμενος*; see Odys. ζ. 321.

Ἄρην: see Thucyd. i. 12 and 60. Destroyed and rebuilt by the returning Pelasgi, sixty years after the capture of Troy.

Νίσαν, near Helicon, sacred to Dionysus; known afterwards as *Isus*.

Ἀνθηδόνα τ' ἐσχατώσασα, = "Anthedon, on the border;" close upon Eubœa: famous for the myth of Glaucus, its wine, and its worship of the Cabeiri and Demeter.

Ἀσπληδόνα, also called "Spledon" and "Eudeielus," from its sunny situation. Forchhammer places its site at "Avro-Castro."

510—511. *Ὀρχομενὸν Μινύειον*: so called to distinguish it from a town of the same name in Arcadia. In anti-historical times the capital of the powerful kingdom of the Minyæ and of Bœotia. This city was anciently one of the richest and most powerful in Greece; its genealogical names all imply wealth (*Chryses*, *Chrysogeneia*), and Homer compared its treasures to those of the Ægyptian Thebes, in *Iliad* ix. 381. Observe that in this passage it is mentioned with *Aspledon*, distinct from the other Bœotian towns, and as sending thirty ships to the war. It was famous for the worship of the Graces (*Charites*). See Pindar xii. 45; Thucyd. iv. 76; Xen. Hell. iii. 5, Hell. iv. 3; Herod. iv. 145. It was situated on the borders of the Lake Copais, drained by the ingenuity of the Minyæ, and this led to their great wealth: the remains of the drain tunnels still exist.

Ἀσκάλαφος, slain by Deiphobus.

παρθένος ἀίδοι = "a damsel, *unwed*, and of illustrious birth," or worthy of respect (*αἰδώς*).—*ὑπερώϊον* = "the women's chamber," which was in the upper part of the house, just below the flat roof. See Odys. i. 328, and ii. 358.—*παρελέγαστο*: see on bk. ii. 128.

Σχεδιός, was slain by Hector.—*Ἰφίτου*: notice the quantity, *i* long, as in *Ἀμφίον*, ver. 315. He was an Argonaut, like his father *Naubolus*.—*Κυκάρισσον*, near to Delphi, in Phœcis.

Πυθῶνά τε πετρήεσσαν = "Delphi, abounding in rocks." The most striking and sublime situation in Greece was held by this oracular seat of Apollo, at the foot of Parnassus. It was walled on all sides by stupendous rocks, in the shape of a theatre (*θεατροειδές*); is now called "Kastri." The term *Delphi* is post-Homeric. Its wealth is described *Iliad* ix. 405; see also Odys. viii. 80. Some derive the name from *πύθεσθαι*, in spite of the difference of quantity in it and *Πυθῶ*: Homer himself gives the mythic derivation, in his beautiful Hymn to Apollo, 372:

Ἐξ οὗ νῦν Πυθῶ κικλήσεται· οἱ δ' ἄνακτα
Πύθιον καλέουσιν ἐπάνυμον, οὐνεκα κείθι
Αἰτοῦ πῦσε πέλωρ μένος, ὄξενος ἡελίοιο.

520—530. *Κρίσαν*—not identical with *Cirrho*, as some have sup

d. It lay close to Pytho (Delphi); it gave its name to the bay which it stood, now called Magirla. Homer called it "divine," i.e. other "all-divine" (*ἁθέρην*), as it was founded under the immediate iocess of Apollo (see Hymn. Apoll., 438).—*Δαυλίδα*, now Dhavliá: Herod. viii. 35; Æsch. Choëph. 674. So called from its *woody* iocess, since *δαίλος* was used by the inhabitants instead of *δάσος*; rs derive it from the mythical nymph Daulis.—*Πανοπῆα*, near tia, destroyed by Xerxes (Herod. viii. 84), by Philip, and by the ans. Here was the grave of Pityus (Odys. x. 576).

νεμώρεια, subsequently Anemoleia, near Delphi; so called from gusts of wind blowing on it from Parnassus.—*Ῥάμωλον*, founded the Hyantes of Bœotia; famous in historical times: see Herod. 28 and 33; Xen. Hell. vi. 4; Livy xxxii. 18.

αὐτὰρ ποταμὸν = "just by the river" (compare Milton, "*fast by oracle of God*," and see on bk. i. 96).—*Κηφισὸν*, afterwards *Κήφισι*—it rose near Lilcea, where it burst forth from the rocks with a noise (Hymn. Apoll. 240); it fell into the Lake Copæis; now it is id Mauro-Nero.—*Αἰλαῖαν*, now Paleo-Castro, half a mile from the ces of the Cephissus river.

τασαν, imperfect and *transitive*. Büttman proposes to read *ἔστασαν ἴστησαν*, aor. 1, which is also transitive: certainly not the pluperf. h is *intransitive*.

πλην, Epic = *πλησίον* (with gen. case).

κρήνῳ. The *eastern* Locrians alone are mentioned by Homer; these e the more ancient and civilised: the *western* Locrians, a colony of eastern, are not mentioned before the Peloponesian war (Thucyd. , and are then said to be semi-barbarous. They are led by Ajax, son of Oileus, who became the national hero of the Opuntians. : Ajax was swiftest of foot of all the Greeks except Achilles: he not wear the *ordinary* bronze cuirass, but one of *linen* (*λινοθώραξ*). h were worn to a very late period among Persians, Egyptians, nicians, and the Chalybes.

ἄγος, not = "little" (a point sufficiently detailed), but = "slight" slender," and so more fit to *run*.

30—540. *Πανέλληνας*. This passage was rejected by Aristarchus other ancient commentators as spurious, on account of the sup- d anachronism in Homer's use of this term for the Greeks. See cyd. i. 5. Here the term is rather *genealogical* than geographical, inguishing the members of the Hellenic race, who gloried in their ent from their common ancestor Hellen. See Herod. ii. 182.

χαίους = "the *Peloponnesian* Hellenes;" as distinguished probably y the Pan-hellenes (suprà) "the *whole* of the Northern Hellenes," cially those from Thessaly. It appears from v. 562, bk. ii., and 04, bk. ii., and v. 73, bk. vii., as well as from the expression *Ἀχαΐς* , Iliad i. 254, and Odys. xiii. 249, that Achaia in its most extensive e, with Homer, took in the Hellenes of the Peloponnes.

ἄρον, the principal port of the Opuntian Locrians.

πρόεντρά, one of the oldest towns in Greece. Opus was the native of Patroclus: according to Leake the modern Kardenhitza.

ρέμοντο, Homer uses this term only, and *no other* in his enumeration he Eastern Locrians (see above on the word), the fertility of whose ntry has been praised by ancient and modern observers, (see Grote.

Hist. of Greece, vol. ii. page 381, and Dr. Smith's Dict. of Geography) *Τάρηνη*, afterwards "Tharygæ," now Pundonitza.

Θρόνιον, see Thucyd. ii. 26.

πέρην ἱερῆς Εὐβοίης, = "over against sacred Eubœa" *πέρην* = later *ἀντιπέραν*: notice *πέραν* = "beyond and in a place" (*πέρα ἐν*), used with verbs of *rest*, while *πέρα* = "beyond," with verbs of *motion*.

μένεα πνέοντες, the accusative of *cognate* notion (*μένεα* = *πνεῦμα μένεος*;) so the Homeric phrases *βλέπειν*, *δέρκεσθαι Ἄρην*, *δρῶν ἄλκην*, = *ἕραμα*, *βλέμμα*, *δέργμα*, with gen. of substantive. Common in the Tragedians.

Ἀβαντες: the most ancient inhabitants of Eubœa; according to Aristotle they passed over from Thrace to that island. See Herod. i. 146. The island is now called "Negropont."

Εἰπέτριον: next to Chalcis the most powerful city in Eubœa, a colony from the Attic Eretria: see Herod. viii. 46; Thucyd. i. 15; Thucyd. viii. 95; now called "Vathy."

Ἰσθλιαὶν: subsequently called Oreus. Observe that the *first* syllable is here shortened, as in *Ἄιγυπτιας* in Iliad i. 382, and in *Odyssey* Δ., 229; Compare the "ĕst," "ĭsthæc," &c., in Terence.

Ἄγιον, now "Agia," on a promontory of the same name.

Κάρυστος, situated at the foot of Mount Oche, chiefly celebrated for its marble. See, however, Herod. vi. 99; Thucyd. vii. 57.

Στύρα: its inhabitants were originally Dryopians, though they denied this origin. Herod. viii. 46.

Ἐλεφήναρ, one of the suitors of Helen, slain by Agenor.—*ἄζος Ἄρης* = "scion of Ares," epithet of famous warriors: see Eurip. *Hecuba*, 122. A metaphor frequent in the Old Testament Scriptures, and English poetry. Compare

"Fayre branch of noblesse—flower of chivalree."

Spenser's Fairie Queene.

540—550. *ἐπιθεν κομῶντες*, = "wearing hair on the back of the head" (only), and so distinguished from the other Greeks, who were *καρπομόωντες*: "Abantiades in terga comantes," Statius. See Herod. iv. 180. This was done to prevent the enemy seizing them by the hair in front, and, as a valiant race, they would never turn their back. So the Arabians in Herod. iii. 8. Most probably a religious custom, as we find it interdicted in Leviticus, xix. 27.

ὀρεκτῆσι μελίῃσι = "with ashén pikes, presented" (not thrown) as when the phalanx was drawn up. Like our pike-men. The usual method was to hurl the javelin or lance, and retreat into the ranks.—*Ἀθήνας*, Athens, the city of *Athene*: see Herod. viii. 44. The Athenians were very proud of these verses, which celebrate them as *indigenous*.—*ἐνδοκίμενον προλιθρον*; so Milton of Athens—

"Where, on the Ægean shore, a city stands
Built nobly, pure the air, and light the soil."

δῆμον, here, in its first sense = "district," from *δέω*, and so an "enclosure marked off from the waste," just as our "town" from the Saxon "tynan," to enclose. See Arnold's Thucyd., vol. i. app. iii.; so in *Odyss.* i. 227. *Τράων δῆμος*.

Ἄρουρα, i. e., *Gaia*, "the Earth-Goddess."

πίονι νηφ. This temple of Athene Polias was afterwards called Erectheium, from Erectheus, who was interred in it; he was usually regarded as its founder, since he had mainly contributed to the establishment of the worship of that goddess in Athens. In the temple was the olive statue of Athene Polias, that was said to have fallen from heaven, and many other objects of the highest veneration to the Athenians. See Herod. viii. 55. Observe that *Erethionius* is a post-Homeric character: see Grote's Hist., vol. i. p. 75, and also pp. 261, 262. From Thucydides we learn that the Athenians wore the golden grasshopper, as a symbol of their being "the children of the corn-giving soil."

περιέλλομένων ἐνιαυτῶν, i.e., every five years, at the end of the Panathenæa. Compare Virgil's "*lustris labentibus*."

550—560. κοσμήσαι. Scholiast explains by διατρέχει: by ἵππους here, as elsewhere, we must understand *the chariots*.

οἶος ἔριζεν = "was the only one to rival him, Lat. "solus cum eo certabat: see Herod. vii. 161, on this compliment to Menestheus.

Αἴας: this was the great Ajax, son of Telamon; he differed in appearance from the Oilean Ajax in being very tall and stout, while the latter was little, and slightly made.

Σαλαμῖνος, now "Kolúri," an island lying between Megaris and the coast of Attica. It was colonised by the Æacidae of Ægina, about B. C. 620; the Megarians and Athenians disputed for its possession: the Spartans were made umpires, and the Athenians supported their claims by quoting these lines of Homer, which represent Ajax ranging his ships alongside those of the Athenians; this, however, was supposed to be an interpolation of Solon's or of Peisistratus to meet the case, and the Megarians cited another version. See Aristotle's Rhetoric (bk. i. last cap.), and Müller's Greek Literature. The Megaræan version of the lines was this:

Αἴας δ' ἐκ Σαλαμῖνος ἔγενε νέας, ἔκ τε Πολίχνης,
"Ἐκ τ' Αἰγειρούσης, Νισαίης τε, Τρισόδων τε.

Ἄργος, the most ancient city of Greece, under the immediate protection of Hera.

Τίρυνθά τε τειχίωσσαν, not = "walled Tiryns," as Liddell and Scott render it, but = "Tiryns full of houses," i.e., well inhabited. The word comes from τειχίον = "paries," the house wall, and not from τείχος = "murus," the wall of a city; and the termination -εις, Lat. *ois*, implies abundance. The massive walls of this city have been the wonder of all ages, and were said to be the work of the Cyclops. Tiryns is now called "Paleó Anápli" (see Leake's Morea, vol. ii. p. 350). —Βαθὺν κατὰ κόλπον ἔχουσας = "which occupy the deep gulf," as Tiryns and Asine occupied the Argolic, and Hermione the Hermionic Gulf.

560—570. ἀμπέλωντ' Ἐπίδαυρον = "Epidaurus, abounding in vines." Called "Argolis" under the Romans; now Pidhavro. Aristotle made it a Carian colony: hence called "Epicarus." See Herod. vii. 99, and iii. 50—52; Thucyd. v. 53.

Ἀγίναν, an island in the Saronic Gulf, now "Eghina." See Herod. viii. 46, and especially Grote's Greece, vol. ii. p. 432.

Ταλαονίδης (metri gratiâ), for Ταλαίης, "son of Talau."

Μυκήνας, now "Kharvátì:" described by Homer (*Odys.* iii. 263) as situate in a recess (*μυχῆ*) of the Argeian land; hence the name. Its massive walls, of which the wonderful remains still exist, were said to be the work of the Cyclops. In the heroic age it was the leading city of Greece, called by Homer *πολύχρυσος* (*Iliad* vii. 230), and *εὐρύγυια* (*Iliad* iv. 52): see Herod. vii. 202, and Mure's *Greece*, vol. ii. p. 171.

570—580. **Κόρινθον**, now "Gortho:" it lay between the Sinus Corinthiacus and the Sinus Saronicus; hence called by Horace "bimaria." Most admirably situated for commerce, the source of its immense wealth, as it united the Ionian and Sicilian seas on the one hand, with the Ægean, the Hellespont, and the Pontus, on the other, and thus became the emporium of trade between the east and the west. Originally called Ephyra; Homer uses both terms indiscriminately. See Grote's *Greece*, vol. i. p. 165. It became the most licentious city of Greece; its patron goddess was Aphrodite.

εὐκτιμένως τε Κλεωνᾶς, "ingenti turritæ mole Cleonæ," Statius. See Grote's *Greece*, vol. ii. p. 417.

Σικυῶν, now "Vasilika:" its plain was celebrated for its extraordinary fertility; hence Homer's term *ἐνέμοντο*. For a long period it was the chief seat of Grecian art, and renowned for its sculptors and painters. Anciently it had three names in succession, *Ægialeia*, *Mecone*, and *Telchinia*. See Grote's *Greece*, vol. iii. p. 43, and Herod. vi. 126.

ἄρ' ἔρ' = οὐ ἔρα = "just where."—*Ἀδρηστος*: see Herod. v. 67, 68. In historical times Adrastus was worshipped in the city.

πρῶτ' ἐμβασιλευεν, "formerly reigned" (*πρῶτα = πρότερον*). Adrastus was the seventeenth king of Sicyon, according to Pausanias: being driven from Argos by Amphiarus, he fled to Sicyon, where he succeeded his grandfather, Polybus, in the sovereignty: he was afterwards reconciled to Amphiarus and became king of Argos.

Ἀργιον: It was made up of six or seven villages; this accounts for the first part of the verb *ἀμφενέμοντο*, applied by Homer to it. The latter part is accounted for by the fertility of the land, still attested by its modern name, *Vostitza*, from the gardens by which it is surrounded (*βόσται, βοστανί*, garden). Here was held the Council of the Achaean League, being the chief town of Achaia.

Ἀργιάλον, properly "the coast-land," subsequently called "Achaia." Observe that Agamemnon's kingdom comprises *Ægialeia*, which did not become Achaean until after the expulsion of the Ionians; on the supremacy of Agamemnon, see Grote's *Greece*, vol. i. p. 211.

μετέπρεπεν, "took the lead amongst:" see bk. i. 481.

580—590. **Λακεδαίμονα**, applied by Homer to the country as well as to the capital: the name is derived from the root "Lac" (connected with *λάκος*, lacus, lacuna), given originally to its central district, from its being sunk deeply between the mountains: hence called *κόλπη*. Many of the *chasms* and rent forms of the rocks on Mount *Taygetus*, have been produced by the numerous and violent earthquakes to which the country has been subject: hence Laconia is here called, by Homer *κηπέσσα*, "abounding in chasms, or hollows."

Σπάρτην, stood at the upper end of the middle vale of Eurotas, and upon the right bank of the river; this valley was extraordinary for its beauty and fertility.

Μέσσην, now "Μεζαρο," the cliffs in the neighbourhood *still* abound in *wild pigeons* (*πολυτρήωνα*). Leake's *Morea*, vol. i. p. 286.

**Ελος*, so called from its vicinity to a *marsh*: it was situate east of the mouth of *Ευροτας*. On its conquest by the Dorians, its inhabitants were reduced to slavery, their name is the general designation of all Spartan bondsmen (*ἐλωτες*, Helots; though some say from *ἐλεῖν* to capture), now called "Bizano."

Οἴτυλον, now = "Vitzlo."—*ἀπ'ἀπερθε*, = "apart," i.e., from Agamemnon, *προθυμίασι* = *προθυμίας*: the iota is lengthened *metri gratiā*. Compare *ὑπεροπλήσι*, i. 205.

590—600. Compare on v. 356, *suprà*.

Πύλον. The situation of this town, called the *Πύλος Νηληϊῖος*, was much disputed by the ancients. Three towns claimed to be the seat of Nestor, the Eleian Pylos, the Triphylian, and the Messenian; the greater amount of evidence is in favour of the *last*. Pindar calls Nestor "the *Messenian* old man" (*Pyth.* vi. 35). This view is supported by Isocrates, Eustathius, and others. Besides, the portion of the Messenian Pylus, the most striking upon the whole western coast of Peloponessus, was far more likely to have attracted the Thessalian wanderers from *Iolcos*, the worshippers of the god Poseidon, than a site, like the Triphylian Pylus, which was neither strong by nature, nor near the coast.

Θρόνον, otherwise called "Epitalium," a town of Triphylia in Elis, according to Leake, now "Agalenitza:" see *Iliad*, xi. 710. *Hymn. Apoll.*, 423, it was the "ford of the Alpheus."—*Αἰτυ*, "the towering city," so called, but *αἰτῶν*, is the simple adjective.—*Πτελεῖον*, a colony from the Thessalian Pteleum, mentioned below in line 697.

**Ελος*, near the Alorian marsh (*ἔλος*), whence its name.

Δάριον, a town of Messenia, now "Sulimá."

τὸν Θρήϊκα: "that (famous) Thracian" (Compare Lat. "ille.")

The historical Hellenes looked down upon the Thracians as a barbarous race, and yet Hellenic tradition looked back upon them as the early civilisers of Greece, and remembered with gratitude the names of the Thracian *Musæus*, *Orpheus*, *Eumolpus*, and others.

Müller (*Dorians*, vol. i. pp. 472, 488), meets the difficulty here presented by making the early and later Thracians belong to *two* distinct races. Colonel Mure (*Liter. of Ancient Greece*, vol. i. p. 150), gives a more satisfactory explanation, and is not without support from *Thucyd.* (bk. ii. 29).

"It is certain," he goes on to say, "that in the mythical geography, a tract of country on the frontiers of *Bœotia* and *Phocis*, comprehending *Mount Parnassus* and *Helicon*, bore the name of *Thrace*. In this region the popular mythology also lays the scene of several of the most celebrated adventures, the heroes of which are Thracians." Again: "Pausanias makes the Thracian bard *Thamyris*, virtually a *Phocian*. He assigns him for a mother, a nymph of *Parnassus* called *Argiope*. His father *Philammon* is described as a native of the same region, son of *Apollo*, by the nymph *Chione*, and brother of *Autolyceus*. . . . Here tradition places the first introduction of the alphabet. Here were also the principal seats of *Apollo* and the *Muses*. In the heart of the same region was situated the *Minyeian Orchomenos*, the temple of the *Graces*, rivalling *Thebes* herself in the splendour of her princes, and her zeal for the promotion of art it was the native country of the

Dionysian rites, zeal for the propagation of which is a characteristic of the Thracian sages . . . the most illustrious masters of poetry, Amphion and Linus, were both Bœotians."

Some, however, think the mythical Thracians were members of the extended Pelasgian race, which once occupied the northern as well as the other shores of the Ægean, until displaced in the north by the irruption of the historical Thracians: to their receiving the name of the early possessors of the country, we have several parallels in history.

Οἰχαλίηθεν: from Oechalia, in *Ætolia*, distinct from the *Thessalian* Oechalia, mentioned in line 730 below, as also the city of Eurytus. Several other towns of this name laid claim to this distinction.

ἐκλέεαθον κιθαριστῶν, = "they made him quite forget his harping."

On this contest, see Müller's *Gk. Lit.* iv. 2; see also *Odyss.* θ. 63.

600—610. Γερήνιος: see *Iliad* v. 336.

Ἄρκαδίην, the central country of Peloponnese; aptly called the Switzerland of Greece: its inhabitants were a strong and hardy race of mountaineers, and like the Swiss, they constantly served as mercenaries.

Κυλλήνης ὄρος αἰπύ, now called *Zýria*; 7788 feet above the level of the sea; celebrated as the birth-place of *Hermes*, hence called "Cyllenius." The ancients wrongly supposed it the highest mountain in the Peloponnese: a peak of *Täygetus* rises higher.

Αἰπύτιον: see *Pindar*, *Olymp.* vi.—*Φένεον*, now *Fonia*; represented by *Virgil* as the residence of *Evander* (*Æn.* viii. 165).

Ὀρχομενίην, called by *Thucydides* *Arcadian* to distinguish it from that of *Bœotia*: it was in a plain completely surrounded by mountains, called by *Homer* *πολύμηλος*, and by *Ovid* "ferax:" now called *Καλπάκι*.—*ἠμεμέσσαν* = *Virgil's* "obvia ventorum furis:" see bk. ii. v. 267.

Τεγέην, now *Piali*; anciently a leading city of *Arcadia*, and famous during the whole historical period of Greece, in connection with *Sparta*.

Μαντινέην ἐρατεινήν, now *Paléopoli*; equally distinguished in the mythical and historical times. Instead of the groves of oak and cork-trees, described by *Pausanias*, there is not now a single tree to be found there; and no poet would give the epithet "lovely" (*ἐρατεινή*) to that naked plain, covered with stagnant water and shut in by gray, treeless rocks.

610—611. θαλάσσια ἔργα = "navigation;" in *Od.* v. 67, "fishery."—*ὅσσων ἔφ' = ἐφ' ὅσσων* = "as far as." Compare *Od.* E. 251, *τόσσων ἐφ' εἰρεῶν*. With *ἐντὸς ἔργου* supply *αὐτήν*.

620—630. Ἀκτορίωνος, a patronymic, "the son of Actor." As the attribute is *immediately* after both nouns *Κρεάτου* and *Εὐρύτου*, it is generally applicable to both: this general rule holds good in Latin also. There is no need to alter the reading to *Ἀκτορίωνων*, as *Heyne* proposed.

πῶν δὲ τετάρτων: it is unaccountable that we do not find here the fifth leader of the *Epeans*, *Otus*, who is mentioned in *Iliad* O. 518.

Δουλιχίαιον, mentioned in the *Odyssey* as subject to *Ulysses*, and celebrated for its fertility (*Od.* i. 245; ix. 24; *Hymn. Apoll.*, 429): its site has been much disputed. *Leake* observes that "Petala, being the

largest of the Echinades, and possessing the advantage of well-sheltered harbours seems to have the best claim to be considered the ancient Dulichium."—Ἐχινάδων: according to Pherecydes, the Echinades were deserted: their name was derived from the "echinus," "sea-urchin," because of their sharp and prickly outlines: they lie off the coast of Acarnania: see Herod. ii. 10, and Thucyd. ii. 102.

ναίουσιν, here intransitive: see Sophocles, Ajax, 604.

πατρὶ χολωθεὶς, "indignant at his father" Augeas, who refused to give the promised reward to Heracles.

630—640. Κεφαλλῆνας. Homer calls Cephalonia by the name "Same" and "Samos." It was the largest island in the Ionian Sea, and fronted the Corinthian gulf and Acarnania. Herodotus (ix. 28) is the first to call the island *Cephalonia*.

Ἰθάκην, now *Thiaki*: this island was the scene of a great portion of the *Odyssey*.—Νήριτον, a mountain in the north of *Ithaca*: see *Od.* ix. 21; *Virg. Æn.* iii. 271, (now called "Anoge,") *Virgil* took it for an island.—Ζάκυνθον, now *Zante*, subject to Ulysses; called "nemorosa" by *Virgil*.—Ἠπειρον = "the mainland," i. e., the whole western coast of Greece from the Acrocerania Promontory, as far as the entrance of the Corinthian Gulf, in contra-distinction to *Corcyra* and the Cephallonian islands: in this sense the word was used not only by Homer, but up to the Peloponnesian War (*Thucyd.* i. 5).—μιλτοπάρρησι, "red-cheeked," having the stern and prow painted with vermilion: in the *Odyssey* xi. 124, φοινικοπάρρησι.—Καλυδῶνα: in heroic times the chief city of *Ætolia*; now *Kurt-aga*. See *Iliad* ix. 529.

640—650. οὐ γὰρ . . . ἦσαν, = "for they were not;" euphemism for death: so in the touching story of Joseph we have "and one is not;" and in the New Testament Rachel weeps for her children, because "they are not." Compare Shakspeare in *Hamlet*, "To be, or not to be, that is the question."

Respecting Meleager, see *Iliad* xi. 525, and the excellent observations of Grote, vol. i. page 197.

τεχνιδέσσαν: see on ver. 559, *suprà*.

ἀργινέεντα Λύκαστον, = "white Lycastos;" probably from *λευκός*, white, and *ἔστυ*, city; as "Alba (urbs) Longa." Compare *Virgil's* "Paron niveam." Horace's "claram Rhodon," as they lay on *chalky* hills = Lat. "rupis candentibus." So our "Albion," from the *white* cliffs.

Κρήτην ἑκατόμπολιν, now "*Candia*;" illustrious in the early ages of Greece, and insignificant in later times. Bishop Thirlwall (*Hist. of Greece*, vol. i. page 283), has given an excellent account of its early state. *Virgil* imitates Homer's account.

"Centum urbes habitant magnas, uberrima regna," (*Æn.* iii. 106.) See also Horace, *Od.* iii. 27. It was celebrated for being the birth-place of Zeus, the realm of Minos, and the mother of Grecian navigation. In historical times the infamy of the Cretan character was qualified by the single virtue of affection for their *mother-land* (*μητρὶς*), a word peculiar to Crete. The island was neutral in both the Persian and Peloponnesian Wars. In the *Odyssey*, Crete has only "ninety" cities: ten cities are supposed to have been destroyed in the struggle between Leucus and Idomeneus.

650—660. Ἐνναλίφ, "the warlike" (not found in the *Odyssey*): either epithet of Ares, or used for Ares himself, in the *Iliad*: the

distinction between Enyalios and Ares, as separate Gods, is post-Homeric. As a counterpart Homer gives Enyo (Iliad v. 333), the Goddess of War, who accompanies Ares in battle and the destruction of towns.

ἦὺς τε μέγας τε, "both brave and tall;" both heroic attributes of primary importance.

Ῥόδον, "Rhodes;" so called from ῥόδον (which appears as its symbol on its coins); properly "the island of Roses." It had received Dorian settlements as early as the Trojan War, as the Heraclid Tlepolemus led its ships to Troy. Its three most ancient towns were Lindus, Ialysus, and Camirus (Herod. i. 144). The island was very wealthy, and its fertility was remarkable. The Rhodians were illustrious for bravery, political sagacity and integrity, and a chivalrous sense of honour. Homer calls them ἀγεράχων = "lordly," "high-minded," a word whose bad sense, "overweening," is post-Homeric.

βῆ Ἡρακλήειρ, = "to the might of Heracles." Compare Horace's "Herculeus labor." Shelley has "Demogorgon — a tremendous gloom." Milton has "the angelic virtue;" "the might of Gabriel;" and "the violence of Ramiel." This periphrasis is not a mere pleonasm for a personal name: it personifies the quality which is the essence of the individual, representing him in that light in which the mind would or should naturally regard him; so the words βῆ, κῆρ, μένος, σθένος, are applied in Homer to persons as their distinctive traits.

Ἐφύρης, in Elis, the capital of Augeias, whom Heracles conquered; distinct from the Corinthian Ephyra and the Thesprotian Ephyra, which are also mentioned by Homer.

660—670. ἀντίκα, = "instantaneously," i. e., at one blow.

βῆ φεύγων, "proceeded to fly," from the vengeance of his kinsmen: see Iliad ix. 630. See Grote, vol. i. page 33. Purification for homicide seems post-Homeric.

οἱ ἄλλοι: observe that οἱ is the dat. of personal pronoun οὗ.

ἐκ Διός = "of Zeus," i. e., by Zeus: this poetic use of ἐκ for ὑπὸ, expressing the agent, is common in poetry and in Herodotus, rare in Attic prose. So in English poetry "of" for "by," as in

* * * * * "Now scorned of me,

For she being feared of all . . . obeyed of none."

Shakspeare, Richard III.

δοτε ἀνάσσει: τε with relatives has the force of περ, giving energy and emphasis.

τριχθὰ καταφυλαδόν. In every Doric state there were three clans, the Hylleis, Dymanes, and Pamphyles: see Od. xix. 177.

κατέχευε: according to the myth, Zeus covered Rhodes with a golden cloud, whence he rained down riches upon them. See Pindar, Ol. vii. 63.

670—680. Σύμηθεν, "from Syme," between Rhodes and Cnidus. Nireus is here said to be the son of Charopus ("bright-eyed") and of Aglaia ("splendour"), evidently mythical personages. Nireus is not again mentioned in the Iliad.

μετ' ἀμόνονα Πηλεΐωνα, "next to the blameless Peloid," (μετὰ = Lat. *secundum*).

Κρόπαθον, Epic = κάρπαθον, now "Sharpanto."

Κῶν, now *Stanko*, an island in the Myrtoan sea, "one of the most renowned of that beautiful chain, which covers the western shore of Asia Minor." See Thucyd. viii. 41, for its earlier name Meropis.

680—690. νῦν αὖ τοὺς, supply ἔσπετε.

Ἄργος: here called "*Pelasgic*," to distinguish it from the *Achaean* Argos, Iliad ix. 141. According to Leake, it here signifies the *whole* of Thessaly, not a town or district merely; as the line in Homer marks a separation of the poet's topography of Southern Greece and the Islands, from that of Northern Greece.

Τρηχίνα; afterwards called Heracleia, after Heracles.

Φθίην, probably the ancient name of Pharsalus.

Ἑλλάδα: here a small district of Phthiotis in Thessaly, containing a town of that name: from this place the Hellenes gradually spread over the whole of Greece.

Μυρμιδόνες: according to the myth, Zeus peopled Ægina by changing ants (*μύρμηκες*) into men, whom, Peleus, the father of Achilles, brought into Thessaly.

690—700. ἐγχεσιμῶρους = "raging with the spear," of the heavy-armed, who fought *hand to hand*, and did not throw it, and retire.

Πύρασον ἀνθεμόεντα, "Pyrasus, abounding in flowers;" as Phylace, a town of Phthiotis in Thessaly. Subsequently called Demetrium, from the sacred enclosure of Demeter, mentioned by Homer, now called *Kókrina*.

Πτελεὼν λεχεπέδην, = "grassy-couched Pteleos," now called *Ftelio*; situated on a peaked hill: on its side is a large marsh, which, as Leake observes, was probably the rich and productive meadow, where cattle *reposed* and *pastured* according to the Homeric epithet: ἔχεν γαῖα μέλαινα = "the dark earth had closed over him:" (see Iliad iii. 243); ἀμφιδρυφής, "rending both her cheeks" (in grief).

δόμος ἡμιτελής, "a home half-complete," i. e., *χήρος*, "widowed," wanting its lord and master. Marriage is often called *τέλος* by the Greek writers, and so *ἡμιτελής* = "that which contains only half the marriage," the husband or wife being *absent* or *dead*. Ovid has "*domus vidua*."

700—710. οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, κ.τ.λ. = ἀλλ' οὐ μὴν οὐδ' οἶστοι, = "but assuredly not even those were without a chief, no (they were not), though they pined for [their own] chief."

ἀδοκασίγητος = "very brother," full brother, i. e., by the same father and mother.

πρότερος, supply *γενεῖ* = *προγενέστερος* of ver. 555.

Πρωτεσίλαος, was celebrated for his love and devotion to his wife *Laodameia*.

710—720. παρα Βοιβηίδα λίμνην, = "fast by lake Boebe." *λίμνη*, properly = "salt-lake," or generally, according to Nitzsch = "aquæ, quarum ripæ propinquæ." Thessaly was remarkably fertile, more especially along this lake, which is now called "Karla." In this neighbourhood Apollo fed the herds of Admetus. Euripides speaks of it as *πολυμηλοσάτη*, which the numerous flocks still seen in the vicinity, confirm. On the term *ἐνέμοντο*, see above, ver. 490.

Ἴαωλκόν, called also by Homer *εὐρύχωρος*, Od. xi. 156; an indica-

tion of its magnitude: it was the rendezvous of the Argonauts, and lay in the Magnesian district: scarcely known in the historical times: its ruins are near *Volo*.

Ἀλκίηστis: her sacrifice of herself for her husband Admetus forms the subject of a beautiful play, by Euripides, called *Alceſtis*.

720—730. *Λήμνος*. In the Ægean sea between Mount Athos and the Hellespont. The whole island bears the strongest marks of volcanic agency, hence its connection in the myths with Hephæstus, who fell from Heaven upon this island (*Iliad* i. 594). Its earliest inhabitants were Sentes, a Thracian tribe, probably robbers (from *σίνουμα*), see *Iliad* i. 595, and *Odys.* viii. 294. The later inhabitants were called Minyæ and were the sons of the colonising Argonauts. The observation of the Scholiast that Philoctetes was left on this island to be cured is fully borne out by the present practice of Turks and Greeks, who cure wounds and the bites of serpents, as the ancient physicians did, by terra Lemnica which is the chief production of the island. The story of Philoctetes forms the subject of a pathetic drama of Sophocles.

Lemnos is now called "Stalemene," from *εἰς τὰν Λήμνον* as we have "Stanko" (modern name of Cos) from *εἰς τὰν Κῶν*, "Stamboul" (modern name of Constantinople) from *εἰς τὰν πόλιν* "Standia" (modern name of Dia, near Crete) from *εἰς τὰν Δία*.

θλοόφρονος ὄδρου, "death-designing water-snake:" see *Odys.* i. 52. *μνήσεσθαι ἐμελλον*: see bk. v. 694.

Τρίκηρη, a Thessalian city in Histæotis; was subject to the two sons of Asclepius, or Æsculapius, who went to the Trojan war. It possessed a temple of Æsculapius, the patron god of physicians. Leake found here an inscription on a marble to "a god-like physician, named Cimber." It is now called Trikkala. See Grote, vol. i. page 348, for the skill of Podalirius and Machaon.

730—740. *Ἀστέριον*: Leake remarks that there are some ruins at Vlokho which represent Asterium, while the *white* calcareous rocks of the hill explain and justify Homer's language *Τιτάνιοι τε λευκὰ κάρηνα* (*τίτανος* = "lime-stone").

Γυρτάνην, a rich plain of Perrhæbia in Thessaly, now *Tatàre*.

Ἰολοσσόνα λευκήν, now *Elassona*; in Perrhæbia of Thessaly, called white from its white argillaceous soil.

τῶν ἀπὸ ἡγεμόνευε = "on the other hand [another], Polypates led those" (*ἀνθε* = *δέ*, in line 718 above, adversative = Lat *at*)—*κλυτός*, here an adjective with two terminations; a construction common in Attic, hence "schema Atticum," its name.

ἡματι τῷ, "on that eventful day:" see note above on ver. 482.

740—750. *Φήρας*, Centaurs: the notion of Hippocentaurs is post-Homeric.

οὐκ ὄλος, ἄμα τῷ γε Λεοντεύς, = "(he) was not the only one (to lead them), no, for with that one was Leonteus." See note on v. 60, *Iliad* I.

Δωδάνην δουχελίμερον: see *Iliad* xvi. 233; *Odys.* xiv. 327: a town in Epirus, celebrated for its oracle of Zeus, the most ancient in Hellas: here, however, it is believed that Homer mentions a town in Thessaly of that name.

750—760. *Ἰερόν Τιταρήσιον*, now called *Elassonitiko* or *Xeráphi*. Its source was in Mount Titarus, a part of the Cambunian range, joining the Peneius between Larissa and the vale of Tempe. It was afterwards

called "Eurotas" and "Orcus," and was regarded as a branch of the Styx (a naphtha stream, supposed to flow out of hell, by which the gods swore), as its waters floated, like oil, on the surface of the Peneius, now called *Palambria*. In the lower part of its course, after leaving Larissa, the Peneius flows rapidly, and is full of small vortices; hence Homer's *ἀργυροδίνης*. Leake thinks the poet has carried his flattery too far in comparing to silver the white hue of its turbid waters, derived entirely from the earth suspended in them. The water of the Titaresius, on the other hand, was *clear* (*καλλίβροον*), and floated on the Peneius.

Στυγός: properly a very high waterfall descending into the Crathis in Arcadia. The scenery about it is one of wild desolation: this and the inaccessibility of the spot, with the singularity of the waterfall, invested the Styx with superstitious reverence. See Iliad xv. 37, and viii. 369, where it is accurately described. The Greek and Roman poets transferred it to the invisible world. The belief in the poisonous nature of the water still continues in the neighbourhood. It is now called *τὰ Μαυράνερια*, or the "Black Waters," and *τὰ Δρακονέρια*, the "terrible water."

Μαγνήτων, a Pelasgic race, who dwelt along the eastern coast of Thessaly, between Mounts Pelion and Ossa and the sea.

Πήλιον εἰσοσίφυλλον, now called *Zagora*, close to Mount Ossa, to which it is connected by a low ridge. It is still covered with venerable forests, of oaks, chestnuts, beeches, elms, and pines, justifying Homer's constant epithet, and the description of other poets. Here the Argonauts found timber to build their ship Argo.

760—770. *δριχας*, poet. = *δμοδριχας* = "alike in coat" or colour.—*οἰέτας* = *δμοτέας* = "alike in years."—*σταφύλη*, = "by the plumb-line," i.e. exactly of the same height as if they had been measured by the plumb-line.—*Ἀπόλλων*: here as the *νόμιος θεός* (from *νομός* = "pastureland"). There are only a few allusions in Homer to this side of his character, though so popular and prevalent afterwards: Virgil's "Pastor ab Amphryso:" see Hymn to Hermes, 22 and 70; and Iliad xxi. 488. See Müller's Dorians, vol. i. page 233.

φορούσας (frequent. of *φέρω*), = "that were wont to bear."

ἵπποι: supply *φέρτατοι ἦσαν*.

770—780. *ἀπομηνίσας*, intensive: see Iliad Ω. 65.

ἀγανέρι = "hunting spears;" from *αἰξ*, the chamois.

ἵπποι . . . *ἕκαστος*: compare the use of the Latin *quisque* with the plural.—*λωτόν*, = "clover:" the lotus of the Lotophagi was a tree.—*ἐρεπτόμενοι*, = "browsing;" only Homeric.—*εὖ πενυκασμένα*, = "well-covered," i.e. *πέπλοις*. By *οἶδ'* understand *ἔνακτες*.

780—790. Compare "He seemed in running, to devour the way," Shakspeare's Henry IV.—*πυρὶ νέμοιτο*, "would be pastured upon (i.e. devoured) by fire." The optative of the verb in comparisons of what *might* be, rather than what *is* ("ut in re cogitatá").

Διὶ, "in honour of Zeus;" as *tibi* is often used in Lat.: "*tibi* suaves Dædala tellus," Lucretius; "*tibi* . . . floret ager," Virg. Georg. ii. 5.

Ἀρμῖοις, "the Syrians." Such is the term by which Homer and Hesiod both speak of them; the word "Syrian" is post-Homeric. The ancient native name of Syria was "Aram;" its modern name is *Esh-Sham*: hence Virgil, "Inarime," Æn. ix. 716.

διέπρησσαν πεδίοιο: verba of motion in Epic poetry generally take a genitive case of the space over which the motion proceeds.

Iris, the messenger of the Olympian gods in the Iliad, as *Hermes* in the *Odyssey*. Some derive her name from *εἶρω*, *εἶρῶ*, "to speak;" others with more probability, from *εἶρω*, "to join," whence *εἰρήνη*, "peace," and so she would appear as the restorer of peace in nature, in the form of a rainbow, a form unrecognised by Homer, though he calls the rainbow itself *Iris* (Iliad xi. 27). This brilliant phenomenon, which vanishes as quickly as it appears, was regarded as the *vivif* minister of the gods.

790—800. τῶ μιν εἰσαμένη (middle),—"having made herself like to."—ἐπ' εἰρήνης—"in the time of peace."—ἐφ' ἡμῶν—"nostrā memoriā." The addition of a participle to the genitive of time, as ἐπὶ Κέρου βασιλευόντος, is a post-Homeric development of the language.—ἐρχομαι πεδίοιο: compare above on διέπρησσαν πεδίοιο.

800—810. πολυσπερέων, exactly = "widely-disseminated."

κοσμησάμενος πολήτας, "marshalling (only) his own citizens:" observe the force of the middle.

810—830. αἰπεῖα κολώνη. This hill lay in front of the Scæan gate, in the plain.—περίδρομος (passive) = "that can be run round," i.e. standing clear, detached.—κυκλήσκουσιν (intensive and frequentative of καλέω) = "ever call," "are wont to call."

Βατίειαν = "the thorn-hill" (from βάτος, "thorn").—Myrina, "the far-springing," was, according to Strabo, one of the Amazons: see bk. iii. 189.

μέγας κορυθαίολος "Ἕκτωρ, "tall Hector, of the motley helm." Newman observes that the Greek αἰόλος is = Lat. *varius*; the verb in *Od.* xx. 17. means *variat*; and that there is no indication of "rapidity" or "flexibility" ever being intended; qualities not found in Hector's helmet, as here, or in Ajax's shield, Iliad vii. 222. This view appears an *extreme* one. Büttmann (Lex. sub voc.) has certainly established the signification here repudiated, and which will explain such expressions as αἰόλλω (*Odys.*), Pindar's αἰολοβρόντης, Hesiod's αἰολόμητις, and Homer's πῶδας αἰόλος ἵππος, αἰόλαι εὐλαί, κ.τ.λ. See note on bk. iv. v. 490.

Ἰδῆς ἐν κνημοῖσι, "in the woody passes of Ida" (Lat. *saltus*); see on personification of mountains. Note on v. 495, bk. i.—εὐνηθεῖσα, "bedded with."

Πατίειαν, a town of Mysia, on the Propontis; called so from the *fir* which grew the r in abundance: now *Shamelik*.

830—877. περὶ πάντων = *pro cunctis*, = "above all men."—Κήρες γὰρ ἔγον, κ.τ.λ. = "for the fate-goddesses of black death kept driving them on" (to destruction). Compare the case of Eli's sons: "Notwithstanding they hearkened not unto the voice of their father, because the Lord *would* slay them" (1 Sam. ii. 25).

Ἐπιστόν, chief town of the Thracian Chersonese, and opposite to Abydos, and, with it, famed for the bridge of Xerxes, and the romantic loves of Hero and Leander; now *Jalowa*. See Virgil, *Georg.* iii. 258; Ovid, *Epist.* xviii., and Byron:

"The winds are high on Hellas' wave,
As on that night of stormy water,
When Love who sent, forgot to save
The young, the beautiful, the brave,
The lonely hope of Sestos' daughter."

Bride of Abydos.

**Ἄσιος*: see note on bk. ii. 460.—*ἄρχαμος*, = “file-leader.”—*αἰθωνες*, “fiery” (*αἶθω*).—*Πελασγῶν*: always kept distinct by Homer from Achaeans, Athenians, or any of the subsequently called Hellenes. Argos in Thessaly is called Pelasgic, in direct contradistinction to Achaian Argos: see bk. ii. 681, and bk. ix. 141. See Grote, vol. ii. chap. 2; and Bishop Thirlwall’s Greece, chap. ii.

**Ἐλλήσποντος*, now “the Dardanelles,” which divide Europe from Asia, and unite the Propontis with the Ægean Sea. The Greeks derived the name from the mythic Helle. Here Homer calls it the “strong-flowing” on account of the strong currents arising from the conflux of the Ægean and Euxine: in Iliad vii. 86, it is called *πλάτυς*, “broad,” because Homer conceived it as a *wide river* flowing through thickly wooded banks into the sea. Its breadth is about one mile in the narrowest part; in the broadest about ten.—*Κικόνων*: see Herod. vii. 59.

**Λάσιον κῆρ*: see on bk. ii. 658.

**ἔξ Ἑνετῶν*: a band of these Paphlagonian Eneti under Antenor, settled on the coast of the Adriatic; the modern Venetians (see Virgil, *Æn.* i. 242) according to some: the evidence is rather mythic than historical.

**Παρθένιον ποταμόν*, the most important river on the west of Paphlagonia: its name was really a corruption of the native term, “Bartine,” though the Greeks fabled that it was so called from Artemis, who bathed in its waters, or from the purity of its waters.

**ἔξ Ἀλύβης*, = “the country of the Chalybes,” whence *silver* came. As the Greeks called iron or steel *χάλυψ*, it is possible they received both the thing and the name from these ancient miners: see Xenoph. *Anab.* iv. 7.

**κεράϊζε*, properly of an ox; = “throw down with its horns.”

**Μύοσιον*: their country was afterwards called Lydia.

**Γυγαίη λίμνη*, west of Sardis; now *Enli-Gheul*.—*Καρῶν βαρβαροφάνων*: the term *βάρβαρος* is not used by Homer as a *distinctive* term, designating non-Hellenic as opposite to Hellenic, but in the *wider* sense implied in Ovid’s line,

“Barbarus hic ego sum, quia non intelligor ulli.”

The Egyptians had a word corresponding to this *βάρβαρος*: see Herod. ii. 158. Compare Homer’s designation of the Sinties in *Od.* viii. 294.

**Φθειρῶν ὕροι* = “the mount of pines” (*φθειρ*, “pine”); either Mount Latmos or Grinus.

**ὄπδ Τμῶλφ*, “at the foot of Tmolus.”

**Ἐλᾶθον*: the Xanthus, in Homer, is not only a Lycian river (as here), but is also the sacred name of Scamander, the Trojan river.

BOOK 3.

ARGUMENT.—Paris proposes to fight with Menelaus, in single combat, for Helen and her treasures, but retires in terror from the advancing hero. Hector rebukes him for his cowardice, and induces him to engage. A treaty is arranged. Paris narrowly escapes death, and

is rescued by Aphrodite, who bears him to the chamber of Helen. Menelaus claims her with her treasures, according to the terms of treaty.

1—20. ὄρνιθες ὤς. The -thes of ὄρνιθες is made long by arsis. ὤς, = "as," has the accent, since it follows its word; otherwise ὤς ὄρνιθες.—ἦ ὅτε περ. "exactly as:" see bk. i. 252.

ἀθέσφατον ὄμβρον, = "the great and terrible thunder storm." ὄμβρος has generally Διός joined with it; ἀθέσφατον, properly = "such as a god could not or would not utter forth;" used, however, very much like our colloquial terms, "terrible," "dreadful."—πέλει οὐρανὸν πρό = "is wont to be in the heaven, before them" = πρὸ οὐρανοῦ: see note on bk. i. 234, for πέλει.—Πυγμαίοισι, "Pygmaei quasi cubitales," St. Augustine: the Lilliputians of old, whose height was no greater than that of a man's arm from the elbow to the closed fist (πυγμή). See Herod. iii. 37, and compare Milton,

"than that small infantry
Warred on by cranes."

"The Gammadim" (from *gammad*, "a cubit"), mentioned in Ezekiel xxvii. 27. Aristotle and Pliny believed in the existence of such a race, a belief which the observations of recent travellers in Africa do not invalidate.—ἡέριαι: Büttmann observes, "The cranes, like our birds of passage in the northern part of the world, arrive in the night, and fall upon the pygmies *early in the morning*." Compare Virgil's imitation, *Æn.* x. 264,

"Quales sub nubibus atris
Strymoniae dant signa grues, atque aethere tranant,
Cum sonitu, fugiuntque notos clamore secundo."

Compare Shelley,

"As multitudinous on the ocean line
As cranes upon the cloudless Thracian wind."

ἔριδα προφέρονται = Lat. *certamen edunt*. Some say that the monkeys in Africa are signified by the pygmies, whom the cranes attacked.

αἶ ὄ' ἄρ' ἴσαν, κ.τ.λ.: imitated by Milton, *Paradise Lost*, i. 559,

"thus they
Breathing united force with fixed thought,
Moved on in silence."

νυκτὸς ἀμείνω, because the sheep are then scattered, and not folded, as at night.—ὡς ἄρα, "just in this manner:" see on bk. i. 96.—κωνισαλος = "dust in motion," but κόνις = "at rest," Scholiast.

διέπρησσαν πεδίοιο: see bk. ii. 785. Compare Lat. "conficere iter."—Τρωσὶ μὲν προμάχιζεν, = "was fighting in front of the Trojans," as their champion, in the foremost rank, πρόμαχος or πρόμος.—Ἀλέξανδρος = "Man-defender." Paris was so called by the shepherds of Ida, since he defended them against robbers.

θεοειδής, = "godlike in form" (θεός and εἶδος) i.e., *beautiful as a god*; always of *outward* beauty, and usually applied to *young* heroes, such as Paris, Telemachus, and others: never applied to *things*.—θεοῦδη (from θεός and δέος), = "God-fearing."—θεοεικέλος, = "god-like (in form

and soul), takes in the *outward* beauty, expressed by *θεοειδής*, but, in addition, it designates those attributes of prudence, valour, justice, which go to make up the *moral* beauty of divinity. Paris, for instance, is not *θεοεικελος*, but always *θεοειδής*, whereas Achilles (Iliad i. 131), and those of his stamp, are *θεοεικελοι*, as well as *θεοειδείς*. This is Plato's view of the word, who transfuses so much of the Homeric sense into his own beautiful language. He says—*θεοεικελον τὸ φύσει δίκαιον, καὶ καλόν, καὶ σώφρον*. Observe that *θεοεικελος* is properly used of *persons*, and the form *θεσκελος*, of *things* = "God-beseeming," and sometimes merely = "wonderful." — *ἀντίθεος* = "a match-for-a-god" (in *strength* or *outward* beauty).—*ισόθεος* = "equal to a god,"—the peer of a god (in *rank* or *size*), especially used of *kings*; and so in Attic Greek.—*θέσφατος* = "caused by the *word* of God," either God-created, or God-ratified, or God-uttered.—*θείος*, "divine," in all its senses.—*θεός*, = "Zeus-born," or "sacred to or protected by Zeus, or some other of the gods."—*θεσπέσιος* = "superhuman," or "unearthly," seems to have a *negative* rather than a *positive* sense: sometimes, however, = "God-inspired," or "decreed by Heaven."

παρδαλέην. In Iliad x. 22, Agamemnon is represented wearing a lion's skin. By poets skins are often ascribed to heroes and imaginary beings. The high-priest of Egypt wore a leopard's skin on grand occasions; see Sir Gardner Wilkinson's Egypt, vol. i. page 279. With *παρδαλέην*, supply *δοράν*.

κεκορυθμένα χαλκῷ = "crested with bronze," i. e., having bronze heads metaphor from the *κόρυς*, the helm or crest).

προκαλιζέτο (imperative and iterative) = "kept challenging."

20—40. *ὡς οὖν*, "when therefore." *οὖν* = *ἐόν*, *οὖν*, "it being so," from *εἶμι*, is used by Homer as an illative particle only in such forms as *πεὶ οὖν, ὡς οὖν*.—*μακρὰ βιβῶντα*: so Milton, Par. Lost,

"Satan, with *vast* and *haughty strides* advanced."

μαχέσασθαι = "at once to fight" (the force of the aorist; see on bk. i. 8).—*ὥστε λέων, κ.τ.λ.*, imitated by Virgil, *Æn.* x. 723. Observe how he dactyls *spring* onwards to imitate the act described.

πεινάων: this explains not only why he cares not for hounds, but also why he devours the *dead* body (*σῶμα*, while *δέμας* is the *living* body in Homer), which he never touches except in extreme hunger; and compare,

"The other lords, like *lions wanting food*,
Do rush upon us, as their hungry prey."—*Shakespeare*.

φάτο γάρ = "he kept saying *within himself*," and so "thought:" the force of the middle and the imperfect: see on bk. i. 361.

τίσασθαι = "take vengeance on:" from *τίνω*; see on bk. i. 42.

οὖν τεύχεσιν = "with his *harness*," i. e., the *whole* armour of the hero, hence always plural: both the form and the full force of the word may be rendered by the old English "harness." Compare Milton's "bright-*harnessed* angels."

ὡς ὅτε, elliptical for *ὡς ἔστι τότε, ὅτε*. In this simile observe that, as usual, *aorist verbs* are employed, *ἠπέστη, ἔλλαβε, ἀνεχώρησεν, εἶλε*, rendered by "wont to," though in most cases they would fully bear the usual aorist force of *immediateness*. This simile has been imi-

tated by Virgil, *Æn.* ii. 379; and so Macaulay (*Lays of Ancient Rome*) who avows such imitations:

“As turns, as flies the woodman
In the Calabrian brake,
When through the reeds gleams the round eye
Of that fell speckled snake.”

Ἰέστας Ἀτρείος νιόν. “Conscience makes cowards of us all.”

Shakspeare.

Nothing can be more remarkable than the resemblance between the conduct of Paris here, and that of Sextus Tarquinius as related by Livy.

Ἰωσὼν μὲν προμάχιζεν Ἀλέξανδρος finds a perfect parallel in Livy's words, “*Tarquinius ostentantem se in primâ exsulum acie,*” while the cowardly retreat of the conscience-smitten and adulterous Paris finds its parallel in the retreat of the infamous Sextus: “*Tarquinius retro in agmen suorum infenso cessit hosti.*” See Macaulay's *Lays of Ancient Rome* (Introduction).

Δύσπαρι = “ill-omened Paris.” So in *Odyss.* xxiii. 97. μήτηρ δίσσητηρ. and in *Eurip. Orest.* 1338, Δυσσελένας, = “ill-omened Helen.” Compare *Æsch. Agam.* 689.

εἶδος ἄριστε: this explains *θειοδής*, the *peculiar* attribute of Paris.

40—60. ἄγονος, “unborn” here, generally = ἄτεκνος, “childless.”

αἰθ' ὕφελος = Lat. *quum debuisses*.

εἶδος ἔπ' = εἶδος ἔπεισι: observe the accent of ἔπι.

ἀλκή = “courage,” distinct from βίωμα = “strength,” merely.—*μυχθεῖς ἀλλοδαποῖσι* = “having intercourse with those of another soil:” passive in middle sense.—ἐξ Ἀπίης γαίης: see on bk. i. 270.—*νύον* = Lat. *nurus*; properly a “daughter-in-law;” often, any relation by marriage.—*παντί τε δήμῳ* = “the whole country” (district, as opp. to the town).

πῆμα, χάσμα, κατηφέην, and λάβην (verse 42), all abstract forms for the concrete: see on bk. ii. 235.

οὐκ ἂν δὴ μείνειας = “couldst thou not wait one instant for?” observe the momentary action indicated by the aorist.

οὐκ ἂν τοι χραΐσῃ = “cannot at all avail thee:” ἂν in the negative sentence generally strengthens the negative force.

τά τε δῶρ', ἥ τε κόμη, τό τε εἶδος: (the articles, or rather the demonstratives, here are all *personal*, like the Latin *iste*) = “both these gifts of Aphrodite thou hast, as well as thy tresses, and thy beauty.” So *Horace, Od.* i. 15:

“Nequicquam, Veneris præsidio ferox,
Pectes cæsariem, grataque feminis
Imbelli citharâ carmina divides . . .
. . . tamen, heu, serus adulteros
Crines pulvere collines.”

λάϊνον ἔσσο χιτῶνα: either of *stoning* to death (a common punishment for adultery), or, according to the Scholiast, of being *buried*. Compare *La Fontaine*, “*La cour lui taille un beau pourpoint de pierre.*” ἔσσο, *pluperfect* (2nd singular) of εἶμαι, “I am clothed,” used in a *middle* sense.

60—80. Ἐκτορ, ἐπεὶ με, an ellipsis of apodosis; supply, “I must endure it.”—εἶσιν, “is driven.”—ὑπό with a genitive often follows a

verb that implies a *passive* notion, as *θήσκειν ὑπό τινος*.—*μή μοι*, asyndeton = prose form *ἀλλὰ μή μοι*. For *ὅς βα*, see on bk. i. 96.—*ἐκὼν δ' οὐκ* = *non arbitrio suo*.

ἔλδων εὖ = "having taken with a blessing" ("feliciter, non omnino," Nägelsbach), i. e., to his good fortune, reminding one of the expression, "much good may they do him."

οἶκαδ' ἀγέσθω = "let him lead to his *own* home:" force of the middle.

ῥκια . . . ταμόντες: see bk. ii. 124.—*κάθισον Τρῶας* = "at once make the Trojans sit down."—*συμβάλετ'*, "at once match" (mark the force of both aorists).

Ἀχαιῖδα: supply *γαῖαν*; the territory of Achilles in Thessaly.—*Τροίην*: see on bk. ii. 237.—*μέσσου δούρης ἔλδων*, elliptical; supply *ἔγχος* = "having grasped his lance by the middle of its shaft;" the genitive indicating the *part* seized.

ἔπετοῦράοντο = "began to direct their bows."—*τετύσκεσθαι*, "to aim," and *βάλλειν*, "to throw," in Homer always take an *instrumental* dative: so in English, "to pelt with stones."—*μακρὸν ἔωσεν* = "shouted so as to be heard afar."

80—100. *στεύται* = "continues standing," i. e., as if to do something; hence from the notion of maintaining one's ground comes that of "insisting" or "determining." The word is purely Homeric.

τεύχεα κάλα: see above, 20—40.—*κέλεται*: see on bk. i. 74.

οἶσος . . . μάχεσθαι = "to fight in single combat."

ἄκην . . . σιωπῇ = "in perfect silence." *σιγῇ*, "absence of articulate sounds;" *σιωπῇ*, "absence of all sound," is a distinction not always observed.

πέσοθε = 2nd perfect of *πέσχω*; syncopated form of *πεπόνθατε*.—*φρονέω . . . ἤδη* = "I am minded . . . that henceforth," i. e., I mean that henceforth, 'Αλεξάνδρου ἀρχῆς = ἀρχῆς τῆς ἐριδος ἀπ' Ἀλεξάνδρου γενομένης (Dübner). Paris is called *νεϊκεὸς ἀρχῆς*, Iliad xxii. 116, and his ships, *νῆας ἀρχεκίκους*, Iliad v. 61. Fäsi takes it as a Hendyadis, and compares Iliad ii. 377, *καὶ γὰρ . . . μαχησάμεθ' . . . ἐγὼ δ' ἦρχον χαλεπαίνων*.

100—120. *οἴσετε . . . ἄξετε*, "bring and drive *without delay*." (*καρπαλίμως* in ver. 117, *infra*); not *future*s, but Epic aoristic imperatives: see Büttman.

λευκὸν . . . μέλαιναν, the *former* for the Sun-God, the *latter* for the Earth-Goddess.—*Πρῶμοιο βίην*: see on bk. ii. 668.—*αὐτός*, Lat. *ipse*, "in person."—*ὑπερφάλοι*: quasi *ὑπερβίαιοι* (from *ὑπέρβιος*, by dialectic change), firstly = "very powerful;" secondly, *as here*, "overbearing." The *ὑπερήφανος* = "the proud in thought," *ἀλαζών* = "the boastful in word," *ἔβριστής* = "insulting by personal outrage," *ὑπερφάλος* = "insulting by *public* outrage:" such distinctions are very generally observed.

ὄχ' ἄριστα = *quàm optima*, Lat.

ἐπὶ στίχας = "along the ranks" of the foot-soldiers.

πλησίον ἀλλήλων: each placed his arms near those of his neighbour, but *kept* them *distinct*, and so ready for immediate use, if required.

ὀλίγη δ' ἦν ἀμφὶς ἔθρονα: not of the *space* between the two armies (*τὸ μετὰίχιμον*) but = "there was a small space round about" (each pile of arms).—*καρπαλίμως* = "at a tearing speed," *rapide*, Lat., well illustrates

the preceding aorists *ἴσσετε* . . . *ἔξετε*, as well as that in the present passage, *καλέσσαι*.

120—140. *Ἴρις*: see bk. ii. 786.

διπλακα, supply *χλαῖναν* = "double-folded mantle," Lat. *duplex lana*. *ἐπέσασεν ἀέθλους* = "was sprinkling in (i. e., weaving in relief) the struggles." *ἄθλος* = "struggle," but *ἄθλον* = "the prize" won by the struggle. Compare on bk. ii. 482.—*ἔθεν εἵνεκα*, not = *αὐτῆς ἐνεκα*, but = *ἑαυτῆς ἐνεκα*. As a reflexive, *ἔθεν* has always an accent: in this instance we prefer the reading of Fäsi to that of Baümlein.—*ἔπασxon* (imperfect) = "continued to suffer."—*νύμφα*; a term of affection, when addressed to married women.—*δὴ νῦν* = "immediately now:" see on bk. i. 295.

κεκλιμένοι, passive in a middle sense.—*ἔσται* = *ἦνται*.

πέπηγε, perf. with *intransitive* sense.—*παρὰ δὲ*, local adverb: see on bk. i. 67.

περὶ σείω. The story of Helen has a singular parallel in Irish history. Dervorghal (the Irish Helen) was the wife of O'Ruark, king of Leitrim, and was carried off by Dermot, king of Leinster. O'Ruark gathered the neighbouring chieftains, with the king of Connaught, at their head, against Dermot, who applied to Henry II. for aid, and brought on the subjugation of his country.

κεκλήσῃ = "thou shalt be." So, in the Bible, "His name *shall be called* Wonderful." The Paulo-post-future here implies *countenance* of the action.—*θεὰ γλυκὴν Ἰμερον*, κ.τ.λ. = "the goddess shot into (Helen's) soul a delicious longing for her former husband, for her city, and for her parents." Observe that *ἀνδρός*, *ἑστέος*, and *τοκῆων*, are all *objective* genitives, depending on *Ἰμερον*: compare Horace's "*desiderio* . . . *tam cari capitis*."

140—160. *δθόνησι* = "linen veils" (properly *fine linen*): women never appeared abroad in the early ages unveiled.—*ἄρματ'* = "sped her:" middle.—*ἀμφίπολοι* = "attendants" free-born, and confidential = *θερόπαινοι* opposed to *δμοαί* and *δοῦλαι*, female slaves: observe further that *ἀμφίπολος* is the *female*, and *πρόσπολος* the male retainer.

οἱ δ' ἀμφὶ Πρίαμον = "Priam and his train."

δημογέροντες = "the elders of the people."—*Σκαίαι πόλαι*: see on bk. ii. 237.—*πεπνυμένα* = "having proved themselves prudent;" perf. passive (in a middle sense) from *πνέω*: an evident transition from vital activity of body to that of the mind.

τεττίγεσιν. The cicadæ produce a peculiarly sweet sound by striking the lower membrane of the wing against the breast; hence the ancient poets use it as a simile for sweet sounds.

τοιοῖ ἄρα = "exactly such." *ἦκα* = "voce submissâ," Lat. (akin to *ἦσαν* and *ἦκιστος*).

Ὀὐ νέμεις = *οὐ νemesσητόν ἐστὶ* = "we have no just cause for indignation that:" see bk. ii. 296.—*τοῖῃδ' ἀμφὶ γυναικί* = "on account of such a woman," or, "concerning such a woman" (expressed by *περὶ* with a genitive in post-Homeric Greek). Zeuxis, the great painter, quoted these lines, as applicable to his celebrated picture of Helen, which was the finest specimen of that part of his art wherein he most excelled—the delineation of female form.

160—180. *ἐκαλέσατο φωνῇ* = Lat. "voce ad se vocavit" = "called (Helen) to *himself*, aloud" (force of the middle).

πηρός = "affines" in Latin, relations by *marriage*, not by *blood*.

ἴ μοι = οὔτι ὅς μοι δοκεῖ, "not at all in my opinion." This passage cited by Virgil, *Æneid* ii. 601,

"Non tibi Tyndaridis facies invisa Lacœnæ,
Culpatuſve Paris, Divûm inclementia, Divûm
Has evertit opes, sternitque a culmine Trojam."

ve firstly, that Virgil places this in the mouth of a divinity, and not of a fellow-creature, as Homer has properly done—secondly, Virgil in an exculpation of Paris—the source of guilt and woe, whom he makes an object of loathing *even to the Trojans*, his countrymen.

. . . ἐξομότης = "that you may at once name" (aorist subj.). ἀρόν = "stately." δία γυναικῶν = "(most) divine of women;" positive in a superlative sense; a poetical construction.

Ἰά τε τηλυγέτην (i. e., Hermione) = "my child in the bloom of according to Doderlein, who derives the disputed τηλυγέτος from τέθηλα. The mother seems to feel the hard lot of her child, budding into womanhood, without a mother to counsel her. Some interpret it as = τηλέγονος = "born when the father was far off;" and make it = ὀψίγονος = "late-born:" this resembles Büttman's who regards it as = ὁ τελευταῖος τῷ πατρὶ γενόμενος = "the last" and so "the dearest."—δημηλικήν (abstract for concrete) = Latin *ales*."

ἀ τά γ' οὐκ, κ.τ.λ. = "ay—but those things did not come to pass; here, even in tears, I pine away."—τὸ = διὰ τοῦτο; see on bk. i. 60. ἰς γ' Ἀτρείδης = "ay—this is the Atrid:" see on bk. i. v. 60.

στέρων, βασιλεύς, κ.τ.λ. This was the favourite verse in Homer of Alexander the Great.

ἢ ἄστ' ἐμὸς, κ.τ.λ. = "furthermore, the brother of me, the less one, he was:—ay, if at any time he was (such to me.)" Herwell observes, "si unquam fuit, quod nunc non est amplius, i. e., è dici potest fuisse, quod ita sui factum est dissimile, ut fuisse non vix credas. Est enim hæc locutio *dolentium, non esse quid est*," or better taken, with Jelf, as = "Furthermore, the brother of me, the shameless one, he was:—ay, and *would he were*" Compare *Iliad* Δ, 762, and Ω, 426; *Odyssey* Ω, 289; O, Γ, 315.

—200. ὦ μάκαρ Ἀτρείδη, κ.τ.λ. = "Oh Atrid, supremely blest, Oite of Destiny, and of the gods, who prosper thee."

= "ere this."—αἰολοπάλους = "with swift steeds," not = "manage their steeds."—ἀντιθέοιο = "a match for a god:" see on bk. i. v. 15. γαρίοιο, now "Sakari"—Turkish "Ayala," one of the chief rivers a Minor: called from the town Sangia in Phrygia, near which it is sources. Its course was very tortuous.

ἰ τοῖσιν ἐλέχθην = "with those I was numbered:" see on bk. ii. 25.—ἤματι τῷ. "on that eventful day:" see on bk. ii. ver. 482.

ζῖνες ἀντιδνεῖραι = "(each) a match for a man:" see on bk. iii. v. 15; compare Virgil's line, *Æneid* i. 500,

"Bellatrix, audetque viris concurrere virgo."

counts of the Amazons agree in making them come from the north about Caucasus, and (in placing) their principal seats on the Tendon, near the modern Trebizond. Herodotus (iv. 110) says that

in the Scythian language their name was Oiorpata, that is, *ἀνδροκτόνα*. The Greek name Amazones has been variously explained, as "breastless," or "not brought up by the breast," "beings with *stony* breasts," or "with *one* breast." Others derive it from Emmetch, their original name, or from a Circassian word, maza, "the moon," as being the priestesses of Artemis (Astarte, the Moon), and with this agrees Virgil's attribute "lunatæ peltæ;" see Dict. of Geog., by Dr. W. Smith, for the different theories respecting them.—ἀλλὰ οὐδ' οἷ = "but not even those" (οὐδὲ here emphatic, not connective).—εἴπ' ἄγε μοι, "at once declare to me:" see on bk. i. 137.—μείων μὲν μεφαλῆ = "he is less indeed in height," not = "less by a head," for line 168 would then mean that Agamemnon was a head less than others, and therefore Ulysses would be two heads under the ordinary height: see Wolf. In both cases (line 168 and line 193) κεφαλῆ must be rendered by "height," or "stature." ἐπιπαλεῖται = Lat. "orbit" (of the leader, who went his rounds, to inspect).

κτίλος ὄς = "ram-like:" so in Daniel viii. 3, the king of Persia is represented as a ram, which leads and conducts the flock.

200—220. τράφη, 2nd aor. pass. = "grew up," but 1 aor. pass. ἐθρέθη = "was brought up:" see Jelf's Greek Gram. vol. ii. page 21.

κραυγῆς περ εὐόσης = "all rugged as it is:" so Virgil, *Æn.* iii. 272, "scopulos Ithacæ, Laërtia regna." (περ, short form of περισσῶς = exceedingly, used as an *intensive* particle, seldom as an *adversative*.)—οἱ ἔνεικ' ἀγγελίης . . . ἦλυθε, "came on an embassy on account of thee," or, in more strict accordance with the Greek, and even with our own idiom, "came of a message on thy account." Büttman supposes a masculine substantive ἀγγελίης, but on very inconclusive grounds.—ἐν μεγάροις φίλησα = "welcomed or befriended in my halls."—φύην ἐδάην, "became acquainted with his make," i.e. figure, not his "natural talents," as some wrongly take it, a sense which is post-Homeric: see on bk. i. 115. Homer always uses it of the *human* body: its moral, or rather *mental* sense is first found in Pindar.—ἄμφω δ' ἐζομένω: nominative absolute, common in Attic Greek.—πᾶσιν, local dative = ἐν δῆμῳ, as in *Iliad* Σ, 295—μύθους καὶ μῆδεα . . . ὑφαίνον. So Euripides, *passim*, has πλέκον λόγους, Lat. *nectere consilia*. Compare Shakspeare, *Henry VII.*:

"My brain, more busy than the labouring spider,
Weaves tedious snares, to trap mine enemies."

—ἐπιτροχάδην ἀγύρευε—so Shakspeare, *Richard II.*:

"This tongue, that runs so roundly in thy head."

Observe the endings *αδην, δην*, express the manner or *way* of a thing, probably from *ὀδὸν* = our "wise," from ways, as "longwise," from longways, "likewise," from likeways, "otherwise," from otherways.

οὐ πολύμυθος: the Laconians were remarkable for their brevity of speech; hence the term *Laconism* for a short pithy saying.

ὄτε . . . ἀναίξειεν, "as often as . . . sprang up:" the optative is used with *ὄτε* in cases of *indefinite frequency*.

στάσκειν . . . ἴδεσκε . . . ἐχέσκειν, *iterative* forms of ἵστημι, εἶδω, and ἔχω, respectively.—γένει ὑστερος = τῆ ἡλικίᾳ νεώτερος, Scholiast.—αἶψα, "even so," i.e., acting as he did.—φαίης κε . . . τιν' ἔμμεναι, "you would haply say that he was *some sort of fellow*" (ironical).

220—240. *ὅτε δὴ*, “when, I say, when:” see on bk. i. 295.

ἔπεα νιφάδεσσιν ἑοικότα = “words like snow-flakes.” The force of the simile lies in the snow falling *fast* and sinking *deep*. Compare Deut. chap. xxxii. 2, “My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.”

οὐκ ἂν ἔπειτ’ κ.τ.λ. = “ay, then no other mortal could, for an instant, have contended with Ulysses.” Observe the *aorist* here. Distinguish *βροτός*, “mortal,” from *βρότος*, “gore.”

οὐ τότε γ’, κ.τ.λ. Heyne well observes, “Non tam formam oris mirabamur, quàm nunc eloquentiam.”

τανύπεπλος: a mark of high birth: the slaves wore their robes tucked up.—*ὅποτε . . . ἴκοιτο* = “as often as he came:” indefinite frequency.—*καὶ τοῦνομα*, supply *ᾶν*.

Κάστορα, κ.τ.λ. The Dioscuri, or sons of Zeus, according to the Odyssey, after death, came to life every other day, and enjoyed divine honours.—*τά μοι μία, κ.τ.λ.*: this is an explanation of *αὐτοκασιγνήτω* = “her own two brothers.” *μοι μία = μοι ἡ αὐτή*, Lat. *eadem mihi = eadem quæ me: ἃ μοί ἐστιν = quæ mihi sunt*, Lat.

οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν = “they resolve not to plunge into the fight of heroes:” see bk. i. v. 112.

240—260. *ὄς φάτο* = “thus she fancied” (so Newman): see on bk. i. 361.—*θρῦκα πιστά* = “the victims, pledges of faithful oaths.”—*οἶνον ἔθφρογα* = *vinum lætificum* = “wine that maketh glad the heart of man.”—*ἀσκάφῃ ἐν αἰγέῳ*, “in a goatskin bottle:” they are still used in Spain for carrying wine, and are called “borrachas.” See Od. vi. 78, and St. Matt. ix. 17.

κρητῆρα . . . ἦδὲ . . . κύπελλα: observe that *ἦδὲ* generally conjoins things or notions, which have a *natural* connection inter se.—*ρίγησε δ’ ὁ γέρον*, lest he should lose his son.—*ἐκέλευσε δ’ ἑταίροις*: an Epic construction: in Attic we have the accusative with the infinitive after *κελεύω*.

260—280. *ἔχον* = “held on,” *i.e.* directed.

ἂν δ’ Ὀδυσσεύς, quasi-elliptical, as if *ἀνώρνητο* had preceded.

οἶνον μίσγον = “mixed the wine” of the Trojans and Greeks together, as a symbol of their union; *not* of mixing with *water*, which is expressed by the verb *κεράσαι* (hence *κρατήρ*, the mixing-cup), whereas the verb here is *μίσγον*. Again, it was of the *very essence* of the *σκοπδαί*, that they should be perfectly *ἄκρητοι* (see bk. iv. 159; bk. ii. 341), *i.e.*, that the wine used should be *pure*, sheer wine, unmixed with water: hence *ὁ ἄκρατος*, without *οἶνος*, came to mean “pure wine,” exactly as *merum*, without *vinum*, came to have the very same force in Latin.—*μάχαιραν* = “the knife” or “dirk,” *not* “the sabre,” or “curved sword,” as opposed to the *ξίφος*, “the straight sword,” which is post-Homeric. So the northern nations of Europe, as well as the Arnauts (descendants of the Greeks), and the Turks, wore a dirk, or ataghan, by their side.

Ἥελιος, nominative for vocative: common in poetry. Compare with this and the following verses, Virgil, *Æn.* xii. 161.—*ὄς πάντ’ ἐφορᾷς, κ.τ.λ.* = “who overseest all, and hearkenest to all things,” Newman. The *active* interest taken in the world, and all things on it, by the Sun-God, is here beautifully expressed by the *ἐπί* in composition with *both verbs*

(*δρᾶω*, "to see," simply, but *ἐφορᾶω*, "to watch with superintending care:" so *ἀκούω*, "to hear," simply, but *ἐπακούω*, "to apply oneself to hearing," "to listen," or "hearken unto").—*οἱ ὑπὲρθε* = "ye who below," *i.e.* Hades and Persephone.—*ἀνθρώπους τίνουσθον, ὅτις*: the indefinite relative (*ὅτις*) here defines, by a particular example, the antecedent plural; and so we may translate, "ye (two) who exact the penalty from human beings (as example, from the being) whoever he may be that . . ." So Virgil, *Æn.* xii. 161, "interea reges . . . ingenti mole Latinus."—*κομόντας* = "those who have rested from their labours," or "those who have discharged the duty and work of life;" an euphemism for the dead. *Odyss.* ii. 475. In Attic *κάμων* = "ægrotus," but *κεκμηκότες* = "mortui."

280—300. *μάρτυροι ἔστε*: here the verb is *imperative*: as an indicative, it would not have the *accent*.

εἴ κε καταπέφνη = "if he happens to strike down in death." So in Lat., *si fortè*.

Τρῶας ἔπειθ' Ἑλένην . . . ἀποδοῦναι (supply *ὄδς* from v. 322, *suprà*) = "grant then that the Trojans may at once restore Helen." Observe here the force of the aorist, as denoting *immediate* restitution.

τιμὴν . . . ἀποτινέμεν, "to pay a compensation."

ποιήης (properly *φόνος*), quit-money for blood shed, old English "were-gelt," hence a *penalty* to satisfy, and so "satisfaction," especially for *homicide*. The Latin *pæna* had exactly the same meaning; hence the idioms *olvere pænas, dare pænas*. Compare Herod. ii. 134.

τέλος πολέμου: not pleonastic; either = "the object of the war," or "the consummation of the war."

ἐπείσκειν = "kept repeating;" iterative and intensive of *εἶπω*.

ἑπότεροι πρότεροι, κ.τ.λ. = "(grant) that whichever side shall be the first to commit injury (contrary to the sworn truce)." *πρότεροι* is here strictly personal: this use of *ὑπέρ* is poetical.—*ἐγκέφαλος* (supply *κεφαλός*) = "head-marrow," *i.e.* brains.—*ᾤδε . . . ῥέει*: in pledging oaths of covenant the victims of sacrifice were *not eaten*, as on ordinary occasions of sacrifice; but if sacrificed by the people of the country, they were buried in the ground; if, however, by strangers, they were thrown into the sea or a river. *Iliad* xix. 267. Compare the following parallels: Livy, i. 24, "Juppiter, populum Romanum sic ferito, ut ego hunc porcum hic hodiè feriam;" and Scott's *Lady of the Lake*, canto iii. stanza xi.

"As sinks that blood-stream in the earth,
So may his heart's blood drench his hearth."

300—320. *οὐδ' ἄρα πω* = "and not just yet:" see on bk. i. ver. 96 and 170.

Ἴλιον ἠμερόεσσαν. Compare Scott, "Albyn's hills of winds:" and see on bk. ii. v. 237.

ἐν ὀφθαλμοῖσιν δρᾶσθαι (middle) = "to see with *my own eyes*."—*Ζεὺς μὲν που, κ.τ.λ.* = "ay, Zeus, methinks, and the other deathless gods know this."—*οὐπω τλήσσομαι* = "not yet shall I bring myself to endure" (middle of *τλάω*): no necessity to read *ὄπως*.

ἰσθθεὸς φῶς: see on bk. iii. v. 15.—*χῶρον διεμέτρον*, "measured out the lists." So Virgil, xii. 116, "Campum ad certamen . . . Dimensi."—*ἐν κυνέῳ* (supply *δόρα*) properly "in a dog-skin (helmet);" hence used

of any helmet (as we find *κυνή ταυρήν, κτιδέη*, &c., and even *κυνή πάγχαλκος* in *Odys.* xviii. 378); generally, as here, of a *leathern* helmet, fitted or ornamented with bronze (*χαλκήρει*).

θεοῖσι δὲ χεῖρας ἀνέσχον = "and held their hands to the gods uplifted."
ἔθηκε, "caused:" see on bk. i. 2.

320—340. *τὸν δὲς ἀποφθίμενον δῖναι* = "grant now that this man may sink in death." Observe the force of the aorists.—*ἄψ ὀρώων*, thus avoiding even the appearance of suspicion in dealing the lots.—*κείτο*: an instance of that species of brachylogy called *zeugma*, in which several objects are made to depend on a verb, which strictly applies only to one of them, and but vaguely to the others: in such cases the verb is really doing the duty of two or more verbs, to which it is connected by a common general notion: in this case, "the harness" only *lies* on the ground, while the horses *stand*, yet the verbs "stand" and "lie" have the common general notion of *occupying a position*, which forms the connecting link in the *zeugma* here.

κυνήν . . . Ἱπποურიον: so Virgil, of Mezentius, *Æn.* x. 869, "Ære caput fulgens cristâque hirsutus equinâ."

ἔνευεν = "kept nodding," the force of the imperfect.

ὧς δ' αὖτος = Attic *ὡσαύτως δέ*.

ἐκάτερθεν = *ἐκατέρωθεν*, = "on both sides" of the host.

340—360. *θάμβος δ' ἔχεν* = Lat. *stupor tenuit*, "amazement held." This is one of the less obvious phases of that personification, mixed up so essentially with the spirit of the Greek language, that transfers active agency from the living being to his affections, states, feelings, and conditions. Indeed the Greek term for "habit," "state," *ἔξις* implies the ascendancy of the *objective* over the *subjective*. In English, we speak of "our having a dread;" in Greek, this dread, is conceived, as having us; in English we say—a man has a fever, the Greeks thought and said, with more philosophical accuracy, that the fever has the man. Thus in Greek, longing, desire, paleness, trembling, wrath, anguish, woe, indeed almost all passions and states are conceived as either "seizing us" (*λαμβάνω*) or, as "holding us" (*ἔχω*): they are made the *active* agents, while we are regarded as the *passive* objects of their action; and most correctly, as they do, in point of fact, influence us, more than we can be said to influence them. Compare also the note in *Iliad* v. 397, on *δδύγησιν ἔδωκεν*.

βάλεν Ἀτρείδαο = "cast at the Atrid." Verbs of aiming at, casting at, (real or imaginary) govern a *genitive* case of the object cast at; and *κατὰ* is sometimes used, as here, to define closely the especial part aimed at; hence *τοξέειν* and *βάλλειν* have a twofold sense; "to cast at" with a genitive, and "to cast at and hit" with an accusative of the patient of the transitive action: thus *ἔβαλεν αὐτοῦ* = "he cast at him," but *ἔβαλεν αὐτόν* = "he (cast at and) hit him."

ἀσπίδα πάντοσ' ἔστην = "the all-round buckler," having its rim everywhere equidistant from the centre. *ἀσπίς* = Lat. *clipeus*, being *round*, and of *metal*, whereas *σάκος* = Lat. *scutum*, being *oblong*, and of *wicker* and *leather*.

δεύτερος ὄρνυτο χαλκῷ = "next raised himself with his bronzen weapon," (middle). (Virgil's "altior insurgit.") Compare Livy xviii. 1, "pila coniecerunt: gladiis geri res capta est."

ἄνα = "sovereign supreme" applied to gods, and the *chief* king

hence Agamemnon is always ἀναξ ἀνδρῶν. Distinguish ἀνα, "up," from ἀνα, vocative of ἀναξ.

δὸς τίσασθαι = "now, even now grant me to take immediate vengeance upon:" see bk. i. 18.

ὁ με πρότερος κἀκ' ἔοργε = "that man was the first to do me injuries."

ἀμπεπαλῶν = ἀναμπεπαλῶν. Epic redupl. for ἀναπαλῶν = "brandishing on high."

Διᾶ μῆν, tribrach, lengthened into a dactyl, by arsis; or stress upon the first syllable: scan διᾶ μῆν.

ἀντικρὺ δέ, κ.τ.λ. = "and right on, along the flank, the lance mowed [its way] through the tunic."

360—380. ἀνασχόμενος = "lifting himself up" (middle); not, as some say, "lifting his lance."

φάλον = "the boss," or "plate, on the helmet," serving, partly for ornament, and partly for defence.

τριχθὰ τε καὶ τετραχθὰ = τριχὰ . . . τετραχὰ: this line is an instance of onomatopoeia; the sound of the words being a perfect echo of the sense. See Odys. i. 71.

ἐφάμην (middle) = "I thought:" see bk. i. 361.

οὐδ' ἔβαλον μιν, "and I have hit him not:" see bk. i. 170.

μετ' ἔνκνήμιδας Ἀχαιῶν = "right into the midst of the well-greaved Greek:" see bk. i. 222.

δεῖρην = Attic, δεῖρην.

ἄχεος τρυφαλείης, the predicate of the sentence = "the holder of the thrice-bossed helmet." The common derivation of τρυφαλείης is τρίς and φάλος, "thrice bossed." Büttman draws it from τρύα, as a helmet with a projection (φάλος) pierced to receive the plume.

ἔρ' δὲν νόησε = "right quickly perceived it:" see bk. i. 90.

ἦ οἱ βῆξεν = "she broke for him;" dative commodi.

βοὸς ἱπὶ κταμένοιο: the thong made from the hide of a bull put to death was believed to be stronger than that made from the hide of one dying a natural death.—κεινή = κενή, "empty;" but κείνη = ἐκείνη, "that."—ἥερί = Lat. aer, "the lower misty air," αἰθήρ = æther, "clear, bright air."

380—400. καλέουσα, Epic = καλέουσα, future participle.—νεκταρέον ἔανού . . . λαβοῦσα = "having seized her by the courtly robe, that breathed of nectar;" genitive of part seized.

With ἐτίναξε supply αὐτήν.

ἐν θαλάμῳ εὐώδει, κηῶντι = "in the bridal chamber, fragrant (with flowers?), and perfumed with burning scent-wood."—ἥσκειν, contracted for ἥσκειν.—φιλέσκε = "was wont to love;" iterative form of φιλέω.

κεῖνος ὃ γ' ἐν θαλάμῳ = "ay, that one yonder (lies) in the bridal chamber:" see bk. i. 60.—κεῖνο, adjective for adverb ἐκεῖ.

ἔπος τ' ἔφατ', κ.τ.λ.: see bk. i. 361.

400—420. πῆ με προτέρω πόλιων = "further hence to any other city." Compare Il. v. 370.—εὐαινομενάων: participle in form, in reality an adjective.

Μηρόνης: Lydia, as it was afterwards called.

δὴ νῦν = "now, even now."—δή marks exactness of time.

θεῶν δ' ἀπέεικε κελεύθου = "withdraw from the path also of the gods;" this is the reading of Aristarchus, Spitzner, and Wolf, instead of the

common reading, θεῶν δ' ἀπέειπε κελεύθους = "renounce the paths of the gods."

μηδ' ἔτι = "and no longer:" μηδέ is here *absolute*.

περὶ κέμων διζυε. Wolf observes the notion intended is, that a goddess degraded herself by marriage with a man, as in the case of Thetis.

εἰσόκε σ' ἢ ἔλοχον, κ.τ.λ. = "until he shall have made thee the (wedded) sharer of his couch,—ay, or his concubine."—ποιήσεται, aor. subj. for ποιήσεται, with *mood-vowel shortened*.—δούλην = παλλακίδα: see Odys. ii. 327, and Odys. xiv. 203. This is the only passage in Homer, in which δούλος is found, or its feminine.—ἴδτον ὄλῃαι, the accusative of the cognate notion: ἔλεθρον ὄλῃαι would have been the accusative of the cognate substantive.—ἔάνῳ is a "courtly robe," but ἔάνῳ is the dative of the adjective ἔάνός, "wearable," or "flexible."

λάθεν = Att. ἔλαθεν = Lat. *fefellit*, "escaped the notice of," or like the English "stole from;" "castra fefellit," Horace.

420—460. ὅσσε πάλιν κλίνασα = Virgil's "aversa tuetur."—αὐτό θ' ὀλέσθαι = "had perished instantly, on that very spot."—ἦ μὲν δὴ, κ.τ.λ. = "ay, forsooth, ere this thou wert wont to boast that."—ἐναντίον . . . ἀντίβιον, "front to front . . . force to force."—πολεμίζειν ἠδὲ μάχασθαι: see on bk. iii. 240—260.

μή με, γίναο . . . θυμὸν ἔνιπτε. Remark the *double accusative*, according to the figure σχῆμα καθ' ὄλον καὶ μέρος: the part being put in apposition to the patient, after transitive verbs, of which it is only a more accurate expression.

παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῶν = "for we too have gods with us," i.e. *on our side*: here παρὰ is adverbial.

ἀλλ' ἄγε δὴ: see on bk. i. 137.

τραπέλομεν = ταρπῶμεν, from τέρπω, not from τρέπω.—οὐ γὰρ, κ.τ.λ., "ay = for never yet so much did love my senses wrap in darkness."

οὐδ' ὅτε = "not even when," οὐδέ being here *emphatic*.

ἐν Κρανίῃ: an island in the Laconian gulf, opposite to Gytherium, now called *Marathonisi*, and described by a modern traveller as "low, and flat, and at the distance of only a hundred yards from the shore."

καὶ μὲ γλυκὺς ἡμερος αἰρεῖ: supply ὡς σεο νῦν = "as now a delicious longing for thee seizes me:" see on ver. 340, *above*.

τρητοῖσι . . . λεχέεσσι, as opposed to στιβάς, the straw-bed of the lower classes. Compare Shakspeare's "happy low-lie down" (στιβάς).—οὐ μὲν γὰρ, κ.τ.λ. = "ay, for they would not have concealed him from affection, if any one (of them) had seen him." Here we have, in the protasis, an ellipsis of ἔν: this mode of stating the conditional as an actuality is *emphatic*, and gives a notion of the certainty of the consequent, if the restriction contained in the apodosis had not intervened. Compare Horace, Od. ii. 17, 27, "Me truncus illapsus cerebro sustulerat, nisi Faunus ictum dextrá levâsset."—ἔκδοτε = "at once give up;" aor. imper.

BOOK 4.

ARGUMENT.—The gods deliberate, and agree upon continuing the war. Athene is sent down to break the truce; she persuades Pandarus to shoot Menelaus. An engagement takes place, and Agamemnon displays the character of a good general, Nestor that of an able tactician. Ares and Apollo support the Trojans, while Athene and the other divinities uphold the Greeks.

1—20. οἱ δὲ θεοὶ = "but those who are gods," as opposed to those who are men.

δαπέδα = Attic ἐδάφει.

δειδέχατ' ἀλλήλους = "pledged each other:" δεῖδ-, pluperfect middle of δεῖκνυμι, with the sense of the *imperfect*.

παραβλήδην, either = "with a side meaning," or "with a side glance," according to Fäsi = "in the way of comparison."

Ἀλαλκομενήϊς, of Alalcomenos in Boeotia, where she was worshipped. τῷ δ' . . . αἰεὶ παρήμεβλωκε = "was ever at the side of that one;" Epic perfect of παραβλώσκω.

φριζόμεθ' (see bk. i. 341) = "let us consider."

ἐπέμψαν = Lat. *mussitabant*, "muttered" of inarticulate sounds.

20—40. σκυζομένη (from κύων) = "snarling like a dog:" the derivation from ἐπισκύνιον, "the skin on the brow of a lion," seems far-fetched.

χόλος . . . ἤρει: see on bk. iii. 342. —ἦδ' ἀτέλεστον: bk. iii. 240—260. —ἰδρῶ θ', ἔν τρωσα, the accusative of the *cognate substantive*.—δ' ἀσπερχές. Thiersch rejects the elision of *i* in *δτι*, and takes *δτ'* as a causal *δτε*, "while," "since."

εἰ δὲ . . . βεβρώθοις, an expression of intense hatred. So Virgil, *Æn.* v. 785, "exedisse . . . urbem."

ἔρισμα is the *source* of contention, *νεῖκος* the contention *itself*.

Ἰλίου: see bk. ii. 237.

εἰ δὲ σύ γ' (supply ἐθέλεις), concessive = "ay, if thou art resolved."

ὠμόν βεβρώθοις: according to Persius (*Sat.* i. 50), a wretched translator of the *Iliad*, called Labeo, translated this verse as follows:—"Crudum manduces Priamum, Priamique pisiunos."—ὠμός = "cruel," but ὤμος = "shoulder."

ἔρπον, ὅπως ἐθέλεις, μὴ τοῦτό γε = "act without delay, as thou art resolved, ay (do so), lest this become:" see on bk. i. ver. 18 and 60.

40—60. διατρίβειν = "thwart," "delay" (infinitive for imperative): supply ἐμέ, as it governs a *double* accusative in this sense.

ἐκῶν ἀέκοντί γε θυμῷ, "ay, without compulsion, (yet) with unwilling heart." ἐκῶν is opp. to βίη. Zeus consents to the fall of Troy, unwillingly, indeed, and with evident regret.

περί κῆρι = "intensely in my heart" (*i.e.* from my *very* heart): here *περί* is shortened form of adverb *περισσῶς*. Spitzner reads *περὶ κῆρι* = "round my heart," *i.e.* in my heart, and compares it with *περὶ φρεσίν*, *Il.* xvi. 157.

τίεσκετο = "continues to be all honoured;" imperfect of the intensive form of *τίω*.—ἐϋμμελίω = ἐϋμελῆς = (armed) "with the good *ashen* spear."

λοιβῆς τε κνίσης τε = "drink offering and meat offering."

Μυκήνη = Μυκῆναι (Il. ii. 569). The feminine plural forms of towns is explained by the ἀκρόπολις and πόλις being regarded as *distinct* districts. The masculine plural forms, such as Δεελφοί, merely imply the inhabitants of such towns or districts.

τὰς διαπέρσαι = "sack those without delay:" see on bk. i. 18.—*δταν* . . . ἀπέχθωνται. Observe that *ἄν* (from *ἔάν*) simply, or in a *conipound* state (as here), governs the subjunctive; *ὄτε*, *ὄποτε*, κ.τ.λ., without the *ἄν*, govern the optative mood.

γένος . . . ἔνθεν: = so Virgil, "et mī genus ab Jove summo" (Æn. vi. 123).—*καί με πρεσβυτάτην*: so Virgil, "Ast ego, quæ divām incedo regina, Jovisque Et soror et conjux."—*πρεσβυτάτην* = *τιμωτάτην*: so Livy, iii. 10, "antiquius id consuli."

60—80. *ταῦθ' ὑποείχομεν ἀλλήλοισι* = "let us now yield in these things to each other, in some *slight* degree:" *ὑπό* = Lat. *sub*, in composition: the verb is here in the subjunctive, with the mood-vowel shortened: the aorist is used to denote *immediateness*.

ἐπὶ δ' ἔψονται = "thereupon will follow," *ἐπὶ* being adverbial. *ἄρξωσι πρότεροι* = "may be the first to begin."—*οἶον δ' ἄστέρα*, "like the meteor which:" see Homer's Hymn to Apollo, 440, and Claudian, i. 230.—*ὑπερκύδαντας* = "surpassing in *martial* glory."—*ναῦησι τέρας*, = "a *portentous* sign to sailors," Æn. v. 527.

80—100. Ζεὺς, *δοτ'* = Attic Ζεὺς, *δοπερ*.

ταμίης πολέμοιο = Lat. *arbiter belli*.

ὅς ἕρα τις εἶπεσκεν, "exactly thus many a one continued to repeat:" see on bk. i. 96, and on bk. ii. 189.

Πάνδαρον: so Virgil, Æn. v. 496, "Pandare, qui quondam, jussu confundere fœdus:" his notorious perfidy made (him) the most fitting agent of this breach of the truce, according to the Scholiast. For the epithet *ἀντιθεον*, which has no *moral* reference, see on bk. iii. 15.

μοί τι πίθειο: an interrogative sentence, with the optative mood, which is very rare; = "(if) you would listen to me," then you could, &c.

ἐπιπροέμεν = *ἐπιπροεῖναι* (ἴημι).

Πᾶσι . . . Τρώεσσι, "at (the hands of) all the Trojans:" so Scott, in Marmion,

"Blithe would I battle for the right
To ask one question *at the sprite*."

'Αλεξάνδρῳ βασιλῆϊ = "Prince Paris:" so the Romans called the sons of kings, "reges."

ἄ κεν ἴδῃ = "if he might haply see," and *would that he may*: see on bk. i. 66.

ὄσττευσον Μενέλδου = "now shoot without delay an arrow at Menelaus:" for verbs of shooting and hitting, see bk. iii. 347.

100—120. *λυκηγενεῖ*, not *active* = "producing light," but *passive*, = "born of light," according to analogy; from *λύκη* = *lux*, "light."

τόξον: in *historical* times the bow was especially and *distinctively* the weapon of the East, as opp. to the *lance* (λόγχη) of the West: see Æsch. Persæ, 143.—*έσύλα* = *έξέλαβε τῆς θήκης*, Scholiast.—*ποτὶ γαίῃ ἀγκυλάς*: see note on bk. i. 48.

βλήσθαι, aor. 2, middle syncopated, with *passive* sense.

αβλήτα, κ.τ.λ. In the Venetian Edition this line is marked as

spurious; it is also rejected by the Scholiast. Compare Virgil's *Æn.* xi. 858.

μελανέων ἔρμ' ὀδυνάων, " = the germ (i. e. the source) of black pangs." Newman ingeniously observes, "I venture to treat" ἔρμα as equivalent to Latin *germen* and *gemma*. In *Æsch.* Suppl. I think it means "germ," where it is ridiculously rendered ballast. In the plural it confessedly means jewels. Compare "ἔρνος."

120—140. γλυφίδας = "the notches," or the slits cut in the reed for fixing it upon the string; according to Wilkinson, arrows have been found in the Egyptian tombs with this slit.

νεῦρα βόεια = "leathern bow-strings."

μαζῶ, properly = "a man's breast;" μαστός = "a woman's breast;" strictly speaking the distinction is post-Homeric.

κυκλοτερές (proleptic accusative) = "so as to make it circular.—ἐπιπέσθαι μενείων, personification: see Aristot. *Rhet.* iii. 11.—πρώτη δέ (supply μέμνητο) = "was the first to remember."—τόσον μὲν . . . ὡς, = ἐπὶ τόσον ἐφ' ὅσον.—ἅθ' ἡδέϊ λέξεται ὑπνῶ = "where it is *after* laying itself down in delicious slumber." Observe that λέξεται is for λέξεσθαι: compare ὅτε χῶσεται; see bk. i. 80.

λέγω = "to lay," λέγεσθαι = "to lay oneself down" (middle), λέγεσθαι, "to be *after* laying oneself down," and so "to lie *asleep*," as here: see bk. i. 18.

διπλούς . . . θῶρηξ. The cuirass consisted of two curved plates of bronze for the breast and back.

ζωστήρος . . . δαυδαλέοιο, = "the girdle richly dight."—ζωστήρ = a man's girdle, as opposed to ζώνη, or ζώνιον the woman's girdle: here, as in other articles of dress, the distinction between the male and female attire is expressed by a *diminutive* for that of the woman.

δαυδα, applied only to metals and wood, not to cloth.

μίτρης, "a belt," placed lower than the cuirass, to protect that part of the body which was covered by the ornamental kilt.

ἔρκος ἀκόντων (objective genitive) = "a defence against missiles."—διὰ πρὸ δὲ εἴσατο καὶ τῆς = "and forwards it hastened even through that."—εἴσατο, from εἶμι, aor. middle, καὶ is emphatic here.—ἀκρότατον χροῶ, = "the surface of the skin."

140—166. ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνή, κ.τ.λ. So Virgil, "Indum sanguineo veluti violaverit ostro Siquis ebur;" *Æn.* xii. 67.

φοῖνικι, "crimson:" the brighter shade of "red" was πορφύρα.

μήνη = Lat. *maculo*, or *violo* (as Virgil's "violaverit ostro") = German "beflechen," English "stain," as we say "stain glass," "stain ivory," opp. to μολύνω = Lat. *inquinare* = German "besulden," English "besmear." Observe that the moral sense of μαινώ is post-Homeric.

αἷμα κελαινεφές = "dark and cloudy blood," with reference either to light vapour that exhales from fresh blood, or else to the clots or lumps of blood that cloud the stream of blood.

παρήϊον (supply ἔγαλμα) = "a cheek ornament."

θαλάμῳ = "in the store-room;" first sense of the word, from τίθημι, "to place."

κνήμαί τ', ἡδέε σφυρά: see bk. iii. 240.

εἴπερ γάρ τε: so Horace, *Odyss.* iii. 2, 31, "Raro antecedentem scelestum Deseruit pede pœna claudo."

160—180. σὺν τε μεγάλῳ ἀπέτισαν = "heavily have they paid it"

(aor. for the future): the aorist, as here, sometimes expresses a future event, which will certainly take place: and so like the Latin future perfect. The Scholiast understands τόκω (interest): the word, in this sense, occurs, however, first in Pindar, and Homer knew nothing either of the *thing* or the *name* (in that sense). There is no need of any word with μεγάλω, it is the dative of price, just as *magno* in Lat. is the ablative of price, and stands alone.

ὑψίζυγος = "sitting on the *highest* bench" (ζυγόν) of the ship, or guiding the helm; here "high-swaying."

τῆσδ' ἀπάτης κοτέων (causal genitive) = "wrath on account of this deceit."—ἄχος σέθεν (objective genitive) = "anguish for thee."—αἶ κε θάως: this passage makes against the too hasty generalisation of those who maintain that αἶ κε *always* implies a wish that the thing may be so: surely Homer does not mean that Agamemnon wished his brother dead (!)

πολυδίμιον Ἄργος: this epithet is palpably enough explained by the remark of a recent traveller in that place, who observes "that the streams on the eastern part of the plain of Argos are all drunk up by the thirsty soil, on quitting their rocky (beds) for the deep arable land." Dr. Smith's Dict. of Geogr.

Τροίη, "The Troad:" see bk. ii. 237.—ἐπιθρόσκων, "bounding in contempt" = Lat *insultans*. So Horace, "Paridisque busto *insullet* armentum."

180—200. τότε μοι χάνοι εὐρεία χθών: so Virgil, *Æn.* iv. 24.

"Sed mihi vel tellus optem prius ima dehiscat."

εὐρεία is here adject. for adv. εὐρέως.

μηδέ τέ ποω δειδίσσεο, = "and do not yet in any respect alarm:"—*ιηδῆ* is here *absolute*; δειδίσσομαι = Attic δεδιττομαι.

ἐν καιρίῳ (supply τόπῳ) = "in a vital part," where wounds are dangerous. ῥωστήρ τε πανάλολος = "all-motley belt." Newman observes well, that the attribute of *flexibility* would not be visible and striking.

ζῶμα, = "the doublet" (worn under the armour).

φίλος δὲ Μενέλαε. Observe, first, that in φίλος we have the nominative instead of the vocative; common in impassioned speech, (see *Il.* iii. 277; *Odyss.* iii. 375): secondly, that while φίλος is the nominative case Μενέλαε is the vocative; a construction most unusual, and fully warrants the emendation of Bohte, who reads φίλ' δὲ Μενέλαε: thirdly, that δὲ is here placed between the adjective and its substantive to give *pathos*, its regular place is *before both*. Compare in the *Odyssey*, πάτερ δὲ ξείνε.

ὅτι τάχιστα = ὡς τάχιστα, *quam celerrime*, with the aorist κάλεσσον.—*ἄ κεν παύσῃσι*, κ.τ.λ.: supply σέ ποτ' ἔλκος, and compare *Il.* xv. 15. Here the relative clause is *indefinite* = "whatever drugs may haply assuage."

ὄν . . . ἔβαλε: see *Il.* iii. 347.

καπταίνων = περιβλέπειν παντῆ, Hesychius: our English "peeping about for."

200—240. ἄρα . . . ὄρηνεν = "straightway he roused:" see on *Il.* i. 96.—βάν = ἔβησαν (Machaon with the herald) ἀνά στρατόν = "from bottom to top of the army;" see on *Il.* i. v. 10.

ἀγγεῖραθ' (pluperf. of ἀγγείρω): see Virg. *Æn.* x. 837.—κυκλόσ' "into

a circle." The Venetian Scholiast reads κύκλος, in apposition with ἄριστοι.

τοῦ δ' ἐξελκομένοιο πάλω = "of that (arrow) drawn out backwards."—
ἄγεν = ἐάγησαν.

φίλα φρονέων = "with kindly feelings towards."

κατὰ τέυχε' ἔδυν, = "got under harness," or, as we say, "got under arms."—χάρμης, akin to χάρμα, "joy," and so—

"The joy which warriors feel

In foemen worthy of their steel."—*Scott*.

or, "The rapture of the fight."—*Byron*.

ἐνθ' οὐκ ἂν . . . ἴδοις, κ.τ.λ. = "Then you could not possibly see the Zeus-descended Agamemnon heavy (with slumber):" see on II. iii. 54.

παρισχέμεν, supply, τὰ ἔρματα.—μιν . . . γυῖα: the latter word is the accusative of closer definition.—λάβη κάματος: see II. iii. 342.—ἔτεωλεῖτο = Lat. obiit = "went on (*inspecting*)."—θαρσύνεσκε, "continued to cheer on."

μεθίετε . . . ἀλκῆς = "relaxing in spirit." The accusative generally follows μεθίημι, and the genitive μεθίεμαι (middle). Greek verbs when used *partitively* govern the genitive: as in French, *donnez moi du pain*.—ψευδέσσι = "the false;" not ψεύδεσσι, from ψεύδεις; abstract for the concrete, as the adjective here ἀρωγός accords better with *persons* than with *things*.—ἔδονται = Lat. *edent*.

ἐπὴν . . . ἔλωμεν = Lat. futurum exactum, "after that we shall have taken." στογερῶν πολέμοιο: so Horace, "bellaque (matribus) detestata." Ἴομωροι = "ye *arrow* fighters;" opposed to ἐγχεσίμωροι and ἀγχιέμαχοι, as bow fighting was held in *contempt*.

οὐ νυ σέβεσθε = "do you then not respect yourselves?" (middle.)

πολέος πεδίοιο θέουσαι: genitive of the place over which the motion has taken place: see a former note.

ἔμμιν ὑπέρισχῃ χεῖρα = "hold his hand over you," i. e. to *protect* you—οὐλαμὸν ἀνδρῶν = Lat. *globum virorum*.

γερούσιον . . . οἶνον, not = "old wine," but = "the honourable wine," or that of the *seniors*.

εἴπερ γὰρ, κ.τ.λ. = "ay, even though others," &c.: see on bk. i. 60.—πλεῖον αἰεί = "filled from time to time."

νέφος πιζῶν. So Euripides, *Hecuba*, 907, Ἑλληνῶν νέφος, and Herod. viii. 109, νέφος ἀνθρώπων; and Virgil has "nimbus peditum:" so in the New Testament, "a cloud of witnesses."

ἀπὸ σκοπιῆς, "from the peak:" so Virgil, *Æn.* xii. 451.

μελάντερον: either = "blacker to one at a distance than to one near at hand," as Fäsi understands it, or = "blacker and blacker," and so "blackening."

ἴδω κατὰ πόντον = "going down upon the deep."—θάλασσα = "sea," as opp. to land, generally; in Homer, often the Mediterranean Sea.—πόντος = "deep sea," (connected with βάθος, βίνθος).—πέλαγος = *æquis partibus*, "ocean plain" (root πλάξ, πλατός = "flat," "plat.")

280—300. ἐγχεσί πεφροκνύια. Horace has "horrentia pilis agmina," and Milton, "horrent arms."

σφῶϊ μὲν: here σφῶϊ is the *accusative*, not the *dative*, as σφῶν never props the ν: the accusative here with κελέω is unusual without an *infinitive* mood.

ὡ γάρ = *nam sponte sua*.

ἐτάρους στέλλοντα (Scholiast, διατάσσοντα) = "marshalling his own ls."

ἦας, "charioteers," not *horsemen*.

οὓς δ' ἐς μέσσον ἔλασεν = "drove the cowards into the middle:" so ibal at Zama, Pyrrhus on several occasions, and the Assyrians generally. See Xenophon, *Cyrop.* iii. 3, 60.

)—340. ἵππους ἐχέμεν = ἵππους κατέχειν = "curb their horses."—εσθαι (middle sense) = "to throw themselves into confusion."—

... μάχεσθαι = "fight in single combat."

δέ κ', κ.τ.λ. = "but whatever man, from his own chariot, can reach of another, let him without delay lunge with his lance" (*i.e.* let begin the attack *in* his own chariot, and not wait until he jumps as was often done). Observe the *immediate* action implied in the ὄρεξάσθω.—νόον. (this) "*plan*."—πάλαι πολέμων εἰς εἰδώς.—Horace's *nis pugnæ*." In Attic Greek we should have the article before ἡ, in this its adjectival use.

τοὶ γούναθ' ἔποιτο = "thus might thy knees do thy bidding."—ὧς "to be such;" adverb for adjective τοῖος.

εὐθαλίῳνα κατέκταν: the story is told in *Iliad* vii.

λ' οὐ πως, κ.τ.λ. So Pindar, *Ol.* viii. 17, ἔλλα δ' ἐπ' ἄλλον ἔβαν ὄν, and Livy, "Non omnia eidem Dii dederunt."—Τρώων ὀρμήσειε, rushed upon the Trojans;" gen. after verbs of aiming, &c.

0—360. μάχης καυστειρήs: compare the Irish expression, "red-hot" "The fires," the "blaze," and the "flames" of war, are non enough expressions in our own language, especially in poetry. ἄτω γάρ καί, κ.τ.λ. = "for you are the first to hear from me about a uet," *i.e.* you are the first to be invited: see *Iliad* ii. 466.

ιεναι ἦδέ... πινέμεναι = "to eat and to drink" ἦδέ connects things h are naturally connected with each other.

ας ὀδόντων: so Shakspeare, Richard II.

"Within my mouth you have *engaoled* my tongue
Doubly *port-cullised* with my teeth and lips."

also Milton,

"slide through my infant lips.

Driving dumb silence from the *portal door*."

rve that this "fortress of the teeth" in Homer, has always reference speech *harshly* and *roughly* delivered.

μῶλια βάζεις = "thou babblest words of wind."

γνώ χωμένοιο = "when he perceived that he was angry." The ive after γινώσκειν is very rare, it is found in *Odyss.* xxi. 36.

λιν... λάζετο = *retractavit*, in Latin.

ια δῆνεα οἶδε (supply ἐμοί) = "has been familiar with friendly pur- i to me," *i.e.* has cherished friendly sentiments towards me.

0—400. ἀλλ' ἴθι: see on *Iliad* i. 32.

δέ πάντα = "all those things;" (demonstrative), *i.e.* the things said. ταμῶνια = ἀνεμῶλια in ver. 355, *supra*.

θ' ἵπποισι καὶ ἄρμασι, Hendyadis. In England we hear of a man ving his carriage," or "driving his gig;" in Ireland, we generally of a man driving "his horse and car."

ὀπιπτεύεις, from same root as ὄφομαι, fut. of ὄραω, intensive form, = "keep staring at."

πολέμοιο γεφύρας = τὸ μεταξύμιον, the space between the two armies, whither the πρόμαχος should direct his *steps*, and not merely his *eyes*. Compare Virgil's "belli oras," and Scott's "ridges of war."

οὐ μὲν Τυδεί γ' ἔδε φίλον = "ay! Tydeus was not wont in this way." Pope well remarks, "This is not a cold story, but a warm reproof: while particularising the actions of the father is made the highest incentive to the son. As for the story itself, it is finely told by Statius in the second book of the Thebaid."

περὶ δ' ἄλλων φασὶ γενέσθαι = "but they tell us he surpassed all others."

ξείνος, the *guest* friend; properly a *stranger*, whom Greek sympathies regarded as a *friend*; hence the word is often used for a friend: the Latin word *hostis* (connected with *hospes* by the same root) first designated "the stranger," which the Roman spirit of war, manifesting itself even in language, converted into an *enemy*, the *enemy* of the state, for such became the ordinary meaning of *hostis*.

ἀντιθέω: see on II. iii. 15.

Ζεὺς ἔτρεψε, i.e., αὐτοὺς μὴ δοῦναι ἐπικούρους. Fāsī.

πρὸ ὁδοῦ, "forward on the road:" so the genitives with the suffix θι: Ἰλιόθι πρὸ, = "forwards from Troy."

λεχεποίην, (where cattle) "repose and pasture:" see on II. ii. 697.

ἀγγελίην ἔπι, "on a message," or better, with others,—(they sent Tydeus) "onwards (adverbial) on a message;" the accusative not being governed by ἔπι, but being the accusative of the cognate notion: as we say, "go an errand," and as Milton, "from them I go this uncouth errand."

βίησι Ἐτεοκλείης: see on II. ii. 658.

ἀλλ' ὄ γ' ἀεθλεύειν, "no,—that man (feared) not, but kept challenging to contend with him:" see on II. i. 60.

πάντα δ' ἐνίκια: supply ἄεθλα, the accusative of the *cognate* notion.

ἄρα προήκε = "straightway sent forward;" the usual sense of ἄρα with a verb.—εἶο χέρηα = χερείονα αὐτοῦ.

400—440. μὴ ψεύδε' = Latin *ne mentiare*, not considered discourteous by the ancients, who, whether they thought well of themselves, or ill of others, spoke out their thoughts with equal frankness. (Compare the following note.)

πατέρων μέγ' ἀμείνους: so Horace, "Tydides melior patre," Od. i. 15, 18. Here we see Sthenelus maintaining his own superiority and that of Tydides to their respective fathers, Capaneus and Tydeus: a feeling which finds no sympathy in modern usage.

Ἡμεῖς καὶ Θήβης ἔδος: see Herod. iv. 32.

Θήβης . . . ἑπταπύλιον = "seven-gated Thebes." In the old poetry of most nations, certain phrases come to be appropriated to *certain men* and *certain things*, and are applied regularly to them; thus, Thebes is always "the seven-gated" city; Ilion is "the holy" city; Helen is "the fair-tressed" one; Paris is "beautiful as a god;" Menelaus is "good at need;" Agamemnon is "the monarch of heroes;" Hercules is "the Herculean strength." So in the Bible *distinctive* traits of character are constantly repeated; as, "Jeroboam, the son of Nebat, who made Israel to sin:" the same uniform use of epithets occurs in the Old English ballad poetry; as, "the doughty Douglas;" "merry

id; "the red gold;" "the gallant knight;" and "the lady

Compare in English history, "Harold *Harefoot*;" "William;" "John *Lackland*;" "Henry *Beauclerk*;" Richard Cœur de &c.

ὄνθ'. Sthenelus here speaks of himself and Diomedes; hence the umber.—*τειχος Ἀρειον*: Thebes was sacred to Ares its tutelary see Æsch. Theb. 101.

ι, i. e., Tydeus and Capaneus; the former from a severe wound, ter from a thunderbolt sent by Zeus.

θαλιῆσι, "impious folly," in disobeying the will of Heaven, as d by the prophet Amphiaraus.

α = Latin *papa*, "good father;" an affectionate address from a to a senior.

νοντι = *δτι δτρύνει*.—*πένθος Ἀχαιῶν*; objective genitive.

κεν *ταλασίφρονα περ δέος εἶλεν*, = "dread immediately seized might he be ever so stout-hearted:" see note on Iliad iii. 342.

ἔτ, ἐν αἰγιαλῷ. So Virgil *Æn.* vii. 528,

"Fluctus uti primo cœpit cum albescere vento,

Paulatim sese tollit mare, et altius undas

Erigit, inde imo consurgit ad æthera fundo."

σούτερον = "one after another," i. e., wave on wave: as Horace, *supervenit undam*."

κινήσαντος = "has stirred it, in gentleness."

ρφ μὲν τὰ πρῶτα κορύσσεται = "in the deep sea it first crests itself" le); so *κορυφούται* = "it comes to its head" (middle), i. e., towers

ἴ κε φαίης = "and you would not perchance fancy:" see Iliad i. d 361.

ἴαι ἐστήκασιν = "are wont to stand innumerable."

ακύνι (of the ewes, "who hear the voice of their lambs"), from *μαι*, or *μακόμαι* (connected with *μάκων*, old aor. participle), "to" of sheep (Lat. *balo*), as *μυκάομαι*, (Lat. *mugio*): both onoma-

a. *των* = "immeasurably," Newman, who considers it an older form *ετρον*, from a lost verb *μέτω*, Lat. *metor*.—*ἕμοτον* = *ἀπλήρωτον*, acc. *netia* Scholia.

λητὸς = "war-cry," the Gaelic "slogan."

ύκλητοι = "summoned from many (a land)."

—490. *φόβος* = "Battle-Rout."

ὀλίγη μὲν πρῶτα. With this sublime description of Eris, the ε-Goddess, compare Virgil's description of Fama, *Æn.* iv. 176, *va metu primo, mox sese attollit in auras, Ingrediturque solo, et inter nubila condit*." Compare also Butler's lines (*Hudibras*) for int description,

"There is a tall, long-sided dame.

* * * * *

Upon her shoulders wings she wears

Like hanging sleeves, lined through with ears,

And eyes, and tongues."

id also Milton, of Satan, *Paradise Lost*, iv. 985,

"On the other side, Satan alarmed,
Collecting all his might dilated stood,
Like Teneriff, or Atlas unremoved ;
His stature reach'd the sky."

οὐρανῷ ἐστήριξε, "planted in heaven ;" local dative.—καὶ τότε, "even then."

νεῖκος ὁμοῖον="mutual conflict," not "*conflict in which all are equal.*"
—σὺν ῥ' ἔβαλον ῥινοῦς = "together they continued to dash their ox-hills shields:" the verb is imperfect, σὺν is adverbial.

ἔπληγντ' ἀλλήλῃσι="approached each other," passive aor. of πελάζω, in a middle sense.—πολὸς δ' ὀρυμαγδὸς ὀρώρει = "the peal of triumph rises in all its fulness."

ἐνθάδ' ἄμ' οἰμωγή="here went on together the boasting of the heroes destroying, and the groaning of the heroes destroyed." (πέλεν, properly = "continued to be.") Compare Scott's Rokeby,

"Of shout and scream the mingled din
And weapon-clash, and madd'ning cry,
Of those who kill, and those who die."

ὡς δ' ὅτε χεῖμαρροι ποταμοί, κ.τ.λ. Compare Virgil's beautiful imitation,

"Aut ubi decursu rapido de montibus altis
Dant sonitum spumosi amnes, et in æquora currunt,
Quisque suum populatur iter. Stupet inscius alto
Accipiens sonitum saxi de vertice pastor."

Compare, too, Byron's lines (Giaour),

"Thus—as the stream and ocean greet,
With waves that madden as they meet ;
Thus join the bands—whom mutual wrong
And fate and fury drive along."

χεῖμαρροι ποταμοί="the winter-flowing streams;" like the Arabian wādys, absolutely dry in summer, but swollen and violent in winter.

ἐς μισγάκειαν = "into the mixing-valley" literally = prose form συνάγkεια, i. e., a place where several mountain glens (ἀγκη) run together and mix their waters.

συμβάλλοντες: observe that the *dual* verb here is joined to the plural subject ποταμοί, the subject being conceived as a pair; the meeting of the two armies is compared to the meeting of two rivers.

πρῶτος . . . ἔλεν = "was the first to take off (in death):" the adjective is strictly personal in its force. So below πρῶτος ἔβαλε, "was the first to hit;" with an *accusative* of the patient.

φάλλον ἰπποδασείης, the *accusative* of closer definition; so also ὅσσε in τὸν δὲ σκότος ὅσσε κάλυψεν = "but the darkness (of death) wrapped that man—(wrapped that man's) eyes."

ὡς ὅτε πύργος, supply ἤριπε.

ποδῶν ἔλαβε: genitive of the *part* seized, after verbs of seizing, touching, &c. The *whole* would require the *accusative*.

λελιμμένος, for λελιημένος, from λιλάω: see Büttman.

παρ' ἄσπιδος ἐξεφάνθη = "peered out from beside the shield."

λύσε δὲ γυῖα = "unnerved his limbs," i. e., deprived him of life and energy.

ἄνδρ' ἔδνοπάλλειν, the Scholiast explains by καταβάλλειν; according to Liddell and Scott, "man flung about man," akin to δονέω Virgil renders it, by "legitque virum vir," = "man chooses his man."

οὐ . . . θρέπτρα . . . ἀπέδωκε = "did not repay the price of his nurture." — θρέπτρα by syncope for θρεπτήρια, a notion peculiar to the Greeks, that the child should make a grateful provision, as a return for his rearing, to the parent. The generous affection of the Greeks produced the custom and the word, which has no adequate equivalent in any other language. The Jews, however, recognised such a custom: compare Exod. xxi. 17, and Math. xv. 4.

ἐν εἰαμενῇ = ἐν καθύδρῳ τόπῳ, Venetian Schol.

ἄζομένη = "becoming dry," from ἄζω, to dry; but ἄζομένη "standing in awe of," from ἄζομαι, "to be awe-stricken."

τοῖον ἔρ = "exactly such."

τοῦ δ' . . . ἀκόντισεν = "darted at that man:" had he succeeded in hitting him, we should have had the accusative case, and not the genitive as here.

ἄ90—ἄ40. κεκορυθμένος αἰθοπι χαλκῷ = Lat. *armatus aere*, "sheathed in flashing bronze;" referring to the whole armour, from the greaves to the helmet (κάρυς).

ὑπὸ δὲ Τρῶες κεκάνοντο = "and step by step (force of ὑπό). The Trojans gave way." — κεκάνοντο, = ἔκανοντο from χάζω.

υἴδν . . . νόθον = "the illegitimate son," son of a concubine; σκοτιός = "son of an uncertain father;" γνήσιος = "son of lawful wedlock," Scholiast.

παρ' Ἰππων ἀκείδων = "from amongst the swift mares." Priam had a stud at Abydos.

τὸν δὲ σκότος ὄσσε κάλυψε: Virgil has "in æternam clauduntur lumina noctem," Æn. x. 746.

ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ = "and his harness rang upon him." ἀραβέω, strictly of the ringing of metal, and here remarkably applicable, as the τεύχεα were made of bronze, or bell metal.

χάρησαν δ' ὑπό = "and step by step, gave way."

Ἀπόλλων; always represented by Homer as exercising his highest and noblest attributes, and preserving his divine dignity under all circumstances. While the poet seems to delight in dwelling upon the undignified parts played by the other deities, who espouse the cause of Troy, as Ares, Aphrodite, and Artemis.

Περγάμου ἑκκατιδῶν = "looking down from the citadel of Ilion:" see note on Iliad ii. 237.

μοῖρα πέθησε = "destiny has bound in the bonds (of death)." — χερμαδίῳ (from χεῖρ) = "a stone that can be seized by the hand." — Αἰνῶθεν, from Ænos in Thesaly, on the Hebrus.

ἔκρος = ἔκρωσ, Scholiast.

ἀπηλόησεν (from ἀλωάω = "to thresh grain"), "dashed to pieces." — θυμὸν ἀποσπείλων, not = "dying;" but = "fainting;" as Diodes dies by the spear of Piron in the lines following.

Θρήκες ἀκρόκομοι = "Thracians with their hair tied up in a top-knot:" this custom prevailed amongst the ancient Germans, according to Tacitus, and still exists among the Tartars, the Africans, and the Ame-

rican tribes. Compare Spenser's account of the Irish "glibbe," in which the hair was plaited and worn instead of a cap.

πελεμίχθη = "was driven about;" connected with *παλάμη*, and so "being roughly handled."

δοσις . . . διένοι, supply *εἰ κε*.—*δύοσαιτο* = *μέμφαιτο*, Scholiast.

ἔβλητος . . . ἀνούτατος: the former refers to wounds received at a distance (such as arrow-wounds, &c.), the latter to those received in close hand-to-hand fighting. Here compare Lucretius's beautiful lines,

"Suave etiam belli certamina magna tueri
Per campos instructa, tuâ sine parte pericli."

BOOK 5.

THE ARGUMENT.—*The Acts of Diomed*.—Diomed, cured by Athene of his wound, and enabled to discern gods from mortals, fights with unremitting fury. Pandarus is killed; Æneas narrowly escapes, by the assistance of Aphrodite and Apollo; Ares rallies the Trojans; Hera and Athene descend to aid the Greeks; Aphrodite and Ares are both wounded, and retire to Heaven in disgrace.

1—50. *ἐνθ' αὖ*, here *ἐνθα* is temporal, not *local*: see on II. i. 202.—*ἴν' ἔκδηλος* . . . *γένοιτο*: observe, the dependent verb *γένοιτο* is in the optative, as the principal verb *δῶκε* is a *past* tense: see note on Iliad i. 28.

ἰδέ = *ἦδέ*, connecting things naturally connected; but *ἰδε* = *εἶδε*, aor. 2, "he saw."

δαΐε . . . *πῦρ*, "kindled a fire." The present and imperfect tenses of this verb are *transitive* in Homer; and so *φλέγω* and its cognates are used by the Attic poets. Compare with this passage Virgil, *Æn.* x. 270,

"Ardet apex capiti, cristisque a vertice flamma,
Funditur . . . aut Sirius ardor."

See Livy, i. 39.

ἀστέρ ὀπωρινῶ, Sirius, or the Dog-star, which was visible in Ionia early in autumn. Compare Iliad x. 27.

λελουμένος Ὠκεανοῖο, = "fresh from Ocean's bath:" see Iliad ix. 242. So Virgil, of Lucifer,

"Qualis ubi Oceani perfusus Lucifer undâ."

δύω δὲ οἱ νιέες ἦστην; the plural subject with a dual verb; the sons were regarded as a pair: see on Iliad iv. 453.

μάχης . . . *πάσης* = *μάχης παντοίας*.

ἀφ' ἵπποιν: Scholiast, *ἀφ' ἄρματος*.

οὐδ' ἔβαλ' αὐτόν = "and hit him not:" observe the accusative with the verb, when it denotes *hitting*.

ὑστερος ὤρνητο: the adjective for the adverb, personal = "was the next to rouse himself."

Ἰδαῖος δ' ἀπόρουσε, κ.τ.λ. Zoilus thought it very ridiculous in Idæus to leave his chariot and fly, when he might have fled faster by the help of his horses. Probably he had not time to turn his chariot; by mixing with the crowd on foot, he could better effect his escape: compare the case of Sisera in Judges iv. 15.—*περιβῆναι*: see on Il. i. 37.

οὐδὲ γὰρ οὐδέ κεν, κ.τ.λ. = "for not even (if he had remained to protect his brother) would (his brother) perchance have escaped from."

ὀρίνθη θυμός: "non concitatus, sed percussus est," Heyne.

θούρον Ἄρηα = "bounding Ares;" from *θορεῖν*, "to bound," "to rush." Compare Thor, the Saxon name for the war-god: whence our *Thors-dææg*, or Thursday. In Attic Greek we have *θούριος Ἄρης*, a form unknown to Homer.

μιαφόνε = *μιαινόμενος φόνω*, i.e. "qui se cædibus contaminat," Fäsi.

ἐπ' ἠϊόντι Σκαυάνδρω: = either "high-banked," of the mountain-stream Scamander, or "wandering through grassy meads:" see Büttmann's *Lexilogus*.

ἔκλιναν = Lat. *inclinauerunt*, "drove in."

πρώτῳ γὰρ στρεφθέντι = "for to him, who was the first to turn himself" (passive participle in a middle sense).

μεταφρέμφ = "behind the midriff," literally, and so "in the back;" a local dative.

ἔρα . . . ἐνήρατο = "straightway did he send to nether gloom:" such is the force of ἔρα when directly qualifying the verb. ἐνήρατο (poetical, and used only of slaying *in battle*), from ἐναίρω (root ἐνεροι = *inferi*, Lat.); but ἐναρίζω (from ἐναρα, *spolia*, Lat.), = "to strip the slain of his arms."

αἰμονα θήρης: Scholiast, ἐπιστήμονα κυνηγετικῆς. (αἷμων = δαίμων, δαήμων, "skilful.")

ὀξυέντι, not from ὀξύς, "sharp," but from ὀξύη, a species of *thorn* or *beech*.—ἐκ Τάρνης, the old name of *Sardis*.

50—100. ἀλλ' οὐ οἱ τότε γε, κ.τ.λ. = "ay, but Artemis, whose joy is in the arrow, then availed him nought:" observe the force of γε in concessives.

δαίδαλα πάντα = *δαίδαλα παντοῖα* (*omnis generis*).

ἀρχεκάκουσ = "the source of woe," Virgil, *Æn.* iv. 169,

"Ille dies primus leti, primusque malorum
Causa fuit."

Herodotus, v. 97, αἴτας δὲ αἱ νέες ἀρχὴ κακῶν ἐγένοντο Ἑλλησὶ τε καὶ βαρβάροις.

οἱ τ' αὐτῷ = "and to his own self," *ibi ipsi*, Lat.

θέσφατα θεῶν, as declared by Cassandra and Helena, forbidding navigation.

γλουτὸν κἀτα δεξιόν: *not*, as some read, γλουτὸν κατὰ δεξιόν, making the government of γλουτὸν depend directly upon βεβλήκει.

δὰ πρὸ: see on Il. ii. 315.—πίκα = ἐπιμελῶς, Scholiast.

ἴσα φίλοισι τέκεσσι = "equally with her own children:" see on Il. i. 491.

ἀντικρὺ δ' ἀν' ὀδόντας, κ.τ.λ., "and right on the bronze cut beneath the tongue, (and) through the teeth:" see Fäsi.

ἀρητήρ: see on Il. i. 11.—τίετο, = "was honoured;" from τίω, not from τίνω, "to pay (satisfaction)."

αἱματώεσσα = "all bloody: see on Il. ii. 167.

τὸν δ' . . . ἔλλαβε: see on Il. iii. 342.

πορφύρεος θάνατος: death caused by the effusion of blood, as the old grammarians explain it.

Τυδείδην δ' οὐκ ἂν γνούς: see Herod. v. 119; also Livy, xxxix. 31. The ἂν strengthens *negative* sentences: the construction here is good Attic Greek = "you could not possibly see" (on what side the Tydid was ranged): see Il. ii. 409.

θῦνε γὰρ ἀμπεδιόν, κ.τ.λ. = "for he sped along the plain like the winter flood in its fulness." For χειμάρρῳ see on Iliad iv. 452; and compare Scott's lines (The Fire King),

"For down came the Templars, like *Cedron in flood*,
And dyed their long lances in Saracen blood:"

observe, also, that the Cedron brook was a "winter torrent," though dry in summer. Observe that St. John speaks of it as τοῦ χειμάρρου τῶν Κέδρων, chap. xviii. v. 1. Compare Virgil, *Æn.* ii. 496,

"Non sic aggeribus ruptis cum spumeus amnis
Exiit, oppositasque evicit gurgite moles;"

and Lucretius, i. 484,

"Nec validi possunt pontes venientis aquæ
Vim subitam tolerare."

γεφύραι, not "pontes," as Lucretius has it, for bridges were not known to Homer, but "moles," ("dams"), as Virgil correctly expresses it in his obvious imitation.

ἐξαΐνης = ἐξαΐρης, Attic.

ὄτ' ἐπιβρίση Διὸς ὕμβρος = "when the thunder-storm of Zeus, comes on as it is wont, in heaviness:" the force of the aorist here. For ὕμβρος, see Il. iii. 4.

πολλὰ . . . ἔργα, (Virgil's "boumque labores"); i.e. ploughed lands.

θάρηκος γυάλον = τὸ κοῖλον τοῦ θάρηκος, Scholiast.

ἀντικρὺ δὲ διέσχε, "and onwards held its course through (the corslet)."

100—150. οὐδέ ἔ φημι, κ.τ.λ. = "and I think that he will not long bear up against."

πέπον = "my gentle friend." Observe the *rapidity* of action implied in the succession of aorists ὕρσο . . . καταβήσσο . . . ἐρύσσο.

στρεπτοῖο χιτῶνος = τοῦ λεπίδατοῦ = "the mail-coat."

παρέστης = "stood by," as a fellow-helper in war = Attic συμπαροστάτης.

ἐμέ φίλοι = "me, even me befriend:" observe that the forms ἐμοί, ἐμοί, and ἐμέ are more emphatic than the shorter forms, μοῦ, μοί, μέ.

ὄδς δέ τέ, κ.τ.λ. = "Now, even now, grant that both I may quickly take off (in death) the hero, and that he may quickly come within the range of my lance:" observe the aorists here; and also the case of hysteron proteron, which Virgil has imitated, *Æn.* ii. 353, "moriamur. et in media arma ruamus."

φθάμενος = prose φθάσας.—δηρόν (always in a bad sense, like βραδύς)

= "all too long."—*ὄλον ἔχεσκε* . . . *Τυδεύς*, "such as Tydeus was wont to have:" see on Il. ii. 189.

ἀχλὺν: so Virgil, *Æn.* ii. 604,

"Adspice, namque omnem, quæ nunc obducta tuenti
Mortales hebetat visus tibi . . . nubem eripiam ;"

and Milton, *Par. Lost*, xi. 411,

"to nobler sight

Michael, from Adam's eye, the film removed."

Compare also the cases of Agar and Balaam in the Bible.

ἔλον . . . *ὑφρ' ἐδ' ἠγνώσκης*: the aorist here has a *present* force = "I am now after taking away," and so followed by the *subjunctive* mood, and not by the *optative*.

ἤμην θεὸν ἢ δὲ καὶ ἄνδρα = "both god and man," be it one or the other.

In epic, the disjunctives *ἢ* . . . *ἢ* are joined (as here) with *μὲν* and *δὲ*; very rarely so in the tragedians.

τήν γ' οὐτάμεν δέξει χαλκῷ, "ay, (remember) to wound that (goddess) with the keen bronze."

μεμαῖος Τρώεσσι: an *anacolouthon* for *μεμαῖα* to agree with *μῖν*.

ἔλεν μένος: see on Il. iii. 342.—*οὐ προσαμύνει*: supply *ὁ ποιμήν*.

τὰ δ' ἐρήμα φοβείται = "the unsheltered places are thrown into terror," as opposed to the *σταθμοὺς*: compare Soph. *Philoct.* 34, *τὰ δ' ἄλλ' ἐρήμα, κ' οὐδὲν ἐσθ' ὑπόστεγον*.

ἦδ' ἀπὸ νάτου: see on Il. iii. 248.

ἐρχομένοις = *proficiscentibus*, Lat., "on setting out" for the war: observe in this passage *οὐκ* does not qualify *ἐρχομένοις*, but the verb *ἐκρίνατο*.

150—200. *τηλυγέτω*: see on Il. iii. 175.

ἐπὶ κτεάτεσσι λιπέσθαι (middle), "to leave behind him for his possessions," i. e., to inherit his property.

χρησται: collateral relations in default of issue.

ἐξ αἰχένα ἄξη = "is wont to break the neck off" (*ἐξ* is adverbial).

βῆσε (transitive) = "dislodged."

ἀλαπάζοντα = "draining" (the ranks of heroes). Compare Milton,

"And of their wonted vigour left them drained."

ὅστις δδε = "whoever this may be that."

ἰρῶν μηνίσας: causal *gen.*; see on Il. i. 65.

ἐπι μῆνις = "lasting wrath is upon us."

βουληφόρε = "chieftain:" see Introduction to Iliad ii.

τᾶδε μαινεται = *οὕτω μαινεται*.

νεφέλη εἰλυμένος ὤμους: so Horace, of Apollo, "*nube candentes humeros amictus*," *Od.* i. 2.

βέλος . . . *κιχήμενον* = "the shaft that is wont to reach its mark," rather an adjective than a *participle*: hence the accent.

ἐφάμην = "I fancied:" see on Il. i. 361.

θεός νύ τις = Attic *θεός οὖν τις*.

δίζυγες ἵπποι ἐστᾶσι = "the horses stood in pairs." Compare Virgil! "*equi bijuges*."—*ποιητοῖσιν*, for *εὐποιητοῖσιν*; so Latin *factus*, for *pulcrè* or *benè factus*, and the French "*travaillé*."

200—250. ἀνδρῶν εἰλομένων, gen. absolute = Lat. ablative absolute ἔδδην, poetical, = ἔδην.

ἀπρεκές αἷμ' ἔσσεα = "I made the real blood quickly spout forth," ἡματι τῷ = "on that eventful day:" see on II. ii. 482.

φέρων χάριν = "conferring a favour upon."

τάμοι ἀλλότριος φῶς = "an alien man might cut:" observe the optative mood with the verb, there being an ellipsis of εἰ βούλοιο, or some such expression.

πάρος δ' οὐκ ἔσσεται: here the adverb πάρος is followed by πρίν, as the construction is that of πρίν doubled, the usual form.—τῷ τῷ ἀνδρῶν: the Attic dual νό (as here) is very rare in Homer; he generally has νόϊ.

Τρώιοι ἵπποι, "the steeds of Tros," not the Trojan steeds.—πέδιον governed by ἔνθα καὶ ἔνθα: so in Latin *hic locorum, ubi gentium*.—τίδ' ὀρέξῃ = "should at once proffer the glory (of the fight)."—τὸνδε εἰδεῖο = Lat. *hincce eacipe*. The duties of the παραβάτης (the warrior who stands beside the charioteer), and the charioteer (ἡνίοχος, "the rein-holder") are here respectively described: hence the term δίφορος = δίφορος, of the seat, or chariot which bore the two.—μὴ τῷ μὲν δείσαντε: supply δέουσα.—μάνυχας ἵππους. Virgil's "solido . . . ungula cornu." Lat. *solipes*.

ἔμῳ κεχαρισμένε θυμῷ = Virgil's "animo gratissime nostro."

ἀπέλεθρον, "immeasurable;" from ἀnegative and πέλεθρον (πλέθρον) "an acre."

250—300. μὴ τι φόβονδ' ἀγόμεν' = "utter nothing that tends to fear."—οὐ γὰρ μοι γενναῖον, "for it beseems not my high blood:" compare the Irish expression "it is in the breed of him."—μάχεσθαι = τὸ μάχεσθαι, Attic, expressing the substantival notion.

ἀλλὰ καὶ αὐτως = "but even as I am," i. e., on foot.

αἶ κεν μοι . . . κῦδος ὀρέξῃ . . . (τοῦ Attic), κτεῖναι = "if haply (she) should now grant me the (warrior) glory of killing."

ἔξ ἄντυγος: in front of the chariot the ἄντυξ ("rim") was raised above the body, into the form of a curvature, which served the purpose of a hook to hang the reins upon, when the charioteer left his vehicle.

ἧς . . . περ = "that very (breed) which:" genitive by attraction to the foregoing γενεῆς.

τῆς γενεῆς ἐκλεψεν (partitive genitive) = "of that breed some (Laichises) stole."

ἕξ ἐγένοντο = "six were born." ἕξ is = Lat. *ex*; but ἕξ = Lat. *sex*.

μήστωρε φόβοιο = "two that inspired battle-rout."

αἶ κε τύχωμι = "if haply I may hit my mark" (and would that may): see on II. i. 60.

ἄπαρ οὐ μὲν σφῶϊ, γ' οἶω = "ay—but I believe that you two will not restrain yourselves before,—ay (you will not), before that one of you (at least) (γέ marking the limitation of a particular) having fallen shall have glutted Ares with blood:" compare note on bk. i. 60.

παρέτρεσαν = "started aside in panic."

τὸν κτάμεναι μεμιάς, ὅστις τοῦ γ' ἀντίος ἔλθοι, = "eager to slay the man, ay—whoever (he might be, that) should against this man (i. e. Pandarus):" observe that in the same line the demonstrative article refers in the first case to "that," and in the second case to "this."

300—350. μέγα ἔργον = μέγα χρῆμα of Herodotus and the Attic writers.

ὃ οὐ δύο γ' ἄνδρε φέροιν = "ay—(one) which two men could not bear:" here we have the optative without the ἄν, where we might naturally expect to find it. A prose-writer would have added it to represent the condition, εἰ καὶ βούλοιντο.

καὶ οἶος, "even alone:" καὶ is here *emphatic*.

πρός, adverbial = προσέτι.—ἔρείσατο . . . γαίης = "propped himself on the ground:" the verb is middle, and takes a genitive with other cognate verbs of "holding," "clinging," &c.

καὶ νύ κεν ἐνθ' ἀπόλοιτο = Scholiast ἀντὶ τοῦ ἀπώλετο ἄν.—νύξ ἐκάλυψε = "dimness wrapped" of *fainting*, not of death-darkness (σκότος).

ἄμφι δ' ἐὼν φίλον, κ.τ.λ. = "and around her own darling son she circled her white arms" (πῆχυς = Lat. *ulna* = Eng. "*forearm*"). Observe the metaphor in ἐχεύατο to mark the stream-like gracefulness and ease of her movements: akin to this is the expression ὑγρά μέλη so common in Greek poetry, the full force of which is only seen in the immortal productions of the Grecian chisel.

πέπλοιο = generally, the outer woollen garment of a woman, corresponding to the φᾶρος, which was worn by the man.

ἔρκος βελῶν (objective genitive) = "a defence against missiles."

ὑπεξέφερε πολέμοιο = "bore away, by stealth, from the war."

οἱ φρεσὶν ἕρτια ἦδη, either = "he entertained congenial sentiments with himself," or = ἀρτίφρων = "he was of sound mind," i. e., *sensible*.

Τυδείδην μέθεπε . . . ἵππους = "turned his horses in pursuit of Tydides."

—Ἐννώ = Lat. *Bellona*. ὀπάζων = διώκων, Scholiast, or, with others = making his way.—εἶθαρ . . . ἀντετόρησεν, = "bore right on against."

—εἶθαρ = εἰθέως: the verb governs a genitive here *partitively*.

θέναρος = "palm of the hand;" from θένω, θείνω, "to strike," so the part that strikes.—ἀπὸ ἑο κάβαλεν = "cast down from herself."

ἠπεροπεύεις = "cajoled," as if from ἄ, προπ-εῖν from ἀπρηής, and so "to deal unhandsonely or unseemly by one:" see Döderlein.—εἰ δὲ σὺ εἴς πόλεμον = "but if thou at least wilt engage in war, ay—in sooth I do believe that thou wilt shudder at war, even if you may happen to hear of it, elsewhere (than in the battle-field.)" [Here we have γε qualifying both a *single word*, and a *sentence*]. Compare this *wounding* of Aphrodite, with Milton's obvious imitation in *Paradise Lost*, vi. 327,

"Then Satan first

Knew pain, and writhed him to and fro.

* * * * *

A stream of *nectareous humour* issuing flowed,
Sanguine, such as celestial spirits may bleed."

and see Grote, *Hist.* vol. i. p. 78.

350—400. ἀλόουσα, "wandering (in mind)," and so distracted. Observe that we have ἀλώω in the Tragic writers, but ἄλωω in Homer, except in *Odyss.* Σ, 332. See Bp. Blomfield's *Gloss.* on *Æsch.* *Theb.* 187.

Ἴρις: see II. ii. 103.—καὶ ταχέῃ Ἴππω, a zeugma with ἐκέκλιτο.

χρυσάμπυκας ἦτεεν Ἴππους = "she asked for the steeds with golden frontals." The ἄμπυξ, ἀμπυκτήρ (Lat. *frontale*), was a broad plate of metal (often of gold), which ladies of rank wore above the forehead, as

part of the head-dress (Il. xxii. 468—470). The Muses, Hours, Fates, and the Olympian Goddesses are represented wearing them; and, as here, *horses* are honoured with them, when drawing the chariots of *deities*. They were also worn by the Jews and other Eastern nations: see Deut. vi. 8; xi. 18.

κόμισαι . . . ὄδός τε: observe the urgency and immediateness implied in the aorists here.

ἔλκος . . . ὃ με . . . οὐρασαν: not an accusative *by attraction*, but rather the accusative of the cognate notion: compare βαρεῖαν (πληγὴν) ἐπληξέ με.

ὅς νῦν γε καί, κ.τ.λ. = "who now, at all events, would fight even with father Zeus." γε here qualifies and limits the *particular point of time*: see on bk. i. 66.

μάστιγε δ' ἔλδαν = "lashed them to drive them (on);" the infinitive of the *purposive*.

ἴκοντο . . . ἔδος: local accusative with verbs of motion; so Virgil, "devenere locos;" and our own Milton, "arrive the happy isle:" no need to supply πρός or any other preposition.

ἀθανάτων ἔδος = "the home of the deathless (gods)." Observe that ἔδος generally in Homer = "a *solemn seat*," i.e. a temple, home of the gods, but ἔδρα = "an *ordinary seat*," a bench, stool, in Homer; its higher meaning is post-Homeric: compare the Homeric ἡμέρα = "ordinary day" (in the *feminine*) and ἡμαρ (*neuter*) = day of days, a *solemn day*: see further on Il. ii. 482.

Διώνης: from this it would appear that the myth of Aphrodite being "orta mari" was post-Homeric.

ἦ δ' ἀγκάς, κ.τ.λ. = "but that (goddess) caught to her arms her own daughter."—ἀγκάς, adverb, probably an old local accusative plural of ἀγκή after verbs of motion.

ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε, = "she thought the word, and forth she uttered it:" see on Il. i. 361. Observe that wherever we find this formula, as a general rule, the name of the person addressed is *not mentioned*; a sufficient refutation of the old interpretation, "called by her name."

ἐνωπῆ, "publicly:" Schol. Villoisin, ἐν ὄψει ἀδικοῦσαν.

οὐ γὰρ ἔτι, κ.τ.λ., = "for no longer now is the dreadful battle-shout (a battle-shout) of the Trojans and Greeks (merely); no, (it is not,) for now the Greeks are fighting even with the deathless (gods)."

χαλκίῳ . . . κερῶν, "in a prison-house of bronze." The prison was so called in Cyprus.

τρὶς καὶ δέκα μῆνας: temporal accusative of duration, as in Latin: to complete the ellipsis, supply *διὰ* in Greek, and *per* in Latin.

παῖς Ἀμφιτρύωνος, i.e., Heracles or Hercules.

μιν . . . λάβεν ἄλγος = "anguish quickly seized him:" see on Il. iii. 342; and compare Gray, "Ruin seize thee, ruthless king," and see below, on ὀδύνησιν ἔδωκεν.

αὐτός: so Herodotus also, for δ αὐτός = *idem*, Lat. "the same."

ἐν νεκέσσει βαλόν, "dashed him on heaps of dead."

ὀδύνησιν ἔδωκεν: much more energetic than ἔδωκεν ὀδύνας αὐτῷ, as it implies a *personality* in ὀδύνησιν: so in Latin, *dare aliquem leto, morti, fugam*, because these things, like persons, seize upon the man, and *master* him; and so, in the present case, what one *gives* to any one, is a

thing over which he can exercise a mastery and an ascendancy. Compare on Il. iii. 342.

400—450. *σχήλιος*, not "wretched," but "reckless," in Homer.

σοὶ δ' ἐπὶ τοῦτον ἀνήκε = "set this one upon thee" (as a *dog*): so in Lat. *immittere aliquem alicui*.

θηναίος, Lat. *diuturnus*, "long-lived."

οὐδέ τί μιν, κ.τ.λ. Compare Burns,

"The lisping infant prattling on his knee,
Does a' his weary carkin' cares beguile,
And makes him quite forget his labour and his toil."

φράζεσθω = "bethink him;" properly, "to say with himself" (middle): see on Il. i. 361.—*ἰχῶ* = *ἰχῶρα*, following the analogy of *ἰδρῶ* for *ἰδρώτα*.

Ποσειδῶ, for *Ποσειδῶνα*.

ἔλαθεο χεῖρ = "her hand was healed" (from *ἔλω*, hence Lat. *alo*): the prose form is *ἄλθαίνομαι* = Lat. *sano*.

κεχολῶσαι = "wilt thou *continue* to be angry with;" paulo-post future.

ἦ μάλα δῆ = "now, in very truth"

χεῖρα ἀραιήν = "delicate hand;" in post-Homeric Greek, *ἀραιός* = "spongy;" observe that *ἀραιός* is = "entreated," "cursed."

ἀλλὰ σὺ γ' ἱμερόεντα = "ay, do thou, I pray, make the endearing works of marriage thy pursuit." For *ἀλλά* with the imperative see on Il. i. 32.

περόνη = "a brooch:" for the injuries sometimes inflicted by it, see Eurip. *Hecub.* 1170; Herod. v. 87; Soph. *Ced. Tyr.* 1269; Eurip. *Phoen.* 62. From *περόνη* came the verb *περονάω*, "to pin:" see *Iliad* xvii. 145; Il. xiii. 397.

ἐπεὶ οὐποτε, κ.τ.λ. = "since the race of the deathless gods is never on an equality with human beings who walk the earth."—*χαμαὶ ἐρχομένω* = usual *ἐπεχθονίων*: observe that in *δμοίων* we have not the usual construction *with a dative* case, but the conjunctives *τε*, whereby the two like things are placed as it were parallel to each other, as in Lat. *similis atque, et, or ac*.

Ἀπόλλων Περγᾶμφ: in the Trojan citadel of Pergamus in Ilion, were temples to Apollo, to Latona, and to Artemis, who are therefore represented as the three tutelary deities of the citadel.

ὄβι οὐ νηός, κ.τ.λ., = "ay, just where his temple was built for him."

κυδαινον = "restored the warrior's strength and beauty."

Ἄρτεμις ἰοχέαιρα. Artemis is represented by Homer as the *perfect reflection* in a female form, of her brother Apollo: the attributes which are applied to the one, are indirectly predicated of the other, as is seen in the epithets of Artemis, *ἰοχέαιρα*, *χρυσηλάκατος*, *τοξοφόρος*, *κουροτρόφος*, *λυκεία* and *οὐλία* (destroyer and preserver). See Müller's *Doriai*, s.

εἶδωλον. Virgil, x. 634,

"Tum dea nube cavā tenuem sine viribus umbram
In faciem Æneæ."

450—500. *ἀμφὶ δ' ἄρ' εἰδῶλω* "just around the phantom:" such is

the force of *ἄρα* when placed between the preposition and its substantive.

λαισχίᾳ τε πεπερόντα = "and small leathern shields, light as a feather." Herodotus, vii. 91, *λαισχία ὠμοβοίτης πεπονημένα*.

μάχης ἐρύσσω : see Il. ii. 250.

Τρώας : observe the accent ; in this case it is an *adjective* : when the accent is on the penult, it is a substantive.—*ὄλος* = *όλοος*, "deadly."

ἄνῃρ, ὃν τ' = Attic *ἀνῆρ, ὃν περ*.

πῆ δῆ : see on Il. i. 295.—*δ' πρὶν ἔχεσκες* = "which you were wont to have of old:" see on Il. ii. 189.

φῆς που = "methinks, you said : " *που* = Lat. *opinor*.

οἴχεται : a present with the sense of an imperfect or aorist always in Homer. Distinguish *ἔρχομαι* = "I am coming," *ἦκω* = "I am come," so *ἀπέρχομαι* = "I am going," *οἴχομαι* = "I am gone."

γαμβροῖσι : here "brothers-in-law."

Ξάνθῳ ἐπὶ δινήεντι, a different river from that in the Troad.

καδδὲ κτήματα, as if *κατέλιπον* had gone before.

φέροισιν . . . ἄγοισιν : so in Latin, *ferre et agere*. Compare Virgil, *Æn.* ii. 347, "rapiunt incensa feruntque Pergama." *φέρω* refers to carrying off "things," "chattels," &c. ; *ἔγω* to the driving off cattle, slaves, women, &c. : both are terms to denote plunder.

τύνη = Lat. *tuie*.

ἄρεσσι, from *ἄρα*, "a wife" = Lat. *coniunx* (from *ἄρα* = Lat. *jungo*) ; not to be confounded with *ἄρα* = "sword."

ἄλυντε : observe the license in the lengthening of the first syllable, which is usually short ; and also that this *dual* participle is joined to a plural verb. Jelf takes it as = *σὺ καὶ ἄλλοι λαοί* : he considers the Scholiast's explanation *ὑμεῖς καὶ αἱ γυναῖκες* to be too far-fetched.—*κύρμα* = "prey" (that which one happens in with).—*ῥωλεμέως ἐχέμεν*, "hold fast."

τηλεκλειῶν = "far-famed." Some MSS. read *τηλεκλητῶν* = "far-summoned ;" but *πολυκλητῶν* = "summoned from many (a land)."

δάκε δὲ φρένας "Ἐκτορι ; dativev incommodi. — *δάκε* = Lat. *monuisti*.

ἐναντίον ἕσταν, "stood confronting."

ξανθή Δημήτηρ : Virgil's "Flava Ceres," Georg. i. 96.

500—550. *ἄχυρμαῖα* = *ἄχυροθήκαι*, Scholiast.

δι' αὐτῶν = *ἰρῆσι αὐτοριδibus, i.e.* "by their own means."

ἔψ = *ἐξ ὑποστροφῆς*, Scholiast = "after turning to the right about."

—*ὑπὸ δ' ἕστρεφον* = "turned round (to face the foe)."

ἀρτεμέα προσόντα, κ.τ.λ., "approaching safe and sound."

ὄντε βίας Τρώων, κ.τ.λ. = "and they quailed not in the slightest, either before the violent onsets, or the battle-shouts, of the Trojans."

ἄς τε Κρονίων, κ.τ.λ. = "the very (clouds) which the Cronid, in a breathless calm, hath made to settle in repose upon mounts high-traversing, while sleeps the might of Boreas, and of the other boisterous blasts." Compare Milton's Par. Lost, ii. 489,

"Ascending while the north wind sleeps."

ρηγεμῆς : elliptical genitive of time ; supply *ἐν χρόνῳ, ἐν ἔρα*.

πέφανται, from *φάω* = *φάω*, "to kill ;" whence *φάσγανον*, "a (killing) knife."

διὰ πρὸ δὲ εἶσατο καὶ τῆς, "but onwards it went, even through this;" καὶ being *emphatic* here.

διὰ ζωστῆρος: see on Iliad iv. 135.

ἀφρειαὶ βιόττιο = "rich in the means of life." Compare Lat. *dives opum*. Adjectives denoting plenty, and the contrary, in Latin and Greek, take a genitive case after them.

ἄνδρῃσιν ἄνακτα = "a monarch among heroes;" local dative, not ἀνδρῶν ἄναξ, which is the *distinctive* title of Agamemnon = "the monarch of heroes."

550—600. οἷω τῶ γε λέοντε δῶα = τῶ γε, οἷω λέοντε δῶα, = "ay, those as two lions."

τάρφεσιν ὕλης = "the thicknesses of a wood;" local dative.

τῶ μὲν ἄρ . . . τῶ δὲ πεσσόντε. Homer uses both the plural and dual of these contracted forms: the use of the singular ὁ μὲν . . . ὁ δὲ is *post-Homeric*.

κεκορυθμένος αἶθπι χαλκῶ = "sheathed in flashing bronze" of the whole armour: Lat. *armatus ære corusco*.

τὰ φρονέων, = *eo animo ut*, Lat., i. e., "intending that."

περὶ γὰρ διέ ποιμένι λαῶν = "for greatly did he fear for the shepherd of the people" (an image frequent in Holy Scripture).—*περὶ* adverbial = *περισσῶς*. διέ ποιμένι, so the Latin idiom *timere alicui*.

μή τι πάθῃ = "lest anything should soon happen him" (mark the force of the aorist, "be after happening to him.") This is an euphemism for death; it corresponds to the Latin *aliquid accidere* so frequent in Cicero, and the expression "if anything should happen him," common enough in Ireland, and not uncommon in England.—τῶ μὲν . . . δειλιῶ, "the two wretched sons of Diocles."—*κύμβαχος* = Lat. *præceps*.—*βρεχμὸν* (*βρέγμα*). Lat. *sinciput*.

ἔχουσα κυδοιμὴν κ.τ.λ. = "having with her the remorseless tumult of war."—*ἰδὼν πολέος πεδίοιο* = "going over an immense plain;" local genitive of the space over which the motion is supposed to pass.

ἀνεχάζετο = "kept retiring;" force of the imperfect.

600—700. οἶον δὴ κ.τ.λ. = "why—what a spearman and valiant warrior do we admire in the god-like Hector!"

τῷ δ' αἰεὶ, κ.τ.λ. = "ay—but by that man's side is ever one of the gods, to ward off ruin:" in Latin the relative would require the verb in the subjunctive to express the purpose, = *qui defendat*.

κείνος Ἄρης = "Ares, yonder;" adjective for adverb *ἐκεῖ*.

μηδὲ θεοῖς, κ.τ.λ.: see Acts of the Apostles, v. 39.

ἀμφίβασιν: see Iliad i. 37.—*πελεμίσθη* = "was roughly handled."

Τληπόλεμον δ' Ἡρακλείδην. Tlepolemus must be considered a Greek of the mother country: according to Homer no enemy of Troy came from the *eastern* side of the Ægean Sea; though, according to the Catalogue (bk. ii. 680), Tlepolemus remains the *only* Greek of the Asiatic colonies on the Achæan side. See Müller's Dorians (Trans.), vol. i. page 120.

ἀντιθέω: see on Iliad iii. 15.—*πρότερος* . . . ἔειπε = Lat. *prior dixit*.

ψευδόμενον δὲ σέ φασι: for *ψεύδονται πάντες*. As a general rule in Attic Greek we find the principal notion, or the leading fact expressed by the *participle*, and the *result of the fact*, or our impression expressed by the verb.

ἐπὶ προτέρων ἀνθρώπων, "in the times of former men:" the addition of the participle, so common in Attic Greek and in Herodotus, was a further development of the language.

ἀλλ' οἶόν τινα φασί = "but what sort of a person do they say:" supply the correlative by τοιοῦτοί εἰσιν . . . ἀλλ'.

χῆρωσε δ' ἀγυιάς: so Herodotus vi. 83, "Ἄργος δὲ ἀνδρῶν ἐχρηρώθη, and Virgil, *Æn.* viii. 571, "tam multis viduâsset civibus urbem."

νύξ ἐκάλυψε: not σκοτός (which is "the gloom of death"), but "the dimness (of fainting) wrapped his eyes."

τῶν πλεόνων, "the mob" (see πλεθὺς below, ver. 676), like the Attic οἱ πολλοί.

μὴ δὴ . . . ἔαόςης = "nay, do not be after leaving me now to be" a prey to the Greeks, i. e., "leave me not now:" the force of the aorist.

κείσθαι, "to lie (neglected)." — εὐφρανέειν, "to gladden;" infinitive of the *present*.

φηγῶ, "the oak" (*quercus esculus*); not the Latin *fagus*, which is "the beech tree," probably from φαγεῖν. See Soph. *Trach.* 171.

ζώγρει; here "revived;" elsewhere "to take alive."

κεκαφῆότα, perf. Epic of κάπτω, "to gasp."

ἐπὶ νηῶν = "in the direction of the ships."

700—800. ἀντεφέροντο = "turn themselves to confront" (mid.).

αἶεν . . . χάζονθ' = "from time to time they kept giving way:" observe the force of the imperfect.

τίνα πρώτον, τίνα δ' κ.τ.λ. Compare Virgil, *Æn.* xi. 664, "Quem telo primum, quem postremum, aspera Virgo, Dejicis."

ἐπὶ δὲ πλῆξιππον = "moreover, too, the driver of the steed:" ἐπὶ is adverbial.

λίμνῃ κεκλιμένος = "reclining near the lake," or living on its banks.

οἱ ἄλλοι . . . Βοιωτοί. Here we have Bœotians from Bœotia (before their emigration from Thessaly); it was on this account, to save the authority of Homer, that Thucydides assumed the settling of an ἀποδασμὸς (portion) of the Bœotians before the general emigration from Thessaly, after the Trojan War.

τὸν μῦθον ὑπέστημεν; not mentioned in the *Iliad*.

πρέσβα: in the *Iliad*, of a goddess; in the *Odyssey*, of a mortal.

ὀκτάκνημα, "with eight spokes" (κνήμαι, "legs").

ἴπυς, "the felloe:" see *Il.* iv. 482.

ἐπίσσωτρα, "the tire" (of bronze upon a golden felloe), thus placing the harder metal in a position to resist friction, and to protect the softer. Ovid's description is more ornamental than correct, "Aenea summæ curvatura rotæ," *Metam.* ii. 107.—δίφρος, "the body of the car."

ἐπ' ἄκρῳ, "at the top."

πόλεμον . . . δακρυβέντα = *lacrymabile bellum*.

Γοργεῖη κεφαλῇ = τῆς Γοργοῦς κεφαλῇ, and so taken in apposition with πελάρον.

ἀμφίφαλον . . . τετραφάλῃον: according to Büttman, this is a helmet with a *tuft* rising from both sides of the tuft, and with four plumes.

πυλῆεσσ' ἄραρυιαν: not—"able to hold the heavy-armed infantry of a hundred cities," as some interpret; but better "fitted with (i. e. adorned in relief with) the chieftains of a hundred cities;" probably an allusion to Crete, which was ἑκατόμυλος: see *Il.* ii. 649.

τοῖσιν τε κοτέσεται = οἷς τε κοτέσται (οἷς = ἐάν τις). In Greek as in Latin, the mood of the verb shows whether the relative is *hypothetical*, i. e., is to be resolved by a *particle*.

αὐτομάται δὲ πύλαι, κ.τ.λ. So Milton, *Par. Lost.* v. 253,

"At the gate
Of Heaven arrived, the gate self-opened wide,
On golden hinges turning;"

and, again, in bk. vi. 2,

"till Morn
Waked by the circling Hours, with rosy hand
Unbarred the gates of light."

The gates of Heaven, according to Homer, are the *πυκινὸν νέφος*, v. 751.

τάδε καρτερὰ ἔργα = "these deeds of violence."

ὀσσάτιόν τε καὶ οἶον = ὅτι τοσοῦτον καὶ τοιοῦτον.

ἄφρονα τοῦτον ἀνέντες: so Shakspeare, "let slip the dogs of war."

ἄγρει μάν: Scholiast, ἄγε δὴ.

ὀδύνησι πελάζειν = "deliver to pangs:" see on II. iii. 312.

ὄσσον δ' ἠεροειδὲς . . . ἴδεν, "all he is wont to see (*coris*) until the sight is lost in the grey dim distance."

Σιμβέεις . . . ἠδὲ Σκάμανδρος: both *being rivers*, they are connected by ἠδέ: see on II. iii. 248.

συμβάλλετον, κ.τ.λ. This construction of a plural or a dual verb with a singular noun, when some other noun follows to which it also refers, is called *σχῆμα Ἀλκμανικόν*, as being frequently used by that poet.

αἰδώς, "shame," taking in also the sense of the post-Homeric word *αἰσχύνη*, "shame done one," i. e., dishonour; here *αἰδώς* would have been displaced by *αἰσχύνη* (the more exact term), had that word then existed. The post-Homeric distinction is as follows: *αἰδώς*, Lat. *verecundia*, a moral shrinking from dishonour: *αἰσχύνη*, Lat. *pudor*, disgrace, or sense of disgrace, that follows dishonour. Here it is the *abstract* for the *concrete*, the thing for the person possessing it

πωλέσκετο, "was wont to engage."

ἤψατο, from ἄπτομαι, with a genitive, "to touch;" but ἄπτω with an accusative, "to bind:" the middle ἄπτομαι is strictly "I bind myself to."

800—910. ὀλίγον . . . ἐοικότα, the adjective for the adverb.

εἰστικον, intensive, = "would not allow him."

ἐκπαιφάσσειν: see II. ii. 450.

ἄνωγον: that is, the Thebans; see II. iv. 386.

πάντα ἐνίκα: supply ἄλλα: so *νικᾶν τὰ Ὀλύμπια*, and the Latin *Olympia coronari*.

κάματος πολυδίξ: see II. i. 165.

ἀτὰρ εἴ κε . . . γε, κ.τ.λ. Here γε qualifies the whole statement, adversatively, as ἀτὰρ stops the application of the previous negative = "Ay, but if, Aphrodite, the daughter of Zeus, should come to the war, thou didst bid me wound her with the keen bronze." Supply ἐλέλευες τοὺς ἀντιπάλους.

δέος . . . ἀκτίριον = "dread, that takes away the heart."

ἐπ' Ἀρηϊ πρώτῳ = "let Ares be the first against whom" you direct.

- μηδ' ἄξιο = "and be not in awe of:" see on Il. i. 170.
 τυκτὸν κακόν = "a calamity forged" by man, and not by God.
 ἀλλοπρόσαλλον: so Horace, of Fortune, "Nunc mihi, nunc all
 benigna."
 ἐμπακτός: Scholiast, ἅμα τῷ ἔπει. Passive, from μάρπτω, as Latin
 rapide, raptim, from rapio.
 ἔβραχε φήγυος ἄξων = "the oaken axle-tree creaked;" imitated by
 Virgil, Georg. iii. 172, "faginus axis instrepat."
 ἐξάιντο θυμόν, Lat. animam eripuit.
 ὥσεν ὑπὲκ δίφροιο = "drove it out of the chariot, so that it sped
 harmless beneath (the chariot):" supply ὥστε αὐτό.
 ἐρεβεννὴ φαίνεται ἄηρ = "the dark mist shows itself" (middle).
 καύματος ἐξ = ἐκ καύματος = "after the burning heat (of the air)."
 —ὄμου νεφέεσσιν, "along with clouds," i. e. wrapt in clouds.
 θεῶν ἔδος, αἰπὺν Ὀλυμπον: see on Il. ii. 482.
 τετληότες εἰμὲν = τετλήκαμεν.
 ἀλλήλων ἰότητι (objective genitive) = "from our designs against each
 other."
 σοὶ πάντες μαχόμεσθα = "through you we are all at enmity."
 ταύτην . . . προτιβάλλει = "this one you do not attack," literally,
 do not fling yourself at.—ἀλλ' ἀνιείς = "but you indulge her."—δηρὸς,
 in a bad sense always = "all too long."
 μινύριξε = "whine;" properly of the chirping of a young bird.
 οὐκ ἐπιεικτόν = Horace's "cedere nescium."
 εἰ δέ τευ, κ.τ.λ. "Ay—but if thou hadst been sprung from any
 other (God), destructive as thou art, even long ago ere this wouldst thou
 have been in the nether world, lower than the sons of Uranus" (i. e. the
 Titans).
 ὄπδος = the acid juice of the fig-tree, used as a runnet.
 ἐπειγόμενος = "being stirred about."
 συνέπηξεν (aor.) = "is wont to curdle."
 περιτρέφεται = "coagulate:" but the common reading περιστρέφεται
 = "is being stirred about," which is (to say the least) useless, as
 we have before ἐπειγόμενος, and here κυκλώντι, fully expressing the
 mixing or stirring required.
 κούδει γαίῳν = "exulting in his (warrior) beauty and glory."

BOOK 6.

ARGUMENT.—While the Greeks are conquering, Helenus advises Hector to order a public supplication to Athene in the Pergamus, to remove Diomed from the battle. While Hector is thus engaged in the city, Glaucus and Diomed come to the knowledge of the hospitality that had taken place between their ancestors, and in friendship they exchange arms. Hector executes the orders of Helenus, persuades Paris to return to the battle-field, and takes a tender leave of his wife Andromache and his son Astyanax.

1—50. οἰώθη: Scholiast, ἐμονώθη τῆς τῶν θεῶν συμμαχίας.—ἔνθα καὶ
 ἰσθ' ἴδουσε μάχην = "the fight directed itself to this side and to that."

χαλκήρεα δοῦρα = "spear-shafts fitted with bronze" = χαλκοβάρες in the *Odyssey*.—Ξάνθοιο: so called by the gods; called Scamander by men: see *Il.* xx. 73.

πρῶτος ῥήξε = "was the first to break through" = *primus percurrit*, Lat.

φῶς ἔθηκεν = "gave the light of (joy or hope):" so Virgil, "*O lux Dardaniæ*," and Horace, "*Lucem redde tuæ, dux bone, patriæ*:" a common metaphor in all poetry.

τὸν ἔβαλε φάλον, not = "he struck that helmet-plate," but = "he struck or hit that man on his helmet-plate;" the accusative of nearer definition: this is seen more clearly in the phrase (*ver.* 11), τὸν δὲ σκότος ὄσσε κάλυψεν.

φίλος δ' ἦν ἀνθρώποισι = "he was the friend of mankind:" notice the extension of the term, employed by Homer.

πάντας γὰρ φιλέσκειν = "for it was his custom to befriend (or entertain) all."

ἀλλά οἱ οὐ τις, κ.τ.λ., "ay, but not a single one of those (he entertained) availed him then to ward off the deadly ruin." Somewhat similar is the lament of the dying Marmion (see Scott),

"Is there none,

Of all my halls have nursed,

Page, squire, or groom, one cup to bring

Of blessed water from the spring,

To slake my dying thirst."—*Canto vi.*

καὶ μὲν ὑπέλυσε μένος, κ.τ.λ.: a zeugma = "and of those he unnerved (in death) the limbs below, and their battle rage."

ἐνήρατο δουρὶ φαεινῷ = "sent to nether gloom with his flashing lance."

ἀτυζομένα πεδίοιο = "flying bewildered over the plain;" (gen. of the space, traversed by the motion.)

ἔξαντ' ἐν πρώτῳ ῥυμῷ = "having broken (the chariot) at the top of the pole." Scholiast explains by ἄκρα.

"Ἄδρηστος ἐλλίσσεται. Compare the *mythical* Adrastus supplicating Menelaus, with the *historical* Adrastus supplicating Cræsus (Herod. bk. i.)

ἐν ἀφνειοῦ πατρός = "in the (house) of my wealthy sire;" supply σίκαφ.

πολύκμητός τε σίδηρος = "iron wrought with much difficulty:" hence we hear so little of it in Homer; it was the last metal the Greeks learned to work.

50—100. τάχ' ἔμελλέ = "was just on the point of."

καταξέμεν = Lat. *deducendum*.

σοὶ ἄριστα πεποιήται = "you were most excellently treated:" ironical allusion to the abduction of Helen.

αἰπὸν ὀλεθρον χεῖρας θ' ἡμετέρας (Hendiadys) = "the ruin that shall descend from our hands." αἰπ. ὀλεθ. = Lat. *perniciæ præceps*.

μηδ' ὄντινα μηδ' ὄς = "not even (the child) which, whatever it may be . . . not even *that* one (shall escape.)"—μηδέ in *both* cases *emphatic not connective*: ὄς is here, according to Homeric usage, a *demonstrative*, especially after καὶ and γάρ.

The rebuke of Agamemnon has been often compared with Samuel's reproof of Saul for sparing Agag; 1 Samuel, xv.

ἀκήδεστοι = prose form ἀκήδευτοι, = "without sepulchral rites."
 αἰσιμα παρειπών = "having talked him over to what was fated."
 ἐνάρων ἐπιβαλλόμενος = "giving himself to the spoils" (middle).
 ἔκηλοι = Lat. *secuti*.
 νεκροῦς τεθνεώτας, a pleonasm, common in poetry.
 συλῆσετε: here governs a double accusative, as a verb of stripping.—
 ἔμμι . . . ἐγκέκλιται = *volis incumbit*. Compare,

"The lives of all your loving complices
 Lean on your health."

Shakspeare's King Hen. IV. Part ii.

φεύγοντας: this refers to λαόν (in ver. 80).

ἐπίγει = Lat. *instat*.

χαριέστατος ἢ δὲ μέγιστος: see on ἦ δέ, II. iii. 248.

θεῖναι: inf. for imperative θέτω. Compare the ritual and procession of the πέπλος with those of the Panathenæa at Athens.

ἦρις, ἠκέστας = "yearlings" (from ἔνος, "the year") "ungoaded." Scholiast explains by ἀκεντήτους.

αἴ κ' ἐλέησῃ = "if haply she may take instant pity on" (and would that she may): see on II. i. 66; so below (v. 96) αἴ κεῖν . . . ἀπόσχῃ.

100—150. τηλεκλειτοί, not "summoned afar," but "far-famed."—βει = βῶ, aor. 2 of βαίνω.

δυστήνων δέ τε παῖδες, κ.τ.λ. =

"Unhappy are the sires whose sons my force encounter."

Newman.

οὐκ ἔν μαχοίμην = "I could not possibly fight with" ἔν always strengthens the negative sentence.

οὐδέ γὰρ οὐδέ = "no—for not even."

Διωνύσοιο τιθήνας = "the nurses of Bacchus," generally called Bacchæ. Compare Horace, "Thracis et exitium Lycurgi."

θύσθλα = "the instruments of sacrifice" (from θύω).

ἔχε τρόμος: see on Iliad iii. 342.

θεινόμεναι βουπλήγι. Compare Shamgar, the Judge of Israel, who slew six hundred men with an ox-goad; see Judges iii. 31.

θεοὶ βεῖα ζῶντες. Horace, "Deos securum agere ævum," and Milton, *Paradise Lost*, ii. 553,

"To that new world of light and bliss, among
 The gods, who live at ease."

οἱ ἀρούρης καρπὸν ἔδουσιν = "fruges consumere nati," Horace.

ἀλέθρου πείραθ'. Compare "Mors ultima linea rerum." Horace, with whom this book of Homer was evidently a favourite, has drawn more upon it than upon any other.—οἷη πέρ φύλλων γερεή. Compare Horace (*Ars Poetica*),

"Ut sylvæ foliis pronos mutantur in annos,
 Prima cadunt; ita verborum vetus interit ætas,
 Et juvenum ritu florent modo nata vigentque."

Compare also Aristoph. *Aves*, 685, and Ecclesiasticus (xiv. 18), "As of the green leaves on a thick tree, some fall, and some grow: so

the generation of flesh and blood, one cometh to an end and other is born."

τὰ μὲν . . . ἄλλα δέ = Attic form τὰ μὲν . . . τὰ δέ.

150—200. Ἐφύρη: here, the old name of Corinth. In Iliad ii. 659 another Ephyra.

κέρδιστος = "most cunning:" so Horace, "Vafer ille Sisyphus."

Σίσυφος Αἰολίδης: properly, "the cunning wriggler" (σόφος and ἰλος).

Βελλεροφόντην. His original name was Hipponous: he took this name, ἀλλήρου φονεύς, after the murder of his brother Bellerus, in consequence of which he fled to the Court of Proetus, for purification. The story of Antæa's frantic passion for him presents a marked resemblance to that of Potiphar's wife for the patriarch Joseph. Grote considers him the mythic son of Poseidon, the family god of the Iolids: see vol. i. p. 167.

ἄνακτα χόλος λάβεν: see on Il. iii. 342.

οἶον ἔκουσε = ὅτι τοιοῦτον, pro iis quæ: Jelf's Greek Grammar.

σεβάσαστο γὰρ κ.τ.λ. = "ay, for he had scruples about that in his conscience."

σήματα λυγρά, generally supposed to be *picture-writing*, like the *exican*, and not *alphabetical characters*: see Introduction to Iliad.

πίνακι πτυκτῶ: see Herod. vii. 239.

ἀμύμονι πομπῇ = "blameless escort;" as opposed to the forbidden *ts* of sorcery, magic, &c.: so Iliad ix. 118.

τέμενος = 1. a piece of ground set apart for the chief, and so a king's *mesne*; 2. land consecrated to a god, or attached to a temple (τέμενος, *templum*) = Lat. *ager sanctus*: here however in its *first sense*.

ἀρούρης = "ploughed land," from ἀρόω, as *arvum* from *aro* in Latin.

Χίμαιραν, properly a "she-goat:" this mythic conception is supposed to have arisen from the *volcanic* character of the country, in which these events took place. In the antiquities recently discovered in Lycia, we find figures of the Chimæra represented after the shape of an animal still found in that country. The old inhabitants of Lycia were the Solymi, remains of whose language have been lately discovered: it is a mixture of Greek and Semitic: it is remarkable that Hellenic and Persian intercourse had little or no influence upon the political and social character of the Solymi.

200—300. ὃν θυμὸν κατέδων. So Spenser (*Faerie Queene*) has,

"He could not rest—but did his *stout heart eat*;"

and Scott has,

"Bitterer was the grief *devoured alone*."

τὸ Ἀλήϊον. This plain was situated between the rivers Pyramus and Sinarus in Cilicia. "The plain of the wanderer," literally, from π. Compare Milton, *Par. Lost*, vii. 17,

"Lest from this flying steed unreined,
As once Bellerophon, though from a lower clime,
Dismounted, on the *Aleian field* I fall,
Erroneous there to *wander and forlorn*."

Ἄρτεμις ἔκτα: *sudden deaths*, especially of women and girls, are attributed to the arrows of Artemis: see Il. vi. 428, and xix. 59.

μηδὲ γένος πατέρων αἰσχυνέμεν. So Thucydides, bk. i. *χρῆ τοῖς νεωτέροις* πειράσθαι μὴ αἰσχύναι τὰς προσηκούσας ἀρετὰς, and Virgil, *Æn.* iii. 342,

“. . . . in antiquam virtutem animosque viriles
Et pater Æneas, et avunculus excitat Hector.”

Οἶνεὺς γὰρ κ.τ.λ. Æneus, father of Tydeus, father of Diomed. Meleager (Il. ii. 642) was successor to his father Æneus in Ætolia; his brother Tydeus married a daughter of Adrastus, king of Argos (and Sicyon, Il. ii. 572), son of Talauis (Il. ii. 566). Hence Diomed succeeded to the principality of Argos, though his father was an Ætolian, *Iliad* iv. 399.

Τυδέα δ' οὐ μέμνημαι. Verbs of “remembering” generally govern the genitive case; but in the sense of “commemorating,” “keeping in mind,” they govern the accusative.

χεῖρας . . . λαβέτην, not = “they seized by the hand,” but “they caught hold of, or held each other’s hands:” the former sense would require a genitive case.

πιστώσαντο (middle) = “pledged their troths to each other.”

φηγόν = “the oak;” not the Latin *fagus*, our “beech.”

θέον = ἔθειον, “they were running;” but θεόν = “god.”

αἰθούρησι = “corridors,” open in front, which led from the court, αὐλή, into the πρόδρομος, fronting the sun; hence their name.

μνηστῆς ἀλόχοισι, “the won and wedded partners of his bed.”

τέγειοι θάλαμοι = “chambers near the roof,” not “roofed.”

ἔν τ' ἄρα οἱ φῦ, κ.τ.λ., “and straightway she clung to his hands, and she thought the word and gave it utterance.” In the lines following this, as before, there is *no name mentioned*, and therefore nothing to warrant the usual translation of *δύναμαζε*. On other occasions, when this affectionate formula is used, it begins with *χεῖρι δέ μιν κατέρεξε*: in both cases we have the union of the hands, the heart, and the tongue in this expression of fondness.

αἶ κε πίρσθα = “if haply thou wouldst drink it” (and would that thou mayest): see on Il. i. 66.

ἀνδρὶ δὲ κεκμηῶτι. Hence Horace says, “Laudibus arguitur vini vinosus Homerus.” Compare Burns on Scotch drink,

“Thou clears the head o' doited Lear;
Thou cheers the heart o' drooping Care;
Thou strings the nerves of Labour sair,
At's weary toil;
Thou even brightens dark despair
Wi' gloomy smile.”

χερσὶ δ' ἀνίπτουσι: see Exodus xxx. 20.

οὐδέ πη ἐστί. Compare Virgil, *Æn.* ii. 719,

“Me bello e tanto digressum et cæde recenti
Attractare nefas, donec me flumine vivo
Abluero.”

Purification after touching the dead body was enjoined by the Mosaic law: see Numb. xix. 11—13.

ἀλλὰ σὺν . . . ἔρχεο, “but go, I pray thee go:” see on Il. i. 32.

ὣς κε, i. e. εἰ τοῦτο δυνατὸν εἴη = “would that it were possible.”

εἰ κείνόν γε ἴδοιμι, κ.τ.λ. = “ay, if I could see that one (yonder)

descended to (the realms) of Hades, I would (then) haply, think that my soul had quite forgotten its joyless woe."

Σιδωνίηθεν, from Sidon, now *Said*. See Hérodotos (ii. 117) for this voyage of Paris. In early times the Phœnicians were celebrated for merchandise of every description, and their country was the recognised emporium of the East. See Judges xviii. 7, and Herod. i. 1.

300—350. εὐχομένη δ' ἠράτω = "she prayed aloud." εὐχομένη is here in its first sense.

ἄξον δὴ ἔγχος = "now, even now, shiver the lance:" see on Iliad i. 18. Notice also the long succession of aorists which follow to denote the rapidity of action.

ἀνένευε = Lat. *renuit*, "refused," expressed by the act of throwing the head back, as *κατανεύω* = Lat. *annuere*, "to nod assent to."

βεβήκει (pluperfect) = "had gone (mean time)."

Τροίη = "the Troad," and not the city "Troy," which Homer generally designates "Ilios," or Iliion.

περικλυτὰ ἔργα, either "the glorious exploits" of the Trojan war, which were being wrought in embroidery (see Iliad iii. 126—128), or probably, "the offices of dignity" appointed the ἀμφίπολοι (the free attendants) as opposed to the menial offices of the bondswomen.

πτόλεμος . . . ἀμφιδέδηε: so in Latin, *certamen ardere, bellum flagrare*.

ἄνα = "rouse thee" (verb); but ἀνά = "up" (preposition).

θέρηται = "be warmed," i.e. burned; a keen touch of irony.

ἔθελον δ' ἄξει προτραπέσθαι = "as I was resolved upon surrendering myself up to anguish:" before ἔθελον supply ὕσον, the correlative of τούσων preceding, and see further on Iliad iii. 342.

νίκη δ' ἐπαμβέβηται ἄνδρας = "victory changes her men:" hence Ares is called in a former passage ἄλλοπρόσαλλος. Compare Virgil, *Æn.* ii. 367, "Quondam etiam victis reedit in præcordia virtus, Victoresque cadunt."

πᾶρος τὰδε ἔργα γενέσθαι = πρὶν ἢ τὰδε, κ.τ.λ.

350—400. τοῦτῳ δ' οὐτ' ἄρ . . . οὐτ' ἄρ, κ.τ.λ. = "but my present spouse has just neither . . . nor . . ."—Jelf.

τῷ καί μιν, κ.τ.λ. = "therefore I doubt not but that he will even reap the fruits of this."

δίφρω = "a double chair" (to hold two): see Iliad iii. 425.

πόνος φρένας ἀμφιβέβηκεν = "toil hath encompassed thy mind." φρένος is the accusative of closer definition: see also on Iliad iii. 342.

πελώμεθ' αὐιδίμοι = "continue to be sung." Compare Horace, "infelix totâ cantabitur urbe."

μυρομένη = "dissolved in tears."

τῇ γὰρ ἐμελλε = ταύτῃ τῇ ὀδῷ ἐμελλε.

πολύδωρος = πολυῦδενος.

Ἡετίωνος . . . Ἡετίων. By anacolouthon, though the grammatical construction requires a genitive, the nominative is so placed as to express the subject of a new thought suggested by the former substantive, the verb εἶναι being supplied by the mind.

ὑπὸ Πλάκῳ ὕλησση = "beneath Placus, abounding in woods." Thebe, mentioned in the next line, must not be confounded with Bœotian Thebes, which Diomed and his confederacy destroyed.

400—450. ἀλίγκιον ἀστέρι καλῷ = "like a fair star." Compare

"The star-light smile of children."

See Shelley—a poet, on whom

“there shone
All stars of Heaven, except the guiding one.”

Ἀστυνάκτα. *Pheronymous* name; names derived from a characteristic of the parent were called *φεράνωμα*. Compare Eurysaces, the son of Ajax; Telemachus and Ptoliporthus, sons of Ulysses; Nicostratus, son of Menelaus. So with the Jews.

ἐν τ' ἄρα οἱ φῶ; see on Iliad vi. 253.

οὐδ' ἐλεείρεις = “and thou pitiest not.” οὐδέ is here absolute.

ἐμ' ἄμμορον = “me, even me, all desolate,” without a share or a lot in anything (observe the emphatic form of the pronoun). It is difficult to realise all the pathos that a Greek would have felt in this single epithet. Moore has well expressed it in those touching lines,

“Oh, grief, beyond all other griefs, when fate
First leaves the young heart lone and desolate
In the wide world, without that only tie
For which it loved to live, or feared to die.”

ἔσται θαλπυρή: compare Burns (First Epistle to Davie),—

“It warms me, it charms me,
To mention but her name:
It heats me, it beets me,
And set's me a' on flame.”

Also compare with this touching address of Andromache, the appeal made by Tecmessa to Ajax, in Sophocles.

βουσὶν ἔπ' εἰλιπόδεσσι = “with a view to the trailing-footed oxen.”—ἀτὰρ σύ: observe that here ἀτὰρ stands first in the sentence, as it refers emphatically to what went before. She had lost all that had been nearest and dearest to her,—father, mother, brothers, and city,—but, notwithstanding all this, she sees in her Hector all,—nay more than all she had lost. Hector answers this assurance of the tenderest devotion in a strain worthy of both, when, in his prophetic soul, he weighs the downfall of Troy, and the butchery of his family, as affecting him but little compared with the prospect of his wife's wrongs and degradation in bondage.

μὴ θείης = “be not after making,” i.e. “make not now.”

παρ' ἐρινεόν = “near the wild fig-tree.” Choiseul-Gouffier reports that near *Bouinat-bachi*, a village supposed to be built on the site of ancient Troy, there is a place called *Indjuli-dag*, i.e., the mountain of the fig-trees. See, however, *Dict. Geog.* (Dr. W. Smith's.)

ἐπίδρομον ἔπλετο = “is wont to be assailable.”

τίς γὰρ τῇ γ' (see on Iliad i. 60), “ay, for thrice in that spot.”

ἔλκεσιπέπλους: ladies of high rank wore the peplos trailing on the ground: the dress when worn so long as to drag was called *σῆγμα* (“a sweeper”).

ἔσσεται ἡμαρ: see on Iliad ii. 482.

450—500. οὐτ' ἀτῆς Ἐκάβης: see on Il. i. 143.

οἱ κεν . . . πέσοιεν = *qui forte occubituri sint*.

δακρυέσσαν ἄγηται = “bears thee (to his home) all tears:” observe the force of the middle.

ἐλεύθερον ἡμαρ = "the day of freedom:" δούλιον ἡμαρ = "the day of bondage:" see on Il. ii. 482.

ἐν Ἀργεῖ, "the Pelasgian Argos in Thessaly," as the springs "Messeis" and "Hyperia" are in Thessaly.

πρὸς ἄλλης = "at the bidding of another."—θαλερός (παρακοίτης) = "full of life and bloom," Moore.

ἕδωρ φορέοις: observe the sad degradation implied in the *frequentative* verb here: the "drawer of water" was one of the lowest menials among the Greeks. The *occasional* drawing of water was *not* degrading.

πόλλ' ἀεκαζομένη = Latin, *multa reluctans*.

ἀνάγκη = "slavery," so also in Eurip. Hecuba, and Sophocles, Ajax.

καὶ ποτὲ τις εἴπρω = "it may be at times (expected), that one would say."

ὅς ἀριστεύσκε μάχεσθαι = "who used to take the lead in fight." We frequently find in Homer the infinitive of the verb used for a substantive; in Attic Greek the substantival form was given to this infinitive by the addition of the article. The construction is sometimes met with in English poetry,—as in Scott's Marmion, "When first we practise to deceive."

χῆτει = στερήσει, Scholiast.

τοιούδ' ἀνδρὸς ἀμύνειν = "capable of repelling."

δοτε δῆ = "now, even now, grant:" see on Il. i. 18.

Τρώεσσι (local dative) = "among the Trojans:" prose form ἐν Τρώ. See Il. i. 247.

πατὴρ δ' ὅ γε πολλὸν ἀμεινων: compare Virgil, *Æn.* xii. 435; Soph. Ajax, 550, ὦ παῖ, γένοιο πατὴρ εὐτυχεστέρος, κ.τ.λ., and Burns' Lament of Mary, Queen of Scots,

"My son! my son! may kinder stars
Upon thy fortune shine;
And may those pleasures gild thy reign,
That ne'er wad blink on mine."

So Campbell,

"Bright as his manly sire the son shall be,
In form and soul; but, ah, more blest than he."

δακρῦεν γελάσασα = "smiling through her tears." The neuter accusative of the adjective is here used as an *adverb*; this construction is common with verbs denoting *feeling* or the expression of feeling.

χειρὶ τέ μιν κατέρεξεν, κ.τ.λ.: see Il. i. 361.

οὐ κακόν, οὐδὲ μὲν ἐσθλόν, κ.τ.λ. Compare Horace, *Od.* i. 4, 13,

"Pallida mors æquo pulsat pede pauperum tabernas
Regumque turres."

ἐντροπαλιζομένη (middle and frequentative), "often lingering, and turning herself round," to look at the husband she was never to see again: the ἐν in ἐντροπαλιζομένη expresses the notion of "lingering." With this touching scene compare Byron's description of the last departure of the Corsair from Medora,

"And then at length her tears in freedom gushed;
Big, bright, and fast, unknown to her they fall.

The tender blue of that large loving eye
Grew frozen with its gaze on vacancy,
Till—oh, how far!—it caught a glimpse of him."

500—527. *ἔφαντο*, "they thought:" see on Il. i. 361.

οὐδέ Πάρις: see Virg. Geo. iii. 76, *seq.*; Milton's Paradise iv. 857.

ὡς δ' ὄρε τις στατὸς ἵππος: compare Virg. *Æn.* xi. 492, and Spenser's Henry IV. act i. 1, 9,

"Contention, like a horse,
Full of high feeding, madly hath broke loose,
And bears down all before him."

Compare also Ennius' Imitation in Macrobius.

λούεσθαι . . . ποταμοῖο. The Venetian Scholiast understand ellipsis of *ὑδατι*. Jelf would make this the *material* genitive, (*λούω* wash *all the body*, and so, in middle, to wash oneself, i.e. to bathe here: *νίπτειν*, "to wash part of the body only," generally *hand* sometimes the feet: *πλύνειν*, "to wash *things*," not persons, generally *clothes*.)

νομὸν ἵππων = "the pasture of mares:" so Virgil, who imitates whole passage,

"Aut ille impastus armentaque tendit *equarum*."

ἠλέκτωρ = "the beaming sun."

εἴτ' ἄρ' ἔμελλε = "when just on the point of."

ὑπὲρ σέθεν, not = "in place of you," but, "on your account."

κρητῆρα στήσασθαι ἐλεύθερον = "now to set up our bowl of freedom observe the force of the aorist and the middle.

ἐκ Τροίης: see on Iliad ii. 237

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